

California
College Library



EX -

LIBRIS

Accession No. -----

Date -----

California College
Library
1907



HOLY BIBLE,

OLD AND NEW TESTAMENTS,

TRANSLATED INTO THE ENGLISH LANGUAGE,

WITH EXPLANATORY NOTES, PRACTICAL OBSERVATIONS,

AND A COMPLETE INDEX.

BY THOMAS STOKES,

OF THE UNIVERSITY OF CAMBRIDGE.

FROM THE LATEST FORMER EDITION, WITH THE LATEST
AND IMPROVEMENTS.

IN THREE VOLUMES.

A CONDURANCE

TO THE HOLY SCRIPTURES OF THE OLD AND NEW TESTAMENTS,
BY THE REV. JOHN CALVIN, IN FRENCH.

VOL. II.

PHILADELPHIA:
J. B. LIPPINCOTT & CO.
1858.

THE
HOLY BIBLE,
CONTAINING THE
OLD AND NEW TESTAMENTS
ACCORDING TO THE AUTHORISED VERSION;
WITH
EXPLANATORY NOTES, PRACTICAL OBSERVATIONS,
AND
COPIOUS MARGINAL REFERENCES.

BY THOMAS SCOTT,
RECTOR OF ASTON SANFORD, BUCKS.

FROM THE LATEST LONDON EDITION WITH THE AUTHOR'S LAST CORRECTIONS
AND IMPROVEMENTS.

TO WHICH IS ADDED,
A CONCORDANCE
TO THE HOLY SCRIPTURES OF THE OLD AND NEW TESTAMENTS.
BY THE REV. JOHN BROWN, OF HADDINGTON.

VOL. II.

PHILADELPHIA:
J. B. LIPPINCOTT & CO.
1866.

BS

185

1866

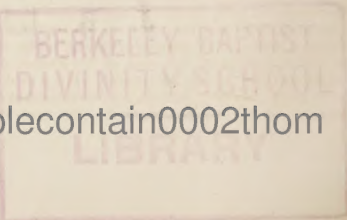
P4

1866

V. 2

DH5
Sec 3
V. 2
LOWER
LIBRARY

Digitized by the Internet Archive
in 2022 with funding from
Kahle/Austin Foundation



BOOK OF JOB.

THAT division of the holy scriptures upon which we now enter, is called by the Jews *Chethubim, writings*; or, in Greek, *Hagiographa, or holy writings*. The book of Job, the Psalms, and the writings of Solomon, are properly classed in this division; but the Jews include several other books, without reason or propriety. In these parts of the sacred oracles there is greater depth and apparent difficulty, than in those which precede: but the instruction is in general more immediately prepared for use; and the real benefit of perusing the scriptural history, much depends upon the degree of our previous acquaintance with the books before us. In like manner, we shall read the records of our Saviour's miracles and discourses to edification, in proportion as we have understood the epistolary part of the New Testament; which, though more difficult in many respects, conveys instruction in more direct and explicit terms.—We begin with the book of Job, which some learned men have employed much pains ingeniously, but very unwarrantably, to interpret as an allegory. The prophet Ezekiel mentions Job, Noah, and Daniel, as three persons of eminent piety; (*Ez. 14:14, 20.*) and the apostle James illustrates the advantages of patience by the example of Job, as he had before done his doctrine of faith and works by the examples of Abraham and Rahab. (*James 2:21—23, 5:11.*) No reasonable doubt therefore can remain, that the narrative of this book is historical truth; though we may safely allow that, as the discourses of Job and his friends are recorded in poetical language, their sentiments and arguments alone are transmitted to us, and not the exact words which they used in conversation. But there is no sufficient ground for questioning, whether the transactions relating to the world of spirits, good and evil, actually for substance occurred. It is indeed evident, that this could not be known, except by revelation; but as the book itself records several supernatural visions, and a glorious appearance of God himself speaking from the whirlwind, this creates no difficulty to those who consider it as true, and as a part of the sacred canon. As such, the Jews have always regarded it, though not favourable to Job, because he was a Gentile, that is, not an Israelite, or descendant of Abraham, Isaac, and Jacob; (*Note, 1:1.*) and St. Paul's manner of quoting it, with "It is written," shows that he considered it as a part of the oracles of God. (*Comp. Job 5:12, with 1 Cor. 3:19.*)—A very high antiquity is generally ascribed to this book; nay, some think it the most ancient work now extant in the world. The long life to which Job attained; the great remains of patriarchal religion in the land of Uz; the worship of the sun and moon being the only idolatry mentioned in it; and no express allusion being made to the Mosaic law, or the wonderful works of God towards Israel; with several peculiarities in the style and composition of the work, give sanction to this opinion. Some learned men indeed, perceiving a similarity of sentiment between some parts of this book and passages in the Psalms and Proverbs, would assign it a much later origin; but wise and pious persons will often, without copying from each other, give the same instructions, and be of the same opinion; and it is at least as probable, that David and Solomon alluded to the book of Job, as that the writer of that book alluded to their works, if any intended reference be supposed.—Indeed the date of the events which it records cannot be exactly ascertained; but it is very likely, that Job was in his first prosperity between the time when Joseph died and the appearance of Moses in Pharaoh's court as Israel's deliverer; and the language used by God himself, that "there was none like him in all the earth," seems to give probability to this opinion; for there is no other eminent character mentioned in Scripture as flourishing during that period.—It is not agreed who wrote this book. Some ascribe all of it to Job himself, except the conclusion. Some to Elihu, who in one place seems to address the reader concerning his auditory. (*Note, 32:15—17.*) But others think that Moses was the author of it. The style has likewise induced an opinion, that it was written in the Arabic language; perhaps Elihu wrote it in Arabic, and Moses rendered it into Hebrew.—The first two chapters are in prose; the style of them is very plain; and they form an introduction to the poetical part, which is in many places peculiarly figurative and sublime, and consequently more difficult to be interpreted. The latter part of the last chapter is a historical conclusion of the whole.—It cannot be clearly shown that this book contains any prophecies, properly so called; because the passages which might be adduced as prophetic, may also be considered as a profession of faith in the promised Redeemer, and concerning a future resurrection; but few parts of the Old Testament declare more explicitly the grand outlines of revealed truth, and even of evangelical doctrine; so that they who speak of it as consisting chiefly of *natural religion*, seem to have entirely mistaken the scope of it.—It opens with an account of Job's piety and prosperity, the charge of hypocrisy and selfishness which Satan brought against him, and the permission which he obtained from God to reduce him to the deepest distress, as a trial of his integrity. It proceeds to relate how his former friends, witnessing his unprecedented sufferings, were led to condemn him as a wicked man. This gave rise to a warm controversy, whether heavy afflictions prove any person, who is apparently pious, to be a hypocrite. In disputing this point, the principles of true religion were argued from by all parties as undoubted truths, and many excellent things were spoken; but the whole had in it a sad mixture of human infirmity. When they could by no means come to an agreement upon the subject, Elihu, who had heard the debate, with great modesty and solemnity interfered; and, having first censured the other disputants for groundlessly condemning Job, he proceeded to reprove him for his improper eagerness in justifying himself, by which he had reflected on the justice of God. While he was discoursing, the Lord himself spake out of a whirlwind, and, by a discovery of his incomprehensible majesty and glory, made Job sensible of his presumption, and brought him to humble himself before him as a vile and polluted sinner. This being effected, he justified Job from the charge of hypocrisy, and condemned the conduct and language of his friends; and, having decided the controversy in favour of Job, he appointed him to sacrifice and intercede in their behalf, that they might be forgiven. The whole closes with an account of Job's deliverance, and redoubled prosperity, honour, and comfort.—It is a book full of caution and encouragement to the tempted and afflicted, and of warning to those who hastily judge their brethren. It throws great light upon the doctrine of Providence, and upon the agency and influence of evil spirits under the control of God. We see in Job an eminent type of the suffering and glorified Saviour; and a pattern of the believer's "passing through much tribulation into the kingdom of God." In short, the whole is replete with most important instruction; and, among the rest, we are reminded of the ill effects of acrimonious religious disputes.—These four pious men argued together till, becoming angry, they censured and condemned each other, and uttered many things irreverent about the divine character and government; and, having lost their temper, would have also lost their labour, and have been more at variance than ever, if another method had not been taken of deciding the controversy.

B. C. 1550.

CHAPTER I.

The uprightness, piety, prosperity, and numerous family of Job, and his religious concern for his children, 1—5. Satan appearing before God, accuses Job, and obtains leave to try him, 6—12. Job, receiving successive accounts of calamities, which deprived him of all his substance, and all his children, mourns with humble resignation, and worships God, 13—22.

THERE was a man in the land of ^aUz, whose name was ^bJob; and that man was ^cperfect

^a Gen. 10:3, 22:21. ^b Huz, 36:28. 1 Chr. 1:17, 42. Jer. 25:20. Lam. 4:21. ^c Ez. 14:20. Jam. 5:11. ^d e. 2:23. 23:11, 12. 31:1, &c. Gen. 6:9. 17:1. 2 Kings 20:3. 2 Chr. 31:20, 21. Luke 1:6. ^e Gen. 12:12. Prov. 8:13. 16:6. 1 Pet. 3:11.

NOTES.—CHAP. I. V. 1. The land of Uz seems to have been a district of Arabia, to the south-east of Canaan; though some suppose that it was situated in Idumea, and that Job was descended from Esau. (*Marg. Ref. a.*) Others think that he descended from Abraham by Keturah; yet it seems more probable that he was of the posterity of Huz, the son of Nahor. (*Gen. 22:21.*) He is supposed to have lived before any part of the scriptures was written; but he was acquainted with the truths and will of God, by tradition and immediate revelation; and so he was not a gentile, at least not a *stranger to revealed truth*, as many seem to suppose. The religion of Job and of his friends was evidently the same as that of the patriarchs. He was a man of most eminent piety, upright, fervent, and steadfast in religion, and exemplary in his whole conduct; one who regarded the

B. C. 1550.

and upright, and ^done that feared God, and eschewed evil.

2 And there were born unto him ^eseven sons and three daughters.

3 His ^fsubstance also was ^gseven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a

^e 42:13. ^f Euth. 5:11. ^g Ps. 107:38. 127:3—5. 128:3. * Or, *cattle*, Gen. 12:5. 13:6. 34:23. 2 Chr. 32:29. ^h 42:12. Gen. 12:16. Num. 31:32—34. Judg. 6:5. 1 Sam. 26:2. 2 Kings 3:4. Prov. 10:22.

authority of God, revered his majesty, and habitually worshipped and obeyed him. So that he carefully avoided sin and temptation, and "exercised himself to have a conscience void of offence towards God and man." His subsequent trials tended to his greater humiliation; but he was previously an eminent believer, and an excellent character.—"True, blameless, just, godly, abstaining from every evil deed." *Sept.*

V. 2, 3. (*Marg. Ref.*)—When the earth was but thinly inhabited, it was much easier to acquire land, than to cultivate it, or to procure cattle to feed on it, (as the case still is in several parts of America, and in newly discovered countries,) so that Job's wealth is reckoned by the number of his cattle, not by the extent of his lands. He was the principal person in that country; had abundance of every

very great household so that this man was the greatest of all the men of the east.

4 And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters, to eat and to drink with them.

5 And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings, according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

6 ¶ Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

7 And the Lord said unto Satan, Whence

* Or, husbandry. 2 Chr. 26:10. g 29:10, 25. † Heb. sons of the east. Job. 6:3, 7:12, 8:10. 1 Kings 4:30. h (Gen. 2:14, 25:11. Num. 22:7. i Ps. 133:1. Heb. 12:1. k 4:12, 25. Gen. 32:3. Ex. 19:10, 14. 1 Sam. 16:5. Neh. 12:30. John 11:55. 1 Gen. 22:3. Ps. 5:3. Ec. 9:10. m 42:8. Gen. 8:20. Ex. 18:12, 24:5. Lev. 1:3—6. n 1 Kings 18:31. Acts 21:26. o 2 Cor. 11:2. p 11. 2 Lev. 24:10—16. 1 Kings 21:10, 13. q Gen. 6:5. Jer. 4:14. 17:9, 10. Mark 7:21—23. r cis 8:22. 1 Cor. 4:5. s 27:10. † Heb. all the days. Luke 1:75, 18:7. Eph. 6:18. s 21. t 38:7. Dan. 3:25. Luke 3:38. u Ps. 103:20. Matt. 18:10. † Heb. the adversary. 1 Kings 22:19—23. 1 Chr. 21:1. Zech. 3:1. Rev. 12:9, 10. x Job 6:70. † Heb. in the midst of them. y 2:2. 2 Kings 5:25. z Zech. 1:10, 11:6, 7. Matt. 12:43. 1 Pet. 5:8. Rev.

thing which constituted riches among them; and acted as a magistrate, or ruler: though it does not appear that he was, properly speaking, a king, as many suppose him to have been. (Euyens, Noble, Sept.)

V. 4. The sons of Job, now grown up and settled in houses of their own, cheerfully enjoyed their abundance; and, as they lived in brotherly love, they were accustomed at certain seasons to entertain each other alternately. It does not appear that Job made one at these feasts; (2 Sam. 13:24, 25.) but whenever his sons met, they invited their sisters to join their company, which both showed a proper affection for them, and evinced that no indecency or riot attended their feasting.

V. 5. As Job had, no doubt, piously educated his children, and set them an excellent example, and offered many prayers for and with them, we may suppose that they were well affected to religion. Indeed, nothing is intimated to the disadvantage of their characters, and no feasting could be more inoffensive than theirs seems to have been. Yet while their pious father could not but behold their harmony and comfort with satisfaction, his knowledge of the human heart suggested a jealous fear, lest their cheerfulness should betray them into some levity or excess, some vain conversation, or some injurious thoughts of God, either tending to infidelity, to dislike of his holy worship and service, or to idolatrous love of worldly enjoyments. When therefore their feastings were ended, acting as the priest of his family, "he sent and sanctified them," reminding them to examine themselves, to confess their sins, to seek forgiveness, and to prepare their hearts to attend the ordinances of God with seriousness and humble devotion; and he offered a burnt-offering for each of them. (Notes, 1 Sam. 16:5. 2 Chr. 29:5.) Thus he taught them, that even the secret unbelief, ingratitude, and rebellion of the heart merited condemnation, and could only be expiated by the shedding of blood, and the offering of sacrifice, in repentance and humble faith. As he did this continually, we may thence understand his unremitting care of his family, the tenderness of his conscience, his knowledge of the fallen state of man, and the depravity of human nature; his entire dependence on the mercy of God in the way which he had appointed, and his believing regard to the promised Redeemer.

Cursed God.] The word rendered "cursed," in this and several subsequent passages, in its usual meaning, signifies to bless: yet it must be understood in a bad sense in this place, and when employed by Satan concerning Job. It is the same word as is used when Naboth was accused of "cursing God and the king," and consequently stoned as a blasphemer and traitor. "Lest my sons in their mind have thought evil against God." Sept. Some think this was substituted instead of the word which more generally signifies to curse, from reverence to God. Others suppose it signifies to salute, as men do when they meet or part with others, and thus is used to denote departing from God, or renouncing him. But the learned Mr. Leigh brings a quotation from Mr. Selden, which seems more satisfactory, and which I shall therefore translate. "It is most certain, that the verb *Barak*, signifies to execrate, or to curse, as well as to bless; and this, as I think, not by antiphrasis as some will have it, out almost from the very idiom of the sacred language, it may signify either way, according to the connexion in which it is used, as among the Latins *sacrare* and *imprecari*. For, as the first signifies at some times to devote any one by curses to destruction, and at others to consecrate any thing to God; and as we call for either good or evil upon others; so, *Barak* denotes what a man wishes or calls for, with an ardent mind, whether it be salvation or perdition. And when applied to the Deity, it either signifies addressing him by praises and thanksgivings, (which is more common,) or with revilings and reproaches; and the difference is to be collected from the nature of the case and from the context."—Bless the

comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

8 And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God, and escheweth evil?

9 Then Satan answered the Lord, and said, Doth Job fear God for nought?

10 Hast not thou made him a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land:

11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

12, 9, 12—17, 20:8. † Heb. set thy heart on. 2:3. 34:14. Ez. 40:4. a Num. 12:7. S. Ps. 89:20. Is. 42:1. b Num. 12:3. 1 Kings 4:30, 31. 2 Kings 23:25. c 1. 8:20. 9:22, 23. Ps. 18:23. John 1:47. d 12:4. 17:9, 23:11, 12. Ps. 84:11. e Neh. 5:15. Ps. 35:1. Prov. 8:13. Luke 23:40. f Ps. 34:14. 37:27. Is. 1:16. g 21. 2:10. 21:14, 15. Mal. 1:10. Matt. 16:26. 1 Tim. 4:8, 6:6. h Gen. 15:1. Deut. 32:7—23. 1 Sam. 25:16. Ps. 5:12. 89:12. Is. 5:25. Zech. 2:5, 8. 1 Pet. 1:5. 1 Gen. 39:5. Deut. 28:2—6. Ps. 71:21. 128:1—4. k 42:12. Gen. 26:12. 30:30. 49:25. Deut. 7:13, 14. 33:11. Ps. 90:17. 107:38. Prov. 10:22. ** Or, cattle. Gen. 30:43. 1. 12. 2:5. Is. 5:25. m 4:5. 19:21. Gen. 26:11. Ps. 105:15. Zech. 2:8. † Heb. if he curse thee not, 21. n 5. See on 2:9. Is. 8:21. Mal. 3:13, 14. Rev. 16:9, 14, 21.

gods, in their hearts.' *EL. Smith*. But no mention is made in the book of Job, of any other god, or gods, except the true God; or any other idolatry, but the worship of the sun and moon. The original has not the article, and must be rendered either God, or gods, not the gods; and the clause is exactly the same as is used of the true God, in the next chapter. (Note, 2:9.)

V. 6. The holy angels no doubt are here meant by "the sons of God;" because they love him, and are beloved of him, as his children. (*Marg. Ref. t.—Note, 38:4—7.*) They are here introduced to our notice, as on some special occasion presenting themselves before the Lord, to give an account of their late services, and to receive further commands, in delightful obedience to which their happiness greatly consists: and Satan, the adversary of God, and of his whole creation, is represented as intruding himself among them. Without determining any thing about the place or way in which this evil spirit appeared before God, or associated with his angels, or whether the transactions of the invisible world be not described in language, adapted rather to our conceptions than to their real nature; we hence learn, that Job's extraordinary afflictions originated from the malice and agency of Satan, by divine permission, for wise and holy purposes; and many truths, respecting the character and influence of the devil and his angels, are thus emphatically proposed to our attentive consideration. These apostate spirits are continually intruding into the company of the children of God on earth, especially when they meet in his ordinances, or approach his mercy-seat. And they would dare to intrude even into heaven, the habitation of God's holiness, if access were allowed them, to join the company of his holy angels: yet this would not in the least degree change their evil nature; for wherever they go, they are instigated by malice, and seeking to do mischief. But, as God is every where present, (though in heaven his glory is especially displayed,) all that is spoken upon these subjects may be literally understood, without supposing that they are ever admitted into that holy place. (Note, 1 Kings 22:19—23.)—The sons of perdition came to set themselves against JEHŌVAH, and the SATAN, (enemy) also came among them.' *E. Smith*. This most adventurous alteration, made on untenable grounds, even by the confession of Dr. Randolph, the editor, contrary to the concurrent opinion of all preceding versions, critics, and expositors, shows the dangerous extent to which the sacred oracles may be altered, by an attachment to new notions. and a slight consideration of the subject.—The LXX read *Οἱ ἀγγέλοι του Θεου* "The angels of God."

V. 7. When the holy angels had given an account of their services, Satan is represented as interrogated, Whence he came, and what he had been doing? And his answer seems to have implied an arrogant claim to be "the god and prince of this world;" and, in the spirit of pride and self vindication, he avowed that he had been traversing his dominions, without exceeding the bounds assigned him. It also denoted his restless malice, and unwearied endeavours to do mischief. (Notes, 1 Pet. 5:8, 9.)

V. 8. Satan seemed to advance a claim to the earth as if it had been all his own; but the Lord gave him to understand, that he had a remnant of servants there; and, as this accuser had always something to urge against every believer, he was asked, whether he had fully considered Job's character and conduct. (Notes, Zech. 3:1—4. Rev. 12:7—12.)—The express attestation of God to Job's integrity and piety, as the most faithful servant he had at that time on earth, is sufficient to demonstrate, that he was not a self-righteous Pharisee before his afflictions; as some persons, from undue regard to system, have ventured to speak of him.

V. 9—11. Satan could not deny the excellency of Job's conduct; but he artfully insinuated, that he was mercenary in his religion, and served God, not from love to him or his

12 And the LORD said unto Satan, "Behold, all that he hath is in thy power; only upon himself put not forth thine hand." So Satan went forth from the presence of the Lord. *[Practical Observations.]*

13 ¶ And there was a day, when his sons and his daughters were eating, and drinking wine, in their eldest brother's house :

14 And there came a messenger unto Job, and said, The oxen were ploughing, and the asses feeding beside them ;

15 And the Sabeans fell upon them, and took them away ; yea, they have slain the servants with the edge of the sword ; and I only am escaped alone to tell thee.

16 While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burnt up the sheep, and the servants, and consumed them ; and I only am escaped alone to tell thee.

17 While he was yet speaking, there came also another, and said, The Chaldeans made out three

bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword ; and I only am escaped alone to tell thee.

18 While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating, and drinking wine, in their eldest brother's house :

19 And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead ; and I only am escaped alone to tell thee.

20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped ;

21 And said, Naked came I out of my mother's womb, and naked shall I return thither : the LORD gave, and the LORD hath taken away ; blessed be the name of the LORD.

22 In all this Job sinned not, nor charged God foolishly.

o 1 Kings 22:22. Luke 8:32, 22:31, 32. John 19:11. 2 Cor. 12:7. * Heb. hand. Gen. 16: 6. Jer. 38:5. John 3:35, 36. p 2-4-6. Ps. 76:10. Is. 27:8. 1 Cor. 10:13. q 2-7. Luke 8:53. r 4. Prov. 27:1. Ec. 9:12. Luke 12:19, 20. 17:27-29. 21:34. s 1 Sam. 4:17. 2 Sam. 15:13. Jer. 31:31. t Gen. 10:7, 35, 25:3. Ps. 72:10. Is. 43:14. Ez. 23:42. Joel 3:5. u 16, 17, 19. 1 Sam. 22:20, 31. v Gen. 19:24. Lev. 9:24. 1 Kings 18:38. 2 Kings 1:10, 12, 14. Amos 7:4. Rev. 13:13. † Or, a great fire. Ex. 28: 1. Sam. 14:15. marg. x Gen. 11:36. Is. 23:13. Hab. 1:6. ‡ Heb. rushed. y 15. 2 Sam. 1:3. z 6, 2, 3, 16, 14. 19:9, 10. 23:2. Is. 28:19. Jer. 51:31. Lam. 1:12. Amos 4:6-11. a 8:4. 27:14. Ps. 34:19. Ec. 9:2. b 2 Sam. 13:28.

c Jer. 4:11, 12. Eph. 2:2. § Heb. from aside, &c. d Judg. 16:30. 1 Kings 20:30. Matt. 7:27. Luke 13:1-5. e Acts 28:4. f Gen. 37:32, 33. 42:36. 2 Sam. 15:33. f Gen. 37:29, 34. Ezra 9:3. † Or, robe. g Deut. 9:18. 2 Sam. 12:15. 20. 2 Cor. 7:5. Matt. 26:39. 1 Pet. 5:6. h Gen. 3:19. Ps. 49:17. Ec. 5:15. 12:7. 1 Tim. 6:7. 12:10. Gen. 30:12. Ec. 5:19. Job 1:17. i Gen. 43:5. 2 Sam. 16:10. 1 Kings 12:15. Ps. 39:9. Is. 42:24. 45:7. Amos 3:6. Matt. 30:15. Acts 4:28. 11:1. 1 Sam. 3:18. 2 Kings 20:19. Ps. 34:1. Is. 24:15. Fph. 5:20. 1 Thess 5:18. u 2:10. Jam. 1:4, 12. 1 Pet. 1:7. † Or, attributed folly to God. 34:10, 18. 40:4-8. Rom. 9:20.

ways, but for what he could get ; or at least, that in his present circumstances the contrary could not be demonstrated. It was worth his while to keep up a regard to religion ; for he grew rich, prosperous, and honourable by it. He had no temptation to fraud, or oppression ; for he had all that he could wish, in a more safe and creditable manner. He had nothing to ruffle his temper, or to render him distrustful or discontented ; and, therefore, the reality of his faith, meekness, and acquiescence in the will of God, might fairly be questioned. In short, if duly tried, he would be found a different man ; that is the Lord would himself " put forth his hand, and touch," (and is, take from him, or impute to him,) " all that he had," he would not only murmur and fret, which a true believer might be tempted to do ; not only indulge hard thoughts of God, as Job suspected that his sons might have cursed God in their hearts ; but he would openly blaspheme God, and renounce religion. (Note, 5.) The last clause is literally, " If he curse thee not to thy face," which implies that more was meant than expressed : " If he be not so, I am greatly mistaken, or I will consent to be punished as a false witness."—God had declared Job to be the most eminent saint upon earth ; and if Satan could have succeeded in this attempt, he would really have made out his claim to the dominion over the whole human race ; and though he failed, he yet had an opportunity of gratifying his malice in Job's sufferings. But with inward anguish he was constrained to confess, that he was not able to break through the hedge of continual protection, which God had placed round the person, substance, and family of his servant ; or to give the least disturbance to the peace and blessings which Job enjoyed in his favour, and under the watchful care of his over-ruling providence.

Course thee. (11) " Whether to thy face he will not bless thee." *E. Smith.*— " Certainly to thy face he will bless thee." *Sept.* (Note, 5.)

V. 12. Thus the Lord gave Satan permission to deprive Job of all those comforts and possessions, for the sake of which he was supposed to serve him. But he would not allow the enemy to wound or to kill his body ; or even to assail his soul with those horrid temptations, which evidently formed a principal part of his subsequent trials. This permission was granted, not because Job had any special need of chastisement ; but that his integrity, and the power of divine grace in him, might be manifested to Satan's confusion, the real benefit of Job, the edification of the church in future ages, and the glory of God in all these respects.

V. 13. Satan knew how fearful Job was lest his sons should sin amidst their festivity ; and he seems to have chosen this day for his purpose, that the calamities might be construed into divine judgments.

V. 14, 15. One messenger was spared to carry the tidings of each calamity, that the sudden and certain information, which Job received, might overwhelm his mind at once ; and that he might not have time to recover himself from his consternation, or to seek support from God, of which a more gradual information would have admitted.—The servants were at their work, and lost their lives in defending their master's property.—The Sabeans were a tribe of the Arabians, who were freebooters, and infested those regions ; but it is uncertain whether descended from Abraham, either by Shmael, or Keturah. (Marg. Ref. t.)

V. 16. This servant naturally called the extraordinary lightning, which consumed all the flocks of sheep, " the fire of God," and the expression might aid Satan's temptation, as it seemed to imply that God fought against Job, and was be-

come his enemy. If this fire had destroyed the Sabeans with their ill-gotten booty, the divine justice would have been manifest ; but that they should escape, while the servants of pious Job were slain, and the flocks destroyed, from which so many burnt-offerings had been sacrificed to the Lord, seemed very mysterious and perplexing.—We cannot determine, in what manner this and other effects were produced by Satan, who is " the prince of the power of the air," (Note, Eph. 2:1, 2.) and is, no doubt, able, when permitted, to cause any such phenomena. (Note, Deut. 13:1-5.) It is generally agreed that the tremendous appearances on mount Sinai were produced by the ministration of holy angels ; and though fallen angels have lost their holy dispositions and moral powers, they retain their natural capacities ; and doubtless could, if they were allowed, produce similar effects : at least, it is impossible to prove the contrary, seeing we cannot explain the manner, or ascertain the boundaries, of their operations. But they are absolutely in the Lord's hands, and can exercise their powers only by his permission ; and this alone is the security of our bodies, minds, relatives, friends, and possessions.

V. 17. The Chaldeans seem at this time to have been an inconsiderable roving tribe ; but they afterwards became a powerful nation. (Notes, Is. 23:13. Hab. 1:5-7.)

V. 18, 19. This greatest affliction was reserved for the last, that it might drive Job desperate, when the hand of God seemed to be thus gone forth against him. The loss of one child has often been more than an affectionate parent could support with decent resignation ; but for a whole flourishing family, educated with pious care, and for years insinuating into their father's affections ; who were all now grown up, living in harmony, affluence, and credit, and likely to perpetuate his name and prosperity, to be all cut off at once, suddenly, and, as it appeared, by the immediate hand of God, when they were feasting, and not at their sacrifices ;—this, added to all the preceding unprecedented misfortunes, was sufficient to drive most men distracted, or to urge them to bitter complaints, or even desperate imprecations. When we have endeavoured to conceive aright of Job's circumstances, comforts, and prospects, on the morning of this eventful day, and of the dreadful change which took place before evening, and when we realize, from experience and observation, the feelings of the human heart under trials comparatively trivial, we shall be able to form some faint idea of the immense trial which was at once laid upon this eminent servant of God ; and the strength of his faith and grace appears, in the manner, in which he supported it. And though, afterwards, the still accumulating weight extorted from him some impatient expressions, which many have inconsiderately objected to the scriptural commendation of his patience ; yet, probably, no mere man ever suffered so much and so long, with equal resignation and constancy.

V. 20-22. Job acted as one who felt the weight of his afflictions ; but he did not sink under them, or lose possession of his soul. (Note, Luke 21:19.) He expressed his inward anguish in the customary manner ; and behaved, not like one furious or distracted, but with silent and reflecting sorrow. Having rent his mantle and shaved his head, he prostrated himself, and worshipped the Lord. He acknowledged, that he came into the world naked and indigent, and was no poorer after all his losses, than when he was born. He recollected that he should soon leave the world, and restore his body to the earth, from which it was taken, as the common parent of all ; and that he could carry nothing away with him. He had received all from the unmerited bounty of God, who had seen good to remand his substance and his children, a little before

CHAPTER II.

Satan again appears before God, and obtains permission to ill-treat Job further to try him. 1-6. He smites him with sore boils from head to foot, 7, 8. His wife moves him to curse God and die; but he rebukes her, 9, 10. Three of his friends visit him; and, overwhelmed with surprise and grief, they keep silence seven days, 11-13.

A GAIN there was a day when the sons of God came to present themselves before the LORD,

See on 1:6. Is. 61:2. Luke 1:19. Heb. 1:14. b Gen. 16:8. c 1:7. John

the time when otherwise he must have left them: and his body and soul, his faith and hope, his heavenly inheritance and his God, still remained to him. Whoever were the instruments, the LORD was acknowledged as the Author of his calamities: he had no heart to revile the Sabaeans and Chaldeans, and others concerned in his losses. He was assured in his judgment, whatever his feelings were, that God had a sovereign right to dispose of him and his, as he pleased; and that he had done nothing inconsistent with his infinite wisdom, justice, truth, and goodness. Instead therefore of blaspheming, as Satan had predicted, he praised, blessed, and thanked the LORD, in faith, love, and humble resignation.—Thus far he stood the trial most honourably, and did not even utter a single expression, which in any measure reflected upon the divine conduct. (*Marg. reading.*)

PRACTICAL OBSERVATIONS.

V. 1-5. "In every nation he that feareth God, and worketh righteousness, is accepted of him:" (*Note, Acts 10:34, 35.*) and he will have some even of the wealthy and prosperous of the world to serve him; "for with God all things are possible." (*Note, Matt. 19:23-26.*)—When the heart is upright and devoted to God, the general conduct will be holy, and he will be served with the whole man; for the genuine fear of his name will produce habitual hatred of sin, and watchfulness against it.—We receive our children, as well as every other comfort, from the LORD: we ought therefore carefully to train them up for him, and to keep them from the contagion of this evil world: and we cannot but rejoice to see them grow up, living in peace and love. We should, however, be careful not to set our hearts too much upon them, as we know not how soon they may be torn from us, or made the occasions of our deepest distress; but we ought to commit them to God by constant prayer, and seek his grace to enable us to be submissive, however he may dispose of them.—It cannot be expected, but that young people will pay attention to things not directly sinful, for which their pious parents may have no relish; it is not evil in itself to rejoice in the bounty of Providence, and to use hospitality towards our friends and relatives: and it is a pleasant sight to behold the several branches of a family love and enjoy each other's company. Yet every indulgence disposes us to unwatchfulness, and forgetfulness of God: and we seldom feast together in the most friendly and decent manner, without having cause to repent of some part of our conduct and conversation; or at least of the thoughts and temper of our hearts. All that of which we are thus conscious must be washed away in the atoning blood of Christ, or it will rise up against us in judgment at the last day. We have therefore cause for continual self-examination; and after every social interview, we must bestow pains to bring our hearts into due frame for the ordinances of God. Parents also should watch over their children, and exhort, instruct, and assist them, in thus seeking an interest in the great Redeemer, and in preparing to commemorate his death at the LORD's table. The higher men are advanced in rank or authority, the more important is it, that they pay regard to these duties, for an example to their inferiors: but alas! how few of our nobles and rulers, in this Christian land, imitate Job, in this open profession of godliness, and this strict attention to religion in his family! Yet the consistent believer will attend on these things continually.

V. 6-12. No man is proved to be a true Christian by being found in company with the children of God, even when they appear before him in his house, or at his table. Could Satan enter heaven, and associate with angels, he would still remain a liar and a murderer, ambitious, subtle, envious, and malignant: and while holy spirits delighted in the service of their God, he would be plotting mischief against his cause and people. We should therefore inquire, not only whither we go, and what company we keep; but also, what our intentions and dispositions are.—We ought likewise to expect temptations, and that offences will continue in the church: and we should chiefly look to ourselves; for we must every one give an account of himself to God.—May we then imitate those holy and loving angels, who are "all worshipping spirits, sent forth to minister unto them who shall be heirs of salvation!"—Satan claims this earth as his domain; and alas! he has hitherto had too much ground for his arrogant pretensions; and as he continually "goeth about seeking whom he may devour," we ought to be always sober and vigilant. But there is a remnant who are rescued from his tyranny, and are the servants of God, in whom he is glorified, and over whom he rejoices.—Those who are disposed to represent the most blameless professors of godliness as hypocritical or mercenary; to put a bad construction upon harmless or even good actions; and to insinuate some suspicion or objection, in order to detract from the commendations bestowed upon pious and useful men; may easily know whose children they are, whose example they follow, and whose work they do. For they

and Satan came also among them, to present him self before the LORD.

2 And the LORD said unto Satan, "From whence comest thou? And Satan answered the LORD, and said, 'From going to and fro in the earth, and from walking up and down in it.'

14:30. 2 Cor. 4:4. 1 Pet. 5:8.

resemble, in every feature, Satan, the envenomed slanderer and "accuser of the brethren." It is indeed true, that God will not suffer his people to serve him for nought. Their best interests are secured; no good thing they do shall lose its reward; and he will give them as many worldly comforts as he sees good for them. Yet every believer serves God from love, gratitude, and zeal, and delights in his holy commandments. When called to it, he will part with every temporal possession for his sake; and it is impossible that he, who loves God above all things, should fail of being eternally happy in the enjoyment of him. But *untried* faith is not much to be depended on. If ease, wealth, and pleasure uniformly attended piety; if there were no cross, self-denial, or temptation, to serve as a touchstone, or a furnace; it would be very difficult to distinguish the believer from the hypocrite: and therefore Satan is often allowed to sift and prove the people of God, that he may be the more confounded. (*Notes, 23:8-12. Luke 22:31-34; Jam. 1:2-4, 12. 1 Pet. 1:6, 7. 4:12-16.*) He means to destroy, defile, or distress them: but the LORD intends to demonstrate the reality and power of his grace in them, for his own glory and their important good.—Little do we know what plots are forming against us in the invisible world: nor are we sufficiently sensible of the number, power, malice, and subtlety of our unseen adversaries. We bolt and bar to keep out a few ruffians of our own species, who might come to plunder or murder us while we sleep; but there are legions of infernal spirits, whom we can by no means exclude, and who are able in a moment to distract, torment, or destroy us. Blessed be the LORD, his power limits the operations of these malicious foes; and the protection which he affords to ungodly men against their destructive rage, is a most wonderful instance of his patience and loving-kindness. Yet, as they generally disbelieve or disregard the being and agency of evil spirits, they are "taken captive by them at their will," and are hurried on in rebellion against God. But they who love the LORD are assured of protection. Their enemies can never break through the hedge, which the Almighty God hath made around them; and even when he permits them to be tempted, neither the devil nor his emissaries can exceed the limits assigned them.

V. 13-22. It is the delight of Satan and of all his servants to do mischief: they will go to the full length of their chain; and we do not know how far they may be permitted to practise and prosper against us. We see in the example before us, to what an extent they may be successful; and, though they are seldom allowed to proceed so far, we should be thankful that they can go no farther, and should prepare for the worst. One calamity may succeed another, and each be heavier than the preceding; they may come on us from all quarters, with every circumstantial aggravation; we may be entirely impoverished and bereaved; indeed, none can say all that we may suffer; and yet our grand interest may be safe, and all things working together for our good. But, if in all our troubles we look to our gracious God, he will repress our murmurs and support us under our afflictions. However unjust the instruments of our correction may be, he is righteous in all that is laid upon us. Our all is from his gift; we have forfeited it by sin, and ought not to complain if he take any part of it from us. We have received all our possessions, since we "came naked into this world;" and we must leave every earthly comfort and advantage when we go out of it: for they were only imparted to bear the expenses of our journey, and to assist our fellow-travellers. Soon will our bodies be conveyed to the earth whence they were taken, and our souls into the eternal world: and should we be spoiled of all and bereaved of our beloved children or friends, before we depart; we shall not live long to feel our loss, and the hopes and earnest of heaven will support us under it. May we then be enabled to "choose the good part which shall never be taken from us;" to "set our affections on things above, and to "possess our souls in patience." May we, after the example of Job, learn, under our lighter trials, to repress every rebellious passion; to humble ourselves before God; to adore his wise and righteous sovereignty, and to praise him for remaining mercies and prospects; and by all our troubles, to get nearer to his mercy-seat, in communion with him. Then Satan will miss his aim, and not be able by affliction to prevail with us to sin, or "charge God foolishly." And may the malice and power of these our enemies render more precious to us that gracious and condescending Saviour, "who came to destroy the works of the devil," and who, in order to effect our salvation, was willing to suffer from that enemy far more than Job suffered, or than we can possibly conceive.

NOTES.—CHAP. II. V. 1-3. (*Notes, 1:6-19.*)—*Still he holdeth fast, &c.* (3) Satan had been permitted to prove Job's sincerity, by the most overwhelming and sudden loss of his whole substance, and of all his children. But instead of cursing, he blessed and worshipped God. Thus he held fast

3 And the LORD said unto Satan, ¹Hast thou considered my servant Job, that *there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?* and still he ²holdeth fast his integrity, although ³thou movest me against him, to ⁴destroy him, ⁵without cause.

4 And Satan answered the LORD, and said, Skin for skin; yea, all that a man hath will he give for his life:

5 But ⁶put forth thine hand now, and touch his bone and his flesh, and ⁷he will curse thee to thy face.

6 And the LORD said unto Satan, ⁸"Behold he is in thy hand; ⁹but ¹⁰save his life.

7 So ¹¹went Satan forth from the presence of the LORD, and smote Job with ¹²sore boils, ¹³from the sole of his foot unto his crown.

d See on 1:18, 9:20. Gen. 6:9. Ps. 37:37. Phil. 3:12. 1 Pet. 5:10. e Prov. 11:3, 13:6, 14:2, 15:8, 16:17. f 1:21, 32:13, 37:5, 27:5, 5:1, 1:2. 1 Pet. 1:7. g 1:11. h Heb. *swallow him up*. 2 Sam. 20:20. h 9:17. John 9:3. i Esth. 7:3, 4. Is. 2:20, 21. Jer. 41:8. Matt. 16:25. Acts 27:18, 19. Phil. 3:8-10. k 1:11. 19:21. l 1 Chr. 21:17. Ps. 32:3, 4. 38:2-7. 39:10. 1 S. 13:11. Lev. 24:15. Is. 8:21. m See on 1:12. n Or, only. n 38:10, 11. Ps. 65:7. Luke 8:28-33. 22:31, 32. o 1 Cor. 10:13. Rev. 2:10. 20:1, 2, 7. p 1 Kings 22:22. p 30:17-19, 30. Ex. 9:9-11. Dent. 28:27, 35. Rev. 18:11. q Is. 1:6, 3:17. r 19:14-17. Ps. 38:5, 7. Luke 15:20, 21. s 42:6. 2 Sam. 13:19. Is. 61:3. Ez. 27:30. Jon. 3:6. Matt. 11:21.

his integrity, and showed the simplicity and piety of his heart. (Notes, 1:20-22.) Satan had "without cause," moved the Lord thus to afflict his servant: for there was not the least ground for the charge of selfishness which he had lodged against him; and nothing in Job's character rendered such severe afflictions necessary, either to preserve him from ruin, or to vindicate the honour of the divine government: yet, doubtless, the Lord had wise and good reasons for his conduct; and Job, as a sinner, deserved worse than any temporal afflictions.—The word rendered *destroy*, signifies to *smash up*, and may refer to Job's substance and family: but Satan aimed to destroy his soul also.—⁸But thou speakest to destroy his substance in vain! ⁹Sept.

V. 4, 5. Satan construed Job's holy resignation into an evidence of his insensibility; as if he had been destitute of affection for his children, and regard for his servants. His life and health were preserved, and he would give any one's skin to preserve his own: he was willing therefore to compound, and part with all to save his life; so that he still kept up his religion, expecting that his other losses would be made up. Nothing could be more unreasonable and malignant than this insinuation: yet it illustrates the subtlety of that enemy, who was able plausibly to put a bad construction on Job's most unexceptionable conduct, and to impute to the basest principles, what sprang from the noblest of which the human heart is susceptible.

V. 6. To prove the falsehood and malice of Satan's insinuation, God granted him permission to afflict Job in his body, in any way he chose; only he was to "save his life." The word is often rendered *soul*, and probably means that he was to preserve to him the possession of his understanding; for if he were driven distracted, and in his frenzy blasphemed, it would not be a fair trial. (Notes, 1:9-12. Ps. 76:10. Luke 22:31-34.)

V. 7, 8. No doubt the disease which Satan inflicted on Job, was as painful and loathsome as it could be made. (Notes, Matt. 8:28, 29. Luke 13:10-17. P. O. 10-21.) Sore boils or ulcers, (one of which is often found sufficient to exercise all our patience,) covered Job from head to foot: so that his excessive torture must have been incapable of relief from change of posture; and he would be so offensive that few would come near him. Being deprived of other relief, he took a potsherd to cleanse his sores: or perhaps when any of the boils began to die away, the itching became as intolerable as the pain before had been; so that "he took a potsherd to scrape himself withal;" and by this improper treatment, his disease was probably increased and prolonged, and one kind of misery alternately exchanged for another. (Notes, 30:15-31.)—He also "sat down among ashes." The Septuagint renders it "upon a dunghill," and he is generally represented in that situation: the original, however, only means that he assumed the posture of a mourner and a suppliant. (Marg. Ref. r.)

V. 9. When Satan deprived Job of his children, he reserved his wife to be his tempter; perhaps knowing her to be a woman of an impatient spirit, who had great influence with her husband. She had shared the former afflictions with him; yet it is probable that she was full of hard and rebellious thoughts, though she did not openly give vent to them. But when this additional calamity oppressed Job, she was driven to despair of help, and to upbraid him as preposterous in adhering to his religion, seeing God rewarded his fidelity and resignation with nothing but one dire calamity after another.—The meaning of her advice has been much disputed, for the Hebrew word signifies both to *bless* and to *curse*. (Note, 1:5.) But her counsel was evidently suggested by Satan, who spake by her, as he had spoken by the serpent to Eve, and by Eve to Adam: and it was therefore coincident with

8 And he ¹took him a potsherd to scrape himself withal: and ²he sat down among the ashes.

[Fractical Observations.]

9 ¶ Then said ¹his wife unto him, Dost thou still ²retain thine integrity? ³curse God, and die.

10 But he said unto her, ¹Thou speakest ²as one of the foolish women speaketh. What? ³"shall we receive good at the hand of God, and shall we not receive evil?" ⁴In all this did not Job sin with his lips.

11 ¶ Now when Job's three ¹friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the ²Temanite, and Bildad the ³Shuhite, and Zophar the Naamathite: for they had made an appointment together to come ⁴to mourn with him, and to ⁵comfort him.

12 And when they lifted up their eyes afar off, and ¹knew him not, ²they lifted up their voice and

t Gen. 3:6, 12. 1 Kings 11:4. u 3. 21:14, 15. 2 Kings 6:33. Mat. 3:14. x 5. 1:11. y Gen. 3:17. 2 Sam. 19:32. Matt. 16:23. z 2 Sam. 6:20, 21. 13:13. 24:10. 2 Chr. 16:9. Prov. 9:6, 13. Matt. 25:2. a 1:1-3, 10, 21. 2 Sam. 19: 28. Lam. 3:33-41. John 18:1. Rom. 12:12. Heb. 12:9-11. Jam. 5:10, 11. b 1:22. Ps. 39:1. 59:12. Matt. 12:34-37. Jam. 3:2. c 6:14. 16:20. 19:19, 21. 42:7. Prov. 17:17. 18:24. 27:10. d 6:19. 15:1. Gen. 38:11, 15. Jer. 49:7. e 8:1. 18:1. Gen. 25:2. 1 Chr. 1:32. f 42:11. Gen. 37:35. Is. 51:19. John 11:19. Rom. 12:15. 1 Cor. 12:26. Heb. 1:8, 3. 13:4. 16:2. h 19:14. Ruth 1:19-21. Lam. 4:7, 8. i Gen. 27: 34. Judg. 2:4. 1 Sam. 11:4. 30:4. 2 Sam. 13:36. Esth. 4:1.

his temptation: (Notes, and P. O. Gen. 3:1-6.) and both her preface and Job's answer prove, that he was desperate, and not pious, advice which she gave. It is probable therefore, that our translation gives the true sense; and that Job's wife, being herself driven desperate, instigated him to despair and blasphemy, to "curse God," though he should die for so doing; or even in order to provoke the Lord thus to terminate his sufferings; or as an introduction to suicide, to which Satan no doubt would tempt him.—It is well known, that the Gentiles, under great calamities, frequently vented their rage by curses against the gods, whom at other times they worshipped.

V. 10. Considering Job's situation, nothing can be more admirable than this reply. He reproved his wife with firmness, yet with temper; and neither the anguish of his mind, nor the baseness of her suggestion, dictated any opprobrious language. He did not even address her, as a *foolish*, or *wicked woman*; for he would not for one crime, however great, condemn her as a hypocrite. She spoke indeed "as one of the foolish women;" but he would hope it was the effect of violent temptation, and the exceeding distress of her heart; and that she would repent of this her heinous sin. "What?" says he, in astonishment at her desperate language, "shall we receive good at the hand of God, and shall we not receive evil?" "Shall we, guilty, polluted, worthless creatures, receive so many unmerited blessings from a just and holy God; and shall we refuse to accept of the punishment of our sins, when we suffer so much less than we deserve, and are yet allowed to hope for a happy event? Rather let us receive the evil also, with patient submission, and even as a pledge of his love, and a means of our good."—Thus far he most honourably stood the trial, and appeared the brightest in the furnace of affliction; and the testimony here borne to his conduct, shows that he did not speak the language of passion, as many seem to think; but that of soberness and piety.—It is not said what reception his reply met with: but the temptation was repulsed and the tempter baffled; and we read little more of his wife. (19:17.)

V. 11. These friends of Job seem to have been persons eminent for their rank in life, as well as for their wisdom and piety. The Septuagint call them kings, but no evidence can be adduced that they were so. Eliphaz is supposed to have descended from Teman, the grandson of Esau, by Eliphaz, whose name this his descendant bore; (Gen. 36:11. 1 Chr. 1:36.) and Bildad, from Shuah, Abraham's son by Keturah. (Gen. 25:2. 1 Chr. 1:32.) Zophar also sprang from some of the families descended from Abraham. For true religion seems to have continued a considerable time in the different branches of that favoured family, even among those who were excluded from the covenant made with Abraham, Isaac, and Jacob.—These persons, having heard of Job's great affliction, made an appointment to go to visit him and sympathize with him. Their intentions were humane, friendly, and pious; and they had doubtless been the associates of his religion in more prosperous days: yet, by their mistake of his case, they not only greatly increased his anguish, but unintentionally concurred with Satan, in tempting him to despair, and to blasphemy as his never failing effect.

V. 12, 13. Job seems to have been at this time in the open air; when his friends, astonished at what they saw, and perceiving him so altered that they could not know him, expressed their grief by every emphatical token, and burst out into loud lamentations. It should not, however, be concluded from the language here used, that he and his friends remained together in the same place, all the time preceding their debate and during its continuance. At proper seasons they came to Job, and sat by him as mourners; but they were so affected by a view of his misery, that they remained silent before him

wept; and ¹they rent every one his mantle, and ²sprinkled dust upon their heads toward heaven.

13 So ¹they sat down with him upon the ground seven days and seven nights, and ²none spake a word unto him: for they saw that *his* grief was very great.

1:20. 1 Neh. 9:1. Lam. 2:10. Ez. 27:30. Rev. 18:19. m Ezra 9:3. Neh. 1:4. Is. 3:26. 47:1. n Gen. 1:5:3. o 4:2. Ps. 77:4.

It is probable, they suspected that his unprecedented calamities were judgments on him for some enormous crimes, which he had veiled under a hypocritical profession of religion: but they did not choose to augment his grief, by abruptly bringing this charge against him: yet they could not use the ordinary topics of consolation. Perhaps they conferred among themselves on the subject, and agreed to wait and observe his conduct, and to take an opportunity of speaking, as circumstances might appear to them. Perhaps also Job suspected the cause of their silence; and his anguish on that account, might give Satan an occasion of tempting him to use the passionate language recorded in the ensuing chapter, which confirmed his friends in their harsh suspicions, and gave rise to the subsequent debate.

PRACTICAL OBSERVATIONS.

V. 1-8. Holy angels are not more unwearied in serving God and in doing good, than evil spirits are in rebellion and mischief: and when baffled in their attempts, they are pushed on, by pride and enmity, to still further disappointment and disgrace.—As Satan persists in accusing the people of God, notwithstanding the evidences which they give of piety and integrity; so will his servants upon earth persist in slandering them, in defiance of demonstration itself. From “their father” they learn to put a bad construction upon the best actions of good men, and to ascribe them to base motives. (Notes, John 8:37-47.) The piety of believers is called hypocrisy; their self-denial, affectation; their liberality, ostentation; their resignation, want of natural affection; their meekness, want of spirit; and their contempt of worldly pleasure, and dislike to trifling and profane company, are ascribed to want of taste, and to a morose, unsocial disposition. But the Lord will vindicate the character of his servants; and he delights in their constancy and submission amidst trials and temptations, because they glorify the power of his grace. He will therefore, at some times, without any other peculiar cause, give their enemies permission to prove them in various ways. They mean to destroy them; but he intends to purify their hearts, to exalt their graces, and to enhance their glorious recompense: and, though the trial may be severe, yet it is a post of honour, and the event will be unspeakably happy. Notes, Gen. 50:20. Is. 10:7. Hab. 1:12-17. Rom. 8:35-39. Pet. 4:12-16.)—The insinuations of Satan and his factors

are most dangerous, when most plausible, and when they are sophistical inferences from undoubted truths. Men are indeed naturally selfish, and prone to disregard all others in comparison of themselves, their own ease, interest, or indulgence. Hence it is evident we all need an inward and gracious change, that we may learn to love God and our neighbour. And as men will give all they have to save their lives; we should argue, that it is true wisdom to part with our property, or liberty, or country, nay, with our very lives, to secure the salvation of our immortal souls. But to infer that all men are alike mercenary, and that the most excellent actions of pious persons spring from the same carnal and selfish principles, as the most atrocious crimes of the profane, manifests the malice of Satan himself, tends to render the vilest characters contented in their wickedness, subverts the cause of fidelity, and insinuates that all religion is pretence and imposture. Yet, who does not often hear such suggestions from those who would not be thought to stand forth as the avowed advocates of impiety or atheism? To confute such accusations by stubborn facts, the Lord is pleased to give leave to malice to exert her utmost power, in putting this matter to the trial; in the midst of afflictions and persecutions he enables the believer to retain his integrity; and, while the men of the world give up honour, conscience, and their souls, to save their lives, the servant of God renounces all, and even lays down his life, rather than disobey and dishonour his Lord. Thus, in innumerable instances, have the patient and constant sufferings of godly men confounded, rather than gratified, the malice of their slanderous persecutors; and proved to a demonstration an essential difference between those who are only “born of the flesh,” and those who “are born again of the Spirit.”—We cannot know how far the Lord, in his unsearchable counsels, may see fit to suffer our enemies to prevail. They may be permitted, not only to tear from us all earthly comforts, and to fill our bodies and souls with most exquisite agony; but even to seduce our beloved friends to become our tempters, or accusers; we should therefore stand prepared for trials, and “rejoice with trembling” in every external advantage.—When we are most healthy and vigorous, we should remember to what loathsome diseases our bodies are liable; and that they may shortly become a mass of putrefaction, which could scarcely be known or endured by our most affectionate friends. Instead then of being vain of them, or bestowing pains in decorating or pampering them, let us seek for the incorruptible ornaments and unfading beauties of holiness. Let us be thankful for our pre-

CHAPTER III.

Job vehemently curses the day of his birth, 1-10. He complains, because he die not in the womb; and expatiates on the quietness of the grave, 11-19. He longs for present death, and bemoans his misery, 20-28.

AFTER this ¹opened Job his mouth, and ²“cursed his day.”

2 And Job ³spake, and said,

1:22. 2:10. b 35:16. Ps. 89:2,3. 106:33. c 3:1,11. 2:5,9. Jer. 25:14,15. * Heb. answered.

sent measure of health, or the attendance which we receive in sickness; and let us look through the grave, to the risen and glorified Jesus, and expect his second coming, when “he shall change our vile bodies, that they may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himself.” In humiliating circumstances, a humble deportment should be observed: and when we are in great pain and sickness, deserted, insulted, destitute of necessities or convenient attendance, or labouring under a complication of every distress; we should meditate on the sufferings of Job, on his patience, on the love of God to him, and on his happy deliverance: and we should also look unto the suffering Saviour, and compare our light afflictions with his unknown sufferings, “lest we be wearied and faint in our minds.” (Notes, Heb. 12:2,3. Jam. 5:7-11.)

V. 9-13. The temporal comforts reserved to us, when others are removed, often prove the sources of our severest anguish. The enemy knows how to suit his temptations to our circumstances, and to send them by those persons that possess most influence over us: we should then consider, not who proposes, but what is proposed to us. (Note, Matt. 16:21-23. P. O. 21-28.)—No temptation is so dangerous to the afflicted, as that to despair. When a man is induced to regard God as an irreconcilable enemy, his heart naturally rises in enmity, and vents this in blasphemy; every means of grace is neglected, any crime ventured on with eagerness, and suicide may probably close the horrid career. Let us then “watch and pray, that we enter not into temptation.” (Notes, 1 Sam. 28:12-25. 31:3-6. Matt. 27:3-5. 2 Cor. 2:5-11.)—We ought not to judge of the Lord’s love to us by outward events or present feelings, but should rest our hopes upon his holy word; and consider every hard thought of God as a “fiery dart” of the enemy, which must be “quenched” without a moment’s delay, by whatever means it may have been excited. It is also desirable, to possess our souls in meekness, and to answer even our tempters with calmness and reason, as well as with decided abhorrence of sin.—None but the foolish will habitually say, that there is no ground for hope in God, nor any benefit in serving him: none but the ungodly can deliberately persuade us to despair, blasphemy, or self-murder. But if any one who has appeared to be a pious Christian, should once, under urgent distresses, drop a hint which tends to such conclusions; we should remind him, whose work he is doing, and whose language he speaks.—Did we duly remember our sins against God, we should not wonder that amidst our many blessings, we had also heavy afflictions: we should rather say, “It is of the Lord’s mercies that we are not consumed;” and receive the severest of them with thankfulness as well as patience: and thus they would become our richest gain.—Those friends who crush the afflicted believer with hard censures and suspicions, are as real tempters, as those who persuade him to blasphemy and apostasy.—It is an indispensable duty of the Christian to visit and comfort his afflicted brethren, as he has opportunity; for it is equally useful to him, as to them: and the greatest as well as the meanest should attend upon it, without shrinking from inconveniences or disagreeables. But alas! we often prove miserable comforters of each other, augmenting instead of alleviating one another’s grief. So that our whole dependence for consolation must be placed on God alone.

NOTES.—CHAP. III. V. 1. Here the style of the book is changed to poetry, which is adorned by bold figures, according to the genius of the East. For seven days Job’s friends had come, and sat by him, without either speaking consolation to him, or mentioning their suspicions: but doubtless their distant and reserved behaviour increased his inward anguish. At the same time we may suppose, Satan assaulted his mind with all possible temptations, to fill him with hard thoughts of God, as if he were severe, unjust, and his enemy; to shake his confidence and hope; and, by filling him with horror and dismay, to urge him to “curse God to his face.” His permission seems to have extended to this, as well as to the torturing of his body; provided he did not kill him, or deprive him of reason.—In this, Job was an especial type of Christ, whose inward sufferings, both in the garden and on the cross, are generally allowed to have been far the most dreadful, and in a great degree occasioned by the assaults of the devil in that hour of darkness: (Notes, Matt. 26:36-39. Luke 22:39-53.) and when Job’s trial was come to its extremity, we may conclude that he was deprived of all comfortable sense of God’s favour, and filled with dread of his wrath. Unless we bring these inward trials into the account, we shall not readily comprehend the change which took place in his conduct, from the entire resignation of the preceding chapters, to the impatience which appears here, and in the subsequent part of the book. But this consideration solves the difficulty: Job’s inward conflict and anguish, added to all his outward sufferings, caused in-dwelling sin to work power-

3 'Let the day perish wherein I was born, and the night in which it was said, There is a man-child conceived.

4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

5 Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.

6 As for that night, let darkness seize upon it; let it not be joined unto the days of the year; let it not come into the number of the months.

7 Lo, let that night be solitary; let no joyful voice come therein.

8 Let them curse it that curse the day, who are ready to raise up their mourning.

9 Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day:

10 Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes.

[Practical Observations.]

11 ¶ Why died I not from the womb? why did I not give up the ghost when I came out of the belly?

12 Why did the knees prevent me? or why the breasts that I should suck?

13 For now should I have lain still, and been quiet: I should have slept; then had I been at rest.

14 With kings and counsellors of the earth, which build desolate places for themselves;

15 Or with princes that had gold, who filled their houses with silver:

16 Or as an hidden untimely birth I had not been; as infants which never saw light.

17 There the wicked ceased from troubling; and there the weary be at rest.

18 There the prisoners rest together; they hear not the voice of the oppressor.

19 The small and great are there; and the servant is free from his master.

20 Wherefore is light given to him that is in misery, and life unto the bitter in soul?

21 Which long for death, but it cometh not; and dig for it more than for hid treasures:

22 Which rejoice exceedingly, and are glad when they can find the grave?

23 Why is light given to a man whose way is hid, and whom God hath hedged in?

d 10:18, 19. Jer. 15:10. 20:14, 15. e Ex. 10:22, 23. Joel 2:2. Am. 5:18. Matt. 27:45. Acts 27:30. Rev. 16:10. f Deut. 11:12. g 10:21, 22. 15:16. 24:17. 28:3. 38:17. Ps. 23:4. 44:19. 107:10, 14. Is. 9:2. Jer. 2:6. 13:16. Am. 5:8. Matt. 4:16. Luke 1:79. ¶ Or, challenge. h Deut. 4:11. Ex. 30:3. 34:12. Joel 2:2. Heb. 12:18. ¶ Or, let it not terrify it, as those who have a bitter day. Jer. 4:28. Am. 8:10. ¶ Or, let it not rejoice among the days. 1 Is. 13:20—22. 24:8. Jer. 7:34. Rev. 18:23, 23. 2 Chr. 35:25. Jer. 9:17, 18. Am. 5:16. Matt. 11:17. Mark 5:33. § Or, a tearful man. 41:1, 10. 130:26. Jer. 8:15. 13:16. ¶ Heb, the eye-lids of the morning. 41:18. m 10:18, 19. Gen. 20:18. 29:31, 32. 1 Sam. 1:5. Ec. 6:3—5. Jer. 20:17, 18. m 6:2, 3. 10:1. 23:2. Ec. 11:10. o Ps. 58:8. Jer. 15:10. Hos. 5:14. p Ps. 22:9, 10. 71:6. 139:13—16. Is. 46:3. q Gen. 30:3. 50:23. Is.

66:12. Ex. 16:4, 5. r Ec. 6:3—5. 9:10. s 30:23. 1 Kings 2:10. 11:43. Ps. 49:6—10. 14:14. Ec. 8:8. Is. 14:10—16. Ex. 27:18—32. t 15:28. Is. 5:8. Ex. 26:30. u 22:25. 27:16. Num. 22:18. 1 Kings 10:27. Is. 2:7. Zeph. 1:15. Zech. 9:3. x Ps. 58:8. 1 Cor. 15:8. y 14:13. Ps. 55:8—10. Matt. 10:28. Luke 12:4. z Thess. 1:6, 7. 2 Pet. 2:8. ¶ Heb, weak in strength. z Is. 57:12. Heb. 4:9. 11. Rev. 14:13. a Ex. 5:6—8. 15:19. Judg. 4:3. Is. 14:3, 4. b 30:3. Ps. 49:6—10. Ec. 8:8. 12:5, 7. Luke 16:22, 23. Heb. 9:27. c Ps. 49:14—20. d 6:9. 7:15, 16. e 16. 33:33, 30. f 7:15, 16. 1 Sam. 1:10. 2 Kings 4:37. Prov. 31:6. g Num. 11:15. 1 Kings 19:4. Jon. 4:3, 8. Rev. 9:6. ¶ Heb, wait. h Prov. 24. i Is. 40:27. k 12:14. 19:8. Ps. 31:8. Lam. 3:7, 9. Hos. 2:6.

fully, and at length it burst forth in many improper expressions. He had long repressed the thoughts of his heart: but at last "he opened his mouth," not, (as that expression generally imports,) to utter wise instructions, deliberately and gravely, but bitter execrations upon the day of his birth. For he vainly hoped to ease his mind by giving vent to the fire which burned within.—The experienced believer, however, knows that a few drops of this bitter cup are more dreadful than the sharpest afflictions, under which he is preserved from inward temptation, and favoured with the sweet sense of the love and presence of God. He will not therefore be much surprised to find that Job proved himself "a man of like passions" with others, and prone to folly and impatience; but will rejoice that Satan was disappointed and could not prove him a hypocrite: for though he cursed the day of his birth, he did not curse his God. (Note, 1:9—11.)

V. 2—10. Here we find Job giving utterance to his anguish, by a variety of curses on the day of his birth, (a day generally remembered on its annual return with tokens of joy,) because he would thus declare a vain wish that he had never been born. He would have the day and night, on which he was born, to the joy of his parents, expunged from the year; or at least to be one continued and dreary night. He would have it marked with tokens of God's abhorrence, and by every terrifying appearance; that men might dread its approach, spend it in solitude, and rejoice when it was over; that it might even be such a season as the Egyptians experienced during the plague of darkness. (Notes, Ex. 10:21, 23. Ps. 78:46—49.) He would have it cursed by those who superstitiously marked certain days as ominous; and employed in wallings by those who were engaged to mourn at funerals; or, as some interpret it, spent in horrid incantations, by those who dealt with Satan, and brought him up by their witchcrafts: for the original is literally, "those who are ready to raise up Leviathan" (Note, Is. 27:1.) And all this, because the day did not prevent his being born, and by making his mother's womb his grave, preserve him from his present misery. (Note, Jer. 20:14—18.)—The wildness, absurdity, and impossibility of these wishes, denote the tempest of his soul: the cruelty to his mother, whose miserable death should, as he thought, have prevented his wretched life; and the ill will to mankind to whom he would bequeath such a dreadful day, may properly be noticed: but such exclamations, being the language of passion, cannot be measured by the standard of reason. They imply, however, an ungrateful contempt of God's gifts, and rebellion against his will; and are utterly unbecoming a sinner under a dispensation of mercy, or a believer in a state of grace. But during inward darkness and temptation, Satan so stirs up the corruption of the heart, that the plainest truths and promises are forgotten; former and present mercies are disregarded; future prospects are clouded; and the soul verges to despondency and blasphemy. Yet it is held back by the counteracting efficacy of divine grace, which subsists and operates, though it does not decidedly prevail; and thus the more dreadful effects are prevented, and in time the soul recovers its composure. (Note, Gal. 5:16—18.)—Doubtless, Job was afterwards heartily ashamed of this language; but what must his judgment of it be now, in the full enjoyment of unchangeable felicity! Does he now curse the day of his birth?

Does he now wish that he had never been born? His own reproach of his wife belonged also to himself, though not in the same degree: for on this occasion he spake, as "one of the foolish men." (Note, 2:10.) and thus he confirmed his friends in their unfavourable opinion of him.

V. 11—19. When Job had exhausted his rhetoric in cursing the day of his birth, he next inquired, why he did not die as soon as he was born: and thus he not only murmured against God for sparing his life, but expostulated with those who were present at his birth, as if now before him, for their tender attention to him in that helpless state! For had none nursed and suckled him, when a new-born infant, he should not have lived to endure his present sufferings. The event of his afflictions, to himself, and to the church, through successive ages, fully resolves his questions, and shows for what important purposes he was preserved. But under this temptation, he thought of nothing but relief from anguish and distress: he knew that in the grave no pain was felt, and, for the moment, he scarcely looked any further; though in more lucid intervals, he expressed a faith and hope concerning the eternal world. (Notes, 14:7—12. 19:23—27.) His present misery made him, at the time, think insensibility most desirable: and he amused himself with imagining, that if he had died from the womb, he should have lain as quiet in the grave, as the most mighty monarchs, conquerors, or politicians; or as the most wealthy princes, who retained nothing of their acquisitions but a desolate tomb, and were not a whit superior to a still-born infant: he considered labourers, prisoners, and slaves, as there rescued from their oppressors, free as their masters, and at rest from their labour and pain. His words indeed contain important truths: but if exemption from present suffering were all that can be expected, there would be little reason to look forward to death with comfort, or to want deliverance from the sorrows of this present life.

Built desolate places, &c. (14.) Many explain this of the sepulchres, which princes and nobles often built for themselves. (Notes, Is. 22:16. Matt. 27:57—61.)

V. 20—23. Finding the vanity of his impossible wishes, Job next complained that he was still forced to live, though weary of life: and he inquired the reason, why light, that is, life, was given to the miserable. He did not mention the name of God, perhaps out of reverence to him, for his better judgment checked the vehemence of his passion; but he evidently reflected upon him as unkind, in not at once terminating his sufferings by death. He dared not rush uncalled into the presence of his Judge, by an act of desperate rebellion and murder: (Notes, 2:9, 10.) but he should exceedingly rejoice, if the Lord would cut him off, and be more glad of a grave than of hid treasures; and he supposed that many others were of the same judgment. (Note, 6:8—13.) He could not conceive, that any good end could be answered by the continuance of his life: for every thing in Providence, and in the frame of his mind, was so dark and dismal, that he was like a man who had lost his way, or who was so enclosed by powerful enemies on every side, that he had no prospect of escape.—The tempter seems to have kept the thought of the eternal world from his mind: but the event fully showed why the Lord continued his life, both for his own good, and for that of millions.

24 For 'my sighing cometh before 'I eat, and 'my roarings are poured out like the waters.

25 For 'the thing which I greatly feared is come upon me, and 'that which I was afraid of is come unto me.

26 I was not in safety, neither had I rest, neither was I quiet; 'yet trouble came.

7:19. Ps. 80:5, 102:9. * Heb. my meat. m Ps. 22:1, 2. 32:3, 38:8. Is. 59:11. Lam. 3:8. † Heb. I feared a fear and it came upon me. n 1:5, 31:23. o 27:9.

V. 24—26. By way of apology for his vehement complaints, Job at length mentioned the excess of his sufferings. Nothing but sighs and groans occupied his time: his very food, which prolonged his miserable life, was mingled with groans, and even roarings; (*Notes*, Ps. 22:1. 32:3—5.) and they flowed forth incessantly, like waters from a fountain. He was however, conscious, that in prosperity he had not indulged carnal security; he had feared a change, and watched against those sins, in himself and his family, which might provoke the divine displeasure: (*Note*, 1:5.) yet his solicitude had not prevented his calamities, which equalled the worst of his fears.—His former expectation of trials, and preparation for them, should have been a comfort to him under his sufferings: but, through the power of Satan and the prevalence of corruption, this seemed an aggravation of his misery. (*Note*, 27:7—10.)

I was not, &c. (26) This is rendered by some interrogatively, "Was I not in safety? had I not rest? was I not quiet? yet trouble came."—This is very pathetic.

PRACTICAL OBSERVATIONS.

V. 1—10. There is an essential difference between the true believer, and every hypocrite; and the former will not finally apostatize or despair: yet under urgent troubles and temptations, the evil of the heart frequently bursts forth in very culpable words and actions. None but the Saviour ever endured the extremity of anguish and temptation, without any abatement of his love, any mixture of sin, or any indications of impatience.—The pious reader will doubtless recollect seasons when, under afflictions comparatively light, his heart has risen into the same kind of peevishness, ingratitude, rebellion, and despondency, which Job discovered. Many will with shame remember, that they have conceived and uttered rash and foolish wishes not wholly dissimilar to those of Job: nay, some will be conscious, that half the burden which was laid on Job would have extorted from them still more desperate complaints; and these reflections should lay us low in humiliation before God. We should also take shame to ourselves, when we consider the folly and impossibility of those things, for which we have often wished. In our sober moments we should meditate on the consequences which would have resulted, had our vain and impatient wishes been granted to ourselves, our relatives, and our neighbours; and we shall often find that they were unnatural and cruel, as well as immoderate, and destructive to our own happiness. Indeed, the habit of *wishing* is altogether foolish and sinful. Those wishes which respect the past, can only express our impatience: and, if the object of our desires at the present, or for the future, be lawful, we should make it the subject of our prayers; if not, we should silence ourselves and the tempter, by saying, "It is written, Thou shalt not covet."—When our passions overpower reason, the soul becomes as a ship in a violent storm, without compass, rudder, or pilot; and, if it be possible, we ought to cast anchor till the storm subsides. Profound silence, interrupted only by ejaculations, should be observed: as we can in such a case do no good, but must get harm, by either speaking or acting; though we shall naturally be very earnest in both.—Indeed, we are born in sin, and to sorrow; and, if left to ourselves and the tendency of our own corruptions, without remedy or mercy, it "had been good for us if we had not been born;" yet even in that case it would be diabolical rage and enmity, to charge our guilt and misery upon God, from whom "every good and perfect gift," and nothing else, can proceed. But, blessed be his name! even "the earth is full of his goodness." This present life may be made very tolerable, if we accommodate ourselves to our circumstances, and attend to our duty; and we are under a dispensation of mercy, and may hope for the favour of God and eternal felicity, whatever our former lives have been, if *now* willing to accept of Jesus Christ, as our Saviour from wrath and from sin. By "giving diligence to make our calling and election sure," we may obtain good evidence that we are "born of God," and his children are heirs of everlasting glory. In that case we certainly can have no cause to "curse the day of our birth;" and if a thought of that kind intrude, we should treat it as a temptation of the enemy, and reject it immediately.—But what a day, or rather what an *eternal night*, will that be which awaits impenitent sinners! Condemned to utter darkness, where is weeping and gnashing of teeth; banished for ever from the favour and presence of God; surrounded with horror and despair; employed in curses and imprecations; wearied of existence, and in vain longing for annihilation; and associated with the devil and his angels! That day "God will not regard from above," no light will shine upon it for ever. Who then can help feeling the propriety, yea, the necessity of praying, "From this destruction, good Lord, deliver us!" May all who read these remarks, take

CHAPTER IV.

Eliphaz reproves Job for impatience, and want of confidence in God, 1—8. He states that divine judgments come not on the righteous, but on the wicked 7—11. He relates his vision, confirming the doctrine, 12—21.

THEN ^aEliphaz the Temanite answered an-
said,

2 If we assay ^bto commune with thee, wilt thou

Ps. 143:11. a 2:11. 15:1. 22:1. 42:9. b 3:1, 2. 8:1. 8:1. * Heb. a word. c 2 Cor. 2:4—6. 7:8—10.

warning "to flee from the wrath to come, and lay hold for refuge on the hope set before us" in the gospel!

V. 11—26. If, in this accepted time and day of salvation, we in good earnest seek and serve God, we may regard the formation of our bodies, the gift of our immortal souls, the care taken of us in infancy and childhood, and all the Lord's protection of us and long-suffering towards us ever since, as being in order to our everlasting happiness. Then indeed we may well cease to envy kings or princes, and all the wise and wealthy of the world; who will soon be levelled in the grave, with the infant which died from the womb, but who will have an awful account to render of their stewardship, before the tribunal of God. (*Notes* and P. O. Luke 16:1—13.) We should indeed habituate ourselves to view the grave without terror; for we shall there feel no pain or uneasiness, and be out of the reach of every oppressor and persecutor. But "there remaineth a" better "rest for the people of God;" a rest from sin, temptation, and conflict, and from sorrows and labours, in the immediate presence and ineffable enjoyment of God. Thence both wicked men and evil spirits will be excluded, and cease from troubling us for ever; "there the weary will" indeed "be at rest," and the poor slave and prisoner enjoy "the glorious liberty of the children of God." Nay, as far as we trust and obey the Lord Jesus, we here find rest to our souls; though "in the world we have tribulation." It is indeed far "better to depart, and to be with him;" but we must not undervalue life, though spent in sufferings; seeing they will work for our good at last, and some way or other subserve his glory and the good of our brethren. Let us then learn to keep the eternal world more constantly in view; that we may not be much disconcerted about temporal things.—And should any take up these pages who are longing for death, and tempted to suicide, let them compare their present sufferings, *not with the quiet of the grave*, but with the scriptural declaration of the state of the damned, which must be the lot of all who die in rebellion and despair, and by an act of deliberate murder (*Notes*, Ex. 20:13, conclusion.) Let them remember that this desperation is the suggestion of the "old liar" and "murderer from the beginning;" it is the very object at which he aimed, in respect of Job, by all his temptations. Let them stop their ears to his suggestions, and hearken to the Saviour's inviting voice: let them come to him with their burdens and sorrows; and they shall find rest to their souls, and learn to bless God for temporal life as the means of eternal salvation.—Finally, in prosperity let us all watch against carnal security; and under trials let us pray for patience; looking to him, "who suffered being tempted, that he might be able to succour them that are tempted." Then, though for a season our way seem stopt, and our hope lost; we shall ere long be enabled to declare from our own experience, that "they who wait for the LORD shall never be ashamed."

NOTES.—CHAP. IV. V. 1. It is probable, that Job's friends had previously conferred upon his case, and suspected from his extraordinary sufferings and impatient wishes, that he was a wicked man: they therefore thought it incumbent upon them to charge this home on his conscience, in order to induce him to repentance; and Eliphaz, who seems to have been the senior of them, undertook to open the matter to him. (*Note*, 2:12, 13.)—Thus, when Satan failed of proving his charge against Job, he suggested to his friends this suspicion of his hypocrisy, that they might grieve and tempt him by it. For the argument between Job and his friends was precisely on the same point, which, at Satan's instigation, was to be decided by his behaviour under affliction; namely, whether he was a truly pious man, or a hypocrite. Satan undertook to prove him a hypocrite by afflicting him; and his friends concluded him one, because he was afflicted, and showed impatience under his extreme sufferings. This we must keep continually in mind, if we would clearly understand the ensuing debate. (*Notes*, Luke 13:1—5.)

V. 2. Eliphaz introduced his discourse with apparent modesty; yet the abrupt manner in which he addressed Job, showed that he was about to censure and reprove him. He purposed to converse with Job on the subject of his extraordinary sufferings, and his despondency under them; but he was afraid he would be grieved at his words. The case, however, was urgent; for who, in such circumstances, "could refrain from words?" (*Marg.*) This intimated, that he thought Job extremely culpable, nay, in danger of final destruction.

V. 3—6. It seems that Job had possessed a singular talent of giving reasonable counsel and encouragement, as circumstances required. He knew how, by animating exhortations, to strengthen and comfort the desponding, that with renewed alacrity they might resume their work. He was also

be grieved? but who can 'withhold himself from speaking?

3 Behold, 'thou hast instructed many, and 'thou hast strengthened the weak hands.

4 Thy words have 'upholden him that was falling, and thou hast strengthened the feeble knees.

5 But now 'it is come upon thee, and 'thou faintest; 'it toucheth thee, and thou art troubled.

6 Is not *this* thy fear, 'thy confidence, 'thy hope, and 'the uprightness of thy ways?

7 Remember, I pray thee, 'who ever perished, being innocent? or where were the righteous cut off?

8 Even as I have seen 'they that plough iniquity, and sow wickedness, reap the same.

9 By 'the blast of God they perish, and 'by the breath of his nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and 'the teeth of the young lions are broken.

11 The 'old lion 'perisheth for lack of prey, and 'the stout lion's whelps are scattered abroad.

[Practical Observations.]

* Heb. *refrain from words*, 32:18-20. Jer. 6:11, 20:9. Acts 4:20. d Gen. 1:19. Prov. 10:21. 15:7. 16:31. Is. 50:4. Epli. 4:29. Col. 4:6. e 16:35. Dan. 3:29. Eccl. 5:22. Ps. 13:22. Luke 22:43. f Ps. 145:4. Prov. 12:15. 16:33:21. 2 Cor. 2:7. 7:6. 1 Thes. 5:14. † Heb. *bowing*. kncs. Is. 35:3:4. Dan. 5:6. Heb. 12:12. g 3:25:25. h Prov. 24:10. 2 Cor. 4:1:16. Heb. 12:3:5. i 1:11. 2:5. 19:21. j 1:9:10. 2 Kings 20:3. k 13:15. Prov. 3:25. 14:35. 17:15. 1 Pet. 1:13:17. m 1:8. 16:17. 23:1:12. 27:5:6. 29:12-17. 31:1. &c. n 9:22:23. Ps. 37:25. Eccl. 7:15. 9:12. Acts 28:4. 5 Pet. 2:9. o Ps. 7:14-16. Prov. 22:8. Jer. 4:18. Hos. 8:7. 10:12:13. 2 Cor. 9:6. Gal. 6:7:8. p Ex. 15:8:10. 2 Kings 19:7. Ps. 18:15. † That is, *by his anger*. 15:30. Is. 11:1. 30:33. 2 Thes. 2:8. Rev. 2:16. q 29:17. Ps. 37:5:7:4. 58:6. Prov. 30:14. r 38:39. Gen. 49:9. Num. 23:24. 24:9. Ps. 73:2. Jer. 4:7. 5:18. 11:10. 2 Tim. 4:17. s 1:34:10. t 1:19. 8:3:4. 27:14:15. u Ps. 62:11. Heb. *by stealth*. x 1 Cor. 13:12. y 38:

capable of giving suitable cautions to those, who were ready to fall into sin, and to excite them to resist the temptation. And he had assiduously improved his talent; thus becoming a blessing to many. (Notes, 23:7-17. Prov. 10:20, 21. 15:4, 7:23. 25:11, 12. Is. 35:3, 4.) This Eliphaz allowed: and, although with due commendation, he might very properly have given Job a plain, but gentle reproof, for his present impatience, and for seeming to abandon all hope. But his application of it was too harsh; and more suited to dishearten, and even exasperate, one in Job's situation, than to convince and humble him. He certainly made much too light of Job's afflictions, as if not much greater than those under which he had comforted others. "It is come upon thee." "It toucheth thee." He seems to have also spoken too strongly of Job's impatience. He indeed bitterly complained, and uttered many vain and rebellious wishes; but he did not *faint*; for then he would have yielded to Satan's temptation, and followed the counsel of his wife. (Notes, 23:9, 10.) And in the question Eliphaz proposes, "Is not this thy fear, &c.?" he appears to have expressed himself in a manner suited to give Job the idea, that he considered his former reputation for piety, confidence in God, and integrity of life, as unmerited; seeing he had now cast off all reverence of God, and hope in his mercy; and had broken out into the language of despair and rebellion. (Notes, Prov. 24:10. Rom. 2:17-24. Heb. 12:2-8.)—Some indeed think, that Eliphaz only meant to expostulate with him on the inconsistency of his conduct; and to exhort him to reduce to practice the counsel which he had given others; and in this emergency to support the character that he had before acquired, but was now in danger of forfeiting; but the language employed, and the subsequent speeches of him and his friends, by no means favour this interpretation.

V. 7-11. Most expositors suppose, that Eliphaz intended, in this passage, to bring a direct charge of hypocrisy and iniquity against Job; which he had only insinuated in the preceding verses. * Eliphaz, incensed at the complaint of Job, instead of condoling with him, and pitying the miseries which had put him into this agony, and applying fit lenitives to his anguish; bluntly rebukes him for not following the good advice he had given to others in their adversity; and tells him he had reason to suspect his piety, because the innocent were not wont to suffer such things; but only wicked oppressors, whom, though never so mighty, God had always humbled. Bp. Patrick.—† Is not this thy storming and fretting at the hand of God a plain argument, that all thy religion, or pretended fear of God, was only upon a confidence that he would still bless and prosper thee?—I have seen and observed that men speed according to their actions, and reap the fruit of their evil doings, in evil sufferings. Bp. Hall. Some however think, that he did not mean to decide on his character, though his language was harsh, and implied strong suspicions; but to show him, that, if he was not a wicked man, he had no occasion to despond, as the innocent and righteous were never left to perish; and indeed the counsel he afterwards gives, favours this interpretation. (5:8, 17, 18.)—By "innocent," and "righteous," Eliphaz meant believers, godly men, in opposition to the profane and hypocritical. But his questions seem to imply that no such persons were ever

12 ¶ Now "a thing was 'secretly brought to me, and mine ear received 'a little thereof.

13 In 'thoughts from the visions of the night, when 'deep sleep falleth on men,

14 'Fear 'came upon me, and trembling, which made 'all my bones to shake.

15 Then 'a spirit passed before my face: 'the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image was before mine eyes; "there was silence, and I heard a voice, saying,

17 "Shall mortal man be more just than God? 'shall a man be more pure than his Maker?

18 Behold, 'he put no trust in his servants; 'and his angels he charged with folly:

19 How much less in them that 'dwell in houses of clay, whose foundation is in the dust, which are 'crushed before the moth!

20 They are 'destroyed 'from morning to evening: 'they perish for ever 'without any regarding it.

21 Doth not their 'excellency, which is in them, go away? 'they 'die, even without wisdom.

14-16. Gen. 20:3. 28:12. 31:24. 46:2. Num. 12:6. 22:19:20. Dan. 2:19:28:29. 4:5. 2 Gen. 2:21. 15:12. Dan. 8:13. 10:9. a 7:14. Ps. 119:120. Is. 6:5. Dan. 10:11. Heb. 3:16. Luke 1:32:29. Rev. 1:17. † Heb. *met me*. ‡ Heb. *the mid*. 10:13:19. b Ps. 104:4. Matt. 14:25. Luke 24:37-38. Heb. 17:14. c Is. 13:8. 21:1. 3:4. Dan. 5:6. * Or, *I heard a still voice*. 1 Kings 19:12. d 8:3. 9:2. 35:2. 40:8. Gen. 18:25. Ps. 143:2. 15:17. Eccl. 7:20. Jer. 12:1. Rom. 2:5. 3:4-7. 9:20. 11:33. e 30:31. 14:4. 15:14. 25:4. Jer. 17:9. Mark 7:20-23. Rev. 4:8. 11:5:16. 25:5. 6. Ps. 103:20. 104:4. Is. 6:2:3. †† Or, *now in his angels in whom he put*. 10:13:21. 21:2. Jude 6. g 10:9. 13:12. 33:6. Gen. 2:7. 3:18. 18:27. Eccl. 12:7. 2 Cor. 5:1. h 13:28. 14:2. Ps. 39:11. 90:5-7. 103:15:16. 146:4. 1 Pet. 1:24. † Heb. *beaten in pieces*. 2 Chr. 15:6. marg. i Is. 38:12:13. k 14:14. 16:22. Ps. 39:13. 92:7. l 18:17. 20:7. 2 Chr. 21:20. Ps. 37:36. Prov. 10:7. m Ps. 39:5. 11. 49:14. 14:16. Luke 16:22:23. Jam. 1:11. u 36:12. Ps. 49:20. Luke 12:20.

cut off by sudden judgments, so as to perish even in this world; and thus the restoration of Job to health and prosperity, was made the test of his sincerity, or hypocrisy! Doubtless, the righteous never finally and eternally perish; but righteous Abel had been slain by wicked Cain, and many godly men had been greatly afflicted in this world; so that his general rule admitted of numerous exceptions. (Notes, 9:22-24. 24:1-12. 27:13-23. Gen. 4:6-9. Ps. 73:2-14. Eccl. 9:1-3. Jer. 12:1-4. Ez. 21:2-5.)—It is indeed often seen "that they who plough iniquity and sow wickedness," (that is, who labour to be rich and great by fraud, oppression, and iniquity,) meet with a recompense in this world: the breath, or anger, of the Lord blasting all their prosperity, and consuming all their substance. And though they have been strong, courageous, and fierce as lions; yet they have been strangely defeated of their aim, and brought to ruin, with their posterity, whom they sought to exalt by cruelty and rapine. But it is not *always* so; nor are they the only persons who meet with grievous calamities in this life: and therefore it was uncandid to insinuate, without any proof, (as Eliphaz evidently did, though in figurative language,) that Job got his wealth by wickedness; and was spoiled of it, and bereaved of his children, by the just judgment of God upon him. (Notes, 8:4-7. 18:5-21. Ez. 19:2-9. 22:27, 28.)

V. 12-16. Before there was any written word of God, believers received their knowledge in divine things, either by tradition, or immediate revelation: and there is reason to conclude, that when necessary, they were generally directed in the latter way, either personally, or by their brethren. (Marg. Ref.—Note, 33:14-18.) Accordingly Eliphaz, perhaps while meditating on the case of Job, had a remarkable vision, which he supposed to be a divine confirmation of his doctrine: for the instruction was brought to him unexpectedly, and seemed apposite to the present case, as far as he was enabled to receive it.—When musing in retirement on various subjects, or on former visions with which he had been favoured at a time when others were asleep, he was suddenly seized with excessive consternation and amazement at what he saw and heard; for a spirit, or angel, passing before him, stood still in his presence. He could not indeed describe what he had seen; but he remembered the words which were distinctly uttered, amidst the silence of the night.—It is observable that the very idea of appearances, from the world of spirits, is terrifying to the heart of fallen man: sin has broken off our original communication with it; and we instinctively dread evil from that quarter.

V. 17-21. These verses seem to contain the precise words of the spirit, who appeared to Eliphaz.—If God should punish those who did not deserve it, the *innocent* sufferer would be more just than his Judge, and man would be more pure, or free from blame, than his Maker. Some render it, "just before God;" but that idea is differently expressed in the original. (9:2. 25:4. Heb.—Note, 32:2-5.)—And, as this supposition would be blasphemy, it must be allowed, even when we cannot perceive it, that every one deserves all that he does or shall suffer, on earth or in hell. It is therefore evidently very wrong to complain under afflictions, as if we were unjustly dealt with; or to justify our whole conduct before God, who has condemned us as sinners: and

CHAPTER V.

Eliphaz proceeds to show the close connexion between wickedness and misery, and that man is born to trouble, 1-7. He recommends seeking to God in affliction, by declaring his power and wonderful works, 8-16. He speaks of the benefit of correction, and the privileges of those who duly improve it, 17-27.

CALL now, if there be any that will answer thee; and to which of the saints wilt thou turn?

a 15:9-10 15. 1a, 41:1, 21-23. Heb. 12:1. b 4:18. 15:15. Dent. 33:2, 3. Ps. 16: 8. 10:16. Eph. 1:1. * Or, look. c 18:4. Jon. 4:9. d Ps. 14:1. 75:4. 92:6. 94:8. 107:17. Prov. 1:22. 23:8, 5. Ec. 7:1. e Gen. 30:1. 1 Sam. 18:9. * Or, indignation. Rom. 2:8. f Hos. 7:11. 2 Tim. 3:6. g 27:8. Ps. 37:3, 36. 73:9-19, 18-20.

on this ground Eliphaz might fairly have reproved Job's impatience; and exhorted him to submit to the justice of God, and to hope in his mercy, under his sufferings. Again, he was shown, that God put no trust in any of his servants, but even "charged his angels with folly." Though glorious and holy creatures, they are fallible and mutable, except as upheld and confirmed by the Lord. They execute his wise and righteous counsels; but would soon show their want of wisdom, if trusted to manage any part of the government of the world, according to their own mind. Nay, compared with the infinite knowledge and wisdom of God, they are chargeable with ignorance, being utterly unable to comprehend the vast designs of the great Creator and Lord of the universe; except as he pleases to unfold them. How much less then may man be trusted! How much more may he be charged with ignorance and folly! He dwells imprisoned in a body of clay, chained to the earth from whence it was taken, and to which it must soon return; as a poor cottage which is mouldering to the mean materials of which it is built, and about to mingle with the dust on which it has its foundation. (*Note*, 2 Cor. 5:1-4.) The feebleness of mankind should also be considered: they may be crushed as easily as a moth, or destroyed by the meanest insect: the destruction of the species is perpetual; men perish from the earth for ever, without any one greatly noticing so common an event. Then all their excellency vanishes: and they die without having had time to make much observation, or acquire extensive knowledge, compared with that of other intelligent beings; and very commonly without being made "wise unto salvation." And shall such creatures presume to fathom the mysteries of Providence, to arraign the appointments of God, to charge him with injustice, or to venture an opinion on subjects, of which they can know little or nothing!—The vision was full of instruction; but the use Eliphaz seemed disposed to make of it was contrary to its leading design. Instead of condemning Job because of his sufferings; he should have inferred, that he and his friends were incompetent to decide upon the case, or to understand the deep designs of God in this mysterious dispensation.

He put no trust, &c. (18) 'If not in his servants he will confide, and not even to his angels he will ascribe praise; how much less, &c.' *Ev. Mag.* Dec. 1809, p. 498. As the word rendered folly, differently pointed, is generally translated praise, perhaps this might be supported.

PRACTICAL OBSERVATIONS.

V. 1-11. We ought not needlessly to grieve the afflicted; yet, if we wisely love them, we cannot refrain from speaking those things, which we judge conducive to the good of their souls. In attempting this, however, we should aim to unite tenderness with faithfulness.—Just commendations excellently introduce needful reproofs, by preparing the mind to receive them as the result of love, and as forming a striking contrast between different parts of a man's behaviour. But if the application is overcharged; or, if that is imputed to impiety, which springs from infirmity; it will lose its effect. It requires therefore much heavenly wisdom, to instruct, encourage, and reprove those, who are tempted and perplexed, who have fallen into sins or sufferings, and who are ready to faint, or turn aside, or yield to despondency, through disappointments and discouraging trials. Those who possess gifts suited to this work, should be diligent in it, as they have opportunity, whatever be their circumstances or employments: and the communication from the treasure of wisdom and knowledge, which God has committed to some, for the instruction and consolation of many, is at least as useful and acceptable, as the wealth that is bestowed in providing for the destitute. Yet it is more easy to counsel than to practice, and we all find, that our own arguments, encouragements, and exhortations to others, are sometimes insufficient to calm and support our own souls, in seasons of darkness and distress. It behoves us therefore to watch and pray, that we may not by our conduct defeat the effect of our instructions, and expose ourselves and the truths of God to reproach and contempt. For men will expect from us in proportion to our profession; and make fewer allowances for those who have instructed many, than for others.—Even pious friends will not always enter into our feelings, under distresses and temptations; but will count that a touch, which we feel as a mortal wound: and our infirmities may give occasion to those of our brethren, whom we most love, to suspect and censure us as hypocrites. This is one of the sharpest trials that can befall a true believer; but we should prepare to meet it. The best are fallible, and often defective in judgment and enderness; Satan can easily poison their minds with suspicions, and the Lord may permit it for our humiliation. When

2 For 'wrath killeth the foolish man, and envy slayeth the silly one.

3 I have seen the foolish taking root: but suddenly he cursed his habitation.

4 His children are far from safety, and they are crushed in the gate, neither is there any to deliver them.

92:7. Jer. 12:1-3. h Deut. 27:15, &c. Ps. 69:25. Acts 1:20. i 4:10, 11. 8:4. 18:16. —19. 27:14. Ex. 20:5. Ps. 108:9-15. 119:155. k 1:19. Luke 13:4, 5. 110:7. Ps. 7:2. 30:22.

this is the case, all apparent good in a man's conduct will be ascribed to corrupt motives; and all that is evil, aggravated: an irreverent expression, dictated by sudden passion, will be deemed a deliberate "casting off the fear of God;" an angry word will be termed revenge or hatred; a desponding wish will be construed into rebellion and despair; and the apparent uprightness, and professed hope in God, maintained for years, will be at once considered as presumption, selfishness, or hypocrisy. We should surely be very cautious not to incur with Satan in thus "accusing our brethren," and urging them to renounce their confidence in God. But if it be our trial to be thus suspected and condemned, we need not wonder: better men than we have been so treated; and if we are conscious of sincerity in the midst of our infirmities, the Lord will at length plead our cause, and "make our righteousness as the noon-day." (*Notes*, 23:8-12. Ps. 37:5-8.)—Our most dangerous mistakes are occasioned by our deducing false inferences from undeniable truth. It is certain that none ever perished being innocent; that no godly person was ever finally miserable, no impenitent sinner finally happy: that according as a man sows, so shall he reap; (*Note*, Gal. 6:6-10.) and that many tyrants and oppressors, and their posterity, have been wonderfully destroyed. But it is equally true that many righteous men are heavily afflicted through life, and are suddenly cut off, and taken to heaven: while numbers of the wicked live long and prosper, die in outward peace, and leave their riches to their children; being "themselves reserved to the day of judgment to be punished." It is therefore as absurd to judge of a man's character by his outward circumstances, as to decide upon it from one single action, which is contrary to the general tenor of his life.

V. 12-21. The written word of God speaks to us without those terrifying circumstances which would attend an immediate communication with the world of spirits, and which even faith and communion with God would not enable us entirely to overcome: and we can review it from day to day, that we may fully receive the instruction contained in it. We may therefore be thankful for this method of knowing the will of God; nor should we regret, that we may not expect immediate revelation, and do not witness those wonders which holy men of old did. Yet the knowledge of divine truth is of such vast importance, that no terror could counterbalance the advantage of it; and they who lay aside their Bibles, or forsake the preaching of the gospel, because these make them tremble at the prospect of their guilt and danger, seem to think it better to feel, than to fear, the wrath of God.—Retirement is favourable to our intercourse with heaven; and though we must now judge of every thing by the scriptures; yet if a dream suggest a profitable hint, we should receive it with gratitude. Assuredly, were our hearts more holy, both our waking and sleeping thoughts would be more pure and heavenly.—Revelation from God is not intended to satisfy curiosity, but to excite our attention to those truths and duties, which before we knew not, or neglected. Among other important lessons we are peculiarly concerned to understand the scriptural declarations of the infinite majesty, wisdom, justice, and goodness of God; of the comparative ignorance, meanness, and weakness of the most exalted creatures; and of the guilt, pollution, folly, and frailty of fallen man; the shortness of his continuance here, and the future consequences of his conduct in this world. These truths, if well digested, will cause us to adore with profound reverence the glorious Lord of all, and to abase ourselves in the dust before him. We shall then learn to cease from all dependence on our own wisdom, strength, and righteousness, and become calm and resigned under afflictions: our objections and excuses will be silenced, and we shall be teachable and simple as little children; being disposed gladly to trust the Lord's mercy, to accept of his salvation, to yield ourselves to his will, to take the place and do the work assigned us, to prepare for death and judgment; and not to meddle with those deep matters, which are out of our reach, and beyond our scanty comprehension. But for want of this knowledge, how daringly do men impeach the wisdom, justice, and goodness of God! How do they object, murmur, justify themselves, quarrel with Providence, and reject, or explain away, the truths and precepts of revelation; as if they were more wise, righteous, and holy than their Maker! Yet it would be presumption in an archangel to deem himself competent to decide on the propriety of God's unfathomable counsels, or to comprehend his vast designs; much more to find fault with his dispensations, and to dictate what it is right for him to do. "He putteth no trust in his angels," and, instead of making them his counsellors, or submitting his conduct to their judgment he

5 Whose ¹harvest the hungry eateth up, and taketh it even out of ²the thorns, and ³the robber swalloweth up their substance.

6 Although ¹affliction cometh not forth of the dust, neither ²doth trouble ³spring out of the ground;

7 Yet ¹man is born unto ²trouble, as ³the sparks fly upward.

8 I would ¹seek unto God, and ²unto God would I commit my cause:

9 Which ¹doeth great things and ²unsearchable; ³marvellous things ⁴without number:

10 Who ¹giveth rain upon the earth, and sendeth waters upon the ²fields:

11 To ¹set up on high those that be low; that ²those which mourn may be ³exalted to safety.

12 He ¹disappointeth the devices of the crafty,

m Deut. 28:35.1. Judg. 6:3-6. Is. 62:8. n Judg. 6:11. 2 Chr. 33:11. o 1:15. 17:24. 18:9. Hos. 8:7. p 2:3. marg. 30:15. 39:34.44. Lam. 2:5,16. * Or, ¹inequity. q 3:12. Deut. 28:37. 1 Sam. 6:9. Ps. 90:7,8. Is. 45:7. Lam. 3:38.39. Am. 3:6. * Hos. 10:4. Heb. 12:15. a 1:11. Gen. 3:17-19. Ps. 90:8,9. 1 Cor. 10:13. f Or, ¹labour. Ec. 1:8. 2:22. 5:15-17. j Heb. the sons of the burning coal lift us up to fly. i 8:5. 22:21.27. Gen. 32:7-12. 2 Chr. 32:12,13. Ps. 50:15. 77:1,2. 116:3,4. Jon. 2:1-7. a Ps. 37:5. 2 Tim. 1:12. j 1 Pet. 2:22. 4:19. e 9:10. 11:7-9. 27:5. Ps. 72:13. 89:10. 145:3. Rom. 11:33. j Heb. and i there is no search. Is. 40:28. Eph. 3:8. y 26:5-14. j Heb. till there be no number. Ps. 40:5. 139:18. z 28:26. Ps. 65:9-11. 147:8. Jer. 5:24. 10:13. 14:22. 51:16. Am. 4:7. Acts 14:17. f Heb. out places. 33:25-28. a 1 Sam. 2:7,8. Ps. 91:14. 107:41. 113:7,8. Ez.

charges them with folly. How awful then is the pride and presumption of man! How great the patience of God!—But let us leave the infidel and the proud reasoner to dispute against their Maker, and the men of the world to heap up their treasures, and to obtain those supposed excellences, and climb those eminences, from which death will soon hurry them. They with these perish for ever, and die without wisdom, while scarcely any duly regard it. And let us consider, what we are, where we are, and whither we are going; and let us act accordingly: that when our houses of clay fall into the dust, our souls, having obtained true wisdom in the knowledge and experience of God's salvation, and the excellency of holiness, may ascend to the world of angels and "the spirits of just men made perfect:" and there at the fountain-head, satisfy without danger our appetite for knowledge, by contemplating the works and perfections of God with unceasing delight, and with further discoveries of his glory, through the countless ages of eternity.

NOTES.—CHAP. V. V. 1. *Call now, &c.*] Eliphaz here challenges Job to refute his arguments, or the doctrine of his vision, by the example or opinion of any of the saints and servants of God. Let him call forth his evidence, who might answer for him in this cause; but to what saint, who ever lived on earth, would he appeal? Had any of them been so visited by divine judgments, or behaved so rebelliously under affliction?—⁴Nay, if an angel should appear to thee, (says Eliphaz,) as one did to me, thou wouldest have no other information but this? *Bp. Patrick.*

V. 2. The wrath and jealousy, or indignation of God bring destruction on foolish and wicked men, and not on the righteous. (*Note, Prov. 27:4. Jam. 3:13-16.*) Or perhaps Eliphaz, perceiving Job to be greatly agitated by his discourse, intimated that his *wrath, envy, and fretfulness*, would only increase his torment and shorten his days; as they often produced these effects on foolish and wicked men. (*Marg. Ref. Notes, 18:2-4. Jam. 4:9-11.*)

Envy, i.e., indignation. (marg.) This word is rendered *jealousy*; *Nun. 5:14, &c. 25:11. Prov. 6:34, and in most other places:—envy; Prov. 14:30. 27:4. Ec. 4:4. marg. &c.; and zeal; Nun. 25:11. marg. 2 Kings 19:31. Is. 59:17, &c.*—The LXX usually render it by *ζηλος*, which is in the N. T. translated by various words; and among the rest by *indignation*; *Acts 5:17. marg. Heb. 10:27, and jealousy; Cor. 11:2.*

V. 3-5. In these verses, Eliphaz declared the result of his former observations. He had seen wicked men, who foolishly despised the favour, and defied the wrath, of God, very prosperous for a time; but "suddenly Eliphaz cursed," or predicted the ruin of, "their habitation;" and accordingly he had witnessed the destruction of their families, and the spoiling of their substance by hungry freebooters, notwithstanding all their care to fence it around and preserve it.—An allusion was evidently made to Job's former prosperity, to the death of his children by the falling of the house upon them, and the ruin of his substance by the Sabeans and Chaldeans. (*Notes, 1:13-19. 4:7-11.*) But the most notorious wickedness does not prove that temporal calamities will befall the perpetrator: and the application certainly was unfair and severe. (*Notes, 12:6-10. 24:2-20.*)

V. 6, 7. These verses may be rendered, "For affliction cometh not forth of the dust; . . . Although man be born to trouble."—Man is born to labour and sorrow, as certainly, and from as natural a cause, as the sparks of fire mount upward into the air: yet the measure and duration of them result neither from chance, nor necessity, nor second causes: but from the wise and righteous appointment of God. This is a certain truth; but it does not follow that heavy afflictions are a proof of great wickedness: for the future world

so that "their hands cannot perform "their enterprize."

13 He taketh the wise in their own craftiness, and the counsel ¹of the froward is carried headlong.

14 They ¹meet ²with darkness in the daytime, and grope in the noonday as in the night.

15 But ¹he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

16 So ¹the poor hath hope, and ²iniquity stoppeth her mouth.

17 Behold, ¹happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

18 For ¹he maketh sore, and bindeth up; he woundeth, and his hands make whole.

17:24. Luke 1:52,53. b Luke 6:21. Jam. 1:9. 4-6—10. 1 Pet. 5:10. c Deut. 33:27—29. 1 Pet. 1:3-5. d 12:16,17. Neh. 4:15. Ps. 33:10,11. Prov. 21:30. Is. 8:10. 19:3,11-14. e Ps. 21:11. 76:5. Is. 37:35. Acts 12:11. 23:12, &c. * Or, ¹any thing. f 2 Sam. 15:34,34. 17:22. Ezech. 6:4-11. 7:10. 9:23. Ps. 7:15,16. 9:15,16. 35:7,8. 141:10. Luke 1:51. 1 Cor. 1:19,20,27. 3:19,20. g Ps. 18:26. Prov. 3:32. 8:13. h 10:14,17,18. 35:10. 72:4,12,13. 107:41. 109:31. 140:12. k 1 Sam. 2:8. Ps. 9:18. Is. 14:32. Ezech. 9:12. Luke 4:18. 1 Ex. 11:7. Ps. 63:11. 107:42. Rom. 3:19. m Ps. 14:12. Prov. 3:11,12. Jer. 31:18-20. Heb. 12:5-11. Jam. 1:12. 5:11. n 3:19. d Deut. 32:39. 1 Sam. 2:6,7. Ps. 147:3. Is. 30:26. Hos. 6:1.

is the state of retributions; and afflictions in this world in general are merciful corrections, and not the effects of vindictive wrath. (*Notes, 17. 2 Pet. 2:4-9.*)

V. 8-11. (*Marg. Ref.*) Whatever Eliphaz suspected concerning Job's previous character, it is evident he did not mean that his case was hopeless; and the advice here given was salutary and seasonable; though the manner of introducing it implies a censure, and savours of self-preference. Instead of complaints and vain wishes, Eliphaz, if in Job's case, would seek unto God, and commit his cause to him. This, on any supposition, was Job's duty and wisdom: and the subsequent discourse on the works of God was suited to remind him, that the great Lord of all could easily restore him to peace and prosperity. From the unsearchable and wonderful operations of God in the natural world, which are without number, Eliphaz selected his giving rain unto the earth. This is so common that it is scarcely noticed; and yet the manner in which the water is conveyed, *originally* from the briny ocean, and distilled in small drops fit for use all over the earth, and the effects which are thus produced, are worthy of our highest admiration and most ardent gratitude. (*Notes, 36:22-33. 37:1-13. Gen. 1:9. Ps. 65:9-13.*) By this the barren earth, being made to yield a large increase, the poor, and those who are mourning through the dread of starving, are supplied, placed in safety, and even exalted.

V. 12-16. The speaker next noticed especially the surprising method, in which the politic counsels of worldly wise men are disappointed by divine providence; and their crafty devices, instead of accomplishing the end proposed, are turned against themselves. Being carried headlong by some unexpected incident, they involve them in utter ruin; so that they are taken in a net, and plunged into darkness or despair, just when they think success is sure: nay, they hesitate, and are bewildered, or fall into fatal errors, in the plainest matters, as if they had lost their senses. (*Marg. Ref. Notes, Ezech. 5:13,14. 6:7. 1 Cor. 3:18-23.*) By thus infatuating or ruining proud oppressors, God preserves the poor who are about to be devoured, and gives them hope of better days; while their oppressors are silenced, confounded, and dismayed, at beholding his work. As therefore, such interpositions accorded to the ordinary method of Providence, Job might with confidence expect deliverance, if he ceased from his rebellious murmurs, and humbled himself before God.

V. 17. To take vengeance on a criminal, for a warning to others, and to correct an offender for his own good, are very distinct things, which Eliphaz had not before expressly distinguished. Job's extraordinary calamities had led Eliphaz to speak as if he had been visited in judgment; but here he indulged a hope, that he was corrected of God for his good; and if so he was a happy man, and ought not to despond under his afflictions. He exhorted him therefore, "not to despise the chastening of the Almighty." He, who appointed his sorrows, was able to destroy and to deliver, as he pleased: Job ought therefore to consider the hand of God in these chastisements, and thankfully receive them as a token of love, and seek to profit by them. (*Notes, Ps. 94:12-14. Prov. 3:11,12. Heb. 12:4-11.—Almighty.*) *Note, Gen. 17:1-3.*

V. 18, 19. Eliphaz next showed the benefits which would result from a proper behaviour under afflictions, and mentioned the happiness of God's people, in language similar to that used in other parts of the Old Testament. (*Marg. Ref.—Note, Lev. 26:3,4.*) He observed that every wound was from the hand of God, and he alone could effectually heal it: as the skilful and tender surgeon probes and cuts in order to heal, and then binds up the wound with emollient

"shall deliver thee in six troubles: yea, *as thou* there shall no evil touch thee.

20 In famine he shall redeem thee from death: and in war from the power of the sword.

21 Thou shalt be hid from the scourge of the tongue: neither shall thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.

23 For thou shalt be in league with the stones

c Ps. 91:3-7. Prov. 24:16. 2 Chr. 1:3-10. 2 Pet. 2:9. p Ps. 91:7-10. q Gen. 45:7-11. 1 Kings 17:6, 9, 14, 15. Ps. 33:19, 34:10, 37:19. Prov. 10:3. Is. 8:16. Hab. 3:17, 18. r Ps. 49:15. 103:4. Hos. 13:14. s Ps. 27:3, 91:5, 144:10. Matt. 24:6. * Heb. hands. t Ps. 31:20. 55:21. 57:4. Prov. 12:18. Is. 54:17. Jer. 14:18. Jam. 3:5-8. † Or, when the tongue scourgeth. u Ps. 91:5-7. x 2 Kings 19:21. y Is. 35:9. Ez. 34:25. z Ps. 91:12, 13. Hos. 2:18. Rom. 8:38.

ointments. When God smites his servants with afflictions, he heals them with consolations, or by returning ease and prosperity; and when he wounds sinners with deep convictions, he binds up the wound by a sweet sense of forgiveness, after he hath prepared them for so great a mercy. (Notes, 1 Sam. 2:4-8. Hos. 6:1-3.) If then Job humbly sought to God under his troubles, he would certainly be delivered: and though he might be tried repeatedly, yet he would still find relief; so that no evil would eventually come upon him. Six troubles, and seven, denote many, one succeeding another. (Prov. 6:16. Ec. 11:2.)

V. 20-23. In famine, war, or perils from false witnesses and malicious slanders against his life or reputation, or amidst the ravages of wild beasts, Job might be assured of support and protection, and might smile in the midst of the most terrifying appearances: for God would so order every dispensation, that the whole animate and inanimate creation should appear to be in league with him. (Marg. Ref.—Notes, Ps. 91:3-13. Hos. 2:19-20. Rom. 8:28-39.)

V. 24. "Whosoever thou pichest thy tent, thou shalt find it in safety: and when thou takest an account of thy estate, all things shall answer beyond thy expectation." *Bp. Patrick*.—"The word rendered "sin," may mean *wander*, or *be disappointed*: and perhaps the verse may imply, that when the believer goes from home, he may commit himself and family to the care of God, assured that no tempests, fires, or robbers shall come near his habitation; and that he shall be brought back in peace, without losing his way, or being disappointed at his return, by finding his family ruined, or murdered, or fallen into calamity. (Marg. Ref.)

V. 25-27. In case Job committed his cause to God, he might also be confident that his posterity would be prosperous, that he would live long, and die in peace, when fully ripe for heaven. (Notes, 42:10-17. 1 Chr. 29:26-28.) These principles Eliphaz recommended, as the result of his own experience and observation, and those of his friends, and concluded with admonishing Job to regard them for his good, and to make them his own by a practical use of them.—They are indeed good general rules, but they admit of many exceptions: for, though the believer is under the peculiar protection of God in his person, character, family, and all relating to him, and should commit all to his keeping; the Lord often sees good to withhold the temporal comfort, in order to confer a spiritual blessing of greater value. Indeed, Job's sufferings, so far from being proofs of hypocrisy, were not so much as corrections for any particular offence; but trials of his singular faith, piety, and constancy: so greatly did his friends mistake his case! They spoke general truths according to the light of that dispensation; but they erred in their application of them. The Holy Spirit has recorded that debate, as infallibly true in point of matter of fact: but we must decide from the general tenor of the scripture, whether they maintained right principles, and deduced legitimate consequences; and whether their arguments were or were not conclusive. (Note, 42:7-9.)

PRACTICAL OBSERVATIONS.

V. 1-7. It is generally dangerous to deviate from the sentiments and practices of the saints of God, and it is very discouraging to be constrained to act contrary to their judgment. But it is common for men to boast, as if believers, in all ages and nations were of their mind, when they are far from having even a majority in their favour. And at last the word of God is our all-sufficient rule, and not the sentiments of any number of fallible men: so that, in fact, they have sometimes been found right, who seemed not only to have all the world, but almost all the church, against them.—We should watch ourselves, and caution others, against the tormenting and malignant passions of envy and anger; which rule in the hearts of weak and foolish men with most fatal energy, and not only expose them to the wrath of God, but to the temptations of Satan, and to various species of guilt and misery. But we must not rashly represent every gust of passion or agitation of spirit under trials, reproaches, and temptations, as an evidence of a malevolent disposition: for we should not choose to have our own infirmities treated with such severity; and we might reasonably expect that they would not.—We may predict the final ruin of wicked men, as exposed to the awful curse of God, even in the zenith of

of the field; and the beasts of the field shall be at peace with thee.

24 And thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin.

25 Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth.

26 Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season.

27 Lo this, we have searched it, so it is; hear it, and know thou it for thy good.

39. u Lev. 26:6. Ez. 14:15, 16. Dan. 6:22. b 18:6, 15, 21. 21:7-9. 1 Sam. 30:3. Is. 4:5, 6. † Or, peace is thy habitation. Ps. 25:13. marg. c Deut. 28:6. Ps. 91:10. 121:7, 8. § Or, err. Ps. 107:4, 10. d 42:13-16. Gen. 15:5. Lev. 26:9. Deut. 28:4. Ps. 112:2. 127:3-5. 128:3-6. † Or, much. e Ps. 72:16. f 42:16, 17. Gen. 15:5. 26:8. Ps. 91:16. Prov. 9:11. 10:27. † Heb. ascend. g Is. 54:10. 13:3. 15:9, 10, 17. 32:11, 12. ** Heb. for thyself. 22:2. Deut. 10:13.

their prosperity, when all around are congratulating and envying them. Their temporal success will soon vanish: and what is got by fraud, oppression, or cruelty, commonly entails a curse on their families and estates. Yet a man's wickedness must be very notorious, to authorize us to interpret his afflictions, or those of his posterity, into divine judgments upon him.—As we are born in sin, and soon run into actual transgression, we are naturally exposed to almost innumerable troubles: but they are all directed by the unerring hand of God, for some wise and righteous purpose; and we should regulate our conduct accordingly.

V. 8-16. It is easy to say, what we would do in trying circumstances; but perhaps we should find it more difficult to observe our own rules, than we now imagine. We ought, however, to give proper advice, and to leave the event to God: and it becomes us under all our trials to seek unto him, and to commit our cause into his hands. Whatever difficulties may be in our case, the Lord knows how to extricate us, by a thousand ways that we never thought of. All his works are wonderful and unsearchable: we see *what* is wrought, and can discover his wisdom, power, and goodness, in the connexion of causes and effects in nature; but we cannot comprehend *how* he works. And too often the great Author of all our comforts, and the manner in which they are conveyed to us, are alike unnoticed, because they are received as things of course. He exalts or depresses, afflicts or comforts, as he pleases, with irresistible power, but in perfect justice, wisdom, and goodness.—Those who are perverse and ungodly, and proud of their abilities and sagacity, are generally made to feel, or to expose, their own folly and impotency. "Professing themselves wise, they become fools:" they are often bewildered by their own fancies, and rendered the dupes of their own false reasonings or refined politics; they run into the grossest absurdities, commit the most egregious mistakes, are bewildered in uncertainty in the plainest matters, and grope at noonday as if it were midnight; for "God takes them in their own craftiness," and makes "foolish the wisdom of this world." Idolaters and atheistical philosophers of old; skeptics, infidels, and materialists of modern days, are awful proofs of these truths: and so are politic persecutors and oppressors of the church, in every age.—In vain have learning, wisdom, authority, cruelty, and every device of men and devils united, to subvert the church of God, and extirpate his poor despised people. The schemes of these enemies have been frustrated, "their hands have not been able to perform their enterprise," their "counsels have been carried headlong," and they have been taken in their own snare, infatuated, and driven to destruction; and all their successors may expect the same fate. For the poor and despised people of God, though deemed weak, foolish, and defenceless, can neither be overcome, nor assaulted with impunity. The church still subsists; "the poor" in spirit "have hope," and expect to triumph at the destruction of their enemies, when the boastings and blasphemies of the wicked will be for ever silenced, or turned into shame and anguish.

V. 17-27. "Happy is the man, whom God correcteth!" We should therefore consider our afflictions, as so many kind warnings to examine ourselves, confess our sins, seek mercy from God, and walk more diligently in his ways: we should humble ourselves before him, and neither despise his rod, nor seek help or relief from any one else. He alone can effectually remove temporal afflictions, and give peace to the wounded conscience, or relief to the troubled spirit. And when we have found pardon, peace with God, and deliverance from the power of sin, we may without reserve venture our all in his hands. He will provide for our real wants, and protect us in the way of duty, so that no evil can hurt us; and deliver us from all the troubles with which he may please to prove us. Our reputations may be torn by the scourge of the slanderer's tongue; but he will hide us from the effects of such accusers, and clear up our characters in due time. Our habitations, families, and the time and circumstances of our death, may be safely trusted to him; all creatures shall be instruments of good to us, though perhaps contrary to their nature or intention; all events will benefit us; and we may smile, nay exult, when others tremble. We may go out and come in, lie down and rise up without distrustful fear, as—

CHAPTER VI.

Job says that his sufferings were very great, and his complaint natural, 1-7. He prays for faith, as the only comfort which he could hope for, 8-13. He reproves his friends, as unkind and unfaithful, 14-30.

BUT Job answered said,
2 Oh, that my grief were ^bthoroughly weighed,
and my calamity ^claid in the balances together!

3 For now it would be ^dheavier than the sand
of the sea; therefore ^emy words ^fare swallowed
up.

4 For ^gthe arrows of the Almighty ^hare within
me, ⁱthe poison whereof ^jdrinketh up my spirit;
^kthe terrors of God do set themselves in array
against me.

5 Doth the wild ass bray ^lwhen he hath grass?
or ^mbloweth the ox over his fodder?

6 Can ⁿthat which is unsavoury be eaten without
salt? or ^ois there any ^ptaste in the white of an egg?

7 The things ^qthat my soul refused to touch ^rare
^sas my sorrowful meat.

8 Oh, that I might have my request, and that
God would grant ^tme ^uthe thing that I long for!

9 Even ^vthat it would please God to destroy
me: ^wthat he would let loose his hand, and cut me
off!

10 Then ^xshould I yet have comfort; yea, ^yI
would harden myself in sorrow: ^zlet him not spare;
for I have not concealed the words of ^{aa}the Holy
One.

11 ^{ab}What ^{ac}is my strength, that I should hope?
and ^{ad}what ^{ae}is mine end, that I should prolong my
life?

a 4:1. b 4:5, 23:2. * Heb. *lifted up*. c Prov. 27:3. Matt. 11:28. † That is, *I want words to express my grief*. Ps. 77:4. d 37:19, 20. Ps. 40:5. e 16:12-14. Deut. 32:23, 42. Ps. 7:13, 16:14, 21:12, 38:2, 45:5. Lam. 3:12, 13. f Deut. 32:24. Ps. 143:7. Prov. 18:14. Mark 14:33, 34. 14:34. g 9:17, 30:15, 31:23. Ps. 88:15, 16. 2 Cor. 5:1. ‡ Heb. *as grass*. Ps. 104:14. Jer. 42:1. Jer. 14:6. Joel 1:18-20. 1:25, 16:2. Lev. 2:13. Luke 14:34. Col. 4:6. k 30: 12:11, 34:1. Ps. 119:103. Heb. 6:14, 5. 1 Kings 17:12, 22:27. Ps. 102:9. Ez. 4:14, 15. 12:18, 19. Dan. 10:3. 6 Heb. *my expectation*. 11-13. 17:14-15. Ps. 119:81. m 30:22-22, 7:15, 16. 14: 13. Num. 11:14, 15. 1 Kings 19:4. Jon. 4:3, 8. Rev. 9:6. n 19:21. Ps. 32:4. 13: 38-19, 13. o 3:22, 21:33. p 9:4. q Deut. 29:20. Rom. 8:32. 2 Pet. 2:4, 5. r 23: 12. Ps. 37:30. 40:9, 10. 71:17, 18. 119:13. Acts 20:27. s Lev. 19:2. 1 Sam. 2:2. 1b. 30:11, 12, 57:15. Hos. 11:9. Hab. 1:12. 3:3. Rev. 9:7, 4:8. 1:75-7. 10:20. 13:23, 28. 17:14-16. Ps. 38:5, 90:5-10. 102:23. 103:14-16. 1 Heb. *brass*. 40:18. 41:24. u 19:28. 2 Cor. 1:12. Gal. 6:4. x 12:2, 3. 13:2. y 4:3, 16:5, 19: 21.

sured of the special care of heaven, till the Lord see good to call us home. We are not authorized to expect great wealth, long life, flourishing families, or exemption from tribulations: but we are assured that all will be ordered in the best manner possible, and that we shall not be summoned by death till we are ripe for glory, and have lived as long as it is good for us in this world. This has been the confidence, observation, and experience of godly men, in all ages: may we hear it and know it for our good!

NOTES.—**CHAP. VI. V. 1-4.** Job, conscious of integrity, and displeased, rather than convinced, by the reasonings of Eliphaz, replied, by wishing that his miseries might be impartially balanced against his complaints, assured that he should not have been so harshly censured, if his sorrows had not been made too light of: for, in fact, they were so numerous and weighty, that he could find nothing adequate with which to compare them; and all his words fell very short of fully describing them. In addition to his external troubles, the inward sense of the wrath of God, and the dread of his almighty vengeance, like poisoned arrows, infected his soul, and exhausted his courage and resolution; or, like a powerful army placed in array against him, they cut off his hope of escape, and almost drove him to distraction. (*Marg. Ref.*)—Doubtless, this was the effect of Satan's temptations, who endeavoured, by every horrible impression on his imagination, to drive him to curse God, or blaspheme, as he had declared that he would, if fully tried; (*Notes*, 1:9-11. 2:4, 5, 12, 13.) while the Lord was pleased to favour the trial, by withholding from him all sensible comfort, and leaving him in darkness and dismay.—In this he was a type of Christ, when agonising in the garden; and when upon the cross he exclaimed, "My God! my God! why hast thou forsaken me?" (*Notes*, Matt. 26:36-39. 27:46.)

V. 5-7. In these verses Job intimated, that his friends, being free from trouble and temptation, did nothing more, in being contented, than the wild ass or the ox does, when at ease and plentifully fed. But he must be allowed to express his anguish by groans and complaints; which were no more to be censured, than the braying of the wild ass, or the lowing of the ox, when destitute of provender. And indeed the discourse of Eliphaz had so little of the savour of wisdom and kindness, and was so unsuitable for the occasion, that it was impossible he should relish it: yet this, as "sorrowful meat," was all he had to feed his soul upon, under his affliction and depression; though at any time he should have entirely disregarded it.—Some think he meant, that it was as natural to ^{asp}ect encouraging words under heavy trials, as it is to ask for salt to eat with the white of an egg; whereas the dis-

12 ^{Is} my strength the strength of stones? or ^{is} my flesh ^{of} brass?

13 ^{Is} not my help in me? ^{and} is wisdom driven
quite from me?

14 To ^{him} that ^{is} afflicted pity ^{should} be ^{show-}
ed from his friend; but ^{he} forsaketh the fear of
the Almighty.

15 ¶ ^{My} brethren have dealt deceitfully as a
brook, ^{and} ^{bas} the stream of brooks they pass
away;

16 Which are blackish by reason of the ice, ^{and}
wherein the snow is hid:

17 What time they wax warm, they ^{vanish};
when it is hot, they are consumed out of their
place.

18 The paths of their way are turned aside;
they go to nothing and perish.

19 The troops of Tema looked, the companies
of Sheba waited for them.

20 They ^{were} confounded, because they had
hoped; they came thither, and were ashamed.

21 For now ^{eye} are ^{nothing}; ^{eye} see my cast-
ing down, and are afraid.

22 Did I say, ^{Bring} unto me? or, Give a
reward for me of your substance?

23 Or, Deliver me from the enemy's hand? or,
Redeem me from the hand of the mighty?

24 ¶ Teach me, and I will hold my tongue: ^{and}
^{because} me to understand wherein I have erred.

25 How ^{forcible} are right words! but ^{what}
doth thou arguing reprove?

26 Do you imagine to ^{reprove} words, and the

21. Prov. 17:17. Rom. 12:15. 1 Cor. 12:26. 2 Cor. 11:29. Gal. 6:2. Heb. 13:3. ¶ Heb. *melting*. z Gen. 20:11. Ps. 36:1-3. Luke 23:40. a 19:19. Ps. 38:11, 41: 9, 55:12-14, 88:19. Jer. 9:4, 5. 30:14. Mic. 7:5, 6. John 13:18, 16:32. b Jer. 15, 18, Jude 12. * Heb. *are cut off*. † Heb. *in the heat thereof they are extinguished*. 1 Kings 17:7. z Gen. 25:15. 1a. 21:14. Jer. 25:23. d Gen. 10:7, 25:3. 1 Kings 10: 1. Ps. 72:10. Ez. 27:22, 23. e Jer. 14:3, 4. 17:13. Rom. 5:5, 9:33. ‡ Or, *ye are as like to them*. Heb. 10:15. 15:13, 4. (Ps. 62:9. Is. 2:22. Jer. 17:5, 6. § Heb. *not*, g 11-13. Ps. 38:11. Prov. 19:7. Jer. 51:9. Matt. 26:31, 56. 2 Tim. 4:15. Rev. 18:9, 10, 17, 18. h 42:11. 1 Sam. 12:3. Acts 20:33. 1:539. Lev. 23:46. Neh 5:8. Ps. 49:7, 8, 15, 107:2. Jer. 15:21. k 5:27. 32:11, 15, 16. 33:1, 31-33. 34:32. Ps. 32:8. Prov. 9:9, 25:24. Jam. 1:19. 1 Ps. 39:1, 2. Jam. 3:2. m 10:2. Ps. 19: 12. n 4:4, 16:5. Prov. 12:18. 16:21. 14:21, 25:11. Ez. 12:10, 11. o 13:5, 16. 3:4. 12:34. 24:25. 3:23. p 2:10. 3:3, &c. 4:3, 4. 34:3-9. 38:2, 40:5, 8. 42:3, 7. Matt. 12:37.

course of Eliphaz tended to render his trials more burdensome than they were before. It is plain, however, that he rejected and undervalued the good advice which had been given; because of the injurious reflections on his character with which it was introduced. (*Notes*, 5:2-7.)

V. 8-13. The passionate earnestness with which Job here requested to die, and the vehement language which he used, were very unbecoming. It seemed as if God could bestow on him no greater favour than instantaneous death, in whatever manner it should come. (*Notes*, Num. 11:11-15. 1 Kings 19:3, 4. Jon. 4:1-8.) This was his chief desire and request, and almost his only one: but it was very rash in him to speak of God's "destroying," or *crushing*, or "letting loose his hand" and "cutting him off," and "not sparing him"; and of his "hardening himself in sorrow," and being "comforted" in the prospect of immediate dissolution. Alas! he knew not what he said; for who, during a single hour, could endure the wrath of the Almighty, if he spared not, but let loose his hand against him?—Relief from lingering misery was Job's great object; yet he evidently thought of a future world, when he declared that "he had not concealed the words of the Holy One." He meant, that he was no hypocrite; but as he had professed the words of the Holy God, so he had believed and obeyed them, as the avowed and real rule of his conduct. He seems, however, to have spoken too much in a way of self-justification and despondency; and not simply, as stating the ground of his desire to leave this world, and go to a better.—He added that he had no strength left, which could inspire a hope of a termination to his afflictions, except in death; and if he had the strength of stones or brass, his sufferings would soon wear it out; but his understanding, and the testimony of a good conscience, were continued to him; he knew what he was discoursing of, and his wisdom was not quite driven from him; yet his friends despised his words.—Though Job thus longed and prayed for death, he did not think that he was authorized to commit suicide: a heathen philosopher, or a modern unbeliever, would not have been so scrupulous. (*Notes*, 2:9, 10. 3:20-23.)

V. 14. He who does not compassionate his afflicted friend, but reproaches him, casts off his regard to the authority of God, as well as love to his brother. (*Marg. Ref.*)—Some, however, understand the verse as Job's representation of the behaviour of his friends to him; in which sense it may be rendered, "They say of him that is afflicted more than his neighbour, He hath forsaken mercy, and the fear of the Almighty." (*Notes*, 4:3-6.)

V. 15-23. The friends of Job had appeared very affectionate to him, when prosperous; and in his calamity he had

speeches of one that is desperate, which are as wind?

27 Yea, ye overwhelm the fatherless, and ye dig a pit for your friend.

28 Now therefore, be content: look upon me: for it is evident unto you, if I lie.

29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness is in it.

30 Is there iniquity in my tongue? cannot my taste discern perverse things?

† 4, 9, 10, 1. † 8, 2. Hos. 12, 1. Eph. 4, 14. * Heb. cause to fall upon. † 22, 9, 24. 3, 9, 20, 12, 31, 17, 21. Ps. 22, 22—24. Ps. 82, 3. Prov. 23, 10, 11. Ez. 22, 7, 14, 3, 5. Jam. 1, 27. † Ps. 7, 15, 57, 6. Jer. 18, 20, 22. † Heb. before you face. † 11—13, 4. x 17, 10. Mal. 3, 18. y 27, 4—6. ‡ That is, in this matter. x 33, 8—12, 42, 3—6.

hoped for support and consolation from their visit: but he had been miserably disappointed. This he represented by an appropriate simile. In those countries, the ice and snow, melting upon the mountains, at certain seasons filled the brooks with water, so that they appeared like rivers, swelled and discoloured with the inundation: and the Arabian companies, or caravans, travelling through the deserts, marked the course of these brooks, which were full of water when it was not wanted. But when in the heat of summer, they were parched with thirst, and resorted thither in hopes of a supply, they found that these brooks were entirely dried up, and this filled them with distress and confusion. (Note, Jer. 15:15—18.) Thus Job's expectations from his friends came to nothing, and he was ashamed of his former confidence. (Notes, Is. 28:16, 45:15—17, Joel 1:1.) For when his friends looked on his miseries, they seemed afraid lest he should become a burden or a disgrace to them; and therefore they treated him with unkindness. But had he ever requested them to make up his losses by presents? to rescue or ransom his substance from the Sabeans and Chaldeans? or even to protect him from further violence? indeed he chiefly wanted consolation to his soul.

V. 24, 25. Job was unwilling that his friends should suppose he refused to receive instruction or reproof. If therefore they would mildly teach him any useful lesson, or point out his mistakes, he would silently hearken. For "right words," or salutary truths, proposed with conclusive proofs and fair application, were powerfully convincing; but the unfounded suspicions and uncandid censures of Eliphaz could not be received as just reproof.

V. 26. Eliphaz had nothing explicit for which he could reprove Job, except some passionate words, which excess of anguish had extorted from him, when almost driven to desperation. (Notes, 2:12, 13, 3.) These ought therefore to have been no more regarded, than a sudden gust of wind, which is soon followed by a calm; or, as some understand the passage, the rest of his discourse should not on that account have been treated with contempt, as empty sound.—Had Eliphaz calmly showed Job, that his passionate language was unbecoming his character for piety, in the manner that the latter had reproved his wife, he might have submitted to the rebuke: (Note, 2:10.) but his intimations, that Job had been a hypocrite, entirely defeated this end, and made Job think himself excusable.

V. 27—30. In Job's opinion, his friends acted as cruelly as if they had oppressed a fatherless child, who had none to defend him; and as ungratefully and unfaithfully, as if they had digged a pit for their friend to fall into and perish. He therefore entreated them to be content with his sufferings, which they might perceive to be very great, and not to aggravate them by reproaches; and to favour him by reconsidering his cause, examining it more accurately, and deciding upon it more candidly. If he had spoken any falsehood, they might easily confute him: if he were a wicked man, they might detect him. If they could not do either of these, let them retract their sentence, and not impute his sufferings to his iniquity; for he was conscious that he was upright in the sight of God, which would be made evident by fuller investigation. He thought he could savour what was true and good, and distinguish what was perverse and profane; and though he allowed he had spoken rash words, he was not conscious, that there had been iniquity in his tongue.

PRACTICAL OBSERVATIONS.

V. 1—14. In deciding on the conduct of those who seem impatient, we should carefully consider the number and aggravations of their distresses, which often appear to the sufferer even greater than his heaviest complaints, and beyond the power of words to express. A heart, wounded with the fear or sense of the wrath of God, assaulted with grievous temptations, filled with horror, and verging to despair, is far more dreadful and intolerable, than any external afflictions: yet, these "pains of hell" have often taken hold of the most beloved servants of God. (Notes, 2 Sam. 22:5, 6. Ps. 116:3.) Mere spectators cannot estimate trials of this kind; and few pious men have sufficient wisdom, experience, and tenderness, to deal properly with those who are thus deserted, oppressed, and overwhelmed.—What then did the Saviour endure in the garden and on the cross, when "he bare our sins," and his soul was made a sacrifice to divine justice for us! and what will sinners, who neglect so great salvation, for ever endure in the regions of darkness and despair! There,

CHAPTER VII.

Job excuses his desire of death, by representing the vanity, misery, and uselessness of his life, 1—8. He expostulates with God, in a mixture of complaints and petitions; and concludes with confessing that he had sinned, and asking forgiveness before his death, 7—21.

IS there not an appointed time to man upon earth? are not his days also like the days of an hireling?

2 As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work:

x 6, 12, 11, 34, 3. Heb. 5:14. † Heb. palate. † 14, 5, 13, 14. Ps. 39:4. Is. 38:5, John 11:9, 10. * Or, a va-tare. Ec. 8:8. † 14, 6. Lev. 25:50. Deut. 15:18. Is. 5:16, Matt. 20:1—15. † Heb. gnepeth after. Ps. 119:131, 143:6. c Jer. 6:4. d Lev. 19:13. e Job. 24:15. Mal. 3:5. Jam. 5:4.

indeed, "the arrows of the Almighty are within them, the poison whereof drinketh up their spirit. The terrors of God set themselves in array against them," and they can neither escape nor endure them.—Those who know no want, and feel no pain, may easily be composed, and critically comment on the words and actions of such as are in overwhelming trouble; but their discourses are generally insipid, and often distressing. Indeed, these in general appear worse than they really are: for in anguish a man loses his relish for truths which before were palatable; he is disposed to be fretful and fastidious; and a little which galls him sets him against all that might comfort him. This should be well considered by those, who discourse with persons in great distress: and, except they can command evident affection, sympathy, and caution, it is better to let the storm subside before they speak at all, lest they cause it to rage with still greater impetuosity.—Furious passions are peculiarly culpable when they dictate prayers; for men seldom wish or pray for death except when they are in a rebellious frame of spirit. We should indeed be habitually ready and willing to depart; an indifferent about earthly objects, which may so soon render life itself a burden. But surely we may find something more excellent to request of God, than to be delivered from present suffering; and it ill suits our state and character, to speak of hardening our hearts under the strokes of the Almighty, if he should "not spare," but "let loose his hand to cut us off." Rather we should humble ourselves under his mighty hand; bow down in submission to his will; hope in his mercy; and entreat him to lighten the weight of his chastisements, and to consider how frail we are. In his favour we may yet have comfort, let our outward condition be ever so bad; whether he please to be with us in the furnace of affliction on earth, until he take us unto himself, or to restore us to peace and prosperity: for "the things that are impossible with man, are possible with God."—We may easily see that we ought to act thus under every possible trial; but if we were tempted as Job was, we know not how we should behave.—The testimony of conscience to our integrity in our past conduct, as professed Christians, may properly be our rejoicing; yet it may be so pleaded, as to savour of pride, rebellion, and despondency. It is also a mercy under severe diseases to retain the exercise of our reasoning faculties; but sometimes men use them with perverse ingenuity, to argue against their own comfort, and to vindicate their unbelief and impatience. Persons of this description, however, are entitled to our peculiar compassion; their wounds require healing balm, not sharp corrosives; and if we do not behave with tenderness to the afflicted, we despise the authority of God, and fail of our duty to him.

V. 15—30. It is our duty and wisdom to "cease from men." (Notes, Ps. 146:3, 4. P. O. Is. 2:22. P. O. 10—22, close:) the nearest friends and relatives, though wise and pious, through mistake and prejudice, often disappoint our expectations. They may be exceedingly kind and attentive, while we are at ease and in affluence; yet, in adversity, we shall find most of them like the brook, which by the land-flood became a torrent, but in the drought of summer proves a dry channel, and disappoints the hopes of the fainting traveller. But they who trust in God shall never be ashamed of their confidence: for he will be peculiarly helpful to them, when all other helpers and comforts fail: yea, though "flesh and heart fail, he will be the Strength of their hearts, and their Portion for ever."—When men see their friends cast down, they too commonly fear being involved with them, and exposed to danger, expense, and trouble; and so they appear shy of them, and perhaps unjustly criminate their conduct, to excuse their own. Yet sometimes the afflicted suspect their friends without cause.—It is our duty to help others to the utmost of our ability; but it is generally our wisdom to bear our own losses and difficulties as well as we can, and to avoid becoming a burden to our friends. Prudence therefore requires us, when prosperous, to avoid needless indulgences, and to inure ourselves to some degree of hardship; that if a change should take place, (and none can know "what a day may bring forth,") we may not have to say, "the things that my soul refused to touch, are become as my sorrowful meal."—A wise man will, at all times, be glad to be counselled, and convinced of his errors, by right words, which forcibly rectify his judgment and impress his heart. But most of us are apt to be too impatient, when we hear men argue inconclusively, especially when their discourse bears hard on our

V. 11—19. It seems to have been Bildad's dign, in this passage, to represent, by various similitudes, the apparent piety, and the fading prosperity, of the hypocrite: and to insinuate that this was applicable to the case of Job.—A rush, or flag, growing by the river's side, or in a fenny soil, flourishes while well watered; but when the mire and water fail through drought, it needs not be cut down, but withers of itself, more speedily than other herbs. Thus the hypocrite's professed religion, and confidence in God, are maintained, while worldly interests nourish them; but they come to nothing when these supports fail. Having no root of faith and grace, his piety dies away in persecution or tribulation: and, in like manner, God may often expose his hypocrisy by taking away his prosperity. (*Notes, Matt. 13:20, 21. Jude 11—13.*) This, indeed, is the proper emblem of all those who forget God; but especially of the hypocrite.—His vain confidence may also be compared to the spider's web, spun by the insect from its own resources, with great ingenuity, and suited to answer its present purposes; but easily swept away at once,

15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

16 He is green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, and seeth the place of stones.

18 If he destroy him from his place, then it shall deny him, saying, I have not seen thee.

19 Behold, this is the joy of his way, and out of the earth shall others grow.

20 Behold, God will not cast away a perfect man, neither will he help the evil doers:

21 Till he fill thy mouth with laughing, and thy lips with rejoicing.

22 They that hate thee shall be clothed with shame; and the dwelling-place of the wicked shall come to nought.

x. 18:14, 27:18. Ps. 52:5-7, 112:10. Prov. 10:28. Matt. 7:24-27, Luke 6:47-49. y. 21:7-15. Ps. 37:35-38, 73:3-12. z. 53. a. 18:16, 29:19. Is. 5:24, 40:24. Jer. 21:2, 2. Mark 11:20. Jude 12. b. 7:10, 20:9. Ps. 37:10-36, 73:18, 19, 92:7. c. 20:5. Matt. 13:20, 21. d. 1 Sam. 2:8. Ps. 75:7, 115:7. Ez. 17:24. e. 4:7, 9:22. Ps. 37:23, 37. * Heb. take the ungody man by the hand. Is. 45:1. f. Gen. 21:6, Ps. 126:2-6. Luke 6:21. g. Heb. shutting for joy. Ezra 3:11-13. Neh. 12:43. Ps. 32:11, 98:4. 100:1. Is. 65:13, 14. g. Ps. 35:26, 109:29, 132:18. 1 Pet. 5:5. i. Heb. not be. 18:7, 21. a. 4:17, 14:3, 4. 25:1. 32:2, 33:9, 31:5. 1 Kings 8:46. Ps. 130:3, 143:2. Rom. 8:30. * Or, before. b. 20, 32, 33, 16:2, 23:3-7, 31:35-37, 33:13, 34:14, 15, 4:2.

as though it had never been. (Note, Is. 59:3-8.) Thus suitable temptations destroy the hypocrite's religion; sudden judgments tear from him all his transient prosperity; and all his endeavours to maintain either his character for piety, or his worldly consequence, by means of powerful friends and relations, prove unsuccessful. Indeed he may be compared to a tree growing in the garden, and striking root even into the rock; yet after a time cut down and thrown aside, while another is planted in its place. So wicked men, when they seem most firmly established, are suddenly thrown down, treated with neglect, and sink into oblivion and contempt; while others, from the lowest stations and of the same disposition, come in their place, whose joy in their wicked ways is equally transient and unstable.—In general, the hypocrite's religion, and the ungodly man's prosperity, having no firm support, are precarious and of short duration: yet, as to this present world, every general rule admits of many exceptions; and the illustrations adduced were wholly inapplicable to the case of Job.

V. 20-22. If Job were indeed a sound character, without guile or hypocrisy in his professed piety; (Notes, 1:1. John 1:47-51.) Bildad was assured that his prosperity and comfort would return, and his enemies would be put to shame: (Marg. Ref.) but if he were a wicked man, he would never be raised above his calamities, but would sink under them.—Bildad seems to have formed in his mind a fixed rule of Providence concerning this. Yet there was a fallacy in his reasoning, and that of his friends, arising from their not distinguishing between the present state of trial and discipline, and the future state of retributions. Hence they concluded, that Job denied the justice of God and the advantages of piety; because he maintained that, in this world, wicked men often prospered, and godly men were afflicted.

PRACTICAL OBSERVATIONS.

Even in religious controversies, it is common for men to treat each other with acrimony, and their opponents with contempt; to overlook what is evidently good; to make the worst of what is apparently faulty; and to charge horrible consequences upon very inoffensive tenets.—There is a way which some have, of bringing odium on the sentiments of those who oppose them, by attempting to show that they impute injustice, cruelty, or tyranny to the Almighty, which is calculated to shock every pious mind. Truth needs not, and error ought not, to be thus defended. We are not competent to judge in most cases, what it becomes the universal and everlasting Sovereign to do. We should believe assuredly that he is just, wise, and good, in those dispensations which exceed our comprehension; and wait for the "day of the revelation of his righteous judgment" to the assembled world. Nay, even when doctrines may evidently be proved inconsistent with the divine perfections, as well as with Scripture, it becomes us to treat such subjects with great reverence, modesty, and caution. We are sure God will "not pervert judgment;" he can have no inducement to it, and it is impossible in itself. But we must not judge of characters by providential dispensations, or concur with those who condemn the afflicted. When we mention the remarkable deaths of others, we should not consider them as divine judgments, or decide on the state of their souls; except upon the most undeniable evidence of their presumptuous impenitent wickedness; and it is cruel needlessly to mention a case of this kind, however striking, in the presence of a sorrowing parent or relation. On every occasion, however, waving all topics foreign to the subject, we should exhort the afflicted "to seek the Lord," without delay, by earnest prayer; and we should encourage them with the prospect of returning comfort from his power and mercy. He will awake for those who sincerely repent and believe: and, though their "beginning be small,

CHAPTER IX.

Job acknowledges and celebrates God's justice, wisdom, power, and wonderful works, 1-13. He disclaims all attempts to justify himself, 14-21; but insists, that a man's innocence should not be judged of by what he feels him in his world, 22-24. He alleges his sufferings, but will not presume to dispute with the Author of them, 25-35.

THEN Job answered and said, I know it is so of a truth: but how should man be just with God?

3 If he will contend with him, he cannot answer him one of a thousand.

4 He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered?

5 Which removeth the mountains, and they know not; which overturneth them in his anger;

6 Which shaketh the earth out of her place, and the pillars thereof tremble;

7 Which commandeth the sun, and it riseth not, and scaleth up the stars;

Is. 57:15, 16. Rom. 9:20. e. Ps. 19:12, 40:12. 1 John 1:8, 3:20. d. 10, 36:5. Ps. 104:21, 137:5. Dan. 2:20, 4:34-37. Rom. 11:33. Eph. 1:8, 19:3, 10:20. Jude 24, 25. e. 10, 15, 23-27, 28, 30, 31. Ex. 9:14-17, 14:17, 18. Prov. 23:14, 29:1. Dan. 5:20-30, 1:10. 1:32. 1:29, 9. Is. 45:2, 68:8, 114:6. Is. 40:12. Hab. 3:6, 10. Zech. 4:7, 14:21, 21:1, 1:7, 13:2. Rev. 6:11, 11:13. e. Matt. 1:5, 6. Zech. 14:4, 5. Matt. 27:51. Luke 21:11. Rev. 16:19-20. h. Is. 2:15, 21, 13:13, 14, 24:1, 19:20. Hag. 2:6, 21. Heb. 12:26. Rev. 20:11, 1:26, 11, 38:4-7, 1 Sam. 2:8. Ps. 75:3, 114:7. Jer. 4:24. Joel 2:10. k. Ex. 10:21, 22. Dan. 4:35. Am. 4:13, 8:9. Matt. 24:29, 1:37, 38:12-15, 19:20. Is. 13:10. Ez. 32:7. Luke 21:26, 28.

their latter end will greatly increase." We should, indeed, prepare diligently to inquire into the sentiments of wise men in other ages on these important subjects; especially that we may become acquainted with the experience and observations of those "elders, who through faith obtained a good report," and which are recorded for our instruction and warning. And, notwithstanding the shortness of our lives, we may thus obtain true wisdom for our present and eternal good. But all human authority, whether of ancient fathers or modern reasoners, must be submitted to the decision of the sacred oracles.—Forgetfulness of God, and false apprehensions of him, his truth and his will, render men either hypocrites or openly ungodly. These evils spring from a corrupt and carnal mind; and wicked men, of every description, will find that their joys and hopes must soon wither like the worthless rush, and be swept away as the spider's web, and they themselves cut down like the barren fig-tree. (Notes, Matt. 3:7-10. Luke 13:6-9.) To these earthly joys and false confidences one generation succeeds after another; while millions perish without any regarding it! Thus men deceive themselves and others, and are deceived by Satan: yet every object in nature, when duly attended to, warns them not to lean on falling supports, to adopt self-devised expedients, or to rejoice in perishing comforts.—But though the upright soul may be severely tried, God will never cast him away; and at length he shall be filled with satisfying and unfailing joy, to the confusion of his enemies who shall "perish for ever." May we choose the portion, possess the confidence, bear the cross, and "die the death of the righteous;" and in the mean time let us be careful neither to wound others by rash judgments, nor greatly to distress ourselves about the opinion of our fellow-servants, however eminent they may be for wisdom and discernment.

NOTES.—CHAP. IX. V. 1-3. In this answer, Job paid no regard to Bildad's severe reflections, but confined himself more to the point in hand than before. He declared, (referring to Bildad's assertion that God did not "pervert justice," 8:3.) that he had no doubt concerning the righteousness of God in all his dispensations; nor did he mean otherwise, when he denied himself to be a hypocrite: "for how should man be just with God?" Before him he pleaded guilty of numerous transgressions, and should God contend with him in judgment, he could not justify one out of a thousand, of all the thoughts, words, and actions of his life: so that he deserved worse than all his present sufferings. But he evidently meant, that this was common to him with the best of men, and did not prove him a hypocrite, or an atrocious criminal; though his afflictions were great beyond example.

If he will, &c.] יִפְתָּחֵהוּ, if he shall be pleased:—εἰ βούληται, Sept.

V. 4-13. Instead of cursing God to his face, (as Satan falsely asserted he would,) Job set himself to celebrate his perfections and wonderful works. He was as fully assured of the wisdom and power of God, as of his justice: he knew that none could finally prosper or be happy, who hardened themselves in rebellion against him. Indeed, opposition against him must be as foolish as impious: the Almighty, without any previous notice, is able to overturn the deep-rooted mountains, to shake the nations with earthquakes, and to remove or destroy the earth in a moment; he can forbid the sun or stars to shine, or at once extinguish their fires; he spreadeth out the heavens as his canopy, and walketh upon the stormy waves of the sea as subjected to his authority; (Note, Matt. 14:25-27.) and he arrangerh the constellations of the heavens, and the seasons of the year, as he pleaseth. In short his works are incomprehensibly great, and innumerable. In all these things he acts invisibly, and on every side: he is present, though unperceived; and can crush his opponents ere they

8 Which ^{and} one spreadeth out the heavens and treadeth upon the waves of the sea :

9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south ;

10 Which doeth great things past finding out ; yea, and wonders without number.

11 Lo, he goeth by me, and I see him not : he passeth on also, but I perceive him not.

12 Behold he taketh away, who can hinder him ? who will say unto him, What doest thou ?

13 If God will not withdraw his anger, the proud helpers do stoop under him.

14 How much less shall I answer him, and choose out my words to reason with him ?

15 Whom, though I were righteous, yet would I not answer, but I would make supplication to my Judge.

16 If I had called, and he had answered me ; yet would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds without cause.

18 He will not suffer me to take my breath, but filleth me with bitterness.

31-13. Gen. 1:6, 7. Ps. 33:6, 104:2-3. Is. 40:22, 42:5, 44:24. Jer. 10:11. Zech. 12:1. u. 38:11. Ps. 53:3, 4. Matt. 14:25-30. John 6:19. * Heb. height. o. 38: 51, 52. Gen. 1:16. Ps. 147:4. Am. 5:8. * Heb. Ash, Cecil, and Cimach. p. Ps. 104:13. Acts 28:13. g. 5:9, 28:12-14, 27:32. Ps. 71:15, 72:18. Ec. 3:11. Is. 40:26-28. Rom. 11:33. Eph. 3:20. r. Ex. 15:11. Ps. 136:4. Dan. 4:2, 3. * 23:5, 9, 35:14. Ps. 77:19. 1 Tim. 6:16. 12:13, 34:29. Dan. 4:35. Eph. 1:11. * Heb. turn him away 71:110. u. 33:13. Is. 45:9. Jer. 18:6. Matt. 11:26, 20:15. Rom. 9:18-20. 11:34. x. 26:12, 40:9-11. Is. 30:7, 31:2, 3. Jam. 4:6, 7. * Heb. helpers of pride, or strength. y. 19, 25:8. 1 Kings 2:27. z. 11:4, 5. * 23:4, 7, 33:5. o. 10:15. 1 Cor. 4:4. c. 5:8, 5:5, 10:2, 22:27, 31:1, 32. 1 Kings 4:22, 29. 2 Chr. 35: 13. Jer. 31:9. Dan. 9:3, 18. d. 23:7. 1 Pt. 2:23. e. Ps. 18:6, 96:19-20. 116:1, 2. 129:24. Ec. 6:9. Judg. 6:13. Ps. 126:1. Luke 24:41. Acts 12:14-16. g. 16:14. Ps. 29:5, 42:7, 83:15. Is. 28:17. Jer. 23:19. Ez. 13:13. Matt. 7:27, 12:20. h. 1:14-19. 2:7, 13. 12:3. 16:17, 34:6. Ps. 25:3. John 9:3, 15:25. k. 7:19. Ps. 39:13.

are aware. He can also take away children, wealth, health, or life: and none can hinder him, or call him to account: and if his anger be not pacified, the stoutest and proudest helpers must sink under his powerful vengeance. It would be madness therefore for feeble man to resist his will.—No allusion appears to be made in this passage, to the miraculous displays of the divine power recorded in Scripture, except it be to the convulsions of the deluge.—The names "Arcturus, Orion, and Pleiades, are taken from the Greek, and are supposed to correspond with the original words. "The chambers of the south," may mean those stars which are seen in the southern hemisphere, but not in the northern, or those which only appear in the south at certain seasons of the year. (Notes, 38: 31-41. Am. 5:7-9.)

The LXX in this place render *שׁוּבָה*, *שׁוּבָה*, by *πλειάδα, ὀρίων, and ἀρκτούρος*, respectively.—But in 38:31, they have rendered *כִּיבָה* by *πλειάδα, βελ, ὀρίων, and שׁוּבָה* by *ἰσπερον*. Hence it appears that these ancient translators had no very exact ideas of the meaning of the original words.

V. 14-21. If therefore no man could justify himself before God, or withstand his power, Job, in his present abject condition, thought himself peculiarly unfit for so bold an attempt; for his mind was confused, and he could not select apt words to express his meaning, in what he desired to speak concerning him. Even if he had been completely righteous, he would rather supplicate the favour of his Judge, than claim deliverance from his justice. Indeed, he was so entirely disheartened, that an immediate answer to his prayer could not embolden him to hope, that God would return to him in mercy. For though conscious that he had not given cause for it by any gross wickedness or hypocrisy: yet God had so overwhelmed him with the tempest of his wrath; had so wounded him in body and soul with reiterated strokes, without giving him the least breathing time; and had so filled him with bitterness, that he could not but regard him with terror. (Notes, 16:6-16. Ps. 77:3.) At the same time, he knew that it was impossible to resist his almighty power, or to escape his omnipresence: and it would be equally absurd to think of deciding the controversy by a judicial trial; for who had authority to act as judge, and to appoint the time and place of hearing? Nay, were that possible, it would be in vain: for, if no other guilt should be charged on him, his attempt to justify himself before God, and every argument which he should use in such a cause would condemn him as a perverse and rebellious creature. Even if not conscious of any guilt, he would not think himself free from criminality: for he did not know his own soul, as his heart-searching Judge did: and therefore he would despise his own life and submit to any sentence, rather than contend with the Majesty of heaven. (Note, 1 Cor. 4:3-5.)—There is in this passage a great deal of truth, as well as sound reasoning and honourable thoughts of God, yet there is also a considerable tincture of unbelief and despondency. Some hope in the divine mercy seems implied; but that attribute is not mentioned, and Job was only just supported from sinking into despair.—Those who know something of Satan's dark temptations, when the soul is filled with horrible thoughts of God,

19 If I speak of strength, lo, ^{he} is strong: and if of judgment, ^{who} shall set me a time to plead.

20 If I ^{justify} myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse.

21 Though I were perfect, yet would I not know my soul: I would despise my life.

[Practical Observations.]

22 This is one thing, therefore I said it, ^{He} destroyeth the perfect and the wicked.

23 If ^{the} scourge slay suddenly, the will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: ^{he} covereth the faces of the judges thereof; ^{if} not, where, and who is he?

25 Now my days are ^{swifter} than a post: they flee away, they see no good.

26 They are passed away as the swift ships: ^{as} the eagle hath hasteth to the prey.

27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself;

28 I am ^{afraid} of all my sorrows, I know that thou wilt not hold me innocent.

29 If I be wicked, why then labour I in vain?

38:15-18. Lam. 3:8, 9. 13:20. Lam. 3:15, 19. Heb. 12:11. m. See on 4:36: 17-19, 40:9, 10. Ps. 62:11. Matt. 6:13. 1 Cor. 1:23, 10:22. n. 32:3, 31:35, 33: 5-7. o. 2. 4:17, 32:14. Ps. 130:3, 143:2. Luke 10:29, 16:15. p. 16:5, 5, 34:25, 35: 16. Prov. 10:19. Is. 6:5. Matt. 12:36, 37. Jam. 3:2. q. 1:1. Phil. 2:12-15. r. 33:8-13. Prov. 17:20. 1 Tim. 6:5. s. Ps. 139:23, 24. 1 rov. 2:25. Jer. 17:9, 10. 1 Cor. 4:8. 1 John 3:20. t. 7:15, 16, 21. u. Ec. 9:1, 2. Ez. 21:34. Luke 13:2-4. v. 1:13-19, 2:7. y. 4:7, 8:20. 2 Sam. 24:15, 17. Ps. 44:22. Ez. 14:19-21, 21:13. Heb. 11:36, 37. z. 12:6-10, 21:7-15. Ps. 17:14. 73:3-7. Jer. 12:1, 2. Dan. 4:17. 5:16-21. 7:7, 8. Hab. 1:14-17. e. 2 Sam. 15:30, 19:4. Esth. 6:12, 7:6. Jer. 14:4. b. 24:25, 32:2. c. 7:6, 7. Esth. 8:14. d. Ps. 39:5, 11, 69:47, 90:9, 10. Jam. 4:14. h. Heb. ships of desire, or ships of folly. e. 39:27-30. 2 Sam. 1:23. Prov. 23:5. Jer. 4:13. Lam. 4:19. Hab. 1:8. 17:13. Ps. 77:2, 3. Jer. 8:18. g. 21:6. Ps. 88:15, 116:120. h. 2:20, 21, 14:16, 17. Ez. 20:7. Ps. 130:3. 122:10, 17, 14-17. 21:16, 17, 22:5. i. Is. 75:13. Jer. 2:55.

which tend to subvert the foundations of hope, will, from their own distressing experience, better understand Job's meaning, than from any inexperienced commentator. Had they at such times been urged to speak, their discourse would have contained a similar conflict between hard and honourable thoughts of God; between gloomy despondency and feeble hope; rebellious murmurs and a desire to submit, conscious that it was their duty so to do. (Notes, Jer. 20:10-18.)—Without cause. (17) Notes, 1-3. Ps. 25:2, 3.

V. 22-24. Here Job lays down the precise subject, upon which he was at issue with his friends, and on which the Lord at length decided in his favour. (Note, 42:7-9.) He maintained against them, that the dispensations of Providence, in this world, make no exact discrimination between the righteous and the wicked; that when God scourges guilty nations by war, famine, or pestilence, those who are comparatively innocent and truly pious, are often involved in the common calamity; and that in these sudden desolations the Lord does not wait, so to speak, to try their causes. Or Job may be understood to speak figuratively of the scourge, as *laughing at* distinctions in the characters of the sufferers. (Notes, b. 2:22. Ec. 9:1-3. Ez. 21:2-5.) Indeed the earth is chiefly possessed and governed by wicked men; and the judges of it are commonly blinded by their lusts, or hoodwinked by bribery, so that they frequently oppress and persecute the righteous. Yet, God gives them their power, and allows them to prosper in their crimes, by which they are still further blinded and hardened. And who is he that can deny these facts? or maintain, in the view of them, that this is a state of exact retribution? (Notes, 12:6-10. 21:7-22. Ps. 17:13-15. 73:1-14. Jer. 12:1-4. Mal. 3:13-18.)

V. 25-35. Here Job again renewed his complaints, with the same incoherency and conflict of contending passions as before. He regarded his life as having suddenly come to a wretched end; and with a velocity that surpassed the speed of the swiftest runner, who hastened to convey important tidings (Note, 2 Chr. 30:6-9.) of the swiftest ships, and even of the eagle hastening to the prey. All his efforts to rise superior to the tumult of his passions were unavailing; he could not but fear even worse than he suffered; and as he was indeed a sinner, and his friends condemned him, he was alarmed lest God should finally reject him. If indeed he were a wicked man, it would be labour in vain to vindicate his character: for when he had done all in his power for that purpose, God would detect his secret iniquities, and thus thrust him as it were into the mire, till his very garments rendered him abhorred. Nay, though he were not a wicked man, yet the discovery of all his former sins, and of the defects of his present obedience, would show him to be "as an unclean thing, and his righteousness as filthy rags." (Note, Is. 64:6-8.) Indeed, his loathsome disease, and his other afflictions, were interpreted by his friends as proofs of his guilt, and as God's plunging him in a ditch, and rendering him abominable; notwithstanding all the proof which he could give of his integrity. So that there was nothing to be attempted in so unequal a contest with God: there was no "day's-man," or *umpire*, to decide upon the merits of the cause, whose authority might

30 If I wash myself with snow-water, and make my hands never so clean;

31 Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.

32 For he is not a man, as I am, that I should answer him, and we should come together in judgment.

33 Neither is there any day's-man betwixt us, that might lay his hand upon us both.

34 Let him take his rod away from me, and let not his fear terrify me:

35 Then would I speak, and not fear him; but it is not so with me.

¶ Ps. 26:6. Prov. 23:12. Is. 1:13—18. Jer. 2:22, 4:14. Rom. 10:3. 1 John 1:8. Job 43:8. n. Is. 39:6, 64:6. Phil. 3:9, 9. Or, make me to be abhorred. n. 33:12. 35:5—7. Nua. 23:19. 1 Sam. 16:7. Ec. 6:10. Is. 45:9. Jer. 49:19. Rom. 9:20. 1 John 3:20. o. 13:18—23. 23:3—7. Ps. 143:2. p. 19. 1 Sam. 2:25. 1 John 2:1, 2. Heb. 1:6. one that should argue, or, umpire. q. 1 Kings 3:16. r. s. 13:11, 20—22. 23:15. 31:23. 33:7. 37:1. Ps. 39:10. 50:11. † Heb. but I am not so with myself.

induce submission to his award: and as to himself, he was so confused and terrified, that he could not make the best of his cause. If his afflictions and terrors were removed, he could then speak without fear, but as the case now stood he might as well hold his peace.

PRACTICAL OBSERVATIONS.

V. 1—21. The justice, wisdom, truth, and goodness of God, must be taken for granted, whatever sentiments we defend or oppose; for “shall not the Judge of all the earth do right?”—But “how should man be just with God?” If he enter into judgment with us according to his holy law, not one action in a thousand can stand the test.—The wisdom, power, and sovereignty of God are displayed in the works of creation and providence: we may collect what he can do from what he has done; and when these subjects are duly considered, those who harden themselves against him in presumptuous wickedness appear to be perfectly infatuated. How can those, who despise the favour and defy the vengeance of the Almighty, expect to prosper, or to escape final misery? But they are no less infatuated, who proudly attempt to justify themselves before that God, who possesses infinite purity and justice, and who knows us far better than we know ourselves. He will prove every indictment which he has brought, and vindicate every sentence which he has denounced, against any of his creatures. It is therefore our only wisdom to “supplicate mercy,” and not to demand justice, from our Judge. Every attempt “to establish our own righteousness,” forms an additional demonstration of our pride, perverseness, and rebellion. (Note, Rom. 10:1—4.) The Lord can produce against us innumerable transgressions, which have escaped our own notice or recollection: he views us with an impartial eye, while we flatter ourselves in our own sight: he sees our iniquity to be hateful, when we are attempting to palliate it. (Note, Ps. 19:12—14.) If then “we know nothing by ourselves,” we are not thereby justified: and it is far better to submit to the righteousness of God, than to argue, either against the sentence of his law, or the appointments of his providence, which untidely testify against us. In like manner, all endeavours to vindicate our character, if indeed we are hypocrites, must be in vain: we shall soon appear as if newly plunged in the mire, and be exposed to shame and condemnation, without being able to plead any thing in our own behalf. But if consciously sincere, we may humbly maintain our integrity before our fellow-creatures: yet it is often lost labour, except as “by well doing, we put to silence the ignorance of foolish men.” And it is commonly best to leave our cause with God, and patiently to bear the unjust suspicions of our brethren, till he sees good to remove the painful trial.

V. 22—35. We should be very careful not to be offended, either by the tribulations with which we meet, or the prosperity of the wicked: they have their short-lived pleasures, we our transient sorrows. Life is hastening to a close with unobserved swiftness, and soon the joys of the world and our tears will be for ever done away. Yet, under severe trials and sharp temptations, it is very difficult to repress murmurs, “to keep out hard thoughts of God, or to hold fast our confidence in him. When, through Satan’s influence on the mind, the Lord appears as an enemy; when his power and justice are more distinguishable than his mercy; and when a sense of his displeasure, and slavish fears of condemnation preponderate the soul, even of a believer, is filled with inexpressible confusion, and verges to melancholy and despair. It is easy to counsel those who are in such a case; but who can then practise as he ought. Every object enhances terror: every topic suggests new disquietude: the trembling and tempted soul forgets the promises, or dares not appropriate them; every precept, threatening, warning, and example, seems to be pointed against him; and he scarcely ventures to approach, or knows not how to speak, before the mercy-seat, where once he communed with his God in the spirit of adoption, with confidence and comfort. “This is” indeed “the time of Jacob’s trouble, but he shall be delivered out of it.” We may be thankful, if we have not known these waves and billows of dire temptations; yet we shall scarcely know how to sympathize with those that are conflicting with them, or to make proper allowances for them. But poor tempest-tossed

CHAPTER X.

Job entreth God to shew on what account he is contended with him: and pleads for compassion as from his Creator. 1—13. He a sinner that his sins were strictly marked and rigorously punished, 14—17. He pines, he has ever been born, or had no died immediately after; and craves respect from pain to prepare for death, 18—22.

MY soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.

2 I will say unto God, “Do not condemn me: show me wherefore thou contendest with me.”

3 Is it good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked?

22, &c. a. 3:20—22. 6:8, 9. 7:15, 16, 30. 9:21. 14:13. Num. 11:15. 1 Kings 19:4. Job. 43:8. Or, cut off while I live. b. 7:11. 19:4. 21:2—4. c. 15:16. 6:2—4, 35. 7:11. 16:6—16. Ps. 32:5—5. Is. 38:17, 17. d. Ps. 6:1—4. 25:7. 38:1—8. 109:21. 143:2. e. 8:5, 6. 34:31, 32. Ps. 139:23, 24. Lam. 3:40—42. 1 Cor. 11:31, 32. f. 34: 5—7. 18:19. 35:7—9. 17:18. 40:2, 8. Lam. 3:2—18. g. Ps. 69:33. h. 14:15. 34:19. Ps. 138:8. Is. 64:8. 1 Pet. 4:19. † Heb. labour. i. 8:20. Jer. 12:1—3.

soul, consider Job, and notice that others have passed this dreadful gulf before thee: and though they could not believe that God would hear or deliver them any more; yet he rebuked the storm, and brought them to the desired haven. And look to Jesus, who, though free from sin, once “suffered being tempted, that he might be able to succour those who are tempted.” “Resist then the devil, steadfast in the faith;” give not place to hard thoughts of God or desperate conclusions about thyself; repress as much as possible every passionate wish or expression, which arises in thy mind. Come to him, who invites “the weary and heavy-laden;” and has promised “in no wise to cast out those who come,” but “to give rest to their souls.” plead guilty; cast thyself upon unmerited mercy, as if this were thy first approach to a forgiving God, without deciding any thing about thy former experience or character: acknowledge that thy sufferings are less than thy sins have deserved: cry for repentance, for faith, for patience, for inward support; and wait thus at mercy’s gate. There can indeed be no superior, who as umpire, can lay his hand on both parties: yet remember that there is an appointed Mediator, “an Advocate with the Father,” who “is able to save to the uttermost all them who come to God by him; seeing he ever liveth to make intercession for them,” according to the will of God: and that those who believe on him, are washed and justified from all their sins, and will soon be saved from all their troubles. In this way, thou shalt ere long find, that the tempest is rebuked, the storm is over, thy sun breaks forth; yea, thou shalt yet sing, “O LORD, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me.” (Notes, Is. 12:1—3.)—Oh, how happy is a believer even in these trying circumstances, compared with those prosperous sinners, to whom it will shortly be said, “Remember that thou in thy lifetime receivedst thy good things, and Lazarus evil things; but now he is comforted and thou art tormented.”

NOTES.—CHAP. X. V. 1, 2. The vehemence of Job’s passions, excited by his exquisite sufferings, here again broke through his better purposes: and he was urged to seek relief by complaining “in the bitterness of his soul,” whatever the consequence might be: he would cease from silently musing on his misery, and would give utterance to his inward anguish.—Perhaps, “his soul being weary of life,” he wished to bring some sudden judgment on himself, which might at once end his days. Yet he would still beg of God not to account him a wicked man, or finally to deal with him as such; but to shew him on what account he acted with such extreme rigour towards one of his upright worshippers.

V. 3. It may be supposed, that Job was at a loss what to think of the divine dispensations towards him. He could not conceive that God would oppress his creatures, by punishing them without cause; as if he despised the work of his own hands, and took pleasure in destroying or disgracing it: yet he was not able to understand, how these things could consist with the goodness and mercy of God; and he supposed, that his remarkable afflictions would tend to encourage the counsels and practices of wicked men, who often argue that there is no advantage in religion, and therefore seek happiness in the world by an ungodly life. (Note, 21:7—16.)

V. 4—7. Man’s eyes see partially and superficially, and discern objects one after another, and his days are transient, so that he must make haste, or he may not find time to effect his purposes: but the case is entirely different with the everlasting, omniscient, and holy God. He could have detected Job’s iniquity if he were guilty, without putting him to torture to extort a confession: and he had space to bring him to the trial, and to convict him, before he proceeded to punish. He could not therefore comprehend what God meant by thus afflicting him; as he could appeal to him that he had not been wicked, that is, an impenitent unconverted sinner; a hypocrite in religion, and one who used it as a cloak to cover his iniquities. If, however, God was pleased in sovereignty to punish him, he knew it was in vain to contend with him; for none could deliver him out of his hands.

V. 8—13. In these verses Job expostulates with God, as if he had created him only for misery. The very hands which had fashioned him, (as the potter would the clay on

4 Hast thou eyes of flesh? or ^{seest} thou as man ^{seest}?

5 *Are* thy days as the days of man? *are* thy years as man's days?

6 That ^{thou} inquest after mine iniquity, and searchest after my sin?

7 ^{Thou} ^{knowest} that I am not wicked; ^{and} *there is none* that can deliver out of thine hand.

[Practical Observations.]

8 Thine hands ^{have} made me and fashioned me together round about: ^{yet} thou dost destroy me.

9 Remember, I beseech thee, that ^{thou} hast made me ^{as} the clay; and wilt thou bring me ^{into} dust again?

10 Hast thou not ^{poured} me out as milk, and curdled me like cheese?

11 Thou hast ^{clothed} me with skin and flesh, and hast ^{fenced} me with bones and sinews.

12 Thou hast granted me ^{life} and favour, and thy visitation hath preserved my spirit.

13 And these *things* hast thou ^{hid} in thine heart: ^I know that this *is* with thee.

14 If I sin, ^{then} thou markest me, and ^{thou} wilt not acquit me from mine iniquity.

z 9:32. 1 Sam. 16:7. Luke 16:15. Rev. 1:14. 1 Ps. 90:2-4. 102:12, 24-27. Heb. 1:12. 2 Pet. 3:6. m 14-17. Ps. 44:21. Jer. 9:34. Zeph. 1:12. 1 Cor. 4:5. ^{Heb. It is upon thy knowledge.} n 23:10. 31:6. 14:35. 42:7. Ps. 1:6. 7:3, 5, 9. 17:3. 24:1-5. 139:1, 2, 21-24. John 21:17. 2 Cor. 1:12. 1 Thes. 2:10. e 23:13. 14. Deut. 32:39. Ps. 50:22. Dan. 3:15. Hos. 2:10. John 10:28-30. p Ps. 119:73. 15:4-7. 1 Heb. took pains about me. q 8. Gen. 6:6, 7. Jer. 18:3-10. r 7:7. Ps. 23:7, 15. 83-87. 105:4. s Gen. 2:7, 3:19. Is. 45:9. 64:8. 117:14. Ps. 22:15. 24:8. Ec. 12:7. u Ps. 139:14-16. x 2 Cor. 5:2, 3. 1 Heb. *hedge*. 40:17, 18. Ez. 37:4-8. Eph. 4:16. y Gen. 19:19. Matt. 6:21. Acts 17:2, 28. z 23:8. Ec. 8:1. 9:7. Is. 45:15. Rom. 11:33. a 23:13. Deut. 32:39. Is. 19:7. 46:9-11. Lam.

all sides, till he has formed the vessel which he intended, now heavily afflicted him; and were about to destroy him, and reduce him to his original dust.—He then gave an accurate account of his wonderful formation in the womb. From his original liquid form he was gradually coagulated, as milk is curdled into cheese; and then the skin and the flesh covered him, till at length he was supported and braced by bones and sinews. To this material substance God had given life, and a rational soul; and thus he had been born into the world, and had ever since been protected, and favoured with a variety of comforts; and could the Lord have created, preserved, and prospered him, only to render his downfall the more dreadful, and his miseries the more extreme? Yet all his sufferings must have been the result of a secret purpose thus to overwhelm him, and the event in like manner was known to God alone.

V. 14-17. Job did not deny, that as a sinner he *deserved* his sufferings; but he thought that justice was executed upon him with peculiar rigour, that every sin was noticed, and that God would not mercifully acquit him from his iniquity. If indeed he were a wicked man, a notorious sinner, and hypocritical in his religion, his case must be dreadful: nay, if righteous, or an upright worshipper of God, he was so crushed and dismayed, that he should not dare to look up for mercy. Indeed he was full of confusion, and knew not what to think of his extraordinary case: yet he begged of God to notice his increasing affliction; and no longer to pursue him with his judgments and terrors, as the fierce lion hunts the trembling fugitive; nor to act toward him in so wonderful a manner. For every affliction was a witness of the divine indignation against him; and nothing but changes of one misery for another awaited him, against whom God himself, and the whole creation, seemed to be at war.—The gloom, unbelief, and hard thoughts of God, which are here discernible, ought to be ascribed as much to Satan's temptations and Job's inward anguish of soul, as to his outward trials and remaining depravity.—The words rendered, "I am full of confusion," (15) may be translated, "Oh, be satisfied with my confusion," or "disgrace."

V. 18-22. Job here, more directly than before, expostulated with God forgiving him his being, and for not cutting him off by death in the womb, or as soon as born. (Notes, 3.) He considered death as at hand; and he begged a little respite from his anguish, that he might prepare for that closing scene, and for removing to the country, whence he should not return. The description that follows, seems to be only intended for the grave, and not to relate to the invisible world.—Coherency or exactness, in the discourse of one who spoke "in the bitterness of his spirit," was not to be expected: yet it is evident, that Job believed that there would be a future state, and had some hope of happiness in it, though now exceedingly clouded and discouraged. But he here described the state of dead bodies in the grave, as darkness and disorder: and he used many repetitions; meaning in general that they know nothing of the vicissitudes of day and night, or of the orders established among the living; and that men are cited thither and arranged there, without respect to age, rank, or character.

PRACTICAL OBSERVATIONS.

V. 1 7 As afflictions may speedily render us weary of

15 If ^I be wicked, wo unto me; and ^{if} I be righteous, *yet* will I not lift up my head. ^I am full of confusion; therefore ^{see} thou mine affliction;

16 For it increaseth: ^{thou} huntest me as a fierce lion; and again thou showest thyself ^{marvellous} upon me.

17 ^{Thou} renewest thy witnesses against me, and increasest thy indignation upon me; ^{changes} and ^{war} are against me.

18 Wherefore then ^{hast} thou brought me forth out of the womb? Oh, that I had ^{given} up the ghost, and no eye had seen me!

19 I should have been ^{as} though I had not been; I should have been carried from the womb to the grave.

20 *Are* not ^{my} days few? ^{cease} then, and let me alone, that I may take comfort a little,

21 Before ^I go *whence* I shall not return, *even* to ^{the} land of darkness and ^{the} shadow of death;

22 A land of darkness, as darkness *itself*; and of the shadow of death, without any order, and where the light *is* as darkness.

3:37. Eph. 3:11. b 13:26, 27; 14:16, 17. Ps. 130:3. 139:1. e 2:21. Ex. 34:7. Num. 14:15. f 7:9, 28. 27:7. Ps. 9:17. Is. 3:11. Mal. 3:18. Rom. 2:8, 9. e 15:20, 21. Is. 64:5, 6. Luke 17:10. 134:2, 28, 15. g Ex. 3:7. Ps. 25:18. 119:153. Lam. 1:20. 5:1, &c. h Is. 38:13. Lam. 3:10. Hos. 13:7, 8. Am. 3:8. 1 Num. 16:29, 30. Deut. 28:59. s That is, *plagues*. 16:8. Ruth 1:21. k Ps. 55:19. Jer. 48:11. Zeph. 1:12. 116:11-16. 19:8-11. m 3:10, 11. Jer. 15:10. 20:14-18. Matt. 26:24. n 11:20. 11:10. o Ps. 58:3. p 7:6, 7, 16. 8:9. 225:36. 14:1. Ps. 39:5. 109:15, 16. q 7:17-21. 134:1. Ps. 39:13. r 7:3-10. 14:10-14. 2 Sam. 12:23. 14:14. Is. 38:11. s 3:5. Ps. 88:6, 11, 12. t See on 3:5. Ps. 23:4. Jer. 2:6.

life, how needful is it to have our treasure in heaven, and to be prepared for death! We should not indulge a wish to quit our post before the appointed time.—We are apt to think that we have a right to complain when we are greatly afflicted, and to imagine that it will be a relief to us. But when we "speak in the bitterness of our souls," we generally increase guilt and vexation, and our complaints rebound upon ourselves.—In every affliction we should examine, "wherefore God contendeth with us," assured, that he has good and wise reasons for his conduct: and when we do not readily perceive his meaning, we ought most earnestly to entreat him to show it to us; that we may repent of our sins, fall in with the designs of his corrections, reap the benefit of them, and escape final condemnation.—We may not be able, in some cases, to understand the reason of his appointments: but we ought not for a moment to suppose that he punishes without cause, or that his sovereignty resembles the arbitrary will of selfish and wicked men. Such thoughts originate from Satan, brooding on the enmity of our carnal hearts; and they commonly mingle with our discontent and impatience. Indeed the sovereign authority and irresistible power of God should be terrible to all the impenitent workers of iniquity, and to them alone: but if we be conscious that we truly repent, accept of proffered mercy, and desire to serve him, he will in due time end our trials and give us comfort.

V. 8-22. The wisdom, power, and goodness of God, displayed in the wonderful formation of our bodies, and in giving us reasonable and immortal souls, and in all the mercies of our infancy, childhood, and riper years, demand our admiring, grateful praise: but in a gloomy hour, when corruption prevails, Satan can induce even a believer to admit the dishonourable apprehension, that God created and preserved him only to make him miserable! Yet all the miseries of man arise from his own voluntary wickedness: and, whatever may be hid in the decrees and counsels of God, most certain it is, that none shall eventually perish, but the finally impenitent: and our Creator (being in Christ become our Redeemer also) will "not destroy the work of his own hands," in any humble believer; but will renew him unto holiness, that he may enjoy eternal life. But Satan plunges the tempted soul into one abyss after another: and when one blasphemous thought is rejected, another will be suggested to the mind. When any one engaged in this conflict, is made sensible of the Lord's righteousness in present sufferings, or even in the sentence of eternal misery denounced against sinners; he will be tempted to question the divine goodness, or to despair of mercy; to conclude that he is an exception to ordinary rules, precluded from the forgiveness reserved for others, and marked out to be treated with exact and rigorous justice. But the terror and confusion of those who are thus buffeted by Satan, is inexplicable, even by such as have had painful experience of it. Every thing then wears a gloomy aspect; all seems to testify that God is become their enemy, and is pursuing them to destruction; while one vain and foolish wish succeeds to another; and they relapse into those sallies of passion, which they have just before seen to be rebellious and vain; longing to be in any other circumstances than those in which they are placed. Yet if true grace possesses the heart, it will glimmer forth a little in their darkest hours; some feeble actings of faith and hope will be discernible; and th

CHAPTER XI.

Zophar sharply rebukes Job for justifying himself, and earnestly desires that God would answer him, 1-5. He shows that God is unsearchable, and man ignorant and presumptuous, 7-12. He reminds Job that repentance is the only way of recovering comfort and prosperity, 13-20.

THEN answered *Zophar the Naamathite*, and said,

2 Should not *the multitude of words be answered?* and should a man *full of talk be justified?*

3 Should *thy lies make men hold their peace?* and, when thou *mockest*, shall no man *make thee ashamed?*

4 For thou hast said, *My doctrine is pure, and I am clean in thine eyes.*

5 But, *Oh*, that God would speak, and open his lips against thee;

6 And that he would *show thee the secrets of wisdom, that they are double to that which is!* Know therefore that *God exacteth of thee less than thine iniquity deserveth.*

7 Canst *thou by searching find out God?* canst thou find out the Almighty unto perfection?

8 It is *as high as heaven; what canst thou do?* *deeper than hell; what canst thou know?*

9 The measure thereof is *longer than the earth, and broader than the sea.*

a See on 2:11, 20:1. b 16:3, 18:2. Ps. 140:11. Prov. 10:19. Acts 17:18. Jam. 1:19. * Heb. of lips. c 13:4. 15:2, 3. 24:25. f Or, devices. d 12:4. 13:9. 17:2. 34:7. Ps. 35:16. Jer. 15:17. Jude 18. e Ps. 83:16. 2 Thes. 3:14. Tit. 2:8. f 1 Pet. 3:15. g 6:29, 30. 12:10. 9:2, 3. 10:7. 14:4. 34:56. h 23:3-7. 31:35. 33:6-18. 38:1. 42:40:1-5, 8. 42:7. 1:15, 11:1. 28:29. Deut. 29:29. Ps. 25:14. Dan. 2:28, 47. Matt. 13:35. Rom. 16:25, 26. 1 Cor. 2:9-11. Eph. 3:5. k Ezra. 9:13. Is. 103:13. 108:13-45. Jam. 3:22. 1:5, 9. 26:14. 37:23. Ps. 77:19. 145:3. Ec. 3:11. Is. 40:26. Matt. 11:27. Rom. 11:33. 1 Cor. 2:10, 16. Eph. 3:1. * Heb. the heights of heaven. m 22:12. 35:5. 2 Chr. 6:18. Ps. 103:11, 148:13. Prov. 25:2, 3. Is. 55:9. n 23:6. Ps. 139:6-8. m. 9:2. Eph. 3:18, 19. o 28:24, 25. Ps. 65:5-8. 139:9, 10. p 1:9. 5:4, 12:13. 12:14. 34:25. Is. 14:27. Dan. 4:35. q Or, make a change. q 3:35. Deut. 32:30. 1:21, 8. Rev. 3:7. h Heb. turn him away. r 1:5. 34:11. Jer. 17:9, 10. John 2:21, 23. Is. 13:3. Rev. 2:23. s 22:13, 14. Ps. 10:11, 14, 35:22. Ec. 5:8. Hos. 7:2. Hab. 1:13. Heb. 4:13. t Ps. 62:9, 10. 72:22. Luke 6:38. Rom. 1:22. Jam. 2:20. u Heb. empty. u 5:13. 12:2, 3. 28:28. Prov. 30:2-4.

will be restrained from the desperate language and behaviour of an ungodly man, in similar circumstances.—But if anguish of mind on earth may render the gloomy grave a desirable refuge, what will be the condition of those who shall be condemned to the blackness of darkness for ever! There unrestrained enmity, unmingled wrath, and absolute despair eternally reign: light only serves to show their misery, and knowledge to augment their anguish. Let every sinner then seek deliverance from this dreadful state, and every believer be thankful to "Jesus, who delivereth us from the wrath to come." Let all our troubles warn us of the shortness of life, remind us to pray to be spared till ready, and excite us to prepare for death, and to welcome its approach.—Having obtained the earnest and hope of heaven, we need not look with horror upon the dark and silent grave; for it cannot in the least degree harm us: and "if the Spirit of him who raised up Jesus from the dead, dwell in us, he will also quicken our mortal bodies," and raise them up immortal and glorious.

NOTES.—CHAP. XI. V. 1-4. Zophar, probably the youngest of Job's three friends, instead of being softened by his pathetic complaints, took up the argument against him with greater vehemence, than Eliphaz and Bildad had done.—He represented him as a man who loved to hear himself speak; and who, by affected eloquence, aimed to run down the most evident truth in his own vindication; and as one who maintained palpable falsehoods, and treated the most sacred subjects, and most solid reasonings, with contempt and mockery. It was therefore highly proper that he should be answered, rebuked, and put to shame.—But what ground was there for these high charges? Job had said that "his doctrine was pure," which his friends could not disprove; and he was accused of saying, "I am clean in the eyes of God." He had indeed said that God knew he was not *wicked*, or one who concealed gross iniquities under the mask of hypocrisy; but he had also confessed himself a sinner, and implored forgiveness. And though he was tempted to question whether God would be *merciful* to him, and had unadvisedly asserted that justice was rigorously exercised towards him; yet he had never supposed that God dealt *unjustly* with him. (Notes, 6:27-30. 7:20, 21. 9:1-3, 14-24. 10:3-17. 34:5-9. 35:1-3.)

V. 5, 6. Zophar despaired of convincing Job; and therefore wished that God would interpose to vindicate his truth, and the justice of his providence: for if God should show him the secret, wise, and righteous reasons of his dispensations; or the extensive and spiritual nature of true holiness, and consequently the number and heinousness of his sins, all of which were vastly more than he had any conception of; he would acknowledge that God exacted less punishment of him than he deserved.—This Job would not have denied; and when God afterwards did speak, it was in behalf of Job, and not against him. (Notes, 23:3-7. 31:35-37. 33:1-11. 42:7-9.)—*Secrets* (6) Marg. Ref.—Note, Ps. 25:14.—*Double, &c.*—For in the wisdom and justice, or according to the law of God, thou mightest suffer double to what thou now dost; and

10 If *the scut cut off*, and *shut up*, or gather together, then who can *hinder him?*

11 For *the knoweth vain men: he seeth wickedness also; will he not then consider it?*

12 For *vain man would be wise, though man be born like a wild ass's colt.*

13 If thou *prepare thine heart*, and *stretch out thine hands toward him*:

14 If *iniquity be in thine hand*, *put it far away* and *let not wickedness dwell in thy tabernacles.*

15 For then shalt thou *lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear.*

16 Because *thou shalt forget thy misery, and remember it* as waters that pass away:

17 And *thine age shall be clearer than the noon-day; thou shalt shine forth, thou shalt be as the morning.*

18 And thou shalt be secure, *because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety.*

19 Also thou shalt lie down, and none shall make thee afraid; yea, many shall *make suit* unto thee.

20 But *the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost.*

Rom. 12:16. 1 Cor. 3:18-20. Jam. 3:13-17. x 15:14. Ps. 51:5. Eph. 2:3. y 6:5. 39:5-8. Job 2:4. z 2:4. 2:5, 6. 22:21. 32. 1 Sam. 7:3. 2 Chr. 12:14. 19:5. Ps. 78:8. Luke 12:47. a Ps. 68:31. 88:3. 143:9. b 4:7, 8. 22:5. Is. 1:15. c 22:23. 34:32. Ez. 18:30. 31. Jam. 4:8. d Is. 101:2, 3. Zech. 5:3, 4. e 10:15. 22:26. Gen. 4:5, 6. Is. 119:7-9. 2 Cor. 1:12. 1 Tim. 2:8. 1 John 2:28. 3:19-22. f Ps. 27:1, 2. 46:12. 112:6-8. Prov. 14:26. 28:1. g Gen. 41:51. Prov. 31:7. Ec. 5:20. Is. 54:4. 65:16. John 16:24. Rev. 7:14-17. h 15:5. Gen. 9:11. Is. 12:12. 54:9. 1:21-17. i Ps. 37:6. 92:14. 112:4. Prov. 4:18. Is. 58:9-10. Mic. 7:8, 9. Zech. 14:6, 7. Mal. 4:2. Job 2:3-32. ** Heb. arise above the noonday. k 1 Chr. 29:10. Ec. Hos. 6:3. 1:6, 11. 7:6. 22:27-29. Ps. 43:5. Prov. 14:32. Rom. 5:3-5. Col. 1:12. m Lev. 26:6. Ps. 3:5. 4:3. Prov. 3:24-26. n 42:9. Gen. 26:26-31. Ps. 4:27. Prov. 19:8. Is. 60:1. Rev. 5:9. j Heb. extract thy face. o 31:16. Lev. 26:16. Deut. 28:65. Ps. 69:3. Lam. 4:17. k Heb. fight shall perish from them. Arc. 2:14. 5:19, 20. 9:1-3. Heb. 2:3. p 8:13, 14. 27:8. Prov. 10:24. 20:20. Luke 16:23-25. q Or, a puff of breath.

know thou that, &c.' (Ezra 9:13. v. Notes, Ps. 103:10. Lam. 3:21-23.)

V. 7-12. These animated interrogations were intended to convince Job that the nature of God is incomprehensible, and his judgments unsearchable; since there is an infinity in his perfections, and in his counsels, which no similitude can represent to our imaginations, and no reasonings or researches fully explain to our understandings. But this important truth, instead of militating against Job's doctrine, condemned the rashness of his friends, who inferred his guilt from his calamities, as if they had found out the secrets of the divine wisdom to perfection, whereas they had not the least conception of the real reason of his unprecedented sufferings! (Notes, 4:17-21.)—Zophar added, that if God were pleased to cut off a man's family, (or rather, to alter the course of things,) to shut him up in prison, or to gather armies against him, none could hinder him; that he knew the vanity and folly of men, and saw and considered the most secret wickedness of their lives or hearts; and so had good reasons for punishing even those who appeared to be righteous. He declared that man, ignorant and short-sighted as he is, has an ambition of being wise and knowing, is curious and presumptuous, and proud of his understanding, and the depth of his penetration; though in fact he is born as uninformed as the wild ass; and like that animal, he fiercely scorns subjection and confinement, aims at independence and liberty in indulging his appetites; and is therefore very incompetent to the acquisition of divine wisdom and knowledge.—Or, being obstinate and headstrong like the wild ass's colt, nothing can make him wise to know his place and duty, but severe discipline and painful experience. The closing verse, however, is variously interpreted, and does not necessarily imply all that is suggested by our version of it; but may literally be rendered, "That empty man may become considerate: though man be born as the colt of a wild ass." "But a vain man (a fool) will become wise, when the wild ass's colt is born a man." E. Smith.

V. 13-20. Here Zophar, after the example of Eliphaz and Bildad, exhorted Job to repentance, and gave him great encouragement, yet mixed with irritating insinuations. (Notes, 5:17-27. 8:20-22.) If, instead of vindicating himself, he would, with due preparation of heart, humble himself before God, and stretch out his hands in fervent prayer to him; if he repented of his wickedness, and did "works meet for repentance," he might obtain forgiveness, and stand with confidence before God, who would clear his character, restore his health, and establish him in prosperity: so that his misery would be forgotten, or only remembered as a cause of gratitude. Then his old age would shine with a brighter light of divine favour and felicity, than either his youth or more mature years had done: secure of the protection of God, and rejoicing in hope of future blessedness, he might order all his affairs with comfort and confidence, and would close his life in reputation and usefulness. But disappointment, vexation, and ruin, inevitably awaited all wicked men: and their very hope would soon

CHAPTER XII.

Job retorts on his friends, censures their pretensions to superior knowledge, and complains of their unkindness; 1-5. He shows that God often punishes the wicked to prosper in this world, 6-11. He discourses on the perfect ions and works of God, 12-25.

AND Job answered and said,
2 No doubt but ye are the people, and wisdom shall die with you.

3 But I have ¹understanding as well as you: ²I am not inferior to you: yea, ³who knoweth not such things as these?

4 I am as ¹one mocked of his neighbour, ²who calleth upon God, and he answereth me; ³the just upright man is laughed to scorn.

5 He that is ¹ready to slip with his feet, ²is as a lamp despised in the thought of him that is at ease.

6 ¶ The tabernacles of robbers prosper, and they that provoke God are secure; and whose hand God bringeth ¹abundantly.

7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

a 6:24, 25, b — 10, 11:2, 3, 6, 12, 15, 12, 10, 17, 4:20, 3:32, 7-13. Prov. 28, 11. Is. 5:21, 1 Cor. 4:10, 6:5. b 13:2-5. Prov. 26:4. 2 Cor. 11:5, 21-23. * Heb. a heart. 1 Heb. I fill not lower than you. * Heb. with whom are not such no the-e-h-7. 2 2:2, a 11:3, 16:10, 17:26, 21:3, 30:1. Ps. 22:7, 33:16. Matt. 27:29, 30, 11:12. Heb. 11:31. d 16:20. Ps. 91:15. Jer. 33:3. Mic. 7:7. e Prov. 14:2. Mark 5:10. Luke 16:14. Acts 17:32. f Deut. 32:35. Ps. 17:5, 91:13. Jer. 13:16. g 18:5. Prov. 13:9, 21:20. Matt. 25:8. h 6:5, 16:4. Ps. 123:1, Am. 6:1-6. Luke 12:11, 15:10, 19:21, 31:7-15. Ps. 17:14, 37:13, 73:12, 127. Jer. 5:27, 28, k 21:19, 20. Prov. 6:5. Is. 1:3. Jer. 6:7. Rom. 3:20-22. 13. Acts 19:35. m 22:18. * Deut. 8:17, 18. 1 Sam. 2:7. Jer. 27:5, 6. Dan. 4:17, 5:18. Rom. 11:36. Jam. 2:5

expire, as a dying man gives up the ghost.—There was, however, no certain ground on which to conclude, that Job's deepest repentance and the Lord's most gracious forgiveness, must be followed by outward prosperity; nor any reason to regard him as a hypocrite, if he died in his present calamitous condition.

PRACTICAL OBSERVATIONS.

Nothing is more unbecoming, or more common, than acrimony and reviling in religious controversy. Opposition stirs up pride and resentment in the hearts even of godly men; the credit of the victory insensibly becomes the object; and an opponent must be represented as a dangerous and wicked man, that he may without censure be exposed to ridicule or hatred. But in fact, a multitude of empty words neither require nor deserve an answer; and specious reasonings are best opposed by conclusive arguments. Those who accuse others of falsehood and deceit, are commonly the first to transgress; and men often shame themselves by their invectives and misrepresentations, in attempting to put others to shame; or they manifest their own pride, when they would represent the sentiments of others, as mockery of the truth. Such as maintain error are often most ready to appeal to God, and to express a high confidence that they are pleading his cause; and in the eagerness of dispute, the most important truths will be adduced in support of those very principles of which they are subversive.—Yet we should endeavour to profit by truth, though we disapprove of the spirit with which it is maintained.—We ought often to meditate on the incomprehensible perfections and works of God, that we may be made sensible of our own meanness, ignorance, and vileness. Some little of his wisdom, justice, and goodness in the government of the universe, we may discover by faith, from revelation; enough indeed to show us sinners that our severest temporal sufferings are “less than our iniquities deserve,” and so to render us patient and thankful under them; but the secrets of his wisdom, which we can never search out to perfection, infinitely exceed our narrow capacities. (Notes, 26:14, 28:23-28. Deut. 29:29.) In this abyss our thoughts and reasonings are swallowed up: the height, and depth, and length, and breadth of all his attributes pass knowledge; and our province is to believe, adore, and love. It is in vain for us to dispute against his omnipotent sovereignty; nor can we escape his omnipresent and infinite knowledge; but it behooves us to consider who and what we are, and to remember that we are born in sin, and children of wrath, and in some respects resemble the untractable wild ass. We should then give up our proud desire of comprehending the deep things of God; and of measuring his truths, judgments, and decrees, by the rule of our short-sighted reason. Our wisdom consists in preparing our hearts to seek his mercy and favour; to repent of our sins; to accept of his mercy and salvation; and to pray earnestly for his sanctifying grace, that we may “cast away all our transgressions,” and devote to him our bodies, our souls, and substance, and rule our families in his faith and fear. Thus, “being justified by faith, we shall have peace with God,” and confidence before him: and a quiet conscience, “joy in the Holy Ghost,” an affiance in a wise and kind providence ordering all for our good, with the lively hope of eternal felicity, will give comfort and steadfastness to our souls. So shall we forget our misery, as waters that pass away; the light of God's countenance will render our declining years more pleasant, than those early days that were spent in youthful gaiety; we may then rest in safety, and the work of our hands shall be established unto us. Trials may interrupt our happiness but cannot

8 Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

9 ¶ Who knoweth not in all these, that ¹the hand of the Lord hath wrought this?

10 In ¹whose hand is the ²soul of every living thing, and ³the breath of all mankind.

[Practical Observations.]

11 Doth not the ear try words? and the ¹mouth taste his meat?

12 With ¹the ancient is wisdom; and in length of days, understanding.

13 With ¹him is wisdom and strength, he hath ²counsel and understanding.

14 Behold, he breaketh down, and it cannot be built again; ¹he shutteth ²up a man, and there can be no opening.

15 Behold, ¹he withholdeth the waters, and they dry up; also ²he sendeth them out, and they overturn the earth.

16 With ¹him is strength and wisdom: ²the deceived and the deceiver are his.

—7. n Num. 16:22. Dan. 5:23. Acts 17:25, 28. § (Or, life. c 27: 34:14, 15. Gen. 2:7, 6:17. Ps. 104:29, 143:4. ¶ Heb. flesh of man. John 3:8. p 24:3. 1 Cor. 10:15. Phil. 1:10. marg. Heb. 5:14. 1 Pet. 2:3. ¶ Heb. palate. 6:30. q 8:5, 15:10. * ¶ That is, God. 32:6-9. r 16: 4, 28:20-22, 36:5. Ps. 147:5. s Prov. 2:6, 7, 10:12. Dan. 2:20. Luke 21:15. 1 or. 124. Col. 2:3. Jam. 1:5. t Prov. 8:14. Is. 40:13, 14, 46:10. Rom. 11:34. Eph. 1:8, 11. 19:12, 13, 11:10. Is. 14:23. Jer. 51:38, 54. Md. 1:1. u 16:11. 1 Sam. 17:46. 24:19, 26:3. marg. 24:22. Rom. 11:32. Marg. ¶ Heb. upon. x 10. Gen. 8:12, 1 Kings 8:35, 36. 17:1. Jer. 14:22. Nah. 1:4. Luke 4:25. Jam. 5:17, 18. Rev. 11:8. y Gen. 6:13, 17:23. z Is. 104:7-9. a m. 5:8. z 13. Matt. 6:13. a 1 Kings 22:22, 23. Ez. 14:9.

not destroy it; nay, they will tend to increase it: we shall become truly honourable and useful; and may at length lie down in the grave without fear, and bid an eternal farewell to pain and sorrow, at that period when the expectation and enjoyment of the ungodly shall eternally expire. For “the wicked is driven away in his wickedness; but the righteous hath peace in his death.” (Note, Prov. 14:32.)

NOTES.—CHAP. XII. V. 2, 3. Zophar had treated Job's discourse as futile and erroneous, and his other friends were of the same judgment; Job therefore ironically retorted upon them. ‘Doubtless,’ says he, ‘you three are the only men of understanding in the world, and when you die, no wisdom will remain on earth; but men will sustain an irreparable loss, being bereaved of such oracles of divine knowledge.’ Yet he thought that he had some understanding of these matters, and did not full believe them: and indeed any body might know such things as they had advanced, as far as they were truth in them.

V. 4. Here again Job retorted upon Zophar, who had spoken of him as a *mock*; but indeed his friends treated his sufferings, character, and discourse with contempt, and reviled an upright man, who had long been an accepted worshipper of God, as if he were a hypocrite.—‘You deride your friend, when you bid him call upon God, that he may answer him; but this is no new thing, for the best of men have been mocked on this fashion.’ Bp. Patrick.

V. 5. Though a man have shone “as a light in the world,” by wisdom, piety, or usefulness, while in affluence; yet as soon as he sinks into poverty or distress, he will generally be despised by the rich and prosperous; and they will mark every one of his mistakes or faults with severity, to justify their neglect of him.—‘He that is near to his ruin, (as I now am,) is (to those that prosper and are at ease) like unto a lamp that is near burning out unto the snuff; and therefore despised by them for the present, however it have formerly shined.’ Bp. Hall.—(Note, Ps. 123:3, 4.)

V. 6-10. Job here opposes *facts* to *hypothesis*. It cannot be denied, that audacious robbers and oppressors, and the most impious wretches, are often prospered in Providence, and have riches abundantly in possession. (Notes, 9:22-24. 21:7-16.) The matter is so plain, that the whole creation testifies it. The animal tribes generally subvert the pride, luxury, and indulgence of ungodly men; the earth, and its richest produce, is their property; and all nature drudges, as it were, to pamper their lusts. (Note, Rom. 8:16-23.) Yet this is not to be ascribed to fortune, or chance; but the Lord orders these things as he pleases; seeing the life and breath of man, and of every creature, are entirely at his disposal.

V. 11, 12. The ear of man (that is, the understanding to which the report of the senses is made) was formed, that, by attention to what is spoken, it might distinguish truth from falsehood, and right from wrong; as the palate distinguishes tastes. But Job probably thought, that the distinguishing faculty of his friends must be obtuse, or vitiated by prejudice; otherwise they could never reject truths so obvious as those which he had stated to them. Indeed, aged men, who have had long opportunity of making observations, are supposed to be wiser than others; but he intimated, that his friends had lived long to little purpose, as they were egregiously mistaken in so plain a matter.

V. 13-25. The transition from the foregoing verse to this subsequent discourse, seems as follows: The consideration, that “length of days” among men was supposed to increase wisdom and understanding, led Job to think of the everlasting

17 He 'bleadeth counsellors away spoiled, and 'maketh the judges fools.
18 He 'looseth the bond of kings, and girdeth their loins with a girdle.
19 He 'bleadeth princes away spoiled, and 'overthroweth the mighty.
20 He removeth away 'the speech of the trusty, and 'taketh away the understanding of the aged.
21 He 'poureth contempt upon princes, and 'weakeneth the strength of the mighty.
22 He 'discovereth deep things out of darkness, and 'bringeth out to light the shadow of death.
23 He 'increaseth the nations, and destroyeth them: he 'enlargeth the nations, and 'straiteneth them again.
24 He 'taketh away the heart of the chief of the people of the earth, 'and causeth them to wander in a wilderness where there is no way.
25 They 'grope in the dark without light, and he 'maketh them to 'stagger like a drunken man.

b 2 Sam. 15:31. Is. 19:12-14. 1 Cor. 1:19, 20. c 2 Chr. 33:11-14. Jer. 52:31-34. Dan. 2:21. Eccl. 1:16. d Josh. 10:24, 42. 1 Sam. 17:45, 46. Is. 37:36-38. 45:1. Rev. 17:14. 19:15-21. e Heb. the lip of the faithful. Prov. 10:21. 12:15. 22. c 24. 17:4. 32:9. 39:17. f Ex. 6:2, 16, 24. 1 Kings 21:23, 24. 2 Kings 9:26, 34. 37. Ps. 107:40. Is. 23:9. 24:21, 22. 37:38. Dan. 4:32, 33. Matt. 2:12, 13. Acts 12:2. 1 Cor. 10:20. 13:12. 21:22. 22:1. 23:1. 24:1. 25:1. 26:1. 27:1. 28:1. 29:1. 30:1. 31:1. 32:1. 33:1. 34:1. 35:1. 36:1. 37:1. 38:1. 39:1. 40:1. 41:1. 42:1. 43:1. 44:1. 45:1. 46:1. 47:1. 48:1. 49:1. 50:1. 51:1. 52:1. 53:1. 54:1. 55:1. 56:1. 57:1. 58:1. 59:1. 60:1. 61:1. 62:1. 63:1. 64:1. 65:1. 66:1. 67:1. 68:1. 69:1. 70:1. 71:1. 72:1. 73:1. 74:1. 75:1. 76:1. 77:1. 78:1. 79:1. 80:1. 81:1. 82:1. 83:1. 84:1. 85:1. 86:1. 87:1. 88:1. 89:1. 90:1. 91:1. 92:1. 93:1. 94:1. 95:1. 96:1. 97:1. 98:1. 99:1. 100:1. 101:1. 102:1. 103:1. 104:1. 105:1. 106:1. 107:1. 108:1. 109:1. 110:1. 111:1. 112:1. 113:1. 114:1. 115:1. 116:1. 117:1. 118:1. 119:1. 120:1. 121:1. 122:1. 123:1. 124:1. 125:1. 126:1. 127:1. 128:1. 129:1. 130:1. 131:1. 132:1. 133:1. 134:1. 135:1. 136:1. 137:1. 138:1. 139:1. 140:1. 141:1. 142:1. 143:1. 144:1. 145:1. 146:1. 147:1. 148:1. 149:1. 150:1. 151:1. 152:1. 153:1. 154:1. 155:1. 156:1. 157:1. 158:1. 159:1. 160:1. 161:1. 162:1. 163:1. 164:1. 165:1. 166:1. 167:1. 168:1. 169:1. 170:1. 171:1. 172:1. 173:1. 174:1. 175:1. 176:1. 177:1. 178:1. 179:1. 180:1. 181:1. 182:1. 183:1. 184:1. 185:1. 186:1. 187:1. 188:1. 189:1. 190:1. 191:1. 192:1. 193:1. 194:1. 195:1. 196:1. 197:1. 198:1. 199:1. 200:1. 201:1. 202:1. 203:1. 204:1. 205:1. 206:1. 207:1. 208:1. 209:1. 210:1. 211:1. 212:1. 213:1. 214:1. 215:1. 216:1. 217:1. 218:1. 219:1. 220:1. 221:1. 222:1. 223:1. 224:1. 225:1. 226:1. 227:1. 228:1. 229:1. 230:1. 231:1. 232:1. 233:1. 234:1. 235:1. 236:1. 237:1. 238:1. 239:1. 240:1. 241:1. 242:1. 243:1. 244:1. 245:1. 246:1. 247:1. 248:1. 249:1. 250:1. 251:1. 252:1. 253:1. 254:1. 255:1. 256:1. 257:1. 258:1. 259:1. 260:1. 261:1. 262:1. 263:1. 264:1. 265:1. 266:1. 267:1. 268:1. 269:1. 270:1. 271:1. 272:1. 273:1. 274:1. 275:1. 276:1. 277:1. 278:1. 279:1. 280:1. 281:1. 282:1. 283:1. 284:1. 285:1. 286:1. 287:1. 288:1. 289:1. 290:1. 291:1. 292:1. 293:1. 294:1. 295:1. 296:1. 297:1. 298:1. 299:1. 300:1. 301:1. 302:1. 303:1. 304:1. 305:1. 306:1. 307:1. 308:1. 309:1. 310:1. 311:1. 312:1. 313:1. 314:1. 315:1. 316:1. 317:1. 318:1. 319:1. 320:1. 321:1. 322:1. 323:1. 324:1. 325:1. 326:1. 327:1. 328:1. 329:1. 330:1. 331:1. 332:1. 333:1. 334:1. 335:1. 336:1. 337:1. 338:1. 339:1. 340:1. 341:1. 342:1. 343:1. 344:1. 345:1. 346:1. 347:1. 348:1. 349:1. 350:1. 351:1. 352:1. 353:1. 354:1. 355:1. 356:1. 357:1. 358:1. 359:1. 360:1. 361:1. 362:1. 363:1. 364:1. 365:1. 366:1. 367:1. 368:1. 369:1. 370:1. 371:1. 372:1. 373:1. 374:1. 375:1. 376:1. 377:1. 378:1. 379:1. 380:1. 381:1. 382:1. 383:1. 384:1. 385:1. 386:1. 387:1. 388:1. 389:1. 390:1. 391:1. 392:1. 393:1. 394:1. 395:1. 396:1. 397:1. 398:1. 399:1. 400:1. 401:1. 402:1. 403:1. 404:1. 405:1. 406:1. 407:1. 408:1. 409:1. 410:1. 411:1. 412:1. 413:1. 414:1. 415:1. 416:1. 417:1. 418:1. 419:1. 420:1. 421:1. 422:1. 423:1. 424:1. 425:1. 426:1. 427:1. 428:1. 429:1. 430:1. 431:1. 432:1. 433:1. 434:1. 435:1. 436:1. 437:1. 438:1. 439:1. 440:1. 441:1. 442:1. 443:1. 444:1. 445:1. 446:1. 447:1. 448:1. 449:1. 450:1. 451:1. 452:1. 453:1. 454:1. 455:1. 456:1. 457:1. 458:1. 459:1. 460:1. 461:1. 462:1. 463:1. 464:1. 465:1. 466:1. 467:1. 468:1. 469:1. 470:1. 471:1. 472:1. 473:1. 474:1. 475:1. 476:1. 477:1. 478:1. 479:1. 480:1. 481:1. 482:1. 483:1. 484:1. 485:1. 486:1. 487:1. 488:1. 489:1. 490:1. 491:1. 492:1. 493:1. 494:1. 495:1. 496:1. 497:1. 498:1. 499:1. 500:1. 501:1. 502:1. 503:1. 504:1. 505:1. 506:1. 507:1. 508:1. 509:1. 510:1. 511:1. 512:1. 513:1. 514:1. 515:1. 516:1. 517:1. 518:1. 519:1. 520:1. 521:1. 522:1. 523:1. 524:1. 525:1. 526:1. 527:1. 528:1. 529:1. 530:1. 531:1. 532:1. 533:1. 534:1. 535:1. 536:1. 537:1. 538:1. 539:1. 540:1. 541:1. 542:1. 543:1. 544:1. 545:1. 546:1. 547:1. 548:1. 549:1. 550:1. 551:1. 552:1. 553:1. 554:1. 555:1. 556:1. 557:1. 558:1. 559:1. 560:1. 561:1. 562:1. 563:1. 564:1. 565:1. 566:1. 567:1. 568:1. 569:1. 570:1. 571:1. 572:1. 573:1. 574:1. 575:1. 576:1. 577:1. 578:1. 579:1. 580:1. 581:1. 582:1. 583:1. 584:1. 585:1. 586:1. 587:1. 588:1. 589:1. 590:1. 591:1. 592:1. 593:1. 594:1. 595:1. 596:1. 597:1. 598:1. 599:1. 600:1. 601:1. 602:1. 603:1. 604:1. 605:1. 606:1. 607:1. 608:1. 609:1. 610:1. 611:1. 612:1. 613:1. 614:1. 615:1. 616:1. 617:1. 618:1. 619:1. 620:1. 621:1. 622:1. 623:1. 624:1. 625:1. 626:1. 627:1. 628:1. 629:1. 630:1. 631:1. 632:1. 633:1. 634:1. 635:1. 636:1. 637:1. 638:1. 639:1. 640:1. 641:1. 642:1. 643:1. 644:1. 645:1. 646:1. 647:1. 648:1. 649:1. 650:1. 651:1. 652:1. 653:1. 654:1. 655:1. 656:1. 657:1. 658:1. 659:1. 660:1. 661:1. 662:1. 663:1. 664:1. 665:1. 666:1. 667:1. 668:1. 669:1. 670:1. 671:1. 672:1. 673:1. 674:1. 675:1. 676:1. 677:1. 678:1. 679:1. 680:1. 681:1. 682:1. 683:1. 684:1. 685:1. 686:1. 687:1. 688:1. 689:1. 690:1. 691:1. 692:1. 693:1. 694:1. 695:1. 696:1. 697:1. 698:1. 699:1. 700:1. 701:1. 702:1. 703:1. 704:1. 705:1. 706:1. 707:1. 708:1. 709:1. 710:1. 711:1. 712:1. 713:1. 714:1. 715:1. 716:1. 717:1. 718:1. 719:1. 720:1. 721:1. 722:1. 723:1. 724:1. 725:1. 726:1. 727:1. 728:1. 729:1. 730:1. 731:1. 732:1. 733:1. 734:1. 735:1. 736:1. 737:1. 738:1. 739:1. 740:1. 741:1. 742:1. 743:1. 744:1. 745:1. 746:1. 747:1. 748:1. 749:1. 750:1. 751:1. 752:1. 753:1. 754:1. 755:1. 756:1. 757:1. 758:1. 759:1. 760:1. 761:1. 762:1. 763:1. 764:1. 765:1. 766:1. 767:1. 768:1. 769:1. 770:1. 771:1. 772:1. 773:1. 774:1. 775:1. 776:1. 777:1. 778:1. 779:1. 780:1. 781:1. 782:1. 783:1. 784:1. 785:1. 786:1. 787:1. 788:1. 789:1. 790:1. 791:1. 792:1. 793:1. 794:1. 795:1. 796:1. 797:1. 798:1. 799:1. 800:1. 801:1. 802:1. 803:1. 804:1. 805:1. 806:1. 807:1. 808:1. 809:1. 810:1. 811:1. 812:1. 813:1. 814:1. 815:1. 816:1. 817:1. 818:1. 819:1. 820:1. 821:1. 822:1. 823:1. 824:1. 825:1. 826:1. 827:1. 828:1. 829:1. 830:1. 831:1. 832:1. 833:1. 834:1. 835:1. 836:1. 837:1. 838:1. 839:1. 840:1. 841:1. 842:1. 843:1. 844:1. 845:1. 846:1. 847:1. 848:1. 849:1. 850:1. 851:1. 852:1. 853:1. 854:1. 855:1. 856:1. 857:1. 858:1. 859:1. 860:1. 861:1. 862:1. 863:1. 864:1. 865:1. 866:1. 867:1. 868:1. 869:1. 870:1. 871:1. 872:1. 873:1. 874:1. 875:1. 876:1. 877:1. 878:1. 879:1. 880:1. 881:1. 882:1. 883:1. 884:1. 885:1. 886:1. 887:1. 888:1. 889:1. 890:1. 891:1. 892:1. 893:1. 894:1. 895:1. 896:1. 897:1. 898:1. 899:1. 900:1. 901:1. 902:1. 903:1. 904:1. 905:1. 906:1. 907:1. 908:1. 909:1. 910:1. 911:1. 912:1. 913:1. 914:1. 915:1. 916:1. 917:1. 918:1. 919:1. 920:1. 921:1. 922:1. 923:1. 924:1. 925:1. 926:1. 927:1. 928:1. 929:1. 930:1. 931:1. 932:1. 933:1. 934:1. 935:1. 936:1. 937:1. 938:1. 939:1. 940:1. 941:1. 942:1. 943:1. 944:1. 945:1. 946:1. 947:1. 948:1. 949:1. 950:1. 951:1. 952:1. 953:1. 954:1. 955:1. 956:1. 957:1. 958:1. 959:1. 960:1. 961:1. 962:1. 963:1. 964:1. 965:1. 966:1. 967:1. 968:1. 969:1. 970:1. 971:1. 972:1. 973:1. 974:1. 975:1. 976:1. 977:1. 978:1. 979:1. 980:1. 981:1. 982:1. 983:1. 984:1. 985:1. 986:1. 987:1. 988:1. 989:1. 990:1. 991:1. 992:1. 993:1. 994:1. 995:1. 996:1. 997:1. 998:1. 999:1. 1000:1.

God, whose wisdom and knowledge are infinite: and thus, without mentioning him, he proceeded to expatiate on his perfections and dispensations; showing that he believed the same general truths as his friends did, and could discourse upon them with cogency and fluency. (Notes, 5:8-16. 11:7-12.) He declared God to be the fountain of knowledge, wisdom, and power; and that his providence rules the world with irresistible authority. He destroys cities and imprisons the inhabitants: he afflicts the land with drought; or overflows it with a deluge, as he did the earth in the days of Noah. (Notes, Gen. 7.) The crafty deceivers, and those who are deluded by them, fall in with his universal plan for his own glory; and even Satan, the great deceiver, accomplishes the purposes of God by his malignant endeavours to defeat them! Kings and legislators, conquerors and orators, are disgraced, overthrown, and infatuated, beyond all expectation, as the Lord pleases; and they are sure to be at length rendered contemptible when they oppose his cause. (Notes, Is. 2:10-18. 23:8, 9. Dan. 4:34-37. Acts 12:20-23.) He detects the most secret conspiracies, and the deepest intrigues of princes: he disposes of nations with absolute authority; and when any stand in his way, he throws them into such confusion, that they are perfectly bewildered, as if lost in a desert, or groping in the dark, or staggering from drunkenness; and thus they become incapable of the least effectual exertion.—These important truths were suited to convince the over-confident disputants, that they had gone out of their depth, in attempting to assign the Lord's reason for afflicting Job; when "his judgments are unsearchable, and his ways past finding out." (Note, Rom. 11:33-36.)

PRACTICAL OBSERVATIONS.

V. 1-10. Reviling, railery, and boasting, commonly prove infectious: and when we overate ourselves and court admiration, others will be disposed to undervalue us, and treat us with contempt. Whatever some men may think to the contrary, there certainly was good sense, sound reasoning, true knowledge, and heavenly wisdom in the world, before they were born; and the world will not be left in the dark, when these luminaries are set, and their labours also consigned to oblivion. Nay, when wise and good men die, blessed be God, wisdom does not die with them, but others are raised up in their places.—We have all a right to judge for ourselves, being endued with understanding as well as others: and we should neither claim superiority over them, nor in this respect yield it to them; for we are cautioned by our Lord on both sides, when he says, "Call no man father upon earth; neither be ye called masters;" but in other matters our rule is, "in honour to prefer others," and to "sit down in the lowest place;" and it is seldom wise or becoming to deviate from it. (Notes, Matt. 23:8-10. Luke 14:7-11.)—The most pious and conscientious men have generally been treated with contempt by worldly persons; and sometimes by their brethren, who ought to have sympathized in their sorrows, borne with their infirmities, and helped them with their prayers. But if men despise them, let them but call upon God and he will answer them.—Adversity and poverty, in this evil world, eclipse the light of wisdom and piety; and many, who once were honourable and useful, have sunk into contempt, when fallen under misfortunes and become indigent.—Yet worldly prosperity is of small value in the sight of God. He has superior blessings for his children; and commonly he gives carnal things abundantly into the hands of those, whose pride, luxury, and impiety are increased by them. The whole creation groans, as in unnatural bondage to the lusts of

CHAPTER XIII.

Job, confident of his knowledge, appeals to God; disdainfully and peevishly reproves his friends, for pleading against him with false reasonings and partiality; and warns them to fear the judgment of God, 1-12. In extreme suffering, and expecting death, he professes confidence that God would justify him, 13-19. He craves respect, and desires to know his sins, and why God did not rigorously visit him, 20-28.

I, "mine eye hath seen all this, mine ear hath heard and understood it.
2 What ye know, the same do I know also: I am not inferior unto you.
3 Surely I would speak to the Almighty, and I desire to reason with God.
4 But ye are forgers of lies, ye are all physicians of no value.
5 Oh, that ye would altogether hold your peace! and it should be your wisdom.
6 Hear know my reasoning, and hearken to the pleadings of my lips.
7 Will ye speak wickedly for God? and talk deceitfully for him?
8 Will ye accept his person? will ye contend for God?

13-11. 1 John 2:11. n Ps. 107:27. Is. 19:14. 24:20. s Heb. wonder. u 5:9-16. 12:9. &c. 42:3-6. b 4:12. 5:27. 8:8-10. 15:17, 18. Ps. 78:34. 1 John 1:9. c 12:3. 15:8, 9. 34:35. 35:16. 37:2. 40:4, 5. 42:7. 1 Cor. 8:1-2. 2 Cor. 11:4, 5. 16-18. 12:11. d 22. 9:34, 35. 11:5. 23:3-7. 31:35. e 9:14, 15. 1a. 1:18-20. 41:21. 21. 12:12. marg. i 1:7-11. 5:1-5. 8:31. 15:5. &c. 21:27-34. 22:6, &c. Ex. 20:16. 14:119. 69. j 16:2. Jer. 6:14. 8:22. 30:13. 46:11. Ez. 34:4. Hos. 5:13. Mark 2:17. 24. h 13. 11. 3. 16:3. 18:2. 19:2. 21:23. 32:1. i Prov. 17:28. Eccl. 5:3. Am. 5:13. Jam. 1:19. j 21:23. 33:1-5. 34:2. Jude. 9:7. Prov. 1:6, 7. 1:4, 7. 11:2-4. 17:5. 36:4. John 16:12. Rom. 3:5-8. m 39:21. 31:19. Ex. 23:23. Prov. 21:23. Mal. 2:9. marg.

men. Every creature preaches the goodness of God, and the ungrateful abuse of man; and testifies that this is a state of probation, and not of retribution.

V. 11-25. The faculties of our souls were originally formed, as capable of discerning truth and falsehood, as our bodily senses are of discriminating their objects.—Observation and experience should teach us wisdom. But, through the effects produced on the powers of the mind by the fall of man, connected with our prejudices, and the influence of our sinful passions, we draw wrong conclusions, make a perverse choice, and often wander farther from God and true wisdom as our years increase. Yet when, being renewed by the Holy Spirit, we begin to use our faculties aright, we receive wisdom from the Fountain-head by faith and prayer; we learn useful lessons from all we see and experience; and acquire a spiritual taste, which savours truth and holiness, and is of use every hour of our lives. (Note, Heb. 5:11-14.) May we seek more and more to have "the eyes of our understanding thus enlightened," and "our senses exercised, by reason of use, to discern both good and evil!"—It is a main point of wisdom to set God always before us, to observe his working in every thing, and to feel our own absolute dependence on him. "He doeth what he will in the armies of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou?" He creates or destroys, he exalts or depresses kings or nations, as he pleases. (Notes, 1 Sam. 2:3-8.) All the power and policy of earth and hell cannot conceal any thing from him, or carry one point against him. All creatures subserve his purposes, and assist in accomplishing his vast designs. But those who break his commandments, and, depending on their power, wisdom, or dignity, exalt themselves against his cause, and rebel against his authority, after having been constrained to subserve his plan, shall be cast off with indignation, and rendered contemptible and miserable; while such as submit to his authority, and trust in his mercy, obey his precepts, and aim to promote his cause and honour in the world, shall be taken care of by the way, and at the end shall be graciously received with, "Well done, good and faithful servant, enter thou into the joy of thy Lord." May this be our choice, our conduct, and our felicity!

NOTES.—CHAP. XIII. V. 1, 2. With manifest self-preference, Job here declared, that the discoveries of God's providential dealings with men, which he had stated, were the result of his own exact and careful observation; and that he understood these matters at least as well as his friends did, and therefore he did not want their instructions. (Note, 12:2, 3.)

V. 3-6. An improper boldness is discernible in the discourses of Job, for which Elihu afterward justly reproved him; (Notes, 33:8-13. 34:5-9.) yet he did not mean to justify himself before God, but only to obtain from him a verdict in his favour against his friends, who treated him as a hypocrite; accusing him of crimes which he had never committed and arguing from false principles, respecting the divine government of the world. They visited him indeed as physicians in his distress; but by their improper treatment they irritated his disease. They would therefore do him the greatest favour in their power, and most show their own wisdom, if they would hold their peace, and attend to his reasonings, from which they might learn to correct their own errors.

V. 7-12. The disputants meant to vindicate the Lord's dealings with Job, and to plead his cause: but they bore false

9 Is it good that he should search you out? or as one man mocketh another, do ye so mock him?

10 He will surely reprove you, if ye do secretly accept persons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your remembrances are like unto ashes, your bodies unto bodies of clay.

[Practical Observations.]

13 Hold your peace, let me alone, that I may speak, and let come on me what will.

14 Wherefore do I take my flesh in my teeth, and put my life in mine hand?

15 Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.

16 He also shall be my Salvation: for an hypocrite shall not come before him.

17 Hear diligently my speech and my declaration with your ears.

18 Behold now, I have ordered my cause; I know that I shall be justified.

n 24:38. Ps. 44:21, 139:33. Jer. 17:10. c 17:2. Is. 26:22. Gal. 6:7,8. p 42:7,8. Ps. 50:21,22. 52:2. Jam. 2:9. q Ps. 119:120. Jer. 5:22. 10:10. Matt. 10:23. Rev. 15:3,4. r 21. Ex. 15:16. Is. 8:13. s 18:17. Ex. 17:14. Ps. 34:16. 102:12. 109:15. Prov. 10:7. Is. 26:14. t Gen. 17:27. u 4:19. Gen. 2:7. 2 Cor. 5:1. v Heb. Be silent from me. x See on 5:7,11. 10:1. 21:3. y 6:9. 10:7. 7:15,16. r 18. Is. 4:5. Is. 320. 49:26. s Judge. 12:3. 1 Sam. 19:5. 28:21. Ps. 119:109. 118. 19:25—29. 33:10. Ps. 23:4. Prov. 14:32. Rom. 8:38,39. c 10:7. 16:17,21. 23:1—7. 31. 37—37. 2:15,9. 1 John 3:20. f Heb. prove, or argue. d Ex. 15:2. Ps. 37:1. 61:7. 71:14,21. Is. 12:2. Jer. 3:23. Act 13:47. s 8:13. 27:8—10. 31:13. Is. 33:14. f 33:1. g 16:21. 23:4. 40:7. h 9:2. 30:40. 7:8. Is.

19 Who is he that will plead with me; for now, if I hold my tongue, I shall give up the ghost.

20 Only do not two things unto me: then will I not hide myself from thee.

21 Withdraw thine hand far from me: and let not thy dread make me afraid.

22 Then call thou, and I will answer: or let me speak, and answer thou me.

23 How many are mine iniquities and sins? make me to know my transgression and my sin.

24 Wherefore hidest thou thy face, and holdest me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against me, and makest me to possess the iniquities of my youth.

27 Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of thy feet.

28 And he, as a rotten thing, consumeth, as a garment that is moth-eaten.

42:36. Rom. 8:33,4. 2 Cor. 1:12. 19:5. 33:5—7,32. Is. 50:7,8. k 13. 7:11. Jer. 20:9. 19:34,35. m Gen. 3:8—10. Ps. 139:12. Rev. 6:15,16. n 10:20. 22:15—17. o 11. See on 33:7. Ps. 119:120. p 9:32. 38:3. 40:4,5. 42:3—6. q 22:5. Ps. 44:20,21. r 36:8,9. Ps. 139:23,24. s 10:2. 29:23. Deut. 32:20. Ps. 10:1. 13:1. 44:21. 77:6—8. 88:14. 116:9. 19:11. 30:21. 31:35. 33:10. 1 Sam. 28:16. Lam. 2:5. 2 Thes. 3:15. u 14:13. 1 Sam. 24:14. Is. 17:13. Matt. 12:20. x 3:20. Ruth 1:20. Is. 88:3. &c. y 20:11. Ps. 25:7. Prov. 5:11—13. Jer. 31:19. John 5:14. z 33:11. 2 Chr. 16:10—12. Prov. 7:22. Act 16:24. a 10:6. 14:16,17. 16:9. f Heb. observed. b 2:7. f Heb. roots. c 30:17—19,29,30. Num. 12:12. d 4:19. Ps. 39:11. Hos. 5:12.

witness against their friend, and used deceitful reasonings in the argument. Now, if such practices were admitted in pleading for a king against one of his subjects, it would be called "accepting his person," and be a reproach to the character of the king, and a disgrace to the cause. But God wanted not such advocates, nor did his conduct need vindicating by such means. Job therefore reminded his friends, that when their conduct should be searched out, it would appear very wicked, and dishonourable to God; and that he would certainly rebuke them for condemning the innocent. If indeed they duly considered the majesty and excellency of God, they would be afraid of his indignation, while under pretence of pleading his cause, they acted so contrary to his example; and it would better become them to consider themselves as sinful dying creatures, whose bodies would speedily return to the earth, and whose remembrance would be buried in obscurity or oblivion.—Bishop Patrick thus paraphrases the concluding verse, perhaps according to the true meaning of the original: "Whose remonstrances on his behalf are no better than dust; and the arguments you accumulate, but like so many heaps of dirt."

V. 13, 14. Perhaps Job's friends seemed about to interrupt him; or showed apprehensions, that divine judgment would come upon him for so pertinaciously attesting his innocence. "Well," says he, "keep silence, let me speak, and I will risk all consequences; for my anguish is so excessive that I could even gnaw my own flesh; and, as I am not conscious of any great crime for which I am thus punished, I would even venture my life to have this matter cleared up." (Notes, 6:8—13. 7:7—11.)

V. 15—19. The first clause in this passage may be properly rendered as an interrogation, "Lo, he will slay me, shall not I trust?" or, "though he should slay me, shall not I trust?" Our version is formed from a change in the text, on the authority of the Jewish writers, which in this case seems not at all necessary.—Even if left to die of his diseases, or to be cut off by a sudden stroke, Job determined not to give up his confidence.—His friends had intimated, that the return of his prosperity would evince his former integrity, and his present repentance: (Notes, 5:18—27. 8:20—22. 11:13—20.) but he, conscious that he had walked uprightly before God, and having an assured belief of his faithfulness and mercy, would confide in him as his Salvation, even though he slew him; and would maintain before him, that he had not been a wicked dissembler, though he well knew that no hypocrite could escape detection, or condemnation in his sight. He desired his friends to attend to his appeal, and to observe how he ordered his cause; he did not deny that he was a sinner; but he pleaded that he was not a hypocrite. From the charge of hypocrisy he knew that God would justify him; and he challenged them to bring forward the proofs of their allegations. He had lost all, except his character, the testimony of his conscience, and his hope in God, which they endeavoured to rend from him; and it would be death to him, not to vindicate himself from their cruel aspersions.—"For now, I shall be silent, and expire."

V. 20—23. Job here addressed himself to God, and begged of him to try his cause. Provided his outward pains, and his inward horror, were removed, so that the divine majesty did not overwhelm him, he was confident he could plead effectually in his own behalf; and he would either propose, or answer, questions relative to his case, as the Lord pleased. In the first instance he desired to know, "how many his iniqui-

ties" were, and especially he wished to discover what that transgression was, which had brought his present calamities upon him. It is probable that Job intended this merely as an appeal to God, that it was not hypocrisy, or gross oppression; yet the address was querulous and passionate, and when the Lord actually spake, Job found he could not answer him. (Notes, 40:1—5. 42:1—6.)—"O God, I cannot accuse myself of wilful wickedness against thee: but if there be any secret iniquity that I am not privy to, do thou make it known to me, and convince me of it." *Bp. Hall.*—(Note, 10:1,2. Ps. 139:23,24.)

V. 24—28. As the Lord neither removed Job's pains, nor vindicated his character, nor comforted his soul, he considered him as hiding his face in anger, and holding him as an enemy. And he pleaded, that this was beneath the infinite Majesty of Heaven; seeing he was so mean and frail, and at the point of death, as a withered leaf or dry stubble, the sport of the winds and fuel for the flame. (Note, 7:17—19.) He thought that God framed more severe decrees against him, and inflicted on him more bitter things, than on any one else; and, as he was conscious, that during his maturer years, he had uprightly served the Lord; he supposed that his youthful iniquities, previous to his conversion, were now remembered against him, and that he possessed them in their painful effects. For it was evident, that divine judgments confined him, as a prisoner in the stocks, till his conduct had been examined, and evidence against him sought after: and that the prints of God's displeasure were marked upon his whole body, even to the soles of his feet; (27.) inasmuch that he was consuming, as a putrefying carcass, and wearing away, as a moth-eaten garment. (Notes 2:7,8. 30:15—31. Num. 12:11—13.) In these complaints we discern the effects of strong temptations, and remaining depravity; yet in this chapter Job expresses a regard to God in every thing; shows lively exercises of faith, hope, and confidence in him; and gives many evidences of a sound judgment and a tender conscience.

PRactical OBSERVATIONS.

V. 1—12. It is very difficult for man to possess superior talents, without some appearance of ostentation and self-preference: yet to be "clothed with humility" confers a peculiar gracefulness upon wisdom, knowledge, and every shining quality.—In troubles of mind and conscience, we frequently find men to be "physicians of no value." They often either mistake our case, or attribute our distress to a wrong cause, or prescribe pernicious remedies, and by one means or other increase our malady. But when the conscience is wounded, and the heart dismayed with the fear of wrath, the prevalence of sin, the force of temptation, or the weight of affliction, we should apply to the Physician of our souls; whose knowledge, power, and love are infinite, who never rejects any sincere application, and who never leaves any case uncured. To him we may speak, and before him we may spread our case, at all times; which is a peculiar comfort when we meet with harsh treatment from man: and, though we are sinners, and have committed numberless offences; yet, "if our heart condemn us not" of hypocrisy, we may have humble confidence before him. (Note, 1 John 3:18—24.)—Sometimes the greatest comfort that we can afford the afflicted, consists in patiently attending to their complaints; and when we do not understand the subject in debate, or see that others know more of it than we do, or are eager to be heard, it is our wisdom altogether to hold our peace, in hopes to get some good, when we cannot do any.—Deceit and iniquity are doubly base, when employed

(27)

15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

[Practical Observations.]

16 For now thou numberest my steps: dost thou not watch over my sin?

17 My transgression is sealed up in a bag, and thou sewest up mine iniquity.

18 And surely the mountain falling cometh to nought, and the rock is removed out of his place.

19 The waters wear the stones: thou wastest away the things which grow out of the dust of the earth; and thou destroyest the hope of man.

20 Thou art vilest for ever against him, and he passeth: thou changest his countenance, and sendest him away.

113:22. Ps. 40:5, 4. 1 Thes. 4:17. 1 John 2:28. g 7:21. 10:3, 8. Ps. 138:5. 1 Pet. 4:19. h 10:6, 14. 13:27. 31:4. 33:11. 34:21. Ps. 56:6. 139:1—4. 1 Prov. 5:21. Jer. 32:19. 12:19. Dent. 32:34. Hos. 13:12. k Ps. 102:25, 26. Is. 40:12. 41:15, 16. 54:10. 64:1. Jer. 4:24. Rev. 6:14. 8:0, 11. * Heb. *fad th.* 1:18:4. Matt. 27:51. 1 Heb. *overflows*. Gen. 6:17. 7:21—23. m 19:10. 27:8. Ps. 30:6, 7.

resurrection, and the general judgment, and then remember him in mercy. As, however, death would soon remove him hence, he determined to wait, in patience and hope, "all the days of his appointed time," till that change should take place; and to look forward in believing expectation to the resurrection, when God would call him forth out of the grave, and he would gladly answer; when he would come to try his cause and justify him, and take delight in the work of his hands.—The change, or renovation, which shall take place at the resurrection, seems principally intended. (Note, Phil. 3:20, 21.)

Wait till, &c. (14) Ὑπομείνῃς ἕως παλιν γενέσθαι. "I will wait, till I shall exist again." Sept.

V. 16—22. In the preceding verses Job spoke in some degree of faith and hope; but here despondency again prevails. He represents God as strictly scrutinizing his whole conduct; and collecting evidence against him, which he preserved as a treasure sealed or sewed up in a bag, that he might be punished with the utmost rigour. (Notes, Deut. 32:34, 35. Rom. 2:4—6.) He would not say that God did him injustice; but he thought that he carried matters to extremity against him: and in that case he would certainly bring him to destruction without remedy. For his indignation must ruin the happiness and the hope of the most prosperous and powerful; as an earthquake subverts the strongest mountains, or removes the solid rocks; or, if more gradually, yet effectually, as the waters wear away the stones, or wash away the earth and its productions from the high to the low grounds. Indeed, God irresistibly prevails against all who contend with him; by sickness or death he changes their countenances, and sends them away into misery; and when the body is full of pain, or the soul of terror at the approach of death, the poor sufferer cannot notice either the prosperity or the adversity of his family.

PRACTICAL OBSERVATIONS.

V. 1—15. It is very useful seriously to reflect on the shortness and uncertainty of human life; on the vanity and vexation of all human enjoyments; and on the fading nature of all worldly splendour, which has neither substance nor continuance; that we may cease to expect happiness from earthly objects, and learn to "lay up our treasure in heaven." But it is still more interesting to advert properly to the cause and the remedy of these evils. "By one man sin entered into the world, and death by sin: and so death passed upon all men." We receive our nature through this corrupted channel, and all the powers of our soul are contaminated by it: for who can produce a holy offspring from an unholy stock? The almighty power of God, indeed, once formed the holy human nature of the Saviour, in the womb of a sinful woman; but that was above, and contrary to, the established order of nature, that he might appear "in the likeness of sinful flesh," and yet be without sin. All else are conceived, and shapen in iniquity; and we all early manifest an aversion to God and his holy service, and our actual transgressions soon became numerous. So that unless we be "born of the Spirit," no spiritually good thing dwells in us or can proceed from us: and even the little good of the regenerate is greatly defiled. We should therefore learn to abase ourselves before God, as abominable and polluted creatures: we should cease from all dependence on our own works; deprecate the strictness and severity of the divine judgment; and cast ourselves wholly on the mercy of our God, according to the new covenant of grace, through the mediation of our divine Surety: and we should daily seek the renewing of the Holy Spirit, and look forward to heaven as the only place of perfect holiness and felicity.—As the number of our days and months is appointed, which we cannot exceed, we should both seize the present moment, and pray for the preservation of our faculties, and the composure of our minds, that we may prepare for eternity, and finish our measure of trials and services with comfort and acceptance; relying on the tender compassion of our heavenly Father, who remembereth that we are but dust. A span of life alone remains unto us; our duties are exceedingly important, in their consequences to ourselves and to others; and if the opportunity be slipped, it will be irrecoverable for ever. Whatever then we find to do, let us do it

21 His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.

22 But this flesh upon him shall have pain, and this soul within him shall mourn.

CHAPTER XV.

Eliphaz sharply reproves Job, as arrogant and impious, 1—13. He declares God's holiness and man's sinfulness, 14—16. He appeals to observation and tradition, in proof that the wicked are miserable in this world, 17—35.

THEN answered Eliphaz the Temanite, and said,

2 Should a wise man utter vain knowledge, and fill his belly with the east wind?

3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?

Ex. 37:11. Luke 12:19, 20. n Ec. 8:8. o 14:2, 12. Lam. 4:8. p 1 Sam. 4:20. Is. 39:6. Ec. 2:18, 19. 9:5. Is. 39:7, 8. 63:16. q 19:20, 22, 26. 33:19—21. r Prov. 11:82. Luke 16:23, 24. a 21:11, 41. 22:1, 12, 7, 9. b 11:2, 3. 13:2 Jam. 3:13. * Heb. *knowledge of wind.* 6:26, 8:2. c Hos. 12:1. d 13:4, 5, 16, 2, 3. 26:1—3. Mal. 3:13—15. Matt. 12:36, 37. Col. 4:6. 1 Tim. 6:4, 5.

heartily and immediately. (Note, Ec. 9:10.) If our trials be heavy and many, they will not here last long; death will finally terminate all our earthly sorrows and comforts: yet even that is but a sleep; the soul will continue to live and act; and the body will awake and live, when "the heavens shall be no more." (Notes, Dan. 12:2, 3. 1 Thes. 4:13—18.) If our sins be forgiven, and our hearts renewed unto holiness, heaven will be the rest of our souls, while our bodies will be secretly hid in the grave from the malice of our enemies, and we shall then feel no more pain from the corrections of our God. At the appointed time, he will again remember us; and then we shall find every cloud dispersed, and every frown removed. Then the Lord will call his sleeping saints, and they will answer him; they will arise incorruptible and glorious; they will be publicly justified, and manifested to be his children and heirs; he will show his love to them and his delight in them, as the creatures of his power, and the subjects of his grace; and death shall be "swallowed up in victory." A few more days of conflict and difficulty, and this change shall begin in death; when the soul, released from sin and sorrow, and perfected in holiness, will joyfully wait for the reunion of the body, and that last, complete, and eternal change, when "mortality shall be swallowed up of life." For this appointed period let us wait with godly fear, with realizing faith and cheerful hope, with diligent preparation and patient continuance in well-doing; neither desirous of living, nor impatient of the troubles of life.

V. 16—22. We should on no account yield to the suggestions of Satan, or the dictates of unbelief, to conclude, that the Lord can deal even in rigorous justice with a sinner, who has a hope of everlasting life; or that he intends the misery and condemnation of those who trust in his mercy, and who desire to know and do his will.—We ought to number our own steps, watch over our sins, and keep an exact account of our transgressions, that we may humbly seek forgiveness of them, and more highly value the salvation of the gospel: and if we thus "judge ourselves, we shall not be condemned of the Lord." He may afflict us with salutary chastisements; disease may fill our flesh with pain, change our countenance, and wear us away; we may lose the comfort of our families and connexions, and every hope of earthly felicity; but our God will not send the believer away into the regions of darkness and despair; nay, he will receive him into the realms of eternal felicity.—But what a change awaits the prosperous unbeliever! When the appointed period arrives, a state of unmixt, unalterable, and eternal misery will succeed! How will he answer, when God shall call him to his tribunal? Then indeed will he find, though now he will not believe it, that God numbered all his steps, and watched over his sins, and kept an exact account of all his iniquities, which are sealed up as evidence to be produced against him at the day of trial. And if the light afflictions that are but for a moment, and which God's own children suffer here, be so wearying and distressing, what will the vengeance be that he reserves for his determined enemies! The strength of mountains and rocks cannot "stand before his indignation," or shelter sinners from it. Their hope will then be destroyed for ever. Where will then be their possessions, pleasures, and distinctions? All past away and come to nought! Their countenance will then change, when the Judge shall bid them "depart accursed into everlasting fire, prepared for the devil and his angels;" and when body and soul are thus filled with anguish, what comfort can they derive from the consideration, that their crimes immortalized their names, and aggrandized their families, and that their estates descended to their posterity?—But the Lord is yet upon a mercy-seat, ready to be gracious "Oh, that men were wise, that they understood these things, that they would consider their latter end!"

NOTES.—CHAP. XV. V. 1—13. Instead of being convinced by Job's reasoning, or softened by his pathetic complaints, Eliphaz, with increasing severity, led on a second attack against him. Job had been reputed a wise man: but Eliphaz asked, whether it consisted with that character, to propagate notions so empty, and to satisfy his conscience with them; when they were so unfit for the purpose, as the un-

4 Yea, 'thou 'castest off fear, and 'restrainest thy prayer before God

5 For thy mouth 'uttereth thine iniquity, and 'thou chooseth the tongue of the crafty.

6 Thine 'own mouth condemneth thee, and not I: yea, 'thine own lips testify against thee.

7 Art thou 'the first man that was born? 'or wast thou made before the hills?

8 Hast thou heard 'the secret of God? 'and dost 'thou restrain wisdom to thyself?

9 What 'knowest thou, that we know not? understandest thou, which is not in us?

10 With us are both 'the gray-headed, and very aged men, much elder than thy father.

11 Are 'the consolations of God small with thee? 'is there any secret thing with thee?

12 Why doth 'thine heart carry thee away? and what do 'thy eyes wink at,

13 That thou 'turnest thy spirit against God, 'and lettest such words go out of thy mouth?

14 What 'is man, that he should be clean? and he which is born of a woman, that he should be righteous?

15 Behold, 'he putteth no trust in his saints; yea, the heavens are not clean in his sight.

16 How much more 'abominable and filthy is man, which 'drinketh iniquity like water.

[Practical Observations.]

17 ¶ I will show thee, 'hear me; and that which I have seen I will declare;

18 Which wise men have told 'from their fathers, and have not hid it:

19 Unto 'whom alone the earth was given, and no stranger passed among them.

20 The wicked man 'travailleth with pain all his days, and 'the number of years is hidden to the oppressor.

21 A 'dreadful sound is in his ears: 'in prosperity 'the destroyer shall come upon him.

22 He 'believeth not that he shall return out of darkness, 'and he is waited for of the sword.

23 He 'wandereth abroad for bread, saying, Where is it? he knoweth that 'the day of darkness is ready at his hand.

24 Trouble and 'anguish shall make him afraid they shall prevail against him, 'as a king ready to the battle.

25 For 'he stretcheth out his hand against God, and 'strengtheneth himself against the Almighty.

26 He 'runneth upon him, 'even on his neck upon the thick bosses of his bucklers:

27 Because he covereth his face with his 'fatness, and maketh collars of fat on his flanks.

28 And he dwelleth in 'desolate cities, and in houses which no man inhabiteth, 'which are ready to become heaps.

29 He shall not be rich, 'neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

30 He shall not 'depart out of darkness; 'the flame shall dry up his branches, and 'by the breath of his mouth shall he go away.

31 Let 'not him that is deceived 'trust in vanity: for 'vanity shall be his recompense.

32 It shall be 'accomplished before his time, 'and his branch shall not be green.

33 He shall 'shake off his unripe grapes as the vine, 'and shall cast off his flower as the olive.

34 For 'the congregation of hypocrites shall be desolate, and fire shall consume 'the tabernacles of bribery.

35 They 'conceive mischief and bring forth 'vanity, and their belly prepareth deceit.

e 4:5-6, 6:14, Pa. 38:1-3, Zeph. 1:6. * Heb. makest void. Pa. 119:125. Rom. 3:21. Gal. 2:21. f 4:8, 27:10. 1 Chr. 10:13-14. Hos. 7:14. Am. 6:10. Luke 18:1. f Or, speech. † Heb. teacheth. g 22:2-4, 12:6. Mark 7:21-22. Jam. 6:45. Jam. 1:26. g Pa. 50:19-20. 52:2-4. 64:3. 120:2-3. Jer. 9:3-5, 8. Jam. 3:5-8. h 9:20. Pa. 64:8. Matt. 12:37. 25:65. Luke 19:22. i 3:8-12. 35:5-8. 37:3. 40:3. 42:5. 10. 12:12. Gen. 4:1. k 39:4, &c. Pa. 90:2. Prov. 8:22-25, 11:16. Deut. 29:29. Pa. 25:14. Prov. 3:32. Jer. 23:18. Am. 3:7. Matt. 11:25. 13:11-31. John 15:15. Rom. 11:34. 16:25-26. 1 Cor. 2:9-11, 16. m 12:2. 15:5-6. n 13:2. 26:3-4. 2 Cor. 10:7. 11:5-21. 30. o 8:8-10. 12:20. 32:6, 7. Deut. 32:7. Prov. 16:31. p 5:8-26. 11:13-19. 2 Cor. 1:3-5. 7:6. e 35. 13:2. 1 Kings 22:24. r Ec. 11:9. Mark 7:31-32. Act. 5:3-8. 5:22. Jam. 1:14-15. i 17:2. Pa. 35:19. Prov. 6:13. 12:5-27. 9:4. Rom. 8:7-8. i 10:3. 12:6. Pa. 34:13. Jam. 1:26. 3:2-6. x 9:2. 14:4. 25:4-6. 1 Kings 8:7-8. 2 Chr. 6:36. Pa. 51:5. Prov. 20:9. Ec. 7:20-29. John 3:56. Rom. 7:18. Gal. 5:22. Eph. 2:3. 1 John 1:6-10. y See m 4:3. 25:5. i 16:2. 21:4. 19:10. 11:1. 42:6. Pa. 14:1-3. Rom. 1:28-30. 3:9-16. Tit. 3:3. a 34:7. Prov. 19:28. b 5:27. 13:5-6. 33:1. 34:2. 36:2. c 10. 8:8. 9:4. 7:18. 78:3-6. Is. 38:19. d Gen. 10:25-32. Joel 3:17. e Rom. 8:2. f Pa. 50:3-4. Luke 12:19-21. Jam. 5:1-6. g Heb. sound of fears. 18:11. Gen. 35:10. Lev. 26:36. 2 Kings 7:6. Prov. 1:26-27. g 1:13-19. 20:5-7. 7:22-24.

1 Sam. 25:36-38. Pa. 73:13-20. 92:7. Act. 12:21-23. 1 Thes. 5:3. h 1 Cor. 10:10. Rev. 9:11. 16:11. 9:16. 2 Kings 6:33. Is. 8:21, 22. Matt. 27:5. k 20:24. 25. l 130:3-4. Gen. 4:12. Pa. 59:15. 109:10. Lam. 5:6-9. Heb. 11:37, 38. m 18:5. 6:18. Ec. 11:8. Joel 2:2. Am. 5:20. Zeph. 1:15. Heb. 10:27. n 6:2-4. Pa. 119:63. Prov. 1:27. 1:13. Matt. 25:37, 38. Rom. 2:9. o Prov. 6:11. 24:34. p Lev. 26:33. Pa. 73:9-11. Dan. 5:28. Mal. 3:15. 4:5. 12:13. q Ec. 40:3-11. Ex. 5:2-3. 1:27. 1 Sam. 4:7-9. 6:6. Pa. 52:7. Is. 8:9-10. 30:13-14. 41:4-7. r 2 Chr. 28:22. 32:13-17. a 16:12. Gen. 49:8. Pa. 18:40. t Deut. 32:15. Pa. 17:10. 73:7. 78:31. Is. 6:10. Jer. 5:28. u 8:14. 15:15. Is. 5:8-10. Mic. 7:13. x Jer. 9:11. 26:18. 51:37. Mic. 3:12. y 20:22-28. 22:15-20. 27:16, 17. 1. 49:16, 17. Luke 12:18-21. 16:2. 18:22. Jam. 1:11. 5:1-3. z 22. 10:24-22. 15:5, 6, 13. Mark. 8:12. 22:2. 2 Pet. 2:17. Jude 13. a 20:26. Is. 30:33. Ec. 15:4-7. 20:47. 43. Matt. 25:41. Mark 9:43-49. 2 Thes. 1:8, 9. b 4:9. Is. 11:4. Rev. 19:15 c 12:16. Is. 44:20. Gal. 6:37. Eph. 5:6. d Pa. 62:10. Is. 59:4. Job. 2:8. e 48. Prov. 22:4. 37:10-11. Hos. 8:7. Gal. 6:8. f 1 Or, off. 20:16. 25:23. Ec. 7:17. f 8:16-19. 14:7-9. 18:16, 17. Pa. 52:5-8. Is. 27:11. Ex. 17:8-10. Hos. 9:16. 14:5-7. John 15:6. g Is. 3:9. Rev. 6:13. h Deut. 28:39-40. i 18:3. 20:5. 27:8. 36:13. Is. 33:14-15. Matt. 24:51. k 11:14. 12:6. 22:5-9. 29:12-17. 1 Sam. 8:13. 12:8. Mic. 7:3. 1 Pa. 7:14. Is. 59:4, 5. Jam. 1:15. ¶ Or, iniquity.

wholesome east wind would be to appease his hunger. Would any wise man reason with such inconclusive arguments?—Thus contemptuously did he speak concerning Job's discourse. Yet in fact his doctrine was true, his cause was good, and many of his observations very wise and pious.—Eliphaz next charged him with casting off the fear of God, and restraining prayer before him: either because he concluded from some hasty expressions, that Job had no reverence for God, and proudly refused to call upon him in his trouble; or that his doctrine would embolden others to ungodliness with the hopes of impunity, or discourage them from prayer by representing religion as unprofitable. "Truly thou makest void fear" (that is, the fear of God); and diminisheth meditation (or, worship) "before him."—He further accused him with choosing craftily to cloak his iniquity with the semblance of piety; observing that there needed nothing more than his own words to convict and condemn him.—He next inquired, whether he were the first of men, or had existed before the creation; whether he were of the secret council of God, or had engrossed all wisdom to himself. If not, why did he presume to know more than any of his friends; when they were themselves, or had on their side, much elder men than he, or even than his father. And he demanded, "whether the consolations of God were small with him?" that is, whether the consolations, which they proposed to him, if penitent, were so small, that he should condemn them as "physicians of no value." Or, whether he had any better method of comfort and deliverance, when he kept secret from them. In short, Eliphaz expostulated with Job, for letting his own heart carry him into such arrogant behaviour to them, and into so daring impiety against God, as he had just uttered.—Temptation and anguish indeed had extorted several improper expressions from Job: but Eliphaz was evidently angry, because he did not confess himself a hypocrite; but argued against the decision of him and his friends, and treated their discourses with peevish neglect, as either false, or inapplicable to the case.

V. 14-16. (Notes, 4:17-21. 9:1-3, 14-21. 14:6-.) The holy God puts no trust in his saints, his holy ones, or holy

angels: nay, he sees defect and mutability in the heavens themselves; as well as in its inhabitants, some of whom kept not their first estate. How "abominable then and filthy" in his sight is man, even every one who is born of woman! For it is evident, that he naturally craves sinful indulgences with a greedy appetite, and seeks his satisfaction in them, as one who is thirsty desires and drinks down water with greediness and delight: and that he quenches his perverse thirst as often as it returns, even by the commission of the most atrocious crimes.—This text forms a conclusive proof, that these disputants were deeply convinced of the doctrine of original sin, and the total depravity of human nature, as far as man is left to his own innate propensities. But that doctrine could not fairly be made to bear on the point at issue; because Job did not attempt to justify himself from the charge of sinfulness, but merely from that of hypocrisy, or gross wickedness.

V. 17-35. Eliphaz here again laboured to confirm his position, that the righteous prosper, and the wicked are miserable, in this world. He stated, that this was not merely his own opinion, but a tradition received from their fathers: and one which wise men had always approved and taught; and they especially, whose exclusive authority and prosperity were the reward of their singular piety. It was their uniform observation that wicked men passed through life in pain, and in constant dread of death; that if they prospered for a little time, some spoiler or murderer soon came upon them; that when they began to be distressed, they were driven to despair; and that in general they were speedily reduced to want and beggary; and had their trouble and anguish imbibed by the dread of impending vengeance, which would prevail against them as a victorious potentate. He did not mean that this was the case of every transgressor; but of the presumptuous rebel, who opposed the authority of God, arraigned his providence, and hardened his heart in defiance of his wrath, who was rendered insolent and secure by prosperity; and who became outrageous in adversity, as if he would run upon the Almighty like a desperate warrior, who rushes upon certain death, that he may attempt revenge upon his enemy

CHAPTER XVI.

Job reproves his friends, for their conduct towards him; and shows how he would have acted, if they had been afflicted as he was, 1—5. He pathetically describes his heavy, but varied sorrows, 6—16. As a dying man, he appeals to God to attest his integrity, 17—22.

THEN Job answered and said,

2 I have heard many such things: 'miserable comforters are ye all.

3 Shall vain words have an end? or what emboldeneth thee that thou answerest?

4 I also could speak as ye do; if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.

5 But I would strengthen you with my mouth,

a 6:6, 25. 11:2, 3. 13:5. 19:2, 3. 26:2, 3. Jam. 1:19. "Or, troublesome, 13:4. Ps. 69:23. Phil. 1:16. "Heb. words of wind, 6:25. 9:2. 15:2. 1:20, 3. 32:3—6. Matt. 22:46. Th. 1:11. 2:8. c 6:2—5, 14. Matt. 7:12. Rom. 12:15. 1 Cor. 12:26. d 11:2. 35:16. Prov. 10:19. Ec. 10:14. e 2 Kings 19:21. Ps. 22:7. 11:14. 109:25. Jer. 18:16. Lam. 2:15. Matt. 27:39, 40. f 4:3, 4. 6:14. 29:25. Ps. 27:14. Prov. 27:9, 17.

He meant the man, whose impiety was connected with rapine and oppression; by whom whole cities had been desolated, and then occupied. The ill-gotten wealth of such a person would never continue, nor the perfection of his prosperity be prolonged. The wrath of God, like a consuming fire, would destroy him root and branch; or, like a tempestuous wind, would drive him away into darkness and despair. Let not then any one, who had gloried in such false confidences, continue to deceive himself; since disappointment and vexation would be his recompense, and his prosperity and offspring would come to an untimely end. For hypocrites, however numerous, would be exposed and ruined; and unjust judges, who had amassed riches by bribery, would be consumed. They had conceived mischief and contrived deceit and fraud; and they would find themselves deceived and cheated, with the shadow of happiness and the reality of misery. Many important truths were contained in this discourse; but, as far as it related to *temporal prosperity or adversity*, it admitted of numerous exceptions; and it implied an invidious application to the case of Job. It was evidently intimated, that he was the *prosperous sinner*, the *presumptuous offender*, the *desperate rebel against God*, the *oppressor*, the *hypocrite*, the *corrupt judge*: the ruin of his substance and family, with his inward terror and anguish, were so many demonstrations of his guilt; and his vindication of himself completed the evidence, and almost constituted him a blasphemer, as if he charged the Lord with injustice, and set himself in array against him.—Thus Eliphaz inadvertently took the part of Satan; and brought in a verdict against Job, as if he had actually and openly cursed God. (Notes, 1:9—11. 4:1.)

PRACTICAL OBSERVATIONS.

V. 1—16. It is easier to answer, than to convince, an opponent: yet when arguments fail, contempt and railing generally most abound; for far more are capable of slander and declamation, than of reasoning with cogency and temper.—"The wisdom which is from above," teaches us to consider the tendency and effect of our knowledge, and renders us careful not to satisfy ourselves, or amuse others, with unprofitable notions, empty words, or delusive arguments. Every investigation of divine truth should be conducted in the fear of God, and with fervent prayer; and whatever encourages men in sin, or discourages their approach to the mercy-seat of God, must be false and pernicious. Yet prejudiced and angry disputers frequently charge consequences upon their opponents, which are not fairly deducible from their unsets; and accuse them of those crimes which they abhor.—Men's own mouths often proclaim their iniquity; and even betray the secret hypocrisy of their hearts: yet they, who are forward to make others "offenders for a word," are commonly found most guilty, and in judging others condemn themselves; and we should carefully distinguish between the language of infirmity and temptation, and that of deliberate impiety. It is common for men to exclaim against the pride of others, when their own pride most manifestly prevails; and this is evidently the case, when they grow angry on being contradicted; and charge those who dissent from them, with arrogance, with pretending to be wiser than all mankind, or engrossing all knowledge to themselves; and when they would decide controversies by authority, and by their own superior age and experience. We should watch and pray against this indecent and self-sufficient spirit; and that we may not misrepresent men's words, nor accuse them without evidence.—In the worst estate of man on earth, he has many unmerited comforts from God. No consolations can be had in trouble, but in the way of faith and prayer; no other secret can be found to heal a wounded conscience, and a broken heart, than the encouragements of the gospel; and however proposed, they are worthy of our acceptance. Yet unmerited reproach and unseasonable severity may so embitter a man's spirit, that he cannot receive them from those, who have thus decomposed him. But, alas! "what is man, that he should be clean," or righteous! Indeed, pious men in every age and nation, who have differed and engaged in controversy in other things, have unanimously agreed, that our fallen nature is abominable and polluted, delighting in iniquity, and drinking it down with greediness. We may well then admire the patience of God in bearing with us; and still more his love

and the moving of my lips should assuage your grief.

6 ¶ Though I speak, my grief is not assuaged: and though I forbear, what am I eased?

7 But now he hath made me weary: thou hast made desolate all my company.

8 And thou hast filled me with wrinkles, which is a witness against me: and my leanness rising up in me beareth witness to my face.

9 He teareth me in his wrath, he hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.

10 They have gaped upon me with their

Is. 35:3, 4. Gal. 6:1. g 10:1. Ps. 77:1—9. 89:15—18. "Heb. what goeth from me? h 3:17. 7:3, 16. 10:1. Ps. 6:6, 7. Prov. 3:11, 12. Is. 50:4. Mic. 6:13. 11:13 —19, 29, 5, &c. k 10:17. Ruth 1:21. 1 Ps. 106:15. Is. 10:16. 24:16. m 10:16, 17. 18:4. Ps. 50:22. Lam. 3:10. Hos. 5:14. n Ps. 35:16. 37:13. Lam. 2:16. o 13: 24, 27. 19:11. Mic. 7:8. p Ps. 22:13, 16, 17. 55:21. Luke 23:35, 36.

to us, in "the redemption which is in Jesus Christ," and the mercy and grace through him vouchsafed to all who believe.

V. 17—35. We should not despise the wisdom and experience of pious persons in former ages, or the result of their observation: but neither authority, reputation, antiquity, nor greatness, renders men infallible.—The word of God evinces, that sinners are and will be miserable, in proportion to their crimes, unless they repent and obtain forgiveness. Yet the most wicked may sometimes live long in outward prosperity, and die without any remarkable catastrophe: (Notes, Ps. 73:4—9.) but the vexations of the world, and the thoughts of death and judgment, must fill them with pain and terror. Sometimes they are cut off by premature death, reduced to unexpected poverty, or beset with dangers on every side; or their departure is attended with horror and anguish. Commonly a curse corrodes their ill-gotten treasures, and their families speedily decay and sink into obscurity: at all times, the wrath of God, as a consuming fire, is ready to fasten upon the dying sinner, and as a tempestuous wind to hurry him into the regions of darkness and despair. This must be the case of all, who live and die forgetful of God, and neglecting his salvation: but what will be the doom of those daring rebels, who strengthen themselves in direct opposition to his known will, his cause, and glory; and who prosecute their covetous, sensual, ambitious, or revengeful purposes, in contempt of his authority, and defiance of his vengeance; who grow insolent in prosperity, and desperate in adversity; and whose blasphemous impiety is connected with the most cruel oppression! Were it not notorious, it could scarcely have been conceived, that men could be so infatuated in their enmity against God. But "can their hands be strong, or their hearts endure," when he shall call them to his judgment-seat?—On the other hand the righteous may be destitute, afflicted, and tormented, even until death: yet they shall be supported, comforted, and delivered; and the perfection of their felicity shall be prolonged for ever. Let none then deceive themselves and trust in vanity: as a man sows so shall he also reap; and the whole company of the wicked, however numerous and distinguished, notwithstanding all their power and sagacity, shall perish for ever. But let us apply these truths to our own hearts and consciences, examine our own state and character by them, and cease uncandidly to judge and condemn our brethren.

NOTES.—CHAP. XVI. V. 1—3. Job had reproved Eliphaz, for repeating what was in itself uninteresting and inapplicable; and he decided that all his friends had proved themselves comforters, who increased, instead of diminishing his distress: for they had reproached him without ceasing, instead of giving him any suitable encouragement. He was surprised, that they would proceed with such empty discourse; and that Eliphaz should have the *courage*, or rather *hardness*, to reply, after he and his associates had been so completely refuted.—If we consider the speech of Eliphaz abstractedly, Job undervalued it: but as it related to the matter in debate, he must be allowed to have had some reason for what he said.

V. 4, 5. A very pathetic turn is here given to the discourse. Had Job been in health, at ease, and prosperous, and his friends sick, bereaved, destitute, and tempted, he could have despised and reviled them very readily; but how would they have taken it? He would, however, have scorned to behave in such a manner; on the contrary, he would have suggested topics of consolation to strengthen their faith and patience, and to assuage their grief, with the encouraging hope of a happy event to their afflictions. (Notes, 4:3—6.)

V. 6—16. These verses contain most grievous complaints, and many harsh expressions, which may easily be accounted for, but cannot be justified.—Job began by observing that he could obtain no relief, either by silence or by speaking; as all he said was misrepresented, and exposed him to further reproach. He declared that *He*, God himself, "had made him weary," even of his life: and then, turning his discourse to him, he further complained, that he had destroyed his family, dispersed all his companions, and left his friends so to mistake his case, that they had become his tormentors. He had likewise disfigured and wasted his body with dire diseases: so that his wrinkles and leanness were witnesses against him. Job next spoke of "his enemy, who hated him, *ate him*, and

mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.

11 God hath delivered me to the ungodly, and turned me over into the hands of the wicked.

12 I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark.

13 His archers compass me round about; they cleave my reins asunder, and doth not spare; he poureth out my gall upon the ground.

14 He breaketh me with breach upon breach, he runneth upon me like a giant.

15 I have sowed sackcloth upon my skin, and defiled my horn in the dust.

16 My face is foul with weeping, and my mine eyelids is the shadow of death.

q 1 Kings 22:24. 2 Chr. 18:23. Is. 50:6. Lam. 3:30. Mic. 5:1. Matt. 26:67. John 13:22. Acts 23:2. 2 Cor. 11:20. r Ps. 35:15. 94:21. Acts 4:27. * Heb. shut me up. 1 Sam. 24:18. marg. Ps. 31:8. Rom. 11:32. marg. s 1:13—19. 2:7. Ps. 7:14. John 19:16. 2 Cor. 12:7. t Ps. 27:12. u 1:23. 3:26. 29:3, 18:19. x 4:10. Ps. 44:19. John 8:4. Matt. 21:44. y 15:28. Rom. 16:4. z Lam. 3:11. Ez. 29:7. a 7:12, 20. Lam. 3:12. b 6:4. Gen. 49:23. Ps. 7:12, 13. c 19:27. Lam. 3:18. d 6:10. Deut. 29:20. Ez. 5:11. Rom. 8:32. 2 Pet. 2:5. e 20:25. Lam. 2:11. f Lam. 3:3—5. g Jude. 15:8. h 1 Kings 21:27. Is. 22:12. 130:19. 1 Sam. 2:10. Ps. 7:5. 75:10. j Ps. 6:6, 7, 31:9. 32:3. 69:3. 102:3—5, 9. Is. 52:14. Lam. 1:16. k 17:7. Ps. 116:3.

gnashed upon him with insulting rage, and looked upon him as about to devour him. But it is not certain, whether he intended this of the severity with which Eliphaz had treated him; or whether he meant Satan, who doubtless assailed him with every horrid and terrifying temptation to drive him to despair; or whether he thus spoke of God, as become his enemy. (*Marg. Ref. m—o.*) He however meant his friends, when he spoke of those, who "gaped upon him with their mouth, smote him on the cheek reproachfully, and gathered themselves together against him;" (or, "filled themselves against him," that is, fully gratified their ill-will;) referring to their unanimous accusations, by which they wounded his spirit, and exposed his character to disgrace.—He then complained that God had delivered him into the hands of wicked men; the Sabaeans and Chaldeans had seized his substance; and his friends persecuted him, as if they had been ungodly men; nor could he obtain the least redress. Nay, the Lord himself brake him asunder, seizing upon him, and shaking him; as a strong man, when greatly enraged, would seize and shake one that was feeble and helpless: he had set him up as a mark, at which all the executioners of his vengeance were required to shoot their arrows; so that he was wounded in his vitals, and broken with renewed afflictions; and the Almighty seemed to run upon him with irresistible force and fury, as a giant or a mighty warrior upon one who dared not to oppose him. He had therefore assumed the garb of a mourner and a penitent; and the sackcloth, which he had put on, stuck to him as if sewed to his skin: his honour and authority were turned into deep disgrace; he was disfigured with incessant weeping, and death seemed ready to close his eyes. (*Notes, 1:16—22. 2:7—13. 6:1—4. 10:14—17. 13:24—28.*)

V. 17—22. It should be recollected, that Job did not mean to deny he was a sinner; but he solemnly protested that he had not been an unjust oppressor, or a hypocrite: and if he had shed any innocent blood, he called upon the earth no longer to cover it, but to disclose it, that he might be openly convicted. In that case he allowed, that he should have no right to compassion from man, or to expect that God would regard his cry for deliverance. But he was assured that He, who dwelleth in the heavens, knew his innocence, and would be a witness in his behalf. His friends, indeed, "despised him," but he prayed with weeping before a merciful God; and he wished greatly that he could have access to him; and have his cause pleaded before him, as one pleadeth for another before the tribunal of earthly princes; that he might have his injured character vindicated, before the appointed years of his life were ended, which had been but few, and were now, as he thought, very soon to be closed.

My friends scorn me. (20) כִּלְכִּל יָדַי. The word כִּלְכִּל is plural an interpreter; (*Gen. 42:23. Job. 33:23.*) And the plural is translated ambassadors; (*2 Chr. 32:31.*) and interpreters; (*Is. 43:27. marg.*) and it occurs no where else, except in this place. Hence many think it may signify a mediator. Thus the passage may be rendered, "My Mediator is my Friend; my eye poureth out tears unto God. And one is pleading for man to God; and the Son of man for his neighbour." By a trivial change of the vowel points, the singular number may be admitted; and thus the sentiment expressed may be considered as an additional proof of Job's faith in a Redeemer. (*Notes, 19:23—27. 33:19—26.*)

PRACTICAL OBSERVATIONS.

We are all very incompetent judges of our own performances and often suppose that we have spoken things pertinent and excellent, when others deem them trite and inapplicable, and wonder that we should dwell on topics not worth hearing, or be emboldened to speak at all. In fact, while the speaker is partial, the hearer is often prejudiced; and both parties should watch over themselves, if they would amicably settle controversies, profitably conduct conversation, or even preach

17 Not for any injustice in mine hands: also my prayer is pure.

18 O earth, cover not thou my blood, and let my cry have no place.

19 Also now, behold, my witness is in heaven, and my record is on high.

20 My friends scorn me; but mine eye poureth out tears unto God.

21 Oh, that one might plead for a man with God, as a man pleadeth for his neighbour!

22 When a few years are come, then I shall go the way whence I shall not return.

CHAPTER XXVII.

Job continues his complaints; and shows that his sufferings would astonish the righteous, but not discourage them, 1—10. His hope is not in life, but in death, 11—16.

MY breath is corrupt, my days are extinct, the graves are ready for me.

Jon 2: Mark 14:34. 1:11:14. 15:20. 34. 21:27, 28. 22:5—9. 27:6, 7. 29:12—17. 31:1. &c. Ps. 7:3—5. 44:17—21. m 8:5, 6. Prov. 15:8. 1 Tim. 2:8. n Jer. 22:23. o Gen. 4:11. Neh. 4:5. Is. 26:21. Ez. 24:7. p 27:9. Ps. 66:18, 19. Is. 1:15. 58:9. 10. Jam. 4:3, 4. 1 Sam. 12:5. Rom. 1:9. 8:1. 2 Cor. 1:33. 11:31. 1 The. 2:10. q Heb. in the high places 25:3. Ps. 113:5. r Heb. are my scorners. 4. 12:4, 5. 17:2. r Ps. 109:4. 142:2. Hos. 12:4, 5. Luke 6:11, 12. Heb. 5:7. s 9:34, 35. 13:2. 23:3—7. 31:35. 40:1—5. &c. 6:10. Is. 45:9. q Or, friend. r Heb. years of number. 14:5, 14. t 7:9, 10. 14:10. * Or, spirit is spent. a 19:17. b 6:11. 42:15. Is. 57:16. c 13:14. Ps. 88:3—5. Is. 38:10—14.

and hear the word of God in a becoming manner.—We are not suitably affected with the sufferings of others, because we "do not love our neighbour as ourselves." It is natural to those who are at ease to give sage advice, grave proofs, or solemn warnings to the afflicted; and even to censure and condemn them: but we ought to consider how we should feel, if thus treated in similar circumstances. Indeed, the prosperous are commonly troublesome comforters of the afflicted; sympathy and tenderness of spirit are seldom learned, except in the school of tribulation; and the experienced believer, who can make allowances for the anguish of disease, and the force of temptation, and recollects what topics have proved consolatory to himself, best "knows how to speak a word in season to the weary;" which may strengthen his faith and hope, and assuage his grief.—In great distress, when we can get no relief, we are apt to yield to repining; and, as the believer may then be tempted even to think hardly of God's dealings with him, he may well be borne with, if he speak peevishly and harshly of his fellow-creatures.—The considerations of the variety of complicated miseries that a godly man may endure, from the frown and correction of God, the rage and malice of Satan, and the ingratitude and cruelty of men, in his conscience, reputation, connexions, soul and body, should teach us to prepare for trials, and excite our gratitude for our many mercies; while it should warn the sinner to "flee from the wrath to come."—How weary and desolate will the wicked be in the eternal world! How will the rage of Satan, the company of the damned, mutual enmity and contempt, and the irreconcilable wrath of God, unite with the reproaches of conscience, and the horrors of despair, to fill them with inexpressible misery! There they will be the mark of all the arrows of divine vengeance; and incessant weeping, wailing, and gnashing of teeth, will be their dreadful employment!—But should not the same reflection lead the believer to Gethsemane and Golgotha? The divine Saviour had far more cause than Job to complain that "he was made weary;" that all his company of followers was desolated; that his enemy who hated him was permitted to assault and tear him; that he was delivered into the hands of the ungodly, who gaped upon him, gathered themselves against him, reproached, insulted, smote, and crucified him: yea, that "it pleased the Lord to bruise him," and inflict upon him agonies unknown; yet "not for any injustice in his hands; also his prayer was pure." He was "wounded for our transgressions," and suffered for our sins, that he might deliver us from the wrath to come, and bestow on us the gift of eternal life. Should he not then be precious to our souls? and ought we not promptly to obey him, and suffer for his sake?—If our conscience be sprinkled with his atoning blood, and testify to our integrity; if "our witness be in heaven, and our record on high," that we are not living in iniquity or hypocrisy; though our afflictions abound, our enemies triumph, and our friends despise us; yet God will receive our prayer, and regard our tears, and in due time plead our cause, clear our characters, and assign a period to our trials. And when we "go the way whence we shall not return," it will be a release from prison, and an entrance into unalloyed glory and felicity.

NOTES.—CHAP. XXVII. V. 1, 2. The nature and violence of Job's disease rendered it painful to him, and offensive to others, when he drew his breath; and he concluded that his days were expiring, and that the sepulchres of his ancestors were ready for him. In these doleful circumstances he was surrounded by professed friends, who were indeed "mockers;" as they insulted over his misery, and despised instead of comforting him: nor could he turn his attention from their reproaches to view more encouraging objects, or think of any thing else during whole nights. (*Marg.*)

V. 3—7. Again Job entreated the Lord, to give him some assurance, that he would soon try his cross, or appoint some

2 *Are there not mockers with me? and doth not mine eye continue in their provocation?*

3 Lay down now, 'put me in a surety with thee: who is he that will strike hands with me?

4 For 'thou hast hid their heart from understanding; therefore shalt thou not exalt them.

5 He that speaketh flattery to his friends, even the eyes of his children shall fail.

6 He hath made me also 'a by-word of the people, and 'aforetime I was 'as a tabret.

7 Mine 'eye also is dim by reason of sorrow, and all my 'members are 'as a shadow.

8 Upright men shall be 'astoned at this, and the innocent shall 'stir up 'against the hypocrite.

9 The righteous also shall 'hold on his way, and he that hath 'clean hands shall 'be stronger and stronger.

10 But as for you all, 'do ye return, and come now: 'for I cannot find one wise man among you.

11 ¶ My 'days are past, 'my purposes are broken off, even the 'thoughts of my heart.

d 12:4. 13:9. 16:20. 21:3. Ps. 35:14—16. Matt. 27:39—44. * Heb. *ldge*. Ps. 139:1. 91:1. marg. e 1 Sam. 1:6, 7. 19:33. Gen. 43:9. 44:32. Prov. 11:15. 20:16. Heb. 7:22. g Prov. 6:1. 11:15. marg. 17:18. 22:26. h 2 Sam. 15:31. 17:14. 2 Chr. 23:16. 1s. 19:14. Matt. 11:23. 11:18. Rom. 11:8. 1 Cor. 1:20. 13:2. 21:22. Ps. 12:2-3. Prov. 20:19. 29:5. 1 Thes. 2:5. 1 Ex. 20:5. Deut. 29:65. f Kings 11:12. Lam. 4:17. k 30:9. 1 Kings 9:7. Ps. 44:4. 1 Or, *before them*. 1 Gen. 3:27. 1s. 5:12. m 16:16. 1s. 67:31-40. Lam. 5:17. 1 Or, *thoughts*. 11:1. Ps. 109:23-24. Ec. 6:12. o Ps. 73:12—15. Es. 5:8. Hab. 1:13. Rom. 11:33. p 24:30. q Ps. 134:16. q Prov. 4:18. 1s. 35:8—10. 1 Pet. 1:5. 1 John 2:19. r Gen. 20:5. Ps. 21:4. 26:6. 73:13. 1s. 1:15. 16. Mark 7:2. s Heb. *add strength*. 1s. 40:29. —31. 2 Cor. 12:9, 10. s 6:29. Mal. 3:18. t 4. 15:9. 32:9. 42:7. 1 Cor. 1:20. 6:5.

impartial judge, to whom he could confidently refer the decision; (*Notes* 16:17—22. 23:3—7. 33:1—7.) for his friends, being judiciously infatuated, would never be honoured in such a service. He supposed that their former professions of affection for him were mere flattery; or that their doctrine flattered the prosperous, as if they were the favourites of Heaven; or, he assured them, that though he desired fair treatment from them, he did not wish them to flatter him; being sensible that God abhorred flattery, and that those who aimed to advance themselves by it, would heap up disappointment and misery for their children.—I must speak the truth of them, (though it displeases them), and not soothe them in their errors: for he that flatters his friends, when he should reprove them, may look long enough before either he, or his children, find one that will deal sincerely with them.' *Bp. Patrick*.—Indeed, God had so reduced and afflicted his servant, that he was become a proverb and an object of derision, even to those who before professed greatly to respect and delight in him. (*Notes* 29:18—25. 30:1—14. Ez. 33:30—33.)

V. 8, 9. Upright believers, in different parts and ages of the world, would hear how this conscientious servant of God had been afflicted, and how his friends had treated him; at which they would be greatly astonished. But this would excite them to distinguish themselves from hypocrites, and set themselves against them; especially against such as condemned others merely because they were afflicted. And when God should make known Job's real character, and the reason of his extraordinary trials; his example would be an adjudged case, that no adversity could prove a man to be wicked, or an object of divine wrath. This would be a great encouragement to the righteous, to hold on their way, in the midst of difficulties, reproaches, and suspicions; nay, to grow stronger in faith under those very trials, which detected and turned aside the hypocrite. Some explain the passage as a wish, "Let the upright, &c." but in fact, these have been the effects of Job's sufferings in numberless instances; and this was one grand design for which they were permitted. "Ye have heard of the patience of Job; and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy." (*Jam.* 5:11.)—Here a glimpse of divine light, and a lively exercise of faith and hope, broke forth in the midst of the despondency of Job's discourse. (*Notes* 19:23—27. 23:8—12.)

V. 10. *Do ye return, &c.* That is, 'Re-examine my cause, and alter your unjust decision; for I cannot find one among you who has spoken on this subject, as a wise man would have done.' (*Notes* 6:27—30. Mal. 3:13—18.)

V. 11, 12. The old translation seems here to be both more literal and intelligible. "My days are past, my enterprises are broken, and the thoughts of my heart have changed the night for the day, and the light that approached for darkness."—All the purposes which Job had formed, however wise, pious, or benevolent, were, as he supposed, finally come to nothing, as his days were past. (*Notes*, Ps. 146:3, 4. Ec. 9:10.) And now the thoughts which possessed his heart turned the night into day, by preventing his rest. Yet when the light approached, it was turned into darkness by the gloom of his disquieted mind.—'My thoughts will not let me sleep in the night, nor enjoy pleasure in the day.' *Bp. Patrick*. (*Notes* 7:1—6, 13, 14.)

V. 13—16. Whenever Job thought of waiting, in hope of his sufferings being terminated, that thought was associated with the idea of lodging in the dark and silent grave. His

12 They 'change the night into day: the light is 'short because of darkness.

13 'If I wait, 'the grave is mine house: 'I have made my bed in the darkness.

14 I have 'said to 'corruption, Thou art my father: 'to the worm, Thou art my mother, and my sister.

15 And where is now 'my hope? as for my hope, who shall see it?

16 They shall go down to 'the bars of the pit, when our 'rest together is in the dust.

CHAPTER XVIII.

Bildad sharply reproves Job for presumption and impatience, 1—4. He enlarges on the miseries of the wicked, 5—21.

THEN answered 'Bildad the Shuhite, and said, 2 How 'long will it be ere ye make an end of words? 'mark, and afterwards we will speak.

3 Wherefore 'are ye counted as beasts, and reputed vile in your sight?

4 He 'teareth 'himself in his anger: 'shall the earth be forsaken for thee? and shall 'the rock be removed out of his place?

v 7:6. 9:25. 36. 1s. 35:10. x Ec. 9:10. 1s. 8:10. Lam. 3:37. Rom. 1:13. 2 Cor. 1:15—17. Jam. 4:13—15. || Heb. *possessions*. y 7:3, 4, 13, 14. 24:14—16. Deut. 28:67. ¶ Heb. *near*. z 14:14. 1s. 27:14. Lam. 3:25. 26. a See on 1. 10:21. Dent. 30:23. b Ps. 139:8. 1s. 57:2. * Heb. *cried, or, called*. c 21:32. 33. Ps. 16:10. 49:9. Acts 2:27—31. 13:34—37. 1 Cor. 15:42, 53, 54. d 19:23. 34:20. 1s. 14:11. s 4:5. 6:11. 13:15. 19:10. (13:13, 14. 33:18—28. 1s. 38:4—8. 143:7. 1s. 38:17. 18. Jon. 2:6. 3:17—19. Ec. 37:11. 2 Cor. 1:9. a 2:11. 8:1. 25:1. 42:7—9. b 2:3. 11:2. 13:5. 6. 16:2, 3. c 13:5. 6. 17:21. 23:1. Prov. 18:13. Jam. 1:9. d 12:7. 13:10. Ps. 73:22. Ec. 3:18. Rom. 12:10. e 2:2. 13:14. 16:9. Jon. 4:9. Mark 9:18. Luke 9:39. * Heb. *his soul*. f 40:8. Ec. 9:9. g 14:18. 1s. 54:10. Matt. 24:38.

disease, and his daily reflections, familiarized his mind to corruption and the worms; and he was induced to claim kindred with them, through the present loathsomeness of his disease; and to expect more relief from them, than from his friends and nearest relations.—He had indeed no hopes of temporal good; nor would they, who flattered him with these expectations, ever witness such a change in his circumstances. All his hopes would soon descend with him into the grave, when he and his friends also would rest together in the dust. (*Notes* 6:8—13, 15—23. 9:14—21.)

PRACTICAL OBSERVATIONS.

If constrained to dwell with mockers and revilers, we should endeavour to withdraw our attention from them by meditating on the blessed society in heaven; that our tempers may not be ruffled by "continuing in their provocation."—Through our divine Surety, the believer shall not only be justified from his sins against God, but from all the false accusations of man. To be so judiciously blinded, that the Lord hides the heart from understanding, forms a most dreadful case, and forebodes everlasting shame and misery; but this never befalls those who humbly trust and serve him; nor should we rashly conclude it to be the case of any, merely because they mistake in some things, which appear to us of great importance. The Lord abhors the flattery of the prosperous, and the contemning of the afflicted: we should therefore study godly simplicity, and candid compassion.—Vain is the praise of men: they extol a person one day, and insult him the next, they idolize and then execrate, perhaps without any other cause, than a change in a man's outward circumstances. Let us then be indifferent about human applause, and "seek the honour which cometh from God."—As we at this distance of time, may derive encouragement and instruction from the sufferings of Job, so may others from our lighter afflictions; and this may serve to reconcile us to them. Indeed, the upright believer will extract benefit from every event. The falls of those who once seemed to run well, will teach him humble watchfulness and jealous fear; and stir him up to guard against hypocrisy, and protest against hypocrites: the afflictions of the godly will teach him the nature of his warfare, and warn him to prepare for the conflict: and the heaviest affliction which is laid upon him will eventually tend to strengthen his faith, increase his patience, and encourage his hope, while he is walking in the ways of God, and doing his work.—We should always be open to conviction, and ready to retract our erroneous sentiments and unmerited censures; for this is a good proof of wisdom.—The purposes and thoughts of our hearts are soon broken off, by sickness or the prospect of death; and they often break our sleep, and darken our days with solicitude to no purpose. Let us then learn to renounce carnal hopes and anxieties, to execute immediately every wise and useful design, and "to cast all our care upon him that careth for us." Let us remember, how nearly our bodies are allied to corruption, the worm, and the dust; and seek for that lively hope which shall be accomplished, when the hope of the wicked will be put out in darkness; that when our bodies are confined in the grave, our souls may enjoy "the rest reserved for the people of God."

NOTES.—CHAP. XVIII. V. 2—4. Bildad had before given Job good advice and encouragement; (*Notes*, 8:4—7. 20—22.) but here he used nothing but rebukes, and presages of approaching ruin. He speaks, as if there were persons present, during the debate, some of whom favoured Job and

5 Yea, ^{the} light of the wicked shall be put out, and the ^{spark} of his fire shall not shine.

6 The light shall be dark in his tabernacle, and his candle shall be put out with him.

7 The ^{steps} of his strength shall be straitened, and his own counsel shall cast him down.

8 For ^{he} is cast into a net by his own feet, and he walketh upon a snare.

9 The ^{rein} shall take *him* by the heel, and ^{the} robber shall prevail against him.

10 The ^{snare} is ^{laid} for him in the ground, and a trap for him in the way.

11 ^{Terrors} shall make him afraid on every side, and shall ^{drive} him ^{to} his feet.

12 His strength shall be ^{hungerbitten}, and ^{destruction} shall be ready at his side.

13 It shall devour the ^{strength} of his skin: *even* the first-born of death shall devour his strength.

14 His ^{confidence} shall be rooted out of his

tabernacle, and it shall bring him to ^{the} king of terrors.

15 It shall ^{dwelt} in his tabernacle, ^{because} *it* is none of his: ^{brimstone} shall be scattered upon his habitation.

16 His ^{roots} shall be dried up beneath, and above ^{shall} his branch be cut off.

17 His ^{remembrance} shall perish from ^{the} earth, and he shall have no name in the street.

18 ^{He} shall be ^{driven} from light into darkness, and ^{chased} out of the world.

19 ^{He} shall ^{neither} have son nor nephew among his people, ^{nor} any remaining in his dwellings.

20 They that come after *him* shall be ^{astonied} at ^{his} day, as they that ^{went} before ^{were} afrighted.

21 Surely ^{such} *are* the dwellings of the wicked, and *this* is the place of *him that* ^{knoweth} not God

h 20:5. Prov. 4:19, 13:9, 20:20, 24:20. 1 Is. 50:11. * Or, lamp. 21:17. marg. Ps. 10:23. Rev. 18:22. 19:22, 22:56:16. Ps. 19:36. Prov. 4:12. k 3:13, 15, 2 Sam. 15:31, 17:14. Ps. 33:10. Hos. 10:6. 1 Cor. 3:19. 122:10. Esth. 3:9, 6:13, 7:5, 10. Ps. 9:13, 33:5. Prov. 5:22, 29:6. Ez. 32:3. 1 Tim. 3:7, 6:9. 2 Tim. 2:26. m Is. 8:14, 15. 15:17, 5:6. o Ps. 11:6. Ez. 12:13. Rom. 11:9. * Heb. *hid len*. p 6:4, 13:21. Ps. 73:19. Jer. 6:25, 20:3, 4, 46:5. 49:29. 2 Cor. 5:11. Rev. 6:15, 16. * Heb. *seater*. q Lev. 26:36. 2 Kings 7:6, 7. Ps. 33:5. Prov. 28:1. r 15:23, 24. 1 Sam. 2:3, 35. Ps. 34:10, 109:10. s Ps. 7:12-14. 1 Thes. 5:3, 2 Pet. 2:3. * Heb. *bars*. 17:16. Jon. 2:6. t Gen. 49:3. s Is. 14:30. Rev. 6:8. u 8:14, 11:20. Ps. 112:10. Prov. 10:28. Matt. 7:26, 27. x 24:17, 41:34. Ps. 35:4. Prov. 14:32. 1 Cor. 15:55. 56. Heb. 2:15. y 12:13. Zech. 5:4. z 24:18-21. 31:38, 39. Jer. 22:13. Hab.

2:6-11. a Gen. 19:24. Deut. 29:23. Ps. 11:6. Is. 34:9, 10. Rev. 19:20, 21:8 b 29:19. Is. 5:24. Hos. 9:16. Am. 2:9. Mal. 4:1. c 5:3, 4, 15:30. d 13:12, 16. 31:16, 53:4. Prov. 2:22, 10:7. * Heb. *They shall drive him*. 11:14. e 3:20, 10:22. Is. 8:21, 22. Job 1:1, 7:20. Prov. 11:32. Is. 17:13, 14. Dan. 4:3, 5:31. g 1:19. h 1:12, 13-16. Is. 109:11. Is. 14:21, 22. Jer. 27:30. h 20:26-28. Is. 5:8, 9. i Deut. 29:23, 24. 1 Kings 9:8. Jer. 18:16. k Ps. 73:13, 137:7. 141:25. Ob. 11-15. Luke 19:42, 44. * Or, *lived with him*. ** Heb. *hid hid on horror*. 2:13, 18. 19:13-19. 114-15. m 2:14. Ex. 5:2. Judg. 2:10. 1 Sam. 2:12. 1 Chr. 28:9. Ps. 79:6. Jer. 9:5, 10:23. Rom. 1:28. 1 Thes. 4:5, 2 Thes. 1:8. Tit. 1:16.

took his part, when he says, "How long will it be ere *ye* make an end of words?" (Note, 35:4-8.) He thought it long before his own time came to speak: and he calls upon Job, and all who were of his sentiments, to *mark* with attention, that they might understand, what was spoken by him and his friends.—It must be allowed, that Job had spoken contemptuously enough concerning the discourses of his friends, declaring that "God had hid their hearts from understanding," and that "he could not find one wise man among them;" for he had been too much moved by their unjust suspicions and erroneous principles. Bildad, however, seems to have been much more angry; as if Job had counted him and his friends senseless as beasts.—And because he had said, that he "took his flesh in his teeth," (Note, 13:13, 14,) alluding to his exquisite pain; Bildad ascribed it to his furious anger, which prompted him to do himself a mischief: and as he would not allow himself to be a wicked man, Bildad concluded that he wished to alter the fixed laws of God's righteous government, in order that he might be exempted from punishment.

V. 5-21. The remainder of this chapter is a rhetorical declamation on the miseries of the wicked. There is indeed a great deal of truth and animation in the description; but the application of it to Job was unjust and cruel. It does not contain a single proof of the doctrine maintained by Bildad, namely, that the wicked are uniformly exposed to peculiar calamity in this world; or one evidence of the wickedness of Job. For the former, Bildad appealed to facts which by no means would *be* him out; and the latter he thought undeniable from Job's remarkable calamities.—Yet if we include the state of retribution, as well as that of probation, we may deduce from this passage much useful instruction.—Job had said, that "his light was short because of darkness." (Note, 17:11, 12.) Yea, answered Bildad, it is always so with a notoriously wicked man. A glimmering of prosperity, and a spark of hope may be given him; but both shall soon go out, and his family will share his misery. (Notes, 5:3-5. 8:4-7, 11-19. 15:17-35.) His most vigorous efforts to escape destruction will be unavailing, and his craftiest projects will entangle him. He is like one who ventures on forbidden ground, where nets, and snares, and traps are placed, which he cannot escape wherever he sets his feet; or like a man in a dangerous road, where robbers meet and plunder him. In short he lives amidst alarms and terrors, and is always ready to flee as from an enemy; famine, penury, or other calamities speedily befall him; afflictions, as it were, greedily devour him; diseases prey upon his strength and comeliness; and some one more dire than the rest, like "the first-born of death," fastens upon him and cannot be removed. Thus all his confidences fail him; and death, as "the king of" all the "terrors" which have assailed him, stares him in the face, and affrights him with the near prospect of approaching misery. Nay, destruction takes up his abode in his tabernacles: divine judgments, like the fire and brimstone which destroyed Sodom, desolate his family, and leave neither root nor branch; his memory is either lost or disgraced; he is driven into darkness and chased out of the world, as not fit to live or willing to die; (Note, Prov. 14:32.) and he leaves no descendant, son, or grandson, behind him; so that all who witness his doom are terrified, and all that hear of it will be astonished. Surely, concluded Bildad, this is the doom of those who are more wicked than other men.—No doubt, he meant this application for Job; as the whole description is full of evident references to his varied calamities and his desponding com-

plaints. (Marg. Ref.)—But how different was the event of his troubles, and the sentiments of posterity respecting him, from what Bildad supposed they would be!

PRACTICAL OBSERVATIONS.

The eagerness and asperity, even of good men, when heated in controversy, are often very indecent. They are slow to hear, swift to speak, and swift to wrath; (Note, Jam. 1:19-21.) and ready to give affronts, but unable to bear them: sometimes they are led even to boast and revile, as well as to misunderstand and misinterpret each other; to overlook all the wise and pious sentiments of their opponents; and to make the worst of every apparent error, or sally of passion. We all perceive the folly of such violence in others, and many are afterwards ashamed of it in themselves; but few are able to avoid it at the time. It is therefore generally our wisdom, especially if our spirits be eager to shun controversy; and it is always our duty to watch and pray against pride; for if we duly considered how mean, guilty, polluted, and ignorant we really are, we should not be so much offended, even if we were "counted as stupid as beasts," and reputed vile in the sight of all others.—Violent anger torments those who indulge it: and, however we may fret and repine, we might as easily remove the rocks, as disannul the immovable purposes of God, or alter the measures of his wise and righteous government; so that our wisdom and duty consist in seeking grace from him, to enable us to submit, and to deduce profit from all his appointments.—It is common for angry disputants to rank their opponents among the enemies of God; to draw perverse conclusions from important truths; and to confound their own opinions, which are often erroneous, with the unerring testimonies of Scripture.—In this world there is no exact external discrimination betwixt the righteous and the wicked. Yet even on earth, which is as *the wicked man's heaven*, he meets with continual anxiety, terror, and vexation; with pain and sickness; with bitter disappointments to his pride, avarice, or ambition; and with galling affronts and injuries: he experiences stings of conscience, and the dread of the wrath of God; and death is to him emphatically "the king of terrors," which threatens to tear him from all he loves, and plunge him into all he fears. These things often extort the doleful groan: though at other times he smothers his anguish in his breast, conceals it with a smile, or drowns it in hypocritical mirth, and sensual indulgence. He is continually losing his comforts, or his relish for them; and he has no calm confidence in God, no "joy in the Holy Ghost," no lively hope, no communion with a heavenly Father, to countervail the loss. Yet he cleaves to the world, as *his best, his all*; and is chased out of it sorely against his will: whilst God seems to frown, and conscience forbodes that he is about to be driven from light into eternal darkness and despair. Whether he believe it, or not, "surely such will be the dwellings of the wicked:" and this the place of him that knoweth not God." Thus "his light shall be put out, and the spark of his fire shall not shine." (Note, Prov. 4:18, 19.) Nor will it signify to him, whether his memory be honoured, and his family flourish; or whether the one be buried in oblivion or covered with infamy, whilst the other is clean rooted out.—But they who partake of the salvation which is in Christ Jesus, are happy in the midst of their tribulations: they have hope and comfort; peace of conscience and a submissive will are their privilege; death is no longer to them "the king of terrors;" nor will they be chased out of the world, or driven from light into darkness. On the contrary, death will remove them to the land of perfect knowledge, purity, and feli-

CHAPTER XIX.

His complaints of the persecuting cruelty, with which his friends distressed him; and shows the greatness and variety of his sufferings, 1-22. He entreats their pity, 21, 22. He professes his faith in a divine Redeemer and a future resurrection, 23-27. He warns his friends not to persecute him, 28, 29.

THEN Job answered and said,
 2 How long will ye vex my soul, and break me in pieces with words?

3 These ten times have ye reproached me: ye are not ashamed that ye make yourselves strange to me.

4 And be it indeed that I have erred, ^{mine} error remaineth with myself.

5 If indeed ye will magnify yourselves against me, and plead against me my reproach:

6 Know now that God hath overthrown me, and hath compassed me with his net.

7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment.

8 He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

9 He hath stripped me of my glory, and taken the crown from my head.

10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.

11 He hath also kindled his wrath against me, and he hath counted me unto him as one of his enemies.

12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.

13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

14 My kinsfolk have failed, and my familiar friends have forgotten me.

15 They that dwell in mine house, and my maids, recount me for a stranger: I am an alien in their sight.

16 I called my servant and he gave me no answer; I entreated him with my mouth.

17 My breath is strange to my wife, though I entreated for the children's sake of mine own body.

18 Yea, young children despised me; I arose, and they spake against me.

19 All my inward friends abhorred me: and they whom I loved are turned against me.

20 My bone cleaveth to my skin, and to my flesh, and I am escaped with the skin of my teeth.

21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.

22 Why do ye persecute me as God, and are not satisfied with my flesh? [Practical Observations.]

23 ¶ Oh, that my words were now written! oh, that they were printed in a book!

24 That they were graven with an iron pen and lead, in the rock for ever!

25 For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:

26 And though after my skin worms destroy this body, yet in my flesh shall I see God:

27 Whom I shall see for myself, and mine eyes

a 8:2, 18:2. Ps. 13:1. Rev. 6:10. b 27:2. Judg. 16:16. Ps. 6:2, 3. 42:10. 2 Pet. 2:7, 8. c Ps. 55:21, 59:7, 64:3. Prov. 12:18. Jam. 3:6-8. d Gen. 31:7. Lev. 25:28. Num. 1:22. Neh. 4:12. Dan. 1:20. e 6:6-11, 5:9, 4, 3:4-6, 11:3, 14, 15:4-6, 11:12, 15:4, &c. * Or, *harden yourselves against me.* f 17. Gen. 42:7. g 6:2. h 11:3-5. h 2 Sam. 24:17. Prov. 9:12. Ez. 18:4. 2 Cor. 5:10. Gal. 6:5. i Ps. 31:23, 38:16, 41:11, 55:12. Mic. 7:8. Zeph. 2:10. Zech. 12:7. k 1 Sam. 16:5. Num. 1:1. l 4:1. Luke 1:25, 13:2-4. John 9:2, 34. 17:20, 16:11-14. Ps. 41:9-11, 66:10-12. m 18:3-10. Lam. 1:12, 13. Ez. 12:13, 32:3. Hos. 7:12. n 10:3, 15-17, 16:17, 21:27. Ps. 22:2. Jer. 20:9. Lam. 3:8. Hab. 1:2, 3. Or, *violence.* o 9:32, 13:15-23, 16:21, 23:3-7, 31:35, 36, 34:1, 40:8. p 3:23. Ps. 88:3. Lam. 3:7, 9. Hos. 2:6. q Josh. 24:7. Prov. 4:19. Is. 50:10. Jer. 13:16, 23:12. Job 8:12. r 23:7, 14:20, 21, 30:1. Ps. 4:16, 17, 89:44. Is. 61:5. Hos. 9:11, 12. s 1:13-19, 2:7. Ps. 38:13-18. 2 Cor. 4:8, 9. t 17:11. Ps. 102:11. u 6:11, 8:13-18, 17:15, 24:20. Ps. 37:35, 36. x Deut. 32:2. Ps. 39:46, 90:7. y 13:24, 16:9, 33:10. Lam. 2:5. z 16:11. Is. 10:5, 6, 51:23. a 30:12. b Ps. 31:11.

38:11, 69:9, 20, 88:8, 13. Matt. 26:56. 2 Tim. 4:16. c 6:21-23. d Prov. 18:24. Mic. 7:5, 6. Matt. 10:21. e 2 Sam. 16:23. Ps. 55:12-14. Jer. 20:10. John 13:18. f 16-19. g 31:31, 32. Ps. 123:3, 4. h 1:15, 16, 17, 19. i 2:9, 10, 17, 1. j Heb. belly. j 30:1, 12. 2 Kings 2:23. Is. 3:5. k Or, *the wicked.* l Heb. *the men of my gear.* Ps. 41:9, 55:12-14, 20. k 6:14, 15. Ps. 102:4, 5. Luke 22:48. l 38:30. 39:19-22. Ps. 22:14-17, 32:3, 4, 38:3, 102:3, 5. Lam. 4:8. m 2:4-6. 7:5. Lam. 3:4, 5:10. n 6:14. Rom. 12:15. 1 Cor. 12:26. Heb. 13:3. o 1:11, 2:5, 10, 6:4. Ps. 38:2. p 10:16, 16:13, 14. Ps. 69:26. q 2:5, 31:31. Is. 51:23. Mic. 3:3. r Heb. *When will give.* s 31:35. Is. 8:1, 30:8. s Ex. 28:11, 12, 21. 29:16. Deut. 27:2, 3. Jer. 17:1. t 1:33, 23:34. Ps. 19:14. Is. 64:5, 59:20, 21. Eph. 1:7. u Gen. 31:13, 18. Job 5:22-29. Jude 14, 15. ¶ Or, *After I shall awake, though this body be destroyed, yet out of my flesh shall I see God.* Ps. 17:15. x Ps. 16:9, 11. Matt. 5:8. 1 Cor. 13:12. Phil. 3:21. 1 John 3:2. Rev. 1:7. y Num. 24:17. Is. 26:10.

city; they "shall be had in everlasting remembrance," and they may depart hence with the hope, that their posterity also shall be blessed.—Bear up, then, ye suffering believers: ye shall for a little time have sorrow, but your Beloved "will see you again, and your heart shall rejoice, and your joy no man taketh from you" (Note, Job 16:16-22.)

NOTES.—CHAP. XIX. V. 2-4. Bildad had begun both his answers to Job with, "How long?" (8:2, 18:2.) But Job thought that he had more occasion to complain of the incessant accusations of his friends, than they of his persevering self-defence. Their harsh words vexed his soul, and even broke him in pieces, destroying all his courage and confidence. They had reproached him ten times: a definite for an indefinite number. (Marg. Ref. d.) They ought to be ashamed, thus to treat their friend as a stranger or an enemy: if indeed he were mistaken, his error chiefly hurt himself; and if he were guilty, he must bear the punishment; nay, he actually was severely suffering for his sins, and was rather an object of compassion than of severity.

V. 5-22. In these verses Job most pathetically expostulated with his friends, about their unkindness. If they determined to magnify themselves against him, by assuming the authority of judges, they ought, at least, to consider how great his miseries were, that they might be aware what cause he had to complain, and how little reason there was to add to his suffering; and that God himself was contending with him, and had overthrown him, and so entangled him in inextricable difficulties, that he could not escape. He was plundered of his substance, and as injuriously robbed of his good name; and he could not prevail to obtain a hearing of his cause, or any answer to his prayer. His path was obstructed by impassable difficulties, and covered with impenetrable darkness, so that he knew not where he was, or what to do. (Notes, Lam. 3:2-20.) He had been stripped of his honour and authority; his possessions, family, and every hope of temporal comfort, were destroyed, like a tree which is plucked up by the roots; and he had such an inward sense of God's indignation, that he was, in his own apprehensions, counted as one of his enemies. In short, the judgments of God, like armies of hostile invaders, were evidently come to besiege his tabernacle; and his friends, relations, and acquaintance, notwithstanding their attachment and obligations to him in his prosperity, were now estranged from him, and seemed scarcely to remember his name. His few remaining servants would neither obey his authority, regard his entreaties, nor afford him any relief; but kept at a distance, as disgusted with his appearance, or as despising

his abject condition. Nay, his wife, forgetful of conjugal affection and duty, would not come near him in his extremity; though he entreated her sympathy and assistance, for the sake of their children, the pledges of their former love, and the occasion of their present common sorrow! Even the children of his neighbours watched his words and actions, in order to deride him; and his inward friends, to whom he had intrusted his secret thoughts, and whom he had loved for their supposed piety, were become his enemies, and abhorred him. At the same time his disease had reduced him to a mere skeleton; even his very skin was consumed, so that nothing was reserved to him entire, but his gums and his teeth.—In this wretched case he pathetically implored the compassion of his friends: God had touched him in every tender part; they needed not add their persecuting reproaches to his awful judgments, as if vested with the Lord's prerogative, and acting by his authority; and they ought, surely, to be satisfied with his outward sufferings, without wounding his spirit, or bereaving him of his hope in God.

V. 23-27. The Spirit of God seems, at this time, to have powerfully operated on the mind of Job. The gloom and tempest of his soul were dispersed; and he afterwards discoursed with more serenity and resignation. At some times he had appeared ready to despair: but here he "witnessed a good confession," declared the soundness of his faith and the assurance of his hope, and seemed to emerge from his temptations, in the extremity of his afflictions, even as the expiring Jesus, when the depth of his inward sufferings was over, exclaimed, "It is finished," and, "Father, into thy hands I commend my spirit" (Notes, 6:8-13. 9:14-21. 10:18-22. Matt. 26:36-39. 27:50.)—Job began by solemnly wishing that what he was about to utter, (for of that he seems to speak, rather than of the protestations of his integrity,) might be recorded in the most public and indelible manner, "in a book," or "with an iron pen and lead, or upon a rock for ever," according to the several methods then in use of registering remarkable transactions; and in this God granted, nay exceeded his desires; for, being written in the sacred scriptures, his words will continue to the end of time, and be made useful to multitudes in all ages and nations. "I know," says he, "that my Redeemer liveth." The word translated "Redeemer," signifies a kinsman, or near relation, to whom the redemption of captives, or of alienated estates, belonged by custom, even before the giving of the law. (Notes, Lev. 25:25-28. Ruth 4:1-8.) The promised Seed of the woman, who was to assume the nature of man, and be his Redeemer was evidently intended. Job was assured that this Redeemer

shall behold, and not another; *though* my reins be consumed within me.

28 But ye should say, *Why* persecute we him? seeing *the root of the matter* is found in me.

29 Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, *that* ye may know *there is* a judgment.

CHAPTER XX.

Zophar, with eagerness and warmth, enlarges on the certain ruin and manifold calamities of the wicked, 1—29.

THEN answered *Zophar* the Naamathite, and said,

2 Therefore do *my* thoughts cause me to answer, and for *this* I make haste.

3 I have heard *the* check of my reproach, and

* Heb. *a stranger*. † Or, *my reins within me are consumed with earnest desire* [for that day.] Ps. 119:81. Phil. 1:23. ‡ Heb. *in my bosom*. z 24. 1a. 69:26. § Or, *and what root of matter is found in me?* 1 Kings 14:13. b 13:7—11. Rom. 13:1—4. c 3a. 32:11. 32. 11:9. Matt. 7:1, 2. Jam. 4:11, 12. e 2:11. 11:1. 42:9. f 3a. 4:2. 13:19. 32:13—20. 1a. 39:2, 3. Jer. 20:9. Rom. 10:2. c Ps. 31:22. 116:11. Prov. 14:29. 29:20. Ec. 7:9. Mark 6:25. Jam. 1:19. * Heb. *my haste is in me*. d 19:29. e 2. 27:11. 33:3. Ps. 49:3. 78:2—5. f 8:8, 9. 15:10.

of sinners, who ransoms and restores to them their forfeited inheritance, was his Redeemer; he was conscious that he embraced the promise of his coming, and expected salvation through him. He had no doubt that he was even at that time a *living Redeemer*; which accords to the words of Jesus, “Before Abraham was, I AM.” He believed also that “he would stand at the latter day upon the earth” that “in the fulness of time,” he would appear as “the Seed of the woman, to bruise the serpent’s head,” while his “own heel would be crushed;” that after his resurrection he would stand up as the “First-fruits of them that sleep” in the dust of the earth; and that, at the last day, he would appear as the Judge of the world, to raise the dead, to destroy this earth, and to complete the redemption of his people.—As to Job himself, though after his skin, which was almost destroyed, his body would be consumed by putrefaction; yet he should be raised again from the dead, and behold his God and Saviour. Him he should certainly behold “for himself,” as his Portion and Felicity; not only as the Object of mental contemplation, but with his own eyes, in his own body raised from the dead, and not in another. All this he firmly believed and assuredly hoped for, though at present his reins or vitals were consumed within him by disease, and he despaired of recovery in this world.—Other interpretations have been given of this extraordinary testimony; but none that will bear comparison with this most obvious explanation of the original.—The old translation of two verses is very literal, and worthy of notice: “For I am sure that my Redeemer liveth, and he shall stand at last upon the earth: and though after my skin, worms shall destroy this body: yet shall I see God in my flesh.” The last clause indeed may either refer to the Redeemer’s incarnation, or to his own future resurrection, or to both.

In my flesh shall I see God. (26.) כִּשְׂפֵי אִמִּי אֵיךְ.—The construction of כִּשְׂפֵי with the prep. *in* appears to militate against the opinion, that Job expressed his expectation of seeing God in human nature. He says, “From my flesh, &c.” That is, “My soul, residing again in my body, shall ‘out of it, behold God.’ And he then mentions the eyes, which are, as it were, the windows of the body, and through which the soul views objects.

V. 28, 29. After this confident declaration of his faith and hope, Job again warned his friends no longer to persecute him; as Job had sufficient evidence, that the root of divine faith and grace was planted in his heart, whence all true godliness springs: that on a careful examination, it would be found that the doctrine which he maintained sprang from the root of truth; and that this would appear to their confusion, at the coming of the Judge.” So that it would be dangerous “or them to treat him as a hypocrite, or an infidel: for God in anger might visit them with some terrible calamity; and teach them by painful experience, that there is a judgment appointed, when he will avenge his servants on their enemies and calumniators.

PRACTICAL OBSERVATIONS.

V. 1—22. *Practical language*, from professed friends, greatly adds to the weight of outward afflictions, and destroys the inward support and comfort of the soul. They ought therefore to be ashamed, who treat with unkindness, or load with reproach, those who have a right to expect comfort and assistance from them. Yet, if our friends, “magnify themselves against us,” and, as unjust and unauthorized judges, condemn us as hypocrites; it is best neither to lay the matter to heart, nor to keep an account of their slanders or revilings, lest we should be tempted to harbour resentment, or to watch our opportunity of retaliation. Rather let us “look to him, who endured the contradiction of sinners against himself,” and who was treated with far more unmerited and ungrateful insult and cruelty, than even Job was, or we can be.—But it is very distressing to one who loves God, and who has long sought happiness in the light of his countenance, to be at the same time under his severe rebukes, to experience the hiding of his face, and the sense of his displeasure, and be tempted to conclude that he is counted as one of his enemies; to be

the spirit of my understanding causeth me to an answer.

4 Knowest thou not this of old, since man was placed upon earth,

5 That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment?

6 Though his excellency mount up to the heavens, and his head reach unto the clouds;

7 Yet he shall perish for ever like his own dung: they which have seen him shall say, Where is he?

8 He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.

9 The eye also which saw him shall see him

bereaved at once of outward honour, prosperity, and comfort, and of inward consolations; to have every prospect clouded with the appearance of future miseries, and the soul disquieted with grievous temptations and horrors. Yet, if in addition to all this, the character be loaded with infamy, and every friend and relative be estranged and set against the sufferer; if those diseases or afflictions, which should command sympathy and relief, only excite disgust and abhorrence, and encourage the insults of the vilest of mankind,—if this, and more, should come upon any man at once, it would only render him more comfortable to the Saviour, and not in the least weaken the proof of his being a child of God, and an heir of eternal glory. Nor should we be over-confident that this will not be our case. Should it please the Lord to prove us with complicated afflictions, we know not how soon many of our friends, and even nearest relations, might forget every tie of nature, affection, and gratitude; how much our case and character might be mistaken by our most intimate religious companions; how far we might become “a reproach to the foolish,” and to the meanest of our dependants and inferiors; or how fruitless it might be, to call upon any of them to pity or to help us, when “the hand of God had touched us;” and every one might act, as if, not satisfied with our outward trials, he was intent only on increasing our inward disquietude.—We ought then to be thankful for present exemptions, learn to sympathize with others in distress, and prepare for the worst that can befall us.

V. 23—29. No true believer will, in any possible case, be left entirely comfortless. (Note, John 14:18—20.) “There is a Friend, who loveth at all times, and a Brother, who is born for adversity.” The long-expected Redeemer once “stood upon the earth” in human nature, as our Surety, to ransom our souls by his precious blood; we are assured, that in heaven “he ever liveth to make intercession for us;” and at the last day he will again appear; in glory, to raise the dead and to judge the world. At that solemn period all his enemies shall weep and wail because of him; but his people, raised up incorruptible, immortal, and glorious, shall see him as their God and Saviour, *for themselves*, in their own persons, and for their complete felicity; being made like him, and admitted to be for ever with him. Let us then give diligence, that we may be assured he is *our* Redeemer; and that we shall be “numbered with his saints in glory everlasting.” In the prospect of this happy consummation, let us solace our minds under the pressure of sickness or poverty, the unkindness of friends and relatives, and in the prospect of death and the grave: for “though after our skin worms destroy this body, yet in our flesh shall we see God.” These faithful sayings are most durably and legibly written in the sacred Scriptures: may they be engraven by the Holy Spirit upon the tablets of our hearts; that our assured faith and hope may unite with love and gratitude, to produce devoted obedience and patient submission to the Lord. This “root of the matter” being found in us, no slander or persecution can hurt us; and though for a time we may be discomfited, we shall again recover our calm, and wait for him to plead our cause, and judge between us and our accusers.—But, on the other hand, let us be careful not to censure those who profess faith, hope, and love to our common Redeemer, and appear to have this “root of the matter in them;” though they differ in many things from us, and are not without infirmities. Satan has peculiarly triumphed in exciting Christians thus to persecute each other: and when believers put their hands to this work, they may as certainly expect severe chastisements in this world, as unbelieving and impenitent persecutors will experience the severity of God’s vengeance upon them, in the world to come. For our Redeemer liveth, not only to save the souls of his people, but to enter into judgment with all their enemies.

NOTES.—CHAP. XX. V. 1—3. Zophar seems to have interrupted Job’s discourse; and, not taking the least notice of the excellent things contained in it, he hastily answered to the concluding warning. He was full of thoughts upon the subject, which were, in his opinion, so pertinent, that he

no more; neither shall his place any more behold him.

10 His children shall seek to please the poor, and his hands shall restore their goods.

11 His bones are full of the sin of his youth, which shall lie down with him in the dust.

12 Though wickedness be sweet in his mouth, though he hide it under his tongue;

13 Though he spare it, and forsake it not, but keep it still within his mouth:

14 Yet his meat in his bowels is turned, it is the gall of asps within him.

15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

16 He shall suck the poison of asps: the viper's tongue shall slay him.

17 He shall not see the rivers, the floods, the brooks of honey and butter.

18 That which he laboured for shall he restore, and shall not swallow it down: according to his substance shall the restitution be, and he shall not rejoice therein.

19 Because the hath oppressed and hath forsaken the poor; because he hath violently taken away a house which he buildeth not;

20 Surely he shall not feel quietness in his belly, he shall not save of that which he desired.

21 There shall none of his meat be left; therefore shall no man look for his goods.

22 In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him.

23 When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.

24 He shall flee from the iron weapon, and the bow of steel shall strike him through.

25 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors are upon him.

26 All darkness shall be hid in his secret places: a fire not blown shall consume him, it shall go ill with him that is left in his tabernacle.

27 The heaven shall reveal his iniquity; and the earth shall rise up against him.

28 The increase of his house shall depart, and his goods shall flow away in the day of his wrath.

29 This is the portion of a wicked man from God, and the heritage appointed unto him by God.

* Or, The poor shall oppress his children. Prov. 28:3, c. Pa. 109:10, p 18. Ex. 12:36, 22:13, 2 Sam. 12:6, Prov. 6:31, Luke 18:8, q 13:26, 19:20, Pa. 26:7, Prov. 5:11—13, 22:1, 32:27, r 21:26, Prov. 14:32, Ez. 24:13, John 8:21, 24, Acta 1:25, s 15:16, Gen. 3:6, Prov. 9:17, 18, 20:17, Ez. 11:9, c. Pa. 10:7, 109:17, 18, u Matt. 5:29, 30, Mark 9:43—49, Rom. 8:13, i Heb. in the midst of his palate, v 2 Sam. 11:2—5, 12:10, 11, Pa. 32:3, 4, 39:1—8, 51:5, 9, Prov. 1:31, 23:20, 21:29—35, Jer. 2:19, Mal. 2:2, x 16: Deut. 32:4, Rom. 13:3, y Prov. 23:8, Matt. 27:3, 4, 21: s 6, Matt. 3:7, Acta 3:6—8, u Num. 14:23, 2 Kings 7:2, Jer. 17:6—8, Luke 12:1, b Pa. 36:8, 9, Ez. 41:17, Rev. 22:1, † Or, streaming brooks. Deut. 32:14, 2 Sam. 17:39, Pa. 31:16, Ez. 7:15, 23, d See on 10:15, e 6, Ps. 112:1, 112, f 1, 3, 11, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

3:34, h 18:15, 24:2, 1 Kings 21:19, 1s. 5:7, 8, Mic. 2:2, 9, 1 Ec. 5:13, 14, 1s. 5:7, 20, 21, i Heb. know, Or, be none left for his meat, 18:19, k Jer. 17:11, Luke 16:24, 25, 15:29, 16:7, Pa. 39:5, Ez. 2:18—20, Rev. 13:7, m 1:15, 17, 16:11, 2 Kings 14:2, 1s. 10:6, †† Or, trouble me, 3:17, n Num. 11:33, Pa. 78:30, 31, Mal. 2:2, Luke 12:17—20, o Gen. 19:24, Ez. 9:23, Pa. 11:6, 1s. 21:4, p 1 Kings 20:30, 21:18, Jer. 48:43, 44, Am. 5:19, 9:1—3, q 2 Sam. 22:35, r Prov. 7:23, s 16:13, Deut. 32:41, 2 Sam. 18:14, Pa. 7:12, 13, t 6:4, 15:21, 15:11, 27:30, Pa. 72:19, 88:15, Jer. 20:3, 4, 2 Cor. 5:11, u 10:5, 6, 1s. 8:22, Matt. 8:12, Jude 13, v Pa. 21:9, 120:4, 1s. 3:33, Matt. 3:12, x 18:19, Pa. 109:15—15, 1s. 14:20—22, y Pa. 44:20, 1 Jer. 29:23, Mal. 3:5, Luke 12:2, 3, Rom. 2:16, 1 Cor. 4:5, 2:16, 18, 18:18, 1s. 25:21, a 10:18—22, 5:5, 27:14—19, 2 Kings 20:17, Rev. 18:17, b Prov. 11:4, Zeph. 1:18, Matt. 16:26, Jam. 5:1—3, c 18:21, 27:13, 31, 3, Deut. 32:20—28, Pa. 11:5, 6, Matt. 24:51, †† Heb. of his decree from God, 1am. 3:38.

thought himself warranted in thus hastily interposing. He considered the check which Job had given to the censures of his friends as a reproach; and he thought that his own answer would be the result of sound reason, "the spirit of his understanding;" yet he spoke with great severity and harshness.—The abrupt beginning of this speech of Zophar shows that he was in a passion, which, though he pretends to bridle it, would not let him calmly consider the protestations which Job made of his innocence.—But he goes on in the old commonplace way of the certain downfall of the wicked, be they never so powerful and well supported; which he illustrates indeed in an excellent fashion, with great variety of figures, and remarks on histories as old as the world.—All the flaw in his discourse was this, (which was common to him with the rest,) that he imagined God never varied from his method; and therefore Job, without doubt, was a very bad man; though it did not appear he was so, any other way, but by his infelicity. Bp. Patrick. (Notes, 5:3—5:25—27, 8:1—3, 20—22, 9:22—24.)

V. 4—9. Zophar here asserted the same general truths, and fell into the same mistakes, as his friends before had done. He confounded this state of trial with the future state of retribution; he supposed that the dispensations of Providence were conducted by one invariable rule, according to the characters of men; and he misapplied his doctrine to Job, as if it evinced him to be a hypocrite.—He inquired, as in astonishment, whether Job did not know, what all reflecting men from the beginning of the world had observed, that "the triumphing of the wicked is short," and the joy of the hypocrite momentary. He might attain eminence in authority, wealth, and reputation; he might be so exalted, as to seem out of the reach of enemies and earthly vicissitudes; but he would be soon ruined, with contempt and abhorrence. Men would wonder what was become of him; he would vanish as a dream, and there would be a full end of him and of his prosperity. (Note, 15:1—13.)

V. 10—29. In these verses, Zophar expatiated on the variety of miseries which awaited the wicked man, whether profane or hypocritical. His indignant and distressed children would court the favour of the poor, either for a morsel of bread, or to disarm their revenge for the injuries which they had endured. External compulsion or inward remorse would constrain him to restore their property. The licentiousness of his youth would expose him to dreadful diseases in his old age, and bring him down to the grave. The wickedness which he delighted in, concealed, spared, and would not forsake, but reserved as a sweet morsel to eat secretly would create in him such inward horror, such dreadful diseases, and such dire miseries, that it would be like the venom of the asp, or as if he had been bitten by the viper. He would be disappointed of all his expected pleasure and ease; and, along with his ill-gotten wealth, he would be deprived of all which he had laboured for, as a punishment of his injustice and oppression. He would have no comfort of his riches, while they

remained; and he would be stripped of all, (as Job had been,) and have nothing for any one to covet. This would come upon him suddenly, in the height of his prosperity, by a combination of wicked men, as it had on Job. Nay, just when he would be ready to say, "Soul take thine ease, eat, drink, and be merry;" God himself would pour the fury of his wrath upon him. (Notes, Num. 11:31—34, Luke 12:15—21.) There would be no escaping from the weapons of divine indignation; his inward terrors would equal his outward calamities, so that every kind of misery would be laid up in store against him. "A fire not blown should consume him." He should be destroyed, as by a slow fire, a fire not rendered intense by blowing; but greatly aggravating and prolonging his miseries by its tardy but irresistible progress: for the judgments of God, without the intervention of men, would desolate his family. If his wickedness were before masked with hypocrisy, it should thus be brought to light. Persons of all descriptions would unite against him, and all which he had possessed would be totally dissipated. For this was uniformly "the portion of a wicked man from God," and his appointed heritage.—The reference in all this is manifest, not only to Job's calamities, but also to his complaints. His outward losses and inward anguish; the triumphs of his enemies, and the unkindness of his friends and relatives, are evidently hinted at. Says Zophar, "This is the heritage of a wicked man," and therefore doubtless thou art one. (Notes, 1—3:18—21.)

PRACTICAL OBSERVATIONS.

They are frequently the most forward to dispute, who are most evidently in the wrong. We are pleased with our own thoughts as with our own children; and fancy that others will equally admire them. Thus we are led to make indecent haste to speak, lest we should lose the credit and gratification of our pertinent observations; and lest others should lose the benefit of them. In this eagerness we consider each "check" as a reproach, and every effusion of passion is esteemed a demonstration. But others generally judge very differently: nay, we ourselves can seldom reflect afterwards on such debates without shame and remorse. It is very difficult for men of warm passions entirely to repress this unbecoming propensity; but watchfulness and prayer will do great things, in a course of time; and we may profit by observing our own and others' errors, and by the rebukes and corrections of our heavenly Father.—We must not limit the dispensations of God by our rules; nor censure others out of fondness for our own notions. But though the wicked do often prosper, even to the end of life: yet it is a decided matter among all wise men from the beginning hitherto, that "the triumphing of the wicked," and "the joy of the hypocrite," are transient and fleeting; and that they shall shortly perish disgracefully and for ever. Some kinds of wickedness generally ruin men's constitutions, if they are not cut off before they entail pain and disease on their old age, which carries them down to the grave; and the pleasures and gains of sin, like drinking sweet poison, or like the lulling venom of the asp, continue in re-

CHAPTER XXI.

Job enters a patient hearing, because of his singular calamities, 1-8. He shows that he is not contented with his present state, as he is said in presumption, 7-16.

Y. t. that they at length fall into destruction, 17-22. And that the dealings of God with them in life and death are greatly varied, as their judgment is deferred to the day of wrath, 23-34.

BUT Job answered and said,
2 ^aHear diligently my speech, and ^blet this be your consolations.

3 Suffer me ^cthat I may speak; and after that I have spoken, ^dmock on.

4 As for me, ^eis not my complaint to man? and ^fif ^git were so, why should not my spirit be troubled?

5 ^hMark me, and ⁱbe astonished, and ^jblay your hand upon your mouth.

6 Even ^kwhen I remember, I am afraid, and trembling taketh hold on my flesh.

7 ^lWherefore do the wicked live, become old, yea, are ^mmighty in power?

8 Their ⁿseed is established in their sight with them, and their offspring before their eyes.

9 Their houses are ^osafe from fear, neither is ^pthe rod of God upon them.

10 Their bull gendereth and faileth not: ^qtheir cow calveth, and casteth not her calf.

11 They ^rsend forth their little ones like a flock, and their children dance.

12 They ^stake the timbrel and harp, and rejoice at the sound of the organ.

13 They ^tspend their days in ^uwealth, and in a moment go down to the grave.

13:34, 18:2, 33:1, 31-33, 34:2, Judg. 9:7, Is. 55:2, Heb. 2:1, b 15:11, 16:2, c 13:13, 31-33, d 12:4, 5, 13:9, 16:10, 20, 17:2, e 7:11-21, 10:1, 2, 1 Sam. 1:16, Ps. 22:1-3, 77:3-9, 102:12, 142:2, 3, Matt. 26:38, 39, 12 Kings 6:25, 27, 12:11, f Heb. shortened, Ec. 6:9, marg., g Heb. Look unto me, h 2:12, 17:5, 19:21, i 12:9, 40:4, Job. 15:19, Ps. 39:9, Prov. 30:32, Am. 5:13, Mic. 7:16, Rom. 11:33, 1 Ps. 77:3, 88:15, 119:120, Lam. 3:19, 20, Hab. 3:16, k 12:6, Ps. 17:10, 73:12-12, Jer. 12:1-3, Hab. 1:15, 16, 1 Ps. 37:35, Dan. 4:17, Rev. 13:2-7, 17:2-4, m 5:3-4, 18:19, 20:10, 28, Prov. 17:6, n Heb. peace from fear, 15:21, 18:11, Ps. 75:19, Is. 57:19-21, o 9:34, Ps. 73:5, p Ec. 2:23, 28, Dent. 7:13, 14, 29:11, Ps. 14:1-14, Ec. 9:1-12, Luke 12:16-21, 16:19, q Ps. 107:41, 127:3-5, r Gen. 4:21, 31:27, Is. 5:12, 22:13, Am. 6:4-6, s 36:11, Ps. 73:4, Matt. 24:38, 39, Luke 12:19, 20, 27:28, s Or, mi/h, s 22:17, Ps. 104:11, Luke 8:28, 37, John 15:23, 24, Rom. 8:7, t Prov. 1:7, 22:29, John 3:19, 20, 8:45-47, Rom. 1:28, t 2:9, 3:10-12, 2 Tim. 4:3-4, u Ec. 5:2, Ps. 12:4, Prov. 30:9, Hos. 13:6, x 34:9, 35:3, Is. 30:11, Mal. 1:13, 14, y Is. 45:19, Matt. 7:7, Job. 16:24, z 1:21, 12:9, 10, Is. 49:6, 7, 52:5-7, Ec. 8:8, Luke 16:2, 25, s 22:18,

morse, in anguish and in ruin. A curse from God often corrodes the oppressor's abundance: he hath no enjoyment of it, and suffers none of those connected with him to have any ease or pleasure; and very often it is torn from him in an awful and sudden manner. "There is no peace, saith my God, for the wicked." (*Notes, Is. 48:20-22, 57:20, 21.*)—But what are all weapons of iron and steel; yea, what is darkness or consuming fire, compared with the eternal vengeance of the Almighty, which is the heritage appointed unto the wicked in the world to come? There the hypocrite shall be detected and have his portion with the unbelievers; whilst heaven and earth shall rise up against him: for "indignation and wrath, tribulation and anguish, are reserved for every soul of man, who" impudently "doeth evil; but glory, honour, and peace, to every one" who proveth himself a true believer, by working that which is good in the sight of the LORD (*Note, Rom. 2:7-11.*)

NOTES.—CHAP. XXI. V. 1-6. In this chapter Job discourses less on his own calamities, and more directly answers his opponents. He introduces his subject by entreating their attention, and desiring that they would neither interrupt him, as Zophar had, nor disregard and misunderstand his words, as they all had hitherto done. This he would take instead of those consolations, which he had vainly expected from them; and if after a fair hearing, his discourse was found impertinent, and his reasonings inconclusive, he would consent that Zophar (whom he particularly addressed) should renew his mockery. Indeed, his complaint and appeal were directed to God, and not to them; otherwise his spirit might well be troubled, when sarcasms and reproaches were all which they afforded him, under his unprecedented sufferings. (*Notes, 6:1-7.*) Yet if they looked upon him, they might see misery sufficient to demand compassion: and, as they knew no evil against him, their bold interpretations of this mysterious providence should be turned into silent astonishment. For every recollection of the dreadful change which he had experienced, filled him with trembling and consternation.

V. 7-16. If the doctrine, maintained by Zophar and Job's other opponents, was true, and Providence discriminated uniformly between the righteous and the wicked, how was it, that so many wicked men lived, grew old, and continued in power and prosperity to the last? Perhaps no instance had occurred, of a truly pious person being so suddenly and dreadfully afflicted, as Job had been; and it was not possible for man to distinguish exactly between the true believer and the hypocrite. But it was undeniable, that numbers of notoriously profane and wicked men were advanced to wealth and authority, continued in prosperity to old age, and witnessed their posterity established in the most desirable settlements, be-

14 Therefore ^athey say unto God, Depart from us; ^bfor we desire not the knowledge of thy ways

15 What ^cis the Almighty, that we should serve him? and ^dwhat profit should we have, ^eif we pray unto him?

16 Lo ^ftheir good is not in their hand: ^gthe counsel of the wicked is far from me.

[Practical Observations.]

17 How ^hoft is the ⁱcandle of the wicked put out? and ^jhow oft cometh their destruction upon them? ^kGod ^ldistributeth sorrows in his anger.

18 They are ^mas stubble before the wind, and as chaff that the storm ⁿcarrieth away.

19 God ^olayeth up his ^piniquity ^qfor his children: ^rhe rewardeth him, and ^she shall know it.

20 His eyes shall ^tsee his destruction, and he shall ^udrink the wrath of the Almighty.

21 For ^vwhat pleasure ^whath he in his house after him, when ^xthe number of his months is cut off in the midst?

22 Shall ^yany ^zteach God knowledge? seeing ^ahe judgeth those that are high.

23 One dieth in his ^bfull strength, being wholly at ease and quiet.

24 ^cHis ^dbreasts are full of milk, and his bones are ^emoistened with marrow.

25 And another dieth ^fin the bitterness of his soul, and ^gnever eateth with pleasure.

26 They shall lie down ^halike in the dust, and ⁱthe worms shall cover them.

Gen. 49:6, Ps. 1:1, Prov. 1:10, 5:8, b 18:5, 16:18, Prov. 13:9, 20:20, 24:20, Matt. 25:8, 10 Or, lamp, c Ps. 32:10, 90:7-9, Luke 12:46, Rom. 2:8, 9, d 13:25, Ex. 15:7, Ps. 14:3, 35:5, 83:13, Is. 5:24, 17:13, 29:5, 40:24, 41:15, 16, Jer. 13:24, Hos. 13:3, Nah. 1:10, Matt. 3:12, f Heb. stealth, g 22:24, Dent. 32:34, Matt. 6:19, 1 Cor. 13:12, h 20:25, i That is, the punishment of his iniquity, j 4:7, 1:5, 3:1-5, 2 Cor. 5:21, k Ps. 109:9, 109:10, Is. 11:21, 57:19, 19:20, Mic. 2:33-35, g Dent. 32:41, 2 Sam. 3:39, Ps. 54:5, Matt. 16:27, 2 Tim. 4:14, Rev. 18:6, h Mal. 3:18, i 12:19, Luke 16:23, k Ps. 75:8, Is. 51:7, Jer. 25:15, 16, 51:7, Rev. 14:10, 19:15, 11:42, 21:8, 19, Luke 16:27, 28, m 14:15, Ps. 55:23, 102:24, n 40:2, Is. 40:13, 45:9, Rom. 11:34, 1 Cor. 2:16, o 34:17-19, Ps. 113:5, 6, Ec. 5:8, Is. 40:22, 23, 1 Cor. 6:3, 2:12, 24, Jude 6, Rev. 20:1-3, 12-15, t Heb. in his very perfection, or, the strength of his perfection, 20:22, 23, Ps. 49:17, 73:4, 5, Luke 12:19-21, p 15:27, Ps. 17:10, q Or, milk-pails, g Prov. 3:8, h 3:20, 2:1, 9:18, 70:1, 2 Sam. 17:8, marg., Prov. 14:10, Is. 38:15-17, 20:23, i 1 Kings 17:12, Ec. 6:2, Ps. 4:16, 17, 12:18, t 3:15, 19:2, 2:11, Ec. 9:2, u 17:14, 19:26, Ps. 49:14, Is. 14:11,

fore their death; that they were often more free from alarm and correction than others; that their cattle and substance rapidly increased; that their children, whom they trained up in vanity, sensuality, and dissipation, multiplied, and were in health and peace around them; that they lived even to extreme old age, (for so the original word signifies,) in outward ease and indulgence, and died without any remarkable pain or distress. So that, if men were to judge merely by outward prosperity, the wicked might be pronounced the most happy, and even the favourites of Heaven. Yet they grew more impious and presumptuous, even by prosperity; they openly cast off all regard to God, and neither knew, nor desired to learn, any thing about his truths, ordinances, and precepts; they despised his favour, defied his vengeance, and counted his service and worship irksome and unprofitable. (*Notes, 9:22-24, 12:6-10, 15:17-35, 20:10-29, Ps. 17:13-15, 73:1-17, Jer. 12:1-4, Mal. 3:13-18.*)—Now it must be allowed, that the Almighty, whom they despised and affronted, gave and continued to them these *their* good things, and could take them away when he pleased; nor were they so in their own hand, that they could retain them for a moment. Job, indeed, for his part, was far from approving their counsel or conduct, or desiring their prosperity; though his friends inferred, that he thought the wicked happy, because he argued, that they often prospered, while the righteous were afflicted. (*Note, Ec. 9:1-3.*)

V. 17-22. All these verses may be read *interrogatively*. "How often" does it happen, that the prosperity of wicked men is extinguished with sudden and awful judgments? Sometimes indeed it is so, but more frequently, they live and die in outward ease and peace. "How often" does God in his anger distribute to them uncommon calamities, rendering them as stubble, or chaff, before the tempestuous wind? "How often" is it observed, that their iniquities are punished upon their children, while their eyes behold their destruction, and they know that they drink of the wrath of the Almighty, as a recompense for *their* crimes?—It had been laid down as a general rule, that God almost uniformly visited wicked men, with these and similar judgments; yet, in fact, instances in which they were clearly thus distinguished from others but seldom occurred. And if they prospered till death, whether they lived till old age, or died in the vigour of life, the subsequent condition of their families would not affect them either with pleasure or pain. Indeed, who shall presume to teach the Judge of the most exalted creatures, in what way he should administer his government? Or who shall presume to explain, or decide on, any of his dispensations, as if inconsistent with his justice or wisdom?

V. 23-26. Job, from his appeal to facts, justly inferred.

27 Behold, ^aI know your thoughts, and the devices which ^bye wrongfully imagine against me.

28 For ye say, ^aWhere is the house of the prince? and where ^bare the dwelling places of the wicked?

29 Have ye not asked them that ^ago by the way? and do ye not know their tokens?

30 That ^bthe wicked is reserved to the day of destruction? they shall be brought forth to ^cthe day of wrath.

31 Who shall ^ddeclare his way to his face? and who shall ^erepay him ^fwhat he hath done?

32 Yet shall ^ghe be brought to the ^hgrave, and shall ⁱremain in the tomb.

z 4.8-11. 5.3-5. 8.3-6. 15.20. &c. 20.5.29. Luke 5.22. y 32.3. 42.7. Pa. 59.4. 119.88. 1 Pet. 2.19. z 20.7. Pa. 37.96. 52.5.6. Hab. 2.9-11. Zech. 5.4. * Heb. tent of the tabernacles. Num. 16.36-34. a Pa. 129.8. b Prov. 16.4. Nah. 1.2. c Ps. 2.9. 17. 3.7. Job 13. c 20.28. Pa. 100.5. Prov. 11.4. Zeph. 1.15. Rom. 2.5. Rev. 6.17. * Heb. woe. d 2 Sam. 12.7-12. 1 Kings 21.19-34. Pa. 50. 21. Jer. 2.33-35. Mark 6.18. Acts 24.25. Gal. 2.11. e 19. 41.11. Deut. 7.10.

that there was no exact discrimination observed in these dispensations. One haughty sinner comes peaceably to his end, having experienced a continual series of health, indulgence, and success; like cattle that feed in rich pastures. Others, perhaps not so wicked, never know any thing but pain, sickness, poverty and trouble, and die in anguish and distress. Thus both go down to the dust alike, and become food for the worms.

The words translated, "His breasts are full of milk," (24) are differently interpreted. The word rendered *breasts* is not elsewhere used in the Hebrew; and some think it means *milk-pans*. But others, supposing it to coincide with the subsequent clause, thus translate the passage, "His ribs, (sides, or intestines, *viscera*), are full of fat." ^a *ra b'eykara avro* *anaph saro*. Sept. Probably this is the true sense of the words.—Perhaps *מעינים* may be derived from the root *עץ*, *he covered, or enclosed*: as the Latin *abdomen*, from *abdo*, to *hide*.

V. 27-30. Here Job brings the matter to an issue. He knew that his friends wrongfully condemned him as one who had usurped or abused his authority, and who had been an unjust, oppressive magistrate, and a hypocrite; and that they considered his desolated habitation as a proof of his guilt. But any common traveller, to whom they might refer the case, could point out the flourishing habitations and splendid monuments of the ungodly, which they observed in their journeys: from these tokens they would conclude, that wicked men were not punished here, but were frequently exempted from the calamities which overtook others; being reserved to the day of wrath and destruction in another world. (Notes, 22:5-14. 24:1-20. 29:12-17. 31:35-40. Rom. 2:4-6. 2 Pet. 2:4-9.)

7. 31-33. Oppressors are often so powerful, that none dare call them to account, or reprove them: and at last they die in peace, are buried with magnificence, and sleep as quietly in the grave as others do. Death indeed closes their prosperity; but none, except two, have been, or ever shall be, exempted from this common doom: so that it is evident, there is no exact discrimination between the righteous and the wicked, in the outward dispensations of Providence. (Notes, Ec. 4:1-3. 5.8. Hab. 1:2-4.)

V. 34. Job concluded with inquiring, why his friends comforted him in vain, with the hopes of returning worldly prosperity, in case he repented and sought unto the Lord. For there was no truth in their system; nay, there was falsehood interwoven with all their answers, which rendered them inconclusive, and inapplicable to the subject.

PRACTICAL OBSERVATIONS.

V. 1-16. It is not easy to obtain an attentive hearing from eager disputants. Interruption and disregard are commonly reciprocal; hence misapprehension, unfair conclusions, and unmerited contempt and reproach: and when men have been suffered to speak, and have spoken to the purpose, their opponents commonly "mock on," and treat the whole as trivial and contemptible. But this behaviour is peculiarly improper to the afflicted, who should at least have the consolation of being heard with patience and candour.—We might well yield to inward disquietude, if we had none to complain to in our distresses but man; or if the Lord were as severe against us, as our brethren sometimes are. But the true believer may speak to God at all times; and he will compassionately regard those complaints, and bear with those infirmities, which men disregard or condemn.—The afflictions of the faithful, compared with the prosperity of the wicked, have caused astonishment and discouragement to the servants of God in all ages. But we should adore the depths of those judgments which we cannot fathom: and the clear light of the gospel, with the discoveries of the eternal world, will explain the difficulty, and show the wise designs of God in all these dispensations. Yet, under severe trials and temptations, the most established believer finds it as hard to apply his principles for immediate encouragement, as the most skillful mariner in a furious storm does to manage the vessel by the rules of navigation.—It is undeniable, that wicked men often grow rich and great, establish flourishing families, escape alarms and corrections, succeed in their projects, train

33 'The clods of the valley shall be ^asweet unto him, and every man shall draw after him, as ^bthere are innumerable before him.

34 How then ^ccomfort ye me in vain, ^dseeing in your answers there remaineth ^efalsehood?

CHAPTER XXII.

Eliphaz shows that man's goodness cannot profit God, 1-4. He accuses Job of various crimes, which he supposes had brought on him his calamities, 5-14. He contrasts the doom of sinners visited by divine judgments, with the security of the righteous, 15-20. He exhorts Job to repent, and encourages him to hope for mercy, 21-30.

THEN Eliphaz the Temanite answered and said,

2 Can ^aa man be profitable unto God, ^bas ^che that is wise may be profitable unto himself?

Is. 59.18. Rom. 12.19. Jam. 2.13. f Pa. 49.14. Ec. 32.21-32. Luke 16.22. 1 Heb. graves. g Heb. reach in the heap. h 8.17.18. h 30.23. Gen. 3.19. Ec. 14. 6.8. 12.7. Heb. 9.27. 1 Heb. 1.18. k 13.4. 32.3. 42.7. 1 Heb. transgression. a 35.6-8. b Pa. 16.2. Luke 17.10. * Or, if he may be profitable, doth his good success depend thereon? b 21.15. Deut. 10.13. Prov. 3.13-18. 4:7-9. 9.12. Ec. 7.11.12. Matt. 5.29. Gal. 6.7,8.

up their children in pleasure; and, after a life of splendour and indulgence, go down to the grave in old age, without any remarkable calamity: yea, they are interred with magnificence, and many vain attempts are made to abate the horror of death, and the noisomeness of the grave. It is equally certain, that this has emboldened impiety and infidelity; and led many to infer, that there is no God, or that he takes no notice of human affairs, and that religion and morality are needless or useless.—Prosperity adds strength to men's pride and fuel to their lusts; and thus they grow hardened in presumptuous wickedness.—Alas, what numbers do we see in this land, where the light of the gospel clearly shines, whose actions say unto God, "Depart from us!" Their open and constant violation of his law, and their contempt of his gospel; their profanation of his day, and desertion of his ordinances; their families left without the least appearance of religion; their incessant course of riot or dissipation; their inordinate pursuit of wealth or power; their discourse, devoid of all reverence to the name, truths, or precepts of God, and full of levity and folly, if not of ribaldry and profaneousness—these things seem to "say unto God, Depart from us; we desire not the knowledge of thy ways." Such persons do not desire to think, hear, speak, or read about him: they treat religion as if it were beneath their rank, spirit, or genius: they do not deem the Almighty on any account entitled to their obedience or gratitude; and they suppose his service to be a mere drudgery, which can yield neither pleasure nor profit, and in neglecting which there can be no danger! Yet "these prosper in the world, and have riches in possession." And, though the Lord is sometimes "known by the judgments that he executes," yet they and their families are seldom visited by remarkable calamities. Indeed they, as well as others, must shortly die: but many of them outwardly enjoy more pleasure and suffer less pain, while they live and when they die, than their pious neighbours. And though the pomp of their funerals, and the panegyric of their flatterers, will afford them no real advantage, yet they fare as well as others: and whether their children prosper or are afflicted, after their death, it adds nothing to their joy or sorrow. It is evident, that *their good things are bestowed upon them by God: yet he "distributes sorrows in his anger;"* and, however spared for a time, they are as stubble before the wind, and as chaff for the fire of his indignation. For, indeed, it avails little whether wicked men enjoy on earth all the delights of sense, without pain, sickness, or hardship; or whether they live and die without enjoyment and in bitterness; as they are all "reserved to the day of wrath" and destruction, and the misery which is beyond the grave will swallow up all their former comfort. As they have said to God, "Depart from us, we desire not the knowledge of thy ways:" they cannot reasonably expect any other event, than that He, the Fountain of felicity and Judge of the world, should at last say to them, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Note, Matt. 25:41-46.)

V. 17-34. We are not competent to declare what God, the universal Judge, ought to do, or to comment on what he does: nor should we deem ourselves the objects of his love, or of his wrath, because of outward dispensations; or condemn any as sinners above other men, because visited with remarkable calamities: for in all conclusions and arguments of this kind there is error, presumption, and self-sufficiency. (Notes, Luke 13:1-5.) The wicked man may suffer many dreadful calamities on earth, and must have many peculiar terrors and vexations; he wants that peace of conscience, that confidence in God, and that hope of heaven, which the believer enjoys: prosperity increases his guilt, and strengthens his distempered passions: he has all his good things here, and nothing to look for hereafter, but unmixed and eternal misery, and may expect to be banished from the presence of God hereafter; while the righteous has all his evil here, and unmingled and eternal good in another world. (Note, Luke 16: 24-26.) As, therefore, we are all speedily drawing toward the grave, must we not certainly conclude, that the *best* adverse lot of a true believer is infinitely preferable to the *greatest* prosperity of an unbeliever? Let us then put *our trust* in

3 *Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect?*

4 Will he *reprove thee for fear of thee? will he enter with thee into judgment?*

5 *Is not thy wickedness great? and thine iniquities infinite?*

6 For *thou hast taken a pledge from thy brother for thought, and 'stripped the naked of their clothing.*

7 *Thou hast not given water to the weary to drink, and thou hast withheld bread from the hungry.*

8 But *as for the mighty man, he had the earth; and the honourable man dwelt in it.*

9 *Thou hast sent widows away empty, and the farms of the fatherless have been broken.*

10 Therefore *snarers are round about thee, and sudden fear troubleth thee;*

11 Or *darkness, that thou canst not see; and abundance of waters cover thee.*

12 *Is not God in the height of heaven? and, behold, the height of the stars, how high they are!*

13 And thou sayest, *"How doth God know? can he judge through the dark cloud?"*

e1 Chr. 29:17. Ps. 147:10, 11. Prov. 11:1, 20, 12:2, 15:8. Mal. 2:17. Phil. 4:18. d 23:10-12. Ps. 39:1, 119:3-6, 59. Acts 24:16. 2 Cor. 7:1. e Ps. 39:11, 78:6. 50:15. Rev. 3:19. 7:12. e 9:19, 32:14, 3. 16:21, 23:7, 34:23, 1. 130:4, 143:2. Ez. 12:14. 1. 3:11, 15. 4:7-11, 11:14. 15:5, 31-34. 21:27, 32:3. 1 Ps. 19:12. 40:12. e 24:3, 9, 10. Ex. 22:26, 27. Deut. 24:10-18. Ez. 18:7, 16. Am. 2:8. 124:10. 31:19, 20. * Heb. *stripped the clothes of the naked.* m 31:17. Deut. 15:7-11. 1 Ps. 112:9. Prov. 11:24, 25, 19:17. 38:10, 17. Ez. 18:7, 16. Mal. 2:5, 42. Rom. 12:20. e 29:17-17, 31:4. 1 Kings 21:15-15. Ps. 12:8. Mic. 7:3. 1 Heb. man of arm. 1 Heb. *eminent, or, accepted for countenance.* 13:8. o 24:3, 21, 29:12, 31:16-18, 21. Ez. 22:21-24. Deut. 27:19. Ps. 94:6. 1. 1:17, 23, 10:2. Ez. 22:7. Mal. 3:5. Luke 18:3-5. p Ps. 10:15, 37:17. Ez. 30:22. q 18:8-10, 19:6. e 6:4, 13:21. Prov. 1:27, 3:25, 26. 1 Thea. 5:3. e 18:6, 18, 19:8. Prov. 4:19. 1 Ps. 22. Lam. 3:2. Joel 2:2, 3. Amos 8:12. e Ps. 42:7, 89:12, 124:4. Lam. 3:54. Job 2:4. 1 Ps. 115:3, 6. Ez. 5:2. 1. 37:15, 66:1. 1 Heb. *head.* x 1:8, 8:3, 4. 11 Or, *What.* y Ps. 10:11. 73:11, 94:7-9. Ez. 8:12, 9:9. Zeph. 1:12. z 34:22. Ps. 33:14, 97:2. 139:1, 2. Jer. 23:24. Luke 12:2, 3. a Gen. 6:5, 11-13. Luke 17:

the counsel of the wicked;" let us seek the Lord, and desire the knowledge of his ways; let us count his service our liberty and pleasure, and the privilege of praying to him our highest honour and richest charter. Let us look forward to the general judgment and the eternal world; and we shall see the prosperity of the wicked, and the trials of the righteous, perfectly consonant with the eternal wisdom, justice, truth, and goodness of God; and must cheerfully conclude, even when under his sharply correcting rod, that they, and they only, are blessed, who trust and serve him. (Notes, Ps. 73:23-28.)

NOTES.—CHAP. XXII. V. 1-4. Eliphaz still supposed Job to maintain that God favoured the wicked; and therefore he addressed him the third time. He intended, in this introduction, to show that God, in all his appointments, acted out of pure love to justice, and was not influenced by interested or selfish affections.—He has nothing to fear, or hope, from any of his creatures; his essential glory and felicity receive no accession from their obedience, however perfect; he is not excited by the greatness of any one, to institute a legal process against him to bring him down; nor can any one make him his debtor. A wise man consults his own advantage by serving God, but he cannot profit him by so doing. The Lord indeed approves and delights in holiness, because it is right in itself, and conducive to personal and social happiness; but not because he is any gainer by it. His justice therefore must be invariable and impartial; his rewards are the result of his love of good; and his punishments spring entirely from hatred of evil. (Notes, Ps. 16:2, 3. Luke 17:7-10.)—These are great truths, and were well understood by the disputants, though here rather incautiously stated; but Eliphaz and his associates, confounding this state of trial with that of future retribution, misapplied them to the case of Job; as if the justice of God could not be vindicated, unless he were proved to be a wicked man!

V. 5-14. In these verses Eliphaz brought as particular a charge against Job, as if he had had evidences ready to prove every title; yet he had no reason for his rash accusation, except that Job was visited, as he supposed God always visited every wicked man, and none else! He demanded, whether Job could deny the greatness and immense number of his crimes?—Indeed all have committed innumerable sins, in which there is an inconceivable degree of criminality: but Eliphaz did not mean such transgressions as were common to Job with other believers, or even with men in general; but flagrant iniquities and impieties, which he had cloaked with the mask of hypocrisy.—He therefore directly charged him with depriving his poor brethren of their mean and scanty clothing, by taking it in pledge for debts which he unjustly claimed; and of withholding bread and water, or needful relief, from those who were perishing by want; of decreeing as a judge, in behalf of the rich and powerful, for their favour and bribes; and of sending away the widows and orphans robbed of their property, and bereaved of all power to recover

14 Thick clouds are a covering to him, that he seeth not; and he walketh in the circuit of heaven.

15 *Hast thou marked the old way, which wicked men have trodden?*

16 Which were cut down out of time, whose foundation was overflowed with a flood;

17 Which said unto God, "Depart from us: and what can the Almighty do for them?"

18 Yet he filled their houses with good things: but the counsel of the wicked is far from me.

19 The righteous see it, and are glad: and the innocent laugh them to scorn.

20 Whereas *our substance is not cut down, but the remnant of them the fire consumeth.*

21 "Acquaint now thyself with him, and be at peace; thereby good shall come unto thee.

22 Receive, I pray thee, the law from his mouth, and lay up his words in thy heart.

23 If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

24 Then shall thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy Defence, and thou shalt have plenty of silver.

26, 27. b 15:32. Ps. 55:23, 102:24. Ec. 7:17. 1 Heb. *a flood was poured upon their foundation.* Gen. 7:17-24. Matt. 24:37-39. 1 Pet. 3:19, 20. 2 Pet. 2:5. e 21:14, 15. 1. 30:11. Matt. 8:29, 24. Rom. 1:28. d Ps. 4:6. Mal. 3:14. * Or, to them. e 12:6. 1 Sam. 2:7. Ps. 17:14. Jer. 12:2. Acts 14:17. f 1:16, 1. 1:1. g Ps. 48:11, 68:10, 97:8. 1:7-12. Prov. 11:10. Rev. 18:20, 19:1-8. h 9:23. Ps. 52:6. 147:8, 24. 15:5, 6. 20:18, 19. 21:27, 28. Luke 13:1-5. 1 Or, *estate.* 1 Or, *their excellency.* k 1:16, 20:26. Gen. 19:24. Luke 17:29, 30. 2 Pet. 2:6, 7. 1 Or, 28:3. John 17:3. 2 Cor. 4:6. \$ That is, God. m 1. 27:5, 67:19-21. Matt. 5:25. Acts 10:38. 2 Cor. 5:20. Eph. 2:14-17. n Deut. 4:1, 2. Prov. 2:1-9. 1 Thea. 4:1, 2. o 23:12. Deut. 6:6-9. Ps. 119:11. Prov. 4:4, 21. Jer. 15:16. Matt. 12:35. 13:52. Luke 21:51. p 8:5, 6. 11:13. 1. 55:6, 7. Hos. 14:1, 2. z 1:3. Acts 13:22. q 1:14. 1. 31:4. Col. 2:7. Jude 23. e 11:3. 1 Ps. 115:15. Josh. 7:12-15. 13:35. Zech. 5:3, 4. s 1 Kings 10:21. 2 Chr. 1:15, 19:37. t 1 Or, on the dust. t Gen. 10:24. 1 Kings 9:28, 22, 48. Ps. 45:9. 1. 13:12. u Gen. 15:1. Ps. 18:2, 84:11. 1. 41:10. Rom. 8:31. 1 Or, Gold. Ps. 16:5, 6. 1. 33:6. 2 Cor. 6:10. Jam. 2:5. ** Heb. *silver of strength.*

their right. (Notes, 24:2-12. 29:12-17. 31:1-8, 13-23. Ez. 22:25-27. Neh. 5:1-7. Ez. 18:5-9. Am. 2:6-8.) The unexpected calamities with which Job was surrounded and entangled, were the punishment of these oppressions: and it was no wonder that he complained of being involved in darkness, distracted with terrors, and overwhelmed with afflictions, like impetuous torrents, when he was guilty of such crimes. Some think he meant that Job was blinded by his selfish prejudices, or judicially involved in mental darkness; or he would readily have perceived the reason of his calamities. All parties were agreed that God displayed his presence and glory in heaven, and was infinitely exalted above all creatures; but Eliphaz charged Job with inferring from this, that God "could not know," or did not notice, the actions of men, which were concealed by the intervening clouds; or that, satisfied with the enjoyment of his own felicity, he disregarded the affairs of his creatures. So that, if Job were not a direct atheist, he implicitly denied the divine perfections and providence; and therefore he feared no punishment for cloaking his injustice with the show of piety, and vindicating his character, when visited by the just judgments of God. (Notes Ps. 10:2-11. 73:11. 94:1-9. Ez. 8:7-12. Zeph. 1:12.)

V. 15-20. Eliphaz here evidently adverted to the general deluge. The earth was then filled with violence; men had said unto God, "Depart from us;" and they inquired concerning Noah and his few associates, "What can the Almighty do for them?" (Notes, Gen. 6:11, 12, 17.) But, though their houses were for a time filled, by a bountiful Providence, with good things, what way did they at length tread? They were cut down by an awful judgment, and the foundation of their confidence was overflowed and destroyed with the flood. (Notes, Gen. 7:10-23. Matt. 24:36-41.) This was well known; and therefore Eliphaz maintained that such judgments befall notorious sinners; and thought that he had the best reason to use Job's words, "The counsel of the wicked is far from me." (21:16.) And, as it was always matter of exultation and triumph to the righteous, when wicked oppressors were thus ruined, Job had no reason to wonder that they seemed to mock at his calamities and complaints, whom they considered to be such an one. "But," added he, "our substance," who are really good men, "is not thus cut down;" while the vengeance of God, like fire, consumes every remnant of those who by their crimes are proper fuel for it. Perhaps he alluded to the destruction of Sodom. (Notes, Gen. 19:24-29. Luke 17:32-37.)—Eliphaz's arguments and precedents by no means proved, that wicked men were always thus visited in this world. The Sabaeans and Chaldeans did not act with greater injustice to Job, than he did in this rash condemnation of him: and as he ascribed his own exemption, and that of his friends, to their piety, rather than to God's mercy, his discourse also savoured of pride and ingratitude.

V. 21-30. The former part of Eliphaz's answer must be condemned; but much of this conclusion merits great com-

CHAPTER XXIII.

It long to plead his cause before God, being assured of a favourable event
 1-7. He laments that he cannot perceive the presence of God: but is con-
 fident that God knows his way, and will bring him forth as gold, 8-10. He
 attests his own integrity, 11, 12; but is troubled by the immutable counsel of
 God, 13-17.

THEN Job answered said,
 2 Even to-day is my complaint bitter: my
 stroke is heavier than my groaning.

3 Oh, that I knew where I might find him
 that I might come even to his seat!

4 I would order my cause before him, and fill
 my mouth with arguments.

13:6, Is. 66:2, Ez. 21:26, 27, Luke 1:52, 4 Or, *The innocent shall deliver the
 island*, 42:8, Gen. 18:26-32, Is. 58:12, Jer. 5:1, Acts 27:24, 11:15, Mal.
 1:9, Matt. 17:19, 20, Acts 19:15, 16, 1 Tim. 2:8, Jam. 5:15, 16, a 6:2, 10:1, Lam.
 3:19, 21, * Heb. *hand*, b 11:16, c 13:3, 40:1-5, d Is. 55:6, 7, 2 Cor. 5:19, 20,
 Heb. 4:16, e 81:35-37, 119:13, 37:19, 14:43:1, g Gen. 18:25-32, 32:12, Ez.
 32:12, 13, Num. 14:13-19, Josh. 7:8, 9, Ps. 25:11, Dan. 9:18, 19.

proper sense of the perfections and authority of God; no
 realizing apprehensions of his presence with them, and his
 knowledge of their secret sins or secret thoughts; or no con-
 viction that for "all these things he will bring them into judg-
 ment."

V. 15-30. How generally is the invisible God forgotten
 by men! "He is not in all their thoughts." But they would
 do well to mark the old way of the transgressors before the
 flood, and that of the inhabitants of Sodom and Gomorrah.
 More dreadful will be the doom of impenitent sinners ere
 long; however at present they prosper in their crimes, and
 their houses are filled with good things. Therefore every
 wise man will agree in saying, "The counsel of the wicked
 be far from me." In this world we ought not to be "glad at
 the calamities" even of the wicked. Instead of insulting over
 them when afflicted, we should pity them, and pray for their
 conversion; and we must by no means ascribe it to our own
 piety, but to the divine mercy, if we are exempted from
 grievous calamities. But hereafter, when the day of patience
 and grace shall be ended, and the wicked shall be cast into
 hell, the redeemed will cry out with exultation, "So let all
 thine enemies perish, O Lord!"—Let us then here acquaint
 ourselves with him, that we may be reconciled to him, and
 enjoy his "peace, which passeth all understanding;" thus,
 everlasting good will come unto us. Blessed be his name,
 we have immense advantages, which these ancient believers
 had not; we have both his precepts and his promises, his
 law and his gospel, in our hands: may we receive them as the
 words of his mouth, and treasure them up in our hearts: may
 we return unto him by living faith, and cleave to him in holy
 love; and show the reality of our conversion, by casting away
 all our transgressions, renouncing all our idols, obeying his
 commandments, and acquiescing in his will. Then, whether
 we be rich or poor, prosperous or afflicted, "the Almighty
 will be our Shield," and our Delight; (Notes, Ps. 43:4, 84:
 11, 12.) our prayers will be heard and our thanksgivings will
 abound; our purposes will be established, and a light will
 shine upon our paths; we shall be preserved when the wicked
 perish; be lifted up from every depth of affliction; and,
 having been humbled under his mighty hand, we shall be
 exalted to the throne of glory. In the mean time, our exam-
 ples, endeavours, prayers, and influence will be useful in
 preserving or delivering some from sin and misery; and, what-
 ever be our judgment of the character of others, we may
 safely recommend to them the same course, as the certain
 way to present peace and future felicity.

NOTES.—CHAP. XXIII. V. 2. Job's complaints were
 bitter, and his friends thought them rebellious, (as the word
 properly signifies); but he maintained, that the calamities
 with which he had been visited, and the anguish which he
 felt, exceeded all that he could express.—The verse may be
 read as an exclamation: "Oh, that to-day my complaint
 should be accounted rebellion!" Or, as an interrogation: "Is
 my complaint, even to-day, rebellion? When my stroke is
 heavier than my groaning?"

V. 3-7. Job perceived that his friends were resolved to
 condemn him; he therefore referred his cause to the judgment
 of God, and he was earnest to have it decided, as by a
 special commission.—Eliphaz had exhorted him to "acquaint
 himself with God;" and to this Job seems to have referred,
 when he vehemently expressed his desire of knowing where
 he might find him. He longed to know where and how he
 might carry his appeal into the presence of God, and before
 his tribunal, that it might be determined, whether he was a
 righteous man, or a hypocrite; which was the point on which
 he and his opponents were at issue. He was assured that
 "the judgment of God" would be "according to truth;"
 before him he could order his cause with confidence, and
 produce many and conclusive arguments in his own vindica-
 tion. He should then know what God would answer; and
 he did not fear submitting to his award: he seems also to
 have hoped that he should then understand the reason of his
 uncommon afflictions. He was assured, that God would not
 crush him by his power, or condemn him by his prerogative;
 but would rather support him by his grace, and encourage him
 by his condescension, in ordering his cause before him. So
 that an upright person, when calumniated and condemned by
 man, might be allowed to argue the matter before God; and

26 For then shalt thou have thy delight in the
 Almighty, and shalt lift up thy face unto God.

27 Thou shalt make thy prayer unto him, and
 he shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also decree a thing, and it shall
 be established unto thee: and the light shall shine
 upon thy ways.

29 When *men* are cast down, then thou shalt
 say, *There is* lifting up; and he shall save the
 humble person.

30 He shall deliver the island of the innocent:
 and it is delivered by the pureness of thy hands.

x 27:10, 34:9, Ps. 37:4, Cant. 2:3, Is. 58:14, Rom. 7:22, v 11:15, Ps. 35:1, 68:4,
 148:8, 1 John 3:20, 21, z Ps. 50:14, 15, 66:19-20, 91:15, 116:1, Is. 58:9, 1 John
 5:14, 15, a Ps. 7:12, 13, 66:13, 14, 16:14, Ec. 5:4, Jon. 2:9, b Ps. 30:4, 90:17,
 Lam. 3:17, Job 4:15, c 29:3, Ps. 37:11, 112:4, Prov. 4:15, Is. 30:21, Mal. 4:2,
 John 8:12, d 5:19, &c. Is. 9:2, 3, 91:14-16, 92:9-11, e Prov. 29:28, Is. 57:13,
 Luke 14:11, 18:9-14, Jam. 1:6, 1 Pet. 5:5, * Heb. *him that hath true eyes*, Ps.

mentation, though it implied that Job had hitherto been a
 stranger to true religion, and that temporal prosperity would
 be the sure consequence of his sincere conversion. It con-
 tained, however, excellent advice and suitable encourage-
 ments. He exhorted Job to get acquainted with the divine
 perfections, and to seek an experimental knowledge of "the
 God of salvation," whom a sinner may approach by faith and
 prayer. Thus he might have peace with him, and in his
 own conscience; and all possible good would be the conse-
 quence. (Notes, 1 Chr. 28:9, John 17:1-3.) The revela-
 tions which God had made to others, or would make to him,
 of his truth and will, should be received with submission of
 understanding, and with humble faith, and laid up in his heart
 as the principles and rule of his future obedience. Thus,
 returning to the Almighty, as his God and Portion, he would
 remove every kind of injustice far from his tabernacles; and
 might expect to have a prosperity built upon a firm foundation.
 He would grow rich in gold and silver; nay, the Lord would
 be his Treasure and Defence: he should have great delight
 and confidence in him; his prayers would be readily heard
 and answered; and he would be continually reminded to
 perform the vows which accompanied them. His purposes
 would be established; his path would be comfortable; and
 when the wicked were cast down, he would recollect with
 joyful exultation, how the Lord had lifted him up from his
 abject condition, and preserved him from similar calamities,
 after he had humbled himself before him. Eliphaz perhaps
 meant, that when the righteous were afflicted or cast down,
 Job would be honoured as their helper and comforter; and
 that his pious example, endeavours, and fervent prayers,
 would render him a blessing to his neighbours, and to his
 country, in preserving it from public calamities, and promoting
 the cause of religion and righteousness. (Notes, 5:17-27,
 8:4-7, 42:7-9, Gen. 12:1-3, Ps. 106:19-23, Acts 27:
 20-26.)—The word rendered *island*, sometimes signifies
region, or country. (Jer. 47:4, Heb.)

PRACTICAL OBSERVATIONS.

V. 1-14. True wisdom consists with seeking our own
 interest, yea, in seeking it, provided it be our true and ever-
 lasting interest, and we seek it in that way which God hath
 revealed: and godliness is always profitable to the possessor,
 having "the promise both of the life that now is, and of that
 which is to come." (Notes, 1 Tim. 4:6-10, 6:6-10.) But
 it is absurd to suppose that we can be profitable to God, or
 merit any thing at his hands. Even the perfect obedience of
 angels, in these respects, is entirely unavailing: how much
 more then the defective services of polluted sinners! All
 our comforts therefore flow from the unmerited mercy of our
 God; and under all our afflictions we should acknowledge
 that we suffer less than we deserve. He indeed acts as a
 Sovereign, who gives no account of his conduct to the pre-
 sumptuous objector; but his sovereignty is perfectly wise,
 righteous, faithful, good, and merciful. He approves of the
 image of his own holiness, and delights in the fruits of his
 own Spirit; and he graciously accepts the thankful services
 of the humble believer, while he rejects the proud claim of
 the self-confident Pharisee.—It is, however, grievous to re-
 flect, that many who speak excellently on the perfections of
 God, so far from being "imitators of him, as beloved children,"
 behave towards others in direct contrariety to this perfect
 pattern; and even cloak their own injustice and severity, by
 expatiating on the divine mercy and justice! Even good
 men frequently thus transgress, when being eager in disputa-
 tion, they harshly censure or falsely accuse their brethren.
 Let us then beware of this common offence. Let us pity and
 defend such as are suffering under the cruel injury of slan-
 derous tongues. But should it be our lot to be thus afflicted,
 let us remember how Job was treated; yea, how Jesus was
 reviled: that we may be patient under the trial, and "not
 render, railing for railing." And let us examine ourselves,
 whether there be not some plausible ground for the reproach:
 that our minds may feel a deeper abhorrence of the crimes of
 which we are accused, and that we may more watchfully
 avoid all appearance of them.—The injustice, rapine, cruelty
 to the poor, and oppression of the widow, the orphan, and
 the destitute, which too often prevail even in the place of
 judgment, or in the palaces of the great, evidently prove that
 numbers are practical atheists or infidels; that they have no

5 I would know the words *which* he would answer me, and understand what he would say unto me.

6 Will he plead against me with his great power? No, but he would put strength in me.

7 There the righteous might dispute with him: so should I be delivered for ever from my Judge.

8 Behold, I go forward, but he is not there; and backward, but I cannot perceive him:

9 On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him:

10 But who knoweth the way that I take: when he hath tried me, I shall come forth as gold.

11 My foot hath held his steps, this way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips: I have esteemed the words of his mouth more than my necessary food.

13 But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth.

14 For he performeth the thing that is appointed for me: and many such things are with him.

15 Therefore am I troubled at his presence when I consider, I am afraid of him.

16 For God maketh my heart soft, and the Almighty troubleth me:

17 Because I was not cut off before the darkness, neither hath he covered the darkness from my face.

CHAPTER XXIV.

Job inquires why the judgments of God on the wicked are not evident to his people, 1. He shows that the most atrocious offenders often go unpunished in this life, and die as all other men, 2-24. He challenges any man to compute him, 25.

WHY, "seeing times are not hidden from the Almighty, do they that know him not see his days?"

h. 10:2, 13:22, 23, 42:2-6, 1 Cor. 4:3, 4, 19:19, 33:34, 13:21, 1s. 27:4, 8, 57:16, Mic. 2:1, k Ps. 138:3, 2 Cor. 1:9, 10, 11s. 1:18, Jer. 3:5, 12:1, m 9:15, Rom. 3:19-22, 8:1, 3:24, n 9:11, Ps. 10:1, 13:1-3, 1s. 45:15, 1 Tim. 6:16, o Ps. 89:46, 1s. 17, p Gen. 18:19, 2 Kings 20:3, Ps. 1:6, 139:1-3, John 21:17, 2 Tim. 2:15, q Heb. the way that is with me, q 1:11, 12:5, 5, 6, Deut. 3:2, 1s. 17:3, 68:10, Prov. 17:3, Zech. 13:3, Mal. 9:2, 3, Heb. 11:17, Jam. 1:2-4, 12, 1 Pet. 1:7, r 42:5-8, s 1 Sam. 12:2-5, Ps. 18:20-24, 44:18, Acta 20:18, 19:33, 2 Cor. 1:12, 1 Thes. 2:10, 1 Thes. 5:6, 36:3, 125:5, Zeph. 1:6, Luke 8:13-15, Rom. 2:7, 2 Pet. 2:20-22, n John 6:68-69, 8:31, Acta 1:12, Heb. 10:38, 39, 1 John 2:19, x 22:22, Ps. 19:10, 119:103, 127, Jer. 16:16, John 4:34, 1 Pet. 2:2.

having appealed to his mercy as a Saviour, and being declared a justified believer, he would have nothing more to fear from his just and holy Judge.—Some think that he meant Eliphaz, who, as his self-constituted judge, had already most unjustly brought him in guilty of many atrocious crimes, and pronounced sentence against him.—Job's consciousness of his integrity, and his confidence that the Lord would graciously decide in his favour, were well grounded: but there was a great want of reverence, humility, and patience, in his vehement manner of stating his desires; and in fact, the Lord did at last silence Job, by showing him his presumption, in thus pleading against his almighty Sovereign. (Notes, 38:1-3, 40:1-8, 42:1-6, 1 Cor. 4:3-5.)

V. 8-12. Job was sensible that God was every where present, and he was troubled at his presence as the Author of his calamities; (15;) but his mind was in such confusion, that he could get no fixed apprehension of his merciful presence, so as to obtain comfort and support by spreading his case before him; and he could perceive no tokens of the Lord's approach to deliver him, or to silence his accusers. His efforts were all fruitless, and his views gloomy. The powerful operations of God were discernible: but his gracious presence was hid in anger; and he seemed to stand at a distance, or to frown upon him. Yet Job was assured that the heart-searching God knew and approved his general conduct and character; and that when his integrity had been suitably tried, he should be brought forth, purified as gold from the furnace. For he was conscious that he was an upright believer; that he had obeyed the commands of God, and followed the example of his justice and goodness; and that he had steadily kept that path, without declining, turning back, or growing weary. (Notes, 2 Sam. 22:21-28, 2 Cor. 1:12-14.) Nay, he had experienced more pleasure in the truth and commandments of the Lord, than in his necessary food; and would sooner have gone without his stated meals, than have deviated from his service. (Notes, Ps. 19:7-11, 119:97-105, Jer. 15:15-18.)—In these and similar protestations, it is evident that Job continually referred to the charges brought against him, and the advice given him, by his friends. (Marg. Ref.)

V. 13-17. At this time Job seems to have felt that his vehement wishes and protestations were altogether vain, because he was aware that the purposes of God were irreversible, and his power irresistible; so that neither persuasion nor opposition could induce him to deviate from his settled plan. It was God's decree and fixed purpose thus to afflict him, though he knew not on what account; but there were many such deep mysteries in Providence. (Notes, 34:20-30, Dan. 4:34-37, Rom. 11:33-36.) The presence of the Almighty therefore filled him with terror, and melted his heart with anguish: and he could not conceive why he had not been cut off by death before these days of darkness; or why God would not cover him in the grave, from the view of such distresses.

PRACTICAL OBSERVATIONS.

They, and they alone, who have experienced the conflict between faith and unbelief, hope and despondency, the desire to submit, and the opposing power of self-will, during severe trials and sharp temptations, can clearly understand or account for the fluctuations observable in Job's language, and the state of his mind whence they arose: (Note, 9:14-21.) and the consideration, that so eminent a servant of God was harassed and perplexed, exactly as they are, cannot fail to afford them some relief. But our bitter complaints are very apt to savour of rebellion: and we should watch over

ourselves in such circumstances, lest we provoke the Lord to increase his corrections.—When we meet with unkind treatment or unjust censures, we should seek help and comfort from him; yet we ought to come in humble reverence, and wait his time with patience. Blessed be God, we may know where to find him: he is "in Christ, reconciling the world unto himself," and upon a mercy-seat, "waiting to be gracious." Thither the sinner may go for salvation; and there the believer may order his cause, and fill his mouth with arguments, taken from the perfections, promises, covenant, and glory of God, whatever his special requests may be. Nor need we ever be at a loss for a conclusive argument why he should pardon, teach, protect, comfort, and help us, if we trust his mercy and seek his glory. He will answer our inquiries by his word, and our prayers in his providence, and by his Spirit; and cause us to understand and approve his decisions. He will not crush or overawe us with his absolute power, but assist and encourage our supplications: and the only way to be delivered from our *offended Judge*, is to appeal to his mercy as our *loving Saviour*; for "there is no condemnation" for those who are indeed true believers in Jesus Christ. (Note, Rom. 8:1, 2.) Yet, even for them there may be many temptations, sorrows, and perplexities: they may lose the sense of the favour of their God, and, for a season, seek it in every ordinance, and by every means, in vain. But he knows and approves their path; he notices all their trials and difficulties; he will give them some distant intimation of a happy event; and when their uprightness is manifested, their graces increased, and their dross consumed, they shall come forth as the purest and most precious gold. But the Christian, of whom we speak, is conscious of having uprightly embraced the salvation of God, and set out in his ways, by repentance, faith, and true conversion; he has held his steps, and kept his path, without turning aside for the sake of worldly advantages, or for fear of the cross. Many false steps indeed he has made; but he has not been left to walk in the way of allowed sin: he obeys unreservedly, from love, and with the constancy of patient expectation. The word of God has been the food of his soul: he has an appetite for it; he relishes and digests it, converts it into nourishment, and is strengthened by it for service and for conflict. In his habitual judgment, he would rather want animal recreation, and starve with hunger, than be deprived of the spiritual sustenance of his soul: and therefore he takes pleasure in searching the scripture, and in attending on the ordinances of God. (Notes, Ps. 42:1-3, 63:1-6, 84:1, 2, Cant. 1:4.) Those who answer this description, may be alarmed and troubled at afflictive events: they may be disquieted at the view of the unchangeable decrees and irresistible sovereignty of God, and be perplexed about the reasons of his appointments. They may even think that the Almighty delights to trouble them, and wish that they had died before their trials; but this is their weakness, temptation, and sin. For nothing can come upon them, but what is appointed by infinite wisdom and love, and in order to humble, soften, and sanctify them; nothing, but what shall terminate in their benefit, and that of their brethren, and redound to the glory of God: and, in their sober judgment, they would be willing to endure darkness and distress for a time, for these important purposes. May we then learn to obey and trust the Lord, even under tribulation: be willing to die when he pleases, for we know not from what evils we may thus be exempted; and to live as long as he sees good, as we are not aware for what good purposes our lives may be prolonged.

NOTES.—CHAP. XXIV. V. 1. If God uniformly

(41)

2 Some remove the landmarks; they violently take away flocks, and feed thereof.

3 They drive away the ass of the fatherless, they take the widow's ox for a pledge.

4 They turn the needy out of the way: the poor of the earth hide themselves together.

5 Behold, as wild asses in the desert go they forth to their work; rising betimes for a prey: the wilderness yieldeth food for them and for their children.

6 They reap every one his corn in the field: and they gather the vintage of the wicked.

7 They cause the naked to lodge without clothing, that they have no covering in the cold.

8 They are wet with the showers of the mountains, and embrace the rock for want of a shelter.

9 They pluck the fatherless from the breast, and take a pledge of the poor.

10 They cause him to go naked without clothing, and they take away the sheaf from the hungry;

11 Which make oil within their walls, and tread their wine-presses, and suffer thirst.

12 Men groan from out of the city, and the

soul of the wounded crieth out: yet God layeth not folly to them.

13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

14 The murderer rising with the light killeth the poor and needy, and in the night is as a thief.

15 The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and he disguiseth his face.

16 In the dark they dig through houses, which they had marked for themselves in the daytime; they know not the light.

17 For the morning is to them even as the shadow of death: if one know them they are in the terrors of the shadow of death.

18 He is swift as the waters; their portion is cursed in the earth; he beholdeth not the way of the vineyards.

19 Drought and heat consume the snow waters: so doth the grave those which have sinned.

20 The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remem-

d Deut. 19:14. 27:17. Prov. 22:28. 23:10. Hos. 6:10. e 1:15, 17, 5:5. * Or, feed them. f 22:6-9. 31:16, 17. Deut. 24:10-13, 17-21. 1 Sam. 12. g 14. 31:16. Ps. 109:16. Prov. 12:16. 30:14. Is. 10:2. Is. 18:12, 18:23. Am. 2:7. 8:4-6. Mic. 2:12. h Prov. 23:12, 23. Jam. 5:4-6. i 39:5-7. Jer. 2:4. Hos. 8:9. k 14. Prov. 4:16. Hos. 7:6. Mic. 2:1. Zeph. 3:3. John 13:28. Acts 23:12. 1:5, 12:6. Gen. 16:12. 27:40. m Deut. 28:33-35. 1 Judg. 6:3-6. Mic. 6:15. n Heb. mingle corn, or dredge. o Heb. the wicked gather the vintage. p 10. 22:6. 31:19, 20. Ex. 22:26, 27. Deut. 24:11-13. Is. 58:7. Acts 9:39. o Gen. 31:40. Prov. 31:21. marg. p Cant. 5:2. q Lam. 4:5. Heb. 11:35. r 2 Kings 4:1. Neh. 5:5. s Deut. 24:19. Acts 2:7, 8. 5:11, 12. t Deut. 25:4. Jer. 22:13. Jam. 5:4. u Ex. 1:13, 14. 22:24. 22:27. Judg. 10:16. Is. 12:5. Ec. 4:1. Is. 52:5. x Ps. 69:26. 109:22. y Ps. 50:21. Ec. 8:11, 12. Mal. 2:17. 3:15. Rom. 2:4, 5.

2 Pet. 3:15. z Luke 12:47, 48. John 3:19, 20. 9:39-41. 15:22-24. Rom. 1:32. 2:17-24. Jam. 4:17. a Prov. 4:19. John 12:35, 40. Rom. 3:11-17. 2 Thes. 2:10-12. b 23:11, 12. John 8:31, 44. 15:6. 2 Pet. 2:20-22. 1 John 2:19. Jude 6. c 2 Sam. 11. 14-17. Ps. 108-10. Mic. 2:1, 2. Eph. 5:7-11. d Luke 12:39. 1 Thes. 5:2. Rev. 3:3. e Ex. 20:14. 2 Sam. 11:4-13. 12:12. Ps. 30:18. Prov. 6:32-35. 7:9, 10. 1:22. 13:14. Ps. 10:11. 73:11. 94:7. Ec. 8:12. 9:8. s Heb. attack his face in secret. Gen. 3:14, 15. g 1:5. 22:3. Ez. 12:5-7, 12. Matt. 24:43. h 13. 38:12, 13. John 3:20. Eph. 5:11-13. i 1 See on 8:5. Jer. 2:26. 2 Cor. 5:10, 11. Rev. 6:16, 17. k Ps. 58:7. 73:18-21. Is. 23:10. l Deut. 28:15-21. Ps. 69:22. Heb. 3:88. Mal. 2:2. m 6:15-17. n Heb. violently take. o 23:23. 24:14. 45:14. 58:9, 59:2. Prov. 14:32. Ec. 9:4-6. h Luke 12:20. 16:22. o 17:14. 19:26. p Prov. 10:7. Ec. 8:10.

punished the wicked in this life, according to the opinion of Eliphaz and his friends; Job supposed, that wise and godly men, who are acquainted with him and his ways, would be able to give some account of the times of vengeance; to conclude how long the prosperity of the wicked would last; and to predict how it would terminate, and what degree of misery proportioned to their crimes would be inflicted: as those, acquainted with the mind of the prince, and the laws of the land, can foresee and expect the sentence, which will shortly be pronounced and executed upon notorious malefactors. There are days appointed for their trial, and penalties annexed to their crimes, and we know what to expect, as to the murderer or traitor. Doubtless, the Governor of the world also has his appointed times of vengeance; but why are they not discovered to his people? Why are they not marked or evident? They certainly would be, if exact justice were awarded in this world; and as they are not, it is evident that the time of trial, and of executing vengeance, is not appointed in this life. (Note, Ec. 9:1-3.)

V. 2-12. In these verses Job proves from facts, that notorious tyrants, oppressors, and robbers, frequently escape adequate punishment in this world. Unjust rulers, under cover of law, often deprive men of their estates; and take away their cattle and substance, as if forfeited: they oppress the orphans and widows, and drive the poor into concealment or banishment. Many likewise disdain the yoke of obedience to God or man, as the wild ass refuses to labour; and rapine and plunder are their daily employments. Thus troops of Ishmaelish freebooters lived in the wilderness, by robbing the travellers: others reaped the corn, or gathered in the vintage, from the lands which they had violently seized; while the poor sufferers whom they had ruined were exposed, without clothing or shelter, to the inclemencies of the weather, and driven to make the rocks their refuge, and to live like wild beasts. Such tyrants would pluck away the fatherless children from their weeping mothers, to be their slaves; and take the children of the widows, or of any poor persons, into bondage, as a pledge for some debt, contracted to keep their families from perishing. (Notes, 22:5-14. Neh. 5:1-13. Jam. 5:1-6.) They regarded not the hunger, thirst, or nakedness even of those who laboured to support their luxury: but would take away the sheaf which the poor had gleaned; and suffer them to perish for hunger and thirst, amidst the abundance with which they were surrounded, and about which their labours had been employed. Men, thus wounded and crushed by oppression, publicly expressed their anguish in groans and lamentations; yet God inflicted no remarkable punishment upon the criminals, proportioned to their guilt, or equal to the miseries of the oppressed. Thus, in this life he did not expose and punish their folly, or impute folly unto them; as he certainly will do, when he shall "render to every man according to his works."—The words translated "they take away the sheaf from the hungry," (10) may be rendered, "They are hungry that carry the sheaf;" that is, *Their reapers starve.*

V. 13-17. Job here followed up his argument, by bringing instances of criminals, who escaped detection, and eluded

justice, as those before mentioned *outraged it*. Such persons "rebelled against the light," as if enemies to the sun; shunning all intercourse with it, as not being able to endure the discoveries which it would make. They therefore lay still all day; or only went out to mark their prey, and to make observations and form plans. Thus the murderer "rising with," or before, "the daybreak" lay in wait for the early traveller, to murder him; or he spent the night in robbery. The adulterer waited for the dusk of the evening, and secretly, or having put a mask on his face, repaired to the haunts of his shameful practices. The housebreaker likewise concealed himself till all were asleep, and then forced his way into the habitations of honest men to plunder them; even digging through the walls, which perhaps were made of clay. All these offenders hated daylight; they dreaded the approach of morning, before they had accomplished their crimes; and detection was as death to them. (Notes, John 3:19-21. Eph. 5:8-14. 1 Thes. 5:1-11.) Thus they often, through life, escaped the punishment due to their crimes.

V. 18-20. These atrocious offenders, and many others, proceeded swiftly and silently, like the gliding stream, into every iniquity; they acquired a portion on earth by such *accursed practices*, without bestowing pains to cultivate the land; spending their time in deserts, and being seldom seen in the ways towards the vineyards, which were frequented by those who laboured in them.—Yet, as dry weather and heat evaporate the waters arising from the melted snows, or they sink into the earth imperceptibly and unnoticed, so numbers of these criminals went down unobserved into the grave. They were not ignominiously suspended on gibbets, to be devoured by the fowls of the air; but were buried, and became a delicious morsel for the worms. And, as no remarkable misery or disgrace attended their lives or deaths, even their mothers and nearest relations were soon comforted for them, and they were forgotten, as if no more criminal than other men: so that their wickedness came to an end, as a tree that grows undisturbed, and is not cut down, but decays and is broken through length of time.

He is swift as the waters. (18) Or 'on the waters.' Some understand this as a description of pirates, who sailing over the waters in light and swift vessels, grew rich by plunder; and despised, as mean and vile, the drudgery of cultivating the earth, and the profit acquired by it.

V. 21-25. According to the observation which Job had made on human affairs, many escaped in this world, who had injured the childless and the widow.—Others, having become powerful by iniquity, were able to prevail even against the mighty; so that none could stand before them, or be secure even as to their lives, when they arose to plunder or murder; or they formed connexions with other powerful tyrants, for the purpose of oppression. Indeed, men often purchased their favour and protection; and confiding in their promises, thought themselves safe: but these oppressors allowed them only a transient respite, and watched for every pretence or opportunity to injure them. Thus they had their season of exaltation and then, (as all must die,) they were gone, and brought low, and removed in an advanced age, and with as much ease

ered; and wickedness shall be broken as a tree.

21 He ^{evil} entreateth the barren ^{that} beareth not: and ^{doeth} not good to the widow.

22 He ^{draweth} out the mighty with his power: he riseth up, and ^{no man} is sure of life.

23 ^{Though} it be given him to be in safety, ^{whereon} he resteth; ^{yet} his eyes are upon their ways.

24 They ^{are} exalted for a little while, but are ^{gone} and brought low; they are ^{taken} out of the way as all ^{other}, and ^{cut} off as the tops of the ears of corn.

25 And if it be not so now, ^{who} will make me a liar, and make my speech nothing worth?

q 14:7-10, 18:16, 17. Dan. 4:14. Matt. 3:10. r 1 Sam. 1:6, 7. s 3:29, 13. 31:16
—18. t Eccl. 3:8-10. Dan. 6:4-9. John 19:12-16. Rev. 16:13, 14. 17:2. * Or,
He ^{entreateth} not his own life. u Ps. 73:12. Jer. 12:1-3. x Eccl. 8:11. Is. 10:3-
11. 30:13. Luke 12:16-20. 5:1. Thos. 5:2. y Ps. 10:13, 14. 11:4-5. Prov. 5:21.
15:3. Eccl. 5:8. Am. 8:7, 9:3. Hab. 1:13. Rev. 2:23. z 20:5. Ps. 37:10, 35:36, 73:
19. 92:7. Jam. 1:11. 5:1-3. † Heb. not. 8:22. marg. ‡ Heb. closed up. a Is.
17:5, 6. Rev. 14:14-20. b 9:24. 11:2, 3. 15:2. c 9:2-10. 26:5-14. 40:9-14.

as other men.—Job, having stated these undeniable facts, challenged his friends, or any other persons, to prove them false or inapplicable; or to refute his doctrine, that calamities are no proof of wickedness.

He *evil entreateth*, &c. (21) The Hebrew word ^{עויל} does not signify *evil entreateth*, in its general use, being the Benoni part. from ^{עויל} to feed, which sometimes means to devour. "He devoureth the barren, that he should not bear." Oppression discourages marriage, and prevents exceedingly the increase of the human species; as also does licentiousness, and the methods which the licentious take to prevent detection, which some think may be intimidated.

PRACTICAL OBSERVATIONS.

V. 1-12. The Lord knows the proper times for delivering his people, and for executing vengeance on his enemies; and he orders every thing in perfect wisdom, justice, goodness, and truth. Yet, to the wisest and best of men, the conduct of his providence appears involved in perplexity; but the approaching day of judgment will throw full light on all his ways and works. In the prospect of that solemn season, we should neither be stumbled and distressed at witnessing the prosperity of the wicked, nor discouraged if we share the troubles of the righteous.—The history of all ages and nations proclaims the desperate wickedness of the human heart. So far from "loving their neighbour as themselves," men, if not powerfully restrained, are induced by selfishness and idolatrous love of worldly objects, not only to withhold from others the *comforts* of life, but to deprive them, by fraud or violence, even of what is *necessary*, and to reduce them to abject misery. When this selfish and destructive principle has surmounted the fear of human justice, or climbed into a throne, iniquity is committed with a high hand, or even prescribed by law. At other times it operates by rapine or fraud: and in all cases it dictates manifold violations of justice, truth, and mercy to man, as well as a disregard of the duties which we owe to God. But who can express the crimes that have been committed, or the miseries which have been occasioned, by this inordinate self-love! Men, more savage than tigers, have in all ages and countries been disposed to prey on the helpless part of their own species; and to plunder, oppress, enslave, or murder them, as it might best suit their purposes, or as they were able to conceal or to defend what they had done; or, by their brutal lusts, to reduce individuals and families perhaps to still deeper and more exquisite misery. And though the groans of the poor, the naked, and the perishing; of the fatherless, the widow, the defrauded labourer; of those who are enslaved, dragged or driven from their native shores, and cruelly tormented by human avarice, ambition, malice, and sensuality, do not seem to interrupt the indulgence of their haughty licentious oppressors; yet their cries enter into "the ears of the LORD of hosts," who is their Patron; and who will at length show before the whole world, that it is most dangerous to injure those who are *least* able to defend themselves. But "because sentence against an evil work is not executed speedily; the heart of the sons of men is fully set in them to do evil." God does not immediately *impute folly to them*; and therefore they proceed, and encourage one another; and the earth continues full of violence and misery in multiplied and varied forms.

V. 13-25. The workers of iniquity, however in other respects distinguished, universally "rebel against the light." If they did no violence to their own conscience, and to the common reason of mankind, there would be no need for them to bestow so much pains to conceal or palliate their crimes. But after all the efforts of infidels and profligates, their practices continue shameful, and court darkness; they hate the light of day, as well as the word of God, even when not exposed to the sword of the magistrate: and their fear of detection is an earnest of future conviction and punishment.—The murderer, the adulterer, and the robber, (characters associated in Scripture,) may enjoy their *accursed portion*, escape punishment from man, and live long, and go down quietly into the grave; and they may be ready to conclude, that "no

CHAPTER XXV.

Bildad asserts the dominion and power of God, before whom man cannot be justified, 1-6.

THEN answered Bildad the Shuhite, and said 2 "Dominion and fear are with him, ^{he} maketh peace in his high places.

3 Is ^{there} any number of his armies? and ^{upon} whom doth not his light arise?

4 "How then can man be justified with God: or ^{how} can he be clean ^{that} is born of a woman?

5 Behold ^{even} to the moon, and it shineth not; yea, the stars are not pure in his sight.

6 How ^{much} less man, ^{that} is a worm? and the son of man, ^{which} is a worm?

1 Chr. 29:11, 12. Ps. 99:1-3. Jer. 10:6, 7. Dan. 4:34-37. Matt. 6:13. 28:18. Eph. 1:20, 21. Rev. 6:16. b Is. 57:15, 19. Matt. 5:9. 2 Cor. 5:18-21. Eph. 2:16. 17. Col. 1:20. c Ps. 103:20, 31. 148:2-4. Is. 40:26. Dan. 7:10. Matt. 26:53. Rev. 5:11. d 38:12, 13. Gen. 1:14-16. Ps. 19:4-6. Matt. 5:45. John 1:4, 9. e 4:17-19. 9:2. 15:14-16. Ps. 130:3. 143:2. Rom. 3:19, 20. 14:3, 4. Ps. 51:5. Eph. 2:8. g Is. 24:23. 60:19, 20. 2 Cor. 3:10. h 4:19. Gen. 18:27. Ps. 22:6. Is. 41:14.

harm shall happen to them." But "after death is the judgment;" and then they shall find that, while they abused the patience of God, and hardened themselves in impenitency, they "were treasuring up wrath against the day of wrath, and revelation of the righteous judgment of God, who shall render to every man according to his works." "Then will they return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not." (Notes, Mal. 3:13-18. Rom. 2:4-6.) And where is he who can disprove these doctrines, or deny that they are of infinite importance? Let us then be thankful, if we have been kept from crimes so atrocious and ruinous; and let us be as assiduous in seeking the salvation of our souls, and in doing good, as sinners are in doing evil; remembering the apostle's admonition: "Ye have need of patience; that, having done the will of God, ye may receive the promise." (Heb. 10:36.)

NOTES.—CHAP. XXV. V. 1-6. The appeal to undeniable facts, which Job had made, seems to have reduced his opponents to great difficulties. They were not convinced of their error; but they could not answer his arguments. Bildad therefore spoke but few words in reply; Zophar did not answer the third time; and Eliphaz declined leading on another attack. Bildad, however, thought that Job had spoken without a proper reverence of God, or a due sense of his own meanness and sinfulness. He reminded him, therefore, that the sovereign authority over all creatures belonged solely to the Lord; and that all ought to reverence his Majesty, and to fear his omnipotent displeasure. All the inhabitants of heaven, in perfect unity and harmony, obeyed him: his innumerable creatures, marshalled in exact order, were observant of his commands, and entirely under his control: and, as the light of his sun pervaded all the earth, so all that partook of his goodness ought to submit to his authority. But if the heavenly bodies were obscure when compared with his infinite glory, and in his view of them, how could sinful man abide the severity of his judgment, or be approved holy in his sight? Perhaps Bildad intimated that his very birth, amidst the sorrows and pains of his mother, proved him born in sin, and a fallen creature. And as he was so mean a worm, and so vile at his best estate, he surely ought not to contend with God, or exalt himself above him.

PRACTICAL OBSERVATIONS.

It is better for Christians to avoid controversy, or to put an end to it, when they do not speedily come to an agreement; and to converse on such subjects as all allow to be true and important.—The pious, however distinguished, agree that the wicked may flourish for a time, but shall be rooted out at the last: they should therefore be careful not to quarrel with each other, not to envy the wicked, and not to faint in tribulation.—If we were duly influenced by the reverential fear of God, we should submit to his sovereignty, do his will, seek his glory, and rejoice in his favour, in peace and harmony, and without murmuring and disputing; even as the angels in heaven do. Indeed, his innumerable armies, yea, all his creatures, except fallen angels and men, are, in their several ways, subject to his command. All things living partake of his bounty: ought we not then to bear deserved correction patiently, and use his gifts to his glory? And ought we not to imitate his kindness to "the unthankful and the evil?"—It is very important, that we should be convinced, that we are mean, guilty, and polluted creatures before him; and the most important question which can possibly be asked, though often least attended to, is this, "How can man be justified with God? or how shall he be pure, who is born of a woman?" (Notes, 9:1-3. 15:14-16.) But the most atrocious sinners, when humbled before God, and disposed to accept of his salvation, may be "justified by faith," made holy by divine grace, and exalted to glory in heaven; where the sun and moon will no longer shine, but "the LORD himself shall be our everlasting light." (Notes, Rev. 21:22-27. 22:2-5.)—Our vileness will thus commend his condescension and love; and the riches of his mercy, and the power of his grace, will be magnified in every redeemed sinner, to all eternity.

CHAPTER XXVI.

Job derides Balaam's speech, as typical in the journey, 1-4. He shows the king and his courtiers no need to be astonished, 5-11.

BUT Job answered and said,

2 "How hast thou ^{helped} *him that is with-*
out power? *how* savest thou the arm *that hath* no
strength?

3 How hast thou ^{counselled} *him that hath* no
wisdom? and *how* hast thou ^{plentifully} declared
the thing as it is?

4 To whom hast thou uttered words? and
^{whose} spirit came from thee?

5 "Dead things are formed from under the
waters," and the inhabitants thereof.

6 "Hell is naked before him, and ^{destruction}
hath no covering.

7 He ^{stretcheth} out the north over the empty
place, and hangeth the earth upon nothing.

8 He ^{bindeth} up the waters in his thick clouds;
and the cloud is not rent under them.

9 He ^{holdeth} back the face of *his throne*, and
spreadeth his glory upon it.

a 12:2, 1 Kings 18:27. b 4:3, 4. 6:25. 16:4, 5. Is. 35:3, 4. 41:5-7. c 6:13. 12:3.
13:5. 15:8-10. 17:10. 32:11-13. d 33:33. 38:2. Ps. 49:1-4. 7:15-18. Prov.
8:6-9. Acts 20:20, 27. e 20:3. 32:18. 1 Kings 22:23, 24. 1 Cor. 12:3. 1 John 4:
1, 3. Rev. 16:13, 14. f 4:1, 4, 6, Ps. 104:25, 26. Ez. 28:3-5. "Or, with." g 11:
8. Ps. 139:8. Prov. 15:11. Is. 14:9. Am. 9:2. Heb. 4:13. h 28:22. Ps. 88:10-12.
19:8. Gen. 1:1, 2. Ps. 2:12. 10:1-2. s. Prov. 8:23-27. Is. 40:22-26. 42:5. k 36:29.
38:9-39. Prov. 30:4. Jer. 10:13. 137:11-16. Ps. 18:10, 11. m Is. 5:6.
n Gen. 20:21. 33:7-23. 34:3. 1 Kings 8:12. Ps. 97:9. Hab. 3:3-5. 1 Tim. 6:16.
o 38:9-11. Is. 33:7. 104:6-9. Prov. 8:29. Jer. 5:22. p Gen. 8:22. Is. 54:9, 10.
q Heb. end of light with darkness. q 1 Sam. 2:8. Ps. 18:7. Hag. 2:21. Heb. 12:

NOTES.—CHAP. XXVI. V. 1-4. Bildad had brought
no argument tending to refute Job's doctrine; and therefore
Job ironically admired the assistance which Bildad had given
to his friends in their extremity, and the instruction which he
had afforded him in his perplexity. His friends had expected
much help from him to their drooping cause; Job himself
had hoped for some important counsel in his difficulties; and
all had supposed that he would abundantly clear up the con-
troversy, and fully show how the matter really stood. But
indeed he had spoken so little, and that little was so foreign
to the business, that they were no stronger, nor he any wiser;
and all parties were just where they had been. Surely,
Bildad could not mean to utter words to him, as if he needed
such counsel! Surely, he did not suppose his words to be the
dictates of the Spirit of prophecy, or even the language of
faith and grace; when it was evident that he spoke in his
own spirit!—Some expositors, indeed, give another turn to
the passage; and suppose that Job meant to deride Bildad's
speech as implying that the almighty and infinitely wise God
needed such an advocate and counsellor! It is evident, how-
ever, that Job spoke with peevishness and self-preference;
but it is surprising, that such a sufferer should have spirits for
banter and ridicule.

^{Plentifully declared, &c.} (3.) Or, "Abundantly made known
wisdom."

V. 5-13. To show Bildad that he did not want his in-
structions, Job began more particularly to discourse on the
works of God.—The word translated "dead things," may be
rendered *giants, or monsters*. Enormous creatures are pro-
duced under the waters, among the numberless inhabitants of
the deep, by the mighty power of God. Neither the bodies,
which all over the earth are laid in the grave, nor the de-
parted souls of men in their separate state, are concealed
from his all-seeing eye; and even the place of punishment
allotted to the wicked is under his inspection; the heavens
are stretched out by him over the vast expanse of this
northern hemisphere; and the earth is so wonderfully sus-
pended in the pure space, that it needs no support: for this
seems to have been known to some persons at this early pe-
riod. Immense quantities of water are treasured up in the
atmosphere, and are so confined in the clouds, as not to rush
down impetuously, but gradually, as it is necessary for water-
ing the earth. The throne of God in the heavens is hid by
interposing clouds, being too dazzling for frail mortals to be-
hold. He confines the raging ocean within its appointed
bound: nor will it ever break forth to cover the earth while
day and night endure. The mountains, (which appear as "the
pillars of heaven," yea, the heavens themselves, are astonished
and tremble, when the Lord speaks in his wrath. He power-
fully raises such storms in the ocean, as *divide it into ridges
of mountains*; and he knows how to abase the proudest and
stoutest of his enemies.—Some think that the *dividing* of the
Red Sea, and the destruction of *Egypt, or Rahab*, (so the
word is,) are here alluded to: but as there is no other refer-
ence to those events, as this is ambiguous, and as probably
Job lived before that time; it probably refers to the general
operations of the power of God.—Finally, by his creating
Spirit he has adorned the heavens with glorious luminaries,
and replenished the worlds above with holy angels; and every
formidable monster on the earth, and in the waters, as dread-
ful serpents, crocodiles, and whales, are his workmanship,
and under his control. Yea, the devil, who is subtle and
poisonous, and of whom the serpent is the constant emblem,

10 He hath ^{compassed} the waters with bounds,
until the day and night come to an end.

11 The pillars of heaven tremble, and are
astounded at his reproof.

12 He ^{divideth} the sea with his power, and by
his understanding the smiteth through the proud.

13 By ^{his spirit} he hath garnished the heavens;
his hand hath formed the crooked serpent.

14 Lo, these are parts of his ways: but ^{how}
little a portion is heard of him? but the thunder
of his power who can understand?

CHAPTER XXVII.

Job solemnly attests his integrity, and resolves to vindicate it as long as he
lives, 1-6. He declares the character and doom of the hypocrite, 7-10.
He shows that the prosperity of the wicked is soon changed into hopeless
misery, 11-23.

MOREOVER, Job continued his parable, and
said,

2 As God liveth, *who* hath taken away my
judgment; and the Almighty, *who* hath vexed
my soul;

3 All the while my breath is in me, and the
spirit of God is in my nostrils;

26:27. 2 Pet. 3:10. Rev. 20:11. r 15:15. s Ex. 14:21, &c. Ps. 29:10. 74:13. 98:
3, 4. 114:2. Is. 51:15. Jer. 31:35. t 40:11, 12. Is. 5:12. Dan. 4:37. Jam. 4:7.
u Heb. pride. Ps. 8:9, 10. Is. 51:3. v Gen. 1:2. Ps. 33:6. 104:30. x Ps. 74:13.
14. Is. 27:1. Rev. 12:9. y 11:7-9. Ps. 139:5, 145:3. Is. 40:26-29. Rom. 11:33.
1 Cor. 13:9-12. z 40:9. 1 Sam. 2:10. Ps. 29:3. s. Num. 23:7. 24:3, 15. Ps. 49:4.
78:2. Prov. 26:7. "Heb. added to take up." b Num. 14:21. Ruth 3:13. 1 Sam.
14:34, 35. 20:31. 26:36. 2 Sam. 2:27. 1 Kings 17:1. 18:15. Jer. 4:2, 5:2. 12:16.
Job 33:1. c 10:3. 34:5. Is. 40:27. t Heb. made my soul bitter. Ruth 1:20, 21.
2 Kings 17:27. j That is, the breath which God gave him. Gen. 2:7. Is. 2:22.
Acts 17:25.

was originally the creature of God, and is still absolutely
under his power. (Notes, Gen. 3:1. Is. 27:1. Rev. 12:7-12.)

V. 14. Job here declared his subject to be inexhaustible.
Men might discourse long on such things; yet a very little
part of the works of God had come to their knowledge. And
should God himself speak of his own power, in a manner be-
coming the subject, it must be in a voice like thunder, which
instead of instructing would confound and dismay sinful man.
(Note, 38:1.)

PRACTICAL OBSERVATIONS.

The most important truths may be introduced unseasonably;
and be so misstated and misapplied, as to deceive instead of
convincing, and to distress instead of encouraging. We
ought therefore to consider not only what is true and good,
but what may be suitable and useful: we should advert to
the person whom we address, and his situation and frame of
mind: we should have some special intention in speaking;
as to awaken a careless sinner or comfort a wounded con-
science, to establish important truth or refute dangerous
error; and we should select our subjects, and handle them
with a view to this intention; otherwise we may be derided
for speaking impertinently, when we have advanced doctrines,
which in other circumstances would be worthy of great re-
gard.—But disputants are in great danger of aiming at victory
more than improvement: this produces mutual contempt and
reciprocal boastings and revilings; and what seems to one
party pregnant with instruction, decisive, and "fully declaring
the thing as it is," is often treated with ridicule by the other.
It is well, however, when all parties agree to celebrate the
praises of the LORD, and to extol his works: yet the effusions
of passion or ostentation may be mistaken for the dictates
of those holy affections, which come from the Spirit of God.—
But wherever we turn our eyes, we may perceive the power,
the wisdom, and the goodness of God. The earth and its won-
derful revolutions and productions; the ocean under the divine
control, with all its monstrous and numerous inhabitants; the
operations of nature, in the formation of the rains and dews;
the dispensations of Providence in governing the haughty ty-
rants of the earth, and in restraining the rage of Satan; the ef-
fects of God's indignation, in earthquakes, hurricanes, and
storms; and his authority over heaven, earth, and hell,—these
are indeed a part of his wonderful works: but infinitely more
is hidden from our view; nor could we hear, understand, or
support the thunder of his power, or the terrors of his law.
(Notes, Ez. 20:18-25. Heb. 12:18-21.)—But in redemption
all the other wonderful works of God are eclipsed: hither we
may draw near, and hear of his glory without dismay; we may
come and taste of his grace, and learn to love him and walk
with delight in his ways: here we may contemplate the divine
character to advantage; and adore the depths which we cannot
comprehend, with the joyful expectation of at length "seeing
him as he is," and being for ever like him in purity and felicity.

NOTES.—CHAP. XXVII. V. 1. Perhaps Job had
paused to hear whether Zophar or his other friends would
rejoin. But either they were unable to answer him, or they
despaired of convincing him: so that at length they suffered
him to speak without interruption; and he pro-ceeded in a
grave and instructive manner, and as one fully satisfied that
he had truth on his side.

V. 2-6. Job solemnly protested, that, as sure as God
lived, he had spoken and would speak the truth. But he was
far from being impressed with due reverence, when he spoke
of God, as "taking away his judgment, and vexing his soul."

4 My lips shall not speak wickedness, nor my tongue utter deceit.

5 God forbid that I should justify you: till I die I will not remove mine integrity from me.

6 My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.

7 ¶ Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

8 For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?

9 Will God hear his cry when trouble cometh upon him?

10 Will he delight himself in the Almighty? will he always call upon God?

11 ¶ I will reach you by the hand of God: that which is with the Almighty will I not conceal.

12 Behold, all ye yourselves have seen it; why then are ye thus altogether vain?

13 This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty.

14 If his children be multiplied, it is for the sword; and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be buried in death: and his widows shall not weep.

16 Though he heap up silver as the dust, and prepare raiment as the clay;

17 He may prepare it, but the just shall put it on, and the innocent shall divide the silver.

18 He buildeth his house as a moth, and as a booth that the keeper maketh.

19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not.

20 Terrors take hold on him as waters; and a tempest stealeth him away in the night.

21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.

22 For God shall cast upon him, and not spare: he would fain flee out of his hand.

23 Men shall clap their hands at him, and shall hiss him out of his place.

d 13:7. 34:6. John 8:55. 2 Cor. 11:10. e 32:3. 42:7. Deut. 25:1. Prov. 17:15. Gal. 2:16. f 2:9. 13:15. 2:14. 2 Cor. 1:12. g 2:3. Ps. 18:20—23. Prov. 4:13. h Acts 24:16. i 2 Cor. 12:1. 1 John 3:2, 31. j Heb. from my day. 1 Sam. 25:26. 2 Sam. 18:32. Dan. 4:19. k 11:20. 13:16. l 5:4. 2:5. 31:3. Is. 35:14, 15. Matt. 16:25. 23:14. Mark 8:36. 37. Luke 9:25. 12:21. 1 Tim. 6:9, 10. Jam. 5:1—3. 13:5. 13:12. Ps. 18:41. 66:15. 10:7. 1:28. 28:9. Is. 1:15. Jer. 11:11. 14:12. Ec. 8:18. Mic. 8:4. Zech. 7:13. John 9:31. Jam. 4:3. n Hos. 7:14. Luke 13:22. o 22:26. 27. Ps. 37:4. 43:4. Hab. 3:18. p Ps. 78:34—35. Luke 18:1. Acts 10:2. Eph. 6:18. 1 Thes. 5:17. q 4:3. 6:10. Is. 8:11. r Or, being in the hand. q 23:8—10. Deut. 4:5. Ps. 71:17, 18. Acts 20:27. r 2:23—30. Ec. 8:14. 9:1—3. s 6:25—29. 13:4—9. 10:3. 17:2. 19:2, 3. 21:3. 22:3—4. t 20:29. 31:3. Ps. 11:8. Ec. 13:1. Is. 3:11. 21:2. 2:9. u 15:20. Ec. 20:19. Ec. 14:12, 15. Prov. 22:22, 23. Mal. 3:5. Jam. 5:4—6. x 21:11, 12.

Deut. 28:32, 41. 2 Kings 10:6—10. Esth. 5:11. 9:5—10. Ps. 109:13. Hos. 9:13, 14. Luke 23:29. y 1 Sam. 2:5. z 1 Kings 14:10, 11. 16:3, 4. 21:21—24. a Ps. 78:64. Jer. 22:18. b 22:24, 25. c 1 Kings 10:27. Hab. 2:6. Zech. 9:9. d Matt. 6:19. Jam. 5:2. e 2 Prov. 13:22. 28:9. Ec. 9:9. f 8:14, 15. Is. 51:6. g Is. 1:18. 38:12. Lam. 2:6. h 14:13—15. 21:23—26, 30. 30:23. h Gen. 49:10. Jer. 8:2. Matt. 3:12. 23:37. 120:7—9. Ps. 58:9. 73:19, 20. k 8:22. 14:10, 12. 24:21. 15:21. 18:11. 22:16. Ps. 134:4. 27:7. 69:14, 15. Jon. 2:3. m 20:23. 21:18. Ec. 12:29. 2 Kings 19:35. Psa. 5:30. n Jer. 18:17. Hos. 13:15. o Ec. 9:23—25. Ps. 11:6. 78:9. 83:15. Nal. 1:3—5. Matt. 7:27. p Ec. 9:11. Deut. 32:23. Josh. 10:11. q Deut. 29:20. Ec. 9:5, 6. Rom. 8:32. 2 Pet. 2:4, 5. r Heb. and as he would flee. s 20:24. Ec. 11:25—28. Jude. 4:17—21. Is. 10:3. Am. 2:11. 9:1—3. t Eccl. 9:22—25. Prov. 11:10. Lam. 2:15. Rev. 18:20. u 1 Kings 9:35. Jer. 19:8. Mic. 6:16. Zeph. 2:15.

He meant that God, having inflicted on him the heaviest calamities, left him exposed to the unjust charge of hypocrisy, and delayed to vindicate his character, which exceedingly imbibed his soul. His language, however, was very exceptionable, and Elihu justly rebuked him for it. (Note, 34:5—9.) Job expected soon to be deprived of the spirit or breath, which God had given him; and he most solemnly protested that, to the last, he would not speak falsehood, either in condemning or in excusing himself: he would by no means justify the censures of his accusers, by allowing himself to be a hypocrite; nor would he give up his integrity, or the confidence and comfort of it: his heart should not reproach him with bearing false witness against himself, or for any allowed wickedness; for this conscious integrity, and his hope in God as to another world, were all that he now had to support him. (Notes, 2 Sam. 22:21—28. Acts 24:10—21. 2 Cor. 1:12—14. 1 John 3:18—24.)

V. 7—10. It had been supposed that Job counted the wicked happy, because he contended that they were sometimes prosperous; but he declared, that he could not devise a worse wish for his greatest enemy, who rose up to ruin his character, seize on his property, reduce him to slavery, or murder him, than that he might have his lot with wicked men. Indeed, those who hypocritically professed to be religious, (as his friends imagined he had done,) might perhaps thus obtain many temporal advantages, and retain them during life: but what would this avail them, when God required their souls? (Note, Luke 12:15—21.) Would he, in that or other seasons of anguish and trouble, hear the cries of those who had been dismembers all their lives? As they had no delight in the favour and service of the Almighty, they would not call upon him at all times. In public, "to be seen of men," they would make long prayers, but not in secret: in distress perhaps they would cry for ease; but, being relieved, they would cease to pray. Their best was but a pang of devotion of no continuance, and therefore God would at last reject them, as workers of iniquity.

V. 11, 12. By the powerful teaching of God, Job purposed to explain this subject to his friends; nor would he conceal any thing, which he looked upon as a part of the truth. He thought even they must acknowledge that the wicked sometimes prosper, even to the end of life, of which they had all seen many instances. Why then did they answer so vainly? Did they take a pleasure in misinterpreting, contradicting, and condemning his discourse?

V. 13—23. Job may be thought in these verses to have come over to the opinion of his opponents; but in fact he conceded all which he could, to obviate misconception, and to establish his own conclusions. He allowed that wicked tyrants and oppressors were often visited with heavy judgments, on themselves, or their families, so that these might be called "their portion from God;" yet not so constantly and uniformly, as to be a rule of judgment for deciding on men's characters: this he had undeniably disproved, and it was all that he contended against. Their numerous and prosperous families were often strangely impoverished and destroyed, while none were left to bury them, or weep over them; or they were hurried to the grave, and forgotten because abhorred. They often laboured to get estates, which eventually

came into the possession of better men, who did much good with them. (Notes, Esth. 8:1, 2. Prov. 13:22. 28:8.) The establishment of their families, which they had diligently promoted, was destroyed, as a moth is shaken out of a garment; or it was removed as a tent, which was fixed for a temporary shelter to those who guarded the vineyards or gardens: and if they escaped such calamities, they soon lay down in death; and of all their riches, had not so much as the vain distinction, of being gathered to their fathers by an honourable funeral: nor were they gathered among the righteous; but opened their eyes in hell, far from all their treasures and employments. The expectation of this doom overwhelmed them with terrors as an inundation, and unexpected calamities swept them away, as men are plundered or murdered in the night. In short, the wrath of God, like a furious tempest, hurled them out of their places on earth, and cast misery upon them, and did not spare: while they found it impossible to escape his dreaded and deserved vengeance; and those, whom they had oppressed, rejoiced at their death and detested their memory.—The chief difference between this passage, and the discourses of Job's friends, on the same subject, is this:—they spoke of the misery of wicked men before and at their death, as uniformly proportioned to their crimes: Job intimated that it might be so; but if not, the consequence of their death would assuredly be dreadful.

PRACTICAL OBSERVATIONS.

We may safely make our appeal to God, when we are conscious of integrity before him, and are fairly called to it: but we are so apt to mix corrupt passions with our best services, to mistake delays for denials, and corrections for vexations, and to speak irreverently or impatiently when afflicted; that, without continual applications of the blood of sprinkling, we cannot possibly have any well-grounded confidence before God.—As we ought not, without scriptural evidence, to conclude that we are in the way of salvation, so we should not be induced to condemn ourselves as hypocrites, if conscious that we trust in his mercy, and aim to do his will; nor should we justify those who censoriously condemn their brethren. A good conscience on evangelical principles, and a watchful opposition to sin, will prevent our own hearts from reproaching us, and inspire confidence in God, in the midst of afflictions and calamities, and in the hour of death: and this we should hold fast as long as we live.—No greater misery can be imprecated, than the doom of the most prosperous sinner; no more dreadful case imagined, than that of the successful specious hypocrite. He may indeed call on God, when frightened or distressed; but he will soon desist in weariness or despondency, and seek some other relief. But the humble penitent will knock at mercy's door till it is opened, and not be induced by any delay to depart without a blessing; and he who delights in God, will always call upon him, in adversity and prosperity, in life and death.—If we would teach others, we must depend on the help of the Almighty, and not conceal his truth; and if we would convince the erroneous, we must guard against misconstructions, and carefully show, in how many things we are agreed. In this, at least, all good men are of one judgment: that the wicked may be, and often are, grievously afflicted upon earth with outward calamities; that they must be subject to inward terrors and vexations; and

CHAPTER XXVIII.

Job observes that man is industrious and ingenious, in searching out the treasures hid in the earth, 1-11. But the more valuable treasure is, of the knowledge of God, lies beyond his reach, 12-22. God at no time comprehends it; and man's wisdom is to fear God, and depart from evil, 23-28.

SURELY there is a vein for ^athe silver, and a place for gold ^bwhere they fine it.

2 Iron is taken out of the ^cearth, and brass is molten out of the stone.

3 He setteth an end to darkness, and ^dsearcheth out all perfection: ^ethe stones of darkness and the shadow of death.

4 The flood breaketh out from the inhabitant; ^feven the waters forgotten of the foot: they are dried up, they are gone away from men.

5 As for the earth, ^gout of it cometh bread: and under it is turned up as it were ^hfire.

6 The stones of it are the place of ⁱsapphires: and it hath ^jdust of gold.

7 There is ^ka path which no fowl knoweth, and which the vulture's eye hath not seen:

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the ^lrock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks; and his eye seeth ^mevery precious thing.

11 He ⁿbindeth the floods from overflowing; and the thing that is hid bringeth he forth to light. [Practical Observations.]

12 But ^owhere shall wisdom be found? and where is the place of understanding?

13 Man ^pknoweth not the price thereof; neither is it found in the land of the living.

* *Or, mine.* a Gen. 2:11, 12. 23:15. 24:22. 1 Kings 7:48—50. 10:21. 1 Chr. 29:2—5. b Ex. 12:3. Prov. 17:3. 27:21. Is. 48:10. Zech. 13:9. Mal. 3:2, 3. 1 Pet. 1:7. c Gen. 4:22. Num. 31:22. Dent. 8:9. 1 Chr. 22:14. d *Or, dust.* e Prov. 2:4. f Gen. 1:13. Hab. 2:13. Matt. 6:33. Luke 16:8. e 10:21, 22. 12:22. 13:16, 17. f Gen. 1:11, 12, 29. 10:14, 15. Is. 28:25—29. g Ex. 28:13, 14. h 16. Ex. 24:10. Cant. 5:14. Is. 54:11. Rev. 21:19. i *Or, gold ore.* j 12:1—23. 39:19, 24. Rom. 11:33. s *Or, int.* k Nah. 1:4—6. k Prov. 14:22. 24:4. 11a. 37:25. 44:27. 11b. *Creeping.* m Is. 45:2, 3. 1 Cor. 4:5. n 20:28. 1 Kings 3:9. Ps. 51:6. Prov. 2:4—6. 3:1. Ec. 7:23—25. 1 Cor. 1:19, 20. Col. 2:3. Jam. 1:5, 17. o 15—19. Ps. 19:10. 119:72. Prov. 3:14, 15. 8:11, 15, 19. 16:16. 23:23. Ec. 8:16, 17. p 21, 22. Ps. 52:5. Is. 33:11. 53:8. q Rom. 11:33, 34. r Heb. *The gold shall not be taken for its price.* r 1 Chr. 29:4. Ps. 45:9. Is. 13:12. e Ex. 28:20. Ec. 23:15. 1 Chr. 2:2. Rev. 4:6.

that, even if they prosper till death, and die in outward peace, they will then be driven from riches, pleasures, and honourable stations, into eternal poverty, misery, and contempt, by the wrath of God, like a furious storm hurling them into destruction. In vain will they seek to flee out of his hand, while "he shall cast upon them, and not spare," the punishments justly due to their crimes. "What, then, is a man profited, if he gain the whole world, and lose his own soul? And what shall a man give in exchange for his soul?"

NOTES.—CHAP. XXVIII. V. 1—11. Job had maintained, that the dispensations of Providence were not regulated upon such principles as his friends contended for; but by a higher and incomprehensible wisdom: and to illustrate and confirm this, he here showed, that the sagacity of men was chiefly competent for *natural things*, and employed in them; it could not therefore be supposed they were acquainted with the deep counsels of God. The all-wise Creator has treasured up the metals in the earth; but man's necessity, convenience, or avarice prompts him to search for them. There he finds the ores of gold, silver, iron, and brass, mixed with other substances, and resembling stones: and he discovers ways of separating and refining them by fire. With their lamps, the miners "put an end to the darkness" of the subterraneous caverns, and search out all the valuable treasures contained in them; even those "stones of darkness," which are situated in such perilous and unwholesome places, as may be called "the shadow of death." Here "floods break out upon the inhabitants" of these dreary regions; being those waters, which had sunk into the earth, from the foot of man, and formed subterraneous springs and streams: and the miners are forced, with great labour and danger, to make new channels, that the waters may run away from them. As, by the labour of man, corn and other things suited for his food grow upon the surface of the earth, so precious stones, sparkling like fire, or inflammable substances, as brimstone or coals, are dug out of it. Among the stones of the earth are *sapphires*, as well as the ore of gold. In pursuit of these treasures men travel under ground, by a road which is unknown to the swiftest and most quick-sighted animals. By their persevering labour and contrivance, they undermine and overturn rocks and mountains; they cut rivers and form banks under ground; while they seek out, and bring forth, every hidden valuable treasure repositied.—This book is, beyond all reasonable doubt, one of the most ancient in the world: yet the art of mining, and refining metals, and the use of precious stones, are spoken of as things well known in the east, where Job and his friends dwelt. But very many ages after, populous nations have been found, which were little

14 The depth saith, *It is not in me: and the sea saith, It is not with me.*

15 It cannot be gotten for gold, neither shall silver be weighed for the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold.

18 No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies.

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 Whence then cometh wisdom? and where is the place of understanding?

21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

22 Destruction and death say, We have heard the fame thereof with our ears.

23 God understandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, and seeth under the whole heaven:

25 To make the weight for the winds; and he weigheth the waters by measure.

26 When he made a decree for the rain, and a way for the lightning of the thunder:

27 Then did he see it, and declare it; he prepared it, yea, and searched it out.

28 And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

21-11. 22-1. ** *Or, vessels.* † *Or, Ramoth.* Ez. 27:16. u Matt. 7:6. 13:45, 46. 1 Tim. 2:9. Rev. 17:4. 18:12, 21:21. x Prov. 3:15. 31:10. Lam. 4:7. y Ex. 39:10. Rev. 21:20. z Sze on 12. Prov. 2:6. Ec. 7:23, 24. 1 Cor. 2:6—15. a Ps. 49:3, 4. Matt. 11:25. 13:17, 35. 1 Cor. 2:7—10. Col. 2:3. b 7. † *Or, heaven.* c 14. Ps. 88:10—12. d Ps. 19:7. 147:5. Prov. 8:14. Matt. 11:27. Luke 10:21, 22. Acts 15:18. Rom. 11:33. 1 Cor. 1:30. Jude 25. e 2 Chr. 16:9. Prov. 15:3. Zech. 4:10. Rev. 5:6. f Ps. 135:7. Is. 40:12. g 36:26, 27, 32. 38:25. Ps. 148:8. Jer. 14:22. Am. 4:7. Zech. 10:1. h 57:3—5. Is. 20:3—10. i *Or, number it.* j Ps. 19:1. k 29:22—29. k Dent. 29:29. Prov. 8:4, 5, 32—36. l 1 Deut. 4:6. Ps. 111:10. Prov. 1:7. 9:10. Ec. 12:13. Jam. 3:13—17. m Ps. 34:14. Prov. 5:7. 13:14. 16:6. 17. Is. 1:16. 2 Tim. 2:19. 1 Pet. 3:11.

acquainted with these things: the iron especially, (which is in fact the most useful of all metals,) seems to have been little known or employed among the Greeks, in the very early ages of that nation; and it was totally unknown in America, when that continent was first discovered. So that the most ancient times appear to have been far more civilized, and acquainted with things useful, than subsequent ages; and barbarous ignorance seems to have prevailed gradually; as the knowledge possessed by the antediluvians, and doubtless communicated by Noah and his sons, was forgotten among their posterity. The Bible by no means favours the general notion, that the first ages of the world were the most rude and savage; nay, indeed, the accounts there given are totally inconsistent with it.

V. 12—19. Job here maintained, that "wisdom," (or the knowledge of God, and his works and ways, which led to a prudent and holy practice, and might enable men to unravel the mysteries of Providence,) was far more difficult to be found, than the subterraneous treasures before spoken of. Indeed, men in general knew neither where it might be obtained, nor its inestimable value. It was not to be met with among the inhabitants of the earth, except as it came down from above. (Notes, Prov. 2:1—7. Jam. 1:5—8, 16—18. 13:13—18.) It could not be discovered, either by digging into the bowels of the earth, or diving into the bottom of the sea, or sailing to all parts of the world. By these means, indeed, gold, silver, and all kinds of precious stones might be procured; but none of them, nor all of them together, could purchase wisdom.—Several different words are used in the original for gold; which are supposed to denote, either the place from which it came, the manner in which it had been purified, or the form in which it was offered for sale, whether wrought or unwrought. The words, also, rendered "crystal," "onyx," "sapphire," &c. are differently interpreted.

V. 20—22. As no wealth could purchase wisdom, so no creature could discover it. It was hid from the eyes of all living. Men of the greatest talents, who soared above the rest of mankind, as the fowls of the air above other creatures, could not, by all their speculations and discoveries, acquire wisdom. "Destruction and death," indeed, brought reports of it: and if men deeply thought on these solemn subjects, they might understand something of the reasons for which the wicked were permitted to prosper: and the event would at length clear up difficulties, and effectually show what was man's wisdom. But previous and more particular instruction was necessary to make men truly wise.—"The grave is the only place where we may learn something of it." Bp. Patrick. —Surely nothing can be learned in the grave; and hell rather

CHAPTER XXIX.

Job regrets the loss of his comforts, and of the respect which he had been shown him, 1-11. He declares the good use which he had made of his authority, 12-17; and the grounds on which he had hoped for abiding prosperity, 18-25.

MOREOVER, Job continued his parable, and said,

2 Oh, that I were ^{as} in months past, as ⁱⁿ the days when ^bGod preserved me;

3 When ^{his} candle shined upon my head, and when ^{by} his light I walked through darkness;

4 As I was in the days of my youth, when ^{the} secret of God was upon my tabernacle;

5 When ^{the} Almighty was yet with me, when ^{my} children were about me;

6 When ^I washed my steps with butter, and the rock poured ^{me} out rivers of oil;

[Practical Observations.]

* Heb. *added to take up*, 27:1. a 1:—5, 7, 9. b 1:10. 1's, 37:28. Jude 1. c 18:6. 21:17. Ps. 13:28. Prov. 24:20. † Or, *lamp*. Prov. 13:9, 20:20. d 22:28. Ps. 4:6. 27:1. 84:11. Is. 2:4. John 8:12. 12:46. Eph. 5:8, 14. e 1:10. 15:8. Ps. 25:14. 27:5. 91:1. Prov. 3:32. † Vol. 3:3. ‡ 23:3-10. Deut. 33:27-29. Josh. 1:9. Judg. 6:12. 13. Ps. 30:7. 43:2. 44:9. Cant. 2:4. 8:12. Jer. 14:8. Matt. 9:15. g 1:2-5. 42:13-16. Ps. 127:3-5. 129:3. Prov. 17:6. h 20:17. Gen. 49:11. Deut. 32:13. 33:24. Ps. 81:16. † Heb. *with me*. i Deut. 16:18. 21:19. Ruth 4:11. 11. Zech. 8:16. k Lev. 19:32. Prov. 16:31. 20:8. Rom. 13:3, 4. Tit. 3:1. 1 Pet. 5:5. 1 Rom. 13:7.

than the grave must be meant by the word (אֲבִירִי) translated "destruction." (Note, Rev. 9:11.)

V. 23-28. All the preceding observations and inquiries were evidently intended as introductory to these closing instructions; in which Job showed, that God alone was the Source and Giver of wisdom. He knew where it was laid up, and the way in which it might be found. He managed the whole creation in perfect wisdom; determining the force and direction of every wind, and the quantity of water to be formed into rains and dews; regulating the course of the clouds, and directing the thunder and lightning. At the creation, he had his whole plan before him, and declared unto man as much as was good for him to know: and he had prepared the whole of his intended operations, as accurately, as if they had been searched out by intense study.—This implied, that as men could neither alter nor comprehend these works of God, they were equally unable to discover the methods of his providence. God had from the beginning plainly declared to man, that his wisdom consisted not in the knowledge of the secrets of nature, or of the divine government, but in "fearing the LORD and departing from evil." (Notes, Gen. 22:11, 12. Deut. 29:29. Ec. 12:11-14.)—Thus Job intimated to the disputants, that they might show their wisdom much more, by a conscientious performance of their own duty, than by presumptuously intruding into the secret reasons of the divine dispensations; or rashly condemning their afflicted friend as a hypocrite.

PRACTICAL OBSERVATIONS.

V. 1-11. The riches of this world are sought with unwearied labour and extreme danger: the faculties of the soul and the vigour of the body are alike devoted to the pursuit; and, from age to age, men sacrifice their ease, ruin their health, and venture their lives to acquire them! Indeed, they are good in themselves, and for the uses to which they were appointed: and the bountiful kindness of the Creator appears, in covering the surface and storing the bowels of the earth with so many useful productions: nor should the ingenuity or industry which men employ about them be condemned, except as disproportionate. (Note, Gen. 1:20-25.) Neither silver nor gold, but the love of them, "is the root of all evil;" and the avarice, pride, and luxury of the human heart, not the creatures which God hath made for our use, ought to bear the whole blame of the mischiefs to which they merely give occasion. It is also observable, that whilst God gives us all these things, he gives them in the way of industry; the productions of nature cannot be prepared for use without enduring hardship for them, and often venturing into perilous situations; and, in like manner, whilst wisdom and grace are freely bestowed, we must labour and deny ourselves, and face dangers and enemies, if we would appropriate them. But did we understand the infinite value of these gifts, and our urgent want of them, we should think every hardship and sacrifice comparatively small. All earthly treasures are insufficient and precarious: they cannot give peace of conscience, health, or contentment: they cannot prolong life, or abate the fear of death, or purchase exemption from future punishment: they must be left soon, and for ever, and an account must be given to God of the use which we have made of them. But true wisdom and grace confer peace, and joy, and lively hope; they deprive death of his sting, and ensure an eternal inheritance. Who then can estimate their value? All the treasures of the world, and the whole world itself, are worthless in the comparison: yet alas! every gilded bauble is preferred to them! No labour is deemed too great to employ about carnal things; yet every exertion is too much about our spiritual and eternal interests! "Go then to the miner, thou saggard, consider his ways, and be wise;" imitate his ingenuity, application, and intrepidity, in the affairs of thy soul: seek salvation, as he does the gold and silver ore, and thou shalt be enriched for ever. (P. O. Prov. 2:1-9.)

7 When I went out ^{to} the gate through the city, when I prepared my seat in the street!

8 The ^{young} men saw me, and hid themselves. and ^{the} aged arose, and stood up.

9 The princes ^{refrained} talking, and ^{laid} their hand on their mouth.

10 The ^{nobles} held their peace, and ^{their} tongue cleaved to the roof of their mouth.

11 When ^{the} ear heard me, then it blessed me; and when the eye saw me, it gave witness to me.

12 Because ^I delivered the poor that cried, and ^{the} fatherless, and him that had none to help him.

13 ^{The} blessing of him that was ^{ready} to perish came upon me: and ^I caused the widow's heart to ^{sing} for joy.

1 Pet. 2:17. m 4:2. 7:11. Prov. 10:19. Jam. 1:19. n 21:5. 40:4. Judg. 18:19. Prov. 30:32. o Heb. *voice of the nobles was hid*. p Ps. 137:6. Ec. 3:26. p 31:20. Prov. 29:2. Luke 11:27. q 22:5-9. Neh. 5:2-13. Ps. 72:12. 92:3-4. Prov. 21:13. 24:11, 12. Jer. 23:16. r Ex. 22:29-31. Deut. 10:18. Ps. 68:5. Jam. 1:27. s Deut. 24:13. Acts 9:39-41. 2 Cor. 9:12-14. 2 Tim. 1:16-18. t 31:19. Deut. 25:5. Prov. 31:6-9. Is. 27:13. u Deut. 16:11. Neh. 8:10-12. Philom. 7. x Ps. 67:4. Is. 65:14.

V. 12-28. Where is true wisdom to be found? In the heart of the earth? In the depth of the sea? Or in the schools of the learned? By no means: it is "the LORD that giveth wisdom." The treasures of it are "hid in Christ," revealed by the word of truth, and received by faith, through the operation of the Holy Spirit. There the Lord has prepared and declared it: there we may search for it and discover it. But it does not consist in explaining all mysteries, settling all controversies, or solving all difficulties in the phenomena of nature, or in the divine government. It is not intended to feed our pride and vanity, to amuse our curiosity, or to embolden our presumption; but to teach us where and what we are, and whither we are going; to show us our wants, and where they may be supplied. It instructs and encourages us sinners to "fear the LORD, and to depart from evil," in the exercise of repentance and faith: and it admonishes us in faith and hope, and by patient continuance in well doing, to wait for that world, to which death will soon convey us, for fuller light respecting all the ways and works of God. Our business here is, to believe, adore, love, and obey; not to comprehend and dispute. We receive the benefit of the rain, and avail ourselves of the winds and tides, and seek shelter from the storm, whether we understand the theory of them or not. Thus let us flee from the wrath to come, take refuge in the hope of the gospel, receive the comforts of life thankfully, and bear its burdens cheerfully, without being desirous of knowing those "secret things which belong to the LORD our God." The government of the world is his, and he neither needs nor asks our advice; but "to man he saith, The fear of the LORD, that is wisdom; and to depart from evil is understanding."

NOTES.—CHAP. XXIX. V. 1-6. It is probable, that when Job had finished his commendation of wisdom, he paused, to hear whether his friends had any thing to add; but as they were silent, he proceeded to contra: his former prosperity, and his honourable conduct as a magistrate, with his present abject misery; in order to excite their compassion, and to excuse his complaints, and perhaps to engage their more fixed attention to the other parts of his discourse. Indeed he could not but ardently desire that matters were so with him at the present, as formerly they had been. Then God preserved his health, his property, his family, his honour, and his peace, having "made a hedge about him." Providence smiled upon him, and he enjoyed spiritual consolations: so that he lived happily, and walked securely, in this dark and wretched world. Thus he had been favoured early in life: the secret wisdom of God had been communicated to him, and his secret blessing had rested upon him and prospered his habitation: his soul had been refreshed with the secret pleasures of communion with God, before whom he had walked as his almighty Friend; (Note, Ps. 25:14.) whilst his children shared and doubled his enjoyments. His cattle, fed in rich pastures, afforded such plenty of milk and butter, that he could, had he pleased, have washed his steps in it: and his olive-yards, planted upon the rocky grounds, yielded such abundance, that it was as rivers of oil.—But he intimated that God had now withdrawn his protection, and the light of his consolations: excluded him from communion with him, and bereaved him of his wealth and children, his health, and peace, and reputation.

V. 7-11. Job next expatiated on the honour which had been rendered him. He had acquired great influence and authority, and was become chief ruler over the neighbouring tribes; probably through his reputation for wisdom and justice, as well as on account of his affluence. So that when he went through the city to the gate, where his throne for administering justice was prepared, the young men stood so much in awe of him, and so feared his reprehension for their irregularities, that they kept out of the way; the aged rose in respect of his character; and the nobles and princes were

14 I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.

15 I was ^aeyes to the blind, and feet ^{was} I to the lame.

16 I was ^aa father to the poor: and ^{the} cause which I knew not I searched out.

17 And ^I brake the jaws of the wicked, and plucked the spoil out of his teeth.

18 Then I said, I shall die in my nest, and I shall multiply my days as the sand.

19 My root was spread out by the waters, and the dew lay all night upon my branch.

20 My glory was fresh in me, and my bow was renewed in my hand.

21 Unto me men gave ear, and waited and kept silence at my counsel.

22 After my words they spake not again; and my speech dropped upon them.

23 And they waited for me as for the rain; and they opened their mouth wide as for the latter rain.

24 If I laughed on them, they believed it not; and the light of my countenance they cast not down.

25 I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners.

r Ps. 132:9. Is. 59:17. 61:10. Rom. 13:14. 2 Cor. 6:7. Eph. 6:14. 1 Thes. 5:8. Rev. 19:8. z Is. 28:5. 62:3. a Num. 10:31. Matt. 11:5. 1 Cor. 12:12, &c. b 31:18. Ezech. 2:7. Ps. 68:5. Eph. 5:1. Jam. 1:27. c Ex. 18:26. Deut. 13:14. 17:8-10. 1 Kings 3:16-23. Prov. 25:9. 29:7. d Ps. 3:7. 59:6. Prov. 30:14. e Heb. jaw-teeth, or, grinders. f 1 Sam. 17:35. Ps. 124:3, 6. f Heb. cast. f Ps. 30:6, 7. Jer. 22:3. 49:16. Obad. 4. Hab. 2:9. g 23:42. 42:16. 17. Ps. 91:16. h Gen. 32:12. 41:49. 118:16. Ps. 1:3. Jer. 17:8. Hos. 14:5-7. i Heb. opened. k 14.

19:9. Gen. 45:13. Ps. 3:3. f Heb. nes. i Gen. 49:24. m Is. 103:5. Is. 40:31. 2 Cor. 4:16. f Heb. changed. n 9:10. 32:11, 12. o 32:15. 16. 33:31-33. Is. 54:15. Matt. 22:46. p Deut. 32:2. Cant. 4:11. Ez. 20:46. Am. 7:16. Mic. 2:6. mase. q Ps. 72:6. r Hos. 6:3. Zech. 10:1. s Gen. 45:26. Ps. 126:1. Luke 24:41. t Is. 4:6. 89:15. u Gen. 41:40. Judg. 11:8. 2 Sam. 5:2. 1 Chr. 13:1-4. Gen. 14:14-17. Deut. 33:5. y 3:4. Is. 35:3, 4. 61:1-3. 2 Cor. 1:3, 4. 7:5-7. 1 Thes. 3:4, 5.

silent, as if bereft of speech, that they might attend to his arguments and decisions, and be instructed by them; and, indeed, all who saw and heard him applauded his impartial justice, and bare testimony to his wisdom and discretion.

V. 12-17. Because Job's adversaries did so much charge him with wickedness, he is compelled to render account of his life. And as no one attempted to disprove his attestations, no doubt he spoke what was undeniably true: indeed God himself, at the close, as it were, attested the truth of it.—He could confidently protest, that it was his constant object to redress the grievances of the orphans and destitute, who demanded justice against their powerful oppressors: so that widows and other persons, who were about to be crushed, murdered, or starved, thanked him and prayed for him as their patron, with joyful hearts. He never appeared in public, but with an evident determination to do justice: the equity of his conduct was to him the robe, or the badge of his authority, and he deemed it more his honour, than any royal diadem. By counseling the ignorant how to manage their affairs, he became as "eyes to the blind;" by supporting the helpless with his power and authority, he was as "feet to the lame;" he was the general guardian and father to all poor people; and neither spared pains and expense, nor feared opposition, in searching out their causes, and rescuing them from oppression. Thus he deprived rich oppressors of their power to do mischief, as effectually as a wild beast is disabled when its "jaw-teeth are broken;" and he constrained them to make restitution, as when "the prey is plucked out of their mouths." (Notes, Ps. 82:2-4. Prov. 31: 8, 9.)

V. 18-25. Thus respected, useful, and conscientious, and considering the whole as coming from the favour of God, Job had hoped to live long in prosperity, and to die in peace and honour in a good old age; for he seemed like a tree which had struck deep root in a well-watered soil, and was refreshed every night by the kindly dew. Heaven and earth seemed to favour him continually. (Note, Ps. 30:6-8.) He had done nothing to impair his reputation or influence, or to prevent their increase. His counsel was silently attended to, and his decisions were waited for with great expectation, and were refreshing as the seasonable rain. His smile was counted a very great favour; and if he relaxed from his usual gravity, and showed himself more affable with the people, they did not abate in their respect, or undervalue his kindness.—Still they allowed him to counsel and command in all their affairs, as a king, with uncontrolled authority, rules over his troops; yet, amidst all, he never lost sight of the beneficent employment of comforting the mourners. Some read all the latter verses in the present tense. "My roots are, &c." as, Job's recollection of his inward thoughts, during his prosperous days, when anticipating the continuance of them, in which he had been so grievously disappointed.

PRACTICAL OBSERVATIONS.

V. 1-6. The Lord protects and prospers us as he pleases; and he confers on those who love him whatever can be beneficial to them. Yet riches and flourishing families, though a "candle of the LORD," may be soon and finally extinguished: they do but little towards illuminating our way through this dark world, and nothing towards cheering the vale of death. But when the mind is enlightened by the Holy Spirit; when a man walks in the light of God's comforting presence, and enjoys the secret pleasure of communion with him; every outward comfort is doubled, every trouble is diminished, and he may pass cheerfully, by this light, through life and death to heaven. The sensible comfort, however, of this happy state is often withdrawn from those who have enjoyed it; and they regret the months and days which they have formerly known, and long for their return. (Note, Ps. 42:1, 5.) In general, this change arises from negligence and "grieving the Holy Spirit;" but sometimes it may be a trial of a man's faith and grace. Yet it is always right in such cases to examine ourselves, to inquire into the cause by fervent prayer, and to redouble diligence and watchfulness.—Many, however, who profess that they have walked in this heavenly light, complain that now it is not with them "as in months past," and rest satisfied with unavailing lamentations! Depending on past experience, and concluding their state

safe, they put up at present with worldly comforts, and are as negligent as they are joyless. And others, who have really walked with God, finding their comforts decline, are tempted to think all their past experience a delusion, and to conclude that the Almighty has finally forsaken them. But for those comforts, which are indeed from God, the true believer can find no substitute in the whole creation: and though they may be withdrawn, they shall never be extinguished, but shall be restored, and endure till lost in the blaze of heavenly glory.

V. 7-23. Years, rank, and authority, if connected with eminent justice, wisdom, and piety, confer peculiar dignity and influence; they overawe the careless and lawless, command the respect of inferiors and equals, and procure a deference even from superiors. When a man's judgment and integrity have thus obtained him an established reputation, his opinions are readily approved, and his measures adopted. Then it is peculiarly happy for him and others, if he is preserved humble, zealous for the honour of God, and ambitious only of doing good: if he value the blessing of the needy and afflicted, and the testimony of men's consciences to his equity and humanity, as his robe, his diadem, and his recompense: if he continue a stranger to fear, favour, and affection, to covetousness and self-indulgence; and resolutely act as the patron of the poor, the widow, the orphan, and the oppressed: desiring that their hearts may rejoice, and that their prayers for their benefactor may be united with many thanksgivings unto God: if, by the use of his wealth, authority, and wisdom, he be as "eyes to the blind, and feet to the lame," a father to the poor, and a terror and restraint to wealthy oppressors, and spare no labour for the effecting these valuable purposes. Such persons are public blessings, their protection is courted, and their friendship valued by all good men; though their excellency be hated, and their power dreaded, by the tyrants whose jaws they break, and whom they spoil of their prey. They prevent much mischief, make many disconsolate mourners joyful, and are an ornament to religion. And they have the peculiar honour to resemble him, who hath "put on righteousness as a robe, and is clad with zeal as a cloak," who rescues enslaved sinners from the power of Satan, and breaks the jaws of that devourer; who, in a far nobler sense, "is eyes to the blind, and feet to the lame, and a Father to the poor;" whose words are all in wisdom, truth, and love, and his favour more refreshing than the latter rain; whose smile is so great a blessing to the desponding soul that waited for it, that he can hardly believe his own experience, when the Saviour manifests his love; and he will adore and reverence him still more and more for his unspeakable condescension. How many who were ready to perish, are now blessing him! How many mourners has he comforted! But who can show forth all his praises? May we trust his mercy, and copy his equity, truth, and love!—Let us not however flatter ourselves with the expectation of continued honour and prosperity in this world. In the midst of all we should think of dying ere long; and even before death, of being deprived of all our outward comforts; though there should be every appearance that life and prosperity will be continued to us. Storms will succeed to calms, and calms to storms, in this changeable world; but in heaven will be uninterrupted and unchangeable felicity. Let us then look to our Cap'n and King; he has chosen out our way, and has been chief in sorrow, as well as in honours; and as he comforts his mourning followers, so he has shown the whole army of his saints the way to victory and glory, through tribulation, sufferings, and death; and has said, "If any man will come after me, let him deny himself, and take up his cross and follow me;" and, "Where I am, there shall my servant be."

NOTES.—CHAP. XXX. V. 1-14. Here Job most pathetically contrasts his present condition with his former honour and authority. Now the youths, who before had hid themselves lest they should be punished for their crimes, (Note, 29:7-11.) treated him with the greatest contempt: nay the children of the most abject persons imaginable insulted him, whom he described as the vilest outcasts of society. These objects were so destitute of fidelity and honesty, so lazy and ignorant, that they were not capable of doing so

CHAPTER XXX.

Job complains that he is sunk into extreme contempt, 1-14; that he suffers great anguish of soul and body, 15-19; that God deals rigorously with him, 20-24; that he, who had comforted others, now suffers without a comforter, 25-31.

BUT now *they that are* younger than I have me in derision, *whose fathers* I would have disdained to have set with the dogs of my flock.

2 Yea, whereto *might* the strength of their hands *profit* me, in whom old age was perished?

3 For want and famine *they were* solitary; fleeing into the wilderness *in* former time desolate and waste.

4 Who cut up mallows by the bushes, and juniper roots *for* their meat.

5 They were *driven* forth from among men, (they cried after them as *after* a thief;)

6 To dwell in the clefts of the valleys, *in* scaves of the earth, and *in* the rocks.

7 Among the bushes *they* brayed; under the nettles they were gathered together.

8 *They were* children of fools, yea, children of base men: they were *viler* than the earth.

9 And now *am* I their song, yea, I am their by-word.

10 They *abhor* me, they *flee* far from me, and *spare* not to spit in my face.

11 Because he hath *loosed* my cord, and afflicted me, they have also *let loose* the bridle before me.

12 Upon *my right hand* rise the youth: they push away my feet, and *they* raise up against me the ways of their destruction.

13 They mar my path, *they* set forward my calamity, they have no helper.

14 They came upon me *as* a wide breaking in of waters: in the desolation they rolled themselves upon me.

19:13-19, 29:8-10, 2 Kings 2:23, Is. 3:5. * Heb. of fewer days than I, b Ps. 35:15-16, 69:12, Mark 14:65, 15:17-20, Luke 23:14, 18, 19, 35, 36, 39, Acts 17:5. Tit. 1:12, 1 Cor. dark as the night, 24:13-16, c 24:5, Heb. 11:38, f Heb. leavened, d 2 Kings 4:38-39, Am. 7:14, Luke 15:16, e Gen. 4:12-14, Ps. 109:10, Dan. 4:23, 32, 33, f Judg. 6:2, 1 Sam. 22:1, 2, Is. 2:19, Rev. 6:15, g Heb. 1:12, e 6:5, 11:12, Gen. 16:12, h 9 Kings 9:13-27, 2 Chr. 22:3, Jer. 7:18, Mark 6:24, 1 Thro. 7:22, 16:22, i Heb. men of no name, k 40:4, Ps. 15:4, Is. 32:6, 117:5, Ps. 35:15, 16, 44:14, 68:12, Lam. 3:1, 63, m 19:19, 42:6, Ps. 88:8, Zech. 11:8, n 19:13, 14, Ps. 88:8, Prov. 19:7, Matt. 26:56, f Heb. withheld not a little from, o Num. 12:14, Deut. 25:9, Is. 50:5, Matt. 26:57, 27:31, p 12:18-21, 2 Sam. 16:5-8, q Ps. 35:21, Matt. 26:67, 68, 27:39-44, Jam. 1:25, r 19:18, Is. 3:5, s 19:12, t Ps. 69:25, Zech. 1:15, u 22:13, Ps. 13:4, 69:14, 15, Is. 8:7-8, x 6:4, 7:14, 9:27, 23, 10:16, Ps. 88:15, ** Heb. principal one, y 44:12, Hos. 6:4, 13:3, z Ps. 22:14, 42:4, Is. 53:12, a Is. 40:12, b 33:19-21, Ps. 6:2-6, 38:2-8, c 7:4, Ps. 22:2, Is. 38:13, d 2:7.

much good as the dogs of his flock; and he would have disdained to employ them in the meanest services about his cattle. Their lives, wasted in wickedness, had left them debilitated and ignorant, debauched and infamous, in old age; and being burdens and nuisances by their crimes, they were expelled from society in a most miserable manner. Incapable of obtaining an honest livelihood, and afraid of being punished for their past offences, they had fled into the most desolate parts of the wilderness; and there miserably subsisted upon roots and herbs not fitted to sustain the life of man. For they were driven away as thieves, and concealed themselves in dens and caves from the search of pursuers; or among the weeds and bushes, where they grew savage like the wild asses. Such worthless wretches, of whom Job's active magistracy had rid the country, returned with their families when he was reduced; and though their ignorant and profligate parents had neglected to give their children any good instructions, yet they had learned to make songs and jests about Job, and to show their contempt and abhorrence, by affecting to shun him as a loathsome object, or drawing near him to spit in his face. (*Marg. Ref. m-o.*) It may be supposed that these were the expressions of their resentment for his former opposition to their villany; and of their joy that his authority was terminated. Because the Lord had loosed his cord, by depriving him of power and affluence, they behaved with *unbridled insolence*, and attempted to injure him by every means which they could devise. It is likely that they accused Job of oppression, because he had punished them for their crimes; and thus they endeavoured to "fortify against him the ways of their destruction," or to secure themselves from punishment in their abandoned courses. By these methods they *marred* or *vilified* his path, and helped forward his calamity, exciting his friends to treat him as a hypocrite, and "no helper unto them;" that is, they had no need of help from Job's former friends, being already sufficiently daring and ingenious in their malice. For they came upon him as a torrent of waters, which bursts the banks, and rolls on with rapid desolation. (*Notes, 2 Sam. 22:5, 6. Ps. 22:4-8. 69:1-4, 10-12.*)

V. 15-19. Job again complained of torments, which doubtless arose in great measure from Satan's temptations. (*Notes,*

15 *Terrors are turned upon me: they pursue my soul as the wind; and my welfare passeth away as a cloud.

16 And now my soul is poured out upon me; the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night-season; and my sinews take no rest.

18 By the great force of my disease is my garment changed; it bindeth me about as the collar of my coat.

19 He hath cast me into the mire, and I am become like dust and ashes:

20 I cry unto thee, and thou dost not hear me; I stand up, and thou regardest me not.

21 Thou art become cruel to me: with thy strong hand thou opposest thyself against me.

22 Thou liftest me up to the wind; thou causest me to ride upon it, and dissolvest my substance.

23 For I know that thou wilt bring me to death, and to the house appointed for all living.

24 Howbeit he will not stretch out his hand to the plague, though they cry in his destruction.

25 Did not I weep for him that was in trouble? Was not my soul grieved for the poor?

26 When I looked for good, then evil came unto me: and when I waited for light, there came darkness.

27 My bowels boiled, and rested not: the days of affliction prevented me.

28 I went mourning without the sun: I stood up, and I cried in the congregation.

29 I am a brother to dragons, and a companion to owls.

30 My skin is black upon me, and my bones are burned with heat.

31 My harp also is turned to mourning, and my organ into the voice of them that weep.

7:5, 19:20, Ps. 38:5, Is. 1:5, 6, e 9:31, Ps. 69:1, 2, Jer. 38:6, f 2:8, 42:6, Gen. 18:27, g 19:7, 27:9, Ps. 22:2, 80:4-5, Lam. 3:44, Matt. 15:23, h Heb. turned to be, h 7:20, 21, 10:14-17, 13:25-28, 16:9-14, 19:6-9, Ps. 77:9-10, Jer. 30:14, i Heb. the strength of thy hand, i 6:9, 23:6, Ps. 89:13, 1 Pet. 5:6, k 2:15, Ps. 1:4, Is. 17:13, Jer. 4:11, 12, Ez. 5:2, Hos. 4:19, 13:3, l Ps. 19:10, 104:3, m 14:5, 21:33, Gen. 3:19, 2 Sam. 14:14, Ec. 8:8, 9:5, 12:5-7, Heb. 9:27, n Heb. heap, n Judg. 5:31, Ps. 35:25, Matt. 27:39-41, o Ps. 35:13, Jer. 13:17, 18:20, Luke 19:41, John 11:35, Rom. 12:15, p Heb. hard of day, p 31:16-21, Is. 12:1, Prov. 14:21, 31, 17:5, 19:17, 28:8, Is. 58:7, 8, Tan. 4:27, 2 Cor. 9:9, q 2:25, 29:18, Jer. 8:15, 14:19, 35:18, Mic. 1:12, r 15:6, 15, 23:17, Ps. 97:11, Is. 50:10, s Ps. 22:14, Jer. 4:19, 34:20, Lam. 1:20, 2:11, t Ps. 38:6, 42:9, 43:2, Is. 53:3, 4, Lam. 3:1-3, n 17:4, Ps. 102:6, Is. 13:21, 22:38, 34:1, Mic. 1:8, Mtl. 1:3, ** Or, ostriches, x Ps. 119:83, Lam. 3:4, 4:3, 5:10, y Ps. 102:3, z Ps. 137:1-4, Ec. 3:4, Is. 21:4, 22:22, 24:7-9, Lam. 5:15, Dan. 6:19.

6:1-4, 7:13, 14. Ps. 88:15-17. These agitated and pursued his soul like a tempest, and drove all his comfort away as a cloud vanisheth: so that all his courage and resolution were destroyed, and his very soul poured out as if melted by the fire. (*Marg. Ref. z.*) For affliction had so seized upon him that he was unable to escape. His bones and sinews also were in such incessant anguish, that they seemed to be pierced with a sword, and he could have no rest. His sores defiled his garments, and so confined him that he could not move without extreme pain. He was as disgusting to the sight, through the calamity which God had inflicted, as if he had been rolled in the mire; yea, he was become like dust and ashes, before he was laid in the grave. (*Notes, 2:7, 8. 19:5-22. Ps. 38:1-10.*)

V. 20-24. It added greatly to Job's distress, that he could obtain no answer to his prayers; and though he stood up to appeal to God, respecting his injured character, he was disregarded. He therefore rashly concluded that the Lord was become rigorous to him even to a degree of cruelty; and used his power expressly to oppose and distress him: so that he, as it were, lifted him up into the air, to be the sport of conflicting winds, and to be driven from one misery to another; and his whole body was dissolving with excessive heat and debility, as if by the fire of the divine indignation; nay, he thought he might be sure that God intended to pursue him to the grave with these extreme miseries. (*Notes, Ps. 22:14, 15.*) But in that "house appointed for all living," he hoped to be at ease, and that the Lord would not stretch out his hand against him in, or beyond the grave: though some would interpret his miserable death as a token of his final destruction, and exult over him, upon the supposition that he was thus proved to be a wicked man; while others, by loud wailings, would perhaps deplore his deliverance from pain as if it were destruction.

V. 25-31. These events were the more overwhelming to Job, because they were so contrary to his expectation. He was conscious, however, and could appeal to God, that he had always sympathized with the afflicted, and relieved the poor, and never oppressed them; and on this ground he had hoped for much comfort, at the very time when these dark and dreadful trials came upon him. This astonishing change se

CHAPTER XXXI.

Job solemnly, before God, pro se, that he was not guilty of unchastity or dishonesty, 1-12; of unkindness to his servants, or to the poor, 13-22; of trusting in riches; of idolatry, revenge, neglect of hospitality, hypocrisy, or fear of man, 23-34. He appeals to God, and challenges his accusers to prove their allegations, 35-40.

I MADE ^aa covenant with mine eyes; why then should I think upon a maid?

2 For ^awhat portion of God is there from above? and ^awhat inheritance of the Almighty from on high?

3 Is not ^adestruction to the wicked? and ^aa strange punishment to the workers of iniquity?

4 Doth not he see my ways, and count all my steps?

*a Gen. 6:2, 2 Sam. 11:2-4, Ps. 119:37, Prov. 1:25, 23:31-33, Matt. 5:28, 29, 1 John 2:16, b Jam. 1:14-15, c 20:29, 27:13, Heb. 13:4, d 21:30, Ps. 55:23, 73:18, Prov. 1:27, 10:29, 21:15, Matt. 7:13, Rom. 9:22, 1 Thes. 5:3, 2 Thes. 1:9, 2 P. 2:1, e 15:20, 16:7, f 14:16, 34:21, Gen. 16:13, 2 Chr. 16:9, Ps. 44:21, 130:1-3, Hos. 5:30, 13:3, Jer. 16:17, 22:19, Heb. 4:13, g Ps. 7:5-5, 1 Ps. 12, 12:3, Prov. 12:11, Jer. 2:5, Ec. 13:5, * Heb. Let him weigh me in balances of justice, 1 Sam. 2:3, Ps. 7:8-9, 17:23, 26:11, Prov. 19:11, Is. 26:7.*

affected him, that he spent his time in mourning, as one immured from the light of the sun: nor could he help crying out in the bitterness of his soul, even in the midst of those who condemned him. He was no longer fit for the society of men; but he was driven into solitude, or caused to associate with noxious and ominous creatures, like dragons or owls, as if they were his relatives and his friends. His skin was become black by the effect of his boils; his bones were burned with a fever; and his joyful praises, which he used to accompany with the harp or timbrel, were turned into doleful lamentations.

PRACTICAL OBSERVATIONS.

V. 1-14. All earthly honour, prosperity, and comfort are precarious: and 'they build too low, who build beneath the skies.' But if a contrast, so affecting as this narrative exhibits, may be drawn between the summit of earthly felicity and the depth of earthly misery, how inconceivable must be the distance between eternal life and eternal punishment! And if the thoughts of former enjoyments greatly enhance the anguish of present sufferings, in what a wretched case will the wealthy, honoured, and self-indulgent sinner be, when it shall be said to him, "Remember that thou in thy life-time receivest thy good things!" (*Notes, Luke 16:22-26.*)—The vicious and debauched, who live in sloth and riot by fraud and rapine, hate those who attempt to make them labour and live honestly, or punish them for their crimes.—A few individuals prosper by iniquity, and live in splendour; but multitudes are by their vices reduced to the most extreme misery. They forfeit their characters, as well as ruin their circumstances and constitutions; every one suspects them, and becomes averse to employ them; their lives are wasted in brutality, fraud, and extravagance; and for the peace of society, they must be confined, destroyed, or driven away, like ravenous beasts. In distant regions, or desolate places, they drag on a miserable existence, without the comforts, and often almost without the necessities of life. Their folly and their wickedness are alike great; their present condition and future prospects are both deplorable. A Christian, indeed, must not disdain nor despair of any fellow-creature, nor reproach men for their poverty, nor indulge resentment; and they who, through incapacity or the imbecility of old age, cannot work, have a right to be maintained by others: yet men may persevere in so base a conduct, that no wise man can employ, trust, or favour them; and whilst they continue in their vile practices, they are less entitled to regard, than the meanest of the offensive and useful brute creatures. There are numbers, who cannot, by any human wisdom, or power, be preserved from present and future ruin: we may lament to see them dying with disease and in misery; but we cannot make them willing to be done good to: and in some scenes, it is equally surprising and afflicting to notice the multitudes which answer to this description. As, however, some of every sort may be rescued from ruin, it is our part to do what we can in the use of proper means; and to look to him, with whom all things are possible, for an effectual blessing.—But they, who are themselves base and foolish, train up families of children of the same character, inured to vice, and fitted to be the nuisance of society. So that, except some method be devised to prevent the rising generations, one after another, from being corrupted, no extensive reformation can take place; and alas! the sword of the magistrate will still find abundance of employment. These are they, who take the lead in reviling, insulting, and opposing the wise and pious reformer or the active magistrate, as much as they dare; and as soon as authority is at all relaxed, they give a loose to their insolence: and if such as have rebuked or chastised their crimes fall into affliction, they show their enmity by every kind of indignity. But, instead of regretting it, we should rejoice if we are despised, reviled, and hated only by wicked men: and we should look "unto Jesus, who endured the contradiction of sinners against himself," and against whom (as against Job) the very objects were gathered together, to insult, mock, and spit upon him. (*Notes, Is. 50:5-6, 53:23, Matt. 26:63-68, 27:27-31, 39-44.*) Considering who he was, and what we

5 If I have ^bwalked with vanity, or if my foot hath hastened to deceit;

6 Let me be ^cweighed in an even balance, that God may ^dknow mine integrity.

7 If my step hath turned out of the way, and ^emine heart walked after mine eyes, and if any blot hath ^fcleaved to mine hands;

8 Then ^glet me sow, and let another eat; yea, let my offspring be rooted out.

9 If my heart hath been deceived by a wo man, or ^hif I have laid wait at my neighbour's door;

10 Then let my wife ⁱgrind unto another, and let others bow down upon her.

Don. 5:27, Mic. 6:11, k Josh. 22:22, Ps. 1:6, 139:23, Matt. 7:23, 2 Tim. 2:19, 1 Ps. 44:20, 21, m Num. 15:39, Ec. 11:9, Ez. 6:8, Matt. 5:29, n Ps. 101:3, 13:15, o 5:5, 24:6, Lev. 26:16, Deut. 28:30-33, 54, Judg. 6:3-6, Mic. 6:15, p 54, 15:30, 18:19, i. 109:13, q Judg. 16:5, 1 Kings 11:4, Neh. 13:26, Prov. 2:10-19, 5:3, &c. 6:25, 7:21, 22:14, Ec. 7:26, r 24:15, 16, Jer. 5:8, Hos. 7:4, s Ex. 11:5, Is. 47:2, Matt. 21:41, t 2 Sam. 12:11, Jer. 8:10, Hos. 4:13, 14.

are, and how much lighter our sufferings are than those which he endured, we may well be ashamed to complain of the insults and injuries which we experience.

V. 15-31. When inward temptations unite with outward calamities, the soul often loses its firmness, is hurried on as in a tempest, and is filled with confusion. It then becomes difficult to speak, or complain, without seeming "to charge God foolishly," as if he dealt too rigorously with us, and were become our *Enemy*. But wo to be to those who have him for an *Enemy*! They will not only be brought with others to the grave, but to the bottomless pit of destruction. Compared with this "perdition of ungodly men," what are all outward, or even inward, temporal afflictions? If our whole bodies were filled with exquisite pain, and were rendered loathsome by disease; if we were shut up in a dungeon, driven from society, or thrown into the mire; if our friends were become cruel, and our enemies triumphant; if the Lord frowned, Satan tempted, and the world loaded us with infamy; yet, while we retained a hope that death would terminate our sorrows, and bring us to a state of happiness, we might well mingle joy with our mourning, and thanksgiving with our lamentations. "No chastening, however, seemeth to be joyous, but grievous;" and unexpected afflictions are hardest to be endured. They will therefore mar our cheerfulness: but we should not yield to despondency, nor convert grounds of consolation into topics of discouragement. If none are disposed to pity us, as we have sympathized with others, our correcting God pities us, "even as a father pitieth his own children." But, as the grave is the house appointed for all living, let us look more to the things which are unseen and eternal. In that world, into which death will speedily remove us, the true believer, who has been the most afflicted, calumniated, and tempted, will take his golden harp, and most joyfully celebrate the praises of redeeming love. (*Note, Rev. 7:13-17.*)

NOTES.—CHAP. XXXI. V. 1-4. Job had been accused of many crimes; and as his accusers could not prove his guilt, so it would have been difficult for him to prove his innocence: he was therefore compelled, as it were, to answer upon oath; and he solemnly appealed to God that he was not guilty of the charges which had been brought against him. He adduced a variety of particulars, to obviate the suspicion of any secret iniquity having been committed by him; and he showed that he acted upon *principle* in his whole conduct. Indeed, it appears, from this protestation, that he understood the spiritual nature of the divine commandments, as reaching to the thoughts and intents of the heart, far better than almost any of those did, to whom the written law was delivered, and among whom it was preserved. (*Notes, Rom. 7:9-14.*)—He first appealed to God, that he had avoided all unchastity, and had kept to the original institution of marriage; and that he strictly inhibited his eyes from gazing upon any woman, however beautiful, to lust after her, though she were unmarried, or his inferior. (*Notes, Ex. 20:14, Matt. 5:27, 28.*) He had *covenanted* with them, that they should be confined to the beholding of the beauties of creation, and the examining of the works of God, and not be allowed to admit a licentious desire into his heart: and no doubt his imagination was equally forbidden to entertain the polluting thought, by which lust is conceived, and sin is produced. (*Note, James 1:13-15.*) For, however man might excuse these things, Job knew that God abhorred them: and if he were guilty of them, he could expect nothing from above, but destruction in another world; and perhaps some strange punishment in this life, such as befell the inhabitants of Sodom, which seems to be referred to: for God saw all his ways and marked his steps, though he might conceal them from man.—In this chapter, and in the twentieth, much more is contained of genuine purity and equity; of condescending, liberal, self-denying kindness to the poor and needy; of superiority to the love of the world and the fear of men, and all corrupt motives, as well as of sterling piety, than in all the writings of pagan antiquity combined. The standard of duty is fixed as high as in the moral law, and explained as spiritually as in our Saviour's sermon on the mount. And the entire coincidence of 'his ancient book with

11 For this is a heinous crime, yea, it is *an iniquity to be punished* by the judges.

12 For it is a *fire* that consumeth to destruction, and would root out all mine increase.

[Practical Observations.]

13 ¶ If I did despise the cause of my man-servant or of my maid-servant, when they contended with me;

14 *What then shall I do when God riseth up? and when he visiteth, what shall I answer him?*

15 *Did not he that made me in the womb make him? and did not one fashion us in the womb?*

16 If I have *withheld the poor from their desire, or have caused the eyes of the widow to fail;*

17 Or have eaten *my morsel myself alone, and the fatherless hath not eaten thereof;*

18 (For from my youth he was brought up with me, as *with a father, and I have guided her from my mother's womb;*)

19 If I have seen any *perish for want of clothing, or any poor without covering;*

20 If *his loins have not blessed me, and if he were not warmed with the fleece of my sheep;*

21 If I have *lifted up my hand against the fatherless, when I saw my help in the gate;*

22 *Then let mine arm fall from my shoulder-blade, and mine arm be broken from the bone.*

23 For *destruction from God was a terror to me, and by reason of his highness I could not endure.*

24 ¶ If I have *made gold my hope, or have said to the fine gold, Thou art my confidence;*

25 If I rejoiced because my wealth was great, and because mine hand had *gotten much;*

26 If I beheld the sun when it shined, or the moon walking *in brightness;*

27 And my heart hath been secretly enticed, or my mouth hath *kissed my hand;*

28 This also *was an iniquity to be punished by the judge: for I should have denied the God that is above.*

[Practical Observations.]

29 ¶ If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:

Gen. 20:9, 26:10, 39:9, Ex. 20:14, Prov. 6:29-33, x Gen. 38:24, Lev. 20:10, Deut. 22:22-24, Ex. 16:38, y Prov. 3:33, 5:27, Jer. 57-59, z Ex. 21:20, 21:26, 27, Lev. 25:43, 46, Deut. 15:12-15, Jer. 34:14-17, Eph. 6:9, Col. 4:1, a 9:32, 10, 2, Ps. 7:6, 9:12, 19, 10:12-15, 76:9, 143:2, Is. 10:3, Zech. 2:13, b Hos. 9:7, Mic. 7:4, Matt. 7:2, Jam. 2:13, c Rom. 3:19, d 8:19, Neh. 5:5, Prov. 14:31, 22:2, Is. 58:7, Matt. 2:10, x Or, *did he not fashion us in one womb?* 10:5-12, Ps. 139:14-16, e 27:9, Deut. 15:7-10, Ps. 112:9, Luke 16:21, Acts 11:29, Gal. 2:10, f Deut. 28:32, Ps. 69:3, 119:92, 123, Is. 38:14, Lam. 4:17, g Deut. 15:11, 14, Neh. 8:10, Luke 11:41, John 13:29, Acts 4:32, h 29:13-16, Ez. 18:7, 16, Rom. 12:13, Jam. 1:27, 1 John 3:17, i That is, the widow, j 22:6, 2 Chr. 28:15, Is. 58:7, Matt. 25:35, Luke 3:11, Acts 9:39, Jam. 2:16, 1 John 3:18, k 29:11, Deut. 24:12, 1 Ezer. 22:9, 24:9, 29:12, Prov. 23:10, 11, Jer. 5:28, Ez. 22:7, m Mic. 2:1, 2, 7:3, n 10:40, Josh. 22:22, 23, Ps. 74:5, 137:6, ¶ Or, *channel-*

bone, o 20:23, 21:20, Gen. 39:9, Ps. 119:120, Is. 13:6, Joel 1:15, 2 Cor. 5:11, p 13:11, 40:9, 42:26, q Gen. 31:1, Deut. 8:12-14, Ps. 49:6, 7, 17, 52, 7, 62:10, Prov. 10:15, 11:28, 30:9, Mark 10:21, Luke 12:15, Col. 3:5, 1 Tim. 6:10, 17: r Beth. 5:11, 1 Tim. 2:5, Jer. 9:23, Ez. 26:5, Luke 12:19, 16:13, 25, s Deut. 8, 17:18, Is. 10:13, 14, Dan. 4:30, Job. 12:8, Hab. 1:16, t Heb. found, u Gen. 1:16-18, Deut. 4:19, 17:3, 2 Kings 23:5, 11, Jer. 8:2, Ez. 8:16, ¶ Heb. *Hebt.* u Ps. 8:3, 4, Jer. 41:17, ¶ Heb. *Hebt.* x Deut. 11:16, 13:6, Is. 44:20, Rom. 12:12, 22, ¶ Heb. *my hand hath kissed my mouth.* y 1 Kings 19:18, Ps. 2:12, Hos. 13:2, z 11, 9:15, 22:7, Gen. 18:25, Deut. 17:9, Judg. 11:27, Ps. 50:6, Heb. 12:23, a Josh. 24:23, 27, Prov. 30:9, 7:1, 1:16, 2 Pet. 2:1, 1 John 4:23, Jude 4, b 2 Sam. 1:12, 4:10, 11, 16:5-8, Ps. 35:13, 14, 25, Prov. 17:5, 21:17, 18.

the New Testament, in this essential matter, as well as in the grand doctrines of revealed religion, and the effect of them on the practice of true believers, forms a striking proof that it was "written by inspiration from God," that all the sacred writers "spoke as they were moved by the Holy Ghost," and that true religion has been the same for substance in every age from the beginning.—Job's conduct as a magistrate, in his public capacity, was before exhibited: this chapter contains an avowal of his habitual conduct in private life.

V. 5-8. Job next solemnly protested, that he had not yielded to covetous desires. He had not dealt fraudulently, imposed on others by vain pretences, or hastily and secretly seized unjust advantages, or turned aside from the direct path of honesty. He had not looked on his neighbour's goods to covet them, and then devised means to obtain them: for this seems to be the meaning of the phrase, "If mine heart walked after mine eyes." (Notes, Gen. 3:6. Ez. 20:17, Josh. 7:21. 1 Kings 21:1, 2.) There was no blot of this kind on his hands. In this matter he desired an impartial trial, and that God would know, or *make known and approve* his integrity; but if he were guilty, he submitted to the sentence as most just; even if in future all the fruits of his industry in cultivating the earth should be seized upon by others for their own use; and if any children, or descendants, which he might hereafter have, should be cut off and exterminated, as his late flourishing family had been. (Note, 5:3-5.)

V. 9-12. Job next solemnly protested, that his heart had not been deceived by the beauty or blandishments of another man's wife, to entertain a sinful affection for her, or to wait for an opportunity of committing adultery with her. If he ever had attempted such a crime, he was willing that his guilt should be detected, by his own wife becoming the vilest slave, or even concubine to others. But as he should abhor the thought of her being so wicked or so wretched, so he equally abhorred the thought of adultery: for he knew that it was not only hateful to God, but destructive to society, and deserved to be punished by the civil magistrates; as it would *consume like a fire*, not only the soul of him who committed it, but every thing valuable in social and domestic life. (Note, Ez. 20:14.)

V. 13-15. Job was not only conscious, that he was clear from the guilt of cruelly oppressing his servants; but that he had not disdained to hearken to their cause, when they objected to his orders, or complained of his conduct towards them: being ever ready to do them justice and make them comfortable. He knew that before his Master in heaven he could not vindicate any oppression of an inferior when he should arise to visit the transgressions of sinners upon them: (Notes, Eph. 6:5-9. Col. 4:1.) and he was sensible that they had a right to equity and kindness; being equally the creatures of God, partakers of the same rational nature, and descended from the same common parents with himself.—Compare this statement, and the motives here adduced, with the conduct of the most civilized pagans towards their slaves, and the opinions of their strictest moralists on this subject; and note the immense disparity between natural principles, and that religion which God has revealed!

V. 16-23. Instead of having oppressed the poor, the orphan, and the widow, as it had been asserted of him, (Note,

22:5-14.) Job could appeal to God that he had ever been their kind friend. He had not only supplied their urgent necessities, but regarded their reasonable desires; and had not left the poor widow to behold, with unavailing wishes, the abundance of which she might not partake. He had shared his plenty with the fatherless and the destitute: for he had been educated to such maxims and habits; and from his earliest youth he had been accustomed to bring up poor orphans, and to counsel, protect, and provide for the widows. He had made clothes of his wool, for those who were destitute of proper covering, so that, being made comfortable by him, they were excited to pray for him. And if he had ever used his authority and influence to defraud the helpless orphan, he would consent that God should manifest his iniquity, by causing his arm to wither and drop off from his shoulder-blade. But indeed he had feared a more dreadful destruction from God, in another world; and, as the mightiest princes could not endure before his holy Majesty, this fear alone was sufficient to restrain him from such iniquities.—The most of Job's servants had been killed, the rest were disobedient to him, and his cattle had been taken away from him; it was therefore a comfort to him to reflect, that he had behaved well to the one, and made a good use of the other, whilst he had them; and especially, that he had acted, in these respects, not from regard to man, but from the fear of God, and reverence to his authority. (Note, 2 Cor. 1:12-14.)—In what other ancient book, not written by an Israelite, shall we meet with sentiments so kind and considerate concerning the lower orders in society?

V. 24-28. Job had been very rich: (1:3.) but he was conscious, that he had neither gloried, rejoiced, or confided in his wealth; nor thought himself, on that account, a wiser, better, or happier man. But, considering himself as a steward in respect of his possessions, and expecting to account for them, he had shunned this common idolatry. He had also entirely kept himself from all gross idolatry, open or secret; he had never in the smallest instance given that honour to the sun or moon, those splendid and useful creatures, which belonged to the Creator alone. (Marg. R. f. t. Note, Deut. 4:19.) For he knew that this was a denial of the unity, sovereignty, and exclusive right to adoration, of the God above. The words, rendered "an iniquity to be punished by the judge," have led some to think that this book was written after the giving of the Mosaic law: but the circumstance of no idolatry, except that of the sun and moon, being mentioned, is a much more probable argument in favour of a higher antiquity. The judicial law for punishing idolatry by the magistrate, seems to have been intended for Israel alone, as under the Sinai-covenant. The plural of the same word is used and rendered *judges*, when the punishment of adulterers is spoken of. (11) Adultery is a crime, which tends to destroy the peace of society, and, as such, falls directly under the cognizance of magistrates; but idolatry is committed immediately against God; and if our translation be just, He, as the Judge of the world, seems meant, and not the civil magistrate.

An iniquity to be punished by the judge. (28) *יניקוּל פליי Iniquitas judicanda, aut judicanda; vel, iudice digna.* Robertson's Thesaur. But may *פליי* signify *my Judge*,

30 Neither have I suffered my mouth to sin, by wishing a curse to his soul.

31 If the men of my tabernacle said not, Oh, that we had of his flesh! I cannot be satisfied.

32 The stranger did not lodge in the street: but I opened my doors to the traveller.

33 If I covered my transgressions as Adam, by hiding mine iniquity in my bosom:

34 Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door?

35 Oh, that one would hear me! behold, my desire is, that the Almighty would answer

me, and that mine adversary had written a book.

36 Surely I would take it upon my shoulder, and bind it as a crown to me.

37 I would declare unto him the number of my steps: as a prince would I go near unto him.

38 If my land cry against me, or that the furrows likewise thereof complain;

39 If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life;

40 Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.

c Ex. 23:4,5. Matt. 5:43,44. Rom. 12:14. 1 Pet. 2:22,23. 3:9. d Ec. 5:2,6. Matt. 5:22. 12:36. Jam. 3:6,9,10. * Heb. *palate*. e 1 Sam. 24:10. 26:8. 2 Sam. 16:9,10. 19:21,22. Jer. 40:15,16. Luke 9:54,55. 22:50,51. 119:22. Ps. 27:2. 33:25. Prov. 1:11,12,13. Mic. 3:2,3. J. 17:13. Gen. 12:2,3. Judg. 19:15,20,21. Matt. 25:30,40,43. Rom. 12:13. 1 Tim. 5:10. Heb. 13:1 et. 4:9. † Or, *weep*. ‡ Gen. 3:7,8,12. Josh. 7:11. Prov. 23:13. Acts 5:8. 1 John 1:8—10. † Or after the manner of men. Hos. 6:7. 1 Ec. 23:2. Prov. 29:25. Jer. 38:4,5,16,19. Matt. 23:34. 24:19. Ex. 32:27. Num. 2:14,15. Neh. 5:7. 13:4—8. 28. 2 Cor. 5:26. 1 Esch. 4:11,14. Prov. 24:11,12. Am. 5:11—13. Mic. 7:3. m 15:

3. 17,3. 23:3—7. 33:6. 39:1—3. 40:4,5. § Or, *my sign* is that the Almighty will answer me. n 13:21,22. Ps. 26:1. o 13:24. 19:11,23,24. 33:10,11. Matt. 5:25. p Ex. 28:12. Is. 22:22. q 29:14. Is. 62:3. Phil. 4:1. r 9:3. 13:15. 14:16. 42:3—6. Ps. 18:12. s Gen. 32:28. Eph. 3:12. Heb. 4:15,16. 1 John 3:19—21. t 20:27. Hab. 2:11. Jam. 5:4. † Heb. *weep*. Ps. 65:13. ‡ Heb. *strength*. Gen. 4:12. § Heb. *caused the soul of the owners thereof to weep, or breathe out*. u 1 Kings 21:13—16. Prov. 1:19. Is. 26:21. Ex. 22:6,12,13. x Gen. 3:17,18. Is. 7:23. Zeph. 2:9. Mal. 1:3. †† Or, *noisome weeds*. y Ps. 72:20.

meaning God himself? Especially as Job was speaking of a supposed crime, concealed from man. (Note, Deut. 27:15.)

V. 29—32. So far from hating his enemies, or revenging himself on them, Job protested that, as he valued the favour of God above, he had not allowed himself to rejoice or triumph when mischief befell them, or to wish them any harm. (Notes, Ex. 23:4,5. Prov. 24:17,18. 25:21,22. Matt. 5:43—48.) Nay, when his dependents were so enraged at those who injured him, that they were ready to devour them, he would by no means permit them to follow the impulse of their vindictive rage. (Notes, 1 Sam. 24:4—7. 26:8—12.) At the same time, in imitation of faithful Abraham, he was ever ready to entertain strangers and travellers, as circumstances required.—Bishop Hall thus paraphrases the thirty-first verse:—If the people of my house were not so taken up with the offices of my hospitality to others, that they had no leisure to feed themselves, and therefore complained for the want of that flesh, which they dressed for others.—The words may be literally rendered, “Who will give us of his flesh? we shall not be satisfied.”

V. 33, 34. So far from being a hypocrite, Job was conscious that he had not, after the example of Adam, or “the manner of man,” attempted to conceal or justify his faults: (Notes, Gen. 3:7—13. Hos. 6:7.) but he was ever open to conviction, and ready to confess his offence to God or man, as there was occasion; not fearing reproach or contempt on that account: “whereby it is evident that he justified himself before men, and not before God.” Nor was he ever induced, by the fear of the multitude, or the contempt of the great families around, to neglect any part of his duty as a magistrate.

V. 35—37. After this particular protestation of his integrity, Job renewed his appeal to God, desiring that he would hear and decide his cause. “Behold, my object” (the scope and aim of all my discourse) “is, that the Almighty would answer me.” Job challenged his adversary, or accuser, to produce a libel, or written indictment against him: he was confident that it would prove no disgrace to him, but an honour; as every article would be disproved and the reverse be manifested. He was ready to go through his whole life, step by step, even assisting his accuser in drawing up the charge; and prepared in every particular to justify himself from the crimes alleged against him: and he would appear in court with the confidence of a prince who came to be crowned, not with the dejection of a criminal who dreaded condemnation.—Upon the whole, this protestation and appeal were well grounded, and honourable to Job’s character. St. Paul in different places makes similar appeals; but in a more modest and reverential manner. (Notes, 1 Cor. 4:3—5. 9:13—27. 10:29—33. 2 Cor. 1:12—14. 6:3—10. 7:2—4. 11:7—12. 12:11—16. Phil. 3:12—19. 1 Thes. 2:1—12.)

V. 38—40. As Job was about to conclude, another particular seems to have occurred to him, concerning which he had not exculpated himself. He had never seized upon lands, by putting the owner to death as a criminal, and confiscating his estate; or by any other oppression or fraud. Nor had he reaped his harvest, without duly paying his labourers their wages. If he had, let God avenge it, by rendering the whole accursed, producing nothing but useless and noxious weeds. (Notes, Gen. 3:17—19. 4:10—12. Jam. 5:1—6.)—With this Job concluded, as with an air of triumph and confidence.

PRACTICAL OBSERVATIONS.

V. 1—12. “The grace of God, which bringeth salvation,” has, in all ages, “taught men to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world.” Repentance and faith produce hatred of sin, and love to God and man; and our interest in redeeming love is evidenced by a course of conscientious obedience. In general, however, it is best to let our actions speak for us; and though, in some cases, we owe to ourselves and to the cause of God, a solemn protestation of innocence, as to those crimes of which we are falsely accused; yet this is seldom made without some real or apparent ostentation.—Every

wickedness is first conceived in the heart, where ten thousand enormities are devised which are never perpetrated; being prevented by fear of man, regard to character, or want of opportunity and ability. The eye, the ear, and all the senses are the common inlets of those evil thoughts which excite inward concupiscence: we must therefore keep a strict guard upon them; and upon the imagination also, if we would keep out of the way of temptation and transgression. While we pray to the Lord “to turn away our eyes from beholding vanity,” we should be careful to have all our senses and faculties occupied about lawful things: and, lest secrecy or the hope of impunity entice us, we should habitually recollect, that “the LORD sees our ways and counts all our steps.”—Without strict honesty and fidelity in all our dealings, we can have no good evidence of true godliness. Yet how many, who profess to believe the gospel of Christ, are unable to bear this touchstone! Most men haste to deceive: they covet riches, “their heart walketh after their eyes,” and they turn aside; manifest blots defile their hands; God sees, and man often detects, their dishonesty; and it is well if the ruin of their substance prevent the ruin of their souls.—Alas! that adultery also should be so common among professed Christians! It is indeed highly desirable that the authority of the magistrate should stop the spread of this fire, which destroys domestic peace and every principle of purity, honesty, truth, and conscience; and which often provokes retaliation, till whole nations are filled with wickedness. But, if men suffer the criminals to escape, the Judge of the world will surely call them to a severe account; and this is sufficient to put all that fear him on their guard, lest their hearts should at any time be deceived.

V. 13—28. Genuine religion uniformly teaches us to treat inferiors and domestics with humanity, equity, and affection; to bear with their faults, to sympathize in their troubles, to hearken to their complaints, and to seek their present and future welfare: remembering that they are our brethren, as near to the great Creator, and as capable of eternal salvation, as ourselves. It disposes us likewise to kindness as well as justice towards the poor: to consult their inclinations, to share our comforts with them, whether we have abundance, or only a moderate provision; and to seek an interest in the grateful prayers of the fatherless and the widow, by sparing from our own indulgence, to feed, clothe, educate, or protect them. How contrary then must it be to Christianity, for men to enslave, oppress, and plunder the poor, because they “see their help in the gate,” and have the law of the land and the countenance of the ruler on their side! A worse punishment than the falling off of the arm from the shoulder-blade awaits such oppressors, especially when they bear and disgrace the Christian name; even “destruction from the LORD, before whose highness they cannot endure.” (Jam. 2:13.) These crimes spring from covetousness, which makes gold a man’s confidence, hope, and joy; as if his life consisted in the abundance of his possessions. But divine grace destroys this idolatry, by teaching us to seek our whole happiness from God; to subordinate all other affections to the love of him; and to receive and use all worldly possessions as his stewards, and to his glory. Yet it is to be feared, that but few prosperous Christians can properly appeal to a heart-searching God, that they have not rejoiced because their gains were great. Through the determination to be rich, numbers fall into temptations which run their souls, or pierce them through with many sorrows. (Note, 1 Tim. 6:6—10.) This is the idolatry to which we are most tempted: but it is a great favour to be preserved from all the false and fashionable kinds of religion, which from age to age supplant “the truth as it is in Jesus,” and its sanctifying effects; and which eventually prove “a denial of God above.”

V. 29—40. The Holy Spirit has always taught the children of God to do good against evil; to bless, and not to curse, their enemies; to repress revenge; to forgive as they hope to be forgiven; to avoid all rejoicing in calamities; and to restrain others from revenge and cruelty.—In respect of all

CHAPTER XXXII.

Job's three friends being silenced, Elihu spake, and is angry both with Job and them, 1-5. He excuses his interference, though young; because great and aged men are not always wise, 6-10. He complains, that the reasonings of the disputants were not suited to produce conviction, 11-14. He shows that he is earnestly desirous of speaking; and declares that he will be impartial, 15-22.

SO these three men ceased to answer Job, because he was ¹righteous in his own eyes.

2 Then was ²kindled the wrath of Elihu the son of Barachel the ³Buzite, of the kindred of Ram: against Job was his wrath kindled, ⁴because he justified himself rather than God.

3 Also against his three friends was his wrath kindled, ⁵because they had found no answer, ⁶and yet had condemned Job.

4 Now Elihu had waited till Job had spoken, because they were ⁷elder than he.

5 When Elihu saw that there was no answer in the mouth of these three men, then ⁸his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, ⁹I am ¹⁰young, and ye are very old; wherefore I was afraid, and ¹¹durst not show you mine opinion.

7 I said, ¹²Days should speak, and multitude of years should teach wisdom.

8 But there is a spirit in man: and ¹³the inspiration of the Almighty giveth them understanding.

9 Great men are not ¹⁴always wise: ¹⁵neither do the aged understand judgment.

* Heb. from answering. a 6:29. 10:27. 13:15. 23:7. 27:4-6. 29:11-17. 31:1. &c. 33:9. b Ps. 69:9. Mark 3:5. Eph. 4:26. c Gen. 22:21. d 10:3. 27:2. 34:5-6, 17, 18. 35:2. 40:8. Luke 10:29. 1 Heb. his soul. e 1. 24:25. 25:2-6. 26:2-4. f 8:6. 15:34. 22:5. &c. Acts 24:5, 13. 1 Heb. expected Job in words. 11:12. Prov. 18:13. g Heb. elder for days. g 2. Ex. 32:19. h Lev. 19:32. Rom. 13:7. 1 Tim. 5:1. Tit. 2:6. 1 Pet. 5:5. i Heb. few of days. 11:5, 10. 1 Heb. feared. 15:7. 1 Sam. 17:28-30. k 8:8-10. 12:12. l 1 Kings 12:6-8. Ps. 34:11, 12. Prov. 1:1-4. 16:31. Heb. 5:12. 14:12-21. 33:16, 35:11, 38:5. Gen. 41:39. 1 Kings 3:12, 28. 4:29. Prov. 2:6. Ec. 2:26. Dan. 1:17. 2:21. 1 Cor. 2:10-12. 12:8. 2 Tim. 3:16. Jam. 1:5. m Jer. 5:5. Matt. 11:25. John 7:48. 1 Cor. 1:26. 2:7, 8. Jam. 2:6, 7. n 12:20. Ec. 4:13. o 1 Cor. 7:25, 40. p 4.

these things, and in every particular we should examine with prayer, how far we are followers of this ancient believer: whether we "use hospitality without grudging;" and are "ready for every good work;" whether the fear of reproach or resentment, from the great or the many, do not induce us to neglect our known duty: whether we possess any ill-gotten property to cry out against us; or whether we deprive the labourer of his wages. If our conscience testify for us in these and similar inquiries, we should give God the praise, and may we have confidence now before his mercy-seat; and may hope to stand with humble boldness, as justified believers before his judgment-seat; we need fear no adversary, or accusation, or scrutiny; for "who is he that condemneth? It is God that justifieth;" and the slanders of our enemies will then be our crown: as princes we shall go near unto him, and enter into his glory, and sit down with him on his throne. But let us all judge ourselves, and not cover our sins as Adam: and where we are guilty, let us seek forgiveness; entreating 'the Lord to have mercy upon us, and to write all his laws in our hearts,' by the new creating power of his Holy Spirit.

NOTES.—CHAP. XXXII. V. 1. Job's opponents were at length silenced, though not convinced. They could not answer his arguments, but they retained their unfavourable opinion of him; and they declined all further dispute, because he was "righteous in his own eyes," and determined, as they thought, at any rate to vindicate himself.

V. 2-5. It is evident, that others besides the disputants were present during this controversy, and Elihu among the rest. His name signifies *My God is he*. He was the son of Barachel the Buzite, of the kindred of Ram, which some suppose to have been the original name of Abraham, to whom Buz was nearly related; though others think that Aram, the son of Kemuel, is meant. (Gen. 22:21.)—Many singular opinions have been formed concerning Elihu: yet it is evident that he was a young man of singular modesty and wisdom; and not more than man, as some have imagined. He came indeed nearer the true state of the case, than any other of the contending parties; but he bore too hard on Job, and in some instances put harsh constructions on his words. (Note, 34:5-9.) He, however, charged him with no crime, except his misconduct in the management of the argument; and in this respect he was justly displeased both with him and with his friends. He alleged with truth, that Job had been more anxious to vindicate his own character, than to clear up the justice and goodness of God in afflicting him; and that his friends had persisted in condemning him, as a hypocrite, though unable to refute his doctrine, or to answer his arguments. But, as he was younger than they, he had modestly waited till the controversy was dropped, before he attempted to declare his opinion.

V. 6-14. Young men are commonly most forward to dispute, and aged men best qualified to be moderators; but where the case was reversed. Elihu allowed it to be a good

10 Therefore I said, ¹⁶Hearken to me; I also will show mine opinion.

11 Behold ¹⁷I waited for your words; I gave ear to your ¹⁸reasons, ¹⁹while ye searched out ²⁰what to say.

12 Yea, I attended unto you, and, ²¹behold, there was none of you that convinced Job, or that answered his words:

13 ²²Least ye should say, ²³We have found out wisdom: ²⁴God thrusteth him down, not man.

14 Now he hath not ²⁵directed his words against me: neither will I answer him with your speeches.

15 They were ²⁶amazed, they answered no more: they ²⁷left off speaking.

16 When I had waited, ²⁸(for they spake not, but stood still, and answered no more;)

17 I said, ²⁹I will answer also my part, I also will show mine opinion.

18 For I am full of ³⁰matter, ³¹the spirit ³²within me constraineth me.

19 Behold my belly is as wine ³³which ³⁴hath no vent; it is ready to burst like ³⁵new bottles.

20 ³⁶I will speak, that I may ³⁷be refreshed: ³⁸I will open my lips and answer.

21 Let me not, I pray you, ³⁹accept any man's person, neither let me give ⁴⁰flattering titles unto man.

22 For ⁴¹I know not to give flattering titles; ⁴²in so doing my Maker would soon take me away.

29:21, 23. ** Heb. understandings. q 5:27. Prov. 18:17. 28:11. Ec. 12:9, 10. 1 Heb. words. r 3. 1 Tim. 1:7. g Gen. 14:23. Judg. 7:12. Is. 48:5, 7. Zech. 12:7. 12:2. 15:8-10. Is. 5:21. Jer. 9:22. Is. 28:3. 1 Cor. 1:19-21, 27-29. 3:18. q 1:21. 2:10. 4:9. 6:4. 19:6, 21. John 19:11. 1 Heb. ordred. x 6:24, 25. 22:2. Matt. 7:28. 22:22, 33, 34, 46. y Heb. removed speeches from themselves. y 13:5. Prov. 17:28. Am. 5:13. Jam. 1:19. z 10. 33:12. 35:3, 4. 1 Heb. words. a Ps. 39:3. Jer. 8:6, 7. Ez. 3:14. &c. Acts 4:20. b Cor. 5:13, 14. c Heb. of my belly. ** Heb. is not opened. b Matt. 9:17. c 13:15, 19. 20:2. 21:3. 1 Heb. of my belly. d Prov. 8:6, 7. e 13:8. 34:19. Lev. 19:15. Deut. 1:17. 19:19. Prov. 24:23. Matt. 22:16. f 2 Sam. 14:17, 20. Acts 12:22, 23. 24:2, 3. g 17:5. Ps. 12:2, 3. Prov. 29:5. 1 Thes. 2:5.

general rule, that they who had the advantage of long experience should speak first, and teach wisdom to the young. But he observed, that there was a rational soul in man, and that God gave wisdom both natural and spiritual, as he pleased; so that facts proved that the greatest and most aged were not always the wisest. This reflection therefore at length emboldened him to state his opinion. He had carefully listened to the arguments of the disputants as long as they could find any thing to say; but he perceived that they could neither convict Job of iniquity, nor refute his doctrine. Indeed Elihu thought that they were left to be thus foiled, lest they should glory in their own wisdom, and improperly exult over Job, as proved to be a wicked man, by the testimony of God in his dealings with him. Or, (as some explain the words,) they reluctantly yielded that they were overcome, by counting it their wisdom to be silent, and by leaving it to God to confute Job by continuing his afflictions. But as Job had not spoken against Elihu, he purposed to answer him in a different manner; and, without attempting to prove him a hypocrite, he would reprove some things in which he was evidently culpable.

V. 15-17. These verses favour the opinion, that Elihu was the writer of this book: for he seems here to address himself as the historian to the reader, rather than as a speaker to that company. (Preface.)—He observed, that the disputants had been amazed to hear Job so confidently protest his own integrity, and perplexed to reconcile his situation with the divine justice and goodness, unless he were a wicked man. They had given up the argument, as if deprived of speech; and they seemed to look for some one else to throw light upon the subject. So that he had full liberty to speak his sentiments; having patiently waited for this opening. (Note, 1 Cor. 14:26-33.)

V. 18-22. Elihu's mind was full of thoughts, in consequence of his having for a long time silently reflected on the subject, and he was inwardly constrained to speak. With much uneasiness he had refrained himself: his mind was agitated by his own meditations, in the manner that fermenting wine is ready to burst the bottle when it cannot have vent; so that it would be a relief or enlargement to him to speak, though it should not profit them. (Notes, Jer. 6:10-12. 20:7-9. Ez. 3:12-15.) He intended to be impartial, and not to flatter either party, though they were his seniors and superiors; but he would freely reprove what he thought wrong in them, without respect of persons. Indeed he was not used to give flattering titles to any man, and he knew it would displease his Maker; therefore, as he feared his awful displeasure and desired mercy from him, he was determined to avoid them.—The original word signifies, to give an additional name, as a title of distinction.

PRACTICAL OBSERVATIONS.

The self-flattery of the human heart often prevents men from being convinced of their errors, or from acknowledging that they are; so that, even when not determined at all events to have the last word, they will imagine or pretend some

CHAPTER XXXIII.

Elihu, *acquires Job's attention, while he pleads with him, in God's stead, and without terrifying him, 1-7. He blames him for being too earnest in vindicating himself, and for irreverently complaining of God, 8-18. He shows how God instructs men by dreams, afflictions, and messengers; that repining they may find mercy, 19-30. He calls on Job to answer, or patiently to attend to his discourse, 31-33.*

WHEREFORE, Job, I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken in my mouth.

3 My words shall be of the uprightness of my heart: and my lips shall utter knowledge clearly.

4 The spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set thy words in order before me: stand up.

6 Behold, I am according to thy wish in God's stead: I am also formed out of the clay.

7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

8 Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying,

9 I am clean without transgression, I am innocent; neither is there iniquity in me.

10 Behold, the findeth occasions against me, he counteth me to be his enemy.

a 15. 6. 34. 2. Ps. 49:1-3, Mark 4:9. b 31. Ps. 78:2, Matt. 5:2. * Heb. *palate*. 2:15. *margin*. c 27:4. Prov. 8:7, 8. 1 Thes. 2:3, 4. d 15:2, 36:3, 4. 38:2. Ps. 37:30, 31. Prov. 15:2, 7. 20:15, 22:17, 18. e 10:12, 32:8. Gen. 2:7. Ps. 33:6. Rom. 8:2. 1 Cor. 13:15. f 33:3, 38:1, 12. g 23:4, 5, 32:14. h 5:21. i Acts 10:2. 19:32. 33:13, 22. 33:1. 31:35. * Heb. *rough*. k Gen. 30:2. Ex. 1:16. 2 Cor. 5:20. 1:19. 9:13. 12. Gen. 2:7. 19:2. 2 Cor. 5:1. l Heb. *cut-off*. m 9:34. 13:21. 38:16. n Ps. 32:4. * Heb. *ears*. Deut. 13:14. Jer. 20:23. o 9:17. 7. 11:4. 16:17. 23:12. 27:5. 32:14. 31:1. e. 9:23, 28. 17:3. Jer. 2:35. q 9:30. 31. 19:15-17. 19:25. 14:16. 17. 34:5. r 13:24. 16:9. 18:11. 30:21. 31:35. s 18:27. Ps. 105:18. Jer. 20:2. Acts 16:24. 13:14. u 1:22. 34:10-12. 19:23. 35:2. 36:23. Ez. 18:25. Rom. 9:19-21. x 32:17. 35:4. y 9:4. 26:14. 36:5. 37:23. 40:2, 8. 9. Jer. 18:6. z 9:14. 15:25. 18. 45:9. Jer. 50:24. 22:14. Acts 5:39. 9:4, 5. 1 Cor. 10:22. a 40:2. Deut. 29:23. Ps. 115:3. Is. 46:10. Dan. 4:35. Matt.

plausible reason for declining an argument, in which they have been foiled, whilst they hold their former sentiments, and criminate their opponents. Indeed it is not worth while to persist in arguing with the pertinacious and self-sufficient, or with such as are "righteous in their own eyes": yet sometimes those who are accepted with God, and have truth and justice on their side, are unjustly charged with obstinacy and self-confidence.—An unprejudiced bystander frequently understands controverted points better than the eager disputants: in almost all contests much may be reposed on both sides; and they who endeavour to distinguish between what is right and what is wrong, among all parties, will seldom be approved by the zealots of any, but will commonly come nearest to the truth.—If we perceive others in a fault, it is generally advisable to mention it before them; and it is not sinful anger, if we are greatly displeased to hear God disowned, his truths misrepresented, and men unjustly condemned, or fatally deceived. (*Note, Mark 3:5.*)—It belongs to the aged to take the lead in conversation, and to teach wisdom; and modesty, and deference towards seniors and superiors, always become the young. Yet reason is common to man, and God communicates both natural abilities and spiritual gifts, in measure as he pleases. "So that great men are not always wise, neither do the aged understand judgment;" and by an attention to the word of God, and dependence upon his Spirit, the young may become wiser than the aged, than their teachers and their rulers. (*Notes, Ps. 119:98-100.*) But this wisdom will render them "swift to hear, and slow to speak," and disposed to give others a patient attention, though they seem to argue inconclusively, and to say little to the purpose. However full we may think ourselves of suitable matter, for the conviction of others, and the termination of a controversy; and whatever uneasiness we feel in keeping silence, when others are discoursing, as we think, in a manner contrary to truth; we should remember, that it is indecent, and savours of arrogance to interrupt them. Nay, if we were sure, that the Spirit of God suggested to us what we were about to say, we ought to refrain, until it fairly came to our turn to speak; for "the spirits of the prophets were subject to the prophets," and God is the Source of order, and not of confusion. (*1 Cor. 14:32, 33.*) But the faithful minister of God, who is filled with the knowledge of his truth and will, and with zeal for his glory and compassion for souls, must be greatly pained by every attempt to silence him: nay, indeed, he cannot be silenced; whatever be the consequence, he cannot but speak the things which he has heard and believed. (*Notes, Acts 4:13-22.*) Times and seasons he will regard; but he must speak, that he may be refreshed, whether men will hear or forbear; and he must speak faithfully without respect of persons, or knowing to give flattering titles; for "he is not a man-pleaser, but a servant of Jesus Christ;" and is ambitious, whether present or absent, of being accepted of him." (*Notes, 2 Cor. 5:9-12, 16. 1 Thes. 2:1-8.*)

NOTES.—CHAP. XXXIII. V. 1-7. Elihu had given his reasons for speaking, and here he demanded the attention of Job in particular; for Job himself had sufficiently answered

11 He putteth my feet in the stocks, the mark eth all my paths.

12 Behold, in this thou art not just: I will answer thee, that God is greater than thou.

13 Why dost thou strive against him? for he giveth not account of any of his matters.

[Practical Observations.]

14 For God speaketh once, yea twice, yet man perceiveth it not.

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

16 Then he openeth the ears of men, and sealeth their instruction,

17 That he may withdraw man from his purpose, and hide pride from man.

18 He keepeth back his soul from the pit, and his life from perishing by the sword.

19 He is chastened also with pain upon his bed, and the multitude of his bones with strong pain:

20 So that his life abhorreth bread, and his soul dainty meat.

21 His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out.

20:15. Acts 1:7. Rom. 11:34. * Heb. *answereth not*. b 40:5. Ps. 62:11. c 2 Chr. 33:10. Prov. 1:24, 25. Is. 6:9. Matt. 13:14. Mark 8:17, 18. Luke 24:25. John 3:19. d 4:13. Gen. 20:3. 31:24. Num. 12:6. Jer. 23:28. Dan. 4:5. Heb. 1:1. e Gen. 15:12. Dan. 8:18. 10:9. f 38:10, 15. Is. 40:6. Is. 61:10. 48:8. 50:5. Luke 24:43. Acts 16:14. * Heb. *revealeth, or, uncovereth*. g Sam. 1:27. q Neh. 9:38. Rom. 15:32. h Gen. 20:6. Hos. 2:6. Matt. 27:19. Acts 9:2-6. 26:10-13. * Heb. *work*. i Deut. 8:16. 2 Chr. 32:25, 26. 1. 2:11. Dan. 4:30-37. z 1 Cor. 12:7. Jam. 4:10. k Acts 16:27-29. Rom. 2:4. 2 Pet. 3:9, 15. l Heb. *passing*. m 17:17, 18. Deut. 8:5. Ps. 94:12, 13. 119:67, 71. Is. 27:9. 1 Cor. 11:32. Rev. 3:19. n 7:4, 20. 11:30, 17:19. 2 Chr. 16:10, 12. Ps. 38:1-5. Is. 38:12. o Ps. 107:17, 18. * Heb. *meat of desire*. Gen. 3:6. Jer. 3:19. Am. 5:11. *margin*. o 7:5. 13:22. 14:20, 22. 19:20. Ps. 32:3, 4. 39:11. 102:3-5. Prov. 5:11. p Ps. 22:15-17.

ed his friends. He did not speak in haste or passion, but deliberately, and with recollection. He meant to speak his undisguised sentiments, in the plainest and most instructive manner; he was the creature of God, dependent on him, and accountable to him; from whose life-giving Spirit he derived his being, and rational nature. Job might therefore stand up before him to make the best of his cause. He had desired an impartial judge to be appointed in God's stead, to decide upon his appeal. (*Notes, 9:25-35. 13:20-23. 23:3-7. 31:35-37.*) And behold here was one according to his wish, a man like himself, who would neither terrify nor hurt him, as the glorious God might have done, if he had entered into judgment with him; nay, who would not bear so hard on him as his other friends had done.

V. 8-11. Elihu had heard Job's words, and did not condemn him upon suspicion, as his friends had done. He did not accuse him of being a hypocrite; but of having spoken language unbecoming a man of piety. He had so strenuously insisted upon his own integrity, that he seemed to say, "I am clean without transgression, I am innocent; neither is there any iniquity in me." Job had not said exactly these words; nay, he had avowed the contrary doctrine; but he had used incautious expressions which admitted of such a construction. The other words charged upon him were nearly what he had spoken. (*Marg. Ref. Notes, 10:—17. 11:1-4. 16:17-22. 23:8-12.*)

V. 12, 13. In this thing at least, Elihu maintained that Job had been culpable; he had charged God foolishly and unjustly, as if his dealings with him were causelessly severe. But he ought to have recollected the infinite greatness of the almighty Sovereign, which made it the height of madness and presumption to contend with him. He gives no account of his conduct; and which of his creatures has a right to demand an explanation of his reasons, where he sees good to conceal them? (*Notes, 40:1, 2. Dan. 4:34-37. Matt. 20:1-16. Rom. 9:19-21. 11:33-36.*)

V. 14-18. In many things God acts as a Sovereign, who explains not the meaning of his orders; but in general he shows himself a merciful and kind Father. He does not ask men what methods he should use, but he employs such as are most proper. He speaks to them in various ways, and with frequent repetitions; yet they are so dull, careless, and prejudiced, that they perceive not his meaning.—Elihu lived before there was a written revelation, and therefore that grand medium of communication is not mentioned; but God, in that age of the world, frequently spake to men in dreams and visions; and thus, in the dark and retired hours of the night, he caused them even in their sleep to attend to him, and deeply impressed his instructions on their memories. This was intended, not to enable men to understand the reasons of the divine dispensations, but to withdraw them from their sinful purposes, and from their proud rebellion; that, being humbled in repentance, and made sensible of their guilt and depravity and humbly seeking mercy, by faith and prayer, they might be preserved from that destruction of soul and body, into which they were about to be hurried. Nay, the long-suffer-

22 Yea, 'his soul draweth near unto the grave, and 'his life to the destroyers.

23 If there be 'a messenger with him, 'an interpreter, 'one among a thousand, 'to show unto man his uprightness:

24 'Then he is gracious unto him, and saith, 'Deliver him from going down to the pit; 'I have found 'a ransom.

25 'His flesh shall be fresher than 'a child's: he shall 'return to the days of his youth:

26 He shall 'pray unto God, and he will be favourable unto him: 'and he shall see his face with joy: for the will render unto man his righteousness.

27 'He 'looketh upon men, and if any say, 'I

have sinned, and 'perverted that which was 'right, and 'it profited me not;

28 He 'will 'deliver his soul from going into the pit, and his life shall 'see the light.

29 Lo, 'all these things worketh God 'often times with man,

30 'To bring back his soul from the pit, to be 'enlightened with the light of the living.

31 'Mark well, O Job, hearken unto me: hold thy peace, and I will speak.

32 If thou hast any thing to say, answer me. speak, 'for I desire to justify thee.

33 If not, 'harken unto me: hold thy peace, and 'I shall teach thee wisdom.

g 7:7, 17:13-16, 1 Sam. 2:6, Ps. 30:3, 88:3-5, Is. 39:10, r 15:21, Ec. 12:23, 1 Sam. 24:19, Ps. 17:4, Acts 12:23, 1 Cor. 10:10, Rev. 9:11, s Judge. 2:1, marg. 2 Chr. 35:15, Hag. 1:13, Mai. 2:7, 3:1, 2' or 5:20, 134:32, Ps. 94:12, Is. 61:1-3, Acts 3:30, 31, 1 Cor. 11:30-32, Heb. 12:5-12, u 9:3, Ec. 7:28, Rom. 11:14, 11:6, 34:10, 12, 35:14, 36:3, 8-13, 37:23, Neh. 9:33, Ps. 119:75, Lam. 3:2-25, 49:39-41, Ez. 15:25-28, Dan. 9:14, y 5:18, 22:21, Ec. 3:19, 34:6, 7, Ps. 56:5, 5 He. 12:24, Mic. 7:18-20, Rom. 5:20, 21, z 39:10, 11, Ex. 15:26, Ps. 50:9-12, 12, 13, 21, 38:13, Is. 33:17-19, Jer. 31:20, Zach. 9:11, a 36:18, Ps. 49:7, 8, 13, 2, Rom. 3:24-26, 1 Tim. 2:6, 1' et. 1:18, 19, 2, 'or, an atonement, 12 Kings 5:14, 1 Heb. ch. 10:10, c 42:16, Dent. 34:7, Josh. 14:10, 11, Ps. 103:5-13, 13, d 2 Kings 24:2-5, 2 Chr. 13:14, 19, Ps. 61-9, 38:1, 2, 6, 30:7-11, 41:8-11, 50:15, 91:15, 116:1-5, Is. 30:19, Jer. 33:3, Job. 2:2-7, Acts 5-11, c 12:28, Num. 6:25-26, 1 Sam. 1:6, 7, 16, 11, 50:5, 67:1, Acts 2:38,

July 24, f 34:11, 1 Sam. 26:23, Ps. 139:20, 62:12, Prov. 24:12, Matt. 10:41, 42, Heb. 11:28, g Gen. 15:13, 2 Chr. 16:9, Ps. 114:14, 142, 139:1-4, Prov. 5:21, 15:3, Jer. 23:24, 2' or, shall look upon men, and say I have sinned, &c. h 7:20, Num. 12:11, 2 Sam. 12:13, Prov. 23:13, Jer. 3:13, 31:18, 19, Luke 15:18-22, 15:13, 1 John 18-10, 1 Pe. 5:9, i Ps. 19:7, 8, 119:128, Rom. 7:12-14, 16, 22, 134:9, Jer. 2:8, Matt. 16:26, Rom. 6:21, j 5' or, hath delivered my soul, &c. and my life, m 13:24, 17:16, Ps. 55:23, 69:15, Is. 38:17, 18, Rev. 20:1-3, n 20:22, 39:16, 20, Ps. 49:19, Is. 9:2, John 11:9, o 14-17, 1 Cor. 12:6, 2 Cor. 5:5, Eph. 1:11, Phil. 2:13, Col. 1:25, Heb. 13:21, j Heb. twice, and twice, H 40:3, 2 Kings 6:10, 2 Cor. 12:8, p 24, Is. 40:2, 13:17, 18, q 18, 56:13, 2-5, John 8:12, r 13:6, 13:2, 21:2, 32:11, s 15:4, 5, 21:27, 22:5-6, 27:5, t Ps. 34:11, Prov. 4:1, 2, 5:1, 2, u 8, Ps. 49:3, Prov. 8:5,

ing of God, by preserving men from sudden and violent death, when living in sin, kept back their souls from hell, and gave them space for repentance.

V. 19-26. When men disregard the warnings and despise the patience of God, he often sends severe afflictions. And if Job had been afflicted on this account, instead of murmuring against God, and justifying himself, he ought to have considered what sins he had committed, and what duties he had neglected. For God, in love, frequently confined men to beds of sickness, and filled them with exquisite pain in every part, causing them to loathe even the most necessary or delicious food, and reducing them to mere skeletons: and whilst it appeared that the body was about to drop into the grave, the poor sufferer was perhaps affrighted, lest the soul should fall into the hands of the destroyers. (Note, Ps. 107:17-22).—Yet all this tended to good, and often terminated well: especially if some pious person were sent as the "messenger of God," (as Elihu hoped he was to Job), to be an interpreter of the painful dispensation, and of the truth and will of God, and to show the sufferer the way of pardon and peace. (Note, 17:1, 2.) As such interpreters were scarce, not one among a thousand being capable of the service, they were the more to be valued: for they would show the sinner the justice of God in his sufferings and condemnation; his way of pardoning and justifying the penitent believer; his sincerity and faithfulness to his promises; and the way of holiness. Such a messenger frequently proved the instrument of a man's conversion: and the Lord in mercy commanded his deliverance from the pit of destruction, through the ransom, or atonement, which he had appointed and revealed, even that of the promised Messiah; and sometimes restored his health, vigour, and comeliness, as if he were become young again. Thus the sinner was taught to pray unto God, and was pardoned and accepted; thus he had comfortable communion with him at his mercy-seat, and hoped to see his face with joy in heaven; and would at length be graciously recompensed for all the works of righteousness, which he had performed in humble faith and love.—Some interpret this Messenger, or Angel, of Christ himself, the Interpreter of God's will to man, the Chief among the ten thousands of his saints and servants. But, as in general he comes to men by his messengers, or ministers; and as their instructions and encouragements are deduced from his mediation, and are made effectual by his gracious presence; it is not very material whether we interpret the passage, of the messengers of God pointing to the Saviour, or the Saviour revealing himself by their ministry. It is equally immaterial whether the words, "Deliver him from going down to the pit," be considered as the language of Christ's intercession, pleading the ransom of his blood, in behalf of the sinner; or the words of the Father accepting of this plea, and giving command to save the sinner, as satisfied with that appointed ransom. It cannot reasonably be doubted, that Elihu had reference to the promised Redeemer, though he might also intend the sacrifices which prefigured the great atonement. (1 Pet. 1:19, 20. Rev. 13:8. Notes, Gen. 3:21, 4:3-5, 8:20-22, 12:6, 7.)

V. 27-30. Elihu further showed, that God always observed the ways of men; and when any sinner humbly confessed his transgressions of his just and good laws, as unreasonable and unprofitable, being ashamed and weary of them, and grieved and self-condemned for them; he would "deliver his soul from going down into the pit" of destruction, and he should live to enjoy his favour. Thus he brought back sinners from the brink of ruin, to be enlightened in the living and life-giving knowledge of salvation. He awakened their consciences by visions; he visited them with afflictions; he sent them his messengers and his gospel; and by his goodness he thus led them to repentance and salvation. Therefore Job had no reason to think that God was become his enemy; but to hope that he should derive great advantage from his calamities.

ities.—The original is rather difficult as to the construction, and has been variously translated; but the grand outline of instruction is not at all affected by the different renderings.

V. 31-33. Elihu again demanded Job's attention, as he had much more to say; but, if he could answer any thing to what he had urged, he would have him to speak before he proceeded; for he greatly desired to find that he was a righteous man, and to clear up his aspersed character. But if Job could not refute his charge, let him be silent, and he would proceed to instruct him further in true wisdom. It seems that Job was so far convinced by his discourse, that he would not attempt an answer.

PRACTICAL OBSERVATIONS.

V. 1-13. We ought always to discourse on religious subjects with seriousness, recollection, candour, sincerity, and plainness; if we expect to be heard with attention and to convince and instruct others. When we have evident truth on our side, we may often convince our opponents, that they cannot stand before the tribunal of God, by showing them that they cannot justify their conduct before a fellow-sinner; who will not disown nor hurt them, while he pleads against them in the behalf of God.—In the heat of controversy, and when greatly afflicted and tempted, we are apt to utter words which cannot be justified: and if a worse construction be put upon them than we intended, we need not wonder, and should not be offended.—Public offences should be publicly rebuked or retracted, to prevent scandal; but we may allow a man's general character to be good, and yet reprove him for particular offences. If we seem to justify our whole conduct, and murmur against God, in this we are not just: for when we adopt this conduct, the subject impeaches the Sovereign, and the foolish sinful worm arraigns the conduct of the wise and righteous Lord of all! The infinite power and authority of God should deter us from thus contending with him; for he will not, he cannot, submit his conduct to our judgment. But when we consider that he excels the noblest of his creatures in all things else, as much as in his majesty and greatness, and is in all respects consummate perfection; we must perceive, that every objection to his dispensations is rebellion and ingratitude.

V. 14-35. The general tendency of all the Lord's dealings with men, is to lead them to repent and to turn unto him; but the proud, careless rebel does not regard, though God speak to him again and again. The works of creation proclaim his eternal power and Godhead, and leave all those without excuse, who neither worship him nor are thankful. He speaks by conscience; but her voice is silenced by the clamorous demands of men's lusts and passions. Terrifying dreams convey forcibly salutary alarms; but unless the Lord open the ear, and seal the instruction, they are speedily forgotten. The judgments of God on others have a warning voice to us; and should serve to withdraw us from our sinful purposes, and to induce us to humble ourselves before him, that we may be kept from the pit of destruction; whilst his merciful protection of us, when others are cut off and we are in danger, should lead us to repentance. When these methods are ineffectual, sharp afflictions become the voice of God. Wasting sickness and excruciating pain mar our relish of every comfort, and remind us of death and eternity. This proclaims the vanity of the world, the evil of sin, the power of God's wrath, our need of mercy, and the danger to which we are exposed. But how many repeatedly endure all this, and yet remain unhumiliated and unchanged! It is, however, a token for good, when the servants and ministers of God are sent to interpret to the afflicted his dispensations and word. This is a good service, and it is lamentable that so few are qualified for it, and take pleasure in it: and it is a most important additional charity, when the sick in hospitals are diligently attended by faithful instructors; as it often proves the means of salvation to their souls. But Christ himself is the

CHAPTER XXXIV.

Elihu calls on the wise to judge in the cause; and charges Job with arrogancy as divine justice, 1-9. He affirms, that the all-powerful and all-perfect God cannot do iniquity; and vindicates his dealings with men, 10-30. He shows J b, that he ought to humble himself before God; and sharply reproves his friends, 31-37.

FURTHERMORE Elihu answered and said,
2 Hear my words, ^oO ye wise men; and give ear unto me, ye that have knowledge.

3 For ^tthe ear trieth words, as the ^mmouth tasteth meat.

4 Let us ^cchoose to us judgment: let us ^kknow among ourselves what is good.

5 For Job hath said, ^II am righteous: and ^GGod hath taken away my judgment.

6 Should ^II lie against my right? my ^wwound is incurable without transgression.

7 What man is like Job, ^{who} drinketh up scorn-like like water?

8 Which ^{goeth} in company with the workers of iniquity, and walketh with wicked men.

9 For he hath said, ^IIt profiteth a man nothing, that he should ^ddelight himself with God.

10 Therefore hearken unto me, ye men of ^uunderstanding: ^ffar be it from God, ^{that} he should

do wickedness; and from the Almighty, ^{that} he should commit iniquity.

11 For ^tthe work of a man shall he render unto him, and ^ccause every man to find according to his ways.

12 Yea, ^ssurely God will not do wickedly, neither will the Almighty ^ppervert judgment.

13 ^{Who} hath given him a charge over the earth? or who hath disposed ^tthe whole world?

14 If he ^sset his heart ^uupon man, ⁱif ^{he} gather unto himself his spirit and his breath;

15 ^AAll flesh shall perish together, and man shall turn again unto dust. [Practical Observations.]

16 If now ^tthou hast understanding, hear this: hearken to the voice of my words.

17 Shall ^even he that hateth right ^ggovern? and wilt thou condemn him that is most just?

18 ^IIs it fit ^tto say to a king, ^TThou art wicked? and to princes, ^{Ye} are ungodly?

19 ^{How much less} to him that ^aaccepteth not the persons of ^pprinces, nor ^dregardeth the rich more than the poor? for ^tthey all ^aare the work of his hands.

20 In ^aa moment shall they die, and the people

a Prov. 1:5. 1 Cor. 10:15. 14:20. b 6:30. 12:11. 1 Cor. 2:15. Heb. 5:14. * Heb. 11:4. 1 The. 5:21. d Is. 11:2-5. John 7:34. Rom. 12:2. e 10:7. 11:4. 16:17. 29:14. 32:1. 33:9. f 9:17. 27:2. g 27:4-6. † Heb. arrow. 4:6. 16:13. h 15:16. Deut. 29:19. Prov. 1:22. 4:17. ‡ 2:10. 11:3. 15:5. Ps. 1:1. 36:4. 50:18. 73:12-15. 1 Prov. 1:15. 2:12. 4:14. 13:20. 1 Cor. 15:33. § 9:22, 23, 30, 31. 21:14-16. 30. 72:17. 35:3. † Heb. 3:14. ‡ Heb. 4:20. 2:3. 34. ¶ 6:32. 15:32. marg. m 36:23. 37:23. Gen. 18:25. Deut. 32:4. 2 Chr. 19:7. Ps. 92:15. Jer. 12:1. Rom. 3:4. 5. 9:14. Jam. 1:13. n 33:26. Ps. 62:12. 1 Prov. 24:12. Jer. 32:19. Ps. 33:17-20. Matt. 16:27. Rom. 2:6. 2 Cor. 5:10. 1 Pet. 1:17. Rev. 22:12. o Prov. 1:1. Gal. 6:7, 8. p Ps. 11:7. 145:17. Hab. 1:12, 13. q 8:

3. r 36:23. 38:4. &c. 40:8-11. 1 Chr. 29:11. Prov. 8:23-30. Is. 40:13, 14. Dan. 4:35. Rom. 11:34-36. § Heb. the world, all of it. s 7:17. 9:4. † Heb. upon him. t Ps. 104:29. Is. 24:22. n 30:23. Gen. 3:19. Ps. 30:3-10. Ec. 12:7. Is. 27:4. 57:16. x 19:3. 13:2-6. y Gen. 18:25. 2 Sam. 23:3. Rom. 3:5-7. ‡ Heb. bind. z 1:22. 40:8. 2 Sam. 19:21. Rom. 9:14. a Ex. 22:28. Prov. 17:26. Acts 23:5. Rom. 13:7. 1 Pet. 2:17. 2 Pet. 2:10. Jude 8. b 13:8. Deut. 10:17. 2 Chr. 19:7. Acts 10:34. Rom. 2:11. Gal. 2:6. Eph. 6:9. Col. 3:25. 1 et. 1:17. c 12:19, 21. Is. 22-4. Ec. 5:8. Is. 3:14. d 38:19. Ps. 49:5. 7. Jam. 2:6. e 31:15. Prov. 14:31. 22:2. f Ps. 73:19. Is. 30:15. 97:38. Dan. 5:30. Luke 12:30. Gal. 12:23. 1 The. 5:2. 2 Pet. 2:3.

only effectual *Interpreter*; by his Spirit he shows the sinner the way of acceptance and salvation; who, believing, receives the gift of righteousness, and partakes of sanctification. Through the ransom of the atoning blood, his prayers are answered, his soul is rescued, and perhaps his health and comforts are restored: he comes with joy before the mercy-seat, and beholds by faith the countenance of his reconciled Father; while he waits for the Saviour's appearing to judge the world, with animating hope of receiving that crown of righteousness, which is laid up for him in heaven. In short, the eyes of the Lord are upon all the ways of the children of men: he sees them when committing their secret abominations; he sees them when, convinced of guilt, they condemn themselves, abhor their crimes, are covered with shame, and filled with fear of wrath; and when weary of their sins they long for deliverance: and he will assuredly have mercy upon them, and save them. (Notes, Jer. 31:18-20. Luke 15:17-24.)—By what means soever we are kept back from the pit to be "enlightened with the light of the living," we shall bless the Lord for them at last, and should bless him for them now, though painful and distressing. To the end of our lives corrections are the needful and salutary means of keeping us near, or bringing us nearer to God; and, as such, are not only to be submitted to, but to be valued as pledges of his love: for it is immensely better to be "chastened of the Lord, than to be condemned with the world."—Finally, we should desire to justify others, as far as it can be done consistently with truth: but a wise man will be afraid of too strenuously justifying himself; he will rather hearken to reproof and receive instruction, that he may increase in wisdom and knowledge.

NOTES.—CHAP. XXXIV. V. 1-4. Elihu, having paused to hear whether Job had any thing to answer, proceeded to call on those present to attend to his discourse. He addressed them as men of wisdom and discernment; and doubted not, that their understandings would decide, whether the expressions which Job had used were proper or not, as readily as the palate distinguishes the taste of meat; "for the ear should try words, as the mouth tasteth food." This ought to be the case, and was so with men of knowledge. He desired therefore, that certain principles might be laid down, according to which they might form a judgment; and that they would confer among themselves, and come to an explicit determination on the subject.

V. 5-9. In vindicating his character, Job had used language which seemed to imply an intention of fully justifying himself; and, whilst he complained that God dealt rigorously with him, he expressed himself so vehemently, that he appeared to charge God with *injustice*: when urged to confess his crimes, he still more earnestly protested his righteousness, and a determination not to accuse himself falsely; and in his bitter complainings he spake of his wound as incurable, without admitting that his transgressions had deserved it. (Notes, 9:14-24. 10:4-7, 14-17. 16:12-22. 21:7-16. 27:2-6. 31:35-40.) These expressions induced Elihu to conclude, that Job allowed himself in an astonishing license of language; that he took pleasure in scoffing at the works and truths of God, as well as in scorning the warnings and counsels of his friends; and that he agreed in principles and practice with wicked men, whose company he seemed to prefer, and whose conduct he encouraged; having indeed asserted

that no profit would accrue to those who delighted in God and in his worship and service. Yet Job by no means intended all that Elihu charged upon him. He had not spoken precisely all the words which Elihu, quoting from memory, attributed to him; those which he had used might admit of a more favourable construction; and other parts of his discourse plainly showed that his deliberate judgment widely differed from the sentiments, apparently conveyed by some of his detached expressions. He had repeatedly owned that he was a sinner; and he spake of the wicked as reserved to the day of wrath and destruction. (Note, 21:27-30.) But Elihu did not condemn Job as a hypocrite: he therefore quietly submitted to his reproof; choosing, as we may suppose, rather to bear more blame than he deserved, than to vindicate himself when he knew that he had been criminal.—Which goeth, &c. (8) Note, 2:10.

V. 10-15. Elihu next laid down the principle, by which he desired that Job's conduct might be tried. It must appear, to every pious mind, impious and blasphemous, to intimate that God was capable of committing injustice; but whatever expressions seemed to imply that he punished without cause, partook of this impiety; and as Job's words implied this charge, they must be condemned. On the contrary it was certain, that the righteous Judge of all would render to every man according to his works; punishing no one above his deserts, nor suffering any of the wicked to escape with impunity; yet graciously rewarding the good works of his upright servants. And surely none could think that the almighty Sovereign of the world would pervert judgment! His perfections and authority being undivided, independent, and absolute, he must be all-sufficient for his own glory and felicity; so that he could not be biased by fear or partiality. Indeed, if he were disposed to exercise rigorous justice, and to set his heart upon or against man, the world was so absolutely at his disposal, that he needed only to recall the spirit, or soul, and withdraw the breath that he had given; and all the inhabitants of the earth would perish, without being able to make the least resistance. (Notes, 7:17-21. 9:4-13.)

V. 16-19. In the next place Elihu appealed to Job himself, who was reputed to be a man of understanding. Could he suppose that the great God resembled those earthly princes who hate right, and abuse their authority, and who are unfit to rule, being the scourges of mankind? If he abhorred that idea, would he allow God to be most just, and yet condemn his conduct in afflicting him? It would be highly criminal, and extremely imprudent, to revile an earthly monarch as a tyrant, or even his nobles as iniquitous and oppressive; or even to charge blame upon them, without cause. How impious and infatuated must it then be to accuse the almighty God in such a manner, whose justice is as absolute as his authority; and who in perfect impartiality regards the poor as much as the rich, having formed both as his creatures, and made the one poor and the other rich, in his providence! (Notes, Ec. 23:6-9. Prov. 22:2. Acts 10:34, 35. Jam. 2:1-7.)

V. 20-30. Men respect the great from dread of their resentment, as well as desire of their favour; but God could have no inducement of this kind. If then he saw good to inflict vengeance, he was able to cut off the most powerful, by a sudden and irresistible stroke; as earthquakes or other calamities sometimes in a moment overwhelm'd whole multitudes.

shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand.

21 For his eyes are upon the ways of man, and he seeth all his goings.

22 There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

23 For he will not lay upon man more than right; that he should enter into judgment with God.

24 He shall break in pieces mighty men without number, and set others in their stead.

25 Therefore he knoweth their works, and he overturneth them in the night, so that they are destroyed.

26 He striketh them as wicked men in the open sight of others;

27 Because they turned back from him, and would not consider any of his ways.

28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.

29 When he giveth quietness, who then can

make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only:

30 That the hypocrite reign not, lest the people be ensnared.

31 Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more:

32 That which I see not, teach thou me: if I have done iniquity, I will do no more.

33 Should it be according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.

34 Let men of understanding tell me, and I let a wise man hearken unto me.

35 Job hath spoken without knowledge, and his words were without wisdom.

36 My desire is that Job may be tried unto the end, because of his answers for wicked men.

37 For he addeth rebellion unto his sin, he clappeth his hands among us, and multiplieth his words against God.

Ex. 12:29. Is. 37:36. Matt. 25:6. Luke 17:28—29. * Heb. they shall take away the mighty. h 1 Sam. 25:37—39, 26:10. Is. 10:16—19, 30:30—33. Dan. 3:24, 4:45. Zech. 4:6. 13:1. Gen. 16:13. 2 Chr. 16:9. 1 Jo. 3:15. Prov. 5:21. 15:3. Jer. 16:17. 17:10. 32:19. Am. 9:8. k Ps. 139:11, 12. 29:15. Jer. 23:24. Am. 9:2, 3. 1 Cor. 4:5. Heb. 4:13. Rev. 6:16. 13:5. 24:17. Is. 9:2. m 31:3. Ps. 5:5. Prov. 10:29. 13:1. 7:23. 1 Jo. 13:27. n 10—12. 11:6. Ezra 9:13. Ps. 119:137. Dan. 9:7—9. o 3:32, 33. 16:21. 23:7. Jer. 2:5. Rom. 9:20. p Heb. go. q 19:2. Ps. 2:9. 72:4. 94:5. Jer. 51:20—23. Dan. 2:34, 35, 44. r Heb. searching out. q 1 Sam. 2:30—38. 15:28. 1 Kings 14:7, 8, 14. Ps. 113:7, 8. Dan. 5:28—31. r Ps. 33:15. Is. 66:18. Hos. 7:2. Am. 8:7. Rev. 20:12. s 20. Cant. 3:8. Is. 15:1. 1 Thes. 5:2. t Heb. crucified. u Ex. 14:30. Deut. 13:9—11. 21:21. 2 Sam. 12:11, 12. Ps. 58:10, 11. 66:24. 1 Tim. 5:20. Rev. 18:9, 10, 20. v Heb. place of beholders. w 1 Sam. 15:11. Ps. 125:5. Zeph. 1:6. Luke 17:31, 32. Acts 15:28. 2 Tim. 4:10. Heb. 10:39. x Heb. from after him. x Ps. 28:5. 107:43. Is. 1:3. 6:12. Hag. 2:

15—19. y 22:9, 10. 24:12. 29:12, 13. 31:19, 20. 35:9. Ex. 2:23, 24. 9:7, 9. Ps. 12:5. Is. 5:7. Job. 5:4. z Ex. 22:23—27. a 29:1—3. 2 Sam. 7:1. Is. 14:3—8. 26:3. 32:17. John 14:27. Rom. 8:31—34. Phil. 4:7. b 23:8, 9. Ps. 13:1. 27:9. 30:7. 143:7. c 12:14. 23:13. d 2 Kings 18:9—12. 2 Chr. 36:14—17. Jer. 27:8. e 21. 1 Kings 12:28—30. 2 Kings 21:9. Ps. 12:8. Ec. 9:18. Hos. 5:11. 13:11. Mic. 6:16. 2 Thes. 2:4—11. Rev. 15:3, 4, 11—14. f 33:27. 40:3—5. 42:6. Lev. 26:41. Ezra 9:13, 14. Neh. 9:33—38. Jer. 31:18, 19. Dan. 9:7—14. Mic. 7:9. g 10:2. Ps. 19:12. 25:4—5. 139:23, 24. 143:10. h Prov. 28:13. Luke 3:8—14. Eph. 4:25—28. i 9:12. 18:4. Is. 45:9. Rom. 9:20. 11:35. ** Heb. from with thee? k 11. 15:31. Ps. 89:30—32. Prov. 11:31. l 2 Thes. 1:6, 7. Heb. 2:2. 11:28. l Ps. 135:6. Matt. 20:12—15. m 33:3, 38. n 11. Heb. heart. 2 A.M. 10:16. 1 Cor. 10:15. n 13:2. 15:2. 35:16. 38:2. 42:3. o 11 Or. My father, let Job, &c. o 23:16. Ps. 17:3. 26:2. Jam. 5:11. p 9:9. 12:6. 21:7. 24:1. q 1 Sam. 15:23. Is. 1:19, 20. r 27:23. s 8:2, 3. 11:2, 3. 35:2, 3, 16. 42:7.

tudes, at midnight when asleep or most secure; at once they were troubled and destroyed, even the mightiest of them, without any human concurrence. (Notes, Gen. 19:24, 25. Ex. 12:29, 30. 14:24—31. 2 Kings 19:35—37. Ps. 73:18—22.) His omnipotence and omniscience could not be evaded, nor his omnipotence resisted; (Marg. Ref. i—l.) yet he would punish none above their deserts, nor use his power to oppress, that any one should have just cause to institute a process against him. But whilst he crushed the mightiest without number, (or search, as if he must take time to examine evidences,) and exalted others to their stations; he knew all their secret sins, and therefore destroyed them at once. Many he thus openly punished, for an example to others, as malefactors are scourged or executed publicly: especially apostates, or impious persons, or hypocrites; who by their oppression of the poor, caused them to cry and pray unto him, and he heard and avenged them. (Notes, 22:5—14. 24:2—12. 31:16—23, 38—40.) In short, if he were pleased to give outward prosperity or inward peace, none could interrupt it: but if he in anger withdrew his protecting or comforting presence, none could obtain the benefit or enjoyment of it; and whole nations were as liable to these changes as individuals. Indeed, one great design of all these dispensations was, to deprive ambitious hypocrites of the authority which they sought by iniquitous means, and abused to bad purposes; ensnaring, corrupting, oppressing, or fatally prejudicing the people, over whom they aspired to reign.—Even Elihu seems to have had some suspicions, that Job was a dissembler; and spake as if he was at a loss how to reconcile his calamities with his character for piety; and thought the case would have been plain, if he had been a hypocrite, advanced to authority, but now depressed, lest he should lead the people into sin and misery. Yet he did not venture to condemn him, but hoped the best.

When he giveth, &c. (29) Or, "If he impart peace, who can condemn a man as wicked?" (Notes, Rom. 5:1, 2. 8:28—34.)

V. 31—37. Elihu maintained that it behooved Job to speak and act in a far different manner under his afflictions; it was meet that any man in his situation should express himself with humble resignation to the will of God; should consider his afflictions as a chastisement, and a call to repent of his sins; and should purpose and promise greater watchfulness against them. He ought to entreat the Lord to teach him what he did not know, and to convince him of those sins which he did not recollect; determining by divine grace to repent and forsake them. But could Job suppose, that things would be ordered according to his mind, while he continued so rebellious? Did he expect that God would change his plan to please him? No; he would certainly recompense him for his harsh and rash speeches, and his other sins, whether he rebelled against the correction or submitted to it. This was

the Lord's doing, not Elihu's; though he warned him and advised him to retract his words, and humble himself before God. Let him, however, give the best reasons for his conduct that he was able; for hitherto any wise man would determine Job's words to have been very erroneous. He desired therefore that his conduct might be fully investigated, nay that his

heavy trials might continue till he was humbled, and brought to retract his confident self-justification; for he had in fact made an excuse for wicked men, as if their conduct was not so ruinous and hateful as it really was. So that rebellion against Providence was added to his other sins; yea, he had concluded his protestation of innocence, with an air of insulting triumph over his opponents; and had multiplied his words against God himself. (Note, 31:35—40.)—Job had given some ground for these charges; but Elihu evidently made the worst of his expressions, and criminated him much more than the Lord afterwards did. (Notes, 38:2. 40:1—8. 42:1—9.)—Several of the clauses in these verses are to us very difficult, and consequently are differently interpreted. That which appeared the most satisfactory interpretation has been chosen Bishop Patrick paraphrases the thirty-third verse thus: "Hast thou addressed thyself to God in this manner? Answer me that question; for God will recompense it, if thou dost despise such good counsel; which perhaps thou wilt choose to do; but so would not I. Speak therefore what thy opinion is."

PRACTICAL OBSERVATIONS.

V. 1—15. It is generally prudent to conciliate the affections of all, whose benefit we seek, or whose help we want, by acknowledging in them the good which they really possess; and when we address men as endowed with wisdom and piety, we cogently admonish them to act consistently with their character: nor should we withhold this tribute of respect from any, because we deem them in some respects mistaken.—An appeal may safely be made to the plainest person, whose understanding is enlightened, and whose heart is sanctified by the Spirit of God, and who is well versed in the Scriptures, how far such and such sentiments, expressions, tempers, and actions, accord with the Christian character: and he will readily decide a case, when impartially stated, with more accuracy than the most sagacious of those who are wise in this world, and "lean to their own understanding." For he chooses to himself the oracles of God as his standard; and by experience, observation, and conference with his brethren, he has his "senses exercised to discern good and evil," and to know, approve, and savour that which is good. (Notes, Phil. 1:9—11. Heb. 5:11—14.)—It is discordant in the ears of a spiritual man, to hear persons intent on justifying themselves; or reflecting on the dealings of God, as unjust or unkind; or supposing that they suffer without remedy or transgression. He listens to their words with distress and astonishment, and is apt to suspect them of pride, and contempt of God. He thinks, that they imitate the example, and join themselves to the company of evil doers, and he is ready to infer that they consider religion itself as unprofitable. This jealousy for the honour of God, and deep acquaintance with the depravity of man, will indeed sometimes render pious persons too suspicious, and too severe in censuring such as vindicate themselves from unjust aspersions, in an unguarded manner; and thus they will fail of making due allowance for circumstances of peculiar temptation and difficulty. But the believer, when convinced that his reprover means well, and when conscious of having deserved censure, will, on calm re-

CHAPTER XXXV.

Eliphaz further reproves Job's words in justifying himself; and shows, that the effects of man's conduct extend to man alone, and not to God, 1-8. He observes, that if God hear not the cry of the oppressed, it is because they do not address him right, 9-13. He exhorts Job to patience and trust in God, 14-16.

ELIHU spake moreover, and said,
2 ^aThinkst thou this to be right, that thou saidst, ^bMy righteousness is more than God's?

3 For thou saidst, ^cWhat advantage will it be unto thee? and, ^dWhat profit shall I have, ^eif I be cleansed from my sin?

4 I will answer thee, and ^fthy companions with thee.

5 ^gLook unto the heavens, and see: and behold ^hthe clouds ⁱwhich are higher than thou.

6 If thou sinnest, ^jwhat doest thou against him? or ^kif thy transgressions be multiplied, what doest thou unto him?

7 If thou be righteous, ^lwhat givest thou him? or what receiveth he of thine hand?

8 Thy wickedness ^mmay hurt a man as thou

art; and thy righteousness ⁿmay profit the son of man.

9 By reason of the multitude of oppressions, ^othey make ^pthee oppressed to cry; they cry out by reason of ^qthe arm of the mighty.

10 But ^rnone saith, ^sWhere is God ^tmy Maker, ^uwho giveth songs in the night;

11 Who ^vteacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

12 ^wThere they cry, but none giveth answer, ^xbecause of the pride of evil men.

13 Surely ^yGod will not hear vanity, neither will the Almighty ^zregard it.

14 Although ^{aa}thou sayest thou shalt not see him, ^{ab}yet judgment is before him; therefore ^{ac}trust thou in him.

15 But now ^{ad}because ^{ae}it is not so, ^{af}the hath visited in his anger; yet ^{ag}he knoweth ^{ah}it not ^{ai}in great extremity:

16 Therefore doth Job ^{aj}open his mouth in vain; he multiplieth words without knowledge.

a Mat. 12:36, 37. Luke 19:22. b 9:17. 10:7. 16:17. 19:6, 7. 27:2. 34:5. 40:8. c 9:21, 22. d 1:21. 15:73. 13:14. e 34:8. Prov. 13:20. f 32:12. 35:3, 6. 36:26-33. g 1:16. e 32:21. h 1:16. 3:27. i 3:24. 14:40, 22, 23. 55:9. j 9:22, 23. 37:16. Nah. 1:3. k 9:22, 23. 9:12. l 9:22, 23. 1 Chr. 29:14. m 16:2. Rom. 11:2. 15:1. 1 Josh. 7:1-5. 22:20. Ec. 9:14. 12:1. 12:2. 12:3. 12:4. 12:5. 12:6. 12:7. 12:8. 12:9. 12:10. 12:11. 12:12. 12:13. 12:14. 12:15. 12:16. 12:17. 12:18. 12:19. 12:20. 12:21. 12:22. 12:23. 12:24. 12:25. 12:26. 12:27. 12:28. 12:29. 12:30. 12:31. 12:32. 12:33. 12:34. 12:35. 12:36. 12:37. 12:38. 12:39. 12:40. 12:41. 12:42. 12:43. 12:44. 12:45. 12:46. 12:47. 12:48. 12:49. 12:50. 12:51. 12:52. 12:53. 12:54. 12:55. 12:56. 12:57. 12:58. 12:59. 12:60. 12:61. 12:62. 12:63. 12:64. 12:65. 12:66. 12:67. 12:68. 12:69. 12:70. 12:71. 12:72. 12:73. 12:74. 12:75. 12:76. 12:77. 12:78. 12:79. 12:80. 12:81. 12:82. 12:83. 12:84. 12:85. 12:86. 12:87. 12:88. 12:89. 12:90. 12:91. 12:92. 12:93. 12:94. 12:95. 12:96. 12:97. 12:98. 12:99. 13:1. 13:2. 13:3. 13:4. 13:5. 13:6. 13:7. 13:8. 13:9. 13:10. 13:11. 13:12. 13:13. 13:14. 13:15. 13:16. 13:17. 13:18. 13:19. 13:20. 13:21. 13:22. 13:23. 13:24. 13:25. 13:26. 13:27. 13:28. 13:29. 13:30. 13:31. 13:32. 13:33. 13:34. 13:35. 13:36. 13:37. 13:38. 13:39. 13:40. 13:41. 13:42. 13:43. 13:44. 13:45. 13:46. 13:47. 13:48. 13:49. 13:50. 13:51. 13:52. 13:53. 13:54. 13:55. 13:56. 13:57. 13:58. 13:59. 13:60. 13:61. 13:62. 13:63. 13:64. 13:65. 13:66. 13:67. 13:68. 13:69. 13:70. 13:71. 13:72. 13:73. 13:74. 13:75. 13:76. 13:77. 13:78. 13:79. 13:80. 13:81. 13:82. 13:83. 13:84. 13:85. 13:86. 13:87. 13:88. 13:89. 13:90. 13:91. 13:92. 13:93. 13:94. 13:95. 13:96. 13:97. 13:98. 13:99. 14:1. 14:2. 14:3. 14:4. 14:5. 14:6. 14:7. 14:8. 14:9. 14:10. 14:11. 14:12. 14:13. 14:14. 14:15. 14:16. 14:17. 14:18. 14:19. 14:20. 14:21. 14:22. 14:23. 14:24. 14:25. 14:26. 14:27. 14:28. 14:29. 14:30. 14:31. 14:32. 14:33. 14:34. 14:35. 14:36. 14:37. 14:38. 14:39. 14:40. 14:41. 14:42. 14:43. 14:44. 14:45. 14:46. 14:47. 14:48. 14:49. 14:50. 14:51. 14:52. 14:53. 14:54. 14:55. 14:56. 14:57. 14:58. 14:59. 14:60. 14:61. 14:62. 14:63. 14:64. 14:65. 14:66. 14:67. 14:68. 14:69. 14:70. 14:71. 14:72. 14:73. 14:74. 14:75. 14:76. 14:77. 14:78. 14:79. 14:80. 14:81. 14:82. 14:83. 14:84. 14:85. 14:86. 14:87. 14:88. 14:89. 14:90. 14:91. 14:92. 14:93. 14:94. 14:95. 14:96. 14:97. 14:98. 14:99. 15:1. 15:2. 15:3. 15:4. 15:5. 15:6. 15:7. 15:8. 15:9. 15:10. 15:11. 15:12. 15:13. 15:14. 15:15. 15:16. 15:17. 15:18. 15:19. 15:20. 15:21. 15:22. 15:23. 15:24. 15:25. 15:26. 15:27. 15:28. 15:29. 15:30. 15:31. 15:32. 15:33. 15:34. 15:35. 15:36. 15:37. 15:38. 15:39. 15:40. 15:41. 15:42. 15:43. 15:44. 15:45. 15:46. 15:47. 15:48. 15:49. 15:50. 15:51. 15:52. 15:53. 15:54. 15:55. 15:56. 15:57. 15:58. 15:59. 15:60. 15:61. 15:62. 15:63. 15:64. 15:65. 15:66. 15:67. 15:68. 15:69. 15:70. 15:71. 15:72. 15:73. 15:74. 15:75. 15:76. 15:77. 15:78. 15:79. 15:80. 15:81. 15:82. 15:83. 15:84. 15:85. 15:86. 15:87. 15:88. 15:89. 15:90. 15:91. 15:92. 15:93. 15:94. 15:95. 15:96. 15:97. 15:98. 15:99. 16:1. 16:2. 16:3. 16:4. 16:5. 16:6. 16:7. 16:8. 16:9. 16:10. 16:11. 16:12. 16:13. 16:14. 16:15. 16:16. 16:17. 16:18. 16:19. 16:20. 16:21. 16:22. 16:23. 16:24. 16:25. 16:26. 16:27. 16:28. 16:29. 16:30. 16:31. 16:32. 16:33. 16:34. 16:35. 16:36. 16:37. 16:38. 16:39. 16:40. 16:41. 16:42. 16:43. 16:44. 16:45. 16:46. 16:47. 16:48. 16:49. 16:50. 16:51. 16:52. 16:53. 16:54. 16:55. 16:56. 16:57. 16:58. 16:59. 16:60. 16:61. 16:62. 16:63. 16:64. 16:65. 16:66. 16:67. 16:68. 16:69. 16:70. 16:71. 16:72. 16:73. 16:74. 16:75. 16:76. 16:77. 16:78. 16:79. 16:80. 16:81. 16:82. 16:83. 16:84. 16:85. 16:86. 16:87. 16:88. 16:89. 16:90. 16:91. 16:92. 16:93. 16:94. 16:95. 16:96. 16:97. 16:98. 16:99. 17:1. 17:2. 17:3. 17:4. 17:5. 17:6. 17:7. 17:8. 17:9. 17:10. 17:11. 17:12. 17:13. 17:14. 17:15. 17:16. 17:17. 17:18. 17:19. 17:20. 17:21. 17:22. 17:23. 17:24. 17:25. 17:26. 17:27. 17:28. 17:29. 17:30. 17:31. 17:32. 17:33. 17:34. 17:35. 17:36. 17:37. 17:38. 17:39. 17:40. 17:41. 17:42. 17:43. 17:44. 17:45. 17:46. 17:47. 17:48. 17:49. 17:50. 17:51. 17:52. 17:53. 17:54. 17:55. 17:56. 17:57. 17:58. 17:59. 17:60. 17:61. 17:62. 17:63. 17:64. 17:65. 17:66. 17:67. 17:68. 17:69. 17:70. 17:71. 17:72. 17:73. 17:74. 17:75. 17:76. 17:77. 17:78. 17:79. 17:80. 17:81. 17:82. 17:83. 17:84. 17:85. 17:86. 17:87. 17:88. 17:89. 17:90. 17:91. 17:92. 17:93. 17:94. 17:95. 17:96. 17:97. 17:98. 17:99. 18:1. 18:2. 18:3. 18:4. 18:5. 18:6. 18:7. 18:8. 18:9. 18:10. 18:11. 18:12. 18:13. 18:14. 18:15. 18:16. 18:17. 18:18. 18:19. 18:20. 18:21. 18:22. 18:23. 18:24. 18:25. 18:26. 18:27. 18:28. 18:29. 18:30. 18:31. 18:32. 18:33. 18:34. 18:35. 18:36. 18:37. 18:38. 18:39. 18:40. 18:41. 18:42. 18:43. 18:44. 18:45. 18:46. 18:47. 18:48. 18:49. 18:50. 18:51. 18:52. 18:53. 18:54. 18:55. 18:56. 18:57. 18:58. 18:59. 18:60. 18:61. 18:62. 18:63. 18:64. 18:65. 18:66. 18:67. 18:68. 18:69. 18:70. 18:71. 18:72. 18:73. 18:74. 18:75. 18:76. 18:77. 18:78. 18:79. 18:80. 18:81. 18:82. 18:83. 18:84. 18:85. 18:86. 18:87. 18:88. 18:89. 18:90. 18:91. 18:92. 18:93. 18:94. 18:95. 18:96. 18:97. 18:98. 18:99. 19:1. 19:2. 19:3. 19:4. 19:5. 19:6. 19:7. 19:8. 19:9. 19:10. 19:11. 19:12. 19:13. 19:14. 19:15. 19:16. 19:17. 19:18. 19:19. 19:20. 19:21. 19:22. 19:23. 19:24. 19:25. 19:26. 19:27. 19:28. 19:29. 19:30. 19:31. 19:32. 19:33. 19:34. 19:35. 19:36. 19:37. 19:38. 19:39. 19:40. 19:41. 19:42. 19:43. 19:44. 19:45. 19:46. 19:47. 19:48. 19:49. 19:50. 19:51. 19:52. 19:53. 19:54. 19:55. 19:56. 19:57. 19:58. 19:59. 19:60. 19:61. 19:62. 19:63. 19:64. 19:65. 19:66. 19:67. 19:68. 19:69. 19:70. 19:71. 19:72. 19:73. 19:74. 19:75. 19:76. 19:77. 19:78. 19:79. 19:80. 19:81. 19:82. 19:83. 19:84. 19:85. 19:86. 19:87. 19:88. 19:89. 19:90. 19:91. 19:92. 19:93. 19:94. 19:95. 19:96. 19:97. 19:98. 19:99. 20:1. 20:2. 20:3. 20:4. 20:5. 20:6. 20:7. 20:8. 20:9. 20:10. 20:11. 20:12. 20:13. 20:14. 20:15. 20:16. 20:17. 20:18. 20:19. 20:20. 20:21. 20:22. 20:23. 20:24. 20:25. 20:26. 20:27. 20:28. 20:29. 20:30. 20:31. 20:32. 20:33. 20:34. 20:35. 20:36. 20:37. 20:38. 20:39. 20:40. 20:41. 20:42. 20:43. 20:44. 20:45. 20:46. 20:47. 20:48. 20:49. 20:50. 20:51. 20:52. 20:53. 20:54. 20:55. 20:56. 20:57. 20:58. 20:59. 20:60. 20:61. 20:62. 20:63. 20:64. 20:65. 20:66. 20:67. 20:68. 20:69. 20:70. 20:71. 20:72. 20:73. 20:74. 20:75. 20:76. 20:77. 20:78. 20:79. 20:80. 20:81. 20:82. 20:83. 20:84. 20:85. 20:86. 20:87. 20:88. 20:89. 20:90. 20:91. 20:92. 20:93. 20:94. 20:95. 20:96. 20:97. 20:98. 20:99. 21:1. 21:2. 21:3. 21:4. 21:5. 21:6. 21:7. 21:8. 21:9. 21:10. 21:11. 21:12. 21:13. 21:14. 21:15. 21:16. 21:17. 21:18. 21:19. 21:20. 21:21. 21:22. 21:23. 21:24. 21:25. 21:26. 21:27. 21:28. 21:29. 21:30. 21:31. 21:32. 21:33. 21:34. 21:35. 21:36. 21:37. 21:38. 21:39. 21:40. 21:41. 21:42. 21:43. 21:44. 21:45. 21:46. 21:47. 21:48. 21:49. 21:50. 21:51. 21:52. 21:53. 21:54. 21:55. 21:56. 21:57. 21:58. 21:59. 21:60. 21:61. 21:62. 21:63. 21:64. 21:65. 21:66. 21:67. 21:68. 21:69. 21:70. 21:71. 21:72. 21:73. 21:74. 21:75. 21:76. 21:77. 21:78. 21:79. 21:80. 21:81. 21:82. 21:83. 21:84. 21:85. 21:86. 21:87. 21:88. 21:89. 21:90. 21:91. 21:92. 21:93. 21:94. 21:95. 21:96. 21:97. 21:98. 21:99. 22:1. 22:2. 22:3. 22:4. 22:5. 22:6. 22:7. 22:8. 22:9. 22:10. 22:11. 22:12. 22:13. 22:14. 22:15. 22:16. 22:17. 22:18. 22:19. 22:20. 22:21. 22:22. 22:23. 22:24. 22:25. 22:26. 22:27. 22:28. 22:29. 22:30. 22:31. 22:32. 22:33. 22:34. 22:35. 22:36. 22:37. 22:38. 22:39. 22:40. 22:41. 22:42. 22:43. 22:44. 22:45. 22:46. 22:47. 22:48. 22:49. 22:50. 22:51. 22:52. 22:53. 22:54. 22:55. 22:56. 22:57. 22:58. 22:59. 22:60. 22:61. 22:62. 22:63. 22:64. 22:65. 22:66. 22:67. 22:68. 22:69. 22:70. 22:71. 22:72. 22:73. 22:74. 22:75. 22:76. 22:77. 22:78. 22:79. 22:80. 22:81. 22:82. 22:83. 22:84. 22:85. 22:86. 22:87. 22:88. 22:89. 22:90. 22:91. 22:92. 22:93. 22:94. 22:95. 22:96. 22:97. 22:98. 22:99. 23:1. 23:2. 23:3. 23:4. 23:5. 23:6. 23:7. 23:8. 23:9. 23:10. 23:11. 23:12. 23:13. 23:14. 23:15. 23:16. 23:17. 23:18. 23:19. 23:20. 23:21. 23:22. 23:23. 23:24. 23:25. 23:26. 23:27. 23:28. 23:29. 23:30. 23:31. 23:32. 23:33. 23:34. 23:35. 23:36. 23:37. 23:38. 23:39. 23:40. 23:41. 23:42. 23:43. 23:44. 23:45. 23:46. 23:47. 23:48. 23:49. 23:50. 23:51. 23:52. 23:53. 23:54. 23:55. 23:56. 23:57. 23:58. 23:59. 23:60. 23:61. 23:62. 23:63. 23:64. 23:65. 23:66. 23:67. 23:68. 23:69. 23:70. 23:71. 23:72. 23:73. 23:74. 23:75. 23:76. 23:77. 23:78. 23:79. 23:80. 23:81. 23:82. 23:83. 23:84. 23:85. 23:86. 23:87. 23:88. 23:89. 23:90. 23:91. 23:92. 23:93. 23:94. 23:95. 23:96. 23:97. 23:98. 23:99. 24:1. 24:2. 24:3. 24:4. 24:5. 24:6. 24:7. 24:8. 24:9. 24:10. 24:11. 24:12. 24:13. 24:14. 24:15. 24:16. 24:17. 24:18. 24:19. 24:20. 24:21. 24:22. 24:23. 24:24. 24:25. 24:26. 24:27. 24:28. 24:29. 24:30. 24:31. 24:32. 24:33. 24:34. 24:35. 24:36. 24:37. 24:38. 24:39. 24:40. 24:41. 24:42. 24:43. 24:44. 24:45. 24:46. 24:47. 24:48. 24:49. 24:50. 24:51. 24:52. 24:53. 24:54. 24:55. 24:56. 24:57. 24:58. 24:59. 24:60. 24:61. 24:62. 24:63. 24:64. 24:65. 24:66. 24:67. 24:68. 24:69. 24:70. 24:71. 24:72. 24:73. 24:74. 24:75. 24:76. 24:77. 24:78. 24:79. 24:80. 24:81. 24:82. 24:83. 24:84. 24:85. 24:86. 24:87. 24:88. 24:89. 24:90. 24:91. 24:92. 24:93. 24:94. 24:95. 24:96. 24:97. 24:98. 24:99. 25:1. 25:2. 25:3. 25:4. 25:5. 25:6. 25:7. 25:8. 25:9. 25:10. 25:11. 25:12. 25:13. 25:14. 25:15. 25:16. 25:17. 25:18. 25:19. 25:20. 25:21. 25:22. 25:23. 25:24. 25:25. 25:26. 25:27. 25:28. 25:29. 25:30. 25:31. 25:32. 25:33. 25:34. 25:35. 25:36. 25:37. 25:38. 25:39. 25:40. 25:41. 25:42. 25:43. 25:44. 25:45. 25:46. 25:47. 25:48. 25:49. 25:50. 25:51. 25:52. 25:53. 25:54. 25:55. 25:56. 25:57. 25:58. 25:59. 25:60. 25:61. 25:62. 25:63. 25:64. 25:65. 25:66. 25:67. 25:68. 25:69. 25:70. 25:71. 25:72. 25:73. 25:74. 25:75. 25:76. 25:77. 25:78. 25:79. 25:80. 25:81. 25:82. 25:83. 25:84. 25:85. 25:86. 25:87. 25:88. 25:89. 25:90. 25:91. 25:92. 25:93. 25:94. 25:95. 25:96. 25:97. 25:98. 25:99. 26:1. 26:2. 26:3. 26:4. 26:5. 26:6. 26:7. 26:8. 26:9. 26:10. 26:11. 26:12. 26:13. 26:14. 26:15. 26:16. 26:17. 26:18. 26:19. 26:20. 26:21. 26:22. 26:23. 26:24. 26:25. 26:26. 26:27. 26:28. 26:29. 26:30. 26:31. 26:32. 26:33. 26:34. 26:35. 26:36. 26:37. 26:38. 26:39. 26:40. 26:41. 26:42. 26:43. 26:44. 26:45. 26:46. 26:47. 26:48. 26:49. 26:50. 26:51. 26:52. 26:53. 26:54. 26:55. 26:56. 26:57. 26:58. 26:59. 26:60. 26:61. 26:62. 26:63. 26:64. 26:65. 26:66. 26:67. 26:68. 26:69. 26:70. 26:71. 26:72. 26:73. 26:74. 26:75. 26:76. 26:77. 26:78. 26:79. 26:80. 26:81. 26:82. 26:83. 26:84. 26:85. 26:86. 26:87. 26:88. 26:89. 26:90. 26:91. 26:92. 26:93. 26:94. 26:95. 26:96. 26:97. 26:98. 26:99. 27:1. 27:2. 27:3. 27:4. 27:5. 27:6. 27:7. 27:8. 27:9. 27:10. 27:11. 27:12. 27:13. 27:14. 27:15. 27:16. 27:17. 27:18. 27:19. 27:20. 27:21. 27:22. 27:23. 27:24. 27:25. 27:26. 27:27. 27:28. 27:29. 27:30. 27:31. 27:32. 27:33. 27:34. 27:35. 27:36. 27:37. 27:38. 27:39. 27:40. 27:41. 27:42. 27:43. 27:44. 27:45. 27:46. 27:47. 27:48. 27:49. 27:50. 27:51. 27:52

CHAPTER XXXVI.

Elihu requires attention, while, with truth and knowledge, he shows the justice of God in all his judgments, the signs of his chastisements, and the profit of making a right use of them, 1-15. He reproves, warns, and counsels Job, 16-21. He reminds him that the power of God is uncontrollable; and that his words and dispensations should be magnified, but cannot be comprehended, 22-33.

ELIHU also proceeded, and said,
2 'Suffer me a little, and I will show thee that I have yet to speak on God's behalf.

3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.

4 For truly my words shall not be false: he that is perfect in knowledge is with thee.

5 Behold, God is mighty, and despiseth not any: he is mighty in strength and wisdom.

6 He preserveth not the life of the wicked; but giveth right to the poor.

a 21:3, 33:31-33, Heb. 13:22. 'Heb. there are yet words for God. b 13:7, 8. c 2:6, E. 4:16, Jer. 15:19, Ez. 2:7, 2 Cor. 5:20. d 28:12, 15:20-24, 32:8, Prov. 2:1, Matt. 2:12, 12:42, Acts 8:27, &c. Rom. 10:6-8, Jam. 1:5, 17: 3:17, d 32, 2:34, 5:10-12, Deut. 32:4. Ps. 11:7, 145:17, Jer. 12:1, Dan. 9:7, 14, Rom. 8:25, 9:14, Rev. 15:3. e 13:47, 21:27, 34:22, &c. Prov. 8:7, 8, 2 Cor. 2:17, 5:7-16, Luke 1:3, Acts 24:22, 1 Cor. 14:20, 1 Cor. 4:12, 2 Tim. 3:16, 17, g Ps. 49:3, Prov. 22:20, 21, h 10:3, 31:13, Ps. 22:24, 138:6, i 9:4, 19, 12:13-16, 28:12-14, 37:23, Ps. 99:4, 147:5, Jer. 10:12, 1 Cor. 1:24-28, j Heb. heart, k 21:7-9, 30, Ps. 55:23, Jer. 12:1, 2 Pet. 2:9, 129:12-17, l 9:12, 10:14, 15:72, 11:12, 18:32-34, 1 Sam. 22:23, Is. 11:4, i Or, afflicted, Ez. 22:22-24, Ps. 150:12, m 2 Chr. 16:9, Ps. 33:13, 34:15, Zeph. 3:17, 1 Pet. 3:12, n 1:5, 42:12, Gen. 23:6, 41:40, 1 Sam. 2:8, Esth. 10:3, Jer. 78:70-72, 113:7, 8, 2 Sam. 7:13-

(Note, 24:2-12.) and Elihu, in showing how the wickedness of some men made others to suffer, attempted to account for this. The afflicted cried out indeed by reason of the power of their oppressors: but they did not repent, or seek comfort from God, who can fill the hearts of his servants with joy, and their mouths with songs of praise, in the darkest night of distress. (Notes, Ps. 42:6-10. Hab. 3:17-19. Acts 16:25-28. Rom. 5:3-5.)—The Creator had endued men with a capacity of knowing more than the beasts and fowls; having formed them capable of receiving the knowledge of his being and perfections, his works, and truths, and precepts: and thus of seeking help and comfort from him under their troubles. But those who only groaned under distresses, without repentance, faith, or prayer, did no more than the brutes, which cry out when they are pained. Therefore they receive no answer from God, when suffering under the oppression of proud tyrants; for he would not regard the vain and rebellious complaints of ungodly men. (Notes, Judg. 10:13-16. 2 Sam. 22:37-42. Prov. 1:24-31. Is. 57:13, 58:2-12, 59:1-8, John 9:27-34.) And indeed Job's complaint, that the Lord would not hear his cry, (19:7.) as Elihu supposed, originated from a similar cause: for though he might not be an ungodly man, yet he had not duly humbled himself under his afflictions, and therefore he was disregarded.

V. 14-16. Job had frequently expressed himself as not having any hope that the Lord would appear for his relief; but Elihu reminded him, that God set judgment before him, and always acted in wisdom, equity, and faithfulness: he would therefore certainly do him justice; and he would likewise show him mercy, if he duly sought it; and he exhorted him to trust in him and wait his time. But as he had yielded to unbelief and impatience, the Lord had visited him in anger; and so long as he indulged the same rebellious spirit, he would not know him, or take any favourable notice of him, in his greatest extremity. Therefore he hitherto had spoken to no purpose; but had multiplied inconsiderate and sinful words, in disputing with his friends, when he ought to have been humbling himself before God.

He knoweth it not. (15) 'Job (marg.) knoweth not, or doth not acknowledge, his sin; or knoweth not how he ought to act, though exceedingly tried and afflicted.'—So many understand the clause.

PRACTICAL OBSERVATIONS.

It is very useful to appeal to men's reason and conscience, concerning their conduct in those things which have been evidently faulty: for many speak and do in haste, and when warmed in dispute, what they will not deliberately justify. Indeed, the expressions of men, when angry, are often worse than their meaning: and though it is unfair to condemn them for inferences which they disallow; yet it is proper to show them, how their words may produce bad consequences, in order that they may be humbled for their rashness, and speak more cautiously another time.—The immensity of the works of God may lead us to some feeble apprehensions of his infinite majesty; and the consideration of his undervalued and unchangeable glory and felicity should convince us, that all his commandments, judgments, and dispensations result from his unchangeable perfections. He forbids and punishes that which is evil in itself, and tends to misery: he commands and delights in what is good, and tends to felicity, without any possible accession to his own infinite blessedness. This is the proper display of his own glory, and demands the tribute of our adoring praise. The Judge of all the earth cannot but do what is right, though we are often incapable of discerning the reasons of his conduct: but, as we have all multiplied transgressions against him, and as he cannot receive any thing from us, which he has not first given unto us, we can have

7 He withdraweth not his eyes from the righteous: but with kings are they on the throne; yea, he doth establish them for ever, and they are exalted.

8 And if they be bound in fetters and be holden in cords of affliction;

9 Then he sheweth them their work and their transgressions, that they have exceeded.

10 He openeth also their ear to discipline, and commandeth that they return from iniquity.

11 If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures:

12 But if they obey not, they shall perish by the sword, and they shall die without knowledge.

13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.

16. Ps. 112:7-10. 2 Thea. 3:3. p 13:27, 19:6, 33:18, 19. Ps. 18:5, 107:10, 116:2, Lam. 3:9. q Prov. 5:22. r 10:2, Deut. 4:21, 22, 2 Chr. 33:1-13, Ps. 34:12, 119:57, 71, Lam. 3:39, 40, Luke 15:17-19, 1 Cor. 11:32, a 24:5, 10, Is. 39:12, Ez. 18:28-31, Rom. 5:20, 1 Tim. 1:15. t 15, 33:10-23, Ps. 40:6, Is. 48:17, 50:5, Acts 16:14, u Prov. 1:22, 23:8, 4:5, 9:4-6, a 1:16-20, 55:6, 7, Jer. 4:3, 4:7, 3-7, Ez. 18:30, 31. Hos. 14:1, Matt. 3:8, Acts 3:19, 17:30, Jam. 4:8. x 22:21, &c. Deut. 4:30, 31, Is. 1:19, Jer. 7:23, 26:13, Rom. 6:17, Heb. 11:8. y 11:13-19, 21:11-13, 22:32-35, 42:12, Ez. 9:2, 3, Jam. 5:5, Rev. 18:7, z 2 Pet. 18:15, &c. 29:15-20, Is. 1:20, 3:11, Rom. 2:8, 9, s Heb. pass away. a 2:1, John 8:2-24, b Num. 22:14, 2 Chr. 28:13, 22, Rom. 2:5. c 15:4, 27:8-10, 35:9, 10, Matt. 22:12, 13. d 8, Ps. 107:10.

no cause to complain of hard measure when afflicted; and as our Judge is now, as a Saviour, on a mercy-seat, we can have no reason to conclude, that it would be in vain for us to repent, to seek forgiveness, and to cleanse ourselves from our iniquities: and when impatience, pride, and unbelief suggest such conclusions, we associate ourselves for the time with the workers of iniquity, and expose ourselves to just reproofs.—Whilst a righteous man becomes a public blessing in proportion to his station in society, the exalted oppressor multiplies iniquities and miseries: and though the oppressed, through their own criminality, may fail of finding redress; or though God may leave them for a time under this trial for their good; yet he will certainly at length punish the haughty oppressor. But how few of the afflicted, who groan under their miseries, inquire after God and trust in his name! The most even of the wretched, disregard their obligations and accountability to him, and refuse to repent and humble themselves for their sins, and to seek forgiveness and comfort from him. But to humble believers he causes light to arise in the darkness; and he fills their mouths with songs of deliverance in the midnight season of tribulation.—God our Creator having formed us after his own likeness, has made us far more capable of knowledge than the brute creation: but alas! sin has rendered us more stupid in many things than they; and, except we partake of renewing grace, we are prone to murmur under our sufferings, without inquiring after the cause or the remedy. These howlings of distress are not acceptable to God: they are vain, selfish, and consistent with the grossest impiety and enmity: and therefore we need not wonder, that impatient sufferers are left, without succour, to endure the just punishment of their obstinate wickedness, even from the hands of oppressors more wicked than themselves.—If pious persons are betrayed into any degree of a similar spirit, and delay to humble themselves under the afflicting hand of God, or to seek all their help and comfort from him, they may expect that their trials will be continued, till they are reduced to a better temper. In all these things "the Lord is a God of judgment, and by him actions are weighed." All his works are in wisdom and justice; and he shows mercy to those who humbly trust in him. But when his corrections excite obstinacy, impatience, and unbelief, he will infuse more anger into the bitter cup; he will withhold comfort, and appear to disregard the extremities, to which even his people are reduced. Then their rebellious murmurs only add to their guilt and vexation, and they multiply words without knowledge, in attempting to excuse themselves. Let us not, then, under affliction, prolong our own misery, by keeping at a distance from the throne of grace, standing in our own vindication, expecting help from other quarters, or despairing of help from God: but let us call upon him in our troubles, and he will hear us, and we shall praise him.

NOTES.—CHAP. XXXVI. V. 1-4. As Job still received Elihu's reproofs in humble silence, Elihu again demanded his attention: indeed, he supposed that he was entitled to it, as he was speaking in the cause of God, and to vindicate his righteousness, which had been apparently denied. He had some arguments to adduce, which had not occurred to the other speakers, and which were brought from afar, or originally derived from divine revelation: he promised that he would admit of no flattery, calumny, or sophistry into his discourse; and he was confident that his knowledge upon the subject, was so clear and complete, as to be worthy of their most serious regard.

V. 5-15. In this passage Elihu laid down his system of divine providence; in which he spoke more accurately than the other disputants had done, without attempting to decide upon Job's character. Yet he seems to have leaned to the

14 "They 'die in youth, and their life is among th' luncheon.

15 He 'delivereth the 'poor in his affliction, and 'openeth their ears in oppression. [Practical Observations.]

16 Even so would he have removed thee out of the strait into 'a broad place, where there is no straitness: and 'that which should be set on thy table should be 'full of fatness.

17 But thou hast 'fulfilled the judgment of the wicked; judgment and justice 'take hold on thee.

18 'Because there is wrath, beware lest he take thee away with 'his stroke, 'then a great ransom cannot 'deliver thee.

19 'Will he esteem thy riches? no, not gold, 'nor all the forces of strength.

20 'Desire not the night, when people are 'cut off in their place.

21 Take heed, 'regard not iniquity: for 'this hast thou chosen rather than affliction.

22 Behold, 'God exalteth by his power; 'who teacheth like him?

23 'Who hath enjoined him his way? or who can say, 'Thou hast wrought iniquity?

24 Remember that thou 'magnify his work, 'which men behold.

25 Every man may see it; man may behold it afar off.

26 Behold, 'God is great, and 'we know him not; 'neither can the number of his years be searched out.

27 For 'he maketh small the drops of water: they pour down rain according to 'the vapour thereof;

28 Which 'the clouds do drop and distil upon man abundantly.

29 Also can any understand 'the spreadings of the clouds, or 'the noise of his tabernacle?

30 Behold, 'the spreadeth his light upon it, 'and covereth the 'bottom of the sea.

31 For 'by them judgeth he the people; 'he giveth meat in abundance.

32 'With clouds he covereth the light; and commandeth it not to shine by the cloud that cometh betwixt.

33 The 'noise thereof sheweth concerning it, 'the cattle also concerning 'the vapour.

*Heb. Their soul dieth. e 15:32, 21:23—25. Gen. 38:7—10. Lev. 10:1, 2. Ps. 55:23, 72:18. Rom. 8:13. 1 Cor. 15:24, 25. 1 Pet. 23:17. f 6. †Or, afflicted. g 10. 2 Chr. 12:8. h 19:8. 42:10—17. Ps. 18:19, 31:8. 40:1—3. 118:5. ‡Heb. the rest of thy table. (Ps. 23:3, 38:63:5. Is. 25:6, 55:2. k 15:5. 34:8, 35. Rom. 1:32. Rev. 18:4. l Or, thou wilt uphold thee. 1 Ps. 2:5, 12:10. Matt. 8:7. Rom. 1:18, 2:5. Eph. 5:6. m Ps. 39:10. Is. 14:6. Ez. 24:16. n 33:24. Ps. 49:7, 8. 1 Tim. 2:6. Heb. 2:8. 10:26. †Heb. turn thee aside. o Prov. 10:2, 11:4. Is. 2:20. Zeph. 1:18. Jam. 5:3. p 13:13, 34:20. Ps. 33:16, 17. Prov. 11:21. Is. 37:36. q 3:20, 21. 6:9, 7:15. Dan. 9:30. Luke 12:21. r Ex. 12:29. 2 Kings 19:35. Prov. 14:32. Ez. 11:3. 11:13. 17:13, 14. John 9:4. s Ex. 12:29. 1 Thes. 5:2, 3. Ps. 66:18. Ez. 14:4. Matt. 5:29, 33. 34:7—9, 35:3. Dan. 3:16—18. 6:10. Matt. 13:21, 16:24. Acts 5:40, 41. 11:12, 1:25. 1 Pet. 3:17. 4:15, 16. 1 Sam. 2:7, 8. Ps. 75:7. Is. 14:5. Jer. 27:5—6. Dan. 4:25, 32. 5:18. Luke 1:32. Rom. 13:1. x Ps. 94:10. Is. 48:17, 54:13. Jer. 31:33. John 6:45. y 34:13—33. Is. 40:13, 14. Rom. 11:34. 1 Cor. 2:16. Eph. 1:11.

r 8:3. 34:10. 40:8. Rom. 2:5. 3:5. 9:14. n 12:13, &c. 26:5—14. Ps. 28:5, 34:3, 72:18. 86:8—10. 92:4. 5. 104:24. 107:8, 15. 111:2—4. 139:5, 6, 14. 145:10—12. Jer. 12:13. Dan. 4:3, 37. Luke 1:46—55. Rev. 15:3—5. b Dent. 4:19. Is. 19:1—4. Acts 14:17. Rom. 1:19—21. c 37:5. Ps. 145:3. 147:5. d 11:7—9. 26:14. 37:23. 1 Kings 22:7. Matt. 11:27. John 17:25, 26. 1 Cor. 13:12. e Ps. 90:2. 102:24—27. Heb. 1:12. 2 Pet. 3:8. f 5:9, 10. 38:25—28, 34. Gen. 2:5, 6. Ps. 65:9—13. 147:8. Is. 5:5. Jer. 14:22. g 33. Ps. 148:8. h 37:11—13. Gen. 7:11, 12. Prov. 3:20. i 37:16. 38:9, 37. j 1 Kings 18:44, 45. Ps. 104:3. k 37:2—5. Ps. 18:13. 26:3—10. 77:16—19. 104:7. Nah. 1:3. Hab. 3:10. l 38:25, 34, 35. m 36:8—11. Gen. 1:9. Ez. 14:22, 28. 15:4, 5. Ps. 11:16. 104:5—9. †Heb. roots. n 37:13. 38:22, 23. Gen. 6:17. 7:17—24. 19:24. Ez. 9:23—25. Josh. 10:11. 1 Sam. 2:10. 7:10. 12:18. o 38:26, 27. Ps. 65:9—13. 104:13. 15:27, 28. 136:25. Acts 14:17. p 26:9. Is. 10:21—23. Ps. 18:11. 137:17. 145:8, 9. 148:3. Acts 27:30. q 28, 37, 2. Sam. 22:14. 1 Kings 18:41—45. r Jer. 14:1—6. Joel 1:12, 22. †Heb. that which goeth up, 27.

sentiments of Job's friends, that, in some way or other, temporal deliverance and prosperity, or the contrary, generally distinguished betwixt the righteous and the wicked.—He observed that God was "mighty in strength and wisdom:" yet, contrary to the common example of the wise and powerful in this world, he despised not the persons or causes of the meanness of his subjects; he overlooked none, and oppressed none; and he noticed the most ignorant, poor, and contemptible of the earth, and would surely do them justice; yea, they all partook of his common benefits; and the criminal likewise of his special mercies, when willing to seek for them.—Elihu further stated, that wicked men were not under that peculiar protection, which secured the righteous; and therefore their lives were more exposed, and generally terminated prematurely; and this indeed might often take place by the judgment of God, in doing right to the poor whom they had injured. But assuredly He continually noticed and took care of his people: sometimes he advanced them to temporal authority; they were at all times watched over, with as much care as the greatest monarchs, whose lives were of great importance to multitudes; and they would be sure at last to be established for ever, in the most exalted and glorious state. If in this world they were imprisoned by oppressors, or in any other way afflicted and distressed, it was intended for their benefit: the Lord would then show them whatever was sinful in their conduct; thus he would dispose them to receive instruction, and enforce their obligations to repent and turn from every sin, and follow after holiness. (Notes, Heb. 12:4—13.) When they were brought more humbly and faithfully to submit and to obey, and worship him, he would restore and increase their comforts and prosperity, and they would spend their lives in peace and pleasure. But if any continued obstinate and impenitent, they might expect to be cut off by some sudden judgment, and to perish in their sins. Thus hypocrites, who cloaked their secret crimes with a show of piety, treasured up wrath: because, when bound with "the cords of affliction," they refused to humble themselves and cry for help unto God. They were therefore often cut off prematurely, or left to apostatize, and spend their lives among the most atrocious sinners, increasing their own condemnation: and at last they would be doomed to misery with the most abominable transgressors, such as were the unclean inhabitants of Sodom. (Marg.) But the poor in spirit, the humble and contrite, would certainly be delivered from their afflictions; and their oppressions would prove lessons of useful and durable instruction.—Exceeded. (9) Or, strengthened themselves.

V. 16—21. Elihu next applied his doctrine to the case of Job. He was persuaded, that God would, before that time, have delivered him out of trouble, and restored him to liberty, comfort, and plenty, if he had behaved properly under correction. But he had copied the language, and sanctioned the rebellions, of the wicked. It was not therefore necessary to determine what his former character had been: at present he certainly was suffering justly; and, as the wrath of God was kindled against him, instead of persevering to provoke the Lord by presumptuous murmurs, he ought to be very careful what he spake: for a single stroke of Omnipotence, sud-

denly inflicted in wrath, would take him away beyond the reach of any ransom: so that, if he had possessed all the riches and power in the world, it would not be accepted, nor avail, for the deliverance of his soul. He ought not therefore, so earnestly to desire (or pant after) the night of death, that he might rest from his sufferings: for in his present rebellious state of mind it was likely to come in wrath, if at all; and he should remember, that men by it were cut off, in that place, or state, in which they had lived and were found, and their sentence was then rendered irreversible. He ought therefore to take heed, that he allowed himself in no sin, and especially that he did not unjustly reflect upon God; for it had appeared from many of his expressions, that he actually chose iniquity rather than affliction.—No doubt Elihu in this conclusion was far too severe on Job; for, though he had impatiently and rashly wished for death, he had never at all insinuated that he preferred sin to suffering.

V. 22—33. Elihu here again renewed his attempt to convince Job of his presumption, by representing to him the incomprehensible majesty and power of God. It was madness to contend with him, who alone was able to deliver or exalt; or to dictate to him, who alone could teach man wisdom; and from whom Job should have sought instruction, how to behave under his afflictions, and obtain deliverance from them. Who could arrogate a right to enjoin to the Sovereign of the universe, the Fountain of life and excellence, how he ought to act? Or to find fault with any of his appointments? It was far more proper for men to remember their duty, and to magnify, admire, and praise the works of God, as presented to their view, than to pass a judgment upon those dispensations which are beyond their comprehension. The most distant view of the creation, and of the course of nature, discovered his eternal power and Godhead to those who would behold them; but the greatness of the infinite and eternal God could not be known, or searched out. Even the rain, which Eliphaz had before noticed, (Note, 5:8—10.) displayed exceedingly his wisdom and goodness: as he pleased, the clouds distilled their contents, in gentler rains or heavier showers, for the abundant benefit of man. But none could fully comprehend how the clouds were formed and spread abroad, or the thunders produced in those pavilions of the Almighty. For whilst a glorious light was at one moment diffused over the clouds, at the next that light was veiled by the water, drawn even from the bottom of the sea: or the thick clouds seemed to darken the sea even to the bottom. Thus by dreadful thunderstorms, inundations, or deluges, the Lord sometimes executed his judgments upon sinners; and at others he made the earth yield in abundance food for man and beast. The same clouds, which just before were a blaze of light, immediately after obscured the light of the sun and darkened the air. The distant noise portended the approaching tempest; and the cattle had an instinctive dread of it, whilst the vapours were ascending or condensing in the atmosphere.—It seems evident that a terrible storm, actually approaching, suggested these thoughts to Elihu.

PRACTICAL OBSERVATIONS.
V. 1—15. When wise and pious men speak in the behalf of God, and show his righteousness in all his precepts, judg-

CHAPTER XXXVII.

Which extols the power of God, shown in thunder and lightning, snow, rain, whirlwinds, and frost, 1-13. His works in these things are inexpressible, 14-22. His perfections should impress men with lowly fear, 23, 24.

AT this also ^amy heart trembleth, and is moved out of his place.

2 ^bHear attentively ^bthe noise of his voice, and the sound ^cthat goeth out of his mouth.

3 ^dHe directeth it under the whole heaven, and his ^elightning unto the ^fends of the earth.

4 After it ^aa voice roareth : he thundereth with ^bthe voice of his excellency ; and ^che will not stay them when his voice is heard.

5 God ^athundereth marvelously with his voice : ^bgreat things doeth he, which we cannot comprehend.

a 4:14, 21:6, 38:1. Ex. 19:16. Ps. 89:7, 119:120. Jer. 5:22. Dan. 10:7,8. Heb. 3:16. ^b Heb. *Hear in hearing.* b 5. 36:29,33. 38:1. Ex. 19:16-19. Ps. 104:7. c Ps. 77:13, 97:4. Matt. 24:27. Rev. 11:19. ^d Heb. *light.* ^e Heb. *wings.* 38:13. Is. 11:12. marg. d Ps. 29:3-9, 68:33. e Ex. 15:7,8. Deut. 33:25. ^f 35:27-33. ^g 38:28, 22:14,15. h 5:9, 9:10, 11:7, 25:14. 36:26. Is. 40:21,22,28. Rev. 15:3. ⁱ 38:22. ^j Is. 14:7,15-18. 148:8. ^k Heb. *and to the shower of rain, and to the showers of rain of his strength.* 36:27. ^l Gen. 7:10-12. Extra 10:9,13. Prov.

ments, and appointments, they are entitled to our strictest and most patient attention. But those who attempt this service, should watch over their own hearts, and beware of insincerity and corrupt motives : for many professed teachers of divine truth are evidently consulting their own interest and reputation, and not seeking to glorify God and edify their brethren. They, who would properly teach others, should likewise carefully weigh their principles, and seek wisdom from him who alone is, strictly speaking, "perfect in knowledge;" that their instructions may be scriptural, convincing, and edifying; that none may be able to object to them; and that they may not fairly admit of a bad construction.—In the glorious character of our God, almighty power, infinite wisdom, and omniscience, harmonize with the most perfect justice, and the most condescending goodness and mercy : and, while his providential kindness reaches to the most rebellious of his enemies on earth ; he receives to his special favour the meanest and most guilty, who trust in his mercy, and seek to return to him and his service. May we enjoy his love, and copy his example ; and not despise the poor and weak, or treat with undue severity, or disdain, the most atrocious criminals.—The wicked, however, have no security for the preservation of their lives and comforts : they are interested in no promises, but lie under dreadful threatenings, and are liable every moment to be cut off in their sins ; though they be spared from day to day, that they may have space for repentance ; or if they neglect it, to fill up the measure of their iniquities. But God watches over the righteous continually : no evil can befall them ; they are more honourable in his sight than the greatest princes ; and they shall all of them be exalted, and established as kings and priests before him for ever. In this world they have many tribulations, in order to humble and prove them, and to do them good at last. For they are thus brought acquainted with the evil of their own hearts, and all their deviations from the holy law of God ; and disposed to receive instruction, and to return from iniquity. Being forgiven and accepted, their graces are increased, and their evil tempers subdued ; and in proportion as they obey and serve the Lord, in simplicity and diligence, their souls at least prosper, and divine consolations cause them to spend their years in pleasure ; except as they are sometimes suspended for their greater good. But when they disobey and turn aside, they mar their own comfort ; and while they continue unhumiliated under rebukes and chastenings, they prolong their own sufferings, and bring their characters into doubt, both with themselves and others. The impety, even of the wicked, is greatly aggravated by their obstinacy under afflictions and terrors. Many of them thus provoke God to cut them off : and in this way hypocrites especially fill up the measure of their iniquities ; for it is undeniable that judgments and mercies make less impression upon them, than upon the openly profane : and whether sinners die in youth, or live long to heap up wrath, their case is dreadful, and their eternal portion must be among the abominable and unclean.

V. 16-33. It is lamentable, that men professing godliness should ever so yield to murmurs and despondency, as to seem to favour the cause, and justify the objections, of the wicked. Surely they ought to be plainly rebuked ; and even warned not to deceive themselves, but to fear lest that wrath come upon them, which awaits "the workers of iniquity;" for how can it be determined that *they* are the servants of God, who are imitating the conduct of his enemies ? It is therefore proper to remind any one, who murmurs against the Lord's appointments, of the power of his wrath, the strictness of his justice, and the unchangeableness of his judgments. If he cut off the sinner by the stroke of his wrath, all the treasures and all the power on earth will be utterly unavailing. Nay, the great ransom of the Saviour's blood will not in any respect profit the finally impenitent and unbelieving. The ransom indeed is of infinite sufficiency ; but if rejected till the night of death comes, the door of mercy is then shut, and hope expires for ever. Yet men often desire death, and even rush

6 For ^ahe saith to the snow, ^bBe ^chow on the earth ; ^dlikewise to the small rain, and ^eto the ^fgreat rain of his strength.

7 ^aHe saileth up the hand of every man ; ^band all men may know his work.

8 Then ^athe beasts go into dens, and remain in their places.

9 Out of the ^asouth cometh ^bthe whirlwind, and cold out of the ^cnorth.

10 By the breath of God ^afrost is given : and the breadth of the waters is straitened.

11 Also by watering ^ahe wearieth the thick cloud : ^bhe scattereth ^chis bright cloud.

12 And ^ait is turned round about by his counsels : ^bthat they may do whatsoever he commandeth them upon the face of the world in the earth.

28:3. Ex. 13:11,13. Am. 9:6. Matt. 7:25-27. 15:12. 8:7. m 36:24. Ps. 46:3. 64:9. 92:4. 109:27. 111:2. Ex. 8:17. Is. 5:12. 26:11. n Ps. 104:22. ⁱ Heb. *chamber.* 9:9. Ps. 104:3. o 38:1. Is. 21:1. Zech. 9:14. ^j Heb. *scattering winds.* p 38:29,30. Ps. 78:47. 147:16-18. q 36:27,28. r 36:30,32. Is. 13:4. Matt. 17:5. ^k Heb. *the cloud of his light.* s Ps. 65:9,10. 104:24. Jer. 14:22. Joel 2:23. Am. 4:7. t Ps. 148:8. Jam. 5:17,18. Rev. 11:6.

upon it, to get rid of present uneasiness, while perfect strangers to this great atonement ; as if in haste to be for ever removed from the sound and hope of salvation ! And believers seldom vehemently wish for death, when the evidences of their acceptance are most bright, or their graces in most lively exercise. All then should remember, that men at death are cut off in *their place*, and their condition becomes eternally irreversible. (Note, Ec. 11:3-6.) Instead therefore of shrinking from adversity, we should seek deliverance from the love and power of sin ; and prefer the greatest suffering to the least iniquity. Yet alas ! most men "choose iniquity rather than affliction." They ease their cares by sinful pleasures, they increase their wealth by sinful pursuits, escape their troubles by sinful projects, and evade sufferings by sinful compliances. *Henry.* But this is a miserable choice, of which they will at length bitterly repent ; for the favour of God alone can exalt or make us happy. He alone can teach us to behave wisely and live comfortably in every situation. He needs no counsellor, and allows of no accuser ; but justly requires all to admire the discoveries of his glory which they can understand ; to adore the depths they cannot comprehend ; and to stand in awe of his unsearchable wisdom, power, and authority.—Every appearance in nature at once *displays*, and *conceals*, his infinite glories : much remains incomprehensible ; but enough is seen to call forth our gratitude, animate our praises, or excite our consternation. The clouds and rain, with the thunders and lightnings, declare his goodness, and proclaim "the power of his wrath." Each object bears a double aspect ; and while the worker of iniquity ought to tremble, the true believer should rejoice. (Notes, Ps. 97:1. 99:1-3.) "It is the glorious God that maketh the thunders ;" as well as that fertilizes the earth ; and the children should hear with pleasure their Father's voice, even when nature seems convulsed, and he speaks in terror to his enemies. (Note, Ps. 29:3-11. P. O.)

NOTES.—CHAP. XXXVII. V. 1-13. In these verses Elihu continues his discourse. The nearer approach of the thunderstorm caused him inwardly to tremble, as if his heart was "moved out of its place." He therefore called on Job and all the company to hearken, with attention and awe, to the thunder, as the majestic voice of God. Whatever account might be given of the *second causes*, which produced these tremendous effects, the great First Cause must be acknowledged in them, who thus alarmed the minds of careless sinners.—The giving of the law was attended by tremendous thunders and lightnings ; and so was the Lord's speaking to Job out of the whirlwind. (Notes, 38:1. Ex. 19:16-20. Heb. 12:18-21.)—By the divine mandate, the flashes of lightning darted from one part of the sky to the other ; along with the crashing roar of the thunder, which, not reaching the ear so soon as the lightning did the eye, seemed to follow it. This voice of God surpassed all other sounds, in majesty and solemnity : nor could *any one stay, or prevent*, the effects of it when he pleased thus to speak in terror. In this he wrought marvelously, and all his works were great and incomprehensible. Whether he commanded the snow, the gentler rains, or the more impetuous showers sweeping all before them, he acted in a manner which man could not explain. By tempestuous weather he put a stop to the works of men, as if their hands were sealed up ; and this gave them leisure to consider "his works ;" while the beasts retired and lay inactive in their dens. When the wind blew from the south, terrible whirlwinds were excited ; and when it shifted to the north, cold weather ensued : but who could understand the manner in which these changes were wrought ? Indeed, the wind might be called the "breath of God ;" and by it, when he pleased, the *inexpressible* frost was produced, and the rivers were contracted, or formed into a solid substance. The thick clouds were *wearied and worn out*, by watering the earth. and often by the shining of the sun on them, they appeared bright, and the beatific rainbow was formed. But all these were turned about by the counsels of God, and executed his commands in every part of

13 He causeth it to come, "whether for 'correction, or 'for his land, or 'for mercy.

[Practical Observations.]

14 Harken unto this, O Job: 'stand still, and 'consider the wondrous works of God.

15 'Dost thou know when God disposed them, and caused 'the light of his cloud to shine?

16 Dost thou know 'the balancings of the clouds, the wondrous works of him which is 'perfect in knowledge?

17 How thy garments are warm, when 'he quieteth the earth by the south wind?

18 Hast thou with him 'spread out the sky, which is strong, and 'has a molten looking-glass?

a6. 25:31, 36:37, 38. Ex. 9:18-25, 1 Sam. 12:18, 19, Ezra 10:9. * Heb. a r o l. 38:32, 37. 2 Sam. 21:10, 14. 1 Kings 18:45. Joel 2:23. Ex. 14:13. Ps. 68:10. Hab. 2:20. a 25:6-14. 36:24. Ps. 111:2. 145:5, 6, 10-12. b 28:24-27. 34:13. 38:4, &c. Ps. 119:40, 91. Is. 40:25. c 11. 39:30-32. 38:24, 25. d 26:8. 36:29. Ps. 104:2, 3. Is. 40:22. Jer. 10:13. e 36:4. Ps. 104:24. 147:5. Prov. 3:19, 20. Jer. 10:12. f 6:17, 38:31. Ps. 147:15. Luke 12:35. g 9:25. Gen. 1:5-8. Ps. 104:2. 145:4-6. 150:1. Prov. 8:27. Is. 40:12. 41:24. h b x. 38:8. 112:3. 13:3, 6. k 26:14. 28:20, 21. 38:2. 42:3. Is. 73:16, 17, 22. 139:6. Prov. 30:24-4. 1 Cor. 13:12. 1 John 3:2. 1 Ts. 139:4. Matt. 12:35, 37. m 6:3. 11:7, 8. n 26:9.

the earth; whether by drought, or excess of rain, he corrected a guilty nation, or by moderate rain he showed mercy to a favoured land.

V. 14-20. Elihu next called on Job to consider and explain all these wonderful appearances; and if he could not, to confess his presumption, in arraigning the more mysterious dispensations of the divine government. Did he know when God made all these arrangements? Or could he understand how light and fire were produced from the watery cloud, or the splendid rainbow from the dark cloud? Could he explain in what manner the clouds were balanced to move about, continue in the air, or descend in showers? or how the air grew warm, and his garments too heating, when the gentle south wind blew? Had he assisted in spreading the expanse of heaven, which was immoveably strong, and in which, as in a mirror, the reflection of the divine glory might be perceived?—Mirrors were in those days formed of brass, cut into a proper form and highly polished. (Note, Ex. 38:8.)—If Job could explain these matters, and teach those present how to speak of God, it would be very acceptable: for they were conscious, that they could not order their discourses on such subjects with clearness or certainty; because of their own ignorance, and the darkness that rested upon the manner in which the works of God were performed. Indeed, Elihu must acknowledge, that all he had spoken was beneath the subject, and unworthy of the Lord's acceptance, or of being mentioned to him at all: for he found his thoughts and powers swallowed up, and lost in this bottomless abyss.

V. 21-24. Whilst Elihu was speaking, he observed that the wind had scattered the clouds, and the lightnings were ceased, and that the north wind had brought on fair weather, bright and resplendent as gold: for that is the meaning of the original word. (Marg.—Zech. 4:12. marg.) In these and all the works of God, his glorious and terrible majesty were displayed. How presumptuous then must it be, to contend with him, when his ordinary works were too dazzling for man to look upon!—It is evident, that towards the close of his discourse, Elihu spake as one in great confusion. Some conjecture, that what is rendered, "Fair weather cometh out of the north," referred to some glorious appearance in the north, which intimated the Lord's immediate presence, as about to speak. Elihu therefore hastened to conclude: briefly declaring, that the almighty God was unsearchable and incomprehensible; that he infinitely excelled all creatures in power, justice, and judgment; and that he would oppress none, nor afflict any without cause. Men ought therefore to stand in awe of him, and fear to offend him, or to murmur against his appointments: for he disregarded all the supposed wisdom of those, who deemed themselves authorized or qualified to scrutinize and find fault with his conduct. (Notes, 33:12, 13. Is. 40:12-17. Dan. 4:34-37. Rom. 9:19-21. 11:33-36.) Elihu evidently thought, that Job had been thus irreverent and presumptuous; and when the Lord himself spake, he brought exactly the same charge against him. (Notes, 38: 40:1-5.)—In what other ancient book can be found so exalted and just sentiments and reasonings, on the perfections and works of God, as every where occur in the sacred volume?

PRACTICAL OBSERVATIONS.

V. 1-13. The attentive mind will perceive affecting displays of the power, wisdom, goodness, and majesty of God, in the operations of nature; and the terrors excited by some of them, should remind us of that tremendous scene which will usher in "the day of judgment, and perdition of ungodly men." If the thunderstorm caused the heart of pious Elihu to tremble and start;—if Moses was exceedingly alarmed before mount Sinai;—if even faith and love to God cannot utterly preserve men from dismay, in these inferior circumstances of terror;—what will be the horror and despair of the wicked at that tremendous season? Oh, that men would attentively hearken unto the voice of God, who in various ways "warns them to flee from the wrath to come," and from his mercy-seat, with a voice of less terror, but of more glorious excel-

19 'Teach us what we shall say unto him; 'for we cannot order our speech by reason of darkness.

20 'Shall it be told him that I speak? If a man speak, 'surely he shall be swallowed up.

21 And now men "see not the bright light which is in the clouds: but the wind passeth, and cleanseth them.

22 'Fair 'weather cometh out of the north: 'with God is terrible majesty.

23 Touching the almighty, 'we cannot find him out: he is 'excellent in power, and 'in judgment, and in plenty of justice: 'he will not afflict.

24 Men do therefore 'fear him: 'he respecteth not any that are wise of heart.

36:32. 38:25. + Heb. gold. o Prov. 25:23. p 40:10. 1 Chr. 29:11. Ps. 29:4. 68:7, 9. 75:12. 93:1. 104:1. 145:5. Is. 210:19. Mic. 5:4. Nah. 1:3. Hab. 3:3. &c. Heb. 13:3. 12:29. Jude 25. q 19. 11:7. 26:14. 36:26. Prov. 30:3, 4. Ec. 3:11. Luke 10:22. Rom. 11:33. 1 Tim. 6:16. r 9:4, 19. 12:13. 36:5. 1 s. 65:6. 66:6. 93:1. 99:4. 146:6, 7. Matt. 6:13. s 1 s. 36:5-7. t 16:17-17. Ps. 30:5. Lam. 3:32, 33. Heb. 12:10. u 1 s. 130:4. Jer. 32:29. 33:9. Hos. 3:5. Luke 12:4, 5. Rom. 2:4. 11:20-22. x 5:13. Ec. 9:11. Is. 5:21. Matt. 11:23, 26. Luke 10:21. 1 Cor. 1:26. 3:19.

lency, invites them to accept of his salvation and be happy!

—All irrational creatures obey the voice and subserve the will of the great Creator: surely then we, whom he hath endued with reason, should be shamed into obedience and submission! We behold the marvellous works of God, and partake of his bounty, in the revolution of the seasons, and the change of the weather: for heat and cold, rain, snow, or dry weather, have their several beneficial effects. But who can fully comprehend the whole mechanism of Nature, or rather of these operations of God? How incompetent then must we be to explain the mysteries of his incomprehensible and eternal existence, of his decrees, or of his universal government! But as they, who know nothing of natural philosophy, receive the full benefit of the revolving seasons; while those who are most informed, cannot evade the inclemency of the weather or prevent storms, or secure themselves against their effects: so the simplest believer may receive the benefit and comfort of divine mysteries, and the Lord's protection; while the proudest and most learned objector cannot annul his counsels, alter his dispensations, or escape his vengeance. Our wisdom then consists in accommodating ourselves to the situation allotted us, and in deriving benefit, as we can, from those appointments which we cannot alter; in accepting of proffered mercy in the Lord's way; in submitting to his correction and his righteousness; and in leaving all difficulties to another world.—When Providence takes us off from secular employments, we should occupy ourselves more entirely in meditating on the works of God, in the study of his word, and in the exercises of devotion; else, in what do we surpass the beasts, who retire and remain in their dens?—The weather is altogether of God's appointment: it is generally ordered in mercy as well as in wisdom, for the common good; and if at any time it be really afflictive, it is sent for correction, and to call us to repentance and prayer. But the bad opinion which men entertain of the divine management, is evident in their incessant murmurs in this particular; though the result of the whole system, through the year, generally demonstrates the folly and ingratitude, as well as the rebellion, of their complaints. Believers should carefully avoid such peevishness: there are no bad days as the Lord makes them; but we make ourselves many by our sins.

V. 14-21. In all our discourses of the works of God, we either are conscious of our own ignorance, or we soon expose it. "We cannot order our speech by reason of darkness," or teach one another satisfactorily in these sublime subjects. We may well be ashamed of our best attempts to magnify the glorious excellences and works of God: indeed, we have nothing to boast of on any account: but must still confess, not only that we are unprofitable servants, but that we are wretched sinners. In short, "with God is terrible majesty." We cannot search him out, or comprehend his designs: but if our meditations lead us to more admiring adoring views of his greatness, holiness, justice, wisdom, and goodness;—if they terminate in a deeper sense of our own ignorance, vileness, and sinfulness;—if they warn us to reverence and submit to him, and to cease from our own wisdom;—the effect will be honourable to him, useful to us, and edifying to our brethren. And, whatever scenes we witness, whatever changes we experience, we may stay our minds on him, who will "give strength to his people, and bless" them with his unspeakable peace.

NOTES.—CHAP. XXXVIII. V. 1. Both Job and his opponents had appealed to the Lord, and earnestly desired that he would decide the controversy. Job had silenced, but he had not convinced, his friends: Elihu had silenced Job but had not brought him to plead guilty; and his character was yet undecided. The debate would therefore have terminated inconclusively, had it not pleased God to interpose: but he soon made Job sensible of his faults; and he convinced his friends that Job was a righteous man, and that they had done him injustice: and thus all parties were humbled and profited by the transaction.—With terrible majesty the Lord spake out of the cloud, or tempest, which probably was raised

CHAPTER XXXVIII.

The Lord, out of the whirlwind, challenges Job to answer him, 1-3. By enquiring respect of his mighty works in creation and providence, he convinces Job of his ignorance, 4-30; and of weakness, 31-41.

THEN the LORD answered Job out of the whirlwind, and said,

2 Who is this that darkeneth counsel by words without knowledge?

3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof?

7 When the morning-stars sang together, and all the sons of God shouted for joy?

8 Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb;

9 When I made the cloud the garment thereof, and thick darkness a swaddling-band for it,

10 And brake up for it my decreed place, and set bars and doors,

11 And said, Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed?

[Practical Observations.]

12 Hast thou commanded the morning since thy days; and caused the day-spring to know his place;

13 That it might take hold of the ends of the earth, that the wicked might be shaken out of it?

a 37:1, 2, 9, 14. Ex. 19:16-19. Deut. 4:11, 12. 5:22-24. 1 Kings 19:11. 2 Kings 2:1, 11. Ez. 1:4. Nah. 1:3. b 12:3. 23:4-5. 24:21. 25:3. 27:11. 34:35. 35:16. 42:3. 1 Tim. 1:7. c 40:7. Ex. 12:11. 1 Kings 19:46. Jer. 1:17. 1 Pet. 1:13. d 13:15, 22. 23:3-7. 31:35-37. * Heb. *note me know.* e Prov. 8:23, 30. 30:4. f Gen. 1:1. Ps. 102:25. 104:5. Heb. 1:2, 10. † Heb. *knowest understanding.* g 11:9. 28:25. Prov. 8:27. Is. 40:12, 22. h Ps. 19:4. 78:55. Is. 34:11. Zech. 2:1, 2. 2 Cor. 10:16. 1 Pet. 1:1. Sam. 2:3. Ps. 24:2. 93:1. 104:5. Zech. 12:1. 2 Pet. 3:5. 1 Heb. *note.* Ex. 35:15-25. 5 Heb. *made to sink.* k Ps. 138:12. 144:12. Is. 28:16. Eph. 2:20. 21. 1 Rev. 2:28. 22:16. m 1:6. 2:1. Ps. 104:4. Rev. 5:11. n Ezra 3:11, 12. Zech. 4:7. o 10. Gen. 1:9. Ps. 33:7. Prov. 8:29. p 29. q Gen. 1:2. † Or, *established my decree upon it.* 26:10. Gen. 1:9, 10. Ps. 104:9. Jer. 5:22. r Ps. 65:6, 7. 93:3, 4. Prov. 8:29. Mark 4:38-41. s 1:12. 2:6. Ps. 76:10. 89:9. Is. 27:8. Luke 5:32, 33. Rev. 2:23. 7:8. * Heb. *the pride of thy works.* † Gen.

to a vehement whirlwind while he was speaking. (*Marg. Ref.*) He addressed Job, and continued Elihu's argument; 'but in inimitable words, excelling his and all other men's, in the loftiness of the style, as much as thunder doth a whisper.' *Br. Patrick.* He rebuked Job first, and then his friends: but Elihu, who had come nearest to the truth, and had spoken with reverence, seriousness, and temper, was not reproved, though in some things he bore too hard upon Job.—In attempting to comment on these words of the Almighty, we may well say, with Elihu, "If a man speak, surely he shall be swallowed up." The very attempt might create a tremor, lest it should be reproved, "as darkening counsel by words without knowledge;" and, as the whole discourse was intended as a reproof of the want of reverence and modesty, which an eminently wise and pious man had fallen into, it stands as a beacon, cautioning the expositor to keep at a distance from the same perilous rock. But, if giving the supposed meaning, in language more intelligible to the plain modern reader, though immensely less suited to the sublime subject, may assist in understanding the passage; the attempt will meet with a pardon from a merciful God, and perhaps a candid perusal from man.

V. 2. As Elihu had spoken last, it might have been thought that he was addressed; but Job knew that he was especially intended, and this first question seems to have brought him to a more becoming temper. He had discoursed upon the counsels of God, and the methods of Providence; but he had expressed himself rashly and irreverently, as if God had afflicted him without cause, and with rigour and cruelty: thus he had rendered the subject more obscure, and the auditors more perplexed, than before; and had only manifested his own ignorance. "But who was he, that" thus "darkened counsel by words without knowledge?" Did an ignorant, sinful man presume to speak such language concerning the infinite God? Did Job, the servant of the Lord, go thus in company with his enemies! JEHOVAH would not, in such a cause, deign to vindicate his wisdom, justice, goodness, or truth, against so presumptuous an accusation: but he would make the accuser feel his own ignorance and impotence, and shame him out of his indecent and unreasonable murmurs: he would teach him to contend with his equals, the potshers of the earth; and not to cite God to his bar, as if he were his competer or his judge. (*Marg. Ref.—Notes, Is. 45:9-11. Rom. 9:19-21.*)

V. 3. *Gird up, &c.* Job had spoken of "ordering his cause before God," of "demanding of him, and being answered," and of "coming as a prince before him;" and he had grievously complained, that he could not get a hearing. (*Notes, 13:15-23. 23:3-7. 31:35-37.*) But now the time of

trial is turned as clay to the seal; and they stand as a garment.

15 And from the wicked their light is withholden, and the high arm shall be broken.

16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.

19 Where is the way where light dwelleth? and as for darkness, where is the place thereof?

20 That thou shouldst take it to the bound thereof, and that thou shouldst know the paths to the house thereof?

21 Knowest thou it, because thou wast then born? or because the number of thy days is great?

22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,

23 Which I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted, which scattereth the east wind upon the earth?

25 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;

26 To cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man;

1:5. Ps. 74:16. 136:7, 8. 148:3-5. n 4:21. 8:9. 15:7. x Luke 1:78. 2 Pet. 1:19. y Ps. 19:4-6. 139:9-12. * Heb. *winns.* 37:3. marg. z 24:13-17. Ex. 14:27. Ps. 104:21, 22, 35. a Ps. 104:2, 6. b 5:14. 18:5, 18. c Ex. 10:21-23. 2 Kings 6:18. Prov. 4:19. Is. 8:21, 22. Jer. 13:16. Acts 13:10, 11. d Ps. 10:15. 37:17. Ez. 30:22. d Ps. 77:19. Prov. 8:24. Jer. 31:38. e 26:5, 6. f Ps. 9:13. 107:18. 116:3. g 5:5. 12:22. Ps. 22:4. 107:10, 14. Am. 5:8. Matt. 4:16. h Ps. 74:17. 89:11, 12. Is. 40:28. Jer. 31:37. Rev. 20:9. i 12:13. Gen. 1:3, 14-18. Deut. 4:19. Is. 45:7. John 1:9. 8:12. k Ps. 18:11. 104:20. 105:29. Jer. 13:16. Ez. 32:8. Am. 4:13. Matt. 27:45. l Or, *at.* m 4:12. 15:7. n 6:16. 37:6. Ps. 33:7. 135:7. o 36:31. 37:13. P. 3:18, 24. Josh. 10:11. Is. 30:30. Ez. 13:11-13. Matt. 7:27. Rev. 16:21. o 12. 13. Jon. 4:8. Matt. 24:27. p 28:26. 36:27, 28. 37:3-6. Ps. 2:3-10. q Ez. 104:10-14. 107:35. 147:8, 9. Is. 35:1, 2. 41:18, 19. 43:19, 20. Heb. 6:7, 8.

trial was come: and the Lord summoned him to collect all his courage and resolution; (*Marg. Ref. c.*) and without delay to prepare his answers to some previous questions, which he had to propose to him. (*Notes, 40:1-8.*)

V. 4-7. These abrupt questions, which could only be answered in the negative, were suited to impress Job with a conviction of the infinite knowledge, wisdom, and power of the eternal God; and of his own extreme ignorance and incompetency to form a judgment of his appointments. Was he present, counselling or assisting, when the earth was created? Did he appoint the dimensions and proportions of that immense structure? Could he understand whence its stability arose, or how it was fixed as a building on a firm foundation? (*Notes, Gen. 1:1, 2. Ps. 102:25-28. 104:6-9. Prov. 8:22-30. Is. 40:12-17, 21-24. Heb. 1:10-12. Rev. 4:9-11.*)—At that period, the first and brightest productions of creative power, the stars in the firmament, or rather the holy angels, the morning-stars of the creation, "the sons of God," (*Luke 20:36. Note, 1:6.*) witnessed, adored, and rejoiced with exultation. (*Notes, Heb. 1:13, 14. Rev. 5:8-14.*) And would Job who had then no existence, find fault with the work which excited their admiration and adoring joy? Would he presume to direct the government of what he had no hand in forming? Or would he suppose the dispensations of Providence less perfect than the work of creation? But if this exceeded his comprehension, would he dare to decide on other still more mysterious works of God?

V. 8-11. Job was next called on to consider the mighty ocean. At the Creator's word, the seas separated from the dry land, issuing forth as an infant from the womb. The clouds that hover over the ocean, and the unknown shores which surround it, form, as it were, the swaddling-band and garment of it, 'as if it were but as a little babe in the hands of God.' The vast hollows of the earth are its appointed place, in which it is confined, as with bolts and bars; and though it is vehemently tossed by tempestuous winds, and the tides roll its billows to the shore, as if it were about to cover the earth again; yet, at the Lord's command the storm subsides, and the tide rolls back; and he deals with this most furious element, as easily as with an infant: and this, not so much by the barrier of the shores, as by virtue of that inexpressible property, which we call *gravitation*.—Thus he stays the proud or swelling waves of the sea, and assigns them their bounds which they cannot pass. (*Notes, Gen. 1:9, 10. 7:10-12. Ps. 93:3, 4. 104:6-9. Prov. 8:26, 30. Jer. 5:20-25. Matt. 8:23-27.*) But had Job any hand in contriving or effecting this? Or could he comprehend how it was done?

V. 12-15. It was evident, that the things hitherto mentioned had existed before Job was born; by which he might

27 To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?

28 Hath the rain a father? or who hath begotten the drops of dew?

29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?

30 The waters are hid as with a stone, and the face of the deep is frozen.

31 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

32 Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canst thou send lightnings, that they may go, and say unto thee, Here we are?

36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

37 Who can number the clouds in wisdom? or who can stay the bottles of heaven,

38 When the dust groweth into hardness, and the clods cleave fast together?

39 Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,

40 When they couch in their dens, and abide in the covert to lie in wait?

41 Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

r. 8. 5:9,10. 1 Sam. 12:17,18. Ps. 65:9,10. Jer. 5:24. 10:13. 14:22. Joel 2:23. Am. 4:7. Matt. 5:45. a 29:19. Gen. 27:28,29. Dent. 33:13,28. 2 Sam. 1:21. 1 Kings 17:1. Prov. 3:20. Hos. 14:5. 18. 6:16. Ps. 147:16,17. u 37:10. * Heb. taken. 1 Or, the seven stars. Heb. Cinnah. 9:9. marg. Am. 5:8. 1 Or, Cecil. 5 Or, the twelve signs. || Heb. guide them. 9:9. x Gen. 1:16. 8:22. Ps. 119:99,91. Jer. 31:35,36. 38:25. y 12:13. z 1 Sam. 12:18. Am. 5:3. Zech. 10:1. Jam. 5:18. a Ex. 9:23—25,29. Lev. 10:2. Num. 11:1. 16:35. 2 Kings 1:10,14.

Rev. 11:5,6. || Heb. behold us. 1 Sam. 22:12. Is. 6:3. marg. 65:1. b 32:9. Ps. 51:6. Prov. 2:6. Ec. 2:26. Jam. 1:5,17. c Ex. 31:3. 36:1,2. Is. 28:26. d Gen. 1:5. Ps. 147:4. e Gen. 8:1. 9:15. * Heb. cease to its doom. 11 Or, is turned into mire. Heb. is poured. f 4:10,11. Ps. 34:10. 104:21. 145:15,16. || Heb. lie. g Gen. 49:9. Num. 23:24. 24:9. h Ps. 104:27,28. 147:9. Matt. 6:26. Luke 12:24.

be led to reflect upon the eternity of God, and contrast it with the few days of his own past life. But had he, during that short time, given orders for the succession of night and day? At the appointed hour, the morning is ushered in, and the light gradually overspreads the horizon, and drives away the wicked from their deeds of darkness. Immediately the earth assumes a new form, as the wax from under the seal; and appears in fresh beauty, as arrayed in splendid garments. Thus the wicked are disappointed of their expected success, and are detected and crushed, notwithstanding their lawless pride and violence. But did Job command this beneficial and welcome change? Did it depend on his care and management? Nay, could he explain in what manner the sun, at so immense a distance, enlightened the earth? Or could he supply the want, should his beams be withheld; or command them to come when he pleased?

V. 16—18. The vast ocean covers immense treasures, and wonderful productions of the Creator. But had Job surveyed these repositories, or taken an inventory of their contents? Had he visited all the deep and dark caverns of the earth? Or was he fully acquainted with the nature and consequences of death, and with all which takes place in the invisible world? Nay, had he traversed the whole of the earth, so as to be able to show its dimensions, and describe all the lands, climates, and creatures which it contains?

V. 19—21. Could Job fully explain the nature, and declare the origin, of light and darkness; what they are, and whence they come? Could he trace the streams of them back to the fountain, so as to visit their residence, and bring them forth to accomplish his own purposes? Or show whither the light retired during the night; and point out the abode of darkness after the approach of the sun? Was he born before the present order was established? and had long observation made him acquainted with these matters, which to all else were incomprehensible? (Notes, Gen. 1:4—19. Dent. 4:19. Ps. 19:1—6. 104:19—24. Is. 45:7.)—Though modern experiments have enabled men to form some theories concerning light and colours; yet how very little do the most scientific men yet know about them, of what they are, and how they are!

V. 22—30. To convince Job of his ignorance, and of the unsearchable wisdom and knowledge of God, some other perplexing questions were proposed to him. The snow and hail seem to be brought forth out of a treasury. But had Job ever entered thither? Did he understand the manner of their production? or were they at his command? With them the Lord troubles and fights against his enemies, when he sees good; but could Job employ them in his own cause, after the same manner? Could he explain the way in which the “morning light is divided, and the east” (or from the east) “scattered over the whole earth?” Could he suppose, that any but God directed the clouds, as a water-course to convey the waters, above the firmament, to their appointed places, often attended by thunder and lightning; so that even the uncultivated parts of the earth were watered, and made to produce food and supply drink, for the beasts which inhabit them? Could any account be given of the formation of the rain, into larger or smaller drops? Was any one instrumental in the production of the dew, the ice, or the hoar-frost? Were not all these entirely the work of God, and inexplicable to man? Thus the course of rivers was arrested, the fluidity of the water changed, and covered as with a pavement of stone. (Notes, 5:8—10. 36:22—33. 37:1—13. Gen. 1:9. 7:10—23. Ex. 9:18. Ps. 33:7,8. 65:9—13. 104:10—15. 147:6—8,15—18. Jer. 14:19—22.)—These are indeed most stupendous displays of the divine power, and only unnoticed because common.

V. 31—41. The different seasons of the year are marked out, by the relative situation of the fixed stars to the earth, and to the sun. But could Job prevent the effects of those constellations, which presided either over the genial spring, or the dreary winter? (Note, 9:9—13.) Could he even explain how these effects are produced? If he felt his igno-

rance and weakness in this matter, let him learn to keep his proper place, and to leave the government of the world to its Creator. Could he in a dry season command the clouds to water the earth from their abundance? Would they, or the lightnings, obey his orders, and execute his purpose? Was he the author even of his own scanty measure of wisdom and knowledge? Could he explain what *thought* was? Could he keep a register of the clouds and their contents, and of the commerce which they carried on? Could he seal up those “bottles of heaven,” and prevent more rain from falling, “when the dust was melted into a mass, and the clods were joined together?”—Would he undertake to provide food for the lions? was not even this far beyond his power? Nay, he could not provide for the young ravens; when deserted or expelled from the nest, they by their natural call seem to cry unto God for food. (Notes, Ps. 104:10,11,19—23,27—30. Matt. 6:25—32.) In short, whatever Job considered, above or beneath, within or around him, he must perceive the infinite wisdom, knowledge, power, and goodness of God; and feel his own incapacity to discourse on such subjects, as he had presumptuously ventured on.

PRACTICAL OBSERVATIONS.

V. 1—11. The condescension of the God of glory, in making himself known to sinful man for his humiliation, instead of executing vengeance upon him for his rebellion, demands our highest admiration, and our warmest gratitude: and the most tremendous method, by which he abases a sinner in the dust, should be acknowledged as the effect of his mercy; for it tends to comfort, and joy, and salvation. When the wisest of men presume to intrude into those “secret things which belong to God,” and to be “wise above what is written,” they are sure to “darken counsel by words without knowledge,” and perhaps undesignedly to serve the cause of impiety or skepticism: so that numbers, who have been vain of their acute, learned, and accurate reasonings on mysterious subjects, and who have been admired for their sagacity and judgment, will meet with such a rebuke from the Lord, as Job did, or rather one far more severe. We should then be very careful, in all our investigations, not to exceed our assigned limits; not to go out of our depth; nor to leave the friendly shore of the word of God, to launch into the immense ocean of *infinities*. Conscious of our ignorance, guilt, and weakness, it becomes us to speak with trembling humility and reverence, when the perfections, decrees, or operations of God are our subject: for “such knowledge is too high for us, we cannot attain unto it.” (Note, Ps. 139:4—6.)—But indeed none of us are suitably impressed with awe of the infinite majesty of God: our appeals to him generally savour of presumption, and we should not be able to answer before him, as we are apt rashly to think we could. Though he sometimes deigns to reason with his creatures, and to demonstrate his equity in his dealings with them; yet he more generally silences the arrogant objector, by a display of his infinite power, authority, and majesty, as more becoming the Sovereign of the world. Indeed, al. *water* proclaims his glory; no creature fully comprehends his works; but contemplation of them, with adoring and exulting praises, forms the delight of each intelligent being, in exact proportion to the extent of his powers, and the degree of his holiness. Thus when the creation was finished, and appeared in all its beauty, “the morning-stars sang together, and all the sons of God shouted for joy.” Yet they discover still brighter glories in the mysteries of redeeming love, into which especially “they desire to look” with ceaseless admiration: (Notes, Eph. 3:9—12. 1 Pet. 1:10—12.) and, in proportion as the new creating Spirit renders us like them in knowledge and holiness, we shall become capable of participating their exalted joys, and find pleasures of which we now have scarcely a conception. But, in other things, the boasted knowledge of mankind is in fact a very small matter; the best informed perceive most of their own ignorance in every thing: none can fully understand the most common *phenomena* of nature;

CHAPTER XXXIX.

God shew his own power, and man's weakness and ignorance, by instanting from among animals, the wild goats and hinds, 1-4; the wild ass, 5-8; the unicorn, 9-12; the peacock and ostrich, 13-18; the war-horse, 19-25; the hawk and eagle, 26-30.

KNOWEST thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve?

2 Canst thou number the months that they fulfil? or knowest thou the time when they bring forth?

3 They bow themselves, they bring forth their young ones, they cast out their sorrows.

4 Their young ones are in good liking, they grow up with corn; they o forth, and return not unto them.

5 ¶ Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?

6 Whose house I have made the wilderness, and the barren land his dwellings.

7 He scorneth the multitude of the city, neither regardeth he the crying of the driver.

8 The range of the mountains is his pasture, and he searcheth after every green thing.

9 ¶ Will the unicorn be willing to serve thee, or abide by thy crib?

a 1 Sam. 24:2. *Pa.* 104:18. *b* *Pa.* 29:9. *Jer.* 14:5. *c* *Jer.* 2:24. *d* 6:5. *11:12.* *24:5.* *Gen.* 16:12. *Ps.* 104:11. *Is.* 32:14. *Jer.* 2:24. *14:6.* *Dan.* 5:21. *Hos.* 8:9. *e* *Gen.* 49:14. *f* *Heb.* *alt. places.* *Deut.* 29:23. *Ps.* 107:34. *margin.* *Jer.* 17:6. *Ex.* 21:1. *118.* 3:18. *Is.* 31:4. *g* *Heb.* *exactor.* *Ex.* 6:13-16, 19. *Is.* 38:3. *g* 40:15. *20-22.* *Gen.* 1:33-30. *Ps.* 104:27-28. *145:15-16.* *h* *Num.* 22:22. *Deut.* 33:17. *Ps.* 22:31. *92:10.* *1 Is.* 1:3. *k* 5:7. *1:14.* *41:5.* *Ps.* 129:3. *Hos.* 10:10. *11.* *Mic.* 1:13. *1 Ps.* 20:7. *33:16-17.* *147:10.* *Is.* 30:15. *31:1-3.* *m* *Gen.* 1:9. *28:2.* *42:26.* *Ps.* 144:14. *Is.* 30:6. *46:1.* *n* *Neh.* 13:15. *Am.* 2:

and after all the discoveries of modern times, they remain, in some respects, as inexplicable as ever. Indeed, we are of yesterday; our days are passing away as a shadow; and a humble willingness to be taught of God, and to credit his "sure testimony," as contained in the sacred oracles, with a diligent attention to our proper interest and duty, as fallen creatures under a dispensation of mercy, are infinitely preferable to all the learning of the schools. Not that learning should be depreciated, provided it be accompanied with humility, kept in its proper place, directed to its proper objects, and not allowed to interfere within the province of revelation and faith. Yet even in natural things man's scanty measure of knowledge avails him but little; for he still finds himself unable to effect those alterations which might give him ease, or conduce to his comfort. But, whatever the Lord doeth must be right; because he is infinite in wisdom, justice, truth, and goodness. As the world was created, so it is governed by him, exactly as it should be. The contemplation of his wise and surprising contrivance, in the economy of nature, should silence all our objections to his providential dispensations, and teach us to desire that he would choose and manage all for us as he pleases. His power, which formed and bounds the mighty ocean, and which is displayed wherever we turn our eyes, should remind the sinner of "the power of his wrath;" convince him how vain it will be to oppose his authority; and warn him without delay to seek pardon and reconciliation; and it should teach the believer to rejoice in his Friend and Protector; who can say to the proudest persecutors, to the severest trials, or to the hosts of hell, "Hitherto shall ye come, and no further: and here shall your proud rage be stayed."

V. 12-41. The innumerable creatures, varied almost infinitely, which God has formed, may teach us that the reasons of his conduct may be numerous, when we can discern none. The revolutions of day and night, and of the seasons of the year, with all the profusion of bounty with which they are crowned, and of which his enemies richly partake, should encourage us to expect large blessings from his covenant-love in Jesus Christ, and to be followers of him in love to our enemies. And, as he feeds the lions, and the ravens which cry unto him, let us learn to ask and expect our daily bread from him. The constancy and exactness, with which natural effects are produced, should remind us of the faithfulness of the Lord's promises, and the immutability of his counsel; and excite us to be constant and exact in our course of daily worship and obedience. The consideration of his all-sufficiency and eternity should teach us to choose his favour as our portion and blessedness for ever: and every view which we take of his manifested perfections, is suited to convince us of his right to our love and obedience, of the evil of sinning against him, and of our need of his mercy and salvation. The humiliating recollection of our comparative insignificance should check our pride and presumption, and lay us low in reverential fear and self-abasement.—It would be in vain for us to command the clouds to rain, or to attempt to stay these "bottles of heaven;" but if we call upon the Lord in our necessities or fears, he will regulate all these things for our good. In fine, the more we contemplate these discoveries of our God, the more we are confounded with their vastness and variety. All his ways are in wisdom: every thing will concur

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him?

12 Wilt thou believe him that he will bring home thy seed, and gather it into thy barn?

13 ¶ Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich?

14 Which leaveth her eggs in the earth, and warmeth them in the dust,

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

16 She is hardened against her young ones, as though they were not hers: her labour is in vain without fear;

17 Because God hath deprived her of wisdom, neither hath he imparted to her understanding.

18 What time she lifteth up herself on high, she scorneth the horse and his rider.

[Practical Observations.]

19 ¶ Hast thou given the horse strength? hast thou clothed his neck with thunder?

13. *o* *Prov.* 3:10. *Hag.* 2:19. *Matt.* 3:12. *13:30.* *p* 1 Kings 10:22. *2 Chr.* 9:21. *1 Or.* *the feathers of the unicorn and ostrich.* *Lev.* 11:13. *Ps.* 104:17. *Jer.* 9:7. *Zech.* 6:9. *q* 30:28. *margin.* *r* *Lam.* 4:3. *s* *Deut.* 28:56-57. *1 Kings* 3:26-27. *2 Kings* 6:28-29. *Lam.* 2:20. *Rom.* 1:31. *t* *Ec.* 10:15. *Hab.* 2:13. *u* 17:4. *35:11.* *Deut.* 2:30. *2 Chr.* 32:31. *Is.* 19:11-14. *57:17.* *Jam.* 1:17. *x* 7:22. *5:22.* *41:29.* *2 Kings* 19:21. *y* *Ex.* 15:1, 21. *Ps.* 147:10. *z* *Ps.* 93:1. *104:1.* *a* 25. *Mark* 3:17.

to ruin his obstinate enemies; but all things work together for good to them that love him.

NOTES.—CHAP. XXXIX. V. 1-4. In this chapter some animals are selected, the nature or situation of which is peculiarly illustrative of the power, wisdom, and manifold works of God; and the questions proposed concerning them, were suited to convince Job how little he knew or could do. The several species of the wild goats, and hinds, are continued from age to age; but not by the care of man. He does not know how long they go with young, or at what time they will bring forth; nor if he did, could he in any way tend on them or assist them, as he can the domestic animals. Though they bring forth their young with difficulty and pain, yet they need no human help; they soon forget their sorrows; and their young being active and vigorous, are in a short time able to shift for themselves, by entering into the cornfields, as well as the pastures and meadows, notwithstanding the precautions of the owner.

V. 5-8. Some animals are evidently created for labour; others scorn the yoke: the tame ass is formed for a patient drudge; but the wild ass cannot be thus managed and employed. (Notes, 11:7-12. *Gen.* 1:26, 27. 9:1, 2. 16:12.) He has liberty as it were by charter: the barren wilderness is his residence, and its scanty productions his subsistence; yet it would be vain to attempt enticing him into populous cities, for the sake of a more plentiful support; or rendering him obedient to a driver's voice. But who gave him this liberty? Did not the Lord? And would Job suppose that he had not wise reasons for so doing? And as no human power can alter the nature of this animal, or render him serviceable to man; so it is equally impossible to alter the appointments of God, whether we are satisfied with them or not.

V. 9-12. The rhinoceros (which is generally supposed to be here intended) is possessed of immense strength; (*Marg. Ref. h. Note, Num.* 23:22.) and might perform proportionable labour, if he could be made to bear the yoke as the passive ox does. Yet Job was not so absurd as to expect this from him: nor would he depend on his assistance to plough his land, or gather in his harvest, knowing that it would be vain and dangerous to attempt any thing of this kind with so powerful and fierce a creature. But was it not far more perilous to quarrel with the allotments of the Almighty?

V. 13-18. The Creator has divided his gifts among his creatures as he saw good; and in this, and in every other thing, his will and wisdom should be implicitly submitted to. To the peacock he has given most beautiful plumage; but it is not remarkable for any thing else.—The ostrich has wings and feathers; but it is vastly larger than other birds, and unable to mount aloft on its wings. (*Marg.*) It is likewise remarkable for its stupid insensibility in various respects.—The female bird prepares no nest for her eggs; but lays them upon the earth, to be warmed by the heat of the sun, and that of the sand or dust, without any further attention.—She has no instinctive remembrance that they are liable to be trodden on and destroyed by man or beast: she is as regardless of her eggs and young, as if they did not belong to her; and is destitute of care and fear about them. For God has not imparted to her that instinctive wisdom which he has to other creatures in this particula. But when she is

20 Canst thou make him afraid as a grasshopper? ^bthe glory of ^chis nostrils ^dis terrible.

21 ^eHe paweth ^fin the valley, and rejoiceth in ^ghis strength: ^hhe goeth on to meet the ⁱarmed men.

22 He ^jmocketh at fear, and is not affrighted; neither turneth he back from the sword.

23 ^kThe quiver rattleth against him, the glittering spear and the shield.

24 He ^lswalloweth the ground with fierceness and rage: ^mneither believeth he that ⁿit is the sound of the trumpet.

25 He saith among the trumpets, ^oHa, ha; and

he smelleth the battle afar off, the thunder of the captains, and the shouting.

26 ^pDoth ^qthe hawk fly by thy wisdom, and stretch her wings toward the south?

27 Doth ^rthe eagle mount up ^sat thy command, and ^tmake her nest on high?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

29 From thence ^ushe seeketh the prey, and her eyes behold afar off.

30 Her young ones also suck up blood: and where the slain ^vare, there ^wis she.

b 41:20, 21. Jer. 8:16. ^c Heb. *terrors*. ^d Or, His feet dig. Judg. 5:22. c 1 Sam. 17:4—10, 42. Ps. 19:5. Jer. 9:23. d Prov. 21:31. Jer. 8:6. ^e Heb. *armour*. e 16:18, 41:33. f 41:26—29. g 37:30. Hab. 1:8, 9. h 9:16. 29:24. Luke 24:41. i Ps. 70:3. k Ex. 26:2, 36:2. l Lev. 11:16. Deut. 14:15. m Cant. 2:12. Jer. 8:7.

m Ex. 19:4. Lev. 11:13. Ps. 103:5. Prov. 23:5. Is. 40:31. Hos. 8:1. ⁿ Heb. *by thy mouth*. n Jer. 49:16. Ob. 4. o 1 Sam. 14:4. p 26: q Ex. 39:17—19. Matt. 24:28. Luke 17:37.

alarmed for her own safety, she uses her wings to assist her in running, and in this manner exceeds in swiftness the fleetest animals which have no wings; and when pursued by those who attempt to take her, she seems to despise both the horse and his rider.

V. 19—25. This description of the horse has been universally admired, as imitatively sublime. It especially relates to those horses which are used in war, and in which the eastern countries have always excelled. God alone has given the war-horse his strength and courage: (Note, Ps. 147:10, 11.) the flowing mane which clothes his neck, adds to the fierceness of his appearance, and seems to indicate his triumph. (Note, Ps. 93:1, 2.) When going to the battle he cannot be made afraid, or driven back, like the puny grasshopper: the snorting of his nostrils, by which he bids defiance to his enemies, is dreadful. He paws with his feet, as if he would tear up the earth in his impatience to engage: he glories and exults in his strength, and in going out to meet the armed men: in his eagerness to start, and his fierceness and rage for the fight, he, as it were, devours the intervening space. He can scarcely wait for the signal for the battle, or stand still, because of his impatience; and he deems the dreadful alarm of the trumpet a joyful sound: he has an instinctive sense of the battle, at a distance; and is all on fire to rush amongst the captains, who with terrific shouts are marching to the assault.—Yet is this fierce intrepid animal easily subjected to man, made to fear the touch of the whip or spur, obey the motion of the bridle, or even the voice of the rider, and almost that of a child! So wonderfully has God formed and fitted him for the service of man! (Note, Gen. 9: 1, 2.)

V. 26—30. The hawk is remarkable for the force with which it flies, and the skill with which it takes its prey; but did Job communicate to it those capacities by his wisdom?—The species of hawk here meant is supposed to have removed southward at stated periods, for the sake of a warmer climate.—In like manner, the eagle, which is remarkable for soaring higher than any other bird, and for building her nest in the most inaccessible situations, utterly disregards man's command. From her towering heights she seeks her prey; and by her most piercing sight sees it at a great distance, and darts down upon it in a moment. Thus her young are trained up to suck the blood of the prey; and she resorts where the dead bodies of man or beast abound. (Note, Matt. 24:26—28.)

PRACTICAL OBSERVATIONS.

V. 1—18. The infinite power, wisdom, and goodness of God are legible in all the variety of his creatures: "He openeth his hand, and satisfieth the desire of every living thing," and watches over them all with constant attention. Such as have no help from man are taken care of, as well as those which have; and in like manner his people will surely be provided for and protected, either by or without the instrumentality of their fellow-creatures. Every species of animals reminds us of our ignorance and impotence: they continue as God has created them, and we can neither understand whence their different propensities arise, nor yet alter them; we often can derive no benefit from them; nay, some of them seem a nuisance to us, nor can we know for what purpose they were created. Yet we should acknowledge the wisdom of God, and submit to his will: we ought to be thankful for the benefit derived from some, and to be patient under the inconveniences occasioned by others: and we may learn from them to confide in his kind providence, and to aim to answer the end of our creation.—Liberty is most valuable; yet the savage licentious freedom of the half-starved wild ass is not enviable. It is more desirable to be subject to wholesome laws, to labour, to be useful, and to live in plenty, than to set authority at defiance, and to live an indolent, unserviceable, and penurious life. In like manner, strength and power are valuable only when well employed: and the patient ox is preferable to the untameable rhinoceros: as one talent improved is far better than many mis-employed.—It is very absurd for rational creatures to be vain of personal beauty, strength, courage, agility, or external decorations: when they are eclipsed in them all by the various species of brutes. God has better endowments to confer on those whom he loves: and if he do not impart wisdom and grace, all the rest will prove a snare and a curse.—It is la-

mentable to observe, that many human beings are more stupid, and hardened against their young, than the very ostrich, the disgrace of the animal tribes. They willingly forget their wants, dangers, and interests; and in order to be at liberty for dissipated pleasures, consign them even when helpless infants to the care of hirelings, and refuse them the very nutriment which God has created for them! They afterwards take no care of their welfare, either in this world or in the next, any more than if they did not belong to them: and thus their unavoidable labour and pain become vain, and to bad purpose, for want of subsequent attention, and precaution about them; and by reason of the bad examples which they set, and the pernicious instructions which they give them. Surely "God," in judgment, "hath deprived" such parents "of wisdom, and hath not imparted to them understanding." But we may cease to wonder at this, when we consider how stupidly insensible most men are to the interests of their own souls, which they neglect more fatally than the ostrich does her young. By their contemptuous defiance or forgetfulness of God, or their vain attempts to hide or excuse their sins, they plainly show that he has *judicially* deprived them of understanding.

V. 19—30. Man, by nature, is prone to imitate the animals in their worst qualities. Like the wild ass he scorns the yoke of God; and like the wild bull in the net he rages against his corrections. Even his courage is generally unreasonable, instinctive, and furious, like that of a horse. His feet are swift to shed blood, or to venture his own life, when ambition, avarice, or revenge inspires him. In this case he "mocketh at fear" in his fierceness and rage; and not only rushes upon the weapons of death, but upon the divine vengeance, without hesitation. Yet would he be afraid as the grasshopper, if called to prefer his plain duty towards God, his family, and society, to the caprice of fashion, and the diabolical honour of revenge, in the midst of the ridicule and reproach of ungodly men! How would he then act, if called to venture or lay down his life in the despised cause of truth and righteousness? Moreover, men naturally glory in their own strength and prowess, and rejoice in ostentatiously displaying them; and are more disposed to seek renown by rendering themselves terrible, than by becoming useful.—The qualities of the horse, when united with his docility and promptitude to labour, are admirable; but when found in a rational creature, and separated from more useful dispositions, they become dreadful and detestable.—Even the eagles, which teach their young to suck up the blood, do not prey upon their own species: they leave that cruelty to man.—Yet from each of these animals we might learn useful lessons: they almost all instruct us to attend to our own safety, and that of our offspring; and to secure ourselves, in some effectual refuge, from the dangers to which we are exposed. But God forbid that we should be like the eagle only in soaring aloft and in keenness of sight, while we still look down to the earth for our prey, by ambition and worldly sagacity; or by using our religious knowledge, and our credit among Christians, to cloak ambition, covetousness, and worldly lusts! But, reverencing the divine Majesty, and abasing ourselves before him in deep repentance, may we by faith and love mount upwards as on eagles' wings, till we obtain "those things which are above, where Christ sitteth on the right hand of God."

NOTES.—CHAP. XL. V. 1, 2. It is probable that the voice from the whirlwind ceased for a short space, that Job might speak, if he could make any reply; but, as he continued silent, God answered his very thoughts, and in few words showed him what he intended by his multiplied questions. Job had complained of the Lord's dispensations, as if he meant to "contend with him;" (Notes, 23:7—31:35—37.) but could Job give him any instructions how to govern the world? Did he think it wise to contend with omnipotence? or, having arraigned the dispensations of his Maker, would he also presume to answer what had been spoken?—Or, "Does he who contends with the Almighty, draw back?" E. Smith.—By a trivial change of the vowel points, this rendering may be admitted.

V. 3—5. At length Job ventured to speak; but not with that confidence which he had previously thought of. His friends had attempted to prove too much, and had only emboldened him in self-justification. Elihu had reproved him

CHAPTER XL.

God calls on Job to answer, 1-2. Job humbles himself, and will proceed no further, 3-5. God re-urges him to show by acts of power, that he is able to move himself, 6-14. The power of the Lord is shown in behemoth, 15-24.

MOREOVER, "the Lord answered Job, and said,

2 "Shall he that contendeth with the Almighty instruct *him*? ^ahe that reproveth God, let him answer it.

3 "Then Job answered the Lord, and said,

4 "Behold, I am vile; ^bwhat shall I answer thee? ^cI will lay my hand upon my mouth.

5 Once have I spoken; ^bbut I will not answer: yea, ^ctwice; ^bbut I will proceed no further.

6 "Then answered the Lord unto Job out of the whirlwind, and said,

7 "Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

8 "Wilt thou also ^ddisannul my judgment? ^ewilt thou condemn me, that thou mayest be righteous?"

[Practical Observations.]

9 "Hast thou an arm like God? or ^fcanst thou thunder with a voice like him?

10 "Deck thyself now with ^gmajesty and excellency; and array thyself with ^hglory and beauty.

11 "Cast abroad the rage of thy wrath: and ⁱbehold every one ^jthat is proud, and it abase him.

12 Look on every one ^kthat is proud, and bring

a 6. 28:1. b 9:3. 33:13. Ec. 6:10. Is. 45:9-11. 50:8. 1 Cor. 10:22. c Is. 40:14. 1 Cor. 2:12. d 3:11. 12:20. 23. 7:12. 15-21. 9:17. 18:32-35. 10:3-7. 14-17. 13: 21-27. 14:16. 17. 16:11-21. 19:6-11. 27:2. 30:21-23. Ez. 18:25. Matt. 20:11. 15. Rom. 9:19-23. 11:34-36. e 42:6. Gen. 18:27. 32:10. 2 Sam. 24-10. 17. 1 Kings 19:4. Ezra 9:15. Neh. 9:33. Ps. 51:4-5. Is. 65:5. 63:6. 64:6. Dan. 9:5. 7. Luke 5:8. 15:18. 19:13. 1 Tim. 1:15. f 9:31-35. 16:21. 23:4-7. 31:37. g 21:5. 29:9. Judg. 18:19. Ps. 39:9. Prov. 30:2. Mic. 7:16. Hab. 2:20. Zech. 2: 15. h 34:31. 32. Rom. 3:19. 1:33. 14. 2 Kings 6:10. Ps. 62:11. k Jer. 31:18. 13. 38:1. Ps. 50:24. Heb. 12:18-20. 2 Pet. 3:10-12. m 13:32. 23:34. 38: 8. n Ps. 51:4. Rom. 8:4. o Is. 14:27. 38:18. Gal. 3:15. Heb. 7:18. p 10: 3. 27:2-6. 32:2. 34:5. 35:2,3. q 9:4. 23:6. 33:12,13. Ex. 15:6. Ps. 59:10. 13. Is. 45:9. 1 Cor. 10:22. r 37:45. Ps. 29:3-9. s 39:19. Is. 93:1. 104:1,2. Is. 59:17. t 1 Chr. 29:11. Ps. 21:5. 45:34. Matt. 6:13. 2 Pet. 1:16. 17. Jude

with sharpness, and he had submitted to it. But the voice of God, and the declaration of his glorious perfections, and manifold works of wisdom and power, effectually convinced him of his rashness and irreverence, in speaking of God as he would have spoken of his equal. In this comparison, he perceived and acknowledged, that he was "vile," a poor, mean, foolish, sinful creature, who ought not to have uttered one word reflecting upon the divine conduct. He was astonished at his own presumption, and could find nothing to plead in excuse: he would therefore be silent, in submission to the will and righteousness of God; having already spoken too often, and in a very unbecoming manner. (Notes, 9:14-21. 10:3. 16:17-22. 42:1-6.)

V. 6-8. In order that Job might be still more deeply humbled, the Lord again addressed him in the same majestic and awful manner as before, requiring his attention and his answer; and he more expressly reproved him for insisting upon his own righteousness, in such a manner as to seem to his friends, and even to Elihu, to charge God himself with injustice. Did he then require that the divine decrees respecting him should be reversed, because they had been too severe? Or, that the Lord should be deemed unjust in his judgments, rather than that he himself should be suspected of hypocrisy? In deed, wicked men often murmured against Providence in this blasphemous manner; but would Job copy their example, and charge God foolishly? (Notes, 2:10. 34:5-9,31-37. 35:1-3,14-16. 36:22-33.) Would he allow his tongue such liberty, while vindicating himself from unjust accusations, or complaining of his sufferings, and the wrongs which were done him? Yet this had been the tendency of many expressions, which he had used in the heat of dispute, and in the bitterness of his soul. (Note, 6:26.)

V. 9-14. The Lord would not at all deign to argue the question of right with his servant; but insisted on *that* being taken for granted. "Shall not the Judge of all the earth do right?" (Notes, Gen. 18:23-26. Jer. 12:1-4.) He purposed therefore to induce Job's unreserved submission, by making him sensible, that he was acting most absurdly and presumptuously, in attempting to decide on the conduct of the infinitely glorious God. (Notes, 10:3. 27:2-6.) Let him then consider whom he was offending: let him compare his puny arm with omnipotence, or his feeble voice with the tremendous thunder; and then let him inquire, whether he was able to make his cause good against such an Adversary? (Note, 1 Cor. 10:18-22.) But, ere he ventured any further, let him make trial of his strength against the most potent of his fellow-men. Let him collect all his forces, assume all royal authority and majesty, and appear upon a glorious throne, arrayed with every magnificent decoration, and all the insignia of royalty: let him then declare his fiery indignation against every one of the proud tyrants and oppressors of the earth, and issue out his orders, that they should all be abased and

him low; and tread down the wicked in their place.

13 "Hide them in the dust together; and bind their faces in secret.

14 Then will I also confess unto thee, ^athat thine own right hand can save thee.

15 "Behold now ^bbehemoth, ^cwhich I made with thee; ^dhe eateth grass as an ox.

16 Lo now, his strength is in his loins, and his force is in the navel of his belly.

17 He moveth his tail like a cedar: ^ethe sinews of his stones are wrapped together.

18 His ^fbones are as strong pieces of brass; ^ghis bones are like bars of iron.

19 He is ^hthe chief of the ways of God: ⁱhe that made him can make his way to approach unto him.

20 Surely ^jthe mountains bring him forth food, ^kwhere all the beasts of the field play.

21 He lieth under the shady tree, in the covert of ^lthe reed and fens.

22 The shady trees cover him ^mwith their shadow; ⁿthe willows of the brook compass him about.

23 Behold, ^ohe drinketh up a river, and ^phasteth not: he trusteth that he can draw up ^qJordan into his mouth.

24 "He taketh it with his eyes; ^rhis nose pierceth through snares.

21:27. n Ex. 28:2. Ps. 50:2. 90:16. 17. 139:4. Is. 4:2. marg. 1 Cor. 15:54. x 21:23. 27:22. Levit. 32:22. Is. 78:49. 50. 144:6. Rom. 2:8. y Ex. 9:16. 17. 15:6-12. 18:11. Is. 2:11. 12:17. 10:12-19. Jer. 28:2-9. Jon. 4:37. 5:20-23. Ob. 3:4. Mal. 4:1. Luke 18:14. Acts 12:22. 23. Jam. 4:6. 1 Pet. 5:5,6. Ps. 60:12. Is. 10:6. Zech. 10:5. Mal. 4:3. Rom. 16:20. marg. a 36:20. Ec. 11:3. Acts 1:25. Is. 14:13. Ps. 49:14. Is. 2:10. c 36:13. Eccl. 7:8. John 11:44. d Ps. 44:3. Is. 40:29. Rom. 5:6. Eph. 2:4-9. * Or, *the stealer*, as some think. e Gen. 1:24-26. f 20. 39:8. Ps. 104:14. † Or, *setteth up*. g 41:23. h 7:12. Is. 48:4. Mic. 4:13. 126:13. 14. Is. 104:24. k Ps. 7:12. Is. 27:1. 34:6. Luke 2:35. 11:5. Ps. 147:8. m Ps. 104:26. n Is. 19:6. 7. 35:7. o Lev. 23:40. Is. 15:7. Ez. 1:16. ‡ Heb. *oppresseth*. Is. 57:25. p Ps. 55:8. Is. 28:16. q Gen. 13:10. Josh. 3:15. § Or, *Will any take him in his sight, or bore his nose with a gin?* 41:1,2.

trodden down, wherever they lived; that their faces should be covered as condemned criminals, and that they should either be put to death, or confined in dark and noisome dungeons. (Note, Esth. 7:8.) And when, with a look or a word, he had effected this work, (as the Lord did in his own time and manner,) then it should be allowed that he had power sufficient to be his own deliverer and protector, though still unable to contend with the Almighty.

V. 15-24. There have been various opinions concerning *behemoth*: but probably the most ancient is the most true; namely, that the elephant is intended. The word is often used for quadrupeds in general; and more frequently for cattle or animals which feed on vegetables, as distinguished from the carnivorous animals. This, however, is not exclusively the case; but probably it cannot be clearly shown ever to mean any other than *land animals*, of which the elephant is the largest and most remarkable. It is also unlikely that the elephant should be totally omitted in this enumeration; and the several particulars best accord with it.—The Lord reminded Job, that he had made *behemoth* "with him," both were his creatures, and *behemoth* is often found near the habitations of men.—This immense animal "eateth grass as an ox;" for if he devoured flesh as a lion, he could scarcely be either resisted or satisfied. The strength of his loins and the sinews of his body are equal to his bulk; and it is known that the elephant often carries on his back a large wooden tower, with several men in it. His *trunk* (for the original word may mean either extremity of the body) is very large, strong, and flexible, and by it he bears all down before him, as by the moving of a cedar. The "sinews of his thighs," (as some suppose the word to mean,) are so interwoven, as to contribute very much to his vast strength; and his bones are so hard and firm, that they are like iron or brass. He is "the chief of all the works of God;" that is, of *this kind*. Now it is evident, that the elephant surpasses all other quadrupeds in size, strength, sagacity, and longevity; and yet is equally remarkable for his gentleness, when not provoked. He is content to feed upon the herbage of the mountains; and the other beasts play around him without dread of harm. He lies down to rest, not in a den as carnivorous animals generally do, but under the shade of the trees, or among the reeds and rushes as fearless of any assailant. When he drinks, he seems as if he would empty a river; and makes no haste, not being in the least fear. He appears to be confident, that he could drink up Jordan at once: he greedily looks to the water when he is thirsty, and will not be kept from it by any impediments or snares; but removes them all by his trunk, which is situated above his nose.—Probably, it was not become customary at that time to take, tame, and employ elephants in war or in journeying, as has since been done. But, though man did not know how to deal with *behemoth*, the Creator had him entirely in his power, and could destroy him at his will.

CHAPTER XLI.

The power of God shown in the huge and terrible leviathan, 1. 34.

CANST thou draw out ¹leviathan with a hook? or his tongue with a cord ²which thou lettest down?

2 Canst thou ³put a hook into his nose? or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? ⁴will he speak soft words unto thee?

4 ⁵Will he make a covenant with thee? ⁶wilt thou take him for ⁷a servant for ever?

5 Wilt thou ⁸play with him as ⁹with a bird? or wilt thou ¹⁰bind him for thy maidens?

6 Shall ¹¹thy companions make a banquet of him? shall they part him among the merchants?

* That is, a whale, or a whirlpool. 3.8, marg. Ps. 74:14. 104:25. Is. 27:1. 1 Beh. 4:10. 1 Jer. 12:5. 1 Chr. 10:22. e. 22:43. 35:7. Ps. 21:3. Rom. 11:35. p. Ex. 19. 23. 25:15. Is. 30:10. c. 1 Kings 20:31—34. d. Gen. 1:22. 2:19. Ps. 8:5, 6. e. Ex. 21:6. Deut. 15:17. f. Judg. 16:23—30. g. 28:11. h. Judg. 14:11. i. 26—29. 1 Kings 20:11. 2 Kings 10:4. Luke 14:31, 32. 1 Deut. 28:34. 1 Sam. 3:11. Is.

This thought was suited to remind Job not to contend against his omnipotent Sovereign.

PRACTICAL OBSERVATIONS.

V. 1—8. It behooves us to speak with great reverence and caution concerning the ways and works of God: for it will appear at length that many of our expressions sprang from such corrupt principles, and led to such desperate conclusions, that we could not on reflection do otherwise than unreservedly condemn them. Yet all our words must be given an account of at the day of judgment, and be produced as evidences of the frame of our hearts: and, probably it will then appear, that the presumptuous cavils and objections of philosophic speculators sprang from deeper enmity against God, and were more provoking to him, than the scandalous profligacy of the profane and licentious. Indeed, when we murmur under correction, do we not contend with God and dictate to him how he ought to deal with us? But can we seriously think, that creatures so weak and rebellious have any right to be consulted, or are qualified to instruct, or authorized to reprove, the Almighty? We should therefore now “judge ourselves” on this account, “that we may not be judged of the Lord.”—Every increasing discovery of the glorious perfections of God will proportionally humble us in the dust before him. One clear and distinct view of his holy majesty would appal the stoutest rebel upon earth; or even drive him to despair, if not tempered with discoveries of his mercy. How then will the wicked bear the blaze of his glory at the approaching day of wrath and judgment?—Every believers have but faint apprehensions of his glory: and if they saw it more clearly, their self-complacency, in disputing with each other, would be turned into self-abhorrence; their mouths would be stopped, or only opened to say, “Behold, I am vile!” The subjects of their controversies, their management of them, and their whole characters would appear in another light; and they would impose silence upon themselves, not knowing what to answer, and aware of having already spoken far more than they can justify.—But when we see this glory of our God “in the face of Jesus Christ,” we are humbled without being terrified; and our deepest reverence and self-abasement consist with filial confidence and love. When we clearly perceive how vile we are, we are ashamed and grieved for many of those words and actions, which before we vindicated; and when we truly repent, we retract what has been improperly spoken, and sincerely purpose and attempt a change in our conduct and conversation. —The progressive renewal of a believer proceeds in the same way of conviction, humiliation, and watchfulness against remaining sin, as his first conversion did. If we have been much humbled before God, we need still deeper humiliation; if convinced of many evils in our conduct, we need convincing of many more; and every progressive step in this way makes us more and more sensible, that we, in no case, have either right or reason to complain. Even when we protest against ill treatment from men, or vindicate ourselves from injurious charges, we are apt to reflect upon God; and to be so tenacious of our own right or reputation, as to neglect a proper regard to his honour; and we frequently seem as if we would “disannul his judgment, and condemn him, that we may be righteous.”

V. 9—24. The proud, stout, and profane words of sinners, might almost induce us to conclude, that they suppose themselves to have “an arm like God,” and “can thunder with a voice like his!” yet they are exposed without the least defence to his almighty vengeance. Nor can words express their madness, in persisting in rebellion, and neglecting his invitations to be reconciled.—Alas! what is all the majesty, excellency, glory, or beauty, with which sinful worms can deck themselves? How impotent their rage! How vain their ostentation. The Lord alone can, and he certainly will, abase every one that is proud; either in true repentance, or as condemned criminals in destruction. And those who proudly trust that their own right hand, their own contrivances, efforts, or merits, can save them, will be numbered among these enemies and rivals of God.—Our consideration of the power,

7 Canst thou fill his skin with barbed irons: or his head with ⁸fish-spears?

8 ⁹Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain: ¹⁰shall no one be cast down even at the sight of him?

10 None is so fierce that ¹¹dare stir him up: ¹²who then is able to stand before me?

11 ¹³Who hath prevented me, that I should repay him? ¹⁴whatsoever is under the whole heaven is mine.

12 ¹⁵I will not conceal his parts, nor his power, nor his ¹⁶comely proportion.

13 Who can discover the face of his garment? or who can come to him ¹⁷with his ¹⁸double bridle?

28:19. Luke 21:11. m. Gen. 49:9. Num. 24:9. Ps. 21:12. Ex. 8:17, 18. n. 9:4. 40:9. Jer. 12:5. 1 Chr. 10:22. o. 22:43. 35:7. Ps. 21:3. Rom. 11:35. p. Ex. 19. 5. Deut. 10:14. 1 Chr. 29:11—14. Ps. 24:1. 50:12. 115:16. 1 Cor. 10:26, 28. q. Gen. 1:23. r. 2 Chr. 10:22. r. 2 Kings 19:28. Ps. 32:9. Jam. 3:8.

and our dread of the rage, of the beasts of the field, might teach us the folly of resisting the will, or provoking the indignation, of the Lord. Every haughty rebel should be reminded, that he who made him can “make his sword to approach unto him,” and not only to destroy his temporal life, but to fill his soul with unutterable anguish. Against him all power is vain; none can break through his snares, or outbrave his vengeance; though they drink down iniquity like water, and still covet and thirst for more, and make no haste to “flee from the wrath to come.”—But, on the other hand we may note, that it is well when the powerful are gentle and equitable; and love to see their inferiors secure, at liberty, and in comfort around them; and when, content with the provisions appointed for them, they do not injure, oppress, or defraud any one.—The all-bountiful Creator can supply our wants, however large; and he will do it, if we be content with what nature requires, and be not desirous of meat or drink for our lusts, but “seek first his kingdom and righteousness.” (Notes, Matt. 6:25—34.)—Happy are they who trust in him, and leave him to manage all their concerns, who orders all things in heaven and earth, in perfect wisdom, justice, truth, and goodness.

NOTES.—CHAP. XLI. V. 1—11. It has been much disputed what we are here to understand by leviathan. Many interpret it of the *crocodile*: but the crocodile is an inhabitant of rivers, and leviathan of the sea. (Notes, Ps. 74:13—17. 104:25, 26. Is. 27:1.) Others suppose the *whale* to be meant: yet naturalists find many difficulties in applying the particulars of the description to that creature. But there are several species of whales which are known, and probably others in different parts of the ocean, with which we have but little acquaintance: and there is some reason to think that the deep contains enormous creatures, comprehended under that general name, which are even larger than any which have yet been taken. (Note, 26:5—13.) As “behemoth” seems to denote the largest of the quadrupeds; so, it is probable, “leviathan” means the largest of the inhabitants of the ocean. Moses especially mentions the creation of great whales; (Gen. 1:21.) and it is not likely that this animal, so particularly noted in the brief account of the creation, should be overlooked, when the Creator so copiously enumerated his works for the display of his own glory in them.—The Lord, in order more deeply to convince Job of his presumption in contending with him, demanded of him, whether he was able to subdue leviathan. Could he draw him out of the sea with a line and a hook, which might fasten through his tongue, nose, or jaws, after the various methods of taking other fishes? Could he bring this prodigious animal to yield, and become his supplicant, to speak him fair and court his favour? Could he engage him in a covenant to be his servant, and to labour for him? Or could he tame and confine him for the amusement of his family? Would he and his acquaintance make a feast upon his flesh? Or, if it were unfit for that use, would he divide the oil and bones among the merchants?—Perhaps in the days of Job, it was not thought possible to take whales as they now do: but some of the species might have been cast on the shore and divided for the use of different persons. It however served equally for Job’s humiliation, if he supposed it impossible to take them, as if it really had been so.—He was therefore directed to consider, whether he was able to wound leviathan in his body or head, with barbed irons, or fish-spears, and thus to take him? He was challenged to lay his hand on him if he dared: but should he attempt it, and escape with his life, he would remember his perilous situation so well, that he would not make another attempt. All hope of taking him would be vain: the very sight of him would daunt any man. None would dare to stir him up when asleep, or basking on the surface of the ocean; and who would dare to meet him when enraged? How could Job then expect to prevail on his almighty Creator to alter his plan of government to please him, or to use his power to serve his interests, or humour his wayward inclinations? For where was that man, who had first given to the Lord and made him his debtor, that he should have a right to de-

14 Who can open the doors of his face? *his teeth are terrible round about.*

15 *His scales are his pride, shut up together as with a close seal.*

16 *One is so near to another, that no air can come between them.*

17 *They are joined one to another, they stick together, that they cannot be sundered.*

18 *By his sneezings a light doth shine, and his eyes are like the eyelids of the morning.*

19 *Out of his mouth go burning lamps, and sparks of fire leap out.*

20 *Out of his nostrils goeth smoke, as out of a seething pot or caldron.*

21 *His breath kindleth coals, and a flame goeth out of his mouth.*

22 *In his neck remaineth strength, and sorrow is turned into joy before him.*

23 *The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.*

24 *His heart is as firm as a stone; yea, as hard as a piece of the nether mill-stone.*

25 *When he raiseth up himself, the mighty are afraid; by reason of breakings they purify themselves.*

26 *The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.*

27 *He esteemeth iron as straw, and brass as a rotten wood.*

28 *The arrow cannot make him flee: slinging stones are turned with him into stubble.*

29 *Darts are counted as stubble: he laugheth at the shaking of a spear.*

30 *Sharp stones are under him: he spreadeth sharp pointed things upon the mire.*

31 *He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.*

32 *He maketh a path to shine after him; one would think the deep to be hoary.*

33 *Upon earth there is not his like, who is made without fear.*

34 *He beholdeth all high things: he is a king over all the children of pride.*

CHAPTER XLII.

Job, in deep humility, submits to God, 1-6. God decides in Job's favour; and requires his three friends to present burnt-offerings for their sins, and submissively to engage Job to pray for them, 7, 8. They obey, and God accepts Job, 9. His prosperity is restored and doubled, 10-12. His children, 13-15. His age and death, 16, 17.

THEN JOB answered the LORD, and said,

2 I know that *thou canst do every thing,*

a 38:10. Ec. 12:4. t Ps. 57:4, 58:6. Prov. 30:14. Dan. 7:7. * Heb. strong pieces of shields. u Jer. 9:23. x Rev. 5:2, 3, 5. y 3:9. marg. Rev. 1:14. z Ps. 18:8. a Jer. 1:13, 14. b Ps. 18:12. Is. 30:33. Hab. 3:5. c 39:19. 40:16. † Heb. rejoiceth. Hos. 13:14. 1 Cor. 15:55-57. ‡ Heb. fallings. d 17. e Is. 48:4. Jer. 5:3. Zech. 7:12. f Ps. 107:28. Jon. 1:4-6. g 39:21-24. § Or,

breastplate. h 39:7. Hab. 1:10. 12 Chr. 26:14. † Heb. Sharp pieces of potsherd. k 20. 140:19. * Heb. behave themselves without fear. z. a 36:12. Ex. 5:2. Ps. 74:13, 14. Is. 27:1. Ez. 29:3. Rev. 12:1-3. 13:2. 20:2, 3. a Gen. 18:14. Jer. 32:17. Matt. 19:26. Mark 10:27. 14:56. Luke 18:27.

mand payment; when all things in the whole universe were the work and property of God? (*Notes*, 35:4-8. 1 Chr. 29:10-19. *Rom.* 11:33-36.)

V. 12-34. The remainder of this chapter contains a particular and most sublime description of leviathan.—The Lord declared, that he did not mean, by confining this prodigious animal in the vast ocean, to conceal from man “his parts, and power, and comely proportion”¹ for, though we call such creatures monsters, and deem them uncomely, the Creator sees them to be formed in a suitable and becoming proportion of one part to another.—At first sight leviathan appears exceedingly formidable: and who can draw near to him, to examine particularly his whole skin, which serves as his garment; or to strip it off from him? Who would undertake to bridle him like a horse for his use? or to look into his mouth; when a sight of his teeth would make any man dread immediate destruction? *The scales, or strong pieces of shields, (marg.)* with which he is covered, as with an impenetrable coat of mail, are his confidence: by them he is secured, as if a seal fastened one part to another; so that no air can penetrate between them, no separation can be effected. When he “sneezes,” or *spouts the water into the air*, his breath sparkles like fire, and his eyes appear like the morning light; so that burning lamps, and sparks, and smoke appear to be emitted from his mouth, as from under a furnace; and a flame seems to attend his breath, as if it would set coals on fire. His head is joined to his body with the most surprising strength: and it is as if sorrow, or *fainting*, marched before him, exulting in the havoc which he makes of other creatures; or, however assaulted, his confidence in his own strength turns all his sorrows into joy. His muscles are immovably firm; and his heart as incapable of fear or compassion, as if it were a mill-stone. When he appears above water, he causes such commotion and agitation in the waves, that the stoutest mariners are terrified, as in a furious storm; and betake themselves to confessions and prayers, expecting immediate death. (*Notes*, Ps. 107:23-30. *Jon.* 1:4-6, 11-16.) No weapons of war are of any avail: he is undaunted by them; they make no impression on him, or resistance to him; but he despises and derides them all. Indeed, he reclines his enormous weight upon the sharp-pointed stones at the bottom of the sea, with as much ease as if he lay on the soft mire. His motion in the deep makes the waters to move, as ointment in a pot over a vehement fire. His path may be tracked by this violent commotion, and by the white foam which he leaves upon the waters. In the whole earth there is no creature equal to him, being formed destitute of fear. He beholds every other animal, or the stately ships, and *aspiring* man, with contempt and disregard; he feels himself capable of ruling over the stoutest and proudest animals; and he has more strength and courage, than the children of pride, who exalt themselves against their Maker.—It is undeniable, that some particulars in this description do not accord to any species of whale which is at present known; for none of them are covered with scales, or have an impenetrable skin: but it agrees still less with any other creature that we know; and especially it is wholly unsuited to the crocodile.—The ancient fathers generally understood the passage as an emblematic, or typical, description of Satan, that “king over all the children of pride.” (*Note*, Is. 27:1.)

PRACTICAL OBSERVATIONS.

Man was formed to be the lord of all other creatures here

below; but his superiority consists principally in the powers of his rational nature, which, if duly improved, would teach him to submit to his Creator and to serve him: if therefore he *irrationally* forgets his place and duty, he should be reminded of his inferiority in other respects, even to many of the animals. Indeed, some of these are so powerful and formidable, that we are by no means able to cope with them: how mad then must the presumptuous transgressor be, who defies the power and wrath of the Almighty!—If language so sublime was proper in describing the terrible force of “leviathan,” what words can express the power of God’s indignation, who “is a consuming fire!” He indeed beheldeth all high things in order to abase them; he resists, and will crush, all those who proudly exalt themselves against him; and “who may stand in his sight when he is angry?” But he more delights in showing his glory from the mercy-seat; and in encouraging sinners to take refuge “under the shadow of his wings,” and to prostrate themselves before him. If his anger be thus turned away from us, his omnipotence will be our protection; and then we need fear no enemy, though we shall have those which are far more formidable than leviathan. Satan, the king and father of all the children of pride, with his legions of evil spirits, is not confined to the ocean; nor can he be fenced out or resisted by our puny arm. Our wisdom, strength, and resolution, are unavailing in this unequal contest; and far more useless than sword or spear against leviathan: all opposition or hope of overcoming or escaping, if left to ourselves, would be in vain; his heart is stoned against compassion, and he has been the cruel murderer of men, both body and soul, from the beginning: (*Note*, *John* 8:41-47.) he rejoices in causing destruction; and he looks on all the proud and lofty of the earth as his own. But “the poor in spirit,” who humbly trust in the Lord’s mercy, are safe: relying on their almighty Assistant, they may defy and resist this tremendous foe, and be made more than conquerors over him. They should however remember, that they are saved wholly by grace; “for who hath prevented the LORD, that he should repay him?” And if they are mercifully rescued from the deserved wrath of God, and from the malice of Satan, they have no right to complain of any affliction or distress; or to boast of any wisdom, strength, or endowment of their own. Submission, dependence, and grateful obedience are *their* part; it behooves them to revere the divine Majesty: to be abased under a consciousness of their own vileness; to occupy their allotted place contentedly and obediently; to cease from their own wisdom, and to give all the glory to their gracious God and Saviour. When any man becomes proud of his personal strength and courage, let him be reminded of leviathan: when he is vain of his sagacity, ingenuity, or mental endowments, let him consider how much Satan excels him in them all. Let us all consider the holiness of our God, that we may be ashamed of our remaining unholiness: and, remembering from whom every good gift comes, and for what end it was given, let us walk uprightly and humbly with the Lord; for “before honour is humility.”

NOTES.—CHAP. XLII. V. 1-6. (*Note*, 40:3-5.) Job, borne down as it were with a torrent of light and conviction, at length answered; not in his own vindication, but with unreserved submission. He was fully assured, that the Lord could do every thing; and therefore it was madness to contend with him, and folly to despair of help from him. He knew that none of his impatient thoughts could be concealed

and *that* ^{no} thought ^{can} be withholden from thee.

3 ^{Who} is he that hideth counsel without knowledge? therefore have I uttered that I understood not; ^{things} too wonderful for me, which I knew not.

4 ^{Hear}, I beseech thee, and I will speak: ^I will demand of thee, and declare thou unto me.

5 I have ^{heard} of thee by the hearing of the ear; but now ^{mine} eye seeth thee.

6 Wherefore ^I abhor *myself*, and ^{repent} in dust and ashes.

7 ^{And} it was so that after the LORD had spoken these words unto Job, the LORD said to ^{Eliphaz} the Temanite, ^{My} wrath is kindled against thee, and against thy two friends: for ^{ye} have not spoken of me *the thing that is right*, as my servant Job *hath*.

8 Therefore take unto you now ^{seven} bullocks and seven rams, and ^{go} to my servant Job, and ^{offer} up for yourselves a burnt-offering, and ^{my} servant Job shall pray for you; for ^{him} I will accept: ^{lest} I deal with you *after* your folly, in that ye have not spoken of me *the thing which is right*, like my servant Job.

b Ps. 44:21. 139:2. Jer. 17:10. Ez. 38:10. John 2:24,25. 21:17. Heb. 4:12,13. c 19. d 19. e 19. f 19. g 19. h 19. i 19. j 19. k 19. l 19. m 19. n 19. o 19. p 19. q 19. r 19. s 19. t 19. u 19. v 19. w 19. x 19. y 19. z 19. Aa 19. Ab 19. Ac 19. Ad 19. Ae 19. Af 19. Ag 19. Ah 19. Ai 19. Aj 19. Ak 19. Al 19. Am 19. An 19. Ao 19. Ap 19. Aq 19. Ar 19. As 19. At 19. Au 19. Av 19. Aw 19. Ax 19. Ay 19. Az 19. Ba 19. Bb 19. Bc 19. Bd 19. Be 19. Bf 19. Bg 19. Bh 19. Bi 19. Bj 19. Bk 19. Bl 19. Bm 19. Bn 19. Bo 19. Bp 19. Bq 19. Br 19. Bs 19. Bt 19. Bu 19. Bv 19. Bw 19. Bx 19. By 19. Bz 19. Ca 19. Cb 19. Cc 19. Cd 19. Ce 19. Cf 19. Cg 19. Ch 19. Ci 19. Cj 19. Ck 19. Cl 19. Cm 19. Cn 19. Co 19. Cp 19. Cq 19. Cr 19. Cs 19. Ct 19. Cu 19. Cv 19. Cw 19. Cx 19. Cy 19. Cz 19. Da 19. Db 19. Dc 19. Dd 19. De 19. Df 19. Dg 19. Dh 19. Di 19. Dj 19. Dk 19. Dl 19. Dm 19. Dn 19. Do 19. Dp 19. Dq 19. Dr 19. Ds 19. Dt 19. Du 19. Dv 19. Dw 19. Dx 19. Dy 19. Dz 19. Ea 19. Eb 19. Ec 19. Ed 19. Ee 19. Ef 19. Eg 19. Eh 19. Ei 19. Ej 19. Ek 19. El 19. Em 19. En 19. Eo 19. Ep 19. Eq 19. Er 19. Es 19. Et 19. Eu 19. Ev 19. Ew 19. Ex 19. Ey 19. Ez 19. Fa 19. Fb 19. Fc 19. Fd 19. Fe 19. Ff 19. Fg 19. Fh 19. Fi 19. Fj 19. Fk 19. Fl 19. Fm 19. Fn 19. Fo 19. Fp 19. Fq 19. Fr 19. Fs 19. Ft 19. Fu 19. Fv 19. Fw 19. Fx 19. Fy 19. Fz 19. Ga 19. Gb 19. Gc 19. Gd 19. Ge 19. Gf 19. Gg 19. Gh 19. Gi 19. Gj 19. Gk 19. Gl 19. Gm 19. Gn 19. Go 19. Gp 19. Gq 19. Gr 19. Gs 19. Gt 19. Gu 19. Gv 19. Gw 19. Gx 19. Gy 19. Gz 19. Ha 19. Hb 19. Hc 19. Hd 19. He 19. Hf 19. Hg 19. Hh 19. Hi 19. Hj 19. Hk 19. Hl 19. Hm 19. Hn 19. Ho 19. Hp 19. Hq 19. Hr 19. Hs 19. Ht 19. Hu 19. Hv 19. Hw 19. Hx 19. Hy 19. Hz 19. Ia 19. Ib 19. Ic 19. Id 19. Ie 19. If 19. Ig 19. Ih 19. Ii 19. Ij 19. Ik 19. Il 19. Im 19. In 19. Io 19. Ip 19. Iq 19. Ir 19. Is 19. It 19. Iu 19. Iv 19. Iw 19. Ix 19. Iy 19. Iz 19. Ja 19. Jb 19. Jc 19. Jd 19. Je 19. Jf 19. Jg 19. Jh 19. Ji 19. Jj 19. Jk 19. Jl 19. Jm 19. Jn 19. Jo 19. Jp 19. Jq 19. Jr 19. Js 19. Jt 19. Ju 19. Jv 19. Jw 19. Jx 19. Jy 19. Jz 19. Ka 19. Kb 19. Kc 19. Kd 19. Ke 19. Kf 19. Kg 19. Kh 19. Ki 19. Kj 19. Kk 19. Kl 19. Km 19. Kn 19. Ko 19. Kp 19. Kq 19. Kr 19. Ks 19. Kt 19. Ku 19. Kv 19. Kw 19. Kx 19. Ky 19. Kz 19. La 19. Lb 19. Lc 19. Ld 19. Le 19. Lf 19. Lg 19. Lh 19. Li 19. Lj 19. Lk 19. Ll 19. Lm 19. Ln 19. Lo 19. Lp 19. Lq 19. Lr 19. Ls 19. Lt 19. Lu 19. Lv 19. Lw 19. Lx 19. Ly 19. Lz 19. Ma 19. Mb 19. Mc 19. Md 19. Me 19. Mf 19. Mg 19. Mh 19. Mi 19. Mj 19. Mk 19. Ml 19. Mm 19. Mn 19. Mo 19. Mp 19. Mq 19. Mr 19. Ms 19. Mt 19. Mu 19. Mv 19. Mw 19. Mx 19. My 19. Mz 19. Na 19. Nb 19. Nc 19. Nd 19. Ne 19. Nf 19. Ng 19. Nh 19. Ni 19. Nj 19. Nk 19. Nl 19. Nm 19. Nn 19. No 19. Np 19. Nq 19. Nr 19. Ns 19. Nt 19. Nu 19. Nv 19. Nw 19. Nx 19. Ny 19. Nz 19. Oa 19. Ob 19. Oc 19. Od 19. Oe 19. Of 19. Og 19. Oh 19. Oi 19. Oj 19. Ok 19. Ol 19. Om 19. On 19. Oo 19. Op 19. Oq 19. Or 19. Os 19. Ot 19. Ou 19. Ov 19. Ow 19. Ox 19. Oy 19. Oz 19. Pa 19. Pb 19. Pc 19. Pd 19. Pe 19. Pf 19. Pg 19. Ph 19. Pi 19. Pj 19. Pk 19. Pl 19. Pm 19. Pn 19. Po 19. Pp 19. Pq 19. Pr 19. Ps 19. Pt 19. Pu 19. Pv 19. Pw 19. Px 19. Py 19. Pz 19. Qa 19. Qb 19. Qc 19. Qd 19. Qe 19. Qf 19. Qg 19. Qh 19. Qi 19. Qj 19. Qk 19. Ql 19. Qm 19. Qn 19. Qo 19. Qp 19. Qq 19. Qr 19. Qs 19. Qt 19. Qu 19. Qv 19. Qw 19. Qx 19. Qy 19. Qz 19. Ra 19. Rb 19. Rc 19. Rd 19. Re 19. Rf 19. Rg 19. Rh 19. Ri 19. Rj 19. Rk 19. Rl 19. Rm 19. Rn 19. Ro 19. Rp 19. Rq 19. Rr 19. Rs 19. Rt 19. Ru 19. Rv 19. Rw 19. Rx 19. Ry 19. Rz 19. Sa 19. Sb 19. Sc 19. Sd 19. Se 19. Sf 19. Sg 19. Sh 19. Si 19. Sj 19. Sk 19. Sl 19. Sm 19. Sn 19. So 19. Sp 19. Sq 19. Sr 19. Ss 19. St 19. Su 19. Sv 19. Sw 19. Sx 19. Sy 19. Sz 19. Ta 19. Tb 19. Tc 19. Td 19. Te 19. Tf 19. Tg 19. Th 19. Ti 19. Tj 19. Tk 19. Tl 19. Tm 19. Tn 19. To 19. Tp 19. Tq 19. Tr 19. Ts 19. Tt 19. Tu 19. Tv 19. Tw 19. Tx 19. Ty 19. Tz 19. Ua 19. Ub 19. Uc 19. Ud 19. Ue 19. Uf 19. Ug 19. Uh 19. Ui 19. Uj 19. Uk 19. Ul 19. Um 19. Un 19. Uo 19. Up 19. Uq 19. Ur 19. Us 19. Ut 19. Uv 19. Uw 19. Ux 19. Uy 19. Uz 19. Va 19. Vb 19. Vc 19. Vd 19. Ve 19. Vf 19. Vg 19. Vh 19. Vi 19. Vj 19. Vk 19. Vl 19. Vm 19. Vn 19. Vo 19. Vp 19. Vq 19. Vr 19. Vs 19. Vt 19. Vu 19. Vv 19. Vw 19. Vx 19. Vy 19. Vz 19. Wa 19. Wb 19. Wc 19. Wd 19. We 19. Wf 19. Wg 19. Wh 19. Wi 19. Wj 19. Wk 19. Wl 19. Wm 19. Wn 19. Wo 19. Wp 19. Wq 19. Wr 19. Ws 19. Wt 19. Wu 19. Wv 19. Ww 19. Wx 19. Wy 19. Wz 19. Xa 19. Xb 19. Xc 19. Xd 19. Xe 19. Xf 19. Xg 19. Xh 19. Xi 19. Xj 19. Xk 19. Xl 19. Xm 19. Xn 19. Xo 19. Xp 19. Xq 19. Xr 19. Xs 19. Xt 19. Xu 19. Xv 19. Xw 19. Xx 19. Xy 19. Xz 19. Ya 19. Yb 19. Yc 19. Yd 19. Ye 19. Yf 19. Yg 19. Yh 19. Yi 19. Yj 19. Yk 19. Yl 19. Ym 19. Yn 19. Yo 19. Yp 19. Yq 19. Yr 19. Ys 19. Yt 19. Yu 19. Yv 19. Yw 19. Yx 19. Yy 19. Yz 19. Za 19. Zb 19. Zc 19. Zd 19. Ze 19. Zf 19. Zg 19. Zh 19. Zi 19. Zj 19. Zk 19. Zl 19. Zm 19. Zn 19. Zo 19. Zp 19. Zq 19. Zr 19. Zs 19. Zt 19. Zu 19. Zv 19. Zw 19. Zx 19. Zy 19. Zz 19.

from God: or rather he meant, that the Lord could not be prevented from accomplishing every thing which he intended. (Marg. Notes, Prov. 19:21. Is. 46:10,11. Dan. 4:34—37. Eph. 1:9—12.) He had allowed these truths before *peevishly*, (Note, 23:15—17.) but he now acknowledged them with humble acquiescence, and not without hope of relief.—In reproof of his presumption, God had said, "Who is this, that darkeneth counsel by words without knowledge?" (Notes, 38:1,2.) And Job here, in indignant astonishment at his own presumption, repeats the sentiment, and pleads guilty to the charge; as if he had said, "Who indeed am I, a poor sinful worm, that I should venture to darken such deep subjects by my ignorant and impatient discourses!" He confessed that he had spoken things beyond his knowledge, and too wonderful, or mysterious, for him to comprehend; and in a manner which merited the severest punishment.—God had likewise commanded Job to prepare his answer while he proposed some questions to him, and blamed him for presuming to instruct the Almighty; (Notes, 38:3, 40:1,2,6—8.) but Job now humbly besought the Lord, that he would condescend to answer the questions which he desired to propose, solve those difficulties with which he was perplexed, declare his truth unto him, and become his Instructor. He had indeed obtained some distant knowledge of God from education, instruction, and conference with his friends; and he had thought himself competent to discourse on such subjects: but the scene which he had now witnessed, had made such discoveries to him of the divine glory, and had so affected his heart; that, compared with this *intuitive* knowledge, all that he ever knew before seemed to be like hearing a report of some absent person, or transaction. He was now far more sensible than ever of his own guilt and pollution: so that he "abhorred himself," as an abominable sinner in heart and life; but especially for his presumption and impiety, in murmuring against God. (Notes, Ez. 16:60—63. 36:31,32.) Of this and of all his sins he sincerely repented, and willingly took shame to himself for them: and, while he abased his body in "dust and ashes," as a humble penitent; he desired to lie as low in self-condemnation, and in the frame of his spirit before God, casting himself wholly on his mercy, and submitting unreservedly to his will.—No doubt Job before this had had spiritual and experimental knowledge of God in some measure; but nothing equal to that which he received on this occasion. (Notes, 1:3,20—22. Is. 6:5. Luke 5:1—11, latter part.)—This passage is totally unintelligible, as it stands in the Bible. Verses three and four seem to have crept in from the beginning of JEHOVAH's address to Job? E. Smith. Accordingly this writer omits a great part of them. They are however found in the Hebrew, and in other versions, manuscripts, &c. Deciding in this peremptory manner on the word of God, is irreverent and dangerous in the extreme.

V. 7—9. While the Lord was speaking to Job with sharp rebukes, his friends perhaps thought him altogether wrong, and themselves blameless and commendable: and it is not unlikely, that some readers have been ready to conclude, while we have gone through the preceding chapters, that the discourses of Job have been too favourably, and those of his friends too unfavourably, explained. But this chapter was all along considered as the clue of the whole narration; without

9 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, went, and did according as the LORD commanded them: the LORD also accepted Job.

10 And the LORD ^{turned} the captivity of Job, ^{when} he prayed for his friends: also ^{the} LORD ^{gave} Job twice as much as he had before.

11 Then came there unto him ^{all} his brethren, and all his sisters; and all they that had been of his acquaintance before, and did eat bread with him in his house: and ^{they} bemoaned him, and comforted him over all the evil that the LORD had brought upon him: ^{every} man also gave him a piece of money, and every one an earring of gold.

12 ^{So} the LORD blessed the latter end of Job more than his beginning: for ^{he} had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

13 He had also ^{seven} sons and three daughters.

14 And he called the name of the first Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.

15 And in all the land were ^{no} women found

1:9. Matt. 3:17. Eph. 1:6. a Ps. 103:10. 2 Tim. 4:14. t 34:31,32. Is. 60 1:9. Matt. 7:24. John 2:5. Acts 9:6. 10:33. Heb. 11:8. i Heb. the face of Job. 8. 22:27. Ec. 9:7. u 6:18—20. 10:1. 30:5. Ps. 14:7. 53:6. 126:1,4. x Ex. 17:3, 4. Num. 12:12. 14:1—4. 10:12—20. 16:21. 22:46—48. 10:1. 2:30. Luke 53:34. Act. 7:50,60. y 8:6,7. 22:24,25. Deut. 8:18. 1 Sam. 2:7. 2 Chr. 25:9. Prov. 22:4. Hag. 2:8. z Heb. added all that had been to Job unto the double. Is. 40:2. 61:7. x 19:13,14. Prov. 16:7. a 2:11. 4:4. 16:5. Gen. 37:35. Is. 35:3,4. John 11:13. Rom. 12:15. 1 Cor. 12:25. Heb. 12:12. 13:3. b 6:22,23. Gen. 24:22,33. 1 Sam. 10:27. c 8:7. Prov. 10:22. Ec. 7:3. 1 Tim. 6:17. Jam. 5:1. d 13:3. Gen. 24:35. 26:12—14. Ps. 107:38. 144:13—15. e 1:2. Ps. 107:41. 127:3. Is. 49:20. f Ps. 144. 12. Acta 7:20.

which it would have been presumptuous to decide positively, and without hesitation. It is however evident, that the general doctrine of Job was more honourable to God, and consistent with the truth, than that of his friends. They had misrepresented the dispensations of Providence, as if this world had been the state of retribution; and had greatly lost sight of the future state; they had considered extraordinary afflictions as a demonstration of wickedness, and as the effect of vindictive anger, rather than as trials and chastenings: and on this ground alone they had condemned a most eminent servant of God of hypocrisy and atrocious iniquity, and treated him with severity and disdain; while he was enduring the severest sufferings, and struggling with violent temptations. (Notes, 4:1—11. 5:3—5,25—27. 8:1—7,20—22. 9:22—24. 11:1—4,13—20. 15:1—13. 18:2—4. 20:1—9. 22:5—14,21—30.) On the contrary, though Job had irreverently and impatiently vindicated himself; yet on the whole his sentiments were true, and his arguments conclusive.—When therefore the Lord had brought Job to deep repentance, and a proper frame of mind, he answered his confidence, and decidedly took his part. His friends, instead of a recompense for their service, as perhaps they expected, were informed that God was very angry with them, and would not forgive them; except they brought costly sacrifices as a confession of their guilt, and of their dependence on his mercy; and unless by proper concessions they induced Job to become their intercessor, and to pray for them, while they offered their burnt-offerings. Four times in two verses God called Job his *servant*, as if he gloried in him, in the midst of his poverty and distress, and when he was treated as a hypocrite. Him alone the Lord would accept, and his friends for his sake and in answer to his prayers; (Notes, Gen. 12:1—3. Ez. 14:13—21.) otherwise he would severely chastise them, and put them to shame, according to their folly, in misrepresenting his dispensations, and condemning his servant.—The prosperity of those who were more guilty, and the afflictions of Job, who received this testimony of his superior piety, constituted a refutation of their whole doctrine.—Job, being himself humbled and pardoned, heartily and readily forgave them, and prayed for them; and they submitted to this humiliating expedient of making their peace with God. Thus a cordial reconciliation took place. Job's character was cleared and honoured: and, if he were not an intended type of the Saviour, the whole history is suited to bring his sufferings and the event of them to our remembrance (Note, Jam. 5:9—11.)

V. 10—17. While Job murmured, disputed, persisted in his own vindication, and spoke contemptuously of his friends; his afflictions continued, and the suspicions which his friends entertained of him were strengthened: but as soon as he submitted to God, repented and abhorred himself, and forgave and prayed for his false accusers: the tide began to turn in his favour, and his character was re-established, and rendered more illustrious than ever. (Ps. 37:5—7.) Some think that the Chaldeans and Sabeans were wonderfully disposed to restore to him his substance. His afflictions, however, by which he had been held as in bondage or captivity, were terminated; his reputation and honour were restored; the permission given to Satan being recalled, (Notes, 1:12. 2:6.) his health also was re-established, his spirits were calmed, and

so fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this lived Job ^aa hundred and forty

^aNum. 37:7. Josh. 15:18, 18:4. 1 Gen. 11:32. 25:7. 35:28. 47:28. 50:26. Deut. 34:7. Josh. 24:29. Ps. 90:10. 1 Gen. 50:23. Ps. 128:6. Prov. 17:6. 1 K. 5:26.

his comforts renewed. All his relations and neighbours, who before had treated him with disdain, on account of his poverty and supposed hypocrisy, now came around him: being either afraid of disregarding one who was a favourite of heaven, or desiring the benefit of his prayers and instructions, or through love and esteem. They condoled with him and comforted him; and according to the custom of those times, every one of them made him a present of a piece of money, stamped with the figure of a lamb, (as the original word is supposed to imply,) and an ornament of gold for the ear, or face. He seems likewise to have been again acknowledged, and submitted to, as ruler, and in process of time his substance was in every thing exactly doubled. But, as a testimony that his children were not extinct, or lost to him by death, he had only the former number replaced to him; which, with those who had been removed to another world, doubled them likewise. After this he lived in prosperity and honour no less than one hundred and forty years; probably above two hundred years all; and, instead of being written childless, as he once sared, he saw his posterity to the fourth generation; and at length died in peace, satisfied with living here, and ripe for a better world. Thus in every particular his integrity was evidenced by those very testimonies, which his friends had improperly demanded. His longevity is strong proof, that he lived at a very early period. (Note, 5:25—27.)

PRACTICAL OBSERVATIONS.

V. 1—6. The Lord will assuredly bring those whom he loves to adore him, in humble submission and self-abasement. Their corrections will continue, till they cease from murmuring, boasting, and censuring; but when they repent and kiss the rod, their deliverance draws nigh.—Clear discoveries of the glorious power and wisdom of God, even in the inanimate or irrational works of the creation, tend to humble our pride, and to induce us to subscribe to his rebukes, and to the charges which his word brings against us; to fear his wrath above all things, and to expect every blessing from his favour. As none of his thoughts can fail of accomplishment, so none of ours can escape his notice, but must all be accounted for at the day of judgment.—Calm reflection will often convince us “that we were hiding counsel by words without knowledge,” at the very time when we thought that we were fully declaring the truth in a clear and convincing manner: and grace in lively exercise will always influence us to confess without hesitation our sins, when we discover them; and, without being much concerned to justify what was right, to take shame to ourselves for the things which have been faulty in our conduct.—Even the true believer, in discoursing of heavenly things, is very liable to go out of his depth; and by uttering what he does not understand, and speculating on things too wonderful for him, he often exposes himself to rebukes for his rashness and irreverence. What then will be the case of the infidel, the skeptic, and the disputer of this world? They will be speechless, and despair; whilst all the world shall behold and acknowledge the wisdom, justice, and goodness of those laws, truths, and decrees, which they arraigned and blasphemed as unjust, oppressive, and unreasonable. Instead of citing the eternal God to the bar of a rebellious worm, and calling upon him to answer our rash objections; it behooves us humbly to crave his instructions, and to be satisfied with the explanations which he vouchsafes to give of those difficulties which intercept our path. For many hear of him from parents and teachers, and learn to discourse of his works and ways, who have no heart-affecting, influential views of his perfections. After all they have heard, he is to them an *unknown God*; for they do not so know him, as to reverence, love, trust, and submit to him. (Notes, 1 Chr. 28:9. John 8: 54—59. 16:1—3. 17:1—3, 25, 26. Acts 17:22—31. Rom. 1:21—23, 28—32.) Nay, believers, who have some experimental acquaintance with God, may even in this world receive such clear discoveries of his glory, and experience so much of his power and love; that all which they knew before, shall seem as a mere report, compared with their present views. How then will it be, when we shall “see him as he is,” and “know him as we are known.”—All true knowledge of God proportionably humbles and abases us, and causes us “to abhor ourselves, and repent in dust and ashes;” but false doctrines and mere speculative knowledge puff men up, and feed their self-importance. By this criterion let us judge ourselves, and our knowledge in religion: let us take care not to be put off with empty notions; or to be satisfied with our present measure of humiliation and experience: for when we are the most abased as sinners before God, we are in the readiest way of being exalted by him. Did such self-abasing language suit the lips of Job, that most eminent saint and servant of God, at the moment when every grace was in its fullest exercise, and can any language be too humiliating for us? If we start and scruple to say that we “abhor ourselves;” or if we find that we cannot do it with sincerity, does it not demonstrate, that we have never perceived so much of the divine glory as Job had, and therefore are not made so sensible of our own guilt and pollution? For it would be very arrogant for any of us to suppose ourselves better, by nature and practice, or

years, and saw his sons, and his sons’ sons, *even* four generations.

17 So Job died, *being* old and ^afull of days.

Gen. 15:15. 25:8. Deut. 6:2. Ps. 91:16. Prov. 3:16.

more eminent in faith, patience, or piety, than this most approved and applauded character.

V. 7—17. When the Lord has duly humbled and graciously pardoned his servants, he will clear their reputations, silence their slanderers, answer their confidence, and exceed their largest expectations; and he will also teach them, after his example, to forgive, love, and pray for those who have injured them. In this frame of spirit they will be prepared to bear honour in an unassuming manner, and then he will confer it. He generally first rebukes those whom he most loves. (Notes, 5:17. Heb. 12:4—11. Rev. 3:18, 19.) but let not such as for a time escape, be too confident, for their turn will soon come.—Even pious men may kindle the wrath of God against themselves, by not speaking humbly and honourably of him; but as all his controversies with us begin by our sin; so every reconciliation must be effected in that way which he has revealed, and in the use of those means which he has prescribed. They, who refuse to come in this way, shall be dealt with “after their folly;” but no true believer or real penitent will finally persist in such a refusal.—It is indeed very painful to be confuted, rebuked, and constrained to confess our mistakes and offences, and to beg the assistance and good offices of those whom we have despised, condemned, and injured. Yet the true penitent will submit to all this and far more, when the will of God is known: his self-abasement will be proportioned to his former self-confidence; and whenever we approach God in his ordinances, such mutual concessions, restitutions, and forgivenesses, should first be attended to. (Note, Matt. 5:23, 24.) Nothing cements the affections of believers who have jarred or disputed, so much as praying with and for each other: when they enjoy communion with their common Saviour, they feel a more lively disposition to delight in “the communion of the saints;” and to forget all which for a season interrupted it; and “the effectual fervent prayer of a righteous man availeth much.”—We should be careful not to judge any thing before the time; we know not how the Lord may clear up one man’s character, or expose another’s; and therefore we should be candid towards others, and jealous of ourselves. Neither are we competent to decide who is the most happy man; for the end crowns the day. (Note, Ec. 7:8.) When a man is oppressed, censured, and tempted, he appears very different from what he does when delivered and comforted; and he that is at ease, can scarcely conceive what effect sharp trials would have upon him.—Satan’s prevalence is limited in duration, as well as in degree: and when he is rebuked, the gloom of those whom he has tempted will be dispelled, and way made for their returning consolations. (Notes, 1:9—12.) “When a man’s ways please the LORD, he maketh even his enemies to be at peace with him.” (Note, Prov. 16:7.) he is graciously pleased with the very imperfect services of the humble believer; and when he has stood the trial, he shall come forth as gold purified from the furnace.—True religion mortifies that avarice which covets the wealth of other men, and that pride which induces many to scorn the needful, well-meant, and proper assistance which is offered to them. (Note, Phil. 4:10—13.)—Whether the Lord gives us health, long life, affluence, friends, and flourishing families, or not; we shall eventually be happy, if we patiently suffer according to his will: and those things which once we thought were altogether against us, shall at length appear to have been wisely chosen for our greater and more enduring good. (Note, James 1:12.)—We know not for what good purposes our lives may be prolonged; and therefore should not be impatient for death, even when greatly afflicted. And whether our children and friends go before, or follow us into the eternal world, they will not be lost to us, if the Lord has made them partakers of his grace: this, above all things, we should seek for an inheritance for them and for ourselves; being infinitely more valuable than all the wealth, honour, and personal accomplishments in the world.—But though Job’s trials and their happy event are replete with instruction and consolation to the suffering and tempted believer; yet we shall be still more edified and encouraged by looking unto Jesus. His abasements, temptations, and sufferings were vastly greater than those of Job; he endured them with perfect patience; and they issued far more gloriously. For us he was tempted, and suffered, and triumphed, and is glorified; for us, when we were enemies, he offered himself a Sacrifice, and now for us he pleads before the throne. In him believers are pardoned and accepted: “He sees his seed, and prolongs his days, and the pleasure of the LORD prospers in his hands;” but there is no salvation in any other. (Notes, Is. 53:9—12.) To him we must come, in him we must confide, to him we must submit, and from him receive all that we can want: but we can give him nothing, except the honour of our whole salvation, and ourselves to be, by his grace, his redeemed and devoted servants. May we then experience his grace, share his victories, tread in his steps, and copy his patience; and we shall find in the “event, that the Lord is pitiful, and of tender mercy.”—But “we have need of patience, that after having done the will of God, we may receive the promise.” (Heb. 10:36.)

BOOK OF PSALMS.

THE Hebrew name of this book in the original is (תהלים) *Praises*: because the praises of God form its grand scope and object, to which all other subjects contained in it are, in one way or another, rendered subservient.—The word *Psalm* is taken from the Greek, and denotes that these sacred hymns were, when sung, accompanied with the psaltery, harp, or lute: and indeed, from the time of David, psalmody, with various kinds of instrumental music, formed a considerable part of the daily worship at the sanctuary. (*Notes*, 1 *Chr.* 9:33, 13:16—22, 16:4—6, 37—43, 35.)—The whole collection is often called, 'The Psalms of David.' He indeed was undoubtedly the writer of the greatest part of them: his name is prefixed to above seventy Psalms; and he certainly wrote some, and probably many, of those which are not expressly ascribed to him. Concerning others, it remains doubtful who composed them: but one, the ninetieth, is entitled "The Prayer of Moses, the Man of God;" and there is internal proof that some were written long after the time of David, and even during, or subsequent to, the Babylonish captivity. David however, as the first who especially employed his poetical talents, by the guidance of the Holy Spirit, in composing sacred poems, and who established or regulated the psalmody at the Sanctuary, was warranted to call himself "the sweet Psalmist of Israel;" and to add, "the Spirit of the Lord spake by me, and his word was in my tongue" (*Notes*, 2 *Sam.* 23:1—4).—Josephus informs us, that the Levites were enjoined to preserve at the temple all such hymns as might be composed in honour of God: and it is thought by some learned men, that the book of Psalms which we now have was selected from a much larger number, as divinely inspired, and therefore admissible into the canon of Scripture; while many others were rejected, as not entitled to this honourable distinction. However this may be, the entire book has certainly been considered as a part of "the oracles of God" in every age, by an inviolable testimony. St. Paul quotes the second Psalm expressly as a prophecy of Christ; (*Acts* 13:33.) which implies that the Psalms were then arranged after the same order, in general, as they now are. Nearly fifty of the Psalms are quoted, or referred to, in the New Testament. Our Lord, proposing a question to the Scribes concerning the Messiah, introduces a passage from the hundred and tenth Psalm in this manner: "David himself said by the Holy Ghost;" and "David in Spirit calleth him Lord;" and when instructing his disciples, after his resurrection, he says, "All things must be fulfilled, which are written in the law of Moses, and in the Prophets, and in the Psalms, concerning me." (*Notes*, *Matt.* 22:41—46, *Mark* 12:35—37, *Luke* 24:44—49.) In like manner, the Apostle Paul, quoting a passage from the ninety-fifth Psalm, which he ascribes to David, uses this language; "Wherefore as the Holy Ghost saith, To-day, if ye will hear his voice." (*Notes*, *Heb.* 3:7—13, 4:2—11.) The assembled Christian Church also applies the second Psalm to Christ, in these words: "Lord, thou art God, . . . who by the mouth of thy servant David hast said." (*Note*, *Acts* 4:23—24.) In so decided a manner is the divine inspiration of the Old Testament attested by Christ and his Apostles.—The Jewish writers indeed are unwilling to bestow on David the title of prophet, and ascribe to him only a subordinate kind of inspiration, according to the several distinctions which they have devised in this respect: but St. Peter expressly calls him a prophet; (*Acts* 3:30.) and the number and clearness of the predictions which he delivered, and which were evidently fulfilled after many ages, most fully prove him entitled to that character. Indeed, the several particulars respecting the descent, kingdom, and priesthood of Christ, the contempt and persecutions which he endured, and the intenseness and variety of his sufferings, the manner of his death, his resurrection, ascension, and glory, with the success of his gospel, and the calling of the Gentiles, are so circumstantially foretold in one or other of the Psalms, that a history of these events might in great measure be compiled from them; and in some cases with a minuteness to which historians seldom descend.—The words which our Lord used on the cross, in two instances, were taken from the Psalms; and the insinuating language of his persecutors was the very same as David, above a thousand years before, had put into their mouths. (*Notes*, *Ps.* 22:1, 7, 8, 31:5. *Matt.* 27:30—43, *Luke* 23:46.)—Many Psalms indeed are, directly and throughout, prophecies of Christ; various passages in others must be interpreted of him: and David was so eminent a type of the Saviour, that his very name, in some instances in the prophecies, is given to this his most illustrious descendant. (*Ps.* 37:24, 35. *Notes*, *Is.* 55:1—5, *Ez.* 34:23—31, *Hos.* 3:4, 5.) But besides this, that union which subsists between the Redeemer and his people, and the conformity thence resulting, are of such a nature, that it is impossible the same things should not apply in many respects to both, though a discrimination must needs be observed in others. This may lead us to an obvious decision of the controversy, which has often been agitated; whether all the Psalms should be applied to Christ, or not. No doubt every pious mind will allow, that each of them either immediately points to him in his Person, character, and offices; or may be so applied as to lead the believer's thoughts to Him, who is the centre of all acceptable religion; and probably there are few persons, who suppose that all the Psalms speak of Christ in exactly the same manner; but rather according to the nature of the subject. It cannot indeed be doubted, that the Psalms in general are devotional and experimental, the language of the pious heart under its various exercises; whether mourning for sin, thirsting after God, or rejoicing in him; whether burdened with affliction, struggling with temptation, or triumphing in the hope or enjoyment of deliverance; whether admiring the divine perfections, thanking God for his mercies, meditating on his truths, or delighting in his service. They are in great measure a divinely appointed standard of genuine experience, by which we may judge whether, or how far, our own desires, aims, fears, hopes, joys, and sorrows, are spiritual; and how far they are carnal, or verge to enthusiasm or delusion. The value of the Psalms in this particular is inestimable; and the more cordially we can enter into the views and appropriate the language of the Psalmist, the higher is our progress in genuine religion. 'The Psalms are an epitome of the Bible, adapted to the purposes of devotion. They treat occasionally of the creation and formation of the world, the dispensations of Providence, and the economy of Grace; the transactions of the patriarchs; the Exodus of the children of Israel; their journey through the wilderness, and settlement in Canaan; their law, priesthood, and ritual; the exploits of their great men, wrought through faith; their sins and captivities; their repentances and restorations; the sufferings and victories of David; the peaceful and happy reign of Solomon; the advent of Messiah, with its effects and consequences; his incarnation, birth, life, passion, death, resurrection, ascension, kingdom, and priesthood; the effusion of the Spirit; the conversion of the nations; the rejection of the Jews; the establishment, increase, and perpetuity of the Christian church; the end of the world; the general judgment; the condemnation of the wicked, and the final triumph of the righteous with their Lord and King. These are the subjects here presented to our meditation. . . . They are . . . adorned with the figures and set off with the graces of poetry; and poetry itself is designed yet further to be recommended by the charms of music, thus consecrated to the service of God; that so delight may prepare the way for improvement, and pleasure become the handmaid of wisdom, while every turbulent passion is calmed by sacred melody, and the evil spirit is still dispossessed by the Harp of the son of Jesse.' *Bp. Horne's Preface to his Commentary on the Psalms*, third ed. 8vo. Oxford, 1781, pp. i, ii.—'They present religion to us in its most engaging dress; communicating truths, which philosophy could never investigate, in a style which poetry can never equal: while history is made the vehicle of prophecy, and Creation lends all its charms to paint the glories of Redemption.' *Ibid.* p. lxi.—'Besides their incomparable fitness to express our sentiments, they are at the same time memorials of, and appeals to, former mercies and deliverances: they are acknowledgments of prophecies accomplished.' *Ibid.* p. xxviii.—In commenting therefore upon this book, we should continually keep the Saviour in our mind: and while we consider who he was, and what he did; how and why he suffered, and how he actually do aspire after. The literal meaning, as far as the Psalmist is concerned, should be adverted to, where it can be ascertained; the particulars noted, in which Christ is predicted or typified; and the use that is to be made of every part of each Psalm to encourage the faith and hope, to direct the temper and conduct, to enliven the devotions, and to assist the self-examination of the reader, should be plainly shown.—We are also here continually reminded of what we must have to struggle against, from within and from without, and how we may succeed in this conflict: and solemn warnings, and denunciations of vengeance against oppressors and persecutors, and the despisers and opposers of Christ, are every where interpersed. This indeed has been considered as an objection to the use of the Psalms, in public or private devotion; and a prejudice has arisen in some pious minds against several parts of them, as if contrary to the Christian spirit; but, doubtless, the right spirit has always been the same; and these parts must be considered, either as direct prophecies, or as divinely inspired declarations of the certain doom awaiting all the opposers of Christ, and his cause or people; and not as expressions of private resentment, or malevolence against injurious individuals. In short, there is nothing in true religion, doctrinal, experimental, and practical, but will present itself to our attention, while we meditate upon the Psalms; scarcely any part of the book, which, when properly understood and accommodated, will not be found to suit the case of private Christians, and which may not be usefully employed in public worship: hardly an occasion of praise and thanksgiving can be conceived, to which some portion of them, faithfully rendered in poetical versions, may not be applied with peculiar energy and propriety; and indeed the Christian's use of them in the closet, and the minister's in the pulpit, will generally increase, with their growing experience of the power of true religion in their own hearts. From this eulogium on this part of Scripture, let the reader be excited to meditate on it carefully for himself: but let him not expect too much from the expositor. Brevity must be consulted, a writer's inclination may exceed his ability; and at last, the teaching Spirit of God, sought in fervent prayer, leading the pious soul into the genuine exercise of faith, hope, love, and gratitude, will do more to enable a man to enter into the Psalmist's views, than any human explication. If the author is enabled to suggest a few profitable hints upon each Psalm, he shall have cause to be very thankful.

Various divisions of this book have been made, apparently without much reason. The present order seems to have been very ancient, though by no means coincident with the date of the several Psalms, which indeed have seldom much connexion with each other.—Various other particulars respecting the title, the date, and the occasion of each Psalm, will be noted as we proceed.—The version of the Psalms, in our Bible, which was made by the translators employed by James the First, is posterior to that printed in our prayer-books, which was executed in 1539. This last, as very excellent, and familiarized by custom, was retained in the Liturgy; though, as translated chiefly from the Septuagint, it does not so exactly correspond with the original, as does that in our Bibles. *Grey's Key.* Indeed the Prayer-book translation is in no respect comparable to the Bible translation.

PSALM I.

The character and happiness of the righteous, 1—3. The misery and ruin of the ungodly men, 4—6.

BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight is in the law of the Lord: and in his law doth he meditate day and night.

3 And he shall be like a tree planted by the

a 2:12, 32:12, 34:8, 84:12, 105:3, 112:1, 115:12—15, 119:1, 2, 144:15, 146:5, Deut. 28:2, Eccl. 33:29, Jer. 17:7, Matt. 16:17, Luke 11:28, John 13:17, 20:29, Rev. 22:11, 20:12, 22:14, 22:15, 22:16, 22:17, 22:18, 22:19, 22:20, 22:21, 22:22, 22:23, 22:24, 22:25, 22:26, 22:27, 22:28, 22:29, 22:30, 22:31, 22:32, 22:33, 22:34, 22:35, 22:36, 22:37, 22:38, 22:39, 22:40, 22:41, 22:42, 22:43, 22:44, 22:45, 22:46, 22:47, 22:48, 22:49, 22:50, 22:51, 22:52, 22:53, 22:54, 22:55, 22:56, 22:57, 22:58, 22:59, 22:60, 22:61, 22:62, 22:63, 22:64, 22:65, 22:66, 22:67, 22:68, 22:69, 22:70, 22:71, 22:72, 22:73, 22:74, 22:75, 22:76, 22:77, 22:78, 22:79, 22:80, 22:81, 22:82, 22:83, 22:84, 22:85, 22:86, 22:87, 22:88, 22:89, 22:90, 22:91, 22:92, 22:93, 22:94, 22:95, 22:96, 22:97, 22:98, 22:99, 23:1, 23:2, 23:3, 23:4, 23:5, 23:6, 23:7, 23:8, 23:9, 23:10, 23:11, 23:12, 23:13, 23:14, 23:15, 23:16, 23:17, 23:18, 23:19, 23:20, 23:21, 23:22, 23:23, 23:24, 23:25, 23:26, 23:27, 23:28, 23:29, 23:30, 23:31, 23:32, 23:33, 23:34, 23:35, 23:36, 23:37, 23:38, 23:39, 23:40, 23:41, 23:42, 23:43, 23:44, 23:45, 23:46, 23:47, 23:48, 23:49, 23:50, 23:51, 23:52, 23:53, 23:54, 23:55, 23:56, 23:57, 23:58, 23:59, 23:60, 23:61, 23:62, 23:63, 23:64, 23:65, 23:66, 23:67, 23:68, 23:69, 23:70, 23:71, 23:72, 23:73, 23:74, 23:75, 23:76, 23:77, 23:78, 23:79, 23:80, 23:81, 23:82, 23:83, 23:84, 23:85, 23:86, 23:87, 23:88, 23:89, 23:90, 23:91, 23:92, 23:93, 23:94, 23:95, 23:96, 23:97, 23:98, 23:99, 24:1, 24:2, 24:3, 24:4, 24:5, 24:6, 24:7, 24:8, 24:9, 24:10, 24:11, 24:12, 24:13, 24:14, 24:15, 24:16, 24:17, 24:18, 24:19, 24:20, 24:21, 24:22, 24:23, 24:24, 24:25, 24:26, 24:27, 24:28, 24:29, 24:30, 24:31, 24:32, 24:33, 24:34, 24:35, 24:36, 24:37, 24:38, 24:39, 24:40, 24:41, 24:42, 24:43, 24:44, 24:45, 24:46, 24:47, 24:48, 24:49, 24:50, 24:51, 24:52, 24:53, 24:54, 24:55, 24:56, 24:57, 24:58, 24:59, 24:60, 24:61, 24:62, 24:63, 24:64, 24:65, 24:66, 24:67, 24:68, 24:69, 24:70, 24:71, 24:72, 24:73, 24:74, 24:75, 24:76, 24:77, 24:78, 24:79, 24:80, 24:81, 24:82, 24:83, 24:84, 24:85, 24:86, 24:87, 24:88, 24:89, 24:90, 24:91, 24:92, 24:93, 24:94, 24:95, 24:96, 24:97, 24:98, 24:99, 25:1, 25:2, 25:3, 25:4, 25:5, 25:6, 25:7, 25:8, 25:9, 25:10, 25:11, 25:12, 25:13, 25:14, 25:15, 25:16, 25:17, 25:18, 25:19, 25:20, 25:21, 25:22, 25:23, 25:24, 25:25, 25:26, 25:27, 25:28, 25:29, 25:30, 25:31, 25:32, 25:33, 25:34, 25:35, 25:36, 25:37, 25:38, 25:39, 25:40, 25:41, 25:42, 25:43, 25:44, 25:45, 25:46, 25:47, 25:48, 25:49, 25:50, 25:51, 25:52, 25:53, 25:54, 25:55, 25:56, 25:57, 25:58, 25:59, 25:60, 25:61, 25:62, 25:63, 25:64, 25:65, 25:66, 25:67, 25:68, 25:69, 25:70, 25:71, 25:72, 25:73, 25:74, 25:75, 25:76, 25:77, 25:78, 25:79, 25:80, 25:81, 25:82, 25:83, 25:84, 25:85, 25:86, 25:87, 25:88, 25:89, 25:90, 25:91, 25:92, 25:93, 25:94, 25:95, 25:96, 25:97, 25:98, 25:99, 26:1, 26:2, 26:3, 26:4, 26:5, 26:6, 26:7, 26:8, 26:9, 26:10, 26:11, 26:12, 26:13, 26:14, 26:15, 26:16, 26:17, 26:18, 26:19, 26:20, 26:21, 26:22, 26:23, 26:24, 26:25, 26:26, 26:27, 26:28, 26:29, 26:30, 26:31, 26:32, 26:33, 26:34, 26:35, 26:36, 26:37, 26:38, 26:39, 26:40, 26:41, 26:42, 26:43, 26:44, 26:45, 26:46, 26:47, 26:48, 26:49, 26:50, 26:51, 26:52, 26:53, 26:54, 26:55, 26:56, 26:57, 26:58, 26:59, 26:60, 26:61, 26:62, 26:63, 26:64, 26:65, 26:66, 26:67, 26:68, 26:69, 26:70, 26:71, 26:72, 26:73, 26:74, 26:75, 26:76, 26:77, 26:78, 26:79, 26:80, 26:81, 26:82, 26:83, 26:84, 26:85, 26:86, 26:87, 26:88, 26:89, 26:90, 26:91, 26:92, 26:93, 26:94, 26:95, 26:96, 26:97, 26:98, 26:99, 27:1, 27:2, 27:3, 27:4, 27:5, 27:6, 27:7, 27:8, 27:9, 27:10, 27:11, 27:12, 27:13, 27:14, 27:15, 27:16, 27:17, 27:18, 27:19, 27:20, 27:21, 27:22, 27:23, 27:24, 27:25, 27:26, 27:27, 27:28, 27:29, 27:30, 27:31, 27:32, 27:33, 27:34, 27:35, 27:36, 27:37, 27:38, 27:39, 27:40, 27:41, 27:42, 27:43, 27:44, 27:45, 27:46, 27:47, 27:48, 27:49, 27:50, 27:51, 27:52, 27:53, 27:54, 27:55, 27:56, 27:57, 27:58, 27:59, 27:60, 27:61, 27:62, 27:63, 27:64, 27:65, 27:66, 27:67, 27:68, 27:69, 27:70, 27:71, 27:72, 27:73, 27:74, 27:75, 27:76, 27:77, 27:78, 27:79, 27:80, 27:81, 27:82, 27:83, 27:84, 27:85, 27:86, 27:87, 27:88, 27:89, 27:90, 27:91, 27:92, 27:93, 27:94, 27:95, 27:96, 27:97, 27:98, 27:99, 28:1, 28:2, 28:3, 28:4, 28:5, 28:6, 28:7, 28:8, 28:9, 28:10, 28:11, 28:12, 28:13, 28:14, 28:15, 28:16, 28:17, 28:18, 28:19, 28:20, 28:21, 28:22, 28:23, 28:24, 28:25, 28:26, 28:27, 28:28, 28:29, 28:30, 28:31, 28:32, 28:33, 28:34, 28:35, 28:36, 28:37, 28:38, 28:39, 28:40, 28:41, 28:42, 28:43, 28:44, 28:45, 28:46, 28:47, 28:48, 28:49, 28:50, 28:51, 28:52, 28:53, 28:54, 28:55, 28:56, 28:57, 28:58, 28:59, 28:60, 28:61, 28:62, 28:63, 28:64, 28:65, 28:66, 28:67, 28:68, 28:69, 28:70, 28:71, 28:72, 28:73, 28:74, 28:75, 28:76, 28:77, 28:78, 28:79, 28:80, 28:81, 28:82, 28:83, 28:84, 28:85, 28:86, 28:87, 28:88, 28:89, 28:90, 28:91, 28:92, 28:93, 28:94, 28:95, 28:96, 28:97, 28:98, 28:99, 29:1, 29:2, 29:3, 29:4, 29:5, 29:6, 29:7, 29:8, 29:9, 29:10, 29:11, 29:12, 29:13, 29:14, 29:15, 29:16, 29:17, 29:18, 29:19, 29:20, 29:21, 29:22, 29:23, 29:24, 29:25, 29:26, 29:27, 29:28, 29:29, 29:30, 29:31, 29:32, 29:33, 29:34, 29:35, 29:36, 29:37, 29:38, 29:39, 29:40, 29:41, 29:42, 29:43, 29:44, 29:45, 29:46, 29:47, 29:48, 29:49, 29:50, 29:51, 29:52, 29:53, 29:54, 29:55, 29:56, 29:57, 29:58, 29:59, 29:60, 29:61, 29:62, 29:63, 29:64, 29:65, 29:66, 29:67, 29:68, 29:69, 29:70, 29:71, 29:72, 29:73, 29:74, 29:75, 29:76, 29:77, 29:78, 29:79, 29:80, 29:81, 29:82, 29:83, 29:84, 29:85, 29:86, 29:87, 29:88, 29:89, 29:90, 29:91, 29:92, 29:93, 29:94, 29:95, 29:96, 29:97, 29:98, 29:99, 30:1, 30:2, 30:3, 30:4, 30:5, 30:6, 30:7, 30:8, 30:9, 30:10, 30:11, 30:12, 30:13, 30:14, 30:15, 30:16, 30:17, 30:18, 30:19, 30:20, 30:21, 30:22, 30:23, 30:24, 30:25, 30:26, 30:27, 30:28, 30:29, 30:30, 30:31, 30:32, 30:33, 30:34, 30:35, 30:36, 30:37, 30:38, 30:39, 30:40, 30:41, 30:42, 30:43, 30:44, 30:45, 30:46, 30:47, 30:48, 30:49, 30:50, 30:51, 30:52, 30:53, 30:54, 30:55, 30:56, 30:57, 30:58, 30:59, 30:60, 30:61, 30:62, 30:63, 30:64, 30:65, 30:66, 30:67, 30:68, 30:69, 30:70, 30:71, 30:72, 30:73, 30:74, 30:75, 30:76, 30:77, 30:78, 30:79, 30:80, 30:81, 30:82, 30:83, 30:84, 30:85, 30:86, 30:87, 30:88, 30:89, 30:90, 30:91, 30:92, 30:93, 30:94, 30:95, 30:96, 30:97, 30:98, 30:99, 31:1, 31:2, 31:3, 31:4, 31:5, 31:6, 31:7, 31:8, 31:9, 31:10, 31:11, 31:12, 31:13, 31:14, 31:15, 31:16, 31:17, 31:18, 31:19, 31:20, 31:21, 31:22, 31:23, 31:24, 31:25, 31:26, 31:27, 31:28, 31:29, 31:30, 31:31, 31:32, 31:33, 31:34, 31:35, 31:36, 31:37, 31:38, 31:39, 31:40, 31:41, 31:42, 31:43, 31:44, 31:45, 31:46, 31:47, 31:48, 31:49, 31:50, 31:51, 31:52, 31:53, 31:54, 31:55, 31:56, 31:57, 31:58, 31:59, 31:60, 31:61, 31:62, 31:63, 31:64, 31:65, 31:66, 31:67, 31:68, 31:69, 31:70, 31:71, 31:72, 31:73, 31:74, 31:75, 31:76, 31:77, 31:78, 31:79, 31:80, 31:81, 31:82, 31:83, 31:84, 31:85, 31:86, 31:87, 31:88, 31:89, 31:90, 31:91, 31:92, 31:93, 31:94, 31:95, 31:96, 31:97, 31:98, 31:99, 32:1, 32:2, 32:3, 32:4, 32:5, 32:6, 32:7, 32:8, 32:9, 32:10, 32:11, 32:12, 32:13, 32:14, 32:15, 32:16, 32:17, 32:18, 32:19, 32:20, 32:21, 32:22, 32:23, 32:24, 32:25, 32:26, 32:27, 32:28, 32:29, 32:30, 32:31, 32:32, 32:33, 32:34, 32:35, 32:36, 32:37, 32:38, 32:39, 32:40, 32:41, 32:42, 32:43, 32:44, 32:45, 32:46, 32:47, 32:48, 32:49, 32:50, 32:51, 32:52, 32:53, 32:54, 32:55, 32:56, 32:57, 32:58, 32:59, 32:60, 32:61, 32:62, 32:63, 32:64, 32:65, 32:66, 32:67, 32:68, 32:69, 32:70, 32:71, 32:72, 32:73, 32:74, 32:75, 32:76, 32:77, 32:78, 32:79, 32:80, 32:81, 32:82, 32:83, 32:84, 32:85, 32:86, 32:87, 32:88, 32:89, 32:90, 32:91, 32:92, 32:93, 32:94, 32:95, 32:96, 32:97, 32:98, 32:99, 33:1, 33:2, 33:3, 33:4, 33:5, 33:6, 33:7, 33:8, 33:9, 33:10, 33:11, 33:12, 33:13, 33:14, 33:15, 33:16, 33:17, 33:18, 33:19, 33:20, 33:21, 33:22, 33:23, 33:24, 33:25, 33:26, 33:27, 33:28, 33:29, 33:30, 33:31, 33:32, 33:33, 33:34, 33:35, 33:36, 33:37, 33:38, 33:39, 33:40, 33:41, 33:42, 33:43, 33:44, 33:45, 33:46, 33:47, 33:48, 33:49, 33:50, 33:51, 33:52, 33:53, 33:54, 33:55, 33:56, 33:57, 33:58, 33:59, 33:60, 33:61, 33:62, 33:63, 33:64, 33:65, 33:66, 33:67, 33:68, 33:69, 33:70, 33:71, 33:72, 33:73, 33:74, 33:75, 33:76, 33:77, 33:78, 33:79, 33:80, 33:81, 33:82, 33:83, 33:84, 33:85, 33:86, 33:87, 33:88, 33:89, 33:90, 33:91, 33:92, 33:93, 33:94, 33:95, 33:96, 33:97, 33:98, 33:99, 34:1, 34:2, 34:3, 34:4, 34:5, 34:6, 34:7, 34:8, 34:9, 34:10, 34:11, 34:12, 34:13, 34:14, 34:15, 34:16, 34:17, 34:18, 34:19, 34:20, 34:21, 34:22, 34:23, 34:24, 34:25, 34:26, 34:27, 34:28, 34:29, 34:30, 34:31, 34:32, 34:33, 34:34, 34:35, 34:36, 34:37, 34:38, 34:39, 34:40, 34:41, 34:42, 34:43, 34:44, 34:45, 34:46, 34:47, 34:48, 34:49, 34:50, 34:51, 34:52, 34:53, 34:54, 34:55, 34:56, 34:57, 34:58, 34:59, 34:60, 34:61, 34:62, 34:63, 34:64, 34:65, 34:66, 34:67, 34:68, 34:69, 34:70, 34:71, 34:72, 34:73, 34:74, 34:75, 34:76, 34:77, 34:78, 34:79, 34:80, 34:81, 34:82, 34:83, 34:84, 34:85, 34:86, 34:87, 34:88, 34:89, 34:90, 34:91, 34:92, 34:93, 34:94, 34:95, 34:96, 34:97, 34:98, 34:99, 35:1, 35:2, 35:3, 35:4, 35:5, 35:6, 35:7, 35:8, 35:9, 35:10, 35:11, 35:12, 35:13, 35:14, 35:15, 35:16, 35:17, 35:18, 35:19, 35:20, 35:21, 35:22, 35:23, 35:24, 35:25, 35:26, 35:27, 35:28, 35:29, 35:30, 35:31, 35:32, 35:33, 35:34, 35:35, 35:36, 35:37, 35:38, 35:39, 35:40, 35:41, 35:42, 35:43, 35:44, 35:45, 35:46, 35:47, 35:48, 35:49, 35:50, 35:51, 35:52, 35:53, 35:54, 35:55, 35:56, 35:57, 35:58, 35:59, 35:60, 35:61, 35:62, 35:63, 35:64, 35:65, 35:66, 35:67, 35:68, 35:69, 35:70, 35:71, 35:72, 35:73, 35:74, 35:75, 35:76, 35:77, 35:78, 35:79, 35:80, 35:81, 35:82, 35:83, 35:84, 35:85, 35:86, 35:87, 35:88, 35:89, 35:90, 35:91, 35:92, 35:93, 35:94, 35:95, 35:96, 35:97, 35:98, 35:99, 36:1, 36:2, 36:3, 36:4, 36:5, 36:6, 36:7, 36:8, 36:9, 36:10, 36:11, 36:12, 36:13, 36:14, 36:15, 36:16, 36:17, 36:18, 36:19, 36:20, 36:21, 36:22, 36:23, 36:24, 36:25, 36:26, 36:27, 36:28, 36:29, 36:30, 36:31, 36:32, 36:33, 36:34, 36:35, 36:36, 36:37, 36:38, 36:39, 36:40, 36:41, 36:42, 36:43, 36:44, 36:45, 36:46, 36:47, 36:48, 36:49, 36:50, 36:51, 36:52, 36:53, 36:54, 36:55, 36:56, 36:57, 36:58, 36:59, 36:60, 36:61, 36:62, 36:63, 36:64, 36:65, 36:66, 36:67, 36:68, 36:69, 36:70, 36:71, 36:72, 36:73, 36:74, 36:75, 36:76, 36:77, 36:78, 36:79, 36:80, 36:81, 36:82, 36:83, 36:84, 36:85, 36:86, 36:87, 36:88, 36:89, 36:90, 36:91, 36:92, 36:93, 36:94, 36:95, 36:96, 36:97, 36:98, 36:99, 37:1, 37:2, 37:3, 37:4, 37:5, 37:6, 37:7, 37:8, 37:9, 37:10, 37:11, 37:12, 37:13, 37:14, 37:15, 37:16, 37:17, 37:18, 37:19, 37:20, 37:21, 37:22, 37:23, 37:24, 37:25, 37:26, 37:27, 37:28, 37:29, 37:30, 37:31, 37:32, 37:33, 37:34, 37:35, 37:36, 37:37, 37:38, 37:39, 37:40, 37:41, 37:42, 37:43, 37:44, 37:45, 37:46, 37:47, 37:48, 37:49, 37:50, 37:51, 37:52, 37:53, 37:54, 37:55, 37:56, 37:57, 37:58, 37:59, 37:60, 37:61, 37:62, 37:63, 37:64, 37:65, 37:66, 37:67, 37:68, 37:69, 37:70, 37:71, 37:72, 37:73, 37:74, 37:75, 37:76, 37:77, 37:78, 37:79, 37:80, 37:81, 37:82, 37:83, 37:84, 37:85, 37:86, 37:87, 37:88, 37:89, 37:90, 37:91, 37:92, 37:93, 37:94, 37:95, 37:96, 37:97, 37:98, 37:99, 38:1, 38:2, 38:3, 38:4, 38:5, 38:6, 38:7, 38:8, 38:9, 38:10, 38:11, 38:12, 38:13, 38:14, 38:15, 38:16, 38:17, 38:18, 38:19, 38:20, 38:21, 38:22, 38:23, 38:24, 38:25, 38:26, 38:27, 38:28, 38:29, 38:30, 38:31, 38:32, 38:33, 38:34, 38:35, 38:36, 38:37, 38:38, 38:39, 38:40, 38:41, 38:42, 38:43, 38:44, 38:45, 38:46, 38:47, 38:48, 38:49, 38:50, 38:51, 38:52, 38:53, 38:54, 38:55, 38:56, 38:57, 38:58, 38:59, 38:60, 38:61, 38:62, 38:63, 38:64, 38:65, 38:66, 38:67, 38:68, 38:69, 38:70, 38:71, 38:72, 38:73, 38:74, 38:75, 38:76, 38:77, 38:78, 38:79, 38:80, 38:81, 38:82, 38:83, 38:84, 38:85, 38:86, 38:87, 38:88, 38:89, 38:90, 38:91, 38:92, 38:93, 38:94, 38:95, 38:96, 38:97, 38:98, 38:99, 39:1, 39:2, 39:3, 39:4, 39:5, 39:6, 39

PSALM II.

The throne of Christ established, in contempt of all opposers, 1-6. Christ declares the Father's decree concerning his kingdom, 7-9. Kings and rulers are warned to submit to him, 10-12.

WHY 'do the heathen 'rage, and 'the people 'imagine a vain thing?

2 'The kings of the earth set themselves, and 'the rulers take counsel together, 'against the LORD, and 'against his anointed, *saying*,

3 'Let us break their bands asunder, and cast away their cords from us.

4 'He that sitteth in the heavens 'shall laugh: the LORD shall have them in derision.

5 Then 'shall he speak unto them in his wrath, and 'tvet them in his 'sore displeasure.

6 'Met have I 'set my king upon 'my holy hill of Zion.

18:43. 46:6. 83:4-8. Is. 8:9,10. Luke 13:32. Acts 4:25-27. *Or, tumultuously assemble. Luke 22:1,2,5,22,23. Acts 16:22. 17:5,6. 19:23-24. b Matt. 21:38. John 11:49,50. Acts 5:38. Rev. 17:1. f Heb. meditate. e 10. 43:4. 110:5. Matt. 2:16. Luke 13:31. 23:11,12. Acts 12:1-6. Rev. 17:12-14. d Matt. 26:3. 59. 27:1. Acts 4:5-8. e Ex. 16:7. Prov. 21:30. John 15:23. Acts 9:4. f 45:7. 89:20. Is. 61:1. John 1:41. 3:34. Acts 10:38. Heb. 1:9. g Jer. 5:5. Luke 19:14. 1 Pet. 2:7,8. h 11:41. 69:33. 115:3. Is. 40:22,57,15. 66:1. i 57:13. 53:5. 59:3. 2 Kings 19:21. 1 Prov. 1:26. k 50:11-22. Is. 11:4. 86:6. Matt. 22:7. 23:33-36. Luke 19:27,43,44. Rev. 1:16. 19:15. f Or, trouble. l 110:5-6. Zech. 1:15. m 45:6. 89:27. 98:47. 110:1,2. Is. 9:6,7. Dan. 7:13,14. Matt. 28:18. Acts 2:34-36. m 30:31. Eph. 1:22. Phil. 2:9-11. g Heb. anointed. h Heb. Zion the hill of

communications of divine grace, which gradually transform his soul into the Redeemer's image. Nor will his profession end in apostasy: for his Saviour lives, and he shall live also; and though he may be tried and often disappointed, yet ye shall find at last, that he had all profitable success in each of his undertakings.—How different the character, prospect, and end of the ungodly! Their doom will be as dreadful as their characters are worthless: for, being "vessels of wrath fitted for destruction," they will be driven from the presence of the Lord into unquenchable fire. They may indeed here impose upon their fellow-creatures, as well as deceive themselves; but the Judge will perfectly and finally separate them from the righteous, and will send them away into everlasting punishment, while he receives his people into life eternal. (Notes, Matt. 25:31-46.) If then we would be happy, we must choose the way which the Lord knows and approves, though it be unfashionable and despised; we must come out and be separate from the wicked; we must learn to redeem our time for the study of the Scriptures and attendance on the ordinances of God; we must examine whether we can and do delight in these sacred exercises, and in any measure become fruitful in holiness. And if we meet with troubles by the way, we should keep the end in view: for surely we can never envy those, however prosperous or admired, who throng that broad road which leads to destruction. (Note, Matt. 7:13,14.)

NOTES.—PSALM II. V. 1-3. The occasion of this Psalm might be taken from David's advancement to the throne, and his expectation of triumphing over the opposition made to his authority, both by disaffected Israelites and the surrounding nations: (Notes, 2 Sam. 2:4,9. 5.) but it is throughout an evident prophecy of Christ, and repeatedly quoted as such in the New Testament; where it is ascribed to David, though his name is not prefixed to it. (Acts 4:25-28. 13:33.) The Jews and Gentiles, the rulers and the people, set themselves to oppose Christ, when he was condemned by the Jewish council, and crucified by the Roman authority, amidst the insults of surrounding multitudes. (Notes, Matt. 27:1,2,11-13,27-44.) After his resurrection the same opposition was made to the establishment of his religion; and in every age, in one form or another, his kingdom has generally been opposed by the rulers of this world. But the event has uniformly proved, that this attempt, however sagaciously planned, or vigorously conducted, was "a vain thing," an ineffectual and ruinous contest against Omnipotence; which originated from a rooted enmity to the authority and commandments of God, and the restraints which they impose on the self-will and corrupt passions of mankind.

V. 4-6. The almighty Sovereign, being fully aware of the intentions of his combined enemies, and able to disconcert them in a moment, disdained their impotent rage; as men deride and laugh at those, who would but cannot hurt them: yet at the same time their enmity excited his indignant wrath, and by his powerful word he determined to confound and destroy them. He would also establish (or anoint, marg.) his King upon his throne and in his authority over his holy church; of which the temple and its worship, and the kingdom of the house of David, upon mount Zion, were types.—Accordingly when the priests and rulers prevailed on Pilate to crucify their anointed King, they eventually forwarded his exaltation; and their persecution of his disciples drove numbers into remote regions, and thus greatly promoted the promulgation of the gospel. (Notes, Gen. 3:14,15. John 11:47-53. Acts 8:4.)—After a time, the Roman legions, the executors of divine vengeance, surrounded Jerusalem: and at length destroyed the city and temple, and subverted both their civil and ecclesiastical state with the most dreadful miseries and destruction of the devoted Jews; the wretched remains of whom to this day, scattered throughout the na-

7 ¶ I will declare 'the decree: The LORD hath said unto me, 'Thou art my Son; 'this day have I begotten thee.

8 'Ask me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

9 Thou shalt 'break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10 'Be wise now therefore, 'O ye kings: 'be instructed, ye judges of the earth.

11 'Serve the LORD with fear, and 'rejoice with trembling.

12 'Kiss 'the Son, lest he be angry, and ye perish from the way, 'when his wrath is kindled but a little. 'Blessed are all they that put their trust in him.

my holiness. 48:1. 2:12. 50:2. 76:68. 132:13,14. Heb. 12:22. Rev. 14:1. ¶ Or, for a decree. 148:6. Job 23:13. Is. 46:10. n Matt. 8:29. 16:16. Acts 8:37. 13:33. Rom. 1:4. Heb. 1:5. 3:6. 5:5,8. o 89:27. John 1:14,18. 3:16. Heb. 1:5. p John 17:4. q 12:27. 72:8. Dan. 7:13,14. r 21:6,9. 39:23. 110:5,6. Is. 30:14. 60:12. Jer. 18:11. f Am. 2:44. Matt. 24:11. Rev. 2:26,27. 12:5. 1 Jer. 5:8. Hos. 14:9. 14:5. 12:72. 10:11. 43:23. 52:15. 60:3. 10:12. u 82:1-8. x 89:7. Heb. 12:28,29. y 95:1-8. 97:1. 99:1. 110:120. Phil. 2:11. Heb. 4:1,2. 12:25. z Gen. 41:40,43,44. 1 Sam. 10:1. 1 Kings 19:18. Hos. 13:2. John 5:23. a 7. b 1:6. John 14:6. c 3. d Thus. 1:8,9. Rev. 6:16,17. 14:9-11. d 40:4. 146:3-5. Prov. 16:20. Is. 26:3,4. 30:18. Jer. 17:7. Rom. 9:33. 10:11. Eph. 1:12. 1 Pet. 1:21. 2:6.

tions, unwillingly attest the fulfilment of this ancient prophecy. The Roman empire too, having set itself against the cause of Christ, began directly to decline, and at length sunk in the unequal contest. (Note, Zech. 14:1-3.) The emperor Julian also, an apostate from Christianity, having undertaken to rebuild the temple and restore the Jews, was strangely baffled, and soon came to an untimely end; while the kingdom of Christ continues to this present time, in contempt and defiance of all the machinations of earth and hell.—The Septuagint render the sixth verse, as the words of David or of Christ: 'But I have been constituted King by him,' &c.

V. 7-9. The King himself is here introduced proclaiming the eternal purpose of the Father respecting his mediatorial authority, which was to be the recompense of his propitiatory sufferings. At his resurrection from the dead, he was declared to be the Son of God. (Rom. 1:4.) His Sonship in this place seems mentioned as coeval with the decree, which is grounded upon it:—"Thou art my Son," and therefore I make the decree of which, in due time, this declaration shall be published." Christ is here recognised as the begotten of the Father, and as partaker of the divine nature and perfections, as really as any son is of the nature of him who begat him. (Note, John 1:8.) When he had accomplished his work on earth, he was authorized to ask and receive the heathen for his inheritance. For his mediatorial authority extends throughout the earth, for the benefit of his church; and all who are not made his willing subjects, will be as easily and entirely destroyed by his power, as a potter's vessel is broken by the stroke of an iron rod. (Marg. Ref. r.)—The divine appointment of David to be king of Israel, the special favour shewn him, the victories that he obtained, and the dominion which he exercised over the surrounding nations, were very faint shadows of the interred events.

V. 10-12. It would be vain to oppose the unalterable decree of God, that his Son should reign over the whole earth. It was therefore the wisdom of kings and rulers to submit; to fear the wrath and reverence the majesty of JEHOVAH, and become his servants; to rejoice in their superior rank and prosperity with trembling, lest these should subject them to more aggravated vengeance; to do homage to Christ as their superior Lord, from whom they have their authority; to adore him as their God; and to welcome him as their Saviour, by the kiss of reverence, submission, love, and adoration. (Notes, 1 Sam. 10:1. 1 Kings 19:18. Hos. 13:2.) Otherwise they must perish in their rebellion, far from the way of life: for even those who provoked this almighty King, by rejecting his authority, though without any circumstances of peculiar aggravation, would experience the terrible effects of his wrath; but all who put their trust in him, as their Saviour, would share the blessings of his righteous and merciful government. (Marg. Ref. d. Note, 146:3,4.)—The evident fulfilment of the unequivocal predictions in this psalm, by a series of events exactly answerable to them, during the lapse of many ages, is in reality a full demonstration, that both the prophecy and the accomplishment were from God, and that our holy religion is of divine original and authority. The Jews themselves attest, that this psalm was extant many ages before the birth of Jesus; and many of them allow, that it principally relates to the promised Messiah, whom they are yet vainly expecting! How can any one then be so absurdly skeptical, as to imagine that human sagacity, or mere conjecture, could have suggested explicit predictions, which should at length be verified in the most exact and circumstantial manner, by events no otherwise to be accounted for than on scriptural principles, and by allowing them to have been effected by the power of God himself!

PRACTICAL OBSERVATIONS.

As this apostate world is in fact the kingdom of Satan

PSALM III.

David, amidst numerous insulting foes, Army relies on the divine protection, 1-6. He prays for deliverance, and ascribes salvation to the Lord, 7, 8.

A Psalm of David, "when he fled from Absalom his son.

LORD, 'how are they increased that trouble me! many are they that rise up against me. Many there be which say of my soul, There is no help for him in God. Selah.

3 But thou, O LORD, art a Shield for me; my Glory, and the Lifter up of mine head.

4 I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

5 I laid me down and slept; I awaked; for the LORD sustained me.

6 I will not be afraid of ten thousands of people, that have set themselves against me round about.

2 Sam. 15: 18. b 2 Sam. 15: 12, 16-15, 17: 11-13. Matt. 27: 25. c 17: 7. Matt. 10: 31. d 22: 7-8. 49: 30. 71: 1. 2 Sam. 16: 5. Matt. 27: 42, 43. e 4: 8. 4: 24. Hab. 3: 9, 13. f 18: 2. 23: 7. 34: 11. 119: 114. Gen. 15: 1. Deut. 33: 29. "Or, about. g 4: 2. 62: 7. h 45: 25. 60: 19. Luke 22: 32. Rev. 21: 11, 23. h 27: 6. 110: 7. Gen. 4: 13. 2 Kings 25: 21. i 22: 2-5. 34: 6. 50: 15. 66: 17-19. 86: 34. 91: 15. 116: 1-4. 130: 1, 3. 138: 3. 142: 3. 15: 65, 24. Jer. 29: 12, 13. Matt. 7: 7. Jam. 5: 13. k 2: 6. 43: 3. 66: 9. 132: 13, 14. 14: 8. Lev. 26: 6. Job 11: 18, 19. Prov. 3: 24. Acta 12: 6. m 4: 3. 66: 9. Prov. 14: 26. 18: 10. 15: 26, 3. p 27: 3. 46: 27. 118: 10-12. 2 Kings 6: 15-17. Rom. 18: 7. c 2 Sam. 18: 7. p 2: 2. q 10: 12. 12: 5. 35: 23. 44: 23. 59: 5. 74: 11. 76: 9. 15: 51: 9. Hab. 2: 19. r 58: 6. Job 16: 10. 29: 17. Lam. 3: 30. s 37: 39, 40.

unconverted men of every rank, party, or character, may be excited by him to concur in opposing the cause of God, and the kingdom of Christ. But the kings and the rulers of the earth have generally been especially instigated, by the slanders and misrepresentations of false teachers, and other interested persons, as well as by their own prejudices and passions, to combine in this opposition. They do not brook submission to a superior; the humbling truths and spiritual precepts of Christ run counter to their ambitious projects and worldly lusts; and they are apt to suppose that his authority is inconsistent with their dignity, or their felicity. Thus they are often excited to employ all their power and policy "against the LORD and against his Anointed," whilst they deceive themselves with the idea, that they are only opposing some obstinate sectaries, who refuse submission to their edicts. (Notes, John 16: 1-3. Acts 9: 3-6. 26: 9-11.) But these are vain imaginations, which the Lord disdains and abhors; and can effect nothing but the confusion and ruin of those who indulge them. For Jesus the eternal Son of God, is established, and shall reign upon his holy throne, as the Saviour of his people, and the Avenger of his enemies. The decree of the Father has in part taken effect: the kingdom of the Mediator is fixed on the ruins of Jewish and heathen opposers; and it shall at length universally prevail, whilst every enemy shall be dashed in pieces by his iron rod. (Note, Rev. 2: 24-28.) He was indeed crucified in apparent weakness; but he arose in power, and has asked and received his kingdom over all things, for the benefit of his church. Let then kings and rulers, as well as their subjects, lay down their arms, submit to his authority, trust in him as their Saviour, and worship him as their Lord and God; and let them use all their influence, as his servants, to promote his cause, and advance his kingdom. Indeed we should "rejoice with trembling" in all outward distinctions and possessions, lest the abuse of them should enhance our condemnation; and even in our attempts to serve the Lord, we sinners have need to fear and tremble, lest we come short of his acceptance; but if we have submitted to the Saviour, and come to the Father in his name and merits, we may rejoice in him with reverence, but without consternation. For "he casteth out none who come to him," however sinful they may have been; but they shall all be blessed for ever: whilst all who oppose, despise, neglect, or abuse his gospel, and will not have him for their Saviour and their King, will incur his indignation; the effects of which even when "kindled but a little," will be too dreadful for words to express, or imagination to conceive.

NOTES.—PSALM III. Title. These titles are found in the Hebrew, though it is said that several of them are wanting in some manuscripts. They are, however, in general, to belong to the Psalms to which they are prefixed, and to be of the same authority with them. In this and other instances, they are useful in fixing the interpretation; but often their meaning is to us doubtful or difficult.

V. 1, 2. David abruptly, but in lively faith, addresses himself to the Lord, as amazed to hear of the numbers who followed the unnatural rebellion of Absalom; and especially that many whom he had favoured and trusted, had joined that party. (Notes, 2 Sam. 15: 12-15, 30.) He also was astonished at the insolence and impety of his enemies, and that they should interpret his troubles as evidences that God had rejected him, and either could not or would not help him. (Notes, 42: 1-3, 10. 71: 10, 11. 2 Sam. 16: 14.)—The meaning of the word "Selah," which occurs three times in this psalm, and frequently in others, and also in the prophecy of Habakkuk, is not fully ascertained by expositors. Some are tiredly omit it: but this may be thought taking an unwarrantable liberty with Scripture. Others suppose it to be merely

7 Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies upon the cheek-bone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the LORD: thy blessing is upon thy people. Selah.

PSALM IV.

David calls on God to hear him, 1. He represses, warns, and counsels his enemies, 2-5. He shows his comfort and confidence in God, 6-8.

To the chief musician on "Neginoth, a Psalm of David.

HEAR me when I call, "O God of my righteousness: thou hast enlarged me when I was in distress, have mercy upon me, and hear my prayer.

2 O ye sons of men, how long will ye turn from glory into shame? how long will ye love vanity, and seek after blessing? Selah.

Prov. 21: 31. Is. 43: 11, 45: 21, 22. Hos. 13: 4. Jon. 2: 9. Acts 4: 12. Rev. 7: 10. 19: 1. t 29: 11. 72: 17. Acta 3: 28. Eph. 1: 3. Heb. 6: 14. 1 Pet. 3: 9. "Or, overseer. 22: 42: 45: titles. 1 Chr. 25: 1-6. a 6: 67: 76: titles. Hab. 3: 19. marg. b 11: 7. 24: 5. 41: 12. 45: 12. 55: 4. c 1 Cor. 1: 30. "Or, 5: 20, 21. e 15: 18, 19. 31: 8. 40: 1-3. 116: 6, 16. 1 Sam. 17: 37. 19: 17. 21: 12, 23-28. Job 36: 16. 2 Cor. 1: 8, 10. f Or, be gracious unto me. 56: 1. 57: 1. 86: 3-5. 119: 75-77, 132. 143: 2. Ex. 34: 6, 7. d 57: 4. 58: 1. Ec. 8: 11, 9: 3. e 8: 2. Ex. 10: 3. Num. 14: 11. Prov. 1: 22. f 3: 3. 14: 6. 106: 20. Is. 20: 5. 45: 17. Jer. 2: 11. Hos. 4: 7. 1 Cor. 1: 31. g 2: 1. 1 Sam. 12: 21. Is. 59: 4. Jer. 2: 5. Jon. 2: 8. h 5: 6. 58: 3. 63: 11. Jer. 9: 3. Eph. 4: 25.

a musical term, and the Septuagint seem to have thus understood it. (*Διαψάλμα*, a change of song or melody.) In general, however, it appears to have been used as a call on him who read or sang, to pause and reflect; as something peculiarly important or surprising had been mentioned. "Selah here signifies a lifting up of the voice, to cause us to consider the sentence as a thing of great importance." Marg. Notes to Barker's Bible.

V. 3-5. Instead of despairing of help and salvation from God, the afflicted Psalmist considered him as "a Shield" around him, yea, as his Glory. (Notes, 42: 8; 11, 12. 2 Sam. 22: 3.) He had often called on God in trouble and danger, and had been heard; and having now, as in many former instances, committed himself to the divine protection by faith and prayer, he was enabled to sleep with as much composure as if he had been in perfect peace; and accordingly he was supported, and protected from all injury. (Note, 4: 6-8.)

V. 6-8. (Notes, 27: 1-3. 2 Sam. 18: 5.) The Lord had helped David, and disabled his enemies, when persecuted by Saul and his ungodly adherents; and he was confident that he would thus appear for him in his present distress; for salvation, temporal and spiritual, came from God alone; and he never failed to bless his faithful people. (Notes, 71: 16-18. 115: 9-13. 118: 1-12.)

PRACTICAL OBSERVATIONS.

The most excellent and eminent persons must expect opposition and ill usage; and they should prepare for ingratitude and contempt, as the recompense of their labours for the good of others. The number and power of their adversaries may become very formidable; and they may be astonished to find among them such as they have most depended on; nay, their very confidence in God will often be derided as delusion or presumption. Yet he is a "Shield" to all those that trust in him: they count their relation to him their "glory," in preference to all dignities or achievements; and in all dangers they continue to hope that he will yet lift up their head above all their enemies. Indeed, all true Christians should avow their confidence in God, and their expectation from him in seasons of deep distress; and be open and avowed, as well as fervent, in their prayers unto him, upon his mercy-seat in his holy temple. Thus they will enjoy safety and inward peace in the midst of enemies and the alarms of war: for the Lord will hear and sustain them; and what are ten thousands of armed foes encamped against those whom the Omnipotent protecteth? (Notes, 2 Chr. 32: 8. Rom. 8: 28-31.)—Past experience should encourage the hope of future answers to our prayers; we may even rejoice in being the objects of the enmity of ungodly men; and should desire that they may be deprived of their power to do mischief, but not that any further harm may befall them. Every temporal deliverance should be received as an earnest of eternal salvation; the honour of which must be ascribed to the Lord, who confers that blessing on his people. But we shall cease to wonder at the troubles of the king of Israel, and almost to think of our own light afflictions, if we duly look unto Jesus, and contrast his glory and his grace, with the contempt and cruelty with which he was treated. Having yielded himself to death, he sacrificed the grave, and became the first-fruits of the resurrection; his head was then lifted up above his enemies; and thus he has opened the kingdom of heaven to all believers. His enemies therefore will surely be disappointed and perish; but his people may go down to the grave, as to their beds, in hope and comfort: for the same God watches over them in both, and they will at length awake to everlasting happiness.

NOTES.—PSALM IV. Title. The "chief musician," or overseer, or president, seems to have been the person appointed in the Psalmody of the sanctuary, to set the tune and lead the singers and musicians. (Notes, 1 Chr. C. 33-38. 15: 22

3 But know that ^{the} LORD hath set apart him that is godly ^{for himself}; ^{the} LORD will hear when I call unto him.

4 ^{Stand} in awe, and ^{sin} not: ^{commune} with your own heart upon your bed, and ^{be} still. Selah.

5 Offer ^{the sacrifices of} righteousness, and ^{put} your trust in the LORD.

6 *There be* many that say, who will show us any good? LORD, ^{lift} thou up the light of thy countenance upon us.

7 Thou hast ^{put} gladness in my heart, more than in ^{the time} that their corn and their wine increased.

8 ^I will both lay me down in peace, and sleep; for ^{thou}, LORD, only makest me dwell in safety.

PSALM V.

David prays, and purposes to persist in prayer, 1-3. He shows that God abhors the wicked, 4-6. He professes hope in God's mercy; and entreats his guidance, because of the malice of his enemies, 7-9. He predicts that the wicked will be destroyed, and the righteous made prosperous and joyful, 10-12.

To the chief Musician upon Nehiloth, A Psalm of David.

^GIVE ear to my words, O LORD, consider ^{my} meditation.

1 Ex. 33:15. Eph. 2:10. 2 Thea. 2:13,14. 2 Tim. 2:19. 1 Pet. 2:9. 2 Pet. 2:9. 3 Tit. 2:14. 134:15, 55:16, 17, 55:19. 91:14,15. John 15:16. m 2:11. 33:8. 119:161. Jer. 5:22. n Job 24:23. Prov. 37:16,17. Eph. 4:25. o 63:6. 77:6. 2 Cor. 13:5. p 46:10. Heb. 2:20. q 3:24. r 50:14, 51:19. Deut. 33:19. Is. 1:11-18. 61:8. Mat. 1:8,11-14. Mark. 5:20,21. 1 Chr. 28:17. Job. 1:13. 31:3. 32:8,34,41,42. 12:16. 26:34. 50:10. 1 Pet. 4:19. r 39:6. 49:16-20. Ec. 2:3, &c. Is. 55:2. Luke 12:19. 16:19. Jam. 4:13. 5:1-5. u 21:6. 42:5. 44:3. 67:1. 80:1-3. 7:19. 89:15. 119:135. Num. 6:26. s 37:4. 4:14. 63:2-5. 92:4. (ant. 1:4. 1 Pet. 1:8. y Judg. 9:27. Is. 9:3. Jer. 48:33. z 3:1. 16. 1 Chr. 11:18. Prov. 3:24. 1 Thea. 4:13,14. 5:10. Rev. 14:13. a Lev. 25:18. Deut. 10:10. 35:27-29. Ex. 34:25. Hos. 2:18. Rom. 8:35-39. a 17:1 54:2. 55:1,2. 64:1. 80:1. 86:1. 1 Pet. 3:12. 1 John 5:14,15. b 19:14. 1 Sam. 1:13,16. marg. R. 26. c 3:4. d 10:16. 24:7,8. 44:4. 47:6,7. 74:12. 99:1-4. 145:1. s 33:22. e 65:2. f 22:2. 55:17. 59:16. 89:13. 119:17. 130:6. Is. 26:9. Mark 1:35. g 50:21. 1 Chr. 28:17. Job. 1:13. Mai. 2:17. h 34:20. 101:7. 140:13. John 14:23. Heb. 12:14. 2 Pet. 3:13. Rev. 21:32,27. i 14:1. 92:6. 94:8. Prov. 1:7,22. 8:5. Ec. 5:4. k 1:5. 130:3. * Heb. *be'ore thine eyes*. 110:5. Lev. 20:23. Prov. 6:16-19. Hos. 9:15. Zech. 11:8. Matt. 7:23. 23:41. m 4:

2 Harken ^{unto} the voice of my cry, ^{my} King, and my God: for ^{unto thee} will I pray.

3 ^{My voice} shalt thou hear in the morning, O LORD; in the morning will I direct ^{my prayer} unto thee, and will look up.

4 For thou *art* not a ^{God} that hath pleasure in wickedness; neither shall ^{bevil} dwell with thee.

5 ^{The foolish} shall not ^{stand} in thy sight: ^{thou} hatest all workers of iniquity.

6 ^{Thou} shalt ^{destroy} them that speak leasing: ^{the} LORD will abhor ^{the} ^{bloody} and deceitful man.

7 But ^{as} for me I will come ^{into} thy house ⁱⁿ the multitude of thy mercy; and ⁱⁿ thy fear will ^I worship toward ^{thy} holy temple.

8 ^{Lead} me, O LORD, in thy righteousness, because of ^{mine} ⁱⁿ mine enemies; ^{make} thy way straight before my face.

9 For ^{there} is no ^{faithfulness} in ^{their} mouth; ^{their} inward part ^{is} ^{very} wickedness; ^{their} throat ^{is} an open sepulchre; ^{they} flatter with their tongue.

10 ^{Destroy} thou them, O God; ^{let} them fall ^{by} their own counsels; cast them out in ^{the} multitude of their transgressions; for ^{they} have rebelled against thee.

25:1-8.) "Neginoth" may either mean the instruments with which the psalm was to be sung; or the tune to which it was set. Perhaps this psalm was composed on the same occasion as the foregoing. (3: title.)

V. 1. *Of my righteousness.*] By this expression the Psalmist acknowledged God to be in all respects the Author and Source of his righteousness, as accepted and sanctified; and he appealed to him to do justice between him and his unrighteous adversaries. (*Marg. Ref. h.*)

V. 2. *My glory.*] David might have considered his throne as a special honour to him, seeing he was called to it by the immediate choice of God, and as a type of the Messiah: but the Lord himself, and his relation to him, were indeed "his Glory." (*Note, 3:3-5.*) His enemies derided him for this, and wanted to make him ashamed of it, or turned it into a reproach to him: while the vain grounds of confidence, in which they delighted, were *deceiving* them; and while they invented *lies* to make him odious. "Ye love vanity: ye seek a lie."

V. 3-5. The piety of David evinced that he was the object of the Lord's special choice and favour; who, having advanced him to the throne, as "the man after his own heart," would certainly establish his kingdom. His prayers would therefore surely be heard, and that would involve the ruin of all his enemies. Of this he solemnly reminded them, and exhorted them to take heed what they did; to repent of their sins, to examine their own hearts, to hearken to the voice of conscience, to court retirement, to pause and reflect on their conduct; to bring the appointed sacrifices, with repentance, faith, and piety; and thus to cast themselves upon the mercy of God, and trust in him for forgiveness and salvation.—*Godly*. (3: title.) *Godly, merciful, beneficent, upright, holy*. 18: 26. 86:2. 145:17. *To do so.* Sept.—*Stand in awe*. (4: 17) *וירא* Commoveri pavore, vel ira. Robertson. *To be put into vehement commotion*. The LXX translate the clause, *Be angry, and sin not*, which St. Paul quoted from that version. *ὀργισθε, καὶ μὴ ἁμαρτανετε*. (Eph. 4:26.)

V. 6-8. (*Note, 1:1-3.*) Many inquire after happiness without knowing in what it consists, or where it may be found. But David had in this respect come to a decision. He could ask the Lord to smile on him as a kind Father, and to shine on him as the Sun; this had often before made him happier than the greatest confluence of worldly goods could render the ungodly; and it did so even then. Thus comforted, he indeed pitied, but he neither envied nor feared, the most prosperous sinner; and could lie down and rise up in peace and confidence, assured of temporal protection and eternal salvation.

Who will, &c. (6.) The uncertainty of men concerning the nature of happiness, in what it consists, and where it is to be found, is strikingly shown in the numerous and discordant opinions of the more philosophical heathens about the chief good.

2. Rev. 21:8. 22:15. n 26:9. 55:23. 2 Sam. 16:8. 20:1. Is. 26:21. Rom. 1:29. 1 Heb. *man of bloods and deceit*. 26:8-10. 43:1. Gen. 34:14,25,26. o 55:16. 1 Job. 24:15. Luke 6:11,12. p 51:1. 52:8. 69:13,16. Is. 55:7. Rom. 5:20,21. q 130:4. Hos. 3:5. Acts 9:31. Heb. 12:28,29. 1 Pet. 1:17-19. r 23:2. 132:7. 188:4. 1 Kings 9:20,30,35,38. 12:26. 14:10. Heb. 4:16. s Heb. *the temple of his holiness*. Is. 64:11. a 25:4. 5. 86:11. 119:10,64. 143:8-10. Prov. 3:5,6. s Heb. *those which observe me*. 27:11. 54:5. 59:10. marg. 2 Sam. 12:14. t Prov. 4:25. Matt. 3:3. Heb. 12:13. u 38:1-4. 52:2. 58:3. 62:4,9. 111:1-3. Jer. 9:3-6. Mic. 6:12. Rom. 1:30-31. 3:13. v Or, *steadfastness*. s Heb. *his mouth, that is, the mouth of any of them*. x 51:6. 55:2. 62:4. marg. 64:5. Jer. 4:14. 17:3. Mark 7:21,22. Luke 11:39. * Heb. *necklessness*. y Luke 11:44. Rom. 3:13. z 12:23. Job 32:21. Prov. 29:5. 1 Thea. 2:5. † Or, *Make them guilty*. Rom. 3:19,20. a 7:9-15. 9:15,16. 10:15. 17:13. 21:8-10. 28:34. 31:18. 38:1-35. 55:15. 58:12,13. 64:8. 16:7. 65:1. 68:2. 69:22. 71:13. 79:12. 83:9. 138. 108-20. 137-19. 140:10. 144:6,7. Deut. 2:30. 1 Sam. 25:29,39. 2 Sam. 15:31. 17:14,23. 22:13. 25:16. Ezech. 7:10. Job 5:12-14. 1 Cor. 3:19. 2 Tim. 4:14. ‡ Or, *from*. b Lam. 1:5. Hos. 9:7. c Is. 1:2-20. 63:10. Dan. 9:5,9.

PRACTICAL OBSERVATIONS.

The servants of God, whose "righteousness is of him," will have increasing experience of his faithfulness, power, and love: having been frequently enlarged when distressed in their souls or in their circumstances, they call upon him with confidence; and they neither have nor desire any other plea than that of his free mercy. The Lord allows them to glory and rejoice in him; nor shall the sons of men ever render them ashamed of their confidence: but all else is vain and fallacious; and the conduct of ungodly men is a mixture of hypocrisy, deceit, flattery, and slander. In proportion as we are conscious of devotedness to God, we have evidence that we are chosen and "set apart by him," to show forth his praises and enjoy his love: nor can we ask more than he is ready to grant. Instead then of reviling our slanderers, we should warn them and expostulate with them, and invite them to seek a share in our happiness. This the greatest sinners may hope for, when convinced of their guilt and danger, and afraid to sin any more; when they begin to examine their hearts and to confess their sins; and when they seek opportunities of solitude and silent meditation.—In every thing we ought to use means, and attend to the ordinances and commandments of God; but after all we must place our whole dependence on his mercy and grace.—Let worldly men know that the true Christian has found that good which they are in vain inquiring after: whilst he enjoys peace and communion with God, he envies not their wealth or indulgence; and as he goes to rest at night in confidence of divine protection, so he can look forward to the grave, as the bed in which he shall rest, till the joyful morning of the resurrection. But, as this salvation is in Christ alone, where will they appear who despise his personal and mediatorial glory, refuse to have him to reign over them, and revile him in his disciples? Oh, may they stand in awe, and no longer thus sin against their only remedy: may they come to him, and trust in his atoning sacrifice; and then offer their sacrifices of righteousness, of prayer, praise, and thanksgiving, and every good work, which through him are to the praise and glory of God! (*Notes, Rom. 12:1. Phil. 4:14-20. Heb. 13:15,16. 1 Pet. 2:4-6.*)

NOTES.—PSALM V. *Title*. "Nehiloth" is interpreted by some to denote wind-instruments of music; and *Neginoth* (6: title) stringed instruments. Others suppose that "Nehiloth" implies, that the Psalm was sung in parts. But the word occurs no where else in Scripture, and the meaning of it is uncertain.

V. 1. It is not evident, whether this psalm was composed during Absalom's rebellion, or while David was persecuted by Saul: but the latter seems most probable.—The word *reposed* "meditation," appears to denote those inward thoughts, desires, fears, or sorrows, which break forth in earnest prayers, or are relieved by complaining unto God, and by pouring out the heart before him.

11 But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou hast defended them: let them also that love thy name be joyful in thee.

12 For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as with a shield.

PSALM VI.

David, being sick, deprecates wrath and entreats mercy, with mournful complaints, and earnest pleadings, 1-7. Confiding in God, he triumphs over his enemies, 8-10.

To the chief Musician on an *Neginoth* upon *Sheminih*, A Psalm of David.

O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

2 Have mercy upon me, O LORD, for I am weak: O LORD, heal me, for my bones are vexed.

4 35-27, 46:58, 10:68, 3:70-1-4. Judg. 5:31. Is. 65:13. Rev. 18:20, 19:1-7. e 47:1-5. 65:13. Job 38:7. Zech. 9:9. * Heb. *concoct over, or, protect* (69:36. Rom. 8:28. 1 Cor. 2:9. Jam. 1:12. 2:5. g 1:1-3. 3:8. 22:11. 114. 1. 115:13. h 32:10. i Heb. *crown*. 1:53. 8:41. l. e 4: title. * Or, the *skirt*. 12:12. 1 Chr. 15:21. marg. b 38:1. Is. 54:9. 57:16. Jer. 10:24. 46:28. 1 Cor. 11:31. 32. c 38:7, 41:5. 103:13-17. d 30:2. Gen. 20:17. Ex. 15:26. Num. 12:13. Dent. 32:39. Job 5:18. Jer. 17:14. Hos. 6:1. Matt. 4:21. e 32:3. 38:3. 61:8. Job 19:30. 33:19-21. f 22:14. 31:9. 10:38:42. 5:11. 77:2, 3. Prov. 18:24. Matt. 26:58. g 18:1. 2. 77. Luke 18:7. h 80:14. 90:13. Mal. 3:7. 117:13. 124:20. 86:15. 116:4, 5. 120:2. 121:7. Is. 38:17. k 25:

V. 2-6. (Notes, 10:16. 44:4. *Hab. 1:2-17. Heb. 12:14. Rev. 21:22-27*.)—The word (חֲסִידִים) rendered "foolish," signifies *insane, or mad*; denoting the infatuation of sinners, when urged on by their unbridled passions, to venture all consequences for the sake of present gratification. (Note, Ec. 9:1-3.)—While men continue *impenitent*, their characters are abominable in the sight of God, they abide under his wrath, and if they die in that state they must be eternally the objects of his abhorrence. The penitent sinner's character and state are changed, and he is reconciled to God; but sin is irreconcilably the object of divine hatred. (Marg. Ref.—Notes, Rev. 21:5-8. 22:14, 15.)

V. 7, 8. (Marg. Ref.)—*My enemies*. (8) "Those who observe me," Marg. My enemies "would gladly see me trip, and they watch for my halting; therefore . . . order my goings, . . . that I may never . . . fall, and give them any advantage over me. . . . For with what triumph would they blaze abroad my real faults, who now stick not to tell all manner of lies of me?" Bp. Patrick.

V. 9. St. Paul quotes this, among other scriptures, to prove the depravity of both Jews and Gentiles in an unconverted state. (Notes, Rom. 3:9-20.)—If the Israelites, with all their advantages, manifested such hateful dispositions, in opposing "the man after God's own heart," and afterwards in their conduct towards their promised Messiah; it is plain that the whole race must be corrupt and alienated from God; that nothing, except an internal renovation by the Spirit of God can make them holy; and that they can never find acceptance with God, upon the ground of their own obedience to his righteous laws; but must be saved *mercifully*, if at all. The flattery, treachery, and calumny, with which the Israelites behaved towards their anointed king, originated from their hatred to God and holiness; and the profane and polluting discourse, springing from the loathsome filthiness of their hearts, resembling the opening of a sepulchre, which would both be very noisome and unwholesome.—Some, however, consider the open sepulchre as an emblem of rapacity and sensuality. (Note, Prov. 30:15, 16.)

V. 10, 11. These verses might be rendered as follows: "Deal with them as guilty, O God! Let them fall by their own counsels. Cast them out in the multitude of their transgressions: for they have rebelled against thee. But all those who put their trust in thee shall rejoice, they shall shout for joy for ever, because thou defendest them. They that love thy name shall be joyful in thee."—The future tense is indeed often used for the imperative, or the optative mood, in the Hebrew, which has not that precision, as to tenses and moods, which prevails in many other languages. But where the literal rendering contains simply a *prediction*, and changing the future for the imperative, or optative, implies an *imprecation*, or a *wish*; the literal version is frequently preferable. Yet it cannot be denied, that the form of imprecation is often used; implying that the impenitent enemies of God and Christ will perish, with the approbation of all holy creatures; and that the very prayers of believers for themselves and the church, will be answered in the destruction of their enemies. (Marg. Ref. Notes, 35:25-28. 68:1-3. 69:22-28. 109:6-20.)

V. 12. Note, 3:3-5.

PRACTICAL OBSERVATIONS.

Before we offer our prayers unto the Lord, we should seriously meditate on his perfections and promises, and on our own character and wants: that our words may be spoken with recollection, from a full heart, in a due sense of our indigence, dependence, and unworthiness, and with fervency and expectation.—If we willingly submit to him as our King, and worship him as our God, we may expect every thing from his almighty favour.—While many are eagerly presenting their petitions to earthly princes, let us make our requests known

3 My soul is also sore vexed: but thou, O LORD, show long?

4 Return, O LORD, deliver my soul: oh, save me for thy mercy's sake.

5 For in death there is no remembrance of thee: in the grave who shall give thee thanks?

6 I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears.

7 Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

8 Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.

9 The LORD hath heard my supplication; the LORD will receive my prayer.

10 Let all mine enemies be ashamed and sore vexed; let them return and be ashamed suddenly.

7. 69:13. 79:9-19. Dan. 9:18. Eph. 1:6. 1:20-9. 89:10-12. 115:17. 118:17. Is. 38:18. m Ec. 9:10. John 9:4. n 38:9. 9. 69:3. 77:2-9. 83:9. 102:3-5. 143:4-7. Job 10:1. 32:2. 1 Or, *every night*. c 39:12. 42:3. Job 16:20. Jer. 14:17. Lam. 1:2, 16. 21:13, 19. 3:48-50. Luke 7:38. p 31:9. 10. 88:10. 88:9. Job 14:7. Lam. 5:17. q 32:3. r 119:115. 139:18. Matt. 7:23. 25:41. Luke 13:27. s 56:8. 116:8. Is. 30:19. 38:5. Heb. 5:7. t 3:4. 31:22. 40:12. 66:19. 20. 118:5. 120:1. 138:5. Jon. 2:7. 2 Cor. 12:5-10. u 116:12. 2 Cor. 1:10, 11. v 5:10. w 6. 72:3. 33:20. 40:14. 15. 71:13. 83:16, 17. 86:17. 109:28, 29. 112:10. 132:18. Is. 26:11. Jer. 20:11. y 2:5. z 1:8, 9. z Job 6:29. Mal. 3:18. a Prov. 29:1. 1 Thes. 5:3.

to our God and King. It is our privilege that we may come before him as often, and ask as much, as we will: and it must be our sin and folly, if we do not avail ourselves of his condescension and bounty. We should take care that he may hear our voice every morning, as the first and best employment of the day, in order that we may find help and comfort from him, in the various events of it: and let us not forget Him, "who arose a great while before day, and departed into a solitary place, and there prayed;" lest we should yield to sloth, or admit casual excuses for our negligence. (Note, Luke 6:12. P. O. 1-19.) In this sacred exercise, our affections should be directed to the Lord, and we should look up to him for help; expecting an answer from him, as we do to a letter which we have directed to a kind friend.—Such prayer will determine the heart against every sin; for though the Lord pities sinners, yet he "has no pleasure in iniquity;" nor can we walk or dwell with him, while any sin reigns in our hearts. How great then is the folly and madness of the wicked! and how will they endure to be driven from his presence, as the objects of his unchangeable and eternal detestation! Indeed we none of us could come before God, if it were not for his abounding mercy: humility and reverence then become us in all our worship; and we must always look unto Jesus Christ, the true Temple, in whom God dwells, as reconciled to the believing sinner. (Note, 1 Kings 8:28-30.) His true worshippers will have many enemies and observers, which will increase their temptations, and render their path more perplexed: but if this excite them to greater watchfulness, and render them more fervent in prayer to be led in the straight way of righteousness, it will be of great service to them.—We need not wonder at the cruelty, treachery, hypocrisy, or flattery of our enemies, when we consider how David and how Christ was treated: but we should remember that we are by nature as depraved as our opposers; that we may renewedly repent of the sinful thoughts, words, and actions of our past lives; that we may still watch over our own hearts, and against all polluting or dissembling conversation; and that we may bless God for restraining or converting grace, and for Jesus Christ and his salvation. We must by no means desire and pray for the destruction of our enemies; but we may predict the ruin of God's enemies, who will "fall by their own counsels, and in the multitude of their iniquities;" and their enmity to his people will be proved to have sprung from their rebellion against him. But we should earnestly pray for, and help, the joy of the righteous: they trust in the Lord's mercy, grace, and providence, and desire to love his name and walk in his ways: he is their Shield and Salvation, and his favour shall protect and bless them for ever.—Neither their former sins, nor their present defects, temptations, conflicts, or troubles, should be allowed to silence their praises, or prevent their rejoicing. Joy is their privilege, their duty, and their strength; and they should be exhorted to "rejoice in the Lord always."

NOTES.—PSALM VI. (Note, 5: title.) *Sheminih*. This word signifies the eighth; and some suppose that the Psalm, or tune, was adapted to a harp with eight strings.—This is the first of the *penitential psalms*; but it is not known on what occasion it was written.

V. 1, 2. "Though I deserve destruction, yet let thy mercy pity my frailty." (Notes, Is. 57:15, 16. Jer. 10:23-25.)—*Are vexed*. (2) Or, *are shaken, or disturbed*.

V. 3, 4. (Notes, 13:1-4. 94:1-7.)—Return, O Lord, in mercy to my soul, and relieve and comfort me. (Marg. Ref.)

V. 5. The Psalmist pleaded, that if God cut him off in his wrath, it would terminate all his opportunities of serving and glorifying him on earth; and if left finally to perish, he should never remember God with gratitude and praise any more to eternity. (Notes, 30:9-10. 88:10-12. Is. 39:17-22.)

PSALM VII.

David, protesting his innocence of the crimes charged on him, entreates God to protect him from his enemies, and to plead his cause for the sake of the people, 1-9. He expresses his confidence in God, predicts the destruction of persecutors, and determines to praise the Lord, 10-17.

• **Shiggaion of David, which he sang unto the Lord, concerning the words of Cush the Benjamite.**

• **LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:**

2 **Least he tear my soul like a lion, rending it in pieces, while there is none to deliver.**

3 **O LORD my God, if I have done this; if there be iniquity in my hand;**

4 **If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:)**

5 **Let the enemy persecute my soul and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.**

6 **Arise, O LORD, in thine anger, lift up thy**

a Hab. 3:1. • Or, business. b 13:3, 5. 18:23. 30:12. 43:4. 89:26. Josh. 11:8. Jer. 13:18. Dan. 9:4, 19, 20. Zech. 14:5. c 11:1. 15:2. 25:2. 26:1. 31:1. 32:1. 34:5. d 26:1. 33:24. 43:1. Gen. 61:53. 2 Chr. 20:12. e 17:23. 18:2-24. 35:24-27. 2 Cor. 1:12. f 25:21. 26:11. 41:12. 73:72. Prov. 19:1. 1 Thea. 2:12. 9:5, 6. 10:15, 18. 86:6. 74:10, 11, 22, 23. Is. 37:36-38. Dan. 11:45. Acts 12:23. g 37:23. Marg. 40:2. 1 Sam. 2:9. Rom. 16:25. 1 Thea. 3:13. 1 Pet. 5:10. Jude 1. h 17:3. 44:21. 139:1. 1 Sam. 16:7. 1 Chr. 28:5. Jer. 11:20. 17:10. 20:12. Rev. 2:23. i Marg. My buckler is upon God. 3:3. 18:1, 2. 84:11. Gen. 15:1. b 11:2. 2. 12:5. 4. Marg. Prov. 2:21. 11:20. 28:18. 5. Or, God is a righteous Judge. 8. 94:13. 140:12, 13. 185:4. Is. 55:6, 7. Jer. 31:18, 19. Ez. 18:30. 33:11. Acts 19:4. k Deut. 32:41. Is. 37:1. 94:5. Ez. 21:9-11. 23. 111:2. 45:5. 64:3, 7. 144:6. 146:1. 147:6. Job 6:4. Lam. 3:12, 13. Hab. 3:11, 13. m 1 Thea. 1:8. Rev. 6:10. 16:6.

In the grave. יְנִיחֵנּוּ עַד אֲדָמָה. **Sept.** The word is often translated *hell*, and it frequently denotes the place of separate spirits, happy or unhappy, according to the context: yet it sometimes must be understood of the grave, and that appears to be the sense in this place. (Note, 16:8-11.)

V. 6, 7. David, as visited and chastised by distressing sickness, and a variety of sufferings; and at the same time mourning for his sins in deep repentance, complained, that his complicated sorrows caused him every night to water his couch with copious tears, and made him waste, become dull-sighted, and as it were grow old prematurely. In this distress, he earnestly pleaded with God to visit him in mercy, without further delay. (Marg. Ref.)

V. 8-10. The Psalmist, having deeply humbled himself before God, at length found his peace and hope revive. As he trusted that the Lord would not leave him to perish in another world, with the workers of iniquity, he resolved not to associate with them in this; and he warned them to repent and cease from their enmity to him; otherwise he was assured, that shame and vexation would suddenly and irrevocably seize upon them. Many mournful psalms end thus triumphantly, for the encouragement of other mourners to hope and pray. (Notes, 13:5, 6. 30:9-12.) The old version thus renders the last verse: 'All my enemies shall be confounded and sore vexed; they shall be turned back, and put to shame suddenly.' (Note, 5:10, 11.)

PRACTICAL OBSERVATIONS.

Infidels, profligates, and hypocrites, and ungodly men of every description, have always more noticed David's sins, than his mourning for them: for the former serve for an objection to the truths which they hate, and an excuse for the sins they love; but they are not disposed to imitate him in the latter.—Great tenderness of conscience, and a disposition to mourn for sin with brokenness of heart, distinguish the believer from all other men. He may be overtaken in a fault, nay, he may fall into grievous transgression; but recollection fills him with anguish: or if for a space he be, as it were, stupified, rebukes and corrections bring him to himself: and while conscience performs its salutary but painful office, and he is suffering under the rod of his offended Father, he not unfrequently becomes afraid of his "hot displeasure." Ashamed and trembling, he then deprecates eternal misery. Pains and enfeebling diseases, which vex his bones, may excite his prayers for deliverance; but the sense of divine wrath, which vexes his soul, renders him most earnest in crying out, "O LORD, how long?" how long will it be ere thou give me some token of thy pardoning love? ere thou return to glorify thy mercy in saving my soul? The true penitent desires to live on earth to remember and give thanks to his God; and he seeks the deliverance of his soul from hell, and the resurrection of the body from the grave, for the same purpose. To enjoy the favour, and celebrate the praises, of his God and Saviour, form that happiness on earth and in heaven, which he desires: but he cannot endure the thought of ceasing for ever to love and praise him. His sorrow for sin is inward, and flows most in retirement; groans and tears express the compunction of his heart: and when his crimes have dishonoured God, and caused as enemies to exult and triumph, and returning comforts are withheld: his spirits are exhausted, his eye is dimmed, and he seems to wax old before his time. But such mourning will terminate in rejoicing: the Lord will not number the weeping penitent with "the workers of iniquity;" for he will sepa-

self because of the rage of mine enemies: and "awake for me to the judgment that thou hast commanded."

7 So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

8 The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according to mine integrity that is in me.

9 Oh, let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.

10 My defence is of God, which saveth the upright in heart.

11 God judgeth the righteous, and God is angry with the wicked every day.

12 If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

11. Rev. 11:17, 18. 16:5-7. 18:20. 19:2. a 99:4. 113:5, 6. 139:6. Is. 57:15. 58:9. 11:4. 52:1. 96:13. 98:9. Gen. 18:25. Acts 1:1. 1 Cor. 14:5. b 26:1. 33:24. 43:1. Gen. 61:53. 2 Chr. 20:12. c 17:23. 18:2-24. 35:24-27. 2 Cor. 1:12. d 25:21. 26:11. 41:12. 73:72. Prov. 19:1. 1 Thea. 2:12. 9:5, 6. 10:15, 18. 86:6. 74:10, 11, 22, 23. Is. 37:36-38. Dan. 11:45. Acts 12:23. g 37:23. Marg. 40:2. 1 Sam. 2:9. Rom. 16:25. 1 Thea. 3:13. 1 Pet. 5:10. Jude 1. h 17:3. 44:21. 139:1. 1 Sam. 16:7. 1 Chr. 28:5. Jer. 11:20. 17:10. 20:12. Rev. 2:23. i Marg. My buckler is upon God. 3:3. 18:1, 2. 84:11. Gen. 15:1. b 11:2. 2. 12:5. 4. Marg. Prov. 2:21. 11:20. 28:18. 5. Or, God is a righteous Judge. 8. 94:13. 140:12, 13. 185:4. Is. 55:6, 7. Jer. 31:18, 19. Ez. 18:30. 33:11. Acts 19:4. k Deut. 32:41. Is. 37:1. 94:5. Ez. 21:9-11. 23. 111:2. 45:5. 64:3, 7. 144:6. 146:1. 147:6. Job 6:4. Lam. 3:12, 13. Hab. 3:11, 13. m 1 Thea. 1:8. Rev. 6:10. 16:6.

rate from them, and rebuke and warn them. My very tears have a prevailing voice with God, who has heard and will hear his prayers: and all they, who rejoice in the falls and sorrows of the Lord's devoted servants, will be "put to shame, vexed, and perish suddenly," unless they repent. Sinners of every rank have sorrowed and wept for their transgressions: but Jesus alone was a sinless sufferer, and through his sufferings, and in no other way, can the penitent find mercy. At length he will bid the impenitent workers of iniquity to depart from him; and then will all his enemies be confounded, vexed, and perish with an everlasting destruction.

NOTES.—PSALM VII. **Title.** "Shiggaion" signifies *wandering, or variable*; and, it is probably, denotes the music to which the psalm was set. Many conjectures have been formed concerning Cush; but at last we only know, that he was of the same tribe as Saul, and most likely one of his relations and courtiers, who brought some false accusation against David. (Notes, 1 Sam. 22:7, 8. 26:17-19.)

V. 1, 2. In extreme danger the Psalmist, according to his custom, resorted to God by faith and prayer. He had many persecutors: but it is probable that the one, whom he distinguishes from the rest, was Saul; who was so enraged against him, and had so much power in his hands, that he both could and would have torn him in pieces as a lion does his prey: nor would any have attempted to deliver him, had not God been his Protector. (Notes, 1 Sam. 22:9-19. 23:26-28.)

V. 3-5. David here appealed to God for his innocence, as to the charges brought against him. So far from having risen up, as an enemy or traitor, against his prince, when at peace with him; or even returned evil for the evil requital which his eminent services had received; (as some explain the clause;) he had twice preserved the life of his treacherous and implacable persecutor, who had not the smallest cause for his cruel enmity. (Notes, 1 Sam. 20:1-6. 24: 26:8-25.) If this were not the case, and if the accusations of his enemies were true he was willing to lose his life and reputation, and to be exposed to the deepest ignominy. (Notes, Job 31:5-12, 16-23, 38-40. Jer. 17:14-18. 18:19, 20. 2 Cor. 11:7-12.)

V. 6, 7. David was assured that the Lord intended to cut off Saul. (Notes, 1 Sam. 15:26-29. 24:8-15. 25:23-31. 26:8-12.) This was "the judgment which he had commanded," and for which David prayed, not only on his own account, but for the sake of the people. Saul's tyranny, and neglect of his duty as king of Israel, had crushed and scattered the Israelites: and his persecution and impiety had driven them from the ordinances and worship of God, and seduced them into many crimes. The Psalmist therefore prayed that the righteous Judge would ascend his exalted tribunal, exert his omnipotent authority, and by some visible interposition check the progress of impiety, and give encouragement to his servants; that they might again be collected in his courts, and unite in his holy worship. (Marg. Ref. Notes, 75:2-10. 141:6-10. Jer. 12:1-4.)

V. 8-11. The heart-searching Judge of the world decides not only on men's conduct towards him, but in all the cases between one and another. (Note, 17:1-3.) To him therefore David referred the cause between him and his persecutors, desiring to be judged, in this respect, according to his righteousness and integrity, which were known to God.—(Notes, 26:1. 2 Sam. 22:21-28.)—He also earnestly prayed, that the wickedness of the wicked might cease; and that God

14 Behold, ^ahe travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

15 He ^amade a pit, and digged it, ^aand is fallen into the ditch ^awhich he made.

16 ^aHis mischief shall return upon his own head, and his violent dealings shall come down upon his own pate.

17 I will praise the LORD ^aaccording to his righteousness : and will sing praise to the name of the LORD ^amost high.

PSALM VIII.

The glory of God is displayed in the works of creation, 1-3; and in his condescending love to man, 4-9.

To the chief Musician upon ^aGittith, A Psalm of David.

O LORD ^aour Lord, ^ahow excellent is thy name in all the earth! who hast set ^athy glory above the heavens.

2 ^aOut of the mouth of babes and sucklings hast thou ^aordained ^astrength, because of thine

enemies, that thou mightest ^astill ^athe enemy and the avenger.

3 When ^aI consider thy heavens, ^athe work of thy fingers, ^athe moon and the stars, which thou hast ordained :

4 ^aWhat is man that thou art mindful of him? and ^athe son of man, that thou ^avisitest him?

5 For ^athou hast made him a little lower than the angels, and ^ahast crowned him with glory and honour.

6 Thou ^amadest him to have dominion over the works of thy hands; ^athou hast ^aput all ^athings under his feet :

7 ^aAll sheep and oxen, yea, and the beasts of the field :

8 ^aThe fowl of the air, and the fish of the sea, and ^awhatsoever passeth through the paths of the seas.

9 O LORD our Lord, ^ahow excellent is thy name in all the earth!

^a Job 15:20-35. Is. 38:11. 59:4,5. Jam. 1:15. ^a Heb. *hath digged*. 35:7. 119:85. Job 6:27. Jer. 18:20. 9:15,16. 10:2. 35:8. 94:13. 140:9,10. 141:10. Esth. 7:10. Job 4:8. Prov. 5:22. 26:27. Ec. 10:8,9. ^a Ps. 4:12. 37:12,13. 1 Sam. 23:9,24. 12:13. 26:10. 28:19. 31:3,4. 1 Kings 2:32. Esth. 9:25. Matt. 27:3-5. ^a q 35:28. 51:14. 71:15,16. 98:2. 111:3. 145:7. ^a r 9:2. 92:1,8. Dan. 4:17,25,34. Acts 7:48. ^a s 81:84. *titus*. ^a e 72:17-19. 118:2-4. 148:13. Ps. 22:45. John 20:28. Phil. 2:11. 3:8. Rev. 19:15. ^a e 72:17-19. 118:2-4. 148:13. Ex. 15:11. 34:5-7. Deut. 32:58. Cant. 5:16. ^a d 36:5. 57:10,11. 68:4. 108:4,5. 1 Kings 8:27. Hab. 3:3. Eph. 4:10. Phil. 2:9,10. Heb. 7:26. ^a m 11:25. 21:16. Luke 10:21. 1 Cor. 1:27. ^a Heb. *found*. ^a f 84:5-7. Is. 40:31. Am. 5:9. 2 Cor. 12:9,10. ^a g 4:4. 46:10. Ex. 11:17,15. Job 2:9-11. 1 Sam. 2:9. Is. 37:20-29. 38:3. Hab. 2:30. ^a h 41:

would establish the righteous. ^aHe was assured, that *the righteous Judge* and Preserver of the upright, would defend him as a Buckler, (*marg.*) and would at length manifest that anger, which was every day excited by the crimes of his enemies.—"How few among Christians seriously and deliberately consider, whether the sentence of that day" (the day of judgment) "is likely to be in their favour! yet how many, with the utmost composure and self-complacency, repeat continually the words of this psalm, as well as those in the *Te Deum*.—"We believe that thou shalt come to be our Judge!" *Bp. Horne.*

V. 12, 13. "Vengeance . . . will certainly come, though it stay long, and not fail to do execution; for it is decreed in heaven, (if they do not repent,) and will pierce through the heart of Saul, and all the rest of my fierce and outrageous people." *Bp. Patrick.* (Note, 6, 7.)

V. 14-16. "When an evil thought is instilled into the heart of a man, the seed of the wicked one is sown; by . . . cherishing the diabolical suggestion "he conceiveth" a purpose of "mischief;" when that purpose is gradually formed and matured for the birth, he "travaileth with iniquity;" at length, by carrying it into action, he "bringeth forth falsehood." *Bp. Horne.* (Note, Jam. 1:13-15.) The persecutor especially, being determined upon iniquity, is restless and in torment, till he can effect his purpose by any method of deceit and violence. But, with much expense and trouble, he only digs a pit for himself, and the ruin he aimed at others, falls on the crown of his own head, and gives him a mortal wound. Thus Saul was killed by the Philistines, whom he wanted to employ in cutting off David: (Notes, 1 Sam. 18:17-27. 31:2-6.) and the Jews, who excited the Romans to crucify Christ, were awfully destroyed by the Romans, and numbers of them crucified. (Note, Matt. 27:24,25.)

V. 17. *Most high.* 83:18. Is. 57:15. Dan. 4:17-34. 5:18-21.

PRACTICAL OBSERVATIONS.

The servants of God must expect the persecution of the tongue, as a preparation for further injuries; and to the ingenuous mind it often appears very formidable. But no slanderers or persecuting tyrants can do real harm to those who trust in the Lord their God; when there is none else to deliver, he will take care, both of their persons, and their characters; and will preserve them from Satan, that "accuser of the brethren," and "devouring lion," and "from every evil work unto his heavenly kingdom." Let us then wage our warfare with the weapons of faith and prayer; and, instead of injuring our peaceful neighbours, let us persevere in endeavouring to overcome evil with good. This will enable us to rejoice in the testimony of our consciences, when loaded with slander and obloquy, and to appeal to God with confidence. But "wretched they who persecute their benefactor! Happy he who can reflect that he has been a benefactor to his persecutors!" *Bp. Horne.* Indeed the Christian would deem himself worthy of all the injury and ignominy, which his foes desire for him, were he guilty of the crimes of which they accuse him.—But, while we patiently bear the injuries to which we are exposed, we should be much affected and grieved, when we behold "one sinner destroying much good;" and we ought to pray that the Lord would convert or destroy all those, who scatter and oppress his people; and effectually interpose to encourage their faith and obedience, and to stop the growth of impiety and infidelity.—When earthly judges abuse their power, it is a comfort to reflect that the Lord will reverse their decrees, and plead the cause of his

people: he is a Judge who "trieth the heart and reins;" nor can we stand before him, even according to his new covenant of mercy, without "simplicity and godly sincerity," and conscientious integrity in our habitual conduct. The Lord is every day provoked by the wicked; and while he waits to receive the submissions, and pardon the sins of those who repent and turn to him, he is preparing to execute judgment on all the impenitent. But persecutors must expect his severest vengeance. Satan suggests the mischievous imagination, and they welcome it; and iniquity and murder are thus conceived, and then effected by lies and treachery. Let them however remember, that they are only plotting their own destruction. For the persecuted servants of the Lord will be celebrating his praises, and rejoicing in his favour, while their persecutors are cast into the pit of destruction, and enduring the wrath of their righteous Judge; and all their subtle projects will concur in bringing about this final event.—Let us then under all our trials look unto the Saviour. He alone was perfect in righteousness; yet none was ever reviled, slandered, and hated as he was. He lived and died, doing good to his enemies, and praying for them; but after his exaltation, the welfare of his church required that judgment should be executed upon such as continued impenitent. The Jews first felt the weight of his indignation, and at the same time great multitudes of Gentile converts compassed him about. Wherever anti-christian corruptors or persecutors have been from time to time destroyed, the church has been replenished with numerous real converts to the faith; and when these enemies of the truth shall finally come to an end, the whole earth will be filled with truth and righteousness. Shortly will arrive that final judgment which God has decreed, when all unbelievers will finally perish; may we at that solemn season "be numbered with his saints in glory everlasting!"

NOTES.—PSALM VIII. *Title.* "Gittith" perhaps is the name of some tune, which David had learned when in Gath, or from the Gittites, and to which this and two other psalms were set. (*Marg. Ref.*) Various other conjectures have been formed; and the following may be considered as the most probable. "I take it to have been composed by David, . . . after he had overthrown . . . Goliath of Gath; which is . . . a lively emblem of Christ's conquest over our great enemy the devil!" *Bp. Patrick.*

V. 1. The eternal JEHOVAH, the universal Creator and Benefactor, is that Lord and Governor, whom all ought entirely to obey and serve; and to him as God their Saviour, all true believers render thankful and willing obedience. He infinitely excels all creatures in every thing which can excite love and adoration. The earth is full of the discoveries of his perfections; and his glory fills the highest heavens, and is exalted far above them.—"O LORD, our Governor." *Prayer-Book version.*

V. 2. God has often magnified his own perfections, through the simplicity and weakness of the instruments, by which he accomplishes his grand designs. (Note, Judg. 7:13-22. P. O. 16-25.) The new-born infant is such a display of his power, skill, and goodness, as unanswerably confutes the cavils of Atheism. Even little children have been taught so to love and serve him, that their praises and confessions have baffled and silenced the rage and malice of persecutors; and thus a victorious strength has been manifested by them, while the wise, learned, and mighty, have either joined the enemy, or timidly and feebly crouched before him.—The meanest and most despised persons have often been made successful in their attempts to promote his cause. Thus

PSALM IX.

David praises God for punishing his enemies, and maintaining his cause, 1—6. He shows that God will preserve his servants, and calls on them to praise his name, 7—12. He prays for deliverance from present trials, that he may still praise the Lord; and predict the ruin of the wicked, 13—20.

To the chief Musician upon Muth-labben, A Psalm of David.

I WILL praise thee, O LORD, ^bwith my whole heart; ^cI will show forth all thy marvellous works.

2 ^dI will be glad and rejoice in thee; ^eI will sing praise to thy name, O thou Most High.

3 When mine enemies are turned back, ^fthey shall fall and perish at thy presence.

4 ^gThy law shall be perfect, ^hthy testimonies shall be true, ⁱthy judgments shall be righteous, ^jthy ways shall be straight, ^kthy paths shall be peace, ^lthy ways shall be righteousness, ^mthy ways shall be peace, ⁿthy ways shall be righteousness, ^othy ways shall be peace, ^pthy ways shall be righteousness, ^qthy ways shall be peace, ^rthy ways shall be righteousness, ^sthy ways shall be peace, ^tthy ways shall be righteousness, ^uthy ways shall be peace, ^vthy ways shall be righteousness, ^wthy ways shall be peace, ^xthy ways shall be righteousness, ^ythy ways shall be peace, ^zthy ways shall be righteousness.

David overcame Goliath, though but as a babe in comparison of that insulting captivity: and the despised Nazarene, with his obscure and unlettered apostles, prevailed against the combined wisdom, learning, and power of the world, and against the sagacity and influence of Satan, "the God of this world." And by successive instruments whom man disdains, the same cause shall still more fully prevail, till every avenger and enemy is finally stilled, and all the wicked are silent in darkness. (Notes, Matt. 11:25, 26. 1 Cor. 1:26—31. 2 Cor. 4:7.)—The LXX render the clause, here translated "ordained strength," "perfected praise," and the Evangelist, recording our Lord's words, gives them according to that version. (Note, Matt. 21:14—16.)

V. 3. The Psalmist appears to have composed this sacred hymn, while his attention was fixed, during the silence of the evening, on "the moon walking in brightness," and on "the stars of light;" but, instead of being tempted to worship the heavenly host, he contemplated the magnificent scene, and the immensity of the creation, till he was filled with adoring admiration of the Creator's incomprehensible majesty, which naturally suggested the subsequent reflections. (Notes, 148: 3. Deut. 4:19. Job 31:24—28.)

V. 4—9. Adam, even when created in the image of God, was infinitely beneath his Maker; and it was an unspeakable favour for him to be placed at the head of this lower world, in a state of honour and dominion. (Note, Gen. 1:26, 27.) After the fall, it was still more wonderful that his children should be permitted to retain any authority over, or derive any benefit from, the different orders of creatures. But the apostle teaches us, that the Holy Spirit, who spake by David, also intended Christ, the eternal son of God, who by his incarnation became "the Son of man." Thus he was "made a little lower than the angels," by assuming and dwelling in a nature inferior to theirs, "for the suffering of death;" which object having been accomplished, he arose from the dead, and was "crowned with glory and honour;" and in human nature exercises universal dominion, even an authority infinitely more extensive and absolute, than ever the first Adam possessed, or could possibly have administered. (Note, Heb. 2:5—9.)—In so wonderful a manner did the God of glory show himself mindful of feeble, mortal, sinful man! and thus has he visited and honoured one of our race, for the common benefit of all who believe in him! (Note, Ps. 143:4.)

Then the angels, (5) מַלְאָכִים, *Elohim* is generally translated God, or gods; yet the apostle quotes the LXX, who render it angels; which shows the latitude with which the term is used. (Notes, 82:6. 7. John 10:32—39.) But when the true God is meant, it is, though plural, always joined with the singular verb; and the name JEHOVAH is never given to any but to the true God; and, when applied to Christ, it shows who he is, even "the true God and eternal life."

PRACTICAL OBSERVATIONS.

No words can express the glorious excellency of JEHOVAH, our Ruler and Lord; nor can Cherubim or Seraphim reach his worthiness by their most exalted adorations; yet he graciously accepts the upright though feeble efforts of men on earth, and even counts himself honoured by the praises of babes and sucklings! He works by the weakest instruments for the greater confusion of his enemies and the honour of his name; and all the vengeance and rage of earth and hell shall soon be stilled by the prevalence of his despised gospel.—Every creature speaks the Creator's praise to the mind of the devout believer; whose pious contemplations render his solitary walks unspeakably pleasant and profitable. But each display of the divine glory should lead us to reflect on our own meanness and sinfulness. What indeed is man, that the Lord should still visit him, and be mindful of him? What are we, but mean, guilty, polluted, ungrateful, rebellious, and apostate creatures? We are unworthy of the least of those manifold advantages which we derive from the sheep and oxen, the fishes and the fowls, and the other animals, which are still subjected to us, and subservient to our benefit: nor should we ever partake of these common mercies, without admiration joined with gratitude. But in the person of Emmanuel, every other instance of divine condescension is

4 For thou hast maintained my right and my cause; thou sittest in the throne judging right.

5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.

7 But the LORD shall endure for ever: he hath prepared his throne for judgment;

8 And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

Sam. 17:23. Mal. 4:3. k Deut. 9:14. Prov. 10:7. 13:9. 1 Or, The destructions of the enemy are come to a perpetual end, and their cities shall be destroyed. &c. 1:25. 2:2. Ez. 15:6. Mic. 7:10. m Jer. 9. Ez. 14:13. 1:10. 2:25. 14:6—8. Nah. 1:3—13. 1:10. 15:25. 1:57. Rev. 20:2. n 1 Sam. 31:1. 31:7. 1:10. 7:1. 14:17. 37:26. Jer. 51:25. o 14:22. 23 Jer. 51:22—24. p 50:2. 102:12, 24—27. Heb. 1:11. 12. 13:5. 2 Pet. 3:8. q 50:3—5. 1:19. Rev. 20:11. r 50:6. 94:15. 95:13. 98:9. 99. 4. Gen. 1:25. 1:14. 4:5. v 17:31. Rom. 2:5, 6, 16.

eclipsed, and his most exalted previous conceptions of the divine love are far exceeded, and the powers of our minds are almost overwhelmed. His love, his humiliation in assuming our nature, his atoning sufferings unto death, his subsequent glory, and his dominion over all creatures, which shall endure till all enemies are put under his feet, can never sufficiently be admired and adored.—Thus our nature, in the second Adam, is infinitely more honoured and exalted, than it could have been in the first Adam. Thus also the true dignity of human nature, even the worth of a rational, immortal soul, though ruined by sin, yet capable of recovery and eternal felicity, is clearly shown. And if we trust and submit to Christ as our Saviour and Lord, he will advance us also to glory, honour, and immortality. We had indeed cause to celebrate the excellencies of the Lord our Governor, as displayed in the works of creation: but what words can reach his praises, who is now become our Salvation, and has laid us under new and still more powerful obligations to obedience, as our Redeemer, and as displaying among us sinners on earth those glories, "which angels desire to look into!"

NOTES.—PSALM IX. Title. *Muth-labben*. The import of this title is very doubtful. "Muth" signifies death: and some imagine that "labben" the son, may denote Goliath, either in respect of his eminence, or his coming forth as the champion between the Philistines and Israel. Goliath is called by a name something like this, and which is rendered "a champion." (גִּלְיָת הַפִּלִּיִּים, *a man who comes between*. 1 Sam. 17:4.) If, however, this be the meaning, it is very obscurely expressed: and, as Zion was not the place of Israel's assembling for public worship, till David had for some time been king over all Israel, the Psalm must have been composed long after Goliath's death. (11—14.) Others therefore suppose "Muth-labben" to mean, the death of his son, and refer the occasion of the Psalm to the death of Absalom.—The Psalmist might have some reference to the various deliverances of his past life; but he was also led, while praising God for them, to speak, as the type of Christ, concerning his conflicts and victories, and those of his church; and to celebrate her triumphs over every heathen and antichristian persecutor, while he included also the trials and deliverances of every believer.

V. 1—3. The Psalmist determined, on occasion of some recent deliverance, to "praise JEHOVAH with his whole heart;" not feignedly, not as ascribing any share of the honour to himself, not in a cold and languid manner, but fervently and zealously.—He would make the works, which God had wrought for him, known to all around: and thus rejoice in ascribing glory to his name, and in reflecting what a powerful and faithful Patron and Friend he had, and what an honour and benefit this was to him. His enemies hitherto had been turned back, and had stumbled and perished, not by his valour, but by the presence and power of God; and this made him confident of continued victories and final triumph. (Notes, 27:1—3. 2 Sam. 22:37—42.)—This admits of the most obvious application to the works of God for his church, and for every believer, and no doubt was intended by the Holy Spirit to be thus used in our worship and meditations.—O thou Most High. (2) 'God is in the loftiest and most exalted pre-eminence and sovereignty, over the whole creation: and in essence and glory, surpassing all comprehension.' (Marg. Ref. e.)

V. 4—6. God had pleaded David's righteous cause against the wicked persecution of Saul, and had advanced him to the throne of all Israel, with the destruction of almost the whole family of Saul. He had given his king the victory over the surrounding heathen nations, who perished in great numbers, and had finally lost the reputation of their former successes. So that every enemy which had before destroyed the cities of Israel, was deprived perpetually of power to continue these desolations; and most of them soon became so insignificant, that the memorial of them, and of their former greatness, perished with them.—Thus the sixth verse must be understood, if we adhere to the translation in the text; but the marginal reading here seems to give the proper sense. The destructions caused by the enemy were terminated; God had destroyed their cities; and the remembrance of them had failed from among men.—

9 "The Lord also will be 'a Refuge for the oppressed, a Refuge in times of trouble.

10 And they that "know thy name will "put their trust in thee: for thou, Lord, "hast not forsaken them that seek thee.

11 "Sing praises to the Lord, "which dwelleth in Zion: "declare among the people his doings.

12 "When he maketh inquisition for blood, he remembereth them: "he forgetteth not the cry of the humble.

13 "Have mercy upon me, O Lord; "consider my trouble "which I suffer of them that hate me, "thou that liftest me up from the gates of death:

14 That "I may show forth all thy praise "in the gates of "the daughter of Zion: "I will rejoice in thy salvation.

18:1, 39:7, 46:1, 48:3, 62:8, 91:1-2, 142:4, 5, Deut. 32:27, Prov. 18:10, Is. 4:5-6, 8:14, 32:2, Nah. 1:7, Luke 13:34, Heb. 6:18, * Heb. a high place, 20:1, 48:7, marg., 50:15, 77:1, 2, 108:12, u 91:14, Ex. 34:5-7, 1 Chr. 28:9, John 17:3, 2 Cor. 4:6, 2 Tim. 1:12, 1 John 2:3, 4, 5:20, x 5:11, 57:1, 146:5, 6, Is. 26:3, 4, y 103:3, 4, Is. 45:19, 46:3, 4, 53:6-7, Jer. 29:13, 2 Cor. 1:9, 10, z 33:1-3, 47:6, 7, 85:1, 2, 149:1-5, 153:1, 4, 78:68, 132:18, 14, Is. 12:6, 14:32, Heb. 12:22, Rev. 14:1, b 68:2, 5, 96:10, 105:1, 2, 107:22, 118:17, Is. 12:4-6, 6, John 17:28, c Gen. 9:5, 2 Kings 24:1, Is. 26:21, Matt. 23:35, Luke 11:50, 51, Rev. 6:9, 10, 16:6, d 10:14, 17, 22:24, 34:6, 107:17, Ex. 3:7-9, Luke 18:7, 8, † Or, afflicted, Judg. 10:16, e 9:1, 119:132, † 13:3, 25:19, 119:153, 143:8, Neh. 9:32, Lam. 4:11, g 30:8, 55:13, 98:13, 107:18, 118:3, 4, Is. 38:10, Jon. 2:6, h 51:15, 79:13, 106:2, 138:1, 122:22, 35, 35:18, 42:4, 109:30, 31, 116:18, 19, 118:19, 20, 140:1, 2, k Is. 37:22, 62:11, Mic. 4:13, Matt. 21:5, 113:5, 20:5, 21:1, 35:9, 51:12, 1 Sam. 2:1, Is.

Thus likewise the renowned monarchies, that successively made havoc on earth, and oppressed Israel, are now destroyed and almost forgotten; the first opposers of Christ and Christianity have shared the same fate; and all these divine interpositions are earnest of the final ruin of all the enemies of the cause of Christ. (Notes, Dan. 2:38-45.)

V. 7-12. The reflection on the transient glory of earthly kingdoms, and illustrious conquerors, led the Psalmist to reflect on the eternity of JEHOVAH, and of his universal kingdom. This eternal Sovereign did not, indeed, immediately inflict vengeance on his enemies; but he was preparing his "throne for judgment." He would soon judge the whole human race in righteousness; and uprightly, or according to his declarations and promises, decide on the cause of each individual belonging to the people of Israel, and all other nations (אֲדָמָה). In the mean while, he would prove a Refuge for the protection and comfort of such as were oppressed or persecuted for his sake, to which they should resort in times of trouble or danger. (Notes, 62:8-10, 2 Sam. 22:2, 3, Prov. 18:10, 11, Is. 32:1, 2.)—Indeed all who, by believing his word and experiencing his faithfulness and mercy, had obtained the knowledge of his name, or perfections, would trust in him entirely and exclusively; for it had never been known, that the Lord had forsaken any that sought him, because of their weakness, or the power of their enemies. But it was only as dwelling in Zion, on the mercy-seat, above the ark of the covenant, through the sacrifices and ordinances which typified the promised Saviour, that he could be sought by sinful men with acceptance; and therefore his people should abound in praising him, as the God of salvation: and making known his works, that others might learn to seek and serve him.—He sometimes indeed permitted his servants to be tried by persecution; but there would be a season of inquisition for blood, when the prayers of the humble would be remembered, and completely answered. (Marg. Ref. c. Notes, Is. 26:20, 11.)

V. 13, 14. David, after all his triumphs, still had enemies, conflicts, and trials: the church, though victorious over all former opposers, is still "militant here on earth," and the believer, though rescued from "the gates of death" and hell, and enabled to bless God for many deliverances, must still encounter troubles and temptations, and mingle prayers with his thanksgivings. The expression, "the daughter of Zion," seems to denote the inhabitants of Zion, with all those who came to worship at the sanctuary, (which was placed there when this Psalm was written,) considered as one collective body, the visible church, the type of the true church, which God our Saviour has espoused to himself, and which, in the true mount Zion, the heavenly Jerusalem, shall show forth all the praises of him, who has lifted her up from the gates of death, and raised her to that glorious life. (Notes, 22:22-25, 118:19-24, Is. 12:4-6, Heb. 12:22-25, Rev. 14:1-5.)—The contrast between "the gates of death," and "the gates of the daughter of Zion," is remarkable. (Marg. Ref.)—I will rejoice, &c. (14) Notes, 135:6, 1 Sam. 2:1, Hab. 3:17-19, Luke 1:46-55.

V. 15, 16. The several nations, who had engaged in war against David, had only brought destruction on themselves, by all their combinations and stratagems: and given JEHOVAH the occasion of manifesting his power and justice, in the judgments which he executed upon them.—To this reflection the Psalmist adds, "Higgaion Selah;" a thing to be meditated on with the greatest attention: ("res meditanda summe, Junius;") probably, this is the true meaning of the two words thus connected. (Marg.) The example was very instructive, and ought to be deeply considered by the enemies of God for their warning, and by his servants for their encouragement in seasons of trouble and danger.

15 "The heathen are sunk down in the pit "that they made: in the net which they hid is their own foot taken.

16 The Lord is "known by the judgment which he executeth: "the wicked is snared in the work of his own hands. Higgaion. Selah.

17 "The wicked shall be turned into hell, and all the nations that "forget God.

18 For "the needy shall not always be forgotten: "the expectation of the poor shall not perish for ever.

19 "Arise, O Lord; "let not man prevail: "let the heathen be judged in thy sight.

20 "Put them in fear, O Lord; "that the nations "may know themselves to be but men. Selah.

12:3, Hab. 3:18, Luke 1:47, m 7:15, 16, 35:8, 97:15, 57:6, 94:23, Prov. 5:22, 22:8, 26:27, n 49:11, 59:10, 11, 83:17, 18, Ex. 7:5, 14:4, 31, Deut. 28:22-28, Josh. 2:10, 11, Judg. 1:7, 1 Sam. 6:19, 20, 17:46, 2 Kings 19:34, 35, e 11:6, 140:9, Prov. 6:3, 12:13, Is. 8:15, 28:13, † That is, meditation, 51, 19:14, 92:3, marg., p Prov. 14:32, Is. 3:11, 5:14, Matt. 25:41-46, Rom. 2:8, 9, 2 Thes. 1:7-9, Rev. 20:15, 21:8, q 44:17, 20, 50:22, 1:6, 13:21, Job 3:13, Jer. 2:32, 3:21, 18:25, 18:25, 23:27, Hos. 2:13, r 12, 12:5, 72:4, 12-14, 102:17, 20, 109:31, Luke 1:53, 6:20, Jam. 2:5, s Prov. 23:18, 24:14, Phil. 1:20, † 3:7, 7:6, 10:12, 44:22, 68:1, 2, 74:22, 23, 76:8, 9, 80:2, Is. 42:13, 14, 51:3, Zeph. 3:8, u Gen. 32:28, 1 Sam. 2:9, 2 Chr. 14:11, Is. 42:13, x 2:1-3, 79:6, 149:7, Jer. 10:25, Joel 3:12, Mic. 5:15, Zech. 14:18, Rev. 19:15, y 76:12, 83:15, Ex. 15:16, 23:27, Deut. 2:25 Jer. 32:40, Ez. 30:13, z 62:6, 7, Is. 31:3, Ex. 28:2, 9, Acts 12:22, 23.

V. 17. "All wickedness came originally with the wicked one from hell; thither it will be again remitted; and they who hold on its side must accompany it on its return to that place of torment, there to be shut up for ever." Bp. Horne. This will be the case even with whole nations who forget God, and their obligation to him, and that worship and obedience which they owe him: for this forgetfulness is the effect of ingratitude, contempt, and aversion; it deserves his wrath, and is the source of all other crimes. (Note, Rom. 1:28-32.)—The future condemnation of the wicked seems to be intended; for as all men go down to the grave, the word, rendered hell, must in this connexion have a more awful meaning. (Notes, 168-11, Rev. 20:11-15.)

V. 18-20. Many princes have claimed and received divine honours: the arrogant titles of infallibility and of his holiness, which one chief antichrist has assumed, are well known; and the proud and impious conduct of multitudes too evidently proves, not only that they forget God, but that they forget themselves to be men; sinful, weak, and dying creatures, who will soon be called to give an account of themselves to God.—David therefore prayed that these haughty enemies of the Lord and his people, might be so terrified, as to recollect their own weakness, and submit to Omnipotence. The LXX translate the first clause, "Place a lawgiver over them;" and the original word, by varying a vowel point, means a Teacher; and in this sense the prayer is for their instruction and conversion.

Fear. (20) מִירָה, pointed as if it were instead of מִירָא, from יָרָא tinit. מִירָה doctor, part. hiph. from יָרָא in hiph. הִירָא docuit.

PRACTICAL OBSERVATIONS.

All our mercies should be acknowledged before God, in fervent praises: the whole glory of every success or deliverance belongs to him; our whole heart should be lifted up in rendering him this tribute; we should delight in showing forth publicly his marvellous works, to us and to his church; and our joy must not rest in any of the gifts of our God, but ascend to him, and centre in him as our all-sufficient Portion.—The enemies of Christ and of his people for a time may stand their ground, and prevail; but in due season, they will be dismayed, and fall and "perish at his presence."—He who advanced David, and maintained his righteous cause; who exalted the Saviour "to his own right hand in heavenly places," in defiance of all his enemies; will shortly bring to an end the wickedness of persecuting tyrants, and cover them with eternal infamy. This almighty Lord will help the Christian also in all his conflicts and temptations, and support and comfort him in all his troubles, till he is finally delivered from the body of sin; and till "Satan is bruised under his feet," and death itself is "swallowed up in victory." The eternal God has already prepared his throne for judgment: he will certainly execute judgment in righteousness and in faithfulness; and then every iniquitous sentence will be reversed, and every oppressor punished.—In the mean while, all "who know his name, will trust in him" for temporal protection and eternal salvation; and their experience will daily increase their knowledge and confirm their faith: for the Lord never fails, and never will, forsake or reject any who seek his favour according to his word. He is "in Christ reconciling the world unto himself;" he may be found on a mercy-seat: let saints then sing praises to him, and call upon sinners to come and trust in him. The blood of many martyrs has been shed, and their persecutors have supposed that no inquisition would be made for it: but from time to time the Lord anticipates that day, when "the earth shall disclose her blood, and shall no more cover her slain." He is ever mindful of the cry of the humble. His consolations more than counterbalance outward

PSALM X.

Or, "Alas, how complaining that the Lord hid his face, amidst the outcries of his afflicted servants, 1-11. He prays for redress, and professes his confidence in God, 12-15."

WHY standest thou afar off, O Lord? why hidest thou thyself in times of trouble?

2 The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined.

3 For the wicked boasteth of his heart's desire, and blesseth the covetous whom the Lord abhorreth.

4 The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.

5 His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them.

a 22:1, 46:1, 109:31. Jer. 14:8. b 13:1-3, 27:9, 30:7, 44:24, 89:14. Job 13:21, 23:9, 34:29. * Heb. In the pride of the wicked he doth, &c. c 31:18, 36:11, 59:12, 119:51, 69:35, 129, 133:4, 140:5. Eze. 9:17, 18:11, 18:12-13, 14:13-16, Jer. 43:2, d 7:16, 9:15-16, Prov. 5:22, e 39:21, 49:6, 52:1, 73:9-9, 94:4. Ez. 15:9, 16:10-17, 37:23-24. Jam. 4:13, 16, 1 Heb. soul's, f 49:18, 1 Sam. 23:21, Prov. 28:4, Rom. 1:32. † Or, the covetous blesseth himself, he abhorreth the LORD. 22:14-13. ‡ Deut. 29:19, Job 31:24, 35, Hos. 12:7, 8, Zech. 11:5-8, Luke 12:19, Rom. 1:29-30, 2 Tim. 3:2-4, 1 John 2:15, 16, g 15:5, 17:17, Jer. 22:17, Mic. 6:10-12, Hab. 2:9, Matt. 28:15-16, Luke 12:15, 16:14, 15, 1 Cor. 6:10, Eph. 5:5, Col. 3:5, 1 Tim. 6:9, 2 Pet. 2:3, 14, 15, h 5:6, 10:40, Lev. 26:30, Dent. 9:2, 19:1, 11:9, 27:10, 101:5, Prov. 6:17, 21:4, 30:13, 31:1, 32:11, 39:10, 12, 14:2, 27:8, Ez. 5:2, Dent. 14:4, Job 22:17, Prov. 30:9, Jer. 23:1, Dan. 5:22, 23, Zeph. 2:3, Eze. 6:9, all his thoughts are, there is no God, Jer. 14:1, 53:1, 1 Gen. 6:5, 11, 58:7, 65:2, Jer. 14:4, Mark 7:21, Acts 8:22, Rom. 1:21, 28, m Gen. 6:12, Prov. 1:19, 2, 12:14, 10:1, 59:7-8, Hos. 9:9, Rom. 3:16, n 22:5-6, Prov. 15:24, 15:2, 5:12, 20:11, 23:15, 42:25, Hos. 14:9, o 12:5, Jude. 9:27, 28, 2 Sam. 5:6, 1 Kings

6 He hath said in his heart, 'I shall not be moved: for I shall never be in adversity.'

7 His mouth is full of cursing, and deceit, and fraud: under his tongue is mischief, and vanity.

8 He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.

9 He lieth in wait secretly as a lion in his den he lieth in wait to catch the poor, he doth catch the poor, when he draweth him into his net.

10 He croucheth, and humbleth himself, that the poor may fall by his strong ones.

11 He hath said in his heart, 'God hath forgotten: he hideth his face, he will never see it.'

20:10, 11, 13, 2 Chr. 32:15-19, p 11:1, 14:1, Matt. 24:48, 15:5, 30:6. Ez. 8:11, 11, 47:7, 56:12, Nah. 1:10, Matt. 24:48-51, 1 Thes. 5:3, Rev. 18:7, 1 Heb. unto generation and generation, r 59:12, 62:4, 109:17, 18, Rom. 3:14, e 5:9, 7:14, 36:3, 52:4, 55:21, 58:3, 64:3, 11, 59:4, Jer. 9:3-6, Rom. 3:8, 1 Heb. deceit, t Job 21:2, 27:14, 140:9, Job 15:5, Matt. 12:34, Jam. 3:6-8, x 12:2, 9:15, 14:8-11, Prov. 21:6, 30:3, 2 Pet. 2:15, ** Or, impunity, y 1 Sam. 22:19, 23:23, 2 Kings 21:16, Prov. 1:11, 12, Hab. 3:14, Luke 8:1, 10:1, z 17:11, Prov. 6:12, 13, Jer. 22:17, † Heb. hide themselves, a 17:12, 59:3, Mic. 7:2, Acts 23:21, ‡ Heb. in the secret places, lam. 3:10, Am. 5:3, Nah. 2:11, 12, Zech. 11:3, b Jer. 5:26, Ez. 19:3-5, Hab. 1:15, Job 10:12, c 12:5, 14:8, 35:10, 37:14, 109:31, Job 5:15-16, 20:19, 21:14, Prov. 14:31, 22:16, 23:15, 15:315, 32:7, Ez. 22:29, Am. 2:6, 7, 4:1, 5:11, 12, 8:4, 6, Hab. 3:14, § Heb. breaketh himself, 1 Sam. 2:36, d 1 Sam. 18:21-26, 23:21-22, 2 Sam. 15:5, || Or, into his strong arts, e 6, Mark 2:6, Luke 7:39, f 64:5, 73:11, 94:7, Job 22:13, 14, Ez. 12, 12:9.

would ruin themselves, instead of him.—Saul at length avowed and boasted of his desire of murdering David, which at first he concealed; and he "blessed the covetous, who courted favour by betraying him." But God abhorred such men; as indeed they resembled Judas who sold his Lord.—Saul, with evident haughtiness, refused to submit to the decree of God made known by Samuel, or to seek his favour; and in his subsequent conduct, he acted as an infidel or an atheist. He became grievously cruel and oppressive in his government, especially when he murdered the priests. (Notes, 1 Sam. 22:14-19.) God's judgments were out of his sight: he believed nothing about them; and, growing more presumptuous by impunity, he scorned all those as enemies, who opposed his rage. His conversation became a mixture of profaneness, perjury, violent imprecations, and deceit; and he was continually avowing his base and mischievous purposes. (Notes, 1 Sam. 20:30-33.) Personally, and by his agents, he watched for David in every place where he was likely to surprise him; being bent on murdering a poor fugitive who had never injured him, as much as a hungry lion is of seizing his prey. Nay, he even seemed to pay court, and humble himself, to David and others, as well as to stoop to the meanest practices, that he might get him within his reach, and murder him by one of his captains. This deliberate plan of virulent opposition to one whom God had expressly marked out as the object of his special favour, could be the result of nothing but contempt of God, and practical atheism. (Notes, 36:1-4.)

Whom the Lord abhorreth. (13. Heb.) *Parafoveo ton Kupion, Sept.* And thus also in the 13th verse, נאִץ, in *pihel*, generally means, to provoke, or greatly to despise.—The clause may either mean, "the Lord abhorreth, or despiseth, the covetous man;" or, "the covetous man despiseth, or provoketh, the Lord." (Zech. 11:8.)

V. 12, 13. The honour of God required, that such impious persons, who despised him and defied his wrath, should be openly rebuked; and his oppressed servants, who trusted their cause with him, as openly delivered. (Marg. Ref.)—'What is it, but thy long-suffering, . . . that makes the wicked thus insolently despise thee? He concludes, thou wilt never punish him, because thou art so patient with him.' *Bp. Patrick.*

V. 14, 15. Though the Lord did not immediately appear to punish the persecutors, the Psalmist was fully assured, that he observed with strict attention all their mischief and malice; and would by his power openly requite his enemies. In confidence of this, his poor and persecuted servants "left themselves" in his hands, as destitute orphans who had no other helper, but who were assured of his compassionate protection. They also prayed against their oppressor, that God would "break his arm," (or deprive him of power), and search out, in order to terminate, his wickedness, that none of it might remain. (Marg. Ref.—Notes, 58:6-9 Ez. 30:20-26. Zech. 11:15-17.)

V. 16. The Canaanites had been destroyed out of the land by the power of JEHOVAH, the eternal King of Israel; and Saul and his adherents were in reality no less heathens than they: David, therefore, in faith expected their extirpation from among the people of God. (Notes, Rev. 11:12.) The original words, (יָדוּם) rendered "for ever and ever," appear always strictly to denote eternity.

V. 17, 18. The encouragement to be derived from the readiness, which God had ever shown, to answer the prayers of the humble; the reason of this condescension to them in

afflictions, and if any are cut off by martyrdom, their souls are forwarded to heaven. There the church is triumphant; here it must be militant.—Satan, who hates us, will stir up opposition and excite our depravity by his suggestions; but the Lord, who has lifted us up from the gates of death and hell, considers all our conflicts and temptations; he will give us merciful deliverances on earth, that we may praise him with his people; and in a little time will completely rescue our souls; that, in his temple above, we may rejoice in his salvation and triumph in his praise. Then the wicked of every description will sink into the pit of destruction: their own crimes will fall upon them, and they will be caught in their own snare; then especially will the power and justice of God be made known to all the world, by "the judgments that he executeth;" and even whole nations of those, who forgot and despised him, shall be turned into hell, and for ever shut up in that region of darkness and despair.—Many of his people are here permitted to be poor and afflicted, and seem to be forgotten; and they are all "poor in spirit;" and have nothing to trust to but his mercy and grace. But they shall not always be forgotten: their expectation of help and salvation from God shall not perish in disappointment for ever.—Often it has seemed, as if man would prevail against the cause of God; but the church has prayed, her Advocate has pleaded, and the arm of the Lord has been extended; some of her enemies have been judged and have perished: many have been intimidated, and others humbled in cordial submission; so that the cause of God yet maintains its ground. Still we have abundant reason to unite in prayer, and to say, 'Arise, O Lord, let not Satan or man prevail to confine thy church within such narrow limits, to corrupt it by so many heresies and scandals, or to distract it with so many divisions and disputes: put those in fear and to shame, who arrogate more to themselves, than can belong to fallible, sinful, mortal man; humble and convert every opposer, and destroy every system of superstition and delusion; that all the inhabitants of the earth may know themselves to be lost, sinful men; that they may gladly welcome the Saviour, and become his willing subjects. Higaigon. Selah. Amen.'

NOTES.—PSALM X. V. 1. David's name is not prefixed to this Psalm; yet it is probable that it was composed by him, with reference to the persecution, which he and the church of God suffered during the reign of Saul: but it is applicable to similar cases in every age. While the trial continues, and comfort and deliverance are withheld, the Lord seems to "hide himself," or to "stand at a distance," as if regardless of the event: (Notes, 13:1-4, 22:1.) but he only waits to be called upon by importunate prayer to come and deliver his people.

V. 2-11. Several of the psalms seem intentionally to have been written in general terms, that they might serve to direct the devotions of the church in persecution, and those of every believer in his personal troubles and afflictions. Pride and ambition caused Saul to envy and hate David, as one who had eclipsed his glory, and who was appointed by God to the kingdom, as "the man after his own heart;" and therefore he persecuted him. (Notes, 1 Sam. 18:6-11, 20:31.)—The Jewish priests, scribes, and rulers hated Christ and his apostles, because their ignorance and hypocrisy were exposed, and their authority endangered, by his clear and convincing instructions, his answers to their objections, and his holy example: and the same general principle has made way for the persecution of the humble and zealous servants of God in all ages. But the Psalmist predicted, (for the original is in the future tense, "They shall be taken, &c.") that his enemies

12 ^aArise, O LORD: O God, 'lift up thine hand; and forget not the 'humble.

13 Wherefore doth the wicked 'contemn God? he hath said in his heart, 'Thou wilt not require *it*.

14 ^mThou hast seen *it*; for 'thou beholdest mischief and spite, 'to requite it with thy hand; 'The poor 'commiteth himself unto thee; 'thou art 'the helper of the fatherless.

15 ^bBreak thou the arm of the wicked and the evil man: 'seek out his wickedness *till* thou find none.

16 'The LORD is King for ever and ever: 'the heathen are perished out of his land.

17 LORD, 'thou hast heard the desire of 'the humble: 'thou wilt 'prepare their heart, 'thou wilt cause thine ear to hear:

18 ^bTo judge the fatherless and the oppressed, that 'the man of the earth may no more 'oppress.

PSALM XI.

David, when advised to flee from his enemies, professes confidence in God, 1-3. He shows the Lord's abhorrence of the wicked, and his care of the righteous, 4-7.

To the chief Musician, *A Psalm* of David.

1 ^TN the LORD put I my trust; 'how say ye to my soul, 'Flee, as a bird to your mountain?

2 For, lo, 'the wicked bend *their* bow, they 'make ready *their* arrow upon the string, 'that they may 'privily shoot at 'the upright in heart.

3 If 'the foundations be destroyed, 'what can the righteous do?

4 ^kThe LORD is in his holy temple, 'the LORD's throne is in heaven: 'his eyes behold, his eyelids try, the children of men.

5 The LORD 'trieth the righteous: but 'the wicked, and him that loveth violence, his soul hateth.

6 ^Upon the wicked he shall rain 'snares, fire and brimstone, and 'a horrible tempest: *this shall be* 'the portion of *their* cup.

g 3-7, 7-9, h 9-4, 2, Is. 25:11, 33:10, Mic. 5:9, i 9-12, 13:1, 44:24, 74:19, 77:9, 9:9, *afflicted*, k 7-4, 10:16, Num. 11:20, 2 Sam. 12:9, 10, Luke 10:16, 1 Thes. 4:8, l 10, 9:5, 42:22, 2 Chr. 24:22, Luke 11:50, 51, m 35:22, Prov. 15:3, Jer. 16:17, 23:24, Job. 4:13, n 11, 1:13, o 10, 1:7, 2 Kings 9:26, 2 Chr. 6:23, Jer. 51:56, Joel 3:4, p 4-5, 22, 2 Tim. 1:12, 1:14, 1:19, 5:7, 'Heb. *iniquity*, Is. 10:3, Jer. 49:11, q 68:5, 146:9, 1 Pet. 10:18, Hos. 14:3, r 3-7, 37:17, Job 38:15, Jer. 30:21, 22, Zech. 11:17, s 7-9, Job 10:16, 20:27, Jer. 2:5, 2:13, 2:24, 2:34, 1:12, 2:28, 10:52, 1:45, 1:13, 1:10, Is. 33:32, Jer. 1:10, Lam. 1:19, Dan. 4:34, 6:26, 1 Tim. 1:17, 6:14, t 9-5, 15, 1:45, 41, 2:3, 7-5, 50:8, x 4, 12, 18, 37:4, 145:19, Prov. 10:24, y 2 Chr. 33:12, 13, 34:27, Prov. 15:8, Matt. 5:8, Luke 18:13, 14, Jam. 4:6, 10, 1 Pet. 5:5, z 1 Chr. 29:18, 2 Chr. 29:36, 30:12, Prov. 16:1, Rom. 8:26, Jam. 1:16, 17, 'Or, *establish*, 12:7, 8, Eph. 2:18, 3:12, a 10:17, 15, 65:24, Acts 4:24-25, 12:5, 6, 1 Pet. 3:12, b 14, 72:4, 94:1-6, Luke 18:7-8, c 17:14, Luke 16:25, 1 Cor. 15:47, Phil. 3:18, 19, d 9, *Or, terrify*, e 7:1, 9:10, 16:1, 25:2, 31:14, 56:11, 2 Cor. 14:11, 16:8, Is. 26:3, 4, b 1 Sam. 19:19,

11, 20:38, 21:10, 22:3, 23:14, 26:19, 20, 27:1, c 55:6, 7, Prov. 6:5, Luke 13:31, d 10:2, 37:14, 64:34, Jer. 9:3, e 21:12, f 10:8, 9, 64:5, 142:3, 1 Sam. 18:21, 23:9, g 10, Matt. 26:4, Acts 23:12-15, 'Heb. *in darkness*, g 7:10, 32:11, 64:10, 94:15, 57:11, 135:4, h 7-5, 82:5, Is. 58:12, 7:21, 2:19, i 1 Kings 19:13-18, 22:12, 14, 2 Chr. 32:13-15, Neh. 6:10-12, Jer. 28:11-15, Lam. 1:15-18, 6:10, &c., John 11:8-10, Acts 4:5-12, 24-33, k 9:11, 18:6, Ex. 40:34, 35, 1 Chr. 17:5, Hab. 2:20, Zech. 2:13, 2 Thes. 2:4, l 2:4, 105:19, Is. 66:1, Matt. 5:34, 23:21, 22, Acts 17:48, Rev. 4:2, m 33:13, 34:15, 16, 41:21, 66:7, 2 Chr. 16:9, Prov. 15:2, n 7:9, 17:13, 23:24, Heb. 4:13, o 7:9, 17:13, 26:2, 66:10, 139:1, 23:24, Ex. 22:1, Zech. 13:9, Mal. 3:3, Jer. 1:12, 1 Pet. 1:7, 4:12, p 5:4, 5, 10:3, 21:8, Prov. 6:16-19, Jer. 12:8, Zech. 11:3, q 105:32, Gen. 19:24, Ex. 9:23, 24, Job 18:15, 20:23, Is. 24:17, 18, Ez. 13:13, 38:22, Luke 17:29 *Or, quick burning cald*, 18:12, 13, l 10, a burning tempest, q 16:5, Gen. 43:34, 1 Sam. 9:23, Job 20:29, 27:13, &c., r 7:5, Is. 51:17, 22, Jer. 25:13-17, Hab. 2:16, John 18:11,

particularly, because their prayers sprang from hearts prepared by his special grace; (*Notes, Rom. 8:24-27, Jam. 5:16-18, Jude 20, 21*) the pleasure, so to speak, which he took in listening to them; and the deliverances in consequence granted to his church by crushing worldly oppressors; are circumstances replete with instruction and encouragement.

PRACTICAL OBSERVATIONS.

As every believer, and the whole church, in conformity to Christ, must have seasons of trial and humiliation, the tempter and his party for a time succeed; (*Note, Gen. 3:14, 15*) and the Lord will sometimes seem to stand at a distance when his help is most wanted. But this will lead the believer to humble faith and prayer, and conduce to his good; and he should remember that even the Saviour once exclaimed, "My God, my God, why hast thou forsaken me?" (*Notes, Matt. 27:46, 50*.) For it is far better to be a tempted, persecuted, and deserted saint, than a prosperous persecutor.—It is a sad mark of a reprobate mind, when men glory in those desires, principles, and practices, which are really shameful. (*Note, Phil. 3:17-19*.)—Nothing is more hateful to God, more contrary to true religion, or more prolific of other crimes, than covetousness. Yet many who are severe against sins of inferior malignity, favour and speak well of the covetous; too often, it is to be feared, from covetousness in themselves. But persecutors are most liable to this; for the tools which they employ, are generally those who sell their souls, and for worldly, if they had the opportunity, sell Christ himself, "for filthy lucre's sake." (*Notes, Matt. 26:14-16, 57-62, Acts 6:9-14, 1 Tim. 6:6-10*.)—Pride, however, is especially the image of Satan and the root of apostasy; and where it greatly prevails, it will appear even in a man's looks. The proud man scorns dependence, or subjection to any Lord; he feels no want of a Teacher, a Priest, or a Saviour; he excuses or vindicates his transgressions of God's law; he abhors the humbling truths of his gospel; and he is more disposed to rival God, or rob him of his glory, than to render him the worship and obedience which he demands. (*Note, 2 Thes. 2:3, 4*.) He therefore banishes from his mind all thoughts of him, as much as he can. From such ungodliness, iniquity and fraud must spring of course; except as restrained by the fear of man or by contrary lusts. And when a person of this character obtains power and authority, he is formed for a tyrant and a persecutor. The judgments of God are not feared or thought of; human opposition is disdained and derided. Grievous oppressions; conducted with perjuries, deceit, lies, and all kind of abominable words and actions, may be expected, as circumstances arise and occasion requires. (*Notes, 2 Thes. 2:8-12, 2 Pet. 2:15-19, Jude 11-13*.) From this source, no doubt, originates a great part of that enmity and contempt, which infidel express against the inoffensive disciples of Christ. Full of self-conceit, they affect to be thought wiser, and are ambitious of being greater, than other men. They consider Christianity and its zealous friends as standing in their way; and in opposing them, they bring ruin on themselves.—Alas, how many in all ages have answered this character! and more have shown the disposition, who could not or dared not indulge it. Indeed, all our deliberate sins spring from unbelief, forgetfulness, or contempt of God; and our hearts are prone to atheism itself. But the Lord beholds, and will requite, the spite and malice of his enemies, and all those crimes, which elude or out-

brave human justice: he will judge in behalf of the fatherless and oppressed, against the worldly oppressor. Let then the poor, afflicted, persecuted, or tempted believer recollect, that Satan is, by usurpation and human choice, the prince of this world, and the father of all wicked men: and the children of God cannot reasonably expect much kindness, truth, or justice, from such persons as formerly "crucified the Lord of glory." But this once-suffering Jesus now reigns as King over all the earth, for the benefit of his church; and of his dominion there shall be no end. Let us then commit ourselves unto him. Let us humbly trust in his mercy, and beg of him to prepare our hearts for himself; for the desires which he imparts, he will regard and answer. He will rescue the believer from every temptation, and break the arm of every oppressor, and "bruise Satan under our feet shortly." When that enemy shall be chained, and cast into the bottomless pit, every antichrist shall be destroyed, oppression and persecution shall cease, and the nations shall learn war no more; for they shall become the kingdoms of our Lord Jesus, the Prince of peace. But from heaven alone will all sin and temptation be excluded: no Canaanite shall find entrance there; no lust shall then remain in the heart of any inhabitant; no imperfection will be known; but all shall be complete in love, purity, and joy.

NOTES.—PSALM XI, V. 1-3. It is probable, that this psalm was composed, when David first began to be in danger from the envy and malice of Saul; and that after David came to the throne, it was given to the chief musician for the service of the sanctuary.—Many suppose these verses to be the language of *enemies*, who wanted to discourage David's hope in God: but, as the unprincipled wickedness of his persecutors is fairly allowed, it is far more likely that they contain the *prudent* advice of his timid friends; who advised him, and his small party, to flee from court to their mountain, (the pronoun is plural,) to some place of safety pointed out to them, as the bird escapes from the fowler. They represented, that malice and treachery were combined against him; and that he would soon be slain, as by an arrow shot in the *dark*, from an unknown hand; that all foundations of religion and justice were subverted; that the most upright conduct would rather endanger him, than do him any service; and that there was no good to be done by the most righteous persons in such circumstances; or, "The righteous man, what is he doing," who expects safety in such a dangerous situation? But David considered the service of Saul and of Israel, as his post of duty; and, trusting in the Lord, he would not at present listen to any exhortations to desert it. (*Notes, 1 Sam. 22:5, 27:1, 2*.)

V. 4, 5. In the subsequent part of the psalm, David shows the reasons of his confidence. JEHOVAH, as dwelling in his sanctuary, and manifesting his glory from the mercy-seat, was the God of Israel, the reconciled Friend of his people: but his throne was fixed in heaven, far above the power and machinations of all earthly potentates. (*Notes, 115:3-7, 1 Kings 8:27, Is. 66:1, 2*.)—His omniscience, perfectly viewing the character of every man, and his impartial justice, concurred in detecting and punishing wicked persecutors and oppressors, who were the objects of his holy and most decided detestation; and though he tried and proved the righteous by sharp afflictions, yet the event would certainly be favourable to them. (*Marg. Ref.*)

7 For ^{the} righteous LORD loveth righteousness; and ^{his} countenance doth behold the upright.

PSALM XII.

Dawn I, lamenting the decay of godliness, and the prevalence of deceit, craves help from God, 1, 2. He predicts the destruction of flat eras, proud boasters, and oppressors, 3-5. He comforts himself in assurance of divine protection, grounded on his faithful promises of God, notwithstanding the triumph of the wicked, 6-8.

To the chief Musician upon [']Sheminih, A Psalm of David.

[']HELP, LORD; for [']the godly man ceaseth; for [']the faithful fail from among the children of men.

2 [']They speak vanity every one with his neighbour: with [']flattering lips, and with [']a double heart do they speak.

*e 45:7, 99:4, 146:8, Is. 61:8, t 5:12, 21:6, 33:18, 42:5, Job 36:7. *Or, The eighth, 6: title, 1 Chr. 15:21. † Or, Save, 3:7, 6:4, 54:1, Matt. 8:25, 14:30, a Gen. 6:12, Is. 1:9, 21:22, 57:1, 63:5, Jer. 5:1, Mic. 7:12, Matt. 24:12, b Prov. 20:8, Is. 58:4, 19:15, c 10:7, 36:3, 4, 38:1, 41:5, 52:1-4, 59:12, 144:8, 1, Jer. 9:2-6, 3, d 5:9, 28:3, 62:4, Prov. 20:19, 28:5, Ex. 12:24, Rom. 16:18, *Thee, 2:5, 1 Heb. a heart and a heart, 1 Chr. 12:33, marg. Jam. 1:8, e Job 32:22, † 17:10, 73:8, 9, Ex. 15:9, 1 Sam. 2:3, 17:43, 44, 2 Kings 19:23, 24, Is. 10: 10, Ez. 22:9, 29:3, Dan. 4:30, 31, 7:8, 25, Mal. 3:13, 2 Pet. 2:18, Jude 16, Rev. 13:5, † Heb. great, 52:2, Prov. 18:21, g Jer. 18:18, Jam. 3:5, 5, 1 Heb. with*

V. 6. The language of this verse is evidently taken from the awful judgment of God on Sodom and Gomorrah, which were destroyed by fire and brimstone from heaven. (*Notes, Gen. 19:24, 25. Deut. 29:19-25.*) Thus at last the wicked, ensnared in their own counsels, and driven away by the wrath of God as a tremendous tempest, will receive their portion in "the lake which burneth with fire and brimstone." This is the cup of vengeance which will be given them to drink, seeing they have rejected "the cup of salvation."—*Snares.* Or, "burning coals." (*Marg.*)

V. 7. "He who is in himself essential righteousness, cannot but love his own resemblance, wrought in the faithful by his good Spirit: with a countenance full of paternal affection, he beholds and speaks peace and comfort to them, in the midst of their sorrows; until admitted, through mercy, to that glory from which justice excludes the wicked, and beholding that countenance which has always beheld them, they shall enter on a life of boundless and everlasting felicity." *Bp. Horne. (Notes, Rev. 21:22-27. 22:1-5.)*

PRACTICAL OBSERVATIONS.

The servant of God should abide in his place and at his work though it expose him to many dangers and difficulties: and the honour of God, the interests of his people, and regard to consistency of character, require eminent persons to expose themselves more in times of persecution, than their inferiors are called to do. (*Notes, Neh. 6:10-14. Dan. 6:10, 11. Acts 8:1.*) But the believer, though not terrified by the power and rage of his enemies, will frequently be tempted to desert his post, or to neglect his work, by the fears of his friends. They will clearly see his danger; but, through want or weakness of faith, they will not perceive his security; and they will often give him counsel, which savours of worldly policy, rather than of heavenly wisdom. But such dangerous temptations must be rejected with firmness and decision. (*Note, Matt. 16:21-23.*) Let it not be thought that in times of prevailing iniquity, when all regard to the laws of God and man is discarded, the righteous can do no good. "All is not over, while there is a man left to reprove error, and bear testimony to the truth; and a man, who does it with becoming spirit, may stop a prince, or senate, when in full career, and recover the day."—"No place on earth is out of the reach of care and trouble. Temptations are every where; and so is the grace of God." *Bp. Horne.*—The upright and zealous servants of God are indeed peculiarly exposed to the malice of wicked persecutors, who commonly have power on their side; but let us not forget the almighty God. Upon his mercy-seat he hears the prayers, and defends the cause of his people; but into that holy temple the daring sinner has no access. On his exalted throne he rules over all the kings of the earth; he notices all the devices of his enemies, and the perils of his friends; he will permit the persecutor to proceed just as far as is requisite, to prove and increase the faith and holiness of his servants. (*Notes, 66:8-10. 76:10, 12:53.*) But he abhors those who delight in cruelty and violence, and will shortly assign them their horrible portion in the pit of destruction. He loves his own image in his people; he beholds them with complacency and paternal care; he protects their lives till their work be done, and then receives them to his heavenly kingdom. And what has he to fear, who has a righteous cause, a rejoicing conscience, an almighty Friend, and a faithful promise on his side? (*Notes, 2 Sam. 22:29-33.*)

NOTES.—PSALM XII. V. 1-4. This psalm may be supposed to have been written towards the end of Saul's reign; when his impiety and abuse of authority, had given such a sanction to vice and ungodliness, that not only piety, but truth and honesty, seemed about to expire; while every kind of wickedness was practised without fear or shame. Dissimulation, flattery, profane and arrogant boastings, treachery, and calumny, were the general recommendations of the superior people in Israel, to the favour of their king and his courtiers; and the infection spread rapidly among all

3 THE LORD shall cut off all flattering lips, and the tongue that speaketh proud things:

4 Who have said, "With our tongue will we prevail; our lips are our own: who is lord over us?"

5 For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set him in safety from him that puffeth at him.

6 The words of the LORD are pure words; as silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

8 The wicked walk on every side, when the vilest men are exalted.

*us. h Gen. 3:5, Ex. 5:2, Job 21:14, 15, Jer. 2:31, 44:16, 17, Dan. 3:15, 11:36, 2 Theas. 2:4, 11:12, 74:21, 22, 79:10, 11, 146:7, 8, Ex. 23:24, 37-9, Judg. 10:16, Prov. 14:31, 22:22, Eccl. 4:1, 5:8, Is. 19:20, Ps. 18:12, 13:18, Jam. 5:4, 1, Is. 33:10, Mic. 7:8, 9, 1 Or, could murder him, 10:5, Job 5:12, 1, 19:30, 19:9, 119:140, Prov. 30:5, m 66:10, n 16:1, 37:28, 40, 121:8, 145:20, 1, eut. 33:3, 1 Sam. 2:9, Is. 27:3, 1 Pet. 1:5, Jude 1, ** Heb. him, that is, every one of them, o 10:18, Matt. 3:7, p Prov. 29:12, Hos. 5:11, Mic. 6:16, q Judg. 9:18, &c. 1 Sam. 13:17, 18, Psh. 3:5, &c. Is. 32:4, 6, Mark 14:63-65, 1 Heb. silent of the sons of men, Job 30:3, Dan. 11:21.*

orders of men. Forgetful of God, to whom they were indebted for the gift of speech, and for what purpose it was given, and of their accountableness to him, they considered their tongues as their own, to be employed as they pleased; and they thought to carry all before them, by their wit, eloquence, flatteries, or calumnies. But in fact they were only exposing themselves to the judgments of God, against flatterers and proud boasters. (*Marg. Ref. Notes, Is. 59:3-8. Jer. 9:3-6. Rom. 3:9-18. Jam. 3:3-12.*)

V. 5, 6. For the comfort of the remnant of poor and persecuted believers, David addressed them in his prophetic character. The Lord assured them, that he noticed their oppressions, and regarded their sighs and sorrows; and that he was about to arise in order to punish their enemies, and to set them in safety from the power, and the cruel sarcasms and menaces, to which they were exposed. He also reminded them, that they might confidently depend on this assurance, for the words of God formed a perfect contrast to the deceitful and iniquitous speeches of their neighbours. His testimonies and promises had often been tried by his servants, during the sharpest distresses, and had always been found sincere and faithful; and every one of his words was holy, just, good, and inestimably precious: they were like silver which has been many times refined, in the most perfect manner, from all remaining alloy. The death of Saul, the ruin of his party, and the advancement of David to the throne, in a short time after this, formed an exact fulfilment of the prediction.

V. 7. The LXX render this verse as follows: "Thou, LORD, wilt guard us and preserve us from this generation, and for ever." Not only from this wicked race, but "from every evil work unto thy heavenly kingdom." (*Note, 2 Tim. 4:16-18.*)

V. 8. When such vile men as Doeg and his party, (the dogs of the human race,) were advanced to great authority, the wicked were emboldened to show themselves, and encouraged openly to avow their corrupt principles, and practise every kind of iniquity. (*Notes, 52: 1 Sam. 22:6-19.*) But when the power should be put into other hands, they would be driven away, and the righteous would be countenanced; and this would soon take place. (*Notes, 101:4.*) "The wicked walk on every side: when they are exalted, it is a shame for the sons of men." *Old Translation.*

PRACTICAL OBSERVATIONS.

To the carnal mind, increasing taxes, the decay of trade, and such like events, characterize bad times; but the decrease of piety, and the prevalence of iniquity form the worst times, in the judgment of the spiritually-minded.—When pious men are removed by death, and none are raised up in their places; when the authority, influence, and example of the great, imbolden men in impiety, and discourage the profession of godliness, and the labours of faithful ministers; when apostacies, superstitions, and damnable heresies corrupt the church, or when persecutions waste it, and when infidels and profligates triumph; then the believer thinks the times very bad, however otherwise peaceful and prosperous. But by these very things he will be excited to call upon God, who can and will deliver, when human help is vain.—Honesty and sincerity will not long survive piety in any place; they who cast off all regard to God, will dissemble and flatter to serve their own interests with man; and reciprocally, daring iniquity will increase impiety; till men speak and act, as if they had made themselves, could take care of themselves, and need please none but themselves. But he who made man's mouth, will call him to an account for all his proud, dissembling, profane, and even useless words: (*Note, Matt. 12:33-37.*) and he who made our souls and bodies, is Proprietor of them and demands the use of them. He will cut off the flatterer as well as the slanderer, and the proud infidel as well as the covetous oppressor. He waits till his people are sufficiently tried, and till his enemies have filled up their measure; but he hears the sighs and prayers of his

PSALM XIII.

David mournfully complains, that God delays to comfort and deliver him; and prays for help, that his enemy might not insult over him, 1-4. Trusting in the mercy of God, he expects to rejoice, and to sing his praises, 5, 6.

To the chief Musician, A Psalm of David.

HOW long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me?

2 How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 Consider and hear me, O LORD my God: lighten mine eyes, lest I sleep the sleep of death;

4 Lest mine enemy say, "I have prevailed against him; and those that trouble me rejoice when I am moved."

* Or, overruler. a 6:3. 35:17. 71:1. 80:4. 85:5. 89:46. 90:14. 94:34. b 10:12. Lam. 5:20. c 122:1-2. 44:23. 24. 88:14. Deut. 31:17. Job 13:24. Is. 59:2. d 77:2-12. 94:18-19. 142:4-7. Job 7:12-15. 9:19-21. 27:28. 10:15. 23:8-10. Jer. 15:18. e 38:17. 116:3. Neh. 9:2. Prov. 15:15. Ec. 5:17. Jer. 9:18. 45:3. Matt. 26:38. John 16:6. Rom. 8:2. Phil. 2:27. f 72:4, 5. 82:9-10. 18:19. 74:10-18. 1 Sam. 18:29. 21:19. Ps. 7:6. Lam. 1:9. Mic. 7:8-10. g 22:7-8. 31:18. 42:10. 44:14-16. 123:3-4. 143:3-4. Lam. 1:5. Luke 22:53. h 9:13. 25:19. Jer. 17:13. 119:153. Lam. 5:1. i 18:29. 1 Sam. 14:27. 29. Ezra 9:8. Luke 2:32. Rev. 21:23. k Jer. 51:39. 57. Ezech. 5:14. l 10:11. 25:2. 35:19. 25. 38:16. Ex. 32:12. Deut. 32:27. Josh. 7:9. Ez. 35:12-15. m 9:19. Jer. 1:19. Lam. 1:16. n 55:22. 62:2-6. 112:6. 121:1-3.

afflicted people; and he will defend their cause, and deliver them from the generation of the wicked, and from the wicked one, and that for ever. He will also rise to revive his church from the ruins, with greater glory: he hath promised, and his word is more pure and precious than the finest silver. Let us rest upon it, and comfort our souls with it; though we cannot but grieve to see the degeneracy of the times, and the abounding of iniquity and infidelity. And even should we witness the advancement of the vilest of men to the highest dignities in church and state, and the consequent triumphs of error and wickedness over the cause of truth and holiness; still let us wait and pray: the Lord will yet make his cause triumphant; and the prayers of the remnant of his people are an appointed means of ushering in those better and more glorious days, which cannot now be very far distant.

NOTES.—PSALM XIII. V. 1-4. "David was in some great distress, when he indited this psalm, either by the persecution of Saul, or of Absalom. Theodoret thinks the latter; and gives this reason for it: That the trouble which Saul gave him was before his great sin, and so he was full of confidence; but that of Absalom was after it, which made him cry out in this doleful manner." *Bp. Patrick*.—A concurrence of inward and outward trouble made the Psalmist fear, lest God should have forgotten to be gracious towards him, having cast him out of his presence, to be no more regarded. (*Note*, 77:5-12.) But could the Lord really intend thus finally and eternally to reject him, and to hide his face from him? Would he always leave him to perplex himself with vain counsels and contrivances, and to be oppressed with melancholy thoughts, without inward comfort, or outward relief? Would he permit his cruel enemy, who was also an enemy to religion, to insult over him? He could not suppose this would be the case; and he begged that God would think of his heavy sorrows, so as to direct him in his perplexity, by giving him heavenly wisdom; to cheer him with divine consolations; and to relieve his distresses; lest he should die in darkness and despondency, and thus give occasion for exultation to his impious foes.—Whatever enemy the Psalmist especially meant, Satan, our common enemy, was not forgotten.

How would the powers of darkness boast,

If but one praying soul were lost!

Watts.

V. 5, 6. David here owns his unworthiness, as well as his misery; but as the salvation of God originated from his rich mercy to sinners; and as he was conscious that his whole dependence was placed on that mercy, and not in any claim he could make on divine justice; he took courage from this consideration, and rising above his distresses, he became confident that he should soon rejoice in God, as delivered and comforted by him; and celebrate in glad songs of praise, the gracious interposition of the Lord in his behalf.

Hath dealt bountifully. (6) נָתַן, *retribuere, conferre... bonum vel malum.* Robertson. The LXX render it here by εὐνοεργεῖν, and also in 116:7, and by ἀγαθοδοῦναι, 119:17.—The verb is more frequently rendered *reward* or *recompense*, but a gracious recompense is intended, when good received from God is spoken of; and this is "dealing bountifully." (62:12.)

PRACTICAL OBSERVATIONS.

The most eminent believers are sometimes left to great discouragement, either for the chastisement of their sins, or the trial of their faith. When former comforts are suspended, and a sense or fear of divine wrath unites with an accusing conscience; or when temptations stir up the corruptions of the heart, and they can find no deliverance from the painful conflict; they may then be led to suspect, that their past exultation was a delusion, and to fear that the Lord intends to cast them off for ever. At such times their fervent expostulations with God will very frequently be tinged with unbelieving fears. They cannot bear, that their Beloved should seem to forget them; they are tormented at the thought of final

5 But I have trusted in thy mercy; my heart shall rejoice in thy salvation.

6 I will sing unto the LORD, because he hath dealt bountifully with me.

PSALM XIV.

David describes the universal depravity of mankind, and the enmity of the wicked against the people of God, 1-6. He longs and prays for the salvation of Israel, 7.

To the chief Musician, A Psalm of David.

THE fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.

2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and beseech God.

Prov. 12:3. o 32:10. 33:18. 21. 22. 36:7. 52:8. 147:11. Is. 12:2. Jude 21. p 9:14. 20:5. 35:9. 43:4. 5:5. 51:12. 119:81. 1 Sam. 2:1. Hab. 3:18. Luke 1:47. 2:20. q 21:13. 57:19. 111:59. 16. r 116:7. 119:17. s 73:3. 92:6. 107:17. 1 Sam. 25:25. Prov. 1:7. 22. 13:19. 27:22. Luke 12:30. b 10:4. marg. 52:1-6. Job 22:13. Rom. 1:32. Eph. 2:12. c 39:1-4. 73:8. 9. 112. 94:8. Gen. 5:5. 12. Is. 1:4. d Job 15:16. Matt. 12:34. 15:19. John 3:19. 20. Rom. 1:21. k. c. 7:11. 1:16. 3:3. 1 Pet. 4:3. Rev. 21:8. e Rom. 3:10-12. Eph. 2:1-3. f 33:13. 14. 102:19. 20. Gen. 6:12. 11:5. 18:21. Is. 63:15. 64:1. Lam. 3:50. g 82:5. 107:43. Prov. 2:9. 8:5. 9:4. 16:1. 27:11. Jer. 4:22. Dan. 12:10. Matt. 13:15. Rom. 3:11. h 69:32. 63:16. 2 Chr. 19:8. 30:19. Is. 8:19. 55:8. Heb. 11:6.

separation from him; they are wretched under the suspension of his comforts; and they cannot but anxiously inquire, "how long" this painful trial is to last, and whether it must be for ever. They inwardly take counsel about ascertaining the state of their souls, discovering the cause of their troubles, or devising how to obtain deliverance; but all seems in vain: every day appears an age, while continual sorrow oppresses their hearts; and they are ready to trouble themselves with the idea, how Satan and their other enemies are triumphing in their fallen state. All this however is intended for their humiliation; that they may search out and repent of their sins, renounce every false confidence and worldly idol, and be made more fervent in prayer. They will not then say, "There is no hope;" but after his example, who "being in an agony prayed more earnestly," they will call upon God to consider their trouble, and to lighten their eyes; to confirm their hope, direct their path, and renew their comforts; that they may not lie down in darkness and despair. They will plead with him the triumphs of the ungodly and of Satan, if they should be left under the power of sin, in despondency, or to perish; and surely it cannot be for his glory, that his worshippers should be insulted over by his enemies! In this way, they will pour out their prayers, renouncing all confidence, save in the mercy of their God through the Saviour's blood; and at some times suddenly, at others gradually, they will find their burdens removed, and their comforts restored. Believing, they then rejoice in his salvation, and their doleful complaints are changed for songs of praise and thanksgiving. (*Notes*, Is. 12:—) But, even though long delays take place, they who trust in the Lord's mercy shall at length rejoice in his salvation; they shall allow that their fears and complaints were unnecessary; and shall joyfully and gratefully acknowledge, that "he hath dealt bountifully with them." (*P. O. Job 9:*) And it may be of use to the tempted and discouraged believer to recollect, that the Saviour, soon after his doleful complaint, "My God, my God, why hast thou forsaken me?" subjoined, "It is finished;" and, "Father, into thy hand I commend my spirit;" and that the depth of his humiliation immediately preceded the dawn of his glorious exaltation.—(*Notes*, Matt. 27:45, 50. John 19:28-30.)

NOTES.—PSALM XIV. V. 1. This psalm is thought to have been written on occasion of Absalom's rebellion, and the people's defection from their aged and pious king; and the mention of Zion, as the place whence salvation was to come, (7), shows that it was composed some time after David came to the kingdom over all Israel. From the degeneracy of Israel shown in that instance, the Psalmist takes occasion to lament the entire depravity of human nature; and the psalm is almost entirely the same as the fifty-third.—The word *fool* (כֹּחַל) in Scripture, denotes one who not only is destitute of true wisdom, but who hates it; the openly ungodly and wicked man. (*Marg. Ref. a.*) Persons of this description, "like not to retain God in their knowledge," and therefore "say in their hearts, No God." Averse from obedience and submission to the authority of any superior, and even from the thoughts of an omnipotent, ever-present, heart-searching, and righteous Governor and Judge; and disliking his spiritual worship and holy law; they secretly wish that there were no God; they try to hope there is none: they seek for arguments and objections against his existence, perfections, or authority; they try to believe what they wish to be true, and by the aid of Satan, through the just judgment of God, they in a measure succeed. In order, however, to exclude troublesome misgivings, and to strengthen their cause, they propagate these absurdities, and endeavour to make proselytes.—This is the real history of the rise and progress of atheism, that deepest stigma of human nature. Man, having done abominable works, being conscious of guilt, and bent on further transgression, expects nothing but wrath from God, and so runs into atheism for a shelter from terror and alarm; unless idolatry, or some species of false religion, can be ren-

3 They are 'all gone aside; they are all together become 'filthy: *there is none that doeth good, no, not one.*

4 'Have all the workers of iniquity no knowledge? who 'eat up my people as they eat bread, and call not upon the LORD.

5 There were they in great fear: for 'God is in the generation of the righteous.

6 'Ye have shamed the counsel of the poor, because 'the LORD is his refuge.

7 'Oh, that the salvation of Israel were come out of Zion! When the LORD 'bringeth back the captivity of his people, 'Jacob shall rejoice, and Israel shall be glad.

119:176. Ec. 7:29. Is. 53:6. 59:7, 8, 13—15. Jer. 2:18. Rom. 3:12, 23. Eph. 2:3. 2 Pet. 2:13—15. 'Heb. stinking. 39:5. Job 15:16. Is. 64:6. Ez. 36:25. 2 Cor. 7:1. 1 Pt. 1:8. 30. 12:30. Deut. 1:35. Job 14:4. Rom. 3:10. 1 Cor. 6:5. 194:8, 9. Is. 61:3. 27:11. 29:14. 44:19, 20. 45:20. Rom. 1:21, 22, 23. 2 Cor. 4:3, 4. Eph. 4:17, 18. 1 Jo. 1:8, 15. Am. 8:4. Mic. 3:2, 3. Gal. 5:15. a 79:6. Job 21:5. 27:10. Is. 64:7. 1 Heb. they feared a fear. 53:5. Ez. 15:16. Euth. 8:17. Prov. 1:26, 27. 28:1. Is. 7:2. 8:12. c 46:5, 7, 11. Is. 8:10. 12:6. 41:10. 43:2. Matt. 1:23. c 22:30. 24:6. 73:15. 119:9. 1 Pet. 3:12. 1 Jo. 3:2. 4:3. 22:7, 8. 42:10. Neh. 4:2—4. Is. 37:10, 11. Ez. 35:10. Dan. 3:15. 1 Matt. 27:40—43. c 9. 9. 124:1, 3. Heb. 6:15. 119:1. 119:1. 119:1. c. 9. 9. 106:47. 1 Chr. 16:35. s 25:22. 51:18. Is. 14:32. 45:17. 46:13. 59:20. 62:11. Zech. 9:9. Luke 21:10, 11. Rom. 11:26. 1 126:1, 2, 4. Job 42:10. Jer. 30:18. 31:25. Ez. 39:23. Joel 3:1 Am. 9:14. u 49:11. 85:6. 149:2. Neh. 12:43. Jer. 35:10, 11. Rev.

dered equally efficacious in quieting the conscience, and giving encouragement in sin. And, as speculative atheism is the offspring of a depraved heart and vicious life, it also tends to the increase of wickedness: thus the fatal infection spreads, and produces general degeneracy and profligacy. (Note, Rom. 1:28—32.)

V. 2, 3. Upon the strictest scrutiny, the all-seeing Judge could not find one of the children of men who understood his obligations, duty, and interest, or that sought the favour and glory of the Lord. All were turned aside from the right way, into different ways of disobedience; all were become filthy and corrupt, or *putrid*, in his sight: not one could be found disposed to do that which is spiritually good.—This must be understood of man left to himself, man as he is by nature, without regeneration: and St. Paul quotes the passage to prove the need which both Jews and Gentiles have of redemption and salvation by grace, and through faith in Christ. (Notes, Rom. 3:9—20.)—Between this verse and that which follows, three verses are inserted in the version used in the common Prayer-Book, which are taken from some copies of the Septuagint: for in other copies they are not found, any more than in the Hebrew and Syriac. The apostle in the third chapter of Romans, has the same verses; and it is evident that he selected them from several parts of the Old Testament, especially from the fifth, thirty-sixth, and one hundred and fortieth Psalms, and the fifty-ninth chapter of Isaiah: it is therefore probable, that some transcriber of the Septuagint inserted those verses from that remarkable passage of the apostle.

V. 4—6. Every kind of wickedness will in the event be found contrary to prudence and wise self-love. But those who persecute the worshippers of God, and take pleasure in this hateful employment, and refuse to ask any mercy or favour from him, do in effect set him at defiance; which is the height of madness and folly. (Notes, John 15:17—21. Acts 8:1. 26:9—11.) Yet, when they would cast off the fear of God, they become slaves to various terrors; and often add one crime to another, from fear of offending their fellow-creatures, or to avoid the consequences of their former misconduct. Whereas God dwells among the righteous, to protect them from dangers and alarms.—The Psalmist having stated these general principles, remonstrates with his insulting enemies, for deriding the counsel of the poor believer, who makes the Lord his refuge; when their own inward terrors evince, that they cannot find security and comfort elsewhere.

V. 7. The more fully and deeply David experienced and witnessed the depravity of man, and the disposition of Israel to apostatize, the more fervently he longed and prayed for the salvation of Israel, by the power and favour of JEHOWAH, who was worshipped on mount Zion. By this it is reasonable to suppose, that he did not merely intend Israel's deliverance from bondage, or from subjection to foreign enemies or domestic usurers; nor did he pray only for his own restoration to the throne, and return to the courts of God; but especially for the promised kingdom and salvation of the Messiah, and for the deliverance of his people from the "captivity" or bondage of Satan, to the liberty of God's service, with all its glorious and joyful effects. (Notes, 1 Chr. 16:34—36. 2 Tim. 2:23—26.)

Salvation.] יְשׁוּעָה nearly the same as JESUS. (Note, Matt. 1:20, 21.)

PRACTICAL OBSERVATIONS.

All the wickedness of men's words and actions springs from the corrupt fountain of their hearts: and if the thoughts of ungodly persons were detected and published, (as they will be at the day of judgment,) how vile would they appear! (Note, 1 Cor. 4:3—5.)—Infidelity and iniquity have a reciprocal influence on each other; and they are progressive, till men's foolish hearts become darkened, and atheism is conceived and promulgated. Men differ in their peculiar propensities and outward characters; but they are all naturally

PSALM XV.

The inhabitant of Zion, or character of the heirs of heaven, 1—3.

A Psalm of David.

LORD, "who shall 'abide in thy tabernacle? who shall dwell in 'thy holy hill?

2 'He that walketh uprightly, and 'worketh righteousness, and 'speaketh the truth in his heart.

3 'He that 'backbiteth not with his tongue, nor 'doeth evil to his neighbour, nor 'taketh up a reproach against his neighbour.

4 In whose eyes 'a vile person is contemned; 'but he honoureth them that fear the LORD. 'He that 'swareth to his own hurt, and changeth not.

15:20. 19:7. a 1:1—4. 23:6. 24:3—5. 27:4. 61:4. 84:4. 92:13. John 3:3—5. 14:3. 17:24. Rev. 7:14—17. 21:3, 4. 23:24. 'Heb. sojourn. b 2:6. 3:4. 43:3, 4. 87:1—3. Heb. 12:24. Rev. 14:1. c 84:11. Prov. 27:8. 28:18. Is. 53:15. Mic. 2:7. Luke 1:6. Gal. 2:14. 1 John 2:6. d Act. 10:35. Rom. 2:10. Eph. 2:10. Heb. 11:33. 1 John 2:26. 3:7. Rev. 22:14, 15. e 34:12, 13. Is. 63:8. Zech. 8:16, 17. 4:25. Col. 3:9. Rev. 21:8. f 101:5—8. Ez. 23:1. Lev. 19:16. Jer. 9:4—9. Rom. 1:30. Tit. 3:2. Jam. 4:11. 1 Pet. 2:1, 2. g 1 Sam. 24:11. Is. 56:2. Matt. 7:12. Rom. 12:17, 13. 1 John 11. '1 Or, receiveth, or, endureth. Irv. 22:10. 55:32. h 101:4. 3 Kings 3:15, 14. Euth. 3:2. Job 22:21, 22. Is. 25:5. Dan. 5:17. &c. Acts 24:23, 25. John 21—9. 1 16:3. 101:6. 119:63. Matt. 12:49, 50. 1 John 3:14. k Josh. 9:18—20. Judg. 11:35. 2 Sam. 21:1, 2. Matt. 5:33.

caral, alienated from God, destitute of true wisdom, incapable of things spiritually good, gone aside from the right way, and corrupt in their desires and imaginations; and therefore all would have gone further, and sunk deeper in "abominable works," continually and eternally, if it had not been for the inestimable redemption of Jesus Christ. We should be thankful, if we have been restrained from the more destructive excesses into which so many are hurried; but we ought not to rest in any thing short of union with Christ, and a new creation unto holiness by his Spirit. If we have experienced this blessed change, let us give the Lord all the glory; and let us pity and pray for our fellow-sinners.—The enmity of the human heart against God appears not only from man's proud aversion to call upon his name, but from the delight which in all ages men have taken in persecuting his inoffensive people: all however who engage in this attempt will prove their own folly; and the terrors to which they have often been exposed, evince that they do violence to the light of their own consciences. However the poor believer may be derided for his confidence in God, he has obtained such a refuge from every danger and enemy, as shall never make him ashamed: for God himself dwells among the righteous, and is their Protector in every generation.—All our acquaintance with the depravity of human nature should endear to us "salvation out of Zion;" and while we rejoice in the earnestness, and are waiting for the completion, of our own salvation, we should long and pray for the enlargement and prosperity of the church. When that expected season shall arrive, that the Jews shall be readmitted among the people of God, then indeed "will Jacob rejoice, and Israel be glad," and the event shall prove "as life from the dead" to the whole race of men. (Note, Rom. 11:11—15.) But in heaven alone shall the whole company of the redeemed rejoice, without alloy or interruption for evermore.

NOTES.—PSALM XV. V. 1. It is probable, that as soon as the ark was stationed on mount Zion, the Psalmist addressed himself to God; desirous of being taught who would be the accepted and persevering worshipper at his tabernacle. This was typical of the true church of God on earth; all the members of which are heirs also of heaven. (Note, Heb. 12:22—25.) The inquiry therefore is virtually this: Who is he that so worships God in this world, as to have a well-grounded hope of eternal life hereafter? It is not inquired, what are the grounds of a sinner's acceptance with God; on this subject we are fully instructed in other parts of Scripture; but the question is, What are the characteristic marks of those who are thus accepted, by which they may be distinguished from all other persons? And the answer is evidently in perfect consistency with the New Testament, and especially with St. John's first epistle, viz. 'They may be distinguished by their sanctification.' (Notes, 1 John 2:3—6, 26—29. 3:4—10, 15—24. 5:1—5.) Thus believers are conformed in their measure to Christ, the perfect exemplar; and the character here given of them forms a beautiful contrast to that of ungodly men, as delineated in the preceding psalm. (Marg. Ref.)

V. 2, 3. "The fruits meet for repentance," "the work of faith, and labour of love, and patience of hope," "the fruits of the Spirit," and "the things which accompany salvation," are here compendiously enumerated, or rather pointed out, in some of the most striking and observable particulars. (Notes, Luke 3:10—14. Gal. 5:22—26. 1 Thes. 1:1—4. Heb. 6:9, 10.)

V. 4. "The vile person" is an openly wicked and ungodly man, who renders himself base and contemptible by his crimes. (Notes, 1 Sam. 25:31—31. Dan. 11:21.) Persons of this description may be exalted in station, and abound in wealth; and many will pay court to them: but the true servant of God will form a just estimate of their character and state. He will neither envy their prosperity, nor give any sanction to their impiety. If they be magistrates, he will

5 *He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.*

PSALM XVI.

David seeks protection from God, disclaims all merit; and avows his love to the saints, and his hatred of idolatry, 1-4. He rejoices in God as his Portion, and thanks him for giving him counsel, 5-7. He speaks prophetically of the resurrection and glory of Christ, and of the happiness of his people, 8-11.

Michtam of David.

1 **PRESERVE me, O God:** 'for in thee do I put my trust.

2 *O my soul,* 'thou hast said unto the LORD, *Thou art my LORD:* 'my goodness extendeth not to thee;

3 *But* 'to the saints that *are* in the earth, and *to* 'the excellent, 'in whom *is* all my delight.

4 'Their sorrows shall be multiplied *that* hasten *after* *their god:* 'their drink-offerings of blood

1 Ex. 22:25. Lev. 25:35-37. Deut. 23:19, 20. Neh. 5:2-5, 7-13. Ez. 18:17. 22:12. 1 Cor. 2:3-7, 8. Deut. 16:19. Is. 33:15. Mic. 7:3. Matt. 23:15. 27:3-6. n 55:22. 106:3. 112:6. Prov. 12:3. Ez. 18:27. Matt. 7:21-25. John 13:17. Jam. 1:22-23. 2 Pet. 1:10, 11. * Or, *A golden Psalm of David.* 56-60; titles. a 17:55. 31:23. 37:29. 57:10. 116:6. b 9:10. 22:8. 25:30. 84:12. 128:1. 146:5. Is. 25:3, 4. Jer. 17:7, 8. 2 Cor. 1:9. 2 Tim. 1:12. c 8:1. 27:8. 31:14. 89:55. 91:2. Is. 25:13. 44:5. Zech. 13:9. John 20:28. d 50:9, 10. Job 22:2, 3. 35:7. Luke 17:10. Rom. 11:35. e Gal. 6:10. Tit. 3:8. Heb. 6:10. f 30:4. 116:15. 2 Chr. 6:41. Acts 9:13. Eph. 1:1. g Prov. 12:26. Cant. 4:1, &c. 6:1. &c. 7:1, &c. h 119:63. Prov. 8:31. 13:20. Cant. 7:10. Is. 62:4. Eph. 5:22-27. 1 John 3:14-17. 132:10. 37:7. Jon. 2:8. Rev. 14:9-11. 18:15. † Or, *give gifts to another.* k Gen. 35:14. Lev. 23:13. Is. 57:6. 65:11. 66:3. Jer. 7:18. 1 Ex. 23:13. Josh. 23:7. Hos. 2:16, 17. m 73:26. 119:57. 142:5. Jer. 10:16. Lam. 3:24. ‡ Heb. *my part.* n 116: 23:5. 116:13. Eph. 5:18. o 2:6. 9:4. 21:7-

honour them, as the ministers of God in this official character; in other respects he will express compassion for their misery, but a marked disapprobation of their wickedness. (*Marg. Ref.*)—In the common prayer-book, this clause is rendered 'He that sitteth not by himself, but is lowly in his own eyes.' This indeed is one part of the true believer's character; but the Hebrew cannot be thus translated.—The Septuagint render the last clause, 'He that sweareth to his neighbour, and changeth not,' which translation requires only a little alteration in the pointing, (לרע instead of לרעך; but the roots are perfectly distinct; the former from רעך *socium se præbere*; the latter from רר *malum esse*.)

V. 5. (*Marg. Ref.*)—Notes, Ez. 22:25-27. Neh. 5:1-13. Ez. 18:5-13.) The concluding clause of this verse, in the original, is emphatical. "He that doeth these things shall not be moved for ever," or to eternity. The formal, nay, plausible worshippers at the tabernacle; the descendants of Abraham, Isaac, and Jacob; and the most zealous contenders for the law; might be moved from their steadfastness, and perish; but none would be moved for ever, or come short of eternal life, who really bore the character here delineated. (Notes, 24:3-6. 2 Pet. 1:5-11. 1 John 2:18, 19.)

PRACTICAL OBSERVATIONS.

We should all, with hearts devoutly lifted up to God in prayer, inquire who they are, that so "walk with him in his ordinances and commandments," as to possess a well-grounded assurance of dwelling with him in heaven for ever. If we would ascend after our risen Saviour to that holy habitation, we must copy his example; for "without holiness no man shall see the Lord." This will both evidence our title to "the inheritance of the saints in light," and prepare us for it. If we be indeed born again, and led by the Spirit of Christ, we shall bring forth "the fruits of the Spirit, in all goodness, righteousness, and truth." Unfeigned piety; constant and conscientious integrity in all our dealings; sincerity and fidelity in all our professions and engagements; and abhorrence of slander in all its hateful forms; a carefulness not to injure any man, in body or soul, in his connexions, property, reputation, or peace; a mind deeply humbled before God in self-abasement for sin, yet superior to flattering or fawning on wicked men from selfish motives, and disposed to love and honour the image of God in the poorest and meanest of his people; a willingness to recede from every personal advantage, rather than seem to do evil; and, at the same time, a determination to adhere scrupulously to duty and conscience; a disposition to keep at the utmost distance from oppression and injustice, and to cultivate humanity and benevolence to the poor and afflicted; a union of all these tempers, and this habitual conduct, can only spring from repentance of sin, faith in the Saviour, and love to his name and cause; and therefore they form an unequivocal proof of our acceptance in him. The man who bears this character cannot be induced to apostasy; he cannot come short of glory: "He that doeth these things shall not be moved to eternity." In these respects let us examine and prove our own selves; knowing that the image of Christ is thus, in some measure, "formed in us, except we be reprobates." (Note, 2 Cor. 13:5, 6.)

NOTES.—PSALM XVI. *Michtam.*] This word signifies *golden*; and the title is supposed to intimate, that the psalm is upon a most precious subject: accordingly it is quoted by two apostles as a prophecy of Christ: and the language

will I not offer, nor, 'take up their names into my lips.

5 'The LORD is the Portion of 'mine inheritance and of 'my cup: 'thou maintainest my lot.

6 'The lines are fallen unto me 'in pleasant places; yea, 'I have a goodly heritage.

7 I will bless the LORD, 'who hath given me counsel; 'my reins also instruct me 'in the night seasons.

8 'I have set the LORD always before me: because 'he is at my right hand, 'I shall not be moved.

9 Therefore 'my heart is glad, and 'my glory rejoiceth: 'my flesh also shall 'rest in hope.

10 For thou wilt not leave 'my soul in hell; 'neither wilt thou suffer 'thine Holy One to see corruption.

11 Thou wilt show me 'the path of life: 'in thy presence is fulness of joy; 'at thy right *there are* 'pleasures for evermore.

12. 61:6, 7. 89:4, 20-37. 110:1, 2. 132:11, 17, 18. Is. 42:1. 53:12. Acts 2:32. 5:31. 1 Cor. 15:25. p 78:55. Am. 7:17. q 21:1-13. Heb. 12:2. r Jer. 3:19. John 30:17. Rom. 8:17. 1 Cor. 3:21-23. Eph. 1:18. Phil. 2:9-11. 2 Tim. 2:12. Rev. 3:21. a 73:24. 119:7. Prov. 8:14. Is. 11:2-4. 48:17. 50:4. t 73:21. Jer. 12:2. 17:10. Rev. 2:23. u 17:3. 22:2. v 2:8. 6:36. 77:2, 6. 119:55, 118. Is. 26:5. Luke 6:12. z 139:18. Acts 2:25-28. Heb. 11:27. y 73:23. 109:31. 110:5. 121:5. s 1:5; 2:6. b a Luke 10:21, 22. b 30:12. 57:8. Acts 2:26. Jam. 3:5-9. c Job 11:14, 15, 19. 26:27. Prov. 14:32. Is. 26:19. 1 The. 4:13, 14. d Heb. *duell* confidently. d 8: 17. 49:15. marg. 139:8. Deut. 32:22. Job 11:8. Prov. 15:11. 27:20. Is. 5:14. 14:9. Am. 9:2. Luke 16:23. 1 Cor. 15:55. marg. Rev. 1:18. 20:13, 14. e Acts 2:27-31. 13:35-38. 1 Cor. 15:42, 43-54. f Dan. 9:24. Luke 1:35. 4:54. Acts 5:14. g 21:4. Prov. 21:9. 41:8. 5:6. 12:28. Is. 2:3. Matt. 7:11. Rom. 8:11. 1 Pet. 1:21. h 17: 15. 21:5, 6. Matt. 5:8. Acts 2:28. 1 Cor. 13:12. 2 Cor. 4:17. Eph. 1:9. 1 John 3:2. Rev. 7:15-17. 22:5. i Mark 16:19. Acts 7:56. 1 Pet. 3:22. k 36:8. Matt. 25:46.

of it towards the close can suit no other person. (Notes, Acts 2:25-32. 13:24-37.) It is probable, David began his meditation with reference to his own case; but he was carried out beyond himself to use expressions prophetic of the Messiah; and indeed he seems to have known, that the Holy Spirit intended much greater things than any of his personal concerns. In this view it may be considered as throughout the soliloquy of Christ.

V. 2, 3. While the Psalmist most solemnly avouched JEHOVAH for his God, and owned him as his Governor and Judge, he disclaimed all merit in his services, and ascribed all his goodness and the honour of it to God. His good works could not profit the Source of all happiness; (Notes, Job 22:1-4. 35:4-8.) yet they might be useful to the saints, in whom, as the most excellent persons on earth, and as especially beloved by the Lord, the Psalmist delighted. 'I thou wilt . . . protect me, I will employ all my power, when I come to the throne, to protect the pious; worthy men . . . shall be preferred and honoured; for they are the persons who are most dear to me, and in whose company alone I delight.' *Bp. Patrick*.—Even the perfect righteousness of the Saviour can add nothing to the *essential* glory and happiness of the Father; but it is the meritorious cause of the acceptance, and sanctification, and eternal felicity of his people, in whom *alone* of Adam's race he greatly delights. (Notes, Prov. 8:31. Is. 62:1-5. John 15:9-11. Eph. 5:22-27.)

V. 4. It is the opinion of learned men, that this Psalm was composed when David lived among the Philistines; and when, perhaps, some of his associates were strongly tempted to join the idolatrous worship which they witnessed. But he showed them, that this would certainly bring on them additional miseries, by the just judgment of God. Adverting perhaps to Joshua's resolution, "As for me and my house we will serve the LORD;" (Note, Josh. 24:15.) he avowed his determination to have no communion in such abominations, and not so much as to mention the names of their detestable idols.—We do not read of "drink-offerings of blood" in any other place. Either it was customary among the idolaters to taste the blood of the victims, (which were often *human* victims,) before it was poured out in honour of the idol; or they poured the blood, as the Israelites did wine, for a libation, on the sacrifice when burning on the altar; or else the wine, used in idolatrous sacrifices, was as abominable to God, as if the blood itself had been drunk; which, being the atonement for sin, was expressly prohibited to be tasted by the Israelites.—Even the sacrifices at the sanctuary of God at length became an abomination to those who rejected Christ, and to those who hastened after others professing to be the promised Messiah. In like manner, the most splendid services of those who approach God through other mediators than Jesus Christ, whether deceased men, or angels, are, as idolatrous, an abomination to God. (Notes, Is. 66:3, 4. Col. 2:18, 19. Heb. 10:26, 27.)

V. 5, 6. JEHOVAH was David's present comfort, a Source of exultation and refreshment, as the cup of water to the thirsty, or wine to the faint: he was also his future Inheritance; and he who allotted him his portion, would maintain him in it, and never leave him to forfeit it. As Canaan was divided by lot and line, these metaphors are used to represent his joy in the favour of God. (78:55. Notes, 23:5, 6. Num. 26:53-56. Josh. 13:6.) But the Saviour himself has obtained the most goodly heritage; and his people are admitted to

that "savest" by thy right hand them which put their trust in thee, from those that rise up against them.

8 Keep me as 'the apple of the eye,' 'hide me under the shadow of thy wings,

9 From the wicked that 'oppress me, from my deadly enemies who compass me about.

10 "They are enclosed in their own fat: "with their mouth they speak proudly.

11 They have now "compassed us in our steps: they have "set their eyes bowing down to the earth;

12 "Like as a lion that is greedy of his prey,

* Or, *snatch them which trust in thee, from those that rise up against thy right hand.* 5:11, 12. 10:12-16. 1 Sam. 17:45-47. 25:28-29. 2 Kings 19:24-34. 2 Chr. 16:9. * 20:6. 44:3. 60:5. Ex. 15:6. Is. 41:10. * 25:23. (Deut. 32:10. Prov. 7:2. Zech. 2:8. * 36:7. 57:1. 61:4. 63:7. 91:14. Ruth 2:12. Matt. 23:37. Luke 13:34. * Heb. *see* 1 Chr. 17:9. * Heb. *enemies* *as* *the* *soul*. 7:5. 35:4, 7. 1 Sam. 24:11. x 73:7-9. 119:70. Deut. 32:15. Job 15:27. Is. 6:10. Matt. 13:15. Acts 28:27. y 12:34. 31:18. 123:4. Ex. 5:2. 15:9. 1 Sam. 2:3. 2 Pet. 2:18. Rev. 13:5, 6. z 1 Sam. 23:26. 24:3. 26:2, 3. a 10:8-10. Prov. 6:13, 14. * Heb. *The likeness of him, that is, of every one of them.* Is. as a lion that desireth to roven. 7:2. 22:13. 2 Tim. 4:17.

tors either meet to form their plans, or meditate how to carry them into execution. Indeed, circumstances had served to try him as by fire: seeing he had every temptation to seek opportunities of avenging himself. Yet God was witness, that nothing of this kind had been thought of by him; nay, he had avoided every disrespectful word concerning Saul, the Lord's anointed; lest he should excite his followers to attempt aught against him.

V. 4, 5. "The works of men," (of Adam, or of his descendants, as inheriting his fallen nature,) are those works to which they are propense; and among others, they have a strong propensity to "render evil for evil;" but David had so studied the oracles of God, that by regarding his promises and precepts, he had resisted every temptation to this conduct.—The word rendered "destroyer," signifies a *murderer*: but the Psalmist seems not so much to have intended that he had kept himself out of the reach of those who wished to murder him, or from the ways of Satan the destroyer; as that he had been kept from embracing any opportunity afforded him of killing Saul. And he still prayed, that he might be upheld, and not left to fall into so great a crime, however injured and tempted. (Notes, Ps. 119:14—117, 133. 1 Sam. 2:9.)—In the present circumstances of human nature, the ways of godliness are become slippery paths, through the artifices of Satan, and the snares of the world, combining with "the sin that dwelleth in us."—In some of these things David may be considered as a type of Christ: he alone was universally and perfectly free from sin, and could say in the fullest sense, that a heart-searching God could find nothing wrong in him. (3.)

V. 6-8. (Marg. Ref.) "Make wonderful thy mercies, O thou, who savest those that trust, from those who rise up against, thy right hand." (7) This address to God, as the special Protector of those who trust in him, from those who rebel against him, is worthy of special notice. In answering such prayers he acts according to his known character. (Rom. 15:13. Notes, 2 Cor. 7:5-7. Heb. 13:20, 21. 1 Pet. 5:10, 11.)

Apple. (8) בארשית ברוך. *As the pupil, or black spot, the daughter of the eye.* The singular precaution with which the Creator has secured the pupil of the eye, and by which every creature instinctively guards it from injury, forms a striking illustration of the Lord's watchful care over his people, amidst the peculiar dangers to which they are on every side exposed. (Notes, Deut. 32:10. Prov. 7:2. Zech. 2:6-9.)

V. 9, 10. (Marg.) David's persecutors were prosperous, self-indulgent, and luxurious; and thus they grew arrogant, impious, unfeeling, and presumptuous. (Notes, 73:6-9. 119:70.)

V. 11, 12. "Indeed they have now gotten me and my followers into a very great strait; and which way soever we turn ourselves, we are in danger to fall into the hands of those, who have steadfastly resolved on our utter ruin. . . . No lion can be more desirous to tear a lamb in pieces, than Saul is to make a prey of me." *Bp. Patrick.* Saul and his associates acted also with dark subtlety, and seemed to be thinking of something else, when they were watching their opportunity of mischief and murder. (Marg. Notes, 7:14-16. 1 Sam. 18:17-27. 23:22-28. Matt. 26:3-5.)

V. 13-15. In this extremity, unless the Lord speedily interposed, (as one who had delayed till no more time could be lost,) to prevent Saul from accomplishing his wicked design, and to disappoint him of his prey, by some humiliating event; he would certainly take away David's life, and so render the promises of God of no effect; but this could not be.—Saul and his men had been as the "sword," and "hand," of God, by which he executed vengeance on many, and corrected others, in Israel; but they were mere mortal men of a worldly spirit, who preferred an earthly portion to the favour of God, and consequently had their good things in this life. God indeed gave them abundance of those treasures, which are commonly hidden for security, and spent in self-indulgence with their children. They were also full of children:

and as it were a young lion lurking in secret places.

13 "Arise, O LORD, "disappoint him, cast him down: deliver my soul from the wicked, "which is thy sword:

14 From men "which are thy hand, O LORD, from "men of the world, "which have their portion in this life, and whose belly thou fillest with thy "hid treasure: "they are full of children, "and leave the rest of their substance to their babes.

15 "As for me, "I will behold thy face in righteousness: "I shall be satisfied when "I awake "with thy likeness.

1 Pet. 5:8. * Heb. *rising*. b 3:7. 7:6. 44:23, 26. 119:126. Is. 51:9. * Heb. *present his face*. * Or, *by thy sword*. 7:11-13. e Is. 10:5, 15:13, 37:36. (Hab. 1:12. Acts 4:28. * Or, *by thine hand*. d Luke 16:8. John 8:23, 15:19. 17:14. 1 John 4:5. e 49:17-19. *Isaiah*. Luke 12:19-21. 16:25. Jam. 5:5. f Job 12:5, 9. 21:7-15. 22:18. g Prov. 2:4. Matt. 13:44. 11 Or, *their children are full*. h 36:6. Job 21:21. 27:14-17. Luke 16:27, 28. 15:7. Josh. 24:15. k 4:8. 119:111. l Job 19:25-27. 2 Cor. 3:18. 116:11. 36:3, 9. 65:4. Matt. 3:6. Rev. 7:16, 17. 21:3, 4, 25. m 49:14. Job 14:12. Is. 26:19. Matt. 27:52, 53. n Gen. 1:26, 27. Phil. 3:21. 1 John 3:2, 3.

and after living in plenty, nay, luxury, perhaps till old age; they left a numerous and flourishing family to inherit their riches; but they were not "rich towards God." (Notes, 49:10, 11, 15-18. 73:11-14. Job 21:7-22. 27:13-23.) And would the Lord suffer his servant to be destroyed by such profane, selfish men?—The Psalmist however determined, whatever might be the event, to act as in the immediate presence of God, to maintain a good conscience, and to walk before God in righteousness; and then, whether he died soon, or lived many years, he should certainly at last obtain full satisfaction, when he awoke in the eternal world, or at the general resurrection, perfectly renewed to the divine image in righteousness and true holiness.—The former clause of the last verse is here interpreted of David's *purpose*, and only the latter of his *prospect*. Some explain both to mean his expectation of happiness in the eternal world; yet not excluding his hope of deliverance from his urgent dangers.—The Septuagint render the last clause; "I shall be satisfied in beholding thy glory." (Notes, 36:5-9. 119:111. Matt. 5:6-8. 1 John 3:1-3. Rev. 21:27. 22:2-5.)

PRACTICAL OBSERVATIONS.

Believers must follow their Saviour, in the way by which he passed through this world to glory; and such men as were his enemies will be *theirs* also: but he was more hated, insulted, and cruelly entreated, than any of his followers ever were. They cannot, like Jesus, plead sinless perfection in any part or action of their lives; but through his merits and grace, they may "rejoice in the testimony of their conscience, to their simplicity and godly sincerity." (Note, 2 Cor. 1:12-14.) They have right on their side, when oppressed or persecuted, their own hearts do not condemn them of hypocrisy; and therefore they have confidence before a just and merciful God: their prayers are not the language of dissembling lips, but the fervent desires of their hearts, and they may expect that he will give sentence in their behalf, when they are slandered and injured; even such an equal sentence, as must proceed from the presence of a holy God.—Unallowed evil, felt and mourned over, should in no wise weaken this confidence: but without conscious integrity in our conduct towards God and man, such appeals would be the most impious presumption. The Lord sees us in secret, visits us in the night, and witnesses our conduct in our most secret retirement, when solitude tempts the hypocrite to sin, and when the imagination is apt to roam after forbidden objects; and if he find one indulged and allowed iniquity, he will abhor our feigned devotions. We should therefore purpose not to offend with our lips, or even in our hearts.—We must not conform to the works of men, if we would escape the paths of the destroyer; for "broad is the way that leadeth to destruction, and many there be who go in thereat." (Notes, Matt. 7:13, 14. Rom. 12:2. Eph. 2:1, 2.) We must treasure up the precepts and promises of God's word in our hearts, for our direction and encouragement; and pray continually to be upheld by his grace, if we would walk in the paths of holiness: for our way through this evil world is very slippery: we are weak, and apt to be heedless; and our own watchfulness or resolutions, and former upright and consistent behaviour, cannot safely be depended on. But the Lord will incline his ears to those who call upon him: he has always magnified his loving-kindness to such as have trusted in him; upholding and defending them by his right hand from all their enemies; keeping them safer by his grace than the pupil of the eye is kept by his providence, and with greater tenderness than "the hen gathereth her chickens under her wings." (Notes, Ruth 2:11, 12. Matt. 23:37-39.)—The profane, the sensual, and the proud, indeed, are at all times their enemies; yet they are not always left to take an active part against them: but Satan is their most deadly foe; he is destitute of compassion, hardened in malice, and replete with subtlety; and concerning him we may pray in assured faith, "Arise, O LORD, disappoint him, and cast him down; deliver my soul from this wicked one." He is indeed the sword, by which the Lord punishes his enemies, and scourges a guilty world; but his children shall not be given

PSALM XVIII.

David's psalm of thanksgiving, for his manifold deliverances, and singular prosperity, 1-50.

To the chief Musician, *A Psalm of David*, "the servant of the LORD, who spake unto the LORD the words of this song, in the day that the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

I WILL love thee, O LORD, "my Strength.

2 "The LORD is my Rock, and my Fortress, and my Deliverer; my God, my "Strength in whom I will trust; my Buckler, and "the Horn of my salvation, and my high Tower.

3 "I will call upon the LORD, who is worthy to be praised: "so shall I be saved from mine enemies.

4 "The sorrows of death compassed me, and "the floods of turgodly men made me afraid.

5 "The sorrows of hell compassed me about: "the snares of death prevented me.

6 "In my distress I called upon the LORD, and cried unto my God: "he heard my voice out of his temple, and my cry came before him, even into his ears.

7 Then "the earth shook and trembled; "the foundations also of the hills moved and were shaken, because he was wroth.

8 There "went up a smoke "out of his nostrils, and "fire out of his mouth devoured: coals were kindled by it.

9 "He bowed the heavens also, and came down: and "darkness was under his feet.

10 And "he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

11 He made darkness "his secret place; his pa-

vilion round about him were dark waters, "and thick clouds of the skies.

12 "At the brightness that was before him his thick clouds passed, "hail-stones and coals of fire.

13 The LORD also "thundered in the heavens, and "the Highest gave his voice; hail-stones and "coals of fire.

14 Yea, he sent out his arrows, and scattered them; and "he shot out lightnings, and discomfited them.

15 Then "the channels of waters were seen, "and the foundations of the world were discovered at thy rebuke, O LORD, "at the blast of the breath of thy nostrils.

16 "He sent from above, he took me, "he drew me out of "many waters.

17 He delivered me from "my strong enemy, and from "them which hated me: for "they were too strong for me.

18 They prevented me "in the day of my calamity, "but the LORD was my stay.

19 He brought me forth also "into a large place: he delivered me, "because he delighted in me.

20 The LORD "rewarded me according to my righteousness; "according to the cleanness of my hands hath he recompensed me.

21 For "I have kept the ways of the LORD, "and have not wickedly departed from my God.

22 For "all his judgments were before me, "and I did not put away his statutes from me.

23 I was also "upright "before him, and "I kept myself from mine iniquity.

24 Therefore hath "the LORD recompensed me according to my righteousness, according to the cleanness of my hands "in his eyesight.

1 Sam. 2:11, 116:16, Acts 13:36, Heb. 3:5, b 34:19, Ex. 15:1, &c. Judg. 5:1, &c. 9:23, 21:10, Is. 12:1-6, e 116:1-6, 144:1-2, 1 John 4:19, d 32, 28:7,8, 13:14, Is. 12:2, Phil. 4:13, Col. 1:1, e 28:1, 6:2,7, Is. 32:2, f 9:12, 144:2, Job 16:19, "Heb. rock, g 9:14, Prov. 2:7, h 132:17, 2 Sam. 22:3, i Prov. 14:10, b 3:2, 28:12, 65:16, 92:8, 2 Sam. 22:4, Phil. 4:6,7, 165:12, Neh. 9:5, Rev. 4:11, v 12:14, 14:15, Luke 1:71, Acts 2:21, Rom. 8:31-39, n 116:3, 2 Sam. 22:36, Is. 1:18, 40:1, Matt. 26:38, 39, 14:33, 24, 2 Cor. 1:3, o 22:12, 14:14, Job 9:7, Matt. 26:45, 27:24, 25, 38-44, Acts 21:30, i Heb. 1:12, 1:13, 1:14, 1:15, 1:16, 1:17, 1:18, 1:19, 1:20, 1:21, 1:22, 1:23, 1:24, 1:25, 1:26, 1:27, 1:28, 1:29, 1:30, 1:31, 1:32, 1:33, 1:34, 1:35, 1:36, 1:37, 1:38, 1:39, 1:40, 1:41, 1:42, 1:43, 1:44, 1:45, 1:46, 1:47, 1:48, 1:49, 1:50, 1:51, 1:52, 1:53, 1:54, 1:55, 1:56, 1:57, 1:58, 1:59, 1:60, 1:61, 1:62, 1:63, 1:64, 1:65, 1:66, 1:67, 1:68, 1:69, 1:70, 1:71, 1:72, 1:73, 1:74, 1:75, 1:76, 1:77, 1:78, 1:79, 1:80, 1:81, 1:82, 1:83, 1:84, 1:85, 1:86, 1:87, 1:88, 1:89, 1:90, 1:91, 1:92, 1:93, 1:94, 1:95, 1:96, 1:97, 1:98, 1:99, 1:100, 1:101, 1:102, 1:103, 1:104, 1:105, 1:106, 1:107, 1:108, 1:109, 1:110, 1:111, 1:112, 1:113, 1:114, 1:115, 1:116, 1:117, 1:118, 1:119, 1:120, 1:121, 1:122, 1:123, 1:124, 1:125, 1:126, 1:127, 1:128, 1:129, 1:130, 1:131, 1:132, 1:133, 1:134, 1:135, 1:136, 1:137, 1:138, 1:139, 1:140, 1:141, 1:142, 1:143, 1:144, 1:145, 1:146, 1:147, 1:148, 1:149, 1:150, 1:151, 1:152, 1:153, 1:154, 1:155, 1:156, 1:157, 1:158, 1:159, 1:160, 1:161, 1:162, 1:163, 1:164, 1:165, 1:166, 1:167, 1:168, 1:169, 1:170, 1:171, 1:172, 1:173, 1:174, 1:175, 1:176, 1:177, 1:178, 1:179, 1:180, 1:181, 1:182, 1:183, 1:184, 1:185, 1:186, 1:187, 1:188, 1:189, 1:190, 1:191, 1:192, 1:193, 1:194, 1:195, 1:196, 1:197, 1:198, 1:199, 1:200, 1:201, 1:202, 1:203, 1:204, 1:205, 1:206, 1:207, 1:208, 1:209, 1:210, 1:211, 1:212, 1:213, 1:214, 1:215, 1:216, 1:217, 1:218, 1:219, 1:220, 1:221, 1:222, 1:223, 1:224, 1:225, 1:226, 1:227, 1:228, 1:229, 1:230, 1:231, 1:232, 1:233, 1:234, 1:235, 1:236, 1:237, 1:238, 1:239, 1:240, 1:241, 1:242, 1:243, 1:244, 1:245, 1:246, 1:247, 1:248, 1:249, 1:250, 1:251, 1:252, 1:253, 1:254, 1:255, 1:256, 1:257, 1:258, 1:259, 1:260, 1:261, 1:262, 1:263, 1:264, 1:265, 1:266, 1:267, 1:268, 1:269, 1:270, 1:271, 1:272, 1:273, 1:274, 1:275, 1:276, 1:277, 1:278, 1:279, 1:280, 1:281, 1:282, 1:283, 1:284, 1:285, 1:286, 1:287, 1:288, 1:289, 1:290, 1:291, 1:292, 1:293, 1:294, 1:295, 1:296, 1:297, 1:298, 1:299, 1:300, 1:301, 1:302, 1:303, 1:304, 1:305, 1:306, 1:307, 1:308, 1:309, 1:310, 1:311, 1:312, 1:313, 1:314, 1:315, 1:316, 1:317, 1:318, 1:319, 1:320, 1:321, 1:322, 1:323, 1:324, 1:325, 1:326, 1:327, 1:328, 1:329, 1:330, 1:331, 1:332, 1:333, 1:334, 1:335, 1:336, 1:337, 1:338, 1:339, 1:340, 1:341, 1:342, 1:343, 1:344, 1:345, 1:346, 1:347, 1:348, 1:349, 1:350, 1:351, 1:352, 1:353, 1:354, 1:355, 1:356, 1:357, 1:358, 1:359, 1:360, 1:361, 1:362, 1:363, 1:364, 1:365, 1:366, 1:367, 1:368, 1:369, 1:370, 1:371, 1:372, 1:373, 1:374, 1:375, 1:376, 1:377, 1:378, 1:379, 1:380, 1:381, 1:382, 1:383, 1:384, 1:385, 1:386, 1:387, 1:388, 1:389, 1:390, 1:391, 1:392, 1:393, 1:394, 1:395, 1:396, 1:397, 1:398, 1:399, 1:400, 1:401, 1:402, 1:403, 1:404, 1:405, 1:406, 1:407, 1:408, 1:409, 1:410, 1:411, 1:412, 1:413, 1:414, 1:415, 1:416, 1:417, 1:418, 1:419, 1:420, 1:421, 1:422, 1:423, 1:424, 1:425, 1:426, 1:427, 1:428, 1:429, 1:430, 1:431, 1:432, 1:433, 1:434, 1:435, 1:436, 1:437, 1:438, 1:439, 1:440, 1:441, 1:442, 1:443, 1:444, 1:445, 1:446, 1:447, 1:448, 1:449, 1:450, 1:451, 1:452, 1:453, 1:454, 1:455, 1:456, 1:457, 1:458, 1:459, 1:460, 1:461, 1:462, 1:463, 1:464, 1:465, 1:466, 1:467, 1:468, 1:469, 1:470, 1:471, 1:472, 1:473, 1:474, 1:475, 1:476, 1:477, 1:478, 1:479, 1:480, 1:481, 1:482, 1:483, 1:484, 1:485, 1:486, 1:487, 1:488, 1:489, 1:490, 1:491, 1:492, 1:493, 1:494, 1:495, 1:496, 1:497, 1:498, 1:499, 1:500, 1:501, 1:502, 1:503, 1:504, 1:505, 1:506, 1:507, 1:508, 1:509, 1:510, 1:511, 1:512, 1:513, 1:514, 1:515, 1:516, 1:517, 1:518, 1:519, 1:520, 1:521, 1:522, 1:523, 1:524, 1:525, 1:526, 1:527, 1:528, 1:529, 1:530, 1:531, 1:532, 1:533, 1:534, 1:535, 1:536, 1:537, 1:538, 1:539, 1:540, 1:541, 1:542, 1:543, 1:544, 1:545, 1:546, 1:547, 1:548, 1:549, 1:550, 1:551, 1:552, 1:553, 1:554, 1:555, 1:556, 1:557, 1:558, 1:559, 1:560, 1:561, 1:562, 1:563, 1:564, 1:565, 1:566, 1:567, 1:568, 1:569, 1:570, 1:571, 1:572, 1:573, 1:574, 1:575, 1:576, 1:577, 1:578, 1:579, 1:580, 1:581, 1:582, 1:583, 1:584, 1:585, 1:586, 1:587, 1:588, 1:589, 1:590, 1:591, 1:592, 1:593, 1:594, 1:595, 1:596, 1:597, 1:598, 1:599, 1:600, 1:601, 1:602, 1:603, 1:604, 1:605, 1:606, 1:607, 1:608, 1:609, 1:610, 1:611, 1:612, 1:613, 1:614, 1:615, 1:616, 1:617, 1:618, 1:619, 1:620, 1:621, 1:622, 1:623, 1:624, 1:625, 1:626, 1:627, 1:628, 1:629, 1:630, 1:631, 1:632, 1:633, 1:634, 1:635, 1:636, 1:637, 1:638, 1:639, 1:640, 1:641, 1:642, 1:643, 1:644, 1:645, 1:646, 1:647, 1:648, 1:649, 1:650, 1:651, 1:652, 1:653, 1:654, 1:655, 1:656, 1:657, 1:658, 1:659, 1:660, 1:661, 1:662, 1:663, 1:664, 1:665, 1:666, 1:667, 1:668, 1:669, 1:670, 1:671, 1:672, 1:673, 1:674, 1:675, 1:676, 1:677, 1:678, 1:679, 1:680, 1:681, 1:682, 1:683, 1:684, 1:685, 1:686, 1:687, 1:688, 1:689, 1:690, 1:691, 1:692, 1:693, 1:694, 1:695, 1:696, 1:697, 1:698, 1:699, 1:700, 1:701, 1:702, 1:703, 1:704, 1:705, 1:706, 1:707, 1:708, 1:709, 1:710, 1:711, 1:712, 1:713, 1:714, 1:715, 1:716, 1:717, 1:718, 1:719, 1:720, 1:721, 1:722, 1:723, 1:724, 1:725, 1:726, 1:727, 1:728, 1:729, 1:730, 1:731, 1:732, 1:733, 1:734, 1:735, 1:736, 1:737, 1:738, 1:739, 1:740, 1:741, 1:742, 1:743, 1:744, 1:745, 1:746, 1:747, 1:748, 1:749, 1:750, 1:751, 1:752, 1:753, 1:754, 1:755, 1:756, 1:757, 1:758, 1:759, 1:760, 1:761, 1:762, 1:763, 1:764, 1:765, 1:766, 1:767, 1:768, 1:769, 1:770, 1:771, 1:772, 1:773, 1:774, 1:775, 1:776, 1:777, 1:778, 1:779, 1:780, 1:781, 1:782, 1:783, 1:784, 1:785, 1:786, 1:787, 1:788, 1:789, 1:790, 1:791, 1:792, 1:793, 1:794, 1:795, 1:796, 1:797, 1:798, 1:799, 1:800, 1:801, 1:802, 1:803, 1:804, 1:805, 1:806, 1:807, 1:808, 1:809, 1:810, 1:811, 1:812, 1:813, 1:814, 1:815, 1:816, 1:817, 1:818, 1:819, 1:820, 1:821, 1:822, 1:823, 1:824, 1:825, 1:826, 1:827, 1:828, 1:829, 1:830, 1:831, 1:832, 1:833, 1:834, 1:835, 1:836, 1:837, 1:838, 1:839, 1:840, 1:841, 1:842, 1:843, 1:844, 1:845, 1:846, 1:847, 1:848, 1:849, 1:850, 1:851, 1:852, 1:853, 1:854, 1:855, 1:856, 1:857, 1:858, 1:859, 1:860, 1:861, 1:862, 1:863, 1:864, 1:865, 1:866, 1:867, 1:868, 1:869, 1:870, 1:871, 1:872, 1:873, 1:874, 1:875, 1:876, 1:877, 1:878, 1:879, 1:880, 1:881, 1:882, 1:883, 1:884, 1:885, 1:886, 1:887, 1:888, 1:889, 1:890, 1:891, 1:892, 1:893, 1:894, 1:895, 1:896, 1:897, 1:898, 1:899, 1:900, 1:901, 1:902, 1:903, 1:904, 1:905, 1:906, 1:907, 1:908, 1:909, 1:910, 1:911, 1:912, 1:913, 1:914, 1:915, 1:916, 1:917, 1:918, 1:919, 1:920, 1:921, 1:922, 1:923, 1:924, 1:925, 1:926, 1:927, 1:928, 1:929, 1:930, 1:931, 1:932, 1:933, 1:934, 1:935, 1:936, 1:937, 1:938, 1:939, 1:940, 1:941, 1:942, 1:943, 1:944, 1:945, 1:946, 1:947, 1:948, 1:949, 1:950, 1:951, 1:952, 1:953, 1:954, 1:955, 1:956, 1:957, 1:958, 1:959, 1:960, 1:961, 1:962, 1:963, 1:964, 1:965, 1:966, 1:967, 1:968, 1:969, 1:970, 1:971, 1:972, 1:973, 1:974, 1:975, 1:976, 1:977, 1:978, 1:979, 1:980, 1:981, 1:982, 1:983, 1:984, 1:985, 1:986, 1:987, 1:988, 1:989, 1:990, 1:991, 1:992, 1:993, 1:994, 1:995, 1:996, 1:997, 1:998, 1:999, 1:1000, 1:1001, 1:1002, 1:1003, 1:1004, 1:1005, 1:1006, 1:1007, 1:1008, 1:1009, 1:1010, 1:1011, 1:1012, 1:1013, 1:1014, 1:1015, 1:1016, 1:1017, 1:1018, 1:1019, 1:1020, 1:1021, 1:1022, 1:1023, 1:1024, 1:1025, 1:1026, 1:1027, 1:1028, 1:1029, 1:1030, 1:1031, 1:1032, 1:1033, 1:1034, 1:1035, 1:1036, 1:1037, 1:1038, 1:1039, 1:1040, 1:1041, 1:1042, 1:1043, 1:1044, 1:1045, 1:1046, 1:1047, 1:1048, 1:1049, 1:1050, 1:1051, 1:1052, 1:1053, 1:1054, 1:1055, 1:1056, 1:1057, 1:1058, 1:1059, 1:1060, 1:1061, 1:1062, 1:1063, 1:1064, 1:1065, 1:1066, 1:1067, 1:1068, 1:1069, 1:1070, 1:1071, 1:1072, 1:1073, 1:1074, 1:1075, 1:1076, 1:1077, 1:1078, 1:1079, 1:1080, 1:1081, 1:1082, 1:1083, 1:1084, 1:1085, 1:1086, 1:1087, 1:1088, 1:1089, 1:1090, 1:1091, 1:1092, 1:1093, 1:1094, 1:1095, 1:1096, 1:1097, 1:1098, 1:1099, 1:1100, 1:1101, 1:1102, 1:1103, 1:1104, 1:1105, 1:1106, 1:1107, 1:1108, 1:1109, 1:1110, 1:1111, 1:1112, 1:1113, 1:1114, 1:1115, 1:1116, 1:1117, 1:1118, 1:1119, 1:1120, 1:1121, 1:1122, 1:1123, 1:1124, 1:1125, 1:1126, 1:1127, 1:1128, 1:1129, 1:1130, 1:1131, 1:1132, 1:1133, 1:1134, 1:1135, 1:1136, 1:1137, 1:1138, 1:1139, 1:1140, 1:1141, 1:1142, 1:1143, 1:1144, 1:1145, 1:1146, 1:1147, 1:1148, 1:1149, 1:1150, 1:1151, 1:1152, 1:1153, 1:1154, 1:1155, 1:1156, 1:1157, 1:1158, 1:1159, 1:1160, 1:1161, 1:1162, 1:1163, 1:1164, 1:1165, 1:1166, 1:1167, 1:1168, 1:1169, 1:1170, 1:1171, 1:1172, 1:1173, 1:1174, 1:1175, 1:1176, 1:1177, 1:1178, 1:1179, 1:1180, 1:1181, 1:1182, 1:1183, 1:1184, 1:1185, 1:1186, 1:1187, 1:1188, 1:1189, 1:1190, 1:1191, 1:1192, 1:1193, 1:1194, 1:1195, 1:1196, 1:1197, 1:1198, 1:1199, 1:1200, 1:1201, 1:1202, 1:1203, 1:1204, 1:1205, 1:1206, 1:1207, 1:1208, 1:1209, 1:1210, 1:1211, 1:1212, 1:1213, 1:1214, 1:1215, 1:1216, 1:1217, 1:1218, 1:1219, 1:1220, 1:1221, 1:1222, 1:1223, 1:1224, 1:1225, 1:1226, 1:1227, 1:1228, 1:1229, 1:1230, 1:1231, 1:1232, 1:1233, 1:1234, 1:1235, 1:1236, 1:1237, 1:1238, 1:1239, 1:1240, 1:1241, 1:1242, 1:1243, 1:1244, 1:1245, 1:1246, 1:1247, 1:1248, 1:1249, 1:1250, 1:1251, 1:1252, 1:1253, 1:1254, 1:1255, 1:1256, 1:1257, 1:1258, 1:1259, 1:1260, 1:1261, 1:1262, 1:1263, 1:1264, 1:1265, 1:1266, 1:1267, 1:1268, 1:1269, 1:1270, 1:1271, 1:1272, 1:1273, 1:1274, 1:1275, 1:1276, 1:1277, 1:1278, 1:1279, 1:1280, 1:1281, 1:1282, 1:1283, 1:1284, 1:1285, 1:1286, 1:1287, 1:1288, 1:1289, 1:1290, 1:1291, 1:1292, 1:1293, 1:1294, 1:1295, 1:1296, 1:1297, 1:1298, 1:1299, 1:1300, 1:1301, 1:1302, 1:1303, 1:1304, 1:1305, 1:1306, 1:1307, 1:1308, 1:1309, 1:1310, 1:1311, 1:1312, 1:1313, 1:1314, 1:1315, 1:1316, 1:1317, 1:1318, 1:1319, 1:1320, 1:1321, 1:1322, 1:1323, 1:1324, 1:1325, 1:1326, 1:1327, 1:1328, 1:1329, 1:1330, 1:1331, 1:1332, 1:1333, 1:1334, 1:1335, 1:1336, 1:1337, 1:1338, 1:1339, 1:1340, 1:1341, 1:1342, 1:1343, 1:1344, 1:1345, 1:1346, 1:1347, 1:1348, 1:1349, 1:1350, 1:1351, 1:1352, 1:1353, 1:1354, 1:1355, 1:1356, 1:1357, 1:1358, 1:1359, 1:1360, 1:1361, 1:1362, 1:1363, 1:1364, 1:1365, 1:1366, 1:1367, 1:1368, 1:1369, 1:1370, 1:1371, 1:1372, 1:1373, 1:1374, 1:1375, 1:1376, 1:1377, 1:1378, 1:1379, 1:1380, 1:1381, 1:1382, 1:1383, 1:1384, 1:1385, 1:1386, 1:1387, 1:1388, 1:1389, 1:1390, 1:1391, 1:1392, 1:1393, 1:1394, 1:1395, 1:1396, 1:1397, 1:1398, 1:1399, 1:

25 ¹With the merciful thou wilt show thyself merciful; with an upright man ²thou wilt show thyself upright;

26 With the pure thou wilt show thyself pure; and ³with the froward thou wilt ⁴show thyself froward.

27 For thou wilt ⁵save the afflicted people; but wilt bring down high looks.

28 For thou wilt light my candle: the LORD my God will enlighten my darkness.

29 For ⁶by thee I have ⁷run through a troop; and ⁸by my God have I leaped over a wall.

30 ⁹As for God, ¹⁰his way is perfect; the word of the LORD is ¹¹tried: ¹²he is a Buckler to all those that trust in him.

31 For ¹³who is God save the LORD? or who is a rock save our God?

32 ¹⁴It is God that ¹⁵girdeth me with strength, ¹⁶and maketh my way perfect.

33 He maketh my feet like hinds' feet, and setteth me upon ¹⁷my high places.

34 He teacheth my hands to war, ¹⁸so that a bow of steel is broken by mine arms.

35 Thou hast also given me ¹⁹the shield of thy salvation: and ²⁰thy right hand hath holden me up, and ²¹thy gentleness hath made me great.

36 Thou hast enlarged my steps under me, that my feet did not slip.

37 I have ²²pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

38 I have ²³wounded them, that they were not able to rise: they are fallen under my feet.

39 For thou hast ²⁴girded me with strength unto the battle: ²⁵thou hast ²⁶subdued under me those that rose up against me.

40 Thou hast also given me ²⁷the necks of mine enemies: ²⁸that I might destroy them that hate me.

41 They cried, ²⁹but there was none to save

them; even unto the LORD, but he answered them not.

42 Then did ³⁰I beat them small as the dust before the wind: ³¹I did cast them out as the dirt in the streets.

43 Thou hast delivered me ³²from the strivings of the people; and ³³thou hast made me the head of the heathen: ³⁴a people ³⁵whom I have not known shall serve me.

44 ³⁶As soon as they hear of me they shall obey me: the ³⁷strangers shall ³⁸submit themselves unto me.

45 The strangers shall ³⁹fade away, and ⁴⁰be afraid out of their close places.

46 ⁴¹The LORD liveth; and ⁴²blessed be my Rock; and let ⁴³the God of my salvation be ⁴⁴exalted.

47 ⁴⁵It is God that ⁴⁶avengeth me, and ⁴⁷subdueth the people under me.

48 He delivereth me from mine enemies: yea, ⁴⁹thou liftest me up above those that rise up against me: thou hast delivered me from the ⁵⁰violent man.

49 Therefore ⁵¹will I ⁵²give thanks unto thee, O LORD, among the heathen, ⁵³and sing praises unto thy name.

50 Great deliverance giveth he ⁵⁴to his King; and sheweth mercy ⁵⁵to his anointed, to David, and to his Seed for evermore.

PSALM XIX.

The heavens, and especially the sun, proclaim the Creator's glory to all lands, 1-6. The manifold excellence and usefulness of the word of God, 7-11. David prays to be delivered from his sins, and accepted in his services, 12-14.

To the chief Musician, A Psalm of David.

¹THE heavens declare the glory of God; and ²the firmament sheweth his handy work.

³Day unto day uttereth speech, and ⁴night unto night sheweth knowledge.

⁵There is no speech nor language, ⁶where their voice is not heard.

14:1-4, 112-18, 1 Kings 8:32, Is. 57:1,2, 58:7,8, Matt. 18:33-35, Luke 6:35-38, 1 Cor. 13:1, 2 Cor. 12:1, 13:1, 14:1, 15:1, 16:1, 17:1, 18:1, 19:1, 20:1, 21:1, 22:1, 23:1, 24:1, 25:1, 26:1, 27:1, 28:1, 29:1, 30:1, 31:1, 32:1, 33:1, 34:1, 35:1, 36:1, 37:1, 38:1, 39:1, 40:1, 41:1, 42:1, 43:1, 44:1, 45:1, 46:1, 47:1, 48:1, 49:1, 50:1, 51:1, 52:1, 53:1, 54:1, 55:1, 56:1, 57:1, 58:1, 59:1, 60:1, 61:1, 62:1, 63:1, 64:1, 65:1, 66:1, 67:1, 68:1, 69:1, 70:1, 71:1, 72:1, 73:1, 74:1, 75:1, 76:1, 77:1, 78:1, 79:1, 80:1, 81:1, 82:1, 83:1, 84:1, 85:1, 86:1, 87:1, 88:1, 89:1, 90:1, 91:1, 92:1, 93:1, 94:1, 95:1, 96:1, 97:1, 98:1, 99:1, 100:1, 101:1, 102:1, 103:1, 104:1, 105:1, 106:1, 107:1, 108:1, 109:1, 110:1, 111:1, 112:1, 113:1, 114:1, 115:1, 116:1, 117:1, 118:1, 119:1, 120:1, 121:1, 122:1, 123:1, 124:1, 125:1, 126:1, 127:1, 128:1, 129:1, 130:1, 131:1, 132:1, 133:1, 134:1, 135:1, 136:1, 137:1, 138:1, 139:1, 140:1, 141:1, 142:1, 143:1, 144:1, 145:1, 146:1, 147:1, 148:1, 149:1, 150:1, 151:1, 152:1, 153:1, 154:1, 155:1, 156:1, 157:1, 158:1, 159:1, 160:1, 161:1, 162:1, 163:1, 164:1, 165:1, 166:1, 167:1, 168:1, 169:1, 170:1, 171:1, 172:1, 173:1, 174:1, 175:1, 176:1, 177:1, 178:1, 179:1, 180:1, 181:1, 182:1, 183:1, 184:1, 185:1, 186:1, 187:1, 188:1, 189:1, 190:1, 191:1, 192:1, 193:1, 194:1, 195:1, 196:1, 197:1, 198:1, 199:1, 200:1, 201:1, 202:1, 203:1, 204:1, 205:1, 206:1, 207:1, 208:1, 209:1, 210:1, 211:1, 212:1, 213:1, 214:1, 215:1, 216:1, 217:1, 218:1, 219:1, 220:1, 221:1, 222:1, 223:1, 224:1, 225:1, 226:1, 227:1, 228:1, 229:1, 230:1, 231:1, 232:1, 233:1, 234:1, 235:1, 236:1, 237:1, 238:1, 239:1, 240:1, 241:1, 242:1, 243:1, 244:1, 245:1, 246:1, 247:1, 248:1, 249:1, 250:1, 251:1, 252:1, 253:1, 254:1, 255:1, 256:1, 257:1, 258:1, 259:1, 260:1, 261:1, 262:1, 263:1, 264:1, 265:1, 266:1, 267:1, 268:1, 269:1, 270:1, 271:1, 272:1, 273:1, 274:1, 275:1, 276:1, 277:1, 278:1, 279:1, 280:1, 281:1, 282:1, 283:1, 284:1, 285:1, 286:1, 287:1, 288:1, 289:1, 290:1, 291:1, 292:1, 293:1, 294:1, 295:1, 296:1, 297:1, 298:1, 299:1, 300:1, 301:1, 302:1, 303:1, 304:1, 305:1, 306:1, 307:1, 308:1, 309:1, 310:1, 311:1, 312:1, 313:1, 314:1, 315:1, 316:1, 317:1, 318:1, 319:1, 320:1, 321:1, 322:1, 323:1, 324:1, 325:1, 326:1, 327:1, 328:1, 329:1, 330:1, 331:1, 332:1, 333:1, 334:1, 335:1, 336:1, 337:1, 338:1, 339:1, 340:1, 341:1, 342:1, 343:1, 344:1, 345:1, 346:1, 347:1, 348:1, 349:1, 350:1, 351:1, 352:1, 353:1, 354:1, 355:1, 356:1, 357:1, 358:1, 359:1, 360:1, 361:1, 362:1, 363:1, 364:1, 365:1, 366:1, 367:1, 368:1, 369:1, 370:1, 371:1, 372:1, 373:1, 374:1, 375:1, 376:1, 377:1, 378:1, 379:1, 380:1, 381:1, 382:1, 383:1, 384:1, 385:1, 386:1, 387:1, 388:1, 389:1, 390:1, 391:1, 392:1, 393:1, 394:1, 395:1, 396:1, 397:1, 398:1, 399:1, 400:1, 401:1, 402:1, 403:1, 404:1, 405:1, 406:1, 407:1, 408:1, 409:1, 410:1, 411:1, 412:1, 413:1, 414:1, 415:1, 416:1, 417:1, 418:1, 419:1, 420:1, 421:1, 422:1, 423:1, 424:1, 425:1, 426:1, 427:1, 428:1, 429:1, 430:1, 431:1, 432:1, 433:1, 434:1, 435:1, 436:1, 437:1, 438:1, 439:1, 440:1, 441:1, 442:1, 443:1, 444:1, 445:1, 446:1, 447:1, 448:1, 449:1, 450:1, 451:1, 452:1, 453:1, 454:1, 455:1, 456:1, 457:1, 458:1, 459:1, 460:1, 461:1, 462:1, 463:1, 464:1, 465:1, 466:1, 467:1, 468:1, 469:1, 470:1, 471:1, 472:1, 473:1, 474:1, 475:1, 476:1, 477:1, 478:1, 479:1, 480:1, 481:1, 482:1, 483:1, 484:1, 485:1, 486:1, 487:1, 488:1, 489:1, 490:1, 491:1, 492:1, 493:1, 494:1, 495:1, 496:1, 497:1, 498:1, 499:1, 500:1, 501:1, 502:1, 503:1, 504:1, 505:1, 506:1, 507:1, 508:1, 509:1, 510:1, 511:1, 512:1, 513:1, 514:1, 515:1, 516:1, 517:1, 518:1, 519:1, 520:1, 521:1, 522:1, 523:1, 524:1, 525:1, 526:1, 527:1, 528:1, 529:1, 530:1, 531:1, 532:1, 533:1, 534:1, 535:1, 536:1, 537:1, 538:1, 539:1, 540:1, 541:1, 542:1, 543:1, 544:1, 545:1, 546:1, 547:1, 548:1, 549:1, 550:1, 551:1, 552:1, 553:1, 554:1, 555:1, 556:1, 557:1, 558:1, 559:1, 560:1, 561:1, 562:1, 563:1, 564:1, 565:1, 566:1, 567:1, 568:1, 569:1, 570:1, 571:1, 572:1, 573:1, 574:1, 575:1, 576:1, 577:1, 578:1, 579:1, 580:1, 581:1, 582:1, 583:1, 584:1, 585:1, 586:1, 587:1, 588:1, 589:1, 590:1, 591:1, 592:1, 593:1, 594:1, 595:1, 596:1, 597:1, 598:1, 599:1, 600:1, 601:1, 602:1, 603:1, 604:1, 605:1, 606:1, 607:1, 608:1, 609:1, 610:1, 611:1, 612:1, 613:1, 614:1, 615:1, 616:1, 617:1, 618:1, 619:1, 620:1, 621:1, 622:1, 623:1, 624:1, 625:1, 626:1, 627:1, 628:1, 629:1, 630:1, 631:1, 632:1, 633:1, 634:1, 635:1, 636:1, 637:1, 638:1, 639:1, 640:1, 641:1, 642:1, 643:1, 644:1, 645:1, 646:1, 647:1, 648:1, 649:1, 650:1, 651:1, 652:1, 653:1, 654:1, 655:1, 656:1, 657:1, 658:1, 659:1, 660:1, 661:1, 662:1, 663:1, 664:1, 665:1, 666:1, 667:1, 668:1, 669:1, 670:1, 671:1, 672:1, 673:1, 674:1, 675:1, 676:1, 677:1, 678:1, 679:1, 680:1, 681:1, 682:1, 683:1, 684:1, 685:1, 686:1, 687:1, 688:1, 689:1, 690:1, 691:1, 692:1, 693:1, 694:1, 695:1, 696:1, 697:1, 698:1, 699:1, 700:1, 701:1, 702:1, 703:1, 704:1, 705:1, 706:1, 707:1, 708:1, 709:1, 710:1, 711:1, 712:1, 713:1, 714:1, 715:1, 716:1, 717:1, 718:1, 719:1, 720:1, 721:1, 722:1, 723:1, 724:1, 725:1, 726:1, 727:1, 728:1, 729:1, 730:1, 731:1, 732:1, 733:1, 734:1, 735:1, 736:1, 737:1, 738:1, 739:1, 740:1, 741:1, 742:1, 743:1, 744:1, 745:1, 746:1, 747:1, 748:1, 749:1, 750:1, 751:1, 752:1, 753:1, 754:1, 755:1, 756:1, 757:1, 758:1, 759:1, 760:1, 761:1, 762:1, 763:1, 764:1, 765:1, 766:1, 767:1, 768:1, 769:1, 770:1, 771:1, 772:1, 773:1, 774:1, 775:1, 776:1, 777:1, 778:1, 779:1, 780:1, 781:1, 782:1, 783:1, 784:1, 785:1, 786:1, 787:1, 788:1, 789:1, 790:1, 791:1, 792:1, 793:1, 794:1, 795:1, 796:1, 797:1, 798:1, 799:1, 800:1, 801:1, 802:1, 803:1, 804:1, 805:1, 806:1, 807:1, 808:1, 809:1, 810:1, 811:1, 812:1, 813:1, 814:1, 815:1, 816:1, 817:1, 818:1, 819:1, 820:1, 821:1, 822:1, 823:1, 824:1, 825:1, 826:1, 827:1, 828:1, 829:1, 830:1, 831:1, 832:1, 833:1, 834:1, 835:1, 836:1, 837:1, 838:1, 839:1, 840:1, 841:1, 842:1, 843:1, 844:1, 845:1, 846:1, 847:1, 848:1, 849:1, 850:1, 851:1, 852:1, 853:1, 854:1, 855:1, 856:1, 857:1, 858:1, 859:1, 860:1, 861:1, 862:1, 863:1, 864:1, 865:1, 866:1, 867:1, 868:1, 869:1, 870:1, 871:1, 872:1, 873:1, 874:1, 875:1, 876:1, 877:1, 878:1, 879:1, 880:1, 881:1, 882:1, 883:1, 884:1, 885:1, 886:1, 887:1, 888:1, 889:1, 890:1, 891:1, 892:1, 893:1, 894:1, 895:1, 896:1, 897:1, 898:1, 899:1, 900:1, 901:1, 902:1, 903:1, 904:1, 905:1, 906:1, 907:1, 908:1, 909:1, 910:1, 911:1, 912:1, 913:1, 914:1, 915:1, 916:1, 917:1, 918:1, 919:1, 920:1, 921:1, 922:1, 923:1, 924:1, 925:1, 926:1, 927:1, 928:1, 929:1, 930:1, 931:1, 932:1, 933:1, 934:1, 935:1, 936:1, 937:1, 938:1, 939:1, 940:1, 941:1, 942:1, 943:1, 944:1, 945:1, 946:1, 947:1, 948:1, 949:1, 950:1, 951:1, 952:1, 953:1, 954:1, 955:1, 956:1, 957:1, 958:1, 959:1, 960:1, 961:1, 962:1, 963:1, 964:1, 965:1, 966:1, 967:1, 968:1, 969:1, 970:1, 971:1, 972:1, 973:1, 974:1, 975:1, 976:1, 977:1, 978:1, 979:1, 980:1, 981:1, 982:1, 983:1, 984:1, 985:1, 986:1, 987:1, 988:1, 989:1, 990:1, 991:1, 992:1, 993:1, 994:1, 995:1, 996:1, 997:1, 998:1, 999:1, 1000:1, 1001:1, 1002:1, 1003:1, 1004:1, 1005:1, 1006:1, 1007:1, 1008:1, 1009:1, 1010:1, 1011:1, 1012:1, 1013:1, 1014:1, 1015:1, 1016:1, 1017:1, 1018:1, 1019:1, 1020:1, 1021:1, 1022:1, 1023:1, 1024:1, 1025:1, 1026:1, 1027:1, 1028:1, 1029:1, 1030:1, 1031:1, 1032:1, 1033:1, 1034:1, 1035:1, 1036:1, 1037:1, 1038:1, 1039:1, 1040:1, 1041:1, 1042:1, 1043:1, 1044:1, 1045:1, 1046:1, 1047:1, 1048:1, 1049:1, 1050:1, 1051:1, 1052:1, 1053:1, 1054:1, 1055:1, 1056:1, 1057:1, 1058:1, 1059:1, 1060:1, 1061:1, 1062:1, 1063:1, 1064:1, 1065:1, 1066:1, 1067:1, 1068:1, 1069:1, 1070:1, 1071:1, 1072:1, 1073:1, 1074:1, 1075:1, 1076:1, 1077:1, 1078:1, 1079:1, 1080:1, 1081:1, 1082:1, 1083:1, 1084:1, 1085:1, 1086:1, 1087:1, 1088:1, 1089:1, 1090:1, 1091:1, 1092:1, 1093:1, 1094:1, 1095:1, 1096:1, 1097:1, 1098:1, 1099:1, 1100:1, 1101:1, 1102:1, 1103:1, 1104:1, 1105:1, 1106:1, 1107:1, 1108:1, 1109:1, 1110:1, 1111:1, 1112:1, 1113:1, 1114:1, 1115:1, 1116:1, 1117:1, 1118:1, 1119:1, 1120:1, 1121:1, 1122:1, 1123:1, 1124:1, 1125:1, 1126:1, 1127:1, 1128:1, 1129:1, 1130:1, 1131:1, 1132:1, 1133:1, 1134:1, 1135:1, 1136:1, 1137:1, 1138:1, 1139:1, 1140:1, 1141:1, 1142:1, 1143:1, 1144:1, 1145:1, 1146:1, 1147:1, 1148:1, 1149:1, 1150:1, 1151:1, 1152:1, 1153:1, 1154:1, 1155:1, 1156:1, 1157:1, 1158:1, 1159:1, 1160:1, 1161:1, 1162:1, 1163:1, 1164:1, 1165:1, 1166:1, 1167:1, 1168:1, 1169:1, 1170:1, 1171:1, 1172:1, 1173:1, 1174:1, 1175:1, 1176:1, 1177:1, 1178:1, 1179:1, 1180:1, 1181:1, 1182:1, 1183:1, 1184:1, 1185:1, 1186:1, 1187:1, 1188:1, 1189:1, 1190:1, 1191:1, 1192:1, 1193:1, 1194:1, 1195:1, 1196:1, 1197:1, 1198:1, 1199:1, 1200:1, 1201:1, 1202:1, 1203:1, 1204:1, 1205:1, 1206:1, 1207:1, 1208:1, 1209:1, 1210:1, 1211:1, 1212:1, 1213:1, 1214:1, 1215:1, 1216:1, 1217:1, 1218:1, 1219:1, 1220:1, 1221:1, 1222:1, 1223:1, 1224:1, 1225:1, 1226:1, 1227:1, 1228:1, 1229:1, 1230:1, 1231:1, 1232:1, 1233:1, 1234:1, 1235:1, 1236:1, 1237:1, 1238:1, 1239:1, 1240:1, 1241:1, 1242:1, 1243:1, 1244:1, 1245:1, 1246:1, 1247:1, 1248:1, 1249:1, 1250:1, 1251:1, 1252:1, 1253:1, 1254:1, 1255:1, 1256:1, 1257:1, 1258:1, 1259:1, 1260:1, 1261:1, 1262:1, 1263:1, 1264:1, 1265:1, 1266:1, 1267:1, 1268:1, 1269:1, 1270:1, 1271:1, 1272:1, 1273:1, 1274:1, 1275:1, 1276:1, 1277:1, 1278:1, 1279:1, 1280:1, 1281:1, 1282:1, 1283:1, 1284:1, 1285:1, 1286:1, 1287:1, 1288:1, 1289:1, 1290:1, 1291:1, 1292:1, 1293:1, 1294:1, 1295:1, 1296:1, 1297:1, 1298:1, 1299:1, 1300:1, 1301:1, 1302:1, 1303:1, 1304:1, 1305:1, 1306:1, 1307:1, 1308:1, 1309:1, 1310:1, 1311:1, 1312:1, 1313:1, 1314:1, 1315:1, 1316:1, 1317:1, 1318:1, 1319:1, 1320:1, 1321:1, 1322:1, 1323:1, 1324:1, 1325:1, 1326:1, 1327:1, 1328:1, 1329:1, 1330:1, 1331:1, 1332:1, 1333:1, 1334:1, 1335:1, 1336:1, 1337:1, 1338:1, 1339:1, 1340:1, 1341:1, 1342:1, 1343:1, 1344:1, 1345:1, 1346:1, 1347:1, 1348:1, 1349:1, 1350:1, 1351:1, 1352:1, 1353:1, 1354:1, 1355:1, 1356:1, 1357:1, 1358:1, 1359:1, 1360:1, 1361:1, 1362:1, 1363:1, 1

4 Their line is gone out through all the earth, and their words to the end of the world. ⁵ In them hath he set a tabernacle for the sun;

5 Which is ⁶as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

6 His going forth is from the end of the heavens, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 ¶ The law of the Lord, is ⁸perfect, converting the soul: the testimony of the Lord is ⁹sure, making wise the simple.

8 The statutes of the Lord are ⁹right, rejoicing the heart: the commandment of the Lord is ¹⁰pure, enlightening the eyes.

9 The fear of the Lord is clean, enduring for

ever: the judgments of the Lord are true and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

11 Moreover, by them is thy servant warned: and in keeping of them there is great reward.

12 ¶ Who can understand his errors? cleanse thou me from secret faults.

13 Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my Strength, and my Redeemer.

f98:3. Is. 49:6. Rom. 10:18. 2 Cor. 10:13—16. * Or, rule, or direction. g Gen. 1:14—18. Mat. 4: 2. Is. 61:10. 62:5. John 3:29. 1 Cor. 9:24—26. Phil. 3:13, 14. Heb. 12: 12. c 189. Rom. 12: 1. c 1:15. Gal. 3:12. Job 22:14. 1 Or, doctrine. 28. 1—7. 119:72. Heb. 12: 1. 124:15. 17:19, 21. Deut. 6:6—9. 17:14—20. Josh. 1:8. Job 23:12. Rom. 3:2. 15:4. c 19:30. Deut. 32:4. Rom. 12:2. Jam. 1:17. c Or, retestifying. 23:3. 119:9. Jam. 1:21—25. g 98:5. 119:14, 21, 111, 192. Is. 8:16, 20. John 3:32, 33. 5:39. Acts 10:43. 2 Tim. 1:8. 1 John 5:9—12. Rev. 19:10. c 111. 7. 2 Sam. 23:5. 2 Tim. 1:19. Job. 6:18, 19. p 119:130. Prov. 1:4, 22, 23. Col. 3:16. 2 Tim. 3:15—17. q 105:15. 119:12, 16, 80, 171. Gen. 26:5. Ex. 18:16. Deut. 4:5, 6. Ex. 36:27. r 119:128. Neh. 9:13. s 40:8. 119:14, 24, 54, 92, 111, 143. Deut. 12:11, 12. 16:11, 14. Neh. 8:12. Is. 64:5. Jer. 16:16. Rom. 7:22. t 12:6. 119:19. Job. 30:5. Rom. 7:12—14. u 119:98—100, 105, 130. 1 Prov. 2:6. 6:23. Rom. 2:17—20. 3:20. 7:7. Gal. 1:19. 3:10—13, 21. s 34:11—14. 36:1. 115:13. Gen. 22:12. 42:18. 1 Sam. 12:24. 1 Kings 18:43, 12. Neh. 5:15. Prov. 8:13. Acts

10:22. Rom. 3:10—18. v 111:10, 112:1—6. s 10:5. 86:6. 72:1, 2. 119:73, 89, 75, 137, 138, 142, 160, 163, 167, 169. 174:19. Eccl. 2:11. Deut. 4:8. Is. 55:8. Rom. 2:11. 29. Rev. 15:3. 16:7, 19, 22. s Heb. truth. a 119:72, 127. Job 28:15—17. Prov. 8:13—15. 8:19, 119:16, 19. b 63:5. 119:103. Job 23:12. Prov. 24:13, 14. i Heb. the dropping of honeycombs. 1 Sam. 14:26—28. c 119:11. 2 Chr. 19:10. Prov. 6:22, 23. Eccl. 3:17—21. 33:3—8. Matt. 3:7. Acts 20:31. 1 Cor. 4:14. 1 Thes. 5:14. Heb. 11:7. d 1 Cor. 3:16—18. 118, 29, 118. Eccl. 3:10, 11. Matt. 6:4, 6, 18. Heb. 11:28. Jam. 1:25. 2 John 8. Rev. 14:13. e 40:12. Job 6:24. Is. 64:6. 1 Cor. 4:4. Heb. 9:7. f 51:5—10. 65:3. 1 John 1:7. g 90:8. 139:2, 23, 24. Lev. 4:2, &c. Jer. 17:9. h Gen. 20:6. i. Ex. 21:14. Num. 15:30, 31. 1 Pet. 17:12, 13. 2 Pet. 2:10. k 118:133. Rom. 6:12—14, 16—22. 17:10. 11:7. Gal. 11. Acts. 24:16. m 18:23. 1 Chr. 10:13, 14. i Heb. much. n 5:12. 51:15. 56:18—20. 115:108. Gen. 4:4, 5. Prov. 15:8. Rom. 15:16. Heb. 11:4. 13:15. 1 Pet. 2:5. * Heb. rock. 18:2. c Job 19:25. Is. 43:14. 44:6. 47:4. 54:5. Tit. 2:14. 1 Pet. 1:18, 19. Rev. 5:9.

the glory of God, by the heavens and the heavenly orbs, the benefit of which they received; but they forgot the Creator: Israel however had fuller and more adequate instructions from the sacred oracles. (Notes, 147:19, 20. Is. 40:21—26. Jer. 10:11—15. Rom. 1:18—23.)

V. 2. The day and night, in constant rotation, instruct mankind in the knowledge of the glorious Creator; and each day and night, as it were, transmits this task to its successor: or they answer to each other, as when men sing in parts, alternately.

V. 3—6. The luminaries of heaven are not capable of articulate discourse, as man is; (which seems to be intimated by the abruptness of the original, "No speech, no language, their voice is not heard;") yet their instructions may be understood by every nation under heaven: and whilst other teachers are confined to some particular district, they preach to the whole human race. (Note, Rom. 10:18—21.) This is especially the case with the glorious sun, who, as it were, his tabernacle pitched in the centre of the heavens. Thence every morning he issues forth, in all the vigour, alacrity, and beautiful adorning, with which a bridegroom would leave his chamber to go to his nuptials; and rejoices like an active racer, who glories in his strength, and anticipates the victory, when about to start for the prize. Thus he daily diffuses through the whole earth light, warmth, and fertility; and preserves and invigorates all animal and vegetable life, and even penetrates by his piercing beams into the heart of the earth. (Notes, Gen. 1:14—19. Deut. 4:19.)—The sun in the firmament may be considered as an emblem of "the Sun of righteousness," diffusing divine light and salvation by his gospel to the nations of the earth. He delights in communicating blessings to his church, which as a Bridegroom he has espoused to himself; and his course will be unvaried as that of the sun, till the whole earth be filled with his light and salvation. (Notes, 84:11, 12. Mal. 4:2, 3. John 3:27—36.)

V. 7—11. The word here translated "law," may be rendered doctrine; and be understood as a general name for divine revelation, as then extant, the law of Moses being the principal part of it. The whole of this is "perfect." (Note, Deut. 32:1.) and it is intended to convert the soul from sin and the world, to God and holiness; and thus to restore man from his fallen state: By it the Lord testifies to us all those truths, which relate to the mysteries and perfections of his nature, to our own state and character, to the way of salvation, and to the eternal world; with the invitations and promises connected with them. (Marg. Ref. n. Notes, Ps. 119:111. Is. 5:20. 1 John 5:9—12.) This "testimony is sure," and entirely to be depended on; and the ignorant and unlearned, who seem most exposed to delusion, by unreservedly and simply crediting the word of God, become wise unto salvation, and learn to live a holy, useful, and happy life, in this evil world: whilst human reasonings on these subjects commonly bewilder men in error and uncertainty.—This sure testimony "preserves ignorant souls from being seduced to worship the sun . . . for it makes them, at the first word, so wise as to understand, that the Lord "created the heavens, as well as the earth." Bp. Patrick.—"The statutes" frequently mean the ordinances of God, by which Israel maintained communion with him, and received all blessings from him. These, though burdensome in themselves, under that dispensation, were entirely suited to its object, and proved a source of joy to the believing worshipper. (Marg. Ref. q.) But some explain the word in this place to signify the laws given to regulate the conduct of magistrates, in administering justice; which were peculiarly equitable, and tended to render the nation happy. "The commandment," or the moral law, is "holy, just, and good," and spiritual: enlightening

the mind to perceive what men should be and do, and how far they are from that holiness which it demands. Thus they learn their true character, are shut up under sin and condemnation, and are brought to welcome the divine Saviour as well as to walk in newness of life. (Notes, Ex. 20:1. Rom. 3:19, 20.)—"The fear of the Lord, is clean," as it sets the soul against all sin, and leads to holy watchfulness and diligence; and being once truly implanted in the soul, it will endure for ever. The term also may include the worship rendered to God, according to his word; which was free from all profane mixtures of superstition and idolatry, and far removed from the gross immoralities attending the religion of the surrounding nations. The obligation to this holy worship is perpetual; but the external form was varied, when the old dispensation was superseded by the new, and a more spiritual worship appointed.—"The judgments" commonly, in the books of Moses, denote the judicial law: (Notes, Ex. 21:1. Deut. 4:6—8. 6:1.) but the term is used in various senses, in other parts of Scripture; and may include warnings, counsels, threatenings, and the instances given of divine wrath executed on sinners in different ways.—In every sense "the judgments of God were true and righteous altogether," without the least exception in any one particular. (Marg. Ref. z.)—Indeed, the sacred word, (even as David had it,) was in his judgment more valuable, because more useful, than much fine gold; and he found it more pleasant than honey to his taste. He loved the Scriptures, especially because they warned him to avoid sins and temptations: nay, the observance of them was its own abundant recompense; though it likewise entitled him to a gracious reward in another world, the earnings of which he had richly experienced. (Notes, 119:97—105. Jam. 1:22—25.)

V. 12—14. From the consideration of the word of God, David's thoughts recurred to himself. Viewed in this glass, his errors or deviations appeared innumerable; and he exclaimed, "Who can understand his errors?" Who can know, or find out, or recollect, all his failures of conformity to this perfect rule? He therefore not only desired to be pardoned, and cleansed from those sins which he had discovered and confessed, but also from such as he had forgotten or overlooked: for, by "secret faults," he evidently meant the transgressions which had escaped his own notice, or vanished from his memory; and not those which had been kept secret from human observation. The treachery of his heart likewise appeared to him so great, that he feared being drawn aside into deliberate and presumptuous sins, the result of proud contempt of God, and being brought under the dominion of some powerful lust; and this dictated a fervent prayer to be kept back by divine grace from such dreadful crimes and consequences. (Notes, Num. 15:30—36.) In this way he hoped to be preserved upright and innocent from the great offence of rebellion, idolatry, or apostasy: and he earnestly entreated, that "the words of his mouth, and the meditation of his heart," might, by divine grace, be rendered such as might properly obtain a merciful acceptance in the sight of that holy Lord God, whom he entitled "his Strength, and his Redeemer." (Note, Job 19:23—27.) His dependence therefore was entirely the same as that of every Christian, who says, "Surely in the Lord" Jesus, "have I righteousness and strength."

PRACTICAL OBSERVATIONS.

The heavens so declare the glory of God, and proclaim his wisdom, power, and goodness, that atheists, infidels, idolaters, and all ungodly men, will be for ever left without excuse. Indeed, we may all learn profitable lessons from these constant teachers, who instruct, by day and night, men in every clime, and of every tongue. By considering these inanimate servants of our Creator, we may learn to adore his magni-

PSALM XX.

Israel p. says that her king may be defen'd, accept'd, and prosper'd; 1-4; and rejoice in confidence o. being answer'd a. d. succeed'd, 5-9.

To the chief Musician, A Psalm of David.

THE LORD ¹hear thee in the day of trouble: ²the name of the God of Jacob ³defend thee.

² Send ³thee help ⁴from the sanctuary, and ⁵strengthen thee ⁶out of Zion.

³ Remember all thy offerings, and ⁴accept thy burnt-sacrifice. Selah.

⁴ Grant thee according to thine own heart, and fulfil all thy counsel.

*e. 41: 45-1. 50: 6-11. 91: 15. 138: 7. Jer. 30: 7. Matt. 26: 38, 39. Heb. 5: 7. b. 9: 10. 13: 13. Ex. 1: 5-7. Prov. 18: 10. Is. 50: 10. e. 46: 7, 11. Gen. 32: 27-29. 48: 15. 16. Ex. 3: 13-15. * Heb. set thee on an high place. 18: 2, 9, 14, 14: 2. † Heb. thy help. d. 73: 17. 1 Kings 3: 44, 5. 2 Chr. 20: 9. ‡ Heb. support. e. 2 Sam. 5: 7. 6: 17. Is. 12: 6. 14: 32. 37: 34, 35. † Gen. 4: 4. 50: 7. Eph. 5: 3. 1 Pet. 2: 5. § Heb. turn to ashes, or make fat. Lev. 9: 24. 1 Chr. 21: 26. 2 Chr. 7: 1. e. 21: 2. 37: 4. 115: 19. Prov. 11: 23. Matt. 21: 22. John 11: 42. 16: 23. Rom. 8: 27, 28. † John 5: 14. 15: 1. h. 13: 5. 21: 1. 35: 9. 118: 15. Is. 12: 1-3. 25: 9. 61: 10. Hab. 3: 18. Luke 1: 47.*

cence and liberality; we may be stirred up to cheerfulness, constancy, and diligence in doing good; and led to use our nobler gifts of reason and speech to proclaim his praise.—The transition is thence easy and natural to the contemplation of the Sun of righteousness, the Bridegroom of the church and Light of the world. While we walk in his holy light and consolations, and are made fruitful in good works by his genial influence; we should long and pray for that time, when he shall enlighten, cheer, and fructify every nation on earth with his blessed salvation. He shines upon us through his word: may he send forth more and more faithful ministers to publish it throughout the earth! Where that is truly received, “it converteth the soul” from sin to God. May we heartily believe his “sure testimony,” and imbibe heavenly wisdom from this pure and inexhaustible Fountain: may we rejoice in attending on all his ordinances; and thus receive communications of light, grace, strength, and consolation from the fulness of Christ, and render to the Lord the glory due unto his name. May we study and understand his enlightening commandments; examining ourselves by them, and walking with delight according to their holy instructions, while we embrace the precious promises, and daily plead them before our God. May his holy and purifying fear, which endures for ever, be deeply grafted in our hearts, that we may stand in awe of his righteous judgments, and be warned from every evil way; that we may flee for refuge to his gracious salvation; and have our consciences directed and our hearts encouraged by every part of his sacred word. Then shall we prize our Bibles more than all manner of riches, and find more delight in them than in all the pleasures of sense; being guided by them into that happy path, which leads to still more complete felicity in the eternal world.—But let it be observed, that the more any man studies and understands the holy Scriptures, the more deeply will he be convinced of his own sinfulness, in thought, word, and deed: serious and frequent self-examination by this faithful mirror, will discover to him innumerable deviations from his perfect rule; and convince him that those, which have escaped his recollection or observation, are equally innumerable. This will induce him to cast himself unreservedly upon the mercy and grace of God, for deliverance from those sins which have been hitherto unnoticed by himself, or vanished from his recollection. He will also grow more jealous of his own heart, and more afraid of temptation, lest he should be drawn into presumptuous sins, and come under the dominion of them: and whilst he longs, more and more, to be preserved from every transgression, and that his thoughts, words, and works, may be acceptable to the Lord; he will feel more sensibly his own insufficiency for every good thing, and learn to depend more entirely upon Christ Jesus, as “made of God unto him, Wisdom, Righteousness, Sanctification, and Redemption” — and he will “rejoice and glory in him alone.” (Note, 1 Cor. 1: 26-31.)

NOTES.—PSALM XX. V. 1, 2. This psalm was doubtless composed and publicly sung, when David was about to engage in some perilous expedition: it is generally thought in that against the Ammonites and Syrians. (Notes, 2 Sam. 10: 1 Chr. 19:)—The congregation of Israel thus prayed for the protection and success of their anointed king, to “the God of Jacob,” to that God who heard the patriarch in his distress, and was still the God of his posterity. (Note, Gen. 32: 27, 28.) Among them he had fixed his sanctuary, and the ark of the covenant, which had lately been removed to mount Zion; and from him, the great Object of their worship, as manifesting his glory above the mercy-seat, they sought help and victory. David was a type of Christ in his conflicts and victories: and the psalm may be applied as a prayer of the ancient church for his coming, and of the Christian church for the completion of his work, and the establishment of his kingdom, and for its enlargement and prosperity.

V. 3. The oblations at the sanctuary, when presented in humble faith and love, were graciously accepted, as typical of the Redeemer’s atoning sacrifice; and the answer, by fire from heaven consuming the victims, was the most decisive proof of this acceptance. (Marg. Notes, Gen. 4: 3-5. Lev. 9: 24. 1 Kings 18: 38, 39. 2 Chr. 7: 1-3.)—David’s burnt-offering,

⁵ We will rejoice in thy salvation, and ⁶in the name of our God we will set up our banners: the Lord fulfil all thy petitions.

⁶ Now ⁷know ⁸that the Lord saveth his anointed: he will hear him from his holy heaven, ⁹with the saving strength of his right hand.

⁷ Some ⁸trust in chariots, and some in horses: ⁹but we will remember the name of the Lord our God.

⁸ They are brought down and fallen: ⁹but we are risen and stand upright.

⁹ Save, Lord: let the king hear us when we call.

i. 60: 4. Ex. 17: 15. marg. Num. 10: 35, 36. 1 Sam. 17: 45. Is. 11: 10. Mic. 4: 5. k. 2: 2. 13: 50. 28: 8. 89: 20-23. Acts 2: 36. 4: 10. 11 Kings 8: 20, 43. Matt. 6: 9. † Heb. the heaven of his holiness. Is. 57: 15. 63: 15. ‡ Heb. the strength of his right hand. 17: 18, 35. Acts 2: 33. 5: 1. m. 33: 16, 17. 1 Sam. 13: 5. 2 Sam. 8: 4. 10: 18. Prov. 21: 31. Is. 30: 16. 31: 1. Jer. 17: 5. n. 45: 17. 2 Chr. 13: 10-12. 16. 14: 11. 20: 12, 20. 32: 8. o. 34: 21, 22. Judg. 5: 31. p. 125: 1, 146: 5-9. Jer. 17: 7, 8. q. 118: 25, 26. Matt. 21: 9, 15. r. 2: 6-10. 5: 2. 24: 7. 44: 4. 74: 12.

on another occasion, was thus consumed. (Note, 1 Chr. 21: 26.)

Accept.] יָשַׁע *“turn to ashes.”* (marg.)—The verb יָשַׁע (from יָשַׁע *ashes*) occurs besides only in Ex. 27: 3. and Num. 4: 13. in both which places our translation gives it the sense of removing the ashes.

V. 4. David earnestly desired to promote the honour of God, and the welfare of Israel, by means of his counsels and undertakings; and it was proper for the people to pray for him in this expressive language. In respect to the designs of our great Redeemer, the words may be adopted in the most unreserved manner; but seldom in respect of other kings or princes.

V. 5. The king of Israel was their anointed deliverer; and when they went forth to war under his command, they might properly set up their banners in the name of the Lord, as well as “rejoice in his salvation.”—“In confidence of thy help, we will shout when we set on our enemies: . . . for the Lord will not fail to grant the petitions of our sovereign, whose cause is so just, and who hath been so insolently treated by them.” *Bp. Patrick*.—As the king is immediately addressed, the meaning may be, “We shall rejoice in thy preservation, or deliverance, (in salute tua &c.) or, ‘in the deliverance which we expect that thou wilt, in answer to our united prayers, accomplish for us.’

V. 6-8. David himself seems here to speak. His past deliverances and victories, and the loyal zeal of his people, assured him of success, from the power of Israel’s God. Comparing the confidence of his enemies in chariots and horses, and in well-appointed and numerous troops, with his own reliance, and that of his people, on the Almighty; he anticipated the triumph, and exulted as if already victorious.

His anointed. (6) “His Messiah.” David, as immediately chosen by God, and anointed by Samuel, at his command, to be king of his people Israel, was a type of Christ, more directly than his successors in general were. (Note, John 10: 32-39.)

V. 9. “Let the King of heaven hear, while we pray for his anointed on earth.”—Or the clause may be rendered, “O Lord, save the king: he shall (or let him, i. e. the Lord) hear us when we call.”

PRACTICAL OBSERVATIONS.

No rank or character can exempt man from trouble; but the Lord will hear the prayers of the afflicted, and will support and deliver them. They who pray most fervently for themselves, put the greatest value on the prayers of others; and are encouraged by them in further calling upon God. His “name,” his glorious perfections, (Notes, Ex. 34: 5-7. Prov. 18: 10, 11. Matt. 28: 18-20.) will be a sure Defence to all who, like Jacob, trust him and apply to him in their distress: but we should observe, that all our help comes out of Zion, from the mercy-seat, and through the accepted sacrifice of our Emmanuel, which all the legal burnt-offerings shadowed forth.—As far as our desires are spiritual, and our counsels holy, we may hope to have them granted and fulfilled: but it would be ruinous to have our sinful inclinations indulged.—Fervent united prayers tend much to the joyful assurance of faith and hope; and it is the first step to victory, in our spiritual warfare, to renounce all self-dependence and carnal confidence, and to trust only in the mercy and grace of God: thus we shall arise from our depth of misery, and obtain establishment; while all who trust in themselves will soon be brought down.—Happy is it for that people whose rulers are influenced, in all their measures, by the faith and fear of God, aiming at his glory and the public good when they value the prayers of true Christians, and act with such justice, that pious men can unreservedly pray for their success; when they set up their banners in the name of God, and when they place their confidence, not in fleets and armies, but in his powerful protection. “From his holy heaven, with the saving strength of his right hand,” he will defend and prosper such as thus trust in him. It is our duty to pray for our rulers, that they may be like David: we have great cause for thankfulness for our peculiar advantages in this respect; and we should continually entreat the Lord,

PSALM XXII.

David, *prophesying in the person of Christ, complains grievously that he is forsaken by his God, and left to his insulting cruelty of his enemies; and he recites many circumstances of the Messiah's sufferings, 1-21. He prophesies the name and praise of the Lord, calling on all people to trust and glorify him; and foretells the permanent success of the gospel, 22-31.*

To the chief Musician upon *Ajeleth Shahar*, a Psalm of David.

MY God, *my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?*

2 O my God, *I cry in the daytime, but thou hearest not; and in the night-season, and I am not silent.*

3 But *thou art holy, O thou that inhabitest the praises of Israel.*

4 *Our fathers trusted in thee: they trusted, and thou didst deliver them.*

5 They *cried unto thee, and were delivered: they trusted in thee, and were not confounded.*

6 But *I am a worm, and no man; a reproach of men, and despised of the people.*

7 All they that see me *laugh me to scorn: they shoot out the lip, they shake the head, saying,*

8 *He trusted on the LORD, that he would de-*

liver him: *let him deliver him, seeing he delighted in him.*

9 But thou *art* he that took me out of the womb: *thou didst make me hope when I was upon my mother's breasts.*

10 I was *cast upon thee from the womb: thou art my God from my mother's belly.*

11 *Be not far from me; for trouble is near; for there is none to help.*

12 *Many bulls have compassed me: strong bulls of Bashan have beset me round.*

13 They *gaped upon me with their mouths, as a ravening and a roaring lion.*

14 *I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.*

15 *My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.*

16 For *dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet.*

17 *I may tell all my bones: they look and stare upon me.*

* Or, *The hind of the morning.* 16. 42:1, 2. 31:14-16. 43:1-5. Matt. 27:46. Mark 15:34. 26:9. 27:33. 1:1. 1 Sam. 12:22. Heb. 13:5. c. 11. 46:1. 1 Heb. my salvation. Is. 46:13. d. 32:34. 38:8. Job 3:24. Is. 59:11. Luke 22:44. Heb. 5:7. e. 42:3. 55:16, 17. 88:1. Luke 18:7. 1 Thes. 3:10. 2 Tim. 1:8. f. 80:4. 1 am. 8:8-44. g. Luke 6:12. 17:22. 44:1. h. Heb. there is no silence to me. Matt. 26:46. i. 15:17. Is. 63: Rev. 4:8. 150:23. 65:1. Deut. 10:21. k. 44:1-7. Gen. 28:44. 32:9-12. Ex. 14:13, 14, 21. 1 Sam. 7:9-12. Rom. 4:13-22. Heb. 11:8-32. 199:6, 7. 106:4. Judg. 4:3. 6:6. 10:10-16. m. 25:2, 3. 31:1. 69:7, 71:1. Is. 43:17. 49:23. Rom. 3:13. 11:1. 1 Pet. 2:6. n. Job 25:6. Is. 41:14. c. 31:1. 69:7. 12:19, 20. 88:8. Is. 49:7. 53:3. Zech. 11:8. Matt. 11:19. 12:24. 27:20. 32: John 7:15, 20, 47-49. 8:48. Rom. 15:3. Heb. 13:13. p. 35:15, 16. Matt. 9:26. 47:29. Mark 16:20. Luke 16:14. 22:11, 35-39. q. Heb. open. 31:18. Job 16:4, 10. 30:9-11. Is. 57:4. Matt. 28:68-69. q. 44:14. 109:25. Is. 37:22, 23. Matt. 27:39, 40. Mark 15:29-32. r. Matt. 27:42, 43. 1 Heb. rolled himself on. 37:5. 55:22. Prov. 16:3. marg. s. 3:1, 12. 42:10. 71:11. Mark 15:30, 32. 1 Or, if he delight. 18:19. Is. 42:1. Mark 3:17. 12:18. 17:5. Luke 22:35. t. 71:6. 139:15, 16.

will be prepared to execute his righteous vengeance upon them. May he then exalt himself by his efficacious grace in our hearts, destroying all the strongholds of sin and Satan; and may he "by his own strength," set up his kingdom upon earth, and exalt himself above every heathen, Jewish, and antichristian opposer: so will we, so will his whole church, sing and praise his power, "who only doeth wondrous things," as an anticipation of the joy and songs of the redeemed, when they shall see the last enemy put under the Redeemer's feet.

NOTES.—PSALM XXII. Title. "Ajeleth Shahar" signifies *The hind of the morning*; (marg.) and various conjectures have been made concerning the intention of this singular title. Some think it merely a musical term; and others suppose it refers to the time when it was to be sung, rendering it "the first dawn." Others apply it to Christ, as the Light of the world, whose rising was predicted.—But perhaps it points out the Saviour, marked by Satan from his birth for persecution, as the hind or hart, is in the morning for chase; and so hunted down by his enemies, until he was surrounded by them, when he hung upon the cross. (Notes, 16-18.) Matt. 2:13-18. 27:30-44. Luke 11:53, 54. Acts 4:23-28.) Of this the persecutions of David in his earlier years were a type.

V. 1. The first clause of this verse is exactly of the same import with the words used by our Lord on the cross. (Note, Matt. 27:46.) The Hebrew verb indeed is there changed for one supposed to be Syriac; but the Evangelist's interpretation is given in the very words of the Septuagint. No reasonable doubt can be made, that he should be considered as the Speaker throughout this whole prophetic psalm. It may even be questioned, whether David had any reference to his own case in it; as every thing is applicable to Christ, and most things utterly inapplicable to David.—While the man Jesus, without any personal transgression or defilement, but bearing our sins, in their guilt and punishment, was wholly deprived of all sensible comfort, and felt that horror in his soul which is the effect of the divine wrath; while the powers of darkness were permitted to assail him with every dreadful temptation; and while wicked men unrestrainedly exercised their cruel malice towards him; his God and Father seemed to have forsaken him, and to stand at a distance from his salvation, as regardless of his agonies and prayers. Yet still he used the language of vigorous faith, conflicting with, and prevailing against, all despondency and impatience.—(Notes, Gen. 3:14, 15. Matt. 26:36-39. Mark 14:32-36. 15:34-39. Luke 22:33, 44.) The abruptness of the latter part is remarkable: "Far from my salvation." (marg.)—"the words of my roaring."—How can this be?

V. 2. The Lord Jesus continued whole nights in prayer; he arose a great while before day for that purpose; and in the cold dark night he prostrated himself in the garden, and "prayed most earnestly," yet did not the cup of his sufferings for sinners pass from him! He felt a natural reluctance to such tremendous sorrows, but his zeal and love prevailed; and when he added, "Not my will but thine be done," he, as

it were, retracted or at least qualified, his former petition.—The prophecy expresses the feelings of his soul in the extremity of his suffering; yet his supplications were heard, as it soon appeared in his resurrection. (Notes, John 12:27-33. 17:1-3. Heb. 5:7-10.)

V. 3. This verse seems to be admirably expressive of perfect resignation under the severest sufferings, which peculiarly accords with the prophetic meaning.—"Thou hearest not."—Shall I then murmur, or impeach thy faithfulness? Far from it: "Thou, nevertheless, continuest holy, &c." Thus our Lord, on the cross, declared the holiness of God in his sharpest sufferings: nay, he declared them to be a demonstration of it; for which he would be continually praised by Israel, more than for all the other deliverances, which they had received in answer to their faith and prayer.—(Thou inhabitest, &c.) In Israel, in the church exclusively, the works and perfections of God are celebrated; and there, on this account especially, he has, so to speak, his earthly residence.

V. 4-6. (Marg. Ref.) *A worm, &c.* (6) The Saviour here speaks of the extremely abject state to which he was reduced; in which he was treated as a worm, and patiently submitted to it; being humble, silent, and harmless, when oppressed and trodden under foot.—The language is very expressive of the contempt with which he was treated by all ranks and orders of men, whether Jews or Gentiles. (Notes, Is. 49:7, 8. 53:2, 3. Zech. 11:7-9, 12-14. Luke 23:6-12.)

V. 7, 8. The history of our Lord's sufferings is the best comment on this part of the prophecy; the language of the former verse might be thought historical of the insults attending his crucifixion; and that of the latter was adopted, without any variation at all affecting the sense, by the chief priests and rulers, to express their contempt of him, when hanging upon the cross. Little did they think, that the Spirit of prophecy, a thousand years before, had foretold that the murderers of the Messiah would speak of him in this insulting and impious manner. (Notes, Job 16:4-16. 30:1-14. Matt. 26:63-68. 27:27-31, 39-44.)

V. 9, 10. David seems early to have devoted himself to God; but Jesus alone was a "holy child," born without sin. (Notes, 7:17, 18. Is. 7:15. Luke 1:34-38. 2:41-52.) He was not only the peculiar care of Providence from his birth, but from his earliest infancy he exercised the most perfect faith, hope, and love towards his God and Father.

Thou didst make me hope. (9) מִשְׁתִּי. "Didst keep me in safety." (Marg.) Confidere facies me, vel, securum faciens me.

V. 11-13. A helpless infant, or a harmless lamb, surrounded by furious bulls and hungry lions, aptly represented the Saviour encompassed by his insulting and bloody persecutors; and in his extreme distress forsaken even by his disciples. (Notes, 16-18. Matt. 26:40-56. Luke 23:1-5. John 16:31-33. 18:1-3.)—The bulls, which fed in the fertile pastures of Bashan, were remarkably fat, strong, and furious, and they represented the Jewish rulers, who were rendered insolent by prosperity.—Gaped... with their mouths. (13) "Opened their mouths," (marg.) as a lion to devour the prey

18 They 'part my garments among them, and cast lots upon my vesture.

19 But 'be not thou far from me, O LORD: 'O my Strength, haste thee to help me.

20 Deliver 'my soul from the sword: 'my darling from the power of 'the dog.

21 Save me 'from the lion's mouth: 'for thou hast heard me from 'the horns of the unicorns.

[Practical Observations.]

22 ¶ I will declare thy name unto 'my brethren; 'in the midst of the congregation will I praise thee.

23 'Ye that fear the LORD, praise him; 'all ye the seed of Jacob, 'glorify him; and fear him, 'all ye the seed of Israel.

24 For 'he hath not despised nor abhorred the affliction of the afflicted; 'neither hath he hid his face from him; but 'when he cried unto him, he heard.

25 'My praise shall be of thee in the great con-

r Matt. 27:35. Mark 15:24. Luke 23:34. John 19:24. s. Is. 10:1. t. 18:1. 21:1. 40:13, 17. 69:13-18. u. 17:13. Zech. 13:7. * Heb. my only one from the hand. 35:17. x. 16. y. Luke 22:53. John 14:30. 2 Tim. 4:17. 1 Pet. 5:8. z. Num. 23:22. Deut. 33:17. Job 39:9, 10. John 8:50-52. a. 7:11-18. John 7:25, 26. b. Matt. 21:12. 12:43-49. 23:40. 28:10. John 20:17. Rom. 8:29. c. 25: 40:9, 10. d. 11:13, 13. 1 Chr. 16:3-13. Luke 1:50. e. 105:3-7. 106:5. 107:1, 2. 135:19, 20. f. 50:23. Is. 25:3. Luke 2:20. 1 Cor. 6:19, 20. 10:31. Rev. 15:4. g. 30. 1 Chr. 16:13. h. 6. 35:10. 69:29-34. Is. 50:6-9. i. Luke 23:46. k. 2. 34:6. 110:3-6. 118:5. 119:1. 122:35, 18. 111:1. m. 56:12. 65:1. 66:13, 16. 116: 11-19. 118:1-20. Ec. 3:4. n. 69:32. Lev. 7:11-17. Is. 25:6. 65:13. John 6:48

V. 14, 15. The dissolution of nature, and the unresisted sufferings of Christ, when "crucified through weakness," (Note, 2 Cor. 13:1-4.) are expressed, by his being "poured out as water;" the stretching of his body on the cross, and the violent motion with which it was erected, shook his body even to the dislocation of his bones. (Note, Matt. 27:35.) His sense of the divine wrath against our sins, then laid upon him, added to all his other sufferings, made his heart faint and melt within him, as wax by the fire. Thus the vigour and moisture of his body were dried up, as with intense heat; his extreme thirst caused his tongue to cleave to his jaws; and he was brought down into the dust, by his death and burial. (Notes, Matt. 27:47-50, 57-61. Luke 22:44.)

V. 16-18. The rulers of the Jews were as strong bulls: the multitudes and soldiers were as so many ravenous dogs, who had enclosed this hunted hind, in order to glut themselves with his sufferings and his blood. (Note, Title.) 'Our Lord ... here setteth himself forth ... under the image of a hart, or hind, roused early in the morning of his mortal life, hunted and chased all the day, and in the evening pulled down to the ground.' Bp. Horne.—In nailing him to the cross, they pierced his hands and feet: and when, emaciated by his labours and sufferings, he was stretched out almost naked on the cross, he might have numbered all his bones. The insulting multitudes stood around, and gratified their malice and curiosity by staring upon him; and the unfeeling soldiers, having shared his other garments, amused themselves with casting lots for his vesture. The manner in which his clothes were disposed of, being very remarkable, and occasioned by the peculiar texture of his coat, was thus circumstantially predicted! (Notes, Matt. 27:35-44. John 19:23, 24.)—Crucifixion, or nailing men to two transverse pieces of wood, by spikes driven through their hands and feet, seems to have been originally a Grecian or Roman punishment for slaves; at least it was not known in Judea, till many ages after this prophecy was delivered. Nothing, at all answering to the literal meaning of these terms, befell David, as far as we know; nothing could have been previously more unlikely, than that the promised and glorious Son of David should be treated in this cruel and ignominious manner: yet the fulfilment was so exact, that the verses seem more like a narrative than a prediction!—Let any thinking man recollect, that the Jews, the greatest opposers of Christianity ever since its promulgation, have unanimously allowed, that David wrote this psalm above a thousand years before the birth of Christ, then let him compare it with the history of his crucifixion, and determine, whether it does not stand as an unanswerable argument for the divine inspiration of the Scriptures, and for the divine original of the Christian religion.

Pierced.] (16) כָּאֵן: "as a lion my hands and my feet." But this contains no clear sense at all. A very trivial change gives the reading of our version, (כָּאֵן, or כָּאֵן.) The Septuagint, which is certainly more ancient than the Christian era, renders it ὀρθῶν χερσὶν μου καὶ ποδῶν; the Chaldee Paraphrast gives the same meaning, and there seems scarcely the shadow of a doubt, this is the genuine reading: though the general exactness of the Jews in preserving their Scriptures, precludes the charge of an intentional alteration.

V. 19-21. In these verses, the Psalmist, (speaking in u. person of the suffering Redeemer,) having stated the extremity of his case, renews his supplications; and earnestly prays to be delivered from the sword of divine justice, stretched forth against him, as our Surety; from Satan, the chief of those bloodhounds, or roaring lions, which pursued him; and from the enraged enemies, who like the fiercest wild beasts surrounded him, as if they aimed at his entire

gregation: "I will pay my vows before them that fear him."

26 "The meek shall eat and be satisfied: they shall praise the LORD that seek him: 'your heart shall live for ever.

27 'All the ends of the world shall remember and 'turn unto the LORD: and 'all the kindreds of the nations shall worship before thee.

28 For 'the kingdom is the LORD's: and he is the governor among the nations.

29 All they 'that be fat upon earth 'shall eat and worship: 'all they that go down to the dust shall 'bow before him, and 'none can keep alive his own soul.

30 'A seed shall serve him; 'it shall be accounted to the LORD for a generation.

31 'They shall come, and shall declare 'his righteousness unto a people that shall be born, that he hath done this.

—58. a. 105:3-4. p. 69:32. John 4:14. 6:51. q. 2:8. 72:8, 11. 86:9. 98:3. Is. 45:22. 46:3-9. 49:6, 12. r. Acts 14:15. 20:21. 26:18-20. Rom. 16:26. 1 Thes. 1:9. s. 86: 7. 102:12. 117:1. Rev. 7:9-12. 15:4. t. 147:7-8. Dan. 7:14. Oh. 21. Zech. 14:9. Matt. 6:13. Rev. 11:15. u. 73:7. 78:31. Is. 10:16. x. 45:12. 72:10, 11. Is. 60:3-5, 16. Rev. 21:24. y. 113:7. Is. 26:19. 29:4. Phil. 2:10. Rev. 20:12-15. z. Is. 45:23. Rom. 14:10-12. a. 49:6-9. Hos. 13:9. John 3:36. 11:25, 26. b. Is. 53:10. Heb. 2:18. c. 14:5. 24:6. 73:15. 97:9. Matt. 3:9. Gal. 3:28-29. 1 Pet. 2:9. d. 78: 6. 86:9. 102:18. 145:4-7. Is. 44:3-5. 49:21-23. 54:1. 60:4. 66:7-9. e. Rom. 1:17. 3:21-25. 5:19-21. 2 Cor. 5:21.

and final destruction.—My darling. (20) יְדִידִי; My united one. (35:17. Heb.) The feminine of יְדִידִי is rendered desolate; 25:16. only son; Gen. 22:2, 12, 16. Zech. 12:10. only beloved; Prov. 4:3.—ἡνὶς μου τοῦ υἱοῦ μου. Sept.—Some think it refers to the human nature of Christ, as united to the Deity.

V. 22. This verse is expressly applied to our Lord by the apostle: (Note, Heb. 2:10-13.) and the subsequent part of the psalm is as evidently prophetic of his glory and the success of his gospel, as the foregoing part is of his sufferings.—The whole psalm is allowed to be highly poetical; but this transition is peculiarly beautiful. For here the scene at once changes and brightens. The Saviour turns his eyes from his sufferings, to the glory which followed: (Notes, John 13:1-5, 31-35. 17:1-3.) and, anticipating the extensive and permanently blessed effects of his passion and exaltation, he breaks forth into exulting predictions and praises at the prospect. So that what follows seems descriptive of his feelings when he cried, "It is finished," and "Father, into thy hands I commend my spirit." (Notes, Luke 23:44-49. John 19:28-30.)

V. 23, 24. Some expositors think that these verses are the song of praise, which the Messiah declares he will lead in the midst of the congregation. Israel is especially addressed; but all who are favoured with the gospel are equally concerned in the exhortation, as the resurrection and consequent glory of Christ are the common benefit of all that fear and seek God: for had he despised and rejected the Surety's sufferings, and left him in the grave, all the hopes of sinners would have been for ever buried with him. (Notes, 2. Rom. 4:23-25. 8:32-34. 1 Cor. 15:12-18. Heb. 13:20, 21.) But, though man despised and abhorred him, and the Father for a time seemed to disregard his sufferings and prayers; and though the character and conduct of those whom he represented, was abominable in the sight of God; he yet accepted the Saviour's atoning sacrifice, raised him from the dead, and made him "the Author of eternal salvation to all them that obey him." (Note, Heb. 5:7-10.)

V. 25. Vows, &c.] That is, the Saviour will publicly fulfil all the engagements of his exaltation, for the glory of God, and the benefit of his church; even as the Psalmist offered the various sacrifices, which he had vowed in his distress. (Notes, 5:6, 12, 13, 14. 116:14-19.)—The change in the person, from thee to him, is not uncommon. (27. Prov. 1:26-28.)

V. 26. The death of Christ was the great sacrifice for sin; his "flesh is meat indeed, and his blood drink indeed;" the poor in spirit feed on this provision, in their hearts by faith, and are satisfied: thus while they seek the Lord, they praise him also, and their hearts, or souls, are 'preserved unto eternal life.' (Notes, John 6:30-35, 47-58.)—The sacred feasts on the peace-offerings and vows, at the sanctuary, furnished this allusion.

V. 27, 28. The fallen race of Adam in general, all over the world, had forgotten, through alienation of heart, the one living and true God, and their relations and obligations to him, as their Creator, Governor, and Judge: but, through the sufferings of Christ, and the glory that followed, vast multitudes in the most distant nations "remembered" God, and forsaking their idols and iniquities, turned to him, as his worshippers and subjects. Thus the kingdom of God, which always was his by right, began in fact to be established among the nations; but this part of the prophecy has by no means yet received its grand accomplishment. (Notes, Rev. 11:15-18. 20:1-3.)

V. 29. Even the rich and powerful on earth are invited to this feast, and must feed on this spiritual provision, or they must starve: they must worship, and submit to the exalted

(97)

PSALM XXIV.

The Creator's dominion over the whole earth, 1, 2. The subjects of the Redeemer's kingdom, 3-6. Entrance demanded for the King of glory into his temple, 7-10.

A Psalm of David.

THE earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

2 For he hath founded it upon the seas, and established it upon the floods.

3 Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

4 He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

a 50:12. Ex. 9:29. Deut. 10:14. 1 Chr. 29:11. Job 41:11. Dan. 4:25. 1 Cor. 10:26, 28. b 89:11. 98:7. Nah. 1:5. c 33:6, 7. 95:4, 5. 104:5, 6. 136:1. Gen. 1:9. 11. Job 38:2. Jer. 10:11-16. 2 Pet. 3:5-7. d 93:1. 96:10. Gen. 8:22. Job 38:3. e 15:1. 68:18. Jer. 13:26. 30:17. Eph. 4:8-10. f 68:15, 16, 78:68, 69. 132:13, 14. Jer. 5:2. 6:12-12. 1 Chr. 15:1, 25-28. Heb. 12:22-24. g 1 Lev. 10:3. Mal. 3:1, 2. Heb. 12:23, 29. * Heb. *The clean of hands*, 13:20. h 26:8. Job 9:30. 17:9. i 1:15, 16. 33:15. 1 Tim. 2:8. Jam. 4:8. j 51:10. 73:1. Gen. 6:5. 11:9. 20:9. Jer. 4:14. Matt. 5:8. Acts 15:9. 2 Cor. 7:1. Rev. 21:1-4, 27. 14:15. k 25:1. 143:8. Deut. 4:19. Ex. 18:16, 15. Acts 14:15. 1:15, 4. Jer. 5:2. 7:9, 10. Zech. 5:3, 4. Mal. 3:5. 1 Tim. 1:10. m 50:23. 67:5, 7. 72:17. 115:12, 13. 128:

they are anointed with the union of the Holy Spirit, and drink of the cup of salvation, ever full and running over. Past experience teaches them to trust, "that the goodness and mercy of God will follow them all the days of their life." It is their desire, expectation, and determination, to seek their happiness in the service of God here; and they hope to enjoy his love, without enemy or interruption, for length of days, even for ever in heaven hereafter.—The images in these verses are taken from feasts, and the general customs of anointing the guests, and distinguishing such as were most favoured by the largest portions. (*Gen. 43:34*.) Under these images both temporal provisions and spiritual comforts seem to be included.

PRACTICAL OBSERVATIONS.

Experimental piety is the source of the purest comforts, and the most unshaken confidence; and cheerfulness greatly adorns and recommends it. What can they want who have JEHOVAH for their Shepherd? What will that Saviour withhold from his friends, who shed his blood for them when enemies, that he might reconcile them to himself? Will not he who ransomed our souls, provide for our bodies? Alas, our discontent and disconsolation spring from unbelief, and from a negligent or inconsistent conduct, which darkens our prospects and weakens our evidence. Let us then "give diligence to keep our calling and election sure;" let us simply trust our Shepherd's care, and listen to his voice: let us cultivate the gentle and amiable dispositions which these emblems suggest: let us keep close to his ordinances as the pasture of our souls; and draw the waters of life "with joy from the wells of salvation," seeking no other consolations: and let us earnestly plead with him "to lead us in the paths of righteousness for his name's sake," to keep us from wandering, and to "restore our souls" from every deviation, by whatever means he may see good; for peace and happiness can be found in no other way. Thus, walking with God, and trusting in him, we may think of death as our appointed passage to eternal life, without fearing any evil: the outward protection and inward supports of our gracious Friend will prevent all harm, and he will receive our souls to the mansion which he has prepared for them. While he pleases that we should continue here, we can make any situation pleasant, by the union of his Spirit, and the joys of his salvation, in defiance of all our enemies: and the lively Christian will thankfully acknowledge the Lord's exuberant kindness, and declare his satisfaction in his care and love. Let us then thank him for the past and present, and trust him for the future: let us keep close to his service now, and simply repose our confidence in him, that his goodness will supply our every want, his mercy pardon all our sins, and relieve all our sorrows: that these shall follow us all the days of our life, and that we shall "dwell in the house of the Lord for ever" in his presence, where "is fulness of joy, and at his right hand, where are pleasures for evermore."

NOTES.—PSALM XXIV. V. 1, 2. This psalm is supposed to have been written and sung, with some others, when David removed the ark to Jerusalem; and perhaps it might also be used when the ark was carried into Solomon's temple. But the ascension of Christ into heaven seems to have been sublimely prefigured under those typical events.—The Psalmist introduced his subject by declaring the sovereignty of God over the whole world. (*1 Cor. 10:26, 28*.) He had formed both the earth and its inhabitants, and separated the dry land from the waters; by which it arose out of the floods, and seemed to have its foundation upon them. (*Notes*, 33:7, 8. 95:4, 5. *Gen. 1:9, 10. Job 38:8-11. Prov. 8:22-30. Jer. 10:11. 2 Pet. 3:5-7*.) The whole belonged to the great Creator, to be disposed of as he pleased: and he might most justly have cut off all the apostate race; or he might have taken another part of it instead of Israel. This introduction, therefore, seems to have been intended to excite the people's admiring gratitude, for the Lord's distinguishing kindness to them.

V. 3-6. External privileges were granted to Israel as a

5 He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

6 This is the generation of them that seek him, that seek thy face, O Jacob. Selah.

7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

8 Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

9 Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

10 Who is this King of glory? The Lord of hosts, the King of glory. Selah.

1-5. Num. 6:24-27. Matt. 5:3-12. John 7:17. Rom. 4:6-9. Gal. 3:9, 14. Eph. 1:3. 1 Pet. 3:9. n 1s. 46:13. 51:5, 6, 8. 54:17. 61:10. Rom. 3:22. 5:17, 18. 1 Cor. 1:30. 2 Cor. 5:21. Gal. 5:5. Phil. 3:9. o 68:15, 20, 28, 88:1. 1s. 12:2. 43:17. Tit. 2:10-14. 3:4-6. p 22:30. 73:15. 1s. 63:10. Rom. 4:16. 1 Pet. 2:9. q 78:10, 105:4. John 1:47-49. r Or, O God of Jacob, r 118:19, 20. 1s. 26:2. s 2:1, 5. 97:8. Hag. 2:7, 9. Mal. 3:1. 1 Cor. 2:8. Jam. 2:1. 2 Pet. 3:18. Rev. 4:11. t 68:16-18. 132:8. Num. 10:35, 36. 2 Sam. 6:17. 1 Kings 8:6, 11. Mark 16:19. Eph. 4:8-10. 1 Pet. 3:22. u 45:3-6. 50:1. 93:1. 1s. 9:6. 49:24-26. 63:1-6. Col. 2:15. Rev. 6:2. 19:11-21. x 1s. 6:3-5. 54:5. Hos. 12:3-5. Zech. 2:8-11. John 12:40, 41. 14:9. y 2:6-12. Matt. 25:31, 34. Luke 9:28. Tit. 2:13.

nation; but the character of the true Israelite was here inquired after. (*Notes*, and *P. O. Ps. 15*.) A holy life, springing from a sanctified heart, free from external and mental idolatry, and all corrupt affections and carnal confidences, united with watchfulness against all hypocrisy and dissimulation; an exact punctuality and fidelity to every vow, profession, or engagement, to God or man;—these things distinguished the acceptable worshippers from the rest of the congregation at the sanctuary, as they now do real from nominal Christians. This character originates from regeneration; and is gradually formed by the divine Spirit, through faith: and while others derive no benefit from divine ordinances, persons of this description "receive the blessing from the Lord" continually; even "righteousness from the God of salvation." For "by the spirit they wait for the hope of righteousness through faith." (*Marg. Ref. n.*) Thus it is very clearly stated, that while separation from sin, and a pious, conscientious conduct, prepare a man's heart for receiving divine blessings, and evidence his interest in them, they do not constitute his justifying righteousness, or merit the favour of God, in whom he must trust as the "God of his salvation," and from whom he must receive "the gift of righteousness by faith." (*Notes*, 1s. 54:15-17. *Rom. 4:14-22. 10:1-4. Gal. 5:1-6*.) They who thus trust and serve God, constitute the generation of those who seek him, as Jacob did, and so enjoy his favour, as "the God of Jacob." (*Marg.*) The clause is rendered in the old translation, "This is Jacob," the true seed of Abraham, the true Israel.—To interpret this of Christ exclusively, or at all, except as our example, supposes him to "receive righteousness from the God of his Salvation," instead of our being "made the righteousness of God in him."

V. 7-10. It is supposed, that the priests who bare the ark, and the Levites who attended them, demanded entrance into the tabernacle from those who kept the gates. The expression "Lift up your heads, O ye gates," may allude to the form in which the gates were made, the upper part lifting up, to render the entrance more spacious: the gates might be called "everlasting," because the ark was to have an abiding residence on mount Zion, where a durable temple was about to be erected. To this demand, the porters within answered in solemn strains, "Who is this King of glory?" and were again answered, that it was "the Lord strong and mighty, the Lord mighty in battle;" that is, Israel's Protector and Friend, by whose power they were made victorious over all their enemies. The demand being then repeated, and a similar answer returned, the gates, we may suppose, were thrown open, and the symbol of the divine presence was carried into the holy of holies. (*Notes*, 68:1-3. 2 Sam. 6:14, 15. 1 Chr. 16:7, 34-36. 2 Chr. 5:12, 13.)—This may represent the Saviour at his ascension, descending by his attendant angels admission into heaven, as Man and Mediator; yet at the same time as "the King of glory, and the Lord strong and mighty." In human nature, and even on the cross, he had overcome and triumphed over the powers of darkness; and, ascending up on high, he led them captive at his chariot-wheels. To him the everlasting portals were lifted up, who was at the same time a Man, and "the Lord of hosts;" and as our Forerunner he entered heaven amidst the admiring acclamations of the whole angelic choir. And thus the gates of heavenly happiness were opened to every sinner, who receives Christ as his Lord and Saviour, assured that indeed he is "the Lord of hosts and the King of glory." (*Notes*, Eph. 1:15-23. Phil. 2:9-11.)

PRACTICAL OBSERVATIONS.

As the earth, with its fulness and all its inhabitants, belongs to the great Creator, whose glorious wisdom, power, and goodness appear on every side; we should continually remember our obligations to love and serve him with all our powers, to receive all our comforts as his gifts, and to employ all which we possess, according to his will. This must also remind us of our need of his mercy, and lead us to continual humiliation before him: for which of his gifts have we not

11 For thy name's sake, O Lord, pardon mine iniquity; for it is great.

12 ¹What man is he that feareth the Lord? him shall he teach in the way that he shall choose.

13 His soul shall dwell at ease; and his seed shall inherit the earth.

14 The secret of the Lord is with them that ear him; and he will show them his covenant.

15 Mine eyes are ever toward the Lord; for he shall pluck my feet out of the net.

16 Turn thee unto me, and have mercy upon me; for I am desolate and afflicted.

f 31:3, 79:9, 143:11. Is. 49:25, 48:9. Ez. 20:9, 36:31, 32. g Num. 14:17-19. Rom. 5:20, 21. h 111:10. Prov. 1:7, 2:5, 15:33, 16:6. Ec. 12:13. Is. 50:10. Acts 19:22, 13:26. 137:23. Is. 35:8. John 3:20, 21. 7:17, 8:31, 32. Acts 11:14. 2 Thes. 2:10-12. 1 John 2:27. k Deut. 32:12, 26-29. Prov. 1:33, 29:25. Ec. 3:25-28. Matt. 11:25-29. ¹ Heb. *love in goodness*. 31:19, 36:8, 63:5. Is. 66:10-14. Jer. 31:12-14. Zeph. 3:17. Zech. 9:17. Phil. 4:19. 137:26. 69:36. 112:2. Jer. 17:1-10. Prov. 20:7. Is. 65:23. Jer. 32:39. Acts 2:39. m 37:11, 12, 29. Ez. 33:24-26. Matt. 5:5. 1 Pet. 3:10. 2 Pet. 3:13. n Gen. 13:17-19. Judg. 13:18. Prov. 3:32. Matt. 13:11, 12. John 14:17-23. 15:15. 17:6. 1 Cor. 2:14. Col. 3:5. Rev. 2:17. ¹ Or. *his covenant to make them know* it. Gen. 17:13. Deut. 4:13. Jer. 31:31-34. Rom. 11:26, 27. o 121:1, 2, 13:2.

good to the upright; and lead them to experience the fulfilment of his merciful and faithful promises.

V. 11. Had David's iniquity been great, and he had thought it but little, his plea would have been inadmissible: but his argument was, that "where sin had abounded, grace might much more abound." (Notes, Rom. 5:20, 21. Eph. 1:3-8.) Thus the name, or perfections, of God would be displayed and glorified: and on this ground he hoped for pardon of his most atrocious sins, and on this alone: so that, if this plea did not prevail, he must sink in hopeless misery.—Some would render the clause "though it be great:" but certainly this is not the most obvious interpretation; and probably would not have been adduced, except either out of dislike to the doctrine implied in our version, or a fear of its being perverted. (Note, Rom. 6:1, 2.)

V. 12, 13. It is said of all unconverted men, that "there is no fear of God before their eyes;" and that "the fear of the Lord is the beginning of wisdom." (Notes, 36:1, 111:9, 10. Rom. 3:9-18.) Where then is that man, in this evil world, who truly reverences the authority of God, who fears his displeasure, and seeks his favour, as the main concern of his life? How disadvantageously soever he may be circumstanced; how great soever his past guilt, or his present darkness and discouragement; the God of all grace, who has excited this fear by his own preventing grace, will assuredly afford him the means of instruction, and enable him to profit by them; so that eventually, he "shall dwell at ease," or lodge in goodness; (*marg.*) and shall find a never-failing source of comfort in the divine love, while he expects the complete felicity of heaven at last.—The inheritance of Canaan was a type of heaven; but indeed that man inherits the earth as far as it can profit him, who has food and raiment, and lives contented and in peace; and the man who "lives godly in Christ Jesus," is also warranted to hope for the same blessings in behalf of his children, when about to leave them.

V. 14. The knowledge of the glory and harmony of the divine perfections, which encourages a sinner to trust and love a holy God; that sweet communion, which the believer enjoys with God his Saviour; and that peace and joy, which springs from the earnest of the Spirit, may be well called "The secret of the Lord;" and they lead the soul into a conciliating and satisfactory acquaintance with his purposes, and the wisdom and equity of them; and with the security and blessings of the new covenant, and the assurance of an interest in it. (Notes, Prov. 3:32. Matt. 13:10-13. John 14:21-24. Col. 3:1-4. Rev. 2:17.) But none, except those who fear God, can possibly enjoy this satisfaction, which must still remain a secret to all ungodly men.—Several other discoveries of the secret plan and purposes of God, may also be intended, which none but the pious Christian can receive. (*Marg. Ref.*)

V. 15, 16. (Notes, 121:1, 2, 123:1, 2, 124:4-8, 141:8-10.) The word rendered "desolate" is the masculine of the noun, which, when-feminine, is translated "my darling." (Note, 22:9-21.) The Septuagint here render it, "only begotten;" as it certainly means in some places: but in this connexion it seems rather to imply the destitute condition of the Psalmist when left alone, or forsaken by his former adherents and friends; and a type of Christ, as deserted by his disciples, and surrounded by his insulting enemies.

V. 17-20. Every occurrence during Absalom's rebellion tended to augment the distress of David; especially as reminding him of his sins, which were thus visited on him, as Nathan had foretold. (Notes, 2 Sam. 12:10-12.) He therefore united reiterated prayers for pardon, with his earnest requests for deliverance. He was aware, that even his own son, and his bosom-counsellor, and a large part of the nation, thirsted for his blood; and would decline no violence, treachery, or cruelty, to destroy him: so that his life could be preserved only by the same divine power and mercy, in which he trusted for the salvation of his soul. (Notes, 2 Sam. 15:18.)

V. 21. In the sight of God, David pleaded guilty of great and many sins; but he had acted an upright part towards his

17 The troubles of my heart are enlarged: O bring thou me out of my distresses.

18 Look upon mine affliction and my pain; and forgive all my sins.

19 Consider mine enemies; for they are many; and they hate me with cruel hatred.

20 O keep my soul, and deliver me: let me not be ashamed: for I put my trust in thee.

21 Let integrity and uprightness preserve me for I wait on thee.

22 Redeem Israel, O God, out of all his troubles.

141:8. 2 Heb. *bring forth*. p 31:4, 124:7. Jer. 5:26. 2 Tim. 2:25, 26. q 60:1, 69:16, 86:16. Mic. 7:19. r 69:14-20, 85:15-18, 143:4. Dan. 9:17. Mark 15:33-35. s 34:19, 38:1-8, 42:7, 77:2-4, 1 Cor. 4:11-13, 2 Cor. 1:9, 10, 4:6, 9, 119:132, 133. 1 Sam. 1:11. 2 Sam. 16:12. Lam. 5:1. Luke 1:25. u 32:1-5, 51:18-24. Matt. 9:2. x 3:1, 2, 27:12, 38:19, 56:2, 57:4, 138:7, 143:3, 2 Sam. 16:11, 17:2-4. Luke 22:2, 23:5, 21-23. y Heb. *hated of violence*. 11:5, 18:48. *marg.* 52:2, 86:14, 140:1, 41:1. y 17:8, 22:20, 21, 121:7. Luke 23:46. Acts 7:59. z 71:2, 2 Joel 2:26, 27. a 7:8, 18:20-24, 26:11, 11, 41:12. 1 Sam. 24:11-13, 26:23, Prov. 11:3, 20:7. Dan. 6:22. Acts 24:16, 25:10, 11. b 14:7, 51:18, 19, 122:6, 130:8, 137:5, 6

unnatural son, and treacherous subjects. As a penitent likewise he was "without guile," and was determined to adopt no sinful measures for his preservation. And thus waiting on God he trusted that he should be preserved.—"Integrity and uprightness shall preserve me."

V. 22. The cause of the royal sufferer was that of his nation, and of true religion. While he was banished from Jerusalem, the people were oppressed, the wicked triumphed and piety languished; and if the traitors succeeded, the event would exceedingly tend to obstruct the best interests of Israel. David, therefore, in this prayer for the redemption of Israel, from oppression, was a type of Christ interceding, amidst his personal sufferings, for his church; and for his own exaltation, as indispensably necessary to her interests, and to the salvation of his elect people. (Notes, 51:18, 19, 130:7, 8 John 17:)

PRACTICAL OBSERVATIONS.

V. 1-7. In vain will our voice be lifted up in prayer, unless our souls be lifted up to God, in fervent desires and believing expectations. They who trust in the Lord, will never be ashamed of their hope: nor shall any boasting or menacing enemies triumph over them. They will wait continually upon the Lord with their humble desires, and wait his time of granting them; and while others have the benefit of their prayers thousands are praying for them by character, if not by name. Their heavenly Advocate also presents his effectual intercessions: and a cause so pleaded cannot but prevail; as they who injure or hate them, without cause or provocation, will at length experience to their unspeakable shame and confusion. But we must be careful not to give our enemies so much as a plausible pretext for their malice; and for that reason should above all things be instant in praying, to be guided in the ways of truth and holiness. The most wise and experienced feel most their need of this continual teaching, and are most desirous of it; not only lest they should be wholly deceived, but lest they should be seduced into any paths of error or inquiry. They will therefore "wait all the day" on "the God of their salvation." And his tender mercies, and his love to his people of old, will encourage them to come to him, that they may be remembered in the same gracious manner. Recent transgressions followed by chastisements, if they have a proper effect, must lead most of us to recollect, and with shame confess, the sins of our youth, which are thus remembered against us: and thus we may humbly hope that the Lord will remember us according to his mercy, and blot them out "for his goodness' sake."

V. 8-22. The most ignorant or atrocious sinner may properly be encouraged to trust in our gracious God, who in perfect sincerity invites all who hear to come to him. He delights in directing the sinner in the way of acceptance, and the believer in the paths of holiness: and when the heart is humbled, and the rebellious will subdued, the understanding shall be further enlightened to perceive the truths of God. He who has learned, in meek and humble teachableness, to sit at the Saviour's feet and hear his word, shall soon be made acquainted with the secret comforts of true godliness, and shown the nature and excellency of his everlasting covenant; and having acceded to it, and learned to walk with him in faith and obedience, according to its tenor; he shall find every one of the Lord's dispensations towards him to be unmingled truth and mercy; not excepting his sharpest trials and severest corrections. The sudden recollection of the greatness of his iniquity may often assail his confidence; but faith in the Lord's more abundant mercy can even convert that into an argument, why he should pardon. Pride, obstinacy, and the love of sin, dictate all the complaints which are made of difficulty and uncertainty, in discovering the truth and will of God: for wherever there is a man who truly fears the Lord, he shall certainly be taught by the Holy Spirit the safe and happy way. He will surely be directed to the Saviour, and there find rest to his soul; and reposing his care and confidence upon his reconciled God, he will cheerfully wait for more complete joys in heaven and commit his children also to the Lord, desiring his bless-

101

PSALM XXVII.

David, by strong faith rises above the fear of his enemies, 1-3. He chooses the service of God, and his faithful help. He prays for guidance and assistance, and encourages his brethren, 7-11.

A Psalm of David.

THE LORD is ^amy Light and ^bmy Salvation; whom shall I fear? ^cthe LORD is ^dthe Strength of my life; ^eof whom shall I be afraid?

2 When ^athe wicked, ^beven mine enemies and my foes, ^ccame upon me to ^deat up my flesh, ^ethey stumbled and fell.

3 Though ^aan host should encamp against me, my heart shall not fear: though ^bwar should rise against me, ^cin this will I be confident.

4 ^aOne thing have I desired of the LORD, ^bthat will I seek after; ^cthat I may dwell in the house of the LORD all the days of my life, ^dto behold the ^ebeauty of the LORD, and ^fto inquire in his temple.

5 For ^ain the time of trouble ^bhe shall hide me in his pavilion: ^cin the secret of his tabernacle shall he hide me; ^dhe shall set ^eme upon a rock.

6 And ^anow shall mine head be lifted up ^babove mine enemies round about me: ^ctherefore will I

offer in his tabernacle sacrifices of joy; ^aI will sing, yea, I will sing praises unto the LORD.

7 ^aHear, O LORD, ^bwhen I cry with my voice: have mercy also upon me; ^cand answer me.

8 ^aWhen thou saidst, ^bSeek ye my face; my heart said unto thee, ^cThy face, LORD, will I seek.

9 ^aHide not thy face far from me; ^bput not thy servant away in anger: ^cthou hast been my Help: leave me not, neither forsake me, ^dO God of my salvation.

10 When ^amy father and my mother forsake me, then ^bthe LORD will ^ctake me up.

11 ^aTeach me thy way, O LORD, and lead me in ^ba plain path, because of ^cmine enemies.

12 Deliver me not over unto ^athe will of mine enemies: for ^bfalse witnesses are risen up against me, and such as ^cbreathe out cruelty.

13 ^aI had ^bfainted, unless I had believed to see the goodness of the LORD ^cin the land of the living.

14 ^aWait on the LORD: ^bbe of good courage, and ^che shall strengthen thine heart: wait, I say, on the LORD.

a 18:28, 84:11, Job 29:3, 1s. 2:5, 60:1-3, 19:20, Mic. 7:8, Mal. 4:2, John 1:1-5, 6:9, 8:12, Rev. 21:23, 22:5, b 3:8, 18:2, 62:2-6, 68:19, 118:14, 15, Ex. 15:2, 1s. 12:2, 51:6-8, 61:10, Luke 2:30, 5:6, Rev. 7:10, c 18:1, 2:46, 19:14, 28:7, 3, 43:2, 1s. 45:24, 2 Cor. 12:9, Phil. 4:13, d 11:1, 46:1-2, 56:3-4, 118:6, Matt. 8:26, Rom. 8:31, Heb. 13:6, e 8:7, 18:4, 22:16, 62:3-4, ^aHeb. approached against me, f 14:4, 53:4, Job 19:22, 31:31, g 18:38-42, 118:12, 1s. 8:9, 15, 1s. 13:3-6, h 8:26, 2 Kings 6:15-17, 2 Chr. 20:15, Phil. 1:3, 1 Pet. 3:12, 11 Sam. 29:15, 16, 1s. 41:11, 2, 54:16, 17, Rom. 8:25-27, Rev. 2:10, 12:7-11, 12 Cor. 5:6-8, i Luke 10:42, Phil. 3:13, m 8:9, 2 Chr. 13:3, Dan. 9:3, Matt. 6:3, 7:7-8, Luke 11:9, 10, 13:24, 18:1, Heb. 11:6, n 23:6, 26:6, 65:4, 84:4, 10, 1 Sam. 1:11, Luke 2:37, 1 Tim. 6:5, o 50:2, 63:2, 90:17, Zech. 9:11, 1 Cor. 1:8, 1:4, 1 Or, delight, 63:2-5, p 1 Sam. 22:10, 30:5, 2 Sam. 3:17, 1 Chr. 10:13, 14, q 10:1, 2 Sam. 7:46, 1, 50:15, 7:2, 9:13, 138:7, Prov. 1:24-28, 1s. 26:13, 7:2, 27:3, 57:1, 83:3, 119:114, Prov. 18:1, 4:4, 26:20, 32:2, Matt. 23:7, 2 Cor. 3:3, r 31:1, 90:1, 2 Chr. 22:12, Neh. 6:10, 11, 18:33, 40:2, 61:2, Hab. 3:18, 19, Matt. 7:24, 25, 16:18-18, s 3:3, 110:7, Gen. 40:13, 20, 2 Kings 25:27, x 2 Sam. 7:9, 22:14, 9, 1 Chr. 15:3, y 22:2, 26:6, 7, 43:2, 66:13, -16, 107:22, 116:17-19, 2 Chr. 30:21-25, Jer. 33:11, Heb. 13:15, 1 Pet. 2:5.

his confidence. (Note, 11:1-3.) Some, however, think it relates to his subsequent conflicts and dangers.—JEHOVAH himself was David's LIGHT, his Teacher, Guide, Comforter; "and his SALVATION," both from temporal dangers and eternal misery: he was "the Strength of his life," his powerful Protector and Upholder; and therefore he had no reason to fear any enemies. (Note, 2 Sam. 22:3.) When, in former instances, his wicked persecutors had come against him in force and rage, as if they meant to devour him, (Note, Job 31:29-32.) they stumbled and fell; and he was assured they would do so again; and, being confident that God was on his side, he was determined that he would not yield to fear, even if a whole army should march in battle array, to wage the most desperate war against him. (36.) Compare this with the complaint of Saul. (1 Sam. 28:15).—When the malignant enemies of Christ came to seize him in his deepest humiliation, at one word of his they went backward and fell to the ground. (Note, John 18:4-9.)

V. 4-6. David was conscious, that the service of God was his choice, and as it were, his element. (Note, 26:6-8.) Though a brave soldier, a renowned commander and conqueror, and an anointed king; yet it was his *one desire* above all others, and his constant prayer and persevering endeavour, to dwell in, or at, the tabernacle of the LORD, where his ordinances were administered; which were types of the promised Messiah and his salvation, means of grace to believers, and acts of worship to God. If he might choose for himself, he would spend all the days of his life in the courts of the LORD; that he might meditate with joy upon the *beauty* and glory of the divine perfections there displayed, (Notes, 50:1, 2, 63:1-4.) and have constant opportunity of inquiring the will of God, by the high-priest, and from his word; and that he might take shelter, as in the pavilion or royal tent of his heavenly King, where no enemy could find him, or would dare to approach him. Thus he hoped to be fixed as on a rock, immovable by changes or assaults. Indeed, though now driven from the courts of God, he was assured that he should at length be exalted above all his enemies, and be brought back again to the Sanctuary; when he would offer sacrifices of joy and thanksgiving, with animated and triumphant songs of praise and gratitude.

V. 8. This verse may be literally rendered, "My heart said unto thee, Seek ye my face: Thy face, LORD, will I seek." In retired meditation, the exhortations of God to the sons of men to seek his face or favour, were recollected by the Psalmist; and his heart answered, 'Dost thou deign thus to invite us? Then without delay or hesitation, I will seek thy face.'

V. 9. 'Do not in anger reject my suits, because I am a sinner; but accept them, because I am thy servant; whom in former times thou hast so often relieved, that from thence also I am emboldened to beseech thee not to desert me; . . . but . . . continue to give me deliverance and safety.' Bp. Patrick.—David expected eternal salvation from the tried mercy and truth of the God of his salvation; and this gave him confidence as to temporal deliverances. (Note, Ps. 119:121, 122.)

† Heb. shouting, 47:1, Ezra 9:11-13, 1s. 12:6, Jer. 31:7, Zeph. 3:14, 15, Zech. 9:9, Luke 19:37, 38, ‡ 21:1, 13, 81:1, 95:1, 100:1, 12, 138:5, Eph. 5:19, 20, Rev. 5:9, 15:3, 4:1, 5:2, 136:2-4, 143:1, 2, § Or, My heart said unto thee, ¶ Let my face seek thy face, c, b 24:6, 105:4, 1s. 45:15, 56:7, Hos. 5:15, e 63:12, 119:58, marg. Jer. 29:12, 3, d 13:1, 44:24, 69:17, 102:2, 143:7, 1s. 59:2, e 51:11, 1s. 50:1, f 71:5, 17:18, 1 Sam. 7:12, 1s. 46:34, 2 Cor. 1:5, 10, 2 Tim. 4:17, 18, g 13:2, 119:121, 1 Chr. 28:9, Jer. 32:40, Heb. 13:5, h 24:15, 38:22, 58:1, 69:8, 2 Sam. 16:11, 1s. 49:15, Matt. 10:21, 22, 38, i John 9:35, 16:32, 2 Tim. 4:16, 17, j Heb. gather me, 125:4, 5, 12, 86:11, 119:10, 143:8-10, Prov. 2:6-9, 1s. 30:20, 21, k Heb. a way of plainness, 26:12, Prov. 8:9, 15:19, 1s. 35:8, Luke 3:4-6, l Heb. those which observe me, 5:8, 54:8, marg. 56:5, 6, 64:6, Jer. 20:10, Dan. 6:4, 5, Luke 20:30, m 71:8, 35:5, 38:16, 41:11, 140:8, n 35:1, 1s. 47:20, 16 Sam. 16:19, 26:19, 2 Sam. 16:7, 8, Matt. 26:59, 60, Acts 6:11-13, o 25:19, Acts 9:1, 26:11, p 42:5, 56:3, 116:9-11, 2 Cor. 4:18-14, 16, q 52:5, 56:13, 142:5, Job 33:30, 1s. 38:1, 119, Jer. 11:19, Ez. 26:20, r 25:3, 21, 35:20, 62:1, 5, 130:5, Gen. 49:18, 1s. 8:17, 25:9, 26:8, 30:18, Lam. 3:26, Hab. 4:3, Luke 25:38, Rom. 25:3, s 31:24, Acts 28:15, 1 Cor. 15:18, 2 Tim. 4:5-8, t 138:3, 1s. 40:1, 2 Cor. 12:9, Eph. 3:16, 6:9, 10, 1 Tim. 3:1, Col. 1:11.

V. 10. Perhaps David's parents died about this time, or he was deprived of the solace of their company: or he meant in general, that the favour of God would compensate the loss of all earthly friends, and of the nearest and most endeared relations; that the LORD would surely prove faithful, though they should prove cruel and treacherous; and that he was determined to stay his mind on God alone.

V. 11, 12. The Psalmist knew himself to be constantly beset with spies and false witnesses, who cried into all his actions, in order to find some handle against him; that the might gratify their cruel malice, under the pretence of justice and this led him to pray frequently for heavenly wisdom, and that God would lead him in the path of uprightness, and at a distance from the "appearance of evil," that so his *observers* (marg.) might be disappointed.—Thus the Son of David also was continually watched, that some accusation might be found against him; but his perfect holiness and wisdom completely frustrated and confounded his implacable foes, who thirsted for his blood. (Marg. Ref.)

V. 13. "Unless I had believed"—the consequences must have been dreadful. The broken form of the sentence adds greatly to the effect. Perhaps some person had asked David how he kept up his spirits under his manifold trials and dangers; and he gave him this answer, as comprising the whole secret of his cheerful confidence.—"The land of the living," in this connexion, seems to imply a prospect beyond this present dying world. (Marg. Ref. q.)

V. 14. Some understand this verse as the Psalmist's apostrophe to his own soul: but perhaps it was chiefly intended as an exhortation to his discouraged companions in tribulation; and also as a pious counsel to every one, who might at any future time read this admirable psalm. (Notes, 25:4, 5, 62:1, 2, 5-10. Mic. 7:5-7, Hab. 2:1-3.)

PRACTICAL OBSERVATIONS.

He who is "the Light of the world," is the eternal JEHOVAH; and whosoever "followeth him shall not abide in darkness, but shall have the light of life." (Notes, John 8:12, 9:4-7, 12:44-50.) He will guide every believer into the knowledge of his truth and the comforts of his salvation; and into an acquaintance with the dangers, snares, and enemies which beset his path, and the manner in which they are to be avoided and overcome. He will uphold and protect their souls, and their lives also, as long as that is good for them; and he will keep them by his power through faith unto complete salvation. Happy are they, whose faith and hope are as vigorous as the security is valid. They need not fear armies of hostile assailants, or legions of infernal spirits, united for their destruction, with rage equal to their force. "In this they may be confident," for "the eternal God is their Refuge." (Notes, Deut. 33:27-29).—The temporary success of the wicked is only an introduction to their deeper disgrace and misery: they shall soon stumble, and fall, and rise no more; but the trials of believers will terminate in everlasting honour and felicity. Let us then entreat the Lord to "give us faith," and to "increase our faith," that we may be delivered from tormenting fears, and honour our Protector by cheerful composure, when the hearts of others

PSALM XXVIII.

David earnestly prays for deliverance, and denounces the righteous doom of the wicked. 1-3. He exalts in God, and prays for his people, 4-9.

A Psalm of David.

UNTO thee will I cry, O LORD my Rock, be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit.

2 Hear the voice of my supplications, when I cry unto thee; when I lift up my hands toward thy holy oracle.

3 Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts.

4 Give them according to their deeds, and acc-

a 3:4. 5:2. 22:2. 77:1. 149:1. b 18:2. 42:9. Is. 26:4. marg. c 35:22. 83:1. *Heb. *ro-ma*. d 30:9. 69:15. 93:4-6. 143:7. Job 33:28. Prov. 1:12. Is. 38:18. Rev. 20:3. e 63:4. 134:2. 141:2. 143:6. 2 *hr. f 13:1. 1 Tim. 2:8. †Or, the oracle of thy sanctuary. 77:1. 138:2. 1 Kings 6:19. 8:6-8. 30:38. Dan. 6:10. ‡26:9. Num. 16:36. Matt. 7:12. 25:41. 46. 2 Cor. 6:17. g 12:2. 35:21. 62:4. Jer. 9:9. Mic. 3:5. Matt. 22:13-18. h 7:14. 10:14. 36:4. 52:1. Prov. 26:23-26. i 5:10. 59:12. 13:63. 22:24. Jer. 18:21-23. 22. 1 Tim. 4:14. Rev. 18:6. k 2:1-5. 2:10. 11. Ez. 38:10. l 62:12. 103:10. 109:17-21. 130:3.4. Rom. 2:6-8. 11:22. Jam. 2:13. m Ezra 9:1. Job 11:6. n 10:5. 92:4-6. 104:24. 111:2-4. Job 34:26. 37. Is. 5:12. 22:11. 26:9-11. Hos. 14:9. John 12:37. Rom. 1:20. 28. o 5:3. 19:1. 2 Num. 32:23. Is.

are shaken, as the trees of the wood are moved by the tempestuous wind. (Is. 7:2.)—But the believer's confidence should be carefully distinguished from the hypocrite's presumption. Whatever be the Christian's rank, expectations, reputation, or employment, he considers the salvation and service of God as his "one thing needful." (Note, Luke 10:39-42.) This he prays for and seeks after; for what is heartily desired will be diligently sought. He devises how he may dwell near the ordinances of God, that he may have constant access to them; for they are the rest of his soul, to which he returns with pleasure, when he has necessarily been called from them. He delights in contemplating the beauty and glory of the Lord, in the person of Jesus Christ; and he inquires his will, by studying his word, and praying for his teaching Spirit: he hides himself from cares, and fears, and frowns, in the presence-chamber of his King and Father, where no pursuer can discover him, or will venture to assault him; and while he drinks the waters, which flow from the Rock of ages, he fixes his hope and soul upon the Rock itself, or stability and support.—With such desires and experiences, we may triumph amidst conflicts, and rejoice in tribulation. The Saviour, who suffered and conquered for us, will conquer by us; and, in hope of rendering eternal songs of praise in the temple above, we may now celebrate every mercy, with sacrifices of exulting joy and thanksgiving here on earth. But we should all be far more joyful and thankful, if we were more instant and fervent in prayer.—To the blessings of salvation the word of God invites sinners at large; yet, instead of attending to this call to seek his face, men turn their backs on him and his ways; for the heart of him alone, who is "born of God," echoes to the invitation, and says, "Thy face, Lord, will I seek;" he fears nothing so much as the hiding of his face, and being excluded from his service, or left to come short of his salvation: every token of his displeasure grieves him; and this renders him watchful and jealous of his own heart, and animates his supplications.—The loss of earthly friends, or their unkindness, or his anxiety about them, leads him more diligently to seek, and more highly to value, a relation to his heavenly Friend: and should his attachment to the Lord forfeit the favour of all his relatives, that loss would prove his richest gain. Let then the destitute, the orphan, and the widow, seek to the LORD, who is "a Father of the fatherless," and he will take them up; let us all seek to be taught and led in his ways, and in a plain path, that we may neither wander, nor stumble, nor cause our enemies to rejoice; and if we meet with the venomous tongue of slander, or with cruel persecutions, let us remember "the man after God's own heart;" or rather let us look unto the suffering Saviour, and pray in faith not to be delivered up into the hands of our enemies. Having found the supports and comforts of the Lord's favour in times past; let us not faint, but "verily hope to see his goodness in the land of the living." Let us encourage others to "wait for the LORD," and not to yield to fear in the midst of dangers and enemies; for his grace will be sufficient for their support and deliverance. And whatever we may meet with in this dying world, he will strengthen our hearts; and we shall see and enjoy his goodness, "in the land of the living," in heaven, where sin and death never entered. Let us then, I say, encourage each other to "wait on the LORD" with patient expectation and with fervent prayer.

NOTES.—PSALM XXVIII. V. 1. It is not agreed, whether this psalm was written during David's persecutions from Saul, or at a later period of his life.—"Be not silent to me." "Treat not my humble requests with silent neglect."—The word (יִצְט) rendered "the pit" generally means the grave, when used in this manner; yet when the death of the wicked is thus expressed, it seems also to denote the place of future punishment; for all men go down into the grave, but the wicked into the pit of destruction. (55:23. בְּאֵר שְׁחַיִּים)—If

cording to the wickedness of their endeavours 'give them after the work of their hands: "render to them their desert.

5 Because "they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and 'not build them up.

6 Blessed be the LORD, because he hath heard the voice of my supplications.

7 The LORD is my Strength and my Shield 'my heart trusted in him and I am helped: "therefore my heart greatly rejoiceth, and "with my song will I praise him.

8 The LORD is 'their strength, and he is the saving Strength of 'his anointed.

9 Save thy people, and 'bless thine inheritance: "feed them also, and 'bless them up for ever.

40:26. 45:9, 12, 18. Jer. 10:12. 13. Eph. 1:19-21. p 2 Sam. 7:13, 27. 1 Kings 11:38. Jer. 31:4. 33:20. q 31:21, 22. 66:19, 20. 69:33, 34. 107:19-22. 116:1, 2. 118:5. r 8. 18:1, 2. 19:14. 46:1. Is. 12:2. 45:9. Eph. 6:10. s 84:11. 91:4. Gen. 15:1. 13:5. 22:4. 56:3, 4. 118:9-13. 15. 16:8-11. 21. 30:11, 12. 32:9. 68:3, 4. Is. 61:10. x 96:1-3. Ex. 15:1. &c. Judge 5:1. &c. 1 Sam. 2:1. &c. 2 Sam. 22:1. &c. Rev. 5:9. 15:3. † Or, Ais. § Heb. strength of salvations. y 2:2. 20:6. 1 Sam. 16:13. Is. 61:1. z 14:7. 25:22. 90:14-19. Jer. 31:7. a Deut. 9:29. 2 Sam. 21:3. 1 Kings 8:51, 53. Jer. 10:16. Eph. 1:18. † Or, rule. 78:71. 2 Sam. 7:7. Is. 40:11. Ez. 34:23, 24. Mic. 5:2, 4. 7:14. Matt. 2:6. marg. b Ezra 1:4. marg.

God did not show, by some visible interposition, that he heard and answered David's prayers; he must soon be cut off and laid in the grave, never more to glorify God on earth; and it would appear, as if he died under the divine wrath, as the wicked do. (Marg. Ref. d.)—Had Christ continued in the grave, it might have been concluded, that he had been justly put to death: but he was justified and proved to be the Son of God by his resurrection. (Notes, Rom. 1:1-4. 4:23-25. 1 Cor. 15:12-18.)

V. 2. Holy oracle.] "The oracle of thy sanctuary." (Marg.) The place of the ark of the covenant, and the mercy-seat. (Notes, 1 Kings 6:15-22. 8:28-30. Dan. 6:10, 11.)

V. 3. "Draw me not away," as criminals are violently carried to the place of execution.—David deprecated the doom which awaited his deceitful persecutors, or that of Saul in particular. (Notes, 26:9-11. 36:3, 4. 52:1-5. Prov. 26:23-27.)

V. 4, 5. The first of these verses is the language of prayer; the latter, that of prediction. In the one the Psalmist calls on God to "deliver" him, and plead the cause of true religion, by executing deserved punishment on his implacable enemies: in the other he assigns the reason why he used this language; namely, because he foresaw this doom coming on them, and because their conduct showed them to be given up to final hardness of heart.—In general we may and ought to pray for the just punishment of all impenitent enemies of the church: but with particular application to individuals, such prayers can only be proper for inspired persons.—To be dealt with according to their deservings, must be most tremendous to every sinner. (Note, Jam. 2:3-13.)—Regard not, &c. (5) Marg. Ref. n. Notes, 92:4-7. Rom. 1:18-20.

V. 6, 7. This sudden transition from earnest prayers and the language of distress, to exulting joy and praise, accords so much to the method of those psalms, which are evidently prophetic of Christ, that some expositors interpret this of him, and suppose these verses to be spoken as an anticipation of the triumphs and glory which followed his deep humiliation and sufferings. (Notes, 22:22-31.)—David himself, however, seems frequently to have anticipated the answer of his prayers in a similar manner: or perhaps after his deliverances, while leading the praises of his people, he contrasted the joyful scene with the dangers and sorrows, the prayers and tears, which preceded it.

V. 8. Some render this, "The LORD is Strength to them" (that is, to his people): "and his Messiah, the strength of salvation is He."—It is not clear that the original can bear this construction: but no doubt David had reference to Christ, whom he typified both in his conflicts and victories; and to the blessings of God conferred on his people through him.

V. 9. David's prayer for Israel was in some respects typical of Christ's intercession for his church.—The authority of a good prince resembles the care of a tender shepherd over his flock. The word rendered feed, therefore, means also rule: and is applied to JEHOVAH, to the Messiah, and to David, and others. (Marg. Ref. i. Notes, 2 Sam. 5:1, 2. Is. 40:9-11. Jer. 23:3, 4. Mic. 5:3, 4. 7:14-17.)

PRACTICAL OBSERVATIONS.

While others are troubling their fellow-creatures with unavailing complaints, believers should, under distresses, cry the more earnestly to "the Rock of their salvation;" and they should not rest till they have received some satisfactory token that their prayers are heard; for if the Lord could refuse to answer them, their case would resemble that of those who have perished in their sins, to whose agonizing cries no gracious answer will be made for ever. But this can never befall those who come to the mercy-seat of a reconciled God, in "the holy place not made with hands," through the intercession of our great High-Priest; sincerely desiring and

PSALM XXIX.

David exalts on the mighty to give glory to God, 1, 2. He shows the majesty and power of his voice, 3-9; and that, as the eternal King, he will strengthen and bless his people, 10, 11.

A Psalm of David.

GIVE unto the LORD, O ye mighty, give unto the LORD glory and strength.

2 Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.

3 The voice of the LORD is upon the waters: the God of glory thundereth; the LORD is upon many waters.

4 The voice of the LORD is powerful; the voice of the LORD is full of majesty.

a. 2:10-12. b. 1 Chr. 16:25-29. c. Heb. honour of his name. 96:6-8. 97:9. 113:3-6. 115:3-7. c. 27:4. 96:9. 2 Chr. 20:21. 1 Or, his glorious sanctuary. d. 18:13-15. 77:16-19. Matt. 8:26, 27. Rev. 17:14, 15. e. 24:7-10. Acts 7:2. f. Ex. 9:28-35. 19:16. 1 Sam. 7:10. Job 37:2-5. John 12:29. Rev. 4:5. 8:5. 11:19. 16:18. 17:1. g. Or, great. 93:3-4. 104:3. h. Heb. in power. 33:9. Job 25:11-11. Jer. 51:15, 16. Luke 4:36. 8:25. i. Heb. in majesty. Job 40:9-12. Is. 56:6. Ez. 10:5. g. Is. 2:13. h. 114:4-7. i. Jer. 4:23-25. Hab. 8:8-11. Rev. 20:11. k. Deut. 3:9. 19:10. Num. 23:22. ** Heb. smiteth

humbly hoping for those blessings, which he purchased by his meritorious sacrifice, and is now exalted to bestow. They will not, however, merely deprecate the punishment which awaits the wicked, and the effects of their persecuting malice; but they will likewise earnestly pray, that they may not be drawn away by their enticements, to adopt their errors and imitate their sins; for the ungodly are more to be dreaded when they "speak peace to their neighbours," than when they avow the mischief which is in their hearts. We may without hesitation predict, that impenitent sinners will ere long be recompensed according to their endeavours to do evil; and we cannot desire that the obstinate enemies of Christ should escape condign punishment. Indeed, if men duly regarded the works of the Lord, the displays of his power and majesty would intimidate them from rebellion, and "his goodness would lead them to repentance;" but alienation of heart from God causes men to neglect all his operations, and to despise even his redeeming love. He will however surely destroy such sinners, and not build them up, though for a time they prosper.—The servant of God is often encouraged to anticipate the answers of his prayers, while he is yet asking. When praising him for his goodness, and "rejoicing with joy unspeakable and full of glory," it is very profitable to recollect and record our earnest cries in the time of our distress: and whilst our hearts rejoice in the Lord, our Strength and Shield, we should not forget our "brethren in tribulation," but pray fervently for them also.—In the exaltation of our anointed King, who was once crucified for us, we have the earnest and exemplar of all our deliverances. In his name we may present our supplications, in full assurance of hope, that our God will "save his people, and bless his inheritance;" that he will protect, provide for, and comfort them on earth, and at length lift them up for ever in heaven. But what are all those sudden transitions from deep distress to joyful praises, which take place in the believer's experience here, compared with that which every one of them successively finds, when in a moment he exchanges the groans and agonies of death, for heavenly joys and uninterrupted hal-lujahs!

NOTES.—PSALM XXIX. V. 1, 2. The Psalmist here calls on the mightiest princes of the earth, who demand homage, and sometimes worship, from men, to render glory to the universal Sovereign and Judge; and to come and pay their tribute of adoration at his sanctuary, in which he displayed the beauty and excellency of his holy character and perfections. (Notes, 2:10-12. 96:7-9. 138:4, 5. 145:3-7. 148:11-13.)—*Beauty of holiness.* (2) Or, his glorious sanctuary. (marg.) Note, 2 Chr. 20:20, 21.

V. 3-11. It is probable that this psalm was composed during a violent storm of thunder and lightning, which reminded David, and led him earnestly to remind others, how mean and feeble the most mighty and honourable of the earth were in comparison of the God of "glory and strength." (Notes, Job 36:22-33. 37:1-13. 40:9-14. P. O. 37:1-13.)—"You, (princes of the earth.)" think there is great power in your words; but, as they can be heard but a little way, so they are of little force in comparison with this mighty voice, wherein the Lord expresses how potent he is, and strikes a dread and horror into all that hear it. *Bp. Patrick.*—"Thunder is often called the voice of God. (Ex. 9:28. marg. Notes, 2 Sam. 22:7-16. Rev. 4:4, 5.) During a violent storm, he seems in glorious majesty to ride upon the many waters which form the clouds; and he shakes the ocean, as well as the earth. The power of the lightning equals the terror of the thunder; enormous cedars are shivered and scattered by it in a moment; the very mountains shake, and seem to move with agility, like a calf or a young rhinoceros, by means of tempests, or the earthquakes with which they are sometimes accompanied. The flames of the electrical fire, at the direction of the Almighty, are divided with inconceivable swiftness, and irresistible force; and even the wilderness is thrown into a trepidation. The hinds affrighted cast forth

5 The voice of the LORD breaketh the cedars;

y. a, the LORD breaketh the cedars of Lebanon.

6 He maketh them also to skip like a calf: Lebanon and Sirion like a young unicorn.

7 The voice of the LORD divideth the flames of fire.

8 The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.

9 The voice of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory.

10 The LORD sitteth upon the flood; yea, the LORD sitteth King for ever.

11 The LORD will give strength unto his people; the LORD will bless his people with peace.

out. m. 77:18. 144:5, 6. Ex. 9:23. Lev. 10:2. Num. 16:35. 2 Kings 1:10-12. Job 37:33, 35. n. 18:7. 46:3. Job 9:8. Is. 13:13. Joel 3:16. Hag. 2:6, 21. Heb. 12:26. o. Num. 13:26. p. Job 89:1-3. q. Or, be in pain. r. Ps. 9:18. 10:18, 19. Ez. 20:46-48. r. 46:2-5. 48:9. 134:1-2. 135:1-2. s. Or, every whit of it uttereth, &c. s. 65:7. 104:6-9. Gen. 6:17. Job 38:8-11, 25. Mark 4:41. l. 10:16. 98:1. 99:1. Dan. 2:41. Matt. 6:13. 1 Tim. 1:17. u. 23:8, 9. 68:35. 84:7. 138:3. Is. 40:29, 31. 41:10. Zech. 10:6, 12. Eph. 8:16. 2 Tim. 4:17. x. 73:3, 7. Num. 6:24-27. Is. 9:6. 7, John 14:27. 16:33. Rom. 14:17. 1 Cor. 1:3. Eph. 2:17. 2 Thes. 3:16. Rev. 1:6.

their young; and the forests are stripped, and their dark recesses laid open; the trees being shivered, their branches torn off, and the wild beasts affrighted in their dens.—But the people who worshipped God at his sanctuary, heard his voice from his word, which, though replete with encouragement, was more majestic and powerful than the thunder and lightning; and being secure under his protection, they spoke of his glory as displayed in all these terrific events. For He, who once directed the rising, continuance, and conclusion of the deluge, in the time of Noah; and who always bounds and directs the boisterous ocean, rules every tempest, and is established "King for ever;" and he will give protection, support, and peace with every blessing to all his faithful people. (Notes, 46:1-4. 104:6-9. Gen. 1:9. 8:1-3. Job 38:8-11.)

The hinds to calve, &c. (9) "The oaks to tremble." *Bp. Horne.* *Bp. Lowth.* This rendering requires a needless alteration of the original, from איליִם hinds, to איליִם or אילִים oaks. חיל or חילִי seldom if ever means to tremble. The change leaves out one of the most interesting points in this truly sublime description of a thunderstorm; namely, its effects on the inhabitants of the forest: and the clause becomes little more than a repetition of what went before.

PRACTICAL OBSERVATIONS.

The mighty and honourable of the earth derive all their power and splendour from the eternal JEHOVAH; but alas! few of them attempt to render to him the honour of his name, or "to worship him in the beauty of holiness." They should, however, be reminded, that this is their highest privilege, interest, and happiness. The most exalted creatures indeed cannot render to the infinite God, their Creator and constant Benefactor, all "the glory which is due to him," much less can any sinner; but when we come before him, as "in Christ reconciling the world unto himself," adoring his majesty, submitting to his authority and righteousness, in genuine repentance and faith, and offering our spiritual sacrifices of praise and thanksgiving, and willing obedience, he will pardon and accept our defective services, though infinitely beneath his majesty and excellency.—The majestic terror and destructive effects of thunders, lightnings, hurricanes, and earthquakes, with the consternation which they occasion, while they impress on us a sense of God's omnipotence, and of man's impotency, should lead us to think of the defenceless and desperate condition to which the wicked will be reduced in the day of judgment. For the voice of the divine law, if duly attended to, would fill the consciences of sinners with more terror and amazement than all the convulsions in nature; (Notes, Ex. 19:16-20. 20:18-20. Deut. 5:22-27. Heb. 12:18-21.) and the effects of the word of God, when attended by the operations of his Holy Spirit, are far greater upon the souls of men than that of thunder in the material world. (Heb. 4:12.) By its energy the stoutest are made to tremble, the proudest are abased, the secrets of the heart are detected, sinners are converted; and the savage, the sensual, and the unclean, become harmless, gentle, and pure, resembling doves and lambs. If we have heard his voice, and fled for refuge to lay hold of the hope set before us; if we have welcomed Christ as a Saviour, and submitted to him as our King for ever; if, relying on his merits, we are no longer terrified by "the ministration of death," yet have learned to love him and keep his commandments: let us remember that it is the same glorious God our Saviour who causes the thunder; and the children need not fear their Father's voice, when he speaks in anger to his enemies. While they justly tremble, who are exposed without shelter to his vengeance, let us in his temple, his appointed refuge, (safe as Noah in the ark,) thank him for our security, and speak of his honour. "Let us give diligence to the full assurance of hope unto the end;" and continually plead his promises, expecting that he will give us strength to resist temptation, to bear trials, to conquer enemies, and to perform every duty; and that he will bless us with a quiet conscience, a contented mind, and the "peace of God, which passeth all understanding;" hat

PSALM XXX.

David praises God for deliverance, and calls on the saints to join him, 1-5. He shows that untold confidence and prevailed his iron ties, and fervent prayers his deliverance, 6-10. He renounces his animated praises, 11, 12.

A Psalm and Song, at the dedication of the house of David.

I WILL extol thee, O LORD, for thou hast lifted me up, and hast not made my foes to rejoice over me.

O LORD my God, I cried unto thee, and thou hast healed me.

O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.

Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness.

For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.

a Deut. 20:5. 2 Sam. 5:11. 6:20. 7:2. 20:3. b 34:3. 66:17. 145:1. Dan. 4:37. c 27:6. 28:9. d 1:1. e 35:19. 42:11. 79:10. 89:41. 140:8. Lam. 2:13. f 6:2. 51:1. g 1:1. h 107:17-22. 118:18. 147:3. Gen. 20:17. Ex. 15:26. 2 Kings 2:5. Jer. 17:16. 10:12. 40:12. 56:13. marg. 118:3. 2 Sam. 12:28. 13:18. 15:17. 16:10. 20:12. 32:11. 33:1. 43:20. 2 Chr. 20:12. 132:9. 135:19. 143:14. 149:1. Rev. 19:5. * Or, to the memorial. 97:12. Marg. i. Ex. 15:11. Is. 6:3. Rev. 4:8. k 103:9. 17. Is. 26:20. 54:7.8. 57:15. 12. 2 Cor. 4:17. l Heb. there is but a moment in his anger. m 118:11. 36:7-9. 63:3. Rev. 22:1, 17. n 6:6. 9. 56:8-11. 126:5, 6. Is. 38:3-5. Matt. 5:4. John 15:20-22. 2 Cor. 7:9. 10. 1. Heb. in the evening. 3 Heb. singing. n 46:5. Marg.

he will give us sweet composure even in the solemn hour of death, and exulting boldness amidst the dissolution of this visible creation, and in the "day of judgment and perdition of ungodly men," knowing that our Saviour and King will rule even that flood of vengeance, and those tremendous convulsions; and that he hath prepared for us "new heavens and a new earth, wherein dwelleth righteousness." (Note, 2 Pet. 3:10-13.)

NOTES.—**PSALM XXX.** *Title.* This title may be rendered, "A Psalm; a song at the dedication of the house for David." When advanced to the throne, and possessed of mount Zion, the Psalmist built himself a house, which no doubt he dedicated to God, by fervent prayer and joyful thanksgivings; and perhaps by making a religious feast for his friends. (Note, Deut. 20:5-9.) But there is nothing in this psalm peculiarly appropriate to that occasion; and it was evidently composed either after a dangerous illness, or when he had experienced some extraordinary deliverance.—Many think that it was used after Absalom's rebellion, when David returned to Jerusalem; and, having purified his house from the defilement which had polluted it, he solemnly dedicated both it and himself to God. (Marg. Ref.)

V. 1, 2. (Notes, 35:17-19, 25-28. 41:11-13.) *Healed.* (2) If this word be literally understood, a dangerous illness and an unexpected recovery, gave occasion to the Psalm. But some think the expression to be used figuratively, as no doubt it frequently is; and to denote a forlorn and hopeless condition, like that of a sick man given over by physicians, and unable to help himself. The expectation of his death, formed by David's enemies, and the joy and triumph which that event would have given them, peculiarly suit the state of things during Absalom's rebellion. (Notes, 41:1-8.)

V. 3. Notes, 16:8-11. 28:1. 86:12, 13. 116:8-12. 118:17, 18.

V. 4. "The word" (עֲבָדִים) rendered saints' signifies them that have received mercy, and show mercy liberally unto others." Several words, varying in meaning, but all implying genuine piety and holiness, are translated "saints" in different parts of Scripture. By persons of this character, the holiness of God, (or his moral excellencies, as displayed in his word, and by his works,) is reflected on with admiring and grateful love, and celebrated with joyful praises. (Notes, Ex. 15:1. Is. 6:1-4. 30:8-11. Rev. 4:6-8.)

V. 5. The concise manner in the original of this verse is very expressive. "For a moment in his anger; life in his favour: weeping may lodge in the evening; but singing in the morning." No doubt this is meant exclusively of weeping penitents, or submissive suffering believers; and not of the ungodly or hypocritical. (Notes, 103:9. 126:5, 6. Matt. 5:4.) - We may here see his clemency to his faithful servants: whom he may correct very sharply for a little time; but is soon reconciled; and then extends his favour to them without any end; and sends deliverance to them so unexpectedly and suddenly, as well as seasonably, that where nothing but lamentations were heard over night, there nothing but shouts of joy are heard in the morning." *Bp. Patrick.*

V. 6-8. When the Psalmist had been delivered from Saul's persecuting malice, and was settled peaceably in his kingdom, and rendered victorious over the enemies of Israel; he seems to have concluded, that his trials and dangers were over, and that he should therefore have uninterrupted peace. (Notes, 2 Sam. 7:1-3, 19, 26-29.) But while he ascribed his great prosperity, and the firm establishment of his authority, to the faithfulness, power, and love of God; he seems to have given way to unwarranted confidence, and to have remitted his vigilance and activity, and probably the fervency of his devotion. (Note, 2 Sam. 11:1-5.) Thus he was gradually drawn into a course of inexpressible indulgence;

and in my prosperity I said, "I shall never be moved."

7 LORD, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled.

I cried to thee, O LORD; and unto the LORD I made supplication.

What profit is there in my blood, when I go down to the pit? Shall the dust praise me? shall it declare thy truth?

Hear, O LORD, and have mercy upon me: LORD, be thou my helper.

Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;

To the end that my glory may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever.

59:16. 143:8. Gen. 32:24. marg. Hos. 6:3. o Job 29:18-20. Is. 47:7. 56:12. Dan. 4:37. Luke 12:19. 2 Cor. 12:7. p 15:5. 16:8. 119:117. q 5:12. 44:3. 69:27. Job 10:12. r Heb. settled strength for my mountain. 40:2. 1 Chr. 17:26, 27. s 10:1. 131:2. 102:10. 104:29. 143:7. Job 30:28-31. Is. 38:17. s 77:12. 130:1. t 2 Cor. 12:9. Phil. 4:6. t 6:5. 83:10-12. 135:17, 18. 136:1. Is. 38:18. u 51:12. 143:17-9. x 28:7. 54:4. y 5. Gen. 37:35. 45:28. 2 Chr. 20. 3, 9, 12, 27. 28. Esth. 9:22. Is. 25:8. 66:10, 11. John 16:20. Rev. 7:14-17. 21:4. z 149:3. 150:4. 2 Sam. 6:14. Ec. 3:4. Jer. 31:4, 13, 14. a Neh. 8:10. Is. 61:3, 10. Luke 15:22. q That is, my tongue, or, my soul. 16:9. 57:8. Gen. 49:6. b Luke 19:40. Acts 4:2. c 13:6. 71:14, 23, 24. 145:2. 146:1, 2. Rev. 4:8, 9. 7:12.

and at length into most aggravated guilt, in the matter of Uriah, which threatened the final ruin of his comfort, reputation, authority, and family; and actually exposed him to sharp rebukes, anguish of spirit, and overwhelming domestic afflictions: till Absalom's rebellion formed a sort of crisis in his case; and reduced him to such a humble, submissive, believing, and devout state of mind, as prepared him for returning peace and comfort. (Notes, 2 Sam. 11:20.) The Lord "hid his face and he was troubled" (Notes, 10:1. 131:4.) his deepest trouble, however, was but for a moment: his weeping, when both sins and sufferings combined to render him inconsolable, continued for a night, and joy came in the morning. God, in answer to his prayers, "restored to him the joy of his salvation." (Note, 51:12, 13.) and he spent the rest of his days in a degree of prosperity, honour, and comfort, which, in so dreadful a case as his had been, was beyond what could at all have been expected.

V. 9, 10. If God had permitted his offending servant to be slain, or to die of disease; he could no more have served the cause of religion, or glorified him in his church on earth; but, if spared, he purposed to celebrate the mercy and truth of God among his people, and hoped thus to do essential service to Israel. (Notes, 71:17, 18. 88:10-12. Is. 38:17-22.) The concluding part of the first book of Chronicles, shows that his purposes and expectations were fully accomplished.

V. 11, 12. These verses illustrate the doctrine of the fifth verse, by the Psalmist's own experience; whose case seemed as likely to form an exception to the general rule, as any that could well be conceived. The figurative language used on the occasion, is highly descriptive of the most exulting gladness, and most animated, constant, and unmingled praises; such as are found in the six concluding psalms. (Marg. Ref. Notes, 145:1. 2. 146:2.)—The tongue, when thus employed, is the distinguishing honour of our animal frame; and seems to be meant by "my glory." (Comp. 16:9. with Acts 2:26.)

PRACTICAL OBSERVATIONS.

We ought to dedicate all our possessions to him, who gave them to us: and our habitations should be daily intrusted to his care, and consecrated to his service, by the word of God and prayer; and by excluding from them, as far as we can, whatever is displeasing in his sight. And when our comforts have been interrupted, and are again restored, we should renew our dedication of them to the service of our God. But alas! how many houses, even of men called Christians, are not only destitute of religion, but are also scenes of such impiety and wickedness, that one might almost be led to conclude, they had been set apart to the service of the devil!—In this militant state it calls for our admiring gratitude, when the Lord lifts us up out of one difficulty after another, and does not suffer our foes to rejoice over us. Returning health, or deliverance from imminent dangers, is peculiarly pleasant, when given in answer to fervent prayers. But the redemption of our souls from "the pit of destruction" calls for our greatest thankfulness; and he, who heard the Saviour in the depth of his distresses and raised him from the dead, will thus save and bless all his true disciples. Let us then praise God for that earnest and pledge of all our mercies and hopes, and call upon all the saints to join us in our hallelujahs. These may "rejoice at the remembrance of his holiness:" for as the Lord hates sin, and has taught them to hate it, his purity assures them, that he will wholly sanctify them; and all his perfections, according to his covenant of grace and mercy, afford security for their eternal salvation. His anger, which is everlasting against the impenitent, in respect of his offending children—endureth but for a moment.^b He will frown, rebuke, and correct them, and they will mourn and repent; this may continue for a night, but joy will speedily

14 But I trusted in thee, O Lord: I said, "Thou art my God."

15 "My times are in thy hand: 'deliver me from the hand of mine enemies, and from them that persecute me."

16 "Make thy face to shine upon thy servant: 'save me for thy mercy's sake."

17 "Let me not be ashamed, O Lord; for I have called upon thee: 'let the wicked be ashamed, and let them be 'silent in the grave."

18 "Let the lying lips be put to silence; which 'speak 'grievous things, proudly and contemptuously, against the righteous."

19 "Oh, 'how great is thy goodness, 'which thou hast laid up for them that fear thee; 'which thou

hast wrought for them that trust in thee, before the sons of men!"

20 "Thou shalt hide them in the secret of thy presence 'from the pride of man: thou shalt keep them secretly in a pavilion from 'the strife of tongues."

21 "Blessed be the Lord: for he hath showed me his 'marvellous kindness in a 'strong city."

22 "For 'I said in my haste, 'I am cut off from before thine eyes: 'nevertheless thou hearest the voice of my supplications when I cried unto thee."

23 "O love the Lord, all ye 'his saints: for 'the Lord preserveth the faithful, and 'plentifully rewardeth the proud doer."

24 "Be of good courage, and 'he shall strengthen your heart, 'all ye that hope in the Lord."

i 16:1-2, 18-2. 22:1-2, 43:5-55:3-4, 63:1, 71:12, 22. Matt. 26:39, 42. 27:46. John 20:17. k 16:15. 1 Sam. 26:10. 2 Sam. 7:12. Job 24:1. Ec. 3:1-8. Luke 9:55. y 25:7-27:6, 27:11-17. 1 Pet. 1:7. 23:11. 27:24. 2 Tim. 4:6. 2 Pet. 1:14. 17:2-13. 21:10-12. 12:8. 13:3-14. Jer. 15:20. 31. m 46:20. 7. 37:1. 37:19. Num. 6:25-26. Dan. 9:17. n 6:1. 51:1. 108:45. 9:25. 1 Sam. 9:1-23. Eps. 1:8. 7:1-7. o 1:23. 2:3. 34:5. 69:6, 7. Is. 50:6-7. Job 29:25-27. p 6:16. 35:1-26. 41:14-15. 70:2-3. 71:21. 83:16-17. Is. 41:11-12. 43:17. 63:1-11. Jer. 30:11. Dan. 12:2. q 11:5-17. 1 Sam. 2:9. Matt. 22:12. 13. "O, cut off for the grave, r 12:3. 59:12. 63:11. 140:3-11. Prov. 12:19. Is. 54:1. Job 8:24. Rev. 21:8. 22:15. s 64:3-4. 123:3-4. 1 Sam. 2:3. 2 Chr. 32:16. Is. 37:32-34. Matt. 10:25. 12:24. John 10:45. Acts 25:7. t Heb. a hard thing. 54:4. Jude 15. u 36:7-10. 73:1-24. 28. 145:7-9. Is. 64:4. Lam. 3:23-25.

—9. 1 Sam. 21:1—6. Job 6:15—23. 19:5—22. 30:1—14.) His case was thought hopeless; and he was no more regarded than a dead corpse, or a broken earthen vessel, which never can be repaired. (Notes, 119:81—83.) Many persons, the greater part of whom were men of rank, sought favour by slandering him; all from fear declined speaking in his behalf; while his powerful enemies plotted together concerning the best method of killing him.—The marginal references will show how each of these circumstances was still more emphatically observable in the history of the divine Saviour, when he became "a man of sorrows," and "despised and rejected of men." One circumstance indeed must be excepted: "he was wounded for our transgressions," but had no iniquity of his own.—This passage seems to mark out the crisis before mentioned as the date of the Psalm: but as events not wholly dissimilar occurred during Absalom's rebellion, after David had brought great guilt on his conscience, in the matter of Uriah; some expositors apply the several expressions to Shimei's reproaches, Ahithophel's counsel, and the other particulars of that eventful period. (Notes, 2 Sam. 15:—17.)

V. 14. "I have said, Thou art my God;" that is, "I have determined to seek all my salvation, my present security and comfort, and my eternal happiness, entirely from thy omnipotence and all-sufficiency, and in thy mercy, truth, and unchangeable love, as revealed in thy word." (Notes, 16:2, 3. 22:1. 63:1—4.)

V. 15. The Psalmist well knew, that the time of his troubles and deliverance, and the continuance and period of his life, were entirely at God's disposal: and, as he would not attempt to anticipate his appointed time by killing Saul, he was persuaded that Saul could not succeed in his attempts to slay him; and that infinite wisdom and love would bring about his deliverance and advancement to the throne, when the proper season was arrived.—Thus the counsels and decrees of the Jewish rulers against our Lord were continually disappointed for several years, because "his time was not yet come." (Marg. Ref. Notes, 116:15. 1 Sam. 26:8—12.)

V. 16. "Till my time of deliverance, let thy manifested presence and favour cheer my heart and protect me, for the honour of thine abundant mercy." (Note, Num. 6:24—26.)

V. 17, 18. (Note, 1.) The language implies both prayer and prediction: it is that of triumphant confidence in God; and of assurance, that however closely dangers, or powerful enemies, or temptations may press, the event shall be happy and glorious: and, thus considered, it is perfectly justified from the charge of malevolent imprecation; unless foreseeing and predicting the destruction of the wicked be malevolence.

Notes, 5:10, 11. 35:25—28. 67:1—3.)—The word *righteous* is singular: it especially marks David's strict integrity, while grievously slandered with insolent contempt; as typical of the Just and Holy One of God, who was reviled far more haughtily and despitefully. (Note, Jam. 5:1—6, end. 1 Pet. 2:18—25.)—In the grave. (17) Note, 16:8—11.

V. 19, 20. David, in the midst of his troubles and imminent perils, found encouragement in admiring the goodness of God to those whom he had taught to fear and trust in him. Many effects of this goodness are openly shown "before the sons of men," in the deliverances wrought for his servants on earth: immensely more are "laid up" for them in heaven for their eternal happiness; but which will be at last conferred on them before the assembled world. (Notes, Is. 64:4. Col. 1:3—8. 3:1—4. 1 Pet. 1:3—5.) Here the Lord preserves them by his powerful presence from their proud and envious foes, as in a "secret hiding-place;" and he will keep them, as in a royal pavilion, (Note, 27:4—6.) from all the effects of those slanderous reproaches which are cast on them, by those who contend with them and persecute them. (Notes, 17:18. Is. 54:15—17.)

1 Cor. 2:9. 1 John 3:1-2. n 16:11. Is. 35:10. Col. 3:2-4. Heb. 10:34. Jam. 2:5. 1 Pet. 1:17. s 28:8. 125:2-3. Num. 23:23. Is. 26:12. Jer. 3:21. Acts 15:12. 2 Cor. 5:5. y 25:7-27:6, 27:11-17. 1 Sam. 2:9. 2 Chr. 32:16. Is. 37:32-34. Matt. 10:25. 12:24. John 10:45. Acts 25:7. t Heb. a hard thing. 54:4. Jude 15. u 36:7-10. 73:1-24. 28. 145:7-9. Is. 64:4. Lam. 3:23-25.

V. 21. Probably, David here referred to his deliverance, when Saul intended to besiege him in Keilah. (Notes, 1 Sam. 23:7—13. Is. 26:1.)

V. 22. *In my haste.* [This seems especially suited to the hurry and agitation of the Psalmist's mind, and the imperfection of his faith, when he found himself environed by his powerful foes in the cave, to which he had fled for shelter. (Notes, 116:10, 11. 1 Sam. 23:22—28.) Before he had time for reflection and prayer, he hastily gave up all for lost. But meditation on the promises which God had made to him, with earnest supplication, calmed his soul; and eventually his prayers were fully answered.]

V. 23, 24. The deliverance of David, so far exceeding all human probability, might well encourage the saints of the Lord to cleave to him in thankful, admiring love: for it was evident that the Lord preserved *believers* in every danger, and decidedly and awfully punished all their proud and ungodly persecutors. No circumstances of danger or temptation, therefore, should deject them or drive them from the path of duty: and in adhering to God, and relying on him, they would find their hearts supported and comforted with inward saints. (Notes, 27:14. Luke 22:31—34. 2 Cor. 1:1—7. Saints. (23) Notes, 4:3—5. 30:4.)

PRACTICAL OBSERVATIONS.

V. 1—8. The consciousness of trusting in God for every thing, on the warrant of his word, inspires confidence in danger, and suggests pleas in prayer: for it would not be honourable for the Lord, to leave those who thus rely on him to be ashamed of their hope. His *justice* induces him to deliver them from their unrighteous persecutors; his *mercy*, through the Redeemer's righteousness, will rescue them from final condemnation; and their earnest prayers will draw down promised blessings from their reconciled Father, as they stand in need of them. The Lord will protect and support all who flee to him as their "Fortress," and build upon him as their "Rock of salvation," for the honour of his own name he will guide such as desire to be led in his holy ways: and he will extricate from perplexities, and deliver out of temptations, those that call upon him, to pluck their feet out of every net and snare, which Satan and wicked men have privily laid in their path.—Every true Christian, having learned the worth of his soul, and the dangers to which it is exposed, has been led to intrust it as a sacred deposit to the care of the Almighty: but, considering the holiness and justice of God, and his own guilt and pollution, he would not dare to do so; did he not behold him as in Christ, his Redeemer, ready to forgive, and true to his covenant and promises. Thus encouraged, he continually commits his spirit into his hands, and, by daily experience, obtains a more firm persuasion of his power and willingness to save: and therefore, when death either seems to be at hand, or actually comes, he has confidence, in renewing this often-repeated transaction; and he desires to die resigning his spirit into the hands of his redeeming God. (Note, 2 Tim. 1:12, 12.) But those who desire this comfortable assurance, must abhor the fellowship of all such as regard lying vanities; and renounce all idolatrous, superstitious, and carnal confidences, on which such immense numbers depend. They must rejoice in the mercy of God alone; and in every affliction remember, that he considers their trouble. They should treasure up, for future use, their experiences of his having noticed, supported, and comforted their souls in adversity: and having delivered them, when they thought they had been "shut up in the hands of their enemy," for every deliverance is an earnest of the complete salvation and felicity of the heavenly world. (Note, 2 Cor. 1:8—11.)

V. 9—24. In this present world, we may expect heavy trials, one succeeding to another: yet it is our infirmity, "if our life be spent with grief, and our years with sighing." Should pain, sickness, poverty, reproach, contempt, and per-

PSALM XXXII.

David shows the happiness of a pardoned sinner, 1, 2; and that penitent confessions alone can relieve the misery of the guilty conscience, and make way for comfort, 3-7. He instructs and warns sinners to repent, and believers to rejoice in God, 8-11.

A Psalm of David, Maschil.

BLESSED is he whose transgression is forgiven, whose sin is covered.

2 Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

3 When I kept silence, my bones waxed old through my roaring all the day long.

4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

*Or, A Psalm of David, being an instruction. 49: 15-50: 34-55 titles. a 1:1-2. 40:4. d 12: 26-31. 138: 1-12. 145: 1-3. 17: 7-8. Matt. 5: 3-12. 16: 17. Luke 11: 2. Rev. 22: 11. 1: 1-15 1: 25. 44: 22. Mic. 7: 1-19. Acts 13: 38-39. Rom. 4: 6-8. c 8: 52. Neh. 4: 5. d Lev. 17: 4. Rom. 5: 13 2 Cor. 13: 1-2. a John 1: 47 2 Cor. 1: 12. 1 Pet. 2: 12. Rev. 14: 5. f Gen. 3: 1-19. 2 Sam. 11: 27. 12: 1-12. Prov. 2: 13 15: 7. Jer. 31: 18. 19. Luke 15: 15-16. 2 Cor. 3: 18-19. 8: 3. 5: 8. 10: 23-5. Job 30: 17-30. Lam. 1: 13 3: 4. h 22: 1. 38: 5. Job 3: 24. 18: 31 29: 11. Lam. 3: 8. Hos. 7: 14. 138: 2-8. 39: 10, 11. 1 Sam. 6: 7. 9: 6. 9. Job 19: 21. 33: 7. k 22: 15. 90: 6-7. 102: 3-4. Job 30: 30. Lam. 4: 8. 5: 10. 138: 18. 51: 8-5. Lev. 26: 39-40. Jer. 7: 19. 2 Sam. 12: 13. 24: 10. Jer. 33: 27. Prov. 28: 13. Jer. 31: 3. 1 John 1: 8-10. m Job 31: 33. Prov. 30: 30. 2: 23, 33. Luke 16: 13.

seclusion, come upon us, with compuncted force;—should our foes prevail, and our friends prove unfaithful, or afraid of owning or regarding us;—should any be so degraded from honourable or useful stations, as to be “forgotten like a dead man,” or “thrown aside as a broken vessel,”—should enmity unite with contempt, and slanderous accusation give countenance to conspiracy against our lives;—still we ought to remember that we have deserved more than all this, and to be thankful for deliverance from the wrath to come. We should also consider the man after God’s own heart, and the treatment which he experienced; and especially we should “look unto Jesus,” who was divinely wise, holy, and merciful; yet was more hated, despised, slandered, and afflicted, than we can be. Let us then follow the example of his resignation; remembering “that our times are in his hand,” and that support, comfort, and deliverance will be vouchsafed whenever he pleases; nor can any suffering befall us otherwise than our heavenly Father has appointed. Whilst we therefore give ourselves to meditation and prayer, we may profitably observe how the lying lips of Saul, Doeg, Ahithophel, and Judas, were put to silence in the grave; and thus will all be confounded, who menace, slander, or speak grievous things, with arrogance and contempt, against the righteous. Instead of yielding to impatience or despondency under our troubles; we should turn our thoughts to the surprising goodness of the Lord, towards those who fear and trust in him. For while their treasure is laid up for them out of the reach of all their enemies, their bodies, souls, reputations, and comforts, are under the protection of the Almighty; and they are “kept as in a strong city (φυλασσομενοι), 1 Pet. 1: 5.) through faith unto salvation.” We should not therefore yield to unbelief, or hastily conclude, under discouraging circumstances, that we are cut off from before the eyes of the Lord; but we should ask, in humble confidence, that he will hear and deliver. He will preserve his faithful people through life; and when they meet the stroke of death, and yield their bodies to the grave, Jesus will receive their souls, and at length raise their bodies, and bring them to be for ever with him in glory. Let all his saints therefore pray to be enabled patiently to suffer, and courageously to venture, for his sake; for he will comfort and strengthen the hearts of all who hope in him: whilst the proud despiser of his gospel, and persecutor of his people, shall meet with an abundant recompense of his evil deeds; and be for ever shut up, without possibility of release, in the hand of his cruel enemy, and in the unquenchable fire.—Lord, pardon our complaints and fears; increase our faith, patience, love, and gratitude; and teach us to rejoice in tribulation, and in hope of thine eternal glory.

NOTES. PSALM XXXII. *Maschil.* (משכיל); in high, *intellektuell, vel intelligenter fecit.* This title seems to imply, that the Psalm contains peculiarly important instruction; and indeed it teaches the way by which miserable sinners become happy, and the nature and effects of true repentance. Twelve other psalms have the same title, the subjects of which are various; but all replete with instruction. Some have thought, that the word *maschil* showed the music to which the psalm was set; but this is by no means satisfactory.—This is one of the seven penitential psalms: and though the special occasion of it is not mentioned, it is generally supposed to refer to David’s sin in the matter of Uriah, and his subsequent repentance. It seems to have been written some time after the fifty-first, and when God had “restored to him the joy of his salvation.” (Note, 51: 12, 13.)

V. 1, 2. (Note, 1: 1-3.) Sin is the only cause of misery; and forgiveness is the commencement of a sinner’s happiness: he that had obtained the king’s pardon would be allowed to be the happiest, even though the poorest, in a company of condemned malefactors. The believer’s transgressions of the divine law are all forgiven, being covered with the atonement Christ bore his iniquities, and therefore they are not imputed

5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah.

6 For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

7 Thou art my hiding-place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.

8 I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye.

9 Be ye not as the horse, or as the mule,

n Hos. 6: 1. Luke 15: 17-19. c 30: 5. 86: 5, 15. 103: 3. 2 Sam. 12: 13. 15. 65: 24. Jer. 31: 30. Luke 7: 47. 15: 20-23. Prov. 4: 32. p 5: 4. 2 Sam. 12: 13. Mat. 8: 34-5. 40: 3. 51: 12, 13. 2 Cor. 1: 3. 1 Tim. 1: 16. r 4: 3. 2 Cor. 7: 9, 10. Tit. 2: 12. s Prov. 1: 28. 15: 49. 55: 6. Luke 19: 42-44. John 7: 34. 2 Cor. 6: 2. t Heb. a time of finding. 142: 7. 69: 1, 2, 13. 124: 4, 5. Gen. 7: 17-22. 15: 43. 2. Matt. 7: 24-27. Rev. 12: 15. u 9: 9. 27: 5. 31: 20. 115: 114. 143: 9. Jer. 36: 26. (col. 3.) x 10: 12. 18: 5. y 40: 3. 98: 1. Ezr. 15: 1-3. Judg. 5: 1. 2 Sam. 22: 1. Rev. 7: 10. 15: 3. z 1: 14. Prov. 3: 4: 1-13. 8: 10, 11. Matt. 11: 29. 1 Heb. I will counsel thee, mine eye shall be up on thee. 25: 10. 33: 18. Prov. 3: 5, 6. 15: 49: 10. a Prov. 26: 3. Jer. 31: 18. Jam. 3: 4-7: 10.

to the believer, as to any of their *penal* consequences: nay, “righteousness without works” is *imputed*, and as a righteous person, the reward is adjudged to him; hence all his present comforts, and hopes of future felicity. (Notes, Rom. 4: 4-8.) But his character, as well as his privilege, is emphatically marked: “in his spirit there is no guile.” His professed repentance, faith, and love are undissembled: he means all that his words express, when he humbly confesses his sins and earnestly prays to be delivered from them. He is no hypocrite or formalist in his worship; but is indeed the same before God as he appears to be before men; a sinner trusting in his mercy through the atoning blood, and seeking sanctification by the power of the Holy Spirit. He does not profess to repent, with intention to sin again; nor does he indulge in sin because God is ready to forgive. Others will thus abuse the doctrine of free grace; but he cannot: he is “an Israelite indeed, in whom there is no guile.” (Notes, John 1: 47-51. 1 Pet. 2: 1-3. Rev. 14: 1-5.)—Happy is that man, thrice happy, to whom God will be pleased, out of his own free grace and mercy, (for no man can merit such a favour by any services that we can do him,) to remit not only his common errors, . . . but also his grosser sins. . . . Who doth not only seem, by his sorrowful confessions to hate and abhor them; but is unfeignedly resolved to forsake them.’ *Bp. Patrik:*

V. 3-5. It seems that David, before Nathan came to him, had often been exceedingly tortured in his conscience, on account of the atrocious crimes which he had committed; (Notes, 2 Sam. 11: 27. 12: 1-6.) yet reluctance to humble himself before God, or to be considered as a criminal by men, led him to “keep silence,” or only to give vent to his anguish by solitary bemoanings, “roaring as of a lion which has received a deadly wound,” and endeavouring, no doubt, at the same time, by one sophistical excuse or other, to palliate his guilt to himself, and to be on better terms with his conscience. But this stubborn and rebellious conduct served only to prolong and enhance his misery. His secret remorse and conflict, not only preyed on his spirit, but impaired his health, and rendered him infirm in his bones or limbs, as through old age. Neither business nor pleasure during the day, nor his couch by night, could relieve his inward anguish; which was rendered more exquisite by the pains taken to conceal it. Thus the hand of God was “heavy upon him.” (*Marg. Ref. i.*) and it is probable, some additional distressing malady was superadded to the natural effects of his inward conflicts; so that he, who was before vigorous and healthy, wasted away, till he resembled the parched land in the drought of summer. (Notes, 30: 1-2. 38: 1-10. 41: 1-8.) But at length, being brought to a more proper frame of mind, he resolved humbly to submit himself to God; and to make full and ingenuous confession of his aggravated crimes, without attempting any excuse, or palliation. Having done this, the “iniquity” or injustice of his sin was pardoned, his burden was speedily removed, and at length his comforts were restored; and he recorded these things with a mark of peculiar emphasis, *Selah*, that others might profit by his painful and by his joyful experience. (Notes, Jer. 31: 18-20. Luke 15: 13-24. 1 John 1: 8-10.)

Hid. (5) כסתר, covered. 1. Job 31: 33. Prov. 28: 13.—The impenitent covers his sin in vain; but God covers the sin of the penitent believer effectually.

V. 6, 7. The word rendered “godly” is frequently translated “a saint,” and seems to mean one whom God favours. All that fear him, and in humble submission desire his mercy, show so far that right state of heart which springs from special grace; and such persons, hearing how readily God forgave the heinous guilt of David, when he was brought to ingenuous confession and deep repentance; would be encouraged to copy his example, and learn to pray in faith and hope, “in a time when God might be found.”—While his word is brought

which have no understanding : whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 "Many sorrows shall be to the wicked : but he that trusteth in the Lord, mercy shall compass him about.

11 "Be glad in the Lord, and rejoice, ye righteous : and shout for joy, all ye that are upright in heart.

PSALM XXXIII.

The righteous are called on to rejoice in God, and to praise his perfections as displayed in his word and works ; and all men, to fear the great Creator and Governor of the world, 1—12. His providential kindness to his chosen people, in ordering all things for their good, 13—19. Their confidence and prayer, 20—24.

1 "REJOICE in the Lord, O ye righteous ; for praise is comely for the upright.

2 "Praise the Lord with harp : sing unto him with the psaltery, and an instrument of ten strings.

b Job 35:11. Jer. 4:22. 6:6, 7. e 16:4. 34:19—21. 140:11. f rov. 13:21. Ec. 8:12, 13. Is. 34:1. 37:21. Rom. 2:5, 9. d 12:12. 5:12. 34:6. 40:4. 64:12. 146:5. 147:11. Prov. 16:20. Is. 12:23. Jer. 17:7. e 33:1. 64:10. 68:3. 97:12. Deut. 12:12. 1 Sam. 2:1. Rom. 5:11. Phil. 3:1-3. 4:4. f 5:11. 97:1. 98:4. Ezra 3:11—13. Zech. 4:7. e 2. 125:4. a 32:11. 97:12. 1 Cor. 1:30, 31. b 118:15. Rom. 3:10. 5:19. c 50:14—16. 78:36. 27. 135:3. 147:1. Prov. 15:8. d 81:2, 3. 92:3. 98:4, 5. 144:9. 149:3. 150:3—6. Ex. 15:20. 2 Sam. 6:5. 1 Chr. 15:16, 28. 25:3, 6. Rev. 5:8. 14:2. e 96:1. 98:1. 149:1. Is. 42:10. Eph. 5:19. Col. 3:16. Rev. 5:9. 13:3. f 1 Chr. 13:8. 15:22. 25:7. 2 Chr. 24:12. g 12:6. 19:8. 119:75, 128. Prov. 30:5. Mic. 2:7. Rom. 7:12. h 25:10. 36:5, 6. 53:10. 111. 96:13. Rom. 24:27. Deut. 32:4. Dan. 4:37. Rom. 14:6. Rom. 15:8, 9.

home to the conscience, and the Holy Spirit strives with the sinner, by painful convictions and terrors, or draws him to hope for mercy ; it is especially "a time of finding," (*marg.*) "an acceptable time," "a day of visitation," a critical season in his experience. In some respects, this life is a "time of finding," except to such as are judicially hardened : but in another world, God will no more be found on a mercy-seat, waiting to be gracious ; but as with an avenging Judge to all the impenitent. (*Notes, Is. 49:7, 8. 55:6, 7. Luke 13:22—30. 19:41—44. John 12:34—36. 2 Cor. 6:1, 2. Heb. 3:7—13.*)—They however, who, as David supposed, might by his example be animated to seize the invaluable opportunity, would be received into favour ; and, secure of protection, (like Noah in the ark, during the deluge,) could be approached by no overwhelming troubles, temptations, or enemies ; or by those judgments, and that vengeance, which overtook the wicked and hurried them into destruction. (*Notes, Matt. 7:24—27. Luke 6:46—49.*)—In this happiness the Psalmist rejoiced : and he daily received so many mercies, which he celebrated with songs of deliverance, that he was wholly compassed about with them.

V. 8—11. David, in the name of God, here offered to instruct those who would regard him : and, by his experience and attention, to show them the way of happiness ; keeping his eye still upon them and counselling them. Or, the Lord himself, by his prophet, promises to be the Teacher and watchful Guide of all, who desire to walk in his ways. Some understand it as the word of God to David inducing him to repentance.—When horses or mules prove refractory and mischievous, force and skill are used to subdue and restrain them : and they are exposed to much severe discipline, to render them tractable, and to prevent them from doing mischief, instead of service, to their possessors.—Thus obstinate sinners, in as irrational a manner, render sharp usage necessary, either to preserve them from ruin, or to restrain them from injuring others. So that their sorrows are multiplied, as the deliverances and praises of the righteous are enhanced.

PRACTICAL OBSERVATIONS.

All men would be happy : but they vainly expect that riches, pleasures, and worldly honours can confer satisfaction ; and when disappointed, they change one vanity for another ; so that he, and he alone, who attends to the word of God, seeks felicity successfully. His mercy, through the great Redeemer, revealed in the Scriptures, brings the first report of the sinner's happiness : faith receives this report, renounces worldly idols and false confidences, and seeks forgiveness and righteousness in the Saviour's name. But pride and stoutness of heart ; aversion to God and his holy character and spiritual worship ; and unbelief, either absolutely, or to a considerable degree, prevailing in the heart ; keep back from undeserved submission, ingenuous confession, and fervent prayer, numbers who are deeply distressed with a sense of guilt. They "keep silence," and brood in secret over their terrors and sorrows, which they endeavour to conceal under an assumed and hypocritical cheerfulness : while in solitude they feel, and sometimes mourn over their misery, with horror and remorse, in the most doleful lamentations and fruitless wishes. In this way many are at length driven to despair and suicide : but far more seek relief from a condemning conscience, by having recourse to infidelity, or some corrupt system, which excuses or explains away the evil of sin ; and so enables them to keep up a delusive hope of being happy, or at least of escaping misery, without "repentance and works meet for repentance." When, however, God is pleased to visit the soul with his special grace, he sends his word, not only by a Nathan to the outward ear, with "Thou art the

3 Sing unto him 'a new song ; ' play skilfully with a loud noise.

4 For 'the word of the Lord is right ; and 'all his works are done in truth.

5 'He loveth righteousness and judgment : 'the earth is full of the 'goodness of the Lord.

6 By 'the word of the Lord were the heavens made ; and all 'the host of them by 'the breath of his mouth.

7 He 'gathereth the waters of the sea together 'as an heap : he layeth up the depth in store-houses.

8 'Let all the earth fear the Lord : let all the inhabitants of the 'world stand in awe of him :

9 'For 'the spake and it was done ; he commanded, 'and it stood fast.

10 'The Lord 'bringeth the counsel of the heathen to naught : 'he maketh the devices of the people of none effect.

Tit. 1:2. 111:7. 45:7. 99:4. Heb. 1:9. Rev. 15:3, 4. k 104:24. 119:64. 145:15. 16. Matt. 5:45. Acts 14:17. ' Or, mercy. 19. 148:1—5. Gen. 1:3, 6, 7. John 1:1—3. 2 Pet. 3:5. m 148:2, 3. Gen. 2:1. Ps. 4:19. Jer. 2:2. Rom. 1:25. n 104:30. Gen. 2:7. Job 26:13. 33:4. John 20:22. o 104:6—9. Gen. 1:9, 10. Job 26:10. 38:8—11. Prov. 8:29. Jer. 5:22. p Ex. 15:8. Josh. 3:13, 16. Hab. 3:15. q 22:27. 96:9, 10. Jer. 10:7—12. Dan. 6:25, 26. Rev. 14:6, 7. 15:4. r 76:7. Heb. 12:29. s 6. 148:5, 6. Gen. 1:3. Heb. 11:3. t 93:5. 119:9, 51. Col. 1:16, 17. Heb. 1:3. Rev. 4:11. u 2:1—4. 9:15. Ex. 1:10—12. 2 Sam. 15:31, 34. 17:14. 22. Job 5:12, 13. Prov. 21:30. Is. 7:5—7. 8:9, 10. 19:3, 11—14. 1 Heb. maketh frustrate. Is. 44:25. x 21:30. 140:8.

man ;" but by his Holy Spirit to the inmost soul : (*Note, 2 Sam. 12:7.*) and then godly sorrow, unfeigned submission, ingenuous confessions, and believing prayers for mercy and forgiveness through the atoning blood of Christ, soon make way for hope, and peace, and joy : and the justified believer tastes a happiness, of which before he had no conception ; while he expatiates in praise of his present consolations, as contrasted with his preceding anguish, in a strain not unlike the encomiums on health of one recovering from a dangerous disease. Now he would have all his fellow-sinners hear of his happiness, that they may come and share it ; and therefore he freely declares his own sentiments and experiences for their instruction : and his character is equally distant from that of the self-confident Pharisee, and the licentious Antinomian. Yet even this man may relax his vigilance, and fall into grievous sins ; nay, he led to "keep silence," in the same perverse and foolish manner, as he did before : so deceitful is the heart of man, and so powerful the influence of temptation operating on human depravity !—But lengthened and multiplied miseries here, or eternal ruin hereafter, must be the inevitable consequence of this mad contest of a helpless worm against Omnipotence. Our God is indeed far more ready to forgive, than we are humbly to seek his mercy : but he will continue to frown, to rebuke, and to correct, till his children kiss the rod, confess their sins, and implore forgiveness. Then he will rejoice in pardoning and comforting them ; that they may feel, and so declare to others, the difference between an humble and an unhumiliated frame of mind. His "goodness" should "lead men to repentance," but this is not the case in general ; for numbers despise the riches of his mercy ; and even his offending children are often kept from humble prayer, by unbelieving discouragements. But the examples of those who have found mercy, again excite their hopes. Then they pray, and the Lord hears from his mercy-seat : and they will be safe from the floods of vengeance, which await those who will not "seek the Lord while he may be found." All who come to him in this way shall be preserved from their enemies, and rescued from their troubles ; and their tears of godly sorrow shall be turned into abundant songs of joyful praise. Having tasted the bitterness of sin, and the comfort of forgiveness, they can warn and instruct their fellow-sinners, and teach them by their experience ; and the Lord himself will guide with his eye every humble penitent. But, with his powerful hand he will restrain, and with his "heavy hand" he will punish, the obstinate and refractory ; while all the sorrows, which can be endured on earth, are as nothing, compared with the misery of the wicked in the world to come. Happy then are they who trust in the Lord, and uprightly walk with him : mercy surrounds them, and joy is their portion ; the ways, in which they are called to walk, are ways of pleasantness and peace ; and the end is eternal life. "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." (*Is. 54:17.*)

NOTES.—PSALM XXXIII. V. 1. Neither the writer nor the occasion of this Psalm is mentioned ; but it is generally ascribed to David : and may perhaps be considered as a continuation of the subject, begun in the preceding Psalm ; as it opens with the very same sentiment with which that closes.—"God, and not the world, is the fountain of joy, which sinners talk of, but the righteous only possess." *Bp. Horne.*—Joy and praise are becoming and beautiful, when united with piety and integrity ; but the appearance of them, without soundness of character, is inconsistent and disgusting.

V. 2, 3. Instrumental, as well as vocal music, in the worship of God, preceded the ceremonial law ; not being explicitly there appointed, it can be no part of it ; and being properly

11 *The counsel of the LORD standeth for ever; the thoughts of his heart to all generations.*

12 *Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance.*

13 *The LORD looketh from heaven; he be- holdeth all the sons of men.*

14 *From the place of his habitation he looketh upon all the inhabitants of the earth.*

15 *He fashioneth their hearts alike; he con- sidereth all their works.*

16 *There is no king saved by the multitude of an host: a mighty man is not delivered by much strength.*

17 *An horse is a vain thing for safety: neither shall he deliver any by his great strength.*

18 *Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy;*

19 *To deliver their soul from death, and to keep them alive in famine.*

Y. 10:24-25, Prov. 10:21, Is. 14:24, 27, 45:10, Lam. 3:37, Ez. 39:10, &c. Dan. 4:37, Acts 17:23, Eph. 1:11, &c. 22:5, Is. 55:9, Jer. 25:11, Mic. 4:12, 11:1, &c. 15:18, &c. 144:15, 147:19-20, Ez. 19:10, &c. 1:29, &c. 6:34, 13:54, Deut. 7:6-8, John 15:16, Eph. 1:4, 1 Pet. 2:4, &c. 10:16, Tit. 2:4, 11:14, 14:2, 10:19, Gen. 6:12, 1 Pet. 16:9, Jer. 2:24, 15:3, Lam. 3:50, &c. 53:2, Jer. 23:23-24, Heb. 4:13, 11:21, 1 Kings 19:9, 15:7, 15:15, 15:16, 15:17, 15:18, 15:19, 15:20, 15:21, 15:22, 15:23, 15:24, 15:25, 15:26, 15:27, 15:28, 15:29, 15:30, 15:31, 15:32, 15:33, 15:34, 15:35, 15:36, 15:37, 15:38, 15:39, 15:40, 15:41, 15:42, 15:43, 15:44, 15:45, 15:46, 15:47, 15:48, 15:49, 15:50, 15:51, 15:52, 15:53, 15:54, 15:55, 15:56, 15:57, 15:58, 15:59, 15:60, 15:61, 15:62, 15:63, 15:64, 15:65, 15:66, 15:67, 15:68, 15:69, 15:70, 15:71, 15:72, 15:73, 15:74, 15:75, 15:76, 15:77, 15:78, 15:79, 15:80, 15:81, 15:82, 15:83, 15:84, 15:85, 15:86, 15:87, 15:88, 15:89, 15:90, 15:91, 15:92, 15:93, 15:94, 15:95, 15:96, 15:97, 15:98, 15:99, 15:100, 15:101, 15:102, 15:103, 15:104, 15:105, 15:106, 15:107, 15:108, 15:109, 15:110, 15:111, 15:112, 15:113, 15:114, 15:115, 15:116, 15:117, 15:118, 15:119, 15:120, 15:121, 15:122, 15:123, 15:124, 15:125, 15:126, 15:127, 15:128, 15:129, 15:130, 15:131, 15:132, 15:133, 15:134, 15:135, 15:136, 15:137, 15:138, 15:139, 15:140, 15:141, 15:142, 15:143, 15:144, 15:145, 15:146, 15:147, 15:148, 15:149, 15:150, 15:151, 15:152, 15:153, 15:154, 15:155, 15:156, 15:157, 15:158, 15:159, 15:160, 15:161, 15:162, 15:163, 15:164, 15:165, 15:166, 15:167, 15:168, 15:169, 15:170, 15:171, 15:172, 15:173, 15:174, 15:175, 15:176, 15:177, 15:178, 15:179, 15:180, 15:181, 15:182, 15:183, 15:184, 15:185, 15:186, 15:187, 15:188, 15:189, 15:190, 15:191, 15:192, 15:193, 15:194, 15:195, 15:196, 15:197, 15:198, 15:199, 15:200, 15:201, 15:202, 15:203, 15:204, 15:205, 15:206, 15:207, 15:208, 15:209, 15:210, 15:211, 15:212, 15:213, 15:214, 15:215, 15:216, 15:217, 15:218, 15:219, 15:220, 15:221, 15:222, 15:223, 15:224, 15:225, 15:226, 15:227, 15:228, 15:229, 15:230, 15:231, 15:232, 15:233, 15:234, 15:235, 15:236, 15:237, 15:238, 15:239, 15:240, 15:241, 15:242, 15:243, 15:244, 15:245, 15:246, 15:247, 15:248, 15:249, 15:250, 15:251, 15:252, 15:253, 15:254, 15:255, 15:256, 15:257, 15:258, 15:259, 15:260, 15:261, 15:262, 15:263, 15:264, 15:265, 15:266, 15:267, 15:268, 15:269, 15:270, 15:271, 15:272, 15:273, 15:274, 15:275, 15:276, 15:277, 15:278, 15:279, 15:280, 15:281, 15:282, 15:283, 15:284, 15:285, 15:286, 15:287, 15:288, 15:289, 15:290, 15:291, 15:292, 15:293, 15:294, 15:295, 15:296, 15:297, 15:298, 15:299, 15:300, 15:301, 15:302, 15:303, 15:304, 15:305, 15:306, 15:307, 15:308, 15:309, 15:310, 15:311, 15:312, 15:313, 15:314, 15:315, 15:316, 15:317, 15:318, 15:319, 15:320, 15:321, 15:322, 15:323, 15:324, 15:325, 15:326, 15:327, 15:328, 15:329, 15:330, 15:331, 15:332, 15:333, 15:334, 15:335, 15:336, 15:337, 15:338, 15:339, 15:340, 15:341, 15:342, 15:343, 15:344, 15:345, 15:346, 15:347, 15:348, 15:349, 15:350, 15:351, 15:352, 15:353, 15:354, 15:355, 15:356, 15:357, 15:358, 15:359, 15:360, 15:361, 15:362, 15:363, 15:364, 15:365, 15:366, 15:367, 15:368, 15:369, 15:370, 15:371, 15:372, 15:373, 15:374, 15:375, 15:376, 15:377, 15:378, 15:379, 15:380, 15:381, 15:382, 15:383, 15:384, 15:385, 15:386, 15:387, 15:388, 15:389, 15:390, 15:391, 15:392, 15:393, 15:394, 15:395, 15:396, 15:397, 15:398, 15:399, 15:400, 15:401, 15:402, 15:403, 15:404, 15:405, 15:406, 15:407, 15:408, 15:409, 15:410, 15:411, 15:412, 15:413, 15:414, 15:415, 15:416, 15:417, 15:418, 15:419, 15:420, 15:421, 15:422, 15:423, 15:424, 15:425, 15:426, 15:427, 15:428, 15:429, 15:430, 15:431, 15:432, 15:433, 15:434, 15:435, 15:436, 15:437, 15:438, 15:439, 15:440, 15:441, 15:442, 15:443, 15:444, 15:445, 15:446, 15:447, 15:448, 15:449, 15:450, 15:451, 15:452, 15:453, 15:454, 15:455, 15:456, 15:457, 15:458, 15:459, 15:460, 15:461, 15:462, 15:463, 15:464, 15:465, 15:466, 15:467, 15:468, 15:469, 15:470, 15:471, 15:472, 15:473, 15:474, 15:475, 15:476, 15:477, 15:478, 15:479, 15:480, 15:481, 15:482, 15:483, 15:484, 15:485, 15:486, 15:487, 15:488, 15:489, 15:490, 15:491, 15:492, 15:493, 15:494, 15:495, 15:496, 15:497, 15:498, 15:499, 15:500, 15:501, 15:502, 15:503, 15:504, 15:505, 15:506, 15:507, 15:508, 15:509, 15:510, 15:511, 15:512, 15:513, 15:514, 15:515, 15:516, 15:517, 15:518, 15:519, 15:520, 15:521, 15:522, 15:523, 15:524, 15:525, 15:526, 15:527, 15:528, 15:529, 15:530, 15:531, 15:532, 15:533, 15:534, 15:535, 15:536, 15:537, 15:538, 15:539, 15:540, 15:541, 15:542, 15:543, 15:544, 15:545, 15:546, 15:547, 15:548, 15:549, 15:550, 15:551, 15:552, 15:553, 15:554, 15:555, 15:556, 15:557, 15:558, 15:559, 15:560, 15:561, 15:562, 15:563, 15:564, 15:565, 15:566, 15:567, 15:568, 15:569, 15:570, 15:571, 15:572, 15:573, 15:574, 15:575, 15:576, 15:577, 15:578, 15:579, 15:580, 15:581, 15:582, 15:583, 15:584, 15:585, 15:586, 15:587, 15:588, 15:589, 15:590, 15:591, 15:592, 15:593, 15:594, 15:595, 15:596, 15:597, 15:598, 15:599, 15:600, 15:601, 15:602, 15:603, 15:604, 15:605, 15:606, 15:607, 15:608, 15:609, 15:610, 15:611, 15:612, 15:613, 15:614, 15:615, 15:616, 15:617, 15:618, 15:619, 15:620, 15:621, 15:622, 15:623, 15:624, 15:625, 15:626, 15:627, 15:628, 15:629, 15:630, 15:631, 15:632, 15:633, 15:634, 15:635, 15:636, 15:637, 15:638, 15:639, 15:640, 15:641, 15:642, 15:643, 15:644, 15:645, 15:646, 15:647, 15:648, 15:649, 15:650, 15:651, 15:652, 15:653, 15:654, 15:655, 15:656, 15:657, 15:658, 15:659, 15:660, 15:661, 15:662, 15:663, 15:664, 15:665, 15:666, 15:667, 15:668, 15:669, 15:670, 15:671, 15:672, 15:673, 15:674, 15:675, 15:676, 15:677, 15:678, 15:679, 15:680, 15:681, 15:682, 15:683, 15:684, 15:685, 15:686, 15:687, 15:688, 15:689, 15:690, 15:691, 15:692, 15:693, 15:694, 15:695, 15:696, 15:697, 15:698, 15:699, 15:700, 15:701, 15:702, 15:703, 15:704, 15:705, 15:706, 15:707, 15:708, 15:709, 15:710, 15:711, 15:712, 15:713, 15:714, 15:715, 15:716, 15:717, 15:718, 15:719, 15:720, 15:721, 15:722, 15:723, 15:724, 15:725, 15:726, 15:727, 15:728, 15:729, 15:730, 15:731, 15:732, 15:733, 15:734, 15:735, 15:736, 15:737, 15:738, 15:739, 15:740, 15:741, 15:742, 15:743, 15:744, 15:745, 15:746, 15:747, 15:748, 15:749, 15:750, 15:751, 15:752, 15:753, 15:754, 15:755, 15:756, 15:757, 15:758, 15:759, 15:760, 15:761, 15:762, 15:763, 15:764, 15:765, 15:766, 15:767, 15:768, 15:769, 15:770, 15:771, 15:772, 15:773, 15:774, 15:775, 15:776, 15:777, 15:778, 15:779, 15:780, 15:781, 15:782, 15:783, 15:784, 15:785, 15:786, 15:787, 15:788, 15:789, 15:790, 15:791, 15:792, 15:793, 15:794, 15:795, 15:796, 15:797, 15:798, 15:799, 15:800, 15:801, 15:802, 15:803, 15:804, 15:805, 15:806, 15:807, 15:808, 15:809, 15:810, 15:811, 15:812, 15:813, 15:814, 15:815, 15:816, 15:817, 15:818, 15:819, 15:820, 15:821, 15:822, 15:823, 15:824, 15:825, 15:826, 15:827, 15:828, 15:829, 15:830, 15:831, 15:832, 15:833, 15:834, 15:835, 15:836, 15:837, 15:838, 15:839, 15:840, 15:841, 15:842, 15:843, 15:844, 15:845, 15:846, 15:847, 15:848, 15:849, 15:850, 15:851, 15:852, 15:853, 15:854, 15:855, 15:856, 15:857, 15:858, 15:859, 15:860, 15:861, 15:862, 15:863, 15:864, 15:865, 15:866, 15:867, 15:868, 15:869, 15:870, 15:871, 15:872, 15:873, 15:874, 15:875, 15:876, 15:877, 15:878, 15:879, 15:880, 15:881, 15:882, 15:883, 15:884, 15:885, 15:886, 15:887, 15:888, 15:889, 15:890, 15:891, 15:892, 15:893, 15:894, 15:895, 15:896, 15:897, 15:898, 15:899, 15:900, 15:901, 15:902, 15:903, 15:904, 15:905, 15:906, 15:907, 15:908, 15:909, 15:910, 15:911, 15:912, 15:913, 15:914, 15:915, 15:916, 15:917, 15:918, 15:919, 15:920, 15:921, 15:922, 15:923, 15:924, 15:925, 15:926, 15:927, 15:928, 15:929, 15:930, 15:931, 15:932, 15:933, 15:934, 15:935, 15:936, 15:937, 15:938, 15:939, 15:940, 15:941, 15:942, 15:943, 15:944, 15:945, 15:946, 15:947, 15:948, 15:949, 15:950, 15:951, 15:952, 15:953, 15:954, 15:955, 15:956, 15:957, 15:958, 15:959, 15:960, 15:961, 15:962, 15:963, 15:964, 15:965, 15:966, 15:967, 15:968, 15:969, 15:970, 15:971, 15:972, 15:973, 15:974, 15:975, 15:976, 15:977, 15:978, 15:979, 15:980, 15:981, 15:982, 15:983, 15:984, 15:985, 15:986, 15:987, 15:988, 15:989, 15:990, 15:991, 15:992, 15:993, 15:994, 15:995, 15:996, 15:997, 15:998, 15:999, 15:1000, 15:1001, 15:1002, 15:1003, 15:1004, 15:1005, 15:1006, 15:1007, 15:1008, 15:1009, 15:1010, 15:1011, 15:1012, 15:1013, 15:1014, 15:1015, 15:1016, 15:1017, 15:1018, 15:1019, 15:1020, 15:1021, 15:1022, 15:1023, 15:1024, 15:1025, 15:1026, 15:1027, 15:1028, 15:1029, 15:1030, 15:1031, 15:1032, 15:1033, 15:1034, 15:1035, 15:1036, 15:1037, 15:1038, 15:1039, 15:1040, 15:1041, 15:1042, 15:1043, 15:1044, 15:1045, 15:1046, 15:1047, 15:1048, 15:1049, 15:1050, 15:1051, 15:1052, 15:1053, 15:1054, 15:1055, 15:1056, 15:1057, 15:1058, 15:1059, 15:1060, 15:1061, 15:1062, 15:1063, 15:1064, 15:1065, 15:1066, 15:1067, 15:1068, 15:1069, 15:1070, 15:1071, 15:1072, 15:1073, 15:1074, 15:1075, 15:1076, 15:1077, 15:1078, 15:1079, 15:1080, 15:1081, 15:1082, 15:1083, 15:1084, 15:1085, 15:1086, 15:1087, 15:1088, 15:1089, 15:1090, 15:1091, 15:1092, 15:1093, 15:1094, 15:1095, 15:1096, 15:1097, 15:1098, 15:1099, 15:1100, 15:1101, 15:1102, 15:1103, 15:1104, 15:1105, 15:1106, 15:1107, 15:1108, 15:1109, 15:1110, 15:1111, 15:1112, 15:1113, 15:1114, 15:1115, 15:1116, 15:1117, 15:1118, 15:1119, 15:1120, 15:1121, 15:1122, 15:1123, 15:1124, 15:1125, 15:1126, 15:1127, 15:1128, 15:1129, 15:1130, 15:1131, 15:1132, 15:1133, 15:1134, 15:1135, 15:1136, 15:1137, 15:1138, 15:1139, 15:1140, 15:1141, 15:1142, 15:1143, 15:1144, 15:1145, 15:1146, 15:1147, 15:1148, 15:1149, 15:1150, 15:1151, 15:1152, 15:1153, 15:1154, 15:1155, 15:1156, 15:1157, 15:1158, 15:1159, 15:1160, 15:1161, 15:1162, 15:1163, 15:1164, 15:1165, 15:1166, 15:1167, 15:1168, 15:1169, 15:1170, 15:1171, 15:1172, 15:1173, 15:1174, 15:1175, 15:1176, 15:1177, 15:1178, 15:1179, 15:1180, 15:1181, 15:1182, 15:1183, 15:1184, 15:1185, 15:1186, 15:1187, 15:1188, 15:1189, 15:1190, 15:1191, 15:1192, 15:1193, 15:1194, 15:1195, 15:1196, 15:1197, 15:1198, 15:1199, 15:1200, 15:1201, 15:1202, 15:1203, 15:1204, 15:1205, 15:1206, 15:1207, 15:1208, 15:1209, 15:1210, 15:1211, 15:1212, 15:1213, 15:1214, 15:1215, 15:1216, 15:1217, 15:1218, 15:1219, 15:1220, 15:1221, 15:1222, 15:1223, 15:1224, 15:1225, 15:1226, 15:1227, 15:1228, 15:1229, 15:1230, 15:1231, 15:1232, 15:1233, 15:1234, 15:1235, 15:1236, 15:1237, 15:1238, 15:1239, 15:1240, 15:1241, 15:1242, 15:1243, 15:1244, 15:1245, 15:1246, 15:1247, 15:1248, 15:1249, 15:1250, 15:1251, 15:1252, 15:1253, 15:1254, 15:1255, 15:1256, 15:1257, 15:1258, 15:1259, 15:1260, 15:1261, 15:1262, 15:1263, 15:1264, 15:1265, 15:1266, 15:1267, 15:1268, 15:1269, 15:1270, 15:1271, 15:1272, 15:1273, 15:1274, 15:1275, 15:1276, 15:1277, 15:1278, 15:1279, 15:1280, 15:1281, 15:1282, 15:1283, 15:1284, 15:1285, 15:1286, 15:1287, 15:1288, 15:1289, 15:1290, 15:1291, 15:1292, 15:1293, 15:1294, 15:1295, 15:1296, 15:1297, 15:1298, 15:1299, 15:1300, 15:1301, 15:1302, 15:1303, 15:1304, 15:1305, 15:1306, 15:1307, 15:1308, 15:1309, 15:1310, 15:1311, 15:1312, 15:1313, 15:1314, 15:1315, 15:1316, 15:1317, 15:1318, 15:1319, 15:1320, 15:1321, 15:1322, 15:1323, 15:1324, 15:1325, 15:1326, 15:1327, 15:1328, 15:1329, 15:1330, 15:1331, 15:1332, 15:1333, 15:1334, 15:1335, 15:1336, 15:1337, 15:1338, 15:1339, 15:1340, 15:1341, 15:1342, 15:1343, 15:1344, 15:1345, 15:1346, 15:1347, 15:1348, 15:1349, 15:1350, 15:1351, 15:1352, 15:1353, 15:1354, 15:1355, 15:1356, 15:1357, 15:1358, 15:1359, 15:1360, 15:1361, 15:1362, 15:1363, 15:1364, 15:1365, 15:1366, 15:1367, 15:1368, 15:1369, 15:1370, 15:1371, 15:1372, 15:1373, 15:1374, 15:1375, 15:1376, 15:1377, 15:1378, 15:1379, 15:1380, 15:1381, 15:1382, 15:1383, 15:1384, 15:1385, 15:1386, 15:1387, 15:1388, 15:1389, 15:1390, 15:1391, 15:1392, 15:139

5 ^bThey looked unto him, and were lightened; and ^ktheir faces were not ashamed.

6 ^lThis poor man cried, and the Lord heard him, and ^msaved him out of all his troubles.

7 ⁿThe angel of the Lord, ^oencampeth round about them that fear him, and delivereth them.

8 ^pO taste and see that ^qthe Lord is good: ^rblessed is the man ^sthat trusteth in him.

9 ^tO fear the Lord, ye his saints: ^ufor ^vthere is no want to them that fear him.

10 ^wThe young lions do lack, and suffer hunger: ^xbut they that seek the Lord shall not want any good thing.

11 ^yCome, ye children, hearken unto me: ^zI will teach you the fear of the Lord.

12 ^aWhat man is ^bhe that desireth life, and loveth ^cmany days, ^dthat he may see good?

13 ^eKeep thy tongue from evil, and thy lips from ^fspeaking guile.

14 ^gDepart from evil, and ^hdo good; ⁱseek peace, and pursue it.

15 ^jThe eyes of the Lord are upon the righteous, and his ears are open unto their cry.

16 ^kThe face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

17 ^lThe righteous ^mcry, and the Lord heareth, and delivereth them out of all their troubles.

18 ⁿThe Lord ^ois nigh unto them that are of a broken heart; and saveth ^psuch as be of a contrite spirit.

19 ^qMany are the afflictions of the righteous: but the Lord delivereth him out of them all.

20 ^rHe keepeth all his bones: ^snot one of them is broken.

21 ^tEvil shall slay the wicked; and they ^uthat hate the righteous shall be ^vdesolate.

h 123:1,2. Is. 45:82. Heb. 12:2. 113:3. 18:28. 97:11. Esth. 8:16. Job 33:30. Mic. 7:9. Dan. 8:12. * Or, *flowed* unto him. k 83:16. 2 Sam. 19:5. 13:4. 14:17. 15:16-21. m 17:19. Gen. 48:18. Rev. 7:14-17. n 91:11. 2 Kings 17:19,33. Dan. 6:22. Matt. 18:10. Luke 16:22. Heb. 1:14. o Gen. 32:1. 2. Zech. 9:8. p 63:5. 119:103. Cant. 2:3. 5:1. Heb. 6:4,5. 1 Pet. 2:2. 1 John 1:1-3. q 36:7,10. 92:1 Jer. 31:14. Zech. 9:17. 1 John 4:7-10. r 2:12. 84:12. s 24:23. 31:24. 89:7. Gen. 22:12. Is. 8:13.11. Hos. 3:5. Rev. 15:3,4. 143:1. Luke 12:30-32. Rom. 8:32. t 1 Cor. 3:22,33. Phil. 4:19. u 104:21. Job 4:10,11. v 11:1. 31:23. 34:11. Matt. 6:32. c Prov. 4:1. 7:21. s 17:33. 24:8. Ec. 1:9. 12:1. Is. 28:9. Matt. 18:2-4. Mark 10:1-4. John 13:38. 9 Tim. 3:15. * 32:8. Heb. 1:6. Psa. 7:1. 2:1. n 21:4. 91:16. Dent. 6:2. 30:20. 1 Pet. 3:10. 11. h 4:6. Job 7:7. Ec. 2:3. 12:13. c 39:1. Prov. 18:21. Matt. 12:35-37. Jam. 1:19,26. 3:2,5. 10. d 55:11. Prov. 12:17,24. 19:9. Is. 63:4. Col. 3:9. 1 Pet. 2:12,22. Rev. 14:4,5. c 37:27. Job 28:28. Prov. 3:7. 8:13. 13:18. 16:19,17. Is. 1:

16,17. Rom. 12:9. 1 Pet. 3:11. f Acts 10:38. Gal. 6:10. Tit. 2:14. Heb. 13:16. 3 John 11. g 120:7. Matt. 5:9. Rom. 12:18. Is. 14:17. 2 Cor. 13:11. 1 Thea. 4:11. Heb. 12:14. Jam. 3:17,18. h 33:18. Job 36:7. 1 Pet. 3:12. 113:9,2. Chr. 6:40. Is. 37:14-21. Dan. 9:17-23. k Lev. 17:10. 26:17. Jer. 44:11. Ez. 14:8. Am. 9:4. 16:16. Job 18:17. Prov. 10:7. Ec. 8:10. Jer. 17:13. m 6:15,19. 91:15. 145:18-20. 2 Chr. 32:20,21,24. Acta 12:5-11. n 75:1. 85:9. 119:151. 145:18. Is. 55:6. t Heb. 2:18. o The broken of heart. 51:17. 147:3. Is. 61:1. Luke 4:13. 1 Heb. 5:19. 30:9. &c. 42:12. Prov. 24:16. John 16:33. Acta 14:22. 2 Cor. 4:7-12. 17. 11:32-37. 1 Thea. 3:3,4. 2 Tim. 3:11,12. Heb. 11:33-38. Jam. 5:10,11. 1 Pet. 4:12,13. Rev. 7:14-17. p 35:10. 91:12. Dan. 6:22-24. John 19:36. c 37:30-40. 94:23. Is. 3:11. r 37:12-15. 40:15. 69:23. 1 Sam. 19:5. 31:4. 1 Thea. 22:8. 37. Luke 19:47,41. 44. John 7:7. 15:18-23. 1 Thea. 2:15,16. 2 Thea. 1:6-8. 3. Rom. 9:20. Is. 20:7.

temporal wants, as far as is good for them; and he will feed their souls and preserve them from eternal death. May he teach us to say from our hearts, "Our soul waiteth for the Lord, he is our Help and Shield." Then shall "we rejoice in him, because we have trusted in his holy name:" for "his mercy will surely be upon us, according as we hope in him."

NOTES.—PSALM XXXIV. Title. (Note, 1 Sam. 2:110-15.) Achish was the name of the king of Gath; and "Ahimelech," which signifies, *My father the king*, seems to have been a general title given to all the kings of Philistia; as Pharaoh, and afterwards Ptolemy, was of the Egyptian kings.—This Psalm is curiously composed, according to the number and order of the letters of the Hebrew alphabet, in the beginning of every verse; which shows that it was contrived, when he (David) 'reflected on his escape, in some place of safety.' Bp. Patrick. (Notes, Is. 38:9-13. Jon. 2:1,2.)

V. 1, 2. (Notes, 145:1,2. 146:2. Phil. 4:5-7. Col. 3:16,17. 1 Thea. 5:16-22. Heb. 13:15,16.) While the Psalmist publicly declared the power and goodness of God, in delivering him from extreme danger, and gloried in him as his omnipotent Father and Friend; he rejoiced to think, that other pious persons in distress, would be raised above discouragement and filled with cheerful hope, by this record of his experience. The event, during almost three thousand years, has fully verified this expectation.—The word (נִיחָם) rendered *humble*, is afterwards translated, *poor* (6.) It seems applicable either to poverty and affliction borne with meek submission; or to the lowly sense, which true believers have of their unworthiness; and the poverty in spiritual things, which renders them teachable, dependent, and thankful. (Notes, Is. 66:1,2. Matt. 5:3.)

V. 4-6. When the Psalmist understood, that he was considered, in the court of Achish, as the enemy of the Philistines who was now in their power, his fears were very great; as the method by which he sought to extricate himself clearly shows. He was however delivered; and he ascribed his escape to a peculiar interposition of God, which eventually still more encouraged his faith and hope. And he realizes to himself the effects of these events on others, who would look to God in distress and danger, and "be lightened," or *flow unto him*, (Marg.) and find comfort and safety, while they conversed together on the case of David; and he calls on all to join him in extolling the name and celebrating the praises of his gracious Deliverer; as unable to do it adequately himself.

V. 7. (Note, Gen. 24:2-9.) 'Though God's power be all-sufficient, yet for man's intimacy, he appointeth his angels to watch over us.' (Marg. Ref.) The singular number being here used, many think, with great probability, that Christ "the great Angel of the covenant" was intended. (Notes, Gen. 32:30. 48:16. Ez. 32. Hos. 12:3-6. Mal. 3:1-4.)

V. 8. The apostle applies this expressly to Jesus Christ. (Note, 1 Pet. 2:1-3.)—The experience, which faith makes way for, of the Lord's faithfulness and goodness, may be compared to the evidence received by the senses concerning their respective objects. The believer *tastes*, and *sees*, that God is good, as he perceives that honey is sweet, the light pleasant, and the landscape beautiful. This is no longer a matter of reasoning or expectation; but of actual enjoyment, in which he cannot be deceived. (Marg. Ref. Notes, 63:5,6. 119:103. 1 John 1:1-4. 5,9,10.)

V. 9, 10. 'God is never wanting to provide for his ser-

vants, whom he seeth needful and best, in matters temporal; while tyrants and oppressors, who are in the world what lions are in a forest, are often, by the just judgment of heaven, reduced to want that which they have ravished from others.' Bp. Horne. (Notes 84:11,12. Is. 40:27-31. Matt. 6:33,34.)

V. 11-14. The Psalmist, having addressed "the saints, or such as were established in the way of holiness; next exhorts young persons, or new converts, as children, or sons, beloved sons. Though he was a person of high rank, renowned for military valour and success, anointed to be a king, and eminent in music, poetry, and every accomplishment; he was desirous of teaching children: for youth is the learning and remembering season; and what first occupies the mind lasts the longest. He did not, however, attempt to teach them music, poetry, arts, or arms; but "the fear of the Lord" its nature and effects. He had been showing the blessedness of those who feared God, and he wished his young friends to share these blessings.—Many as his engagements, and great as his difficulties and dangers were, he would spare time, and find spirits, to teach children the fear of the Lord.—True religion begins in the fear of God, in dread of his anger, and hope and desire of his favour; and it has the promise both of this world and the next. Whether men would live long and happy on earth, or for ever in heaven, the tongue must be bridled; profane, licentious, slanderous, flattering, proud, and deceitful language must be refrained from; all sin must be repented of and renounced; every duty attended to; peace with God, and peace with all men must be pursued: indeed "the grace of God, that bringeth salvation," effectually teaches men to attend to these things; and the contrary conduct will ensure temporal and eternal misery: without them faith is dead; by them it is evidenced to be living and justifying. (Marg. Ref.)—The manner in which the apostle quotes this passage, demonstrates that such exhortations perfectly coincide with evangelical principles. (Note, 1 Pet. 3:8-12.)

V. 15-17. The Lord takes special notice of his people's wants, difficulties, and prayers; and watches over them with unremitting vigilance, proportioning the communication of his strength and consolations to their need of them. (Note, 2 Chr. 16:7-10.) But he sets himself decidedly against the impatient; and his frown alone is sufficient to sink them in misery and ignominy. (Note, Lev. 17:10-16.)—'The death of martyrs is their deliverance; and the greatest of all deliverances.' Bp. Horne. This is true also of the death of every believer, by whatever means effected: then "the Lord delivers him out of all his troubles."

V. 18. The "broken in heart" and "contrite in spirit," in the language of Scripture, are not those who, being weighed down by sorrows and sufferings, through impatience and despondency sink under them; but such as are broken-hearted under a sense of their sins, and led to renounce all self-confidence. Their hearts, naturally stout, hard, and unfeeling, are humbled, softened, and made sensibly alive to the feelings of remorse, fear, shame, godly sorrow, and self-abhorrence. Their self-will also is subdued; they submit to God without plea or hope, save in his mercy and grace. They are prepared to welcome his gospel, and exclusively possess its blessings. (Notes, 51:17. Is. 57:15,16. 66:1,2. Ez. 11:17-20. 36:25-27.)

V. 19, 20. (Notes, 71:20,21. Prov. 24:15,16. John 16:31-33. 1 Thea. 3:1-5. 2 Tim. 4:16-18. 1 Pet. 5:8-11. Rev. 7:13-17.)—God so preserves the believer, in the most perilous circumstances, that not a bone is broken without his wise

22 The Lord "redeemeth the soul of his servants; and none of them that trust in him shall be desolate.

PSALM XXXV.

David prays that God would fight against his enemies; and anticipates their confusion, and his triumph over them, 1-10. He complains of their calumny, malice, and ingratitude; blending supplications and appeals to God, 11-22. He renews his prayers and predictions, 23-28.

A Psalm of David.

PLEAD my cause, O LORD, with them that strive with me; fight against them that fight against me.

2 Take hold of shield and buckler, and stand up for mine help.

31:5. 71:23. 103:4. 130:8. Gen. 48:16. 2 Sam. 4:9. 1 Kings 1:29. Lam. 3:58. 1 Pet. 1:18, 19. Rev. 5:9. 19:9. John 10:7-29. Rom. 8:31-39. 1 Pet. 1:5. 2 Tim. 4:11. 1 Sam. 24:15. Prov. 23:23. 23:11. Jer. 51:36. Lem. 3:58. Mic. 7:9. b Ex. 14:25. Josh. 10:42. Neh. 4:20. Act. 5:39. 23:9. c 7:12, 13. Ex. 15:28. 3. Deut. 32:41. Is. 13:5. 42:13. d 27:2. 76:10. 1 Sam. 23:46, 27. Job 1:10. Is. 59:10. 10:12. Acts 4:23. e 51:12. 62:7. 91:16. Gen. 49:18. Is. 12:2. Luke 2:

and merciful appointment; nay, "the hairs of his head are all numbered," and not "one falthell to the ground without his Father." (Note, Matt. 10:29-31.) Every thing subserves his final good, and both soul and body will be preserved and perfected for glory. (Notes, 35:10. Rom. 8:28-31. Phil. 3:20, 21.) Not a bone of the Saviour was broken at his crucifixion, though the two thieves who suffered at the same time, had their legs broken. (Notes, John 19:31-37.)

V. 21, 22. "Desolation" means utter destruction, whether of nations as such, or of individuals. The desolation of the several kingdoms, which have persecuted the church, and that of the Jews, who crucified the Saviour, "hating that righteous One," with the preservation ensured to true Christians, form a striking exposition of these verses. (Marg. Ref. Notes, 37:10-15, 40:13-16. Rom. 8:28-37. 1 Thes. 2:13-16. 2 Thes. 1:5-12. Rev. 20:11-15.)

PRACTICAL OBSERVATIONS.

It is our duty to "bless the Lord at all times," in pain, sickness, poverty, persecution, and even in the agonies of death. He is always worthy of our love and praise; we are always receiving more good from him than we have deserved; and the more unworthy we are, the more cause have we to adore his condescending goodness to us. It encourages the humble believer, and silences the proud Pharisee, when the servants of God are enabled to rejoice, and make their boast in him, under circumstances of the most extreme danger, and the deepest distress: and if our faith were strong, we might thus call on all around us to magnify and exalt our God with us, extolling his glorious excellencies, and celebrating the praises of his abundant mercy. Whilst others consider, how one poor tempted soul has been comforted and delivered, they too are encouraged to look unto the Lord; and their hearts grow cheerful, and their faith gathers strength. But we should especially look to him, "who, though he was rich, for our sakes became poor," and remember how he suffered, and how he is glorified, in order to save all that trust in him. They must be safe and happy "who fear the Lord." The holy angels minister to them; yea, the great Angel of the covenant encampeth continually around them, to protect and deliver them. Oh, that sinners would make trial of his love! Their own experience would convince them, that the blessings of salvation are sweeter than all the pleasures upon earth. But even the saints need exhortations to the reverential fear of God: the more humbly and obediently they walk with him, the happier they are; and they who "seek first the kingdom of God, and his righteousness," shall never want any good thing; whilst the covetous and rapacious, who resemble ravenous beasts, shall at length be left utterly destitute. Let them all, who have themselves "tasted that the Lord is gracious," take delight in leading others, and especially the young, into these happy ways; by no means thinking the instruction even of little children beneath them. Let young persons set out in life with learning the fear of the Lord, if they desire true comfort here, and eternal happiness hereafter; for they are the happiest who begin the soonest to serve so good a Master. But let them attend to him, who "speaketh unto them as unto children," that they may learn the true fear of God, and beware of counterfeits. That religion promises best, which begins with the conscience, and creates a watchfulness over the heart and tongue, a dread and hatred of hypocrisy and all sin, and a love of peace and universal holiness. Such a state of heart prepares the way for the proper understanding and reception of divine truth; and those who thus receive, will "adorn the doctrine of God our Saviour." He will peculiarly regard them, and attend to their prayers; whilst he fights against the evil doer, whatever be his profession: and oblation or infamy will be his present and eternal portion. Nothing is more essential to true godliness than a contrite heart, broken off from every kind of self-confidence and self-preference, and crushed down into the dust of self-abasement; in this soil every grace flourishes; and to this contrite person, nothing can give encouragement, but the free mercy of the gospel of Jesus Christ. Such characters meet with many afflictions, and are often harassed by grievous temptations, for their trial and profit; but the Lord will deliver them out

3 Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy Salvation.

4 Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.

5 Let them be as chaff before the wind; and let the angel of the Lord chase them.

6 Let their way be dark and slippery; and let the angel of the Lord persecute them.

7 For without cause have they hid for me their net in a pit, which without cause they have digged for my soul.

8 Let destruction come upon him at unawares;

30. f 26. 31:17, 18. 40:14, 15. 70:3, 3. g 33:12. 1 Sam. 23:23. 1 Kings 19:10. Ez. 13:19. Matt. 27:1. h 129:5. Is. 37:29. Jer. 46:5. John 18:6. 11:4. 83:13-17. Job 21:18. Is. 17:13. 39:5. Hos. 13:3. k Ex. 14:19. Is. 37:36. Acts 12:23. Heb. 11:28. 17:18. Prov. 4:19. Jer. 13:16. 23:12. l Heb. day-kness and alpineness, m 7:3-5. 25:3. 64:4. John 15:25. n 9:15. 119:85. 140:5. Job 18:8. o 64:7. 73:18-20. Prov. 29:1. Luke 21:34. 1 Thes. 5:3. 1 Heb. which he knoweth not of.

of all;" whilst the ungodly will sink under one trouble after another to rise no more; for "evil shall slay the wicked." He that accomplished the prophecies concerning the Saviour so that "not a bone of him was broken," by all his furious enemies, will take equal care of all his faithful servants, and destroy all their persecutors. He will redeem his people from hell and from the grave, and will not forsake those who trust in him, till they possess a happiness large as their capacities, durable as their immortality, and surpassing their most sanguine expectations.

NOTES.—PSALM XXXV. V. 1-3. 'This psalm, we are sufficiently informed by the matter of it, was penned by David, when he was fiercely persecuted by Saul, whose forces, which were unjustly raised against him, he beseeches the Lord to dissipate; and especially to stop the mouth of his false accusers, such as Doeg and the Ziphites.' Bp. Patrick. 'So long as Saul was enemy to David, all that had any authority under him, to flatter their king, (as is the course of the world,) did also most cruelly persecute David.' (Notes, 1 Sam. 22:23.)—It is likewise evident, that the Psalmist was led by the Holy Spirit to speak of his own case in language which was more emphatically applicable to the divine Saviour, and to his sufferings.—'Albeit God can with his breath destroy all his enemies; yet the Holy Ghost attributeth unto him these outward weapons, to assure us of his present power.'—Draw out the spear, &c. (3) Notes, Ex. 15:3. Num. 22:23-27. Josh. 5:13-15. Say, &c.] 'Assure me against these temptations, that thou art the author of my salvation.'

V. 4-9. All the verbs in these verses, in the original, are in the future as a prediction; though they stand in most translations and paraphrases, ancient and modern, in the imperative as an imprecation. No doubt, there are many instances, in which such denunciations stand in the form of petitions; and, considered as the language of inspired men, respecting the inveterate enemies of God, and Christ, and religion, no reasonable objection can be made against them. It is not however desirable to understand any passages in this sense, which more obviously express one of more general application. The verses under consideration are simply a prediction, that David's enemies would, by their unprovoked, assiduous, and crafty devices to take away his life, bring on themselves the deepest infamy, along with unexpected and inevitable ruin; and that his trials would terminate in thanksgiving and rejoicing. (Notes, 25-28. 5:10, 11.)—As light chaff cannot resist the force of the wind, so the Psalmist's persecutors would not be able to withstand the power and justice of God, whose angel encamped around the righteous to protect them, and would drive their dismayed and bewildered assailants headlong into the pit of destruction. (Notes, 1:4-6. 34:7. Ez. 14:19, 24, 25.) One in particular, (probably Saul,) would perish in that very destruction, which he had, without any cause, nay, contrary to his deserts, intended for David. (Notes, 11:12. John 15:22-25.) He took counsel to take off David in battle against the Philistines, and he himself died in battle against them; which made way for the Psalmist's complete deliverance. (Note, 7:14-16.) In like manner, Athiophel and Absalom brought ruin on themselves by their counsel against David; (Notes, 2 Sam. 15:31. 16:20-23. 17:1-14, 23. 18:9-14.) and so did Judas, and the Jewish rulers, and the nation, by opposing Christ; of whom David, in this psalm especially, seems to have spoken, as a type or representative. Indeed, the whole Scripture predicts the final ruin of all the impotent enemies of God and religion, and that of Satan, their great leader; (Notes, Rev. 19:17-21. 20:1-3, 7-10.) and the intercession of Christ, the prayers of his church, and the ministration of angels, while they tend to complete the salvation and joy of his people, concur in accomplishing the prophecies which foretell the destruction of his enemies.—'A traveller, benighted in a bad road, is an expressive emblem of a sinner walking in the slippery and dangerous ways of temptation; . . . whilst an enemy is in pursuit of him, whom he can neither resist nor avoid.' Bp. Horne.

V. 10. The Psalmist frequently complains, under his trials and chastisements, of broken bones, and that his bones waxed

and let his net that he hath hid catch himself: into that very destruction let him fall.

9 And my soul shall be joyful in the Lord: it shall rejoice in his salvation.

10 All my bones shall say, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?

11 False witnesses did rise up; they laid to my charge things that I knew not.

12 They rewarded me evil for good, to the spoiling of my soul.

13 But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom.

14 I behaved myself as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together: yea, the abjects gathered themselves together against me, and I knew it not; they did tear me, and ceased not.

16 With hypocritical mockers in feasts, they gnashed upon me with their teeth.

17 Lord, how long wilt thou look on? rescue my soul from their destructions, my darling from the lions.

18 I will give thee thanks in the great congregation: I will praise thee among much people.

p 7:15, 16, 57:6, 141:9, 10. Prov. 5:22, q 1 Sam. 19:17, 31:2-4, 2 Sam. 17:2-4, 23, 16:14, 15, Esch. 7:10, Matt. 27:3-5, 13:5, 21:1, 33:21, 43:11, 59:10, 11, 68:1-3, 1 Sam. 2:1, 8:6, 11, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

old, (*Marg. Ref. s.*) because his whole frame was sensibly affected. In like manner he considers himself, in body as well as in soul, so revived by his deliverance, that every bone would concur in admiring his Deliverer and his unrivalled excellence.—Christ was raised from the dead, and not one of his bones was broken, every member of his mystical body shall be forthcoming at the general resurrection; and every believer now has, and shall then have, cause to praise the Lord for taking care of his soul and body, in every part, and in all respects. (*Notes, 22:16—18, 34:19, 20.*)—Saul was too powerful for David in his poor and destitute condition; Christ was made poor and a man of sorrows, and had no armed force to oppose to the power of the Jews and Romans; and Satan and other enemies are too strong for the afflicted and humble believer.

V. 11, 12. The very persons whom David had befriended when he was in prosperity, after he had been proscribed by Saul, bare *cruel* witness against him, and demanded that punishment should be inflicted on him for alleged acts of treason, of which he had not the least consciousness.—This was far more emphatically accomplished in the great Antitype. (*Marg. Ref.*)

V. 13, 14. The Psalmist next contrasts his conduct in respect of his persecutors, with that towards him of the very persons to whom he had rendered the most important services.—The nature of *fasting*, as an occasional voluntary act of self-abasement, submission to God under adverse dispensations, sorrow for sin as the cause of sufferings, and self-discipline in order to self-government, is illustrated by the expression, "I humbled," or afflicted, or chastened "myself with fasting." (*Notes, Lev. 16:29—31. Matt. 9:14, 15. P. O. 9—17.*)—The conduct of the Psalmist's foes showed, as he feared, that his prayers for them had not been answered; but he was satisfied that at length they would return into his own bosom. The original is *future*; "shall return;" and as David was still conflicting with trials, and anticipating deliverance, the future best suits his case.—He thus mourned over the afflictions of Saul and of Israel, with fasting and prayer; and Christ wept over Jerusalem, and fasted, prayed, and suffered for sinners, as for a friend, a brother, or a parent; and he prayed for his crucifiers, when about to expire amidst their cruelty and contempt! (*Notes, Matt. 4:12. Luke 19:41—44. 23:32—38.*)

V. 15. When David was persecuted by Saul, or when he made any false step, as they supposed, (*marg.*) those who had before envied him rejoiced; the most abject persons, from whom he had least expected it, or who were too obscure to be known by him, conspired to do him mischief; his name

19 Let not them that are mine enemies wrongfully rejoice over me; neither let them wink with the eye, that hate me without a cause.

20 For they speak not peace: but they devise deceitful matters against them that are quiet in the land.

21 Yea, they opened their mouth wide against me; and said, Aha, aha, our eye hath seen it.

22 This thou hast seen, O Lord: keep no silence: O Lord, be not far from me.

23 Stir up thyself, and awake to my judgment, even unto my cause, O my God and my Lord.

24 Judge me, O Lord my God, according to thy righteousness; and let them not rejoice over me.

25 Let them not say in their hearts, Ah, how would we have it: let them not say, We have swallowed him up.

26 Let them be ashamed and brought to confusion together, that rejoice at mine hurt: let them be clothed with shame and dishonour, that magnify themselves against me.

27 Let them shout for joy and be glad, that favour my righteous cause: yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servant.

28 And my tongue shall speak of thy righteousness and of thy praise all the day long.

20:21, 57:4, 69:14, 15, 142:6, 7. ** Heb. only one. n 22:22—25, 40:9, 10, 69:30—34, 111:1, 116:14, 118, 212, 213, 214, 215, 216, 217, 138:4, 5, Rom. 15:9, 11 Heb. strong. le 25:3, p 15:13, 4, 38:16, John 16:20—22, Rev. 11:7—10, 12 Heb. falsely. 38:19, q Job 15:12, Prov. 6:13, 10:10, r 69:1, 109:3, 116:16, 1 Sam. 24:11, 12, Lam. 3:52, John 15:25, s 120:5—7, t 31:13, 36:3, 4, 38:12, 52:2, 64, 4—6, 140:2—5, Jer. 11:19, Dan. 6:5, Matt. 26:4, Acts 23:15, 25:3, u Matt. 12:19, 1 Cor. 2:2, 23, s 22:13, le 9:12, Luke 11:53, 54, v 40:15, 70:8, s Ex. 3:7, Acts 7:34, a 22:1, 39:12, 33:1, b 16:1, 22:11, 19, 33:21, 71:12, c 7:6, 44:23, 80:2, le 51:9, d 89:26, 142:5, 142:7, e 7:8, 18:20—24, 24:12, 43:1, 2 Thea 1:6, f 19, Job 20:5, g 28:3, 74:5, Job 1:5, Mark 2:6, 8, h Heb. Ah, ah, our soul, h 140:8, Ex. 15:9, Matt. 27:43, i 56:1, 2, 57:3, 124:3, j Sam. 20:19, 1 Sam. 23:6, 1 Cor. 15:54, k 4, 40:14, 15, 71:13, 129:5, le 41:11, 65:13—15, 110:26, 139:18, Job 8:22, 1 Pet. 5:5, n 38:16, 55:12, Job 19:5, Jer. 49:26, Dan. 11:36, n 40:16, 68:3, 139:16, 142:7, le 66:10, 11, John 16:22, 1 Cor. 12:26, m Heb. righteousness. o 70:4, p 149:4, Jer. 32:40, 41, Zeph. 3:14, 17, q 50:15, 51:14, 15, 71:24, 104:33, 34, 145:1, 5, 23.

was torn with incessant reproaches and false accusations; he was their sport at feasts; whilst those, who flattered others in order to be feasted by them, or who were maintained by diverting the company, and personating and turning to ridicule the character of their neighbours, made him their constant subject; yet their contempt was united with most cruel and desperate rage.—All this was far more emphatically true of Christ, and the treatment with which he met from the hypocritical Jews, and from the most abject persons, not excepting the crucified malefactors who reviled him on the cross. (*Notes, Is. 53:2, 3. Matt. 26:63—68. 27:27—31, 39—44.*)—The hypocritical priests, and scribes, who mocked Jesus, were at the same time keeping the feast of unleavened bread.

V. 17—19. (*Notes, 22:7—24.*) The exact agreement of the language used in these verses, with that of the passage referred to, favours the opinion that this psalm also is a direct prophecy of the Messiah. The Psalmist, however, seems evidently to have spoken of his own concerns, though carried beyond himself by the Spirit of prophecy, to use language applicable to far more important transactions.

V. 20. 'They are men of a turbulent spirit, that give not their sovereign peaceable counsels, but devise false stories, to incense him against those that would gladly serve God quietly under his government, without doing the least harm to any body.' *Bp. Patrick.*—David would have lived quietly under the government of Saul: our Lord did not aim at temporal sovereignty; ... nor did the primitive Christians desire to intermeddle with the politics of the world: yet all were betrayed, mocked, and persecuted, as rebels, and usurpers, and the pests of society.' *Bp. Horne.*

V. 21, 22. They 'boldly came up as a traitor, ... saying, So, so, we have found him out; his reasonable practices are discovered, we ourselves are eye-witnesses of it.' *Bp. Patrick.*—The appeal of David to God, the ever-present witness of his conduct, and the prayer grounded on it, have a peculiar energy, when viewed in connexion with the preceding verse. (*Notes, 40:13—17. Matt. 26:63—68.*)

V. 23. *Marg. Ref. Notes, 7:6—11. 44:23—26. Is. 51:9—11.*

V. 24—28. These verses may be thus rendered, "Judge me, O Lord my God, according to thy righteousness, and let them not rejoice over me. Let them not say in their hearts, So would we have it." (it is as our souls desired): "Let them not say, we have swallowed him up.—They shall be ashamed and confounded together, who rejoice in my shame. They shall be clothed with shame and dishonour, that magnify themselves against me. They will shout for joy and

9 For 'with thee is the fountain of life: 'in thy light shall we see light.
10 O 'continue thy loving-kindness unto them 'that know thee; 'and thy righteousness to the upright in heart.
11 'Let not the foot of pride come against me, and 'let not the hand of the wicked remove me,
12 'There are the workers of iniquity fallen: they are cast down, 'and shall not be able to rise.

PSALM XXXVII.

Miscellaneous cautions against envy, anger, and discontent: descriptions of the characters, situations, and end of the righteous and the wicked: exhortations to faith, hope, patience, & obedience; and promises to believers under the trials of this evil world. 1-40.

A Psalm of David.

FRET not thyself because of evil doers, 'neither be thou envious against the workers of iniquity.

2 For 'they shall soon be cut down like the grass, and wither as the green herb.
3 'Trust in the LORD and do good; so 'saith thou dwell in the land, and 'verily 'thou shalt be fed.
4 'Delight thyself also in the LORD; and the shall give thee the desires of thine heart.
5 'Commit thy way unto the LORD; and he shall bring it to pass.
6 And 'he shall bring forth thy righteousness as the light, and thy judgment as the noonday.
7 'Rest in the LORD, and 'wait patiently for him: 'fret not thyself because of him who prospereth in his way, 'because of the man who bringeth wicked devices to pass.
8 'Cease from anger, and forsake wrath; 'fret not thyself in any wise to do evil.
9 For 'evil doers shall be cut off: but those that

t Is. 12:3. Jer. 2:13. John 4:10,14. 7:37-39. Rev. 21:6. 22:17. u 27:1. Job 29:3. Prov. 4:18. Is. 2:5, 6:1, 2, 19. Mal. 4:2. John 1:9, 8:12. Jam. 1:17. 1 Pet. 2:9. 1 John 1:7. Rev. 21:23. x Job. draw out at length. 103:17. Jer. 31:23. John 15:4,10. 1 Pet. 1:5. x Job. 22:16. 24:7. John 17:3. Heb. 8:11. y 7:8-10. 18:24,35. 94:14,15. 97:10,11. 143:1,2. Is. 51:6-8. 2 Tim. 4:7, 2:10. 12:3-5. 119:51, 63, 83, 122. 123, 3, 4. Job 40:11,12. Is. 51:23. Dan. 4:37. a 16:8. 17:8-14. 21:7, 8. 62:6. 125:1-3. Rom. 8:35-39. b 9:16. 55:23. 58:10,11. 64:7, 9. Jude. 5:31. 2 Thes. 1:9, 9. Rev. 15:4. 19:1-6. c 1:5. 18:38. Jer. 51:64. e 7. 18:8. 1:5-8. Prov. 19:3. 24:1,19. b 73:3. Prov. 3:31. 23:17. Gal. 5:29. Jam. 4:5, 6. c 85:35. 73:17-20. 70:5, 6. 92:7. 125:2-7. Job 20:5-9. Jam. 1:11,11. 1 Pet. 1:24. d 4:5, 26:1. Is. 1:16-19. 50:10. Jer. 17:7, 8. 1 Cor. 15:57, 58. Heb. 6:10-12. e Gen. 26:2. 1 Sam. 26:19. Heb. 11:13-16. f Heb. in truth, or,

stability. f 3:19. 94:9,10. Matt. 6:31-33. Luke 22:35. g 43:4. 104:24. Job 27:10. 34:9. Cant. 2:3. Is. 58:14. 1 Pet. 1:8. h 21:1,2. 145:19. John 15:7,16. 1 John 5:14,15. i Heb. Roll thy way upon. 55:22. Prov. 16:3. marg. Matt. 6:25. Luke 12:29,30. Phil. 4:6,7. 1 Pet. 5:7. j Job 22:28. Ec. 9:1. Lam. 3:37. Jam. 4:15. k 31:20. Is. 54:17. Mic. 7:8,9. 1 Cor. 4:5. l Job 11:17. Mal. 3:18. Matt. 13:43. m Heb. Be silent to. 62:1. Josh. 10:12. Jon. 2:11. marg. m 27:14. 40:1. Is. 8:17. 30:15. Lam. 3:25,26. Heb. 2:3. Gal. 6:9. Heb. 10:38,37. Jam. 5:7-11. n 1:8. 73:3-14. Jer. 12:1. o Job 21:7, &c. Ec. 5:5, 8. Is. 10:13,14. 1 Jam. 11:36. Rev. 13:3-10. p Job 5:2. 18:4. Prov. 14:29. 16:32. Eph. 4:26,31. Jam. 1:19,20. 3:14-18. q 31:22. 73:15. 116:11. 1 Sam. 25:21,22,33. Jer. 20:14, 15. Jon. 4:1,9. Luke 9:54,55. r 55:36. 55:22. Job 20:23-29. 27:13, &c.

100:5. 103:11-13. 145:1-7,17. Job 37:20-24. Rom. 11:33-36.) The Creator's care sustains, and "preserves," both man and beast; and his immeasurable loving-kindness, in its varied exercises, encourages even the guilty and polluted sons of Adam to trust in his mercy, and to confide in his protection. (*Marg. Ref. q. Note, Ruth 2:11,12.*) In this refuge, and in his service, believers find abundant consolation, and drink "pleasures as from a river," flowing from the Fountain of life and felicity; and in the knowledge and favour of God, they see light and glory inexpressible. (*Notes, 46:4. Rev. 7:13-17. 21:22-27. 22:1-5.*)—The word rendered pleasures, (עֲדָנִים) is the plural of Eden. "In heaven above the thirst of an immortal soul after happiness can be satisfied. There the streams of Eden will flow again." *Bp. Horne.*

V. 10, 11. David was conscious of integrity, and had been favoured with much experience of the Lord's faithful and merciful care; but his dangers and troubles were multiplied, and all who knew God and uprightly served him, were in a measure involved in his difficulties. (*Note, 1 Chr. 28:9.*) He therefore prayed, that the favour shown to him and them might be prolonged according to the faithful promises of God; and that he would judge in righteousness between his persecuted servants and their unrighteous persecutors; that so "the foot of pride might not come against him, and the hand of the wicked might not cast him down;" but that he might be preserved from the scornful oppression, and iniquitous power, of every enemy. (*Marg. Ref.*)

V. 12. 'Faith calleth things that are not as though they were: it carries us forward to the end of time; it shows us the Lord sitting on the throne of judgment, the righteous caught up to meet him in the air; the world in flames under his feet; and the empire of sin fallen, to rise no more.' *Bp. Horne.*

PRACTICAL OBSERVATIONS.

To be "the servant of the Lord" is the highest privilege and honour to which we can aspire; and those who are advanced to eminent stations in society should glory to fill them up, as serving God and his church in them.—All the wickedness of men springs from contempt and forgetfulness of God: their actions speak more plainly than their words; and when they commit atrocious crimes without remorse, or habitually live in the practice of any sin, we may be sure, "that there is no fear of God before their eyes;" and that they habitually despise his favour, and defy his wrath. But proud and ignorant men deceive themselves, and verily think their conduct excusable, when it is indeed most hateful: let us then daily beg of God to preserve us from self-flattery, and to bring us acquainted with our own character, that we may judge and condemn ourselves, and not finally be condemned at his tribunal.—When such as have appeared to be religious leave off to behave wisely and to do good, they will soon be drawn into grosser crimes; and the deceitful and corrupt language of their lips will betray the desperate wickedness of their hearts.—If we willingly banish holy meditations in our solitary hours, nay, if we do not encourage them, Satan will soon occupy our minds with polluting and mischievous imaginations: and if any yield frequently to sudden temptations, they will at length deliberately "devise mischief upon their beds."—Whatever be a man's outward conduct, if he do not "abhor evil," he is no true penitent; and if he do not set himself heartily to walk in the ways of godliness, he will soon return into the more direct road to temporal and eternal destruction.—The servants of God must expect much trouble from apostates and wicked men; but they may comfort themselves by contemplating the perfections of their almighty

Friend. His merciful promises engage to every believer the enjoyment of heavenly happiness; his unfailling faithfulness guarantees the engagement; his immovable justice harmonizes with his truth and love; and his most mysterious appointments are the result of his infinite wisdom and goodness. Whilst all his creatures share his bounty and protection; his compassion and mercy, and the provisions of his redeeming love are so immense, and of such inestimable value, that the chief of sinners may come to him, and receive pardon and peace, and put their trust under the shadow of his wings. Thither the alarmed and penitent flee for safety, perhaps imagining that they are thus renouncing all enjoyment in this present world; but they soon find, if decided and diligent, true happiness in the favour and service of God: the provisions of his house are rich and plenteous; and the consolations of his Spirit, communicated through his ordinances, are an earnest of heavenly joys. This "river of the water of life proceedeth from the throne of God and of the Lamb," and they must be happy who have access to "the Fountain of life." (*Notes, Rev. 21:5-8. 22:1.*) Indeed God is the Source of felicity; but fallen man has forsaken him and is miserable. In Christ, however, this Fountain is accessible: "wells of salvation" are opened for us by the gospel; and sinners, returning to God according to it, see and enjoy light and felicity in their Source and Perfection. (*Note, Is. 12:3.*)—May we then know, and love, and uprightly serve the Lord! Then shall we be interested in the prayers of all his people, and learn to love and pray for them; and his loving-kindness will be continued to us through the intercession of our heavenly Advocate. Then shall no proud enemy, on earth or from hell, come against us to trample upon us, or to separate us from his love; but we shall be established in felicity, when all the workers of iniquity are cast down to rise no more for ever.

NOTES.—PSALM XXXVII. V. 1, 2. It is probable, that this psalm was written towards the close of David's life, as the result of his long experience and observation, for the instruction and encouragement of others, who might be called to pass through such trying scenes as he had been conversant with.—Every other verse, in the original, begins with a letter of the Hebrew alphabet, nearly in regular order: and this arrangement, which, with some variations, is frequently adopted, might be intended as a help to those who desired to commit to memory these sacred poems, for their comfort and benefit in silence and solitude.—The Mosaic dispensation engaged peculiar temporal blessings to the nation of Israel, while they were obedient; yet individuals frequently prospered in wickedness, while the righteous were afflicted and persecuted. (*Notes, Ps. 73:1-17.*) This seemed to imply an inconsistency between the word and the providence of God, and formed a great trial to ancient believers. To this difficulty the Psalmist here gives a copious solution, with many excellent cautions and counsels, which at the same time are equally suited, by varying a few expressions, to the case of Christians in this evil world. (*Marg. Ref. Notes, 73:18-22. Prov. 23:17,18. 24:19,20.*)

V. 3. This verse may be rendered, "Trust in the LORD, and do good; dwell in the land; and feed thou verily," or in confidence. All the verbs are imperative.—The union between entire dependence on God, and doing good, as the way to be comfortable and happy, is peculiarly to be noticed. The land of Canaan was considered as the sum of earthly, and the type of heavenly felicity: to be provided for in the Lord's land, and there to dwell under his protection, near his ordinances, and among his people, was all that the genuine Israelite could desire. But the words may be considered as

wait upon the LORD, they shall inherit the earth.

10 For yet a little while, and the wicked *shall* not *be*: yea, ¹⁰thou shalt diligently consider his place, and it *shall* not *be*.

11 But ^{the} meek shall inherit the earth; and shall ^{delight} themselves in the abundance of peace.

12 ^aThe wicked ^{*}plotteth against the just, and
^bgnasheth upon him with his teeth.

13 The LORD 'shall' laugh at him, for he seeth that ^dhis day is coming.

14 The wicked *have drawn out the sword, and have bent their bow, to cast down the poor and needy, and †to slay ‡such as be of upright conversation.

15 ^gTheir sword shall enter into their own heart,
and ^htheir bows shall be broken.

16 ¹A little that a righteous man hath is better than the riches of many wicked.

17 For ^kthe arms of the wicked shall be broken:
but ^lthe LORD upholdeth the righteous.

[illegible]

an exhortation to the people to dwell in the land, and not to remove on every difficulty among the surrounding Gentiles; with a promise that verily God would feed them there. (*Notes, Ruth 1:1-10.*)

V. 4. To "delight," not in earthly possessions, pleasures, and distinctions, but in God; in knowing, loving, and worshipping him and enjoying his love, and in contemplation, devotion, and admiring praise; is to be spiritually-minded, like the inhabitants of heaven, and qualified for their felicity. —He that seeks delight in worldly objects very seldom obtains the wishes of his heart; but the largest and most earnest desires and requests of those who delight in God will be granted, nay, far exceed ed. (*Marg. Ref. Notes.* Is. 58:13, 14. *Hab.* 3:17-19. *Rom.* 5:11. 8:5-9. *Phil.* 4:4. *Col.* 3:1-4. 1 *Pet.* 1:8,9.)

V. 5-8. "When thou hast any difficult business in hand, . . . or when thou knowest not what course to take, for accomplishing of thy honest designs ; leave all to the Lord, and trust to him, in pious and upright courses, that he will direct and assist thee, and bring things to a good issue." *Bp. Patrick.* (*Notes.* *Prov.* 3:5-8. *Phil.* 4:5-7.) The original is "Roll thy way, &c." (*Marg. Notes.* 55:22. *Prov.* 16:3. *marg.* 1 *Pet.* 5:7-7.) The Septuagint render it "Reveal thy way, &c.," which is very expressive of the relief which the believer, when burdened with trouble and anxiety, obtains by opening his case, and pouring out his soul, before God in fervent prayers. (*Notes.* 1 *Sam.* 1:9-16.) This may especially be hoped for under unnumbered calamities, which for a while darken the reputation, as mists and clouds obscure the sun ; but God will in due time clear up the character of the upright, and make it as bright as the noonday. (*Notes.* *Is.* 54:15-17. *Mic.* 7:9-10. *Rom.* 8:32-34.) Silent waiting on God, in patience and confidence, is therefore recommended ; without giving way either to that uneasiness and agitation, which are generally felt, when the ungodly for a while prosper, and run down the conscientious ; or to eagerness in self-justification : and especially a caution is given against anger and bitterness, and an imitation of the violent tempers and unjust measures of those who are the objects of indignation and of envy. (*Marg. Ref.*)

V. 9. (*Note*, 36:12.)—*The earth.*] Or "the land." He has all that the earth itself can supply, who has food and raiment, and things suited to his station, with peace, contentment, and a thankful heart. (*Notes*, [0.11.21.22] *Mat* 5:5

men," and a dual heart. (2 Peter, 10, 11, 21, 22. Matt. 55.)

V. 10, 11. "The whole duration of the world itself is but a 'little while,' in the sight of him whose hope is full of immortality. But the calamities and deaths of princes, the 'tragical fate of empires' 'swept with the besom of destruction' the overthrow of cities, . . . whose place is now nowhere to be found by the most curious and diligent inquirer, and the desolations of the chosen city, Jerusalem—all these are even now sufficient to draw forth the tear of commiseration, and to extinguish the kindling spark of envy, in every considerate mind.—The meek . . . bear their own adversities, and the prosperity of their enemies, without envy, anger, or complaint. . . . 'They, and they only, possess the . . . earth, as they go towards the kingdom of heaven, by being humble, and cheerful, and content with what their good God has allotted them.—They have no turbulent, repining . . . thoughts

18 The LORD ^mknoweth ⁿthe days of the up-
right: and ^otheir inheritance shall be for ever.

19 They shall not be ashamed ⁱⁿ the evil time
and ⁱⁿ the days of famine they shall be satisfied.

20 But the wicked shall perish, and the enemies
of the LORD shall be as the fat of lambs: they

shall consume; *into smoke shall they consume away.

21 The wicked borroweth, and payeth not again: but the righteous sheweth mercy and giveth.

22 For *such as be* ²blessed of him shall inherit the earth; and *they that be* ²cursed of him shall be ²cut off.

23 ^aThe steps of a *good* man are ^sordered by the LORD: and ^bhe delighteth in his way.

24 ^cThough he fall, he shall not be utterly cast down: ^dfor the LORD upholdeth *him with his hand.*

25 *I have been young, and *now* am old; †yet have I not seen the righteous forsaken, ‡nor his seed begging bread.

2 Tim. 3:1, 5-3,2-4, Rev. 11:3-5, 1 Jo. 16:11, 21:4, 73:24, 103:17, 15: 60,21.
Rom. 3:1, 6:36, 11:17, 14:5, 1 John 2:25, 3 Jo. 2-9, 12:17, Am. 5:13, Mic. 2:2,
5:16, 9: 13,15, Job 5:20-22, Prov. 10:1, 13:36, 15:1, 16:2, 19:21, 20:2,
23:5, Luke 13:3, 5, 2 Pet. 2:12, 1 Heb. *preciousness*, Deut. 13:14-16, 1 a 102;
3 Gen. 19:19, Lev. 3-11,16, Deut. 29:20, Heb. 12:29, 2 Deut. 28:12,4,44, 31:1,
32:1, 33:1, 34:1, 35:1, 36:1, 37:1, 38:1, 39:1, 40:1, 41:1, 42:1, 43:1, 44:1, 45:1,
15-20, 15: 32:8, 53:7-10, Luke 6:80, Acts 11:29, 20:30, 2 Cor. 8:9, 8:5, 8:6,
8:7, Heb. 6:10, 13:10, 11:18, 32:1, 115:15, 128:1, 1 y19-21, Matt. 25:1, 4, 1 Cor.
16:22, Gal. 3:10,13, 9:29, Zech. 5:3-4, 11:10, 12:10, 13:10, 119:133, 121:3-8,
122:1, 123:1, 124:1, 125:1, 126:1, 127:1, 128:1, 129:1, 130:1, 131:1, 132:1, 133:1,
Prov. 4:29, 6 14:70, 1 Prov. 11:1,20 Jer. 9:24, 13:16, 16:1, 6 c 112, 54:18,
145:14, 147:10, Mic. 7:7,8, Luke 2:34, 22:31,32,60-62, 6 c 12, 145:14,
John 10:27-30, 1 c 71,18,5, Job 32:6,7, Act. 21:16, Philm. 8,9, 128, 94:14,
95:14, 96:14, 97:14, 98:14, 99:14, 100:14, 101:14, 102:14, 103:14, 104:14, 105:14, 106:14,
17:7, Prov. 13:22, Luke 1:53-55, 2

that they deserve better; . . . but they possess what they have with a meek and contented quietness; such a quietness as makes their very dreams pleasing." *Ep. Horne, and Walton, quoted by him.* (P. O. 149: Notes, 149:4. Is. 29:17—19. 57:15, 16.)—The meek, here spoken of, are not those of naturally easy, quiet, and indolent tempers; but such as are rendered humble, teachable, submissive, and gentle, by the special grace of God: and the abundant inward peace which he bestows, and which passes all understanding, fills their souls with unspeakable delight. (*Marg. Ref. y. z.*)

V. 12-15. The holiness and happiness of the righteous, and the special favour which God shows them, excite the enmity and envy of the wicked. Thus Cain hated, and envied, and murdered Abel; (*Notes, Gen. 4:1-12.*) thus Saul, from a similar spirit, plotted against David, and gnashed on him with his teeth; and thus the Jewish rulers persecuted the holy Jesus and his disciples. (*Note, 35:15, 16.*) For a while they seem to prosper; but the Lord despises their impotent malice, and foresees the day, when they will suffer the just punishment of their crimes; and when all their policy and violence will only serve to enhance their own misery (*Notes, 2:1-6. 7:12-16.*) This is the certain doom of all impenitent persecutors, in proportion to their deliberate enmity against the cause of God, and his image in his humble, afflicted, and upright servants.

V. 16, 17. The little which is allotted to thy righteous, comes from special covenanted love, and is secured by faithful promises; it is given in answer to their prayers, and in the use of lawful means; it is received with thankfulness, and used with temperance and charity; and being attended with a blessing, it subverts the salvation of their souls; and in all these, and many other respects, it is far more comfortable and profitable, than the ill-gotten or abused riches of ungodly men: (*Notes, Prov. 30:7—9. Matt. 6:11. 1 Tim. 6:6—10.*) for their prosperity and power will soon become useless as a broken bow; while God himself protects and supports the righteous.—¹ The great question is, whether he be with us, or against us; and the great misfortune is, that this question is seldom asked.² *Bp. Horne.*

V. 18, 19. God knows what things his children need, what dangers and enemies await them, and what sorrows they endure: he is omnipotent and all-sufficient; and it is "his good pleasure to give them the kingdom," the eternal inheritance; so that he will never leave them to want any thing really good for them by the way, however distressing the times may be in which they live; nor will he suffer them to be ashamed of their confidence in him. (*Notes*, 14-6. *Matt.* 6:25-32. *Luke* 12:32-34.)

V. 20. *Fat of lambs.*] As the fat of the sacrifices was consumed on the altar by the fire, (which was a type of God's righteous vengeance upon sinners,) till it vanished into smoke, so the wicked will be the sacrifices to God's justice, and be destroyed by the fire of his indignation. (*Note, Gen. 4:3-5.*)

V. 21, 22. The wicked, though for a while prosperous, would soon be reduced, by the secret curse of God on his iniquitous ways, to poverty, and to all the evils of want; to borrow, to be disabled from paying as well as to be careless about it: but the righteous would be rendered able to gratify his inclination in acts of liberal mercy, through the divine blessing, and the promise which secured to him the

26 *He is ever merciful, and lendeth; and this seed is blessed.*
27 *Depart from evil, and do good; and dwell for evermore.*
28 *For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.*
29 *The righteous shall inherit the land, and dwell therein for ever.*
30 *The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.*
31 *The law of his God is in his heart; none of his steps shall slide.*
32 *The wicked watcheth the righteous, and seeketh to slay him.*
33 *The Lord will not leave him in his hand, nor condemn him when he is judged.*

¹ Heb. *all the day*. h 21. 112:5,9. Deut. 15:9. Matt. 5:7. Luke 6:35-38. Prov. 20:7. Jer. 32:39. k 54:14. Job 28:28. Prov. 16:5,17. l 1:16,17. 2 Tim. 2:19. Tit. 2:11-14. 1 S. 1 Thes. 5:15. Tit. 3:8,14. Heb. 13:16,21. 1 John 2:16,17. in 11:7. 45:6,7. 99:4. Is. 61:8. Jer. 9:24. n 25:40. 92:13-15. Is. 39:21. Jer. 32:40. John 5:24. 6:39-40. 10:28-30. 15:9. 1 John 2:19. Jude 1. o 20:10. Ec. 20:5. Job 18:19. 27:14. Prov. 2:22. Is. 40:21. p 9:11,18,27. 1 S. 30:20. 2 Pet. 2:21. 3:12. Rev. 21:3,4,7. q 17:1,3,24. Matt. 6:7-9. Prov. 10:21,31. 15:7. 25:11-13. 27:8. Matt. 12:35. Eph. 4:29. Col. 4:6. r 1:2. 40:3. 119:11. Matt. 11:18-20. Prov. 4:4. Is. 51:7. Jer. 81:33. Heb. 8:10. m 23. 121:3. † Or, *going*. 40:2. t 12. 10:8-10. Jer. 20:10. Luke 6:7. 11:54. 14:1. 19:47,48. 20:20. Acts 9:24. u 31:7,8. 124:6,7. 1 Sam. 23:

inheritance of the land.—This more especially referred to the Israelites in Canaan; yet the same blessing and curse, even in temporal things, are still often experienced and observed. (Notes, Deut. 28:3—14,43,44. Prov. 22:7.)

V. 23, 24. Our translators here insert the word *good*; and no doubt the pious man, the true believer, is exclusively meant.—God directs, counsels, and supports his steps; and he delights in his holy conversation, and the fruits of his own Spirit, which are through Christ well pleasing to him. (Notes, 147:10,11. 1 Sam. 2:9. Jer. 9:23,24. Zeph. 3:14—20. Phil. 4:14—20. Heb. 13:15,16.)—A good man may fall through temptation, as David had done in a most deplorable manner; but he shall not be cast down to rise no more, as hypocrites are, or be a castaway, one finally rejected by God; because God himself upholds him by his mighty power. (Marg. Ref.)

V. 25, 26. There is not indeed an absolute promise in scripture that no righteous man shall ever want bread, or his seed become beggars: but the Psalmist had never, during a long course of observation, known an instance of the kind. It is, no doubt, a very rare case in any age, but was peculiarly so under the Mosaic dispensation.—Yet times of persecution seem excepted from general rules concerning temporal things, having so many particular promises relating to them; and we cannot tell how it may please our wise and righteous God for our good, to try our faith and patience, or to remove us out of this world; or how he may see good to dispose of our posterity. But in general the godly man will best secure himself and his children from want: and that genuine liberality to the poor, in giving or lending, according as circumstances may require, which men think will impoverish their families, is in fact by far the best way of laying up a provision for them. (Notes, 112:5—10. Prov. 11:24—26. 13:22,23. 19:17. Ec. 11:1—6.)

V. 27, 23. This general counsel for present and future happiness is here again inculcated, (Note, 34:11—14.) in a manner which shows, that none but the saints, the regenerate and believing who have obtained mercy, do thus “depart from evil and do good:” and the final preservation of the saints is most expressly maintained, and grounded on the Lord’s love of judgment, and faithfulness to his promises.—Some think this doctrine is to be found nowhere, except in St. Paul’s epistles; and then they endeavour to explain away his language: but not one sentence in his writings is more explicit, than this declaration of the inspired Psalmist. (Note, 1 Pet. 1:3—5.)

V. 29—31. (Notes, 9—11.)—“The righteous man, whose mouth speaketh wisdom, whose tongue talketh of judgment, and in whose heart is the law of his God, shall not slide in any of his steps.” Thus some render these verses, which strongly mark the character of those saints, “who are preserved for ever.” (Notes, 40:6—8. Jer. 31:33,34. Rom. 7:22—25.)—Wise and pious conversation, when it comes from the abundance of the heart, and is enforced by a holy example, is one grand means of communicating the savour of divine truth around, in families and neighbourhoods, and of transmitting it to posterity. (Notes, 71:13—15,22. 24. Prov. 10:20,21. 15:7. 25:11,12. Matt. 12:33—37. Jam. 3:12. P. O. 1—12.)

V. 32, 33. In general, God will defend his servant’s against the designs of wicked men, when, under colour of law, they seek to murder them by a judicial process; and in those cases in which he, for wise reasons, allows persecutors to prosper; he will finally rescue the persecuted from their malice, and openly reverse their unrighteous decisions.—The wicked one, the accuser of the brethren, will in like manner be baffled and silenced. (Notes, 5—8,12—15. Rom. 8:32—39.)

V. 34. “The apostle, writing to the Hebrew converts, under affliction and persecution, thus expresseth the sentiment contained in this verse; “Cast not away your confidence,

34 *Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.*
35 *I have seen the wicked in great power, and spreading himself like a green bay-tree.*
36 *Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.*
37 *Mark the perfect man, and behold the upright: for the end of that man is peace.*
38 *But the transgressors shall be destroyed together; the end of the wicked shall be cut off.*
39 *But the salvation of the righteous is of the Lord, he is their Strength in the time of trouble.*
40 *And the Lord shall help them, and deliver them; he shall deliver them from the wicked, and save them, because they trust in him.*

26—28. 2 Tim. 4:17. 2 Pet. 2:9. x 109:31. Rom. 8:1,33,34. y 8,9. 27:14. Prov. 20:9,22. z Job 17:9. 23:10—12. Prov. 4:25—27. 16:17. Matt. 24:13. a 32:10. 112:9. Luke 14:11. 1 Pet. 1:7. 5:6. b 62:5,6. 91:8. 92:11. c 73:3—11. Eccl. 5:11. Job 5:3. 21:7—17. † Or, *a green tree that groweth in his own soil*. Job 8:13—19. Ec. 31:8—10,18. Dan. 4:20, &c. d See on 10. Ex. 15:9,10,18. Is. 10:16—19,33,34. Acts 12:22,23. e Job 1:1. 42:12—17. Is. 32:17. 57:2. Luke 2:25—29. Dan. 7:59,60. 2 Tim. 4:6—8. 2 Pet. 1:14. f 1:4—6. 9:17. 52:5. Prov. 14:32. Matt. 13:49,50. 25:46. 2 Thes. 1:8,9. g 3:8. Is. 12:2. Jon. 2:9. Eph. 2:9. h 9:9. 45:1. 91:15. Is. 33:2. Col. 1:11. 2 Tim. 4:17. i Is. 31:5. 46:4. k 17:13. 27:2. 1 John 2:13,14. 5:18. 12:24,5. 1 Chr. 5:20.

which hath great recompense of reward; for ye have need of patience, that after ye have done the will of God ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry.” Heb. 10:35—37. *Bp. Horne.* (Notes, Job 17:8,9. 23:8—12. Prov. 4:23—27.)

V. 35, 36. The text of our translation gives, as the emblem of a wicked man’s prosperity, an *ever-green*, flourishing and beautiful to look upon, but bearing no fruit, or only such as is poisonous. But most expositors suppose that a tree, growing in its native soil and never transplanted, is meant: and in these circumstances, trees acquire their largest and most luxuriant growth. (Marg.)—Thus Saul, Doeg, and Ahiathophel, in David’s time, had flourished; and thus they had vanished. The vision of Nebuchadnezzar, and Daniel’s interpretation, form a striking illustration of these verses. (Notes, Dan. 4:1—33.) “I looked about me to see what was become of him, and whether he might not be removed (as a tree sometimes is) to another place, but there was no such man... to be found.” *Bp. Patrick.* (Notes, Job. 5:3—5. 18:5—21.)

V. 37, 38. He that patiently and accurately observes the dealings of God with his upright, consistent, and faithful servants, will find, that whatever trials, temptations, and disquietudes they have during a great part of their lives, their closing scene is tranquil and comfortable; and that there are very few exceptions to this general rule. But a contrary and dreadful end, sooner or later awaits all the ungodly. (Marg. Ref.)

V. 39, 40. *Marg. Ref. Notes, Eph. 2:4—10. 2 Tim. 4 16—18. Tit. 2:11—14.*

PRACTICAL OBSERVATIONS.
It is of vast importance to understand the present and future condition of the righteous and the wicked, that we may know what to choose and to expect. The workers of iniquity, who cast off the fear of God, to follow their own corrupt inclinations; and who are fraudulent, covetous, sensual, or profane; who “plot against the righteous, gnashing upon them with their teeth,” and using their power and subtlety to oppress, ruin, and murder the poor: even such monsters of wickedness often prosper for a time, succeed in their projects, flourish in wealth, pomp, and mirth, and seem to enjoy happiness. (Note, Job 21:7—16.) But their flourishing resembles that of the grass, and they will be soon cut down and withered shortly they will be no more found on earth; into heaven they cannot enter; hell alone remains for them, where they will, for ever be sacrifices to the righteous vengeance of their offended God. Then their power of doing mischief will be at an end, and their injurious swords will pierce their own souls with inexpressible anguish. As they are now under the wrath and curse of the Almighty, their plenty and prosperity only pamper them for destruction; and the wealth which they leave behind them proves a snare, and often a curse, to their posterity; while terrors of conscience, dread of death, and furious passions, mar their precarious enjoyments, and give them a sad foretaste of the wrath to come. Who that believes these things, can envy them, or fret themselves at beholding their success and magnificence; while, like the heathen sacrifices, they are led to the slaughter, adorned with gaudy ribands, and accompanied with the viol, the song, and the dance?—But the righteous bear another character, meet with other treatment, have other supports, and will experience a contrary end. They “trust in the Lord,” walk in his ordinances and commandments, and imitate him who went about doing good to the bodies and souls of men. They delight in the favour and service of God, and expect their happiness from him; the leading desires of their hearts are after communion with him, and conformity to him, and to be instrumental to his glory; they follow after meekness, humility, and a blameless conversation: they are upright and sincere; and though

PSALM XXXVIII.

The Psalmist deprecates the wrath of God, and describes the sufferings to which his sins had exposed him 1-10. He complains that his friends deserted him, while persecuted by his foes, 11, 12. He resigns himself to God, and hopes in him; while he confesses his sins, shows the character of his enemies, and pleads for deliverance, 13-22.

A Psalm of David, *to bring to remembrance.

O LORD, rebuke me not in thy wrath; neither chasten me in thy hot displeasure.

2 For ^{thy} arrows stick fast in me, and ^{thy} hand presseth me sore.

3 *There is* no soundness in my flesh, because of ^{thy} anger; *neither is there any* rest in my bones, ^{because} of my sin.

4 For mine iniquities are gone over mine head: ^{as} a heavy burden they are too heavy for me.

5 My wounds stink *and* are corrupt, because of my foolishness.

a 70: title. b 6:1. 89:7, 15, 16. Is. 27:8. 54:8. Jer. 10:24. 30:11. Hab. 3:2. Heb. 12:5-11. c Deut. 9:19. d 21:12. 64:7. Job 6:4. Lam. 3:12. e 32:4. 89:10, 11. Deut. 2:15. Ruth 1:13. f Sam. 5:6, 11. 6:9. g 31:9. 2 Chr. 26:19. Job 2:7, 8, 33. 19:22. Is. 1:5, 6. z 6:3. 31:9. 102:35. * Heb. peace, or, health. h 90:7, 8. Lam. 3:40-42. i 40:12. Ezra 9:6. k Lev. 7:18. Is. 53:11. Lam. 1:14. Matt. 11:28. l Pet. 2:24. 17. 32:3. Is. 1:5, 6. Jer. 8:22. j Heb. wearied. m 35:14. 42:5. marg. 57:6. 145:14. n 6:6. 31:10. 42:9. 43:2. 88:9. Job 30:28. Is. 38:14.

often poor and needy, they spare from other expenses a portion, to lend and give, as occasion requires. Their mouth will be speaking of wisdom, and their tongue will be talking of judgment: and this springs from the abundance of the heart, in which the law of God is written; and comports with the actions of their lives which are ordered in his ways. Their salvation is from the Lord, and reigns within; and it appears that they are accepted through the merits of Christ, because they are partakers of his Spirit, and bring forth "the fruits of the Spirit." Yet must such Christians expect tribulation in the world. They are not exempted from the common afflictions of life, or pampered with worldly prosperity; their heavenly Father does not withhold from them salutary correction; the world hates and despises them; calumnies, reproaches, and persecutions are their usual portion: while some have been constrained to wander in dens and caves, others ("of whom the world was not worthy") have been immured in prisons, and tortured to death. In general they are a poor and afflicted people, and Satan distresses, as much as he can, those whom he is not able to deceive, defile, or destroy: their endeavours to do good are often unsuccessful, and ingratitude proves their only recompense. They therefore have need of faith and patience, of hope and love: but, observing the directions and pleading the promises of God, they find inward comfort to counterbalance their outward trials. He will maintain their lot, and supply their wants: whatever they lose for conscience' sake, "verily they shall be fed:" and food and raiment here, with heaven at last, is a goodly portion. The Lord will also vindicate their characters, and give them peace of conscience: when he sees good, their enemies shall be at peace with them; and they shall enjoy more content, than if they actually inherited the earth, and shall delight themselves in the abundance of peace: for their little shall be better than the riches of many wicked. The Lord himself will uphold and protect them: he knows their days and will proportion their strength and comfort, and in no evil time shall they be ashamed of their confidence; for "they are the blessed of the Lord, and their children with them." He orders their steps and delights in their way; if they fall under temptation, they shall not be utterly cast down; if into trouble, he will not leave them to sink under it. Their work of faith, and labour and liberality of love, instead of impoverishing them, shall lay up an inheritance for their children; and few accurate observers of mankind have known the consistent believer, or his children, reduced to abject, friendless penury. In short, the Lord, having separated his people from the world, and taught them to love righteousness and judgment, will preserve them for ever; and however they may be slandered, tempted, or persecuted by the way, their end shall be serene and happy: they shall have hope in their death, and be better spoken of afterwards, than during their lives; and while they enjoy their everlasting inheritance, they will witness the destruction of all impudent transgressors. Even in this world it is evident, that the afflicted righteous man is far happier than the most prosperous of the wicked.—Let sinners then be counselled to "depart from evil, and to do good;" to repent, and forsake sin, to trust in the mercy of God through Jesus Christ, and take his yoke upon them, and learn of him, that they may dwell for evermore in heaven. Let us all watch against impatience, envy, and despondency, and look more to the wretched end of wicked men, than to their present state; committing all we are, and have, and do, to the Lord's disposal, being assured that he will order that which is best for us. Let us cease from wrath and contention, which are sure inlets to evil doing; and wait for and on the Lord, and keep his way, without wearying or turning aside: let us endeavour to give energy to edifying conversation, by holy living: let us mark the closing scenes of different characters; and thus keeping our eyes fixed on eternal things, and our dependence on God's mercy, we may pass safely and comfortably through this dangerous and miserable life; meet

6 I am troubled; *I am bowed down greatly; ^I am mourning all the day long.

7 For ^{my} loins are filled with a loathsome *dis-ease*; *and there is* no soundness in my flesh.

8 I am feeble and sore broken: ^I have roared by reason of the disquietness of my heart.

9 LORD, all my desire is before thee; and ^{my} groaning is not hid from thee.

10 ^{My} heart panteth, my strength faileth me: ^{as} for the light of mine eyes, it also is ^{gone} from me.

11 ^{My} lovers and my friends ^{stand aloof} from my ^{sore}; and my ^{kinsmen} stand ^{afar} off.

12 They also that seek after my life, ^{lay} snares ^{for me}; and they that seek my hurt ^{speak} mischiefous things, and imagine deceits all the day long.

o 41:8. 2 Chr. 21:18, 19. Job 7:5. 30:18. Acts 12:23. p 22:1, 2. 82:3. Job 3:24. 30:28. Is. 59:11. q 102:5, 20. Rom. 8:22, 23, 26, 27. 2 Cor. 5:3. r 42:1. 118: 81-83. 143-47. Is. 21:4. s 6:7. 69:3. 119:123. 1 Sam. 14:27-29. Lam. 2: 11. t Heb. not with me. u 31:11. Job 6:21-23, 19:13-17. Job 16:32. u Luke 10:31, 32. § Heb. trouble. || Or, neighbours. x Luke 22:54. 23:49. y 10:9. 64:2-5. 119:110. 140:5. 141:9. 2 Sam. 17:1-3. Luke 20:19, 20. z 35:20. 62:3, 4. 2 Sam. 16:7, 8. Luke 20:21, 22.

death with composure; and have "an entrance ministered to us abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ."

NOTES.—**PSALM XXXVIII.** *Title.* Either the Psalmist, under his affliction, composed this psalm to assist him in recollecting his sins, or in calling upon God to remember his distress; or he desired to remember as long as he lived, and wished to remind others, how he had suffered for his sins, and what his sentiments and sensations had been whilst enduring correction.—It is the third of those which are called penitential psalms; and describes among the Psalmist's other trials some grievous diseases, with which he was visited for his sins; or, as some think, his inward trials were represented by language, taken from enfeebling and loathsome sickness. It is probable, that the calamities which befell David, after his sin in respect of Bathsheba and Uriah, gave occasion to the doleful complaints contained in it. (*Notes*, 6:32.)

V. 1, 2. Arrows. (2) Acute pains, anguish of spirit, and sharp sufferings of any kind, are spoken of under the figure of barbed arrows, which fasten and rankle in the flesh, and cannot be extracted without the most exquisite torture. (*Marg. Ref.*)

V. 3. Soundness.] Some understand this clause to mean, that disease had so altered the Psalmist, as scarcely to leave him the form or appearance of a human being. (*Notes*, 30:2. 41:4-8. Job 2:7, 8. 19:5-22. 30:15-19. Is. 1:5, 6.) Whatever allusion may be made in this passage, either to the depravity of human nature, or to the prevalence of sin, or to the anguish of the soul under a sense of divine wrath; it seems evident, that the writer was visited with some dire malady which affected his whole frame in the most distressing manner; and that he considered this as the chastisement of God, for some particular sins of which his conscience accused him.

V. 4. David's iniquities, like the numberless drops of rain which form a deluge, had been so multiplied that they overwhelmed him; as waters which rise above a man's head, so that he can no longer stand against or escape them. And as he felt that the temporal consequences of his crimes were so distressing, and oppressed him beyond endurance; so he seems to have been convinced, that the burden or guilt of them was far too heavy for him to endure without finally sinking under it.—What then was that load of guilt and punishment which Christ sustained, when "the LORD caused to meet on him the iniquities of us all;" and when "he bare our sins, in his own body on the tree." Yet he, as Emmanuel, was able to endure the burden, and to remove it for ever from his people! (*Notes*, 40:11, 12. Is. 53:4-12.)

V. 5. Some accommodate this verse to the case of those, who, having been wounded in their conflict with sin and Satan, foolishly delay submission, repentance, and application to the atoning blood of Christ, through pride, and unbelief; while their souls are growing more and more diseased and wretched, and their case more and more deplorable and disgraceful. (*Notes*, 32:3-5. Jer. 8:21, 22.)

V. 6-10. (*Notes*, 3:5. 6:6, 7. 22:12. 31:10-13. 88:1-9. 102:3-11. 107:17-22. Is. 38:9-15. Matt. 26:36-39.)—^a But why do I... make such a particular enumeration of my sufferings? Thou, Lord, understandest what I want, and what I would have. Though I should say never a word, all my miseries, and the sighs they have cost me, are not unknown to thee. Thou seest the great agitation of my mind, which wanders up and down in restless thought, but all to no purpose; for my strength hath forsaken me: the light of my eyes is so weak, that I can scarce make any use of them. *Bp. Patrick.* (*Notes*, 69:1-3. 119:81, 82.)

V. 11, 12. Cowardice, pride, and selfishness, caused David's friends and acquaintance to keep at a distance during his afflictions; lest they should share his disgrace and danger, or be put to expense or inconvenience: but his enemies were emboldened in forming plans to accomplish his

13 But ^{as} I, as a deaf *man*, heard not; and *I was as a dumb man that openeth not his mouth.*

14 Thus I was as a man ^{that} heareth not, and in whose mouth *are* no reproofs.

15 For ⁱⁿ thee, O Lord, ^{do} I hope: thou wilt hear, O Lord my God.

16 ^{For} I said, *Hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me.*

17 For I am ready to halt, and my sorrow is continually before me.

18 For ^I will declare mine iniquity; I will be sorry for my sin.

19 But mine enemies ^{are} lively, and they are strong, and they that hate me wrongfully are multiplied.

20 They also ^{that} render evil for good ^{are}

■ 39:2,9. 2 Sam. 16:10-12. Is. 53:7. 1 Pet. 2:23. b Am. 5:13. Mic. 7:5. Mark 13:2-5. John 8:6. Or, *these do I wait for.* e 39:1, 123:1-3. f Or, *answer.* 138:3. d 13:34. 35:27. e 94:18. Deut. 32:35. i Heb. *for halting.* 35:15. marg. Mic. 4:6,7. (6, 6, 6, 7, 2, 3. Is. 53:5-5. g 32:5. 51:3. Job 31:33. 33:37. Prov. 28:13. h 2 Cor. 7:9-11. i 3:1. 25:19. 56:1,2. 59:1-3. § Heb. *being living are strong.* k 35:19. 69:4. Matt. 10:22. John 15:18-25. Acts 4:25-26. l 7:4. 35:12. 109:3-5. 1 Sam. 19:4-6. 23:5,12. 25:16,21. Jer. 18:20. m Matt. 5:

destruction.—These particulars were still more emphatically verified in the sufferings of the Son of David. (*Marg. Ref. Notes*, 41:9. 69:9, 88:6-9. Job 6:15-23. *Luke* 10:30-37. *John* 16:31-33.)

V. 13, 14. David, in the patience and meekness with which he endured his complicated sufferings, was a type of him, who, "when he was reviled, reviled not again;" but David's troubles were the chastisements, and part of them seem to have been the consequences of his transgressions; whereas Christ suffered for our sins, and ours alone. (*Notes*, Is. 53:1-7. *Matt.* 27:11-18. 1 *Pet.* 2:18-25.)

V. 15. The translation of the last clause of this verse, in the book of common prayer, contains an important instruction: "Thou shalt answer for me, O Lord, my God." (*Marg.*) Thus Christ was silent before his false accusers and unjust judges, and "committed himself to Him that judgeth righteously."

V. 16-18. It was evident, that the enemies of David were ungodly men, who would rejoice in his falls and calamities, from dislike, not to his sins, but to his religion: the honour of God was therefore concerned to confound and silence them; and consequently to uphold his servant, notwithstanding that he was conscious of his weakness and unworthiness. (*Notes*, 13:1-4. 35:15,16. *Jer.* 20:10-13.) This consciousness and fear of the consequences, not only to himself, but especially to the cause of true religion, presented a most gloomy prospect before his eyes: except as he trusted in God to keep him from falling, for the honour of his own name: and as he ingenuously confessed his past sins, and was grieved and distressed on account of them. (*Notes*, 32:3-5. 51:3,4. 2 *Cor.* 7:9-11.)—*My sorrow*, &c. (*Notes*, 2:3-5. 7:2-12. Is. 53:2,3.)

V. 19, 20. The humble spirit of a penitent pleading guilty before God; and the consciousness, at the same time, of being wrongfully hated, and ungratefully and basely used, by men, not for the sins into which he had fallen in particular instances, but for the general tenor of a holy and useful life; are strongly marked in this passage. This shows, that the most decided rejoicing in the testimony of a man's conscience, respecting his conduct towards men, in those things of which he has been unjustly condemned, is perfectly consistent with the deepest humiliation as a sinner in the sight of God. (*Notes*, 7:3-5. 35:11,12. 69:4. *Jer.* 18:18-20. *John* 15:22-25. 2 *Cor.* 1:12-14.)

V. 21, 22. ^{For} I am persuaded, and confident thou wilt deliver me: but do not longer delay' (*Marg. Ref. Note*, 71:12.)

PRACTICAL OBSERVATIONS.

Under the temporal effects of the Lord's abhorrence of sin, and the anguish of his correcting rod, the believer is most troubled with the apprehension of his vindictive wrath, and lest he should share the doom of the ungodly; and he can bear any thing when assured that this shall never be his case. Yet God often sees good, in order to warn others, to silence the reproaches of scoffers, to vindicate the honour of religion, and for his own glory, to make the afflictions of his offending children very sharp, complicated, and permanent; and to extort from them many doleful groans and lamentations. In such circumstances, when the correction begins to produce its salutary effects, they readily trace their sorrows to the fatherly displeasure of the Lord, whose "arrows stick fast in them, and whose hand presseth them sore;" and they humbly acknowledge their sins to be the cause of his anger. Their own iniquities form that deluge which goes over their heads, and their sense of guilt is the heaviest burden which is laid upon them: "it is indeed too heavy for them to bear;" and would sink them into despair and ruin, unless removed by the pardoning mercy of God. The prevalence of sin, and the successful force of temptations, form their worst diseases, and their most offensive and dangerous wounds: and while "there is no soundness in their flesh," and no rest in their bones, they are led to consider their souls, in which their

mine adversaries? ^{because} I follow *the thing that good is.*

21 Forsake me not, O Lord: ^O my God, be not far from me.

22 ^{Make} haste ^{to} help me, ^O Lord my Salvation.

PSALM XXXIX.

David purposes not to offend with his tongue; and describes his inward commotion. 1-3. His prayers, and meditations on the shortness of life and the vanity of human pursuits, 4-6. His hope in God, with prayer for pardon and comfort before his death, 7-13.

To the chief Musician, *even* to Jeduthun, A Psalm of David.

I SAID ^I will take heed to my ways, ^{that} I sin not with my tongue: I will keep my mouth with a bridle ^{while} the wicked is before me

2 ^I was dumb with silence, I held my peace ^{even} from good; and ^{my} sorrow was stirred.

10. John 10:32. 1 *Pet.* 3:17,18. 4:14-16. 1 *John* 3:12. n 22:1,11,19,24. 35:21,22 o 40:13,17. 70:1,5. 71:12. 141:1. i Heb. *for my help.* p 27:1. 62:2,6. Is. 12:2 a 62:7. *title.* 1 *Chr.* 16:41. 25:1-6. q 119:9. 1 *Kings* 2:4. 2 *Kings* 10:31 *Irov.* 4:26,27. Heb. 2:1. c 12:4. 73:9. 141:3. *Prov.* 18:21. * Heb. *a bridle, a muzzle, for my mouth.* Jam. 1:26. 3:2-8. d Am. 5:13. Mic. 7:5,6. Col. 4:5 e 38:13,14. Is. 53:7. *Matt.* 27:12-14. f *Matt.* 7:6. g *Job* 32:19,20. *Acts* 4:20 † Heb. *troubled.*

is no health.' His pride, covetousness, envy, malice, and lust, are diseases of the soul of far greater malignity than fevers, dropsies, palsies, gout, or stone, are of the body: yet numbers feel not their sickness, till it be too late to apply the remedy. But, when we perceive our true condition, the good Physician is valued, resorted to, and obeyed: (*Note*, *Matt.* 9:10-13.) though even they, who are in this sure way of an effectual cure, often retard it, and experience grievous relapses, through their foolishness; and their wounds rankle and corrupt, because they delay to go to their merciful Friend, and to apply the healing balm which he has prepared. Would we not prolong our own miseries, when we are conscious of having offended, we should immediately approach the mercy-seat with penitent confessions and believing prayers; that without delay our sins may be pardoned, our strength renewed, and our enemy prevented from rejoicing over us. Yet the feeling and effects of the divine displeasure must needs trouble him who loves God, and "bow him down greatly, and make him to go mourning all the day long;" and even enfeeble him, and cause him to "roar for the very disquietness of his heart;" for "a wounded spirit who can bear?" (*Note*, *Prov.* 18:14.) and this uneasiness will be in proportion to the degree in which he values the favour of God, and delights in communion with him. But, while the hypocrite takes encouragement from David's sins to transgress, he is a perfect stranger to David's ingenuous anguish of spirit under the consciousness of his guilt.—In the true believer's case, however, all this trouble will be useful: *he* will wait for and on his God, and not seek relief from the world, or from himself: he will bring his whole desire before his heavenly Father, and be encouraged, because "his groaning is not hid from him," even though, like one expiring, "his heart panteth, his strength faileth, and the sight of his eyes is gone from him," and he knows not what to say or do. Nay, should all this be attended with the unkindness and inconstancy of lovers, friends, and relatives, who stand aloof from his affliction; while treacherous and cruel foes are "laying snares for his life and seeking his hurt, and speaking mischievous things, and imagining deceits all the day long;" still that consciousness of guilt which forms his heaviest load, will keep down indignation, silence murmurs and reproaches, and produce meek and quiet submission. For if the holy Jesus bore all this, without a complaint or a reproof; what reason can an humble sinner think he has to yield to impatience or anger, when mercifully corrected for his sins, whatever rod the Lord is pleased to employ? He will therefore be as one deaf and dumb, respecting the calumnies and scoffs of the wicked, when he feels himself to be under the divine rebuke for his sins; (*Note*, *Ez.* 16:60-63.) he will "commit himself unto him that judgeth righteously;" and be thankful that he may yet hope, and pray to him with the prospect of being heard and helped.—When the wicked are ready to rejoice at our calamities, or to magnify themselves against us; when our feet slip; when we feel ourselves feeble, and ready to halt or stumble, and are grieved continually, that we have given them, or lest we should give them cause to triumph over us: we have good arguments to urge in prayer, why the Lord should help and uphold us. Let us then declare before him our iniquity, and be sorry for our sins; and seek earnestly the destruction of our inward foes, which are so lively and so strong. And if, notwithstanding our offences against God, our enemies hate us, not for our sins, but because we follow the thing that is good let us not be discouraged by their wrongful and ungrateful enmity; seeing we are in this conformed to our Saviour: but, after his example, let us still persevere in endeavouring to "overcome evil with good." (*Note*, *Rom.* 12:17-21.) Let us also continue in prayer, that the Lord may pardon and subdue our iniquities: then will he never forsake us, or be far from us; for he will surely hasten to the help of all those who trust in him as their Salvation.

3 My heart was hot within me; while I was musing the fire burned: *then* spake I with my tongue.

4 LORD, make me to know mine end, and the measure of my days, what it is; *that* I may know how frail I am.

5 Behold, *thou* hast made my days as an hand-breadth; and mine age as *nothing* before thee: *truly* every man *at* his best state *is* altogether vanity. Selah. [Practical Observations.]

6 Surely every man walketh in *a* vain show: *surely* they are disquieted in vain: *he* heapeth up *riches*, and knoweth not who shall gather them.

7 And now, LORD, *what* wait I for? *my* hope *is* in thee.

b Jer. 20:9. Ez. 3:14. Luke 24:32. i 90:12. 119:84. Job 14:13. * Or, *what* time I have here. k 90:4,5,9,10. Gen. 47:9. Job 7:6. 9:25,26. 14:1,2. Jam. 4:14. 1:89-97. 2 Pet. 3:8. m 11. 62:9. 144:4. Ec. 1:4. 2:11. Is. 40:17. f Heb. *settled*. f Heb. *an image*. 1 Cor. 7:31. n Ec. 1:14. 2:17,20,21. 4:7,8. 6:11,12. 12:3. Is. 53:2. Luke 10:40—42. 12:29. 1 Pet. 3:7. o 49:10,11. Job 27:16,17. Prov. 13:22. 23:5. 27:24. Ec. 2:18,19,21. 5:14. Luke 12:20,21. Jam. 5:8. p 130:5,6. Gen. 49:18. Luke 2:25. q 38:15. 119:81,166. Job 13:15. Rom. 15:13. r 27:11,18. 51:7—10,14. 65:3. 130:8. Mic. 7:19. Matt. 1:21. Tit. 2:14. s 35:21,43. 57:3. 79:4. 119:39. 2 Sam. 10:7,8. Joel 2:17,19. (Rom. 2:23,24.)

NOTES.—PSALM XXXIX. V. 1—17. It is thought, that David wrote this psalm during Absalom's rebellion: and it is evident that the writer's mind was greatly discomposed, by injuries and temptations, when he began his meditation. He however resolved to practise the rules which he gave to others; (Notes, 37:1—9.) and not only to walk with peculiar circumspection, but especially to watch over his words, and stop his mouth, as the mouths of animals are confined by a muzzle: for so the word signifies. (Marg.) Aware of the baseness of his enemies, he determined on a total silence before them: he would neither speak any thing in his own vindication, nor complain of them; nor utter any pious discourse, which would have been like throwing pearls before swine. Yet the treatment which he received, his indignation at the crimes which he witnessed, his zeal for the honour of God, and the restraint imposed on him, excited in his mind a vehement and painful commotion; and the thoughts, which wrought within, proved like the blowing of embers, which produces an intense heat, and bursts forth into a flame. (Notes, Jer. 20:7—9. Ez. 3:22—27.) He did not indeed seek his resolution by speaking before the wicked: but with chameleon, and some tincture of impatience, he prayed to the Lord, that he might know his end, and the measure and limits of his days, and how near he was to the closing scene; that, being suitably affected with the shortness of life, and his own frailty, he might be the more engaged to prepare for death and eternity, and less concerned about all his temporal interests. (Notes, 90:7—12. 1 Cor. 7:29—31. Jam. 4:13—7. 1 Pt. 4:7.) David, in his entire silence, resembled Christ when he answered nothing before Caiaphas, Herod, and Pilate. (Notes, Matt. 26:63—68. 27:11—18. Luke 23:6—12. John 19:8—12.)

Abrille. (1) חסד Instrumentum quod in ore jumenti ponitur, ne conculcet vel mordet; capis trum; a חסד claudere, obstruere. Robertson. לֹא־תִשָּׁק לִבְרִישׁ לֹא־תִשָּׁק לִבְרִישׁ "Thou shalt not muzzle the ox, &c." Deut. 25:4.

V. 5. At his best state. (Marg.) Or, "when settled" or established most firmly. (Marg.)—Some things decay after a certain time, but generally last that time; others endure long, if free from accidents, yet are easily broken; but the life of man not only wears out speedily as a garment, but it is also brittle like glass. (Notes, 90:3—6. 103:15—18. Job 14:1—6. Ec. 1:2.)

V. 6. A vain show. Or shadow, unsubstantial and vanishing; or an image. (Marg. Notes, 73:18—22.) Such are all the interests, pursuits, and distinctions of this world; about which men are constantly disquieting themselves and others, till death stops their career, and they leave their acquisitions without knowing who will at length possess them, and remove to a state of important and eternal realities. (Notes, 49:6—20. Esth. 5:11—14. 8:1,2. Prov. 13:22. Luke 12:15—21. 16:27—31.)

V. 7, 8. Meditation on the vanity of all outward things, led the Psalmist to fix more entirely his expectation on God alone, as the Fountain of happiness: but recollecting his heinous transgressions, and his proneness to sin, he earnestly prayed for deliverance from guilt and depravity; and that he might not, by subsequent misconduct, disgrace the cause of God, and expose himself to the reproach of any foolish and wicked man. The original is *Nabal* (Marg. Ref. Notes, 1 Sam. 25:10—17,23—31. v. 25.)

V. 9, 10. "I was dumb, I will not open my mouth," &c. The consideration, that his afflictions were appointed by his heavenly Father, silenced the Psalmist's complaints; (Notes, 38:13,14. Lev. 10:3. 1 Sam. 3:16—18. 2 Kings 20:19. Job 1:20—22.) yet he pleaded for a mitigation of them, because he was ready to sink under them. Thus Christ, when entering on the last scene of his unknown sufferings, prayed, "Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." (Note, Matt. 26:36—39.)

V. 11. The word rendered *signified*, rendered *signified*, a signi-

8 Deliver me from all my transgressions: make me not the reproach of the foolish.

9 I was dumb, I opened not my mouth; because thou didst it.

10 Remove thy stroke away from me: I am consumed by the blow of thine hand.

11 When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Selah.

12 Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were.

13 O spare me, that I may recover strength, before I go hence, and be no more.

1 38:13. Lev. 10:3. 1 Sam. 3:18. 2 Sam. 16:10. Job 1:21. 2:10. 40:4,5. Dan. 4:35. o 25:16,17. 1 Sam. 6:5. Job 9:34. 13:21. x 38:3,4. f Heb. *conflict*. Job 40:8. y 38:1—8. 90:7—10. 1 Cor. 5:5. 11:30—32. Heb. 12:6. Rev. 3:19. f Heb. *that which is to be desired in him to melt away*. 102:10,11. z Job 4:19. 13:28. 30:30. Is. 50:9. Hos. 5:12. a 5. b 56:8. 116:3. 2 Sam. 16:12. marg. z Kings 20:5. Job 16:20. Heb. 3:7. c 119:15,84. Lev. 25:32. 1 Chr. 29:15. 2 Cor. 5:8. Heb. 11:13. 1 Pt. 1:17. 2:11. d Gen. 47:9. e Job 10:20,21. 14:5,6. f Gen. 5:21. 42:36. Job 14:10—12.

fieth all that he desireth, as health, force, strength, beauty, and in whatsoever he hath delight; so that the rod of God taketh away all that is desired in this world. (Notes, 38:3—10. 102:3—11. Job 2:7,8. 13:24—28.)

A moth, &c. The body is as a garment to the soul: in this garment sin hath lodged a moth, which by degrees fretteth... away, first the beauty, then the strength, and finally the contexture of its parts. Bp. Horne. Thus the greatest, as well as the meanest of men, is but mere vanity. (Notes, 5:6. Ec. 12:8—14.)

V. 12. The patriarchs lived in Canaan, as in a foreign country, by the allowance of the possessors, moving their tents from place to place; and they confessed themselves to be strangers and pilgrims in the land: but David ruled, as a powerful monarch and a renowned conqueror, over the people of Israel, now fully settled in their promised inheritance. When, however, he considered the shortness and vanity of life, and looked forward to a future and permanent state; he too owned, that he was a stranger and pilgrim on earth, even as they also had been. (Notes, 119:19—21. Gen. 47:9. Heb. 11:8—16. 1 Pt. 1:—1,2. 2:11.)

V. 13. If this psalm was composed during Absalom's usurpation, David might mean, that he was desirous before he left the world, to recover his peace of mind, to be reinstated in his authority, and to retrieve his character. He however prayed, that his faith, hope, and love, might recover strength; that he might be enabled to do some further service to his people before his death; and have inward comfort, when about to depart hence and be no more seen. His prayer in all these respects was completely answered. (Notes, 1 Chr. 29:)

PRACTICAL OBSERVATIONS.

V. 1—6. The presence of the wicked, especially if powerful and prosperous, exposes us to many temptations, either by enticing or terrifying us into improper compliances, or by exciting our indignation or envy. When we are not able wholly to separate from them, we should double our watchfulness, and especially impose a strict restraint upon our tongues; lest we should be betrayed into boasting, reviling, slandering, flattering, or trifling conversation; remembering that they will criticise every expression, and turn it, if they can, to our disadvantage, and to the discredit of religion. Sometimes it may be necessary to keep silence even from good words, when they are likely to excite profane contempt or rage; yet in general we run into an extreme, when we are backward to engage in edifying discourse. (Note, Jam. 1:26.) But even if we be enabled to bridle our tongues, we shall often find ourselves incapable of repressing our passions. When zeal, anger, impatience, compassion, grief, and other conflicting affections, are excited in the heart, confinement increases their force, and reflection excites more disquietude, till a fire seems to be kindled within, which must in some way break forth. In this case, it is our wisdom to retire, and pour out our hearts before God, and to utter our complaints, sorrows, and desires to him alone. It is also very composing to the believer's mind, under sore trials and temptations, to know and consider his end, and the measure of his days: but we are never suitably affected with such subjects, except we pray over them, and are inwardly taught by the Spirit of God. It would be in vain for us to inquire the precise time which we have to live; nor would the information, could it be had, be desirable. (Note, 2 Kings 20:6.) it will answer every good purpose attentively to consider the shortness and uncertainty of life. Our days are but a hand breadth, or as nothing, before God, and in comparison of his eternity: and in our greatest prosperity, and in the vigour of youth and health, verily every man is altogether vanity. He cannot live long; he may die soon, and suddenly; his busy cares are useless, his acquisitions are a shadow; he is disquieted in vain; and if he succeed in heaping up riches, he must shortly leave them, not knowing whither shall gather a man

PSALM XL.

David praises God for deliverance out of deep distress, and shows the benefit which would thereby be derived to numbers; and the happiness of such as trust in God, 1-5. As a type of Christ, (or, Christ speaking by him,) he takes the inefficiency of legal sacrifices, and the efficacy of the Redeemer's obedience, 6-8. He declares that he had published God's righteousness and salvation, and pleads for deliverance from present troubles, and for the confusion of his enemies, with the triumphing of the righteous, 9-17.

To the chief Musician, A Psalm of David.

I ¹WAITED patiently for the LORD; and ²he inclined unto me, and heard my cry.

³He brought me up also out of an horrible pit, out of ⁴the miry clay, and ⁵set my feet upon a rock, and ⁶established my goings.

⁷And ⁸he hath put a new song in my mouth, ⁹even ¹⁰praise unto our God: ¹¹many shall see it, and fear, and shall trust in the LORD.

¹²Blessed is the man that maketh the LORD his trust; and ¹³respecteth not the proud, nor such ¹⁴as turn aside from him to lie.

* Heb. *In waiting I waited.* a 27:13, 14, 37, 7. Jam. 5:7-11. b 116:2, 130:2. Dan. 9:18. c 135:16, 71:20, 96:12, 142:6, 7, 143:3. 1s. 21:32. Job. 2:5, 6. Zech. 9:11. Acts 2:24, 27-31. † Heb. *pit of noise.* Matt. 1:5, 50. d Ps 69:2, 14:15. Jer. 38:6-12. Lam. 3:53-55. e 27:5, 61:2. Matt. 7:24, 25. f 17:5, 18: 36, 37, 23. 119:133. g 33:3. 144:9. Rev. 5:10, 14:3. h 103:1-5. 1s. 12:1-4. 134:1-5. 35:27, 52:6. 64:9, 10, 142:7. Hos. 3:5. Acts 2:31-41, 4:4. i 2:12, 34:8. 64:11, 12, 118:8, 9. Jer. 17:7, 8. Rom. 15:12, 13. 15:4, 101:3-7, 119:21. m 1s. 43:18-20. Jer. 10:14. Ps. 2:2. 2 Thes. 2:9-11. n 136:4. Ex. 15:11. Job 5: 9, 9:10, 26:14. o 71:15. 92:5. 139:6, 17:18. 1s. 55:8, 9. Jer. 29:11. † Or, none can order them unto thee. Job 37:19, 20. p 50:8. 51:16. 1 Sam. 15:22. 1s. 1:11.

How^a absurd then are the perplexing anxieties, and the incessant fatigues, of the most successful worldling, who pursues such shadows to the marbling of his present comfort, and the ruin of his immortal soul! Indeed the believer's disquietude about the difficulties of his path, and the treatment that he meets with, are not much more rational.

V. 7-13. It is worthy of notice, that, in fact, we become happy in exact proportion as we despair of happiness from this changing, sinful world; and wait and hope for it, from the mercy and all-sufficient love of God our Saviour. Instead of being much concerned about temporal things, let us earnestly pray to be "delivered from all our transgressions;" and that we may not be made a reproach to those, who, being foolish at all times, never so much expose their folly, as when they deride the hopes, or insult over the falls, of the righteous. We should look above instruments, and view the hand of God in all our afflictions: and then faith in his wisdom, justice, truth, and love; united with consciousness that he rebukes us for our iniquity; will render us silent and submissive, because he has done it. Then our prayers for the removal of his stroke, even when we "are consumed with the blow of his hand," will be offered with resignation to his will, and hope in his mercy.—But if his faithful chastisements of his children for their offences, consume their strength and comeliness, as a moth fretteth away a garment; what will be the effect of his avenging wrath against his enemies! And as every man is vanity, it behooves sinners to make haste to seek forgiveness, before they go hence and be no more seen.—The Christian's sorrows are all sanctified; the gracious Lord will wipe away his tears, and answer all his prayers: he cannot but feel his afflictions; yet, as a stranger and a pilgrim on earth, he hopes for a better and more enduring habitation in heaven, where his heart and his treasure are already. He expects weariness and ill-treatment by the way; but his stay here will not be long; and, walking with God by faith, he goes forward on his journey, undiverted from his course, and not much cast down, by the ill accommodation or difficulties with which he meets. He only desires to be spared, till his measure of service on earth be finished, and his title to heaven clear; and that he may depart in that vigorous exercise of faith and grace, which may be honourable to God, encouraging to his brethren, and comfortable to himself. Then going hence, and being no more on earth, he enters upon his perfect and eternal rest; and leaves his pious friends consoled with the joyful hope of a blessed reunion; and instructed by his words and actions, how to live, to suffer, and to die. (*Notes*, Prov. 14:32. 1 Thes. 4:13-18.)

NOTES.—PSALM XL. V. 1-5. In this psalm, David seems to have intended to speak of his own case and experience; but the Holy Spirit led him to use language, which in its full meaning can be applied to none but the Lord Jesus himself. The whole indeed may be accommodated to him, yet some passages are more suited to the case of the type, than to that of the Antitype.—These verses may be interpreted of the Redeemer's deep and dreadful sufferings, and the happy effects which followed his deliverance out of them. Exposed to the cruelty and malice of men, the horrid assaults of Satan, and the wrath of the Father, when bearing and expiating our sins; he was as one sinking in a dark and ominous pit, where dreadful noises are heard, (*marg.*) and he was ready to be covered and suffocated with the miry clay; but under all these sufferings, "in waiting he waited for the LORD;" and his earnest prayers were heard. At his resurrection he was brought forth from the grave, and the state of the dead; and in his exaltation he was placed as on an immovable rock; his goings were established, his remaining work became most delightful, and his full success was

5 "Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: thy cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.

6 "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required.

7 Then said I, Lo, I come: in the volume of the book it is written of me:

8 Thy delight to do thy will, O my God; yea, thy law is within my heart.

9 "I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

10 "I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy

66:3. Jer. 7:21-23. Hos. 6:6. Matt. 9:13, 12:7. Heb. 10:5-12. q Ex. 21:6. Job 33:16. 1s. 50:4, 5. § Heb. *digged.* r Heb. 10:7-9. s Gen. 3:15. Luke 24:27, 44. John 5:39. Acts 10:43. 1 Cor. 15:3, 4. 1 Pet. 1:10, 11. Rev. 19:10. i 112:1, 119:16, 24, 52. Job 23:12. Jer. 15:16. John 4:34. Rom. 7:22. 8:29. u 37:30, 31. Prov. 3:1. Jer. 31:33, 2 Cor. 3:3. † Heb. *in the midst of my bowels.* x 22: 2, 23, 35:18. 71:15-18. Mark 16:15, 16. Heb. 2:12. y 119:13, 171, 172. z 139: 2, John 21:17. a Ez. 2:7, 3:17, 18. Acts 20:20, 21:26, 27. Rom. 10:9, 10. 1 Thes. 1:8. Rev. 22:17. b Rom. 1:16, 17, 3:22-26. 11. c Phil. 3:9. c Acts 13:32, 33. Rom. 15:8, 9. d Is. 49:6. Luke 2:30-32. 3:6. 1 Tim. 1:15.

ensured. (*Notes*, Is. 53:9-12. Acts 2:22-32.) Thus "a new song" was put into his mouth, which he teaches his people: for no such redemption could before be celebrated; and multitudes, by faith beholding his sufferings and the glory which followed, have learned to fear the justice, and trust in the mercy of God, through him. Such persons are made happy; whilst they do not so regard the rich and great as to trust in them, or proud tyrants and persecutors so as to dread their rage; and while they renounce all connexion with those who turn aside to idolatrous and superstitious delusions, or the deceitful interests and pleasures of sin. Many wonderful works the Lord had done for sinful man and for Israel; but this would exceed them all: nor could the number or value of his thoughts and contrivances of love and mercy be ever numbered, or estimated. (*Notes*, Eph. 2:4-10. 3:9-12. 1 Pet. 1:10-12. Rev. 5:11-14.)—Yet the passage may also be explained of David; and answers to some parts of the believer's experience.—David had been in many troubles, and seemed ready to sink in them, as in a horrible pit; but faith, patience, and prayer, supported him, and carried him through all. (*Notes*, 116:3-5. 130:1-6. 142: title. 7. 2 Sam. 22:5, 6, 17, 18. Jer. 38:1-13. Lam. 3:52-66. Jon. 2.) In due time he was rescued, advanced, and established; his way was made plain and prosperous; a new song was put into his mouth; (*Note*, 35:2, 3.) his example became useful to many; and his life was spent in attempting to reckon up, and celebrate, the wonders and counsels of the love of God to him and to his people, yet he could not at all do justice to the delightful subject. (*Notes*, 71:13-24. 139:17, 18. 145: 5-7.)—The third and fourth verses may be connected as follows: "Many shall see it, and fear, and shall trust in the LORD: Saying, Blessed is the man, &c." (*Marg. Ref.*)

V. 6-8. It is uncertain, whether David had in these verses any intention of declaring, that cheerful and prompt obedience to the precepts of the moral law, proceeding from faith and love, was more acceptable to God than legal sacrifices: (*Note*, 50:7-15. 1 Sam. 15:22.) but it is evident that the Holy Spirit foretold the obedience of the promised Messiah. Sacrifices, though appointed by God himself, were of no intrinsic value: he neither delighted in them, or required them for their own sake, nor could they take away sin. (*Notes*, Gen. 8:20-22. Heb. 9:18-26. 10:1-4, 11-18.) But the incarnation and obedience of the Son of God, which they shadowed forth, were previously appointed for that purpose. His ears were opened to receive and obey the command of the Father; or pierced as those of servants were, who chose to continue perpetually with their masters. (*Note*, Ex. 21:3-6.) When the legal sacrifices were declared inefficient, the Redeemer promptly answered, "Lo, I come, &c." According to the eternal purpose of JEHOVAH, and as it was written in the Scriptures from the beginning, or "the opening of the roll," concerning him, he was prepared to appear in human nature, and to magnify the law of God by his perfect and divine obedience even unto the death of the cross: (*Notes*, Gen. 3:14, 15, 21. 4:3-5.) yea, his cordial love to the holy commandment, and his zeal for the honour of the divine government and perfections, and his compassion for the souls of men, were so powerful, that he delighted in thus performing the will of his heavenly Father. (*Note*, John 4:31-34.)—The apostle, in quoting this passage, follows nearly the translation of the LXX, which gives an interpretation, rather than a translation, of the words rendered "Mine ears hast thou opened." But, as this variation did not at all affect his argument, or alter the meaning of the passage, it was not necessary that he should interrupt his subject by noticing it. (*Note* Heb. 10:5-10.)

V. 9, 10. When David avowed the earnestness and bold

salvation : I have not concealed thy loving-kindness and thy truth from the great congregation.

11 Withhold not thou thy tender mercies from me, O LORD : let thy loving-kindness and thy truth continually preserve me.

12 For innumerable evils have compassed me about : mine iniquities have taken hold upon me, so that I am not able to look up : they are more than the hairs of mine head : therefore my heart faileth me.

13 Be pleased, O LORD, to deliver me : O LORD, make haste to help me.

e 25:10, 34:6. Mic. 7:20. John 1:17. 3:16, 17. f 69:13, 16. g 22:6, 43:3, 57:3, 61:7. Heb. 5:7. i 22:11—19. 138:4. Is. 53:6. 1 Pet. 3:18. k 19:12, 69:4, 173:26. Gen. 42:25. Luke 2:25. * Heb. *foreknowledge*. m 25:17, 18. Matt. 26:36—44. n 38:22, 70:1. o 31:17, 18. 35:4, 25. 70:2. Is. 41:11. 45:24. p Matt. 21:38—41. q 9:3. John 18:5. Acts 9:4—6. 12:23, 24. r 69:24, 25. 73:19. 109:6—20. Luke

14 Let them be ashamed and confounded together that seek after my soul to destroy it ; let them be driven backward, and put to shame, that wish me evil.

15 Let them be desolate for a reward of their shame, that say unto me, Aha, aha !

16 Let all those that seek thee rejoice and be glad in thee : let such as love thy salvation say continually, The LORD be magnified.

17 But I am poor and needy ; yet the LORD thinketh upon me : thou art my Help and my Deliverer ; make no tarrying, O my God.

19:43, 44. 21:23, 24. a 35:21, 25. 70:3, 4. b 22:26, 35:27, 68:3, 105:3. Is. 65:13, 14. o 119:81, 111, 123, 166, 167. Matt. 13:45, 46. Phil. 3:7—9. x 35:27. Luke 1:46, 47. Acts 19:17. y 34:6. 69:33. 70:5. Is. 41:17. Matt. 8:20. 2 Cor. 9:9. Jam. 2:5. z 1 Pet. 2:23. 5:7. a 54:4. Is. 50:7—9. Heb. 13:6. b 143:7, 8. Rev. 22:20.

ness, with which he had celebrated the works and ways of God, he typified Christ in the performance of his prophetic office.—Neither reproach nor persecution had caused David to refrain his lips from declaring before the congregation of Israel, the righteousness, faithfulness, loving-kindness, and salvation of the Lord. He had not been contented with treasuring up these subjects in his heart, for his private use ; but had openly published them for the edification of the people, and the honour of God. Thus Christ, personally before his sufferings, and by his ministers afterwards, published to innumerable multitudes the justice, truth, and mercy of God ; his method of justifying and sanctifying sinners, as well as the ways of righteousness in which he guides them. (Notes, 1—5. 22:22—25. 35:17—19. Heb. 2:10—13.)—The connexion of the term “thy righteousness,” with loving-kindness, mercy, faithfulness, and salvation, and the evident subject of the passage, warrants this interpretation, and shows, that “the righteousness of God, which is unto all and upon all that believe,” was primarily meant. (Note, Rom. 3:21—26.)

Preached. (9) בְּרִי עֲשֵׂה עִמָּךְ, *bono nuncio fecere, letum nuncium indicare, ευαγγελισθεσθαι*. Robertson.—Εὐαγγελισθαι. Sept.—This word, as thus used in the Old Testament, seems precisely to signify, *preaching the gospel*, proclaiming glad tidings ; as a similar word does in the Arabic.

V. 11, 12. David might be here pleading for an interest in those mercies and that salvation, which he proclaimed to others ; when he was struggling with those complicated evils, which were consequent to his iniquities in the matter of Uriah. These called his other sins to remembrance, which took such hold upon him, and so discouraged him, that he should not have dared to look up, if it had not been for his belief of the infinite mercies of God. But some think that Christ may be supposed to speak, in the depth of his humiliation, when our innumerable iniquities met upon him, in his agony in the garden, and his sufferings on the cross. (Notes, 63:4. Is. 53:4—7. Matt. 26:36—39. 27:46.)—The original of the 11th verse is simply future, “Thou wilt not withhold, &c.”

V. 13—15. (Note, Ps. 70.) The first of these verses is imperative, in which the Psalmist simply prays for deliverance : the others are throughout in the future tense, and naturally express the language of lively faith and hope, rather than that of wishing or desiring the destruction foreseen and predicted ; and the transition is worthy our notice. A regard to the Septuagint, and other ancient versions, seems to have induced our venerable translators generally to put such passages in the imperative, which, at first view at least, gives them an appearance of harshness, not so congenial to the spirit of devotion. The two verses, however, viewed as predictions of the destruction which awaits the obstinate enemies of Christ and his church, have been wonderfully accomplished in the dire end of many traitors and persecutors, and in the condition of the Jews to this day. (Notes, 69:22—28. 109:6—20.)

V. 16. “All those who seek thee shall be glad and rejoice in thee ; such as love thy salvation, shall say continually, The LORD be magnified.” “I am confident that this eventually will be the case ; notwithstanding present temptations and sufferings.”—The clause, “love thy salvation,” exactly discriminates a true believer from all other men. (Marg. Ref.)

V. 17. Marg. Ref.

PRACTICAL OBSERVATIONS.

We are here again called upon to contemplate the intense sufferings into which our sins plunged the divine Saviour, when he willingly gave himself for us a sacrifice to God ; and we should also mark his patient confidence in the Father under all ; and observe how his prayers were heard, his soul delivered, and his body raised ; and how, in human nature, he was exalted to be a Prince and a Saviour. In his exaltation all his people should rejoice : the new song, which was put into his mouth, was intended for our use, that we may render praises unto our God. (Note, Rev. 5:8—10.) and the whole interesting scene, and all the mediatorial power and grace of our exalted Saviour, were designed to warn sinners to flee from the wrath to come, and to put their entire trust in the mercy of the Lord. Happy are all they, who renounce every lying vanity and carnal confidence, thus to depend upon the living God : they shall continually experience the faithfulness of

his promises ; and contemplate with admiring gratitude all the counsels of his love, and his wonderful works in behalf of his redeemed people : nor will they be able to eternity to exhaust the subject, or to recount all the particular instances of his mercy to them. Yet the incarnation and suretyship, the obedience and sufferings, of the Son of God, are the centre and the means of all other mercies to us. (Notes, John 3:16. 14:6. 1 John 4:9—12.) Thus God is glorified and sinners are saved : no costly sacrifices, nor even moral righteousness, can be acceptable from sinners to a holy God, except as they stand in relation to the person and atonement of his beloved Son. In his obedience unto death, the eternal purposes of JEHOVAH were accomplished ; the types and prophecies of the Old Testament were fulfilled ; the law of God was magnified, and the demands of justice were satisfied. Humiliating and painful as this obedience was, the loving Saviour delighted to perform it. (Note, John 4:31—34.) the law of God possessed his heart, and he was bent upon honouring its precepts and its awful sanction : that all might learn the excellence of the command, and the evil of transgression, in connexion with the infinite love of God to sinners. Now his redemption is completed, and the proclamation is sent forth to call upon us to come and accept of it. May we believe his testimony, trust his promise, and submit to his authority ! For all who thus seek the Lord shall rejoice in him ; and all “who love his salvation will say continually, The Lord be magnified,” while the shame and ruin of impenitent sinners, especially of those who oppose his cause, or seek to destroy his people, and rejoice in their calamities, are ensured by the predictions and denunciations of the word of God, and even by his intercession for his church. But if the holy Jesus, “the beloved Son, in whom the Father was well pleased,” endured such innumerable evils, and became so poor and needy for our sake ; shall we, whose “iniquities are more in number than the hairs of our head,” complain when we meet with pain and poverty ! Had it not been for his voluntary sufferings, our sins would have taken such hold on us, that we should never have been able to look up ; our hearts must indeed have failed, and in the horrible pit, whence there is no escape, our hopes would for ever have expired. Of this believers are fully convinced ; and this should teach them patient submission under every trial. And if any are struggling with remorse of conscience, and fears of wrath, and to their own apprehension, sinking in a deep and horrible pit ; let them wait patiently for God, and cry humbly unto him, and he will hear and help them, and turn their fears and sorrows into joyful praises. If we are thus rescued, let us continue to pray that “our goings may be established” in holiness, as a proof that we are fixed upon the Rock of salvation. And in order that our praises may be honourable to God and profitable to man, we should endeavour to unite humble dependence on Christ with obedient imitation of him. For those, who are really his, are taught to delight in doing his will, and have his law written in their hearts. Let us not then be ashamed of him or of his word ; but declare his righteousness, truth, and salvation, according to our place in the church, to all around us. Let us put our whole trust in his mercy under every trial, and seek to him to make haste to help and deliver us ; and to disappoint Satan and every foe who seeks after our souls to destroy them. Though despised and obscure, let it suffice us, that the Lord thinks of us ; and if he be our help and deliverer, he will make no long tarrying ; but will soon remove us out of the reach of sin and sorrow : and at length raise our bodies from the grave, that we may be with him, and behold and share his glory for ever. (Note, Phil. 3:20, 21.)

NOTES.—PSALM XLI. V. 1—3. It is generally agreed, that David wrote this Psalm during Absalom's rebellion, when, it seems, his other afflictions were accompanied with sickness ; or rather he had previously been visited with some dangerous disorder, from which his enemies hoped he would not recover ; and this emboldened them in their treasonable practices. (Notes, 4—8. 30:1, 2. 38:3—10.) Finding his own afflictions aggravated by their cruelty and perfidy ; he was led to commend that temper of mind, which disposed a man to consider, and compassionate, and relieve, the poor and afflicted ; and to declare him happy who possessed it. Some render the first clause “Blessed is he that judgeth

PSALM XLI.

David shows the blessedness of those who consider the poor, 1-3. He prays for mercy, and complains of the treachery and malice of his enemies, and the ingratitude of one who had been his friend, 4-10. He expresses confidence in God, and praises him, 11-13.

To the chief Musician, A Psalm of David.

BLESSED ^{is} he that considereth ^{the} poor, ^{and} the LORD will deliver him in ^{time} of trouble.

2 The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

3 The LORD will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness.

4 I said, LORD, be merciful unto me; heal my soul; for I have sinned against thee.

5 Mine enemies speak evil of me; When shall he die, and his name perish?

a 112:9, Dent. 15:7-11, Job 29:12-16, 31:16-20, Prov. 14:21, 19:17, Ec. 11:1, 2, Is. 58:7-11, Mark 14:7, Luke 14:13-14, 2 Cor. 9:8-14, Gal. 2:10, "Or, the weak, or sick," Matt. 25:34-39, Acts 20:35, 1 Thes. 5:14, b 34:19, 37:26, 39, 40, Heb. 6:10, Jam. 2:13, "I Heb. the day of evil," 37:19, Prov. 16:4, Ec. 12:1, Rev. 3:10, c 33:19, 91:3-7, Jer. 45:4, d 123:1-6, 1 Tim. 4:8, e 27:12, 140:3, f "Or, do not thou deliver," 73:28, 2 Kings 1:6, 16, 20:5, 2 Cor. 4:17, Phil. 2:26, 27, g Heb. turn, g 51:1-5, h 6:2-4, 103:3, 147:3, 2 Chr. 30:18-20, Jam. 5:15, i 22:6-8, 102:8, k Job 13:17, 20:7, Prov. 10:7, 112:2, Neh. 6:1-14, Prov. 28:24-26, Dan. 11:27, Mic. 7:5-7, Luke 11:53, 24:20-23, 2 Cor. 11:25, m Jer. 20:10, n Prov. 16:28, 25:20, marg. Rom. 1:29.

misery of the poor: "I not condemning him as accused whom God doth visit," (as Job's friends did him): "knowing that there are divers causes why God layeth his hand upon us, yea and afterward he restoreth us." It is, however, generally understood to refer to the considerate, active, and liberal kindness, shown to the poor and afflicted, from genuine faith and love. (*Marg. Ref. a.*) Such a becoming conduct would ensure a gracious recompense from God; either exemption from the calamities, which in evil times befall others, the preservation of life, with many blessings, and protection from envious and spiteful enemies; or, in case of sickness, inward strength, and various alleviations, (as when the bed of the sick is turned, and smoothed to aid their repose), till health was restored, or till a peaceful death terminated all his sorrows.—It is astonishing to the student of scripture, in reading the most admired writings of pagan moralists, to observe, how entirely this branch of morality is omitted! Certainly it is peculiar to the scriptures, and to writings formed on them. (*P. O. Deut. 15: conclusion.*)

V. 4-8. David was conscious that his affliction was a correction for his sins; and with humble confessions he pleaded especially for "the healing of his soul;" but his enemies reviled him, and impatiently expected his death, and hoped that his very name and memory would be disgraced. Recollecting their former behaviour, and comparing it with their conduct in following Absalom, he perceived that their apparent kindness, and their visits, were only intended to impose on him with vain professions of attachment, and to gain an opportunity of collecting materials of slander and reproach. They maliciously adverted to every one of his words, and every part of his behaviour; treasuring up in their mind whatever could be unfavourably interpreted, and then whispering it abroad among the people, to prejudice them against him and his government. (*Notes, 2 Sam. 15:1-11.*) And, considering his malady as a proof of his guilt, ("a thing of Belial," *marg.*) they exulted in the hope that he would sink under it to rise no more.

V. 9. As David was a type of Christ, so was Ahithophel in some respects of Judas. The latter clause of this verse was fulfilled in Judas's ungrateful and cruel treachery. But Christ never trusted in him, as David had confided in Ahithophel; and therefore the former part was more suited to the type than to the Antitype. (*Notes, 55:12-15, 20:21, 109:2-5, 2 Sam. 15:12, 31, 16:20-23, 17:1-4, John 13:18-30.*)—The sufferings of the church, like those of her Redeemer, generally begin at home; . . . and, unnatural as it may seem, they, who have waxed fat upon her bounty, are sometimes the first to "lift up the heel" against her. *Bp. Horne. (Note, Deut. 32:15.)*

V. 10. "All this doth not discourage me, when I think of thy mercy, O Lord; . . . I am not so low, (8) but contrary to their expectation, thou art able to restore me to my throne, from whence they have driven me: . . . and then I shall punish them, according as my office, and their wickedness, requires." *Bp. Patrick.*

V. 11-13. The Psalmist, amidst his complicated trials, concluded with lively actings of faith, and adoring praises. Had not God "favoured him," or delighted in him, his enemy would certainly before that time have triumphed over him. (*Notes, 22:7, 8. Is. 42:1-4, Matt. 3:16, 17, 17:5-8, 27:39-44.*) He was still upheld in an upright and conscientious adherence to the cause of God and religion, and in assured hope of future felicity; and therefore he praised the LORD God of Israel, calling on all the people, by repeating earnestly "Amen," (or *Let it be even so*), to his zealous adorations, to make them their own. (*Notes, 72:17-19, 89:52, 106:47, 48.*)

6 And if he come to see me, he speaketh vanity his heart gathereth iniquity to itself; when he goeth abroad he telleth it.

7 All that hate me whisper together against me: against me do they devise my hurt.

8 An evil disease, say they, cleaveth fast unto him: and now that he lieth he shall rise up no more.

9 Yea, my mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

10 But thou, O LORD, be merciful unto me and raise me up, that I may requite them.

11 By this I know that thou favourest me, because mine enemy doth not triumph over me.

12 And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

13 Blessed be the LORD God of Israel, from everlasting and to everlasting, Amen, and Amen.

2 Cor. 12:20, o 31:13, 56:5, 6, Matt. 22:15, 26:3, 4, "I Heb. evil to me," "I Heb. A thing of Belial," p 38:3-7, Job 27:8, Luke 13:16, q 3:2, 7:11, Matt. 27:41, 43:6, 64, r 55:12, 14:20-22, 2 Sam. 15:12, Job 19:30, "I Heb. the man of my peace," s Deut. 32:15, Obad. 7, John 13:18, 26, 27, "I Heb. magnified," t 57:1, 109:21, u 18:37-42, 21:8-10, 69:22-28, 169:6-20, Luke 19:27, x 13:4, 31:8, 35:25, 86:17, 124:6, Jer. 20:13, Col. 2:15, y 25:21, 94:18, z 16:11, 17:15, 73:23, 24, Job 36:7, John 17:24, a 72:18, 19, 89:52, 106:48, 1 Chr. 29:10, 29:13, Rev. 4:8, 5:9-14, 7:12, 11:17, b Num. 5:22, Deut. 27:15, &c. 1 Kings 1:38, 1 Chr. 16:38, Jer. 28:6, Matt. 6:13, 1 Cor. 14:16, Rev. 22:20.

Matt. 6:13, Eph. 1:3-8, 1 Pet. 1:3-5, 4:9-11, 5:10, 11, Rev. 4:6-11, 5:8-14, 19:1-6.)

PRACTICAL OBSERVATIONS.

The people of God are not exempted from poverty, sickness, or any external affliction: but he considers their case and wants, and vouchsafes them relief proportioned to the exigency: he delivers them from trouble, preserves their lives, and gives them blessings on earth, as long as this is really good for them: he does not give them over unto the will of their enemies; and even upon the bed of languishing sickness, which is so depressing to nature, he frequently communicates such strength and consolation, as render them calm and easy.—After the Lord's example of kindness and compassion, the believer has also learned to consider his poor and afflicted brethren. In them he sees the once suffering Saviour; and gratitude to him unites with love to his people, in disposing him to alleviate their sorrows, and supply their wants, according to his opportunity and ability: nor does he exclude any other sufferers from his deep compassion, and such relief as he can afford them; or decline labour and self-denial in order to confer it. Thus he evidences the reality of his faith, and obtains the assurances of gracious supports from God, when afflictions fall to his lot.—But nothing is so distressing to the contrite believer, as a sense of the divine displeasure, guilt on his conscience, and the prevalence of sin in his heart: pain and sickness will remind him to pray especially for pardoning mercy, and for the healing of his soul, which is wounded and diseased, because he has sinned against the Lord. (*Note, Jer. 17:14.*)—The most humble and upright may well expect to meet with enmity, contempt, treachery, and ingratitude from the wicked; when the holy Jesus was not only despised and rejected of men, but was betrayed and sold by one of his own apostles, whom he had treated with the utmost kindness, and distinguished by the most valuable external privileges. Let us then continually look unto Jesus, that we may not be stumbled or discouraged, if without cause many calumniate or injure us, and wish for and even seek to accomplish our death, or rejoice and insult over our distresses and disgrace. Should any speciously profess religion, and friendship to us, court our acquaintance, and insinuate themselves into our confidence and affection, on purpose to slander and betray us; let us still remember that Christ met with far baser treatment in all these respects, than we can do; and if we in any measure walk in his steps, we must expect a proportionate share of enmity, contempt, and ingratitude. (*Notes, John 15:21-1 Pet. 4:12-16.*) He, being risen from the dead, and constituted Judge of all, will requite all his obstinate enemies: but in our private capacity we must not desire to avenge ourselves, but copy his example, when he prayed for the forgiveness of his murderers. However we may be tempted and afflicted, it is a token for good, if Satan our enemy be not permitted to triumph over us: and if the Lord be merciful to us, and favour us, and uphold us in our integrity, "he will set us before his face for ever," and then our enemies will finally be subdued, and all our sorrows terminated. In the anticipation of faith and hope, let us then on earth solace ourselves, under our conflicts and sorrows, by beginning the work of heaven; and give our cordial assent to those praises, which the redeemed are continually rendering to their God and Saviour, saying, "Blessed be the LORD God of Israel, from everlasting and to everlasting. Amen, and Amen."

NOTES.—PSALM XLII. Title. This is rendered in the old translation, "A Psalm to give instruction, committed to the sons of Korah."—This psalm begins the second book, according to the division made by the Jews. It has no

PSALM XLIII.

The Psalmist prays that God would judge his cause, and restore him to his sanctuary, 1-3. He anticipates his joy and praise which he then takes place, and encourages himself to hope in God, 4, 5.

JUDGE me, O God, and ^bplead my cause
from ^athe deceitful and unjust man.

² For thou art ^athe God of my strength: ^awhy
dost thou cast me off? ^awhy go I mourning be-
cause of the oppression of the enemy?

³ O ^asend out thy light and thy truth: ^alet
them lead me; let them bring me unto ^athy holy
hill, and to ^athy tabernacles.

⁴ ^aThen will I go unto the altar of God, unto
God ^amy exceeding Joy: yea, ^aupon the harp will
I praise thee, ^aO God, my God.

⁵ ^aWhy art thou cast down, O my soul? and

a 78. 26:1. 35:24. 75:7. 1 Cor. 4:4. 1 Pet. 2:23. b 35:1. 1 Sam. 24:15. Prov. 22: 23. 33:11. Mic. 7:9. * Or, unmerciful. 1 Heb. a man of deceit and iniquity. 71:4. 2 Sam. 15:31. 16:20-23. 17:1-4. c 28:7. 140:7. Ex. 15:2. Is. 40:31. 45:24. Zech. 10:12. Eph. 6:10. Phil. 4:13. d 71:9. 77:7. 94:14. 1 Chr. 28:9. e 42:9. f 57:3. 97:11. 119:105. 2 Sam. 15:20. Mic. 7:20. John 1:17. g 25:4, 5. 143:10. h 57:5, 6. h 26:3. 34:4. 98:15. 167:68. 132:15. 14. 1 Chr. 16:1. 39. 21:23. k 66:

impiety: but our great dejection, even under the severest outward afflictions or inward trials, springs from unbelief and a rebellious will: we should therefore strive and pray against it, and endeavour to hope in God, persuaded that we shall ^ayet praise him for the salvation of his countenance." Our enemies may indeed drive us from public ordinances, deprive us of our Bibles, banish us into deserts, or immure us in prisons; but they cannot bereave us of the favour of our God, or preclude our approach to the throne of grace. Let us then complain unto him, and remember his mercy and power, under every disconsolation. And if one trouble follow hard after another;—if divine rebukes from above, the assaults of hell from beneath, and the insults of men, like floods, waves, and water-spouts, seem to combine for our ruin;—let us remember that they all are appointed and overruled by the Lord, and that we deserve more than all we endure on earth: let us recollect how Jesus said, "My soul is exceeding sorrowful even unto death;" and how he suffered both from the cruelty of man, the rage of Satan, and the justice of the Father: yet was he heard and delivered. In his name, let us hope and pray: one word from him will calm every storm, turn the midnight darkness into the light of noon, and the bitterest complaints into joyful praises. We should then employ our time, under tedious and discouraging trials, in praising God for his mercies to his church and to us, and in prayer for deliverance. Ere long our night of sorrow will finally terminate, and eternal day will succeed. Let us then never think that "the God of our life," and "the Rock of our salvation hath forgotten us;" if we have indeed made his mercy, truth, and power our refuge. Even though we cannot but "go mourning, because of the oppression of the enemy;" and though the reproaches of the ungodly are painful as "a sword in our bones;" yet we should struggle against despondency, and still hope in God, and praise him: his favour will be the health and help of our souls, and he will be "our Shield and exceeding great Reward."

NOTES.—PSALM XLIII. V. 1. This is evidently a continuation of the preceding psalm, and was written before David had obtained deliverance. Every day brought him fresh intelligence concerning the ungodly, ungrateful, and unmerciful conduct of Israel in general; the bulk of the nation having joined the conspirators, and being ready to proceed to all lengths against the life of their aged king, which the deceit and iniquity of Absalom or Ahithophel could suggest against him. But these reports, instead of dismaying him, seem to have raised his hope; as they confirmed his confidence in the justice of his cause, and warranted his appeal to the Judge of the world, to decide between him and his most injurious foes. (Notes, 78-11. 26:1. 35:1-3. 143:1, 2.)

V. 2, 3. Note, 42:9, 10.—Thy light. (3) 'Thy favour, which appeareth by the performance of thy promises.' Perhaps the Psalmist also meant, the light of heavenly wisdom, teaching him how to act in such trying circumstances, so as to wait in the path of duty for the performances of God's promises; and especially till restored to the ordinances of the sanctuary, which were far nearer to his heart, than the re-establishment of his outward prosperity, and the confirmation of his authority. (Note 27:1-6.)

Tabernacles. There were at this time two tabernacles; or, sacred tents; that erected by Moses was at Gibeon; and the ark of the covenant was stationed on mount Zion, in a tent which David had prepared for it. (Note, 1 Chr. 16:37-43.)

V. 4. My exceeding joy. Or, "The gladness of my joy." (Marg.) The fervent language used by the Psalmist, while anticipating his sacrifices of thanksgiving at the altar, is widely different from the frigid, unimpassioned religion of nominal Christians in general, and shames the lukewarmness of most of us. (Notes, 107:17-22. 31, 32. 116:13-19. 118:19-26. Rom. 5:11.)

V. 5. Notes, 42:4, 5, 11.—Health. ^aיְשׁוּעָה, ^asalvations. 44:5. Heb.

PRACTICAL OBSERVATIONS.

Under the returns of distress and disconsolation, we should,

why art thou disquieted within me? hope in God: for I shall yet praise him, who is the Health of my countenance and my God.

PSALM XLIV.

The church acknowledges the former mercies of God, and resolves to trust in him, 1-3; complains of being left under grievous distresses and persecutions, 9-16; professes integrity under sufferings, 17-22; and earnestly prays for speedy deliverance, 23-26.

To the chief Musician, ^aFor the sons of Korah, Maschil.

WE have heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, *in* the times of old.

² *How* ^athou didst drive out the heathen with thy hand, and plantdest them; *how* thou didst ^aafflict the people, and cast them out.

13-15. 116:12-19. 1 Heb. the gladness of my joy. 71:23. 1s. 61. 10. Hab. 3:17. 18. Rom. 5:11. 1 57:38. 71:22. 81:2. 2 Sam. 6:5. Rev. 5:8. to 42:6. u 42:5, 11. a 42:1 title. b 22:31. 71:18. 78:3-6. 105:12. Ex. 12:24-27. 13:14, 15. 1s. 38. 19. c 12:1. c Num. 21:14-16. 27-30. Job 8:8, 9. 15:17-19. d 78:55. 86:8. 105:44. 135:10-12. 136:17-22. e 15:19. 34:11. Deut. 7:1. Josh. 10:42. 11:23. 21:43. Neh. 9:22-27. f Ex. 23:28. Num. 15:32. Josh. 10:11. 24:12. 1 Sam. 5:6, 7.

again and again have recourse to the effectual and only remedy of faith and prayer.—As Israel treated David after all his successes in faithfully promoting their interests, and notwithstanding his wisdom and piety, with the blackest ingratitude, treachery, and injustice; and as even his beloved Absalom, and his professed friend and counsellor Ahithophel, joined and headed the base conspiracy; and as the Son of God met with far baser treatment from the same favoured, yet ungodly and merciless nation: so no eminence or usefulness can exempt any pious man from the contempt or injuries of the wicked; whether he have to do with collective bodies, or individuals. But we should commit our cause to God, and he will plead it, and deliver us from every unrighteous and treacherous assault. And though inward temptations often concur with outward afflictions, yet God will never cast off those, who trust in him as their Protector and Strength, according to his merciful and faithful promises. We should therefore discard such dishonourable fears; and pray the more earnestly, that the Lord would send forth the truth of his word and the light of his Spirit, to guide us into the ways of holiness, peace, and salvation: and by means of his ordinances on earth, bring us to his holy habitation in heaven. Through Christ, our Altar and Sacrifice, we may here find joy in God, for which we should bless and praise his name; but under every suspension of comfort, and every trouble, we should look forward to the season, when "God, our exceeding Joy" will end our sorrows and complete our felicity. Let us then silence our complaints, and repeatedly inquire, "Why art thou cast down, O my soul? and why art thou so disquieted within me?" And resolve still to "hope in God; for we shall yet eternally praise him, who is the Health of our countenance and our God."

NOTES.—PSALM XLIV. V. 1-3. It is not agreed on what occasion, or by whom, this psalm was composed; nor does it fully suit any period in the history of the Old Testament church: for even in the days of Hezekiah, under Sennacherib's oppression, or afterwards, under the persecution of Antiochus Epiphanes, the bulk of the nation could not have made the solemn protestation contained in it; (Note, 17-22.) and it would have been still more unsuitable to the case of the Jews, during the Babylonish captivity. It is therefore no very improbable conjecture, that David, or some other prophet, composed this psalm for the use of the true church, in every age, when persecuted for conscience' sake.—However this may be, the remnant of suffering believers are here introduced, as recollecting the work of God for Israel in former ages, to encourage their hope of his further protection and powerful interposition. (Marg. Ref.) The first verse is incorporated into our Litany, after a manner suited to lead our thoughts to the triumphs of divine grace at the reformation, and in the age of the Apostles.—Joshua and the Israelites fought valiantly against the Canaanites: yet their victories were not owing to their own valour or strength, but to the power and favour of God. (Note, Josh. 10:9, 10.) The apostles laboured in the most zealous and self-denying manner to spread the gospel in the primitive times; but its prevalence was not the effect of their eloquence, or wisdom, or assiduity; but of the Holy Ghost sent down from heaven to prosper their labours. The conversion and salvation of the believer is not effected by his merit, wisdom, or resolution; but springs from the mercy and grace of God: yet he diligently uses the appointed means.—The people. (2) עַמֵּי הָאָרֶץ: Or peoples, the several nations inhabiting Canaan. (Notes, 1 Sam. 12:22. Rom. 9:10-18.)

V. 4. "Thou art He, my King, O God: command the salvations of Jacob." "Thou art the same Almighty God and Saviour, who by thy sovereign will didst of old effect these wonderful deliverances to thy people.—Thou art our King, as thou wast theirs: therefore save and deliver us, as thou didst them." This is a never-failing plea for the church under persecution, and for the believer when steadily resisting temptation, and for the minister in praying for success in his labours. (Notes, 27:13. Matt. 6:13.)

3 For 'they got not the land in possession by their own sword, neither did their own arm save them: but 'thy right hand, and thine arm, and 'the light of thy countenance, 'because thou hadst a favour unto them.

4 'Thou art 'my King, O God: 'command deliverances for Jacob.

5 'mThrough thee will we 'push down our enemies: through thy name will we 'tread them under that rise up against us.

6 For 'I will not trust in my bow, neither shall my sword save me.

7 But 'thou hast saved us from our enemies, and hast 'put them to shame that hated us.

8 'In God we boast all the day long, and 'praise thy name for ever. Selah.

9 ¶ But 'thou hast cast off and put us to shame; and goest not forth with our armies.

10 *Thou makest us to turn back from the enemy: and they which hate us 'spoil for themselves.

11 Thou hast 'given us 'like sheep appointed for meat; and hast 'scattered us among the heathen.

12 Thou 'bellest thy people 'for naught, and dost not 'increase thy wealth by their price.

13 Thou 'makest us a reproach to our neighbours, 'a scorn and a derision to them that are round about us.

14 Thou makest us 'a by-word among the

heathen, 'a shaking of the head among the people.

15 'My confusion is continually before me, and the shame of my face hath 'covered me.

16 For 'the voice of him that reproacheth and blasphemeth; by reason of 'the enemy and avenger.

17 'mAll this is come upon us; 'yet have we not forgotten thee, neither have we 'dealt falsely in thy covenant.

18 'Our heart is not turned back, neither 'have our 'steps declined from thy way;

19 Though 'thou hast sore broken us 'in the place of dragons, and covered us 'with the shadow of death.

20 'If we have forgotten the name of our God, or 'stretched out our hands to a strange God;

21 'Shall not God search this out? for 'he knoweth the secrets of the heart.

22 Yea, 'for thy sake are we 'killed all the day long; we are counted as sheep for the slaughter.

23 'Awake, why sleepest thou, O Lord? arise, 'cast us not off for ever.

24 'Wherefore hidest thou thy face, and 'forgettest our affliction and our oppression?

25 For 'our soul is bowed down to the dust: our belly cleaveth unto the earth.

26 Arise 'for our help, and 'redeem us for thy mercy's sake.

1. 4:39, 39, 8:17, 18, Josh. 4:12, Zech. 4:6, 2 Cor. 4:7, g 17:7, 20:6, 74:11, f 15:1, 15:63, 12, h 42:5, 11, 80:18, i Num. 14:8, Deut. 7:7, 8, 1 Sam. 12:22, M. 1:2, 3, Rom. 9:10-15, k 74:12, 89:18, 149:2, 15:33, 22, 1 42:8, Mark 1:35, 39, 41, 9:25, n 18:39-42, 118:10-13, 14:14-16, Phil. 4:13, n Deut. 33:17, 1 Kings 22:11, Dan. 8:4, o 60:12, 91:13, 108:13, Zech. 10:5, Rom. 16:20, marg., p 20:7, 33:16, 17, Ho. 1:7, q 140:1, 144:10, Josh. 1:5, 10:8, 10:42, 11:6, 23:9, 10, Judg. 2:18, 7:4-7, 1 Sam. 7:8-12, 14:6-10, 17:47, 2 Sam. 7:10, r 40:14, 83:1-18, s 34:2, 15:45, 25, Jer. 9:24, Rom. 2:17, 1 Cor. 1:23-31, t 115:1, 18, u 43:2, 60:1, 74:1, 80:12, 13, 89:38-45, Jer. 33:24-26, Rom. 11:1-6, x Lev. 26:17, 37, 37, Deut. 28:25, Josh. 7:8, 12, 1 Sam. 4:17, 31:1-7, y 89:11, 15:6, 14, Jer. 15:13, 20:8, z Jer. 12:3, Rom. 8:35, * Heb. as sheep of men, 14:4, a Deut. 4:27, 38:54, 2 Kings 17:6, h 11:11, 12, Jer. 32:17, Ez. 34:12, Luke 21:24, b Deut. 32:30, 15:60, 15:24, 34, Jer. 15:13, 1 Heb. without riches, c Neh. 5:8-12, Rev. 18:13, d 79:4, 80:6, 89:51, Ez. 36:19-23, e 123:3, 4, Jer. 43:27, f Deut. 28:37, 1 Kings 9:7, 2 Clir. 7:20, Jer. 24:9, g 22:

7, Job 16:4, 15:37, 22, Lam. 2:15-17, h Josh. 7:7-9, Ezra 9:6, Jer. 9:25, i 69:7, 71:13, 59:45, Jer. 51:61, k 74:12, 22, 23, 79:12, 15:37, 41, 72:24, 18:2, m Dan. 9:13, n 20:8, 17, Deut. 6:12, s 14, 15:17, 10, Jer. 2:32, o Jer. 31:32, Ez. 16:59, 20:7, p 75:57, 125:5, 1 Kings 15:5, Job 34:27, Jer. 11:10, Zeph. 1:6, Luke 17:32, q 119:51, Job 23:11, 12, 1 Cor. 15:58, 1 Thes. 2:10, r Or. goings, r 33:8, 60:1-5, Jer. 14:17, s 74:13, 14, 15:27, 1, 34:14, 35:7, Ez. 29:3, Rev. 12:4, 13:21, 11-13, 16:10, t 23:4, Job 3:5, 10:21, 22, Matt. 4:16, u 17:7, 3-5, Job 31:5, &c. x 68:31, Ez. 9:29, 1 Kings 8:22, Job 11:13, y 139:1, &c. Job 31:4, 14:34, 21:22, Jer. 17:10, 23:24, z Josh. 22:22, 23, Ec. 12:14, Rom. 2:16, 1 Cor. 4:5, Heb. 4:12, 13, Rev. 2:23, a Rom. 8:36, b 11, 79:23, 1 Sam. 22:17-19, 1 Kings 19:10, Matt. 5:10-12, John 15:21, 16:2, 2, 1 Cor. 4:9, 15:30, 31, Rev. 11:3-9, 17:6, c 7:6, 12:5, 35:23, 59:4, 5, 78:65, 15:51, 9, Mark 1:39, d 9:7, 11, 89:14, e 10:11, 43:1-4, Deut. 32:20, Job 13:24, f 74:19, 23, Ez. 2:23, 24, 15:40, 27:28, Rev. 6:9, 10, g 66:11, 12, 119:25, 15:51, 23, Lam. 4:5, * Heb. a help for us, h 26:11, 130:7, 8.

V. 5-7. God is frequently spoken of as a Horn, or as raising up for his church "a Horn of salvation." (Notes, Deut. 33:7, 2 Sam. 22:3, Luke 1:67-75.) and the Psalmist, with allusion to that metaphor, says, "Through thee will we push down our enemies." For the cause of God must, to the end, be maintained by the same powerful aid, as from the first made it to prevail; and in the same entire dependence on him to prosper all the means employed for that effect; and not by trusting in the means themselves. (Notes, 20:6-8, 1 Cor. 2:3-5, 2 Cor. 4:7, 10:1-6.)

V. 8. Or, "Unto God we will give praise continually, and will confess thy name for ever. Selah."—The whole confidence being placed in God, the whole glory will be rendered to him, and that for ever.—"Glorifying in God" is generally expressed by another modification of the same verb. (Is. 45:25, Jer. 9:23, Heb.)

V. 9-16. Israel, in general accustomed to victory by the help of JEHOVAH, is here represented as worsted and crushed by the enemy.—The Lord is pleased to permit his church to be run down, as if he had cast her off with abhorrence: his people are then plundered and oppressed: many are slain, as sheep, for the pleasure or profit of their persecutors; or driven from their native country, and scattered among idolaters and savages; or sold at a very low price like the meanest of slaves. Of all these events, the history of the church gives many affecting illustrations. Thus the Lord seems to sell his people for naught, and allow his enemies to prevail, even to his own dishonour; as if he parted with his flock, without any increase to his other wealth. And while these things are transacting, his people have trials of cruel mockings, insults, and reproaches; which they could the best endure, did they not also continually hear the name and truths of God blasphemed by their impious and revengeful enemies.—Many of the verbs are in the future tense in the original; and perhaps the Psalmist meant, that past calamities led the people to very doleful conclusions as to the event. (Marg. Ref. Notes, 60:1-3, 74:12, 79:1-5, 89:38-15, Josh. 7:6-9, Is. 50:1-3.)

V. 17-22. (Note, 1-3.) 'Certainly we have deserved ... all these calamities; 'though this comfort is still remaining, that we are not so wicked as to be moved by all this to desert thee, and violate that covenant, whereby we are engaged to worship thee alone.' Bp. Patrick.—The formalist commonly escapes persecution, by turning with the stream, and purchasing security with sinful compliances, or open apostasy; but the true church of God cannot be prevailed on, by menaces, sufferings, or promises, to forget God, or deal falsely in his covenant; and as the believer's heart does not turn back from God, so his feet do not decline from his way. Neither the malice, nor the subtlety, nor the poison,

of the old serpent, and of his progeny, even when permitted to torment him grievously, can induce him to turn aside to idolatry, or to renounce his God and Saviour. This has been proved in ten thousand instances, while the disciples of Christ have been covered as with the shadow of death, in their constant expectation of it; and they have seen their brethren killed by every tedious excruciating method, "all the day long, and accounted as sheep for the slaughter." (Notes, John 16:1-3, Rom. 8:35-39.) Their regard to the authority of their holy and heart-searching God effectually preserves them even from committing secret wickedness; and they make their appeal to him concerning their integrity. And indeed so far from suffering for their iniquities, they are hated and killed for the Lord's sake; because they bear his image, profess his truths, adhere to his commandments, and seek his glory.—"The place of dragons," or serpents, or monsters, gives the idea of man cast into a situation, in which every hateful and dreadful creature surrounds him. Such are persecutors, and such are evil spirits who employ them. (Marg. Ref. s.)

V. 23-26. In this trying situation, the church earnestly cries for help to God, by whose permission these afflictions come upon her, and who alone can remove them. (Notes, 125:6, 74:10-12, 79:8-13, Is. 51:9-11, Matt. 8:23-27.) The company of believers plead their great misery; through oppression, and inward dejection, they are thrown prostrate, and trampled in the dust, and even cleave to the ground, as utterly unable to arise; and as God had sold them, so they pray him to redeem them by his power, and through the appointed ransom, that his mercies may be glorified in their help and deliverance. (Marg. Ref.)—There is a time, when the triumphs of the adversary, and the afflictions of the church, tempt men to think, that the eye of Providence is closed, or turned away, and that the Almighty hath ceased to remember their sad estate. But the truth is, that God only giveth his people an opportunity of feeling their own insufficiency; and waiteth till, by fervent and importunate prayer, they solicit his help. For so the holy Jesus slept, while the ship was covered with the waves; until, awakened by the cries of his disciples, he arose to their assistance, and spoke the tempest into a perfect calm.' Bp. Horne.

PRACTICAL OBSERVATIONS.

The church of God is one incorporated body, from the beginning to the end of the world; and the benefits conferred on it in every age will be acknowledged with gratitude by believers, through all generations and even to eternity.—"Whatsoever things were written of old time, were written for our instruction" and encouragement; and parents should declare the work of God to their children, that they may learn to hope in him. (Notes, 78:3-8, Is. 38:17-20, Rom.

PSALM XLV.

The excellency, dignity, and Deity of the Messiah, with his victories and dominion, 1-8. The Church, as espoused to him; her attendants and ornaments; with coincident exhortations and promises, 9-17.

To the chief Musician upon *Shoshannim*, for the sons of Korah, *Maschil*, *A Song of loves.*

MY heart is inditing *a good matter*: I speak of the things which I have made *touching* the King: *my tongue is the pen of a ready writer.*

2 Thou art *fairer* than the children of men: *grace is poured into thy lips*: therefore *God hath blessed thee for ever.*

3 *Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.*

4 And in thy majesty *ride prosperously*, *because of truth and meekness and righteousness*;

a 69:80. *titles.* * *Or, of instruction.* b Cant. 1:12, &c. Is. 5:1, Eph. 5:32. 1 Heb. *boileth, or bubbleth up.* Job 23:15-20. Prov. 16:22. Matt. 12:35. c 49:3. Job 33:3, 34:1. Prov. 8:6-9. d 2:6. 24:7-10. 110:1, 2. Cant. 1:12. Is. 32:1, 2. Matt. 25:34, 27:37. e 2 Sam. 23:2. 2 Pet. 1:21. f Cant. 2:3. 5:10-16. Zech. 9:17. Matt. 17:3. John 1:14. Col. 1:15-18. Heb. 1:3, 4. 7:26. Rev. 1:13-18. g Prov. 22:11. Is. 50:4. Luke 4:22. John 7:45. h 2:6. 72:17-19. Phil. 2:9-11. i Is. 49:2. 53:1-6. Heb. 4:12. Rev. 1:6. 19:15, 21. k Is. 9:6, 7. Acts 10:36. Rom. 14:9. 1 Tim. 2:5. 9:6. 10:4. 14:5, 12. Heb. 1:3. 8:1. Jude 25. i Heb. *prosper thou, ride thou.* Rev. 6:2. 9:11. m 110:2, 3. 1 The. 1:5. 2:13. 2 The. 3:1. n 60:4. John 1:17. 14:6. o Zech. 9:9. Matt. 11:29. 12:19, 20. 2 Cor. 10:1. p 2:9. 21:8, 9. 110:5, 8. Is. 59:17, 18. 63:1-6. Luke 19:27. 2 The. 1:8, 9. Rev. 6:16. 7:11, 15. 19:17-21. 20:5. q 2:12. Num. 24:8. Zech. 9:13, 14. r 2:1-9.

15:4-7.) When we hear of the wonderful works wrought for Israel, in bringing them out of Egypt, and settling them in Canaan; or of the still more glorious interpositions of God, in the first promulgation of his gospel; we should learn to hope and pray for displays of his power and love, equally efficacious, though not miraculous.—The prosperity of the church has always been attended with the ruin of her enemies; therefore the most prosperous despisers and persecutors have cause to tremble, on account of the prayers of God's afflicted and despised people.—As human policy, power, and authority could never prevail against the cause of God; so they have been very little employed in promoting it; but, whatever instruments have been used, all real advantages have been gained by "his right hand, his arm, and the light of his countenance, because he had a favour" to his people. They therefore give him the whole glory of the past, and entirely confide in him for the future; and they prosper in their spiritual warfare, when they depend on his grace and go forth in his name.—"Where the word of this King is, there is power" when he "commands deliverances for Jacob," they will take place: and we may "push down all our enemies," and "tread them under that rise up against us;" when, like the servants of God of old, we disclaim all self-confidence, to trust in him alone. The Lord has always hitherto saved his people: they may now "boast in him all the day long;" and they will praise his name for ever, for not having made them ashamed of their confidence. Yet, the believer must have seasons of temptations, afflictions, and humiliating discouragements; and the church must have seasons of persecution, when her remaining witnesses prophesy in sackcloth. (*Note, Rev. 11:3-6.*) At such times the people of God will be trampled on, put to shame, plundered, murdered, banished, enslaved, despised, and reproached; and they will be ready to think that he has cast them off, and to fear that his name and truth will be eventually dishonoured; while they continually hear the blasphemies and triumphs of his enemies. But in all our afflictions, especially in our sufferings for the sake of scriptural Christianity, we should complain unto the Lord, and "exercise ourselves to have a conscience void of offence;" we should be careful not to seek relief by sinful compliances; and should continually meditate on the power, truth, purity, and knowledge of our heart-searching God. If our heart turn back from him, or our steps decline from his way; he knows it, and will discover it to others. But if we are faithful to our engagements, and are "persecuted for righteousness' sake," we are and shall be safe and happy. Even if we should be given up into the hands of enemies, formidable and venomous as dragons, and thrown into dungeons hideous as their holes; be sore broken with every torture which malice can invent, and live in the continual expectation of a violent death; yet nothing can "separate us from the love of our God;" none can go beyond his purpose and permission: and in all these things we shall be more than conquerors. (*Notes, Rom. 8:28-39.*) For though he seems to hide his face, and to forget the affliction and oppression of his people, while they are trampled in the dust by antichristian persecutors; yet he is waiting for our more fervent prayers, which will cause him, as it were, to awake, and arise, and help, and redeem us for his mercies' sake. We have reason to be thankful, considering our frailty, for exemption from the more violent species of persecution; but let us be careful, that prosperity and ease do not render us careless and lukewarm. We should remember that persecution may come on us speedily, and that we ought to prepare for it; and we should not forget the state of the church, not yet delivered from her bondage and captivity. But in answer to the Redeemer's

and *thy right hand shall teach thee terrible things.*

5 *Thine arrows are sharp in the heart of the King's enemies: whereby the people fall under thee.*

6 *Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.*

7 *Thou lovest righteousness, and hatest wickedness:* therefore *God, thy God, hath anointed thee with the oil of gladness above thy fellows.*

8 *All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.* [*Practical Observations.*]

9 *Kings' daughters were among thy honourable women:* upon thy right hand did stand *the queen in gold of Ophir.*

Luke 19:42-44. 20:18, 19. Acts 2:37, 41. 5:33. 7:54. * 22:27. 66:3, 4. Acts 4:4. 5:14, 37. 1 Rom. 15:18, 19. c 89:29, 36, 37. 93:2. 145:13. Dan. 2:44. Luke 1:82. 33. Heb. 1:8. u Is. 9:6, 7. Jer. 23:5, 6. John 1:1. 1 Tim. 3:16. x 72:1. &c. 2 Sam. 23:3, 4. Jer. 33:15, 16. Rev. 19:11. y 83:5. 99:4. Matt. 3:15. Heb. 1:9. 7:26. z 101:3, 4, 8. Matt. 7:23. Luke 13:27. Rev. 21:27. s *Or, O God.* a 89:26. John 20:17. Eph. 1:3. b 89:20. Lev. 9:12. 1 Sam. 16:13. 1 Kings 1:39, 40. 19:16. 61:1-3. Luke 3:22. 4:18-21. John 3:34. c 2:6. d Acts 2:28. e John 1:16. Rom. 8:29. Col. 1:18, 19. Heb. 2:14. f Cant. 1:8, 13. 3:6. 4:5, 13, 14, 5:1, 5, 13. Matt. 2:11. John 19:39. 2 Cor. 2:14-16. f Ex. 30:23, 24. g 16. 1 Kings 2:39. Am. 3:15. John 14:2. h 16:11. Heb. 12:2. i 13. 72:10. Cant. 6:8, 9. 7:1. Is. 49:23. 60:10, 11. Rev. 21:24. k 1 Kings 2:19. 1 Cant. 4:8-11. John 3:29. Eph. 5:26, 27. Rev. 19:7. 21:2, 3. m 1 Kings 10:11. Job 22:24.

intercession and the prayers of his people, all that hate his cause shall be put to shame; truth and righteousness shall every where triumph; and none that belong to Christ shall be cast off for ever, but every one of them shall be completely and eternally saved.

NOTES.—PSALM XLV. *Title.* The word "Shoshannim" signifies *lilies*, and is several times so rendered in Canticles: as used, however, in the titles of a few Psalms, (*Marg. Ref.* a.) it is generally understood to mean an instrument of six strings.—This Psalm is entitled "A song of loves;" and it evidently describes the mutual love which subsists between Christ and his church. In many respects it resembles the Song of Solomon; and it treats of the spiritual union between Christ and the church under the allusion of a marriage. (*Notes, Eph. 5:22-31.*) Most expositors maintain that it was written on Solomon's marriage with Pharaoh's daughter; but a great part of it is wholly inapplicable to that transaction: nor is there sufficient ground to support the decided opinion, that this was so much as the occasion of its being written, or that David composed it. The latter is indeed probable; but it is entirely a prophecy of Christ, and is quoted as such by the apostle. (*Comp. 6:7, with Heb. 1:8, 9.*)

V. 1. The inspiration of the Holy Spirit stirred up in the prophet's heart this meditation, on a most excellent and important subject, as water bubbles up in a fountain: (*marg.*) so that he spoke freely of the things which he had been considering, and had "composed concerning the King," the promised Messiah; and his tongue was guided by the Spirit of God, as entirely as the pen is by the hand of a ready writer, to express promptly and fully "the mind of the Spirit," and nothing more. This seems the genuine meaning: for as the tongue utters more rapidly than the readiest writer can note down the words; the clause, in the common interpretation, conveys no distinct idea. (*Notes, 2 Sam. 23:1, 2. John 16:14, 15. 1 Cor. 2:10-13. 1 Pet. 1:10-12. 2 Pet. 1:19-21.*)

V. 2. In speaking "concerning the King," the prophet was led abruptly to address him; as one in a rapture while he contemplated his glorious excellences. He was formed more beautiful and lovely than the children of men: (*Cant. 5:16. Note, Zech. 9:17.*) He unspeakably surpassed all, who ever were admired or extolled on earth, for wisdom, justice, truth, and love; without having any intermixture of infirmity or defect. His word reveals the unsearchable riches of his grace; and, being authorized to speak to sinners as their Prophet, in the Father's name, "grace is poured into his lips," and his words are full of energy, instruction, persuasion, and consolation; and being in every respect fully qualified for his mediatorial work, God has exalted and blessed him for ever, in order to the completion of it.—His word instructed the ignorant, resolved the doubtful, comforted the mourners, reclaimed the wicked, silenced his adversaries, healed diseases, controlled the elements, and raised the dead.¹ *Bp. Horne. (Notes, Cant. 5:10-16. Is. 50:4. Luke 4:16-22. John 7:40-53.)*

V. 3-5. The prophet here joyfully foretells the progress and success of the Messiah, in setting up his kingdom and overcoming his enemies. Girded with the word of truth, rendered effectual by the power of the Holy Spirit, as with a sharp sword, let him ride forth as a mighty Conqueror, in unvalued might, glory, and majesty, to spread truth, meekness, and righteousness on earth; (*Notes, Is. 63:1-6. Rev. 6:1, 2. 19:11-16.*) bringing his people into a state of acceptance and peace with God; and teaching them to live in humble meekness, peace, and equity with each other. For his right hand, expert in this warfare, would readily execute his purposes, whether of mercy or of vengeance. (*Notes, 2:7-9*)

PSALM XLVI.

The church exults in the assurance of protection and consolation from God, &c.; recounts his wondrous works in her behalf, 6-9; and, while God demands submission from all the earth, she declares her confidence in him, 10, 11.

To the chief Musician *for the sons of Korah, ^bA Song upon Alamoth.

GOD is ^dour Refuge and Strength, ^aa very present Help in trouble.

2 Therefore ^fwill not we fear, ^ethough the earth be removed, and though ^bthe mountains be carried into the ^cmidst of the sea;

3 Though ^bthe waters thereof roar and be troubled, though ^kthe mountains shake with the swelling thereof. Selah.

4 There is ^aa river, the streams whereof shall make glad ^mthe city of God, ⁿthe holy place of the tabernacles of the Most High.

* Or. of. ^a 84: 85: 87: titles. b 48: 66: titles. c 1 Chr. 15: 20. d 7: 11. 62: 7: 8. 91: 1-9. 142: 5. Prov. 14: 26. 18: 10. Luke 13: 34. Heb. 6: 18. e 145: 13. Gen. 22: 14. Deut. 4: 7. 2 Sam. 22: 17-20. f 23: 4. 27: 3. Matt. 8: 24-26. Heb. 19: 6. g Gen. 7: 11, 12. Luke 21: 9-11. 25-28. 33. 2 Pet. 3: 10-14. h Matt. 21: 21. i Heb. heart of the sea. j 18: 4. 93: 3, 4. Job 38: 11. k 5: 30. 17: 12, 13. Jer. 5: 22. Matt. 7: 25. Rev. 17: 15. l 114: 4-7. Jug. 5: 4, 5. 1 Kings 19: 11. Job 9: 5, 6. Jer. 4: 24. Mic. 1: 4. Nah. 1: 5. Rev. 16: 20. m 123: 2. 36: 5, 9. Is. 8: 6. 7: 48: 18. Rev. 22: 1. m 49: 1, 8. 87: 3. 2 Chr. 6: 6. Is. 37: 35, 36. 60: 14. Heb. 12: 22. Rev. 21: 2, 3. 10. n Deut. 12: 11, 12. o 91: 1. 92: 1, 8. Ec. 5: 8. Mic. 6: 6. p 68: 19. Jer. 23: 14. l 2: 6. Ex. 43: 7, 9. Hos. 11: 9. Joel 2: 27. Zeph. 3: 15. Zech. 2: 5, 10, 11. 8: 3. Mat. 18: 20. Rev. 21: 3. q 62: 6. 112: 6. 125: 1. r Heb.

no subject is so congenial to the heavenly soul, or so replete with comfort and instruction, as the contemplation of the excellencies of Christ our King. Lively thoughts of his Person, character, and grace, springing up in the heart, inspire a heavenly savour into the discourse: and without the gift of prophecy, our tongues in this case become as the pen of a ready writer, simply and promptly declaring to all around us the truths originally revealed by the Spirit of God.—In the Redeemer the enlightened soul perceives unutterable goodness and beauty, which eclipse all the dim excellences, that it was wont to admire in the children of men. The gracious words which he speaks to sinners, are replete with divine harmony, and excite ineffable comfort in the broken heart: and Christ himself rejoices in his exaltation, and in the power and glory which the Father has conferred on him; because he delights in bestowing on his people the blessings, which he obtained for them on the cross.—All, who have seen his glory and tasted his grace, greatly desire to promote his cause: they rejoice in his former victories, and long to see him "ride forth in his majesty" to extend his conquests; and by his word and Spirit, to reduce enemies and strangers to a willing submission to his truth, and righteousness, and gentle dominion. But, while he delights in salvation, his powerful right hand will teach him to execute dreadful vengeance on all impetuous opposers: his sharp arrows will penetrate their souls; and all must either yield to this almighty King, or be crushed by him. For his throne is established for ever; his name is Emmanuel; his sceptre is swayed in justice and mercy; "he loveth righteousness and hateth iniquity;" and while his Spirit leads believers to look unto him, as "bearing our sins in his own body on the cross," and to rest all their hopes on his atonement; the views which they receive of this great transaction, especially impress them with a sense of the odiousness and desert of every transgression, show them the reasonableness of obedience, and teach them the beauty of holiness; so that not one of them can possibly abuse his grace for an encouragement to continue in sin.—In proportion as we are conformed to his holy image, we may expect the gladdening influence of the Comforter, which is communicated from his fulness; and while his name is to us, "as ointment poured forth;" the fragrant of heavenly affections will recommend our conversation to the spiritually minded, and render us meet for his palace above. (Notes, Cant. 1: 3. 2 Cor. 2: 14-17.)

V. 9-17. Next to the Redeemer's excellences, those of his espoused church are most worthy to be celebrated: not for what she was in herself; but for what he has made her, in consequence of his love and choice. (Notes, Cant. 4: 1-15. 6: 4-10. 7: 6-8. Ez. 16: 9-14.) If we desire to share these blessings, we must hearken to his word, consider his proposals, and incline our ears and our hearts to seek a union with him: we must renounce, and even forget, our carnal and sinful attachments, pursuits, and connexions, if we would be pleasing in his eyes, or admitted into this honourable relation. Other lords must be disavowed; for he must be our Lord, as well as our Saviour: and all idols must be thrown away, that we may give him our whole heart, and render him unreserved worship, as well as seek all our happiness from him alone. (Note, Gen. 2: 24. P. O. Gen. 24: 33-67.) Indeed the true believer's privileges, as well as the most estimable parts of his character, are internal, and undiscerned by an ungodly world: yet the holiness of his conversation proves the inward adorning of his soul, and that he is arrayed with "the robe of righteousness and salvation."—No wonder that the prosperity of the Redeemer's cause, and the conversion of sinners to him, delight all those on earth, who are pure and upright in heart; seeing angels, who never sinned, "rejoice over one sinner that repenteth." (Notes, and

5 *God is in the midst of her: she shall not be moved: God shall help her, ^{and} that right early.

6 *The heathen raged, ^{the} kingdoms were moved: he uttered his voice, ^{the} earth melted.

7 *The LORD of hosts is with us; the God o. Jacob is ^{our} Refuge. Selah.

8 *Come, behold the works of the LORD, ^{wha} desolations he hath made in the earth.

9 *He maketh wars to cease unto the end of the earth; ^{he} breaketh the bow, and cutteth the spear in sunder; ^{he} burneth the chariot in the fire.

10 *Be still, and ^{know} that I am God: ^I will be exalted among the heathen, I will be exalted in the earth.

11 The LORD of hosts is with us; ^{the} God of Jacob is ^{our} Refuge. Selah.

when the morning appeareth, 30: 5. 143: 8. Ez. 14: 24, 27. Luke 19: 8. r 2: 1-4. 83: 2-8. 2 Chr. 14: 3-13. 20: 1-24. Is. 8: 9, 10. 37: 31-36. s 14: 12-16. 2 Pet. 3: 7, 8. Job. 2: 11. Is. 64: 1, 2. Am. 9: 5, 13. Nah. 1: 5. Hab. 3: 5, 6, 10, 11. 2 Pet. 3: 10-12. Rev. 6: 13, 14. 20: 11. u 11. Num. 14: 9. 2 Chr. 13: 12. Is. 8: 10. Matt. 28: 20. Rom. 8: 31. 2 Tim. 4: 22. y Heb. an high place for us. 9: 9. marg. z 66: 5. 92: 4-6. 112: 2, 3. Num. 23: 23. y Ex. 10: 7. 12: 30. 14: 30. 31. Josh. 11: 20. 2 Chr. 20: 33-34. Is. 24: 1, 34, 2. &c. s Is. 24: 11, 19. 60: 18. Mic. 4: 3, 4. a 76: 6. Ez. 39: 9, 10. b Josh. 11: 6, 9. Mic. 5: 10. c Hab. 2: 20. Zech. 2: 13. d 83: 18. 100: 3. Ez. 18: 11. 1 Sam. 17: 49. 1 Kings 18: 36. 2 Kings 19: 19. e 21: 13. 57: 5. 1 Chr. 29: 11. Is. 2: 11, 17. 5: 16. Ez. 38: 23. Rev. 15: 3, 4. f 1, 7. 48: 3. Deut. 33: 27. Jer. 16: 19.

P. O. Luke 15:—10.) what then will be the joy, and mutual congratulations, and harmonious praises, which shall attend the final admission of all the redeemed to the full possession of their purchased inheritance.—Those who are taught of God, however great in the world, will count it their honour to attend on Christ our King, and to employ their wealth and influence for the good of his church. And such as leave all for him, shall be abundantly compensated even in this world, in new and spiritual relations, friends, and honours. To be a child of God, to be espoused to Christ, and made an heir of heaven, are the highest of all possible distinctions: this honourable race shall be continued and multiplied until the end of time, and at length shall possess and fill the earth; and thus shall the name of the Redeemer be remembered in all generations, and his people praise him for ever and ever. Amen, and Amen.

NOTES.—PSALM XLVI. Title. As the sons of Korah were principal singers in the sanctuary through successive generations, the title alone does not determine the date of this Psalm. It is not known by whom or when it was written: but the ancient opinion, that it was composed on occasion of the deliverance of Jerusalem from Sennacherib's invasion, is very probable; though some think it was composed by David, after his victories over the Ammonites and Syrians. (Note, 48: 1.) It is however well adapted to the use of the church, especially on great emergencies, in every age.—When Luther received any discouraging news, he used to say, "Come, let us sing the forty-sixth Psalm."

Alamoth. (Note, 1 Chr. 15: 20, 21.) Alamoth is thought to be either some tune in common use, or some kind of musical instrument, unknown to us; in which young virgins, as some fancy, took a peculiar delight, and were wont to learn to play upon it, which they make the reason and original of its name.

Bp. Patrick.—"Alamoth" signifies virgins.

V. 1-3. (Note, 27: 1-3.) The clause, "a very present Help in trouble," may be rendered more literally, "found exceedingly a Help in troubles;" or, "a help most readily to be found in troubles." The Psalmist's experience, and that of all believers from the beginning, evinced it; and this encouraged his present unshaken confidence; whereas all who call on idols, or on any creature, to help them in trouble, are invoking the absent, as well as the helpless.—Earthquakes, and other terrible convulsions in nature, are often made emblems of great commotions in nations, the fall of empires, revolutions, and other public calamities. But if imagination should be employed to conceive of such desolations, as are not likely to be realized, in the full literal import of the terms here used, till the consummation of all things; still the presence and power of an almighty Protector and Upholder would suffice to secure the church and every true member of it: and strong faith would exclude terror even in the prospect of such tremendous scenes. (Notes, Is. 25: 9. 26: 3, 4, 20, 21. 32: 16-20. Luke 21: 25-28. 2 Pet. 3: 10-13.)

V. 4. Perhaps, the gentle streams which watered Jerusalem may be alluded to: (Note, Is. 8: 6-9.) but "the River of the water of life," the graces and consolations of the Holy Spirit, which pervade every part of the church, the city of our God; and through which his sacred ordinances revive and rejoice the hearts of afflicted believers, are particularly intended. (Notes, Ez. 17: 5. Ez. 47: 1-10. John 4: 10-15. 7: 37-39. Rev. 22: 1.)

V. 5. (Marg. Ref. Notes, Is. 12: 4-6. Zeph. 3: 14-17. Zech. 2: 10-13. Matt. 28: 19, 20.)—Right early. Or, "When the morning appeareth;" (marg.) that is, "In good time, when the help shall be most honourable to God and profitable to his people." God, when there is any danger, will send us seasonable and speedy relief against those that invade us. Bp. Patrick. (Notes, 125: 1, 2.)

V. 6. Nothing can be more concise, energetic, and sub-

the excellency of Jacob, whom he loved.
Selah.

5 ^kGod is gone up ^lwith a shout, the **LORD**
with ^mthe sound of a trumpet.

6 "Sing praises to God, sing praises: sing praises unto ^oour King, sing praises.

7 For God is ^{the} King of all the earth: ^{we} sing
ye praises ^{with} understanding.

8 ^rGod reigneth over the heathen: God sitteth
upon ^sthe throne of his holiness.

9 †The princes of the people are gathered together, *even* the people of 'the God of Abraham.

for "the shields of the earth *belong* unto God: "he is greatly exalted.

15. 1 Cor. 15:28. m 81:3. 150:3. Num. 10:10-11. Josh. 6:5. 1 Cor. 15:24. 16:42.
 1 Cor. 15:52. 1 Thes. 4:16. Rev. 8:6. c 11:15. n 96:12. 117:149. 13:1. Ex.
 9:21. 1 Cor. 16:9. 20:29. Is. 12:4-6. Eph. 5:18-20. o 145:1. Is. 33:22. Zech.
 9:9. Matt. 25:34. 27:37. p 2:8. Zech. 14:1. Rev. 11:15. q 1 Cor. 14:14, 15.
 † Or, every one that *hath* understanding. r 22:27-29. 93:1. 96:10. 97:1. 99:19.
 †† Or, 1 Cor. 16:31. Rev. 19:6. s 94:45, 6:7. 48:1. 89:1. 94:20. Heb. 4:16.
 Rev. 20:1. * Or, *The volunty of the people are ga herud* unto the priest
 of, 2c. 72-9. 110:2, 3. Gen. 49:10. Is. 11:10. 60:4, 5. 66:19, 20. Rom. 11:23.
 † Gen. 17:7, 8. Ex. 3:6, 15. Is. 41:8-10. Matt. 22:32. Rom. 4:11, 12. Gal. 3:29.
 u 89:18. marg. x 46:10.

has generally been applied to his ascension, after his humiliation on earth to the right hand of God in heaven. Thus the ancient fathers understood it, and on this account it is appointed in our church to be read on Ascension-day. (*Notes*, 2:—10, 68:1-3, 15-18.)—A large congregation having been assembled, as at a solemn festival, the Psalmist calls on them to express the overflowing joy of their hearts, by clapping their hands, and lifting up their voices in triumphant shouting: (*Marg. Ref.* a, b.) because the most high God, whom Israel worshipped, and who protected Israel, was terrible to his and to their enemies, and the great Sovereign of all the earth.—In the days of Joshua, and afterwards by David, he had destroyed, or subdued, the nations of Canaan and the adjacent countries, and brought them under the dominion of Israel; but these victories were only shadows of the spiritual triumphs of the church under her king Messiah; and at length all nations shall either be joined to her in subjection to Christ, or shall be destroyed. (*Notes*, *Dan.* 2:44, 45. *Rev.* 11:15-18.)—*Terrible.* (2) The same word (יָרָא) is rendered *reverend*, 111:9.

V. 4. The goodly land of Canaan was selected for the inheritance of Jacob's posterity, who were especially favoured by God, and raised to a pre-eminence above other nations; and comparatively they were the excellent of the earth. But they have long been excluded from that country; which typified the present privileges and chosen inheritance of the true Israel, who are in reality what the Israelites were in external character. (*Marg. Ref.*)

V. 5. "God is gone up, by the special token of his presence into the holy place, with shouts of joy and praise." *Bp. Patrick*.—If, however, we consider this, as prefiguring the ascension of Him, in our nature, who is "God over all, blessed for evermore," and the acclamations of the heavenly hosts on that grand occasion: the whole appears far more interesting, and becomes in the highest degree animated and appropriate, as introductory to the repeated call to fervent praises. (*Notes*, 68:17–20, 24–25. *Luke* 24:50–53. *Acts* 1:9–12. *Eph.* 4:7–10. *Phil.* 2:9–11.)

V. 6, 7. *Our King.* (6) The Messiah is continually celebrated in the psalms as Israel's King; it is therefore most natural to interpret this expression of him in almost every part of them; which leads us to multiplied proofs that he is **JEHOVAH**, and the Lord of all. (*Notes*, 2:4-6. 45:1-5. *Zeph.* 3:14-17. *Zech.* 9:9,10. 14:6-9. *Matt.* 25:34-40.)—*With understanding.* (7) *Maschil*, (*Marg. Note*, 32: title.)

V. 8, 9. The manner in which the dominion over the nations of the earth, as exercised by that God who dwelt in the holy place, by the ark the symbol of his presence, above the mercy-seat, is here mentioned, seems a clear intimation of the calling of the gentiles into the church, in consequence of Christ's ascension. (*Rom. 15:12*).—All the principal persons, from the several tribes of Israel, “the people of the God of Abraham,” assembled to remove the ark, leaving the protection of their houses and families unto God, who accordingly was the Shield of the land. Thus when princes and rulers join themselves to the Lord Jesus, and use *their* authority and influence for the benefit of the church; God is greatly exalted, in becoming the Shield and Defender of *their* dominions.—Some, however, interpret the last clause to mean the rulers themselves; who, belonging to God, having *their* authority from him, and using it according to his command, become the *shields* of their people; and thus by their means God is greatly exalted and honoured among men. *The heathen.* (8) גוים or “the nations” over all the nations of the earth, and not only over Israel.—*The princes of the people.* (9) רבני נתיני. Or, “of the peoples” (*plural*). The rulers of other nations must be meant, as uniting with those of Israel; and this leads us to interpret the passage, of the conversion of the gentiles to the ascended Saviour, rather than of the typical transaction of the removal of the ark.

PRACTICAL OBSERVATIONS.
The universal and absolute sovereignty of our holy God

NOTES.—PSALM XLVII. V. 1-3. This psalm is generally ascribed to David, though his name is not affixed to it; and it is thought to have been composed when very great multitudes were assembled, to attend on the removal of the ark to the tabernacle on mount Zion. (*Notes*, 2 *Sam.* 6: *Chr.* 15.) And as the ark was a type of Christ, the psalm

PSALM XLVIII.

The praises of God are celebrated in connexion with the beauty and security of Zion, and the deliverances wrought for her, 1-8. The church praises God, and rejoices in him, and in her privileges, 9-14.

A Song and Psalm for the sons of Korah.

GREAT is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness.

2 Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.

3 God is known in her palaces for a Refuge.

4 For, lo, the kings were assembled, they passed by together.

5 They saw it, and so they marvelled; they were troubled, and hasted away.

6 Fear took hold upon them there, and pain, as of a woman in travail.

1. 30. *Psalm*. * Or, of, 46: *Psalm*. b 56:10, 59:3, 4, 145:3, 147:5. c 86:1-7, Neh. 9:30. Rev. 15:3, 19:5. d 45:4, 78:68, 87:3. Heb. 12:22, Rev. 21:2, 10-22. e 47:8, 99:9. f 1:2, 2, 3, 27:13. Jer. 31:23. Ohad. 17. Zech. 8:3, Matt. 24:15. f 5:2. Lam. 2:15. Dan. 11:16. g 1:6, 60:15-20, 66:10. Ez. 20:6. Mal. 3:12. Heb. 12:22. h 1:4, 13:13. i 47:7, 8. Mal. 1:14. Matt. 5:35. k 76:1-5. 125:1. 2 Chr. 12:7. l 9:15-20, 20:1. m 1:4, 5:6. 37:33-36. Zech. 2:4, 5. 1 Chr. 12:7. 2 Sam. 10:16-19. Is. 7:1, 8:8-10, 10:8, 29:5-8. Rev. 17:12-14, 19:19, 20:2, 8:8. n Ex. 14:25. 2 Kings 7:6, 19:35-37. o Ex. 15:15, 16. Is. 13:6-8. Dan. 5:6. n Ex. 21:3. Jer. 30:6, 7. Hos. 13:13. p Ez. 27:26. q 1 Kings 22:48. Is. 2:16. r Jer. 18:17. s 44:1, 2, 78:3-8. Is. 38:19. t See on 1, 2. u 46:5, 87:5.

would be most terrible to every sinner, were it not administered by his incarnate Son from a mercy-seat: but now, it is terrible to the obstinate workers of iniquity alone.—While his peculiar people express their confidence, gratitude, and joy, by every token of external exultation, and animate each other in his service; let sinners submit to his authority, and accept of his salvation, that they may share in his holy triumph. If we are the chosen people of God, and his love and grace have made us more excellent than our unbelieving neighbours; we may be sure that he has chosen for us a more honourable and excellent inheritance, than all the kingdoms of the world; and that he will prepare our souls for that inheritance, by every dispensation here on earth. Let us then confide in his wisdom, submit to his will, and be thankful for his distinguishing mercy.—As angels and glorified saints worshipped the ascending Saviour, and welcomed him with shouts of joy and the trump of God: surely we on earth should join our praises with holy affections; and with understanding of his excellency and our obligations, that we may glorify him and edify others also. Our backwardness to this reasonable service must be overcome by repeated exhortations; and when our hearts are attuned to this holy worship, we should call on all around to unite in it: for he is our King, “and the King of all the earth.” “He reigneth upon the throne of his holiness,” which yet well consists with his piteous mercy: all the heathen are his inheritance and property: may he hasten the time when all kings shall serve him, and use their delegated authority to his glory!—Then will “all the families of the earth be blessed in him,” and he will be greatly exalted; while, as the God of Abraham, he becomes their “Shield, and exceeding great reward.”

NOTES.—**PSALM XLVIII.** V. 1. Many think that this psalm was composed on account of the deliverance of Jerusalem from the power and rage of Sennacherib: but others are of opinion, that it is more exactly descriptive of the invasion of the land during the reign of Jehoshaphat, and the extraordinary triumph of him and his subjects over the kings who had confederated against him. (*Notes*, 2 Chr. 20:1-30.) It is however evident, that it was occasioned by some remarkable interposition of God, in rescuing “the mountain of his holiness” from powerful assailants.

V. 2, 3. The situation of Zion, with the adjacent region, was very beautiful, and the glory and joy of the whole land: but the experience of her kings, from age to age, that God was their Refuge, and the Protector of their palaces, as well as of his own holy temple, was the peculiar honour of this holy city.—Zion is supposed to have been situated on the south side of the mountain; but the temple stood on the north side of it, and was its peculiar honour and distinction. (*Is.* 14:13.)

V. 4-7. The confederated kings of idolatrous nations were assembled to besiege Jerusalem; but the pious princes of Judah confided in God as their Refuge. Their invaders, therefore, when they approached the walls, were suddenly intimidated, troubled, and put to flight, with terror and anguish, as a woman in travail; or as the affrighted mariners look at each other, when a furious east wind drives their stout and richly laden ship upon a rock, and dashes it in pieces. These effects could not be so much ascribed to the sight of Jerusalem’s fortifications, as to the immediate power of God; even as the winds and waves are at his command. (*Marg. Ref.*)—Illustrations of this kind are sometimes introduced, by the sacred writers, with the mark of compassion; and frequently, as here, without it. The meaning evidently is, that as the east wind shatters in pieces the ships

of Tarshish, so the divine power struck the heathen kings with terror and astonishment. *Bp. Horne.*

V. 8. The princes and people of Judah had often heard of the wonderful deliverances, which God had in former ages vouchsafed to Israel, as well as the encouraging promises and predictions sent to them by the prophets; but the recent events, of which they had been eye-witnesses and the astonishing interposition of the God of armies in behalf of this chosen city, impressed them with a far more lively sense of these things, than they ever before had attained to. They were also encouraged, by this instance of the Lord’s faithful and powerful protection, confidently to expect that he would establish Jerusalem in safety and prosperity through all generations.—As a prophecy, this must mean that city of the living God, of which Jerusalem was but a type: (*Notes*, Gal. 4:21-31. *Heb.* 12:22-25. *Rev.* 21:1) for Jerusalem was repeatedly taken, and at length it was given up to be “trodden under foot by the gentiles;” but the church of Christ is founded on a Rock, and God will certainly establish it for ever and ever. (*Notes*, 125:1, 2. *Matt.* 16:18.)

V. 9. “We have waited in silent contemplation and patient hope, for thy loving-kindness, with sacrifices and believing prayers, presented at thy temple; trusting in thy aid, and not in our own power or valour.”—This was the conduct of Hezekiah, amidst the menaces and blasphemies of Rabshakeh and Sennacherib. (*Notes*, 2 Kings 18:17-37. 19: 2 Chr. 32:1-22.) Yet the conduct of Jehoshaphat and his subjects seems more exactly to accord to these words, than even that of Hezekiah. (*Notes*, 2 Chr. 20:1-30.)

V. 10. The “name” of God may, in this connexion, either mean the glorious perfections by which he was known to his people, and distinguished from all the idols of the heathen; or his title, as “the Lord of hosts,” “the God of Abraham, and the God of Israel.” (*Marg. Ref.* a. *Notes*, Ez. 3:14, 15. 34:5-7.)—In both respects, the powerful protection afforded his people, and the righteous vengeance executed by his right hand on their insolent and impious invaders, would tend to make his praises celebrated through the whole land, and indeed to the ends of the earth. (*Note*, 2 Kings 19:14-19. v. 19.)

V. 11. This verse is in the future tense, and may literally be rendered, “Mount Zion will rejoice, and the daughters of Judah” (the other towns and cities dependent on Jerusalem) “will be glad because of thy judgments;” as an anticipation, during the apparent danger, of victory and exulting praises, rather than as a subsequent exhortation. (*Notes*, 2 Chr. 20:12-25.)

V. 12, 13. The people are here called on to go round the city in solemn procession; and, while they joyfully praised and blessed the Lord, to mark all the towers, walls, and palaces; observing that not one of them had been in the least injured by their formidable invaders. This would tend the more deeply to impress their minds; and prepare them faithfully and diligently to preserve the memory of these interesting events, for the benefit of future generations. This exact survey of Jerusalem’s walls and fortifications, to be transmitted to posterity, might also intimate, that they were typical of more permanent privileges; and they would after a time be demolished, that the things signified by them might remain for ever. (*Note*, *Heb.* 12:26-29.)

V. 14. This verse, as the conclusion of a psalm, in which temporal deliverances, security, and privileges, might appear to be exclusively celebrated, is a strong intimation, that spiritual and eternal blessings were also meant. It was before said, that God would establish Jerusalem for ever; but it is here added, in the most emphatical language imagin-

PSALM XLIX.

The Psalmist calls on all mankind to attend to his instructions, 1-4. He shows that the righteous have no cause to fear in evil times, 5. He exposes the vanity of trusting in riches, 6-13. He contrasts the condition of the prosperous ungodly man, with that of the believer, especially in respect of death and the resurrection, 14-20.

To the chief Musician, A Psalm for the sons of Korah.

HEAR this, all ye people; give ear, *all ye inhabitants of the world:*

2 Both low and high, rich and poor together.

3 My mouth shall speak of wisdom; and *the meditation of my heart shall be of understanding.*

4 I will incline mine ear to a parable: I will open my dark saying upon the harp.

5 Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?

(Tr. of 45: 48 titles. a 34:11. 78:1. Prov. 1:20-23. Matt. 11:15. 13:9. Rev. 2:11. 17:29. b 50:1. Is. 49:6. Mal. 1:11. Matt. 29:120. Rom. 3:29. 10:18. c 62:9. 1 Sam. 2:7,8. Job 34:19. Prov. 22:2. Jer. 5:4,5. Jam. 1:19-21. 2:15-7. Rev. 6:15-17. d Dent. 32:2. Job 33:33. Prov. 4:13. 8:6-11. 22:17,20,21. 2 Tim. 3:15-17. e 19:14. 45:101,34. Matt. 12:35. f 78:2. Luke 13:35. Num. 23:7. Ps. 20:49. Matt. 13:11-15. h Prov. 1:6. Dan. 8:23. Luke 12:3. Cor. 3:12. 1:27. 1:2. 46:1,2. Is. 41:10,11. Acts 27:24. Phil. 1:28. k Prov. 24. 10. Am. 5:13. Eph. 5:16. l 38:4. Prov. 5:22. Hos. 7:2. m 24:16. 56:6,7. Gen. 49:17. 1 Sam. 26:20. n 52:7. 62:10. Job 31:24. Prov. 10:15. 22:5. Mark 10:29.)

able, "This God," who protects Jerusalem, "is our God," or the Friend, and Patron of his true people; and that "for ever and ever," or "to all eternity." "He will be our Guide unto death," through all the sorrows and dangers of this world to the eternal blessings of heaven. (Notes, 23:1-4. 73:23-28. Heb. 11:13-16.)

PRACTICAL OBSERVATIONS.

The Lord is a great and glorious King, and worthy of universal and most exalted praises; but none on earth will render him this due honour, except the citizens of the heavenly Jerusalem, who worship him in the mountain of his holiness, as their God and Saviour. (Notes and P. O. Gal. 4:21-31.) The beauty and glory of his church, which should be, and will eventually prove, "the joy of the whole earth," are derived from his presence and love, and are the reflection of his uncreated excellences. Wherever there are princes or people who make God their Refuge, he will be known among them as such: for he will never disappoint the expectation of any who hope in his word. But, when kings and nations, however numerous and potent, confederate against his church, sudden terror and destruction will be their portion. We have heard and read of the works of God for Israel of old; and in the establishment of the gospel upon the ruins of idolatry; and if we wait for his loving-kindness in his holy temple, by persevering faith and prayer, we shall experience, in our measure, the same powerful supports and deliverances; and still more glorious things shall at length be accomplished, in order to establish Christianity throughout the whole earth.—The Lord will always act in perfect consistency with those glorious perfections, which, by means of his word, are made known and celebrated to the ends of the earth: the salvation of his people will be accompanied with righteous vengeance on his enemies; but every true believer may rejoice because of his judgments. Let us then diligently examine, and accurately mark, the security of the everlasting covenant, confirmed by the word and oath of the immutable God; let us consider that "his church is built upon a rock, against which the gates of hell shall not prevail;" and let us meditate upon his exceedingly great and precious promises, and the privileges enjoyed by every true believer. While we are thus encouraged by them to trust and serve the Lord, in perilous and difficult circumstances; let us point them out to our children, and to the rising generation: for this almighty and gracious God is the Portion and the Shield of every true Christian, through successive generations and to all eternity. He will guide us all, through life to death, and through death to glory; and in the city of our God above, we shall enjoy uninterrupted and unalloyed peace and felicity.

NOTES.—PSALM XLIX. Title. The author of this psalm is not known. "But whosoever composed it, ... it is likely that he had in his eye the unreasonable thirst of mankind after riches, and their insolence and haughtiness, when they have acquired them; which, it is possible, was a great discouragement to some pious but poor people in those times: and therefore ... he indited this psalm to check that vanity, by setting death before their eyes." *Bp. Patrick.*—It is not improbable that David wrote the psalm, and gave it to the sons of Korah; though the title may mean, as many think, that it was written by some of the sons of Korah. (Note, 46: title.)

V. 1-4. The Psalmist, in these verses, sublimely introduced his subject, by demanding an audience, from the whole human race, to a message which he would deliver unto them from God; and his important and universally interesting instruction, being written in the sacred Scriptures, has already been proposed to innumerable multitudes, and will at length be heard by all the inhabitants of the earth, whether of noble or ignoble birth, whether rich or poor. (Notes, 50:4-6. 78:2.)

6 They that "trust in their wealth, and boast themselves in the multitude of their riches;

7 None of them can by any means redeem his brother, nor give to God a ransom for him:

8 (For the redemption of their soul is precious, and it ceaseth for ever.)

9 That he should still live for ever, and not see corruption.

10 For lie seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

11 Their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations: they call their lands after their own names.

12 Nevertheless man being in honour abideth not: he is like the beasts that perish.

1 Tim. 6:17. e 5ath. 5:11. Jer. 9:23. Ez. 28:4,5. Hos. 12:8. Luke 12:19. p Matt. 16:26. 20:28. 1 Tim. 2:6. 1 Pet. 1:18. q Job 36:19. 19. 89:48. Prov. 10:2. 11:4. Ec. 8:8. Zech. 1:5. Luke 16:22,23. a 16:10. John 8:51. Acta 2:7,31. 13:35-37. 1 Ec. 2:16. 9:13. Rom. 5:12-14. Heb. 9:27. u 73:22. 92:6. 7:9,18. 1 Prov. 12:1. 30:2. Jer. 10:8. x 17:17,14. 39:6. Ec. 2:18,19,26. 5:13-16. Jer. 17:11. Luke 12:20. 1 Tim. 6:10-11. y 5:9. 64:6. Ez. 38:10. Luke 11:39. Acts 8:22. 1 Heb. generation and generation. z Gen. 4:17. 1 Sam. 15:12. 2 Sam. 18:13. a 20. 30:5. 82:7. Jam. 1:10,11. 1 Pet. 1:24. b Ec. 3:18-21. 9:12.)

Deut. 32:1,2. Matt. 13:34,35.) As the prophet of God, he had first inclined his ear to his divine instructor: and finding the subject difficult, (because of the corrupt prejudices, aversion, and ineptitude of the mind of man to spiritual things,) and to require the closest attention, in order to a right understanding and explanation of it; he had carefully meditated on it before he spoke; and then he had formed it into poetry and set it to music; that sacred melody might be the vehicle of weighty instruction. (*Marg. Ref.*)

All ye people. (1) *לְכָל בְּנֵי אָדָם* (plural): including all nations inhabiting the whole earth, as well as Israel.—*Both low and high.* (2) *בְּנֵי אָדָם נָכְרִים וְנִכְרִים*. The sons of Adam, or man, as fallen, mean, and low, and the sons of the noble, valiant, and distinguished among men.—*My dark saying.* (4) *חֲדָרִי* Note, 1 Kings 10:1,2.

V. 5. The old translation seems to give the true sense of this verse: "Wherefore should I fear in the evil days, when iniquity shall compass me about, as at mine heels." "What cause is there, that I should be troubled with fears, and cares, and anxiety of mind, in calamitous times, when the iniquity of those who endeavour to supplant me hath surrounded me on all sides, and left me no way to escape them?" *Bp. Patrick.* In the judgment of the best critics, among whom is Bishop Lowth, the word, rendered as a substantive "my heels," is a participle signifying "my supplanters." "The purport of the question is plainly this—Why should I give way to fear and despondency, in the time of calamity, when the wickedness of my wealthy and powerful adversaries compasses me about, to supplant and overthrow me?" *Bp. Horne.* When the consequences of a man's sins overtake him, and he has no way to escape, he may well fear: but the believer has no occasion to fear the power or subtlety of his most malicious persecutors. (*Marg. Ref.*)

V. 6, 7. (Notes, 52:6,7. 62:8-10. Job 31:24-28. Jer. 9:23,24. Mark 10:17-31. v. 24. 1 Tim. 6:17-19.)—*A ransom.* (7) That is, an atonement, or expiation: for this is the literal meaning of the word. (*כִּפּוּר*) (Note, 1 Pet. 1:17-21.) Those who glory and trust most in their riches, cannot with all their wealth satisfy divine justice, so as to ransom their nearest relative or best beloved friend from death, to which he is sentenced by the righteous Governor of the world: much less can they deliver his soul from hell. (Note, Matt. 16:24-28. P. O. 21-28.)

V. 8. *Precious.* 'Rare, or not to be found, as prophecy was precious in the days of Eli, 1 Sam. 3:1.' The price of redemption, whether of the life or soul, was too high for any mere man to pay: so that the ancient fathers referred the verse to Christ, in this sense, 'No man can redeem his brother, he alone excepted, who is also God.' (*Marg. Ref.*)—Even a Jewish interpreter 'understands these words of the King Messiah, who, having died for the redemption of his brethren, afterwards liveth for ever, as was predicted by Isaiah. Is. 53:10.' *Bossuet*, quoted by *Bp. Horne.*

V. 9. "As long as the world endureth this will be a vain endeavour.—Let him attempt it, if he please, upon himself. Can he prolong his own life, ... that it shall be perpetuated and never dissolved?" *Bp. Patrick.* (Notes, Prov. 10:2,3. Ec. 8:8. Luke 16:22,23.) And if even this be a vain attempt, who can redeem or save his own immortal soul from the awful sentence of eternal punishment?—*See corruption.* [Note, 16:8-11.]

V. 10. Every man may see, that the wise and learned of the world die, in the same manner as the foolish and stupid: and those who have prospered in heaping up wealth, leave it all behind; perhaps to those for whom they never intended it, and who rejoice at their death. (Notes, 92:6,7. Ec. 2:12-23. 5:13-17. 9:1-3. Luke 12:15-21.)

V. 11. 'Various are the contrivances of vain men, to have their names written on earth and to procure, after death, an

13 This their way ^{is} 'their folly: yet their posterity approve their sayings. Selah.

14 Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave, from their dwelling.

15 But God will redeem my soul from the power of the grave: for he shall receive me. Selah.

16 Be not thou afraid when one is made

^a Luke 12:20. ¹ Cor. 3:19. ^{* Heb} delight in their mouth. Jer. 44:17. Luke 11:47, 48. 16:27, 28. d 44:11. Jer. 12:3. Rom. 8:36. ^e Job 17:13, 14. 21:13, 26. 30:23. Ec. 12:7. Is. 38:10, 11. ^f Job 24:19, 20. ^g 47:3. Dan. 7:22. Mal. 6:8. Luke 22:30. ¹ Cor. 6:2. Rev. 2:26, 27. 20:4, 5. h 30:5. Hos. 1:1. 39:11. Job 4:21. [†] Or, strength. [‡] Or, the grave being an habitation to every one of them. Job 30:23. k 31:5. 56:13. 73:24. Hos. 13:14. Rev. 5:9. 14:13. [§] Heb. hand. ^{||} Or, hell. 16:10. 86:13. 89:48. ¹ Luke 23:46. John 14:3. Acts 7:59.

imaginary immortality for themselves and their families, in the memory and conversation of posterity; which is not often obtained, and if obtained is of no value: when with less trouble, they might have secured to themselves a blessed immortality in the kingdom of their Redeemer. *Bp. Horne.* (Notes, Gen. 4:16, 17. 11:1—4. 1 Sam. 15:12. 2 Sam. 18:17, 18.)

V. 12. The word (לָבַד) rendered "abideth," signifies to lodge all night. Man's continuance in the world, or in honour and distinction, resembles a traveller's lodging at an inn, whence he removes in the morning; or is even still more precarious and transient. So soon must wealth and honour be relinquished, and the most honourable men die like the beasts that perish; except as distinguished by an immortal soul, and a future state of righteous retribution. (Notes, 20. "3:18—22. Ec. 3:18—21. 9:4—6. Heb. 9:27, 28.)

V. 13. Some render the first clause, "This their way is their confidence," meaning a rash and presumptuous confidence. "So close does this folly stick to mankind, that they that succeed in their possessions make no benefit of this observation; but are as very fools as themselves, and tread in the steps of those that went before them." *Bp. Patrick.* Indeed, ungodly men, from age to age, not only copy the example, but imitate the principles, and adopt the maxims, of those who went before them in this path, as admired dictates of wisdom. (Notes, Matt. 6:22, 23. Luke 16:14, 15. 1 Cor. 3:18—23.)

V. 14. The most powerful and prosperous are soon carried into the grave, as sheep into the slaughter-house. There death feeds upon them in silence and darkness, till "the morning" of the resurrection: then the upright, even poor oppressed believers, will have the dominion over their haughtiest persecutors. The grave will consume all the power, glory, and beauty of the wicked, which they possessed in their splendid earthly habitations; and meanness, deformity, and contempt will be their portion: while "the righteous shall shine forth as the sun in the kingdom of their Father." The word, repeatedly translated the grave, is often rendered hell, and probably means the unseen state, whether of body or soul. (Note, 16:8—11.)—"Christ's coming is as the morning, when the elect shall reign, with Christ their Head, over the wicked." Then all the beauty, splendour, and external decorations, which the most admired of the ungodly and affluent displayed in their palaces, will appear withered and gone; and they will be in all respects loathsome and contemptible. (Notes, 1 Cor. 15:39—54. Phil. 3:20, 21. 1 Thes. 4:13—18. P. O. Mal. 3: close.)

V. 15. When the believer dies, his soul, redeemed by the Saviour's blood, is received by him to glory: the life of his body shall also be restored; it shall be redeemed from the power of the grave, refined, and rendered incorruptible and glorious. The Psalmist in this verse expresses a full confidence, both that his soul would be preserved from hell, and his body raised from the grave; being received by the Lord to be for ever with him. (Notes, 31:5. 73:23—28. Luke 23:39—43. John 14:23. Acts 7:54—60. 2 Tim. 1:11, 12.) If this be left out, or indeed not distinctly and fully taken into the account, what does the solemn exordium of the psalm introduce? (Note, 1—4.) For no other important distinction between the righteous and the wicked, in respect of happiness, is mentioned, or even intimated.

V. 16, 17. "Be thou not troubled, nor dismayed, . . . who-soever thou art that hearest or redest this, when thou seest a worldly man grow very rich, and great honours heaped on his family; which enables and emboldens him perhaps to use the meaner sort contemptuously." *Bp. Patrick.* (Notes, 37:1—9. 73:2—14.) "When he dies, nothing shall attend him but his shroud to the grave, and his works to the judgment-seat. View him in this light, which is the proper light to view him in, and he will cease to be the object of fear or envy." *Bp. Horne.* (Note, 1 Tim. 6:6—10.)—"Worldly men count wealth and magnificence their glory: (Gen. 31:1.) but holiness, being the moral image of God, is the true glory of our rational nature; and this will accompany us to heaven."

V. 18. Prosperous sinners count themselves happy, and promise themselves much enjoyment for many years to come; and such is mankind, that those who succeed in ambitious or covetous pursuits, or who live in luxury and splendour, will

rich, when "the glory of his house is increased.

17 For when he dieth he shall carry nothing away; this glory shall not descend after him.

18 Though while he lived he blessed his soul and men will praise thee, when thou doest well to thyself.

19 He shall go to the generation of his fathers; they shall never see light.

20 Man that is in honour, and understandeth not, is like the beasts that perish.

^m 5:37, 17. Esth. 3:1—6. Prov. 28:12. ⁿ Gen. 31:1. Esth. 5:11. Rev. 21:24, 26. ^o Job 1:21. Ec. 5:15. Luke 16:24. 1 Tim. 6:7. ^p Is. 5:14. 10:3. 1 Cor. 15:43. ¹ Heb. in his life. ^q Deut. 28:19. Hos. 12:8. Luke 12:19. ^r 1 Sam. 25:6. Esth. 3:22. Acts 12:20—22. Rev. 13:3, 4. ^{* Heb.} The soul shall go. Ec. 3:21. 12:7. Luke 12:20. 16:22, 23. ^a Gen. 15:15. 1 Kings 16:6. 1 Sam. 31:2. Matt. 8:12. 22:13. Jude 13. ^u 12. Esth. 5:11—14. 7:10. ^x Job 4:21. ^y 73:18, 19.

be sure to find foolish and selfish admirers and flatterers. (Notes, 1 Sam. 25:3—6, v. 6. Esth. 5:9—14. Acts 12:20—23.) "Who will commend thee too, if thou wilt imitate him" (the luxurious worldly man) "in indulging thine own appetite, and denying nothing to thyself and companions: but doing no good to any body else." *Bp. Patrick.*

V. 19. "The soul shall go, &c." (*Marg.*) Death will convey one generation after another from the light of this world; and how awful are the words, "They shall not see light for ever!" (Notes, 2 Pet. 2:17. Jude 11—13.) This fully proves, that the Psalmist was assured the righteous would "see light" after death, and for ever. (Note, 36:5—9.)

V. 20. He who in prosperity has no understanding to use the gifts of God to his glory, but abuses them in wickedness, willingly renounces the grand distinction between a rational creature and the beasts that perish. As to this world, he gratifies his appetites and inclinations, and dies as they do: but "after death is the judgment." (Note, 12.)

PRACTICAL OBSERVATIONS.

The important truths which relate to the eternal state of the righteous and the wicked, are equally interesting to all the inhabitants of the earth, "both high and low, rich and poor together." Blessed be God, they are plainly proposed to us in his holy word; and had it not been for man's dislike to such subjects, they would have been universally heard and understood.—At the call of folly, what multitudes are always ready to assemble! But Wisdom, eternal and essential Wisdom, crieth without; she lifteth up her voice in the streets: and who is at leisure to attend her heavenly lectures? The "mouth" of Jesus always "spake of wisdom;" but few regarded him: the "meditation of his heart" was ever "of understanding;" but it was accounted madness." *Bp. Horne.*—We should, however, still endeavour to illustrate and enforce these important instructions, by every method which can soften prejudice, or gain attention: especially by showing their influence on our own hearts, in mortifying covetousness, ambition, envy, and discontent, and all selfish and sensual passions; in raising us above the fear of man, and rendering us constant and cheerful in doing the will and professing the truth of God, amidst the successful enmity of persecutors or oppressors.—How general, yet how absurd and infatuated, is it, for men to boast of their riches, and trust in them! to pursue them as the one thing needful, if they have a prospect of acquiring them; and to repine and murmur if they have not! Yet it is most evident, that wealth can neither prolong the life, nor save the soul, of the possessor, or of his most beloved relative: and had not the ransom of the death of Christ intervened, the body of every sinner must have finally been left in the grave, and his soul in hell; for "the redemption was too precious" to be otherwise effected, and "must have been left alone for ever." And as we see that neither wealth nor worldly wisdom will exempt any man from dying; and that all such acquisitions must shortly be relinquished for ever; how vain are all our anxious cares and labours! What good will it do any man to have his name perpetuated on earth, when he has no name in the registers of heaven? Thus foolish are the thoughts and ways of ungodly men. Yet one generation after another applauds their maxims. And the character of a fool, as drawn by heavenly wisdom itself, continueth the favourite model for imitation, in the judgment of a vast majority even of professed Christians! (Note, Luke 12:15—21.) Death alone can convince men in general of the folly of laying up treasures upon earth: and were there no future state, the most wealthy and honourable would soon be levelled with the beasts that perish: but in the prospect of the resurrection and of eternity, the most prosperous of the wicked are infinitely more wretched and base. In this light, let the believer view the riches and the children of this world, that he may not be tempted to envy or impatience, or to fear evil consequences to himself and to the church of God, when sinners grow rich and honourable. Soon will they die, and carry nothing away with them of all their splendour and magnificence. Though they foolishly congratulate themselves, and others applaud them, as having done well for themselves; yet they are going to "the generation of their fathers, and shall never see light;" for to them "is reserved the blackness of darkness for ever." But the real Christian, when he dies, is for ever delivered

PSALM L.

The mighty God comes in awful majesty from Zion, to judge his people, in the sight of the assembled world, 1-4. He commands that the saints be gathered to him; and declares that the heavens shall declare his righteousness, 5, 6. He delights not in legal sacrifices, but in spiritual worship, 7-15. Hypocrites are rebuked and silenced, 16-21. The ungodly are solemnly warned, and salvation is promised to the upright, 22, 23.

A Psalm of Asaph.

THE ^amighty God, ^beven the LORD, ^chath spoken, and ^dcalled the earth from the rising of the sun unto the going down thereof.

2 ^eOut of Zion ^fthe perfection of beauty, ^gGod hath shined.

3 ^hOur God shall come, and shall not ⁱkeep silence: a fire shall devour before him, and ^jit shall be very tempestuous round about him.

4 He shall ^kcall to the heavens from above, and to the earth, that he may ^ljudge his people.

* Or, for Asaph. 73-83; title. 1 Chr. 15:17, 16:9, 25:2, 6. 2 Chr. 29:30, 31:2-6, Gen. 1:3, Josh. 2:18. Neh. 9:33. Jer. 10:6, 32:19. 1 Kings 1:21, 6:37, Is. 37:20, 54:5. c Is. 1:2, Am. 3:8. d Jer. 1:2, 11:3, 3. Mal. 1:11. Matt. 23:32, e Is. 12:6, 26:21. Hos. 5:15. Hab. 2:20. Heb. 12:22-28. f Ps. 113:1, 117:1, 118:1, 119:1, 120:1, 121:1, 122:1, 123:1, 124:1, 125:1, 126:1, 127:1, 128:1, 129:1, 130:1, 131:1, 132:1, 133:1, 134:1, 135:1, 136:1, 137:1, 138:1, 139:1, 140:1, 141:1, 142:1, 143:1, 144:1, 145:1, 146:1, 147:1, 148:1, 149:1, 150:1. g Ps. 113:1, 117:1, 118:1, 119:1, 120:1, 121:1, 122:1, 123:1, 124:1, 125:1, 126:1, 127:1, 128:1, 129:1, 130:1, 131:1, 132:1, 133:1, 134:1, 135:1, 136:1, 137:1, 138:1, 139:1, 140:1, 141:1, 142:1, 143:1, 144:1, 145:1, 146:1, 147:1, 148:1, 149:1, 150:1. h Ps. 113:1, 117:1, 118:1, 119:1, 120:1, 121:1, 122:1, 123:1, 124:1, 125:1, 126:1, 127:1, 128:1, 129:1, 130:1, 131:1, 132:1, 133:1, 134:1, 135:1, 136:1, 137:1, 138:1, 139:1, 140:1, 141:1, 142:1, 143:1, 144:1, 145:1, 146:1, 147:1, 148:1, 149:1, 150:1. i Ps. 113:1, 117:1, 118:1, 119:1, 120:1, 121:1, 122:1, 123:1, 124:1, 125:1, 126:1, 127:1, 128:1, 129:1, 130:1, 131:1, 132:1, 133:1, 134:1, 135:1, 136:1, 137:1, 138:1, 139:1, 140:1, 141:1, 142:1, 143:1, 144:1, 145:1, 146:1, 147:1, 148:1, 149:1, 150:1. j Ps. 113:1, 117:1, 118:1, 119:1, 120:1, 121:1, 122:1, 123:1, 124:1, 125:1, 126:1, 127:1, 128:1, 129:1, 130:1, 131:1, 132:1, 133:1, 134:1, 135:1, 136:1, 137:1, 138:1, 139:1, 140:1, 141:1, 142:1, 143:1, 144:1, 145:1, 146:1, 147:1, 148:1, 149:1, 150:1. k Ps. 113:1, 117:1, 118:1, 119:1, 120:1, 121:1, 122:1, 123:1, 124:1, 125:1, 126:1, 127:1, 128:1, 129:1, 130:1, 131:1, 132:1, 133:1, 134:1, 135:1, 136:1, 137:1, 138:1, 139:1, 140:1, 141:1, 142:1, 143:1, 144:1, 145:1, 146:1, 147:1, 148:1, 149:1, 150:1. l Ps. 113:1, 117:1, 118:1, 119:1, 120:1, 121:1, 122:1, 123:1, 124:1, 125:1, 126:1, 127:1, 128:1, 129:1, 130:1, 131:1, 132:1, 133:1, 134:1, 135:1, 136:1, 137:1, 138:1, 139:1, 140:1, 141:1, 142:1, 143:1, 144:1, 145:1, 146:1, 147:1, 148:1, 149:1, 150:1.

from sin and sorrow; his soul is received to glory; his body shall be redeemed from the grave, and raised incorruptible and glorious. His inheritance is in heaven; and in the resurrection he will sit in judgment on those who here oppressed and persecuted him. (Notes, 1 Cor. 6:1-6. Rev. 3:20-22.) And is there a rational creature who can prefer the lot of the rich sinner to that of poor Lazarus? (Notes, Luke 16:19-31.) Yet is not this more than brutish stupidity universal to the human race, if left to themselves? What need then have we of revelation and of the teaching of the Holy Spirit: when, with all our boasted powers, we are prone to such infatuation in the most important of all concerns! O Lord, deliver us from the love of the world, and teach us to set our affections on things above! (Note, Col. 3:1-4.)

NOTES.—**PSALM L. Title.** "Hezekiah... commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer." (2 Chr. 29:30.) Hence it appears that Asaph was a prophet, and wrote some psalms, and probably this among the rest. Some expositors, however, are of opinion, that "Asaph the seer" was a different person from Asaph the Levite, who was one of the chief singers in the days of David; (Marg. Ref.) that he lived at a later period; and that it is not unlikely he was contemporary with Hezekiah, and referred in this psalm to the hypocrisy of the Jews in general, even during Hezekiah's reformation.—But, at whatever time the psalm was composed, the instructions contained in it are of general importance and utility. It is a most sublime poem; and is generally supposed to predict the coming of Christ, the abolition of the Mosaic dispensation, and the introduction of Christianity; with the condemnation of the Jews, especially of the scribes and Pharisees, for rejecting it. But the judgment executed upon Jerusalem prefigured the awful proceedings and consequences of the general judgment; and the scribes and Pharisees may be considered as the parents of a numerous progeny of superstitious, formal, and hypocritical professors and teachers of Christianity, who will be condemned at that solemn day.

V. 1, 2. In the preceding Psalm all the inhabitants of the world were addressed in the name of God: (Note, 49:1-4.) but here the mighty God, (or "the God of gods," Note, Josh. 22:21-29.) JEHOVAH himself, is introduced with inexpressible solemnity; and all the inhabitants of the earth, as well as his people Israel, are summoned to attend. His august tribunal, however, is not placed on Mount Sinai, whence he delivered his fiery law; but on mount Zion, where his glory was manifested above the mercy-seat and the ark of the covenant, which prefigured his gracious gospel. Accordingly, Zion is here called "the perfection of beauty;" as reflecting the uncreated glory and excellency of JEHOVAH, who thence shines forth in the perfect harmony of all his divine attributes.—Indeed, the words "perfection of beauty" may be referred to God himself; who appears in the gospel at once infinitely glorious and infinitely lovely. (Notes, 27:4-6, 90:13-17. Cant. 5:10-16. Zech. 9:17. 2 Cor. 3:17, 18, 4:5, 6.)—Shined. (2) Marg. Ref. g.

V. 3. (Note, 16-21.) God is said to "keep silence," when he exercises long-suffering, and does not immediately punish men for their sins. (Notes, Is. 42:13-17, v. 14. 65:3-7. Acts 14:11-18. 17:30, 31.) Thus he long bore with the provocations and hypocrisy of Israel; as he still bears with the corruptions and abominations of professed Christians, and with the wickedness of mankind in general. But the time was approaching when he would no longer keep silence, but would come to execute vengeance on the guilty; and though his tribunal would be placed in Zion; yet his coming would be attended with those terrible displays of majesty, justice, and holiness, with which the law was given from mount Sinai. (Marg. Ref. k. Notes, Ex. 19:16-20. Deut. 5:

5 ^aGather ^bmy saints together unto me; those that have ^cmade a covenant with me by sacrifice.

6 And ^dthe heavens shall declare his righteousness: for ^eGod is Judge himself. ^fSelah.

7 ^gHear, ^hO my people, and I will speak; O Israel, and ⁱI will testify against thee: ^jI am God, even thy God.

8 ^kI will not reprove thee for thy sacrifices, or thy burnt-offerings, ^lto have been continually before me.

9 I will ^mtake no bullock out of thy house, nor he-goats out of thy fold.

10 For ⁿevery beast of the forest is mine, and ^othe cattle upon a thousand hills.

11 I ^pknow all the fowls of the mountains: and ^qthe wild beasts of the field are ^rmine.

1 Thes. 3:13. Jude 14. q Ex. 24:3-8. Matt. 26:28. Heb. 9:10-23, 13:20. r 97:6. Rom. 2:5. Rev. 16:5-7, 19:2. s 75:7. Gen. 18:25. John 5:22, 23. Rom. 14:12, 2 Cor. 5:10. Rev. 20:11, 12. t 7:3-5, 9:16. u 8:18. Is. 1:18. Jer. 24:5, 9. x 8:10-12. Ex. 19:5, 6. Deut. 26:17, 18. 1 Sam. 12:22-25. y Deut. 31:19-21. z Kings 17:13. Neh. 9:23, 30. Mal. 3:5. x 2 Cor. 28:5. Ez. 20:5, 19:20. Zech. 13:9. a 40:6-8, 51:16. Is. 1:11, &c. Jer. 7:21-23. Hos. 6:6. Heb. 10:4-10. b Is. 43:23, 24. Mic. 6:6-8. Acts 17:25. c 8:6-8, 104:24, 25. Gen. 1:24, 25, 2:19, 8:17, 9:2, 3. 1 Chr. 29:14-16. Job 40:15, &c. Jer. 27:5-6. Dan. 2:38. d 104:14. Gen. 31:9. Jon. 4:11. e 104:12, 147:9. Gen. 1:20-22. Job 38:41. 39:13-18, 26, 30. Matt. 6:26. 10:29-31. Luke 12:24. f Is. 56:9. Ez. 14:15, 16. g Heb. with me.

22-27. Heb. 12:18-21.) Thus when Christ came among the Jews, though in the character of a Saviour, they could not "abide the day of his coming;" and his righteous indignation, like unquenchable fire, burnt up the chaff; that is, he destroyed by awful judgments the bulk of the nation, which persisted in rejecting him. (Notes, Mal. 3:1-6. 4:1. Matt. 3:7-12.) But his second coming to judge the world, to perfect the salvation of his people, and to punish the wicked, will be attended with still more tremendous displays of his power and justice, especially against such as neglect, oppose, or pervert and corrupt his gospel.—The Jewish rabbies affirm the subject of this Psalm to be, that judgment which will be executed in the days of Messiah:—ignorant, alas! that they themselves, and their people, are now become the unhappy objects of that judgment. *Bp. Horne.*

V. 4-6. All the inhabitants of heaven, as well as of earth, shall be summoned to witness the proceedings of their omnipotent Sovereign: and they will all concur in declaring, that his decisions are perfectly wise and righteous.—The whole human race indeed must appear in judgment: yet the professed worshippers of God, who have his oracles and ordinances among them, are chiefly spoken of in all the descriptions given us in Scripture of that solemn season, because these descriptions were especially given for their instruction, warning, or encouragement. (Notes, Matt. 25:31-46. Rom. 2:7-18. 1 Cor. 4:3-5. 2 Cor. 5:9-12. 2 Thes. 1:5-10. Rev. 20:11-15.)—The "saints" may mean those who are really such, and who are interested in the new covenant, through the sacrifice of the great Redeemer. These were separated from among the unbelieving Jews, before vengeance was executed on the nation: and they will be gathered together by the holy angels, previously to the condemnation of the wicked at the last judgment. (Marg. Ref. o, p.) But some think that *professed saints* are meant, many of whom trusted to the national covenant with Israel, through the appointed sacrifices, and would at length be convicted of substituting a form, instead of the power of godliness.—As "the Father judgeth no man, but hath committed all judgment to the Son;" it must be sufficiently manifest, who it is of whom it is said, "For God is judge himself," even Emmanuel, the second person in the sacred trinity, "God manifest in the flesh." (Notes, 51:16, 17. 96:11-13. John 5:20-27.)

V. 7-15. The Israelites in general confided, and gloried, in their relation to JEHOVAH as their God. And indeed they were peculiarly favoured by him, and were bound by every tie to worship and serve him only, and to expect their whole happiness from him. But this external profession, when insincere, could not secure them from his wrath: nay, "God, even their God," would speak and testify against them. They were also prone to place their chief dependence on legal sacrifices, without attending to their typical import, or offering them in a proper frame of mind: thus they mistook the shadow for the substance, and at length were condemned for that perverse mistake, when they persisted in rejecting the Messiah: for these sacrifices, when thus offered in unbelief, pride, and hypocrisy, were abominable to God. (Notes, Prov. 15:8, 9. Is. 1:10-15. 58:1-7. 66:3, 4. Jer. 7:1, 7:21-23. Am. 5:21-24. Rom. 2:17-29. Heb. 10:26, 27, former part.) To lead their minds therefore to an attention to the more inward and essential parts of religion, and to prepare them for a more spiritual dispensation; they were here instructed, that the Lord's controversy with them would not be about the omission of sacrifices, except as that arose from perverseness and rebellion. The time was approaching, when he would take no bullock or he-goat from them, requiring none but spiritual sacrifices. They could not surely be so gross as to suppose, that he wanted their cattle, seeing he was the sole Proprietor of all things: or imagine that he would "eat the flesh of bulls,

12 If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 Offer unto God thanksgiving; and pay thy vows unto the Most High:

15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

[Practical Observations.]

16 ¶ But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?

17 Seeing thou hatest instruction, and castest my words behind thee.

18 When thou sawest a thief, then thou con-

sentedst with him, and hast been partaker with adulterers.

19 Thou givest thy mouth to evil, and thy tongue frameth deceit.

20 Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.

21 These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.

22 Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.

23 ¶ Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright, will I show the salvation of God.

g 24:1-2, 115:15-18. Ex. 19:5. Dent. 10:14. Job 41:11. 1 Cor. 10:25, 28. h 104:21. 145:15-16. Gen. 1:11, 12:28-30. 3. 17. 12. 69:30. 31. 107:21-22. 147:1. Hos. 14:2. 1 Thes. 5:18. Heb. 13:15. 1 Pet. 2:5-9. k 56:12-16, 116:12-14, 14:17. 1. v. 27. 2. c. Num. 3:2. Ec. 1:2. 1 Pet. 3:21. Ec. 9:4. 5. Nah. 1:15. 1. 73:9. 91:15. 107:15-16. 2. c. 13:12-13. Rom. 12:27. Luke 22:44. Acts 16:25. Jam. 5:13. m 34:3-4. 65:13-20. Luke 17:15-18. n 23:23. Matt. 5:16. John 15:8. 1 Pet. 4:11-14. o 1s. 48:22. 55:6-7. Ec. 18:27. p Prov. 26:7. 1s. 1:15. 48:1-2. 53:1-7. Jer. 7:4-7. 1. Matt. 7:3-5. 9:22, 23. Acts 19:13-16. Rom. 2:17-24. 1 Cor. 9:9, 7. 2 Pet. 2:15. q 25:14. 78:35-38. Ec. 20:37. 38. Heb. 8:9. r Prov. 1:7, 26, 9:2, 12:13. 8:36. 12:1. John 3:20. Rom. 1:28. 2 Thes. 2:16-12. 2 Tim. 4:3-4. s Neh. 5:12. 1s. 5:24. Jer. 8:9. 18:12. 36:23. c. t Prov. 1:10-19. 1s. 5:23. 1. Matt. 7:3. Rom. 1:32. Eph. 5:13. * Heb. thy portion was with adulterers. Lev. 20:10. Job 31:9-11. Prov. 2:16-19. 7:19-23. Jer. 5:8, 9. Heb. 13:4.

or drink the blood of goats!" Such sacrifices therefore could not be acceptable to him, except as expressions of repentance, faith, and love. On the other hand a humble, thankful heart, disposed to worship and praise God, (to "sacrifice unto God thanksgiving.") Note, Heb. 13:15, 16.) and to fulfil the engagements implied in the profession of being his people, as well as the vows made in the days of distress: and to confide in him and seek help from him in trouble, by earnest prayer, were sacrifices suited to his holy nature. This spiritual worship, springing from a penitent believing heart, and connected with humble submission and obedience, was the grand substance of true religion, even under the Mosaic dispensation; and would be the substance of that which was about to succeed: and worshippers of this character would be accepted and delivered, and would render glory and praise to God for temporal mercies and eternal salvation. (Marg. Ref. i-n.)—This passage was evidently intended as an intimation, that the ceremonial law would be abrogated at the coming of the Messiah; as well as an encouragement to prayer and praise.

V. 16—21. Multitudes of the strictest professors and teachers of the Jewish church were not only superstitious and formal, (and so either blind guides or blindly led,) but even atrociously wicked; and yet they cloaked their crimes with apparent zeal. (Notes, Matt. 23:14—33.) Thus in all ages many love the credit of being called Christians, and the dignity of instructors, who "hate instruction;" and many discourse on the word of God with their lips, who pour contempt upon it in their lives. While they zealously plead for some parts of divine truth, they secretly, nay, perhaps openly, indulge themselves in lewdness, dishonesty, and in wicked and deceitful conversation, and the basest slander and calumny; especially against those who are strictly conscientious, and such pious persons as, being near to them, put them to shame by their example. Indeed, in this manner they often excuse their crimes, and even think they have compensated for them, by their earnestness in promoting what they suppose to be the cause of God. But the righteous Judge disdains such hypocrites, and abhors their religious profession and preaching, even more than their theft, adultery, and lies; because they tend more to disgrace the gospel, and to prejudice or deceive the souls of men. "What have they to do to declare his statutes, or to take his covenant in their mouths?" His cause needs not such helpers; he never sent nor employed them; and they must expect his vengeance as their recompense. Such were the scribes and chief priests, who were scrupulously zealous about externals, while they were full of rapine and covetousness; and were seeking to murder the holy Jesus, by bearing false witness against him before Pilate, in the most atrocious manner. The whole of this strange delusion arises from a perverse construction, put upon the long-suffering of God: (Notes, Ec. 8:11—13. Rom. 2:4—6.) and a wilful mistake of his character and the intention of his gospel: as if the methods of his grace, the doctrines of his word, or the ordinances of his worship, were substituted in the stead of a holy life, and afforded men the license to indulge their lusts with impunity! But the Jews of old were reprov'd, convicted, condemn'd, and punished with the most dreadful severity, on these accounts: and so will all the superstitious, formal, hypocritical, enthusiastic, or antinomian abusers of the gospel; when the day of judgment shall come, and the secrets of men shall be judged by Jesus Christ.—Consented, &c. (18) Or, "Hastst pleasure in him." (Note, Rom. 1:28—32, conclusion.) *Keep silence.* (21) Note, s.

V. 22, 23. The Psalmist in conclusion warns all of every description, "who forget God," (which is the cause of every fatal error and daring crime,) to consider the account which they must give, and to "flee from the wrath to come;" for when the Almighty should appear as their enemy, no deliverer could possibly be found. He also encourages the upright to

offer their humble tribute of grateful praise; with which God will be glorified through the promised Redeemer, notwithstanding their deficiencies; (Notes, Col. 3:16, 17. 1 Pet. 2:4—6, conclusion;) and in a circumspect and conscientious conversation, to wait for a fuller discovery and experience of God's salvation; or, as the last clause may be understood, to look for the coming of their promised Saviour. (Notes, 7—15. 24:3—6.)—According to the concluding words of these verses, no man "ordereth his conversation," or conduct, "aright," who trusts in his own works, and does not seek "the salvation of God;" none seeks that salvation properly, who is not conscientious in his whole conduct; and none, who unites the two, fails of it.—The Latin version of Beza is very striking: "Qui componit viam, faciam ut is fruatur salute Dei." "Him, who disposes," or regulates, "his conduct, I will cause to enjoy the salvation of God." The preventing grace of God leads a man, like Cornelius, to regulate his conduct piously and uprightly, and to wait for God's salvation in this way; and the promise ensures to such a person the enjoyment of that salvation. (Notes, Acts 10:1—8, 34, 35.)—What a noble view does this psalm give of God and of Revelation! God stands forth as the Parent, the Lord, and the Judge of all, and the Saviour of all who trust in him; exercising a universal providence, soliciting us to make him our Refuge, to worship and serve him, promising us his reward and favour.—And in the Old Testament itself, which enjoins so many ceremonies, how little intrinsic value is there ascribed to them, compared with spiritual worship and ordering the conversation aright!

PRACTICAL OBSERVATIONS.

V. 1—15. The almighty and eternal JEHOVAH has spoken to men from mount Sinai as a Lawgiver, and from mount Zion as a Saviour: and ere long he will speak to the whole human race from his righteous tribunal. This solemn season will be to sinners "the day of wrath, and revelation of the righteous judgment of God," while heaven and earth will approve the sentence denounced against them. But those who have been favoured with the blessed gospel, in which the beauty and glory of all the divine perfections shine forth in the face of Jesus Christ, and who have neglected or abused it, will hear the most tremendous doom. Happy are they who are saints indeed! who have accepted to the covenant of grace by faith in the Redeemer's atoning sacrifice, and who have shown the sincerity of their love by the fruits of righteousness! These shall first be severed from among the wicked, and announced heirs of eternal life.—But let us beware of resting in any form: even divine truths and institutions may be held and attended on in unrighteousness; and God will testify against his own professed people, who trust to their outward privileges, and frequent his sacraments in pride, superstition, or self-righteousness. He demands the heart, and will not be put off with an unmeaning external observance: how then can human inventions please him, when repentance, faith, and holiness are neglected?—We cannot offer unto God any thing, which he has not bestowed upon us, nor any thing which can profit him: so that the notion of meriting from him is replete with ignorance, as well as arrogance. (Note and P. O. 1 Chr. 29:10—19.) As the Jews and their costly oblations were abhorred, when they rejected him, of whom Moses and the prophets had written; so will attendance on the ordinances of Christianity be rejected, and even moral obedience itself, if substituted in his place: and no spiritual services can be performed, except by faith in him, and by the supply of his Spirit. To be sensible of our own indigence, dependence, and unworthiness; to seek every thing from the all-sufficient God by faith and prayer; to render him the tribute of a thankful heart; to perform the vows implied in baptism and the Lord's supper; (Note, 56:12. P. O. end;) and to call upon him in every time of trouble, as our only Refuge and Friend; are reasonable sacrifices, and suited to him, who "is a Spirit and seeketh

PSALM LI.

David earnestly prays for mercy, humbly confesses his sins, and laments his original depravity, 1-5. He entreats forgiveness, sanctification, and renewed comfort, that he may glorify God and promote the conversion of sinners, 7-15. He shows, that God deliv'rs more in a contrite heart, than in legal sacrifices, 16, 17. He prays for the prosperity of the church, 18, 19.

To the chief Musician, A Psalm of David, "when Nathan the prophet came unto him, 'after he had gone in to Bathsheba.

HAVE mercy upon me, O God, 'according to thy loving-kindness; 'according unto 'the

2 Sam. 12:1-13. b 2 Sam. 11:2, 4c. c 25:6, 7. 1. 9:21. 119. 124. Ex. 34:6, 7. Num. 14:18, 19. 1 an. 9:45. He. 7:18, 19. Rom. 5:20, 21. Eph. 1:6-8. 2:4-7. d 5:7, 6:9, 14:16, 106:7, 145. 1a 63:15, 106:7. Lam. 3:32. e 40:11, 77:1, 145:9. f 9. Neh. 4:5. 1a. 44:25, 44:22. Jer. 18:23. Acts 3:19. Col. 2:11. g 7:1, 2:36. 23. Zech. 13:1. 1 Cor. 6:11. Heb. 9:13, 14. 10:21, 22. 1 John 1:7-9. Rev. 1:5, 7.

such to worship him, as worship him in spirit and truth." (Note, John 4:21-24.) Those who thus worship, "glorify God;" and every answer to prayer, received with gratitude, forms an earnest of their eternal salvation.

V. 16-23. If ignorant formalists, though not grossly immoral or profane, are under a dangerous delusion, what will be the doom of those, who understand, profess, and preach the truths of God; attend on, and even administer, his ordinances, and speak of his everlasting covenant; while they hate instruction, despise his commandments, and are companions with thieves, adulterers, liars, slanderers, and false swearers? Yet how many such professors and teachers of Christianity disgrace the present age! How many such scandals are found even among those, who are zealous for the doctrines of grace! nay, even among popular and admired preachers. And how strangely are they connived at, and enabled to keep up their confidence, as if the Judge of the world were altogether such a one as themselves! Indeed their present impunity emboldens them to expect, that they shall always escape. But the Judge will come, and will strip off their masks, and reprove, convict, and condemn them. He will "set in order" before them, and publish to the world, what they have done; he will say to each of them, "See what thou hast wrought!" while the pages which record their crimes shall be read to their confusion; and they will be speechless, when sentenced to "depart into everlasting fire, prepared for the devil and his angels." Let us then judge ourselves, and beware of hypocrisy: let ministers see to it, that they preach first to themselves, and love and practise their own instructions: let every one inquire, whether he be indeed "allowed of God to be put in trust with the gospel;" or whether he run without being sent. It is evident beyond all doubt, that God abhorreth and will never allow of those, who presume to declare his truths, while they are living in the love and habitual practice of gross sin, and take pleasure in those who do; and then slander and revile their more pious brethren, because not of their party, and because their example puts them to shame. If any have hitherto been thus forgetful of God, or given up to wickedness, let them consider their urgent danger: for if the Judge appear against them, who then can rescue them from his almighty indignation? He now warns, that he may not punish: let us then thankfully embrace his gospel, and praise him for his mercy; and, endeavouring to glorify him in word and deed, wait for his complete and eternal salvation.

NOTES—PSALM LI. Title. (Notes, 2 Sam. 11:12:1-12.) When Nathan had delivered his message, we may suppose that David retired to his chamber full of confusion, remorse, and anguish; and there poured forth his soul before God in unreserved confessions and fervent prayers. And considering his rank, his age, and a variety of circumstances relating to his family, to persons disaffected to his government, and to his character among the surrounding nations; it might have been thought expedient for him to be satisfied with these secret acts of contrition and devotion, with humbling himself before God by fasting and prayer, and with "bringing forth fruits meet for repentance;" especially as God had already remitted the sentence of temporal death, to which the law condemned him. (Note, 2 Sam. 12:13.) But he viewed the subject in another light, when brought to reflect seriously on his conduct, and its probable consequences. The honour of God and of true religion was deeply concerned, and with it the best interests of very great multitudes: nor did there appear any other way, in which the bad effects of his crimes could be so thoroughly prevented, as by his publicly taking the deepest shame to himself, for having acted directly contrary to that holy religion which he professed. Zeal for the glory of God and love to his people having now revived, and gained the ascendancy in his heart, united with deep self-abhorrence, and a kind of indignation against himself; he seems to have resolved without delay, whatever might be the consequences to himself and his reputation, to publish to his family, his subjects, the world at large, and all future generations, the judgment which he now entertained of his late behaviour in the substance of his secret confessions and supplications; and the way in which, with deep anguish and distress, he sought forgiveness and salvation.—He therefore not only composed this psalm for his private use, or to show his friends, or leave among his writings; but he gave it to "the chief musician," that it might form a part of the public Psalmody at the tabernacle, and in consequence be circulated

multitude of thy 'tender mercies, 'blot out my transgressions.

2 'Wash me thoroughly from mine iniquity, and 'cleanse me from my sin.

3 For 'I acknowledge my transgressions, and 'my sin is ever before me.

4 'Against thee, thee only, have I sinned, and done this 'evil in thy sight; 'that thou mightest be justified when thou speakest, and be clear 'when thou judgest.

[Practical Observations.]

14. h 7:19, 12:1. i 32:5, 38:18. Lev. 25:40, 41. Neh. 9:2. Job 33:27. Prov. 28:13. Luke 15:18-21. k 40:12. 1a. 59:12. Jer. 3:25. 1 Gen. 9:6, 20:6, 39:9. 1a. 6:2-7. 2 Sam. 12:9, 10, 13, 14. Jam. 2:9-11. m Gen. 38:7. 2 Kings 17:17, 21:6. n 50:4, 6. Luke 7:29. Rom. 3:4, 19. o Acts 17:31. Rom. 2:5. Rev. 15:3, 4. 16:5, 19:11.

through all the land, and among other nations; and continue in the church, with his other sacred poems, for the instruction and warning of mankind in all future ages. Nothing, all circumstances considered, can be conceived more humiliating than such a measure; nothing could more decidedly show how much he preferred the honour of God to his own credit; in short, nothing could more decidedly manifest the depth of genuine repentance. (Note, 1 Sam. 15:30, 31.)

V. 1, 2. The "mercy" of God, his "loving-kindness," his "tender mercies," "the multitude of his tender mercies," form the only plea, which the royal penitent admits in seeking forgiveness of his heinous crimes. He does not once mention his former services in the cause of religion; or palliate his conduct, by the peculiar temptations of his high rank, and the customs of princes; or plead that he was inadvertently betrayed into it, and led on by imperceptible degrees, step by step: (Notes, 1 Sam. 15:15, 24, 25. Prov. 28:13. Luke 15:17-19.) but, as a vile and miserable sinner, with many repetitions and an accumulation of words, energetically expressing his inmost thoughts and feelings, he dwells on the only cheering thought his case allowed of; and entreates, that God would, "to the praise of the glory of his grace," forgive his sins, as a debt which when remitted is blotted out; (Notes, 9. 1a. 43:22-25. 44:22. Eph. 1:3-8. Col. 2:13-15.) and, as the stain was beyond expression deep, that he would thoroughly wash and cleanse it all away. (Notes, 7. 1a. 1:6-20. Ez. 36:25-27. Zech. 13:1. John 13:6-11. 1 Cor. 6:9-11. Tit. 3:4-7. Rev. 1:4-6. 7:13-17.) The language is taken from the washings and purifications of the Mosaic law; and shows that the Psalmist fervently prayed to be cleansed from the pollution, as well as the guilt of his sins; that he was aware no outward forms or endeavours of his own could effect this cleansing; and that he sought this blessing through the redemption and grace of the promised Saviour. (Marg. Ref.)

V. 3. (Notes, 32:1-5.) While David endeavoured to cover his sins, to conceal or excuse them, he could not, sincerely and heartily, seek forgiveness from God, as an act of unmerited mercy and grace, and even contrary to his deservings. And this seems to have been his state of mind before Nathan came to him: but now "being come to himself," he is deeply conscious of his most heinous guilt; and confesses it openly and ingenuously, with all its aggravations; nay, the remembrance of his complicated atrocious crimes seems to haunt him continually, and his conscience incessantly reproaches him; so that he can by no means exclude the most distressing reflections. Thus he "submits to the righteousness of God," owns that he deserves to perish, and is prepared, if spared, to ascribe the whole honour of salvation to the rich mercy and grace of God alone. (Notes, 2 Chr. 33:12, 13. Job 33:27-30. Jer. 31:18-20. Luke 15:17-21. 1 John 1:8-10.)

V. 4. 'It is thy prohibition O God, that can make a sin. I have sinned against men, but it is thy law that I have violated, in that is my offence.' Bp. Hall.—'If thou shouldst pronounce the heaviest sentence upon me for my crimes, and execute it with the greatest severity, I could not accuse thee of too much rigour; but must still justify thee in thy proceedings, and clear thee from all such unjust imputations.' Bp. Patrick.—David's crimes had deeply injured Bathsheba, Uriah, Joab, and the other accessories to Uriah's murder, the men slain with him, their families, and the nation; and they were likely to occasion most fatal consequences in various ways to great numbers in different nations, and all succeeding ages. (Notes, 2 Sam. 11:6-17. 12:14.) Yet the chief malignity of his conduct consisted in this; that it was a complication of most daring rebellions against the great and glorious Governor of the world; contempt of His majesty, excellency, and righteous law; a most ungrateful return for immense obligations; and an apostasy in heart from God, through idolatrous love of worldly pleasure. (Notes, 2 Sam. 12:9, 10.) Indeed no words can express the heinousness and aggravations of his guilt when thus weighed; and this view seems to have possessed and overwhelmed his mind to such a degree, as to make every other consideration appear comparatively as nothing. Even before the law was given, God himself stated that the grand malignity of murder consisted in its being an assault on man, whom he created in his own image. (Note, Gen. 9:5, 6.)—Crimes in civil society, which are injurious to individuals, are yet punished as violations of the laws of the land, done against the king and the peace of the realm: such are called, 'Pleas of the Crown;' and high treason is the

5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.
6 Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom.
7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.
8 Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.
9 Hide thy face from my sins, and blot out all mine iniquities.

p 58:3. Gen. 5:3. 8:21. Job 14:4, 15:14-16. John 3:6. Rom. 5:12. Eph. 2:3. Heb. warm. q 26:2. 125:4. Gen. 20:5, 6. 2 Kings 20:3. 1 Chr. 29:17. 2 Chr. 31:20, 21. Prov. 2:21. Jer. 5:3. John 4:23, 24. 2 Cor. 1:12. Jam. 4:8. r 5:9. 1 Sam. 16:7. Job 38:36. Luke 11:39. Rom. 7:22. a Job 38:3. Jer. 31:33. 32:40. 1 Pet. 3:4. t Lev. 14:4-7, 49-52. Num. 19:18-20. Heb. 9:19. u Heb. 9:13. 14. 1 John 1:7. Rev. 1:5. v Is. 1:18. Eph. 5:26, 27. Rev. 7:13, 14. y 12:5, 30. 11. 119:81, 82. 126:5, 6. Matt. 5:4. z 6:2, 3. 38:3. Job 5:17, 18. Is. 57:15-18. Hos. 6:1, 2. Luke 4:18. Acts 2:37-41. 16:29-34. a Is. 38:17. Jer. 16:17. Mic. 7:18. b 1. Col. 2:14. c 2 Cor. 5:17. Eph. 2:10. d 78:1 (Prov. 20:9. Jer. 13:27. 29:38. Ez. 11:19. 18:31. 35:25-27, 37. Matt. 5:8. Acts 15:9. 1 Pet. 1:22. Rom. 12:2. Eph. 4:22-24. Col. 3:10. Tit. 3:5. 1 Cor. constant. 78:37. Josh. 14:14. 1 Kings 15:3-5. Acts 11:23. 1 Cor. 15:58. Jam. 1:8. f 43:2. 71:9.

chief crime in every land. David indeed was not accountable for his conduct to any human tribunal: he had carefully concealed his transgressions from man; but he was sensible that the Lord had witnessed the whole, and would bring it to light. He therefore found himself constrained to plead guilty to the most humiliating charges of guilt and depravity, brought against mankind in general, which were contained in the word of God; for he was convinced that his base conduct, after all his peculiar advantages and zealous profession of religion, would abundantly justify those declarations of the entire wickedness of the human heart; and fully confute the blasphemous censures, which ungodly men ventured to pass upon the government of God, and upon his denunciations and judgments, as if unjust and severe. Thus, in every sense, the case of David, when well understood, is suited to justify God in all his declarations, and to vindicate his whole government from every aspersion. (Notes, Gen. 6:5. 8:20-22. Job 15:14-16. Rom. 3:3, 4.)

V. 5, 6. David was the offspring of lawful and honourable marriage; nothing is intimated against his father Jesse in the sacred oracles, and he repeatedly speaks of his mother as "the handmaid of the Lord." (Notes, 86:16. 116:16.) yet, having received from his parents Adam's fallen nature with all its evil propensities, he confesses that he was conceived and shapen in iniquity. (Marg. Ref.)—His late dreadful fall evinced the depravity of his heart; and in these instances he had only acted according to his corrupt bias; being in himself naturally prone to rebellion against God. (Marg. Ref. p. Notes, Gen. 5:3. Job 14:1-6. 25: Eph. 2:3.) This he confessed in deep humiliation; yet it by no means followed, that the Lord should relax in his requirements, because of the depraved propensities of his apostate creatures.—His perfect law requires entire truth, purity, and love in the heart and conduct; and in this alone he delights; and sincerity from the inmost soul, in repentance, faith, and renewed obedience, is requisite even according to the gospel. This the Psalmist had been taught before his transgressions: "in the hidden part the Lord had made him to know wisdom," which was a great aggravation of his guilt, in that he sinned against knowledge, conscience, and the peculiar obligations conferred on him. If we read the clause in the future tense, as in our translation, and as it stands in the Hebrew, it expresses the Psalmist's hope and prayer, that the Lord would, notwithstanding his guilt and depravity, graciously and by his effectual inward teaching, communicate to him true wisdom, and enable him to know and do what he required and delighted in.—"I am so far from representing this" (my innate propensity to evil), "as an excuse for what I have done; that I confess the consideration of it ought to have made me the more watchful and diligent, to suppress those bad inclinations, which I knew to be so natural. . . . I am amazed at my folly, that I should be so careless; when I was not ignorant that thou requirest us not to entertain, with the least kindness, those first motions which we find in our thoughts and desires after any evil, but uprightly to oppose them." Bp. Patrick. (Notes, Jam. 1:13-18.)—Desirest. (6) נִשְׁמַח; delightest in.

V. 7. The hyssop, employed in sprinkling the blood of the sacrifices, (as it is generally thought,) in the offerings of the cleansed leper; and in sprinkling the water of purification; represented the efficacy of faith, in applying to the soul the blood of Christ for pardon, and the influences of the Holy Spirit for sanctification. (Num. 19:18. Notes, Ez. 12:22, 23. 24:6-8. Lev. 14:4-7. Ez. 36:25-27. Heb. 9:18-23.) Thus David prayed to be completely cleansed from all sin, both as to its guilt and pollution, that he might be as if he had never sinned; and thus believers will at length be made equal to the angels, who are arrayed in spotless robes of innocence, whiter than the snow itself. (Marg. Ref. Note, Rev. 7:13-17.)

V. 8. A man, who has fallen from a precipice, and broken his bones, when he comes to himself will feel exquisite torture, and be utterly disabled for the present; and probably will be reminded of his fall as long as he lives. Thus David, through unwatchfulness, been induced to commit the

10 Create in me a clean heart, O God; and renew a right spirit within me.
11 Cast me not away from thy presence; and take not thy Holy Spirit from me.
12 Restore unto me the joy of thy salvation, and uphold me with thy free Spirit.
13 Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

[Practical Observations.]

14 Deliver me from blood-guiltiness, O God, thou God of my salvation: and my

18. Gen. 4:1. 2 Kings 13:23. 17:18-23. 23:27. 2 Thes. 1:9. g Gen. 6:3. Judg. 13:25. 15:14. 16:20. 1 Sam. 10:10. 16:14. 2 Sam. 7:15. Is. 63:10, 11. h Luke 11:13. John 14:25. Rom. 1:4. 8:9. Eph. 4:30. i 85:6-8. Job 29:2, 3. Is. 57:17, 18. Jer. 31:9-14. k 13:5. 21:1. 35:9. Is. 49:13. 61:10. Luke 1:47. Rom. 5:2-11. 17:5. 19:13. 119:116, 117, 133. Is. 41:10. Jer. 10:23. Rom. 14:4. 11 et. Is. Jude 24. m Rom. 8:15. 2 Cor. 3:17. Gal. 4:6, 7. n 32:5. 8-10. Luke 22:2. John 2:15-17. Acts 2:38. 11. 9:19-22. 2 Cor. 5:9-20. o 25:4, 5. Is. 2:3. Acts 13:10. p 19:7. Is. 6:10. Jer. 31:18. Matt. 18:3. Acts 3:19. 15:3. 26:18-20. Jam. 5:19, 20. q 26:9. Jer. 8:9. Jer. 9:6. 42:22. 2 Sam. 3:23. 11:15-17. 12:9. 21:1. r Heb. bloods. Ez. 33:8. Hos. 4:5. Acts 18:6. 20:26. r 39:22. 68:20. 88:1. Is. 12:2. 45:17. Hab. 3:18. s 35:28. 71:15-21. 86:12, 13.

most heinous wickedness; and though, by the abundant mercy of God, he was preserved from that final destruction which he had justly merited; yet he experienced such anguish of conscience, and such a sense of the divine displeasure, and met with such severe rebukes from the Lord, that he felt as if all his bones had been broken: he was full of pain and anguish; he was crippled, and disabled from his former employments. He hoped, however, and prayed that "the God of salvation" would restore his peace and comfort; and thus set his broken bones, and even cause them to rejoice. (Notes 12:13. 38:4-10. Is. 61:1-3. Hos. 6:1-3.)

V. 9. (Note, 1, 2.) "The soul, still restless and uneasy reiterates her request, that God would not only cease to behold her iniquity for the present, as a man who turneth away his face from a writing; but that he would not behold it more, as a man who bloteth out what is written, so that it can never be read again." Bp. Horne. (Marg. Ref. e. Note, 1, 2.)

V. 10. The production of a holy disposition in a sinner's heart,—the forming him to a spiritual judgment and taste, a submissive will, a pure imagination, and well-regulated affections,—is a "new creation:" even as if Satan, by almighty power, should again be made a holy angel. This state of the understanding and heart is "a right spirit," it is reasonable and excellent, such as all intelligent beings should possess, and it is absolutely necessary to true liberty and felicity. Man originally possessed it; but it was lost by the fall: and where it is again produced, it is the "renewal of a right spirit." This is begun in regeneration, and carried on by progressive sanctification, and completed in glory. When the sinner is deeply convinced that such a change is necessary, and that he is unable to work it in himself; and when he reads the promises of God to this purpose, (Notes, Ez. 11:17-20. 18:30-32. 36:25-27.) he asks it from God: and every discovery of remaining sinfulness leads the believer to renew this supplication; and thus the change is gradually effected till it be finally completed.—The margin, however, renders it, "Renew a constant, (23, established) spirit within me." Holy angels are established in a right spirit; and so are "the spirits of just men made perfect." Even on earth real Christians have in a measure this constant, established spirit; but hypocrites are unstable. David had experienced the inconstancy of his heart; and was sensible, that even if pardoned and restored, he should, in case he were left to himself, be again drawn aside; and he prayed earnestly for that constancy, which might enable him, "with purpose of heart to cleave unto the Lord." (Notes, 12:13. Num. 14:24. Josh. 14:6-15. Acts 11:23, 24. 1 Cor. 15:55-58. Jam. 1:5-8.)

V. 11. Eternal banishment from the gracious presence of God, under his wrath and curse, constitutes a principal part of the misery of hell: (Note, and P. O. Matt. 25:41-46.) and something like this misery may be felt on earth, even by the believer, when, excluded from comfortable communion with God, he finds his heart oppressed with the sense or dread of deserved wrath. This heaviest of all afflictions David deprecated.—The Spirit of the Lord departed from Saul, when he was rejected from being king, and an evil spirit from God troubled him: (Note, 1 Sam. 16:14.) and David feared the same sentence for his more atrocious crimes, as in some respects they certainly were. All his sufficiency, as the prophet of God, as his anointed king, and as the Psalmist of Israel, was derived from the Holy Spirit: and all his comfort and usefulness must terminate, if the Holy Spirit should be finally taken from him. It is indeed maintained, and, as it appears to me, on scriptural ground, that the spirit of life and sanctification is never finally taken from believers: but even in this case, their comforts may expire in despondings, their credit in disgrace, and all their gifts and usefulness may wither and be lost to the end of life; and they cannot, in such circumstances, distinguish themselves from hypocrites.

V. 12, 13. "The joy of God's salvation," arises from a persuasion and perception of the mercy and grace of God, according to his promises; of the nature and glory of his salvation, as revealed in the Scriptures: of its suitableness

tongue shall sing aloud of 'thy righteousness.

15 "O LORD, open thou my lips; and my mouth shall show forth thy praise.

16 For thou desirest not sacrifice; *else would I give it: "thou delightest not in burnt-offerings.

17 "The sacrifices of God are a broken spirit :

t Ezra 9:3. Neh. 9:33. Dan. 9:7,16. Rom. 10:3. u Gen. 44:16. 1 Sam. 2:9. Ex. 16:53. Matt. 22:12. Rom. 3:19. x Ps. 4:11. Ez. 3:27. 29:21. Mark 7:34. y Ps. 3-5. 119:13,15. z 6. Ez. 21:14. Num. 15:30,31. 31:4. Deut. 22:23. * O, that I should give it. A 40:6. 80:8. Prov. 15:8. 21:27. Is. 1:11-15. Jer. 7:22,23. Am. 5:21-23. Heb. 10:5,6. b 107:22. Mark 12:33. Rom. 12:1. Phil. 4:18. Heb. 13:16. 1 Pet. 2:5. c 34:18. 147:3. 2 Kings 22:19. Is. 57:

to the sinner's wants, its freeness, and sufficiency; and from a prevailing confidence of an interest in this mercy; and from communion with God, and the exercise of faith, hope, and admiration, adoring, grateful love, and all other holy affections, as springing from the Spirit of sanctification. The raptures and ecstasies peculiar to the prophets were of a very different nature, and arose from the sublime discoveries made to them in dreams or visions, and they did not always imply holiness of heart: whereas "the joy of salvation" is the common privilege of the regenerate, according to the degree of their faith and grace; and it belongs to no one else. (*Marg. Ref. k.*) This joy David had often experienced, but he had lost it by sin: that loss he deeply and humbly regrets; and he earnestly prays for the restoration of his joy: for it cannot subsist, unless the conscience be kept tender, the heart watchful and spiritual, and the will submissive; and unless communion with God be maintained, and the Holy Spirit not grieved, or quenched by gross misconduct. But the royal penitent likewise feared, that even should he recover this holy joy, he should again lose it, if left to himself; and therefore he earnestly prayed, that God would "uphold him with his free Spirit." The Holy Spirit may be thus called, because he is freely bestowed on sinners through the gracious Saviour; but this epithet seems rather to mean, that the sanctifying Spirit sets the soul at liberty from sin and Satan, produces a noble, ingenious, and liberal disposition, and teaches us to serve and worship God, as children and not as slaves. (*Notes, Rom. 8:1,2,14-17. 2 Cor. 3:17,18. Gal. 4:4-7. 2 Tim. 1:6-8.*) Thus comforted and upheld, David purposed yet again to teach sinners the ways of God, of peace, and holiness, and by using his influence for this purpose, and warning and encouraging them by his experience, he trusted that he should lead many to "repent and turn to God, and do works meet for repentance." (*Notes, 32:6,7. Mark 5:14-20. Luke 22:31-34. 1 John 1:1-4.*)

V. 14. The guilt of murder as it were haunted David's mind, and he was still praying for the removal of it from his conscience. And if he might but obtain this blessing from "the God of his salvation," though dreadful judgments had been denounced against him and his family for his crimes; he yet engaged to be open in vindicating the justice of God in these dispensations, even if connected with his own deep disgrace.—Some expositors indeed explain the words to mean that he would celebrate that *righteousness*, by which sinners who believe are accounted righteous before God, or the faithfulness of God to his promises: but the former meaning appears to me more satisfactory.

V. 15. Conscious guilt had stopped David's mouth, when he attempted, as formerly, to show forth the praises of God, or to plead his cause: but he trusted that the comforts of his pardoning love, and the returning influences of his Holy Spirit, would open his mouth, and give him confidence and liberty on these favourite topics. (*Marg. Ref.*)

V. 16. Murder and adultery were by the law punishable *o* death; and therefore no sacrifices were appointed to be offered by those who were guilty of them. The Lord would not accept, and did not desire, any sacrifices in David's case: indeed he had no *delight* in sacrifices and burnt-offerings *for their own sake*; but merely as shadows of the true atonement, and expressions of a penitent, believing, thankful heart. (*Notes, 40:6-8. 50:7-15.*)

V. 17. The legal sacrifices were continued above a thousand years after this time, as types of the Redeemer's atoning sacrifice. Indeed a broken heart can do nothing towards *meriting* forgiveness. But a humble spirit, broken off from all self-dependence and the love of sin, and crushed down into deep self-abasement and abhorrence, is a spiritual sacrifice pleasing and honourable to God: for he who is enabled to present this oblation, unreservedly submits to the justice of God; casts himself, without plea or excuse, upon his free mercy; thankfully accepts of his salvation; and will walk according to it, in all humble obedience, and patient submission to the will of God. This broken and contrite spirit man despises, as mean and contemptible; and the possessor is apt to deem it unmeet to be presented to his offended Sovereign: but God will never despise nor reject such an unequivocal effect of his own renewing grace. (*Notes, 34:18. 2 Kings 22:15-20. Is. 57:15,16. 66:1,2. Ez. 9:3,4. Matt. 5:3. 2 Cor. 7:9-11.*)

V. 18, 19. David feared lest his guilt should render him as an *Achan* in the congregation of Israel: (*Notes, and P. O. Josh. 7:10-18.*) and therefore he concluded his penitential

a broken and a contrite heart, O God, thou wilt not despise.

18 "Do good in 'thy good pleasure unto Zion: *build thou the walls of Jerusalem.

19 Then shalt thou be *pleased with 'the sacrifices of righteousness, with burnt-offering, and whole burnt-offering; then shall they offer bullocks upon thine altar.

15. 61:1-3. 66:2. Ex. 9:3,4,6. Matt. 5:3. Luke 18:11-14. d 22:24. 102:47. 2 Chr. 33:12,13. Am. 5:21. Luke 7:39-50. 15:2-7,10,21-32. e 23:22. 102:16. 122:8-9. 137:5,6. f Is. 62:1,6,7. Jer. 51:30. 2 Cor. 11:23,25. f Luke 12:32. Eph. 1:5. Phil. 2:13. 2 Thes. 1:11. g Neh. 2:17. Is. 58:12. Dan. 9:25. Mic. 7:12. Zech. 2:5. h 66:13-15. 118:27. Eph. 5:2. i 4:5. Mal. 3:3.

prayer with entreating God to protect and prosper Zion: that the ordinances of his house might be administered to his glory, and the edification of his people. (*Marg. Ref. c, g.*) For though the Lord delighted not in burnt-offerings, for their own sake; yet as they were sacramental prefigurations of the Messiah's atonement; as they were acts of worship, and means of grace, and thus subverted the interests of true piety; and as they were accompanied by other sacrifices of righteousness, he was pleased with them. (*Marg. Ref. h, i.*) "Thus it ought to be the fervent prayer of every man, especially . . . in any exalted station, . . . that no sins, by him committed, may any way prejudice others, or obstruct the edification of the church." *Ep. Horne.*

PRACTICAL OBSERVATIONS.

V. 1-4. If the most eminent believer ceases to watch and pray, nay, becomes more remiss and formal, than he once was: Satan may at length obtain such advantages against him, that for the time he shall seem perfectly fascinated and stupefied; but the Lord will at length, by sharp rebukes or most painful corrections, bring him to himself, and the depth of his humiliation will be proportioned to the heinousness of his sins. But the hypocrite is durably callous; and his religious profession and opinions are perversely employed in excusing his crimes, and buoying up his presumptuous confidence.—The true penitent, even if before his fall he had been eminently holy and useful, has nothing to plead, except his own misery and the Lord's abundant mercy. For the more we are enabled to do in his service, the greater are our obligations. (*Note, 1 Chr. 29:10,19.*) and our sins are the more aggravated, when committed against knowledge, mercies, and vows; when they do violence to the new nature, and the strivings of the Holy Spirit; and when they are inconsistent with our character and profession, and tend to dishonour the gospel, and mislead our brethren.—The real penitent will be deeply humbled and afflicted; but he will not sink into despair: and in proportion as he renounces every false confidence, the more earnestly will he call upon God to "have mercy on him, according to the multitude of his tender mercies." He longs to have the whole debt of his sins cancelled, and every stain cleansed. He would be "thoroughly washed from his iniquities," till all his guilt and defilement be completely removed; but the hypocrite always has some secret reserves, and would spare some favourite lust.—While sinners conceal or palliate their sins, they are out of the way of mercy: but when they humbly and ingenuously plead guilty, and unreservedly confess their crimes, they may even plead that confession, as a reason why they should be spared: for this yields the point in contest; namely, that the Lord might justly punish, and that salvation must be all of grace. When a load of guilt oppresses a man of a tender conscience, the recollection of his sins, and their aggravations, follows him into company and into retirement; it occurs to his mind in scenes of business and of pleasure, and even breaks his rest, and disquiets his dreams: so that "his sin is ever before him;" but slight convictions, where the heart is not broken, are soon shaken off; and the wound is skinned over, but not healed.—The true penitent considers every sin as rebellion against the authority and infinite Majesty of heaven. Even if he has been preserved from those crimes which evidently injure society, he reflects with shame upon the enmity and ingratitude of his heart against God, which have been manifested in his general conduct; and on this account he thinks himself a chief sinner: but if guilty of grosser transgressions, he considers his rebellion against God in them far more enormous than any injury, which he has done to men like himself. He is also ashamed of the folly of bestowing pains to hide these actions from men, which are done in the sight of his Lord and Judge; he takes the part of God against himself, and pleads guilty to the most humiliating charge in his word, as true in his own case: while those who excuse themselves, commonly venture to arraign and censure the decisions and proceedings of the Almighty.

V. 5-13. When the heart is deeply humbled on the recollection of heinous transgressions, the penitent is led to trace back the streams of actual sin to the fountain of original depravity; not to cavil or object, with the infidel or the hypocrite, but for his own deeper humiliation: he compares the propensities of his heart as well as his outward conduct, with the holy law and glorious perfections of God; and perceiving the contrariety, "abhors himself, and repents in dust and ashes." (*Note and P. O. Job 42:1-6.*) When he meditates on that "truth in the inward parts," which the Lord

PSALM LII.

David contrasts the deceit and malice of Doeg, with the goodness of God, 1—4. He predicts Doeg's ruin, and the joy of the righteous, 5—7. He professes confidence in God, and a full persuasion that he shall praise him for ever, 8, 9.

To the chief Musician, Maschil, *A Psalm of David*, when *Doeg the Edomite* came and told Saul, and said unto him, David is come to the house of Ahimelech.

WHY¹ boastest thou thyself in mischief, *O* mighty man? ²the goodness of God endureth continually.

³Thy tongue deviseth mischiefs; ⁴like a sharp razor, ⁵working deceitfully.

⁶Thou lovest evil more than good; and ⁷lying rather than to speak righteousness. *Selah.*

a 54:3. 1 Sam. 21:7, 22:9—19. b 59:7. Jer. 9:8. Ez. 22:9. e 10:2, 3, 94:4. Rom. 1:30. 2 Tim. 3:2. f 17:14, 10:7, 35:3—5. Prov. 6:14, 18:18, 18:59, 4. Mic. 7:3. e 65:6, 4:3, 10:8, 9. 12:20, 21:7. 1 Tim. 17:10, 17:11. 1 John 4:7, 8. e 50:19, 64:2—4. 140:23. Prov. 6:16—19, 30:14. Jer. 9:3, 4, 18:18. Matt. 2:23. Acts 6:11—13, 21:15. Rev. 12:16. h 57:4, 5:7. Prov. 12:15, 18:21. i 109:2, 129:2, 2 Cms. 12:11, 13. e Jer. 4:22. Mic. 3:2. Rom. 1:25. 2 Tim. 3:4. 1 Cor. 4:1. Jer. 9:3—5. John 8:44. Rev. 22:15. in 1 Sam. 22:15, 19. Jam. 3:6—9. ¹Or, and the deceitful tongue. n 7:14—15, 55:23, 64:7—10, 120:2—4, 119:9—11. Prov.

delights, and that wisdom which he teaches; and considers how contrarily he has often acted to both; he is ashamed of his temper and conduct, and is led the more entirely to expect every thing good, from the sole influence of divine grace overcoming the tendency of corrupt nature. In short, he feels his need of pardon and of holiness; he longs for peace of conscience and purity of heart; and his experience of his own utter inability to obtain them for himself, puts vigour into his prayers to the Lord, to purge him by the blood and Spirit of Christ, "that he may be clean; to wash him that he may be whiter than snow;" to "cause him to hear of joy and gladness," that his troubled spirit may rejoice; and, pardoning all his sins, "to create in him a clean heart, and renew a right spirit within him," by his own almighty power; that for the future he may hate and flee from all sin. He longs for this renewal to holiness as much as for "the joy of salvation," and to be upheld from falling, equally with "the light of God's countenance" and the consolations of his Holy Spirit.—Nothing so animates the soul to teach the ways of God to sinners, and to seek for their conversion, as a deep experience of the bitterness of sin, and of the consolations of the pardoning and saving love of God, and the freedom and pleasantness of his service: they therefore always form the most zealous preachers to others, who have themselves been most deeply humbled; and those are most earnest for the salvation of their fellow-sinners, who most value and rejoice in the salvation of God themselves.

V. 14—19. When the heart is humbled, and the conscience tender, renewed recollection of heinous transgressions again and again discourages the soul: but this excites more fervent prayers, and when mercy is bestowed by "the God of salvation," such penitents will most abound in thankful praises. Yet conscious guilt stops the mouth, and the humble sinner is afraid or ashamed to speak of his God, as in times past, until the impediment be removed by some tokens of pardoning love, and the comforts of the Holy Spirit. Such a one would do any thing, or part with any thing to obtain pardon and peace: (*Note, Mic. 6:6—8.*) but human inventions are worthless; and even divine ordinances are no more than means of communicating the blessings procured by the sacrifice of Christ; and which can only be received by a broken and contrite heart, with which God is well pleased.—No personal fears or troubles of conscience can render the soul of a true Christian forgetful of the interests of the church, or indifferent about them: the humble believer and faithful minister often fear, lest their own misconduct should blight their endeavours for doing good: and whatever they may suffer, or whatever may become of them, they still desire and pray, that true religion may prevail, and that spiritual sacrifices may abound through Jesus Christ, to the praise and glory of God.—*O* Lord, give us true repentance, for thy mercies' sake; help us to offer the sacrifice of a contrite spirit; preserve us from hypocrisy and blood-guiltiness, especially that of occasioning the ruin of immortal souls by our example or neglect; and enable us, through the merits and mediation of thy Son Jesus Christ, to walk with increasing watchfulness, and to pray more fervently for our fellow-Christians and fellow-sinners.

NOTES.—*PSALM LII. Title.* *Notes, 1 Sam. 22:6—19.*
V. 1. Doeg is here represented as boasting of his successful treachery and savage cruelty, in murdering a multitude of unarmed and unresisting priests, and of women and children, as if he had performed some great exploit; and perhaps he menaced David and his company with the same vengeance. But the Psalmist, by contrasting Doeg's malice and mischief with the persevering goodness of God, sharply reproved him, and, in fact, relying on the faithful and merciful promises of God, he set him and all his other enemies at defiance.

V. 2. Doeg appeared before Ahimelech with the sem-

4 Thou lovest all devouring words, *O thou* deceitful tongue.

5 *God* shall likewise destroy thee for ever: he shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living. *Selah.*

6 The righteous also shall see, and fear, and shall laugh at him:

7 *Lo, this is the man that made not God his Strength:* but trusted in the abundance of his riches, and strengthened himself in his wickedness.

8 But *I am* like a green olive-tree in the house of God: *I* trust in the mercy of God for ever and ever.

9 *I* will praise thee for ever, because thou hast hast done *it*: and *I* will wait on thy name: *for it is good before thy saints.*

12:19. Rev. 21:8. 1 Heb. *beat thee down.* o 37:35, 36. Job 18:14, 20:6, 7. Luke 16:27, 28. p Prov. 2:22. q 27:13, 116:9. Is. 38:11. r 37:34, 37:8. Mal. 1:3. Rev. 15:1. 16:5—7, 18:20, 18:12. s 40:3, 119:120. t 63:10, 11. 1a 37:21. u Is. 14:16, 17. John 19:5. x 146:3—5. Jer. 17:5. y 49:6, 8c. 62:9, 10. Job 31:21, 25. 1 Tim. 6:17. z 73:7—11, 18—20. Ec. 8:8. Hos. 12:7, 8. ¹Or, substance. a 52:12—14. Jer. 11:16. Hos. 14:8—8. Rom. 11:24. b 13:5, 33:18, 147:11. c 145:1, 2, 146:2. Eph. 3:20, 21. d 27:14, 40:1, 48:9, 10, 62:1, 5, 123:2, 3, 130:5, 6. Prov. 13:10. e 54:6, 73:25, 36.

balance of piety; yet treacherously because his accuser and murderer. (*Notes, 1 Sam. 21:7.*) This unsuspected malice and cruelty were like a mortal blow given with a well-set razor, so as scarcely to be felt at the moment when given. (*Marg. Ref.*)

V. 3, 4. It appears that Doeg not only sought the favour of Saul, but entered cordially into the detestable service required of him. His heart, being enmity against God, hated his priests and servants, because he had a rooted aversion to piety and holiness. He loved evil, lying, and mischief, and gave them a decided preference to goodness, righteousness, and truth; for he took pleasure in gratifying his malignity and impiety, even as others did in gratifying avarice or sensual lusts. Nor was this all: for he loved and preferred in others the same hateful dispositions, in which he indulged himself, and by calumny and lies prepared the way for persecution and murder. Thus he resembled, and was in some respects a type of those who saw and hated the holy Jesus, because they hated the Father that sent him; and accomplished his death by lying witnesses and virulent accusations. (*Notes, Matt. 26:57—62. John 8:41—47. 15:22—25. 16:1—3. 2 Thes. 2:8—12. Jam. 3:3—6.*)

V. 5. An accumulation of most expressive metaphors is here used, to mark the certainty of that dreadful and eternal punishment, which awaited this prosperous and haughty persecutor: and which awaits all who bear the same character, however in other respects distinguished.

V. 6, 7. The righteous, beholding the ruin of this haughty and atrocious transgressor, would reverence the divine justice, become more afraid of sin, and be confirmed in true religion: yea, they would exult in beholding condign vengeance executed upon one, who was become so execrable and terrible by his crimes; and express cordial satisfaction in observing the event of a man's trusting in wealth and prosperity, encouraging himself in wickedness, renouncing God, and setting him at defiance. (*Marg.-Ref. Notes, 58:10, 11. Rev. 18:20. 19:1—6.*)

V. 8. The olive-tree produces the oil which is useful to man, and was employed in the worship of God. (*Note, Judg. 9:9—15. v. 9.*) Thus David, being rooted in love to the ordinances of God, would abide and be fruitful in his house; while Doeg, who was "detained before the LORD," became a firebrand to destroy others and himself. (*Notes, 13:5, 6. 92:12—15. 147:10, 11. Rom. 11:16—21.*)

I trust in the mercy of God for ever and ever. [*"God shall destroy thee for ever."*] (*5*) *"I will praise thee for ever."* (*9*) (*Notes, 145:1, 2. 146:2.*)—Can any unprejudiced man conceive, that this language refers to nothing beyond this poor perishing life on earth?

V. 9. The Psalmist praised God, as if his prediction had already been fulfilled; and he determined to wait still on his name.—*The Name of God* is glorious and excellent, in the judgment of all his "saints;" and they all deem it right, reasonable, honourable, and profitable, to wait patiently his time, in his ways, for the performance of his promises. (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

It is far worse to glory in wickedness than to perpetrate it: yet many mighty men have been ambitious of being distinguished, by doing extensive mischief with valour or crafty policy. Indeed, poets, orators, and historians have generally celebrated those as heroes, whose conduct has been the reverse of the divine goodness, and the very counterpart of Satan's malice, pride, deceit, and murder; who have abused superior advantages and endowments, to devise and execute plans of more extensive devastation; or who, by slanders and treachery, excite war and bloodshed among those who were at peace.—The words of a deceitful tongue are often, not only as a sharp razor, but more devouring than the sword; and numbers in all ages have loved evil more than good, and

PSALM LIII.

The general corruption of mankind; the madness of persecutors; and the terrors which seize on them, 1-5. A prayer for the salvation of Israel, 6.

To the chief Musician upon *Mahalah*, *Maschil*,
A Psalm of David.

THE fool hath said in his heart, *There is no God.* *Corrupt are they, and have done abominable iniquity: there is none that doeth good.*

God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God.

Every one of them is gone back: they are all together become filthy; there is none that doeth good, no, not one.

Have the workers of iniquity no knowledge? who eat up my people as they eat bread: they have not called upon God.

There were they in great fear where no fear was: for God hath scattered the bones of him that encampeth against thee: thou hast put them to shame, because God hath despised them.

Oh that the salvation of Israel were come out of Zion! When God bringeth back the cap-

a 58: title. b 14:1, &c. 22:6. Matt. 5:22. Luke 12:20. c 10:6, 11, 13. 1 Kings 12:26. Rom. 1:21, 28. d Gen. 6:5, 6, 11-13. Job 14:4. 15:16. e Lev. 18:21-30. Deut. 12:31. 1 Kings 14:24. Ex. 16:47, 51. 1 Pet. 4:3. f Rom. 3:10, &c. g 33:14, 15. 2 Kings 7:5, 7. Job 15:31. Prov. 28:1. h Heb. they feared a fear. 14:5. i 14:17. Ex. 6:5. 37:1-11. r 35:4, 26. 40:14. 83:16, 17. s 2:4. 73:20. t. 1. 37:22. &c. Lam. 2:6. u Heb. Who will give salvations, &c.

ties more than truth, equity, and love. But it is wonderful, that any man should value himself for being able to do mischief, when God esteemeth it his glory to do good: (*Norris, in Bp. Horne*) and his goodness will increase the condemnation of all those who are emboldened by it in committing iniquity; but it forms the security of those who depend on it, and copy it as their example.—The believer foresees that God will cast down, sweep away, eradicate, and extirpate from the earth, and destroy for ever in hell, those who do not make him their Strength, but idolize their wealth and prosperity, and who encourage themselves in wickedness: and no criminals will perish with greater exultation to the righteous, than hardened persecutors. Their success is like the luxuriant growth of some poisonous plant, which it is a public service to destroy. But the righteous man is a fruitful olive-tree, planted in a good soil: he trusts in the everlasting mercy of God, and delights in his ordinances; and, however he may be now afflicted, and thus conformed to the suffering Redeemer, he will wait on the name of the Lord, and will praise him for ever. In expectation of this felicity, let us begin the work of heaven on earth; praying continually that we may only witness, but never share, the perdition of the ungodly.

NOTES.—**PSALM LIII.** *Title.* This psalm differs very little from the fourteenth; and it is not known, nor has it been conjectured with much probability, on what account, or for what reason, the same sentiments are repeated in almost the same words. The variations, however, are sufficient to show, that the psalm in one place was intentionally altered from that in the other; and it is probable, that it was in consequence of some change in the Psalmist's circumstances, or some events which had occurred subsequent to its first publication.—The word *Mahalah* seems to denote a hollow instrument of music, a flute or pipe; and *Maschil*, or *instructing*, implies the scope of it, viz. an instruction or warning against impiety towards God, and rebellion against his anointed king.

V. 1-4. (*Note, 14:1-3.*) The only variations in these verses are the change, in some instances, of one word for another of nearly the same import.

Understand. (2.) מַשְׁכִּיל—*Maschil.* (*Note, Title.*) *Causing to understand:* that is, "applying the heart to understanding." (*Notes, Prov. 1:7. 2:1-6. John 3:19-21. Rom. 1:28-32.*)—*Have, &c.* (4.) "Do not the workers of iniquity know, that they eat up my people?" &c. Thus the verse is rendered in the old translation.

V. 5. This verse contains much more than the fifth verse in the fourteenth psalm; while the sixth is wholly omitted. (*Note, 14:4-6.*)—The rebels who rose up against David's authority, chiefly because they hated his religion, and were instigated by the spirit of persecution, proved on trial very cowardly; for no doubt God was pleased to impress terror on their hearts, when there was no adequate danger. (*Notes, Judg. 7:16-22. 1 Sam. 14:11-15. 2 Kings 7:5, 7. Prov. 28:1.*) Thus the army of Absalom, which encamped against David, was easily routed; numbers fell in the forests; and, being left unburied, their bones were scattered: and because God despised the impotent rage of this abandoned party, his servant easily put them to confusion. (*2 Sam. 18:6-8.*)

tivity of his people, *Jacob shall rejoice, and Israel shall be glad.*

PSALM LIV.

David complains of his enemies, and prays for deliverance, 1-3. He glories in the help of God, predicts ruin to his foes, and vows sacrifices and praises, 4-7.

To the chief Musician, on *Neginoth*, *Maschil*, *A Psalm of David*, *when the Ziphims came and said to Saul, Doth not David hide himself with us?*

SAVE me, O God, by thy name, and judge me by thy strength.

Hear my prayer, O God; give ear to the words of my mouth.

For strangers are risen up against me, and oppressors seek after my soul: because they have not set God before them. Selah.

Behold, God is mine Helper: the Lord is with them that uphold my soul.

He shall reward evil unto mine enemies: he cut them off in thy truth.

I will freely sacrifice unto thee: I will praise thy name, O Lord, for it is good.

For he hath delivered me out of all trouble: and mine eye hath seen his desire upon mine enemies.

14:7. t 50:2. Is. 12:6. 14:32. u 85:1. 126:4. Job 42:10. Jer. 30:18. 31:23. Joel 3:1. Am. 9:14. x 106:46-48. Ezra 3:11. Neh. 12:43. Is. 12:1-3. a 1 Sam. 23:19, 20. 28:1. Mic. 7:5-6. Matt. 10:21. b 20:1. 48:10. 79:9. Ex. 3:14, 15. 23:21. 34:5, 6. Prov. 18:10. Is. 30:37. Matt. 1:21. 23. Acts 4:12. c 26:1. 43:1, 2. 99:4. Prov. 23:11. Job. 50:34. d 5:1-3. 13:3. 55:1, 2. 130:2. 143:7. e 69:8. 86:14. Job 19:13-15. f 22:16. 59:3-5. Matt. 27:20-23. g 16:8. 36:1. 53:4. John 16:3. h 118:6, 7, 13. 1 Chr. 12:18. Is. 41:10. 50:7-9. Rom. 8:31. Heb. 13:6. i Is. 42:1. k 31:22. 137:8. 2 Tim. 4:14. Rev. 18:6. * Heb. those that observe me. 58:8. 27:11. marg. 189:49. 143:1, 2. m 66:13-16. 107:22. 116:17. Dent. 12:6, 7. 17:7. 21:13. 140:13. o 52:9. 92:1. 147:1. p 34:19. Gen. 49:16. 2 Sam. 4:9. 2 Tim. 4:18. q 37:34. 58:10, 11. 59:10. 91:8. 92:11. 112:8.

V. 6. *Note, 14:7.*

PRACTICAL OBSERVATIONS.

The folly of sinners greatly appears in their acting, as if they could escape the notice of Omniscience, prosper in defiance of Omnipotence, or be happy in rebellion against the Source of all felicity.—Those who go back from a religious profession, generally become most filthy, or most malicious persecutors, who of all sinners are most infatuated; for God "hath despised," and will confound and destroy them; as he has often scattered the bones of powerful armies, who have encamped against his church.—A guilty conscience and a dread of vengeance frequently fill the enemies of God with fears, where nothing formidable can be perceived; but at length their worst terrors will be awfully realized: (*Note, Prov. 10:24.*) and as the deliverance and prosperity of the church on earth will be attended with the ruin of all anti-christian opposers; so the eternal joys of the redeemed will be attended with the everlasting shame and misery of all their impotent oppressors. (*Notes, Rev. 19:17-21.*)

NOTES.—**PSALM LIV.** *Title.* This psalm seems to contain the prayer and confident expectation of David, in the extremity of danger; when the Ziphites led Saul and his army to the very spot, where David and his small company lay concealed; and when, surrounded on every side by blood-thirsty, deceitful foes, nothing but an extraordinary divine interposition could possibly preserve him. Viewed in this light, and compared with the event, it appears peculiarly interesting; and shows that the Psalmist's confidence in God and fervency in prayer, increased in proportion to the emergency. (*Notes, 1 Sam. 23:19-28. 26:1-4.*)

V. 1. The honour of God, and of his holy name, was deeply concerned in David's preservation; as the Lord had expressly engaged to give him the kingdom. And as the Omnipotent Judge of all could not want power, to defend his servant from the cruelty and iniquity of Saul and his party, and thus to vindicate his own glory; the Psalmist in assured faith appealed to his righteous decision, and applied for his effectual protection. (*Notes, 7:8-11. 26:1. 1 Sam. 24:8-15.*) His argument resembles that of Joshua:—"O LORD, what shall I say, when Israel turneth their backs before their enemies? For the Canaanites shall . . . cut off our name from the earth; and what wilt thou do unto thy great name?" (*Marg. Ref. Notes, Josh. 7:6-9.*)

V. 2, 3. (*Marg. Ref.*) The Ziphites belonged to the same tribe as David; yet they acted as strangers: and Saul, the Lord's anointed king, and his party, were become most cruel and blood-thirsty tyrants: for they had "not set God before them. Selah." Let that be noted. (*Notes, 3:1, 2. 36:1.*)

V. 4. (*Marg. Ref. Notes, 11:1-3. 118:5-13. Is. 12:2.*) *Uphold.* Jonathan and some others adhered to David, and upheld his cause: but they were comparatively a small company. This however encouraged him, that "God was with them, and would certainly both prosper and bless them." (*Notes, Gen. 12:1-3. 1 Chr. 12:16-18.*)

V. 5. *In thy truth.* In fulfilling his promises the God of truth would certainly cut off the enemies of his servant. (*1 Sam. 26:10.*) This was well known; and therefore David

PSALM LV.

David prays in great distress and terror, 1-8. He describes the wickedness, and predicts the ruin of his enemies, 9-15. He determines to persevere in prayer; and, confiding in God to deliver him and confound his foes, he exhorts others to trust in God, 16-23.

To the chief Musician on ^aNeginoth, Maschil, ^a*Psalm of David.*

^bGIVE ear to my prayer, O God; and ^chide not thyself from my supplication.

² Attend unto me and hear me: ^dI mourn in my complaint and make a noise;

³ Because of the voice of the enemy, because of ^ethe oppression of the wicked: ^ffor they cast iniquity upon me, and in wrath they hate me.

⁴ ^gMy heart is sore pained within me; and ^hthe terrors of death are fallen upon me.

⁵ ⁱFearfulness and trembling are come upon me, and ^jhorror hath ^koverwhelmed me.

⁶ And I said, ^lOh, that I had wings like a dove! ^mfor then would I fly away, and be at rest.

a 6:54; titus. b 5:1. 17:1. 64:1. 80:1. 84:8. 1 Pet. 3:12. c 28:1. 80:4. 143:7. Lam. 3:8. d 13:12. 32:3. 38:6. 43:2. 102:9. 10. 38:14. e 12:5. 54:3. 73:8. Lam. 3: 34-36. f 27:12. 35:11. 2 Sam. 15:3. 16:7. 8. Matt. 26:59. g 6:3. 69:20. 88:3. 102:3. h 5:1. Matt. 26:37. 38. Mark 14:33. 34. John 12:27. 2 Cor. 1:8-10. i 18:1. 5. 116:3. j 38:10-13. Heb. 5:7. 119:120. 2 Sam. 15:14. Job 6:4. 23:15. 16. k 42:6. 61:2. 88:15. 16. Luke 22:44. l 11:1. 139:9. Rev. 12: 14. m 1 Sam. 27:1. 2 Sam. 15:14. 17:21. 22. Prov. 6:4. 5. Jer. 9:2. 37:12. n 13: 4. 16. 17:12. 13. Matt. 7:25-27. o Gen. 11:7-9. 2 Sam. 15:31. 17:1-14. John 7:45-53. Acts 23:6-10. p Jer. 6:7. 23:14. Matt. 23:37. q 59:6. 14:15. 1 Sam.

only prayed for the accomplishment of the promises, attended with those circumstances, from which it was inseparable.—
^aThe application to Christ and to Christians is plain and easy; for which reason our church hath appointed this psalm to be read on Good Friday.” *Bp. Horne.* (Notes, 21:5-12. 69:22-28. 109:6-20.)

V. 6. *It is good.* To offer thank-offerings and praises was right, pleasant, and honourable, and acceptable to God. (Notes, 92:1. 2. 107:8. 9. 116:17-19. Heb. 13:15, 16.)

V. 7. The words ^a“his desire,” are not in the original, either in this or in any of the similar passages. (Note, 92:11.) We may suppose that David, as well as Jeremiah, could say, ^b“I have not desired the woful day, thou knowest.” (Notes, Jer. 17:15-18. 18:19, 20. Rom. 9:1-3.) But he was assured that he should witness the awful judgments of God on his enemies; as well as the performance of his engagements to him.

PRACTICAL OBSERVATIONS.

Our nearest relations may prove more unkind than strangers: those who ought to protect us may become our oppressors; and mere professors of true religion will generally behave to believers with malignity and treachery, which even heathens would avoid and condemn. So that, looking unto David betrayed by the men of Judah, and to Jesus betrayed by his apostle, and delivered to death by the Jewish rulers and people: what can we expect from any who “have not set God before them,” except ingratitude, treachery, malice, and cruelty? But God is the Helper of his people: he will favour and prosper those “that uphold their souls,” while he confounds their persecutors: and his truth is engaged to reward evil to their enemies. Let us trust him and call upon him, when injured or tempted: for his name’s sake he will then save us, and plead our cause with all his power.—We should recollect past deliverances to encourage our faith and prayer in present trials: and it is good and acceptable for us to sacrifice freely our spiritual oblations of grateful praise for the past, while we wait for further mercies.—As the risen and ascended Jesus could adopt the Psalmist’s words, and say, ^a“He hath delivered me from all trouble, and mine eye hath looked upon mine enemies;” so will his risen people at length be enabled to join in them.—O Lord, help us to bear our cross without repining, and at length bring us to behold, and to share thy victories and glory.

NOTES.—PSALM LV. V. 1. *Hide not thyself, &c.* That is, ^a“Do not disregard my prayer, nor leave me to myself, when I cry for help in my extreme distress.” (Notes, 29:1. Lam. 3:2-9. v. 8.)

V. 2. David’s prayer, under great discomposure of mind, was attended by lamentations, sighs, and groans. (Notes, 22:1. 2. 32:3-5. Is. 38:14, 15. Hos. 12:3-6. Rom. 8:24-27. Heb. 5:7-10.)

V. 3. *They cast iniquity, &c.* This psalm is supposed to have been composed during Absalom’s rebellion. The leaders of that faction, both out of malice, and to strengthen their party, charged David with various crimes of which he was not guilty. (Notes, 2 Sam. 15:1-6. P. O. 1-12. Note, 16:5-14.)—Thus Christ was falsely accused by those who had taken counsel to put him to death.

V. 4-8. In general David showed the firmest courage in the most extreme dangers: but the unnatural rebellion of Absalom, which he knew to be the correction of his sin in the matter of Uriah, quite unmanned him; and he was filled with terror and consternation. (Notes, 2 Sam. 15:13-15, 23.) Nay, he was become so weary of the treachery and ingratitude of men, and of the cares and disappointments of his high station, that he longed to have done with society, and to hide

7 *Lo then would I wander far off, and remain in the wilderness.* Selah.

8 I would hasten my escape from ^athe windy storm and tempest.

9 Destroy, O Lord, and ^bdivide their tongues: for ^cI have seen violence and strife in the city.

10 ^dDay and night they go about it upon the walls thereof; ^emischieft also and sorrow are in the midst of it.

11 ^fWickedness is in the midst thereof: ^gdeceit and guile depart not from her streets.

12 For ^hit was not an enemy that reproached me; then I could have borne it: neither was it he that hated me, that did ⁱmagnify himself against me; ^jthen I would have hid myself from him:

13 But ^kit was thou, ^la man, mine equal, ^mmy guide, and ⁿmine acquaintance.

14 ^oWe took sweet counsel together, and ^pwalked unto the house of God in company.

15 ^qLet death seize upon them, and ^rlet them go

19:11. 2 Sam. 17:1-2. Hos. 7:6. Mic. 2:1-2. John 18:3. 23. Acts 9:24. r 2 Sam. 16: 21, 22. Is. 59:6-15. Ez. 9:4. Zeph. 3:1-3. s Ez. 22:1-12. Acts 7:51. t 109: 2, 3. Is. 59:7. Jer. 5:26. 27. 9:3-5. Matt. 26:4. u 4:19. s 35:26. 38:16. Is. 10: 15. v Matt. 26:21. 23. Jer. 13:18. 18:2, 3. f Heb. a man according to my rank. z 2 Sam. 15:12. 16:23. Jer. 9:4. Mic. 7:5. a Job 19:13. Matt. 26:47-50. Mark 14:44. 45. Luke 22:21. 47. 48. t Heb. Who expected counsel. b 42: 4. 122:1. Is. 2:3. Ez. 33:31. c 59:13. 69:22-28. 109:6-20. 2 Sam. 17:23. 18:9. 14. Matt. 27:5. Acts 1:16-20. d Num. 16:30-34. Matt. 23:24. Acts 1:25.

himself in some desert from the fury and fickleness of his people. He wished, in his haste, for the wings of the harmless dove, that he might “fly away and be at rest;” and his varied expressions, and the representation of the popular commotion as a violent tempest, show the vehement agitation of his mind. (Note, 116:10, 11.) Yet in his more collected moments he could not approve of such a wish: he was not at liberty to leave his useful station; he could find no rest any where but in God, with whom he might commune in the midst of society; and he must wait for his more perfect rest, till he had fully served his generation.—These words describe the state of David’s mind, when he went over the brook Cedron, and up Mount Olivet “weeping as he went,” and expecting speedily to be cut off: . . . they describe the agony of the Son of David, when he likewise went over the same brook Cedron, . . . at the time of his passion, when his soul was “sore amazed, and very heavy, and exceeding sorrowful even unto death.” *Bp. Horne.*—It may be added, that at that awful crisis the Saviour also prayed, “If it be possible, let this cup pass from me: nevertheless not my will but thine be done.” (Notes, Matt. 26:36-39, 42-46. John 18:1-3.) and David likewise speedily recovered his composure, and said, “Behold, here am I, let him do to me as seemeth good unto him.” (Notes, 3:2. 2 Sam. 15:24-29.)—The several expressions concur in fixing this period as the date of the psalm; and do not coincide with any thing that is recorded of David, during his persecution by Saul.

V. 9-11. David had rescued Jerusalem from the Jebusites; and it became “the holy city,” when the ark of God was placed there: (Notes, 2 Sam. 5:6-8. 6:12-19.) yet it was now become the seat of violence and strife. This he perceived at the breaking out of Absalom’s rebellion, and therefore he would not venture to continue there. (Note, 2 Sam. 15:13-15.) And when the usurper had got possession mischief and sorrow, wickedness and guile, occupied the city in every part, parading it day and night, and guarding it against every approach of piety, equity, and loyalty, as against the most dangerous foes. (Note, 2 Sam. 16:15-23.) David therefore prayed, that the Lord would render the devices of the usurpers like Babel, by confounding their language and counsels, and thus leaving them to disunion, and mutual jealousies and suspicions. This was granted, when Hushai’s counsel was preferred to Ahithophel’s; and when that crafty politician, the stay of the whole party, went and hanged himself. (Notes, 2 Sam. 15:31. 17:1-14, 23.)—Thus the nation of the Jews, after they had rejected Christ, were destroyed by being divided: and Jerusalem, having become the scene of every enormity, was miserably desolated by the Romans. (Notes, Matt. 23:34-39.)

V. 12-15. Ahithophel’s treachery was peculiarly distressing to David; and it was the more painful for being wholly unsuspected. So far from having been an avowed enemy, who now took occasion to reproach him, and to exult in his calamities, or menace his life; Ahithophel had been David’s counsellor and bosom friend, and had been treated by him as an equal, or as one of his own rank: he had also been his chosen and pleasing companion, in the exercise of religion, and in pious conversation. Yet this very man, without any affront, or previous quarrel, became an apostate and a traitor, and gave Absalom the most malicious and infernal counsel imaginable! (Notes, 2 Sam. 16:22-23. 17:1-4.) Thus Christ was betrayed by one whom he had honoured as a companion, a disciple, and an apostle; and who resembled Ahithophel in his crimes and in his doom: for both were speedily overtaken by divine vengeance in the same dreadful manner. (Note, 2 Sam. 17:23. Matt. 27:3-5. John 13:15-

PSALM LVI.

David prays for mercy, depending on the word of God, amidst the rage and malice of his enemies, 1-7. He comforts himself by thoughts of the Lord's providential care and gracious promises; and by praising him for past deliverances, 8-15.

To the chief Musician upon Jonath-an-lem-rechokim, Michtam of David, *when the Philistines took him in Gath.

BE merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me.

2 Mine enemies would daily swallow me up: for they be many that fight against me, O Most High.

3 What time I am afraid, I will trust in thee.

4 In God I will praise his word; in God I have put my trust: I will not fear what flesh can do unto me.

5 Every day they wrest my words: all their thoughts are against me for evil.

6 They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.

7 Shall they escape by iniquity? in thine anger shalt thou punish the people, O God.

* Or, a golden Psalm. 16: 57;—60: titles. a 1 Sam. 21:11—15. b 31:9-17, 8: 59; 10: 69-13; 136: 10, 15, 17—20, 143: 12. c 21:9, 27:2, 35:25, 57:3, 106:17, 124:3. Prov. 1:12. Lam. 2:2, 5, 16. Jer. 15: 54. f Heb. *observers*, 54:5. *See*. d 31: 118:10—12, Acts 4:23—27. Rev. 16: 14. e 9:2, 91:1, 92:1, 93:4. Is. 57: 15. Dan. 5:18. Mic. 6:6. f 24:4, 55:4, 5. 1 Sam. 21:10, 12, 30:6. 2 Chr. 20:3. 2 Cor. 13:10, 7:5, 6. e 10:11, 42:6, 19:7, 5:19, 39:30, 160, 138:2. John 10:35. h 27:1, 36:1, 2, 118:6. Is. 31:3, 41:10. Rom. 8:31—39. Heb. 13:4. 1a, 29:20, 21. Matt. 22:15, 26:61. John 2:19, 2 P. 3:16. k 1 Sam. 18:17, 21:9, 20:7, 73:3. Jer. 18:18. Luke 22:3—6. l 2:1—3, 59:3, 10:10, 140:2. Matt. 26:3, 4, 57, 27:1. Acts 4: 5, 5, 23—12, 14. m 10:8—10, 64:2—6. Dan. 6:4. n 57:6, 89:51. Job 14:16, 31:4. Jer. 20:10, Luke 20:20. e 94:20, 21. Is. 28:15. Jer. 7:10. Heb. 13:13. p 55:9, 15:23. Jer. 18:19—23. q 105:13, 14, 121:8. Num. 33:2, &c. 1 Sam. 19:18, 22:1—5, 27:1. Is. 63:9. 2 Cor. 11:26. Heb. 11:3, 13:38. r 39:12, 128:5, 6, 2 King

countrymen fought against him; and at Gath the Philistines sought to slay him. Thus Jews and Gentiles united against Christ; and his disciples are "hated of all men for his name's sake."

Swallow me up. אֲנַחֲלֵנִי, *anahelavini, aspiravit, absorpisti anhelando.* Robertson. "They pant after me with eagerness and rage in order to devour me." Thus Saul of Tarsus breathed out threatnings and slaughter against the disciples of Christ." (Notes, 27:1—3. Job 31:29—32. Am. 2:6—8. Acts 9:1, 2.)

O thou Most High. (2) אֲלֹהִים, *altum, celsitudo.* Robertson. The clause may be rendered, "There are many who fight against me from on high," or, from a safe and fortified place. The original word is not the same as is generally rendered "Most High."

V. 3, 4. David was himself greatly alarmed, when at Gath; but in that day "when he feared," he determined still to trust in God; and to honour his word, and glory in it, as a full security in every possible danger. For, in celebrating the perfections and works of God, he would especially praise his word, his most gracious promises, and unflinching faithfulness in performing them, and thus even while waiting for that performance. (Notes, 12:5, 6. 138:2. Num. 23:19, 20. Matt. 24:32—35. John 1:17.) He especially referred to the promises of God, that he should be king over Israel. *What flesh, &c.* (4) 2 Chr. 32:8. Note, Jer. 17:5—8.

V. 5. *Wrest my words.* Or, "They thwart me in all my concerns." The words, in either sense of them, with the rest of this and the following verses, emphatically describe the conduct of the scribes and priests towards the Lord Jesus, which the insidious perverseness and disingenuity, with which Saul and his courtiers treated David, greatly resembled. (Marg. Ref.)

V. 6, 7. Marg. Ref. Note, 49:5.

V. 8. David was continually removing from place to place, as if he had been a vagabond: (Gen. 4:14.) but the Lord numbered all his wanderings, and watched over him wherever he went. His tears also were noticed, as if preserved in a bottle, or registered in a book: no doubt therefore his life would be precious in the sight of the Lord. "If God keep the tears of his saints in store, much more will he remember their blood to avenge it; and though tyrants burn the bones, yet can they not blot the tears and blood out of God's register." (Marg. Ref.)—*Wanderings.* In the translation used in the Common Prayer Book, the word *fittings* is used. This is a provincial term for removing from one residence to another; but it is not generally understood.

V. 9—11. Notes, 3:4. 27:1—3. 46:7. 62:1—7. Rom. 8: 23—39.

V. 12. David had, it seems, made solemn vows under his distresses, of rendering public praises unto God, when delivered; and of using the regal authority, which God had promised him, to promote his glory; and he confidently expected, and fully proposed, to perform these vows. Marg. Ref. (Notes, 66:13—15. Gen. 35:1—3.)

V. 13. The Lord had rescued David from many imminent perils of death; and he trusted that he would keep him from falling by the hands of his enemies; that he might live, to walk

8 Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?

9 When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me.

10 In God will I praise his word: in the Lord will I praise his word.

11 In God have I put my trust: I will not be afraid what man can do unto me.

12 Thy vows are upon me, O God: I will render praises unto thee.

13 For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?

PSALM LVII.

In extreme danger, David fervently prays to be delivered from his cruel foes, 1—6. He encourages himself in praising God, and fervently prays that he may be universally glorified, 7—11.

To the chief Musician, Al-taschith, Michtam of David, *when he fled from Saul in the cave.

BE merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings wilt I make my refuge, until these calamities be overpast.

2 I will cry unto God most high; unto God that performeth all things for me.

20:5. Job 16:20. Rev. 7:17. a 139:16. Mal. 3:16. Matt. 10:30. Rev. 20:12. t 118:11—13. Ps. 17:9—11. Jer. 33:3. u 18:38—42, 27:2. John 18:6. x 46:7, 11. Is. 8:9, 10. Rom. 8:31. y See on 4, 60:6. Gen. 32:11. Matt. 24:35. Heb. 6. 18. 2 Pet. 1:4. z 27:1, 112:7, 8. Is. 51:7, 12:13. a 66:13, 14, 76:11, 116:14—19, 119:106. Gen. 28:20—22, 35:1—3. Num. 30:2, &c. 1 Sam. 1:11, 24—28. Ec. 4: 4—6. b 91:3, 21:13, 59:16, 17, 18. c 86:12, 13, 116:3, 2:9. Cor. 1:10. 1 Thes. 1:10. Heb. 2:15. Jam. 5:20. d 17:5, 94:18, 14:14. 1 Sam. 2:9. e 116:9. 1 Thes. 17:1. Is. 2:5, 38:3. f Job 33:30, John 8:12, 12:35, 36. Eph. 5:8—14. Rev. 21:23, 24. * Or, *destroy not*, a golden Psalm. 58:59: titles. a 142: title. 1 Sam. 22:1, 24:3, 8. b 66:1, 69:13—16, 119:76, 77. c 9:10, 13:8, 125:1. Is. 50:10, d 17: 7, 8, 38:7, 61:4, 63:7, 91:1, 4, 9. Ruth 2:12. Luke 13:34. e Is. 10:25, 35:20. Matt. 21:22. John 15:20. Jam. 5:10, 11. Rev. 7:14, 31:4. f 55:2, 136:2, 3. Is. 57:15, g 138:8. Is. 26:12. Phil. 1:6, 2:12, 13. Heb. 13:21.

before him, as his appointed king, in prosperity and usefulness. Or he meant, that God, having saved his soul by converting grace, would uphold him in the ways of holiness, in which he desired to walk till he came to heaven. (Notes, 116:8, 9. 145: 14.)—*Light of the living.* Notes, Job 33:27—30. Rev. 21: 22—27.

PRACTICAL OBSERVATIONS.

The heavy and continued trials through which many of the Lord's servants have passed, should teach us to be silent and patient under our lighter afflictions. "We have not yet resisted unto blood, striving against sin." Our good words may indeed be wrested to an evil meaning, and our footsteps watched by those, who devise evil against us: but we are not in general endangered by furious assailants, who would swallow us up, and destroy us; or at least, those who would oppress us have their hands bound or otherwise employed. Yet are we often tempted to repine and despond under our lighter sorrows! For this we should check and condemn ourselves: and, under every disquieting fear, we should place our confidence in God, and pray more earnestly for his pardoning mercy.—Meditation on the power of the Most High, engaged by his most gracious and faithful promises to his people, will encourage us to say with boldness. "The Lord is my Helper, and I will not fear what man shall do unto me." (Note, Heb. 13:5, 6.) The believer's soul, body, character, and interest, are all safe under the divine protection; and when he prays earnestly, his enemies will be driven back and disappointed.—Men may for a time prosper in and by iniquity; but God in his anger will soon cast them down: and our only security lies in escaping from iniquity.—The Lord graciously notes and orders the removals of his people: while they keep in the path of duty, they cannot be driven from his gracious presence; and their tears of godly sorrow, and those which are extorted by persecution, or sympathy with the sufferings of others, will be reserved to be jewels in their crown of glory. Let us then be careful to discharge our own obligations.—General vows are upon us as Christians, which have been ratified at baptism and the Lord's supper; and we have made promises and engagements in seasons of trouble and distress. Let us conscientiously perform them when delivered; and then we may leave all the rest with the Lord; and if his grace have delivered our souls from the death of sin; he will deliver our feet from falling, and bring us to heaven, to walk before him for ever "in the light of the living," in the bright world of perfect knowledge, love, purity, and felicity.

NOTES.—PSALM LVII. Title. Al-taschith. "Destroy not." This may intimate that David trusted, that the Lord would not permit him to be destroyed, though closely pursued by Saul. Some think that the word refers to the restriction David laid on his officers, not to destroy Saul. (Marg. Ref. a. Notes, 1 Sam. 24:4—7.)—Cave. Notes, 142: title. 1 Sam. 22:1, 2. 23:19—29. 24:1—3.

V. 1. Marg. Ref. Notes, 36:5—9. 63:7, 8. Ruth 2:11, 12. Is. 25:20, 21. Ps. 23:37—39.

V. 2. *Most High.* אֲלֹהִים, *altum*, Note, 56:1, 2, v. 2.—*That performeth, &c.* David could not perform for himself those things which were requisite for his security and advancement; and he would not seek them by killing Saul, nor would

3 He shall ^bsend from heaven, and save me from the reproach of him that would ^bswallow me up. Selah. God shall ^bsend forth his mercy and his truth.

4 My soul is ^bamong lions: and I lie even among them that are ^bset on fire, even the sons of men, ^bwhose teeth are spears and arrows, and their ^btongue a sharp sword.

5 ^bBe thou exalted, O God, ^babove the heavens: let ^bthy glory be above all the earth.

6 They have prepared ^aa net for my steps; ^bmy soul is bowed down: they have digged a pit before me, into the midst whereof they have fallen themselves. Selah.

7 ^bMy heart is ^bfixed, O God, ^bmy heart is fixed: ^bI will sing and give praise.

8 ^bAwake up, ^bmy glory; awake, psaltery and harp, ^bI myself will awake early.

9 ^bI will praise thee, O Lord, among the people: I will sing unto thee among the nations.

10 For ^bthy mercy is great unto the heavens, and ^bthy truth unto the clouds.

11 ^bBe thou exalted, O God, ^babove the heavens: let ^bthy glory be above all the earth.

1886, &c. 144:5-7. Matt. 28:2-6. Acts 12:11. * Or, he reproacheth him that would, &c. 1:56:2. Num. 23:24. Job 31:11. Mic. 3:2,3. k 40:11. 48:3. John 1:17. 1:10:9. 17:13. 13:22:13-16. 33:17. 35:6. Prov. 25:15. Dan. 6:22-24. m 7:12. 9:2. am 3:6. n 58:6. Job 4:10,11. Prov. 30:14. o 53:21. 64:3. Prov. 12:18. 21:18. r 19:15. p 21:13. 108:4,5. 1 Chr. 29:11. s 2:11. 17. 12:1. 37:24. Matt. 8:10. q 8:1. 113:4-6. r 72:19. 148:13. Num. 14:21. Is. 6:3. Hab. 2:14. 3:3. t 7:15. 9:15,16. 35:7,8. 140:5. 1 Sam. 23:22-26. Prov. 29:26. u 42:6. 142:3. 143:4. Matt. 26:37,38. v 108:12. 127:7. * Or, prepared. z 34:4. Is. 21:15. Rom. 7:5. 5:20. r Jude 5:19. Is. 52:1,9. s 16:9. 30:12. 108:1-3. Act. 2:23. r 2:1. 18:49. 22:22,23. 96:3. 133:1,4,5. 145:10-12. Rom. 15:9. b 36:5. 71:19. 85:10,11. 89:1,2. 103:11. 108:4. c Gen. 9:9-17. Is. 54:7-10. Heb. 6:

he allow his soldiers to slay him: but he trusted in God, who had given him the promise of the kingdom, to perform all things necessary to its fulfilment in his own time and manner. (Notes, 138:8. 1 Sam. 16:13. 24:4-7. 26:8-12. 1 Kings 11:37. 12:2,3. Phil. 1:3-6.)

V. 3. From the reproach, &c.] Or, From the reproach of him that would swallow me up. (Note, 56:1,2.)—God would sooner send his angels from heaven to deliver his servant, than suffer his furious enemies to destroy him. (Marg. Ref.—Mercy, &c.) Notes, 40:11,12. 62:5-7. 86:14,15. 89:1-4. John 1:17.

V. 4. My soul, &c.] 'The fiercest beasts, the most devouring of elements, and the sharpest of military weapons, are selected to represent the power and fury of David's enemies. How much stronger and more furious were the enemies of Christ, who in the day of his passion, resembled Daniel in the lion's den, and the three children in the fiery furnace!' Bp. Horne.

Set on fire.] להיט 'He means those who are inflamed, or incendiaries, who inflame and irritate the minds of others by lies and calumnies.' Robertson.—The tongue 'setteth on fire the course of nature, and is set on fire of hell.' (Jam. 3:6. Notes, 52:1-4. 1 Sam. 22:9,10. Prov. 16:27. 26:17-23. Jam. 3:3-5.)

V. 5. If David had been destroyed by his fierce enemies, God would have been dishonoured: but by his marvellous deliverance and advancement would be honourable to the name of the Lord; and even angels in heaven, as well as men on earth, would glorify him on that account. (Notes, 21:13. Matt. 6:9,13.)

V. 6. Marg. Ref. Notes, 7:14-16. 9:15,16.

V. 7-11. The Psalmist here suddenly changes his language from deep complaints to exulting praises. His heart, delivered from desponding fears, was prepared, and fixed in a determination to praise God, and to employ his tongue and all his musical powers in that service; with this he would awaken the morning, or begin the day; and he would render his worship as public as he possibly could, that both the Israelites and the surrounding nations might hear.—This may with peculiar propriety be applied to Jesus, as risen from the dead, and exulting in the view of the glory which would redound to God in the conversion of the Gentiles. (Notes, 5:22,22-23. 40:9,10. 108:1-5.)—The people, (9) יְהוּדִים, peoples: both the nouns are plural.—Thy mercy, &c. (10) Notes, 36:5-9. 89:1-4. 103:11-13.

PRACTICAL OBSERVATIONS.

Protection from man's injustice must be sought from the Lord's mercy; and the most eminent believers need frequently to reiterate the publican's prayer, 'God be merciful to me, a sinner.' But an inward consciousness, that our souls trust in the Lord, may enable us in the most imminent dangers, to expect that our calamities will at length be overpast: and, in the mean time, by faith and prayer, we must make the shadow of his almighty wings our refuge.—If we have fled from the wrath to come unto Jesus Christ, we are interested in all his merits, grace, and victories; and in all the precious promises and glorious perfections of our God: and he, who has performed all things requisite to the salvation of his people, will in answer to our prayers perform all things for us, and in us, which are needful to our enjoyment of it.

PSALM LVIII.

David reproves unjust rulers and judges, 1, 2. He describes the odious character of the wicked, 3-5. He predicts their ruin, and the joy of the righteous, on beholding the just judgments of God upon them, 6-11.

To the chief Musician, *Al-taschith, Michtham of David.

1 ^bDo ye indeed speak righteousness, ^bO congregation? do ye judge uprightly, ^bO ye sons of men?

2 Yea, ^bin heart ye work wickedness; ye ^bweigh the violence of your hands in the earth.

3 The wicked are ^bestranged from the womb: they go astray ^bas soon as they be born, speaking lies.

4 Their ^bpoison is ^blike the poison of a ^bserpent: they are like ^bthe deaf ^badder that stoppeth her ear;

5 Which will not hearken to the voice of charmers, ^bcharming never so wisely.

6 ^bBreak their teeth, O God, in their mouth; break out the great teeth of ^bthe young lions, O Lord.

7 Let them ^bmelt away as waters ^bwhich run continually: ^bwhen he bendeth his bow to shoot his arrows, let them be as ut in pieces.

17:18. d 5:8,1,9. Rev. 15:3,4. * Or, destroy not, a golden Psalm. 57:59: title. a 72:1-4. Deut. 16:18,19. 2 Sam. 23:3. 2 Chr. 19:6,7. Is. 11:3-5. 32:1. Jer. 23:5,6. 38:21,2. Num. 11:16. Deut. 1:15,16. 3 Sam. 5:3. Matt. 23:3. 27:1. Luke 23:50,51. Acts 5:21. c 82:6,7. d Ec. 3:16. Is. 59:4-6. Jer. 22:16,17. Es. 22:12,27. Mic. 3:1-3,9-12. John 11:47-53. e 94:20. Is. 10:1. 26:7. f 51:5. Job 14:16. Prov. 22:15. Is. 48:8. Eph. 2:3. 4:18. t Heb. from the belly. 22:10. Is. 46:3. g 140:3. h 10:11. Rom. 3:13. Jam. 3:8. i Heb. according to the likeness of. b Matt. 27:2. 28:33. 1 Jer. 8:17. s Or, ask. Job 20:14,16. Is. 11:8. 1 Or, be the charmer never so cunning. Deut. 15:11. Is. 19:3. k 8:7. 10:15. Job 4:10,11. 29:17. Is. 30:21, &c. l 17:12. 91:13. Num. 23:24. Is. 31:4. Hos. 5:14. Mic. 5:8. m 22:14. 64:7,8. 112:10. Is. 15:15. Josh. 2:9,11. 2 Sam. 17:10. Is. 13:7.

It is true that the sons of men, among whom we live, are often savage as lions, and fierce as the flaming fire: their teeth seem to be spears and arrows, and their slanderous tongues, sharp swords; and Satan, a still more subtle, powerful, and cruel enemy, would swallow us up. But notwithstanding their snares and pits, their stratagems and assaults, we are safe, if we belong to the Lord. The Redeemer was far more exposed to their rage and malice, and by their wicked hands was crucified and slain: yet the Lord sent from heaven and raised him from the dead, and advanced him to his glorious throne: and he will, through him, send forth his mercy and truth, and graciously accomplish his promises; he will rescue our souls from all tempters and persecutors; and angels shall join with men in beholding and celebrating his glory in our salvation. Let us then seek to have our hearts fixed on him, and prepared for his spiritual worship; to celebrate the praises of his boundless mercy and unfailling faithfulness, and to 'glorify him with body and spirit, which are his.' Let us assuredly expect and wait for the completion of what concerneth us: and let us earnestly pray, that the Lord may be exalted above the heavens, and his glory above all the earth, by extending the blessings of his gospel through every part of every land, in all the world. (Notes, 67:1)

NOTES.—PSALM LVIII. Title. Note, 57: title.

V. 1, 2. It is conjectured that Saul instituted a legal process against David; and, by corrupting the assembly of the elders, obtained an iniquitous sentence of treason against him, in order to cover his malicious persecution. Thus the Sanhedrim, and the people of the Jews, and Pilate, condemned Jesus to be put to death. In both cases, the persons concerned inwardly designed and loved wickedness; and, while they pretended to weigh the cause in the balance of justice, they used their power to commit violence, even after having deliberately considered the nature and consequences of their conduct: and this was the more heinous, as it was perpetrated by the magistrates placed over the people of God, 'in the land' where his name was worshipped, and his oracles made known. In respect of their conduct, therefore, the Psalmist makes a most solemn appeal to their consciences, and expressly charges them with extreme guilt. (Marg. Ref. Notes, 82:1-7.)

V. 3-5. The Psalmist here traced back the base conduct of his persecutors, (as he had done his own crimes, Note, 51:5,6.) to the source of original depravity; which had neither been counteracted by proper discipline, nor subdued by regenerating grace.—All wickedness springs from the alienation of the heart from God, being 'estranged' from him: and children very soon manifest evil tempers, and contract habits of lying and of other vices. If therefore they grow up, without change or restraint, and escape with impunity, or are even encouraged in wickedness, as Saul's courtiers and judges were; they will at length be hardened in sin, and ready to perpetrate any villany. The most hateful dispositions are found as natural to them, and as fatal to others, as the poison of a serpent. It was indeed commonly allowed, that some kind of music, or skilful incantations, would disarm the rage of serpents in general: yet one species of adder seemed to be deaf, or as if she stopped her ears against the most skilful strains of those who attempted to charm her: thus no arguments, persuasions, or services of David could mollify the

8 As a snail *which* melteth, let every one of them pass away: *like* the untimely birth of a woman, that they may not see the sun.

9 Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in his wrath.

10 The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.

11 So that a man shall say, 'Verily there is a reward for the righteous: verily he is a God that judgeth in the earth.'

PSALM LIX.

David, in great danger, prays to be saved from his enemies, complains of their cruelty, but still trusts in God, 1-10. He prays for and predicts their confusion and ruin, and resolves to praise God continually, 11-17.

To the chief Musician, "Al-taschith, Michtam of David; when Saul sent, and they watched the house to kill him.

DELIVER me from mine enemies, O my God; defend me from them that rise up against me.

n 37, 35, 36. Matt. 24:35. Jam. 1:10. o Job 3:16. Ec. 6:3. p 118:12. Ec. 7:6. q 59:23. 73:18-20. Job 18:13. 20:5. &c. Prov. 1:27. 14:32. Is. 17:13. 40:24. Jer. 23:19. r Heb. as living as verah. Num. 16:30. s 52:6. 64:10. 68:1-3. 107:42. Judg. 5:31. Prov. 11:10. Rev. 18:20. 19:1-6. s 68:23. Job 29:6. Rev. 14:10. t 71:15. 92:15. Mat. 3:14. Rom. 2:5. u Heb. fruit of flesh, &c. Is. 3:10. v Gen. 21:22. e 9:16. 64:9. 67:1. 83:13. 95:13. Num. 2:17. 2 Pet. 3:4-10. w Or. Destroy not, a golden Psalm. 57: 39: titles. x Judg. 16:23. 1 Sam. 19:11. &c. 21:or. 11:32.33. o 71:2. 18:48. 71:4. 143:12. Luke 1:74.75. 2 Tim. 4:17. 18. t Heb. set me on high. 12:5. 91:14. Is. 33:16. e 26:9. 77:2. 55:23. 139:19. & 10:9.10. 37. 32:33. 34:12. 55:6. 1 Sam. 19:1. p or. 12:5. M. Ec. 7:2. Job 21:21. e 2:2. Acts 4:35.27. f 7:3-5. 69:4. 1 Sam. 24:11. 26:13. John 15:25. g 1 Sam.

envenomed malice of Saul and his party against him.—In like manner the heavenly discourses and the beneficent miracles of Jesus did not disarm the rage of that "generation of vipers" against him: (Notes, 140:1-3. Matt. 3:7-10. 23:29-33.) and sinners still stop their ears and close their hearts against conviction or persuasion, while they rush forward in rebellion and enmity against God and his cause. (Marg. Ref. Notes, Ec. 10:11-15.—Jer. 8:17.)

V. 6-9. David's enemies were strong and fierce as young lions: he therefore prayed that their teeth might be broken, even their strongest teeth, their grinders, with which they were ready to devour him: that so they might be disabled from doing mischief. (Notes, 27:1-3. 56:1,2. 57:4.) They overwhelmed him like an inundation: but he desired it might prove like a landflood, which is soon wasted. They were about to shoot at him: but he would have their bows, or their arrows, to be shivered to pieces, and become like straw, and do no execution; and he prayed that they might waste insensibly as the snail, which leaves its substance all along its track; and that they might come to nothing, like an abortion. He also predicted, that their prosperous rage, (which resembled the crackling of thorns under a pot,) would soon be extinct, and produce no effect: while the Lord in his wrath would hurry them into speedy destruction; as a furious whirlwind drives a living man down a precipice, or into a dreadful pit. This seems the meaning of the passage; but the original is somewhat obscure to us. (Marg. Ref.)

V. 10, 11. David's cause was that of true religion; and though he would not avenge himself, he knew that the Lord would, and with terrible displays of his power and wrath. Then the righteous would rejoice, not in the misery of Saul and his party, but in the display of the divine glory, and in the triumphs of truth and piety over ungodliness and iniquity: nay, the most terrible circumstances of their ruin would add to the comfort and purity of the righteous; as if a man should wash his feet in the blood of those, who had trampled upon every thing sacred: while all who witnessed these events would be constrained to confess, "Verily there is a reward," (or fruit,) "for the righteous; verily he is a God that judgeth in the earth." (Both the word for "God," and that translated "that judgeth," are in the plural. Note, Gen. 1:1.)—All this was most signally verified in the destruction of Jerusalem, after the Jews had crucified their Messiah: and it has had, and will have, repeated accomplishments, in the establishment of true Christianity upon the ruins of its opposers; but the day of judgment will be its grand and final accomplishment. (Notes, 96:11-13. Is. 26:20, 21. 34: 63:1-6. Mal. 3:13-18. Rev. 14:14-20. 18:20-24. 19:1-6, 17-21.)

PRACTICAL OBSERVATIONS.

Injustice established by law, and decreed by judges, is more malignant than any other.—It is grievous to behold the sons of men preying upon their own species; but more so to see the congregation of those, who profess to be the children of God, combining against the remnant of his true people. We may very properly appeal to the consciences of such iniquitous judges, whether indeed they speak righteously and decide uprightly. But the malice, avarice, or pride of their hearts prevails against their convictions; and their iniquity is intentional, deliberate, and determined.—While we behold the effects of natural depravity in the atrocious crimes of others: we should be humbled by recollecting that the principles of them all are in our hearts also. We ought therefore to be thankful to the Lord for merciful restraints; earnest in seek-

2 Deliver me from the workers of iniquity, and save me from bloody men.

3 For, lo, they lie in wait for my soul: the mighty are gathered against me; not for my transgression, nor for my sin, O Lord.

4 They run and prepare themselves without my fault: awake to help me, and behold.

5 Thou therefore, O Lord God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.

6 They return at evening: they make a noise like a dog, and go round about the city.

7 Behold, they belch out with their mouths: swords are in their lips; for who, say they, doth hear?

8 But thou, O Lord, shalt laugh at them; thou shalt have all the heathen in derision.

9 Because of this strength will I wait upon thee: for God is my Defence.

10 The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies.

19:12-24. Prov. 1:16. Is. 59:7. Acts 23:15. Rom. 8:15. h 5:6. 35:23. 44:23. Is. 51:9. i Heb. meet. i Gen. 33:20. Ex. 3:15. k Ex. 20:5. l 9:15. 54:3. Is. 1:10. Am. 9:7. Rom. 2:28.29. 9:6. m 7:12.13. 55:15. Is. 27:11. Ex. 18:27.28. Jam. 2:13. n 14. 1 Sam. 19:11. o Prov. 15:2. m a g. Matt. 12:34. p 55:21. 57:4. 64:3-5. 109:23. Prov. 13:12. q 10:11.13. 73:11. 94:7-9. Job 29:12.13. Jer. 23:24. r 2:24. 37:13. 41:24. Rom. 15:16. Prov. 1:28. s 5. Matt. 18:17. 18:10. 27:11.14. 46:1. 62:5,6,11. Is. 12:2. 26:3,4. 40:31. Matt. 6:13. t Heb. High place. 9:9. 20:1. 46:7. marg. Is. 58:14. Hab. 3:19. u 17. 2 Cor. 1:3. Eph. 2:4. 5. 1 Pet. 5:10. x 21:3. 79:8. Is. 65:24. 1 Thea. 4:15. y 54:7. 91:8. 92:11. 112:8. 1 Sam. 25:10. 2 Sam. 11:1,12,17. Jer. 17:16. Luke 19:41-44. Rom. 10:2,3. i Heb. observers. 5:8. 54:5. marg. 56:6.

ing renewing grace; watchful over ourselves; and patient under the effects of our fallen nature in others. We may see, in our children, the wickedness of the world in embryo: their dislike to religion, their ingenuity at inventing lies, their pride, obstinacy, vanity, envy, and anger, are rank weeds, which if neglected will overspread their minds, and prevent the growth of every good thing. It is our duty therefore to bestow much pains upon their education; and above all to pray for converting grace to make them new creatures.—But, though the poison of a serpent is within us, we may prevent in great measure its breaking forth to the injury of others. When the Saviour's instructions, reasonings, and persuasions are duly regarded, the very serpent becomes harmless and gentle like the dove. (Note, Is. 11:6-9.) But those who refuse to hear him that speaks to them in strains of heavenly wisdom, must perish miserably and eternally; nor can all nature furnish images adequately to represent their dreadful doom. Though the righteous are not "glad at calamities," yet they must rejoice to see the cause of God triumphant, and men on every side convinced that there is a reward for the righteous, and "a God who judgeth the earth." They must therefore exult on some occasions, in the ruin of terrible persecutors: they will in due time rejoice at the destruction of all antichristian corrupters of the faith; and at last, they will witness the perdition of ungodly men with unmingled joy, and sing, "So let all thine enemies perish, O Lord." (Notes, 68:1-3. Judg. 5:31. Esth. 8:15-17. 9:17. 32. Prov. 11:10,11.)

NOTES.—PSALM LIX. Title. (Notes, 1 Sam. 19:11-18.) In this Psalm David expresses what his thoughts and affections were, when Saul sent officers to watch his house all night, and to slay him when he came out of his doors in the morning. Bp. Patrick.—His triumphant confidence in God in this extreme danger, and his anticipated fervour of gratitude, for the deliverance which he fully expected, show a peculiarly pious and happy state of mind, in such trying circumstances.

V. 1, 2. (Marg. Ref.) Defend. (1) Or, "Thou shalt set me on high, &c." The clause is future, and implies the strongest assurance of safety, and advancement above all enemies, grounded on the special promises of God. (Notes, 12:5,6. 27:4-6. 91:14-16. Is. 33:15,16.)

V. 3, 4. David had not in any thing offended Saul, but was persecuted by him and his adherents, for his good deeds, not for his sins: and in this he typified the suffering, but perfectly holy Jesus. (Notes, 7:3-5. 27:1-3. 1 Sam. 18:12-16. 19:1-7. Job 15:22-25.)

V. 5. Heathen. הַגּוֹיִם, nations, Gentiles. (Notes, 8. 10:16. Is. 1:10-15. Jer. 9:25,26. Am. 9:7-10.)—Be not merciful, &c.] The Lord's mercy and patience towards the inveterate enemies of his cause appeared to David, ruinous to the interests of true religion in Israel: but the words are also a prediction of that judgment "without mercy," which will be executed upon all the implacable opposers of Christ and his people.—Those who repent cease to be "wicked transgressors," and "perfidious workers of iniquity;" none of the impenitent will find mercy: and as far as it can be ascertained, that this is the awful case of any persons, we are not required to pray for them; nor forbidden to pray against them, that by the righteous judgment of God, they may be prevented from doing further mischief. (Marg. Ref. Notes, 1 Tim. 4:14,15. 1 John 5:16-18. Rev. 6:9-11.)

V. 6. David's persecutors remitted their pursuit of his life,

11 "Slay them; not lest my people forget: 'scatter them by thy power; and 'bring them down, O Lord, 'our Shield.

12 "For the sin of their mouth *and* the words of their lips let them even be 'taken in their pride: and for 'cursing and lying *which* they speak.

13 "Consume *them* in wrath, consume *them*, that they *may* not be: and 'let them know that God ruleth in Jacob, unto the ends of the earth. Selah.

14 And 'at evening let them return; *and* let them make a noise like a dog, and go round about the city.

15 Let them 'wander up and down 'for meat, and 'grudge 'if they be not satisfied.

16 But 'I will sing of thy power; yea, I will 'sing aloud of thy mercy 'in the morning: 'for

thou hast been my Defence and Refuge 'in the day of my trouble.

17 Unto thee, 'O my Strength, will I sing: 'for God is my Defence, *and* the God of my mercy.

PSALM LX.

David complains of the heavy judgments which God had inflicted on Israel, 1-3. He takes courage from present successes, a prayer for more complete deliverance, and to result in the prospect of subjugating all his enemies, according to the promises of God to him, 4-12.

To the chief Musician upon "Shushan-eduth, 'Michtam of David, to teach; 'when he strove with Aram-naharaim, and with Aram-zobah, when Joab returned, and smote of Edom in 'the valley of salt twelve thousand.

O GOD, 'thou hast cast us off, 'thou hast 'scattered us, thou hast been displeased; 'O turn thyself to us again.

2 Thou hast 'made the earth to tremble; 'thou

z Gen. 4:12-15. Judg. 1:6-7. Ec. 9:5. Ez. 12:15-16. 14:22-23. a 44:11. 52:5. Lev. 26:33. Deut. 4:27. 28:64. 30:8. Ez. 12:15. Luke 1:51, 52. 21:24. b Job 40:12. c 3:3. 84:11. d 64:7, 8. 79:12. 130:3, 4. 140:9, 10. Prov. 12:13. 18:7. Matt. 12:36, 37. 27:25, 63. e 10:2. Eccl. 6:2. 11:6. f 109:17, 18. Hos. 4:2. Luke 2:5. g 11:7, 9. Num. 14:34, 35. 22:13. Deut. 2:14-16. 7:22-23. h 83:18. 185:5, 6. I Sam. 17:46, 47. 1 Kings 18:36, 37. 2 Kings 19:19. 1s. 54:5. Ez. 38:23. 39:7. Dan. 4:25, 32-5. i 6. 22:16. k 109:10. Job 15:23. 30:1-7. s 8:22. * Heb. 2:7-8. Deut. 28:48, 53-58. 2 Kings 6:25-29. Lam. 4:1, 5, 9, 10. 5:9, 10. Matt. 21:28. 1 Or, if they be not satisfied, then they will stay all night. 1 Is. 56:11. Mic. 3:5. m 9:10. 21:13. 106:8. 145:11. Ez. 15:6. Job 37:23. n 31:7. 38:5.

during the daytime; and in the evening they returned to haunt their prey, with menaces and reproaches, as the hound makes a noise when upon the scent after the hunted animal: thus they compassed the city to prevent his escape. The scribes and Pharisees also chose the night for the season of their machinations against the Son of David. (Notes, Matt. 27:1, 2. John 18:1-3.)

V. 7. The reviling menaces and proud boastings, which were vented from the furious malice of these persecutors, wounded David's peace and reputation like swords, and subverted their designs of murdering him: nor would they have dared to utter such notorious falsehoods, if they had not disbelieved the being of a God, or their accountableness to him, (Marg. Ref. Notes, 55:20, 21. 57:4.)

V. 8. (Notes, 2:1-6.)—In this Psalm, (Note, 5.) and in other places, the Israelites, who set themselves against the man "after God's own heart," are called "the heathen:" and in like manner the Jews, when they had crucified the Son of David, and persisted in refusing to submit to him, were excluded from the church of God, and have ever since been treated as a part of the Gentile world; except as marked with more striking indications of the divine displeasure. (Notes, Is. 65:13-15. Hos. 3:4, 5.)

V. 9. 'The more strong and the more malicious Saul is, the more will I look unto thee; . . . for thou, O God, art my sure Refuge in my greatest distresses.' Bp. Hall.—Some, however, suppose that the Psalmist, when he says, "Because of his strength," refers to the almighty power of God, as the ground of his cheerful confidence. (Marg. Note, 1, 2.)

V. 10. God, who had always shown mercy and loving-kindness to his servant, would certainly come to his aid in this emergency, in some way beyond all human expectation: so that when he seemed to stand afar off, he would show himself present, to keep his enemies from hurting him. He would also exceed the hope of his friends; and even prevent him, by answering his prayers, while he was employed in offering them. (Is. 65:24.) Thus God would cause David to look on his enemies without dismay, and to behold their disappointment.—His conduct, when he heard of Saul's death, implies, that he had not desired, though he had foreseen, the woful day. (Marg. Ref. Note, 54:7.)

V. 11-13. The rejection of the Jewish nation, their long-continued dispersion, and their preservation as a distinct people, reminding men all over the earth of God's vengeance on those who reject his gospel, and proudly despise and blaspheme his Son; (while every successive generation allows the deeds of their fathers, by their enmity against Christianity;) form such a striking accomplishment of this passage, that we must conclude the Holy Spirit intended these events in them: though it is probable that David meant the disgrace, degradation, and gradual extirpation of Saul's family, for their opposition to the Lord's Anointed, and all their imprecations and calumnies against him. Other obstinate opposers of genuine Christianity may also be intended. (Marg. Ref.)

"They shall be taken in their pride, &c." (12) "And they" (or, men,) "shall know, unto the ends of the earth, that God ruleth, &c." (13) Had the nation of Israel been wholly extirpated for their crimes, especially for crucifying their Messiah, and their obstinate and persevering opposition to him and his cause; or had they been incorporated with the Gentiles, among whom they were dispersed, the awful event would in time have been forgotten, and many important benefits to the cause of true religion prevented. But their continuance through successive ages a separate people, scattered amidst all nations, has been, and is, a most important proof that Christianity is of God, and will doubtless make way for still more surprising events, in their restoration, and the consequences of it to the world at large. (Notes, Num. 23:9. Jer. 30:10, 11. Hos. 3:4, 5. Rom. 11:11-15, 22-32.)

86:13. 89:1. 101:1. Rom. 15:9. Eph. 1:6, 7. o 5:3. 30:5. 143:8. 1 Sam. 15:11, 12. p 1. 61. 23. 1 Sam. 17:37. 2 Cor. 1:10. Eph. 3:20. q 77:2. 116:1-5. 188:7. Jer. 30:7. Heb. 5:7. r 18:1. 46:1. s 9:10. a 50:11. * Or, a golden Psalm. 50: title. 1 s 2 Sam. 8:12, 13. 10:16. 1 Chr. 18:3, 12, 13. 19:16-19. c 2 Kings 14:7. 2 Chr. 25:11. d 10:44, 9. 34:1. 59:38. 108:11. 1 Chr. 29:5. Rom. 11:1, 2. e 59: 11. 1 Sam. 4:10. 11:17. 13:6. 7:11. 19-22. 31:1-7. f Heb. 5:1-6. g 73:9. 80:3. 7:19. 85:4. 90:13. h 104:32. 114:7. 2 Sam. 22:8. Job 9:6. Is. 5:25. Jer. 4:24. 10: 10. Am. 8:8. Hab. 3:10. Matt. 27:51. h 89:40. 2 Sam. 2:8. &c. 3:11-14. Is. 7:8. Jer. 14:17. 48:38. Hag. 2:6, 7.

V. 14, 15. These verses may mean, that the punishment of David's persecutors would be answerable to their crimes: their clamours against him would be followed by howlings of distress, like those of the dog that is starving with hunger; they would in vain compass the city to find food, and would grudge all that went beside them. (Marg. Ref. Note, 6.) The extreme famine in Jerusalem, when besieged by the Romans; and the state of the Jewish nation ever since, as destitute of the Bread of life, might be alluded to.—But some think, that David here again describes the conduct of his enemies, as foretelling and rejoicing in their disappointment; and that having repeated what he said before, adds what should be translated, "They wander up and down to devour me: and if they be not satisfied, they tarry all night." The words are throughout in the future tense, and may properly be thus rendered: "Surely they shall not be satisfied though they tarry all night." (Title.—Marg.)

V. 16. In the morning.] (Note, title.) David was confident, that in the morning, when his enemies expected to devour him, he should in perfect safety be loudly singing the praises of God. (Marg. Ref.)

V. 17. Marg. Ref. Note, 1 Pet. 5:10, 11.

PRACTICAL OBSERVATIONS.

When we suffer for well-doing, we are conformed to our Redeemer, and have an evidence of our acceptance with God. We should indeed greatly fear suffering as "evil-doers, or busy-bodies in other men's matters;" but we ought not to be either afraid or ashamed of the hatred of the workers of iniquity, when "they prepare themselves, and are gathered together against us without our fault." (Notes, Matt. 5:10-12. 1 Pet. 3:13-18. 4:12-16.) They may be both mighty and bloody; their words may be as swords, and their actions may correspond with them: but the Lord will awake, and behold, and hasten to the help of his servants.—In vain did Saul and his mighty men seek the life of David: they could not prevent his advancement to the throne, but they occasioned their own ignominy and ruin. Nor could the rulers of the Jews, by crucifying Jesus, prevent his glorification; but they thus hastened their own destruction: and neither tempters nor persecutors can succeed any better in lying in wait for the soul of the believer. The serpent and his seed bruised the heel of the Redeemer, but he will crush their head. (Note, Gen. 3:14, 15.) "Because of the LORD's strength" his servants may then confidently wait on him: and if we trust in him as the God of our mercy, and have recourse to him in every temptation and tribulation, he will assuredly be our Defence against all those who rise up against us. In proportion as we are conscious that we are not "wicked transgressors," who continue impenitent in known sin, we may be satisfied that our cause is of God.—The predictions which we read concerning the vengeance to be executed on all the implacable enemies of Christ and his kingdom, and upon all the impenitent and unbelieving; and the accomplishment of many of them in this present world, should impress our minds with an awe of the divine Majesty and purity, and with dread of all iniquity.—The destruction of Jerusalem, and the state of the Jewish nation for much above seventeen hundred years, when viewed in connexion with that awful imprecation upon themselves and their children, which accompanied their malice and lying testimony against Christ, and with their cry, "Crucify him, crucify him!" should make us tremble at the thought of lies and imprecations, which are the offspring of pride and hatred; (Notes, Matt. 27:19-25.) and still more, lest we should at last be found despisers or abusers of his gospel. But we should also pray for the conversion of that people: that they may at length know, that Jesus is Lord and God, and that "he ruleth in Jacob, and unto the ends of the earth." Our prayers, however, for our personal enemies and the opposers of our

hast broken it: heal the breaches thereof; for it is shaketh.

3 Thou hast showed thy people hard things: thou hast made us to drink the wine of astonishment.

4 Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.

5 That thy beloved may be delivered; save with thy right hand, and hear me.

6 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

7 Gilead is mine, and Manasseh is mine;

Ephraim also is the strength of mine head; Judah is my lawgiver;

8 Moab is my wash-pot; over Edom will I cast out my shoe; Philistia, triumph thou because of me.

9 Who will bring me into the strong city: who will lead me into Edom?

10 Wilt not thou, O God, which hadst cast us off? and thou, O God, which didst not go out with our armies?

11 Give us help from trouble: for vain is the help of man.

12 Through God we shall do valiantly: for he it is that shall tread down our enemies.

12 Chr. 7:14. Job 5:13. Is. 30:25. Lam. 2:13. Ez. 34:18. Hos. 6:1. k 71:20. Neh. 9:32. Dan. 9:12. 17:58. Is. 51:17,22. Jer. 25:15. Lam. 4:21. Ez. 23:31,32. Hab. 2:16. Rev. 16:19. 18:6. m 20:5. Ex. 17:15. marg. Is. 11:12. 49:22. 59:19. n 12:1. 2. 45:4. Is. 59:14,15. Jer. 5:1-3. o 12. 22:8. 108:6. Dent. 7:7,8. 33:3. Matt. 3:17. 17:5. p 17:7. 18:35. 20:6. 74:11. Ex. 15:6. Is. 7:11. Jer. 89:19,25. 108:7-13. 132:11. 2 Sam. 3:18. 5:2. Jer. 25:9. Am. 4:2. p 58:1. 119:162. 2 Sam. 7:18-20. Luke 1:45-47. q Josh. 1:6. 2 Sam. 24:9. 5:1-3. t Gen. 12:6. Sichem. Josh. 20:7. 24:132. u Josh. 13:27. x Josh. 17:1,5,6. 1 Chr. 12:19,37. y Deut. 33:17. 1 Sam. 28:2. z Gen. 49:10.

holy faith, should be attended with solemn warnings: for no mercy will be shown to obstinate and impenitent transgressors; but they will be eternal monuments of the Lord's abhorrence of sin, while his wrath will be unto them as a devouring, yet unquenchable fire. But the trials of the upright will terminate in joy and praise: when the night of affliction is over, they will sing of the Lord's power and mercy in the morning. (Note 30:5.) He is their Defence and Refuge in the time of their trouble: let them now, therefore, in assured faith and hope, praise him for those mercies, for which they will rejoice in him and praise him for evermore.

NOTES.—PSALM LX. Title. "Shushan-eduth" seems to mean, 'a psalm of testimony set to an instrument of six strings.' The psalm was intended to testify, and teach, the danger of opposing the servants of God, and the happiness of uniting with them.—"Aram-naharaim," or Syria of the two rivers, that is, Syria between the Tigris and the Euphrates, denotes Mesopotamia; and Aram-zobah, Syria to the west of the Euphrates. (Notes, Gen. 24:10. 2 Sam. 8:13,14.)—Valley of salt.] Marg. Ref. c.

V. —3. When Saul and his sons were slain, the Philistines triumphed, and the Israelites were scattered and dismayed. (Note, 1 Sam. 31:7.) The setting up of Ishbosheth over the ten tribes, and the consequent division and civil war, made the land to tremble, broke its force, and exposed it to the common enemy. Thus the people of God, for their sins, were showed "hard things," and made to drink the wine of astonishment, as if they had been his enemies. (Notes, 75:8. Is. 51:17-23. Jer. 25:15-17. Lam. 4:21,22. Hab. 2:15-17. Matt. 20:20-23. 26:36-39.) For the wound made by a skillful surgeon may be as painful as that made by a mortal foe; though it be given with a contrary intention, and save life instead of destroying it. (Notes, Job 5:18,19. Is. 30:26. Hos. 6:1-3.)—When the Israelites supported Saul, whom God had rejected, and who was evidently given up to the most furious passions, and to adopt the most ruinous measures; when to please him they concurred in persecuting David, the Lord's anointed, whose wisdom and courage, as well as exemplary piety, loyalty, and patriotism, entitled him to their highest esteem and confidence; and when after Saul's death they, at Abner's instance, adhered to Ishbosheth, and carried on war against David in direct opposition to the known will of God; they seemed to be perfectly infatuated, as if they had drunk some intoxicating poison, which had bereaved them of their senses, and so filled them with terror and amazement, that they knew not what they did. (Note, 2 Sam. 2:9,12,13. 3:17-21. 5:1,2.)

V. 4. David, as anointed by God and advanced to the throne, was a banner given to the pious remnant of Israel: and it was displayed, that they might resort to it, and under his authority and command, expect the performance of the Lord's faithful promises, and the triumphing of his truth. (Notes, 20:5. Ex. 17:15,16.)—In this especially he was a type of Christ, and his kingdom and salvation. (Notes Is. 11:1-16. 49:22,23. 59:16-19. 62:10-12. John 12:27-33. v. 32.)

V. 5. David was beloved of God, as his name signifies; (Notes, 1 Sam. 16:10,11. Ez. 31:23-31.) and he was a type of his "beloved Son, in whom he is well pleased." But the words in the original are plural, and evidently relate to Israel as the Lord's chosen and beloved people: (Marg. Ref.) and the verse contains the intercession of David for his subjects; prefiguring in this our heavenly Advocate, who never fails to plead in behalf of all, however heretofore rebellious, who bow to the sceptre of his grace, and come to God by him. (Note, Heb. 7:23-25. 1 John 2:1,2.)

V. 6-12. (Notes, 89:19-37. 108:6-13. 2 Sam. 7.) God had, by ordering David to be anointed, as Saul's successor in the kingdom, virtually promised him the throne over all Israel; as he had to Israel the dominion over the adjacent countries. The promises had in part fulfilled, as they related to David, Shechem, Succoth, Gilead, and Manasseh, were in his possession. These had been subject to Ishbosheth; who had also been supported by Ephraim, that powerful tribe,

a 2 Sam. 6:2. 1 Chr. 18:1,2. b Gen. 25:23,27,40. Num. 24:18. 2 Sam. 8:14. 1 Chr. 18:13. * Or, triumph thou over me, (by irony.) 108:9. 2 Sam. 5:17. &c. 8:1. 21:15-22. c Judg. 1:12,24,25. 1 Chr. 11:6,17-19. d Heb. city of strength. 2 Sam. 11:1. 12:26, &c. e 20:7. 44:5-9. 118:9,10. Is. 8:17. 121:2. f 108:11. Jer. 33:24-26. g Deut. 1:42. 20:4. Josh. 7:12. 10:42. 1 Sam. 4:6. 7:11. 1 Chr. 10:4 &c. h 25:22. 180:39. i 124:1-3. 140:6,5. Is. 30:7. 31:3. Jer. 23:14. Jer. 42:1. 18:39-42. 144:1. 2 Sam. 21:18,19. Josh. 1:3. 14:12. 2 Sam. 10:12. 1 Chr. 19:13. k 44:5. Is. 10:6. 63:3. Zech. 10:5. Mal. 4:3. Rev. 19:15.

which was now become the guardian of David's government and person: the legislative authority was transferred to the tribe of Judah, where it would continue till the coming of the Messiah: and while Israel, being willingly subject to David's equitable government, shared its blessings, the neighbouring nations were about to be forced into submission. Moab would soon be reduced to bondage, and employed in the lowest menial services. David also fully expected in a short time to vanquish Edom, and take possession of it, by casting his shoe over it; or treading it under his feet and crushing its strength, as it had been predicted: (Marg. Ref. b.) and let Philistia now triumph over Israel, as in times past, if it could. This appears to be an ironical challenge and defiance. (Marg.) These conquests, however, were not yet completed. Bozrah of Edom, or some other strong city, (perhaps Rabbah of the Ammonites,) yet remained unsubdued: but David would not rely on his own valour and conduct, nor on those of his captains or allies for completing his conquests; but on the Lord, who had before "cast off his people," but was now returned to them, and fought for them; and their enemies would soon perceive the difference between the armies of David, which JEHOVAH accompanied to the battle, and those of Saul, when JEHOVAH had doomed him to destruction.

Judah is my lawgiver. (7) The prophecy of David Jacob is here evidently referred to. (Note, Gen. 49:10.)

The help. (11) מִשְׁעָרָה. "Vain is the salvation of man." (Marg. Notes, 62:1,2,5-7. Is. 12:2. 45:20-25.)

PRACTICAL OBSERVATIONS.

The anger of God against sin is the sole cause of all misery, personal or public, in families, churches, and nations, which has been, is, or shall be endured, in time or to eternity.—Professing churches are often cast off, and deprived of their privileges for their sins; nations tremble and are broken for the same cause; yea, the earth, and creation itself, groans under the load of man's guilt. (Note, Rom. 8:18-23.) Even the true believer, when he commits iniquity, will sometimes be showed heavy things, and made to drink of the wine of astonishment, till anguish and dismay for a time seize upon him. In all these cases, there is no remedy, but by returning to the Lord with repentance, faith, and prayer; and beseeching him to return to us, and heal the breaches which sin has made. Blessed be his name, "he hath given a banner," in the cross of Christ, to those who fear his name; that resorting thither, and receiving mercy, they may enlist under him who now fills the mediatorial throne, and so wage successful war against the enemies of their souls. Oh, may this banner be every where displayed, that all nations on the face of the earth may embrace the truth, and experience the faithfulness of God to his promises!—He, who exalted the Saviour by his own right hand to the throne of glory, will hear his intercession for all who pray in his name, and who are beloved for his sake; and save them also by his almighty power. He, who is in Christ a new creature, may rejoice in all the precious promises, which God "hath spoken in his holiness," and by his Holy One; and may consider the whole ransomed inheritance as his own reversion: and the present privileges to which he is called, and the sanctifying and comforting influences of the Spirit which he experiences, are the sure earnest of heavenly glory. If Christ be ours, all things are ours; mercy, grace, peace, wisdom, righteousness, strength, and victory, life and death, angels and men, earth and heaven are ours; and all things shall, in one way or other, be rendered subservient to our eternal good. (Notes, Rom. 8:28-39. 1 Cor. 3:18-23.) We are not, however, as yet made complete conquerors; and no true believer will abuse these truths, to the allowed indulgence of sloth or vain confidence.—We are still called to put on, and use our spiritual armour, and to prepare for fresh conflicts, perhaps more trying than any which we have yet experienced: (Notes, Eph. 6:10-18.) trusting, however, in God to lead us forth and support us, and to give us strength in every time of trouble, we may do valiantly and tread down all our enemies, and we shall ere long obtain the conqueror's crown. But vain is the help or salvation of man, or of crea-

PSALM LXI.

David encourages himself by past experience, to persevere in prayer, 1-3. Discourse of former, and in the prospect of future mercies, he purposes to praise and serve God for ever, 4-8.

To the chief Musician upon ^aNeginah, ^A Psalm of David.

^bHEAR my cry, O God; attend unto my prayer.

² From the end of the earth will I cry unto thee, when ^amy heart is overwhelmed: lead me to the rock ^{that} is higher than I.

³ For ^athou hast been a shelter for me, and a strong Tower from the enemy.

⁴ I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah.

⁵ For thou, O God, ^ahast heard my vows: thou hast given me ^bthe heritage of those that fear thy name.

a 4:6, 54:55 titles. b 5:1-3 17:1 28:2 55:12, 130:2. Phil 4:6. c 42:6, 139:8, 10. Deut. 4:29. Jon. 2:2-4. d 17:5 55:5 77:3, 123:3, 143:4. Mark 14:33, 34. Luke 22:44. e 18:16 27:5 40:2, 62:6, 18. 32:2. f 4:6 7:1, 16:2, 140:7. 18:46. g 2 Cor. 1:10. h 18:2 27:19, 18:10. b 7:15, 15:1, 23:6, 27:4, 50:1, 91:1, 92:13. Rev. 3:12. i 17:8, 63:7, 91:4. Ruth 2:12. Matt. 23:37. j Or, make my refuge. 57:1, 62:7, 142:4, 5. Heb. 6:18. k 59:12, 65:1, 66:19. l 16:5, 6, 115:13. Mal. 3:16-18. Acts 10:35. m Heb. shall add days to the days of the king. 21:5, 72:15-17. 18:33, 10. n Heb. generation and generation; 50:36, 37. o 41:12. 18:6, 7. Luke 1:33. Heb. 7:21-25, 9:24. a 40:11. 57:3. Gen. 24:27, 32:10. 1 Prov.

tures, even far more in those times spiritual and eternal, than in our temporal concerns: so that those who trust and pray to saints and angels, and expect salvation from them, will be overcome by the enemy and finally perish.—But our Mediator, through whom we come to the Father, and trust in him, is “Emmanuel,” God over all “blessed for evermore,” and believers, when strong in faith, “can do all things, through Christ who strengtheneth them.” (Notes, 2 Cor. 12:7-10. Phil. 4:10-13.) The church also, over which oppressors have so often insulted, as if the Lord had cast her off, shall speedily triumph over them all: and while those who willingly submit to our anointed King shall share his glories, all his foes shall be put under his feet. (Note, 1 Cor. 15:20-28.)

NOTES.—PSALM LXI. V. 1, 2. This psalm seems to have been composed when David was driven by Absalom's rebellion, like an exile, beyond Jordan, to the extremities of the promised land, and far from the sanctuary of God. (Notes, 41:1-3, 42:1-8, 43: 63:1-4. 2 Sam. 15:13-15, 23-30.) His heart was overwhelmed with complicated distresses, as by an inundation. The divine mercy, support, and protection formed the rock, on which he desired to rest his soul, out of the reach of the tempestuous waves, which dashed and raged below: yet he was like the shipwrecked mariner, who is exposed to the raging billows, from which he would be secured if he could reach the summit of a rock that is close to him; out it is far too high for him to climb it without help. Thus David found, that he could not but by faith and hope ascend the “Rock of salvation,” and be established on it, unless the Lord led him to it and helped him to ascend it, and to stand firm upon it. (Marg. Ref. Note, 40:1-5.)

V. 3. “Nothing doth more strengthen our faith, than the remembrance of God's succour in times past.” (Marg. Ref. Notes, 3:3-5. 71:17, 18. 116:2. 1 Sam. 7:12. 17:31-37. 2 Cor. 1:8-11.)

V. 4, 5. The Psalmist, though now driven away from the courts of God, rested assured that he should be restored again to them, and perpetually enjoy the comfort and benefit of public ordinances: (Note, 27:4-6.) but he seems also to have looked through the shadow of the earthly sanctuary, to “the holy places not made with hands,” and to have exulted in hope of the eternal felicity of heaven; as now abiding under the covert of the Almighty, and being “kept by his power through faith unto salvation.” For it can hardly be supposed, that he meant his temporal authority, which was given to him alone, by that “heritage of those that fear the name of God,” which had been given him in common with other pious persons, in answer to his earnest prayers and solemn vows.

For ever. (4) For ages. (עוֹלָם) This must imply far more than the one age which David lived on earth, and which at the time when this was written was drawing near to a close. (Notes, 145:1-2, 146:2.)—WINGS. (Marg. Ref. Note, Ruth 2:11, 12.) “Wings of the cherubim,” say some. These indeed covered the mercy-seat. (Notes, Ex. 25:10-21.) But they were placed in the holy of holies, and inaccessible to the worshippers, and were emblems of the angels looking into the mysteries of redemption, and joining in the worship of the redeemed. (Notes, 1 Pet. 1:10-12. Rev. 5:11-14.)

V. 6, 7. David might here mean himself as king of Israel: though apparently deposed, he trusted that he should yet live, and reign over the people of God for some time to come; and his kingdom would be continued in his posterity to future generations, according as God had mercifully promised, and would faithfully perform.—But the King Messiah, as descending from him, who was to reign for ever over the house of Israel, and by whom the mercy and truth prepared for sinful men was to be conferred, seems to have been especially intended. (Note, John 1:17.) Whatever became of David's personal interests, he rejoiced in the prospect of the Messiah's kingdom:

6 Thou wilt prolong the king's life, and his years as many generations.

7 He shall abide before God for ever: O ^apraise mercy and truth, ^{which} may preserve him.

8 So will I ^asing praise unto thy name for ever: that I may daily perform my vows.

PSALM LXII.

David avows his confidence in God, and warns his enemies of their danger. He exhorts the people to trust in the Lord; and not in men, nor in iniquity, nor in riches, 8-10: for power and mercy belong to God, 11, 12.

To the chief Musician, to ^aJeduthun, A Psalm of David.

^aTRULY ^bmy soul waiteth upon God: ^cfrom him cometh my salvation.

² He only is my Rock and my Salvation; he is my Defence; ^dI shall not be greatly moved.

³ How long will ye ^eimagine mischief against a

20:23. Mic. 7:20. Luke 1:54, 55. e 30:12, 79:13, 145:1, 2, 146:2. f 65:1, 66:13-15. a 39:7; titles. 1 Chr. 16:41, 42, 25:1, 3. * Or, Only, 2, 5, 6. b 25:5, 27:14, 33. 20:40, 1, 123:2, 130:5, 6. 18:30, 18:40, 31. Luke 2:25, 39. Jam. 5:7. † Heb. is silent. 37:7, 65:1, marg. c 37:39, 68:19, 20, 121:2, 18:12, 2. Jer. 3:23. Luke 2:30-32. d 6:18, 2, 21:1, 27:1, 73:25, 28. Dent. 32:30, 31. 18:36, 4, 22:2. ‡ Heb. high place. 59:9. marg. e 37:24. Mic. 7:8, 9. 1 Cor. 10:13. 2 Cor. 4:8, 9. † 4:2, 82:2. Ex. 10:3, 16:28. Prov. 1:22, 6:9. Jer. 4:4. Matt. 17:17. g 21:11, 13:12, 140:2. Hos. 7:15.

and prayed for the faithful performance of God's gracious promises, which form the stability of his mediatorial throne.—

The Chaldee paraphrast expounds this passage of Messiah only; “Thou shalt add days to the days of King Messiah; his years shall be as the generation of this world, and of the world to come.” Bp. Horne.

V. 8. Marg. Ref. Note, 66:13-16.

PRACTICAL OBSERVATIONS.

When removed from other comforts, we should more earnestly seek consolation from God: and when cares, fears, sorrows, or temptations, like a wild deluge, overwhelm our hearts, our cries unto him should be more fervent than ever.—No outward situation can exclude us from communion with God through Jesus Christ; but without divine assistance, we can neither climb, nor take shelter in, that Rock of salvation: when therefore we perceive that there is safety in him and none in ourselves, we should pray fervently for the Holy Spirit of promise, that we may by his gracious teaching and assistance, “believe to the saving of our souls.” As genuine experience is acquired, encouragement will abound: for we shall more readily trust in the covert of his wings, when he has been heretofore “a Shelter for us, and a strong Tower from our enemies.”—When we have the opportunity we should keep close to the ordinances of God: and we should remember, that he hears our vows, and witnesses our pious desires, intentions, and engagements; and therefore we should daily perform them. If he have given us the goodly “heritage of those that fear his name,” (Note, 106:4, 5.) we shall have enough: our anointed King is alive for evermore; and all his true subjects shall live by him and with him, and thus “abide before God for ever.” Being made partakers of that grace and truth which came by Jesus Christ, we may rejoice and sing praise unto him, whatever be our outward circumstances: and while, according to our engagements, we are daily employed in his pleasant service, we may cheerfully hope to sing praises to him for ever and ever.

NOTES.—PSALM LXII. Title. Jeduthun was first chosen to be one of the chief musicians, when the ark was removed to mount Zion: (Notes, 1 Chr. 16:37-43. 25:1-6,) and as this psalm is inscribed to him, some have thought, that it relates to Absalom's rebellion, and not to the persecution which David endured from Saul. But, as several other psalms, which certainly were composed before David came to the throne, are inscribed to “the chief Musician;” we must suppose, that when the Psalmody at the sanctuary was appointed, David delivered to the chief musicians the psalms which he had previously written, as well as those which he afterwards from time to time composed.—Internal evidence does not clearly show to which season of distress the Psalmist referred; as his language seems equally suited to either of them.—There are no petitions at all in this psalm, nor any thanksgivings: but only expressions of David's faith and confidence in God. Bp. Patrick. It may be added, “joined with exhortations and encouragements to others, to trust in God, and pour out prayer before him.”

V. 1, 2. The word rendered “waiteth” signifies is silent. (Marg.) “Yet my soul kept silence unto God.” “Though Satan tempted him to murmur against God, yet he bridled his affections, and resting upon God's promise, he beareth his cross patiently.” “The prophet abode manifold temptations, but resting on God, he overcame them all.”—David was conscious that, in calm submission and well-grounded confidence, he sought and expected protection and deliverance from God. He therefore steadily adhered to the line of duty; believing it “good both to hope, and quietly wait for the salvation of the Lord.” (Note, Lam. 3:26-30.) And he rested assured, that though his enemies might for a while give him disturbance, and in some degree prevail, yet he should not be “greatly moved,” or materially injured, either in his temporal or spiri-

man? *He shall be slain all of you: 'as a bowing wall shall ye be, and as a tottering fence.*

4 They only *consult to cast him down from his excellency; 'they delight in lies: 'they bless with their mouth, but they curse inwardly. Selah.*

5 *"My soul, wait thou only upon God; for 'my expectation is from him.*

6 *He only is 'my Rock and my Salvation: 'he is my Defence; 'I shall not be moved.*

7 *"In God is my salvation and 'my glory: 'the Rock of my strength, and my Refuge is in God.*

8 **Trust in him at all times; ye people,*

h 73:18—20. 1 Sam. 25:10. i is. 30:13,14. k 2:1—3. Matt. 2:3,4,16. 22:15, 23:34,35. 23:34,27.1. John 11:47—50. Acts 4:16,17,23—28. 152:3. 119:163. Prov. 6:17,13,5. Hov. 7:3. John 8:44. Rom. 1:32. Rev. 22:15. m 28:3. 55:31. Luke 20:20,21. *"Heb. in their inward parts. 55:51,56. Luke 11:39. Rom. 2:22. n 42:5,11. 45:5. 103:12. 104:1,35. 146:1. o 1:27,13,14,37,34. Lam. 3:21—27. Mic. 7:7. Hab. 2:3. Zeph. 3:8. John 6:57—69. p 39:7,71:5. Jer. 17:17. Phil. 1:20. q 2:19,31,32. Is. 45:17. Hos. 1:7. r 16:8. 112:6. Prov. 30:12,7. s. Is. 45:25. Jer. 9:23—24. 1 Cor. 13:30,31. Gal. 6:14. 1:3,3:4. p 18:12,43. 94:24,95:1. Is. 26:4. s. 22:4,5. 34:1,2,4; 13:8. Job 15:15. Is. 58:4. 50:13. 1 John 2:28. y 22:4. 12:19,12:12,14. 1 Sam. 1:15. Is. 26:16. Lam. 2:19.*

tual concerns. (*Marg. Ref. Notes, 5—7. 37:23,24. 2 Cor. 4:8—12.*)

V. 3, 4. The Psalmist, having avowed his confidence in God, expostulates with his enemies, warns them of their danger, and exposes their wickedness.—Saul and his party, envious of David's reputation, incessantly plotted against his life; and aimed to exclude him from the royal dignity, to which God had appointed him, and they greatly desired to see him disgraced by some evident misconduct. They "delighted in lies," both when they falsely accused him, and when they deceitfully spoke as friends to him; but by this they would only provoke God to cut them off by a violent death; and they would be overturned, like a wall, which first bulges out and totters, and then falls down at once. (*Notes, Is. 30:12—14. Ez. 13:10—16.*)—In like manner, Absalom, Abithophel, and the other conspirators, artfully formed their measures for driving, with disgrace, their aged monarch from that honourable station to which God had raised him; (*Note, 55:20,21.*) and they covered their treachery and malice with fair pretences: but they also brought on themselves swift and dreadful destruction.—The opposition of the Jews, and other enemies, to Christ and his cause, springs from similar motives, is conducted in the same manner, and has had, or will have, the same event. (*Marg. Ref.*)

V. 5—7. The Septuagint render the fifth verse, "Nevertheless, my soul, submit to God; for my patience is from him;" and no doubt quiet submission to God, as well as expectation of deliverance, happiness, and honour from him alone, in his own time and manner, was meant.—The repetitions, with some variation, of these verses are peculiarly animated: and the Psalmist, by thus dwelling on the ground of his encouragement, baffled his temptations, and found his faith and hope invigorated. (*Note, 1,2.*) He says before, "I shall not be greatly moved;" (2) now, "I shall not be moved."

V. 8—10. The Psalmist, having risen above the disquietude and fear to which he had been tempted, next gives counsel and caution to the people in general, as he had before awfully warned his persecutors. He exhorts them to "trust in God at all times," whatever their outward circumstances or inward conflicts might be; and by fervent prayer to pour out their hearts before him, (*Marg. Ref. y.*) and they would find him a secure Refuge in every danger.—But as for men, no confidence could be reasonably placed, either on the fickle multitude, who might be induced to murder, one day, the very person whom they almost idolized the day before, or on the great, who generally made promises which they never performed, and raised expectations which they never intended to answer; so that even vanity itself seemed heavier in the balance than all of them together. Yet to trust in oppression, or injustice and robbery, would be still more foolish and wicked. "Be not so vain as to trust to ill-gotten goods: for if your riches increase by honest means, they are not things wherein to place either your confidence and hope, or your love and joy." *Bp. Patrick. (Note, Job 31:24—28.)* "He who is made vain and covetous by money, however honestly gotten, renders that a curse to one, which was designed a blessing to many; and drowns himself in the spring, which should have watered all around him." *Bp. Horne.* The old translation of this last verse seems more literal than the present version. "Thou art not in oppression, nor in robbery: be not vain: if riches increase, set not your heart thereon." According to the construction of the pointed copies of the Hebrew Bible, the verse seems more properly divided thus: "Trust not in oppression nor in robbery: be not vain in riches, when they increase; set not your heart upon them." (*Marg. Ref. Notes, 39:5—11. 52:6,7. 146:3—6. Jer. 9:23,24. 17:5—8. 1 Tim. 6:6—10,17—19.*)

Men of low degree, &c. (9) בני אדם ... בני אדם Note, 49:1—4, v. 2.

V. 11, 12. God had solemnly declared, as it were, once or all, and the Psalmist had repeatedly heard it; (*Note, Job 33:14—18.*) or he had "heard these two things;" that power

'pour out your heart before him: 'God is a Refuge for us. Selah.

9 Surely *'men of low degree are vanity, and 'men of high degree are a lie: to be 'laid in the balance, they are 'altogether 'lighter than vanity.*

10 *"Trust not in oppression, and become not vain in robbery; if 'riches increase, 'set not your heart upon them.*

11 *God hath 'spoken once; twice have I heard this; 'that 'power belongeth unto God.*

12 *Also unto thee, O LORD, belongeth 'mercy, for 'thou renderest to every man according to his work.*

Phil. 4:6. s 46:11. Prov. 14:26. Heb. 6:18. a 39:5,11. 1 Sam. 18:5—7. 23:12, 19:20. 2 Sam. 15:6. Matt. 21:9. John 19:15. b 55:13,14. 118:9. 1 Sam. 18:21—26. 26:21—25. 2 Sam. 15:31. Rom. 3:4. c Dan. 5:27. *† Or, alike. d Is. 40:15,17. e Job 20:19—29. Is. 29:15,30:12. 47:10,59:4. Jer. 13:25,17:11. f 39:6. 52:7. Hov. 6:10—12. 8:12—14. Job 27:16, &c. 31:24,25. Mark 8:36,37, 10:23,24. Luke 12:17—21. 1 Tim. 6:17. g 91:14. Prov. 23:5. h Job 33:14,40:5. 168:34. Is. 1:24. Matt. 4:13,28:18. John 19:11. Rev. 19:1. *† Or, strength. k 88:15. 103:8,17. Ex. 34:6,7. Dan. 9:9,18. Mic. 7:18. 1 Job 34:11. Prov. 24:12. Jer. 32:42. Is. 18:30,33:20. Matt. 16:27. Rom. 2:6. 2 Cor. 5:10. Eph. 6:8. Col. 3:25. 1 Pet. 1:17. Rev. 22:12.**

and mercy belong to God. "So that the wicked shall feel thy power, and the godly thy mercy."—The Lord can punish and destroy, he can save and bless, as he pleases: all created power is from him, and limited by him; and no creature can do more harm or good, than he is pleased to appoint, or permit. (*Note, Matt. 6:13.*) Mercy also belongs to him: and his recompensing the defiled and imperfect services of believers, and blotting out all their transgressions for the Redeemer's sake, and so punishing none but the unbelieving and impenitent, is a full proof of his abundant mercy, and an encouragement to trust in him. (*Marg. Ref. Notes, Ez. 34:5—7. Rev. 22:10—12.*)

PRACTICAL OBSERVATIONS.

The lively believer, conscious of sincerity, can without hesitation avow, "Truly my soul waiteth upon God." From the Lord, "his Defence and Salvation," he expects present safety and eternal felicity; he considers all creatures as instruments in his hands; and he waits for promised blessings in the path of duty, and in the use of appointed or allowed means. (*Notes, Matt. 4:3—7.*)—Yet, however blamelessly he may conduct himself, he must expect a measure of the same enmity with which the world treated his Saviour; when every device was framed, every deceit used, and every slander propagated to "cast him down from his excellency." But the doom of David's persecutors, and of the crucifiers of Christ, may be expected by all, who endeavour to tempt his people to sin, or to vilify their characters: and none will be punished more severely, than those who deceive men with "good words and fair speeches" (*Note, Rom. 16:17—20.*) who "delight in lies," who "bless with their mouth, but curse inwardly." Let us, however, having fairly warned and expostulated with such infatuated persons, wait only upon God, and expect all our happiness from him: then shall we not "greatly be moved," either to anger, to pride, or to despondency, by the malice or flattery of the ungodly: nay, when our faith grows strong, we shall be confident of *not being moved at all* to our real hurt: and meditation and prayer are blessed means of invigorating faith and hope. (*Notes, Acts 20:22—24.*)—When we are rendered joyful and bold, in reliance on God under peculiar trials, we have an important advantage in exhorting our brethren to similar confidence. We may and ought to "trust in him at all times," in persecution, temptation, affliction, and at the approach of death: for this is our privilege, and honourable to God, and it will lead us to "pour out our hearts before him," laying open all our fears, sorrows, and wants, as to our bosom Friend; (*Note, 1 Sam. 1:12—16. v. 15.*) and making him our Refuge from every danger and foe: and we shall renounce other confidences, that we may singly depend on him. Those who refuse to do this, will find at length, that their dependence on men, whether on the *many* or the *great*, will terminate in disappointment and shame: and we be to those who trust in iniquity and oppression; who accumulate wealth by evading good laws, or oppressing under the colour of bad ones, or setting all law and justice at defiance; while the miseries of multitudes ripen individuals for the vengeance of heaven. Indeed reliance on increasing riches, however obtained, is idolatry, and totally inconsistent with the life of faith.—Yet the idea of increased wealth is associated with that of augmented felicity, in almost every human heart: and it is extremely difficult to possess riches without trusting in them and setting the heart upon them. (*Note, Matt. 19:23—26. P. O. 23—30.*) The true and consistent believer, however, receives all from God; and uses it to his glory, as a steward who must render an account. (*Notes, P. O. Luke 16:1—13.*) These things God has spoken, and we have heard: may we then never forget that power belongeth only to him: may we trust in his mercy and grace; and abound in his work, expecting a gracious recompense from him alone!

NOTES.—PSALM LXIII. Title. It is generally and probably supposed, that David composed this most fervent and devout Psalm, when pursued by Saul in the deserts of Judah. (*Marg. Ref.*) Some, however, think that it was

PSALM LXIII

David earnestly thirsts for God, and longs to behold his glory at the sanctuary. 1-4. Regarding the love of God more than life, he determines to rejoice in praising him, 5-7. By meditation and prayer, he rises to full assurance of protection, success, and exulting joy in God; and predicts the ruin of his enemies, 8-11.

A Psalm of David, *when he was in the wilderness of Judah.

O God thou art my God; *early will I seek thee: *my soul thirsteth for thee, *my flesh ongeth for thee, *in a *dry and thirsty land where no water is;

2 *To see thy power and thy glory, so as I have seen thee *in the sanctuary.

3 Because thy loving-kindness is better than life, *my lips shall praise thee.

4 Thus *will I bless thee while I live: *I will lift up my hands in thy name.

a 1 Sam. 22:5, 23:14, 19:23-25, 26:1-3, 2 Sam. 15:28. b 31:14, 42:11, 91:2, 118:23, 113:10, Ex. 15:2, Jer. 31:1, 3, Zech. 13:9, John 20:17. c 5:3, 78:34, Job 5:7, Prov. 1:27, 8:17, Hos. 5:15, Mic. 6:3, 14:2, 12, 84:2, 118:81, 133:1, Job 7:2, Rev. 7:15, 12:12, 17:5, Gal. 5:8, (Ex. 17:3, 18:35, 37:41, 13:1, Matt. 12:43, *Heb. *searly land without water*, 18, 32:2, *g 27:4, 105:4, 145:11, 33:13-19, 1 Sam. 4:21, 22:2, Cor. 4:4-6, h 68:21, 73:17, 17:13, 14:1, 96:6, 134:2, i 4:6, 21:6, 30:5, Phil. 1:23, k 30:12, 51:13, 66:17, Hos. 14:3, Rom. 6:19, 12:1, 1 Cor. 6:20, Heb. 13:15, Jam. 3:5-10, 114:33, 151:1-3, 193:2, m 134:2, 1 Kings 8:22, 6c, Hab. 3:40, n 17:15, 37:4, 6:65, 104:6, 106:1, Cant. 1:4, 1s. 25:6, Jer. 31:4, *Heb. *faithness*, o 43:4, 71:23, 110:14, 15, 135:3.

written at a later period; namely, when he fled from Absalom, and before he passed over Jordan. (Notes, 2 Sam. 15:15.)

V. 1-4. The Psalmist, banished from the courts and ordinances of God, considered himself as a weary traveller in a desolate and parched land, when ready to perish by thirst. And his earnest desire after communion with God and his worshippers at the sanctuary, seems to have affected his body, as well as his soul; perhaps spoiling his rest and appetite, and impairing his health and vigour. (Notes, 42:1-3, 84:1-3.)—He resolved, however, having chosen the Lord for his God, to seek him early, diligently, and with decided preference.—¹ The true Christian dedicates to God "the sweet hour of prime." He opens the eyes of his understanding together with those of his body, and awakes each morning to righteousness. He arises with an inextinguishable thirst after those comforts which the world cannot give; and has immediate recourse, by prayer, to the Fountain of the water of life, ever longing to behold the divine power and glory in the sanctuary above, of which he has been favoured with some glimpses, in the services of the church below. *Bp. Horne* explains the words, "To see thy power and glory, &c." of the ark, which was the symbol of the Lord's powerful, glorious, and gracious presence with his people. But the ark itself was concealed from sight; nor does it appear that, in the days of David, there was in general any external display of the divine glory at the sanctuary. It may therefore be supposed, that he referred to the *internal* and spiritual views, which, under the influence of the Holy Spirit, he had experienced of the perfections and glory of God, while attending on those ordinances; which both commemorated the wonderful works of the Lord for his people Israel, and typified the salvation of the promised Redeemer. These contemplations and discoveries had often excited his admiring and adoring love and gratitude, and animated his confidence and joy in God; which made him regret exceedingly the loss of such pleasant and profitable opportunities. This enjoyment of the love of God, as an anticipation of heavenly felicity, he valued more than life itself; and therefore he was fully determined to employ himself, and all his powers of body and soul, in praising the Lord, as long as he lived, and wherever he was driven; (Notes, 51:12, 13, 145:1, 2, 146:2.) confidently expecting that the sweet experience which he recollected, would thus be renewed to him, even if banished from the outward means of grace. (Marg. Ref.)

V. 5. "The remembrance of thy favour is more sweet unto me, than all the pleasures and dainties of the world."—The Psalmist waited for the pleasure of communion with God, with more ardent desire than any epicure ever anticipated the enjoyment of sensual pleasure; and the remembrance of God, during the night, cheered his soul, when dangers or cares disturbed his rest. (Marg. Ref. Notes, Cant. 1:4.)—Can any candid man read this Psalm, and then speak of true devotion as merely *intellectual*, a *dispassionate* exercise of the understanding, without any warm emotions or vehement affections of the heart? Weighed in the balance of such phlegmatic Christians, the man after God's own heart must be numbered among enthusiasts: for, though his devotion was most rational, it certainly was most fervent and enraptured; and, in fact, the more rational on that very account.

V. 6-8. David's recollection of past protection and deliverance, which occupied his thoughts as he lay sleepless in his bed, during the watches of the night, encouraged him, not only to rely on the power, truth, and love of God, in his extremest dangers, but to rejoice in his confidence under his sharpest afflictions.—His soul cleaved unto God, as the child clings after its kind parent, when alarmed or in pain; and "followed hard after him," earnestly seeking nearer communion and conformity; being upheld by the power of divine

5 *My soul shall be satisfied as with *marrow and fatness; and my mouth shall praise thee *with joyful lips:

6 When *I remember thee upon my bed, and meditate on thee in the *night-watches*.

7 *Because thou hast been my help, therefore *in the shadow of thy wings will I rejoice.

8 My soul *followeth hard after thee: *thy right hand upholdeth me.

9 But those *that seek my soul to destroy it, shall *go into the lower parts of the earth.

10 *They shall fall by the sword; they shall be *a portion for foxes.

11 But *the king shall rejoice in God; every one that *swaureth by him shall glory: but *the mouth of them that speak lies shall be stopped.

3, 149:1-3, Ezra 3:11-13, Rev. 19:5-7, p 42:8, 77:4-6, 119:55, 147:148, 139, 17:18, 149:5, Cant. 3:12, 1am. 2:19, q 54:3,4, r 5:11, 21:1, 57:1, 1 Sam. 17:37, 2 Cor. 1:10, a 75:25, 149:6, 7, Gen. 32:25-28, 2 Chr. 31:21, Cant. 3:2, 1s. 25:9, Matt. 11:12, Luke 13:24, 18:5-7, 17:24, 73:3, 64:18, Cant. 2:5, 1s. 41:10, 42:1, Phil. 2:12, 13, Col. 1:29, u 35:4, 26, 38:12, 40:14, 70:2, 1 Sam. 25:29, x 9:17, 55:12, 86:13, Num. 16:30-33, 1 Sam. 28:19, Job 40:13, 1s. 14:9, 15:19, Ez. 32:18-32, Acts 1:25, i Heb. *Make him run out, like water, by the handle of the sword*, 1 Sam. 26:10, 31:1-6, Jer. 18:21, Ez. 35:5, y Ez. 39:4, 17-20, Rev. 19:17, 18, z 5:6, 21:1, 1 Sam. 23:17, 24:20, a Deut. 6:13, 1s. 19:18, 45:23, 65:16, Zeph. 1:5, Heb. 6:13, b 31:18, Rom. 3:19, Tit. 1:16, 11.

grace, in thus pressing forward in his heavenly course. (Note, 73:23-28.)—The fervour of David's devotion, whether pouring out his soul in earnest prayer, with vigorous exercises of faith and hope; or celebrating the praises of God with admiring love, joyful gratitude, and glowing zeal for his honour and glory; seems especially to have procured him the honourable distinction of "the man after God's own heart."—The following verses from Dr. Watts well support the animation of the leading parts of this exquisitely beautiful psalm:

With heart, and eyes, and lifted hands,
For thee I long, to thee I look;
As travellers, in thirsty lands,
Pant for the cooling waterbrook.

With early feet I love t' appear
Among thy saints, and seek thy face,
Oft have I seen thy glory there,
And felt the power of sov'reign grace.

Nor fruits nor wines that tempt our taste,
Nor all the joys our senses know,
Could make me so divinely blest,
Or raise my cheerful passions so.

My life itself, without thy love,
No taste of pleasure could afford;
'T would but a tiresome burden prove,
If I were banished from the Lord.

Amidst the wakeful hours of night,
When busy cares afflict my head,
One thought of thee gives new delight,
And adds refreshment to my bed.

I'll lift my hands, I'll raise my voice,
While I have breath to pray or praise;
This work shall make me heart rejoice,
And spend the remnant of my days.

V. 9-11. The Psalmist, while employed in these devout exercises, clearly foresaw the disgraceful end of his persecutors. They would perish and go under the earth, as it swallowed up by it, with Dathan and Abiram; (Note, Num. 16:28-34,) or, falling by the sword, they would be left unburied, for food to the foxes with which the land abounded. This was probably the case with many who fell at Gilboa.—He also foresaw himself, as advanced upon the throne, to be king of Israel; and as rejoicing in God, and not in his outward dignity, or the ruin of his enemies: while every one, who cordially *swore allegiance to him*, or who, as worshippers of God, *swore with solemnity by his name*, would glory in the advancement of his servant; and all who falsely accused him, or attempted to deceive him, would effectually be confuted and silenced. (Marg. Ref. z-b.)

PRACTICAL OBSERVATIONS.

The true believer is convinced, that nothing in this world can satisfy the desires of his immortal soul; and he therefore expects happiness from the eternal God, as his God and Portion. (Notes, Deut. 33:27-29.) When his soul is in a healthy and prosperous state, an inextinguishable thirst after the discoveries of the glory of the Lord, and the experience of his grace and love, lead him to seek him early, every day, with the best of his time and the prime of his affections. He likewise greatly values public ordinances; and when confined from them, or constrained to live among those who know not God, he regrets his loss; feels as one banished into a parched wilderness; and, with a mixture of pleasure and pain, recollects, how he "has seen the power and glory of God in his sanctuary." (Note, 42:4,5.) This uneasiness, to which he is occasionally liable, arises from the same cause as another

PSALM LXIV.

David, praying for deliverance, describes the malice and subtlety of his enemies, 1-6. He predicts their ruin, and the effects of it on the beholders, 7-10.

To the chief Musician, A Psalm of David.

HEAR my voice, O God, in my prayer: 'pre-serve my life from fear of the enemy.

2 Hide me from the 'secret council of the wicked; 'from the insurrection of the workers of iniquity;

3 Who 'whet their tongue like a sword, and 'bend their bows to shoot their arrows, even bitter words;

4 They may be 'shoot in secret at 'the perfect: 'suddenly do they shoot at him, and fear not.

5 They 'encourage themselves in an evil matter:

a 37:7. 55:1, 2. 130:1, 2. 141:1. 143:1-3. 1 Sam. 8:55, 56. b 7:8, 9. 31:13-15. 34:4. 58:2-4. Acts 18:9-10. 27:24. c 27:5. 31:20. 143:9. 1s. 32:2. d 58:8. 109:23. 1 Sam. 2:22, 23. 2 Sam. 17:2-4. Jer. 11:19. 18:23. Matt. 26:34. Acts 23:14, 15. 23:3. e 2:2. 3:1. Luke 23:18-23. f 57:4. Prov. 12:18. 30:14. Is. 54:17. Jer. 9:8. 3 Sam. 3:2-3. g 11:2. h 10:8, 9. Neh. 4:11. Hab. 3:14. i 59:3, 4. John 19:6. 1 Pet. 2:6-23. k 7. 1 Sam. 18:11. 19:10. 2 Sam. 15:14. 1 Ex. 15:9. Num. 22: Prov. 1:11-14. Is. 41:5. Rev. 11:10. 'Or speech. m 1 Sam. 23:19-23. Matt. 23:15. 23:34. 'I Heb. to hide snare. 124:7. 140:5. n 10:11. 59:7. 94:7. Ps. 8:12. o 35:11. 1 Sam. 22:9-13. 24:9. 23:10. Dan. 6:4, 5. Matt. 26:59-66.

part of his experience, which is habitual, especially when faith and hope are most in exercise: the world itself appears to him a weary desert, and he longs for the joys of heaven, of which he has had some foretastes in the ordinances of God on earth. Yet, even in this wilderness wells of salvation are opened: (*Note, Is. 12:3.*) his gracious thirst is in part allayed: and the want of stated means of grace sometimes excites more vigorous desires, and more earnestness in waiting on God in secret. The believer in this frame of mind values the owing-kindness of God more than life; and is even willing to depart hence that he may fully enjoy it. (*Note, Phil. 1:21-26. P. O. 21-30.*) This foretaste and prospect tune his heart and lips to praise the Lord, and to rejoice in the midst of tribulation; and he desires, as a sweet solace during his weary pilgrimage, "to bless the LORD while he lives, and to lift up his hands in his name."—Then the pleasures of the world lose their attraction: "for his soul is satisfied, as with marrow and fatness," while joyfully praising and thinking upon God: and such contemplations at once excite his gratitude, increase his confidence, and animate him in seeking conformity and nearness to the Lord; aspiring after still greater attainments, as feeling himself upheld by the power of the Almighty.—To mount with David towards heaven, in these exalted strains of devotion and zeal, should be our holy ambition: true Christians can in some measure, and at some times, appropriate his emphatical language; but, alas! we too commonly have to complain, "that our souls cleave to the dust." (*Note, 119:25.*) Let us then be more instant in prayer, that we may be quickened according to his word of promise.

—The enemies of such Christians, as have been feebly described, are also enemies of Christ our King: present disgrace and eternal ruin will be their certain doom, if they persist in their enmity; and the lies, with which they blaspheme the Redeemer, or slander his people, or deceive one another, shall be silenced in anguish and despair. But our King having now entered upon "the joy set before him," all who bow before him, and swear fealty to him, shall rejoice and glory in God with him; and obtain an honour and happiness infinitely superior to that of the most exalted throne on earth. And if the Israelites had reason to rejoice in their king; how much more should we glory in our "King of righteousness and peace!" (*Note, Heb. 7:1-3.*)

NOTES.—PSALM LXIV. V. 1. *From fear, &c.* 'Defend us, thy humble servants, in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ.' *Liturgy, 2 Col. Morn. Prayer.*—That we, being defended from the fear of our enemies, may pass our time in rest and quietness.' *2 Col. Even. Prayer.*—God as effectually answers these petitions by increasing our faith, as by removing the danger. 'A victory gained by the fear of God over the fear of man, is a necessary step, and a happy prelude, to a full and final triumph over every enemy of our salvation.' *Ep. Horne. (Notes, 55:4-8. 56:3, 4. Acts 18:9-11.)*

V. 2, 3. It is probable, that the secret consultations of Saul and his courtiers against David, and the deceitful and violent measures which they adopted in order to destroy him, gave occasion to this Psalm.—Open reproaches and false accusations would like a sword in close fight: secret detraction slays like an arrow shot from a distance, or in the dark, or by one concealed from view. (*Marg. Ref.*)

V. 4, 5. David was not only an upright character, but he was perfectly innocent of those crimes which were laid to his charge: (*Notes, 7:3-5. 17:1-5.*) yet his enemies, not having he fear of God before their eyes, and being hardened against the dread of consequences, propagated their calumnies secretly, but very rapidly; encouraging one another, and consulting together in what way to ensnare and destroy him: fully expecting to escape detection, and acting as if God himself did not see them, or would not call them to account for their wickedness. (*Marg. Ref. Notes, 10:2-11. 36:1. 59:7.*)—"Envy

"they commune of laying snares privily; they say, "Who shall see them?"

6 They 'search out iniquities; 'they accomplish a diligent search: both 'the inward thought of every one of them, and the heart, is deep.

7 But 'God shall shoot at them with an arrow; 'suddenly 'shall they be wounded.

8 So shall they make 'their own tongue to fal upon themselves: 'all that see them shall flee away.

9 And all men 'shall fear, and shall declare the work of God; for 'they shall wisely consider on his doing.

10 'The righteous shall be glad in the LORD, and shall trust in him; and all 'the upright in heart shall glory.

John 18:29, 30. 19:7. 1 Or, we are consumed by that which they have thoroughly searched. g Heb. a search searched. h 5:9. Prov. 20:5. Is. 29:15. Jer. 17:9, 10. 1 Cor. 14:5. 7:12, 13. 18:14. 1 Pet. 3:23, 24. Job 5:4. 1 Sam. 3:12, 13. 7:4. 7:9. 19. Prov. 6:15. 29:1. Is. 30:13. Matt. 24:40, 50, 51. 1 Thes. 5:2, 3. i Heb. their wound shall be. 1 Kings 22:34. 1 Chr. 10:3-7. k 59:12. 140:9. Job 15:6. Prov. 12:13. 18:7. Matt. 21:41. Luke 19:22. l Num. 16:34. 1 Sam. 31:3-7. Nah. 3:7. Rev. 18:4, 10. m 53:5. 119:120. Job 50:28. Rev. 11:13. x 58:11. 107:42, 43. Is. 5:12. Eccl. 14:23. Hos. 14:9. y 32:11. 33:1. 40:3. 58:10. 68:25. Phil. 4:7. 11:2. 1 Cor. 1:30, 31. Gal. 6:14.

and malice crucified the Son of God: but during the course of the proceedings against him, you hear only of zeal for the law, and loyalty to Cæsar.' *Ep. Horne.*

V. 6. This verse may be rendered perhaps more literally, "They search out iniquities: we are consumed by that which has been thoroughly searched out: (*marg.*) for the inward part and the heart of man is deep." Saul and his partisans searched to find out some real or apparent iniquity, which David had committed, in order to cover the malice of their persecution: and they sedulously contrived new methods of perpetrating their crimes. Their intentions, however, were carefully concealed; and the malice, dissimulation, and wickedness of their hearts were deep and unfathomable. (*Notes, 5:9. Jer. 17:9, 10. Rev. 22:4-28.*)

V. 7-10. While the persecutors were levelling their arrows, and about to shoot suddenly at David; God would unexpectedly cut them off; and their mortal wounds would be inflicted at once, while they were promising themselves complete success. (*Note, 7:8-13.*) Their blasphemies, perjuries, imprecations, and slanders, would, as an immense load of guilt, fall on them, and sink them into destruction. (*Notes, Prov. 12:13. 13:3. 18:6, 7.*) Their doom would be so dreadful, that the spectators would flee away, lest they should be involved in it: (*Num. 16:34.*) and all who heard of it would fear to imitate their conduct; be constrained to acknowledge the hand of God; and, learning useful instruction from the awful dispensation, would cause others to understand it. Thus the benefit, derived from it by numbers, would illustrate the wisdom and goodness of God, as well as his justice, in his severity towards these wicked men; while "all the upright in heart" would be glad and glory in him. (*Marg. Ref.*)—The dreadful imprecation of the Jews, when demanding our Lord's crucifixion, "His blood be on us and on our children," has indeed fallen upon them. (*Note, Matt. 27:24, 25.*)—The destruction of Jerusalem filled the beholders with terror, and forced them to acknowledge that it was the work of God. Even Titus, the Roman emperor, confessed that he had fought and conquered by the favour of the Almighty; and the nation of the Jews, scattered through the world, affords a most instructive lesson to every land, and to all succeeding generations.

PRACTICAL OBSERVATIONS.

The continuance or renewal of our trials will render the repetition of the same petitions requisite: but varied expressions may often be affecting and useful to ourselves and others.—When faith in God triumphs over the fear of powerful and malicious men, our prayers are certainly heard, and final deliverance from the danger will in due time follow.—The most blameless will be reviled, and the most useful hated, by such men as took secret counsel, or made open insurrection, against the perfect and divine Saviour; and whetted their tongues, and shot their sarcasms, against him, before they shed his blood.—Such transgressors are often inwardly alarmed with the dread of consequences: but they encourage each other, till they flatter themselves with the hopes of impunity, and despise the all-seeing eye of God. Actuated by the most malignant enmity, with deep dissimulation "they search out iniquities," that they may pretend zeal for God's glory, while they are murdering his people: (*Notes, Matt. 26:57-68.*) but all their malice will rebound upon themselves, and God himself will fight against them and destroy them, and all who behold their doom, especially in a future state, will reverence his power and justice in it. But it is our wisdom now to fear because of the judgments of God, and to flee from the wrath to come; to declare and consider his works, and to shun the rock on which others have split. For the righteous alone can rejoice and trust in this holy Lord God; and all who uprightly rely on his mercy, and seek to know and do his will, shall glory in him as their Saviour and eternal Portion.

NOTES.—PSALM LXV. V. 1. Some expositors think

PSALM LXV.

David praises God for his mercies; g p.ayer, inking many sin, blessing his chosen, and performing wonders in their behalf, 1-5; and for his providential goodness to him and his country, 6-13.

To the chief Musician, A Psalm and Song of David.

PRAISE waiteth for thee, O God, ⁱⁿ Zion : and unto thee shall the vow be performed.

2 O thou that hearest prayer, unto thee shall all flesh come.

3 Iniquities ¹ prevail against me : as for ² our transgressions, thou shalt purge them away.

4 Blessed is the man whom thou chooseth, and ¹causeth to approach unto thee, that he may dwell in thy courts : we shall be satisfied with the goodness of thy house, even of thy holy temple.

5 By ¹terrible things ²in righteousness wilt thou answer us, O God of our salvation ; who art the Confidence of all the ends of the earth, and of them that are afar off upon the sea :

6 Which ¹by his strength setteth fast the mountains ; being ²girded with power :

5. 129, 115:1, 2. * Heb. is silent. 62:1. marg. b 76:2. 78:69. 1 Chr. 11:7. 15:29. 16:41. 42. 25:1. Ec. Rev. 14:1-3. c 56:12. 76:11. 116:17, 18. d 66:19. 102:17. 145:18, 19. 1 Kings 18:29, 37. 2 Chr. 3:13. Is. 65:24. Jer. 39:12, 13. 1 Sam. 17:19. Luke 11:20. Act. 10:31. 1 John 5:14, 15. e 52:27. 66:4. 86:9. Is. 49:6. 66:23. 1 John 12:32. Rev. 11:15. 1 Heb. Words, or Matters of iniquity. 138:4. 40:12. 2 Sam. 12:7-13. Mic. 7:8, 9. Rom. 7:23-25. Gal. 5:17. g 51:2, 3. 79:9. Is. 1:18, 19. 6:7. Zeph. 1:31. John 1:29. Heb. 9:14. 1 John 1:7-9. Rev. 1:5. h 23:12. 84:4. 143. 78:70, 71. 106:4, 5. 135:4. Eph. 1:4, 5. 2 Thes. 1:13, 14. 1 Pet. 1:15. 2 Pet. 3:17. Rev. 3:12. 17:15. 36:8. 63:7. Jer. 31:12-14, 25. Rev. 7:16. 17. 21:3, 4. m 47:4. 47:2, 3. 66:3. 76:3-9. 1 Pet. 4:14. 10:21. Is. 37:36. n 145:17. Rom. 2:5. Rev. 15:3, 4. 16:5. 19:1-3. o 68:19, 20. p Is. 45:22. Matt. 28:19, 20. Rom. 15:10-12. q Is. 51:5. 60:5. 66:19. Zeph. 2:11. Zech. 9:10. Eph. 2:17, 18. r 24:2. 119:90. Mic. 6:2. Hab. 3:6. s 93:1. 1 Sam. 2:4. Is. 51:9. t 89:

that this Psalm was composed after the famine of three years, which occurred towards the close of David's reign; when God had heard the prayer of his people, and was entreated for the land; and the concluding part of it renders that opinion highly probable. (Notes, 2 Sam. 21:1-14.) 'It becomes us, O God, . . . to praise thee in thy sanctuary, (though we cannot worthily express, but must rather silently adore, thy incomparable excellencies;) and to pay the vows which we made unto thee in the time of our distress.' *Bp. Patrick*.—The old testament church waited in silent expectation for the coming of the Messiah, and the accomplishment of the promises relating to him, prepared them to burst forth into vocal praises, and to perform her vows. Zion was the centre of her worship, and the type of the true church, whence alone cordial praises are rendered by any of our fallen race. (Note, Rev. 14:1-5.)

V. 2. The readiness of the Lord to answer prayer, and all that pertains to "the throne of grace," and the "way of access" for sinful men, through the atonement and mediation of the Great High-Priest, to the glory of the justice and mercy of God, as prefigured by the institutions of the law of Moses, with the invitations to draw near, and the precious promises to encourage men to do so, when extensively made known on earth, would induce men of all nations to come and worship him on his mercy-seat in Zion: and the answer of the church's prayer, in the coming of the Messiah, would make way for the propagation of the gospel among the gentiles; till at length all the human race shall come to God, as his suppliants. These events the Psalmist evidently predicted. Indeed all men, in every age, should be invited to come to God on the throne of grace; and if they accept the invitation, as they certainly ought to do, they will by no means be rejected. (Notes, Heb. 4:14-16. 7:23-25.)

V. 3. 'Nor need their sins?' (the sins of those who come to God,) 'discourage them; for thou hadst matter enough of that kind against me, to have hindered the prevalence of my prayer, if thou hadst charged my iniquities upon me. But thou hast been so graciously pleased to forgive not only me, but all thy people their transgressions.' *Bp. Patrick*. 'O God, our iniquities stand in the way of thy mercies, and prevail strongly against all the endeavours of my reformation; but, do thou both mercifully forgive, and powerfully remedy, our offences.' *Bp. Hall*. 'He imputeth it to his sins, and to the sins of the people, that God, who was accustomed to assist them, withdraweth his succour.'—The Psalmist evidently experienced, as the apostle afterwards, that "when he would do good, evil was present with him;" and the mercy and grace of God, through the promised Saviour, to take away both the guilt and the power of sin, were his only support. (Notes, Rom. 7:13-25.) Longing and hoping for this deliverance from guilt and depravity, he determined to persist in waiting on God, seeking his glory, expecting his help, and celebrating his praises.

V. 4. Here the Psalmist seems to congratulate the priests and Levites on their happiness, in being chosen to the sacred office of ministering to God in holy things, as their constant employment. But this was only an emblem of the spiritual priesthood, the chosen of God, to whom David belonged, though he was a king, and of the tribe of Judah; and therefore he joins himself with those who would be satisfied with the rich provisions of the sanctuary, the spiritual communion with God, of which the feasts on the peace-offerings were an

7 Which 'stilleth the noise of the seas, 'the noise of their ways, and 'the tumult of the people.

8 They also that dwell 'in the uttermost parts are afraid at thy tokens : thou makest the 'outgoings of the morning and evening to rejoice.

9 Thou 'visitest the earth, 'and wastest it : 'thou greatly enrichest it with 'the river of God, which is full of water : 'thou preparest them corn when thou hast so provided for it.

10 Thou wastest the ridges thereof abundantly ; thou 'subleth the furrows thereof : thou 'makest it soft with showers : 'thou bleesest the springing thereof.

11 Thou 'crownest the year "with thy goodness ; and 'thy paths drop 'fatness.

12 They 'drop upon the pastures of the wilderness ; and the little hills 'rejoice on every side.

13 'The pastures are clothed with flocks : the valleys also are covered over with corn : 'they shout for joy, they also sing.

9. 107:29. 14:15. Matt. 8:26, 27. u 93:3, 4. 104:6-9. Job 38:8-11. x 2:1-4. 76:10. Is. 17:12, 13. John 18:6. y 2:8. z 48:5, 6. 66:3. 126:2. 135:9. Ex. 15:14-16. Num. 2:9-11. Heb. 3:22. Act. 5:38, 39. Rev. 11:15. 18:5. 74:16. 104:20-23. 136:8. Gen. 2:2. 12:1. 4:19. Job 38:12. 1 Or, sing. 15. 148:3. b 104:13, 14. Deut. 11:11, 12. Ruth 1:6. Job 37:6-13. Jer. 14:22. Act. 14:17. s Or, after thou hadst made it to desire rain. 63:1. c 11. 69:9, 10. 104:13-15. 147:8, 9. Job 5:10, 11. Jer. 5:34. Joel 2:23-26. d 46:4. Rev. 22:1. e 104:15. 107:37. Gen. 28:12. 1 Tim. 5:17, 18. f Or, causest rain to descend into the furrows thereof. g Heb. disquiet it. 147:8. 1 Cor. 3:6, 7. g 5:12. marg. 109:4. Prov. 14:18. Heb. 2:7-9. h Heb. of thy goodness. h 25:10. 104:13. Joel 2:14, 21-26. Hag. 2:19. Mal. 3:10. i 36:8. Rom. 11:17. k 104:10-15. Job 38:26, 27. l Heb. are girded with joy. l Is. 55:9-13. 61:10, 11. 110:24-28. Zech. 9:17. Act. 14:17. m 96:11-13. 98:7-9. Is. 35:1, 2, 10. 52:9. 55:12. Jer. 46:33.

external sign and sacramental prefiguration. (Notes, 27:4-6. 36:5-9. 84:4, 5, 8-12. Lev. 31.)

V. 5. The terrible judgments, which God in righteousness inflicted upon Pharaoh, the Egyptians, the Canaanites, and the other enemies of Israel, were answers to the prayers of his people the dreadful judgments on the Philistines, Syrians, and others who opposed David, were the same : and so were the terrible things, by which the Christian dispensation was introduced, and the foundations of idolatry overturned. 'Thou wilt declare thyself to be the preserver of thy church, in destroying thine enemies, as thou didst in the Red Sea.'—It is however evident, that the terrible judgments executed on those, both Jews and Gentiles, who opposed the establishment of Christianity, were especially predicted : because these happened at that season, when the "God of salvation" became the "Confidence of all the ends of the earth, and of them that were afar off upon the sea," and in those regions which were called "the isles of the sea." (Is. 11:1. 24:15.)

V. 6, 7. That almighty God, who created and preserves the lofty mountains; who sets bounds to the tempestuous sea, and rules its waves in the most furious storms; who divided the Red Sea before Israel, and with it overwhelmed Pharaoh and his host; still protects his church: and, by the same power, he restrains the madness of enraged multitudes, of haughty tyrants, or combined nations, and calms their fury or crushes their power, whenever they attempt any thing contrary to his wise, faithful, and merciful designs.—Who can read these verses without thinking of Him, who "rebuked the wind, and said to the sea, Peace, be still; and the wind ceased, and there was a great calm?" and who said to the furious company that came to apprehend him, "I am he," and "they went backward and fell to the ground?" (Notes, Matt. 8:23-27. John 18:4-9.)

People. לְאֻמִּים (plural), peoples, nations. V. 8. Several of the appearances in nature excited a fear of the divine power among the heathen : while the ordinary course of providence caused them to rejoice; even from the most eastern regions, whence the morning sun appears, to the most western whither he retires when it is evening. The reports also of the judgments of God, on the enemies of Israel, excited consternation in distant nations : and the glad tidings of his salvation have made, or will make, the inhabitants of every land to rejoice.

V. 9. 'Thou visitest the land, and causeth it to desire, and greatly enrichest it;' or "after thou hast made it to desire rain, &c." (Marg.)—"The river of God," in this connexion, evidently denotes those abundant and constant supplies of water, with which the Lord replenishes and fructifies the earth, as a large river waters the country through which it flows; but under that emblem the pouring out of the Spirit, after the ascension of Christ, and the blessed effects that followed, seem to have been predicted. (Notes, Is. 44:3-5. Rev. 22:1.)

V. 10. "Do thou water the ridges abundantly, do thou cause the rain to descend into the furrows, &c." This verse seems to be a prayer for the blessing.—Thus the land is made ready for the seed, after man has properly tilled it; and when he has sown the corn, the Lord causes it to grow and ripen. In like manner, while his ministers use appointed means, and sow the seed of divine truth : God both prepares the hearts of the hearers and gives the increase.

V. 11. 'The herbs fruits, and flowers, produced by the

PSALM LXVI.

The Psalmist exhorts all men to observe the works of God, and to praise him, with solemn awe and lovely gratitude, 1-9. He shows how God has tried and delivered his people, 10-12. He determines to perform his vows, and declares how God has answered his prayers, 13-20.

To the chief Musician, A Song or Psalm.

MAKE a joyful noise unto God, 'all ye lands :
2 'Sing forth the honour of his name ;
'make his praise glorious.

3 Say unto God, 'How terrible *art thou* in thy works !
'through the greatness of thy power shall thine enemies 'submit themselves unto thee.

4 'All the earth shall worship thee, and shall

4:1-1. 95:1-2. 98:4. 100:1. 1 Chr. 15:28. * Heb. *all the earth*. 96:1. 117:1-2. 150:6. 1 Chr. 16:23-24. Is. 24:16. b 47:6-7. 72:18. 95:3-10. 103:23. 106:2. 107:15-22. 1 Chr. 29:10-12. Neh. 9:5. Is. 6:3. 12:4-6. 49:13. Rev. 4:8-11. 5:13. 4:7-2. 6:5-5. 76:1-1. Rev. 15:1-16:21. Judg. 5:2-4. 20-22. Is. 2:19. 64:3. Jer. 10:10. 18:44. 22:23-29. 68:30. 81:15. † Or, *yield feigned obedience*. Heb. *li-78:35, 36. e 22:27. 65:5. 67:2. 96:1, 2. 117:1. Is. 2:2-4. 11:9. 42:10-12. 49:22.*

earth, be . . . as a beautifully variegated crown, set upon her head, by the . . . great Creator.' *Bp. Horne*. Every year also is thus crowned by his bounty. Wherever the Lord passes he scatters abundance around his paths; and the clouds, which are called his chariots, drop down fatness on the earth. (*Marg. Ref.*)

V. 12, 13. Nothing can be more beautifully descriptive of a fruitful country, in a favourable season, than these verses: while the poetical representation of the "little hills girding themselves with gladness;" and of pastures and valleys clothed with flocks of sheep and covered with crops of corn, exulting and shouting for joy, has peculiar animation.—The same metaphors are often used for the happy effects of the gospel, when successfully preached, especially in places before enveloped in darkness. (*Marg. Ref. Notes*, 96:11-13. 98:7-9. Is. 42:10-12. 55:12, 13.)

PRACTICAL OBSERVATIONS.

Our God reveals himself upon a mercy-seat, ready to hear and answer the prayers of all who come to him by faith in Jesus Christ; men in general are invited to come unto him, and seek his face; and in due time all the inhabitants of the earth shall become his worshippers. As the Lord fulfils his promises, the church reiterates his praises: the new testament church renders that praise, and performs those vows, which the old testament church engaged for, when waiting and praying for the coming of the promised Redeemer; future generations shall praise him for hearing our prayers for the predicted success of the gospel through the earth; and every believer will render him praises, as he graciously fulfils his promises. Thus "praise waiteth for our God in Zion;" and thus are "the vows performed," which continually accompany the prayers of his people, and indeed are implied in them. And we may urge this as a cogent plea for the granting of our petitions, seeing it will redound to his glory. Nor can either the number or prevalence of those iniquities, for which we are humbled, invalidate the plea, when we come in the Redeemer's name; because "as for our transgressions, he will purge them away," "to the praise of the glory of his grace."

Blessed indeed is that man, whom the Lord chooses, and by his Spirit causes to approach him, in humble faith and prayer; and who, finding acceptance with him, learns to delight in his courts and ordinances, as the rest of his soul.—We may find that satisfaction in the goodness of his house, which others in vain expect from the world; and while we see these blessings spring from his special love and choice, we may rejoice at the prospect of the eternal completion of them in his holy temple above. It is, however, only through that blessed One, who was chosen to approach unto the Father, and to abide in the true tabernacle as our Advocate, that we sinners can expect or experience this felicity: and through him, "the God of our salvation" is become "the Confidence of all the ends of the earth;" even of us Britons, who are indeed "afar off upon the sea," at a very great distance from the land in which the sacred oracles were first given. But these blessings, communicated to mankind in answer to the prayers of his people, have been attended with terrible vengeance upon opposers: still more dreadful things will accompany the further prevalence of the gospel; and the complete salvation of the church will be attended by the eternal destruction of the ungodly. Nay, the Lord often answers the prayers of his people with such convictions, rebukes, and corrections, as are for the time very terrifying to them.—But let us trust his power, truth, and love; and submit to his righteousness. The "strength, which setteth fast the mountains," upholds the believer: the word, which "stilleth the stormy ocean," can silence the tumult and rage of our most numerous and potent enemies; and he, who enriches the earth with such abundant and varied liberality, can neither want sufficiency nor bounty to feed the souls of his people. We should then adore the *tokens* of his power, in taking righteous vengeance on his enemies, and rejoice in beholding it displayed in mercy. We should, with wonder, gratitude, and praise, behold and participate the abundance, which, by the wise and kind providence of God, is diffused through the earth: and, while we see year after year crowned with the goodness of the Lord, so that the hills and valleys, covered with corn and cattle, seem to proclaim and rejoice in their Creator's praise; we should remember our unworthiness, be thankful for our por-

sing unto thee: they shall sing to thy name. Selah.

5 'Come and see the works of God: *he is* terrible in his doing toward the children of men.

6 'He turned the sea into dry land: they went through the flood on foot: there did we rejoice in him.

7 'He ruleth by his power for ever: 'his eyes behold the nations: 'let not the rebellious exalt themselves. Selah.

8 'O bless our God, ye people, and 'make the voice of his praise to be heard:

23. Dan. 7:14. Mal. 1:11. Rev. 15:4. f 16. 46:8. 111:2. 126:1-3. Num. 23:23. g 3. 99:3. Ez. 1:18. h 76:13. 106:8-10. 114:5-7. 136:13, 14. Ex. 14:21. 32:16. 33:14. i 106:11, 12. Ex. 16:11. &c. Rev. 15:2, 3. k 62:11. 1. m. 4:35. 6:36, 37. Matt. 6:13. 28:18. 111:4. 33:13. 2 Chr. 16:9. m 2:16-12. 52:1-5. 73:3-12. 75:4, 5. Ex. 18:11. Job 9:4. Is. 10:7-16. 37:28, 29. 1. n. 5:20-28. n. Deut. 32:43. Rom. 15:10, 11. o 2. 47:1. Jer. 33:11. Rev. 5:11-14. 19:1, 5, 6.

tion, and use it to the glory of the Giver; admire and imitate his bounty to the indigent, as we are able, and his goodness to the wicked and ungrateful children of men; and pity and pray for those, who abuse these gifts to the dishonour of the Giver.—But these temporal mercies, to us unworthy creatures, shadow forth more important blessings. The rising of "the Sun of righteousness," and the pouring out of the Holy Spirit, that "River of God" full of the waters of life and salvation, render the hearts of sinners, which before were hard, barren, and worthless, fruitful in every good work: and change the face of nations, far more than the sun and rain do the face of nature. Wherever the Lord passes, by the preaching of his gospel, attended by his Holy Spirit, "his paths drop fatness;" and numbers of every description are taught to rejoice in him and praise him. These blessings have already been extended to many nations, which were far off: may we unite in fervent prayers, and vigorous persevering, and self-denying endeavours, that they may descend upon the pastures of the wilderness, the heathen world, and the poor benighted Jews; and that the whole earth may hear and embrace the gospel: and may all, who are favoured with the means of grace, bring forth abundantly "those fruits of righteousness, which are through Jesus Christ, to the glory of God the Father."

NOTES.—PSALM LXVI. Title. The double title, "A Song, a Psalm," is supposed by some to mean, a *very joyful song of praise*.—The name of David is not affixed to this psalm; and various opinions have been entertained concerning the time, author, and occasion of it; but it is highly probable that it was written by David, when established on the throne, and made victorious over his enemies on every side.

V. 1-3. The Psalmist earnestly excites all the inhabitants of the *land*, (the noun is singular, though the verb is plural,) to exert their powers to the utmost, in celebrating openly and with exultation the works, and honouring the name, and making glorious, or a *glory*, the praises of God: or, accounting it their honour to glorify him who had remarkably interposed in their behalf; and had executed such terrible punishment on their enemies, that many who inwardly disliked them and their religion, being alarmed by the power of his works, had reluctantly submitted themselves, and professedly, yet insincerely, become the worshippers of JEHOVAH. This was the effect produced by the gospel in the first ages, when numbers, by the miracles wrought, and the judgments of God inflicted on the Jews and other opposers of Christianity, feigned submission to the divine Saviour, and embraced Christianity, without any real change of heart or character. (*Marg. 18:44. marg. Notes*, 78:36, 37. 2 Sam. 22:43-51, v. 45.)

Submit. (3) כִּי־שָׁלַח, shall be.

V. 4. The words rendered "all the earth" may mean *all the land*: yet the verb is plural, and all the inhabitants are meant.—The passage, however, is not so evidently a prophecy of a more enlarged dispensation than that of Moses, as many are which occur in these psalms; yet even these were entirely overlooked by the Jews in the time of Christ. In like manner the clearest and most explicit predictions, that the kingdom of Christ shall at length be established all over the earth, are little attended to by professed Christians in general; but they will most certainly be at length accomplished. (*Marg. Ref.*)

V. 5. 'He toucheth the slothful dulness of man, who is cold in the consideration of God's works.' (*Notes*, 46:8, 9. 111:2-4. 126:1-3.)

V. 6. The miraculous passage of Israel through the Red Sea, which overwhelmed the Egyptians, and their secure march through the divided streams of Jordan, to possess Canaan and extirpate the inhabitants, are celebrated in this verse. All Israel rejoiced in the temporal benefits thus conferred on them; but the true church rejoiced in God their Saviour and Friend, and the display of his glory in these events. Israel, as the visible church, was considered as one body, which rejoiced and exulted on that occasion.—Moses, Aaron, and Miriam, led the song of joyful praise of Israel on the banks of the Red Sea; and transmitted both the benefits, and the grateful and triumphant remembrance of them to the next generation. (*Notes*, 106:6-14. Ex. 15:1-21.) Thus from age to age the church rejoiced and blessed God, in concert with those who were eye-witnesses of his wonderful works.

PSALM LXVII.

A prayer for an increase of blessings to the church; that all nations may know and rejoice in God's salvation, and submit to his righteous government, 1-7.

To the chief Musician on *Neginoth, A Psalm or Song.

GOD be merciful unto us, and bless us, and cause his face to shine upon us. Selah.

That thy way may be known upon earth, thy saving health among all nations.

Let the people praise thee, O God; let all the people praise thee.

Let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

Let the people praise thee, O God; let all the people praise thee.

Then shall the earth yield her increase; and God, even our own God, shall bless us.

a 4:6; 7:3. *tithe*. b Num. 6:24-27. Deut. 21:9. c 2 Cor. 13:14. e 28:9. Eph. 1:3. d 4:6. 31:15. *gail*—3:7, 19. 110:135. 2 Cor. 4:6. f Heb. *with us*. g 98:23. *Eath*. 8:15-17. Zech. 8:24-23. Acts 9:31. h Acts 13:10. 18:25. 22:4. i 4:35. 6:61-4. 117:2. Is. 45:9. Luke 2:34. 3:16. Tit. 2:11. h 5. 4:5. 17. 74:21. 119:175. 142:7. Is. 3:13-19. 1:7. 138:4-5. Deut. 32:43. Is. 24:14-16. 42:10-12. 54:1. Rom. 15:10-11. Gal. 4:27. k 9:9. 9:10-13. 98:9. Gen. 18:25. Acts 17:31. Rom. 2:5. 12:5. 22:6. Rev. 11:15-17. l Heb. *lead*. Is. 35:4. m 3. Matt. 6:9. 5:10. n 85:9-12. Lev. 25:4. Is. 1:19. 30:23, 24. Is. 34:23, 27. Is. 3:6-9. o 48:14. Gen. 17:7. Ex. 3:15. Jer. 31:1, 33. p 29:11. 72:17. Gen. 12:2, 3. Acts

7 "God shall bless us; and call the ends of the earth shall fear him.

PSALM LXVIII.

David prays for, or predicts, the confusion and destruction of the wicked, and the joy of the righteous, 1-8. He praises the mercy and majesty of God, especially as shown in bringing Israel out of Egypt into Canaan, 4-14. Under the type of the ark of God taking possession of Zion, and the prosperity of Israel, he predicts the ascension of Christ, the rapid success of the gospel, and the punishment of obstinate opposers, 15-31. He exhorts all nations to praise the God of Israel, 32-35.

To the chief Musician, A Psalm or Song of David.

LET God arise, let his enemies be scattered: let them also that hate him flee before him.

As wax melteth before the fire, so let the wicked perish at the presence of God.

But let the righteous be glad; let them rejoice before God; yea, let them exceedingly rejoice.

2:28. Gal. 9:14. q 22:27. 65:5. 98:3. Is. 43:6. 45:22. 52:10. Mic. 5:4. Zech. 9:10. Mal. 1:11. Acts 13:47. Rev. 15:4. r Mal. 4:2. Acts 13:26. s 7:6, 7. 44:26. 78:65-68. 132:9. Num. 10:35. 2 Chr. 6:41. Is. 33:3. 42:13, 14. 51:9, 10. h 14. 30. 59:11. 58:10. Is. 41:15-16. Ex. 5:2. 12:14, 15. Dan. 2:35. e 21:8. Ex. 20:5. Deut. 7:10. John 14:23, 24. f Heb. *from his face*. g 37:20. Is. 9:18. Hos. 13:3. g 15. Is. 64:2. Mic. 1:4. f 76:7. 90:16. Nah. 1:5, 6. 2 Thes. 1:8, 9. Rev. 6:16. 17. g 32:11. 33:1. 58:10. 64:10. 72:12. Rev. 18:20. 19:7. h 55:1, 2. 58:9, 10; 1:2. Deut. 12:12. i Heb. *rejoice with gladness*. 21:1. 43:4. 1 Pet. 1:8.

the Lord, while our souls are as consecrated priests to him; and without grudging we must expend our substance "in doing good" to our brethren, and to all men as we have opportunity; "for with such sacrifices" our "God is well pleased;" and the commemoration of the Redeemer's atoning sacrifice, according to his holy institution, is especially that sacrifice of thanksgiving, which is our bounden duty.—Besides the general example of gratitude for our mercies, which we publicly exhibit; we should more particularly declare to those who fear God, what he has done for our souls, and how he has heard and answered our prayers: they alone are capable of understanding our experience, and they will be edified and encouraged by it, and will join with us in prayer and praise; and this will turn to our mutual comfort, and to the glory of God. But without uprightness in our professed repentance, faith, and love, we cannot share these spiritual privileges: if we love iniquity in our hearts, though we refrain from the gross practice of it, the Lord will reject our hypocritical supplications. But the feeblest petition of the repenting sinner, coming from a broken heart, will by no means be despised; and when we pray "in simplicity and godly sincerity," our requests will be evidently answered; and this will "turn unto us for a testimony," increasing our assurance of the Lord's love to us, and exciting our gratitude to him, who "hath not turned away our prayer, nor his mercy from us."

NOTES.—PSALM LXVII. V. 1-3. It is probable that David composed this psalm; perhaps on the same occasion as the foregoing.—It may be considered either as a *prayer*, or as a *prophecy*: but the whole being in the future tense, is more naturally interpreted as a prediction, than as a supplication. Most versions indeed render it as a prayer, and in this sense it is exceedingly animated: yet it may be questioned, whether the method of explaining the language of *direct prophecy*, as *longing and praying for the event*, have not darkened the evidence from prophecy for the divine inspiration of Scripture; and damped the expectations, exertions, and prayers of pious persons for the enlargement of the church. Prophecy may easily be converted into prayer for its accomplishment, but the prayers even of inspired persons must not be considered as prophecies.—The believing remnant of the old testament church here predicts that God would continue and complete his mercies to them, and bless them, shining on them as the enlightening, cheering, fertilizing sun, and smiling on them as a loving Father. (Notes, 4:6-8. Num. 6:24-26.)—The effect of this would be, a general prevalence of truth and righteousness, of love, peace, joy, and all the fruits of the Spirit: and when the visible church became thus pure, united, and happy, it would powerfully conduce to its enlargement; till "the way of the LORD" would be known on earth, and that salvation, which heals the distempered souls of men, would reach all nations; and all the "gentiles would glorify God for his mercy."—"The people shall praise thee, O God; the people shall praise thee, all of them." (Notes, 11:7. Rom. 15:8-13.)—This psalm is adopted into the liturgy of our church; and when it is read and attended to with understanding and affection, the prophecy is in part fulfilled. The substance also of these verses, as a petition, is inserted in the excellent prayer "for all sorts and conditions of men;" though the order being reversed, the connexion between the purity and peace of the church, and its enlargement into all lands, is not so clearly maintained.—The coming of Christ, "the Sun of Righteousness, who arose" on the land of Israel, "with healing in his wings;" the success of the gospel in the primitive ages, and the future conversion of the nations to Christ; seem to have been predicted in the most unequivocal manner: nor can the *prophecy* be considered as *fulfilled*, while any part of the world remains in pagan, Mohammedan, or Jewish darkness; or while any part of the church con-

tinues in bondage to antichristian tyranny and superstition, or corrupted with heresy, and miserably divided, as, alas! it is at present.—*Thy saving health*. (2) Literally, "Thy salvation." (Notes, Is. 49:5, 6. Luke 2:25-32. 3:4-6.)

V. 4. This is literally, "The nations shall be glad and sing for joy," &c. By the knowledge of God through the gospel, all peoples, nations, and languages shall certainly at length rejoice in his righteous government, and in the prospect of his righteous judgment. And the establishment of his kingdom throughout the earth, will fill the world with righteousness, and terminate all iniquity, oppression, fraud, licentiousness, and impiety. (Notes, Is. 2:2-5. 11:6-9. Rev. 20:4-6.)

V. 6, 7. These verses are translated as a *prediction*, the rest as a *prayer*; yet the original is uniformly the future tense, and the language of express prediction. (Notes, 1-4.)—The increase is that which God gives, while his faithful servants plant and water; (Note, 1 Cor. 3:4-9.) for our God blesses us, when he thus prospers the work of his ministers; and we are assured, that he will do this more and more, till the remotest regions, till China, Japan, Peru, with every region of unexplored Africa, and every island of the earth, shall remember themselves, fear the Lord, and become his worshippers.

PRACTICAL OBSERVATIONS.

The church on earth still greatly needs the mercy of God, and further blessings from him in performance of his promises. When he shines upon his people, and fills them with light, purity, and consolation, it exceedingly tends to spread the knowledge of his salvation. (Note, Acts 9:31.)—None, except narrow-minded zealots for a party, would wish to confine the blessings of the gospel within any other limits, than the whole extent of the earth. Those who have experienced the salutary efficacy of this invaluable medicine, would have all their fellow-sinners to share their felicity: and they, who delight in praising God, would have all people to rejoice in him, and praise him with them; for his precepts are as equitable, as his mercies are abundant. Thus the examples, prayers, and endeavours of zealous Christians make known the ways of God on earth.—When the expected Redeemer came, the gospel was preached to the Gentiles, and the earth at large began to give her increase. But alas! only a small part of mankind have hitherto embraced Christianity; but few real Christians comparatively are found even in the purest Christian countries; and lamentable divisions and offences prevail even among that remnant. We have therefore still need to pray, that our own God would fulfil his gracious promises, and enlarged predictions; and be merciful to his church, and bless it with increasing knowledge, purity, and love; that, every thing being removed which tarnishes the beauty of the Christian religion, or weakens the endeavours of Christians to spread the gospel, his salvation may be diffused through all nations; that our Redeemer may establish his righteous kingdom over all mankind; that they may yield a revenue of praise and glory to his name; and that all the ends of the earth may worship him in spirit and truth, in reverence and godly fear. Amen.

NOTES.—PSALM LXVIII. V. 1-3. This psalm is supposed to have been written and used, when the ark was carried up to Mount Zion.—The first of these verses evidently refers to the words used by Moses at the removal of the ark: (Num. 10:35, 36.) but the sacred name JEHOVAH, used in that passage, is here changed for ELOHIM, or God; and the future tense in the first clause is substituted instead of the imperative, the language of *prediction* for that of *prayer*. Indeed the old version, more literally than the present, renders the whole of these verses as a prophecy, "God will arise, and his enemies shall be scattered, &c." for all the verbs are

4 Sing unto God, sing praises to his name : extol him that rideth upon the heavens by his name JAH, and rejoice before him.

5 ^a A Father of the fatherless, and ^a a Judge of the widows, is God in his holy habitation.

6 ^a God setteth the solitary in families : he bringeth out those which are bound with chains : but the rebellious dwell in a dry land.

7 O God, when thou wentest forth before thy people, when thou didst march through the wilderness ; Selah :

8 The earth shook, the heavens also dropped at the presence of God : even Sinai itself was moved at the presence of God, the God of Israel.

9 Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein : thou, O God, hast prepared thy goodness for the poor.

11 The Lord gave the word : great was the company of those that published it.

12 Kings of armies did flee apace : and she that tarried at home divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

14 When the Almighty scattered kings in it, it was white as snow in Salmon.

15 The hill of God is as the hill of Bashan ; an high hill, as the hill of Bashan.

16 Why leap ye, ye high hills ? this is the hill which God desireth to dwell in : yea, the Lord will dwell in it for ever.

17 The chariots of God are twenty thousand,

66. 4. 67. 4. 12. 1-6. k 33. 18. 10. 104. 3. Deut. 33. 26. Is. 19. 1. Ex. 3. 14. 1. 1 Sam. 10. 11. 12. 3. 14. 16. 9. Job 31. 16. 17. Jer. 49. 11. Hos. 14. 3. n 72. 2. 4. Deut. 4. 15. 5. 2. 12. 13. Is. 12. 3. Jer. 5. 23. Luke 13. 2-7. Eph. 5. 1. c 33. 11. 2. Ch. 6. 2. 27. Is. 57. 1. 66. 1. Acts 7. 4. 30. p 107. 41. 113. 9. 1 Sam. 2. 5. 6. 1. 2. 7. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1. 101. 1. 102. 1. 103. 1. 104. 1. 105. 1. 106. 1. 107. 1. 108. 1. 109. 1. 110. 1. 111. 1. 112. 1. 113. 1. 114. 1. 115. 1. 116. 1. 117. 1. 118. 1. 119. 1. 120. 1. 121. 1. 122. 1. 123. 1. 124. 1. 125. 1. 126. 1. 127. 1. 128. 1. 129. 1. 130. 1. 131. 1. 132. 1. 133. 1. 134. 1. 135. 1. 136. 1. 137. 1. 138. 1. 139. 1. 140. 1. 141. 1. 142. 1. 143. 1. 144. 1. 145. 1. 146. 1. 147. 1. 148. 1. 149. 1. 150. 1. 151. 1. 152. 1. 153. 1. 154. 1. 155. 1. 156. 1. 157. 1. 158. 1. 159. 1. 160. 1. 161. 1. 162. 1. 163. 1. 164. 1. 165. 1. 166. 1. 167. 1. 168. 1. 169. 1. 170. 1. 171. 1. 172. 1. 173. 1. 174. 1. 175. 1. 176. 1. 177. 1. 178. 1. 179. 1. 180. 1. 181. 1. 182. 1. 183. 1. 184. 1. 185. 1. 186. 1. 187. 1. 188. 1. 189. 1. 190. 1. 191. 1. 192. 1. 193. 1. 194. 1. 195. 1. 196. 1. 197. 1. 198. 1. 199. 1. 200. 1. 201. 1. 202. 1. 203. 1. 204. 1. 205. 1. 206. 1. 207. 1. 208. 1. 209. 1. 210. 1. 211. 1. 212. 1. 213. 1. 214. 1. 215. 1. 216. 1. 217. 1. 218. 1. 219. 1. 220. 1. 221. 1. 222. 1. 223. 1. 224. 1. 225. 1. 226. 1. 227. 1. 228. 1. 229. 1. 230. 1. 231. 1. 232. 1. 233. 1. 234. 1. 235. 1. 236. 1. 237. 1. 238. 1. 239. 1. 240. 1. 241. 1. 242. 1. 243. 1. 244. 1. 245. 1. 246. 1. 247. 1. 248. 1. 249. 1. 250. 1. 251. 1. 252. 1. 253. 1. 254. 1. 255. 1. 256. 1. 257. 1. 258. 1. 259. 1. 260. 1. 261. 1. 262. 1. 263. 1. 264. 1. 265. 1. 266. 1. 267. 1. 268. 1. 269. 1. 270. 1. 271. 1. 272. 1. 273. 1. 274. 1. 275. 1. 276. 1. 277. 1. 278. 1. 279. 1. 280. 1. 281. 1. 282. 1. 283. 1. 284. 1. 285. 1. 286. 1. 287. 1. 288. 1. 289. 1. 290. 1. 291. 1. 292. 1. 293. 1. 294. 1. 295. 1. 296. 1. 297. 1. 298. 1. 299. 1. 300. 1. 301. 1. 302. 1. 303. 1. 304. 1. 305. 1. 306. 1. 307. 1. 308. 1. 309. 1. 310. 1. 311. 1. 312. 1. 313. 1. 314. 1. 315. 1. 316. 1. 317. 1. 318. 1. 319. 1. 320. 1. 321. 1. 322. 1. 323. 1. 324. 1. 325. 1. 326. 1. 327. 1. 328. 1. 329. 1. 330. 1. 331. 1. 332. 1. 333. 1. 334. 1. 335. 1. 336. 1. 337. 1. 338. 1. 339. 1. 340. 1. 341. 1. 342. 1. 343. 1. 344. 1. 345. 1. 346. 1. 347. 1. 348. 1. 349. 1. 350. 1. 351. 1. 352. 1. 353. 1. 354. 1. 355. 1. 356. 1. 357. 1. 358. 1. 359. 1. 360. 1. 361. 1. 362. 1. 363. 1. 364. 1. 365. 1. 366. 1. 367. 1. 368. 1. 369. 1. 370. 1. 371. 1. 372. 1. 373. 1. 374. 1. 375. 1. 376. 1. 377. 1. 378. 1. 379. 1. 380. 1. 381. 1. 382. 1. 383. 1. 384. 1. 385. 1. 386. 1. 387. 1. 388. 1. 389. 1. 390. 1. 391. 1. 392. 1. 393. 1. 394. 1. 395. 1. 396. 1. 397. 1. 398. 1. 399. 1. 400. 1. 401. 1. 402. 1. 403. 1. 404. 1. 405. 1. 406. 1. 407. 1. 408. 1. 409. 1. 410. 1. 411. 1. 412. 1. 413. 1. 414. 1. 415. 1. 416. 1. 417. 1. 418. 1. 419. 1. 420. 1. 421. 1. 422. 1. 423. 1. 424. 1. 425. 1. 426. 1. 427. 1. 428. 1. 429. 1. 430. 1. 431. 1. 432. 1. 433. 1. 434. 1. 435. 1. 436. 1. 437. 1. 438. 1. 439. 1. 440. 1. 441. 1. 442. 1. 443. 1. 444. 1. 445. 1. 446. 1. 447. 1. 448. 1. 449. 1. 450. 1. 451. 1. 452. 1. 453. 1. 454. 1. 455. 1. 456. 1. 457. 1. 458. 1. 459. 1. 460. 1. 461. 1. 462. 1. 463. 1. 464. 1. 465. 1. 466. 1. 467. 1. 468. 1. 469. 1. 470. 1. 471. 1. 472. 1. 473. 1. 474. 1. 475. 1. 476. 1. 477. 1. 478. 1. 479. 1. 480. 1. 481. 1. 482. 1. 483. 1. 484. 1. 485. 1. 486. 1. 487. 1. 488. 1. 489. 1. 490. 1. 491. 1. 492. 1. 493. 1. 494. 1. 495. 1. 496. 1. 497. 1. 498. 1. 499. 1. 500. 1. 501. 1. 502. 1. 503. 1. 504. 1. 505. 1. 506. 1. 507. 1. 508. 1. 509. 1. 510. 1. 511. 1. 512. 1. 513. 1. 514. 1. 515. 1. 516. 1. 517. 1. 518. 1. 519. 1. 520. 1. 521. 1. 522. 1. 523. 1. 524. 1. 525. 1. 526. 1. 527. 1. 528. 1. 529. 1. 530. 1. 531. 1. 532. 1. 533. 1. 534. 1. 535. 1. 536. 1. 537. 1. 538. 1. 539. 1. 540. 1. 541. 1. 542. 1. 543. 1. 544. 1. 545. 1. 546. 1. 547. 1. 548. 1. 549. 1. 550. 1. 551. 1. 552. 1. 553. 1. 554. 1. 555. 1. 556. 1. 557. 1. 558. 1. 559. 1. 560. 1. 561. 1. 562. 1. 563. 1. 564. 1. 565. 1. 566. 1. 567. 1. 568. 1. 569. 1. 570. 1. 571. 1. 572. 1. 573. 1. 574. 1. 575. 1. 576. 1. 577. 1. 578. 1. 579. 1. 580. 1. 581. 1. 582. 1. 583. 1. 584. 1. 585. 1. 586. 1. 587. 1. 588. 1. 589. 1. 590. 1. 591. 1. 592. 1. 593. 1. 594. 1. 595. 1. 596. 1. 597. 1. 598. 1. 599. 1. 600. 1. 601. 1. 602. 1. 603. 1. 604. 1. 605. 1. 606. 1. 607. 1. 608. 1. 609. 1. 610. 1. 611. 1. 612. 1. 613. 1. 614. 1. 615. 1. 616. 1. 617. 1. 618. 1. 619. 1. 620. 1. 621. 1. 622. 1. 623. 1. 624. 1. 625. 1. 626. 1. 627. 1. 628. 1. 629. 1. 630. 1. 631. 1. 632. 1. 633. 1. 634. 1. 635. 1. 636. 1. 637. 1. 638. 1. 639. 1. 640. 1. 641. 1. 642. 1. 643. 1. 644. 1. 645. 1. 646. 1. 647. 1. 648. 1. 649. 1. 650. 1. 651. 1. 652. 1. 653. 1. 654. 1. 655. 1. 656. 1. 657. 1. 658. 1. 659. 1. 660. 1. 661. 1. 662. 1. 663. 1. 664. 1. 665. 1. 666. 1. 667. 1. 668. 1. 669. 1. 670. 1. 671. 1. 672. 1. 673. 1. 674. 1. 675. 1. 676. 1. 677. 1. 678. 1. 679. 1. 680. 1. 681. 1. 682. 1. 683. 1. 684. 1. 685. 1. 686. 1. 687. 1. 688. 1. 689. 1. 690. 1. 691. 1. 692. 1. 693. 1. 694. 1. 695. 1. 696. 1. 697. 1. 698. 1. 699. 1. 700. 1. 701. 1. 702. 1. 703. 1. 704. 1. 705. 1. 706. 1. 707. 1. 708. 1. 709. 1. 710. 1. 711. 1. 712. 1. 713. 1. 714. 1. 715. 1. 716. 1. 717. 1. 718. 1. 719. 1. 720. 1. 721. 1. 722. 1. 723. 1. 724. 1. 725. 1. 726. 1. 727. 1. 728. 1. 729. 1. 730. 1. 731. 1. 732. 1. 733. 1. 734. 1. 735. 1. 736. 1. 737. 1. 738. 1. 739. 1. 740. 1. 741. 1. 742. 1. 743. 1. 744. 1. 745. 1. 746. 1. 747. 1. 748. 1. 749. 1. 750. 1. 751. 1. 752. 1. 753. 1. 754. 1. 755. 1. 756. 1. 757. 1. 758. 1. 759. 1. 760. 1. 761. 1. 762. 1. 763. 1. 764. 1. 765. 1. 766. 1. 767. 1. 768. 1. 769. 1. 770. 1. 771. 1. 772. 1. 773. 1. 774. 1. 775. 1. 776. 1. 777. 1. 778. 1. 779. 1. 780. 1. 781. 1. 782. 1. 783. 1. 784. 1. 785. 1. 786. 1. 787. 1. 788. 1. 789. 1. 790. 1. 791. 1. 792. 1. 793. 1. 794. 1. 795. 1. 796. 1. 797. 1. 798. 1. 799. 1. 800. 1. 801. 1. 802. 1. 803. 1. 804. 1. 805. 1. 806. 1. 807. 1. 808. 1. 809. 1. 810. 1. 811. 1. 812. 1. 813. 1. 814. 1. 815. 1. 816. 1. 817. 1. 818. 1. 819. 1. 820. 1. 821. 1. 822. 1. 823. 1. 824. 1. 825. 1. 826. 1. 827. 1. 828. 1. 829. 1. 830. 1. 831. 1. 832. 1. 833. 1. 834. 1. 835. 1. 836. 1. 837. 1. 838. 1. 839. 1. 840. 1. 841. 1. 842. 1. 843. 1. 844. 1. 845. 1. 846. 1. 847. 1. 848. 1. 849. 1. 850. 1. 851. 1. 852. 1. 853. 1. 854. 1. 855. 1. 856. 1. 857. 1. 858. 1. 859. 1. 860. 1. 861. 1. 862. 1. 863. 1. 864. 1. 865. 1. 866. 1. 867. 1. 868. 1. 869. 1. 870. 1. 871. 1. 872. 1. 873. 1. 874. 1. 875. 1. 876. 1. 877. 1. 878. 1. 879. 1. 880. 1. 881. 1. 882. 1. 883. 1. 884. 1. 885. 1. 886. 1. 887. 1. 888. 1. 889. 1. 890. 1. 891. 1. 892. 1. 893. 1. 894. 1. 895. 1. 896. 1. 897. 1. 898. 1. 899. 1. 900. 1. 901. 1. 902. 1. 903. 1. 904. 1. 905. 1. 906. 1. 907. 1. 908. 1. 909. 1. 910. 1. 911. 1. 912. 1. 913. 1. 914. 1. 915. 1. 916. 1. 917. 1. 918. 1. 919. 1. 920. 1. 921. 1. 922. 1. 923. 1. 924. 1. 925. 1. 926. 1. 927. 1. 928. 1. 929. 1. 930. 1. 931. 1. 932. 1. 933. 1. 934. 1. 935. 1. 936. 1. 937. 1. 938. 1. 939. 1. 940. 1. 941. 1. 942. 1. 943. 1. 944. 1. 945. 1. 946. 1. 947. 1. 948. 1. 949. 1. 950. 1. 951. 1. 952. 1. 953. 1. 954. 1. 955. 1. 956. 1. 957. 1. 958. 1. 959. 1. 960. 1. 961. 1. 962. 1. 963. 1. 964. 1. 965. 1. 966. 1. 967. 1. 968. 1. 969. 1. 970. 1. 971. 1. 972. 1. 973. 1. 974. 1. 975. 1. 976. 1. 977. 1. 978. 1. 979. 1. 980. 1. 981. 1. 982. 1. 983. 1. 984. 1. 985. 1. 986. 1. 987. 1. 988. 1. 989. 1. 990. 1. 991. 1. 992. 1. 993. 1. 994. 1. 995. 1. 996. 1. 997. 1. 998. 1. 999. 1. 1000. 1.

future. (Notes, 5:10, 11, 67:1-3.)—The Psalmist looked back to the former mercies of God to Israel, and predicted further prosperity to his people, now the symbol of God's presence had taken possession of its appointed residence among them.—The presence of God with Israel had dissipated the force and projects of those who hated him and them, as the cloud of smoke is dispersed by the wind, or as the wax is liquefied by fire. And while the wicked had perished at his presence, the righteous had expressed their admiring gratitude and joy in every imaginable way. Thus it had been of old; thus it would certainly be in future times; and thus the worshippers prayed that it might be, then and at all times.

V. 4. *Rideth upon the heavens.* (Notes, 31-33. Deut. 33:26.) Or, as some render the words, "Rideth through the deserts," (רִמָּה) as the Protector of Israel.—JAH is an abbreviation of JEHOVAH, and signifies self-existence and eternity. This name is used very frequently, in conjunction with *Hallelu*, forming the word *Hallelujah*; that is, 'Praise JAH, or JEHOVAH.' (18. Heb. Notes, Ex. 3:14, 15, 6:2, 3.) He, who derives his being from none, but gives being to all, is engaged by promise and covenant to protect and bless his people; who on that account, as well as on many others, are called on to extol and rejoice in him.

V. 5, 6. The God of immutability and eternal justice and glory, whose ark, the symbol of his presence, abode in the sanctuary of Israel, (as typical of the human nature of Jesus Christ, his true temple in which he will dwell for ever;) was the condescending Patron of orphans, widows, and all destitute persons. Those who had lost their relations in Egypt and the wilderness, and were left as lonely individuals, were brought into other families in Israel, and settled in Canaan: the people, who had been in cruel bondage to Pharaoh, were set at liberty: but, as the surviving rebellious Egyptians inhabited a country desolated by divine judgments; so the rebellious Israelites dwelt during forty years in the barren wilderness.—The calling of the Gentiles, and the rejection of the unbelieving Jews, seem likewise to have been predicted: while the general plan of divine Providence is briefly described. (Marg. Ref.)

V. 7, 8. When JEHOVAH, displaying his glory from the pillar of fire and cloud, conducted Israel in triumph out of Egypt, and through the wilderness, the whole creation appeared to stand in awe of the Creator, who thus manifested his glory, as the God of Israel.—The earth trembled, the heavens poured down impetuous showers, while the sea divided to open a path for Israel, and returned to overwhelm their pursuers. (Notes, Ex. 13:21, 22, 14: 15:1-21.)—But especially, when the people were encamped before Sinai, that mountain shook to its foundations at the presence of Israel's God. (Notes, Ex. 19:16-20. Judg. 5:4, 5.)

V. 9, 10. The awful displays of JEHOVAH's glory were not more extraordinary, than his gracious interpositions in behalf of his people. In order to provide for their urgent wants, "he commanded the clouds from above, and opened the doors of heaven; and rained down manna upon them to eat." "He rained flesh also upon them as dust, and feathered fowl like as the sand of the sea." (105:40-42. Notes, 78:17-31. Ex. 16:13-36.) Thus they were plentifully supplied, and their hearts were confirmed, or strengthened and encouraged, when wearied with marching through the wilderness. They dwelt in the midst of their provisions: and the poorest of them were as sufficiently provided for, as if they had inhabited Canaan, when rendered most fruitful by the early and latter rains.—The word rendered "congregation," seems to mean any living thing; and to mark out in one general term, the immense multitude of living creatures, which were in this astonishing manner continually maintained. The Septuagint render it "Thy living creatures."—Considering the psalm as

predictive and descriptive of the Ascension of the Saviour, our thoughts are naturally led to the events that followed; and many parts of it are peculiarly applicable to those events. In this view, how weary and barren was the visible church at the death of Christ! But what a gracious and refreshing rain was soon sent down upon it, in the pouring forth of the Spirit at the day of Pentecost and afterwards! What provision was then made for the poor souls, who had long waited for redemption in Israel, or who had groped in darkness in other lands. (Notes, 72:1-7.)

V. 11, 12. In many instances the Lord himself "gave the word," commanding the Israelites to march against their enemies, or to go forward regardless of them; and when he had given his people the victory, he put into their mouths the word of praise and thanksgiving. Then "great was the army of those that published it."—The word rendered "published," is feminine: and the Psalmist seems to allude to the custom of the women in companies, joining to celebrate the successes of the nation with songs of praise and triumph, as Miriam and the women of Israel, and Deborah, and others did. (Notes, Ex. 15:1-21. Judg. 5.)—So decided were their victories, that while the kings commanding numerous and powerful armies fled, with the greatest precipitation, but in vain; the spoil which was taken was so large, that even the women who remained at home received a share of it. (Marg. Ref.)—Thus when our Lord, having risen as a Conqueror from the grave, gave the word to preach his gospel, great numbers were raised up to publish the glad tidings: opposing rulers and empires fell before them; (Notes, Rev. 6:12, 12:7-12.) and millions have shared the blessings, who have been exempted from the persecutions and sufferings, which apostles and evangelists endured.—It is also remarkable, that the whole of these verses is in the future tense; and therefore, though properly applied, as the language of poetry, to past events, it may well be considered as prophetic likewise.—"The Lord will give the word, &c."

V. 13. Israel making bricks in Egypt, and lodging like slaves between the rows of the kilns, or furnaces, being covered with clay and smoke, appeared very mean: but when possessed of Canaan, during the reigns of David and Solomon, they appeared in beauty and splendour; and still more so, as "they were a holy people unto the Lord."—Thus the slaves of Satan, when converted to Christ, being justified and sanctified by him, begin to look comely and honourable; and when they shall arrive in heaven, all remains of their sinful estate shall disappear, and they shall be as "the wings of a dove covered with silver, and her feathers with yellow gold." (Note, 149:4. P. O.—Notes, 1 Cor. 15:45-54. 2 The. 1:5-10.)

V. 14. When the Almighty scattered and destroyed the kings of Canaan for the church of Israel, (the dove mentioned in the preceding verse, the words being feminine,) it not only became very honourable, but was likewise so purified from sin, and adorned with holiness, that it appeared white like the lily of the field. The generation which fought under Joshua was peculiarly excellent: (Notes, Josh. 5:2-8. 22:34.) and under the Judges, and in after ages, they were generally reformed, before they were delivered and made victorious.—But the original is in the future tense, and seems an evident prediction, under allusions to these past events, of the purity of the church, and the success of the gospel, in the primitive ages, and at the approach of the millennium. The nineteenth chapter of the Revelation seems to be a prophetic exposition of this verse, far more striking than any which can be found in the history of Israel.

V. 15, 16. It is supposed that this part of the psalm was sung, when the company attending the ark came within view of mount Zion.—If the former of these verses be read with

even thousands, of angels: the LORD is among them as in Sinai, in the holy place.

[Practical Observations.]

18 *Thou hast ascended on high, *thou hast led captivity captive: *thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.

19 *Blessed be the LORD, who daily loadeth us with benefits, even the God of our salvation, Selah.

20 He that is our God, is the God of salvation; and unto God the LORD belong the issues from death.

21 But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses.

22 The LORD said, I will bring again from Ba-

shan, I will bring my people again from the depth of the sea:

23 That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same.

24 They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary.

25 The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels.

26 Bless ye God in the congregations, even the LORD, from the fountain of Israel.

27 There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali.

* Or, many thousands. r Ex. 3:5, 19:22, 23. s 24:3, 7-10, 47:5, 110:1. Mark 16:19. Luke 24:51. Acts 1:9. Eph. 4:8-10. Heb. 4:14, 6:20, 8:1. 1 Pet. 3:22. 1 Tim. 3:12. u Luke 24:49. 1 Sam. 1:17, 15:17, 19:7, 13:15. v 14:4, 24:33. 83. Eph. 4:8. 1 Heb. in the man. 1 Cor. 15:45-47. Col. 1:18, 19, 2:9. Heb. 1. s. x Prov. 1:22, 23. Is. 55:7. Matt. 9:13. Luke 24:47. Acts 2:23, 36, 38-41, 9:17. 1 Tim. 1:13-15, Tit. 3:3-7. y 132:13, 14. 2 Chr. 6:18. Is. 57:15. Ez. 48:17. 1 John 14:7, 23. 2 Cor. 6:16. Rev. 1:20, 2:1, 21:3. z 73:17, 19, 103:1, &c. Eph. 1:3. s 32:7, 13:18. 1 Sam. 3:23. b Is. 12:2, 45:17-22. 1 Sam. 1:17. John 9:42. c 118:17, 18. Deut. 32:39. 1 Sam. 2:6. John 5:21, 23, 28, 29, 11:25, 26. Heb. 2:14, 15. Rev. 1:8. d Prov. 4:23. e 110:6. Hab. 3:13. Mark 12:4. f 18.

notes of interrogation, the passage may be thus rendered, "The hill of God, is it the hill of Bashan? The hill with craggy eminences, the hill of Bashan? Why leap ye so, (or, 'why look ye askance with envy?') 'ye hills with craggy eminences? This is the hill which God desireth for his habitation; yea, JEHOVAH will dwell in it perpetually."—The apostrophe is exceedingly animated and poetical, viewed in this light. God had preferred Zion to the loftiest mountains, as the place of his permanent residence, and the type of his true church, which he will dwell to eternity. (Notes, 78:67-69, 87:1-6.)

V. 17. The God of Israel is here described as a mighty Prince and Conqueror coming to his palace, to take possession of his throne, with a very large army of chariots and horsemen; as his thousands of angels were a far more splendid retinue, than ever attended the greatest monarch. Thus he descended upon mount Sinai; thus he would dwell upon mount Zion: thus the Messiah ascended into heaven, attended with an innumerable company of angels; and thus he shall at length come to judge the world. (Marg. Ref. q.)—The original word (נֶשֶׁבֶת) does not seem to mean angels; yet they are evidently intended. The marginal reading many thousands is more literal. "Thousands of repetition;" or "thousands again and again repeated." Among these the Lord manifested himself, as he had done "in Sinai, in the holy place." (Notes, Ez. 34:5, 19:16-20.)

V. 18. When the ark was placed upon mount Zion, the tabernacle was enriched with the spoils of the vanquished nations, which were there deposited for the benefit of the Israelites, notwithstanding their rebellions, that "the LORD God might dwell among them;" and of these spoils the temple was chiefly built. (Notes, 2 Sam. 8:9-11. 1 Chr. 26:28, 29:3-9.)—But the ascension of Christ must here be meant, who is thus proved to be JEHOVAH. When he ascended into heaven, he led captive Satan, sin, and death, which had held all men in captivity; and he received, as the recompense of his death upon the cross, all those gifts which were needful in order to the conversion of sinners, and completing the salvation of believers: these he continually bestows on those for whom he received them; even on rebellious men, that "the LORD God may dwell among them," as their Friend and Father. The apostle cites this passage, and explains it in respect of the gifts bestowed by the risen and ascended Saviour. (Notes, Eph. 4:7-13.) He does not, however, take it from the Septuagint, but gives the sense in other words.—To receive a gift for another, implies giving it. Some render the word translated "for men," in man, as referring to the human nature of Christ.—The original name, or title, of God, is here "JAH ELOHIM." (Note, 4.)

V. 19, 20. The preceding review of the Lord's dealings with his people, and the prophetic foresight of far greater benefits, (Note, 1 Pet. 1:10-12.) caused the Psalmist to break forth abruptly into adoring praises.—This must have had great effect, when sung by the numerous bands which attended the ark, accompanied with instrumental music, in great variety and perfection. (Note, 1 Chr. 16:34-36.)

The God of salvation, day by day, or every day, heaped benefits on his people, and, as it were, loaded them with favours; and therefore it was but reasonable that he should be praised every day.—Unto him, even God the Lord, belonged the outgoings from death. Life and death, heaven and hell, are absolutely at his disposal. The Lord Jesus is "the Resurrection and the Life." He has "the keys of death and hell" (Marg. Ref.) Note, Rev. 1:2-20, v. 18.) He has "opened the kingdom of heaven to all believers," he has made a way for their deliverance from spiritual and eternal death; he has taken away the sting and terror of death, and made that "king of terrors" the gain and privilege of his people; he has consecrated the grave as the repository of their bodies, which he will raise at length incorruptible and

immortal.—Our God is the God of salvation. (20) Or, salvations. (Notes, Is. 12:1-3, John 4:21-24.)

V. 21. The gifts received by the ascended Saviour, though for "rebellious man," would not preserve such from destruction as went on still in their sins. The God of salvation, while he pardons and blesses the repenting rebel, is peculiarly terrible to the impenitent and unbelieving. (Note, Ez. 34:5-7.)—"The hairy scalp," means the crown of the head, the principal strength, confidence, and glory of the enemy.—Christ will crush the serpent's head. (Marg. Ref. Note, Gen. 3:14, 15.)

V. 22, 23. The Lord had promised to save Israel from their enemies by the hand of David: he would therefore renew the wonders which he wrought, when Og king of Bashan was slain, and when the Egyptians perished at the Red Sea.—The ascension of Christ made way for most signal displays of the Lord's power, in spreading the gospel, and in taking vengeance on his enemies: and the more glorious prevalence of Christianity shall be attended with such slaughter of antichristian opposers, as will literally verify the words here used. (Marg. Ref. Notes, 149:6-9. Is. 34: 63:1-6. Rev. 19:17-21.)—As the verses follow the prophecy of our Lord's ascension, these events seem more directly predicted; and especially the conversion of the Jews, their restoration to their own land, and the vengeance on those who shall oppose them. (Notes, Ez. 38: 39:)

V. 24, 25. When the solemnity of the day was nearly finished, these verses seem to have been sung. The congregation had been spectators of the triumphant manner in which their God and King had gone up to take possession of his sanctuary, attended with sacred music and rejoicing. He had accepted their services; and all was so happily concluded, as to presage future prosperous days. (Notes, 24:7-10. 1 Chr. 15:16-24. 16:4-6, 37-43.) In like manner the prophecy of the Son of David, (the King of kings and Lord of lords,) going forth to destroy his enemies and enlarge his kingdom, is introduced by a vision of "much people in heaven, saying Alleluia; salvation, and glory, and honour, and power, unto the Lord our God, &c." (Notes, Rev. 19:1.) A scene not wholly unlike, but immensely more august, than that procession with the ark to mount Zion, which was the pledge of David's further victories and prosperity.

My God, my King. (24) 145:1.—Damsels. (25) 149: 11-14. Notes, 11:12. Jer. 31:3-5, 10-14, v. 13.—The triumphant entrance of the ascending Saviour, amidst the loud acclamations of the heavenly hosts, is shadowed forth under these images.

V. 26. From the fountain, &c.] That is, 'Ye, who spring from the fountain,' or the stock, 'of Israel.' Thus the people in companies seem respectively to have called upon each other to bless the Lord. (134: 135:1, 3:15-21.)

V. 27. The tribe of Benjamin, for which Saul the first king of Israel sprang, joined in this solemnity, as willingly subject to David; and though a small tribe, descended from Jacob's youngest son, and almost destroyed in the war at Gibeah; (Notes, Judg. 20:) and now eclipsed by Judah, whose princes supported David as his council, or by their multitudes; it manifested no jealousy or envy. Not only the rulers of the other tribes in the vicinity of Jerusalem attended on this occasion, but those of Zebulun and Naphtali which lay most remote; so harmonious was the whole nation on this occasion! (Notes, 1 Chr. 12:22-40. 13:1-4.)—Thus after Christ's ascension, rival nations and people, near and far off, thronged into his church.

V. 28. The people seem here to have addressed the king. The LORD his God had commanded all parties thus to strengthen David's cause, and had effected their willing submission; and they prayed that he would establish what he had by him wrought for his people, in preserving the unity of the nation, and increasing its prosperity. 'May it please

28 Thy God hath *commanded thy strength: *strengthen, O God, that which thou hast wrought for us.

29 "Because of thy temple at Jerusalem *shall kings bring presents unto thee.

30 "Rebuke the *company of spearmen, *the multitude of the bulls, with the calves of the people, till *every one submit himself with pieces of silver: *scatter thou the people that *delight in war.

31 "Princes shall come out of Egypt; *Ethiopia shall soon *stretch out her hands unto God.

• 42 8. 14. 1. John 5:8, 9. Acts 3:6-8. 2 Cor. 12:9, 10. 138 8. Eph. 3:17-20. Phil. 1:6. 2 Thes. 1:11. • 1 Chr. 17:4-12. 22:7-11. 28:10, &c. 29:3. 2 Chr. 2:5. 2. 8. 9. x 72:10, 11. 76:11. 1 Kings 10:10, 35. 2 Chr. 32:23. Ezra 7:13-23. Neh. 2:8. (a. 60:6-11. 16. y 2 Sam. 8:10. 2 Chr. 14:20. 1a. 37. • Or, *beasts of the reeds*. Jer. 51:33, 35. z 22:12, 13. Is. 34:7. Jer. 50:11. a 2:12. 18:44. 2 Sam. 8:23-11. • Or, *he scattereth*. 14. b 120:7. Rom. 7:22. Jam. 4:1. 2 Sam. 17:18-25. 45:14. 60:6, 7. 66:19. d Zeph. 3:10. Acts 8:27, &c.

thee, O God, to increase and confirm it: for, as it is begun, so it must be perfected, by thee alone." *Bp. Patrick. (Notes, 1381. Eph. 3:20, 28. Phil. 1:3-6.)*

V. 29. The word (הֵיכָל), rendered "temple" is also used for the tabernacle: (1 Sam. 3:3.) yet it is probable, that David spoke this prophetically, and foretold that the temple, which was to be built at Jerusalem, would render the worship there performed so much known, that kings would bring presents and oblations to יְהוָה, to be offered there. This was a figure of the conversion of the kings of the earth unto Christ in the latter days. (*Notes, 723-11. Ezra 7:11-28. Is. 49:22, 23. 60:4-14.*)

V. 30. The same word is here rendered "company," as is before translated "congregation;" but which signifies a living creature: (*Note, 9:10.*) and it seems in this place to mean a wild beast.—The whole verse may be thus rendered: "Rebuke the wild beast of the reeds, the congregation of the mighty among the calves of the nations, skipping," or exulting, "with pieces of silver; scatter the people that delight in war." *Bp. Horne.* Some interpret "the beast of the reeds" to mean the crocodile, the emblem of Egypt; and the "calves of the nations," the objects of the Egyptian idolatry; while their "skipping with pieces of silver," is supposed to refer to the rites of their worship. As, however, David was not attacked by the Egyptians, or about to make war on them, this interpretation is not very satisfactory.—"The beast of the reed," or lance, seems to denote a warrior, fierce as a wild beast, perhaps Hadadezer king of Syria. "The multitude of the bulls and the calves of the people" were the powerful and numerous commanders, with their troops: and I apprehend the prayer is, 'O Lord, rebuke them, enrage and strong as they are, till they lay themselves down for us to set our feet on their necks, and supplicate their lives, offering pieces of silver for tribute, as owning themselves subject to us. Yea, 'scatter the people that delight in war,' as they evidently do." (*Notes, 2 Sam. 8:10.*) The word (הִתְנַחֵם), rendered "submit themselves," means the most unreserved humiliation. It is used only here and Prov. 6:3, where it is rendered, "Humble thyself." It is no doubt to be considered also as a typical prophecy, and a prayer of the church for a decided victory over the most furious and haughty of her oppressors and persecutors. (*Marg. Ref.*)

V. 31-33. The victories, gained by David and Israel over the surrounding nations, would induce even those who were more distant, and most addicted to idolatry, to come to Jerusalem, and join themselves to the worshippers of the true God. (*Marg. Ref. c, d.*) The conversion of the nations, in consequence of the judgments of God on the opposers of the gospel in the primitive times, and before the millennium, is evidently foretold: for the kingdoms of the earth are called upon to join in the praises of Israel; and to adore him who rode on the heavens to the help of his people, (*Note, Deut. 33:26.*) and who spake with a mighty voice to them from mount Sinai.—When the Messiah ascended on high, to "the glory which he had with the Father before the world was," he sent forth the powerful word of his gospel, calling on all men to submit to him, "and honour him even as they honoured the Father that sent him."

Ethiopia, &c. (31) The Ethiopians shall hasten with their willing oblations to the God of Israel. As connected with Egypt, it is probable that Ethiopia in Africa is meant: the land of negroes. (*Notes, Acts 8:26-40.*) This may encourage our efforts and prayers for the conversion of the much-injured Africans.

V. 34, 35. All the glorious perfections of God, which are his "excellency" concur in protecting his church. The power which made the clouds, and rules the highest heavens, is exerted in behalf of his people, and communicated to them "out of his holy places;" the sanctuary of old, as the type of "heaven itself;" "whither the Forerunner is for us entered;" and whence especially he is terrible to his enemies; for "holy and reverend is his name." (*Notes, 29:11, 19, 41:13, 14. Deut. 33:27-29.*)—Blessed be God. (35) *Notes, 148:1-14. Jer. 17-19. Eph. 1:3-8.*

PRACTICAL OBSERVATIONS.

7 1-17. When God arises to plead the cause of his

32 Sing unto God, *ye kingdoms of the earth; O sing praises unto the Lord; Selah:

33 To him that *rideth upon the heavens of heavens, which were of old: lo, he doth *send out his voice, and that a mighty voice.

34 "Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the *clouds.

35 O God, thou art *terrible out of thy holy places: the God of Israel is *he that giveth strength and power unto his people, *Blessed be God.

• 44 20. 88:9. 143:6. 1 Kings 8:22. f 67:2-5. 100:1. 117:1, 2. Deut. 32:43. Rom. 15:10, 11. Rev. 15:4. g 4. 18:10. 104:3. h 93:2. 102:25. • Heb. *rice*. 129:3. 9. 77:17, 18. Ec. 10:5. John 12:28, 29. Rev. 11:12, 15, 19. k 29:1, 2. 96:6-8. 1 Chr. 16:28, 29. Rev. 19:6. 1 Deut. 33:25. 2 Pet. 1:17. • Or, *heavens*. m 41:4. 4:5. 6:5. 66:5. 76:12. Neh. 1:5. Heb. 12:24-29. Rev. 6:16, 17. n 28:11. Deut. 33:25. Is. 40:31. Zech. 10:12. Eph. 3:16. Phil. 4:13. Col. 1:11. o 72:18, 19.

people, the confederated power of those who hate him will be dissipated and dissolved; and at length all the wicked will perish at his presence. The same displays of his power and glory will rejoice the righteous; and words cannot express the cause which they have, and ever will have, to triumph in him as their unchangeable Friend, and to celebrate his praises. His condescension is equal to his majesty; he always patronizes the afflicted and oppressed; and poor sinners, helpless and exposed more than any destitute orphans, are readily admitted among his sons and daughters, and share all the blessings of that high relation. Indeed all the company of his chosen were once bound in Satan's chains, and employed in a baser drudgery than that of making bricks; and far more wretched and abject, than the Israelites in Egypt. But when he comes to break off their chains, and claim them for his own, he leads them forth to liberty, to victory, and to eternal glory. They are made willing to follow him, and he goes before them; heaven and earth concur in supplying their wants, and promoting their salvation: difficulties in their path only make way for their almighty Friend to show his care of them; he guides and guards them; he feeds their souls with the Bread of heaven, and gives them the Water of life to drink; and, while he graciously prepares for the souls of "the poor in spirit," he will not withhold what is needful for their bodies or families. They reap the benefit of the Redeemer's victories; and, fighting under his banner and by his word of command, they profit by the assaults of every enemy; until complete salvation render those "white as snow in Salmon," and beautiful beyond all that is lovely in the visible creation, who once were most mean and loathsome, through the guilt and defilement of their sins.

V. 18-35. The death of our Redeemer was the redemption-price of all the blessings which he confers on sinners, and his resurrection and ascension made way for his conferring them on mankind. When he ascended on high, our God declared his church of ransomed sinners to be his residence, which he greatly desired and delighted in; while in its exalted Head "all the fulness of the Godhead dwelleth bodily." He now reigns over heaven, and earth, and hell, with unlimited authority. In vain do kings or nations envy or oppose his sovereignty: all must submit, or be destroyed by him: and his wrath is more dreadful from mount Zion than it was from mount Sinai. Having led our oppressors captive, "he hath received gifts for" rebellious "man," which he never refuses to such as humbly sue for them; and those who partake of them become therefor "an habitation of God through the Spirit." The gifts of his written word, and of the ministry of his gospel, are vouchsafed to our land. He gave the word, great was the multitude of those who published it; and they have been raised up successively even to the present day: may he give commandment that thousands more may be raised up, to go forth and preach the gospel in every part of the earth! And may we,—may all the inhabitants of Britain,—profit by our peculiar privileges! If we have embraced from our hearts this proffered mercy, let us "bless the Lord who daily loadeth us with benefits." "Our God is the God of salvation;" he has quickened us when dead in sin, and will not leave us till he has brought us to glory, honour, and eternal life. But he will crush the serpent's head, and utterly destroy all those who "go on still in their trespasses;" for his mercies to his church will be attended with judgment on his enemies, till the complete salvation of the one be accompanied with the final ruin of the other.—And as our Lord and King condescends to come and dwell among his people, let us observe the tokens of his presence; and let all of every rank, age, and sex, concur in blessing his name: for union and harmony are the stability of the church. All our strength is in and from the Lord; and if he has begun to communicate his grace to our souls, we may pray in faith, that he would daily establish that which he has wrought for us and in us. May he speedily so strengthen his cause upon earth, that all the proud, idolatrous, and oppressive,—all that delight in war, or maintain opposition to his church,—may be scattered and brought down: that all kings and nations may share the blessings of his gospel, and sing praises to his name. May these predictions be fulfilled in their most extensive meaning, that all the inhabitants of the

PSALM LXIX.

David, as the type of Christ, mingles doleful complaints with fervent prayers for himself and his people, 1-21. He, as the type of the Redeemer, devotes his mission to destruction, 22-29. He engages to praise and bless God, calls on the whole creation to join him, and praises the enlargement and prosperity of the church, 30-35.

To the chief Musician upon 'Shoshannim, *A Psalm* of David.

SAVE me, O God; for ^bthe waters are come in unto my soul.

2 ^cI sink in ^ddeep mire, where *there is no standing*; ^eI am come into ^fdeep waters, where ^gthe floods overflow me.

3 ^hI am weary of my crying; ⁱmy throat is dried; ^jmine eyes fail while ^kI wait for my God.

4 They that ^lhate me without a cause are ^mmore than the hairs of mine head: they that would destroy me, ⁿbeing mine enemies wrongfully, are mighty: ^othen I restored *that* which I took not away.

5 O God, thou knowest my foolishness; ^pand my sins are not ^qhid from thee.

a 45:60, 80; titles. b 14, 15, 18, 4, 42, 7. Is. 23:17, 43:2. Lam. 3:54. Jon. 2:3-5. Rev. 12:15, 17:15. c 40:2. Jer. 38:6, 22. d Heb. *the mire of depth*. 1 Heb. *depth of water*. e 88:6, 7. Ez. 27:25-34. f 32:6. Gen. 7:17-23. Matt. 7:25, 45:37, 38. g 6:6, 14:1-3, 22:2. Heb. 5:7. h 21, 22, 15. John 19:28-30. i 119:82, 123. Dent. 28:32. Job 11:20, 16:15. Is. 38:14. Lam. 3:11. j 25:21, 39:7. 1 John 15:25. 1 Pet. 2:22. k 40:12. l 7:3-5, 35:12, 19, 38:19, 21, 10:3-5. m Is. 53:4-7. 2 Cor. 5:21. 1 Pet. 2:24, 3:18. n 17:3, 19:12, 44:20, 21. o Heb. *guiltiness*. p 38:9, Jer. 16:17. q 7:7, 25:3, 35:25-27. Is. 49:23. Luke 24:18-21. Acts 4:7-10. 7:12, 18. 2 Sam. 23:3. Acts 13:17. 17:3. 22:6, 44:22. Jer. 15:13. John 15:21-24. a Is. 36:5, 53:3. Matt. 26:67, 68. 27:29, 30, 33-34. Luke 23:11, 37. Heb. 12:2. t 31:11. Job 19:13-19. Matt. 27:48-50, 56, 70-74. John 1:11, 7:5.

world may adore and rejoice in "his excellency over Israel;" and that he may no longer be terrible to any of them out of his holy places; but that all may "have grace to worship him in reverence and godly fear." (*Note, Heb. 12:26-29.*) And while all unite in ascribing power and dominion unto him, may all experience strength communicated from him, enabling them to resist temptation, and to overcome every enemy of their salvation; (*Notes, 138:3. 2 Cor. 12:7-10. Eph. 3:14-19. Phil. 4:10-13. Col. 1:9-14.*) thus may one nation call upon another to bless the Lord, and all on earth form one general chorus, like that of angels in heaven, continually saying with alacrity and gratitude, "Blessed be God," even "the God and Father of our Lord Jesus Christ," throughout all ages, for evermore.

NOTES.—PSALM LXIX. V. 1-3. It is probable that David in great distress during Absalom's rebellion, composed this psalm with reference to his own case: but the Holy Spirit evidently spoke of "the sufferings of Christ, and the glory that should follow." (*Note, 1 Pet. 1:10-12.*) Indeed it is so manifest a prophecy of Christ, that we should consider him as the Speaker in most parts of it.—In these verses he compares himself to a man sinking in the mire, while the floods of waters go over his head. (*Marg. Ref. Notes, 14, 15. 40:1-5. 42:5-8. 88:6-9.*) His sufferings from the hands of wicked men, from the powers of hell beneath, and from the justice of the Father, while external torment united with internal agony to enhance his distress, were thus represented with peculiar propriety. He continued to cry for help, till his throat was parched with thirst, and his eyes grew dim and failed in the agonies of death; while in perfect faith and patience, but in the extremity of conflict, he waited for his God to deliver him. (*Notes, Matt. 26:36-46. 27:46-50. John 19:28-30. Gal. 3:10-14. Heb. 5:7-10.*) *The floods.* (2) זְבִיחַ, *a flood*: "the water-flood." (15) (*Note, Judg. 12:1-6.*)

V. 4. The multitudes who hated the Lord Jesus without a cause; nay, though his miracles of unmingled mercy merited their most grateful love; and who demanded his crucifixion, could not be numbered. The rulers of the Jews and of the Romans, who had all the power in their hands, combined to destroy him, being his enemies wrongfully. Then did he make restitution for our robbery, and satisfaction for our crimes, and restored that honour to the divine law which he had not taken away. (*Notes, 7:3-5. 25:3, 3. Matt. 27:19-25. John 15:22-25.*)—David indeed was hated wrongfully, and in many things recoiled from his right; but the whole, and especially the concluding words, were far more emphatically verified in Christ. (*Notes, Is. 53:4-7. Zech. 13:7. 1 Pet. 2:18-25.*)

V. 5. O God, the righteous Judge, I make my appeal to thee, who knowest the very worst of me; and protest that, whatever my mistakes or my wilful-sins have been, which cannot escape thy sight, I never did him any injury, nor gave them cause to persecute me. *By. Patrick.*—The words, as spoken by David, have no difficulty; yet they may be considered as an appeal to the heart-searching God for his general integrity, as well as a confession of folly and sin in many instances.—If applied to the Lord Jesus, as spoken by him, they must be interpreted of our folly and iniquity being imputed to him; as the debt which he had not contracted, but was required to pay; the robbery which he had not committed, but was made answerable for. (*Note, 4.*)—Thus many expositors understand the verse: though perhaps it

6 ^rLet not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

7 Because ^sfor thy sake I have borne reproach; ^tshame hath covered my face.

8 I am ^ubecome a stranger unto my brethren, ^vand an alien unto my mother's children.

9 For ^wthe zeal of thine house hath eaten me up; ^xand the reproaches of them that reproached thee are fallen upon me.

10 When ^yI wept, *and chastened* my soul with fasting, that was to my reproach.

11 ^zI made sackcloth also my garment; and ^{aa}I became a proverb to them.

12 ^{ab}They that sit in the gate speak against me; and ^{ac}I was the song of the drunkards.

13 But as for me, ^{ad}my prayer is unto thee, O Lord, ^{ae}in an acceptable time: O God, ^{af}in the multitude of thy mercy hear me, in the truth of thy salvation.

14 ^{ag}Deliver me out of the mire, and let me not

a 1 Sam. 17:28. Mic. 7:5, 6. Matt. 10:21, 22, 35, 36. x 119:139. 1 Kings 19:16. 1 Chr. 15:27-29. 29:3. Mark 11:15-17. John 2:14-17. y 89:50, 51. Rom. 15:3. z 102:8, 9. 109:24, 25. Luke 7:33, 34. a 35:13, 14. Is. 20:2, 22:12. Joel 1:8, 13. b 44:13, 14. 1. eut. 28:37. 1 Kings 9:7. Jer. 24:9. c Dent. 16:18. Matt. 27:12, 13, 20, 41, 62, 63. Luke 23:2. Acts 4:23, 27. d 35:15, 16. *chastened*. Matt. 15:17-19. e Heb. *drinks and strong drink*. Dan. 9:24-27. f 102:16, 17. 115:1. Matt. 26:36, 46. Luke 22:41. John 17:1, 30. Heb. 5:7. 1 Pet. 2:22. g 11 Sam. 25:8. Psal. 52:6, 7. Is. 49:8, 55:6. 2 Cor. 2:12. h 40:1-11. 68:8. Matt. 26:27. Nic. 7:20. Luke 1:72. Acts 15:32, 33. Rom. 15:8, 9. i 40:1-3. Jer. 28:9-10. Lam. 3:55.

should be explained as the language of the type, rather than of the Antitype.

V. 6, 7. The Psalmist fervently prayed, that his sufferings might not prove an occasion of sin or discouragement to his pious brethren; because he was persecuted and reproached, not for his crimes, but for his religion. Thus St. Paul earnestly desired that the Ephesians might not faint, because of his sufferings on their account. (*Note, Eph. 3:13.*)—But the case of our Lord's disciples, of those who "trusted that it was he that should redeem Israel," while they witnessed the contempt and cruelty which he endured, and the ignominious death which he submitted to, and while he lay in the grave, seems most emphatically described. He however foretold and promised them that their sorrow should be turned into joy. (*Note, John 16:16-22.*) This indeed will assuredly be the case at length with all his true disciples; because "he suffered once for sins, the just for the unjust, that he might bring us to God." (*Notes, 32:6, 7. 35:25-28. Is. 50:5, 6. 53:2-6. Heb. 12:2, 3. 1 Pet. 3:17, 18.*)

V. 8, 9. The Lord Jesus "came to his own, but his own received him not;" his countrymen called him "a Samaritan who had a devil;" "neither did his brethren believe in him," and the inhabitants of Nazareth, where he had been brought up, attempted to destroy him, because his zeal for the honour of the law, and the purity of the worship of God, which entirely occupied his soul, and raised him above all inferior considerations; and his plain reproofs of hypocrisy and iniquity, exasperated the mercenary and worthless teachers and rulers of the Jews, and set all orders of men against him. In calumniating him, they ascribed the miracles, which he wrought by the Spirit of God, to Beelzebub; and in many ways he reproached God, in reproaching his beloved Son, who was "the express Image of his person:" for "they both saw and hated both him and his Father."—As two apostles have quoted the ninth verse, with express application to Christ, we are warranted in explaining it as a direct prophecy of him, or even as his words. (*Note, 89:50, 51. John 2:14-17. 7:3-10. Rom. 15:1-3.*)—Yet the usage which David experienced from his son Absalom, his relations, his counsellors, and his subjects, chiefly because of his zeal for the honour of God and true religion, rendered him a striking type of Christ in this respect, and doubtless occasioned this complaint. (*Note, 31:10-13. 88:6-9. Job 19:5-22. Jer. 15:15-18.*)

V. 10-12. The "Lord of glory" voluntarily became a "man of sorrows." "In the likeness of sinful flesh," and as a poor man, he appeared in the habit of humiliation, as if he had been a penitent in sackcloth. He wept, and fasted, and prayed; and he was despised and reproached for it. He was called "a Samaritan who had a devil," "a Nazarene," and "this deceiver;" and he was made a by-word and a proverb to the people. (*Marg. Ref. b-d.*) The chief priests and rulers, who sat as judges in the gate, with deliberate malice conspired his death: and the very drunkards profanely made songs of him, and diverted themselves amidst their intemperate revels, by reviling and ridiculing him. (*Notes, 22:7. 8:35, 15, 16. Dan. 5:1-4. Hos. 7:5-7. Matt. 27:27-31, 39-44.*) Something of this kind had befallen David; but Jesus was far more derided and abhorred.—The Septuagint render the first clause in these verses, "I bowed down my soul with fasting."—The word *chastened* is not in the original, and seems not so well to suit the case, as *afflicted*, or *lambled*, would have done. (*Note, 35:13, 14. 109:22-24.*)

sink : let me be delivered from them that hate me,
and ¹out of the deep waters.

15 ¹Let not the water-flood overflow me, neither
let the deep swallow me up, and ²let not the pit
shut her mouth upon me.

16 Hear me, O LORD; "for thy loving-kindness is good : "turn unto me "according to the multitude of thy tender mercies.

17 And hide not thy face from thy servant ;
for I am in trouble : hear me speedily.

18 ^aDraw nigh unto my soul, *and* ^bredeem it:
deliver me ^cbecause of mine enemies.

19 Thou hast known ^{*}my reproach, and my shame, and ^{*}my dishonour : ^zmine adversaries *are* all before thee.

20 ^aReproach hath broken my heart, and ^bI am full of heaviness : and ^cI looked for *some* to ^dtake pity, ^ebut *there was* none ; and for ^fcomforters, but I found none.

21 They gave me also ^fgall for my meat ; and
in my thirst they give me ^gvinegar to drink.

[*Practical Observations.*]

[illegible]

V. 13. *An acceptable time.*] Or, *A time of good will, or special favour.* 'Knowing, that albeit I now suffer trouble; yet thou hast a time wherein thou hast appointed my deliverance.'—'I commend myself with the greatest earnestness unto thee, O LORD; who now that I am so despicable, wilt think it, I hope, the fittest time to be favourable to me.' *Bp. Patrick.*—When the Redeemer was enduring his extremest sufferings, that he might glorify God and save the souls of his people, it was an acceptable time for his prayers in behalf of himself and them. Through him it is "an acceptable time" for our prayers, when his gospel is preached to us, and his Spirit is striving with us. (*Marg. Ref. Notes, Is. 49:7, 8. 2 Cor. 6:1-2. Heb. 5:7-10.*)

The truth of thy salvation.] The faithful promises assuredly to be fulfilled to all, who embrace them in genuine faith, and plead them in prayer. (*Note, John 1:17.*)

V. 14, 15. The clause, "Let me be delivered from them that hate me," (14) explains the meaning of the figurative language in these verses, and in the beginning of the Psalm. (*Note*, 1-3.)—They contain the prayer and expectation of the Redeemer in the depth of his humiliation, when his enemies and sufferings seemed about entirely to overwhelm him: but he knew that his soul would not be left in the place of separate spirits, nor his body in the grave to see corruption; but that his resurrection and exaltation would make way for him to accomplish his purposes of love. (*Marg. Ref. Note*, 16:8-11.)

V. 16—20. To understand these verses, and be suitably affected with them, it is peculiarly necessary to compare them with the history, given by the Evangelists, of our Lord's agony in the garden, and his sufferings on the cross.—In the garden, "his soul was exceeding sorrowful, even unto death," and "being in an agony he prayed more earnestly;" but so far from having any one to console with him or comfort him, the apostles themselves "could not watch with him one hour." Then, having been betrayed by Judas, denied by Peter, and forsaken by all, he was nailed to the cross, surrounded by his cruel enemies, who reproached and insulted him to the utmost; and in this extremity he exclaimed also, "My God, my God, why hast thou forsaken me?" He had not at this crisis the comfort of his Father's manifested loving-kindness, which he knew to be good, yet, a better than life: but "he hid his face from him." And while he suffered for sinners, that the "multitude of God's mercies" might be shown to them, he was excluded from mercy; men showed him no mercy, and he was smitten with the sword of divine justice. But he prayed "with strong crying and tears;" and he was heard speedily, and rescued from his foes and from death. (*Marg. Ref. Heb. 5:7.*)

v. 21.) The word rendered "gall," signifies any thing either poisonous, or exceedingly bitter. (*Note, Deut. 29: 18. Jer. 8:14-16. Acts 8:18-24, v. 23.*)—The literal accomplishment of this verse in the case of our Lord, is one instance out of many, of the particularity with which the circumstances of his passion were described by "holy men of God, who spake as they were moved by the Holy Ghost." (*Preface to Psalms, 1 page, Note, 22:16-18.*) But the vinegar and the gall were but a feeble emblem of that bitter cup which he exhausted, that we might drink "the cup of salvation." (*Marg. Ref. Notes, Matt. 27:32-34. Mark. 15: 21-24, v. 23.*)

22 ¶ Let ^htheir table become a snare before them: and *that which should have been for their welfare, let it become* ⁱa trap.

23 Let ^ktheir eyes be darkened, that they see not; and ^lmake their loins continually to shake.

24 ^mPour out thine indignation upon them, and let thy wrathful anger ⁿtake hold of them.

25 *Let their habitation be desolate ; and †let none dwell in their tents.

26 For ¹they persecute *him* ²whom thou hast smitten; and ³they talk to the grief of ⁴those whom thou hast wounded.

27 *Add "iniquity unto their iniquity: and 'let them not come into thy righteousness.

28 Let them be "blotted out of the book of the living, and not ^xbe written with the righteous.

29 But *I am* poor and sorrowful: *let thy sal-*
vation, O God, set me up on high.

30 ^aI will praise the name of God with a song,
and will ^bmagnify him with thanksgiving.

31 *This* also shall please the LORD better than an ox or bullock, that hath horns and hoofs.

20–26. Heb. 5:10. Matt. 23:35–37. Luke 21:22. 1 Thes. 2:15–16. Rev. 15:1. n Ex. 15:15. la. 13ch. 3:7b. 1 K Kings 8:9. 7:12–14. Matt. 23:38. 27:12. Act 1:29. Heb. *palace*, la. 5:1. 6:11. s Heb. *let the not be a* 2:12. 2:12. 2 Ch 35:9. 1ob 3:21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818.

V. 22—28. Some commentators read this awful passage entirely in the future tense, as a *prediction* and not an *imprecation*: but most of the verbs are in the imperative; and the apostles quote from it as an imprecation. (*Notes, Acts 1:20—22, Rom. 11:7—10.*) If we consider the whole as the language of Christ, denouncing the doom of his implacable enemies, and as recorded for a warning to others; no reasonable objection can be made to this interpretation: for in reading them, we only assent to the justice of the sentence. (*Note, Deut. 27:15.*)—As our example, Christ on the cross prayed for his crucifiers; and his prayer was answered in the core version of numbers of them: but, being exalted upon his throne, he asks of the Father, and receives from him, authority to break in pieces with his iron rod all obstinate opposers, as well as to save all humble supplicants. (*Note, 2:7—9.*)—The case of the Jewish nation in particular, is here prophetically described. Not only were their temporal advantages made an occasion of mischief to them: but, depending on those sacrifices and institutions which were originally appointed for the good of their souls, and ensnared in their own counsels, they persisted both in enmity to Christ, and in resistance to the Romans. Being shut up in Jerusalem, when they were assembled to eat the passover, “their table became their snare” infatuated beyond all example, and disunited among themselves, the horrors of intestine massacres weakened and terrified them: at length the Romans, the instruments of the Lord’s indignation, got possession of the city with most dreadful slaughter, destroyed the temple, the palace here mentioned, (25. *margin*.) and desolated their city and habitations, so that none of them were left to dwell there. The remnant of the nation were excluded the church, and left in *judicial* darkness to “add iniquity to iniquity” without obtaining an interest “in the righteousness of God.” Thus they have been blotted out of the register, in which the people of God were enrolled, and were no longer “written among the righteous” and all this was laid on them for rejecting and crucifying the Messiah, with the most determined contempt and cruelty.—The twenty-fifth verse is applied by St. Peter to the traitor Judas, “who was guide to them that took Jesus;” and thus a proper representative of the apostate but hypocritical nation, which as with one voice demanded, even while celebrating the passover, the crucifixion of their Prince and Saviour.—But the original word rendered *habitation*, meaning a *palace*, the destruction of the temple, the pride of the nation, seems also predicted: and when our Lord said, “Your house is left unto you desolate,” he may be supposed to have referred to this passage. (*Note, Matt. 23:37—39.*)—The twenty-second Psalm, after predicting the sufferings of Christ, closes with the triumphs of his gospel: (*Notes, 22:19—31.*) but this first denounces the ruin of his enemies. Some render the words, translated “Add iniquity unto their iniquity;” “Add punishment to their iniquity;” and the marginal references will show, that to be given up to wickedness is often the punishment, in awful justice, awarded to obstinate transgressors. (*Notes, 5:10, 11, 109:6—20.*)—“It were to be wished,” says Ep. Home on the twenty-sixth verse, “that the sorrows of the penitent, when wounded with a sense of sin, never subjected him to the scorn and contempt of those who would be thought Christians.”

V. 29. 40:17. *Note*, 22:4—6, v. 6.—*Let thy salvation, &c.*)

32 "The humble shall see *this*, and be glad : and "your heart shall live that seek God.

33 For "the Lord heareth the poor, and despiseth not "his prisoners.

34 "Let the heaven and earth praise him, the seas, and every thing that "moveth therein.

35 For "God will save Zion, and will "build the cities of Judah : that they may dwell there, and have it in possession.

36 "The seed also of his servants shall inherit

it : and "they that love his name shall dwell therein.

PSALM LXX.

David prays for speedy help, to the confusion of his foes, and the triumph of the righteous, 1-5.

To the chief Musician, *A Psalm* of David, "to bring to remembrance.

MAKE haste, "O God, to deliver me ; make haste "to help me, O LORD.

2 "Let them be ashamed and confounded that

d 34:2. John 16:22, 20:20. * Or, meek. 23:9. Is. 61:1-3. e 22:27, 29. Is. 55:6, 7. f 10:17. 34:6. 72:12-14. 102:17, 20. Is. 66:2. Luke 4:18. g 107:10. 145:7. Zech. 9:11, 12. Acts 5:18, 19. 12:4-11. Eph. 3:1. Rev. 2:10. h 95:11. 98:7, 8. 148:1. &c. 150:6. Is. 44:22, 23. 49:13. 55:12. Rev. 7:11-13. † Heb. creepeth. Gen. 1:

Or, "Thy salvation, O God, shall set me up on high." (Notes, 88:1, 2. 91:14-16.) Thus the Saviour, in the depth of his passion and humiliation, anticipates his exaltation "far above all heavens, that he might fill all things." (Notes, Eph. 1:15-23. Phil. 2:9-11.)

V. 30, 31. "Here, as in the twenty-second, and many other Psalms, the scene changes from sorrow to joy : from a state of suffering to one of triumph ; from the passion to the resurrection." *Ep. Horne.*—"The praises of the great Redeemer and of his redeemed church ; and indeed his whole work, with the eternal glory thence redounding to the God of salvation ; are far more acceptable to him than the sacrifices of the law ever had been in themselves : but when the Jews rejected Christ and preferred their sacrifices, these, even though clean animals offered according to the law, became abominable ; being a declaration of their unbelief, and their refusal to "submit to the righteousness of God." (Notes, 40:6-8. 50:7-15, 22, 23. Is. 66:3, 4. Heb. 10:5-10, 26, 27.)

V. 32. (Notes, 22:30, 29.) The meek and humble, hearing of the Saviour's sufferings and exaltation, rejoice ; and the souls of all that seek the Lord, shall through his atonement be made partakers of life spiritual and eternal.—In how many millions of instances has this already been fulfilled ! (Notes, 1 Chr. 16:10, 11. Is. 55:6-9.)

V. 33. *His prisoners.* Those who are bound in prison, as enslaved to sin and condemned for their crimes, when they are alarmed, and stirred up to seek deliverance, shall not be despised ; but on the contrary, through the Redeemer's intercession, shall be brought into "the glorious liberty of the children of God."—Some explain the words, of those who were cast into prison, by such as persecuted the preachers of the gospel and those who followed them ; but the figurative meaning seems far more suitable to the general tenor of the Psalm, and indeed to that of the prophecies and promises of the Scripture in every part of it. (Notes, 102:13-22. 107:10-16. Is. 61:1-3. Zech. 9:11, 12. Luke 4:16-22. Acts 26:16-18.)

V. 34. "The mercies of God in Christ are such, that they cannot worthily be praised by any thing less than a universal chorus of the whole . . . creation." *Ep. Horne.* "Heaven and earth shall, &c." The future tense is used, and it is a prediction, rather than a pious wish. (Notes, 148: Luke 2:8-14. Rev. 5:11-14. 19:1-6.)

V. 35, 36. Zion seems to denote the church at large ; the cities of Judah, the several divisions of the church throughout the world ; evangelical blessings being predicted under allusions taken from the then existing state of things. (Notes, Is. 60:4-7. 66:19-23. Ez. 40:2. Heb. 12:18-21.)—God will preserve his church, and every sound part of it, and all true Christians ; continuing to them, and entailing on their posterity, the blessings of the new covenant.—Yea, all that love God shall dwell for ever in Zion, in the church militant on earth, without being finally overcome by any enemy, and in the church triumphant in heaven.—The future conversion and restoration of the Jews also were here foretold in connexion with the other blessings, which those events will introduce. (Notes, 22:30, 31. Is. 53:9-12. 65:8-10. Jer. 33:17-26. Rom. 11:11-15.)

PRACTICAL OBSERVATIONS.

V. 1-21. It behoves us carefully to examine, whether the things which pertain to the Lord Jesus form as important a part of our religion, as they do of the holy Scriptures ; and whether our judgment, experience, and affections are, as it were, imbued with them, as the word of God is in all its parts : that, while the prophecies, as compared with the accomplishment, confirm our belief that the Bible is a divine revelation ; our hope may rest on the Foundation laid in it, and our conduct be influenced by the motives proposed in it.—We cannot too often be called to contemplate the scene here again presented to our minds. We should frequently consider the person of the Sufferer spoken of ; and inquire *wherefore*, as well as *what*, he suffered : that beholding the Son of God incarnate, overwhelmed by his inexpressible sorrows, bereft of comfort, *seeming* in vain to cry for relief, conflicting with Satan's horrid temptations, and even bearing the wrath of God for us ;—that viewing him hated without cause, and apparently left in the power of cruel enemies, treated as a stranger and an alien by his brethren and people : reproached, insulted, derided, condemned by the rulers, and made the sport of the soldiers and the vilest of the multitude ; betrayed, denied, or forsaken by his disciples ; nailed to the

cross, and mocked, when athirst, with vinegar mingled with gall to drink ;—that meditating, I say, on these scenes, we may be led to deeper humiliation for sin, to a greater admiration of the justice and mercy of our God, a higher valuation of our immortal souls, a clearer conviction of our danger, and the vanity of every other dependence, except on his great atonement ; to a fuller perception of our infinite obligations to our gracious Redeemer, and a more lively gratitude and love constraining us to live to his glory. Let us further learn hence to expect the enmity of the many and the mighty, of our relatives, and of those whom we have most served. We may perhaps plead that they "hate us wrongfully and without cause ;" but our foolishness and our sins are not hid from God ; and alas ! they too often appear to man, and give malice that occasion which it sought against us. We need not, however, be discouraged, when reproached and put to shame for the Lord's sake ; if our zeal for the truths, precepts, and worship of God, in some small measure resembling that of our Redeemer, should disgust and exasperate our neighbours, and make our former friends treat us as strangers ; if those, whose words and works reproach the Lord, should despise and revile us for his sake ; if even judges and rulers should speak against us ; and "drunkards make songs of us," and turn our godly sorrow, our tenderness of conscience, our deadness to the world, and even our prayers for them, into derision and mockery. Whatever deep waters of affliction or temptation we are sinking into ; whatever floods of trouble, or of ungodly men, seem ready to overwhelm us ; we should persevere in prayer, and in waiting on our God to save us ; though we be weary, and as it were hoarse, with crying for help, and our eyes be ready to fail with looking for deliverance : and the more men despise and desert us, the more earnest should be our cries unto the Lord to help and comfort us. Such extremities will be found acceptable times of approach to God, if we plead with him the multitude of his mercies, and the truth of those promises, which secure the believer's salvation : but we should in these emergencies remember others, who seek the Lord ; and pray for them, that they may not be ashamed or discouraged, through our afflictions, or our misconduct. He who brought the Redeemer from the grave, and exalted him above all his enemies, will hear those who come in his name : he will deliver them out of temptation and affliction ; and with his refreshing loving-kindness he will turn unto them and comfort them, and that speedily ; and he will at length receive their souls, and raise their bodies from the grave, and thus rescue them from every enemy. Indeed reproach and contempt are hard to bear, and often fill our hearts with heaviness ; and we may, at some times, look in vain for compassion or comfort from our fellow-creatures. But the Redeemer exhausted that cup of wrath, which contained nothing but vinegar and gall ; and he will infuse sweetness into all our sorrows. We need not therefore fear suffering with him, or for him, and should look to him, "lest we be weary and faint in our minds."

V. 22-36. In this our day, especially "in this acceptable time," "while it is called to-day," we ought to fear coming short of the salvation set before us ; and lest any of us should suffer, as the enemies of Christ, from his awful indignation. For many, besides the nation of the Jews, have had their table made their snare, and the things which should have been for their welfare, a trap to them ; because they have opposed, or neglected his salvation : many are given up to judicial blindness, and to desperation : the hot displeasure of God pursues them from their habitation on earth ; and, being "driven away in their wickedness," they "add iniquity to iniquity," and that for ever : for they are "blotted out of the book of the living," and are not written among the righteous." Let us then fear lest this should be our case, and be careful not to "persecute" those whom God hath smitten ; or to *speak* to the grief of those whom he hath wounded." Let us call upon the Lord without further delay, and persist in calling upon him, as on the "throne of grace," "waiting to be gracious ;" and then, though we be not only poor and sorrowful, but guilty and defiled, "the salvation of God will set us up on high." And not only the atonement of the Redeemer, but the praises of the redeemed, who "magnify the name of the Lord with thanksgiving," are more pleasing to him "than bullocks with horns and hoofs." The humble will perceive and rejoice in these encouraging truths ; and the souls of those, who seek the Lord according to this blessed gospel, shall live for ever. Through our exalted Advocate, he will hear the prayers of

seek after my soul: let them be turned backward and put to confusion, that desire my hurt."

3 Let them be turned back for a reward of their shame, that say, 'Aha, aha.'

4 Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

5 But I am poor and needy: make haste unto me, O God: Thou art my Help and my Deliverer; O Lord, make no tarrying.

PSALM LXXI.

The Psalmist professes his trust in God, and prays for help to the end, and for the confusion of his enemies, 1-13. He resolves to confide in God and praise him, 14-16. He renounces his petitions, that he may not be cast off in the decline of life, but may be enabled to transmit to posterity his view of the power and grace of God, 17, 18. He exults in the prospect of complete deliverance, joy, and triumph, 19-24.

In thee, O Lord, do I put my trust: let me never be put to confusion.

2 Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.

3 Be thou my strong Habitation, whereunto I may continually resort: for thou hast given commandment to save me; for thou art my Rock and my Fortress.

d. Is. 28:13. John 18:6. e. 40:15. Acts 1:18. f. 35:21, 25. Prov. 24:17, 18. Ez. 5:3, 23:2, 36:2. g. 5:11. 35:37. 40:16. Is. 65:13, 14. John 18:20. h. 40:17. 59:23. 109:22. i. 13:1, 2. Heb. 10:37. Rev. 22:20. a. 22:5. 25:3. 125:1. 146:5. 2 Kings 18:5. i. Chir. 5:20. Rom. 9:33. j. 1 Pet. 2:6. b. Is. 45:17. Jer. 17:18. c. 17:2. 31:1. 43:1. 143:11. Dan. 9:16. d. 1 Cor. 10:13. e. 10:17, 18. 17:6. 116:1, 2. Heb. 4:2. f. 4:2. g. 4:2. h. 4:2. i. 4:2. j. 4:2. k. 4:2. l. 4:2. m. 4:2. n. 4:2. o. 4:2. p. 4:2. q. 4:2. r. 4:2. s. 4:2. t. 4:2. u. 4:2. v. 4:2. w. 4:2. x. 4:2. y. 4:2. z. 4:2. aa. 4:2. ab. 4:2. ac. 4:2. ad. 4:2. ae. 4:2. af. 4:2. ag. 4:2. ah. 4:2. ai. 4:2. aj. 4:2. ak. 4:2. al. 4:2. am. 4:2. an. 4:2. ao. 4:2. ap. 4:2. aq. 4:2. ar. 4:2. as. 4:2. at. 4:2. au. 4:2. av. 4:2. aw. 4:2. ax. 4:2. ay. 4:2. az. 4:2. ba. 4:2. bb. 4:2. bc. 4:2. bd. 4:2. be. 4:2. bf. 4:2. bg. 4:2. bh. 4:2. bi. 4:2. bj. 4:2. bk. 4:2. bl. 4:2. bm. 4:2. bn. 4:2. bo. 4:2. bp. 4:2. bq. 4:2. br. 4:2. bs. 4:2. bt. 4:2. bu. 4:2. bv. 4:2. bw. 4:2. bx. 4:2. by. 4:2. bz. 4:2. ca. 4:2. cb. 4:2. cc. 4:2. cd. 4:2. ce. 4:2. cf. 4:2. cg. 4:2. ch. 4:2. ci. 4:2. cj. 4:2. ck. 4:2. cl. 4:2. cm. 4:2. cn. 4:2. co. 4:2. cp. 4:2. cq. 4:2. cr. 4:2. cs. 4:2. ct. 4:2. cu. 4:2. cv. 4:2. cw. 4:2. cx. 4:2. cy. 4:2. cz. 4:2. da. 4:2. db. 4:2. dc. 4:2. dd. 4:2. de. 4:2. df. 4:2. dg. 4:2. dh. 4:2. di. 4:2. dj. 4:2. dk. 4:2. dl. 4:2. dm. 4:2. dn. 4:2. do. 4:2. dp. 4:2. dq. 4:2. dr. 4:2. ds. 4:2. dt. 4:2. du. 4:2. dv. 4:2. dw. 4:2. dx. 4:2. dy. 4:2. dz. 4:2. ea. 4:2. eb. 4:2. ec. 4:2. ed. 4:2. ee. 4:2. ef. 4:2. eg. 4:2. eh. 4:2. ei. 4:2. ej. 4:2. ek. 4:2. el. 4:2. em. 4:2. en. 4:2. eo. 4:2. ep. 4:2. eq. 4:2. er. 4:2. es. 4:2. et. 4:2. eu. 4:2. ev. 4:2. ew. 4:2. ex. 4:2. ey. 4:2. ez. 4:2. fa. 4:2. fb. 4:2. fc. 4:2. fd. 4:2. fe. 4:2. ff. 4:2. fg. 4:2. fh. 4:2. fi. 4:2. fj. 4:2. fk. 4:2. fl. 4:2. fm. 4:2. fn. 4:2. fo. 4:2. fp. 4:2. fq. 4:2. fr. 4:2. fs. 4:2. ft. 4:2. fu. 4:2. fv. 4:2. fw. 4:2. fx. 4:2. fy. 4:2. fz. 4:2. ga. 4:2. gb. 4:2. gc. 4:2. gd. 4:2. ge. 4:2. gf. 4:2. gg. 4:2. gh. 4:2. gi. 4:2. gj. 4:2. gk. 4:2. gl. 4:2. gm. 4:2. gn. 4:2. go. 4:2. gp. 4:2. gq. 4:2. gr. 4:2. gs. 4:2. gt. 4:2. gu. 4:2. gv. 4:2. gw. 4:2. gx. 4:2. gy. 4:2. gz. 4:2. ha. 4:2. hb. 4:2. hc. 4:2. hd. 4:2. he. 4:2. hf. 4:2. hg. 4:2. hh. 4:2. hi. 4:2. hj. 4:2. hk. 4:2. hl. 4:2. hm. 4:2. hn. 4:2. ho. 4:2. hp. 4:2. hq. 4:2. hr. 4:2. hs. 4:2. ht. 4:2. hu. 4:2. hv. 4:2. hw. 4:2. hx. 4:2. hy. 4:2. hz. 4:2. ia. 4:2. ib. 4:2. ic. 4:2. id. 4:2. ie. 4:2. if. 4:2. ig. 4:2. ih. 4:2. ii. 4:2. ij. 4:2. ik. 4:2. il. 4:2. im. 4:2. in. 4:2. io. 4:2. ip. 4:2. iq. 4:2. ir. 4:2. is. 4:2. it. 4:2. iu. 4:2. iv. 4:2. iw. 4:2. ix. 4:2. iy. 4:2. iz. 4:2. ja. 4:2. jb. 4:2. jc. 4:2. jd. 4:2. je. 4:2. jf. 4:2. jg. 4:2. jh. 4:2. ji. 4:2. jj. 4:2. jk. 4:2. jl. 4:2. jm. 4:2. jn. 4:2. jo. 4:2. jp. 4:2. jq. 4:2. jr. 4:2. js. 4:2. jt. 4:2. ju. 4:2. jv. 4:2. jw. 4:2. jx. 4:2. jy. 4:2. jz. 4:2. ka. 4:2. kb. 4:2. kc. 4:2. kd. 4:2. ke. 4:2. kf. 4:2. kg. 4:2. kh. 4:2. ki. 4:2. kj. 4:2. kk. 4:2. kl. 4:2. km. 4:2. kn. 4:2. ko. 4:2. kp. 4:2. kq. 4:2. kr. 4:2. ks. 4:2. kt. 4:2. ku. 4:2. kv. 4:2. kw. 4:2. kx. 4:2. ky. 4:2. kz. 4:2. la. 4:2. lb. 4:2. lc. 4:2. ld. 4:2. le. 4:2. lf. 4:2. lg. 4:2. lh. 4:2. li. 4:2. lj. 4:2. lk. 4:2. ll. 4:2. lm. 4:2. ln. 4:2. lo. 4:2. lp. 4:2. lq. 4:2. lr. 4:2. ls. 4:2. lt. 4:2. lu. 4:2. lv. 4:2. lw. 4:2. lx. 4:2. ly. 4:2. lz. 4:2. ma. 4:2. mb. 4:2. mc. 4:2. md. 4:2. me. 4:2. mf. 4:2. mg. 4:2. mh. 4:2. mi. 4:2. mj. 4:2. mk. 4:2. ml. 4:2. mm. 4:2. mn. 4:2. mo. 4:2. mp. 4:2. mq. 4:2. mr. 4:2. ms. 4:2. mt. 4:2. mu. 4:2. mv. 4:2. mw. 4:2. mx. 4:2. my. 4:2. mz. 4:2. na. 4:2. nb. 4:2. nc. 4:2. nd. 4:2. ne. 4:2. nf. 4:2. ng. 4:2. nh. 4:2. ni. 4:2. nj. 4:2. nk. 4:2. nl. 4:2. nm. 4:2. nn. 4:2. no. 4:2. np. 4:2. nq. 4:2. nr. 4:2. ns. 4:2. nt. 4:2. nu. 4:2. nv. 4:2. nw. 4:2. nx. 4:2. ny. 4:2. nz. 4:2. oa. 4:2. ob. 4:2. oc. 4:2. od. 4:2. oe. 4:2. of. 4:2. og. 4:2. oh. 4:2. oi. 4:2. oj. 4:2. ok. 4:2. ol. 4:2. om. 4:2. on. 4:2. oo. 4:2. op. 4:2. oq. 4:2. or. 4:2. os. 4:2. ot. 4:2. ou. 4:2. ov. 4:2. ow. 4:2. ox. 4:2. oy. 4:2. oz. 4:2. pa. 4:2. pb. 4:2. pc. 4:2. pd. 4:2. pe. 4:2. pf. 4:2. pg. 4:2. ph. 4:2. pi. 4:2. pj. 4:2. pk. 4:2. pl. 4:2. pm. 4:2. pn. 4:2. po. 4:2. pp. 4:2. pq. 4:2. pr. 4:2. ps. 4:2. pt. 4:2. pu. 4:2. pv. 4:2. pw. 4:2. px. 4:2. py. 4:2. pz. 4:2. qa. 4:2. qb. 4:2. qc. 4:2. qd. 4:2. qe. 4:2. qf. 4:2. qg. 4:2. qh. 4:2. qi. 4:2. qj. 4:2. qk. 4:2. ql. 4:2. qm. 4:2. qn. 4:2. qo. 4:2. qp. 4:2. qq. 4:2. qr. 4:2. qs. 4:2. qt. 4:2. qu. 4:2. qv. 4:2. qw. 4:2. qx. 4:2. qy. 4:2. qz. 4:2. ra. 4:2. rb. 4:2. rc. 4:2. rd. 4:2. re. 4:2. rf. 4:2. rg. 4:2. rh. 4:2. ri. 4:2. rj. 4:2. rk. 4:2. rl. 4:2. rm. 4:2. rn. 4:2. ro. 4:2. rp. 4:2. rq. 4:2. rr. 4:2. rs. 4:2. rt. 4:2. ru. 4:2. rv. 4:2. rw. 4:2. rx. 4:2. ry. 4:2. rz. 4:2. sa. 4:2. sb. 4:2. sc. 4:2. sd. 4:2. se. 4:2. sf. 4:2. sg. 4:2. sh. 4:2. si. 4:2. sj. 4:2. sk. 4:2. sl. 4:2. sm. 4:2. sn. 4:2. so. 4:2. sp. 4:2. sq. 4:2. sr. 4:2. ss. 4:2. st. 4:2. su. 4:2. sv. 4:2. sw. 4:2. sx. 4:2. sy. 4:2. sz. 4:2. ta. 4:2. tb. 4:2. tc. 4:2. td. 4:2. te. 4:2. tf. 4:2. tg. 4:2. th. 4:2. ti. 4:2. tj. 4:2. tk. 4:2. tl. 4:2. tm. 4:2. tn. 4:2. to. 4:2. tp. 4:2. tq. 4:2. tr. 4:2. ts. 4:2. tt. 4:2. tu. 4:2. tv. 4:2. tw. 4:2. tx. 4:2. ty. 4:2. tz. 4:2. ua. 4:2. ub. 4:2. uc. 4:2. ud. 4:2. ue. 4:2. uf. 4:2. ug. 4:2. uh. 4:2. ui. 4:2. uj. 4:2. uk. 4:2. ul. 4:2. um. 4:2. un. 4:2. uo. 4:2. up. 4:2. uq. 4:2. ur. 4:2. us. 4:2. ut. 4:2. uu. 4:2. uv. 4:2. uw. 4:2. ux. 4:2. uy. 4:2. uz. 4:2. va. 4:2. vb. 4:2. vc. 4:2. vd. 4:2. ve. 4:2. vf. 4:2. vg. 4:2. vh. 4:2. vi. 4:2. vj. 4:2. vk. 4:2. vl. 4:2. vm. 4:2. vn. 4:2. vo. 4:2. vp. 4:2. vq. 4:2. vr. 4:2. vs. 4:2. vt. 4:2. vu. 4:2. vv. 4:2. vw. 4:2. vx. 4:2. vy. 4:2. vz. 4:2. wa. 4:2. wb. 4:2. wc. 4:2. wd. 4:2. we. 4:2. wf. 4:2. wg. 4:2. wh. 4:2. wi. 4:2. wj. 4:2. wk. 4:2. wl. 4:2. wm. 4:2. wn. 4:2. wo. 4:2. wp. 4:2. wq. 4:2. wr. 4:2. ws. 4:2. wt. 4:2. wu. 4:2. wv. 4:2. ww. 4:2. wx. 4:2. wy. 4:2. wz. 4:2. xa. 4:2. xb. 4:2. xc. 4:2. xd. 4:2. xe. 4:2. xf. 4:2. xg. 4:2. xh. 4:2. xi. 4:2. xj. 4:2. xk. 4:2. xl. 4:2. xm. 4:2. xn. 4:2. xo. 4:2. xp. 4:2. xq. 4:2. xr. 4:2. xs. 4:2. xt. 4:2. xu. 4:2. xv. 4:2. xw. 4:2. xy. 4:2. xz. 4:2. ya. 4:2. yb. 4:2. yc. 4:2. yd. 4:2. ye. 4:2. yf. 4:2. yg. 4:2. yh. 4:2. yi. 4:2. yj. 4:2. yk. 4:2. yl. 4:2. ym. 4:2. yn. 4:2. yo. 4:2. yp. 4:2. yq. 4:2. yr. 4:2. ys. 4:2. yt. 4:2. yu. 4:2. yv. 4:2. yw. 4:2. yx. 4:2. yy. 4:2. yz. 4:2. za. 4:2. zb. 4:2. zc. 4:2. zd. 4:2. ze. 4:2. zf. 4:2. zg. 4:2. zh. 4:2. zi. 4:2. zj. 4:2. zk. 4:2. zl. 4:2. zm. 4:2. zn. 4:2. zo. 4:2. zp. 4:2. zq. 4:2. zr. 4:2. zs. 4:2. zt. 4:2. zu. 4:2. zv. 4:2. zw. 4:2. zx. 4:2. zy. 4:2. zz. 4:2.

those who have been the prisoners of Satan, when they long for liberty and salvation; and he will not despise the poorest or the most guilty, who come to "trust in him." "Let then heaven and earth praise him, the seas and every thing that moveth therein" for God will protect and save his church, and enlarge her borders; that his people "may dwell there, and have it in possession." He will bless them and their children after them; "a seed shall serve him" on earth, and his servants shall inherit his heavenly kingdom; and those who love his name shall dwell before him for ever. "He that spared not his own Son, but delivered him up for us all; how shall he not with him also freely give us all things?"

NOTES.—PSALM LXX. V. 1-5. (Notes, 40:13-17.) This Psalm is, for substance, the same as the concluding verses of the fortieth Psalm; yet there are verbal alterations in every part of it, though none that materially affect the sense.—Some think, that it was parted from the fortieth Psalm, (with some variation,) as suggesting general hints for prayer to pious persons, under very afflictive circumstances.

PRACTICAL OBSERVATIONS.

No worldly possessions or distinction can prevent the humble sinner from feeling himself to be poor and needy; hence his entire dependence upon a merciful God, and his fervent applications to him on all occasions; while the proud can only pray formally and hypocritically. (Notes, Matt. 5:3. Luke 18:9-14.) But "the poor in spirit" have God for their Helper and Deliverer; and shame must be the portion of all who seek after their souls, desire their hurt, or rejoice in their calamities. Sometimes these are so ashamed as to repent and seek forgiveness; but unless this be the case, they will be treated as the enemies of Christ; because they tread in the steps of those who persecuted him in his poverty and humiliation: and hate his image and his cause in his poor disciples. But those who "seek the Lord," and "love his salvation," have the "prayers of all" the people of God on earth, and the intercession of Christ in heaven, in their behalf. Joy and gladness will therefore be vouchsafed them, and they will eternally magnify the God of their salvation.

NOTES.—PSALM LXXI. V. 1. The name of David is not prefixed to this beautiful Psalm; yet there can be no doubt that he wrote it during Absalom's rebellion: and probably at the crisis when he heard of the sanguinary counsel which Ahithophel had given respecting him. (Notes, 2 Sam. 17:1-4, 17-21.)

V. 2. In thy righteousness.] "It is a righteous thing with God to recompense tribulation to those that trouble you, and to you who are troubled, rest" and deliverance. (Note, 2 Thes. 1:5-10.) This kind of appeal to the justice of God, in David's circumstances, seems by much the most natural interpretation. (Note, 7:1-11, 17:1-3, 143:1, 2.) But some suppose the faithfulness of God to his promises to be meant; and others explain the words, as spoken of that "righteousness of God, which is unto all and upon all that believe." (Notes, 16. Rom. 3:21-26.)

V. 3. The idea of an impregnable fortress, in a country able to be invaded by powerful enemies, with a ready admission on any emergency, and habitual residence in it, admirably illustrates the believer's privilege of access to God at all times; with the security and confidence which spring from a due improvement of it. (Note 31:2-4, 91:1, 2.)

4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For 'thou art my hope, O Lord God: thou art my trust from my youth.

6 By thee have I been holden up from the womb: 'thou art he that took me out of my mother's bowels: my praise shall be continually of thee.

7 I am as a wonder unto many; but 'thou art my strong Refuge.

8 Let my mouth be filled with thy praise, and with thy honour all the day.

9 Cast me not off in the time of old age; for sake me not when my strength faileth.

10 For mine enemies speak against me; 'and they that lay wait for my soul take counsel together,

11 Saying, 'God hath forsaken him: persecute and take him; for there is none to deliver him.

12 O God, be not far from me: O my God, make haste for my help.

13 Let them be confounded and consumed that are adversaries for my soul; let them be

16. Is. 49:1, 5. Jer. 1:5. Luke 1:31, 32. Gal. 1:15. n. 14:34-1. Eph. 5:20. o. Is. 8:18. Zech. 3:8. Luke 2:34. Acts 4:13. 1 Cor. 4:9. 2 Cor. 4:8-12. 6:8-10. p. 62:7, 169:4, 5. Jer. 16:19. q. 15:24. 35:52. 51:14, 15. 145:1, 2. 146:2. r. 18:32. 13-15. Is. 46:4. 2 Tim. 1:12. 4:18. s. 73:26. 90:10. 2 Sam. 19:35. 21:15-17. Ec. 12:1-7. t. 10:9. 56:6. Prov. 1:11. * Heb. watch or observe. 37:32, 53. 1 Sam. 19:11. Jer. 20:10. u. 2:2. 83:3. 2 Sam. 17:1, &c. Matt. 26:34. 27:1. x. 3:2. 37:25, 28. 41:7, 8. 42:10. Matt. 27:43, 45, 46, 49. y. 7:2. 50:22. 2 Chr. 32:13, 14. Dan. 3:15. z. 22:19. 35:22. 38:22. 69:18. a. 70:1, 2. 143:7. b. 24. c. 10. 35:4. 26. 43:14, 15. Is. 41:11. Jer. 20:11.

2 Sam. 22:2, 3. Prov. 18:10, 11. Is. 32:1, 2.) The promises, which God had made to David, and to his posterity by Solomon, were such express declarations of his purposes, as amounted to "a commandment to save him," which all the servants of God in heaven and earth ought to concur in performing. (Marg. Ref.)

V. 4. The unrighteous and cruel man.] That is, Ahithophel. (Marg. Ref. h.)

V. 5, 6. David was conscious that he had trusted God from his early youth: and the recollection of the numerous instances, in which the Lord had answered his expectations and prayers through a long course of years, not only encouraged his confidence, but animated him to praise and gratitude amidst all difficulties.—In this he was a feeble type of Christ, who, with infinite condescension, passed through the state of childhood and youth for our sakes, and without the least spot of sin. (Notes, 22:9, 10. Is. 49:1, 2. P. O. Luke 2:41-52.)

V. 7. Numbers no doubt wondered that David should meet with such uncommon afflictions, and perhaps suspected him of some prodigious wickedness, which he contrived to hide from men: (Note, Job 24:13,) many might wonder at his unabated confidence in God, and be anxious to know, whether he would be delivered, or not: and others might be surprised to see him protected and comforted under his afflictions, and astonished especially at the wonderful deliverances which he had experienced.—'Christ, in his state of humiliation upon earth was a "sign" every where "spoken against." ... The Christian who lives by faith, who quits possession for reversion, and who chooses to suffer with his Saviour here, that he may reign with him hereafter, appears to the men of the world as a monster of folly and enthusiasm. But God is the "strong Refuge" of all such.' Bp. Horne. (Notes, 2 Kings 9:11. Zech. 3:8.)

V. 8, 9. The Psalmist especially prayed, that he might be delivered and comforted in order that his mouth might be opened, continually to celebrate the praises of God, and to recommend his salvation to all around him, and all that should come after him. He had long endeavoured, with all his influence, to promote the worship and service of God; and he had been very useful to Israel; but he was not capable of such services as he had been formerly; and his rebellious sons, and ungrateful people, rejected and despised his authority. And he earnestly prayed, that his sins, in the matter of Uriah, might not be thus visited upon him. (Notes, 51:11-13.) He was, however, persuaded that God, who had favoured and helped him all his life long, would not cast him off in his old age. (Notes, 117:18. Is. 46:3, 4.)

V. 10, 11. Absalom, Ahithophel, and the other conspirators, while they consulted together to destroy David, may be supposed to have excused their own detestable wickedness, by charging him with many real or supposed crimes; and it is probable, they spoke most virulently of his conduct in respect of Bathsheba and Uriah. Persuading themselves, therefore, that David had, by that scandalous wickedness, forfeited the divine protection; which they could not deny that he had formerly enjoyed when he slew Goliath, was delivered from Saul, and made victorious over the surrounding nations; they concluded that God had forsaken him, and that they might proceed in persecuting him, with confidence of success: for there was now no Deliverer. (Notes, 42:2. 41:4-8, 42:9, 10.) But David, while rebellively enduring the correction of his

PSALM LXXII.

A psalm of Solomon, and for the Messiah under the type of Solomon; and predicteth the peace, righteousness, honour, extent, and duration of his kingdom, as signifying that of the Messiah, 1-17. He ardently blesses God on these accounts, and prays that the earth may be filled with his glory, 18-40.

A Psalm for Solomon.

GIVE the king thy judgments, O God, and thy righteousness unto the king's son.

2 He shall judge thy people with righteousness, and thy poor with judgment.

3 The mountains shall bring peace to the people, and the little hills, by righteousness.

4 He shall judge the poor of the people; he shall save the children of the needy, and shall break in pieces the oppressor.

* Or, of, 127: title. a 1 Kings 1:39, &c. 1 Chr. 22:12, 29:19. 2 Chr. 1:10. Is. 11:2. John 3:34. Heb. 1:8, 9. b 1 Kings 1:47, 48. 2:1-4. Jer. 23:5, 6. c 12-14. d 5-7. e 1 Kings 3:5-10. Is. 11:3-5. 8:21. Jer. 33:15. Rev. 19:11, d 12:5. 82:3, 4. Job 34:19. f 1 Kings 1:32, 16:17, 22:7. Ez. 34:13, 14. Joel 3:18. g 6:5-12. h 8:5-10. Is. 11:3-5. 13:9. 22:3. Dan. 9:24. 2 Chr. 5:19-21. i 12-14. 109:31. Is. 11:4. Ez. 34:15, 16. Zech. 11:7, 11. Matt. 11:5. 1:2, 9:4-5. Job 19:2, 34:24. Prov. 20:26. Jer. 51:40-24. k Is. 9:4. Dan. 2:34, 35. Zech. 9:8-10. Rev. 19:6-8, 20. 21, 19:2. 1:1 son. 12:18. 1 Kings 3:23. m 17:89, 29:36, 37. Is. 9:7. Dan. 2:44.

his fear, and spend their lives to his glory! It is indeed, a great mercy to young people to be early instructed in the things of God: parents have an important obligation upon them in this respect; and children who are thus favoured have additional reasons to love, honour, and requite their parents. Yet let none of us expect much quiet in this world: those, who from their earliest youth have loved the Lord, and declared his wondrous works, and walked before him in truth and equity, have often been showed sore troubles, and have been exceedingly hated and persecuted; nay, they have been "men wondered at," for their principles, their conduct, and their trials.—Their enemies have often thought that God had forsaken them, and that they could crush them with ease and impunity; but reproach and dishonour have at length come upon those who laid wait for their soul, while they have "hoped continually, and praised God more and more." Indeed their leading desire is, that their "mouths may be filled with his praise and honour all the day long;" in their best moments, they only wish to live on earth to show forth the righteousness and salvation of God, for his glory and the encouragement of his people: and the subject is so copious, and the blessings and the instances of his love are so numerous, that they can never recount them all. They therefore, who would recommend this salvation to others, as well as ensure it to themselves, must "go forth in the strength of the Lord God, and make mention of his righteousness only." Indeed, as old age approaches, our strength in many respects will fail us: but God will not cast off his gray-headed servants, when they are no longer capable of labouring as they have done. And his people should imitate his example, in their kindness towards such as have spent their health and strength in their service.—He indeed often favours his aged servants with peculiar vigour in their souls, when nature is sinking into decay; that their faith, hope, love, and joy, may show to all around them, what a faithful Friend he is to his people. The experienced believer, in such circumstances, ought to speak of the perfections and works of God to his neighbours: and, if able, he will do well to leave some testimony of his happy experience and decided judgment upon record for posterity; to show his "strength to the present generation, and his power to all them who are yet for to come." (Note, 2 Pet. 1:12-15).—But God is so exalted, that it is far above our ability to praise him worthily: he has done great things, and there is none like unto him: yet "the everlasting righteousness," which was brought in when the Redeemer had passed through his great and sore troubles, and was raised again from the depth of the earth, and exalted to the throne of glory, demands our most admiring gratitude and praise. Resting our hopes on that foundation, we may bear up under our lighter trials, and even go down with confidence into the grave: for the Lord will receive our "souls, which he hath redeemed;" and will quicken our bodies also, and raise them from the dust of the earth again, and thus "increase our greatness, and comfort us on every side." (Notes, 1 Cor. 15:50-58. Phil. 3:20, 21.) Anticipating this final deliverance and victory, let us here spend our days, while waiting the approach of death, in praising the Holy One of Israel, with all our powers and attainments; and while we are speaking of his righteousness, and earnestly praising his name, we shall rise superior to our fears and infirmities, and have sweet earnings of the joys of heaven.

NOTES.—**PSALM LXXII. Title.** David had "the satisfaction to see all the great men do homage to Solomon, and acknowledge him for their succeeding sovereign before he died: ... (1 Chr. 29:24.) and thereupon, the spirit of the holy man being transported with an extraordinary joy, he indited this psalm, in which he recommends Solomon to the divine benediction, and instructs him how to make his people happy; ... which he carries on in so high a strain, in some places, that the words had not a full accomplishment, ... till the appearing of that great King, Christ, of whose "kingdom his father David here prophesies." Ep. Patrik.—"The aged monarch of Israel, being about to resign the

5 'They shall fear thee "as long as the sun and moon endure, throughout all generations.

6 He shall come down like rain upon the mown grass; as showers that water the earth.

7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

7:14, 27. Luke 1:32, 33. 1 Cor. 15:24, 25. Eph. 3:21. Rev. 11:15. n Deut. 32:2. 2 Sam. 23:4. Prov. 16:15. 19:12. Is. 5:6, 44:3-5. Ez. 34:23-26. Hos. 6:3, 14:5-7. o 19:15-18. Is. 11:8-9. 32:3-8, 15-20. 35:1, &c. 34:11-17. 55:10-13. 60:1-2. 61:3-6, 10-11. Mal. 4:2. Acts 4:32. p 1 Kings 4:25. 1 Chr. 22:9, 16. 2:1. 9:6, 7. Luke 14. Eph. 2:14-17. q Heb. All there be no more. r 2:8, 10. 11, 99-25. Ex. 23:31. 1 Kings 4:21-24. Zech. 9:10. Rev. 11:15. r 22:27, 28. s 1 Kings 9:18, 21. Is. 35:1, 2. t 2:9, 21:9, 9:110-1, 6. Luke 19:27. u Is. 49:24. Mic. 7:17. x 45:12. 68:29. 1 Kings 10:1, 10, 25. Is. 43:6. 49:7, 60:36, 9.

kingdom into the hands of his son Solomon, makes unto God the request of a wise father for him. He asks such a portion of wisdom and integrity from above, as might enable the young prince to govern aright the people of God, and exhibit ... a fair resemblance of the Messiah. Ep. Horne. (Notes, 1 Chr. 22:11-13. 29:10-19, 21-25).—The prayer of Solomon, for wisdom to govern Israel, was evidently grounded on the instructions of this psalm, which shows how deeply he was impressed by it. (Notes, 1 Kings 3:5-14.)

V. 1, 2. Solomon was both "king" and "the king's son," which no king of Israel had before been: and his pious father ardently desired, that "the wisdom of God might be in him to do justice;" that he might understand the statutes and laws of God, and copy his righteousness in his administration; especially in exercising his authority to defend and redress the wrongs, and relieve the distresses of the poor. (Note, 2 Sam. 23:3, 4. Prov. 31:4-9.) Thus his reign would be an apt resemblance, as it was an evident type, of the kingdom of the Messiah, of whom the whole psalm must be considered as a direct prophecy, and many of the expressions in it can be interpreted of no other.

V. 3. The peace and righteousness of Solomon's reign were visible in the mountains and hills, covered with vines, corn, and cattle; the people quietly gathering in their abundance, and enjoying it, without fear of invasion or oppression; and the magistrates, both superior and inferior, being exact in administering justice.—Thus the Redeemer's kingdom, established in mercy, and governed in peace and righteousness, produces abundantly the fruits of holiness in all places where it is truly established. (Notes, 85:10-13. 96:10-13. 98:7-9.)

V. 4-7. 'As this is true in all godly kings, so it is chiefly verified in Christ, who, with his heavenly dew, maketh his church ever to flourish.' 'He sheweth wherefore the sword is committed to kings; to wit, to defend the innocent, and suppress the wicked.'—Solomon reigned only forty years, and his kingdom lost much of its splendour, when left to his descendants; and even the kingdom of Judah, as continued to them, terminated in a few centuries: but Christ shall reign through all generations to the end of time.—Solomon's peaceful and equitable administration was refreshing and beneficial, as the gentle showers upon the mown-meads, or on the grass when parched by the burning sun. 'He shall not endeavour to be formidable to them, like a tyrant, whose government imitates the thunder, storms, and tempests; but condescend most graciously to the meanest; and rule them in so soft and gentle a manner, as shall make his authority no less acceptable and beneficial, than the rain is to the after-grass, or dripping showers, which fall in summer-heat, to refresh the parched earth.' Ep. Patrik. (Notes, Deut. 32:2. 2 Sam. 23:3, 4).—But the effects of the gospel of Christ, accompanied by the influences of the Holy Spirit, and of his mediatorial kingdom, are thus most aptly described. By these the distressed conscience is comforted, the barren heart made fruitful, and the beauties of holiness communicated, where before vice and deformity alone were visible. If then the righteous flourished and were multiplied in Solomon's peaceful reign: much more has this been, and will be, the effect of the setting up of the kingdom of our Prince of peace: and more especially in the latter ages of the world; when it is foretold that men "shall learn war no more." (Notes, 89:1-4. Is. 2:2-5. 9:6, 7. 11:2-9. 32:16-20. Jer. 23:5, 6. Luke 2:8-14. Heb. 7:1-3. Rev. 20:4-6).—As long as the moon endureth. (7) 'Till there be no more.' Marg.

V. 8-11. Solomon reigned from the river of Egypt, and the coast of the Mediterranean sea, to the Euphrates, and perhaps to the Persian gulf into which the Euphrates runs. (Note, 1 Kings 4:21.) The inhabitants of the desert countries which lay between submitted to him; and opposition, as it were, lay prostrate before him. The queen of Sheba came to Jerusalem with munificent presents, and all the kings round about brought tribute or gifts to him. (Notes, 1 Kings 10:1-15.) Yet this faintly shadowed forth the Redeemer's kingdom.

11 Yea, ^aall kings shall fall down before him : ^aall nations shall serve him.

12 For ^ahe shall deliver the needy when he crieth; the poor also, and ^bhim that hath no helper.

13 He shall spare the poor and needy, and ^ashall save the souls of the needy.

14 He ^ashall redeem their soul from deceit and violence : and ^aprecious shall their blood be in his sight.

15 And ^ahe shall live, and ^ato him ^ashall be given of the gold of Sheba : ^bprayer also shall be made for him continually ; and ^adaily shall he be praised.

16 ^aThere shall be an handful of corn in the

^a 2:10-12, 138:4, 5. Is. 49:23. Rev. 11:15, 17:14, 21:21, 25. ^a 86:9. Is. 11:9, 54:5. Rom. 11:25. Rev. 20:1-6. ^a 4. 10:17, 82:3, 4, 102:17, 30. Job 29:12. Is. 41:17. Luke 4:18, 22. 2 Cor. 8:9. Rev. 3:17, 18. ^b Ec. 4:1. Is. 63:4, 5. c 109:31. Job 5:15, 16. Ez. 34:16. Matt. 5:3, 18:11. Jam. 2:5, 6. d 25:22, 130:8. Gen. 48:16. ^e 2 Sam. 4:9. Luke 1:68-75. Tit. 2:14. ^e 116:15. Matt. 23:30-36. 1 Thes. 2:15, 16. Rev. 6:9-11, 17:6, 18:20-24, 19:2. ^f 21:4. Job 11:25, 14:19. 1 John 1:2. Rev. 1:18. ^g 1 Kings 10:14. Matt. 2:11. ^h Heb. one shall give. ⁱ 19, 45:4. Matt. 6:10, 21:9. John 16:23, 24. 1 Cor. 1:2, 3. 2 Cor. 13:14. 1 Thes. 3:11, 2 Tim. 4:22. Heb. 10:19-22. ^j 2 Chr. 2:11, 12, 9:4-5, 23:24. John 5:23. Phil. 2:11. 2 Pet. 3:18. Rev. 1:5, 6, 5:8-14, 7:9-12. ^k Job 8:7. Is. 30:23, 32:

The prophet Zechariah uses these very words in foretelling the extent of it. (*Zech. 9:10*.)—The wise men from the East, with their presents, first hailed the new-born King of the Jews. (15) His kingdom has already been set up in many nations, and a full completion of these predictions will at length take place; when all "kings shall indeed fall down before him," as his worshippers, "all nations shall serve him."—It is absurd to interpret this of the forced submission, which even the wicked will make to Christ at the day of judgment: for how will they "serve him" by "going away into everlasting fire prepared for the devil and his angels?" No doubt the millennium is here foretold. (*Notes, 86:9, 10. 138:4, 5. Rev. 11:15-18. 20:1-6*.)

V. 12, 13. "Nor shall they be induced to these submissions so much by the greatness of his power, . . . as by the fame of his justice, mercy, and compassion; (wherein he shall resemble the Lord Christ): for no sooner shall any miserable wretch, who hath no friend in the world, implore his protection, but he shall instantly succour . . . him." *Bp. Patrick*.—The verses, however, far more properly express the spiritual blessings of Christ's kingdom, than any temporal effects of the very best government on earth. (*Notes, 10:17, 18. 82:2-4. Is. 41:17-20. 57:15, 16. 61:1-3. 66:1, 2. Matt. 5:3-5. 11:2-6. Jam. 2:5-7. Rev. 3:17-19*.)

V. 14. Solomon, as a wise and good king, rescued as a redeemer the poor from fraud and violence; and he was tender of the blood of his subjects: he put none to death by the sword of justice, when mercy could safely be exercised; and he did not waste their blood in wars of any kind.—But the Redeemer shed his own blood to redeem the souls of his people; he does not expose them to unnecessary sufferings; and when they shed their blood for his sake, it is precious in his sight, and will be abundantly recompensed to them, and avenged on their persecutors. (*Notes, 116:15. Matt. 23:29-36. Rev. 2:10, 11. 6:9-11*.)

V. 15. During the course of a long and prosperous reign, Solomon received tribute from the Arabians and other nations; and those who solicited his favour brought him presents. The continuance of his life was prayed for by his pious subjects; and numbers joined them in bestowing daily the highest commendations on him. But in these things he was no more than a type of the Messiah. The ancient church from the beginning prayed for his coming: his church now prays for the success of his gospel: prayers are continually ascending through him for the blessings of his salvation; while praises and adorations are presented before him, by his people in every part of the world, yea, by all the inhabitants of heaven.—The clause rendered "Prayer also shall be made for him continually," is translated in the book of common prayer, "Prayer shall be made ever unto him;" and by the Septuagint, "they shall pray continually concerning him." The original word (מְנַחֵם) may be rendered either through him, or on account of him; and may therefore be understood, either of the prayers offered for his coming, and the success of his gospel; or of those daily presented through his intercession, and on the ground of his merits and atonement. No doubt prayer as well as praise is daily offered to him, throughout the whole church; but this does not appear to be the meaning of the words. (*Marg. Ref.*)—*He shall live, &c.* (*Notes, John 14:18-20. Rom. 5:7-10. 8:32-34. Col. 3:1-4*.)

V. 16. A handful of corn, sown on the ridge of a mountain, the least fertile part of the country; yet producing a crop so strong and thick, that, when waving in the wind, it would resemble the forests of Lebanon; is the allusion here used, to illustrate the fruitfulness of Canaan in this favoured reign. In consequence, the inhabitants of Jerusalem would become numerous as the blades of grass. The old translation of the last clause runs thus: "the children shall flourish out of the city, like the grass of the earth." It is a prediction of a vastly increased population, and all abundantly provided for. The rapid promulgation of Christianity, from small beginnings, among the Gentiles as well as Jews; the numerous converts

earth upon the top of the mountains; "the fruit thereof shall shake like Lebanon; and *they* of the city shall flourish like grass of the earth."

17 "His name shall endure for ever: ^ahis name shall be continued as long as the sun; and ^amen shall be blessed in him : ^aall nations shall call him blessed.

18 "Blessed be the Lord God, the God of Israel, ^awho only doeth wondrous things.

19 And "blessed be his glorious name for ever : ^aand let the whole earth be filled with his glory. Amen, and amen.

20 "The prayers of David the son of Jesse are ended.

15:20. Matt. 13:31-33. Mark 16:15, 16. Acts 1:15, 2:41, 4:4. 1 Cor. 3:6-9. Rev. 7:9. 1 Jo. 2:2, 3. m 92:12-14. Is. 29:17, 35:2. Hos. 14:5-7. a 6, 1 Kings 4:20. Is. 44:3-5. Jer. 33:22. Rev. 7:4. o 45:17, 89:36. Is. 7:14. Matt. 1:21, 23. Luke 1:31-33. Phil. 2:10. [†] Heb. shall be. [‡] Heb. shall be as a son to continue his father's name for ever. Eph. 3:14. Col. 1:3. 1 Pet. 1:3. p Gen. 12:3. 22:18. Acts 3:25. Gal. 3:14. Eph. 1:3. q Jer. 4:2. Luke 1:48. Rev. 15:4. [‡] 13:68, 35, 106:48. 1 Chr. 29:10-20. [§] 77:14, 86:10, 135:4. Ez. 15:11. Job 9:10. Dan. 4:2. [¶] Heb. 9:5. u Num. 14:21. Is. 6:3, 11:9. Hab. 2:14. Zech. 14:9. Mal. 1:11. Matt. 6:10, 13. ^x 11:13, 89:52. Num. 5:2. 1 Kings 1:36. Jer. 28:6. Rev. 1:18. 22:20. ^y 2 Sam. 23:1. Job 31:40. Jer. 51:64. Luke 24:51.

raised up, strong in faith, holy in their lives, and filled with consolation; and the continual increase of these inhabitants of the new Jerusalem, and the abundant provisions made for them, were thus, in a striking manner, typically predicted.—When two or three missionaries are sent, with "the word of the truth of the gospel," to a heathen nation: a handful of seed corn is carried to be sown in a most unpromising situation; yet this, increasing by the special blessing of God; and the increase being as it were sown again and again, from year to year, a whole nation or continent may at length be covered with the abundant harvest, and the spiritual prosperity of populous cities amply provided for. (*Notes, 67:6, 7. 85:10-13. Is. 30:23-25. 32:15-20. Matt. 13:31, 32. John 15:12-16*.)

V. 17-19. These verses contain a most extraordinary prediction of Christ and his kingdom; and notwithstanding Solomon's durable and extensive renown, they can scarcely be at all applied to him, without enervating their energy. "Behold, a greater than Solomon is here!"—The words rendered "Men shall be blessed in him," all nations shall call "him blessed," seem to mean, "All nations," while "blessing themselves in him," shall call him blessed, or celebrate his praises. (*Notes, Gen. 12:1-3. 18:18, 19. 22:16-18*.) Nearly the very words of the Lord to Abraham, (*Gen. 22:18*.) are here used.—Thus God alone has done most wonderful things, in blessing the nations by Jesus Christ; and he will do wonderful things.—The last clause is future, and may be exactly rendered, "The whole earth shall be filled with his glory;" being a prediction of the universal prevalence of the kingdom of Christ, and the display of the glory of God in him. (*Marg. Ref. Notes, Is. 11:6-9. Hab. 2:12-14. Zech. 14:6-9*.) To this the Psalmist and all the people added, Amen, amen. (*Note, 41:11-13. Matt. 6:9, 10, 13*.) Be it so, be it so. "Let the whole earth be filled with the glory of God and of Christ."—Blessed, therefore, be thou, O Lord Jesus, for thou art the Lord God, even the God of Israel, who hast wrought such miracles of mercy for the salvation of thy church: and blessed by the tongues of men and angels be thy holy and glorious name; and let the whole earth be filled with . . . thy most excellent glory! . . . So be it, so be it." *Bp. Horne*.—Perhaps the eighteenth verse may be considered as addressed to the God and Father of our Lord Jesus; and the beginning of the nineteenth to the divine Saviour.

V. 20. The dying Psalmist having thus prayed for, and foreseen, his son's prosperous reign; and having looked forward to the coming of the Redeemer, and viewed the whole earth filled with his glory; had no more to ask or to do, but to lie down and rest in hope. (*Notes, 2 Sam. 23:1-5*.)

PRACTICAL OBSERVATIONS.

Pious parents will be the more earnest in prayer for their children, in proportion to the importance of those stations which they are likely to occupy in society, and in the church of God: and those who have faithfully served their generation, and are going to rest, will be equally attentive to the interests of posterity, especially with respect to true religion.—As it is in every way so important to mankind, that rulers should be men of wisdom and righteousness, protectors of the industrious poor, and terrors to evil-doers of every degree; it becomes the duty of every man to pray that God would give the king, and his successor, and all legislators and magistrates, his judgments and righteousness, that "they may judge the people with righteousness and the poor with judgment." And princes should be reminded by such as have access to them, especially the ministers of religion who are thus distinguished, that they are the viceregents of God, to whom they must give an account of their authority, and that they ought to imitate him in their government. While we therefore meditate on the nature of the Redeemer's kingdom, let it be observed, that in this respect he is especially an example to all rulers and will be followed by all such as are wise and righteous. The wisdom and justice of God, as well as his authority, are in him. He is "the King of righteousness, and of peace."

PSALM LXXIII.

The Psalmist, assured that God is good to his people, shows that his faith had almost failed, on seeing the prosperity of the wicked, 1-14. He states how he overcame the temptation in the sanctuary, by learning their dreadful end, 15-20. He, with deep humility, avows his unwearied dependence on God, and determines to cleave to him, expecting present support and future glory, 21-28.

A Psalm of Asaph.

TRULY *God is good to Israel, *even* to such as are of a clean heart.

2 But *as for me, ¹my feet were almost gone; ²my steps had well nigh slipped.

3 For ¹I was envious at the foolish, *when* I saw the prosperity of the wicked.

4 *For there are* ¹no bands in their death; but their strength is ²firm.

* Or, *For Asaph.* 50: 74: 83: titles. 1 Chr. 6: 39. 15: 17. 16: 7, 37. 25: 1-6. 2 Chr. 29: 30. * Or, *Yea.* 2: 6. 42: 11. a 18-28. 84: 11. is 63: 7-9. Luke 12: 32. b John 1: 47. Rom. 2: 23. 29: 16. 9: 6. 7. * Heb. *clear of heart.* 51: 10. Jer. 4: 14. Matt. 5: 8. Tit. 3: 9. Jam. 4: 8. e 5: 7. 17: 15. 35: 13. Josh. 24: 15. 1 Sam. 12: 23. 1 Chr. 22: 7. Job 21: 4. d 116: 8. 1 Sam. 2: 9. Rom. 7: 23. 24. e 17: 5. 38: 16. 94: 18. Job 12: 5. f 37: 17. Prov. 3: 31. 24: 1. Jer. 12: 1. Jam. 4: 5. g 17: 14. Job 21: 23. 24. 24: 20. Ec. 5: 16. 7: 15. Luke 16: 22. g Heb. *fat.* 17: 10. h 12. i rov. 5: 11. 12. Job 12: 12. 1 Cor. 11: 32. Heb. 12: 13. Rev. 3: 19. * Heb. *in the trouble of other men.* j Heb. *with.* i Deut. 8: 13. 11. 32: 15. Ezech. 31: 5, 6. 5: 9-11. Job 21: 7-

and, having once "made peace by the blood of his cross," he brings all spiritual blessings to sinners; and by their conversion and salvation, renders them like a precious harvest springing forth in every part of the earth. The poor in spirit, the broken in heart, apply for and obtain from him peace of conscience, and that "peace of God which passeth all understanding;" but he will crush the obstinate, the proud, and the impenitent. By the warnings and encouragements of his gospel, multitudes, through successive generations, are brought to fear, submit to, and worship God: and this shall be more and more the case, as long as the sun and moon endure. His gracious truths, attended by the influences of his Spirit, distil, like the refreshing and fruitifying rain upon the parched earth; and holiness, comfort, and usefulness are the never-failing effects. Thus "in his days the righteous flourish;" and, while they enjoy abundance of peace, they are multiplied exceedingly. His people are taught to behave with such equity, truth, and love; and so to bear with and forgive each other, and to follow peace with all men; that as far as his kingdom is really set up, discords and contentions cease in families, neighbourhoods, and nations; and he defends his harmless subjects against those who would treat them with deceit and violence. He delivers the needy, perishing sinner, when he cries unto him, from the tyranny and oppression of Satan: he spares believers, though they deserve punishment, and saves their souls from destruction; he redeems them from all their enemies, "and precious shall their blood be in his sight." Thus he becomes precious to their hearts, and love of him constrains them to live devoted to his service and glory. The good seed of his gospel being, as it were, but a handful, sown upon the before barren mountains of the Gentile world, has already produced an immense increase of believers, fruitful in good works, to the glory of God, and the benefit of mankind; and they shall still increase more and more. His dominion has already extended very widely; many kings and nations have become his subjects; and many of his enemies have licked the dust. At length "all kings shall fall down before him, all nations shall do him service;" he shall crush the head of the great oppressor, and destroy all who withstand his cause: "his name and glory shall endure as long as the sun;" and "men shall be blessed in him," and with one consent shall call him blessed for evermore. May we then submit to his authority, and partake of his righteousness and peace: may we daily celebrate his praises, and bless the God of Israel for the wonders of his redeeming love: may we spend our days, and end our lives, praying and using all proper means in our power for the success of the gospel, and longing for that time when "the whole earth shall be filled with his glory! Amen, and amen."

NOTES.—PSALM LXXIII. *Title.* This, and several of the following psalms, are ascribed to Asaph, in the same manner of expression by which others are ascribed to David: (*Marg. Ref.*) yet some think that David wrote them, and only delivered them to Asaph to be set to music, or sung; while others think that another Asaph, in later ages, wrote some of them. (2 Chr. 29: 30.)

V. 1. The Psalmist, after much consideration, and a sharp contest with temptation, thus abruptly expressed his assurance, that notwithstanding appearances, the Lord was kind to his true people, who served him in uprightness of heart.—The same distinction between an Israelite by nation, and the true Israelite, which is often made in the New Testament, is here explicitly established. (*Notes*, Matt. 5: 8. John 1: 47-51. Rom. 2: 25-29.)

V. 2, 3. (*Notes*, 37: 12, 5-8. 94: 16-18. Jer. 12: 4-4.) 'I began to doubt, and stagger in my faith. . . . The reason was, that having a just indignation against the folly, or rather madness, of wicked men, it first vexed me to see them . . . in a very flourishing condition; and then tempted me to think it very hard, that sober men should not equal, if not exceed them in such happiness.' *Bp. Patrick*.

V. 4. Wicked men often live to old age, in firm strength of health as well as prosperity; and end their lives without

5 *"They are not* ¹in trouble as *other men:* neither are they plagued ²like other men.

6 *"Therefore* pride compasseth them about ¹as a chain; ²'violence' covereth them as a garment.

7 Their ¹'eyes stand out with fatness: they' have ²'more than heart could wish.

8 *"They are corrupt, and* ¹'speak wickedly concerning oppression: they speak loftily.

9 They ¹'set their mouth against the heavens, and their tongue walketh through the earth.

10 Therefore his people return hither: and ¹'waters of a full cup are wrung out to them.

11 And they say, ¹'How doth God know?' and ²'is there knowledge in the Most High?'

15. Ps. 8: 11. Jer. 4: 11-29. Ec. 2: 25-5. Dan. 4: 30. k Jude. 8: 25. Prov. 19: 19. Cant. 4: 9. Is. 3: 19. Ps. 15: 11. l Prov. 3: 30. Jer. 4: 11. Mic. 2: 1, 2. 3: 3. Jam. 1: 6-9. m 10: 4-9. 1 Pet. 5: 5. n 17: 10. 119: 70. Job 15: 27. Is. 3: 9. Jer. 52: 8. Ec. 15: 49. * Heb. *pass the thoughts of the heart.* o 12: 17. 12: 14. 1 Sam. 25: 2, 36. Luke 12: 16-19. p 53: 4-4. Prov. 30: 13, 14. q 10: 2, 10. 11. 12: 4-5. Ex. 19: 10. 1 Sam. 13: 19. 1 Kings 21: 7. Ec. Jer. 7: 9-11. r 2 Pet. 2: 18. Jude 16. s Ex. 5: 2. 2 Chr. 24: 15. Job 21: 14. Dan. 3: 15. 7: 25. Rev. 13: 5. t 2: 24. Luke 18: 34. Jam. 3: 6. u 75: 3. v 9: 10. 11. 94: 7. Job 22: 13, 14. Ec. 8: 12. Zeph. 1: 12. y 44: 21. 139: 1-6. Hos. 7: 2.

great pain; while many pious persons scarcely know what health is, and die with great sufferings. Nay, numbers of the wicked are so hardened in presumption, that they die without terror or remorse. (*Notes*, 17: 13-15. Job 21: 7-22. 24: 18-20.) The original may be rendered, "They have no bands till their death." They are not put in chains for execution, like condemned criminals; but are let alone, till they are taken out of the world like other men.—There is neither pang of body, nor remorse and terror of soul, in their death. *Bp. Hall*.

V. 5. The wealthy sinner, 'far from poverty as free from disease, seems to pass his days exempted from the miseries of mankind, without labour and anxiety; and not so much as to think of those, who, distressed on all sides, can scarcely earn their bread by the sweat of their brows.' *Bp. Horne*. (*Notes*, Heb. 12: 4-13.)

V. 6-9. The haughtiness of these prosperous ungodly men appeared in their external decorations; nay, they counted that display of their pride, which is falsely called magnificence, their highest ornament; as conquerors, and other eminent persons, wore chains of gold round their necks for decoration and distinction. (*Marg. Ref. k.*) At the same time, their whole conduct was so notorious for violence and oppression, that they were covered with them as with a garment. Perhaps it is also implied, that their violence bore the expense of their ostentation, which they gratified in rich garments and costly ornaments. They likewise indulged and pampered their bodies, in the most luxurious manner; and their looks discovered their excessive sensuality and voluptuousness. Yet they reserved more from their enormous expenses, than a wise man would wish for; or more than they formerly could have thought of; such unexpected success attended them.—But, instead of being thankful for their abundance, their corrupt passions were thus exceedingly strengthened and inflamed: and, so far from restraining or concealing them, they openly gloried in them; avowing their designs and politic methods of oppressing the poor, and crushing opposition; despising the laws of man, and even those of almighty God; and haughtily uniting to their licentious, selfish, and unfeeling conversation, the language of infidelity or atheism: saying, not "within themselves," but openly, "I neither fear God nor regard man;" thus setting the Judge of the world at defiance, and propagating far and wide their pernicious and impious principles. (*Marg. Ref. Notes*, 1 Sam. 2: 3. Job 21: 7-16. 22: 15-20. Luke 18: 8-9.)—Alas! how many are there in modern times, who seem to have sat for the odious and detestable portrait here exhibited!—A circle of fawning dependents is never wanting, to whom the . . . vain and ignorant wretch, exalted in his own conceit above the level of mortality, may, from the chair, without control dictate libertinism and infidelity.' *Bp. Horne*.

V. 10. This verse is generally allowed to be very difficult, and a variety of discordant interpretations have been given of it.—The original may literally be rendered, "On this account his people shall return hither, and waters of fulness shall be wrung out to them." "His people," seems to mean the people of God, who, witnessing the prosperity of the wicked, and experiencing many sorrows and hardships, were tempted to "return hither," (i. e. to the company of the ungodly,) in order to share their ease and pleasure: but the consequence in general was, that "waters of a full cup were wrung out to them;" they brought many chastisements on themselves, and were oppressed with sorrow for their guilt and folly. 'Not only the reprobate, but also the people of God, oftentimes fall back, seeing the prosperous estate of the wicked, and are overwhelmed with sorrows: thinking that God considereth not aright the state of the godly.'—The verse is in the future, and it seems most natural to explain it as the Psalmist's apprehension, that the prosperity of daring sinners would eventually prove an invincible temptation, and a great source of sorrow to believers. 'The clause, "waters of a full cup are wrung out to them," probably refers to the cups of liquor mingled with poison, which were in those days given

12 Behold, ^athese *are* the ungodly, who prosper in the world; ^athey increase in riches.

13 Verily, ^bI have cleansed my heart in vain, and ^cwashed my hands in innocency.

14 For ^dall the day long have I been plagued, and ^echastened every morning. [*Practical Observations.*]

15 If I say, I will speak thus; behold, I should ^foffend *against* the generation of thy children.

16 ^gWhen I thought to know this, it was ^h'too painful for me.

17 ⁱUntil I went into the sanctuary of God; ^jthen understood I their end.

18 ^kSurely thou didst set them in slippery places; ^lthou castedst them down into destruction.

19 ^mHow are they *brought* into desolation, as in a moment! ⁿthey are utterly consumed with terrors.

20 ^oAs a dream when *one* awaketh; *so*, O LORD, ^pwhen thou awakest, thou shalt despise ^qtheir image.

21 Thus ^r'my heart was grieved, and I was pried ^s'in my reins.

22 ^t'So foolish was I, and ^u'ignorant: I was ^v'as a beast ^w'before thee.

23 Nevertheless ^x'I *am* continually with thee; ^ythou hast holden ^z'me by my right hand.

24 ^{aa}'Thou shalt guide me with thy counsel, and afterward ^{ab}'receive me to glory.

25 ^{ac}'Whom have I in heaven ^{ad}'but thee? and there ^{ae}'is none upon earth ^{af}that I desire beside thee.

26 ^{ag}'My flesh and my heart faileth: ^{ah}'but God is the ^{ai}'Strength of my heart, and ^{aj}'my Portion for ever.

27 For lo, ^{ak}'they that are far from thee shall perish: ^{al}thou hast destroyed all them ^{am}'that go a whoring from thee.

28 But ^{an}'it is good for me to draw near to God: I have put my trust in the Lord God, ^{ao}'that I may declare ^{ap}'all thy works.

^a 37:35, 52:7. Jer. 12:1-2. Luke 16:19. Jam. 5:1-3. ^a 17:14. 62:10. Jer. 5:27-31. Hos. 12:7, 8. ^b Job 21:15, 34:9, 35:3. Mal. 3:14. ^c 24:4. 26:5. 51:10. Hos. 10:32-34. Jam. 1:8. ^d 24:19, 24:12. Job 7:3, 4:19. 10:3, 17. Jer. 15:18. Am. 3:2. Hos. 12:1. ^e 1 Pet. 1:6. ^f Heb. my chastisement was. ^g 1 Sam. 2:24. Mal. 2:8. Matt. 18:6, 7. Rom. 14:15, 21. ^h 1 Cor. 8:11-13. ⁱ 22:30. 24:6. ^j 1 Pet. 2:9. ^k 30:6. 77:19, 97:2. Prov. 30:2, 3. Ec. 8:17. Rom. 11:33. ^l Heb. labour in mine eyes. 39:6. Luke 18:32-34. Job 16:19, 19. ^m 27:4. 63:2, 77:13. 119:24, 130. ⁿ 37:35. Job 27:9. Ec. 8:12, 13. Jer. 5:31. Luke 12:50, 16:22, 33. ^o 35:6. Deut. 32:35. Jer. 23:12. ^p 137:20, 24:35-38, 55:23, 92:7, 94:23. ^q 2 Thes. 1:9. m. 58:9. Job 20:5. ^r 30:13. Acts 12:23. ^s 1 Thes. 5:3. Rev. 18:10. n. Num. 17:12, 13. ^t 1 Sam. 24:20. Job 15:21, 20:23-25. Prov. 28:1. ^u 1 Sam. 21:3, 4. Dan. 5:8. ^v 90:5. Job 20:8. ^w 1 Sam. 29:7, 8. p. 78:65. ^x 99:6. ^y 9:57. ^z 17:1. ^{aa} Job 16:13. Lam. 3:13. ^{ab} 69:5, 92:6. Prov. 30:2. Ec. 3:18. ^{ac} Heb. I

^{ad} knew not. ^{ae} u 32:9. Is. 1:3. ^{af} Heb. with thee. ^{ag} x 16:8, 23:4, 139:1-12, 18 Gen. 17:1. Matt. 1:23, 23:20. Heb. 13:5. ^{ah} y 37:17, 21, 63:8. Is. 41:10, 13, 42:1. ^{ai} z 16:7, 26:19, 22:18, 48:14, 138:8-10. Prov. 3:5, 6, 8:20. Is. 30:21, 48:17, 58:11. Luke 11:13. John 16:13. Jam. 1:5. ^{aj} a 39:15, 84:11. Luke 23:46. John 14:23, 17:5, 24. Acts 7:59. 2 Cor. 5:1. ^{ak} 1 Pet. 1:4, 5. b 16:5, 11, 17:15, 37:4, 43:4, 63:3, 89:6. Matt. 5:8. ^{al} 1 John 3:2. Rev. 21:3, 22:3. ^{am} c 42:1, 2, 104:34, 143:6-8. Is. 26:8, 9. Hab. 3:17, 18. Matt. 10:37. Phil. 3:8. ^{an} d 63:1, 84:2, 119:81, 82. Job 13:15, 2 Cor. 4:5-10, 16:1-18. Phil. 1:21. ^{ao} 2 Tim. 4:6-8. ^{ap} 2 Pet. 1:14. ^{aq} e 16:2, 27:14, 138:3. Is. 40:29-31. ^{ar} 2 Cor. 12:9, 10. ^{as} Heb. rock. ^{at} f 16:5, 6, 119:57, 142:5. Lam. 3:24. Rev. 21:3, 4, 7. ^{au} Job 21:14, 15. Is. 29:13. Jer. 12:2. Matt. 15:7, 8. Eph. 2:13, 17. ^{av} Is. 34:15. Num. 15:39. Jam. 4:4. Rev. 17:1-5. ^{aw} 165:4, 84:10, 116:7. Lam. 3:25, 26. Luke 15:17-20. Heb. 10:19-22. Jam. 4:8. ^{ax} 1 Pet. 3:18. ^{ay} k 66:16, 71:17, 24, 107:22, 118:17.

to criminals : but whether it denote the inordinate sorrow of tempted believers under their own sufferings, contrasted with beholding the success and indulgence of the wicked; or to the painful consequences of yielding to the temptation, and imitating those whom they envied, must remain doubtful.

V. 11. This verse is by some interpreted in connexion with the foregoing, as the language of the tempted believer, who is even induced by what he feels and witnesses, to adopt the language of the ungodly, and to question, whether God do indeed know, and take cognizance of human affairs. This interpretation rises naturally from the words; but, as it is thought by many, that pious persons cannot well be supposed to use such infidel language, they conclude that the Psalmist here returns to his subject, and that the profligates above described, and those whom they pervert, are again introduced. (*Notes*, 6-9. 10:2-11. 94:1-9.)

V. 12-14. 'These worthless, ungodly, blasphemous wretches, whose characters I have been delineating; these are the men who prosper in the world, who succeed in every thing they undertake, and roll in riches! What are we to think of God, his providence, and his promises? . . . All my faith, my charity, and my devotion, all my watching and fastings, . . . all the labour and pains I have taken . . . have been altogether vain and fruitless.' *Bp. Horne.* (*Notes*, Job 34:5-9. 35:1-3. *Mal.* 3:13-18.) 'The clause, "Washed my hands in innocency," seems equivalent to St. Paul's words, "Herein do I exercise myself to have a conscience void of offence towards God and man." (*Note*, 26:6-8. *Acts* 24:10-21, v. 16.)

V. 15-17. The Psalmist, having related the progress of his temptation till it came to the crisis, next shows how by faith and grace he prevailed against it. In his greatest despondency, he could not but respect and wish well to "the generation of God's children;" and he considered, that if he gave utterance to such sentiments as had arisen within him, he should grieve, condemn, or deceive them, and so cause them to offend. He therefore purposed to acquire a full understanding of the mystery in Providence; and in the mean while to keep silence: but the more he reflected and reasoned on the subject, the deeper was his conviction that it was too difficult for him, and the greater perplexity he experienced; until he went at length into the sanctuary of God, to consult the priests, the Lord's ministers, and to examine his word, and spread the case before him in prayer; and then he was enabled to look forward to the last end, and to understand the final doom of prosperous sinners, so that he could no longer envy them, or complain of his own condition. (*Notes*, 37:35-38. 92:6, 7. *Luke* 16:19-23.)

V. 18-22. By the light of truth, and the eye of faith, the Psalmist clearly saw, that prosperous ungodly men stand on the slippery summit of a tremendous precipice; whence in the appointed time God casts them down by death, with a fall equal to the height to which they were elevated. In a moment they are desolated and ruined, and overwhelmed with terrors. (*Notes*, 58:6-9. *Job* 20:4-9. *Luke* 12:15-21.) The dread of death and judgment mars their enjoyment; and the death of any one of them terrifies the survivors. So that their happiness is but a transient, disturbed dream of pleasure: and God pours contempt upon this lifeless image of felicity; (*Notes*, 39:6. *Zech.* 11:15-17.) when arising to take vengeance, he by death awakes them to see substantial good for ever lost, and real misery unavoidable and eternal.—These considerations convinced the Psalmist of his sin and

folly, in envying such wretched men. He was deeply ashamed, on recollecting the disquietude and impatience of his heart, and the effect produced even upon his animal frame, without any sufficient cause. And he appeared to himself, and knew that he must appear in the sight of God, to be ignorant and stupid as a beast, which has no conception of any other good than present sensual enjoyment. (*Notes*, Prov. 30:2, 3.)

V. 23-28. Emerging from his temptation, the Psalmist found his heart humbled, and his valuation of spiritual blessings greatly enhanced. He reflected, with pleasure and gratitude, on his privileges as a believer. He was persuaded that he was under the immediate care of an ever-present, wise, and faithful Friend, who had hitherto upheld him, especially under his urgent temptation, as a tender parent holds his child by the hand, lest he should fall and hurt himself. He was assured that the Lord would guide him in wisdom through life, and at death "receive him to glory;" nor could any thing in heaven or on earth be worthy of being put in competition with his favour, or necessary to his happiness in accession to it. He relied on none of the real or supposed inhabitants of heaven; he expected not his future happiness from the society of the most exalted or excellent creatures; he did not *delight* even in his earthly friends and comforts, when compared with the Fountain of felicity, who was in every respect his All in all. He was aware that his body would speedily decay, his natural spirits fail, and his heart no longer beat; but God would strengthen and support his soul in that last conflict which would terminate all his sorrows, and then he would be his eternal Portion. (*Notes*, 84:11, 12. *John* 14:2, 3. 17:24. *Rom.* 2:7-11. 5:1, 2. *2 Cor.* 3:17, 18. 4:13-18. *1 Pet.* 1:8, 9. 5:1-4.) This would be his felicity, while the most prosperous of those who were alienated from God, and under his wrath, must perish; and Israelites especially, who broke their national covenant by apostasy, idolatry, and rebellion against God, would be more severely punished than others.—But for his part, he was satisfied that it was "good" (advantageous, pleasant, and honourable) for him to wait upon God, and walk with him, confiding in his mercy, and celebrating his praises, whatever should be his outward circumstances and situation. Thus the psalm concludes with the language of assured hope and joyful anticipation of future and eternal glory in heaven: and as the sinners, above described, are supposed to prosper even to the end of life, the firm belief of a future state of punishment and perdition to ungodly men, is likewise as explicitly avowed, as almost in any part of the New Testament. (*Marg. Ref.*) 'He who, but a little while ago, seemed to question the providence of God over the affairs of men, now exults in happy confidence of the divine mercy: . . . nothing doubting, but that he would ever continue to guide him upon earth, till glory should crown him in heaven. Such are the blessed effects of "going into the sanctuary," and consulting "the lively oracles," in all our doubts, difficulties, and temptations.' *Bp. Horne.*—The doctrine established in this Psalm is highly useful, in understanding the arguments contained in the book of Job. (*Notes*, Job 8:20-22. 9:22-24. 42:7-9.)

PRACTICAL OBSERVATIONS.

V. 1-14. The distinction has been obvious in every age, between mere professors of even the true religion, and those who are inwardly sanctified by the Holy Spirit: and it has always been an undisputed maxim in the church, that the Lord is kind to his people, whose hearts are upright with him

PSALM LXXIV.

Heavy complaints to God, that in anger he had left his congregation, to wait any encouraging token, while moulting conquerors desolated the sanctuary. 1-9. Earnest pleas, that he would help his people, according to his covenant; and thus silence the blasphemies and reproaches of his enemies, 10-23.

Maschil of Asaph.

O GOD, why hast thou cast us off for ever? why doth thine anger smoke against the sheep of thy pasture?

2 Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt.

3 Lift up thy feet unto the perpetual desola-

* Or, A Psalm for Asaph to give instruction. *Ps. title.* a 10:1. 42:9. 44:9. 6:1. 10:7. 7. Jer. 31:37. 32:24-28. Rom. 11:12. b 79:5. Deut. 29:20. c 79:13. 95:7. 100:3. Jer. 23:1. Ez. 34:8, 31. Luke 12:32. John 10:20-30. d Ex. 15:16. 1 Pet. 9:29. Acts 20:28. *Or, tribute.* e 33:12. 106:40. 135:4. Deut. 4:30. 32:9. Jer. 10:16. f Is. 51:11. 52:12. Tit. 2:14. Rev. 5:9. g 46:12. 78:68. 69. 132:13, 14. h 44:23. 23. Josh. 10:24. 2 Sam. 22:39. *Is.* 43:10. 25:10. 63:3-6. Mic. 1:13. i 102:13, 14. Neh. 1:3. 2:3, 13. Is. 64:10, 11. Dan. 9:17. Mic. 3:12. Luke 21:24.

Yet appearances have often been against this truth; and Satan has had his advantage in exciting the impatience and unbelief even of pious persons, and causing them to disquiet themselves, and dishonour God, by their surmises; so that many of them have had cause to say, "My feet were almost gone, my steps had well nigh slipped; for I was envious at the foolish, when I saw the prosperity of the wicked." It is indeed, at first sight, a mystery in Providence, that the wicked so often prosper, and the righteous are so much afflicted. Health, long life, affluence, and an easy death, are often granted to the basest of men. Thus their pride, ambition, covetousness, and sensuality are increased; they grow more daring in impiety and iniquity; and, by their example and discourse, widely diffuse contagion and misery around them: while their impunity emboldens them to infidelity, and they say, "How doth God know? and is there knowledge in the Most High?" The mischief which these prosperous infidels and scorners occasion in the world is indeed very great: many professed Christians are by them drawn into apostasy; and even believers are often greatly discouraged; so that sometimes they are ready to think that their repentance, faith, love, zeal, watchfulness, and conscientiousness, have been in vain. For being chastened from time to time, they are apt to call this "being plagued all the day long."—But though temptations may thus darken and perplex a true Christian, and very rebellious thoughts may be stirred up: yet there is a holy engrained principle within, which will counteract them, prevent their effects, and at length gain the ascendancy; and when he has escaped the snare, he will be the better able to counsel and comfort his brethren. (*Note, Luke 22:31-34.*)

V. 15-28. Sometimes, when "the fire burns within," an unwillingness to grieve or stumble his fellow-Christians, or to gratify the malice of the wicked, imposes silence on the tempted believer: for he must perceive, on reflection, that if outward prosperity were of prime importance, "the generation of God's children," in every age, have acted most imprudently, or been greatly deluded, in enduring so many afflictions for the Lord's sake. We shall, however, never get ground against temptations of this kind, by merely speculating; and shall rather find our minds perplexed with new difficulties and objections, till we bring the whole matter and weigh it in the balance of the sanctuary. But attention to the sacred Scriptures, and fervent prayer, will soon extricate us from these labyrinths: we shall then be led to look off from things seen and temporal, to things unseen and eternal; and when we consider the end of wicked men, we shall be convinced of their folly and misery; and clearly perceive that they are no more to be envied, than a state criminal, who is bound in chains of gold till he be put to some tormenting death. We shall then see that their wealth and prosperity were given them in anger, as a punishment of their impiety and enmity against God; and that they were "treasuring up wrath," until the time when they were to be cast down headlong from their slippery pre-eminence into eternal destruction; of which in the mean while they are often tortured with the apprehension. (*Notes, Prov. 10:22. 28:1.*) Thus their happiness is only a dream; speedily they will awake, and the enchantment will be dissolved, and they will too late perceive their own misery. If we have ever envied such ruinous prosperity, or complained of the salutary corrections of our heavenly Father, and if our hearts have rebelled against his appointment; surely on reflection we must be ashamed of our folly and brutish stupidity, as well as of our perverseness and ingratitude! And indeed we do not gain a complete victory over the enemy, unless his buffetings prove the occasion of our deeper humiliation before God. (*Note, 2 Cor. 12:7-10.*) Surely that man has no right or reason to complain, or to envy, who has God for his Friend and Father, to provide for, comfort, and uphold him, to guide him here with his counsel, and then to receive him to eternal glory! Indeed heaven itself could not render us happy without his presence and love: much less could earth and all its possessions satisfy the desires of an immortal soul. And if

tions; even all that the enemy hath done wickedly in the sanctuary.

4 'Thine enemies roar in the midst of thy congregations; they set up their ensigns for signs.

5 A man was famous according as he had lifted up axes upon the thick trees.

6 But now they break down the carved work thereof at once, with axes and hammers.

7 They have cast fire into thy sanctuary, they have defiled by casting down the dwelling-place of thy name to the ground.

8 They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.

Rev. 11:2. k 79:1. Jer. 52:13. Lam. 1:10. Dan. 8:11-14. 9:27. 11:31. Mark 11:17. 12 (hr. 36:17. Lam. 2:7. Luke 13:1. Rev. 13:6. m Jer. 6:1-5. Matt. 24:15. Luke 21:20. n 1 Kings 5:6. 2 Chr. 3:14. Jer. 45:22, 23. o 1 Kings 6:18, 29, 35. p 2 Kings 25:9. Is. 64:11. Matt. 22:7. q Heb. rent thy sanctuary into the fire. r 99:39. Ez. 24:21. s Ex. 20:24. Deut. 12:5. 1 Kings 8:20. t 83:4. 137:7. Eccl. 3:8, 9. § Heb. break. u 2 Kings 2:3, 5. 4:23. 2 Chr. 17:9. Matt. 4:23.

the Lord is our Portion, we need desire no more besides him; for he is all-sufficient and everlasting. The world and all its glory vanishes; our flesh and hearts will soon fail; but God will be the Strength of our hearts and our Happiness for ever. By sin we are all indeed far off from God, in the temper of our minds and the state of our souls; and at this distance misery is inevitable: but by the gospel we are invited to draw nigh to him; and as nothing, but preferring other portions and confidences to him and his salvation, can prevent our happiness, so the ruin of such as refuse this gracious offer is most certain; and a profession of Christianity, if men go on in sin, or return back to it, will increase their condemnation. May we then "choose that good part, which can never be taken from us." May we prefer those enduring riches, those holy pleasures, and that genuine honour, which God bestows on his people. May we draw near and keep near to him by faith and prayer, and find it good to do so; that putting our trust in the Lord, and declaring our experience of his love, patiently bearing our cross, and despising worldly objects, we may encourage our brethren to resist, and teach them, by our counsel and example, to overcome these dangerous temptations of the enemy of our souls.

NOTES.—PSALM LXXIV. *Title.* This psalm is so adapted to the case of the Jews during the Babylonian captivity, that if Asaph, who lived in the time of David, were the writer of it, he must have composed it by the Spirit of prophecy. But it is far more probable, that it was written by some other Asaph, who lived at the time of the captivity; or, as some think, by one of Asaph's descendants.

V. 1, 2. Israel as a nation was typically (what true Christians are really) the sheep of God's pasture, his purchased congregation and ransomed inheritance, whom he redeemed by desolating Egypt; and among whom he dwelt, by the ark the symbol of his presence; which, from the days of David to the captivity, was stationed on mount Zion, and then was finally lost or destroyed. (*Notes, 95:7. Ez. 15:14-16. Is. 43:3, 4. Acts 20:28.*) Both the ten tribes and the kingdom of Judah had given abundant cause for the anger of God to smoke against them; and had even deserved to be "cast off for ever;" yet the pious remnant of the nation, remembering what the Lord had formerly done for their ancestors, and how he had repeatedly pardoned their rebellions, especially when they humbled themselves before him; knowing also that the promises and prophecies of the Messiah were not yet accomplished, and witnessing the insults of idolaters over the worshippers of the true God; were emboldened thus to plead, and as it were expostulate with him, for seeming finally to cast off his people, and to retain his anger for ever. (*Notes, 79:8-13. Is. 63:7-19. 64:5-12. Jer. 33:23-26.*) The church, and every true member of it, under persecution or oppression, though deserving worse than all that is inflicted, may on similar grounds plead for deliverance.

V. 3. The idolatrous Chaldeans had wickedly burnt the temple, and left it to perpetual desolations; and God himself seemed to stand at a distance, and pay no regard to it: but the Psalmist called on him to come speedily, that he might survey and restore his ruined sanctuary. (*Note, 44:23-26.*)—Some render it, "Lift up thy feet, that thou mayest destroy every enemy, which hath done evil in thy sanctuary." (*Notes, Is. 25:10-12. 63:1-6. Rev. 14:14-20.*)

V. 4. The Chaldeans, rushing into the temple, shouting for victory amidst the affrighted worshippers, and setting up their standards, or erecting trophies of their success on that sacred ground, seem to be here described. (*Notes, Lam. 1:8-11. 2:6, 7.*) Antiochus Epiphanes afterwards greatly profaned the temple, and dispersed the worshippers; but he did not burn it.—The prevalence of infidelity, and the triumphs of heathens, infidels, and antichristian persecutors and corrupters of Christianity, are events equally lamentable; and the proper directory for prayer on such occasions is here given.

V. 5, 6. 'It was heretofore thought an employment of much honour and merit in those men, who do out show and

9 "We see not our signs: *there is* no more any prophet; neither *is there* among us any that knoweth how long.

10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 Why withdrawest thou thy hand, even thy right hand? "pluck it out of thy bosom.

12 For "God is my King of old, "working salvation in the midst of the earth.

[Practical Observations.]

13 "Thou didst 'divide the sea by thy strength: thou "brakest the heads of the 'dragons in the waters.

14 Thou brakest the heads of 'leviathan in pieces, and gavest him to be 'meat to the people inhabiting the wilderness.

n Ex. 13:13 13:9,10. Judg. 6:17. Ex. 20:12. Heb. 2:4. x 1 Sam. 3:1. Am. 8:11,12. Mic. 3:6. y 13:1,2. 79:4,5. 89:46,50,51. Dan. 12:5. Rev. 6:10. z Is. 64:12. Lam. 2:3. a 14:33. 78:62,66. b 44:4. Ex. 19:5,6. Num. 23:21,22. Is. 33:22. c Ex. 15:2-15. Judg. 4:23,24. 1 Sam. 18:5. Is. 63:8. Hab. 3:12-14. d 66:6. 78:13. 105:8,9. 136:13-15. Ex. 14:21. Neh. 9:11. Is. 11:15,16. e Heb. break. f Ex. 14:28. Is. 51:9,10. Ex. 29:3. † Or, whistles. Ex. 32:2. ‡ 104:45,46. § 13:1-15. 78:62,66. 41:1, &c. Is. 27:1. Rev. 20:2. g Ex. 12:35,36. 14:20. h 104:4. i 13:1-15. Num. 20:11. Is. 48:21. j Josh. 3:13, &c. k 2 Kings 2:5,11. Is. 11:19. 44:27. Hab. 3:9. Marg. Rev. 16:12. l Heb. reviers of strength.

square the timber-trees for the building of the holy sanctuary. But now every man thinks himself to deserve most thanks, that can do most havoc to thy holy place.' *Bp. Hall*—"As a . . . skilful person . . . lifeth up the axe in the thick wood; so now men set themselves to work, to demolish the ornaments and timbers of the sanctuary.' *Bp. Horne*. "He that lifted the axes upon the thick trees, was renowned as one that brought a thing to perfection; but now they break down, &c." *Old Version*.—"The eagerness of the destroyers, and the honour which they acquired by the work of destruction, are evidently intended. (*Marg. Ref.*) *Thick trees*. (5) "The density of the wood." *Heb*.

V. 7, 8. (*Notes*, 2 *Kings* 25:8-10. *Is.* 64:9-12. *Zech.* 11:1-3.) The word (סְבִיבִים), rendered *synagogues*, is in the fourth verse translated *congregations*. It means, according to the context, either the stated seasons of assembling, the places in which the people met statdly, or the congregations collected together at the solemn feasts, or the solemn feasts themselves. As it is doubtful whether *synagogues*, in the common sense of the word, had become general before the captivity; it is probable, that the courts of the temple, in which the people assembled, were intended; and that the passage might be rendered, "They have burned God's places of assembling even to the ground." The LXX translate the clause, "Let us cause the feasts of the Lord to cease from the earth." (*Notes*, 2 *Kings* 4:23. 2 *Chr.* 17:7-9.)

V. 9. The constant sacrifices on the altar, and the observance of the solemn feasts, were signs of the Lord's presence with his people, which ceased during the captivity: neither had they any miraculous interpositions in their favour. They had little encouragement from prophets, were destitute of prudent counsellors, and could not well determine when these calamities would cease.—Jeremiah indeed prophesied in Jerusalem before the destruction of the temple, and in Egypt after that event; and Ezekiel and Daniel in Babylon: yet they were often silent for a long while together, and the case of the pious Jews was very discouraging, and their prospect gloomy. Many of the predictions, likewise, of all these prophets, after the destruction of Jerusalem, related primarily to other nations and to distant periods. (*Jer.* 46:—51: *Ex.* 25:—32:.) And though Daniel, and doubtless many others, understood from Jeremiah's predictions, when to expect some favourable crisis; yet it is evident that even these eminent persons had considerable difficulty in knowing what that crisis would be, and when the nation would be restored to prosperity. (*Notes*, *Dan.* 9.) Consequently the pious remnant, dispersed in distant places, must in general have been greatly at a loss on these subjects; and have deeply regretted the want of prophets, bringing them explicit and encouraging messages from God, suited to their distressed condition.—The passage, however, is still more aptly descriptive of the state of the Jews, in their present long-continued dispersion; and we may well suppose, that when numbers of that nation shall be led to inquire, on what account they have been left in captivity and oppression, for a term of years so vastly exceeding the duration of the Babylonish captivity, without priest, prophet, or token for good, or indication how long it will be before they are restored, this Psalm will direct or even express their complaints and devotions. (*Notes*, *Gen.* 49:10. *Deut.* 4:25-28. *Hos.* 3:4,5.)—It may also suit the state of the Christian church, under the tyranny of antichrist, the entire termination of which cannot yet be precisely ascertained.

V. 10, 11. The reproaches and blasphemies, which insulting idolaters incessantly poured out against God and his worshippers, seem to have more grieved these supplicants, than their own distresses, and was thus their principal plea in prayer. (*Notes*, 44:23-26. 79:38—13. 89:38—45,50,51. *Is.* 51:2-11.)

15 Thou didst 'cleave the fountain and the flood: thou driedst up mighty rivers.

16 "The day is thine, the night also is thine: thou hast 'prepared the light and the sun.

17 Thou hast "set all the borders of the earth; thou hast 'made summer and winter.

18 "Remember this that the enemy hath reproached, O Lord, and that "the foolish people have blasphemed thy name.

19 O deliver not the soul of "thy turtle-dove unto the multitude of the wicked: "forget not the congregation of thy poor for ever.

20 "Have respect unto the covenant: for "th dark places of the earth are full of the 'habitations of cruelty.

21 "O let not the oppressed return ashamed: "let the poor and needy praise thy name.

k 136:7-9. Gen. 1:3-5. l 8:3,19:1-6. 136:7-9. Gen. 1:11-18. Matt. 5:45. m 24:1,2. Deut. 32:8. Acts 17:23. n Heb. made then summer, &c. Gen. 1:2. Acts 14:17. o 22:89:50,51. 137:7. Is. 62:6,7. marg. Rev. 16:19. p 14:1,3:9. 84:2-8. Deut. 32:27. Is. 37:23,24. Ex. 20:14. q 68:13. Cant. 2:14. 4:1,6,9. Is. 60:8. Matt. 10:6. q 68:10. 72:2. Zeph. 3:12. Jam. 3:5,6. r 89:28,34-36,39,103:8,108:45. Gen. 17:7. Ex. 24:6-8. Lev. 25:40-42. 1 *Peet.* 5:27. Jer. 33:20-28. Luke 1:72-75. s Deut. 12:31. Rom. 1:29-31. Eph. 4:17,18. 5:8. t Gen. 49:5-7. u 9:18. 12:5. 102:19-21. 109:22. Is. 45:17. v 102:21. Ezra 3:11. Jer. 33:11.

V. 12. "Why should we despair of it, since the great God, whom they deride, has many ages ago undertaken the government and protection of us, (the nation of Israel,) "working for us such deliverances in this land, which now lies waste, as astonished all the world.' *Bp. Patrick*. (*Marg. Ref.* 2 *Kings* 19: 2 *Chr.* 14:9-15. 20:1-30.)

Salvation. The original is plural, *Salvations*; referring to the many wonderful deliverances which God had in former ages wrought for Israel.

V. 13-17. Pharaoh, as the great leviathan, (*Notes*, *Job* 41:), and his captains and soldiers, as sea-monsters of inferior size, were ready to devour Israel in the Red Sea; but were themselves entirely destroyed: and the people were enriched and armed by the spoils of their enemies, as well as encouraged for their march through the wilderness. (*Notes*, *Ex.* 14:15:.) There the rock was cleft to give them water, and then Jordan's flood was dried up to open their passage into Canaan. (*Notes*, *Ex.* 17:1-7. *Josh.* 3:4:.) These had been the tokens of JEHOVAH's care of them, and his power displayed in their behalf: and the appointment of the succession of night and day, and of summer and winter, through all the borders of the earth, by Israel's God, was a most encouraging demonstration of his omnipotence; and an emblem of the favourable change, which the afflicted Jews hoped he would effect in their circumstances. (*Notes*, *Gen.* 1:3-5,14-19. 8:20-22. *Is.* 54:6-10.)—The words rendered "the people inhabiting the wilderness," may signify the wild beasts which live in deserts; and the clause may mean, that the bodies of Pharaoh and his captains, being thrown on shore, were devoured by beasts of prey.

V. 18. *Notes*, 21,22. 14:1. 89:50,51. *Deut.* 32:26,27.

V. 19. The word rendered first "multitude," and then "congregation," signifies *living*, or a *living creature*. It is often translated "beast," or collectively "beasts:" but in many places it evidently means a *living multitude*. (*Notes*, 68:30.) Some read this verse in connexion with the foregoing: "O deliver not the life of thy turtle into the hand of that multitude," namely, the multitude of the foolish people who blasphemed God.—The church, as faithful and loving, pure and harmless, destitute and defenceless, and silently mourning under the displeasure and at the absence of her Beloved, is described under this beautiful image. Surely the Lord valued his turtle-dove too much, to leave her to be devoured by the hawks and eagles which surrounded her. (*Marg. Ref.*) "Yet hear our cries, and at last relieve a poor helpless company, who flee unto thee, and depend upon thee alone for safety *Bp. Patrick*.

V. 20. Though Israel was unworthy of God's regard, and had broken their national covenant; yet even that covenant gave intimation of returning favour to the nation, when brought to confess their sins and seek humbly to God, even from the ends of the earth; and of a reinstatement in Canaan, after their dispersions. (*Notes*, *Lev.* 26:40-42. *Deut.* 4:29-31. 30:1-10. 1 *Kings* 8:46-53.) And the covenant with Abraham and his seed, and that with David and his seed, were in full force. (*Marg. Ref.*.)—The coming of the promised Messiah from that race was thus unalterably secured: and how should the dark places of the earth, which were filled with the habitations of cruelty, be enlightened and converted, or the worship of God be at all maintained, if Israel were destroyed before the coming of that Redeemer, who was to be a "Light to the Gentiles, and the glory of his people Israel?"—"All places where thy word shineth not, there reigneth tyranny and ambition." What a different view does this verse give us of those countries, where the oracles of God are not known, from that which some travellers and speculators draw of them! But the view here given is found on examination to accord with the real state of things all over the earth; and it should stimulate Christians to exert them

22 *Arise O God, plead thine own cause : remember how the foolish man reproacheth thee daily.

23 *Forget not the voice of thine enemies : *the tumult of those that rise up against thee ¶increaseth continually.

PSALM LXXV.

The people bless God for the tokens of his presence, 1. The Psalmist determines to judge uprightly, 2, 3. He expostulates with the wicked, warning them of the power and righteousness of God, 4—8. He resolves to praise God, and to administer justice impartially, 9, 10.

To the chief Musician, *Al-taschith, A Psalm or Song of Asaph.

UNTO thee, O God, do we give thanks, unto thee do we give thanks ; *for that thy name is near, thy wondrous works declare.

2 *When I shall receive the congregation, I will judge uprightly.

3 9:19, 20. 79:9-10. y 18. 75:4-5. 89:50, 51. Is. 52:5. z 10:11, 12. 13:1. a 4. 2:12. 1. 37:29. Lam. 2:16. Rev. 17:14. 1 Heb. ascendeth. * Or, Destroy not. 57:58. titles. 1 Or, for Asaph. a 76:1. 138:2. Ex. 23:21. 34:6, 7. Jer. 10:6. b Deut. 4:7, 33, 34. c 78:70-72. 101:2. 2 Sam. 24:5, 6. 5:3. 8:15. 23:3, 4. 1 Or, take a seat. Ec. 3:17. John 7:6. 1 Sam. 17:17, 31. d 60:1-5. 72:6, 9. 2 Sam. 31:1-7. Is. 24:1-12. e 1 Sam. 18:7. 25:28. 2 Sam. 5:2. Is. 49:8. Heb. 1:3. f 1 Sam. 2:3. g 82:2, &c. 94:8. Prov. 1:22. 8:5. 9:6. h 89:

selves in endeavouring to send the light of truth to the regions of darkness, and the habitations of cruelty, in all its varied and horrid forms.

V. 21, 22. *It is thy own cause, as well as ours ; therefore, though thou waitest to be called on by us ; yet thou wilt certainly and effectually plead it in due time : and in this hope we thus call on thee to arise for our deliverance, and the glory of thine own name. (Notes, 9:18—20. 21:13. 79:8—13. 115:1, 2. Matt. 6:13.)

V. 23. *While speaking, she seems to hear the tumultuous clamours of the approaching enemy growing every minute louder, as they advance ; and we leave the turtle-dove, without the divine assistance, ready to sink under the talons of the rapacious eagle. *Bp. Horne. (Notes, 1—4.)

PRACTICAL OBSERVATIONS.

V. 1—12. Churches and nations, professing true religion, have often provoked God finally to cast them off ; so that he would no longer acknowledge them as his flock or inheritance. But *the sheep whom he has purchased, and brought into his pasture, and made to answer in character to this instructive emblem, and in whom he dwells by his Spirit, shall never be thus cast off. Yet the rod of his fatherly correction may sometimes be mistaken for the sword of his vengeance ; the purification of his church, by the destruction or dispersion of degenerate professors, may make his people think that he intends to *make a full end with them ; and the methods used for the mortification of the evil propensities of believers, sometimes seem to threaten the destruction of their souls. (Notes, Rom. 7:22—25.) But God will never utterly forsake any individual, who turns to him by penitent faith when he is corrected ; nor any church, while there is a considerable remnant of such, as wrestle with him in fervent prayer to spare and deliver them : nor can the gates of hell prevail against his cause.—Infidels, persecutors, and heretics, who do wickedly in God's sanctuary, may make grievous desolations ; they may erect their trophies, and glory in the mischief which they have devised ; they may run down the truth, silence faithful ministers, shut up places of worship, and persecute Christians ; and they may say in their hearts, *Let us destroy them and their religion together. In the mystery of Providence they may for a time prosper ; and the oppressed servants of God may complain, that they see no tokens of deliverance, have none to encourage or counsel ; them, and cannot tell how long these calamities will last. But this remnant is the seed of a future harvest : they pray with fervent zeal for the glory of God, that he would not withdraw his hand, or delay his powerful interposition ; but that he would *pluck his right hand out of his bosom, to defend the cause of his people, and to vindicate his own insulted honour. Such prayers have hitherto prevailed ; and the despised church has survived vast numbers of those assailants, who once triumphed over her, but are now perished as the dung of the earth. In deed we cannot be too confident that the cause of God will prevail : we are allowed to expostulate with him freely, according to our feelings, when we are grieved to hear his name blasphemed, and his truth reviled ; and every former mercy to his church constitutes a cogent argument, why he should again interpose to perfect what he has so gloriously begun.

V. 13—23. The triumph of Christ over Satan, by his crucifixion and resurrection, and the consequent success of his gospel among the Gentiles, may be urged as a far greater display of his power and mercy, than any of the miracles wrought for the deliverance of Israel. If this God, who thus wrought salvation in the midst of the earth, be our King whom we willingly obey ; he will make every assault of Satan, that great leviathan, and of all his progeny, to be profitable to our souls. If we drink of those waters, which flow from our smitten Rock, even the sanctifying influences of the Spirit of Christ ; (Notes, Ex. 17:1—6.) he will also divide Jordan's flood before us, that we may pass comfortably from

3 *The earth and all the inhabitants thereof are dissolved : *I bear up the pillars of it. Selah.

4 *I said unto the fools, Deal not foolishly : and to the wicked, *Lift not up the horn :

5 Lift not your horn on high : speak not with a stiff neck.

6 For promotion cometh neither from the east, nor from the west, nor from the south.

7 But *God is the Judge : he putteth down one, and setteth up another.

8 For *in the hand of the Lord there is a cup, and the wine is red ; *it is full of mixture ; and he poureth out of the same ; *but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.

9 But I will declare for ever ; I will sing praises to the God of Jacob.

17. 148:14. Dan. 7:20, 21. Zech. 1:9, 1. Ex. 32:9. Deut. 31:27. 2 Chr. 30:8. Is. 49:4. Ec. 2:4. Act. 7:31. 1 Heb. desert. k 50:5. 58:11. l 113:7. 1 Sam. 2:7, 8. 15:23, 26. 16:1. 2 Sam. 3:17, 18. 5:2, 6, 21. Jer. 27:4—8. Dan. 2:37. 5:18. Luke 1:52. John 15:16. Rom. 11:15. Gal. 1:15. m 11:6. 60:3. Job 21:20. Is. 51:17, 22. Jer. 23:15, 17, 27, 28. Rev. 14:10. 16:19. n Prov. 23:30. Is. 5:22. o 73:10. p 9:14. 104:33. 145:1, 2. 146:2.

this wilderness to the inheritance prepared for us.—The vicissitudes of day and night, summer and winter, (through the changing of our situation in respect of the sun, the fountain of light which God has prepared,) are emblematic of those changes in our circumstances and experiences, which must take place on earth ; and should remind us neither to be secure, nor to despond. (Note, Jam. 1:16—18.) But in the world above, we shall have no more changes : *our Sun shall no more go down, and the days of our mourning will be ended. While in faith, and hope, and patience, we wait for this completion of our personal felicity ; we may also confidently expect a glorious event of all the oppressions, persecutions, and corruptions, which have hitherto harassed the Christian church. We may indeed well inquire of the Lord, with astonishment, how long he will permit his adversaries to blaspheme his name. But it shall not be for ever ; and the folly of such as reproach him and his servants, will at length be as visible to all men, as it now is to the remnant of despised believers. (Note, 2 Tim. 3:6—9.)—The true church is as amiable and pleasant to the Lord as a turtle-dove, though poor and despicable in the world's estimation. His covenant with the Redeemer engages for more extensive blessings than have yet been vouchsafed. Ere long the Jews shall be converted, the visible church purified, every antichrist destroyed, and the fulness of the Gentiles called. This time approaches : let us then call upon our God to *have respect unto his covenant, to enlighten all the dark nations of the earth, which are filled with cruelty and wickedness, and to rescue his people from shame and dishonour, that the poor and needy may praise his name. Let us call upon him to arise and *plead his own cause,* and to silence, effectually and finally, the boastings and clamours of his enemies, which increase continually. This is our duty and privilege ; and all the prayers, offered in this behalf, will at length terminate in loud acclamations of praise and thanksgiving.

NOTES.—PSALM LXXV. Title. (Marg. Ref.) If Asaph wrote this psalm, it is probable that he did it by the desire of David, upon his accession to the throne over all Israel ; and the psalm seems well suited to that occasion.—Some, however, think that another Asaph wrote it in the days of Hezekiah.

V. 1. Thy name is near.] JEHOVAH, exercising all the perfections of his glorious name, or character, was evidently nigh unto his people ; as it appeared by his wondrous works for them, which excited their fervent gratitude. (Notes, 76:1. 138:2. Ex. 33:20—23. 34:5—7. Jer. 10:3—8. Matt. 28:19, 20.)

V. 2. The foregoing verse is the language of the congregation : this, and those which follow, of a single person, and that person a ruler. Some suppose, that the Lord himself is the Speaker ; who declares, that when his appointed time came, he would execute judgment in righteousness. (Marg. reading and Ref. Note, 74:7, 8.) But others think that David, as the type of Christ, engages to rule in equity when placed over the congregation of the Lord. (Notes, 101:)

V. 3. The land of Israel was reduced to great distraction towards the close of Saul's reign ; every thing in church and state was unhinged ; and the defeat at Gilboa, with the intestine divisions which followed, increased the confusion ; but David had been anointed, by God's command, to uphold and establish the estate of Israel. Even before his accession, he had been the chief stay of his country : and when the whole nation willingly submitted to his government, he, by those magistrates whom he appointed, and supported in the exercise of their authority, soon brought their affairs to a happy settlement. (Notes, 60:1—4. Is. 24:1—12. 49:7, 8.)

V. 4. The words rendered *fools,* and *deal not foolishly,* seem properly to denote mad persons, and acting in an infatuated manner.—Saul of Tarsus was exceedingly *mad* against the church of Christ, but when he came to himself, and was ended abundantly with heavenly wisdom and

10 ^aAll the horns of the wicked also will I cut off; ^bbut the horns of the righteous shall be exalted.

PSALM LXXVI.

The Psalmist praises God, who had defended his people and crushed their enemies, 1-10. He exhorts all to serve God reverently, 11, 12.

To the chief Musician on ^aNeginoth, A Psalm or Song of Asaph.

IN Judah ^bhis God known: ^chis name is great in Israel.

2 In ^aSalem also is his tabernacle, and ^bhis dwelling-place in Zion.

3 There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

4 Thou ^aart more glorious and excellent than the mountains of prey.

5 ^bThe stout-hearted are spoiled, ^cthey have

q 10:18. Jer. 49:25. Zech. 1:20, 21. r 89:17. 92:10, 148:14. Luke 1:69. a 1. 51:61. 57:1. b Or, for. b 48:1-3. 147:19, 20. Dent. 4:31-38. Acts 17:23. Rom. 2:17. c. 3:1-2. c. 68:2, 3. 148:13, 14. 1 Chr. 29:10-12. 2 Chr. 2:5, 6. Dan. 2:4, 1, 2. d Gen. 14:18. Heb. 7:1, 2. e 132:13, 14. 2 Chr. 6:6. Is. 12:6. f 46:9. g 2 Chr. 14:13, 20, 25, 32, 21. Ez. 39:3, 10. g Jer. 4:7. Ez. 19:1-4. 6:8. 32:12, 13. Dan. 7:4-5, 17, 8. h Job 40:10-12. Is. 46:12. Dan. 4:37. Luke 1:51, 52. i 13:3. Is. 37:36. Jer. 51:39. Nah. 3:18. k Is. 31:8. Ez. 30:21-25. l 18:15. 90:16. 104:7. m Ez. 14:27, 28. 15:4-6, 10. 2 Sam. 10:18. Is. 37:36. Ez. 39:20. Nah. 2:13. 3:18. Zech. 12:4. n 1 Sam. 26:12. Jer. 51:39, 57. o 89:7. Jer.

begun to think him mad. (Notes, Acts 26:9-11, 24-29.)—*Left not up the horn.* [Marg. Ref. h.]

V. 5. The last clause may be rendered, "Ye will speak with a stiff neck," or, "Will ye" &c. (Marg. Ref.)

V. 6, 7. God, the supreme Judge, had put down Saul's family, and appointed David to the throne; and his promotion had come from no other quarter or cause. It would be madness therefore to oppose any longer the sovereign appointment of JEHOVAH. (Marg. Ref. Notes, 2:1 Sam. 2:4-8.)

V. 8. Heavenly blessings are, in Scripture, represented by a cup full of wholesome, exhilarating wine: (Notes, 116:13. Matt. 26:26-29.) but the wrath of God is represented by a cup of wine mingled with ingredients of that kind which tend to produce fear, distress, and despondency; and, if drunk to excess, horror, infatuation, anguish, and despair. From this cup the Lord dispenses as he pleases to sinners in this world; and even his people drink some of the wine contained in it, when chastened in his fatherly displeasure: but the dregs of it will be the portion of all the impenitent hereafter; who will wring them out, and drink them to all eternity. (Marg. Ref. Note, 116:6.)

V. 9, 10. Before David came to the throne, he warned the wicked not to proceed in their evil courses; but he purposed, now that he had acquired authority, effectually to break the power of triumphant wickedness, and to encourage and prefer the righteous; as an apt representative of that righteous King, whom they typified. (Marg. Ref. Note. 2.)

PRACTICAL OBSERVATIONS.

The whole church, militant and triumphant, unites in thanksgivings to God for exalting the Redeemer to his mediatorial throne; and the discoveries made of the glorious perfections of God, in those wonderful works, by which this was effected, especially declares his presence with his people. Without him, the earth and all its inhabitants would rush impetuously into universal confusion, impiety, iniquity, and ruin: he alone "bears up the pillars of it," and upholds and supports all those, whom he employs in supporting his cause in the world: (Note, 1 Tim. 3:14, 15.) and all the present hopes and future happiness of any of the human race spring from the righteousness, atonement, intercession, and authority of the incarnate Son of God. Having received his congregation of redeemed sinners, and the kingdom over all for their sake, he judges uprightly: and by his ministers he warns such as proudly rebel, and exalt themselves against him, not to deal madly and foolishly, or to harden their hearts to their own destruction.—That God, who exalted the Redeemer to his throne, is the Fountain of honour, as well as the Judge of all: none can prosper who do not submit to him. He will account all to be his enemies, who will not have his beloved Son to be their Lord and Saviour; and such must for ever drink of the cup of his dreadful vengeance. But while all the horns of the wicked shall be cut off, and their ruin completed, his church shall inherit the throne of glory. Let sinners then submit to him: let believers rejoice in and obey him: and let Christian magistrates remember their obligations to imitate him, from whom they have their authority: that they may judge righteously, maintain, by the improvement of their talent, and by all scriptural means, the cause of piety; that they may crush the haughty oppressor, and protect, advance, and exalt the righteous. And let the people recollect from whom their rulers have their authority: that they may be subject not only for wrath, but also for conscience sake."

NOTES.—PSALM LXXVI. Title. Some copies of the Septuagint add to this title, "against the Assyrian." The deliverance from Sennacherib indeed seems to have been celebrated in this Psalm.

V. 1. In Judah and Israel God was known and worshipped, and his name was honoured; but in no other part

slept their sleep: and none of the men of might have found their hands.

6 ^aAt thy rebuke, O God of Jacob, ^bboth the chariot and horse are cast into ^ca dead sleep.

7 Thou, ^aeven thou, art to be feared: and ^bwho may stand in thy sight ^cwhen once thou art angry?

8 Thou ^adidst cause judgment to be heard from heaven; the earth feared, ^band was still,

9 When ^aGod arose to judgment, ^bto save all the meek of the earth. Selah.

10 Surely ^athe wrath of man shall praise thee; ^bthe remainder of wrath shalt thou restrain.

11 ^aVow, and pay unto the Lord your God: ^blet all that be round about him bring presents ^cunto him that ought to be feared.

12 ^aHe shall cut off the spirit of princes: ^bhe is terrible to the kings of the earth.

10:7-10. Matt. 10:28. Rev. 14:7, 15:4. p 90:11. Nah. 1:6. 1 Cor. 10:22. Rev. 6:15, 17. q 2:12. r Judg. 5:20. 2 Chr. 32:20-22. Is. 48:20-23. a 46:10. 2 Chr. 2:5, 6. Hab. 2:20. Zech. 2:13. t 9:7-9. 72:4, 8. 2 Sam. 1:11. Jer. 52:6. u 25:9. 149:4. Zeph. 2:3. Matt. 5:5. 1 Pet. 3:4. v Gen. 35:10. 26:26-28. 40:3. 1 z. 9:16, 17. 15:9-11. Acts 4:26-28. Rev. 11:13. y 46:10. 57:7. 104:7. Matt. 2:18. 24:22. Acts 12:3, 4. z 50:14. 119:106. Num. 30:2. 1. 5:1-5. a 68:29. 89:7. Deut. 16:16. 2 Chr. 32:22, 23. t Heb. 12: fear. Gen. 1:12. 1:38. 4-6. 68:12, 35. Josh. 5:1. 2 Chr. 32:21. Zeph. 3:6. c Is. 13:6-8. 24:21. Rev. 6:15. 19:17-21.

of the world, except as Jews or Israelites were dispersed through other nations. (Marg. Ref. Notes, 482:3. 147:19, 20. Acts 17:22-31. 1 Cor. 1:20-24.)—Indeed to this day, all the genuine knowledge of the one living and true God, which is found on earth, may be traced back to writers and teachers of this despised nation. Where neither they nor their writings have come, God is still unknown; and if there be any religion it is idolatry. This assertion admits of no exception or qualification. (Note, Zech. 8:20-23. Rom. 3:1, 2.)

V. 2. (Marg. Ref.) "Salem" here evidently means Jerusalem. (Note, Gen. 14:18-20.)

V. 3. The enemies of Judah had often marched to besiege Jerusalem with every kind of warlike preparation: but by the power of God, these formidable preparations became entirely useless, and they were unable to join battle with them. (Marg. Ref. Notes, 5:6. 46:8, 9. 2 Chr. 14:9-15. 20:22-25. 32:17-22.)

V. 4. Zion, the chosen residence of JEHOVAH, was immensely more glorious and excellent than Babylon or Nineveh; and the kingdom of Judah, than those renowned monarchies, which contended with each other, to the destruction of the human species, as the beasts of prey on the mountains devour the feeble animals. (Note, Dan. 7:2, 3.) The success of the ambitious warriors, in these destructive contests for power, were deemed their glory and excellency: but the church, beloved and protected by the Lord, and devoted to his service, had a glory and excellency of a nobler kind. (Notes, 87:3-6. P. O. Notes, Ez. 15:1-6. P. O.)

V. 5, 6. These verses fix the date of this psalm to the time of the destruction of Sennacherib's army before Jerusalem. Then his stout-hearted captains and soldiers were suddenly deprived of life: and so far from being able to destroy Jerusalem as they had boasted they would, they could make no more resistance to the power of the destroying angel, than if their hands had been cut off: for, at the rebuke of that God whom they had blasphemed, those who rode in chariots and on horses, as well as the common soldiers, were cast into a dead sleep. They went to sleep in the evening as in security; but they awoke no more in this world: and thus they were left to be plundered by those whom they came to plunder. (Marg. Ref. Notes, 2 Kings 19:35-37.)

V. 7. (Notes, 10:12. Jer. 10:6-10. Matt. 10:27, 28. Rev. 6:15-17. 15:1-4.)—Neither the wisdom of the wise, nor the power of the mighty, no, not the world itself, can stand a single moment before him, "when once he is angry." "Yet we continue to dread any frowns but those of heaven: and one poor, vain, sinful man shall, through a course of sixty or seventy years, incessantly and undauntedly tempt and provoke him, who destroyed 185,000 in a night. What is this but madness?" Bp. Horne.

V. 8, 9. Hezekiah referred his cause to God by fervent prayer; who by the prophet Isaiah gave judgment from heaven against the blasphemous invaders: and then the angel carried the sentence into execution. (Notes, 2 Kings 19:14-35. Is. 10:7-19, 24-34. 29:5, 6. 30:29-33. 33.) Thus the Lord saved his humble and afflicted people throughout the land; the nations of the earth being intimidated, silently desisted from their designs of destroying or enslaving them; and the land of Israel enjoyed profound peace.

V. 10. The rage and malice of the most mighty persecutors and tyrants, were always rendered subservient to the display of JEHOVAH's glory, and to the good of his people. And if they, having undesignedly accomplished his purposes, proceeded to attempt any thing which was inconsistent with that object, he failed not to restrain or destroy them. This he had exemplified in the case of Sennacherib, who, being "ordained for correction," (Note, Hab. 1:12-17.) and sent "against a hypocritical nation," was successful in his unde-

PSALM LXXVII.

The Psalmist relates, what a sharp conflict against despondency he had sustained, when under affliction, 1-9; and how he lifted the temptation, by meditating on the wonderful works of God for Israel, 10-20.

To the chief Musician, to ^aJeduthun, A Psalm of Asaph.

^bI CRIED unto God with my voice, *even* unto God with my voice; and he gave ear unto me.

²In the day of my trouble I sought the Lord: my ^csore ran in the night and ceased not: my soul refused to be comforted.

³I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah.

⁴Thou ^dholdest mine eyes waking: I am so troubled that I cannot sleep.

⁵I have considered the days of old, the years of ancient times.

a. 39: 62. titles. 1 Chr. 16: 41, 42. 25: 3, 6. * Or, for. 50: title. b. 3: 4. 34: 6. 55: 15, 17. 142: 1-3. c. 116: 1-3. d. 18: 6. 50: 15. 88: 1-3. 102: 1, 2. 130: 1-2. Gen. 32: 7. * 6: 2. 38: 3-8. 2 Chr. 6: 28. Is. 1: 5, 6. Hos. 5: 13. 6: 1. 7 Heb. hand. 1 Gen. 37: 35. Ezech. 4: 1-4. Prov. 18: 14. Jer. 31: 15. John 11: 31. g. Job 6: 4. 23: 15. 31: 31. Jer 17: 17. h. 88: 3, &c. 102: 3, &c. Job 7: 11. Lam. 3: 39. i. 55: 4, 5. 61: 2. 112: 2, 3. 143: 4. k. 6: 6. Ezech. 6: 1. Job 7: 13-15. 1 Job 2: 13. 6: 9. m. 71: 1-12. 114: 5. 117: 3. Is. 51: 9. 63: 9-15. Mic. 7: 14, 15. n. 42: 8. Job 35: 10. Hab. 3: 17. 18. Acts 16: 25. o. 4: 4. Ec. 1: 16. p. 139: 23, 24. Job 10: 2. Lam. 3: 40.

takings, till he had fulfilled the part of the divine counsel which had been allotted him; but when he attempted to exceed his commission, he was suddenly and effectually restrained from proceeding any further. And this must be considered as a specimen of the divine conduct in all similar cases. (*Marg. Ref. Notes, 46: 5-11. Gen. 50: 20. Dan. 11: 2-4. Acts 2: 22-4. 4: 23-28.*)

V. 11, 12. As the Lord had shown himself terrible to the kings of the earth, by intimidating the most courageous, and crushing the most powerful and haughty; so he ought to be worshipped with reverence and awe by all that approached him: (*Notes, 48: 4-7. 89: 6-12. Jer. 5: 20-25. Dan. 5: 9. Heb. 12: 26-29. Rev. 6: 12-17.*) and his late interposition in behalf of his people should excite them to pay the vows which they made in the day of their distress, and to accompany their prayers with vows on all similar occasions; being liberal as well as fervent in expressing their gratitude to their gracious Benefactor. (*Marg. Ref. Notes, 66: 13-15. 116: 13-19. Ec. 5: 4-7. Nah. 1: 9-15.*)

PRACTICAL OBSERVATIONS.

God is more fully known, in the harmony of his attributes, under the Christian dispensation, than he was in Judah; and his glory is greater, as dwelling in human nature, than it was formerly when he had his tabernacle on mount Zion, and was the Protector of Jerusalem. In vain do Satan and his servants wage implacable war, with tremendous preparations, against the church: the Lord has often confounded their devices, marred their weapons of war, and destroyed their armies. His peaceful, harmless, and holy people have frequently been shown to be more formidable by their prayers, as well as more honourable and excellent, than the most successful scourges of mankind: and happy is that nation, which is well fortified with these bulwarks; for what is valour, strength, or numbers, against the Almighty? At his rebuke they tremble, stumble, and are not! He "alone is to be feared; for who may stand in his sight when once he is angry?" Yet puny mortals dare madly, through their whole lives, to defy the vengeance of that God, one of whose innumerable company of angels in one night destroyed a hundred and eighty-five thousand men! But if temporal judgments excite such consternation, what will be the case when the Lord shall arise to judgment at the last day! Happy they, who are now meek and "poor in spirit;" who trust in his mercy and submit to his will, who vow allegiance to him, and dedicate their all to his service! Man may despise or be enraged at them, and the powers of darkness may excite storms around them; but all shall turn to the glory of God in their salvation: and when their enemies attempt any thing which would do them real harm, God will restrain this remainder of their wrath. (*Notes, Rom. 8: 28-39.*) Let us then seek his favour as our portion; and commit all our concerns to his wise, powerful, and gracious care, who can dispirit or destroy the most courageous and mighty, and is terrible to the ungodly kings of the earth.

NOTES.—PSALM LXXVII. *Title.* "A psalm composed by Asaph, and sent by him to that Song-master, who was over the children of Jeduthun." *Bp. Patrick.*—It is however uncertain when the psalm was written, and whether it refers to the personal trials of the Psalmist, or to public calamities, or to both combined.—Some conjecture that it was composed, as expressive of Hezekiah's feelings during his sickness; and others that it was written during the captivity; but, as no reference is made to any of God's dealings with Israel, subsequent to their deliverance out of Egypt, it seems more likely that it was written as early as the time of David, and by that Asaph who was his contemporary. (*Marg. Ref.*)

V. 1. The abruptness of the original is very expressive

⁶I call to remembrance ^amy song in the night: I commune with mine own heart; and my spirit made diligent search.

⁷Will the Lord cast off for ever? and will he be favourable no more?

⁸Is his mercy clean gone for ever? doth his promise fail ^bfor evermore?

⁹Hath God forgotten to be gracious? hath he in anger ^cshut up his tender mercies? Selah.

¹⁰And I said, ^dThis is my infirmity: but I will remember ^ethe years of the right hand of the Most High.

¹¹I will remember the works of the Lord: surely I will remember thy wonders of old.

¹²I will meditate also of all thy work, and talk of thy doings.

¹³Thy way, O God, is in the sanctuary: who is so great a God as our God?

1 Cor. 11: 28-32. q. 13: 2. 37: 24. 74: 1. 89: 38, 46. Jer. 33: 24-26. Rom. 11: 1, 2. r. 79: 5. 85: 1, 5. s. 18: 27, 11. Luke 16: 25, 26. t. Num. 14: 34. 23: 19. Jer. 15: 18. Rom. 9: 6. u. Heb. to generation and generation. v. Is. 40: 27. 49: 14, 15. 63: 15. x. 1 kke 13: 25-28. Rom. 11: 32. marg. y. 1 John 3: 17. z. 31: 22. 73: 92. 116: 11. Job 42: 3. Lam. 3: 18-23. Mark 9: 24. * 5. Ex. 15: 6. Num. 23: 21, 22. Dent. 4: 34. Hag. 2: 13. a. 10: 28: 5. 78: 11. 1 Chr. 16: 12. Is. 51: 2. b. 104: 34. 143: 5. c. 71: 24. 1: 52. 114: 4. 1. Deut. 6: 7. Luke 24: 14-32. d. 27: 4. 63: 2. 7: 17. e. 89: 6-8. Ex. 15: 11. Dent. 32: 31. Is. 40: 18, 25. 46: 5.

of the agitation of mind which the Psalmist had experienced. "My voice unto God, and I cried; my voice unto God, and he gave ear unto me."—Till his prayer received a gracious answer, this agitation of mind continued, and he proceeds to describe it, and to show how he struggled against impatience and unbelief. (*Notes, 40: 1-5. 116: 1-4.*)

V. 2. *My sore.* According to this translation, the Psalmist represents his affliction, whatever it was, as a wound which bled or ran incessantly, wasting his strength during the night, while others were recruiting theirs by sleep. (*Notes, 4: 6, 7. 32: 3-5. 38: 1-10. Job 7: 1-6, 13, 14. Is. 38: 9-13.*) But the original word is *my hand*; and it is probable the following is a just paraphrase of the passage: "In the day of my trouble." "I have restlessly implored help from the Lord. In the night, when men are wont to bury their troubles in sleep, I have with unwearied diligence spread out my hands unto him; . . . resolving to admit of no consolation, till I obtained a gracious answer." *Bp. Patrick.* (*Marg. Ref.*)

V. 3. "I remembered God, and was greatly disturbed in mind: I meditated, and my spirit was overwhelmed."—He sheweth that we must patiently abide, although God deliver us not out of our troubles at the first cry.—The Psalmist describes his inward perturbation, by a word expressive of the tumult of the waves in a storm, or that of an enraged, disorderly multitude. It is probable, that conscious guilt gave Satan the occasion of exciting in him dismay and distress, when he reflected on the divine perfections; and that impatience and despondency thus combined, in rendering his soul like the troubled sea: inasmuch that the thoughts of the Lord's mercy and truth, his former kindnesses, and the comfort which he had experienced in religion on other occasions, instead of giving him encouragement, served to enhance his disquietude, now that God hid his face from him, and seemed to become his enemy. (*Notes, Job 6: 1-4. 19: 5-22. 23: 13-17. Jer. 17: 15-18. Matt. 26: 36-39.*)

V. 4. Our Lord was kept watching during that dreadful night, in which, being "sore amazed and very heavy," he said, "My soul is exceeding sorrowful even unto death:" this was just before he stood silent in the presence of Caiaphas, Herod, and Pilate: and the language in this part of the psalm is so emphatical, that the attentive reader can hardly fail to recollect that of Christ during the depth of his humiliation.

V. 5-12. In these verses the Psalmist describes his inward struggle against unbelief and despair. In the depth of his distress, he applied his mind to meditate on ancient times, when God had wonderfully interposed in behalf of his people, and shown himself most ready to pardon their sins, compassionate their sorrows, and to hear their prayers. He also determined to recollect his own experience of such mercies and deliverances, as had led him to spend a part of the night in singing praises to God: (*Notes, 42: 6-8. Acts 16: 25-28. Jam. 5: 13.*) and likewise to call himself to strict account, and diligently to examine and inquire, "both the causes why he was chastened, and when his sorrows should have an end." He was, however, strongly tempted to conclude that God had cast him off for ever, and would show him no more favour. "But," says he, "Can this be? Can he who was known to delight in mercy cease to be merciful? Will he break his own promise? Is he so angry, as no more to pardon the penitent and pity the miserable? This cannot be. I will reject with abhorrence the dishonourable thought. It is the disease and weakness of my soul, that I ever harboured it. Whatever appearances may be, God continues merciful and faithful, ready to forgive, and plenteous in goodness and compassion. "The years of the right hand of the Most High," the times when he lifted up his right hand to deliver his people, prove this; I will therefore fix my attention on these an-

14 Thou art the God that doest wonders; thou hast declared thy strength among the people.

15 Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah.

16 The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

17 The clouds poured out water: the skies sent out a sound: thine arrows also went abroad.

18 The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook.

19 Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.

20 Thou leddest thy people like a flock by the hand of Moses and Aaron.

PSALM LXXVIII.

An exhortation to Israel to consider the works and word of God; that when they had learned from their fathers, they might teach their children, for the benefit of even their remote posterity, 1-8. An abstract of the history of Israel's deliverance from Egypt, passage through the wilderness, establishment in Canaan, and the subsequent events; in which the miracles of God to them are contrasted with an account of their unbelief, ingratitude, and idolatry, 9-86. God at length chooses Judah, 21. n. and David, 67-72.

*Maschil of Asaph.

GIVE ear, O my people, to my law: incline your ears to the words of my mouth.

2 I will open my mouth in a parable: I will utter dark sayings of old;

3 Which we have heard and known, and our fathers have told us.

4 We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done.

72:18, 86:10, 105:5, 136:4. Ex. 15:11. Rev. 15:3. g Ex. 13:14, 15:6. Josh. 9:10. Is. 51:9, 52:10. Dan. 3:29, 6:27. h 130:11, 12. Ex. 6:6. Jer. 9:25. Is. 63:9. i Gen. 48:3-20. k 114:3-6. Ex. 14:21. Josh. 3:15-16. Hab. 3:8-10, 15. Heb. were poured forth with water. 68:8, 9. i 18:14, 14:6. Hab. 3:11. m 29:3-9. Ex. 19:16. Job 37:1-5. Rev. 11:19. n 97:4. Hab. 3:4. Rev. 18:1. o Ex. 19:18, 2 Sam. 22:8. Matt. 27:51, 28:2. Rev. 20:11. p 29:10, 97:2. Neh. 9:11. Nah. 1:3, 4. Hab. 3:15. q Ex. 14:28. Rom. 11:33. r 78:

52, 80:1. Ex. 13:21, 14:19. Is. 63:11, 12. Hos. 12:13. Acts 7:35, 36. * Or, A Psalm for Asaph, to give instruction. 74:12. a 49:1-3. Judg. 5:3. Prov. 8:4-6. Is. 51:4, 53:3. Matt. 13:9. b 49:4. Matt. 13:34, 35. c Prov. 1:8. Matt. 13:11-13. Mark 4:34. d 44:1, 45:8. Ex. 22:27, 23:14, 15. e 145:4-6. Deut. 4:9, 6:7. Joel 1:3. f 71:18. Deut. 11:19. Josh. 4:6, 7, 21-24. g 9:14, 105:1-5, 145:5, 6. Is. 63:7, &c.

cient works of JEHOVAH, and thus endeavour to calm my desponding heart, and to calm my conflicting passions. (Notes, 42:4, 5. 73:1, 15-22. 1 Sam. 30:6.)—Most expositors seem to think, that the Psalmist's alarm and distress were occasioned by public calamities, in great measure at least. But there is no intimation of this; and personal trials and temptations might be so great and complicated, as to excite the sharp conflict which he so affectingly describes; and indeed these are, in general, more apt to produce the state of mind and experience here described. (Marg. Ref.) 'This consideration makes the eucharistic psalms ever pleasing and ever comfortable to the mind: they are appeals to those attributes, which have been so often displayed in the cause of the church; they are acts of faith, looking backward to the past, and forward to the future; they are praises, and they are prayers.' Bp. Horne.

V. 13. The Psalmist's faith and grace now obtained the ascendancy over his rebellious will, his unbelief, and his temptations; and he was satisfied, that the "way of God," (or the exercise of his sovereign authority over the world, the church, and every individual,) is under the direction of infinite wisdom, and ordered in perfect justice, truth, and goodness. (Note, 25:10.) It is "in holiness," (בְּקִדְשׁ;) and so consists with his testimonies, his promises, and his covenant. It is "in the sanctuary," and being beyond the reach of man's wisdom cannot be understood, except by those who enter into the sanctuary, and weigh all things in the balances of the sanctuary. For his unrivalled, his infinite greatness, seems to cloud the glory of his justice and goodness to the sinful children of Adam. (Notes, 19:20, 36:5-9. 92:4-7. 97:2. Rom. 11:33-36.)

V. 14, 15. 'Thou art the mighty God, who canst do miracles, as easily as the most ordinary works: . . . having delivered thy people descended from Jacob, and miraculously preserved by Joseph from the Egyptian bondage, by a long series of stupendous judgments upon Pharaoh and his servants.' Bp. Patrick. (Marg. Ref.)—The people. (14) עַם: Peoples, plural: the surrounding nations.

V. 16-18. The waters, even to the bottom of the Red Sea, are here most poetically described as affrighted, and as rendered sensible of the presence of God their Creator with Israel, and as obedient to his will; nay, all nature is represented, as put into consternation and violent commotion before him. (Note, 114:3-8.) It is probable, that the destruction of the Egyptians was attended by most tremendous and destructive tempests, thunders, lightnings, and earthquakes. (Marg. Ref. Notes, Ex. 14: 15:1-19.)

V. 19, 20. All the dispensations of God towards his people are in mercy; but, like Israel's passage through the Red Sea, they are often attended with circumstances of dismay. His ways of dealing with them can no more be traced, than the path of Israel, when he led them, as a flock, through the Red Sea; (Notes, Is. 63:11-14.) and they are called to trust in him, while he conducts them by a way, with which they are wholly unacquainted, and which is displeasing and discouraging to the flesh. (Marg. Ref.)—By these meditations the Psalmist at length found his heart encouraged; and therefore he left them upon record for the benefit of posterity. (Notes, 73:18-28.)

PRACTICAL OBSERVATIONS.

In this world our praises are often interrupted by complaints. Sin, temptation, affliction, the calamities of the church, and the miseries of the world, must cause us to "groan being burdened." (Note, Rom. 8:18-23.) When the heart is greatly pained, nature expresses that pain by the voice; but grace will teach us to send our cries to heaven with earnest importunity for relief. Yet sometimes even those, who are instant in prayer, may be tempted to despond, and to overlook the sources of comfort which are pointed out to them; and a deep sense of their own unworthiness may afford Satan

an opportunity of suggesting such gloomy apprehensions, that even thoughts of God may increase their disquietude and horror. Thus the eyes may be hidden from sleep, and the mouth may be closed, while sorrows too big for utterance distend and distract the heart. But this will not last very long with the upright believer; the troubled fountain will work itself clear again: and even the recollection of former times of more joyful experience, though it cause his wounds to bleed afresh, will often suggest a hint, or inspire a hope, tending to his relief. It is, however, always good to "commune with our own hearts;" and to "make diligent search," concerning the cause, the intention, and the remedy of our distresses; especially, that we may ascertain, whether notwithstanding our unworthiness, we be indeed truly humbled believers. And if the enemy would lead us to suspect, that the "Lord will cast off his people for ever," and be no more favourable to them, we should reject the injurious suggestion with horror and indignation. What! will God no more favour those who have walked with him, and are now mourning after him? Has his everlasting mercy come to an end? Is his faithful promise failed? Has God forgotten to be gracious, and in anger shut up his tender mercy? And will he dishonour himself, by leaving the humble, penitent, praying soul to perish? (Note, 13: 5, 6.) It is our infirmity for which we should rebuke ourselves, if we have for a moment entertained such thoughts: and we should without delay turn our minds to more encouraging meditation. The years of ancient times, and the Lord's wonders for his people of old, form proper subjects for our contemplation and discourse on such occasions; as they are illustrious evidences of his power, mercy, and love to his church. But the mysteries of redeeming love, and the great events which attended the Saviour's sufferings and exaltation to his glorious throne, should be our favourite theme. There all the divine perfections are displayed: and the sinner, who understands and believes the sure testimony of Scripture on this subject, will be encouraged to expect every thing from the power, truth, and love of that God, who "spared not his own Son, but delivered him up for us all, that with him he might freely give us all things." (Notes, Rom. 8:28-34.) It is true, that the Lord's way is "in the sea," but it is also "in the sanctuary;" he leads his people through deep waters of affliction or temptation; but he goes with them and brings them forth, when he has thus destroyed their enemies. We cannot trace his footsteps, nor understand the reasons of his dispensations: but we are called to believe that he will guide us by his counsel: and that those things, which we are tempted to ascribe to his having "forgotten to be gracious," are the result of his unsearchable wisdom choosing for us, in order to our good, what we should never have chosen for ourselves. If he see proper, he can soon raise up such instruments as Moses and Aaron, to lead his people, like a flock, through intervening seas and deserts, to their inheritance: and if the under shepherds neglect their charge, he will feed and guide them himself. "Happy then are the people who are in such a case; yea, blessed are the people who have the Lord for their God."

NOTES.—PSALM LXXVIII. Title. It is probable that Asaph wrote this psalm some time after the death of David. As nothing is referred to later than David's advancement to the throne, and his subsequent conduct, there is no ground for supposing that it was written at a much later period.

V. 1. The word rendered law, in this connexion, evidently means the doctrine, or instruction, which the Psalmist was divinely inspired to set before the people: to which in the name of the Lord, he demanded their reverent attention. (Marg. Ref. Notes, 19:7-11. 119:1.)

V. 2. The Evangelist says that this was fulfilled when Christ spake to the people in parables. (Notes, Ps. 49:1-4. Matt. 13:34, 35.) Yet the psalm contains nothing but a plain narrative of facts, without any thing of parable or riddle in it;

5 For ^{he} established ^a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, ^{that} they should make them known to their children :

6 [¶] That the generation to come might know *them*, even the children *which* should be born, *who* should arise and declare *them* to their children :

7 That they might ^{set} their hope in God, and ^{not} forget the works of God, but ^{keep} his commandments :

8 And might not be ^{as} their fathers, a stubborn and rebellious generation ; a generation *that* ^{set} not their heart aright, and ^{whose} spirit was not steadfast with God .

9 [¶] The children of Ephraim, *being* armed, and *carrying* bow—^{turned} back in the day of battle .

10 [¶] They kept not the covenant of God, and refused to walk in his law ;

11 And ^{forgot} his works, and his wonders that he had showed them. [Practical Observations.]

12 [¶] Marvellous things did he in the sight of their fathers, in the land of Egypt, *in* the field of Zoan.

13 [¶] He divided the sea, and caused them to pass through ; and ^{he} made the waters to stand as an heap .

14 [¶] In the daytime also he led them with a cloud, and all the night with a light of fire .

h 8:15, 11:12, 14:19, 14:19, Deut. 4:45, Is. 8:20, Rom. 9:2, 1 Cor. 10:15—12, 1 Ex. 16:21, 40:32, 10:3, 4, Gen. 18:19, Is. 33:19, Eph. 6:4, 1 John 13:1, 102:13, 145:4, Ezech. 9:23, m 9:16 Deut. 4:10, Josh. 22:24, 25, Joel 1:3, n 4:4, 62:5, 91:14, 130:6, 146:5, Jer. 17:7, 8, 1 Pet. 1:21, o 7:10—12, 103:2, 105:5, Ex. 12:24—27, Deut. 4:9, 7:15, 19, 8:2, 11, Ezech. 9:7, 23, 1 Cor. 11:24, p 1:1, 2:1, 2:2, John 1:21—24, 1 John 3:22—24, 5:9, Rev. 14:12, q 106:7, Ex. 32:9, 33:5, 34:9, Deut. 31:12, 31:27, 2 Kings 17:14, Ez. 20:18, Matt. 23:31—33, Acts 7:51, * Heb. prepared not their heart, r 37, 2 Chr. 12:14, 19:3, 20:33, 30:19, r 87, Deut. 4:4, Josh. 14:8, 9, Acts 11:23, s Deut. 1:41—44, Josh. 17:16—18, 1 Sam. 4:10, 31:1, t Heb. *harrowing forth*, u Kings 9:23, 38—40, Luke 22:33, 56—60, u Deut. 31:16, 25, v 1, 2:10—12, 2 Kings 17:14, x Neh. 9:26—29, Jer. 31:32, z 1, 106:13, 14, 25, 16, y 29:18, Jer. 2:32, y 42—50, 105:27—38, 135:9, Ez. 7:12, Deut. 4:34, 6:22, Neh. 9:14, 2:10, Num. 13:22, Is. 19:11, 13, Ez. 30:14, a 66:6, 106:9, 10, 136:13—15, Ex. 14:15, Is. 63:13, 1 Cor. 10:2, 8, b 33:7, Josh. 3:16, Hab. 3:15, c 105:39, Ex. 13:21, 22, 14:24, 40:35—38, Neh. 9:12, 19, d 105:41, 114:8, Ex. 17:6, Num. 20:11, e 41:15, 43:20, John 7:37, 38, 1 Cor. 10:4, Rev. 22:1, 17, f Deut. 8:15, 9:21, g 32, 85:8—10, 106:13—22, Deut. 9:12—22, Heb. 3:16, g 106:14, 15, Ex. 16:23, Num. 11:4, 1 Cor. 10:6, Jam. 4:2, 3, h Ex. 16:8—10, Num. 21:5, 2 Chr. 32:19, Job 34:37, Rom. 9:20, Rev. 13:2, 1 Num. 11:4, 13, i Heb. order, k Ex. 17:6, Num. 20:11, 141, Gen. 18:12—14, Num. 11:21—23, m 31, Num. 11:10, 1 Cor. 10:5, 11, Jude 5, n Num. 11:1—3, Zeph. 3:2, 22, Heb. 12:29, o 106:24, Is. 7:9, Heb. 13:18, 15, 11:6, 1 John 5:10, p 33:9, Is. 5:6, q Gen. 7:11, 2 Kings 7:2, 19, Mat. 3:10, r 69:9, 105:40, Ex. 16:4, Deut. 8:3, Neh. 9:15, 20, John 6:31, k, 1 Cor. 10:3, s Or, every one did eat the bread of the mighty, 103:20, a, Ex. 16:8, Matt. 14:20, 16:37, 135:7, Num. 11:31, || Heb. go.

except as the history of Israel, like the parables of Christ, was a picture or similitude of heavenly things ; and these records would remain, in this respect, dark sayings to those who understood not the typical meaning of them. (*Marg. Ref. Notes*, 1 Cor. 10:1—10.)

V. 3—8. The Israelites were frequently and earnestly instructed, to render their children, by every means, familiarly acquainted with the works and commandments of God ; and as the Psalmist, and his contemporaries, had derived the benefit of this most useful information from their ancestors, he was determined, and aimed to induce others also, to deliver down the same to the rising race, and through them to the next generation, and thus successively to the end of time. For this was the proper method of bringing them to trust in God and obey him ; to imitate the faith and holiness of their pious ancestors ; and to take warning not to copy the rebellion, unbelief, and ungodliness of such as had brought the judgments of God upon them by their sins. (*Marg. Ref. Notes*, 7:17, 18, 145:4—7, Ex. 13:11—16, v. 14, Deut. 5:6—9.) The word *testimony* is used for the ark, and for the law written on tables of stone put within the ark, and covered with the mercy-seat. This testified the Lord's gracious presence with his people, and seemed to point out to them both the way of access and acceptance, and the standard or rule of their duty. (*Note*, Ex. 25:10—21.)

V. 9—11. Nothing is recorded in the history of Israel concerning the cowardice of the Ephraimites, as distinct from that of the other tribes : some therefore think that "the children of Ephraim" is put by a figure of speech, for the nation in general. Others suppose, that this tribe greatly influenced their brethren, when they refused to go up and possess the land, at the express command of God, who promised to fight for them, and then, after the sentence of exclusion was irrevocably passed, they armed themselves, and presumptuously would go up, contrary to the warning of God by Moses ; but when the Amorites came out against them, they fled and were chased like bees to Hormah. (*Notes*, Num. 14:) But the passage may relate to the defeat of Israel by the Philistines, when the ark of God was taken.—Shiloh was situated in the lot of Ephraim : and perhaps the men of that tribe led on the battle ; but, giving way, their misconduct brought on a general defeat. (*Notes*, 1 Sam. 4:) In either case, the cowardice of the people was the effect of their unbelief and disobedience. They answered not the expectations formed of them ; "they kept not the covenant of God, and refused to walk in his law ; and forgot his works and his wonders that he showed them."—These verses however may be understood of Israel, who, in their general conduct, imitated that of Ephraim, in some notorious instances of cowardice and ill behaviour.

V. 12. The reader must once for all be referred to the notes upon the parts of the preceding history, pointed out in the margin, in which all the events here recapitulated have been fully considered. This poetical abstract would greatly assist

15 He ^{cleave} the rocks in the wilderness, and gave them drink *as out of* the great depths.

16 He ^{brought} streams also out of the rock, and caused waters to run down like rivers.

17 [¶] And ^{they} sinned yet more against him by provoking the Most High in the wilderness

18 And they tempted God in their heart, ^{by} asking meat for their lust.

19 Yea, ^{they} spake against God : they said, ^{Can} God [†]furnish a table in the wilderness ?

20 Behold, ^{he} smote the rock, that the waters gushed out, and the streams overflowed ; ^{can} he give bread also ? can he provide flesh for his people ?

21 Therefore ^{the} Lord heard *this*, and was wroth : so ^a fire was kindled against Jacob, and anger also came up against Israel ;

22 [¶] Because they believed not in God, and trusted not in his salvation :

23 Though ^{he} had commanded the clouds from above, and ^{opened} the doors of heaven,

24 And ^{had} rained down manna upon them to eat, and had given them of the corn of heaven.

25 [¶] Man did eat angels' food : ^{he} sent them meat to the full.

26 [¶] He caused an east wind to ^{blow} in the heaven : and by his power he brought in the south wind.

136:13—15, Ex. 14:15, Is. 63:13, 1 Cor. 10:2, 8, b 33:7, Josh. 3:16, Hab. 3:15, c 105:39, Ex. 13:21, 22, 14:24, 40:35—38, Neh. 9:12, 19, d 105:41, 114:8, Ex. 17:6, Num. 20:11, e 41:15, 43:20, John 7:37, 38, 1 Cor. 10:4, Rev. 22:1, 17, f Deut. 8:15, 9:21, g 32, 85:8—10, 106:13—22, Deut. 9:12—22, Heb. 3:16, g 106:14, 15, Ex. 16:23, Num. 11:4, 1 Cor. 10:6, Jam. 4:2, 3, h Ex. 16:8—10, Num. 21:5, 2 Chr. 32:19, Job 34:37, Rom. 9:20, Rev. 13:2, 1 Num. 11:4, 13, i Heb. order, k Ex. 17:6, Num. 20:11, 141, Gen. 18:12—14, Num. 11:21—23, m 31, Num. 11:10, 1 Cor. 10:5, 11, Jude 5, n Num. 11:1—3, Zeph. 3:2, 22, Heb. 12:29, o 106:24, Is. 7:9, Heb. 13:18, 15, 11:6, 1 John 5:10, p 33:9, Is. 5:6, q Gen. 7:11, 2 Kings 7:2, 19, Mat. 3:10, r 69:9, 105:40, Ex. 16:4, Deut. 8:3, Neh. 9:15, 20, John 6:31, k, 1 Cor. 10:3, s Or, every one did eat the bread of the mighty, 103:20, a, Ex. 16:8, Matt. 14:20, 16:37, 135:7, Num. 11:31, || Heb. go.

the people, in becoming acquainted with their most instructive history, and preserving a ready remembrance of it. Zoan was a principal city of Egypt, in which perhaps Pharaoh kept his court. (*Marg. Ref.* 43—49.)

V. 13—16. These verses are read in some versions in the pluperfect tense ; "He had divided, &c." He had wrought these miracles for Israel, before those rebellions which the Psalmist was enumerating : and this rendered their unbelief and disobedience the more inexcusable.—Two rocks were smitten in the wilderness. (*Notes*, Ex. 17:1—7, Num. 20:8—13).—"Let us," says Bishop Taylor, "by the aids of memory and fancy, consider the children of Israel in the wilderness, "in a barren and dry land where no water was," marching in dust and fire, not wet with the dew of heaven, but wholly without moisture, save only what dropt from their own brows : . . . suppose, I say, these thirsty souls, hearing Moses promise that he will smite the rock, and that a river should break forth from thence ; observe how presently they run to the foot of the springing stone, thrusting forth their heads and tongues to meet the water, impatient of delay, crying out that the water did not move, like light, all at once : and then suppose the pleasure of their drink, the insatiableness of their desire : . . . they took in as much as they could, and they desired much more. This was their sacrament, and this was their manner of receiving it. And if that water was a type of our sacrament, or a sacrament of the same secret blessing, then is their thirst a signification of our duty."

V. 17—31. Some time after the manna and the water from the rock had been vouchsafed, the people began again to murmur and rebel against God, and some of them were consumed by lightning ; "and yet for all this his anger was not turned away," because they murmured still more. The table, which they insolently required, was not the manna ; for that had been sent with a multitude of quails also, before the water from the rock. (*Notes*, Ex. 16:) But they loathed and despised manna as light bread ; and wanted such provisions as the inhabitants of cultivated countries live upon, which they thought God was not able to provide in the desert. Perhaps they endeavoured to persuade themselves, that the manna and the water from the rock, were supplied from natural resources ; and only directed or regulated in a supernatural manner by JEHOVAH's power : but they supposed it to be impossible even for Omnipotence to furnish bread and flesh to so vast a multitude. This conclusion, after all the works of God which they had witnessed, and his special favours and express promises to them, was exceedingly provoking : he therefore determined to vindicate the honour of his own name, by showing that he was able to *feast*, as well as feed them, in the wilderness : and then amidst their excessive indulgence, to punish their unbelief and rebellion, by cutting off the most powerful, healthy, and luxurious among them. (*Marg. Ref. Notes*, Num. 11:1—23, 31—35.)—Manna, descending from the clouds, is here called "the corn of heaven," and "angels' food," or "the bread of the mighty"

27 "He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea.

28 And he let it fall in the midst of their camp, round about their habitations.

29 So they did eat, and were well filled: *for he gave them their own desire;

30 They were not estranged from their lust: but while their meat was yet in their mouths,

31 The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel.

32 ¶ For all this they sinned still, and believed not for his wondrous works.

33 Therefore their days did he consume in vanity, and their years in trouble.

34 "When he slew them, then they sought him: and they returned and inquired early after God.

35 And they remembered that God was their Rock, and the high God their Redeemer.

36 Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.

37 For their heart was not right with him, neither were they steadfast in his covenant.

38 But "he being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath.

39 For "he remembered that they were but flesh; "a wind that passeth away, and cometh not again.

40 "How oft did they provoke him in the wilderness, and grieve him in the desert!

41 Yea, they turned back and tempted God, and limited the Holy One of Israel.

42 They remembered not his hand, nor the day when he delivered them from the enemy.

43 How "he had wrought his signs in Egypt, and his wonders in the field of Zoan:

44 And had turned their rivers into blood; and their floods, that they could not drink.

45 He sent divers sorts of flies among them, which devoured them; and frogs which destroyed them.

46 He gave also their increase unto the caterpillar, and their labour unto the locust.

47 He destroyed their vines with hail, and their sycamore-trees with frost.

48 He gave up their cattle also to the hail, and their flocks to hot thunderbolts.

49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them.

50 He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence;

51 And smote all the first-born in Egypt; the chief of their strength in the tabernacles of Ham:

52 But "made his own people to go forth like sheep, and guided them in the wilderness like a flock.

53 And he led them on safely, so that they feared not: but the sea overwhelmed their enemies.

54 "And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased.

55 He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.

u Ex. 16:12, 13. Num. 11:18, 19, 32. * Heb. fowl of wing. x 106:15. Num. 11:20. y Num. 11:33, 34. 22:20. 2 Prov. 1:32. Luke 16:19—23. z Heb. made to bow. a 106:31. y young man. z Num. 14:16:17. 21:1—6. 23: Ex. 20:13. a 22. Luke 16:31. b 107:27. c 107:27—9. Num. 14:29, 35. 26:64, 65. d Num. 2:14—16. e Gen. 1:9—19. Job 5:6, 7, 14, 1. Ex. 12:13, 14. 12:8, 13, 14. f Num. 2:17. Jude. 3:8, 9. 12—15. 4:3. 10:7—10. Jer. 22:3. Hos. 5:15, 17, 4. e 7:11, 42. 106:13, 21. f Dent. 32:15, 30, 31. g Ex. 6:6, 15:13. Dent. 7:18, 15:15. Is. 41:14. 46:48. 17:63, 8. Jer. 2:24. h 106:12, 13. Is. 29:3. Ex. 33:31. Hos. 11:2. i 19:44. marg. k 106:30. Hos. 7:14, 16, 10:2. Acts 8:21. l 8. 44:17, 18. Dent. 31:20. Hos. 8:1. m 106:43—45. Ex. 24:8—9. Num. 14:18—20. 16:44—48. Is. 44:21, 22. n Is. 48:9. Ex. 20:8, 9, 13, 14, 17, 21, 22. o 103:14—16. Gen. 6:3. p Job 7:16. Jam. 4:14. q 17:35—10. 106:14—32. Num. 14:11. Dent. 9:21, 22. s Or, rebel against. r Is. 7:13. 63:10. Eph. 4:30. Heb. 8:15—17. s Num. 14:22. Dent. 6:16. Acts 7:39. Heb. 3:8—11. 2 Pet. 2:21, 22. t 19:20. Mark 3:35, 36. u 11. 21, 22. 136:10. Ex. 18:9. Is. 11:11. Jer. 32:21. x 106:7—10. Ex. 14:12, 30.

perhaps because it rendered the people healthy, and vigorous for their marches and wars. But it typified "that Bread which came down from heaven, and giveth life to the world;" by which man is brought to feed on angels' food, and to participate their felicity. (Notes, John 6:30—35, 41—53.) "The blessings chosen for us by God are blessings indeed, and like the manna, bring no sorrow with them; but when we choose for ourselves, and are so unhappy as to be gratified in that choice, our portion too often proves a curse; and while the much-loved morsel is yet between our teeth, "the wrath of God comes upon us" for making a wrong choice. This will always be the case, . . . whenever earth is preferred to heaven, and sense to faith." Bp. Horne.

V. 32, 33. Here that instance of unbelief and rebellion, which provoked God to exclude the whole generation from the promised land, is peculiarly adverted to: for that sin they were condemned to die in the wilderness, without ever enjoying or witnessing the comforts of a cultivated country, and a settled abode.—Their lives, even more than those of other men, were indeed spent in vanity; and, as scarcely any of that vast multitude had arrived at the age of sixty, when their wanderings were ended, ("for the hand of the Lord was against them to consume them,") it might well be said, "their years were consumed in trouble," or perturbation of mind. (Marg. Ref. Notes, and P. O. Num. 14:)—"Though they travelled up and down, very much and long, yet it was to no purpose; for they were never the nearer to their journey's end; nor were ever free from one plague or other, till they (that generation) were utterly destroyed." Bp. Patrick.

V. 34. "Who, that hath been conversant in the house of mourning, and about the bed of sickness, but must have seen frequent instances of a temporary and deceitful repentance?" Bp. Horne. (Marg. Ref. Notes, Jer. 22:20—23. Hos. 5:15. Luke 17:11—19.)

V. 35. Redeemer.] That is, from Egyptian bondage; for the bulk of the people did not understand the spiritual redemption which was typified by that transaction. (Marg. Ref.)

V. 36, 37. "Such was their hypocrisy, that they sought unto God for fear of punishment, though in their heart they loved him not." "Whatsoever cometh not from the pure fountain of the heart, is hypocrisy." (Marg. Ref.)—Right. (Note, constant. (Note, 51:10)

31. || Or, affliction. v 105:27—38. 135:9. Ex. 3:19, 20. Dent. 4:34, 6, 22. Neh. 9. || Heb. act. z 12. a 105:29. Ex. 7:17—21. Rev. 16:3—6. b 105:31. Ex. 8:21—24. c 105:30. Ex. 8:2—15. Rev. 16:13. d 105:34, 35. Ex. 10:12—13. Joel 1:4—7. 2:25. Am. 7:13. Rev. 9:1. ** Or, killed. e 105:32, 33. Ex. 9:18—34. f Or, great hail-stones. g Heb. shut up. h Or, lightning. s. Ex. 9:28. f 11:6. Job 20:23. Is. 42:25. Lam. 4:11. Zeph. 3:8. nom. 2. z 1 king. 22:21. Job 1:12. 2:6, 7. || Heb. weighed a path. h Job 27:22. i 17:4, 13. 3:18. 9:10. Rom. 8:32. 2 Pet. 2:4, 5. j Or, heate to the curran. k 9:3—5. l 105:36. 135:8. 136:10. Ex. 12:12, 23, 30. 13:15. Heb. 11:28. t 10:49. 49:3. 110:5. 23:106, 22. Gen. 9:22—25. 10:6. m 77:30. 105:37. Neh. 9:12. Is. 63:11—14. n 95:7. 100:3. Is. 40:11. Jer. 23:2—4. Ex. 34:11. &c. Luke 15:4—8. John 10:11, &c. o Ex. 14:19, 20. Heb. 11:29. p 136:15. Is. 14:27, 15:10. ** Heb. covered q Ex. 15:13, 17. Num. 9:16—20. 11:45. r 41:3. Eph. 1:11. s 41:2. 106:44—48. 136:10—13. 138:13. 2 Pet. 2:21. Josh. 6:21. Neh. 9:22—25. t 10:49. 49:3. 110:5. 23:106, 22. u Dent. 6:10—12.

V. 38. "Had God stirred up all his wrath, the Israelites must have been exterminated in the wilderness. But then the promises made to Abraham and to all mankind had failed.—Therefore they were forgiven and not destroyed; judgment was executed from time to time upon . . . offenders; but the nation subsisted, until the Seed came, to whom the promise was made. Nay, . . . the race is yet marvellously preserved, and we trust, preserved for mercy, to be shown them in the last days." Bp. Horne. (Notes, Num. 14:13—19, 27—30.)

V. 39. (Marg. Ref.) The frailty of man, as incapable of enduring the wrath of God, is here emphatically described; as well as the divine compassion for such feeble worms; but it is not to be supposed, nor can the language be fairly interpreted to mean, that God considers man's sinful nature as a palliation of his actual rebellions; yet the passage is sometimes thus explained. (Notes, Gen. 6:3. Matt. 26:40, 41.)

V. 41. Limited.] The Israelites did not believe that God could and would destroy the Anakims before them, and give them the land of Canaan: but in this and many other instances they set bounds to his power, as if some things were beyond it. (Notes, 17—31. John 11:20—32.)

V. 42—45. Notes, Ex. 7:—9.—Devoured. (45) This word shows, that, besides the loathsomeness of flies, and their maggot, a variety of venomous insects, reptiles, or animals, were sent among the Egyptians, to bite, and sting, and harass them; and that in many instances their bite or sting was mortal. Indeed the word rendered "divers sorts of flies," is so general, that even devouring wild beasts may be meant by it, as well as insects and reptiles. (Note, Ex. 8:21.)

V. 46—49. (Marg. Ref. Notes, Ex. 9: 10: 11) Perhaps evil angels terrified the Egyptians, during the plague of darkness: they were, however, permitted to deceive and harden them to their destruction. They were "horribly astonished, and troubled with strange apparitions. For neither might the corner that held them keep them from fear: but noises as of waters falling down sounded about them; and sad visions appeared unto them with heavy countenances. No power of the fire might give them light; neither could the bright flames of the stars endure to enlighten that horrible night. . . . Though no terrible thing did fear them: yet being scared with beasts that passed by, and hissing of serpents, they died for fear.

PSALM LXXIX.

The Psalmist complains to God of the desolations of Jerusalem, and the cruel insults of the heathen, 1-5. He prays for deliverance and forgiveness; and that the Lord would glorify himself by avenging his people on their oppressors, 6-13.

A Psalm of Asaph.

O GOD, "the heathen are come into thine inheritance; thy holy temple have they defiled: they have laid Jerusalem on heaps.

2 "The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 "Their blood have they shed like water round

about Jerusalem; and there was none to bury them.

4 We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

5 "How long, LORD? wilt thou be angry for ever? shall thy jealousy burn like fire?

6 "Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

7 For they have devoured Jacob, and laid waste his dwelling-place.

Or, 60-71, 72, marg. a 71-3, 4, 5, 12, 13. 2 Kings 21:12-16, 25:4-10, 2 Chr. 36:1, 6, 7, 17, Luke 21:24, Rev. 11:2, b 71-2, 7-8, 11, 47:6, c 74:7, 8, 2 Kings 21:1, 1 John 1:10, f 7:20, 21, 9:7, d 2 Kings 25:9, 10, 2 Chr. 36:19, Jer. 26:18, 38:32, 13, Mic. 3:12, e Jer. 7:33, 15:3, 16:4, 34:20, f 10, Matt. 23:35, Rom. 9:30, Rev. 16:6, 17:6, 18:24, g 141:7, Jer. 8:1, 2, 14:16, 15:3, 25:35, Rev. 11:9, h 44:13, 44, 80:6, 89:41, Jer. 24:9, 25:18, 42:18, Lam. 2:15, 16:

5:1, Ez. 35:12, 36:3, 15, 11 Kings 9:7, Neh. 2:19, 4:1-4, k 13:1, 2, 74:10, 80:4, 89:46, Rev. 6:10, 18:5, 103:9, 1s. 64:9, Mic. 7:18, m 1, out. 29:20, 32:16, 22, Ez. 36:5, Zeph. 1:18, 3:5, n 69:24, 1s. 42:25, Rev. 16:1, &c. o 1s. 13:21, 23: Jer. 10:25, 25:29, 46:—1; p 9:16, 17, 1s. 45:4, 5, John 16:3, 17:25, Acts 17:23, Rom. 1:28, 2 Thes. 1:8, q 14:4, 145:18, Rom. 10:12-14, 1 Cor. 1:2, r 80:18, 1s. 9:12, Jer. 50:7, 51:34, 35, Zech. 1:15, s 2 Chr. 36:21, 1s. 24:1-12, 64:10, 11,

enemy; "they renounce the covenant of God, and refuse to walk in his law."

V. 12-54. We cannot avoid repeating, that in Israel's history we have a picture of our own hearts and lives, and a compendium of the history of the world, and of the church. (*P. O. Neh. 9:*) The common benefits afforded by the Creator to the whole human race, when viewed in connexion with our conduct towards him, evidently leave us without excuse. His sun rises to give us light, his rain descends to make the earth fruitful, and the seasons in succession pour forth an exuberance for our use and indulgence; yet these blessings are generally received with unthankfulness, and abused in intemperance; few are content with meat for their use, but almost all crave provision for their lusts, and are unwilling to trust the power and goodness of God for the future. Insensible of the protecting hand of him, "in whom they live, and move, and are," most men spend their lives in rebellion; and when he is provoked to bring them into troubles and dangers, there are but few who seem to return to him and inquire after him; and the event proves, that most of these few only "flatter him with their mouth, and lie unto him with their tongues." So that the patience of God, and the warnings and mercies which he sends, "to lead men to repentance," embolden them to harden their hearts, and treasure up wrath, until the measure of their iniquities is full; and then he casts upon them the fierceness of his wrath, and gives them up to be hardened and destroyed.

The history of nations is in many respects the same. God has not indeed dealt with any nation, in every respect, as he did with Israel: but increasing affluence and prosperity have almost uniformly produced proportionable pride, luxury, licentiousness, and impiety; and judgments and mercies have generally been neglected, or very superficially attended to, until the measure of national guilt was filled; and then some other people were employed to execute the vengeance of God upon them. This has appeared with peculiar evidence, in nations favoured with the word of God and professing his truth. The outward means of grace have been to them like the pillar of cloud and fire, and the Bread and Water of life; and manifold providential favours have been vouchsafed. But where is that nation professing Christianity, which has not copied Israel's example? Certainly Britain is no exception to this rule. On us the manna has been rained all around our habitations; and wells of salvation have been opened, and the waters of life have flowed, in almost every corner of our land. We have been equally favoured by an indulgent Providence, and have experienced many former and later extraordinary deliverances; but neither judgments nor mercies have prevented the rapid increase of infidelity, profligacy, impiety, and oppression. And if, under any pressing calamities, we have seemed sensible of our obligations and dependence, and have returned and inquired after God "our Rock and our Redeemer," the event has detected our base hypocrisy. Hitherto, the Lord, being full of compassion, has spared us: but if we still forget his mercies, and neglect and abuse his gospel, what can we expect but that he will cast us off, and number us with the hardened Egyptians; that he will make a way for his anger, and glorify himself by inflicting judgments on us, as singular as our mercies have been?

Even in those collective bodies which have made a stricter profession of his truth, the case has been similar. Distinguished advantages have not prevented churches, one after another, from degenerating into formality or heresy, from forsaking the covenant of God, and casting off his commandments. The profession and knowledge of the truth have in many instances only increased pride and presumption; men have administered the sacred ordinances as mere external forms; and they have rested upon the baptism of water, and the sacramental bread and wine, without the inward and spiritual grace signified by them. (*Notes, 1 Cor. 10:1-12.*) Many religious societies have split into parties, and turned aside unto vain jangling; many have evidently returned back into the world; and others have declined to superstition and idol-worship, and provoked God to jealousy with their high places and graven images: and neither warnings, mercies, nor judgments have stopped their course, till their candles

were removed, and their privileges given to others. Nor has any collective body yet been found, which has been durably preserved from such declensions. Let those "who think they stand, take heed lest they fall."

Even true believers are not unconcerned. Many of them can recollect, that for years they perverted the kindness of Providence into an occasion of sin. The Lord's patience emboldened them in their evil courses; his bounty increased their self-indulgence; and even the warnings of his word, and their convictions of conscience, served only to discover their obstinacy in rebellion. Perhaps a near prospect of death sometimes frightened them to their devotions, but upon recovery they relapsed into ungodliness. They must therefore now admire the Lord's compassion and forbearance, in that he did not stir up all his wrath against them and destroy them. At length he came with an outstretched arm for their deliverance: and he found them slaves of Satan and in love with their bondage, nor could they be persuaded to accede to his invitations; nay, they hated and resisted his truths and convictions, until his new-creating grace had powerfully made them willing. Then he broke off their chains, and rescued them from their oppressor; he forgave their sins and supplied their wants, and opened their way to liberty; and their salvation in its full latitude, far exceeded in love and power, that which Israel experienced when brought up out of Egypt. Since that time of mercy, he has guided and guarded them they have fed upon the Bread of heaven, and drunk water from the wells of salvation. But though many of them have been mercifully preserved from scandalous offences, yet how often have they grieved his Holy Spirit, and provoked his chastening rod! Frequently they have been discontented with their temporal provision, and "craved meat for their lusts;" they have secretly murmured at his appointments, and distrusted his power and love: they have limited him to their methods, and doubted whether he could otherwise provide or deliver! Alas! we have all provoked him by our unbelief, forgetfulness, and ingratitude; and have often been chastened, by having our inordinate desires granted in anger. Severe afflictions have been necessary to recover us from our backslidings; and though we were not mere hypocrites in returning to the Lord, yet we have soon forgotten the salutary lesson: if our hearts have perhaps been sincere, yet they have not been steadfast with him. So that "it is of the Lord's mercies, that we are not consumed" with our fellow-sinners; and we have cause to review, with shame and gratitude, every stage of our journey through the wilderness. And when we shall come to our inheritance, how shall we admire the Lord's patience and mercy, who led us forth like a flock, safely, and without cause of fear; who destroyed our enemies, and brought us, through every intervening difficulty, to the "purchased possession" of his heavenly kingdom! Then indeed we shall no more distrust or dishonour our God; we shall no more rebel or be ungrateful. In the mean time we should walk humbly and watchfully; trusting only in his mercy, and cheerfully submitting to the discipline and chastisement, which our remaining perverseness renders necessary; and praying daily and fervently that we may profit by all our trials, our miscarriages, and our mercies.

V. 55-72. The power and mercy of God have been as conspicuous in preserving the church at large from being ruined by intestine corruptions, as in protecting her against external violence. Her history, from the first promise to fallen Adam, to the coming of the Redeemer, has appeared to be a constant succession of gracious interpositions of God in her behalf, requited with continual rebellions and apostasies. Often did the Lord pour contempt upon the externals, in which his professing people confided; and even delivered "the ark of his glory and strength" into captivity, and suffered their priests to be massacred by the heathen: yet in due time he arose again for their help, and put their enemies to shame, or cast them down into destruction. This appears very remarkable in the history of Israel till the days of David, whom he took from the sheepfolds to rule and feed his people, and to promote their prosperity and religious advantage. And their subsequent history, until the coming of the Son of David, is of the same kind. Then Christianity succeeded to the Mosiac dispensation; and Jerusalem being

8 O remember not against us ¹former iniquities: ²let thy tender mercies speedily prevent us; for ³we are brought very low.

9 Help us, O God of our salvation, ¹for the glory of thy name; and deliver us, ²and purge away our sins, ³for thy name's sake.

10 ¹Wherefore should the heathen say, Where ²is their God? ³let him be known among the heathen in our sight, ⁴by the revenging of the blood of thy servants ⁵which is shed.

11 Let ¹the sighing of the prisoner come before thee: ²according to the greatness of ³thy power ⁴preserve thou those that are appointed to die;

12 And ¹render unto our neighbours sevenfold into their bosom, their reproach, ²wherewith they have reproached thee, O LORD.

13 So we ¹thy people and sheep of thy pasture will give thee thanks for ever: ²we will show forth thy praise to ³all generations.

t 25:7. Ex. 32:31. 1 Kings 17:18. Is. 64:9. Hos. 9:13. 9:9. Rev. 18:5. * Or, the *iniquities of them that were before us*. Gen. 15:16. Ex. 2:3. Dan. 9:16. Matt. 23:32—36. n 21:3. 69:16, 17. x 105:43. 116:6. 142:6. Deut. 28:43. y 115:1. z 24:14, 11. Mal. 2:2. Eph. 1:6. z 25:11. 65:3. Dan. 9:9, 19. a Josh. 7:9. Is. 43:25. 45:9. Jer. 14:7. Ex. 20:9, 14. b 42:3, 10. 115:2. Joel 2:17. Mic. 7:10. c 9:16. 58:11. 83:17, 18. Ex. 6:7, 7:5. Ex. 35:33, 39:21, 22. d Jer. 51:35. Rev. 18:20.

† Heb. *vengeance*. Rom. 12:19. e 12:5. 69:33. 102:30. Ex. 2:23, 24. Is. 42:7. f 145:6, 7. Num. 14:17—19. Matt. 6:13. Eph. 3:20. ‡ Heb. *thine arm*. Is. 35:2. § Heb. *rease the children of dent*. 102:20. marg. g Gen. 4:15. 1. v. 26, 27. 28. Is. 65:6, 7. Jer. 32:18. Luke 6:38. h See on 44:16. 74:18, 22. i 74:1. 95:7. 100:3. k 45:17. 145:4. Is. 43:21. ‖ Heb. *generation and generation*.

desolated, the Jews as a nation were deprived of all their distinguished privileges. Under the rule and guidance of the good Shepherd, who feeds his flock with most perfect integrity and skillfulness, one would have expected a better state of affairs: yet the history of the Christian church hitherto has been of the same cast; and nothing but the patience of God could have borne with the abominations, which have prevailed among men who are called by the name of Christ! Nor are matters yet much mended; and the result of all the methods, by which God has made trial of human nature, under every dispensation, confirms his testimony, "that the heart is deceitful above all things, and desperately wicked;" and that nothing but a new creation by the power of the Holy Spirit, can cure any of the human race of their propensity to ungodliness and iniquity. May the Lord then arise as one awaked out of sleep, and put his enemies to a perpetual awake! may he purify and unite his church; and raise up kings and pastors like David, and like Christ, under whom his work may prosper, and true religion spread throughout the earth! And let us not limit our God: he can do all things, and can easily form proper instruments and make them successful, and render true piety as universal as iniquity has hitherto been.—But let every reader fear the doom of his enemies, and read with reverent attention, in the history of the Egyptians, and of those Israelites whose "days were consumed in vanity and their years in trouble," the power of the wrath of God against the workers of iniquity. Let us all diligently seek the privileges of his true people, whom he spares and "pities, as a father doth his children;" "for he remembereth that they are but flesh; a wind that passeth away and cometh not again." (Notes, 103:11—18.) but let us be careful not to grieve our kind Friend, by distrust and ingratitude, and forgetfulness of his mercies, which will tend to our own loss. And if we would be useful and honourable in our generation, we must learn to stoop, to labour, to deny ourselves, and to be faithful and diligent in lower situations. For persons of this character have often been advanced to more eminent stations: and if as magistrates or ministers, they feed the Lord's flock with integrity and skill, by the allowance of candid and liberal men, it will prove no real objection or reproach to them, in the judgment of the wise and holy, though they have been formerly employed with Moses, with Amos, and with David, in tending sheep, with Elisha in following the plough, or with the apostles in the fisherman's boat, or even at the receipt of custom. (Notes, Ex. 2:16—21. 1 Kings 19:19—21. Am. 7:14—17. Matt. 4:18—22. 9:9.)

NOTES.—PSALM LXXIX. V. 1—5. This psalm unavoidably leads our thoughts to the Babylonish captivity: yet some think that it was written long before; the Holy Spirit directing the Psalmist thus to furnish the church with proper meditations, in all such seasons of public calamity. (Notes, 44: 74. Deut. 31:14—23. 32.)—When Judah was desolated by hostile armies, the heathen possessed the inheritance which God had given his people. When Jerusalem was taken, the temple was profaned and destroyed; part of the inhabitants were buried in the ruins of the city; and others of them, whose blood was shed abundantly on every side, were left to be devoured by birds and beasts of prey: thus the people of JEHOVAH were exposed to reproach and contempt, because they had provoked him to jealousy by their idolatries: and the pious remnant was led earnestly to inquire "how long" these calamities, and this triumph of their blaspheming oppressors would continue; and was ready to fear, that the anger and jealousy of the Lord would burn like fire for ever. The case has often been similar, when persecutors and corruptors of the faith have profaned the church, and murdered the saints of God. (Notes, 80:8—13. Jer. 8:1—3. 26:16—19. Lam. 2:11, 12. 4:—6. Ez. 9:5—7. Mic. 3:8—12. Rom. 8:35—39. Rev. 11:1—12.)—To behold, or even to imagine, heaps of slaughtered bodies lying unburied and exposed to birds and beasts of prey, is inexpressibly shocking to humanity. But with what unconcern are we accustomed to view, on all sides of us, multitudes "dead in trespasses and sins," torn in pieces and devoured by wild passions, filthy lusts, and infernal spirits, those dogs and vultures of the moral world! Yet, to a discerning eye and a thinking mind, the latter is by far the more melancholy sight of the two. *Dr. Horne. (Marg. Ref.)*

V. 6, 7. The Jews deserved their sufferings from God

but their ravagers were extremely unjust, cruel, and impious. As the church cannot be delivered without the confusion and destruction of implacable persecutors; so we cannot pray for the one without at least implying the other. (Notes, 69:22—28. Is. 63:17—19.) Jeremiah has the same prayer with little variation; but it is not agreed whether he took it from this psalm, or the Psalmist from him; though the latter is most probable. (Note, Jer. 10:23—25.)—The Chaldeans, whose destruction God had foretold, were especially meant: and so far from worshipping JEHOVAH, they blasphemed him, and cruelly oppressed his worshippers. (Marg. Ref. Note, Lam. 3:5.—57.)

V. 8—13. The Psalmist does not plead, as in some other places, that his people, though oppressed and persecuted, were free from the guilt of idolatry and other atrocious crimes: (Note, 44:9—22.) but allowing that they and their fathers had been so criminal as to deserve extirpation, (to which they seemed fast approaching,) he draws all his pleas from the compassion and tender mercies of God; from his *regard*, or rather *zeal*, for the honour of his name, which the idolaters would insolently blaspheme, if Israel should be destroyed; from the abject condition to which they were reduced, in which, unless prevented by speedy help, they must perish: from the greatness of JEHOVAH's power; and from the importance of his still having a people to praise his name to the end of time.—The word rendered "purge away our sins," means *cover them with an atonement*.—No sacrifices were offered during the captivity; but this was a prayer for the restoration of the temple and those expiatory oblations, as typifying the great atonement of Christ, which purges away the guilt of all believers, to the praise of the glory of God.—Some expressions towards the close, are like those used by the martyrs and saints in St. John's prophetic vision or revelation; and it seems obvious to conclude, that the captivity of the church, under the New Testament Babylon, was specially intended by the Holy Spirit. (Notes, Rev. 18:4—8, 11—20. 19:1—6.)—The plea, taken from the greatness of JEHOVAH's power, exactly resembles that doxology which concludes the Lord's prayer:—"For thine is the kingdom, and the power, and the glory, for ever and ever. Amen." (Notes, 21:13. Matt. 6:13.)

PRACTICAL OBSERVATIONS.

We ought to be very thankful, that we are not called to "resist unto blood," and that the murderous rage of persecution is suspended for a season. Yet it is grievous to consider, how many who are *heathens* in their tempers and conduct, and in their principles or instructions, occupy most important stations in the visible church, by which "the holy temple is defiled," and Christianity is exposed to the reproach and scorn of infidels. It is also lamentable, that the horrors and carnage of war are so much known among nations, professing themselves the disciples of "the Prince of peace;" and that ambition and avarice shed the blood of Christians like water on every side, and render Jerusalem as it were "a heap of ruins." (Notes, Lam. 4:1, 2.)—The believer has also continual cause to lament, that indwelling sin, and the incursions of temptation, often pollute his body and soul, which are "the temple of God."—But every trouble, personal or public, springs from the anger of God, whom we often provoke to jealousy by our idolatrous attachments to earthly objects. We should therefore first deprecate his wrath, and seek forgiveness of our iniquities; and beseech "the God of our salvation" to cleanse away the pollution and the guilt of our sin; and then he will prevent us with his tender mercies, and deliver us, however low we may be brought. When our calamities, or those of the church, give occasion to infidels and blasphemers to reproach the gospel, or to inquire, "Where is their God?" we have got a prevailing plea in prayer; for wherefore should persons of this character have cause given them to triumph over the Lord's servants? (Notes, 42:1—3, 9, 10. 115:1, 2.) But we have no cause to be uneasy on our own account, if we are reproached for our piety or our sufferings: we should chiefly fear being reproached for acting inconsistently with our profession. We ought, however, to pray for the deliverance of the church from the contempt, as well as oppressions of her enemies; and in so doing, should our desires for *their* conversion not be granted, our prayers for the church will eventually be answered in the ruin of all such as "devour Jacob and lay waste his dwelling-place."—The blood of JEHOVAH's servants will at length be avenged sevenfold upon

PSALM LXXX.

The Psalmist prays for the tokens of God's special presence with his people, and deprecates his displeasure, 1-7. The former and prison state of Israel is represented by a vine, planted, and flourishing heretofore, but now trampled and trampled down, 8-13. A prayer that the Lord would cause this vine again to prosper, 14-19.

To the chief Musician upon ^aShoshannim-eduth,
A Psalm of Asaph.

GIVE ear, O Shepherd of Israel, thou that
dleastest Joseph like a flock: thou that
dwellest between the cherubims, shine forth.

2 Before Ephraim, and Benjamin, and Manasseh, ^bstir up thy strength, and ^ccome and save us.

3 Turn us again, O God, and ^ecause thy face to shine; and we shall be saved.

4 O LORD God of hosts, how long wilt thou be angry against the prayer of thy people?

5 Thou ^mfeedest them with the bread of tears; and givest them tears to drink in great measure.

6 Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.

e 45: 60; titles. ^a Or, for Asaph. b 5: 1. 55: 1. c 23: 1. Is. 40: 11. Ez. 34: 23. John 10: 14. Heb. 13: 20. 1 Pet. 2: 25. 5: 4. d 77: 20. 8am. 5: 2. Is. 49: 10. 63: 11. John 10: 34. e 99: 1. Ez. 25: 20-22. 1 Sam. 4: 4. 2 Sam. 6: 2. 2 Kings 19: 15. Ez. 1: 13. 10: 1. f 37: 19. 50: 2. Deut. 32: 7. Job 10: 5. Is. 60: 1. Ps. 43: 2. Dan. 9: 17. Rev. 21: 23. g Num. 21: 23-25. 10: 32-24. h 45: 23. 1: 24-26. 7: 38. Is. 42: 17. 14. i Heb. come for salvation to us. Is. 25: 9. 33: 92. 17: 19. 85: 4. 1 Kings 18: 87. Jer. 31: 18. 19. Sam. 9: 21. k 1. 4: 6. 67: 1. 119: 135. Num. 6: 25. 26. 185: 5. Is. 58: 2. 3: 6-9. Lam. 3: 44. Matt. 15: 22-23. Luke 18: 1-8. i Heb. smoke. Jer. 14: 1. Deut. 30: 19. m 42: 3. 102: 9. Job 6: 7. Is. 30: 20. Ez. 4: 16. 17. i. Jer. 7: 10. a 44: 13. 79: 4. Judg. 16: 25. Is. 36: 5. 12-20. 37: 23. Jer. 48: 27. Ez. 36: 4. Rev.

those who shed it, and do not repent; and his wrath will be poured out upon all kingdoms, families, and persons, who have not known or called upon his name. But by the greatness of his power, and for the glory of his name, he will rescue his oppressed people: their sighing in captivity and in imprisonment comes before him; and he will either preserve the lives of those whom persecutors appoint to die, or he will receive them to glory. So that the harmless "sheep of his pasture will give him thanks for ever," according to the desire of their hearts; a succession of believers shall praise him to all generations; and the cause of God, however now run down, will finally triumph upon earth, as well as eternally in heaven.

NOTES.—PSALM LXXX. Title. (Marg. Ref.) Many are of opinion, that this psalm was written at the time when Jerusalem was destroyed by Nebuchadnezzar: but some think that it relates to the desolations made by Sennacherib. The reasons for the latter opinion are, that after the destruction of the city and temple by Nebuchadnezzar, God no longer "dwelt between the cherubim," above the mercy-seat; (1) for the ark, and the mercy-seat, and the cherubim of gold, were destroyed, and never replaced: nor is the Lord, ever after that event, thus spoken of in Scripture; but Hezekiah, praying against Sennacherib, addressed God by this very title. (Is. 37: 16, 17.)—The Septuagint also expressly call this "A psalm concerning the Assyrian." Again Ephraim and Manasseh, (2) seem to have had but little concern in the affairs of Judah at the time of the Babylonish captivity; but during the reign of Hezekiah, many of these, and the other tribes constituting the kingdom of Israel, accepted of his invitation, joined the Jews in keeping the passover, and afterwards assisted in breaking down the idolatrous high places and altars, not only in Judah, and in Benjamin as connected with Judah, but likewise in Ephraim and Manasseh. (Notes, 2 Chr. 30: 31.)—Yet soon after, Sennacherib invaded the land, reduced the remnant of the ten tribes to abject slavery, invaded Judah, and threatened to destroy Jerusalem and the temple. It was therefore natural at this crisis, to implore that God would stir up his strength, and come to save Judah; and thus show his glory in the presence of Benjamin, in whose lot part of Jerusalem and of the temple was situated; and also before Ephraim and Manasseh, to encourage them, and to show that God approved Hezekiah's zeal for reformation.

V. 1. The Psalmist seems to have offered this prayer not for Judah only, but for the whole nation of Israel, including the ten tribes, which were subjugated, carried captive, and scattered by the Assyrians. **יְהוָה** "the Shepherd of Israel," the Protector, Ruler, and Guide of that favoured nation, had led Joseph, as well as Judah, like a flock, out of Egypt, through the desert, and into Canaan: (Notes, 23: 1-3. 77: 19, 20. Is. 40: 9-11. 63: 11-14.) and there he dwelt between the cherubim, at Shiloh, in the tribe of Ephraim, before the ark was stationed at Jerusalem. (Marg. Ref.) The Psalmist therefore, remembering these ancient displays of the glory of God in the midst of his people, implores him again to shine forth in the splendour of his power, truth, and love; to dismay their enemies, and to rescue and cheer his worshippers. This divine interposition is represented by the breaking forth of the sun after a dismal tempest, and that pleasing change which ensues. (Notes, 2 Sam. 23: 3, 4. Mal. 4: 2, 3.)

V. 2. (Note, title.) These three tribes, in the wilderness, marched immediately after the ark and the cherubim, by divine appointment, which seems to be here alluded to. (Num. 2: 17-24.)—*Stir up, &c.* (Marg. Ref. h.

7 Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen and planted it.

9 Thou ^ppreparedst room before it, and didst cause it ^qto take deep root, and it filled the land.

10 The hills were covered with the shadow of it, and the boughs thereof were like the ^rgoodly cedars.

11 She sent out her boughs unto the sea, and her branches unto the river.

12 Why hast thou then ^sbroken down her hedges, so that all they which pass by the way do pluck her?

13 The boar out of the wood doth waste it and the wild beast of the field doth devour it.

14 Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine.

11: 10. p 3: 19. 51: 10. Luke 1: 16, 17. q Is. 30: 15. 64: 5. Jer. 4: 11. Mark 4: 12. 2 Tim. 2: 23. 28. r Is. 5: 1-7. 27: 2, 3. Jer. 2: 21. Ez. 15: 6. 17: 8. Matt. 21: 33-41. John 1: 9. s 44: 2. 78: 55. Jer. 18: 10. t 105: 44. Ps. 23: 28-30. Josh. 24: 13-15. Num. 9: 22-25. u Is. 27: 6. 37: 31. Jer. 12: 2. x 1 Kings 4: 20, 25. 1 Chr. 21: 5-7. 2: 24. y Heb. cedars of God. 104: 16. y 72: 8. Gen. 15: 18. Ez. 23: 31. 1 Kings 10: 21. 1 Chr. 18: 5. z 39: 40. 41. Is. 55: 18. 5: 6. Nah. 2: 2. Luke 20: 16. a 2 Kings 18: 19. 21: 25. 2 Chr. 32: 38. Jer. 4: 7. 39: 1-3. 51: 34. 52: 15-14. b 7: 7. 90: 13. Is. 63: 17. Joel 2: 14. Mal. 3: 7. Acta 15: 16. c 33: 13. Is. 63: 15. Lam. 3: 50. Dan 9: 16-19.

V. 3. In order to renewed prosperity and comfort, the Psalmist was deeply convinced, that a revival of pure religion was necessary; and therefore he repeatedly prayed, and thus taught the people to pray, for converting grace, in order that God might cause "his face to shine on them." (7: 19. Notes, 4: 6-8. v. 6. 85: 4. Num. 6: 24-26. Jer. 31: 18-20. Lam. 5: 19-22.)

V. 4. This verse seems to mark out the time of Sennacherib's invasion, and his rapid success, notwithstanding the zeal of Hezekiah, Isaiah, and others for reformation, and their continual prayers for the interposition of God in behalf of his people. "The faithful fear God's anger, when they perceive that their prayers are not forthwith heard." (Notes, 2 Kings 18: 3-6. 13-17. 19: 1-4. 14-19.)

V. 5, 6. The afflictions of Israel were so heavy and of such long continuance, that their bread seemed to be dipped in their tears, and their cup filled to the brim with them; while their neighbours contended about dividing their spoil, and derided their miseries. (Marg. Ref. Notes, 2 Kings 18: 23-27.) The original word for "great measure," is supposed to mean a large cup, much larger than those which were commonly used to drink from. (Notes, 102: 31-11.)

V. 8-13. The nation of Israel, brought out of Egypt, planted in Canaan, (the ancient inhabitants having been extirpated to make room for it,) and favoured with many great advantages, temporal and spiritual, above all other nations, is here represented under the emblem of a vine, planted in a well-cultivated vineyard. (Marg. Ref. r.) The people so multiplied and prospered, especially in the days of David and Solomon, that this vine, having taken deep root, overspread the whole country, from the Mediterranean sea to the river Euphrates; and its luxuriant branches grew strong like cedars, or covered the cedars to the top, by clinging to them. But nothing is here said of its fruitfulness; for it brought forth wild grapes. (Notes, Is. 5: 1-7. Jer. 2: 20, 21.) This indeed was the reason why the heathen were allowed to desolate the land, as the wild boar would waste a vineyard; why the Romans were afterwards permitted to destroy Jerusalem; and why the Lord took from the Jews their peculiar privileges, and conferred them on the Gentile churches. (Notes, 89: 38-51. Matt. 21: 33-44.)—The vine is a constant emblem of the church of Christ, under every dispensation. It is a feeble tree, which needs support, and is of no value except for its excellent fruit. (Notes and P. O. Ez. 15: 1) It produces a large quantity of luxuriant branches, which not only yield no grapes, but must be pruned away, or they will hinder those upon the fruitful branches from ripening. Thus mere professors of Christianity are branches of the true Vine, which must be taken away and cast into the fire, in order that true believers may become more abundantly fruitful. (Notes, John 15: 1-8.)—*Goodly cedars.* (10) "Cedars of God." (Marg. Note, 104: 16.)

V. 14, 15. (Marg. Ref.) The family of David, (which God had advanced and prospered for the good of Israel, and for his own glory,) as typical of Christ, was perhaps meant by this branch. Yet Christ himself, even the promised Messiah, seems to have been principally intended. The Septuagint translate it, 'The Son of man.' (17)—The clause may be literally rendered, 'The son, whom thou hast made strong for thyself.' (Note, 89: 19-37.) 'The Chaldee Paraphrast expounds the Branch of Messiah himself: . . . On King Messiah, whom thou hast established, &c.' So do the Rabbinists, Aben Ezra, and Obadiah, cited by Dr. Hammond. . . . To the advent of this Son of man, Israel was ever accustomed to

15 And ^athe vineyard which thy right hand hath planted, and ^athe Branch *that* thou madest strong for thyself.

16 *It is* burned with fire, *it is* cut down: ^athey perish at the rebuke of thy countenance.

17 Let thy hand be upon ^athe Man of thy right hand, upon the Son of man *whom* thou madest strong for thyself.

18 ^aSo will not we go back from thee: ^aquicken us, and we will call upon thy name.

19 ^aTurn us again, O LORD God of hosts, ^acause thy face to shine; and we shall be saved.

PSALM LXXXI.

An exhortation to praise God with psalms and musical instruments, especially on the solemn feasts, 1-3. God ordained this, when he delivered Israel from the Egyptians, 4-7. He commands the people to renounce idolatry, and trust in him alone; and complains of their disobedience, which had turned to their own loss, 8-16.

To the chief Musician upon ^aGittith, *A Psalm* ^aof Asaph.

^aSING aloud unto God ^aour Strength: ^amake a joyful noise unto ^athe God of Jacob.

d 9. Is. 5:1,2. Jer. 2:21. Mark 12:1. John 15:1. e 69:21. Is. 11:1,49:5. Jer. 23:5,6. Ez. 17:22-24. Zech. 6:12. f 73:5. Is. 27:11. Ez. 20:47,48. John 15:5. g 39:11. 76:7, 90:7. 2 Thes. 1:9. h 15. 110:1. Dan. 7:13,14. Job 6:21-23. 179:13. John 6:66. Heb. 10:38,39. k 85:6. 119:25,37,40,107, 154,156. Cant. 1:4. Phil. 2:12,13. 1,3,7. Jer. 3:22,23. m 1,27:4,9. 31:16,44,3. n 8:1. Tit. 1:4. ^aOr, for Asaph. b 67:4. Jer. 31:7. c 13:1,2. 38:7,39:7. Phil. 4:13. d 33:1-3. 46:1-7. 88:1,100,112. e 46:11. Gen. 50:17. Matt. 22:32. 192. 8. 95:1,2. 149:1-3. Mark 14:26. Eph. 5:19. Col. 3:16. Jam. 5:13. g 98:6. Num. 10:1-9. 1 Chr. 15:24. 16:6,42. 2 Chr. 5:12. 13:12,14. h Lev. 23:21. Num. 10:28,31. 2 Kings 4:23. Col. 2:16. i Num. 15:3. Deut. 16:15. 2 Chr. 2:4. 8:13.

look forward in time of affliction; on his second and glorious advent the Christian Church must fix her eye in the day of her calamities." *Bp. Horne.*

V. 16. The vine, above described, (or the nation which God had brought out of Egypt, and planted in Canaan,) was in great measure cut down and burned with fire, by the dispersion of the ten tribes, and the success of the Assyrians in Judah: and though a remnant still remained, and a strong branch of David's race: yet if the anger of God were not turned away from them, they likewise must soon perish. (*Notes, 2 Kings 19:30,31.*)

V. 17, 18. This may imply a request that God would uphold, strengthen, and defend his king, of David's race, on the throne of Judah, for the protection of his people and the maintenance of true religion. (*Note, 2 Kings 19:14-19.*) But "the Man of God's right hand," and "the Son of man," point out the promised Messiah very clearly, and may be considered as a prayer of the church for his coming, as "the power of God," for the conversion of sinners, and the salvation of his people. (*Note, 14,15.*) Those who refer the Psalm to the Babylonish captivity, interpret the preceding verse of the subversion of the kingdom in the family of David after the death of Josiah; and these verses as a prayer for another king of the same race to be advanced to the throne, in order that the people might be induced and encouraged to adhere to the worship of God, and to call on him in every time of trouble.—*Quicken us.* (18) *Make us to live, or to be lively.* (*Notes, 22:29. 119:25. Eph. 2:4-10.*)

V. 19. An increase of earnestness in prayer seems discernible, in comparing the three repetitions of this important request. (3,7.)

PRACTICAL OBSERVATIONS.

He who dwells on the mercy-seat is the good Shepherd of his people, and leads them as a valued flock with all attention and tenderness. In all troubles and dangers let us beseech him to "shine upon our souls," and upon our path, that we may be cheered and directed by his presence and favour: and let us entreat him continually to "stir up his strength, and come" and save us. But we can neither expect the comforts of his love, nor the protection of his powerful arm, except we are partakers of his converting grace. When we discover our need of this invaluable blessing, we ought to pray earnestly for it: the same must be our conduct, when we have lost our comfort, and are exposed to rebukes by having relapsed into sin, and are become sensible of the necessity of returning to the Lord our Rest: (*Notes, 51:10,12,13. 116:7.*) and in all public calamities, whether of churches or nations, we must observe the same order, and pray that they may be prepared by conversion, for returning comfort and prosperity.—The Lord is *really angry* at the prayers of the hypocrite, who employs them as a cloak for his iniquity: but not with those of any sinner, however vile, who sincerely seeks his mercy and grace. (*Note, Prov. 15:3,9.*) Yet, while he proves our sincerity, and increases our humility and fervency, by delays, we often think that he is *angry* against our prayers, and will not accept them: but we shall certainly find the contrary, if we persevere in asking and seeking.—The church of God in times of grievous oppressions, and the believer in times of darkness and distress, (especially when occasioned by sin,) may for a while be sunk in sorrows, and exposed to contempt and reproach: but when this leads to repentance, having sown in tears they will reap in more abundant joy. (*Notes, 126:5,6. Matt. 5:4. 2 Cor. 7:8-11.*)—When we, in this favoured land, consider our manifold advantages, and our very disproportion

2 Take ^aa psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

3 ^aBlow up the trumpet ^ain the new moon, in the time appointed, on ^aour solemn feast-day.

4 For this *was* a statute for Israel, and a law of the God of Jacob.

5 This he ordained ^ain Joseph ^afor a testimony, when he went out ^athrough the land of Egypt; ^awhere I heard a language *that* I understood not.

6 ^aI removed his shoulder from the burden: his hands ^awere delivered ^afrom the ^aspots.

7 ^aThou calledst in trouble, and I delivered thee; I answered thee in ^athe secret place of thunder: ^aI proved thee at the waters of ^aMeribah. Selah.

8 ^aHear, O my people, and I will testify unto thee: O Israel, ^aif thou wilt hearken unto me;

9 ^aThere shall no ^astrange god be in thee; neither shalt thou worship any strange god.

10 ^aI am the LORD thy God, which brought

Lam. 2:6. Nah. 1:15. k 77:15. 80:1,2. Am. 6:6. l 78:6. Ex. 13:9,14-16. Deut. 4:45. Ez. 20:20. 1 Or, against. Ex. 12:12,27,29. m 114:1. Deut. 28:49. Is. 29:11. Jer. 5:15. 1 Cor. 14:21,22. n Ex. 1:14. 6:8. Is. 8:4,10,27. Matt. 11:29. i Heb. *passed away*. o 68:13. § Or, *baskets*. p 50:15,91:14,15. Ex. 2:23. 14:10,30,31. q Ex. 14:24. 19:19. 20:18-21. r Ex. 17:6,7. Num. 20:13. 24. Deut. 33:8. || Or, *strife*. s 50:7. Deut. 32:46. Is. 55:3,4. John 3:11,32,33. Acta 20:1. 1 John 5:9. t 15. Ex. 15:26. Deut. 5:27. Is. 1:19. u Ex. 20:3-5. 1 Cor. 8:5,6. x Deut. 6:14. 32:12. Is. 43:12. Mal. 2:11. y Ex. 20:2. Jer. 11:4. 31:31-33.

tionate improvement of them, we shall perceive great cause for humiliation. We are planted, as in a well-cultivated enclosure, with every means of being fruitful in the works of righteousness; but alas! the useless leaves of profession, and the empty boughs of notions and forms, abound far more than substantial piety and charity. The Christian religion also, as planted by the apostles and primitive evangelists, took deep root, and spread very wide, so that it has filled many nations; but it has too generally proved an empty vine. The Lord's zeal for the honour of his own truth, precepts and ordinances, may be pleaded with him as a reason, why he should not break down the hedges, and permit infidels, and heretics, and persecutors, to root up the vineyard; and may suggest an inquiry why he permits them so long to practise and prosper. But when we consider the state of our purest parts of the visible church, we cannot wonder that we are visited with sharp corrections. He, however, who is not only the strongest Branch, but the Root and Stem of the vine; who is "the Man of God's right hand," "the Son of man whom" the Father "hath made so strong for himself," has been carried through his work for his church, and is possessed of all power in heaven and earth for her benefit. The vine cannot therefore be ruined, nor can any fruitful branch perish: but the unfruitful will be cut off and cast into the fire. Let us then come to him and abide in him, "without whom we can do nothing," let us beg of him to uphold and strengthen us, that we may not go back from him; and let us still call upon his name, in behalf of ourselves and of the whole church: "Turn us again, O LORD God of Hosts; cause thy face to shine, and we shall be saved."

NOTES.—PSALM LXXXI. V. 1-5. It is probable, that this psalm was composed in the time of David, when the ark had been removed to mount Zion; and that it was especially intended for the new moons, and that in particular which began the seventh month, called the feast of trumpets, or the new year according to the old computation. (*Notes, Ex. 12:2. Lev. 23:24,25. Num. 10:2-10. 29:1-6.*) Some think, that on this day Moses came down from the mount the second time, with the tables of the law, and full orders to erect a tabernacle, in the most sacred place of which these tables might be placed, in the ark of the covenant, and covered with the mercy-seat, over which the glory of God, as dwelling among his people, was displayed; and that this day was observed as a *memorial* of that event, and a *testimony* of the relation which subsisted between God and Israel.—The word rendered "Psalm," (2) may signify the *instruments of psalmody*, some of which are afterwards enumerated.—^aJoseph's family was counted the chief before that Judah was preferred. No doubt the descendants of Joseph were counted the chief, during most of the time that the Israelites continued in Egypt; as Joseph had there been the protector of the whole family.—God went *through* the land of Egypt destroying all the first-born; or *against* the land (*marg.*) in all the plagues which he inflicted: (*Notes, Ex. 11:4,5. 12:11-14,29,30.*) yet the feast of trumpets did not take place till almost seven months after Israel left Egypt; for their deliverance was in some sense incomplete till Moses descended the second time from the mount with the tokens of God's reconciliation to his offending people.—In the last clause, the Psalmist evidently speaks in the name of the nation, or the church of God, as a corporate body from age to age. It seems that the Israelites did not understand the language of their haughty oppressors, which must have tended to render their bondage more distressing. (*Notes 114:1,2. Gen. 42:23.*)

thee out of the land of Egypt : "open thy mouth wide, and I will fill it.

11 But ^amy people would not hearken to my voice ; and Israel ^bwould none of me.

12 So ^cI gave them up unto 'their own hearts' lust : and ^dthey walked in their own counsels.

13 ^eOh that my people had hearkened unto me, and Israel had walked in my ways !

14 ^fI should soon have subdued their enemies, and ^gturned my hand against their adversaries.

15 ^hThe haters of the Lord should have ⁱsubmitted themselves unto him : but ^jtheir time should have endured for ever.

16 He should have ^kfed them also with the

^lfinest of the wheat : and with ^mhoney out of the rock should I have satisfied thee.

PSALM LXXXII.

The Psalmist reminds magistrates of God's authority over them, reproves their injustice, and urges them to do their duty. 1-4. He exposes their ignorance and wickedness, and warns them of their approaching doom, 5-7. He prays for the establishment of God's kingdom, 8.

A Psalm of Asaph.

^aGOD standeth in the congregation of the mighty ; he judgeth among the gods.

2 ^bHow long will ye ^cjudge unjustly, and ^daccept the persons of the wicked ? Selah.

3 ^eDefend the poor and fatherless : ^fdo justice to the afflicted and needy.

g 37:4. John 7:37. 15:7. 16:23. Eph. 3:19,20. Rev. 21:6. 22:17. a 106:12,13. Jer. 2:11-13. 7:23,24. Zech. 7:11. b Ex. 32:1. Dent. 32:15. Prov. 1:30. Heb. 10:29. c Gen. 6:3. Acts 7:42. 14:16. Rom. 1:25. 27. 2 Thes. 2:9-11. ^d Or, the hardness of their hearts, or, imaginations. d Ex. 1:19. Is. 30:1. Jer. 7:24. 41:16,17. e Dent. 5:32. 10:12,13. 32:29. Is. 48:18. Matt. 23:37. Luke 19:41,42. f Num. 14:45. John 23:13. Jude. 2:20-23. g Am. 1:3. Zech. 13:7. h 83:2. &c. Ex. 20:5. Dent. 7:10. John 15:22,23. Rom. 1:30. 8:7. ⁱ Or, yielded feigned

obedience. Heb. 11:4. 15:44. 65:3. marg. i 102:28. Is. 65:22. Joel 3:20. k 147:14. Dent. 32:13,14. Joel 2:24. ^l Heb. fat of wheat. l Judg. 14:8,9,18. 1 Sam. 14:23,26. Job 29:6. ^m Or, for Asaph. a Ex. 18:21. 2 Chr. 19:6,7. Ec. 5:8. b 6:7. 138:1. Ex. 22:28. John 10:35. e 62:3. Ex. 10:3. 1 Kings 18:21. Matt. 17:17. d 88:1,2. Ex. 23:6,7. Lev. 19:15. Mic. 3:1-3,9-12. e Job 34:19. Prov. 1:5. Gal. 2:6. ^f Heb. Judge. 10:18. Dent. 10:18. Is. 1:17,23. Jer. 5:28. 22:3,16. Jam. 1:27.

V. 6. It is evident that the Lord himself speaks, through the remainder of the psalm, though the change of person is not noticed. Some suppose, that the voice of God, with which Israel in Egypt was unacquainted, was meant by "the language which he understood not" (5) and then this and the following verses may be considered as a recapitulation of the messages of God to the nation, by Moses, during the events attending its deliverance.—God then said concerning Israel, "I remove his shoulder, &c."—It is not certain what is meant by the word (וָרִי) translated "the pots" whether any earthen vessels which the Israelites were employed to make ; or the kilns in which the bricks were burnt, or baskets used in their work ; (*marg.*) or the pots in which the food for this immense number of slaves was prepared, the flesh-pots which they afterwards regretted. (*Note, Ex. 16:1-3.*)

V. 7. (*Marg. Ref.*) *The secret place, &c.* Some think that this refers to the cloudy pillar, from the hidden recess of which JEHOVAH spake in mercy to his people, and in thunder to his enemies. (*Notes, 99:6,7.*) But perhaps mount Sinai is meant, from whose inaccessible summit, out of the midst of the thunder and lightning, the Lord spake the ten commandments—the first of which is afterwards referred to. (*10. Notes, Ex. 19: 20:1—1 I proved thee, &c.*) *Notes, Ex. 17:1. Num. 20:2-13.*

V. 8-10. The old translation of these verses seems as literal as the present version, and more expressive.—"Hear, O my people, and I will protest unto thee : O Israel, if thou wilt hearken unto me, and wilt have no strange god in thee, neither worship any strange god ; (*For I am the Lord thy God, which brought thee out of the land of Egypt :*) open thy mouth wide, and I will fill it." "If thou adherest to the worship of JEHOVAH alone, according to the terms of the national covenant ; I will grant the largest desires of thy heart, and requests of thy lips."—According to the present translation of the ninth verse, the future is evidently put for the imperative, as is the case with several of the ten commandments ; and it means "Let no strange god, &c." "There will be no need ; I will abundantly supply all thy wants." The larger their desires and expectations were, and the more copious and comprehensive their prayers, the more abundantly would they receive from the all-sufficiency of God.—It is almost impossible not to think in this place of our Lord's address to the Jews, "If any man thirst, let him come unto me and drink." (*Marg. Ref. Note, John 7:37-39.*)—The former part of the tenth verse may perhaps be rendered : "I, JEHOVAH, who brought thee out of the land of Egypt, am thy God." "With such an omnipotent and all-sufficient Protector and Friend, thou canst not want any other god." (*Notes, Ex. 20:7-9,17-22.*)

V. 11, 12. Israel, as a nation, were the people of God, by profession, covenant, and the strongest obligations ; but they were not so by their own choice of him. They would not have him for their *Portion* and their Lord ; but expected more advantages from their dumb idols than from him : and therefore they were left to be judicially deceived, hardened, and ruined, as the just punishment of their sins.—Thus wisdom (that is, Christ) complains, "They would none of my counsel, they despised all my reproof ;" and this was the cause of their destruction. (*Notes, Prov. 1:20-33. Acts 7:37-43. Rom. 1:21-27. 2 Thes. 2:8-12.*)

V. 13. (*Notes, Deut. 5:28,29. 32:29.*) Such expressions denote the Lord's willingness to receive returning sinners, and the delight which he takes in showing mercy and doing good, and in the faith and obedience of his people : and they prove, that the ruin of sinners is altogether the effect of their own pride and obstinacy. But it would be absurd to draw inferences from them, which cannot consist with other parts of Scripture. (*Notes, Is. 48:17-19. Ez. 18:23. 33:11. 1 Tim. 2:3,4.*)—"One cannot help observing the similitude between the complaint here uttered, and one which hath been since repeated forth over the same people : "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and I ye would not!" *Bp. Horne. (Note, Matt. 23:37-39.)*

V. 14, 15. "I should in a short time have quelled all their

enemies ; and by one victory after another have quite destroyed their adversaries. . . . All that maligned their prosperity, and set themselves against the design of the Lord to make them victorious over their enemies, should have been so daunted, that they should have dissembled their inward hatred, and been forced, at least, to a counterfeit submission : but his people should have seen blessed days, and enjoyed a substantial and durable happiness, without any interruption." *Bp. Patrick.*—The nation of Israel, if they had been obedient, would have possessed their privileges to the coming of Christ, and have been then incorporated into his church, which shall continue on earth to the end of time, and in heaven to all eternity.—*Submitted. (15) "Lied." Marg. (Note, 66:1-3.)*

V. 16. *Marg. Ref. Notes, Deut. 32:13,14.*

PRACTICAL OBSERVATIONS.

It is our duty and privilege to attend on the ordinances of God, and to abound in praise and thanksgiving : and we should excite one another to these pleasant services, embracing every opportunity for them, and improving all our ability in them. For the Lord is the Strength of his people ; and all the worship, which we can render, is far beneath his glorious excellences, and our immense obligations to him, especially in our redemption from wrath and sin. When therefore he commands this reasonable service, and intimates his acceptance of it, he testifies his mercy and condescending love to us. For we ought never to forget the base and ruinous drudgery to which Satan had reduced us ; or our rebellions against God, for which we deserved to be left the bond-slaves of this cruel tyrant, and to have our final portion with him. But when in distress of conscience we are led to cry for deliverance, the Lord answers our prayers, and sets us at liberty.—As the giving of the law from mount Sinai, and the trials of Israel in the wilderness, were proofs of the Lord's peculiar regard to that people ; so humiliating convictions of sin, and sharp afflictions, are generally, and the law written in our hearts is always, evidential of the love of God to our souls.—But he speaks to multitudes, both by the awful requirements and sanctions of his law, and by the invitations and promises of his gospel, and even to many who profess themselves his people, who yet will not hearken to his voice, or have him for their Portion ; for they foolishly expect more satisfaction from their sins, than from the all-sufficient God. Thus they provoke him to give them up to their own hearts' lust, and to leave them to their perverse choice : and then, whilst they prosper in wickedness, and are envied by their fellow-sinners, they ripen apace for eternal ruin. But the Lord delights in the conversion of sinners, and in the faith and obedience of his people. They may desire and ask as much as they will ; and he will answer and exceed their expectations : their enemies shall be subdued ; and their souls satisfied with those unspeakable blessings, which flow from "the Rock of salvation," their bodies also shall be fed with "food convenient for them," and their eternal inheritance secured to them ; while all the haters of the Lord shall fall under his power, and perish for ever. May he then incline our hearts to obey his call, and walk in his ways : and may he enlarge and assist our prayers ; that, being delivered from our enemies, we may "open our mouths wide," both in fervent, and copious, and large requests, and take in abundantly the waters of life and salvation, and so to drink and live for ever.

NOTES.—PSALM LXXXII. V. 1. JEHOVAH, who judges the principalities and powers of the invisible world will call to account the greatest of those, who exercise dominion over their fellow-creatures on earth. "He judgeth in the midst of gods." Rulers seem as gods to their subjects, and they indeed are the Lord's appointed vicergerants ; (*Notes, 6:7. Rom. 13:1-7.*) but they are the subjects of his kingdom, even as other men ; and he is especially at all times present in their courts, to animadvert on the justice or injustice of their decisions ; to receive appeals from their sentence, when unrighteous ; and to call them to a strict account if they abuse their power. (*Marg. Ref.*)—It is not known by whom, or when, this psalm was written : some date it in David's time, and others in that of Hezekiah.

V. 2, 4. "Is it not time to leave off your partiality and

4 ^aDeliver the poor and needy: ^brid them out of the hand of the wicked.

5 ^aThey know not, neither will they understand; ^athey walk on in darkness: ^aall the foundations of the earth are ^aout of course.

6 ^aI have said, ^aYe are gods; and all of you are children of the Most High.

7 But ^aye shall die like men, and fall ^alike one of the princes.

8 ^aArise, O God, judge the earth: for ^athou shalt inherit all nations.

PSALM LXXXIII.

The Psalmist appeals to God concerning a formidable conspiracy of the enemies of Israel, 1-8. He says that they may be confounded, for a warning to others, and for the honour of God, 9-18.

A Song or Psalm of Asaph.

^aKEEP not thou silence, O God: hold not thy peace, and ^abe not still, O God.

2 For, lo, ^athine enemies make a tumult: and they ^athat hate thee have ^alifted up the head.

3 They ^ahave taken crafty counsel against thy people, and consulted against ^athy hidden ones.

4 They have said, ^aCome, and let us cut them them off from ^abeing a nation; that the name of Israel may be no more in remembrance.

5 For ^athey have consulted together with one ^aconsent; ^athey are confederate against thee:

6 ^a72-12-24, Job 28:12-16, 17, Prov. 24:11-12, h 140:12, Neh. 5:1-13, Job 5:15, 1:53-4, Prov. 1:25, Mic. 3:1, Rom. 1:28, k Prov. 2:13-4:19, Ec. 2:14, John 3:19, 12:35, 1 John 2:11, 1:11:3, 75:3, Ec. 3:16, Is. 5:7, ^a Heb. moved, m 1, Ec. 22:28, John 10:34-36, n 49:12, Job 21:32, Ec. 31:14, e 83:11, p 7:6, 41:26, 102:13, Is. 51:9, Zeph. 3:8, q 28:22, Rev. 11:15, 15:4, ^a Or, for Asaph, a 23:1, 35:2, 44:23, 50:3, 109:12, b Is. 42:14, c 2:12, 74:4, 23, 2 Kings 19:28, Jer. 1:19, Matt. 27:34, Acts 4:26-27, 16:22, 17:5, 19:28, &c. 21:30, 22:22, 23:10, d 81:1, e 75:4, 93:3, Is. 37:23, Dan. 5:20-23, f 10:9, 56:6, 64:2, 1 Sam. 13:19, Is. 7:6, 7, Luke 20:20-23, g 27:5, 31:20, 91:1, Col. 3:3, h Ex. 1:10, Esth. 3:6-9, Prov. 1:12, Jer. 11:19, 38:36, Dan. 2:27, 62-65, Acts 4:17, 9:12, 1 Cor. 21:30, Is. 7:5-7, 9:10, John 11:47-53, Acts 3:12, 13, Rev. 17:13, 19:15, ^a Heb. heart, k Josh. 10:3-5, 2 Sam. 10:

no longer to favour a bad cause, because the man is rich and great; and can either give you a large bribe, if you will judge it for him, or do you a mischief if you give sentence against him? Your duty is to do equal justice to all men that come before you; and to take a particular care, that the poor and the fatherless do not suffer because they have no money to give, nor any friend to solicit.' *Bp. Patrick. (Marg. Ref. Notes, 58:1, 2. Ec. 23:6-9, 2 Chr. 19:5-11.)* ^aEvery upright judge will endeavour to resemble the Redeemer. For this purpose, he will be always willing to admit, diligent to discuss, solicitous to expedite the cause of a poor and injured person, and to afford such a one the speediest, the cheapest, and the most effectual redress, equally despising the offers of opulence, and the frowns of power.' *Bp. Horne. (Notes, 72:1-7. 2 Sam. 23:3, 4.)—Do justice, &c. (3) "Justify the afflicted, &c." (Note, Prov. 17:5.)*

V. 5. ^aThey will not study the laws of God; or if they do, will not think it their interest to be governed by them; ... inasmuch that the foundations of the kingdom, which are justice and truth, are shaken; all things are in confusion, and in danger to come to utter ruin.' *Bp. Patrick. (Marg. Ref. Note, 75:3.)*

V. 6, 7. The rulers of Israel, as immediately appointed by JEHOVAH to be his representatives, to judge according to his law, and to be types of his Anointed, were especially honoured with this high title, "Ye are gods;" in which other magistrates share, in proportion to their religious advantages. But though outwardly honoured as "gods," as "children of the Most High," and as representing the Son of God himself; yet, seeing they in general abused these distinctions, the Lord would soon show them their weakness, as mean mortal men; and leave them to be cast down from their dignity, like one of the princes whom Israel crushed when they came up out of Egypt, or in their subsequent wars. (83:6-11. *Notes, John 10:32-39.*)

V. 8. ^aSeeing none amendment, he desireth God to undertake the matter, and execute justice himself.—This verse, however, is evidently a prophetic prayer for the coming of the Messiah, and the conversion of the nations to him. *Notes, 2:7-9. 72:8-11, 86:9, 10, 98:7-9. Rev. 11:15-18.)*

PRACTICAL OBSERVATIONS.

The authority of God should be acknowledged, honoured, and submitted to, in those governors whom his providence places over us. But they also must be reminded, that they are only viceroys of the King of heaven, bound under the strictest obligations, and the most awful responsibility, to do his will, and copy his example; that he witnesses the use which they make of their authority, and will judge them for it: and that if, with present impunity, they "judge unjustly, and accept the persons of the wicked," they will have a most terrible sentence denounced on them at last.—These plain truths are too generally forgotten or discredited by those in authority: they know not, because they "will not understand," therefore they walk on still in darkness: (*Note, John 3:19-21.*) and the perversion of law and justice,

6 The tabernacles of Edom and the Ishmaelites; of Moab, and ^athe Hagarenes;

7 ^aGabal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;

8 ^aAssur also is joined with them: they have ^aholpen ^athe children of Lot. Selah.

9 Do unto them ^aas unto the Midianites: ^aas to Siserā; as to Jabin, at the brook of Kison:

10 ^aWhich perished at ^aEn-dor: they became ^aas dung for the earth.

11 Make their nobles like ^aOreb, and like Zeeb: yea, all their princes as ^aZebah, and as Zalmunna:

12 Who said, ^aLet us take to ourselves the houses of God in possession.

13 ^aO my God, make them ^alike a wheel; ^aas the stubble before the wind.

14 ^aAs the fire burneth the wood, and as ^athe flame setteth the mountains on fire;

15 So ^apersecute them with thy tempest, and make them afraid with thy storm.

16 ^aFill their faces with shame; that they may seek thy name, O Lord.

17 ^aLet them be confounded and troubled for ever; yea, let them be put to shame, and perish:

18 ^aThat men may know that thou, ^awhose name alone is JEHOVAH, art ^athe Most High over all the earth.

6-8. Is. 7:2, 12 Chr. 20:1, 10:11, m Gen. 25:12-18, 1 Chr. 5:10, 19:20, Hagarenes, n Josh. 13:5, Es. 27:19, o Gen. 10:11, *Ashur*, 25:3, ^a Heb. *been an arm to*, &c. Is. 33:2, p Gen. 19:37, 38, Deut. 2:9, q Num. 31:7, 8, Judg. 7:22-25, Is. 9:4, 10:26, r Judg. 4:15-24, s Judg. 5:21, *Kishon*, 1 Josh. 17:11, 1 Sam. 22:7, t 9 Kings 9:37, Jer. 8:2, 16:4, Zeph. 1:17, x Judg. 7:25, y Judg. 8:12-21, z 4, 7-7, 8, 2 Chr. 20:11, a 22:1, 4:4, 7:4, 11:12, b Is. 17:12-14, c 68:1-2, Ex. 15:7, Job 13:25, 21:18, Is. 40:24, 41:2, Jer. 13:24, d Is. 30:33, 33:11, 12, 64:1-2, Ec. 20:47, 48, Mal. 4:1, e Deut. 32:22, Nah. 1:6, 10, f 11:6, 50:3, 58:8, g Jer. 9:17, 27:20-22, Is. 28:17, 30:30, Ex. 13:11-14, Matt. 7:27, Heb. 12:19, h 2 Sam. 2:10, 5:4, h 35:4, 36:40, 41:15, 18:16, 59:13, 1 Kings 18:37, 2 Kings 19:15, Is. 5:16, Jer. 16:21, Ex. 30:19, 38:23, k Gen. 22:14, Ec. 6:3, l 92:8, Is. 54:5, Dan. 4:25, 32, Mic. 4:13, Zech. 4:14.

through their impiety and iniquity, subverts the foundations of social felicity, and enhances exceedingly the miseries of mankind. (*Notes, 11:1-3, 14:1-7, Mic. 7:1-4.*) God has indeed honoured rulers, (especially those placed over his people,) by intrusting to them, as it were, a share of his authority: and favouring them, as children, with a portion of his inheritance: and honourable and happy are they, who, out of a regard to him, "defend the poor and fatherless," do justice to the afflicted and needy, and deliver them out of the hands of the wicked.—But as for ungodly rulers, their disgrace and misery will equal their present abused distinctions; and they will feel the insignificance of that pre-eminence, which made them forget that they were men, when death shall arrest them and hurry them to judgment; and they shall be condemned with those princes who made war against Israel of old.—We should, however, be thankful for the blessings of civil government, which, with all its defects, is of immense advantage to mankind. And we should pray for our rulers, and leave such as misbehave to the judgment of God, and be thankful for our peculiar advantages in this respect. But, considering the state of affairs in the world, from the beginning hitherto, we have need even on that account, to pray most earnestly and constantly, that the Lord Jesus would arise and take possession of his inheritance, and rule over all nations in truth, and righteousness, and peace.

NOTES.—PSALM LXXXIII. V. 1-5. It is generally and with probability conjectured, that this psalm was written (perhaps by some of Asaph's descendants) in the reign of Jehoshaphat, when a most formidable confederacy was formed against him; and when Judah was invaded by a very large army composed of many nations, of whom the Moabites and Ammonites seem to have been the principal, and the others their allies: and it appears, that enmity to God and religion, stirred up by Jehoshaphat's zeal for reformation, had a considerable effect in exciting them against him. (*Notes, 2 Chr. 20:1-4.*) So that it was, in fact, the cause of God which they opposed; uniting crafty policy with powerful exertions, entirely to destroy his people, and to blot out the memorial of them from the earth. (*Notes, Esth. 3:6-15.*) The term "hidden ones" seems to denote the Lord's peculiar people, who were hidden under his immediate protection from the devices of their enemies. (*Marg. Ref. g.*)—Some render the words, "hidden things," understanding them of the treasures reposit in the treasures of the temple.

V. 6-8. (*Marg. Ref.*) Assur (or the Assyrians) was called in by the other confederates, as a powerful ally, to ensure the destruction of the hated nation. (*Note, 2 Kings 15:19, 20.*)

V. 9-11. (*Notes, Judg. 4-8.*) Endor lay in the north of Canaan, near the place in which Sisera's army was destroyed. (*Marg. Ref.*)

V. 12. "The houses of God" seem to denote, not only the temple and its outbuildings, but also the palaces and houses, in which the princes, priests, and chief persons of God's people dwelt. It is not certain, that any buildings for

PSALM LXXXIV.

The Psalmist expresses his strong affection for the courts of God, 1-3. He shows the blessedness of those who attend there, or cordially resort thither, 4-7. He prays to be restored to them; and celebrates the great goodness of God to his people, 8-12.

To the chief Musician upon ^aGittith, A Psalm for the sons of Korah.

How amiable are thy tabernacles, O LORD of hosts!

2 My soul longeth, yea, even fainteth, for the courts of the LORD: my heart and my flesh crieth out for the living God.

a 8: 81. fills. * Or, of. b 26:8, 27:4, 48:1, 2, 37:2, 3, 122:1. Heb. 9:23, 24. Rev. 21:2, 22:23. c 103:20, 21. 1 Kings 22:19. Neh. 9:6. Is. 6:2, 3. d 13:1, 2. 63:1, 2. 73:26. 119:20, 31. 143:6. Cant. 2:4, 5, 5:8. e Job 23:1. Is. 26:9, 64:1. f 90:1, 91:1. 116:7. Mt. 8:20. 22:37. g 23:6, 27:4. 55:4. 134:1-3. h 71:8, 15. 143:1, 2, 21. Is. 12:4, 5 Rev. 7:15. i 28:7, 8. Is. 45:24. Zech. 10:12. 2 Cor. 12:9. Phil. 4:13. k 40:8, 42:4, 55:14. Is. 26:9. Jer. 31:33. 50:4, 5. Mic. 4:2. l 66:10-

the public worship of God, (like the synagogues of later ages,) were at this time erected. (Note, 74:7, 8.) But perhaps these idolaters might consider the high places as houses of God, especially such as were not used in idolatry. (Note, 2 Kings 18:22.)

V. 13-18. These verses must be interpreted as a prayer, and not merely as a prediction: but it should be observed, that the persons prayed against were the enemies and haters of God, who sought with implacable malice to extirpate his people, and destroy true religion; and that the honour of God, and the interests of truth and righteousness, as well as the preservation of Israel, required this example of severity. The images employed are very striking, and are best explained by the marginal references. The expression "that they may seek thy name," implies, that the imprecation was only meant, in the strongest sense, on the supposition that the invaders remained incorrigible in enmity to God, in which case, "let them be confounded and troubled for ever," that men of other nations may take warning, and learn by their doom, that JEHOVAH, the God of Israel, is alone the almighty Lord and Sovereign of the whole earth, and not merely the local Deity of one nation.

PRACTICAL OBSERVATIONS.

Enmity to the holiness and authority of God is the real cause of the hatred borne to his people. Men of different nations, interests, parties, humours, and sentiments, readily unite against the church. The formal self-righteous Pharisee, the time-serving Herodian, and the infidel Sadducee, agreed to hate and oppose Christ: Herod and Pilate, though before at enmity, were made friends, as being of one mind to treat Jesus with contempt. (Notes, Matt. 16:1-4, v. 1. 22:15-33. Luke 23:6-12.) and hypocrisy and profaneness, superstition and skepticism, and even enthusiasm and atheism, often confederate against his humbling doctrine and holy cause. For the consultation has been from the beginning, how to extirpate the church, that neither preacher nor professor of the truth should be left, and "that the name of Israel should be had no more in remembrance." (Notes, Acts 5:17-28.) But whatever arrogance, tumult, subtlety, or resolution, may be found among those who hate the Lord, and would lay hands on his worshippers, and "take to themselves his houses in possession," their intentions must ultimately be frustrated. His people, whose "life is hid with Christ in God," and whose excellency is equally hidden from the carnal eye, are safe under his protection. (Note, Col. 3:1-4.)—While the Lord is still and keeps silence, and persecutors insult and triumph, the apparent danger often excites believers to great fervency in prayer; and then in due time he arises to plead their cause: so that the doom of the ancient enemies of the church, or one even more dreadful, will be that of all others to the end of the world. For such are "vessels of wrath fitted for destruction," even as a bowl is fitted to roll impetuously down a declivity; as stubble to be driven before a vehement wind; or as the dry wood, thorns, and brambles upon the mountains, are fitted to be consumed by the flames. (Note, Luke 23:26-31, v. 31.) Thus the stormy tempest of divine vengeance will persecute them with dreadful consternation into "the fire prepared for the devil and his angels;" unless they be so humbled, and ashamed of their sins, as to repent and seek the pardoning mercy of their offended Lord: for assuredly all impenitent sinners shall be troubled, and ashamed, and perish for ever.—The Lord will be glorified in the punishments which he inflicts: if present judgments fail of bringing those who suffer them to repentance, they are often so evidential of his power and justice, as to warn others to flee from his wrath and seek his favour; and doubtless the final punishment of the wicked will answer most important purposes, throughout the universal and everlasting kingdom of God. But may we so know, that "he whose name is JEHOVAH, is most high over all the earth," as to fear his powerful wrath, seek his inestimable favour, trust his mercy and grace, and yield ourselves to be his willing and devoted worshippers and servants; and may we chiefly seek the destruction of those tumultuous and confederated enemies, our "fleshy lusts which war against the soul."

NOTES.—PSALM LXXXIV. V. 1, 2. It is not said by whom, or on what occasion, this psalm was written; but

3 Yea the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O LORD of hosts, my King and my God.

4 Blessed are they that dwell in thy house: they will be still praising thee. Selah.

5 Blessed is the man whose strength is in thee; in whose heart are the ways of them,

6 Who passing through the valley of Baca, make it a well; the rain also filleth the pools.

7 They go from strength to strength, every one of them in Zion appeareth before God.

12. John i:3-33. Acts 14:22. Rom. 5:3-5, 8:37. 2 Cor. 4:17. Rev. 7:14. † Or, mulberry-trees, make him a well, &c. 2 Sam. 5:22-24. m 68:9. 2 Kings 3:20. 1 Heb. covereth. n Job 17:9. Prov. 4:18. Is. 40:31. John 15:2. 2 Cor. 3:18. 2 Pet. 3:18. § Heb. company to company. Luke 2:44. o 43:3. Deut. 16:16. Is. 46:13. Jer. 31:6. Zech. 14:16. John 6:39, 40:14, 14:3. 1 Thes. 4:17.

it is generally thought, that David composed it when driven from Jerusalem by Absalom's rebellion. (Notes, 42: 43: 63:) Yet this is by no means certain: and some think that it was written by some pious Levite, in the days of Hezekiah, when kept from the temple by the Assyrian army.—The Psalmist, however, reflecting with regret on the beauties of the sanctuary from which he was banished, and the delight which he had taken in attending on the ordinances there administered, not only breaks out in the language of strong and ardent desire, to be restored to the courts of God; but declares that his soul so earnestly longed after the living God himself, and the enjoyment of his love, that his body also was affected by it. (Notes, 73:23-28. 119:19-21, 81, 82. Cant. 2:5, 5:8.) Or he may mean, that he longed to "present his body as a living sacrifice," by such external acts of worship, as would most suitably express the fervent affections of his soul.—Living God. (2) Notes, Josh. 3:10-13. 1 Sam. 17:25, 26. Jer. 10:9, 10. Dan. 6:25-28. 1 Thes. 1:9, 10.

V. 3. The Psalmist seems here to envy the birds their privilege of building their nests at, or near to, the altars of God; (meaning the tabernacle or temple, where were the altar of burnt-offering and the altar of incense;) while he was driven as an exile to a great distance from them. Yet, as it can scarcely be conceived, that the birds were left unmolested in their nests to hatch and brood their young at the altar of God, in the days of David or Hezekiah, it has been supposed that he only meant that the birds found in their nests that tranquillity, repose, and satisfaction, which the ordinances of God had afforded him, but of which he was now deprived. (Note, Matt. 8:18-20.—My King, &c.) Notes, 44:4. 45:1. 145:1, 2. Matt. 23:34-40, v. 34.

V. 4. Some of the priests and Levites dwelt continually at the sanctuary, which to a carnal mind might appear a wearisome confinement: but the Psalmist deemed them very happy; and those also who resided so near to the courts of God, that they could constantly join in the praises and adorations there presented, and who counted this their delightful employment. (Notes, 10. 26:6-8. 27:4-6. 65:4. 134:135:1-3. 1 Chr. 16:37-43.) The Septuagint render the latter clause, *Eis tous aious tou aious aivaioun ee*, "They will praise thee for ever and ever," the strongest term for eternity contained in the Greek language; and no doubt the Psalmist counted those happy who perpetually praised God at the sanctuary on earth; because this was both a preparation for the eternal worship of heaven, and an earnest of it. (Notes, 30:11, 12. 145:1, 2. 146:2.)

V. 5. (Notes, 11:12. 1:1-3. 32:1, 2. 119:1.) 'Happy also is that man, (how mean soever his outward condition be,) who, relying on the divine protection, (Ex. 34:24.) goes up three times a year to the solemn feasts at Jerusalem; or when he is debarr'd that liberty, as I now am, is one of those devout persons, whose hearts are more in the high ways that lead thither, than at their own home.' Ep. Patrick.—The man, who, trusting in God for strength and protection, pressed through dangers and difficulties, from cordial love to the courts of God, aptly represented those, who, being strong in the Lord, walk with alacrity in his ways, aspiring after and longing for the joys of heaven. (Marg. Ref. Notes, Phil. 3:12-14, 20, 21.)

V. 6, 7. The valley of Baca, or 'of mulberry-trees, was a barren place; so that they which passed through must dig pits for water; signifying that no lets can hinder them, that are fully bent to come to Christ's church; neither yet that God will ever fail them.—Some translate "Baca," weeping; and probably it was a dreary valley, through which from some parts of the land the people must pass in going up to Jerusalem: but in one way or other, those, who from regard to the ordinances of God encountered the difficulty, were carried well through it. They pass it as cheerfully, as if it abounded in pleasant springs; and depending on God, as the Fountain of what they want, receive from him the blessing of plentiful and seasonable showers to refresh them on their journey. So that the whole company go from stage to stage with unwearied vigour.' Ep. Patrick.—The word (בכא) rendered "pools," signifies also blessings. (Notes, Is. 43:14-21, v. 19, 20. Jer. 31:8, 9. Ez. 34:23-31, v. 26.) Thus they were enabled to proceed with increasing vigour and alacrity, till each of them appeared before God in his

8 O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, O God your Shield, and look upon the face of thine anointed.

10 For a day in thy courts is better than a thousand: I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.

11 For the LORD God is a Sun and a Shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly.

12 O LORD of hosts, blessed is the man that trusteth in thee.

p 11. 98:1. Gen. 15:1. Deut. 33:29. q 2:3, 6. marg. 89:20. 1 Sam. 2:10. 2 Sam. 23:1. 2 Chr. 6:42. v 4:27. r 1:2. 27:4. 43:3, 4. 63:2. Luke 2:46. Rom. 8:5, 6. Phil. 3:20. * Heb. I would choose rather to sit at his threshold. Jam. 2:3. s 17:14. 15. 26:8—10. 141:4, 5. t 27:1. 8:6. 19:20. Mal. 4:2. John 1:9, 10. 8:12. R. v. 21:23. u 9:3, 33. 47:9. 115:9—11. 119:14. Gen. 15:1. Prov. 2:7. x John 1:16. Rom. 8:16—18. 2 Cor. 3:18. 4:7. Phil. 1:6. y 14:10. 83:12. Matt. 6:33.

courts on mount Zion: or, till "the God of gods appeared to them in Zion," manifesting his glory and communicating spiritual blessings through his holy ordinances. (Notes, Job 17:8, 9. Is. 40:27—31.)—The whole description may be properly accommodated to the Christian's pilgrimage, through this vale of tears to the felicity of heaven.

V. 8, 9. The power of the LORD God of hosts to repel every enemy, and remove every obstacle, and his readiness to hear the requests of the patriarch Jacob and his descendants, encouraged the Psalmist's earnest prayer, to be permitted, according to the desire of his heart, to return to the courts of God. (Notes, Gen. 32:9—12, 24—30. Hos. 12:3—6.) He also entreated him to "look on the face of his Anointed,"—his Messiah,—his Christ, the king, as the type of Christ. If David wrote this psalm, he might mean to request God, that he would favour his king, whom he had expressly chosen, and ordered to be anointed; and not suffer a rebel and a usurper to prevail against him. (Notes, 2:1—6.) But he is generally supposed to have looked forward to the promised Messiah, of whom he was the type and progenitor; and indeed he might plead this as a powerful argument, why the Lord should rescue him from his enemies, that the Messiah was to descend from him; and he might expect that the root should be preserved for the sake of that illustrious Branch. (Notes, Is. 6:13. 7:2. 65:8—10. Matt. 24:21, 22.)

V. 10. (Marg. and Marg. Ref. Notes, 1, 2. Luke 2:41—52. Rom. 8:5—9. Rev. 3:12, 13.) "I would rather choose to be in the lowest and basest room in thy holy tabernacle, than to be settled in whatsoever dignity out of the bounds of thy church." *Bp. Hall.*

V. 11, 12. The sun enlightens, warms, enlivens, and fructifies the face of the earth: thus the Lord gives light, comfort, and fruitfulness to those on whom he shines with the beams of his saving grace. This sun may indeed be clouded or eclipsed; but it remains unchanged, and will soon burst forth again, as with increasing splendour. (Notes, 2 Sam. 23:3, 4. Mal. 4:2, 3. John 8:12. Rev. 21:22—27.)—In this world the Lord gives "grace," which he, as a Sun, ripens into "glory" in the world above: (Notes, 73:23—28. Rom. 5:1, 2.) while as a Shield, he protects the happy man who trusts in him, against all assaults, however formidable; and withholds nothing truly good from any who walk before him in uprightness of heart. (Marg. Ref. Notes, Gen. 15:1. Deut. 33:29. 2 Sam. 12:8. Matt. 6:33, 34. 1 Tim. 4:6—10.)—This the Psalmist knew, which cheered his spirits amidst his tribulations, and while he waited the answer to his prayers; and he concludes with most emphatically declaring that man happy, however poor or persecuted, tempted or afflicted, who trusted in the Lord.

PRACTICAL OBSERVATIONS.

Divine ordinances are the believer's solace in this evil world; because in them he communes with "the living God," and enjoys his gracious presence. (Notes, 122:1, 2. Is. 58:13, 14.) This renders his tabernacles so amiable in his eyes, and dear to his heart: this causes him to value the privilege of attending them; and to regret, as the greatest calamity, the banishment or confinement from them. Indeed the Lord himself is "the Rest" of his people; (Notes, 90:1, 2. 91:2. 116:7.) but on earth, they cannot approach him, except through his appointed means of grace: so that these are to their souls, as the nest to the bird, which resorts thither, and is contented and easy, but is unsettled when absent: yet this is only an earnest of the happiness of heaven, where the blessed inhabitants are always praising their God. But how can they dream of entering that holy habitation, and sharing its pure pleasures and society, who complain of the worship of God on earth as a tedious and wearisome task? (Note, Am. 8:4—10. v. 5.) who think those wretched that spend all their days in his service; because they share not the carnal pleasure and dissipation, which they themselves prefer to the employment of angels? But not only are those happy who have arrived at heaven: they likewise may be congratulated, who have set out, with the desire of their hearts, in the search and pursuit of that felicity; and who, making the Lord their strength, walk with pleasure in his ways and approve them

PSALM LXXXV.

Thankful recollections of former mercies from God to Israel, 1—3. Earnest prayers for grace, mercy, and peace, 4—7. Propetietical assurance of a gracious answer, especially by the coming of the Messiah, and in his glorious salvation, 8—13.

To the chief Musician, A Psalm for the sons of Korah.

LORD, "thou hast been favourable unto his land: thou hast brought back the captivity of Jacob.

2 Thou hast forgiven the iniquity of thy people; thou hast covered all their sin. Selah.

3 Thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger.

1. f. 419. z 15:2. Prov. 2:7. 10:9. 28:6, 18. Mic. 2:7. Gal. 2:14. s 2:12. 34:3. 62:8. 146:5, 6. Is. 30:18. 50:10. Jer. 17:7, 8. * Or, of, 42: title. a Lev. 26:42. Joel 2:18. 7:ch. 1:16. † Or, well pleased with. 77:7. b 13:7. 126:1, 2. Ezra 1:11. 2:1. Jer. 30:18. 31:23. Ez. 39:25. Joel 3:1. c 32:1. 79:8, 9. Jer. 50:20. Mic. 7:18. Acts 13:49. d Is. 5:7. 12:1. 54:7—10. John 1:29. ‡ Or, turned thine anger from warring host. Ez. 32:11, 22. Deut. 13:17.

in their hearts. They may have to pass through many a valley of weeping, and many a thirsty desert: but wells of salvation shall be opened for them, and consolations sent for their support. The journey itself, and the prospect of its happy end, will revive their hearts; they shall go from strength to strength, with increasing cheerfulness and confidence, till every one of them arrives safe in the holy city, to appear before God, to see him as he is, and to be for ever with him, and like unto him. (Note, 1 John 3:1—3.) May the Lord then incline the heart of every one of us to set out and proceed with alacrity in this pilgrimage, and may he defend us through it; may we pray without ceasing, (through the great Mediator, "the Lord's Anointed," whose face he beholds, and whose intercession he delights in,) for ourselves and for all our fellow-travellers. Thus we shall learn to count one day in the courts of God better than a thousand spent elsewhere; to value the little time which we have employed with him, more than all the rest of our lives: and to deem the meanest place in his service preferable to the highest preferments in the tents, or even in the palaces, of the ungodly. If we do not choose in this manner, we are carnally minded; and "to be carnally minded is death." But what can all the honours, riches, and distinctions of the world do for us, compared with the blessings of his favour, who is "a Sun and a Shield"? If he gives us grace here and glory hereafter, he will not withhold any thing truly good from us. He has not indeed engaged to give riches and temporal dignities; but he has promised to give grace and glory to every one, who seeks them in his appointed way; and he delights in fulfilling this promise. What is grace, but heaven begun below, in the knowledge, love, and service of God? What is glory, but the completion of this felicity, in perfect conformity to him, and the full enjoyment of him for ever? And if he has begun to give us grace, his grace will be sufficient for us, and will certainly ripen into glory. Let us then seek this true happiness; and desire to be fruitful, through the benign influences of the Sun of righteousness, as well as safe and cheerful under the protection of "the Shield of salvation." Let us study to walk uprightly in his ways, and to trust in his mercies: let us thankfully receive what he gives, and be well satisfied to be without what he withholds, or takes away; for we may be sure that he sees it evil for us; and let us hold it fast, as an indisputable principle, notwithstanding all possible tribulation, that the man is happy, who trusts in the LORD of hosts, the God of Jacob.

NOTES.—PSALM LXXXV. V. 1—3. This psalm seems to have been written, either during the Babylonish captivity, or before the people were re-established in their own land.—"It might be much better used by them," (the Jews,) "after their return from the captivity of Babylon, than at any other time; when they were infested with many enemies, who disturbed the peaceable enjoyment of their country and religion." *Bp. Patrick.* (Notes, Ezra 4:—6.)—The Lord had formerly been favourable unto their fathers, and had often brought back their captivity, having pardoned those sins for which they had been sold into the hands of their enemies; and this gave the captive Jews encouragement again to expect deliverance. (Marg. Ref.) Or, "We have received the beginnings of deliverance, as a token of thy forgiveness and reconciliation; therefore "perfect what concerneth us." (Note, 138:8.)

Covered, &c. (2) Note, 32:1, 2.

V. 4. "Our sins indeed deserve worse than all our sufferings, and retard our re-establishment: but turn and convert us to thyself by thy special grace, and make way for the more complete effects of thy reconciliation to us. (Notes, 80:19. Jer. 31:18—20. Dan. 9:14—19.)

V. 5—7. (Marg. Ref. Notes, 74:1, 2. 77:5—12.) "He confesseth that our salvation cometh only of God's mercy," (Notes, Ezra 3:8—13. Jer. 33:10, 11.) "Though we deserve to be more miserable than we are, yet let thy mercy prevail, with thee to grant us a complete deliverance." *Bp. Patrick.*

V. 8. The prophet, having prayed for mercy and salvation, waited to hear what message "God the LORD" would send by him; being assured that he had thought of peace to

4 "Turn us, O God of our salvation, and cause thine anger toward us to cease.

5 "Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again; that thy people may rejoice in thee?

7 "Show us thy mercy, O Lord, and grant us thy salvation.

8 "I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them turn again to folly.

e 80:3, 19. Jer. 31:18. Lam. 5:21. Mal. 4:6. f 25:2, 27:1. Mic. 7:7, 18—20. John 4:22. g 78:38. Is. 10:25. Dan. 9:16. h 74:1, 77:9, 79:5, 89:46. Is. 64:9—12. Mic. 7:19. i Luke 21:24. Rev. 18:21—23. k 80:18, 138:7. Ezra 9:8, 9:16. Jer. 47:15. Hab. 6:2. Hab. 3:2. 153:6. Ezra 3:11—13. Jer. 33:11. n 80:23, 91:16. Jer. 47:12. a Hab. 3:2. 153:6. Ezra 3:11—13. Jer. 33:11. Zech. 9:10. John 14:27, 20:19, 26. Acts 10:36. 2 Cor. 5:18—20. Eph. 2:17. 2 The. 3:16. p 50:5. Eph. 1:1, 2. q John 5:14, 8:11. Acts 3:26. Gal. 4:9. 2 Tim. 2:19. Heb. 20:29, 22. 2 Pet. 2:20—22. Rev. 2:4, 5, 8, 19. r Gen. 34:7, 1 Sam. 25:25, 26. Prov. 25:11, 27:22. s 24:4, 5, 50:23, 119:155. Is. 46:13. Mark 12:32—34. John 7:17.

wards the nation of Israel, whom he had taken for his people and specially favoured, and that a Peace-maker would at length be sent to them. But as folly, or idolatry and wickedness, had brought on them their former miseries, he warned them to beware, when again favoured and prospered, not to return to the same foolish and rebellious conduct.—After the captivity, the nation was preserved from gross idolatry till the Redeemer came; and he both went himself and sent his apostles and ministers, to speak peace to Israel first, and to "bless them by turning every one of them from his iniquities." (*Notes, Acts 3:22—26*.) But the nation rejected him and his message, and, returning to rebellion and folly, was deprived of its peculiar privileges; and then peace was spoken in Christ's name to the Gentiles, who became the people and "saints" of God by faith in Christ Jesus, and returned no more to their dumb idols and evil courses. (*Marg. Ref.*)

V. 9. The temple and ordinances of God had been "the glory" of Israel: and that glory in some measure dwelt among them again after the captivity. But the Redeemer, who appeared in that land, was its chief Glory; his coming approached, and his salvation was, at all times, nigh those who feared the Lord. (*Notes, Luke 1:46—55, v. 50, 2:25—32*.) Christ himself, "the Salvation of God," and "the glory of his people Israel," was evidently predicted; and the expectation of this great Deliverer was intended to be the support of true believers under their trials, through successive ages; even as the expectation of his coming to make his cause triumphant, and at length to raise the dead, and judge the world, is, under the new testament dispensation. (*Notes, 1 Cor. 4:3—5. Tit. 2:11—14. Heb. 9:27, 28*.)

V. 10—13. When God restored the captive Jews, he mercifully fulfilled his faithful promises to them. He had glorified his justice in their sufferings, and he might consistently return unto them in peace. Thus while truth was performed on earth, righteousness looked down from heaven with approbation. The Lord conferred manifold benefits on his people: their land again gave its increase, both of the fruits of the earth, and of the fruits of righteousness: for the justice and holiness of God, which had been so conspicuous in those dispensations, had a powerful effect to attach the people to his ordinances and commandments, and to teach them to copy the example of his equity, truth, and mercy.—Thus this passage may be explained; but the interpretation is comparatively uninteresting, and falls greatly below the energy of the expressions made use of. It is therefore generally, and no doubt justly, interpreted in a far higher and fuller sense, of the harmony of the divine attributes in the redemption of sinners by Jesus Christ. The truth of the promises is manifested by the mercy of God in sending the Redeemer; and the truth of the types and prophecies, in his person, miracles, obedience, and atonement: (*Notes, John 1:17, 14:4—6*.) but especially the truth of the threatenings now consists with the exercise of mercy to believers, through the great Surety, "who bare our sins in his own body on the tree." (*Notes, Is. 53:4—12. Dan. 9:24. 1 Pet. 2:18—25. 1 John 2:1, 2*.) The justice of God, which renders to all their due, demanded the punishment of the transgressor, and seemed to preclude all hope of his obtaining favour: but it is now satisfied by the great atonement, and amicably embraces and unites with peace: and entirely approves of the believing sinner's being treated as a righteous person by a reconciled Judge. (*Notes, Is. 9:6, 7, 45:23—25. 2 Cor. 5:18—21. Eph. 2:11—18. Heb. 7:1—3*.) Thus Christ, "the TRUTH and the LIFE," sprang out of the earth, when he was born of a woman, and "justice" looked down upon his character, obedience, and atonement, well pleased and satisfied. (*Notes, Matt. 3:16, 17, 17:5—8. John 14:4—6*.) For his sake the Father gives all good things, especially his Holy Spirit, to those who ask him; (*Notes, Matt. 7:7—11. Luke 11:5—13*.) and by his influence every land, where the gospel is preached, produces an increase of believers, and of holiness to the glory of God. "Righteousness," as a harbinger, marched before, and marked out the Redeemer's path, which he pursued without deviation through his whole course: his righteousness went before to prepare his mediatorial throne; and when it is discovered to be the believer for his justification, by the teaching of the Holy

9 Surely this salvation is nigh them that fear him; that glory may dwell in our land.

10 "Mercy and truth are met together; righteousness and peace have kissed each other.

11 "Truth shall spring out of the earth; and righteousness shall look down from heaven.

12 Yea, "the Lord shall give that which is good; and our land shall yield her increase.

13 "Righteousness shall go before him; and shall set us in the way of his steps.

Acts 10:2—4, 11:13, 14, 13:26. t Is. 4:6, Ez. 26:20. Hag. 2:7—9. Zech. 2:5, 8. Luke 2:32. John 1:14. u 89:14, 100:5. Ex. 34:6, 7. Mic. 7:20. Luke 1:54, 55. John 1:17. x 72:3. Is. 32:16, 18, 46:24. Jer. 23:5, 6. Rom. 3:25, 26, 5:1, 21. Heb. 7:2. y Is. 4:2, 45:8, 53:2. John 14:6, 1 John 5:20, 21. z Is. 42:21. Matt. 3:17, 17:5. Luke 2:14. 2 Cor. 5:21. Eph. 1:6. a 84:11. Mic. 6:8. 1 Cor. 1:30. Eph. 1:3. Jam. 1:17. b 67:6, 72:16. Is. 50:23, 24, 51:15, Matt. 18:23, Acts 3:41, 21:20. Gr. 1 Cor. 3:6—9. c 72:2, 3, 89:14. Is. 58:8. d Matt. 20:27, 28. John 13:14—16, 34. 2 Cor. 3:18. Gal. 2:20. Eph. 5:1, 2. Phil. 2:5—8. Heb. 12:1, 2. 1 Pet. 2:18—24, 4:1. 1 John 2:6.

Spirit, it becomes also his example, and he learns to walk in the steps of Christ, as well as to rely on his merits. This harmony of the divine attributes in man's salvation is the grand peculiarity of the Christian religion, by which it displays the glory of God in full perfection. No other religion, no other view of Christianity, than that for substance here stated, makes any provision for the honour of the divine justice in the exercise of mercy; and this accords to the language of the prophets and apostles in many places. (*Notes, Is. 45:20—22. Jer. 23:5, 6. Rom. 3:21—26*.)

PRactical OBSERVATIONS.

The mercies shown to Israel, in their deliverance from bondage and captivity, were external signs of that redemption afforded, in all ages, to the remnant of believers, in setting them free from the bondage of sin and Satan, which always accompanies the "covering of their sins," and the turning away of the fierce wrath of God from them.—The awakened sinner, when distressed in conscience, should attend to this report, and cry earnestly to "the God of salvation," to convert him by his grace, and mercifully to cause his anger to cease from him: nor will that anger endure for ever against any, but the impenitent and unbelieving.—Even the true people of God, when they commit sin, may expect sharp and tedious afflictions: but when they return to him, humbly praying, that he would "show them his mercy, and grant them his salvation;" he will in due time revive their comforts, and make them again to rejoice in him. (*Note, 51:12, 13*.)—Having spoken unto the Lord in prayer, we should compose ourselves to hear him speak to us by his word; and to expect an answer by his Spirit, or in his providence. He will certainly "speak peace to his people," whom he has separated and sanctified to himself. Yet let them take warning that they do not turn again to folly, forgetful of his rebukes and corrections, and abusing his mercy: for this conduct so much resembles that of hypocrites, that it must bring them into uncertainty and distress; and the Lord will greatly resent it, if their falls do not teach them watchfulness, and their recoveries gratitude.—The preaching of the gospel, and the lively ordinances of God, confer more honour on any land, city, or village, than all external distinctions can do; and "his salvation is nigh those, who fear" his wrath, reverence his authority, and humbly seek his mercy. For in the Redeemer's person and work, all things are ready for the reception of every one, whose heart is prepared to accept of mercy: all the Persons and perfections in the Godhead will be eternally glorified in the salvation of sinners; and the redemption of their souls, when they repent and believe the gospel, is a continuation of the display, which was made of the divine truth, justice, and mercy, when the Redeemer paid the all-sufficient ransom. Through him the sinner asks and receives "all things pertaining to life and godliness," and thus becomes fruitful in every good work; and, by looking unto the Saviour's righteousness, he finds his feet "set in the way of his steps." (*Note, 2 Cor. 3:17, 18*.)—May this salvation be communicated to our hearts, and appear in our lives; that as the divine attributes harmonize in our redemption, so all Christian graces may harmonize in our characters. (*Note, 2 Pet. 1:5—7*.) May this glory dwell in our land, and yield a large increase of truth and goodness, of purity and equity, through successive generations. May the Lord revive his church throughout all the earth, that his people may rejoice in him: may he grant, that "all who are called Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life;" and may he put an end to all remains of idolatry and vice, and fill the world with truth and righteousness.

NOTES.—PSALM LXXXVI. Title. It is not certain, whether David offered this prayer when persecuted by Saul, or when driven out of the land by Absalom; though the latter seems most probable.

V. 1, 2. (*Marg. Ref. Notes, 16, 17, 34:1—6. Matt. 5:3*.) "All prayer is founded on a sense of our own wants, and God's ability to supply them. In the sight of his Maker, every sinner is "poor and needy," and he must become so in his own, that his petitions may be regarded; he must pray with the humility and importunity of a starving beggar, at the gate

PSALM LXXXVII.

Zion is honourable above the rest of the land, 1-3; and the church, above the nations of the earth, 4-7.

A Psalm or Song for the sons of Korah.

HIS foundation is in the holy mountains.

2 The LORD loveth the gates of Zion more than all the dwellings of Jacob.

3 "Glorious things are spoken of thee, O city of God. Selah.

4 I will make mention of Rahab and Babylon

to them that know me: behold Philistia, and Tyre, with Ethiopia, this man was born there.

5 And of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her.

6 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

7 As well the singers as the players on instruments shall be there: all my springs are in thee.

8 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

9 As well the singers as the players on instruments shall be there: all my springs are in thee.

10 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

11 As well the singers as the players on instruments shall be there: all my springs are in thee.

12 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

13 As well the singers as the players on instruments shall be there: all my springs are in thee.

14 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

15 As well the singers as the players on instruments shall be there: all my springs are in thee.

16 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

17 As well the singers as the players on instruments shall be there: all my springs are in thee.

18 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

19 As well the singers as the players on instruments shall be there: all my springs are in thee.

20 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

21 As well the singers as the players on instruments shall be there: all my springs are in thee.

22 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

23 As well the singers as the players on instruments shall be there: all my springs are in thee.

24 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

25 As well the singers as the players on instruments shall be there: all my springs are in thee.

26 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

27 As well the singers as the players on instruments shall be there: all my springs are in thee.

28 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

29 As well the singers as the players on instruments shall be there: all my springs are in thee.

30 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

31 As well the singers as the players on instruments shall be there: all my springs are in thee.

32 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

33 As well the singers as the players on instruments shall be there: all my springs are in thee.

34 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

35 As well the singers as the players on instruments shall be there: all my springs are in thee.

36 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

37 As well the singers as the players on instruments shall be there: all my springs are in thee.

38 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

39 As well the singers as the players on instruments shall be there: all my springs are in thee.

to them that know me: behold Philistia, and Tyre, with Ethiopia, this man was born there.

5 And of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her.

6 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

7 As well the singers as the players on instruments shall be there: all my springs are in thee.

8 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

9 As well the singers as the players on instruments shall be there: all my springs are in thee.

10 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

11 As well the singers as the players on instruments shall be there: all my springs are in thee.

12 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

13 As well the singers as the players on instruments shall be there: all my springs are in thee.

14 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

15 As well the singers as the players on instruments shall be there: all my springs are in thee.

16 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

17 As well the singers as the players on instruments shall be there: all my springs are in thee.

18 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

19 As well the singers as the players on instruments shall be there: all my springs are in thee.

20 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

21 As well the singers as the players on instruments shall be there: all my springs are in thee.

22 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

23 As well the singers as the players on instruments shall be there: all my springs are in thee.

24 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

25 As well the singers as the players on instruments shall be there: all my springs are in thee.

26 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

27 As well the singers as the players on instruments shall be there: all my springs are in thee.

28 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

29 As well the singers as the players on instruments shall be there: all my springs are in thee.

30 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

31 As well the singers as the players on instruments shall be there: all my springs are in thee.

32 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

33 As well the singers as the players on instruments shall be there: all my springs are in thee.

34 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

35 As well the singers as the players on instruments shall be there: all my springs are in thee.

36 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

37 As well the singers as the players on instruments shall be there: all my springs are in thee.

38 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

39 As well the singers as the players on instruments shall be there: all my springs are in thee.

40 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

41 As well the singers as the players on instruments shall be there: all my springs are in thee.

42 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

43 As well the singers as the players on instruments shall be there: all my springs are in thee.

44 The LORD shall count, when he writeth up the people, that this man was born there. Selah.

45 As well the singers as the players on instruments shall be there: all my springs are in thee.

PRACTICAL OBSERVATIONS.

V. 1-10. The condescension of our God, in bowing down his ear to receive the prayers of his miserable sinners, is very wonderful: yet our very poverty and wretchedness, when felt and acknowledged, form a powerful plea at the throne of grace: and the greatest, and most powerful and prosperous, among the rulers of the world, must thus feel, acknowledge, and plead them in penitent faith, or their prayers will in no way resemble those of king David, or be accepted and answered, as his were.—It is a great encouragement in prayer, to be conscious that we have experienced the converting grace of God, and have learned to trust in him and to be his servants: for, once we served other masters, and leaned on other dependences; but he has mercifully effected the important change.—If we "cry unto the Lord daily," and lift up our souls unto him, we may hope that he will both preserve and "rejoice our souls." Yet our defective holiness, our scanty services, and our imperfect prayers, would be no ground of confidence, if we had not a God of infinite mercy to approach unto. His "readiness to forgive," through that great atonement which he has provided, and his "plenteous mercy to all that call upon him," is the original source of our encouragement: and our own consciousness of integrity and most devoted obedience, is merely evidential of the reality of our faith, and of the grace of God bestowed upon us.—The abundance of his mercy, to pardon the sins and to supply the wants of those who call upon him, how many soever they may be, is sufficient to encourage all who come with the desire of their hearts to pray before him: yet even this plenteous mercy will not profit those who remain too careless, proud, carnal, and unbelieving, to call on him for grace and salvation.—The vanities of the heathen could not assist their deluded votaries; angels and saints cannot relieve those who worship them: our God alone possesses omnipresence and omniscience, almighty power, and infinite love; without which none can know all our necessities, or help us in them, and bear with all our provocations. None of the works ascribed to idols, are at all like the works of JEHOVAH, among which that of redemption stands pre-eminent. Nor can those worldly objects, which men idolize, give them any assistance in the hour of distress, at the approach of death, or at the day of judgment. "All nations" therefore "whom God hath made," are bound in interest as well as in duty, to come and worship before him, and to glorify his name: seeing "he is great, and doeth wondrous things, and is God alone;" and the time approaches, when they shall understand their interest, and in this respect do their duty; and for this we should pray without ceasing, and use whatever means we can. The soul that is born of God is often more desirous to be taught the way and truth of God, in order to walk in them, than to be delivered out of severe distress.

V. 11-17. The most upright believers find it difficult to attain to that simplicity and "singleness of heart," which they long for: and they still find cause to pray, "Unite my heart to fear thy name," O LORD. Nay, the most eminent Christian will most readily confess, that he has deserved "the lowest hell," and expects deliverance from it only by the rich mercy of God: and being thus humbled, and taught to trust in him for salvation, and prepared to "praise him for it with his whole heart, and to glorify his name for evermore," he

possesses an evidence, that he is indeed "delivered from the wrath to come." (Note, 1 The. 1.9,10.) But men of this character will often have reason to complain, that the proud, the violent, and those who "set not God before them," have arisen against them to conspire their hurt; and especially that the powers of darkness seek after their souls. Still however, the compassion, long-suffering, and plenteous mercy and truth of God, will be their refuge and consolation: to him they will look for help and strength as well as for pardon; and they will wait on him to give them, from time to time, some token for good, in their own experience and from his comforting Spirit, and in the sight of others from his providential interpositions; that those who hate them may see and be ashamed, and either converted or intimidated.—It is an encouragement to us, when we pray, to recollect that others have prayed or are praying for us; and they, whose parents were the servants of the Lord, and who brought them up for him, may urge that as a plea why he should hear and help them.—But in considering David's experience, and that of the believer as corresponding with it; we must not lose sight of him, "who, though he was rich, for our sakes became poor, that we through his poverty might be rich." (Note, 2 Cor. 8:6-9.) He most perfectly served and continually called upon his heavenly Father; and through him the plenteous mercy of our God is exercised towards the chief of sinners. Being raised from the dead, he is made triumphant over the assemblies of proud and violent men, who sought after his soul; and "all nations shall come and worship before him," and glorify the name of the Lord; but all who hate him shall be ashamed and perish for ever. May we rely wholly on his righteousness, propitiation, and intercession, and copy his example; and may we learn from him to bear poverty, hardship, or persecution, with cheerfulness and resignation; and to hope and wait for a happy issue out of all our tribulations.

NOTES.—PSALM LXXXVII. V. 1. Some think that this Psalm was composed to be sung, when the foundation of the temple on mount Moriah was laid; or when David fixed on the spot where the temple was to be erected. (Notes, Gen. 22:2. 1 Chr. 21:26-30. 2 Chr. 3:1,2.) Mount Moriah seems to have been a part of mount Zion.—"It is his" (that is God's) "foundation in the mountains of holiness." Or, "Its foundation," that is, the temple's. The abruptness of the beginning shows how full the Psalmist's mind was of joy and admiration. The tabernacle placed, and the temple afterwards built, by express divine direction, on these holy mountains, were typical of Christ as the Foundation, and of his church, as builded on this Foundation, for "an habitation of God through the Spirit." (Notes, Is. 28:16. 1 Cor. 3:10-15. Eph. 2:19-22.)

V. 2. Because of the temple, and its typical ordinances, the Lord delighted in Zion more than in all the dwellings of Jacob, and in all the secret and social worship performed by that people, who were selected from the nations of the earth, to be near unto him as his worshippers. (Marg. Ref. Note, 78:57-69.)

V. 3. "Pleasant for situation, and magnificent in its buildings, Jerusalem was... the joy of the whole earth. There was the royal residence of the kings of Judah; there was the temple and the ark, and the glory, and the King of heaven dwelling in the midst of her; her streets were honoured with the footsteps of the Redeemer of men; there he preached,... and died, and rose again; thither he sent down the Spirit, and there he first laid the foundations of his church." Bp. Horne.—The glorious things spoken by the Spirit of prophecy concerning Zion, certainly related to future ages, to the coming of Christ, the gospel sent forth from Jerusalem to all the nations, the establishment of the church, and to that church itself, both as militant on earth, and triumphant in heaven. "For even that which was made glorious," (in Zion the type and feeble shadow,) "had no glory in this respect, by reason of the glory that excelleth."—Though thy glorious estate do not yet appear, yet wait with patience, and God will accomplish his promise." (Marg. Ref.)

V. 4. This is generally understood as a prediction of the calling of men from all these nations into the church by the gospel: but it seems rather to be a comparison between the most eminent characters, which other nations had produced, and in whom they gloried; and the worthies of Zion, or the

PSALM LXXXVIII.

The Psalmist bewails before God his complicated sufferings, with great energy and variety of expression; and pleads earnestly for deliverance, 1-18.

A Song or Psalm for the sons of Korah, to the chief Musician upon ^aMalahath Leannoth, ^bMaschil of ^bHeman the Ezrahite.

O LORD God of my salvation, I have cried day and night before thee:

Let my prayer come before thee: incline thine ear unto my cry;

* Or, of. a 53: title. † Or, A Psalm of Heman the Ezrahite, giving instruction. b 1 Kings 4:31. 1 Chr. 2:6. c 27:1. 51:14. 62:7. 85:5. 68:19. 70: 79: 9. 140: 18. 118. 122. Luke 1:47. 230. Tit. 2:10. 13. 3:4-7. d 22:2. 88:3. Neh. 1:6. Is. 62:6. Luke 2:37. 18:7. 1 Thes. 3:10. 2 Tim. 1:3. e 79:11. 141:1. 2. 1 Kings 8:31. Lam. 3:8. f 14:15. 22:11-21. 69:17-21. 77:2. 143:3.4. Job 6: 2-4. Is. 53:1. 10:11. Lam. 3:15-19. Matt. 26:37-39. Mark 14:33,34. g 107:

church, "I am wont to make honourable mention among my acquaintance . . . of Egypt and Babylon; . . . bidding them observe that such a notable person was born there." *Bp. Patrick.*

V. 5. "But what is this to Zion? of whom it shall be said in future times, that . . . "this and that man," a great many worthies and far more eminent . . . were born in her: for she hath no meaner instructor than the Most High, who shall settle her in a flourishing estate, by educating and forming her inhabitants to the most excellent qualities." *Bp. Patrick.* The word rendered "Man" is generally used for a person of eminence; and the clause "this and that man," is simply "a Man and a Man," which some think is used as a peculiar superlative, and means, the most eminent of men, even the Lord Jesus Christ, and they suppose, that He, in his divine nature, is "the Highest" who "shall establish the church." No doubt, He is the glory of the church, and of his people Israel: (*Notes, Luke 2:25-32. Rom. 9:4,5.*) but his crucifixion was the deepest disgrace imaginable to Jerusalem itself.—It should here especially be remembered, that almost all the sacred writers belonged to Zion, or to that despised nation which met to worship at Zion: and no nation on earth, or part of a nation, has been preserved or delivered from idolatry, except through the revelation which God made by the prophets and apostles of Israel. (*Notes, Gen. 12:1-3. Zech. 8:20-23. Preface to Luke.*)

V. 6. *Writeth up the people.* [When he calleth by his word them into his church, whom he had elected and written in his book.]—Rather, the Lord will number up, at the last day, all the true children of the church; show the eminence and excellence of their characters; and contrast them as "one in Christ Jesus," with all that which the world has admired and celebrated in ungodly men. "In the book of life, that register of heaven, kept by God himself, our names are entered, not as born of flesh and blood by the will of man; but as born of water and the Spirit by the will of God; of each person it is written "that he was born there," in the church and city of God." *Bp. Horne.*

V. 7. "The literal version . . . seems to be, "They shall sing as those that lead up the dance," that is, most joyfully: . . . and the burden of the song . . . was to be this, "All my springs . . . are in thee." *Bp. Horne.* "The prophet setteth his whole affections and comfort in the church."—The Psalmist himself evidently decides for the church, and against the world: because all the springs of life and salvation are in the church, and none elsewhere. For "the LORD dwelleth in Zion," as "God in Christ reconciling the world unto himself," and "from his fullness" all believers in every age "have received;" as "drawing water with joy from the wells of salvation."—Perhaps the singing and music at the sanctuary were mentioned, as external expressions of that joy and praise, which would most abound in the church after the coming of the Messiah. To close the contrast; "All the fountains of life, "the wells of salvation," whence I "draw water with joy," day by day, are in Zion, and none elsewhere." (*Notes, Is. 12:3-6.*)

PRACTICAL OBSERVATIONS.

It is not merely our duty, but our privilege, interest, and whole salvation, to build all our hopes on that foundation on which God has built his church, and his whole plan of manifesting the glory of all his perfections in complete harmony: and "other foundation can no man lay, than that is laid, which is Jesus Christ." Those who build on this holy Foundation, thence derive sanctifying grace, and become a holy temple and priesthood, offering spiritual sacrifices acceptable to God through him. (*Note, 1 Pet. 2:4-6.*)—Public worship, properly conducted, is most honourable, and therefore most acceptable to the Lord; and ought not by any means to be neglected by those, who would be accounted denizens of the city of our God. When we duly consider the glorious things which are spoken of her pleasant situation, her holy temple, her royal palaces, her fortifications; her righteous King, and his wise, just, and merciful government; the character of her inhabitants; and all their privileges, immunities and durable advantages; we can do no other than desire to be enrolled among her citizens.—After all the encomiums which have been lavished on the heroes, statesmen, orators, poets, and philosophers, of whom Egypt, China, Greece, and Rome, and all other nations have boasted; impartiality must show, that the despised church of God has produced an

3 For my soul is full of troubles, and my life draweth nigh unto the grave.

4 I am counted with them that go down into the pit: I am as a man that hath no strength:

5 Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand.

6 Thou hast laid me in the lowest pit, in darkness, in the deeps.

7 Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah.

18. Job 3:22. h 28:1. 30:9. 143:7. Job 17:1. Is. 38:17,18. Ez. 26:20. Jon. 2:6. 2 Cor. 1:9. i 31:12. 109:23-24. Rom. 5:6. j 7: or 13:4. k Is. 14:8-12. 38: 10-12. Ps. 32:18-32. l 136:23. Gen. 8:1. 19:29. m 16: 31:2. Job 6:9. 11:10. n Or, by thy hand. o 40:2. 85:13. Dent. 32:22. o 143:3. Prov. 4:19. Lam. 3:1. 2 John 12:46. Jude 6:13. p 69:15. 130:1. q 38:1-8. 90:7-11. 102:10. Job 6: 4. 10:16. John 3:56. Rom. 2:5-9. Rev. 6:16,17. r 42:7. Job 2:3.

illustrious and numerous catalogue of worthies, who have done immensely more to render mankind wise, holy, and happy, than all who have appeared on earth besides. Though Emmanuel, the divine Saviour, born of Israel's race, as Zion's most glorious Son, her honour and felicity, infinitely outshines all the rest; yet his followers are justly deserving of esteem, applause, and gratitude, above all other men. But no one expects that they will receive due honour, who reflects how the Son of God himself, and his prophets and apostles were treated, as they severally appeared on earth, and performed their respective services to mankind. But in the records of heaven the meanest of those who are "born again" stands registered: "the Lord himself, when he writeth up the people," will allow them all the privileges of citizens of Zion, and honour them before the assembled world; and this honour and happiness alone are worthy of the ardent desires of all men, in every age and every clime. For "the Highest himself shall establish Zion," a vast and eternal revenue of praise will redound to them, from his church of redeemed sinners, and their joy to eternity shall equal their largest capacities. All the springs of life and consolation are in the church alone; and those who draw not from these wells of salvation will most certainly be for ever put off with broken cisterns which can hold no water.

NOTES.—PSALM LXXXVIII. *Title.* Heman the Ezrahite, so distinguished, according to the general opinion of learned men, as a descendant of Zerath, the son of Judah, was a different person from Heman the chief singer, in the days of David, who was a Levite. (*Notes, 1 Kings 4:30-34. 1 Chr. 2:5,6. 25:1-6.*) But it is not at all certain, at what time, or on what occasion, the psalm was composed.—Some think the word *Leannoth* signifies, "for dejection," as almost the whole psalm is the emphatic language of the deepest despondency: but others suppose the word to mean no more, than that the psalm was to be sung responsively, and that it is merely a musical term.

V. 1, 2. Probably the Psalmist wrote this psalm under heavy afflictions and great distress of soul, and meant to describe his own case: yet the language unavoidably leads the thoughts of the attentive reader to the Redeemer, who was doubtless intended by the Holy Spirit; and the history of his closing scene forms the best comment upon it.—It is called by many "a penitential psalm;" but there is not one confession of sin, or prayer for pardon, contained in it; nor one comfortable word, except the address, "O LORD God of my salvation," which may be applied to Christ with reference to his deliverance from his sufferings and enemies. (*Marg. Ref.*)—"The lxxxviii Psalm agrees in all things with the xxi and the lxix Psalms, which is an argument, that it ought to be explained by us in the same manner. It contains therefore equally a prayer of Christ to the Father, poured out from the cross." *Vitringa in Bp. Horne.* It is with this view of it, that it is appointed by our church as one of the proper Psalms on Good Friday.

V. 3. (*Notes, 22:1-21. 69:1-21. Matt. 26:36-39.*) "Full" indeed "of troubles," was thy soul, blessed Jesus, in that dreadful hour, when, under the united weight of our sins and sorrows, thou wert sinking into the grave. . . . Let us judge of thy love by thy sufferings, and of both by the impossibility of our fully comprehending them." *Bp. Horne. (Marg. Ref. Note, Eph. 3:14-19.)*

V. 4. Christ died to all appearance, like the rest of mankind; nay, he was forcibly put to death as a malefactor, and seemed in the hands of his executioners "as a man that had no strength." . . . The people shook their heads at him, saying, "He saved others, himself he cannot save." *Bp. Horne. (Notes, Matt. 27:39-44. 2 Cor. 13:1-4.)*

V. 5. A dead man has done with, and is free from, the concerns of this world. (*Note, Job 3:11-19.*) So long as he lived, he was the object of God's providential care: but when he is laid in the grave, he seems forgotten and cut off from his hand: that is, until the resurrection. (*Notes, Job 14:7-15.*) Thus the Psalmist thought, that he had done with life, and all its interests, employments, comforts, and cares; (*Notes, Is. 38:9-13, 17-20.*) and should be no more regarded by Providence, than the dead corpses of men slain in battle, and thrown into one common grave, appear to be. Thus Christ, when expiring on the cross, seemed to be deserted and forgotten by God; and when he was laid in the

8 "Thou hast put away mine acquaintance far from me; 'thou hast made me an abomination unto them: *"I am shut up, and I cannot come forth.*

9 "Mine eye mourneth by reason of affliction: *Lord, "I have called daily upon thee, "I have stretched out my hands unto thee.*

10 "Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Selah.

11 Shall thy loving-kindness be declared in the grave? or thy faithfulness 'in destruction?

12 Shall thy wonders be known 'in the dark? and thy righteousness 'in the land of forgetfulness?

13 But unto thee have I cried, O Lord; and in the morning shall my prayer prevent thee.

14 Lord, why castest thou off my soul? why hidest thou thy face from me?

15 *"I am afflicted and ready to die from my youth up: "while I suffer thy terrors I am distracted.*

16 Thy fierce wrath goeth over me; thy terrors have cut me off.

17 They came round about me 'daily like waters; they compass me about together.

18 Lover and friend hast thou put far from me, and mine acquaintance unto darkness.

sepulchre, the Jewish rulers concluded that by sealing and guarding his body, they should cause his name and doctrine to be speedily forgotten. (Notes, Matt. 27:62-66.)

V. 6-9. (Marg. Ref.) Many of the emphatical expressions, here employed, are nearly similar to those which more evidently relate to the sufferings of Christ, (especially in the Psalms above referred to,) at the awful season in which his enemies, urged on by the powers of darkness, nailed him to the cross, insulted him when expiring, and rejoiced when they had shut his body up in the dark and gloomy sepulchre: but, in accession to all that they could do, "it pleased the Lord to bruise him," and "to make his soul an offering for sin;" yea, he "was made a curse for us." (Notes, Is. 53:9, 10. Gal. 3:10-14.) Thus he was laid, by the Lord himself, "in the lowest pit, in darkness, in the deeps" because "the wrath of God lay hard on him, and he was afflicted with all his waves."—In the mean while, his disciples forsook him, Judas betrayed him, Peter denied him, all were afraid or ashamed to own him; and he was left bound and in confinement without redress; though he just before "had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death; and was heard, in that he feared." (Marg. Ref. Notes, 18. 31:10-13. Job 19:5-22. John 16:31-33.)

V. 10-12. It was not to be expected, that the dead should arise from the grave, or the soul return from the place of departed spirits, to praise God in his congregations on earth, and celebrate among them his power, truth, and mercy; and therefore the Psalmist may seem to plead for present deliverance, as Hezekiah and others did. (Marg. Ref. Notes, 6:5. 30:9, 10. Is. 38:17-20.) But, considering the psalm as the language of our suffering Redeemer, these verses may be explained as his earnest prayer to be carried through his arduous work; that "his soul might not be left in hell, nor his flesh see corruption;" but that he might make known to men the way of salvation, to the praise of the Lord's power, mercy, and truth; and, as the first-fruits of the resurrection, not only preserve their souls from destruction, but also raise their bodies from the grave, that land of darkness and forgetfulness. (Notes, 22:32-31. 69:29-36.) The word rendered "destruction" is *Abaddon*, which St. John gives as a name of the devil, that great destroyer, or of one of his principal ministers in the work of destruction. It seems therefore to denote the pit of destruction, as the other words do the grave. (Note, Rev. 9:11.)—Without the mercy of God in Christ, the bodies of all sinners must have finally been left in the grave and their souls in hell: for "he is the Resurrection and the Life." (Note, John 11:20-27.)

V. 13. "Thus I cry in the anguish of my soul, which keeps me awake, to present my prayers unto thee before the morning light." Bp. Patrick.

Prevent thee.] "Come more early before thee, than is usual with men;" (Mark 1:35.)

V. 14. Castest off.] "About the ninth hour, Jesus cried with a loud voice, . . . saying, . . . My God, my God, why hast thou forsaken me?" (Marg. Ref. Note, Matt. 27:46.)

V. 15. By a trivial change in the pointing, this verse may be rendered, "I am afflicted and expiring: from my youth I suffer thy terrors; I am distracted."—"I am now in the greatest anguish, and about to expire." From my youth, I looked forward to this dreadful season, knowing what I had to endure from thy wrath against the sins of men. Thus I have been "a man of sorrows" all my life. And I am now so distressed that I am at a loss what to do.—The original words in the gospel of St. Mark, respecting our Lord's agony in the garden, (ἐκπαύσεσθαι, καὶ ἀποθνῆσθαι,) seem exactly to convey the meaning of the word (אמר) here rendered *distracted*. (Note, Mark 14:32-36.) He was filled with amazement, horror, anguish, and dejection, beyond all utterance and conception.

Distracted] אָנִימִי animi dubii sum, vel animi penden. . . Qui tetuit et sollicitus est, cogitat, ne forte hoc, aut ne forte illud eveniat. Robertson.

V. 16, 17. "He was cut off from the land of the living." "It pleased the Lord to bruise him." "He spared not his own Son" (Note, Rom. 8:29-32.) "The terrors that pursued,

and environed, and overwhelmed the suffering Redeemer, in that "hour and power of darkness," cannot be known, even by those who know most of "the terrors of the Lord."—The original is peculiarly emphatical.

Terrors. (16) φοβέσκει. Sept.—Have cut me off. אָנִימִי. Quidam ob geminationem exponunt, pro, ita arcate et constringere, ut respirare, aut evadere nequeat. Robertson.

V. 18. "It is mentioned again, as a most affecting instance of Christ's passion, that he was entirely forsaken, and left all alone, in that dreadful day. . . . His "lovers and friends," his disciples and acquaintance, "were put far from him;" they all "forsook him and fled," to hide themselves from the fury of the Jews, "in darkness," in dark, that is, in secret places." Bp. Horne.—But the darkness and distress of the minds of our Lord's disciples, at this doleful crisis, seem likewise to have been predicted. (Note, 6-9.)

PRACTICAL OBSERVATIONS.

The sacred Scriptures, if carefully investigated, will continually remind us of the apostle's words: "Let us lay aside every weight, . . . and let us run with patience the race that is set before us; looking unto Jesus, . . . who for the joy that was set before him endured the cross, despising the shame." Heb. 12:1, 2. When his life drew nigh unto the grave, his soul was full of trouble; and his gloom was as deep as could possibly consist with the perfect exercise of faith, and hope, and love. The enmity and insult of those, who "counted him with them that go down into the pit" of destruction, and despised him as one deprived of strength and help; his confinement, bonds, and stripes, and dying pains; the treachery, cowardice, and neglect of his disciples, professed friends, and acquaintance; who either stood aloof from his sufferings, or turned away from him as an abomination, while his enemies compassed him about like floods of water, and all the hosts of hell assailed his soul;—all these things formed a vast aggregate of sufferings beyond what human language can express. But the wrath of God infused the greatest bitterness into his cup: this lay hard upon him, and weighed him down into "the lowest pit, in darkness, in the deeps." The very prospect of this indignation afflicted him, and made him "ready to die," from his youth up; and when he actually suffered these terrors, he was as one distracted. Still, however, the Redeemer cried day and night unto his heavenly Father, and stretched out his hands unto him, as in the utmost extremity of distress: "in his agony he prayed more earnestly," and his prayer was indeed heard and accepted; (Note, Heb. 5:7-10.) though he seemed to be cast off, and no more remembered, than a dead man who is laid in the grave. But there was no reason for the Saviour's unequalled sorrows, in any part of his own conduct: perfectly free from sin himself, and infinitely dear to his heavenly Father, "he was wounded for our transgressions," and bare the heavy wrath of God due to our sins. While therefore we hear him plead to be delivered and exalted, that he might show forth the loving-kindness, righteousness, faithfulness, and wonderful works of God, in the salvation of his people; let us consider what our case would have been, if we had been left to bear this wrath of God for ourselves; and what they will endure who "neglect so great salvation;" that we may know the value of his love, and feel the immensity of our obligations.—And should any of us, wretched sinners, be left to experience anguish of spirit, terrors of conscience, and horrible temptations; should we suffer tribulation from the world, in such various forms, and with so many bittering circumstances, as to be constrained to appropriate some of the expressions of this most doleful psalm; still let us remember, that we are not in "the depths of hell," and may therefore yet hope in the Lord God of salvation. Let us persevere in earnest prayer, and plead the glory which will arise to him from saving us rather than from destroying us; while we desire to be monuments of his mercy, that we may be employed in celebrating his praises. Let us remember, that every affliction comes from his hand, from whom alone we expect relief; and that all creatures are his instruments. Let us also recollect the glory that followed our Redeemer's extreme suffering. Let us not then yield to impatience, or to despair; but still expect a day of comfort, after the darkest

PSALM LXXXIX.

The Psalmist praises God for his covenant mercies to David, celebrating his greatness, excellency, and wonderful works; and showing the felicity of his people, 1-18. He enlarges on his promises of the covenant made with David and his Seed, 19-37. He complains of the afflicted state of David's Kingd^m, with earnest prayers and expostulations, 38-51. He concludes with blessing the Lord, 52.

Maschil of ^aEthan the Ezrahite.

I WILL sing of the mercies of the LORD for ever: ^awith my mouth will I make known ^athy faithfulness to 'all generations.

2 For I have said, 'Mercy shall be built up for ever: 'Thy faithfulness shalt thou establish in the very heavens.

3 ^aI have made a covenant with ^bmy chosen, 'I have sworn unto David my servant;

4 'Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

5 And ^bthe heavens shall praise thy wonders, O

LORD; thy faithfulness also ⁱⁿ the congregation of the saints.

6 For ^awho in the heaven can be compared unto the LORD? ^awho among ^athe sons of the mighty can be likened unto the LORD?

7 ^aGod is greatly to be feared in the assembly of the saints, and to be had in reverence of all ^athem that are about him.

8 O LORD God of hosts, who ^{is} ^aa strong LORD ^alike unto thee? or to thy faithfulness round about thee?

9 Thou ^arul'st the raging of the sea: when the waves thereof arise, thou stillest them.

10 ^aThou hast broken ^aRahab in pieces, as one that is slain; ^athou hast scattered thine enemies with ^athy strong arm.

11 ^aThe heavens are thine, the earth also ^{is}

^a Or, A Psalm for Ethan the Ezrahite, to give instruction. a 1 Kings 4:31. 1 Chr. 2:6. b 88:12, 13, 101:1, 106:1, 136:1, &c. c 40:9, 10, 71:8, 15-19, d 5, 8:33-49, 35:5, 92:2. Is. 25:1. Lam. 3:23. Mic. 7:20. Tit. 1:2. ^a Heb. generation and generation. 4. 119:30, marg. e 36:5, 103:17, Neh. 1:5, 9:17, 31. Luke 1:50. Eph. 1:5, 7. 1:5, 7. 119:30, 146:6. Num. 23:18. Matt. 24:35. Heb. 6:18. 1 Cor. 13:24, 2 Sam. 7:10-16, 23:35. Is. 55:3. Jer. 30:9, 33:20, 21. Ez. 34:23, 24. Hos. 3:5. Luke 1:32, 33. b 19, 78:70. Is. 42:1. Matt. 3:17, 12:18-21. i 35. 122:11. 2 Sam. 3:3. Acts 2:31. Heb. 7:21. k 29:36, 72:17, 132:12. 2 Sam. 7:12-16, 25. 1 Kings 9:5. 1 Chr. 17:11-14, 22:10. Is. 9:6, 7. Zech. 12:8. Luke 1:32, 33. 24:41-44. Is. 42:32-37. Rom. 1:3, 4. 15:12. Phil. 2:9-11. Rev. 22:16. i 18:1. 50:6, 97:6. Is. 44:23. Luke 2:10-15. Eph. 3:10. 1 Pet. 1:12. Rev. 5:11-

and most tedious nights of temptation. And even if we should be forced to conclude one prayer after another, without a glimpse of encouragement; let us begin again and again, and still hope against hope, and we shall at length prevail. But if we are exempted from such dreadful trials, let us bless the Lord for it, and sympathize with, and pray for, our afflicted and tempted brethren.

NOTES.—PSALM LXXXIX. Title. Many learned men are of opinion, that this psalm was written during the Babylonish captivity, when the family of David being entirely dethroned, the promises of God seemed to be made void: but if it were composed at so late a period, no account can possibly be given why it was ascribed to Ethan the Ezrahite. (*Marg. Ref. a.*) Indeed, it seems to contain internal evidence that it belongs to earlier times: for none of the deliverances vouchsafed to the kings or people of Judah, after the days of David, are mentioned in it: and the Psalmist, in complaining of the degraded and deplorable condition of David's family, is silent as to any desolations of Jerusalem and the temple, and the captivity and dispersion of the people; which the psalm evidently relating to Nebuchadnezzar's devastations particularly insist upon. It seems therefore to have been written on occasion of some events, in which the honour and power of the kings of David's race were fallen, and apparently ruined; but, without either the destruction of Jerusalem and the temple, or the captivity of the people: and what period so exactly suits this view of the subject, as the reign of Rehoboam? Ten of the tribes of Israel had revolted from him; Jeroboam, the king placed over them, was his powerful adversary; and Shishak, king of Egypt, so entirely reduced and impoverished him, that he only seems to have retained the kingdom, by the clemency, and perhaps contempt, of his haughty conqueror. (*Notes, 1 Kings 12:16-24. 14:22-30. 2 Chr. 12:1-11.*)—It is probable that 'Ethan the Ezrahite' lived in the reign of Solomon: and if he survived him, and witnessed these events, after having seen the glory and power of Solomon's kingdom; it would be very natural for him to lament the change, in the language made use of towards the close of the psalm.—As the preceding psalm, ascribed to Heman, seems to have been occasioned by his private trials and distresses, and yet was an evident prophecy of the sufferings of Christ; perhaps this psalm, occasioned by the calamities which had befallen David's race, may likewise be considered as a prophecy of the afflictions and persecutions to which the Christian church has been exposed; and especially of the triumphs of the Roman Antichrist.

V. 1-4. The Psalmist, being about to deplore the *apparent* failure of the covenant made with David, begins with declaring his determined purpose of praising for ever the mercies and faithfulness of God, which he desired to make known to all future generations. (*Notes, 145:1, 2, 146:2.*) Indeed he was assured that his words, being dictated by the Holy Spirit, would continue through all generations, as a testimony to this effect. For he had said, and he would not retract it, however appearances might then be; that the mercy, of which the foundation had been laid in the covenant with David, would be "built up for ever;" and that the faithfulness of God to his promises would be "established in the heavens;" or like them, that is, above the reach of the changes which take place in this lower world. These emphatical expressions are literally verified in the kingdom of Christ, the promised Seed of David, whose throne is established in heaven, and whose true subjects will all be exalted thither. The Psalmist then introduces **JEHOVAH** himself declaring the purport of this covenant made with his chosen servant David and his posterity.—^aThe covenant relates to David's "seed;" and to the "establishment of his throne in

14, 7:10-12, m 7. Deut. 33:2. Dan. 7:10, 2 Theas. 1:7. Heb. 12:22, 23. Jude 14, 15. Rev. 19:1-6. n 8. 40:5, 71:19, 73:23, 86:8, 113:5. Ex. 15:11. Jer. 10:6. o 29:1, marg. 52:1. p 76:7-11. Lev. 10:3. Is. 6:2-7, 66:2. Jer. 10:7, 10, Matt. 10:28. Luke 12:45, Acts 5:11. Heb. 2:28, 29. Rev. 15:3, 4. q 84:12. Josh. 22:32. Is. 28:22. r 13. 24:8. 147:5. 1 Sam. 15:23. Job 9:19. Is. 40:23, 26. Jer. 32:17. Matt. 6:13. s 71:18. Deut. 32:31. 1 Sam. 2:2. t 29:10, 55:7, 86:5, 69:3, 74. 107:25-29. Job 38:8-11. Nah. 1:4. Matt. 8:24-27, 14:32. u 76:43, &c. 105:27. &c. Ex. 7:15. v 15. ^a Or, Egypt. 57:4. Is. 51:9. x 59:11. 68:30, 144:6. Is. 24:1. y Heb. the arm of thy strength. Ez. 3:19, 20. Deut. 4:4. y 24:1, 2. 50:12. 115:16. Gen. 1:1, 2:1. 1 Chr. 29:11. Job 41:11. 1 Cor. 10:26, 28.

that seed," literally in Solomon for a time; spiritually in Christ for ever. "When thy days shall be fulfilled, . . . I will set up thy seed after thee. . . . He shall build an house for my name, and I will establish the throne of his kingdom for ever. I will be his Father, and he shall be my Son." These last words are cited by the apostle, *Heb. 1:5*, as spoken of Christ, to evince his superiority over the angels. Yet the whole passage does, in the letter, relate to Solomon, can admit of no doubt; he being the "seed" and immediate "successor" of David, and appointed to "build an house for God's name." Here then we have an incontestable proof that the covenant with David had Messiah for its object; that Solomon was a figure of him; and that the Scripture hath sometimes a double sense.' *Bp. Horne. (Marg. Ref. Notes, 19-37. 2 Sam. 7:8-16.)*

V. 5. Notwithstanding present difficulties, the Psalmist was confident that God would perform such wonders in fulfilling his covenant, as would excite the praises of all the inhabitants of heaven; as well as cause his saints on earth in their assemblies to celebrate his faithfulness. (*Notes, 6-12. 50:4-6. 97:3-7. Is. 44:23-28. Luke 2:8-14. Eph. 3:9-12. 1 Pet. 1:10-12. Rev. 5:8-14. 19:1-6.*)—*Congregation of the saints.* *V. 7. Notes, Deut. 33:2. Jude 14-16.*

V. 6-12. The majesty, holiness, wisdom, and power of God, infinitely excelling all the endowments of the noblest creatures, demand the reverential fear of all the assembled saints on earth, and of the angels who surround his throne in heaven; and accordingly "the assembly of his holy ones," all the holy worshippers in heaven stand in awe of him, abhor what ever would offend him, and worship him with the most profound veneration of his manifested glory; and his saints on earth ought, in the same spirit, to wait the event of their difficulties and trials. The word rendered "to be feared," is translated *reverend*. 111:9.—The Lord, by his "power" would certainly manifest his *faithfulness*: as he rules and bounds the raging ocean, which none else can govern; so would he restrain the progress of those enemies, who seemed about to swallow up his church with irresistible force and fury. 'The extent of the ocean, the multitude of its waves, and their fury, when excited by a storm, render it in that state the most tremendous object in nature: nor doth any thing, which man beholds, give him so just an idea of human impotence, and of that divine power which can excite and calm so boisterous an element at pleasure.' *Bp. Horne. (Notes, 65:7, 93:3, 4. Job 38:8-11. Matt. 8:23-27.)*—The God of Israel had formerly broken Rahab, (or Egypt,) and delivered his people, and afterwards crushed the nations of Canaan; and with his strong arm he was able to scatter their present enemies. (*Note, Is. 51:9-11.*) Being the Creator and Proprietor of heaven and earth, and having chosen Israel as his people; he would certainly make the land in all its parts, from north to south, from east to west, (which Tabor and Hermon, two distant mountains, represented,) to rejoice in his name, and resound with his praise.—*Strong LORD. (8) JAH. Note, 68:4.*

V. 13, 14. (*Marg. Ref.*) **JEHOVAH's** throne is established in justice and judgment: his almighty power and sovereign authority are always exercised in perfect justice and wisdom, and in entire consistency with his mercy and truth; and these mark out the path in which he walks with his people. 'Thou dost not rule the world merely by thy absolute power; but hast placed thy principal glory in justice and equity mercy and fidelity, from which thou never swerdest.' *Bp. Patrick.* 'After this model should the thrones of princes, and the tribunals of earthly magistrates be constituted in justice and judgment, adorned with mercy and truth.' *Bp. Horne. (Notes, 25:10, 45:6, 7. 85:10-13. 86:4, 15. 92:1, 2. 99:4. John 1:7.)*

thine: *as for the world, and the fulness thereof, thou hast founded them.*

12 *The north and the south thou hast created them: "Tabor and "Hermion shall rejoice in thy name.*

13 *Thou hast "a mighty arm: strong is thy hand, and high is thy right hand.*

14 *"Justice and judgment are the "habitation of thy throne: "mercy and truth shall go before thy face.*

15 *Blessed is the people that "know the joyful sound: they shall walk, O Lord, "in the light of thy countenance.*

16 *"In thy name shall they rejoice all the day, and "in thy righteousness shall they be exalted.*

17 *For "thou art the glory of their strength: and in thy favour "our horn shall be exalted.*

18 *"For "the Lord is "our Defence; "and "the Holy One of Israel is "our King.*

[Practical Observations.]

19 *"Ther. "thou spakest in vision to "thy Holy One, and saidst, "I have laid help upon one that is mighty, "I have exalted one chosen out of the people.*

20 *"I have found David my servant; with my holy oil have I anointed him;*

21 *"With whom my hand shall be established: "mine arm also shall strengthen him.*

z Joh 26:7. a Josh. 19:22. Judg. 4:6. b 133:3. Deut. 3:8,9. Josh. 12:1. c 65:12. 13. Is 35:1,2,4,9,13. 52:12,13. " Heb. *an arm with might*, 10. 62:11. Dan. 4:34. 9:3. Matt. 6:13. d 45:6,7. 97:2. 66:1. 15:17. "out. 23:1. Lev. 15:3. " *our, deliverance*, Prov. 16:32. e 2. 88:13. John 1:17. f 88:1-6. 100:1. Lev. 25:9. Num. 10:10. 23:21. Is 52:7,8. Nah. 1:15. Luke 2:10-11. Rom. 10:15. g 4:6. 4:13. Num. 6:26. Job 29:8. Psal. 15:15. Is. 2:5. John 14:21. 23:1. Acts 2:8. Rev. 21:23. h 12:20,5,7. 33:21. 48:1. Luke 1:17. Phil. 4:4. i 30:10. 71:15,16. Is 43:3,4,6,13. Jer. 23:8. Rom. 1:17. 3:9. 5:21. Phil. 3:9. j 2:28. 7:1. Cor. 13:30,31. k 10:12,9,10. Phil. 4:13. l 24:1. 75:10. 92:10. 102:9. 132:17. 143:14. 1 Sam. 2:1,10. m 62:1,2,6. 91:1,2. Dent. 33:27-29. n *Our, our Shield is of the LORD, and our King is of the Holy One of Israel*, 10:9. 84:11. Gen. 15:1. o 71:22. Is. 14:4. Luke 17:9. 30:11. 43:3,14. o 44:4. Is. 33:22. p 1 Sam. 16:1. 2 Sam. 7:5-17. Luke 1:26. 1:21. 3:2. q *Milk*, 1:24. Rev. 3:7. r 1 Sam. 16:18. Is. 9:6. 30:31. 3:5. Phil. 2:6-11. Heb. 2:9-17. t 1 Sam. 16:1,12,13. Is. 61:1-3. John 3:34. u 18:32-39. 30:15-17. Is. 42:1. 49:8. x 13. Is. 41:10. Ez. 30:24,25. Zech. 10:12. y 1 Chr. 17:9. Matt. 4:1-10. z John 17:12.

Habitation. (14) בסיס: Basis, sedes. The foundation, support, establishment, or prepared place, of thy throne.

V. 15-18. (Notes, Lev. 25:8-13. P. O. Num. 10:1-10.) The sound of the sacred trumpets, calling the people to their solemn feasts, and announcing the year of jubilee, seems here alluded to. If the difference between that typical dispensation and the clear light of Christianity be duly considered, it will be allowed, that those who attentively hear, who understand, believe, and obey the gospel, who experience its efficacy upon their hearts, and bring forth the fruits of it in their lives, are "the people that know the joyful sound." Such persons are happy: they walk in the comfort of God's manifested presence and favour; they rejoice in his name, or perfections, as their security and felicity; they are "made the righteousness of God in Christ," and even the justice of God ensures their exaltation; they glory in him as their Strength, and give him the glory of all that they are enabled to do; and his favour will exalt them above all their enemies, as it is their ornament and honour: for they are now the subjects of the Holy One of Israel, their King, and entitled to his omnipotent protection. (Notes, 1:1-3. 32:1,2. 65:4. Matt. 5:3-12.)—The old translation renders the eighteenth verse more literally, "For our shield appertaineth to the LORD, and our king to the Holy One of Israel." (Marg.) "Though the kings of David's race be at present enfeebled and unable to defend us: yet their cause, as placed over the people of God, and as types of the Messiah, Israel's King, is his cause, and he will not suffer it to be permanently run down. (Note, Is. 7:2.) The LORD, the Holy One of Israel, will take care of our king, that he may be the shield of his true worshippers." (Marg. Ref. Note, 2 Chr. 13:1-12.)

V. 19-27. Samuel may be meant as "the holy one," or the saint and prophet of God, to whom He spake in vision respecting David; for "holy men of God spake as they were moved by the Holy Ghost." (Notes, 1 Sam. 13:13-15. 15:26-28. 16:1,2,6-13. 2 Pet. 1:20,21.) The Lord had made trial of several others to govern his people, but had laid them aside again. After Saul's rejection, he found David, and chose him from among the people, and endued him with courage and capacity, that he might exalt him to the throne, and lay help upon him for the deliverance and prosperity of Israel: but especially, that he might be a type of Christ, that Mighty One, who in human nature is chosen and qualified to fill the mediatorial throne, for the salvation of his people. The Lord, by the hands of Samuel, anointed David with the holy oil: not only as an emblem of the graces and gifts conferred upon him; but as a type of Christ, the King, Priest, and Prophet, whom the Father provided, and anointed with the Holy Spirit without measure.—After David had been anointed, he was exposed to severe trials and persecutions,

22 *"The enemy shall not exact upon him; nor "the son of wickedness afflict him.*

23 *"And "I will beat down his foes before his face, and "plague them that hate him.*

24 *But my faithfulness and my mercy shall be with him: and "in my name shall his horn be exalted.*

25 *"I will set his hand also in the sea, and his right hand in the rivers.*

26 *He shall cry unto me, "Thou art my Father, "my God, and "the Rock of my salvation.*

27 *Also "I will make him my first-born, "higher than the kings of the earth.*

28 *"My mercy will I keep for him for evermore, and "my covenant shall stand fast with him.*

29 *"His seed also will I make to endure for ever, and "his throne as "the days of heaven.*

30 *"If his children "forsake my law, and "walk not in my judgments;*

31 *If they "break my statutes, and keep not my commandments;*

32 *"Then will I visit their transgression with a rod, and their iniquity with stripes.*

33 *"Nevertheless my loving-kindness will I "not utterly take from him, nor suffer my faithfulness to "fail.*

34 *"My covenant will I not break, "nor alter the thing that is gone out of my lips.*

2 Thes. 2:3. a 2 Sam. 3:1. 7:1. 9. 22:40-41. b 2:1-6. 21:8. 109:3. c 136:1. 132:18. Luke 14:27. John 15:23. d 2-5. 28:33. 41:7. John 17:22. 1 Cor. 1:16. 17. 20:1,5. 91:14. 1 Sam. 2:1. John 17:6,11,26. e 88:8. 268:11. 84:11. 1 Kings 4:21. Rev. 11:15. f 2 Sam. 7:14. 1 Chr. 22:10. Matt. 26:59,62. Zech. 23:6. John 11:41. 20:17. Heb. 1:5. g 43:4. Mark 15:34. h 18:45. 62:6,7. 95:1. i 1. Is. 50:7-9. 1:27. Rom. 8:29. Col. 1:15,18. k 2:10-12. 72:11. Num. 24:7. 2 Chr. 1:12. 9:23,24. Is. 49:7. Rev. 21:24. l 2 Sam. 7:15,16. 16:14. 40:5,6. 44:13. 43:2-4. m 34. 115:3. 2 Sam. 23:5. Jer. 33:23-24. n 43:6. 132:11. 1 Chr. 17:12. Is. 59:21. Jer. 33:17-26. 45:6. 1 Cor. 22:16. Is. 6:7. Ps. 37:24,25. Dan. 2:44. Luke 1:32,33. p 2:14. Dent. 11:21. q 132:12. 2 Sam. 7:14. 1 Chr. 28:9. 2 Chr. 7:17-22. r 119:53. Prov. 4:2. 28:4. Jer. 9:13. s Ez. 18:9,17. 20:19. Luke 1:6. § Heb. *prophets*, 55:20. marg. t Ex. 32:34. 1 Kings 11:14,31. 39. Prov. 3:11. 12. Am. 3:2. 1 Cor. 11:31,32. Heb. 12:6-11. u 2 Sam. 7:15. 1 Kings 11:13,22,36. Is. 54:5-10. Jer. 33:20-26. 1 Cor. 15:25. § Heb. *not make void from him*, 39. 1 Sam. 15:29. ¶ Heb. *he*, Heb. 6:18. x Lev. 26:44. Jer. 14:21. y Num. 23:19. Mal. 3:6. Matt. 24:35. Rom. 11:29. Jam. 1:17.

especially from Saul, that "son of wickedness," but none could obtain any advantage against him, either by policy or power; for the Lord powerfully established and strengthened him, and finally made him victorious over every enemy, and brought terrible plagues on those who hated him. He also established his authority over all Israel, and extended his dominion from the Mediterranean sea to the Euphrates: and while David adhered to the worship of the Lord, as "his Father, his God, and the Rock of his salvation;" he was treated as his first-born or favourite son, and made higher and more honourable than the kings of the earth. (Marg. Ref. on 27. Note, Heb. 12:22-25. v. 23.) All this, however, but feebly represented the sufferings, deliverance, and consequent glory and authority of the chosen and anointed Redeemer, in whom alone all these predictions and promises are fully accomplished. The promises of the covenant to the posterity of David were in some measure performed to Solomon, and to the long succession of kings which reigned over Judah till the captivity: (Notes, 2 Sam. 7:) yet in Christ, and in his spiritual seed, they have their only full accomplishment. From the Redeemer, and his church which is one with him, the loving-kindness of the Father will never be utterly removed. God has pledged the honour of his own holiness, that he will exactly perform the covenant made with Christ, whom David typified. So that his kingdom shall remain illustrious and enduring, as the sun and moon, to the end of time; and continue, (like the rainbow, "that faithful witness in the heavens" to the truth of God in his covenant with Noah,) a constant witness that God has fulfilled his covenant with the Redeemer. (Notes, Gen. 9:9-17. Is. 54:6-10.) And as the Lord by various corrections visited upon the posterity of David their transgressions of his law, but did not utterly cut them off; continuing them in regal authority over Judah till the captivity, and afterwards preserving the family till Christ descended from it, and received the kingdom: so he will correct his people, but never finally cast them off. (Notes, 72. 1 Kings 9:3-9. 11:9-12. Is. 9:6,7. Jer. 23:5,6. 23:14-26. Ez. 34:23-31. 37:24,25. Hos. 3:4,5. Am. 9:11,12. Luke 1:26-33,67-75. Acts 15:13-18.)—No doubt the emphatical language used in the covenant of God with his servant David, as it is here brought together and enlarged on, must have excited in believers at that time very high expectations, which Solomon's unprecedented prosperity was calculated to confirm. But it is probable, that most of them, (like the apostles, in respect of the Redeemer's kingdom, before his crucifixion,) interpreted the promises in a manner rather different from their real meaning; and so entertained unwarranted hopes of temporal prosperity under the kings of David's line: without duly considering, what had also been repeatedly declared concerning them, in case they forsook the worship of God: and without pro-

35 *Once have I sworn by my holiness, *that I will not lie unto David.

36 *His seed shall endure for ever, *and his throne as the sun before me.

37 It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.

[Practical Observations.]

38 ¶ *But thou hast cast off *and abhorred, thou hast been wroth with thine anointed.

39 Thou hast *made void the covenant of thy servant : *thou hast profaned his crown by casting it to the ground.

40 Thou hast *broken down all his hedges ; thou hast *brought his strong holds to ruin.

41 *All that pass by the way spoil him : *he is a reproach to his neighbours.

42 Thou hast *set up the right hand of his adversaries ; thou hast made all his enemies to rejoice.

43 Thou hast also *turned the edge of his sword, and *hast not made him to stand in the battle.

g Ps. 110:4, 132:11. Am. 4:2, 8:7. Heb. 6:13, 17. * Heb. if I lie. 2 Tim. 2:13. Tit. 1:2. 4:29. 2 Sam. 7:16. Is. 53:10, 59:21. John 13:34. b 72:5, 17. Is. 9:7. Jer. 33:20. Luke 1:33. c 72:7, 104:19. Gen. 1:14—18. Jer. 31:35, 36. d Gen. 9:13—16. Is. 54:9, 10. e 44:7, 60:1, 10, 27:7. Jer. 12:1. f 78:59. 100:4. g 132:19. Lam. 2:7. Zech. 11:8. h 61:8, 9. 2 Sam. 1:21, 15:26. 2 Chr. 12—13. Lam. 4:20. Zech. 13:7. i 34—36. 70:10, 116:11. John 13:7. j 41:7, 71:4. Is. 29:32, 49:28. Lam. 5:16. k 50:12. Job 1:10. Is. 5:5. l 2 Chr. 12—13. Lam. 2:7. Rev. 13:1—7. m 44:10—14, 80:13. Is. 10:6. Jer. 5:17. n 71:10, 79:4. Deut. 28:37. Neh. 5:9. Jer. 24:9, 29:18, 42:18, 44:8. l 2 Sam. 5:1. Ez. 5:14, 15. Dan. 9:16. o Lev. 26:17, 25. Deut. 28:25, 43. Lam. 2:17. John 16:30. Rev. 11:10. p Ez. 30:1—25. q Lev. 26:33, 37. Num. 14:42, 45. Josh. 7:4, 5—12. 2 Chr. 25:8. r 1 Sam. 4:31, 22. 1 Kings 12:16—20, 14:35.

perly looking forward to Christ, the Son of David, in whom all the promises were to have their full accomplishment. When, therefore, they saw a king of David's race deprived of a very large part of his dominions; opposed by Jeroboam; vanquished, plundered, and put under tribute by Shishak in a very short time after Solomon's death; and perceived little hope of his emerging from his difficulties: it is not at all wonderful, if they were tempted to conclude, that the promises and covenant of God (though confirmed with an oath by his own holiness, or all his moral perfections) had failed and would come to nothing.—This was the temptation; yet the Psalmist evidently resisted it strenuously and successfully, and taught others to do the same.

Higher than, &c. (27) 'Till I raise him to the prime dignity, among all those whom I call my sons, and set him so high above all other kings in the world, that he shall be a most eminent type of my Son Christ, the "King of kings, and the Lord of lords." Bp. Patrick. (Notes, Eph. 1:15—23. Phil. 2:9—11. Col. 1:15—20. Rev. 19:11—16, v. 16.)

V. 38—45. 'Because of the horrible confusion of things, the prophet complained unto God, as though he saw not the performance of his promise; and thus discharging his cares on God, he resisteth doubt and impatience.—'He meaneth the horrible dissipation, and renting of the kingdom, which was under Jeroboam.—'He sheweth that the kingdom fell before it came to perfection or was ripe.—'In joining prayer with his complaints, he sheweth that his faith never failed.—

When the calamities above mentioned (Note, title,) befell Rehoboam, it seemed as if the Lord had been provoked to abhor and cast off his anointed king: the covenant with David appeared to be made void, his crown trampled upon in disgrace, and the divine protection withdrawn. The Israelites spoiled and reproached the house of David; the Egyptians were victorious and triumphant; and in the early days of that royal race, it was put to shame and reduced to the brink of ruin: and how could this consist with the faithfulness of God to his covenant? Doubtless the Psalmist meant to urge this as a plea with him to return in mercy, and restore the family of David to prosperity; and likewise to propose it to the distressed prince and people of Judah, for their instruction; that they might consider the dispensation as a chastisement for their sins, and so be led by it to repentance. Probably he also meant to lead their thoughts to the promised Seed of David, whom the covenant principally respected. (Marg. Ref.) 'When the faithful few beheld the true Son of David, and Anointed of JEHOVAH, in the days of his sufferings... delivered over to a shameful as well as painful death; they then began to think "the covenant made void," and the promises at an end. "We trusted," said they, "that it had been he which should have redeemed Israel." Bp. Horne.—The early corruption of Christianity by "damnable heresies," the lamentable schisms which have rent it, and the oppressive persecutions and multiplied corruptions, to which it has so long been exposed, have precisely the same effect on Christians in general, in respect of the promises and predictions, contained in the Scriptures, concerning a universal propagation and triumph of the gospel. (Note, Rev. 20:4—6.)

V. 46—48. (Marg. Ref.) The Psalmist here seems to have personated the family of David, or one of the kings of that race, or to have formed the psalm for the use of his

44 Thou *hast made his *glory to cease, and *cast his throne down to the ground.

45 *The days of his youth hast thou shortened; *thou hast covered him with shame. Selah.

46 *How long, LORD ? *wilt thou hide thyself, for ever ? shall *thy wrath burn like fire ?

47 *Remember how short my time is : *wherefore hast thou made all men in vain ?

48 *What man is he that liveth, and shall not *see death ? *shall he deliver his soul from the hand of the grave ? Selah.

49 LORD *where are thy former loving-kindnesses, which *thou swarest unto David in thy truth ?

50 *Remember, LORD, the reproach of thy servants ; how I do bear in my bosom the reproach of all the mighty people ;

51 Wherewith thine enemies have reproached, O LORD ; wherewith they have reproached *the footsteps of thine anointed.

52 *Blessed be the LORD for evermore. Amen and Amen.

28. Lam. 4:1, 2. 2 Thea. 2:8—10. * Heb. brightness. a 89 Dan. 7:20—25. i 28:29, 2 Chr. 10:19. Is. 63:18. u 44:15, 109:29. Mic. 7:10. x 13:1, 2, 79:5. 85:5, 90:13. y 10:1, 89:14. Job 29:9. Is. 8:17, 45:15. z Jer. 4:4, 21:12. 2 Thea. 1:8. Heb. 12:29. a 39:5, 5. Job 7:7, 9:23, 10:9. b 14:4. Job 11:1. Jam. 4:14. c 49:7—8. Job 30:23. Ec. 3:19, 20. 8:8, 9:5, 12:7. Heb. 5:27. d John 8:51. Heb. 11:5. e 49:15, 29:2. 2 Cor. 4:14. f 77:9, 10. Is. 63:7—15. g 3, 4, 35, 132:11, 12. 2 Sam. 3:9, 7:15. Is. 55:3. Heb. 7:21. h 44:13—16, 69:9, 19:20, 74:15, 125:7, 78:10—12. Rom. 15:3. i Matt. 5:10—12. Acts 4:41. 1 Cor. 4:12, 13. Heb. 11:35. k 55:5, 6, 57:3. 2 Sam. 15:7, 8. Matt. 12:21, 26:61. John 8:48. l 1 Pet. 2:20, 21. 3:16. 4:14—16. 14:13, 72:18, 19, 106:48. Neh. 9:5. Matt. 6:13. 1 Tim. 1:17.

afflicted prince. The reigns of David and Solomon were soon over; the glory of their kingdom had been very transient, if it were thus to terminate; and they seemed almost to be made in vain: for the short glimpse of Israel's prosperity was now extinguished; and indeed as every one must die, if the prosperity of the church depended upon the life of any man, it would soon be buried in his grave. "Wherefore hast thou made in vain all the sons of Adam?" Probably the prophet looked forward to "the second Adam, the Lord from heaven," who indeed saw death, and went down into the grave, and the unseen state; (Note, 16:8—11.) yet was able to deliver his life from the power of it, and who rose again, and lives from age to age, to perpetuate the safety and provide for the happiness of his people. (Note, 1 Cor. 15:45—49.) With this he might also endeavour to comfort himself under the prospect of his own death; though he had survived the external glory of David's kingdom, and expected soon to die, and leave it in disgrace and distress. (Notes, 90:3—17.)

V. 49. (Marg. Ref. Notes, 19—37. 77:5—12. Is. 63:15—19.) "These "loving-kindnesses" are called in Is. 55:3, "the sure mercies of David," which "sure mercies of David" are affirmed by St. Paul, Acts 13:34. to have been then conferred on Israel, when in the person of Jesus, God raised our nature from the grave. Bp. Horne. (Notes, Is. 55:1—3. Acts 13:24—37, v. 34.)

V. 50, 51. (Marg. Ref.) 'They laugh at us who wait patiently for the coming of thy Christ.—The enemies of the family of David invidiously traced the footsteps of those princes; that is, they examined every part of their conduct, in order to find matter of accusation against them; they overlooked all their eminent services, and aggravated every slip which they made, and even reproached them with such things as they had never done; and thus they slandered the anointed of God. (Notes, 1 Kings 12:4, 16.) Perhaps they also ridiculed the expectations which were formed of returning prosperity to the family of David, and of the Messiah as descending from him.—The rulers and scribes and chief priests of the Jews, in like manner, watched our Lord's footsteps; they sought for false witness to put him to death; Herod and Pontius Pilate agreed in setting him at naught; and Romans combined with Jews in insulting and reviling him, as he hung upon the cross. Thus did he "bear the reproach of all the mighty people," who "reproached the footsteps of the Lord's Anointed." And men of the same character always have reviled, and always will revile, those who tread in the Saviour's footsteps. (Notes, Matt. 26:57—68. 27:39—44. Luke 23:6—12. John 15:7—21. 19:1—7.)

V. 52. 'But let them laugh on; neither their scoffs nor our calamity shall hinder us from praising the Lord, and speaking good of him continually, in assured hope that he will at last deliver us. Let it be so, we beseech thee, let it be so as we desire and hope, that we may ever praise thee for our happy restoration.' Bp. Patrick. (Notes, 34:1—6. 41:11—13. 72:17—19. 106:47, 48. Phil. 4:4—7.)

Practical Observations.

V. 1—18. When the dispensations of Providence seem contrary to the promises of God, and we venture to state our difficulties and discouragements before him; we should always recur to first principles, and take it for granted that he is doing right, though we are not able to discern it. (P. O.

PSALM XC.

The Psalmist comforts himself, by considering the favour of the eternal God to his people, 1, 2. He laments the frailty, sufferings, and shortness of human life, as the effects of the wrath of God against the sins of men, 3-11. He prays that these considerations may be wisely improved by him and his people; and entreats for the comfort of God's mercy, and for a sensible experience of his power, glory, and favour, with them and their children, 12-17.

*A Prayer of Moses the man of God.

LORD, thou hast been our dwelling-place in all generations.

* Or, A prayer, being a Psalm of Moses. a Ex. 33:14-19. Deut. 33:1. 1 Kings 13:1. 1 Tim. 6:11. b 71:3. 91:1.9. Deut. 33:27. Is. 8:14. Ex. 11:16. John 6:58. 1 John 4:15. † Heb. generation and generation. 89:1. marg. c Job 78:4-6, 28, 29. Prov. 8:25, 26. d 53:9. 146:5. Gen. 1:1. e 93:2. 102:21-27. 103:

John 13:1-7.)—Faith, resting on the boundless and everlasting mercy and truth of God, brings comfort into the heart, and fills the mouth with praise, even in the deepest scenes of adversity: and while we are assured, that "mercy shall be built up for ever," and "faithfulness established in the heavens;" we should seek and pray that all men, through successive generations, may be acquainted with these perfections of our God, and praise him for them. His covenant with the seed of David his servant is immutably ratified; for the throne of David "is builded to all generations," yea, for ever and ever: and all the inhabitants of Heaven, as well as the congregations of saints on earth, will continually praise the wonders of his power, displayed in performing the engagements of his word.—We should be careful never to speak or act, as if we thought any of the angels in heaven, or "any of the sons of the mighty" on earth, fit to be compared unto the Lord. He is not limited to such methods as we can conceive, or to such operations as creatures can perform. His thoughts and ways are infinitely above our comprehension; and it is our part to adore the depths which we cannot fathom, and to expect covenanted blessings, when we can see no way in which they can be communicated.—Our "God is greatly to be feared, even in the assembly of his saints, and to be had in reverence of all them that are about him." Nor should our filial confidence in his love abate our awful veneration of his Majesty; for then, our worship on earth would bear no resemblance to that of angels in heaven. (*Notes, Is. 6:1-5.*) Surely then our external posture, and our serious attention, should indicate the reverence of our hearts, when we assemble to worship this glorious God! (*Note, Acts 21:1-6, v. 5.*) But alas! how little of this appears in general in our congregations! and how much cause of humiliation have we all on this account!—It is a joyful consideration, that the power which created and upholds the earth, and which rules the impetuous waves of the sea, is engaged to perform the promises; and that the Proprietor of the universe is "the Portion" of his people. That high and strong right hand and mighty arm, which smote Egypt, will to the end scatter the enemies of his church; and all who trust in the mercy of God shall rejoice in his name: for as justice and judgment are the stability of his throne, so, mercy and truth direct all his dealings towards his believing servants. Happy then are those, who know, believe, and obey the joyful sound of his gospel! for their present safety and their eternal felicity are secured in the favour of him, whom they trust as a Saviour, love and revere as a Father, and obey as a King.

V. 19-37. The Lord has spoken to his prophets and apostles, in divers times and various ways, with an especial purpose of making known to sinful men, that he "hath laid help upon one that is mighty, and exalted one chosen out of the people;" who, being infinite in power and love, as the eternal Son of God, and having become one of us by assuming our nature, "is not ashamed to call us brethren." This is the Redeemer, whom JEHOVAH himself has appointed for us, and who alone is adequate to the arduous work of our salvation. Having been anointed immeasurably, with the Holy Spirit, and strengthened by the power of God, he, in our nature, withstood and repelled the combined assaults of earth and hell; and "is now exalted by the right hand" of the Father, "to be a Prince and Saviour, to give repentance and forgiveness of sins," and to beat down and destroy all who hate his disciples. In the name of JEHOVAH his horn is exalted, and mercy and truth come, through and by him, to the ruined sons of men: and his kingdom shall extend throughout the whole earth. He, in a peculiar sense, could cry unto the Lord, "Thou art my Father, my God, and my strong Salvation;" being indeed his first-begotten, his only-begotten Son, and made, even in our nature, far higher than the kings of the earth. With him the everlasting covenant is ratified for evermore, and through him alone is mercy exercised towards the guilty. "His dominion shall be for ever and his throne as the days of heaven." While he invites sinners to incline their ear and come to him, that he may make with them this everlasting covenant: (*Note, Is. 55:1-3.*) he treats all his willing subjects as his friends and children: the oath, with which that covenant is ratified to him, as the Son of Abraham, and the Son of David, is recorded, in order "that we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us;" and the name of God would be dishonoured, if this security could possibly fail, or the thing be once altered which he has spoken. (*Notes, Heb. 6:13-26.*) So that the whole church of Christ, as his spiritual seed, is secured in its immunities and privileges, by the covenant

2 *Before the mountains were brought forth, *or ever thou hadst formed the earth and the world, even *from everlasting to everlasting, *thou art God.

3 *Thou turnest man to destruction; and sayest, Return, ye children of men.

4 For ^aa thousand years in thy sight *are but as yesterday, when it ^bis past, and ^cas a watch in the night.*

17. Is. 44:5, 57:15. Mic. 5:2. Hab. 1:12. 1 Tim. 6:15, 16. Heb. 1:10-12, 13, 8. Rev. 1:8. f Is. 45:22. g 104:29. 145:4. Gen. 3:19. 6:6, 7. Num. 14:33. Job 12:10. 34:14, 15. h 2 1st. 3:8. † Or, when he hath passed them. i Matt. 14:25. 24:43. Luke 12:33.

made and ratified with its glorious Head. Let us then seek an interest in these blessings; and an assurance that we belong to this happy company, by the witness of the Holy Spirit in our hearts, as the counterpart of "the faithful record in heaven," of our names written in the book of life: that so we may habitually "rejoice in hope of the glory of God."

V. 38-52. Notwithstanding the security of the covenant of grace, it is also very plainly foretold, that damnable heresies, and grievous scandals and corruptions, would take place among professed Christians: and when these predictions are compared with what we read and witness, they may serve to confirm our faith, though they must deeply grieve our hearts. Indeed even true Christians offend in many things. Hence it is, that corrections become necessary, in order to the performance of the covenant to the honour of God. When this is the case, the Lord "will visit their transgressions with the rod, and their iniquities with scourges: nevertheless he will not utterly take away his loving-kindness from them, nor suffer his truth to fail." The records of the Lord's dealings with the family of David, are set before us as an emblem of his dealings with his church, and with believers. Grievous may be the afflictions which they endure; great the disgrace and distress of soul which come upon them: but the gates of hell shall not prevail against the church, neither will God finally forsake or abhor the true believer. We should then rejoice in this security: but we should "rejoice with trembling;" many self-deceivers pervert the doctrine; and even those who are interested in the blessing may notwithstanding, by their misconduct, bring themselves into such darkness and distress as can scarcely be conceived. We ought, therefore, to rely on it for our encouragement in the path of duty, and in bearing the cross; and not when yielding to sloth and self-indulgence. Neither should we give way to despondency, while we witness the success of idolatry, superstition, heresy, or infidelity, against the religion of Christ. These early began to corrupt or to oppose the church; and their success seems often to make void the covenant, and profane the Redeemer's crown, to break down the strong-holds of his royal city, and to expose his religion to reproach. But though his cause may appear to suffer loss, and his glory to be eclipsed, and his enemies to conquer and triumph; yet this will be only for a time. The Lord will not "hide himself for ever," nor suffer "his wrath to burn like fire;" whatever his people fear, or his enemies expect. But when his purposes are effected, he will return, cause his servants to rejoice, and put his enemies to silence and shame. For the Saviour ever liveth to effect his grand designs, and a thousand years are in his sight but as one day; and though one instrument after another die, and effect very little: though we all must shortly drop into the grave, and may perhaps leave the church under a thick cloud; and though all the sons of Adam seem made in vain; yet the Lord himself will surely arise and plead his own cause, and fulfil his largest promises in their fullest meaning. If, then, we can do little else during our few remaining days on earth, let us give ourselves unto prayer: let us plead with the Lord his former mercies to his people, and the promises of his word: let us humbly represent before him, the reproach cast upon his servants by his enemies, through the prevalence of impiety in the visible church, and through the apparent delay of his making his truth universally triumphant. And though our hearts must needs be grieved by the blasphemies and slanders of the proud and mighty, who revile or ridicule those who expect the coming of the Lord's anointed King, and who walk in his footsteps; yet let us still hope for the commencement of a more glorious scene on earth, as well as for eternal felicity in heaven; and in the prospect of these approaching seasons of joy and praise, let us now mix our tears and prayers with hallelujahs, and still say on our hearts, "Blessed be the LORD for evermore, Amen, and Amen."

NOTES.—PSALM XC. Title. "Moses the man of God," (*Marg. Ref.*) the prophet Moses, and not one of the same name in after ages, as some have imagined, may very reasonably be supposed to have composed this most instructive and affecting psalm, when the generation of Israel, which God had by him brought out of Egypt, was sentenced to fall in the wilderness; or when he had witnessed in a great degree the execution of that sentence. (*Notes, Num. 13:14.*) It is not indeed improbable that it was used at the tabernacle, as well as published among the people, during that solemn season, when death marched his rounds among them in so remarkable a manner. It seems to have been preserved along with the books of Moses, and afterwards to have been inserted in the

5 *Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

6 "In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7 For we are consumed by thine anger, and by thy wrath we are troubled.

8 "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

9 For all our days are passed away in thy wrath: we spend our years as a tale that is told.

10 "The days of our years are threescore years and ten; and if by reason of strength there be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

11 "Who knoweth the power of thine anger, even according to thy fear, so is thy wrath.

12 "So teach us to number our days, that we may apply our hearts unto wisdom.

13 "Return, O Lord, how long? and let it repent thee concerning thy servants.

14 O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

15 "Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

16 "Let thy work appear unto thy servants, and thy glory unto their children.

17 And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

15:18, 22:16, 27:20, 21. Is. 8:7, 8. Jer. 46:7, 8. 173:20. Is. 29:7, 8. m 103: 15, 16. Is. 40:6, 10:11. 1 Pet. 1:24. * Or, is changed. n 92:7. Job 14:2. Matt. 6:30. o 9:11, 39:11, 59:13. Num. 17:13, 13. Deut. 2:14-16. Heb. 3:10, 11, 17-19. 4:1, 2. p Ex. 14:24. Rom. 2:8, 9. q 10:11, 50:21, 139:1-4. Ec. 3:21. Jer. 16:17. 22:24. Es. 8:12. Rev. 20:12. r 19:12. Prov. 5:21. Ec. 12:14. Luke 12:12. Rom. 2:16. 1 Cor. 4:5. Heb. 4:12, 13. 1 John 3:20. s 80:16. t 78:33. † Heb. turned away. ‡ Heb. a meditation. 4. 39:5. § Heb. As for the days of our years, in them are seventy years. Gen. 47:9. Deut. 34:7. o 2 Sam. 19:35. 1 Kings 1:1. Ec. 1:2-7. z 78:39. Job 14:10. marc. 21:24. Ps. 38:12. Luke 12:20. Jam. 4:14. y Lev. 26:18, 21, 24, 28. Deut. 28:59, 29:24. &c. Is. 53:14. Nah. 1:5. Luke 12:5. 2 Cor. 5:11. Rev. 5:17. z 39:4. Deut.

32:29. Ec. 9:10. Luke 12:35-40. John 9:4. Eph. 5:16, 17. a Job 28:28. Prov. 2:2-6. 8:13-18. 4:5. 7:1-4. 8:32-36. 16:16. 18:12. 22:17. 23:12, 23. † Heb. cause our hearts to come. b 6:4. 80:14. Jer. 12:15. Joel 2:13, 14. Zech. 1:16. c 89:46. d 106:45. 135:14. Ex. 32:14. 1. ent. 32:36. Hos. 11:8. Am. 7:3, 6. Jon 3:9. e 36:7, 8. 63:3-5. 65:4. 103:3-5. Jer. 31:14. Zech. 9:17. f 23:6. 85:6. 86. 4. 149:2. Phil. 4:4. g 30:5. 126:5, 6. Is. 12:1. 40:1. 2. 61:3. 65:18, 19. Jer. 31:12. 13. Matt. 5:4. John 16:20. Rev. 7:14-17. h 1. ent. 2:14-16. i 44:1. Num. 14:15-24. Hab. 3:2. k Num. 14:22, 31. Deut. 1:39. Josh. 4:22-24. 23:14. 127:4. 50:2. 80:3, 7. 2 Cor. 3:18. 1 John 3:2. m 68:23. 118:25. Is. 26:12. 1 Cor. 3:7. 2 Thes. 2:16, 17. 3:1.

book of psalms.—To obtain the most interesting view of this picture, so to speak, we must consider Moses as the principal figure; and carefully advert to his peculiar circumstances at that season. The sentiments indeed of the psalm are never unsuitable to our situation in this world; but they would be peculiarly adapted to the case of a pious man, in a time of pestilence, when tens of thousands were swept away on every side of him. (Note, 91:3-8.)

V. 1, 2. The Israelites were shut up in the desert, and not allowed to find habitations in the promised land, or in any cultivated region; but the Psalmist recollected, that even Abraham, Isaac, and Jacob, were strangers and pilgrims in Canaan. Indeed God himself had, in all ages, been the Home, Rest, Safety, and Comfort of his people: and into that "Dwelling-place" they might enter by faith and prayer, even in the wilderness; (Notes, John 6:52-58. 1 John 4:13-17.) seeing he was the same self-existent, all-sufficient, and almighty God; the same holy, just, merciful, and faithful God: even before he had "created the heavens and the earth;" yea, from eternity to eternity. (Notes, 103:15-18. Gen. 1:1. Ez. 3:14. Deut. 32:27, 28. Is. 57:15, 16. Heb. 13:7, 8.)

V. 3-6. When man sinned, his Creator sentenced him "to return to the dust from whence he was taken." Adam, however, and several of his descendants lived almost a thousand years; but in the sight of the eternal God this was but as yesterday; and it was soon past like a watch, or three hours of the night, which glides away while men sleep. (Notes, Gen. 3:17-19. P. O. 5:1-20. Note, 2 Pet. 3:8.) Thus the Lord turned them to destruction, as well as their more short-lived posterity; and the human race had all along been swept away by death as by an impetuous torrent: life appeared but a sleep; and all earthly prosperity only resembled the verdure and variegated hues of the meadow in a summer's morning; which before night was cut down by the scythe, and withered by the sun. (Notes, 39:5, 6. 103:11-13. Is. 40:6-8. Jam. 1:9-11. 4:13-17. 1 Pet. 1:23-25.)—The word translated "Thou carriest them away as with a flood," may be rendered, "Thou overflowedst them;" and may be considered as a reference to the desolations of the general deluge.

V. 7-10. The Israelites had provoked the Lord, by their unbelief and rebellion, to "swear in his wrath that they should not enter" Canaan: and this passage may refer to those events. Accordingly they were swept away by the anger of God, in so extraordinary a manner, that they were kept in constant trouble of mind by the dread of his judgments.—Not only were their open transgressions punished with awful judgments destroying thousands at once; but their "secret sins," or the iniquities of their youth, (as some render the word,) were called to remembrance by their righteous Judge. Thus their days and years were turned away from hope and comfort by the wrath of God; they were spent to little purpose; and soon came to an end, as a tale, a meditation, a waking dream. (Note, Num. 26:62-65.) Perhaps the lives of men in general were at this era reduced to about the present limits: for after the death of Moses and Joshua, few instances of a much longer life occur in the Scripture. At least it was thus with that generation of Israel; very few of whom would exceed, and most would come short of eighty years.—The verses however are equally applicable to the general state of human nature. (Marg. Ref.)

V. 11. This verse is thus rendered by some learned men: "Who knoweth the power of thy anger? or of thy wrath, according as thou art terrible?" That is, "Who is there that fears the wrath of the Almighty, in proportion to the degree in which it ought, in all reason, to be dreaded? or in due proportion to his fear of mortal men, when possessed of power? Who does not fear the wrath of powerful men too

much, and the wrath of almighty God too little? when in fact, the latter cannot be feared according to its terribleness. Who is sufficiently afraid of offending God, or earnest in seeking to be reconciled to him? We know the worst which the most powerful men, when most enraged, can do; they can kill the body, and nothing more; but who knows or can conceive the worst, which the Almighty and everlasting God can do against the objects of his righteous indignation? (Marg. Ref. Notes, Matt. 10:27, 28. Heb. 10:28-31, v. 31.)—According as men do more or less tremble at thy judgments, so dost thou more or less execute them." Bp. Hall.

V. 12. The shortness, uncertainty, and sorrows of life, as the effects of the powerful wrath of God against the sins of men; when considered in connexion with the doctrine of an eternal state of future retribution, and that of salvation by the mercy and grace of God, through the promised Redeemer are suited to teach men true wisdom: and Moses prayed, that he, and all his people, might be taught by the Lord himself duly to lay them to heart; that, by meditation, prayer, and a constant application of the whole soul and all its powers, to the pursuit of heavenly wisdom, as their one object, they might both be wise unto salvation, and glorify God, and do good to men, while they waited for the speedy approach of death. (Notes, 39:1-4, v. 4. Deut. 32:29.)

V. 13-17. The Israelites, notwithstanding their transgressions, were the Lord's people and avowed worshippers, and he had many faithful servants among them. These no doubt thought the time very long, during which they continued under the severe rebukes of God, without the accustomed tokens of his favour. They therefore prayed along with Moses, that for their sakes he would at length change his conduct towards the nation (Notes, Gen. 6:6, 7. Deut. 32:36.) and, though the sentence respecting Canaan was irreversible; that he would yet without delay satisfy their souls with the comforts of his mercy and grace; which would enable them to spend their few remaining days in holy joy, and counterbalance their long-continued afflictions. They further besought the Lord that he would cause them again to witness his works of power and mercy in behalf of the nation, as an earnest of those more glorious displays, which were to be afforded to their children; and that "the beauty of the Lord their God might be upon them." This implies a request, that he would appear to them in his tabernacle, "the beautiful sanctuary;" that he would continue his ordinances among them, which were their glory and beauty; but especially that he would shine upon them with the beams of his holiness, which is his beauty: that, like the moon irradiated and beautified by the reflected beams of the sun, they might be made to shine in the beauty of holiness as derived from him. (Notes, 50:1, 2. 149:4. P. O. Note, 2 Cor. 3:17, 18.) Thus Moses, Aaron, and others, especially desired that the Lord would prosper and establish their work, though they must die, and leave it unfinished; that their pious and zealous endeavours might have their full effect, by rendering the Israelites a holy and a happy people; which would best prepare them for the conquest of Canaan, and for the blessings which God had engaged to bestow on the nation, and that this mig it continue and be established for generations long to come.—"Except thou guide us with thy Holy Spirit, our enterprises can have no good success." (Marg. Ref.)

PRactical observations.

The favour and protection of God are the only suitable rest and comfort of the soul in this evil world; and in Christ Jesus he is become the Refuge and Dwelling-place, to which we may repair, whenever pursued by the accusations of conscience, or the unkindness of men; when wearied with the cares and toils of life; or disquieted by sickn. & the prospect of death. (Note, Prov. 18:10, 11.) His truth, lov and

PSALM XCI.

The believer's security under the divine protection, amidst enemies and dangers. 1-10. *Angels charged to be a care of him, 11, 12. Promises to him who loves, knows, and trusts in God, 13-16.*

HE that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.

2 I will say of the LORD, *He is my Refuge and my Fortress; my God, in him will I trust.*

3 Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

5 Thou shalt not be afraid for the terror by night: nor for the arrow that flieth by day;

a 27:5, 31:20, 32:7, b 17:8, 34:1, 90:1. Is. 8:14. Ez. 11:16. 1 John 4:15, 16. * Heb. lodge. 25:13. marg. b 17:8, 36:7, 57:1. Judg. 9:15. Cant. 2:3. Is. 4:5, 6. Lam. 4:20. c 9:18, 46:1, 71:3, 142:5. Deut. 32:30, 31, 33:27-29. Prov. 18:10, d 4:24, 14:6, 17:7. 1 Pet. 2:17-19. Jer. 31:1. Luke 20:38. Heb. 11:16. e 62:5-8. Is. 12:2, 26:3, 4. f 124:7, 141:9. Prov. 7:23. Ec. 9:12. Hos. 9:8. Am. 3:5 1 Tim. 6:9, 2 Tim. 2:25. g 6 Num. 14:37, 38, 16:46-48, 2 Sam. 24:15, Job 5:19-22. h 61:4. Deut. 32:11. Ruth 2:12. Matt. 23:37. i 89:23, 24. 133:2. Gen. 15:1. Is. 43:1, 2. Mark 13:31. Tit. 1:2. Heb. 6:17, 18. k 8:6, 27:1-

power are eternal and immutable; and this habitation can never fail those who resort to it for rest and peace: for "his mercy is on them that fear him from generation to generation." Compared with him, who "from everlasting to everlasting is God" alone, how do the most renowned of the human race shrink into insignificance! The longest life, which men have passed on earth, has been but as "a watch of the night;" and then the word of the Almighty has remanded their bodies to their original dust. What images in nature then can sufficiently illustrate the brevity of our present span of life? the impetuous current of time hurries mortals, as in a sleep, into eternity, where most of them first awake, and lift up their eyes; and all the external splendour and gayety, which excite the envy, the desires, or the admiration of the thoughtless beholder, are destroyed and withered as in a moment. (*Note, Luke 16:22, 23.*) So that the supposed pleasure of a worldly life passes as a "tale that is told," and generally, taken altogether, it proves a doleful tale. Few in comparison reach the seventy years assigned as the date of man's present life; and if a small number linger out a longer space, their lives are but a continuation of labour and sorrow, and soon they are "cut off and fly away."—But wherefore has the Lord, as it were, made all men thus in vain? (*Note, 89:46—48.*) To this inquiry the scriptural, and the only rational answer is, that we are a company of condemned criminals, and are thus "troubled and consumed by his anger," he has his eye upon our most secret sins, as well as our more open iniquities, on the past, as well as the present; and therefore we pass our days in his deserved wrath. The sentence of temporal death is gone forth, and is irreversible, however the time and circumstances of it may vary. This indeed is very little, compared with "the wrath to come." Yet alas! how few seem to understand or regard the powerful wrath of that God, who is able to destroy body and soul in hell; though no apprehensions can possibly equal the terror of it! Instead then of wasting our precious fleeting days in pursuing the phantoms of the world, which elude our grasp, and will leave their possessors for ever poor; we should employ ourselves in seeking forgiveness of sins and an inheritance in heaven. Let us earnestly pray, that the Lord would so teach us to consider the shortness and uncertainty of life, and the proportion of it which is already past; perhaps thirty, forty, fifty, sixty, or more of our threescore years and ten; that we may apply our hearts to this true wisdom. A proper attention to this "one thing needful" will prove us wise to eternity, whatever else be renounced or neglected; but inattention to it will stigmatize us as fools for ever, though we should gain the whole world. (*Note, Luke 12:15—21.*) If this grand interest be safe, the shortness of life may rather be matter of mutual congratulation than condolence: and as to the evils that we feel or witness, persevering prayer will prevail either for a mitigation of them, or comfort under them. Whatever else be withheld, the mercy and favour of our God will satisfy our souls; and in communion with him we may "rejoice and be glad all our days," even in this miserable world. "These are the days wherein God afflicteth us, these the years wherein we see evil; but he will hereafter make us glad according to them. . . . "These light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory." Then shall our joy be increased, and receive an additional relish, from the remembrance of our former sorrow; then shall we bless the days and the years, which exercised our faith, and perfected our patience; and then shall we bless God, who chastised us for a season, that he might save us for ever. *Bp. Horne.*—In the mean while, we should lay ourselves out to do what good we can in this evil world, and especially to such as are likely to survive us; earnestly and constantly praying, that the work of redeeming love may be more and more made known, in its glory and efficacy, to our souls; that we may more fully experience the sanctification and consolation of the Holy Spirit; that the beauty of holiness, ever the divine image, may be evidently visible in all our character

6 Nor for the pestilence that walketh in dark-
ness; nor for the destruction that wasteth at
noonday.

7 A thousand shall fall at thy side, and ten
thousand at thy right hand; but it shall not come
nigh thee.

8 Only with thine eyes shalt thou behold, and
see the reward of the wicked.

9 Because thou hast made the LORD which is
my refuge, even the Most High, thy Habitation;

10 There shall no evil befall thee, neither shall
any plague come nigh thy dwelling.

11 For he shall give his angels charge over
thee, to keep thee in all thy ways.

3. 46:2, 112:7. Prov. 28:1. Matt. 8:26. Heb. 13:6. 13:5, 2 Kings 7:6. Job 4:13-15, 24:14-16. Prov. 3:23-25. Is. 21:4. Luke 12:20, 39. m Job 6:4. Lam. 3:12, 13. n 121:6. Ec. 12:20, 30. 2 Kings 19:35. o Num. 16:48, 2 Sam. 24:15. Matt. 21:6, 7. 1 Cor. 10:6-10. p 92:6. Gen. 2:22. Ex. 12:13. Num. 14:37, 38. Josh. 1:4. 10. q 37:34, 58:10, 11, 92:11. Mal. 1:5. r Is. 3:11. Heb. 2:2. s 142:4, 5, 146:5, 6. t 1. 71:3, 90:1. u 121:7. Prov. 12:21. Rom. 8:28. x Deut. 7:15. Job 5:24. y 34:7, 2 Kings 6:16, 17. Matt. 4:6. Luke 4:10. Heb. 1:14. z Prov. 3:6. Is. 31:1. Jer. 2:18.

and conduct; that the same blessings, in still larger proportion, may be extended to our children and more remote posterity; that the Lord would "establish the works of our hands upon us," when we are about to be taken from them, can no more do any thing respecting them, and perhaps are leaving them in an unfinished, unsettled, and unpromising situation. This especially should be our prayer, if employed in the sacred ministry, or other important services; and also that he would illuminate his church with the light and beauty of his truth and purity, and establish the Redeemer's kingdom and work throughout the whole earth.

NOTES.—**PSALM XCI.** V. 1, 2. It is probable that David wrote this psalm, though his name is not prefixed to it. The author of this Psalm is not known, but the occasion seems to have been some great pestilence, in which the Psalmist commends a humble confidence in God and an ardent love to him, as the best security, both in that and in all other dangers. . . . The Talmudists call it, *A Song of evil spirits.* *Bp. Patrick.* "The secret place of the Most High," may be an allusion to the ark of the covenant, fixed in the most holy place, as in a secret pavilion; and may denote the security and tranquillity arising from confidence in God, and communion with him, at his mercy-seat. (*Notes, 27:4—6. 31:19, 20.*)—By faith and prayer, believers put themselves under the protection of God, relying on his power, wisdom, truth, and love; and thus they dwell in an invisible fortress, and are secured by an almighty Friend, in a way kept secret from the unbelieving world around them. (*Note, Col. 3:1—4.*) While the Psalmist recommended this Refuge and Rest to others, he avows his purpose to avail himself of it, and to place his entire confidence in the Lord. (*Notes, 14—16. 84:11, 12. 90:1, 2. Gen. 15:1. 17:1—3. 2 Sam. 22:3, 3. Prov. 18:10, 11.*)—The two verses, however, may be thus rendered: "He that dwelleth in the secret place of the Most High, shall lodge under the shadow of the Almighty; saying of the LORD, My Refuge and my Fortress." In every dark season of affliction and danger, he shall have security and comfort, while with his heart he relies on the Almighty, and with his lips avows that his expectation is from him alone. (*Marg. Ref.*)

V. 3—8. Under a variety of expressions, in the most beautiful style of eastern poetry, the Psalmist represents the manifold dangers to which believers are exposed, from the wickedness of men, and from pestilences and diseases in all their multiplied forms; and the protection which they find under the mercy, faithfulness, and power of the Almighty. (*Marg. Ref. Notes, 36:5—9. Ruth 2:11, 12. Job 5:18—27. Matt. 23:37—39.*) Yet these are only a shadow of the perils by which their souls are threatened, from the subtlety and power of Satan, the plausible delusions of false teachers, the terrors of persecutors, the allurements of flattery and prosperity, the infectious wickedness of the world, and the depravity and deceitfulness of their own hearts. Yet from all these formidable perils and enemies, they "are kept by the power of God through faith unto salvation." (*Note, 1 Pet. 1:3—5.*)—The Septuagint render the clause, "the destruction that wasteth at noonday" (6) *δαίμονιον πρηνέβρινον* "the noonday demon." "Avarice and ambition are abroad in the day; while conscience like a pestilence walketh in darkness. In adversity the soul is disturbed by terrors; in prosperity, still more endangered by pleasures. But Jesus Christ has overcome the world, to prevent us from being overcome by it." *Bp. Horne.* (*Note, John 16:31—33.*) Yet, as thousands and ten thousands fall, during a fatal pestilence, while others witnessing the desolations are preserved; so immense multitudes are swept into destruction by delusions and temptations, while a few escape to mourn over them.—"The godly shall have some experience of God's judgments against the wicked even in this life; but fully they shall see it at that day when all things shall be revealed." (*Notes, 92:11. Matt. 25:31—46. Rom. 2:4—6. 2 Thes. 1:5—10. Rev. 20:11—15.*)

V. 9, 10. These verses are thus rendered in the old version. "For thou hast said, the LORD is mine Hope, thou

12 "They shall bear thee up in *their* hands, ¹lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion ²and ³adder: the young lion and ⁴the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: ⁵I will set him on high, ⁶because he hath known my name.

15 He shall call upon me, and I will answer him: ⁷I will be with him in trouble; ⁸I will deliver him, ⁹and honour him.

16 "With long life will I satisfy him and ¹⁰show him my salvation.

PSALM XCII.

The Psalmist shows that it is good to be thankful, to praise God, and to celebrate his perfections and works, 1-5. He contrasts the judgments of God on the wicked, with the abiding felicity of the righteous, 6-15.

A Psalm or Song ¹¹for the Sabbath-Day.

It is a ¹²good thing to give thanks unto the Lord, and to sing praises unto thy name, ¹³O Most High:

2 To ¹⁴show forth thy loving-kindness in the morning, and thy faithfulness ¹⁵every night:

a Is. 46:3, 63:9. b 37:34. Job 5:23. Prov. 3:23. c Judg. 14:5, 6. 1 Sam. 17:37. Dan. 6:22. 2 Tim. 4:17. d Mark 16:18. Acts 2:3-6. Rom. 16:20. ¹ Or, asp. Rom. 3:13. e Is. 27:1. Rev. 12:9, 20:1, 2. f 9. 1 Chr. 29:3. John 14:23. 16:27. Rom. 8:28. Jam. 1:12. 2:5. g 59:11, marg. 89:16, 17. Is. 33:16. Phil. 2:9-11. h 9:10. John 17:3. i 1:9. j 1:10, 17:18. 3:5, 15. Is. 53:9. Jer. 25:12, 13. k 23:3. Rom. 16:12, 13. h. h. 3:7. k 23:4. 138:7. l 4:10. 43:12. Matt. 38:20. John 16:32. Acts 18:9, 10. 2 Tim. 4:17. 1 37:40. 2 Cor. 1:9, 10. m 1 Sam. 2:30.

John 5:44. 12:26, 43. 1 Pet. 1:21. 3:22. 5:4. Rev. 3:21. n 21:4. Gen. 25:8. Job 5:26. Prov. 3:16. Is. 65:20-22. 1 Heb. *length of days*. o 16:11. 50:23. Is. 45:17. Luke 2:30. 3:6. a Is. 58:13, 14. Heb. 4:9, marg. Rev. 4:8-11. b 38:1. 50:23. 52:9. 54:6. 72:23. 107:1. 148:15, 22. 135:3. 147:1. Esh. 5:19. Heb. 13:15. c 8. 92:6. Is. 57:15. Dan. 1:34-37. 5:18. Acts 7:48, 49. d 71:15. 80:12. 145:2. Is. 63:7. Lam. 3:22, 23. John 1:17. ¹¹ Heb. *in the night*. 42:8. 77:2. Job 35:10. Acts 15:25.

hast set the Most High for thy Refuge. There shall none evil come unto thee, &c." "Because this is thy avowed and real confidence, therefore thou art and shalt be safe and happy, and thy family shall for thy sake share the blessing." (Notes, 121:5-8. 125:1.)

V. 11, 12. The Lord is pleased to employ the ministration of his holy angels, for the protection of his people from outward harm, "in all their ways" *while in the path of duty*; but if they desert their post and path, they are not warranted to depend on that protection; and not angels, but the Holy Spirit must inwardly guide them in his ways, or bring them back when they wander. (Notes, Gen. 24:2-9. Heb. 1:13, 14.) —The mutilated and sophistical quotation which Satan made of this text, in tempting our Saviour, seems to imply that the Messiah was supposed to be principally, though not exclusively meant. This might be, and probably was the case; but the subtle enemy that *misquoted*, could also *misapply* the sacred Scripture: and his testimony contains no proof. (Note, Matt. 4:5-7.)

V. 13. By these figurative expressions taken from the fiercest of beasts, and most poisonous of serpents, Satan and his progeny of wicked men are figuratively described, who persecute the people of God, or attempt to terrify or seduce them from their duty; but over whom they shall at length triumph as their Captain has already triumphed. (Marg. Ref. Notes, Gen. 3:14, 15. Mark 16:17, 18. Luke 10:17-20. Rom. 8:32-39. 16:17-20. Rev. 12:7-12. 20:1-3.)

V. 14-16. "To assure the faithful of God's protection, he bringeth in God himself to confirm the same." So that JEHOVAH himself is here introduced as the Speaker; and the persons intended are characterized. They have known the name of the Lord, and set their love on him, delighting themselves in him, cleaving to him in reverent and holy love, expecting all their happiness from him, and seeking help from him by the persevering prayer of faith, and fervently thirsting for him, and for his favour, and the light of his countenance. Persons of this character he will deliver, honour, exalt, and satisfy with long life; if not here, yet in heaven, where he will show them his complete salvation. (Marg. Ref. Notes, 9:7-12. 21:1-7. 34:15-20. 1 Chr. 28:9. Luke 2:25-22. John 17:1-3. Rom. 8:28-31. 2 Tim. 1:11, 12.)—Even the most encouraging promises of Scripture imply, that "in this world" the best Christians "must have tribulation"; by engaging that the Lord will afford them his gracious presence under all their troubles and trials.

The following view of this beautiful Psalm, with an interchange of speakers, which has been transmitted to me, seems worthy of consideration. "Imagine the Psalmist to have been addressing himself to some person hopefully disposed towards religion, in sentiments and language of which the first verse affords a specimen: this person being much affected and confirmed in his religious purpose by the discourse, comes to the resolution of the second verse, "I will say, &c." Encouraged and excited by this success, the Psalmist resumes the conversation, and in yet more animated strains sets forth the security and blessedness of the man "whose hope the LORD is." "Surely," (if you do so,) "he will deliver, &c." The Almighty himself at the fourteenth verse, assumes the part of the Speaker, and confirms all that his servant had urged, and thus the psalm concludes.

PRACTICAL OBSERVATIONS.

The divine protection and consolation, which believers enjoy, are deemed visionary by ungodly men: but they really do abide and repose under "the shadow of the Almighty," which the scorching sun of temptation and tribulation cannot penetrate, and in a fortress which no power of the enemy can force. (Notes, Is. 32:1, 2. 33:15, 16. Matt. 23:37-39.) Let then sinners come to him upon his mercy-seat, through the Redeemer's name: and let those who have experienced his salvation, boldly avow their confidence in him, and encourage others also to trust in him.—Every man must perceive, that in this world we are exposed to innumerable evils and perils, from which no prudence, courage, or strength of our own can secure us: and it must be allowed desirable in the highest degree, to have an almighty, omnipresent, and omniscient Protector, who is likewise infinite in goodness, mercy, and truth: One, that can preserve our lives from famine, pestilence, and sudden death; from the desolations of war, the

open assaults of robbers and murderers; from the dark designs of false accusers and perjurers; and from innumerable evils to which we are exposed by day and by night. But those, who violate the commands and neglect the salvation of the Lord, cannot possibly have any *well grounded* confidence in his protection: and should he bear with their provocations, and continue their lives for many years; yet except they repent they must at length perish in their sins. He therefore, who is aware of his real situation, discovers far more formidable evils to which he is exposed, than those which have been above mentioned. He wants a refuge from the deserved wrath of God, and from the miseries of the eternal world. He needs an effectual and permanent deliverance from Satan, who takes men captive at his will, as the fowler ensnares the unsuspecting bird; (Note, 2 Tim. 2:23-26.) who appears as a roaring lion when he excites persecution against the church, or as a subtle serpent and a destructive dragon, when he opposes the faith with seducing lies, vain reasonings, fascinating flatteries, or proffered secular advantages; or when he transforms himself into an angel of light to deceive men with false religion. (Note, 2 Cor. 11:1-6, 13-15. Rev. 12:7-12.) He wants also protection against the pestilence of a wicked world; that he may not be infected with fashionable or epidemical vices, which form "a destruction that wasteth at the noonday;" or by any other more silent and unsuspected contagion of example, influence, or false principles, which constitute "a pestilence that walketh in darkness;" nay, he is sensible, that the remainder of corrupt nature often renders solitude as dangerous, as the world itself can be. He also longs to be delivered from the *terror* of these evils, and to be assured that he shall not at last perish with the multitudes, who are on every side thronging the road to destruction. This security and assurance the Christian seeks as his principal object: being persuaded, that if his eternal interests be safe, the Lord will manage all his inferior and temporal concerns wisely and well; and preserve his life on earth as long as is good for him, to whatever perils it may seem exposed. For his encouragement in this grand concern, he by faith daily looks unto Jesus: he contemplates the beloved Son of God, boldly and patiently marching forward on his perilous and rugged path; entirely preserved from the combined hosts of foes which beset his road, and made completely victorious over them; in no degree entangled by any of Satan's snares, injured by any of his fiery darts, or terrified by his furious assaults; and not in the least infected by the pestilence of sin, the contagious love of the world, or the fear of man. He considers the Redeemer upheld by the arm of the Lord, ministered into by angels, trampling upon the head of Satan, overcoming the world, and triumphing over the king of terrors. He hears the Father say of him, "Because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my name;" and while he recollects that the Redeemer's conflicts, sufferings, and exaltation were all intended for the benefit of his true disciples; he finds himself animated with a holy courage, to deny himself and take up his cross, and follow him. Relying on the truth and mercy of God, through the Saviour's great atonement, he has come to "put his trust under the shadow of his wings;" and to shelter his soul under his word, as his "shield and buckler." He now knows the name of the Lord, and has seen some beams of his glory: he has set his affections on things above, and given his heart unto the Lord, and desires to love him more and more: he now lives by faith, and daily calls upon the Lord for all he wants. Dangers, temptations, fears, and troubles, make him more to prize his Refuge and Rest. In many a sharp conflict he comes off victorious; many a danger he narrowly escapes; thousands go on in sin, or fall away from their professed devotedness to God; yet, by a sort of miracle, he finds himself preserved: no real evil comes upon him, nor is any plague allowed to come nigh his dwelling-place. Often he experiences extraordinary protection in Providence: and he has the comfort to know, that all the angels in heaven are "ministering spirits to the heirs of salvation." His chief fear is, lest he should be drawn aside from the path of duty: but he prays to be led and upheld in it, and to be restored with rebukes and corrections if he wander. At length the conflict ends, and he is crowned conqueror, and has done for ever with trouble, sin, and temptation: he "is set on

3 *Upon an instrument of ten strings, and upon the Psaltery; with ^{the} harp with ^a solemn sound.

4 For thou, LORD, ^{hast} made me glad through thy work: I will triumph in the works of thy hands.

5 O LORD, show great are thy works! ^{and} thy thoughts are very deep.

6 ^A brutish man knoweth not; neither doth ^a fool understand this.

7 When ^{the} wicked spring as the grass, and when ^{all} the workers of iniquity do flourish; ^{it} is that they shall be destroyed for ever.

8 But thou, LORD, ^{art} most high for evermore.

9 ^{For}, lo, thine enemies, O LORD, for, lo, thine

enemies shall perish; all the workers of iniquity shall be scattered.

10 But ^{my} horn shalt thou exalt like ^{the} horn of ^{an} unicorn: ^I shall be anointed with fresh oil.

11 ^{My} Mine eye also shall see ^{my} desire on mine enemies; and mine ears shall hear ^{my} desire of the wicked that rise up against me.

12 ^{The} Righteous shall flourish like the palm-tree; he shall grow like ^a cedar in Lebanon.

13 ^{Those} That shall be planted in the house of the LORD, ^{shall} flourish in the courts of our God.

14 ^{They} They shall still bring forth fruit in old age; they shall be fat and flourishing;

15 ^{To} To show that the LORD is upright: ^{he} is ^{my} my Rock, ^{and} there is no unrighteousness in him.

g 93:2, 57:8, 68:25, 91:3, 149:3, 150:3—5, 1 Chr. 15:16, 25:6, 2 Chr. 29:25, *Or, ^a ^{sermon} sound with the harp. 1 Heb. *Figuration*, 9:18. f 64:10, 104:31, 54:1, 105:47, 48, 126:3, 145:7, 7. Is. 61:2—11, 65:13, 14, 66:10, 11. Jer. 31:7, 11—13, Zeph. 3:14—16, Luke 1:47, John 15:22, 2 Cor. 2:14, Rev. 18:20, g 40:5, 66:3, 101:24, 111:2, 145:3, 4, Rev. 15:3. h 139:17, Is. 28:25, 59:9, Jer. 23:20, Rom. 11:33, 34, 16:4, Ec. 7:24, 1 Cor. 9:10, k 32:9, 73:22, 94:8, Prov. 30:2, Is. 1:3, Jer. 10:14, 1 Cor. 2:14, 11:4, 49:10, 75:4, Prov. 1:32, 24:7, Luke 12:52, m 37:2, 90:5, 6, 103:15, 16, Is. 37:47, 40:6, 7, Jam. 1:10, 11, 1 Pet. 1:24, n 73:12, Job 12:6, 21:7—12, Jer. 12:1, Mal. 3:15, o 37:35, 36:38, 73:18, 20, 1 Sam. 25:36—38, Prov. 1:32, Luke 16:19—25, p 83:18, 102:26, 27, Ec. 18:11, Ec. 5:5, Dan. 4:34, 35, Acts 12:1, 22—24, q 21:8, 9, 37:20, 68:1, 2, 73:27, Judg. 5:31, Luke

19:27, 2 The. 1:7—9, r 1:4, 59:11, 68:30, Lxx. 26:33, Num. 10:35, Deut. 28:64, Is. 17:13, Ec. 5:12, Luke 21:24, s 89:17, 24, 112:9, 132:17, 148:14, 1 Sam. 2:10, Luke 1:62, t Num. 23:22, 24:8, u 23:5, 45:7, x 37:34, 54:7, 59:10, 91:3, 112:9, y 7:28, Is. 55:13, 65:22, Hos. 14:5, 6, 104:16, 148:9, Am. 2:9, a Is. 60:21, Rom. 6:15, 11:17, Eph. 3:17, b Is. 61:3, 2 Pet. 3:18, c 100:4, 135:2, 2 Chr. 4:9, d 1:3, Matt. 3:10, John 15:2—5, Gal. 5:22, 23, Phil. 1:11, Jude 12, e 71:18, 1 Chr. 29:1, &c. Job 17:9, Prov. 4:18, Is. 46:4, Jer. 17:8, 1 Heb. green, Ez. 47:12, f John 10:27—29, 15:1—3, 1 Cor. 1:8, 9, 1 The. 5:23, 24, Tit. 1:2, 1 Pet. 1:4, 5, g 18:2, 62:6, Deut. 32:4, h 145:17, Rom. 9:14, 2 The. 1:6, 7.

high, and honoured in the presence of the angels of God; and "with his eyes shall he behold, and see the reward of the wicked." O LORD, visit our souls with this salvation, and this "length of days even for ever and ever." Amen.

NOTES.—PSALM XCII. *Title.* The writer of this psalm is not mentioned, and the Jews have many absurd traditions respecting it: but in all probability, David composed it, about the time that the ark was conveyed to mount Zion, to be used in the worship at the sanctuary on the sabbath days. (*Notes*, 1 Chr. 15:16, 16:7.) Indeed the sabbath was originally intended to give men leisure and opportunity for contemplating the works of God, and rendering him worship and praise. (*Notes*, Gen. 2:2, 3. *Ex.* 20:8—10. *Is.* 58:13, 14. *Mark* 2:27, 28. *Heb.* 4:3—11.)

V. 1, 2. "It is no less delightful, than it is profitable, to sing hymns in the praise of the divine perfections, which infinitely transcend all that can be said or thought of them.... This is the sweetest employment in the morning; and no entertainment can equal it at night." *Bp. Patrick.* The majesty and greatness of God, with his loving-kindness in promising a Saviour and salvation, and his faithfulness in performing his promises, are especially noticed. (*Marg. Ref.* Notes, 33:1, 89:1—4, 145:1, 2.)

V. 3. *Harp, &c.* Or, "With a meditation," or song, "on the harp." Perhaps the tune is meant. (*Marg. Ref.* Notes, 9:15, 16, 32:3, 150:3—6, 1 Chr. 16:4—6.)

V. 4, 5. The wisdom, power, and goodness of God, displayed in the works of creation and providence, are worthy of all admiration and gratitude: and the Psalmist had experienced much of the tender care of the Lord towards him, and perceived many deep counsels and purposes of his wisdom, in all the events of his past life. Yet it is probable that he was led by the Holy Spirit to look forward to the great work of redemption, by the promised Messiah, as the ground of his hope, the source of his triumph and joy, and the chief subject of his praise.—"All are too little, O LORD, to express the joy I have in the acts of thy providence, by whom as the world was made, so it is still governed. It ravishes my spirit, and makes me shout for joy, to think how excellently thou orderest and disposest all things.... Whose administration, though I cannot fully comprehend, yet I admire... the astonishing greatness of thy works, and reverence the unsearchable depths of thy counsels and designs." *Bp. Patrick.*—A prospect of creation, in the vernal season, fallen as it is, inspires the mind with a joy, which no words can express. But how doth the regenerate soul exult and triumph at beholding that "work of God's hands," whereby he hath created all things anew in Christ Jesus! If we can be pleased with such a world as this, where sin and death have fixed their habitation, shall we not much rather admire those other heavens and that other earth, wherein dwell righteousness and life? *Bp. Horne.* (*Notes*, 19:1—11, 40:1—5, 71:17—24, 86:6—8, 139:14, *Rom.* 11:33—36.)

V. 6, 7. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (*Note*, 1 Cor. 2:14—16.) So that, while the sensualist, who, like the brutes, seeks his happiness in animal indulgence, takes no pleasure in contemplating the works of creation and providence, and is incapable of perceiving or admiring the glory of God displayed in them: all other unregenerate men (the persons denominated *fools* in Scripture) are incapable of discerning or delighting in the works of God, especially in the glorious and harmonious display of the divine perfections, in the work of man's redemption and salvation. And not only the sensualist, but all worldly men in general, not excepting the most renowned for wisdom, sagacity, and learning, being destitute of faith and spiritual discernment, are joined to the tendency and eternal consequences of ungodly

prosperity and pleasure. (*Marg. Ref.* Notes, 37:35—38, 73:18—22, 1 Sam. 25:36—38. *Luke* 12:15—21, 16:19—25.)

V. 8, 9. *Marg. Ref. Notes*, 21:8—12, 68:1—3. *Is.* 41:10—16, 2 The. 1:5—10.

V. 10. *Fresh oil.* Perhaps David might refer, by this expression, to his being re-anointed king upon his accession to the throne. This, however, was only an emblem of the fresh accessions of wisdom, strength, and grace, which believers derive continually from the renewed unction of the Holy Spirit. (*Notes*, 23:5, 45:7, *Is.* 40:27—31, 2 Cor. 1:21, 2, 1 John 2:20—29, *vs.* 20, 27.)

V. 11. There is nothing, for *my desire*, repeatedly inserted in this verse, in the Hebrew; nor is any thing inserted in several versions ancient and modern: and the passage might better be read without them:—"Mine eye shall look upon mine enemies, and mine ears shall hear of the wicked that rise up against me." (*Notes*, 37:34, 54:7, 59:10, 91:3—8.) The Psalmist indeed foresaw their dreadful doom, but it does not follow that he desired it.

V. 12. The palm-tree spreads its branches very wide, and grows to a very large size; and affords a refreshing shade to travellers. It also bears dates, a most grateful fruit in those countries where it grows, and it is in every way a most beautiful tree, and an invaluable treasure to the inhabitants.—The cedar grows immensely large, and flourishes for ages, and when cut down, its valuable timber is exceedingly durable. These trees, compared with the gaudy, withering grass, mark and illustrate, very forcibly indeed, the difference, in character and condition, between the prosperous wicked man and the righteous, between the unbeliever and the believer. (*Notes*, 6:7, 104:16. *Hos.* 14:4—8.)

V. 13—15. All holiness and spiritual consolation are derived from the fulness of Christ, through the ordinances of his appointment. The grace which teaches sinners to love and frequent those ordinances, in order to obtain these spiritual blessings, "plants" them as "trees of righteousness," in the courts of the Lord. (*Note*, Is. 61:3—4.) Others, who attend, are only withering branches: but these take root, and derive nourishment from Christ; they grow, and flourish, and bear fruit, and are often most eminent in grace and usefulness to others, even amidst the infirmities of old age. (*Notes*, 1:1—3, 71:17, 18, Jer. 17:5—8, John 15:1—8, *Eph.* 3:14—19.) "Happy the man, whose goodness is always progressive, and whose virtues increase with his years; who loatheth not, in the multiplicity of worldly cares or pleasures, the holy fervours of his first love, but goeth on burning and shining more and more, to the end of his days." *Bp. Horne* This is ordered on purpose to show that the Lord does indeed fulfil his covenant-engagements to all who truly make him the Foundation of their hope, and the Rock of their salvation, as the Psalmist did: and it is an earnest, that he will also perform to them his promise of giving them eternal life. For "there is no unrighteousness," or fraud, in him; and though his promises were all made of mere grace and mercy; yet being made, it would not consist with the perfection of his righteousness, in any measure to fail in the performance of them. (*Marg. Ref.* f, h.)

PRACTICAL OBSERVATIONS.

To praise the Lord most High, and give thanks unto his name, is not only our bounden duty and reasonable service; but it is a most profitable, delightful, and honourable employment, by which we emulate the work of angels, and anticipate the joys of heaven. Yet, while we live upon his bounty, and daily experience his loving-kindness and faithfulness, how backward are we in rendering this reasonable and pleasant tribute! We should then stir up ourselves, and all around us, to join in his praises: and as his truth and mercies are renewed to us by day and by night we should at least every morning and evening ad. ^{his} his tons'cension and

PSALM XCIII.

The maj. is, stability, power, and holiness of JEHOVAH'S kingdom shown; and how it triumphs over all opposition, 1-4. His testimonies are sure, and holiness becometh his house, 5.

THE LORD reigneth; he is clothed with majesty: the LORD is clothed with strength, wherewith he hath girded himself: the world also is established, that it cannot be moved.

2 Thy throne is established of old: thou art from everlasting.

a 59:13, 96:10, 97:1, 99:1, 103:19, 145:13, 1 Chr. 29:12, Is. 62:7, Dan. 4:32-34, Matt. 6:13, Heb. 1:8. Rev. 11:15-17, 19:6. b 104:12, Job 41:3, Is. 59:17, 63:1. c 1:32, 22, 55:8, Is. 11:5. d 75:3, 96:10, Is. 45:12, 15, 49:8, 51:16, Heb. 1:2, 9. e 45:5, 145:13, Prov. 8:22-23, Dan. 4:34, Mic. 5:2. * Heb. from them. f 99:2, 102:24-27, Heb. 1:10-12, 13:8. Rev. 1:8, 11, 17, 18, 2:8. g 18:4, 69:12, 14-16, Is. 17:12, 19, Jer. 46:7, 8, Jon. 2:3, Rev. 12:15, 17:15. h 96:11, 98:8.

goodness, and give him thanks for all his benefits; employing every means of rendering the service as solemn and affecting as we can. But on his own day, which we should "remember to keep holy," how ought we to abound in praise, in secret, in our families, with our friends, and in the great congregation! For, however glorious the works of God in creation and providence are in themselves, or however liberally we are supplied with temporal benefits; none of his operations could give us sinners cause of joy and triumph in him, if it were not for that great work, on this day especially commemorated by Christians; when He, who "died for our sins, was raised again for our justification." And if distant views of this great Deliverer so animated the praises of ancient believers; how should we abound in these expressions of exulting gratitude, who enjoy the meridian light of this "Sun of Righteousness," which kings, prophets, and righteous men so long desired to see! (*Notes, Matt. 13:16, 17. Luke 10:23, 24.*) Well may we say, on contemplating the mysteries of redemption, "O LORD, how great are thy works! and thy thoughts are very deep." For in them angels and archangels behold and adore the manifold wisdom and love of God. (*Notes, Eph. 3:9-12. 1 Pet. 1:10-12.*) But how many, who are called Christians, in the arrogant folly of infidelity, or in the brutish stupidity of a licentious and worldly life, despise and disregard, and therefore know nothing of, the glorious displays which God has made of himself to us! Nor indeed do men, under the clear light of the gospel, generally understand, that God grants prosperity to wicked men in awful displeasure; and that their momentary flourishing is in order to their being "destroyed for ever." Yet as "the LORD is most High for evermore," it certainly follows that "all his enemies shall perish, and that all the workers of iniquity shall be scattered." Let us not then envy their prosperity, but pity their misery, and pray for their conversion, whilst we seek for ourselves the salvation and the grace of the gospel; that, being daily anointed with the renewed unction of the Holy Spirit, we may at length be exalted to behold and share our Redeemer's glory, and to witness the ruin of all impenitent sinners, and of those especially who have been our enemies because of our relation to Christ. For the flourishing of the righteous is of a permanent nature: amidst tribulations and temptations, they grow in strength of faith and depth of experience, obtain increasing influence, and become fruitful and useful. Such Christians are real blessings to many while they live, and even after they are departed; (*Notes, John 15:12-16. 2 Pet. 1:12-15.*) and they themselves shall be most "blessed for evermore." Let us then seek to be planted by faith, and rooted by love, "in the courts of the LORD;" that we may flourish, not merely in the leaves and blossoms of knowledge, profession, and discourse, but in the substantial fruits of a holy, useful life; and this more and more, as we advance towards the close of our pilgrimage. Let us learn to detest the sentiment of many, who profess much zeal for the peculiar doctrines of the gospel, yet would persuade us, that believers generally grow less zealous as they grow older. (*Note, Rev. 2:2-5.*) It is true, that rash, indiscreet, and ostentatious earnestness will gradually be laid aside, to make way for more simple, humble, prudent zeal and diligence: but a real, evident, and permanent decrease in the substantial fruits of piety and charity, is enough to bring any man's former integrity into question, whatever his profession may have been. Nay indeed, the uprightness and faithfulness of the Lord himself are concerned: the branches of the true Vine, which are fruitful, shall be purged, and made more fruitful. (*John 15:2.*) But if we have made him "the Rock of our salvation," he will make it appear, that "there is no unrighteousness in him," by enabling us to go on, with increasing delight and fruitfulness, even under the decays of nature; until he transplant us to his courts above, there to grow and flourish, and be fruitful for evermore.

NOTES.—PSALM XCIII. V. 1, 2. There is no title to this psalm in the Hebrew; but in the Septuagint it is entitled, "For the day before the sabbath, when the earth had been inhabited, An ode of David;" and the Jews have a tradition, that it was composed to be sung on the sixth day of the week, in commemoration of the earth being on that day completed and replenished with inhabitants. (*Notes, Gen. 1:20-31.*)—The great Creator of the world, the eternal JEHOVAH, is the universal and everlasting King and Governor over all his creatures. He is also "clothed," or arrayed, no

3 "The floods have lifted up, O LORD, the floods have lifted up their voice: the floods lift up their waves.

4 The LORD on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.

5 Thy testimonies are very sure: holiness becometh thine house, O LORD, for ever.

Is. 55:12. 1:21-3, 107:25, 26, 124:3-5, Acts 4:25-27. h 65:7, 89:6, 114:3-5, Job 38:11, Jer. 5:22, Mark 4:37-39. i 19:7, 8, 119:11, 129, 138, 144. Is. 8:20, Matt. 21:35, Heb. 6:17, 18. 1 John 5:9-13. m 5:4-7, 69:5, 9. Lev. 10:3, 19:2. Is. 52:11, Zech. 14:20, 21. John 4:24. 1 Cor. 3:16, 17, Rev. 21:27. * Heb. to length of days.

as other kings, with costly robes, but "with majesty and power" incomprehensible, yea infinite, which appertain to him, as self-existent, in such a manner that they are absolutely his own: "he hath girded himself with them," and not derived them from any other. And the same power, which at the creation established the earth and the whole world, and gave a law which cannot be broken, has also established the throne of the Creator on an immovable basis, as necessarily resulting from his own eternity and all-sufficiency.—The government of God, however, over his own people, seems especially intended: and the Jews themselves acknowledge that the stability of the Messiah's kingdom is predicted, and that he is peculiarly meant in this and several of the following psalms. Indeed, Immanuel is clothed and hath girded himself with majesty and strength; and the power which established the world, establishes also the mediatorial kingdom of the Redeemer, "whose goings forth have been of old, from everlasting." (*Notes, 45:1-7. 96:10-13, 97:1. 99:1-4. Jer. 10:9-11. Mic. 5:2. Zech. 9:9, 10. Matt. 2:3-6.*)

V. 3, 4. The impetuous torrents of large rivers, swelled by sudden floods, and bearing down all before them, with irresistible fury and tremendous noise; and especially "the mighty waves of the sea," during a violent storm, which absolutely baffles description, and distances imagination; are the emblems of the numerous and powerful enemies, which have in every age, by varied means, set themselves furiously and clamorously to oppose the kingdom of God and his Christ.—(*Notes, 46:1-3. 65:6, 7. Is. 17:12-14. Jer. 46:7, 8.*) But he who at first set bounds to the proud ocean; who drove back the waters of the deluge to their ancient channel; who divided the Red Sea and Jordan for his people to pass through; who "walked on the waves of the sea," and "rebuked the winds and waves, saying, Peace, be still, and there was a great calm;" even he is higher and more powerful than all "the floods of ungodly men," who rage against him and his people; as well as "mightier than the noise of many waters." (*Marg. Ref. Notes, 104:9-9. 107:23-30. Gen. 8:1-3. Ez. 14:21-23, 26-30. Josh. 3:16, 17. Job 38:8-11. Jer. 5:20-25. Matt. 8:23-27. 14:25-27.*)

V. 5. Revealed truth, and the promises grounded on it, are "the testimonies" of God, which "are very sure," and can never fail. (*Notes, 19:7-11. 119:111, 129. Is. 8:20. 1 John 5:9-12.*) These ensure the safety of the church and the salvation of each believer. In these testimonies, and his faithfulness to them, God shows his own holiness: and it becomes, or is the ornament and beauty of all who belong to his family, to resemble and imitate him in holiness. (*Notes, Lev. 10:3. 21:6-8. Is. 52:11, 12. Ez. 44:7-14. 1 Pet. 1:13-16. 2:9, 10.*) "The foundation of God standeth sure, having this title, The Lord knoweth them that are his; and let every one that nameth the name of Christ depart from iniquity." (*Notes, 2 Tim. 2:19-22.*) "Sacred and inviolable is the word of our King; sacred and inviolable should be the loyalty of his subjects." *Bp. Horne.*

PRACTICAL OBSERVATIONS.

JEHOVAH might have determined to show his justice, holiness, and awful power alone, in his dealings with the inhabitants of this revolted province of his universal kingdom. But he has been pleased to make choice of fallen men, for the display of the riches of his mercy, and of the power of his renewing grace. In effecting this great design, the Father has "given all power in Heaven and earth" to his only-begotten Son, "the second Adam, the Lord from Heaven;" (*Notes, 1 Cor. 15:20-28, 45-49.*) who, by his humiliation and sufferings, has made atonement for our sins and purchased our salvation. "He is able to save to the uttermost all those who come to God by him," and can, to the glory of all the divine attributes, not only pardon, but deliver, uphold, and protect all who trust in him. The combined legions of evil spirits and ungodly men do indeed furiously threaten and assault his kingdom on earth, as the tempestuous waves once did the bark in which Jesus sailed. But he needs only to arise, and speak with authority, and they will tremble and desist; as knowing that "the LORD on high is mightier" than they all. While "his sure testimony" engages his protection to his church, his true disciples have nothing to fear. But we should all carefully inquire whether his kingdom have indeed been set up in our hearts. This will best be decided by examining, whether we so believe his testimonies and depend on him for salvation, as to be led to love and follow after that holiness, which his precepts command and his example displays, which becomes

PSALM XCIV.

The Psalmist calls on God to take vengeance on the persecutors of his church, 1-4. He complains of their cruelty and impiety, and shews; he reproves their atheistical policy, 5-11. He shows the benefits of affliction, attended by divine punishing; and the security of God's people, 12-15. He calls for helpers against evil-doers; declares his experience of God's goodness, and foretells the destruction of persecutors, 16-23.

O LORD God, to whom vengeance belongeth;
O God, to whom vengeance belongeth, 'show thyself.

2 **Lift up** thyself, 'thou Judge of the earth :
 'render a reward to the proud.

3 **LORD**, 'how long shall the wicked, how long shall 'the wicked triumph?

4 *How long shall they utter and speak hard things? and all the workers of iniquity boast themselves?*

5 They break in pieces thy people, **O LORD**, and 'afflict thine heritage.

6 They 'slay the widow and the stranger, and murder the fatherless.

7 Yet 'they say, The **LORD** shall not see, neither shall the God of Jacob regard it.

8 Understand, 'ye brutish among the people; and 'ye fools, when will ye be wise?

* Heb. God of revenges. a Deut. 32:35, 41, 42. Is. 35:4, 59:17. Jer. 50:23. Nah. 1:2. Rom. 12:19. 2 Thes. 1:8. Heb. 10:30. † Heb. shine forth. 80:1. g 7:6, 88:1, 74:22. Mic. 5:9. c 50:6. Gen. 18:25. Job 5:22, 23. 2 Cor. 5:10. d 37:25, 22:34. 1. e 5:5. Rev. 18:6-8. e 43:2, 71:9, 10, 79:5, 80:4, 89:46. Jer. 47:6. Rev. 6:10. f Psal. 51:1, 12:6-10. 76:10. Job 20:5. Acts 12:22, 23. g 31:18. 59:7, 12:6, 64:3, 73:9, 140:3. Prov. 30:14. Jer. 18:18. Matt. 12:24, 34. Jude 14, 15. h 10:2-7. 52:1. Ex. 15:10. Job 21:14, 15. Is. 10:13-15. 37:24, 25. Dan. 7:8, 11:37, 8:11. 11:35, 37. Rev. 13:5, 6. 1:2, 14:4, 44:22. 74:8, 10, 79:2, 7:129-3, 16:3, 15, 92:5. Jer. 22:17, 51:20-23, 34. Mic. 3:2, 3. Rev. 17:6. k Ex. 2:22, 34. Jer. 50:11. Rev. 11:3. † Is. 10:2, 13:15-18. Jer. 7:26, 23:1. Ez. 22:7. Mal. 3:5. m 10:11-13. 59:7. Job 22:13, 14. 29:15. Ez. 8:12, 9:9. Zeph. 1:12. Luke 18:2, 4. n 49:10, 72:22. 92:6. Prov. 12:1. Is. 27:11. Jer. 8:6-8. 10:8. o Deut. 32:39. Prov. 1:22, 5:5. Tit. 3:3. p Ex. 4:11. Prov. 20:1. q 11:4, 17:3, 44:21, 139:12. Jer. 23:23, 24. r 9:5. 10:16, 41:2, 135:8-12, 145:7. Is. 10:12, 37:36. Jer. 10:25. s Is. 10:5, 6. Am. 3:2. Hab. 1:12. t 25:8, 9, 119:

all who profess the truth, and is bestowed on all his real servants in a measure on earth, and completely in Heaven for ever.

NOTES.—**PSALM XCIV.** V. 1-7. The writer of this psalm is not known; and though some parts of it answer very well to the conduct of Saul and his courtiers, especially in the slaughter, not only of the priests, but of their widows and fatherless children, and also that of the offending Gibeonites (5, 6). **Notes.** 1. **Sam.** 22:17-19. 2 **Sam.** 21:1-3. yet it might equally suit many other corrupt times of the church of Israel, and of the Christian church also.—Whatever persecutions, cruelties, and iniquities the Psalmist and his pious friends experienced or witnessed; they did not consider themselves as allowed to execute vengeance; but they called on "the God of revenges," (to whom it belonged to punish criminals and defend his people), to appear in glory and majesty, and to recompense the blasphemies and proud boasts of their naughty persecutors. (**Notes.** 7:6, 7. **Deut.** 32:34, 35. Is. 59:16-19. 63:1-6. **Rom.** 12:17-21. **Heb.** 10:2-31. **Rev.** 6:9-11. 18:20. 19:1-5.) They were grieved and distressed, and thought it long, while they were compelled to hear and witness the triumphs and revivings of ungodly men, and to learn how they encouraged themselves in their detestable cruelties by atheistical principles. (**Notes.** 74:10, 11. 79:—) The last verses are future in the original, and in several versions, and may be thus paraphrased: "Unless thou appear to execute vengeance, they will entirely crush thy people, and reduce thy heritage, the nation of Israel, to the deepest misery; for they are direct Atheists, or at least they do not believe that God at all beholds or regards the actions of men, or will call them to account for any part of their conduct. "They say, JAH shall not see." (**Note.** 68:4.) "Seeing the church was then so sore oppressed, it ought not to appear strange to us, if we see it so now; and therefore we must call to God, to take our cause in hand." (**Marg. Ref. Notes.** 10:2-13. 59:7, 8.)

V. 8, 9. (**Marg. Ref. Notes.** 49:10. 102:6, 7. 59:7, 8.) "Shall not he hear your blasphemies, who gave you the faculty of hearing? and shall not he see all you do, who gave you the power of seeing? Is it possible he should give to others what he wants himself?" **Bp. Patrick.** (**Note.** Prov. 20:12.)—The Psalmist uses the word *planted* to describe the situation of the ear; and the word *formed* to denote the structure of the eye... The mechanism of the ear, like a root planted (עָצָה) in the earth, is sunk deep into the head, and concealed from... view. Whereas the ball of the eye... is prominent on the face, and presented to general observation." **Hervey.**

V. 10, 11. The word rendered "chastise" generally implies force, constraint, punishment, or even binding; whereas that translated "correct" denotes milder and gentler discipline and instruction.—If God punish whole nations for their sins, it is more folly for any one man, or else a few, to think that God will spare them. (**Note.** 9:17.)—He first taught Adam in Paradise, and, since the fall, has in various ways taught his posterity, all the useful knowledge which they possess; even those of them who abuse their talents in rebellion against him: and is not he himself omniscient, as well as omnipotent? (**Marg. Ref.**) But he well knows the emptiness and presumption of the thoughts, reasonings, speculations, and ima-

9 'He that planted the ear, 'shall he not hear: he that formed the eye, shall he not see?

10 He that 'chastiseth the heathen, 'shall no he correct? 'he that teacheth man knowledge shall not he know?

11 'The **LORD** knoweth the thoughts of man that they are vanity. [*Practical Observations.*]

12 'Blessed is the man whom thou chastenest **O LORD**, and 'teachest him out of thy law;

13 That thou 'mayest give him rest from the days of adversity, 'until the pit be digged for the wicked.

14 For 'the **LORD** will not cast off his people neither will he forsake 'his inheritance.

15 But 'judgment shall return unto righteousness: and 'all the upright in heart 'shall follow it.

16 'Who will rise up for me against the evil-doers? or 'who will stand up for me against the workers of iniquity?

17 'Unless the **LORD** had been my Help, my soul had almost 'dwelt in silence.

18 When I said, 'my foot slippeth; thy mercy, **O LORD**, held me up.

66. Job 35:11. Prov. 2:6. Is. 2:3, 38:26, 54:13. John 6:45. u 49:10-13. Job 11:12. Rom. 1:21, 22. 1 Cor. 1:19, 21, 25, 3:18-20. x 119:67, 71. Job 5:17. Prov. 3:11. 1 Cor. 11:32. Heb. 12:6-11. y Job 33:16-25. Mic. 6:9. Rev. 3:19. z Is. 26:20, 21. Hab. 3:16. 2 Cor. 4:17, 18. 2 Thes. 1:7, 8. Heb. 4:9. Rev. 14:13. a 9:15, 55:23. Jer. 49:10, 22. 2 Pet. 2:9, 3:9-7. Rev. 6:10, 11, 11:18. b 37:28. 1 Sam. 12:22. Is. 49:14, 15. Jer. 32:39, 40. Job 10:27-31. Rom. 8:30, 36, 39. 11:2. 2 Heb. 13:5. c 5:33, 12. Deut. 32:25. Jer. 10:16. Eph. 1:18. d 2:3, 7:8, 9, 16, 58:11, 125:3. Deut. 32:35, 36. Job 35:14. Mic. 7:9. Mal. 3:18. 2 Pet. 3:8-10. Rev. 15:3, 4. e 37:5-7, 34, 125:4, 5. Job 17:9, 23:12. Jam. 5:7-11. 1 John 2:19. f Heb. shall be after it. f Ex. 32:26-29. Num. 25:8-13. Judg. 5:23. 1 Kings 18:39, 40. 2 Kings 9:32. 10:15. Is. 59:16, 63:5. Jer. 5:1. Ez. 22:30. Matt. 12:30. 3 John 8. g Neh. 5:7. Jer. 26:16-19. John 7:50, 51. h 118:12. 125:1-3. 142:4, 5. John 16:32. 2 Cor. 1:8-10. 2 Tim. 4:16, 17. i Or, quickly. 1 Kings 1:17. 115:17. 16:7. 17:5. 37:23, 24. 38:16. 119:116, 117, 121:3. 1 Sam. 2:9. Job 12:5. Is. 41:10. Luke 22:32. 1 Pet. 1:5.

ginations of apostate men, even of the very wisest and most ingenious of them; and how worthless, pernicious, and false they are. (**Notes.** 2:1-3. 49:10-13. **Rom.** 1:21-23. 1 Cor. 3:18-23.)

V. 12-14. (**Notes.** 1:1-3. 32:1, 2. **Job** 5:17. **Matt.** 5:3-12. **Heb.** 12:4-13.) "Not he that prospers in his wickedness is happy, but he whom thou chastenest, **O LORD**, when he doeth amiss, and thereby teachest to study and obey thy law with greater care and diligence; which will quiet his mind under all his troubles, and at last procure the removal of them; when absolute destruction and ruin, mean time, are preparing for the ungodly." **Bp. Patrick.**—The sharpest correction by which God leads men to search, believe, and obey his word, are inestimable benefits; persecutors and tyrants often are the instruments of this salutary correction to the chosen tribes of God; the persecuted and oppressed, not the persecutors and oppressors, are the happy persons; they will have rest, when the day of vengeance overwhelms the wicked. (**Marg. Ref. Notes.** 2 Thes. 1:5-10.) God may indeed let his people endure sharp and tedious sufferings, but he "will never leave them, no nor ever forsake them." (**Notes.** 37:27, 28. 1 Sam. 12:22. **John** 10:26-31.) "Therefore they may boldly say, The Lord is my Helper, and I will not fear what man shall do unto me." (**Note.** Heb. 13:5, 6.)

V. 15. When iniquity triumphs, judgment seems to decline from righteousness; but when the Lord executes vengeance on the wicked, and delivers his people, then "judgment returns to righteousness." This the upright in heart confidently expect; and therefore they adhere to the cause of piety, and continue to wait upon God in the midst of all discouragements. (**Marg. Ref. Notes.** 37:5-8, 34. **Jam.** 5:7-11.)

V. 16-18. It is probable, that the Psalmist had expected, that many would join him in withstanding the oppression to which he was exposed, and which was the common cause of the nation; and that he called on them for that purpose. (**Notes.** Ex. 2:11-15. 32:27-29. **Acts** 7:17-29.) But when he found himself disappointed, he was ready to give up all for lost; and had not God been his Helper, he must soon have been laid in the silent grave. His experience, however, did not accord to his fears; for when his foot slipped, and he seemed to himself about to fall without remedy, his merciful God upheld him.—When our Lord entered on his last scene of sufferings, he called on his disciples to watch with him one hour; but he called in vain. They first slept, and then they all forsook him and fled. (**Notes.** Matt. 26:40-56.) Yet he was carried through all, and advanced to the throne of glory; and David's case was but a feeble shadow of Christ's, either in his humiliation or exaltation. (**Marg. Ref.**)

V. 19. The thoughts, contrivances, anxieties, and perplexities of the Psalmist's mind, seem to be here represented by the intricacies of a thicket, or labyrinth from which there appears to be no way of escape: (for this is the import of the original word;) but communion with God, and the consolations of his Spirit, so filled his heart with joy and gladness, as entirely to raise him above them all, and to fill his soul with delight, and adoring, thankful joy. (**Notes.** 42:4-11. 73:3-13.)

V. 20, 21. The evident injustice, oppression and fraud of

19 In the multitude of my thoughts within me, thy comforts delight my soul.

20 Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

21 They gather themselves together against the soul of the righteous, and condemn the innocent blood.

22 But the LORD is my Defence; and my God is the Rock of my refuge.

23 And the shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the LORD our God shall cut them off.

1 43:2-5, 6:1-2, 7:12-15, 17:2-10, Jer. 20:7-11, Hab. 3:16-18, Rom. 5:2-5, 2 Cor. 1:4-5, 1 Pet. 1:7-8, m 52:1,2, 62:1,2, 1 Sam. 22:17-19, Ec. 3:16, 5:8, a Is. 1:11-20, Jer. 7:4-11, John 18:28, 2 Chr. 6:14-16, 1 John 1:5-6, e 1 Kings 12:32, Ezech. 3:6-12, Is. 10:1, Dan. 3:4-7, 6:7-9, Mic. 6:16, John 9:22, 11:57, Rev. 13:15-17, p 2:1-3, 22:16, 59:3, Matt. 27:1, Acts 4:5-7, 27:28, q Ex. 23:7, 1 Kings 21:19, Prov. 17:15, Jer. 26:15, Ez. 22:6,12,27, Matt. 23:32-36, Acts 7:52,58-60, Jam. 5:6, Rev. 17:6, r 10:27:1-3, 59:9,16,17, 62:2,6, a 18:2, Is. 33:16, t 7:16, 9:16,17, 55:23, 64:8, Ezech. 7:10, Prov. 1:31, 5:22, Dan. 7:24.

persecuting rulers, who perhaps at the same time pretend zeal to the honour of God, from an encouragement to the persecuted: for it is certain that the righteous Lord will have no fellowship with such workers of iniquity, under the colour of law and justice, and will give no countenance to them, however for a time he may permit them to escape with impunity. — Righteousness and innocence are most atrocious crimes in the eyes of wickedness and guilt. For these crimes Cain slew his brother Abel, the Jews crucified Christ, the Pagans tortured and murdered his disciples, and bad men in all ages have persecuted the good. "Marvel not, my brethren, if the world hate you." *Bp. Horne.*—The narrative, in the New Testament, of the chief priests, scribes, elders, and people of Israel, with Pilate and his soldiers, and the Roman power, all collected against the innocent and righteous Saviour, fully answers to this description: and it is hardly possible to think, that the Holy Spirit did not intend those events, whatever occasioned the Psalmist thus to express himself. (*Notes*, 58:1, 2.)—The words *righteous and innocent* are in the singular number; and the Jews themselves allow, that this psalm relates to the Messiah's kingdom. (*Marg. Ref.*)

V. 22, 23. (*Notes*, 7:8-11, 27:1-3, 2 Tim. 4:16-18.) The nation of the Jews, speaking by their rulers, teachers, and priests, and the congregation assembled at Jerusalem to keep the passover, when demanding the crucifixion of Christ, vehemently exclaimed, "His blood be on us and on our children;" and the destruction of Jerusalem with unexampled slaughter, and the state of the Jews ever since, form an instance of the manner in which God brings on persecutors "their own iniquity, and cuts them off in their own wickedness;" indeed those events seem to have been expressly foretold. (*Notes*, 9:15,16, Ezech. 7:10, Dan. 9:25-27, Matt. 27:21,25.) "Armed with a shield of faith, and the sword of the Spirit, we rise superior to every effort of diabolical malice, and secular power; waiting in patience and hope for the coming of that day, when he who hateth unrighteousness, and with whom the throne of iniquity can have no fellowship, shall visit the wickedness of the wicked upon them; when... the righteous shall be glorified with their Lord and Saviour." *Bp. Horne.*

PRACTICAL OBSERVATIONS.

V. 1-11. Those who imagine that the exuberant goodness and mercy of God are inconsistent with the exercise of rigorous justice, and with the infliction of vengeance on the wicked, must certainly have formed very erroneous conceptions of his character: for he is indeed "a God of revenges." (*marg.*) "Vengeance belongs to him" alone, except as he delegates others to be his executioners of it: (*Note*, Rom. 13:3-5,) and such as have seen his "glory in the face of Jesus Christ," readily perceive the most perfect harmony between his justice and mercy; while others are "blinded by the god of this world," whatever wisdom they seem to possess, or have the reputation of. (*Notes*, 2 Cor. 4:3-6.) We should however remember, that vengeance does not belong to us; and therefore we must "render to no man evil for evil," but leave our cause with the Judge of the earth. Under oppression and persecution we should beseech him to "shine forth" and show himself, and to render a reward to the proud and ungodly: not so much that we may be freed from suffering, as that we may not be grieved by beholding the triumphs, and hearing the slanders, blasphemies, and boastings, of the workers of iniquity.—It is most horrible wickedness in any case to "murder the widow, the stranger, and the fatherless;" but when these are the Lord's heritage, his chosen people, who are broken in pieces and butchered for his sake, the impiety becomes still more atrocious; and the pious spectator must needs be filled with the deepest sorrow and indignation. Such wretches, as commit these daring crimes, cannot believe that there is a God, or that he sees, and will call them to account for their conduct: and indeed infidelity and atheism are the proper attendants on injustice and cruelty. But the Christian, while earnestly pleading for the deliverance of the church, he must request the ruin of all her enemies, if they continue implacable, would still be far more gratified by their conversion. He will therefore pray that this hange may

PSALM XCV.

An exhortation with exulting joy to praise God, the Rock of our salvation, for his greatness, as his Creator and Sovereign of the world; 1-5; and to worship him, as his creatures, and his peculiar people, 6, 7; with a solemn warning not to tempt him, as Israel did in the wilderness, 8-11.

COME, let us bring unto the LORD: let us make a joyful noise to the Rock of our salvation.

2 Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

3 For the LORD is a great God, and a great King above all gods.

u 12:3, 1 Sam. 25:10,11, Prov. 14:32, Ez. 18:24, Dan. 9:26, a 34:3, 66:8, 107:8, 15:21, 117:1, 118:1, 136:1-3, 148:11-13, 150:6, b 47:6,7, 66:1,2, 81:1, 96:1,2, 101:1, Ex. 15:1-21, 1 Chr. 16:9, Eph. 6:19, Col. 3:16, Rev. 5:9, 14:3, 15:3, c 66:1, 98:4-9, 100:1, Ezra 3:11-13, Is. 12:4-6, Jer. 33:11, Matt. 21:9, Rev. 19:6, d 89:75, Deut. 32:15, 2 Sam. 22:47, 1 Cor. 10:4, e 5:7, 100:24, Jer. 31:12,13, f Heb. present his face, 17:13, marg., f 105:2, Jam. 5:13, g 66:8-10, 96:4, 97:9, 145:3, Jer. 10:6,7, h 47:2, 48:2, Jer. 10:10, 46:18, 48:15, Dan. 4:37, Mal 1:11,14, Matt. 5:35, i 135:5, Ex. 18:11, Is. 44:8, Jer. 10:10-16.

take place; and with boldness and meekness, as he has opportunity, he will expostulate with them on the brutish folly of their principles and conduct.—It would not be credible, if it were not undeniable, that millions of rational creatures should live, move, speak, hear, understand, remember, will, and effect their purposes; and yet discourse and behave, as if they verily believed that the God from whom they derive all these capacities, could neither see, nor hear, nor understand, and would never punish their rebellious abuse of them! But they will find, that JEHOVAH is the Fountain of knowledge, wisdom, and power, as well as of goodness and justice: and he will show them, that he was acquainted with the secret thoughts of their hearts; which are equally unreasonable and wicked, and are sure to terminate in vexation, if not in destruction. We may therefore conclude, without hesitation, that the most afflicted believer is far happier than the most prosperous among ungodly men. (*Notes*, and P. O. Luke 16:19-26.)

V. 12-23. Afflictions are frequently the means of bringing sinners to repentance, and faith in the Saviour: and every man should think himself happy, who, being chastened of the Lord, is under the correction taught his truths and will, from the sacred word, and by the Holy Spirit. For he will find rest to his soul under adversities, and at length rest from them; and the wicked will harass him, only till the pit be prepared, into which they shall sink and rise no more for ever. Let not then the upright in heart fear, lest the Lord should cast off his people: let them still cleave to him and follow after righteousness; and at length the just Judge will terminate the triumphs of his enemies, and the sorrows of his servants.—We should, according to our station in the church or in society, endeavour to unite all around us, in attempting to stem the torrent of impiety; but we need not wonder, if we find the remnant of believers timid and inactive, in proportion as the wicked are daring and enterprising. Yet we must bear our testimony to the truth, and use our endeavours to serve the cause of godliness, though we do it alone, and in sackcloth: and the Lord will help and protect us, till our testimony be finished; let who will attempt to silence us, by terror, or in a dungeon, or in the grave. But unless he uphold us, our feet will slip; and if we have been preserved from falling into sin, or shrinking from our duty, on trying occasions, we should give him the whole glory, and encourage our brethren.—When urgent difficulties press upon our minds, respecting our own case and our peculiar temptations, conflicts, and trials, or about the cause of God, multitudes of thoughts, contrivances, and apprehensions will arise within us; the indulgence of which only increases vexations, solicitude, or distrust, and renders our views more and more gloomy and desponding. Then should we retire, and spread the case before the Lord, and pour out our hearts in prayer unto him: thus we shall find light arise in the midst of our darkness: and divine consolations will often, not only satisfy and calm, but even delight our souls.—The believer needs not be anxious about the event, either to himself or to the church; even though he should see those in authority, who frame mischief in enacting persecuting laws, and multitudes "gathering themselves together against the soul of the righteous to condemn the innocent blood." The righteous Lord may indeed for a while bear with these things, but he will never patronize "the throne of iniquity;" and while he defends his cause, and is the Rock and Refuge of every saint, he will bring upon their haughtiest enemies "their own iniquity, and cut them off in their own wickedness; yea, the LORD our God shall cut them off." May we then join and adhere to that party, which is sure at length to prevail and triumph over all opposition, and that for evermore.

NOTES.—PSALM XCV. V. 1. This Psalm has no title in the Hebrew: but the Septuagint call it 'A Psalm of David;' and the apostle fully sanctions this testimony, by his manner of quoting it "Wherefore as the Holy Ghost saith, 'To-day if ye will hear his voice, &c.'" "Again he limiteth a certain day, saying in David, 'To-day, after so long a time, To-day, if ye will hear his voice, harden not your hearts'" (*Notes*, 7 Heb. 3:7-13, 4:3-11.) This passage also mani-

4 ¹In his hand ^{are} the deep places of the earth :
the strength of the hills is his also.

5 ¹The sea is his, and he made it : and his hands formed the dry land.

6 ¹O come, let us worship and bow down : let us kneel before the LORD our Maker.

7 For he is our God ; and we are the people of his pasture, and the sheep of his hand. To-day, if ye will hear his voice,

8 ¹Harden not your heart, as in the ⁶provoca-

tion, and as in the day of temptation in the wilderness :

9 ¹When your fathers tempted me, proved me, and saw my work.

10 ¹Forty years long was I ⁶grieved with this generation, and said, it is a people that do err in their heart, and they have not known my ways :

11 Unto whom I sware in my wrath, that they should not enter into my rest.

t 24:1. Job 11:10. ¹ Heb. *ulosee*. 113:6. m 65:6, 97:5. Job 9:5. Mic. 1:4. Nah 1:5. Hab. 3:6, 10. ¹ Or, heights... are. ¹ Heb. *Whose the sea is*. 83:7. Gen. 1:9, 10. Job 38:10, 11. Rom. 8:29. Jer. 5:22. n Prov. 8:25. o 1 Hos. 6:1. Matt. 4:2. Rev. 22:17. p 72:9. Ex. 20:5. Matt. 4:9. Mark 16:5. Acts 10:25, 26. Rev. 22:3. q 1 Kings 8:54. 2 Chr. 6:13. Ezra 9:5. Dan. 6:10. Luke 22:41. Rev. 7:6, 20:56, 21:5. Eph. 3:14. ¹ Psa. 103:1. Job 35:40. Ec. 12:1. Is. 51:5. John 1:3. 1 Pet. 4:19. a 49:14, 67:6, 115:3. Jer. 15:2, 20:2. Jer. 31:33. Heb. 11:16. t 23:1, 79:13, 80:1, 100:3. Is. 40:10, 11. Ec. 34:30, 31. John 10:3, 4, 14—16. Acts 20:28. 1 Pet. 2:25. u Heb. 3:7, 13, 15.

festly shows, that the apostles considered the Scriptures of the Old Testament as the language of the Holy Spirit, whoever committed that language to writing. The Holy Ghost spake by David. (Notes, Matt. 22:41—46. Mark 12:35—37.)—The Psalm appears to have been composed for the use of the Israelites, as they ascended in companies to the sanctuary, or as soon as they entered into the courts of the Lord ; being an introduction to the sacred services there performed, and especially the Psalmody, which had recently been instituted. And it is still retained in the offices of our church for similar purposes.—The Psalmist sheweth that God's service standeth not in dead ceremonies, but chiefly in the sacrifice of praise and thanksgiving. (Note, 50:7—15.)—*Book of our salvation.* [Marg. Ref. a. Notes, 89:19—37, v. 26. Ex. 17:5, 6. Is. 1:22.]

V. 2. (Marg. and Marg. Ref.) 'Let us ... triumphantly laud the Author of all the good we enjoy, and in whom we may safely confide for ever. Let us approach unto his presence with thankful hearts, to acknowledge the benefits we have received from him; and devoutly proclaim with triumphant hymns, what a joy it is to us that we may address ourselves unto him.' *Bp. Patrick.*

V. 3. *Gods.* 'Even the angels, (who in respect of men are thought as gods,) are nothing in his sight; much less the idols which man's brain inventeth.' (Notes, 82:1, 6—8. 97:3—7. 138:1. Heb. 1:5—7.)

V. 4, 5. The recesses of the earth, which man cannot penetrate or investigate, are in the hand of our Creator, and open to his inspection.—The word rendered "strength," and in the margin heights, is derived from a root signifying to weary : because men are wearied in ascending the heights of the mountains.—The treasures which he hid in the deep places of the earth beneath; the majestic pride and strength of the hills, which tower above and lift up their heads to heaven; the unnumbered waves of the great and wide sea, which roll in perpetual motion round the world; the rich and variegated produce of the dry land, crowned with verdure and beauty; together with every thing that liveth in the waters or on the earth, are all under the government of our God. *Bp. Horne.* (Marg. Ref. Note, 93:3, 4.)

V. 6. The former verses were intended to animate the people in joyful praise and thanksgiving; but this seems a call to humble prayer and supplication.—Since God made our bodies, as well as our souls, it is meet and right that they should bear their part in his service, and that internal worship should be accompanied and signified by that which is external. *Bp. Horne.*—Three words are used: "We will prostrate ourselves, we will bow our heads, we will kneel, &c." (Notes, Gen. 17:1—3. 1 Kings 8:22.)—Let us all, with the lowest prostrations devoutly adore his majesty: let us ... bow both our bodies and souls, in token of our subjection to him: let us fall on our knees, and submissively acknowledge the duty we owe to the great Lord, who gave us our being. *Bp. Patrick.*—Kneeling is the posture of prayer most commonly mentioned, both in the Old Testament and in the New. *Marg. Ref. Notes, Dan. 6:10, 11. Acts 21:1—6.)*

V. 7. (Notes, Ex. 19:5, 6. 20:2.)—The Creator of the world became the God, or the covenanted Friend of Israel; and the nation was under special obligations to devote themselves to his worship and service; being taken peculiar care of by him, and favoured with manifold advantages above all other nations. They were "his people and the sheep of his pasture." (Notes, 23:1—3. 80:1.) Yet this was only an outward relation and privilege to most of them: the whole company were a type of the true Israel; and nations professing Christianity are in a great measure in a similar situation to that of Israel. Now, in large congregations, some may be supposed to be spiritual worshippers; and others to be destitute of saving and sanctifying faith, though attending on the means of grace. The former part of the Psalm, therefore, may be considered as an address to the true worshippers, exciting them to alacrity and fervency in their spiritual sacrifices; but the latter part of it, is a warning to the unbelievers, from the example of the Israelites in the days of Moses; and the apostle has taught us to apply it to the case of professed Christians, and to that of all who hear the gospel. If they ever mean to hear, that is, to believe and obey, the voice of God, let them lose no time, but attend without delay lest

the sentence of exclusion should be past, and the door be forever shut.—¹ He sheweth wherein they are God's flock, that is, if they hear his voice? (Marg. Ref. Notes, 1 Cor. 10:1—12. Heb. 3:7—13. Jude 5—8.)

His pasture. 'From those pastures, O thou good Shepherd, suffer us not to stray, or, if we do stray, bring us speedily back again, by any means, which thou, in thine infinite wisdom shalt think fit. Wholesome is the discipline, which drives us into the fold, and keeps us there. ... What follows to the end of the Psalm is undoubtedly spoken in the person of God himself, who may be considered, as addressing us in these latter days, by the gospel of his Son.' *Bp. Horne.*

V. 8. *Harden, &c.* [Notes, Ex. 4:21. 9:12. Is. 6:9, 10.—The original words for "provocation" and "temptation" are *Meribah* and *Massah*. (Notes, Ex. 17:1. Num. 20:10—13.)

V. 9—11. (Notes, Num. 14:22, 23. Matt. 4:5—7.)—The word (ἠτύειν) translated "was grieved," is rendered by the Septuagint, *provoked*; and the apostle has followed that reading, though our version uses the word *grieved*. Some versions render it, "I held them in abhorrence." It is certainly a much more indignant word, so to speak, than that used by the apostle, when he says, "Grieve not the Holy Spirit, &c." (Note, Eph. 4:30—32.) for he is speaking of the wrong tempers and other failures of true Christians; but the Psalmist, or rather the Holy Spirit by him, refers to the obstinate unbelief and rebellion of that generation which fell in the wilderness, after all which they had seen and heard of JEHOVAH's power, majesty, and goodness. "They rebelled and vexed his Holy Spirit: therefore he was turned to be their enemy, and fought against them." (Notes, Is. 63:10. Acts 7:51—53.) The root of all this rebellion lay in their hearts; they "erred," or *wandered*, "in their hearts;" they were influenced by "an evil heart of unbelief, in departing from the living God." They were apostates and idolaters: they disliked the holy service of God, and delighted in the sensual mirth and indulgences of idolatry, and in worldly pursuits; they were "carnally-minded, and enmity against God;" they "said to God, Depart from us, for we desire not the knowledge of thy ways." The Lord therefore passed the irrevocable sentence of exclusion from Canaan, confirmed with an oath: and he set them forth in his word as a warning to all ages and nations, lest by imitating their example, they should be for ever secluded from that heavenly rest, of which Canaan was a faint shadow. (Notes, Ex. 32:1. Num. 14:1—30. P. O. 26—45. Notes, Heb. 4:1—11.)

PRACTICAL OBSERVATIONS.

The Lord, being infinitely powerful, wise, just, merciful, and faithful; the Creator, Benefactor, Sovereign, and Proprietor of all worlds; ought to be universally adored, loved, and praised by all his rational creatures; and gratitude to him should be the joy of every heart. But none of our fallen race cordially render him this reasonable tribute, unless they have known him as, in Christ Jesus, "the Rock of our salvation." This "great God," this "King above all gods," in whose "hand are the deep places of the earth," and the reservoirs of the mighty ocean, and whose is "the strength of the hills" which he has formed, is the Friend, the Father, and portion of all believers. Their Creator is become their Shepherd: he sought them when lost, and brought them to his fold, and now feeds them with tenderness and care, as the sheep of his hand: (Notes, 119:176. Is. 40:9—11. Luke 15:3—7. 1 Pet. 2:18—25, v. 25.) yea, "he laid down his life for the sheep." (Notes, Is. 53:4—6. John 10:10—18. Heb. 13:20, 21.) How should they then delight in celebrating the praises of their glorious and gracious Benefactor, and in thanking him for his unspeakable mercies! and how gladly should they embrace every opportunity of meeting in his courts, to join their grateful songs of praise with those of their fellow-Christians!—When we thus assemble together to worship our God, we should endeavour to express by our deportment, as well as to cultivate in our minds, believing confidence, joyful gratitude, and reverential awe: and as conscious of our own meanness and unworthiness, and mindful of his infinite majesty and glory, we should "bow down, and kneel before the LORD our Maker."—But we must not imagine, that all who meet in our religious assemblies, are at present capable of rendering such spiritual worship, or

PSALM XCVI.

Israel, and all nations, are called on to celebrate the praises of God, to show forth his salvation, and to join in his worship, 1-10. The whole creation is excited to rejoice in the prospect of his coming, and of his righteous judgment, 11-13.

O SING unto the LORD a new song: ^bsing unto the LORD, all the earth.

2 Sing unto the LORD, ^bbless his name; ^dshow forth his salvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

4 For ^cthe LORD is great, and greatly to be praised; he is ^cto be feared above all gods.

5 For ^aall the gods of the nations are idols: but ^athe LORD made the heavens.

6 ^aHonour and majesty are before him: strength and beauty are in ^ahis sanctuary.

7 ^aGive unto the LORD, ^oO ye kindreds of the people, give unto the LORD ^oglory and strength.

A. 33:3, 98:1, 149:1, 1 Chr. 16:23-23, Rev. 5:9, 14:3. b 67:3-5, 68:32, Rom. 15:11, c 2:17, 18, 16:1, 2:20-22, 10:1, 14:1, 10, 1 Chr. 29:20, Eph. 1:3, Rev. 5:13, d 4:10, 7:15, Is. 40:3, 52:7, Mark 16:5, Acts 13:26, Rom. 10:14-18, m 22:7, 72:18, 117:1, 19:23-25, 49:6, Dan. 4:1-3, 6:26, 27, Mic. 4:2, Zech. 9:10, Matt. 28:19, Luke 24:47, Rev. 14:6, 7, f 68:10, 89:7, 145:3, Ex. 15:11, 1 Sam. 4:8, Neh. 9:5, g 66:3-5, 76:7, 99:7, 95:3, Jer. 5:22, 10:6, 7, Luke 12:5, Rev. 15:4, h 115:3-5, 135:15-18, Is. 44:8, Ex. 46:1, 2, Jer. 10:3-5, 14:15, Acts 19:26, 1 Cor. 8:4, 1 Gen. 1:1, Is. 45:5, Jer. 10:1, k 8:1, 19:1, 63:3, 93:1, 104:1, Heb. 1:3, 2 Pet. 1:16, 17, 17:4, 29:9, 50:2, m 1 Chr. 16:27, n 29:1, 2, 68:32, 34, Luke 2:14, o 22:7, 76:12, 67:3, 4, Rom. 15:9, 10, Rev. 5:9, 19:6, p 1 Chr. 29:11-13, Matt. 6:13, 1 Pet. 5:11, Jude 24, 25, Rev. 5:13, 7:12, 14:7.

that they partake of such inestimable privileges. In general it is to be feared they are but a remnant; like the few believers found in Israel, when as a nation they were excluded from Canaan through unbelief.—While therefore the true people of God should excite each other, and ministers should excite them, to rejoice in God and to render him praise; and they ought to consider his solemn worship as the chief business of their assembling together; the rest are to be addressed in the name and by the authority of God, to hear and obey his voice, and accept of his salvation. The abundant encouragements of the gospel should be set before them, as well as the awful terrors of the law; to convince and assure them, that the Lord is still “ready to forgive,” and to save all who come to him. But it is a concern which admits of no delay; death may come before to-morrow, if the sinner will not hear the voice of God to-day; or he may be consigned to final impenitence, and be “hardened by the deceitfulness of sin.” Yet men in general procrastinate, and “harden their hearts,” against present convictions: they do violence to their own consciences, and plunge into those pleasures and pursuits, which banish reflection, and increase their natural aversion to the truths and service of God. Thus is he “grieved” and provoked by their obstinacy; and his patience is wearied out by their contempt of his favour, their disregard of his displeasure, and their unbelieving neglect of his salvation. When this is the case, the Lord “gives them up to their own hearts’ lusts,” and then they will never be able to enter heaven, any more than the condemned generation of Israel could enter Canaan. Let sinners then take warning by this awful example, and not approach the brink of that precipice, whence these ancient rebels were cast down into destruction. Let them fear giving way to temptation, by presuming upon the patience and mercy of God; let them be careful not to sin on under the means of grace, and against the conviction of their own consciences: let them be aware of the evil of their own hearts, which leads them to wander from God, and to remain ignorant of his ways, because *haters* of them: and let them dread giving in to prejudices, or infidel objections to the gospel, because they are averse to its salutary restraints; or devising a scheme of religion more suited to their pride and lusts, and less disquieting to their consciences. These are a few of the numerous methods, by which Satan blinds and hardens numbers in our religious assemblies to their everlasting destruction. Finally, let us all then “fear, lest a promise being left us of entering into his rest, any of us should seem to come short of it.” (P. O. Heb. 3:7-19. 4:1-11.)

NOTES.—PSALM XCVI. V. 1. The Septuagint prefixes the following title to this Psalm, ‘When the house was built after the captivity, an Ode of David.’ Hence it has been conjectured, that after the captivity, when the temple was finished, it was selected, (perhaps by Haggai or Zechariah,) from the rest of the song of praise used by David at the removal of the ark; and that, some alterations having been made, it was appointed, as a proper expression of the people’s thankful joy on that occasion. (Notes, 1 Chr. 16:7-36, Ezra 3:8-11. 6:16-18.) It is, however, generally allowed to contain a prediction of the Messiah’s coming and kingdom. “A new Song,” a song calculated to celebrate new mercies, prefigured by old ones wrought for Israel in former times: a song fit for the voices of renewed and regenerate men to sing in the new Jerusalem, in those new heavens and that new earth, which constitute the new creation or kingdom of Jesus Christ. Bp. Horne. (Notes, 33:3, 40:1-5, Rev. 5:8-10. 14:1-5.)—The prophet sheweth, that the time shall come that all nations shall have occasion to praise the Lord for the revealing of his gospel.—The great-

8 Give unto the LORD ^athe glory ^adue unto his name: ^bbring an offering, and ^ccome into his courts.

9 O worship the LORD in the beauty of holiness: ^afear before him, all the earth.

10 Say among the heathen *that* ^athe LORD reigneth: ^athe world also shall be established that it shall not be moved: ^ahe shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad; ^alet the sea roar and the fulness thereof.

12 Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice.

13 Before the LORD: ^afor he cometh, for he cometh to judge the earth: ^ahe shall judge the world with righteousness, and the people with his truth.

19:1, c 108:3-5, 111:9, 148:13, 14, Ex. 34:5-9, Rev. 15:4, * Heb. of his name, Is. 60:5, 7, Mal. 1:11, Rom. 12:1, 15:16, Phil. 2:17, 4:18, Heb. 13:15, 16, 1 Pet. 2:5, Rev. 8:3, 4, 100:4, f 28:2, 110:3, Ezra 7:27, 1 Or. glorious sanctuary, Ez. 7:20, Dan. 11:45, Luke 21:5, 6, g 83:8, 76:7, 11, x 18:49, 126:2, Mal. 1:11, 14, Gal. 1:16, y 2:8-12, 69:13, 93:1, 97:1, 99:1, Dan. 2:44, Matt. 3:2, Rev. 11:15, 19:6, z Is. 49:8, Col. 2:7, Heb. 1:3, a 13:8, 67:4, 89:9, Is. 11:3-5, Acts 17:31, Rom. 2:5, 8, 3:5, 5, Rev. 19:11, b 69:34, 145:1-4, Is. 41:23, 49:13, Luke 2:13, 14, 14, 15:10, Rev. 12:12, 19:1-7, c 58:7-9, d 4:5, 12:13, Is. 42:10, 11, 55:12, 13, e 98:9, Is. 25:8, 9, Mal. 3:1, 2, f 1 Chr. 4:16-18, 2 Chr. 1:10, 2 Tim. 4:8, Tit. 2:13, 2 Pet. 3:12-14, Rev. 11:18, 22:20, f 10, Rev. 19:11.

est part of the Psalm has already been considered, as constituting a part of that Psalm of praise, which was sung when David removed the ark to mount Zion. (Notes, 1 Chr. 16:23-33.) It is not there called “A new Song;” and this perhaps implies that it was altered by some prophet, as adapted to a new occasion.

V. 2. The clause rendered “Show forth his salvation, &c.” literally means “Proclaim the glad tidings of his salvation from day to day.” The public, unrenmitting, and zealous preaching of the gospel, by the apostles and primitive evangelists, to Jews and Gentiles, and by a succession of ministers ever since; with the praises and thanksgivings offered to God by them, and their numerous converts, are evidently predicted. (Notes, 1 Chr. 16:23, 24. Is. 40:9-11. 52:9, 10.)

V. 3, 4. The glory of God, or that which constitutes him altogether glorious, even his attributes, especially his wisdom, justice, truth, and mercy; is manifested by his word, and in his works, of which that discovery is most distinguished, which he has made of his harmonious perfections in the person and salvation of Christ, and in the wonders of redeeming love. The glory of God, in his wonderful works for Israel of old, had, by various means, been made known to the heathen; yet they adhered to their idols: (Marg. Ref.) but when the apostles declared his glory, as displayed by the gospel, immense multitudes renounced idolatry, and at length the whole ancient system of idolatry was subverted through a large part of the world.—“Seeing he will reveal himself to all nations contrary to their own expectation, they ought all to worship him contrary to their imaginations, and only as he hath appointed.” (Notes, 22:27, 28. 67:8, 9, 10. 1 Chr. 16:25, 26.)

V. 5. Idols.] Vanities, Things of nought. The Septuagint renders it “demons,” or devils. (Notes, 1 Cor. 8:4-6, 10:18-22.) Demon (*δαίμων, δαιμονιον*) bears a favourable meaning in heathen vocabularies, so to speak; but always signifies an evil spirit or devil in the New Testament. ‘The idols, or whatsoever made not the heavens, are not God.’ (Note, Jer. 10:11.)

V. 6. Notes, 27:4-6. 50:1, 2. 63:1-4. 1 Chr. 16:27.

V. 7-9. “Ascribe unto the LORD, O ye people, from whatever family ye come, ascribe unto him that incomparable majesty, and supreme dominion, . . . which you give to imaginary gods: and renounce them all; and, acknowledging the LORD alone to be the omnipotent King of all the world, do him honour suitable to the excellency of his majesty; bring him an oblation, in token of your subjection to him, and humbly worship him in his temple, . . . where he hath fixed his glorious residence among us.” Adore his transcendent perfections; and let all the people approach his presence with a pious trembling, and dread to offend their Sovereign. Bp. Patrick. (Notes, 19:1, 2, 1 Chr. 16:28, 29. 2 Chr. 20:20, 21.)

V. 10. “He prophesieth that the Gentiles shall be partakers with the Jews of God’s promise.”—When the apostles went and preached the mediatorial kingdom of God, as set up and administered by the Son of his love, to all the nations, what did they but fulfil the command here given? (Notes, Matt. 28:19, 20. Mark 16:14-16. Luke 24:44-49.) And as far as their doctrine has been cordially received, the moral state of the world has been established on an immovable basis. But we are still loudly called on to pray, “Thy kingdom come.” (Notes, Matt. 3:2. 6:10, 13, 33, 34. Rev. 11:15-18.) and to exhort one another to “say among the heathen, ‘The LORD reigneth;’ as well as to do all in our power, according to our several stations and talents, to make known God our Saviour to all the nations of the earth.” (Notes, 93:1, 2. 1 Chr. 16:30.)

V. 11-13. These verses have peculiar animation, as a call on the universe at large, to break forth into joyful praise.

PSALM XCVII.

The nations are called on to rejoice in the coming of the righteous kingdom of God, and in the subversion of idolatry, 1-7. The church rejoices because of his judgments, and in his universal sovereignty, 8, 9. An exhortation to holiness, and joy in God, 10-12.

THE ¹Lord reigneth; ²let the earth rejoice; ³let the multitude of isles be glad thereof.

⁴Clouds and darkness are round about him: ⁵righteousness and judgment are the habitation of his throne.

⁶A fire goeth before him, and burneth up his enemies round about.

a 93:1, 96:10, 11, 99:1, Ob. 21, Matt. 3:3, 6:10, 13, Mark 11:10, Col. 1:13, Rev. 11:17, b 98:4-6, Is. 49:13, Luke 2:10, 11, c Gen. 10:5, Is. 11:1, 24:14-16, Is. 5:2, 42:4-6, Jer. 4:1, 51:5, 50:9, 56:19, Zeph. 2:11, d Heb. many, or, great cities, e 18:11, 17:19, Ex. 20:21, 24:16-18, Deut. 4:11, 12, 1 Kings 8:10-12, Nah. 1:3, Rom. 11:33, e 45:6, 7, 89:14, 99:4, Gen. 18:25, Heb. 1:8, f Or, establishment, Prov. 16:12, f 18:8, 21:8, 9, 50:3, Deut. 4:11, 36, 5:4, 23:24, 32:2, Dan. 7:10, Nah. 1:5, 6, Hab. 3:5, Mal. 4:1, 2 Thea. 1:8, Heb. 12:29, 2 Pet. 8:10-12, Rev. 11:5, 20:15, g 77:18, 144:5, 6, Ex. 19:16-18, h 104:32, 114:7.

and celebrate the coming, redemption, and kingdom of the Saviour: but they are more literally rendered as a direct prediction. "The heavens shall rejoice, and the earth shall be glad; the sea shall roar, &c." (Notes, 98:7-9, 148:7-14, 1 Chr. 16:31-33, Is. 42:10-12, 44:23, 55:12, 13.) The second coming of Christ, as well as the first, seems predicted; when "the creature," or creation, "shall be delivered from the bondage of corruption, into the glorious liberty of the sons of God." (Note, Rom. 8:18-23.) The kingdom of the Redeemer is the kingdom of righteousness and truth; he rules the world in equity, justice, and truth; he fulfils the gracious promises to his believing people; and the triumph of righteousness and truth, over wickedness and falsehood, is the certain effect. And when he shall come to judge the world, the justice and truth of God will be revealed and glorified, in the destruction of the wicked according to his threatenings; and the faithfulness of God in fulfilling his largest and kindest promises to his redeemed and devoted servants. (Notes, Ps. 50:3-6, 2 Thea. 1:5-10, Rev. 20:11-15.)

The people. (13) עַמִּים, "Peoples," plural, including the inhabitants of every land.

PRACTICAL OBSERVATIONS.

When our Emmanuel had finished his work on earth, and was received to his glory in heaven, the church began to "sing a new song" unto him, and to bless his name: and his apostles and evangelists lost no time, but "having received the promise of the Father" in the pouring out of the Holy Spirit, on the day of Pentecost, they immediately proclaimed the glad tidings of his salvation; so that "daily in the temple, and from house to house they ceased not to teach and to preach Jesus Christ;" and in "a short time they began to declare his glory among the heathen, and his wonders among all people." His honour and majesty, his strength and excellency, were at that eventful period so displayed in his doctrine and by his miracles, that vast multitudes renounced their idols, to worship JEHOVAH in "the beauty of holiness," as "God in Christ reconciling the world unto himself;" to "render unto him the honour due unto his name;" to bring their spiritual sacrifices, and to come into his courts. Still this salvation is spread abroad; it is said "among the heathen, that JEHOVAH reigneth," and we are taught to hope and pray for that time, when he shall establish his kingdom in righteousness over all nations, and when the whole creation shall rejoice in him and show forth his praise.—At length the incarnate God will come to judge the earth, to execute his just vengeance on his enemies, and to fulfil his promises to his people.—What then are we? Would that day be welcome to our hearts? Are we prepared to join the joyful acclamations of all his servants on earth and in heaven? If this be not our case, let us now begin to prepare to meet our God, by seeking the pardon of our sins, and the renewal of our souls to holiness. If we are ready, let us bless his name, bear up cheerfully under our difficulties, endeavour to promote the peace and enlargement of his kingdom; and in our proper place, and doing our proper work, let us be as faithful servants, who are habitually expecting and desiring the coming of their Lord.

NOTES. PSALM XCVII. V. 1. The Septuagint entitles this 'A Psalm of David, after his land was restored to him,' meaning that he composed it when he was re-established in his government after Absalom's rebellion.—But whatever gave occasion to it, no doubt "the Spirit of God, speaking by" the Psalmist, foretold the kingdom of Christ, and his victories.—This verse may literally be thus rendered, "JEHOVAH reigneth, the earth shall rejoice; yea, the multitude of the isles shall be glad thereof." It is a direct prediction of the conversion of the Gentiles to Christ, and their joy in him: and the evidence from prophecy appears very much obscured, by rendering such prophecies as exhortations. When, in the twelfth verse, the righteous are exhorted to rejoice in God, the imperative, not the future tense, is used.—"He sheweth that where God reigneth, there is all felicity and spiritual joy.—The gospel shall not be only preached in Judea, but through all isles and countries.—We Britons, as inhabiting one of those heathen isles, and enjoying so fair a portion of evangelical blessings, have reason to repeat this verse with a particular pleasure and energy.—The Hebrews

4 His lightnings enlightened the world: the earth saw and trembled.

5 The hills melted like wax at the presence of the LORD, at the presence of the LORD of the whole earth.

6 The heavens declare his righteousness, and all the people see his glory.

7 Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods.

8 Zion heard and was glad; and the daugh-

Job 9:6, Jer. 10:10, Matt. 27:50, 51, 28:2, 3, Rev. 11:19, 19:1, i Judge. 5:4, 5, Is. 24:19, 20, 64:1, 2, Mic. 1:3, 4, Nah. 1:5, Hab. 3:6, k 47:2, 83:18, Is. 54:5, Mic. 4:13, Zech. 4:14, Matt. 11:8, 1 Cor. 1:2, l 19:1, 36:5, 6, 50:6, 89:2, 5, Is. 1:2, Rev. 19:2, m 67:4, 58:3, Num. 11:21, Is. 63, 45:5, 50:2, 3, Hab. 2:14, Matt. 6:9, 10, n Ex. 26:1, Is. 37:18, 19, 41:23, 42:17, 44:9-11, Jer. 10:14, Rev. 14:8-10, o Ex. 25:20, 2 Chr. 3:13, Heb. 1:6, 1 Pet. 1:12, Rev. 5:11-14, p 48:11, Is. 51:3, 52:7-10, 62:11, Zeph. 3:14-17, Zech. 9:9, Matt. 21:4-9.

called by the name of "isles," אִיִּים, not only countries surrounded by the sea, but all the countries which the sea divided from them; so that the term became synonymous with "Gentiles." Thus it is said, Is. 42:1, "The isles shall wait for his law;" which passage, Matt. 12:21, is expounded as follows, "In him shall the Gentiles trust." Bp. Horne.—Europe, however, and the isles between Asia and Europe, seem more generally meant by this expression. (Notes, Gen. 10:2-5, conclusion, Is. 24:13-15, 42:10-12, 60:8, 9, 66:19-23, Zeph. 2:11.)

V. 2. "Clouds and darkness" may either denote the terrors with which the Lord appals his enemies, when he goes forth to execute righteous vengeance upon them; or the obscurity which rests upon his dispensations and dealings with his people, till the accomplishment of his promises and prophecies throws light upon them. (Notes, 77:19, 20, Nah. 1:2-6, v. 3.) But, however it may appear to his creatures, or even to his most eminent saints; however they may be ready to say, "All these things are against me," or "Hath God forgotten to be gracious?" and however the wicked may blasphemously revile his awful justice, as tyranny or cruelty; yet righteousness and judgment are the basis, the support, and establishment, "of his throne." (Notes, 89:13, 14, 99:4.) His mercy-seat is founded on judgment and righteousness; the justification of the believer, through the merits and atonement of Christ, magnifies the law, and honours the justice of God, as well as his grace. Every providential dispensation, whatever present appearances may be, springs from the same glorious union of justice and mercy, in the manifold wisdom, truth, and faithfulness of God. And "the day of wrath will be the revelation of the righteous judgment of God, who will render to every man according to his deeds." (Notes, Rom. 2:4-6, 3:21-31.)

V. 3-7. In the deep but righteous judgment of our King, Jerusalem and its inhabitants were miserably destroyed, as by a consuming fire, for their enmity to him and his kingdom. (Notes, Matt. 22:1-10, 24:1, 2.)—The subversion of the deep-rooted foundations of idolatry, throughout the immense Roman empire, during the first three centuries, and by the conversion of Constantine the emperor to Christianity, may next be predicted, in metaphorical language taken from the displays of the divine power and presence at mount Sinai. (Notes, 50:1-6, Ex. 19:16-20, Deut. 4:11, 5:22-29, 33:2, Heb. 12:18-21.) The mountainous obstructions, which before seemed to render the general promulgation of Christianity insurmountable, thus melted before God like wax before the fire: (Notes, Is. 64:1-3, Mic. 1:2-4.) the devoted worshippers of idols, even the greatest of them, were alarmed as by tremendous lightnings and earthquakes. His righteousness, in the destruction of the persecuting tyrants of those times, was conspicuous as the heavens: all the people, or peoples, beheld the divine glory, in making his cause triumphant; and the pagans were confounded, and ashamed of their idols, in which they had so long gloried. Not only did angels worship the exalted Redeemer; but rulers, who are the viceregents of the great God, submitted to him, and became his subjects: and all the mighty ones of the earth prostrated themselves before him, who had thrown down the idol gods of the heathen by his presence and power. (Marg. Ref.)—The Septuagint render the word translated "gods," by angels; and thus the apostle quotes the verse, when speaking of the dignity of Christ. (Notes, 95:3, Heb. 1:5-7.) Hence we learn that Christ himself, as Emmanuel, is peculiarly intended. He is the Object of universal adoration: and all the angels of God, (instead of receiving worship from Christians, according to the abominable idolatry of the Roman Antichrist,) are fellow-worshippers with Christians, when adoring the great Redeemer.—Thus they were, under the law, represented by the Cherubim bowing down over the ark, "desiring to look into these things;" and in many respects joining in Israel's worship; and thus they are introduced by John, as joining in the praises of the church, and saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour and glory, and blessing." (Notes, Ex. 25:10-21, 1 Pet. 1:10-12, Rev. 5:11-14.)

V. 8, 9. (Note, 48:11.) 'Jerusalem, the mother city, hath

ers of Judah rejoiced, ^abecause of thy judgments,
O LORD.

9 For thou, LORD, *art* ^rhigh above all the earth:
thou art exalted ^afar above all gods.

10 'Ye that love the LORD, ^hate evil: ^hhe preserveth the souls of his saints; ^hhe delivereth them out of the hand of the wicked.

11 *Light is *sown for the righteous, and gladness for the upright in heart.

12 ^bRejoice in the LORD, ye righteous; and
give thanks ^aat the remembrance of his holiness.

q 52.6. Scd.10. Rev. 18.20. 15.1-7. r 39.13. Eph. 1:21. Phil. 2:9-11. e 95.5.
Jm.4. 115-34.5. 1 Pet. 1.3. Is. 1.1. Jer. 10.10. 1.31.4. Rom. 8.23. 1 Cor. 8.3.
Phl. 1:4. 2.5. 1 Pt. 1.3. 1.5. 1.6. 1.7. 1.8. 1.9. 1.10. 1.11. 1.12. 1.13. 1.14. 1.15. 1.16. 1.17. 1.18. 1.19. 1.20. 1.21. 1.22. 1.23. 1.24. 1.25. 1.26. 1.27. 1.28. 1.29. 1.30. 1.31. 1.32. 1.33. 1.34. 1.35. 1.36. 1.37. 1.38. 1.39. 1.40. 1.41. 1.42. 1.43. 1.44. 1.45. 1.46. 1.47. 1.48. 1.49. 1.50. 1.51. 1.52. 1.53. 1.54. 1.55. 1.56. 1.57. 1.58. 1.59. 1.60. 1.61. 1.62. 1.63. 1.64. 1.65. 1.66. 1.67. 1.68. 1.69. 1.70. 1.71. 1.72. 1.73. 1.74. 1.75. 1.76. 1.77. 1.78. 1.79. 1.80. 1.81. 1.82. 1.83. 1.84. 1.85. 1.86. 1.87. 1.88. 1.89. 1.90. 1.91. 1.92. 1.93. 1.94. 1.95. 1.96. 1.97. 1.98. 1.99. 2.00. 2.01. 2.02. 2.03. 2.04. 2.05. 2.06. 2.07. 2.08. 2.09. 2.10. 2.11. 2.12. 2.13. 2.14. 2.15. 2.16. 2.17. 2.18. 2.19. 2.20. 2.21. 2.22. 2.23. 2.24. 2.25. 2.26. 2.27. 2.28. 2.29. 2.30. 2.31. 2.32. 2.33. 2.34. 2.35. 2.36. 2.37. 2.38. 2.39. 2.40. 2.41. 2.42. 2.43. 2.44. 2.45. 2.46. 2.47. 2.48. 2.49. 2.50. 2.51. 2.52. 2.53. 2.54. 2.55. 2.56. 2.57. 2.58. 2.59. 2.60. 2.61. 2.62. 2.63. 2.64. 2.65. 2.66. 2.67. 2.68. 2.69. 2.70. 2.71. 2.72. 2.73. 2.74. 2.75. 2.76. 2.77. 2.78. 2.79. 2.80. 2.81. 2.82. 2.83. 2.84. 2.85. 2.86. 2.87. 2.88. 2.89. 2.90. 2.91. 2.92. 2.93. 2.94. 2.95. 2.96. 2.97. 2.98. 2.99. 3.00. 3.01. 3.02. 3.03. 3.04. 3.05. 3.06. 3.07. 3.08. 3.09. 3.10. 3.11. 3.12. 3.13. 3.14. 3.15. 3.16. 3.17. 3.18. 3.19. 3.20. 3.21. 3.22. 3.23. 3.24. 3.25. 3.26. 3.27. 3.28. 3.29. 3.30. 3.31. 3.32. 3.33. 3.34. 3.35. 3.36. 3.37. 3.38. 3.39. 3.40. 3.41. 3.42. 3.43. 3.44. 3.45. 3.46. 3.47. 3.48. 3.49. 3.50. 3.51. 3.52. 3.53. 3.54. 3.55. 3.56. 3.57. 3.58. 3.59. 3.60. 3.61. 3.62. 3.63. 3.64. 3.65. 3.66. 3.67. 3.68. 3.69. 3.70. 3.71. 3.72. 3.73. 3.74. 3.75. 3.76. 3.77. 3.78. 3.79. 3.80. 3.81. 3.82. 3.83. 3.84. 3.85. 3.86. 3.87. 3.88. 3.89. 3.90. 3.91. 3.92. 3.93. 3.94. 3.95. 3.96. 3.97. 3.98. 3.99. 4.00. 4.01. 4.02. 4.03. 4.04. 4.05. 4.06. 4.07. 4.08. 4.09. 4.10. 4.11. 4.12. 4.13. 4.14. 4.15. 4.16. 4.17. 4.18. 4.19. 4.20. 4.21. 4.22. 4.23. 4.24. 4.25. 4.26. 4.27. 4.28. 4.29. 4.30. 4.31. 4.32. 4.33. 4.34. 4.35. 4.36. 4.37. 4.38. 4.39. 4.40. 4.41. 4.42. 4.43. 4.44. 4.45. 4.46. 4.47. 4.48. 4.49. 4.50. 4.51. 4.52. 4.53. 4.54. 4.55. 4.56. 4.57. 4.58. 4.59. 4.60. 4.61. 4.62. 4.63. 4.64. 4.65. 4.66. 4.67. 4.68. 4.69. 4.70. 4.71. 4.72. 4.73. 4.74. 4.75. 4.76. 4.77. 4.78. 4.79. 4.80. 4.81. 4.82. 4.83. 4.84. 4.85. 4.86. 4.87. 4.88. 4.89. 4.90. 4.91. 4.92. 4.93. 4.94. 4.95. 4.96. 4.97. 4.98. 4.99. 5.00. 5.01. 5.02. 5.03. 5.04. 5.05. 5.06. 5.07. 5.08. 5.09. 5.10. 5.11. 5.12. 5.13. 5.14. 5.15. 5.16. 5.17. 5.18. 5.19. 5.20. 5.21. 5.22. 5.23. 5.24. 5.25. 5.26. 5.27. 5.28. 5.29. 5.30. 5.31. 5.32. 5.33. 5.34. 5.35. 5.36. 5.37. 5.38. 5.39. 5.40. 5.41. 5.42. 5.43. 5.44. 5.45. 5.46. 5.47. 5.48. 5.49. 5.50. 5.51. 5.52. 5.53. 5.54. 5.55. 5.56. 5.57. 5.58. 5.59. 5.60. 5.61. 5.62. 5.63. 5.64. 5.65. 5.66. 5.67. 5.68. 5.69. 5.70. 5.71. 5.72. 5.73. 5.74. 5.75. 5.76. 5.77. 5.78. 5.79. 5.80. 5.81. 5.82. 5.83. 5.84. 5.85. 5.86. 5.87. 5.88. 5.89. 5.90. 5.91. 5.92. 5.93. 5.94. 5.95. 5.96. 5.97. 5.98. 5.99. 6.00. 6.01. 6.02. 6.03. 6.04. 6.05. 6.06. 6.07. 6.08. 6.09. 6.10. 6.11. 6.12. 6.13. 6.14. 6.15. 6.16. 6.17. 6.18. 6.19. 6.20. 6.21. 6.22. 6.23. 6.24. 6.25. 6.26. 6.27. 6.28. 6.29. 6.30. 6.31. 6.32. 6.33. 6.34. 6.35. 6.36. 6.37. 6.38. 6.39. 6.40. 6.41. 6.42. 6.43. 6.44. 6.45. 6.46. 6.47. 6.48. 6.49. 6.50. 6.51. 6.52. 6.53. 6.54. 6.55. 6.56. 6.57. 6.58. 6.59. 6.60. 6.61. 6.62. 6.63. 6.64. 6.65. 6.66. 6.67. 6.68. 6.69. 6.70. 6.71. 6.72. 6.73. 6.74. 6.75. 6.76. 6.77. 6.78. 6.79. 6.80. 6.81. 6.82. 6.83. 6.84. 6.85. 6.86. 6.87. 6.88. 6.89. 6.90. 6.91. 6.92. 6.93. 6.94. 6.95. 6.96. 6.97. 6.98. 6.99. 7.00. 7.01. 7.02. 7.03. 7.04. 7.05. 7.06. 7.07. 7.08. 7.09. 7.10. 7.11. 7.12. 7.13. 7.14. 7.15. 7.16. 7.17. 7.18. 7.19. 7.20. 7.21. 7.22. 7.23. 7.24. 7.25. 7.26. 7.27. 7.28. 7.29. 7.30. 7.31. 7.32. 7.33. 7.34. 7.35. 7.36. 7.37. 7.38. 7.39. 7.40. 7.41. 7.42. 7.43. 7.44. 7.45. 7.46. 7.47. 7.48. 7.49. 7.50. 7.51. 7.52. 7.53. 7.54. 7.55. 7.56. 7.57. 7.58. 7.59. 7.60. 7.61. 7.

received the news of thy victories with a joyful heart; after whose example all the other cities of Judah are exceeding glad, O Lord, because thou hast judged righteously in destroying our idolatrous enemies, and defending thy faithful servants.' *Bp. Patrick.* Whatever events gave occasion to the Psalm, the spiritual victories of the Lord our Saviour were certainly predicted. The church and all her assemblies, hearing of these revolutions, would greatly rejoice to see the judgment of God upon his enemies, and his exaltation above all the gods of the heathen.—⁴⁴ There is joy in the presence of the angels of God, over one sinner that repenteth;" much more was there when the Redeemer triumphed over the idols of the heathen, and the kingdom of the devil.—Thus the tidings brought to the apostles, concerning the conversion of the Gentiles, caused them to rejoice and glorify God. (*Marg. Ref. Notes, Luke 15:8—10. Acts 15:1—6. 21:17—21. Rev. 19:1—6.*)

IV. 10. 'Show your love to the LORD, by hating and forsaking all sin.'—There is a peculiar emphasis in this caution, with reference to the events supposed to have been predicted; as it is well known, that secular prosperity soon corrupts the visible church, in a most lamentable manner, and brought in an inundation of evils, which are by no means terminated at this day. Yet the souls of the faithful remnant have in every age been preserved, notwithstanding the snares of the world, in-dwelling sin, the contagion of false doctrine, and the fury of persecution. (*Marg. Ref. Notes, 37, 27, 28, 1 Sam. 29. 1 Pet. 1:3—5.*) The redeemed . . . are characterized by their "love of God," they are enjoined to "hate evil," this hatred is indeed a consequence and a sure proof of that love, when it is genuine and sincere. . . . A Christian must not only serve God outwardly, but must inwardly "love" him: he must not content himself with abstaining from overt acts of sin, but must truly hate it. They who do so, are "the saints of God, whose souls he preserveth" from evil, and will finally "deliver" from the evil one, and his associates, by a happy death, and a glorious resurrection.' *Bp. Horne. (Notes, Rom. 8:28—39.)*

(v. 11. 'Though God's deliverance appear not suddenly; yet it is sown and laid up in store for them.' (*Notes*, 112: 126:5,6. *Gal.* 6:6—10).—Light is the emblem of knowledge, holiness, and joy: and it is here compared to seed, which lies long under the clods, but at length comes up and yields an increase. (*Note*, 1 *John* 1:5—7). St. James exhorts Christians to wait and be patient, after the example of the husbandman: but he means *real* Christians, "the upright in heart," who hate evil, and are true *saints*; for God will surely preserve them. (*Marg. Ref. Notes*, 73:1. 84:10,11. *Jam.* 5:7—11.)

3. V. 12. *Give thanks, &c.* Or, "Praise for a memorial, &c." that is, "Celebrate the memorial of his holiness." (*Notes*, 30:4. 111:4. *Matt.* 26:26—28.) *Tribulation... should not prevent our 'rejoicing in Jehovah our righteousness,' who justifieth us from our sins; no adversity ought to make us negligent in celebrating, with thanksgiving, the "commemorations of his holiness."... to the end that we may always remember, with gratitude, how great things he hath done for us already, and reflect with comfort on those much greater things which he hath promised to do for us hereafter. *Bp. Horne.*

PRACTICAL OBSERVATIONS.

The wise and righteous government of God is well calculated to rejoice the hearts of all rational creatures, except rebels, who have exposed themselves to his powerful vengeance: but the kingdom of JEHOVAH, as administered by the eternal Son, who has pardons to confer on the most guilty, is a source of joy even to the sinful inhabitants of the earth. The gospel also, when preached to those, who before "sat in darkness," calls for the exercise of gratitude and gladness; and this our favoured isle has peculiar cause to be thankful: yet, alas! how few prize these privileges, or rejoice properly on account of them!—Under every dispensation, the counsels and dealings of the infinite God are too mysterious for man's comprehension: but in the event we shall see, and now we ought to believe, that when "clouds and darkness are round about him, righteousness and judgment are the basis of his throne."—It is, however, evident

(204)

PSALM XCVIII.

The Psalmist calls on the whole world to praise the Lord for overcoming all opposition, in making known his salvation to Israel, and to the ends of the earth; and to rejoice in the prospect of his coming to judgment, 1-9.

A Psalm.

O ^{A Psalm.} SING unto the LORD a new song, for ^{he} hath done marvellous things: ^{his} right hand, and his holy arm, hath gotten him the victory.

2 The LORD hath ^dmade known his salvation;
^ehis righteousness hath he ^oopenly showed in the
sight of the heathen.

—17. Phil. 4:4. e 30:4. 60:8. Hab. 1:12, 13. Heb. 12:10. * Or, *To the memorial*.
a 33:5. 56:1. 149:1. 149:2. 162:18. Rom. 5:9. 14:3. 71:14. 103:5. Ex. 13:11. In 4:1.
1:1. 1:2. 1:3. 1:4. 1:5. 1:6. 1:7. 1:8. 1:9. 1:10. 1:11. 1:12. 1:13. 1:14. 1:15. 1:16. 1:17. 1:18. 1:19. 1:20. 1:21. 1:22. 1:23. 1:24. 1:25. 1:26. 1:27. 1:28. 1:29. 1:30. 1:31. 1:32. 1:33. 1:34. 1:35. 1:36. 1:37. 1:38. 1:39. 1:40. 1:41. 1:42. 1:43. 1:44. 1:45. 1:46. 1:47. 1:48. 1:49. 1:50. 1:51. 1:52. 1:53. 1:54. 1:55. 1:56. 1:57. 1:58. 1:59. 1:60. 1:61. 1:62. 1:63. 1:64. 1:65. 1:66. 1:67. 1:68. 1:69. 1:70. 1:71. 1:72. 1:73. 1:74. 1:75. 1:76. 1:77. 1:78. 1:79. 1:80. 1:81. 1:82. 1:83. 1:84. 1:85. 1:86. 1:87. 1:88. 1:89. 1:90. 1:91. 1:92. 1:93. 1:94. 1:95. 1:96. 1:97. 1:98. 1:99. 1:100. 1:101. 1:102. 1:103. 1:104. 1:105. 1:106. 1:107. 1:108. 1:109. 1:110. 1:111. 1:112. 1:113. 1:114. 1:115. 1:116. 1:117. 1:118. 1:119. 1:120. 1:121. 1:122. 1:123. 1:124. 1:125. 1:126. 1:127. 1:128. 1:129. 1:130. 1:131. 1:132. 1:133. 1:134. 1:135. 1:136. 1:137. 1:138. 1:139. 1:140. 1:141. 1:142. 1:143. 1:144. 1:145. 1:146. 1:147. 1:148. 1:149. 1:150. 1:151. 1:152. 1:153. 1:154. 1:155. 1:156. 1:157. 1:158. 1:159. 1:160. 1:161. 1:162. 1:163. 1:164. 1:165. 1:166. 1:167. 1:168. 1:169. 1:170. 1:171. 1:172. 1:173. 1:174. 1:175. 1:176. 1:177. 1:178. 1:179. 1:180. 1:181. 1:182. 1:183. 1:184. 1:185. 1:186. 1:187. 1:188. 1:189. 1:190. 1:191. 1:192. 1:193. 1:194. 1:195. 1:196. 1:197. 1:198. 1:199. 1:200. 1:201. 1:202. 1:203. 1:204. 1:205. 1:206. 1:207. 1:208. 1:209. 1:210. 1:211. 1:212. 1:213. 1:214. 1:215. 1:216. 1:217. 1:218. 1:219. 1:220. 1:221. 1:222. 1:223. 1:224. 1:225. 1:226. 1:227. 1:228. 1:229. 1:230. 1:231. 1:232. 1:233. 1:234. 1:235. 1:236. 1:237. 1:238. 1:239. 1:240. 1:241. 1:242. 1:243. 1:244. 1:245. 1:246. 1:247. 1:248. 1:249. 1:250. 1:251. 1:252. 1:253. 1:254. 1:255. 1:256. 1:257. 1:258. 1:259. 1:260. 1:261. 1:262. 1:263. 1:264. 1:265. 1:266. 1:267. 1:268. 1:269. 1:270. 1:271. 1:272. 1:273. 1:274. 1:275. 1:276. 1:277. 1:278. 1:279. 1:280. 1:281. 1:282. 1:283. 1:284. 1:285. 1:286. 1:287. 1:288. 1:289. 1:290. 1:291. 1:292. 1:293. 1:294. 1:295. 1:296. 1:297. 1:298. 1:299. 1:300. 1:301. 1:302. 1:303. 1:304. 1:305. 1:306. 1:307. 1:308. 1:309. 1:310. 1:311. 1:312. 1:313. 1:314. 1:315. 1:316. 1:317. 1:318. 1:319. 1:320. 1:321. 1:322. 1:323. 1:324. 1:325. 1:326. 1:327. 1:328. 1:329. 1:330. 1:331. 1:332. 1:333. 1:334. 1:335. 1:336. 1:337. 1:338. 1:339. 1:340. 1:341. 1:342. 1:343. 1:344. 1:345. 1:346. 1:347. 1:348. 1:349. 1:350. 1:351. 1:352. 1:353. 1:354. 1:355. 1:356. 1:357. 1:358. 1:359. 1:360. 1:361. 1:362. 1:363. 1:364. 1:365. 1:366. 1:367. 1:368. 1:369. 1:370. 1:371. 1:372. 1:373. 1:374. 1:375. 1:376. 1:377. 1:378. 1:379. 1:380. 1:381. 1:382. 1:383. 1:384. 1:385. 1:386. 1:387. 1:388. 1:389. 1:390. 1:391. 1:392. 1:393. 1:394. 1:395. 1:396. 1:397. 1:398. 1:399. 1:400. 1:401. 1:402. 1:403. 1:404. 1:405. 1:406. 1:407. 1:408. 1:409. 1:410. 1:411. 1:412. 1:413. 1:414. 1:415. 1:416. 1:417. 1:418. 1:419. 1:420. 1:421. 1:422. 1:423. 1:424. 1:425. 1:426. 1:427. 1:428. 1:429. 1:430. 1:431. 1:432. 1:433. 1:434. 1:435. 1:436. 1:437. 1:438. 1:439. 1:440. 1:441. 1:442. 1:443. 1:444. 1:445. 1:446. 1:447. 1:448. 1:449. 1:450. 1:451. 1:452. 1:453. 1:454. 1:455. 1:456. 1:457. 1:458. 1:459. 1:460. 1:461. 1:462. 1:463. 1:464. 1:465. 1:466. 1:467. 1:468. 1:469. 1:470. 1:471. 1:472. 1:473. 1:474. 1:475. 1:476. 1:477. 1:478. 1:479. 1:480. 1:481. 1:482. 1:483. 1:484. 1:485. 1:486. 1:487. 1:488. 1:489. 1:490. 1:491. 1:492. 1:493. 1:494. 1:495. 1:496. 1:497. 1:498. 1:499. 1:500. 1:501. 1:502. 1:503. 1:504. 1:505. 1:506. 1:507. 1:508. 1:509. 1:510. 1:511. 1:512. 1:513. 1:514. 1:515. 1:516. 1:517. 1:518. 1:519. 1:520. 1:521. 1:522. 1:523. 1:524. 1:525. 1:526. 1:527. 1:528. 1:529. 1:530. 1:531. 1:532. 1:533. 1:534. 1:535. 1:536. 1:537. 1:538. 1:539. 1:540. 1:541. 1:542. 1:543. 1:544. 1:545. 1:546. 1:547. 1:548. 1:549. 1:550. 1:551. 1:552. 1:553. 1:554. 1:555. 1:556. 1:557. 1:558. 1:559. 1:560. 1:561. 1:562. 1:563. 1:564. 1:565. 1:566. 1:567. 1:568. 1:569. 1:570. 1:571. 1:572. 1:573. 1:574. 1:575. 1:576. 1:577. 1:578. 1:579. 1:580. 1:58

from history, that "from time to time, his wrath, like a consuming fire, has gone "before him to burn up his enemies round about." When he comes in his power to set up his kingdom, all opposition must melt away like wax before the fire; and dismay and ruin must be the effects of obstinate rebellion against him: whilst the inhabitants of heaven will "adore his righteousness, and all the people shall see his glory." Confusion will be the portion of all those who worship and glory in graven images; and surely this idolatry is no less criminal *within*, than it is *without*, the pale of the visible church! The destruction of the imperial authority of pagan Rome, which had for ages been employed to support idolatry, was but a prelude of the destruction of that anti-christian power which soon succeeded it, but has far surpassed it in impieties and iniquities: (*Notes, 2 Thes. 2:8—12. Rev. 18:4—8.*) and the Lord Jesus will be long come, and confound all idolaters throughout the earth, and put an end to idolatry of every kind.—All the angels of God worship him: we cannot therefore err in joining their adoration, and in "honouring the Son even as we honour the Father:" (*Note, John 5:20—23.*) and the monarchs of the earth will never consult their own interest and honour, till they prostitute themselves before him, and use their authority in accordance to his commandments. (*Note, 2:10—12.*) As these events take place, the church of God, in every land, does greatly rejoice: nay, we cannot but be glad on account of those judgments of God upon persecuting tyrants, which promote the success of his gospel.—But if we really love the Lord, and desire that his "name should be hallowed, his kingdom come, and his will be done on earth as in heaven;" (*Notes, Matt. 6:9,10.*) we shall in proportion hate and dread the evil of sin, and carefully watch against the commission and the occasions of it. This is the best expression of our love, and our most effectual method of forwarding those desirable events.—The remnant of upright believers shall be preserved in the worst of times; and the light of joy and consolation is sown for them in a good soil, and will surely spring up and ripen to a glorious harvest. Let us then rejoice in the Lord, though in the world we have tribulation: let us thankfully recollect, that his purity, justice, truth, and goodness, are pledged to support and deliver all who trust in him: and, as he infinitely hates sin, yet freely loves the person of the sinner who believes in Christ; he will certainly make a final separation between the man whom he loves, and the sin which he hates, and sanctify his people wholly, in body, soul, and spirit.

NOTES.—PSALM XCVIII. V. 1. This is called a *Psalm*; the Septuagint add 'of David.'—It very much resembles the ninety-sixth. It especially celebrates, prophetically, the salvation of the Redeemer, by his almighty power: accomplishing his holy decrees, notwithstanding the opposition of earth and hell. (*Note*, 361.) 'He, by his almighty goodness alone, and incomparable strength, hath wrought salvation for those, who were as unworthy to be helped by him, as they were unable to help themselves.' *Bp. Patrick*. The words rendered "gotten him the victory," are literally, "hath saved for him;" but in doing this he obtained the most glorious victories; and others still more glorious will at length be acquired; of which the deliverances and victories of Israel, from their departure out of Egypt to the termination of the Mosaic dispensation, were but faint shadows. (*Marg. Ref.*)

V. 2. The salvation and righteousness of God are often united in Scripture, as showing the way of a sinner's acceptance, "by the righteousness of our God and Saviour, Jesus Christ" (*Notes*, 5:14, 7:13—15: 8:9—13. *Is.* 45:20—25, 46:12, 51:4—6, 61:10, 11. *Zech.* 9:9—10. *Rom.* 3:21—26.) and these were made known to the heathen in the most public manner, by the preaching of the apostles. But perhaps the awful, yet righteous vengeance, executed on the Jewish nation for rejecting the gospel, while salvation was thus sent to the Gentiles and welcomed by them, was intended. "Behold therefore the goodness and severity of God: on them which fell, severity; but towards thee, goodness!" (*Note, Rom.* 11:22—24.)

V. 3. 'In sending the Messiah, God showed himself mindful of the promises, which "mercy" prompted him to make, and "truth" required him to perform. These promises

3 He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

4 Make a joyful noise unto the LORD, all the earth; make a loud noise, and rejoice, and sing praise.

5 Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

6 With trumpets and sound of cornet, make a joyful noise before the LORD, the King.

7 Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

8 Let the floods clap their hands: let the hills be joyful together.

9 Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

[106:45, Lev. 26:12, Deut. 4:31, Mic. 7:20, Luke 1:54-55, 72, Rom. 15:8-9, g. 2:22-27, 67-7, Is. 11:2, 52:10, Acts 13:47, 28:28, Rev. 8:9, h. 47:1-5, 66:1, 4, 67:4, 100:1, Is. 12:6, 42:11, 44:23, Jer. 33:11, Zeph. 3:14, Matt. 21:9, Rev. 19:1, 1, 133:2, 92:34, 1 Chr. 15:16, 25:1-6, 2 Chr. 29:25, Rev. 5:8, 14:2-3, k. 47:5, 81:2-4, Num. 10:1-40, 1 Chr. 15:23, 2 Chr. 5:12, 13, 29:27, 147:6, Matt. 25:34, Rev. 19:16, m. 99:11, &c. n. 57:1, Is. 49:13, 61:11, o. 47:1, 2 Kings 11:12, Is. 55:12, p. 93:1-13, q. 98:1, r. 67:4, 72:2, Is. 5:16, Acts 17:31, 24:25, Rom. 2:5, 6, s. 99:11, t. 97:1, Luke 19:12, 14, Rev. 11:17, b. 21:1, 12:21, 9:9, 97:1, 1, u. 97:1, v. 14, c. 18:10, 80:1, Ex. 25:22, Ec. 10:1, &c. d. 82:5, marg. Jer. 1:4, 1:10, 1:15, Rev. 6:14, 20:11, * Heb. s. sagger, Is. 19:14, 24:

were made to the house of Israel, . . . and the apostles offered salvation first to the Jews; but to them it was never intended that evangelical blessings should be confined. . . . The gospel was accordingly preached to the nations, the apostles made their progress through the world, and "all the ends of the earth saw the salvation of God." . . . Yet once again, let all the "ends of the earth see thy salvation." *Bp. Horne*, (Notes, 22:27, 28. 67: 55:10-13, 89:1-4, Is. 45:20-22, 52:9, 10, Jer. 33:14-16, Am. 9:11, 12, Mic. 7:18-20, Luke 1:67-75, 2:25-32, Acts 13:42-48, Rom. 15:8-13.)

V. 4-6. (*Marg. Ref. Notes*, 47:5-7, 81:1-5.) "The Psalmist . . . bids the whole earth break forth into joy, and exult in God her Saviour, with every token of gratitude; . . . with voices, and instruments of all kinds, in perfect harmony, with tempers and affections according in like manner, men are enjoined to sound aloud the praises of their great Redeemer." *Bp. Horne*.

V. 7-9. (*Note*, 16:11-13.) "The floods" and "hills," (or more literally, the rivers and mountains,) are here substituted for "the fields and the trees of the wood" which are mentioned in the ninety-sixth psalm.—The different orders of rational creatures in the universe seem to be poetically described under these metaphors, as rejoicing and exulting all at once with every expression of triumph and delight in the reign of the great Messiah. (*Notes*, 148.) Angels celebrated his birth with glad songs of triumphant praise, and fervent congratulations of man's felicity. No doubt they triumphed with joyful praise at his ascension. They rejoice over every sinner that repents; they are his "ministering spirits to the heirs of salvation;" and they will execute his sovereign decisions at the day of judgment; admiring the equity and rectitude, as well as the truth and mercy, of his whole administration. (*Notes*, 1 Chr. 16:32, 33. Is. 55:12, 13.)—The passage, as before, is future, and rather a prediction, than an exhortation, though implying both.

PRACTICAL OBSERVATIONS.

The great Redeemer, by "his right hand and his holy arm," obtained for himself here on earth most glorious victories: by his life, death, and resurrection, he overcame the world, sin, Satan, and death; and by his triumphant ascension he opened the kingdom of heaven to all believers.—These are the marvellous works of JEHOVAH, JESUS, which demand from us new and perpetual songs of praise.—But we are more especially to inquire, whether "his holy arm have gotten him the victory" in our hearts, over the power of Satan, unbelief, and sin. If this be our happy case, we shall soon exchange all profane, light, and sensual strains, for new songs of joy and thanksgiving; and our lives will harmonize with our lips in celebrating Emmanuel's praise. To bring sinners to experience this needful change, he has made known his salvation by the preaching of his gospel. "The ministration of condemnation" shows the justice of that sentence, which is denounced against transgressors; and "the ministration of righteousness" and "of the spirit" declares the way, in which sinners may be justified, and sanctified before him. (*Note*, 2 Cor. 3:7-11.) Thus "his righteousness hath he showed openly," and not by types and shadows, "in the sight of the heathen;" and his ministers are required to use "great plainness of speech," in warning, instructing, and inviting men to partake of these blessings.—When the Redeemer came, JEHOVAH remembered the engagements which his mercy dictated and his truth performed, to the house of Israel: and blessed be his name, this remote corner "of the earth hath seen the salvation of our God!" Let then his people in all lands rejoice in their Saviour and King; and let them celebrate his praises, in every way and by every means, which can express how greatly they rejoice and glory in him; how they welcome him to the throne in their hearts, delight

PSALM XCIX.

Exhortations to adore the power, equity, and holiness of the Lord as reigning in Zion, 1-5. Encouragements to worship him, from the examples of Moses, Aaron, and Samuel, 6-9.

THE LORD reigneth; let the people tremble: let the sitheth between the cherubims; let the earth be moved.

2 The LORD is great in Zion; and he is high above all the people.

3 Let them praise thy great and terrible name: for it is holy.

4 The King's strength also loveth judgment, thou dost establish equity, thou executest judgment and righteousness in Jacob.

5 Exalt ye the LORD our God, and worship at his footstool; for he is holy.

6 Moses and Aaron among his priests, and Samuel among them that call upon his name; they call upon the LORD, and he answered them.

19:20, e. 48:1-3, 50:2, 76:1, 2, Is. 12:6, 14:32, Heb. 12:22-24, Rev. 14:1, &c. f. 66:7, 97:9, Dan. 4:34, 55, Jam. 4:6, 7, g. 66:3, 76:12, Deut. 7:21, Neh. 1:5, 4:14, 9:22, Jer. 20:11, h. 11:1, 19:14, 145:17, Josh. 24:19, 1 Sam. 2:2, Is. 6:3, John 17:11, Rev. 4:3, 15:3, 4, 14:5, 7, 72:1, 2, Deut. 32:34, 2 Sam. 22:54, Job 36:5-7, 37:23, Is. 11:3-5, Jer. 23:5, Rev. 19:11, 16, k. Is. 9:7, 42:6, 61:11, 1, Deut. 10:18, Jude 15, m. 9, 21:13, 34:3, 108:5, Ex. 15:2, Is. 12:4, 25:1, Hos. 11:7, n. 132:7, 1 Chr. 28:2, Is. 66:1, * Or, it is holy, 3, Lev. 19:2, o. Ex. 21:6-8, 20:11, &c. 40:23-29, Num. 16:47, 48, p. Ex. 14:15, 15:2, 32:11-14, 33:12-15, Num. 14:13-20, 16:21, 22, 1 Sam. 7:9-12, 12:18-24, Jer. 15:1.

in his pleasant service, and "find rest to their souls" by reliance upon him.—As all nature proclaims the Creator's glory, may all nations speedily resound with the Redeemer's name, whilst the blessings of his kingdom fill the earth with gladness. Yet sin in its dreadful effects will not be utterly abolished, until the Lord shall "come to judge the world in righteousness." Then this visible creation will be dissolved; and his people will enter those "new heavens, and that new earth, wherein dwelleth righteousness." "Seeing then we look for such things, let us be diligent, that we may be found of him in peace, without spot, and blameless." (*Notes*, 2 Pet. 3:10-16.)

NOTES.—PSALM XCIX. V. 1-3. The Septuagint assign this psalm also to David; it is uncertain whether on sufficient grounds or not.—The word, rendered "tremble," signifies also to *rage or fret*; (*Note*, 4:3-5.) and being future, the opposition of the Jews and Gentiles to the establishment of Messiah's kingdom, and their furious persecutions of the church in the primitive times, seem to be predicted (*Note*, 2:1-3,) as well as the consternation of the opposers; while they witnessed the success of the gospel, and saw their resources, one after another, failing them, and every thing foreboding their disgrace and ruin. For it was evident that "the Lord was great in Zion," and reigning on a throne of grace; (*Notes*, Ex. 25:22, Heb. 4:14-16, 12:22-25, Rev. 14:1-5,) and was determined to effect a revolution in the moral and religious state of the world; and to show himself "high above all people," or, *over all the peoples*. (*plur.*) So that nothing remained but unreserved and cordial submission; and a willing exchange of idolatry and superstition, for the spiritual worship of the awful and holy name of Israel's God.—"They shall praise," &c. (*Marg. Ref. Note*, 111:9, 10.)

V. 4. * Though none can resist him, yet he is not a King that uses his power to wrong or oppress his subjects; but to do them right, and to give them relief, in which he delights. . . . He hath "hitherto governed the seed of Israel with exact justice and singular mercy." *Bp. Patrick*.—Although the strength of our King be infinite, yet it is never exerted, but in righteousness and just judgment, which are his delight; they compose the firm basis of his throne, and direct his whole administration. Impenitent rebels must feel the weight of his arm, and none can accuse the justice of their punishment; but in all other cases, he is "mighty only to save." *Bp. Horne*. (*Notes*, 45:6, 7, 72:1-7, 80:13, 14, 96:11-13, 97:1, 2, Is. 9:6, 7, 11:2-5, 32:1, 2, Zech. 9:9, 10.)

V. 5. This is a call on the trembling or raging persecutors, to submit to God, and bow to the Messiah's sceptre, (*9. Notes*, 2:7-12.) as well as on his people to extol and worship their God and Saviour. The temple, or the ark of the covenant, was the footstool before which they were to prostrate themselves in humble adoration. These were typical of the person and mediation of Emmanuel. (*Notes*, 1 Chr. 28:2, Lam. 2:1.)

V. 6. God had often been so provoked at Israel, as to threaten to destroy the nation: but Moses and Aaron, at one time, and Samuel at another, and in like manner the priests and prophets, and zealous believers, in different ages, interceded; and so the nation was spared. These however, were only types of that great Mediator, "who is able to save to the uttermost all them that come to God through him; seeing he ever liveth to make intercession for them." (*Notes*, Heb. 7:20-25.)—The wrath of God, therefore, against the opposers of the gospel, need not drive any to despair: for he, who heard Moses, Aaron, and Samuel, through the typical sacrifices, and spared Israel, would spare all who submitted, and sought mercy through the sacrifice and intercession of Christ. The same consideration was also well calculated to encourage the prayers and supplications of the persecuted and

9 *Exalt the LORD our God, and worship at ⁷his holy hill; for ²the LORD our God is holy.

^aA Psalm of praise.

2 ^dServe the LORD with gladness: *come before his presence with singing.

c Ex. 19.9, 33.9, Num. 12.5, f. Ex. 40.16, Num. 16.15, Deut. 45.39, 1 Sam. 12.2-5, 19.9, 33.9, Hel. 3.2, 1 Iohn. 3.12, 2. Num. 14.20, Deut. 9.19, Jer. 44.28, Zeph. 3.7. f. Ex. 32.31, 35. Num. 11.33, 14.20-31, 20.12, Deut. 3.26, 10.1, 19.9, 33.9, 34.1, 35.1, 36.1, 37.1, 38.1, 39.1, 40.1, 41.1, 42.1, 43.1, 44.1, 45.1, 46.1, 47.1, 48.1, 49.1, 50.1, 51.1, 52.1, 53.1, 54.1, 55.1, 56.1, 57.1, 58.1, 59.1, 60.1, 61.1, 62.1, 63.1, 64.1, 65.1, 66.1, 67.1, 68.1, 69.1, 70.1, 71.1, 72.1, 73.1, 74.1, 75.1, 76.1, 77.1, 78.1, 79.1, 80.1, 81.1, 82.1, 83.1, 84.1, 85.1, 86.1, 87.1, 88.1, 89.1, 90.1, 91.1, 92.1, 93.1, 94.1, 95.1, 96.1, 97.1, 98.1, 99.1, 100.1, 101.1, 102.1, 103.1, 104.1, 105.1, 106.1, 107.1, 108.1, 109.1, 110.1, 111.1, 112.1, 113.1, 114.1, 115.1, 116.1, 117.1, 118.1, 119.1, 120.1, 121.1, 122.1, 123.1, 124.1, 125.1, 126.1, 127.1, 128.1, 129.1, 130.1, 131.1, 132.1, 133.1, 134.1, 135.1, 136.1, 137.1, 138.1, 139.1, 140.1, 141.1, 142.1, 143.1, 144.1, 145.1, 146.1, 147.1, 148.1, 149.1, 150.1, 151.1, 152.1, 153.1, 154.1, 155.1, 156.1, 157.1, 158.1, 159.1, 160.1, 161.1, 162.1, 163.1, 164.1, 165.1, 166.1, 167.1, 168.1, 169.1, 170.1, 171.1, 172.1, 173.1, 174.1, 175.1, 176.1, 177.1, 178.1, 179.1, 180.1, 181.1, 182.1, 183.1, 184.1, 185.1, 186.1, 187.1, 188.1, 189.1, 190.1, 191.1, 192.1, 193.1, 194.1, 195.1, 196.1, 197.1, 198.1, 199.1, 200.1, 201.1, 202.1, 203.1, 204.1, 205.1, 206.1, 207.1, 208.1, 209.1, 210.1, 211.1, 212.1, 213.1, 214.1, 215.1, 216.1, 217.1, 218.1, 219.1, 220.1, 221.1, 222.1, 223.1, 224.1, 225.1, 226.1, 227.1, 228.1, 229.1, 230.1, 231.1, 232.1, 233.1, 234.1, 235.1, 236.1, 237.1, 238.1, 239.1, 240.1, 241.1, 242.1, 243.1, 244.1, 245.1, 246.1, 247.1, 248.1, 249.1, 250.1, 251.1, 252.1, 253.1, 254.1, 255.1, 256.1, 257.1, 258.1, 259.1, 260.1, 261.1, 262.1, 263.1, 264.1, 265.1, 266.1, 267.1, 268.1, 269.1, 270.1, 271.1, 272.1, 273.1, 274.1, 275.1, 276.1, 277.1, 278.1, 279.1, 280.1, 281.1, 282.1, 283.1, 284.1, 285.1, 286.1, 287.1, 288.1, 289.1, 290.1, 291.1, 292.1, 293.1, 294.1, 295.1, 296.1, 297.1, 298.1, 299.1, 300.1, 301.1, 302.1, 303.1, 304.1, 305.1, 306.1, 307.1, 308.1, 309.1, 310.1, 311.1, 312.1, 313.1, 314.1, 315.1, 316.1, 317.1, 318.1, 319.1, 320.1, 321.1, 322.1, 323.1, 324.1, 325.1, 326.1, 327.1, 328.1, 329.1, 330.1, 331.1, 332.1, 333.1, 334.1, 335.1, 336.1, 337.1, 338.1, 339.1, 340.1, 341.1, 342.1, 343.1, 344.1, 345.1, 346.1, 347.1, 348.1, 349.1, 350.1, 351.1, 352.1, 353.1, 354.1, 355.1, 356.1, 357.1, 358.1, 359.1, 360.1, 361.1, 362.1, 363.1, 364.1, 365.1, 366.1, 367.1, 368.1, 369.1, 370.1, 371.1, 372.1, 373.1, 374.1, 375.1, 376.1, 377.1, 378.1, 379.1, 380.1, 381.1, 382.1, 383.1, 384.1, 385.1, 386.1, 387.1, 388.1, 389.1, 390.1, 391.1, 392.1, 393.1, 394.1, 395.1, 396.1, 397.1, 398.1, 399.1, 400.1, 401.1, 402.1, 403.1, 404.1, 405.1, 406.1, 407.1, 408.1, 409.1, 410.1, 411.1, 412.1, 413.1, 414.1, 415.1, 416.1, 417.1, 418.1, 419.1, 420.1, 421.1, 422.1, 423.1, 424.1, 425.1, 426.1, 427.1, 428.1, 429.1, 430.1, 431.1, 432.1, 433.1, 434.1, 435.1, 436.1, 437.1, 438.1, 439.1, 440.1, 441.1, 442.1, 443.1, 444.1, 445.1, 446.1, 447.1, 448.1, 449.1, 450.1, 451.1, 452.1, 453.1, 454.1, 455.1, 456.1, 457.1, 458.1, 459.1, 460.1, 461.1, 462.1, 463.1, 464.1, 465.1, 466.1, 467.1, 468.1, 469.1, 470.1, 471.1, 472.1, 473.1, 474.1, 475.1, 476.1, 477.1, 478.1, 479.1, 480.1, 481.1, 482.1, 483.1, 484.1, 485.1, 486.1, 487.1, 488.1, 489.1, 490.1, 491.1, 492.1, 493.1, 494.1, 495.1, 496.1, 497.1, 498.1, 499.1, 500.1, 501.1, 502.1, 503.1, 504.1, 505.1, 506.1, 507.1, 508.1, 509.1, 510.1, 511.1, 512.1, 513.1, 514.1, 515.1, 516.1, 517.1, 518.1, 519.1, 520.1, 521.1, 522.1, 523.1, 524.1, 525.1, 526.1, 527.1, 528.1, 529.1, 530.1, 531.1, 532.1, 533.1, 534.1, 535.1, 536.1, 537.1, 538.1, 539.1, 540.1, 541.1, 542.1, 543.1, 544.1, 545.1, 546.1, 547.1, 548.1, 549.1, 550.1, 551.1, 552.1, 553.1, 554.1, 555.1, 556.1, 557.1, 558.1, 559.1, 560.1, 561.1, 562.1, 563.1, 564.1, 565.1, 566.1, 567.1, 568.1, 569.1, 570.1, 571.1, 572.1, 573.1, 574.1, 575.1, 576.1, 577.1, 578.1, 579.1, 580.1, 581.1, 582.1, 583.1, 584.1, 585.1, 586.1, 587.1, 588.1, 589.1, 590.1, 591.1, 592.1, 593.1, 594.1, 595.1, 596.1, 597.1, 598.1, 599.

afflicted church. (*Marg. Ref. Notes*, 106:19-23. *Ex.* 32:11-14. *Num.* 14:13-19. 16:22. 1 *Sam.* 7:9. *Jer.* 15:1.)—*Priests* 1 *Notes*. *Ex.* 24:5. *Lev.* 8:25-32. *Deut.* 18:15-19.

7. In the cloudy pillar.] Or "From the cloudy pillar." (Notes, Ex. 19:7-9. 33:8-11. Num. 12:4-8.) Thus the Lord, in a most condescending manner, made known his will to Moses and Aaron, and by them to Israel. To Samuel also he revealed himself with great clearness, though in another way: and they answered his kindness, by an habitual course of spiritual worship, according to his ordinances, and zealous obedience to his commandments; so that they were both blessed and blessings to Israel. (Marg. Ref.)

V. 8. *Took vengeance, &c.*] In answer to the prayers of Moses, Aaron, and Samuel, the Lord repeatedly spared the nation of Israel; yet he took vengeance on the ringleaders of rebellion among them; and he caused the people to suffer for "their own inventions," and even by means of them. (*Notes, Ex. 32:34, 35. Num. 14:22, 23, 33, 34, 39—45.*) When Aa on burned incense between the living and the dead, the plague was stayed; yet many of the people had previously died of it. (*Notes, Num. 16:41—50.*) And when Samuel prayed for the people, they were spared; but their king, whom he had sinfully desired, proved a severe scourge unto them. (*1 Sam. 12:16—23. Hos. 13:10, 11.*)

V. 9. (*Note 5.*) "His holy hill," is here substituted for "his footstool," which confirms the interpretation above given. *Imitate therefore the piety of those admirable men; and raise your thoughts, and affections, and voices, to extol and magnify the Lord our God, as much as you are able; for you can never do it enough. . . . For the Lord our God is incomparably above all other beings, and alone worthy of your adoration." *Bp. Patrick.*—"Singing with the spirits above, 'Great and marvellous are thy works . . . Lord God Almighty; just and true are thy ways, thou King of saints.'" *Bp. Horne.* (*Note.* *Rev.* 15:1—4, v. 3.)

PRACTICAL OBSERVATIONS.

JEHOVAH reigning on a mercy-seat may be viewed with joy by all his faithful subjects ; but his great salvation will aggravate the guilt of obstinate rebels : and, as hitherto the greatest number, even of those who have heard the gospel, have continued impenitent and unbelieving, the inhabitants of the earth have abundant cause to tremble at the report of the Redeemer's absolute authority and almighty power. But he still "waiteth to be gracious;" let then all who hear, take warning and seek his mercy.—Our God is "great in Zion, and high above all people," and the chief of sinners may yet rejoice, and praise his great and terrible name; *though* "he is holy," yea, *because* he is holy. His power is exercised in perfect wisdom and justice : and while he executes just punishment on his enemies, he most delights in showing mercy to the humbled transgressor. As he loves judgment and righteousness in his own administration; so he establishes equity among his subjects, and requires them to be "holy, because he is holy." His worshippers must bow before him in humility and reverence, and seek conformity to him; whilst they exalt him by their adorations, and give him the glory of their salvation.—There have always, however, been many professed worshippers of God, who have neither believed his truths, nor obeyed his will : and there is so much faulty in all of us, that our persons and services might justly be rejected by him. But our Prophet and High-Priest, of far greater dignity than Moses, Aaron, or Samuel, who received and declared to us the will of the Father ; who himself perfectly observed his testimonies and ordinances, and who "bare our sins in his own body on the tree ;" continually pleads for us before the throne, and prevails for our pardon and acceptance. Encouraged by these glad tidings, we may come before him and call upon his name, and expect an answer of peace ; nay, our supplications for others may be an extensive blessing.

5 For ¹the LORD is good; ²his mercy is everlasting; ³and his truth *endureth* to ⁴all generations.

David declares in what manner he purposes to rule his household, and his kingdom, for the suppression of sin, and the encouragement of piety, 1-8.

A Psalm of David.

I WILL sing of mercy and judgment: ^bunto thee, O LORD, will I sing.

2 I will behave myself wisely in a perfect way.

[illegible]

them; "for the effectual fervent prayer of a righteous man availeth much." But would we thus be heard, we must uprightly walk in all the ordinances and commandments of the Lord. And as no prayers will prevent the ruin of impenitent sinners; so believers will surely be corrected by their own inventions, when they commit iniquity, though the Saviour's intercession prevent their final condemnation. (*Notes, 1 Cor. 11:29—34. Heb. 12:4—13. Rev. 3:18, 19.*) Let us then entertain high and honourable thoughts of the LORD our God; and not only exalt him with our lips, but give him the throne in our hearts: and while we worship him upon his mercy-seat, let us never forget that he is holy; and that he abhors hypocrisy, and dead formality in worship, as much as profaneness and infidelity.

NOTES.—PSALM C. *Title.* 'There' is no other psalm both the like title with this; which is called "A Psalm of praise," or rather of thanksgiving, and acknowledgment for divine blessings, as the word is translated, v. 4, and in most other places. . . . The Hebrews imagine . . . it was peculiarly appointed to be sung, when the sacrifices of thanksgiving were offered.' *Bp. Patrick.* (*Notes,* 116:17—19. *Lev.* 7:12—18. *Jer.* 33:10-11. v. 11. *Heb.* 13:15,16.)

V. 1. The Psalmist 'invites all the world to join with the Israelites in the service of him who was kind and gracious to them beyond expression. Accordingly, we Christians now properly use it, in acknowledgement of God's wonderful love to us in Christ; by whom we offer up continually spiritual sacrifices, for redeeming us by the sacrifice he made of himself; for making the world anew, and creating us again unto good works, according to his faithful promises, which we may depend upon for ever.' *Bp. Patrick.—All ye lands.* *Notes*, Ps. 66:1—3. 117: P. O.

Joyful noise.] The sound of the trumpets, at the beginning of the Jubilee, seems alluded to. (*Notes*, 89:15—18 *Lev.* 25:8—13.)

V. 2. These reiterated calls to joy and gladness, in serving God, should not pass unnoticed: for they show, that exalted piety is the most abundant source of true rejoicing; and that sorrow and dejection do not spring from piety, even in religious persons; but arise from the want of more religion, and from occasional circumstances. (*Marg. Ref. Notes*, 13:1. *Rom.* 14:13—18, v. 17. *Gal.* 5:22—26. *Phil.* 4:4. 1 *Pet.* 3:9.)

V. 3. Some Versions render this verse as follows: "Acknowledgment that JEHOVAH is God: It is he, (and not we ourselves,) that made us his people, and the sheep of his pasture;" and this is indeed the more literal translation.—"He we are; and by his power and goodness, not our own, we are become so great and mighty a nation; whom of his own good will alone he hath made his peculiar people, of whom he takes a tender care." *Bp. Patrick. (Notes, Deut. 7:6-8. 1 Sam. 12:22. John 15:12-16.)—Sheep, &c. (Notes, 23:957. Ez. 34:23-31. John 10:26-31.)*—"To deny that we created ourselves, is altogether needless: but that it is not to be ascribed to our industry or wit, that we are raised to a happy condition, is a proper expression of humility." *Bp. Patrick.*—"He chiefly means touching the spiritual regeneration, whereby we are his sheep and people." *(Notes, John 3:7,8. 2 Cor. 4:5,6. Tit. 3:4-7. Jam. 1:16-18.)*—The marginal reading, *His we are*, requires an alteration in the original text.

V. 5. "JEHOVAH is good;" he is the source of all beauty and perfection in the creature, how altogether lovely must he needs be in himself! "His mercy is everlasting," extending through time into eternity; "and his truth," or his fidelity in accomplishing his promises, "endureth to all generations," evidenced to the whole race of mankind, from Adam to his last born son. The Psalms, which celebrate these attributes, will never, therefore, be out of date, but each successive

“Oh, when wilt thou come unto me? I will walk within my house with a perfect heart.”

3 I will set not wicked thing before mine eyes: I hate the work of them that turn aside; *it* shall not cleave to me.

4 A froward heart shall depart from me: I will not *think* upon a wicked person.

5 Whoso *privily* slandereth his neighbour, him will I cut off: him that hath an *high* look and a proud heart will not I suffer.

d 40:17, 143:7,8. e Gen. 18:19. Deut. 6:7. Josh. 24:15. 1 Tim. 3:4,5. f 1 Kings 9:4, 11:4. 2 Chr. 15:17. Is. 38:3. g 18:20—23, 26:4, 5, 39:1, 119:37, 113. Ex. 20:17. 2 Sam. 11:2,3. 1 Kings 21:2, 22. Ec. Job 31:1. Prov. 6:25, 21:31—35. Ez. 6:9. Jer. 2:17. Hos. 7:6,7. Mic. 2:2. Matt. 5:28. Jam. 1:19—15. * Heb. *ding* of *Belial*. 1 Kings 21:13. h 97:10. Rom. 12:9. 114:3, 36:3, 40:4, 78:41, 57, 125:5. Ex. 32:8. 1 Sam. 15:11. Is. 30:11. Zeph. 1:5,6. Gal. 4:9. Heb. 10:39. 2 Pet. 2:21. 1 John 2:19. k i.e. 13:17. l Prov. 2:12—15, 3:32, 8:13, 11:20. m 6:8, 119:113. Prov. 9:6, 22:24. Matt. 7:23. 2 Cor. 6:14—16. 2 Tim. 2:19. n 15:3, 50:20. Ex.

generation will chant them, with fresh propriety and with fresh delight, until by saints and angels they are sung new in the kingdom of God. *Bp. Horne.*—The word *god* seems also to mean, the bounty and kindness of God to all his creatures. “*GOD IS LOVE.*” (*Marg. Ref. Notes*, 103:15—18, 136:1—3. 1 John 4:17. 1 John 4:7,8.)

PRACTICAL OBSERVATIONS.

The service of God would be the delight of all rational creatures, did they all know and love his glorious excellences, and were they sensible of their immense obligations to him. As far as we on earth take pleasure in worshipping him, and can serve him with gladness of heart, and songs of fervent praise, we emulate the employment, and anticipate the joys of heaven. Let us then study to know more and more fully the glorious and eternal *JEHOVAH*, as our Creator, and the God in whom we live, and move, and are; by whose arm we are upheld, and on whose bounty we are fed; and then we shall understand how reasonable it is, that we should be thankful and obedient to him. But if we can also say,

“And when like wandering sheep we strayed,
“He brought us to his fold again.” *Watts.*

we shall have abundant cause “to enter into his courts with praise, to be thankful to him, and to bless his name.” His goodness to us has been great beyond expression: the effects of his mercy will be everlasting to our souls; and his faithfulness is the perpetual security for the performance of his largest promises. And, as *JEHOVAH*’s truth and mercy endure for ever; sinners of every land should be invited to come and rejoice in his salvation.—In the fulness of time the Gentiles were admitted into the Christian church, in performance of the Old Testament prophecies, but contrary to the narrow expectations of the Jews; and assuredly the inhabitants of all lands will ere long come, and “make a joyful noise before God our Saviour.” So that this song of praise should be considered as a prophecy, and even used as a prayer, for the coming of that time, when all people shall “know that the *LORD* he is God,” and shall become his worshippers and “the sheep of his pasture.”

NOTES.—*PSALM CI. Title.* “The title tells us who made this Psalm: and the matter of it is so plain, that any body may see, that it is a pious resolution of David, to govern first himself, and then his court, and then his kingdom, with so much care, that the good might expect all favour from him; but no wicked man, of any sort, have the least countenance.” *Bp. Patrick.* (*Notes*, 75:2—4. *Gen.* 18:17—19.)—“In the person of David advanced to the throne of Israel, we hear King Messiah declaring how he intended to walk, and to govern his household the church; and also describing the qualifications, which he should require in his ministers and servants.” *Bp. Horne.*

V. 1. The mercy of God shown towards him, and his righteous judgments upon his persecutors, were not only the subjects of David’s grateful praise, but the pattern which he proposed to imitate in his administration. (*Notes*, 89:1—4, 136:10—22. *Rom.* 11:22—24.) “David considereth what manner of king he would be, when God should place him in the throne, promising openly that he would be merciful and just.” (*Marg. Ref. Notes*, 2 Sam. 23:3,4.)

V. 2. “Though as yet thou deferrest to place me in the kingly dignity; yet I will give myself to wisdom and uprightness, being a private man.” Some, however, think that the psalm was composed while David ruled over Judah, but not over Israel. David purposed to unite wisdom and piety with justice and mercy, in his behaviour before his family and court, as well as in his public administration. He fully determined to walk uprightly in the ordinances and commandments of God as an example to his people. (*Notes*, title. *Deut.* 6:6—9. *Josh.* 24:15. 2 Sam. 6:20. 1 Tim. 3:4,5.) But knowing that his ability to perform his vow would depend upon the *LORD*’s presence with him; he prayed with earnest desires, and as impatient of delay, that the *LORD* would speedily come and dwell with him, and bless him. (*Marg. Ref. Note*, Ez. 3:12.) “O when wilt thou perfect what thou hast begun for me; and settle me peaceably in my kingdom: then I shall be able to live more regularly than now in this state of war and confusion.” *Bp. Patrick.*

V. 3. “I will not propose to myself, or think of carrying

6 Mine eyes *shall* be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.

7 He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.

8 I will *early* destroy all the wicked of the land; that I may cut off all wicked doers from the city of the *LORD*.

20:16, 23:1. Lev. 19:16. Prov. 10:18, 20:19, 25:23. Ez. 22:9. 1 Cor. 5:11. 1 Tra. 3:11. Tit. 2:3. e 10:2—4, 18:27, 138:6. 1 Sam. 2:3. Job 40:11, 12. l Prov. 6:16—19, 30:13. Is. 2:11. Dan. 4:37. (b. 3,4. Luke 18:14. 1 Pet. 5:6,8. p 15:4, 34:15, 119:69. Prov. 26:28, 29:2. Matt. 24:45. 1 Luke 12:43,44. Rom. 13:1—4. q John 12:26, 14:3, 17:24. Rev. 3:20, 21, 21:3. * Or, *perfect in the way*. 119:1—3. *Marg.* Phil. 3:12—15. r 2 Sam. 4:10—12, 2 Kings 5:26, 27. Prov. 29:12. Acts 1:16—20, 23:5, 1—10. † Heb. *be established*. s 75:10. Prov. 16:12, 20:8, 26. Jer. 21:12. Mic. 3:1—4, 9. 148:2,8. Hos. 9:3. Mic. 2:8—20. Rev. 21:27, 22:14,15.

into execution, any iniquitous scheme of politics, however advantageous and tempting it may appear; I will . . . reject it at once: “I hate the work of them that turn aside,” of them who, in their counsels and their actions, deviate from the divine law, to serve their own interest. . . . “No such corrupt principle shall adhere to my soul, or find a place in my affections. How noble a resolution for a king to make; but how difficult an one for a king to keep!” *Bp. Horne.*—“He sheweth that magistrates do not their duty, except they be enemies to all vice.” (*Marg. Ref. Notes*, 36:1—4, 125:4,5.)

V. 4. “I will turn him instantly out of my service, who shall dare to suggest to me any crooked counsels: I will have no familiarity with him, much less make him my favourite, who makes no conscience how he compasses his ends.” *Bp. Patrick.* (*Marg. Ref. Notes*, 2 Sam. 13:3,4. 136:20—23, 17:4—4. 1 Kings 21:4—16. Prov. 29:12.)

V. 5. “In promising to punish these vices, which are most pernicious in them that are about kings, he declareth that he will punish all.—Detraction, ambition, and avarice, are three weeds, which spring and flourish in the rich soil of a court. . . . Shall we imagine these vices less odious in the eyes of that king, whose character was composed of humility and charity? Or will Christ admit those tempers into heaven, which David determined to exclude from his court upon earth?” *Bp. Horne.* (*Marg. Ref. Notes*, 56:16—21, 52:3,4. 2 Sam. 16:1—4, 19:24—30. Prov. 6:12—19, 25:23.)

V. 6. One great improvement of power or authority, as a talent, either in church or state, consists in carefully and wisely selecting fit persons for all the different services required, in order to the prosperity and good order of both: though alas! this is very rarely indeed attended to, and men with David’s spirit in this respect are every where exceedingly wanted. (*Marg. Ref.*) “I will look out for trusty persons, men fearing God, and of clear integrity; and . . . make them of my privy council; and no man shall bear any other office in my court, but he that lives unblameably.” *Bp. Patrick.*—David found it much easier to *resolve* and *purpose*, though sincerely, and in the sight of God, than to accomplish his purposes: as many things in his subsequent administration proved; especially his sparing Joab, and continuing him in authority, after his murder of Abner; and also his conduct respecting Absalom, not to speak of his more awful transgressions. (*Notes*, 2 Sam. 3:28, 29, 33, 39, 14:13—22. *Rom.* 7:15—17.)

V. 7. “No subtle knave, . . . that devises cunning cheats to oppress my subjects, shall remain in my service. Though he have craftily got into it under a guise of simplicity; yet no false informer, flatterer, or any other sort of liar, shall continue in my favour.” *Bp. Patrick.* (*Notes*, 2 Sam. 4:9—12, 2 Kings 5:20—27. Prov. 20:8, 29:12. Acts 5:1—11.)

V. 8. *Early*, Or, “in the mornings,” that is, *every morning.* (*Note*, Jer. 21:11,12.) “In the very beginning of my reign, and as the first concern of every day, I will thus endeavour to crush and cut off the wicked, and to reform the city of God.” Promptitude, activity, and perseverance are alike necessary to suppress vice in the state; and to keep the visible church, and even its most sacred offices, pure from the pollution of ambitious and covetous hypocrites. The latter is called “the city of the *LORD*,” but it has too often been made a city of merchandise, and even “a den of thieves” or robbers. (*Marg. Ref. Notes*, Matt. 21:12,13. John 2:13—17.) In all this, David was an evident type of Christ, our righteous King, who alone fully accomplishes these most excellent purposes. (*Note*, 45:6,7.)

PRACTICAL OBSERVATIONS.

When we celebrate the praises of the divine perfections, we should, in many cases, consider them as patterns for our imitation: but we never can so clearly understand in what respect this example is imitable by us, as when we view it exhibited in the person of the incarnate Son of God (*Notes*, John 1:14—17. Eph. 5:1,2. Phil. 2:5—8. 1 Pe. 1:18—25.) His compassionate and condescending love to sinners harmonizes with the most perfect abhorrence of sin; and his conduct, as our exalted King, is conformable to his holy life on earth. He does not connive at any wickedness, or bear it in his presence; he abhors “the work of them that turn aside from his righteous ways; and can no more allow his disciples

16 ^aWhen the LORD shall build up Zion, ^bhe shall appear in his glory.

17 ^aHe will regard the prayer of the destitute, and ^bnot despise their prayer.

18 ^aThis shall be written for the generation to come; and ^bthe people which shall be created, shall praise the LORD.

19 For ^ahe hath looked down from ^bthe height of his sanctuary; from heaven did the LORD behold the earth;

20 ^aTo hear the groaning of the prisoner; ^bto loose ^cthose that are appointed to death;

21 ^aTo declare the name of the LORD in Zion, and his praise in Jerusalem;

22 ^aWhen the people are gathered together, and the kingdoms, to serve the LORD.

k 51:18, 69:35, 147:2, Is. 2:2, 3, 44:26, 66:18, Jer. 31:4, 33:7, 197:6, Is. 60:7, 61:3, Jer. 29:2, Zech. 2:8—13, m 9:18, 72:12, Deut. 4:29, 32:36, Neh. 1:6, 11, 2:8, Jer. 29:11—14, Dan. 9:3—21, n 22:24, 50:23, o 71:15, 78:4—6, Ex. 17:14, Deut. 31:19, &c. Job 19:23, 24, Dan. 9:23, 31, 15:16, 17, Is. 43:21, 65:17—19, 2 Cor. 5:17, 18, Eph. 2:10, 1 Pet. 2:9—10, q 14:2, 33:13, 14, Deut. 26:15, 1 Kings 8:29, 43, 2 Chr. 16:9, r Job 2:12, Heb. 8:1, 9:23, 24, s 79:11, Ex. 2:23—25, 3:7, 2 Kings 13:22, 23, Job 24:12, Is. 14:17, 61:1—3, Jer. 51:34, 35, Zech. 9:9—12, c 2 Chr. 34:11—13, Jer. 52:32—34, Acts 12:6—11, * Heb. the children of death, Eph. 2:2, 3, u 9:13, 14, 22:22, 51:14, 15, 79:13, Is. 51:11, Eph. 2:4—7, 3:

oppression and persecution of those who detain them prisoners; but they were instant in prayers, which doubtless they accompanied with humiliation for their sins. These prayers the Lord would not despise; but in answer to them, as one "who looked down from his holy heaven," he would surely appear for their release, and when he had conducted them to Jerusalem, they would there declare his name and his praise. Under his protection and by his assistance, the temple would be rebuilt upon mount Zion; when he would appear so glorious in his power, truth, and love, that the heathen would fear his wrath, and all kings around him would stand in awe of his glory; many people would gather together out of the adjacent kingdoms to serve the Lord; and these events would be recorded for the edification of future ages, and of other nations, which should at length be brought into the church by the new creating power of God. (*Marg. Ref. Notes*, 22:30, 31, Is. 53:9, 10, 1 Pet. 2:9, 10.)—But this prophecy will have a more full accomplishment, when the Jews shall be converted to Christianity, and gathered from their dispersions; when the tedious captivity of the church, under the new-testament Babylon, shall finally be terminated; and when the fulness of the Gentiles, with all their kings and churches, shall be brought into the church. (*Notes*, Rev. 5: 17.)—The old version of the *Pentateuch* and two following verses, is quite literal, and very expressive:—"Then the heathen shall fear the name of the LORD, and all the kings of the earth thy glory, when the LORD shall build up Zion, and shall appear in his glory, and shall turn unto the prayer of the desolate, and not despise their prayer."

V. 23, 24. Perhaps the Psalmist personally, from his time of life and state of health, had expected to see the re-establishment of Jerusalem, the prosperity of his people, and multitudes thronging to the temple to sacrifice, and to worship God. But he was unexpectedly seized with a debilitating disease, and concluded that he was about to be taken away in the midst of his days; as Job, Hezekiah, and others had done; and he prayed, as Moses also did, that he might live to witness the prosperity of his people, which he by faith clearly foresaw.—Some, however, apply this to the church of Israel. She was, as it were, on her way to meet her expected King; but at the captivity her strength was weakened, and her days seemed to be shortened; but she prayed to be spared, that she might receive the promised blessing.—(*The midst of my days*, (24) *Note*, 55:23, *Thy years*, &c.) (*Notes*, 12, 90:12, *John* 14:18—20, *Rom.* 5:7—10, 8:32—34, *Col.* 3:1—4, *Rev.* 1:12—20, v. 18.

V. 25—28. The eternity and immutability of God, the Creator of the world, and the Saviour of the church, encouraged the pious Jews under their distresses. The visible creation indeed waxes old, and is wearing out, and will at length be changed as an old garment for a new one. (*Notes*, Is. 51:4—8, *Matt.* 24:32—35, r 35, 2 *Pet.* 3:10—13.) But the Creator is "the same, yesterday, to-day, and for ever." (*Note*, Heb. 13:7, v. 8.) And because he lives and reigns, his church must be preserved; a succession of believers, as the children of Abraham, shall serve him whilst the world endures; and all the redeemed shall live with him in heaven for ever.—We cannot but know, from the scriptures above referred to, what views the inspired writers of the Old Testament had of the expected Messiah, whom they spake of as the eternal and unchangeable Creator, as well as the Redeemer and King of Israel. (*Marg. Ref. Notes*, Is. 5:5, 6, *John* 1:1—3, *Col.* 1:15—20, *Heb.* 1:1—4.) The apostle, writing to the Hebrews, no doubt quoted this Psalm, in the sense in which it was generally understood. (*Note*, Heb. 1:10—12.)—"It cannot be too hard for thee to raise Zion out of her ruins, who hast many ages ago created this goodly fabric of heaven and earth by thy eternal Word." *Bp. Patrick*.—*Thou art the same*. (27) "Thou art He." (*Notes*, Ex. 3:14, Is. 41:2—4, *John* 8:54—59.)

23 ^aHe ^bweakened my strength in the way: ^che shortened my days.

24 ^aI said, O my God, take me not away in the midst of my days: ^bthy years ^care throughout all generations.

25 ^aOf old hast thou laid the foundation of the earth; and the heavens ^bare the work of thy hands.

26 ^aThey shall perish, but thou shalt ^bendure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

27 But ^athou ^bart the same, and thy ^cyears shall have no end.

28 ^aThe children of thy servants shall continue, and ^btheir seed shall be established before thee.

21, 1 *Pet.* 2:9, x 72:8—11, Gen. 49:10, Is. 49:22, 33:6, 33, &c. Hos. 1:9—11, Zech. 8:20—23, Matt. 24:14, Rom. 15:19, y 89:38—47, 2 *Thes.* 2:3—12, 1 *Tim.* 4:1—3, 5:12, 2 *Tim.* 3:1, &c. Rev. 11:2, &c. 12:13, &c. 1 *Heb.* 9:11, 12:1, 2 *Heb.* 9:2, 21, a 39:13, Is. 34:10, &c. b 12, 9:7, 50:12, Hab. 1:12, Rev. 14:8, &c. 1 *Cor.* 1:1, 2:1, Ex. 20:11, Job 38:4—7, Prov. 8:23, &c. Jer. 32:17, 1 *Heb.* 1:10—12, s, 3:4, d Is. 34:4, 51:6, 65:17, 66:22, Luke 21:32, Rom. 8:20, 2 *Heb.* 3:7—12, Rev. 20:11, 21:1, f *Heb.* stand, 12, Ex. 3:14, e Mal. 3:6, John 8:58, Heb. 13:8, Jam. 1:17, Rev. 1:8, 17:18, f 9:4, Job 36:26, g 22:30, 31, 45:16, 17, 35:36, Is. 53:10, 59:20, 21, 65:22, 66:22, h 50:16, 17.

PRACTICAL OBSERVATIONS.

The more overwhelming our afflictions are, the greater cause have we to "pour out our complaints before God," and he has invited and commanded us to "call upon him in the time of trouble," and has assured us, that he will not hide his face from us, or "leave us comfortless."—In this world we must expect tribulation, and we know not how deep and durable our sorrows may be; but should they be so various and grievous, as to warrant the use of the strong language of this psalm, they would not be equal to our deservings; and it would still be "of the LORD's mercies that we are not consumed;" still there would be hope for us to humble ourselves before him, and patiently to wait and pray for his forgiving love. (*Notes*, Lam. 3:21—30, 39—41.) Then, should we even lose our relish for every earthly comfort, and be kept by pain and anguish from taking any rest; should we be treated with general contempt and hatred, and struggle with sore temptations and anguish of spirit, and have death continually before our eyes; we should still have inward supports, and hope would brighten our otherwise gloomy prospect.—The believer, who has attained to a good measure of ripeness in judgment and experience, will feel himself deeply interested in the concerns of the church. Her desolations, divisions, and corruptions, pain his heart in his most prosperous days: and double the poignancy of his personal afflictions. The triumphs of infidels and profligates, and the sorrows of true believers, cause him to partake of the bread and water of affliction, and to humble himself before God in lamentations and prayers. On the other hand he rejoices in the promises of God relating to the security and prosperity of his church; and the revival or increase of the power and purity of religion, and the enlargement and peace of the church revive his heart, even under grievous pains, and at the approach of death. This might afford us never-failing comfort, if we duly attended to the word of God. The success of the gospel has indeed hitherto been small, compared with the hundreds of millions of the human species. The low estate of vital godliness, within the visible church, has often made her appear like one dying of a consumption: but "the LORD will" certainly "arise, and have mercy on Zion." Though, like Jerusalem of old, the Christian church seems laid in ruins, by the assaults of open enemies, and the treachery of professed friends, and through the prevalence of idolatry, superstition, infidelity, and impiety; yet the servants of God "take pleasure" even in her ruins, and their prayers incessantly ascend to heaven in her behalf. They are indeed often poor and destitute in the world, and despised by proud, ungodly men; and sometimes they are laid to groan in prisons, as men appointed to death: but the Lord regards them, and will honour them; he will look down from heaven to hear and deliver them; he will build up Zion, that his glory may appear: and indeed "the set time" to favour her is near at hand, and many revolutions, within the former kingdom of the papal Antichrist, seem evident presages of its approaching ruin. Shortly the Lord will deliver and purify his church, and Jews and Gentiles shall unite in worshipping God our Saviour, and in declaring his name and glory: and all the kingdoms of the earth shall become his worshippers and servants. Were not these things written for the use of "the generations to come, that nations then unborn might praise the Lord, when they beheld the performance of these ancient prophecies?" It is true, the Christian church was so soon debilitated and corrupted, her days of prosperity were so shortened, and her enfeebled estate has been so prolonged, that many despair of happier days. Yet such are most evidently predicted, and the predictions are multiplied and varied throughout the sacred volume: and he, who laid the foundation of the earth, is the unchangeable and eternal Support of his church: and as he has foretold the dissolution of the frame of nature, he has also assured us that his cause shall triumph on earth before

PSALM CIII.

David earnestly praiseth God for his plentiful mercy and goodness to him, and to Israel, 1-10; for his fatherly compassion to the frailty of those who fear and obey him; and for his constant regard to their posterity, 11-18. He calls on men, and angels, and all creatures, to join him in blessing the Lord, the universal Sovereign, 19-22.

A Psalm of David.

BLESS the LORD, O my soul: and 'ball that is within me, bless his holy name.
2 Bless the LORD, O my soul, and 'forget not all his benefits;
3 Who 'forgiveth all thine iniquities; who 'healeth all thy diseases;
4 Who 'redeemeth thy life from destruction; who 'crowneth thee with loving-kindness and tender mercies;
5 Who 'satisfieth thy mouth with good things; so that 'thy youth is renewed like the eagle's.
6 The LORD 'executeth righteousness and judgment for all that are oppressed.

7 He 'made known I ways unto Moses, 'his acts unto the children of Israel.

8 The LORD is 'merciful and gracious, 'slow to anger, and 'plenteous in mercy.

9 He will not always chide; 'neither will he keep his anger for ever.

10 He hath not 'dealt with us after our sins: nor rewarded us according to our iniquities.

11 'For 'as the heaven is high above the earth so great is this mercy toward them that fear him.

12 As far 'as the east is from the west, 'so far hath he removed our transgressions from us.

13 Like 'as a father pitieth his children; so the LORD pitieth them that fear him.

14 For 'he knoweth our frame; he remembereth that 'we are dust.

15 As for man, 'his days are as grass: as 'a flower of the field, 'he flourisheth.

16 For 'the wind passeth over it, and 'it is

a 22. 104:1. 146:1, 2. Luke 1:46, 47. b 47:7. 57:11. 63:5. 66:12, 13. 111:1. 138:1. Mark 12:30-33. John 4:24. 1 Cor. 15:15. Phil. 1:9. Col. 3:16. c 99:3. Is. 63: Rev. 4:8. d 105:5. 106:7, 21. 116:12. Dent. 8:2-4. 10:14. 32:6, 18. 2 Chr. 32:25. Is. 63:1-7. Jer. 2:31. 32. Luke 17:15-18. Eph. 2:11-13. e 32:1-5. 51:1-3. 130:8. 2 Sam. 12:13. Is. 43:25. Matt. 9:2-6. Luke 7:47, 48. f 30:2. 38:1-7. 41:3. 13. 107:17-22. 147:3. Ec. 15:26. Num. 12:13. 21:7-9. Is. 33:24. 53:5. Jer. 17:14. Jam. 5:15. g 34:22. 56:13. 71:23. Gen. 48:16. Job 33:19-30. Rev. 5:8. h 5:12. 106:8. 9:5. 21:3. 65:11. Jam. 1:12. 1 Pet. 5:4. i 23:5. 63:5. 65:4. 104:28. 107:19. 145:15, 16. 1 Tim. 6:17. k Is. 40:31. Hos. 2:15. 2 Cor. 4:16. 199. 1. 11-18. 12:5. 72:12. 109:31. 146:7. Dent. 24:14, 15. Job 27:13. Ec. Prov. 14:1. 22:29. 23:10, 11. Is. 11:4. Ec. 17:19. 18:6. 7. Jer. 7:6. Ec. 17:2. 71:2. 14. Mic. 2:1-3. 3:2. 4. Gen. 5:1-6. m 71:20. 105:29. Ec. 1:8. 18:30. 30:21. 24:2-4. Num. 12:7. Dent. 34:10. Neh. 9:14. Is. 63:11, 12. John 5:

45-47. Acts 7:35. Ec. 7:26. 147:19. o 85:5, 15. 130:7. 145:8. Ex. 34:6, 7. Num. 14:18. Dent. 10:10. Neh. 9:17. Is. 53:7. Jer. 32:18. Rom. 5:20, 21. Eph. 1:7, 8. p Joel 2:13. Jon. 4:2. Nah. 1:3. q Heb. great of mercy. q 30:5. Is. 57:16. Jer. 3:5. Mic. 7:18. 19. r 130:3. Ezra 9:13. Neh. 9:31. Job 11:8. Lam. 3:22. Dan. 9:18, 19. Hab. 3:2. s 36:5. 57:10. 89:2. Is. 55:9. Eph. 2:4-7. 3:18, 19. t Heb. according to the height of heaven. Job 22:12. Prov. 25:3. u 17. Luke 1:80. 50:1. 113:3. Is. 45:6. x Is. 43:25. Jer. 31:34. 50:20. Mic. 7:18. Heb. 10:3-4. 1 John 1:7. y Num. 11:12. Dent. 8:5. Prov. 3:12. Is. 63:15, 16. Jer. 31:9, 20. Matt. 6:9, 32. Luke 11:12. 15:21, 22. John 20:17. Heb. 12:5-11. z 11:7. 147:11. Mal. 3:16, 17. 4:2. Acts 13:26. a 78:38, 39. 89:47. b Gen. 3:19. Job 7:5-7, 21. 10:9. 13:25. 14:2, 3. Ec. 12:7. c 90:5, 6. Is. 40:6, 7. 51:2. 10:11. 11:1. 1:24. d Is. 29:14. Neh. 1:4. e Job 27:20, 21. Is. 40:7. f Heb. it is not. Gen. 5:24. 42:36. Job 14:10.

that grand consummation. Let us then rejoice in God our Saviour, and give ourselves unto prayer; assured that the children of his servants shall continue, and be multiplied exceedingly to the end of time; and that their seed shall be established for ever in heaven.

NOTES.—PSALM CIII. *Title.* David is supposed to have written this most beautiful Psalm, when he was newly recovered from a dangerous sickness to vigorous health. (*Notes*, 30: 38; *title*, 1-10. 41:1-8.)

V. 1. 'He wakeneth his dulness to praise God, showing that both understanding and affections, mind and heart, are too little to set forth his praise.' (*Marg. Ref. Notes*, 63:5, 6. *Dent*, 6:5. *Mark* 12:28-34.) 'He calleth forth all his powers and faculties, all that is within him, that every part of his frame may glorify its Saviour; that the understanding may know him, the will choose him, the affections delight in him, the heart believe in him, and the tongue confess him.' *Bp. Horne*.

V. 2. David's fear of losing the sense and remembrance of the benefits which God had bestowed on him, shows both what the fallen nature of man is most prone to, and what divine grace teaches the regenerate chiefly to watch and pray against; namely, ingratitude to God, and forgetfulness of his benefits; especially by means of present trials, conflicts, and discouragements. (*Marg. Ref. Notes*, 106:12-14. 2 Chr. 32:24-26, 31. *Luke* 17:11-19. *P. O.*)

V. 3, 4. The sickness with which the Psalmist had been visited, was the correction of his sin; but, having obtained forgiveness of all his iniquities, the malady also was removed. Sinful passions are the diseases of the soul: but if sin be pardoned, these also will be healed: and in proportion as they are healed, we have evidence that our guilt is pardoned. (*Notes*, 32:3-5. 107:17-22. *Job* 33:19-30. *Is*, 38:17-20. *Matt*, 9:2-8. *P. O.* 1-8.)—'Crowneth (or, encircleth) thee with loving-kindness and tender mercies.' (4. *Note*, 32:6, 7. v. 7. Thus his life was redeemed from the grave, and his soul from 'the pit of destruction;' and all his comforts were restored and increased. (*Marg. Ref.*)

V. 5. *Eagles.* It is generally agreed that the eagle is very long-lived, and seems at an advanced age to possess the vigour of youth. Perhaps the Psalmist had nothing more in view than this. He had been reduced to great weakness, with loss of appetite and other infirmities, which he supposed to indicate his approaching death, or the labour and sorrow of old age. But he unexpectedly recovered health, appetite, and strength; and seemed, like the eagle, to be restored to the vigour of youth, at an advanced time of life.—Many traditions about the eagle seem not sufficiently proved; nor is it certain, that in moulting her feathers, she materially differs from other birds.—'I can never sufficiently bless thy goodness, who . . . dost restore my strength, and makest my youth and freshness return like the eagle's. Oh, that I may with fresh delight and joy be still praising thee, and be lifted up to heaven, (as they are when they have renewed their plumes,) in more vigorous love, and affectionate desires and endeavours, to employ all my renewed strength in thy faithful service.' *Bp. Patrick*. (*Notes*, *Is*, 40:27-31. *Ec*, 1:5-14. *Rev*, 4:6-8.)

V. 6-8. Lively gratitude for recent personal benefits led the Psalmist to remember, with adoring praise, the glorious perfections of his gracious Benefactor, as manifested in his dealings with his creatures. The omnipotent Sovereign of the world uses his power in executing righteousness, relieving the oppressed, and crushing the oppressor. (*Marg. Ref.*

Notes, 12:5, 6. 72:4-7. 99:4.) This he especially did when he delivered Israel from Egyptian bondage; and by Moses made himself known to the people, and brought them acquainted with his works, his truth, and laws: and especially he showed his glory to Moses, and proclaimed his name, as "merciful and gracious, slow to anger, and plenteous in mercy." (*Marg. Ref. Note*, *Ec*, 34:5-7.) 'How full of consolation to the penitent soul are the words of this verse' (8) 'The Lord is merciful,' (רחום) the bowels of his tender compassion yearn over us, as those of a mother yearn over the child of her womb. He is "gracious," (רחיב), ready to give us freely all things that are needful for our salvation.—He is "slow to anger," bearing with the forwardness of his children; . . . giving them by this his long-suffering, time for repentance; and he is "plenteous in mercy," (רַחֲמָנִים), "great, mighty in mercy," placing his chief glory in this attribute.

Bp. Horne.

V. 9. 'He sheweth first his severe judgment; but so soon as the sinner is humbled, he receiveth him to mercy.'—Assurances of this kind must always be understood of true believers; or of those who by affliction are brought to "repentance, and works meet for repentance." for God will keep his anger for ever, in the full meaning of the words, against all that continue to the end of life impenitent and unbelieving. (*Notes*, 11-13. 30:5. 77:5-12. 92:6, 7. *Is*, 57:15, 16. *Jer*, 3:4, 5. *Mic*, 7:18-20.)

V. 10. 'Blessed be his holy name, there is mercy even in our punishments; our sufferings are never so great as our sins.' *Bp. Patrick*. Every mitigating circumstance, every remaining comfort or hope, is mercy: all short of final misery is mercy; and even the chastisements themselves are mercies, as means of grace used by our gracious Father for our profit. (*Notes*, *Ezra* 9:15. *Job* 11:5, 6. *Lam*, 3:21-23. *Hab*, 3:2. *Heb*, 12:4-11.)

V. 11-13. The immeasurable height of the arch of heaven, is an emblem continually before us of the infinite mercy of God to his people. The space between the rising and setting sun, may remind us of the immense distance to which their guilt is removed from them; and the compassion of a tender father feebly represents the kindness and tenderness of God to them. (*Marg. Ref. Note*, *Is*, 55:8, 9. *Matt*, 7:7-11. v. 11.) A wise and good father will not be severe to mark every failure in his child; he will encourage his feeble attempts to obey him; he will feel every stroke which he inflicts, when chastising him for his good; and he will always gladly remove his sufferings when he is able. The character, o which these blessings exclusively belong, even those "who fear God," should be carefully noted. (*Notes*, 15-18. 147:10, 11. *Gen*, 22:11, 12. *Ec*, 12:11-14. v. 13. *Acts* 10:1, 2, 34, 35.)

V. 14. The word rendered "our frame," generally means the device or imagination which we frame in our hearts. The clause seems to mean, that God knoweth our fallen nature both in respect of its depravity and frailty; and should he deal with us in strict justice, we must all be crushed and destroyed. He therefore exercises fatherly compassion to those who fear him; notwithstanding the evil which he witnesses in their hearts and lives: and he is long-suffering to the wicked, giving them space for repentance, and repeatedly warning them before he inflicts deserved punishment. (*Notes*, *Rom*, 2:4-6. 2 Pet. 3:9, 14-16. *Rev*, 2:20-23.) *Our frame.* עֲרֵי. *Gen*, 6:5. 8:21.—*Quod formamus, fingimus, cogitamus.* Robertson. (*Notes*, *Gen*, 6:5. 8:20-22. v. 21.)

Dust. (*Note*, *Gen*, 18:27, 28.) The sentence "Dust thou

gone; and the place thereof shall know it no more.

17 But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

18 To such as keep his covenant, and to those that remember his commandments to do them;

f Job 7:6-10, 18:19, 20:9. g 89:1-2. 100:5. 118:1. 136:1, &c. Jer. 31:3. Rom. 8:28-30. Eph. 1:4-8. 2:4-7. 2 Thes. 2:13, 14. 2 Tim. 1:9. h 22:31. Is. 46:13. 51:6. Dan. 9:24. Mic. 6:5. Rom. 1:17. 3:21-26. 2 Pet. 1:1. 1:10. 16. 17. 18. 10:15. Is. 41:8. Jer. 33:24-26. Acts 13:32-34. Rom. 15:8. k 119:10. 132:1 (ten. 17:9. 10. Ex. 19:5. 24:8. 2 Chr. 34:31. Heb. 8:6-13. l 119:10-11. 124:4. 23. 6:6-9. Prov. 3:1. Matt. 23:20. Luke 1:6. Acts 24:16. 1 Thes. 4:1, 2. m 24: 9. 7. 11:4. 115:3. Is. 66:1. Heb. 8:1. n 47:2. Dan. 4:34, 35. Eph. 1:21, 22. Phil. 2:9.

art, and to dust shalt thou return," was pronounced against man as fallen. (Note, Gen. 3:17-19.) "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Note, Rom. 5:12-14.)

V. 15-18. (Notes, 90:3-6. Is. 40:6-8. Jam. 1:9-11. 1 Pet. 1:23-25.) This affecting illustration of human frailty, and the transient nature of all earthly glory and prosperity, frequently occurs in Scripture: but it is here contrasted, most beautifully, with the everlasting mercy and truth of God.—"Let not man presume, who withereth like the green herb: but then let not man despair, whose nature, with all its infirmities, the Son of God hath taken upon him. The flower which faded in Adam, blossoms anew in Christ, never to fade again." Bp. Horne.—"The language used by the Psalmist is very emphatical: 'The mercy of JEHOVAH is from eternity and to eternity.' (Note, 90:1, 2. Eph. 1:3-8. 3:9-12. 2 Tim. 1:9.) And this mercy, which is from everlasting in its source, and to everlasting in its efficacy, is ensured to all those who fear God, in every generation; who must therefore be the same with true Christians. (Luke 1:50.)—'And his righteousness unto children's children.' His just and faithful keeping of his promise: that is, the promise made to Abraham, and in him to all believers, of special benefits to their posterity. (Notes, Gen. 17:7-8. Jer. 32:39-41. Acts 2:37-40. Rom. 4:9-12. Gal. 3:10-14. Heb. 6:13-15.) But then the persons spoken of, to prevent mistakes, are further characterized: 'To such as keep his covenant, and to those that remember his commandments to do them.' They come to God, according to the covenant of mercy ratified 'with Abraham in Christ, which the law given four hundred and thirty years afterwards could not disannul;' (Notes, Gal. 3:15-18, 26-29.) they adhere to it as their only ground of hope; and daily endeavour to 'walk in all his commandments and ordinances blameless.' They cannot indeed perform his commandments; (20) but they remember them, with a real desire and purpose of unreserved obedience, and habitually endeavour to accomplish that purpose.

V. 19. The mediatorial kingdom of God, as administered by Emmanuel, seems especially intended. This kingdom he 'hath prepared,' and established 'in the heavens,' out of the reach of all the changes of this lower world. According to his everlasting purpose, he began to do this by the promises and predictions of the great Redeemer, from the fall of Adam; and by the various introductory dispensations and institutions which made way for his coming; all of which have received their accomplishment in Christ our King, and in his exaltation in heaven, as 'Head over all things to the church,' 'angels, principalities, and powers' in heaven, as well as all men, being subject unto him. (Notes, 47:6-9. Dan. 2:44, 45. 7:13, 14, 23-27. Matt. 3:2. Eph. 1:15-23. Rev. 11:15-18.)

V. 20-22. 'In that we, which naturally are slow to praise God, exhort the angels which willingly do it, we stir up ourselves to consider our duty, and awake out of our sluggishness.' (Notes, 148:1-13. Luke 2:8-14. Rev. 5:11-14. 19:1-6.)—The language used, concerning the obedience of 'the angels, who excel in strength,' should be compared with that which describes the obedience of frail, sinful man. (18) The business, privilege, and felicity of angels consist in perfectly doing their Maker's will. 'The heart of the Psalmist is full, and overfloweth with joy. Unable worthily to praise JEHOVAH for his mercies vouchsafed to the church, he inviteth heaven and earth to join with him, and to celebrate, in full chorus, the redemption of man.' Bp. Horne. (Marg. Ref.)—'Let all with one consent bless his holy name: and thou, my soul, be sure thou never forget to make one. O fail not to bear thy part in this joyful choir, that daily sing his praise.' Bp. Patrick. (Note, 1:2.)

PRACTICAL OBSERVATIONS.

"God is a spirit," and must be worshipped 'in spirit and truth.' We must therefore 'call upon our souls, and all that is within us, to bless his holy name.' we must also entreat him to assist us, that we may 'lift up our souls' unto him; otherwise the most excellent words, and the most melodious singing, will be entirely unacceptable. But alas! how prone are we all to forget his benefits! Without constant recollection we shall continually omit to render thanks to God, for the unceasing favours of his providence and

19 The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

20 Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

21 Bless ye the Lord, all ye his hosts; ye ministers of his that do his pleasure.

22 Bless the Lord, all his works, in all places of his dominion: bless the Lord, O my soul.

10. 1 Pet. 3:22. o 148: 2. Luke 2:13, 14. Rev. 19:5, 6. p Heb. 1:14. 1:15. 1:16. 1:17. 1:18. 1:19. 1:20. 1:21. 1:22. 1:23. 1:24. 1:25. 1:26. 1:27. 1:28. 1:29. 1:30. 1:31. 1:32. 1:33. 1:34. 1:35. 1:36. 1:37. 1:38. 1:39. 1:40. 1:41. 1:42. 1:43. 1:44. 1:45. 1:46. 1:47. 1:48. 1:49. 1:50. 1:51. 1:52. 1:53. 1:54. 1:55. 1:56. 1:57. 1:58. 1:59. 1:60. 1:61. 1:62. 1:63. 1:64. 1:65. 1:66. 1:67. 1:68. 1:69. 1:70. 1:71. 1:72. 1:73. 1:74. 1:75. 1:76. 1:77. 1:78. 1:79. 1:80. 1:81. 1:82. 1:83. 1:84. 1:85. 1:86. 1:87. 1:88. 1:89. 1:90. 1:91. 1:92. 1:93. 1:94. 1:95. 1:96. 1:97. 1:98. 1:99. 1:100. 1:101. 1:102. 1:103. 1:104. 1:105. 1:106. 1:107. 1:108. 1:109. 1:110. 1:111. 1:112. 1:113. 1:114. 1:115. 1:116. 1:117. 1:118. 1:119. 1:120. 1:121. 1:122. 1:123. 1:124. 1:125. 1:126. 1:127. 1:128. 1:129. 1:130. 1:131. 1:132. 1:133. 1:134. 1:135. 1:136. 1:137. 1:138. 1:139. 1:140. 1:141. 1:142. 1:143. 1:144. 1:145. 1:146. 1:147. 1:148. 1:149. 1:150. 1:151. 1:152. 1:153. 1:154. 1:155. 1:156. 1:157. 1:158. 1:159. 1:160. 1:161. 1:162. 1:163. 1:164. 1:165. 1:166. 1:167. 1:168. 1:169. 1:170. 1:171. 1:172. 1:173. 1:174. 1:175. 1:176. 1:177. 1:178. 1:179. 1:180. 1:181. 1:182. 1:183. 1:184. 1:185. 1:186. 1:187. 1:188. 1:189. 1:190. 1:191. 1:192. 1:193. 1:194. 1:195. 1:196. 1:197. 1:198. 1:199. 1:200. 1:201. 1:202. 1:203. 1:204. 1:205. 1:206. 1:207. 1:208. 1:209. 1:210. 1:211. 1:212. 1:213. 1:214. 1:215. 1:216. 1:217. 1:218. 1:219. 1:220. 1:221. 1:222. 1:223. 1:224. 1:225. 1:226. 1:227. 1:228. 1:229. 1:230. 1:231. 1:232. 1:233. 1:234. 1:235. 1:236. 1:237. 1:238. 1:239. 1:240. 1:241. 1:242. 1:243. 1:244. 1:245. 1:246. 1:247. 1:248. 1:249. 1:250. 1:251. 1:252. 1:253. 1:254. 1:255. 1:256. 1:257. 1:258. 1:259. 1:260. 1:261. 1:262. 1:263. 1:264. 1:265. 1:266. 1:267. 1:268. 1:269. 1:270. 1:271. 1:272. 1:273. 1:274. 1:275. 1:276. 1:277. 1:278. 1:279. 1:280. 1:281. 1:282. 1:283. 1:284. 1:285. 1:286. 1:287. 1:288. 1:289. 1:290. 1:291. 1:292. 1:293. 1:294. 1:295. 1:296. 1:297. 1:298. 1:299. 1:300. 1:301. 1:302. 1:303. 1:304. 1:305. 1:306. 1:307. 1:308. 1:309. 1:310. 1:311. 1:312. 1:313. 1:314. 1:315. 1:316. 1:317. 1:318. 1:319. 1:320. 1:321. 1:322. 1:323. 1:324. 1:325. 1:326. 1:327. 1:328. 1:329. 1:330. 1:331. 1:332. 1:333. 1:334. 1:335. 1:336. 1:337. 1:338. 1:339. 1:340. 1:341. 1:342. 1:343. 1:344. 1:345. 1:346. 1:347. 1:348. 1:349. 1:350. 1:351. 1:352. 1:353. 1:354. 1:355. 1:356. 1:357. 1:358. 1:359. 1:360. 1:361. 1:362. 1:363. 1:364. 1:365. 1:366. 1:367. 1:368. 1:369. 1:370. 1:371. 1:372. 1:373. 1:374. 1:375. 1:376. 1:377. 1:378. 1:379. 1:380. 1:381. 1:382. 1:383. 1:384. 1:385. 1:386. 1:387. 1:388. 1:389. 1:390. 1:391. 1:392. 1:393. 1:394. 1:395. 1:396. 1:397. 1:398. 1:399. 1:400. 1:401. 1:402. 1:403. 1:404. 1:405. 1:406. 1:407. 1:408. 1:409. 1:410. 1:411. 1:412. 1:413. 1:414. 1:415. 1:416. 1:417. 1:418. 1:419. 1:420. 1:421. 1:422. 1:423. 1:424. 1:425. 1:426. 1:427. 1:428. 1:429. 1:430. 1:431. 1:432. 1:433. 1:434. 1:435. 1:436. 1:437. 1:438. 1:439. 1:440. 1:441. 1:442. 1:443. 1:444. 1:445. 1:446. 1:447. 1:448. 1:449. 1:450. 1:451. 1:452. 1:453. 1:454. 1:455. 1:456. 1:457. 1:458. 1:459. 1:460. 1:461. 1:462. 1:463. 1:464. 1:465. 1:466. 1:467. 1:468. 1:469. 1:470. 1:471. 1:472. 1:473. 1:474. 1:475. 1:476. 1:477. 1:478. 1:479. 1:480. 1:481. 1:482. 1:483. 1:484. 1:485. 1:486. 1:487. 1:488. 1:489. 1:490. 1:491. 1:492. 1:493. 1:494. 1:495. 1:496. 1:497. 1:498. 1:499. 1:500. 1:501. 1:502. 1:503. 1:504. 1:505. 1:506. 1:507. 1:508. 1:509. 1:510. 1:511. 1:512. 1:513. 1:514. 1:515. 1:516. 1:517. 1:518. 1:519. 1:520. 1:521. 1:522. 1:523. 1:524. 1:525. 1:526. 1:527. 1:528. 1:529. 1:530. 1:531. 1:532. 1:533. 1:534. 1:535. 1:536. 1:537. 1:538. 1:539. 1:540. 1:541. 1:542. 1:543. 1:544. 1:545. 1:546. 1:547. 1:548. 1:549. 1:550. 1:551. 1:552. 1:553. 1:554. 1:555. 1:556. 1:557. 1:558. 1:559. 1:560. 1:561. 1:562. 1:563. 1:564. 1:565. 1:566. 1:567. 1:568. 1:569. 1:570. 1:571. 1:572. 1:573. 1:574. 1:575. 1:576. 1:577. 1:578. 1:579. 1:580. 1:581. 1:582. 1:583. 1:584. 1:585. 1:586. 1:587. 1:588. 1:589. 1:590. 1:591. 1:592. 1:593. 1:594. 1:595. 1:596. 1:597. 1:598. 1:599. 1:600. 1:601. 1:602. 1:603. 1:604. 1:605. 1:606. 1:607. 1:608. 1:609. 1:610. 1:611. 1:612. 1:613. 1:614. 1:615. 1:616. 1:617. 1:618. 1:619. 1:620. 1:621. 1:622. 1:623. 1:624. 1:625. 1:626. 1:627. 1:628. 1:629. 1:630. 1:631. 1:632. 1:633. 1:634. 1:635. 1:636. 1:637. 1:638. 1:639. 1:640. 1:641. 1:642. 1:643. 1:644. 1:645. 1:646. 1:647. 1:648. 1:649. 1:650. 1:651. 1:652. 1:653. 1:654. 1:655. 1:656. 1:657. 1:658. 1:659. 1:660. 1:661. 1:662. 1:663. 1:664. 1:665. 1:666. 1:667. 1:668. 1:669. 1:670. 1:671. 1:672. 1:673. 1:674. 1:675. 1:676. 1:677. 1:678. 1:679. 1:680. 1:681. 1:682. 1:683. 1:684. 1:685. 1:686. 1:687. 1:688. 1:689. 1:690. 1:691. 1:692. 1:693. 1:694. 1:695. 1:696. 1:697. 1:698. 1:699. 1:700. 1:701. 1:702. 1:703. 1:704. 1:705. 1:706. 1:707. 1:708. 1:709. 1:710. 1:711. 1:712. 1:713. 1:714. 1:715. 1:716. 1:717. 1:718. 1:719. 1:720. 1:721. 1:722. 1:723. 1:724. 1:725. 1:726. 1:727. 1:728. 1:729. 1:730. 1:731. 1:732. 1:733. 1:734. 1:735. 1:736. 1:737. 1:738. 1:739. 1:740. 1:741. 1:742. 1:743. 1:744. 1:745. 1:746. 1:747. 1:748. 1:749. 1:750. 1:751. 1:752. 1:753. 1:754. 1:755. 1:756. 1:757. 1:758. 1:759. 1:760. 1:761. 1:762. 1:763. 1:764. 1:765. 1:766. 1:767. 1:768. 1:769. 1:770. 1:771. 1:772. 1:773. 1:774. 1:775. 1:776. 1:777. 1:778. 1:779. 1:780. 1:781. 1:782. 1:783. 1:784. 1:785. 1:786. 1:787. 1:788. 1:789. 1:790. 1:791. 1:792. 1:793. 1:794. 1:795. 1:796. 1:797. 1:798. 1:799. 1:800. 1:801. 1:802. 1:803. 1:804. 1:805. 1:806. 1:807. 1:808. 1:809. 1:810. 1:811. 1:812. 1:813. 1:814. 1:815. 1:816. 1:817. 1:818. 1:819. 1:820. 1:821. 1:822. 1:823. 1:824. 1:825. 1:826. 1:827. 1:828. 1:829. 1:830. 1:831. 1:832. 1:833. 1:834. 1:835. 1:836. 1:837. 1:838. 1:839. 1:840. 1:841. 1:842. 1:843. 1:844. 1:845. 1:846. 1:847. 1:848. 1:849. 1:850. 1:851. 1:852. 1:853. 1:854. 1:855. 1:856. 1:857. 1:858. 1:859. 1:860. 1:861. 1:862. 1:863. 1:864. 1:865. 1:866. 1:867. 1:868. 1:869. 1:870. 1:871. 1:872. 1:873. 1:874. 1:875. 1:876. 1:877. 1:878. 1:879. 1:880. 1:881. 1:882. 1:883. 1:884. 1:885. 1:886. 1:887. 1:888. 1:889. 1:890. 1:891. 1:892. 1:893. 1:894. 1:895. 1:896. 1:897. 1:898. 1:899. 1:900. 1:901. 1:902. 1:903. 1:904. 1:905. 1:906. 1:907. 1:908. 1:909. 1:910. 1:911. 1:912. 1:913. 1:914. 1:915. 1:916. 1:917. 1:918. 1:919. 1:920. 1:921. 1:922. 1:923. 1:924. 1:925. 1:926. 1:927. 1:928. 1:929. 1:930. 1:931. 1:932. 1:933. 1:934. 1:935. 1:936. 1:937. 1:938. 1:939. 1:940. 1:941. 1:942. 1:943. 1:944. 1:945. 1:946. 1:947. 1:948. 1:949. 1:950. 1:951. 1:952. 1:953. 1:954. 1:955. 1:956. 1:957. 1:958. 1:959. 1:960. 1:961. 1:962. 1:963. 1:964. 1:965. 1:966. 1:967. 1:968. 1:969. 1:970. 1:971. 1:972. 1:973. 1:974. 1:975. 1:976. 1:977. 1:978. 1:979. 1:980. 1:981. 1:982. 1:983. 1:984. 1:985. 1:986. 1:987. 1:988. 1:989. 1:990. 1:991. 1:992. 1:993. 1:994. 1:995. 1:996. 1:997. 1:998. 1:999. 1:1000.

grace; and indeed we never keep pace with our great Benefactor in these returns, or in making a proper use of his goodness. His readiness to forgive makes way for all his other benefits to the sinful race of men: and without an interest in his pardoning mercy, no natural endowments, or providential gifts, will prove real blessings. But the true believer may praise the Lord, for having forgiven, and for daily forgiving, all his iniquities, having set forth his own 'Sin to be the propitiation for our sins, and for the sins of the whole world.' (Note, 1 John 2:1, 2.) He is also daily healing the diseases of the soul, which are far more malignant than those of the body: and as he preserves our temporal lives, so he redeems the souls of his people from merited destruction, 'and crowneth them with loving-kindness and tender mercies.' The plentiful provision made for our outward wants, and even for our enjoyment, demands a tribute of grateful praise: but the feast, with which our God satisfies the souls of his people, is a far more important obligation. (Notes, 63:1-6.) The renewal of health after wasting sickness is very pleasant, and should be acknowledged with hearty thanksgiving: yet the renewal of our souls to holiness, and the renewal of our spiritual strength from day to day, are blessings of a nobler and more enduring nature. But we cannot recount the half of our mercies, nor by any means form a due estimate of them, till they be completed in eternal glory. We should therefore, to enliven our gratitude, trace these streams back to the fountain, and consider the Lord's constant goodness to his people, as well as his peculiar kindness to us. He is the righteous Judge of the world, and the Patron of all that are oppressed: he rescued Israel from Egyptian bondage, and executed judgment on their haughty oppressors: but he redeems his people from a far more deplorable slavery. 'He made known his ways unto Moses, and his acts to the children of Israel:' but he has displayed, more clearly, his glorious perfections by his Son Jesus Christ; and has afforded us far greater advantages than they enjoyed. We are shown in the most effectual manner, that 'the Lord is merciful and gracious, slow to anger, and plenteous in mercy:' and happy are we, if we have come at his invitation to share the blessings of his gospel. In this case, we may indeed experience rebukes and corrections; but 'he will not always chide, neither will he keep his anger for ever;' and every humble penitent knows, 'that he hath not dealt with him after his sins, nor rewarded him according to his iniquities.' If indeed this be our character, we need not yield to discouragement, at the consideration of our most atrocious and multiplied transgressions; seeing the mercies of God are still larger than they all: and when we trust in those mercies, he will put away our sins far from us, and 'bury them in the depths of the sea.' Indeed we are yet weak and frail; our days are few, our temporal comforts are withering as the grass, and we shall soon be gone, and 'our place will know us no more;' but our heavenly Father 'knoweth our frame, and remembereth that we are dust;' and he pities us under all our sorrows and trials. He will indeed thwart our wayward inclinations, and will not indulge us to our hurt; he will also rebuke and correct us for our sins: but he will support and comfort us under every trial, and he cannot want power to relieve his afflicted children. His mercy is from everlasting in its origin, and to everlasting in its blessed effects, and should be habitually contrasted with all the fading glories of this world; and those, who belong to the Lord, have the fairest prospect of felicity for their children; and may entertain a cheerful hope, that he will make known his righteousness and salvation even to their remote posterity. But they are distinguished by their characters, as well as by their privileges: for they 'join themselves to the Lord' according to his gracious covenant, and, while they trust in his mercy, they 'remember his commandments to do them.' (Notes, Is. 55:1-3. 56:3-7.) Our glorious God and King has prepared a throne-seat for his mercy in heaven, on which he rules over all. Let us then rejoice, that innumerable hosts of angels, who 'excel in strength,' are continually celebrating his praises. Their employment and happiness consist in doing his commandments, in hearkening to the voice of his word, in being his servants, and doing his pleasure. Such would have been our constant delight, if we had not been fallen creatures: such it is in a measure become, if we are 'born of God;' and such it will be for ever in heaven to all who arrive there: nor can we be perfectly happy, till we can

PSALM CIV.

The Psalmist celebrates the glory of the divine perfections, as displayed in creation and providence, 1-32. He determines perpetually to meditate with delight on God and his works, and predicts the destruction of the wicked, 33-35.

BLESS the LORD, O my soul: **o** LORD my God, 'thou art very great: 'thou art clothed with 'honour and majesty.

2 **Who** coverest *thyself* with light as *with* a garment: who stretchest out the heavens like a curtain:

3 **Who** layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

4 **Who** maketh his angels spirits; 'his ministers a flaming fire:

5 *Who* laid 'the foundations of the earth, *that* it should not be removed for ever.

a See on 35, 103, 12, 22. b 7:1-3. Dan. 9:1. Hab. 1:12. c 145:3. Jer. 23:24. d 37:19. d 93:1. Is. 59:17. Dan. 7:9. e 29:1-4. 96:6. f Matt. 17:2. 1 Tim. 6:16. 1 John 1:5. g Is. 40:22. 45:12. Zech. 12:1. Heb. 1:10-12. h 18:11. Am. 9:6. i Is. 19:1. Matt. 26:64. Rev. 1:7. k 18:10. 19:9. 2 Sam. 22:11. Nah. 1:8. l Acts 23:8. Heb. 1:7-14. m 2 Kings 19:1. 6:17. Ez. 1:13, 34. n Heb. 1:10. 1:11. 1:12. 1:13. 1:14. 1:15. 1:16. 1:17. 1:18. 1:19. 1:20. 1:21. 1:22. 1:23. 1:24. 1:25. 1:26. 1:27. 1:28. 1:29. 1:30. 1:31. 1:32. 1:33. 1:34. 1:35. 1:36. 1:37. 1:38. 1:39. 1:40. 1:41. 1:42. 1:43. 1:44. 1:45. 1:46. 1:47. 1:48. 1:49. 1:50. 1:51. 1:52. 1:53. 1:54. 1:55. 1:56. 1:57. 1:58. 1:59. 1:60. 1:61. 1:62. 1:63. 1:64. 1:65. 1:66. 1:67. 1:68. 1:69. 1:70. 1:71. 1:72. 1:73. 1:74. 1:75. 1:76. 1:77. 1:78. 1:79. 1:80. 1:81. 1:82. 1:83. 1:84. 1:85. 1:86. 1:87. 1:88. 1:89. 1:90. 1:91. 1:92. 1:93. 1:94. 1:95. 1:96. 1:97. 1:98. 1:99. 1:100. 1:101. 1:102. 1:103. 1:104. 1:105. 1:106. 1:107. 1:108. 1:109. 1:110. 1:111. 1:112. 1:113. 1:114. 1:115. 1:116. 1:117. 1:118. 1:119. 1:120. 1:121. 1:122. 1:123. 1:124. 1:125. 1:126. 1:127. 1:128. 1:129. 1:130. 1:131. 1:132. 1:133. 1:134. 1:135. 1:136. 1:137. 1:138. 1:139. 1:140. 1:141. 1:142. 1:143. 1:144. 1:145. 1:146. 1:147. 1:148. 1:149. 1:150. 1:151. 1:152. 1:153. 1:154. 1:155. 1:156. 1:157. 1:158. 1:159. 1:160. 1:161. 1:162. 1:163. 1:164. 1:165. 1:166. 1:167. 1:168. 1:169. 1:170. 1:171. 1:172. 1:173. 1:174. 1:175. 1:176. 1:177. 1:178. 1:179. 1:180. 1:181. 1:182. 1:183. 1:184. 1:185. 1:186. 1:187. 1:188. 1:189. 1:190. 1:191. 1:192. 1:193. 1:194. 1:195. 1:196. 1:197. 1:198. 1:199. 1:200. 1:201. 1:202. 1:203. 1:204. 1:205. 1:206. 1:207. 1:208. 1:209. 1:210. 1:211. 1:212. 1:213. 1:214. 1:215. 1:216. 1:217. 1:218. 1:219. 1:220. 1:221. 1:222. 1:223. 1:224. 1:225. 1:226. 1:227. 1:228. 1:229. 1:230. 1:231. 1:232. 1:233. 1:234. 1:235. 1:236. 1:237. 1:238. 1:239. 1:240. 1:241. 1:242. 1:243. 1:244. 1:245. 1:246. 1:247. 1:248. 1:249. 1:250. 1:251. 1:252. 1:253. 1:254. 1:255. 1:256. 1:257. 1:258. 1:259. 1:260. 1:261. 1:262. 1:263. 1:264. 1:265. 1:266. 1:267. 1:268. 1:269. 1:270. 1:271. 1:272. 1:273. 1:274. 1:275. 1:276. 1:277. 1:278. 1:279. 1:280. 1:281. 1:282. 1:283. 1:284. 1:285. 1:286. 1:287. 1:288. 1:289. 1:290. 1:291. 1:292. 1:293. 1:294. 1:295. 1:296. 1:297. 1:298. 1:299. 1:300. 1:301. 1:302. 1:303. 1:304. 1:305. 1:306. 1:307. 1:308. 1:309. 1:310. 1:311. 1:312. 1:313. 1:314. 1:315. 1:316. 1:317. 1:318. 1:319. 1:320. 1:321. 1:322. 1:323. 1:324. 1:325. 1:326. 1:327. 1:328. 1:329. 1:330. 1:331. 1:332. 1:333. 1:334. 1:335. 1:336. 1:337. 1:338. 1:339. 1:340. 1:341. 1:342. 1:343. 1:344. 1:345. 1:346. 1:347. 1:348. 1:349. 1:350. 1:351. 1:352. 1:353. 1:354. 1:355. 1:356. 1:357. 1:358. 1:359. 1:360. 1:361. 1:362. 1:363. 1:364. 1:365. 1:366. 1:367. 1:368. 1:369. 1:370. 1:371. 1:372. 1:373. 1:374. 1:375. 1:376. 1:377. 1:378. 1:379. 1:380. 1:381. 1:382. 1:383. 1:384. 1:385. 1:386. 1:387. 1:388. 1:389. 1:390. 1:391. 1:392. 1:393. 1:394. 1:395. 1:396. 1:397. 1:398. 1:399. 1:400. 1:401. 1:402. 1:403. 1:404. 1:405. 1:406. 1:407. 1:408. 1:409. 1:410. 1:411. 1:412. 1:413. 1:414. 1:415. 1:416. 1:417. 1:418. 1:419. 1:420. 1:421. 1:422. 1:423. 1:424. 1:425. 1:426. 1:427. 1:428. 1:429. 1:430. 1:431. 1:432. 1:433. 1:434. 1:435. 1:436. 1:437. 1:438. 1:439. 1:440. 1:441. 1:442. 1:443. 1:444. 1:445. 1:446. 1:447. 1:448. 1:449. 1:450. 1:451. 1:452. 1:453. 1:454. 1:455. 1:456. 1:457. 1:458. 1:459. 1:460. 1:461. 1:462. 1:463. 1:464. 1:465. 1:466. 1:467. 1:468. 1:469. 1:470. 1:471. 1:472. 1:473. 1:474. 1:475. 1:476. 1:477. 1:478. 1:479. 1:480. 1:481. 1:482. 1:483. 1:484. 1:485. 1:486. 1:487. 1:488. 1:489. 1:490. 1:491. 1:492. 1:493. 1:494. 1:495. 1:496. 1:497. 1:498. 1:499. 1:500. 1:501. 1:502. 1:503. 1:504. 1:505. 1:506. 1:507. 1:508. 1:509. 1:510. 1:511. 1:512. 1:513. 1:514. 1:515. 1:516. 1:517. 1:518. 1:519. 1:520. 1:521. 1:522. 1:523. 1:524. 1:525. 1:526. 1:527. 1:528. 1:529. 1:530. 1:531. 1:532. 1:533. 1:534. 1:535. 1:536. 1:537. 1:538. 1:539. 1:540. 1:541. 1:542. 1:543. 1:544. 1:545. 1:546. 1:547. 1:548. 1:549. 1:550. 1:551. 1:552. 1:553. 1:554. 1:555. 1:556. 1:557. 1:558. 1:559. 1:560. 1:561. 1:562. 1:563. 1:564. 1:565. 1:566. 1:567. 1:568. 1:569. 1:570. 1:571. 1:572. 1:573. 1:574. 1:575. 1:576. 1:577. 1:578. 1:579. 1:580. 1:581. 1:582. 1:583. 1:584. 1:585. 1:586. 1:587. 1:588. 1:589. 1:590. 1:591. 1:592. 1:593. 1:594. 1:595. 1:596. 1:597. 1:598. 1:599. 1:600. 1:601. 1:602. 1:603. 1:604. 1:605. 1:606. 1:607. 1:608. 1:609. 1:610. 1:611. 1:612. 1:613. 1:614. 1:615. 1:616. 1:617. 1:618. 1:619. 1:620. 1:621. 1:622. 1:623. 1:624. 1:625. 1:626. 1:627. 1:628. 1:629. 1:630. 1:631. 1:632. 1:633. 1:634. 1:635. 1:636. 1:637. 1:638. 1:639. 1:640. 1:641. 1:642. 1:643. 1:644. 1:645. 1:646. 1:647. 1:648. 1:649. 1:650. 1:651. 1:652. 1:653. 1:654. 1:655. 1:656. 1:657. 1:658. 1:659. 1:660. 1:661. 1:662. 1:663. 1:664. 1:665. 1:666. 1:667. 1:668. 1:669. 1:670. 1:671. 1:672. 1:673. 1:674. 1:675. 1:676. 1:677. 1:678. 1:679. 1:680. 1:681. 1:682. 1:683. 1:684. 1:685. 1:686. 1:687. 1:688. 1:689. 1:690. 1:691. 1:692. 1:693. 1:694. 1:695. 1:696. 1:697. 1:698. 1:699. 1:700. 1:701. 1:702. 1:703. 1:704. 1:705. 1:706. 1:707. 1:708. 1:709. 1:710. 1:711. 1:712. 1:713. 1:714. 1:715. 1:716. 1:717. 1:718. 1:719. 1:720. 1:721. 1:722. 1:723. 1:724. 1:725. 1:726. 1:727. 1:728. 1:729. 1:730. 1:731. 1:732. 1:733. 1:734. 1:735. 1:736. 1:737. 1:738. 1:739. 1:740. 1:741. 1:742. 1:743. 1:744. 1:745. 1:746. 1:747. 1:748. 1:749. 1:750. 1:751. 1:752. 1:753. 1:754. 1:755. 1:756. 1:757. 1:758. 1:759. 1:760. 1:761. 1:762. 1:763. 1:764. 1:765. 1:766. 1:767. 1:768. 1:769. 1:770. 1:771. 1:772. 1:773. 1:774. 1:775. 1:776. 1:777. 1:778. 1:779. 1:780. 1:781. 1:782. 1:783. 1:784. 1:785. 1:786. 1:787. 1:788. 1:789. 1:790. 1:791. 1:792. 1:793. 1:794. 1:795. 1:796. 1:797. 1:798. 1:799. 1:800. 1:801. 1:802. 1:803. 1:804. 1:805. 1:806. 1:807. 1:808. 1:809. 1:810. 1:811. 1:812. 1:813. 1:814. 1:815. 1:816. 1:817. 1:818. 1:819. 1:820. 1:821. 1:822. 1:823. 1:824. 1:825. 1:826. 1:827. 1:828. 1:829. 1:830. 1:831. 1:832. 1:833. 1:834. 1:835. 1:836. 1:837. 1:838. 1:839. 1:840. 1:841. 1:842. 1:843. 1:844. 1:845. 1:846. 1:847. 1:848. 1:849. 1:850. 1:851. 1:852. 1:853. 1:854. 1:855. 1:856. 1:857. 1:858. 1:859. 1:860. 1:861. 1:862. 1:863. 1:864. 1:865. 1:866. 1:867. 1:868. 1:869. 1:870. 1:871. 1:872. 1:873. 1:874. 1:875. 1:876. 1:877. 1:878. 1:879. 1:880. 1:881. 1:882. 1:883. 1:884. 1:885. 1:886. 1:887. 1:888. 1:889. 1:890. 1:891. 1:892. 1:893. 1:894. 1:895. 1:896. 1:897. 1:898. 1:899. 1:900. 1:901. 1:902. 1:903. 1:904. 1:905. 1:906. 1:907. 1:908. 1:909. 1:910. 1:911. 1:912. 1:913. 1:914. 1:915. 1:916. 1:917. 1:918. 1:919. 1:920. 1:921. 1:922. 1:923. 1:924. 1:925. 1:926. 1:927. 1:928. 1:929. 1:930. 1:931. 1:932. 1:933. 1:934. 1:935. 1:936. 1:937. 1:938. 1:939. 1:940. 1:941. 1:942. 1:943. 1:944. 1:945. 1:946. 1:947. 1:948. 1:949. 1:950. 1:951. 1:952. 1:953. 1:954. 1:955. 1:956. 1:957. 1:958. 1:959. 1:960. 1:961. 1:962. 1:963. 1:964. 1:965. 1:966. 1:967. 1:968. 1:969. 1:970. 1:971. 1:972. 1:973. 1:974. 1:975. 1:976. 1:977. 1:978. 1:979. 1:980. 1:981. 1:982. 1:983. 1:984. 1:985. 1:986. 1:987. 1:988. 1:989. 1:990. 1:991. 1:992. 1:993. 1:994. 1:995. 1:996. 1:997. 1:998. 1:999. 1:1000.

take unwearied pleasure in perfect obedience to the will of our God. Let us then copy the examples of these bright spirits; and cordially join our feeble hallelujahs to their exalted praises of God our Saviour; let us glorify him, along with "all his works in all places of his dominion;" and rejoice in hope, that the earth, as well as the heavens, will at length be filled with those who praise the Lord, and "do his commandments, hearkening unto the voice of his word."

NOTES.—**PSALM CIV.** V. 1. The Septuagint ascribe this psalm to David; and as it opens with the same words, which both begin and close the preceding Psalm, some expositors conjecture that it was written at the same time. (*Notes*, 103:1, 2, 20-22.) The Psalmist 'celebrates the mighty word and goodness of God, in the fabric of the world; as the hundred and third doth his benefits to himself, and to the rest of the children of men.' *Bp. Patrick.*—The prophet sheweth that we need not to enter into the heavens to seek God; forasmuch as all the order of nature, with the propriety and placing of the elements, are most lively mirrors to see his majesty in.—He manifests himself in each of his works; and though he himself is invisible, yet his garments of glory and beauty are every where most clearly seen. (*Notes*, 2. 93:1. *Is.* 59:16-19. *Dan.* 7:9-12. *Rom.* 1:18-20.)

V. 2. The formation of light was the beginning of the work of this visible creation, by which God discovered his 'glory in the beauty and excellency of his other works.' (*Notes*, *Gen.* 1:3-5, 14-19. *Job* 38:19-21. *Is.* 45:7. 2 *Cor.* 4:5, 6.) Knowledge, wisdom, purity, and felicity, are denoted by the emblem of light; and with these the Lord is most gloriously arrayed. (*Notes*, 97:11. *Col.* 1:9-14, v. 12. 1 *John* 1:5-7.) 'Thou art kept from all mortal eyes by that inaccessible light wherein thou dwellest above.' (*Note*, 1 *Tim.* 6:13-16.)—The writers of the New Testament expressly ascribe the work of creation to the divine Saviour; and when, at his transfiguration, "his face did shine as the sun, and his raiment was white as the light;" he gave his disciples a glimpse of "that glory, which he had with the Father before the world was." (*Notes* and *P. O. Matt.* 17:1-13. *Notes*, *John* 1:4, 5. *Rev.* 1:12-20.) 'The spacious heavens are the royal pavilion, which thy sovereign power hath extended, like a canopy for thy Majesty, in this great palace of the world.' *Bp. Patrick.* (145:8. *Notes*, 102:25-28. *Is.* 40:21-24. 45:12, 13.)

V. 3. **JEHOVAH** is here represented as building the upper stories of his magnificent palace in those waters above the firmament, whence the clouds are formed; upon which he comes riding as in a chariot, when by his thunder and lightning he appals or destroys the inhabitants of the earth; and he "walketh upon the wings of the wind," when storms and tempests execute his commands. (*Notes*, 2 *Sam.* 22:7-16. *Is.* 19:1. *Am.* 9:5, 6. *Nah.* 1:2-6. *Matt.* 26:63-68. *Rev.* 1:7.) 'How astonishingly magnificent and tremendous is the idea ... of the great King, riding upon the heavens, encompassed with clouds and darkness, attended by the lightnings, those ready executioners of his vengeance, and causing the world to resound and tremble at the thunder of his power.' *Bp. Horne.*

V. 4. The old translation of this verse is strictly literal,—"Which maketh the spirits his messengers, and a flaming fire his ministers." The word rendered "spirits" may, however, be translated *winds*.—As the prophet here sheweth, that all visible powers are ready to serve God; so the apostle to the Heb. 1:7. beholdeth in this glass, how the very angels also are obedient to his commandment.—'He sends his angels, (and what king is there that hath such noble ministers?) sometimes in vehement winds, and sometimes in lightning and thunder, whereby they execute his royal pleasure.' *Bp. Patrick.* 'Who maketh those glorious spirits of heaven his messengers; and causeth them to appear in the forms of fire; and maketh both the winds and the fire to execute those offices of revenge, or preservation, which he committeth to them.' *Bp. Hall.* The apostle's infallible exposition, however, seems to include the whole ministration of angels, and to

6 Thou coveredst it with the deep as *with* a garment: the waters stood above the mountains.

7 *At* thy rebuke they fled; at the voice of thy thunder they hasted away.

8 They go up by the mountains; they go down by the valleys, unto the place which thou hast founded for them.

9 Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

10 He sendeth the springs into the valleys, which run among the hills.

11 They give drink to every beast of the field: the wild asses quench their thirst.

[Practical Observations.]

12 By them shall the fowls of the heaven have their habitation, which sing among the branches.

o 93:1. 96:10. Ec. 1:4. 2 Pet. 3:10, 11. Rev. 6:14. 20:11. p Gen. 1:2-10. 7:19. 20. 2 Pet. 3:5, 6. q Gen. 8:1. Prov. 8:28, 29. Mark 4:39. r 114:3-7. t Or, the mountains ascend, the valleys descend. s Gen. 8:5. t 33:7. Gen. 9:11-15. Job 26:10. 38:10. Is. 54:9. Jer. 5:2. u Heb. Who sendeth, 107:35. v Deut. 8:7. Is. 35:7. 41:18. s Heb. walk. t 145:16. r Job 38-43. u Heb. break. z 16:17. 50:11. 84:3. 148:10. Matt. 6:26. u Heb. give a voice. 147:9.

confine the verse to that subject; whence we learn that the holy angels are swift, like the wind, in obeying the commands of the Lord; and as a flame of fire with love and zeal. (*Note*, *Heb.* 1:5-7.)

V. 5. The great Creator so formed the earth, and ordered every thing respecting it, as to provide effectually, that it should preserve its relative situation in the universe, and its regular course, without deviation, perpetually, until the appointed time for its final dissolution. (*Notes*, 24:1, 2. 93:1. 2. 96:10. *Job* 38:4-7. *Rev.* 20:11-15.)

V. 6-9. In the beginning the waters covered the whole chaotic mass, so that no mountains appeared above them; but at the voice of the Creator, which was as thunder, they hasted away. "And the mountains ascend, and the valley descend, to the place which thou hast established for them. But thou hast set them" (the waters) "a bound which they shall not pass: they shall not return to cover the earth." (8, 9.)—This is the old version: it accords with the Septuagint, and is more clear than the present translation. 'Immediately the dry land was seen; part of which, by thy wonderful contrivance, O LORD, rose up in lofty hills; and the rest sunk down in lowly valleys; where thou hast cut channels for the waters to run into the main ocean, the place thou hast appointed for them; and there, though they restlessly toss and swell; yet they cannot get over the shores, wherein thou hast enclosed them, nor shall they ever recover their ancient liberty, to overflow the earth again.' *Bp. Patrick.*—Upon thy command the waters sunk down into one place, so as the hills, (thereupon appearing,) seemed to ascend, and the valleys to go down into their settled hollowness: thither, by thy divine appointment, did the waters gather themselves, and there abide.' *Bp. Hall.* (*Notes*, *Gen.* 1:2, 9. *Job* 38:11. *Prov.* 8:26-30. *Jer.* 5:20-25.)—Some suppose that the retiring of the waters after the deluge was meant; and the clauses, "the waters stood above the mountains," and "that they turn not again to cover the earth," favour the interpretation. 'The process at the creation was so exactly similar to that at the deluge, with regard to the circumstances here mentioned, that it matters not to which we apply the beautiful and truly poetical passage before us. In both cases, the earth was covered with the waters, as with a garment, in every part; in both cases they fled at the Almighty word, like the scattered remains of a routed army; from the heights of the mountains, whither they had ascended, they sunk down into the valleys; and from the valleys they retired to the bed of the ocean.' *Bp. Horne.* Yet the Psalmist is speaking of creation: and a single exception (the *miracle* of the deluge) does not abrogate the general rule, which is often spoken of. (*Notes*, *Gen.* 7:10-23. 8:1-3. 20-22. 9:9-17. *Is.* 54:6-10. *Am.* 9:5, 6. *Matt.* 8:23-27. 2 *Pet.* 3:5-7.)

V. 10, 11. 'The waters of the sea are not only prevented from destroying the earth, but, by a wonderful machinery, are rendered the means of preserving every living thing which moveth thereon. Partly ascending from the great deep, through the strata of the earth, partly exhaled in vapour from the surface of the ocean into the air, and from thence falling in rain, especially on the tops, and by the sides of mountains, they break forth in fresh springs, having left their salts behind them; they trickle through the valleys between the hills, receiving new supplies as they go; they become large rivers, and after watering, by their innumerable turnings and windings, immense tracts of country, they return to the place from whence they came. Thus every animal hath an opportunity of quenching that thirst, which must otherwise soon put a period to its existence. The "wild asses" are particularly mentioned; because they live in remote and sandy deserts: yet they ... are, by the God of nature, taught the way to the waters, inasmuch that the parched traveller ... findeth them to be the best guides in the world; and needeth only to ... follow the herds if them descending to the streams.' *Bp. Horne.* (*Notes*, 17-19. *Gen.* 1:9. *Job* 39:5-8. *Is.* 41:17-20. 43:14-21.)

13 He "watereth the hills from his chambers : the earth is satisfied with the fruit of thy works.

14 He "causeth the grass to grow for the cattle, and herb for the service of man ; that he may bring forth food out of the earth ;

15 And "wine that maketh glad the heart of man, and "oil to "make his face to shine, and bread which strengtheneth man's heart.

16 The "trees of the Lord are full of sap ; the cedars of Lebanon which he hath planted ;

17 Where the birds make their nests : "as for the stork, the fir-trees are her house.

18 The high hills are a refuge for "the wild goats, and the rocks for "the conies.

19 ¶ He appointeth "the moon for seasons : the sun knoweth his going down.

20 Thou "makest darkness, and it is night : wherein all the beasts "of the forest do creep forth.

21 "The young lions roar after their prey, and seek their meat from God.

22 "The sun ariseth ; they gather themselves together, and lay them down in their dens.

23 "Man goeth forth unto his work and to his labour until the evening.

24 O Lord, "how manifold are thy works ! wisdom hast thou made them all : "the earth is full of thy riches.

25 So is "this great and wide sea, wherein all things creeping innumerable, both small and great "beasts.

26 "There go the ships ; there is that "leviathan, whom thou hast made "to play therein.

27 These "wait all upon thee ; that thou mayest give them their meat in due season.

28 That thou givest them they gather : thou openest thine hand, they are filled with good.

29 Thou "hidest thy face, they are troubled ; "thou takest away their breath, they die, and return to their dust.

30 Thou "sendest forth thy Spirit, they are created ; and thou "renewest the face of the earth.

[Practical Observations.]

a 147:8. Deut. 11:11. Job 38:25-28, 37. Jer. 10:13, 14:22. Matt. 5:45. Acts 14:17. b 3. c Am. 9:13. d 145:15-18, 147:8. Gen. 1:11, 12:25, 30, 2:5. 1 Kings 18:5. Jer. 14:5, 6. Joel 2:22. e Gen. 2:9, 16. f 13b, 25. Gen. 4:12, Job 26:5. 1 Cor. 3:7. g 23. h Job 9:13. Prov. 31:6, 7. i Ec. 10:19. Jer. 31:12. Zech. 9:13-17. Mark 14:23. Eph. 5:18. * Heb. to make his face shine with oil, or, more than oil. 22:10. Deut. 28:40. Judg. 9:9. Ec. 9:7, 8. Cant. 1:2-4. Heb. 1:9. 1 John 2:20, 27. h Ec. 8:1. i 105:16. Lev. 26:26. Deut. 8:3. Is. 3:1. Ec. 4:16. 5:16, 14:13. k 29:5. 92:12. Num. 24:6. Ez. 17:23. 112. Jer. 22:23. Ec. 3:16. Dan. 4:21. Qu. 4. Matt. 13:32. m Lev. 11:19. Jer. 8:7. n 1 Sam. 21:2. Job 20:1. o Deut. 14:7. Prov. 30:26. p 8:3. 136:7-9. Gen. 1:14-18. Deut. 4:19. Job 31:25-28, 38:12. Jer. 31:35. q 74:16. 139:10-12. Gen. 1:4, 5. 2:2. Is. 14:7. Am. 4:13. † Heb. thereof do trample on the forest. r 34:10.

Job 38:39. Is. 31:4. Ex. 19:2, 6c. Am. 3:4. a 147:9. Job 38:41. Joel 1:18, 20. 2:22. c Job 24:13-17. Nah. 3:17. John 3:20. n Gen. 3:19. Jude. 19:16. Ec. 5:12. Eph. 4:28. 2 Thes. 3:8-12. e x 8:3, 40:5. 107:31. Neh. 9:6. Job 5:9. y 136:5. Gen. 1:31. Prov. 3:19, 20, 8:22, 5c. Jer. 10:12. Rom. 11:33. Eph. 1:8. 3:10. z 24:1. 50:10-12. 65:11. Gen. 1:11, 12:24, 25. 1 Tim. 6:17. a 95:4, 5. Gen. 1:20-22, 28. Deut. 33:14-18, 19. b Gen. 3:1. Acts 28:5. c 107:23. Gen. 49:13. d 74:14. Job 2:8. marg. 41:1. Ec. Is. 27:1. † Heb. formed. e Job 41:5-29. f 36:6. 1:6-25. 15:16. 147:9. Job 38:41. Luke 12:21-28. g 30:7. Job 13:24, 34:29. Rom. 8:20-22. h 146:4. Job 34:14, 15. Ec. 12:7. Acts 17:25. 19:3. c Gen. 3:19. k 32:6. Job 26:13. 33:4. Is. 32:15. Ez. 37:9. Eph. 2:14, 5. Tit. 3:5. l Is. 65:17. 66:32. Rev. 21:5.

V. 12. By the springs of waters, in the valleys, the birds delight to build their nests ; and, concealed in the branches of the trees, to pour out their cheerful notes.—The music of birds was the first song of thanksgiving which was offered from the earth, before man was formed. All their sounds are different, but all harmonious ; and altogether compose a choir which we cannot imitate. Wesley in Bp. Horne. (Marg. Ref.)

V. 13. "As for the hills, which constantly thus enrich the lower grounds, he waters them from the regions above ; whence dews distil, and showers of rain come pouring down." Bp. Patrick. (Notes, 3. Am. 9:5, 6.) Thus the whole earth is satisfied and enriched, by "the fruit" or effects of the Lord's most wonderful contrivance. (Notes, 65:8-13.)

V. 14, 15. "He describeth God's provident care over man, who doth not only provide necessary things for him, as herbs and other meat ; but also things to rejoice and comfort him, as wine, and oil, or ointments.—Under the word herb, all kinds of corn, pulse, and vegetable food are comprised ; and likewise the produce of the vineyards and olive-yards." (Marg. Ref. Notes, Gen. 1:11, 12. Judg. 9:8-15. Matt. 26:29.) Bread, and wine, and oil, and every thing useful for man and beast, are produced from the soil, according to the purpose and power of God. He could have sent all down from the clouds, as he did the manna, had he seen good.

V. 16. The largest trees, and the most flourishing, as the cedars of Lebanon, grow without man's care. They are, both on this account, and also by reason of their magnitude, "the trees of the Lord, . . . which he hath planted ;" yet by no means comparable to "the trees of righteousness, the planting of the Lord, that he might be glorified." (Notes, 92:12-15. Is. 61:1-3.)

V. 17, 18. (Note, 12.) "Most admirable is that wisdom and understanding which the Creator hath imparted to the birds of the air, whereby they distinguish times and seasons, choose the properest places, construct their nest with an art and exactness unattainable by man, and secure and provide for their young." Bp. Horne. The kind and condescending attention of the omnipotent Creator to the meanest of his creatures, as thus introduced along with his special regard to man, is very beautiful and affecting to a serious mind. (Marg. Ref. Note, Prov. 30:24-28.)

V. 19. The Psalmist next celebrates the wisdom of God in the motions and revolutions of the heavenly bodies. The moon divides time into months, and its changes divide the months also : the seasons of the year were anciently computed by moons, and the Jewish festivals were fixed in the same manner.—The sun, or solar light . . . seemeth to know the exact time of its coming on, and going off, and fulfillet the course prescribed to it without the least deviation." Bp. Horne. (Notes, Gen. 1:14-19. Lev. 23:4. Num. 28:11-15. Deut. 4:19. Job 38:12-15, v. 12. 74:13-17. Jer. 31:35-37.)

V. 20-23. The bountiful and wise Creator has so ordered it, that the beasts of prey naturally shun the light, and seldom leave their dens till it is dark, and man is retired to his rest : so that there is no great danger from them, even in the regions where they most abound, except in the night-time. Then they range abroad, and, in their way, "seek their meat from God," till the sun arises, and man returns to his work, and then they retire to their dens. (Marg. Ref. Notes, Gen. 1:3-5. Is. 45:7.) Wicked men, who choose darkness, as best

suited to the commission of their crimes with secrecy and impunity, and who "hate the light" of God's word, "because their deeds are evil," resemble the savage beasts in this and many other respects. (Notes, Job 24:13-17. John 3:19-21. Rom. 13:11-14. Eph. 5:8-14. 1 Thes. 5:1-3.) as do they also, who spend the night in revels and dissipation, and retire to rest when they ought to set about some useful employment : for thus they seem to renounce their kindred to the human species, and to be ambitious of a relation to the wild beasts of the forest.—In nations which sit in darkness for want of revelation, Satan seems to have permission to range and devour at pleasure. (Note, Ez. 22:18.) but when "the Sun of Righteousness" arises, this roaring lion has his power diminished, and men are stirred up to "labour for the meat which endureth unto everlasting life."

V. 24. "Transported with a survey of the wonders which present themselves in heaven above, and on earth below, the Psalmist breaks forth into an exclamation, (and what heart has not already anticipated him ?) on the variety and magnificence, the harmony and proportion of the works of God, in this outward, and visible, and perishable world. What then are the miracles of grace and glory ! What are those invisible and eternal things, "which God hath prepared for them that love him !" Bp. Horne. (Notes, 8:3-9. 159:17, 18. Rom. 11:33-36. 1 Cor. 2:6-9. Eph. 3:9-12.)

V. 25, 26. "This great and spacious sea also, which seems to embrace the earth in its arms, is no less full of thy wonderful works." Bp. Patrick.—There is not in all nature a more august and striking object than the ocean. Its inhabitants are as numerous as those upon the land ; nor is the wisdom and power of the Creator less displayed, perhaps, in their formation and preservation, from the smallest fish that swims, to the enormous tyrant of the deep, the leviathan himself. By means of navigation, Providence hath opened a communication between the most distant parts of the globe ; the largest solid bodies are wafted with incredible swiftness upon one fluid, by the impulse of another, and seas join the countries which they appear to divide." Bp. Horne. (Note, Gen. 1:9.)—There the ships sail as swiftly as the fishes swim ; fetching up the riches both of sea and land : and there that great leviathan (in forming of whom thou hast shown thy mighty power) finds room enough to tumble up and down, and sport himself in his absolute dominion over all that the sea contains." Bp. Patrick.—Many authors, and among the rest, Bishop Patrick, in commenting on Job, suppose the leviathan to mean the crocodile : but the text before us so fully decides the leviathan to be an inhabitant of the sea, that this respectable author paraphrases it, in direct opposition to his exposition of the scripture before referred to ! (Notes, 74:13-17. Job 41: Is. 27:1.)—The word, rendered, "things creeping," is used concerning the fishes, in the history of the creation ; and as none of them, properly speaking, have legs and feet, and many of them in great measure lie and crawl at the bottom of the water ; there is a propriety in considering them as a peculiar species of reptiles. (Gen. 1:20. marg.)—Beasts. (25.) Or, "Living creatures." (Note, Rev. 4:6-8.)

V. 27-30. The immense creation, forming one great family, maintained upon the riches and bounty of Jehovah, as the great Householder, is a very striking idea : whilst at his will one generation of creatures perish, a new generation succeeds ; and successive crops of vegetable productions

31 "The glory of the LORD shall endure for ever: the LORD shall rejoice in his works.

32 He looketh on the earth, and it trembleth: the toucheth the hills, and they smoke.

33 I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being

34 My meditation of him shall be sweet: I will be glad in the LORD.

35 Let the sinners be consumed out of the earth, and let the wicked be no more. "Bless thou the LORD, O my soul. Praise ye the LORD.

m 102:16. Rom. 11:35. Gal. 1:5. Eph. 3:21. 2 Tim. 4:18. Heb. 13:21. 1 Pet. 5:1. 2 Pet. 3:18. Rev. 5:12, 13. "Heb. be for ever. n Gen. 1:31. Ex. 31:17. Is. 62:5, 63:18, 149. Jer. 4:1. Zeph. 3:17. Luke 15:5, 6, 22-24. o 77:16. 97:4, 5. 114:7. 151:2. 164:1-3. 22. Ar. s. 8. Nah. 1:56. Hab. 3:5, 6. Rev. 20:11. p 50:3. 144:5. Is. 64:1, 2. Rev. 19:3. q 63:4. 145:1, 2. 146:2. r 1:2. 63:5, 6. 77:12. 119:15, 116, 117, 127, 128, 167. 139:17, 18. Prov. 24:14. s 32:11. Hab. 3:18. Luke 1:1. Phil. 4:4. t 37:38. 59:13. 68:1, 2. 73:27. 101:8. Judg. 5:31. 1 Prov. 2:22. Rev. 19:1, 2. u 1:1. 103:1, 2, 22. v 136:1-3. 1 Chr. 16:7. 22:25, 3. 29:13, 20. b Is. 12:

renew and cover the face of the earth. (*Marg. Ref. Notes, Matt. 6:25-32.*)—The Holy Spirit seems to be spoken of in Scripture, as the immediate agent in giving and preserving life, both natural, spiritual, and eternal. (*Notes, 33:4-6, v. 6. Gen. 1:2. Job 33:1-7, v. 4.*)

V. 31. The old version here is, "Glory be to the LORD for ever; let the LORD rejoice in his works." Our present translation is more literal: but the variation shows, that no certain rule has been adopted in rendering such passages; some being rendered in the future, as predictions, others as prayers, in the imperative; and that the context in general must determine in which sense we should understand them. "All future ages shall praise, as well as we, the same power, and wisdom, and goodness of the Lord; which appear so gloriously in all his works, that he himself is still delighted in the continuance of them, as he was at first in their contrivance." *Bp. Patrick. (Marg. Ref. Notes, Gen. 1:31. Is. 62:1-5. Jer. 32:39-41. Zeph. 3:14-17. Luke 15:3-7, 22-32. 2 Thes. 1:5-10.)*

V. 32. "At his presence the very earth trembles, and the mountains, as our fathers saw at mount Sinai, are full of fire and smoke." *Bp. Patrick.* It is probable, however, that earthquakes and volcanoes, as terrific displays of the Creator's power, (in whatever way men account for them,) were also intended; and perhaps there may be some reference to the last general conflagration. (*Marg. Ref. Notes, 2:3. Ex. 19:16-20. Hab. 3:3-5. Heb. 12:18-21. 2 Pet. 3:10-13.*)

V. 33. *Notes, 145:1, 2. 146:2.*

V. 34. Meditation on the glorious perfections of God, as displayed in all his works of creation and providence; and still more, as harmoniously manifested in his works of redemption and grace: must be delightful to the soul, in proportion as it becomes spiritually minded. For it excites the most pleasing sensations of adoring, complacent, and grateful love, with admiration still more and more augmented, by further discoveries of the manifold wisdom, righteousness, faithfulness, and mercy of our God; and creating a sort of triumphant exultation, combined with confidence and self-congratulation, that this most glorious God is become our Salvation and our God, our Father, our Friend and Portion for ever. The felicity of heaven, no doubt, greatly consists in the joy of such contemplations, and rapturous adorations and thanksgivings; the beginning of this happy frame of mind is the earnest of heaven; and the capacity of delighting in such meditations and praises, is in good measure "the meetness for the inheritance of the saints in light." (*Notes, 1:1-3. 63:1-6. 139:17, 18. Phil. 4:1.*)

V. 35. *Let the sinners, &c.* Or, "The sinners shall be consumed, &c." (*Marg. Ref. Note, 68:1-3.*) The Psalmist concludes as he began, "Bless thou the LORD, O my soul;" only calling on all that read and sing the psalm, and on all creatures, to join with him in praising the eternal and glorious God of heaven and earth: *Hallelujah. (Notes, 68:4. 103:1, 2, 20-22.)*

PRACTICAL OBSERVATIONS.

V. 1-11. Every object which we behold or reflect on, may remind us to bless and praise the Lord, who is very great, and arrayed with majesty, glory, and excellency, infinitely surpassing our comprehension. "His eternal power and Godhead" are clearly seen, by the things which he has made: his glory, like the sun, becomes visible by its own splendour; and they are without excuse, who do not love, and thank, and worship him. (*Note, Rom. 1:18-23.*) The heavens stretched forth as his curtain; the light as his magnificent garment; the clouds as his chambers, or his chariot; the winds and flames as his servants and messengers; and the holy angels, executing his commands with inconceivable zeal, alacrity, and promptitude, are so many demonstrations of his power and authority; and show that all his creatures serve him, apostate spirits, and apostate man, alone excepted. The less we can comprehend of the manner in which the Creator retains the earth in its course, and the seasons in their order; the more we should admire and adore his power, wisdom, and goodness: and while we consider the numerous and invaluable advantages which we derive from the ocean, and from the wonderful process by which the earth is watered

PSALM CV.

An exhortation to praise God, to make known his works, to glory in him, and to seek his favour, 1-7. A brief history of God's goodness to his people from the call of Abraham to the settlement of Israel in Canaan, 8-45.

O "GIVE thanks unto the LORD; "call upon his name: "make known his deeds among the people.

2 "Sing unto him, sing psalms unto him: "talk ye of all his wondrous works.

3 "Glory ye in his holy name: "let the heart o them rejoice that seek the LORD.

4 "Seek the LORD and "his strength: "seek his face evermore.

4. Joel 2:32. Acts 9:14. Rom. 10:13. 1 Cor. 1:2. e 89:1. 96:3. 145:4-6, 11, 12. Num. 23:23. Is. 51:10. Dan. 3:29. 4:1-3. 6:26, 27. d 47:6. 7. 96:1, 2. 98:1, 5. Julg. 5:3. Is. 12:5, 6. 42:10-12. Eph. 5:19. Rev. 15:3, 4. e 77:12. 78:4-6. 119:27. Ex. 13:8, 9, 14. Deut. 6:6-9. Luke 24:14, &c. f 34:2. Is. 45:25. Jer. 9:23. 24. 1 Cor. 1:28, 31. Gal. 6:14. g 3:10. Prov. 8:17. Is. 45:15. 55:7. Lam. 3:25. Luke 11:9, 10. h Am. 5:4-6. Zeph. 2:3, 3. 178:61. 132:8. 2 Chr. 6:41. k 27:8.

from that great reservoir; we should remember to bless the Lord for his faithfulness to Noah and his posterity.

V. 12-30. In these verses we are called on to observe, admire, and adore the wisdom, love, and power of God, in the instinctive propensities of all animals; by which they are not only led to the means of their own preservation, and the continuance of each species, but are rendered subservient to our comfort and benefit. And when we reflect on the provision which the bounteous Creator has made for the wants of all his creatures, we should also notice the natural worship, so to speak, which they render unto him; while the feathered songsters warble his praises, and even the lions, roaring in the woods, "seek their meat from God." Yet man, forgetful and ungrateful man, is favoured with the largest measure of his kindness: to him he gives all things richly to enjoy; not only bringing food out of the earth, but wine and oil for his exhilaration and pleasure. He has put the animal tribes under his dominion: even those which render him no service, stand in awe of him, and are taught to retire to their dens when the rising sun calls him to his work; and in general they only venture forth, when night has drawn her sable curtain to favour his repose. Well then may we break forth in admiration, and say, "O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches!" For the seas and the dry land, the air and even the bowels of the earth, are abundantly replenished with useful treasures for the service of man. Yet let us remember that we are pensioners, and in some sense, fellow-commoners with the inferior creatures; which "all wait upon the LORD," who "giveth them their meat in due season;" which gather what he gives, and are examples to us of contentment and moderation. Let us also recollect, that death, which sweeps away the innumerable multitudes of living creatures that people the earth, and makes room for successive generations, first entered by man's sin; and likewise that we are not sent into the world, as *liavians* into the great deep, "to play therein;" either by living merely for amusement, or by preying upon our inferiors. We have much to do: we are sentenced to eat our bread in the sweat of our brow; and he who does nothing useful to society, lives upon the labour of others. We ought, therefore, to "work out our own salvation," to improve our talents, and to serve our generation, from the morning to the evening of our lives; and then the faithful servant will enter into rest, and the slothful will be called to a severe account. Man alone lives beyond death. When the Lord takes away his breath, his soul enters on another state of existence; and his body shall at length be raised either to eternal glory or misery.—May the Lord then send forth his Spirit, and new create our souls to holiness; and renew the face of the earth by the conversion of sinners.

V. 31-35. The power of the glorious God will be found at last, and often is seen to be at present, as terrible to the impenitent workers of iniquity, as beneficial to his humble worshippers and devoted servants; and in every way "his glory shall endure for ever; the LORD shall rejoice in his works." If he look with a frown upon the earth, it trembles; if he touch the hills in anger, they smoke, and kindle into a flame; and at length "the day of the LORD will come . . . in which the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up;" and then sinners, however numerous or powerful, shall perish without hope and for ever. But those who trust in his mercy, and love his name, shall sing his praises as long as they have their being, even to eternal ages. And if meditation on the glories of creation be so sweet to the soul; what superior glories must appear to the enlightened mind, when contemplating the great work of redemption! There all the divine perfections, with combined splendour, beam upon the soul, exciting astonishment, love, gratitude, and joy; there spiritual riches are discerned, far more unsearchable, than those temporal treasures which supply the wants of the whole visible creation; and there alone can a sinner perceive ground of confidence and joy in God. When then we thankfully receive and use moderately, and fear to abuse the bounty of Providence; while we learn to trust in him who feeds the young

5 Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;

6 O ye seed of Abraham his servant, ye children of Jacob his chosen.

7 He is the Lord our God: his judgments are in all the earth.

8 He hath remembered his covenant for ever, the word which he commanded to a thousand generations.

9 Which covenant he made with Abraham, and his oath unto Isaac;

10 And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant:

11 Saying, Unto thee will I give the land of Canaan, the lot of thy inheritance:

12 When they were but a few men in number; yea, very few, and strangers in it.

13 When they went from one nation to another, from one kingdom to another people;

14 He suffered no man to do them wrong: yea, he reproved kings for their sakes;

15 Saying, Touch not mine anointed, and do my prophets no harm.

16 Moreover, he called for a famine upon the land: he brake the whole staff of bread.

17 He sent a man before them, even Joseph who was sold for a servant:

18 Whose feet they hurt with fetters: he was laid in iron.

19 Until the time that his word came, the word of the Lord tried him.

20 The king sent and loosed him, even the ruler of the people, and let him go free.

21 He made him lord of his house, and ruler of all his substance:

22 To bind his princes at his pleasure; and teach his senators wisdom. *[Practical Observations.]*

23 Israel also came into Egypt; and Jacob sojourned in the land of Ham.

24 And he increased his people greatly; and made them stronger than their enemies.

25 He turned their heart to hate his people, to deal subtly with his servants.

26 He sent Moses his servant, and Aaron whom he had chosen.

27 They showed his signs among them, and wonders in the land of Ham.

28 He sent darkness, and made it dark; and they rebelled not against his word.

29 He turned their waters into blood, and slew their fish.

17:11, 19:2. Deut. 7:18, 19:2. 32:7. Is. 43:18, 19. Luke 22:19. 1 Cor. 11:24-26. n 11:13. Rev. 16:7, 18:2. n Ex. 3:6. Is. 41:8, 14. 44:12. Rom. 9:4, &c. o Deut. 7:6-8. John 15:16. 1 Pet. 2:9. p 95:7, 100:3. Gen. 17:7. Ex. 20:2. Deut. 27:17, 18:20-15. Josh. 24:15-24. q 48:10, 11. Is. 26:9. Rev. 15:4. r Ex. 11:15, 5. 1 Chr. 16:15. Neh. 9:4. Luke 1:72-74. s Deut. 7:9. e Gen. 24:16-17, 24:33-35, 35:11. Neh. 9:8. Acts 7:8. Heb. 6:17. t Gen. 17:7. s Sam. 23:5. Heb. 19:20. x Gen. 12:7. 13:15, 15:18. 36:4, 28:13. y Gen. 31:30. Deut. 7:1. 26:5. Is. 51:2. Ex. 33:24, &c. z Gen. 17:8-24. 22:17-5. Heb. 11:9, 12. Gen. 12:14-17. 20:1. 7:25, 14. &c. 24:1. 25:1. 26:1. 27:1. 28:1. 29:1. 30:1. 31:1. 32:1. 33:1. 34:1. 35:1. 36:1. 37:1. 38:1. 39:1. 40:1. 41:1. 42:1. 43:1. 44:1. 45:1. 46:1. 47:1. 48:1. 49:1. 50:1. 51:1. 52:1. 53:1. 54:1. 55:1. 56:1. 57:1. 58:1. 59:1. 60:1. 61:1. 62:1. 63:1. 64:1. 65:1. 66:1. 67:1. 68:1. 69:1. 70:1. 71:1. 72:1. 73:1. 74:1. 75:1. 76:1. 77:1. 78:1. 79:1. 80:1. 81:1. 82:1. 83:1. 84:1. 85:1. 86:1. 87:1. 88:1. 89:1. 90:1. 91:1. 92:1. 93:1. 94:1. 95:1. 96:1. 97:1. 98:1. 99:1. 100:1. 101:1. 102:1. 103:1. 104:1. 105:1. 106:1. 107:1. 108:1. 109:1. 110:1. 111:1. 112:1. 113:1. 114:1. 115:1. 116:1. 117:1. 118:1. 119:1. 120:1. 121:1. 122:1. 123:1. 124:1. 125:1. 126:1. 127:1. 128:1. 129:1. 130:1. 131:1. 132:1. 133:1. 134:1. 135:1. 136:1. 137:1. 138:1. 139:1. 140:1. 141:1. 142:1. 143:1. 144:1. 145:1. 146:1. 147:1. 148:1. 149:1. 150:1. 151:1. 152:1. 153:1. 154:1. 155:1. 156:1. 157:1. 158:1. 159:1. 160:1. 161:1. 162:1. 163:1. 164:1. 165:1. 166:1. 167:1. 168:1. 169:1. 170:1. 171:1. 172:1. 173:1. 174:1. 175:1. 176:1. 177:1. 178:1. 179:1. 180:1. 181:1. 182:1. 183:1. 184:1. 185:1. 186:1. 187:1. 188:1. 189:1. 190:1. 191:1. 192:1. 193:1. 194:1. 195:1. 196:1. 197:1. 198:1. 199:1. 200:1. 201:1. 202:1. 203:1. 204:1. 205:1. 206:1. 207:1. 208:1. 209:1. 210:1. 211:1. 212:1. 213:1. 214:1. 215:1. 216:1. 217:1. 218:1. 219:1. 220:1. 221:1. 222:1. 223:1. 224:1. 225:1. 226:1. 227:1. 228:1. 229:1. 230:1. 231:1. 232:1. 233:1. 234:1. 235:1. 236:1. 237:1. 238:1. 239:1. 240:1. 241:1. 242:1. 243:1. 244:1. 245:1. 246:1. 247:1. 248:1. 249:1. 250:1. 251:1. 252:1. 253:1. 254:1. 255:1. 256:1. 257:1. 258:1. 259:1. 260:1. 261:1. 262:1. 263:1. 264:1. 265:1. 266:1. 267:1. 268:1. 269:1. 270:1. 271:1. 272:1. 273:1. 274:1. 275:1. 276:1. 277:1. 278:1. 279:1. 280:1. 281:1. 282:1. 283:1. 284:1. 285:1. 286:1. 287:1. 288:1. 289:1. 290:1. 291:1. 292:1. 293:1. 294:1. 295:1. 296:1. 297:1. 298:1. 299:1. 300:1. 301:1. 302:1. 303:1. 304:1. 305:1. 306:1. 307:1. 308:1. 309:1. 310:1. 311:1. 312:1. 313:1. 314:1. 315:1. 316:1. 317:1. 318:1. 319:1. 320:1. 321:1. 322:1. 323:1. 324:1. 325:1. 326:1. 327:1. 328:1. 329:1. 330:1. 331:1. 332:1. 333:1. 334:1. 335:1. 336:1. 337:1. 338:1. 339:1. 340:1. 341:1. 342:1. 343:1. 344:1. 345:1. 346:1. 347:1. 348:1. 349:1. 350:1. 351:1. 352:1. 353:1. 354:1. 355:1. 356:1. 357:1. 358:1. 359:1. 360:1. 361:1. 362:1. 363:1. 364:1. 365:1. 366:1. 367:1. 368:1. 369:1. 370:1. 371:1. 372:1. 373:1. 374:1. 375:1. 376:1. 377:1. 378:1. 379:1. 380:1. 381:1. 382:1. 383:1. 384:1. 385:1. 386:1. 387:1. 388:1. 389:1. 390:1. 391:1. 392:1. 393:1. 394:1. 395:1. 396:1. 397:1. 398:1. 399:1. 400:1. 401:1. 402:1. 403:1. 404:1. 405:1. 406:1. 407:1. 408:1. 409:1. 410:1. 411:1. 412:1. 413:1. 414:1. 415:1. 416:1. 417:1. 418:1. 419:1. 420:1. 421:1. 422:1. 423:1. 424:1. 425:1. 426:1. 427:1. 428:1. 429:1. 430:1. 431:1. 432:1. 433:1. 434:1. 435:1. 436:1. 437:1. 438:1. 439:1. 440:1. 441:1. 442:1. 443:1. 444:1. 445:1. 446:1. 447:1. 448:1. 449:1. 450:1. 451:1. 452:1. 453:1. 454:1. 455:1. 456:1. 457:1. 458:1. 459:1. 460:1. 461:1. 462:1. 463:1. 464:1. 465:1. 466:1. 467:1. 468:1. 469:1. 470:1. 471:1. 472:1. 473:1. 474:1. 475:1. 476:1. 477:1. 478:1. 479:1. 480:1. 481:1. 482:1. 483:1. 484:1. 485:1. 486:1. 487:1. 488:1. 489:1. 490:1. 491:1. 492:1. 493:1. 494:1. 495:1. 496:1. 497:1. 498:1. 499:1. 500:1. 501:1. 502:1. 503:1. 504:1. 505:1. 506:1. 507:1. 508:1. 509:1. 510:1. 511:1. 512:1. 513:1. 514:1. 515:1. 516:1. 517:1. 518:1. 519:1. 520:1. 521:1. 522:1. 523:1. 524:1. 525:1. 526:1. 527:1. 528:1. 529:1. 530:1. 531:1. 532:1. 533:1. 534:1. 535:1. 536:1. 537:1. 538:1. 539:1. 540:1. 541:1. 542:1. 543:1. 544:1. 545:1. 546:1. 547:1. 548:1. 549:1. 550:1. 551:1. 552:1. 553:1. 554:1. 555:1. 556:1. 557:1. 558:1. 559:1. 560:1. 561:1. 562:1. 563:1. 564:1. 565:1. 566:1. 567:1. 568:1. 569:1. 570:1. 571:1. 572:1. 573:1. 574:1. 575:1. 576:1. 577:1. 578:1. 579:1. 580:1. 581:1. 582:1. 583:1. 584:1. 585:1. 586:1. 587:1. 588:1. 589:1. 590:1. 591:1. 592:1. 593:1. 594:1. 595:1. 596:1. 597:1. 598:1. 599:1. 600:1. 601:1. 602:1. 603:1. 604:1. 605:1. 606:1. 607:1. 608:1. 609:1. 610:1. 611:1. 612:1. 613:1. 614:1. 615:1. 616:1. 617:1. 618:1. 619:1. 620:1. 621:1. 622:1. 623:1. 624:1. 625:1. 626:1. 627:1. 628:1. 629:1. 630:1. 631:1. 632:1. 633:1. 634:1. 635:1. 636:1. 637:1. 638:1. 639:1. 640:1. 641:1. 642:1. 643:1. 644:1. 645:1. 646:1. 647:1. 648:1. 649:1. 650:1. 651:1. 652:1. 653:1. 654:1. 655:1. 656:1. 657:1. 658:1. 659:1. 660:1. 661:1. 662:1. 663:1. 664:1. 665:1. 666:1. 667:1. 668:1. 669:1. 670:1. 671:1. 672:1. 673:1. 674:1. 675:1. 676:1. 677:1. 678:1. 679:1. 680:1. 681:1. 682:1. 683:1. 684:1. 685:1. 686:1. 687:1. 688:1. 689:1. 690:1. 691:1. 692:1. 693:1. 694:1. 695:1. 696:1. 697:1. 698:1. 699:1. 700:1. 701:1. 702:1. 703:1. 704:1. 705:1. 706:1. 707:1. 708:1. 709:1. 710:1. 711:1. 712:1. 713:1. 714:1. 715:1. 716:1. 717:1. 718:1. 719:1. 720:1. 721:1. 722:1. 723:1. 724:1. 725:1. 726:1. 727:1. 728:1. 729:1. 730:1. 731:1. 732:1. 733:1. 734:1. 735:1. 736:1. 737:1. 738:1. 739:1. 740:1. 741:1. 742:1. 743:1. 744:1. 745:1. 746:1. 747:1. 748:1. 749:1. 750:1. 751:1. 752:1. 753:1. 754:1. 755:1. 756:1. 757:1. 758:1. 759:1. 760:1. 761:1. 762:1. 763:1. 764:1. 765:1. 766:1. 767:1. 768:1. 769:1. 770:1. 771:1. 772:1. 773:1. 774:1. 775:1. 776:1. 777:1. 778:1. 779:1. 780:1. 781:1. 782:1. 783:1. 784:1. 785:1. 786:1. 787:1. 788:1. 789:1. 790:1. 791:1. 792:1. 793:1. 794:1. 795:1. 796:1. 797:1. 798:1. 799:1. 800:1. 801:1. 802:1. 803:1. 804:1. 805:1. 806:1. 807:1. 808:1. 809:1. 810:1. 811:1. 812:1. 813:1. 814:1. 815:1. 816:1. 817:1. 818:1. 819:1. 820:1. 821:1. 822:1. 823:1. 824:1. 825:1. 826:1. 827:1. 828:1. 829:1. 830:1. 831:1. 832:1. 833:1. 834:1. 835:1. 836:1. 837:1. 838:1. 839:1. 840:1. 841:1. 842:1. 843:1. 844:1. 845:1. 846:1. 847:1. 848:1. 849:1. 850:1. 851:1. 852:1. 853:1. 854:1. 855:1. 856:1. 857:1. 858:1. 859:1. 860:1. 861:1. 862:1. 863:1. 864:1. 865:1. 866:1. 867:1. 868:1. 869:1. 870:1. 871:1. 872:1. 873:1. 874:1. 875:1. 876:1. 877:1. 878:1. 879:1. 880:1. 881:1. 882:1. 883:1. 884:1. 885:1. 886:1. 887:1. 888:1. 889:1. 890:1. 891:1. 892:1. 893:1. 894:1. 895:1. 896:1. 897:1. 898:1. 899:1. 900:1. 901:1. 902:1. 903:1. 904:1. 905:1. 906:1. 907:1. 908:1. 909:1. 910:1. 911:1. 912:1. 913:1. 914:1. 915:1. 916:1. 917:1. 918:1. 919:1. 920:1. 921:1. 922:1. 923:1. 924:1. 925:1. 926:1. 927:1. 928:1. 929:1. 930:1. 931:1. 932:1. 933:1. 934:1. 935:1. 936:1. 937:1. 938:1. 939:1. 940:1. 941:1. 942:1. 943:1. 944:1. 945:1. 946:1. 947:1. 948:1. 949:1. 950:1. 951:1. 952:1. 953:1. 954:1. 955:1. 956:1. 957:1. 958:1. 959:1. 960:1. 961:1. 962:1. 963:1. 964:1. 965:1. 966:1. 967:1. 968:1. 969:1. 970:1. 971:1. 972:1. 973:1. 974:1. 975:1. 976:1. 977:1. 978:1. 979:1. 980:1. 981:1. 982:1. 983:1. 984:1. 985:1. 986:1. 987:1. 988:1. 989:1. 990:1. 991:1. 992:1. 993:1. 994:1. 995:1. 996:1. 997:1. 998:1. 999:1. 1000:1. 1001:1. 1002:1. 1003:1. 1004:1. 1005:1. 1006:1. 1007:1. 1008:1. 1009:1. 1010:1. 1011:1. 1012:1. 1013:1. 1014:1. 1015:1. 1016:1. 1017:1. 1018:1. 1019:1. 1020:1. 1021:1. 1022:1. 1023:1. 1024:1. 1025:1. 1026:1. 1027:1. 1028:1. 1029:1. 1030:1. 1031:1. 1032:1. 1033:1. 1034:1. 1035:1. 1036:1. 1037:1. 1038:1. 1039:1. 1040:1. 1041:1. 1042:1. 1043:1. 1044:1. 1045:1. 1046:1. 1047:1. 1048:1. 1049:1. 1050:1. 1051:1. 1052:1. 1053:1. 1054:1. 1055:1. 1056:1. 1057:1. 1058:1. 1059:1. 1060:1. 1061:1. 1062:1. 1063:1. 1064:1. 1065:1. 1066:1. 1067:1. 1068:1. 1069:1. 1070:1. 1071:1. 1072:1. 1073:1. 1074:1. 1075:1. 1076:1. 1077:1. 1078:1. 1079:1. 1080:1. 1081:1. 1082:1. 1083:1. 1084:1. 1085:1. 1086:1. 1087:1. 1088:1. 1089:1. 1090:1. 1091:1. 1092:1. 1093:1. 1094:1. 1095:1. 1096:1. 1097:1. 1098:1. 1099:1. 1100:1. 1101:1. 1102:1. 1103:1. 1104:1. 1105:1. 1106:1. 1107:1. 1108:1. 1109:1. 1110:1. 1111:1. 1112:1. 1113:1. 1114:1. 1115:1. 1116:1. 1117:1. 1118:1. 1119:1. 1120:1. 1121:1. 1122:1. 1123:1. 1124:1. 1125:1. 1126:1. 1127:1. 1128:1. 1129:1. 1130:1. 1131:1. 1132:1. 1133:1. 1134:1. 1135:1. 1136:1. 1137:1. 1138:1. 1139:1. 1140:1. 1141:1. 1142:1. 1143:1. 1144:1. 1145:1. 1146:1. 1147:1. 1148:1. 1149:1. 1150:1. 1151:1. 1152:1. 1153:1. 1154:1. 1155:1. 1156:1. 1157:1. 1158:1. 1159:1. 1160:1. 1161:1. 1162:1. 1163:1. 1164:1. 1165:1. 1166:1. 1167:1. 1168:1. 1169:1. 1170:1. 1171:1. 1172:1. 1173:1. 1174:1. 1175:1. 1176:1. 1177:1. 1178:1. 1179:1. 1180:1. 1181:1. 1182:1. 1183:1. 1184:1. 1185:1. 1186:1. 1187:1. 1188:1. 1189:1. 1190:1. 1191:1. 1192:1. 1193:1. 1194:1. 1195:1. 1196:1. 1197:1. 1198:1. 1199:1. 1200:1. 1201:1. 1202:1. 1203:1. 1204:1. 1205:1. 1206:1. 1207:1. 1208:1. 1209:1. 1210:1. 1211:1. 1212:1. 1213:1. 1214:1. 1215:1. 1216:1. 1217:1. 1218:1. 1219:1. 1220:1. 1221:1. 1222:1. 1223:1. 1224:1. 1225:1. 1226:1. 1227:1. 1228:1. 1229:1. 1230:1. 1231:1. 1232:1. 1233:1. 1234:1. 1235:1. 1236:1. 1237:1. 1238:1. 1239:1. 1240:1. 1241:1. 1242:1. 1243:1. 1244:1. 1245:1. 1246:1. 1247:1. 1248:1. 1249:1. 1250:1. 1251:1. 1252:1. 1253:1. 1254:1. 1255:1. 1256:1. 1257:1. 1258:1. 1259:1. 1260:1. 1261:1. 1262:1. 1263:1. 1264:1. 1265:1. 1266:1. 1267:1. 1268:1. 1269:1. 1270:1. 1271:1. 1272:1. 1273:1. 1274:1. 1275:1. 1276:1. 1277:1. 1278:1. 1279:1. 1280:1. 1281:1. 1282:1. 1283:1. 1284:1. 1285:1. 1286:1. 1287:1. 1288:1. 1289:1. 1290:1. 1291:1. 1292:1. 1293:1. 1294:1. 1295:1. 1296:1. 1297:1. 1298:1. 1299:1. 1300:1. 1301:1. 1302:1. 1303:1. 1304:1. 1305:1. 1306:1. 1307:1. 1308:1. 1309:1. 1310:1. 1311:1. 1312:1. 1313:1. 1314:1. 1315:1. 1316:1. 1317:1. 1318:1. 1319:1. 1320:1. 1321:1. 1322:1. 1323:1. 1324:1. 1325:1. 1326:1. 1327:1. 1328:1. 1329:1. 1330:1. 1331:1. 1332:1. 1333:1. 1334:1. 1335:1. 1336:1. 1337:1. 1338:1. 1339:1. 1340:1. 1341:1. 1342:1. 1343:1. 1344:1. 1345:1. 1346:1. 1347:1. 1348:1. 1349:1. 1350:1. 1351:1. 1352:1. 1353:1. 1354:1. 1355:1. 1356:1. 1357:1. 1358:1. 1359:1. 1360:1. 1361:1. 1362:1. 1363:1. 1364:1. 1365:1. 1366:1. 1367:1. 1368:1. 1369:1. 1370:1. 1371:1. 1372:1. 1373:1. 1374:1. 1375:1. 1376:1. 1377:1. 1378:1. 1379:1. 1380:1. 1381:1. 1382:1. 1383:1. 1384:1. 1385:1. 1386:1. 1387:1. 1388:1. 1389:1. 1390:1. 1391:1. 1392:1. 1393:1. 1394:1. 1395:1. 1396:1. 1397:1. 1398:1. 1399:1. 1400:1. 1401:1. 1402:1. 1403:1. 1404:1. 1405:1. 1406:1. 1407:1. 1408:1. 1409:1. 1410:1. 1411:1. 1412:1. 1413:1. 1414:1. 1415:1. 1416:1. 1417:1. 1418:1. 1419:1. 1420:1. 1421:1. 1422:1. 1423:1. 1424:1. 1425:1. 1426:1. 1427:1. 1428:1. 1429:1. 1430:1. 1431:1. 1432:1. 1433:1. 1434:1. 1435:1. 1436:1. 1437:1. 1438:1. 1439:1. 1440:1. 1441:1. 1442:1. 1443:1. 1444:1. 1445:1. 1446:1. 1447:1. 1448:1. 1449:1. 1450:1. 1451:1. 1

30 Their land brought forth frogs in abundance, in the chambers of their kings.

31 He spake, and there came divers sorts of flies and lice in all their coasts.

32 He gave them hail for rain, and flaming fire in their land.

33 He smote their vines also and their fig-trees; and brake the trees of their coasts.

34 He spake, and the locusts came, and caterpillars, and that without number;

35 And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 He smote also all the first-born in their land, the chief of all their strength.

37 He brought them forth also with silver and gold; and there was not one feeble person among their tribes.

e 78:45. Ex. 8:3-14. Rev. 16:13, 14. f 78:45. Ex. 8:21-24. Is. 7:18. g Ex. 16:18-19. h Heb. their rain hail. i 78:47-49. Ex. 9:18-28. Rev. 8:7, 11. 19:16, 21. Rev. 9:4. k 78:46. Ex. 10:12-15. Joel 1:4-7. 2:25. Rev. 9:8-10. 17:8, 11. 13:8. 136:10. Ex. 4:23, 11:4, 12:12, 29, 30. Heb. 11:28. m Gen. 49:3. n Gen. 15:14. Ex. 3:22. 12:35, 36. Acts 13:17. o Ex. 10:7, 12:83. p Gen. 35:5. Josh. 2:9. q 78:14. Ex. 13:21, 22. 14:24. Num. 9:15-22. Neh. 9:12, 19. Is. 4:5. 1 Cor. 10:1, 2. r 78:18, 26-28. Ex. 16:12, 13. Num. 11:4-6, 31-35. s Ex. 16:14-33. Num. 11:7-9. Deut. 8:3. Josh. 5:12. Neh. 9:20. t 78:23-25. John 6:31-38, 48-58. u 78:15, 16, 20, 114:8. Ex. 17:6.

lion. (Notes, Ex. 2:3-8).—Some, however, explain the clause of the Egyptians, reading it as an interrogation:—"Did they not rebel against his word?" "Did they not persist in rebelling, amidst all the plagues inflicted on them?" (Notes, Ex. 2:1-15; Acts 7:20-36.)

V. 29-36. *Marg. Ref. Notes*, 78:42-50.

V. 37, 38. (*Marg. Ref. Notes*, Ex. 12:35-38. 13:17, 18. Is. 63:11-14.) "Among such a number of men, women, children, and cattle, nothing was 'weak and feeble,' nothing unable to perform the journey. The order was that 'not a hoof should be left behind.' (Ex. 10:26.) and he who commanded gave strength to obey." *Bp. Horne*.

V. 39-41. *Notes*, 78:12-31. *Ex.* 13:21, 22. 16: 17:1-7. 1 Cor. 10:1-5.

V. 42. In this Psalm the sacred writer records the goodness of God to Israel, without noticing Israel's ingratitude and rebellion; which form in great measure the subject of the ensuing psalm. Yet he intimates, in this verse, that the Lord conferred all these benefits on them, entirely from regard to their ancestor "Abraham, his friend;" "and to the word of his holiness," which he had spoken to Abraham. (Notes, 3-17. *Gen.* 12:1-3. 15:17-21. 17:1, 9. 26:2-5. 28:13-15. *Ex.* 5:5. *Deut.* 7:6-8. 9:2-17. Is. 41:9. *Mic.* 7:18-20. *Luke* 1:46-55.)

V. 43-45. *Marg. Ref. Note*, 44:1-3.—*Might observe his statutes, &c.* (45) Many of the laws given to Israel were of such a nature, that they could not be obeyed in the wilderness, and at a distance from the sanctuary: (Notes, Num. 9:1-5. *Deut.* 12:9, 9.) so that there was a special reason, why they must inhabit Canaan, in order to observe the statutes and obey the laws of God: but in general, all their religious advantages and all the favours bestowed on them, were expressly vouchsafed, in order to separate them from other nations, and to render them the obedient worshippers of the true God. "Let all... whose lot hath fallen in 'a land flowing with milk and honey,' upon earth, reflect, that God hath given them riches, and the leisure which riches procure, not for the purpose of indulging and corrupting themselves and others; but that they may glorify him, benefit their neighbours, and save their own souls." *Bp. Horne*. (Notes, Ex. 11:17-20. 36:25-27. *Luke* 1:67-75. *Tit.* 2:11-14.)—This Psalm, like the preceding, and several which follow, concludes with the word Hallelujah. (Note, 106:1.) "For which, and all other his benefits, excite yourselves to praise the Lord." *Bp. Patrick*.—*The labour of the people.* (44) *Deut.* 6:10, 11. *Josh.* 24:13. *Neh.* 9:25.

PRACTICAL OBSERVATIONS.

V. 1-22. Our meditations on the works of the Creator, and on his providential goodness, should lead us to consider his special love to his chosen people; that we may have more enlarged views of his glory, and be more enlivened in admiring love and gratitude.—Whilst ungodly men, by their vain songs and corrupt conversation, inflame one another's passions; Christians should edify each other, by singing the praises of God, and by "talking of all his wondrous works;" and the New Testament furnishes us with more sublime and interesting subjects, than even the history of Israel's deliverance from Egypt, and settlement in the promised land, afforded that favoured nation. (Notes, Eph. 5:15-20. Col. 3:16, 17.) Let believers then "glory in his holy name;" let sinners seek his face; and let us all remember the Redeemer's "marvellous works, his wonders, and the judgments of his mouth." The Lord has indeed remembered his covenant with Abraham, in raising up his promised "Seed, in whom all the families of the earth shall be blessed;" and we Gentiles are in him become a chosen generation to show forth his praises. (Note, 1 Pet. 2:9, 10.) Indeed true Christians have been hitherto but few in number, compared with the population of the globe; and they, strangers and pilgrims upon earth: yet a far better inheritance than that of Canaan is assured to

38 Egypt was glad when they departed; for the fear of them fell upon them.

39 He spread a cloud for a covering; and fire to give light in the night.

40 The people asked, and he brought quails, and satisfied them with the bread of heaven.

41 He opened the rock, and the waters gushed out: they ran in the dry places like a river.

42 For he remembered his holy promise, and Abraham his servant.

43 And he brought forth his people with joy, and his chosen with gladness;

44 And gave them the lands of the heathen: and they inherited the labour of the people;

45 That they might observe his statutes, and keep his laws. Praise ye the LORD.

Num. 20:11. Neh. 9:15. Is. 48:21. 1 Cor. 10:4. x See on 8-11. Gen. 12:7. 13:14-17. 15:14. Ex. 2:24. *Luke* 1:54, 55, 72, 73. y Ex. 32:13. *Deut.* 9:8, 27. *Mic.* 7:20. z 78:52, 53, 106:8-12. Ex. 15:13. *Deut.* 4:37, 38. Is. 63:11-14. Acts 7:36. 13:17. a Is. 35:10. 51:10, 11. 55:12. Jer. 31:11, 12. b Heb. singing. 106:12. Ex. 15:1, &c. c b 44:2, 3. 78:55, 80:8. 135:10-12. 136:21, 22. *Josh.* 11:23. 23:4. 24:8, 13. *Neh.* 9:22-25. d Pent. 6:10, 11. *Josh.* 5:11. d *Dent.* 4:40. 5:3. 6:1, 21-25. Ex. 36:24-28. Eph. 2:8-10. *Tit.* 2:14. e Heb. Hallelujah. 106:1. 150:1. *marg.* Rev. 19:3, 4.

them by the oath and covenant of God. And if we have the union of the Holy Spirit, no kings or people can do us harm; but our God will reprove the greatest of those who do so much as attempt to injure us.—We greatly mistake, if we do not rank afflictions among our mercies: (17-19.) as they tend to prove the reality of our faith and love, to humble our pride, to wean us from the world, to quicken our prayers, to enlarge our experience of the Lord's faithfulness to his promises, to encourage our dependence, to bow our hearts into submission, and to soften them into compassion to our brethren. (Notes, Rom. 5:3-5. 2 Cor. 1:1-7. 4:13-18. Heb. 12:4-11. Jam. 1:2-4. 1 Pet. 1:6, 7. 4:12-16.)—When the Lord calls, famines obey his word; and by withholding bread he breaks "the staff of life," to punish the iniquities of guilty nations, and to exercise the faith and patience of his people. But he will assuredly provide for those who trust in him: and he often previously makes arrangements, in order to supply those wants of which his servants had no foresight. Thus, in his foreknowledge of our lost estate, long before we had an existence, he appointed his beloved Son, whom Joseph typified, to be our Redeemer. In the fulness of time he appeared on earth in "the form of a servant;" and though perfectly holy, he was accused of grievous crimes, treated with the utmost insult, crucified, and laid in the grave; and by these sufferings he paid the ransom of our souls. At the appointed time the bands of death were loosed, and by his resurrection he was fully justified from all which had been laid to his charge: he was then exalted, by the right hand of the Father, to the mediatorial throne: all the treasures of grace and salvation are entirely at his disposal; and perishing sinners come to him, and are relieved from his inexhaustible stores. But with this example in view, we can expect nothing else than humiliation and hardship, before honour and usefulness on earth, and complete felicity in heaven. We should then prepare for the cross, and for the hatred of the world: we should submit to the will of our God, and wait his time, and commit our all to his disposal: and in the depth of our distress, the case of Joseph also may teach us to hope for speedy and important changes in our circumstances, even in this present world. Nor is it improper to observe, that Jesus has power to bind kings and princes at his will; (Notes, 2:10-12. 1497-9. Rev. 6:12-17.) and that he alone can teach senators and statesmen true wisdom and sound policy.

V. 23-45. As the believer commonly is most prosperous in his soul, when under trials and afflictions; so the church has often flourished most in holiness, and increased in number, under oppression and persecution.—But the image and favour of God are sure to excite the enmity of wicked men, whose hearts will thus be "turned to hate his servants," and to join force with subtly to destroy them: and that which ungodly counsellors think a wise political measure, often proves, on examination, to be a most detestable project of the devil against the church of Christ. Yet instruments shall be raised up for her good, suited to her emergencies: and multiplied plagues may be expected by obstinate persecutors, who persist in their rebellion under the gentler strokes of God's correcting rod. The whole creation is ready to rise up in arms against his enemies; and when he gives the word, every thing will concur to render them contemptible and miserable. He will fulfil his largest promises to his people, and make them a terror to those who hate them: and all the benefits conferred on Israel, as a nation, were only shadows of the "spiritual blessings with which he hath blessed us in Christ Jesus." Having redeemed us with his blood, enriched us from his treasures, restored our souls to health and holiness, and set us at liberty from Satan's bondage: he guides and guards us all the way: he satisfies our souls with the Bread of heaven, and with the Water of life from the Rock of salvation, and will bring us safe to our incorruptible inheritance.

PSALM CVI.

The Psalmist praises God, admires the happiness of his people, and prays to partake of it, 1-5. He recapitulates Israel's provocations, from their bondage in Egypt, to the time when they were settled in Canaan, and imitated the idolatries of the Canaanites, 6-46. He concludes with prayer and praise, 47, 48.

PRAISE ye the LORD: ¹O give thanks unto the LORD; ²for he is good: ³for his mercy endureth for ever.

²Who can utter the mighty acts of the LORD? who can show forth all his praise?

³Blessed are they that keep judgment, and he that doeth righteousness at all times.

⁴Remember me, O LORD, with the favour that thou bearest unto thy people: O visit me with thy salvation;

⁵That I may see the goodness of thy works, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

⁶¶ We have sinned with our fathers, we have committed iniquity, we have done wickedly.

⁷Our fathers understood not thy wonders in

Egypt: they remembered not the multitude of thy mercies; but they provoked him at the sea: even at the Red Sea.

⁸Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.

⁹He rebuked the Red Sea also, and it was dried up: so he led them through the depths as through the wilderness.

¹⁰And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy.

¹¹And the waters covered their enemies there was not one of them left.

¹²Then believed they his words; they sang his praise.

¹³They soon forgot his works; they waited not for his counsel:

¹⁴But trusted exceedingly in the wilderness, and tempted God in the desert.

¹⁵And he gave them their request; but sent leanness into their soul.

Heb. *Hallelujah*, 105:45, a 106:4, 5, 107:1, 118:1, 136:1, 1 Chr. 16:34. Ezra 3:11. Jer. 11:1. Eze. 5:18. b 103:17, 119:68. Matt. 19:17. Rom. 5:20, 21. c 40:5, 139:17, 145:12. Job 5:9, 21:14. Rom. 11:33. Eph. 1:19, 3:18-21. d Neh. 9:8. e 1:1-3, 34:11, 12, 119:1-3. Mark 3:35. Luke 6:47-49, 11:28. John 13:17, 14:14. Jam. 1:25. Rev. 7:15, 22:14. f 119:106. g 56:1, 2. Jer. 22:15, 16. Luke 11:42. John 14:21-23. g 15:12, 119:44. Is. 64:5. Ps. 18:21, 22. Luke 1:74, 75. Acts 24:16. Rom. 2:7. Gal. 6:8. Rev. 22:14. h 119:20, 112. Deut. 5:29, 11:1. i 1:25, 119:132. Neh. 5:19, 13:14, 23:1. Luke 23:42. k Luke 1:68, 69. Acts 15:14. l 105:45, 43. Deut. 7:6. John 15:16. Acts 9:15. Eph. 1:4. 2 Thes. 2:13. Jam. 2:1. 1 Pet. 2:9. Rev. 17:14. m 14:7, 48:11. Is. 12:6, 25:10, 66:10. Joel 2:23. Zeph. 3:14. Zech. 9:9. Phil. 3:3. n Is. 45:25. Eph. 1:18. o 78:8. Rev. 26:10. Num. 32:14. Ezra 9:6, 7. Neh. 9:16, 32:3, 1 Dan. 9:5-9. Mark 12:23, 31. Acts 7:51, 52. p Deut. 29:4, 32:23, 29. Psa. 1:22. Is. 44:8. Mark 4:12. 8:17-

21. 2 Thes. 2:10-12. q 78:42, 105:5. Deut. 15:15. Eph. 2:11. r 45:5, 7, 51:1. Is. 63:7. Lam. 3:32. s Ex. 14:11, 12. t 143:11. Num. 14:13-16. Deut. 32:26, 27. Josh. 7:9. Jer. 14:7, 31. Ez. 20:5, 14, 22, 44. Dan. 9:17-19. u 111:6. Ex. 9:16, 15:6. Rom. 9:17. v 65:6, 75:13, 53, 114:3-7, 115:10-16. Ex. 14:21, 22, 27-29. Neh. 9:11. Is. 11:14-16. Neh. 1:1. Matt. 8:8. y 77. 19:30. Is. 63:11-14. z Ex. 14:30, 15:9, 10. Deut. 11:1. Neh. 9:11. a 107:2, 138:41. Ex. 15:13. Job 6:22, 23. Mic. 6:1. b 78:8. Ex. 14:13, 27, 28, 15:10, 11. c Ex. 14:31, 15:1. d 188:12, 13. John 3:33, 34. e 78:11. Ex. 15:21, 16:2, 17:2. f Heb. made ready. g 105:45. Ex. 15:25, 30. Is. 45:17, 18. h 78:8. Num. 11:4, 33. i Deut. 1:22, 14:1. Job 40:1. j Heb. trusted a trust. k 78:18-20, 40, 41, 53, 8, 9. Ex. 17:2. Num. 11:21. 1 Cor. 10:9. Heb. 3:9-10. l 78:20-21. Num. 11:31-34. Is. 10:16, 24, 16.

But let it never for a moment be forgotten, that the Lord, by all he does for us, intends to teach, incline, and enable us, to "observe his statutes, and keep his laws," and to show forth his praise, first here on earth, and then in heaven for ever; and that he "redeems" his servants "from all iniquity, and purifies them unto himself, a peculiar people, zealous of good works."

NOTES.—PSALM CVI. V. 1. *Praise ye the Lord.* *Hallelujah.* (105:45.) "There is little doubt, . . . but this is the title of the psalm . . . whereby the author excites them to acknowledge God's bounty to their ungrateful forefathers."

Bp. Patrick.—Many commentators affix a very late date to this psalm; supposing it to have been written during the Babylonian captivity, or even so long after as the persecution of Antiochus Epiphanes. (Note, 47, 48.) But the concluding verses, on which they ground that opinion, is found for substance in the psalm, which was used when David removed the ark to mount Zion. (Note, 1 Chr. 16:34-36.)—Indeed this seems to be an appendix to the preceding psalm: for as that celebrated the mercies of God to Israel; (Notes, 105:) so this confesses and deplores the rebellions of Israel against God.—The prophet exhorteth the people to praise God for his benefits past, that thereby their minds may be strengthened against all present troubles and despair.—*He is good, &c.* Notes, 136:1-3. Ezra 3:8-11, v. 11. Jer. 33:10, 11, v. 11.

V. 2. "When ye glorify the LORD, exalt him as much as ye can: for even yet he will far exceed; and when ye exalt him, put forth all your strength, and be not weary; for ye can never go far enough. Who hath seen that he might tell us? and who can magnify as he is?" *Ecclesiasticus* 43:30, 31. (Marg. Ref. Notes, Neh. 9:5.)

V. 3. The Israelites had been put in possession of Canaan by the immediate power of JEHOVAH, "that they might keep his statutes, and observe his laws;" (Note, 106:43-45, v. 45.) and they would have been very happy, if they had thus "kept judgment, and done righteousness at all times;" that is, if they had persevered in attendance on the ordinances of God, and in obedience to his commandments. (Notes, 1:1-3, 32:1, 2. 81:13-15. 119:3-5. Matt. 5:3-12. Luke 11:27, 28.)—But though Israel, as a nation, had lost much of their prosperity by sin; yet every individual, who thus ordered his conduct, was and would be happy.—No mere man indeed obeys God perfectly; yet every true believer makes this his constant aim: nor shall we ever be perfectly happy till we are perfectly obedient; that is, till fully delivered from sin and all its consequences. (Marg. Ref.)

V. 4, 5. The Psalmist well understood the difference between the nation of Israel, and the true Israelites found among them. (Notes, 73: 1 John 1:47-51. Rom. 2:25-29. 9:6-9.) He was one of that nation, and shared all its external privileges: but his desire and prayer was, that he might be remembered with the favour or gracious forgiveness and acceptance, shown to the true people of God, and visited with his salvation; and that he might see and share the blessings, the joy and the triumphs, on earth and in heaven, of those who are indeed "a chosen generation, a holy nation," and the Lord's highly valued inheritance. (Note, 1 Pet. 2:9, 10.)—Many expositors understand these verses merely of the temporal felicity promised to Israel when obedient: but that was

merely a shadow of the spiritual and eternal blessings ensured to the elect of God; and scarcely any passage of the New Testament breathes out a more fervent longing after those spiritual blessings than this does. "Remember me, O Lord, with the favour," which thou hast always shown to "thy people," in whom thou hast delighted from the foundation of the world, and on whom it is thy good pleasure to confer a glorious kingdom. "O visit me with thy salvation," with which so many patriarchs, prophets, and kings, have desired to be visited, the salvation of thy Christ: . . . "that I may see the good of thy chosen," their felicity in beholding thy countenance, and living for ever in thy presence, "that I may rejoice in the gladness of thy nation," the unspeakable gladness of those who enter into "the joy of their Lord;" and "glory with thine inheritance," singing hallelujahs before thine everlasting throne, in the Jerusalem which is above." **Bp. Horne.** (Marg. Ref. Notes, 51:12, 13. 119:41, 42, 81, 82, 123, 132, 166. Gen. 49:18. 1 Sam. 2:1. Is. 49:5, 6. Luke 2:25-32. 3:4-6. 1 Cor. 1:26-31. Phil. 3:1-7.)

V. 6. "We are no better than our forefathers; but have offended after their example, by which we ought to have been amended. We are guilty of many iniquities against one another, and much impiety against thee." **Bp. Patrick.** (Notes, Ezra 9:6, 7. Dan. 9:10.)

V. 7. The Israelites in general did not so understand the miracles wrought for them in Egypt, as to expect deliverance from the love and power of God; nor were they suitably impressed or affected by what they had heard and seen, when pursued by the Egyptians to the banks of the Red Sea; so that they soon provoked the Lord by their unbelief and distrustful murmurs. (Marg. Ref. Notes, Ex. 14:10-12.)

V. 8. "He gave them a new deliverance, that the world might not imagine he wanted power to complete what he had begun to do for them." **Bp. Patrick.** (Notes, Ex. 14:13-18. Is. 64:1-3. Ez. 20:7-9.)

V. 9-11. *Notes.* Ex. 14:19-31. 15:1-21. Is. 51:9-11. 63:7-14. Heb. 1:12, 29.

V. 12-14. The faith of the Israelites was exactly the same as is represented by "the seed sown upon stony ground," and widely different from that which springs up in a broken and penitent heart. (Note, Matt. 13:20, 21.) They were surprised, gratified, and delighted, by their unexpected deliverance and the destruction of their enemies: and they experienced a mighty flow of natural joy and gratitude, such as may be observed in children when they are humoured. (Notes, Ex. 14:26-31.) But there was no humiliation for sin, no abiding apprehensions of the glorious perfections of JEHOVAH; no steady, habitual reliance on his power, wisdom, truth, and love; no submission to his will, or preparation for self-denying obedience; and therefore "in time of temptation they fell away," having no root in themselves. "They made haste, they forgot his works," (Marg.) "Within three days they became impatient again." **Bp. Patrick.** And when their wishes were thwarted, they murmured, rebelled, forgot the works of God, would not wait for his counsel: but "trusted exceedingly in the wilderness, and tempted God" by their unbelief. (Marg. Ref. Notes, Ex. 15:22-24. 16:17: 1-7. 1 Cor. 10:6-12.)

V. 15. Instead of being benefited by the abundance of the

16 ¶ They ^{envied} Moses also in the camp, and Aaron ^{the} saint of the LORD.

17 ¶ The earth opened and swallowed up Dathan, and covered the company of Abiram.

18 And ^{the} fire was kindled in their company; the flame burned up the wicked.

19 ¶ They ^{made} a calf in Horeb, and worshipped the molten image.

20 Thus ^{they} changed their glory into the similitude of an ox that eateth grass.

21 They ^{forgat} God their Saviour, ^{which} had done great things in Egypt;

22 ¶ Wondrous works in the land of Ham, and ^{terrible} things by the Red Sea.

23 Therefore ^{he} said that he would destroy them, had not Moses ^{his} chosen ^{stood} before him in the breach, to turn away his wrath, lest he should destroy ^{them}.

24 ¶ Yea, ^{they} despised ^{the} pleasant land; ^{they} believed not his word:

25 But ^{murmured} in their tents, and ^{hearkened} not unto the voice of the LORD.

26 ¶ Therefore he ^{lifted} up his hand against them, to overthrow them in the wilderness;

27 To ^{overthrow} their seed also among the nations, and ^{to} scatter them in the lands.

[Practical Observations.]

28 ¶ They ^{joined} themselves also unto Baal-peor, and ate the sacrifices ^{of} the dead.

29 Thus they provoked ^{him} to anger ^{with} their inventions; and ^{the} plague brake in upon them.

30 Then ^{stood} up Phinehas, and executed judgment: and ^{so} the plague was stayed.

31 And ^{that} was counted unto him for righteousness unto all generations for evermore.

32 ¶ They ^{pangred} ^{him} also at the waters of strife, ^{so} that it went ill with Moses for ^{their} sakes:

33 Because ^{they} provoked ^{his} spirit, ^{so} that ^{the} spake unadvisedly with his lips.

34 ¶ They ^{did} not destroy the nations, ^{concerning} whom the LORD commanded them:

35 But ^{were} mingled among the heathen, and learned their works.

36 And ^{they} served their idols; ^{which} were a snare unto them.

37 Yea, ^{they} sacrificed their sons and their daughters unto devils,

38 And ^{shed} innocent blood, ^{even} the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and ^{the} land was polluted with blood.

39 Thus were they ^{defiled} with their own

1 Num. 16:3, &c. k Ex. 28:36, Lev. 21:6-8, 10-12, Num. 16:7. 1 Num. 16:29-33, 28:10, Deut. 11:5. m Num. 16:35-40. Heb. 12:29, n Ex. 32:4-8, 33:2, 34:2-6, 35:1-10, 36:1-10, 37:1-10, 38:1-10, 39:1-10, 40:1-10, 41:1-10, 42:1-10, 43:1-10, 44:1-10, 45:1-10, 46:1-10, 47:1-10, 48:1-10, 49:1-10, 50:1-10, 51:1-10, 52:1-10, 53:1-10, 54:1-10, 55:1-10, 56:1-10, 57:1-10, 58:1-10, 59:1-10, 60:1-10, 61:1-10, 62:1-10, 63:1-10, 64:1-10, 65:1-10, 66:1-10, 67:1-10, 68:1-10, 69:1-10, 70:1-10, 71:1-10, 72:1-10, 73:1-10, 74:1-10, 75:1-10, 76:1-10, 77:1-10, 78:1-10, 79:1-10, 80:1-10, 81:1-10, 82:1-10, 83:1-10, 84:1-10, 85:1-10, 86:1-10, 87:1-10, 88:1-10, 89:1-10, 90:1-10, 91:1-10, 92:1-10, 93:1-10, 94:1-10, 95:1-10, 96:1-10, 97:1-10, 98:1-10, 99:1-10, 100:1-10, 101:1-10, 102:1-10, 103:1-10, 104:1-10, 105:1-10, 106:1-10, 107:1-10, 108:1-10, 109:1-10, 110:1-10, 111:1-10, 112:1-10, 113:1-10, 114:1-10, 115:1-10, 116:1-10, 117:1-10, 118:1-10, 119:1-10, 120:1-10, 121:1-10, 122:1-10, 123:1-10, 124:1-10, 125:1-10, 126:1-10, 127:1-10, 128:1-10, 129:1-10, 130:1-10, 131:1-10, 132:1-10, 133:1-10, 134:1-10, 135:1-10, 136:1-10, 137:1-10, 138:1-10, 139:1-10, 140:1-10, 141:1-10, 142:1-10, 143:1-10, 144:1-10, 145:1-10, 146:1-10, 147:1-10, 148:1-10, 149:1-10, 150:1-10, 151:1-10, 152:1-10, 153:1-10, 154:1-10, 155:1-10, 156:1-10, 157:1-10, 158:1-10, 159:1-10, 160:1-10, 161:1-10, 162:1-10, 163:1-10, 164:1-10, 165:1-10, 166:1-10, 167:1-10, 168:1-10, 169:1-10, 170:1-10, 171:1-10, 172:1-10, 173:1-10, 174:1-10, 175:1-10, 176:1-10, 177:1-10, 178:1-10, 179:1-10, 180:1-10, 181:1-10, 182:1-10, 183:1-10, 184:1-10, 185:1-10, 186:1-10, 187:1-10, 188:1-10, 189:1-10, 190:1-10, 191:1-10, 192:1-10, 193:1-10, 194:1-10, 195:1-10, 196:1-10, 197:1-10, 198:1-10, 199:1-10, 200:1-10, 201:1-10, 202:1-10, 203:1-10, 204:1-10, 205:1-10, 206:1-10, 207:1-10, 208:1-10, 209:1-10, 210:1-10, 211:1-10, 212:1-10, 213:1-10, 214:1-10, 215:1-10, 216:1-10, 217:1-10, 218:1-10, 219:1-10, 220:1-10, 221:1-10, 222:1-10, 223:1-10, 224:1-10, 225:1-10, 226:1-10, 227:1-10, 228:1-10, 229:1-10, 230:1-10, 231:1-10, 232:1-10, 233:1-10, 234:1-10, 235:1-10, 236:1-10, 237:1-10, 238:1-10, 239:1-10, 240:1-10, 241:1-10, 242:1-10, 243:1-10, 244:1-10, 245:1-10, 246:1-10, 247:1-10, 248:1-10, 249:1-10, 250:1-10, 251:1-10, 252:1-10, 253:1-10, 254:1-10, 255:1-10, 256:1-10, 257:1-10, 258:1-10, 259:1-10, 260:1-10, 261:1-10, 262:1-10, 263:1-10, 264:1-10, 265:1-10, 266:1-10, 267:1-10, 268:1-10, 269:1-10, 270:1-10, 271:1-10, 272:1-10, 273:1-10, 274:1-10, 275:1-10, 276:1-10, 277:1-10, 278:1-10, 279:1-10, 280:1-10, 281:1-10, 282:1-10, 283:1-10, 284:1-10, 285:1-10, 286:1-10, 287:1-10, 288:1-10, 289:1-10, 290:1-10, 291:1-10, 292:1-10, 293:1-10, 294:1-10, 295:1-10, 296:1-10, 297:1-10, 298:1-10, 299:1-10, 300:1-10, 301:1-10, 302:1-10, 303:1-10, 304:1-10, 305:1-10, 306:1-10, 307:1-10, 308:1-10, 309:1-10, 310:1-10, 311:1-10, 312:1-10, 313:1-10, 314:1-10, 315:1-10, 316:1-10, 317:1-10, 318:1-10, 319:1-10, 320:1-10, 321:1-10, 322:1-10, 323:1-10, 324:1-10, 325:1-10, 326:1-10, 327:1-10, 328:1-10, 329:1-10, 330:1-10, 331:1-10, 332:1-10, 333:1-10, 334:1-10, 335:1-10, 336:1-10, 337:1-10, 338:1-10, 339:1-10, 340:1-10, 341:1-10, 342:1-10, 343:1-10, 344:1-10, 345:1-10, 346:1-10, 347:1-10, 348:1-10, 349:1-10, 350:1-10, 351:1-10, 352:1-10, 353:1-10, 354:1-10, 355:1-10, 356:1-10, 357:1-10, 358:1-10, 359:1-10, 360:1-10, 361:1-10, 362:1-10, 363:1-10, 364:1-10, 365:1-10, 366:1-10, 367:1-10, 368:1-10, 369:1-10, 370:1-10, 371:1-10, 372:1-10, 373:1-10, 374:1-10, 375:1-10, 376:1-10, 377:1-10, 378:1-10, 379:1-10, 380:1-10, 381:1-10, 382:1-10, 383:1-10, 384:1-10, 385:1-10, 386:1-10, 387:1-10, 388:1-10, 389:1-10, 390:1-10, 391:1-10, 392:1-10, 393:1-10, 394:1-10, 395:1-10, 396:1-10, 397:1-10, 398:1-10, 399:1-10, 400:1-10, 401:1-10, 402:1-10, 403:1-10, 404:1-10, 405:1-10, 406:1-10, 407:1-10, 408:1-10, 409:1-10, 410:1-10, 411:1-10, 412:1-10, 413:1-10, 414:1-10, 415:1-10, 416:1-10, 417:1-10, 418:1-10, 419:1-10, 420:1-10, 421:1-10, 422:1-10, 423:1-10, 424:1-10, 425:1-10, 426:1-10, 427:1-10, 428:1-10, 429:1-10, 430:1-10, 431:1-10, 432:1-10, 433:1-10, 434:1-10, 435:1-10, 436:1-10, 437:1-10, 438:1-10, 439:1-10, 440:1-10, 441:1-10, 442:1-10, 443:1-10, 444:1-10, 445:1-10, 446:1-10, 447:1-10, 448:1-10, 449:1-10, 450:1-10, 451:1-10, 452:1-10, 453:1-10, 454:1-10, 455:1-10, 456:1-10, 457:1-10, 458:1-10, 459:1-10, 460:1-10, 461:1-10, 462:1-10, 463:1-10, 464:1-10, 465:1-10, 466:1-10, 467:1-10, 468:1-10, 469:1-10, 470:1-10, 471:1-10, 472:1-10, 473:1-10, 474:1-10, 475:1-10, 476:1-10, 477:1-10, 478:1-10, 479:1-10, 480:1-10, 481:1-10, 482:1-10, 483:1-10, 484:1-10, 485:1-10, 486:1-10, 487:1-10, 488:1-10, 489:1-10, 490:1-10, 491:1-10, 492:1-10, 493:1-10, 494:1-10, 495:1-10, 496:1-10, 497:1-10, 498:1-10, 499:1-10, 500:1-10, 501:1-10, 502:1-10, 503:1-10, 504:1-10, 505:1-10, 506:1-10, 507:1-10, 508:1-10, 509:1-10, 510:1-10, 511:1-10, 512:1-10, 513:1-10, 514:1-10, 515:1-10, 516:1-10, 517:1-10, 518:1-10, 519:1-10, 520:1-10, 521:1-10, 522:1-10, 523:1-10, 524:1-10, 525:1-10, 526:1-10, 527:1-10, 528:1-10, 529:1-10, 530:1-10, 531:1-10, 532:1-10, 533:1-10, 534:1-10, 535:1-10, 536:1-10, 537:1-10, 538:1-10, 539:1-10, 540:1-10, 541:1-10, 542:1-10, 543:1-10, 544:1-10, 545:1-10, 546:1-10, 547:1-10, 548:1-10, 549:1-10, 550:1-10, 551:1-10, 552:1-10, 553:1-10, 554:1-10, 555:1-10, 556:1-10, 557:1-10, 558:1-10, 559:1-10, 560:1-10, 561:1-10, 562:1-10, 563:1-10, 564:1-10, 565:1-10, 566:1-10, 567:1-10, 568:1-10, 569:1-10, 570:1-10, 571:1-10, 572:1-10, 573:1-10, 574:1-10, 575:1-10, 576:1-10, 577:1-10, 578:1-10, 579:1-10, 580:1-10, 581:1-10, 582:1-10, 583:1-10, 584:1-10, 585:1-10, 586:1-10, 587:1-10, 588:1-10, 589:1-10, 590:1-10, 591:1-10, 592:1-10, 593:1-10, 594:1-10, 595:1-10, 596:1-10, 597:1-10, 598:1-10, 599:1-10, 600:1-10, 601:1-10, 602:1-10, 603:1-10, 604:1-10, 605:1-10, 606:1-10, 607:1-10, 608:1-10, 609:1-10, 610:1-10, 611:1-10, 612:1-10, 613:1-10, 614:1-10, 615:1-10, 616:1-10, 617:1-10, 618:1-10, 619:1-10, 620:1-10, 621:1-10, 622:1-10, 623:1-10, 624:1-10, 625:1-10, 626:1-10, 627:1-10, 628:1-10, 629:1-10, 630:1-10, 631:1-10, 632:1-10, 633:1-10, 634:1-10, 635:1-10, 636:1-10, 637:1-10, 638:1-10, 639:1-10, 640:1-10, 641:1-10, 642:1-10, 643:1-10, 644:1-10, 645:1-10, 646:1-10, 647:1-10, 648:1-10, 649:1-10, 650:1-10, 651:1-10, 652:1-10, 653:1-10, 654:1-10, 655:1-10, 656:1-10, 657:1-10, 658:1-10, 659:1-10, 660:1-10, 661:1-10, 662:1-10, 663:1-10, 664:1-10, 665:1-10, 666:1-10, 667:1-10, 668:1-10, 669:1-10, 670:1-10, 671:1-10, 672:1-10, 673:1-10, 674:1-10, 675:1-10, 676:1-10, 677:1-10, 678:1-10, 679:1-10, 680:1-10, 681:1-10, 682:1-10, 683:1-10, 684:1-10, 685:1-10, 686:1-10, 687:1-10, 688:1-10, 689:1-10, 690:1-10, 691:1-10, 692:1-10, 693:1-10, 694:1-10, 695:1-10, 696:1-10, 697:1-10, 698:1-10, 699:1-10, 700:1-10, 701:1-10, 702:1-10, 703:1-10, 704:1-10, 705:1-10, 706:1-10, 707:1-10, 708:1-10, 709:1-10, 710:1-10, 711:1-10, 712:1-10, 713:1-10, 714:1-10, 715:1-10, 716:1-10, 717:1-10, 718:1-10, 719:1-10, 720:1-10, 721:1-10, 722:1-10, 723:1-10, 724:1-10, 725:1-10, 726:1-10, 727:1-10, 728:1-10, 729:1-10, 730:1-10, 731:1-10, 732:1-10, 733:1-10, 734:1-10, 735:1-10, 736:1-10, 737:1-10, 738:1-10, 739:1-10, 740:1-10, 741:1-10, 742:1-10, 743:1-10, 744:1-10, 745:1-10, 746:1-10, 747:1-10, 748:1-10, 749:1-10, 750:1-10, 751:1-10, 752:1-10, 753:1-10, 754:1-10, 755:1-10, 756:1-10, 757:1-10, 758:1-10, 759:1-10, 760:1-10, 761:1-10, 762:1-10, 763:1-10, 764:1-10, 765:1-10, 766:1-10, 767:1-10, 768:1-10, 769:1-10, 770:1-10, 771:1-10, 772:1-10, 773:1-10, 774:1-10, 775:1-10, 776:1-10, 777:1-10, 778:1-10, 779:1-10, 780:1-10, 781:1-10, 782:1-10, 783:1-10, 784:1-10, 785:1-10, 786:1-10, 787:1-10, 788:1-10, 789:1-10, 790:1-10, 791:1-10, 792:1-10, 793:1-10, 794:1-10, 795:1-10, 796:1-10, 797:1-10, 798:1-10, 799:1-10, 800:1-10, 801:1-10, 802:1-10, 803:1-10, 804:1-10, 805:1-10, 806:1-10, 807:1-10, 808:1-10, 809:1-10, 810:1-10, 811:1-10, 812:1-10, 813:1-10, 814:1-10, 815:1-10, 816:1-10, 817:1-10, 818:1-10, 819:1-10, 820:1-10, 821:1-10, 822:1-10, 823:1-10, 824:1-10, 825:1-10, 826:1-10, 827:1-10, 828:1-10, 829:1-10, 830:1-10, 831:1-10, 832:1-10, 833:1-10, 834:1-10, 835:1-10, 836:1-10, 837:1-10, 838:1-10, 839:1-10, 840:1-10, 841:1-10, 842:1-10, 843:1-10, 844:1-10, 845:1-10, 846:1-10, 847:1-10, 848:1-10, 849:1-10, 850:1-10, 851:1-10, 852:1-10, 853:1-10, 854:1-10, 855:1-10, 856:1-10, 857:1-10, 858:1-10, 859:1-10, 860:1-10, 861:1-10, 862:1-10, 863:1-10, 864:1-10, 865:1-10, 866:1-10, 867:1-10, 868:1-10, 869:1-10, 870:1-10, 871:1-10, 872:1-10, 873:1-10, 874:1-10, 875:1-10, 876:1-10, 877:1-10, 878:1-10, 879:1-10, 880:1-10, 881:1-10, 882:1-10, 883:1-10, 884:1-10, 885:1-10, 886:1-10, 887:1-10, 888:1-10, 889:1-10, 890:1-10, 891:1-10, 892:1-10, 893:1-10, 894:1-10, 895:1-10, 896:1-10, 897:1-10, 898:1-10, 899:1-10, 900:1-10, 901:1-10, 902:1-10, 903:1-10, 904:1-10, 905:1-10, 906:1-10, 907:1-10, 908:1-10, 909:1-10, 910:1-10, 911:1-10, 912:1-10, 913:1-10, 914:1-10, 915:1-10, 916:1-10, 917:1-10, 918:1-10, 919:1-10, 920:1-10, 921:1-10, 922:1-10, 923:1-10, 924:1-10, 925:1-10, 926:1-10, 927:1-10, 928:1-10, 929:1-10, 930:1-10, 931:1-10, 932:1-10, 933:1-10, 934:1-10, 935:1-10, 936:1-10, 937:1-10, 938:1-10, 939:1-10, 940:1-10, 941:1-10, 942:1-10, 943:1-10, 944:1-10, 945:1-10, 946:1-10, 947:1-10, 948:1-10, 949:1-10, 950:1-10, 951:1-10, 952:1-10, 953:1-10, 954:1-10, 955:1-10, 956:1-10, 957:1-10, 958:1-10, 959:1-10, 960:1-10, 961:1-10, 962:1-10, 963:1-10, 964:1-10, 965:1-10, 966:1-10, 967:1-10, 968:1-10, 969:1-10, 970:1-10, 971:1-10, 972:1-10, 973:1-10, 974:1-10, 975:1-10, 976:1-10, 977:1-10, 978:1-10, 979:1-10, 980:1-10, 981:1-10, 982:1-10, 983:1-10, 984:1-10, 985:1-10, 986:1-10, 987:1-10, 988:1-10, 989:1-10, 990:1-10, 991:1-10, 992:1-10, 993:1-10, 994:1-10, 995:1-10, 996:1-10, 997:1-10, 998:1-10, 999:1-10, 1000:1-10, 1001:1-10, 1002:1-10, 1003:1-10, 1004:1-10, 1005:1-10, 1006:1-10, 1007:1-10, 1008:1-10, 1009:1-10, 1010:1-10, 1011:1-10, 1012:1-10, 1013:1-10, 1014:1-10, 1015:1-10, 1016:1-10, 1017:1-10, 1018:1-10, 1019:1-10, 1020:1-10, 1021:1-10, 1022:1-10, 1023:1-10, 1024:1-10, 1025:1-10, 1026:1-10, 1027:1-10, 1028:1-10, 1029:1-10, 1030:1-10, 1031:1-10, 1032:1-10, 1033:1-10, 1034:1-10, 1035:1-10, 1036:1-10, 1037:1-10, 1038:1-10, 1039:1-10, 1040:1-10, 1041:1-10, 1042:1-10, 1043:1-10, 1044:1-10, 1045:1-10, 1046:1-10, 1047:1-10, 1048:1-10, 1049:1-10, 1050:1-10, 1051:1-10, 1052:1-10, 1053:1-10, 1054:1-10, 1055:1-10, 1056:1-10, 1057:1-10, 1058:1-10, 1059:1-10, 1060:1-10, 1061:1-10, 1062:1-10, 1063:1-10, 1064:1-10, 1065:1-10, 1066:1-10, 1067:1-10, 1068:1-10, 1069:1-10, 1070:1-10, 1071:1-10, 1072:1-10, 1073:1-10, 1074:1-10, 1075:1-10, 1076:1-10, 1077:1-10, 1078:1-10, 1079:1-10,

works, and went a whoring with ^atheir own inventions.

40 Therefore was ^athe wrath of the LORD kindled against his people, ^ainasmuch that he abhorred ^ahis own inheritance.

41 And ^ahe gave them into the hand of the heathen; and ^athey that hated them ruled over them.

42 Their enemies also oppressed them, and they were brought into subjection under their hand.

43 Many times did he deliver them; but they provoked ^ahim ^awith their counsel; and were brought low for their iniquity.

Ex. 34:16. Lev. 17:7, 20:5, 6. Num. 15:39. Jer. 3:12. Ez. 16:15, &c. 23:3, &c. Hos. 9:1. Rev. 17:1—6. h 29. 178:59—62. Judg. 2:14, 20. 3:8. k Lev. 20:23. Deut. 32:19. Zech. 11:8. 174:12. Deut. 9:29. m Ps. 32:30. Judg. 2:14. 3:8, 12. 4:1, 2. 6:1—6. 10:7, &c. Neh. 9:27, &c. n Deut. 28:23, 29, 33, 45. o Judg. 2:16—18. 1 Sam. 12:9—11. Neh. 9:27, 28. p 29. 1:1. 6:12. ^a Or, *im-poverished, or, weakened*. Judg. 5:8. 6:5, 6. 1 Sam. 13:19—22. q Judg. 2:18. 6:6—10. 10:10—16. 1 Sam. 7:5—12. 2 Kings 14:28, 27. r 105:3. Ps. 40:42.

off Israel, and to punish Judah by the Babylonish captivity; and would scarcely have been passed over in entire silence, if the psalm had been written after those events.—Indeed, it would be wonderful, in that case, that nothing should be said, either about the temple, or Jerusalem, or any of the kings of Judah, good or bad.

V. 39. *Notes*, Ex. 34:11—17. Lev. 17:3—7. 20:2—6. Jer. 3:1—3. Rev. 17:1—6.

V. 40—45. The history contained in the book of Judges and in the former part of the first book of Samuel; and especially those parts of it which are referred to in the margin, form a full comment on these verses. (*Notes*, Lev. 26:11, 12. Deut. 32:19, 20. Zech. 11:7—9.) 'This is an epitome of the history of the Israelites. . . Transgressions brought on chastisements, chastisements produced repentance, and repentance obtained mercy. For their last and grand rebellion against the Son of God, and their king Messiah, whom they murdered, the sore burden of heaven's displeasure hath rested upon the nation these seventeen hundred years; but their eyes are not yet opened; their hearts have not hitherto relented.' *Bp. Horne*. (*Notes*, Lev. 26:40—45. Deut. 4:29—31. 30:1—10. Zech. 12:9—14.)

V. 46. Had the several nations, into whose hands God successively sold Israel for their sins, determined on extirpating the nation, as they had the Canaanites; there was, in many instances, nothing of external difficulty sufficient to hinder them: but the Lord inclined the hearts of the conquerors to compassionate their slaves and captives, and thus the effects of their vehement resentments were prevented. The Israelites, being *pitied*, were only impoverished and enslaved, and not destroyed. (*Notes*, Ezra 6:22. 7:27, 28. Jer. 42:10—12.)

V. 47, 48. (*Note*, 1 Chr. 16:34—36.) If David did not write this psalm, but it was composed by some prophet during the captivity; the writer took this passage from David's psalm, and applied it to the state of the Jews in his own time.—Indeed the words are very applicable to the present condition of the Jews; and will doubtless be used by them, when the veil shall be taken from their hearts, and they shall turn to the Lord.—*Triumph*, &c. (47) 'Glory in thy praise.' 1 Chr. 16:35. The original word is the same in both places.—*Blessed be*, &c. (48) *Notes*, 4:11—13. v. 13. 7:17—19. 89:52. Neh. 9:5. Matt. 6:13—'Let the great LORD of all the world who hath been so gracious unto Israel, as to choose them for his own peculiar people, be most heartily blessed and praised. Let all generations bless him, as long as the world shall last, and unto all eternity: and let all his people concur in these desires, and wish it may be so; let them all praise the LORD, and desire that he may be ever praised.' *Bp. Patrick*. This psalm also concludes with HALLELUJAH.

PRACTICAL OBSERVATIONS.

V. 1—27. None of our sins or sufferings should prevent our ascribing glory and praise to the Lord, and thanking him for his undeserved and everlasting goodness and mercy; indeed the more unworthy we are, the more admirable is his kindness, in continuing to us any of our comforts and hopes. 'But who can utter the mighty acts of the LORD, or show forth *all* his *virtue*?' This as much exceeds our ability, as it does to fulfil the whole of his righteous law without defect or failure; yet those, who depend on the Redeemer's righteousness, will copy the example of his persevering obedience, and endeavour, both by word and deed, to show forth his praises as they are able. These are indeed a happy people; for sin is the only cause of all the misery in the universe: how absurd then is it for men to amuse themselves with the notion of a religion, which they fancy will save and bless them, without rendering them obedient to the will of God!—Multitudes indeed abuse their outward privileges, and many profess Christians run into extravagant sentiments, and inconsistent practices: yet God has a people in every age, who enjoy his favour, and experience the power and comfort of his salvation; whom he has chosen to himself, and to whom he will do good; who are holy and happy under his government and protection; and for whom gladness, and victory, and eternal glory are reserved. Let us pray, earnestly and constantly,

44 Nevertheless, ^ahe regarded their affliction, when he heard their cry;

45 ^aAnd he remembered for them his covenant, and ^arepented according to ^athe multitude of his mercies.

46 ^aHe made them also to be pitied of all those that carried them captives.

47 ^aSave us, O LORD our God, and ^agather us from among the heathen, ^ato give thanks unto thy holy name, ^aand to triumph in thy praise.

48 ^aBlessed be the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. ^aPraise ye the LORD.

2 Kings 13:23. Luke 1:71, 72. a 90:13. 135:14. Ez. 32:14. Dent. 32:36. Judg. 2:18. 2 Sam. 24:16. Hos. 11:3. Am. 7:3, 6. i 51:1. 69:16. Is. 63:7. Lam. 3:32 u 1 Kings 5:50. Ezra 9:9. Jer. 15:11. 42:12. s 14:7. 126:1—4. 1 Chr. 16:33, 36. y Jer. 23:37—41. Ez. 38:24—28. 37:1—38. 39:5—29. z 107:1—3. 2 Cor. 9:14. Rev. 7:10—12. n 41:13. 72:18, 19. 89:52. 1 Chr. 29:10. 1 Cor. 14:16. i Heb. Hallelujah. 1. 105:45. marg.

to be thus remembered and distinguished, and to participate their privileges and felicity. We shall not be excluded from this favour, though 'we have sinned with our fathers and done very wickedly,' if indeed we are truly humbled for our iniquities.—But when man is left to himself, no miracles, mercies, warnings, or judgments, will, deeply and durably, influence his heart to trust and serve the Lord. 'We have then no right to charge our misery upon the sins of our fathers, seeing we have copied and perhaps exceeded them: rather we should be humbled to reflect how we arise, one generation after another, "an increase of sinful men, to provoke the LORD to anger," so that, if he did not "save us for his own name's sake," and to the praise of his glorious power and grace, we should all perish without remedy.—In reviewing our past lives, we shall often find that the *timing* of our rebellions has exceedingly aggravated the guilt of them. We have perhaps distrusted the Lord, after having just before experienced his merciful interpositions in our favour. When remarkable deliverances have excited a transient joy and gratitude; we have speedily forgotten all, and relapsed into murmurs and disobedience! Under distress of conscience, we have perhaps been ready to say to the Lord, 'Save our souls, and deal with us in all other things as thou pleasest: yet, it may be, ere long we have grown impatient of poverty and hardship, have lusted after some worldly indulgence, and tempted instead of trusting Providence; and thus have we provoked God to send "leanness into our souls," or to inflict severe corrections upon us, in order to bring us to a sense of our folly. We cannot but know, that we have often given way to envy, ambition, and self-preference: and instead of sitting down quietly "in the lowest place" of his church, (which is far too good for such vile sinners,) and rejoicing in the gifts and usefulness of his saints and ministers; we have been secretly repining, or openly rivaling or censuring them. So that even the believer will see abundant cause to say, "It is of the Lord's mercies that I am not consumed," after the example of Korah and his company. Often have we, forgetful of the terrors of mount Sinai, and even of the scene exhibited on mount Calvary, and of our marvellous deliverance from the hand of our enemy, been setting up idols in our hearts, and cleaving to some forbidden object: so that if a greater than "Moses had not stood in the breach, to turn away the anger of the LORD," we should have provoked him to destroy us. Even though we have not entirely disbelieved the word of God, or despised the heavenly inheritance; yet the feebleness of our desires, and the weakness of our faith, and our eagerness about worldly things, have frequently argued a very perverse, ungrateful, and carnal frame of spirit. In short we have put the patience of the Lord himself to trial, and no other could have borne with us; we have brought upon ourselves many rebukes and corrections; we have continual reason to join humiliation with our gratitude: and though the Lord has many a time delivered us, and renewed our comforts, yet we have again provoked him, and have been brought low for our iniquity. Still, however, mercy has prevailed; he has heard our prayers, remembered his covenant, and spared us for his name's sake.

V. 28—48. If the real Christian's review of his past conduct affords so much ground for humiliation, the case of *professing* Christians is still worse. A great part of the visible church has forgotten God our Saviour, and turned aside to the worship of molten images, saints, and angels; charging, like Israel, their "glory into the similitude" of their fellow-creatures. Great multitudes seem desirous of discarding the God and Saviour of the Bible, and substituting in his place a *philosophical deity*, not indeed the work of their own hands, but the creature of their own imaginations, and no more a just resemblance of JEHOVAH, than the golden calf was. Among those who do not adopt such sentiments, we find conformity to the world, in its vilest, if not most criminal practices: the indulgence, instead of the mortification, of every carnal lust; nay, an imitation of the lewdness, excesses, extortions, oppressions, and cruelties of the heathen, even to the polluting of the lands where they live, with the blood of great numbers sacrificed to their avarice. And many train up their chil-

PSALM CVII.

Exhortations to praise God, for redemption from captivity, and guidance in perilous journeys to a safe habitation, 1-3; for deliverance from prison, 4-16; for recovery from sickness, 17-22; for preservation when in imminent danger of shipwreck, 23-32; and for the care of his providence over the affairs of men, 33-43.

O ^aGIVE thanks unto the LORD, for he is ^bgood: ^cfor his mercy endureth for ever.

2 Let ^athe redeemed of the LORD say so, whom he hath redeemed ^cfrom the hand of the enemy;

3 And ^agathered them out of the lands, from the east, and from the west, from the north, and ^cfrom the south.

4 They ^awandered in the wilderness in a solitary way; they found no city to dwell in.

5 ^bHungry and thirsty, their soul fainted in them.

6 Then ^athey cried unto the LORD in their trouble, and ^che delivered them out of their distresses.

7 And ^ahe led them forth by the right way, ^cthat they might go to a city of habitation.

206:1. 118:1. 136:1 &c. 1 Chr. 16:34. 2 Chr. 5:13. 7:3. 6. 20:21. b 119:69. Matt. 19:17. c 103:17. Luke 1:50. d 31:5. 130:8. Ex. 15:16. Deut. 15:18. 1 Chr. 11:4. 2 Chr. 1:18. Luke 1:58. 24:21. Gal. 3:12. Tit. 2:14. f 1 Chr. 13:19. Ex. 100:10. ent. 7:8. Jer. 15:21. 31:8.10. Mic. 4:10. Luke 1:74. f 106:47. Is. 11:16. 43:5. 49:12. Jer. 29:14. 31:8.10. Ex. 36:24. 39:27.28. Rev. 5:9. * Heb. 4:14. 13:1. 40:10. g 40:10. 1 Chr. 21:11-16. Num. 14:33. Deut. 8:15. Job 12:24. Ex. 24:12. Heb. 11:38. Rev. 12:4. h Judg. 15:18. 19. 1 Sam. 30:11. 12. Is. 44:12. Jer. 10:19. 12:1. Mark 8:2. 1 Chr. 13:19. 28. 50:15. 91:35. Is. 41:17.18. Jer. 29:12-14. Hos. 5:15. Heb. 4:15.16. c 2 Chr. 1:8-10. 12:8-10. 2 Tim. 3:1. 177:20. 78:52. 136:16. Ex. 8:21-23. Is. 30:21. 35:8-10. 48:17. 49:8-11. 63:13. 14. Jer. 6:15. 31:9. 2 Pet. 2:15.21. m 4:36. Neh. 11:3. Jer. 31:24.38-40. 33:10-13. Heb. 11:9.10.16. 12:22. Rev. 21:2-4.10-27. n 15:21.31. 81:13-16. Deut. 5:29. 32:

lren in vanity and vice, and in contempt of every thing sacred; as if they meant that they should be devoted to Satan, and were determined to murder their precious souls. While nations professing Christianity are openly and generally guilty of such enormities, no wonder that the wrath of the Lord is kindled against them; and we may expect that, after repeated deliverances, he will bring them very low for their iniquities: and except a general and deep repentance, and "works meet for repentance," intervene, there can be no prospect but of increasing calamities and confusion. It would be well if those who fill up the important stations of legislators and magistrates, were inspired with the intrepid zeal of Phinehas, to execute judgment upon daring criminals: this would be "accounted to them for righteousness" by the Judge of the world, however it were blamed by the criminals or their abettors. Every one of us, however, should imitate Moses, by "standing in the breach to turn away the wrath" of God from a guilty land; both by our earnest and persevering prayers, and by our zealous endeavors to promote reformation, and the revival of true religion, in our several circles. But it behooves us, in our zeal against sin and sinners, to watch over our own passions and expressions; lest we speak unadvisedly with our lips, and it should go ill with us also for their sakes.—Our general duty is, however, the most pleasant and the safest: and when many are left in any church or nation, who attend to the duties of their several stations; there remains a hope that God will turn away his wrath, and not destroy them. Let us then beseech him to separate his church, and to distinguish his professed people from the heathen, by his sanctifying grace; and to unite them in love that they may "give thanks unto his holy name, and triumph in his praise." Let us beseech him to bring again into his church the poor dispersed Jews: let us bless his name for our peculiar mercies, and desire that our God may be universally and everlastingly praised; and that all the people of the earth may say, "Amen; Hallelujah."

NOTES.—PSALM CVII. V. 1-7. (*Note*, 136:1-3.) 'Eternal mercy is the theme here proposed; and they who have tasted its sweets, are invited to join in setting forth its praises. The members of the Christian church are now, in the most... emphatical sense of the words, "the redeemed of JEHOVAH, whom he hath redeemed from the hand of the enemy, and gathered them," by the gospel, "out of all lands." *Bp. Horne*.—It is probable that this psalm was composed by David, if he indeed were the author of the two preceding psalms: as those relate to the Lord's dealings with Israel; and this calls our attention to his providential care of mankind in general. But, while we primarily notice the literal sense; we shall also perceive, that the instances, which are selected, are pictures, or similitudes, of the blessings pertaining to salvation.—There seems in these verses some reference to the deliverance of Israel out of Egypt, their wanderings in the desert, and their settlement in Canaan: yet they do not exactly or exclusively apply to these events. The Israelites were not gathered out of the lands, from the east, west, north, and south: but they were redeemed from the power of Pharaoh; and wandered in the wilderness, and hungered and thirsted, and were led far round, yet in a right way. (*Notes*, Deut. 8:2-5.) For a long time, they "found no city to dwell in." (*Note*, Num. 14:27-30.) at length they were settled in a land, where cities were ready prepared for them, and where they were abundantly satis-

8 "Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!"

9 For the satisfieth the longing soul, and filleth the hungry soul with goodness.

[Practical Observations.]

10 ¶ Such 'as sit in darkness and in the shadow of death, being 'bound in affliction and iron;

11 Because 'they rebelled against the words of God, and 'contemned the counsel of the Most High:

12 Therefore 'he brought down their heart with labour; they fell down, and there was none to help.

13 Then 'they cried unto the LORD in their trouble, and he saved them out of their distresses.

14 He 'brought them out of darkness and the shadow of death, and 'broke their bands in sunder.

22. Is. 48:18. o 31:3. 92:1.2. 147:1. Is. 63:7. p 40:5. 78:4. 111:4. Dan. 4:2.3. 6:27. q 31:10. 132:15. 146:7. Is. 55:1-3. Jer. 31:14.25. Matt. 5:6. Luke 1:53. Rev. 7:16.17. r Job 3:5. Is. 9:2. Matt. 4:16. 22:13. Luke 1:79. s 105:18. Ex. 2:23.21. 2 Chr. 33:11. Job 36:8. 1 Sam. 3:7. Rom. 6:20.21. 168:6.18. 106:43. Is. 63:10.11. Lam. 3:39-42. 5:15-17. n 73:24. 2 Chr. 25:15.16. 33:10. Prov. 12:5.30.31. Is. 5:19. Jer. 44:16. Luke 7:30. 16:14. Rom. 1:28. x Ex. 2:23. 5:18.15. Judg. 10:16-18. 16:31.30. Neh. 9:37. Is. 51:19.20.23. 32:5. Lam. 5:5. 6. Luke 15:14-17. y 19:40.11. 142:4. 2 Kings 6:26.27.35. Is. 63:5. x 6:19.26. 1:6. 116:3-6. Ex. 3:7.8. Judg. 4:3. 6:40. 10:10. &c. 2 Chr. 33:12.13.18.19. Jer. 31:18-20. a 10. Job 3:5. 10:21.22. 15:22.30. 19:8. 33:30. 42:10-12. Is. 41:16. 49:9. 60:1-3. Eph. 5:6. 1 Pet. 2:9. b 102:20. 105:19.20. 116:16. 146:7. Job 36:8. Is. 61:1. Jer. 52:31.34. Zech. 9:11.12. Acts 5:19.25. 12:7-10. 16:28.

fied with every earthly blessing.—The case of travellers in those countries seems also referred to. A number of people, collected from all quarters, march together through the sandy deserts; where they are liable to be assaulted by robbers and plunderers, and are in danger of losing their way, or of perishing by hunger and thirst. But when they are in trouble, and call upon the Lord, he delivers them from their enemies and dangers, and guides them, in his providence, to the cities which they mean to inhabit.—The words likewise exactly describe the case of those, whom the Lord has redeemed from the bondage of Satan, and collected from all parts of the earth; who pass through the world as a perilous and dreary wilderness: who are often ready to faint through troubles, fears, and temptations; who learn to call upon the Lord in every danger and difficulty, and are guarded, fed, and refreshed, till they at length arrive at that city, which the Lord has prepared for their habitation; where their longing souls will be for ever satisfied with his goodness.—Perhaps the recovery of the Jews from their dispersions was also predicted; as the conclusion of the foregoing Psalm seems peculiarly applicable to their present condition. (*Marg. Ref. Note*, 106:47.48.)

V. 8, 9. "Let them praise the Lord for his goodness." The kindness and compassion of God to the sons of fallen Adam, in abundantly supplying their temporal wants, demands their return of admiring praise and thanksgiving: but his mercy, in providing for the spiritual wants of perishing sinners, and thus "satisfying the longing soul, and filling the hungry soul with goodness," which shall endure for ever in full perfection, is most astonishing; and to eternity every one of the redeemed, with all his powers, will celebrate this goodness of the Lord, and his wonderful works to the sons of Adam. (*Notes*, 34:9.10. 36:5-9. 104:27-30. *Luke* 1:46-55.) Our translation is not strictly literal; yet it gives the evident sense of the passage; and it has a peculiar animation, as repeated after every instance of the divine goodness and mercy. (*Marg. Ref.*)

V. 10-16. The Psalmist next selected the case of prisoners delivered from their dreary cells. We are led to conceive of persons shut up in a dark and unwholesome dungeon, barricadoed on every side by gates of brass and bars of iron, and loaded with galling fetters; condemned to die, and hourly expecting to be led to execution. This they are supposed to have merited by their crimes; having both violated the laws of man, and rebelled against the word of God. In this deplorable condition, bowed down with pain and anguish of spirit, they are represented as praying to the Lord, and, by his power over the hearts and affair of men, marvellously set at liberty. Multitudes, through successive generations, have doubtless experienced such an unmerited and unexpected escape: and the deliverance of the Jews from their abject slavery in Egypt, and their captivity in Babylon, must occur to the mind of the attentive reader, with many particular instances recorded in Scripture. (*Marg. Ref. Notes*, 2 Kings 25:27-30. 2 Chr. 33:1-19.)—But it is also a shadow of the sinner's deliverance from a far worse imprisonment. By rebellion against God, men are brought under the condemnation of his holy law; and Satan, by means of their lusts, has obtained dominion over them, and holds them fast in the most miserable bondage. This the awakened sinner discovers, and becomes sensible of his guilt, misery, and danger: and, having struggled hard, but in vain, for deliver

15 Oh, *that men would praise the Lord for his goodness, and for his wonderful works to the children of men!*

16 For *he hath broken the gates of brass, and cut the bars of iron in sunder.*

17 *“Fools, because of their transgression, and because of their iniquities, are afflicted.*

18 *Their soul abhorreth all manner of meat; and they draw near unto the gates of death.*

19 *Then they cry unto the Lord in their trouble, and he saveth them out of their distresses.*

20 *He sent his word and healed them, and delivered them from their destructions.*

21 Oh, *that men would praise the Lord for his goodness, and for his wonderful works to the children of men!*

22 *And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.*

[Practical Observations.]

8. 21, 31, 118, 17, 19. 14. Job 16, 3, 14, 45, 1, 2. Mic. 2, 13. e 14, 1. 92-6. Prov. 1: 22, 7, 7, 22. 138-18. Num. 11: 33, 34. 12: 10-13. 21: 5-9. Is. 57, 17-18. Jer. 2, 19. e Job 33: 19-22. h 9: 13. 89: 3. Is. 38, 10. 16, 13, 28. 30, 8-12. 34, 4-6. 78: 34, 35. 116: 4-3. Jer. 33: 3. k 147: 15, 19. 2 Kings 20: 4, 5. Matt. 8: 8. 130: 3, 3. 147: 3. Num. 21: 9. Job 33: 23-25. m 49: 15. 55: 13. Job 33: 28-30. n 10: 3, 31. 2 Chr. 32: 25. Luke 17: 18. o 50: 14. 116: 17. Lev. 22: 1. Heb. 13: 15. 1 Pet. 2: 5. p 9: 11. 73: 28. 105: 1, 2. 118: 17. Is. 12: 4. *“Heb. singing.”* q 48: 7. Ez. 27: 2. Acts 27: 9, &c. Rev. 13: 17. r 95: 5. 104: 21-27. Job 28: 8-11. q 135: 7. 148:

ance, he finds there is no help for him but in the mercy and grace of God. For this he seeks by earnest, persevering prayer; and thus he receives liberty and peace. (*Notes, Is. 49: 9-13. 52: 2, 3. 61: 1-3. Zech. 9: 11, 12. Luke 4: 16-22. Acts 26: 16-18.*)—Let us revert to the poor prisoner before described; if a free pardon be sent him, his chains are soon knocked off; the gates and bars of iron and brass fly open; the jailer has no longer power to detain him; the gloom, horror, and despair of the dungeon are exchanged for the cheerful light of the sun and the wholesome air; the company of malefactors, the presence of the keeper, the rattling of chains, the expectation of the executioner with the implements of death, and the squalid attire of a prison, are changed for his own house, the society and congratulations of his friends and relatives, and all the comforts of liberty. All this is in a measure the case with the true Christian in this world: but at the resurrection, when the gates of the grave shall be thrown open, and sin and death shall be finally done with, his deliverance and his gratitude will together be effected. (*Marg. Ref. Note, 8, 9.*)

v. 17-22. The next case selected is that of *recovery from sickness*, especially when the sickness has been the effect of licentiousness, excess, or iniquity: for though all diseases spring from sin, yet some are more immediately the effect of men's personal transgressions. (*Note, Job 5: 10-14.*) The righteous providence of God has connected several loathsome and dreadful diseases, with different kinds of excessive or forbidden gratifications; yet men rush forward without regard to consequences: thus, “fools, because of their transgression . . . are afflicted.” Loss of strength and of appetite are attended with excessive pain, and death presents itself before their affrighted minds: then the most profane will sometimes cry unto the Lord: and though their prayer is often the mere instinctive voice of distress, and only means, “Torment me not:” yet he frequently hears them, and unexpectedly restores their health and strength. (*Notes, Job 33: 19-30.*)—Probably Christ by his powerful word healed some of this description when he was on earth: and all his miracles were emblematic of his healing the far worse diseases of our souls. We are, as fallen creatures, prone to pride, ambition, envy, malice, covetousness, and sensual lusts: but most men exceedingly increase these fatal distempers by habits of indulgence. The convinced sinner knows that these maladies must terminate in hopeless misery, unless cured; and he finds by experience, that he can increase, but cannot remedy them: he even feels his carnal mind and heart recoil at those things, which should be the nourishment of his soul, and he often apprehends that his destruction is inevitable. But he fervently and importunately cries unto the Lord in this distressing emergency, and by his word and Spirit his soul is gradually restored to health and holiness.—The original is future, “He will save, &c.” implying an encouragement to all, in every age and land, who feel their misery, to cry unto God for help; and a call on those who are helped, to bless God for his mercies, and to excite others to seek the same blessings. (*Note, 8, 9.*)—*Sacrifice, &c.* 22. *Marg. Ref. Notes, 50: 22, 23. v. 23. 116: 17-19. Heb. 13: 15, 16.*

v. 23-30. The case of *mariners* is next dwelt on. They transact their business upon the unstable and tempestuous ocean, and there witness scenes, and experience deliverances, of which others can scarcely form a conception. When, at the command of that God, whom the winds and waves obey, a storm arises; their situation becomes most tremendous, and it seems every moment as if the vessel must be swallowed up by the raging billows. In this perilous situation, the most courageous are often dismayed: they are

23 *“They that go down to the sea in ships, that do business in great waters;*

24 *These see the works of the Lord, and his wonders in the deep.*

25 *For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.*

26 *They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble.*

27 *They reel to and fro, and stagger like a drunken man, and are at their wits' end.*

28 *Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.*

29 *He maketh the storm a calm, so that the waves thereof are still.*

30 *Then are they glad because they be quiet; so he bringeth them unto their desired haven.*

31 *“Oh, that men would praise the Lord for his*

8. Jon. 1: 4, &c. *†* Heb. *maketh to stand.* † 93: 3, 4. Matt. 8: 24. John 6: 18. n 22: 14. 119: 28. 2 Sam. 17: 10. Is. 13: 7. Nah. 2: 10. x Job 12: 25. Is. 19: 14. 28: 9, 10. y Acts 27: 15-20. *†* Heb. *all their wits are at their wits' end.* Job 37: 20. Is. 19: 15. *more.* z 6: 13, 19. Job 1: 5, 6, 14. Matt. 8: 25. Acts 27: 23-25. a 65: 7. 89: 9. John 1: 15. Matt. 8: 26. Mark 4: 39-41. Luke 8: 23-25. b John 6: 21. c 8, 15, 21. 103: 2. 105: 1. Hos. 2: 8. Jon. 1: 16. 2: 9. Mic. 6: 4, 5. Rom. 1: 20, 21. 2 Tim. 3: 2. Heb. 13: 15.

tossed about by the violent motion of the vessel, as if they staggered through drunkenness; and, being baffled in all their efforts, “all their wisdom is swallowed up,” (*marg.*) or has totally exhausted itself; and the most skilful and experienced are at a loss what further to do, to escape impending death. But when they call upon the Lord in their distress, they are often rescued, as from the very jaws of destruction, by the ceasing of the storm, or by some unexpected way of escape, and their terror is succeeded by proportionable gladness, when they arrive safe at their destined and much-desired harbour. (*Notes, Jon. 1: 4-16. Matt. 8: 23-27. Acts 27: 14-44.*)—This too may be a picture or emblem of those terrors and that distress of conscience, which many experience, when they first apply their minds to religion: and of those deep scenes of trouble and temptation, which some, far more than others, pass through, in their subsequent course; when, like Job, they seem to be set up as marks, at which Satan is permitted to shoot all his fiery darts; and by every suggestion to fill them with hard thoughts of God, and desperate conclusions concerning themselves. These are, like the mariner,

exposed to tempests unknown to others, and are sometimes almost ‘at their wits’ end;’ their wisdom is swallowed up, and their hearts and hope seem entirely to fail them: yet in answer to their humble and earnest cries, the Lord turns their sorrows into a calm, and causes their trials to terminate in gladness and praise. (*Notes, Job 3: 1. 9: 14-21. P. O. 22-35.*)—‘The church is a ship; the world is a sea; temptations, persecutions, and afflictions are the waves of it: ‘the prince of the power of the air,’ is the stormy wind which raises them; and heaven is the only port of rest and security. Often, during the voyage, for our punishment, or our trial, God permiteth us to be thus assailed. The succession and the violence of our troubles, the elevations and depressions of mind and fortune, . . . and our utter inability to help ourselves, are finely represented by the multitude and impetuosity of the waves, the tossings and agitations of the vessel, the confusion, terror, and distress among the sailors. . . . With the earnestness of afflicted mariners . . . we should cry unto the Lord Jesus in our trouble; we should as it were awake him, like the disciples, with repetitions of ‘Lord, save us, we perish.’—Then he will arise, and rebuke the authors of our tribulation, saying unto them ‘Peace, be still.’ . . . He will make the storm a calm, so that the waves thereof shall be still: and at length he will bring us, in peace, joy, and gladness to ‘our desired haven,’ there to exalt him in the congregation of his chosen, and praise him in the great assembly of saints and angels. This is the consummation so devoutly . . . requested by the church for all her children, at the time of their baptism, that they ‘being delivered from God’s wrath, may be received into the Ark of Christ’s church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life.’ *Bp. Horne.*

v. 31, 32. ‘Oh, that they, who are thus unexpectedly preserved, would never forget to make their thankful acknowledgments to the Lord for this singular kindness; but every where proclaim what wonders he hath done for them!’ Let them magnify his power and goodness in the greatest assemblies of the people, especially in his temple. *But* they praise him in the supreme court of the kingdom: that judges and governors may be excited to make him their Trust and Confidence.’ *Bp. Patrick. (Notes, 22: 22-24. 40: 9, 10. 119: 46. 138: 4, 5. Matt. 10: 16-18.)*

v. 33-43. The righteous Lord also effects changes, as he pleases, in the face of nature and the affairs of nations; drying up rivers, and turning well-watered, fertile countries into

goodness, and for ^{his} wonderful works to the children of men!

32 Let them ^{exalt} him also ⁱⁿ the congregation of the people, and praise him in the assembly of the elders.

(*Practical Observations.*)

33 [¶] He ^{turneth} rivers into a wilderness, and ^{the} water-springs into dry ground;

34 [¶] A fruitful land into ^{barrenness}, for the wickedness of them that dwell therein.

35 He ^{turneth} the wilderness into a standing water, and dry ground into water-springs.

36 And ^{where} he maketh the hungry to dwell, that they may prepare ^a city for habitation;

37 And ^{sow} the fields, and plant vineyards, ^{which} may yield fruits of increase.

47:17, 72:18, 77:14, 105:2, Rev. 15:3, e 18:46, 46:10, 99:5, 9, Ex. 13:2, 18:1, 19:1, 22:25, 40:9, 10, 11:1, 119:46, Acta 4:8-12, g 1 Kings 17:1, 18:19-21, 19:10, 34:10, 42:15, 44:27, 50:2, Ex. 30:12, Joel 1:20, 2:1, 2:23, 2:24, 2:25, 2:26, 2:27, 2:28, 2:29, 2:30, 2:31, 2:32, 2:33, 2:34, 2:35, 2:36, 2:37, 2:38, 2:39, 2:40, 2:41, 2:42, 2:43, 2:44, 2:45, 2:46, 2:47, 2:48, 2:49, 2:50, 2:51, 2:52, 2:53, 2:54, 2:55, 2:56, 2:57, 2:58, 2:59, 2:60, 2:61, 2:62, 2:63, 2:64, 2:65, 2:66, 2:67, 2:68, 2:69, 2:70, 2:71, 2:72, 2:73, 2:74, 2:75, 2:76, 2:77, 2:78, 2:79, 2:80, 2:81, 2:82, 2:83, 2:84, 2:85, 2:86, 2:87, 2:88, 2:89, 2:90, 2:91, 2:92, 2:93, 2:94, 2:95, 2:96, 2:97, 2:98, 2:99, 2:100, 2:101, 2:102, 2:103, 2:104, 2:105, 2:106, 2:107, 2:108, 2:109, 2:110, 2:111, 2:112, 2:113, 2:114, 2:115, 2:116, 2:117, 2:118, 2:119, 2:120, 2:121, 2:122, 2:123, 2:124, 2:125, 2:126, 2:127, 2:128, 2:129, 2:130, 2:131, 2:132, 2:133, 2:134, 2:135, 2:136, 2:137, 2:138, 2:139, 2:140, 2:141, 2:142, 2:143, 2:144, 2:145, 2:146, 2:147, 2:148, 2:149, 2:150, 2:151, 2:152, 2:153, 2:154, 2:155, 2:156, 2:157, 2:158, 2:159, 2:160, 2:161, 2:162, 2:163, 2:164, 2:165, 2:166, 2:167, 2:168, 2:169, 2:170, 2:171, 2:172, 2:173, 2:174, 2:175, 2:176, 2:177, 2:178, 2:179, 2:180, 2:181, 2:182, 2:183, 2:184, 2:185, 2:186, 2:187, 2:188, 2:189, 2:190, 2:191, 2:192, 2:193, 2:194, 2:195, 2:196, 2:197, 2:198, 2:199, 2:200, 2:201, 2:202, 2:203, 2:204, 2:205, 2:206, 2:207, 2:208, 2:209, 2:210, 2:211, 2:212, 2:213, 2:214, 2:215, 2:216, 2:217, 2:218, 2:219, 2:220, 2:221, 2:222, 2:223, 2:224, 2:225, 2:226, 2:227, 2:228, 2:229, 2:230, 2:231, 2:232, 2:233, 2:234, 2:235, 2:236, 2:237, 2:238, 2:239, 2:240, 2:241, 2:242, 2:243, 2:244, 2:245, 2:246, 2:247, 2:248, 2:249, 2:250, 2:251, 2:252, 2:253, 2:254, 2:255, 2:256, 2:257, 2:258, 2:259, 2:260, 2:261, 2:262, 2:263, 2:264, 2:265, 2:266, 2:267, 2:268, 2:269, 2:270, 2:271, 2:272, 2:273, 2:274, 2:275, 2:276, 2:277, 2:278, 2:279, 2:280, 2:281, 2:282, 2:283, 2:284, 2:285, 2:286, 2:287, 2:288, 2:289, 2:290, 2:291, 2:292, 2:293, 2:294, 2:295, 2:296, 2:297, 2:298, 2:299, 2:300, 2:301, 2:302, 2:303, 2:304, 2:305, 2:306, 2:307, 2:308, 2:309, 2:310, 2:311, 2:312, 2:313, 2:314, 2:315, 2:316, 2:317, 2:318, 2:319, 2:320, 2:321, 2:322, 2:323, 2:324, 2:325, 2:326, 2:327, 2:328, 2:329, 2:330, 2:331, 2:332, 2:333, 2:334, 2:335, 2:336, 2:337, 2:338, 2:339, 2:340, 2:341, 2:342, 2:343, 2:344, 2:345, 2:346, 2:347, 2:348, 2:349, 2:350, 2:351, 2:352, 2:353, 2:354, 2:355, 2:356, 2:357, 2:358, 2:359, 2:360, 2:361, 2:362, 2:363, 2:364, 2:365, 2:366, 2:367, 2:368, 2:369, 2:370, 2:371, 2:372, 2:373, 2:374, 2:375, 2:376, 2:377, 2:378, 2:379, 2:380, 2:381, 2:382, 2:383, 2:384, 2:385, 2:386, 2:387, 2:388, 2:389, 2:390, 2:391, 2:392, 2:393, 2:394, 2:395, 2:396, 2:397, 2:398, 2:399, 2:400, 2:401, 2:402, 2:403, 2:404, 2:405, 2:406, 2:407, 2:408, 2:409, 2:410, 2:411, 2:412, 2:413, 2:414, 2:415, 2:416, 2:417, 2:418, 2:419, 2:420, 2:421, 2:422, 2:423, 2:424, 2:425, 2:426, 2:427, 2:428, 2:429, 2:430, 2:431, 2:432, 2:433, 2:434, 2:435, 2:436, 2:437, 2:438, 2:439, 2:440, 2:441, 2:442, 2:443, 2:444, 2:445, 2:446, 2:447, 2:448, 2:449, 2:450, 2:451, 2:452, 2:453, 2:454, 2:455, 2:456, 2:457, 2:458, 2:459, 2:460, 2:461, 2:462, 2:463, 2:464, 2:465, 2:466, 2:467, 2:468, 2:469, 2:470, 2:471, 2:472, 2:473, 2:474, 2:475, 2:476, 2:477, 2:478, 2:479, 2:480, 2:481, 2:482, 2:483, 2:484, 2:485, 2:486, 2:487, 2:488, 2:489, 2:490, 2:491, 2:492, 2:493, 2:494, 2:495, 2:496, 2:497, 2:498, 2:499, 2:500, 2:501, 2:502, 2:503, 2:504, 2:505, 2:506, 2:507, 2:508, 2:509, 2:510, 2:511, 2:512, 2:513, 2:514, 2:515, 2:516, 2:517, 2:518, 2:519, 2:520, 2:521, 2:522, 2:523, 2:524, 2:525, 2:526, 2:527, 2:528, 2:529, 2:530, 2:531, 2:532, 2:533, 2:534, 2:535, 2:536, 2:537, 2:538, 2:539, 2:540, 2:541, 2:542, 2:543, 2:544, 2:545, 2:546, 2:547, 2:548, 2:549, 2:550, 2:551, 2:552, 2:553, 2:554, 2:555, 2:556, 2:557, 2:558, 2:559, 2:560, 2:561, 2:562, 2:563, 2:564, 2:565, 2:566, 2:567, 2:568, 2:569, 2:570, 2:571, 2:572, 2:573, 2:574, 2:575, 2:576, 2:577, 2:578, 2:579, 2:580, 2:581, 2:582, 2:583, 2:584, 2:585, 2:586, 2:587, 2:588, 2:589, 2:590, 2:591, 2:592, 2:593, 2:594, 2:595, 2:596, 2:597, 2:598, 2:599, 2:600, 2:601, 2:602, 2:603, 2:604, 2:605, 2:606, 2:607, 2:608, 2:609, 2:610, 2:611, 2:612, 2:613, 2:614, 2:615, 2:616, 2:617, 2:618, 2:619, 2:620, 2:621, 2:622, 2:623, 2:624, 2:625, 2:626, 2:627, 2:628, 2:629, 2:630, 2:631, 2:632, 2:633, 2:634, 2:635, 2:636, 2:637, 2:638, 2:639, 2:640, 2:641, 2:642, 2:643, 2:644, 2:645, 2:646, 2:647, 2:648, 2:649, 2:650, 2:651, 2:652, 2:653, 2:654, 2:655, 2:656, 2:657, 2:658, 2:659, 2:660, 2:661, 2:662, 2:663, 2:664, 2:665, 2:666, 2:667, 2:668, 2:669, 2:670, 2:671, 2:672, 2:673, 2:674, 2:675, 2:676, 2:677, 2:678, 2:679, 2:680, 2:681, 2:682, 2:683, 2:684, 2:685, 2:686, 2:687, 2:688, 2:689, 2:690, 2:691, 2:692, 2:693, 2:694, 2:695, 2:696, 2:697, 2:698, 2:699, 2:700, 2:701, 2:702, 2:703, 2:704, 2:705, 2:706, 2:707, 2:708, 2:709, 2:710, 2:711, 2:712, 2:713, 2:714, 2:715, 2:716, 2:717, 2:718, 2:719, 2:720, 2:721, 2:722, 2:723, 2:724, 2:725, 2:726, 2:727, 2:728, 2:729, 2:730, 2:731, 2:732, 2:733, 2:734, 2:735, 2:736, 2:737, 2:738, 2:739, 2:740, 2:741, 2:742, 2:743, 2:744, 2:745, 2:746, 2:747, 2:748, 2:749, 2:750, 2:751, 2:752, 2:753, 2:754, 2:755, 2:756, 2:757, 2:758, 2:759, 2:760, 2:761, 2:762, 2:763, 2:764, 2:765, 2:766, 2:767, 2:768, 2:769, 2:770, 2:771, 2:772, 2:773, 2:774, 2:775, 2:776, 2:777, 2:778, 2:779, 2:780, 2:781, 2:782, 2:783, 2:784, 2:785, 2:786, 2:787, 2:788, 2:789, 2:790, 2:791, 2:792, 2:793, 2:794, 2:795, 2:796, 2:797, 2:798, 2:799, 2:800, 2:801, 2:802, 2:803, 2:804, 2:805, 2:806, 2:807, 2:808, 2:809, 2:810, 2:811, 2:812, 2:813, 2:814, 2:815, 2:816, 2:817, 2:818, 2:819, 2:820, 2:821, 2:822, 2:823, 2:824, 2:825, 2:826, 2:827, 2:828, 2:829, 2:830, 2:831, 2:832, 2:833, 2:834, 2:835, 2:836, 2:837, 2:838, 2:839, 2:840, 2:841, 2:842, 2:843, 2:844, 2:845, 2:846, 2:847, 2:848, 2:849, 2:850, 2:851, 2:852, 2:853, 2:854, 2:855, 2:856, 2:857, 2:858, 2:859, 2:860, 2:861, 2:862, 2:863, 2:864, 2:865, 2:866, 2:867, 2:868, 2:869, 2:870, 2:871, 2:872, 2:873, 2:874, 2:875, 2:876, 2:877, 2:878, 2:879, 2:880, 2:881, 2:882, 2:883, 2:884, 2:885, 2:886, 2:887, 2:888, 2:889, 2:890, 2:891, 2:892, 2:893, 2:894, 2:895, 2:896, 2:897, 2:898, 2:899, 2:900, 2:901, 2:902, 2:903, 2:904, 2:905, 2:906, 2:907, 2:908, 2:909, 2:910, 2:911, 2:912, 2:913, 2:914, 2:915, 2:916, 2:917, 2:918, 2:919, 2:920, 2:921, 2:922, 2:923, 2:924, 2:925, 2:926, 2:927, 2:928, 2:929, 2:930, 2:931, 2:932, 2:933, 2:934, 2:935, 2:936, 2:937, 2:938, 2:939, 2:940, 2:941, 2:942, 2:943, 2:944, 2:945, 2:946, 2:947, 2:948, 2:949, 2:950, 2:951, 2:952, 2:953, 2:954, 2:955, 2:956, 2:957, 2:958, 2:959, 2:960, 2:961, 2:962, 2:963, 2:964, 2:965, 2:966, 2:967, 2:968, 2:969, 2:970, 2:971, 2:972, 2:973, 2:974, 2:975, 2:976, 2:977, 2:978, 2:979, 2:980, 2:981, 2:982, 2:983, 2:984, 2:985, 2:986, 2:987, 2:988, 2:989, 2:990, 2:991, 2:992, 2:993, 2:994, 2:995, 2:996, 2:997, 2:998, 2:999, 3:000, 3:001, 3:002, 3:003, 3:004, 3:005, 3:006, 3:007, 3:008, 3:009, 3:010, 3:011, 3:012, 3:013, 3:014, 3:015, 3:016, 3:017, 3:018, 3:019, 3:020, 3:021, 3:022, 3:023, 3:024, 3:025, 3:026, 3:027, 3:028, 3:029, 3:030, 3:031, 3:032, 3:033, 3:034, 3:035, 3:036, 3:037, 3:038, 3:039, 3:040, 3:041, 3:042, 3:043, 3:044, 3:045, 3:046, 3:047, 3:048, 3:049, 3:050, 3:051, 3:052, 3:053, 3:054, 3:055, 3:056, 3:057, 3:058, 3:059, 3:060, 3:061, 3:062, 3:063, 3:064, 3:065, 3:066, 3:067, 3:068, 3:069, 3:070, 3:071, 3:072, 3:073, 3:074, 3:075, 3:076, 3:077, 3:078, 3:079, 3:080, 3:081, 3:082, 3:083, 3:084, 3:085, 3:086, 3:087, 3:088, 3:089, 3:090, 3:091, 3:092, 3:093, 3:094, 3:095, 3:096, 3:097, 3:098, 3:099, 3:100, 3:101, 3:102, 3:103, 3:104, 3:105, 3:106, 3:107, 3:108, 3:109, 3:110, 3:111, 3:112, 3:113, 3:114, 3:115, 3:116, 3:117, 3:118, 3:119, 3:120, 3:121, 3:122, 3:123, 3:124, 3:125, 3:126, 3:127, 3:128, 3:129, 3:130, 3:131, 3:132, 3:133, 3:134, 3:135, 3:136, 3:137, 3:138, 3:139, 3:140, 3:141, 3:142, 3:143, 3:144, 3:145, 3:146, 3:147, 3:148, 3:149, 3:150, 3:151, 3:152, 3:153, 3:154, 3:155, 3:156, 3:157, 3:158, 3:159, 3:160, 3:161, 3:162, 3:163, 3:164, 3:165, 3:166, 3:167, 3:168, 3:169, 3:170, 3:171, 3:172, 3:173, 3:174, 3:175, 3:176, 3:177, 3:178, 3:179, 3:180, 3:181, 3:182, 3:183, 3:184, 3:185, 3:186, 3:187, 3:188, 3:189, 3:190, 3:191, 3:192, 3:193, 3:194, 3:195, 3:196, 3:197, 3:198, 3:199, 3:200, 3:201, 3:202, 3:203, 3:204, 3:205, 3:206, 3:207, 3:208, 3:209, 3:210, 3:211, 3:212, 3:213, 3:214, 3:215, 3:216, 3:217, 3:218, 3:219, 3:220, 3:221, 3:222, 3:223, 3:224, 3:225, 3:226, 3:227, 3:228, 3:229, 3:230, 3:231, 3:232, 3:233, 3:234, 3:235, 3:236, 3:237, 3:238, 3:239, 3:240, 3:241, 3:242, 3:243, 3:244, 3:245, 3:246, 3:247, 3:248, 3:249, 3:250, 3:251, 3:252, 3:253, 3:254, 3:255, 3:256, 3:257, 3:258, 3:259, 3:260, 3:261, 3:262, 3:263, 3:264, 3:265, 3:266, 3:267, 3:268, 3:269, 3:270, 3:271, 3:272, 3:273, 3:274, 3:275, 3:276, 3:277, 3:278, 3:279, 3:280, 3:281, 3:282, 3:283, 3:284, 3:285, 3:286, 3:287, 3:288, 3:289, 3:290, 3:291, 3:292, 3:293, 3:294, 3:295, 3:296, 3:297, 3:298, 3:299, 3:300, 3:301, 3:302, 3:303, 3:304, 3:305, 3:306, 3:307, 3:308, 3:309, 3:310, 3:311, 3:312, 3:313, 3:314, 3:315, 3:316, 3:317, 3:318, 3:319, 3:320, 3:321, 3:322, 3:323, 3:324, 3:325, 3:326, 3:327, 3:328, 3:329, 3:330, 3:331, 3:332, 3:333, 3:334, 3:335, 3:336, 3:337, 3:338, 3:339, 3:340, 3:341, 3:342, 3:343, 3:344, 3:345, 3:346, 3:347, 3:348, 3:349, 3:350, 3:351, 3:352, 3:353, 3:354, 3:355, 3:356, 3:357, 3:358, 3:359, 3:360, 3:361, 3:362, 3:363, 3:364, 3:365, 3:366, 3:367, 3:368, 3:369, 3:370, 3:371, 3:372, 3:373, 3:374, 3:375, 3:376, 3:377, 3:378, 3:379, 3:380, 3:381, 3:382, 3:383, 3:384, 3:385, 3:386, 3:387, 3:388, 3:389, 3:390, 3:391, 3:392, 3:393, 3:394, 3:395, 3:396, 3:397, 3:398, 3:399, 3:400, 3:401, 3:402, 3:403, 3:404, 3:405, 3:406, 3:407, 3:408, 3:409, 3:410, 3:411, 3:412, 3:413, 3:414, 3:415, 3:416, 3:417, 3:418, 3:419, 3:420, 3:421, 3:422, 3:423, 3:424, 3:425, 3:426, 3:427, 3:428, 3:429, 3:430, 3:431, 3:432, 3:433, 3:434, 3:435, 3:436, 3:437, 3:438, 3:439, 3:440, 3:441, 3:442, 3:443, 3:444, 3:445, 3:446, 3:447, 3:448, 3:449, 3:450, 3:451, 3:452, 3:453, 3:454, 3:455, 3:456, 3:457, 3:458, 3:459, 3:460, 3:461, 3:462, 3:463, 3:464, 3:465, 3:466, 3:467, 3:468, 3:469, 3:470, 3:471, 3:472, 3:473, 3:474, 3:475, 3:476, 3:477, 3:478, 3:479, 3:480, 3:481, 3:482, 3:483, 3:484, 3:485, 3:486, 3:487, 3:488, 3:489, 3:490, 3:491, 3:492, 3:493, 3:494, 3:495, 3:496, 3:497, 3:498, 3:499, 3:500, 3:501, 3:502, 3:503, 3:504, 3:505, 3:506, 3:507, 3:508, 3:509, 3:510, 3:511, 3:512, 3:513, 3:514, 3:515, 3:516, 3:517, 3:518, 3:519, 3:520, 3:521, 3:522, 3:523, 3:524, 3:525, 3:526, 3:527, 3:528, 3:529, 3:530, 3:531, 3:532, 3:533, 3:534, 3:535, 3:536, 3:537, 3:538, 3:539, 3:540, 3:541, 3:542, 3:543, 3:544, 3:545, 3:546, 3:547, 3:548, 3:549, 3:550, 3:551, 3:552, 3:553, 3:554, 3:555, 3:556, 3:557, 3:558, 3:559, 3:560, 3:561, 3:562, 3:563, 3:564, 3:565, 3:566, 3:567, 3:568, 3:569, 3:570, 3:571, 3:572, 3:573, 3:574, 3:575, 3:576, 3:577, 3:578, 3:579, 3:580, 3:581, 3:582, 3:583, 3:584, 3:585, 3:586, 3:587, 3:588, 3:589, 3:590, 3:591, 3:592, 3:593, 3:594, 3:595, 3:596, 3:597, 3:598, 3:599, 3:600, 3:601, 3:602, 3:603, 3:604, 3:605, 3:606, 3:607, 3:608, 3:609, 3:610, 3:611, 3:612, 3:613, 3:614, 3:615, 3:616, 3:617, 3:618, 3:619, 3:620, 3:621, 3:622, 3:623, 3:624, 3:625, 3:626, 3:627, 3:628, 3:629, 3:630, 3:631, 3:632, 3:633, 3:634, 3:635, 3:636, 3:637, 3:638, 3:639, 3:640, 3:641, 3:642, 3:643, 3:644, 3:645, 3:646, 3:647, 3:648, 3:649, 3:650, 3:651, 3:652, 3:653, 3:654, 3:655, 3:656, 3:657, 3:658, 3:659, 3:660, 3:661, 3:662, 3:663, 3:664, 3:665, 3:666, 3:667, 3:668, 3:669, 3:670, 3:671, 3:672, 3:673, 3:674, 3:675, 3:676, 3:677, 3:678, 3:679, 3:680, 3:681, 3:682

PSALM CVIII.

David earnestly praises God, 1-5. He fervently prays for help, and expects great success according to the promises of God to him, 6-13.

**A Song or Psalm of David.*

O GOD, my heart is fixed; I will sing and give praise, even with my glory.

2 Awake, psaltery and harp: *I myself* will awake early.

3 I will praise thee, O LORD, among the people; and I will sing praises unto thee among the nations.

4 For thy mercy is great above the heavens; and thy truth reacheth unto the clouds.

5 Be thou exalted, O God, above the heavens; and thy glory above all the earth.

6 That thy beloved may be delivered; save with thy right hand, and answer me.

7 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

8 Gilead is mine; Manasseh is mine; Ephraim

a 68: title. *b* 57:7-11. *c* 30:12, 34:1. 104:33, 138:1. 145:12, 146:12. *e* 15:1. *f* 16:3. *g* 17:15, 22:33, 24, 145:20. *h* 33:2, 69:30. 81:2, 92:1-4. *i* Judg. 5:12. *j* 57:3, 103:22. *k* 22:27, 98:10. 117:1, 138:4, 5. Zeph. 1:4, 30. *l* 36:5, 85:10, 11. 89:5, 108:11. *m* 55:9. *n* Mic. 7:18-20. *o* Eph. 2:4-7. *p* Or, *eternally*. 138:1. 21:13, 57:11, 148:13. *q* 1 Chr. 29:10-13. *r* 72:19. *s* 6:3. *t* Matt. 6:9, 10, 13. *u* 68:5-12. *v* Deut. 33:12. *w* 2 Sam. 12:25. *x* Matt. 3:17, 17:5. *y* Rom. 1:7. *z* Eph. 1:6. *aa* 3:12. *ab* 35:1-3, 54:1. 98:12. 144:5-7. *ac* 15:6. *ad* 51:2-11. *ae* 1 Kings 16:24, 25, 26, 27. *af* 2 Chr. 32:20-22. *ag* 65:24. *ah* Jer. 33:3. *ai* 89:35, 56. *aj* Am. 4:2. *ak* 18:9-11. *al* 2 Sam. 7:20. *am* 1 Pt. 1:3. *an* 2 Pt. 1:34. *ao* Josh. 17:20. *ap* 24:1. *aq* Gen. 33:17. *ar* Judg. 8:5, 6. *as* Josh. 13:5-11. *at* 2 Sam. 2:3, 9, 5:5. *au* 1 Deut.

low, by oppression and public calamities. He who set them up when afflicted and poor, pours contempt upon them when they are become powerful princes, and perhaps reduces them to their former abject state. The righteous, beholding these judgments of God, will rejoice in his just and gracious sovereignty; and thus, from time to time, iniquity receives a check, and infidelity stands confuted: and he that is truly wise will observe these things, and will be encouraged in trusting and waiting for the loving-kindness of the Lord.—But the same persons will see still more of the wisdom, power, and love of God, in his dealings with his church of redeemed sinners, whom he has gathered from the east, the west, the north, and the south, to be unto him a peculiar people. Having redeemed them from the power of the enemy, he guides them through this desolate wilderness to his holy habitation. Having caused them to hunger and thirst after righteousness, when they were ready to faint and perish, he supplied their wants from his abundant stores: having taught them to seek help from him, he will never leave them, till he has fully satisfied their longing souls with his goodness. From bondage, terror, and the borders of despair, he brings them forth to liberty, to confidence, and comfort. He heals their diseases, restores their strength and vigour, and even removes those troubles which they have brought upon themselves by their own folly. He preserves them through the storms of temptation and persecution: he speaks peace, and commands a calm to their souls, when they are ready to give up all for lost. While they are steering to the haven where they would be, they will be praising the Lord for his goodness, celebrating his wonderful works for them, “sacrificing the sacrifices of thanksgiving, declaring his works with gladness,” and “exalting him in the congregation of his people.” At length their souls will arrive at their expected rest; and at the appointed season the brazen gates and iron bars of death will be burst by the power of their redeeming God: but who can describe their joy and gratitude, when “mortality shall thus be swallowed up of life”?—Let us also remember to praise our God, for turning the wilderness, which we Gentiles inhabited, into a fruitful land, and opening for us the wells of salvation. (*Note*, Is. 12:3.) Let us pray that the Jewish nation, which has been so long a barren desert, may again be watered with his grace, and bring forth the fruits of faith and holiness. Let all the Lord’s ministers and people cultivate their fields and vineyards, their own souls, and those of their families and congregations; that, being blessed exceedingly, the church may yield more abundantly “the fruits of increase.” Let us pray for the revival of religion in those places, where the church is diminished and brought low, through oppression, or corrupted with superstition and error: and that God would convert or pour contempt upon all those princes or people, who oppose the promulgation of his pure gospel, that they may lose their labour, and be baffled in all their devices; and that he would replenish the poor in spirit and afflicted in circumstances, and increase every one of his people into families, like large flocks of sheep. Then shall the righteous behold and rejoice, and iniquity shall be disgraced and repressed; and the wise observer will more and more understand and admire and adore “the loving-kindness of the LORD.”

NOTES.—PSALM CVIII. V. 1-3. This psalm consists of the latter part of the fifty-seventh psalm, and the latter part of the sixtieth, with no material alteration. The fifty-seventh was composed when David fled from Saul in the cave; and begins with grievous complaints, which are here omitted. (*Notes*, 57: title. 1-6.) The sixtieth was written, after

also is the strength of mine head; **Judah is my lawgiver;*

9 **Moab is my wash-pot; over Edom will I cast out my shoe; *over Philistia will I triumph.*

10 Who will bring me into the strong city: **who will lead me into Edom?*

11 *Will not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our hosts?*

12 Give us help from heaven; **for vain is the help of man.*

13 Through God we shall do valiantly; for he *it is that shall tread down our enemies.*

PSALM CIX.

David, as the type of Christ, complains of the slanders, deceit, and malice of his enemies, 1-5. He predicts the doom of Judah, by devoting one person in particular, to destruction, 6-20. He complains of his sufferings, prays for relief, and determines to praise the Lord, 21-31.

To the chief Musician, A Psalm of David.

HOLD not thy peace, O God of my praise; 2 For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.

33:17. 1 Sam. 28:2. u 122:5. Gen. 49:10. x 60:8-10. 2 Sam. 8:12. John 13:8, 14. y Ruth 4:7, 8. z 2 Sam. 21:15-22. 1a 14:29-32. a 20:6-8, 60: title. 1a. 63:15. Jer. 49:7-16. Ob. 3, 4. b 44:9. 1 Sam. 29: &c. c Num. 10:9. Deut. 20:3, 4. 1 Sam. 17:26, 36. 2 Chr. 13:12. 14:11. 20:15. d 20:1. &c. e 146:3-5. Job 9:13. 1a. 30:2-5, 31:3. Jer. 17:5-8. Lam. 4:17. f 1a 29-34. 106:6-13. 114:1. 1 Cor. 15:10. Epp. 6:10-18. g 18:42. 60:12. 114:1. h 1a 35:10. 63:3. Rom. 16:20. a 28. 1. 35:22, 33. 53:1. 42:11. b 11:28. Ex. 17:2. Deut. 10:21. Jer. 17:14. c 31:13, 14. 44:3, 4. 140:3. 2 Sam. 15:3-8, 17:1, &c. Prov. 15:28. Matt. 26:52-62. d Heb. of delect. 1 Heb. has opened themselves. d 120:3. Prov. 6:17. 12:19. Jer. 9:3, 5.

David had for some time reigned over all Israel, and when he was engaged in war with the Syrians and others. (*Notes*, 60: title. 1-4.) It also begins with complaints of the calamities to which Israel had been exposed; and these likewise are left out. So that this, as a psalm, is more in the strain of confidence, gratitude, and joyful hope, than either of those from which it is taken; and thus more suited to a season of thanksgiving for past mercies, and prayer for further deliverance: and it is probable, it was compiled for that purpose.—*Even with my glory.* (1) My tongue, “because it chiefly setteth forth the glory of God.” *Marg. Ref. P. O. 16: Note*, 30:11, 12.)

V. 4. “It is fit that my thankfulness should be as boundless as thy mercy, which infinitely transcends all my expressions, and hath nothing equal to it, but thy faithfulness and truth.” *Bp. Patrick.* (*Marg. Ref.*)

V. 5. “Let all the world see thy judgments, in that, that thou art God over all, and so confess that thou art glorious.” (*Marg. Ref.* *Notes*, Ps. 57:1-11.)

V. 6-13. “Grant my humble petitions, that by thy mighty power accompanying my arms, I may be an instrument of delivering thy beloved people from their oppressors.” *Bp. Patrick.* The word rendered “beloved,” is plural; as is the verb also.—“As he hath spoken to Samuel concerning me, so he will show himself constant and holy in his promise; so that these nations following shall be subject to me.” (*Marg. Ref. Notes*, 60:5-12. *P. O. latter part.*)—Nathan also had just before delivered a very encouraging message from God to David. (2 Sam. 7:6-17.)—*Will I triumph.* (9) “Triumph thou over me.” 60:8. *marg.* An ironical challenge.

PRACTICAL OBSERVATIONS.

We may with great utility select passages from different psalms, to assist our devotions, encourage our expectations, or enliven our gratitude, in our private concerns, or in those of the church and nation.—When the heart is established in faith and love, the tongue being employed in grateful praises will be indeed our glory: and every endowment will become honourable and profitable to the possessor, in proportion as it is employed in the service and to the glory of God.—Those who can sincerely use the Psalmist’s language of adoring praise, may pray with assured faith and hope for all the blessings of salvation; which are secured to them by the faithful promise and covenant of God, and will be effected by his powerful arm, and communicated from his everlasting love and mercy. Let them then expect, “through God, to do valiantly;” and to receive from him help in every trouble, and victory in every conflict: till Satan and every enemy be bruised under their feet. (*Notes*, Rom. 8:35-39. 2 Cor. 12:7-10. Eph. 6:10-20. Phil. 4:10-13. 2 Tim. 2:1, 2.)

Assured that Christ our King,
Will put our foes to flight,
We on the field of battle sing,
And triumph while we fight.

Newton, Olney Hymns.

O Lord, “visit all our souls with this salvation,” even with this “favour which thou bearest to thy chosen people!” (*Note*, 106:4, 5.)

NOTES.—PSALM CIX. V. 1. Most expositors suppose that David composed this psalm when persecuted by Saul, who was rendered more implacable by the base and malicious calumnies of Doeg and others; but some expressions favour the opinion, that it was written when David fled from

3 They compassed me about also with words of hatred; and fought against me without a cause.

4 For my love they are my adversaries: but I give myself unto prayer.

5 And they have rewarded me evil for good, and hatred for my love.

6 ¶ Set thou a wicked man over him: and let Satan stand at his right hand.

7 When he shall be judged let him be condemned; and let his prayer become sin.

8 Let his days be few; and let another take his office.

9 Let this children be fatherless, and his wife a widow.

10 Let this children be continually vagabonds, and beg: let them seek their bread also out of their desolate places.

11 Let the extortioner catch all that he hath; and let the stranger spoil his labour.

12 Let there be none to extend mercy unto him; neither let there be any to favour his fatherless children.

13 Let this posterity be cut off; and in the

generation following let their name be blotted out.

14 Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out.

15 Let them be before the Lord continually, that he may cut off the memory of them from the earth.

16 Because that he remembered not to show mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

17 As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from.

18 As he clothed himself with cursing like as with his garment; so let it come into his bowels like water, and like oil into his bones.

19 Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually.

20 Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul.

21 But do thou for me, O God the Lord, for

e 17:11. 22:12. 28:17. 2 Sam. 16:7,8. Hos. 11:12. f 35:7,20. 69:34, 69:4. 138:9. 19:4,5. 38:1. 2 Sam. 15:13. John 15:24,25. g 35:7,12. 38:20. 2 Sam. 15:13. John 10:32. 2 Cor. 12:15. h 55:16,17. 69:12,13. 2 Sam. 15:31. 32. Dan. 6:10. Luke 6:11,12. 23:34. 135:12. Gen. 44:4. Prov. 17:13. k 55:12-15. 2 Sam. 15:12,31. Mark 14:44,45. Luke 6:16. 22:47,48. John 13:18. 1 Matt. 27:4. m Zech. 3:1. John 13:27. n Or, an adversary. Matt. 5:25. 1 Heb. go out guilty, or wicked. Rom. 3:19. Gal. 3:10. o 2 Sam. 15:7,8. Prov. 15:8. 21:27,28. Is. 1:15. 66:3. Matt. 23:14. o 55:23. Matt. 27:5. p Act. 1:16-26. q Or, charge. r 2 Sam. 15:1. Rev. 18:21. Lam. 5:3. r 37:25. Gen. 4:12-14. 2 Sam. 3:29. 2 Kings 5:27. Job 24:8-12. 30:3-9. Is. 16:3. s Job 5:5. 18:9. 20:18-20. t Deut. 28:29,33,34,50,51. Jud. 9:3-5. u Is. 27:11. Luke 6:38. Jam. 2:13. x 137:9. Is. 13:18. Matt. 27:25. Luke 11:50,51. y 37:28. 1 Sam. 2:31-33. 3:13. 2 Kings 10:10,11. Job 18:

19. Is. 14:20-22. Jer. 22:30. z Deut. 9:14. 25:19. 29:20. Prov. 10:7. a Ex. 20:5. Lev. 25:39. 2 Sam. 3:29. 21:1,8,9. Matt. 23:31-36. b 2 Kings 8:27. 9:27. 10:15,14. 11:13. 2 Chr. 22:34. c Neh. 4:5. Jer. 18:23. d 51:9. 50:6. Deut. 32:34. Jer. 2:22. Hos. 7:2. Am. 8:7. e Is. 34:16. Job 18:17. Is. 65:15. f 2 Sam. 17:1,2. Matt. 27:15. 18:33-35. Jam. 2:13. g 10:2,14. Gen. 42:21. Job 19:2,3,21,22. Matt. 27:35-46. h 34:18. 69:20-29. 2 Sam. 16:11,12. Mark 14:33-36. i 52:4,5. 59:12,13. Ez. 35:6. Matt. 7:2. 2 Thes. 2:10,11. Rev. 16:6. k 73:6. Job 29:14. Col. 3:8,12. 1 Pet. 5:5. l Num. 5:22,27. Job 20:12-16,20-23. Matt. 25:24. 27:3-5. Act. 1:19,25. m 15:29. 35:26. 138:1. n 2:5,6,12. 21:28-12. 40:14,15. 110:1,5,6. 2 Sam. 17:23. 18:32. 1 Kings 2:44. Luke 19:37. 1 Thes. 2:15,16. o Matt. 11:19. 22:24. 26:67. Mark 9:39. 1 Cor. 12:3. p 31:3. 69:29. 79:9,10. 143:11,12. John 17:1. Phil. 2:8-11.

Absalom, and that Ahithophel, rather than Doeg, is the typical person principally referred to. (Notes, 41:9. 69:22-28. 2 Sam. 15:12.)—"The God of my praise;" "whom I am accustomed to praise, and whom I take delight in praising." (Note, Jer. 17:14.)

V. 2-5. David was most basely deceived by his ungrateful and rebellious son, Absalom, whose insinuations also tended to depreciate his character: and the cursings and revilings of Shimei, who charged him, to his face, with being the murderer of Saul and his family, were, no doubt, the basis of calumnies circulated against him among many of his subjects, while other slanders, so malicious and groundless, would be better calculated for different descriptions of men. Thus the minds of the people were alienated from their aged king; and they readily joined Absalom in levying war against him, "without a cause," or *gratuitously*, when he had done nothing to deserve it, but entirely the contrary. (Note, John 15:22-25.) His indulgent affection for Absalom was excessive: he had preferred and honoured Ahithophel, as his counsellor and friend; and he had spent his life in promoting the benefit of his people, and in pouring out his prayers for them: yet he was thus ungratefully used by all parties. (Notes, 38:19,20. 69:10-12. 2 Sam. 15:1-6,10-15. 16:5-14.)—David had been very useful to Saul, and to Israel in general; and to some of those in particular, who joined in persecuting him: but he had never shown that affection for Saul, or that friendship to Doeg, which he had for Absalom and Ahithophel.—In all these respects, however, he was only a type of Christ, the history of whose life and death is the best comment on the passage. (Marg. Ref.) "These things David sang in a spiritual sense, in the person of Christ assailed by the Jews with all kinds of revilings," (or blasphemies.) Bossuet, quoted by Bp. Horne.

V. 6-20. Whether David, when he wrote these verses, thought of Doeg; or of Ahithophel, who being a traitor, more resembled Judas, as he also did in murdering himself; (Notes, 2 Sam. 17:23. Matt. 27:3-5.) they are most certainly a prophetic denunciation of the doom which awaited the enemies of Christ, and Judas in particular: for the apostle has quoted one clause from the passage, with this remarkable introduction; "This scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas, &c." (8. Notes, Acts 1:16-22.)—The inspired historian gives the exact words from the Septuagint, which translates the whole as an imprecation. Indeed the first verb is the only one, which necessarily requires this construction, being literally rendered, "Set thou;" whereas all the other verbs are in the future, and may be rendered as prophecies. Yet the first verb, being imperative, and the passage being so quoted in the Acts from the Septuagint, seem to imply, that sentence was prophetically denounced against the criminal or criminals, and not merely the event foretold.—If David intended not only to predict, but to imprecate, the vengeance of God on apostate Ahithophel and his impenitent foes, as the first word seems to imply; it should be remembered, that "the Spirit of God spake by him;" taking occasion from his circumstances to predict, in this alarming manner, the miseries which would come on the

enemies of the Messiah. But, unless we were under the same influence, the example is not suited for our imitation: and we ought by no means to adopt the words with reference to our own enemies. Yet there can be no impropriety in reading or singing the psalm, as the sentence of our Judge on his implacable opposers and blasphemers, for a solemn warning to all who hear it; any more than in reading the latter part of the twenty-fifth chapter of St. Matthew, or the curses contained in the twenty-seventh, twenty-eighth, and twenty-ninth chapters of Deuteronomy. (Note, Deut. 27:15.)—We may apply the whole passage to Judas, who ungratefully and basely sold Jesus to his enemies. He was to become the servant to a most wicked and cruel master, when he hired himself to Caiaphas, as the head of the Sanhedrin, who treated his remorse of conscience with such contempt, as helped to hurry him into desperation; his tempter "Satan stood at his right hand" as his accuser, and urged him to suicide; he has ever since been considered as a guilty wretch by almost every body; he was expressly condemned by the Lord Jesus himself; (Note, Matt. 26:21-24.) his prayers were mere form and hypocrisy, and not the language of true repentance and faith, so that they aggravated his guilt; his days were few, and another was chosen to succeed to his apostleship. (Notes, Acts 1:20-26.) Probably he left a widow and fatherless children, on whom infamy and distress were entailed, in the righteous providence of God, till the family was extinct; and thus the sins of his progenitors, which he imitated, but far exceeded, were visited upon him and his descendants, in a remarkable manner. By betraying Christ, he refused his blessing, and avowed that he would not follow him in doing good, preferring a curse and mischief; and he, as it were, clothed himself with malevolence and treachery: the blessing of God would therefore be removed far from him; and his curse would cover and cleave to him as a garment, confine him as a girdle, enter into his bowels as water, and insinuate into his bones as oil; that is, it would be his only and his everlasting portion.—The verses may also be applied to the Jewish nation; who, having rejected and crucified Christ, were given up to be tyrannized over by one usurper after another, and to be infatuated by Satan in an unheard of manner. Under the divine condemnation, for their obstinate unbelief, their hypocritical religion only added to their guilt, by rendering them more proud, bigoted, and furious in persecuting the Christians. Their civil and ecclesiastical state expired within forty years from the death of Christ, and their peculiar privileges were transferred to the Gentile converts. At the destruction of Jerusalem immense multitudes were slain; their widows orphans were left to penury and misery; and their posterity have ever since been dispersed as vagabonds, and pre- upon by extortion and oppression, in almost every land: name has been, as it were, expunged from the records of church; all the iniquities of the nation, from its origin, visited on that and the succeeding generations; and the horrible imprecation, "His blood be on us and on our children, which the enraged persecutors of Christ uttered against themselves and their posterity, has been as awfully fulfilled" (Notes, Deut. 28:15-68. 29:18-29. Matt. 23:34-36. 27:24,

thy name's sake: because thy mercy is good, deliver thou me.

22 For I am poor and needy, and my heart is wounded within me.

23 I am gone like the shadow when it declineth: I am tossed up and down as the locust.

24 My knees are weak through fasting; and my flesh faileth of fatness.

25 I became also a reproach unto them: when they looked upon me they shook their heads.

26 Help me, O LORD my God: O save me according to thy mercy:

q 36,7-9. 63:3. 86:5,15. r 22:6. 40:17. 86:1. 102:17-20. Matt. 8:20. 2 Cor. 8:30. 16: 89:15,16. 102:4. 2 Kings 4:27. Job 8:4. Is. 53:8. Luke 22:44. John 12:27. t 102:11. 144:4. 1 Chr. 29:15. Job 14:2. Ec. 6:12. 8:13. Jam. 4:14. u 102:10. Ex. 10:13,19. x 22:14. 35:13,14. 69:10. Matt. 4:2. 2 Cor. 11:27. y 32:3,4. 38:5-8. 102:4,5. Job 19:15-19. 35:15,16. 69:9-12. 19:20. Rom. 15:3. Heb. 12:2. 13:13. a 22:6,7. Job 16:4. Is. 37:32. Matt. 27:39,40. b 40:12,13. 119:86. Heb. 5:7. c 57:1. 69:13,16. d 64:8,9. 126:2. Ex. 8:19. Num. 16:28-

25. 1 Thes. 2:13-16.)—The whole may also be applied to all the enemies of Christ and his church, in every age and nation. (*Marg. Ref.*)

The extortioner. (11) Or rather creditor. 'Let his creditor (pretending a judgment,) seize on all his estate; and a stranger by that means reap the fruit of all his care and labour.' *Bp. Patrick.*

Might I say broken in heart. (16) Notes, 69:22-28, v. 26. Job 6:14.—'They' (the Jews) 'betrayed and murdered the lowly and afflicted Jesus, whose "heart was broken" with sorrow for their sins, and with a sense of the punishment due to them. How long will it be ere the brethren of this most innocent and most injured Joseph, "say one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear: THEREFORE is this distress come upon us!"' *Gen. 42:21.* *Bp. Horne.* (Note, *Zech. 12:9-14.*)

V. 21. O GOD the Lord.] Or, JEHOVAH my Lord.—For thy name's sake.] 'As thou art named merciful, and gracious, and long-suffering; so show thyself in effect.' (Note, *Ex. 34:5-7.*) In all respects glorify thy name in delivering me.

V. 22-24. David, when driven from his palace and city, and out of Judah; and when compelled to depend on a few loyal subjects for sustenance; was at least as poor as during his persecutions by Saul: and his heart was far more deeply "wounded within him," both in contrition and self-accusation, and by anguish of spirit. (16) Notes, 2 Sam. 24:24. 30. 16:1-14. 17:27-29.) Being advanced in years, he considered himself as "a shadow that declineth," towards the sunset: and not having a settled home, but wandering from place to place, according to the tidings brought him of the conspirators; he resembled the locust, which is driven by the wind to east or west, without being able to keep any settled course. (Notes, *Ex. 10:13,19. Joel 2:18-20.*) And besides fasting, in humbling himself before God, and through sorrow of heart, he wanted often suitable provision; and thus he grew feeble and emaciated.—But the poverty and sorrow of the Saviour, "who had not where to lay his head;" and all the events of his life, especially from his fasting in the wilderness to the close of his sufferings on the cross, are most emphatically described. (*Marg. Ref. Note, 2 Cor. 8:6-9.*)

V. 25. *Marg. Ref. Notes, 22:7,8. 31:10-13. 35:15,16. Matt. 27:39-44.*

V. 26, 27. When God restored David to the throne in peace and honour, his hand was manifest in the surprising change, and his enemies were appalled and silenced. But when Christ was raised from the grave, and exalted to the right hand of the majesty in the heavens, and when the Holy Spirit was in consequence poured out on his apostles and disciples, the power of God was displayed to the conviction of millions, in that and future ages, that the whole was his work, and that he alone had done it. (*Marg. Ref. Notes, Matt. 12:38-40. Acts 2:33-36. 3:12-16. 4:5-12. Heb. 2:1-4, v. 4.*)

V. 28-30. "They will curse, but thou wilt bless. They shall be ashamed; but thy servant shall rejoice. Mine adversaries shall be clothed with shame. They shall cover themselves with their own confusion as with a mantle. I will greatly praise the LORD, &c." The whole is future in the original: and the language of assured faith and hope, or of perfect foreknowledge, in the depth of distress, is more suited to the case, both of the type and Antitype, as well as more animated, than that of supplication. (*Marg. Ref. Notes, Ps. 22:22-24. 40:13-16. 69:29-32.*) 'They' (the disciples of Jesus) 'shall be blessed, and enter by thousands and millions "into the joy of their Lord," in that day when his crucifiers shall have no "covering," but their own "shame and confusion." ' *Bp. Horne.*

V. 31. Notes, 110:5,6. Prov. 22:22,23. 2 Tim. 4:16-18. PRACTICAL OBSERVATIONS.

Our incarnate Redeemer willingly became poor, and submitted to pain and suffering, for our sakes, to atone for our sins and effect our salvation; and when we consider, that

27 That they may know that this is thy hand; that thou, LORD, hast done it.

28 Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

29 Let mine adversaries be clothed with shame and let them cover themselves with their own confusion as with a mantle.

30 I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.

31 For he shall stand at the right hand of the poor, to save him from those that condemn his soul.

30. 1 Sam. 17:46,47. 1 Kings 18:36,37. Acts 2:32-36. 4:16. e 17. Num. 22:12. 23:20. 23. 2 Sam. 16:10,11,13. f Is. 65:13-16. John 16:22. Heb. 12:2. g 17. 19:6,10. 35:26. 132:18. 140:9. Jer. 20:11. Dan. 12:2. Mic. 7:10. h 7:17. 9:1. 22:25,27. 31:22,23. 108:1-3. i 22:22-25. 107:32. 111:1. 116:12-18. 138:1,4. Heb. 2:12. k 16:8. 73:23. 110:5. 121:5. l 16:68:5. 72:4. 12:13. 140:12. m 10. 14. Pz. 22:22-24. Prov. 22:22,23. Ec. 5:8. Is. 54:17. Acts 4:10-12. 5:30,31. * Heb. the judges of his soul.

the gifts, which his hands bestow, were purchased by "his heart being wounded within him," by his "being wasted as a shadow, and driven about as a locust" in the wind, and by "his knees being weak with fastings;" we should place the higher value on them, and express the more gratitude to him.—Those wicked men, who spread slanders, and uttered blasphemies against him; who "compassed him about with words of hatred, and fought against him without a cause," who were his adversaries because of his love to sinners, and rewarded him evil for good; did indeed fulfil the predictions of the Scriptures, and the divine decrees; but as they were actuated by the most diabolical enmity to God and holiness, they exposed themselves to the most awful vengeance. (Notes, *Acts 2:22-24. 4:23-28.*) If then we in any measure bear the image and seek the honour of Christ, we must expect to be hated by persons of the same character; and must stand prepared to bear their malice, slanders, treachery, injustice, and ingratitude, with firmness, patience, and meekness; "considering him who endured the contradiction of sinners against himself," (Note, *Heb. 12:2,3.*) and "giving ourselves unto prayer." And if we duly estimate our obligations to the Redeemer, we shall not be reluctant to suffer for his sake and according to his will; whether he be pleased to prove us by poverty, sickness, persecution, or self-denying labours.—In all our trials we should call upon the Lord, as "the God of our praise," in whom we glory, and whom we delight to worship: we should beg of him to deliver us "for his own name's sake," and according to his abundant mercy, that his hand may appear: and be glorified.—

We need not regard the malicious imprecations of ungodly men: though they curse, he will bless those who trust in him, and they will rejoice when their enemies shall be covered with confusion: for God will plead the cause of those who honour him by their animated praises; he will rebuke Satan, and every accuser, and "save them from those who would condemn their souls."—"We must persevere in "blessing those who curse us," and in endeavouring to "overcome evil with good." Yet, in the case of Judas and the unbelieving Jews, the enemies of Christ and his people may read their own doom, if they continue impenitent. No language can express the miseries which are coming upon them, where there will be no remedy, no help, no mercy; for what are all the temporal afflictions which can befall us or our descendants, compared with the everlasting wrath of God? Indeed enmity against Christ is likely to entail infamy and misery upon a man's family through successive generations: and those who show no mercy to the poor, especially to his needy and broken-hearted people, but treat them with insult and cruelty, must expect no mercy from God. Nay, when men reject the salvation of Christ, their very prayers are numbered among their sins. Satan will be permitted to tempt, to tyrannize over, to accuse, and to torment them; and their condemnation and ruin will be inevitable and sudden. In rejecting Christ, they refuse "the blessing, and it will be far from them;" the curse of the broken law is eventually their choice and their portion: all the blasphemous expressions, which they employ against the truths and professors of the gospel, and all the imprecations which they liberally bestow on those who offend or differ from them, will rebound upon themselves, and enhance their condemnation and misery. This will be the reward of all the adversaries of Christ, and of all who revile and hate his people. Let sinners then take warning, and flee for refuge to the great Redeemer: let those who have employed their tongues in cursing and profaneness, fear and tremble, lest their multiplied imprecations should come upon themselves: let all opposers of the gospel be persuaded to cease from their ruinous attempts; and let all the Lord's poor and afflicted people rejoice in him and greatly praise his holy name.

NOTES.—PSALM CX. V. 1. David speaks of some person, much greater than himself, whom he calls his Lord: it can be no other but the LORD CHRIST, of whom he here so prophesies: not as he is wont to do elsewhere, with respect to himself, in the first place, as his type and figure: but in plain words, which can belong to none but Christ alone: for

PSALM CX.

A prophecy of the Messiah's kingdom, subjects, priesthood, triumphs, and sufferings as introducing them, 1-7.

A Psalm of David.

THE LORD said unto my Lord, ^bSit thou at my right hand, ^cuntil I make thine enemies thy footstool.

2 The LORD shall send ^dthe rod of thy strength ^eout of Zion: ^frule thou in the midst of thine enemies.

3 ^gThy people shall be willing in ^hthe day of thy power, ⁱin the beauties of holiness, ^jfrom the

womb of the morning: ^kthou hast the dew of thy youth.

4 The LORD ^lhath sworn, and ^mwill not repent. ⁿThou art a Priest for ever after the order of Melchizedek.

5 The LORD ^oat thy right hand shall ^pstrike through kings ^qin the day of his wrath.

6 He shall ^rjudge among the heathen, ^she shall fill the places with the dead bodies; ^the shall wound the heads over ^umany countries.

7 He ^vshall drink of the brook in the way: ^wtherefore shall he ^xlift up the head.

a 8:1. Matt. 22:42-46. Mark 12:35-37. Luke 20:41-44. b Mark 16:19. Acts 2:34-35. Eph. 1:20-22. Heb. 12:2. 1 Pet. 3:22. c 2:6-9. 1 Cor. 15:25. Heb. 1:13. 10:12. 4. d Ex. 7:19. 8:5. Mic. 7:14. Matt. 26:18-20. Acts 2:34-37. Rom. 1:16. 1 Cor. 1:24. 2 Cor. 10:4-5. 1 The. 2:13. 1 Pet. 1:12. e Is. 2:3. Ez. 47:1, &c. Mic. 4:2. f 2:8, 9. 22:38, 29. 45:5, 6. g 22:37, 28. Judg. 5:2. Acts 2:41. Rom. 11:2-6. 2 Cor. 8:1-3, 12, 16. Phil. 2:13. Heb. 13:21. h Acts 1:8. 2:33. 4:30-35. 19:20. 2 Cor. 13:4. 196:9. Ez. 43:12. Eph. 1:4. 1 The. 4:7. Tit. 2:14. i Or, more than the womb of the morning: thou shalt have, &c. k Acts 4:4. 21:20. Rev. 7:9. 189:34-36. Heb. 6:13-18. 7:28. m Num. 23:15.

n Gen. 14:18-20. Zech. 6:13. Heb. 6:20. 7:1-3, 11, 17, 21. Rev. 1:6. o 1. 16:3. Mark 16:19. Acts 2:34-35. 7:55, 56. p 2:2-5, 8-12. 45:4, 5. 68:14, 20. 149:7. 9. Zech. 9:10. 10:13-15. Rev. 17:12-14. 19:11-21. 20:3, 9. q 21:8. Ez. 38:13. 19. Rom. 2:5. Rev. 6:15-17. 11:18. r 1 Sam. 2:10. Is. 24. 11:3. 42:1, 4. 51:2. Joel 3:12-16. Mic. 4:3. John 5:22, 27. Rev. 19:11. s Is. 34:2-8. 43:2-4. 68. 16:17. Ez. 38:21, 22. 39:4, 11-20. Rev. 14:20. t 68:21. Gen. 3:15. Hab. 3:13. u Or, great. v 102:9. Job 21:20. Is. 53:12. Jer. 33:15. Matt. 20:22. 26:42. John 18:11. x Is. 65:11, 12. Luke 24:26. Phil. 2:7-11. Heb. 2:9, 10. 1 Pet. 1:11. y 3. z 27:6. Jer. 52:31.

no other king but he can be said in any sense to sit at God's right hand; nor was there any priest after the order of Melchizedek, that could be a shadow of him. . . . The Jews have taken a great deal of pains to wrest this Psalm to another sense: yet they are so divided in their opinions about it, (speaking inconsistent things, like drunken men, as St. Chrysostom's words are, or rather, says he, like men in the dark, running against one another), that from thence alone we may be satisfied they are in the wrong, and have their eyes blinded.' *Bp. Patrick.*—We are here informed of **JEHOVAH's** eternal and unchangeable decree concerning the kingdom of Messiah, its extension, power, and duration. That Messiah should, after his sufferings, be thus exalted, was determined in the divine counsel and covenant, before the world began. . . . It was addressed by the Father to the Son; by **JEHOVAH** to Messiah, whom David in spirit styleth . . . my Lord, one that should come after him, as his offspring according to the flesh; but one, in dignity of person and greatness of power, far superior to him, and to every earthly potentate. . . . To this person it was said by the Father, "Sit thou at my right hand, until I make thine enemies thy footstool." In other words, "Seeing, O my Son Messiah, thou hast glorified me on the earth, and finished the work which I gave thee to do, . . . take now the throne prepared for thee from the foundation of the world: behold, all power is given unto thee; enter upon thy mediatorial kingdom, and reign till every opposer shall have submitted himself to thee and sin and death shall have felt thy all-conquering arm." *Bp. Horne.* (Notes, 1 Cor. 15: 20-28.) This interpretation is established by multiplied quotations from the Psalm, in the New Testament, with the most express application of it to the kingdom of Christ.—David, speaking by the Holy Spirit, calls the promised Messiah his Lord, though he was to descend from him according to the flesh: not only because he should hereafter be far superior to him and all the kings of the earth, but because he then existed in glory, as the eternal Son of God. (Notes, Matt. 22:41-46. Mark 12:35-37. Luke 20:41-44. Acts 2: 33-36. Heb. 10:11-18.)

V. 2. In the former verse the royal prophet reported the words of **JEHOVAH** to the Messiah: but here he addresses the Messiah as present. 'The eternal LORD, who hath thus decreed to honour thee, O most mighty Prince, will make Zion first of all to feel how powerful thy sceptre is, . . . and thence extend thy empire over all the earth; where . . . I foretell thou wilt prevail over all infidelity, idolatry, superstition, and impiety, which will set themselves against thy authority.' *Bp. Patrick.* (Notes, Rev. 20:1-6.)—Go on, victorious Prince; plant the standard of thy cross among the thickest ranks of the adversary; and, in opposition to both Jew and Gentile, tumultuously raging against thee, erect and establish thy church throughout the world.' *Bp. Horne.*—The gospel, "preached with the Holy Ghost sent down from Heaven," is "the rod, or sceptre, of the Redeemer's strength, or authority. This was sent forth from Zion by the apostles and evangelists, who were the instruments of setting up his kingdom; (Notes, Is. 2:2-5. Ez. 47:1-10. Luke 24:44-49.) by which he has ever since reigned over an innumerable multitude of subjects, in the midst of the most furious and inveterate enemies; namely, evil spirits and wicked men, who in vain attempt to subvert his throne, or deprive him of his subjects; and thus he will continue to establish and enlarge his kingdom, till it fill the whole earth, and till time shall be no more. (Notes, 2:7-12. Is. 9:6-7. Dan. 2:44, 45. Matt. 16:18. John 10:26-31. Rom. 8: 32-39. Rea. 11:15-18.)

V. 3. 'The "people" of Christ are those given him by his Father, and gathered to him by the preachers of his word. "The day of his power," is the season of their conversion, when the corruptions of nature can no longer hold out against the prevailing influences of grace; when the heart, will, and affections turn from the world to God; and they make, as the first disciples did, a free and voluntary offering of themselves, and all they have, to their Redeemer. Then it is, that they appear "in the beauties of holiness," adorned with humility, faith, hope, love, and all the graces of the Spirit.'

Bp. Horne.—The word rendered "thy youth" may refer to the first publication of the gospel, the early days of the glorified Redeemer's kingdom; when converts, numerous as the drops of dew, which, by a bold metaphor, are said to be produced "from the womb of the morning," "gladly received the word," and willingly yielded themselves to the Lord Jesus. The word, rendered "willing," is literally *voluntary offerings*: it seems to imply the most unreserved cheerfulness, in presenting the oblation; like that which David expresses. (Note, 1 Chr. 29:10-19.) The scene exhibited on the day of Pentecost, and just afterwards; when the haughty and selfish crucifiers of Christ, in that "day of his power," not only were made willing by divine grace to accept his salvation, but without the least reluctance, devoted their all, as a free-will-offering to his service; is a striking illustration of the emblem, or rather a fulfilment of the prophecy. (Notes, Acts 2:37-47. 4:32-37. 2 Cor. 8:1-5.) The whole verse . . . containeth a lively character of the subjects of Christ's spiritual kingdom, who are described by their relation to him as "his people; by their willingness to obey and serve him; by their honourable attire, and splendid robes of holiness;" and by their multitudes, resembling the drops of dew upon the grass.' *Bp. Horne.*

V. 4. 'The oath of God was the great seal of heaven, designed to intimate the importance of the deed to which it was set, and "to show the heirs of promise, the immutability of his counsel." . . . Oblation, intercession, and benediction are the three branches of the sacerdotal office, which our great High Priest now exerciseth for us.' *Bp. Horne.*—The Redeemer's kingdom is inseparably connected with the performances of his priestly office; to which he was appointed by an irrevocable engagement of the Father, and in which he abides from age to age. In virtue of his atonement and intercession, he employs all his power and authority for the benefit of his redeemed people. But it should be carefully noted, that the two offices of king and priest were incompatible according to the Mosaic law, at least after the appointment of David and his family to the kingdom; and the ancient Jews must have known, if they had not been blinded by prejudice, that a new order and constitution must take place at the coming of the Messiah, who was to be "a Priest upon his throne" (Note, Zech. 6:12, 13.) a Priest, not after Aaron's order, which, as David's son, he could not be; but after the order of Melchizedek.—It is observable, that this is the only place, in which Melchizedek is mentioned in the whole Scripture, except in the narrative by Moses; and by the apostle, when proving to the Hebrews that Jesus was the Messiah.—The New Testament dispensation made no alteration, except in those things in which the Old Testament taught all, who understood it and attended to it, to expect an alteration. (Notes, Gen. 14:18-20. Heb. 5:7-10. 6:16-20. 7:1-10.) 'As Melchizedek, the figure of Christ, was both king and priest; so the effect cannot be accomplished in any king, save only Christ.'—After the order, &c.] Or, "According to my appointment, even that of Melchizedek;" or, "According to my appointment, O Melchizedek."

V. 5, 6. 'By "The Lord," or My Lord, "at thy right hand," . . . the same person must undoubtedly be understood, who is mentioned in the first verse under the same title, יְיָ, as "sitting at the right hand of JEHOVAH." And the Psalmist, who has hitherto addressed himself to Messiah, or the Son, must be supposed now to make a sudden apostrophe to . . . the Father: as if he had said, This my Lord Messiah, who sitteth at thy right hand, O JEHOVAH, "shall smite through kings in the day of his wrath." The kings of the earth will endeavour to destroy his religion, and put an end to his kingdom: the Neros, the Domitians, the Dioclesians, the Maxentiuses, the Julians, &c. &c. shall stand up, and set themselves in array against him: but "the Lamb shall overcome them," he shall "judge" and punish the "heathen" princes, . . . and strew the ground with their "carcasses." *Bp. Horne.* This will receive a more tremendous completion, when he shall destroy all antichristian powers, and set up his kingdom throughout the earth; as it must evidently appear to any one who attentively compares the various prophetic Scriptures

PSALM CXI.

The Psalmist praises God for his glorious and gracious works, 1-9; and shows that the fear of God is the beginning of wisdom, 10.

PRAISE ye the LORD. ¹I will praise the LORD with *my* whole heart, ²in the assembly of the upright and *in* the congregation.

³The works of the LORD *are* great, ⁴sought out of all them ⁵that have pleasure therein.

⁶His work *is* honourable and glorious; and ⁷his righteousness endureth for ever.

⁸He ⁹hath made his wonderful works to be remembered: the LORD *is* gracious and ¹⁰full of compassion.

* Heb. *Hallelujah*. 103:1-48. a 9:1. 103:1. 138:1. 62:2-25. 35:18. 40:9-10. 89:7. 107:32. 108:3. 109:30. 119:1. 1 Chr. 29:10-20. 2 Chr. 6:3-4. 20:25-28. e 92:5. 104:24. 139:14. Job 5:8. 9:10. 23:12-14. 38:—41. Is. 40:12. Jer. 32:17-19. 1 Jan. 4:3. Eph. 1:19.20. 2:7-10. Rev. 12. d 7:11-12. 104:24. 107:43. 143:5. Job 37:7. Ec. 3:1. 1 Pet. 1:10-12. e 92:4. Prov. 17:16. 18:1-2. 24:14. Rom. 1:28. 8:6. 1 Th. 1:11. 145:5-10-12. 17. Eph. 1:6-8. 3:10. Rev. 5:12-14. f 103:17. 119:14. 144. Is. 51:5-6. Dan. 9:21. h 78:4-8. Ex. 12:36-27. 15:14. 15. Deut. 4:9. 31:13. e 48. Josh. 4:6. 21-24. 1 Cor. 11:24-25. 188:5. 15. 103:1. Is. 34:6-7. Is. 63:7. Mic. 7:18. 19. Rom. 5:20.21. Eph. 1:6-8. 1 Tim. 1:14. h 78:39. 112:4. 145:8. 134:9. 10. 37:3. Is. 33:16. Matt. 6:2-23. Luke 12:30.

referred to in the margin. (Notes, 149:9-10. Is. 63:1-6. Ez. 38:39. Rev. 6:9-17. 19:11-21.)

V. 7. 'He shall first humble himself to the meanest condition; not living in the state of a king here in this world, but of a wayfaring man, . . . who is content with such provision as he meets withal. For which cause, after the enduring many hardships, even death itself, he shall be highly exalted to his royal and priestly dignity in the heavens.' *Bp. Patrick*.—'In his "way" to glory, he was to drink deep of the waters of affliction.' *Bp. Horne*.—"Drinking of the brook," may however mean the refreshments with which the Saviour was supported, in passing through his sufferings, and beginning his conquests by triumphing over Satan on the cross, and over death by his resurrection. For either the waters of comfort, or the waters of affliction, may be meant: yet the scriptures, referred to in the margin, seem to favour the exposition first given, (Notes, Luke 24:25-31. Phil. 2:5-11, v. 8-11.)

PRACTICAL OBSERVATIONS.

Our ascended Saviour is "King of kings and Lord of lords;" the decree has been accomplished; the Mediator reigns in human nature over all worlds, and shall reign till death, the last enemy, be destroyed by him. His gospel, "the rod of his strength," has reached our land, and we have heard it: and his kingdom is set up amidst opposing foes. But what are we? Has his gospel been "the power of God unto our salvation?" Has his kingdom been set up in our hearts? Are we become his loyal subjects? Once we knew not our need of his salvation, and were not willing that he should "reign over us;" have we then experienced a "day of his power?" Have we been rendered willing to renounce every sin, to turn our backs on an ensnaring world, to rely only on his merits and mercy, and to have him for our Prophet, Priest, and King? And do we desire and long, and constantly pray, to be adorned with the beauties of holiness? Vast multitudes through successive generations have experienced this change; to them the Saviour's sacrifice, intercession, and benediction belong; he is their merciful and faithful High-Priest, and their "King of righteousness and peace;" their powerful Protector and Friend; and because he ever lives, they shall live also with him for evermore. Yet, as he passed through sufferings in his way to glory, so must his people: and having drunk of the bitter waters of death, they too shall lift up their heads, be delivered from Satan, sin, and every foe, and be for ever happy in his presence. But the Saviour's power will be dreadful beyond all expression or conception, to all who oppose, neglect, or pervert his gospel. Many persecuting tyrants have already felt the weight of his vengeance; many more will yet be made sensible of the madness of provoking his indignation; and his coming to establish his kingdom, and to judge the world, will be attended with the terror and ruin of every enemy. Let us then bow to the sceptre of his grace, and yield ourselves to be his subjects, with all we are and have, as a free-will-offering, to be employed for his glory; that we may "love his appearing," as the accomplishment of all our desires and expectations.

NOTES.—PSALM CXI. V. 1. This Psalm consists of as many short metres, as there are letters in the Hebrew alphabet, and in their regular order; so that "Hallelujah" could not be a part of the first verse, as that word begins with the fifth letter of the alphabet. It should, therefore, in general be considered as a title to the Psalms which begin with it; pointing out the scope to the reader, and calling on him to prepare his heart for praising God.—The word rendered "assembly," signifies a *secret council*, or company. In the Book of Common Prayer it is rendered, "Secretly among the faithful, and in the congregation."—"I will make my thankful acknowledgments to the LORD . . . with all my heart and soul; and that, not only in the private society of those good men, whom I am more intimately acquainted withal; but in the public congregation of all his people." *Bp. Patrick*. (Marg. Ref.)

V. 2. 3. The works of God, in creation and providence,

5 He hath given meat unto them that fear him: he will ever be mindful of his covenant.

6 He hath showed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands *are* verity and judgment: all his commandments *are* sure.

8 They stand fast for ever and ever, and *are* done in truth and uprightness.

9 He sent redemption unto his people: he hath commanded his covenant for ever: ¹⁰holy and reverend is his name.

10 The fear of the LORD is the beginning of

† Heb. *prey*. m 89:34. 105:8. 106:45. Neh. 1:5. Dan. 9:4. Luke 1:72. n 78:12. &c. 105:27. &c. Deut. 4:32-38. Josh. 3:14-17. 6:20. 10:13-14. o 2:8. 44:2. 78:55. 80:8. 105:44. p 85:10. 89:14. 98:3. Deut. 32:4. 2 Tim. 2:13. Rev. 15:3. q 19:17. 105:8. 119:56. 151:60. r Matt. 5:18. Rom. 3:31. † Heb. *are established*. s 18:13. 117:128. Rom. 7:12. t 130:7-8. Ex. 15:13. Deut. 15:15. Is. 41:6. 63:9. Luke 1:68. Eph. 1:7-14. Tit. 2:14. Heb. 9:12. 1 Pet. 1:18-20. Rev. 5:9. u 5. 2 Sam. 23:5. 1 Chr. 16:15. Is. 55:3. Jer. 33:20.21. Gal. 3:15. 17. Heb. 13:20. x 89:7. 99:3-5. Ex. 15:11. Deut. 23:58. Is. 6:3. Mal. 1:11. 2:2. Luke 1:49. Rev. 4:8. y Job 28:28. Prov. 1:7. 9:10. Ec. 12:13.

are grand displays of his power and majesty; and all who take pleasure in meditation on the divine perfections, will, as they have opportunity, bestow pains to understand his works. (Notes, 92:4-7. 104:34. 107:33-43. Hos. 14:9.) But especially the work of Redemption is "beauty and glory;" being the display of his everlasting righteousness, in harmony with his mercy, and truth, and wisdom, in pardoning, justifying, and saving sinners. (Notes, Is. 51:4-8. Dan. 9:24.)

V. 4. "He hath appointed a memorial for his wonderful works." This is a literal translation of the clause.—It is probable, that the passover was specially meant; though all the appointed feasts of Israel were memorials of the wonderful works of God for that nation. (Notes, Ex. 13:8-10. Josh. 4:3-9. P. O.) Our Redeemer appointed a memorial of his wonderful grace and compassion in dying for our salvation, when he instituted the Lord's supper, saying, "Do this in remembrance of me." (Notes, Matt. 26:26-28. 1 Cor. 11:23-28.)—Gracious, &c.] *Marg. Ref. i. Note*, 103:6-8. v. 8.

V. 5. *Meat*. *Prey*, (margin.) or a portion. 'God hath given to his people all that was necessary for them; and will do still, even for his covenant's sake; and in this sense the Hebrew word is taken, Prov. 30:8. and 31:15.—'He gave them food, even manna, which recalled God's other wonders to remembrance; whence it was ordered to be preserved in the ark. Ex. 16:32. It was a figure of the eucharist, which truly is an eternal monument of divine love.' *Bossuet* in *Bp. Horne*. I must however observe on this remark of a learned and eloquent popish prelate, that as the manna was only a figure, so the eucharist is no more than a sign of the thing signified, and a pledge to assure the believing communicant of the blessings thus represented to him. Manna prefigured, and the eucharist commemorates, Christ, "the Bread of Life, who came down from heaven," and died on the cross, that he might give life unto the world. (Notes, John 6:28-58.)

V. 6-8. The power of the works, by which the Lord put Israel in possession of Canaan, was displayed in judgments on his enemies, and in fulfilling his faithful promises to his people, according to those appointments, or decrees, which he had made sure and established for ever, and which in due time he most punctually accomplished. 'All his orders of either kind' (that is, whether of mercy or judgment,) 'are in pursuance of most righteous decrees.' *Bp. Patrick*. The word (קצרים) rendered "commandments," seems in this connexion to mean, the purposes and revelations, which God had made concerning Israel, which were performed when he put them in possession of Canaan; but these were only shadows of his purposes and promises to the true Israel, the church of the redeemed. (Note, Heb. 12:22-25. v. 23.)

V. 9, 10. The Israelites were slaves in Egypt, but God "sent redemption" to them. "He gave Egypt for their ransom," and rescued them by his almighty arm; according to the covenant which he had established with Abraham, and which could not be disannulled. (Notes, 130:7,8. Ex. 15:3. Neh. 9:8. Is. 43:3,4. 63:7-14. Luke 1:67-75.) Thus he displayed his holy name, and showed that, as his enemies had abundant cause to tremble at his power, so his people ought to "serve him with reverence and godly fear." And indeed this "fear of the LORD is the beginning," or principal part, of true wisdom, and makes way for the attainment of all the rest. (Notes, 112:1. Gen. 22:12, v. 12. Job 28:23-28. v. 28. Prov. 1:7. Ec. 12:11-14, v. 13.)—"The fear of God" is the first step to salvation, as it exciteh the sinner to depart from evil, and to do good, to implore pardon, and to sue for grace, to apply to a Saviour for the one, and to a Sanctifier for the other. Religion is the perfection of wisdom, practice the best instructor, and thanksgiving the sweetest recreation.' *Bp. Horne*.—"A good understanding is to them who practise these things: His praise endureth for ever."—Those who do these things will praise God for

wisdom: 'a good understanding have all they that do his commandments: his praise endureth for ever.

PSALM CXII.

The believer's character, privileges, and final felicity, 1-9. The anguish and despair of the wicked, 10.

PRAISE ye the LORD. *Blessed is the man that feareth the LORD, that delighteth greatly in his commandments.

2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 *Wealth and riches shall be in his house; and his righteousness endureth for ever.

* Or, good success. 1s. Josh. 1:7, 8. Prov. 8:4. z Dent. 4:6. 2 Tim. 3:15-17. 7 Heb. do them. John 13:17. Rev. 22:14. a Matt. 25:21, 23. John 5:44. 12:43. Rom. 2:7, 29. 1 Cor. 4:5. 2 Cor. 4:17. 1 Pet. 1:7. * Heb. Hallelujah. 11:1. 147:1. 148:1-3. 150:1. margins. a See on 11:1. 115:7, 15. 128:1. 145:19. 1a. 50:10. Luke 1:50. b 11:2. 40:8. 119:16, 35, 47, 48, 70-72, 97, 143. Rom. 7:22. 8:6. c 2:13. 37:26. 102:23. Gen. 17:17. 22:17, 18. Prov. 20:7. Jer. 32:39. Acts 2:38. d Prov. 3:16. 15:6. 1a. 33:8. Matt. 6:33. 2 Cor. 6:10. Phil. 4:18, 19. 1 Tim. 6:8-9. e 9. 111:3, 10. 1a. 32:17. 51:8. Matt. 24:22-24. f 37:6. 97:11. Job 11:7. 1a. 50:10. Mic. 7:9.5. Mal. 4:2. John 12:46. g 106:1. Luke 6:36. 2 Cor. 8:9.5. Eph. 4:32. 5:1, 2. Col. 3:12, 13. h Tit. 2:11. 1. 1 John 2:29. 3:7, 10. i Job 20:12. 12:2. Luke 23:50. Acts 11:24. Rom.

ever; or they will be honoured for ever. (*Marg. Ref.*) *Revered.* (9) The same word is often rendered terrible. (142. 66:3.5. Neh. 1:5.) One, whom all have cause to fear and reverence with holy awe. (*Notes*, 47:1-3, v. 2. Heb. 12:26-29, v. 20.)

PRACTICAL OBSERVATIONS.

Exhortations should always be seconded by example, if we would render them effectual.—In worshipping God, we should be careful to approve our hearts sincerely before him, and to have our affections lively. We ought also to be moved in our grateful praises, and present them in the select companies of upright believers, and in the great congregations which assemble for public worship: for this has a powerful tendency to make known his glory, and to animate and edify his people.—At the first glance, we may perceive a majesty and greatness in all the works of God; and there is nothing mean or trivial to be any where discovered in them. And if we have any taste for sublimity, grandeur, and beauty, we shall take peculiar pleasure in investigating the works of creation and providence; and in admiring the discoveries, which are made, of the divine wisdom, power, and goodness, in every one of them, the minute as well as the immense. But without a relish for the spiritual excellency of true holiness, we shall not find abiding satisfaction in looking into the greatest and most wonderful of all the works of God, nor shall we deduce profitable conclusions from any of our investigations, or learn from them to love, trust, and serve the Lord, with joy and gratitude; and then, how incapable must we remain of the employment and happiness of heaven? Indeed the administration of his universal kingdom is honourable; “the ministration of condemnation and death itself is glorious; but the ministration of righteousness and of the Spirit exceeds in glory.” (*Note*, 2 Cor. 3:7-11.) This is the fullest display of all his harmonious attributes which JEHOVAH has ever made: his everlasting righteousness here shines forth, connected with the exercise of boundless mercy; and being “gracious and full of compassion,” he has here “made his wonderful works to be had in remembrance.” (*Notes*, 85:10-13. Luke 2:8-14. Eph. 2:4-10. 3:9-12. 1 Pet. 1:10-12.) As the Israelites subsisted on the manna, so the great Redeemer has given his flesh for the life of the world; and while he sustains our souls in so wonderful a manner, he will not starve our bodies, or our families.—If the Lord, “being mindful of his covenant” with Abraham, “showed his people the power of his works, that he might give them the heritage of the heathen;” he will show his true people, who are interested in the covenant of grace, greater things, that he may put them in possession of their heavenly inheritance. The works of his hands are wrought in performance of his promises, or in executing his threatenings; “and are done in verity and judgment.” As his holy law is established on an immutable basis; so all his commandments, given for the salvation of his people, are sure, and “stand fast for ever,” being “done in truth and uprightness.” Having sent his people a redemption of a far nobler nature, than that of Israel out of Egypt; he has ratified his covenant with them for ever, by his irrevocable word. His name is holy and terrible; and as sinners tremble before him, so saints should stand in awe of his infinite Majesty. “The fear of the Lord is the beginning of wisdom.” No man is wise who does not fear him, and no man acts wisely except as he is influenced by that fear; this will always lead us to repentance, to faith in Christ, and to watchful and conscientious obedience. Those who act in this manner, are of a good understanding, however poor, unlearned, or despised they may be in the world; and as God will be praised and glorified in and by them for ever, so will they be honoured of him and commended for their wisdom by their fellow-servants, for ever and ever.

NOTES.—PSALM CXII. V. 1. It should be remarked, that the Septuagint place the word “Hallelujah,” as the title to this and similar Psalms.—“This Psalm is composed after the very same manner with the former: and seems intended for a

4 Unto the upright ‘there ariseth light in the darkness: *he* is gracious, and full of compassion, and righteous.

5 A ‘good man ‘showeth favour and leneth: he will guide his affairs with discretion.

6 *Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

7 He ‘shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.

8 *His heart is established, he shall not be afraid, until he see his desire upon his enemies.

9 He hath ‘dispersed, he hath given to the

5:7. k 37:25, 26. Deut. 15:7-10. Job 31:16-20. Luke 6:35. 1 Prov. 17:18. 18:9. 22:26, 27. 24:27, 30-34. 27:23-27. John 6:12. Rom. 12:11. Col. 4:5. f Heb. jud. ment. Phil. 1:9. m 15:5. 62:26. 125:1. 2 Pet. 1:5-11. n Neh. 13:22, 31. Prov. 10:7. Matt. 25:34-40. Heb. 6:10. o 27:1-3. 34:4. 56:3, 4. Prov. 13:3. Luke 21:9, 19. p 57:7. 118:6. 1a. 26:3, 4. Dan. 3:16-18. Acts 20:24. 21:13. q 62:8. 64:10. 118:9. John 14:1. Acts 27:25. r 27:14. 31:24. Heb. 13:9. s 59:10. 91:8. 92:11. 118:7. t 2 Cor. 9:9. u Dent. 15:11. Prov. 11:24, 25. 19:17. Ec. 11:1, 2, 16. 32:8. 58:7, 10. Mark 14:7. Luke 11:41. 12:33. 18:22. John 13:29. Acts 4:35. 20:35. Rom. 12:13. 2 Cor. 8:9. 9:10-15. 1 Tim. 6:18. Heb. 13:16. Jam. 2:15, 16. 1 John 3:16-18.

short commentary upon the last verse of it.’ *Bp Patrick.*—The wise man is happy: “the fear of the LORD is the beginning of wisdom.” Where the true fear of God possesses the heart, the man will love God’s commandments, greatly delight in obeying them, and only grieve that he “cannot do the things that he would,” and in proportion he will be happy in this world, and he will be perfectly happy in heaven for ever. (*Notes*, 1:1-3. 119:1-6. John 4:31-34. Rom. 7:22-25. Gal. 5:16-18, v. 17. 1 John 5:1-3.)

V. 2, 3. It is probable, that Lot thought of enriching his family, when he chose the fertile plains of wicked Sodom; yet the event was very different: but Abraham “feared the LORD, and delighted greatly in his commandments;” and his descendants were “mighty on earth.” (*Notes*, Gen. 13:8-12, 14. 18:18, 19.) And thus it will generally be, in every age, with the posterity of those who imitate the father of the faithful: and their disinterested and liberal conduct shall prove, in the event, a far preferable inheritance laid up for their children, than gold and silver, houses and lands, which have been. (*Notes*, 37:25, 26. 111:9, 10. Prov. 3:16, 17. 12:3. 15:6. 20:7. Is. 51:4-8. Matt. 6:33, 34. Rom. 5:12. 8:35-39. 1 Cor. 3:18-23. 2 Cor. 6:3-10. 1 Tim. 4:6-10.)

V. 4. The upright believer is a follower, or imitator of his God and Saviour, especially in kindness, and compassion, and equity. (*Marg. Ref.*) ‘The Christian’s temper is framed after the pattern of his Master: and he is ever ready to show to others, that love and mercy which have been shown to him.’ *Bp. Horne.* In this world, even men of this character may and will have darkness, or affliction; but light, or comfort, and joy, will arise in the midst of it. (*Notes*, 34:15-20. 37:27-38. 97:11. Rom. 5:3-5.)

V. 5. (*Marg. Ref.*) ‘He leads the most comfortable life, who... supplies the needs of others; giving to one, and lending to another, as occasion serves; and yet ordering all his affairs so judiciously, that he doth not impair, but rather maintain, the good estate of his own family.’ *Bp. Patrick.*—This sentiment, which our translation establishes, is very beautiful and scriptural: yet the original words do not obviously convey it; but rather, that the upright man conducts all his concerns with “judgment,” or equity. (*Marg.*) He is first just, then liberal. Each of the interpretations conveys its appropriate instruction. ‘He who thus employeth his talents for the benefit of mankind, will be able to render a good account to his Lord who intrusteth them with him.’ *Bp. Horne.*—*Leneth.* (*Notes*, Deut. 15:9, 10. Prov. 6:1-5. Luke 6:27-38.)

V. 6. The man, of whom the Psalmist spake, possessed the “things which accompany salvation,” and would therefore most surely be “kept by the power of God through faith,” to the eternal enjoyment of it. (*Notes*, 37:23, 24. Heb. 6:9. 1 Pet. 1:3-5.) “When his work is done, his body will go to its repose in the dust: but the ‘memorial’ of his name and good deeds will be still fresh as the morning breeze, and fragrant as the flower of the spring.” *Bp. Horne.* (*Marg. Ref.* *Notes*, Prov. 10:7. Matt. 26:6-13.)—It is, however, in heaven alone, that all persons of this character will be remembered, and that for ever.

V. 7. Dismaying fear of outward calamities, or even of death and judgment, arises, either from entire unbelief, or from weakness of faith and want of assured hope; and these are frequently the effect of a comparatively negligent and unfruitful conduct. But the character here described is strong in faith and hope, and very diligent and fruitful; and thus exempted from those terrors which distress others. (*Notes*, 111:5. 27:1-3. 56:3, 4. Prov. 18:10, 11. 28:1. Is. 26:3, 4. Matt. 8:23-27.)

V. 8. “No tidings of calamity and destruction can shake his confidence in God; but he will hear the trump of God, and behold the world in flames, rather with joy than with dread; as knowing, by those tokens, that the hour of his redemption is come, when he shall see his enemies, and even death, the last of them, under his feet.” *Bp. Horne.*—*Desire.* (*Note*, 92:11.)

V. 9. *Marg. Ref. Notes*, Prov. 11:24, 25. Ec. 11:1-6

poor; ³his righteousness endureth for ever; ⁴his horn shall be exalted with honour.

¹⁰ The wicked shall see it, and be grieved; ¹¹he shall gnash with his teeth, and melt away: ¹²the desire of the wicked shall perish.

PSALM CXIII.

The servants of JEHOYAH are exhorted to praise his glorious majesty, his condescension, and kindness, in his kingdom of providence and grace, 1-9.

PRAISE ye the LORD. ^aPraise, O ye servants of the LORD, praise the name of the LORD.

² Blessed be the name of the LORD from this time forth, and for evermore.

³ From the rising of the sun unto the going

1 See on 3. Dent. 24:13. Matt. 6:4. Luke 14:12-14. 16:9. Heb. 6:10. v 75:10. 92:10. 1 Sam. 2:1, 30. z Euth. 6:11, 12. Is. 65:13, 14. Luke 13:28. 16:23. a 37:12. Matt. 22:13. Rev. 16:10, 11. b 58:7, 8. c Prov. 10:28. 11:7. Luke 16:24-26. d Heb. 11:15. e 119:1. f 135:12. 135:20, 21. 134:1. 135:1-3, 20. 145:10. Eph. 5:13, 20. Rev. 19:5. b 4:13. 106:48. 1 Chr. 16:36. 29:10-13. Dan. 2:20. Eph. 3:21. Rev. 5:13. c 72:11, 17. 19. 86:9. Is. 24:16. 42:10-12. 49:13. 59:19. Jer. 2:14. Mal. 1:11. Rom. 15:9, 10. Rev. 11:15. d 97:9. 99:2. Is. 40:15, 17, 22. e 8:1. 57:10, 11. 1 Kings 8:27. Is. 66:1. f 89:6, 9. Ex. 15:11. Deut. 33:26. Is. 40:

Is. 58:5-12. 2 Cor. 9:6-15. Heb. 6:9, 10.—"He hath dispersed, and given to the poor;" ^a"Dispersed like precious seed, with prudence and discretion, according to the nature of the soil, and in proper season, so as to produce the most plentiful harvest. Therefore ^b"his righteousness endureth for ever;" its fruits and its good report are lasting among men; and it is never forgotten before God." *Bp. Horne.*

V. 10. The word rendered "grieved," is literally *enraged*; and it may be easily conceived, how persecutors especially will be filled with rage and madness, when they witness the final triumph, and exalted honour, and complete felicity, of the very persons whom they most implacably hate, connected with the entire and final disappointment of all their hopes, and the blackness of misery and despair. (*Marg. Ref. Notes, Matt. 8:10-12, v. 12. Luke 13:22-30, v. 28.*)

PRACTICAL OBSERVATIONS.

The blessed Redeemer so delighted in the commandments of the Lord, that it was his meat to obey them perfectly, in the midst of temptation and sufferings. (*Note, John 4:31-34.*) His true disciples, whom he owns as brethren, share his unsearchable riches and his everlasting righteousness; and being blessed in him, according to the degree of their faith and grace, they bear his image and tread in his steps. They are taught to fear the Lord, as well as to love and praise him; and they delight greatly in the law of God, though not able perfectly to obey it. Blessings are laid up for them and their posterity; and as much of this world's possessions as can be profitable to them. In their darkest hours, the light of hope and peace springs up within them, and seasonable relief, from time to time, in answer to their prayers, turns their mourning into joy and thankful praises. From their Lord's example, they learn to be "gracious and full of compassion," as well as just in all their dealings: they show favour, and give or tend to the poor and needy, as occasion requires and ability is afforded; and they are instructed to employ frugality and discretion in their affairs, as means of being enabled to exercise liberality. But as they should not dissipate their substance in needless expense, nor bury their talent in a napkin; so they ought not to give it away at random, but to disperse their bounty, (as the husbandman does his seed,) in that measure and manner, which is likely to produce the most good to mankind. But alas! it must be owned that only some, nay, but few, of those, who contend zealously for the doctrines of the gospel, exhibit such a character as is here drawn; especially in imitating the Saviour's compassionate, self-denying, liberal love; and it is worthy of inquiry, whether the fears, and doubts, and complaints, of which we hear more at present than of "the voice of joy and praise," and the language of unshaken confidence in God amidst dangers and alarms do not arise from this source. The Lord deals with such persons, as they do with the poor; he meets to them their own measure; and no wonder they have but little comfort, who do so little to make their brethren comfortable; and but little confidence, who are so deficient in scriptural evidences of conversion. But those who show their faith by their works, in the way and degree here described, most certainly have a "righteousness which endureth for ever," and they shall never be separated from the love of God their Saviour. Envy and detraction may for a time hide their true characters; but "they shall be had in everlasting remembrance." They need not, and ought not, to be "afraid of evil tidings;" and by steadfastly trusting in the Lord, they rise above terror, when they hear of wars, pestilences, earthquakes, or famines; and even at the approach of death, and in the day of judgment, they shall have confidence. Then they will behold their enemies confounded and condemned: the fruits and evidences of their faith and love will be produced before men and angels, and their horn shall be exalted with eternal honour. (*Notes, Matt. 25:31-40.*) But their felicity will increase the torment of the wicked, who shall "gnash with their teeth and consume away;" while all their desires and expectations shall close in eternal disappointment and despair. Lord, form us by thy grace to the character

down of the same, the LORD's name is to be praised.

⁴ The LORD is "high above all nations, and his glory above the heavens.

⁵ Who is like unto the LORD our God, who dwelleth on high;

⁶ Who humbleth himself to behold the things that are in heaven, and in the earth!

⁷ He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;

⁸ That he may set him with princes, even with the princes of his people.

⁹ He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the LORD.

18,25. 46:5. Jer. 10:6. f Heb. exalteth himself to dwell. g 11:4. Job 4:18. 15:15. Is. 6:2. h 138:6. Is. 57:15. 66:2. i 75:6, 7. 107:41. Job 5:11, 15, 16. Ex. 17:24. 21:26. 27. Luke 1:52, 53. Jam. 2:5. k 22:15. Is. 56:19. Dan. 12:2, 3. Acts 2:31-33. Eph. 2:10, 21. l Ps. 8:21, 22. 1 Sam. 2:7, 8. 24:14. 2 Sam. 7:8, 9. Job 28. 36:6, 7. m 68:13. Gen. 41:41. Phil. 2:8-11. Rev. 5:9, 10. n 68:6. Gen. 21:5-7. 25:21. 30:22, 23. 1 Sam. 2:5. Is. 54:1. Luke 1:13-15. Gal. 4:27. f Heb. dwell in an house.

of thy redeemed people, that we may possess their unspeakable felicity!

NOTES.—PSALM CXIII. *V. 1.* We are informed by the Jewish writers, that this psalm and the five following, were sung at their feasts, especially after the celebration of the passover. (*Note, Matt. 26:30-35, v. 30.*)—By this often repetition, he stirreth up our cold dulness to praise God. (*Marg. Ref.*)

V. 2, 3. "If God's glory shine through all the world, and therefore of all ought to be praised; what great condemnation were it to his people, among whom chiefly it shineth, if they should not earnestly extol his name!" (*Marg. Ref.*)—These verses may be considered as a prophecy of the final prevalence of true religion when all nations shall unite in the high praises of JEHOYAH, as God our Saviour. (*Note, 72:17-19.*)

V. 4-6. *Notes, 89:6-12. 97:8, 9. Ex. 15:11. Is. 40:18-26. 57:15, 16. Jer. 10:6-8. Mic. 7:18-20.*

V. 7, 8. The advancement of Joseph, of David, and others, from a low condition to the highest authority, seems alluded to; as illustrating the providential dispensations of God, and the methods of his grace. (*Notes, 78:70-72. 105:17-22. 1 Sam. 2:4-8. Ex. 17:22-24. Luke 1:46-55. Rev. 5:8-10.*)

V. 9. This verse may be thus rendered, perhaps more literally, "He maketh her who was barren in the family, to sit as a joyful mother of sons." The instances of Sarah, Rebekah, Rachel, the mother of Samson, Hannah, the woman of Shunem, and Elizabeth, who were long barren, but were at length made joyful mothers, by the special blessing of God, are supposed to have been emblems of the calling of the Gentiles; when that immense proportion of the earth, which had so long been barren, produced multitudes of true converts, the sons and daughters of the church, and of the Lord Almighty who has espoused her unto himself. (*Marg. Ref. Notes, Is. 54:1-5. Gal. 4:21-31.*)—The Psalm begins and ends with "Hallelujah."

PRACTICAL OBSERVATIONS.

The redeemed servants of the Lord may well sing his praises, when employed in his pleasant service, and enjoying the comfort of his presence and favour. His name shall be blessed from age to age, to the end of time and to eternity; and he will ere long be praised, "from the rising of the sun to the going down of the same." His unequalled and infinite majesty becomes the more glorious by his unspeakable condescension. (*Notes, 11:4, 5. 138:6. 2 Cor. 8:6-9. Phil. 2:5-11.*) He is not only high above all nations, but his glory is above the very heavens in which he dwells. He humbles himself in noticing the concerns, and in accepting the exalted adorations, of angels and archangels. How vast then must be his condescension, in attending to the interests, and in regarding the worship, of us mean, polluted sinners on earth! How inconceivable his love in assuming our nature, and tabernacling among us, that he might ransom our guilty souls!—In his providence, the Lord sometimes raises men from the most abject to the most honourable stations in society; and it is well when they acquit themselves properly in their new dignities. But this is his constant method in his kingdom of grace. He takes us beggars, debtors, nay, rebels and traitors, from the dust, the dunghill, or the dungeon, to be his favourites, and his children; to be kings and priests unto him: and thus he numbers us with the princes of his chosen people. He gives us all our comforts; which are generally the more welcome, when they have been long delayed, and were no longer expected. Nor should the hint be overlooked, that joyful mothers should cheerfully bear the confinement of tending on their beloved children.—But while we bless the Lord, for favouring the Gentile world with the joy of his salvation; let us pray, constantly and fervently, that those lands, which are yet barren, may, by the genial influence of his gospel, become fruitful, and produce numerous converts, who may join with us in praising the Lord for ever: adding also our most strenuous endeavours, as we have ability and opportunity, to forward that happy event. (*Notes, 67:6, 7. Matt. 6:9, 10.*)

PSALM CXV.

The powerful presence of God with Israel, when he brought them out of Egypt, and led them through the wilderness into Canaan, admired and adored in exalted strains, 1-8.

WHEN 'Israel went out of Egypt, the house of Jacob from a people of strange language;

2 'Judah was his sanctuary, and Israel his dominion.

3 The sea saw it, and fled; 'Jordan was driven back.

4 The mountains skipped like rams, and the little hills like lambs.

5 'What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams; and ye little hills, like lambs?

7 Tremble, thou earth, at the presence of the LORD, at the presence of the God of Jacob;

8 Which turned the rock into a standing water, the flint into a fountain of waters.

PSALM CXV.

The Psalmist calls on God to vindicate his own honour against the reproaches of idolaters, 1-3. He exposes the vanity of idols and the folly of idolaters, 4-8. He exhorts Israel to trust in the Lord, who will not fail to bless his church, 9-18.

NOT unto you, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

2 'Wherefore should the heathen say, Where is now their God?

3 But 'our God is in the heavens: 'he hath done whatsoever he hath pleased.

4 Their idols are silver and gold, the work of men's hands.

5 They have mouths, but they speak not: eyes have they, but they see not:

6 They have ears, but they hear not: noses have they, but they smell not:

7 They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

8 They that make them are like unto them; so is every one that trusteth in them.

9 Oh 'Israel, trust thou in the LORD: is their Help and their Shield.

10 O house of Aaron, trust in the LORD: is their Help and their Shield.

11 'Ye that fear the LORD, trust in the LORD: he is their Help and their Shield.

12 The LORD hath been mindful of us; he will bless us: 'he will bless the house of Israel; he will bless the house of Aaron.

13 He will bless them that fear the LORD both small and great.

14 The LORD shall increase you more and more, 'you and your children.

a Ex. 12:42, 13:3, 20:2, Deut. 16:1, 28:9, Is. 11:16, b 8:15 Gen. 42:23, c Ex. 6:7, 18:5, 25:8, 29:45, 46, Lev. 11:45, Deut. 32:14, Ex. 37:26-28, 2 Cor. 6:16, 17, Rev. 21:3, d 77:16, 104:7, 106:9, Ex. 14:21, 15:8, Is. 63:12, Hab. 3:8, 15, e 74:15, Job. 3:13-16, Hab. 3:9, f 29:6, 68:16, Ex. 19:18, 20:18, Judg. 5:4, g Jer. 4:23,24, Mic. 1:3,4, Nah. 1:5, Hab. 3:6, 2 Pet. 3:7-11, Rev. 20:11, h Jer. 47:6, Hab. 3:9, h 77:15, 97:4,5, 104:32, Job 9:6, 26:11, Is. 54:1-3, Jer. 5:2, 17:13, 16, 105:4, Ex. 17:8, Num. 20:11, Deut. 8:15, Neh. 9:15, 1 Cor. 10:4, i 74:22, 79:9,10, Josh. 7:9, Is. 48:11, Ez. 20:14, 36:32, Dan. 9:19, Eph. 1:6, Rev. 4:10,11, b 6:17, 89:1,2, Mic. 7:20, John 1:7, Rom. 15:8,9, c 42:3,10, 79:10, Ex. 32:12, Num. 14:13,16, Deut. 32:26,27, 2 Kings 19:10-19, Joel 2:17, 2:14, 68:4, 123:1, Matt. 6:9, e 135:6, Is. 46:10, Dan. 4:35, Rom. 9:19, Eph.

1:11, f 97:7, 135:15-17, Deut. 4:28, Is. 40:19,20, 42:17, 46:1,2,6,7, Jer. 10:3-5, Hos. 8:6, Hab. 2:18-20, Acts 19:26,35, 1 Cor. 10:19,20, g 135:18, Is. 41:9-20, Jer. 10:8, Jon. 2:8, Hab. 2:18,19, h 118:2-4, 135:19,20, Ex. 19:3, 162:8, 123:1, 130:7, 146:5,6, Jer. 17:7,13, Eph. 1:12, k 33:20,21, Deut. 33:29, l Ex. 28:1, Num. 16:35,40, 18:7, m 33:18, 118:4, 147:11, Prov. 14:26, 30:5, Acts 10:35, Rev. 18:3, n 25:7, 136:33, Gen. 3:1, Ex. 2:24,35, Is. 43:14-16, Acts 10:4, o 67:1, Gen. 12:2,3, 22:17,18, Acts 3:26, Gal. 3:14,29, Eph. 1:3, p 112:1, 128:1,4,5, Mal. 3:16,17, 4:2, Luke 1:50, Acts 13:26, Col. 3:11, q Acts 26:22, Rev. 11:18, 19:5, 20:12, * Heb. said, r Gen. 13:16, 2 Sam. 24:3, Is. 2:2,3, 27:5, 49:20,21, 56:8, 60:4, &c, Jer. 30:18, 33:22, Hos. 1:10, Zech. 8:20-23, 10:5, Rev. 7:4,9, s Gen. 17:7, Jer. 32:38,39, Acts 2:39, 3:25.

NOTES.—PSALM CXV. V. 1, 2. When God brought Israel out of Egypt, he manifested his presence among them, as 'his sanctuary' in which he had chosen to reside; and he exercised 'dominion' over them, in the most open and explicit manner, giving laws, inflicting punishments on the refractory, and protecting his loyal subjects against all enemies. (Marg. Ref.)

Strange language. (1) 175. *Εκ λαου βαρβαρον*. Sept.—The word occurs in no other place in Scripture: but the modern Jews use it. (Note, 8:11—5, v. 5.)—Was his sanctuary. (2) The name of Lord, or God, is not used, but a pronoun without an antecedent is substituted; which abrupt opening seems to express how full the heart of the Psalmist was of his subject, and of the glorious Lord whose works he celebrated. (Note, John 20:11—17, v. 15.)

V. 3—8. Few passages can any where be found, and probably none except in the oracles of God, which unite so much sublimity and simplicity, as these verses do. They are inexpressibly beautiful, and in the highest style of poetry; and need attention more than explanation.—The fifth verse is literally: 'What to thee, O sea, that thou fleddest? &c.' (Notes, 29:3—11, 77:14—20, 96:11—13, Is. 55:12,13. Nah. 1:2—6, Hab. 3:8—10, Heb. 12:18—21, Rev. 6:12—17, 20:11—15.) The deliverance of Israel, and the visible effects of Omnipotence attending it, may be considered as a figure of the establishment of Christianity, and the fall of opposing powers before it; for which no adequate cause can be assigned, except 'that it was of God, and men could not overturn it.' (Marg. Ref. Notes, Ex. 17:5,6. Is. 43:14—21.) 'The composition of this short Psalm is extremely beautiful. It commences with the simplicity of plain narration, (1) but rises prodigiously as it proceeds. The inspired Poet, describing the scene, is at once transported to the spot, sees what he relates, and demands the cause: (5) when, suddenly overawed himself by the sense of the present Deity, he joins in calling upon the whole earth to 'tremble at the presence of the God of Jacob.' (7)

PRACTICAL OBSERVATIONS.

When the Lord comes for the salvation of his chosen people, he redeems them from the power of sin and Satan, and separates them from an ungodly world, and its maxims, customs, and language: he forms them to be his temple, and he becomes their King. From that time he stands engaged by promises to make them his peculiar care; he meets them in his ordinances; and causes the whole course of nature, and all the dispensations of his providence, to concur in doing them good. Having, as it were, divided the Red Sea, to bring them out of bondage, at their conversion; he will surely divide Jordan, to open them a safe passage to their heavenly inheritance. All things, even death itself, are theirs; (Note, 1 Cor. 3:18—23, v. 21,22.) and all nature shall sooner change its settled course, than one of his promises shall fail.—As the Son of God, the Rock of ages, gave himself to death, to open a passage to wash away their sins, and to supply them with

the waters of life and consolation; while they are washing in that fountain and drinking of those waters, they cannot possibly think any thing too great to expect from his unfathomable love.—But, if the inanimate creation is represented as trembling at the presence of the Creator, how should sinners fear before their just and holy Governor and Judge! His voice from mount Sinai may well alarm those, who have broken that holy law, and yet remain under the curse of it, and they who neglect the great salvation of the gospel, are liable to another and more terrible condemnation: but none will be so dreadfully punished, as those, who injure the Lord's chosen people, and try to obstruct them in their pilgrimage. What will be their consternation, when the Judge shall appear, and all the creation shall melt, or vanish, at his presence! Let us therefore now prepare to meet our God, that we may neither be terrified nor 'ashamed, but have confidence before him, at his coming.'

NOTES.—PSALM CXV. V. 1, 2. 'Because he promised to deliver them, not for their sakes, but for his name; they ground their prayer upon this promise.'—The verses are evidently a prayer for deliverance, though often quoted as a thanksgiving for benefits received; and they may properly be thus applied. God was entreated to help his people; not because they deserved it, or that they might be honoured; but that his name might be glorified, and the blasphemies of his enemies silenced, by the performance of his faithful and merciful engagements to his worshippers. (Notes, 74:10,11, 21,22, 79:8—13, Deut. 32:26,27, 2 Kings 19:14—19, Joel 2:15—17.) Perhaps the psalm was written during Sennacherib's invasion of Judah.

V. 3—7. (Notes, 2:4—6, Is. 46:10,11, Dan. 4:34—37, Matt. 6:9, Eph. 1:9—12.) 'A beautiful contrast is formed between the God of Israel, and the heathen idols. He made every thing; they are themselves made by men: he doeth whatsoever he pleaseth; they can do nothing: he seeth the distresses, heareth the prayers, accepteth the offerings, cometh to the assistance, and effecteth the salvation of his servants; they are blind, deaf, and dumb, senseless, motionless, and impotent.' Bp. Horne. (Marg. Ref.)

V. 8. The makers and worshippers of idols renounce their reason and understanding, and willingly become as stupid as the very objects of their worship: 'having eyes they see not, having ears they hear not,' &c. 'They are spiritually blind, deaf, dumb, lame, impotent; and when their idols are destroyed, they will perish in like manner.' Bp. Horne. (Notes, Is. 44:9—20, 45:20—22, 46:5—9, Jer. 10:3—16, Hab. 2:18—20.)

V. 9—13. The Israelites in general, and the priests in particular, (who were required to teach the people by example, as well as precept,) were exhorted to trust in the Lord; they were reminded how he had, in all ages, shown himself 'the Help and Shield,' the Upholder and Defender, of such as thus relied on him; and assured that he would bless without exception, every one of those who feared him. (Marg.

15 Ye are blessed of the LORD, which made heaven and earth.

16 The heaven, even the heavens, are the LORD's : 'but the earth hath he given to the children of men.

17 The dead praise not the LORD, neither any that go down into silence.

18 But we will bless the LORD from this time forth and for evermore. Praise the LORD.

PSALM CXVI.

The Psalmist avows his gratitude to God, who had answered his prayers, and brought him out of deep distress ; and resolves to worship and serve him all his days, 1-9. He records his temptation to unbelief, and his victory over it, 10, 11. He determines to perform his vows, and render thanks to God, in the most public manner, at the sanctuary, 12-15.

I LOVE the LORD, because he hath heard my voice and my supplications.

2 Because he hath inclined his ear unto me, therefore have I called upon him as long as I live.

3 The sorrows of death compassed me, and the pains of hell gat hold upon me : I found trouble and sorrow.

4 Then I called I upon the name of the LORD ; O LORD, I beseech thee, deliver my soul.

5 Gracious is the LORD, and righteous ; yea, our God is merciful.

6 The LORD preserveth the simple : I was brought low, and he helped me.

7 Return unto thy rest, O my soul ; for the LORD hath dealt bountifully with thee.

8 For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

9 I will walk before the LORD in the land of the living.

[Practical Observations.]

10 I believed, therefore have I spoken : I was greatly afflicted :

11 I said in my haste, all men are liars.

1 Gen. 14:19. 34:24-29. 1 Pet. 3:9. v 96:5. 146:5-6. Gen. 1:1. w 89:11. 114:5. 148:3. Is. 60:1. 66:1. 68:1. 104:1. 149:2. x 114:1. 124:40. 91:3. Deut. 32:5. 44:2. 27:5. v 6:5. 30:9. 38:10. 12:1. 14:3. 18:19. y 41:17. 1 Sam. 2:9. z 113:2. 118:17. 145:2. 149:2. Dan. 2:20. Rev. 3:13. a 18:1. 11:13. 132. Mark 12:33. John 21:17. 1 John 4:19. 5:2. 3. b 18:6. 31:22. 33. 34:3. 40:1. 2. 66:19. 20. 69:33. 34. Gen. 35:3. 1 Sam. 1:21. 27. John 16:21. c 15:16. 17. 86:6. 7. 112:1. 115:18. 19. Job 27:10. Luke 18:1. Phil. 4:6. Col. 4:2. * Heb. in my days. d 184:6. 8. 88:6. 7. 94:1. 23:3. 34. 143:3-36. Luke 22:44. Heb. 5:7. 1 Heb. found me. e 32:34. 88:6. 15. 53:34. f 22:1-3. 30:7. 8. 50:15. 118:5. 130:1. 2 Chr. 33:12. 13. Is. 37:15-20. 38:1-3. John. 2:2. g 64:22. 20. 57:17. 40:12. 13:42-6. 143:6-9.

Ref. Notes, 118:1-4. 135:15-21.) The proselytes also, from other nations, seem intended by those "who fear the LORD."

V. 14-18. The increase of the church, by the conversion of the Gentiles, as well as the still greater prosperity of Israel, is here predicted. (Marg. Ref.) There is a peculiar animation in the concluding part of the psalm, when considered not so much as praise for benefits received, as the language of faith and hope in urgent difficulties. (Notes, 6:5. 30:9, 10. 146:5. Is. 38:17-20.)

PRACTICAL OBSERVATIONS.

We have so entirely forfeited all claim to the favour of God, and so evidently deserved his wrath ; that, if blessings be conferred on us, the whole honour of them must be rendered to him, who has glorified all his perfections, and especially his "mercy and truth," in the salvation of his people ; in pardoning, sanctifying, upholding, and comforting them from day to day ; and in supplying all their wants both temporal and spiritual. In like manner, when conscious unworthiness is ready to extinguish our hopes, we have a never-failing plea, in the same important truths ; and we may entreat the Lord to save and bless us, for the glory of his mercy and truth, in Jesus Christ, when all our other arguments are silenced. For it can never consist with his honour, that his avowed enemies should finally triumph over those, who profess his truth and call upon his name ; and thus be emboldened in impiety and infidelity.—Our God is upon his glorious throne, and "doeth according to his will in the army of heaven, and among the inhabitants of the earth," and the temporary success of his enemies, and troubles of his people, will assuredly end in the greater good of the latter, and the deeper confusion of the former.—While we reflect upon the stupidity of idolaters with indignation and contempt, let us humbly recollect, that we are the same by nature, and remember to give God the whole glory of making us to differ.—Those who reject the gospel, to rely for salvation on themselves ; and those who idolize worldly advantages, which cannot profit them in the hour of death, or in the day of judgment ; are as fatally deceived as even the worshippers of idols.—But we are called Christians, and some of us sustain the office of ministers, being the spiritual Israel, and the house of Aaron ; let us then remember to act consistently with our character and profession : let us not "lean to our own understanding," depend on our own righteousness and strength, trust in our own hearts, or rely on uncertain riches and the friendship of the world : but let us trust in the Lord alone, for acceptance, assistance, sustenance, protection, comfort, usefulness, and everlasting happiness. "He hath ever been mindful of his servants, and will bless them ; even every one of them, who fear him, both small and great." He will increase the number of his true ministers and people, and prosper them and their children ; for they are indeed "the blessed of the LORD, who made heaven and earth." The heaven, which belongs to him, he reserves as the peculiar inheritance of his children ; the earth he has given indiscriminately to the children of men ; and wretched will they be, who have no better portion ; for indeed they are but stewards, who will shortly be called to give an account of their stewardship. (Notes, Luke 16:1-8, 19-31.) But grace is our own, and will never be taken from us. As to the rest, a little will bear the expenses of our pilgrimage : let us then be content, and thankful for our allowance, and moderate in the use of it. Let us communicate of our little to those that have less ; and, if any have much intrusted to them, let them prove their interest in the true riches, by faithfully improving "the mammon of unrighteousness." (Note, Luke 16:9-13.) As death will terminate our opportunities of praising God on earth ; let us now redeem the time, that we may glorify him with our lips and in our lives. Then we shall shortly join the company

before the throne, and assist them in blessing our God ; and our bodies will be raised from the silent grave, to join in this delightful work to all eternity : while successive generations shall be raised up on earth, increasing multitudes of whom will be zealously employed in celebrating the praises of our God, till time shall be no more. "Hallelujah, Praise the LORD."

NOTES.—PSALM CXVI. V. 1. Various are the opinions of learned men concerning the author of this psalm, and the time when it was composed. But perhaps David wrote it ; not when persecuted by Saul, (for the sanctuary was not then at Jerusalem,) but either when delivered from Absalom's rebellion, or after some other sharp trial, before the removal of the ark to Zion and that event. (Notes, 30:6-8. 38:1-10. 41:1-3.)—In several instances, however, the Chaldean dialect is used in it, which makes this opinion doubtful, and seems to indicate a much later period.—The original of this verse is, "I love, because the LORD hath, &c." The object of the Psalmist's love and gratitude is not mentioned at first, but may be collected from what follows. The abrupt opening was expressive of a full heart. Some render the clause, "I am satisfied," or "I am well pleased ;" but it seems rather more in the manner of Peter's earnest declaration, "Lord, thou knowest all things, thou knowest that I love thee." (Note, John 21:15-17.)

V. 2. "This love of his, in so readily granting my desires, ... encourages and engages me, ... to the last breath of my life, to expect deliverance from him." Bp. Patrick. (Marg. Ref. Notes, 40:1-5. 55:17, 18.)

V. 3. The inward anguish of the Psalmist's mind was equal to his outward sufferings. He seemed to feel at once the agonies of death, and that sense of wrath and remorse of conscience, which have in them something of "the pains of hell." It is by no means natural to interpret both the expressions of the fear or pain of death ; or of death, and the grave in which no pains are felt ; (Note, 16:8-11.) when so obvious an interpretation offers itself, and one so suited to the feelings of every person, who in great pain of body and remorse of conscience, has been alarmed with the dread of immediate death. (Notes, 18:4, 5. 32:3-5. 40:11, 12. 86:12, 13. 2 Sam. 22:5, 6.)

V. 4. The expressive brevity of the prayer here mentioned, is well worth noticing. (Marg. Ref. Notes, 142:4-6. Luke 18:9-14. v. 13. 23:39-43, v. 42.)

V. 5. (Marg. Ref.) "A just God and a Saviour ;" righteous in showing mercy to the guilty, as well as faithful to his promises. (Notes, 85:10-13. Is. 45:20-22. Rom. 3:21-26.)

V. 6. The simple are they, who feel themselves liable to be imposed on by designing foes ; who are destitute of wisdom and power to deliver themselves ; but who renounce all other dependence, to rely wholly on God, and "in simplicity and godly sincerity" to wait on him to save them. (Marg. Ref. k.)—Thus the Psalmist, in his greatest extremity, and lowest dejection, relied on the LORD, and sought his help ; and the LORD saved and delivered him.

V. 7. To know, trust, love, and delight in God, is the "rest" of rational creatures. (Note, 90:1, 2.) This is forsaken through sin ; and hence arises the restlessness of mankind : but the believer has returned to God, through the Saviour, and found, in some measure, "a rest to his soul," which is the earnest and foretaste of heavenly felicity. (Notes, 95:9-11. Jer. 6:16, 17. Matt. 11:28-30. Heb. 4:1-11.) Yet this is imperfect, and often interrupted, especially by sin ; and when chastenings bring the wanderer from God, to a due sense of his sin and folly, conscious guilt at first generally increases the agitation of his mind : till recollection of the LORD's former kindness, and the consolations which he vouch-

12 "What shall I render unto the LORD for all his benefits toward me?"

13 I will "take the cup of salvation, and call upon the name of the LORD."

14 I will "pay my vows unto the LORD now in the presence of all his people."

15 "Precious in the sight of the LORD is the death of his saints."

16 O LORD, "truly I am thy servant; I am thy

servant, and "the son of thine handmaid: "thou hast loosed my bonds."

17 I will offer to thee "the sacrifice of thanksgiving, and will call upon the name of the LORD."

18 I will "pay my vows unto the LORD now in the presence of all his people,"

19 In "the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD."

a 51:12-14, 103:2, 1a. 6:5-8. Rom. 12:1. 1 Cor. 6:30. 2 Cor. 5:14, 15. b 17. Luke 22:17, 18, 20. 1 Cor. 10:16, 21. 11:33-27. c 2, 105:1. 1a. 13:4. d 17. 2:25. 56:12. 66:13-15. 1 Cor. 1:16, 2:5. Nah. 1:15. Matt. 5:33. e 37:32, 72:14. 1 Sam. 25:29. Job 5:26. Luke 16:22. Rev. 1:13, 14:13. f 86:16. 1a. 12. John

12:26. Acts 27:23. Jam. 1:1. g 66:16. h 107:14-16. 2 Chr. 33:11-13. 1a. 61:1. Rom. 6:22. 1 Cor. 10:14, 107:22. Lev. 7:12. Heb. 13:15. k 13. Acts 2:13. 1:14. 22:25. 76:11. m 96:8. 100:4. 118:19, 20. 122:5, 4. 135:2. 2 Chr. 6:6.

saved, and the hope of recovering them, encourage and allure him to return by repentance, faith, and prayer; and this purpose is strengthened by every token and taste of returning peace and comfort. This seems to have been the Psalmist's experience. (Notes, 1-6, 13:5, 6, 119:17. Hos. 2:6, 7.)

Dealt bountifully. Or "recompensed thee." He hath graciously recompensed thy confidence in him, and as it were said, "According to thy faith be it unto thee."

V. 8, 9. Rescued by special grace from death and ruin, comforted from distressing sorrow, and recovered and upheld after grievous falls, the Psalmist determined to walk, as in the sight of God, "in the land of the living." (*Marg. Ref.*) The original word is plural, *lands*; so that the land of Canaan cannot exclusively be intended: but rather the Psalmist meant to say, that he would walk before God, while he lived here; and expected at last to enjoy his presence in heaven, and serve him for ever and ever. (Notes, 23:5, 6, 27:13, 56:13, 73:23-28, 146:2.) "I will walk before the LORD," as one under his inspection, "in the land of the living," or amongst the redeemed in the church; until the time come for me to depart hence, and to be numbered with the saints in glory everlasting." *Bp. Horne.*

V. 10, 11. "I believed, and therefore I spoke;" that is, "I called on God under my distresses, in expectation of help from him alone. But I was so discouraged and afflicted, that in the hurry of my mind, I could place no reliance on any man; but thought even those deceivers, in whom before I had the greatest confidence."—Some expositors, supposing that David wrote the psalm, and that during the life of Saul, or very soon after his death, conclude, that he referred to Samuel especially, who had anointed him to the kingdom, as if he had deceived him with vain hopes. Or, on the supposition that David was the writer, and a later date be assigned, (Note, 1.) it may be thought that he intended Nathan, y whom he had been assured that Solomon should succeed him. (Notes, 2 Sam. 7:12-16. 12:24, 25.) He may however, most naturally be supposed to refer to Ahithophel's treachery, Absalom's rebellion, and the revolt of Israel; which so astonished and afflicted him: that he was ready hastily to suspect every one about him: though the event proved, that he had many faithful and zealous friends. But whoever wrote the Psalm, or on whatever occasion; the Psalmist's faith in God's mercy and truth, amidst his fears and suspicions concerning men, remained unshaken, and fully gained the victory. (Note, 2 Cor. 4:13-18.)—The literal rendering is, "I believed, and therefore I will speak;" but the apostle quotes the passage, from the Septuagint, as relating to the past.

V. 12. Some render this verse thus; "What shall I render unto the LORD? All his benefits overcome me!" "I am so overwhelmed with his abundant goodness, that I am lost in wonder, and know not how to express my gratitude." (*Marg. Ref.*)

V. 13. "I will call all my friends together to rejoice with me; and taking the cup, which we call the cup of deliverance, (because when blessed and set apart, we are wont to commemorate the blessings we have received), I will magnify the power, goodness, and faithfulness of God my Saviour before all the company; and will drink myself, and then give it to them, that they may praise his name together with me." *Bp. Patrick.*—It seems to have been customary among the Jews thus to take the cup of deliverances, when celebrating their solemn feasts, as well as when offering sacrifices of thanksgivings for peculiar mercies: and it is thought that our Saviour, complying with this custom at his last passover, thence took occasion to institute the Lord's supper; which has ever since been to Christians "the cup of salvation," and a memorial of his immeasurable love, in giving himself to death for their sins; an outward sign of their receiving him, by faith, as their Salvation, and a seal and "pledge to assure them thereof;" as well as a grateful acknowledgment of the inestimable benefits of which they partake through his atoning sacrifice. (Notes, Matt. 26:26-29. Luke 22:14-20. 1 Cor. 10:14-17. 11:17-34.)

V. 14. Notes, 17-19. 22:25. 66:13-15. 76:11, 12.

V. 15. The Lord accounts the death of his saints a very important event. He will not allow their enemies to cut them off before his appointed time. The circumstances of their death are regulated by infinite wisdom and love, for their final benefit: that solemn season often proves a precious opportunity to the survivors, and tends greatly to the honour of God; and it always issues in their complete felicity. (Notes, 72:14. Luke 16:22, 23. Acts 18:9-11. 23:11.

27:20-26.)—The word rendered "saints," may either mean those who obtain mercy from God, or such as have been taught by him to show mercy. (Note, 30:4.) Our Lord seems to have had it in view, when he said "Blessed are the merciful, for they shall obtain mercy." (Note, Matt. 5:7.)

V. 16. (Note, 86:16.) "The recent deliverance, which I have experienced, lays me under new and stronger obligations to serve thee, with all the power and influence which I possess; and thus avow my purpose of so doing." (*Marg. Ref.*)

V. 17-19. "Calling on the name of the LORD" sometimes means, celebrating his praises, and acknowledging his mercies, as well as prayer and supplication. (Notes, 1 Chr. 16:8, 9. Is. 12:4-6.) The Psalmist, when calling on God for deliverance during his distress, had solemnly vowed to make the most public acknowledgments of his goodness, when his prayer should be answered. And now he brought his thank-offerings to the sanctuary, and there in the presence of all Israel blessed and praised the Lord; calling on all the congregation to join him in this reasonable service. (13, 14. Note, 118:19-24.)

PRACTICAL OBSERVATIONS.

V. 1-9. We should not only be satisfied and delighted, when "the LORD hath heard our voice and our supplications;" but should love him on that account, as well as for his own essential excellences, and all his innumerable benefits. But we are never so greatly affected with his condescension and kindness, as when he has relieved us out of extreme distress.—The poor sinner, when awakened to a sense of his state and character, recollects that he must shortly die, and fears lest he should sink under the righteous and everlasting wrath of God; then "the sorrows of death and the pains of hell get hold of him, and he finds trouble and sorrow." But let those persons, who are thus distressed and alarmed, without delay, and with all earnestness, "call upon the LORD," and say, "O LORD, I beseech thee, deliver my soul;" and they will find him most gracious, and true to his promise, and will learn how his perfect justice harmonizes with his abounding mercy: for he is as ready to teach the simple, and uphold the feeble, and defend the poor, who trust in him; as he is to pardon the guilty, and sanctify the unholiness; and, having raised them up from this low estate, they will learn to love him and "call upon him as long as they live." His ways are not as our ways: he pardons criminals, and relieves the indigent, that they may be encouraged to come again and again, and may learn to love prayer, for "he delighteth in the prayer of the upright." Let then those "who labour, and are heavy laden, come to him that they may find rest to their souls." Let believers keep close to their rest; and if they be at all drawn from it, let them make haste to return, remembering how "bountifully the LORD hath dealt with them."—Having "delivered our souls from death, our eyes from tears, and our feet from falling," we should deem ourselves bound "to walk before him," and as in his presence. But when we shall enter the heavenly rest, our deliverance from sin and sorrow will be complete; our tears will be finally wiped away, and our feet will no more slip; but we shall behold the glory of God, and walk in his presence, "in the land of the living, with inconceivable delight." (Notes, Is. 25:6-8. Rev. 7:13-17. 21:22-27.)

V. 10-19. When we are discomfited by temptations, we had in general better keep silence if possible, for we are apt to speak unadvisedly: (Notes, 39:1-4, 9, 10.) and our conviction of man's deceitfulness may sometimes lead us, before we are aware, to impeach the divine veracity, and to treat even those as "liars," who would encourage us from the promises of God. But true faith will at length prevail in every conflict; and, being humbled for our distrust of his sacred word, we shall experience his faithfulness.—What shall the redeemed sinner, when his heart is full of joy and gratitude,—or what shall any of us, who have been delivered from urgent trouble and distress,—"render unto the LORD for all his benefits towards us?" We cannot in any way profit him, or offer him any thing which he has not first given unto us; and our best is unworthy of his acceptance: yet we ought to devote ourselves and all we have to his service and glory. (Note, 1 Chr. 29:10-19.)—While we enjoy the comfort of his salvation in our secret communion with him, we should also make an open profession of our faith and love; and avow our dependence on him and obligations to him, by taking "the cup of salvation," and remembering the bleeding love of our divine Saviour, in the ordinance which he has instituted for that purpose: thus joining ourselves to

PSALM CXVII.

A prophetic call to all nations to praise God for his mercy and truth, 1, 2.

O ¹PRaise the LORD, and all ye nations: ²praise him, all ye people.

² For ³his merciful kindness is great toward us: and the truth of the LORD ⁴endureth for ever. Praise ye the LORD.

PSALM CXVIII.

The Psalmist exhorts all orders of men in Israel to praise God, 1-4. He shows by his own experience how good it is to trust in the Lord, 5-18. In blessing him for deliverance and advancement, and calling on the people to join in his triumphant praises, he predicts the coming and the kingdom of the Messiah, 19-29.

O ¹GIVE thanks unto the LORD: for he is good: because his mercy ²endureth for ever.

² Let ³Israel now say, that his mercy ⁴endureth for ever.

a 66:14, 67:3, 86:9. Is. 24:15, 16, 42:10-12. Rom. 15:11. Rev. 15:4. b 148:1, 149:6, 150:6. Jer. 5:7, 10:1. c 85:10, 89:1, 100:5. Mic. 7:20. Luke 1:54, 55. Rom. 15:9. Ps. 29, 106:1, 107:1, 136:1. 1 Chr. 16:8, 34. Jer. 33:11. b 115:9. 116:1, 117:1, 118:1, 119:20, 144:1, 147:19, 20, Gal. 6:16. Heb. 13:15. 1 Pet. 2:9, 10. c 134:1-3. 148:2, 3. Is. 4:7-11. 5:8-10. d 22:23. Rev. 19:5. e 18:6, 40:1-3. 77:2. 167:19. 116:3, 4. 120:1, 130:1, 2. Gen. 32:7-9-11. 1 Sam. 30:6-8.

him and to his people, and with them calling upon his name, that we may be enabled by his grace to walk consistently with our profession. In this way every sinner, who has found peace and deliverance through the blood of Christ, should "pay his vows in the presence of all his people." Thus every true son of the church, whose bonds have been loosed, and who is become the servant of God, should frequently offer the sacrifice of thanksgiving, as well as join in other parts of his solemn worship. (Note, 40:1-5.) And every believer, when he has received any recent mercy, should express his gratitude, by attending on this memorial of that precious blood-shedding which has purchased all our mercies; and should avow his purpose of devoting his future life to the service of the God of his salvation. Such are the true saints of God, in whose lives and deaths we will be glorified: no enemy or event can deduct from their appointed period on earth; much less shall any destroy their souls. But when the measure of their trials and services is accomplished, their God and Saviour will remove them, in the best manner, to that new Jerusalem, where they will pay their vows with all the redeemed, and offer eternal sacrifices of exalted praise and thanksgiving "to him who loved them, and washed them from their sins in his precious blood;" and their bodies also shall at length be raised incorruptible to join the sacred worship, and share that glorious felicity. Let us then "give diligence to make our calling and election sure;" let us trust the Lord in the path of duty; let us fear no danger, and decline no difficulty, in his service; and let us learn to consider the day of our death, as the period of our labours and conflicts, and as our entrance into rest, and glory, and felicity.

NOTES.—PSALM CXVII. V. 1. 'This Psalm, like the hundred and tenth, seems to be altogether prophetic, of the joy that all the world should conceive, at the coming of the Messiah to give salvation, first to the Jews, and then to all other nations, according to his faithful promise. St. Paul applies the first words of it to his business, Rom. 15: 11. and some of the Hebrews justify his application.' *Bp. Patrick.* (Note, Rom. 15:8-13.)

V. 2. God promised to Abraham, that in Christ, "his Seed, all nations should be blessed;" he confirmed that promise, when he sent the Saviour, raised him from the dead, exalted him at his right hand, and called the Gentiles into the church: but a still more literal and extensive accomplishment of it will take place at the millennium. (Notes, 22:27, 28. Jer. 16:19-21, v. 19. Dan. 2:34, 35, 44, 45. Rev. 11: 15-18. 20:1-6.)

PRACTICAL OBSERVATIONS.

We belong to that very company or innumerable multitude, whom the Holy Spirit here addresses; and he calls on every one of us to join our Hallelujahs with those of his ancient people: and "therefore we ought to give the more earnest heed to the things which we have heard." The very circumstance that we sinners of the Gentiles are become the professed worshippers of the true God, by means of the gospel of Christ, that "Seed of Abraham, in whom all nations shall be blessed," (Notes, Gen. 12:1-3. 49:10. Gal. 3:15-18, 26-29.) is a sufficient demonstration, that the Scriptures are divinely inspired; that the mercy of God has prevailed; and that he is ever mindful of his promise, and faithful to it even to a thousand generations.—But let us take care, that none of us "receive this grace of God in vain;" let us seek the fulfilment to us, personally, of those promises which ensure the believer's eternal salvation: and while we make our business to glorify our God, in word and deed; let us still pray, and endeavour as we can, that all the nations of the earth may "show forth his praises, for having called them out of darkness into the marvellous light" of his blessed gospel.

NOTES.—PSALM CXVIII. V. 1-4. (Marg. Ref. Notes, 115:9-13. 136:1-3.) David is thought to have composed this Psalm, after his advancement to the throne, and his

³ Let ⁴the house of Aaron now say that his mercy ⁵endureth for ever.

⁴ Let ⁵them now that fear the LORD say, that his mercy ⁶endureth for ever.

⁵ I ⁶called upon the LORD 'in distress: the LORD answered me, and ⁷set me in a large place.

⁶ The LORD is ⁷on my side; I will not fear: what can man do unto me?

⁷ The LORD ⁸taketh my part with them that help me: ⁹therefore shall I see my desire upon them that hate me.

⁸ It is ⁹better to trust in the LORD, than to put confidence in man.

⁹ It is better to trust in the LORD, ¹⁰than to put confidence in princes.

¹⁰ All nations compassed me about: but in the name of the LORD will I ¹¹destroy them.

Mark 14:34-36. * Heb. out of distress. 130:1. f 18:19, 31:8. g 27:1-3, 46:1, 111, 52:1, 146:5. Jer. 20:11, 146:5. Rom. 8:31. Heb. 13:6. * Heb. for me. h 54:4, 55:18. 1 Chr. 12:13. 154:7, 59:10. 92:11, 112:5. i 40:4, 62:8, 9. Jer. 17:5-7. Mic. 7:5-7. 114:6-5. Is. 30:2, 3, 15-17, 31:1, 8. 36:6, 7. Ez. 29:7. m 2 Sam. 5: 8; 10. Zech. 12:3. 14:1-3. Rev. 19:19-21, 20:8, 9. * Heb. cut them off.

victories over his enemies round about: and probably it was sung by the priests, Levites, and congregation of Israel, with David at the head of them, as they marched up to the tabernacle to render public thanks for these benefits.—¹David, rejected of Saul and the people, in the appointed time obtained the kingdom. . . . Under his person in all this was Christ lively set forth, who should be of his people rejected.—Because God, by creating David king, showed his mercy towards his afflicted church; the prophet doth not only himself thank God, but exhorteth all the people to do the same.—¹Let the children of Israel, who have had such long experience of his love, and now see his promises fulfilled, . . . confess and thankfully acknowledge, that his kindness continues to all generations. Let the priests and the Levites, . . . and let all the devout worshippers of the Lord, of whatsoever nation they be, . . . confess now most thankfully, that there is no end of his kindness.' *Bp. Patrick.*—The effects also of the mercy and grace of God, in the everlasting salvation and felicity of his redeemed people, seem especially intended.

V. 5. 'We are here taught, that the more that troubles oppress us, the more ought we to be instant in prayer.'—"The Lord heard" (or answered) "me by enlargement." When the Israelites, being straitened by the Canaanites, were enabled to drive them away and possess their inheritance; the Lord heard them, as he did Jacob; and "enlarged their coast." (Note, 1 Chr. 4:9, 10. P. O.)—David brought out of the cave, and made king over all Israel; Christ freed from the grave, and made "Head over all things to his church;" the slave of sin made free, and become the servant of God; and the believer "delivered from the bondage of corruption into the glorious liberty of the children of God;" are instances illustrative of the Psalmist's meaning, to which many others might be added. (Notes, 31:7, 8. 2 Sam. 22: 20.)

V. 6. "JEHOVAH for me;" (margin) that is, a Protector. (Notes, 7: 27:1-3. 46:1-3, 7. 56:3, 4. Is. 8:9-15. Rom. 8: 28-31.)

V. 7. David had for a long time but few and feeble helpers; but the Lord Almighty aided, prospered, and increased them; till his cause was become triumphant: and as this had been the case, he trusted that it would be the case in all his future dangers and conflicts. (Notes, 1 Sam. 14:6-10, v. 6. 2 Kings 6:15-17. 2 Chr. 32:6-8. Rom. 8:28-31, v. 31. 2 Cor. 1:8-11.) How few helpers, and how feeble, had the Lord Jesus, on the morning of his resurrection! but the Lord was with them, and his cause triumphed, and does triumph, and will still more triumph, till "all kings fall down before him, all nations do him service."

See my desires, &c.] The Septuagint render this very properly "I shall look upon mine enemies." "I shall meet them with boldness, look them in the face without fear; and witness either their submission or destruction." (Notes, 54:7. 59:10. 92:11.)

V. 8, 9. The unfaithfulness, changeableness, weakness, and mortal nature of men, however distinguished, render all reliance on them vain and insecure: and the Lord's jealousy for his own honour induces him to punish those, who are guilty of this idolatrous confidence, and to encourage such as betake themselves to him in danger and distress; so that experience proves, that it is far better to seek to the Lord in trouble, and rely on him, than to confide in any man, or number of men, or the most powerful princes. (Notes, 62: 8-10. 146:3-6. Is. 2:22. 31:1-5. Jer. 17:5-8. Dan. 6:12-23.)

V. 10-12. The several nations bordering on Canaan confederated against David, and compassed him about, like swarms of bees, as if they would sting him to death. But, depending on the assistance of the Lord, and going forth to battle in his name, he gained repeated and decisive victories over them: so that their rage terminated, like the fire kindled among thorns, which is vehement, and makes a great blaze

11 'They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

12 They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.

13 'Thou hast thrust sore at me, that I might fall: but the LORD helped me.

14 The LORD 'is my Strength and Song, and is become my Salvation.

15 The 'voice of rejoicing and salvation is in the tabernacles of the righteous: 'the right hand of the LORD doeth valiantly.

16 The 'right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

17 I shall not 'die, but live, and 'declare the works of the LORD.

18 The LORD hath 'chastened me sore: but he hath not given me over unto death.

[Practical Observations.]

19 'Open to me the gates of righteousness: 'I will go into them, and I will praise the LORD:

92:12-16. 88:17. 1 Sam. 23:26. 1 Chr. 19:10. o Dent. 1:44. p 83:11, 15. Ec. 7:5. Is. 27:4. Nah. 1:10. q 9:9. 20:1, 5. 1 Sam. 17:45. 1 Chr. 14:10, 11, 14-16. 2 Chr. 14:11, 12. 16:7-9. 20:17-22. 22:7, 8. * Heb. cut them down. r 18:17. 38. 56:1-3. 1 Sam. 20:3. 25:29. 2 Sam. 17:1-3. Matt. 4:1-11. Heb. 2:14. 18:9. Ex. 15:2. Is. 12:2. 45:17, 22-25. Matt. 1:21-23. t 30:11, 12. 32:11. 33:119, 54, 111. Deut. 12:12. Is. 51:11. 65:15. Acts 2:46, 47. 16:34. Rev. 18:20. 19:1-5. u 41:3. 45:4. 60:12. 89:13. 98:1. Is. 51:9, 10. x Ex. 15:6. Acts 2:32-36. y 6:5. Is. 38:16-20. Hab. 1:12. John 11:4. Rom. 14:7-9. z 40:5, 10. 71:17. 107:22. 119:13. 145:4. Jer. 51:10. a 66:10-12. 94:12, 13. 2 Sam. 12:10. 13:16. Job 5:17, 18. 33:16-30. Prov. 3:11, 12. Jon. 2:5. 1 Cor. 11:32. 2 Cor. 1:9-11. Heb. 12:10, 11. b Is. 26:2. c 9:15, 14. 66:15-15. 95:2. 100:4. 116:18, 19.

and noise, and consumes the thorns, and then is extinguished without much effect. (Notes, 20:6-8, 83:13-18. Deut. 1:39-44, v. 44. 2 Sam. 5:17-24. 8:1-14. 10:8-14, 18. 22:5-20.) Every victory David gained, was an earnest of further success; and he trusted that, by the help of the Lord, he should be able to destroy all his enemies.—Thus the Redeemer, personally, and in his church, has been opposed by all the nations of the earth; but destruction from the Lord is the inevitable consequence of persisting in that opposition, however numerous and formidable the opponents may appear. (Notes, 2:21-8. 22:16-21. 45:3-5. 69:22-28. 110:5, 6. Rev. 19:11-21.)

V. 13.—Perhaps Saul was meant, as that enemy who had thrust sore at David that he might fall. (Marg. Ref.)—When Satan tempted Christ, and when he afterwards prevailed to have him crucified, and assailed him with all his power in that "hour of darkness," he thrust sore at the church, to destroy her at once in the person of her Representative. (Notes, Gen. 3:14, 15. Matt. 4:1-11. P. O. 1-11. Note, 26:36-39. P. O. 36-46. Notes, Luke 22:47-53. Heb. 2:16-18. 4:14-16. 5:7-10.) The believer has often occasion to use the words with application to his own experience, and the temptations with which his enemy assails him, that he may fall into sin, and disgrace the cause of God, as well as greatly distress himself; nay, that he may fall into destruction: but the Lord has hitherto helped him.

V. 14. 'In that he was delivered, it came not of himself, nor of the power of man, but only of God's favour: therefore he will praise him.' (Notes, Ex. 15:2. Is. 12:2.)—The name JAH, used in the texts referred to, (the former of which is exactly the same as this verse,) occurs many times in the Psalm. (Note, 68:4.)

V. 15, 16. David's deliverance from Saul, and his exaltation to the throne, were typical of Christ's resurrection and ascension: (Note, 2:1-6.) and on the Lord's day, when his resurrection is especially commemorated, the dwellings of true believers, as well as the places in which they assemble for public worship all over the earth, resound with the voice of joyful and thankful praises; because "the right hand of the LORD hath done valiantly, and is exalted." (Notes, 19-24. Ex. 15:3-6. Acts 2:33-36.)—But rejoicing belongs to the righteous at all times; it becomes them, and them alone; and indeed almost universally, the voice of thankful and holy joy is heard in their dwellings, though often mean and poorly supplied; while murmurs, discontent, and complaints of various kinds, are heard in the habitations of their more prosperous and wealthy neighbours. (Notes, 33:1. 91:1, 12. Phil. 4:4-7.)

V. 17, 18. The triumph of David over his persecutors was an earnest of further mercies and continued protection; that he might "declare the works of the LORD." He had been sharply chastened and tried; yet he "was not given over to death;" but preserved to be a highly honoured instrument of glorifying God, and promoting Israel's prosperity.—Christ, having suffered unknown agonies, when "the chastisement of our peace was upon him;" was not "given over unto death," but rose from the dead, and said to his servant John, "I am he, that liveth and was dead; and behold I am alive for evermore: and have the keys of death and of hell." (Notes, 22:22-24. Is. 53:4-6, 9-12. Acts, 2:22-24. Rom. 14:7-9. Rev. 1:12-20.) By his gospel he declares the works of the LORD throughout the earth; and "because he liveth," all his true disciples "shall live also." (Notes, John 14:18-20. Col. 3:1-4.)

20 This 'gate of the LORD, into which the righteous shall enter.

21 I will praise thee: for thou hast heard me, and art become my Salvation.

22 'The Stone which the builders refused, is become 'the Head-stone of the corner.

23 This is 'the LORD's doing; 'it is marvellous in our eyes.

24 This is 'the day which the LORD hath made; 'we will rejoice and be glad in it.

25 'Save now, I beseech thee, O LORD: O LORD, I beseech thee, 'send now prosperity.

26 'Blessed be he that cometh in the name of the LORD: 'Pwe have blessed you out of the house of the LORD.

27 'God is the LORD, which hath 'showed us light: 'bind the sacrifice with cords even unto 'the horns of the altar.

28 Thou art 'my God, and I will praise thee: thou art my God, I will exalt thee.

29 O 'give thanks unto the LORD; for he is good: for his mercy endureth for ever.

Is. 38:20, 22. d 24:3, 4, 7, 9. Is. 26:2. 35:8-10. Rev. 21:24-27. 22:14, 15. e 22:24. 69:33, 34. 116:1. f 14. Ex. 15:2. Is. 12:2. 49:8. g Matt. 21:42. Mark 12:10, 11. Luke 20:17. Acts 4:11. Eph. 2:20-22. 1 Pet. 2:4-8. h Zech. 4:7. i Heb. From the LORD. Acts 2:33-36. 3:14, 15. 5:31, 32. Eph. 1:19-22. 1 Job 5:9. Acts 4:13. 13:41. k Zech. 3:9. Matt. 23:1-8. John 30:19, 30. Rev. 1:10. 18:4, 10. 1 Kings 8:66. 2 Chr. 20:26-28. Neh. 8:10. Is. 38:13. m 20:9. 22:21. 69:13. n 90:17. o Matt. 21:9. 23:39. Mark 11:9, 10. Luke 19:38. John 12:13. p 134:3. Num. 6:23-26. q 1 Kings 18:21, 39. r 18:23. 37:6. Exh. 8:16. Is. 9:2. 60:1. Mic. 7:9. Mal. 4:2. John 8:12. 11:et. 2:9. s 51:18, 19. 1 Kings 8:63, 64. 1 Chr. 29:21. Heb. 13:15. t Ex. 27:2. 38:2. u 45:1. 146:2. Ex. 15:2. Is. 12:2. 25:1, 8. x 1. 103:17. Ezra 3:11. Is. 65:7.

V. 19-24. David, preserved from death, triumphant over his enemies, and now going up to the temple to offer his thank-offerings, attended by the thousands of Israel, seems here to call upon the porters and other Levites, to open the gates of the sanctuary for his admission. These are called "the gates of righteousness;" because of the characters of those who offered acceptable worship in the courts of God, and because of the nature of the services there performed. Those who were within seem to have sung responsively, "This is the gate of the LORD, into which the righteous shall enter;" and then the whole company, perhaps in parts, sang the following verses. (Note, 1-4.)—David's advancement to the throne, notwithstanding the opposition which had long been made to it, was referred to: but the whole passage is evidently a prediction of Christ. When he arose from the grave, he ascended into heaven, as the Forerunner of all his redeemed people; and he demanded the opening of those gates of righteousness, that he and they might enter in, and praise the Lord. (Notes, 24:7-10. P. O.) The ministering angels may be considered, as opening the gates of heaven, into which the righteous alone can enter; and then the whole church in chorus celebrates the praises of God, for having heard their prayers, and "become their Salvation." The Redeemer doubtless is also that "Stone which the builders rejected," and would have thrown aside as worthless among the rubbish; but which, by the mighty power of God, and to the astonishment of the apostles and disciples, became the chief Corner-stone, supporting the whole spiritual temple, and uniting the several parts of it into one building, "an habitation of God through the Spirit." (Notes, Matt. 21:40-44. Luke 20:9-18. Acts 4:5-12. Eph. 2:19-22. 1 Pet. 2:7, 8.)—And as the chief priests, scribes, and Pharisees of old refused this Foundation-stone of the church, so many of the wise and learned, and professedly religious, of every age and nation ever since, have rejected it, and numbers of them have long endeavoured to substitute some other in its place. But, by the marvellous interposition of the Lord, their attempts have been frustrated, and proved ruinous to themselves and their adherents alone.—The day of thanksgiving also, which David and Israel celebrated was but a shadow of that blessed day which saw the Redeemer rise from the dead; that was indeed "the day, which the LORD had made," for his people to rejoice in; and it has ever since been commemorated every week in the Christian church, and in most parts has had a more solemn annual commemoration. (Notes, 15:16. John 20:19-23. Acts 20:7-12. 1 Cor. 16:1, 2. Heb. 12:20, 21. Rev. 1:9-11.) The twenty-second and twenty-third verses are quoted six times in the New Testament, and expressly applied to Christ; nay, many of the Jewish Rabbies acknowledge this to be a prediction of the Messiah.

V. 25, 26. The word rendered, "Save now," is "Hosanna," which seems equivalent to our modern congratulatory prayer on the accession of a monarch to the throne, "God save the king."—It is evident that the Jews had this passage in mind, when they said before Christ, at his entrance into Jerusalem, "Hosanna to the Son of David; blessed is he that cometh in the name of the Lord; Hosanna in the highest." They meant to welcome him as the promised Messiah; but they totally misunderstood the nature of his kingdom and salvation. (Notes, Matt. 21:8-11. Mark 11:1-11, v. 10. Luke 19:28-40.) And our Lord himself also referred to this prophecy, when he said to the priests and rulers, "Ye shall not

PSALM CXIX.

This Psalm contains a miscellaneous collection of wise maxims, pious ejaculations, holy purposes, gracious experiences, &c. which cannot with ease and simplicity be arranged under any particular heads: there frequently being little connect in between one sentence and another; and the whole being, as Mr. Henry remarks, rather a chest of gold rings, than a chain of gold links.

ALEPH.

BLESSED are the "undefiled in the way, who walk in the law of the LORD.

a 1:—3. 32:1,2 112:1. 128:1. Matt. 5:3—12. Luke 11:28. John 13:17. Jam. 1:25. Rev. 22:14. * Or, perfect, or sincere. 2 Kings 20:3. 2 Chr. 31:20,21. Job 1:1,4. John 1:47. Acts 4:12. 2 Cor. 1:12. Tit. 2:11,12. b Ez. 11:20. Hos. 14:9. Luke 1:6. 1 Thes. 4:1,2. c 22,146. 25:10. 105:45. Deut. 6:17. 1 Kings 2:3. Es.

see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." (*Note, Matt. 23:37—39. P. O. 34—39.*)—The priests from the sanctuary seem to have answered David and his company, in the latter clause, "We have blessed you out of the house of the LORD."

V. 27—29. The whole congregation, having now met in the courts of the sanctuary, joined in solemn sacrifices and ardent praises; which were typical of the joy and praise of the church, on earth and in heaven, on account of the Redeemer's exaltation. (*Marg. Ref. Notes, 1—4. 136:1—3.*)

PRACTICAL OBSERVATIONS.

V. 1—18. Whether the believer reviews his past experience, or traces back his comforts to the everlasting goodness and mercy of God; or whether he looks forward, and anticipates, in lively hope, those future blessings, which are secured to him by the promises of the new covenant; he will be sure to find abundant cause for joy and praise: and when thus excited to rejoice in God and celebrate his praises with lively gratitude, he will desire to animate others in their several stations, to unite in this delightful work; and this always was, and always will be, the substance of the redeemed sinner's grateful song. "The LORD is good, because his mercy endureth for ever." No poor sinner, in deep distress, ever yet called earnestly upon him, who was not afterwards enabled to say, "The LORD answered me," with enlargement of heart, hopes, and prospects: and every answer to our prayers is an evidence that he is on our side; and then we need not "fear what man can do unto us." Whether few or many help us, if he take part with them, those who hate us will be treated as enemies. If indeed we allow, (and who can doubt it?) that it is far "better to trust in the LORD, than to put confidence even in princes;" we should take care to act consistently with our judgment: we should not pay court to the rich and powerful, as if they could make us happy or miserable; but, without any undue compliances, we should conscientiously do our duty to them and to all men, and trust in the LORD alone to accept and bless us. We may indeed be compassed with enemies, and be disquieted by their malice: but "in the name of the LORD" we shall be delivered from them, and rendered victorious over them all, and their rage will only effect their own destruction. Even when Satan thrust sore at us, that we may fall into sin or misery; yet, trusting in our almighty Friend, we may make head against him and his legions: for "the LORD is the Strength and Song" of every believer, "and is become his salvation." As we need not dread the rage of the ungodly, so we should not envy their carnal, vain, and vanishing mirth. For the voice of rational rejoicing, and of salvation, is in the tabernacles of the righteous; while they enjoy the LORD's love, are safe under the protection of his powerful and valiant right hand, and are employed in praising his name. With peace of conscience, and "joy in the Holy Ghost," and liberty to "cast all their cares upon him, who careth for them;" they possess a lively hope of an incorruptible inheritance. Their bodies indeed must drop into the grave; yet they shall not die eternally; but live, and "declare the works of the LORD:" and though he chasten them for their good, repeatedly and sharply; yet he will not "give them over unto death" eternal, nor leave their bodies in the grave for ever; but will bring them forth, immortal and incorruptible, that "death may be swallowed up in victory."

V. 19—29. Renewed mercies and deliverances send believers again and again to the courts of the Lord, that they may enter in and praise his name: and at last, delivered from death and every evil, they will enter the gates of heaven to praise him for evermore.—He has generally chosen and honoured those, whom man despised: he has done good to his people by some, of whom it was said, "How shall these men save us?" And none are more apt to mistake, and mislead others, in these matters, than those who by prescription are deemed, and deem themselves, "builders" in Zion.—We should not then be discouraged, by contempt and neglect, from "occupying with our talent, till the Lord come;" but attend to our proper work, whatever acceptance it may meet with from man, and desire no more than to be approved by God. "Every good gift is from him," and the glory of every good work belongs to him: and when beneficial changes are brought about, which "are marvellous in our eyes," we should acknowledge it to be his doing.—Gracious deliverances give occasion to days of joy and gladness: such are days, "which the LORD hath made;" and we should remember to rejoice in a holy manner; for carnal mirth and sensual indulgence, when we are rejoicing in the goodness of God, are like offering his corn and wine to Baal. (*Note, Hos. 2:8,9.*)

2 Blessed are they that keep his testimonies and that seek him with the whole heart.

3 They also do no iniquity: they walk in his ways.

4 Thou hast commanded us to keep thy precepts diligently.

5 Oh, that my ways were directed to keep thy statutes!

36:27. John 14:23. d 10. Deut. 4:29. 2 Chr. 31:21. Jer. 29:13. e 1 John 3:9. 5:13. f Deut. 4:1,9. 5:29—33. 6:17. 12:32. 28:1, &c. 30:16. Josh. 1:7. Jer. 7:23. Matt. 28:20. John 14:15,21. Phil. 4:8,9. 1 John 5:3. g 32,36,44,45,131,159,173. 5:10. Jer. 31:33. Rom. 7:22—24. 2 Thes. 3:5. Heb. 13:21.

Our thanksgivings on earth must always be accompanied with prayers for further mercies, and the continuance of our prosperity; our Hallelujahs, with Hosannas.—We should ever pray for those, who "come in the name of the LORD," and who evidently, in their proper station, act by his authority and for his glory: and the blessings of his servants, out of his sanctuary, should be much valued by the greatest of princes, as highly conducive to their prosperity.—All our success should animate us to abound in spiritual sacrifices to the LORD, who gives us light and comfort. If he is our God, our Portion, and Salvation, the Object of our cordial worship, and the LORD of our choice, we shall render him willing obedience, and exalt him in every way, to the extent of our abilities and opportunities: and thus we shall here begin, and for ever continue, to give thanks to him who is "good, and whose mercy endureth for ever."—In all these things our Redeemer is the grand Pattern and Exemplar of his people. Delivered from great distress, which he endured in our behalf; placed upon a glorious throne, according to his confidence in his heavenly Father, and in answer to his fervent prayers; having overcome every enemy, which compassed him about, or "thrust sore at him that he might fall;" and ever living to declare "the works of the LORD;" he has opened the gates of righteousness to all his people; he has become our Way of access to his Father's presence, and the Foundation of our hopes and of our souls; and he has shown us the way to conquer, by patience, faith, and prayer. Conteraned by the builders, he is become the Foundation and the Corner-stone of the whole church; and his resurrection, ascension, and exaltation were marvellous in the eyes of numbers, who acknowledged and rejoiced in them as the LORD's doing. When he left the grave, a glorious day commenced, which knows no night; our "Sun of righteousness" arose to set no more; and our weekly commemoration of that great event, on the LORD's day, is the earnest of our celebrating an eternal sabbath in heaven to his glory, and, if duly employed, a most blessed preparation for it. Let us then welcome the return of this "day which the LORD hath made, and rejoice and be glad in it;" let us beseech him to send prosperity to the preaching of his Gospel, and by it to save the souls of men, adding multitudes every day, and especially every LORD's day, to the number of the saved ones: let us welcome those, who come as ambassadors in the name of Christ; as an evidence that we welcome him to our hearts, and shall welcome him when he comes to judgment; and let us join our prayers for those who belong to the Redeemer, and every act of love to them, with our spiritual sacrifices of praise to him, our LORD, our God, our Saviour, and our Portion.

NOTES.—PSALM CXIX. V. 1. It is generally allowed, that David composed this highly instructive Psalm: and it is most probable, that he committed to writing, in a detached manner, the several reflections, maxims, and ejaculations, contained in it, as they occurred to his mind, amidst the varied scenes of his eventful life; and that, towards the close of it, he collected them into order, for the benefit of his people, and that of the church in every age.—The psalm consists of twenty-two sections, (each containing eight verses,) according to the number of the letters in the Hebrew alphabet: and every verse in each section, in the original, begins with that letter which stands as the title of it. It may be supposed that this arrangement was formed, principally, to assist the memory of the reader.—The psalm may be considered in a special manner as the touchstone of genuine experience: and as far as any man's views, desires, purposes, and affections, coincide with those of the Psalmist, he may be sure, that they come from the influence of the sanctifying Spirit; but no further. The reader's thoughts indeed will frequently be led to the Saviour himself; because he was perfectly, what believers are in a measure: and their conformity to him is the evidence of their interest in his divine righteousness.—The word of God, under different terms, according to the several parts of which it is composed, is mentioned in almost every verse. He meditated 'on the excellence of God's laws, and the happiness of those that kept them, and the comfort they were to him in his affliction, which he found to be so sweet and so great, that he begs of God little else, but that he might be more and more in love with them; which were already so much his delight, that he mentions them under one name or other in every verse of the Psalm, none excepted but one, v. 122.' *Bp. Patrick.* Sometimes, indeed, the connexion will lead the attentive reader to think more of one part than of others: but in general "the oracles of God," as then extant, are intended; and it is probable, that the word was commonly selected, which best suited the metrical

6 Then shall I not be ashamed, when I have respect unto all thy commandments.

7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

8 I will keep thy statutes; O forsake me not utterly.

[Practical Observations.]

a 31.80. Job 22:26. Dan. 12:2,3. 1 John 2:28. 3:20,21. i 128. John 15:14. Jam. 2:10,11. k 171. 9:1. 86:12,13. 1 Chr. 29:13-17. 112,18,19,27,33,34,64,73,124. 25:4,5,8-10,14,13. Is. 48:17. John 6:45. * Heb. judgments of thy righteousness. 138. m 15,106,115. Josh. 24.15. n 116,117,176. 38:21,22. 51:11. Phil. 4:13. o 25:7. 34.11. Job 1:5. 13:26. Prov. 1:4. 4:1,10-17. 5:7, &c. 6:20, &c. 7:7, &c. Ec. 11:9,10. 12:1. Luke 15:13, &c. 2 Tim 2:22. Tit. 2:4-6. p 11:97.

arrangement. Six or seven distinct words are used in the first section of eight verses, viz. *Laws, testimonies, precepts, statutes, commandments, judgments, and ways*. Most or all of these terms have been already explained; but in some instances, it will be necessary again to consider them, along with the context. (*Notes*, 19:7-11. 25:10. 93:5. *Ex.* 21:1. *Deut.* 6:1. 32:3,4. *Neh.* 9:13,14.)—As the pardoning mercy of God in Christ is the only source of a sinner's happiness; so the actual enjoyment of that happiness is inseparably connected with devoted obedience, and in great measure consists in it. (*Notes*, 1:1-3. 32:1,2. 84:4,5. 94:12-14. 106:3. *Matt.* 5:1-12. *Rev.* 22:14,15.)—The word rendered "undefiled," means *perfect*, or *upright*, and marks the sound character, the true believer, who sincerely embraces the salvation of God, and conscientiously walks according to his commandments, in his habitual conduct. (*Note*, Job 1:1.)

V. 2, 3. The "testimonies" of God are the declarations of his truth and will, however attested; whether by express declarations, or by instituted ordinances, as pledges of his love to his upright worshippers; and those who credit his word, and attend on his ordinances, and thus seek him with an undivided heart, are happy, and shall be happy. (*Notes*, 129. Is. 8:20. 1 John 5:9-13.) "Assuredly they practise no iniquity; they walk in his ways." They walk in wisdom, and "her ways are ways of pleasantness, and all her paths are peace." (*Note*, *Prov.* 3:16,17.) "They will not be tempted to do an evil action, though it were to gain the greatest good in the world." *Bp. Patrick*. "Enrol us, O Lord, in the happy number of these thy servants; pardon our offences; give us a new nature, averse from sin, and inclined to sanctity; and guard us, that the wicked one touch us not." *Bp. Horne*.

V. 4. What then does God command us, but diligently to do those very things, in which true happiness is to be found? What does he forbid us, but to make ourselves and others miserable? (*Marg. Ref. f*.)

V. 5. "David acknowledgeth his imperfectness, desiring God to reform it, that his life might be conformable to God's word. (*Notes*, 19:7-14.)—"The faithful soul, enraptured with the contemplation of that blessedness, which is the consequence of serving God, but conscious, at the same time, of an inability to attain it, sighs after the refreshing and strengthening influences of divine grace. She beholdeth her Saviour afar off; she beholdeth the beauty and glorious majesty of his heavenly kingdom; she beholdeth the way which leads to it; but she hath not power to walk therein. This consideration causeth her to groan earnestly within herself, . . . and at length to breathe forth a wish, that the spirit of truth and love would fix and establish her in a holy course of thinking, speaking, and acting upon all occasions; and would prevent her from turning aside out of it to the right hand or to the left." *Bp. Horne*.—The sudden transition, from the preceding reflections to this fervent ejaculation, is very beautiful: and in what respect does this differ from that experience, which St. Paul enlarges upon in the seventh of Romans? (*Notes* and *P. O. Rom.* 7:13-25.)

V. 6. "All the commandments have the same Author, and the same sanction. He who thinketh to atone for one, by the observation of another, . . . is a hypocrite, and, unless he repent, will be brought to shame, if not before men here, yet before men and angels hereafter." *Bp. Horne*.—Notwithstanding manifold imperfections, that man will never be thus put to shame, who unreservedly has respect to all God's commandments, as the rule of his conduct, and humbly repents of every deviation from them. (*Notes*, 31,128. *Jam.* 2:8-13. 1 John 2:26-29. 3:18-24.)

V. 7. "The Scriptures are styled God's 'righteous judgments,' as containing an account of his decrees and determinations concerning us, with a history of cases and precedents, entered upon record for our admonition. By these we are to form our opinion, and regulate our conduct; and when we shall have so learned these, as to walk according to them, we shall praise God with an upright heart." *Bp. Horne*. (*Marg. Ref. Note*, 171.)

V. 8. "He refuseth not to be tried with temptations; but he feareth to faint, if God succour not his infirmity in time." "It is my leading desire and fixed purpose to keep thy statutes, O do not leave me without help, to be overcome by temptation, or to sink under discouragement." (*Marg. Ref. Notes*, 106,114-117,176. 51:10-13.)

PRACTICAL OBSERVATIONS.

V. 1-8. It is the will of God that we should wisely seek our own happiness; our self-love indeed should be properly

BETH.

9 Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

10 With my whole heart have I sought thee: O let me not wander from thy commandments.

105. 1:1-3. 13:7-11. 78:4-8. *Deut.* 6:6-9. 17:18-20. *Josh.* 1:7. *John* 15:3. 2 Tim. 3:15-17. *Jam.* 1:21-25. a 224,58,69. 78:37. 1 Sam. 7:3. b *Chr.* 15:45. *Jer.* 3:10. *Hos.* 10:2. *Zeph.* 1:5,6. *Matt.* 6:24. *Col.* 3:22. 1 John 2:15. c 21:118. 133,176. 23:3. 125:5. 143:8-10. *Prov.* 2:13. 21:16. 1s. 35:8. *Ec.* 34:6. 2 *Fet.* 2:15-22.

directed and subordinated; but it cannot and ought not to be extirpated.—Experience, as well as the sacred Scriptures, testifies, that "blessed are the undefiled in the way, who walk in the law of the Lord." Had sin never existed, misery had been unknown: and now that the way of pardon and reconciliation has been opened by the Lord Jesus Christ, we re-ascend to felicity, in proportion as we are renewed to holiness: and it is our highest privilege on earth to commune with God, and bear his image; to attend on his ordinances, rely on his promises, and, avoiding all iniquity, to "walk in his ways." Believers are indeed not exposed to the condemning sentence of the law: yet the Lord "hath commanded them to keep his precepts diligently;" and their obligations to obedience are increased in proportion to the mercies which they have received. This grateful obedience also corresponds to the dispositions of their renewed hearts. The genuine disciple could not rely on the righteousness of Christ for justification, did he not see that excellency and beauty in it, which make him long to transcribe it in his own conduct, and to have his soul cast into the very mould of it. (*Note*, 85:10-13.) His heart consents to every precept of the holy law that it is good: he would not have one of them repealed, mitigated, or altered; (*Notes*, 128. *Rom.* 7:7-12.) he only grieves that he no more comes up to this perfect standard, and, with many a sigh, he says to the Lord, "Oh, that my ways were directed to keep thy statutes!" He knows, that if a man respects only some of the commandments, and expects by one instance of obedience to purchase an indulgence for disobedience in another, his hypocrisy will be detected by his partiality; and that if he be not made-ashamed in this world, everlasting contempt will be his portion. (*Note*, *Dan.* 12:3.) Therefore he desires to "have respect unto all God's commandments." And as he could have no confidence before the mercy-seat now, so he could not hope to stand with confidence before the judgment-seat at last, if he allowed himself to despise or violate one of them. This man therefore will not only pray to be directed, and enabled to obey as far as he knows the will of God; but to be taught it in all those things which have hitherto been concealed from him: and he is disposed "with uprightness of heart," to praise the Lord for every new discovery which he makes in his righteous judgments. His desire and purpose are to keep the statutes of God, and his dependence is upon him to enable him, and comfort him in so doing. The Lord may, indeed, and often will, leave such a servant to feel his own weakness, when struggling with difficulties and temptations; yet he will hear his prayer, when he earnestly entreats him that he would not utterly and finally forsake him. (*Note*, 2 *Cor.* 12:7-10.)

NOTES.—V. 9. Many maxims and rules have been laid down, for regulating the manners, and forming the principles, of young persons: but a constant attention to their conduct, and an habitual comparison of their opinions, words, tempers, affections, and actions, with the sacred Scriptures, so as to aim daily at nearer and nearer conformity, is of itself sufficient; and without this, all else is totally inadequate. We may suppose that David made this inquiry for his own use, in the dangerous and important season of youth; and then published it in his old age for the benefit of others. (*Notes*, 34:11-14. *Ec.* 11:9,10. 12:1. 1 *Tim.* 5:11-16. v. 16. 2 *Tim.* 2:20-22. 3:14-17.)—He who became Man for our salvation, passed through this state of youth undefiled, that he might as it were, reclaim and consecrate it anew to God. Let every young man often meditate on this circumstance." *Bp. Horne*.

V. 10. *Notes*, 2,3,34. 78:36,37. 2 *Chr.* 15:12-15. *Jer.* 3:6-11. 29:11-14. *O let*, &c.] Literally, "do not cause me to wander from thy commandments."—The Psalmist was conscious that God might justly reject his imperfect services; and that both the will and power of obeying, as well as pardon and acceptance, were to be sought from his free mercy and grace. (*Marg. Ref. Notes*, 36. 141:3,4. 143:8-12. *Phil.* 2:12,13.) "O preserve us from error in principles and in practice." *Bp. Horne*.

V. 11. David treasured up the truths, promises, precepts, and instructions of the sacred oracles, in his memory; and endeavoured to form his judgment, to direct his conscience, and to regulate his affections, according to them: and having thus lodged them in his heart, they were securely 1 added from every enemy, nor could he be robbed of them. Thus he used the Scriptures as his antidote against the contagion of temptation and sin. (*Marg. Ref. Note*, *Col.* 3:16, 7.) "From the 'heart are the issues of life,' the thoughts the words, and the actions; when God ruleth the heart by his word and Spirit these become his subjects; then 'the imag-

11 'Thy word have I hid in mine heart that I might not sin against thee.

12 'Blessed art thou, O LORD: 'teach me thy statutes.

13 With my lips have I declared all the testimonies of thy mouth.

14 I have rejoiced in the way of thy testimonies, as much as in all riches.

15 I will 'meditate in thy precepts, and 'have respect unto thy ways.

16 I will 'delight myself in thy statutes: 'I will not forget thy word.

GIMEL.

17 'Deal bountifully with thy servant, that I may live, and keep thy word.

97. 37:31. 40. 9. Job 22:22. Prov. 2:1-10. 11. Is. 51:7. Jer. 15:16. Luke 2:19-51. Col. 3:16. 1. 19:13. 1. 1 Tim. 1:11. 6:15. 2. 27:37. 34:66. 38:71. 72:108. 134:125. 135. 25:4. 5. 86:11. 143:12. Luke 24:45. John 14:26. 1 John 2:27. y 46. 172. 34:11. 37:30. 40:9. 10. 71:15-18. 118:17. Matt. 10:27. 12:34. 35. Acts 4:20. z 47. 72. 77:11. 127:162. 129:9. 10. 112:1. Job 23:12. Jer. 15:16. Matt. 13:44. Acts 2:41-47. a 23. 48. 78. 97:131. 148:12. 1 John 1:23. b 5:117. c 14. 24. 35. 47. 70. 92. 40:8. Rom. 7:22. Heb. 10:46. 17. d 11. 35. 106. 141:175. Prov. 3:1. Jam. 1:23. 24. e 85:124. 132:136. 116. 7. f 15. 20. 2. 9. 7-11. Phil. 1:19. g Rom. 8:2-4. Eph. 2:4. 5. 10. 1. 1. 11:12. 13. 20. 2. 3. 3. 4. h Heb. Revel. 15. 29. 10-12. 15. 32. 3. 33. 5. 13. 14. 15. 17. John 9:35. Acts 26:18. 2. Cor. 3:1-15. 4. 1-6. Eph. 1:17. 18. Rev. 18. g 96. Hos. 5:12. 2. Cor. 3:13. Heb. 8:5. 10:1. h 39. 12. Gen.

dom of heaven is within us," and all is obedience, peace, and love.' *Bp. Horne.* (Note, Prov. 4:23.)

V. 12. 'Thou art perfectly holy and perfectly happy; O teach me thy statutes, that I may be partaker of thy holiness and happiness. (Notes, 26:68, 124:15. 143:10. 1 Tim. 1:8-1. 1 John 2:26-29. 3:1-3. 4:9-12.)

V. 13. (Note, 46.) "Out of the abundance of the heart the mouth speaketh;" and the stream will always show the nature of the fountain. When we make the Scriptures the subject of our conversation, we glorify God, we edify our neighbours, and we improve ourselves.' *Bp. Horne.* (Note, Deut. 6:7-9.)—[Judgments.] This word seems to mean the decisions formed and made by the infinite wisdom and justice of God, whether they concern truths, facts, duties, or persons. By these decisions we ought to judge, and by them we shall be judged. (Notes, 66:175. 97:2. Neh. 9:13. Ez. 20:11. Rom. 2:1-6.)

V. 14. 'Truth and holiness afford to the sincere believer a pleasure more exquisite, as well as more solid and enduring, than that which a miser feels at the acquisition of his darling wealth. . . . The true riches we may always acquire, and surely as much as the heaven is higher than the earth, so much are heavenly joys above earthly, in kind, degree, and duration.' *Bp. Horne.*—[As much as, &c.] Or, *As in all riches.* 'Thy testimonies are to me, what all riches are to worldly men, and far better.' (Notes, 46-48. 97:106, 111, 127, 138, 162. 4:6-8. 63:5. 6. Job 23:8-12. Jer. 15:15-18. Acts 2:41-47. 1 Pet. 1:8, 9.)

V. 15. 'Meditation is that exercise of the mind, whereby it recalls a known truth, as some kinds of creatures do their food, to be ruminated upon until the nutritious parts are extracted, and fitted for the purposes of life.' *Bp. Horne.* (Notes, 5:23, 147, 148. 1:1-3. 1 John 1:22-25.)

V. 16. Notes, 14, 93, 176. Prov. 2:10, 11.

V. 17. "Recompense thy servant; I will live and keep thy word." Or, "Confer a favour on thy servant, that I may live and keep thy word." The verse may be understood either way.—He sheweth that we ought not to desire to live, but to serve God.—If the Lord communicate to us spiritual life abundantly, we shall be proportionately obedient to his word; and this will be both an additional obligation conferred on us, and a gracious recompense of our imperfect services hitherto. (Notes, 132, 133. 135:6. 116:7-9.)

V. 18. "Reveal" (*marg.*) or *unveil* "mine eyes, &c." (Note, 2 Cor. 3:12-16.)—The moral law of God showed the Israelites their need of a Saviour; and it also displays the holiness of God, the nature of heavenly happiness in conformity to him, and the believer's path through this evil world. (Note, Ez. 20:1.) But under the ceremonial law the wonders of redeeming love were veiled. Believers among the Israelites well knew, that the external institutions of the law typified some deep and spiritual mysteries; and they understood them, in proportion to their degree of divine illumination, and as far as it was necessary for their support, comfort, and direction in the path of life; yet probably with much less distinctness, than real Christians now do. (Notes, Matt. 13:16, 17. Luke 10:23, 24. 1 Pet. 1:10-12.) But under every dispensation, the veil of prejudice, pride, and carnal affections, must be removed from the heart of fallen man, or he will never understand the nature and glory of divine truth.—If the word of God be the instruction, the Spirit of God must be the Teacher. For this divine teaching the Psalmist prayed, that he might be enabled to see more and more of those wonderful works and perfections of God, of which even his present imperfect discoveries filled his soul with devout admiration, adoration and holy joy. (Notes, Is. 29:9-12, 17-19. Matt. 10:24-26. 13:10, 11. 16:17. Luke 24:44-49. John 6:41-46. Acts 16:13-15. 26:16-18. 2 Cor. 4:3-6. Eph. 1:15-23.)

V. 19-21. These verses contain arguments, with which the Psalmist enforced his plea for divine teaching. Being a

18 'Open thou mine eyes, that I may behold 'wondrous things out of thy law.

19 I am a stranger in the earth: 'hide not thy commandments from me.

20 My 'soul breaketh for the longing that it hath unto thy judgments 'at all times.

21 Thou hast 'rebuked the proud that are 'cursed, which do err from thy commandments.

22 'Remove from me reproach and contempt; 'for I have kept thy testimonies.

23 'Princes also did sit and speak against me: but thy servant did meditate in thy statutes.

24 Thy 'testimonies also are my delight, 'and 'my counsellors.

[Practical Observations.]

47:9. 1 Chr. 29:15. 2 Cor. 5:6. Heb. 11:13-16. 1 Pet. 2:11. i 10. Job 39:17. Is. 63:17. Luke 9:45. 24:45. h 40. 131. 174. 4:1. 63:1. 64:2. Prov. 13:12. Cant. 5:8. Rev. 3:15. 16. 1106:3. Job 23:11, 12, 17-10. Prov. 17:17. m 79. 138:6. Ez. 10:3. 18:11. Job 40:11, 12. Is. 2:11. 12. 10:12. Ez. 28:2-10. Dan. 4:37. 5:22-24. Mal. 4:1. Luke 14:11. 18:14. Jam. 4:6. 1 Pet. 5:5. n 10. 118. Deut. 27:15-26. 28:15. 39:3. Neh. 9:16, 29. Is. 43:24. 43:28. Jer. 49:11, 16. 28:29. Gal. 3:13. o 39. 42. 39:3. 42:10. 69:9. 1. 19. 20. 123:3. 1. Sam. 25:10. 29. z Sam. 10:7. 8. Job 16:22. 19:23. Heb. 13:13. p 37. 3. 6. 1 Pet. 2:20. 3:16, 17. 4:14-16. q 2:12. 1 Sam. 20:31. 22:7-13. Luke 22:66. 23:12, 10, 11. r 15. s 16. 77. 92, 143, 162. Job 27:10. Jer. 6:10. t 97-100, 104, 105. 19:11. Leut. 17:18-20. Josh. 1:8. Prov. 6:20-23. Is. 8:20. Col. 3:16. 2 Tim. 3:15-17. + Heb. men of my counsel.

stranger on earth, and journeying to his eternal home, he knew that he should lose his way, if the testimonies and commandments of God were unknown to him, or mistaken by him. (Notes, 54-56. 39:12. Gen. 47:9. Heb. 11:13-16. 1 Pet. 2:11.) He had been led to desire the knowledge of the truths and precepts of revelation with such intensity, that his soul was constantly ready to break or faint, when at any time he dreamed being left in ignorance, or bewildered in error. (Notes, 40, 131. 84:1, 2. Prov. 13:12.) And he was sensible that the proud, the obstinately impenitent sinner, remained under the wrath and curse of God, and would meet with severe rebukes here, as well as misery hereafter; and therefore he earnestly deprecated the doom of such wicked men. (*Marg. Ref.*) 'This disposition is not a transient fit; but it is constant and uniform "at all times." *Bp. Horne.* 'Seeing man's life in this world is but a passage, what should become of him if thy word were not his guide?'

V. 22. 'Remove from me that disgrace and shame, unto which they expose me as a traitor to my king and country; for I am not guilty of any such wickedness, but carefully observe thy testimonies.' *Bp. Patrick.* (Notes, 39-42. 7:3-11. 25:2, 3. 39:7, 8. 123:3, 4.)

V. 23. Saul and his courtiers, sitting in council, and speaking all manner of evil falsely against David, and conspiring together to take away his life; while he was praying, and meditating on the word of God, that he might learn and practise his duty towards them and all men, and might find comfort from the precious promises; were a type of the Jewish sanhedrim, consulting together to put Jesus to death; while employed through the day in healing and teaching the people, and doing all manner of good to all who were willing to receive benefit by him; and spending the hours of the night, or part of them, in prayer and supplication. (*Marg. Ref.* Note, 15.)

V. 24. The Psalmist not only found his joy and comfort in the sure testimonies of God, but he made them his counsellors, or, 'the men of his counsel;' (*marg.*) and closely adhered to their decisions, as princes do to the unanimous opinion of their most approved advisers. (Notes, 14, 105.)

PRACTICAL OBSERVATIONS.

V. 9-24. The season of youth is peculiarly dangerous and important; the comfort and usefulness of future life in general greatly depend on our conduct, when the passions are most strong, and we are most destitute of knowledge and experience; and the hopes of the church and of society, for a succession of useful members are placed upon the rising generation. Every one ought, therefore, to contribute all that is in his power, to preserve young persons from the fatal effects of their own headstrong passions, of an ensnaring world, and of artful seducers; that they may not early contract bad habits and form ruinous connexions. And when young persons are convinced of the desirableness of having their way made and preserved pure from the pollution of sin; their general rule is, to take heed to it according to the precepts, cautions, and encouragements of the word of God. Thus David from his youth sought the Lord with his whole heart; and in answer to his prayers he was not left to "wander from his commandments;" he deposited the sacred Scriptures in his inmost soul, and was by them kept from sinning against God. Let every youthful reader copy this example; yea, let us all be thus followers of him, and of the Lord Jesus.—As God is both perfectly holy and perfectly happy, and as his blessedness is the result of his infinite excellency; how absurd must it be to expect happiness by being contrary to him and rebelling against him! Rather let this be our plea with him to teach us his statutes, that, being partakers of his holiness, we may also participate his blessedness: and then we may, with propriety and efficacy, "declare the judgments of his mouth," for the instruction of others also. (Notes, 37:29-31. 50:16-21.) For the experienced believer

DALETH.

25 My "soul cleaveth unto the dust: "quickened thou me, "according to thy word.

26 I have "declared my ways, and thou heard'st me: "teach me thy statutes.

27 Make me to understand the way of thy precepts: "so shall I talk of thy wondrous works.

28 My "soul "melteth for heaviness: "strengthen thou me according unto thy word.

29 "Remove from me the way of lying; and grant me thy law graciously.

22:15, 44:25. Is. 65:25. Matt. 16:23. Rom. 7:22—24. Phil. 8:19. Col. 3:2. x 37, 88:93, 107:149, 156, 159. 71:30, 80:18. Rom. 8:2, 5. y 11ent. 30:6, 2 Sam. 1:27—29. z 106, 32:5, 50:9, 51:1. e. Prov. 22:13. a 12, 24:8, 9, 27:11, 143:8—10, 1 Kings 8:38. b 71:17, 78:4, 105:2. 111:4, 145:5. E. 13:14, 15. Josh. 4:6, 7. Acts 2:11. Rev. 15:3. c 22:14, 107:26. 22:11, 24. * Heb. *droppeth*. d 27:11, 138:10, 11. Deut. 33:25. Is. 40:29, 31. Zech. 10:12. Eph. 8:16. Phil. 4:13. e 37:104, 124, 163, 141:3, 4. Prov. 30:8. Is. 44:30. Jer. 16:19. Jon. 3:8. Eph. 4:22—25. 1 John 1:8. 2:4. Rev. 22:15. f 5. Jer. 31:33, 34. Heb. 8:10, 11. g 22:11, 173. Josh. 24:15.

finds far greater joy in the ways of his testimonies, than wealth can confer: and these are the only joys and riches, which are universally attainable by all who covet and seek them. But then we must frequently meditate upon the precepts of our God, reduce our knowledge to practice, and have respect to all his ways: and if we be careful not to forget any part of his word, we shall soon delight ourselves in his ordinances and commandments.—The Lord deals very bountifully with all his servants; who, being delivered from the wrath to come, and raised from the death of sin, find true life and enjoyment in keeping his word; but they need more and more mercies, and long for still more complete divine illumination. Every discovery which they make of the wondrous things revealed in the Scriptures, increases their earnest desire of having the eyes of their understanding opened to clearer perceptions of divine truths: and every lively emotion of love and gratitude makes them long and pray for more fervent affections. As perfect knowledge and love are reserved for their portion in heaven, they feel themselves "strangers on earth:" they fear missing their way, even in part, lest they should lose the solace of walking with God, by erring from his commandments. Their anxiety on this account often interrupts their enjoyment, and makes them "groan being burdened;" especially, if darkness and temptation so oppress their minds, as to render them afraid of having their portion with the proud and impenitent, whom God resists. This is the reproach which they most dread; though the contempt and calumny of men are sometimes very distressing to their minds, and excite prayers for the removal of them. But when either princes or peasants speak against them, as the servants of God, they would be occupied in meditation on the Scriptures, not only because "their delight is in his testimonies," but because they desire from thence to be counselled how to behave: in order that by well-doing they may put to silence those who would falsely accuse them; and in every trouble and perplexity, they make them their "delight and their counsellors." Such are the desires, purposes, and experiences of the true Christian, in proportion to his degree of knowledge and grace. May the Lord help us to look in this glass, that we may know what we are; and that we may be directed, in exercising repentance of sin and faith in Christ, and in amending our lives, according to his holy word. And may we learn to avoid all alteration with our revilers; who cannot injure us except they interrupt our devotions, or ruffle our tempers, or induce us to sin against God.

NOTES.—V. 25. Many understand this verse, merely as a complaint on account of deep affliction, and peril of death, and as a prayer for the preservation of life. (*Marg. Ref.*) Yet it is evident that the Psalmist was conscious, that compared with his better judgment and the perfect standard of duty, his afflictions were exceedingly apt to cleave to worldly objects, which are but dust; and that he prayed for enlightening grace to render him more spiritually-minded. (*Notes*, Matt. 16:21—23, n. 23. 1 Cor. 3:1—3, Col. 3:1—4.) The word rendered "quickened me," signifies, 'cause me to live'; and may mean either, *preserve my life, give me life, or let me have more abundant life*; or, according to a mode of expression peculiar to our language, *let me be lively*: let me "have life more abundantly." (*Notes*, 37:40, 88:93, 159. 71:20, 21. John 10:10—13. Rom. 8:1, 2.) As the preservation of David's life from Saul's persecution was engaged for by special promise: so quickening grace in answer to prayer is promised in every part of Scripture, or at least such prayers accord to the spirit of the whole sacred volume.

V. 26. (*Marg. Ref.*) "We should freely and ingenuously declare to God in prayer our sins, our temptations, our sorrows, and our undertakings: it argues love, confidence, and sincerity so to do; it is a means of acquainting us with our own state, which generally we are ignorant; and it will not fail to procure those aids from above, of which we stand in need. God will hear us; he will pardon our offences, strengthen us in our trials, dispel our grief, and "prosper the work of our hands upon us." *Bp. Horne*.—It is worthy of special notice, how often and in what varied connexions, David in this Psalm prays to be taught the statutes of God; though he seems to have been more intimately acquainted with the

30 I have "chosen the way of truth: "thy judgments have I laid before me.

31 I have 'stuck unto thy testimonies: O LORD, "keep me not to shame.

32 I will 'run the way of thy commandments when thou shalt "enlarge my heart.

HE.

33 "Teach me, O LORD, the way of thy statutes; and I shall keep it unto the end.

34 "Give me understanding, and I shall keep thy law; yea, I shall "observe it with my whole heart.

Prov. 1:29. Luke 10:12. John 8:19—21, 8:45. 1 Pet. 2:2. 2 John 4, h 24, 52. Deut. 11:18—20. 149, 115. Deut. 4:4, 10:20. Prov. 23:23. John 8:31. Act. 11:23. x 6, 80, 25:4, 20. Is. 45:17. Jer. 17:13. Rom. 5:5. 1 John 2:28. 1 Cant. 1:41. Is. 40:31. 1 Cor. 9:24—29. Heb. 12:1. m 45, 18:38. Job 36:15, 16. Is. 60:5, 61:1. Luke 1:74, 75. John 8:32, 36. 2 Cor. 8:17, 6:11. 1 Pet. 2:16. n 12:28, 27. Is. 54:13. John 6:45. e 6, 112. Matt. 10:22, 24:13. 1 Cor. 1:7, 8. Phil. 1:6. 1 John 2:15, 20, 27. Rev. 2:26. p 73, 111:10. Job 38:36. Prov. 2:5, 5. John 7:17. Jam. 1:5, 24, 13—18. q Matt. 5:19, 7:24. Jam. 1:22, 2:8—12, 4:11. r 10, 58, 69.

sacred oracles, as when extant, than almost any other man was: but he knew, that divine teaching alone could enable him rightly to understand the Scriptures, and to apply general rules to all the variety of particular cases, which occurred in the course of his life. (*Note*, 12.)

V. 27. *Marg. Ref.* 13. *Notes*, 71:16—18.

V. 28. (*Marg. Ref.*) *Heaviness*.] David's heaviness might in part arise from his outward trials: but he seems to have spoken as one distressed in mind, because he got no more ground against sin, and as needing strength to resist temptation. "Lift me up according to thy word." "Let us not marvel, if sin bring us to the knowledge of sorrow, since he who "knew no sin," was yet, on our account, so intimately "acquainted with grief." In the garden, his soul melted for heaviness. . . . Our transgressions deserve an eternity of sorrow: let us not therefore repine at any portion of it, that may fall to our share in time.—No, blessed Jesus, let us suffer with thee, as both a means and a pledge of our future glorification with thee. Only "strengthen us, according to" the promises in "thy word." *Bp. Horne*.

V. 29, 30. "The way of lying," and "the way of truth," are here opposed to each other. "The way of truth" means, that true way which God has revealed, by which we may come to him and walk with him. The "way of lying" means, therefore, all those false ways, by which men deceive themselves and others, or are deceived by Satan and his instruments. False doctrine, hypocrisy, and whatever is contrary to the faith and holiness of the gospel, are intended by the way of lying. (*Marg. Ref.* *Notes*, 104, 128, 141:3, 4.)—The sound of the words indeed has led many to suppose, that David had been habitually addicted to the sin of lying, from which he prayed to be delivered; and some instances are mentioned in which he shamefully deviated from truth. But though a believer may fall into any sin, he cannot habitually practise any one, knowing it to be so; and the original by no means admits of this lax interpretation.—"Grant me thy law graciously," is a prayer that God would in mercy write his law in the Psalmist's heart, and enable him to obey it; which he would consider a special instance of undeserved favour or grace.—Having "chosen the way of truth," he laid the judgments of God before him for hourly direction and admonition.

V. 31. The word, rendered "stuck," is the same as is before translated "cleaveth;" (*Note*, 25.) and the conflict between grace cleaving to the Lord's testimonies, and the remainder of indwelling sin "cleaving to the dust," is best understood by those who "delight in the law of God after the inward man, but find another law in their members warring against the law of their mind," so that they "cannot do the things that they would." (*Notes*, 1—5. Rom. 7:13—25. Gal. 5:16—18.)—The Psalmist, however, adhered to the testimonies of God so closely, notwithstanding this inward conflict, that neither temptations nor persecutions could induce him to draw back. So also did the apostle, and so do all that "delight in the law of God." (*Note*, Acts 11:23, 24.) "Hitherto I have kept my resolution, and never started from thy testimonies. Preserve me, good Lord, that I may not hereafter disgrace myself, by doing any thing contrary to them." *Bp. Patrick*.

V. 32. "I will run the way of thy commandments; for thou wilt enlarge my heart." This is the most literal rendering. "By this he sheweth, that we can neither choose good, cleave to God's word, nor run forward in his way, except he make our hearts large to receive grace, and willing to obey." (*Notes*, 45. Cant. 1:4. Luke 1:46—55. John 6:41—46. & 30—36.)

V. 33. Those, who are taught by the Lord "the way of his statutes," will keep it to the end: and the reason why so many draw back is intimated; namely, they have only been taught by men. (*Note*, 1 John 2:18, 19.)—"He sheweth that he cannot follow on to the end, except God teach him often, and lead him forward."

V. 34. "Much "understanding" is needful, in order to the observation of the law; that we may know what is commanded, and what is forbidden, and how far, that we may avoid the snares laid for us in the way of duty; that we may

35 "Make me to go in 'the path of thy commandments; 'for therein do I delight.

36 "Incline my heart unto thy testimonies, 'and not to covetousness.

37 "Turn 'away mine eyes from beholding vanity; 'and 'quicken thou me in thy way.

38 "Stablish thy word unto thy servant, 'who is devoted to thy fear.

39 "Turn away my reproach which I fear; 'for thy judgments are good.

40 Behold, 'I have longed after thy precepts: 'quicken me in thy righteousness.

VAU.

41 "Let thy mercies come also unto me, O Lord, even thy salvation, according to thy word.

42 "So shall I 'have wherewith to answer

him that reproacheth me; 'for I trust in thy word.

43 And 'take not the word of truth utterly out of my mouth; 'for I have hoped in thy judgments.

44 So shall I 'keep thy law continually, for ever and ever.

45 And 'I will walk 'at liberty; 'for I seek thy precepts.

46 I will 'speak of thy testimonies also before kings, and 'will not be ashamed.

47 And 'I will delight myself' in thy commandments, 'which I have loved.

48 My 'hands also will I lift up 'unto thy commandments, which I have loved; and 'I will meditate in thy statutes. [Practical Observations.]

a 27,38,173. Ex. 36:26,27. Phil. 2:13. Heb. 13:21. t 23:3. Prov. 3:17, 4:11,18,8:20. Is. 2:3, 48:17. u 16. Is. 58:13,14. Rom. 7:22. 1 John 5:3. x 51:10,141:4. 1 Kings 8:58. Jer. 32:39. Ex. 11:19,20. y 10:3. Ex. 19:21. Ez. 38:31. Hab. 2:9. *Nov.* z 15. 15,16,14. Eph. 5:3. Col. 3:5. 1 Tim. 6:9,10,17. Heb. 13:5. *Nov.* z 2,3,14. *Heb.* *Mote to pass.* s Num. 15:39. Josh. 7:21. 2 Sam. 11:2. Job 31:1. Prov. 4:23,25. Is. 38:15. 2 Sam. 5:28. 1 John 2:16. a 25,40. b 49. 2 Sam. 7:25-29. c 103:11,13,17,145:19,147:11. Jer. 32:39-41. d 22,31,39:8. 57:3. 2 Sam. 12:14. 1 Tim. 3:7,5:14. Tit. 2:8. e 20,43,75,123,131,19:9. Deut. 4:8. Is. 26:8. Rom. 12:2. Rev. 19:2. f 5,30. Matt. 26:41. Rom. 7:24. 2 Cor. 7:1. Gal. 5:17. Phil. 3:13,14. g 25,37,38,107,149,166:159. Mark 9:24. John 5:21. 10:10. 1 Cor. 15:45. Eph. 2:5. 3 John 2. h 58,75,77,133,69:16,106:4,5. Luke 2:23-32. i 3,2. d 210. 7:10,11,109:25. Matt. 27:40-43,63. *† Or, answer*

respect things according to their due rank and worth; that we may do good works in their proper time, place, and manner; above all, that the affections may be directed by the judgment, and not the judgment by the affections. *Bp. Horne.* "With my whole heart," "not only in outward conversation, but also with inward affection." (*Notes*, 10. *Prov.* 2:1-6. *Phil.* 1:9-11. *Jam.* 3:13-18.)

V. 35. *Delight.* "Happy the soul, that can say to God, 'Theerein do I delight.'" *Bp. Horne.* The character, described in the seventh of Romans, says, "I delight in the law of God, after the inward man;" and the longings and prayers of the man after God's own heart, continually remind us of the struggles and complaints, spoken of in that well-known portion of holy writ. (*Notes*, 5. *Rom.* 7:9-25.)

V. 36. In proportion as the heart is inclined by divine grace to "the testimonies of God," to 'desire what he promises, and love what he commands,' the inclination, or propensity, to covetousness must be mortified; and when the Lord leaves a man to himself, his heart will of course be inclined to evil, and idolatrously to seek happiness in worldly things. (*Notes*, Ex. 20:17, 1 Kings 21:1-7. *P. O.* *Notes*, Rom. 7:7,8. 1 John 2:15-17.)—"Hereby meaning all other vices, because that covetousness is the root of all evil." (*Note*, 1 Tim. 6:6-10.)—"Incline my heart always to seek its contentment in thy testimonies; and suffer it not to be drawn away by the desire of worldly goods, which, having no measure, is never satisfied." *Bp. Patrick.*

V. 37. "Help me to overlook too worldly honours and fading beauties, which we are apt to behold with too much admiration; and with lively affections and vigorous endeavours, to persist in the pursuit of thy favour, in the way thou hast set before me." *Bp. Patrick.*—"The eyes seem put for all the senses, which are the inlets of temptation to the heart, and through which every kind of concupiscence is excited." (*Notes*, Gen. 3:6. *Josh.* 7:21. 2 Sam. 11:1-5. *Job* 31:1-4, 24-28. *Prov.* 4:24,25, 23:4,5. *Matt.* 5:27,28.)

V. 38. The promises given in the word of God, especially relate to the preservation and sanctification of the true believer. David, being conscious that he was the Lord's servant, and greatly afraid of offending or forsaking him, prayed to have these promises established, or performed, to his soul; that the effects of the deceitfulness of his heart, and of the force of temptation, might be prevented. (*Notes*, 49. 2 Sam. 7:26-29.)

V. 39. "Let me not fall to thy dishonour; but let my heart still delight in thy gracious word."—"The excellency of the judgments, decisions, maxims, and precepts of the sacred word, aggravates the guilt and disgrace of acting contrary to them; and this seems to have been the reproach of which David was especially afraid." (*Notes*, 22. 2 Sam. 12:14. *Matt.* 18:7-9. 1 Tim. 3:7. *Tit.* 2:7,8. 1 Pet. 4:12-16.)

V. 40. *Notes*, 5,19-21. "Doth not my heart thy precepts love And long to see thy face? And yet how slow my spirits move, Without enlivening grace?" *Watts.*

V. 41, 42. "He sheweth that God's mercy and love is the first cause of our salvation.—By trusting in God's word he assurcth himself to be able to confute the slanders of his adversaries."—"When David was driven away by Absalom, Shimei loaded him with reproaches; as if God had rejected him for his crimes, and as if his confidence in God had been presumptuous. (*Note*, 2 Sam. 16:5-14.)—When Christ was nailed to the cross, the chief priests reviled him, saying, "He trusted in God: let him deliver him now, if he will have him; for he said, I am the Son of God." (*Note*, *Matt.* 27:39-44.) But the restoration of David to his throne, and the resurrection of Christ from the dead, furnished a suffi-

cient answer to these reproaches: and the complete salvation of true believers will for ever silence and put to shame all those who have derided and slandered them, during their trials and difficulties. (*Marg. Ref. Notes*, 38:76,77,132 106:4,5.)

V. 43. When David was left in uncertainty and distress about his personal concerns, his confidence in discoursing upon the truths of the Scriptures, and the faithfulness of God to his promises, was abated: he therefore prayed that he might not be so far discouraged, as to be entirely put to silence on these favourite topics; (*Notes*, 46. 5:12-15. 7:17,18.) seeing he had avowed his hope, that God would decide for him and against his enemies, according to his perfect wisdom, justice, and truth. (*Notes*, 3:3-8.)

V. 44. The language of this verse is peculiarly emphatical.—Perfect obedience will constitute a large proportion of heavenly happiness to all eternity, and the nearer we approach to it on earth, the more we anticipate the felicity of heaven. (*Notes*, John 8:30-36. 2 Pet. 2:18,19. *Rev.* 7:13-17. 22:2-5, v. 3.)

V. 45. "I will walk about with enlargement." (*Marg.*) As a man who, when confined in a prison, could only walk about in its contracted precincts; but, being liberated, he walks at large, and goes to whatever place he pleases. (*Notes*, 32. 2 Sam. 22:20.) The service of God is perfect freedom; every deviation is proportionable slavery to sin and Satan.—It is not liberty, no, nor a kingdom that I seek, so much as better advantages to fulfil thy precepts." *Bp. Patrick.*

V. 46. David before his accession to the throne, was often in the presence of Saul, and of Achish king of Gath, and afterwards he became a companion of kings; but he was determined in no case to conceal his religion, or to be ashamed of speaking his whole mind before them on that most interesting subject. "If he," (the servant of God,) "walketh at liberty," he will speak of God's testimonies, with due reverence to the person and authority of his prince, but as one who is neither afraid nor "ashamed," to declare the whole counsel of heaven to any being upon earth." *Bp. Horne.* (*Notes*, 138:1. *Matt.* 10:16-20. 14:3-5. *Acts* 24:24-27. 25:23. 26:1-29.)

V. 47. (16. *Notes*, 24,103,140, 112:1.) "He who would preach boldly to others, must himself delight in the practice of what he preacheth. If there be in us a new nature, it will love the commandments of God, as being congenial to it." *Bp. Horne.*

V. 48. To "lift up the hands" implies earnestness and encouragement in any business; thus David purposed to take courage, and be very earnest in keeping God's commandments. (*Marg. Ref. Notes*, 15:11-3.)

PRACTICAL OBSERVATIONS.

V. 25-48. While "the children of this world" cleave wholly to the dust of the earth as their portion, and are neither alarmed nor humbled on that account; "the children of light" are often greatly burdened, because of the remains of carnal affections in their hearts. Their judgment and choice lead them to "seek those things which are above;" yet they feel that their souls often grovel here on earth; and while others perhaps think that they are soaring to the very heavens in faith and love, they are complaining before God, that "their souls cleave to the dust;" and beseeching him to enliven their affections, and invigorate their endeavours, that they may rise superior to worldly cares and interests, and be more entirely taken up about the infinitely important concerns of eternity. And his word encourages these good desires which he has planted in our hearts; and by his grace he will answer them.—The experienced believer communes with God in the confidence of faith and love: he unreservedly declares

ZAIN.

49 ^aRemember the word unto thy servant, ^aupon which thou hast caused me to hope.

50 ^bThis is my comfort in my affliction: ^cfor thy word hath quickened me.

51 The ^dproud have had me greatly in derision: ^eyet have I not declined from thy law.

52 I ^fremembered thy judgments of old, O LORD; and have comforted myself.

53 ^gHorror hath taken hold upon me, because of the wicked that forsake thy law.

g 105:8, 42, 106:4, 45. Gen. 8:1, 32:9. Job 7:7. Is. 62:6. marg. e 43:8, 147:7, 14. 2 Sam. 5:2, 7:25. Rom. 15:13. b 27:13, 28:7, 42:8, 11:1, 34:19. Jer. 15:16. Rom. 5:3-5, 15:4. Heb. 6:17-19, 12:1, 12. c 35. Est. 37:10. John 6:63. Jam. 1:18. 1 Pet. 1:3, 3:2. d 21:69, 123:3, 4. Jer. 20:7. Luke 16:14, 15, 23:35. e 31, 157, 44:18, Job 23:11. Is. 42:4. Acts 20:23, 24. Heb. 12:1-3. f 7:7, 51:1, 12. 105:5, 143:5. Ex. 14:29, 30. Num. 16:3, &c. Deut. 1:35, 36, 4:3, 4. 2 Pet. 2:4-9. g 136, 158. Ezra 9:3, 14, 10:8. Jer. 13:17. Dan. 4:19. Hab. 3:16. Luke 19:

before him all his ways, and all the difficulties and perplexities with which he meets; nay, he confesses before him, without desiring to conceal or palliate any thing, all the sins of his life and of his heart; and the consciousness of this being his habitual practice, encourages his hope of pardon and assistance from his heavenly Father. When we indeed heartily desire to obey the precepts of our God, we may be sure that he will hear our prayers to be made acquainted with them; and with all our external advantages we still need this divine teaching; for otherwise our natural pride, self-love, and love of sin, together with our contracted prejudices, will close our minds against the truth, and involve us in error and uncertainty.—Those who most delight in serving God, and in speaking of his wondrous works, may for a season be in great heaviness, and their souls be even “melted within them” through manifold temptations: but they will pray, and the Lord will hear; and he has promised that “as their day is, so shall their strength be.”—Having chosen the way of truth, and laid the Scriptures before us as our rule, we may pray in faith to be kept at a distance from all false doctrine and hypocrisy, and to be graciously led into a fuller knowledge of the divine will: and sincerity in our hearts, towards God, will best preserve us from all dissimulation in our dealings with men. When we have entered upon this course of life, we must persevere in it: and the Lord will never suffer those to be put to shame, who “have stuck to his testimonies,” steadfastly professing his truth, and doing his will, without being moved by the frowns or smiles of the world to turn aside from him.—But though the believer habitually travels the way to heaven; yet he is often grieved to find that he gets on no faster: and he still prays to be set “^cliberty from every remainder of the bondage of sin,” that he may run the way of God’s commandments with an enlarged heart.” He desires to proceed with increasing speed, even unto the end; he wants knowledge in order to practise; he measures the degree of men’s wisdom by that of their piety and obedience to God; he prays to be made “of good understanding in the way of godliness;” and to be inclined and enabled to walk in it, not only because it is the path of duty, but because he delights in it. Yet he still feels his heart capable of entertaining an inordinate desire after worldly things, and of coveting wealth by which they may all be purchased. Against these emotions of covetousness he watches; and he prays unto his God not to permit his heart to be in any degree inclined to it. He knows that all below is vanity and vexation of spirit; but he fears lest through the outward senses concupiscence should be excited in his heart; and therefore he entreats the Lord to “turn away his eyes” from vanity, and to close all his senses against every object which can pollute his imagination, or kindle forbidden desires in his heart; or which might cause him to loiter in that way, in which he would be quickened, and not retarded. He therefore pleads the promises of God, and desires that they may be confirmed and fulfilled to him; as one who would devote himself to the fear and worship of his name: and he prays to be delivered from the reproach of hypocrisy or apostasy, or a disgraceful walk, which he more dreads than the contempt of men.—Knowing that all the judgments of God are just and good, he above all things dreads falling under his rebuke or condemnation; and to be assured of escaping them, he longs after his precepts, and to make progress in his righteousness. But when he has done all, he feels himself to be a poor sinful creature: his only dependence still is upon the rich mercies of God; and he desires the salvation which is promised in his word. Every present deliverance from sin and trouble serves to silence the reproaches of his calumniators: and he knows that when his salvation shall be completed, every accuser will be answered, and every aspersion wiped from his character. (Note, Is. 54:15-17.) In the mean time he wants encouragement and assistance in speaking the word of truth, concerning the happiness of God’s people, and his righteous judgments, for the quickening of some, and the conviction of others, with whom he converses. He has no conception of final happiness, or of perfect liberty, but in keeping the divine “law continually, even for ever and ever;” and therefore he now seeks out God’s precepts, that he may obey them; in order that on earth he may, as much as possible, anticipate the liberty and felicity of hea-

54 ^bThy statutes have been my songs in the house of my pilgrimage.

55 I have remembered thy name, O LORD, ^cin the night, and have ^dkept thy law

56 This I had, ^ebecause I kept thy precepts.

CHETH.

57 Thou art ^mmy Portion, O LORD: ⁿI have said that I would keep thy words.

58 ^oI entreated thy favour with my whole heart: ^pbe merciful unto me according to thy word.

41:42. Rom. 9:1-3. 2 Cor. 12:21. Phil. 3:18. h 89:1, 101:1. Gen. 47:9. Heb. 11:13-16. i 42:8, 63:6, 139:18. Gen. 32:24-28. Job 35:9, 10. Is. 26:9. 1 Jo. 6:12. Acts 16:25, k 17:34. John 14:21, 15:10, 11, 165, 18:18-22, 1 John 3:19-24. m 16:5, 73:26, 142:5. Jer. 10:16. Lam. 3:24. n 106:115, 66:14. Deut. 26:17, 18. Josh. 24:15, 21, 24-27. Neh. 10:29, &c. o 10, 4:6, 51:1-3, 86:1-3. Hos. 7:14. ^pHeb. face. 27:8. Job 11:19. marg. p 41, 65, 76, 170, 56:4, 10, 138:2. Matt. 24:35.

ven. (Note, 1 John 3:1-3.) Should such a believer be called, either by the duties of his station, or by persecution, to stand before kings; he will neither be ashamed nor afraid to speak concerning the testimonies of God, with all plainness and simplicity: but how wonderful it is, that such a glorious subject should expose a man to shame and contempt; and that especially, it should so often be disgracefully excluded from the courts of kings, nay, almost from their chapels. (Notes, Am. 7:12, 13. P. O. 10-17.) If bonds and imprisonments should be the consequence; he will find delight in those commandments which he has loved: and in every case, he will seek his pleasure, not from the indulgence of sensual appetites, or malignant passions, or ambition, or avarice, but in diligently studying and obeying the commandments of his God. Something of this mind which was in Christ is in every true disciple: but very few of them have arrived at that maturity of judgment, and vigour of holy affections which David possessed. Our evidence, however, that we are the people of God is exactly proportionable. All is defective in our judgment and affections, which comes short of this; all false and delusive in our supposed experience, which runs counter to it.

NOTES.—V. 49. The Psalmist may perhaps here especially mean, the promise of the kingdom over Israel to himself and his posterity, which God had made to him, when he thought of no such thing; and thus raised in him expectations, which subsequent events threatened to frustrate.—But the same plea is good, as to any expectation which is clearly grounded on the word of God:—“Remember, O Lord, that thou hast given this promise, and encouraged my hope in it: and, whatever appearances may be, I must wait and pray for the accomplishment of it: for thou wilt never disappoint the expectation which thy own word hath excited.” (Marg. Ref. Notes, Gen. 32:9-12.)

V. 50-53. Some render these verses in connexion, as follows: “This is my comfort in my affliction: that thy word quickens” or enlivens “me; that, while the proud exceedingly deride me, I do not decline from thy law; that I remember thy righteous judgments of old, and thence encourage myself; that the tempest arises against me from the wicked, who forsake thy law.”—The effect of the sacred word in animating the Psalmist’s hope, zeal, and diligence; his consciousness of adhering to the commands of God, though “filled with the contempt of the scornful;” his meditation on the righteous judgments of God on his enemies, and his interpositions in behalf of his servants in former ages; and the evidently wicked character of his furious persecutors, combined to encourage his hope of a happy event to his distresses. (Notes, 77:5-13, 94:19-21. Rom. 5:3-5.)—Or, the “horror” which he felt, when he reflected on the doom that awaited the wicked, was “a testimony of his conscience,” that he was actuated by a spirit of love, and not of revenge: and thus proved a source of comfort to him. (Marg. Ref. Notes, 136, 157, 158. Rom. 9:1-3.)—A true servant of God believeth the promises, and practiseth the precept of his blessed Master. The haughty infidel will scoff at him, for one part of his conduct; the insolent worldling will ridicule him for the other: but neither will induce him to disbelieve, or to disobey. . . . The consequence of a due meditation on God’s judgments, will be a compassion for the wicked on whom those judgments . . . fall; so that instead of feeling for ourselves, on account of the injuries they do us, we shall feel for them, who are thereby drawing down vengeance and destruction on their own heads. “Daughters of Jerusalem,” said the blessed Jesus, when led to be crucified, “weep not for me, but weep for yourselves, and for your children.” Luke 23:28. Bp. Horne.—I have called to mind, O LORD, how, in all foregoing ages, thou hast suffered good men to fall into calamities, thereby to render them at last the more illustrious and with this consideration also I comforted myself. Bp. Patrick.

V. 54-56. The Psalmist in these verses still seems to be pointing out the sources of his consolation.—In his wanderings from place to place like a weary pilgrim, wherever he pitched his tent, he solaced himself, by composing and singing hymns and psalms, in praise of the statutes and ordinances of God. (Notes, 19-21. Heb. 11:8-10, 13-16.) He meditated on the divine perfections, when others were asleep; and thus

59 I thought on my ways, and turned my feet
unto thy testimonies.

60 I made haste, and delayed not to keep thy
commandments.

61 The bands of the wicked have robbed me;
but I have not forgotten thy law.

62 At midnight I will rise to give thanks unto
thee, because of thy righteous judgments.

63 I am a companion of all them that fear thee,
and of them that keep thy precepts.

64 The earth, O Lord, is full of thy mercy:
teach me thy statutes.

TETH.

65 Thou hast dealt well with thy servant, O
Lord, according unto thy word.

1 Sam. 3:40. Ez. 18:28, 30. Hag. 1:5, 7. Luke 15:17-20. 2 Cor. 13:5. r Deut. 4:30, 31. Jer. 8:4-6, 31:18, 19. Ez. 33:14-16, 19. Joel 2:13. 2 Cor. 12:21. e 95:7, 8. Ezra 10:6-8. Prov. 27:1. Ec. 9:10. Gal. 1:16. t 95:3, 1. 1 Sam. 30:5-5. Job 1:7. Hos. 6:9. v r, companies. u 176. 1 Sam. 24:9-11. 2 Sam. 21. Prov. 24:23. Rom. 12:17-21. x 147:164, 428. Mark 1:35. Acts 16:25. y 7:73, 105, 137, 159. Deut. 4:8. Rom. 7:12. z 79:115, 163. 101:6, 142:7. Prov. 13:20. Mal. 3:16-18. 2 Cor. 6:14-17. 1 John 1:3. 3:14. a 33:5, 104:13, 145:9. b 12:25, 27:11. ia. 2:3. 48:17, 18. Matt. 11:29. c 17:13. 6:16, 5:6, 18:33. 23:5, 6, 30:11. 116:7. 1 Chr. 29:14. d 34. 72:1, 2. 1 Kings 3:9.

was confirmed in his purposes of obeying the divine law: and indeed all his supports, and the cheerful composure of his mind under his dangers and calamities, were a gracious recompense of his obedient regard to the word of God. "Thy precepts . . . make those so happy that obey them; that I ascribe this sweet composure of mind, and cheerfulness of spirit, under all my grievous afflictions, to my strict observance of them." *Bp. Patrick. (Marg. Ref. Notes, 165. 19:7-11. 2 Sam. 22:21-28.)*

V. 57-63. In the former section, the Psalmist stated the chief sources of his consolation: in this, he expresses his full confidence, that God was his "Portion;" and "the reason of this hope that was in him." (*Note, 1 Pet. 3:13-16.*) He had formed and avowed his purpose of adhering to the words of God, keeping them as his valued treasure, and observing them in his habitual conduct. (*Marg. Ref. Notes, 106, 114-117.*) He had earnestly, from his inmost soul, sought the favour of God, and the mercy promised in his word. (*Notes, 147, 148, 164. Mark 1:35-39.*) At the same time, he chose for his companions, not the most wealthy, ingenious, or valiant, but the most pious persons whom he knew; and, while hated by the wicked, he was welcomed, with affection and reciprocal regard, by all who feared God and kept his precepts. (*Note, 162:3.*) He could appeal to the Searcher of hearts for the truth of all this; and therefore he could not doubt, that the Lord was "his Portion," and his everlasting Felicity. —It is exceedingly desirable to be habitually disposed to bless God in all circumstances; for there is no situation on earth, in which a sinner has not cause to be thankful, much more a believer. We are not indeed required to arise at midnight to give thanks to our God; but if we are by any means kept from sleep, it will prove a comfortable and profitable employment: and when we consider for what wicked purposes multitudes are awake at that hour; we shall feel some shame to be more reluctant to retrench from our sleep, in order to serve our God, than they are in serving their "diverse lusts and passions." (*Notes, Acts 16:25-28.*)—The wicked have robbed me. (61) "The apostle tells us of some, who not only bore patiently but even "took joyfully the spoiling of their goods;" the reason he assigns for so extraordinary a behaviour deserves to be noted and remembered; "knowing that they had to heaven a better, and an enduring substance." *Heb. 10:34. Bp. Horne.*

V. 64. (*Notes, 104:13. 145:9-13.*) As the Lord has filled the earth, notwithstanding the wickedness of its inhabitants, with his goodness and undeserved bounty; so this may encourage those, who long and pray to be taught his statutes, that they may observe and do them, to expect a gracious answer to their requests. "The knowledge of God's word is a singular token of his favour." (*Notes, 1 Chr. 28:9. John 17:1-3. Gal. 4:8-11.*)

V. 65. (*Notes, 13:5, 6. 23:5, 6. 138:2, 3. 2 Cor. 1:8-11.*) Recollecting, and thankfully acknowledging the mercies of God to us in times past, should always accompany our prayers; and will increase our confidence as to the future.

66 Teach me good judgment and knowledge
for I have believed thy commandments.

67 Before I was afflicted I went astray; but
now have I kept thy word.

68 Thou art good, and doest good: teach me
thy statutes.

69 The proud have forged a lie against me,
but I will keep thy precepts with my whole
heart.

70 Their heart is as fat as grease; but I de-
light in thy law.

71 It is good for me that I have been afflicted
that I might learn thy statutes.

72 The law of thy mouth is better unto me
than thousands of gold and silver.

[Practical Observations.]

28. Prov. 2:1-9, 8-20. Is. 11:2-4. Matt. 13:11. Phil. 1:9. Jam. 3:13-18. e 128, 160, 172. Neh. 9:13, 14. f 17:73, 5; c. Deut. 32:15. 2 Sam. 10:19, 11:2, &c. 2 Chr. 33:9-13. Prov. 1:32. Jer. 22:21. g 71:75. Jer. 31:18, 19. Hos. 2:6, 7; 5:15, 6:1. Heb. 12:10, 11. Rev. 3:10. h 86:5, 106:1. 107:1, 145:7-9. Ex. 33:18, 19. 34:6, 7. ia. 63:7. Matt. 6:15, 19:17. Mark 10:18. Luke 19:1, 12. 23:8, 5. k 55:11, 109:2, 3. Job 13:4. Jer. 43:2, 3. Matt. 5:11, 12. 26:59, &c. Acta 24:5, 13. 151, 157. m 34:58. Matt. 6:24. Jam. 1:8. n 17:10. 73:7. Is. 6:10. Acts 28:27. o 16:35, 40:8. Rom. 7:22. p 67, 94, 12, 13. Is. 27:9. 1 Cor. 11:32. q 14, 111, 127, 162. 19:10. Prov. 3:14, 15. 8:10, 11, 19. 16:16. Matt. 13:44-46.

V. 66. This verse may literally be rendered, "Teach me goodness, judgment, and knowledge; for I have believed thy commandments."—"Thou hast shown great kindness to me, O Lord, teach me to imitate thy goodness."—"The word *עָלַם*, which is here translated "judgment," signifies bodily taste, and that faculty in the mind which answers to it; the faculty of discerning, distinguishing, and judging rightly of things moral and spiritual; as the palate doth of meats, their different flavours and qualities. Without this taste, or discretion, we mistake falsehood for truth in our studies, and wrong for right in our practice; superstition and enthusiasm may pass with us for religion, or else licentiousness may intrude itself upon us under the name and notion of liberty: in a word, our learning and knowledge prove useless, if not prejudicial to us. A sound mind, therefore, should, above all things, be desired of God in our prayers." *Bp. Horne. (Notes, Job 12:11, 12. 34:1-4. 1 Cor. 2:14-16. Phil. 1:9-11. Heb. 5:11-14.)*—David had believed the divine authority and excellency of the holy law, and that it was worthy of all obedience being the rule of happiness, as well as of duty. (*Notes, 128. Neh. 9:13.*)

V. 67. "The use of God's rods is to call us home to God. . . . He confesseth that before he was chastened, he was rebellious, as man by nature is." (*Marg. Ref. 71. Notes, 75. 73:5-9. 2 Chr. 33:9-19. Job 5:17. Jer. 31:18-20. Heb. 12:4-13.*)

V. 68. "Thou art kind, O Lord, and in thy kindness teach me thy statutes." *Sept.* "Thou art, in thy own nature, kind and good, . . . who designest our good, even when thou afflictest us: take what methods thou pleasest with me, only teach me effectually to do as thou wouldest have me." *Bp. Patrick.*—The Psalmist seems to say, "Thou art so good, that I shall consider the sharpest afflictions as sent in kindness, in order to teach me thy statutes." (*Marg. Ref. Notes, 94:12-14. 2 Sam. 22:36. Prov. 27:6. P. O. Matt. 14:22-36.*)

V. 69. (*Marg. Ref. Notes, 23, 157, 158.*) The proud and ungodly will invent plausible lies, and propagate calumnies, artfully devised against the humble servants of God; but "patient continuance in well doing" is the most convincing refutation of them. (*Notes, 2 Sam. 24:8-22.*)

V. 70. The fat in animals is supposed to be without feeling. That insensibility of heart to God's promises, threatenings, and judgments, and to the concerns of other men, which results from indulged luxury, lust, or avarice, is aptly described by this similitude. (*Note, Is. 6:9, 10.*)—"Their heart is indurate and hardened; puffed up with prosperity and vain estimation of themselves."—"The word of God is the "de-light" of temperate and holy persons, who gladly fly from large companies, full tables, costly meats, and rich wines, to enjoy in private the more exalted pleasures of abstinence, meditation, and prayer." *Bp. Horne. (Marg. Ref.)*

V. 71. *Notes, 67, 75, 76. Rom. 5:3-5. 1 Cor. 11:29-34. 2 Cor. 1:1-7. 4:13-18. Jam. 1:2-4.*

V. 72. (*Marg. Ref. c. Notes, 14, 111. 19:7-11. Prov. 8:18. 16:16. 23:23. Ec. 7:11, 12. Matt. 13:44-46. Phil. 3:8-11.*) "Blessed are they who seek in the Scriptures the true riches; who traffic for the spiritual gains of celestial wisdom: "for surely the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold." *Prov. 3:14. Bp. Horne.*

Practical Observations.

V. 49-72. The Lord himself teaches and enables his servants to rely on his word: yet he often delays to answer their expectations, in order to excite their desires, to exercise their faith, to prove their sincerity, and to perfect their patience. This leads them by prayer to remind him of his promises, and humbly to plead for the accomplishment of them. Thus they often find the sweetest comforts when they are most afflicted: for as the sacred word was the instrument, by which they were "quickened when dead in trespasses and

JOD.

73 Thy hands have made me and fashioned me: 'give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me; because I have hoped in thy word.

75 I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me.

76 Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.

77 Let thy tender mercies come unto me, that I may live; for thy law is my delight.

78 Let the proud be ashamed; for they dealt

perversely with me without a cause: but I will meditate in thy precepts.

79 Let those that fear thee, turn unto me, and those that have known thy testimonies.

80 Let my heart be sound in thy statutes; that I be not ashamed.

CAPH.

81 My soul fainteth for thy salvation; but I hope in thy word.

82 Mine eyes fail for thy word, saying, When wilt thou comfort me?

83 For I am become like a bottle in the smoke; yet do I not forget thy statutes.

84 How many are the days of thy servant? when wilt thou execute judgment on them that persecute me?

100-12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

10-12, 17, 26, 18, John 15:25, p 23, 1:2, h 63, 74, 7:7, 142:7, i 25:21, 32:2, 2 Chr. 12:14, 15:17, 25:2, 31:20, 21, Prov. 4:23, John 1:47, 2 Cor. 1:12, k 6, 25:2, 2:3, 1 John 2:28, 120, 40, 42:1, 2, 73:26, 84:2, Cant. 5:8, Rev. 3:15, 16, m Sea on 42, 77, 114, n 123, 69:3, Deut. 28:32, Prov. 13:12, Is. 38:14, o 86:17, 60:13-15, p 22:15, 102:3, 4, Job 30:30, q 16, 61, 176, r 39, 4, 5, 89, 47, 48, 50, 12, Job 7:6-8, s 7:6, Rev. 6:10, 11.

sins:—so the Comforter revives and cheers them, when they are ready to faint under trials, by giving them cordials from the same unailing resource.—Infidels, Pharisees, covetous men, libertines, and all the sons of pride and rebellion, will deride as visionaries and enthusiasts those who thus speak of communion with God and joy in him; but we must not on that account "decline from his word." (Note, 1 John 1:3, 4.) The remembrance of his judgments of old on the despisers of his servants, and his deliverance of them from trouble, may give us comfort under such contempt; and the prospect of that perdition which awaits the impenitent, may well fill us with horror whenever we think of them, and turn all our resentment into compassion and prayers for them.—The believer dwells on earth, in the body, as in "the house of his pilgrimage;" ere long we will be "absent from the body and present with the Lord;" in the mean time the word and works of God supply him with subjects for joyful meditation and grateful praise. In the season of affliction, and in the silent hours of the night, he remembers the name of his God, and is thus animated to cheerful obedience; and the Lord graciously recompenses these services, by rendering the observance of his precepts daily more easy and pleasant.—Who can be sufficiently thankful, that sinners, when penitent, may rejoice in the infinite and all-sufficient God, and hope that he will, to all eternity, employ his perfections in rendering them happy! But what words can express the folly and madness of those, who prefer this present world as their portion, though it is connected with the everlasting wrath of God! Yet so depraved is man, that we are all disposed to make this wretched choice; and special grace alone can enable us to say from our experience, "Thou art my Portion, O LORD; I have said, that I will keep thy words." Yet surely the favour of the Almighty is worthy of being "entreated with our whole heart;" we cannot be too instant with him to be "merciful unto us according to his word;" and no one ever thus entreated him in vain.—We should frequently think on our ways, and review our past and present conduct with great accuracy, comparing all our thoughts, words, and works with the law of God; if we would either perceive our urgent want of the salvation of the gospel, or our need of repentance, and of turning our feet into the ways of holy obedience. (Note, Jam. 1:22—25.)—As the interests of eternity are at stake, it behooves sinners to make haste and not delay, to escape from the brink of that tremendous precipice, on which they have long trifled; and the believer will be equally in haste to obtain assurance of his safety, and to glorify his God by keeping his commandments.—If the wicked combine to defraud us of our property, and "the proud forge lies" against us; we should be rendered the more obedient and attentive to the precepts of God, that we may ensure the true riches, and live down calumny.—It argues much grace, when we can be cheerful and thankful under great injuries, without being interrupted, by regretting our losses, or resenting ill usage, from praising the Lord for all his righteous judgments; and when troubles and dangers, which break our rest, only make us solace ourselves the more with thankfulness for our remaining unmerited mercies.—The more the wicked hate God's people, the greater union should subsist among them; that they may comfort, and edify, and pray for each other. (Note, John 15:17—21.) Thus the communion of saints assists, as well as evidences, their communion with God. In this grand concern, party distinctions and other discriminations should be but little regarded; for were we all like our Master, even the saint upon a throne would associate with the saint in a cottage, without deducting from his real dignity, and without leading his poor brother to neglect the duties of his inferior station: and we should all prefer the company of the meanest and simplest who fear God and keep his precepts, to that of the most polished, ingenious, or honourable of the ungodly.—As the earth is filled with the unmerited blessings of Providence, and with the glad tidings of free salvation; we should be instant in prayer to be taught the sta-

tutes of the Lord, that our hearts also may be filled with his mercy, grace, and peace: and repetitions in our requests will not be condemned, unless they are vain and unmeaning. (Note, Matt. 6:7, 8.)—Every past mercy of God to his servants, according to his word, encourages them to pray for more wisdom and grace; that "their love may abound more and more in knowledge and in all judgment;" and that having believed, they may experience the happiness of keeping God's commandments.—To the reproach of our fallen nature, prosperity commonly produces ungodliness; and adversity is the frequent means of exciting men to the consideration of religious subjects. Many have said, "Before I was afflicted I went astray; but now I have kept thy word;" and, "It was good for me, that I was afflicted, that I might learn thy statutes." This should reconcile the afflicted to their trials, and teach them to improve them; and it should lead us all to leave our concerns to the disposal of God, seeing we know not what is good for us. For it is infinitely better to learn by sufferings to delight in God's word, and to value it "more than thousands of gold and silver;" than by prosperity to grow callous, and ripe for eternal destruction.—But how dreadful is the case of those who are hardened in sin, even in the furnace of affliction! Let us then still beseech our God, "who is good, and doeth good," to teach us his statutes; and to incline our hearts to faith, obedience with the patience of hope, and submission to his holy will.

NOTES.—V. 73. "Thy hands have made and established me: make me wise, and I shall learn thy commandments;" and thus be capable of answering the grand purpose of my creation? (Marg. Ref. Notes, 124, 125, 100:3, 139:13—18. Job 10:8—13.)

V. 74. "It will be a great comfort and encouragement to all good men, when they see me delivered out of all these troubles; for thereby they will be confirmed in their belief of thy faithfulness to thy promises; on which it will appear, that I have not vainly depended, though I stay long for the performance." Bp. Patrick.—David's cheerfulness under his trials, also, was suited to comfort the hearts of those pious persons who witnessed it. (Notes, 32:6, 7, 34:4—6.)

V. 75. "All these dispensations of thy Providence, in the heavy afflictions which have befallen me, are perfectly righteous, and will only make thy truth and faithfulness last the more illustrious." Bp. Patrick. (Notes, Deut. 32:3, 4. Jer. 12:1—4. Lam. 3:21—36.)—It should also be noted that chastening is a promised blessing to the children of God who are bound to own the fulfilment of the promise, while enduring the salutary discipline. (71. Notes, 67, 68.)

V. 76. The persuasion that sin is pardoned and God reconciled; with peace in the heart and conscience by the power of the Holy Spirit, according to the promises of Scripture; will make the believer comfortable even before his trials are removed. For this David prayed, as well as for deliverance. (Notes, 41, 42, 25:10, 11, 106:4, 5.)

V. 77. Without pardoning mercy, the sinner remains under the sentence of eternal punishment; and without experiencing the tender compassion of God, the believer has little enjoyment of life here, or hope of eternal life hereafter: but those who now delight in the law of God, will surely at last rejoice in his tender mercies. (Marg. Ref. Notes, Jer. 31, 33, 34. Rom. 7:22—25.)

V. 78, 79. Or, "The proud shall be ashamed, &c." "Those who fear thee, and have known thy testimonies, shall be turned to me." (Notes, 19—23, 85, 25:21, 22, 35:25—28, 142:7.) It may be considered as the language of assured hope, rather than of prayer. Many other verses may be read in the same manner. "David beseecheth God if any good men had been alienated from him, either through fear, prejudice, or offence, that they might return to him, join, and acknowledge him." Bp. Horne. The effect of confident and plausible false accusations, either in the time of Saul, or during Absalom's rebellion, in prejudicing even pious persons against him, were probably in David's mind; but his words are

85 The 'proud have digged pits for 'which
are not after thy law.
86 All 'thy commandments are 'faithful : 'they
persecute me wrongfully : 'help thou me.
87 They had 'a most consumed me 'upon earth ;
'but I forsook not thy precepts.
88 'Quicken me after thy loving-kindness ; 'so
shall I keep the testimony of thy mouth.
LAMED.
89 'For ever, O Lord, thy word is settled in
heaven.
90 Thy 'faithfulness is 'unto all generations :
'thou hast established the earth, and it 'abideth.

1 78, 7.15, 35.7, 35.11. Prov. 16:27. Jer. 18:20. u 5:1,2. x 138,142,151, 19:9.
Rom. 7:12. * Heb. faithfulness. y 78, 7:1—5, 35:7,19, 38:19, 59:3,4. Jer. 18:
20. x 70:5, 142:4—6, 143:9. a 1 Sam. 20:3, 23:26,27. 2 Sam. 17:16. b Matt.
10:23. c 91:51, 1 Sam. 24:6,7, 26:24, d 25:40,159. e 2,148, 25:10, 78:5, 132:
12. f 152,160. Matt. 5:24, 24:35. 1 Pet. 1:25, 2:1 et 3:13. g Deut. 7:9. Mic.
7:20. * Heb. To generation and generation. 89:1,2, 100:5. marg. h 59:11, 89:
1, 104:5, Joh 38:4—7, 2 Pet. 3:5—7. i Heb. standeth. 114:5,6, Gen. 8:22, Is.
48:13, Jer. 33:25, k Deut. 4:19. Josh. 10:12,13. Judg. 5:20. Matt. 5:45,8,9.

applicable to slandered, yet conscientious believers, in every
age.

V. 80. The word rendered "sound," signifies *perfections*.
Soundness of heart denotes strict integrity and sincerity, in
professed dependence on God and devotedness to him ; and
this is opposed to every kind and degree of hypocrisy or
indecision ; as the vigorous appearance, which springs from
a firm and healthy constitution, differs from that corpulency
and florid complexion, frequently attending some fatal diseases,
or a decay of the vital parts. (Notes, 25:21. 26:9—11. John
1:47—51. Sam. 1:5—8. 1 John 2:26—29. 3:18—24.) Without
this soundness of heart, men professing godliness will at last
be put to shame, either in this world, or in the final judgment,
or in both. (Notes, Dan. 12:2,3. Rom. 5:3—5.)

V. 81, 82. Some think that David here spoke the language
of the ancient church, as waiting for the coming of the pro-
mised Messiah, "the Salvation of God," and the Consolation
of Israel. But he seems rather to have expressed the state of
his mind ; while he expected to be delivered by his merciful
God, from his sins, his foes, and his fears. Nothing short of
this could satisfy his soul : for this he longed, and hoped on
the ground of God's promises. But "hope deferred made his
heart sick" and faint ; and his eyes were fatigued, and failed,
in looking out for the tokens and comforts of this expected
salvation ; as all know to be the case, when they long and
labor in vain, for the arrival of some expected and much-loved
friend. (Notes, 19—21, 40—42. 13:1—4. 42:1—3. 84:1,2.
Cant. 2:5.)

V. 83. Bottles made of skins would shrivel up, and become
unsightly and useless, by hanging in the heat and smoke.
Thus David seemed to himself to have become useless and
despicable, through the infirmities of age, and his manifold
trials and sufferings. (Notes, 102:3—11. Job 30:25—31.
Matt. 9:16,17.)—My skin ... is shrivelled up with toil and
grief ; and yet I have never taken any unlawful course to rid
myself of all this misery. Bp. Patrick.

V. 84. David here either inquired how long the Lord
would permit his servant to be thus afflicted ; or, whether he
meant him to spend all his remaining days under persecution ;
and to close his life, without seeing God arise to plead his
cause, and avenge him on his unrighteous persecutors.
(Notes, 89:46—48. 90:13—17.) The time seemed long from
Samuel's anointing David to the kingdom, till God, by inflicting
judgment on his persecutors, fulfilled his promises : especially
as it was spent in very great dangers and hardships. (Marg.
Ref.)

V. 85. In order to take the 'wild beasts in those countries
where they abound, they dig deep pits, and cover them over
carefully with turf, supported by slender twigs ; and the wild
beasts attempting to walk over these pits fall in, and are taken
alive. Thus David's enemies employed craft, as well as
power, for his ruin ; without regard to the law of God, nay,
in direct contempt of it. (Notes, 78:79. 7:14—16. 35:4—9.
36:10,11. Prov. 16:27. Jer. 18:19,20.)

V. 86. The Psalmist contrasts the commandments of God,
as requiring truth and faithfulness ; with the unfaithful and
iniquitous conduct of his persecutors ; and this encourages
his hope and prayer for deliverance.—"All thy command-
ments are truth." (Notes, 66:14,2. 7:1—5. Matt. 5:10—12.
Luke 6:21—23. 1 Pet. 4:12,16.)

V. 87. (Marg. Ref. Notes, 94:16—18. 124:1—3. 2 Cor.
13:11.) David, when persecuted by Saul, narrowly escaped
with his life : yet he adhered to the precepts of God, and
would not injure Saul, when he had him in his power, who
so "wrongfully persecuted" him. (Notes, 1 Sam. 23:26—28.
24:4—15. 26:5—12.)

V. 88. 'Preserve my life, raise me from this death-like
condition, animate me by thy grace ; that I may keep thy
testimonies.' (Notes, 25:40,159.)

V. 89, 90. Or, "Thou art for ever, O LORD : thy word,
&c." The word of God is as unchangeable and everlasting
as his own existence. It is established "in the heavens,"
beyond the reach of the revolutions of this lower world : and
its accomplishment is as certain as the motions of the
heavenly bodies which are not at all affected by the convul-

91 They 'continue this day according to thine
ordinances ; for 'all are thy servants.
92 Unless 'thy law had been my delights, 'I
should then have perished in mine affliction.
93 I 'will never forget thy precepts ; for with-
them thou hast quickened me.
94 'I am thine ; save me : 'for I have sought
thy precepts.
95 The 'wicked have waited for me to destroy
me ; but 'I will consider thy testimonies.
96 I have 'seen an end of all perfection ; but
thy commandment is exceeding broad.

[Practical Observations.]

1 24,77,143. Rom. 15:4. m 27:13. 94:18,19. Prov. 6:22,23. n 16:50. John 6:63.
1 Pet. 1:23. o 86:2. Josh. 10:41—43. x 41:8—10, 41:2, 5, 6:18—10. Acts 27:23,
24. p 27:40,173. q 61,69,85—87, 10:8—10, 27:2, 37,42, 38:12. 1 Sam. 23:30—
23. 2 Sam. 17:1—4. Matt. 26:3—5. Acts 12:11, 23:21, 25:3. r 24:31,111,125,
129,167. s 39:5,6. 1 Sam. 9:2, 17:8,49—51, 31:4,5. 2 Sam. 14:25, 16:23, 17:23,
18:14,17. Ec. 1:2,3. 2:11, 7:20, 12:8. t 15:7,8. Matt. 5:28, 22:37—40. Mark 12:
29—34. Rom. 7,7,12,14. Heb. 4:12,13.

sions and vicissitudes of the world and its inhabitants. (Marg
Ref. Notes, Col. 3:1—4. 1 Pet. 1:3—5.)

V. 91. The heavens and earth, and all the hosts of them,
still keep their station or perform their courses, according to
the original appointment of the Creator ; and shall man, who
alone is endued with reason and formed for immortality, be
single in rebellion against him ? (Notes, Gen. 8:20—22. 9:9—
17. Deut. 4:19. Is. 48:12—15.)

V. 92. David delighted to study the word of God ; he
took pleasure in the truths, promises, and precepts contained
it : and thus he was preserved from sinking under the
weight of his troubles. He was directed how to act in the
most difficult circumstances, and escape the destructive
machinations of his enemies ; and he derived encouragement
from the word of God in the most afflictive situations. (Notes,
27:13, 94:16—19.)

V. 93. The benefit which the Psalmist had hitherto de-
rived from the precepts of the sacred word, by means of
which he had been made alive to God, and animated in his
service, greatly endeared them to him ; and having hid them
in his heart, he was persuaded he should never forget them.
"God relieveth and "quickeneth" us, sometimes with one
part of his word, sometimes with another. Now when we
have found ourselves thus benefited, at any time, by a par-
ticular passage of holy writ, we should "never forget," but
remember and treasure it up in our minds, against a like
occasion, when the same affliction or temptation may again
befall us. Bp. Horne. (Notes, 50—53. Jam. 1:16—18, v.
18. 1 Pet. 1:23—25, v. 23.)

V. 94. 'He proveth by effect, that he is God's child ;
because he seeketh to understand his word.'—'Let it be re-
membered, that no man can say to God, with a good con-
science, "I am thine," unless he can also go on and say,
"I have sought thy precepts." I desire to serve, and obey
thee alone : ... since, after all, "his servants were to whom
we obey" ; and if sin be our master, how can we say to a
Master, whose interest is directly opposite, "I am thine ?"
Bp. Horne. (173,174. Notes, 159,166. Rom. 6:16—19.)

V. 95. Amidst the virulent persecution of the wicked,
the Psalmist considered and meditated on the sure testi-
monies of God, or his truths and promises ; till his fears
were allayed, and his heart was established in confidence
and obedience. (Notes, 2:3,11—14,111. 19:7—11.)

V. 96. 'David in his time had seen Goliath the strongest
overcome, Asahel the swiftest overtaken, Ahithophel the
wisest befooled, and Absalom the fairest deformed.' Henry.
He had seen the vanity of all created good ; the vexation of
that estate which men account the summit of earthly bliss ;
the imperfection of the most accomplished human characters ;
the wretched close of the most prosperous lives ; and the
miserable disappointment of those, who trusted in men, or
idolized earthly possessions and enjoyments. The more he
was acquainted with men and worldly things, the deeper was
his conviction that the former were imperfect at best, and
the latter wholly insufficient to make him happy : but the
fuller knowledge he attained of the sacred Scriptures, the
more excellent, extensive, and complete they appeared ; a
perfect rule for his conduct and ground for his hope, a guide
to happiness, and a source of present comfort. Or, the
passage may mean, that the more fully the Psalmist under-
stood the extent, spirituality, and excellence of the divine law
the more clearly he discerned the imperfection of all human
obedience. "By the law is the knowledge of sin ;" the
breath of the commandment shows the scantiness of man's
best righteousness, and recommends the righteousness of
the Redeemer, as alone commensurate with its extensive
and holy requirements : (Notes, Mark 12:28—34. Rom.
3:19,20. 7:7—12.) and the whole word of God shall endure
for ever, when all things on earth shall come to an end and
perish. (Note, 1 Pet. 1:23—25.)

PRACTICAL OBSERVATIONS.

V. 73—96. The Lord has "made us and fashioned us"
capable, by the faculties of our rational souls, of knowing,
loving, worshipping, and enjoying him : but we are as fallen
creatures become incapable, by the blindness of our under-

MEM.

97 "Oh, how love I thy law! it is my meditation all the day.

98 Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

99 I have more understanding than all my teachers: for thy testimonies are my meditation.

u 48,113,127,159,165,167,1:2. Deut. 6:6-9, 17:19. Josh. 1:8. Prov. 2:10, 18:1. x 104. Deut. 4:6, 1 Sam. 18:14, 30. Prov. 2:6. Col. 3:16. * Heb. it is ever with me. 11, 30, 105. Jam. 1:25. y 2 Sam. 15:21-26, 1 Chr. 15:11-13. z 1 Chr. 29:15, &c. 30:22. Jer. 2:8, 8:8, 9, Matt. 11:25, 13:11, 15:6-9, 14, 24:24, &c. Heb. 5:12. z 24, 2 Tim. 3:15-17. a 1 Kings 12:6-15. Job 12:12, 15:4, &c. 32-10.

standings, and the depravity of our hearts, of this employment and felicity. Yet the gospel opens a way for our recovery to the image of God, and the capacity of his service and favour: we ought therefore continually to beseech him by his Holy Spirit, to give us understanding, that we may learn and do his will; and our prayers will be prevalent, when they spring from an humble desire of being enabled by his grace to answer the end of our creation and redemption.—Those who fear and serve God, love to associate together, and to converse concerning their common faith and hope in his word; but they are especially rejoiced, when they see such as have trusted in the promises of God under very severe trials, and have been delivered; because this relieves their fears and encourages their hopes. (Note, 31:4-6.)—It is easy to acknowledge that "all the judgments of God are right," with reference to others: but to be fully assured of this truth, when his afflicting hand lies heavy on us; and to allow his wisdom, justice, goodness, and faithfulness; under our acutest sufferings, is no common attainment even among true believers; and as far as this assurance prevails, we shall be preserved from repining, and rendered thankful and submissive under every trial. It is, however, evident, not only that God is faithful and merciful, though he afflict his people; but that "he afflicts them in faithfulness and mercy;" such loving corrections are promised in his covenant, and without them we should be ruined. But, while we are taking these needful, but unpleasant medicines; we may beg of the Lord that his merciful kindness may be for our comfort: and faith, patience, and prayer, will surely make way for the consolations of the Holy Spirit. The abundant mercies and tender compassions of our Father come to all, who trust in him and delight in his law: and they shall neither sink in trouble, nor be finally baffled by temptation; for as their Redeemer lives, they shall live also, even for ever and ever.—The pride and blasphemy, the perverseness, iniquity, oppression, and deceit of the enemies of God, are certain forerunners of their confusion and destruction: and while his servants "meditate on his testimonies," they may despise the boastings, menaces, and insults of those, who hate them for righteousness' sake. Indeed it is best, in such circumstances, to live retired, and to commune with our God, our Bible, and our own hearts; lest we be engaged in contentions, which produce only sin and sorrow. But when those who "fear God, and have known his righteous judgments," imbibe jealousies and prejudices, and become reserved, or oppose us, the trial is very heavy. We ought, however, to examine our conduct, and be humbled for those sins and indiscretions, which may have occasioned this unfavourable opinion concerning us: and we should then apply to him, who has all hearts in his hand, beseeching him to turn them unto us, that they may counsel and comfort us in our difficulties. Above all, we should pray for "a sound heart" in God's statutes; and then all aspersions or suspicious appearances will vanish in due time, and our disgrace will terminate in honour, either here or in a better world. (Notes, 37:5-8, 32, 33. Rom. 8:32-39.) But shame will be the lot of hypocrites, more than of any other workers of iniquity.—Happy are those, who long for the salvation of God, and hope in his word, waiting for the performance of his promises, in attendance on his ordinances, and obedience to his precepts. Their intense desires, and sharp trials, may make their souls ready to faint; and delays may cause their eyes to fail, while they are saying, "When wilt thou comfort me?" Afflictions, slanders, infirmities, and persecutions may render them despised, and thrown aside as a broken vessel, or "a bottle in the smoke;" but as they do not forget God's statutes, he will not be regardless of their distresses. The days of their mourning shall be ended: though they appear tedious, they are but for a moment, compared with that eternal felicity, which they are working out for them: and at length vengeance will be executed on all who have sinned and tried to ensnare them, in defiance of the authority and law of God.—The commandments are true and faithful guides in that path of peace and safety, which the testimony of God reveals, and his promise secures, to every believer.—Nature is most disquieted by suffering wrongfully; but faith and grace are encouraged by suffering from God, when we suffer as evil-doers, as when like our Master, we "do well and suffer for it." (Notes, 1 Pet. 3:17, 18. 4:12-16.)—Wicked men may almost consume the believer on earth; but as neither fear, nor dejection under sufferings, induce him to forsake the divine precepts; so the Lord will

100 I understand more than the ancients, because I keep thy precepts.

101 I have refrained my feet from every evil way, that I might keep thy word.

102 I have not departed from thy judgments; for thou hast taught me.

103 How sweet are thy words unto my taste! yea, sweeter than honey to my mouth.

b 111:10. Job 28:28. Jer. 8:8, 9. Matt. 7:24. Jam. 3:13. c 59,60,104,128,18:23. Prov. 1:15. Is. 53:6, 55:7. Jer. 2:36. Tit. 2:11, 12. 1 Pet. 2:1, 2, 3:10, 11. d 18. 21. Prov. 5:7. Jer. 32:40. e Eph. 4:20-24. 1 Thes. 2:13. 1 John 2:15, 27. f 19:10, 63:5. Prov. 3:17, 8:11, 24:13, 14. Cant. 1:2-4, 5:1. † Heb. palate.

support him in obeying them, and deliver him out of all his troubles; and should men prevail to kill the body, they will only liberate the soul, and hasten its entrance on unsullied joys. We should therefore seek in the first place to be invigorated and animated, by the loving-kindness of the Lord, to hold fast his truth and adhere to his precepts; and then we may cheerfully leave all our concerns in his hands. For the engagements of his covenant are established on a firmer basis than the earth itself: his faithfulness remains to all generations, and to eternity; and all the hosts of heaven, in serving the Lord and doing his will, concur in accomplishing his promises to his people. May we have grace, in our respective places, to do his will in like manner: then we may be sure, that we shall not perish in our afflictions, and every recollection of his precepts will animate our hopes, and enliven our affections; as by them the Lord at first quickened us, when we were dead in sin. Thus shall we know that we are the Lord's, by his choice and purchase of us, and by our choice of him and devotedness to him; and, while we are seeking to know and do his precepts, and considering his testimonies, we may be sure of his salvation, however the wicked and the wicked one wait for us to destroy us.—In fine, the enlarged knowledge of the word of God, in its length and breadth, will mar our relish for the pleasures of sin, lessen our value of all earthly good, and take us off from all confidence in man, or in our own wisdom, strength, and righteousness. Thus we shall be led to seek our comfort and felicity from God alone; and to receive Christ Jesus, as "made of God unto us, Wisdom and Righteousness, and Sanctification and Redemption." Being thus interested in his perfect obedience, we shall learn to copy his perfect example; and shall neither be satisfied with an imperfect holiness, nor with any portion, which is not vast as our capacities and durable as our existence.

NOTES.—V. 97. "He sheweth that we cannot love God's word, except we exercise ourselves therein, and practise it." (Notes, 15, 23, 24, 113-117. 1:1-3. Josh. 1:8. Prov. 2:10, 11, 18:1.)

V. 98-100. "The 'commandments' of God were 'ever with' David; the 'testimonies' of God were his 'meditation,' and 'the precepts' of God it was his care to 'observe:' therefore his wisdom exceeded the policy of his 'enemies,' the learning of his 'teachers,' and the experience of the 'ancients.'" *Bp. Horne*.—In David's circumstances, it was hardly possible that he should not be conscious of this; seeing every day's experience and observation confirmed it. In judging thus, he thought "soberly of himself, and as he ought to think;" unless he "would call good evil, and evil good, and put light for darkness, and darkness for light." (Note, Is. 5:20.) and he gave the whole honour of his proficiency to God, who had by his word given him this "good understanding in the way of godliness." It would not, however, be expedient for any man to speak thus of himself, except for some special purpose: but "the Spirit of God spake" by the Psalmist; and it was proper that this high commendation of the Scriptures should stand on record, for the honour of God, and the instruction of mankind in all subsequent generations. (Note, 2 Tim. 3:14-17.)

V. 101. Notes, 57-63, 104, 128. 1:1-3. Jer. 14:10-12. Tit. 2:11-14.

V. 102. (Note, 33.) "Perseverance is the effect of instruction from above, by the Spirit through the word; and our heavenly Teacher differeth from all others in this, that, with a lesson, he bestoweth on the scholar both a disposition to learn, and an ability to perform." *Bp. Horne*. (Notes, 2 Sam. 22:21-28. Jer. 32:39-41. Matt. 11:28-30. John 6:41-46. 1 John 2:18-25.)

V. 103. "The soul has its 'taste,' as well as the body; and that taste is then in right order, when the 'words' of Scripture are 'sweet' to the soul as 'honey' is to the mouth. If they are not always so, it is because our taste is vitiated by the world and the flesh." *Bp. Horne*. (Marg. Ref. Notes, 66. 19:7-11. Job 23:8-12, v. 12. Prov. 24:13, 14. Jer. 15:15-18. Heb. 5:11-14. 1 Pet. 2:1-3.)

V. 104. A full and clear knowledge of the precepts of the divine law, in their extent, spirituality, and excellence, is an introduction to a right understanding of the gospel, and indeed of the whole Scripture. It is the best preservative from heresies and delusions, almost all of which may be traced to errors or ignorance in this respect: and where the heart, as well as the mind, has learned the precepts of God, a holy taste, as well as a sound judgment, will be the sure effect; and every false and evil way will be hated and

104 "Through thy precepts I get understanding : therefore I hate every false way.

NUN.

105 Thy word is a lamp unto my feet, and a light unto my path.

106 I have sworn, and I will perform it, that I will keep thy righteous judgments.

107 I am afflicted very much : quicken me, O Lord, according unto thy word.

108 "Accept, I beseech thee, the free-will-offerings of my mouth, O Lord, and teach me thy judgments.

109 My soul is continually in my hand ; yet do I not forget thy law.

110 The wicked have laid a snare for me ; yet I erred not from thy precepts.

111 Thy testimonies have I taken as an heri-

tage for ever ; for they are the rejoicing of my heart.

112 I have inclined mine heart to perform thy statutes always, even unto the end.

SAMECH.

113 I hate vain thoughts : but thy law do I love.

114 Thou art my hiding-place, and my shield : I hope in thy word.

115 "Depart from me, ye evil-doers : for I will keep the commandments of my God.

116 Uphold me according unto thy word, that I may live : and let me not be ashamed of my hope.

117 Hold thou me up, and I shall be safe ; and I will have respect unto thy statutes continually.

g 93,100. h 128 35:4. 97:10. 101:3. Prov. 8:13. Am. 5:15. Rom. 12:9. i 29,30. Prov. 14:12. Matt. 7:13. k 19:8. 43:3. Prov. 6:23. Eph. 5:13. 2 Pet. 1:19. * Or, candle. 18:28. Job 29:3. l 56:12. 66:13,14. 2 Chr. 15:13,14. Neh. 10:29. Ec. 5:4,5. Matt. 5:33. 2 Cor. 8:5. m 115. 2 Kings 23:3. n 61—3. 22:14—18. 34:19. o 25:58. 143:11. p Num. 29:39. Hos. 14:2. Heb. 13:15. q 12,25,130, 169. r Judg. 13:3. 1 Sam. 15:5. 30:5. Job 13:14. Rom. 8:36. 1 Cor. 15:31. 2 Cor. 11:23. s 83,117,153. t 85. 10:8—10. 124:6. 7. 140:5. 141:9. Jer. 18:22. u 51,57,55. Dan. 6:10. Luke 20:19—25. x 14,127,162. 16:6. Deut. 33:4. Is. 54:

17. Acts 26:18. Col. 1:12. Heb. 9:15. 1 Pet. 1:4. y 77,92,174. 19:8. Jer. 15:16. 1 Pet. 1:8. z 36. 141:4. Josh. 24:23. 1 Kings 8:58. Phil. 2:13. t Heb. do. a 33,44. 1 Pet. 1:13. b 94:11. Is. 55:7. Jer. 4:14. Mark 7:21. 2 Cor. 10:5. c 97,105. d 32:7. 91:1,2. Is. 32:2. e 3:3. 94:11. f 81. 130:5,6. g 6:8. 26:9,9. 139:19. Matt. 7:23. 23:41. h 106. Josh. 24:15. i 37:17,24. 41:12. 63:8. 94:18. Is. 41:10. 42:1. k 25:2. Is. 45:17. Rom. 5:5. 9:33. 10:11. 1 Pet. 2:25. l 17:5. 71:6. 6:73. 23:139. 10. Is. 41:13. John 10:28,29. Rom. 14:4. 1 Pet. 1:5. Jude 24. m 6, 48,111,112.

shunned. (Notes, 97:10. Ex. 20:1. Prov. 8:13. Am. 5:14,15.)

V. 105. "The word of God discovereth to us our errors: it sheweth us where we lost our way, and how we may recover it again. If we take this "lamp" in our hand it will not only point out our course in general, but also direct us in every step, and guide our "feet" into the "path" of holiness and peace." Bp. Horne.—The metaphor is taken from a man walking on a dangerous road, in the dark, except as he sees by a lamp or lantern, where to set his feet, step by step, as he proceeds: but taking heed to his way by this friendly light, he passes on safely, and even comfortably, where otherwise he must have fallen into mischief or destruction. Such is this world and our passage through it; such is man without revelation, or with revelation and without faith; and such is the use which true faith makes of revelation. (Notes, 43:2,3. Prov. 6:23. 17:16. Is. 8:20. Matt. 6:22,23. Eph. 5:8—14. 2 Pet. 1:19—21.)

V. 106. David had bound his soul with a most solemn vow, to live devoted to God and obedient to his commandments. The preventing grace of God had inclined his heart to this; he doubtless depended on his continued help for ability to perform his vow: and the obedience, to which he thus bound himself, was that of a sinner under a dispensation of mercy, and of a believer who is interested in the covenant of grace. Such a solemn vow is implied in baptism, in bringing our children to be baptized, and in our attendance on the Lord's table: and these public solemnities should be preceded by those secret transactions, between God and our souls, in which we accept of his proffered benefits, and yield up ourselves to his service. (Notes, 56:12. 116:13. 2 Chr. 15:12—15. Neh. 10:29. Matt. 19:13—15. P. O.)

V. 107. "The faithful servants of God may be "afflicted ... very much:" but let them consider, that by afflictions their corruptions are purged away, their faith is tried, their patience perfected, their brethren are edified, and their Master is glorified. Let them still firmly rely on the divine promise of grace and salvation, still humbly pray for its accomplishment in themselves: "quicken me, O Lord, according to thy word." Bp. Horne. (Marg. Ref. Notes, 25:88.)

V. 108. Praise and thanksgiving, with other devotional exercises, are the free-will-offerings of the mouth, which are acceptable to God through the sacrifice and mediation of Christ: and David, in his afflictions, could present no other oblations. (Notes, Num. 29:39. Hos. 14:1—3. Col. 3:16,17. Heb. 13:15,16. 1 Pet. 2:4—6.)

V. 109. (Marg. Ref. r.) David's life was continually in danger; and he was required at all times to exert himself, and use the greatest precaution, in warding off the assaults of his persecutors: but he did not forget, and purposed not to violate, the law of God, even in order to self-preservation.

V. 110. "They that make no conscience of their actions, have contrived a subtle plot to ruin me; but I have never stepped out of the way of thy precepts, to avoid the snares they have laid for me." Bp. Patrick. (Notes, 85. 1 Sam. 18:17—30. Jer. 18:18. Dan. 6:4—11.)

V. 111. By faith receiving the truths which God had attested, and embracing the promises he had given, and thus walking with him in his commandments and ordinances, formed that life, which David deliberately chose to lead on earth, as introductory to his everlasting heritage in heaven: and the rejoicing of his soul in the exercise of faith, hope, love, and other pious affections, here below, was an earnest and pledge of those unalloyed pleasures, reserved for him in the future world. (Notes, 14:127. 19:7—11. Josh. 24:15. Luke 10:38—42. P. O. Note, 1 John 5:9—12.)

V. 112. "The inclination of the heart to good is the work of God: but man is, nevertheless, in this, as in other instances, and to perform it, when he listens to the call, and obeys

the motions of his grace. We are not to judge of ourselves by what we sometimes say and do; but by the general disposition and tendency of the heart and its affections." Bp. Horne. (Notes, 32,44. Rom. 8:12,13. Phil. 2:12,13.)

V. 113. The word vain is not in the original; and some render the verse "I hate other thoughts; but thy law do I love." Those "thoughts," however, which the Psalmist hated, doubtless were vain or evil, and therefore contrary to the law which he loved. "Love and hatred are the two great and influencing affections of the human mind. Since the fall, they have been misplaced. By nature we love vain thoughts, and hate the law of God. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can it be." Rom. 8:7. But in the renewed mind the case is altered; its "delight is in the law of God;" and therefore it cannot bear "vain thoughts," which are contrary to that law, and exalt themselves against it. Thoughts are often said to be free: from human censure they are, but not from the cognizance and judgment of the Omniscent. The mind should be well furnished with proper materials, on which to employ itself. We shall then be secured against the incursions of rambling, conceited, worldly, impure, and revengeful thoughts, which otherwise will devour half our time, and appear against us, to our unspeakable amazement, ... when the secrets of all hearts shall be disclosed." Bp. Horne.—In those vacant hours which are spared from business, pleasure, company, and sleep, and which are spent in solitude, at home or abroad; unprofitable, proud, covetous, sensual, envious, or malicious imaginations, occupy the minds of ungodly men, and often infect their very dreams. These are not only sinful in themselves, indicating the state of their hearts, and as such will be brought into the account at the day of judgment; but they excite the dormant corruptions, and lead to more open and gross violations of the holy law. The carnal mind welcomes and delights to dwell upon these congenial imaginations, and to solace itself by ideal indulgences, when opportunity of other gratification is not presented, or when a man dares not commit the actual transgression. But the spiritual mind recoils at them: such thoughts will intrude from time to time, but they are unwelcome and distressing, and are immediately thrust out; while other subjects, from the word of God, are stored up in readiness to occupy the mind more profitably and pleasantly, during the hours of leisure and retirement. (Notes, 66:18,19. Jer. 4:14.) There is no better test of our true character, than the habitual effect of "vain thoughts" upon our minds; whether we love and indulge them, or abhor, and watch and pray against them. And by inquiring, to what subjects we habitually and allowedly revert, when present circumstances do not impose any one upon us, we may discover the prevalent disposition of our heart, whether we be carnal or spiritual; and may also learn whether pride, malice, avarice, ambition, or sensuality, be the predominant corruption in our souls.—"Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit." Liturgy.

V. 114, 115. (Marg. Ref. Notes, 32:6,7. 90:1,2. 91:1,2. 139:19—22. Prov. 13:20. 18:10,11. Is. 32:1,2. Matt. 23:37—39.) "From vain thoughts, and vain passions, the Psalmist teacheth us to fly, by prayer, to God, as our Refuge and Protector." Bp. Horne.

V. 116, 117. (Note, 106.) "He desireth God's continual assistance, lest he should faint in this race which he had begun."—The Psalmist formed his purposes, under a consciousness of his weakness, and of the power of temptation, and in dependence on the promises of God. He therefore "watched and prayed, lest he should enter into temptation," knowing that, "though the spirit was willing, the flesh was weak." (Notes, 51:11—13. 2 Sam. 11:1—5. Matt. 26:40,41.) "Uphold me, and I shall live, &c." "Hold thou me up, and I shall be saved." His spiritual and eternal life and salva-

127 Therefore ¹I love thy commandments above gold; yea, above fine gold.

128 Therefore ¹I esteem all *thy* precepts concerning all things to be right; ²and I have every false way.

PE.

129 Thy testimonies are wonderful: therefore ¹doth my soul keep them.

130 The ¹entrance of thy words giveth light; ²it giveth understanding unto the simple.

131 I ¹opened my mouth, and panted; for ¹I longed for thy commandments.

132 ¹Look thou upon me, and be merciful unto me, ²as thou usest to do unto those that love thy name.

133 ¹Order my steps in thy word; and ²let not any iniquity have dominion over me.

h 72. 19-10. Prov. 3:13-18. 8:11. 16:16. Matt. 13:45, 46. Eph. 3:8. i 6. 19-7.8. Deut. 4:8. Job 33:27. ¹Prov. 30:5. Rom. 7:12, 14, 16, 22. k 104, 119. i 118. 139:8. l 6:5. Rev. 19:10. m 2:31, 146. 25:10. n 105. Prov. 6:23. l 8:20. Luke 1:7. 7:9. Acts 26:18. Eph. 5:13, 14. 2 Pet. 1:19. o 19:7. Prov. 14:23, 25. Rom. 18:19. 2 Tim. 3:15-17. p 20. 42:1. Is. 26:8, 9. 1 Pet. 2:2. q 40, 162, 174. Heb. 12:4. r 124. 25:18. Ex. 4:31. 1 Sam. 1:11. 2 Sam. 16:12. Is. 63:7-9. ¹Heb. according to the custom towards those, &c. 106:4. s 116. 17:5. 32:3. 121:3. 1 Sam. 2:9. t 19:13. Rom. 6:12-14. 7:23, 24. u 122. 56:1, 2, 13. 105:43-45. Ex. 11:17-20. 36:24-27. Luke 1:74, 75. Acts 9:31. v 4:6. 80:1, 3, 7, 19.

their traditions, or by their lives. (*Notes* Jer. 8:8, 9. *Mal.* 2:4-9. *Matt.* 15:3-6. *Rom.* 3:29-31.) When these evils become general, it is time for the Lord to take the matter in hand, and by his own power to silence infidels, profligates, Pharisees, and antinomians, to stand up for the honour of his own word, and to maintain his own cause among men: for no other power can effect these purposes; and in such circumstances the whole honour will be given unto him. (*Notes*, *Is.* 59:9-19.)

V. 127. 'As the wickedness of those increaseth, who ¹'make void the divine law,' the zeal and love of believers should increase in proportion to stem the torrent: and this may be done to a surprising degree, by a few persons, who, after the example of the first Christians, can forsake all to follow their Master; who have the sense and the courage to prefer truth, wisdom, holiness, and heaven, to falsehood, folly, sin, and the world; who can resolutely reject the glittering temptation, and say, without hypocrisy, to their God, ²'I love thy commandments above gold, yea, above fine gold.' *Bp. Horne.* (72. *Notes*, 14, 111.)

V. 128. 'The more I consider them, the more I approve every one of them, . . . and abhor all those base and dishonest ways, whereby others study to advance themselves to riches and honours.' *Bp. Patrick.* (*Notes*, 29, 30. *Prov.* 20:5, 6.) 'For the same reason that the children of God, in the worst of times, ¹'love his commandments,' they love them all: not observing such only as they can observe without giving offence, but regardless of the censures of the world, doing their duty in every particular; not ²'hating' some ¹'evil ways,' and at the same time walking in others, but extending and manifesting their aversion to all alike.' *Bp. Horne.* (*Notes*, *John* 15:12-16, v. 14. *John.* 2:8-13.)

V. 129. The discoveries which the word of God makes of the mysteries of his nature, the perfections of his character, and the power of his works, and likewise of the invisible and eternal world, are suited to excite the highest wonder and astonishment. The harmony of the divine attributes in the mystery of redemption; the way of a sinner's acceptance; and the method of speaking peace to his conscience, without giving the least encouragement to sin; the rule and example of obedience, and all the motives and obligations to it; are most worthy of our admiration, love, and gratitude: and it is owing entirely, either to the depravity of our hearts, or to the familiarity of our thoughts with these subjects, that we are no more affected by them. (*Notes*, 18. 139:17, 18. *Is.* 9:6, 7. 1 Cor. 2:6-9. *Eph.* 2:4-10. 39-12. 1 Pet. 1:10-12. 1 *John* 5:9-12.)

V. 130. The words of God enter the soul when, being read or heard, they are understood, believed, stored up in the memory, and used to regulate the judgment and conduct. They then give a satisfactory light to the mind, upon every subject on which they treat; and speedily communicate more useful knowledge upon the most important topics, to the simplest believer, than the acutest philosophers have been able to develop through successive generations. (*Note*, 98-100.) 'The simple idiots that submit themselves to God, have their eyes opened, and their minds illuminated, so soon as they begin to read God's word.'—¹'Thus will they' (the Scriptures) give to the simple, in a few days, an understanding of those matters, which philosophers for whole centuries sought in vain.' *Bp. Horne.* (*Notes*, 105. 19:7-11. 93:5. *Prov.* 6:23. *Is.* 8:20. *Luke* 24:44-49. *Acts* 16:13-15. 2 Cor. 4:3-6.)

V. 131. As the man, who has run himself out of breath, opens his mouth to draw in the refreshing breeze, and eagerly pants for it; so the believer, wearied with the cares of life and his conflict with sin, longs for the consolations conveyed to him by the sacred word, and stands expecting and prepared to receive them into his heart. (*Notes*, 19-21, 40, 51, 28. 42:1-3. *Heb.* 12:14.)

V. 132. The love of the name, or perfections, of God, dis-

134 ¹'Deliver me from the oppression of man so will I keep thy precepts.

135 ¹'Make thy face to shine upon thy servant; and teach me thy statutes.

136 ¹'Rivers of waters run down mine eyes, because they keep not thy law.

TZADDI.

137 ¹'Righteous art thou, O Lord, and upright are thy judgments.

138 Thy testimonies, that thou hast commanded, are righteous, and very faithful.

139 My ¹'zeal hath consumed me; because ²'mine enemies have forgotten thy words.

140 Thy word is ¹'very pure: therefore thy servant loveth it.

141 I am ¹'small and despised; ²yet do not I forget thy precepts.

Num. 6:25-26. Job 31:26. Rev. 22:4, 5. y 12. Job 34:32. 35:11. 36:22. *Luke* 24:45. z 53, 158. 1 Sam. 15:11. Jer. 9:1, 18. 12:17, 14:17. Ez. 9:4. *Luke* 19:41. Rom. 2:2, 3. a 99, 4, 105, 6. 145:17. Deut. 32:4. Neh. 9:33. Jer. 12:1. Dan. 9:7, 14. Rom. 3:5, 6. 9:14. Rev. 15:3, 4. 16:7, 19:2. b 86, 144. 19:7, 9. *Leut.* 4:4, 45. t *Heb.* righteousness. t *Heb.* faithfulness. 75. c 69:9. 1 Kings 19:10. 14. *John* 2:17. s Or, cut me off. d 53:4. *Matt.* 9:13. 12:7-5. 15:4-6. 21:13, 16, 42, 22:29. *Acts* 13:27. 28:23-27. e 128. 12:6. 18:30. 19:8. *Prov.* 30:5. *Rom.* 7:12. 16:22. 1 Pet. 2:2. 2 Pet. 1:21. f *Heb.* tried, or refined. f 22:6. 40:17. *Prov.* 15:16. 16:8. 19:1. i *Is.* 53:3. *Luke* 6:20. 9:58. 2 Cor. 8:6. *Jam.* 2:5. g 109, 176. *Prov.* 3:1.

tinguishes the believer from all those who are carnally-minded and enmity to God for nothing ²'availeth in Christ, but faith which worketh by love.'—The reconciled believer is dealt with according to the gospel of grace: the unregenerate and unbelieving according to the strict and holy law. This David understood, and prayed earnestly to be dealt with according to that gracious rule, by which the Lord pardoned and recompensed his friends; not in that strict justice, with which he punishes his enemies. (*Notes*, 124, 125. 25:6, 7. 106:4, 5.)

V. 133. The frequent ejaculatory prayers for divine teaching and upholding, and that God would not permit any sin to acquire dominion over him, show how much the Psalmist understood and felt his entire dependence on God, not only for providential protection, and the forgiveness of his sins; but also as to those things in which men in general depend on themselves, and assume the credit of any real or supposed difference, subsisting between them and others: namely, the due exercise of their rational powers, and the right state of their hearts.—¹'O God, from whom all holy desires, all good counsels, and all just works do proceed, &c. *Liturgy.*—It is evident David deeply felt, that iniquity, in one form or other, would enslave him, unless God himself ordered and upheld his goings, according to the sacred word. (*Notes*, 19:12-14. *Rom.* 6:8-19. 7:15-25.)

V. 136. Conformity to Christ is the standard of the believer's growth in grace. David had ²'that mind in him which was also in Jesus Christ': his grief was therefore intense, and his tears flowed as rivers down his furrowed cheeks, when he looked around, and saw multitudes ruining themselves and others, as well as dishonouring God, by impatiently despising and violating his holy law, and neglecting his salvation. (53. *Notes*, 157, 158. *Jer.* 9:1, 2. 13:15-17. *Luke* 19:11-14. *Rom.* 9:1-3.)

V. 137. 'It is said of the emperor Mauritius, that upon seeing all his children slain before his face, at the command of that bloody tyrant and usurper, Phocas, himself expecting the next stroke, . . . he exclaimed aloud, in these words of David, ¹'Righteous art thou, O Lord, and upright are thy judgments.' *Bp. Horne.*—This story is a good exposition of the verse; and if satisfactorily authenticated, would be a most admirable exemplification of the genuine tendency of the doctrine contained in it; namely, confidence in God, and acquiescence in his will, under the severest calamities. (*Marg. Ref.* *Notes*, 75, 76.)

V. 138. 'Thou hast commanded justice by thy testimonies, and ²with especially.' *Old Version.* This translation is as literal as that of the present version.—The law commands perfect righteousness; and even the gospel requires truth in the inward parts. (*Note*, 51:5, 6.)

V. 139. The Psalmist's ardent love to the word of God, and zeal for his glory, threw his mind into a most distressing commotion, whilst he observed how his enemies forgot and neglected the most obvious truths and precepts of Scripture. ²'His spirit was stirred within him,' and he became even sick with uneasiness; finding himself unable to stop the progress of their impiety and rebellion.—In this he may be considered as a type of the Saviour. (*Marg. Ref.* *Notes*, 136. 69:8, 9. *John* 2:13-17.)

V. 140. 'Gold hath need to be fined; but thy word is perfection itself.'—The figurative term, used in the original, denotes the purity of the sacred Scriptures; which reflect the holiness of the Lord's character and government, and require of us purity of heart and life, and lead us to it. This purity of the Scriptures the carnal mind dislikes; but the spiritually-minded love and relish it, and they perceive ²'equally in the righteous precepts, as in the faithful promises, and therefore they love the whole word of God. (*Notes*, 128. 12:5, 6. *Prov.* 30:5, 6. *Rom.* 7:9-12, 22-25.)

V. 142. 'Men may decree wickedness by a law; or they

142 Thy righteousness *is* an everlasting righteousness, and thy law *is* the truth.

143 Trouble and anguish have taken hold on me; yet thy commandments *are* my delights.

144 The righteousness of thy testimonies *is* everlasting: give me understanding, and I shall live.

[Practical Observations.]

KOPH.

145 I cried with my whole heart: hear me, O Lord: I will keep thy statutes.

146 I cried unto thee: save me, and I shall keep thy testimonies.

b 144, 36:6. 1s. 51:6,8. Dan. 9:24. 2 The. 1:6—10. i 151. John 17:17. Eph. 4:21. k 107, 19:4, 5. 88:3. &c. 116:3. 130:1. Mark 14:33,34. * Heb. found me. 116:47. Job 23:12. John 4:34. m 138,152. Matt. 5:18, 1 Pet. 1:23—27. n 31. 65:73,169. 2 Cor. 4:6. 1 John 5:20,21. o 1s. 6:9,10. 37:11 Jer. 4:22. Dan. 12:10. Hos. 4:6. Matt. 13:19. John 17:3. p 10, 61:1. 2 Ps. 3. 96:4. 102:17, 142. 1,2. 1 Sam. 1:10,15. Jer. 29:13. q 44,106,115. * O Lord, that I may keep. 142. Judg. 10:15,16. Matt. 1:21. Tit. 2:14. 3:4—8. r 5, 53, 42,8. 88:13. 139:6, 1s. 26:

may change their decrees, and with them, what was right to-day may be wrong to-morrow: but the law of God is righteousness, and it is truth, to-day and for ever.' *Bp. Horne.*—Perhaps the everlasting righteousness of God, as a Saviour, which "is unto all and upon all that believe," is intended; and not merely his righteousness as a Judge.—His law is the truth, as the standard of right and wrong; and his testimony, as to facts, doctrines, denunciations, and promises. (*Notes*, 66,86,150,151.)

V. 143. *Marg. Ref. Notes*, 40:6—12. 94:19. *Matt.* 26:36—39.

V. 144. (*Notes*, 138,152. *Matt.* 5:17,18.) 'So that the life of man, without the knowledge of God, is death.' (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

V. 121—144. Happy is the man who, from evangelical principles, does judgment and justice to all around him; he will have "rejoicing in the testimony of his conscience," and confidence in the mercy and truth of his God, in the midst of slander and persecution: the Lord will be his "Surety for good," and will not leave him in the hand of any proud oppressor. Delays may try his patience, while he waits for the salvation of God, and the performance of his faithful and righteous word: but in due time the Lord will do justice between him and his enemies, and answer, yea, far exceed, his largest expectations.—If we are indeed become the servants of God, whether in a low or in a lofty station, he will deal with us according to his mercy: and if we desire to know his will and our duty, in that station which God has assigned us, he will "give us understanding that we may learn his testimonies."—In proportion as we love his service and value his commandments, we shall be grieved to witness the neglect and contempt with which they are treated: we shall be sensible that we cannot stop the progress of infidelity and immorality, or of those "damnable heresies," which "make void the holy law" of God; and this will excite our prayers to him, to arise and work, and cause iniquity to stop its mouth.—If we can say, that "we love God's commandments more than much fine gold," and really value the comforts and the cause of true godliness more than our worldly interests; and if our love to the word of God gather strength in proportion as we see others despise and trample upon it; we may hope to do something effectual, as instruments, by our example, prayers, influence, and talents, to stem the torrent of impiety. For we shall then venture the loss of every earthly advantage, and submit to any self-denial and suffering, in this important cause; and shall be as zealous and active in extolling and establishing, as wicked men are in decrying and vilifying, the truths and statutes of the Lord. But those who spiritually love any of his precepts, love them all, and "esteem them all to be right;" and those who hate any false way, hate all of them, as dishonourable to God and ruinous to man.—Increasing illumination, and closer meditation on divine subjects, enhance the Christian's admiration and gratitude: and the wonders of redeeming love, which "angels desire to look into," will fix the heart in the observance and adoration of them. (*Note*, 1 Pet. 1:10—12.)—When we simply receive the testimony of revelation, by faith, with a due preparation of the heart, a new light pervades the understanding, and every object assumes another appearance: every view of spiritual things, in their glory and excellency, excites more ardent desires of clearer discoveries: nor can the longing, panting, thirstings of the heaven-born soul, for more perfect knowledge and holiness, be ever satisfied till it arrives in the world above. Thus to hunger and thirst after righteousness may indeed here create uneasiness; but these desires shall be fully answered, when all of a contrary nature shall be eternally disappointed. (*Notes*, *Matt.* 5:6. 1 Cor. 13:8—12.)—The Lord regards, with tender and fatherly mercy, those who love his name: and if we cannot decide that we are of this happy number, we yet may pray to him, and say, "Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name." And this will be done with more encouragement, if we can sincerely add our petitions, "that he would order our steps according

147 I prevented the dawning of the morning, and cried: I hoped in thy word.

148 Mine eyes prevent the night-watches, that I might meditate in thy word.

149 Hear my voice according unto thy loving-kindness: O Lord, quicken me according to thy judgment.

150 They draw nigh that follow after his chief: they are far from thy law.

151 Thou art near, O Lord; and all thy commandments are truth.

152 Concerning thy testimonies, I have known of old, that thou hast founded them for ever.

9. Mark 1:35. a 74,81,56:4,130:5. Heb. 6:17—19. t 62, 63:1,6. 139:17,18. 1 Sam. 2:19. Luke 6:12. u 5:2,3,55:2, 64:1. x 61:1, 69:15, 109:21. 1s. 63:7. y 25,40,156. z 22:11—13,16, 27:2. 1 Sam. 23:26. 2 Sam. 17:16. Matt. 26:46, 47. a 50:17. Job 21:14. Prov. 1:7,22, 28:9. Eph. 2:13,14. b 46:1, 75:1, 148:18. Deut. 4:7. Matt. 1:23. c 138,142. d 144,160, 89:34—37, 111:7,3. Ec. 3:14. Luke 21:33.

to his word, and not let any iniquity have dominion over us." When it is our aim and desire thus "to keep the precepts of God," he will deliver us from oppression, or comfort us under it, by his presence and "the light of his countenance;" and will teach us more and more of his holy truth and will.—But, though exempted from sorrow on our own account, we must expect to be grieved for others, whilst in this vale of tears: nor can we do otherwise, than mourn to behold our fellow creatures hurry, by tens of thousands, nay millions, unto eternal destruction, without being able to prevent it. It behoves us, however, to submit to the justice of God in this, as well as in other matters: this will calm the tempest of our souls; and we shall allow his judgments to be righteous in the destruction of the wicked, though nearly connected with us, as well as in our own afflictions: and we shall be induced to cheerful obedience, and a firm reliance on his faithful promises.—When our zeal is purified from bitterness, and resentment against ungodly opposers; when it runs in the same channel with that of the Redeemer; and when it makes us willing to renounce, venture, and suffer, for the benefit even of our persecutors; it is good evidence that we are true Christians, and it will be very useful to others also.—Happy are they who love the whole word of God, because of its purity, and its purifying influence on their hearts; for this no unregenerate person can do.—Those who are noble in this world, if strong in the grace of God, will be mean in their own eyes, and willing to be despised by others; and those who are poor and low in the world, will be great in the sight of God, if neither fear, shame, nor covetousness, render them forgetful of his precepts. These are of immutable and everlasting excellence and obligation. The law of God is the truth, the standard of holiness, and the rule of happiness. Yet the divine obedience of Christ alone forms that "everlasting righteousness," which is testified to us in Scripture, and which justifies the believing sinner. But they, who are thus justified, learn to "delight in God's commandments," and to copy that obedience by which they are accepted: the trouble and anguish, which took hold on their consciences, end in sweet peace and confidence: they enter on a new state, bear a new character, and lead a new life. They are comforted under subsequent trials, and at length are brought forth out of them all. May the Lord give us understanding, that we may see and walk in this way of peace and salvation; that we may here live the life of faith and grace, and at length be removed to the life of glory, vision, and fruition.

NOTES.—V. 145, 146. 'He sheweth, that all his affections and whole heart were bent to God-ward, for to have help in his dangers.'—The Psalmist was also at least as earnest to be enabled to keep the commandments of God, as to be rescued from his sufferings; and considered his deliverance as an introduction to his obedience, which he was fully purposed to render to the God of his salvation. (*Notes*, 10, 106, 62:8—10. *Eph.* 2:4—10, v. 10. *Tit.* 2:11—14.)

V. 147, 148. 'David delighted in the holy exercises of prayer and meditation; therefore he prevented the dawning of the morning, and was beforehand with the light itself; therefore his "eyes prevented the watches," that is, the last of those watches, into which the night was by the Jews divided: he needed not the watchman's call, but was stirring before it could be given. Climate and constitution will doubtless make a difference, and claim considerable allowance. But by Christians who enjoy their health, in temperate weather, the sun should not be suffered to shine in vain, nor the golden hours of the morning to glide away unimproved.' *Bp. Horne.* (*Notes*, *Mark* 1:35—39. *P. O.* 29—45. *Note*, *Luke* 6:12.)

V. 149. *Notes*, 77. 51:12.—*Quicken*, &c.] 'Give me life and animation in thy service; according to the wise and righteous appointments of thy word.'

V. 150, 151. 'If our enemies draw nigh to destroy us, God is still nearer to preserve us.' *Bp. Horne.*—He is indeed near in his Providence; but we should, with David, pray, that he may be graciously near us, to uphold us in keeping his commandments, which are truth and righteous-

(249)

164 'Seven times a day do I praise thee, ^bbecause of thy righteous judgments.

165 'Great peace have they which love thy law, and ^cnothing shall offend them.

166 LORD, ^dI have hoped for thy salvation, ^eand done thy commandments.

167 My ^fsoul hath kept thy testimonies; ^gand I love them exceedingly.

168 I have kept thy precepts and thy testimonies; ^hfor all my ways are before thee.

TAU.

169 Let ⁱmy cry come near before thee, O LORD: ^jgive me understanding according to thy word.

162, 55-17. b 48-11, 97-8. Rev. 19:2. c Prov. 3:1, 2, 17. Is. 32:17. 57:21. John 14:27. Gal. 5:22, 23. 6:15, 16. * Heb. they shall have no stumbling-block. Is. 8:13-15. 28:13. 57:14. Matt. 13:21. 24:24. 1 Pet. 2:8-9. d 81, 174. 130:5-7. Gen. 49:18. e 4:45. 24:3-5. 50:23. John 7:17. 1 John 2:3, 4. f 5-8, 97, 111, 159. John 14:21-24. 15:10. Heb. 10:16, 17. g 40:7. Rom. 7:22. h 41:20, 21. 90:8. 135:3. Job 31:21. Prov. 3:21. Jer. 23:24. Heb. 4:13. Rev. 2:23. 14:5. 18:6. 2 Chr. 30:27. i 144. 1 Chr. 22:12. 2 hr. 1:10. irov. 2:3-5. jann. 2:21. Jam. 1:5. 141. 89:20-25. Gen. 32:9-12. 2 Sam. 7:25. m 7. 50:23. 71:17, 23, 24. n 13, 46. 57:30. 40:9. 10. 78:4. Deut. 6:7. Matt. 12:34, 35. Eph. 4:29. Col. 4:6. o 86, 138, 142, 144. Rom.

the genuine from all counterfeits. (Notes, 111:9, 10. Jam. 1:5-8.)

V. 171. Utter.] 'The word signifieth to *pour forth continually*.—"My lips shall pour forth praise; for thou hast taught me thy statutes." This is more literal, and accords better to the context; the same particle is rendered for in the next verse. (Marg. Ref.)

V. 173, 174. 'Let thy divine power therefore succour me; ... for I rely on that alone, having resolved to be guided wholly by thy precept s. And I have long expected with most ardent desires, thy help, O LORD, for my deliverance; delighting myself, in the mean time, in thy laws.' Bp. Patrick. —The help of divine grace, in keeping the precepts of God which he had chosen, and "salvation with eternal glory," were probably more in David's thoughts, when he presented these requests, than any temporal aid or deliverance. (Marg. Ref. Notes, 5:25, 166. Rom. 7:13-25.)

V. 175. "My soul shall live, and praise thee, and thy judgments shall help me."—The judgments of God on his enemies, the fatherly corrections of his people, the counsels of his word, and the ordinances of his house, are all helpful to the believer's sanctification, through the efficacious teaching and assistance of the Holy Spirit. (Notes, 50—53, 75. Rom. 5:3-5. 8:28-31.)

V. 176. 'It is doubtful, whether David here speaks of his misery or his sin, of his wandering as an exile, ... or of his going astray from the commandments of his God.' Bp. Horne. —The simile, however, of "a lost sheep" is so generally applied to the latter case; and the language, thus interpreted, accords so well to other parts of Scripture; that it is most probable his past sins, and his proneness to wander, were especially meant in this concluding confession and ejaculation. (Notes, Is. 53:4-6. Matt. 18:12, 13. Luke 15:3-7. John 10:14-18. 1 Pet. 2:18-25. v. 25.)—Perhaps it was written after he had gone so far astray in the matter of Bathsheba and Uriah; and, being deeply convinced of his guilt and misery, he felt his need of the special interposition of the good Shepherd to bring him back to the fold of God. (Marg. Ref. Note, 23:1-3.). A sheep, wandered from the fold, cast into a pit, entangled in thorns and briers, or surrounded by beasts of prey, wounded and bruised, and wholly unable to rescue itself, or escape destruction; had it the powers of reason and speech, and did it see the tender shepherd at a distance, might be supposed as earnestly calling to him in similar language.

'My soul hath gone too far astray,
My feet too often slip;
But since I've not forgot thy way,
Restore thy wandering sheep.' Dr. Watts.

PRACTICAL OBSERVATIONS.

V. 145-176. Supplications "with the whole heart" differ very widely from that lip-labour, in which formalists confide; and are presented by those alone who long for God's salvation, and who love his commandments, but are sensible of their inability to keep them.—Great earnestness in any undertaking often interrupts our sleep: thus fervent love to the word of God, and delight in communion with him, will render us willing to deduct from the hours of rest and refreshment, rather than be prevented from attending on these needful and pleasant exercises.—The Lord, indeed, has not seen good to give us positive injunctions in these matters, and is accessible at all hours: yet we may often detect ourselves to be defective in love, gratitude, and spirituality, by our slothfulness and self-indulgence: as we have been needlessly asleep, or employed in trifles, when we might have been improving our privilege of access to the mercy-seat, and to that sacred word in which we profess to hope. This should lead us to call upon God to hear our voice, and to quicken us, according to his love, his wisdom, and his truth.—When employed in the service of God, we need not fear, though "they should draw aigh who follow after mischief, and are far from his law" in

170 Let my supplication come before thee: ⁱde liver me according to thy word.

171 My ^jlips shall utter praise, when thou hast taught me thy statutes.

172 My ^ktongue shall speak of thy word; ^lfor all thy commandments are righteousness.

173 ^mLet thine hand help me; ⁿfor I have chosen thy precepts.

174 I have ^olonged for thy salvation, O LORD; ^pand thy law ^qis my delight.

175 ^rLet my soul live, and it shall praise thee; ^sand let thy judgments help me.

176 I have ^tgone astray like a lost sheep: ^useek thy servant; ^vfor I do not forget thy commandments.

7:12, 14. p 94, 117. Is. 41:10-14. Mark 9:24. 2 Cor. 12:9. Eph. 6:10. &c. Phil. 4:13. q 30:33, 40, 111. 1 Pet. 30:19. Josh. 24:15, 22. 1 Kings 3:11, 12. Prov. 1:29. Luke 10:42. r 81, 166. Gen. 49:18. 2 Sam. 23:5. Prov. 13:12. Cant. 5:8. Rom. 7:22-25. 8:23-25. Phil. 1:23. s 16, 24, 47, 77, 162, 167. t 9:13, 14. 30:9. 51:14. 15:118-19. 19:18. 38:19. u 75. Is. 26:18, 9. Rom. 8:28. 1 Cor. 11:31, 32. 2 Cor. 4:17. v Is. 53:6. Ez. 34:6, 16. Matt. 10:6. 15:24. 18:12. 19:13. Luke 15:4-7. John 10:16. 1 Pet. 2:25. z Cant. 1:4. Jer. 31:8. Luke 19:10. Gal. 4:9. Phil. 2:13. Jam. 1:17. z 61, 93. Hos. 4:6.

their temper and conduct; for he is near to defend us, and will vindicate the honour of his commandments, against those who hate us for obeying them: and if we have depended on his testimonies, our constant experience will assure us, that he has "established them for ever." He considers the weight and continuance of our affections, and will plead our cause and deliver us; as we do not forget his law, but are more desirous of being invigorated in his ways, than of exemption from trouble. But present safety, and everlasting salvation, are far from the wicked, who neither observe, nor understand, nor even seek after, the truths, and statutes of the Lord; and alas! how numerous are these careless, presumptuous transgressors!—The number, power, and malice of our persecutors, should enhance our value for the tender mercies of God, and our steady purpose not to decline from his ways. And in this frame of mind, we shall rather grieve for the transgressors who are ruining themselves, than for the uneasiness which they occasion us.—Happy are they, who can appeal to God how cordially they love this law! His grace has planted this love in their hearts; they are interested in all his precious promises, which from the beginning have been true and faithful; and they are brought into the way of those "righteous judgments," every one of which is immutable and endureth for ever.—When princes become persecutors, their frowns and menaces prove powerful temptations to apostasy or iniquity; and desire of self-preservation may dictate very unwarrantable measures: but those, whose "hearts stand in awe of God's word," will rather endure the wrath of man, than break the law of their almighty Judge, and will prefer suffering, to deliverance by sin. (Notes, Jer. 26:12-15. Dan. 3:16-18. 6:10, 11. Acts 4:13-22.) Nay, were there no denunciations of wrath, on those that draw back for fear of the cross; their value for the promised blessings and consolations of the Scriptures is so great, that they would not renounce them to save their lives, and to obtain all worldly advantages: for they rejoice in digging into those rich mines of everlasting truth and love, far more than their enemies can do in spoiling them of their earthly substance.—Our dread and detestation of hypocrisy, fraud, and dissimulation, will be proportioned to our love of the truth and law of God: they therefore, who impose on their neighbours for their own gain, cannot really love the gospel.—The mercies of common Providence, the righteous judgments recorded in Scripture, and the blessings conveyed to us by them, demand our constant tribute of praise; and were our hearts like that of David, we should not be so remiss and infrequent in this heavenly exercise: nor would even troubles and persecutions unfit us for it; seeing we have so many unmerited comforts, such glorious discoveries made to us, and such blessed prospects set before us, in our most trying circumstances.—The believer, "delighting in the law" of his reconciled God, enjoys great peace of conscience and tranquility of mind, even in this turbulent and unsettled world; and the promises of God assure him, that he shall not meet with any stumbling-block, over which he shall fall to rise no more. He hopes for the free salvation of the gospel, and conscientiously obeys the holy commandments of the law: he keeps the testimonies of God, yea, loves them exceedingly; and attends on his worship, as one who knows, that "all his ways are before his eyes." Yet he will not rest in present attainments: he continues to cry unto God for further instruction and sanctification, and for deliverance from his sins. Expecting the answer of his prayers, he determines that his lips shall render praises to his God. He knows that all his commandments are righteousness itself, and therefore he will speak of them to others; while he chooses them as the rule of his own conduct, and begs for help from the powerful hand of the Lord, that he may be enabled to obey them. He longs for more complete salvation, and delights in the service of God: and he would live on earth, and hopes to live in heaven for ever, that he may show forth his praises: nay he values even afflictions, when they help him in following after holiness. He often

6 The sun shall not smite thee by day, nor the moon by night.

7 The LORD shall preserve thee from all evil: he shall preserve thy soul.

8 The LORD shall preserve ^{thy} going out, and thy coming in, ^{from} this time forth, and even for evermore.

PSALM CXXII.

David expresses his joy at being called on to go up to the sanctuary; and he extols the holy city, I.—S. He exhorts the people to pray for the peace of Jerusalem, and resolves to seek her good, 6—9.

^aA Song of degrees of David.

I WAS glad when they said unto me, 'Let us go into the house of the LORD.

2 Our feet shall stand within thy gates, O Jerusalem.

1. 1. 5. 6. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

chilling cold and unwholesome influences of the night, over which the moon presides; (*Notes*, Gen. 31:40.) so the Lord shelters his people from every open assault, and every insidious attempt of persecutors, seducers, or the powers of darkness. (*Notes*, Ex. 13:21,22. Num. 10:33,34. Matt. 6:13. 2 Tim. 4:16—18.)

‘Nor scorching sun, nor sickly moon,
Shall have his leave to smite;
He shields thy head from burning noon,
From blasting damps at night.

‘He guards thy soul, he keeps thy breath,
Where thickest dangers come,
Go and return, secure from death,
Till God commands thee home.’ *Watts.*

‘He sheweth, that God’s providence not only watcheth over his church in general; but also over every member thereof.’ (*Notes*, 91:3—12. 125:1,2. Job. 5:20—27.)—*For evermore.* (8) *Notes*, 37:37,38. 48:14. 73:23—28.

PRACTICAL OBSERVATIONS.

During the believer’s wearisome pilgrimage and perilous warfare, he should constantly look unto him, who bled on Mount Calvary, and who now reigns upon the holy hill of Zion; in whom “we have righteousness and strength,” through whom we have access to the mercy-seat, and to JEHOVAH, as our Father, and by whom we shall ere long be received into everlasting mansions.—The Helper and “Keeper of Israel” is the almighty Creator of heaven and earth; and “if he be for us, who can be against us?” (*Notes*, Rom. 8:28—39.) We should then inquire, whether we belong to this holy nation, this peculiar people; which being ascertained, we may dismiss our anxious cares and fears; or only be careful to use the appointed means, and be found employed in our proper work. (*Notes*, Matt. 6:25—32. Phil. 4:5—7.) The Lord will “uphold our goings in his ways, that our footsteps slip not.” He “neither slumbereth nor sleepeth;” he will keep his people night and day, in dangers, snares, temptations, and persecutions; from open and secret enemies; he will preserve them from all real evil, and make all seeming evil work together for their good; he will protect their lives, during the appointed period, and order all the circumstances of their departure: he will preserve their souls, and take care of them in going out and coming in; when present with their bodies, and when separated, and when again united to them, from this time forth for evermore. (*Notes*, 84:11,12. 2 Cor. 5:5—8. Phil. 1:21—26. 3:20,21.) “Happy are the people that are in such a case; yea, blessed are the people who have the LORD for their God.”

NOTES.—PSALM CXXII. V. 1, 2. This psalm seems to have been written for the use of the Israelites, when they went up to Jerusalem, after the ark was removed thither, to celebrate their sacred feasts, and to have communion with God and with their brethren. Their journey would often be inconvenient, wearisome, and expensive; but the holy joy and benefit, which thence accrued, would amply repay them. (*Notes*, 84:10.) ‘David . . . being, at this time, upon some occasion in the country, heard the good people there speak one to another, as some of them did to him, of going to worship God, at some of the three solemn feasts; which devotion of theirs, as it rejoiced his heart, so it moved him, I conjecture, to compose this psalm for their use, at such times.’ *Bp. Patrick.*—Jerusalem was typical both of the church of true believers, and of the heavenly state; and the solemnities of Israel were, like our public ordinances, acts of sacred worship; and, when attended on in faith and love, were earnest and foretastes of the worship and joy of heaven.—It may be supposed, that the Psalmist greatly rejoiced, not only in anticipating the pleasure of attending on the ordinances of God, but also in perceiving the people generally and zealously disposed to the duties of religion. (*Notes*, 27:4—6. 42:1—5. 63:1—6. 66:13,14. 95:1—6. 116:17—19. 118:24—24. 132:7—10. 142:5—5. 66:19—23. Jer. 50:4—6. Mic. 4:1—5.)

V. 3—5. ‘By the artificial joining and beauty of the

3 Jerusalem is ‘builded as a city that is compact together;

4 Whither the tribes go up, the tribes of the LORD, unto ‘the testimony of Israel, to give thanks unto the name of the LORD.

5 For there ‘are set thrones of judgment, ‘the thrones of the house of David.

6 ‘Pray for the peace of Jerusalem: ‘they shall prosper that love thee.

7 ‘Peace be within thy walls, and prosperity ‘within thy palaces.

8 For ‘my brethren and companions’ sakes, I will now say, Peace be within thee.

9 Because of ‘the house of the LORD our God, ‘I will seek thy good.

h 66:13—10. 107:1—3. 116:17—19. 118:19. i Deut. 17:18. 2 Chr. 19:8. ‘ Heb. do sit. k 2 Sam. 8:18. 2 Chr. 11:22. l 51:18. 137:6,7. Jer. 51:5. John 17:21. Eph. 4:3. 2 Thes. 3:16. m Gen. 12:3. Num. 24:9. n 1 John 3:14. o 1 Chr. 12:18. Is. 9:7. Phil. 1:13. John 14:27. Jam. 3:18. p 48:3. q 16:3. 42:4. 119:63. Eph. 4:4—F. 5:1. 2:2—5. Jam. 3:13—18. q 28:8. 69:9. 84:1,2,10. 1 Chr. 29:3. John 2:17. r 102:13,14. 137:5,6. Neh. 2:10. 13:14.

houses, he meaneth the concord and love that was between the citizens.’ (*Notes*, Eph. 2:19—22. 4:1—6,11—13. Rev. 21:9—27.)—Jerusalem, from the time of David, was considered as the centre of the worship and government of Israel, and as the bond of union among the tribes; and while that city remained compact and united, as their common head, they were safe and prosperous. The union also of the priesthood in Aaron’s family, with the kingdom in that of David, was very advantageous to their common interests, civil and religious, when justice was administered according to the law of God, and regal authority protected and supported the worship of God at his temple.—This typified the union of the priesthood and kingdom in the person of the Redeemer. (*Notes*, Zech. 6:12,13. Heb. 8:1,2.)—David’s sons were “chief rulers,” soon after the removal of the ark to mount Zion; (2 Sam. 8:18.) so that the thrones of his family, as well as his own throne, were then established at Jerusalem.—*Testimony.* (4) *Note*, Ex. 25:10—21.

V. 6, 7. ‘The members of the Israelitish church are exhorted to pray for its peace and welfare. What that church was, the Christian church militant upon earth now is, and demandeth in like manner the prayers of all Christian people, for its peace and welfare in a troublesome and contentious world. Its increase here below is, in reality, the increase of Jerusalem above, of which it is a part, and ought to be a resemblance.’ *Bp. Horne.*—‘Happy shall they be, who out of love to the religion and justice administered in thee, O beloved city, contribute their endeavours, as well as their prayers, for thy safety and prosperity.’ *Bp. Patrick.* (*Marg. Ref.* *Notes*, 51:18,19. 137:1—6. Gen. 12:1—3.)

V. 8, 9. The Psalmist concludes, by declaring his full purpose of using his authority and influence for the benefit of the holy city, from love to his brethren and his pious friends, but especially from love to God and his sacred service. (*Marg. Ref.* *Notes*, 1 Chr. 29:3—19.) Thus he gave all rulers, through succeeding generations, an example in what manner to improve their talents, in promoting true religion among their subjects, without at all infringing on the rights of conscience. (*Notes*, 2 Chr. 30:12. Is. 49:22,23. P. O. Ez. 46:1—15.)

PRACTICAL OBSERVATIONS.

The servants of God should exhort others, and be glad to be exhorted themselves, to attend on his ordinances. Indeed those who love his name and seek his salvation, will “rejoice when it is said unto them, Let us go into the house of the LORD;” and the pleasure and profit, which they derive from ‘the means of grace,’ will make the zealous believer disregard inconvenience and fatigue in resorting thither. With what alacrity then should we think of going to the temple above, when our feet shall stand within the gates of the heavenly Jerusalem! and how cheerfully should we bear the cross while we live, and welcome the stroke of death, in hopes of that immortal crown of glory!—Union and harmony are the ornament and stability of the church on earth; and if all the disciples of Christ were of one mind, and “endeavoured to keep the unity of the Spirit in the bond of peace,” their enemies would be deprived of their chief advantage against them. And if they were all more attentive to the commands of the Son of David, and more submissive to his authority, and referred their causes to his decision; they would be more like the “tribes of Israel,” even the “tribes of the LORD, when they went up to the testimony of Israel,” (the ark of the covenant and the mercy-seat,) “to give thanks unto the name of the LORD.” But Satan’s maxim has always been, to divide that he might conquer: and few Christians have been sufficiently aware of his design. Let all, then, who love the cause of pure religion, “pray for the peace,” in order to the prosperity of the church. Let us consider every one, who bears the image and seeks the glory of the Redeemer, as our brother, our companion, our fellow-traveller, and our fellow-soldier; without greatly regarding unessential differences, or secular distinctions. Let us seek the peace and comfort of every true believer, the union and harmony of

PSALM CXXIV.

Israel blesses God for marvellous deliverances, and exults in his protection. 1-8

^aA Song of degrees of David.

IF it had not been ^bthe LORD who was on our side, ^cnow may Israel say :

2 If it had not been the LORD who was on our side, ^dwhen men rose up against us :

3 Then ¹they had ²swallowed us up quick,
when ³their wrath was kindled against us:

4 Then ^hthe waters had overwhelmed us, the stream had gone over our soul:

5 Then ¹the proud waters had gone over our soul.

6 Blessed be the LORD, ^kwho hath not given us
as a prey to their teeth.

7 Our soul is escaped ^{as} a bird out of the

NOTES.—PSALM CXXIV. V. 1-3. The title ascribed to David: so that, abiding by this authority, we must look for the occasion of it in the history of that prince, though it is not easy to determine the particular deliverance to which it refers.—It may, however, be applied to any season of special danger or distress to the church, or to believers, from which they have been beyond expectation rescued.—Had Israel's Helper been any other than the almighty and everlasting God, their numerous, powerful, and furious enemies must at once have destroyed them; as a voracious beast, or bird of prey, or sea-monster, swallow alive the helpless animal which falls in its way.—Israel had no power to deliver himself; and all other help, but that of God, must have been ineffectual.—This seems peculiarly suited to Hezekiah's deliverance from Sennacherib; to which some learned men, notwithstanding the title, suppose the psalm to refer. (*Notes, 2 Kings 19*.) It would equally suit Israel's deliverance from Pharaoh and his army. (*Marg. Ref. Notes, Ex. 14: 15*.) Indeed the omnipotence of God our Saviour alone has preserved his church in every age amidst all the persecutions from without, and the treachery and corruption from within, together with the rage, and subtlety, and power of Satan and his angels; or it must long since have been destroyed from the face of the earth.

V. 4—8. Overwhelming torrents, or the furious waves of the stormy sea; (*Notes*, 42:6—8. *Is.* 8:6—8. *Rev.* 12:13—17.) the voracious jaws of lions, tigers, or wolves; and the craft and skill of the Fowler, in deceiving and ensnaring the poor unsuspecting bird; form three striking illustrations of the danger, to which the people of God had been exposed from their fierce, violent, and deceitful enemies. Yet God had wonderfully delivered them; and they were filled with admiration and gratitude, when they recollected the extreme danger to which they had been exposed, and found themselves brought into a secure and happy situation. (*Marg. Ref. Note*, 2 *Tim.* 2:23—26.) And as God had helped them, they were determined to confide as to the future in his protection also. (*Notes*, 46:5—7. 146:3—6.)

PRACTICAL OBSERVATIONS.

The church of God, in every age, has been opposed by multitudes of powerful, enraged, and cruel enemies: fierce persecutions, bloody wars, and massacres, and wide spreading destructive heresies, have alternately threatened to swallow her up: as the furious billows were ready to overwhelm this feeble bark, in which Jesus was asleep. But, notwithstanding the machinations of hell, in aid of the efforts of human malice and power, the despised cause of Christ still maintains its ground: "the proud waters" have not yet overwhelmed and swallowed her up. "Blessed be the LORD, who hath not given her up as a prey unto the teeth" of her furious enemies. But, recollecting her dangers and helplessness, well may she say, "If it had not been the LORD, who was on our side, we should have been swallowed up quick, when men," when the powers of darkness, "were so enraged at us."—The believer also, recollecting his perilous situation previous to his conversion, and the surprising manner in which he has been rescued, the dangers from which he has often narrowly escaped, and the difficulties from which he has been extricated, notwithstanding his own ignorance, folly, and feebleness, will readily make the same thankful acknowledgment, and ascribe all the honour of his salvation to the power, mercy, and truth of Israel's God. He will consider himself as a shipwrecked mariner marvellously saved from the tumultuous waves; as a poor lamb snatched from the jaws of the greedy wolf; or as the helpless bird set at liberty from the fowler's snare, in which it had heedlessly got entangled. Ere long every true Christian, being finally delivered from troubles, enemies, sins, and dangers, will look back on the way, in which the Lord has led him, with admiring gratitude; and celebrate his mercy and truth in eternal songs of praise. Let us *then now* begin to praise him for the past, "if indeed Satan's snare be broken, and we be delivered;" and let us rejoice that

snare of the fowlers: the snare is broken, and we are escaped.

8 Our ^{help} is in the name of the LORD, who made heaven and earth.

PSALM CXXV.

The security of the faithful, 1-3. A prayer for them, and a prediction of the ruin of apostates and of the ungodly, 4, 5.

A Song of degrees.

THEY ^{that} trust in the LORD ^{shall} be as mount Zion, ^{which} cannot be removed, ^{but} abideth for ever.

2 As ^{the} mountains are round about Jerusalem, so ^{the} LORD is round about his people from henceforth, even for ever.

3 For ^{the} rod of ^{the} wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

4 ^{Do} good, O LORD, unto ^{those that} be good, and to ^{them that} are upright in their hearts.

5 As for ^{such} as turn aside unto their crooked ways, the LORD shall lead them forth ^{with} the

workers of iniquity: ^{but} ^{peace shall be} upon Israel.

PSALM CXXVI.

The joyful surprise of the Jews, when delivered from captivity, 1-3. A prayer for a more complete deliverance; with assurances of a happy event to all the sorrow of God's people, 4-8.

A Song of degrees.

WHEN the LORD ^{turned} again the captivity of Zion, we were ^{like} them that dream.

2 Then ^{was} our mouth filled with laughter, and our tongue with singing: ^{then} said they among the heathen, the LORD hath ^{done} great things for them.

3 The ^{LORD} hath done great things for us, ^{whereof} we are glad.

4 ^{Turn} again our captivity, O LORD, ^{as} the streams in the south.

5 They ^{that} sow in tears shall reap in ^{joy}.

6 He ^{that} goeth forth and weepeth, bearing precious seed, ^{shall} doubtless come again with rejoicing, bringing his sheaves ^{with} him.

c 115-15. 121-2. 146. 5. 6. Gen. 1:1. Is. 37:16-20. Jer. 32:17. Acts 4:24. a 140-124. *rites*. b 21-7. 252-3. 34. 22. 252-6. 118:9. 147:11. 1 Chr. 5:20. c 17. 17:7. 8. *Eph.* 1:12, 13. 1 Pet. 1:21. c 132:13, 14. Is. 12:5. 14:32. 51:3, 11. 52:1-7. Ob. 21. Mic. 4:2. Zech. 1:14, 17. Rev. 14:1. d Matt. 16:11-18. e Lam. 4:12. f 3:17. Dent. 33:27. Is. 4:5. Zech. 2:5. John 10:28, 29. g 1:3-11. *Prov.* 22:8. Is. 1:5. 11:5-6. 27:8. 1 Cor. 10:13. Rev. 2:10. * Heb. 1:13-14. h 41:1-3. 51:1-7. 7:1. Is. 58:10, 11. Heb. 6:10. i John 3:17-24. j 3:22. 3:11. 119:50. Lam. 3:25. John 1:47. Rev. 14:5. k 40:4. 101:3. 1 Chr. 13:14. Prov. 14:14. Jer. 2:19. Zeph. 1:6. Heb. 10:38. l Prov. 2:15. 1 Chr. 3:1. 2:15. m Matt. 7:23. 24:48-51. n 128:6. Is. 54:10, 13. Ez. 37:26. Hos. 2:18. John 14:27. Gal. 6:16. 1 Pet. 1:2. a 120-125. *rites*. * Heb. returned

our help, for the time to come, "is in the name of the LORD, who made heaven and earth." Thus let us stand prepared ere long, to join with rapturous exultation, the song of the redeemed in heaven, "saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. . . Blessing, and glory, and wisdom, and thanksgiving, and power, and might, be unto our God for ever and ever. Amen." (*Note, Rev. 7:9-12.*)

NOTES.—PSALM CXXV. V. 1. It does not clearly appear on what occasion, or by whom, this psalm was written: some, however, consider it as referring to the invasion of Judah by Sennacherib, and the miraculous deliverance granted to Jerusalem, in answer to the prayers of Hezekiah and Isaiah. (*Notes, 2 Kings 19:*)—The security of the church implies the security of every true member of it. (*Note, Matt. 16:18.*)

V. 2. "Jerusalem, the mountains are round about her. And the LORD is round about his people from henceforth for evermore." This is a literal translation. The surrounding mountains only seemed to render the holy city impregnable: (*Notes, Lam. 4:12. Zech. 2:1-5.*) but the power of the almighty God, through the intercession of our heavenly Advocate, and his everlasting covenant, effectually secures his true people. (*Notes, Rom. 8:28-39.*) "While her inhabitants" (Jerusalem's) "continued to trust in the LORD, this was the case. But when they became faithless and disobedient, she became weak, and like another city. Let not our "trust in God" be a presumptuous ungrounded assurance; but let it be a confidence springing from faith unfeigned, out of a pure heart, a good conscience, and fervent charity." *Bp. Horne.*

V. 3. The persecuting rage and power of the wicked fall upon the righteous, but they do not "rest upon them," or prevent them from possessing and enjoying their allotted inheritance. (*Marg. Ref.*) Persecutions and oppressions, as well as other afflictive dispensations, are permitted, moderated, and sanctified, for their trial, correction, and spiritual proficiency: but if augmented and continued, according to the desire of their enemies, they might become too powerful a temptation, and at length induce them to put forth their hands unto iniquity. (*Notes, 76:10. Is. 27:7-11. Matt. 24:21, 22. 1 Cor. 10:13.*)

V. 4, 5. Uprightness before God, and kindness to men, characterize true believers, for whom the Psalmist here prays that God would do them good, or, deal gently, kindly, and mercifully with them, according to his faithful promises. But as to those who "turn aside unto their crooked ways," the LORD would "lead them forth," and allot them their portion with such as had always been "workers of iniquity." (*Notes, Ez. 3:20, 21. Hab. 2:4. Zeph. 1:8. Heb. 10:35-39. 2 Pet. 2:20-22.*) while peace would still be continued to Israel, to the nation as a body, and to all true Israelites. (73:1.)

Crooked. (5) The way of holiness is straight: there are no windings or shiftings in it: it is a uniform course of piety, integrity, sincerity, and kindness. But the ways of sinners are crooked: they shift from one pursuit to another, and turn hither and thither to deceive; they wind about a thousand ways, to conceal their base intentions, to accomplish their iniquitous projects, or to escape the punishment of their crimes: yet disappointment, detection, confusion, and misery, are their inevitable portion. (*Marg. Ref. Notes, Is. 59:3-8. v. 8. Heb. 12:12, 13.*)

PRACTICAL OBSERVATIONS.

The people of God trust in his mercy, truth, and power, and

the returning of Zion, 53:8, 85:1. Ezra 1: Job 42:10. Jer. 31:8-10. Hos. 6:11. Joel 3:1. b Job 9:18. Mark 16:11. Luke 24:11, 41. Acts 12:9, 14-16. c 117. 3:16. 1:6. 4:24-7. Ezra 3:11. Job 2:11. Is. 35:10. 49:9-13. Jer. 31:12, 13. 33:11. Rev. 11:15-17. d Num. 23:23. Josh. 2:9-11. 9:9, 10. Neh. 6:16. Zech. 8:22, 23. Rom. 11:15. f Heb. magnified. i do with them. e 18:50. 31:49. 69:5, 6. 88:7-22. Ezra 7:27, 28. Is. 11:1-16. 32:4-6. 51:9-11. 52:9, 10. 66:11. Luke 14:6-9. Eph. 1:18-22. Rev. 12:10. 19:1-7. f See on 1. 85:4. 11:5. 11:11. j Josh. 3:16. Is. 41:18. k 137:1. 15. 12:1-3. j Jer. 31:8-13. Joel 3:17, 23. Matt. 5:4. John 16:20-22. 2 Cor. 7:8-11. l Or, singing. i 30:5. Is. 11:13-17. Is. 61:3. Job 45:5. Gal. 6:7, 8. s Or, seed basket. k Is. 9:2, 3. Luke 15:18. 24. Acts 16:29-34. Rev. 7:15-17.

keep his commandments: they copy his example of goodness; and, with all their defects, are "upright in their hearts." Their hopes and their souls are built upon that tried and precious Foundation, which God has laid in Zion; on which the whole church is founded, and which "cannot be removed, but abideth for ever;" yea, the LORD himself is with them, and a Protection round about them, "from henceforth even for ever." Their dread of sin, and of apostasy, and their prayers to be kept from them, though by suffering or death, are the evidences that they shall not apostatize: for the LORD will proportion their strength to their trials, and make "all things work together for their good;" the malice and enmity of the wicked shall only prove a correcting rod, and not a destroying sword; even this rod shall not "rest upon them," lest they faint under the chastisement: and not only the prayers of their brethren, but the intercession of their Saviour, secure to them the upholding power and preserving grace of God.—"As for such as turn back unto their crooked ways," they never were "upright in their hearts:" and their apostasy is the detection of their hypocrisy. Their knowledge, conviction, and profession, will but enhance their condemnation, and "the LORD shall lead them forth with evil-doers; but peace shall be upon" every "Israelite indeed, in whom there is no guile." LORD, number us with them, in time and to eternity!

NOTES.—PSALM CXXVI. V. 1-3. This psalm is generally thought to have been composed when the Jews were restored to their own land after the Babylonish captivity. Their restoration was effected in so sudden and extraordinary a manner, and was so delightful to them, that it seemed more like a pleasant dream than a reality. (*Notes, 147. 106:47, 48. Ezra 1:1-6. 3:12, 13. Job 42:10-17. v. 10. Is. 29:7, 8. Jer. 31:8-14.*) Even the heathen noted the hand of God in their deliverance, and allowed that he had done great things for them; in which sentiment the people thankfully concurred. (*Marg. Ref. Notes, Ez. 1:14-16. Num. 23:23. Josh. 2:8-11. 9:8-11. 1 Kings 8:41-43. 2 Kings 19:14-19. v. 19. Neh. 6:15, 16. Zech. 8:20-53.*)—The whole event was typical of the spiritual redemption of the church, and of every believer, from the bondage of sin and Satan: and the peace, and joy, and thanksgiving, which even now are the consequences of it; and of the unspeakable joy and exultation, and praise, which shall attend the completion of it in eternal glory; (*Note, 2 Thes. 1:5-10. v. 10.*) and the word of God predicts a deliverance of the new testament church from her long-continued captivity, which will occasion still greater surprise and exultation.—(*Is. 40:1, 2. 43:14-21. Rev. 11:15-18. 18: 19:*)—*Like them that dream.* (1) *Note, Acts 12:5-11. v. 9.*

V. 4. The torrent and the brooks, in the southern deserts, run off and dry up, in the summer months; but after the periodical rains they return again, and the channels are filled for the refreshment of the thirsty traveller. Thus the Jews, who were settled in their own country, prayed that their brethren might be brought back in much larger numbers, to replenish the land, which had lain so many years desolate. (*Note, Job 6:15-23.*)

V. 5, 6. The poor husbandman, who perhaps wants his seed-corn to feed his family; and cannot part with it, and witness their hunger, without tears; and, who with great labour and anxiety sows his good seed; will in due time rejoice in reaping and conveying home a plenteous harvest. So the tears, with which the poor captives at Babylon had accompanied their repentance and prayers; the grief with which on their return they beheld, and attempted to repair,

PSALM CXXVII.

Every labour is vain without the blessing of God, 1, 2. Children are gifts of God, and highly to be valued, 3-5.

*A Song of degrees for Solomon.

EXCEPT ^bthe LORD ^cbuild the house ^dthey labour in vain ^ethat build it: ^fexcept the LORD keep the city ^gthe watchman waketh ^hbut in vain.

2 It is vain for you to rise up early, to sit up

a 120: 126. ⁱtitles. * Or, of Solomon, 72: title. b 33:16-18. Prov. 16:9, 21:24, 1. Ec. 9:11. 1 Cor. 3:7. c 1 Chr. 22:10, 11: 28:10, 29:19. 1 Cor. 3:9-15. d 1 Cor. 15:14. Gal. 4:11. † Heb. that are builders of it in it. e 121:3-5. Is. 27:3. Zech. 2:4, 5. f Cant. 8:3, 5, 7. Is. 21:5-12. 56:10, 62:6. Jer. 61:12, 31: Ec. 33:2-9. g 39:5, 6. Ec. 1:14, 2:1-11, 20-23, 4:8. h Prov. 31:15-18.

the desolations of their city and temple; and all the hardships, which they endured in that pious attempt; would surely issue in joy and praise. (Notes, Ezra 1:5, 6. 3:12, 13.)—"In going forth he shall go forth, and with weeping, carrying the precious seed; coming he shall come again, with shouting, carrying his sheaves." (Note, Gen. 47:23-26. Is. 16:8-11.) The same is applicable to all the sorrows of the true Christian. (Notes, Is. 12:1-3. Jer. 31:8-14. Matt. 5:4. John 16:16-22. 2 Cor. 7:9-11. 2 Tim. 2:3-7.

PRACTICAL OBSERVATIONS.

The hand of God should be acknowledged in all our mercies, whoever be the instrument of them: and if unexpected deliverance from outward captivity be so highly valued, and so greatly rejoiced in; how ought we to value redemption from the wrath to come, and from the power of sin and Satan! The poor trembling sinner, being deeply convinced of his guilt and danger, having long sought and waited, perhaps with discouragement, for peace and liberty; when, by looking to a crucified Saviour, he is freed from his burden, and receives peace to his conscience, and power to break off his sins; reviews the misery which he has escaped, the price and method of his rescue, and the prospect which opens to him, and can often scarcely believe his happiness a reality. The phantoms of a dream, or the sportive illusions of the waking imagination, could never present to his mind any thing so welcome, as he now by faith perceives, and by grace experiences. Thus "is his mouth filled with laughter, and his tongue with singing;" and if his future conduct correspond to this happy beginning, even the ungodly will be constrained to own, that "the LORD hath done great things for him." With what exultation then will the redeemed sinner rejoice, "The LORD hath done great things for me, whereof I am glad!" Yet still he has to struggle with many temptations, corruptions, and afflictions: he will seek, and not in vain, for renewed and more complete deliverance; he will often on earth renew his songs of grateful praise: but when at last, redeemed from death, he shall stand complete before the throne of glory, he will present his perfect praises with unalloyed rejoicing. We should not then be reluctant to "sow in tears," while we remain in this world of sorrow. When we mourn for our sins, or sympathize with the afflicted, or suffer for Christ's sake, or endure chastisements, we are "sowing in tears to reap in joy." (Notes, Heb. 12: 4-13. 1 Pet. 1:6-9. Rev. 7:13-17.) But let us be sure that we are sowing good seed, thus to be watered with our tears; exercising repentance, faith, love, and patience, continuing instant in prayer, and in the use of every means of grace; and being unwearied in every good work, though we should meet with ingratitude and discouragement from all quarters: then we shall "doubtless come again with joy, bringing our sheaves with us," for none of our labours, sorrows, or prayers will be lost; and if others are not profited by them, they will return into our own bosom, and augment our gracious and eternal reward. But, whether we rejoice in present comforts, or solace ourselves under sorrows, in hope of this glorious event, let us not forget our brethren in tribulation; but let us pray for the support of every suffering saint; and for the deliverance of the church from oppression, from the defilement of heresy and iniquity, and from the debilitating effect of division. (Notes, 122:6-9. P. O.)—Let sinners also recollect, how dreadful their case will be, if they have all their little joy in this mourning world, and nothing hereafter but weeping, wailing, and gnashing of teeth; and let us all remember that "God is not mocked; for whatsoever a man soweth, that shall he also reap." (Note, Gal. 6:6-10.)

NOTES.—PSALM CXXVII. Title. It is probable, that Solomon composed this Psalm, when he succeeded to the throne of Israel, and was about to build the temple: for the title may be read, "A Song of degrees: A Psalm of Solomon." (Note, 1 Kings 4:30-34. Cant. 1:1.)

V. 1. The duty of constantly and entirely depending on God, in every undertaking, is here inculcated. The Psalmist did not mean, that diligence, vigilance, and skill ought not to be employed; but that God should be depended on, or they would be employed in vain. Paul may plant, and Apollos water; nay, it was their indispensable duty so to do; but God alone gave the increase. (Marg. Ref. Note, 1 Cor. 3:4-9.)—The spiritual watchmen also must be vigilant, and faithful in giving warning; yet, without the Lord bless their labours, their watching will be in vain. (Note, Ez. 3:17-19.) This was very applicable to Solomon's under-

late, to eat the bread of sorrows: for so he giveth his beloved sleep.

3 Lo children are an heritage of the LORD; and the fruit of the womb is his reward.

4 As arrows are in the hand of a mighty man, so are children of the youth.

5 Happy is the man that hath: his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

i Gen. 3:17-19. Ec. 6:7. k 3:5, 4:8. Ec. 5:12. Jer. 31:28. Ez. 34:25. Acts 12: 5, 6. 122:3, 4. Gen. 1:28. 15:4, 5. 24:60. 3:12, 33:5. 41:51, 52, 48:4. 1 ent. 28: 4. 1 Sam. 1:16, 20, 27. 2:2, 20, 21. 1 Chr. 22:3, 14. 8:16. m ver. 50:9. n Prov. 17: 6. 31:28. a Gen. 50:23. Job 1:2, 42:12-16. † Heb. filled his quiver with them. p Job 5:4. Prov. 27:11. ‡ Or, subdue. 18:47. Or, destroy.

taking of building the temple, and preserving the holy city in peace and safety. (Notes, Zech. 4:4-10.)

V. 2. Whilst others perplex themselves with fruitless cares, and incessant labours, about their worldly pursuits, often to no purpose; God, in the way of reliance on him, "giveth sleep to his beloved," surely, he giveth his beloved sleep: he enables them to do their duty cheerfully, and to leave the event with him in the confidence of faith, and in submission to his will, and thus to close their eyes in sleep without useless solicitude. (Marg. Ref. Notes, 3:3-5. 4:6-8.)—His beloved.] יְדִידִי, singular. Note, 2 Sam. 12: 24, 25.

V. 3-5. When worldly men are eagerly pursuing their temporal interests, they commonly profess that they only mean to provide for their families after them. But it entirely depends on the Lord, whether they shall have children or not; whether their children shall live with them, and survive them; and whether they will be a comfort or a grief to them. (Notes, Ec. 2:18-23.) Those, however, who trust in God and walk in his ways, may hope to be comforted in their children: receiving them as a heritage from him, and bringing them up in his fear, they may expect, (and they will not generally be disappointed,) that, as they defended their offspring in helpless infancy, so these will be their defence and ornament in the decline of life. (Notes, 128:3-6. Prov. 17:6. 31:13-29, p. 28.) 'Such children shall be able to stop their adversaries' mouths, when their godly life is maliciously accused.'—'In a house full of dutiful children consisteth the happiness of their parents, who then can never want friends; friends that will at no time be ashamed, but will at all times rejoice, to appear for them, to meet their enemies and accusers in the gate, or place of judgment, there to answer any charge against them, to vindicate them in their persons, their good name, or their property. It is a glorious sight to behold children thus standing forth in defence of their parents.—[Mr. Merrick mentions a remarkable Chinese proverb: When a son is born into a family, a bow and arrow are hung before the gate.] Bp. Horne.—Parents in general are apt, like Jacob, to be most attached to the children of their old age. (Notes, Gen. 37:3. 44:20.) but "the sons of their youth" must be their champions and defenders, and their good conduct reflects most honour on the parents who brought them up.

PRACTICAL OBSERVATIONS.

Whether we build, or plant, or defend our habitations and property, or even attempt any good work for the house and city of our God; we should remember that our labour and watching will be in vain, except the Lord build, and plant, and watch with us. We should therefore diligently use the proper means, and then expect and pray for his blessing; that we may trust in him without presumption. Thus the minister in his labours and watchings for the good of souls; the Christian in seeking to grow in grace, and to guard against temptation; and the sinner in coming to the Saviour; should use all appointed means with persevering application, and yet rely on the Lord alone to render them effectual. This is the method of being safe, comfortable, and successful. For want of attending to this rule, many labour and watch to no purpose. In vain they "rise early, sit up late, eat the bread of sorrows," and "beware their souls of good," to provide for themselves and their families: whereas "seeking first the kingdom of God and his righteousness," using moderate diligence in their lawful callings, and casting all their care on God, they would have all needful success, without solicitude and vexation.—But if we enjoy either outward sleep, or inward tranquility, we should give God thanks for it; and we ought never to forget that the rest, the peace, and the provision, which he gives to his beloved, are far preferable to the much greater prosperity of the wicked.—It ill becomes the professed servants of God to murmur, because children are withheld: but it is far worse, to fret, because they have a numerous offspring. Children are in Scripture considered as a heritage, and a reward from God to his people; and shall we deem them our encumbrance? as if he could not provide for many as well as for few! When trained up according to his word, they generally prove the best defence, ornament, and comfort in declining years, if parents and children are spared to each other: and they are the seed of the church, and often prove the support of religion, after the decease of their parents. Children also should remember their obligations to their parents; and study to requite them, by being ready to supply their wants, to vindicate

PSALM CXXVIII.

The blessedness of the righteous, personal and domestic, temporal and spiritual, 1-6.

A Song of degrees.

BLESSED is every one that feareth the LORD; that walketh in his ways.

2 For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.

3 Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive-plants about about thy table.

4 Behold, that thus shall the man be blessed that feareth the LORD.

5 The LORD shall bless thee out of Zion; and thou shalt see the good of Jerusalem all the days of thy life.

6 Yea, thou shalt see thy children's children, and peace upon Israel.

a 120:—127: *titles*. b 103:1, 13, 17, 112:1, 115:13, 147:11. Luke 1:50. c 1:1-3, 81:13, 119:1, Luke 1:6. Acts 9:51. 1 Thes. 4:1. d Gen. 3:19. 1 Gen. 24:11, 39. 51. Judg. 6:3-6. Ec. 5:18, 19. Is. 62:8, 55:12, 23. e Gen. 8:12. Is. 3:10. Jer. 22:15. 1 Cor. 15:58. Eph. 6:3. f Gen. 49:22. Prov. 1:15-18. Ez. 19:10. g 52: 8. 144:12. Jer. 11:16. Hos. 14:6, 7. Rom. 11:24. h 127:5. i 20:2, 118:26, 134:3. Is. 2:3. Eph. 1:1. k 122:6. Is. 33:20. 1 Gen. 50:23. Job 42:16. m 125:5. Is. 65:12. Gal. 6:16. a 120:—128: *titles*. * Or, Much. b Ex. 1:12-14, 22, 5:7-19.

cate their characters, and to protect them from oppression, in their old age. In this case they would be as "arrows in the hand of the mighty man," and happy will he be "who has his quiver full of them;" he need neither be ashamed, nor afraid, to meet his enemies in the gate. Yet all earthly comforts are precarious; but the Lord will assuredly comfort and bless those who trust and serve him: and those, who zealously seek the conversion of sinners, will assuredly find their spiritual children, (though alas, they often grieve them at present, and prove a source of much anxiety,) to be their joy and crown, in the day of Jesus Christ. (Notes, 2 Cor. 2:1-4. Gal. 4:17-20, v. 19. 1 Thes. 2:17-20, 3:6-10.) May all his ministers receive abundantly "this heritage and glory, that cometh of the LORD!"

NOTES.—PSALM CXXVIII. V. 1. 'Some think this was a form prescribed to be used at the blessing of their marriages; when they wished the new married couple all manner of happiness; especially a long life in peaceable times.' *Bp. Patrick*. (Notes, Gen. 1:28. Ruth 4:11, 12.) It is probable that this opinion occasioned the insertion of the Psalm, in 'the form for the solemnization of matrimony,' in our church.—No blessing can warrantably be expected in any situation of life, except by those who "fear God and walk in his ways;" and they will be blessed in every station. (Note, 112:1.)

V. 2. 'The world esteemeth them happy, which live in wealth and idleness; but the Holy Ghost approveth them best, that live of the mean profit of their labours.' (Note, Ec. 5:18-20. Is. 3:10, 11. 62:8, 9. 55:21-23.)—He will prosper thy honest labours, and give thee an heart also to enjoy the fruit of them; yea, this will seem no small part of thy happiness, that thou art able to live of thyself, and not be beholden to others.' *Bp. Patrick*.

V. 3, 4. The opinion above mentioned, (Note 1,) illustrates the propriety of the blessedness secured to a pious man, being here viewed with a special respect to the comforts of the married state: for on that supposition, newly married persons are exclusively addressed. Yet it is worth while for those, who, either from supposed religious motives, or from an idea that wives and children hinder men's interest or comfort, are averse to marriage, either in their own case, or that of others, to consider this verse, in which a faithful wife and a flourishing offspring are, by the Spirit of inspiration, considered as most valuable blessings; and some of the most beautiful images in nature are employed by the Holy Spirit, to show what a solace, and ornament, and comfort they are, to those who fear God. Would such language have been suggested to the inspired writers, if marriage had been a less holy or less happy state, than celibacy? (Notes, Gen. 2:24. 1 Tim. 4:1-5.)—The Psalmist here speaks of one wife, and not more, as a blessing to a pious man. Polygamy, practised by David, and by Solomon far more, though connived at, does not seem, even then, to have been general; and certainly it is unnatural, and contrary to domestic comfort. (Notes, Gen. 7:7. Prov. 5:15-19. Ec. 9:7-9. Matt. 19:3-6. Mark 10:2-12.)

V. 5, 6. Whatever may be the dispensations of Providence towards believers; (for general rules always admit of exceptions, and the preceding verse should be considered as a general rule, not as an express promise;) yet, they shall be blessed out of Zion, "with all spiritual blessings in heavenly things in Christ Jesus."—The concluding part of these verses seems to be made difficult in the application of it, either to facts, or probable expectations of believers, by being translated in the future tense, and not in the imperative or optative mood, according to the original.—"The LORD shall bless thee out of Zion: and mayest thou see the good of Jerusalem all thy days: yea, mayest thou see thy children's children, and peace upon Israel." Or, "Look thou for the

PSALM CXXIX.

Israel remembers his manifold trials and merciful deliverances, 1-4; and predicts the utter ruin of his implacable enemies, 5-8.

A Song of degrees.

MANY a time have they afflicted me from my youth, "may Israel now say:

2 Many a time have they afflicted me from my youth; yet they have not prevailed against me.

3 The ploughers ploughed upon my back; they made long their furrows.

4 The LORD is righteous: he hath cut asunder the cords of the wicked.

5 Let them all be confounded and turned back, that hate Zion:

6 Let them be as the grass upon the house-tops, which withereth afore it groweth up;

7 Wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom.

8 Neither do they which go by say, "The bless-

Judg. 2:15, 10:8-12. 1 Sam. 13:19. c Jer. 2:2. Ez. 23:3. Hos. 2:15, 11:1. d 124:1. e 3:19, 118:13, 125:1. Job 5:19. Matt. 16:18. Rom. 8:35-39. Rev. 12:9, 14:17. Is. 51:2. e 1:18, 13:5. Neh. 9:33. Lam. 1:18, 3:22. an. 9:7. h 141:5, 7, 110:7-11. i 83:1-11, 125:6. Eccl. 6:13, 9:5. Is. 19:12, 37:28-29, 35: Zech. 1:14-17, 12:3, 6. k 37:2, 92:7. Jer. 17:5, 6. l 126:6. Is. 17:10, 11, Hos. 8:7. Gal. 6:18. m 118:26. Ruth 2:4.

good of Jerusalem, &c." (Notes, 51:18, 19. 122:6-9. P. O.)

It cannot be supposed, that every pious man shall see prosperous times and a flourishing family, and live to old age. But such a wish, or prayer, or exhortation, was perfectly suited to the occasion.—"Mayest thou be so happy as to see Jerusalem, the seat of justice and religion, in a flourishing condition all thy life long. . . . And long mayest thou live, to such a good old age, as to see thy children's children: and the whole nation, all the time, in a prosperous tranquility." *Bp. Patrick*.

PRACTICAL OBSERVATIONS.

Those who "fear God and walk in his ways" are the only happy persons, whatever their station in life may be. Nor will their comfort be diminished, if they labour hard in any honest calling, for the subsistence of themselves and families; and if they have only the necessities of life, without any of its luxuries. Indeed their happiness does not consist in relative comforts; and many of them, having all things in God, seek not wives and children, or are resigned, if bereft of them: yet religion, while it teaches the duties of every relation in life, best ensures the comfort of each. Marriage is peculiarly honourable and blessed to him, who enters it in the fear of God, and desires to walk with his family according to his will: (Notes, Prov. 12:4. 18:22. 19:14. 31:10.) and he may expect that his wife will be "as a fruitful vine, by the sides of his house, and his children as olive branches round about his table." (Note, 144:12-15. P. O. 10-15, latter part.) But the Lord "will bless his people out of Zion:" they shall see and taste of the blessings of his church, all the days of their life: and whether they be spared, like old Israel, to see their children's children, and to behold the church in prosperity on earth, or not; they shall certainly share the peace of the heavenly Jerusalem, and bequeath the blessing of God as a legacy to their posterity.

NOTES.—PSALM CXXIX. V. 1, 2. It is not improbably conjectured, that this psalm was composed about the time when Sennacherib invaded Judah; yet this is no more than conjecture.—From the days of Jacob, the ancestor of the nation; and still more, from the time when Pharaoh and the Egyptians began to oppress his descendants; the history of Israel had been almost one uninterrupted narrative of the hardships, injuries, and oppressions, to which they had been exposed, from a variety of enemies and persecutors: and yet God had effectually interposed in their behalf, and no assailant had so prevailed against them, as to destroy them from being a people; nor indeed have they to this day. (Notes, Num. 23:9. Jer. 30:10, 11)—The same may be said of the true church of God, and of every believer. 'The church, now afflicted, ought to remember how that her condition hath ever been such from the beginning, to be molested most grievously by the wicked; yet, in time she hath ever been delivered.'—'Many a time have the righteous been under persecution, from the hour when Cain rose up against his brother Abel to this day. Like the bush which Moses beheld in the desert, the church hath burned with fire, but is not yet consumed; and for the same reason, because God is in the midst of her. He who took our nature upon him, was also "afflicted from his youth;" but his enemies prevailed not finally against him.' *Bp. Horne*. (Notes, 118:10-13. Gen. 3:14, 15. 4:3-5. Es. 32. P. O. 1-6. Notes, Rom. 8:28-39. 1 John 3:11, 12.)

V. 3. 'They not only scourged us so severely, that the marks of it might be seen as plain as the furrows are, which the plough makes in the ground; but long continued also our vexation and torment.' *Bp. Patrick*.—The strong metaphor here employed, seems, however, to mark out all the various refinements of cruelty, by which tyrants and persecutors have tortured the people of God, as Pilate not only delivered Jesus to be crucified, but also first scourged him. (Notes, 141:7. Is. 50:5, 6. 51:21-23.)

ing of the **LORD** be upon you: we bless you in the name of the **LORD**.

PSALM CXXX.

The Psalmist, in deep distress, cries unto God, confessing his sin, and determined patiently to wait for his gracious forgiveness, 1-6. He exhorts Israel to hope in God's mercy and plentiful redemption, 7, 8.

*A Song of degrees.

OUT of the depths have I cried unto thee, **O LORD**.

2 **LORD**, hear my voice: let thine ears be attentive to the voice of my supplications.

3 If thou, **LORD**, shouldst mark iniquities, **O LORD**, who shall stand?

a 120:—129: titles. b 18:4—6, 16, 25:16—18, 40:2, 42:7, 69:1, 2, 14, 15, 71:20, 58, 67, 116:3, 4. Lam. 3:33—35. Jon. 2:2—4. Heb. 5:7. c 5:1, 2, 17:1, 5, 1, 2, 4, 1, 1. 2. Neh. 1:6, 11. (s. 37:17. Dan. 9:17—19. d 143:2. Job 9:3, 30, 10, 11, 15, 14. 16. 53:9. John 8:7—9. Rom. 3:20—23. e 25:11. 85:5, 103:2, 3. Ex. 31:5—7. Is. 1:18, 53:7. Jer. 31:34. Hos. 9:9. Mic. 7:18—20. 2 Cor. 5:19. Eph. 1:7. Col. 1:14. f 11:12, 12. 1 Kings 8:39, 40. Jer. 33:9. Ps. 3:5. Acts 9:31. Heb. 12:24—

V. 4. In order to torture the persecuted sufferer, they first bound him: and in like manner the enslaving of Israel was needful in order to afflict him: but from time to time the righteous God broke asunder the strong cord or rope with which he was bound. (*Notes*, 124:4—8. *Acts* 2:22—24. 16:25—28.)

V. 5. "They shall all be confounded, &c." The whole passage is evidently a prediction and not an imprecation. He who has delivered Israel, and confounded his foes, will continue to do so, till all who persist in enmity to his people shall be destroyed. (*Notes*, 68:1—3. 83:13—18. *Gen.* 12:1—3. *Mic.* 7:14—17. *Zech.* 1:14—17. 2:6—9. 12:2—5.)

V. 6—8. The flourishing and withering of grass is the constant scriptural emblem of the prosperity and ruin of ungodly men. (*Notes*, 92:6, 7, 12. 103:15—18. *Jam.* 1:9—11. 1 *Pet.* 1:23—25.) But persecutors are like the worthless grass, which grows upon the tops of houses, and withers without coming to any perfection; and consequently has no blessing pronounced upon it, or employed about it, according to the pious salutations used in Israel to reapers and mowers. (*Note*, *Ruth* 2:4.)—The clause rendered, "He that bindeth sheaves," seems to denote the gleaners, who, having gathered ears of corn, and bound them in small bundles or handfufs, put them in the skirts of their garments, which were held up for that purpose. For reapers or binders do not put the sheaves into their bosom.—There would not only be nothing worth reaping, but nothing worth gleaning.

PRACTICAL OBSERVATIONS.

If we duly considered how Jesus was scourged, wounded, bruised, and crucified for us: how prophets, apostles, and saints have been treated in all ages; and how the church has been afflicted and persecuted from her infancy hitherto; we should not complain of hard measure, if called to endure sharper sufferings than are at present allotted to any of us. And did we, in the holy meditation of faith and thankful love, remember how Jesus arose and reigns; how his people have been supported, and have triumphed, in sufferings and death; and how the church still subsists, like the burning but unconsumed bush; we should not be anxious about the event respecting ourselves, or the cause of God. He is righteous: and as he has, so he will, cut asunder the cords which unite persecutors to each other, or with which they would bind his people "as sheep for the slaughter." Nor can all nature furnish an emblem sufficiently expressive of the confusion, contempt, and misery, which will overtake all that hate the church and cause of Christ, in the great day of judgment, "the day of wrath, and perdition of ungodly men." They will then sink for ever under the unmingled curse and wrath of God, and all spectators will exclaim, "So let all thine enemies perish, **O LORD**!"

NOTES.—**PSALM CXXX.** **V. 1, 2.** David is generally supposed to have been the writer of this psalm; though his name is not prefixed to it. Some think, that it was composed when he was convinced of his exceedingly heinous guilt, in the matter of Uriah, and was in deep distress of mind on that account; (*Notes*, 6:1—7. 32:1—5. 51: 2 *Sam.* 12:1—14.) while others are of opinion, that he wrote it when in danger of being overwhelmed by the persecuting rage of Saul: and indeed the general acknowledgment of criminality, in common with other men, does not well accord with David's state of mind, when crying for mercy after his most deplorable fall.—It seems, however, that inward distresses, arising from the consciousness of sin, concurred with outward troubles and dangers, in sinking him into those depths, from whence, (like Jonah from the whale's belly,) he earnestly cried unto the **LORD**, and was heard and delivered; and therefore it is reckoned one of the penitential psalms. (*Notes*, 40:1—5. 42:6—8. 69:1—3, 14, 15. 71:20, 21. 83:5—9. *Lam.* 3:52—57. *Jon.* 2:1—7. *Heb.* 5:7—10.) "In the greatest straits, when I can see... no end of my troubles, but I still sink lower and lower into them; I never despair of thy mercy, **O LORD**; but cry unto thee most earnestly to deliver me." *Bp. Patrick*.

V. 3, 4. "If I were the most innocent person in the world; yet if thou, **LORD**, shouldst strictly examine my life, and proceed against me according to my deserts, ... I should certainly be condemned." *Bp. Patrick.* (*Note*, *Job* 9:14—21.)—To "mark iniquity," in this connexion, implies, to observe strictly a man's conduct, comparing every part of it with the

4 But *there is* forgiveness with thee, that thou mayest be feared.

5 I wait for the **LORD**, my soul doth wait, and in his word do I hope.

6 My soul waiteth for the **LORD**, more than they that watch for the morning: I say, more than they that watch for the morning.

7 Let Israel hope in the **LORD**: for with the **LORD there is** mercy, and with him is plentiful redemption.

8 And he shall redeem Israel from all his iniquities.

92. p 27:14, 33:20, 40:1, 62:1-5. *Gen.* 49:13. *Is.* 8:17, 26:8, 30:18. *Luke* 2:25, 38. *119*:42, 49, 81, 114. *Heb.* 6:18. 1 *63*:6, 119:147. *Acts* 27:29. * Or, *which, watch unto the morning.* 134:1, *Is.* 21:8. *k* 40:3, 115:9—13, 131:3. *Zeph.* 3:12. 1 *4.* *Rom.* 5:20, 21. *Eph.* 1:7, 8. 1 *Tim.* 2:5, 6. 1 *John* 2:1, 2. *Rev.* 5:9. *m* 103:3, 4. *Matt.* 1:21. *Rom.* 6:14. *Tit.* 2:14. 1 *John* 3:5—8.

holy law; and punishing all deviations from that perfect standard, according to the strict demands of impartial justice. This will be the measure of the Lord's dealings with all the impenitent and unbelieving: but he does not so "mark iniquity," as to exclude the penitent and believing from mercy and forgiveness, according to the gospel. "For there is forgiveness with him;" or a propitiation, as the original word may signify, and as it is translated by the Septuagint; for "without shedding of blood there is no remission;" and "it is not possible that the blood of bulls and of goats can take away sin." (*Notes*, *Luke* 4:8—14, v. 13. *Heb.* 9:18—23. 10:3, 4.) But with God there is forgiveness, through a propitiatory sacrifice, for those who avail themselves of this gracious provision of his love and mercy: He alone can pardon; forgiveness belongs to him: and he "is ready to forgive," and delights in mercy. (*Notes*, 86:3—5, 14, 15. *Ex.* 34:5—7. *Is.* 55: 6—9. *Dan.* 9:7—10. *Mic.* 7:18—20. *Rom.* 3:19—26.)—"That thou mayest be feared." "Thou most graciously investest us unto thy service, by thy readiness to pardon all that are truly penitent; without the hope of which we could not so much as think of becoming religious." *Bp. Patrick*.—Without the hope of forgiveness, no humble and contrite sinner could escape despair; and none else "have the fear of God before their eyes." So that without this hope, there could be no genuine piety among the fallen descendants of Adam. (*Note*, *Gen.* 22:1, 12.) For if there were no forgiveness with God, men would not only be "without hope," but without the regeneration of the Holy Spirit, and so be given up to the desperate enmity of their fallen nature. But the consciousness of guilt, and the fear of wrath, united with the hope of mercy, bring the sinner into a proper disposition to seek and wait for salvation: and as hope and filial love dispel slavish fear; humble reverence and a dread of dishonouring his gracious Friend, gather strength in the believer's soul. (*Note*, 1 *John* 4:1, 8.)

V. 5, 6. "The repetitions here do beautifully express that ardent desire which the contrite soul hath for the salvation of God." *Bp. Horne*.—The word of God reveals and promises forgiveness to the penitent, through the great Redeemer: faith credits this revelation, and waits with humble expectation the fulfilment of the promises, and of obtaining "the joy of God's salvation." (*Notes*, 51:12, 13. 62:1, 2, 5—7. *Gen.* 49:18. *Lam.* 3:24—30. *Luke* 2:25—32.) Thus the Psalmist "waited for the **LORD**, more than they that watch for the morning." Some understand this of the Psalmist's being earlier at his devotions than the watchers were at the sanctuary, who resorted thither at the break of day. But perhaps it means, that he longed for some tokens of God's pardoning love, more eagerly than the bewildered benighted traveller, or the endangered mariner, looks out for the dawn, (*Acts* 27:29.)—"My soul waiteth for the **LORD**, and longs for his comfortable presence, more than the watchmen, who is forced to wake the whole night, waiteth for the break of day, that he may be discharged." *Bp. Hall*.

'I wait for thy salvation, Lord,
With strong desires I wait;
My soul, invited by thy word,
Stands watching at thy gate.

'Just as the guards that keep the night,
Long for the morning skies,
Watch the first beams of breaking light,
And meet them with their eyes:

'So waits my soul to see thy grace,
And, more intent than they,
Meets the first openings of thy face,
And finds a brighter day.' *Watts*.

V. 7, 8. "The church of Israel was exhorted to hope in **JEHOVAH**, because "with him there was mercy, and plentiful redemption." And of what nature was that redemption? A redemption from sin: "He shall redeem Israel from all his sins;" and consequently from all trouble and misery, which are but the effects of sin, and will cease when their cause shall be finally taken away. Now what is this but the gospel itself? *Bp. Horne.* (*Notes*, 115:9—13. 131:3. *Matt.* 1:20, 21. *Rom.* 5:20, 21. *Eph.* 1:3—8. 1 *Tim.* 2:5—7. *Tit.* 2:11—14. 1 *John* 2:1—6. 3:4—10. *Rev.* 5:8—10.)

PSALM CXXXI.

David professes humility and resignation, and exhorts Israel to hope in God, 1-3.

*A Song of degrees of David.

LORD, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me.

2 Surely I have behaved and quieted myself as a child that is weaned of his mother: my soul is even as a weaned child.

3 Let Israel hope in the LORD from henceforth and for ever

PSALM CXXXII.

The Psalmist pleases David's pious care about a stated residence for the ark; and, entering the Lord to take possession of his temple, asks to bless his priests and people, 1-10. He shows the promises of God to David, and to his family, 11-18.

*A Song of degrees.

LORD, remember David, and call his afflictions;

a 122. 121 133: titles. b Num. 12:3. c Pent. 17:20. d 1 Sam. 16:13, 18, 22. 17:15. 22:29. 18:23. Matt. 11:29. Acts 20:19. e 1 Thes. 2:6, 7, 10. f 78:70-72. Jer. 17:16. 45:5. Am. 7:14, 15. Rom. 12:16. g Heb. *won'terful*. 139:6. 26:42, 3. Rom. 11:33. h 42:1, 11. 43:5. 62:1. marg. i 1 Sam. 24:10. 25:32, 33. 30:30. 6:2. Sam. 15:23, 26. 16:11, 12. Is. 30:15. Lam. 3:25. j Heb. *my soul*. Luke 21:19. John 14:1, 2. k Matt. 18:3, 4. Mark 10:15. l 1 Cor. 14:20. m 115:9-11. 130:7. 146:5. Jer. 17:7, 8. n Heb. *from now*. 117:18. Is. 26:4. a 120:-131: titles. b 25:6, 7. Gen. 8:1. Ex. 2:21. Lam. 3:19, 5:1. c 1 Sam. 18:-30. 2 Sam. 15:-30. d 56:12, 65:1. 66:13, 14. 116:14-18. 119:106. e 5. 46:11. 50:1. 146:5, 6. Gen. 49:24. f Ec. 9:10. Hag. 1:4. Matt. 6:33. g Gen. 24:33. Ruth 3:18. Prov.

PRACTICAL OBSERVATIONS.

While sin is plunging millions of unbelievers into the depths of hell to rise no more; even believers are often brought by it under deep distress of conscience, fears of wrath, outward calamities, and sore temptations. What need then have we to watch against every approach of this only evil! Yet, even from those depths into which sin has cast us, we should without delay, and with extraordinary earnestness, cry unto the Lord: nor can any deep dungeon or cavern, or even deep guilt exclude the relenting sinner from the presence of his merciful God; who will raise all that make supplication to him, from the depths of distress, from the gates of hell, from the borders of the grave, and at length from the grave itself. Indeed should the Lord so mark all our iniquities according to his holy law, as to deal with us in the rigour of strict justice, what man could endure the trial, or venture into his awful presence? But there is abundant forgiveness with him, which he can exercise in such a manner, as to glorify his justice, holiness, wisdom, and power, as well as mercy and truth: so that the chief of sinners may now bow before his mercy-seat, become his acceptable worshipper, and at length stand accepted before his holy tribunal. And faith in his sure testimony and faithful promise, confirmed by experience, form the soul to the holy fear and love of the Lord our God. Happy then are they who hope in his word, and wait for the discoveries of his pardoning mercy, in the appointed way. Their anxious fears may indeed greatly disquiet them, while the Lord proves their faith, sincerity, and humility by salutary delays. But the day will dawn, and the Sun of Righteousness arise upon them to set no more. (Notes, Is. 12:1-3. Mal. 4:2, 3.) Then they will rejoice, and encourage their brethren to hope and wait for the Lord, and exhort all their fellow-sinners to seek his salvation; seeing that "with him there is mercy, and plenteous redemption," through the atoning blood of Jesus, "who shall redeem his people from all their iniquities." (Note, Tit. 2:14.)

NOTES.—PSALM CXXXI. V. 1, 2. David was accused by his brethren, as an aspiring man, who was actuated by pride and ambition in the services which he performed; and by Saul as aiming to dethrone him and usurp the kingdom. (Marg. Ref. b.) But he could appeal to God, that he should have been well satisfied in privacy and obscurity, and in the meaner occupations of a shepherd; without intermeddling with affairs of state, or other "matters too high" or wonderful "for him." (Note, 139:4-6.) Indeed he had learned to be as indifferent about such worldly advantages, as the weaned child becomes to the milk, when it has learned to relish other nutriment. "Committing myself unto thy care, and depending on thy providence, as a child that is newly weaned doth upon its mother; just so do I silence my natural desires, and am content to be disposed of as thou pleasest." *Bp. Patrick*. "A child newly weaned, mourneth, because of the favourite aliment which is withdrawn from him, but depending absolutely on the mother for every thing, he learns to acquiesce in her treatment of him, and quietly to accept what it shall please her to give." *Bp. Horne*. (Notes, Matt. 18:1-4.)—The clause rendered, "Surely I have," is literally, "If I have not," that is, "Then let mine enemies prevail against me." (Note, 73:5.)—*I have behaved and quieted myself*. (2) "I have behaved and stilled my soul." (Notes, 39:1-4. 42:4, 5, 11. Luke 21:12-19, v. 19. John 14:1.)

V. 3. "And let all good men, in like manner, modestly place their confidence and hope in the Lord, . . . and choose rather to be depressed, than by any undue means raise themselves to greatness and honour." *Bp. Patrick*

2 How ^ahe swore unto the LORD, and vowed unto the mighty God of Jacob:

3 Surely ^bI will not come into the tabernacle of my house, nor go up into my bed;

4 I will not give sleep to mine eyes, or slumber to mine eyelids;

5 Until ^cI find out a place for the LORD, ^dan habitation ^efor the mighty God of Jacob.

6 Lo we heard of it ^fat Ephrathah; ^gwe found it in the fields of the wood.

7 We ^hwill go into his tabernacles; we will worship at his footstool.

8 ⁱArise, O LORD, into thy rest; thou and ^jthe ark of thy strength.

9 Let ^kthy priests be clothed with righteousness; and ^llet thy saints shout for joy.

10 For ^mthy servant David's sake, ⁿturn not away the face of thine anointed.

11 The LORD hath sworn in truth unto David

6:4. h 2 Sam. 6:17. 1 Chr. 15:3, 12. Acts 7:46. * Heb. *habitations*. i 1 King 8:27. 2 Chr. 2:6. Is. 66:1. Acts 7:47-49. Eph. 2:22. k 2. 1 Ruth 1:2. 1 Sam 17:12. Mic. 5:2. m 1 Sam. 7:1. 1 Chr. 13:5, 6. n 5:7. 66:13, 14. 118:19. 122:1. Is. 2:3. o 95:6. 99:59. Lam. 2:1. p 68:1. Num. 10:35, 36. 2 Chr. 6:41, 42. q 78:61. r 16. 93:1. 104:1. Job 29:14. Is. 61:10. Rom. 13:14. 1 Pet. 5:5. Rev 19:8. 25:27. 68:3. 70:4. Jude 9:31. t 47:4. Ezra 3:11, 12. Zeph. 3:14. Zech. 9:9. u 1 Kings 11:13, 14. 15:4. 2 Kings 19:34. Hos. 3:5. x 84:9. 89. 38:29. 2 Chr. 6:42. y 89:3, 43, 37. 110:4. 1 Sam. 15:29. Jer. 33:20-26. Heb. 6:15.

PRACTICAL OBSERVATIONS.

The proud man is insolent in his deportment, and despises mean persons, situations, and occupations; he is vainglorious and ambitious, aspiring after great connexions and important employments, engaging in deep schemes and speculations, and courting observation and applause. But he, who is conscious of his unworthiness and insufficiency, is satisfied in a low situation, and with any honest employment; and reluctantly leaves an obscure station, to exercise himself in great matters which appear too high for so mean a person.—The grace of God also teaches the believer quiet submission to humbling dispensations and indifference about worldly acquisitions; so that, having acquired a relish for heavenly things, his soul is weaned even from those objects to which he once was most addicted; at least he is aiming to attain, and is praying for, this happy frame of spirit. Yet appearances may be against him. The Lord may call him forth, and make it his duty to engage in important and public undertakings; and his zeal and love may be censured as ambition and ostentation, by rivals or enemies, or even by misjudging friends: but his appeal will be made to the heart-searching God, and sometimes this may be done even before his accusers.—Genuine humility in the highest stations in society, or in the church, will appear by teachableness, patience under delays and contradictions, persevering benevolence, a determination to use no unallowed means, and a quiet spirit under reproaches and unjust suspicions.—Thus did the lowly Jesus pursue his heavenly path. He was accused of claiming honours which it was supposed did not belong to him, and on this accusation he was condemned to death: but his resurrection and exaltation completely refuted the malignant calumny. Of him David was the type; and every one of his disciples must copy his example of humility, of heavenly-mindedness, of active love, and of patience under the cross, and unmerited slander: and let all such Israelites "hope in the Lord," under every reproach and affliction, "from henceforth and for ever."

NOTES.—PSALM CXXXII. V. 1. "There are those that think Solomon penned this psalm: because, (in the 2 Chr. 6: the two last verses,) he concludes his prayer at the consecration of the temple, with some part of it, viz. ver. 8, 9, 10, and truly, since he speaks as if the priests were just taking up the ark to carry it into this resting place, and there begs that God would not, for David's sake, "turn away the face of his anointed," (that is, refuse to hear his prayer,) it is not an improbable conjecture." *Bp. Patrick*.—David had endured many afflictions before he came to the throne: but he would use no unallowed means of obtaining that dignity, which, he knew, was intended for him. In this he was the type of Christ, who willingly endured the cross before he entered into his glory. Afterwards, in the midst of many trials and sorrows, David laid himself out with earnest zeal for the glory of God, and especially in preparing for the temple, which Solomon his son was chosen to build; who thus besought God, in concert with the people, to remember his pious father's labours and sorrows, and to prosper the design, about which his heart had been so much engaged.

V. 2-5. Nothing is recorded concerning this vow in the history of David: but perhaps, when his own house was nearly finished, he vowed that he would not inhabit it, till he had pitched upon a place in which to station the ark, as it had been placed at Shiloh. Or perhaps, having procrastinated too long, amidst his difficulties upon his first accession to the throne, he made one morning a solemn vow, that he would come to a decision in this matter, before he went to rest. Some think, that the very spot on which the temple should

will not turn from it; ^aOf the fruit of thy ^bbody will I set upon thy throne.

12 ^aIf thy children will keep my covenant, and my testimony that I shall teach them; ^btheir children shall ^calso sit upon thy throne for evermore.

13 For ^athe Lord hath chosen Zion: ^bhe hath desired it for his habitation.

14 This is ^amy rest for ever: ^bhere will I dwell; ^cfor I have desired it.

15 I will ^aabundantly ^bbless her provision: ^cI will satisfy her poor with bread.

2 Sam. 7:12. 1 Kings 8:25. 2 Chr. 6:16. Luke 1:69-70. Acts 2:30. * Heb. belly. 1:39-40-35. b 102-28. 115:14. Is. 9:7. 59:21. Luke 1:32, 33. c 76:12. 78:68, 69. 1:14-32. Heb. 12:22. d 43:1-3. 55:16. 37:2. e 3. Is. 11:10. 66:1. Zeph. 3:17. f 58:18. 75:2. 135:21. 1 Kings 8:13-27. Is. 8:18. 12:6. 57:15. Jer. 3:21. Ezech. 2:22. Rev. 21:23. g 87:2. h Or, surely. Is. 147:4. Ex. 23:25. Lev. 26:4-5. Deut. 28:2-5. 1 Cor. 3:9, 10. Hag. 1:6, 9. 2:16-19. Mal. 2:2. Matt. 14:19-21. 2 Cor. 9:10, 11. 1:22-26. 33:18, 19. 35:8. 37:3-19. Deut. 14:29. Is. 33:16. Jer. 31:14. Matt. 5:6. 6:32, 33. Mark 8:6-9. e 9. 149:4. 2 Chr. 6:41. Is. 61:10. Gal. 3:27.

be built was intended; and that David made this vow on the morning, when the pestilence came upon Israel, because he had numbered the people; and that the thrashing floor of Ornan was pointed out to him in consequence of this resolution. (Notes, 2 Sam. 6:1-5. 7:1-3. 24:11-25.)

V. 6. Some learned men conjecture, that Jerusalem lay within the district called Ephraim; but the opinion has no ground at all in Scripture; and Ephraim, or Ephraim, is always joined with Bethlehem, never with Jerusalem. (Marg. Ref.) Christ was indeed, as it had been foretold, born at Bethlehem, Ephraim. (Notes, Mic. 5:2. Matt. 2:3-6.) He was doubtless the true temple, in whom ^aall the fulness of the Godhead dwells bodily; ^bbut there is no need to suppose, that the place of his birth must, in any sense, be coincident with that on which the temple was to be built: and there is full proof of the contrary. In fact the inquiry is not, either where Christ should be born, or where the temple should be erected; but where the ark, the symbol of JEHOVAH's gracious presence, might be found. The Psalmist determined to ^afind out a place for the LORD, an habitation for the mighty God of Jacob; ^bthat is, a place, in which the ark, the symbol of his presence, might be stationed, as it had been at Shiloh. But having determined, probably by revelation, to remove the ark to mount Zion: the next inquiry is, where the ark might be found, having long been left in obscurity? David, while resident at Bethlehem Ephraim, had often heard of the ark as greatly neglected; and, in prospect of being king, had determined to place it in a more conspicuous situation. Accordingly, when made king over all Israel, he had summoned the principal persons of the nation, and had gone in quest of it; and it was found at Kirjath-jearim, as "in the fields of the wood." Thence he and his people at length conveyed it to the station selected for it, on mount Zion; and near to that first station, a magnificent temple was prepared for it. (2 Sam. 6: 1 Chr. 13: 21:26-30. 22:1. 2 Chr. 3:1.)

V. 7-9. (Note, 2 Chr. 6:41, 42.) The ark was never removed from the holy of holies in the temple till the captivity, when it was lost or destroyed. This was therefore "the Rest," of the symbol of the Lord's gracious presence with his people.—The ninth verse may be rendered in the future:—"Thy priests will be clothed, &c." "It may be expected, that thou, O Lord, wilt overrule this happy event, for a very great blessing to thy priests, and by their means to thy people."—If the priests, the ministers of religion, were "clothed with righteousness," and made accepted and holy in their persons and ministrations; "the saints," all the true people of God, would exceedingly rejoice and praise God, both on their own account, and on that of the people in general, and of the ministers themselves: for nothing so much tends to promote, or to injure, the cause of true and vital piety, as the character of the ministers of religion. (16) How properly then are we taught in our Liturgy to pray, "Endue thy ministers with righteousness, and make thy chosen people joyful." And, not only on ember days, (when few attend at the places of worship,) but at all times; that "God would so guide and govern the minds of his servants, the bishops and pastors of his flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of his church." And that "to those . . . ordained to any holy function" he would "give his grace and heavenly benediction; that both by their life and doctrine they may set forth his glory, and set forward the salvation of all men." Col. Ember Weeks.

V. 10. "I beseech thee, have a respect to the sincere piety of my father David, and thy gracious promise to him; . . . and upon that account deny me not, but grant the petitions of thy servant, who, by thy special appointment, succeeds him in the government of thy people." Bp. Patrick. (Notes, 11: 78:70-72. 1 Kings 11:9-13, 34-36.)

V. 11, 12. Notes, 89:1-4, 19-37. 2 Sam. 7:8-16. 1 Kings 9:4-6. Jer. 33:17, 18, 23-26. Luke 1:26-33. Acts 2:25-32.

V. 13, 14. Marg. Ref. Notes, 7-9. 48:1-3. 68:15, 16. 76:2. 87:2. Is. 66:1, 2.

V. 15, 16. Marg. Ref. Notes, 7-9. 22:26. 2 Chr. 6: 41, 42.

16 I will ^aclothe her priests with salvation; and ^bher saints shall shout aloud for joy.

17 There ^awill I make the horn of David to bud: ^bI have ordained a ^clamp for mine anointed.

18 ^aHis enemies will I clothe with shame; ^bbut upon himself shall his crown flourish.

PSALM CXXXIII.

A commendation, and a twofold illustration, of the excellency of harmony among brethren, 1-3.

^aA Song of degrees of David.

BEHOLD, ^bhow good and how pleasant ^cit is for brethren to dwell ^dtogether in unity!

1 Zech. 9:9, 15-17. John 16:24. m 92:10. 148:14. Ex. 29:21. Luke 1:69. n 1 Kings 11:36. 15:4. 2 Chr. 21:7. Luke 2:30-32. o Or, candle. o 218:9. 35:26. 136:29. Job 8:22. Dan. 12:2. p 72:8-11. Is. 9:6. 7:58:10-12. Matt. 28:18. Luke 1:32, 33. Rev. 11:15. 17:14. a 122:124. 131:1. Psalms. b 122:6-8. Gen. 13:8. 45:24. 2 Sam. 2:25-27. Is. 11:6-9, 13. Jer. 32:39. John 13:35. 17:21. 1 Cor. 1:10. Eph. 4:3-6. Phil. 2:2-6. Heb. 13:1. 1 Pet. 3:8. 1 John 3:14-18. * Heb. even together.

V. 17. After the decease of David, his kingdom was made to bud forth in his successive descendants, until at length it was established in the person of the Messiah; and the kings, who as lamps were situated in Jerusalem, arising from David the first anointed of the family, at length introduced the Light of the world, and the glory of Israel. (Notes, 148: 14. Ex. 17:22-24.)

V. 18. Marg. Ref. Notes, 21:8-12. 35:25-28. 72:8-19. 109:28-30. Is. 9:6, 7. Matt. 28:18-20.

PRACTICAL OBSERVATIONS.

The Lord will recompense the labours and afflictions of his faithful servants, in blessings upon their children; especially if they carry on the same pious designs, and pray to be remembered for their sake.—Those who have in them the mind of Christ, will prefer the honour of God, and the welfare of his church, to their own indulgence, ease, or emolument: and will counteract their propensity to procrastination, by engaging themselves as soon as possible to execute useful purposes, to whatever self-denial or weariness they may be exposed. But we should first, without delay, seek to have our own hearts made "an habitation of God through the Spirit."—Though external splendour or exactness are by no means essential to godliness; yet those, who have it in their power, should be vigilant and diligent, in bringing the ordinances of God into public view, and in establishing them in decency and regularity; that the people in general may be encouraged to "go into his tabernacles, and worship at his footstool." When we have used the proper means, we may confidently expect the Lord's presence and blessing; and when his ministers are clothed with righteousness and salvation, his saints will shout for joy.—But if the Lord answered the prayers, grounded on his covenant with David; he will never turn away his face from us, when we plead the covenant made with his anointed Prophet, Priest, and King. In him the promises, which were ratified to David, have their full completion; his church is that Zion, which he has chosen and desired for his habitation, in which he will rest and be glorified for ever. While he blesses the spiritual provisions of his house, to the nourishment of the souls of his people; he will not withhold from his poor the food convenient for their bodies; and blessed are they who are employed to dispense either the bread of life, or bodily sustenance to his needy servants, out of love to him, and to them for his sake: receiving his salvation themselves, and contributing to the comfort of his saints. But while the crown shall flourish in the person of the son of David, and his people rejoice in his honour and felicity; all his enemies will be clothed with everlasting shame and misery.

NOTES.—PSALM CXXXIII. Title. This psalm seems to have been penned, when all the tribes of Israel had concurred in placing David on the throne, or rather after their subsequent prosperity had evinced the happy effects of that union: when instead of the tribes wasting each other by civil contests, they all harmoniously joined in removing the ark to mount Zion, and in celebrating the sacred ordinances of their religion.—It was as fitly used by the first Christians, to express their joy for the blessed union of Jews and Gentiles; and may now serve the uses of all Christian societies, whose happiness lies in holy peace and concord." Bp. Patrick.

V. 1. "Many things are good, which are not pleasant, and many pleasant, which are not good. But unity among brethren, whether civil, or religious, is productive both of profit and pleasure. Of profit, because therein consisteth the welfare and security of every society; of pleasure, because mutual love is the source of delight, and the happiness of one becomes, in that case, the happiness of all. It is unity alone, which gives beauty as well as strength, to the state; which renders the church at the same time "fair as the moon, and terrible as an army with banners." Cant. 6:10. "Bp. Horne. (Notes, 122:6-9. P. O. Notes and P. O. Eph. 4:1-6. Note, Phil. 2:1-4.)

V. 2. The sacred ointment which God had prescribed for the unction of his priests to their office, being poured upon the head of Aaron, flowed thence upon his beard, and down on the collar of his vestment, near the place where he bare the names of the twelve tribes, diffusing fragrant around. (Note,

2 It is like the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard; that went down to the skirts of his garments;

3 As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord cometh down to bless, *even* life for evermore.

PSALM CXXXIV.

The Psalmist exhorts the watchers in the sanctuary to bless the Lord; and they pray for a blessing upon him, 1-3.

A Song of degrees.

BEHOLD, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord.

2 Lift up your hands in the sanctuary, and bless the Lord.

3 The Lord, that made heaven and earth, bless thee out of Zion.

PSALM CXXXV.

Exhortations to praise God for his goodness, his special kindness to Israel, his power shown in the works of creation and providence, and his judgments on the enemies of his people, 1-14. The vanity of idols, and the folly of idolaters exposed, 15-18. All orders of men in Israel are called on to praise the Lord, 19-21.

1 PRAISE ye the Lord. 2 Praise ye the name of the Lord; praise him, O ye servants of the Lord.

2 Ye that stand in the house of the Lord, in the courts of the house of our God.

c 141:5. Prov. 27:9. Cant. 1:3. John 12:3. d Ex. 30:25-30. Lev. 8:12. e Deut. 8:9. 4:48. Josh. 13:11. f 42:8. Job. 25:21. Deut. 28:8. g 16:11. 21:4. John 4:14. 5:34. 29: 6:50. 51:68. 11:25-26. Rom. 5:21. 6:23. 1 John 2:25. 5:11. Rev. 1:3. e 130:129. 133:135. 135:1. 2:19-21. 1 Chr. 23:30-32. Rev. 19:3. e 130:6. Lev. 8:25. 1 Chr. 9:23. Luke 8:37. Rev. 7:15. d 28:2. 63:4. 141:2. Lam. 2:19. 2. 341. * Or, in holiness. 26:6. 1 Tim. 2:8. e 124:8. 145:5. 6. f 14:7. 20:2. 119:2. 128:5. 135:21. Rom. 11:26. e 33:1. 2. 96:1-4. Luke 17:15. 111:1. 112:1. 113:2. 117: 156:6. b 7:17. 102:21. 113:2. 143:3. See on Ps. 44:5-7. e 113:1. 134:1. 119-1-3. 111:10. 16:37. 22:30. Neh. 9:5. Job. 2:7. e 94:13. 96:8. 116:19. f 106:1. b 7:1. 118:1. 119:65. 136:1. 147:7. 8. Matt. 19:17. g 33:1. 63:5. 92:1. 2. 147:1. h 33:12. Deut. 7:6. 7. 10:15. 1 Sam. 12:22. Is. 41:8. 43:20. 21. Zech. 2:10-12. 1 Pet. 2:9. 1 Ex. 19:5. 6. Deut. 32:9. Mal. 3:17. Tit. 2:14. k 48:1. 86:10-10

Ex. 30:22-33.) This was an emblem of the graces of the Holy Spirit, which, through our great High-Priest, are communicated to all believers: and it also aptly represented the pleasant and beneficial effects of harmony in society, when, united under one common head, every member in his proper station shares and contributes to the peace, stability, and prosperity of the whole community. (Notes, 1 Cor. 12:12-31. 1 Pet. 1:22-25.)

V. 3. This verse may be rendered, "As the dew of Hermon, so is this, which descends upon the mountains of Zion;" and thus mean, that as the gentle dews, descending on mount Hermon, rendered it fruitful and delightful; so the dew of heavenly love, distilling upon the worshippers on mount Zion, would render them fruitful in good works, happy in themselves, and blessings to all around them. For on that mount, (the type of the true church, which is all one in Christ Jesus,) the Lord has "commanded his blessing, and life for evermore." How do they read such passages, which continually occur, who contend that the Israelites expected temporal blessings alone? (Marg. Ref.)—Hermon was situated far to the north-east of Zion, on the other side of Jordan. (Marg. Ref. e.)

PRACTICAL OBSERVATIONS.

No encomiums or illustrations can sufficiently display the excellence, pleasantness, and manifold benefits of harmony among brethren, in families, in civil society, in nations, and especially in the church of Christ: for "love is of God; and he that dwelleth in love, dwelleth in God, and God in him." (Notes, 1 John 4:7-12.) It is the fruit of the Spirit, the image of Christ, the evidence of our union with him, and the ornament of his gospel. With it human happiness begins on earth, and will be completed in heaven. (Notes and P. O. 1 Cor. 13: Note, Gal. 5:22-26.) It tends to fruitfulness in all good works, and to the spread of vital godliness: it inhabits especially, as a visitant from heaven, those favoured spots, where the Lord commands his blessing, and gives eternal life: and while it prepares the soul for further communications from above, it is the certain effect of the pouring out of the Spirit, to give success to the preaching of the Gospel. (Notes, Acts 2:42-47. 4:32-35.) Surely the professed followers of the meek and lowly Jesus have long enough experienced the painful and fatal effects of discord, and angry controversy; by which Christianity has been disgraced, and wounded in the house of its friends! May all that love the Lord at length make trial, "how good and pleasant it is for brethren to dwell together in unity," "forbearing one another, and forgiving one another, as God for Christ's sake hath forgiven them." (Note, Eph. 5:1, 2.) Then will they find their own hearts joyful, and the truth diffuse its blessed influence on every side; and heaven will, as it were, come down and dwell on earth. And may God be pleased to send peace, unity, and concord together with the gospel of peace and love, to all the nation. ~~the word~~

3 Praise ye the Lord; for the Lord is good, sing praises unto his name; for it is pleasant.

4 For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure.

5 For I know that the Lord is great, and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places.

7 He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures.

8 Who smote the first-born of Egypt, both of man and beast.

9 Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

10 Who smote great nations, and slew mighty kings;

11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan.

12 And gave their land for an heritage, an heritage unto Israel his people.

13 Thy name, O Lord, endureth for ever; and thy memorial, O Lord, throughout all generations.

14 For the Lord will judge his people, and he will repent himself concerning his servants.

89:6. 95:3. 96:4. 5. 97:9. Deut. 10:17. Is. 40:22. 25. Jer. 10:10, 11. Dan. 3:25. 6. 26. 27. 115:3. Is. 46:10. Dan. 4:35. Am. 4:13. 9:6. Matt. 28:18. m 136:13-15. Matt. 8:26. 27. 14:25. n 118:8. Gen. 2:5. 6. 1 Kings 18:41. 45. Job 5:10. Jer. 10:13. 51:16. Zech. 10:1. o Job 28:25. 26. 38:25-28. p 107:25. 14:8. Job 38:22. 23. Jon. 1:4. John 8:8. q 78:51. 105:36. 136:10. Ex. 12:12. 29. 30. 13:15. * Heb from man unto beast. r 78:43-50. 105:27-29. Ex. 7:15. Deut. 4:34. Neh. 9:10. Is. 51:9. Jer. 32:20. 31. Acts 7:36. s 136:15. t 44:2. 3. 136:17-22. u Num. 21:21. 35. Deut. 2:30-37. 3:1, &c. Neh. 9:22. x Josh. 10:12-19. y 78:55. 136:12. 22. Num. 33:54. Josh. 11:23. z 81:9. 72:17. 102:12. 21. Ex. 8:15. 34:5-7. Hos. 12:5. Matt. 6:9. 13. 1. Heb to generation and generation 89:1. marg. a 7:8. 50:4. 96:13. b Deut. 32:30. Judg. 10:16. 1 Chr. 21:15 Hos. 11:9. Am. 7:3. 6. Jon. 4:2.

NOTES.—PSALM CXXXIV. V. 1-3. It seems that David appointed some of the priests and Levites to watch all night in the sanctuary, by regular courses: (Note, 1 Chr. 9:31-33.) and they are here exhorted to spend the hours in joyful songs of praise. Thus the service of the sanctuary would be a shadow of the unceasing worship of heaven. It is probable, that this Psalm was composed to be sung each night when the watch was set: and that the first two verses were sung by the precentor of those, who were about to leave the sanctuary; and the third verse by the Levites, who succeeded them.

PRACTICAL OBSERVATIONS.

If our hearts were filled with the love of God, as his holy law commands, our mouths would be filled with his praises: and, though our frail bodies would need rest, yet our souls would never be weary of his pleasant service. No time would then be a burden to us; nor would it be needful to waste the hours by trifling conversation and vain amusements, or by inordinate animal indulgence: but all the time, which could be spared from needful business and recreation, would be delightfully employed in meditation, and in celebrating the praises of our God. All that comes short of this, is equally distant from perfection; it is the effect of the fall, and the remainder of depravity: and without some portion of this delight in praising the Lord, we are not Christians. But the servants of God, who minister in his sanctuary, are peculiarly bound to set an example of this cheerful and constant engagement of heart, in the worship and work of God. They, as well as others, should be thankful to be reminded of their duty, and exhorted "to lift up their hands in the sanctuary, and praise the Lord;" and we should especially pray for a blessing out of Zion, on those who excite us to attend on our duty. Ere long all the true servants of God shall praise him in the sanctuary above, and bless his name, and be blessed in him, uninterruptedly, for evermore.

NOTES.—PSALM CXXXV. V. 1, 2. 'This perhaps was the morning hymn, which the precentor (ver. 4, 5.) called upon the Levites to sing, at the opening of the gates of the temple; as the former was sung at the shutting up of the gates in the evening. . . . Let all here present praise the most wise omnipotent goodness of the Lord: let him especially be praised by you his priests, who minister unto his Majesty: . . . and by the Levites, who attend upon him in his house.' Bp. Patrick. (Note, 134:1.)

V. 3. 'As his nature is most excellent, so He is the Fountain of all the good we enjoy; and no employment is so delightful, as to acknowledge his perfections, and commemorate the benefits we have received from him, by singing psalms and hymns of praise and thanks unto him.' Bp. Patrick. V. 4. (Notes, Ex. 19:5. 6. Mal. 3:13-18. v. 17. marg. Tit. 2:14. 1 Pet. 2:9, 10.)

V. 5, 6. Other nations indeed praised their gods, and celebrated their imaginary exploits, but he is the true God, who

15 The idols of the heathen *are* silver and gold, the work of men's hands.

16 They have mouths, but they speak not; ^deyes have they, but they see not;

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 They that make them are like unto them; *so* is every one that trusteth in them.

19 Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:

20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.

21 Blessed be the LORD ^{out} of Zion, ^hwhich dwelleth at Jerusalem. Praise ye the LORD.

PSALM CXXXVI.

Exhortations to praise the Lord for his everlasting mercy: for all the blessings of creation, providence, and redemption; and for his glory displayed in them, 1-36.

O ^aGIVE thanks unto the LORD: for *he* is good: ^bfor his mercy *endureth* for ever.

a 115:4-8. Deut. 4:28. Is. 37:19. 40:19,20. 44:9-20. 46:6,7. Jer. 10:3, &c. Heb. 2:19. Acts 17:29. *d* Is. 6:10. Matt. 13:1-16. *e* 97:7. 115:8. Is. 44:13-20. Jer. 10:8. 1 Cor. 4:4. *f* 115:9-11. 118:1-4. 145:10. 147:19,20. 148:1-4. Rev. 19:5. *g* 76:2. 134:3. 2 Chr. 5:6. *h* 48:19. 132:13,14. Is. 12:6. *a* 106:1. 107:1. 118:1. *2* Chr. 7:3-6. Ezra 3:11. Jer. 33:11. *b* 103:17. 1 Chr. 16:34,41. 2 Chr. 20:21. Luke 1:50. Jude 21. *c* 92:1. 97:7,9. Ex. 18:11. Deut. 10:17. Josh. 22:22. 2 Chr. 2:5. Dan. 2:47. *d* 1 Tim. 6:15. Rev. 17:14. 19:16.

most decided manner, declared that he knew JEHOVAH was far above them all; and alone worthy to be thus adored and honoured as the great Creator and absolute Sovereign of the universe. (*Marg. Ref. Notes*, 115:1-7. Is. 46:10,11. Dan. 4:34-37. Eph. 1:3-8.) 'His one will alone gives bounds to his power: for as none act without his leave, so none can hinder him from doing what pleases himself.' *Bp. Patrick*. This absolute sovereignty, however, is always exercised in perfect wisdom, justice, truth, and goodness.

V. 7. (*Notes*, Job 28:23-28. 38:22-30. Jer. 10:12-15. Zech. 10:1.) 'Among the Greeks and Romans, we meet with a Jupiter possessed of the thunder and lightning, and an Æolus ruling over the winds. The Psalmist teacheth us to restore the celestial artillery to its rightful Owner. . . It is a great instance of the divine wisdom and goodness, that lightning should be accompanied by rain, to soften its rage, and prevent its mischievous effects.' *Bp. Horne*.

V. 8-12. *Notes*, 78:42-50. Ex. 7-15: Num. 21:21-34.

V. 13. (*Notes*, 8:1. 72:17-19. 102:12. 111:4. Ex. 3:14,15. 34:5-7. Matt. 6:9.) 'O Lord, how astonishing is this thy omnipotent goodness! the fame of which shall never be forgotten: but an illustrious memory, O Lord, shall be continued of it from generation to generation.' *Bp. Patrick*.

V. 14. *Repent.*] If he judge his people, or punish them, he will compassionate their sorrows. He will be pacified towards his people. (*Notes*, Deut. 32:36. Judg. 10:15,16. Am. 7:1-6.)

V. 15-21. (*Notes*, 115:3-13.) In the scripture referred to, the exhortation is to "trust in the LORD;" here it is "to bless the LORD." Those who trust in the Lord, honour him, and shall daily have more and more cause to praise and thank him.—'The honour the heathens give to their lifeless images ought to excite you all, with the greater devotions, to praise the Lord of the world.' *Bp. Patrick*. (*Marg. Ref. Notes*, 76:1,2. 132:2-9.)

PRACTICAL OBSERVATIONS.

How lamentable it is, that we should need so much exciting to praise our God, and yet be so negligent and formal as we often are, in this reasonable and delightful employment! But his servants must on earth be trained up to that holy exercise, in which they are to be occupied for ever in heaven: and in his courts especially, ministers must instruct and go before them, in this sacred worship.—The essential goodness and excellency of the Lord would entitle him to our utmost love and praise, were it possible for us to be free from other obligations to him: and the pleasantness of the work would endear it to us, if our hearts were free from the dire disease of sin. But to the Lord we owe our being, our rational powers, and all our outward comforts, which demand our warmest gratitude; and the peculiar favours vouchsafed to Britons, both in providence, and in the spiritual advantages afforded us, place us in the same relation, and under the same obligations to him, as the Israelites of old were.—Whilst his moderate rains fructify our land, and we are generally exempted from fatal tempests and inundations: how often has "the wind out of his treasures" dispersed the preparations of our formidable enemies! How inexcusable then is our national infidelity, impiety, and licentiousness! "O foolish people, and unwise, do ye thus requite the LORD!" He has, however, a remnant among us, "whom he has chosen unto him, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus." (*Note*, 1 Pet. 1:2.) These are indeed his "peculiar treasure" which he values, by whom he is loved and adored on earth, and in whom he will be eternally glorified. Happy then are they! their unchangeable Friend is equally great and good; and equally able and willing to defend, uphold, and bless them. "He doeth what he pleaseth

2 O give thanks unto ^athe God of gods: for his mercy *endureth* for ever.

3 O give thanks to ^dthe LORD of lords: for his mercy *endureth* for ever.

4 To him ^ewho alone doeth great wonders: for his mercy *endureth* for ever.

5 To ^fhim that by wisdom made the heavens: for his mercy *endureth* for ever.

6 To ^ghim that stretcheth out the earth above the waters: for his mercy *endureth* for ever.

7 To ^hhim that made great lights: for his mercy *endureth* for ever:

8 ⁱThe sun ^jto rule by day: for his mercy *endureth* for ever:

9 The ^kmoon and stars to rule by night: for his mercy *endureth* for ever.

10 To him that smote Egypt in their first-born: for his mercy *endureth* for ever.

11 And ^mbrought out Israel from among them: for his mercy *endureth* for ever:

e 72:18. 86:10. Ex. 15:11. Job 5:9. Rev. 15:3. *f* 33:6. 104:24. Gen. 1:1. Prov. 3:19,20. 8:22-25. Jer. 51:15. *g* 24:2. 104:2,3. Gen. 1:9. Job 26:7. 37:18. Is. 40:22,44,29. Jer. 10:12. Zech. 12:1. 2 Pet. 3:5-7. *h* 74:16,17. 104:19. Gen. 1:14-19. Deut. 4:19. 1 Chr. 31:35. Matt. 5:45. *i* Heb. for the rulers by day, *k* 8:3. 89:36,37. Job 31:26. 1 Chr. 105:36. 135:8. Ex. 11:5,6. 12:12,20. Heb. 11:28. *m* 78:32. 105:37. Ex. 12:51. 13:3,17. 1 Sam. 12:6-8.

in heaven and earth, in the seas, and in all deep places." It has pleased him to make them his people; and it is his "good pleasure to give them the kingdom." (*Note*, Luke 12:22-34. v. 32.) The tokens and wonders which he wrought for Israel, and the heritage that he gave them, were feeble shadows of the mercy which he has shown to his true Israel, the redemption wrought out, and the inheritance prepared for them; and every past and present favour is a token and earnest of his future and eternal love. For he is immutably perfect, and the memorial of his wonders for his people shall endure throughout all generations. He will plead their cause, and judge between them and their enemies: and, though he afflict and correct them, he will repent concerning them, and not be wroth with them for ever. (*Note*, 90:13-17.) While therefore we detest and mourn over the idolatries and impiety of the world around us, let us remember with gratitude who has made us to differ: let us pity and pray for benighted heathens and deluded sinners: and let us, whether ministers or private Christians, trusting and fearing the Lord, bless him in his church on earth; rejoice in hope of praising him in his holy habitation in heaven; and endeavour to glorify his name and recommend his truth, not only with our lips, but in our holy lives, and by copying the example of his righteousness, goodness, and truth, in all our dealings with our brethren and neighbours.

NOTES.—PSALM CXXXVI. V. 1-3. This psalm in many things resembles the preceding: but it is rendered remarkable, by the repetition of the sweet sentence, "for his mercy endureth for ever," at the end of every verse. By *mercy* we understand the Lord's disposition to compassionate and relieve those whom sin has rendered miserable and base; his readiness to forgive and be reconciled to the most provoking of transgressors, and to bestow all blessings upon them; together with all the provision which he has made, for the honour of his name, in the redemption of sinners by Jesus Christ. The counsels of this mercy have been from everlasting: the effects of it will be eternal to all who are interested in it: and the Lord continues, from age to age, equally ready to show mercy to all who seek to him for it. (*Marg. Ref. Note*, 103:15-18.) The frequent repetition of this sentence shows how greatly the Lord delights in mercy, and deems himself honoured by the exercise of it: and it teaches us that this attribute should be peculiarly dear to us, being the source of all our hopes and comforts.—'At every half verse, one half of the choir answers to the other in these words: "For his mercy endureth for ever;" a form of acknowledgment prescribed by David to be used continually in the divine service.' *Bp. Patrick*.—'A form highly proper for creatures, and sinful creatures, to use, whose great employment it is now, and will be for ever, to magnify the mercy and loving-kindness of their God.' *Bp. Horne*.—'This was a common kind of thanksgiving, which the whole people used, when they had received any benefit of God.' (*Marg. Ref.* a, b.) 'meaning that God was not only merciful to their fathers, but also continued the same to their posterity.'

V. 4. 'He it is, and he alone, whose works are so great, that they surprise all those who seriously consider them, with wonder and astonishment.' *Bp. Patrick*. 'How many of those, for whom the wonders of creation, providence, and redemption have been wrought, think none of them worthy their attention! Angels admire and adore, where man will not deign to cast an eye, or employ a thought.' *Bp. Horne*. (*Note*, 72:17-19.)

V. 5-9. *Marg. Ref. Notes*, 104:19-23. Gen. 1:1. 'Look upon the heavens, and behold with admiration and praise, the splendour and order, wherein his wisdom hath

12 "With a strong hand and with a stretched-out arm: for his mercy *endureth* for ever.

13 To "him which divided the Red Sea into parts: for his mercy *endureth* for ever:

14 And made Israel to pass through the midst of it: for his mercy *endureth* for ever:

15 "But "overthrew Pharaoh and his host in the Red Sea: "for his mercy *endureth* for ever.

16 To "him which led his people through the wilderness: for his mercy *endureth* for ever.

17 To "him which smote great kings: for his mercy *endureth* for ever:

18 And slew famous kings: for his mercy *endureth* for ever:

19 "Sihon king of the Amorites: for his mercy *endureth* for ever:

20 And "Og the king of Bashan: for his mercy *endureth* for ever:

21 And "gave their land for an heritage: for his mercy *endureth* for ever:

22 *Even* "an heritage unto Israel his servant: for his mercy *endureth* for ever.

23 Who "remembered us "in our low estate: for his mercy *endureth* for ever:

24 And "bath redeemed us from our enemies: for his mercy *endureth* for ever.

25 Who "giveth food to all flesh: for his mercy *endureth* for ever.

26 O give thanks unto "the God of heaven: for his mercy *endureth* for ever.

PSALM CXXXVII.

The pious captives at Babylon bewail Zion's desolations, complain of the results of their oppressors, and declare their strong and inviolable attachment to Jerusalem, 1-6. They pray that God would remember the conduct of Edom; and they predict the doom of Babylon, 7-9.

BY "the rivers of Babylon "where we sat down, yea, "we wept, when we remembered Zion.

2 We "changed our harps upon the willows, in the midst thereof.

3 For "there they that carried us away captive required of us "a song; and they that "wasted us required of us mirth, saying, Sing us *one* of "the songs of Zion.

4 "How shall we sing the LORD's song in a "strange land?

5 If "I forget thee, O Jerusalem, "let my right hand forget *her* cunning.

6 If I do not remember thee, "let my tongue cleave to the roof of my mouth; "if I prefer not Jerusalem above "my chief joy.

7 "Remember, O LORD, "the children of Edom in the day of Jerusalem; who said, "Rase it, rase it, *even* to the foundation thereof.

8 O "daughter of Babylon, "who art to be "destroyed; "happy *shall he be*, that "rewardeth thee as thou hast served us.

9 Happy *shall he be*, that taketh "and dasheth thy little ones against "the stones.

n Ex. 6:6, 13:14, 15:6. Deut. 11:2-4, 1s. 51:9, 10. Jer. 32:21, Acts 7:46, o 66:5, 6. 74:13, 78:13, 105:9-11. Ex. 14:21, 32:29, 1s. 63:12, 13. Heb. 11:29 p 78:53. Ex. 14:27, 28, 15:4, 10, 11. Neh. 9:10, 11. * Heb. *shaked off*, q 65:5, 79:6-9, 143:12. Ex. 15:12, 13. Luke 1:71-74, 7:20. Ex. 13:18, 15:22, Num. 5:17-22. Deut. 32, Neh. 9:12, 13, 49:11, 63:11-14, s 135:10, 11. Josh. 12 - 1 Sam. 21:23. Deut. 32:30-33, 29:7. n Num. 21:33. Deut. 34:1, Ac. x 4:23, 7:35, 105:41, 137:12. Num. 32:34, Ac. Deut. 32:12-17, Josh. 13-21. Neh. 9:22-24, y 47:1, z 102:17, 106:13-15, Gen. 8:1. Deut. 32:36, 1s. 63:9. Ex. 16:3-13, Luke 1:32. a 72:12-14, 111:7, 116:6, 142:6, 1 Sam. 2:7, 8. Ex. 15:13. Deut. 15:15. Prov. 25:10, 1s. 63:9, Luke 1:68-71, Tit. 2:14, e 101:27, 145:15, 147:9, d 1-3, 115:3, 123:1, Jon. 1:9, Jer. 11:13, a Gen. 2:10-14, Ezra 8:31, 31, Ex. 1:1, b Neh. 1:3, 2:3, Job 2:12, 13, Jer. 13:17, 18, 15:17, Lam. 2:10, Ex. 3:15, c 42:4, 102:9-14, 1s. 66:10, Jer. 51:50, 51, Lam. 1:16, 2:11, 18, 3:48 - St. Dan. 9:3, 10:2, 3, Luke 19:41, Rev. 11:3, d 33:2, 81:2, 1s. 24:5, Ex. 26:13.

contrived and settled them. . . Witness those great lights, which never go out, but always call on us to praise and give thanks to him, who made them to illuminate the world, and to be emblems of his kindness? *Bp. Patrick.*

V. 10-22. (*Marg. Ref. Notes, Ex. 12:29-39, 14: 15: 1-21. Num. 21:24-34. Deut. 8:1-3. Josh. 12.*) The destruction of the Egyptians, Amorites, and Canaanites, with their kings, was a display of the awful justice of God towards them; but of his abundant mercy and goodness to his people. And the memorial of them, while it called for the gratitude of Israel, gave a pledge and assurance of his ever enduring goodness and mercy to his true and faithful servants; and of their final triumph over all their enemies. (*Notes, 78:41-54. Neh. 9:7-22. 1s. 63:7-14.*)

V. 23-26. (*Marg. Ref. Notes, 113:7-9. Ex. 15:13. 1s. 51: 1-3. Ex. 16:6-14. Luke 1:46-55.*) "When for our sins we were severely afflicted, and in danger to be thrown out of this good land, . . . (*Judg. 2: 3: 4:*) he was pleased graciously to relieve us. For his kindness pardoned our ingratitude. . . and rescued us many a time, when we cried unto him, from the power of those who tyrannised over us. . . Whose bounty is not confined to us alone, but supplies the wants of all mankind, yea of all living creatures. For his kindness hath no bound. . . O raise your hearts to give him thanks with the highest praises, whose power extends itself beyond his earth even unto the highest heavens. For his kindness is so unwearied, that we may hope thence to be ever receiving more and more of his blessings? *Bp. Patrick.*

PRACTICAL OBSERVATIONS.

Repetitions, disgusting to the fastidious, are often salutary and necessary, because we are prone to overlook or forget the Lord's goodness and mercy: yet they convey a severe reproof, and should cause us to unite humiliation with our gratitude to our condescending Instructor. (*Note, 1s. 28: 9-11. P. O. 1-13.*)—The works of creation proclaim the wisdom, power, and goodness of JEHOVAH, the "God of gods, and Lord of lords:" while the continuance of the settled course of nature, and the blessings thus communicated, by a kind providence, to a rebellious world, are proofs of his patience and mercy that endureth for ever. Nay, his denunciations of vengeance against impenitent sinners should be considered as tokens of his mercy, and improved as warnings to repent, and "to flee from the wrath to come;" and his judgment upon persecutors and oppressors is evidently the effect of his mercy to his church. (*Notes, Zech. 1:12-21.*) The destruction of opposing kings and nations, "with a strong hand and an out-stretched arm," was as conducive to the good of Israel, as the manna, the water from the rock, and the conducting cloud. And in like manner, the crucifixion of our lusts, and the sharp corrections by which the Lord promotes our sanctification, are as blessed tokens of his mercy,

as the forgiveness of our sins, and the consolations of his Holy Spirit; and our complete salvation will be connected with the final destruction of all the enemies of God and of our souls.—Blessed be his name who has remembered us lost sinners, in our low estate, and has provided salvation for us through his Son, and revealed it in his holy word. May we experience his redeeming power in our hearts, that being "saved from our enemies, we may serve him in holiness and righteousness all our days?" (*Note, Luke 1:67-75.*) and may he, "who giveth food to all flesh," feed our souls unto eternal life; (*Notes, 22:26. John 6:47-58.*) and enliven our affections by his grace, that we may give thanks and praise to his holy name, "because he is good, and because his mercy endureth for ever." Amen.

NOTES.—PSALM CXXXVII. V. 1-6. It is not known by whom this Psalm was written: but the occasion is evident; and the pathetic abruptness, so suited to that occasion with which it opens, is admirably beautiful. The captive Jews, by the rivers of Babylon, sat down and wept, while they recollected their former prosperity; and especially, they remembered with tears the desolate state of the holy city and the temple of God, their own destitution of sacred ordinances, and the apparently ruined state of the church and people of Israel: for these calamities were brought on them by their national transgressions, to which they had all contributed. No longer able therefore to divert their melancholy, by singing songs of praise, they hanged their harps upon the willows growing in abundance in that moistened soil, which perhaps they were employed in cultivating. But their insulting victors and oppressors required them to gratify their curiosity, or administer to their entertainment, by singing "one of the songs of Zion," by which they also meant to deride their confidence in JEHOVAH, and to express their triumph over the religion, as well as over the city and country, of the poor captives. (*Note, 123:4.*) But they were not only indisposed (probably too much) for joyful praise; but they would not, they could not, profane their sacred songs, to increase the insolence of their idolatrous masters; and therefore they said one to another or to those who demanded this of them, "How shall we sing the LORD's song in a strange land?" "Neither fear nor favour could extort this service from our Levites, but they resolutely answered: As those songs were not made for pastime or sport, but in honour of the great Lord of the world; so how can you imagine that miserable slaves are disposed to sing? and to sing those songs in the land where we are exiles, which recount the mercies of God to us, in our once most flourishing country?" *Bp. Patrick.* Yet Jerusalem, and the interest of religion, were still uppermost in their thoughts and affections: and the Psalmist, in the name of his brethren, declared that he would rather be deprived of his skill in music, and

PSALM CXXXVIII.

David praises the mercy and truth of God, who had answered his prayers, 1—8. He prophesies, that all kings shall praise God and rejoice in his ways, 4, 5. He shows the Lord's dealings with the humble, and with the proud; and professes full confidence in him, 6—8.

A Psalm of David.

I WILL praise thee with my whole heart: ^bbefore the gods will I sing praise unto thee.
2 I will worship ^ctoward thy holy temple, ^dand raise thy name for thy loving-kindness and for thy truth: ^efor thou hast magnified thy word above all thy name.

a 9:1, 86:12, 13 103:1, 2, 111:1. I Cor. 14:15. Eph. 5:19. b 82:1, 6, 119:46. Ex. 2:28. John 10:31—36. Acts 23:5. Heb. 1:14. c 5:7, 28:2, 99:5, 9. I Kings 8:29, 31. Dan. 6:10. d 35:5, 6, 85:10, 85:13, 89:1, 2, 100:4, 5, 115:1. Is. 63:7. Mic. 7:1—20. Luke 1:68—72. John 1:17. Rom. 15:9, 9. e 58:4, 10, 10. Is. 42:21. Matt. 5:1—25. John 10:35. f 18:6, 34:4—6, 77:1, 2. Is. 65:24. g 27:14, 28:11, 63:8, 14, 12:2, 40:29—31, 41:10. Zech. 10:12. 2 Cor. 12:8—10. Eph. 3:16, 6:10. Phil. 4:13. Col. 1:11. 1 Pet. 5:10. h 72:11, 102:13, 22. Is. 49:23, 60:3—5, 16. Rev. 11:15, 21:24. i 22:27, 27, 51:13, 69:30—32, 71:18. k Is. 52:7—10, 65:14, 66:10—

have "his tongue cleave to the roof of his mouth," than forgot the songs of Zion; or do otherwise than prefer the interests of Jerusalem and of the church to every personal advantage or pleasure. (*Marg. Ref. Notes*, 84:1, 2, 102:13—22, 122:6—9.)—The persons immediately concerned seem to have been Levites, who had been singers at the temple, and who had brought their instruments along with them. (*Notes*, 1 Chr. 6:31—48, 16:4—6, 25.) ¹I have followed a conjecture of St. Chrysostom's, that the captives were not suffered (at their first coming thither) to dwell within any of their towns or cities, but were dispersed all along several rivers of the country; where they built . . . cottages for themselves; and perhaps were forced to drain those moist places, to make them wholesome. *Bp. Patrick*.

V. 7—9. The Edomites, though of the same stock with the Jews, were inveterate in their hatred of them, and excited the Chaldeans utterly to destroy their city and temple; and for this and other injuries their ruin had repeatedly been predicted. (*Notes*, Is. 34: 63:1—6. Jer. 49:7—23. Lam. 4: 21, 22. Ez. 25:12—14, 35: Ob. 10—14.) The destruction of Babylon, with every circumstance of terror and misery, had also been foretold. (*Notes*, Is. 13: 14: 47: Jer. 50:51.) This was therefore a prayer of the church for deliverance, in the predicted manner, with the extermination of her implacable enemies, root and branch, as Israel had been commissioned to destroy the Canaanites; and a declaration, that the persons employed in executing this vengeance on Babylon, and effecting this deliverance of his people, would be peculiarly favoured and prospered by Providence; though the work should be accompanied with the retaliation of those cruelties, which had been committed upon the inhabitants of Jerusalem.—Babylon was a type of the anti-christian corrupters and oppressors of the New Testament church, which are likewise to be destroyed in the most dreadful manner. (*Marg. Ref. Notes*, Rev. 18: 19:)

PRACTICAL OBSERVATIONS.

When we are suffering the effects of our personal or national transgressions; we should recollect, with godly sorrow, our forfeited mercies, and our sins by which we have lost them; that by repentance and prayer we may seek deliverance, and the restoration of our privileges and comforts. Whilst worldly men grieve for the loss of their outward prosperity, the believer mourns over his banishment from the ordinances of God, and for the despaired and desolate state of religion; especially when he hears the insults and blasphemies of infidels, and profane scoffers; who, being employed to correct the offending people of God, triumph, as if he could not, or would not, plead their cause. (*Notes*, 42: 9:10, 44:9—16, 74:18—23, 79:8—13.)—In such circumstances, it is hard to preserve the mind in tranquillity, and to be duly thankful for remaining unmerited mercies.—Sacred things, however, must on no consideration be profaned to please ungodly men; nor the songs of Zion sung to gratify their humour, or embolden their insolence. (*Note*, Matt. 7: 6.) In such an evil day it is best to keep silence, or to complain unto God and among his people. Yet no calamity, no strange land, no prevalence of ungodliness, no despised and oppressed state of the church, should induce us to forget Jerusalem. If personal advantages and prosperity ever render a professor of the gospel satisfied at a distance from the ordinances of God, ashamed of his despised cause, or indifferent about the interests of the church, so as not to "prefer them to his chief joy," a far worse calamity has befallen him, than if his "right hand withered," or his "tongue cleaved to the roof of his mouth." For the Lord will not forsake his church in her low estate; he will execute predicted vengeance on all her persecutors, principals, and accessories; and if professed Christians unite with them in their prosperity, they will be joined with them in the day of wrath. We cannot pray for promised success to the church of God, without implying a prayer for the ruin of her implacable enemies; and the instruments of good to the people of God, will, in one way or other, concur in the condemnation and punishment of impenitent sinners. It is, however, far more agreeable to be instruments of good to the people of God, or to our fellow-sinners, than executioners of vengeance on his enemies; though the latter may be accepted and blessed, if men

3 ¹In the day when I cried thou answeredst me, and ²strengthenedst me with strength in my soul.
4 ³All the kings of the earth shall praise thee, O Lord, ⁴when they hear the words of thy mouth.
5 Yea, ⁵they shall sing in the ways of the Lord; ⁶for great is the glory of the Lord.
6 ⁷Though the Lord be high, yet hath he respect unto the lowly: ⁸but the proud he knoweth ⁹afar off.
7 ¹⁰Though I walk in the midst of trouble, ¹¹thou

14. Jer. 31:11, 12. Zeph. 3:14, 15. Matt. 21:5—9. Luke 19:37, 38. 121:5. Ex. 15: 11, 33:18, 19. Is. 61:3—8. Mal. 1:11. John 13:31, 32, 17:1. 2 Cor. 4:6. Fph. 1:6, 12. Rev. 4:1, 5:12—14, 7:12, 19:1. m 51:17, 113:5, 6, 1 Sam. 2:7, 8. Prov. 3:24, 14: 57:15, 66:2. Luke 1:51—53, 14:11, 18:14. Jam. 4:6, 1 Pet. 5:5, 6. n Ex. 18:11. Job 40:11, 12. Is. 2:11, 17. Ez. 28:2—9. Dan. 4:37, 5:20—21. Acts 12:22, 23. o 139: 2. Matt. 25:41. 2 Thes. 1:9. p 23:3, 4, 42:7, 8, 66:10—12. Job 13:15, 19:25, 26, q 71:20, 21, 85:6, 119:49, 50.

act in obedience to his command, and out of zeal for his glory. (*Note*, 149:7—9.) Let us, however, be decidedly on the Lord's part, for his cause will at length prevail, and destruction will be to the workers of iniquity; but though his true people are here, as in a strange land, often insulted, despised, hated, and grieved, and put out of frame for singing the Lord's song; yet they shall soon come to Zion, and resume their harps, and rejoice in their God for evermore. (*Note*, Is. 35:8—10, v. 10.)

NOTES.—PSALM CXXXVIII. *Title*. The Septuagint entitle this, 'A Psalm of,' or, 'David, Hagai, and Zechariah;' perhaps meaning, that these prophets taught the congregation to use it, in giving thanks for Israel's return from captivity.

V. 1. *Before the gods*.] 'Thy holy angels shall be witnesses of my gratitude, which I will express in psalms and hymns, in the presence of the great assembly of the judges, . . . that they may remember to whom they owe their power and authority.' *Bp. Patrick*. (*Notes*, 82:1, 6, 7. 96:5. 97: 3—7.)—Perhaps the Psalmist also meant, that he would praise JEHOVAH in the presence of the most powerful heathen princes, in contempt of the objects of their idolatrous worship, and as a protest against it.

V. 2. *Marg. Ref.—Thou hast magnified, &c.*] The accomplishment of the promises which God had made to David, notwithstanding all opposition and difficulties, honoured his word of grace and truth. This accomplishment appeared so fully and clearly, that the glory reflected from the other works of God, as displaying his omnipotence and omniscience, his awful justice and holiness, and other perfections, appeared to be here surpassed; or, that discovery of the glorious God, which has been made in his promises to fallen man in general, or particularly to Abraham, and Israel, and David, and in the accomplishment of them, exceeds, and as it were eclipses, the glory of all his other works. The giving and fulfilling his promises of a Saviour, the only begotten Son of God, and redemption through his propitiation and death to sinners, especially redounds "to the praise of his glory," even "the glory of his grace and truth, wherein he hath abounded towards us, in all wisdom and prudence." (*Notes*, 56:3, 4. 85:10—13. John 1:7. Eph. 1:1—12. 1 Pet. 1: 10—12. 1 John 4:9—12.)

V. 3. When God strengthens the faith, hope, love, patience, and holy fortitude of his afflicted servants, he strengthens them with strength in their souls: and though their outward trials and sufferings continue, yet their prayers are answered in the most desirable manner. (*Note*, Is. 40: 27—31. 2 Cor. 12:7—10. Eph. 3:13—19, v. 16. Phil. 4:10—13. Col. 1:9—14.)

V. 4, 5. Perhaps David expected, that his example and instructions, and the merciful and faithful dealings of God with him, would have a salutary effect on the neighbouring princes. (*Notes*, 86:9, 10, 119:46.) These verses, however, are an evident and remarkable prophecy of the calling of the Gentiles, and of such a prevalence of true religion as has not yet taken place on earth. (*Notes*, 22:27—31, 72:8—11. Rev. 11:5—18.)—The Lord Jesus, in his agony, prayed more fervently; and he was strengthened with strength in his soul: he was in due time raised from the dead; and then the gentile nations, and at length some of their princes, heard and embraced the gospel, and sang psalms of joyful praise, while walking "in the ways of the Lord;" "for great was the glory of the LORD." What will it then be, when "all kings shall fall down before him, all nations shall do him service?"—*When they hear, &c.* (4) *Notes*, Rom. 10:12—17. 1 Thes. 2: 13—16, v. 13.

V. 6. The infinite majesty and sovereign power of God are combined with equal condescension and mercy to the meanest of his subjects. It is especially the established rule of his government over the race of Adam, to regard with favour, to accept and comfort, the lowly; and to stand as it were at a distance from the proud, as abhorring and detesting them, and to "know" them only as his enemies. (*Notes*, 51:17, 113:4—8. 1 Sam. 2:4—8. P. O. Is. 2:10—22. *Notes*, 57:15, 16. Dan. 4:34—37. Luke 14:7—11. 18:9—14. Jam. 4:6.)—"Let" then, "this mind be in you, which was also in Christ Jesus, . . . who humbled himself, and became obedient unto (263)

wilt revive me: "Thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

8 **THE LORD** will perfect that which concerneth me: "thy mercy, O **LORD**, endureth for ever: forsake not the works of thine own hands.

PSALM CXXXIX.

David contemplates, with adoring surprise, the omniscience and omnipresence of God, 1-12. He praises him, as his all-wise and bountiful Creator, and for his numberless mercies, 13-19. He avows his abhorrence of the wicked; and prays to be searched, proved, and directed in the right way, 19-24.

To the chief Musician, A Psalm of David.

O **LORD**, "thou hast searched me, and known me.

2 Thou knowest my down-sitting and mine up-rising; thou understandest my thought afar off.

3 *Ps. 1-3, 56:1, 59:2, 64:7, 78:10, 144:1, 2. Is. 5:25, 9:12, 17:21, 10:4. Mic. 7:9-10, 1:17, 18:4, 43:5-7, 60:5, 15:41, 10. Acts 2:33, 1:57; 2. Is. 26:12, Jer. 32:39, 40. John 15:2, Rom. 6:10, 8:28-30. Phil. 1:6. u 100:5, 103:17, x 71:6-9, 17, 18. Job 10:3, 8, 14:15, Is. 42:16, 43:21, 1 Pet. 1:3-5, 4:19, Jude 1, a 23, 11:4, 5, 17:3, 44:21, 1 Kings 8:39, 1 Chr. 28:9, Jer. 12:3, 17:9, 10, John 21:17, Heb. 4:13, Rev. 2:18, 39, b 50:9, Gen. 16:13, 2 Kings 19:27, 1 Cor. 15:3, Is. 37:28, Zech. 4:10, c 94:11, Matt. 9:4, Luke 9:47, John 2:24, 25, 1 Cor. 4:5, d Ez. 38:10, 11, 17, * Or, winnowest. Job 13:26, 27, 14:16, 31:4. Matt. 3:12.*

death, even the death of the cross: wherefore God hath highly exalted him." (Notes, Phil. 2:1-11.)

V. 7. *Marg. Ref.—Revive.* Or, *Quicken.* (Note, 119:25.) Either preserve alive, restore to life, or render lively and cheerful, "giving life more abundantly." David was kept alive, rendered lively, and made more earnest in religion by his trials and afflictions: but Christ, after all his unspeakable sufferings, and his death for our sins, was restored to life, as the first-fruits of the resurrection, of which all his people shall participate.

V. 8. "Though mine enemies rage never so much, yet the Lord, who hath begun his work in me, will continue his grace to the end" (Notes, 100:3. Eph. 2:4-10. Phil. 1:3-6.)

"Grace shall complete what grace begins,

To save from sorrows or from sins:

The work that wisdom undertakes,

Eternal mercy ne'er forsakes." *Watts.*

PRACTICAL OBSERVATIONS.

We ought to glory in ascribing glory to our God; and when we can "praise him with our whole heart," we need not be reluctant for the whole world to witness our gratitude and joy in him.—Those who rely on his loving-kindness and truth through Jesus Christ, will be sure to find him faithful to his word. In performing his promises, he more magnifies his perfections, than in all his other works; of which he has given us an illustrious specimen and earnest, in sending the promised Saviour "to be the propitiation for our sins;" and "if he spared not his own Son, . . . how shall he not with him also freely give us all things?" In the day when the Redeemer cried in the agony of his soul, he heard him, and strengthened him to finish the arduous work assigned to him: and, having humbled himself even to the death upon the cross, he is now exalted to the throne of glory. For his sake the Lord will strengthen all who fervently pray in his name, that they may be carried through all their trials; their experience will more and more embolden them in saying, "Though I walk in the midst of trouble, thou wilt revive me: thou wilt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me." Yea, the Lord will perfect the salvation of every true believer: and though he has been often provoked to destroy the works of his hands, as Creator; (Notes, Is. 27:1-11, 43:14-21, v. 21.) yet he will never forsake those whom he has created anew in Christ Jesus unto good works. Let then all, who trust in and call upon him, praise him with joyful hearts. "Let them sing in the ways of the **LORD**; for great is the glory of the **LORD**;" in ways that sinners may hear, and be convinced that they are a happy people, and be induced to seek his face. (Note, Zech. 6:20-23.) And they will not seek in vain: "for though the **LORD** be high, yet he hath respect to every lowly," humbled sinner: but the proud, the impenitent and unbelieving, are known by him as his enemies, and will be banished far from his blissful presence. Nor will the most powerful kings and princes be excepted from this general rule. They too must hearken to the words of his mouth, and humble themselves before his mercy-seat; that, being made partakers of his grace, they may rejoice in his ways, and use their pre-eminence in advancing his glory; otherwise where the Saviour is, thither they cannot come. (Note, Jam. 1:9-11.) Lord hasten that time, which thy word teaches us confidently to expect, when all the kings of the earth shall praise thy name, and be obedient to the words of thy mouth!

NOTES.—PSALM CXXXIX. *Title.* It is probable that David wrote this Psalm, when accused of traitorous designs against Saul; as a solemn appeal to God that he was, in that respect, entirely innocent. (Notes, 19-24, 7:3-11.)

V. 1. (*Marg. Ref.*) "I am accused, O Lord, of grievous crimes; but my comfort is, thou seest I am not guilty of them." *Bp. Patrick.* (Note, 2 Cor. 1:12-14.)—The language, employed in this and the following verses, is taken from

3 Thou "compassest" my path and my lying down, "and art acquainted with all my ways.

4 For "there is not a word in my tongue, but, lo, O **LORD**, "thou knowest it altogether.

5 "Thou hast beset me behind and before, "and laid thine hand upon me.

6 "Such "knowledge is too wonderful for me; it is high, I cannot attain unto it.

7 "Whither shall I go from thy Spirit? or whether shall I flee from thy presence?

8 If "I ascend up into heaven, thou art there: if I make my bed "in hell, behold thou art there.

9 If I take "the wings of the morning, and "dwell in the uttermost parts of the sea;

10 Even "there shall thy hand lead me, and thy right hand shall me.

e 18, 121:3-8. Gen. 28:10-17, 2 Sam. 8:14, 11:2-5, 27, f 2 Sam. 12:9-12, Prov. 5:20, 21. Ec. 12:14, Is. 29:15, Jer. 23:21, John 6:70, 71, 13:2, 21. Acts 5:3, 4, g 19:14, Job 8:2, 38:2, 42:3, 6-8, Zeph. 1:12, Mal. 3:13-16, Matt. 12:35-37, Jam. 1:25, 3:2-10, h 50:19-21, Jer. 29:23, Heb. 4:12, 13, i Deut. 35:27, Job 23:5, k Ex. 24:11, Rev. 1:17, j 40:5, 131:1, Job 11:7-9, 36:14, 42:3, Prov. 30:2-4, Rom. 11:33, m Jer. 23:23, 21, Jon. 1:3, 10, Acts 5:9, n Ez. 28:12-17, Am. 9:2-4, Ob. 4, o Job 26:6, 34:21, 22, Prov. 15:11, Jon. 2:2, p 18:10, 19:6, Mal. 4:2, q 74:16, 17, 24:14-16, r 63:8, 73:23, 143:10, Is. 41:13.

the affairs of men; who by diligent search find out those things, which had been carefully concealed from them. (Notes, Gen. 11:5, 18:20, 21.)

V. 2. *Marg. Ref.—Thought.* "He confesseth that neither our actions, thoughts, nor any part of our life, can be hid from God, though he seem to be afar off."—"My inclinations are so perfectly understood by thee, that before I have conceived any design it is visible to thee." *Bp. Patrick.* (Notes, 17:1-3, 44:17-22.)

"My thoughts, before they are my own,

Are to my God distinctly known;

He knows the words I mean to speak,

Ere from my op'ning lips they break." *Watts.*

V. 3. Men are most tempted to sin, either when, being from home, they are no longer under restraint from those of their neighbours or relations, whose censure they dread; or when in secret, as in the bedchamber, they have no apprehension of being detected by any human eye: but the Psalmist recollected, that God saw him, and was present with him, in every situation; as he "compassed his path and bed, and was acquainted with all his ways," even those which he most carefully concealed from his fellow-creatures. (*Marg. Ref. Notes, Job 31:4-4.*)

Or, "winnowest" (*marg.*) "distinguishing most exactly, and without the least possibility of mistake, between what is right, and what is wrong, in my most secret conduct, or in the temper and motives of my heart."

V. 4-6. (*Marg. Ref.*) "Thou knowest before I open my mouth, every thing I intend to utter. . . I am so environed by thee, and so absolutely in thy power, that I cannot possibly escape thy notice, nor so much as stir without thy leave. O amazing height of knowledge! It is in vain to think I can hide any thing from it: which so far surpasses all I can say or conceive, that it excels even my admiration." *Bp. Patrick.* "When we reflect, that "all things are naked and open to him with whom we have to do; that although he dwelleth in the highest heavens, he surveyeth not only the outward acts, but even the very hearts and imaginations of men upon earth; must we not each of us cry out, "Such knowledge is too wonderful for me! it is high, I cannot attain unto it?" I cannot admire it enough; for I cannot conceive of it aright." *Bp. Horne.* (Note, 40:1-5, v. 5.)—The actual, constant consideration of God's presence, would be the readiest way in the world to make sin to cease from among the children of men, and for men to approach to the blessed estate of the saints in heaven, who cannot sin; for they always walk in the presence, and behold the face of God." *Bp. Taylor, quoted by Bp. Horne.*—It should however be noted, that even if it were possible for unregenerate men thus habitually to think of the eye of God always upon them, it would no more change their carnal enmity into love, than it does that of evil spirits. Nothing but regeneration, and the sanctification of the Holy Spirit, can make fallen men holy; and the efficacy of all means depends on his powerful operation to render them successful.

V. 7, 8. *Note.* Gen. 38:9. Jer. 23:23, 24. Jonah 1:2, 3. Acts 5:1-11.—*Make my bed in hell, &c.* (8) "An uncomfortable place to make a bed in, where there is no rest day or night; yet thousands will make their bed for ever in those flames." *Henry.*—Should any one murder himself to terminate his sorrows, and escape the remorse of conscience, or the consequences of his sins, he must certainly be disappointed. Yet the presence of God, with the senseless corpse in the grave, could not in any degree cause this disappointment, or produce the least effect: but his presence with the disembodied spirit, in the invisible world, as an angry Judge, must in that case be as dreadful, as it is unexpected.—This then is one passage, where the original word (שואל) cannot mean exclusively the grave, without rendering the sacred writer's argument absurd or frivolous. (Note, 16:8-11.)

11 If I say, 'surely the darkness shall cover me; even the night shall be light about me.

12 Yea, 'the darkness 'hideth not from thee; but the night shineth as the day: 'the darkness and the light are both alike to thee.

[Practical Observations.]

13 ¶ For 'thou hast possessed my reins: 'thou hast covered me in my mother's womb.

14 I will praise thee: 'for I am fearfully and wonderfully made: 'marvellous are thy works; and that my soul knoweth 'right well.

15 My 'substance was not hid from thee, 'when I was made in secret; and curiously wrought 'in the lowest parts of the earth.

16 Thine eyes did see my substance, yet being imperfect; and 'in thy book 'all my members were written, 'which in continuance were fashioned, when as yet there was none of them.

17 How 'precious also are thy thoughts unto me, O God! 'how great is the sum of them.

18 If I should count them, 'they are more in number than the sand: 'when I awake, I am still with thee.

19 'Surely thou wilt slay the wicked, O God: 'depart from me therefore, ye bloody men.

20 For 'they speak against thee wickedly, and 'thine enemies take thy name in vain.

21 'Do not I hate them, O Lord, that hate thee? 'and am not I grieved with those that rise up against thee?

22 I hate them with perfect hatred; I count them mine enemies.

23 'Search me, O God, and 'know my heart; try me, and know my thoughts:

24 And 'see if there be any 'wicked way in me, 'and lead me in 'the way everlasting.

e 10:11-13, 9:17, Job 22:12-14, Is. 29:15, Jer. 23:24, t Job 12:22, u Ex. 14:20, 20:21, Job 27:6, 34:22, Dan. 2:22, Heb. 4:13. * Heb. *darkens h not*. 1 Heb. *as is the darkness, so is the light*. x Job 10:9-12, y 22:9, 10, 71:6, Job 31:15, Is. 44:2, 43:3, Jer. 1:5, z Gen. 1:26, 27, a 92:5, 104:24, 111:2, Job 5:9, Rev. 15:3, b Heb. *greatly*. c Or, *strength, or body*. b 13, Job 10:9-11, Ec. 11:5, c 63:9, Eph. 4:9, d 55:8, Mal. 3:16, Rev. 20:12, i Heb. *all of them*. ¶ Or, *who says they should be fashioned*. e 40:5, Prov. 8:31, Is. 55:8, 9, Jer. 29:11, Eph. 3:9, 10, f 31:19, 36:7, g 40:12, h 3:3, 5:3, 16:8-11, 17:15,

63:6, 7, (a, 26:19, Dan. 12:2, 1 Thes. 5:10, i 5:6, 9:17, 55:23, 64:7, 94:28, Is. 11:4, k 6:8, 119:115, Matt. 7:23, 25:41, 2 Cor. 6:17, l 1:38, 9, 74:18, 22:23, Job 21:14, 15, Is. 37:23, 28:29, Jude 15, Rev. 13:6, m 2:1-1, Ex. 20:7, n 15:4, 31:6, z 2 Cor. 15:2, Rev. 2:2, 6, o 119:136, 153, Jer. 13:17, Mark 3:5, Luke 19:41, Rom. 9:1-3, p 101:3-8, Luke 14:28, q 1:26, 2, r Deut. 8:2, 16, Job 31:6, Prov. 17:3, Zech. 13:9, Mal. 3:2, 3, 1 Pet. 1:7, s 7:3, 17:3, Prov. 28:26, Jer. 17:9, 10, * Heb. *sens of pain, or grief*, Heb. 12:15, 16, 1:25, 8, 9, 119:1, 32, 148:10, u Matt. 7:14, John 14:6, Col. 2:6.

V. 9, 10. *Marg. Ref.—Wings of the morning.* (9) Or, *sun-beams*. 'Could I travel as fast as the rays of light.' The peculiar sublimity of the simile is worthy notice and admiration: nothing implying *swiftness* has ever been used, as far as I have known or heard, by any poet, at all comparable with it.—Could they fly abroad upon the wings of the morning-light, which diffuseth itself with such velocity over the globe from east to west; the arm of the Almighty will still at pleasure prevent, and be ready to arrest the fugitives in their progress. . . . The same consideration, which should restrain us from sin, should also encourage us to work righteousness, and comfort us under all our sorrows; namely, the thought, that we are never out of the sight and protection of our Maker.—The piety and charity which are practised in cottages; the labour and the pain which are patiently endured in the field, and on the bed of sickness; the misery and torment inflicted by persecution, in the mines, the galleys, and the dungeons; all are under the inspection of JEHOVAH, and are noted down by him against the day of recompense. *Bp. Horne*. The same considerations are applicable to the cases of exile, and journeying and voyaging, in distant, inhospitable, unhealthy regions, either by compulsion, as poor slaves are treated, or in the path of duty, as missionaries. In short they may be used, both for warning and comfort, with reference to the place of our death, and burial, and the general resurrection, with the day of judgment, and all its infinitely important consequences. (Notes, 73:23-28. Is. 41:10-14, 42:13-17.)

V. 11, 12. 'Darkness may, indeed, conceal us and our deeds from the sight of men; but the divine presence, like that of the sun, turns night into day, and makes all things manifest before God.' *Bp. Horne*. (Notes, Job 22:5-14, 26:5-13, 34:20-30. 1 Cor. 4:3-5, Heb. 4:12, 13.)

V. 13. 'My most retired thoughts and contrivances, and my most secret desires, are apparent to thee; whose I am, and by whom I was wrapt up . . . in my mother's womb, than which there is nothing more hidden and dark.' *Bp. Patrick*. (*Marg. Ref. Note, Job 10:8-13.*)

V. 14. 'A work so astonishing, that before the Psalmist proceeds in his description of it, he cannot help breaking forth in rapture at the thought.' *Bp. Horne*.—'I was, I know not how, in such a wonderful manner formed, that the thoughts of it strike me with astonishment. Thy operations in that work are most admirable; and of that I am exceeding sensible; but I can say no more: for they are incomprehensible.' *Bp. Patrick*. (Note, 104:24.)

V. 15. 'By the lowest parts of the earth, is undoubtedly to be understood the womb, where the fetus is gradually formed, and matured for the birth, like plants and flowers under ground. The process is compared to that in a piece of work wrought with a needle, or fashioned in the loom; which, with all its beautiful variety of colour, and proportion of figure, ariseth by degrees unto perfection, under the hand of the artist, framed according to a pattern lying before him, from a rude mass of silk, or other materials. . . . But . . . whereas the human artificer must have the clearest light, whereby to accomplish his task; the divine workmaster . . . effecteth all his wonders within the dark and narrow confines of the womb.' *Bp. Horne*.

V. 16. 'When the matter, out of which I was made, was without any form, it was visible to thee, how every muscle, vein, and artery, with all the rest of my body, should be wrought, out of the pattern of them which was in thy mind: and accordingly at time, when there was not so much as one of them, they were all fashioned for the several uses to which they were designed, and not the smallest of them omitted or left imperfect.' *Bp. Patrick*.

V. 17, 18. David delighted to meditate upon the works and perfections of God; such thoughts and contemplations

on these subjects were precious to him; (Note, 104:34, 35.) the glory displayed in them was infinite, the mercies communicated to him were innumerable as the sand; they were new every morning, and were increased with every returning day. (Notes, 40:1-5. Prov. 8:30, 31, Is. 55:8, 9. Lam. 3:21-23, Eph. 3:9-12.) 'The "thoughts" and counsels of JEHOVAH, concerning David, his appointment to the throne, his troubles, and his preservation in the midst of them, were "precious" and delightful subjects of meditation and praise, never to be exhausted of the rich matter they contained. With these in his mind he lay down at night to rest; and, when he awoke in the morning, his thoughts naturally recurred to the pleasing theme: he began where he had left off; and found himself, in heart and soul, still present with God, still ruminating on him and his works. The mercies of heaven, in the redemption of the church, by the sufferings and exaltation of the true David, according to the divine decree concerning him—how precious are they to believers! How great is the sum, how far exceeding all human arithmetic to number them! Let them be to us the constant subjects of contemplation, admiration, and thanksgiving, day and night; and let death, that last sleep, find us engaged in an employment, which, when we awake, and arise from the grave, we shall resume, and prosecute to eternity, in the presence of God.' *Bp. Horne*.

V. 19-22. It is probable, that when David composed this Psalm, his character lay under a load of calumny: (Note, title.) but he could appeal to God that he would have no fellowship with ungodly and cruel men, whom he knew God would destroy: he detested their characters and conduct, and could not endure their company. (Notes, 26:5-11.) Being enemies and blasphemers of God, he considered them as his enemies. For the godly man has the same friends and enemies with the Lord, as far as he knows the real characters of men: (Note, Rom. 6:1, 2.) yet this is entirely consistent with loving their persons, praying for them, and being kind to them; for we do not know, but they may yet be converted and reconciled to God. 'A good man hates, as God himself doth; he hates not the persons of men, but their sins; not what God made them, but what they have made themselves. We are neither to hate the men, on account of the vices they practise; nor to love the vices for the sake of the men who practise them. He who observeth invariably this distinction, fulfilleth the perfect law of charity; and hath the love of God and of his neighbour abiding in him.' *Bp. Horne*. 'Shall I not hate the haters of thee, JEHOVAH? and shall I not be grieved at them that rise up against thee?' (Notes, Mark 3:1-5, v. 5. 2 John 7-11. P. O.) The clause rendered, 'Thine enemies take thy name in vain,' may mean, that they called God to witness the truth of their lying accusations.

V. 23, 24. The Psalmist began by professing his belief, that God had searched him out and known him: (Note, 1.) and he concluded by praying, that he would search him, and know his heart and his thoughts. He did not wish to decline the investigation: he desired to have his real character ascertained, and the springs of his conduct laid open; that he might know himself, and discover every sinful part of his conduct, and repent of it; and that he might be led in the good old way unto everlasting life; as well as be vindicated from calumnies and suspicions. (*Marg. Ref. Notes, 17:1-3, v. 3. Deut. 8:2. Is. 64:5. Jer. 6:16, 17, v. 16. Matt. 7:13, 14. John 14:4-6, v. 6.*)

PRACTICAL OBSERVATIONS.

V. 1-12. It is far more profitable to meditate on divine truths, with application to our own cases, and with hearts lifted up to God in prayer; than with a speculative, curious, and disputing frame of mind. The omniscience and omnipresence of God are generally acknowledged: yet they seldom produce their practical effect upon the hearts and conduct of mankind, because they are not apprehended by a true and

PSALM CXL.

David prays for deliverance from his malicious persecutors, and predicts their ruin. 1—11. He professes his confidence, that God would rescue and bless all his afflicted people, 12, 13.

To the chief Musician, A Psalm of David.

DELIVER me, O LORD, from the evil man:
preserve me from the violent man;

2 Which imagine mischiefs in their heart:
continually are they gathered together for war.

3 They have sharpened their tongues like a
serpent; adders' poison is under their lips. Selah.

4 Keep me, O LORD, from the hands of the

43:1. 59:1—3. 71:4. * Heb. man of violence. 4:11. 18:48. marg. Hab. 1:2, 3.
5:21, 21:11. 38:4. 88:12. 62:3. 64:5. Prov. 12:20. Hos. 7:8. Mic. 2:1—3.
Nah. 1:1. c 56:6. 120:7. 1 Sam. 23:19—24. 24:11, 12. 26:1, &c. d 52:2, 3. 57.
4. 5. 7. 61. 3. 4. Prov. 12:18. Is. 59:3—5. 13. Jer. 9:3. 5. Jam. 3:6—8. e Gen. 3:
13. Prov. 23:32. Matt. 12:34. 2 Cor. 11:3. f 84:4. Rom. 3:13, 14. g 17:8. 9. 38:
11. 37:32. 33—40. 55:1—3. 71:4. h 1. 117:5. Prov. 18:5. k 10:4—12. 17:8—13.

realizing faith. Hence great numbers allow that their Judge is witness to their whole conduct; and yet they are careful to save appearances with their fellow criminals, while they transgress in secret, and amuse their depraved imaginations with every kind of speculative wickedness! Nay, even true believers, through weakness of faith, are often very wavering in obedience, and easily discouraged from it, by the trivial circumstances of time, place, company, or solitude. We should therefore, by meditation and prayer, seek to have our minds suitably affected with the firm belief, and habitual recollection, that the just, the holy, the almighty God fully searches us out, and knows us, however our fellow creatures may mistake or misrepresent our characters. We should seriously consider, when we are alone, or in company, in the shop, the market, the place of worship, or the closet, that the eye of God is upon us; "that he observeth our down-sitting and our up-rising, and understandeth our thoughts," whether good or bad, before they become distinctly observed by our own minds, or influential upon our conduct; that he compasses and investigates our path, and is accurately acquainted with all our ways; and that he will bring every secret work into judgment, with every word of our lips, and every thought of our hearts. (Notes, Matt. 12:33—37. Rev. 20:11—15.) For our God surrounds us continually, and so lays his hand upon us, that we cannot move or think, without his cognizance and consent. Such meditations are suited to restrain us from sin, even in seasons when secrecy and present advantage give force to Satan's temptations; and to counteract the sinful inclination, as soon as it begins to move. Who would dare, if thus suitably impressed, to defraud or deceive his neighbour; to gratify in secret his lust, or his malice; or to assume a mask of piety to cover his avarice, injustice, ambition, or sensuality?—Recollections of this kind are equally calculated to encourage the believer, in his secret prayers, meditations, self-denial, and alms-giving; in his well meant but misrepresented endeavours to do good; and in his conscientious obedience amidst slanders and reproaches, or in the most obscure station in society. We soon indeed find, that we cannot comprehend the manner in which the infinite God knows all things; but while faith apprehends the truth upon his "sure testimony," humility adores the mystery, and confesses, that "such knowledge is too wonderful for her, and is so high she cannot attain unto it."—The belief of God's omnipresence is intimately connected with that of his omniscience, and is of similar efficacy. Should the guilty wretch desire to shun the presence of that God, whose power he cannot resist, and whose mercy he scorns to supplicate; whither shall he flee from him, who is an infinite and all-pervading Spirit? Were it possible for him to find admission into heaven, the displays of the glorious holiness of JEHOVAH would be intolerable to him. The grave, nay, the centre of the earth, could not place him at a distance from his righteous Judge: the presence of a God of vengeance kindles the flames of hell. Were it possible for him to fly with the velocity of the sun-beams to the most distant regions, or through the immensity of space, he would still meet the presence of his offended God, from whom no darkness can conceal him: "for the darkness and the light to him are both alike." On the other hand the believer cannot be removed or banished from the supporting and comforting presence of his almighty Friend: who was with Joseph in the prison, with the three young Jews in the fiery furnace, and with Daniel in the lion's den. Should the persecutor's rage take away his life, his soul will the sooner ascend into heaven, and be more sensibly present with his Father and Friend, to his unutterable joy. The grave cannot separate his body from the love of his Saviour, who will raise it incorruptible and glorious. Could he even enter the place of torment, the presence and love of God would prevent his feeling misery. A desolate island, or the remotest region inhabited by the worst of savages; the sultry heat of the torrid zone, or the benumbing cold of polar regions; the deep dungeon, cavern or mine; can by no means exclude him from his God.—While he is in the path of duty, he may be happy in any situation, by the exercise of faith, and hope, and prayer. But should he sinfully shift his duty, and, like Jonah, attempt to flee from the presence of the Lord; his arm would arrest him, his frown dismay him, and his rod correct him, in every place. We should then inquire what the Lord would have us to do, and whither we ought to

wicked; 'preserve me from the violent man; who have purposed to overthrow my goings.

5 The proud have hid a snare for me, and cords; they have spread a net by the way-side, they have set gins for me. Selah.

6 I said unto the LORD, Thou art my God: 'hear the voice of my supplications, O LORD.

7 O God the Lord, "the strength of my salvation, 'thou hast covered my head in the day of battle.

8 Grant not, O LORD, the desires of the wicked:

35:7. 36:11. 57:6. 119:69. 85:110. 123:3, 4. 141:9, 10. 142:3. Prov. 29:5. Jer. 18:18, 20, 22. Luke 11:51. 64. 20:20—23. 1. 16:2, 5, 6. 31:14. 91:2. 119:57. 142:5. Lam. 3:34. Zech. 13:9. m 27:7, 8. 28:1, 2. 55:1, 2. 64:1. n 181:2, 35. 27:1. 28:7, 8. 59:17. 62:2, 7. 89:26. 95:1. Deut. 33:27—29. Is. 12:2. o 144:10. 1 Sam. 17:36, 37, 45—51. 2 Sam. 8:16, 14. p 27:12. 94:20, 21. 2 Sam. 15:31. Job 5:12, 13.

remove; and pray that his gracious presence may always attend us; and then we shall have every thing to hope and nothing to fear, in life, in death, or in the eternal world. (Notes, Ex. 33:12—16. P. O. 12—23. Note, Prov. 3:5, 6.)

V. 13—24. The omnipresent God is our Creator, and has a right to possess and dispose of us as his property: he comprehends our whole frame, which is his marvellous workmanship. The wise and kind contrivance with which our bodies are formed, should excite our reverent admiration and gratitude; and surely we ought not to use our members and senses, which the Lord so curiously fashioned in the womb, as instruments of unrighteousness unto sin. (Notes, Rom. 1:12—19. 12:1. 1 Cor. 6:18—20.) But our immortal and rational souls are a still more noble work and gift of God. Yet had it not been for his "precious thoughts" of love to us, our reason and immortality would, through our sins, have proved the occasion of our eternal misery. How should we then delight to meditate on his love to sinners in Jesus Christ, the sum of which exceeds all computation! the mercies thence derived are numberless as the sands of the sea. (Note, Eph. 3:14—19.) Every morning we awake more indebted, and ought to be more grateful, than before; but when we shall awake in the world of glory, how shall we admire and bless our God for this invaluable salvation!—Yet this God of infinite mercy will most surely destroy all the impenitent workers of iniquity. We should therefore warn our fellow sinners "to flee from the wrath to come;" and protest against their crimes by separating from their company. (Notes, 2 Chr. 19:1, 2. 2 Cor. 6:14—18. Eph. 5:8—14.) But those bloody men, who persecute the people of God, and thus join cruelty to their impiety and blasphemy, are most eminently the enemies and haters of God himself; and should be shunned with marked abhorrence by all who love him and his cause: yet we should still pray for their conversion and salvation, and wait for opportunities of showing them kindness, and attempting to "overcome evil with good."—As the Lord knows us perfectly, and we are such strangers to ourselves, we should earnestly desire and pray to be searched and proved, in his providence, and by his word and Spirit: thus we shall best be preserved from self-deception, gradually purified from our remaining sinfulness, and led in the way of everlasting life: and these our desires and prayers will evidence our sincerity, and increase our comfortable assurance, that we are the children of God. (Note, John 3:19—21.)

NOTES.—PSALM CXL. Title. It is evident that David composed this Psalm when persecuted by Saul, slandered by Doeg, and betrayed by the Ziphites and others. (Notes, 52:120.) "When he came to his kingdom, and had settled the service of God, in that manner which we read, 1 Chr. 16:23; &c. he delivered it to the master of music, to be sung at certain times in the tabernacle. But it was not found, I suppose, (any more than the two foregoing, and the four following,) till some time after the other books of Psalms were published; and so were placed here altogether, by him that collected this book.' Bp. Patrick.

V. 1, 2. Saul, or Doeg, was "the evil man," and "the man of violence;" but there were many others who concurred in all the designs formed against the life of David, and who were employed in devising plans for that purpose; (Notes, 1 Sam. 21:7. 22:7—19. 23:19—29.) as Caiaphas and Judas had many helpers in their machinations against the life of the holy Jesus. (Marg. Ref.)

V. 3. Slander and calumny must always precede and accompany persecution, because malice itself cannot excite people against a good man, as such; to do this he must first be represented as a bad man. What can be said of those who are busied in this manner, but that they are "a generation of vipers," the brood of the old serpent, that grand accuser and calumniator of the brethren; having under their tongues a bag of poison, conveying instant death to the reputation on which they fasten? Thus David was hunted as a rebel, Christ was crucified as a blasphemer, and the primitive Christians were tortured as guilty of incest and murder.' Bp. Horne. "The tongue of the serpent, or the teeth of the adder or viper, doth not more effectually convey their poison into men's bodies, than they have infused their venomous slanders into the people's minds.' Bp. Patrick. (Notes, 57:3—5. 59:7. 64:2—5. Prov. 12:18, 19. Jer. 9:3—6. Jam. 3:3—6.)

V. 4—6. Notes, 1. 102:13. 17:6—15. 141:8—10. 142:1—

further not his wicked device; *'lest* they exalt themselves. Selah.

9 As for the head of those that compass me about, *'let* the mischief of their own lips cover them.

10 Let *'burning* coals fall upon them: *'let* them be cast into the fire; *'into* deep pits, that they rise not up again.

11 *'Let* not an *'evil* speaker be established in the earth: *'evil* shall hunt the violent man to overthrow him.

12 I know that *'the* LORD will maintain the cause of the afflicted, *and* the right of the poor.

13 *'Surely* the righteous shall give thanks unto thy name: *'the* upright shall dwell in thy presence.

* Or, *let them not be excited.* Deut. 32:27. q 7:16, 61-8, 94-23. Esth. 8:14, 7:10. Prov. 10:6, 11:18, 17:7, Matt. 27:25. r 11:15, 18:13, 14:21, 9, 120:4, Gen. 19:24. Ex. 9:23, 24, Rev. 16:9, 9, s Dan. 3:20-25, Matt. 13:42, 50, 15:52, 23, Prov. 28:10, 17, Rev. 20:15, 21:8. t Or, *Let not an evil speaker, a wicked man of violence, be established in the earth; let him be hunted to his overthrow.* 1 Heb. a man of tongue. u 12:3, 4, Prov. 6:17, 12:13, 17:6, 18:21, w 7:14-16, 9:16, 34:21. Prov. 13:21, 16:311, x 9:4-18, 10:17, 13:22, 24, 12-14, 102:17, 1 Kings 8:45, 49. Tongue. 22:22, 23:23, 23:10, 11, Is. 11:4, Jer. 22:16, Matt. 11:5, y 32:11, 33:1, Is. 3:10.

2.) * There is no hunter or fowler more industrious and cunning in laying snares and toils, in spreading nets, or setting gins and traps, for the beasts or the birds, in the places which they are wont to frequent, than they are to trace me in all my motions, (1 Sam. 23:23.) and to invent all manner of wiles and subtle arts to surprise me.' *Bp. Patrick.*—'Oh, how refined the policy, and unwearied the application, of our spiritual adversaries to overthrow our goings in the path of life and salvation, to circumvent and to destroy us for ever! How are the snares, the nets, and the gins, placed for us, by that cunning and experienced artist, who takes care that nothing should appear in view, but the alluring baits of honour, pleasure, and profit, while of the toils we have no notice, till we find ourselves entangled and caught in them. Who shall preserve us thus walking in the midst of dangers? He to whom David . . . prefereth his prayer, and teacheth us to do likewise.' *Bp. Horne.*

V. 7, 8. *Notes.* 94:20, 21. 144:10. 2 Sam. 15:31.—*Covered my head, &c.* (7) 'He calleth to God with lively faith, being assured of his mercies: because he had beforetime proved, that God helped him ever in his dangers.'—'God is the strength of our salvation: nor will he, for the glory of his name, grant their desires, or permit their more secret "devices" and machinations to work the destruction of his people; lest they exalt themselves, as having frustrated his counsels for the redemption of his servants.' *Bp. Horne.* (*Notes*, 1 Sam. 17:34—37, 45—53. 2 Cor. 1:8—11.)

V. 9. Some render this verse, "The poison of those that compass me about, *even* the mischief of their own lips, shall cover them." (*Notes*, 3.) The original word translated "the head" signifies *also* poison; especially the poison of serpents, which is collected in their heads.

V. 10. "Their lips which uttered mischief against others, shall be the means of covering themselves with confusion, when out of their own mouths they shall be judged. Those tongues, which have contributed to set the world on fire, shall be tormented with the hot burning coals of eternal vengeance; and they who, with so much eagerness and diligence, have prepared pits for the destruction of their brethren, shall be cast into a deep and bottomless pit, out of which they will not rise up again any more for ever." *Bp. Horne.* All the verbs are future.—*Let them be cast.* Literally, "He shall cause them to fall into the fire." (*Notes*, 11:6. 120:4. Mark 9:43—50.)

V. 11. "A lying lip is but for a moment:" it serves a present purpose, and often proves for a while very successful; but at length it defeats its own purposes, and never effects established prosperity. (*Notes*, Prov. 11:18, 19.) The original is, "A man of tongue shall not be established, &c." that is, one who does not bridle his tongue. (*Notes*, 39:1—4, v. 1. Jam. 1:26. 3:1—6.)—The similitude of evil, or pishness animal, hunting the violent man, as the hounds do the fleeing animal, through all its windings and doublings, till they seize upon it, and destroy it, is very emphatical. (*Marg. Ref. Note*, Prov. 13:21.)

V. 12, 13. (*Marg. Ref. Notes*, 10:17, 18. 102:13—22.) * The Almighty is the Patron of the injured and oppressed. He will plead the cause of the meek and lowly, who are used by the world, as their blessed Master was used before them. A day will come, when, delivered out of all their troubles, they shall "give thanks unto thy name," O Lord, and "dwell in thy presence" for evermore.' *Bp. Horne.* (*Notes*, 16:8—11, v. 11. John 14:2, 3.)

PRACTICAL OBSERVATIONS.

The seed of the old serpent, instigated by their father, will unite subtilty with violence, in executing the mischiefs which they have imagined in their hearts against the children of God: slanders will be devised to cloak their unprovoked malice: they will sharpen their tongues to ruin the reputation of the righteous, as the serpent's fatal bite envenoms the blood for "adders' poison is under their lips." Especially

PSALM CXLI.

David earnestly requests that his prayers may be accepted; and to be preserved from sinful words, works, and indulgence, 1—4. He desires the report of the righteous, whom he will recompense by his prayers; and hopes to win on his people when afflicted, 5, 6. He complains, that his friends were cruel to him, professes confidence in God, and predicts the fall of the wicked, 7—10.

A Psalm of David.

LORD, I cry unto thee: *make haste unto me; give ear unto my voice, when I cry unto thee.

2 Let *'my* prayer be *'set* forth before thee *'as* incense; *and* *'the* lifting up of my hands *'as* *'the* evening sacrifice.

3 *'Set* a watch, O LORD, before my mouth *'keep* the door of my lips.

4 *'Incline* not my heart to *'any* evil thing, *'to* practise wicked works with men that work iniquity: *'and* let me not eat of their dainties.

z 16:11, 23:6, 73:21, Job 14:3, 17:24. 1 Thes. 4:17. Rev. 7:14—17, 21:24—27, z 40:13, 68:17, 70:5, 71:12, 143:7, b Prov. 15:8, c Heb. directed, 5:3. e Ex. 30:7—9, 34—38. Lev. 10:12, 16:11—13, Num. 10:35, 46—48. Mat. 11:1. Luke 1:10. Rev. 5:8, 8:3, 4, d 28:2, 63:4, 134:2, 1 Tim. 2:8, e Ex. 29:39—42, 1 Kings 18:36, Ezra 9:4, Dan. 9:21, Acts 3:1, f 17:3—5, 39:1, 71:8, Jam. 1:28, 3:2, g Mic. 7:5, h 11:36, Dent. 2:30, 28:4, i Kings 8:58, 22:22, Is. 53:17, Matt. 6:13, Jam. 1:13, j 1 Cor. 15:33, k 2 Cor. 6:17, Rev. 18:4, k Num. 25:2, Prov. 23:1—3, 6—8, Dan. 1:5—8, Act. 10:13, 11, l Cor. 10:27, 23, 51.

they will lay artful stratagems to overthrow our goings, and to betray them into some real or seeming crime, which may furnish a plausible accusation against them. All this we have seen illustrated in the history of David the type; but it is still more manifest in the history of Christ, the great Antitype. In such circumstances, therefore, we should especially watch and pray, that the Lord would "hold up our goings in his ways, that our footsteps slip not." He is "the Strength of salvation" to all who trust and worship him as their God: he will hear their prayers, and cover their head in the day of battle: every former deliverance is an earnest of future and final victory: and they may unreservedly pray, that he would not grant the desires of the wicked, nor further their wicked devices, lest they grow more insolent. We may also be confident, that false accusers will, by their lies and perjuries, bring mischief upon themselves, even the burning coals of divine vengeance, which will sink them into the fire and deep pit of hell, to rise no more; except timely repentance prevent the fatal doom. For "an evil speaker shall not be established in the earth: evil shall hunt the violent man to overthrow him." But when the Lord has proved the faith and patience of his afflicted people, he will maintain their cause, and do them justice against their oppressors. And beyond all doubt, "the upright shall dwell in God's presence," and give him thanks for evermore.

NOTES.—PSALM CXLI. Title. This Psalm is generally allowed to have been written by David, when driven among the Philistines, by the implacable persecution of Saul. (*Notes*, 1 Sam. 27:)—'Nobody need wonder that there are so many prayers founded upon the same subject; for that persecution endured long, and they were made upon different occasions, or for different purposes.' *Bp. Patrick.*

V. 1, 2. *Note*, 71:12.—*Let my prayer, &c.* (2) Or, "My prayer shall be set before thee, as incense, &c."—When driven from the courts of the Lord, and the communion of his people, the Psalmist purposed to be as regular and constant at his devotions, as the priests were in burning incense, and offering the sacrifices morning and evening: and he prayed, that his fervent supplications might be accepted, even as if presented at the sanctuary; being offered with a believing reference to the typical expiation and intercession there made. (*Notes*, 1 Kings 8:28—30.) It is probable, that this psalm was composed at the time of the morning or of the evening sacrifice, or intended to be used at these hours of prayer. 'He begs that God would accept of all that it was in his power to perform, namely, the devotion of his heart, and the elevation of his hands; . . . that the one might ascend to heaven fragrant and well-pleasing, as the cloud of incense, . . . and the other in conjunction with it, prevail instead of the evening oblation, for the deliverance of himself and his companions.' *Bp. Horne.* The word *instead*, in this quotation, seems inappropriate. David intended to present his sacrifices of praise and prayer, *through*, not *instead* of, the instituted typical atonements and burning of incense. Thus our 'spiritual sacrifices,' of which similar language is used in the New Testament, are "acceptable to God through Jesus Christ." (*Phil.* 4:18. *Notes*, Col. 3:16, 17. Heb. 13:15, 16. 1 Pet. 2:4—6, v. 5.) The original word indeed does not generally mean the burnt-offering itself, but the meat-offering which accompanied it. (*Num.* 28:4, 5.)

V. 3, 4. David, surrounded by idolaters, (who would watch all his words and actions, suspect him as a spy or an enemy, or want to draw him into idolatry,) besought God to enable him so to bridle his tongue, that he might not give them any advantage against him; (*Marg. Ref. Notes*, 39:1—4.) and so to govern and rule his heart, that he might not be seduced into any sinful compliances. In such company he feared lest he should be tempted to trifle, to dissemble, or to speak inconsistently with his character, as a zealous worshipper of the true God; or, as some think, lest he should be led to express

5 Let the righteous smite me; *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil, *which* shall not break my head: *for* yet my prayer also *shall be* in their calamities.

6 When their judges are overthrown in stony places, they shall hear my words, *for* they are sweet.

7 Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth.

8 But mine eyes are unto thee, O God the Lord: in thee is my trust; leave not my soul destitute.

1 Sam. 25:31-34. 2 Sam. 12:7-13. 3 Chr. 16:7-10. 25:16. Prov. 6:23, 9:8, 9. 15:5, 22. 19:25. 25:12. 27:5, 6. Gal. 2:11-14. 6:1. Rev. 3:19. *Or, smite me kindly and reprove me; let not their precious oil break my head, &c.* n 51:18. 129:4. Mat. 24:4. 2 Tim. 1:16-18. Jam. 5:14-16. n 1 Sam. 31:1-6. 2 Sam. 1:17, &c. 1 Chr. 10:1-7. o 2 Sam. 2:4, 5:1-3. 1 Chr. 11:1-3, 12:12. 88. p 45:2. 2 Sam. 2:5, 6. 1 Chr. 13:2. Luke 4:22. q 44:22. 1 Sam. 22:18, 19. Rm. 8:36. Heb. 11:37. Rev. 11:8, 9. r 25:15. 123:1, 2. 2 Chr. 20:12. 1 Heb.

his sense of the ill usage which he had received from Saul in an unbecoming manner; and therefore he prayed for a guard to be placed before his mouth. He was also aware that corrupt examples, continually before his eyes, might gradually draw him aside; and he prayed that his heart might not be inclined to any evil thing, or to join the impieties and iniquities of the Philistines; and that he might not be tempted, by their idolatrous feasts, or hospitable and luxurious entertainments, to eat of such things as were forbidden by the law of God. 'A Christian living among unbelievers and sensualists, ... hath abundant reason to put up the same prayers, and to use the same precautions.' *Bp. Horne. (Notes, Prov. 23:1-3, 6-8).—Incline not, &c.* (4) This evidently means, 'Keep my heart so, that I may not be suffered to incline to evil.' (Notes, 119:36. Deut. 2:30. 1 Kings 8:55-61, v. 58. Is. 63:15-19.)

V. 5. Jealous of himself in so ensnaring a situation, the Psalmist prayed, that some pious friend might ever be present to reprove him sharply, if he yielded to temptation. This he would take as a kindness; sensible that it would neither break his head, nor cause him to hang it down in dejection; but, being insinuating and healing, like an excellent oil, it would be very useful to him; and he would requite the benefit by praying for them in their calamities, if he had no other way of expressing his gratitude. (Notes, 1 Sam. 25:23-33.) Or it may mean, that this would enable him more fervently, and as with renewed vigour, to pray against their wickedness, (that of the idolaters, which he had been almost induced to imitate. Perhaps David obliquely hinted at the slanders of Saul and his party; from which he distinguished the censures of the pious Israelites, who might blame him for going into the land of the Philistines. (Marg. Ref.))

An excellent oil, שמן טוב, the principal oil, or that used in anointing the head.

V. 6. This verse may mean, according to our translation, that David, foreseeing the ruin of Saul and his party, the present "judges" of Israel; as if they had been cast from the sides of a rock, or cut in pieces in rocky places by the enemy, without being able to escape; hoped that the Israelites would then hearken to his salutary admonitions, which they now disregarded. 'The people which followed their wicked rulers in persecuting the prophet, shall repent and turn to God, when they see their wicked rulers punished.'—'When literally rendered from the Hebrew, it runs thus:—"Their judges have been dismissed in the sides of the rock, and have heard my words, that they were sweet." David, reflecting on Saul's cruelty in driving him out of his country, ... mentions his own different behaviour towards that implacable enemy, whose life he had spared at two several times, when he had it in his power to destroy him. ... Their judges, or princes, leaders, generals, &c. according to the frequent usage of the word in Scripture, שופטים, "have been dismissed" (the common signification of the verb שָׁפַט) "in the sides of the rock," when I had them at an advantage there, ... and ... they only heard me expostulate with them in a manner so mild and humble, that even Saul himself was overcome, and "lift up his voice and wept." ... Such hath been my conduct towards the servants of Saul. Yet how have my people, alas, been by them most miserably butchered!' *Bp. Horne. (Notes, 1 Sam. 24: 26):*

V. 7. This probably refers to the slaughter of the hundred and eighty-five priests, and their families, by Doeg at Saul's command, because they were supposed to favour David. The bones of this company, murdered on his account, were thrown at the grave's mouth, as plentifully, and as disregarded, as the chips are scattered about by one that "cleaveth wood upon the earth." (Notes, 44:17-22. 1 Sam. 22:7-19. Rom. 8: 35-39.)—In this verse the word שָׁפַט certainly means the grave.

V. 8, 9. 'The principle upon which David acted, and supported himself under his troubles, was a firm trust in God, and a steady resolution to obey him.' *Bp. Horne. (Marg. Ref. Note, 123:1, 2).—*'Not only preserve me from the snares, which my persecutors have laid for me; but likewise

9 Keep me from the snares which they have laid for me, and the gins of the workers of iniquity.

10 Let the wicked fall into their own nets, whilst that I withal escape.

PSALM CXLII.

David complains of his persecutors, and expresses his confidence and joy in God, 1-7.

Maschil of David; A Prayer when he was in the cave.

I CRIED unto the LORD, with my voice: with my voice unto the LORD did I make my supplication.

2 I poured out my complaint before him; and showed before him my trouble.

make not my soul bare. n 25:16, 17. 102:17. 143:3, 4. Is. 41:17. John 14:19. t 119:110. 140:5. 142:3. Jer. 18:22. Luke 20:20. u 7:15, 16. 35:8. 37:14, 15. 64: 7, 8. 140:9. Esth. 7:10. Prov. 11:8. i Heb. pass over. * Or, A psalm of David giving instruction. 32:54. title. a 1 Sam. 22:1, 2. 24:3. Heb. 11:38. b 28:2. 72:1, 2. 141:1. c 49:4. 102: title. 1 Sam. 1:15, 16. Is. 26:16. Rom. 8:26. d 138: 4-6. Phil. 4:6, 7. Heb. 5:7.

from the allurements of all other wicked men, especially the idolatrous Philistines among whom I sojourn.'

V. 10. David 'escaped all the snares that were laid for him on every side; he lived to see the death of Saul, who fell in a battle with the Philistines, and those Philistines subdued by himself and his subjects.' *Bp. Horne.*—"The wicked shall fall, &c." (Marg. Ref.)

PRACTICAL OBSERVATIONS.

The believer maintains communion with his God, wherever he goes; the greater his trials become, the more fervent will his prayers be; and when they are presented through the Saviour's oblation and intercession, they are as acceptable to God, as the daily sacrifices and burning of incense were of old.—We always need to pray that the Lord would "set a watch before the door of our lips;" but especially when we are constrained to associate with ungodly men; where we shall continually be urged to speak, and tempted to speak improperly, out of fear, shame, or complaisance; and where we can scarcely speak at all, without giving them some cause of error, prejudice, or offence. If surrounded by contagious examples, we shall likewise have especial cause to "keep our hearts with all diligence," and to pray continually, that they may not be "inclined to any evil thing, or to practise wicked works with men that work iniquity." Our appetites also must be bridled; lest they be bribed by their luxuries, or we be prevailed upon by seducing solicitations, to sanction their excesses or iniquities, by the least approach to inordinate indulgence. (P. O. Prov. 23:1-18, v. 1-3, 6.)—If it be our trial to be cast into such a situation, we may expect that the Lord will preserve us in it; though it will require extraordinary watchfulness, and constancy in prayer, and though we are generally most remiss on such occasions: but if any from carnal motives run themselves into such temptations, they seldom escape unpolluted or unwounded. In all places, however, we should fear sin more than suffering; and rather be desirous to honour God, than to recommend or advance ourselves. Such desires will not only dictate our prayers; but induce us to welcome the rebukes of our heavenly Father, and also the reproofs of our brethren. We should indeed study to profit by the reproaches of our enemies, and by the severe rebukes of those who mean well, but are unskillful: but that reproof, which is given with prudence, meekness, piety, and affection, insinuates and lubricates like a healing ointment; it causes little pain or irritation, and produces abundant good: and no benefactors are more entitled to our gratitude and our prayers, than reprovers of this character; because none serve us in a more disinterested and self-denying manner. Yet alas! flatterers are generally more favoured, even by professed Christians, and by many who may be looked upon in the main, as real Christians! and this plain dealing is lamentably sunk into disuse, to the unspeakable detriment of true piety.—We should be unwearied in our endeavours to do good: those instructive and affectionate words, which sinners despised in their prosperity, may perhaps be attended to in adversity; or when the ruin of ringleaders or associates in iniquity, concurs in showing them their danger and misery: and we ought patiently to watch for such opportunities. Nor should any injuries make us reluctant to do good to our opponents; even though they have wasted the church, as king Saul, and as Saul of Tarsus did, till the bones of the ministers and people of God lie scattered abroad, as the chips around him who hews wood. Indeed, if we be not exposed to such calamities, our bones will soon lie scattered at the mouth of the grave; and others will moralize over them as we are wont to do, when we traverse a burying ground, and behold an opened grave. Let us then lift our eyes unto God the Lord, and trust in him that our souls shall not then be left destitute or "made bare." (Marg. Note, 2 Cor. 5:1-4.) and let us entreat him to rescue us from the snares of Satan and of all the workers of iniquity, that we may escape and be blessed for ever, while the wicked fall into their own nets and perish.

NOTES.—PSALM CXLII. Title. On one occasion David, driven from the court of Achish, with his wife and

3 When 'my spirit was overwhelmed within me, 'then thou knowest my path. 'In the way wherein I walked have they privily laid a snare for me.

4 'I looked on my right hand, and beheld, 'but there was no man that would know me: 'refuge failed me; no man cared for my soul.

5 I cried unto thee, O LORD: I said, 'Thou art my refuge and 'my Portion 'in the land of the living.

6 Attend unto my cry; 'for I am brought very low: deliver me from my persecutors; 'for they are stronger than I.

7 Bring 'my soul out of prison, that I may praise thee: 'the righteous shall compass me about; 'for thou shalt deal bountifully with me.

22:14, 61:2, 102:4, 143:4, Mark 14:33-36, f 1:6, 17:3, 139:2-4, Job 23:10, 31:4, 35:7, 55:6, 140:5, 141:9, Jer. 18:22, Matt. 22:15, 'Or, look on the right hand and see, b 31:11, 69:20, 88:9, 13, Job 18:13-19, Matt. 26:56, 2 Tim. 4:16, 1 Sam. 22:11-13, 19:20, 27:1, 'Heb. perished from me; no man sought after my soul, k 46:1, 7:11, 62:6, 9:23, 10, John 16:32, 2 Tim. 4:17, 1 Pet. 5:7, 23:26, 119:57, Lam. 3:24, m 27:13, 56:13, n 44:24-26, 79:8, 116:6, 136:

small company, hid himself in the cave of Adullam; where at length he was joined by a considerable number of adherents. (Notes, 1 Sam. 22:1, 2.) On another, he was hidden in a cave when Saul and his army came to seek for him: thus he was in extreme danger, till Saul, by inadvertently entering the cave, put himself in his power, and gave him an opportunity of showing his determination not to injure his prince, and also of escaping for the present. (Notes, 1 Sam. 24.) It is not certain, to which of these events this psalm belongs.—But, however that may be, David seems to have formed the substance of the prayer which he made before God, in the extremity of his danger, into a psalm when he had obtained deliverance: though some think that it ought to be rendered in the present tense, as the very prayer, which he made in the cave. (Notes, Is. 38:9-13, v. 9, Jon. 2:1, 2.)

V. 1-3. 'Though I am destitute of human help, I will not despair of safety; but with the more fervent cries implore the divine succour. . . . I will lay before him' (the Lord) all the sad thoughts which perplex my heart; and representing the inextricable straits and difficulties wherein I am, expose myself unto him, as an object of his pity. Now that I am utterly at a loss, and ready to faint away in the confusion of my thoughts; thou knowest very well a way for my escape: though by the intelligence they hold with my enemies, (1 Sam. 24:1.) they have blocked up all the passages which I am acquainted withal, and laid ambushes for me in every road.' *Bp. Patrick. (Marg. Ref. Notes, 1:4-6, v. 6, 61:1, 2.)*

V. 4. The original is in the imperative, "Look thou on my right hand, &c." (Marg.) Some consider it as a prayer to God, to look on the extremity of his case. Others suppose it to be a kind of soliloquy:—Look about thee, O my soul, and see if thou canst spy any hope of relief from thy best and most powerful friends. There are none of them that dare own thee, nor do I know whither to fly for safety.' *Bp. Patrick. (Marg. Ref.)*

V. 5. (Marg. Ref. Notes, 11:1-5, Lam. 3:24, 25.) When every other refuge and patron had failed or deserted David he became the more fervent in prayer to his unchanging, faithful, and Almighty Friend and Protector; and he the more simply confided and gloried in him, as his Refuge and Portion, while he lived on earth, and in heaven for ever.—'Death will . . . strip us of all our earthly connexions and dependences: but even at that hour, may we, each of us, cry unto thee, O Lord, and say, "Thou art my Refuge, and my Portion in the land of the living." *Bp. Horne.*

V. 6. 'O let my importunate cry prevail for some relief, which will come most seasonably in this exceeding great necessity. Rescue me now, that I may not fall into the hands of my persecutors, who are every way (except in these cries unto and confidence in thee) much too strong for me.' *Bp. Patrick. (Marg. Ref. Note, 116:6.)*

V. 7. (Note, title.) The cave in which David was hidden, was like a prison to confine him, till Saul should come and put him to death; unless God would mercifully deliver him, according to his word, of which he did not allow himself to doubt. Nay, he anticipated the season, when his grateful praises would attract the notice of all the pious Israelites; and when he should be as much surrounded by admiring congratulating multitudes, uniting with him in adoring grateful praises as he was now shunned by all. (Notes, 7:6, 7, 13:5, 6.)

PRACTICAL OBSERVATIONS.

There can be no situation so distressing, perilous, or disgraceful, in which faith will not derive comfort from God by fervent prayer. (Notes, 1 Sam. 30:6, Acts 16:25-28.) In our greatest perplexities, when our spirits are overwhelmed by distress, and filled with confusion and discouragement, and all our own wisdom and resources exhausted and swallowed up; and when we see snares laid for us on every side, we may reflect with comfort, "that the LORD, knoweth our path;" and if we aim to walk in his way, he will protect and guide us, and extricate us from every danger and difficulty.—Indeed few men choose to know their afflicted and persecuted

PSALM CXLIII.

David earnestly deprecates the severity of God's judgment, complains of his enemies and distresses, and encourages his faith by meditating on the works of God, 1-5. He fervently prays for comfort, guidance, quickening, and deliverance; and foretells the destruction of his enemies, 6-12.

A Psalm of David.

HEAR my prayer, O LORD, give ear to my supplications: 'in thy faithfulness answer me, and 'in thy righteousness.

2 And 'enter not into judgment with thy servant; for 'in thy sight shall no man living be justified.

3 For 'the enemy hath persecuted my soul: 'he hath smitten my life down to the ground: he hath made me to dwell in darkness, as those that have been long dead.

23, 143:3, 7, o 3:1, 38:19, 57:3, 4, 59:3, 1 Sam. 24:14, p Title, 9:13, 14, 31:8, 88:4-8, 143:11, Acts 2:24, q 7:6, 7, 22:21-27, 34:2, 107:41, 142:15, r 13:6, 116:7, 119:17, Jam. 5:11, a 31:1, 71:2, 2 Sam. 7:25, Dan. 9:16, 1 John 1:9, b 130:3, Job 14:3, c Job 4:7, 9:14, 14, 25:4, Ec. 7:20, Rom. 3:20, Gal. 2:16, 1 John 1:10, d 7:12, 17:9-13, 35:4, 54:3, 142:6, e 7:5, 2 Sam. 2:22, 15:11, f 31:12, 13, 88:4-6, Ez. 37:11.

acquaintance, which might expose them to expense, inconvenience and peril; (Notes, 38:11, 12, Job. 6:15-23, 19:5-22.) and "refuge" may in this sense "fail us," and no one appear to care either for our lives or souls. But the Lord will be the Refuge of his people on earth, and their Portion in heaven, that "land of the living." Thus he delivered David from his powerful persecutors, after he was "brought very low;" he raised him from the cave, in which he seemed to be imprisoned as a condemned criminal for execution; he advanced him to the throne, compassed him about with the righteous, dealt bountifully with him, and turned his complaining prayers into joyful praises. Thus he raised the crucified Redeemer, from the prison of the grave to the throne of glory, and made him "Head over all things for his church." Thus the poor convicted sinner, when every other refuge fails, and he is shut up under sin, cries for help, and is brought forth out of prison to praise the Lord, in the company of his redeemed people: and thus every believer will be finally delivered from this evil world, from Satan, sin, and death; that, with mutual congratulations, the whole company of the redeemed may rejoice, and praise their God and Saviour for evermore.

NOTES.—PSALM CXLIII. V. 1. 'There are . . . passages which will incline us to . . . apply this psalm to David's flight from Absalom: for then he had most reason to fear, lest God should deal with him according to his sins; which he deprecates (v. 2.) with such a deep sense of his unworthiness, that it hath made this to be numbered among the penitential psalms, and is the last of them.' *Bp. Patrick.* David had the "faithfulness" of God to depend on, according to the promises made to him by name, and to Solomon and his posterity by him, notwithstanding his personal unworthiness: and his cause was righteous, when called on to withstand Absalom's most wicked and unnatural rebellion. (Notes, 7:8-11, 71:2, 89:1-4, 19-37, 2 Sam. 7:12-16, 1 John 1:8-10.)

V. 2. The psalmist having appealed to the justice of God, to decide between him and his enemies, as well as to his "faithfulness" to his promises, called to mind, that neither he nor any other man, could stand in judgment before God, according to the tenor of his righteous law. 'The thoughts of such a trial are enough to appal the soul of the best man living, to make his flesh tremble, and all his bones shake, as if he stood at the foot of Sinai, and beheld JEHOVAH ready to break forth upon him, in the flame of devouring fire.' *Bp. Horne.*—If thou shouldst proceed according to the rigour of the law, the best man living (much less so great a sinner as I) will not be acquitted at thy tribunal.' *Bp. Patrick.*—The connexion of this verse with the preceding and the following verses, in which it is evident the Psalmist was referring the cause between him and his adversaries, to the decision of the just Judge of the world, renders it peculiarly important in the argument concerning a sinner's justification before God. (Notes, 130:3, 4, Job 4:17-21, Rom. 3:19, 20, Gal. 3:10-22.)

V. 3. Absalom, Ahithophel, and their zealous adherents, pursued David with unrelenting malice: they drove him from his city and palace, and at once turned his singular prosperity into desolation, almost like death; as a warrior at one stroke beats his enemy to the ground. Thus he was driven into obscure corners in disgrace and distress; and at the same time consciousness of guilt, and inward disconsolation and temptation, served to shut him up, as in a dark dungeon: while the triumphs of his enemies made his cause to be considered as lost: so that he seemed to himself no more noticed by the Israelites in general, than if he had been dead and laid in the dark grave, with those who had died ages before. (Notes, 7:3-5, 31:10-13, 88:5, 2 Sam. 15:13-30.)

V. 4. Notes, 77:3, 102: title. 142:1-3.

V. 5. The Psalmist may be supposed, in this extremity, to have revolved in his mind all the circumstances of his own eventful life, from the time when "the LORD delivered

4 Therefore ^{is} my spirit overwhelmed within me: ^{my} heart within me is desolate.

5 I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

6 I stretch forth my hands unto thee: ^{my} soul thirsteth after thee, as a thirsty land. Selah.

7 Hear me speedily, O LORD: ^{my} spirit faileth: hide not thy face from me; lest I be like unto them that go down into the pit.

8 Cause me to hear my loving-kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies: I flee unto thee to hide me.

10 Teach me to do thy will; for thou art my

g 55:5, 61-92, 77:3, 102: title, 124:4, 142:3, Job 6:27, h 25:16, 102:3, 4, 119:81-83, Luke 22:44, i 42:6, 77:6, 10-12, 111:4, Deut. 8:2, 3, 1 Sam. 17:34-37, 45-50, Is. 63:7-14, Mic. 6:5, i 44:20, 88:9, Job 11:13, 1 42:13, 63:1, 84:2, p 18:8-9, 35:7, John 7:37, m 13:1-4, 40:13-17, 70:5, 71:12, n 40:12, 69:3, 1s. 57:16, Luke 21:26, o 22:24, 27:9, 69:17, Is. 8:17, * Or, for I am become, &c. p 28:1, 38:4-6, 10, 11, Is. 38:18, q 30:5, 42:8, 46:5, marg. 56:16, Gen. 32:24-29, Hos. 6:3, r 10:5, 5:8, 25:4, 5, 27:11, 52:8, 119:34, 73, Prov. 9:5, 5, Is. 30:21, 48:17, s 25:1, 86:4, Lam. 3:41, t 31:2-4, 56:9, 61:3, 4, 149:5, Prov. 18:10, Heb. 6:18, u Heb. hide me with thee, u 25:4, 5, 8, 9, 12, 119:5-7, 12:35.

him from the paw of the lion and the bear," and then from the sword of Goliath, and from the javelin of Saul, through all his subsequent persecutions, and every danger, till the time when he composed the psalm. But he also, no doubt, meditated on all the displays of the power, truth, and mercy of God to his people, from the beginning of the world; in order to encourage his drooping hope and revive his desponding soul. (Notes, 42:6-8. 77:5-20. Is. 51:1-3, 9-11. 63:7-14. Mic. 6:3-5.) "Remembering the days of old, and meditating on all the works" of love and mercy, which יְהוָה then wrought towards those who were sinners like ourselves; . . . the reflection is obvious, Is he not still the same gracious God? Will he not do as much for us, upon our repentance, as he hath formerly done for others upon theirs? "Let us arise and go to our Father." *Bp. Horne.*

V. 6. "Though I despair of human help, I make my prayer unto thee, with a cheerful confidence, for thy relief, which I long for and expect with as eager desire, as the parched ground gasps for the refreshing shower." *Bp. Patrick.*—"The joy of God's salvation," however, seems to have been far more prominent in the Psalmist's mind, than any outward deliverance, when he used this most striking similitude.—"Prayer is the voice of faith. The sinner, who views his situation, and believes, . . . will soon "stretch forth his hands" in supplication to heaven: his soul will gasp and pant after that grace and mercy, which descend from above, like the rain in its season, to bestow refreshment, beauty, and fertility, on a parched and "thirsty land." *Bp. Horne.* (Notes, 42:1-3. 63:1, 4. 84:1, 2. 119:31, 82. John 7:37-39.)

V. 7. *Marg. Ref. Notes*, 3. 13:1-4. 69:1-3. Is. 57:15, 16.—*Go down, &c.* [Note, 28:1.]

V. 8. "Though this night be very sad; yet let me hear . . . better news . . . in the morning." *Bp. Patrick.* Perhaps this was written when David heard of Abithophel's counsel to slay him. (Notes, 3. 2 Sam. 17:1-22.) In this emergency he earnestly lifted up his soul to God, and prayed to be directed what methods to adopt for his safety; or rather, how it behooved him to act in consistency with his duty. (*Marg. Ref.* q. r. Notes, 10. 57:8. 25:4, 5.)—*Lift up, &c.* [Marg. Ref. s. Note, 25:1.]

V. 9. *Marg. Notes*, 142:4, 5. Prov. 18:10, 11.

V. 10. "Whose guidance I beseech, as well as defence, that I may do nothing, (no, not for my preservation,) but what is perfectly agreeable to thy laws." *Bp. Patrick.*—*My God.* [Notes, 31:14. 2 Chr. 28:5.]

Thy Spirit is good. "He entreateth the good Spirit of God, to lead him out of the mazes of error, and the pollutions of vice, into the pleasant "land" of truth and holiness." *Bp. Horne.* When we consider the darkness and pollution of the sinner's heart, and recollect how men "resist the Holy Spirit;" and how even believers often quench his emotions, grieve him by their perverseness, and pollute his temple by their sins; and also reflect that he not only enters the soul as a Sanctifier to prepare us for future happiness, but as a Comforter, and as the first fruits of that happiness; and how he perseveres in his work of love and power, notwithstanding our folly and ingratitude; we shall perceive a peculiar propriety in this epithet of "good," as applied to God the Spirit. His condescension, compassion, and kindness, can be equalled by nothing but the bleeding love of Emmanuel, and the mercy of God the Father, in sending us such a Redeemer, and such a Sanctifier. The "goodness" of the Spirit formed a very encouraging plea to the broken-hearted Psalmist, who, conscious of his unworthiness, could scarcely hope, that this divine Comforter, whom he had so shamefully grieved, would return any more to rejoice his drooping heart. (*Marg. Ref. Notes*, 51:11-13. Neh. 9:20.)

V. 11, 12. "The verbs in these two last verses, as Dr. Hammond hath noted, should be rendered in the future; Thou shalt quicken, &c." and then the psalm will end, as

God: thy Spirit is good; lead me into the land of uprightness.

11 "Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul; for I am thy servant.

PSALM CXLIV.

David praises God for his goodness to him, and his condescension to the human race, 1-4. He prays for the powerful interposition of JEHOSHAPHAT to deliver him from his enemies, 5-8. He promises to praise God, 9-10. He renews his prayers for personal and public prosperity, and shows the happiness of those "whose God is the LORD," 11-15.

A Psalm of David.

BLESSED be the LORD my Strength, which teacheth my hands to war, and my fingers to fight.

139:24, Matt. 28:20, Col. 1:9-10, 1 Thes. 4:1, 2, Heb. 13:21, x 22:1, 31:14, 63:1, 119:28, 140:6, y Neh. 9:20, Is. 63:14, John 14:26, 16:13-15, Rom. 5:5, 8:2, 14:26, 26, 15:13, 30, Gal. 5:22, 23, Eph. 4:30, 5:9, 2 Tim. 1:7, z Is. 26:10, a 86:6, 119:25, 37, 40, 83, 107, 138:7, Eph. 2:4-5, b 1:9, 7:3, 31:1, 71:2, c 25:17, 34:19, 37:39, 40, 91:15, 16, Rev. 7:14-17, d 54:5, 55:23, 136:15-20, 1 Sam. 24:12, 15, 25:29, 26:10, e 116:16, 119:94, * Heb. my Rock, 18:2, 31, 71:3, 95:1, Deut. 32:30, 31, Is. 26:4, marg. a 4:3, 4, 60:12, 2 Sam. 22:35, 2 Cor. 10:4, Eph. 6:10, 11, i Or, to the war, &c.

usual, with an act of faith and assurance, that all those mercies which have been asked shall be obtained." *Bp. Horne.* (*Marg. Ref. Notes*, 1, 2. 54:5. 119:25, 136:10-22.)—*Thy servant.* (12) "I am thy minister, and though never so unworthy, am appointed by thee to govern thy people; in which office I will do thee all faithful service." *Bp. Patrick.* (Note, 123:2.)

PRACTICAL OBSERVATIONS.

The believer has not only the "faithfulness," but the "righteousness" of God engaged in his behalf; because he is "made the righteousness of God in Christ Jesus;" much more then may he be confident, that he has justice on his side in those causes which are pending, between him and his persecutors, before the supreme Judge. But he will not forget, that in himself, and in his best actions, he is a sinner, and that he cannot, in any degree, be justified of God's tribunal by his own obedience; and this consideration will keep him as a humble penitent, pleading guilty, crying for mercy, living by faith, and perceiving more and more preciousness in Christ and his salvation, to the end of his days. Nor need the trembling sinner, who has lately discovered that he cannot stand in judgment before God, be discouraged on that account: for the greatest of saints have confessed the same. But what must be the presumption and delusion of those, who despise free grace and "the gift of righteousness," and expect heaven as the wages of their scanty, formal services! Nay, strange to say, some of them have even arrogantly thought of meriting for others also!—The justified believer, having peace with God, must experience the enmity of the world, and the temptations of Satan. This enemy, at least, will never fail to persecute our souls; and he often smites our life to the ground, by his seducing and discouraging suggestions. When he can prevail with us to commit sin, and the Lord is provoked to hide his face, he next insinuates that God will no more be gracious: and thus he causes us to indulge despondency and hard thoughts of God, and we dwell in darkness as if we were cast off to perish. But meditation and prayer will recover us from these distresses; while we "muse on the works of God," we shall be encouraged to hope in him; and then the mourning soul strives to return to him, and thirsts for his consolations, as the parched ground for refreshing rain. And if the eminent peril of death renders men vehement in calling out for speedy relief; much more will the believer call upon God, to hear him speedily, when "his spirit faileth," and, through the hiding of his face, he seems "like them that go down into the pit." But this night of distress and discouragement shall usher in a morning of consolation and praise. They who trust in the Lord, shall "hear of his loving kindness;" and he will "cause those to know the way wherein they should walk, who lift up their souls unto him." Let us then flee to the Lord, to hide us from every enemy; entreating him to teach us to do his will, and to guide us by his "good spirit," in the straight way of holiness, to the land of perfect righteousness and peace. And the more we are slandered and persecuted, the more fervently should we pray, that we may not only find peace and comfort; but that "by well-doing we may put to silence the ignorance of foolish men." Nor will the good Spirit of our God disdain to be the Guide, Sanctifier, and Comforter of those poor sinners, who seek these blessings in the Redeemer's name.—The Lord counts all those his enemies, who are enemies to his people; and in mercy to their souls, he will cut off all that afflict and injure them: but we should especially seek the destruction of our sins, our worst enemies, that we may be more devotedly God's servants, and fill up our several stations in the family, the community, and the church of God, to the glory of his name; and then his righteousness and mercy will concur in securing an answer to our prayers for complete and eternal deliverance.

NOTES.—PSALM CXLIV. V. 1 This psalm was, no

2 My 'Goodness, and my Fortress; my high Tower, and my Deliverer; my Shield and he in whom I trust; 'who subdueth my people under me.

3 LORD, 'what is man that thou takest knowledge of him! 'or the son of man, that thou makest account of him!

4 'Man is like to vanity: 'his days are as a shadow that passeth away.

5 'Bow thy heavens, O LORD, and come down: 'touch the mountains, and they shall smoke.

6 'Cast forth lightning and scatter them: 'shoot out thine arrows, and destroy them.

7 'Send thine 'hand from above; rid me, and 'deliver me out of great waters, from 'the hand of strange children;

8 Whose 'mouth speaketh vanity, and 'their right hand is a right hand of falsehood.

9 I will 'sing a new song unto thee, O God: 'upon a psaltery and an instrument of ten strings will I sing praises unto thee. [Practical Observations.]

* Or, mercy. b 2 Sam. 22:3, 40-48. Jer. 16:19. c 18:47. 110:3. d 8:4. Job 7:17. 15:14. Heb. 2:6. e 146:3, 4. f 39:5, 6. 62:9. 89:47. Job 4:19. 14:1-3. Ec. 1:2. 14:12, 8. g 102:11. 103:15, 16. 109:23. 2 Sam. 14:11. 1 Chr. 29:15. Job 3:9. Ps. 8:13. h 18:13. i 64:12. j 104:32. Ec. 19:18. Nah. 1:3-6. Hab. 3:3-6. Heb. 12:18. k 18:13, 14. 2 Sam. 22:12-15. l 7:12. 21:12. 45:5. Deut. 22:23, 42. m 18:16. 2 Sam. 22:17. Matt. 27:43. n 69:2, 14, 15. 93:3, 4. Rev. 12:15, 16. 17:15. o 11. 54:3. Neh. 9:2. Mal. 2:11. p 10:7. 12:2. 41:6. 58:3. 62:1. 109:23. i. 59:7. q 14:4, 20. Matt. 5:30. Rev. 13:16, 17. r 33:2, 3. 40:3. 89:1. 149:1. Jer. 5:9. 10. 14:3. s 81:1-3. 108:2, 3. 130:3-5.

doubt, written by David, after his accession to the throne over all Israel: and when he had gained some of his first victories over the neighbouring nations; but before he had finished his wars against them. (Notes, 5-8. 2 Sam. 5:1.)—"Blessed be the LORD my Strength," 'who of a poor shepherd hath made me a valiant warrior and mighty conqueror.' (Marg. and Marg. Ref. Notes, 44:1-3. 2 Sam. 22:34, 35. Is. 41:2-4.)

V. 2. Notes, 2 Sam. 22:1-3, 31-33, 43-51.—My Goodness, 'The God, on whose goodness and mercy I depend; or, 'My supreme Good; or, 'The Author of all that is good in me.—My Deliverer, 'Heb. My Deliverer unto me: for the prophet cannot satisfy himself with any words.'

V. 3, 4. (Marg. Ref. Note, 8:4-9. P. O. Note, Heb. 2:5-9.)—"Lord, what indeed is man, . . . who is now become like vanity, or instability itself; whose days are fleeting and transient as a shadow, which glides over the earth, vanishes, and is seen no more! Such was human nature: but the Son of God has taken it upon himself, rendered it immortal, and exalted it to heaven; whither 'all will follow him hereafter, who follow him now in the paths of righteousness and holiness.' *Bp. Horne.*

'Now what is man, when grace reveals
The virtue of a Saviour's blood?
Again a life divine he feels,
Despises earth, and walks with God.

'And what, in yonder realms above,
Is ransom'd man ordain'd to be?
With honour, holiness, and love,
No Seraph more adorn'd than he.

'Nearest the throne, and first in song,
Man shall his hallelujah raise;
While wondrous angels round him throng,
And swell the chorus of his praise.'

Newton, Olney Hymns.

V. 5-8. The Psalmist perceived, that war was again preparing against him on every side: and the number and power of his enemies were so formidable, that, like a dreadful inundation, they seemed ready to bear down and swallow up all before them. (Notes, 93:3, 4. Nah. 1:7, 8. Rev. 12:13-17.) But they were "strange children," aliens to Israel; so that their "mouth spake vanity, and their right hand was a right hand of iniquity;" they were the avowed worshippers of idols, and blasphemed the God of Israel, and employed themselves in working wickedness: nay, if they made any league, and confirmed it by giving the right hand as a token of amity, they made no scruple of breaking it. David therefore expected and prayed, that God would appear for him against these idolaters, with such tokens of his presence and power, as Israel had witnessed in Egypt, at the Red Sea, and at mount Sinai. (Notes, 2 Sam. 8:3-14. 22:7-16.)—The deliverance and victories, which David expected and experienced from the immediate interposition of God, were typical of the Redeemer's resurrection and exaltation, in which the miraculous power of God was gloriously manifested; and also of his victories over those who oppose the universal establishment of his kingdom, and of his "putting all enemies under his feet," of which event such passages may be considered as in some respects prophetic. (Notes, 18:49. 2 Sam. 22:43-51. P. O. 34-51.)

V. 9. Note, 33:2, 3.

V. 10. The preservation and success even of idolatrous princes are, in Scripture, ascribed to God. "The LORD strengthened Eglon the king of Moab against Israel."—"By Naaman the LORD had given deliverance to Syria." (Notes,

10 It is he 'that giveth 'salvation unto kings; 'who delivereth David his servant from the hurtful sword.

11 Rid me, 'and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood:

12 That our sons may be 'as plants grown up in their youth; that our daughters may be 'as corner-stones, 'polished after 'the similitude of a palace:

13 That 'our garners may be full, affording 'all manner of store; that 'our sheep may bring forth thousands and ten thousands in our streets:

14 That our oxen may be 'strong to labour; that there be 'no breaking in, nor going out; that there be no complaining in our streets.

15 Happy is that people, that is in such a case; yea, 'happy is that people, whose God is the LORD.

1 Chr. 25:1-6. t 18:50. 33:16-18. 2 Sam. 5:19-25. 8:6, 14. 2 Kings 5:1. t Or, victory. Is. 45:1-6. Jer. 27:6-8. u 140:7. 1 Sam. 17:45, 46. 2 Sam. 21:16, 17. x 7:8. 2 Sam. 10:6, &c. 16:5, &c. 17:1, &c. y 115:14, 15. 127:4, 5. 128:3. Is. 44:3-5. Lam. 4:2. z Job 42:15. P. 37:10-27. Is. 3:16-26. 6 Heb. cut. a (ant. 8:8, 9. 1 Pet. 3:3-6. b Prov. 37:38. Lev. 26:5, 10. Deut. 28:1. 31:10. Luke 12:16-20. i Heb. from kind to kind. c Gen. 30:29-31. Deut. 7:13. 14:8, 13. 28:4. d Heb. able to bear burdens, or laden with flesh. d Deut. 28:25. Jude. 5:8. 6:3-6. 1 Sam. 13:17-23. 31:7. Jer. 13:17-19. 14:13. Lam. 1:4-8. Zech. 8:3-5. e 33:12. 65:4. 146:5. Deut. 33:29. Eph. 1:3.

Judg. 3:12. 2 Kings 5:1.)—"Nebuchadnezzar, my servant, will bring against this land."—"The God of heaven hath given thee," (Nebuchadnezzar,) "a kingdom, power, and strength, and glory: and whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all." (Notes, Jer. 25:8, 9. 27:4-9. Dan. 2:37. 5:18-24.)—"Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him, &c." (Notes, Is. 44:25-28. 45:1-6.)—"Though wicked kings be called God's servants, as Cyrus, Is. 45:1. for as much as he useth them to execute his judgments: yet David, because of God's promise, and they that rule godly, are properly so called; because they serve not their own affections, but set forth God's glory."

V. 11. (Note, 5-8.) The word "Rescue," in the old translation, is more expressive than the term "Rid," for which it is exchanged.

Right hand.] "When they shake hands with others, as if they were their friends, they intend thereby to deceive them." *Bp. Patrick.*

V. 12-15. (Notes, Lev. 26:3-12. Deut. 28:1-14.) The prosperity of Israel, according to the promises of the national covenant, was one great end for which David was raised to the throne; and in all his undertakings and successes he kept this in view. When the surrounding idolaters were subdued, Israel would be at peace; and being united under the equitable administration of a pious king, they would adhere to the worship of God, and by his blessing they would multiply exceedingly. Their sons would grow, as plants in a fruitful soil, in vigour and courage, to be the stability of the country; and their daughters, prudent, virtuous, healthy, industrious, and amiable, fitted to fill the important relations of wives and mothers, would be the ornament of their families and of those into which they were married, and the bond of union between them; as polished corner-stones both beauty and connect together the parts of a magnificent structure. (Notes, Prov. 31:10-31.) Having peace abroad and harmony at home, their land, being well cultivated, might be expected to be very productive in corn, wine, oil, and every thing valuable; and their cattle to multiply exceedingly. No invader would break in among them; none would go forth into captivity, or be induced to emigrate; nor would there be, or at least there would not be cause for, any complaining of oppression or penury, in their streets. These were the blessings engaged to Israel while they adhered to the service of JEHOVAH; and of which David hoped to put them in possession: in the ordinary course of providence they are generally conferred upon nations, where princes and people unite in maintaining the worship of God, and obedience to his laws: and they are also typical of those blessings, which the Son of David bestows upon his faithful subjects.—"If God give not to all his children all these blessings, yet he recompenseth them with better things." (Notes, 33:10-12. 65:9-13. 84:1, 12. 146:5.) "The good things of this world may fall to the lot of the righteous; who are distinguished from the wicked, by the use which they make of them, when given, and by their meek resignation of them when taken away." *Bp. Horne.*

PRACTICAL OBSERVATIONS.

V. 1-9. If men become eminent for those things, to which they were not regularly educated, and for which they have wanted many advantages, and which are of real value, they should be the more deeply sensible that God himself has been their Teacher.—Courage, strength, and military skill are indeed gifts of the Creator, and all success is from

PSALM CXLV.

David zealously praises the greatness, power, goodness, and mercy of God, 1—8. He celebrates the glory of his kingdom, and the bounty of his providence, 9—16. His justice, holiness, regard to the prayers of the upright, and care of those that love him; and his vengeance upon the wicked, 17—21.

David's *Psalm* of praise.

I WILL extol thee, 'my God, O King; and I will bless thy name for ever and ever.

a 100: 11. b 30: 1. 68: 4. 71: 14. &c. 103: 1, 2. Dan. 4: 37. c 44: 4. 45: 1, 6. 47: 6—9. 48: 2, 3. 95: 3. 149: 2. 15. 33: 32. Mal. 1: 14. Matt. 26: 34. Rev. 19: 16. d 21: 30. 12: 52, 9. 118: 1, 2. 146: 1, 2. e 72: 15. 119: 164. Rev. 7: 15. f 48: 1. 96: 4. 147: 5. Job 5: 9. 9: 10. Rev. 15: 3. g 139: 6. 119: 7—9. 26: 14. 15. 40: 28. Rom. 11: 33.

him: yet they are seldom so used as to warrant the successful warrior to say, "The Lord, my Strength, hath taught my hands to war, and my fingers to fight;" for alas! too frequently "the great murderer from the beginning" instigates ambitious, revengeful, and rapacious men, to destroy their fellow-creatures without any adequate cause. But those who are really disposed to give God the glory of their endowments and success, will seek grace from him to make a proper use of them; and will praise him as "their Goodness," and their merciful God, more than as their Fortress, their Protector, and the Giver of their authority and prosperity. Happy are they whom the Lord teaches to "fight the good fight of faith," and to whom he gives that noblest victory and rule, the conquest and dominion over their own spirits! (Notes, Prov. 16: 32. 25: 28. 1 Tim. 6: 11, 12.) In the highest earthly exaltation, they will still recollect how mean, sinful, and guilty they are in themselves; they will be filled with admiring gratitude for the condescension of the great God to such rebellious sinners, and for every instance of his regard to them; and thus they will be preserved from self-importance and presumption in prosperity. They will not forget that "man is like unto vanity: his days are as a shadow, that passeth away;" (Note, 103: 15—18.) that the transition from a throne to the grave, or even to the depths of hell, is frequent, and often almost instantaneous; that deliverance from the wrath to come, and a crown of unfading glory, are infinitely the most important concerns; and that living to the honour of God, and the benefit of his church, is far more desirable than all human exaltation and renown. Even in this life, success and authority rather expose men to trials and conflicts, than secure exemption from them. But whilst we are doing the duty of our station, we may depend on God to defend and prosper us: and when our enemies are infidel, impious, or licentious, our encouragement to hope in him for help against them may proportionably increase. He "who bows the heavens and comes down," and "touches the mountains and they smoke," can find innumerable ways to confound the devices, dissolve the confederacies, and scatter the forces of his most potent foes; to deliver his people from dangers as imminent, as if they were sinking in the depths of the ocean; and thus to turn all their fears and prayers into new songs of joyful praise.

V. 10—15. It is the Lord who gives temporal deliverances to kings: and continues or restores their health, in answer to the prayers, or for the benefit of their people: and he alone can give them eternal salvation, which they as much need as the meanness of their subjects, while they are commonly placed far more out of the way of it: and yet to be saved from the hurtful sword, or the wasting sickness, without being delivered from the dominion of sin, and from "the wrath to come," is no enviable advantage.—The higher any one is placed in society, the more entirely ought he to seek the public good, in preference to his own personal emolument, reputation, or indulgence: yet how very seldom is this undeniable truth duly and practically considered! No war ought to be undertaken, no victories desired, but for the sake of securing peace; the blessings of which are far more valuable than the most brilliant successes: even without bringing into the computation the thousands who are slain in war, and who too generally die in their sins.—Wise, equitable, and pious princes and magistrates conduce much to the prosperity of nations; for these blessings we should pray, and when granted we should return thanks for them: as well as for our liberty, plenty, and other public benefits.—It is a very pleasant sight to behold a nation increasing in population: families brought up in industry, honesty, and plenty, and fitted for their several stations in public and domestic life; not cut off by war, or wasted by famine or pestilence, or carried captives and exiles, or compelled by strong necessity to emigrate into foreign regions; and when all manner of abundance is stored in our garners, and clothes our fields and pastures. In many of these things we are a happy people: yet alas! our numerous youth do not generally afford a pleasing prospect. Too many of the young men of all ranks, in this favoured land, grow up noxious plants; being early debauched in their principles and morals, and justly to be denominated infidel, profane, licentious, and dissipated; contracting and disseminating both mental and bodily diseases; and prepared to communicate vice, and ruin, and enfeebled constitutions, to the next generation. The daughters of the land are indeed sufficiently polished, with exterior beauty and embellishment, and every superficial accomplishment: but few of them have the polishing of a corner-stone, as qualified to be the ornament of families, the cement of society, and a

2 'Every day will I bless thee, and I will praise thy name for ever and ever.

3 'Great is the Lord, and greatly to be praised; and his greatness 'is unsearchable.

4 One 'generation shall praise thy works to another, and shall declare thy mighty acts.

5 I 'will speak of the glorious honour of thy majesty, and of thy wondrous 'works.

* Heb. there is no search. h 44: 1, 2. 71: 18. 78: 3—7. Ex. 12: 26, 27. 13: 14, 15. Deut. 6: 7. Josh. 4: 21—24. 15. 38: 19. i 40: 10. 66: 3, 4. 71: 17—19, 24. 96: 3. 104: 1, 2. 105: 2. 15. 12: 4. Dan. 4: 1—3, 37. j Heb. things or words. 72: 18.

blessing to the land and to the next generation, by an attentive, judicious, and virtuous performance of the duties of domestic life; and still fewer are possessed of that adorning which the word of God almost exclusively recommends. While we abound in luxury and excess, and are free from the irruptions of invaders, and the oppression of tyrants; there is still much complaining in our streets: yea, there is much extreme distress, through the vice, sloth, and extravagance, which prevail among the lower ranks in society; and through the enormous encouragement given by the affluent, to those worthless minions, who minister to their amusements, decorations, or excesses; attended with the neglect of the honest and industrious poor. Thus in proportion as we do not adhere to the worship and service of God, we cease to be a happy people, notwithstanding all our advantages. But, blessed be God, there is a considerable remnant of another character, the subjects of the Son of David; who share the blessings of his authority, and the fruits of his victories; and are a happy people, because "they have the Lord for their God." They dwell among the ungodly, as among "strange children, whose mouth speaketh of vanity, and whose right hand is a right hand of falsehood;" but they desire to be preserved from the contagion of their example. Their happiness is not placed in outward prosperity, nor even in flourishing families: but their endeavours are used, and their prayers offered daily, that "their sons may in their youth" be planted and grow up "in the courts of the Lord;" that their daughters may be an ornamental part of God's spiritual temple, and be fitted in due time to be "mothers in Israel," to train up a godly seed for the ensuing generation, that the number of Christians may increase, as the flocks in the fertile pastures of Canaan; that those who labour in the word and doctrine, may be strong in the faith of our Lord Jesus Christ; that the good seed of the word may yield a very large increase; that persecutions; heresies, and divisions may be terminated; and that the church may be in peace, and prosper, without any murmurings, envyings, or contentions, to disgrace and weaken the cause of Christianity. These objects may we ever keep in view; that, as one united phalanx, all who love Christ may oppose the irruption of infidelity and iniquity, and promote the diffusion of truth and righteousness: for "happy is that people, that is in such a case; yea, happy is that people whose God is the Lord."

NOTES.—PSALM CXLV. Title. "Praise from David." From this Psalm to the end of the book, we find unmingled praise and thanksgiving without one complaint or petition. "Hitherto... the voice of complaint hath sometimes been succeeded by that of thanksgiving; and praise, at other times, hath terminated in prayer. But now, as if the days of mourning in Zion were ended, we hear no more of Messiah as a 'man of sorrows,' or of his church as despaired and afflicted... Henceforth we seem not to be upon earth but in heaven, mingling with celestial spirits around the throne." *Bp. Horne*. Probably David composed most of these psalms, and towards the close of his life, when, as the setting sun breaks forth from behind intervening clouds, he shone forth, and set in mild majesty and splendour; anticipating the employment and felicity of heaven, as he approached the mansions of the blessed. (Note, 1 Chr. 29: 26—28. P. O. 20—30.)—The Psalm is composed alphabetically, each verse beginning with one of the Hebrew letters, in order, except that the letter nun is omitted.

V. 1, 2. (Notes, 45: 1—7. 47.) The words (לעלם ועד), rendered in these verses "for ever and ever," are peculiarly emphatical, and imply *endless duration*, if human language can convey that idea. Accordingly the Septuagint translate them by the most expressive terms, that the copious Greek contains for an eternity to come, (εἰς τὸν αἰῶνα, καὶ εἰς τὸν αἰῶνα τὸν αἰῶνος.)—No doubt, therefore, the Psalmist expected to be employed for ever, yea, for ever and ever, in the high praises of his God, his King and Saviour. (Note, 21. 146: 2. Rev. 7: 13—17.)

V. 3. 'Hereby he declareth, that all power is subject to God, and that no worldly promotion ought to obscure God's glory.' (Notes, 96: 3, 4. 139: 4—6. Job 26: 14. Rom. 11: 33—36.) 'The Lord is immensely great, in power and dominion, ... and therefore to be honoured with our highest, and with our endless praises. But when we have said all we can, our best praise of him will be to confess, that his transcendent excellencies cannot be comprehended.' *Bp. Patrick*.

V. 4. As the greatness of God our Saviour hath no bounds, so his praises should have no end, nor should the voice of thanksgiving ever cease in the church. As one

(273)

PSALM CXLVI.

The Psalmist resolves to praise God, while he has any living, 1, 2. He dissuades all from trusting in man, 3, 4. He encourages confidence in God, from a view of his power and goodness, as displayed in all his works, 5-10.

PRAISE ye the LORD. *Praise the LORD, O my soul.

2 *While I live will I praise the LORD: I will sing praises unto my God, while I have any being.

3 *Put not your trust in princes, nor in the son of man, in whom there is no help.

4 His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

5 *Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God;

6 Which made heaven and earth, the sea, and

* Heb. Hallelujah, 105:45, a 103:1-2, 104:1, 35, b 63:4, 71:14, 15, 101:38, 145:1, 2, Rev. 7:9-17, c 62:9, 118:8, 9, Is. 2:22, 31:3, 36:6, Jer. 17:5, 6, † Or, salvation, d 104:29, Gen. 2:7, 6:11, Job 14:10, 17:1, 27:3, Dan. 5:23, e 90:3, (Gen. 3:19, Ec. 12:7, f Job 14:21, 17:1, Is. 2:22, Lam. 4:20, 1 Cor. 2:6, g 33:12, 84:12, 144:13, Dent. 33:28, h 46:7, 11, 84:8, (Gen. 32:24-29, 50:17, Ps. 35:6, 139:7, 71, 15, 117:8, 18:1, 129, i 35:6, 139:5, 148:5, 6, Gen. 1:1, Jer. 10:11, 12, 32, 17, John 1:3, Col. 1:16, Rev. 14:7, 19:5, Ex. 20:11, Job 38:8-11, Prov. 8:28, 29, m 89:2, 33, 98:3, 100:5, Dent. 7:9, Dan. 9:4, Mic. 7:20, John 10:35, Tit. 1:2, Heb. 6:18, n 9:16, 10:14, 15, 18, 12:5, 72:4, 103:6, Prov. 22:22, 23, 28:

Animated by our glorious theme, we should communicate all which we have learned of his perfections and his works, to our children; that when we join the songs of the church triumphant, the solemn service on earth may not be suspended, or at all remitted, for a moment; but that "one generation may praise his works unto another, and declare his mighty acts." Whether our sphere be extensive or contracted, we should in it be continually "speaking of the glorious honour of his majesty," especially of his wondrous work of redemption; in order to stir up other "men, to speak of his power and terrible acts," whilst we "declare his greatness." For neither Egypt's desolating plagues, nor the destruction of the devoted Canaanites, so proclaim the terror of the avenging justice of our God, as the cross of Christ does to the enlightened mind. But, while we endeavour to make sinners know "the terror of the Lord," that they may "flee from the wrath to come;" we should still more aim to lead them into the experience of his mercy: that "they may abundantly utter the memory of his great goodness, and sing of his righteousness;" for in the salvation of Christ we see it displayed in perfect harmony with mercy, and perceive that a just God is also "gracious, full of compassion, and slow to anger."

V. 9-21. "The LORD is good to all, and his tender mercies are over all his works;" and even impenitent sinners on earth are living monuments of his patience, and of his goodness to his enemies. All his works show forth his praises: but his saints bless his name with joyful hearts, and render him the reasonable service of love and gratitude. Being brought into his kingdom, as governed by the divine Redeemer on his mediatorial throne, they delight to discourse of the glory of his kingdom, and the power and grace of the King. His glorious excellencies, the honour of God the Father in his salvation, the privileges and characters of his subjects, and their impregnable security; the reasonableness of his laws, and the mercy and equity of his administration; the favour which he has shown, and is ever ready to show, to rebels who submit to him, the benefits which they themselves have received, the inheritance prepared for them, and the price paid for their ransom;—these things form their favourite topics. Fain would they "make known to all the sons of men his mighty acts," and "the glorious majesty of his kingdom;" that none might any longer refuse submission to so gracious a Prince, whose authority is established to all generations. The Lord's condescension likewise excites their liveliest gratitude: he regards the mean and abject; he upholds all such as feel themselves falling into sin and misery and ready to perish, and apply to him for help; and he raises up all those who are bowed down with conscious guilt or deep distress. All creatures wait upon him, and are satisfied with meat in due season; and he says to his believing poor, "Your Father knoweth what things ye have need of." (Notes, Matt. 6:25-32, Luke 12:22-34.) His justice and purity are always exercised in full perfection, whether he save or punish; yet he most delights that sinners should repent and live. He is therefore accessible at all times, and in all places, to the most guilty of our fallen race; and he is nigh to hear, to pardon and to save, "all who call upon him in truth;" so that none who hear the gospel are excluded from its blessings, but profane despisers, careless transgressors, and hypocrites. "For he will fulfil the desire of them that fear him: he will hear their cry, and will help them." And, having taught them to love his name and his holy ways, he will preserve them from the destruction of the wicked, who shall perish for ever. (Note, 1 Pet. 1:3-5.) May we then fear his wrath, and seek his grace; may we love his name, and walk in his ways: then shall we speak from a full heart, whilst our lips utter his praise; and while we desire that "all flesh should bless his holy name for ever and ever." (Note, 146:2.)

NOTES.—PSALM CXLVI. V. 1. The Septuagint and the vulgar Latin ascribe this Psalm to Hagai and Zachariah, from an opinion, perhaps, that it suited the times of those prophets; when the Jews found little encouragement to trust in the kings of Persia; but when, simply trusting in

all that therein is: which keepeth truth for ever;

7 Which executeth judgment for the oppressed; *which giveth food to the hungry. The LORD *blesseth the prisoners:

8 The LORD *openeth the eyes of the blind: the LORD *raiseth them that are bowed down: the LORD *loveth the righteous:

9 The LORD *preserveth the strangers: he relieveth the fatherless and widow: but *the way of the wicked he turneth upside down.

10 The LORD shall *reign for ever, even thy God, O Zion, unto all generations. Praise ye the LORD.

10:11, Is. 9:4, Mal. 3:5, o 107:9, 136:25, 145:15, 16, Jer. 31:14, Luke 1:53, 9:17, p 68:6, 105:17-20, 107:10, 14-16, 142:7, Is. 61:1, Zech. 9:11, 12, Luke 4:18, Acts 5:19, 16:26, q Is. 35:5, 42:16, 18, Matt. 9:30, M:5, Luke 18:41, 22, Jer. 7:32, 33, Acts 25:18, Eph. 1:18, r 145:14, 147:6, Luke 13:11-13, 2 Cor. 7:6, s 117:7, Dent. 33:3, John 14:21-23, 16:27, t 68:5, Ps. 10:19, 19, 16:11, Jer. 49:11, Hos. 14:3, Mal. 3:1, 1:27, u 18:26, 83:13-17, 145:20, 147:6, 2 Sam. 15:31, 17:23, Ezech. 5:14, 7:10, 9:25, Job 5:12-14, 1 Cor. 3:19, x 10:19, 14:5, 15:18, Is. 9:7, Dan. 2:44, 6:26, 7:14, Rev. 11:15, y 147:12, Is. 12:4, 40:13, Ec. 1, Joel 3:17.

God, they were prospered. It is, however, far more probable, that it was written by David, towards the close of his reign. It begins and ends with the word "Hallelujah." (Notes, 103:1, 2, 20-22.)

V. 2. (Note, 145:1, 2.) No doubt the following stanza gives the genuine meaning of the Psalmist:

'I'll praise my maker with my breath,
And when my voice is lost in death,
Praise shall employ my nobler powers:
My days of praise shall ne'er be past
While life and thought and being last,
And immortality endures.'

Watts.

V. 3, 4. (Note, 2:10-12.) If he, who commonly styled himself "the Son of man," had not also been the Son of God, he must have been included in this general caution, or dissuasive: but on the contrary, the particulars mentioned in the subsequent part of the Psalm, were remarkably verified in him.—"Earthly princes, if they have the will, often want the power even to protect their friends. And should they want neither will nor power to advance them, yet still all depends upon the breath in their nostrils, which, perhaps at the very critical moment, goeth forth, they return to their earth; their thoughts, and all the thoughts of those who had hoped to rise by their means, fall into the same grave and are buried with them for ever." Bp. Horne.—How often is this exemplified in this land, by the disappointed expectations of those, who are strongly attached to some eminent statesman, and are confident of preferment from him: but he dies and their hopes expire with him. (Notes, 62:8-10, Is. 2:22, Jer. 17:5-8.)—No help. (3) "No salvation." Marg. His thoughts. (שְׁמִינִי) his splendid thoughts.

V. 5. "He, and he alone, is the truly happy man, who expects help from the mighty God by whom Jacob was fed all his life long; (Gen. 48:15) who trusts him that is Lord of the world, and hath made him his Friend so much, that he can call him his God." Bp. Patrick. (Notes, 84:11, 12, Is. 26:3, 4.)

V. 6. "He encourageth the godly to trust only in the Lord, both for that his power is able to deliver them from all danger; and for his promise's sake, his will is most ready to do it." (Marg. Ref.) He keepeth truth for ever. Notes, 138:2, Matt. 24:32-35, v. 35, Luke 1:67-75, vv. 70-73, John 1:17, Rom. 15:8-13, v. 8, Heb. 6:13-20.

V. 7. "If one part of the Psalmist's description belong to Christ; (8) the other members of it must do so likewise, it being evident that the whole is spoken of the same person. "He therefore is the God of Jacob, who made heaven and earth, the sea and all that therein is," and upon his appearance among men in the body of our flesh, he showed himself possessed of power to relieve all the wants, corporeal and spiritual, of poor lost mankind. When he rescued men from the bondage of Satan, he "executed judgment for the oppressed;" when he fed thousands by a miracle, or when he preached the word to such as desired to hear and receive it, he "gave food to the hungry;" when by pardon and grace he released those who were bound with the chains of their sins, he "loosed the prisoners." Bp. Horne. (Notes, 10:14, 15, 72:4-7, 103:6-8, Prov. 22:22, 23, Is. 61:1-3, Zech. 9:11, 12, Luke 4:16-22.)

V. 8. This verse 'was most exactly and literally fulfilled in our Lord Christ, when he came to give salvation to us.' Bp. Patrick. "When he poured light into the sightless eye-balls, or illuminated with saving knowledge the understanding of the ignorant, he "opened the eyes of the blind;" when he made the crooked woman straight, or rectified the obliquity of a depraved will, he "raised those who were bowed down." Bp. Horne. (Notes, 11:7, 145:14, Is. 29:17-19, 35:5-7, Matt. 11:2-6, Luke 13:11-17.)

V. 9. Marg. Ref. Notes, 1:4-6, 145:19, 20, Job 5:11-16, —Strangers, &c.] Meaning all them that are destitute of worldly means and succour. (Notes, 68:5, 6, Deut. 10:18, 19.)

V. 10. "He assurareth the church, that God reigneth for

PSALM CXLVII.

Exhortations to praise God for the wisdom, power, and goodness, displayed in his providence, and in the care of his Church; and in the changes of the weather, and the revolving seasons; and for giving Israel his word and ordinances, 1-20.

PRAISE ye the LORD: *for it is good to sing* ¹praises unto our God; *for it is pleasant,* ²and praise is comely.

² The LORD doth ³build up Jerusalem; ⁴he gathereth together the outcasts of Israel.

³ He ⁵healeth the broken in heart, and bindeth up their ⁶wounds.

⁴ He ⁷telleth the number of the stars: he calleth them all by ⁸their names.

⁵ Great is our LORD and of great power: ⁹his understanding is infinite.

⁶ The LORD ¹⁰blisseth up the meek: ¹¹he casteth the wicked down to the ground.

⁷ Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God;

⁸ Who ¹²covereth the heaven with clouds, who ¹³prepareth rain for the earth, who maketh grass to grow upon the mountains.

⁹ He ¹⁴giveth to the beast his food, and to the young ravens which cry.

¹⁰ He ¹⁵delighteth not in the strength of the horse: ¹⁶he taketh not pleasure in the legs of a man.

¹¹ The LORD ¹⁷taketh pleasure in them that fear him, in those that hope in his mercy.

¹² Praise the LORD, O Jerusalem; ¹⁸praise thy God, O Zion.

¹³ For ¹⁹he hath strengthened the bars of thy gates; ²⁰he hath ²¹blessed thy children within thee.

¹⁴ He ²²maketh peace in thy borders, and ²³filleth thee with the ²⁴finest of the wheat.

¹⁵ He ²⁵sendeth forth his commandment upon earth: ²⁶his word runneth very swiftly.

a 63:9-5, 92:1, 135:3, b 33:1, 42:4, 122:1-4, Rev. 5:9-14, 19:1-6, c 5:1, 18, 102:13-16, Neh. 3:1, &c. 7:4, Is. 14:32, 62:7, Jer. 31:4, Dan. 9:25, Matt. 16:18, d 102:20-22, Deut. 30:3, Ezra 2:64, 65, 8:1, &c. Is. 11:11, 12, 27:13, 39:8, Jer. 32:47, Ez. 39:24, &c. 37:21, &c. 38:8, 39:27, 28, Eph. 2:12-19, e 5:1, 17, 100, 5:44, 52:13, 51:1, 101:1, Jer. 33:8, Hb. 6:12, Nat. 1:2, Luke 1:18, "Hil. grieft," Is. 1:5, f 5:3, 11:3, 100:15, g 40:26, g 40:1, 96:4, 99:2, 135:5, 145:13, Jer. 10:6, 32:17-19, N. h. 1:3, Rev. 15:3, h 25:9, 37:11, 145:14, 146:8, 149:4, 1 Sam. 2:9, Zeph. 2:3, Matt. 5:5, Jam. 4:10, 1 Pet. 5:6, 155:23, 72:18, 146:9, 2 Ps. 24-9, k 47:6, 7, 68:32, 92:1-3, 95:1, 2, 107:21, 22, Ez. 15:20, 21, Rev. 5:9-10, l 135:7, Rev. 9:14, m Kings 18:44, 5, Job 26:8, 36:27-33, 38:25-27, Is. 5:6, m 63:9-13, 104:13, 14, Job 5:10, Jer. 14:22, Joel

2:23, Am. 5:7, 8, Matt. 5:45, Acts 14:17, Jam. 5:17, 18, n 104:27, 28, 136:25, 145:15, Job 38:41, Matt. 6:26, Luke 12:24, o 5:7, 33:16-18, Job 39:18-25, Prov. 21:31, Is. 31:1, Hos. 1:7, p 1 Sam. 16:7, 2 Sam. 1:23, 2:18-29, Ez. 9:11, q 35:27, 149:4, Prov. 11:20, 31:30, Zeph. 3:17, 1 Pet. 3:4, r 33:18, 22, 1 Pet. 1:13, 17, s 135:19-21, 146:10, 149:2, Is. 12:6, 52:7, Joel 2:23, 4:9, 11-14, 51:18, 125:2, Neh. 8:1, &c. 6:1, 7:1, 12:30, Lam. 2:8, 9, 4:12, Dan. 9:25, u 115:14, 115, 128:3-5, 144:12, Is. 41:3-5, Jer. 30:19, 20, Zech. 8:3-5, Luke 19:42-44, v Heb. Who maketh thy border peace, x 29:11, 122:5, Lev. 26:6, 1 Chr. 22:9, Is. 9:6, 7, 60:17, 18, 66:12, Zech. 9:8, y 122:15, 1 Pet. 8:7, 8, Ez. 27:17, 5, Heb. fa of what, 81:16, marg? Deut. 32:14, z 33:9, 107:20, 25, Job 34:29, 37:12, Jon. 1:4, Matt. 8:8, 9:13, a 88:11, 2 Thes. 3:1, marg.

ever, for the preservation of the same.' (Notes, 10, 16, 145: 2-13, Is. 12:4-16, 52:7, 8, Rev. 11:15-18.)

PRACTICAL OBSERVATIONS.

In heaven, when one Hallelujah closes another commences: and sometimes the believer on earth is so carried above his fears, sorrows, and sins, as to emulate the incessant thanksgivings of "the saints in light."—If we desire to praise the Lord while we live, as our most delightful occupation, we shall certainly praise him "while we have any being," even to all eternity. With these glorious prospects before our eyes, how mean do the pursuits of ambition, or connexions with the great, seem to us! and how needful does it appear to dissuade men from this common, but destructive idolatry! The fickleness, jealousies, selfishness, and weakness of man, and the intrigues and cabals of courts, render all dependence on princes delusory, even as to this present world. But were this dependence as stable as it is slippery, the uncertainty of life must expose to perpetual anxieties and disappointments, all those who confide in such dying patrons. How little then could the friendship of all the princes of the earth do for us, in respect of judgment and the eternal world! "Happy is he" alone, "who hath the God of Jacob for his help, and whose hope is in the LORD his God." He who "made the heaven and earth, the sea, and all that therein is," cannot want power to bless us; and his goodness is illustrious in every part of his providential government. But lest we should question his love to sinners, or his eternal truth and faithfulness to his word, behold, the God of heaven assumes our human flesh, that he may "become our Salvation!" (Notes, Is. 12:1-3.) The eternal and coequal Son of God becomes "the Son of man!" not to be "without help," as the other children of men are, but to bring effectual help and eternal salvation unto us. And though he expired upon the cross for our sins, and was laid in the grave; yet his glorious and gracious thoughts of love did not then perish, but he arose again to accomplish them. He reigneth in Zion, her Lord and King, to all generations, to the praise and glory of God the Father; and when we trust in Emmanuel, then our faith and hope are rested on the God of Jacob. (Note, 1 Pet. 1:17-21, v. 21.) To evince that he was the Creator and Lord of all, when in his state of humiliation on earth; he rescued those who were oppressed by Satan, and executed judgment on that oppressor; he created food to bestow on the hungry multitudes; he opened the eyes of those who had been born blind; he raised up; those who were bowed down with disease; and he showed himself the effectual Friend of the widow and the destitute. But all this was only a specimen and an emblem of what he is doing every day. He still continually proclaims and grants "deliverance to the captives, and the opening of the prison to those that are bound" in the chains of sin and Satan. He opens the eyes of our understandings, and raises up those who are bowed down with a load of conscious guilt, or by great distress of soul; he feeds those who hunger for salvation with the Bread of life; and he is the constant Friend of "the poor in spirit," of the destitute and helpless. In short "he loveth the righteous," and their righteousness is in him and from him; "but the way of the wicked he turneth upside down," and while he does these things by his grace, his providence orders all things for the good of those who trust and love him. Let sinners then flee to him; and let believers rejoice in him, as their gracious and covenanted Friend; and as "the Lord shall reign for ever, even our God to all generations," let us without ceasing excite each other to praise his holy name.

NOTES.—PSALM CXLVII. V. 1, 2. This Psalm also

is, by the Septuagint, ascribed to Hagai and Zechariah; and indeed many expressions in it favour the supposition, that it was composed as a song of praise for the restoration of the Jews to Jerusalem and their own land: but it seems better suited to the times of Nehemiah, when the walls were rebuilt, and the state re-established, than to the unsettled condition of the newly returned captives, when Hagai and Zechariah prophesied to them. For in their days, it could scarcely be said, that the Lord "built up Jerusalem," as he had not then "strengthened the bars of her gates;" (13) for they were not set up till long afterwards.—(Marg. Ref. Notes, Neh. 1:3. 3: 4: 6:15, 16, 12:27-43. Dan. 9:25-27.) "Praise is "good," and acceptable to God our Saviour, whose glory is the great end of man's creation and redemption: and it is "pleasant and comely" for man, being the only return he can make for those and all other mercies; the offering of gratitude, and the expression of love; the elevation of the soul, and the antepast of heaven; its own reward in this life, and an introduction to the felicity of the next.' Bp. Horne. (Notes, 33:1. 63:5, 6. 92:1, 2. 135:3.)—Outcasts. (2) Note, Is. 56:8.

V. 3. 'He comforts us after our long sorrows, which had in a manner broken our heart: . . . and hath in some measure repaired our breaches, which, like a festering wound, endangered the life of our nation.' Bp. Patrick. The readiness of our gracious Lord, at all times and in all nations, to heal the broken in heart, and to bind up the wounds of "those who call on him" are also intended.—(Notes, Job 5:18, 19. Is. 61:1-3. Hos. 6:1-3.)

V. 4, 5. 'Though it seem to man incredible, that God should assemble his church, being so dispersed, yet nothing can be too hard for him, that can number and name all the stars.'—This thought naturally arose from the dispersed state of the Jews after the captivity, and was applicable to the Lord's gathering them into their own land. (Am. 9:9.)—'He who does this,' (number and name the stars,) 'cannot be ignorant of the situation and circumstances of his elect. He knoweth each individual. . . . He can call his saints from the depths of the earth and sea, "by their names," as when once "he cried with a loud voice, Lazarus, come forth." ' Bp. Horne. (Notes, 139:17, 18, 145:3, 4. Job 11:7-12. Is. 40:25-31. Am. 5:7-9. Rom. 11:33-36.)

V. 6-8. Marg. Ref. Notes, 145:14, 146:9.—Clouds, &c. (8.) 'Clouds look melancholy; yet without them we could have no rain, and consequently no fruit: thus afflictions look black, and dark, and unpleasant; yet from them come those showers that . . . "yield the peaceable fruit of righteousness." ' Henry.—(Notes, 65:9-13. 104:13-15. 135:7. 1 Kings 18:44, 44. Job 5:8-10. 36:22-33. Jer. 14:19-22, v. 22.)

V. 9. 'Will he, in the day of death and calamity, forsake the meek and harmless dove, that mourneth continually in prayer before him? The desponding servant of God need only therefore put to himself the question, . . . "Who provideth for the raven his food? When his young ones cry unto God, they wander for lack of meat." ' Bp. Horne. (Notes, Job 38:31-41, v. 41. Matt. 6:26-32, v. 26.)

V. 10, 11. 'Let us . . . not be afraid though we are of little force, (Neh. 4:3, 4, 7, 4.) and have no armies of horses and foot to defend us: for the LORD who fights for us (Neh. 4:20.) hath no need of these; and will not take part with our enemies, because they are superior to us in the strength of their horses, and the nimbleness of their soldiers: but delights to give those his assistance and protection, . . . who, worshipping him devoutly, fear to offend him; and having no help in themselves, nor any earthly refuge to fly unto, depend not—

16 He 'giveth snow like wool: he 'scattereth the hoar-frost like ashes.

17 He 'casteth forth his ice like morsels: "who can stand before his cold?

18 He 'sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

19 He 'showeth his 'word unto Jacob, 'his statutes and his judgments unto Israel.

20 He hath 'not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the LORD.

b 148:8. Job 37:6. Is. 55:10. c Job 37:9, 10. 38:29. d 38:47, 48. Ex. 9:23-25. Job. 10:11. Job 38:22, 23. e Job 37:29, 30. f 15. Job 6:16, 17. 37:17. g 76:1. 78:5. 103:7. Deut. 33:2-4. Mal. 4:4. Rom. 3:2. 9:4. 2 Tim. 3:15-17. * Heb. words. Ex. 20:1. &c. Deut. 4:12, 13. marg. 5:22. h Ex. 21:23. See on Deut. 4:1, 8, 45. 5:31. 6:1. i Deut. 4:32-34. Prov. 29:18. Is. 5:1-7. Matt. 21:

withstanding with a steadfast faith on his infinite mercy.' *Bp. Patrick.* (Marg. Ref. 33:17, 18. Note, 149:1.)

V. 12-14. The Jews celebrated the dedication of the wall, (when it had been rebuilt, and the gates of it set up, under the pious care of Nehemiah,) with loud and earnest thanksgivings to God: (*Notes, Neh. 12:27-43.*) and they had at that time, and were encouraged in future to hope confidently for, peace and plenty. These blessings Jerusalem, or Zion, was called on to celebrate with joyful praises; and the exhortation is equally applicable to other nations and companies of God's worshippers, when favoured in like manner.—The last clause is literally, "He shall satisfy thee with the fat of wheat." (*Marg. and Marg. Ref. Notes, Deut. 32:14.*)

V. 15-18. (*Marg. Ref. Note, 2 Thes. 3:1-5, v. 1.*) Till the Lord's time came, all the efforts of the Jews, to recover liberty or prosperity, were as unavailing, as the skill and power of man are to prevent the effects of frost and snow: but when he gave the command, every heart was speedily disposed to favour them; as the snow and ice melt, and the waters flow, when he sends a thaw, warm sunbeams, and a southern breeze.—The snow is here compared to "wool," and the ice to "morsels;" and it is well known that the snow keeps the ground warm and assists vegetation: so that perhaps the ice, or hailstones, are compared to "morsels," not only from the solid form which they assume; but because of the nourishing and fertilizing effects which the frost produces upon the ground.

V. 19, 20. 'That word, the effects of which upon the spiritual system are similar to those experienced by nature in the vernal season, that "word was showed unto Jacob," and became the property of Israel, while Israel continued to be the church of God. It hath since been made over, with all its types realized, and its prophecies accomplished in Jesus, to the church Christian: it is that peculiar blessing, which distinguishes her from the rest of the world, and for which her children are bound at all times to praise the LORD.' *Bp. Horne.* The sovereignty of God, in making one nation to differ from another, "not for their righteousness," but "according to the course of his own will," is in this respect undeniable. Britain especially has abundant cause to adore and praise God on this account. The word *property* in the quotation does not seem appropriate. It was a *talent*, and a *deposit*, intrusted to Israel, and is so to us, of which an account must be given, and which we are bound to communicate to others, by every means in our power. (*Notes, 78:3-8. Deut. 4:6-8, 32-40. Rom. 3:1, 2. 9:4, 5. Eph. 2:11-13.*) The pious Jews, when returned from their dispersions among idolaters, would be more impressed with the value of their sacred oracles, and other special advantages, than they were who had never witnessed such scenes of darkness and ignorance.—This Psalm also begins and ends with Hallelujah.

PRACTICAL OBSERVATIONS.

This display of the glory of the divine perfections was intended in all the works of God: (*Notes, Prov. 16:4. Eph. 1:9-12.*) and to celebrate his praises forms the most suitable return for his benefits, of which we are capable. It is therefore both reasonable and acceptable, pleasant and becoming, for us to abound in this blessed work.—The continued care of God over his chosen city, and in gathering his people Israel from their various captivities and dispersions, to dwell and worship at Jerusalem, were emblems of his care of his church, the city of the living God; of his gathering outcast sinners by his grace, to dwell there on earth; and of his bringing them all at length to his holy habitation in heaven.—The contrast between the *majesty* and the *mercy* of our God, should never be overlooked. While "he telleth the number of the stars," he condescends to hear the broken-hearted sinner, and to heal by his consolations the wounded spirit. His greatness, power, and wisdom are infinite; and he displays his justice in crushing to the earth the haughtiest and mightiest rebels: yet he "lifteth up the meek" from their dejection and abject misery, to the comfort of his favour here, and to the throne of glory hereafter. He provides for all creatures, by means worthy of himself: and whilst he "feeds the young ravens who cry unto him," he gives a pledge that he will not leave destitute his praying people. He delights not in those things in which sinners confide and glory; but his delight is in those who conscientiously fear and serve

PSALM CXLVIII.

The Psalmist calls on all celestial beings to praise God their Creator, 1-6; and on all terrestrial, 7-10; especially on all the race of men, however distinguished, 11, 12; and this on account of his glory, and his love to his people, 13, 14.

'PRAISE ye the LORD. 'Praise ye the LORD from the heavens: praise him in the heights.

2 Praise ye him, 'all his angels: praise ye him, 'all his hosts.

3 Praise ye him, 'sun and moon: praise him, all ye stars of light.

33-41. Acts 14:16. 26:17, 18. Rom. 8:1, 2. Eph. 2:12. 5:8. 1 Pet. 2:9, 10. * Heb. Hallelujah. 146:1. marg. a 89:5. Is. 49:13. Luke 2:13, 14. Rev. 19:1-6. b 103:20, 21. Job 38:7. Is. 6:2-4. Ex. 3:12. Rev. 5:11-13. c Gen. 2:1 d 1-3. 19:1-6. 89:36, 37. 136:7-9. Gen. 1:14-16. 8:22. Deut. 4:19. Jer. 33:20.

him, hoping in his mercy alone for pardon and acceptance. (*Note, Jer. 9:23, 24.*) These are the inhabitants of Zion, who praise his name: he is their Protector, and will bless them and their children, with spiritual peace and abundant supplies of every good thing; while they who trust in chariots and horses, or in their own ability, strength, wisdom, courage, or righteousness, will sink into penury, misery, and contempt.—When the Lord speaks, all nature prepares for prompt obedience. At his command the snow and the hoar-frost irresistibly cover the earth; nothing can withstand his piercing and congealing cold; the rivers are arrested in their course, and the works of men are suspended; nor can any human power remove the obstruction. But *JEHOVAH* again gives the word: the gentler breezes blow, the snow and ice melt, the waters flow, and all reverts to its former course. Let us then consider how unable we are to stand before the indignation of the Lord: let us be thankful, that he moderates the continuance of the winter, and renders it useful to the earth: let us bless him, if abundance of all things needful renders us free from the miseries, which many suffer during that inclement season; and let us learn to contribute liberally to their relief. Let us also expect from his power things impracticable to all others. He can comfort and sanctify, when every human effort has proved unsuccessful: he can soften and melt the most obdurate heart; and bring the rich and great into his church, though that is more difficult than "for a camel to go through the eye of a needle." (*Notes, Matt. 19:23-26. Jam. 1:9-11.*) While therefore we remember with gratitude, that he has showed his word unto us and favoured us with his statutes and judgments, as he did Jacob of old; while we are watchful not to abuse these privileges to our deeper condemnation, and study to show forth his praises in our holy lives; let us also pity and pray for those, who are not so dealt with, and who have not known his judgments: for the Lord is able to remove every obstruction to their conversion, that all nations may join in his solemn worship, and praise him as the God of Israel.

NOTES.—PSALM CXLVIII. V. 1, 2. (*Notes, 103:20-22. Job 38:4-7. Luke 2:8-14. Rev. 4:6-11. 5:11-14. 19:1-6.*) "Finding how short his own praises were, he wishes all creatures in heaven and earth would conspire in a sweet symphony . . . of singing hymns unto him . . . First let the celestial choir begin and sing their thankful hymns to him, who hath raised them so high." *Bp. Patrick.* "From the heavens and those unutterable heights, where hosts of immortal spirits, admitted to the sight of their King, enjoy unfading pleasures, the song is to begin. And when the strain is thus set by the celestial part of the choir, it is to be taken up and echoed back, by the creatures of this lower world, animate and inanimate, which have all their several parts assigned them, in the great work of glorifying their Creator." *Bp. Horne.*

V. 3. (*Marg. Ref. Notes, Ps. 19:1-6.*) "The material heavens, . . . with the luminaries placed in them, . . . by their splendour and magnificence, their motions and their influences, all regulated and exerted according to the ordinance of their Maker, do, in a very intelligible and striking manner, declare the glory of God: they call upon us to translate their actions into our language, and copy their obedience in our lives; that so we may, both in word and deed, glorify, with them, the Creator . . . of the universe." *Bp. Horne.*

V. 4, 5. (*Marg. Ref. Notes, 50:4-6, v. 6. 89:5. Gen. 1:6-12. Jer. 10:9-15.*)

V. 6. (*Notes, 104:6-9. Gen. 8:20-22. Job 38:4-11. Is. 54:6-10, v. 9.*) "Let all these set forth the adorable wisdom, and power, and goodness of the Lord. For by his omnipotent word these, whom the mistaken world calls gods, were created, not to be worshipped, but perpetually to proclaim his praise, . . . who hath made them not only illustrious, but everlasting monuments of his splendour and glory; having fixed and settled them in an admirable order, which they constantly observe, and prescribed them laws which they never transgress." *Bp. Patrick.*

V. 7-12. *From the earth.* (7) The preceding praises were to be rendered from the heavens above; the following from the earth beneath. (*Marg. Ref.*)—*Dragons.*] Whales, and other sea-monsters. (*Notes, 74:13-17. 104:25, 26. Gen. 1:20-25.*)—*Fire and hail, &c.* (8) "Let the lightnings, thunder, and hail; the snow, hoary frost, and ice; the winds, storms, and tempests; all make a part of this song: for they

4 Praise him, ^{ye} heavens of heavens, and ^{ye} waters that be above the heavens.
5 Let them praise the name of the LORD: ^{for} he commanded, and they were created.
6 He ^{hath} also established them for ever and ever: he hath made a decree which shall not pass.
7 Praise the LORD ^{from} the earth, ^{ye} dragons, and all deeps;
8 Fire, and hail; snow, and vapour; ^{stormy} wind fulfilling his word;
9 Mountains, and all hills; fruitful trees, and all cedars;
10 Beasts, and all cattle; creeping things, and flying fowl;
11 Kings of the earth, and all people; princes, and all judges of the earth;
12 Both young men, and maidens; old men, and children;
13 Let them praise the name of the LORD: ^{for} his name alone is excellent; ^{his} glory is above the earth and heaven.
14 He also ^{exalteth} the horn of his people,

^{the} praise of all his saints; ^{even} of the children of Israel, ^a people near unto him. Praise ye the LORD.

PSALM CXLIX.

Israel is exhorted to praise God, and to rejoice in him; and to prepare for victory and triumph over all their enemies, 1-9.

PRAISE ye the LORD. ^{Sing unto the LORD a new song, and his praise in the congregation of saints.}

2 Let Israel ^{rejoice} in him that made him: ^{let} the children of Zion be joyful in their King.

3 Let them praise his name ⁱⁿ the dance: let them sing praises unto him ^{with} the timbrel and harp.

4 For the LORD ^{staketh} pleasure in his people: he will ^{beautify} the meek with salvation.

5 Let ^{the} saints be joyful in glory: let them ^{sing} aloud upon their beds.

6 Let ^{the} high praises of God be in their mouth, and a two-edged sword in their hand;

7 To ^{execute} vengeance upon the heathen, and punishments upon the people;

e 113:6. 1 Kings 8:27. 2 Cor. 12:6. f 104:3. Gen. 1:7. 7:11. g 33:6-9. 95:5. Gen. 1:1, 2, 6. Jer. 10:11-13. Am. 9:6. Rev. 4:11. h 59:37. 98:1. 119:90, 91. Job 36:10, 13, 37. Ps. 97:27-29. Is. 54:9. Jer. 31:35, 36. 33:9, 51. See on 1. k 74:13-14. 104:25-26. Gen. 1:21. Job 41:1, 8c. Is. 27:1. 43:20. 51:9-10. 114:7. 15-18. Jer. 19:24. Ex. 9:23-25. Lev. 10:2. Num. 16:35. Josh. 10:11. Job 37:2-6. 38:22-37. Is. 66:16. Joel 2:30. Am. 7:4. Rev. 16:8, 9, 21. m 107:25-29. Ex. 10:13, 19. 14:21. Nu. 4:13. Jon. 1:4. Matt. 8:24-27. n 65:12, 13. 96:11-13. 97:4-5. 98:7-9. 114:3-7. Is. 42:11. 44:23. 49:13. 55:12, 13. 64:1. Ex. 36:1, 8c. o 50:10, 11. 103:22. 150:6. Gen. 1:20-25. ^{Heb. birds of wing.} Gen. 7:14. marg. Ex. 17:23. p 2:10-12. 22:27-29. 66:1-4. 68:31. 82. 72:10, 11. 86:9. 102:15. 139:4, 5. Prov. 8:15, 16. Is. 49:23. 60:3. Rev. 21:24. q 82. 68:25. Jer. 51:13. Zech. 9:17. Matt. 21:15, 16. Luke 19:37. Tit. 2:4-6. r 1:9. 50:34, 9. ^{Am. 5:9, 15. Is. 6:3. Zech. 9:17. Phil. 4:3. 1 Heb. exalted. 1 Chr. 29:11. Is. 12:4. 33:5. Psal. 61:3. s 57:5. 72:19. 108:4. 118:4. Eph. 4:10. 1 Pet. 3:22.}

constantly execute his sovereign will, and serve his wise designs." *Bp. Patrick*.—The Gentiles had imaginary deities, ruling over winds and storms, to whom they rendered worship; but the Psalmist pauses as it were to note, that all these should be regarded as "fulfilling the word" of JEHOVAH.—*All people.* (11) Or "peoples," plural. "This exhortation doth not belong to the Hebrews alone, but to all men absolutely: and so is, as it were, a prelude to the calling of the Gentiles." For they cannot praise God in a suitable manner, who do not well know him; nor know him sufficiently, who have never heard the Gospel; from which especially the praises of God flourish." *Le Clerc in Bp. Horne*.

V. 13. "Let them praise the incomparable wisdom, goodness, and power of the LORD: . . . whose most excellent majesty infinitely surpasses all that the earth or the heavens can tell us of him." *Bp. Patrick*.—It ought not to pass unnoticed, that this verse is future: "They shall praise, &c." and it may be considered as a prediction of that time, when "the earth shall be full of the knowledge of the glory of the LORD, as the waters cover the sea." (*Note, Hab. 2:12-14.*)

V. 14. *He also exalteth, &c.* Or, "He will exalt a Horn for his people." "He hath raised up a Horn of Salvation for us, in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began." (*Note, Luke 1:67-75.*)—He hath set over us a powerful prince for the defence and safety of his people; (59:19.) whose fame he hath hereby raised to the highest pitch of honour." *Bp. Patrick*.—David however was only a shadow of him, who is "a Light to lighten the Gentiles, and the glory of his people Israel." (*Marg. Ref. Note, Luke 2:25-32.*) This Psalm also opens and concludes with "Hallelujah."

PRACTICAL OBSERVATIONS.

Every effort of the zealous believer to praise the Lord, causes his boundless excellences to unveil themselves more fully to his enraptured, admiring, thankful heart; and thus he becomes more and more conscious of his inability to praise his God in a suitable manner. He therefore rejoices to reflect, that there are innumerable hosts of angels before the throne, in the heights of heaven, who are able to praise him in more exalted strains; and though they need no incitement, yet his desire that God should be worthily glorified, will make him ready to call on them to proceed in their lofty adorations; and he would wish if it were possible, that the sound of their praises might be heard on earth, and echoed back in responsive chorus by all its inhabitants. Indeed all the works of God, above and below, (fallen angels, and fallen man alone excepted,) without our exhortations, do in their way proclaim the Creator's praise: and it is worthy of notice, that men, who do not praise the Lord and obey his command, are more ungovernable than the monsters of the deep, than the raging sea itself, than the stormy wind or the devouring flame!—But how desirable would it be, if kings of the earth, and all princes, nobles and rulers, would count it their honour to lead the chorus of praise to the Lord, and use all their authority in promoting his glory; and if all people and nations would unite in this service! How reasonable and becoming would it be for young men and maidens to employ the fire and vigour of their active spirits, and to seek their pleasure and joy, in doing the will and celebrating the praises of the Lord; and for the aged to show

that they are ripening for heaven, by teaching their infant posterity to hush thanksgivings unto him, and lead them forwards as they advance to maturity! Alas! how little do any of us feel or express, of this fervent spirit of adoring love and gratitude! and how few of the human species praise him, in concert with the angels and saints in heaven! But we are taught to pray, "Hallowed be thy name, thy kingdom come, thy will be done on earth, as it is in heaven." (*Notes, Matt. 6:9, 10.*) Nor will our fervent prayers be always unanswered: "for all kings shall yet fall down before God our Saviour, all nations shall do him service." In the mean time, let us show that we are "his saints," by praising his name continually. He is not only our Creator, but our Redeemer, who has made us "a people near unto him," and will exalt us "above all our enemies. His name only is excellent; and his glory is above the earth and heaven;" and in redemption, those infinite excellences, and that unspeakable glory, are displayed to our view, and form the source of all our hopes and joys.—While sinners are invited to draw near to our reconciled God, his believing people, as brought high unto him, are called on to rejoice in him; and the language of joy is praise and thanksgiving. With such a subject and such obligations, what words can be sufficiently expressive, what affections sufficiently ardent! May the Lord pardon and accept our languid praises; and teach our hearts to love him more, and praise him better: that we may emulate, and be preparing to join, the adorations of the heavenly world!

NOTES.—PSALM CXLIX. V. 1. Several conjectures have been formed concerning the time and occasion of this triumphal song of praise: but it is probable, that David composed it not long before his death; and that the spirit of prophecy led him, (beyond the occasion, whatever that were,) to celebrate by anticipation the future triumphs of the church over all enemies, at the opening of the Millennium, and after the general resurrection. (*Notes, 22:22. 33:2, 3. 96:1. 111:1.*)

V. 2. *Made him.* Made them his peculiar people, as well as created them men. (*Marg. Ref. Notes, 100:3. Is. 43:14-21. Eph. 2:4-10. 1 Pet. 2:9, 10.*) "Christians are now the people, to whom belong the names and characters of 'saints, Israel, and children of Zion.' They sing this holy song, . . . 'new,' in its evangelical sense, as new men, celebrating new victories, new and greater mercies, a spiritual salvation, an eternal redemption. They 'rejoice' with hearts, voices, instruments, and every other token of joy 'in him who hath made,' or created them again, in righteousness and true holiness: they are 'joyful in their King,' who hath himself overcome, and is now leading them on to final conquest and triumph, to honour and immortality." *Bp. Horne. (Notes, Rev. 5:8-10. 14:1-5. v. 3.)*

V. 3. *Dance.* Let them leap for joy, as David did at the removal of the ark to mount Zion. (*Marg. Notes, 33:2, 3. Judg. 21:19-21. 2 Sam. 6:14-16. Jer. 31:10-14.*)

V. 4. *Note, 147:10, 11. Beautify.* The beauties of holiness, and the special honours which God confers on his people, will render them most beautiful and glorious; especially when compared with their previous low and mean condition, and their deep self-abasement on account of their sins. (*Notes, 68:13. 90:13-17. Is. 61:1-3, 10, 11.*)

V. 5. "The saints shall exult in glory; they shall sing aloud on their beds;" even on the bed of sickness and

8 To bind their kings with chains, and their nobles with fetters of iron;

9 To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.

PSALM CL.

Repeated calls to praise God for his glorious excellences and mighty acts, with all kind of musical instruments, and the concurrence of all that breathe, 1-6.

PRAISE ye the LORD. Praise God ^ain his sanctuary: praise him ^bin the firmament of his power.

*o Josh. 10:23,24. 12:7. Judg. 1:5,7. p 137:8. Deut. 7:1,2. 32:32,43. Is. 14:22,23. Rev. 17:14-16. q 148:14. 1 Cor. 6:2,3. Rev. 3:21. * Heb. Hallelujah. 149:1. a 29:9. 66:13-16. 116:18,19. 118:19,20. 134:2. b Gen. 1:6-8. Ez. 1:22-26. 10:1. Dan. 12:3. c 145:5,6. Rev. 15:3,4. d 96:4. 145:3. Deut. 3:24. Jer. 32:17*

death. (*Note*, 73:23-28.) 'They sing aloud in a state of perfect ease and security, resting from their labours, but not from their Hallelujahs.' *Bp. Horne. (Marg. Ref. Note, Rev. 7:13-17.)*

V. 6. (*Notes*, 2 Cor. 10:1-6. Heb. 4:12,13.) 'In assured hope of victory, they shall go to war with psalms and hymns in their mouths, concerning the great acts of the Lord; which they shall courageously sing with a loud voice, when they shall fall upon their enemies; and prefer to the two-edged sword which they carry in their hand.' *Bp. Patrick. (Note, 2 Chr. 20:20,21.)*

V. 7-9. Many of JEHOVAH's servants, in ancient times, were commissioned "to execute vengeance," according to his word upon heathen kings and nobles: and the marginal references may convince the impartial reader, that something of a similar nature will take place, when antichristian powers shall be destroyed, and more glorious times introduced. And doubtless those, who are expressly appointed "to execute the judgment written," in the prophecies yet unfulfilled, may do it in entire consistency both with meekness and mercy. The special honour indeed intended for all the saints of God, consists in their final triumph over the enemies of their salvation; and in being assessors with Christ in judgment, to concur in the sentence denounced upon wicked men and apostate angels: but it does not become us to explain away the obvious meaning of prophecy, because it accords not with our views and expectations, which may be erroneous, or with the more ordinary duty of believers. And it is most evident, that "the judgment written" against the New Testament Babylon, and her adherents, will be executed before the Millennium; and in part at least by the saints. (*Notes*, Ez. 38:39. Rev. 19:11-21. 20:1-3,7-10.)—This Psalm likewise begins and ends with "Hallelujah;" as does the next also. (*Notes*, Rev. 18:20. 19:1-6.)

PRACTICAL OBSERVATIONS.

New mercies demand continually new songs of praise, to be sung in the congregation of the saints on earth, and in heaven. And "the children of Zion" have not only to bless the God who made them, but to rejoice in him as having "created them in Christ Jesus unto good works," and formed them saints as well as men: they should therefore express their gratitude in every way of which they are capable; and not only rejoice in his pardoning mercy, but likewise in his benign and equitable government.—As the LORD "takes pleasure in his people," surely they should rejoice in him as their Portion and eternal recompense. When he has made sinners humbly sensible of their indigence, and unworthiness, and deep depravity, and rendered them meekly willing to be taught, saved, and ruled by him, he will "beautify them with salvation;" he will clothe them with the robes of righteousness, adorn them with the graces of his Spirit, renew them to the beauty of holiness, and cause them to bear his image, reflect his glory, and rejoice in his felicity for ever. Let his saints then rejoice in the hope, and in the earnestness of his glory; let them employ their waking hours upon their beds in songs of praise; yea, let them be joyful upon the bed of death, and bless his name with the last fragments of their strength, assured that they are going to their eternal rest and glory. Let "the high praises of God be in their mouths," while they

2 Praise him for his mighty acts: praise him according to his excellent greatness.

3 Praise him with the sound of the trumpet: praise him with the psaltery and harp.

4 Praise him with the timbrel and dance: praise him with stringed instruments and organs.

5 Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

6 Let every thing that hath breath praise the LORD. Praise ye the LORD.

—19. e 81:2,3. 98:5,6. Num. 10:10. 1 Chr. 15:24,28. 16:42. f Or, cornet. f 33:2. 92:3. 108:2. 149:3. g Ez. 15:20. h Or, pipe. 149:3. marg. h 92:3. 144:3. Is. 39:20. Hab. 3:19. 1 Job 30:31. i Or, Chr. 15: 16,19,28. 16:5. 25:1,6. 1 103:22. 145:10. 148:7-11. Rev. 5:13.

wield the two-edged sword of the word of God, together with "the shield of faith," in their warfare with the world, the flesh, and the devil. For to whatever work, conflict, or suffering they may be called upon earth, they shall all have the honour of being "more than conquerors" over every enemy of their souls, through "the blood of the Lamb, and the word of his testimony." And when their salvation shall be completed, "the judgment written" shall be executed on the haughtiest enemies of Christ and his church, and his servants shall behold, rejoice, and praise the Lord.

NOTES.—PSALM CL. V. 1. It is most probable, that this Psalm was composed on purpose to close the book, perhaps by Ezra, when the whole number was collected; as the first Psalm formed a most suitable introduction to it. (*Note*, 1:1-3.) The word translated "in his sanctuary," may be rendered "for his holiness;" and "the firmament of his power," while the expression leads the thoughts to the visible heavens, and the bright luminaries which adorn it, (*Notes*, Gen. 1:6-8. Ez. 1:15-28.) was perhaps intended for the invisible heavens, and the glorious displays of the power of God, which excite the admiration and adoration of the blessed inhabitants of those happy regions.

V. 3-5. It would be vain to attempt an explanation of these various kinds of musical instruments, 'because the Hebrews themselves acknowledge they do not understand them.' *Bp. Patrick*. But it is obvious to remark, that God required his ancient people to employ their whole skill, as well as their whole soul, in praising him. (*Notes*, 33:2,3. 81:1-5. 149:3. Ez. 15:1,20,21. Num. 10:2-10. 1 Sam. 10:5,6. 1 Chr. 15:16. 16:4-6,37-43. 25:1-7. 2 Chr. 5:11-14. 20:20,21. 29:25-30. Ezra 3:8-13.)

V. 6. 'Let every man living join himself to this sacred choir, and at every breath praise the Lord, the Giver of life, and of all good things. To him let all the world, with one consent, give perpetual praise.' *Bp. Patrick*. Can a more proper conclusion to this book be so much as imagined, than that contained in this striking verse?—The word (ללן) praise occurs thirteen times in this short psalm.

PRACTICAL OBSERVATIONS.

Those who praise the Lord in his sanctuary above, behold displays of his power and glory, of which we can have no conception: but the greatest of all his mighty acts is known in his earthly sanctuary, and forms the foundation of our hope, and the subject of our admiring gratitude. The glorious holiness, the excellent greatness, and the unfathomable love of our God, are more displayed in man's redemption, than in all his other works. Let us well study this subject, as our preparation for the world of glory: and let us celebrate the praises of our God and Saviour for it, according to our present capacities and to the utmost of our ability. And surely those expressions of joy and love, which the enraptured Psalmist, as from the third heaven, has so earnestly recommended, cannot be unsuitable to the sacred work, if properly used. Finally, if we begin by separating from the ungodly, and delighting in the sacred word; (*Notes*, 1:) and proceed by lively faith and fervent prayer, to follow after holiness, resist temptation, and maintain communion with God; we may hope to close with exulting praise, and to end our lives, ardently exhorting all that have breath to praise the Lord

THE BOOK OF PROVERBS

IMMEDIATELY after the prophetic and devotional compositions of David, we enter on the writings of his son Solomon, whose character and actions have already been considered. In the sacred historian's account of Solomon's extraordinary wisdom and knowledge it is said, that "he spake three thousand proverbs, and his songs were a thousand and five; and he spake of trees, from the cedar-tree that is in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes." (*Note*, 1 *Kings* 4:30—34.) No more, however, has been preserved of his writings, than the books of Proverbs, Ecclesiastes, and Canticles, or Solomon's Song; except a few psalms which seem to have been composed by him: (*Note*, *Ps.* 127: title) these alone being sufficient for the purpose of attractive variety, in a revelation, the whole of which was intended, by the wisdom of God, to be distinguished and adapted to general usefulness by comprehensive brevity. (*Note*, *John* 21:24, 25.)—In respect of the book before us, we may suppose that the selection contained in it was made, in part by Solomon himself, in his old age, from his other works: and the rest by the men of Hezekiah, namely, those prophets whom that pious prince consulted; and among these were Hosea and Micah, and especially Isaiah. (*Note*, 25:1.) We may therefore assuredly conclude, that it was conducted under the superintending inspiration of the Holy Spirit. Indeed the express quotations from this book, or most evident references to it, in the New Testament, constitute the fullest proof that our Lord and his apostles considered it, not merely as the work of a very wise man, but as a part of the oracles of God. For satisfaction on this point, let the reader compare the following passages: 3:11, 12, with *Heb.* 12:5, 6.—3:24, with *Jam.* 4:6, and 1 *Pet.* 5:5.—10:12, with *Jam.* 5:20, and 1 *Pet.* 4:8.—25:6, 7, with *Luke* 14:8—10.—25:21, 22, with *Rom.* 12:20.—and 27:1, with *Jam.* 4:13, 14. Many more evident references might be shown; but these are sufficient for the purpose.—The original name of this book (משלי) seems to signify *authoritative maxims*, or maxims of high estimation and authority: and a great part of it is made up of detached aphorisms, containing most important practical instruction. 'Parables, or proverbs, such as those of Solomon, are always expressed in short pointed sentences; frequently figurative, being formed on some comparison; generally forcible and authoritative, both in the matter and the form. . . The verb *maschal* signifies to rule, to exercise authority, to make equal, to compare one thing with another; to utter parables, or acute, weighty, and powerful speeches, in the form and manner of parables, though not properly such. Thus Balaam's first prophecy, (*Num.* 23:7—10.) is called his *maschal*, though it has hardly any thing figurative in it; but it is beautifully sententious, and from the very form and manner of it, has great spirit, force, and energy.' *Bp. Lowth.*—The proverbs generally consist of two sentences, joined in a kind of antithesis, the second being sometimes a reduplication, sometimes an explanation, and sometimes an opposition, (or contrast) 'to the sense of the first. This style of composition produces great beauty in many other parts of Scripture, where it is employed for poetical arrangement. . . The wisdom of all ages, from the highest antiquity, has chosen to compress its lessons into compendious sentences, which were peculiarly adapted to the simplicity of earlier times, which are readily conceived and easily retained, and which circulate in society as useful principles, to be unfolded and applied as occasion may require. . . Solomon's Proverbs are so justly founded on the principles of human nature, and so adapted to the permanent interests of man, that they agree with the manners of every age, and may be assumed as the rules for the direction of our conduct, in every condition and rank of life.' *Grey.*—'It was usual for wise men of old, . . . when their observation lighted upon any thing that might prove beneficial unto common life, to reduce it immediately, and contract it . . . into some short sentence. . . The great antiquity of this sententious way of speaking is apparent enough from the passage of David's, 1 *Sam.* 24:13, "As saith the proverb of the ancients, Wickedness proceedeth from the wicked.'" *Bp. Patrick.*—Indeed such short maxims, comprehending much instruction in few words, and carrying their own evidence with them, are well suited to direct the conduct without over-burdening the memory, or perplexing the mind with abstract reasonings: and there are in all countries old proverbs, or common sayings, which have great authority and influence on the opinions and actions of mankind. Such maxims, however, want their proper basis, namely, the sanction of a divine original: and, being generally the mere result of worldly prudence, are too often calculated to impose on the judgment, and mislead those who are directed by them. But the proverbs of this book, not only are far more ancient than any others extant in the world; but they have also received a divine *imprimatur*, and are infallible rules to direct our conduct in every circumstance of human life: and we shall perceive the meaning and utility of them, in proportion to our experience in true religion, our acquaintance with our own hearts, and with human nature, and the extent and accuracy of our observation on the characters and affairs of men.—It has also been made evident by the learned, that several persons among the heathen, who acquired reputation by framing or collecting proverbs, enriched their works from the treasury before us, nay, drew from it their most valuable materials.—It would be unreasonable to expect direct prophecies in a composition of this nature: and though we shall not lose sight of Christ, and of his truths and precepts; yet we should by no means endeavour to find out the peculiar doctrines of the Gospel, in every part of the book. These must be learned from those portions of Scripture which treat more expressly on them: and, having our hearts enlivened in communion with God, by meditation on those devotional exercises which we have just closed, we may here be instructed how "to walk in wisdom towards them that are without;" to live in this evil world without being entangled or polluted by it; and to pursue our eternal interests, and our present peace and holiness, in connexion with the honour of God, and the benefit of the church and of the world; so that it would be very useful for those, who can command their time, at some stated season every day, to read and deliberately consider a few of these maxims, with reference to their own conduct, in the various affairs in which they are concerned.—The book seems not to have been all written at any one period of Solomon's life, but from time to time as circumstances occurred. It is however probable, that the first nine chapters were framed, as an introduction to the whole, towards the close of his days. This is reckoned the first part of the book, or the preface to it. The second part extends from the beginning of the tenth chapter, to the seventeenth verse of the twenty-second; and more strictly speaking contains the Proverbs. In the third part, which reaches to the end of the twenty-fourth chapter, the sacred writer again addresses his son, or scholar, as present, with more connected exhortations. The fourth part consists of Proverbs collected by the men of Hezekiah, and reaches to the end of the twenty-ninth chapter. And the last two chapters, which bear the names of Agur and Lemuel, are regarded as the fifth part.—There can be no doubt, that the whole or the greater part of the book is a poetical composition: yet the nature and rules of Hebrew poetry are at present so little understood, that every attempt to alter the original, or to interpret its meaning, by reasons deduced from the metre, must to the serious mind be entirely unsatisfactory.—He is wise, not only who hath arrived at a complete habit of wisdom, but who hath made some progress towards it: nay who doth as yet but love it, or desire it, and listen to it. Such as these, by reading of this book, shall be made wiser; for they shall be instructed in much divine, and in no less human learning, . . . It bristles the injurious tongue; corrects the wanton eye; and ties the unjust hand in chains. It persecutes sloth; chastises all absurd desires; teaches prudence; raises man's courage; and represents temperance and chastity after such a fashion, that one cannot but have them in veneration." *Basil in Bp. Patrick.*—Let a man but consent to one thing, which this book desires: to make these precepts familiar to his mind, "saying unto Wisdom," (as you find the words 7:4, "thou art my sister, and calling Understanding his kinswoman," and he will not fail to be happy. For this is the sum of all in a few words; "Love her, and she shall preserve thee." *Bp. Patrick.*

B. C. 977.

CHAPTER I.

The title and subject of the book, 1—6. Exhortations to fear God, and obey his precepts, 7—9. Dissuaves from the company of the ungodly, 10—19. Wisdom addressed to princes, 20—23. Six complaints of being despised, and denounces the doom of her despisers, 24—32; and shows the security of her disciples, 33.

THE "proverbs of "Solomon, the son of David, king of Israel;

a 10:1, 21:1. 1 *Kings* 4:31, 32. Ec. 12:9. *John* 16:25. b 2 *Sam.* 12:24, 25. 1 *Kings* 2:12. 1 *Chr.* 22:9, 28:5, 29:23. c 4:5—7. 7:4. 8:5. 16:46. 17:16. *Deut.* 4:5, 6. 1 *Kings* 3:9—12. 2 *Tim.* 3:15—17. d 2:1—9. 8:10, 11. *Job* 22:22. * *Heb. equities.*

NOTES.—**CHAP. I.** V. 1—4. 'This book contains some notable and very useful sayings of that wise prince, king Solomon, the son of that devout prince, king David. The scope of them is to make a man know, what it is to be truly

B. C. 977.

2 To 'know wisdom and instruction; to perceive the words of understanding;

3 To 'receive the instruction of wisdom, justice, and judgment, and 'equity;

4 To give 'subtlety to the simple, 'to the young man knowledge and 'discretion.

1 *Kings* 3:28. e 22:23. 8:5, 9:4—6. *Ps.* 19:7. 119:130. *Is.* 35:8. f 7:7—24. 9:17, 32. *Ps.* 34:11. 119:9. Ec. 11:9, 10. 12:1. 2 *Tim.* 2:22. *Tit.* 2:6. † Or, *advice*.

wise; and instruct him how to avoid those errors, which men are apt to fall into, or to correct them, if he hath been misled and run into them: and to make him understand what good advice is given him: nay, to be able to give it un-

5 A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

6 To understand a proverb and the interpretation; the words of the wise, and their dark sayings.

7 The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.

8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 For they shall be an ornament of grace unto thy head, and chains about thy neck.

10 My son, if sinners entice thee, consent thou not.

11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

12 Let us swallow them up alive as the

grave; and whole as those that go down into the pit:

13 We shall find all precious substance, we shall fill our houses with spoil:

14 Cast in thy lot among us: let us all have one purse:

15 My son, walk not thou in the way with them; refrain thy foot from their path:

16 For their feet run to evil, and make haste to shed blood.

17 Surely in vain the net is spread in the sight of any bird.)

18 And they lay wait for their own blood; they lurk privily for their own lives.

19 So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof. [Practical Observations.]

20 Wisdom crieth without; she uttereth her voice in the streets;

g 9.9. 12.1. Job 34:10, 16, 34. Ps. 119:99-100. 1 Cor. 10:15. h 1 Sam. 25:33, 35. 2 Chr. 25:16. i Matt. 13:10-17, 51. Mark 4:11, 34. Acta 8:30, 31. *Or, an eloquent speech. k Ec. 12:11. l Ps. 49:4, 78:2. Matt. 13:34, 35. Heb. 5:14. 2 Pet. 3:16. m 9:10. Job 28:23. Ps. 111:10. 112:1. Ec. 12:13. 1 Or, principal part. n 22:29, 30. 5:12, 13. 15:5. 18:2. John 3:18-21. Rom. 1:28. o 10, 15, 21. 3:1. 7:1. Matt. 9:22. p 4:1-4. 5:1, 2. 6:20. 30:17. 31:1. Lev. 19:2. hcut. 21:18-21. 1 Sam. 2:25. 2 Tim. 1:5. q 8:22. 4:8. 6:20, 21. 1 Tim. 2:9, 10. 1 Pet. 3:3, 4. r Heb. an adding. r Gen. 12:42. Cant. 1:10. 4:9. Is. 3:19. Ec. 16:11. Dan. 5:7, 16, 29. a 7:21-23. 13:20. 20:19. Gen. 39:7-13. Judg. 16:16-21. Ps. 50:18. Rom. 16:18. Eph. 5:11. t 16:12. 6:30. 14. Ps. 56:6. 64:5. 6. Jer. 5:26. Mic. 7:2. Acta 23:15. 25:3. u 18:10. 10:9-10. 17:12. 35:7. Job 11:19. 18:18-20. Matt. 26:34. John 15:25. x Ps. 35:25. 56:1. 2. 57:3. 124:3.

others. For they will furnish him with the most excellent notions; and make him capable to understand things of highest concernment: both how to be just and good in all private transactions; and in public trusts and offices to judge and act according to right and equity. . . . The most unskilful and incautious persons may here learn to be circumspect and wary; and they who are childish and inconsiderate, to behave themselves with prudence and discretion.' Bp. Patrick. (Marg. Ref.)

V. 5. The Septuagint translation of this book is allowed to be very faulty: yet this verse is rendered in it with great energy:—'Which' (instructions) 'a wise man hearing will be wiser; and the man of understanding shall possess government: the talent for governing, or the authority of a governor. (gubernatio prudens: consilia solertia gubernandi. Robertson.)' 'Indeed it is principally designed for the improvement of him that is so wise as to be willing to learn more: who shall both gain a clearer knowledge of what he understands, and also make such additions, that he shall be fit to be a counsellor to kings, and govern the affairs of state in the greatest kingdoms.' Bp. Patrick. (2 Chr. 25:11-16, v. 16.)

V. 6. Dark sayings.] The word signifies riddles, or enigmas, which of old were used, not for amusement, but to impress important instructions the more deeply on the minds of those who studied to unriddle them. (Notes, Judg. 14:10-14. 1 Kings 10:1, 2. Ps. 49:1-4. 78:2. Ez. 17:2. 1 Cor. 13:9-12, v. 12.)

V. 7. (Note, Ps. 111:9, 10.) 'There is not . . . such a wise instruction to be found in all their books,' (those of the most admired pagan writers,) 'as the very first of all in Solomon's, which he lays as the ground of all wisdom; but they, alas! did not think of; . . . "The fear of the Lord is the beginning of wisdom;" . . . without which men are but fools, and having no regard to their Creator, will despise the wisest instructions.' Bp. Patrick. (Notes, 21-31.)

V. 8. Perhaps Solomon meant to address himself to his son Rehoboam, exhorting him to regard the instructions and rules which he had received in his education, as most ornamental to him. It is, however, a general exhortation to young persons to receive the instructions of their parents, and to submit to their authority, as the surest method, in subversion to the fear of God, of obtaining the esteem and respect of all wise men. (Note, Ex. 20:12.)—The appellation, "My son," may also be considered as the language of that authority and affection, which should unite in a public teacher of religion. (Note, 1 Thes. 2:9-12, vv. 11, 12.)—And not only . . . hearken unto thy father, when he teaches thee to fear God, or tells thee what thou doest amiss; but . . . let thy father's commands be a law to thee, especially when she bids thee observe the directions of thy tutors and public instructors. . . . The second' (step to wisdom) 'is, next to God, to bear a great reverence to parents, both natural and spiritual; to God's ministers, . . . to whom if children be not bred to give a great regard, they seldom prove virtuous. . . . It is very observable how much human laws differ from divine: the former generally only providing that due regard be given by children to their fathers, but taking no notice of mothers. . . . But God in his law takes care to preserve a just reverence both to father and mother equally.' Bp. Patrick. (Note, Lev. 19:3.)—Both the lawgivers and the moralists, of the most celebrated nations of antiquity, are strikingly deficient in this respect: and in all things the scriptural religion alone assigns to females the rank, importance, and honour, which properly belong to them.

Jer. 51:34. Lam. 2:5, 16. Mic. 3:2, 3. y Ps. 5:9. Rom. 3:13. z Num. 16:30-33. 26:10. Ps. 28:1. 143:7. a 19. Job 24:2, 3. Is. 10:13, 14. Jer. 22:16, 17. Nah. 2:12. Hab. 2:9. Luke 12:15. 1 Tim. 6:9, 10. Rev. 18:9-16. b 4:14, 15. 9:8. 13:20. Ps. 1:1. 25:4, 5. 2 Cor. 6:17. c 4:27, 5:8. Ps. 119:101. Jer. 14:10. d 4:18. 6:18. Is. 59:7. Rom. 3:15. e 7:23. Job 35:11. Is. 1:3. Jer. 8:7. f Heb. eyes of every thing that hath a wing. g 5:22, 23. 9:17, 18. 28:17. Eccl. 7:10. Ps. 7:14-16. 9:16. 55:23. Matt. 27:45. h 23:3, 4. 2 Sam. 18:11-13. 2 Kings 5:20-27. Jer. 22:17-19. Mic. 2:1-3. 3:10-12. Acta 9:19, 20. 1 Tim. 3:3. 6:9, 10. Jam. 5:1-4. 2 Pet. 2:3, 14-16. h Job 31:39. Ec. 5:13. i Heb. Wisdom, that is, excellent wisdom. Matt. 13:34. Luke 11:49. 1 Cor. 1:24, 30. Col. 2:3. j 18:1-5. John 7:37.

V. 9. Young persons too generally seek notice and admiration by external decorations, and vain ostentation in divers ways; while they neglect both the fear of God, and respectful obedience to their parents and superiors; which are immensely more becoming, and more valuable in the judgment of all wise men, as well as in the judgment of God. (Marg. Ref. Notes, 1 Pet. 3:1-4, v. 4.)

V. 10-14. This transition seems to imply an instruction to parents, as to the counsels and warnings which they should give their children.—Combinations among individuals for carrying on a kind of private war, either within the community, or against the adjacent territories, have been common in many ages and countries; and have not exposed men to that stigma, which highway robberies and murders do, in countries governed by a stricter police. The unreasonable and disproportionate reputation, acquired by military valour and conduct, has often caused such exploits to be considered as proofs of a man of spirit; and as opportunities of acquiring or displaying a capacity for war and victory, as well as of making a fortune: and the blood shed in them to be considered as a thing of course. Just as the murder committed in duels, by men who call pride and revenge the point of honour, is not considered as so atrocious a crime, as murder is in other circumstances; nay, sometimes it adds to a man's reputation, in defiance indeed of common sense and Scripture. When therefore a young man, destitute of the fear of God, and weary of subjection to prudent parents, was secretly persuaded to make an inroad on the neighbouring countries, or to lay wait for the companies of travellers or merchants, and without cause or provocation to shed their blood, and enrich himself with their plunder; he would not in general be very scrupulous, but consider the attempt as a kind of military expedition. This might easily be shown to have been the case, by innumerable extracts from ancient history. And when any one considers, with what eagerness men engage in privateering, as soon as they receive permission to plunder the merchants of a neighbouring country with impunity; and how small account they make of the blood shed on either side, in attempting to seize the property of those, with whom they have no personal quarrel; he will readily perceive how little most men are governed by principles of equity and humanity, when motives of interest urge them on, and they may gratify their avarice without losing their reputation, or exposing themselves to the lash of the law. For in the court of conscience, of reason, and of Scripture, this common practice is not much more justifiable than that of these ancient associated freebooters: except a man can say, as in the presence of God, 'I do not seek private emolument, but the public good; and to weaken an unjust and unreasonable enemy, that an equitable and durable peace may be re-established.'

V. 15, 16. 'My son, . . . let them not prevail with thee; . . . stir not one step in their company, or after their example. . . . It is not one single murder or robbery, in which they will engage thee; . . . but they will be always hurrying thee to some new mischief or other: and as soon as one mischief is over, they will be ready for, and make haste to commit another.' Bp. Patrick. (Note, Is. 59:3-8, vv. 7, 8.)

V. 17-19. The snare of Satan in exciting men to rapine and bloodshed is as manifest, as the net spread in the sight of the bird, which will in that case fly away. He aims to allure those who are greedy of gain, by the prospect of plunder and impunity, to shed the blood of their unoffending neighbours; and by this bait he intends to take their lives and souls in his net. Such depredators commonly come to

21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying,

22 How long, ye simple ones, will ye love simplicity? and the scornors delight in their scorning, and fools hate knowledge?

23 Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you.

24 Because I have called and ye refused; I have stretched out my hand, and no man regarded;

25 But ye have set at nought all my counsel, and would none of my reproof:

26 I also will laugh at your calamity; I will mock when your fear cometh;

27 When your fear cometh as desolation, and

your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

28 Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

29 For that they hated knowledge, and did not choose the fear of the Lord:

30 They would none of my counsel: they despised all my reproof.

31 Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

32 For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

33 But whose hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

h. 9:3. Matt. 10:37, 13:2. John 19:20, 21. Acts 5:20. 1:6, 9. Ex. 10:3, 16:28. Num. 14:27. Matt. 17:17. m. 7:1. 9:4-6, 16:18. Ps. 94:8. Matt. 9:13, 11:29, 23:37. Luke 19:42. Rev. 22:17. n. 3:34, 14:6, 15:12, 19:29, 21:11. Job 84:7. Ps. 1:1. 2 Pet. 3:1. o. 7:29, 5:12. John 8:20. p. 1:5, 5:1-3, 6:7. Jer. 8:14. Ez. 18:27-30, 33:11. Hos. 14:1. Acts 3:19, 26:10. q. 25:30, 6:23, 10:17, 12:1, 22:1. Ps. 141:5. Rev. 3:19. r. 1:5, 32:15, 45:8. Joel 2:28. Zech. 12:10. Luke 11:13. John 7:37, 37. Acts 2:38-39. Rev. 3:16-18. s. 1:5, 50:2, 65:12, 66:4. Jer. 7:13. Ez. 8:18. Zech. 7:11, 12. Matt. 22:5, 6, 23:37, 38. Heb. 12:25, 26. t. 31:20, Acts 4:30. Rom. 1:20. u. 30. 2 Chr. 36:16. Ps. 107:11. Luke 7:30. x. 5:12, 2:1. 1:8, 11:1. v. 10:14. Ps. 2:4, 37:13. z. 3:25, 26, 10:24, 35. Ps. 69, 22-23. Luke 21:29, 34, 35. 1 Thes. 5:3. Rev. 6:15-17. a. Ps. 59:9. Is. 17:13.

an untimely end, either by the sword of justice, or by that of war, or by private revenge: and they are all the while "treasuring up wrath against the day of wrath" and vengeance. For, however human laws are framed and executed, and however they may be eluded or outraved: the vengeance of God pursues every murderer to death and perdition, except deep repentance intervene. They are therefore as foolish, as if they lay in wait, with great subtlety and assiduity, for their own lives and souls.—Indeed such are the ways of all, who are eagerly and covetously desirous of gain; which, when obtained by unjust methods, proves the destruction of those who are led captive by the love of it. (Notes, Luke 12:15-21. 1 Tim. 6:6-10.)

V. 20. The word translated "Wisdom" is plural, (*marg.*) as well as feminine, yet the verbs are singular. The construction of the first verses of the ninth chapter is the same: (Notes, Gen. 1:1, 26, 27.) and this is generally understood to mean the highest and most eminent wisdom: so that it may either denote the instructions of the word of God personified, as Wisdom speaking to mankind; or Jesus Christ, as the Word and Wisdom of God, and the great Prophet of the church and "Light of the world." We need not determine whether the sacred writer intended expressly to prophesy of the Messiah; or whether the Israelites would generally consider him as the Speaker in these addresses. To us, who have the New Testament for our guide, this latter is by far the most simple manner of considering the subject, and it gives the exhortations of wisdom a peculiar majesty and emphasis: nor can any material objection be made to it; unless men would substitute carnal wisdom, in the stead of that "wisdom which is from above." The coincidence of the words of Wisdom also with the doctrine of Christ, renders it obvious to adopt this mode of exposition.—He that is the eternal and uncreated Wisdom of the Father, uses all means to draw men unto God: both by his works, and by his word, he inviteth all men to the knowledge and love of the truth. (Bp. Hall. (*Marg. Ref.*) It is remarkable that the original's future, "Wisdom shall cry without," &c.

V. 21-23. Christ, by his own personal ministry, and by that of his apostles and evangelists, and ever since by his faithful and zealous ministers, has addressed himself to sinful men, in the most earnest and public manner, and in every place in which they could be met: of this he gave the example by preaching in houses and synagogues, the courts of the temple, the streets, fields, mountains, and plains, as occasion required.—By "the simple ones, who love simplicity," are meant the ignorant, unwary, and careless, who love to continue thoughtless and dissipated; having no desire to trouble their minds about any thing which interferes with their present pursuits of pleasure, reputation, or worldly advantage. "The scornors who delight in their scorning," are those who deride and revile the truths and precepts of the gospel, and glory in their impiety, infidelity, and blasphemy, and in making proselytes to their principles. And "the fools, who hate knowledge," may mean such persons as have had some acquaintance with religion, and whose consciences have been distressed by it; but, determining to gratify their lusts, they "hold the truth in unrighteousness," sin in defiance of their convictions, and hate that knowledge which makes them dread the fatal effects of their daring wickedness. (Notes, Ps. 1:1-3. John 3: 2-21.) Persons, however, of all these characters are here expostulated with upon the madness of continuing longer in wickedness: they are commanded to repent, and turn to Wisdom, or to Christ, at his reproof; nay, the gift of the Holy Spirit, to be their Teacher and Sanctifier, is promised to such as attend to the gracious proposal.—I offer unto you both my word outwardly to your ears, and a plentiful measure of my Spirit inwardly to your

hearts, to make that word effectual to you." Bp. Hall. (Notes, John 4:10-15. 7:37-39. Rev. 3:17-19.)

V. 24-31. The nature and consequences of rejecting the invitations and counsels of heavenly wisdom, are here most affectingly displayed, and in terms entirely coincident with many passages in the New Testament. (*Marg. Ref. Notes, Luke 13:22-30. Heb. 2:1-4. 12:22-25.*) The gracious Saviour invites, exhorts, and warns; but sinners refuse to hearken: he stretches out his hands, to afford them help, or to confer blessings upon them, or as earnestly beseeching them to accept of his salvation; but they pay no regard to him: he gives them the best of counsel, mingled with salutary reproof; but they despise his counsel, and reject his reproof with scorn, preferring the flattering advice of their worldly associates, or of Satan and his instruments: (Note, 1 Kings 12:8-15.) for indeed they "hate knowledge, and do not choose the fear of the Lord." But in the event they will certainly be overtaken with dreadful calamities and terrors, depriving them of every hope and comfort; with destruction, bearing them away like an impetuous whirlwind, while distress and anguish seize upon them. Then indeed they would fain be rescued from hell by the arm of the despised Saviour, and will hastily call to him to help them; but as they before scorned him and his reproof; so will he then neglect and disdain their cries, terrors, and distress; and thus "they will eat of the fruit of their own ways, and be filled" for ever "with their own devices."—The change of persons, from a direct address to the despisers themselves, to such as are supposed to witness the awful scene, is peculiarly impressive. (Notes, Ps. 2:4-6. 37:12-15.)—Let all hear and take warning: let all notice the equity of this most severe infliction of vengeance on obstinate enemies and despisers.

V. 32, 33. The sinner's "turning away" from the instructions of heavenly Wisdom, or of Christ, is the immediate cause of his destruction, and a most dreadful species of self-murder, without which all his other crimes would not ruin him: (Notes and P. O. Ez. 18:21-32.) while the prosperity and carnal security, in which hardened sinners live, ripen them apace for destruction. Whereas the holy confidence and hope in God, grounded on his word, of those who hearken to the voice of wisdom, and are preserved from the fear of evil, even in the greatest extremities, is a contrast to that sensual and careless security in prosperous circumstances, which is turned into terror and despair, in the season of danger and alarm. (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

V. 1-19. If God imparts wisdom and intrusts authority to the same person, a great advantage is afforded him for the extensive communication of good instructions. But "the inspiration of the Holy Spirit" gives an authority to the Scriptures, far beyond what they could derive from the honourable descent, the dignity, wealth, wisdom, or renown, of those employed in committing them to writing.—It is the design of every part of revelation, to "cause us to know wisdom and instruction, to perceive the words of understanding," and to receive lessons of heavenly discretion: that we may pursue the noblest ends by the most effectual means, and may learn to walk with God, and among men, "in justice, judgment, and equity" of every kind, and towards all men. These divine instructions suffice to render the unlearned, and those of slender abilities, discerning and sagacious, and able to detect and elude the most crafty designs of wicked men, and of the devil; nay, even to remedy the rashness of inexperienced youth, and to render it prudent and discreet. (Notes, Ps. 19:7-11. 119:9.) And as Solomon, or rather he who inspired Solomon, proposed such benefit to us by this book, we should enter upon the reading of it with fervent prayer to the Fountain and Giver of wisdom, to enable us to profit by it. In-

CHAPTER II.

Wisdom promises the blessings of true religion to those who seek her from God, with prayer and diligence, 1-9; and to preserve them, from the ruinous consequences of bad men and women, by guiding them in the paths of righteousness, 10-22.

MY son, 'if thou wilt receive my words, and abide my commandments with thee;

2 So that thou incline thine ear unto wisdom, and apply thine heart to understanding;

3 Yea, 'if thou criest after knowledge, and liftest up thy voice for understanding;

a 1:3. 4:1. 7:1. John 12:47, 48. 1 Tim. 1:15. b 3:1. 4:20-22. 6:21. Deut. 6-9. Job 23:12. Ps. 119-9-11. Matt. 13:44. Luke 2:19, 31. 9:44. c 18:1. Ps. 119-111. 112. 1a. 55:3. Matt. 13:9. d 22:17-21. 23:12. Ps. 50:12. Ec. 7:25. 8:9, 16. Acta 17:11. e 3:8. 8:17. 1 Kings 3:9-12. 1 Chr. 22:12. Ps. 25:4, 5. 119:34, 73, 125, 169. Luke 11:13. Eph. 1:17, 18. Jam. 1:5. * Heb. *giveest thy voice*. f 3:14, 15. 8:18, 19. 16:16. 23:23. 1a. 19:10. 119:14, 127. Matt. 6:19-21. 13:44. 19:21, 22, 29. g Job 28:12-20. Ec. 4:8. Luke 16:8. h 2 Chr. 1:10-12. Hos. 6:3. Matt. 7:7, 8. Luke

deed, a teachable disposition, arising from a due valuation of heavenly knowledge, united with a consciousness of our own ignorance and fallibility, and exposedness to plausible and strong delusions from every quarter, forms a proper test and standard of our present progress in wisdom. The wise man will always be a learner: he will therefore hear, and will add to this treasure from every maxim, in proportion as he attains to the true interpretation of it; and discovers the meaning of those words of the wise, which to the careless, superficial, and conceited, appear "dark sayings."—All who are taught of God agree, that true knowledge and wisdom are practical; and begin with the fear of God, and a due regard to his authority, and principally consist in them. The most sagacious in worldly things, and the most learned in all human sciences, are miserably infatuated and deplorably foolish, if they despise this wisdom and instruction; and do not make it their grand concern to do the will of God and seek his favour: yet alas! how is the earth filled, and its eminent places occupied, by such profane and foolish despisers!—While young persons are exhorted and charged to "hear the instruction of their fathers, and at no time to forsake the law of their mothers;" how forcibly are parents called upon to give them such instructions, to set them such good examples, and so to exercise their authority, as may indeed conduce to their children's best advantage! and to what a wretched dilemma do many parents reduce their offspring, who must either renounce their instructions and injunctions, or disobey God, and ruin their own souls! (Notes and P. O. Mark 6:14-29.) In this case indeed the matter is decided; and they must obey God rather than men. But alas! children are commonly least disposed to be duly observant of wise and pious parents, who would direct them in the way to durable honour and felicity. When youthful inexperience unites with self-sufficiency and impatience of control, they form a proper prey for the artful and profligate. With flattering caresses and encomiums, and large but cheap and delusive promises of pleasure, advantage, and impunity; these entice such simple young persons to join their cabals and imitate their crimes: and when they have once consented, they are caught in a net whence few ever escape. Would they then shun temporal and eternal ruin, let them turn a deaf ear to all these inviting strains, and refuse to take one step in these destructive paths: for, while they haste to obtain money to defray the expenses of dissipation or licentiousness, "their feet run to evil and they make haste to shed blood." Thus they are caught in Satan's net, which is spread before their eyes; they are forming a conspiracy against their own lives; and employing their ingenuity and activity, in rendering themselves execrable and miserable, in bringing themselves to an untimely end, and in ripening apace for eternal destruction. So are the ways of all, in every rank of society even the most exalted, who, being greedy of gain, seize upon it by oppressing their fellow-creatures, or taking away their lives by violence or deceit.

V. 20-33. Would men keep at a distance from the destructive temptations of Satan and his servants, they should hearken to the voice of Wisdom; they should attend to the gospel, and the sacred word, by which the Saviour addresses them with inconceivable affection and earnestness. After his example, and in the same fervent and sympathizing tenderness, his ministers should "preach the word, instant in season, out of season," whenever and wherever they can get men to attend. And surely none should censure their brethren, who "cry without in the streets," in the chief places of conourse, and in the opening of the gates, being greatly in earnest to snatch sinners as brands from the burning; when the Wisdom of God has given them the example. Nay, if the same divine Saviour exhorts, warns, and invites even scorners, and "fools that hate knowledge, and simple ones who love simplicity;" they certainly come the nearest to wisdom, who call upon sinners of every description, without exception or limitation, and in the most urgent manner, to repent, and believe, and be saved.—The love and condescension of Christ, and the gracious promises which he mingles with his reproofs, while he declares his readiness to "pour out his Spirit, and make known his words" to those who turn to him, should surely attract the attention of the most careless and ungodly: and it may well be inquired of them, "how long" they mean to proceed in such a perilous path, when the uncertainty of life, and the tremendous consequences of dying

4 If 'thou seekest her as silver, and 'searchest for her as for hid treasures:

5 Then 'shalt thou understand 'the fear of the LORD, and 'find the knowledge of God.

6 For 'the LORD giveth wisdom; 'mout of his mouth cometh knowledge and understanding.

7 He 'layeth up sound wisdom for the righteous: he is 'a Buckler to them that walk up rightly.

11:9-13. 1:9, 10. Job. 28:28. Jer. 32:40, 41. k Jer. 9:24. 24:7. 31:34. Matt. 11:27. Luke 10:22. John 17:3. 1 John 5:20. l Ex. 31:3. 1 Kings 3:12. 4:29. 1 Chr. 22:12. Job 28:2. Is. 64:13. Dan. 1:17. 2:21, 23. Luke 21:15. John 6:45. Eph. 1:17, 18. Jam. 1:5, 17. m 6:23. 8:5-9. Ps. 18:7. 119:95, 104. 1a. 8:20. n 8:14. 14:8. Job 28:28. 1 Cor. 1:19, 24, 30. 2:6, 7. 3:18, 19. Col. 2:3. 2 Tim. 3:15-17. Jam. 3:15-17. o 28:18. 30:5. Ps. 84:11. 144:2.

without conversion, are considered. But if sinners, bent upon the indulgence of their lusts, now refuse, disregard, despise, revile, and hate the counsels and proposals of the Son of God; they will hereafter curse their own madness and folly. Some few on earth anticipate their own doom, and are left to desperation for a warning to others: and many cry out in terror of conscience for deliverance from torment, without any desire after redemption from iniquity; (P. O. Matt. 8:28-34.) and therefore they cry in vain: though none can at any period of life heartily pray for the entire salvation of the gospel, and be rejected. But no words can express the horror, distress, and anguish of the wicked, as standing before the tribunal of their angry judge; when all their pleas, and extorted cries for mercy, shall be disregarded and despised. "Then will he laugh at their calamity, and mock when their fear cometh;" turning to others, he will show the reasons of his severity, and even the rocks and mountains will refuse to hide them from his wrath. Then will they receive the due reward of their crimes, and especially of their contempt of Christ and his salvation. "Knowing therefore the terror of the Lord, we would persuade" sinners to repent, and not turn away from the Saviour to their own destruction. And surely we should not fear the cross of his people, nor envy the prosperity of fools which destroys them! But we should hearken diligently and obediently to the Lord Jesus, that we may dwell safely under his protection, and enjoy peace of conscience and confidence in God, and be free from fear of evil, in life, in death, in judgment, and for ever.

NOTES.—CHAP. II. V. 1-5. Wisdom, having finally warned the careless and unteachable, who despised her instructions, and having denounced their doom, (Notes, 1:20-33.) here proceeds to teach and exhort her children: (Matt. 11:19. Luke 7:35.) for this seems to be the sacred writer's intention, which he pursues in most parts of these introductory chapters, under the figure of a father instructing his son. It is indeed the general and reasonable opinion of commentators, that he had the best interests of his son Rehoboam peculiarly in view, while he was employed on these subjects. "And now, my son, whose happiness I most heartily desire, let me tell thee for thy further encouragement, that if thou dost entertain these my exhortations, and keep these precepts in remembrance: . . . listening with diligent attention, . . . to the counsels and instructions of wisdom, with sincere affection applying thy mind to understand thy duty: and moreover if thou expressest such a desire of it, as men do of that which they most need, and without which they are in danger to perish: praying those that are able to inform thee; and beseeching God likewise, with ardent devotion, that he would bring thee acquainted with it: if thou dost value this wisdom above the greatest treasures, and show thy esteem of it by studious seeking for it, as covetous men do for money, laying hold upon all occasions of profiting in knowledge, and pursuing thy advantages, (as they do), when thou meetest with them, . . . not giving over thy labour presently: if thou findest not what thou desirest; but inquiring still, and sparing no pains to know what the will of the LORD is: . . . then shalt thou not fail to understand what it is to be truly religious, and that there is no wisdom comparable to it." Bp. Patrick.—*Hide, &c.* (1) Marg. Ref. b. Note, Ps. 119:11.—*Searchest, &c.* (4) "A proverbial saying, borrowed from those that dig in mines: the former part of it expressing eager desire and great diligence; and the latter, invincible resolution, and constant perseverance, notwithstanding those difficulties that occur to discourage our labour." Bp. Patrick.—*The fear, &c.* (5) "The fear of the LORD," and "the knowledge of God," are concise scriptural terms for the whole of that religion, by which sinful men come to God, walk with him, enjoy his favour, and inherit eternal life. (Marg. Ref. Notes, 1:7. Gen. 22:11, 12. 1 Chr. 28:9. John 17:1-3.)

V. 6. (Notes, Jam. 1:5-8, 16-18. 3:13-18.) "The LORD will give wisdom," (the literal rendering,) that is, to those who thus seek and pray for it; and he will do this, by means of the words which he has spoken by his holy prophets. The wisdom, which he gives by his Spirit in answer to prayer, to those who diligently seek it, accords with the written word, and must be tried by it.

V. 7. *He layeth up, &c.* The old version renders this, "He preserveth the state of the righteous," and has in the margin, "He hideth the salvation of the righteous." "Our

8 He keepeth the paths of judgment, and preserveth the way of his saints.

9 Then shalt thou understand righteousness, and judgment, and equity; *yec*, every good path.

[*Practical Observations.*]

10 ¶ When *wisdom entereth into mine heart,
and knowledge is pleasant unto thy soul ;

11 'Discretion shall preserve thee, understanding shall keep thee :

12 To ^udeliver thee from the way of the evil
man, ^xfrom the man that speaketh froward things :

13 Who leave the paths of uprightness, to
walk in the ways of darkness;

14 Who ^arejoice to do evil, ^band delight in the
frowardness of the wicked ;

15 Whose ways *are* crooked, and *they* froward
in their paths :

16 To deliver thee from the strange woman,
even from the stranger which flattereth with her
words :

17 Which forsaketh the guide of her youth
and forgetteth the covenant of her God.

18 For ^her house inclineth unto death, and her paths unto the dead :

19 ⁱNone that go unto her return again, neither
^ktake they hold of the paths of life.

20 That thou mayest walk in the way of good *men*, and keep the paths of the righteous.

21 For ^mthe upright shall dwell in the land, and the perfect shall remain in it.

22 But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

p 82 Ps. 1:1-8, 121:5-8, Is. 35:9, 49:9, 10, John 10:28, 29, q 3:21-
 1:1, Gen. 3:24-29, 1 Sam. 2:9, Ps. 37:23, 34:29, 31, 66:9, 115:20, Jer.
 17:13, 18:1, 23:18, 29:13, 31:1, 32:1, 33:1, 34:1, 35:1, 36:1, 37:1, 38:1,
 45:17, 46:1, 48:1, 49:1, 50:1, 51:1, 52:1, 53:1, 54:1, 55:1, 56:1, 57:1, 58:1,
 59:1, 60:1, 61:1, 62:1, 63:1, 64:1, 65:1, 66:1, 67:1, 68:1, 69:1, 70:1, 71:1, 72:1,
 73:1, 74:1, 75:1, 76:1, 77:1, 78:1, 79:1, 80:1, 81:1, 82:1, 83:1, 84:1, 85:1,
 86:1, 87:1, 88:1, 89:1, 90:1, 91:1, 92:1, 93:1, 94:1, 95:1, 96:1, 97:1, 98:1,
 99:1, 100:1, 101:1, 102:1, 103:1, 104:1, 105:1, 106:1, 107:1, 108:1, 109:1,
 110:1, 111:1, 112:1, 113:1, 114:1, 115:1, 116:1, 117:1, 118:1, 119:1, 120:1,
 121:1, 122:1, 123:1, 124:1, 125:1, 126:1, 127:1, 128:1, 129:1, 130:1, 131:1,
 132:1, 133:1, 134:1, 135:1, 136:1, 137:1, 138:1, 139:1, 140:1, 141:1, 142:1,
 143:1, 144:1, 145:1, 146:1, 147:1, 148:1, 149:1, 150:1, 151:1, 152:1, 153:1,
 154:1, 155:1, 156:1, 157:1, 158:1, 159:1, 160:1, 161:1, 162:1, 163:1, 164:1,
 165:1, 166:1, 167:1, 168:1, 169:1, 170:1, 171:1, 172:1, 173:1, 174:1, 175:1,
 176:1, 177:1, 178:1, 179:1, 180:1, 181:1, 182:1, 183:1, 184:1, 185:1, 186:1,
 187:1, 188:1, 189:1, 190:1, 191:1, 192:1, 193:1, 194:1, 195:1, 196:1, 197:1,
 198:1, 199:1, 200:1, 201:1, 202:1, 203:1, 204:1, 205:1, 206:1, 207:1, 208:1,
 209:1, 210:1, 211:1, 212:1, 213:1, 214:1, 215:1, 216:1, 217:1, 218:1, 219:1,
 220:1, 221:1, 222:1, 223:1, 224:1, 225:1, 226:1, 227:1, 228:1, 229:1, 230:1,
 231:1, 232:1, 233:1, 234:1, 235:1, 236:1, 237:1, 238:1, 239:1, 240:1, 241:1,
 242:1, 243:1, 244:1, 245:1, 246:1, 247:1, 248:1, 249:1, 250:1, 251:1, 252:1,
 253:1, 254:1, 255:1, 256:1, 257:1, 258:1, 259:1, 260:1, 261:1, 262:1, 263:1,
 264:1, 265:1, 266:1, 267:1, 268:1, 269:1, 270:1, 271:1, 272:1, 273:1, 274:1,
 275:1, 276:1, 277:1, 278:1, 279:1, 280:1, 281:1, 282:1, 283:1, 284:1, 285:1,
 286:1, 287:1, 288:1, 289:1, 290:1, 291:1, 292:1, 293:1, 294:1, 295:1, 296:1,
 297:1, 298:1, 299:1, 300:1, 301:1, 302:1, 303:1, 304:1, 305:1, 306:1, 307:1,
 308:1, 309:1, 310:1, 311:1, 312:1, 313:1, 314:1, 315:1, 316:1, 317:1, 318:1,
 319:1, 320:1, 321:1, 322:1, 323:1, 324:1, 325:1, 326:1, 327:1, 328:1, 329:1,
 330:1, 331:1, 332:1, 333:1, 334:1, 335:1, 336:1, 337:1, 338:1, 339:1, 340:1,
 341:1, 342:1, 343:1, 344:1, 345:1, 346:1, 347:1, 348:1, 349:1, 350:1, 351:1,
 352:1, 353:1, 354:1, 355:1, 356:1, 357:1, 358:1, 359:1, 360:1, 361:1, 362:1,
 363:1, 364:1, 365:1, 366:1, 367:1, 368:1, 369:1, 370:1, 371:1, 372:1, 373:1,
 374:1, 375:1, 376:1, 377:1, 378:1, 379:1, 380:1, 381:1, 382:1, 383:1, 384:1,
 385:1, 386:1, 387:1, 388:1, 389:1, 390:1, 391:1, 392:1, 393:1, 394:1, 395:1,
 396:1, 397:1, 398:1, 399:1, 400:1, 401:1, 402:1, 403:1, 404:1, 405:1, 406:1,
 407:1, 408:1, 409:1, 410:1, 411:1, 412:1, 413:1, 414:1, 415:1, 416:1, 417:1,
 418:1, 419:1, 420:1, 421:1, 422:1, 423:1, 424:1, 425:1, 426:1, 427:1, 428:1,
 429:1, 430:1, 431:1, 432:1, 433:1, 434:1, 435:1, 436:1, 437:1, 438:1, 439:1,
 440:1, 441:1, 442:1, 443:1, 444:1, 445:1, 446:1, 447:1, 448:1, 449:1, 450:1,
 451:1, 452:1, 453:1, 454:1, 455:1, 456:1, 457:1, 458:1, 459:1, 460:1, 461:1,
 462:1, 463:1, 464:1, 465:1, 466:1, 467:1, 468:1, 469:1, 470:1, 471:1, 472:1,
 473:1, 474:1, 475:1, 476:1, 477:1, 478:1, 479:1, 480:1, 481:1, 482:1, 483:1,
 484:1, 485:1, 486:1, 487:1, 488:1, 489:1, 490:1, 491:1, 492:1, 493:1, 494:1,
 495:1, 496:1, 497:1, 498:1, 499:1, 500:1, 501:1, 502:1, 503:1, 504:1, 505:1,
 506:1, 507:1, 508:1, 509:1, 510:1, 511:1, 512:1, 513:1, 514:1, 515:1, 516:1,
 517:1, 518:1, 519:1, 520:1, 521:1, 522:1, 523:1, 524:1, 525:1, 526:1, 527:1,
 528:1, 529:1, 530:1, 531:1, 532:1, 533:1, 534:1, 535:1, 536:1, 537:1, 538:1,
 539:1, 540:1, 541:1, 542:1, 543:1, 544:1, 545:1, 546:1, 547:1, 548:1, 549:1,
 550:1, 551:1, 552:1, 553:1, 554:1, 555:1, 556:1, 557:1, 558:1, 559:1, 560:1,
 561:1, 562:1, 563:1, 564:1, 565:1, 566:1, 567:1, 568:1, 569:1, 570:1, 571:1,
 572:1, 573:1, 574:1, 575:1, 576:1, 577:1, 578:1, 579:1, 580:1, 581:1,

life is hid with Christ in God." (*Note*, Col. 3:1-4, v. 4.) The literal meaning seems to be, "He reserveth essential good for the righteous;" "all things pertaining to life and godliness;" that which *exists* independently of this changing world, and shall exist for ever. (*Marg. Ref.*)—וְיִשְׁרָאֵל, אֲשֶׁר, עֲתִידִיט immobilit, essentiam habuit formae. . . . Proprie essentia sue existentia, substantia. . . . Varie redditur, et sapientis virtus, sapientia, quod stabilis et durabilis harum sit essentia, et reliqua omnia transeunt." Robertson. (18:1. Job 11:3.)

V. 8. "In order to keep the paths of judgment, he preserve the feet of his saints." (*Notes*, 1 Sam. 2:9. *Ps.* 37:23, 24. 125:1,2.)

V. 9. Some versions include the passage from the beginning of the third verse, in a parenthesis. "If thou apply thine heart to understanding, . . . then shalt thou understand, &c." the intermediate verses being an explanation of the words "apply thy heart to understanding," and the grounds of the subsequent assurance.

V. 10, 11. The first steps towards heavenly wisdom may be attended with difficulty, and seem unpleasant: but it is here intimated, that when wisdom has entered into the heart, it will become pleasant to the soul; and by its pleasantness, as well as its instructions, preserve the possessor from the destructive allurements of sin. (*Notes*, 18:12. 24:13,14).—‘The word of God shall teach thee, and counsel thee how to govern thyself.’

V. 12. (*Notes*, 1:10—16.) One ruinous effect of bad company was shown in the preceding chapter; but another, not less fatal, is pointed out in this: for the company of ungodly and profligate men is the common introduction of young persons into the society of abandoned women. (16) *Forward things.*] "Perverted," or such as overturn right principles and good conduct.

V. 13, 14. 'They leave' the word of God, which is the only light, to follow their own fancies, which are darkness.' Infidelity and impiety prepare the mind for debauchery, and prevent the disturbance of conscience, which would otherwise interrupt the quiet of those who rejoice in doing evil.

V. 15. *Crooked, &c.*] *Note, Ps. 125:1,5.*

V. 16. *Strange woman*, &c.] (Lev. 19:29. 'That is, the prostitute. These were either heathen women, who subsisted by prostitution in the land of Israel; or such Israelitish women, as were worthy to be treated as strangers, or Gentiles. (Notes, 5:3—14. 7:6—23. 1 Kings 11:1—8.) But, while the prostitute is especially marked out; all acquaintance with women, of lax moral principles and conduct, married or unmarried, is included in the warning, or instruction; all, whose smooth and flattering conversation is calculated to draw the unwary into their net; all, who in any respect resembled Delilah, the tempter and ruin of Samson. (Notes, and P. O. Judg. 16:)—Thus the adulteress in the next verse is considered as emphatically the *strange woman*.—Some indeed think, that the fascinations of idolatry or false religion, and of worldly pleasures, are meant in these warnings, as well as the crimes immediately specified: but the literal meaning is of immense importance; and careful and enlarged observation on the ways of men will more and more convince a serious inquirer, that the strong expressions used by Solomon, concerning the fatal consequences of these vices, have a peculiar propriety.

V. 17. *The guide, &c.* 'That is, her husband, which is her head and guide to govern her; from whom she ought not to depart, but remain in his subjection.'—"The covenant of her God," is the promise made in marriage. (*Note, Mal. 2:13—16.*) 'To whom she was joined in her youth, . . . and took him for her guide and governor; but hath wickedly broken the laws of God, and violated the solemn vow of fidelity to him, which she made when they were married.' *Bp. Patrick*

V. 18. *The dead.*] רפאים. The word is the same as is

[illegible]

used for the giants who were destroyed by the deluge: and the state of future punishment seems to be intended.—‘By what name . . . was this place of the damned expressed, before the word *Gehenna* or *Gehinnom* came to be used?’

to restore the word *Gehenna* or *Gehinnom* came to be used? ... It seems to have been called the *house of the giants*.' (21:16.) 'He shall go and keep them company', (namely the giants) whose wickedness provoked God to drown the world: 'that is, go to that accursed place and condition which they are in.' *Mede, Discourse 7.—(Note, 21:16.)* 'Who ... seeks the ruin of all that go to her house, where by one means or other, they are in danger to meet with their grave, and to be sent to keep company with those old giants, who corrupted mankind with such filthiness and violence, that they brought a deluge upon the earth.' (*Gen. 6:5,11.*) *Bp. Patrick.*

V. 19. 'It is rarely seen, that any body, who is drawn into her impure embraces, ever gets out again; but she holds them so fast by her enchantments, and they are so blinded and bewildered by her arts, that, like men who have quite lost their way in a strange country, they seldom or never can recover themselves.' *Bp. Patrick.*

V. 20-22. *Marg. Ref. Notes*, 10-12. *Ps.* 37:9-11, 21-28.

PRACTICAL OBSERVATIONS.

V. 1-9. Those who earnestly seek heavenly wisdom, will never have cause to complain that they have lost their labour; and the freeness of the gift encourages, but does not supersede the necessity of our diligence. (*John 6:27.*) "God alone bestows this blessing; he has given his Son to be 'made Wisdom unto us,' and in him are laid up all the treasures of wisdom and knowledge for our use. From these he communicates to believers through his holy word: and it especially teaches us to fear God; and so to know him, as to trust in his mercy, and delight greatly in his commandments. This sound wisdom and substantial good is 'reserved for the righteous,' and they exclusively possess it; that they may pass safely through this perilous world to heaven: 'for the LORD is a Buckler to them that walk uprightly.'"—Would we obtain this inestimable treasure, we must receive the words of Christ, and by daily study and meditation, "hide his commandments" in our hearts; we must habitually have our ear open to instruction, and our minds applied to understanding. Above all, we must with earnestness "cry after knowledge, and lift up our voice" in prayer for understanding; (*Jam. 1:5.*) for in no other way can "we understand the fear of the LORD, and find the knowledge of God." Those persons, therefore, whose religious knowledge has been obtained without this application of mind, and this fervency of prayer, have an internal demonstration that it is not of the right sort: if it has cost them only a little of this labour, it must at best be very scanty and superficial: and those, who are more eager to grow rich or great, or are more intent about their pleasures, or the curiosities of science, or the reputation attached to it, than about this divine wisdom, may be sure that as yet "they know nothing as they ought to know;" and will they ever, unless they value the prize at another rate, and pursue it in another manner. But those who value wisdom above rubies, and seek for it with that unwearied diligence and perseverance, with which the miner delves in the earth for the silver ore, or the miser scrapes together his heap of money, however feeble their capacities, or scanty their stock of other knowledge, "shall understand righteousness, judgment, and equity, yea every good path." (*1 Cor. 2:13-15. Col. 1:9,10.*) For when divine truth thus gains admission into the heart, and the soul is taught to relish and delight in it, "discretion shall preserve, and understanding shall keep" men, from the many and great dangers to which others are exposed: for it is in this manner that "the LORD keepeth" and guardeth "the paths of judgment, and preserveth the way of his saints." (*Note, Jer. 32:38-41.*)

CHAPTER III.

Wisdom exhorts to obedience as conducive to long life, peace, and reputation, 1-4; to simple dependence on God; with a promise of special guidance, 5, 6; and avoiding self-wisdom, to fear God, to honour him, and to profit by his fatherly correction, 7-12. The happiness and safety of him that finds wisdom, 13-26. Exhortations to justice, charity, peace, and contentment, 27-32. The miserable state of the wicked 1, 33-35.

MY son, ^aforget not my law; but ^blet thine heart keep my commandments:

2 For ^clength of days, and ^dlong life, ^eand peace, shall they add to thee.

3 Let not ^fmercy and truth forsake thee: ^gbind them about thy neck; ^hwrite them upon the table of thine heart:

a 1:8, 4:5, 31:5. Deut. 4:23. Ps. 119:93, 153, 176. Hos. 4:6. b Deut. 4:9, 6:6-9. 10:16-20. Ps. 119:11, 16, 34, 47, 48. Jer. 31:33. John 14:21-24. c 16:43, 10:11. Ps. 5:28. Ps. 34:11-14. 91:16, 123:5. Eph. 6:1-3. d Heb. years of life. Ps. 21:4. e 1:7. Ps. 119:165. f 32:17, 57:21. Rom. 5:1, 14:17, 15:13. g 16:6. h 20:28. 2 Sam. 15:20. Ps. 25:10. Hos. 4:1. Mic. 7:18-20. Mai. 2:6. Matt. 23:23. Eph. 5:1, 2, 9. f 6:21, 7:3. Ec. 39:2-4, 21. 1 Sam. 12:11-21. Ps. 119:11. g Jer. 17:1. 2 Cor. 3:3. Heb. 10:16. h Gen. 32:9-42. 1 Sam. 2:26. John 1:9. Luke 2:52. Acts 2:47. Rom. 14:19. i Heb. good success. Joshua 1:7, 8. mm. Ps. 111:10. 126:1. Job 13:15. Ps. 37:3, 5, 7. 82:8. 115:9-11. 125:1, 146:3-5. Is. 12:2, 28:3. 32:18. Jer. 17:7, 8. Luke 14:13, 14. 1 Cor. 16:2. 2 Cor. 8:2, 3, 9. Gal. 4:17, 18. 1 John 3:17, 18.

V. 10-22. Beside all the temptations from their own hearts, from the things of the world, and from the stratagems and suggestions of Satan; numerous bad examples and crafty seducers, of both sexes, exceedingly endanger the souls of men; especially in the giddy season of youth. But they, who "ask wisdom from God," and delight in his word, will shun those scenes and companies where these tremendous dangers most abound, and will decidedly shun the company of the evil man. For such as "leave the paths of uprightness, to walk in the ways of darkness; whose delight is in doing evil, and in the frowardness of the wicked," are very zealous to corrupt the principles and morals of those who are apparently well-disposed; that they may strengthen their party and keep themselves in countenance: nay, being instigated by Satan, and as it were inspired by his prophets, their "mouths utter perverse things;" and they are continually disseminating infidelity, impiety, and licentiousness among the rising generation. Thus thousands of simple ones are trained up in the school, and at length qualified to assume the chair, of the scorner; and the academies for teaching these sciences, are not likely to want experienced and laborious preceptors. Indeed the minds of our youth, before they arrive at manhood, are too generally prepared for scenes of debauchery, in concert with skepticism and profaneness; and they fall an easy prey to those wicked women, who are too numerous to be thought strangers in our cities, or even towns and villages. These are perhaps the victims of seduction by more hardened profligates; or a loose education and early habits of sloth and extravagance, lead them into such infamous courses; or they have adulterously broken the marriage-covenant, solemnly engaged to in the presence of God, and been unfaithful to those who ought to have been the guides of their youth. But, however themselves initiated in the ways of vice, they assault the young and inexperienced with their flatteries and insinuating blandishments; and aid them in getting over the remaining scruples of conscience, and the restraints of fear and shame; and so qualify them to go forth to seduce the daughters, and debauch the wives, of their friends and neighbours. These are prevailing evils which excite the sorrow of every serious and pious mind; and must cause the reflecting parent to look upon his children with tears and anxious fears, lest they should be caught in the fatal snare. For, however light the inconsiderate make of these things, it is plain in fact, that "the house of the harlot inclineth to death, and her paths to the dead;" numbers are thus first led to venture into those violent or fraudulent practices, in order to gratify the exorbitant demands of an extravagant prostitute, or to support the expenses of their lusts, which terminate in an ignominious execution, or in banishment from civilized society, to some remote and desolate region, where there are scarcely any to plunder. Thousands prematurely perish by loathsome diseases, perhaps more desolating in these latter ages than the sword of war: others, unreformed, are united with virtuous women, to whom they cause inexpressible misery, and train up children by their example and discourse, to live like them, the nuisances of society. And the corrupt language of that very small number of them, who live to old age, too plainly shows that with worn out bodies they possess hearts as debauched, as in the vigour of youth.—The abounding grace of God indeed snatches a small number of the countless multitude, as brands out of the burning, and perhaps sometimes an individual may be otherwise outwardly reformed; but these rare exceptions consist very well with its being a *general rule*, that none who form connexions and habits of this kind, "return again, to take hold of the paths of life." How carefully then should parents watch over their children, to keep them at a distance from the fatal precipice! nor should they ever mention such subjects, as too many do, as the foibles or slips of youth: but with horror, as the most tremendous of all vicious habits. How carefully should every young man keep at a distance from the entrance upon this perilous way! shunning such seducers more than a person infected with a plague. How should they store their minds with heavenly wisdom, and learn to relish purer pleasures, and pray to be kept by the grace of God from the dangerous

4 So ^ashalt thou find favour, and ^bgood understanding in the sight of God and man.

5 ^cTrust in the LORD with all thine heart ^dand lean not unto thine own understanding.

6 ^eIn all thy ways acknowledge him, ^fand he shall direct thy paths.

7 ^gBe not wise in thine own eyes: ^hfear the LORD, and depart from evil.

8 It ⁱshall be ^jhealth to ^kthy navel, and ^lmarrow to thy bones.

9 ^mHonour the LORD with thy substance, and with the first-fruits of all thine increase:

23:17, 1 Sam. 23:4, 11, 12, 30:8. Eccl. 7:27. S. 22:23. Neh. 1:11, 2:4. 1 Cor. 10:31. 2 Cor. 8:16. Phil. 1:6. Col. 3:17, 23. m 16:9, 1:25, 8:9, 32:8. Is. 30:21, 48:17. Jer. 10:23. Jam. 1:5. n 5:26, 12:18. Is. 5:21. Rom. 11:25, 12:16. o 14:27, 16:6. Neh. 5:15. Job 1:1, 23:28. Ps. 34:11-14. Eccl. 12:13. p 4:22, 16:21. Ps. 147:3. Is. 1:6. Jer. 30:12, 13. q Heb. medicine. r Eccl. 16:4, 5. s Heb. watering, or moistening. Job 21:24. r 14:31. Gen. 14:18-21, 22:22. Ex. 22:29, 23:19, 34:26, 35:20-29. Num. 7:2, &c. 31:50, &c. Deut. 26:2, &c. Hag. 1:4-9. Mai. 3:8, 9. Mark 14:7, 8. Luke 14:13, 14. 1 Cor. 16:2. 2 Cor. 8:2, 3, 9. Gal. 4:17, 18. 1 John 3:17, 18.

snare, "that they may walk in the way of good men, and keep the paths of the righteous." For the upright believer shall not only inherit heaven, but have the best portion on earth; living in the Lord's land, and enjoying peace and comfort, "when the wicked shall be cut off from the earth, and transgressors rooted out of it."—Finally, let us note, that *in general*, it is expedient for young persons to enter into the married state, before they have contracted bad habits, in order to prevent these fatal consequences; and having made a prudent and pious choice, to be faithful to the covenant of God, and an affectionate guide of the youth, to one who is suited for a helper in the way of heaven. (*Note*, 5:15-19.) "For marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge."

NOTES.—CHAP. III. V. 1. "Be not careless and negligent in the observance of these instructions; but remember them, and love them, and set thyself heartily to do whatsoever I command thee." *Bp. Patrick*.—The most effectual prevention of forgetfulness, in respect of God's commandments, is an habitual care to reduce them to practice, in our daily conduct, and to learn to love and delight in so doing.

V. 2. Temperance, chastity, honesty, and industry, which are inseparable from a life of true piety, do in the course of things conduce to health, safety, and long life; and this is sufficient to warrant these general maxims of wisdom, without supposing them to be direct promises, which are invariably fulfilled.—"Long life is the blessing of God, which he giveth to his so far forth as it is expedient for them."

V. 3, 4. "By 'mercy and truth' he meaneth ... the mercy and faithfulness which we ought to use toward our neighbours," after the example of the Lord's mercy and truth to us. "Fix them in thy memory, and in thy affections, as if they were engraven upon thy heart, and look upon it as thy greatest ornament to be obedient to them." *Bp. Patrick*.—Count these thy ornament and thy treasure: then shalt thou be so favoured and directed by the Lord, that thy affairs, being managed discreetly, shall generally be crowned with "good success." (*Marg. and Marg. Ref.*)

V. 5, 6. Entire dependence on the providence, grace, and promises of God, in every undertaking, is here contrasted with a man's "leaning to his own understanding." He who "trusts in the LORD with all his heart," is doubtless a true believer; and he expects the blessing from God, on his lawful undertakings, in the use of allowable means, and these alone: but he who "leans to his own understanding," engages in such pursuits as are agreeable to his own inclinations, and relies for success on his own capacity, policy, or management; and consequently he is under continual temptations to deviate from the path of duty, both as to the end proposed, and the means of accomplishing it. This is therefore the result of pride, unbelief, ungodliness, and a worldly heart, and leads to further transgressions; the other is the way of humility, faith, piety, peace, and safety.—This is further recommended by the exhortations to *know* and "acknowledge God in all our ways." When a man undertakes nothing without consulting the word of God as to its lawfulness, and seeking his direction in prayer as to its expediency; when he seeks counsel, assistance, and a blessing from God in all his concerns; when he acknowledges his authority and providence, aiming to do his will and glorify his name; when he makes the Lord his Friend and Counsellor in every thing, neglecting no proper means for discovering his will and ensuring his blessing; then he "acknowledges him in all his ways," and may confidently expect "that he will direct his paths." And those who do this constantly, seldom fall into prejudicial mistakes; which almost universally arise from neglect of these rules, from men's fondness for their own schemes, and partiality towards such measures, as seem to promise external advantages, or accession to their reputation or enjoyment.

V. 7, 8. "Never be guilty of such folly, as to conceive thy own wit to be so great, that thou canst manage things thereby in thine own way, (neglecting the rules that God hath prescribed thee,) to thy satisfaction: but have a reli-

10 "So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

11 ¶ "My son, despise not the chastening of the LORD; neither be weary of his correction:

12 For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth.

[Practical Observations.]

13 ¶ "Happy is the man that findeth wisdom, and the man that getteth understanding.

14 For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

15 She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

16 Length of days is in her right hand; and in her left hand riches and honour.

17 Her ways are ways of pleasantness, and all her paths are peace.

18 She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

a 11:24,25. 19:17. 22:9. Lev. 26:2-5. Deut. 28:8. Hag. 2:19. Mal. 3:10,11. 2 Cor. 9:6-11. 1 Job 5:17. Ps. 94:12. 1 Cor. 11:32. Heb. 12:5-6. Rev. 3:19. u 2:10. Job 4:5. Is. 40:30,31. 2 Cor. 4:1,16,17. Heb. 12:3,7-12. x 29:17. Deut. 8:5. Ps. 103:13. y 4:5-9. 8:32-35. 1 Kings 10:6-9,23,24. 11:1. 9:15-18. 1 Heb. draweth out. 24. 18:1. z 8:10. 19. 16:16. 2 Chr. 1:11,12. Job 28:15-19. Ps. 19:10. 119:72,111,162. Matt. 16:26. Rev. 3:18. a 8:11. 20. 15:31,30. Matt. 13:44-46. b Ps. 63:3. 73:25-26. Rom. 8:18. c 2:4,10. Ps. 81:21. 71:9. 1 Tim. 4:8. d 4:6-9. 8:18-21. 1 Kings 3:13. Mark 10:30. 1 Cor. 8:21-23. 2 Cor. 6:10. e 2:10. 22:18. Ps. 19:10,11. 63:8-5. 112:1. 119:14,47. 103:174. Matt. 11:28-30. f Ps. 25:10. 37:11. 119:165. Is. 26:3. 57:19. Luke 1:7. Rom. 5:1. Phil. 4:3,9. g 11:30. 13:12. Gen. 2:9. 3:22. Rev. 22:2. 1:8,27-29. Ps. 104:24. 136:5. Jer. 10:12. 51:15. John 1:3. 1 Or, prepared. 1 Gen.

gious regard to him, who can either disappoint or prosper thee as he pleases; and fearing to offend his majesty . . . avoid most cautiously those practices which he hath forbidden thee. This is the way to preserve a good habit both of soul and body, and in all conditions to remain undejected; nay, cheerful and fully satisfied, whatsoever happens.' *Bp. Patrick.*

Navel. (8) Some suppose that this clause alludes to a custom of applying medical preparations to the navels of children, for the prevention of diseases; and that it was a proverbial expression, denoting health and cheerfulness.

V. 9, 10: Several laws were given concerning the first-fruits of different kinds; most of which were offered at the sanctuary or given to the priests; but some were appointed to be spent in feasting before the Lord, with the Levite, the stranger, the widow, and the fatherless; and in many of them, the opportunity to be given was left to the voluntary choice of the offerer, as a test of his faith, piety, and liberality. (*Num.* 18:12,13. *Notes.* *Ex.* 22:29-31. *Deut.* 12:5-7,17,18. 26:1-4,12-15.) The spirit of these laws however is here inculcated, by a general exhortation to "honour the LORD with their substance, and with the first-fruits of all their increase;" the prime of all that with which providence in any way blessed their labours and undertakings. This would be done by liberally employing his bounty in works of piety and charity, as circumstances required; which instead of impoverishing them, as covetousness and unbelief would suggest, would secure the blessing of God on their fields and vineyards, and on every work of their hands. 'For to the faithful distributor God giveth in greater abundance.' (*Notes.* 11:24,25. *Hag.* 1:5-11. 2:15-19. *Mal.* 3:7-12. 2 *Cor.* 9:6-15.)

V. 11, 12. (*Notes.* *Job* 5:17. *Heb.* 12:4-11.) The apostle expressly quotes this passage, with a special reference to the address, "My Son;" and in a manner which decisively proves that he considered it as the exhortation of our heavenly Father to his afflicted children. Now this method of quoting it shows, that the apostle considered the book as divinely inspired; and it also demonstrates who it is that speaks in the instructions given by Wisdom to her children.

—Suppose it to be his pleasure that any affliction should befall thee; my son, let not that dissatisfy thee; nor make thee either doubt of his gracious providence towards thee, or out of impatience take any unlawful course to remove it from thee.' *Bp. Patrick.*—The extremes of insensibility and contempt of God under afflictions, as if from chance or second causes, on the one hand, and despondency and murmurs, on the other, seem especially intended; and a proper submission under his parental discipline and improvement of it are inculcated; by the assurance that it springs from his wise and faithful love, is salutary in its nature and tendency, is needful to every man, and that it is never withheld from any whom the Lord loves as his chosen and adopted children, and over whom he rejoices in doing them good; any more than a wise and affectionate father would permit his son, in whom he most delighted, to be ruined for want of fatherly rebukes and corrections.

V. 13-15. True wisdom is requisite in order to act with becoming submission, and hope in God, under heavy trials, and in faith and patience to profit by his chastisements: (*Notes.* *Jam.* 1:2-4,5-8. v. 5.) and increase of this wisdom is the effect of corrections thus endured and improved. In this manner these verses may be connected with the preceding.

19 The ¹LORD by wisdom hath founded the earth: by understanding hath he established the heavens.

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

21 My son let not them depart from thine eyes; keep sound wisdom and discretion:

22 So shall they be life unto thy soul, and grace to thy neck.

23 Then shalt thou walk in thy way safely and thy foot shall not stumble.

24 When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet.

25 Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.

27 ¶ Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

1:9. Job 38:8-11. Ps. 104:8,9. k Gen. 27:28,37-39. Job 38:26-28. Ps. 65:9-12. Jer. 14:22. Joel 2:23. 1:1-3. Deut. 4:9. 6:6-9. Josh. 1:8. John 8:31. 15:6. 7. Heb. 2:1-3. 1 John 2:24,27. m 2:7. Deut. 32:46,47. n 4:22. Is. 38:16. John 12:49,50. o 1:9. p 2:8. 4:12. 10:9. Ps. 37:23,24,31. 91:11,12. 121:3,8. Zechar. 10:12. q 6:22. Lev. 26:6. Ps. 3:5. 4:8. 121:4-7. Ez. 34:15. r Ps. 127:2. Jer. 31:26. Acts 12:6. 1 Thes. 4:13,14. s Job 5:21,22. 11:13-15. Ps. 27:1. 2:46. 1-3. 91:5. 127:7. Is. 6:12,13. 41:10-14. Dan. 3:17,18. Matt. 3:24-26. 24:46. Mark 4:40. Luke 21:9. John 14:1. 11:17. 3:14. t 1:27. Ps. 73:18. Matt. 24:45. Luke 21:18-25. u 11:26. Ps. 91:9,10. Hab. 3:17,18. x Rom. 13:7. Gal. 6:10. Tit. 2:14. Jam. 2:15,16. 5:4. 1 Heb. the owners thereof. y Gen. 31:23. Mic. 2:1.

ing.—'Happy, more happy than can be expressed, is that man who attains to this degree of wisdom, . . . though it cost him the greatest pains and labours. . . If it were to be bought for money, one would purchase it at any rate; for the profit of it is infinitely to be preferred before all the advantages that can be made by silver and gold: . . . nor can our boundless fancy present any thing to our wishes that is worthy to come in competition with it.' *Bp. Patrick.* (*Notes.* 2:1-7. 16:16. 23:23. *Job* 28:12-18. *Ps.* 19:7-11. v. 10. 119:14. *Matt.* 13:44-46.)

V. 16, 17. 'He that seeketh Wisdom, that is, suffereth himself to be governed by the word of God, shall have all prosperity.' (*Note.* 2.) That length of days, which Wisdom holds in her right hand, and offers to her votaries, as her chief good, no doubt includes "the gift of God which is eternal life, through Jesus Christ;" while the riches and honour in her left, comprise all desirable prosperity and comfort in this world. The ways also in which she requires her children to walk, "are pleasantness and peace;"—Christ's "yoke is easy and his burden light." (*Note.* *Matt.* 11:28-30.) "The kingdom of God is . . . righteousness, peace, and joy in the Holy Ghost;" and all the unpleasantness, connected with true religion, arises from the opposition of depraved nature and bad habits, with this evil world and Satan, while men are striving to enter her paths, and to walk in them; and from the devious steps which even Wisdom's children too often make, to their grief and wounding.

V. 18. "A tree of life," which seems to be a proverbial speech, (used afterward more than once in this book,) for that which prolongs life, and makes it very delightful and pleasant, as well as firm and durable. If we understand it of Christ, the Wisdom of God, (as Origen, St. Ambrose, St. Austin, and others do,) or of his doctrine, which is the same; it is literally true that he gives immortality, as "the tree of life" in paradise would have done.' *Bp. Patrick.* (*Notes.* 11:30. 13:12. 15:4. *Gen.* 2:9. 3:22,24. *Rev.* 2:6,7. v. 7. 22:2-5. v. 4. 14.)

V. 19, 20. The wisdom which God gives to his people, is an emanation from his own infinite wisdom, by which he formed the plan of the whole creation, and of its several parts, and completed that grand design; and it must on that account be unspeakably valuable. The whole, however, may be applied to Jesus Christ, the Wisdom of God, "by whom also he made the worlds." (*Notes.* 8:22-31.)—'Hereby he sheweth that this wisdom, whereof he speaketh, is everlasting, because it was before all creatures, and that all things, even the whole world, were made by it.' (*Marg. Ref.* he-k.)

V. 21, 22. (*Note.* 1:9.)—'They will revive and cheer thee when all other things fail thee.' *Bp. Patrick.*—*Sound wisdom.* (21) *Notes.* 2:7.

V. 23-25. The composure and serenity, arising from faith in the promises and providence of God, and the testimony of a good conscience, are here described as the effects of hearkening to wisdom, in language which agrees with the general scope of the holy Scriptures in this respect. (*Notes.* 6:20-23. *Job* 5:18-27. *Ps.* 3:3-5. 45:9,13-10.) 'When the Lord destroyeth the wicked; he will save his, as he did Lot in Sodom.'

V. 26. 'For JEHOVAH shall be present according to thy confidence, &c.'—'A firm hope in the Lord shall be thy support, even when thou art in a tottering condition; nay when thy skill quite fails thee, and thou knowest not what to do! For

28 Say not unto thy neighbour, "Go, and come again, and to-morrow I will give; when thou hast it by thee.

29 "Devise 'not evil against thy neighbour, seeing he dwelleth securely by thee.

30 "Strive not with a man without cause, if he have done thee no harm.

31 "Envy thou not 'the oppressor, and 'choose none of his ways.

z 27:1. Lev. 19:13. Deut. 24:12-15. Ec. 9:10. 11:6. 2 Cor. 8:11. 9:8. 1 Tim. 6:18. * Or, *Prædictio non evil.* a 6:14, 18. 16:29, 30. Ps. 35:20. 55:20. 59:3. Jer. 18:13-20. Mic. 2:1, 2. b 17:14. 19:6. 25:8, 9. 29:22. Matt. 5:39-41. Rom. 12:17-21. 1 Cor. 6:6-8. c 17:14. 24:1. c 23:17. 24:1, 10, 20. Ps. 7:1-2, 9. 73:3. Gal. 5:21. 1 Heb. a man of violence. Ec. 5:8. d 11:1-18. 12:1-13. 12:12. 23:22-25. e 6:16-19. 8:13. 11:20. 17:15. Ps. 18:26. Luce 16:15. f 14:10. Ps. 25:11.

thy safety; he shall so direct and guide thee, that thou shalt be preserved from falling into the hands of those that lie in wait to destroy thee. *Bp. Patrick. (Notes, 2 Chr. 20:12. Ps. 37:23, 24. 107:23-30. vv. 27, 28. 2 Cor. 1:8-11.)*

V. 27, 28. (*Lev. 19:13. Deut. 24:14, 15. Note, Ec. 9:10.*) This exhortation exposes the avaricious backwardness of numbers to discharge their debts, taxes, and dues, even when able; their unwillingness to pay their labourers and servants; and especially their reluctance to part with money in acts of piety and charity. When they know not on what pretence to refuse, they procrastinate; being fondly tenacious of their golden idol, and hoping that they shall be forgotten, that the design will be dropped, or that some other person will bear the expense.—The Septuagint make many interpolations in this book, and here add, "For thou knowest not what the following day shall bring forth."

V. 29, 30. *Marg. Ref.—Seeing he dwelleth, &c.* (29) "And he dwelleth in confidence with thee;" that is, putteth his trust in thee. The baseness of those who take occasion from the confidence placed in them, to defraud and injure others, is most emphatically exposed. "Let not the quietness of any man's temper, much less the confidence he hath of thy honesty and goodness, tempt thee to contrive any mischief to him." *Bp. Patrick.*

V. 31. *Notes,* 23:17, 18. 24:19, 20. Ps. 37:1, 2, 5-8.

V. 32. *Secret.* "That is, his covenant and fatherly affection, which is hid and secret from the world." (*Note, Ps. 25:14.*)

V. 33. *Marg. Ref. g, h. Notes, Deut. 7:25, 26. Josh. 6:17-19, 26. 7:21-24. Jer. 22:13-19. Hab. 2:9-11. Zech. 5:1-4.*

V. 34. The apostles, James and Peter, have quoted the Septuagint translation of these words: "God resisteth the proud, but giveth his grace unto the humble." (*Notes, Jam. 4:4-6. 1 Pet. 5:5-7.*) "Surely with the scornors he will scorn; but on the lowly he will bestow grace."

V. 35. The glory which the wise inherit, is the same as believers inherit, according to the New Testament; but everlasting shame and punishment will be the event of the towering and vain expectations with which the ungodly here deceive themselves. (*Marg. and Marg. Ref.*)

PRACTICAL OBSERVATIONS.

V. 1-12. A cordial affection for God's commandments, and a conscientious obedience to them, form the best remedy against a treacherous memory in the concerns of religion; and if ten thousand other things were forgotten, to make room for the truths of the Scriptures, we should be great gainers. For, in the way of believing obedience, health and outward peace may commonly be enjoyed; and, if our days be not long on earth, we shall live for ever in heaven.—While we rely on the mercy and truth of our God for salvation, we should sedulously copy them in our own conduct; cultivating a kind and forgiving disposition, and adhering to strict sincerity, veracity, and fidelity, in all our intercourse with mankind; counting these things our peculiar ornament, and seeking to have them engraven on the tables of our hearts. Thus we shall have a well-grounded confidence of our acceptance with God, and shall find favour with all good men, and with all others as far as it is conducive to our profit; and we shall be evidenced to be men of understanding before God and man.—But we can do none of these things, except we "trust in the LORD with all our heart;" we must place our whole dependence on his mercy and grace, his teaching and assistance, his word and providence, for every thing relative to this world and the next. We must not depend on our own sagacity or penetration, our own heart, strength, or resolution; we must not idolize our own schemes, or judge of things by the unaided light of our own reason, but according to the word of God; we must submit our understanding to his teaching, and wait in his way for every promised blessing, regardless of intervening difficulties; and while we thus "acknowledge God in all our ways," he will remove obstructions, prevent mistakes, and direct our paths; but when we prefer our own devices, and grow conceited of our own wisdom, we shall soon be left to prove our folly.—In the fear of the Lord, and in departing from evil, health and prosperity will be real blessings; and if we fail of them, we shall find inward support and consolation. But if the Lord confer on us worldly wealth, or even a small proportion of outward things, we must honour him in the use of it; or it will prove no advantage, but a fatal snare to us: and he cannot be honoured with our substance,

32 For 'the froward is abomination to the LORD; but 'his secret is with the righteous.

33 The 'curse of the LORD is in the house of the wicked; but 'he bleisseth the habitation of the just.

34 Surely 'he scorneth the scornors; but 'he giveth grace unto the lowly.

35 The 'wise shall inherit glory; 'but shame 'shall be the promotion of fools.

Matt. 11:25. 13:11. John 14:21-24. 15:15. Rev. 2:17. g 21:12. Deut. 7:26. 28:15. &c. 29:19. &c. Josh. 6:18. 7:13. Zech. 5:3, 4. Mal. 2:2. h Deut. 28:2, &c. 2 Sam. 6:11. Job 8:6. Ps. 1:3. 91:10. i 9:7, 8, 12. 19:29. 21:24. Ps. 138:6. k 15:57, 15. Jam. 4:6. l 1 Pet. 5:5. 14:8. 1 Sam. 2:30. Ps. 73:24. m 13:18. Ps. 32:18. Is. 65:13-15. Dan. 12:2, 3. n Heb. exalteth the fools.

be it more or less, if it be extravagantly spent on ourselves in vanity and luxury; or if it be tenaciously hoarded to feed our avarice. Not only justice and temperance must be observed, but piety and charity also: and the more liberally we communicate, in proportion to our ability, the more plentifully we shall reap. For niggardiness is mere narrow policy, like the husbandman being sparing of his seed-corn: but a bountiful and extensive benevolence, a heart as large as the human species, and a hand open to every call of humanity, and every opportunity to promote the cause of godliness, is true wisdom in those who have it in their power. This by no means tends to poverty, but to bring a blessing on a man's estate: "so shall his barns be filled with plenty, and his presses shall burst out with new wine." This every one will know, in proportion as he gives credit to the Lord, and puts out his wealth on the security of his promises.—But should he see good to visit us with adversity and sickness, let us not forget, "that the exhortation speaketh unto us as to children;" these also are pledges of his love, and the appointments of his wisdom for our good; "for whom the LORD loveth he correcteth, even as a father the son in whom he delighteth." We should therefore neither despise his chastening, by disregarding his hand, or by hardening ourselves in sullen apathy and impenitence, as if he scorned to submit; nor should we yield to impatience and despondency, or be weary of his correction: but we ought to humble ourselves under his hand, confess our sins before him, thank him for his paternal discipline, pray that it may be sanctified to us, and look to him for comfort and deliverance. Thus "patience" will "have its perfect work," and our afflictions will tend to make us "partakers of his holiness."

V. 13-35. If we, at any time or by any labour, become acquainted with wisdom, we shall have great cause for gratitude; and may consider ourselves peculiarly happy. For the merchandise of it is far more lucrative to ourselves, and capable of far greater improvement for the good of others, than that which is carried on for the gain of silver and gold: nor are any precious jewels, or conceivable treasures, worthy to be compared to it; whether the comfort and usefulness of this present time, or the felicity of a future life be considered. For this wisdom is no other than Jesus Christ and his salvation, sought and obtained by faith and prayer; by whose unsearchable riches the believer's debt and ransom are paid, his wants supplied, his soul enriched with knowledge and holiness, and his eternal inheritance purchased: in Christ he has "Wisdom and Righteousness, and Sanctification, and Redemption." And his left hand, as it were, confers temporal riches and honour, if conducive to our good; for they are absolutely at his disposal. Observing his directions, we walk in the pleasant paths of communion with God and holy obedience, with a peaceful conscience, a lively hope, and a joy unspeakable and full of glory; and were it not for our unbelief and inattention we should find all our ways pleasantness and our paths peace; for his are so, but we too often step aside from them, to our own detriment and grief. The Lord Jesus is indeed "the Tree of Life," of which the believer lays hold and keeps hold by faith and love; for he, by whom the Father made the world, and who, "by himself purged our sins," can neither want power, nor knowledge, nor love, to guide and support our steps through life, to receive our souls at death, and to raise our bodies from the grave; and his eternal truth is pledged to do all this for his people. Let us then not suffer his words to depart from before our eyes, that so we may keep sound wisdom and discretion; such as will be life to our souls, and our durable honour and ornament. Then we shall walk in his ways safely and not stumble: we shall be composed in those times of consternation, when sudden fear and destruction overtake the wicked; and when we resign our breath, to be laid in the silent grave, we shall sweetly sleep in Jesus, till the resurrection, when we shall awake to judgment; and shall even then be free from fear; for the "LORD" through all these scenes, "will be our Confidence, and keep our feet from being taken."—In the mean time let us carefully observe his precepts and copy his example: let us do justice, love mercy, beware of covetousness, and be ready for every good work; rendering to all their dues, and giving or lending, as we have opportunity and ability, without grudging, and with alacrity; devising no evil, being harmless and blameless, avoiding needless contention, nay bearing every tolerable injury, rather than seek even legal redress. Above all, we should be careful not to envy the prosper: us

CHAPTER IV.

Solomon shows what good instruction he had received from his parents, concerning the advantages of wisdom, in order to induce obedience. 1-13. He dissuades from the path of the wicked, and contrasts it with that of the righteous, 14-19. Further admonitions and counsels of Wisdom, 20-27.

HEAR, ye children, the instruction of a father, and attend to know understanding.

2 For I gave you good doctrine: forsake ye not my law.

3 For I was my father's son, tender and only beloved in the sight of my mother.

4 He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.

5 Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.

6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

7 Wisdom is the principal thing: therefore get wisdom: and with all thy getting get understanding.

8 Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

9 She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

10 Hear, O my son, and receive my sayings; and the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have led thee in right paths.

12 When thou goest, thy steps shall not be straitened; and when thou runnest thou shalt not stumble.

13 Take fast hold of instruction: let her not go; keep her; for she is thy life.

[Practical Observations.]

14 Enter not into the path of the wicked, and go not in the way of evil men.

15 Avoid it, pass not by it, turn from it, and pass away.

16 For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

18 But the path of the just is as the shining

a 1:8. 6:20-23. Pa. 34:11. 1 Thes. 2:11, 12. b 2:1-5. 5:1. 7:4. 8:32-36. 19:1. 20:22. 22:1. Heb. 2:1. c 8:6-9. 22:20. 21. Deut. 32:2. Job 33:3. Ps. 49:1-3. John 7:16, 17. 1 Tim. 4:6. Tit. 1:9. d 1 Chr. 28:9. 2 Chr. 7:19. Pa. 89:30-32. e 2 Sam. 12:24. 1 Kings 1:13-17. 1 Chr. 3:5. 22:5. 29:1. f 22:6. Gen. 18:19. 1 Chr. 22:11-16. 23:9. Eph. 6:4. 2 Tim. 1:5. 3:15. g 2 Sam. 3:1. Deut. 4:8. 6:6. Ps. 119:11. h 7:2. Lev. 18:3-5. Is. 55:3. John 12:50. Heb. 5:9. i 1:22. 2:2. 2:4. 3:13. 18. 8:3. 17:16. 18:1. 19:8. 23:23. Jam. 1:5. k 2 Chr. 31:2. Job 33:11. Pa. 48. 119:51, 157. l 21:22. 2:10-12. Eph. 3:17. 2 Thes. 2:10. n Ec. 7:12. 9:16-18. Matt. 13:44-46. Luke 10:42. Phil. 3:8. o 16:16. 21:6. Ps. 49:16-20. Ec. 2:4-9. 4:8. Mark 3:37. Luke 12:20. p Pa. 119:104. q 3:35. 22:4. 1 Sam. 2:30. 1 Kings 3:15-13. Dan. 12:3. q 1:9. 3:22. 1 Tim. 2:9, 10. 1 Pt. 3:4. * Or, she shall compass thee with a crown of glory. 16:31. Is. 28:5. Heb. 2:7-9. 1 Pet. 5:4. Rev. 3:21. r 8:10. 19:20. Job 22:22. Jer. 9:20. John 3:32.

33. 1 Thes. 2:13. 1 Tim. 1:15. s 3:2. 16. Deut. 5:16. 6:2. t 4. Deut. 4:5. 1 Sam. 12:24. Ec. 12:9. u 8:6. 9:20. Ps. 23:3. 25:1.5. Acts 13:10. x 6:22. 2 Sam. 22:37. Job 18:7, 8. y 19. 3:23. 11. 9:11, 12. 11:9. 165. Jer. 31:9. 1 bu 11: 9:10. Rom. 3:33. 1 Pet. 2:5. 1 John 2:10, 11. z 15. 24. 25. Aced. 12:11: 23. 7 Thes. 5:21. Heb. 2:1. Rev. 3:13. 12:1. a Gen. 3:26. Gen. 3:1. Luke 21:27-29. Job. 1:33-42. b 3:22. Deut. 32:47. Ec. 7:13. Jam. 6:8. c 1:19. 15:12. 12:9. 16. 13:20. Pa. 11. 26:4.5. 1 Cor. 15:33. d 18. 6:8. 18. 24:7. Job 11:14. 22:23. Is. 33:15. Eph. 5:11. 1 Thes. 5:22. e 1:18. Is. 36:1. Is. 37:26. Mic. 2:1. Luke 22:65. John 18:28. 2 Pet. 2:14. f 9. 17. 20:17. Job 21:7. Ps. 144. Jer. 5:26-28. Ez. 22:29. Am. 4:4-8. Mic. 3:7. 6:12. Zech. 3:3. Matt. 23:11. Jam. 5:15. g 2 Sam. 23:4. Job 11:17. 23:10. Hos. 6:3. Zech. 14:6.7. Matt. 5:14, 16. John 8:12. 2 Cor. 3:13. Phil. 2:15. 2 Pet. 1:19. 3:18. Rev. 21:23. 22:5.

oppressors, who grow rich by the sweat, and toil, and blood of men much better than themselves. Far be it from any disciple of Christ to "choose any of their ways" for they are an abomination unto the Lord: but his secret consolations remain with the righteous, and his blessing resides in their lowly cottages; while his curse rests upon the lordly palaces of the wicked. These truths the covetous and luxurious will contemn, and the infidel will ridicule: but the Lord will scorn such scorners, and everlasting contempt shall be their final promotion: while his favour shall be shown, and his grace communicated, to the humble believer, who alone is truly wise, and who shall at length inherit everlasting glory.

NOTES.—CHAP. IV. V. 1. 'The dulness, sluggishness, and forgetfulness of mankind, in their principal concerns, are so notorious, that we need not wonder the wise man repeats the very same things, and quickens our attention to them, in the beginning of this chapter; ... because all his pains he knew would be lost, without serious consideration of what he had said: and the very first step to wisdom is to have a mind to be wise. ... Listen then all ye that are desirous to learn, unto the instructions, which, out of a paternal affection, I bring from God unto you.' Bp. Patrick.—'He speaketh this in the person of a preacher and minister, which is as a father unto the people.'—Solomon had one son, and two daughters, of whom we read; (1 Kings 4:11, 15.) and perhaps he meant to address himself to them: but the Holy Spirit directed him to such instructions as would be generally useful; and doubtless many thousands have derived more benefit from them, than his own son did.

V. 2. 'I teach you the most excellent things, and absolutely necessary to your happiness; therefore, ... strictly observe my precepts, as the law and rule of your life.' Bp. Patrick.

V. 3. Solomon was "beloved by the Lord," and appointed to the kingdom: no doubt he was also regarded by his father with peculiar affection, and probably received a more careful education than David's other sons had, to which the misconduct of Amnon, Absalom, and Adonijah might conduce. Bathsheba had more children by David; but Solomon, being (as Isaac) a child of promise, was peculiarly dear to her likewise. (Note, 1 Chr. 3:1-9.)

V. 4. (Marg. Ref. Note, 3:1.) 'To make his exhortations more acceptable, he acquaints the reader with the lessons which his own father and mother were wont to teach him; and the great benefit he had received by them.' Bp. Patrick.—'Hence we may learn the care that parents ought to take, to instruct their children diligently; and the greater they are, (suppose princes), the more accurate their education ought to be, as Solomon's was.' Ibid.—'From this verse to the end of the thirteenth, may be considered as David's exhortation to Solomon.

V. 5, 6. (Marg. Ref. i-l. Notes, 16:16. 17:16. 19:8. 23: 23. 1 Kings 3:5-14.)—'Treasure up wisdom. ... Quit all things in this world, rather than forsake the precepts of wisdom: stick to them, and they will preserve thee from innumerable mischiefs: love them sincerely, and they will be a stronger guard than money can procure thee.' Bp. Patrick.

V. 7. 'He sheweth, that we must first begin at God's word, if so be we will that other things prosper with us; con-

trary to the judgment of the world, which make it their last study, or else care not for it at all.' (Note, Matt. 6:33, 34. v. 33.)

V. 8-10. (Marg. Ref. Notes, 1:9. 3:13-17, 35.) 'Thou canst not speak too highly of this wisdom, as thou shalt find by experience. ... Whatsoever else thou hast to commend thee, and gain thee honour, this shall add unto it. ... The fairest ornaments, or the most beautiful crown that can be set on thy head, shall receive lustre from hence; and be settled there the more securely.' Bp. Patrick.

V. 11, 12. 'Solomon declareth what care his father had to bring him up in the true fear of God: for this was David's protestation.' (Notes, 3:4.)—'I have already taught thee, and will still inform thee, in the wisest course unto it; (a long and happy life): 'not in those crooked paths of fraud and falshness ... which many take; but in the directed paths of integrity and truth. ... If thy actions and designs have no other rule, thou shalt be at ease, and free from those straits and difficulties, which others meet withal: and in case thy business shall require haste, this will be the safest, as well as the most inoffensive, (if not the shortest), way to accomplish thy ends.' Bp. Patrick. (Marg. Ref. Notes, 18:19. 3:23-25. 6:20-25. 1 John 2:7-11.)

V. 13. 'Take such fast hold of it, as never, for want of care and pains, to let it slip out of thy mind: keep it as the most precious treasure, for all thy happiness depends upon it.' Bp. Patrick. (Notes, 8:3, 4. 23:23. Acts 2:42, 43. 11:23, 24.)

V. 14, 15. Solomon, or rather heavenly Wisdom by him, seems here to resume the discourse, by most earnestly dissuading from every degree of intimacy with wicked men, and from whatever might prove an inlet or temptation to it. The varied and energetic expressions, used to warn his hearers or readers against the company of wicked men, show his view of the immense importance of shunning with dread and abhorrence all such society. (Notes, 13:20. 2 Cor. 6:14-18. Eph. 5:8-14.)

V. 16, 17. 'To do evil is more ... natural to the wicked, than to sleep, eat, or drink.'—Having formed their iniquitous plans, they are restless till they have accomplished them: they spend those hours in perpetrating crimes, which others give to repose; and they make their violence and deceit bear the expenses of their voluptuousness. (Notes, 1:10-19.)

V. 18, 19. The Septuagint version of the first of these verses, is very expressive:—'The ways of the righteous shine like the light: they go on and shine, until the day be perfected.'—'The path of the just,' or righteous, is that way in which a believer walks, from the time when he begins to seek the Lord, to the close of his days. A glimmering of knowledge at first pervades the darkness of his mind, as to spiritual things; and some feeble desires after God and holiness arise in his heart: thus the day dawns. But frequently these feeble beginnings cannot be distinguished from many specious appearances, which afterwards vanish: when, however, they arise from divine life communicated to the soul the glimmering light will increase. Advancing knowledge gradually dispels ignorance and error: peace and comfort are obtained, and established on a firm base; and holy affections and dispositions ripen into fruits and habits. Thus this light shines progressively, not wasting as that of a taper, or declin-

light, that shineth more and more unto the perfect day.

19 The way of the wicked is as darkness: they know not at what they stumble.

20 My son, attend to my words; incline thine ear unto my sayings.

21 Let them not depart from thine eyes; keep them in the midst of thine heart.

22 For they are life unto those that find them, and health to all their flesh.

h 1 Sam. 2:9. Job 5:14, 12:25, 19:5, 6:18. Is. 59:9, 10. Jer. 13:16, 23:12. Matt. 7:23, 15:14. John 12:35, 1 John 2:11. 1 S. 1:6, 20:21, 7:1. Ps. 78:1, 90:12. Is. 55:3, Matt. 17:5. k 3:3, 21. l Ps. 40:8. marg. m 4:10. * Heb. medicine. n 8:6, marg. 12:18. Jer. 33:6. o 22:5, 23:19, 28:26. Deut. 4:9. Ps. 139:23, 24. Jer. 17:9. Mark 14:36. Heb. 12:15. † Heb. above all keeping. 7:3, 21, 11:16. 13:3. Ec. 5:13. o Matt. 12:35, 15:19. Mark 7:21—23. Jam. 1:14, 15. p Job 11:

ing as that of the setting sun; but increasing as that of the morning, until perfected in the knowledge, holiness, and felicity of heaven. This light comes from Christ at the first, and is augmented, and will be perfected, by the knowledge of him: and the way in which he directs the soul, and on which it shines continually, is that of humble faith and obedient love. But the way of the wicked, though they amuse themselves with following many glimmering meteors, is as thick darkness; a compound of ignorance, error, sin, and misery, which continually increases, until at length it terminates in "the blackness of darkness for ever," into which they stumble unawares, and they know not how. (*Marg. Ref. Notes, Is. 42:13—17, v. 16. Hos. 6:1—3. John 7:14—17, v. 17. 8:12, 12:34—36, 44—50, v. 46. 1 John 2:7—11.*)

V. 20, 21. (*Notes, 1,2,9—12.*) "Read them over and over again, and keep them perpetually in mind: or rather preserve them studiously, and lay them up as a most precious treasure, in the closest affections of thy heart." *Bp. Patrick.*

V. 22. (*Notes, 3,7,8.*) Under the general terms of "life and health," all blessings, providential and spiritual, temporal and eternal, as promised to the righteous in the word of God, are comprised.

V. 23. As the heart in the body seems the centre and fountain of life, because the blood thence circulates into every part, conveying with it health or disease; so are the affections to a man's whole conduct. If the heart, in this sense, be purified by faith and grace, and be properly kept, the tenor of the thoughts, words, and actions will be pure, for they flow from it: if it be the residence of pride, impiety, unbelief, avarice, malice, or lust, the whole conduct will be tainted with these vices: if they find admission, or prevail for a season, they will proportionally infect the temper, conduct, and discourse, and the end or event of life will be accordingly. Therefore this citadel should above all things be garrisoned, that it may not be seized by any of its numerous, subtle, and watchful assailants: this spring should be watched that it may not be poisoned: for as the heart is, so will the life be; if not openly, yet in the sight of God, before whom thoughts, desires, and dispositions decide a man's character. (*Notes, Ps. 119:113. Matt. 15:15—20.*) "For as the heart is either pure or corrupt, so is the whole course of man's life." "Keep thy heart above all keeping," *Marg.*

V. 24, 25. Next to the heart, the tongue, that unruly member, must be bridled and kept most diligently: and a strong guard must be placed upon the eyes, that they may be employed in looking well to the path of duty, and not in gazing at such objects as excite evil desires in the heart. (*Notes, 6:12—19. Gen. 3:6. Josh. 7:21. Job. 31:1—4. Ps. 119:37. Jam. 1:26. 3:3—6.*)

V. 26. The apostle employs nearly the words of the Septuagint translation of the first clause of this verse; "And make straight paths for your feet." Heb. 12:13.—The marginal reading of the latter clause seems preferable.—"By a proper regard to the path of thy feet, all thy ways shall be ordered aright." (*Note, Ps. 37:23, 24.*)

V. 27. "Do not suffer thyself to be drawn aside, either to superstition on the one hand, or to contempt or neglect of religion on the other: let neither love of friends, nor hatred of enemies; neither hope of pleasure or gain, nor fear of pain and damage; neither prosperous nor cross events, ever move thee to turn into either extremes from the rule of virtue; but whatsoever inclination thou findest that way, do not proceed to commit the least sin against God, or against thy neighbour." *Bp. Patrick.*

PRACTICAL OBSERVATIONS.

V. 1—13. Good instructions, given with paternal authority and affection, have a peculiar claim to the obedient attention of young persons; and will be thus received by every one, who applies his mind to the practical knowledge of divine truth: so that those who refuse such instructions and injunctions will be left without excuse. How aggravated then is the guilt of those, who reject the doctrine and forsake the law of the God of heaven, while he condescends to speak to them with the tender compassion of a Father!—We ought to show our love to our children, by instructing them diligently in true wisdom: and that preference, which is shown to such as are most teachable, is no sinful partiality. A special honour is in Scripture given to the pious education of

23 "Keep thy heart with all diligence; for out of it are the issues of life.

24 Put away from thee a froward mouth, and perverse lips put far from thee.

25 Let thine eyes look right on, and let thine eyelids look straight before thee.

26 Ponder the path of thy feet, and let all thy ways be established.

27 Turn not to the right hand, nor to the left: remove thy foot from evil.

14. Ps. 18:31. Eph. 4:25—31. Col. 3:8. Jam. 1:21, 26. 1 Pet. 2:1. † Heb. frowardness of mouth, and perverseness of lips. 8:8, 13, 17:20. 1 Tim. 6:5, q 23:5, 33. Job 31:1. Ps. 119:37. Matt. 6:22. r 5:6. Ps. 119:59. Ez. 16:28. Hag. 1:5, 7. Eph. 5:15, 17. § Or, all thy ways shall be ordered aright. Ps. 37:23, 40, 2, 1:16. S. 16. 2 Thes. 3:3. 1 Pet. 5:10. s Deut. 5:32, 12:32, 28:14. Josh. 1:7, t 16:17. Is. 1:16. Rom. 12:9.

children, as the means by which the Lord gives wisdom and grace: and it behooves those who have received this benefit, to requite their parents for this unspeakable obligation, by handing down their instructions, in their name, and with respect to their memories, to their children also; for it was the intention of such parents, that their remote posterity should thus derive the advantage. (*Note, Ps. 78:3—8.*)—Pious men, in every age of the world, and of every rank in society, agree, that true wisdom consists in obedience to God, and is inseparably connected with happiness: and the well-beloved Son of the Father says to us, "Let thy heart retain my words, keep my commandments and live." (*Marg. Ref. h.*) He is the wisdom of God: the blessings of his salvation we should by every means secure, whatever we go without or lose for his sake; his words we should remember and not decline from them, whatever we forget, or renounce, or leave undone. This "wisdom is the principal thing," the "pearl of great price," the sinner's "one thing needful;" and if we sell all to purchase it, forsake all to secure it, count all but loss for the excellency of it, and lay down our lives in adhering to it, our gain will be sure and infinite. For, while we love and honour the Redeemer, he will preserve us from every danger, keep our souls unto eternal life, give us that honour which cometh from God, adorn us with the ornament and beauties of holiness, and deliver to us "a crown of glory that fadeth not away." But how poor, and contemptible, and wretched will they be, who, "with all their getting" of wealth, of learning, of reputation, of preferment, or of dominion, die without getting understanding, "without Christ, without hope, and without God!" Let us then receive the sayings of him who "hath the words of eternal life;" and we shall daily perceive and experience, that "he hath taught us in the way of wisdom, and led us in right paths." Thus we shall avoid the intricacies and perplexities, in which crafty men are entangled: our path will be plain before us, and we shall proceed with alacrity, confidence, and safety; not straitened in our steps, nor stumbling over the obstructions, which are laid in the paths of the heedless and inattentive; and which can only be avoided by taking fast hold of Instruction, resolved not to let her go, but to keep her, as our life.

V. 14—27. The counsels of heavenly wisdom continually warn us, to keep at a distance from the society and infectious example of wicked men; and to avoid their path, "passing by it, turning from it, and passing away," being afraid of coming within the reach of their fascinations.—There are great numbers in every age, who are restless in pursuit of the pleasures and advantages of sin, or in indulging their malice and revenge; who are miserable when they cannot be mischievous to their utmost wish; who riot in excess upon the gains of their fraud, rapine, and oppression, regardless of the groans and tears extorted by their violence, and to support their extravagance and magnificence. This is one way of the wicked, and it is as increasing darkness; and, if persisted in, will speedily and unexpectedly plunge them into final misery and despair. "But the path of the just is as the shining light, which shineth more and more unto the perfect day." Their comforts are continually increasing, their characters perfecting, their sorrows expiring: and the hour of death will only occasion a short interruption of their increasing light, which will suddenly break forth in perfect and eternal day. Let us then be observant of our great Teacher, and keep our eye continually upon his directions, and hide them in our inmost souls, "for they are life unto those that find them," and a medicine for all our maladies. But would we make progress in our heavenly path, we must "keep our hearts with all diligence," and more sedulously than we do our money, our estates, our habits, or even our characters; "exercising ourselves to have always a conscience void of offence toward God and toward man." With all vigilance and earnestness, and with increasing prayer, we should labour that no evil desire may prevail or abide in our hearts: avoiding every thing which poisons this fountain, by exciting pride, envy, malice, avarice, or sensual lusts; crushing the first emotions of such evils, as we would the brood of a scorpion: guarding the avenues of our senses, imagination, and memory; storing up pious instructions, and using every means to render our minds a treasure of holy thoughts and affections, and to increase in them grateful love, reverential fear, hatred of sin, and benevolence in all

CHAPTER V.

Exhortations to study wisdom, 1, 2. The seductions of harlots, and the complicated mischiefs of their society, 3-14. A figurative commendation of marriage; and of rejection to a man's wife and child ren, 15-19. A further dissuasive from whoredom; urging the Lord's continual presence, and the miserable end of wicked men, 20-23.

MY son, attend unto my wisdom, and bow thine ear to my understanding:

2 That thou mayest regard discretion, and that thy lips may keep knowledge.

3 For the lips of a strange woman drop as a honey-comb, and her mouth is smoother than oil:

4 But her end is bitter as wormwood, sharp as a two-edged sword.

5 Her feet go down to death; her steps take hold on hell.

6 Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them.

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

a 2:1, 4:1, 20. Matt. 13:9. Mark 4:23. Rev. 2:7, 11, 17, 29. 3:6, 13, 22. b 22:17. Jam. 1:19. 1 Cor. 10:21. 15:2, 7. 16:23. 20:13. Ps. 45:2. 71:15. 119:13. Cant. 4:11. Mal. 2:5. 4:2, 16. 4:7, 21. Rev. 17:4-6. * Heb. private. e Ps. 55:21. f 6:24-25. 7:22, 23. 9:18. 23:27, 28. Ec. 7:26. Heb. 12:15, 16. g Judg. 16:4. 6:15-21. 2:18, 19. 7:27. i 4:2; Ps. 119:59. k 11:19. 1a. 16:11. l 16:12, 13. 7:10-21. 2 Thes. 2:9, 10. m 4:1. n 4-36. 27:17-21. Heb. 12:25. n 3:21. 4:21. o 4:15. 6:27, 28. Matt. 6:13. Eph. 5:11. p 6:29-33. Gen. 39:23-28. Judg. 16:19-21. Neh. 13:26. Hos. 4:13, 14. q 6:35. Hos. 7:9. Luke 15:30. r 1 Heb. strength. 31:

its delightful exercises; that from within, these holy streams may issue forth, and fructify our whole conduct and conversation. Above all, we should seek from the Lord Jesus, that living Water, that sanctifying Spirit, which is in the hearts of believers "a well of water springing up into everlasting life." Thus we shall be enabled to put away from us a forward mouth and perverse lips: our eyes will be turned away from beholding vanity, and fixed upon our path; looking straight before us, that we may see and shun the snares and devious tracks, into which others are beguiled; we shall ponder the path of our feet, that we may take no false steps; but that all our ways may be established in consistency and propriety; turning neither to the right hand nor to the left; avoiding all extremes; keeping the middle path; removing our feet from every evil thing; walking by the rule of God's word, and observing the cautions, and treading in the steps of our Lord and Master. In this view, what a beautiful, excellent, and happy thing is true Christianity! But alas! how far do we come short in every particular! Lord, forgive the past, and enable us to follow thee more closely for the time to come.

NOTES.—CHAP. V. V. 1, 2. *Marg. Ref. Notes*, 2: 1-5. 3:1. 4:1, 2.

V. 3. 'By oil and honey he meaneth flattering and crafty enticements.' (*Notes*, 2:16.)

V. 4-6. 'The beginning of this love is not so sweet as the conclusion is bitter: ... after a short pleasure follows long pain, by the impairing men's health, strength, estates, and credit, which they cannot reflect upon without trouble and vexation, and, (if she do not quite destroy their reason,) be filled with remorse of conscience and anguish of spirit: for like a sword that cuts on both sides, she wounds both soul and body: in short, leads those that follow her, to an untimely, shameful, and miserable end: to have never so little to do with her is to approach to destruction, not only here but in another world. For though thou mayest think to make a retreat in time, thou wilt be deceived, she having more ways than thou canst ever know, (winding and turning herself into a thousand shapes,) to keep thee from so much as deliberating about thy return to a virtuous course of life.' *Bp. Patrick*. (*Notes*, 2:18; 19. 23, 27, 28.)

V. 8. 'Wholly shun all familiarity with her; ... avoid her as thou wouldst the plague.' *Bp. Patrick*.

V. 9. *To the cruel.* This may refer either to the harlot herself, who would readily concur in the plunder or murder of her paramour; or to some of those wicked men connected with her, who waited the opportunity of robbing or assassinating such as she took in her net; or to a husband, whom jealousy rendered merciless to the man, who had thus injured him. (*Notes*, 6:27-35.) 'She will have no pity on thee; as is read of Samson, and the prodigal son.' (*Notes*, and *P. O. Judg.* 16:)

V. 10-13. (*Note*, 4-6.) 'Which' (vice) 'wastes first the strength and vigour of thy body, and then thy money and estate upon a strange family, ... whose house and table are furnished with the fruit of thy care and labours. And when things are come to this pass, that thy credit, thy friends, thy precious time, thy health, thy estate, and thy pleasure too, are all gone, and nothing left but an heavy heart, and skin and bone; then thou begin unprofitably to groan and lament, ray perhaps to roar out of thy grief in a most deplorable manner; saying, how stupidly foolish have I been in not considering all this sooner! how senselessly bent on my own ruin! I am amazed to think how I hated the cautions that were given me; ... and inwardly despised ... the just reproofs I had afterward for going to her. I wanted no good instruc-

8 Remove thy way far from her, and come nigh the door of her house:

9 Lest thou give thine honour unto others, and thy years unto the cruel:

10 Lest strangers be filled with thy wealth; and thy labours be in the house of a stranger;

11 And thou mourn at the last, when thy flesh and thy body are consumed;

12 And say, how have I hated instruction, and my heart despised reproof!

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

14 I was almost in all evil, in the midst of the congregation and assembly. [*Practical Observations.*]

15 Drink waters out of thine own cistern, and running waters out of thine own well.

16 Let thy fountains be dispersed abroad, and rivers of waters in the streets.

17 Let them be only thine own, and not strangers with thee.

3. r 7:23. Deut. 32:29. Jer. 5:31. Rom. 6:21. Rev. 21:8. 22:15. a Num. 5:27. 1 Cor. 5:4, 5, 6, 18. t 1:7, 22, 29, 30, 15:5. Ps. 50:17. 73:22. John 3:19, 20. u 1:25. 1:31. 13:18. Gen. 19:9. Ps. 2:13, 14. 2 Chr. 24:20-22. 25:16. 33:10, 11. 36:16, 17. Jer. 44:4, 5. Zech. 1:4-6. x Luke 15:18. 1 Thes. 4:8. 5:12, 13. Heb. 13:7. y 13:20. Num. 35:1-6. Bus. 4:11-14. 1 Cor. 10:6-8. 2 Pet. 2:10-18. Jude 7-13. z 19:19. 1 Cor. 7:2-5. Heb. 13:4. a Leut. 33:25. Ps. 68:28. Is. 48:1. b Gen. 24:60. Judg. 12:9. Ps. 127:3, 128:3.

tions of my parents, tutors, friends, and God's ministers who informed me of the danger, and taught me how to escape it: but alas! I was so selfish as not to obey them; so contumacious that I did not so much as consider what they said unto me.' *Bp. Patrick*. (1:7, 25, 30, 31. *Note*, 9:7-9.)

V. 14. *In the midst, &c.* This expression may either refer to the society, or assembly of wicked people, where every species of abomination is shamelessly perpetrated; or it may mean, 'in the face of mankind, in the most open manner;' or, as some think, that even in the midst of the congregation assembled for the worship of God, the man's heart and imagination were employed about almost all kinds of wickedness.—If men are, as most persons think, almost exclusively the seducers, it is wonderful that Solomon should speak of women as the chief tempters to these vices, and bestow so much pains to put men upon their guard against their enticements, saying so very little on the counterpart of the subject. And we should remember, that this is not the wisdom of Solomon only, but the wisdom of God also. Doubtless eternal alterations in society may effect considerable changes the seduction of females is in these times often attended with peculiar aggravations; and the abandoned of both sexes are reciprocally the tempters of the more virtuous. Yet upon examination it must appear, that bad women multiply the seduction (if that term may be used) of heedless youths, far more rapidly than bad men seduce modest women. A few of them comparatively suffice to corrupt whole cities; and it might perhaps be ascertained by facts, that some insinuating prostitutes have initiated more young men into these destructive ways, in the course of a year or two, than the most abandoned rakes have debauched virgins during their whole lives. So that, though these latter should be treated with marked severity; yet the grand effort of those in public stations, who would effectually promote reformation, should be directed to the restraining, or at least driving out of sight, those wretched females, who are the pestilence or nuisance of society, and equally the objects of compassion and of abhorrence. (*Note*, and *P. O.* 7:6-27.)

V. 15-19. Some interpret these verses as an exhortation to honest industry, contentment, and liberality: but it seems far more natural to suppose that the inspired instructor is prosecuting his subject, and, in this figurative language, recommending marriage to those young persons who were tempted to the crimes before mentioned.—'He sheweth that God blesteth marriage, and curseth whoredom.—Happy shalt thou every way be in such a wife; whom I advise thee to take in thy youth.' *Bp. Patrick*. Instead of drinking, as it were, the muddy and poisonous water from the common sewer; let every man have a well or a cistern of his own, filled with pure and wholesome water: considering the off-spring of his virtuous union, which he will confidently regard and without shame acknowledge, as his own, to be so many fountains and rivulets, by which other families, so to speak may be watered and replenished, and his name and posterity honourably perpetuated; and not like the dubious, spurious, and disgraceful off-spring of illicit intercourse.—The inspired writer proceeds with his advice, by exhorting a man, once contented with the wife he has taken; to bless God for her and count himself happy in her, and in in honourable off-spring, and to pray for a blessing upon them; to be cheerful in the company of his wife, who is like the loving hind, or the pleasant, harmless roe, and does not at all resemble the crafty, rapacious, and licentious harlot; cherishing her with endearment and increasing affection, and never giving the least liberty to his passions but in her company. (*Notes*, 1 Cor 7:4-9. Heb. 13:4.)—It is observable that Solomon, though

18 Let thy fountain be blessed; and 'rejoice with the wife of thy youth.

19 Let her be 'as the loving hind and pleasant roe: let her breasts 'satisfy thee at all times; and 'be thou ravished always with her love.

20 And why wilt thou, my son, be ravished 'with a strange woman, and embrace the bosom of a stranger?

Ec. 9:9. Mal. 2:14, 15. d Cant. 2:9, 4:5, 7:3, 8:14. * Heb. *rester thee*. 15. f Heb. *err thou always in her love*. 2 Sam. 12:4. e 2:16—19, 6:24, 7:5, 22:14, 23:27, 28, 33, 1 Kings 11:1. f 15:3, 2 Chr. 16:9, Job 31:4, 34:21, Ps. 11:4, 17:3, 139:1—12, Jer. 17:10, 23:24, 29:19, Hos. 7:2, Heb. 4:13, Rev. 2:18, 23. g 1:18,

he had had so many wives, gives no intimation of polygamy, or encouragement to it: whence we may infer, that he wrote these cautions, after he was made sensible of his own madness and folly: and knew that violating the original law of marriage tended to inflame the licentious passions, rather than to allay them. (Notes, Ec. 7:23—28. P. O. 23—29. Note, 9:7—9.)

V. 20—23. Notes, 3—14. 2:16—19. 6:23—25.—*A stranger*. (20) *אֲלֵינֵינָא, separatus a nostra religione, alienus*. Robertson. Such were the wives and concubines, which Solomon had loved and multiplied excessively, and with the most pernicious effects: (Note, 1 Kings 11:1—8.) so that he here warns his son, or his reader, and dissuades him most pathetically against in a single instance imitating his example.—*He pondereth, &c.* (21) *Or weigheth*. (Notes, 1 Sam. 2:3. Is. 26:7. Dan. 5:25—28, v. 27. P. O. 18—31.)

PRACTICAL OBSERVATIONS.

V. 1—14. If we bow an obedient ear to wisdom, we shall both regard discretion in our own conduct, and our lips will keep knowledge for the use of others also: and we always need her salutary cautions, but especially in youth; for innumerable snares and temptations beset our path. But there is no one, which has proved more fatal, or to greater numbers, than the blandishments of strange women. Nay, this has generally been Satan's method of drawing men off from the worship of God, into idolatry, or divers forms of false religion, which are spiritual whoredom and adultery. The soothing language of these fascinating tempters, blended with flatteries, professions of love, and artful persuasions, are as pleasing to the carnal heart, as honey from the comb to the palate; and they are smooth and insinuating as oil. But the consequences of yielding to their enticements prove bitter as wormwood, poisonous as hemlock, and sharp as a two-edged sword; nay, the harlot's "feet go down to death, her steps take hold on hell." And should a man, who has got entangled in this snare, seem disposed to consider his ways, to return to virtue, or to inquire after the path of life; his artful deceiver can employ a thousand wiles to withdraw him from his purpose. She can change her looks, her language, or demeanour, at pleasure, and assume innumerable forms of falsehood: she can affect grief, despair, affection, resentment, jealousy, contempt, aversion, as may best suit the present purpose; and by reproaches, caresses, complaints, menaces, tears, and expostulations, she can wind herself into every form, discover every avenue to the heart, work upon every weakness and passion, and avail herself of every unguarded moment, to resume her influence and rivet her chains: so that there is no knowing all her moveable ways, and scarcely any escaping from the fatal snare. Safety can therefore only be found by keeping at a distance, removing "the path far from her, and not coming nigh the door of her house;" even shunning the streets and passages where such tempters wait for their prey. This must be decidedly the conduct of all, who would not risk every thing dear and valuable: and those who palliate such intercourse as a small matter, are as little versed in the private history of mankind, as in the words of divine wisdom. Multitudes in this way continually lose their character, sink into contempt and infamy, and are left to the necessity of subsisting by the most destructive pursuits: thousands have fallen victims to the jealousy, revenge, or rapacity of a base prostitute or her associates: and what can men expect from trusting themselves with women, of whom they scarcely know any thing, but that they are equally destitute of conscience and of shame? But should this peril be escaped, no better can be expected, than that, by the expenses of such pursuits, a man's substance should be wasted among the basest strangers, and himself, with his family and friends, left to beggary and misery. At the same time the constitution is generally ruined beyond recovery; and those diseases are contracted, which consume the body in the most loathsome manner, and bring thousands and tens of thousands every year to the grave in the most deplorable manner, and which form a constant testimony of God's abhorrence to this iniquity. In this wretched situation many a miserable sufferer too late regrets his folly, and "mourns at the last, when the flesh and body are consuming, and says, How have I hated instruction, and my heart despised reproof! and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me! I was almost in all evil," in the midst of every congregation of evil-doers. Should such reflections be admitted in this life, and the evil of such a course of iniquity be duly perceived, by a miracle of mercy and grace; true repentance, may at last prevent the most tremendous consequences, and the destruction of the flesh may

21 For 'the ways of man are before the eyes o' the LORD, and he pondereth all his goings.

22 'His own iniquities shall take the wicked himself, and be shall be 'holden with the cords of his 'sins.

23 He 'shall die without instruction: and 'in the greatness of his folly he shall go astray.

31:32, 11:3, 5. Ps. 7:15, 16, 9:15, 16. Jer. 2:19, Hos. 4:11—14. Gal. 6:7, 8. b Ec. 7:26. 1 Heb. *sin*. 1 Cor. 5:9, 10. Gal. 5:19—21. Eph. 5:5, 6. Heb. 13:4, 14:10, 21:14, 32. Job 4:21, 36:12. k 14:14. Ps. 81:12, 2 Pet. 2:15—22.

prove the salvation of the soul. But those, who have the most opportunity of witnessing such scenes, have but seldom the satisfaction of seeing good evidence of this true though late repentance: alas! far, far more die as insensible and profane as they have lived. And what language of man can express the case of the self-ruined sinner, in the eternal world, enduring the reproaches and keen remorse of his own conscience, "his worm, that never dieth;" (Note, Mark 9:43—50.) while he recollects despised warnings and expostulations, and good instructions of parents, teachers, and ministers, all treated with hatred and disdain; yea, the convictions of his own conscience, and the strivings of the Holy Spirit, all diligently opposed and extinguished, by rushing into every kind of evil, with a headlong disregard of consequences, till sudden destruction came upon him, without the possibility of escape!

V. 15—23. But let us avert our eyes from the doleful scene, before contemplated. Every man should study to keep himself, if possible, from the least inclination to such destructive vices, which diffuse sin and misery more rapidly than any other: and the encouragement of lawful marriage is one means which God has appointed for these purposes. This was good for man in his state of innocence; and it is become much more needful, since the fall has given his passions an immense accession of force, and his enfeebled powers have lost their authority over them. Every restraint upon marriage, or dissuasive from it, may in many cases operate as a temptation to vicious habits and connexions; and that which might have prevented these evils, seldom avails to cure them. But this preservative used in the fear of God, and in dependence on him, will not prove ineffectual; and the comforts of the married state, when prudently and piously entered into, and when the duties of it are faithfully and affectionately performed, are so superior to all the base pleasures of illicit connexions, and produce such contrary effects, to individuals and to society, in every respect; that if men will not renounce their reason, they must prefer these running waters from their own fountain, to the pestiferous exhalations of a stagnating, putrid pond. (Note, Gen. 2:24.) Indeed, those who have once tasted the endearments of domestic life, with the rational conversation of a virtuous and affectionate companion; together with the satisfaction of seeing a family of hopeful children, growing up to be useful members of society; commonly lose all inclination for scenes of licentiousness, except where previous bad habits have debauched the mind: and multitudes, who seem not influenced by higher principles, live in this way respectable members of society. But there are so many dangers and hinderances, as to this desirable settlement in life, from the present state of human nature, that we can have no assurance of being properly yoked, except as we acknowledge God in respect of it; attending to the rules of his word; preferring prudence and piety, to wealth, wit, or beauty; and seeking his direction and blessing. (Notes, 18:22, 19:14, 31:10—12.) When a man has entered into the married state, he should consider that he is bound to treat his wife with tenderness and affection, though she be not without faults and imperfections; not only because she is his own choice, but because she is the woman that the Lord has allotted him. He should therefore continually seek the blessing of God on their union and family by fervent prayer; and study to be cheerful and happy in her company; and not allow a thought or desire to wander after any other person. For why should a man desire forbidden fruit, when he may have all that is needful and good for him, honourably and with a blessing?—Let us ever remember, that though secret deviations from our duty may escape the eye of our fellow-creatures; yet "a man's ways are before the eyes of the LORD, and he pondereth all his goings." If no other apprehend the adulterer or fornicator, to put him to shame, or testify against him; his own iniquities will entangle him, as in a net, and his sins will bind him, as with cords, for the vengeance of his offended God: and those who despise these maxims of heavenly wisdom, shall die without instruction; while their doom shall prove the greatness of their folly, in going astray from God's commandments.

NOTES.—CHAP. VI. V. 1—5. A partial regard to insinuating companions, or relations, whose circumstances, prudence, or honesty are not fully ascertained, induces incautious persons, especially the young and unsuspecting, to be bound with them for sums of money above what they can afford to lose; and often, to enable a man, who is discontented in his station and in haste to be rich, to prosecute some favourite scheme; or to extricate himself from difficulties into which his rashness or extravagance has plunged him; or to support a delusive show of affluence and treacherous credit. Thus

CHAPTER VI.

Cautions against suretyship, and counsels to those who have rashly engaged in it, 1-8. The slothful sent to the ant for instruction, and shown how idleness tends to poverty, 6-11. Some artful practices of wicked men exposed, and their ruin denounced, 12-15. Seven things which the Lord hates, 16-19. Exhortations to obey parents, and to walk in God's commandments, 20-23. Illustrations from fornication and adultery; and the fatal consequences of the latter especially stated, 24-35.

MY son, 'if thou be surety for thy friend, ¹if thou hast stricken thy hand with a stranger; ²Thou art ensnared with the words of thy mouth, thou art taken with the words of thy mouth.

³Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; ⁴go, humble thyself, and make sure thy friend.

⁵Give not sleep to thine eyes, nor slumber to thine eye-lids.

⁶Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.

[Practical Observations.]

⁷Go to the ant, ⁸thou sluggard; consider her ways, and be wise:

⁹Which, having ¹⁰no guide, overseer, or ruler, ¹¹Provideth ¹²her meat in the summer, and gathereth her food in the harvest.

¹³How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

a 11:15, 17:18, 20:16, 22:26, 27:19. Gen. 43:9, 44:32, 33. Job 17:3. Philen. 18:19. Heb. 7:22. b 12:13, 18:7. c 2 Sam. 24:14. d Chr. 12:5. Ps. 31:8. e Ex. 10:3. 2 Chr. 36:12. Jam. 4:10. f Or, *as thou shalt thou present with thy friend.* e 10, 11. Ps. 132:4. Ec. 9:10. Matt. 24:17, 18. Mark 13:35, 36. f 1:17. Ps. 11:1, 124:7. g 1:17. Job 12:7, 8. h 1:3. Matt. 6:26. h 9, 10, 12, 13, 14, 15, 19. i 9, 19, 14. 2:20, 21, 22, 23, 24, 30, 31, 25, 13, 16. Matt. 25:26. Rom. 12:11. Heb. 4:12. 1:20, 38, 39-41, 39, 1-12, 26-30, 41, 4. Ec. 1:25. 1 Tim. 6:19. 1:12. Jer. 4:14. m 1:9, 9:18. Jon. 1:6. Rom. 13:11. 1 Thes. 5:2-7. n 6, 23, 33, 34. o 10:4, 13:4, 20:4. p 11:5, 17:4. 1 Sam. 17:28. Jer. 24:8-10. Jam. 1:21. q 14, 12, 4, 2, 4, 2, 4, 8, 13. Ps. 10:7, 36:3. 74:2-4. 59:7, 73:8, 9. Matt. 12:34. Act. 20:30. 1 Tim. 5:13. Tit. 1:10, 11. Jam. 3:6. r 5:8, 10:10. Job 15:12. Ps. 35:19. s 2:14, 16:28-30, 21:8. t 1:8. Ps. 36:4. Is. 32:7. Ex. 11:2. Mic. 2:1. u 19, 16:23, 22:8. Hos. 8:7. Gal. 6:7, 8. † Heb. *casteth forth.* 26:17-22.

men risk the ruin of their own circumstances, the forfeiture of reputation and liberty, the injuring of their families, or even the defrauding of their creditors; when perhaps their consent was obtained at some convivial meeting, or when heated with liquor! Such contracts seem in Solomon's days to have been finished by verbal promises, and striking of hands before witnesses. If then any one had been drawn into such a snare, and was taken with the words of his mouth; ('for a man's own lips are a strong snare to him,' *Sept.*) it was his duty and interest, to extricate himself, if possible, by the most humiliating concessions and equitable proposals, that he might either induce the creditor to discharge the security, or his friend to pay the money; and this without the least delay; as the deer would escape from the hunter, or the bird from the fatal snare of the fowler.—It cannot be supposed that suretyship in every case is unlawful, or even inconsistent with prudence. Such engagements, *may, nay must*, frequently be entered into by many persons: and it would often be inconsistent with friendship, benevolence, and even justice, to refuse them. But the dangerous extremes to which this matter is carried, the fatal effects of men rashly engaging for large sums, and the cruel advantage frequently taken of their indiscretion, render it a general truth, that "he who hateth suretyship is sure" (11:15.) and some exceptions may well agree with a good general rule. Nor can it consist with honesty, in any ordinary case, for a man to be bound for more money than he is able to pay, along with his own debts, and without giving up a fair prospect of maintaining his family. (Notes, 17:18, 20:16, 22:26, 27:1.)

V. 6-11. Diligence is every man's wisdom and duty; that he may not be a burden to society, but provide things needful for himself and family; that he may be out of the way of various temptations, and have it in his power to relieve the distressed. The sluggard is therefore sent to school to the insignificant but provident ant; who, destitute of reason, and without any instructor or ruler, takes more proper care for the future, than the slothful do, with all their advantages. Habits of indolence grow upon people: they cannot resolve to leave their beds, and go to work, to encounter difficulties, or bear hardships; they make abundance of excuses; and if none prove satisfactory, they only desire a short respite, a little and a little more indulgence in sloth.—Thus the day is spent in sleep or inactivity; life runs to waste; and poverty, seen at a distance but not regarded, draws near with sure and gradual progress, like a traveller: and when he arrives, he proves an armed man; all resistance is in vain, and pinching want becomes the inevitable consequence. This slothfulness is frequently the effect of being brought up with the expectations of a large fortune, and then coming untutored into possession of it; while habits of industry are generally contracted by young men who have not such expectations: and thus some grow rich and others poor, in unremitted succession, one generation after another; which shows, that, even in respect of this world, the anxiety of men to heap up wealth for their children is vanity and folly.—The Septuagint exhort the sluggard to consider the bee likewise. 'Or, go to the bee,

10 Yet a little sleep, a little slumber, a little folding of the hands to sleep:

11 So shall thy poverty come as one that travelleth, and thy want as an armed man.

12 ¶ A naughty person, a wicked man, walketh with a froward mouth.

13 He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

14 Frowardness is in his heart, he deviseth mischief continually; he soweth discord.

15 Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

[Practical Observations.]

16 ¶ These six things doth the Lord hate; ¹⁷an proud look, ¹⁸a lying tongue, and hands that shed innocent blood,

¹⁹an heart that deviseth wicked imaginations, feet that be swift in running to mischief,

²⁰a false witness that speaketh lies, and he that soweth discord among brethren.

21 ¶ My son, keep thy father's commandment, and forsake not the law of thy mother:

22 Bind them continually upon thine heart, and tie them about thy neck.

x 1:27, 29:1. Ps. 73:18-20, 1s. 30:13. 1 Thes. 5:3. y 2 Chr. 36:16. Ps. 50:22. Jer. 19:11. z 8:13, 30:18, 21, 24, 29. Am. 1:3, 6, 9, 11, 21, 4, 6. a 3:32, 11:20, 15:9, 17:15, 20:10, 23, Deut. 18:10-12, 23:18, 24:4, 25:16, Rev. 21:27. b Heb. *of his soul.* Ps. 115:5. c Heb. *haughty eyes.* 30:13. 1s. 10:4, 18:27, 73:6-8, 101:5, 131:1. Is. 2:11, 3:9, 16, 1 Pet. 5:5. b 12:22, 14:5, 26:28. Ps. 56, 120:2, 3. Hos. 4:2. John 8:44. Rev. 22:15. c 1:11. Deut. 27:25. 2 Kings 24:4. Is. 1:15, 59:3-6. d 24:8. Gen. 6:5. Ps. 36:4. Jer. 4:14. Mic. 2:1. Zech. 8:17. e 1:16, 1s. 59:7. Rom. 3:15. f 12:17, 19:5, 9, 21, 28, 25:18. Ex. 20:16, 23:1. Deut. 19:16-20. 1 Kings 21:10-15. 1s. 27:12, 35:11. Matt. 15:19, 26:59. Acts 6:13. g 14, 16:28, 22:16, 26:20. 2 Tim. 2:23. Jam. 3:14-16, 18. h 1:8, 9, 71-4, 23:22, 30:11. Deut. 21:18, 27:16. Eph. 6:1. i 3:3, 4:6, 21, 7:3, 4. Ex. 13:16. Deut. 6:8. 2 Cor. 3:3.

and learn how skillfully she labours, and how completely she finishes her work: whose labours kings and private persons carry away for their health; for she is desirable and honourable among all; because being weak as to strength, she hath added wisdom to acquire reputation." (Notes, 13:4, 15:19, 18:9, 19:24, 20:4, 21:25, 22:13, 24:30-34, 26:13-16, Eph. 4:28, 1 Thes. 4:9-12, 2 Thes. 3:6-12.)

V. 12-15. Solomon here contrasts the sloth of those who might be profitably employed, with the unwearied application and wily sagacity of the sons of Belial, the determined and desperately wicked; or, he shows how indolence and extravagance make way for a man being gradually led on in sin, through urgent temptations, till he becomes the most abandoned and mischievous of the human species. Those who have totally cast off the fear of God, with all regard to justice and honour, form artful schemes of committing iniquity, and pursue their object without intermission, by lies, flatteries, slanders, or perjuries. Thus they "walk with a froward mouth." They unite themselves in cabals, and have their secret signs, understood by each other. So that "they wink with their eyes, and speak with their feet, and teach with their fingers." The artifices of gamblers and covetous usurers, to draw in young spendthrifts, may be intended. Or the conduct of hypocrites, who, with the language, the attitudes, the affected demure looks, and every action of extraordinary piety, carry on their trade of "devouring widows' houses." Their mouths, and hands, and eyes, and feet, are all employed; and even in their closet, at the church, and at the Lord's table, they are pursuing their one object, with lifted eyes, and bended knees, and hands spread forth.—Or in general it may mean, that all the powers, faculties, senses, and members of wicked men, are instruments of unrighteousness; and according to their different propensities, they pursue their object uniformly: for frowardness is in their heart, and they are continually devising mischief, and sowing discord, in neighbourhoods and nations, that they may reap some advantage for themselves; or because, as the children of the devil, they love mischief for mischief's sake: but by all this they only ensure their own destruction; and that often very suddenly, and without remedy. (Notes, 29:1, 1 Thes. 5:1-3.)

A naughty person. (12) "A man of Belial." Heb. Notes, Deut. 13:12-18, p. 12. 2 Sam. 20:1, 2. 1 Kings 21:8-14.

V. 16-19. (Marg. Ref.) These seven abominations seem to have been mentioned by Solomon, as found in the practice of the children of Belial, whom he had been describing: they were sure therefore to destroy such as persisted in them, because peculiarly hateful to God the Judge of all. "Nothing is more odious to the Lord, (who is the dispenser of rewards and punishments,) nothing more opposite to the divine nature, and which he more severely punishes, than these six or seven things, &c." Bp. Patrick. (Notes, 8:13, 30:11-14.)

V. 20, 21. These commandments, as given by parents, are here supposed to coincide with the precepts of God: and thus tacitly instructed parents, what injunctions to lay upon their children, and how to exercise their authority. (Notes, 18 Ex. 20:12.)

22 When *thou* goest, it shall lead thee; when thou sleepest, it shall keep thee; and *when* thou awakest, it shall talk with thee.

23 For *the* commandment *is* a *lamp*, and the *aw* is *light*; and *reproofs* of instruction *are* *the* way of *life*;

24 To *keep* thee from the *evil* woman, from the flattery *of* the tongue of a strange woman.

25 *Must* not after her beauty in thine heart; neither let her *take* thee with her eye-lids.

26 For *by* means of a whorish woman *a man* *is brought* to *a* piece of bread: and *the* adulteress will *hunt* for the precious life.

27 Can a man *take* fire in his bosom, and his clothes not be burned?

28 Can one go upon hot coals, and his feet not be burned?

k 2:11, 3:23, 24. Ps. 17:4, 43:3, 119:9, 11, 24, 54, 97, 148. 1 Ps. 19:8, 119:98—100, 105, 1s, 8:20. 2 Pet. 1:19. * Or, *candle*. Rev. 2:5. m 5:15, 15:31, 32, 29:15. Luke 19:17. Ps. 141:5. n 3:18, 4:4, 13:5, 15:24. Jer. 21:8. o 2:16, 5:3, 7:5. Ec. 7:26. 1 Or, *of the strange tongue*. p 2 Sam. 11:2—5. Matt. 5:28. Jun. 1:14, 15. q 2 Kings 9:30, marg. Cant. 4:9. 1s, 3:16. r 5:10, 29:8. Luke 15:13—15:30. s 1 Sam. 2:36. t Heb. *the woman of a man, or, a man's wife*. t Gen. 39:14, Ex. 13:18. u Job 31:9—12. Hos. 7:4—7. Jam. 3:5. x Gen. 12:18, 19. Lev. 20:10. 2 Sam. 11:3, 4, 12:9, 10, 16:21. Jer. 5:8, 9. Ez. 22:11. Mal. 3:5.

V. 22. (Note, Deut. 6:7—9.) 'Thou wilt find the benefit of giving early entertainment to such good counsel from thy parents, in every passage of thy whole life: for when thou goest about any business, it will guide thee to do it honestly and successfully; when thou liest down to sleep, it will make thee rest secure of the guardianship of the divine Providence; and when thou awakest in the morning, suggest to thy thoughts how thou oughtest to behave thyself at home and abroad.' Bp. Patrick.—'When thou walkest, lead her forth that she may be with thee; thus when thou sleepest, let her keep thee, that when thou awakest she may talk with thee.' Sept.

V. 23. 'Every particular commandment of God ... is like a candle; and the whole law is like the light of the sun; to show thee thy way and to exhilarate thy spirits, while thou walkest in it: nay, the severest reproofs, which correct thy errors, and reduce thee to obedience, are the way to the greatest happiness.' Bp. Patrick.—The words *law* and *commandment* are in such passages put for revelation in general, and not for any one part of it as distinguished from others. (Notes, Ps. 19:7—11, 119:1.)

V. 24, 25. (Notes, 2:16—18, 5:4—6.) *Eye-lids*.] Either the decorations of painting and attire, or the wanton glances of a licentious woman; which *wound* and *kill*, in a far different sense than deluded lovers suppose when they use such expressions.

V. 26. *A piece of bread, &c.*] That is, a fragment or crust of bread, the meanest morsel by which life can be supported. This expression describes that extreme poverty, to which fornication often reduces those who have before lived in affluence; as the latter clause of the verse shows the fatal effects of adultery. (Notes, 27—35, 2:16, 17.)

V. 27—35. Solomon had before intimated, that some of these strange women had "forsaken the guides of their youth, and forgotten the covenant of their God." (Note, 2:17,) but he here particularly considers the consequences of adultery, with a woman who yet lived with her husband. It would be as vain to commit this crime in expectation of escaping detection and punishment; as to take fire into the bosom, and suppose that it would not burn so much as the raiment, or to walk on burning coals, and hope that the feet would not be burnt. (Notes, and P. O. Num. 5:12—31.) And indeed no man could be so intimate with a married woman, as to give occasion to disadvantageous surmises, without guilt and a powerful temptation to more atrocious criminality. (Note, Matt. 5:27, 28.) A thief who stole from mere hunger, might escape contempt, through compassion for his distress: yet he that was caught stealing, was condemned to restore sevenfold, or abundantly, though it might reduce him to poverty or even slavery. (Note, Ez. 22:1—4.) But adultery, being a far more intolerable injury, was by the judicial law of God punishable with the death of both parties: (Lev. 20:10. Notes, 2 Sam. 12:13, 24, 25.) it was a proof of a more desperate state of the heart, and could admit of no plea; and it was as egregious folly, as if a man should at once wilfully murder both his body and soul. In the judgment of all wise and pious men, the adulterer would contract an indelible disgrace; and would involve himself in quarrels which might terminate in bloodshed. For jealousy, when a man knew or suspected himself supplanted in the affections of his wife, and dishonoured by her unfaithfulness to his bed, commonly excited the most implacable rage and resentment. (Notes, Ez. 20:5, 34:11—17, v. 14. Num. 5:12—14, 31.) In prosecuting the criminal, the injured husband would demand the rigorous execution of the law, and not regard any ransom, presents, or submissions: and if he failed of obtaining redress from the magistrates, he would be ready to execute vengeance with his own hand upon the injurer. So that he that committed adultery, did it, as one bent upon destroying his own soul.—*Toucheth* her. (29) Gen. 3:3, 20:7. 1 Cor. 7:1.

PRACTICAL OBSERVATIONS.

V. 1—5. The Scriptures instruct us in discretion, even

29 So *he* that goeth in to his neighbour's wife whosoever *toucheth* her shall not be innocent.

30 *Men* do not despise a thief, if he steal to satisfy his soul when he is hungry;

31 But *if* he be found, he shall restore seven fold; *he* shall give all the substance of his house.

32 But whoso committeth adultery with a woman *lacketh* understanding: *he that* doeth it *destroyeth* his own soul.

33 *A* wound and dishonour shall he get; and his reproach shall not be wiped away.

34 For *jealousy* is the rage of a man: therefore he will not spare in the day of vengeance.

35 He will not *regard* any ransom; neither will he rest content, though thou givest many gifts.

y Gen. 20:4—7, 26:10, 11. 1 Cor. 7:1. z Ex. 22:1, 3, 4. 2 Sam. 12:6. Job 20:18. Luke 19:8. a Matt. 18:25. b 7:7. Gen. 38:9, 10, 41:39. Ez. 7:25, 26. Jer. 5:8, 21. Rom. 1:23—24. § Heb. *heart*. Hos. 4:11, 12. c 2:18, 19:5, 22:23, 7:22, 23, 8:36, 9:16—18. Ez. 18:31. Hos. 13:9. d 5:9—11. Judg. 16:19—21. Ps. 38:1—8, 51:3. e Gen. 49:4. 1 Kings 15:5. Neh. 13:26. Ps. 51: *title*. Matt. 1:6. f 27:4. marg. Num. 5:14, 25:11. Judg. 19:29, 30. Cant. 8:6. 1 Cor. 10:22. || Heb. *accept the face of*.

as to our temporal concerns, for the peace of our own minds, the comfort of domestic life, the welfare of society, and the honour of the gospel: and a life, regulated according to the oracles of God, exceedingly conduces to our true interest and happiness, even in this present world.—We are stewards of our worldly substance, and ought not to dispose of any part of it, but by the allowance of our Lord; we hold it in *trust* for our families, for the poor, and for the church; with a license to take a portion for our own use, according to our station: but to waste his goods extravagantly, or in rash schemes and speculations, is a very criminal breach of trust. (Notes, Luke 16:1—8. P. O. 1—12.) Justice, piety, and charity, unitedly call on us to be upon our guard against such engagements as may entangle us in difficulties and temptations, be injurious to others, or deprive us of the means of being useful. And if any have been thus drawn in; it behooves them to lose no time, spare no pains, and shrink from no difficulties by which the ruinous effects may be prevented or mitigated, if possible. But such obligations are far more readily entered into than got rid of: and a promise, a letter of credit, or a bond hastily given, may so involve a man, that he can by no means avoid bankruptcy. Hence we learn how much easier it is to ruin than to save ourselves; that our heedless conduct may be long after remembered against us; and that every rash and wicked word, yea, every idle word, must be accounted for at the day of judgment.—But how base are they who take advantage of a man's indiscreet partiality to draw him in to his ruin; and who will not submit to every hardship, to extricate him whom they have thus involved! In these matters, supposed friends often prove *strangers* to us, and show that we were not well acquainted with them; and by acting with the cruelty of enemies, painfully teach us to place no confidence in man. If, however, we ought in prudence to stoop, strive, and employ every means, to escape from impending temporal calamities; how should we be in earnest, and make all haste to flee from "the wrath to come," and to "recover ourselves from the snare of the devil, who hath taken us captives at his will!" Nor should we forget him, who willingly became our Surety, when we were strangers and enemies, though he well knew how dear it would cost him to pay our debt, and ransom our souls, and how ungrateful we should often prove.

V. 6—15. It may abate our wonder, that sinners should be so negligent in seeking an interest in his great salvation; when we observe how improvident great numbers are about the present world. Though we are formed wiser than the animal tribes: yet multitudes voluntarily become more foolish than they, and might learn wisdom from the most despicable of them, if they were not utterly unteachable. (Note, Is. 1:3.) While many incessantly weary themselves to gratify an insatiable avarice, numbers can by no means be induced to a proper degree of attention and diligence; though they see abject poverty marching in pursuit of them as an armed man. We may expostulate with such sluggards, and demand of them, how long they mean to waste their hours in sleep, and their days in inactivity. But they will still crave respite, and require "a little sleep, a little slumber, a little folding of the hands to sleep;" and few are recovered from these indolent habits, who have once contracted them. How carefully then should we guard against beginnings, and learn to redeem precious time; to rise early when health permits; and to inure ourselves to diligence and hardness, in our respective callings! And how carefully should parents and teachers watch over young persons, and prevent their becoming *habitually* slothful and self-indulgent, and to teach them habits of application to some useful study or labour! But it is still more important, that men should avoid indolence in the concerns of their immortal souls; and that, in the present transient and precarious summer of life and health, they should prepare for the approaching winter of sickness, death, judgment, and eternity. To numbers it may well be said, "Go

CHAPTER VII.

Reveries, invitations to a familiar acquaintance with wisdom, as the presence from strange women, 1-5. A fact related, to illustrate the artful way by which such women draw in the unwary to their destruction, 6-23. Another warning against all approaches to this vice, from its fatal effects on many eminent persons, 24-27.

MY son, keep my words, and lay up my commandments with thee.

2 **K**eeP my commandments, and live; and my law ^{as} the apple of thine eye.

3 **B**ind them upon thy fingers, write them upon the table of thine heart.

4 **S**ay unto wisdom, ^HThou art my sister; and call understanding ^{thy} kinswoman:

1:9, 3:1. b Luke 8:15. 11:22. John 14:23. 15:20. Rev. 1:3. 22:9. c 2:1. 10:14. Deut. 11:18. Job 22:22. d 1:13. Lev. 18:5. Is. 55:3. John 12:49, 50. 14:21. 15:14. 1 John 2:3, 4. 5:1-3. Rev. 22:14. e Deut. 32:10. Ps. 17:8. Zech. 2:8. f 3:3. 6:21. Deut. 6:9. 11:18-20. Is. 30:8. Jer. 17:1. 31:32. 2 Cor. 3:3. g 2:2-4. 4:6-8. h 2:2-4. Cant. 8:1. Matt. 12:49, 50. Luke 11:27, 28. 12:16.

to the ant, thou sluggard, consider her ways, and be wise." "How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep?" Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." (*Notes, Rom. 13:11-14. Eph. 5:8-14. v. 14. 1 Thes. 5:4-11.*) But alas! they love their sleep of sin, and their soothing dreams of worldly felicity; and crave a little sleep, and to be excused, as yet, from repentance, prayer, self-denial, and diligence: they mean to set about this irksome work some time, but not now: and so they compose themselves again; yet not without imbibing a deep resentment against those officious intruders who attempted to awake them. But their destruction slumbers not; it approaches every moment, and will ere long come on them with irresistible violence: and when they "lift up their eyes in hell," they will have full leisure bitterly to lament their folly. "O Lord, awaken them to see their danger, while yet there is a way of escape! and awaken all of us, (for we are yet half asleep, and ready again to close our eyes,) that we may give diligence to ensure our own salvation, and to seize every opportunity of glorifying God, and of doing good to the church, and to the world." For the children of the wicked one are vigilant, diligent, sagacious, and persevering in their schemes of mischief: their heart continually devises, their lips utter, and their fingers work wickedness: their eyes look abroad for their prey, or wink while they seize upon it; and they are wholly intent upon their pernicious projects: yet by all this they only serve the cause of Satan, and ensure their own destruction. And shall Christians, who have such glorious prospects, immense obligations, powerful motives, and bright examples, be inactive, inconstant, and lukewarm? Shall we neglect those things which the Lord loves, by which he is honoured, and which he will graciously reward? God forbid! No, let us be "steadfast, unmoveable, and always abounding in his work, as knowing that our labour is not in vain in the Lord." (*Notes, 1 Cor. 15:58-59.*)

V. 16-26. We ought to judge of every thing by the rule of the sacred word, and not according to man's judgment. The pride of heart, which appears in a haughty and self-important countenance, may be termed dignity or a noble spirit; but God abhors it, and will resist it, and abase it into the dust. A lying tongue, whether employed in slander, flattery, or polite simulation, or dissimulation, is an abomination to him. He hateth "hands that shed innocent blood," though it be done honourably in man's erroneous notions, or in ambitious wars, or in order to conduct a lucrative commerce. Whatever decorum appear in the life, the Lord "hateth the heart that deviseth wicked imaginations," as well as "the feet that be swift in running to mischief." Not only the false witness, who speaks lies in a court of justice and appeals to God for the truth of his testimony, is "an abomination" unto him; but the tale-bearer also, "that sows discord among brethren." Let us then shun these things, and watch and pray against every propensity to them: and let us avoid, with marked disapprobation, all who are guilty of them, whatever may be their rank in society. The word of God will likewise instruct young persons to honour and obey their parents, in all things lawful and proper; which will greatly conduce to their honour and comfort: indeed it will guide us all in the path of peace; inspire us with confidence in God by day and night, in life and in death; and be our counsellor and companion, with whom we may pleasantly and usefully commune at all times: and the more we allow heavenly wisdom to speak to us, and the more we relish her discourse, the clearer light will shine upon our path, through this dark and uncomfortable world. Nay, the severest reproofs of instruction tend to keep us in the way of life: especially in warning men from the company of bad women, and guarding against their inveigling flattery. While, with apparent rigour, the Lord declares, that "he who looketh upon a woman to lust after her, hath committed adultery with her already in his heart;" he mercifully deters all that regard his word, from the allurements of her beauty, and from the magnetic attraction of her wanton glances; and so keeps them from the paths which lead to disgrace and poverty, as well as to everlasting misery.

V. 27-35. There is a malignity in adultery, and dangers from it, distinct from other species of licentiousness: and the adulteress, especially a Satan's agent, to hunt precious souls

5 That 'they may keep thee from the strange woman, from the stranger which flattereth with her words.

6 ¶ For 'at the window of my house I looked through my casement,

7 And beheld among 'the simple ones, I discerned among 'the youths, a young man void of understanding,

8 Passing through the streets 'near her corner: and he went the way to her house;

9 In 'the twilight, in the 'evening, in the black and dark night:

10 And, behold, there met him a woman

5:3. 6:24. k Gen. 26:8. 2 Sam. 6:16. 14:22, 32. 8:5. 14:15, 18. 16:25. 22:3. 27:12. 1s. 19:7. 119:130. Rom. 16:18, 19. l Heb. the son. m 6:32. 9:14. 16:10; 13, 12, 11. 19:2. 24:30. Jer. 4:22. Matt. 15:16. n 4:14, 15. 5:8. Job. 16:1. 2 Sam. 11:23. 1 Cor. 6:18. 2 Tim. 2:22. Jude 23. o Gen. 39:11. Job 24:13-15. Rom. 13:12-14. Eph. 5:11, 12. p Heb. evening of the day. Ex. 12:6. marg.

into his net. Indeed we in this land have no penal statutes, by which adulterers are punishable with death; no waters of jealousy to detect the secret offender: so that men may think of escaping detection or punishment. Nay, the frequency of the crime and the numbers, especially in the higher ranks, involved in the guilt of it, have almost obliterated its infamy; and a pecuniary mulct is now commonly considered as a compensation for the crime: not out of Christian forgiveness and gentleness, but from a base and mean spirit, a want of abhorrence of vice, and a proper sense of the inestimable value of female chastity and conjugal fidelity. And so the matter is sometimes compromised, with almost as much disgrace to the injured, as to the injurer: while the poor thief, who steals perhaps for want, is imprisoned, condemned, and executed, with contempt and ignominy, and almost without pity; nay, perhaps, is found guilty by a jury, some of whom are living in this more atrocious crime, (even if the judge himself be blameless,) and injuring individuals and families in such a manner, that all the wealth of the Indies could not countervail the damage! We cannot but observe, that this by no means accords with the scriptural view of these interesting subjects. We should, however, considering the state of this evil world, be thankful for the benefits which we enjoy under civil government and our present rulers; though we think many things far removed from perfection. Yet let no adulterer expect impunity: sooner shall fire cease to burn, than God's displeasure shall cease to wax hot against such workers of iniquity. An hour will soon arrive when the transgressor's wound (if not previously healed by the good Physician) will be incurable. Whether the jealousy of an enraged husband can be bribed, or not; an angry God will "not spare in the day of his vengeance: he will not regard any ransom, neither will he rest content" with any gifts. But Christians should avoid all approach to, or appearance of, this horrid crime; he that "toucheth his neighbour's wife shall not be innocent," every suspicious familiarity will prove a wound, and a reproach to a man's character, which will not easily be wiped away: and he, who ventures within the influence of temptation, in so perilous a case, as much "lacketh understanding," as if he took fire into his bosom, expecting that it would not burn him. May we then not only pray, not "to be led into temptation," but keep at the greatest distance from it: and may we close our eyes and ears, and every sense and avenue, by which such insinuating poison can enter into our imaginations or affections!

NOTES.—CHAP. VII. V. 1, 2. *Notes, 2:1-5. 3:1, 2.—Appl. Notes, Deut. 32:10. Ps. 17:6-8, v. 8.*

V. 3. 'Do not merely read what I write, . . . but be so well acquainted with them, as to have them (as we speak) at thy finger's ends; or rather let them be transcribed from hence into thy very heart.' *Bp. Patrick. (Notes, 4:5. 6:20, 21. Deut. 6:6-9.)*

V. 4, 5. (*Note, Job 17:13-16. v. 14.*) 'Cultivate her most intimate acquaintance, as that of the nearest and most beloved relation.'—It is a singular benefit a man hath by true wisdom, to be preserved from such sins and miseries: and therefore we should study wisdom, which alone can secure us from being deceived by such flatteries as bewitch silly and incautious souls to their ruin. . . . To preserve thee from the snares of the naughty woman; who, though her company be so pernicious that God would have thee perfectly estranged from her, as if she were not of the commonwealth of Israel, yet hath powerful charms about her, to flatter those into her embraces who are not heartily in love with wisdom.' *Bp. Patrick. (Notes, 2:16-19. 5:3, 3-14, 20.)*

V. 6-23. The whole here related seems to have been an incident, which Solomon had witnessed and investigated, and which he recorded as an illustration of his former observations. (*Note, 5:14.*) From his window he noticed a raw youth, whose appearance and behaviour showed him to be "void of understanding." As he sauntered through the street, perhaps in quest of adventure or amusement, in the dusk of evening, before it was quite dark, he came near the house of a licentious woman. It is not said that he intended to visit her, or that he knew she lived there, or even that he meant to find out a woman of this character; but he was loitering about in a place where he had no business, and at

CHAPTER VIII.

Wisdom calls to the sons of men to hear her invaluable instructions, 1-11. She recommends herself as the giver of numberless blessings, 12-21. She declares her eternity: and that she was present at the creation, as the foundation of JEHOVAH'S counsels and the object of his delight, and as rejoicing in the sons of men, 22-31. She renews her exhortations to hear her words, as the only way to obtain life and the favour of the Lord, and to avoid the awful ruin of men's own souls, 32-36.

BOTH not wisdom cry? and understanding put forth her voice?

2 She standeth in the top of high places by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors.

4 Unto you, O men, I call; and my voice is to the sons of man.

5 O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart.

6 Hear; for I will speak of excellent things; and the opening of my lips shall be right things.

7 For my mouth shall speak truth; and wickedness is an abomination to my lips.

8 All the words of my mouth are in righteousness-

a 1:20, 21. 9:1-3. Is. 49:1-6, 55:1-3. Mark 13:10, 15:15. Luke 24:47. John 7:37. Acts 1:8, 22:21. Rom. 15:18-21. b Matt. 22: 9. Luke 14:21-23. John 18:20. Acts 5:20. c Ps. 49:1-3, 50:1. Matt. 11:15. John 3:15. 2 Cor. 5:19, 20. Col. 1:23-28. 1 Tim. 2:4-6. Tit. 2:11, 12. Heb. 2: 17. d 1:92, 94. Ps. 19:7, 94:8. Is. 42:13. Acts 25:18. Rev. 3:17, 18. e 2:6, 7, 4:20-22, 22:20, 21. Ps. 49:3. 1 Cor. 2:6, 7. Col. 1:26. f Job 33:1-3. Matt. 5: 2, &c. 7:28, 29. 13:35. g Job 36:4. John 1:7. 8:14, 45:46. 14:6. 18:37. Rev. 3:14. h Heb. the abomination, of 12:22, 16:12, 29:27. Is. 45:23. 63:1. i 18. John 7:45. j Heb. swarthened. k 14:6. 15:14, 24. 17:24. 18:12, 15. Ps. 19:7, 8. 25:12-14. 119:98-110. Is. 55:8. Mic. 2:7. Matt. 13:11, 12. John 6:45. 7:17. 1 Cor. 2:14. 15. Jam. 1:5. 1:24, 5. 3:13, 14. 10:20. 16:16. Ps. 119:72, 127, 162. Ec. 7:11, 12.

gratitude. (Notes, 18:22. 19:14. 31:10-12.)—If once female modesty is surmounted, women commonly become more shamelessly impudent than men; in order to inflame the passions, and overcome the scruples, of those whom they address. And when religious ordinances have been perverted from their sacred use, they are often made a cloak of the most enormous crimes, or an occasion of them: nay, men attend on them, as it were, to purchase license to commit sin with impunity.—He who will stay to hear the flatteries, and to admit the caresses, of an artful woman, will scarcely ever be able to resist her allurements; for victory over this temptation can in general by no means be obtained but by flight. (Notes, Gen. 39:8-16.) And a man may in an unguarded hour be suddenly persuaded, and as it were forced, by fair speeches to commit those crimes, which will cover his character with infamy, load his conscience with guilt, fill his heart with horror, plunge him into inextricable difficulties, and do immense mischief; even if they do not terminate in his final and eternal ruin. A consciousness of our own weakness, and an habitual recollection of the consequences of such sins, form our best security against them; in suberviency to watchfulness, prayer, and dependence upon the Lord. Let us then hear the salutary words of Wisdom, and keep our hearts diligently, that they do not decline to the ways, or wander in the paths, of these seducing destroyers; whose house is in the way to hell, going down to the chambers of death." And, as many strong, and in other respects wise men, have been wounded and slain in this conflict, we must indeed be void of understanding, if we will rashly venture upon it.

NOTES.—CHAP. VIII. V. 1-3. (Marg. Ref. Notes, 1:20-23. 9:1-6.) If by Wisdom, Christ, or the preaching of his gospel by him personally, and afterwards by his apostles, evangelists, and ministers, be meant; or, if we interpret it of him and his doctrine thus promulgated; the appeal to mankind here made, must be far more emphatical and impressive, than on any other interpretation. For even the instructions of the law and the prophets were confined within very narrow limits, and kept as it were in a concealment, compared with the public instructions of Christ, in synagogues, in the streets, in the fields, and at the temple at Jerusalem; and the enlarged commission given by him to his apostles and ministers. (Notes, 22-31. Matt. 13:16, 17, 34, 35. 28:19, 20. Mark 16:14-16. Luke 24:44-49.)

V. 4. This address likewise being made, not to the seed of Abraham, or Israel, but to "the sons of man," "the children of Adam," seems an intimation of that more enlarged publication of Wisdom's instructions, which has taken place under the gospel. Men of the highest and of the lowest ranks are also included.—Nothing short of the most public and clear instructions, in the great truths and maxims of revealed religion, can answer the language here employed; and to explain it, as the voice of reason and conscience, or as the moral instructions of men unacquainted with the Scriptures, is, in fact, to make heavenly Wisdom declare, that divine revelation is not absolutely necessary to teach men the way of life and salvation, which is nothing less than to join with infidels in their opposition to "the oracles of God."

V. 5. Notes, 1:21-23. v. 22. 9:1-6. v. 4-6. Ps. 75:4. Rev. 3:17-19.

V. 6-8. Not only, but the TRUTH himself, and those in-

ness; there is nothing froward or perverse in them.

9 They are all plain to him that understandeth, and right to them that find knowledge.

10 Receive my instruction, and not silver; and knowledge rather than choice gold.

11 For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

[Practical Observations.]

12 Wisdom dwell with prudence, and find out knowledge of witty inventions.

13 The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth do I hate.

14 Counsel is mine, and sound wisdom: I am understanding; I have strength.

15 By me kings reign, and princes decree justice.

16 By me princes rule, and nobles, even all the judges of the earth.

17 I love them that love me; and those that seek me early shall find me.

Acts 3:6. 2 Cor. 6:10. m 4:5-7. 20:15. Job 28:15-19. Ps. 19:10. Matt. 16:26. n 3:15. o Ps. 104:24. Is. 55:8, 9. Rom. 11:33. Eph. 1:8, 11. 3:10. Col. 2:3. Or, audacity. p Ex. 31:3-6, 35:30-35. 36:1-4. 1 Kings 7:14. 1 Chr. 28:12, 19. 2 Chr. 2:13, 14. Is. 23:95. q 16:6. Ps. 97:10. 119:104, 128. Am. 5:15. Rom. 12:9. r 6:16-19. 1 Sam. 3:3. Ps. 54:5, 138:6. Zech. 8:17. 1 Pet. 5:5. s 4:24. 6:12. 10:31. t 16:9-19. 40:14. John 1:9. Rom. 11:33, 34. 1 Cor. 1:24, 30. 2 Cor. 2:13. u 2:6, 7. Rom. 1:22. x 24:5. Ec. 1:19. 8:16-18. y 1 Sam. 9:17. 16: 1. 1 Chr. 28:5. Jer. 27:5-7. Dan. 2:21. 4:25, 32. 5:38. &c. 7:15, 14. Matt. 28:18. Rom. 13:1. Rev. 19:16. z 1 Kings 3:9, 23. 5:7. 10:9. Ps. 72:1-4. 58:4. Is. 2:2. 32:12. Jer. 33:15. Rev. 19:11. a 1 Sam. 2:30. Ps. 91:14. John 14:21, 28. 16:27. 1 John 4:19. b Ec. 12:1. Is. 55:6. Matt. 6:33. 7:7, 8. Mark 10:14. Jam. 1:5.

spired men by whom he spake, ever could unreservedly adopt these words without high presumption; especially they cannot in the least suit those philosophers and moralists, who indeed taught some useful lessons, but mixed up so much error with them, that the apostle says concerning them, "professing themselves wise, they became fools." (Notes, Rom. 1:21-23, v. 22. 1 Cor. 1:17-31. 2:6-9. 3:18-23, v. 18, 19.)

V. 9. (Marg. Ref.) 'The word of God is easy to all that have a desire unto it, and which are not blinded by the prince of this world.' (Notes, 2:1-5. 14:6. 17:24. Hos. 6:1-3. John 7:14-17, v. 17. 2 Cor. 4:3, 4.)

V. 10, 11. Notes, 3:13-18. Matt. 13:44-46.

V. 12. 'What is there comparable to a prudent mind, which is not craftily to deceive, but so cautious as not to be deceived?' Bp. Patrick.—'Except a man have wisdom, which is the true knowledge of God, he can neither be prudent nor a good counsellor.'—It is most obvious to interpret the rest of this chapter, as the words of the Messiah, speaking in the name of Wisdom. Thus most of the ancient fathers explained it: and though their too curious speculations led them into some difficulties, which have induced others to adopt another mode of interpretation; yet I can see no well-grounded objection to a sober and cautious explanation of it on this supposition, nor can any other give full satisfaction: for the things spoken are exclusively applicable to Christ, and must be in great measure explained away, before they can suit any other view of the subject. Indeed as he communicates divine truth by the sacred Scriptures; many things must accord either with the Speaker, or the word spoken: but some parts of this chapter cannot be explained, with propriety, of the sacred oracles. The ingenuity and sagacity, for instance, by which men find out curious and useful inventions, are the gift of God, but not by means of the holy Scriptures. (Marg. Ref. Notes, Ex. 31: 1-6. 1 Kings 7:14. Is. 28:23-29.) And if wisdom, as a divine attribute, be intended, why should the personal Wisdom and Word of God be lost sight of in the exposition, when by him all wisdom is communicated to the sons of men? (Notes, John 1:1-3. 1 Cor. 1:26-31, v. 30. Col. 2:1-4, v. 3.)

V. 13. Though natural knowledge and wisdom are from the same source as divine truth, their value is comparatively small; and men often take occasion from them to indulge that pride, arrogancy, and perverseness, which God abhors. (Notes, 3:34. 6:16-19.) But "the fear of the LORD" is the principal part, and the sum total, as it were, of true wisdom; and it teaches men to hate all those things which he hates. (Heb. 1:8, 9.)—'So that he that doth not hate evil, feareth not God.' (Notes, 1:7. 16:6. Job 28:28-29, v. 28. Ps. 119:10, 40. Ec. 12:11-14, v. 13.)

V. 14. Marg. Ref. Notes, Is. 9:6, 7, v. 6. 40:12-17.—Sound wisdom. חכמה. Note, 2:7.

V. 15, 16. Christ is called "The Word of God," and is just after said to have "on his vesture a name written, King of kings, and Lord of lords." (Rev. 19:11-16, vv. 13, 16.) Accordingly he here reveals himself as the Source of power and authority, as well as of counsel and wisdom. All kings and judges are his deputies, dependent on him and accountable to him. (Notes, Jer. 27:4-9. Dan. 2:37. 4:10-18, v. 18. 5:18-24.) Magistracy is his appointment, and the benefits of it to fallen man are fruits of his mediation. As far as

18 'Riches and honour are with me; yea, durable riches, and righteousness.

19 My fruit is better than gold, yea, than fine gold; and my revenue than choice silver.

20 'I lead in the way of righteousness, in the midst of the paths of judgment.

21 That I may cause those that love me to inherit substance; and I will fill their treasures.

[Practical Observations.]

22 ¶ The LORD possessed me in the beginning of his way, before his works of old.

23 I was set up from everlasting, from the beginning, or ever the earth was.

24 When there were no depths I was brought forth; when there were no fountains abounding with water.

25 Before the mountains were settled, before the hills was I brought forth:

c. 3:16, 4:7-9, 1 Tim. 2:5, d. Ps. 36:6, E. 5:11-16, Matt. 6:19, 29, Luke 10:12, 12:20, 21, 33, 16:11, 12, 22, 23, or s. 10, Eph. 3:8, Phil. 3:8, 9, 1 Tim. 6:17-19, Jam. 5:1-3, Rev. 13:8, e. 11:14, Matt. 6:19, Phil. 3:8, 9, 1 Tim. 6:17-19, Ec. 7:12, g. 3:6, 4:11, 12, 6:22, Ps. 23:3, 25:4, 5, 32:8, 1a, 2, 3, 49:10, 55:1, John 10:3, 27:38, Rev. 7:17, * Or, walk, h. 4:25-27, Deut. 5:32, 18, 1:13, 6:31, Gen. 15:14, 1 Sam. 2:8, Matt. 25:46, Rom. 8:17, Heb. 10:34, 1 Pet. 1:4, k. Ps. 16:11, Eph. 3:19, 20, Rev. 21:7, 1:3, 19, John 1:1, 2, Col. 1:17, m. Gen. 1:26, Ps. 2:6, Mic. 5:2, John 17:34, Eph. 1:10, 11, 1 John 1:1, 2, n. Ps. 2:7, John 1:14, 3:16, 5:30.

kings and rulers govern in wisdom and equity, they have their qualifications from him, and do his commandments: when they abuse their authority, they undesignedly scourge the inhabitants of the world for their sins; but will at length be punished themselves by the Supreme Judge.—These verses in the original are future, and seem to agree with the predictions, in other parts of Scripture, that in the times of the Messiah the world should be blessed with many eminently pious and righteous kings and rulers. These predictions, however, have not yet received their grand accomplishment. (Notes, Ps. 72:8-11, 138:4-5, Is. 1:25-27, 49:22, 23, Rev. 11:15-18.)

V. 17. 'They that love me are beloved of me; and as they will not fail to seek what they love; so they will certainly find what they studiously seek.' Bp. Patrick.—The word rendered "seek me early," means seek me at the dawn of the day: but doubtless it also refers to the early part of life. (Notes, Ps. 27:4-6, 63:1-4, Ec. 12:1, Matt. 6:33, 34, v. 33, 7:7-11.)

V. 18. Durable, not uncertain riches; 'signifying that he chiefly meant the spiritual treasures and heavenly riches.'—Some interpret the passage of wealth obtained by prudent and equitable means, which spends better and lasts longer than ungodly gain. Yet even these are "uncertain riches;" and not comparable to "the unsearchable riches of Christ." (Notes, Matt. 6:19-21, Luke 10:38-42, v. 42, Eph. 3:8, 1 Tim. 6:17-19.)

V. 19. See on 10, 11.

V. 20, 21. Notes, 4:27, Ps. 23:1-3, 143:10.

In the midst. (20) At a distance from the extremes, into which the different schemes of false religion, and their vehement zealots, urge their deluded followers.

V. 22. 'The beginning of his way, before his works of old,' must mean, 'the eternal counsels and purposes of God.'—'He declareth hereby the divinity and eternity of this Wisdom, which he magnifieth and praiseth through this book; meaning thereby the eternal Son of God, Jesus Christ our Saviour, whom St. John calleth "The Word that was in the beginning."—The whole plan of creation and providence was evidently formed in relation to him, through whom all the perfections of the Godhead were to be displayed and glorified for ever. (Notes, John 1:1-3, 18, Eph. 3:9-12, Col. 1:15-20, 2 Tim. 1:9.)

V. 23. The word (מְבָרֵךְ) rendered set up, is by some translated anointed, and by others obtained the dominion. It is used in the second Psalm, concerning the Messiah, "Yet have I set my King upon my holy hill of Zion;" and in the margin is rendered anointed. (Note, Ps. 2:4-6.) In the purpose and counsel of God, the divine Redeemer was from everlasting appointed to the mediatorial throne.

V. 24, 25. The word (חִלְלִיר) repeatedly rendered brought forth, is translated in the old version begotten, which in this agrees with the Septuagint, and the language accords to several expressions in the New Testament. (Marg. Ref. Notes, Ps. 2:7-9, v. 7, John 1:14, 18, 3:16-18, 1 John 4:9-12, v. 9.) But whatever term is employed, it must always be remembered, that no human language can convey to us adequate ideas of the incomprehensible mysteries of God.—Such a declaration as these verses contain, cannot be made concerning the written word of God; and it is not capable of a very easy and natural application to wisdom, as a divine attribute: but it has a peculiar energy and propriety, when applied to the person and work of Christ, as the grand Centre or Scope of all the works of God.

V. 26. 'As yet the Lord had not put it into this form of lofty mountains and spacious plains: no, there was not the first atom of this globe wherein you tread.' Bp. Patrick. By the highest or chief part, we may understand the forma-

26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

27 When she prepared the heavens, I was there: when he set a compass upon the face of the depth;

28 When he established the clouds above; when he strengthened the fountains of the deep:

29 When he gave to the sea his decree, that the waters should not pass his commandment;

*when he appointed the foundations of the earth:

30 Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;

31 Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

32 Now therefore hearken unto me, O ye children; for blessed are they that keep my ways.

Heb. 1:5, 1:10, 1:9, c. Job 15:7, 8, 38:4-11, Ps. 90:2, 102:25-28, Heb. 1:10, p. Gen. 1:1, &c. † Or, open places. ‡ Or, chief part. q. Ps. 33:6, 103:19, 136:5, Jer. 10:12, Col. 1:16, Heb. 1:2, § Or, circle, Is. 40:11, 12, 22, r. Gen. 1:9, 10, Job 38:11, Ps. 33:7, 104:9, Jer. 5:22, s. Job 38:4-7, t. John 1:1-3, 18, 16:29, 29, u. Is. 42:1, Matt. 3:17, 17:5, John 12:28, Col. 1:13, x. Luke 16:3, 40:6-8, John 4:34, 13:1, 2 Cor. 8:9, y. Ps. 1:1-4, 119:1, 2, 128:1, 2, Luke 11:28.

tion of man. He was, as to his body, only dust, though the chief and noblest of the dust of the world.

V. 27-29. Marg. Ref. Notes, Gen. 1: Job 38:4-11, Ps. 33:4-8, 104:5-9, Jer. 5:20-25, v. 22, 10:11-15.

V. 30. 'Then I was by him, as one that was co-eternal with him; and... we did mutually and infinitely solace each other, from everlasting.' Bp. Hall.—The word (סוּחַ) rendered brought up with him, is by some translated cherished as in his bosom. 'Wisdom had said that she was begotten; now she adds, that she was in the bosom of the Father. Thus the apostle, (John 1:18.) "The only begotten Son, who is in the bosom of the Father;" who never was separated from the Father, always saw the Father; who "seeth what the Father doeth, that he may do the like;" (with the same will and power;) in whom the Father places his pleasure and delight; willing, that by the Son we should approach to him, in the Son we should honour and adore him, and honour the Son as himself.'—Some, however, render the word actively, a nourisher, or a chief worker; 'signifying that this Wisdom, even Jesus Christ, was equal with God his Father; and createth, preserveth, and still worketh with him.' (Marg. Ref. Notes, John 5:17-30.)—It is observable, that some of those learned men, who seem inclined to exclude this interpretation, pass over these remarkable expressions without much notice; and indeed deal in general language, to which the reader finds it difficult to annex any precise meaning: except that he will perceive that the divine attribute of wisdom is supposed to be the speaker; but it is not determined in what way her instructions are communicated.

V. 31-33. 'For man's sake, the divine Wisdom took man's nature; and dwelt among us, and filled us with unspeakable treasures; and this is that solace, or pastime, whereof is here spoken.'—Wisdom not only rejoiced in the creation of the world, and man formed in the image of God; but "in the habitable parts of the earth," and "in the sons of Adam;" but the earth was scarcely inhabited, nor had Adam any sons till after the fall; and it is with respect to redemption, that the Wisdom of God, in any sense of the term, can be said to take its "delights" among the fallen race of Adam. The Redeemer, therefore, here evidently speaks of "the joy set before him," in the glorious event of his sufferings, to the honour of God, and the salvation of the souls of men; and on that account he immediately uses it, as an argument why they should attend to him.

'With joy I saw the mansion where
The sons of men should dwell.

'My busy thoughts at first
On their salvation ran,
Ere sin was born, or Adam's dust
Was fashion'd to a man.

'Then come, receive my grace,
Ye children, and be wise,
Happy the man that keeps my ways,
The man that shuns them dies.' Watts.

V. 34. Daily.] The word of God, and the places where the gospel is faithfully preached, without doubt, are "the gates," and "the posts of the doors" of Wisdom, at which Christ would have his disciples to wait daily. Many, in this lukewarm age, question the propriety of hearing sermons, on a week day, and not only absent themselves, but censure those who attend. A few questions may be proposed on this subject. Do such persons generally employ their time better? If other duties demand their attention, they certainly do. But may not Christians, consistently with other duties, redeem time for waiting at Wisdom's gates; as well as the children of this world find time for their vain amusements and

33 "Hear instruction, and be wise, and *refuse "not.

34 Blessed is the man that heareth me, *watching daily at my gates, waiting at the posts of my doors.

35 For *whoso findeth me findeth life, and shall *obtain *flavour of the LORD.

36 But *he that sinneth against me, wrongeth his own soul; *all they that hate me love death.

1:2,3,8. 4:1. 5:1. Is. 55:1-3. Rom. 10:16,17. 1:21. Ps. 81:11,12. Acts 7:35-37. Heb. 12:25. 1:21. 2:3,4. Ps. 27:4. 84:10. 92:13. Luke 1:6. 10:39. 1:7. 8:31,32. 1:21. 12:1,12. Jam. 1:22-25. c 1:33. 3:13-18. John 3:16, 23. 14:6. Phil. 3:8,9. Col. 3:3. 1 John 5:11,12. * Heb. bring forth. d 12:2. Eph. 1:6. e 1:31. John 3:19,20. Acts 13:48. Heb. 2:3. 10:29. f 5:11. 12:22,23.

fastings, who yet do not neglect their one thing needful? Is not the time, spared from attending on a sermon on a weekday, often spent in unprofitable visits or vain discourse? nay, does it not frequently hang heavy on men's hands, and prove a temptation to various scenes of dissipation. And is this more for the honour of God, the good of men's own souls, or the edification of their brethren? Did Christ ever find fault with his hearers for attending him too closely? Were Christians less judicious, or more zealous, after the day of Pentecost, than at present? (Acts 2:42,46,47.) Does it not show a degree of contempt of Wisdom's instructions, and form a bad example, when people professing godliness seem glad of an excuse for neglecting the means of grace? And finally, ought ministers to be "instant in season, and out of season," in preaching the word; and ought not the people to be glad of an opportunity of hearing it?

V. 35, 36. (Marg. Ref. Notes, 1:24-33.)—Can these things thus be spoken, absolutely and without any limitation, of any other Instructor except Jesus Christ, and those by whom he taught of old, and those by whom he still teaches?—Wrongeth. (36) Or, Doeth violence to, &c. He is the murderer of his own soul. (Notes, 1:17-19. Ez. 18:30-32.)

PRACTICAL OBSERVATIONS.

V. 1-11. When we observe how readily men listen to the seductions of vice, and run in the ways of folly and misery; we are apt to suppose, that the instructions of wisdom are withheld from them, and that they would act otherwise if not left to unavoidable ignorance. Indeed the supporters of superstition and error have devised many ways to keep men in the dark, or to furnish them with excuses for impotence and unbelief; and many have pleaded, that there is great uncertainty respecting the knowledge of the truth and will of God, or much difficulty in acquiring it. But the chief difficulty, and indeed almost the only one, is to induce men to attend on instruction. For "doth not Wisdom cry? and understanding put forth her voice?" It was the manner of Christ and his apostles, and it is that of all his faithful ministers, according to their measure of ability, to publish his truths in the most earnest and open manner; to spread divine instructions, by every means and in every place, when and where they can; and to warn, exhort, and call upon men to hearken to them. For without restriction Wisdom calls upon "all the sons of Adam," who come within the reach of her voice. She commands "the simple to understand wisdom, and the fools to be of an understanding heart;" and an obedient attention to the words of Christ will guide the most ignorant into the saving knowledge of the truth. But alas! men are far more desirous of diversion, than of instruction; and places, where folly keeps her school, and demands a high price for admission, are thronged; while the gospel of Christ, freely but faithfully preached, without the trappings of human oratory, is comparatively but thinly attended. Yet the condescension of the holy Saviour, in addressing his words, not to angels, but to the fallen sons of men, and to the most criminal, polluted, and meanest of them, demands our strictest regard: and the excellent things which he speaks, are worthy to be received by all rational creatures; but especially by sinners, to whom he points out the only way of life and salvation. Every word he utters is right; his lips abominate all guile and wickedness; there is nothing froward or perverse in his instructions; they give no needless pain, impose no useless restraints, demand no unreasonable services, and engage us in no abstruse speculations. There is no insincerity in his invitations, or unfaithfulness in his promises, or unkindness in his precepts. And if his words be unintelligible to any, it is because they do not fear the Lord: (Note, Ps. 25:14.) they are not willing to be the disciples of Christ, or to do the will of God; (Matt. 13:11. John 7:17. 2 Cor. 4:3,4.) or they do not put a proper value on the knowledge of the truth, and bestow due pains to acquire it. For when there is an understanding heart, and a disposition to receive the truth in love, it is all plain and obvious, and every preceding lesson prepares the mind for those which are to follow. Such persons value wisdom above silver and gold: they "count all things but loss for the excellency of the knowledge of Christ;" for him they forsake the world, and renounce the most lucrative employments at his commands: for they deem "wisdom better than rubies, and all things that may be desired, as not to be compared to it."

V. 12-21. Indeed all prudence and ingenuity of every kind are from the Lord; and if he saw it good, he could discover to his servants such curious inventions, as would

CHAPTER IX.

The feast prepared by Wisdom, and her invitations given, 1-6. The different reception given them: with instructions to those, who publish them; and the contrary end of the wise and scornful, 7-12. The foolish woman's feast and invitations, and the doom of her guests, 13-18.

WISDOM hath *built her house, she hath hewn out her seven *pillars:

2 She hath *killed her *beasts; *she hath mingled her wine; she hath also furnished her table.

Ez. 18:31. 33:11. John 15:23,24. 1 Cor. 16:22. a Matt. 16:19. 1 Cor. 3:9-15. Eph. 2:21,22. 1 Tim. 3:15. Heb. 3:3-6. 1 Pet. 2:5,6. b 1 Kings 7:2,3,6,21. c 1:2. d Rev. 3:12. e Is. 25:6. Matt. 22:4. 1 Cor. 5:7,8. * Heb. killing. Gen. 18:16. marg. d 5. Luke 14:17.

render them eminent among men: but they most admire that wisdom by which he has made way for the salvation of sinners, consistently with the honour of the divine law and justice. For, through the redemption of his precious blood, "the riches of his grace have abounded, in all wisdom, and prudence." (Eph. 1:8.) Counsel and sound wisdom are with him and from him: but the pride and arrogance, the evil ways and the froward conversation, which he hates, render men unwilling to be his pupils, and close their minds against his humbling, awakening, and holy instructions. He has strength also, as well as understanding; and being the Fountain of authority, he can advance his friends, and crush his foes at pleasure: and as by him kings reign, it behooves them not only to decree justice, and to exercise their authority according to his precepts; but to come and trust in him for the salvation of their souls. (Notes, 2 Sam. 23:3,4. Ps. 27:12-12.)—Our love to Christ, as expressed by obedience to his commandments and delight in his instructions, is the sure evidence of his love of us; (Note, 1 John 4:19.) and all, who seek him without delay, shall find him as their Teacher and Saviour. They are peculiarly happy, who begin early in life to seek him: for true riches and honours are with him, yea, "durable riches and righteousness;" whereas the vanishing possessions of this world are often acquired by injustice, and prove dangerous temptations. The fruit of this "Tree of life" is far better than gold; and even the present comforts of his people surpass all that wealth can purchase. He leads those whom he loves in the paths of righteousness, at a distance from perilous extremes, even "in the midst of the paths of judgment;" that he may cause them to inherit, not vain shadows, but substantial good, sufficient to satisfy all the capacities and desires of their souls.

V. 22-36. The consideration of the essential and eternal dignity of the condescending Saviour should greatly endear his instructions to us. From eternity being one with the Father, the Creator and Lord of all, by whom, and for whom, all things were made and disposed of, with a view to the glory of God in the work of man's redemption; having displayed his wisdom, power, and goodness, in the formation of the heavens and the earth, and all things therein; he was yet willing to stoop, and to assume "the form of a Servant" for us men and for our salvation. (Notes, Phil. 2:5-11.) In the prospect of man's lost estate, he was "set up from everlasting" in the divine counsels, to be our Deliverer and King; and though well aware of the vast expense of this gracious work, he rejoiced in anticipating the glory that should follow his agonies, and in the delight he should for ever take in his redeemed people, the trophies of his victories, and the monuments of his love. (Note, Heb. 12:2,3.) Did he then, and does he still, delight in the thought of thus saving us wretched sinners? Did the Father, on this account especially, delight in his beloved Son? And shall not we delight in him and his salvation? Surely with the docility of children we should hearken to his voice! yea, the youngest, who can read, hear, and understand, should receive his counsels, with thankful, joyful, and obedient hearts. Let us all then hear instruction, and be wise, and not refuse such surprising mercy. For blessed are they who hear the Saviour's voice, patiently watching and waiting at his gates; and by daily reading, meditation, and prayer, by constantly attending on his ordinances and observing his directions, seek increasing acquaintance with him and experience of his grace. The more diligent we are, the happier we shall be: for "whoso findeth him findeth life, and shall obtain favour of the LORD." Let us then not be wearied or discouraged in watching at his gates: let us be careful that we be not allured away by worldly pleasures, frightened away by the reproach or terror of the wicked, or tempted to think that we shall wait in vain for this no upright soul shall do: but those who "neglect so great salvation," and hate the instructions of Christ, are murderers of their own souls, and act as if they were in love with death and damnation.

NOTES.—CHAP. IX. V. 1-6. Perhaps Solomon here referred to his magnificent temple, to which men were invited to resort for the worship of God, instead of frequenting scenes of vice and dissipation: but even this was typical of Christ and his gospel.—He, the true Wisdom, has prepared his church and ordinances, as a commodious and stately palace, in order to entertain the souls of all who believe in him. The sacrifice of his death, which was prefigured by all the oblations of bulls and goats, supplies the provisions of a rich and plentiful feast for them. The wine also is mingled, in

3 She hath sent forth her maidens: she crieth upon the highest places of the city;

4 Whose is simple, let him turn in hither: as for him that wanteth understanding, she saith to him,

5 Come, eat of my bread, and drink of the wine which I have mingled.

6 Forsake the foolish, and live; and go in the way of understanding.

7 He that reproveth a scorner getteth to himself shame; and he that rebuketh a wicked man getteth himself a blot.

8 Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.

9 Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.

10 The fear of the Lord is the beginning of wisdom; and the knowledge of the Holy is understanding.

6 Matt. 22:3, 4, 9. Luke 11:49. 14:17, 21—23. Rom. 10:15. 2 Cor. 5:20, 21. 1 f. 14. 1:20—23. 8:1—5. John 7:37. 18:20. g 16. 1:22. 8:5. Ps. 19:7. 119:130. Matt. 11:25. Rev. 3:17, 18. 22:17. h 17. 2. 22:26, 29. Cant. 5:1. Is. 55:1—3. Jer. 31:12—14. Matt. 26:28—29. John 6:27, 49—59. i 4:14, 15. 13:20. Ps. 26:4—6. 45:10. 119:115. Acts 2:40. 2 Cor. 6:17. Rev. 18:4. k 4:11. 10:17. Matt. 7:13, 14. Luke 13:24. 15:12. Gen. 19:9, 10. 1 Kings 18:17, 21, 20. 22:24, 27. 2 Chr. 24:20—22. 27:23, 31. Gen. 3:6. Rom. 7:8. Jan. 1:14, 15. j 1:16. Heb. 9:15. 15:14. Heb. 6:4—8. n 13:18. 28:23. Lev. 19:17. 2 Sam. 12:7—14. 1 Kings 1:23, 32.

render it more exquisite; and the table is furnished at an immense expense to him, though none to them. The ministers of the gospel, (called the handmaids of Wisdom, to preserve the propriety of the parable,) are sent forth into all the places of public resort to invite the guests; and the simple, those who want understanding, (or a heart, as the word literally signifies,) are particularly invited to enter in and partake of the feast. But they are exhorted and commanded to forsake their foolish comrades and sinful pursuits, that they may live and be happy, by going in the way of understanding. (Notes, 2 Cor. 6:14, 18. Rev. 3:17—19.)—The coincidence of this interpretation with two of our Lord's parables, sufficiently warrants it; (Notes, Matt. 22:1—14. Luke 14:15—24.) and sanctions the exposition given of the preceding chapters. (Notes, 1:20—31. 8:1—9, 15—36.)—The Son of God, who is the eternal Wisdom of the Father, hath built his house, the church of God; he hath laid sure foundations of it, and hath hewn out all the pillars thereof. He hath instituted all his holy ordinances, whereby he may feed up the souls of men to everlasting life. He hath sent forth his holy and zealous messengers to invite men to . . . these sacred mysteries.' *Bp. Hall.—Wisdom.* (1) רִבְכָּה, plur. Note, 1:20.

V. 7—9. These verses seem to imply directions to the messengers of wisdom, the servants and ministers of Christ, while they invite sinners in general how to conduct themselves towards men, according to the way in which they behave respecting their warnings and invitations. They must be satisfied with declaring the truth before them, as they have opportunity, and with general warnings, exhortations, and invitations; but must not persist in personal rebukes of those who show profane contempt, or are notorious for their wickedness, and harden themselves in it; as that will only render them more outrageous and scurrilous, perhaps excite them to invent and circulate slanders out of revenge; and induce such altercations, as may even exasperate the reprover to say or do things, which will give them a handle against him: so that nothing can be generally expected from reproving a scorner, but reproach, contempt, and hatred. On the contrary, there is the greatest encouragement to reprove a wise man, when he acts improperly; for he will love the friendly reprover, and grow wiser by every instruction. And as teachableness, and a conscientious regard to the authority of God, are proofs of wisdom; so the attention of instructors should be peculiarly directed to those, who seem disposed to profit by particular addresses. But where obstinacy and contempt of the truth are manifest, Christ says to us, "Let them alone;" "you can do them no good at present, but will get harm by them." (Notes, 1:5, 7. 5:4—13. 7:13, 15:12. 23:9. Ps. 141:5. Matt. 7:6. 15:12—14.)—If a man cannot endure to be told of his faults, it is a shrewd sign he is in the way to be undone; and hath not as yet so much as approached to the gates of Wisdom.' *Bp. Patrick.*

V. 10. (Notes, 1:7. 2:1—5. v. 8, 13. Ps. 111:9, 10.) "The very first, and indeed the principal thing to be instilled into all men's minds, is a religious sense of the divine majesty, and an awful regard towards him. . . . And next to this, that no knowledge deserves the name of understanding, but that which is delivered by the holy men of God, and disposes us to devote ourselves unto him in holy obedience." *Bp. Patrick.—Holy.* Or *Holies*, Holy things, or holy persons, or the Holy God, and his truth and will. (Is. 6:3. Notes, Is. 30:8—14.)

V. 11. *Marg. Ref. Notes, 3:1, 2, 16, 17.*

V. 12. (*Marg. Ref. Notes, Job 22:1—4. 35:4—8.*) "The consequences of men's conduct will chiefly affect themselves, whether they act wisely, or scornfully and foolishly. They may do great harm or good to others; yet the most harm or good will accrue to themselves. Their conduct can-

11 For by me thy days shall be multiplied, and the years of thy life shall be increased.

12 If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it.

13 A foolish woman is clamorous; she is simple, and knoweth nothing.

14 For she sitteth at the door of her house, on a seat in the high places of the city,

15 To call passengers who go right on their ways:

16 Whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him,

17 Stolen waters are sweet, and bread eaten in secret is pleasant.

18 But he knoweth not that the dead are there; and that her guests are in the depths of hell.

Ps. 141:5. Gal. 2:11—14. 2 Pet. 3:15, 16. o 1:5, 25:12. Matt. 13:11, 12. 2 Pet. 3:18. 1 John 2:20, 21. 5:13. p 1:7. Job 28:28. Ps. 111:10. Ec. 12:13. q 2:5, 30:3. 1 Chr. 28:9. Matt. 11:27. John 17:3. 1 John 5:20. r 3:9, 16. 10:27. Deut. 6:2. s 16:26. Job 22:2, 3, 21. 35:6, 7. Is. 28:22. 2 Pet. 3:3, 16. t 1:11, 2:1, 9:19. 1 Tim. 6:4. *Marg.* q 7:10—12. x 3. y 7:13—15, 25—27. 23:27, 28. z 1. a 20. 27:23, 31. Gen. 3:6. Rom. 7:8. Jan. 1:14, 15. j 1:16. Heb. 9:15. 15:14. 20:23. 2 Kings 5:24—27. Eph. 5:12. b 1:7. Ps. 92:5. 2 Pet. 3:5. c 2:18, 19:5. 5:6, 26:7, 27.

not in any way add to the essential glory or felicity of God, or deduct from them; and the scornfulness of scoffers, will not injure the wise and faithful reprover, or prevent his acceptance with God. (Notes, Ez. 3:17—21. 2 Cor. 2:14—17. Gal. 6:1—10. v. 5, 7, 8.)

V. 13—18. The "foolish woman" may be considered in this place as an emblem either of sensual pleasures, and the cares, interests, and pursuits of the world; or of those idolatrous and erroneous religions, which, making large allowances to men's depraved inclinations, allure them from "the truth as it is in Jesus." (Notes, Rev. 17:1—5. 18:9, 10.) In this foolish woman, clamorousness and ignorance unite with high pretensions and noisy declamations, and boastings that mean nothing. She is represented as continually seated in the high places of the city, to draw aside those who were before going on their way: as the harlot entices men, who were following their business without previous bad intentions. Some think that she represents the conscientious scruples of those whom she addresses to be simplicity and want of understanding, just as the bashful and virtuous youth is often made the fool in a comedy: or it is shown, that she singles out and prevails against such as are destitute of wisdom and grace, alluring them into the ways of sin, with an enchanting delineation of the pleasure to be found in prohibited indulgences; as if the forbidden fruit were to be desired above any in the garden of God. Thus men are drawn from Christ, and are not aware that it is to their destruction; not knowing, that all who hearken to the seductions of vice or error are dead in sins, and that the guests of folly are rushing into the depths of hell. (Notes, 2:18, 19. 5:3—14. 7:6—23. v. 7, 8, 11, 12.)—She invites him to his utter ruin both of body and soul; (2:18.) and sinks down all those who accept of her invitation to the very bottom of that pit, where the old giants are, who corrupted mankind with such filthiness and violence, that they brought a deluge on the earth. *Gen. 6:4, 5, 11. Bp. Patrick.*

PRACTICAL OBSERVATIONS.

As the divine majesty of Christ, and the excellency of his instructions, demand our immediate attention; so the provisions of his grace to supply our urgent wants should endear his invitations. The new covenant which he has mediated, the spiritual house he has builded, the atoning sacrifice he has offered, the inexhaustible treasures reposed in him; the righteousness, grace, peace, and consolations, which he bestows; the eternal inheritance which he has prepared; and the meetness for it which his grace effects; are freely proposed to sinners, and conferred on every believer. Whatever carnal men imagine, Christ has provided a feast for his people; nothing is wanting but a willing mind and a spiritual relish, in order to partake of it: and the invitations given by his faithful ministers to the simple and sinful, imply a direction to them, to call on the Lord for these preparatory blessings.—Would we partake of Wisdom's feast, we must renounce the society and the foolish pleasures of the ungodly; or we never can enjoy the pleasures of a holy life, or go in the way of understanding; and it is vain for us to continue an acquaintance with wicked men, in order to do them good; as we are far more likely to be corrupted by them; and our best service to them, is to protest against their evil courses by separating from their company. This is in general the only rebuke that is advisable to give to infidels, scorners, and hardened profligates. It is indeed grievous for a minister, by silence and distance, to testify against those who despise his message; but seldom any thing, save contempt and reviling, and increased enmity, is got by neglecting this counsel of wisdom; whereas the same labour and freedom taken with those, who are wise enough to value instructions, would procure love, and do important good. For none are so wise or righteous, as not in many things to need instruction, and ever

CHAPTER X.

Miscellaneous maxims, chiefly recommending righteousness, piety, industry; and the government of the tongue, and improvement of the gift of speech, 1-3.

THE "Proverbs of Solomon. ^aA wise son maketh a glad father; but a foolish son is the heaviness of his mother.

² "Treasures of wickedness profit nothing; ^bbut righteousness delivereth from death.

³ The Lord ^cwill not suffer the soul of the righteous to famish; ^dbut he casteth away ^ethe substance of the wicked.

⁴ He ^fbecometh poor that dealeth ^gwith a slack hand; ^hbut the hand of the diligent maketh rich.

⁵ He that ⁱgathereth in summer ^jis a wise son;

a 1.1. 25.1. 1 Kings 4:32. Ec. 12:9. b 15:20. 17:21. 25.19. 13.23. 15.16. 24.25. 29.3. 15. 2. 19. c 11.14. Ps. 49:6-10. Is. 10:2.3. Zeph. 1:18. Luke 12:15-21. 16:22. d 2.5. Jam. 5:1-3. d 12:28. Dan. 4:27. Rom. 5:21. e Job 5:20. Is. 49. 34.10. Jer. 7:3. 19:25. Is. 33.16. Matt. 6:30-33. Luke 12:22-24. 21. Heb. 1:4-6. f Job 9:30-32. 11:22-23.25. Hab. 2:6-8. Zeph. 1:18. * Or, the wicked to their wickedness. 11:22. g 6:6-11. 12:24. 19:15. 24. 20. 4:13. 24. 30-34. Ec. 10:18. John 6:27. Heb. 6:11. 12. 2 Pet. 1:5-10. h 13:4. 21:5. 1 Cor. 15:38. 1. 6:8. 8. 30:25. Is. 55:7. k 12:4. 17:2. 19:26. l 11:26. 34:25. 38:20. Deut. 23:2. Job 24:13. 2 Tim. 1:16-18. m 11. Hath. 7:8. Ps. 107:42.

reproofs; and the wiser men are, the better will they take them, and the more will they profit by them, if properly given, and by those whose place it is to "reprove and rebuke with all authority." (Note, Ps. 141:5).—We are repeatedly reminded that "the fear of the Lord is the beginning of wisdom;" we should therefore discover, as well as we can, where this fear is planted in men's hearts; that we may lead them forward in the knowledge of God, and into an acquaintance with the holy Jesus; in which all true wisdom and understanding consist, and by which all the blessings of time and eternity are communicated.—All who hear the gospel should consider, that life and death are set before them, and that they are most deeply interested in the choice. If they are wise to choose the one thing needful, ministers and Christian friends, yea angels, will rejoice, and God himself will rejoice over them to do them good, and their wisdom will prove their own eternal advantage: but if men persist in their scorning, they may grieve the hearts of their ministers and friends; yet they alone must bear the consequence in everlasting contempt and misery. We ought then most earnestly to seek and pray for true wisdom; for Satan has emissaries, of various kinds, to withdraw our souls from Christ, with great swelling words of vanity, the result of presumption and ignorance. (Notes, 2 Pet. 2:10-22. Jude 9-13). Not only do worldly lusts and abandoned seducers prove fatal rivals to Christ for the souls of men; but false teachers, with damnable doctrines, which flatter the pride and give liberty to men's lusts, compass the destruction of multitudes. These especially draw off such as have received serious impressions, and are disposed to do many things, and to attend on the word of God; but are not experimentally acquainted with the truth, in the love and power of it. Such unstable souls are soon seduced into superstition, enthusiasm, or antinomian licentiousness, or any other plausible corruption of Christianity, according to the fashion of the age; they are persuaded by fair words, that so much diligence and self-denial are unnecessary, and that they may obtain heaven on easier terms; they are allured with the hopes of gratifying their darling passion with impunity; and their natural propensity to covet forbidden objects is readily wrought upon. Thus they are prejudiced against the humbling truths and holy precepts of God's word, and are drawn aside into the ways of error; "not knowing that the dead are there, and that her guests are in the depths of hell;" for "the last state of such men is worse than the first."—From all the deceits of the world, the flesh and the devil; from all false doctrine and hardness of heart; and from all contempt of thy word and commandment, Good Lord, deliver us! Amen.

NOTES.—CHAP. X. V. 1. Here the Proverbs, properly so called, begin; "what hath been delivered hitherto, being rather a preface to awaken attention, and from sundry arguments, to commend the wise instructions which now follow." *Bp. Patrick*. These are short maxims of wisdom relating to our conduct in life, in subservency to our own best interests, to the benefit of mankind, and above all to the glory of God.—The comfort of parents greatly depends on the conduct of their children, and this suggests to both parents and children, powerful motives for attending to their several duties. "Nothing contributes so much every way to the happiness of mankind, as a religious care about the education of children. . . . Let the father's care in educating his children . . . be equal to the joy he will have in their well-doing; and let the mother beware that her indulgence do not spoil them; for she will have the greatest share in the meanness, which their untowardness will give them." *Bp. Patrick*. The heaviness of the mother may be particularly mentioned, because mothers have previously had a more abundant share of pain and sorrow about their children: and it is therefore the more cruel in them, when grown up, to occasion further distress, by their subsequent misconduct, to such kind friends, whom they ought by all means to requite; and to whom they should aim in every thing to be a comfort.

V. 2, 3. "This is more necessary than the care of heaping

but he that sleepeth in harvest is a son that causeth shame.

⁶ Blessings are upon the head of the just; ^bbut violence covereth the mouth of the wicked.

⁷ The memory of the just is blessed; ^cbut the name of the wicked shall rot.

⁸ The wise in heart will receive commandments; ^dbut a prating fool shall fall.

⁹ He that walketh uprightly walketh surely; ^ebut he that perverteth his ways shall be known.

¹⁰ He that winketh with the eye causeth sorrow; ^fbut a prating fool shall fall.

¹¹ The mouth of a righteous man is a well of life; ^gbut violence covereth the mouth of the wicked.

Rom. 3:19. n 1 Kings 11:36. 2 Kings 19:31. 2 Chr. 24:16. Ps. 112:6. Mark 14:9. Luke 1:48. o Job 18:17. 27:23. Ps. 9:5. 6. 109:13. 15. Ec. 8:10. Jer. 17:13. p 1:5. 9:9. 12:1. 14:8. Ps. 119:34. Jam. 3:13. q 10. 12:13. 13:3. 14:23. 1 Heb. a fool of lips. Ec. 10:19. 2 Or, be beaten. 18:6. r 28:18. Ps. 25:21. 26:11. 12. 84:11. 15. 33:15. 16. Gal. 2:13. 14. s 17:20. Luke 12:1-2. 1 Cor. 4:5. t 6:13. Job 15:12. Ps. 35:19. u 8. 18:6. 17:21. v Or, he bestrides. 3 John 10. x 20:21. 32. 13:14. 15:7. 16:22-24. 18:4. 20:15. Ps. 37:30. 31. Eph. 4:29. y See on 6. Ec. 10:12-14. Matt. 12:34-37. Jam. 3:5-8.

up riches for them." *Bp. Patrick*. Even great riches, gotten by fraud or oppression, or spent in wickedness or self-indulgence, do no real good to the possessor or his children: for the Lord will soon tear them from him, or him from them; and he will cast them away as worthless and contemptible, and utterly insufficient to ransom the life or soul. (*Marg. Ref. c. Notes*, Ps. 49:6-8. Luke 12:15-21. 16:22, 23.) Yet such riches are the most valued substance of ungodly men! But, on the other hand, righteousness (the nature of which must be learned from other parts of Scripture) secures a man from the sting and fatal effects of death; and though the righteous should be poor in this world, the Lord who provides for his soul, will not famish him as to his temporal life. (*Notes*, Ps. 37:16-19. Matt. 6:25-32. Luke 12:22-34. 1 Tim. 4:6-10. v. 8.)

V. 4. (*Marg. Ref. Notes*, 6:6-11. 12:24. 13:4. 21:5. 22:29. 2 Pet. 1:5-11.) The words rendered "with a slack hand," may signify the hand of deceit. Without diligence, honesty can scarcely be expected. "Next unto virtue, let children be bred up to industry . . . for both poverty and fraud are commonly the effect of negligence and sloth." *Bp. Patrick*.—The Septuagint here add, "A well educated son shall be a wise man, and shall use the foolish man as a servant."

V. 5. Activity and sobriety in youth will enable a man to requite his parents, and render him a credit and comfort to them, as well as establish his credit for prudence. But the sluggard will be a scandal and grief to those by whom he has been educated, and to all connected with him. (*Marg. Ref. Notes*, Is. 55:6.7. Jer. 8:20.)

V. 6. Violence.] The consciousness or detection of their violent dealing, in oppressing the poor, will stop the mouths of the wicked; and render them like men, whose faces are covered when led to execution. (*Note*, Esth. 7:8.) "When their wickedness shall be discovered, they shall be as dumb, and not know what to say."—The clause, however, may be rendered, "The mouth of the wicked covereth violence." They use a variety of pleas, and employ all their eloquence, to conceal, or excuse and justify, their cruelty and oppressions. For example, who can help thinking of the ingenious, but interested advocates, for the cruel and oppressive slave trade?

V. 7. The memory of righteous and merciful men shall be celebrated with just commendation after their death, however clouded by envy and calumny at present; but all the endeavours of the wicked, and their panegyrists, to establish their characters, shall not preserve their memory from merited infamy.

V. 8. True wisdom disposes men to regard and obey the commandments of God, and those of their superiors, in all things lawful: but that knowledge, which merely serves to furnish men with topics of disputation and loquacity, and the various methods by which the ungodly pervert the gift of speech, will redound to their own disgrace and misery.—He that is foolish in talk, shall be beaten. *Old Version*.

V. 9. (*Note*, Ps. 125:4, 5.) The upright believer goes straight forward in the plain path of sincerity, honesty, and piety: thus he is both safe and free from perplexing fears, as there is no secret ill design or practice which dreads detection. But the dissembler, after all his shuffling and subtlety, will certainly be exposed, either here or hereafter; and he lives in continual apprehensions of being put to shame. (*Marg. Ref.*)

V. 10. (*Notes*, 8. 6:12-19.) "The dissembling person causeth much sorrow at last, both to himself and those that have been deceived by him: but a prating fool that utters all his heart, procures stripes to himself, without further danger to others." *Bp. Hall*.

V. 11. The good treasure of a righteous man's heart, continually furnishes wise, pious, and edifying observations. So that those who converse with him, may draw from him instructions for the prudent conduct of life, as occasion requires. (*Notes*, 20:21, 32. 15:7, 23. 18:4. Ps. 37:29-31. Matt. 12:

V. 24. The most overwhelming dread which a wicked man feels of punishment, will certainly come upon him; and the largest desires that the righteous can form of spiri-

(301)

CHAPTER XI.

Maxims of wisdom; chiefly contrasting honesty, humility, faithfulness, and liberality, with the opposite vices, 1-31.

* **A FALSE** balance is abomination to the LORD; but a just weight is his delight.
2 When pride cometh, then cometh shame; but with the lowly is wisdom.

3 The integrity of the upright shall guide them; but the perverseness of transgressors shall destroy them.

4 Riches profit not in the day of wrath; but righteousness delivereth from death.

5 The righteousness of the perfect shall direct his way; but the wicked shall fall by his own wickedness.

6 Wisdom is better than silver, and health than riches.
7 The eyes of the LORD are in every place, beholding the evil and the good.
8 A just man is hated of his own flesh; he that is upright is despised of his kindred.
9 A man of violence is hated of the good man; he that is upright is hated of the wicked man.
10 The eyes of the LORD are upon the righteous, and he will keep them from all sin.
11 The LORD loveth him that is righteous, and he will keep him from all sin.
12 The LORD loveth him that is righteous, and he will keep him from all sin.
13 The LORD loveth him that is righteous, and he will keep him from all sin.
14 The LORD loveth him that is righteous, and he will keep him from all sin.
15 The LORD loveth him that is righteous, and he will keep him from all sin.
16 The LORD loveth him that is righteous, and he will keep him from all sin.
17 The LORD loveth him that is righteous, and he will keep him from all sin.
18 The LORD loveth him that is righteous, and he will keep him from all sin.
19 The LORD loveth him that is righteous, and he will keep him from all sin.
20 The LORD loveth him that is righteous, and he will keep him from all sin.
21 The LORD loveth him that is righteous, and he will keep him from all sin.
22 The LORD loveth him that is righteous, and he will keep him from all sin.
23 The LORD loveth him that is righteous, and he will keep him from all sin.
24 The LORD loveth him that is righteous, and he will keep him from all sin.
25 The LORD loveth him that is righteous, and he will keep him from all sin.
26 The LORD loveth him that is righteous, and he will keep him from all sin.
27 The LORD loveth him that is righteous, and he will keep him from all sin.
28 The LORD loveth him that is righteous, and he will keep him from all sin.
29 The LORD loveth him that is righteous, and he will keep him from all sin.
30 The LORD loveth him that is righteous, and he will keep him from all sin.
31 The LORD loveth him that is righteous, and he will keep him from all sin.

conduct of a man hitherto; if indeed he begins seriously to receive the instruction of the sacred oracles and to obey them, he is in the way of life, or shall soon find admission at the strait gate: but alas! multitudes, having gone wrong, are determined to proceed, however palpable and egregious their errors. Thus they refuse reproof and hate the reprover; and this so discourages numbers, that they leave men to the most fatal mistakes, for fear of offending them. So that the world, nay the church, is little stored with such as can and will give, and such as meekly and humbly receive, "the reproof of life." Alas! flattery and slander are far more common; and those, who "hide haired with lying lips," generally spread slanders also, and often concerning the very persons whom they most flatter. But the word of inspiration has called such men fools; and the day of judgment will show how justly.—How different the character of the truly wise and righteous man! He learns to bridle and govern his tongue; and to avoid all corrupt, false, angry, and useless conversation; yet, in refraining his lips from a conviction that "in the multitude of words there wanteth not sin," he will not neglect to improve the talent intrusted to him.—Wisdom is found in his lips; his words are as choice silver and wholesome provisions, enriching and feeding many. His wise counsels and cautions, his reproofs, instructions, and encouragements, will be acceptable and useful: and while his grand object is to glorify God; he aims also to "please all men for their edification," and to propose truth in the most winning and attractive manner.—This is his joy and delight: thus his lips are fruitful in wisdom, and many will remember his words, for their good, when his tongue is silent in the grave.—But what a contrast to this character is that of the fool, whose joy and sport is sin and mischief! who pours forth frowardness, malice, lies, reproaches, and profaneness, without fear or concern; and the effect of whose daily conversation, in exciting contentions, and propagating delusions and impiety, exceeds all calculation! Indeed, it is the character of the fool, to use his scanty measure of capacity in doing mischief. Here alone he manifests any sagacity or ingenuity, and here indeed a little will go far; for "behold how great a matter a little fire kindleth!"—Men who are slow to hear, swift to speak, swift to wrath, implacable in resentments, and delighting in contentions, may for a while be very successful in mischief; but it will all soon fall on their own head; and, unless they be brought to deep repentance, they will be driven away as by a whirlwind; and their worst fears, coming upon them, will sink them into final destruction and misery.—But the hope of the righteous is gladness. If the Lord see good he can give them wealth, and exempt them from the sorrow and vexation attending ungodly prosperity. He can prolong their days, while vice shortens the lives of wretched multitudes. He will make their diligence acceptable and useful, while disgrace attaches to the slothful. He will give them strength and courage in his ways; and they shall not be moved for ever, being built on an immovable foundation. "This is the heritage of the servants of the LORD; and their righteousness is of me, saith the LORD." (Note, Is. 54:15-17.)

NOTES.—CHAP. XI. V. 1. 'Under this word,' (balances,) 'he condemneth all false weights, measures, and deceit.'—The strong language of Scripture, in many places, on this subject demands the most serious consideration of all persons engaged in buying and selling. (Notes, 16:11, 20:10, 23. Ex. 20:17. Deut. 25:13-16. Hos. 12:7-9. Amos 8:4-10, v. 4, 5. Mic. 6:10-15.) 'It is not so small a sin as men imagine of, to cheat their neighbour, (though it be only in a little matter,) but extremely hateful and detestable to the great Lord and Governor of the world; as on the other side, exactly just and equal dealing, in all our commerce one with another, is highly pleasing unto him.' Bp. Patrick.

V. 2. 'Pride cometh, and shame will come,' &c. A proud conceit of a man's own ability or excellency, accompanied with boastings and arrogant contempt of others, commonly makes way for his being put to shame, by having his ignorance and insufficiency detected and exposed.—When

6 The 'righteousness of the upright shall deliver them; but transgressors shall be taken in their own naughtiness.

7 When a wicked man dieth, his expectation shall perish; and the hope of unjust men perisheth.

8 The 'righteous is delivered out of trouble, and the wicked cometh in his stead.

9 An hypocrite with his mouth destroyeth his neighbour; but through knowledge shall the just be delivered.

10 When it goeth well with the righteous, the city rejoiceth; and when the wicked perish, there is shouting.

11 By the blessing of the upright the city is

Ex. 15:10, Job 8:13, 14, 11:20, Ps. 146:4, Ez. 29:9, Luke 12:19, 20, m 21:18, Esth. 7:9, 10, Is. 43:3, 4, Dan. 6:23, 24, n 1 Kings 13:18-22, 22:6, 20-23, Job 34:30, Ps. 55:12, 20, Matt. 7:15, 15:5-14, Acts 20:30, 2 Cor. 11:13-15, 2 Tim. 2:16-17, 4:1-3, 2 Pet. 2:1-3, 2:10-16, 4:6, 5:9, 24, Mark 13:14, 22, 23, Eph. 4:13, 14, 2 Pet. 3:16-18, 1 John 2:21, 27, p 28:12, 28, Esth. 8:15, 16, q Ex. 15:21, Judg. 5:31, Job 27:23, Ps. 58:10, 11, Rev. 19:1-7, r 28:8, Gen. 41:38-42, 45:8, 2 Chr. 32:20-22, Job 22:30, Ec. 9:15.

man forgetteth himself, and thinketh to be exalted above his vocation, then God bringeth him to confusion.—Indeed pride is always incompatible with true religion, and will surely end in everlasting shame and contempt. But true wisdom is attended with humility, which prepares the heart for the exercise of every Christian temper, the practice of every duty, and the honourable performance of every useful undertaking. (Notes, 33:4, 35, 15:33, 16:18, 19:18, 22: Dan. 4:28-37, 5:18-24, Luke 14:7-11, 18:9-14, v. 14, Jam. 4:4-6, v. 4, 1 Pet. 5:5-7.)

V. 3. Strict integrity is commonly the best casuist. The upright Christian simply desires to know his duty, that he may do it. He is not bewildered by corrupt motives, or blinded by domineering passions. He has spiritual discernment, and a tender conscience. So that, in ordinary cases, his path is plain and obvious; and when he is at a loss, he depends on God, and looks to him for direction, and thus is preserved from fatal or distressing mistakes: but the crooked, winding policy of ungodly men involves them in increasing wickedness, and terminates in their ruin. (Notes, 5:6, 3:5, 13:6, 28:18, Ps. 25:21, 125:4, 5.)

V. 4. (Notes, 10:2, 3. Job 36:16-21, v. 18, 19, Ps. 49:6-8, 15, Ez. 7:16-19, v. 19, Matt. 16:24-28, v. 26.) The word rendered wrath denotes the most vehement indignation.—Seasons of temporal calamities are days of wrath; but the final judgment is emphatically "the day of wrath." (Note, Rom. 2:4-6.)

V. 5, 6. (Note. 3.) The single aim and dependence of upright and consistent believers deliver them from those snares, in which the wicked are taken: for the corrupt intentions and inordinate desires of bad men dispose them to catch at the baits, and thus to be caught in the traps, which Satan lays for them. (Notes, 5:21-23, 2 Sam. 17:23, Esth. 7:3-10, Ps. 9:15, 16, Matt. 27:3-5.)

V. 7. Solomon would never have made this observation, had not the belief of a future state been fixed in his mind, and prevalent among his people: for, as to this world's prosperity, the hopes of the righteous at death perish equally with those of the wicked.—The last clause may be rendered "yea, their strongest hope perisheth;" but the strongest hope of the righteous does not then perish. (Notes, 10:24, 28, 14:32, Luke, 12:15-21, 16:19-31, Rom. 6:21-23.)

V. 8. The righteous are often wonderfully prevented from going into perilous situations, and ungodly men go in their stead: this seems to be chance, but is in effect the secret disposal of God's providence. Indeed he frequently removes the righteous by death, before overwhelming judgments come upon wicked nations; and others succeed and bear the calamity. (Notes, 21:18, 2 Kings 22:15-20, Esth. 7:9, 10, Is. 43:3, 4, 57:12, Dan. 6:18-24.)

V. 9. 'Wisdom . . . instructs many, how to evade those snares, which the profane hypocrite, with counterfeit professions of friendship, lays to destroy his neighbours.' Bp. Patrick. It should, however, be further recollected, that hypocrites draw numbers aside from the religion of the Bible, and delude them into heresy and wickedness, to their eternal destruction, by plausible professions and insinuations; by misrepresenting the nature of godliness, and slandering faithful teachers; by prejudicing men's minds against the humiliating truths and holy precepts of God's word, and persuading them that they may be saved in some easier and more pleasing way; or by giving them false impressions in these important concerns, from their conduct and conversation as compared together. But the true and established Christian, by his knowledge of the sacred oracles, and his experience of their truth and excellency, is preserved from such fatal snares, and is an instrument of preserving others also. (Marg. Ref. n, o. Notes, 10:16-23, 1 Kings 13:11-22, 22:6, 19-23, Matt. 7:15-20, 1 Tim. 4:1-5, 2 Tim. 2:14-19, 2 Pet. 2:1-3.)

V. 10, 11. 'Men of unbiassed virtue make a city flourish, by the blessings they procure it from heaven, by their prayers, by their prudent advice, their pious admonitions, and their constant study of the public good. But the wicked, by their blasphemies, their evil counsels, their pestilent maxims, their

exalted; but *'it is overthrown by the mouth of the wicked.*

12 He *'that is 'void of wisdom despiseth his neighbour; but 'a man of understanding holdeth his peace.*

13 *'A talebearer 'revealeth secrets; but 'he that is of a faithful spirit concealeth the matter.*

14 Where *'no counsel is, the people fall; but in the multitude of counsellors there is safety.*

[Practical Observations.]

15 He *'that is surety for a stranger shall 'smart for it; and he that hateth 'suretiship is sure.*

16 A *'gracious woman retaineth honour; and strong men retain riches.*

17 The *'merciful man doeth good to his own soul; but 'he that is cruel troubleth his own flesh.*

2 Sam. 20:1. Esh. 3:8-15. 9:1-16. Jam. 3:6. t Judg. 9:27-29, 38. Neh. 4:2-4. Ps. 123:3, 4. Luke 16:14. 18:9. John 7:48-52. * Heb. destitute of heart. u 10:19. 1 Sam. 10:27. 2 Kings 18:35. 1 Pet. 2:23. 1 Heb. He that worketh being a talebearer. 20:19. Lev. 19:16. * x 25:9. 25:20-22. Neh. 6:17-19. * y 14:5. Job. 2:14, 30. Jer. 38:27. 16:22. 24:6. 1 Kings 12:6-19. Is. 19:11-14. Act. 15:6. &c. a 6:1-5. 17:18. 20:16. 22:26, 27. 1 Heb. he sore broken. * b Heb. those that strike hands. b 31:30, 31. 1 Sam. 25:32, 33. 2 Sam. 20:16-22. Esh. 9:25. Matt. 26:13. Luke 8:3. 10:42. 21:2-4. Acts 9:39. 16:14, 15. Rom. 16:2-4, 6. c John 1:4. Luke 11:21. 22. d Ps. 41:1-4. 112:4-9. Is. 32:7, 8. 57:1. 58:12. Dan. 4:2. Matt. 5:7. 6:14, 15. 25:34-40. Luke 6:39. 2 Cor. 9:15-14. Phil. 4:17.

impious doctrines, whereby they corrupt men's manners, utterly subvert the good estate thereof.' *Bp. Patrick.*—Men therefore should rejoice when the righteous are exalted to places of trust and power, and frequently great multitudes do: and they commonly triumph and exult, when notoriously unjust and oppressive counsellors or magistrates are cast down, and punished for their crimes. (*Marg. Ref. Notes*, 28:12, 28. 28:9. *Judg.* 5:31. *Esh.* 8:15-17. *Ps.* 58:10, 11. *Ez.* 9:15-18. *Rev.* 19:1-8.)

Y. 12. A self-conceited man, being destitute of true knowledge and experience, is disposed to express his contempt of others, and expose them to ridicule, when they make mistakes or fall into trouble; and thus he exposes his own folly. But a man of understanding knows how to make proper allowances: he is aware of the instability of human affairs; he does not judge of men's ability or integrity by their success; and if he sees any thing reprehensible, he is reluctant to speak of it, or mentions it with caution and candour. (*Notes*, 1 Sam. 10:26, 27. 2 Kings 18:28-37. *Ps.* 38:13-15. 1 Pet. 2:18-25, v. 23.)

Void of wisdom. "Destitute of heart." (*marg.*) The same expression frequently occurs. (7:7. 10:13. 15:21. 17:18. 24:20.) It denotes the want of a right state of mind, judgment, and affections, or in general of all the faculties of the soul, through ignorance, carelessness, and the prevalence of evil propensities of various kinds. Such a man is *without heart* to what is wise and good. (*Notes*, 17:16. *Jer.* 32:38-41, v. 38. 33:2. *2 Thes.* 2:8-12.)

V. 13. *A talebearer.* The word signifies a *trafficker*; that is, in his neighbour's fame and honour.—'As a merchant carries about his goods, for the sake of gain, so he carries about words, that he may perhaps get advantage by them; but often from a certain levity and curiosity? it may be added, and from proud malevolence.—Scandalous intelligence, true or false, is the article in which the talebearer deals: he is a travelling pedlar, vending such wares; whatever therefore he discovers of this kind, he publishes, let who will be disgraced or ruined. But a man of fidelity conceals those secrets with which he is intrusted: and will not disclose what he knows, by any means, when it may injure another's peace or credit; except the honour of God, and the good of society require it. (*Marg. Notes*, 18:8. 20:19. 26:20-22. *Lev.* 19:16. *Neh.* 6:17-19. 1 Tim. 5:13-15, v. 13.)

V. 14. When affairs, either public or private, are conducted with rashness, and directed by ambition, avarice, resentment, or other corrupt passions, nothing but ruin can be expected. But when many wise and experienced men are consulted, and their counsel is deliberately and impartially considered, before a determination is taken; there is a reasonable prospect of safety and success.—'They who have no government fall as leaves; but safety is found in much counsel.' *Sept.*—A ship without a pilot is the figure employed: and the *abundance of good counsel*, rather than the number considered, is stated as the ground of safety. (*Notes*, 24:3-6. 1 Kings 12:6-15.)

V. 15. (*Note*, 6:1-5.) *A stranger*, 'whose conversation he knoweth not.'—He doth not, without judgment and consideration of the circumstances, put himself in danger.' (*Marg. Notes*, 17:18. 20:16. 22:26, 27.)

V. 16. A pious and discreet woman is as careful of her chastity and reputation, as any worldly men are of their riches: and she will acquire and preserve the esteem and affection of her husband, and the respect of all around her, when old age has effaced her beauty; even as strong men keep possession of the wealth which they have once obtained. (*Marg. Ref. Notes*, 31:10-31, v. 10. 28-31. P. O. 10-31.)

V. 17. The compassionate, forgiving, and friendly man, in every sense, best ensures his own comfort and happiness; whereas, cruelty to others, in its very nature, as well as consequences, renders a man miserable; a torment to himself, as well as a terror and plague to his family and neighbours.

18 The *'wicked worketh a deceitful work; but to him that soweth righteousness, shall be a sure reward.*

19 As *'righteousness tendeth to life; so 'he that pursueth evil pursueth it to his own death.*

20 They that are *'of a froward heart are abomination to the Lord; but such as are 'upright in their way, are his delight.*

21 Though *'hand join in hand, the wicked shall not be unpunished; but 'the seed of the righteous shall be delivered.*

22 As *'a jewel of gold in a swine's snout; so is a fair woman, which 'is without discretion.*

23 The *'desire of the righteous is only good; but 'the expectation of the wicked is wrath.*

24 There is *'that scattereth, and yet increaseth;*

e 15:27. Job 20:19-23. Ec. 4:8. Jam. 2:13. 5:1-5. f 1:18. 5:22. Job 27:13-23. Ec. 10:8. Is. 59:5-8. Eph. 4:22. g 22:8. Ps. 125:5, 6. Hos. 10:12, 13. i 1:6-9. 6:8, 9. Jam. 3:18. h 4:10, 16. 12:28. 19:23. Act. 10:35. 1 John 3:7, 10. i 1:16-19. 7:22, 23. 8:36. Rom. 2:8, 9. j 6:14, 16. 9:18. 8:13. Ps. 18:25, 26. 1:2, 7. 15:8. 16:17. 21:29. Ps. 11:7. 51:6. 140:13. k 16:5. Ez. 22:31. l 15:22. Gen. 17:7, 8. Ps. 37:26. 112:1, 2. Jer. 32:39. Acts 2:39. o 31:30. Ez. 16:15, &c. Nah. 3:4-6. 1 Pet. 3:3, 4. 2 Pet. 2:22. p Heb. departeth from. 7:10. 9:13. q Ps. 10:17, 27. 4:37, 49. 37:8. 119:5, 10. Is. 26:9. Jer. 17:16. Matt. 5:6. q 7:10, 28. Rom. 2:8. 9. Heb. 10:37. r 18:19, 27. 28:8. Deut. 15:10. Ps. 112:9. Ec. 11:1, 2, 6. Luke 6:38. Act. 11:29, 30. 2 Cor. 9:5-11.

(*Marg. Ref. d, e. Notes*, 15:27. *Job* 20:10-29, vv. 19-27. *Ps.* 41:1-3. *Ec.* 4:7, 8. *Is.* 58:8-12. *Matt.* 5:7. *Jam.* 2:8-13, v. 13. 5:1-6.)

V. 18. Wicked men, who attempt to deceive others, deceive themselves, and are ruined by the very measures from which they expected the greatest advantage: but "patient continuance in well-doing" has a happy event, far more uniformly, than good husbandry and good seed secure a good crop of corn; for the *faithfulness* of God to his promises ensures the gracious reward. (*Notes*, 1:17-19. *Job* 27:13-23. *Ps.* 126:5, 6. *Ec.* 10:8-10. *Hos.* 10:12, 13. *Gal.* 6:6-10, v. 8, 9. *Eph.* 4:22-24, v. 22.)

V. 19. "Thus righteousness to life; and he that pursueth evil to death." The connexion with the preceding verse seems to be preserved.—It can hardly be supposed, that in all these contrasts between *life and death*, temporal prosperity or adversity is exclusively meant; when the words, in other parts of the Scripture, denote eternal happiness or misery. (*Notes*, 7:10, 16. 12:28. *Rom.* 2:7-11.)

V. 20. *Marg. Ref. Notes*, 6:12-19. 8:13. 15:8. 2 Sam. 22:21-28. *Ps.* 11:7. 37:32-34. 147:10, 11.

V. 21. 'Though wicked men conspire, and join all their forces together; yet all their combination and power shall not free them from just punishment.' *Bp. Hall.* (*Notes*, *Ez.* 23:1-3. *Is.* 8:9, 10. *Mic.* 7:1-4, v. 3.)—On the contrary, God is pleased to protect and bless the posterity of his faithful servants, in order to put honour on those who have honoured him. (*Marg. Ref. n. Notes*, 13:22. *Gen.* 17:7, 8. 1 Sam. 2:30. *Ps.* 112:2, 3. *Acts* 2:37-40, v. 39.)

V. 22. A costly ornament of gold in the snout of a swine, would be continually employed in raking in the filth and mire: thus beauty, in a woman void of prudence and virtue, is disgraced by being rendered subservient to the basest and most ruinous crimes. (*Marg. and Marg. Ref.*)

V. 23. The righteous desire only what is good in itself, and beneficial to others; and this they may confidently hope to obtain: but the wicked, conscious of their selfish and base motives and objects, can only expect the heavy wrath of God, and indeed they are often "consumed with terrors." (*Marg. Ref. Notes*, 7:10, 28. 14:32. *Ps.* 10:17, 18. v. 17. 37:4. *Matt.* 5:6. *Luke* 16:24-26. *Rom.* 2:7-11. *Heb.* 10:26, 27.)

V. 24, 25. 'There are those, who, sowing their own, make it more; and those who gather and are impoverished.' *Sept.*—Liberality, exercised from right motives, is sowing seed; and God gives the increase generally even in temporal things: but he that withholds, when a just and right occasion offers, seldom prospers much even in this world. For God metes to men in their own measure; and bad crops, bad debts, expensive sickness, and a variety of similar deductions, soon amount to far more, than liberal alms would have done; while, if God see it best, large increase, flourishing trade, kind friends, and various other supplies or savings, soon reimburse the expenses of genuine charity. (*Marg. Ref. Notes*, 19:17. 28:8, 27. *Gen.* 26:12. *Deut.* 15:9, 10. *Ec.* 11:1, 2. *Is.* 32, 6-8. *Hag.* 1:5-11. 2:15-19. *Matt.* 5:7. *Luke* 6:37, 38, v. 38. 2 Cor. 9:8-11.)

V. 26. 'He that hoardeth corn in a time of scarcity, on purpose to raise the price, shall fall into the popular hatred, and be loaded with many a curse: but he who then opens his granaries and sells at a moderate rate, shall not only have the people's good word, but the blessing of God.' *Bp. Patrick.*—In distressing seasons of scarcity there are individuals, who refuse to sell, nay, who hoard up provisions, in a cruel hope of enriching themselves by enhancing the prices still more; but they not only incur the public odium, (in which great multitudes of innocent characters are commonly involved,) but are very generally losers by their avarice, as well as exposed to the wrath of God. Whereas he, who sells at a moderate price, is commended by those who are relieved, and bests consults his own benefit, as well as the public good.

and *there is* that withholdeth more than is meet, *but it tendeth* to poverty.

25 The liberal soul shall be made fat; and he that watereth shall be watered also himself.

26 He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it.

27 He that diligently seeketh good, procureth favour; but he that seeketh mischief, it shall come unto him.

† Hag. 1:6-8-11, 2:16-19. ‡ 28:27. Job 29:13-18, 31:16-20. Is. 32:8, 58:7-11, Matt. 5:7, 25:34-35. * Heb. *soul of blessing*. † Am. 8:4-6. x Job 29:13. y 17:11. Esth. 7:10. Ps. 7:15, 16, 9:15, 18, 10:9, 57:6. z 10:15. Deut. 8:12-14. Job 31:24, 25. Ps. 52:7, 62:10. Mark 10:24. Luke 12:20. 1 Tim. 6:17. a Ps. 1:3, 52:8, 92:12-14. Is. 69:21. Jer. 17:8. b Gen. 34:30. Josh. 7:24, 25. 1 Sam. 23:

25 He that trusteth in his riches shall fall; *but* the righteous shall flourish as a branch.

29 He that troubleth his own house shall inherit the wind; and the fool shall be servant to the wise of heart.

30 The fruit of the righteous is a tree of life; and he that winneth souls is wise.

31 Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

3, 17, 38. Hab. 2:9, 10. c Ec. 5:16. Hos. 8:7. d 3:18, 15:4. e Dan. 12:3. John 4:36, 1 Cor. 9:19-23. 1 Tim. 2:19. Jam. 5:20. 1 Heb. 12:1. Luke 5:10. f 2 Sam. 7:14, 15. 12:9-12. 1 Kings 13:24. Jer. 25:29. 1 Cor. 11:30-32. 1 Pet. 4:17, 18.

The original word, (מַשְׂכִּיר) however, at least equally includes those who give, or break their bread to the hungry; who certainly are more generally blessed and prayed for. (Notes, 28:27. Job 29:12-17. Is. 58:5-12, v. 7. 2 Cor. 9:12-15.)

V. 27. "He that from the time he rises, studies nothing but how to do good to others, shall obtain favour both of God and man: but he whose business it is to do mischief, shall draw upon himself the evil he designs against others." Bp. Patrick. (Notes, 17:11. 2 Sam. 17:1-4, 23. Esth. 7:10.)—Diligently seeketh.] יָרַח, signifies to rise very early to seek any thing which is greatly desired. (Notes, 2 Chr. 36:14, 15. Ps. 63:1-4, v. 1.)

V. 28. "He, whose confidence in riches . . . makes him . . . unjust and unmerciful, shall fall to decay like a withered leaf; but they whose pious dependence upon God makes them just and charitable, like a flourishing tree, shall thrive and prosper." Bp. Patrick. (Notes, 10:15. Ps. 49:6-8, 15. 52:6-8. 62:8-10. 92:12-15. Is. 60:15-22, v. 22. Jer. 17:5-8. Luke 12:15-21, v. 20. 1 Tim. 6:17-19.)

V. 29. Many, by their furious passions and contentions, or by their pride and prodigality, their avarice and other vices, become a plague and vexation to their families; but they can expect nothing except disappointment and trouble for their own portion: and in general those who are destitute of prudence or industry, will soon become servants to those who are more diligent and discreet. (Marg. Ref. Notes, 17. Gen. 34:30. 49:5-7. Josh. 7:25, 26. 1 Sam. 25:14-17, 35-38. Ec. 3-17, v. 14. Hos. 8:7, 8. Hab. 2:9-11. Zech. 5:1-4.)

V. 30. The good example, pious discourse, wise instructions, fervent prayers, and zealous good works of the righteous, become exceedingly beneficial to those around them: they are as fruit from the Tree of Life; they promote the salvation of sinful men. (Note, 3:18.) And, as immortal souls are valuable beyond all estimation; he who thus wins souls, and allures them into the way of eternal life, is emphatically the wise man: he proposes to himself the noblest end, he uses the only proper means, he perseveres, and is prospered by God himself. (Notes, Dan. 12:2, 3. John 4:35-38. 1 Cor. 9:19-23. 2 Cor. 11:14, 15. Jam. 5:19, 20.)—[Winneth.] "Taket." (Marg. Note, Luke, 5:1-11, v. 10.)

V. 31. Even the righteous, when they offend, shall be "recompensed in the earth" with sharp corrections: much more then will the wicked, who dare the vengeance of heaven, meet at length with the due reward of their impiety and iniquity.—It is remarkable that St. Peter has quoted the Septuagint translation of this verse:—"If the righteous scarcely be saved, where shall the ungodly and sinner appear?" (Notes, 2 Sam. 12:9-12. 1 Kings 13:20-32. Ps. 89:19-37, vv. 30-33. 1 Cor. 11:29-34. 1 Pet. 4:17-19.)

PRACTICAL OBSERVATIONS.

V. 1-14. The righteous God, who weighs all our actions in an impartial balance, will never allow his subjects to defraud each other with impunity. It is, alas! very common for men to give short weight and measure, and in various ways to cheat and rob their neighbours; and numberless crimes of this kind here escape detection and punishment: but let it not be overlooked, that they "are an abomination to the Lord;" and that they will be produced at the day of judgment, as decisive proofs of the hypocrisy of multitudes even of those who have been zealous, in their way, for evangelical doctrines. This is so far from a light matter, that it is a most grievous oppression; and thousands of the poor are sometimes deprived almost of necessary food, to enrich a few fraudulent dealers. But let it be remembered, that "he shall have judgment without mercy, who hath showed no mercy;" on the other hand, he who is kept from growing rich, by conscientiously avoiding all exaction, and by acting with strict honesty, may expect that "a just weight is the Lord's delight." Indeed "the integrity of the upright guides them" far from such fraudulent practices: while the perverseness of transgressors destroys them: for "the wicked shall fall by their own wickedness," and be ensnared by Satan, through their own covetousness and selfishness.—But what are those wonderful advantages derived from riches, that men are universally so prone to seize the golden bait? In times of public calamities, they generally expose the possessor to peculiar danger; they will not profit in the day of wrath, and he who trusts in them, will certainly be left without resource in the hour of death and the day of judgment. How much more valuable then is that "righteousness which delivereth from death!" How reasonable to "seek first the kingdom of God and his righteous-

ness!"—Every one's conscience testifies, that "when a wicked man dieth, his expectation perisheth," and all his hopes expire in eternal despair: and even the irreligious are consumed, when an eminently pious person is removed, to allow that he is delivered from trouble, and gone to a happier world. These salutary convictions might be more generally productive of abiding good, did not "the hypocrite with his mouth destroy his neighbour:" persuading the unstable to rest satisfied with a name, a notion, a form of godliness, an easy, worldly religion.—May God grant to every reader, that "knowledge by which the just is delivered."—Indeed the same conduct, which best secures our own happiness, is most conducive to the good of others: and if a truly wise and pious man be advanced to authority, many will eventually have great cause for rejoicing: whereas the prosperity of the wicked is a public calamity, and their downfall a most desirable event. In private and ever obscure situations, the righteous are both blessed and blessings: by their example and prayers public calamities are often prevented or retarded; they are the light and the salt of the earth; and the fatal tendency of wicked counsellors, and impious opinions industriously circulated, are counteracted by their means. And who can say to what extent such mischiefs would proceed, were all the righteous expelled from any country?—Those who are "void of understanding" despise their neighbours; and go about as talebearers, slanderers, and betrayers of secrets, to the unspeakable mischief of society: but the wise and righteous hold their peace, if they cannot speak to good purpose; they scorn to betray such as confide in them, or even to injure those whose infirmities they witness; and they pity such as are not entitled to their esteem.—True religion, however, should be carefully distinguished from self-righteousness, for "when pride cometh, then cometh shame; but with the lowly is wisdom;" and also from all kinds of antinomian licentiousness. But, as in kingdoms, "where no counsel is, the people perish," so it is in this respect: unless able and faithful ministers are raised up to instruct mankind, almost all run into one or the other of these fatal extremes. What need then is there for us to "pray the Lord of the harvest, to send forth labourers into his harvest?" for "in the multitude of these counsellors is safety." What pains should all ministers take, that they may be wise and faithful counsellors in concerns of this immense importance! and how should all consult such as are approved for integrity and knowledge, especially in difficult cases, where their present comfort and usefulness, and eternal salvation, are deeply concerned!

V. 15-31. True religion is true wisdom: and while it prompts to all justice and mercy, it teaches men to avoid whatever is rash and pernicious. The wise and pious Christian will be very careful not to commit himself, by "becoming surety for a stranger;" not only lest he should smart and be sore broken (Marg. 15.) for it; but lest his family and friends should be involved with him, and his ability to relieve the poor should be diminished. Unless, therefore, the case be peculiar, he will stand aloof, knowing that "he who hateth suretyship is sure." At the same time, he will endeavour, in this world of sin and misery, to do what he can towards the relief of distress and the communication of happiness. Indeed this is one of the most delightful and satisfactory of all human enjoyments. While the selfish and sordid, the envious and malicious, the sensual, profligate, and dissipated, are tortured in various ways by their own passions, and by the effects of them, and trouble their families by their misconduct; "the merciful man doeth good to his own soul." He doubles his own enjoyments, secures a blessing on his undertakings and possessions, has inward peace and confidence, and the satisfaction of knowing, that many are blessing him and praying for him. By diligently seeking the good of others, he procures favour from man, and obtains assurance of the Lord's merciful acceptance. "He soweth righteousness and his reward is sure." Even if he be poor, his "desire is only good," and his prayers and example will be useful. According to the degree in which God has prospered him, he waters others, and shall himself be abundantly watered: and experience proves, that those, who on Christian principles abound in liberality, even beyond what rigid prudence would allow, so far from impoverishing their families, are generally prospered in a remarkable manner.—On the other hand, those who profess to "know the grace of our Lord Jesus Christ," and learn, by hints at least, from various quarters, that they are "thought to" withhold more than is meet," and plead that they

CHAPTER XII.

Maxims of wisdom : distin- guishing the righteous from the wicked, by their thoughts, words, and works ; noting the different extent of their conduct ; and teaching discretion both in temporal and spiritual things, 1-23.

WHOSO loveth instruction loveth knowledge ; but he that hateth reproof is brutish.

2 A good man obtaineth favour of the Lord ; but a man of wicked devices will be condemn'd.

3 A man shall not be established by wickedness ; but the root of the righteous shall not be moved.

4 A virtuous woman is as a crown to her husband ; but she that maketh ashamed, is as rottenness in his bones.

a 2:10, 11, 8:12, 19:1. Ps. 119:27-100. 2 Thes. 2:10. b 5:12, 13, 9:7, 8. Ps. 32:9, 92:6. Is. 1:3. c 8:35. Ps. 112:5. Acts 11:24. Rom. 5:7. d 1:31, 6:18. Ps. 9:15. Is. 32:5-7. e 10:25. Job 2:7. f 14:1, 19:13, 14, 31:10-25. 1 Cor. 11:15. 15:125-1:2. Eph. 3:17. Col. 2:7. g 14:1, 19:13, 14, 31:10-25. 1 Cor. 11:11. h 21:9, 19:27, 15:16. i 14:30. Hab. 3:16. k 11:23, 24:9. Ps. 119:139, 23:1. Is. 55:7. Jer. 4:14. l Ps. 12:2, 35:2-4, 41:6, 7, 140:1-3. Matt. 2:3-8, 16:25, 4. 2 Cor. 4:5. 2 Cor. 4:2. m 1:11-19. 2 Sam. 17:1-4. Is. 59:7. Jer. 5:

cannot afford to be charitable, should resemble whether God does not withhold his blessing from their temporal concerns on this very ground ; and whether they ought not to *prove him*, by adopting a more liberal plan.—Indeed, almost in every thing, that is best for us, which is best for our neighbours : in giving, lending, selling, or the contrary, covetousness commonly defeats its own ends ; and he who grasps at unfair advantages, comes short of such as he might conscientiously and creditably have secured. This indeed is one effect of human selfishness, and exposes its folly : yet it still continues to influence the conduct of almost all men, even amidst general execration, and in circumstances of such cruelty, as are shocking to relate.—Indeed the common excuse for covetousness is, regard to a man's family : yet this should, in fact, teach a contrary lesson ; for “ the seed of the righteous shall be delivered ” from those evils, which overwhelm the posterity of the wicked.—So that the most prosperous sinner, in every sense, “ worketh a deceitful work : ” he “ pursueth evil to his own death : ” and, as “ they who are of a froward heart are an abomination to the Lord,” it must certainly follow, that “ though hand join in hand, the wicked shall not be unpunished.” For if “ the righteous be recompensed in the earth ; ” if God sharply corrects his children, in whom he delights ; what will be the doom of his determined enemies ?—Alas ! vast numbers through the broad road to destruction ; and keep one another in countenance and in spirits, notwithstanding the awful warnings given them in the sacred Scriptures : while the narrow way to life is still little frequented. (Note, Matt. 7:13, 14.)—But those who have found the way of life, should be unwearied in their endeavours to win over others, to accompany them in it. They should study to recommend the gospel by a harmless and kind, as well as pious behaviour ; and by a constant attention to all the proprieties of relative life ; and they ought to use every means consistent with their station in society, to make their connexions and neighbours wise unto salvation. As one soul is more valuable than the whole world ; and as successful endeavours for the conversion of sinners is a peculiar evidence of true wisdom ; so no disappointments, or unmerited reproaches, should prevent the Christian's persevering in his benevolent and zealous efforts ; for if at length he prevails but in one instance, this will amply make amends for all his past discouragements. In this view how good is the *work of the ministry* ! How honourable and useful the diligent and faithful minister ! What encouragement is there for all, employed in this sacred service, to labour incessantly, even amidst contempt and hardship ! Here especially “ the fruit of the righteous is a tree of life : ” and it will soon appear, that “ those who win souls ” are far wiser, than those who heap up wealth : for “ he that trusteth in his riches shall fall ; but the righteous shall flourish as a branch.”—Indeed we cannot turn any way without seeing the excellency of the righteous : it may be useful to many readers to compare the prudent and pious matron, who retains her reputation, and grows into the affections of those related to her, and increases respect, when external accomplishments are wearing out ; who often wins to the paths of holiness the souls of her children or servants, and perhaps even that of her husband ; with the fair woman that wants discretion, whose beauty only serves to render her more conspicuously infamous and mischievous. Let the young then contemplate this contrast ; and seek wisdom and grace, as the only enduring embellishments, and recommendations to constancy of affection and esteem. Finally, let us all desire and pursue those blessings, which our Surety purchased for sinners by his sufferings and death ; and study to imbibе his instructions, to copy his example, and to keep his commandments.

NOTES.—CHAP. XII. V. 1. Notes, 2:10, 11. 5:9-13, 12:13. 8:17, 34. 9:7-9. 18:1, 2. Ps. 32:8-11, vv. 8, 9. 2 Thes. 2:8-12.—[British.] Note, Ps. 92:7, v. 6.

V. 2. A good man, &c.] That is, a man of a kind, friendly, and merciful disposition. Where this is genuine and habitual, and pervades a man's whole conduct, without allowed exceptions of persons or cases, it must be the effect of divine grace : and such a person will be proportionably favoured by

5 The thoughts of the righteous are right ; but the counsels of the wicked are deceit.

6 The words of the wicked are to lie in wait for blood ; but the mouth of the upright shall deliver them.

7 The wicked are overthrown, and are not ; but the house of the righteous shall stand.

8 A man shall be commended according to his wisdom ; but he that is of a perverse heart shall be despised.

9 He that is despised, and hath a servant, is better than he that honoureth himself, and lacketh bread.

10 A righteous man regardeth the life of his

26. Mic. 7:12. Acts 23:12, 15, 25:3. a 14:3. Eccl. 4:7-11, 7:4-6. b 11:21, 11:11, 17:27. Eccl. 9:6-10:14. Job 5:3, 11:20, 18:15-20, 27:19-23. Ps. 37:10, 35:36, 74:18, 19. p 14:1, 21:3, 4. 2 Sam. 7:15, 26. Matt. 7:24-27. q Gen. 41:39. 1 Sam. 16:18, 18:30. Ec. 6:1, Luke 12:42-44, 16:8. 1 Cor. 3:10-15. 4:5. 2 Cor. 10:18. r 1:26, 3:35, 6:23. 1 Sam. 13:13, 25:17. Ps. 132:18. Dan. 12:2. Mal. 2:9. Matt. 27:4, 5. Acts 12:23. Heb. perverse of heart. s 13:7. Luke 14:1. 1 Gen. 35:13, 14. Num. 22:28-32. Deut. 23:4. Jon. 4:11.

the Lord, both with inward peace, and a blessing on his undertakings. But he who allows himself to devise wickedness, waiting for an opportunity of committing it ; or who covers selfish and vicious designs under a profession of religion, friendship, or affection, will be condemned by the righteous Judge of the world. (Notes, 6:16-19. Ps. 112:5, 6. Is. 32:5-8.)

V. 3. The prosperity, which is obtained by wickedness, cannot be permanently established, by any sagacity or power ; but the righteous resemble trees that strike deep root in the earth, and grow up gradually : the branches of which may be shaken by furious tempests, but they are secured by the root from material detriment.—They are so grounded in the favour of God, that their root shall prosper continually. (Marg. Ref.)

V. 4. A prudent and faithful woman, who has strength of mind to govern her passions, and who diligently attends to domestic affairs, will prove a great comfort to her husband, and conduce more to his credit than the wearing of a crown could do. But a contentious, imperious, extravagant, improvident, or adulterous woman, is like a disease which wastes the bones. She injures her husband's character, ruins his circumstances, prevents the proper care of his family, leads him into temptation, drives him into bad company and excess, or perhaps shortens his days by the inward anguish which she causes him. (Notes, 14:1. 19:13, 14. 21:9. 31:10-31.)

V. 5. (Note, Ps. 119:113.) The righteous habitually devise, contrive, and purpose those things which are good and just ; they desire to know and to do the will of God, and have no sinister or malicious intentions covered over with fair professions.—But the wicked secretly contrive how to compass their interested and selfish purposes, and to avoid detection and disgrace on account of their concealed iniquities ; they consult with themselves how to overreach, and obtain undue advantages in bargains ; and they would commit more fraud, injustice, or other wickedness, if they were not afraid of injuring their reputation, or of falling under the lash of human laws. (Notes, 11:23. 24:9, 9. Ps. 36:1-4. 140:1-3.)

V. 6. Wicked men frequently consult together concerning the most effectual means of gratifying their avarice, ambition, revenge, lust, or enmity against the servants of God ; and they are ready to lie in wait for blood, when they can do it with impunity. (Marg. Ref. Notes, 1:10-19. 4:16, 17. 6:16-19.) Hence unrighteous wars, massacres, assassinations, oppressions, persecutions, and murders of various kinds, have prevailed in the world, ever since Cain lay in wait for the blood of righteous Abel : and far more innocent blood would be shed, were the restraint of human laws removed. But the mouth of the upright, pleading their own cause with wisdom which cannot be gainsayed, often delivers them from false accusers and persecutors ; and they frequently give such information, cautions, and counsels to those, who are laid wait for, as deliver them also from the danger. (Notes, 14:3. 1 Kings 1:11-14. Esth. 4:13, 14. 7:2-6.)

V. 7. When ungodly men have attained the summit of prosperity, through the fickleness of their patrons, or the multitude and envy of rivals ; the instability of human affairs, the failure of their projects, or the detection of their wickedness ; or through their own insolence, cruelty, and rashness ; they are often overthrown at once, their families and party are ruined with them, and they are gone and neglected in a very short time. (Notes, Esth. 6:7.) But the moderate prosperity of the righteous stands on a firmer basis, and, by the blessing of God, is often continued to their descendants. (Marg. Ref. Notes, 10:25, 30. 11:21. 14:11. 15:25.)

V. 8. Whatever transient reputation a man may acquire, for external or superficial accomplishments, or even for abilities, learning, and achievements ; if he be of a perverse disposition, and go on in the crooked ways of iniquity and impiety, he will at length sink into contempt. (Notes, 2 Sam. 14:25-27. 15:1-6. 16:20-23, v. 23. 17:23. 18:17, 18.) But the man of true wisdom and piety, though for a time neglected, will at length assuredly be approved, commended, and had in honour

beast; 'but the tender mercies of the wicked are cruel.

11 He that tilleth his land shall be satisfied with bread; but he that followeth vain persons is void of understanding.

12 The wicked desireth the net of evil men; but the root of the righteous yieldeth fruit.

13 The wicked is snared by the transgression of his lips; but the just shall come out of trouble.

14 A man shall be satisfied with good by the fruit of his mouth; and the recompense of a man's hands shall be rendered unto him.

[Practical Observations.]

u Gen. 37:25-28. Judg. 1:7. 1 Sam. 11:2. John 19:31, 82. Jam. 2:13-16. * Or, *boasts*. 1 John 3:17. x 13:32. 14:23. 27:27. 28:14. Gen. 3:15. Eph. 4:28. 4:32. 4:11, 12. 2 Thes. 3:3. y 1:10. c. 1:11-15. 9:6. 14:20. Judg. 4:1. Ps. 26:4. 1 Th. 1:10, 11. z 6:12. 7:7. 9:13, 16. a 1:17-19. 29:5-6. 34:4. 35:10. 39:5. Jer. 5:28-29. Mic. 7:2. Hab. 1:15-17. 1 Or, *surrounds*. 1:15. b Ps. 1:3. Is. 27:8. 37:31. Jer. 17:7, 8. Luke 8:13-15. Jam. 1:15-16. Rom. 6:22. * He, *snare of the wicked is in the transgression*, &c. c 6:2. 15:2. 18:6, 7. 1 Kings 2:23. Ps. 56. 64, 68. Dan. 6:24. Matt. 27:25. d 11:8. Gen. 48:16. 2 Sam. 4:9. Ps. 34:19. Ec. 7:18. Rom. 8:35-37. 2 Pet. 2:9. e 13:2. 18:20, 21. Ps. 63:5. f Is. 3:10, 11. Matt. 10:41, 42. 16:27. 2 Thes. 1:6, 7. Heb. 2:2. 11:28. g 3:7. 14:

15 The way of a fool is right in his own eyes; but he that hearkeneth unto counsel is wise.

16 A fool's wrath is presently known; but a prudent man covereth shame.

17 He that speaketh truth sheweth forth righteousness; but a false witness, deceit.

18 There is that speaketh like the piercings of a sword; but the tongue of the wise is health.

19 The lip of truth shall be established for ever; but a lying tongue is but for a moment.

20 Deceit is in the heart of them that imagine evil; but to the counsellors of peace is joy.

21 There shall no evil happen to the just; but the wicked shall be filled with mischief.

16. 16:25. 25:12, 16. 28:11. 30:12. Luke 18:11. Gal. 6:3. h 1:5. 9:9. 19:20. Ec. 4:13. Jer. 38:15, &c. i 25:28. 29:11. 1 Sam. 20:30-34. 1 Kings 19:12. * Heb. *in that day*. k 10:12. 16:22. 17:9. 29:11. Jam. 1:19. l 14:5, 25. 1 Sam. 22:14. 15. m 6:19. 19:5. 28:21. 28:24. 29. Matt. 15:19. 26:59. n 25:18. Ps. 22:24. 57:1. 59:7. 64:3. Jam. 3:6-8. o 10:20, 21. 13:17. 15:7. 16:24. Dan. 11:33. Rev. 22:2. p Zech. 1:4-6. Matt. 24:35. q 19:9. Job 20:5. Ps. 62:5. Acts 5:3-10. r 12:26. 24-26. Jer. 17:16. Mark 7:21. 22. 14:17. Rom. 1:29. s Is. 9:6, 7. Zech. 6:13. Matt. 5:9. Heb. 12:14. 1 Pet. 3:8-13. t Rom. 8:28. 1 Cor. 3:22, 23. 2 Cor. 4:17. u 1:31. 14:14. Jer. 13:12-14. Hab. 2:16. Rev. 18:6.

The first clause is literally, "According to the mouth of his wisdom a man shall be praised;" and the capacity of giving wise counsel, in an agreeable and impressive manner, seems especially intended.

V. 9. Many persons who have been brought up in the higher ranks of life, but have not the means of living according to that station in society, are too proud or slothful to employ themselves in inferior occupation; and thus they become miserably poor, want things necessary for themselves and families, are a burden upon their friends, and even defraud their creditors, to maintain a vain appearance of dignity. But he who is despised for engaging in a mean employment, and making a homely appearance, but by so doing can have the comforts of life, without dependence or disingenuous arts, is more happy, wise, useful, and respectable, than "he that honoureth himself and lacketh bread." (Notes, 13:7.)—The old translation, (with which many versions agree), gives a different sense to this proverb. "He that is despised, and is his own servant, is better than he that boasteth himself and wanteth bread." The poor man who is despised, yet lives by his honest labour, is more valuable and happy than the proud boaster.

V. 10. A pious or truly righteous man is always compassionate; (Notes, Ps. 112:4.) and would deem it cruelty to put even an animal to needless pain; and especially to abuse those useful creatures, which conduce greatly to the comfort of life. But wicked men are hardhearted and cruel, even in their tenderest mercies. Thus they deem themselves very merciful, when their oppressions are not quite so cruel as they might be, or as those of some oppressors are: and they often affect to speak of the poor and distressed, as being very well used, and in a very desirable situation; when they themselves could not endure such treatment for a single day. (Marg. Ref.)—It is very laudable to exercise kindness towards brute creatures, that we keep ourselves the more remote from all manner of cruelty towards men. Grotius, quoted by Bp. Patrick. (Marg. Ref. Notes, Num. 22:29, 30. P. O. 22-41.)

V. 11. "He that takes pains in an honest employment, suppose in tilling his land, shall find it requite him with sufficient, if not plentiful provision for himself and his family: but one that is idle, falling into the company of loose and wicked persons, will find at last, . . . that he wants not only bread, but understanding." Bp. Patrick. (Marg. Ref. Notes, 1:10-19. 13:20, 23. 14:23. 28:19. 1 Thes. 4:9-12. 2 Thes. 3:10-12.)

V. 12. When the ungodly see others prosper by iniquity, they straightway wish that they could act with similar ingenuity, or obtain the same opportunities: they would be glad of the advantages of sin, forgetting or despising its guilt and the judgment to come; and if they are not so great plunderers or cheats as some are, it is merely because they cannot or dare not. But the root of divine grace, in the heart of the righteous, produces good desires and purposes, and yields more comfort to themselves, besides doing much good to others.—The wicked man affects those methods of fraudulent invention, which he sees some fraudulent oppressors use to their advantage. Bp. Hall. (Notes, 1:10-19. Jer. 5:26-29. 17:5-8. Rom. 6:21-23.)

V. 13. Perjuries, treasonable words, defamations and lies, and rash engagements, often involve wicked men, however subtle, in most perplexing troubles and inevitable ruin, and they are snared by the transgression of their own lips: while a frank and open conduct eventually tends to credit and comfort. (Notes, 6:1-5. v. 2. 18:6, 7. 1 Kings 2:23-25.)

V. 14. When a man speaks that which is useful to others, he receives a satisfaction from it himself; by counselling and instructing others, he edifies himself; and God will graciously recompense the good words and works of his servants, as well as punish the wicked according to their deserts. (Notes, 13:2. 18:20, 21. Is. 3:10, 11.)

V. 15. A fool is so conceited and headstrong, that he is incapable of taking warning or counsel; and he is determined

to vindicate all that he does, and to persist in all his rash enterprises, as if he were infallible. But a wise man distrusts his own judgment and heart; he is afraid of being misled, and desires to be convinced of his errors and misconduct; and so he hearkens to instruction, that he may grow wiser and wiser. (Notes, 3:7, 8. 9:7-9. 14:16. 16:2. 26:12.)

V. 16. A foolish man is soon made angry, and is hasty in expressing his resentment, without regard to company or circumstances; and thus he is ever embroiled in quarrels, and running into mischief. (Notes, 25:28. 29:11. 1 Sam. 20:30-33. 1 Kings 19:1, 2.) But a prudent man carefully represses his resentment, and avoids such words and actions as would afterwards cover him with shame: or he covers the shameful behaviour of such as abuse him, and lets it pass unnoticed. (Note, 10:12.) The old translation is more literal: "A fool in a day shall be known by his anger," &c.—The word rendered prudent commonly means *cunning*; and so may point out the shrewd, crafty man, who seems to take no notice of affronts, because he designs hereafter either to revenge them, or to turn them in some way to his own advantage. (Note, 2 Sam. 13:22-29.)

V. 17. He who, in a court of justice, unreservedly testifies to the whole truth, promotes the cause of equity, and assists the magistrate in decreeing righteous judgment: but false witnesses impose on him, and may thus lead him unintentionally to decide in favour of the wicked.—The maxim holds equally good, in many other cases, when a full and fair declaration of the truth effectually serves and establishes the cause of justice and piety. (Notes, 18:19. 14:25. 19:28. 1 Sam. 22:3, 10, 14-16. 1 Kings 21:8-14.)

V. 18, 19. False accusations and perjuries may murder like a sword, or rob a man of his estate: and even rash and hasty calumnies may wound his credit, or excite suspicions and contentions destructive to domestic comfort, and to the peace of his mind. But the tongue of the wise is employed in composing differences, in vindicating aspersed characters, in comforting the distressed, and in promoting justice, piety, and charity. And he who thus makes truth his standard, and equity and peace his aim, will gradually establish his own character, and will not have cause to fear any investigation: but lies and deceit only serve a present purpose, expose a man to speedy detection, and render him suspected and distrusted in every thing. (Marg. Ref. Notes, 10:20, 21. 15:4, 7. 19:3.)

V. 20. (Marg. Ref.) Those who imagine evil dare not openly avow their designs; so that malice and mischief are always attended with dissimulation, and productive of terrors and perplexities. (Notes, 12. 26:24-27.) but such as consult the peace and happiness of others, have joy and serenity in their own minds.

V. 21. "Divine Providence takes a peculiar care of good men, to avert the harm that the iniquity of the wicked intends them; which shall fall upon themselves . . . to overwhelm them." Bp. Patrick. (Notes, Rom. 8:28-31. 2 Thes. 1:5-10. 2 Pet. 1:3, 4.)—The Septuagint render the first clause of this verse, "Nothing iniquitous shall please the righteous."

V. 22. (Marg. Ref. Notes, 6:16-19. Is. 9:13-17. Jer. 9:23, 24.) "It is thought no great matter, if a man break his word, or any way deceive his neighbour: but know, that this is a thing exceeding hateful to the divine majesty; and on the contrary, they that faithfully perform their promises, and in all things deal truly with their neighbours, are no less acceptable to him." Bp. Patrick.

V. 23. Men of prudence and discretion make no ostentation of their knowledge; but reserve it for suitable occasions, and show it in their conduct. On the contrary, ignorant and frivolous persons are generally vainglorious, and by attempting to display their wit or learning, they commonly proclaim their own emptiness and folly. (Notes, 15:2. Ec. 10:2, 3. 11-15.)

V. 24. Diligence has a natural tendency to advance men

22 *Lying lips *are* abomination to the LORD ;
 but they that deal truly *are* his delight.

23 *A prudent man concealeth knowledge ; *but
 the heart of fools proclaimeth foolishness.

24 The hand of the diligent shall bear rule ;
 *but the slothful shall be under tribute.

25 *Heaviness in the heart of man maketh it
 stoop ; *but a good word maketh it glad.

ε 6:16, 17. Ps. 5:6. Is. 9:15. Ez. 13:19, 22. Rev. 21:8, 22:15. γ 11:1, 20, 15:8.
 Jer. 9:24. z 10:19, 11:13, 13:16. a 15:2. Ec. 10:3, 12—14. δ 10:4, 13:4.
 17:2, 22:29, 1 Kings 11:23, 12:20. c 27:19, 15:21, 25:26, 22:13, 24:30—34, 26:
 13—16. * Or, *deceitful*. d 14:10, 15:13, 15:17, 22:18, 14:1. Neh. 2:1, 2. Ps.
 58:5, 42:11. Mark 14:33, 34. e 18:15, 23:3. 16:24. 25:11. 27:9. Is. 50:4. Zech.

in society, and will generally conduct them to eminence in their occupations, or to influence or authority in the community: but the slothful are never likely to be anything but dependents or slaves.—The word (מְרִירָה), rendered *slothful* may mean *deceitful*: (*marg.*) and indeed sloth is commonly an inlet to dishonesty, which exposes a man to penalties, confinement, and severe treatment. (*Notes*, 10:4, 5. 13:4. 21: 25, 26. 22:29.)

V. 25. Distress of conscience, sharp afflictions, and discouraging fears, deject the heart, and unfit a man for his duty: but a kind and encouraging word may often give a favourable turn to his thoughts, inspire him with hope, and animate him to activity.—This maxim points out an easy and cheap way of being useful. (*Notes*, 14:10. 15:15, 23. 18:14. Is. 35:3, 4.)

V. 26. Though wicked men cannot but see that the righteous are more excellent than their neighbours, and in general more abundant in comforts; yet the pleasures and gains of their iniquities *seduce* their minds, and cause them to continue in their disgraceful, perilous, and wretched courses. (*Marg. Ref.*)

V. 27. The slothful or deceitful man (*Note*, 24.) makes no good use of the advantages which Providence throws in his way, and has no comfort of them: if at any time he make a vigorous exertion, or seem successful, he loses all the benefit for want of perseverance, and so brings nothing to perfection. But the possessions of a diligent man are valuable to himself, and to others also. (*Marg. Ref.*)

V. 28. *True goodness leads unto endless prosperity and happiness; nor is there any one action of virtue that tends to make a man miserable, as all manner of wickedness doth. *Bp. Patrick*. What is the meaning of this verse, if Solomon confined his views, as some would persuade us, to this mortal life and dying world? (*Note*, Rom. 6:21—23.)

PRACTICAL OBSERVATIONS.

V. 1—14. The degree of our love to any object may fairly be measured by our value for the means of obtaining it. He who loves science, loves study, and prizes information. He who chooses wisdom and grace, values the word and ordinances of God; and is thankful even for reproofs, which conduce to his improvement. On the other hand, the man, whose main object it is to gratify his appetites and passions, cannot but despise instruction and hate reproof: and consequently he chooses to reside in places, and frequent companies, where he is least likely to meet with any check in his evil courses.—The Lord sees, and will at length discover to the whole world, the secret thoughts of every heart. Then the contrivances, speculations, and desires, of those who “devise evil,” will be condemned, though they have never been reduced to practice; and the benevolent intentions, the pious meditations, the plans and counsels of the righteous to do good, though here frustrated, will be made known and graciously rewarded. And when the concealed part of every character shall be made public and manifest; the difference between the righteous and the wicked will appear so evident and immense, that none shall have one word to speak against the sentence awarded to each of them.—Let us for a moment realize the idea of every word, which men have spoken during their whole lives, being disclosed at the day of judgment: what a discovery will thus be made of men’s hearts! Not to dwell on the vain and corrupt communication, which proceeds out of the mouths of the ungodly: all the secret cabals of those who lie in wait for blood; all the perjuries and calumnies, by which men accomplish their cruel or unrighteous purposes; all their lies, flatteries, reproaches, proud boastings, and blasphemies; when made known before the assembled world, will form such a discovery, as must overwhelm the wicked with unutterable confusion.—On the other hand, the pious discourse and wise counsels of the righteous, by which they rescued many from snares and dangers, or endeavoured to be useful to their souls; and every good and profitable word, which they have spoken, will be made known to their joy, and contribute to evince their real character. Thus they shall be “satisfied with good by the fruit of their mouths,” as well as recompensed according to the work of their hands.—Even those men of the world, who are the wisest in their generation, are unable to establish themselves by their wickedness: and frequently they and their families fall and perish, as rapidly as they at first prospered. But the righteous, being rooted in the favour of God, and secured by his promises, shall never be moved: they are fruitful and useful, and “the generation of the upright shall be blessed.” Many of them indeed are

26 The ‘righteous is more ‘excellent than his
 neighbour; *but the way of the wicked seduceth
 them.

27 The slothful man roasteth not that which he
 took in hunting; *but the substance of a diligent
 man is precious.

28 *In the way of righteousness is life; and in
 the pathway thereof there is no death.

1:13. 2 Cor. 7:4—7. f 17:27. Ps. 16:3. Matt. 5:46—48. Luke 6:32—36. 1 Pet. 2:15—21. f Or, *abundant*. g Ps. 81:12, 13. Jam. 1:13, 22. 1 John 2:26. Rev. 12:9, 13:14. h 13:4. 23:21, 26:15. i 15:16. 16:8. Ps. 37:16. k 8: 35. 9:11. 10:16. 11:19. Ez. 18:9, 20—24. Rom. 5:21. 6:22, 23. Tit. 2:11, 12. 1 John 2:29. 3:7. 3 John 11.

poor in this world, and earn their bread by hard labour: but having food and raiment, they are content and satisfied. They think no honest employment a disgrace: and while the proud and slothful, and those who follow after vain persons, who affect the appearance of affluence, who honour themselves and despise the industrious, often sink into deep distress; the very persons whom they slight possess very many comforts, and also find something to spare to relieve the indigent.—Again, who are they that enjoy most comfort, and prove the greatest blessings, in domestic life? Mark the difference between the pious and prudent woman, who is “a crown to her husband,” and her “that maketh ashamed, and is as rottenness in his bones.”—Can any one seriously consider this subject, and endure the thought of ever becoming the disgrace, misery, and ruin, of the nearest relation on earth? Yet vice and folly commonly produce this dreadful consequence: and there is no security against it, or reasonable hope of becoming creditable, comfortable, and useful, in any relation of life, without piety and heavenly wisdom. How then are they deluded, who in forming the conjugal union, prefer beauty, wit, or external accomplishments, to substantial excellency of character!—Indeed the real and consistent Christian not only endeavours to make his relations, domestics, and neighbours comfortable, but he sympathises in the sufferings of the very animals; he is incapable of cruelty to them, will not allow others to abuse them if he can hinder it, and takes pleasure in seeing them enjoy that kind of happiness of which they are capable. Surely then, he will never “desire the net of evil men,” but rather at any time renounce his own indulgence and interest, than add to the miseries of human beings, in any part of the globe. But “the tender mercies of the wicked are cruel.” They lavish outward favours, while they would seduce the objects of their selfish affection to those crimes, which are most ruinous in this world and in the next. They are prodigal to the worthless, and harsh and penurious to the industrious. They exact by merciless oppression from one set of men, what they bestow on another with ostentatious liberality. They weep over the tragic tale of imaginary woe, and are callous to real misery. They affect the praise of philanthropy, by a specious conduct abroad; while their severe spirit, and furious passions, render their own families a scene of confusion and misery.—It is indeed most wonderful, how generally these *truths*, or rather *facts*, are overlooked or forgotten; and how little effect they produce on the judgment and conduct even of professed Christians. But at length “a man shall certainly be commended according to his wisdom.” “the righteous shall come out of trouble,” “and he that is of a perverse spirit shall be despised.”

V. 15—28. In proportion as men are foolish, they commonly are self-sufficient. “Their way,” however rash and absurd in itself, “is right in their own eyes.” and instead of growing wiser by hearkening to prudent counsel, they consider every intimation that they are mistaken, as an almost unpardonable affront.—The first appearance of this spirit should be carefully checked, in young people especially; for when it has got the ascendancy, there is little hope of repressing it. (*Note*, 9:7—9.)—When persons of this character take offence their wrath is presently known, by passionate language, upbraidings, and slanders, if not by furious endeavours to revenge themselves. They “speak like the piercings of a sword;” not regarding whose character, interest, or comfort they wound or destroy: but in thus pouring out of the abundance of their hearts, they proclaim their own foolishness, and will soon be filled with mischief.—“Lying lips are abomination to the LORD; but they that deal truly are his delight.” Among the several ways in which this maxim may be improved to practical purposes; it peculiarly applies to the ministers of religion. “He, that” in this respect “speaketh truth, sheweth forth righteousness; but a false witness deceit.” And that minister, who “shuns not to declare the whole counsel of God,” and “keeps back nothing profitable,” who never wounds, but in order to heal; who injures no man’s credit or peace, as with the piercings of the sword of an enemy; but often lays open the conscience with the faithful wounds of a friendly surgeon, to prepare the way for heavenly consolations: this man, I say, however despised and hated at present, will at length “receive the crown of glory which fadeth not away.” In this case especially, “the lip of truth shall be established for ever; but the lying tongue is but for a moment.”—Even the silence of a pious man, while he represses resentment; meekly endures provocation; hides the shame that folly would expose

CHAPTER XIII.

The advantages of prudence, diligence, piety, and sincerity; and the mischiefs resulting from the opposite vices, 1—25.

A WISE son heareth his father's instruction; but a scorner heareth not rebuke.

2 A man shall eat good by the fruit of his mouth; but the soul of the transgressors shall eat violence.

3 He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction.

4 The soul of the sluggard desireth, and hath nothing; but the soul of the diligent shall be made fat.

a 4:1—14:20—22, 10:1, 15:5, 20, b 9:7, 8, 14:6, 1 Sam. 2:25, c 12:14, 18:20, d 1:11—13, 18:31, 4:17, 10:11 Ps. 140:11, Hab. 2:8, 17, Rev. 16:6, e 10:19, 12:13, 21:23, Ps. 39:1, Matt. 12:36, 37, Jam. 1:26, 3:3—12, f 10:4, 12:14, 24, 26:13, Num. 23:10, g 2:2—9, 3:34, John 6:27, Heb. 6:11, 2 Pet. 1:5—11, h 11:25, 28:25, Ps. 92:14, 1a 58:11, 1 b 17, 30:3, Ps. 119:163, Eph. 4:25, Col. 3:8, k Ex. 6:9, 20:43, 36:31, Zech. 11:8, l 3:35, Dan. 12:2, Rev. 21:8, m 11:3, 5, 6, Ps. 15:2, 25:21, 26:1, n 5:22, 21:12, 2 Chr. 28:23, Ps. 140:11, * Heb. ein, o 12:9,

conceals the knowledge which ostentation would display; or frowns silent disapprobation, where a more direct reproof would be improper; is an evidence of wisdom, and is full of instruction. In short, in every thing, "the righteous is more excellent than his neighbour," and far more happy also.—While "deceit in the heart of those who imagine evil," often fills them with alarm and anguish; "to the counsellors of peace is joy;" and when their good words or kind actions make glad the hearts of the afflicted or desponding, they share the comfort which they communicate.—The diligence, modesty, prudence, and integrity, which true religion teaches, procure men influence and respect, frequently among such as are themselves irreligious; and so advance them to desirable and useful situations: while sloth, prodigality, and duplicity, tend directly to abject dependence, deep distress, or general contempt, even in this world.—These things indeed are undeniable; and many ungodly men have transient convictions, nay, sometimes an abiding opinion, that their pious neighbours or relations are and will be happier than themselves: but they are seduced by evil companions and indulged passions, and so remain the slaves of sin. Their temporary efforts at reformation, with all their knowledge and advantages, prove unavailing, from want of resolution and perseverance: they either adopt false principles, and so are hardened in presumption; or, being baffled in their feeble and heartless endeavours, they lie down in despondence.—Oh then, let every reader hear the Saviour's call, when he says, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in and shall not be able." But happy indeed are they, who are walking "in the way of righteousness;" for in it "is life, and in the pathway thereof there is no death."—Generally, when the wicked take a hasty resolution, or make a vigorous effort, they lose all the benefit for want of persevering diligence and dependence on the Lord: so that, whilst the diligent acquire dominion over their passions, the slothful is under tribute to his lusts and evil habits. Every advantage is precious to the former, but useless or ruinous to the latter; and he is always either buoyed up in presumption, or sunk down into despondency. In short, all the knowledge and convictions of the ungodly settle in something short of conversion to God, and a holy life: but the prudent Christian makes no ostentation of his knowledge, except in his exemplary conduct and useful conversation, or by instructing the ignorant and encouraging the dejected to hope, and wait upon the Lord.

NOTES.—CHAP. XIII. V. 1. A young man of prudence and good sense will pay attention to his father's good instruction, and not require reproofs or corrections, to induce his obedience: on the contrary, a scorner will not hear, obey, or be influenced, even by the severest rebukes. (Notes, 9:7—9, 12:1, 15:3, 20, 1 Sam. 2:23—25.)

V. 2. "A man shall eat good things by the fruit of his mouth; but the soul of the transgressors shall suffer violence." *Old Version.* (Notes, 1:17—19, 10:11, 12:14, 18:20, 21.)—"If he use his tongue to God's glory and the profit of his neighbour, God shall bless him."

V. 3. "He that looks carefully to his tongue, . . . takes a safe course for preserving his life, which is oft endangered by much and wild talking." *Bp. Hall.* "He that carefully observes every word he speaks, preserves himself from much trouble and danger; but he that blurs out at every thing that comes into his head, not minding what he saith, is in the ready way to ruin." *Bp. Patrick.* The word rendered *destruction* properly means, *terror, or consternation.* (Notes, 10:19, 12:13, Jam. 1:26, 3:3—12.)

V. 4. "He ever desireth, but taketh no pains to get any thing."—This applies both to things temporal and things eternal. God gives every thing; but only in a way of diligence.—He works in us to will and do; but, in all things, his plan has connected industry and prosperity, sloth and misery. (Notes, 10:4, 12:24, 26:13—16, Num. 23:10, John 3:22—27, v. 27, Heb. 6:11, 12, 2 Pet. 1:5—11.)

V. 5. A pious man abhors deceit and lies, as detestable

5 A 'righteous man hateth lying; but a wicked man 'is loathsome, and cometh to shame.

6 'Righteousness keepeth him that 'is upright in the way; but 'wickedness overthroweth 'the sinner.

7 There 'is that maketh himself rich, yet hath nothing: there 'is 'that maketh himself poor, yet hath great riches.

8 The 'ransom of a man's life are his riches; but the poor heareth not rebuke.

9 The 'light of the righteous rejoiceth; but the 'lamp of the wicked shall be put out.

10 'Only by pride cometh contention; but 'with the well-advanced is wisdom.

Luke 11:14—14, 1 Cor. 4:8, 2 Pet. 2:19, Rev. 3:17, p 1 Cor. 4:10, 11, 2 Cor. 4:7, Rev. 2:9, q 6:35, Ex. 21:30, Job 24, Ps. 49:5—10, Jer. 41:8, Matt. 16:25, 1 Pet. 1:18, 19, r 2 Kings 24:14, 25:12, Jer. 39:10, Zeph. 3:12, s 4:18, 1 Kings 11:36, Ps. 57:11, 112:4, t 20:20, 24:20, Job 18:5, 6, 21:17, 1a 50:10, 11, Matt. 22:13, 25:8, † Or, candle, u 21:24, Judg. 12:1—6, 1 Kings 12:10, 11, 2 Kings 14:10, Luke 22:24, 1 Tim. 6:4, Jam. 3:14—16, 4:1, 5, 6, 3 John 9:10, x 12:15, 16, 17, 14, 19, 20, 20:18, 25:8, Judg. 8:1—3, Luke 14:28—32, Acts 6:1—5,

in themselves; and he has no occasion for such base means, because he has no bad ends to accomplish: but the wicked endeavour to impose on their neighbours, to conceal their crimes, and to gratify their passions by deceit; till at length they render themselves generally contemptible and odious. (*Marg. Ref. Notes*, 6:16—19, 30:7—9, Rev. 21:5—8, v. 8, 22:14, 15.)

V. 6. (Notes, 11:3, 5, 6.) 'Wicked contrivances are overthrown by their own iniquity.' *Bp. Patrick.* (*Marg. Notes*, 2 Chr. 28:22, 23, Ps. 140:11.)

V. 7. Many persons make a show of wealth, and live at a great expense, and engage in large concerns, who are indeed possessed of little or no property; and thus they become public cheats. (Notes, 12:9.) Others, who are very rich, pretend to be poor, and live as if they were so; and thus they berave themselves and their families of good, and refuse to improve the talents committed to their stewardship. Pharisees and hypocrites also make a show of that piety which they have not, and so impose on others and deceive themselves; (Notes, Luke 18:9—14, 1 Cor. 4:8, Rev. 22:8, 3:17.) while some true Christians are always discouraging themselves by groundless fears. And in many instances men impose on multitudes, by pretending to skill which they have not: whereas others, through excessive or affected modesty obstruct their own usefulness.

V. 8. Men are often tempted to rob, or to raise prosecutions against, those who possess riches; who in that case, if they can ransom their lives by parting with their treasures, think themselves well off. (Notes, Job 24:5, Jer. 41:4—8, v. 8.) But the poor man is exempt from rebukes, perils, and terrors; for no one thinks it worth while to lodge an accusation against him, for such purposes; and he commonly escapes best in public calamities. Some indeed take the sentence quite otherwise.—'A rich man when he fears any evil from his enemies, can divert it by a sum of money; but a poor man, when he is threatened, dare not stay, but runs away.' *A quotation in Bp. Patrick.*—The latter clause is taken in an unfavourable sense in the first verse; but in other respects the first interpretation seems best grounded.

V. 9. 'The happiness of the just is great and illustrious, like the light of the sun; and increases still to their endless joy: but the happiness of the wicked is weak and dim, like the light of a candle, and will be at last utterly extinguished.' *Bp. Patrick.* (Notes, 4:18, 19, 1a 50:10, 11, Hos. 6:1—3.)

V. 10. "Only by pride will a man engage in contention, &c." The various discords and quarrels, which disquiet the world, whether in families, churches, or communities, or between nations, with all the fatal consequences of them, are in general excited and perpetuated by pride. From that odious principle arise resentment, revenge, envy, and ambition: and though other vicious dispositions excite contentions: yet disputes would more easily be prevented or terminated, if pride did not intervene. Some point of honour must be maintained, some affront must be resented, some rival must be crushed or eclipsed, some renowned character emulated, or some superior equalled and surpassed. But those who hear prudent counsel, will show their wisdom by avoiding quarrels and disputes. 'They whose minds are infected with a vain opinion of themselves, either cannot see the truth: . . . or if they do, they will not acknowledge it, for fear they should yield and confess themselves overcome.' *Bp. Patrick.* (Notes, 12:15, 16, 17:14, 21:4, 25:8, Judg. 8:1—3, 12:1—6, 2 Sam. 19:40—43.)

V. 11. Wealth acquired by dishonest practices, such as gaming, cheating, oppression, or subverting the vices and follies of men, is attended with a secret curse which speedily wastes it: and this all sagacious observers of mankind have remarked. But that which is gotten by honest labour, is attended by a blessing, and is likely to endure and increase. (Notes, 22:23, 10:2, 3, 20:21, 27:23—27, Ec. 5:13—17.)

V. 12. When any thing, earnestly desired, is long delayed, the mind is fatigued with waiting, the soul becomes feeble and diseased, and often the body shares the malady; but when the desired object is attained, it gives peculiar delight

11 ¹Wealth gotten by vanity shall be diminished; but ²he that gathereth ³by labour shall increase.

12 ¹Hope deferred maketh the heart sick; but ²when the desire cometh, it is ³a tree of life.

[Practical Observations.]

13 Whoso ¹despisech the word shall be destroyed; but ²he that feareth the commandment ³shall be rewarded.

14 The ¹slay of the wise is a fountain of life, ²to depart from the snares of death.

15 ¹Good understanding giveth favour; ²but the way of transgressors is hard.

16 Every ¹prudent man dealeth with knowledge; but ²a fool ³layeth open his folly.

17 A ¹wicked messenger falleth into mischief; but ²a faithful ambassador is health.

18 ¹Poverty and shame shall be to him that

y 10:3, 20:21, 28:8. Job 15:28, 29, 30:15-22, 27:16, 17. Ec. 5:14. Jer. 17:11. Hab. 2:6, 7. Jam. 5:1-5. z 22:23, 20:21, 27:23-27. Ps. 128:2. * Heb. with the hand. A. Ps. 42:1-3, 69:3, 119:81-83, 174:5, 40:23, Luke 2:29, 30. b 19. Gen. 31:6, 7, 48:30. 1 Sam. 1:36-28. 1s. 17:15, 40:23, Luke 2:29, 30. Job 16:22. c 3:18, 11:30, Rev. 22:2. d 1:25, 30:31, 2 Sam. 12:9, 10, 2 Chr. 36:16. Jer. 43:2, 44:16, 17. Ez. 20:13, 16, 24. Heb. 10:28, 29. e Ezra 10:3, 1s. 66:2, Mal. 3:16. f Ps. 19:11. Matt. 5:12. 2 John 8. 1 Heb. be in peace. Ps. 119:165. g 9:11, 10:11, 14:27, 16:22. h 15:24, 16:6, 17. Ps. 18:5, 163:3. 13:4, 14:35, 1 Sam. 15:14-15, Luke 2:52, Acts 7:10. k 4:19, 15:10. Ps. 93:9-11. Jer. 2:19. Rom. 6:21. 1 12:22, 23. 1 s 21:24. Ps. 112:5, 1s. 52:13. Matt. 10:18. Rom. 16:19. 1 Cor. 14:20. Eph. 5:17. m 12:23, 1 Sam. 25:10-11, 17:25. Ec. 10:31. 1 Heb. spreadeth. n 10:26, 26:6. Jer. 23:13-16, 28. Ec. 3:18, 33:7, 8. 2 Cor. 2:17. o 25:13. 1 Cor. 4:2. 2 Cor. 5:20. 1 Tim. 1:12. 2 Tim. 2:2. 5 Heb. an ambas-

(Notes, 19. Gen. 21:5-7. Ps. 13:1-4. 119:81-83. 143:6, 7. Cant. 5:8.) The expression, "A tree of life," seems to imply that spiritual blessings are especially meant: which are never earnestly sought in vain, and never disappoint, but always exceed, the expectation of those who long had waited for them. (Notes, 3:18.)

V. 13. "Meaning the word of God, whereby he is admonished of his duty."—He who despises and hates divine truth, shall be given up to a strong delusion; but peace shall be conferred on him that reverences the command of God. (Notes, 1:21-31. 2 Sam. 12:9, 10. Ps. 19:7-11, v. 11. 119:165. Mal. 3:13-18.)

V. 14. The rule by which the wise man regulates his own conduct, and the injunctions that he prescribes to others, are his law. In both senses it is a fountain yielding life and happiness, and a guide directing men to keep at a distance from the snares of death. (Notes, 2:10-12. 6:20-23. 10:11. 14:26, 27, v. 27. 15:24. 16:22.)

V. 15. "Good insight into businesses, and discreet carriage in them, procureth thankful acceptance: but those that take wrong courses cause much trouble and vexation." ³Bp. Hall. (Note, 1 Sam. 18:12-16.)—Ungodly men expect to tread a smooth and pleasant path: but their vices have such consequences on their constitution, circumstances, and reputation, as render their road very rugged and painful: and their misery is increased by stings of conscience, and by the dread of death and judgment. (Notes, 1 Sam. 28:7-25. Ps. 95:9-11. Jer. 2:14-19.)

V. 16. "Every wise man will work by knowledge: but a fool will spread abroad folly." ³Old Version.—Wise men deliberate before they act, and conduct their concerns with skill and judgment; but a foolish man exposes himself, by his rash undertakings and imprudent management. (Notes, 15:2. 21:24. 1 Sam. 25:10, 11. Ps. 112:5. Ec. 10:2, 3, 11-15. Matt. 10:16-18, v. 16.)

V. 17. A wicked messenger who betrays his trust, or a faithless ambassador who sells the interests of his prince and country, do not more certainly injure others, than expose themselves to infamy and ruin. But the faithful messenger, or ambassador, gives satisfaction, is useful, and will be honoured and rewarded.—This is ³emphatically applicable to the ambassadors whom the Lord sends with his message to sinners. (Notes, 10:26. 25:13. 26:6. Jer. 23:13-17, 21, 22. 1 Cor. 4:1-5. 2 Cor. 5:18-21.)

V. 18. (Note, 1.) The Septuagint render the first clause; "Education taketh away poverty and disgrace."—The best method of preserving our children from poverty and shame, is to educate them well. (Notes, 13. 5:9-14. 9:7-9. 12:1. 15:5, 31, 32. 25:11, 12.)

V. 19. The pleasure and satisfaction, arising from the attainment of a desired object, abundantly compensate for the trouble and self-denial of pursuing it. This especially holds good in respect to the comforts of true religion. But fools, or ungodly men, have so strong and rooted a dislike to repentance, reformation, and religious duties; that they cannot be induced to take the proper method of obtaining these comforts, or even of escaping the wrath to come. (Notes, 12. 29:27. Rev. 7:13-17.)

V. 20. It is a hopeful indication of prudence and piety, when wise and good companions are habitually preferred; and by continual intercourse with them, good principles are strengthened, good habits formed, and wisdom matured. But ³he who chooses bad company proves his folly, and is in the way of learning and practising, more and more, all those evils which lead to ruin temporal and eternal. (Notes, 1:10-19.

refuseth instruction; but ³he that regardeth reproof shall be honoured.

19 ¹The desire accomplished is sweet to the soul but ²it is abomination to fools to depart from evil.

20 He ¹that walketh with wise men shall be wise; ²but a companion of fools shall be destroyed.

21 Evil ¹pursueth sinners; but to the ²righteous good shall be repaid.

22 A good man ¹leaveth an inheritance to his children's children; and ²the wealth of the sinner is laid up for the just.

23 Much ¹food is in the tillage of the poor; but there is ²that is destroyed for want of judgment.

24 He that ¹spareth his rod ²hatcheth his son; but ³he that loveth him chasteneth him betimes.

25 The ¹righteous eateth to the satisfying of his soul; but ²the belly of the wicked shall want.

color of faithfulness. p 13. 5:9-14. 12:1. 15:5, 31, 32. 19:16. Jer. 5:3, 9. Heb. 12:25. q 9:9, 25:12. Ps. 141:5. r 12. 1 Kings 1:8. Ps. 21:1, 2. Cant. 5:4. 2 Tim. 4:7, 8. Rev. 7:11-17. s 23:27. t 3:7. 16:6, 17. Job 28:28. Ps. 34:14. 37:27. 2 Tim. 2:19. u 2:20. Ps. 119:63. Cant. 1:7, 8. Mal. 3:16, 12:2, 4:24, Heb. 10:24. v 1:11-19. 2:12-19. 7:22, 23, 27. 9:8. Gen. 13:12, 13. 14:12. 1 Kings 12:8, 10. 22:4, 32. 2 Chr. 19:2. 1 Cor. 1:3, 4. 2 Cor. 6:14-18. Rev. 18:4. 1 Heb. broken. y Gen. 4:7. Num. 32:23. Ps. 140:11. Acts 28:4. z 1s. 3:10, 11. Rom. 2:7-10. a Gen. 17:7, 8. Ps. 25:12, 13. 102:28, 112:2, 128:6. b 28:8. Job 27:16. 17. Ec. 2:25. c 12:14. 27:15, 23-27. 28:19. Ec. 5:9. d 6:6-11, 11 s 6, Ps. 112:5. Ec. 8:5, 6. Jer. 8:7-10. e 19:18. 22:15. 23:13, 14. 29:15, 17. h 8:36. Luke 14:28. John 12:35. q 3:12. Heb. 12:6-9. r Ps. 34:10. 37:3, 16, 18, 19. 1 Tim. 4:8. Heb. 13:5. 1 s 11:1. 21:34. Deut. 28:48. 32:24. Is. 65:13, 14.

2:12-22. 9:6. Ps. 119:63. Mal. 3:13-18. 1 Cor. 15:31-34, vv. 33, 34. 2 Cor. 6:13-18. Eph. 5:8-13.)

V. 21. (Mag. Ref.) The sinner may long escape: but evil pursues him, and will at length surely overtake him; as the hounds steadily follow their prey, and, after many windings, seize on it. (Notes, 6:6-11, v. 11. Gen. 4:6, 7. Num. 32:23. 1s. 3:10, 11. Rom. 2:4-11.)

V. 22. The liberal servant of God, while he shakes his hands from iniquitous gain, and is not solicitous about riches, and even disperses in charity as if about to impoverish his family, takes the best method of providing for his posterity: for the wealth which wicked men get by crimes, with great labour and inquietude, is laid up for the righteous and their families; and by the secret disposal of providence shall come into their possession, when they have occasion for it. (Notes, 28:8. Esch. 31:2. Ps. 25:12, 13. 112:3.)

V. 23. The poor and industrious, who labour to cultivate a little spot of land, often live in a plentiful though homely manner: while those who have inherited large estates, are reduced to poverty by negligence, indiscretion, ostentation, and extravagance. (Notes, 12:24, 27. 27:18. 28:19. Ec. 8:6, 7.) This is one way in which the wealth of the covetous hoarder is often, in the next generation, transferred to the good man's family.

V. 24. The perverseness of our fallen nature renders correction necessary to children. He therefore, who indulges his son, connives at his perverseness, suffers him to contract vicious habits, and to grow stubborn in rebellion, through want of correction, acts as if he hated him: for he permits those diseases of the mind to gather strength, which will prove the sources of inexpressible sorrow to him in this world, and perhaps of eternal misery. Whereas the parent, who wisely loves his child, will early begin to teach him submission, application, and the government of his passions: and having thus bent the tender twig, and established his authority, he will gradually be enabled to rule him more by persuasion and argument, and to treat him with the lenity of a kind and prudent friend. But when children are permitted to get the mastery in their tender years, they can scarcely ever after be taught subjection, and the attempt is often made by a severity which is both cruel and painful. (Notes, 3:11, 12. 19:18. 22:15. 23:13, 14. 29:15, 17.)—The word rendered *chasteneth*, is often translated *instruction*. (18.) "He that spareth the rod hatcheth his son; but he that loveth him, diligently educates him." ³Sept.—The same term being used, in the original both of the Old and New Testament, for *tuition* and *correction*, strongly indicates the close connexion between them, in a ³scripturally good education. (Comp. Eph. 6:4. with Heb 12:5-11. Gr.)

V. 25. The servants of God are satisfied with their temporal provisions, though mean or scanty, and use them with cheerfulness and thankfulness. But the wicked are never satisfied; have no enjoyment of their possessions; and will sink at last into final and eternal want and misery. "Wicked men, some of them bring themselves to extreme poverty by their luxury and riot; and others of them are indigent even in the midst of the greatest abundance; because their desires are insatiable, and they never think they have enough." ³Bp. Patrick. (Notes, Ps. 34:9, 10. 37:16-19. Is. 65:13-15. 1 Tim. 6:6-10. Heb. 13:5, 6.)

PRACTICAL OBSERVATIONS.

V. 1-12. Teachable and dutiful children commonly, if spared, become wise, useful, and prosperous men: but such as scorn reproof, and harden themselves under rebukes and corrections, are likely to be miserable themselves, and cause

CHAPTER XIV.

Integrity, prudence, piety, meekness, and diligence recommended: and the ruinous effects of pride, injustice, sloth, hypocrisy, anger, envy, and oppression; and the vanity of carnal mirth and ungodly prosperity, pointed out, 1-35.

EVERY ^awise woman buildeth her house; but ^bthe foolish plucketh it down with her hands.

2 He ^cthat walketh in his uprightness feareth

a 24:3, 4. 1 Ki 10-31. Ruth 4:11. b 9:13-15. 19:13. 21:9, 19. 1 Kings 16:31. 21:24, 25. 2 Kings 11:1. c 16:17. 28:6. 1 Kings 3:6. Job 11:28, 29. Ps. 112:1, Ec. 12:13. Mal. 2:5, 6. Acts 9:31. 10:22, 35. d 11:12. Job 12:4. Ps. 123:3, 4. Luke 10:16. 16:14. Rom. 2:4, 5. 2 Tim. 3:2, 3. e 18:6. 21:24. 22:8. 28:25. 1 Sam. 2:3.

of misery to others.—He who speaks “that which is good, to the use of edifying,” will generally share the comfort and benefit which he imparts: and in every way, the government of the tongue tends exceedingly to the happiness of life; and preserves a man from numberless troubles, temptations, and sins, into which those “who open wide their lips,” fall, and often perish.—In what various ways, and emphatical language, are we reminded, that sloth tends to dissatisfaction, vexation, and ruin; and industry to credit, prosperity, and comfort! and can we imagine that these maxims of heavenly wisdom relate only to the affairs of this poor transient world? Can we doubt, whether the difference between the indolent and the diligent, in spiritual concerns, will or will not be at least equally manifest, both here and hereafter?—The hateful nature likewise of lies and duplicity is shown, in Scripture, in every way most suited to convince and affect us. God hates lies, and the righteous hate lies: for every man of genuine piety abhors and loves what his Lord abhors and loves. Let then such as allow themselves to belie, in their professions of whatever kind, the secret purposes and thoughts of their hearts, look well to themselves: and if they profess a regard to religion, let them tremble, lest at last they should have their portion with the hypocrites. They may, at present, deceive others, and even themselves: but when the whole shall be laid open, (and the awful day approaches,) they will appear loathsome, and be overwhelmed with confusion. It does not indeed consist with Christian simplicity, for a man to assume the appearance of wealth, knowledge, or skill in any profession, which he does not possess; or even to deny, under an affectation of modesty, the talents which he ought to improve, to the benefit of his brethren and the honour of God. (*Note, Rom. 12:3-5.*) But righteousness preserves the upright in the middle path: and an honest desire to do the LORD’s will secures a man from important mistakes, and from that “wickedness which overthroweth the sinner,” far better than the most exact casuistical decisions.—In all things, the knowledge, grace, and success of the righteous are a source of increasing joy, which will be perfected in heavenly felicity; but the lamp of the wicked will soon be extinguished, and his transient mirth be exchanged for everlasting darkness and despair.—Even when men grow rich and great in a course of ungodliness; beside the secret curse of God, which eats out all the comfort of their prosperity, and often diminishes their ill-gotten wealth; their affluence and grandeur expose them to the envy, enmity, and rapacity of their less successful rivals, to whose rebuke the poor are strangers: and should they be able to ransom their lives by their wealth, they cannot in the same way bribe the great Judge of the world, or redeem their souls from hell. (*Notes, Ps. 49:6-9.*)—The pride, also, and ambition of ungodly men commonly involve them in quarrels, destructive of their comfort and that of their families. From this source, not only domestic discords, and fierce contentions between the nearest relations, arise; but ruinous lawsuits, fatal duels, and perpetuated implacable resentments; and a large proportion of the wars which desolate the earth. Whereas, true religion teaches us to be humble, harmless, meek, patient, and forgiving; to conquer our own spirits by looking to the example of the bleeding Saviour; and to overcome our enemies by persevering kindness.—Thus “only by pride cometh contention; but with the well advised,” who are taught by the word of God, “is wisdom” and every Christian finds, that he enjoys peace and happiness, in exact proportion as he exercises meekness, forbearance, and love.—It is indeed allowed, that our gracious God, for wise and holy purposes, often *defers the hope* of those who seek his holy consolations; and pains their hearts, while he proves their sincerity, abates their self-confidence, and excites their earnest exertions, and more fervent and importunate prayers: but when the desired peace and joy are given, (and there will be no needless delay,) it will prove “a tree of life,” and satisfy their souls with inexpressible delight. And if the earnest be so sweet, what will the *incomprehensible inheritance* itself be! But while we wait for this blessedness, let us recollect the painful feelings of such as wait for good, and experience delays and disappointments; and never prolong the uneasiness of those who expect relief from us, when we can with propriety at once alleviate their sorrows, or fill their hearts with gladness.

V. 13-25. Again and again, because of our unteachableness, we are reminded, that “poverty and shame shall be to him that despiseth instruction;” and that “whoso despiseth the word” of God, “shall be destroyed;” while “he that regardeth reproof,” and “feareth the commandment,” shall be honoured and rewarded. And indeed, every reflecting man’s observation or experience must confirm the truth of these maxims, and make it evident, that “the law of the wise is a fountain

the LORD; ^abut he that is perverse in his ways despiseth him.

3 In ^bthe mouth of the foolish is a rod of pride; ^cbut the lips of the wise shall preserve them.

4 Where no oxen are the crib is ^dclean; ^ebut much increase is by the strength of the ox.

Job 5:21. Ps. 12:3. 31:18. 52:1, 2. 57:4. Dan. 7:20. Jam. 3:5, 6. 2 Pet. 2:18. Rev. 13:5, 6. f 12:6. Rom. 10:9, 10. Rev. 3:10. 12:11. g Am. 4:6. h 13:23. 1 Cor. 9:9-11.

of life, to depart from the snares of death.”—“A good understanding,” especially that which the intelligent Christian possesses, conciliates respect and favour, and introduces a man to many advantages, and opportunities of usefulness. whereas irreligion generally makes way for those vices, which imbibit this present life, and render the thoughts of another most dreadful.—Again, prudent men, observing the counsels of the Bible, conduct their affairs with caution, and deal with knowledge in forming and executing their plans: but those who foolishly reject the instructions of the sacred oracles, though considered by themselves or their admirers as politic and sagacious men, often venture on perilous undertakings, engage in ruinous contests, and lay open their folly to the view of all men.—It should also be considered, that nothing inspires such fortitude and perseverance in the pursuit of objects worthy of our desires, as faith in the truths and promises of Scripture; nothing so strengthens the soul for exertion and self-denial; nothing so animates a man “to lay aside every weight, that he may run with patience the race set before him.” The zealous Christian therefore will most enjoy the pleasure of having his desires accomplished: while those to whom “it is an abomination to depart from evil,” will find, that their ineffectual wishes, temporary convictions, and feeble endeavours, serve only to increase the bitterness of their final disappointment.—Those who sustain the character of ministers are especially concerned in these important words: “A wicked messenger falleth into mischief; but a faithful ambassador is health.” They whose ignorance, (the general effect of negligence,) whose vices, sloth, or unfaithfulness, have prejudiced, deceived, and ruined the souls of others, will themselves be most miserable: but the vigilant and skilful, the exemplary and faithful servant of God, while he is the messenger of salvation to others, will himself soon hear the gracious words, “Well done, good and faithful servant, enter thou into the joy of thy Lord.”—In every way “evil pursueth sinners;” the very persons with whom they associate, on whom they lavish their favours, and who pretend to be their friends, help forward their destruction: their temporal concerns are often neglected for want of judgment; their spiritual always are: and the wealth, of which some are possessed, is laid up for the righteous and their posterity.—How wonderful then is it, that not only the young and inexperienced should overlook these truths, but that the aged, the fathers of families, should so little regard them, either in their own behalf or that of their children; and should so mistake in their expressions of affection to those whom they tenderly love, as if a part of themselves!—Yet it may be asserted, without dread of refutation, that the errors of parents in educating their children are quite as pernicious, as the rashness and self-indulgence of young persons.—It will probably be discovered at length, that the modern improvement of *sparring the rod and spoiling the child*; and of teaching children various kinds of knowledge, without habituating them to submit to the authority of superiors, to apply at stated times to things useful, and to exercise self-denial; has not only made way for much indolence, dissipation, and profligacy, but has also introduced a system of *insubordination* which has shaken Europe to its very centre. Obedience to the authority of parents, even in infancy, is the best preparation for “subjection to every ordinance of man” in future life; nay, it is a good means of bringing young persons to submit to God, as inuring them to the idea that self-will must be subdued. And when destructive and irrational fondness prevents parents from thus subduing the rebellious spirits of their children; the event will generally prove, that their worst enemies could not have done them a greater injury.—It should however be observed, that correction is properly the province of *parents*. and that important and delicate trust can seldom be safely delegated, at least it should be done with extreme caution. For when this exercise of *authority* is separated from tender affection, it often becomes a species of tyranny, productive of most pernicious consequences. How dire then the effect, when the parent himself, not knowing how to govern his passions, sets his child an evidently bad example, even when correcting him for his faults! In general no man can well govern others, who cannot govern himself; and it too often happens, that chastisement, having been neglected in early years, and afterwards attempted with violence and severity, drives young persons for refuge among bad companions, renders the company of the parent terrible, or at least unpleasant, and lays the foundation of a ruinous alienation in future life. Happy then are those young persons, whom early and judicious correction, good instruction, with kind and wise regard to their time of life, and advances to maturity, have taught to consider their parents as their best friends and

5 A 'faithful witness will not lie; but a false witness will utter lies.

6 A 'scorner seeketh wisdom, and findeth it not; but knowledge is easy unto him that understandeth.

7 Go 'from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.

8 The 'wisdom of the prudent is to understand his way; but the folly of fools is deceit.

15: 6, 19. 12: 17. 13: 5. 19: 5, 9. Ex. 20: 16. 23: 1. 1 Kings 21: 13. 22: 12—14. k 18: 1. 26: 12. Is. 8: 20. Jer. 8: 9. Matt. 6: 22, 23. 11: 25—27. Rom. 1: 21—28. 9: 31. 32: 1. 1 Cor. 3: 18, 19. 8: 2. 2 Pet. 3: 3—5. 1: 8, 9. 17: 24. 1: 119. 18: 98—100. Matt. 13: 11, 12. Jam. 1: 5. m 9: 6. 13: 20. 19: 27. 1 Cor. 5: 11. Eph. 5: 11. n 2: 9. 8: 20. Ps. 111: 10. 119: 54, 35, 73. 143: 8. Eph. 5: 17. Col. 1: 9, 10. 2 Tim. 3: 15—17. Jam. 7: 13. o 1: 18. Jer. 42: 20. marg. Luke 12: 19, 20. Eph. 4: 22. 2 Tim. 3: 17. 1: 22. 10: 23. 26: 18, 19. 30: 20. Job 15: 16. 34: 7—9. Jude 18. q 3: 4. 8: 35. 12: 2.

counsellors, and their most pleasant companions, may their most faithful confidants! In this way they will readily be led to "walk with wise men," and so learn wisdom. They will also be inured to application, and form habits of industry, which even in the lowest condition seldom fail of securing a comfortable support, with a good conscience, and a satisfied mind, that wealth cannot purchase. Nor let it be thought superfluous to remark, that "the tillage of the poor," is far preferable to most of those more lucrative employments, which are little useful to society and too often subvert men's vices and follies.

NOTES.—CHAP. XIV. V. 1. A prudent woman, by her proper management of domestic concerns, exceedingly promotes the durable advantage and credit of the family to which she belongs, or into which she is married; and even raises it from obscurity and embarrassments, to permanent credit and prosperity. But an indiscreet woman, who wastes time and squanders away money, in vain ornaments, trifling visits, and expensive pleasures, often proves the ruin of the family; even though it have been in a thriving condition, and though her husband be frugal and industrious: for she acts as if she would pull down the house with her own hands. This coincides with a common observation, "That a fortune in a wife, is better than a fortune with a wife." (Notes, 18: 22. 19: 13, 14. 31: 10—31. Ruth 4: 11, 12. 1 Kings 21: 25, 26. 2 Kings 9: 5—10, 22. 10: 1—11. 11: 2.)

V. 2. "The true must be known by its fruits," and a man's conduct, as it is either conscientious and upright, or perverse and disobedient, shows whether he reverences God, or despises him. (Notes, 16: 17. Job 28: 28. Ps. 119: 10. 112: 1. Rom. 2: 4—6.)—The last clause may denote, that men of immoral and vicious characters despise the piety and holiness of such as fear God and walk in his ways; "thinking it strange that they will not run with them to the same excess of riot." (Notes, Ps. 123: 4. 1 Pet. 4: 3—5.)

V. 3. The profane, insolent, and abusive language, which foolish men utter, springs from excessive pride: and while they smite others with it, as with a rod or staff, they prepare severe corrections for themselves. Whereas the prudent and conciliating words of wise men preserve them from contentions, and extricate them out of difficulties. (Marg. Ref. Notes, 12: 6, 5, 17. 18: 6, 7. 21: 24. 28: 25.)

V. 4. 'If the fields lie fallow, and be neglected, a famine must needs follow; but good husbandry bestowed on them makes great plenty.' Bp. Patrick.—There is no profit without labour and inconvenience: and he that would have the crop of corn, must take the trouble of tending the oxen, and cleansing the stall; which the indolent or over delicate care not to do. (Note, 13: 23.)

V. 5. According to this maxim, when a man "utters lies," in declaiming against the real or supposed misconduct of others, especially of persons bearing dignified or sacred offices, or differing from him and his party in political or religious opinions; or even in religious controversy; he is no more entitled to credit when once detected, than a witness is when detected of lying and perjury in a court of justice: for "a faithful witness will not lie," to serve any cause whatever. (Notes, 25: 6, 16—19. 12: 17—19. 13: 5. 19: 9. Ex. 20: 16.)

V. 6. A scorner is one who treats divine things with profane contempt. He thinks his own understanding equal to the investigation, and even comprehension, of every subject: he therefore rejects as false what he cannot account for, or finds contrary to his preconceived sentiments and vain reasonings; and indeed all, which tends to condemn his conduct, or expose his folly. In this presumptuous frame of mind, he may seek for wisdom, even in the Scriptures, without success. The state of his heart disposes him to despise the sacred mysteries, the humbling doctrines, and the holy precepts of revelation: he will therefore by criticisms and bold conjectures, alter the text, or explain away its meaning. Or, disgusted by finding that those doctrines which he dislikes are certainly contained in the Bible, he will at length take shelter in infidelity. These are indeed modern ways, in which "scorners seek wisdom and find it not;" but doubtless the scorners of former days had methods equally successful of evading conviction, and closing their eyes against the light of truth.—'He that comes to seek after knowledge with a mind to scorn and censure, shall be sure to find matter enough for his humour, but none for his instruction.' Lord Bacon, quoted by

9 'Fools make a mock at sin; but among the righteous there is favour.

10 The 'heart knoweth 'his own bitterness; and 'a stranger doth not intermeddle with his joy.

11 The house of the wicked shall be overthrown; but 'the tabernacle of the upright shall flourish.

12 There 'is a way which seemeth right unto a man, but the end thereof are the ways of death.

13: 15. Rom. 14: 17, 19. p 15: 13, 16, 14. 1 Sam. 1: 10. 2 Kings 4: 27. Job 6: 2—4. 7: 11. 9: 18. 10: 1. Ez. 3: 14. Micah 14: 33, 34. John 12: 27. ' Heb. the bitterness of his soul. Gen. 42: 21. q Ps. 25: 14. John 14: 18, 23. Phil. 4: 7. 1 Pet. 1: 8. Heb. 2: 17. r 3: 33. 12: 7. 21: 12. Job 8: 15. 15: 34. 18: 14, 15, 21. 20: 26—28. 21: 28. 27: 13—23. Zech. 5: 4. Matt. 7: 26, 27. s 11: 28. 21: 20. Job 8: 6. Ps. 112: 2, 3. 128: 3. Is. 59: 11, 12. x 12: 15. 16: 25. 30: 12. Matt. 7: 13, 14. Luke 13: 24. Gal. 6: 3. Eph. 5: 6. Jam. 1: 22.

Bp. Patrick.—'This humour of deriding all things, springs from a great pride and conceit of their own wit, which disposes them to seek wisdom, not from others, but wholly from themselves; and so... they are not likely to find it, where it is not to be had.... It may be applied to those, who, having mocked at religion all their days, at last desire to understand it; but cannot, through their own inveterate indisposition to it.' Bp. Patrick.—'A scorner seeketh wisdom,' for the maintenance of his own ambition, and not for God's glory, as Simon Magus.'

'Hear the first law, the judgment of the skies!

He that hates truth shall be the dupe of lies.' Cowper

But he who is humbly conscious of his ignorance and unworthiness, will search the Scriptures in a teachable spirit, and with seriousness, reverence, and prayer; thus the Author of wisdom will deliver him from prejudice, preserve him from error and uncertainty, and show him his truth and will. And with this state of the heart, the understanding is as well suited to receive the instructions of the sacred Scriptures, as sound and strong eyes are to receive the light of the sun; so that knowledge becomes easy to those who are of an understanding heart. (Notes, 8: 9. 17: 24. 18: 1, 2. 26: 12. Matt. 6: 22, 23. 11: 25. 26: 13, 10, 11. John 5: 39—44. 7: 14—17. v 17. Acts 17: 18, 32—34. 1 Cor. 1: 17—24.)

V. 7. 'It is best to flee the company of such persons, whose discourse though perceptive tends to nothing but vice and mischief.' Bp. Patrick. (Notes, 13: 20. 19: 27.)

V. 8. The prudent man does not value that wisdom which consists in abstruse speculations, or profound policy; but that which teaches him the path of safety and of duty; and directs him to escape the dangers, avail himself of the advantages, and surmount the difficulties of his situation in life, that he may proceed with increasing satisfaction, credit, and usefulness. But that which ungodly men call wisdom, is in deed folly; it is mere craft and imposition, which at length deceives them, and they are taken in their own net.—'New stratagems must be every day devised, the old failing and growing useless; and... as soon as ever a man has got the name... of a cunning, crafty companion, he hath deprived himself utterly of the principal instrument for the management of his affairs, which is trust.' Lord Bacon, quoted by Bp. Patrick. (Notes, 11: 18. Job 28: 28. Ps. 119: 10. 119: 5. 143: 10. Eph. 4: 20—24.)

V. 9. Foolish and profane men consider sin as a mere trifle, or diversion, rather a laughing matter, than a dreadful and hateful evil. They divert themselves with tempting others to sin; they commit iniquity without scruple, in pursuit of pleasure or gain; and then, in a jesting manner, talk over their knavish or licentious practices, and recount how many they have overreached, debauched, or surpassed in profaneness or intemperance.—The word (פֶּחַח) translated make a mock at, may signify also palliate, or excuse. 'There may be this sense of the words:—Fools endeavour to make handsome apologies for their fault, and to find out colourable excuses.... Or... fools laugh and jeer at those who have committed a sin; but good men pity them, and by kind reproofs seek their amendment.... When fools offend God in the highest manner, they make nothing of it: but if good men in the least offend, they presently beg his pardon, and seek his grace and favour. The former part of the sentence may also be inverted.... Sin will expose those to scorn, who are so foolish as to commit it.... A good admonition to those who make a mock at sin, which will in time make a mock of them, and expose them as ridiculous fools.' Bp. Patrick. 'Indeed these are no more than particular illustrations of the general exposition before given.' (Notes, 10: 23. 13: 15. 26: 18, 19. Rom. 14: 13—18. vv. 17, 18.)

V. 10. No man is competent to judge of the inward anguish or pleasure of others, who are often more happy, or more miserable, than they appear to be. None can tell what stings of conscience or corroding passions torment the prosperous sinner, while he appears gay, and indulges in mirth. Nor can ungodly men know, what satisfaction a serious Christian enjoys, at a distance from scenes of vain merriment; or even in poverty, sickness, and at the hour of death.—'It is an advice to every one not to censure too heavily the passions of grief or of joy in others, because the causes of them may be unknown to us.' Bp. Patrick. 'As a man's conscience is witness of his own grief, so another cannot see the joy and comfort which a man feeleth in himself.' (Notes, 5: 13. 16: 14.

13 Eve¹ ¹is la¹ghter the heart is sorrowful; and the end of ¹hat mirth is heaviness.

14 The ¹backslider in heart shall be ¹filled with his own ways; and ¹a good man shall be satisfied from himself.

15 The ¹simple believeth every word; but the prudent man looketh well to his going.

16 A wise man ¹fleareth, and departeth from evil; but ¹the fool feareth and is confident.

[Practical Observations.]

17 He ¹that is soon angry dealeth foolishly; and ¹a man of wicked devices is hated.

18 The simple ¹inherit folly; but ¹the prudent are crowned with knowledge.

r Ec. 2:2, 10, 11, 7:5, 6, 11:9. Luke 16:25. Jam. 4:9. Rev. 18:7, 8. z 1:32. Jer. 8:5, 17:5. Hos. 4:16. Zeph. 1:6. Heb. 3:12. 2 Pet. 2:20—22. a 1:31, 12:14, 15. Ec. 22:31. b 10. John 4:14. 2 Cor. 1:12. Gal. 6:8. c 22:3, 27:12. Rom. 16:18, 19. Eph. 4:14. 5:17. 1 John 4:1. d See on 8. Am. 5:13. Acts 13:7. z 3:7, 16:17, 22:33. Gen. 39:9, 42:18. Neh. 5:15. Job 31:21—23. Ps. 119:120. 1 Thes. 5:22. f 7:22, 28:14, 29:9. 1 Kings 19:2, 20:10, 11, 18. Ec. 10:13. Mark 5:17—19, 24, 25. John 9:40. g 29, 12:16, 15:18, 16:32, 22:24, 29, 22. Ec. 7:9. Jam. 1:19. h 8:18, 12:2. Esth. 3:6, 7:5, 6. Is. 32:7. Jer. 5:26—29. 1:35, 11:2. Jer. 16:19, 44:17. Matt. 23:32—32. 1 Pet. 1:18. k 4:7—9, 11:30. Dan. 12:3. 2 Tim. 4:8, 1 Pet. 5:4. 1 Gen. 42:6, 43:28. Ex. 8:8, 9:27, 28, 11:8. 2 Kings 3:12.

1 Sam. 1:12—16. Job 6:1—4. Ps. 25:14. John 14:21—24. 1 Pet. 1:6—9. Rev. 2:17.)

V. 11. (Marg. Ref.) The contrast between the house or grand mansion of the wicked, and the tabernacle or mean tent of the righteous, is especially to be noted. (Notes, 3:33, 12:7. Zech. 5:1—4.)

V. 12. (16:25.) Open iniquity or impiety must seem wrong to every reflecting person. But there is another way, which joins those ways of death at last, yet at present "seems right to a man."—Formal worship, superstition, self-righteousness, enthusiasm, and in short, all that is called religion, but is unscriptural, must certainly be intended.—This idea of a man confidently thinking himself right, till, on ending his journey, he finds he had all along been in the road to hell, is tremendous beyond the power of expression, or even conception. "Shadows too often cheat us of the reality; against which there is no remedy but the word of God, and invoking his direction." *Bp. Patrick.* (Notes, 12:15, 30:11—14, v. 12. *Matt.* 7:13, 14, 24—27. *Eph.* 5:5—7.)

V. 13. That show of happiness which attends laughter and noisy mirth, and sensual indulgence, is a mere imposition. In the midst of such turbulent scenes the heart is often oppressed with sorrow, and when they are over, the mind becomes more gloomy than ever; especially, when these are used as expedients to banish reflection, or quiet convictions, as they frequently are. Such ways of driving away care, bring numbers to bankruptcy, nay, to suicide; and hurry great numbers by various ways into everlasting misery. (Notes, Ec. 2:1, 2, 9—11, 7:2—6, vv. 5, 6, 11:9, 10. *Luke* 6:24—26, 16:22, 23. *Jam.* 4:7—10.)

V. 14. "He that forsaketh God shall be punished, and made weary of his sins, wherein he delighted."—"The backslider in heart" once appeared religious; but after a while, through persecution or temptation, he deliberately renounces his profession, and shows that the world always had his heart and supreme affections. The last state of such a man will be worse than the first: his case is peculiarly hopeless, and he will be filled with his own devices. This was Judas's case: in betraying his Lord, he acted according to the habitual state of his heart. But Peter, when overcome by a sudden temptation, he denied Christ, behaved inconsistently with his real character: his heart was not apostate; he repented and was pardoned.—But he, whose delight is in doing good, will have a spring of satisfaction in his own soul, which will preserve him from returning to the world, through desire of its friendship, or dread of its power. (Notes, 1:32, 33, 12:14. *Gen.* 19:26. *Zeph.* 1:6. *Luke* 17:32. *John* 4:10—15. *Heb.* 10:35—39.)

V. 15. Heedless and unstable men are easily imposed on, not only as to their worldly concerns, but also in religion. Confidence, insinuation, flattery, and plausible eloquence, easily entangle them in error and delusion. They are at best "children tossed to and fro by every wind of doctrine, by the sleight of men." And "Satan transformed into an angel of light," fatally deceives numbers of them.—But the "prudent man looks well to his going," and the word of God teaches us more caution, and warns us to "beware lest any man deceive us;" and he who attends to it will shun the snares of Satan and his servants. (Notes, 8, 22:3. *Matt.* 10:16—18, v. 16. *Rom.* 16:17—20. 1 *Pet.* 3:13—16, v. 15.)

V. 16. A wise man fears God and hates sin, and distrusts his own heart, in the prospect of temptation: thus he avoids the occasion and appearances of evil; and is thankful for cautions, reproofs, and directions. But the foolish are self-confident and regardless of the consequences: they are vehement in their course, and enraged at those who would give them warning or advice. Thus they rush forward to the brink of the precipice, and at length fall headlong into destruction. (Notes, 3:7, 8, 16:6, 7, 22:3, 28:14, 29:1, 9. *John* 9:39—41.)

V. 17. He that is hasty in resentment, very foolishly exposes himself to manifold troubles, and often does much

19 The ¹evil bow before the good; and the wicked at the gates of the righteous.

20 The ¹poor is hated even of his own neighbour; ¹but the rich hath many friends.

21 He ¹that despiseth his neighbour sinneth, but ¹thee that hath mercy on the poor, happy is he.

22 Do they not ¹err that devise evil? ¹but mercy and truth shall be to them that ¹devise good.

23 In ¹all labour there is profit; ¹but the lips ¹tendeth only to penury.

24 The ¹crown of the wise is their riches; ¹but the foolishness of fools is folly.

25 A true ¹witness delivereth souls: but a deceitful witness ¹speaketh lies.

Esth. 7:7, 8. Is. 60:14. Mic. 7:9, 10, 16, 17. Acts 16:39. Rev. 3:9. m 10:15, 19:7. Job 6:21—23, 19:13, 14, 30:10. n 19:4, 6. Esth. 3:2, 5:10, 11. * Heb. many are the lovers of the rich. o 11:12, 17:5, 18:3. Job 31:13—15, 36:5, 6. Ps. 22:24. Luke 18:9. Jam. 2:5, 6, 14—16. p 31, 11:24, 25, 19:17, 28:27. Ps. 41:1, 12, 113:5—9. Ec. 11:1, 12. Is. 58:7—12. Dan. 4:27. Luke 6:30—36. Acts 20:35. 1 *John* 3:17—22. q See on 17, 12:2. (s. 32:7, 8. r *Gen.* 24:27. Is. 25:10, 61:7. *Matt.* 5:7. *John* 1:17. s 19:22, 2 hr. 6:8. t 12:24, 28:19. *John* 6:27. Heb. 6:10, 11 u 10:10. Ec. 5:3. 2 *Thes.* 3:10—12. v 5:18. x 12:22. Ps. 119:9. Ps. 112:9—25. z See on 5. Acts 20:21, 26, 27, 26:16—20. a 1 *Tim.* 4:1—3, 2 *Pet.* 3:8.

mischief, and is both pitied and blamed; yet he who conceals his hatred, and devises how to take deliberate revenge, is a far more odious and dangerous character. (Notes, 29, 12:2, 16, 22:24, 25. 2 *Sam.* 13:22—29. *Esth.* 3:6, 5:13, 14.)

V. 18. The careless and heedless seem to claim ignorance as their patrimony, and to consider it as their privilege to act without reflection; and thus folly, with all its consequences, will be their final portion. But the prudent consider useful knowledge, especially that of the path of peace and duty, according to their station in life, as their grand object; and having obtained it, will be crowned with honour and immortality. (Notes, 3:35, 4:7—9. *Jer.* 16:19—21, v. 19. *Dan.* 12:3.)

V. 19. It often happens in the course of Providence, that wicked men are reduced to the necessity of making submissions to the righteous, and are brought to crave their assistance and prayers. Thus the Egyptians waited on Joseph, and Pharaoh called for Moses; and this is a pledge of their final prevalence and pre-eminence. (Marg. Ref. Notes, Ec. 11:8. 12:31—36. *Esth.* 7:7. Is. 60:10—14. *Rev.* 3:8, 9.)

V. 20. This is an illustration of the selfishness and dissimulation of mankind. It is made evident by facts, continually, that when a man is impoverished, his former friends and acquaintance grow shy of him, and treat him with neglect and unkindness. But when a man grows rich, he has friends in abundance, who profess great esteem and respect for him. (Notes, 10:15, 19:4—7. *Esth.* 3:2, 8:15—17. *Job* 6:15—23.)

V. 21. "But let such men know, that it is a greater sin than they imagine, and shall be severely punished, to overlook their poor neighbour, and deny him their charitable relief." *Bp. Patrick.*—The wicked man is an object of pity rather than of contempt; but to despise men on account of their low circumstances, or mean employment, is peculiarly foolish, and ungrateful to God who alone has made the difference.—The latter clause is peculiarly emphatical, "Oh, the felicities of him that sheweth favour to the poor," and humble! He shall be happy beyond expression. (Notes, 31, 11:12, 24, 25, 17:5, 18:3, 19:17. *Job* 31:13—23. *Ps.* 41:1—3, 112:3, 4.)

V. 22. Are they not fatally deceived who expect to prosper by craftily devising mischief?—"But they that take . . . pains to study how to do men good shall never fail of that bountiful reward, which is secured to them by the faithful promise of God." *Bp. Patrick.*—Those who trust in the mercy and faithfulness of God, will be followers, or imitators, of him, in their conduct towards men. They devise good, and experience abundantly the truth and goodness of God. (Notes, 17, 12:2. *Ps.* 25:10. *Matt.* 5:7. *John* 1:17.)

V. 23. "Solomon here separates the fruit of the labour of the tongue, and of the labour of the hands; as if want was the revenue of the one, and wealth the revenue of the other. For it commonly comes to pass, that they who talk liberally, boast much, and promise mighty matters, are beggars." *Lord Bacon*, quoted by *Bp. Patrick.* (Notes, 12:24, 13:4, 23, 28:19. 2 *Thes.* 3:10—12. *Heb.* 6:11, 12.)

V. 24. When men of wisdom and piety possess riches, they do so much good with them, that they are as a crown to them, enhancing their reputation, and enlarging continually their sphere of usefulness. But foolish and wicked men act foolishly in all situations, and riches only render their folly more egregiously and emphatically foolishness. (Notes, 18, 27:22. *Ps.* 49:13. 112:7—9. *Ec.* 7:1, 12. *Luke* 12:15—21, 16:19—23.)

V. 25. A deceitful witness, &c.] "Deceit poureth out lies."—If a man be influenced by deceit, he is very ingenious in inventing lies, and ready in propagating them, without regarding the mischief arising from them: but a faithful witness often preserves the lives of such as were in danger of perishing by false accusation.—The maxim is still more important, when interpreted of the faithful ministers, and

26 In the fear of the Lord is strong confidence; and his children shall have a place of refuge.
27 The fear of the Lord is a fountain of life, to depart from the snares of death.
28 In the multitude of people is the king's honour; but in the want of people is the destruction of the prince.
29 He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly.
30 A sound heart is the life of the flesh; but the rottenness of the bones.

b 3:7, 25, 26, 19:23. Gen. 31:42. Ps. 34:7-11, 112:1-8, 115:13, 14. Mal. 3:16-18. 4:2. Acts 9:31. c 18:10. 1s. 26:20, 21. Jer. 15:11. 32:39, 40. d 13:14. Rev. 21:6. e 2:10-18. 22:5. 1s. 18:5. Ec. 7:26. f Ec. 1:12, 22. Deut. 1:11. 1 Kings 4:20, 21. 20:27. 2 Kings 10:32, 33. 13:7. g See on 17:15, 18:16, 32. Num. 12:3. Matt. 11:29. 1 Cor. 13:4. Jam. 1:19. 3:17, 18. h 22:24, 25. 25:8, 8, Ec. 7:9. Dan. 3:19, &c. Matt. 2:16. i Heb. short of spirit. i 4:8. Ec. 10:6. k 4:23. Ps. 119:80. 2 Tim. 1:7. 1 Job 5:2. Ps. 112:10. Acts 7:9. Rom. 1:29. Jam. 4:5. m 3:8. 12:4. 17:22. n 17:5. 22:16, 22, 23. Job 31:13-16. Ps. 12:5. Ec. 4:8.

the teacher of lies; and the consequences of their conduct, in the salvation or the ruin of immortal souls. (Notes, 5. Acts 20:18-21, 25-27. 1 Tim. 4:1-5, v. 2. 11-16, v. 16. 2 Pet. 2:1-3.)

V. 26, 27. They who fear the Lord have a strong ground of confidence in his promises, and will generally be preserved from distressing fears in life and death. Indeed they are his children, and have a refuge in their Father's love, power, and truth, to which they may always resort. So that their faith and piety prove a fountain of life, to depart from the snares of death. (Notes, 3:23-26, 13:14. 15:24. 18:10, 11. 19:23. Ps. 34:7-10. 112:7. 1s. 26:3, 4. Acts 9:31.) Some interpret the clause "his children have a place of refuge," as referring to the believer's posterity. "His children after him may flee to God for safety, and hope to fare the better for their pious father's sake." Bp. Patrick.

V. 28. "The honour and splendour of a king depends on the multitude, wealth, and strength of his subjects; whom therefore he ought to cherish: for if they be wasted by unnecessary wars, or forced into other countries by oppression and unjust exactions, it proves the ruin of his kingdom." Bp. Patrick. Various other ways of discouraging population, and destroying or driving away industrious subjects, might be mentioned, and illustrated by examples, from the times of Pharaoh, to this present day. (Ex. 1:)-The crusades especially against the Albigenses, and others; the persecutions of the infamous Duke of Alva in the Low Countries; the revocation of the edict of Nantz, by Lewis XIV.; the expulsion of the Moors from Spain; the Inquisition; and finally the cruel treatment of slaves in the West Indies, which renders the detestable slave-trade in some sense necessary to prevent depopulation; are a few instances of that ruinous policy, which is here so strongly reprobated. (Notes, Ex. 1:9, 10. Deut. 1:11. 1 Sam. 13:6, 7. 1 Kings 4:20. 20:27.)

V. 29. Exalteth folly.] The passionate man "exalteth folly" to the throne, and willingly executes her senseless commands. (Notes, 17:15, 18. 16:32. 25:8-10, 28. Ec. 7:9. Dan. 2:10-13. 3:19-23. Jam. 1:19-21.)

V. 30. An upright, contented, and benevolent mind, conduces greatly to health and long life, as well as to comfort and enjoyment. Whereas envy and other malignant passions prey upon the spirits, and often ruin the constitution, like some incurable disease. (Notes, 4:23. 12:4. 17:22. Job 5:2. Ps. 112:10. 119:80.)

V. 31. The oppression of the needy seems to reproach the Creator, as if he had formed the poor of another species; or had cast them down on purpose that they should be trampled on. The oppressor reproaches the Lord, by despising, or defying, his engagement to avenge the cause of the poor and oppressed. Nay, he does his best to bring reproach on the providential government of God, in that he has put so much in the power of such cruel wretches, and connives so long at their crimes.—But every one who honours God, will for his sake treat the poor with attention and compassion; and endeavour to alleviate their distresses, not to add to them. (Notes, 21:17, 5. 19:17. 22:2, 16, 22, 23. Ps. 12:5, 6. Ec. 5:8. Matt. 25:34-46.)

V. 32. The wicked, at death, (for that is evidently spoken of,) is not only cast away for his crimes, but driven out of the world by irresistible force, with all his unrepented guilt upon his soul; and under the power of all his domineering evil propensities, and long-continued bad habits; the slave of pride, avarice, malice, envy, and other he'ful passions; "a vessel of wrath fitted for destruction." "But the righteous hath hope in his death;" his sins being pardoned, and his heart renewed: and while he gives thanks for being "made meet for the inheritance of the saints in light," he trusts in the promises of God, that he shall speedily join them, and at length be re-united to those whom he most loved here on earth.—What meaning can be put upon this proverb, worthy to be compared with this obvious interpretation, if we do not take in the belief and expectation of the eternal world?—(Marg. Ref. Notes, Gen. 49:18. Job 19:23-27. 27:13-23. Ps. 49:19. 1s. 8:21, 22. Dan. 5:25-28. John 8:21-26. 2 Cor. 5:1-8. Phil. 1:21-26. 2 Pet. 1:12-15.)

31 He that oppresseth the poor reproacheth his Maker; but he that honoureth him hath mercy on the poor.
32 The wicked is driven away in his wickedness; but the righteous hath hope in his death.
33 Wisdom resteth in the heart of him that hath understanding; but that which is in the midst of fools is made known.
34 Righteousness exalteth a nation; but sin is a reproach to any people.
35 The king's favour is toward a wise servant; but his wrath is against him that causeth shame

Matt. 25:41-46. a See on 21:19, 17. Matt. 25:40. John 12:8. 2 Cor. 8:7-9. 1 John 3:17-21. 4:21. p Job 18:18. 27:20-22. Ps. 68:9. 1s. 8:21, 22. Dan. 5:26-30. John 8:21. Rom. 9:22. 1 Thes. 5:3. q Gen. 49:18. Job 13:15. 19:25-27. Ps. 23:1. 37:37. Luke 2:29. 1 Cor. 13:55-58. 21 Cor. 5:8. Tit. 1:22, 23. 2 Tim. 1:18. Rev. 11:13. r 12:23. 13:15. 15:2. 28:29. 31. Ec. 10:3. s 1 Jer. 4:6-8. 2s. 2s. 1-4. Luke 2:6-14. Jer. 2:2, &c. Hos. 13:1. t Deut. 28:15, &c. 29:18-28. Ps. 107:34. Ec. 16:22. 23. 1 Heb. nations. u 16:12, 13. 20:8, 26. 22:11. 25:5. 29:12. Ps. 101. 4-8. Matt. 24:45-51. Luke 12:42-48. x 10:15. 17:2. 19:26.

V. 33. Wisdom possesses the mind and heart, and regulates the judgment, affections, and tempers, of him that has understanding; and it is not spent in ostentatious displays. But it soon appears how the head and heart of a fool are furnished; for he continually betrays his ignorance and wickedness, by his words and actions, as if ambitious of being known in his true character. (Notes, 12:23. 13:16. 29:11. Ec. 10:2, 3.)

V. 34. Righteousness powerfully tends to promote public peace and prosperity, and to give an ascendancy to that nation in which it generally prevails. Genuine piety is inseparably connected with industry, sobriety, equity and mercy, and also with frugality; and these conduce to health, population, union, and competency. Moreover they ensure the divine blessing to the community, which must exalt any nation. But every kind of sin has the contrary tendency; the prevalence of vice and impiety is a national reproach; conduces to disunion, weakness, and disgrace; and exposes any people to the wrath and vengeance of God. The word translated reproach is the same as is commonly rendered mercy or goodness; and this has given rise to other interpretations of the latter clause; as if it meant that mercy was as a sin-offering for any people, where it prevailed; and the margin of the old translation renders it, "but the mercy of the people is the sacrifice for sin."—Others think it relates to the Gentiles, the word people being plural; and they render it, "The goodness of the nations is sin;" meaning that the religion and virtues of idolaters, instead of righteousness, are sinful in the sight of God.—This interpretation is, doubtless, more scriptural than the preceding; but as the word in question does in one place evidently mean reproach, or atrocious wickedness; "a wicked thing" (Lev. 20:17. Heb.) and as a verb from the same root has clearly a similar meaning even in this book: (25:10. Heb.) so there appears no sufficient reason for altering our translation, and departing from the interpretation above given. The word, indeed, (like some others in different languages, Notes, Job 13: 2, 9.) seems to mean what is uncommon, either of goodness or of baseness; but is far more generally used in the former sense. (Notes, Deut. 4:6-8. 28: 29:13-28. Ps. 107:33-43.)

V. 35. Nations, 16:12, 13. 20:8, 26. 22:11. Ps. 101:6-8. Matt. 24:45-51. 25:14-30.

PRACTICAL OBSERVATIONS.
V. 1-16. The more the religion of the Scripture is examined, the fuller must be the conviction of every impartial judge, that it is of divine original; because in all things it conduces, in proportion as it is received and practised, to the welfare of individuals, families, and nations. This appears conclusively, when we consider, that the character and conduct, which scriptural principles are suited to form, would be far more eligible in any near relation, than the opposite character, even to those who are prejudiced against the principles themselves. For who would not, on sober reflection, prefer as a wife, that prudent woman, who, making the word of God her rule, takes pleasure in the concerns of the household, the care of her children, and the credit and comfort of her husband; to one of those foolish women, whose negligence and extravagance are the ruin of so many families, and the calamity of all related to them? Who can doubt whether the former character be not incomparably more valuable as a parent also, and as a member of the community? Nay, posterity are greatly concerned in this remark: for prudent women are not only the stay of families, but a blessing to the rising generation, and the support of declining empires; while the foolish entail poverty, shame, and ignorance on their descendants; and bequeath as a legacy to the community, a vicious and worthless progeny.—Wherever the fear of God is the ruling principle, a man will walk in his integrity: but those who despise him and his servants, cannot reasonably be expected to be conscientious in their general behaviour. In the mouth of such men is "a rod of pride," which renders them mischievous, and exposes them to immense vexation; from which "the lips of the wise preserve them." In numerous instances, those who fear not God, declining the self-denial and fatigue of labour in any mean or common employment, and affecting gentility and delicacy

CHAPTER XV.

Maxims about bridling the passions; improving the gift of speech; receiving reproach; the omniscience of God; his dealings with the righteous and the wicked; the advantages of piety and peace; and the evil of sloth, rashness, and avarice, 1-35.

A *SOFT* answer turneth away wrath; but grievous words stir up anger.

2 The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness.

a 25:15. Judg. 8:1-3. 1 Sam. 25:21-33. b 18, 10:12, 23:25, 29:22. Judg. 12:3-6. 1 Sam. 25:10, 11, 21, 22. 2 Sam. 19:43. 1 Kings 12:14-16. c 23:28, 12:23, 13:16, 16:23, 25:11, 12. Ps. 45:1. Ec. 10:12, 13. Is. 50:4. * Heb. *beirich, or, build it.* Ps. 50:7. d 5:21. 2 Chr. 16:9. Job 34:31-32. Jer. 16:17, 23:24, 32:19. Heb. 4:13. † Heb. *The healing of the tongue.* 12:18, 16:24. Mal. 4:2. e 3:18.

become the burdens and nuisances of society, which, in one way or other, is pillaged for their support. But humility, submission to the will of God, and the desire of living at a distance from temptation, and without injuring any one, render the pious man ready for any honest occupation, or work, and for such inconveniences as necessarily attach to it. These, therefore, form the most valuable and most comfortable part of the community: for, indeed, "where no oxen are the crib is clean; but much increase is by the strength of the ox;" and the public is as much advantaged as the husbandman himself. —While the irreligious, to answer their wicked purposes, are induced to multiply lies, and even perjuries; and while they excuse their crimes, and make a mock at sin; the pious man strictly adheres to truth and equity, and "exercises himself to have a conscience void of offence towards God and man," for the divine favour is his choice and object, which is with the righteous alone. The way of peace and holiness lie open before him; because he seeks wisdom seriously and humbly from the Scriptures, and with earnest prayer that he may glorify God and do good: but the pride, levity, and profaneness of the scorner, render him incapable of distinguishing truth from falsehood, right from wrong; and his very genius, or wit, or learning, only make him more extensively mischievous, by propagating infidelity, heresy, or impiety, in a specious and imposing manner. Here, again, "the wisdom of the prudent, which is to understand his way," appears valuable. He "who fears God and walks in his ways," will go from the "presence of the foolish man, when he perceives not in him the lips of knowledge." Wit, ingenuity, politeness, and eloquence, make no amends, in his judgment, for the want of seriousness, for erroneous and pernicious opinions, or scoffing and jesting at things sacred. Thus he will be kept from the fatal contagion of profane company; and from that worst deceit and folly, even of fools, namely, excusing vice by principles subversive of all justice and truth, as well as of piety and religion. —As "there is a way which seemeth right unto a man, but the end thereof are the ways of death;" "the wise man feareth, and departeth from evil;" he not only shuns the profane scoffer, but the soothing or ostentatious deceiver. While "the simple believeth every word," he prudently "looks well to his goings;" for eternal happiness or misery are at stake. While "the fool rageth and is confident," he fears lest he should be deceived, and numbly seeks to God, praying to be kept from every delusion. When he sees men, who once appeared to be religious, turn back into the ways of sin; he mourns over them, foreseeing the awful consequences; and becomes more jealous of himself and watchful over his own heart: and knowing that, in general, those who forsake God, do it, "loving this present world;" he becomes more and more afraid of covetousness, and often seems to hear the Saviour caution him, as he did the disciples of old, "Remember Lot's wife!" and remember, "that the house of the wicked shall be overthrown; but the tabernacle of the upright shall flourish." —It is indeed of the greatest importance to possess a source of consolation, independent of all outward things: and this is the peculiar advantage of the pious man, and the means of preserving him from temptation. —External appearances are very inadequate evidences of a man's happiness or misery. Even in the midst of prosperity and laughter, sinners are conscious that they are not happy. They often strive to repress their sighs, to silence their consciences, and to quiet their fears: but they will find their jovial and sensual mirth at length end in "weeping, wailing, and gnashing of teeth." And as none but themselves know the bitterness of their hearts in their hours of solitude; so none, but the true believer, can understand the nature of that serious joy which is possessed in communion with God, and in the hope and first fruits of heaven. With this no stranger can intermeddle; this no event can destroy, or long suspend; and this causes the Christian to cease from envying the prosperous sinner: it mars his relish for worldly pleasure, and turns the balance of happiness immensely in his favour, even amidst the trials of life. Let then the sons of vanity and sensuality possess their inheritance of folly, unenvied, but not unpunished; and let every believer rejoice with gratitude and say, "The lines are fallen to me in pleasant places, yea, I have a goodly heritage."

V. 17-35. These verses only give us another view of the advantages which true religion confers on the possessor, and on others by his means. —While the passionate man "exalts" himself; and rashly plunges himself into discord and mischief, by which he becomes wretched and contemptible; while

3 The eyes of the Lord are in every place, beholding the evil and the good.

4 A wholesome tongue is as a tree of life; but perverseness therein is as a breach in the spirit.

5 A fool despiseth his father's instruction; but he that regardeth reproof is prudent.

6 In the house of the righteous is much treasure; but in the revenues of the wicked is trouble.

Gen. 3:22-24. Rev. 2:7. f 18:8, 14, 26:22. Ps. 52:2-4, 108:22. g 10:1, 18:1, 18, 1 Sam. 2:23-25. 9 Sam. 15:1-6. 1 Chr. 12:11-13, 20:20. h 5:1, 32, 1:23, 6, 23:16, 15:32, 25:12. Ps. 141:5 WTC. 1:13, 2:15. i 16:8, 21, 13:22, 21:20. Ps. 112:9 Heb. 11:26. k 10:22, 16:8. Job 20:19-23. Ps. 37:16. Ec. 4:6, 5:10-14. Jam 5:1-3.

the malicious is hated for sullen devices of revenge, and while the envious torments himself because of the successes of his competitors; the Christian is instructed to exercise meekness and forgiveness, to be contented and benevolent, and to take pleasure in witnessing and aiding the success and comfort of all around him. He shows his superiority of understanding by being "slow to anger;" and increasing knowledge crowns him with true honour. For wisdom resides in the heart to direct a man's judgment, and moderate his desires; and thus, without ostentation, it appears in his life and actions: while fools continually expose themselves by their vain boastings, as well as by their ill behaviour. But, in all cases, a sound heart and well governed passions are life and comfort; while every domineering sinful temper is as "rotteness in the bones." —Again, view that part of ungodly men, who seek alliance as their chief good, and expect happiness in worshipping Mammon. How do these men oppress the poor by merciless exactions, by defrauding them of their wages, and by numberless methods of injustice and cruelty! But, while they thus reproach and despise the common Creator of rich and poor, and of the whole human race, and glory, as it were, in their ingratitude to their Benefactor; do they not also become most worthless and pernicious members of society? and are they not, by corroding suspicions, harassing fears, and turbulent passions, wretched amidst their immense possessions, and multiplied indulgences? "The wicked is like the troubled sea, whose waters cast forth mire and dirt. There is no peace, saith my God, for the wicked." —Now contemplate the opposite character. He who honours God has mercy on the poor: he dares not, nay, he is not inclined to despise the mean appearance, or uncouth behaviour of his neighbour, in whatever clime he was born, or of whatever complexion: but, as he would be happy himself, so he would endeavour to promote the happiness of others; and he finds it an accession to his own comfort to relieve their distresses. He feels his need of the mercy and truth of God, in order to the salvation of his soul: and he copies them in devising to do good to the afflicted who expect it from him. —Thus he best consults his own good; "for do they not err who devise evil?" since in the "fear of the Lord is strong confidence," and none but his children can have a refuge in the approaching hour of death, and day of judgment. Let us then now seek to this fountain of life, that we may escape the snares of death, and be safe and confident, when the wicked are sinking in consternation and despair. —It is no less evident, that righteousness is the grand support of nations; and that sin cuts the sinews and undermines the foundations of every community in which it prevails. And though the long-suffering of God has hitherto spared this nation, for the sake of a small remnant, which he has reserved to himself; yet, as sin has become the reproach, so it will be the ruin of our favoured land, except a general reformation take place; for it will at length be found to be universally true, that "the evil bow before the good, and the wicked at the gates of the righteous." The wise and pious are therefore the best patriots: by their examples, prayers, labours, and influence, they endeavour to stem the torrent of infidelity, profaneness, profligacy, and iniquity, and to promote that righteousness which alone establishes prosperity. Wisdom and piety form also the grand qualifications of good princes. Such will not waste the lives, or drain off the riches of their subjects, by needless wars, to gratify their own ambition, rapacity, or revenge: they will not destroy or drive away the people, by oppression, persecution, or bloody executions, or exorbitant taxes: nay, they will study to preserve peace, plenty, and good order, and the impartial, prompt, and cheap administration of justice, and to encourage industry and ingenuity. This will induce strangers to come and settle in the land, and "in the multitude of the people is the king's honour;" but in the want of people is the destruction of the prince." At the same time they will, by their example and influence, and every scriptural means, endeavour to promote the spread of vital godliness. As "their favour will be shown to the wise and righteous, and their wrath will be against those that cause shame;" they will be rid of corrupt ministers, as soon as they detect them; and will employ those who heartily concur in their wise, equitable, and pious measures: and happy will that people be who are in such a case! —But as genuine religion is in every thing most excellent, so we are required to be peculiarly upon our guard against counterfeits: for prejudice, ignorance, and fashion, even rancorous false schemes of religion. Here then we should carry to

7 The lips of the wise disperse knowledge ; but the heart of the foolish doeth not so.

8 The sacrifice of the wicked is an abomination to the Lord ; but the prayer of the upright is his delight.

9 The way of the wicked is an abomination unto the Lord ; but he loveth him that followeth after righteousness.

10 Correction is grievous unto him that forsaketh the way, and he that hateth reproof shall die.

11 Hell and destruction are before the Lord :

1 Ps. 37:30, 45:2, 51:13-15, 71:15-19, 78:2-6, 119:13. Ec. 12:9, 10. Cant. 4:1. Matt. 10:27, 28:18-20. Mark 16:15. Acts 18:9, 10. Rom. 10:14-17, 15:18-21. Eph. 4:29, 2 Tim. 2:2. m 10:20, 21. Matt. 12:34. Jam. 3:6. n 21:27, 28:9. Is. 1:10-15, 61:8, 66:3. Jer. 6:20, 7:21-23. Am. 5:21, 32. o 29. l Chr. 29:14. Ps. 17:1. Cant. 2:14. p 4:13, 21:4, 8. Ps. 16:8, 9. Matt. 7:13. q Jer. 41:4. Hab. 1:13. r 21:10. Is. 51:17. Hos. 6:3. 1 Tim. 6:11. 2 Tim. 2:22. s Or, Instruction. t 12:1, 13:1, 23:35. 1 Kings 15:17, 21:20, 22:8. John 3:20, 7:7. t 1:30, 3:12, 10:17. Is. 1:5, 6. Ez. 24:13, 14. u 27:20. Job 28:6. Ps. 139:8.

distinguish between the "faithful witness, who will not lie," and who "delivereth souls;" and those deceitful witnesses who speak lies, either through ignorance or hypocrisy, for filthy lucre's sake, and to the destruction of their hearers. If we carefully compare their lives and doctrine with the word of God, we shall soon learn to know one from the other. And this distinction is far more important with respect to those witnesses who speak from the pulpit than those who bear their testimony in courts of justice; and the false witnesses are, alas! in the former case, far more numerous in proportion.—The importance of this remark will appear most evident, when the wicked is driven by death from all his possessions and enjoyments, under the wrath of God and the power of his lusts, into the eternal world; and when the righteous shall rejoice in hope of a blessed immortality, without sin or sorrow in the presence of his Lord, which will reconcile him to the separating stroke, and smooth the countenance of the king of terrors.—Let us also endeavour to be always well employed: "for in all labour there is profit;" but in every thing the mere "talk of the lips tendeth only to penury;" and let those, to whom the Lord has given riches, endeavour to show their wisdom by making a good use of them: for thus they will be a crown to them; otherwise they will only enable them to be more conspicuously and perniciously foolish. 'Tis true, that at present many will profess to esteem and respect them, merely because they are rich; and the poor, however wise and pious, will be despised and hated, because he is poor. But ere long Lazarus will be honoured, as well as comforted, and the rich man despised, as well as tormented. For "the favour of our King will" uniformly "be towards the wise servant; but his wrath will be against him that causeth shame."

NOTES.—CHAP. XV. V. 1. 'We should not think it enough, not to begin strife and contention; but if others begin it, we should not continue it by rough answers; but endeavour to make an end of it presently by mollifying the matter, and yield much for the common tranquillity's sake.' Bp. Patrick.—'Contentions arise out of pride, ambition, morosity of nature, emulation, wrath, superstition; which move men either to give ill words, or to return worse to those that are given them; endeavouring to overcome by sharpness and bitterness, not by lenity and moderation.' Ibid. (Notes, 17, 18, 25:5. Judg. 8:1-3. 12:1-6. 2 Sam. 19:40-43. 20:1, 2.)

V. 2. Wise men know how to communicate knowledge, as circumstances require, in the most acceptable and useful manner: but even the learning and right notions, which wicked men obtain, as well as their errors and follies, are poured out so indiscriminately, that they do more harm than good. (Notes, 12:13, 23. 16:21-23. Ec. 10:11-15.)—It is indeed evident, that many have good capacities and considerable knowledge, who totally want judgment and discretion for improving them.

V. 3. Marg. Ref. Note, 5:20-23, v. 21.

V. 4. 'The healing of the tongue is a tree of life.' Marg. When a man is able and willing to speak, for the instruction of the ignorant, the encouragement of the troubled conscience or afflicted heart, the calming of the spirits of those who are enraged, and the healing of differences among neighbours, his tongue is as "a tree of life;" it will, as it were, create a paradise around him, and exceedingly promote the comfort, peace, and salvation of mankind. But proud, passionate, scurrilous, and exasperating language, makes breaches upon a man's spirit; it throws him off his guard, distresses his mind, misleads his judgment, excites his anger, and brings guilt on his conscience. (Notes, 3:18. 12:18, 19. 18:8-14. Mal. 4:2, 3, v. 2.)—The same word signifies both spirit and wind. 'Perverseness in the tongue' is like a blustering wind among the boughs of the trees; rending and tearing the life and spirit of a man's self and others.' Bp. Hall.

V. 5. (Notes, 10:1. 13:1. Deut. 21:18-21. 1 Sam. 2:22-25.) He that profits by instruction and correction when a child, is likely to become a prudent man.

V. 6. A moderate provision, a contented mind, and confidence in God, are an inestimable treasure "in the house of

how much more than the hearts of the children of men?

12 A scorner loveth not one that reproveth him; neither will he go unto the wise.

13 A merry heart maketh a cheerful countenance; but by sorrow of the heart the spirit is broken.

14 The heart of him that hath understanding seeketh knowledge; but the mouth of fools feedeth on foolishness.

15 All the days of the afflicted are evil; but he that is of a merry heart hath a continual feast.

Rev. 1:18. x 2 Chr. 6:30. Ps. 7:9, 44:21. Jer. 17:10. John 2:24, 25, 21:17. Acts 1:24. Heb. 4:13. Rev. 2:23. y 10, 9:7, 8. Am. 5:10. John 3:18-21, 7:7. 2 Tim. 4:3. z 2 Chr. 18:7. a 15, 17:22. 2 Cor. 1:12. b 12:25, 18:14. Neh. 2:2. John 14:1. 2 Cor. 2:7. 7:10. c 1:5, 9:9. 1 Kings 3:6-12. Ps. 119:57, 106. Acts 17:11. 21:1. d 3:18. e 12:23. Is. 30:10, 44:20. Hos. 12:1. f Gen. 37:35, 47:9. Ps. 50:7-9. g 16:22. Acts 16:25. Rom. 5:3, 11, 12, 12. 2 Cor. 1:5, 12, 6:10. 1 Pet. 1:6-8. 4:13.

the righteous," both for the good of them, and of their children after them. (Notes, 10:22. 13:22. 16:8. 21:20. Ps. 37:16, 17, v. 16.) But the large revenues of wicked men increase their fears and suspicions, add strength to their passions, augment their pride and impatience of contradiction, expose them to envy and enmity, engage them in discords, tempt them to inordinate and injurious indulgence, bring guilt upon their consciences, and render the fears of death and judgment doubly distressing. (Notes, Job 20:10-29, vv. 19-23. Ps. 73:18-22. Ec. 5:13-17.)

V. 7. Knowledge, like wealth, is valuable in proportion as it is communicated with prudence and propriety. To acquire useful knowledge, therefore, is a great object to a wise man, who would glorify God and do good; but to find out and embrace opportunities of communicating it, in the most extensive measure, and in such ways as render the imparted instruction permanent in its effects, is the grand improvement of the talent when acquired, and of the influence that it gives. Thus the apostles scattered the knowledge of Christ by preaching and writing, through the nations; and the fruit remains to this day. (Marg. Ref. 1. Note, John 15:12-16, v. 16.)—But men of knowledge, who do not impart instruction, are misers among the learned, in the world and in the church; and ignorant men have nothing worth communicating; so that they are beggarly, lazy spendthrifts. (Notes, 2. 10:20, 21. Ps. 37:29-31. Matt. 12:33-37.)

V. 8, 9. The most costly sacrifices of the wicked, even under the Mosaic law, were an abomination to the Lord; because the whole way of those who offered them was abominable to him, and because of their corrupt motives: and the case is precisely the same, with all external acts of worship, nay, with the largest oblations and most liberal aims, of the impenitent and unbelieving, under the Christian dispensation. For they either mean nothing determinate by them, or they intend to cover their sins, to bribe their Judge, to make compensation for past crimes, or to purchase indulgences for future transgressions; they put their services in the stead either of Christ's atonement, or of holy obedience; they present them with hypocritical hearts; and they grossly affront the holy God, by supposing that he can be imposed on by forms or gifts, or pleased by them while they are enemies to his justice, his authority, and his grace. (Notes, 28:9. Is. 1:10-15. 66:3, 4. Jer. 6:18-20. 7:21-23. Am. 5:21-24.)—But, will the greatest of sinners, if he desires to repent or seek salvation, be rejected? By no means: when this desire brings even the poor murderer, or thief, to cry for mercy in the Redeemer's name, he begins to offer "the prayer of the upright, in which God delighteth;" (Notes, 1 Chr. 29:10-19, v. 17. Ps. 50:7-15, vv. 14, 15. Cant. 2:14.) and he may be sure of acceptance, in proportion as he is ashamed on account of former crimes and present unworthiness; and as in brokenness of heart, he dares not lift up his eyes unto heaven, but at a humble distance, suites upon his breast, crying "God be merciful to me a sinner."—Such intimations, under the Old Testament, were a kind of prophecy, that another and more spiritual dispensation was at hand.

V. 10. 'He that swerveth from the word of God cannot abide to be admonished.' Sharp and grievous rebukes must be inflicted on him who refuseth instruction; and if he set himself against these, he will finally perish, as incorrigible. (Notes, 13:1. 23:34, 35.—See on 5.)

V. 11 (Notes, 27:20. Job 26:5-13, v. 6. Ps. 139:7, 8.) Abaddon, the word here rendered destruction, sometimes means the devil, the destroyer; (Note, Rev. 9:11.) and the verse may denote, that the deepest machinations of the prince of hell, and of all his legions of fallen angels, are open to the Lord's inspection, and must end in their disappointment and deeper torment: how then can man, who is so inferior in sagacity and subtlety, expect to hide his counsels from God, or to prosper in rebellion against him? (Marg. Ref.) 'There is nothing so deep or secret, that can be hid from the eyes of God, much less men's thoughts.' See on 3.

V. 12. (Notes, 9:7-9. 1 Kings 22:8.) "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved: but he that doeth truth cometh to the light, that his deeds may be made manifest, that they are

28 The heart of the righteous studieth to answer; but the mouth of the wicked poureth out evil things.

29 The Lord is far from the wicked; but the hearth the prayer of the righteous.

30 The light of the eyes rejoiceth the heart; and a good report maketh the bones fat.

g 1:16-23. 1 Kings 3:23-28. Ec. 9:2, 6. 1 Pet. 3:15. h 10:19, 13:16, 29:11, 20. 10:12-14. Matt. 12:34. Tit. 1:10, 11. Jam. 3:6-8. 2 Pet. 2:18. i Ps. 73:27, 138:6. Matt. 25:46. Eph. 2:12, 13. k 8. Ps. 34:15-17, 66:18, 145:18, 19, 16:8, 9. John 9:31. Rom. 8:26, 27. Jam. 5:16-18. 1 Pet. 3:12. 1:18, 9. Erra 9:8. Ec. 11:7. Rev. 21:23, 22:5. m 17:22, 25:25. Ps. 89:15. Luke 2:10-19. a 3:8, 18. 58:11. o 5:1, 23; 9:9, 13:20, 16:20, 23:12. Is. 55:3. p 1 John 2:19.

any rest or enjoyment. Greediness of gain likewise often tempts men to embark in projects, which entail ruin on their families; to commit perjuries, or to take bribes, which cause perhaps their estates to be confiscated; or to use such iniquitous methods of growing rich, as bring the curse of God on all their possessions, which descend to their heirs with that dreadful incumbrance. But he who hates bribes, and every dishonest or unseemly gain, shall live in credit and comfort. (Notes, 1:17-19. 11:29, 28:15, 16. Josh. 7:21-26. 2 Kings 5:26, 27. Is. 33:15, 16. Hab. 2:9-11. Zech. 5:1-4.)

V. 28. Notes, 2:23, 13:16, 29:20.

V. 29. Marg. Ref.—See on 8, 9.

V. 30. The works of creation, and the various objects that we behold, give great pleasure to the mind, and endeavor to us the light of the sun, and the organs of sight; and good tidings cheer the heart and conduce to health. How delightful then must it be to the humble sinner, to hear the good report of salvation, and to have the eyes enlightened to behold the glory of God in the face of Jesus Christ!—Many understand the good report or hearing, of the pleasure arising from a good character. 'Nothing... makes a man so cheerful in well-doing, as to hear a fair report of his own honest actions; or to receive the good news of the well-doing of other virtuous men.' *Bp. Patrick*. But any other really good news may have a similar effect. (Notes, 25:13, 25. Ps. 4:6-8, 89:15-18. Ec. 11:7, 8. Is. 58:8-12. Luke 2:8-14. Rev. 21:22-27, 22:2-5.)

V. 31, 32. (Notes, 1:5, 6. 9:7-9.) A humble teachable temper, attended with patient and obedient endurance of reproof, is one of the "things which accompany salvation." This man "possesseth an heart." (Note, 17:16.) "He is to be numbered among the wise, and shall at last be able to give good instructions to others." *Bp. Patrick*. (Notes, 1:24-31. 5:3-14, 13:20, 19:20. Matt. 7:24-27.)

V. 33. The grand instruction of heavenly wisdom, is this:—'Fear God, submit to him, and obey him.' (Notes, 1:7. Job 28:23. Ps. 11:9, 10. Ec. 12:11-14.) and humility is the forerunner and preparation for genuine honour. 'God exalteth none, but them that are truly humbled.' (*Marg. Ref.* s. Notes, 18:12. Luke 14:7-11. Phil. 2:5-11. Jam. 4:4-10. 1 Pet. 5:5-7.)

PRACTICAL OBSERVATIONS.

V. 1-18. What inexhaustible mines of wisdom are contained in the sacred Scriptures! Every chapter that we consider forms a rich vein of this invaluable ore; and our researches serve only to convince us, that we are as yet working merely on the surface. May the Lord give us a heart to value, and to labour for, these treasures, that they may become our own, that we may be of "good understanding in the way of godliness!"—As "the wisdom from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and hypocrisy" (Note, Jam. 3:17, 18.) it always dictates those "soft answers which turn away wrath," and bridles the tongue from uttering the "grievous words that stir up anger;" even when the sarcastical wit and ingenuity of them would be suited to gain the applause of the ill-judging multitude.—He that is humble and meek shuns all dispute, whenever he can do it with a clear conscience: he appeases anger, and disarms resentment, by every reasonable concession: he uses his influence to calm the passions of others; to terminate or prevent litigations and controversies; and to promote peace among his neighbours, and among his fellow-Christians, as far as truth and holiness will admit of it. Thus he leads a comparatively happy life, and is a blessing to others: for "the fruit of righteousness is sown in peace of them that make peace;" but "where envy and strife are, there is confusion and every evil work."—Yet alas! those wrathful men that stir up the fire of strife, provided they have wit or eloquence, are most admired, not only in the world, but even in the church; and are the great favourites of the several sects and parties, into which it is unhappily divided.—In this view, however, how important is the use or abuse of the tongue! For "a healing tongue is indeed a tree of life; but perverseness therein is a breach in the spirit." Nor can the mischief be conceived, which is continually done, while "the mouth of fools poureth out foolishness," impiety, and profanity, and every pernicious principle; and while others, no wiser than they, but not such proficients in the school of profaneness, relish and feed on their foolishness. Yet this unruly member, which is full of deadly poison, yea, "a fire, a world of iniquity," which setteth on fire the whole course of nature, and is set on fire of hell; is also one main instrument which God employs in displaying his own glory, and

31 The ear that heareth the reproof of life abideth among the wise.

32 He that refuseth instruction despiseth his own soul; but he that heareth reproof getteth understanding.

33 The fear of the Lord is the instruction of wisdom; and before honour is humility.

q 1:24, &c. 5:11, 12, 8:33-36. Ps. 50:17. Heb. 12:25. * Or, correction. 29:1, Is. 1:5. Jer. 5:3. Ec. 24:13, 14. † Or, obeyeth. 5:13. Deut. 21:18, 20. Matt. 7:24, 27. Jam. 1:22. Rev. 3:19. ‡ Heb. possesseth an heart. 14:21, marg. 17:16, 18:15. § 1:7, 8:13. Job 28:26. Ps. 34:11, 111:10. a 18:12, 25:6, 7, 29:23. Luke 14:11. Phil. 2:5-11. Jam. 4:10, 1:1 et. 5:5.

promoting the cause of truth and righteousness on earth. For "a good man, out of the good treasure of his heart, bringeth forth good things." He has understanding, and he seeks knowledge: "the word of Christ dwells in him richly, in all wisdom and spiritual understanding;" (Note, Col. 3:15, 16.) and thus he learns to "use knowledge aright." For it is not enough to speak things that are true and good; but much wisdom is required to adapt our discourse to the occasions which present themselves; that, by a due respect to the character, circumstances, and wants of the persons addressed, we may speak to the case decisively, and so as to obviate objections and evasions; whether our object be to silence gainsayers, to rectify mistakes, to preserve those who are in danger of being deceived, to encourage the desponding, to conciliate those that are entering into contention, or to convince the prejudiced. In this way "the lips of the wise disperse knowledge;" they learn the instructions of life from each other, and then communicate them in their circles, whether as ministers or private Christians, and thus render "many wise unto salvation," who at length become able to teach others also. Those who would be qualified for such useful services, and employed in them, must begin by welcoming instruction and even reproof; and by learning to profit by their own mistakes: for he, who proudly or carelessly refuses instruction, despises his own life and the interests of his immortal soul; but he, who with docility, seriousness, and humility, can bear to be reproofed for his faults and convinced of his errors, will always be getting understanding. In like manner, when any one thankfully and patiently hearkens to the admonitions of the Scriptures, and takes pleasure in faithful instruction, though he finds himself continually condemned, for one part or other of his conduct; and when he loves those who reprove him, and prefers the company of wise and pious men, from whom he may learn some salutary lessons; we may confidently expect that he will become a wise and useful man. But when a person, who is evidently in the path of ruin, is offended with those that would set him right; when he imbibes a strong prejudice against every one who rebukes him, and despises even a father's admonition; when he shuns the company or ministry of those, who point out to him his guilt and danger; there is too great reason to fear that he is a scorner, who hates to be reformed, and is bent on his own destruction: for "correction is grievous to him that forsaketh the way, and he that hateth reproof shall die."—Forgetfulness of God is the great source of all the other sins and follies into which men are hurried by the passions: for, did they well consider, that "the eyes of the Lord are in every place, beholding the evil and the good;" and that "hell and destruction are before him, much more the hearts of the children of men;" they must be restrained in their evil courses by dread of his almighty indignation. But "God is not in all their thoughts," and therefore their ways are an abomination unto him. Would we then be found among those who "follow after righteousness," and "whom the Lord loveth," let these thoughts be habitually in our minds: "Thou God seest me;" thou seest my most secret desires and motives; "thou requirest truth in the inward parts;" "the sacrifice of the wicked is an abomination to thee, but the prayer of the upright is thy delight." For these considerations are peculiarly suited to arm our minds against temptation; and to animate our hope of his mercy and favour.—It is of great importance to have right principles early imprinted in the minds of young persons. Alas! how few parents continually endeavour, by instruction, conversation, and example, to convince their children, that "better is a little with the fear of the Lord, than great treasure, and trouble therewith!" How few seem to believe it themselves! yet it is the "sure testimony" of God; and is confirmed by universal experience and observation. For indeed, "godliness with contentment is great gain;" and those who possess it "have all and abound," even when the carnal eye sees very little: they have treasure in heaven, and treasures in the heart, and in the house: their present wants are supplied, and the Lord is with them as their Portion, and their Treasurer to supply their temporal wants; without the cares, troubles, and temptations, which accompany the revenues of the wicked.—Brotherly love and harmony, likewise, spring from love to God, and from men's experience and scriptural persuasion of his love to them: and this renders a dinner of herbs more relishing than the most luxurious feasts of those, who "are living in malice and envy, hateful, and hating one another." And as riches too commonly increase pride, and furnish abundant causes of litigation; the rich are seldom exempt

CHAPTER XVI.

Martins of wisdom, relating to the providence of God; the power and duty of kings; the evil of pride, calumny, discord, and violence; and the excellency of prudence, meekness, and integrity, 1-33.

THE preparations of the heart in man, and the answer of the tongue is from the LORD.

2 All the ways of a man are clean in his own eyes; but the LORD weigheth the spirits.

3 Commit thy works unto the LORD, and thy thoughts shall be established.

4 The LORD hath made all things for himself; yea, even the wicked for the day of evil.

5 Every one that is proud in heart is an abomination to the LORD: though hand join in hand he shall not be unpunished.

6 By mercy and truth iniquity is purged; and

a Ps. 10:17, 112:36. Jer. 10:23, 92:39-40. Ez. 36:25, 27. Neh. 4:13. Jam. 1:16-18. * Or, *dispoising*. 21:1. 2 Chr. 18:31. Ezra 7:27. Neh. 1:11. 2 Cor. 8:16. b Ex. 4:11, 12:15. Jer. 1:7-9. Matt. 10:19, 20. Luke 12:11, 12:21, 14:15. c 25. 21:3, 30:12. 1 Sam. 15:13, 14. Ps. 36:2. Jer. 2:22, 23. Luke 18:9-11. Rom. 7:7-9. d 5:21, 24:12. 1 Sam. 16:7. Is. 20:7. Jer. 17:10. Dan. 5:27. Luke 16:15. Rev. 2:13, 23. * Heb. *Roll*. e Job 5:8. Ps. 37:4, 5. 55:32. Matt. 6:25, &c. Luke 12:22. Phil. 4:6. 1 Pet. 5:7. Job 22:28. Is. 7:5-7. e. Is. 43:7, 21. Rom. 11:35. Rev. 4:11. 1 Job 21:30. Rom. 9:22. 1 Pet. 2:8. 2 Pet. 2:3. 1. 1. 15:17. 8:13. Job 40:12. Jam. 4:6. 11:21. 1 Heb. *held innocent*. Ez. 20:7. Is. 3:11. Rom. 2:8, 9. 120:23. Ps. 35:10. Mic. 7:13-20. Luke 11:41. John 15:2. Acta

from wrath, envy, and strife, which mar all their enjoyment.

—By faith and prayer, those who “fear the LORD and hope in his mercy,” derive from him inward consolations: the discoveries which they make of the glory of God, and the excellency of heavenly things, rejoice their hearts; and the glad tidings and precious promises of the gospel, comfort and nourish their souls. “A merry heart,” thus obtained, “maketh a cheerful countenance,” and is “a continual feast;” but all other mirth is madness: while “the sorrow of the world worketh death.” Cares, fears, disappointments, loss of friends, and other trials, when there is no hope in God or submission to him, induce sullen despondency, break the spirit, render life miserable, shorten a man’s days, or even tempt him to suicide. But the grace of God teaches patience, and thankfulness for remaining unmerited mercies, and inspires hope; and thus enables a man to be joyful in tribulations. Even godly sorrow has its peculiar sweetness and supports; it brings the heart into a penitent, submissive frame, and makes way for joy in the LORD. And if pious persons are dejected, this arises either from some misapprehension, from the weakness of faith, and want of prevailing hope, or of a more single and devoted frame of mind. We should therefore cultivate cheerfulness; lest we bring an evil report on our profession, and cause the unexperienced to conclude that we serve a hard Master, and that wisdom’s ways are not pleasantness and peace.

V. 19-33. A considerable part of the miseries of life, and even of the disconsolation of professed Christians, arises from sloth and procrastination, which also very generally occasion the ruin of men’s immortal souls. For the way of the sluggard is, in every thing, like pressing through a thorn-bush: a thousand hindrances and difficulties obstruct his path, which he has not vigour to break through. Thus many are all their life uneasy, because indolent; they live in continual war with their own consciences, and in doubt about their state, because in continual neglect of some part of their known duty: but the path of the wise and consistent Christian, who is diligent in his proper work, and “exercises himself to have a conscience void of offence,” becomes plain and pleasant. In like manner, many form very good designs, which come to nothing for want of due deliberation, and advising with prudent counsellors: and thus disappointment enhances their uneasiness; while a man’s purposes being established gives him inward satisfaction. That greediness of gain also, which springs from ignorance or neglect of a better inheritance, whether a man be rapacious in order to hoard, or to squander; instead of producing an accession to his happiness, proves a perpetual source of uneasiness to himself and to his family; whereas the disdain of filthy lucre conduces more to comfort, than the largest gains of ungodliness possibly could. But this “way of life is above to the wise;” and fools never raise their hearts or thoughts high enough to desire, or even conceive of, such pleasures, honours, and treasures, as are found in it; but cleaving to the dust, or grovelling in the mire of sinful pursuits, they fall into hell beneath. For, refusing instruction, delighting in folly and mischief, and not so much as regarding, whether an aged father or a tender mother rejoice or mourn over them; numbers reduce to practice the abominable thoughts of their hearts, till shame and conscience make little resistance; and fill their crimes, by necessary consequence, plunge them into ruin without remedy.—But the pure in heart speak such things as are pleasing to God and useful to man, and such as will give them satisfaction when afterwards recollected, especially at the day of judgment. They “study to answer,” and often are enabled to speak a word in season, unspeakably more valuable than gold or precious stones; and they will eventually find, that the LORD heard and answered, in the best manner, all their prayers; for he gives wisdom, strength, victory, and joy. Let then the hearts of those rejoice who seek his face: let the fatherless and widow trust in him; and

by the fear of the LORD men depart from evil.

7 When a man’s ways please the LORD, he maketh even his enemies to be at peace with him.

8 Better is a little with righteousness, than great revenues without right.

9 A man’s heart deviseth his way; but the LORD directeth his steps.

10 A divine sentence is in the lips of the king: his mouth transgresseth not in judgment.

11 A just weight and balance are the LORD’s: all the weights of the bag are his work.

12 It is an abomination to kings to commit wickedness; for the throne is established by righteousness.

15:9. 1 Pet. 1:22. m 8:13, 14:16. Gen. 20:11. Neh. 5:9, 15. Job 1:1-8. 28:23. 2 Cor. 7:1. Eph. 5:21. n Ps. 69:31. Phil. 4:18. Col. 1:10. 3:20. Heb. 13:21. 1 John 3:22. o Gen. 27:41. 32:6, 7, 28. 33:4. Jer. 15:11. Acts 9:14, 19, 20. p 15: 24. Ps. 37:16. 1 Tim. 6:6-9. q 21:6, 7. Jer. 17:11. Mic. 6:10. r 1:19, 20. 24. 21:30. Ps. 37:23. Is. 46:10. Jer. 10:23. s Heb. *Distinction*. Gen. 44:5, 15. s 12:13. Deut. 17:18-20. 2 Sam. 23:3, 4. Ps. 45:6, 7. 72:1-4. 99:4. Is. 32:1. 2. Jer. 23:5, 6. Hos. 10:4. Am. 5:6, 12. u 11:1. 20:10, 23. Lev. 19:35, 36. 25:13-15. Ez. 45:10. Hos. 12:7. Am. 8:5. Mic. 6:11. v Heb. *stones*. x 28:9. Deut. 25:16. Luke 12:48. y 20:10. 35:5, 29:14. Ps. 99:4. Rev. 19:11.

let the haughty oppressor tremble before him: “for he will destroy the house of the proud, but he will establish the border of the widow.” And let us all remember, that “the fear of the LORD is the instruction of wisdom;” and that before durable honour is humility: for he causes every man to feel his own vileness and poverty, before he confers on him wisdom, righteousness, honour, and immortality; or employs him in any very honourable and useful service.

NOTES.—CHAP. XVI. V. 1. The grace of God alone prepares the heart for every good work; and the wisdom, which he gives, dictates every prudent and pious answer and observation which we make. “From him all holy desires, all good counsels, and all just works do proceed.” (Notes, 21.) 1. Ps. 10:17, 18. v. 17. Ezra 7:27, 28. Jer. 10:23-25, v. 23.—This is a scriptural and obvious exposition of the verse, as it stands in our translation; but the original does not seem to admit of it. Literally it is, “To man the disposings (margin) of the heart; and from JEHOVAH the answer of the tongue.” Man may form his plans, according to the desires of his heart, and he may purpose what to speak, on any important occasion: but at the last God will so order it, that nothing shall be said but what serves to accomplish his purposes. Thus Balaam could only speak that which God put into his mouth; though his love for “the wages of unrighteousness” made him very desirous of cursing Israel. (Notes, 9, 33. 19. 21. Ez. 41:12, 15. Num. 22:34, 35. Luke 21:2-19, v. 15.)—“Man revolves innumerable thoughts in his mind, but he cannot even list them, or move his tongue without God.... He derideth the presumption of man, who dares to attribute to himself any thing, as to prepare his heart, or such like; seeing he is not able to speak a word, except God give it him.”

V. 2. Ignorance, heedlessness, pride, and self-flattery render men very partial judges in their own cause; so that in general, they vindicate or palliate the most evident iniquity or profligacy, in their own case, and still more their neglect of God and religion. But the LORD judges with perfect impartiality, and with complete knowledge of the motives of every heart; and he decides upon every action and character, according to the immutable standard of his holy law: no wonder then that his decisions are so widely different from those which men form of themselves. (Notes, 5:20-23, v. 21. 14:12. 21:2. 24:11, 12. 30:11-14, v. 12. 1 Sam. 15:13, 14. 16:6, 7. Jer. 17:9, 10. Dan. 5:25-28, v. 27. Luke 12:13, 14.)

V. 3. Whatever a man undertakes according to the will of God, either in his personal concerns, or in those of a more public nature, he ought to put it into his hands, to be disposed of and prospered by him as he pleases. Then he will avoid anxiety, and cheerfully use the proper means; and his purposes will be established and accomplished, as far as it is for his true interest. (Notes, Job 22:21-30, v. 28. Ps. 37:5-8. Ec. 9:1-3, v. 1. Phil. 4:5-7. 1 Pet. 5:5-7, v. 7.)

V. 4. The LORD orders and governs all things, with a view to the display of his own perfections, that they may be known and adored by his rational creatures: he is his own great End in all his works: and though some of his creatures have apostatized and rebelled against him, even they, though undesignedly, concur in displaying his glory. He is not the Author of their wickedness; but he foresaw it, and formed his plan with a view to it. Contrary to their intentions, he uses their agency to accomplish many of his wise and holy purposes: he makes use of the malevolence of some wicked men, to execute righteous vengeance on others; and he will at last be glorified by their final destruction, in the day of wrath and revelation of his righteous judgment. (Marg. Ref. Notes, Ez. 9:13-16. 2 Kings 10:29-31. Job 21:27-30. Ps. 76:10. Is. 10:5-14. 45:7. Rom. 9:15-18, 22, 23. 11:33-36. 1 Pet. 2:7, 8. Rev. 4:9-11.)

V. 5. Marg. Ref. Notes, 6:16-19. 8:13. 11:21. Is. 40-48.

V. 6. Mercy and truth are constantly united in Scripture,

man, but the end thereof *are* the ways of death.

26 'He that laboureth, 'laboureth for himself; for his mouth 'craveth it of him.

27 'An ungodly man 'diggeth up evil; and 'in his lips *there is* as a burning fire.

28 A 'froward man 'soweth strife: and 'a whisperer separateth chief friends.

29 A 'violent man enticeth his neighbour, and leadeth him into the way *that is* not good.

* Heb. *The soul of him that.* v. 9:12, 14, 23. Ec. 6:7. 1 Thes. 4:11, 12. 2 Thes. 3:9-12. 1 Heb. *honest unto him.* v. 2 Heb. *A man of Belial.* 1 Sam. 25:17. 2 Sam. 20:1. z. 24. Ps. 7:14-15. Is. 5:18. Hab. 2:13. a Ps. 52:4-5. 57:4. Jam. 3:6. b 6:14, 19. 15:18. 18:8. 26:20-22. 29:22, 30:33. 1 Tim. 6:3-5. Jam. 3:14-16. c Heb. *sendeth forth.* e 17:9. Gen. 8:1, &c. 1 Sam. 24:9. Rom. 1:29. 2 Cor. 12:20. d 1:10-14. 2:12-15. 3:31. 1 Sam. 19:11, 17. 22:7-9. 23:19-

joined with his careful observation of men, will always suggest something proper to be spoken to others, according to their characters and situations: as the accurate knowledge of anatomy directs the experienced and sagacious physician, in respect of the causes of diseases and the methods of cure. Thus he is enabled to communicate knowledge, pertinently, judiciously, and successfully. (*Notes*, 22:18. 23:15, 16. 25:11, 12. Ps. 37:29-31. *Matt.* 12:34-37.)

V. 24. 'The sweet words of consolation, which come forth of a godly heart.' (*Notes*, 12:18, 19. 15:23, 26. 24:13, 14. 25:11, 12. 27:9. Ps. 19:7-11, v. 10. 119:103. *Cant.* 4:11.)

V. 25. See on *Note*, 14:12.

V. 26. Men must not be as *our*, for their appetues continually crave supply, and eventually they enjoy the benefit of their labour. Thus we must either "labour for the meat which endureth unto everlasting life," or perish. (*Notes*, 14:23. Ec. 6:7, 8. *John* 6:22-27, v. 27.) The verse, however, may be translated very differently. 'The soul of him that is troublesome shall suffer trouble, for his mouth will be turned upon him.'—He cannot speak so much as an evil word, but it will return upon him, and fly in his own face.' *Bp. Patrick.* The original word, rendered *labour*, signifies either to take pains, or to molest others.

V. 27. An ungodly man, or "a man of Belial," (*marg.*) frequently bestows more pains to do mischief, than would be needful in order to do good. Men of this character dig for evil, as if delving in the mine for precious metals: they make diligent search to find out some occasion of discord or calumny; their lips are set on fire of hell, and kindle the flame of contention in families and communities, or the flames of lust in the hearts of others. 'His tongue is a burning firebrand, to set all the world in combustion.' *Bp. Hall.* (*Notes*, *Jam.* 3:8-12.)—The Septuagint thus translate this proverb, 'The perverse man carrieth perdition on his own mouth. The foolish man diggeth up evil to himself; he treasureth up fire on his own lips.' (*Notes*, Ps. 7:14-16. 10:2-11. *Hab.* 2:12-14.)—Hear now the observation of a popish interpreter, and it is said, one of the most learned and judicious among them, on this passage: 'This is apparent by the example of the Spanish Inquisition, whereby he that speaks any thing rashly against the faith is *deservedly* delivered to the fire, which *I wish were done every where.*' Maldonat, quoted by *Bp. Patrick.* 'Thus, in the most literal sense, this Jesuit's lips are as a burning fire, in which he would have us not only singed but devoured.' *Bp. Patrick.* Let it not be forgotten that this inquisition still is in existence and active, and the order of the Jesuits restored to their former power and influence.

V. 28. In various ways, perverse men sow the seeds of strife and mischief. The whisperer for instance, by hints, surmises, misrepresentations, and slanders, not only sets the nearest friends and relations at variance; but excites jealousies among nobles and princes, whence spring seditions, and destructive wars between nations, and even between the inhabitants of the same nation. Being a child of the devil, he is tormented at seeing others happy, and can only find relief in doing mischief, and rendering mankind miserable. What a hateful yet what a common character! (*Notes*, 17:9. 18:8. 26:20-22. 1 Tim. 5:13-15, v. 13.)

V. 29, 30. (*Notes*, 1:10-19. 2:12-15. 6:12-15. 10:10. *Mic.* 7:1-4, v. 3.) 'Another sort' (of the men of Belial) 'live by rapine and open violence: who . . . persuade others to enter into their society. . . With profound study they contrive the ruin of others; and the sign being given, they furiously execute the mischief they have designed.' *Bp. Patrick.* 'This man' (described in these verses) 'is a furnace of mischief.' *Sept.*

V. 31. 'That is, when it is joined with virtue: or else the elder that the wicked are, the more they are to be abhorred.' (*Notes*, 20:29. *Gen.* 47:9-11. 1 Chr. 29:10-28. 2 Chr. 24:15, 16. *Luke* 2:25-38. *Philim.* 8-11. 2 Pet. 1:12-15.)

V. 32. The noblest courage is shown in withstanding and conquering a man's own passions, and in overcoming enemies by kindness; and the most desirable authority is self-government. (*Marg. Ref. Notes*, 19:11. 25:28.)

V. 33. 'So that there is nothing that ought to be attributed to fortune; for all things are determined in the counsel of God which shall come to pass.'—'Though men cast the lots into the lap of a garment, or into a hollow vessel, and thence

30 He 'shutteth his eyes to devise forward things: 'moving his lips he bringeth evil to pass.

31 The 'hoary head is a crown of glory, 'if it be found in the way of righteousness.

32 He 'that is slow to anger is better than the mighty; 'and he that ruleth his spirit, than he that taketh a city.

33 The 'lot is cast into the lap; but the whole disposing thereof is of the LORD.

21. Neh. 6:13. 2 Pet. 3:17. e 6:12-14, 10:16. Is. 6:10. Matt. 13:15. *John* 3:20 f 27. *Mic.* 7:3. *Matt.* 14:7, 8. 27:23-25. g 20:25. *Lev.* 19:32. *Joh* 32:6, 7 h *Gen.* 47:7-10. 1 Sam. 12:3-5. 1 Chr. 29:10, &c. Ec. 4:13. *Luke* 1:6. 2:29 &c. 37, 38. *Philim.* 8. i 14:29. 15:18. 19:11. Ps. 103:8. *Eph.* 5:1. *Jam.* 1:19 k 19:35. *Rom.* 12:21. *Rev.* 3:21. l Num. 26:53, &c. *Job.* 7:14. 18:15; 1 Sam. 14:41, 42. *Neh.* 11:1. *Acts* 1:26.

draw them out again; yet it is the LORD who directs entirely in what order they shall come forth, and so determines the matter in doubt, according to his pleasure.' *Bp. Patrick.*—What is *chance* to man is the appointment of God. (*Marg. Ref. Notes*, *Josh.* 7:13-18. 1 Sam. 14:36-44. Ps. 22:16-18. *Jon.* 1:7. *Acts* 1:23-26.)

PRACTICAL OBSERVATIONS.

V. 1-16. True wisdom greatly consists in a practical conviction of our dependence on God, in every respect. He will assuredly be glorified in or by all his creatures. He has formed, and he orders, every thing "for himself," and for the display of his own glorious perfections; so that the rebels against his authority cannot finally defeat any of his purposes: for a season they dishonour his name by their sins, and refuse him their tribute of adoration and obedience; but when they have filled up their part in his vast, his universal plan, he will make known his justice, holiness, truth, and power, by executing deserved vengeance on them. Thus while men of every character, according to their prevailing passions, and with all their sagacity, devise their own ways; the Lord, with secret but invincible energy, directs their steps in that manner which coincides with his grand designs. It is not for us to comprehend the manner of his operation, or to solve the difficulties which appear in it to our narrow minds, and with our scanty measure of information: rather let us beseech him to direct our hearts into the fear and love of his holy name, and our feet in the paths of truth and holiness; that we may willingly glorify him on earth, and that he may be glorified in our eternal salvation. For when we habitually depend on him to prepare our hearts, guide our tongues, and direct our steps, our words and works will be such, as we may with comfort commit unto him and his disposal, assured of all desirable success.—Humility, which is inseparable from true wisdom, renders a man distrustful of his own understanding and heart, and afraid of the delusions of self-flattery, where eternity is at stake; nay, in the general tenor of his conduct, the humble man is jealous of himself, lest he should allow of any thing sinful, and not be aware of it: but his only security consists in fervent prayer to him that "weigheth the spirits," after David's example: "Search me, O LORD, and know my heart; try me and know my thoughts: and see if there be any wicked way in me; and lead me in the way everlasting." (*Note*, Ps. 139:23, 24.) How different is this from the conduct of those, who, fearless of being deceived, are offended by the most friendly caution, and count for an enemy every faithful reprover! Let such however recollect, that "every one that is proud of heart is an abomination to the LORD;" and should this vain confidence become fashionable, and vast multitudes concur in it; let it still be remembered, that "though hand join in hand they shall not be unpunished." How evident is it, and yet how seldom considered, that "a little with righteousness is better than great revenues without right!" For, however it may be with the princes of the earth, "a divine sentence is in the mouth of" our almighty "King; his mouth transgresseth not in judgment." "Wickedness is an abomination unto him;" "for his throne is established in righteousness." His wrath is infinitely more dreadful than any messengers of death; for man can only "kill the body, but he is able to destroy both body and soul in hell;" (*Note*, *Matt.* 10:27, 28.) while his favour and the light of his countenance are better than life itself, and far more refreshing to the soul than fertilizing showers to the parched fields. This is then our grand concern. Man's true wisdom consists in avoiding the wrath and securing the favour of almighty God, and who can estimate how much "better it is to get wisdom than gold, and to get understanding, rather to be chosen than silver?" Yet who can help observing how much more men in general labour to get riches than to get wisdom? or how much more pains they take to pacify the indignation, or obtain the patronage, of an earthly prince or minister of state, than to flee from the wrath of God, and secure his invaluable favour? But the true believer is taught another lesson. He is conscious that he has in innumerable instances offended the Lord; and that unless his iniquities be purged away, he must be for ever miserable: he depends for his pardon on the mercy and truth of God in Christ; but in order to obtain an interest in that redemption, he would make every submission, and use every means of grace; and the fear of God induces him to depart from evil, and to copy that mercy and truth on which he relies, and in all things to act with the strictest

CHAPTER XVII.

Countenances against many vices; a quiet, friendly, and cheerful spirit inculcated; and several wise and pious observations concerning the conduct and events of life, 1-28.

BBETTER is a dry morsel, and quietness therewith, than an house full of sacrifices *with strife*.

2 A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.

a 15, 17. Ps. 37:16, b 7:14. * Or, good cheer. c 21:9, 19. d 11:29, 14:35. Gen. 24:4, &c. Ec. 4:13. e 10:5, 19:26, 29:15. f 27:21. Ps. 26:2, 66:10. Is. 48:10. Jer. 17:10. Zech. 13:9. Mal. 3:2, 3. 1 Pet. 1:7. Rev. 2:23. g 28:4, 1 Sam. 22:7-11. 1 Kings 22:6, &c. Is. 39:10. Jer. 5:31. 2 Tim. 4:3, 4. 1 John 4:5. Rev.

equity and integrity. And should he in this course meet with enemies and injuries; he dares not attempt to pacify the wrath, or court the favour of man, by sinful compliances; but he perseveres in endeavouring to please God, who has all hearts in his hands, and who in this way generally influences a man's "enemies to be at peace with him;" of which experienced believers can often recollect many affecting instances.

V. 17-33. Nothing is more observable in Scripture, than the repeated warnings against every kind and degree of pride. This hateful vice often shows itself by self-confidence, and a reliance on men's own wisdom, industry, or ability for success in their selfish designs; forgetting not only that they are sinners, but that they are weak and dependent creatures. Whatever men may imagine, it is certain that this "pride goeth before destruction, and a haughty spirit before a fall;" it generally ends in confusion and disgrace in this world; and, unless abased in true repentance, it will certainly terminate in everlasting misery and contempt. Better then is it to live humbly in some obscure corner, surrounded with penury and contempt; than to share all the riches and distinctions of the sons of ambition and violence. This is the highway of holiness, in which the upright walk with God, and endeavour to depart to a still greater distance from every evil work; and in keeping this way without deviating on either side, or turning back again into sin or the world, they preserve their souls from the destruction of the wicked. But wisdom also teaches a man to be afraid of deception in so important a concern: for the prudent Christian knows, "that there is a way, which seemeth right unto a man, but the end thereof are the ways of death."—We cannot please the Lord, if we act with rashness or acrimony: it is our happiness to trust him, but it is also our duty to seek wisdom from him, that we may not intermeddle with matters out of our sphere, or beyond our capacities, and may manage well those affairs which we do undertake: that we may prudently avoid giving needless offence, obviate the ill effects of such as has been given, and do our own business conscientiously, yet quietly and in an affectionate spirit. Thus we shall find good to ourselves, and do good to others. Indeed "understanding is a well-spring of life unto him that hath it," and supplies inexhaustible resources of salutary cautions, for the conduct of life: whereas all the instruction, which an ungodly man can give, or will receive, is mere folly.—When the Giver of all good is pleased to bestow, not only an enlightened understanding, a sound judgment, and a loving spirit, but the faculty of speaking with energy and propriety, and winning persuasion; the possessor may hope to be very useful in diffusing heavenly knowledge and wisdom. A reputation for prudence gives additional efficacy to a man's admonitions and counsels: and the experience of his heart "teaches his mouth, and adds learning to his lips." Such reasonable and useful words, meeting with a teachable disposition in those that hear them, are pleasant as "the honeycomb; being sweet to the soul, and health to the bones;" giving encouragement to the heart, and directing to the paths of truth and holiness. And surely we ought to be as strenuous in doing good, as wicked men are in doing mischief! But with what perverse diligence do many seek out occasions for slanders and strife! How do they sow the seeds of discord, and kindle the flames of hatred and revenge, by their calumnies, whisperings, and lies! How do many study to commit violence, entice others to sin, and employ the whole extent of their ingenuity to accomplish iniquity, and propagate vice, and impiety, and infidelity! Such men live to do mischief, and to "treasure up wrath;" and pre-eminence in rank, or in abilities, renders them more like Satan, and exposes them to a deeper share in his condemnation: nay, the hoary head of a veteran infidel, debauchee, oppressor, or slanderer, is a ten-fold stigma of reproach. But the hoary head of him, who has spent his life in doing good, and is found walking without weariness in the way of righteousness, is indeed a crown of glory. This man, though poor, and no way eminent in other respects, is more entitled to respect, veneration, and affection, than the most learned, affluent, or noble of the workers of iniquity. But, when wisdom and righteousness belong to him, who fills a throne or an exalted station; when a king has the just ambition of copying the example of the sovereign Lord of all, by promoting the peace and happiness of mankind, and by all scriptural means supporting the interests of true religion; when he abhors iniquity, provides for the impartial administration of justice, and takes all care and pains to promote integrity and equity among his subjects, by his example, and influence, and authority; when the favours shown to upright counsellors, state men, magis-

3 The refining-pot is for silver, and the furnace for gold; but the Lord trieth the hearts.

4 A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue.

5 Whoso mocketh the poor reproacheth his Maker: and he that is glad at calamities shall not be unpunished.

6 Children's children are the crown of old men; and the glory of children are their fathers.

13:3-8. h 14:21, 31. Ps. 69:9, 1 John 3:17. i 24:17, 18. Job 31:29. Jer. 17:16. Ob. 12, 13. Rom. 12:15. j Heb. *hehlun cent.* to 5. *marg.* k Gen. 50:23. Job 42:16, 17. Ps. 127:3-5, 128:3-6. l 12:4. m Ex. 3:14, 15. n 1 Kings 11:12, 15:4.

trates, and ministers of religion, give countenance to piety and virtue; when his wrath is to be dreaded by none but the workers of iniquity; and when a long life has been spent in this manner, and a king is grown hoary in the way of righteousness, a father to his people, a blessing to the church, and a common friend to mankind; then the summit of earthly honour is attained, and only the crown of glory that fadeth not away, can add any thing to it. Behold a greater than Alexander or Cæsar is here! Incomparably, inconceivably greater. For if being slow to anger render a mean man more honourable and excellent than the mighty; and if the victory over a man's spirit be a more arduous and important achievement, than the taking of a fortified city; how honourable is it for one, surrounded with every incentive and opportunity of gratifying his passions, to rule over them with steady authority, and to spend his life in glorifying God and doing good to men! It is true, that none can in these things command success: disappointment or tardy progress must be expected by those who would do good; but this is a labour which will redound to their own advantage, and be satisfying to their souls, though not successful to the extent of their wishes. And having used proper means, they may leave it with comfort: the lot is then cast; and "the whole disposal thereof is of the Lord."

NOTES.—CHAP. XVII. V. 1. (Notes, 15:17, 18. 19:13, 21:9.) "Where were many sacrifices, there were many portions given to the people, wherewith they feasted."—The original is "sacrifices of strife;" sacrifices offered, to furnish an occasion for strife and debate. (2 Sam. 15:10—12. 1 Kings 1:9.)

V. 2. Wisdom uniformly tends to advance men, and folly to depress them; and this causes a constant fluctuation in human affairs. Indeed the prudent and faithful servant is more valuable, and will often be more respected, than a profligate son, the scandal of the family: and his services may very properly be recompensed with some portion of the inheritance; or he may be employed as guardian to children, with special authority over "the son that causeth shame." In some way or other, however, he will acquire the ascendancy, and be considered more as one of the family, than the degenerate branch of it can be. (Notes, 11:29. 19:26. Gen. 15:2, 3. 24:1-9.)

V. 3. Men both prove and refine the precious metals, by the refining-pot and furnace. Thus the Lord, by his providential dispensations, makes an experimental trial of the hearts of rational creatures: he searches out and brings to light what was before concealed; and by manifold experiments he has proved that there is no dependence to be placed on any creature left to himself. In like manner, he has shown what desperate wickedness the human heart contains, and of what enormities it is capable when exposed to suitable temptations; and has detected the hypocrisy of many who were before unsuspected. By similar means he discovers the remaining evil concealed in the heart of true believers: he evidences the reality and the power of his grace in his servants: he makes them sensible that they need constant watchfulness and dependence, and have great reason to be humble and thankful; and thus he purifies them from pride and sin, forms them to himself a peculiar people to show forth his praise, and prepares them for eternal glory. By these manifold trials of the heart, the Lord also discovers, and will discover to all the world, the justice and holiness, mercy, truth, and wisdom, of his final dealings with all his creatures. (Notes, 27:21. Deut. 8:2. Ps. 26:2. 66:8-10. Is. 48:9-11. Jer. 17:9, 10. Zech. 13:8, 9. Mal. 3:1-4. 1 Pet. 1:6, 7.)

V. 4. Flatterers, calumniators, and liars of various descriptions, especially false and smooth teachers, are welcome visitors or counsellors to those who are living in iniquity or hypocrisy: not only because they love their own image in them; but because they soothe their consciences, buoy up their hopes, keep them in countenance, and help them to cover their crimes, and believe their own delusions. (Notes, 28:4. 1 Sam. 22:7-10. 1 Kings 22:6-8. Is. 30:8-11. Jer. 5:30, 31. 2 Thes. 2:8-12. 2 Tim. 4:3-5, v. 3, 4. 1 John 4:4-6.)

V. 5. (Notes, 14:21, 31.) Not only "he that oppresses," but "he that mocketh," a poor man, or derides him for his poverty, "reproacheth" God: he treats his providence and his precepts with contempt, and seems to blame his distinguishing care of the poor. (Notes, John 7:40-53, v. 49. Jam. 2:1-7. 1 John 3:16, 17.) And every one, who rejoices when others fall into calamities, will be condemned, as guilty of detestable envy, malice, selfishness, and presumption. (Notes

7 'Excellent' speech becometh not a fool: 'much' less do 'lying lips a prince.

8 A 'gift is as a precious stone in the eyes of him that hath it: 'whithersoever it turneth, it prospereth.

9 He that covereth a transgression 'seeketh love; 'but he that repeateth a matter separateth 'very friends.

10 'A reproof entereth more into a wise man, than an hundred stripes into a fool.

11 An 'evil man seeketh only rebellion: therefore a cruel messenger shall be sent against him.

12 Let 'a bear robbed of her whelps meet a man, 'rather than a fool in his folly.

13 Whoso 'rewardeth evil for good, evil shall not depart from his house.

14 The 'beginning of strife is as when one

leteth out water: therefore 'leave off contention, before it be meddled with.

15 He 'that 'justifieth the wicked, and he that condemneth the just, even they both are 'abomination to the Lord. *[Practical Observations.]*

16 Wherefore is there 'a price in the hand of a fool to get wisdom, 'seeing he hath no heart to it?

17 A friend 'loveth at all times, and a brother is born for adversity.

18 A man 'void of 'understanding striketh hands, and becometh surety in the presence of his friend.

19 He 'loveth transgression that loveth strife; and 'he that exalteth his gate seeketh destruction.

20 'He that 'hath a froward heart findeth no good; 'and he that hath a perverse tongue fall-eth into mischief.

* Heb. *A tip of excellency.* n 26:7. Ps. 50:16,17. Matt. 7:5. o 16:10-13. 2 Sam. 23:3. Job 41:12. Ps. 101:3-5. i Heb. *a tip of lying.* 12:19. p 32 18:16. 19:5. 21:14. 29:4. Ec. 33:8. Dent. 16:19. j Heb. *stone of grace.* q Gen. 33:9-11. 43:1. 1 Sam. 25:35. 2 Sam. 16:1-4. Mic. 7:3. r 10:12. Ps. 32:1. 1 Pet. 4:8. s Or, *procreant.* a 16:28. || Or, *A reproof aeth more a wise man than a gift to a fool.* u 18:13. 19:35. 27:22. 29:19. Ps. 141:5. Rev. 3:19. 1 2 Sam. 15:12. 16:5-6. 18:15. 16. 20:122. 1 Kings 2:21. 25:31. 46. Matt. 21:41. 22:7. Luke 19:27. u 28:15. 2 Sam. 17:8. 2 Kings 2:24. Hos. 13:8. x 27:3. Matt. 2:16. y 1 Sam. 24:17. 31:23. 2 Sam. 21:1. Ec. Ps. 132:38,20. 109:14. Jer. 18:20,21. Matt. 27:25. Rom. 12:17. 1 Thes. 5:15. 1 Pet. 3:9. s 19:20,21. 29:22. Judg. 12:1-6. 2 Sam. 2:14-27. 16:41. 43:20.1. Ec. 2:Ch. 10:14-16. 13:17. 25:17-24. 28:5. a 13:10. 14:29. 15:1. 16:32. 19:11.

24:17,18. Job 31:29-32. Lam. 4:21,22. Ob. 10-16. Rom. 12:14-16. 1 Cor. 13:5-7, v. 6.)

V. 6. A man's descendants ought to be his honour and comfort in old age. His children should be educated in such a manner, as may warrant a confidence that their pious and prudent conduct will render them such; and that they will train up their families in like manner: and it is the duty of children, and children's children, to consult the credit of their progenitors, as far as it can be made consistent with superior obligations. Parents also should act in such a manner, that their children and posterity may be respected for their sakes, and have cause to rejoice in their relation to persons of such piety and wisdom. And thus it will be, in proportion as men attend to the dictates of heavenly wisdom. (Notes, 12:4. Gen. 12:1-3. Ex. 3:15. 1 Kings 1:12,13. 15:4,5. Job 42:10-17. Ps. 78:3-8. 127:3-5. 128:3,4.)

V. 7. The wisest maxims, and the most pious remarks, when spoken by a man notorious for his vice and folly, lose all their energy and grace, and are received with neglect or disdain. (Notes, 26:7,9. Ps. 50:16-21. Matt. 7:3-5.) But it is still more inconsistent, when princes, or priests, or other eminent persons, who ought to be the guardians of truth and justice, are so base as to impose upon mankind with lying pretences, and to deceive those that rely upon their veracity. (Notes, 16:10-13. Job 34:16-19. Ps. 101:1-4.)

V. 8. 'A gift is so tempting, that it can no more be refused than a lovely jewel by him to whom it is presented: and such is its power, it commonly prevails over all men, despatches all business, carries all causes, and, in a word, effects whatsoever a man desires.' *Bp. Patrick.* What a description of the mercenary selfishness of mankind! (Notes, 23. 18:16. 19:6. 21:14. Gen. 32:16-20. 43:11,12. 2 Sam. 16:1-4. Mic. 7:1-4.)

V. 9. 'He that concealeth an offence done to him by his friend, takes the course to preserve love: . . . but he that will be calling every little unkindness into question, and expostulates on every occasion, will be sure to lose his friends.' *Bp. Hall.* (Notes, 10:12. 16:28.)—Repeating grievances, and complaining of men's conduct to us, among others, seem especially meant. (Notes, Matt. 18:15-17.) The word (רִיב) translated *very friends*, signifies *a prince*; and some give the last clause a very different turn. 'He that admonisheth the prince of his fault, maketh him his enemy.'

V. 10. 'One reproof penetrates deeper into the mind of an ingenuous man, and works a greater alteration there, than an hundred stripes will do for the amendment of an obstinate fool.' *Bp. Patrick.* (Marg. Notes, 9:7-9. 13:1. 26:3. 27:22.)

V. 11. A man of a turbulent, untractable spirit, (the foil of the preceding verse,) is ever seeking to disturb the peace of the community, and to engage in rebellion, or abet insurrections: but such persons generally come to an untimely end by the hand of the executioner; and indeed they must be treated with severity. (Notes, 2 Sam. 15:12. 16:5-14. 18:14-18. 20:1,2,20-22. 1 Kings 2:23-25,29-31,40-46.)

The proverb is equally applicable to the wicked, who rebel against God, and bring upon themselves his awful vengeance.

V. 12. 'He meaneth the wicked in his rage, who hath no fear of God.'—It is less dangerous to meet a fierce she-bear, when enraged by having her young ones taken from her; (Notes, 1 Sam. 17:34-37. 2 Sam. 17:7-14. v. 8. 2 Kings 22:24. Hos. 13:5-8. v. 8.) than to encounter a profligate and unprincipled man, when impetuously urged on by his readstorn passions, and provoked to anger by meeting with resistance or disappointment. (Notes, 27:3. 28:15,16.)

V. 13. (Marg. Ref.) 'It is so unnatural for a man to return evil to him, from whom he hath received nothing but good, that the punishment of his ingratitude shall not rest on

23:3. 25:8. Gen. 13:8,9. Judg. 8:1-3. Ec. 7:8,9. Matt. 5:38-41. Acts 6:1-5. 13:2. Ec. Rom. 12:18. 2 Tim. 2:23,24. Jam. 3:14-16. b 34:23,24. Ex. 22:7. 1 Kings 21:13. Is. 5:23. Ez. 22:27-29. Am. 5:7,12. 6:12. Luke 23:15-25. Jam. 5:6. c Is. 55:8,9. Rom. 4:5. d 6:16. 11:1. 15:8. e 1:22,23. 8:4,5. 9:4-6. Is. 53:1-3. Acts 13:46. 2 Cor. 6:1. f 1:25. 14:6. 18:15. Deut. 5:29. Ps. 81:1-13. Hos. 4:11. John 3:20. Acts 28:26,27. g 18:24. 19:7. Ruth 1:6. 1 Sam. 18:3. 19:2. 20:17. 22:16. 2 Sam. 1:25. 9:1. Ec. Exh. 4:14. John 15:13,14. Heb. 2:11. h 6:1-5. 14:15. 20:15. 22:28,27. i Heb. *heart.* 1:14. 29:9,22. 2 Cor. 12:20. Jam. 1:20. 3:14-16. k 16:18. 18:12. 24:27. 1 Sam. 25:36-38. 2 Sam. 15:1. 1 Kings 1:3. Jer. 22:12-15. Dan. 4:30,31. ** Heb. *The forehead of heart.* 1:33. 6:12-15. 8:13. Ps. 18:28. m 10:10. 14:31. 18:6,7. Ec. 10:12. Jam. 3:6-8.

his own person, but descend upon his posterity, to all generations.' *Bp. Patrick.* (Notes, Ps. 35:11,12. 38:19,20. 109:6-20. Matt. 27:3-5,24,25.) This is a fair exposition of the proverb; a solemn warning against this hateful sin: but it admits of an exception, in the case of those who carefully avoid the crimes of their wicked parents or ancestors. (Notes, Ez. 18:2-20.)

V. 14. When the bank or dam that confines a large body of water is cut, or even a small opening made, the current soon forces a wider passage, and a terrible inundation of the adjacent country follows from a small beginning. Thus when any affront is given, and anger begins to rise in the heart; if the least vent be given to it, one passionate and provoking word will bring on another; every retort will widen the breach and increase the violence of resentment; and durable malice or bloody revenge will probably be the effect. It is therefore of the highest importance to stifle passion, and not to take notice of an offence. For this strengthens the bank, and keeps in the water, without giving it the least passage. 'Therefore, ere the contention be meddled with, leave off.' *Old Version.* (Marg. Ref. Notes, 19. 13:10. 14:29. 16:32. 19:11. 20:3. 25:8-10. 26:21. Gen. 13:8,9. Judg. 8:1-3. 12:1-6. Ec. 7:8,9. Jam. 1:19-21.)

V. 15. For a judge, willingly or carelessly, either to acquit, and treat as a righteous, the man who is guilty, and ought to be condemned; or to condemn and punish the innocent and righteous, is in itself abominable; and he, who does either the one or the other, "is an abomination to the Lord." And so are all they, in private life, who excuse and praise the wicked, and revile and calumniate the righteous; and endeavour to confound the difference between good and evil among men. (Marg. Ref. Notes, 24:24,25. Ec. 23:1-9. 1 Kings 21:8-14. Is. 5:20-23. Am. 5:7-13. Luke 23:13-25. Jam. 5:1-6.)

V. 16. The advantages which Providence confers, are a price put into men's hands, with which to acquire wisdom: such are a pious education, the instructions and counsels of wise and good men, the preaching of the gospel, and, above all, the written word of God. But of what use is this price to a fool, who has no heart to make use of it, who hates to be reformed, who will not read the Bible or regard the preacher? He hates the light which condemns his wickedness; and will be condemned, because he would not profit by it. (Notes, 17:21-31. 14:6. 18:12. Is. 55:1-3. John 3:19-21.)—Many explain this of a rich foolish man. 'Of what use are riches to a fool? He has no heart, by means of them to get wisdom.'

V. 17. 'A true friend . . . becomes a brother in adversity. He was a friend before, this makes him a brother, and so he is to be esteemed.' *Bp. Patrick.*—These maxims show men their duty. No change of outward circumstances should abate our affection for our friends or relatives: we should be constant and persevering in our endeavours to do them good; regard the time of their adversity as an opportunity of showing disinterested love; and consider ourselves as born into the world, and preserved in life, on purpose to help them at those trying seasons, when the rest of the world forsakes them. (Notes, 18:24. 19:7. 1 Sam. 18:3,4. 20:14-17. 23:16. Esth. 4:13,14. John 15:12-16.)

V. 18. Though it is a man's duty to assist his friends, especially in distress; yet he should not rashly engage for them beyond his ability, to the injury of his creditors, and the ruin of himself and family. Indeed there is great reason to suspect the reality of the friendship of those who would draw others into unreasonable engagements; especially when, being present, their own integrity and solvency are questioned. (Notes, 6:1-5. 11:15. 20:16. 22:26,27.)

21 He ^athat begetteth a fool *doeth it to his sorrow*; and the father of a fool ^ahath no joy.

22 A ^a merry heart doeth good *'like a medicine*; out ^aa broken spirit drieth the bones.

23 A wicked man ^ataketh a gift *'out of the bosom*, to pervert the ways of judgment.

24 Wisdom ^ais *'before him that hath understanding*; but ^athe eyes of a fool *are in the ends of the earth*.

a 25. 15:20, 19:13. Gen. 26:34, 35. 1 Sam. 2:32—35, 8:3. 2 Sam. 18:33. o 23. 15:16. 2 Cor. 2:3. Philom 19:20. 3 John 4. p 12:25 15:13, 15:14. Ec. 9:7—9. Rom. 5:2—5. s ^a Heb. to a medicine. q Ps. 22:15, 32:4, 1:62:3—5. 2 Cor. 2:7, 10. r 8:16, 13:23, 23:8. Prov. 16:19. 1 Sam. 3:12, 3. 1s. 1:23. Ez. 22:12. Mic. 7:3. Mark 10:14, 11. s 21:14. t 11:6 13:14. Ez. 2:14, 8:1. John

25 A ^a foolish son *is a grief to his father, and bitterness to her that bare him*.

26 Also ^ato punish the just *is not good, nor 'to strike princes for equity*.

27 He that hath knowledge ^aspareth his words; and a man of understanding *is of 'an excellent spirit*.

28 Even ^aa fool when he holdeth his peace, *is counted wise*; and he that shutteth his lips *is esteemed a man of understanding*.

7:17. v 23:5. Ps. 119:37. Ec. 6:9. 1 John 2:16. x 21:10, 1. 2 Sam. 13:1, 1. & Ec. 2:18, 19. y 15:16:5. Gen. 18:25. z 2 Sam. 3:23—25, 39:16, 7:3. 19:7. 34:18, 19. Mic. 5:1. John 18:22, 23. a 10:19, 15:20. Jam. 1:19, 3:2. 1 C. 4 cool spirit. 16:32. Ec. 9:17. Jam. 3:18. b 15:2. Job 13:5. Ec. 5:3, 10:3, 14

V. 19. A man who affects magnificence in his house, buildings, and style of living, above his rank and income, goes the way to ruin himself, as certainly as if he intended it: even as a man, who takes delight in controversy and contention, acts as if in love with sin and punishment.—He that loves sin rejoices in fightings. *Sept.* (See on *Note*, 14.—*Notes*, 24:27. 2 Sam. 15:1—6. 1 Kings 1:5, 6. Jer. 22:13—19.)

V. 20. He who acts with duplicity, dishonesty, or malignity, shall fail of the good which he seeks, and fall into the evil that he thus would shun: and he that speaks perverse, irritating, and mischievous words, shall ruin himself. (*Notes*, 6:12—15. 8:13. 10:10, 14, 31. 18:6, 7. Ec. 10:11—15.)

V. 21. 'Great is the care which ought to be taken in the contract of marriage, and in the education of children; for if a son prove vicious and lewd, it will be such an inexpressible grief to his father, that he will take no comfort at all in any thing he enjoys.' *Bp. Patrick.* (*Notes*, 25:10, 1. 15:20. 23:15, 16.)

V. 22. (*Notes*, 12:25. 15:13, 15. Ps. 32:3—5.) "A joyful heart causeth good health; but a sorrowful mind drieth the bones." *Old Version.*

V. 23. 'No man would willingly be known to be so wicked as to be bribed to do injustice: but there are too many that will suffer themselves to be secretly corrupted by presents, to give counsel or judgment contrary to the course of law and equity.' *Bp. Patrick.* (See on *Note*, 8.)

V. 24. The prudent man keeps the maxims of wisdom, and the oracles of God, continually in view, as if placed before his eyes to be the rule and measure of his conduct; and thus his attention is fixed upon his path, and what relates to it. But the foolish man regards every thing more than his own duty and safety: his thoughts are roving about every vanity, even to the ends of the earth; and he acts as a man would do, who, in a narrow way, full of pits and traps, and bordering on tremendous precipices, should be gazing at distant objects, but entirely heedless how he walked, or where he set his feet. (*Notes*, 15:14. Ps. 119:37. Ec. 2:12—17, v. 14. 6:9. 1 John 2:15—17.)

V. 25. Solomon 'might speak the offender on this subject, having an example before his eyes of the great weakness of his own son, who, it is not unlikely, was a perpetual grief to him.' *Bp. Patrick.* (See on *Notes*, 21:10, 1.)

V. 26. It is very criminal for magistrates to punish those who have not offended, and to oppress and persecute their peaceable subjects: but it is also very wrong for subjects to revile their rulers, or to excite insurrections against them, when administering justice impartially, merely because their decrees may bear hard upon individuals. (*Notes*, 2 Sam. 16:5—14. 19:1—8, vv. 6, 7. Job 34:16—19. Mic. 5:1. John 18:17—23.)

V. 27, 28. A wise man will spare his words, if he cannot speak with a prospect of doing good: he will no more be a prodigal, than a miser, in the use of this good treasure. Especially, he will be slow to speak when he is offended, or to intermeddle in matters not belonging to him, being "of a cool spirit," as the words may be rendered. (*Marg.*) This command of the tongue and temper are of so good repute, that even an ignorant man may be accounted wise, at the small expense of holding his tongue, as if he were reflecting and learning, instead of speaking to expose his own folly. (*Notes*, 10:19—21. 15:2, 7. Ec. 10:2, 3, 11—15. Jam. 1:19—21, 26. 3:1, 2.)

PRACTICAL OBSERVATIONS.

V. 1—15. The depravity of human nature is peculiarly discovered, by the very general perversion of divine ordinances into occasions of increasing iniquity. It might have been thought that a house full of peace-offerings and thank-offerings would have been replete with harmony and love; and yet it was frequently full of strife and animosity. The gospel itself has been preached out of envy and malice; divine truth has been the watchword of acrimony, reviling and slander; the cause of God has been pleaded with cruelty and persecution; long prayers have been made the cloak of the basest injustice; and the Lord's table approached from gross ambition and avarice, to secure emoluments, to be used in luxury, and the pride of life; or to obtain power for the purposes of faction and rebellion. But as it would be far happier to feed upon a dry morsel with quietness, than upon the richest dainties with hatred and contention; so communion with God in secret is preferable even to public solemnities

and the professed communion of the saints, when these prove an occasion of strife.—If we would keep a clear conscience and a quiet mind, we must shun all incitements to anger: we must suppress the rising emotions of resentment; and reject those hasty suggestions, which to the disordered mind appear pertinent and proper to be spoken, but which prove like the cutting of a bank, and the letting out of water, and make way for domestic broils, implacable resentments, confusion, and every evil work. These we cannot avoid without much forbearance and prudence: we must learn to give as little offence as we consistently can in our own conduct: we must suppress our passions when offended; and conceal, or make every candid and honest apology for, the faults of our friends towards each other. Thus "he that covereth a transgression seeketh love;" for he who repeats all which he sees and hears, separates nearest friends and relations, and does immense mischief, in private and public life, in the world, and even in the church. The Christian has nothing to do with the slanders of the day; or the parties, which pride, selfishness, or resentment form in the world, or in the church. He should also avoid those false teachers who "privily bring in damnable heresies," and who may be known by their fruits; and especially in that they are approved and applauded by ungodly men, and by such professors of religion as are of dubious character. He should not regard the good things, which they mix up with these poisonous ingredients, to render them more palatable; for "excellent speech becometh not a fool," and must be used by him for some foolish or wicked purpose; and lying lips are not more detestable in a prince than in a minister of religion: for, as the magistrate, who "justifieth the wicked, or condemneth the just, is an abomination to the LORD;" so is that teacher who encourages a wicked man in impentence, or discourages the heart of the humble believer, by false doctrine. (*Note*, Ez. 13:17—23, v. 22.)—The love of money has often warped the minds of judges to favour those who brought them large bribes; and wicked men, who can afford it, are ever ready to part with their beloved treasures, to purchase impunity for their crimes: thus, many, called ministers, "teach things which they ought not, for filthy lucre's sake;" the rich are often willing to pay well for a quietus to their conscience, and an encouragement to their presumption; and "so they wrap it up," till the day of judgment unfold and discover the infamous business. For, to the scandal of human nature, it is a general rule, (though it admits of many exceptions,) that valuable gifts blind men to their interest and duty; and whithersoever they turn they prosper. The good Lord deliver us from "the love of money, which is the root of all evil," (*Note*, 1 Tim. 6:6—10.) and teach us to lay up our treasure in heaven, and to set our affections on things above; for otherwise we can never be steadfast in any part of our duty. When these alluring baits are presented to us, we should remember that the Lord our God makes trial of our hearts, whether we will keep his commandments or not. And by various temptations, as well as afflictions, he distinguishes the hypocrite from the true Christian. May "the trial of our faith then prove to praise, and honour, and glory, at the coming of Jesus Christ."—If ingratitude to our fellow-creatures be so base as to bring a curse on a man and his posterity; how abominable must ingratitude be to our Maker, yea, our Redeemer, the Friend of sinners! (*P. O. Luke*, 17:11—19.) How great is his forbearance towards us; and what cause have we to be humble and thankful!—It is of great importance that we receive instruction and take reproof, especially those of the sacred oracles, in good part. This is a test of our wisdom, and tends to exempt us from numberless sorrows and sufferings. For "a reproof entereth more into a wise man than an hundred stripes into a fool." This is every one's own concern: for foolish and wicked men are indeed the shame and grief of their parents and relations, and the nuisance of society, being always stirring up strife or rebellion: but they prepare stripes for themselves, if not the rigorous messengers of justice, to arrest them and lead them to ignominious death; and afterwards they have nothing to expect, but the wrath and vengeance of an offended God. But a bear, bereaved of her young, is a faint emblem of the brutal ferocity of exasperated transgressors.—We cannot disdain a poor man, or the meaneſt slave, without reproaching the Lord, who "hath chosen the poor of this world;" say the Lord of glory, for our sakes, became a poor man, and had not where to lay his head.

CHAPTER XVIII.

Misins having a seeking wisdom; avoiding contention; governing the tongue; the mischief of pride and sloth; the strong tower of the righteous man; and of the wise man; and the trials or comforts arising from relations and friends. 1-21.

THROUGH desire a man, having separated himself, seeketh and intermeddeth with all wisdom.

2 A fool hath no delight in understanding, but that his heart may discover itself.

3 When the wicked cometh, then cometh also contentment, and with ignominy reproach.

* Or, He that separateth himself seeketh, according to his desire, and intermeddeth in every business. Ex. 33:16. Zech. 7:3. Rom. 1:1. 2 Cor. 6:17. Jude 19. a 2:1-6. Matt. 13:11, 12, 14. Mark 4:11. Eph. 5:15-17. b 14:10. 17:14. 20:3, 19, 24, 21. 25:17. Is. 25:3, 9. Jer. 15:17. Mark 1:35. c 1:7, 22, 17:15. 12. Phil. 1:15. 2 Pet. 2:15-19. d Num. 24:15, 16. Acts 8:9, 19. 1 Cor. 14:3. 1:1, 2. Matt. 3:34. 1 Cor. 8:1. e 11:2. 22:10. 29:16. 1 Sam. 20:30. Neh. 4:4. Ps. 69:9, 20. 123:3, 4. Matt. 27:39-44. 1 Pet. 4:14. f 10:11, 13, 14. 16:22. 20:5.

Indeed, wisdom and integrity are far more honourable than riches or noble descent, which only shame their worthless possessors, and render them the scandal of illustrious families; while wisdom ennobles and advances the meanest servant, and entitles him to respect and consideration. We should also be very watchful over our own spirits, that we do not fall into the common fault of secretly rejoicing, or openly exulting, over the calamities of other men; lest we should incur the indignation of the Lord.—In fine, we should, in every circumstance and relation of life, endeavour to act in that manner which may be most creditable and useful to all with whom we are connected, and so to educate our children as may be most likely to render them blessed and blessings; and this will most effectually tend to our own comfort and joy in them.

V. 16-28. It can never be unreasonable to turn our meditations to Him, who is, in the highest and most important sense, a "Friend who loveth at all times, and a Brother who was born for adversity." His love to us, lost sinners, induced him to assume our nature, that he might become our Brother, our Friend, and our Surety. This was the grandest manifestation of the divine justice, holiness, and abhorrence of iniquity, which any creature ever did or ever can behold. Nay, his becoming Surety for us *insolvent debtors*, when he knew how dear the engagement must cost him, was perfectly consistent with these, and a most glorious display of them. For the Lord's ways and thoughts are above ours, even as the heavens are above the earth. (*Note*, Is. 55:8, 9.) Whenever the distressed sinner applies for salvation to the once crucified, but now glorified Redeemer, he communicates to him mercy, and grace, and peace; and he is the constant and condescending Friend and Brother of every believer, in the lowest scenes of adversity, in the hottest fire of persecution, in the hour of death, and in the day of judgment. It is his will also, that we should be grateful to our earthly benefactors, and forgiving to our enemies; and that we should copy his example of love in our conduct to afflicted friends and relatives, according as they need our help, and we are able to relieve or comfort them, consistently with other duties; but to avoid all rash and perilous engagements. Thus the sacred Scripture in every thing points out to us the path of safety, prudence, and duty: it is an invaluable "price put into our hands, to get wisdom," and learn the way of happiness, both in this world and the next. Yet alas! what numbers have no heart to this wisdom, and are thus proved more egregiously and inexorably foolish! Indeed we might all have been much wiser than we are, if we had duly valued and improved the advantages afforded us. May the Lord give us an understanding heart, that we may lay this heavenly wisdom ever before us, for the direction of our whole conduct: and may he "turn away our eyes from beholding vanity," and our imaginations and desires from roving to the ends of the earth, that we may consider and look well to our goings.—If we have trials from the misconduct of our children, we should remember not only that they derived their evil nature *from us*, but perhaps also imbibed some of their prejudices, and were encouraged in giving loose to their passions, through our examples and neglect; and in that case, we ourselves are in some sense the causes of our own sorrow. We should, however, bear this and every other affliction, with humble patience: and watch against repining and desponding grief, which can only add to our misery, break our spirits, and dry up our bones: and we should cultivate a cheerful frame of mind, which does good as a medicine, to both soul and body. We should also study accurately our duty to all ranks of men: what becomes every order in society, and in what true excellency consists.—We cannot leave our proper rank in the community, by emulating our superiors, in equipage, buildings, furniture, or apparel, without great folly, sin, and mischief: yet on this fatal rock thousands are continually shipwrecked.—As the Lord will call the greatest monarch to account, if he oppress his meanest subject; so will he not hold those guiltless, that "speak evil of dignities," and magnify the errors of their superiors, or invent calumnies against them. (*Notes*, 2 Pet. 2:10, 11. Jude 5-10.) A man of wisdom and piety will be sparing of his words, and not waste them to such unworthy purposes: he is of a more excellent, because of a more peaceable spirit. Indeed it is an invariable observation that "he loveth transgression that loveth strife." And even ignorant

4 The words of a man's mouth are as deep waters, and the well-spring of wisdom as a flowing brook.

5 It is not good to accept the person of the wicked, to overthrow the righteous in judgment.

6 A fool's lips enter into contention, and his mouth calleth for strokes.

7 A fool's mouth is his destruction, and his lips are the snare of his soul.

8 The words of a talebearer are as wounds,

Matt. 12:34. John 4:14. 7:38, 39. Col. 3:16. 4:6. g 24:23. 28:21. Lev. 19:15. Deut. 1:16, 17. 16:19. Job 13:7, 8. 34:19. Matt. 22:16. h 1 Kings 21:9-14. Is. 5:22. 59:14. Mic. 7:3. i 12:16. 13:10. 14:16. 16:27, 28. 17:14. 20:3. 27:3. k 14:8. 19:19. 22:24, 25. 35:24. 39:9. l 10:8, 14. 12:13. 13:3. Ec. 10:11-14. m 2:2. Judg. 11:35. 1 Sam. 14:24, &c. Mark 6:23-28. Acts 23:14, &c. n 12:19. 16:28. 26:20. 27:19. Lev. 19:16. Ps. 52:2. 64:3, 4. † Or, whisperer. ‡ Or, like as when men are wounded.

and ungodly men may justly be counted so far wise, if they hold their peace, and do not meddle with things not belonging to them, and of which they are incompetent judges; but in general they are most noisy and busy, who have the least capacity to say or do any thing to the purpose; or "who are wise to do evil, but to do good have no understanding."

NOTES.—**CHAP. XVIII.** V. 1, 2. Some thus render the first verse: "A hairbrained man seeks to satisfy his fancy, and intermixeth himself with all things." *Lord Bacon*, quoted by *Bp. Patrick*. And it is explained of the mischief arising from a self-conceited, innovating, intermeddling spirit in public and private life; and in affairs both civil and religious. But I find no instance in which the word (פִּדְרָה) rendered *separated*, has this meaning; and the contrast between the characters described in the two verses seems to require a different interpretation. The verse may be thus translated:—"According to desire, he that is separated seeketh: and he engages in all concerns." Whatever a man earnestly desires, he seeks after, and secludes himself from avocations, that he may not be interrupted in the diligent pursuit of it. Thus it is in all kinds of business or learning; none excel, but those who desire to excel, and who separate themselves, that they may have leisure to pursue their favourite object, whether more or less valuable: and even mischievous designs are formed, matured, and rendered successful in the same manner. The word (רִיבִיָּה) translated *wisdom*, in our version, in some places seems to have that meaning. (*Note*, 27:1.) In one place it is translated, *the thing as it is*; (*Job* 26:3.) and there it signifies knowledge of the subject in debate. And as knowledge is spoken of in the subsequent maxim, it seems to be here intended; and the meaning conveyed by our translation is preferable.—"He that loveth wisdom will separate himself from all impediments, and give himself wholly to seek it."—A man has a strong desire to be wise, and this induces him to avoid vain company, diversions, trifling studies, and needless engagements, that he may have leisure and retirement to examine things to the bottom. But trifling and vain men have no delight in knowledge, except to make ostentation of it among such as are more ignorant and empty than themselves: a superficial smattering suffices for this purpose; and the way, in which they seek and use their scanty stock, discovers the vanity of their hearts, as well as the poverty of their minds, while they show away, to make every body admire them as wits or oracles. (*Notes*, 1:7. 2:1-6. 17:16. Ps. 1:1-3. Jer. 15:18-18. Matt. 13:10-12. Acts 8:18-24, 26-31. 2 Cor. 6:14-18. v. 17. 2 Pet. 2:15-19.)

V. 3. When profane and wicked men feed admission into places of public trust, societies, seminaries of learning, or company; they soon betray their contempt of every thing good, and treat others with ignominious reproaches: and often by their ill behaviour and rash measures, expose themselves, and those connected with them, to scorn or reproach. (*Notes*, 11:2. 22:16. 29:16.)

V. 4. The fountain of wisdom in the heart of a pious, well-informed, and experienced man, is like deep waters, "which can never be drawn empty, but ever bring forth." This supplies him with inexhaustible resources, for useful conversation, prudent counsels, and good instructions. These flow from him, with ease, and as it were spontaneously, (like the deep and gentle stream,) and of abundance of good; and are totally unlike the shallow current, whose scanty waters, and noisy, rapid stream, is the known emblem of the unmeaning, vociferous loquacity of a fool. (*Notes*, 10:11. 13:14. 16:22. 20:5. Matt. 12:33-37. v. 35. John 4:10-15. 7:37-39.)

V. 5. To favour the wicked is always wrong; but worst of all, when magistrates, from respect of persons, and contrary to justice, decide for the wicked and against the righteous. (See on *Note*, 17:15.—*Notes*, 24:23-25. 28:21. *Deut.* 1:12-18. 16:18, 19. 2 Chr. 19:5-11. *Job* 34:16-19. *Is.* 5:22, 23. *Matt.* 22:15-22. v. 16.)

V. 6, 7. The proud, the passionate, and the drunken, with those who give defiance and send challenges, and many others, enter into contention as volunteers; as do all who intermeddle in disputes which belong not to them. Men of this description foolishly call on others to chastise their insolence; and they commonly meet with such an answer that call. Many are thus drawn into frays and duels, which end in wounds, bruises, or death; many in our laws and prose-

and they go down into the innermost parts of the belly.

9 He also that is slothful in his work, his brother to him that is a great waster.

10 The name of the Lord is a strong tower: the righteous runneth into it, and is safe.

11 The rich man's wealth is his strong city, and as a high wall in his own conceit.

12 Before destruction the heart of man is haughty; and before honour is humility.

13 He that answereth a matter before he heareth it, it is folly and shame unto him.

[Practical Observations.]

14 The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?

* Heb. *chambers*. o 10:4. 23:20, 21. 24:30-34. Matt. 25:26. Rom. 12:11. Heb. 6:12. p Job 30:29. Luke 15:13, 14. 15:12. q Gen. 17:1. Ex. 8:13-15. 6:3. 34:15-17. Is. 9:6. 57:15. Jer. 23:5. Matt. 1:23. Rev. 1:8. r 2 Sam. 22:3, 51. Ps. 18:2. 27:1. 61:3, 4. 91:2. 144:2. Is. 26:4. s Gen. 32:11, 23, 29. 1 Sam. 22:45-47. 30:6. Ps. 56:3, 4. f Heb. *see aloft*. Ps. 91:14. Lam. 3:19. t 10:15. 11:14. Dent 32:31. Job 31:24, 25. Ps. 49:6-8. 52:7-7. 62:10, 11. Fe. 7. 12. Luke 12:19-21. u 11:2. 16:18. 29:23. 27. 16:49. 50. 33:29. Dan. 5:23, 24. Acts 12:21-23. x 15:33. Job 42:6, &c. Is. 6:5, &c. Dan. 9:20, 21. 1 Pet. 5:5. y Deut. 13:14. 2 Sam. 16:4. 19:24, 30. Esth. 3:10. &c. 8:5, &c. Job 29:16. Dan. 6:9, 14. John 7:51. z Heb. *returneth a word*. z Job 1:20, 21. 2:7-10. Rom. 5:3-5, 8:

cutions; and still more bring destruction upon their souls. (Notes, 12:16. 14:3. 16:27, 28. 17:14. 20:3. 26:17. Ec. 10:11-15.)

V. 8. The word (חֲלוּלִים) is used only in this place, and in another exactly the same: (26:22.) and the meaning is doubtful; but the old version seems preferable.—"The words of the talebearer are as flatterings, and they go down into the bowels of the belly." *Old Version*. (Note, 20:19.) 'A whisperer of false stories makes a great show of harmlessness, if not of love and kindness, when he backbites others: nay, seems perhaps to do it very unwillingly, with great grief of heart, and not without excuses for the persons from whom he detracts; but his words give them the most deadly wound, and sink deep into the minds of those that hear them.' *Bp. Patrick*. They incurably wound the very vitals. They infuse suspicion into those to whom he speaks, which imbibes their minds against those whom they ought to love, and give rise to contentions which ruin their peace and comfort: and they wound the reputations of those of whom he speaks; they bereave them of their friends, and lead them into innumerable troubles and temptations. (Notes, 11:13. 16:28. 26:20, 21. Lev. 19:16.)

V. 9. The slothful in business, and the profuse in expenditure are nearly related; the two vices commonly accompany each other; but either of them is sufficient to bring any man to ruin. (*Marg. Ref.* Notes, 10:4. 12:24. 23:20-22. Job 30:1-14. Luke 15:13-16. 16:1-8, vv. 1, 3.)

V. 10, 11. "The Name of JEHOVAH" denotes his perfections, as revealed in the sacred Scripture, and as harmoniously displayed through the great Redeemer.—He who under a consciousness of guilt, and dread of misery or enemies, believing the testimony, and embracing the promises of God, flees to take refuge under the shadow of his wings, by living faith, is "a righteous man" for "the just by faith shall live," and from that time, whenever guilt, or trouble, or danger, of whatever kind, oppresses him, he immediately runs to the same secure abode; and not only is preserved, but exalted. (*Marg.*) The unchangeable mercy, power, wisdom, righteousness, and faithfulness of God, are his security. His refuge is ever near, and will prove impregnable, through life, "in the hour of death, and in the day of judgment;" and the righteous are "kept by the power of God, through faith, unto salvation." (Notes, Gen. 32:27-30. Ex. 3:13-15. 23:21-23. 34:5-7. 2 Sam. 22:2, 3. Is. 7:14. 9:6, 7. Jer. 23:5, 6. Matt. 1:20-23. 1 Pet. 1:3-5.)—But rich men are prone to confide in their wealth, and to deem that their "strong city" and their "high wall," to defend them from dangers and calamities. But it is so only "in their own conceit;" for trouble will find entrance into their castle; death will storm and take it; and judgment will sweep it and them into final perdition, unless they have previously ceased to trust in it for preservation. (See on Note, 10:15.)

V. 12. *Marg. Ref.* See on Notes, 15:33. 16:18.

V. 13. Eagerness of spirit, united with self-conceit, and the affectation of appearing more penetrating than others, often betrays men into the practice of interrupting those who are speaking, and answering them before they have finished their discourse; by which they sometimes presume to confute arguments, and contradict conclusions, which they have not heard. This is peculiarly the case with vehement controversialists. But it is egregious folly, and will expose the man to deserved shame; and will at least be a very great abatement from his character, as a man of wisdom, humility, and meekness.—But if it be a shame to a private person in ordinary discourse, to "answer a matter before he heareth it," much more will it be to a magistrate, if, in matters of justice and judgment, he come to a resolution, before he hath taken full cognizance of the matter. *Bp. Patrick*. (Notes, Deut. 3:3-18, v. 14. 2 Sam. 16:1-4. 19:24-30. Esth. 3:8-11. Job 2:1-3. 12:1-6. 29:12-17. John 7:40-53, vv. 51, 52.)

V. 14. Even natural courage and resolution will support

15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

16 A man's gift maketh room for him, and bringeth him before great men.

17 He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him.

18 The lot causeth contentions to cease, and parteth between the mighty.

19 A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle.

20 A man's belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled.

35-37. 2 Cor. 1:12. 12:9, 10. Jam. 1:2. 1 Pet. 1:6. s 17:22. Job 6:4. 7:14, 15. 10:15-17. Ps. 30:9, 10. 32:3, 4. 38:2-4. 42:10, 11. 55:3, 5. 77:2, 3. 88:14-16. 109:22. Mark 14:33, 34. 2 Cor. 4:7. b 1:5. 4:5, 7. 9:9. 10:14. 15:14. 23:23. 1 Kings 3:9. Ps. 119:97-104. Luke 8:8-10. 10:39. 2 Tim. 3:15-17. Jam. 1:5. c 17:3. 19:6. 21:14. Gen. 32:20. 33:10, 43:11. 1 Sam. 25:27. d 13. 2 Sam. 16:1-3. 19:24-27. Acts 24:5, 6, 12, 13. e 16:33. Josh. 14:2. 1 Sam. 10:21, &c. 14:42. 1 Chr. 6:63. 24:31. Neh. 11:1. f 6:19. Gen. 4:5-8. 27:41-45. 32:6-11. 37:3-5. 5:11, 13-27. 2 Sam. 15:22, 23. 1 Kings 2:23-25. 12:16. 2 Chr. 13:17. Acts 6:9, 14. g 16:32. h 12:13, 14. 13:2. 22:15, 21. 25:11, 12.

a man under manifold pains and calamities, if his mind and conscience be composed; and the inward consolations of the Holy Spirit will enable the believer to endure any tedious affliction or persecution, without fainting. But when the conscience is tortured with remorse and terror; when the heart is racked with furious and disappointed passions; when He, who made the soul, causes his sword to approach unto it, or even permits Satan to pour in his horrid temptations; no human fortitude can sustain the misery: even the believer, like Job, will be almost driven to madness and the borders of desperation. Nay, the incarnate Son of God, in circumstances as nearly of this kind as in his case were possible, cried out, "My soul is exceedingly sorrowful even unto death." In circumstances not wholly dissimilar, unbelievers are often driven into despair, blasphemy, and suicide, or die from mere vexation of spirit. (Notes, Job 1:20-22. 2:7-10. 6:1-4. 7:13-16. 16:6-16. Ps. 32:3-5. 88:14, 16, 17. Matt. 26:36-39. Rom. 5:3-5. 2 Cor. 1:8-14. 12:7-12.)

V. 15. (See on Note, 1, 2.) The prudent man, fearing the misery described in the preceding verse, will seek that wisdom and knowledge, which alone is sufficient to preserve him from it.

V. 16. A man's gift 'getteth him liberty to speak, and favour of them that are most in estimation.'—It will produce his enlargement, if he be in prison; and ... bring him into favour with great men.' *Bp. Patrick*.—In some cases, it may be allowable to conciliate with presents, when applying for any favour; and perhaps may here be recommended as a prudential measure. (Note, 21:14.) but too generally, the present is given to blind the eyes and pervert the judgment. (*Marg. Ref.* See on Note, 17:8.)

V. 17. Self-love imperceptibly leads men to make the best of their own character and conduct. Without design almost, they adduce and place in a clear light what makes for them, and keep back or throw a shade over what makes against them; and they state inaccurately some circumstances, apparently trivial, yet of consequence: and thus the cause seems just, when one side of it has been pleaded. But when the other party, actuated by the same propensities, comes to search out the matter, and states it in his way, it will appear very different. This is sometimes done without intentional misrepresentation on either side: but when that is taken into the account, as in most cases it ought to be, it appears evident, that no judgment can be formed, or opinion passed, upon any transaction, till the matter has been heard impartially from both parties.—This maxim is peculiarly important to judges and juries; to caution them against making up their minds, or in any degree prejudging the cause, till they have heard the whole evidence on both sides: otherwise he who comes last, will be put to a great disadvantage, even if truth and justice be on his side. (Notes, 13. Acts 24:1-21.)

V. 18. "If a controversy cannot otherwise be decided, it is best to cast lots, to know whose the thing shall be."—When causes could not satisfactorily be determined by the judges; when the parties could not be induced to refer themselves to arbiters; or when they were too powerful to be dealt with, it was customary to refer the matter to God, by casting lots attended with solemn prayer. Would not this be, even under the gospel, far preferable to the perpetuating of discords and law-suits between Christians, or to the embroiling of nations in bloody wars? (Note, 16:33.) The apostle uses similar language concerning a solemn oath; (Note, Heb. 6:16-20, v. 16.) which shows, that the oath, and casting lots, are both appeals to God, not dissimilar in their nature; and that neither the one, nor the other ought to be profaned by being employed in worldly or frivolous matters, as in different ways they generally are. (Notes, Ex. 20:7, 17.)

V. 19. It is evident by facts, that when bitter contentions are excited among brethren or near relations, their resentment becomes more implacable, and the consequences more terrible, than in quarrels among strangers. It is more diffi-

21 Death and life are in the power of the tongue; and they that love it shall eat the fruit thereof.

22 *Whoso findeth a wife findeth a good thing; and obtaineth favour of the Lord.*

1-4: 7-10, 20, 21, 31, 11:30 Matt. 12:35-37, Rom. 10:14, 15. 2 Cor. 2:16, 11:15. Eph. 4:29, Col. 4:6. Tit. 1:10, 11. Jam. 3:6-9. 2 Pet. 2:18. k 10:19. Ec. 10:12-14. 15:15, &c. 12:4. 19:14, 31:10, &c. Gen. 24:67. 29:30, 21:28. Ec. 9:9. Hos. 12:12. 1 Cor. 7:2. m 3:4, 8:35. n Ruth 2:7. 1 Sam. 2:36. 2 Kings 4:1, 2.

cult to conciliate their differences, than to take a fortified city; and their stubborn minds resist all endeavours to bend them to a cordial reconciliation, like the iron bars of a castle. The same melancholy observation holds equally true, in the case of civil wars, religious controversies, and persecutions, and dissensions in societies. (Notes, 16:32. Gen. 4:3-8, 27:41, 42, 32:6-8, 37:19, 20. 2 Sam. 13:22-29. Ez. 35: Ob. 10-14.)

V. 20, 21. As a man should be careful what seed he sows, or what fruit-trees he plants, because such will his increase be; so should men be much more careful what words they speak, as they will at length be inwardly filled with the fruit and increase of their habitual conversation. For "death and life are in the power of the tongue," and the consequences, good or bad, of men's words upon the interests, or peace, or souls of others, individually, or on nations, will be recompensed to themselves. Those who love to speak good things shall eat good fruit; those who love to speak lies, impiety, or iniquity, shall gather fruit accordingly; and they who delight in hearing themselves speak, will have cause to repent their loquacity. (Marg. Ref. Notes, 4-8, 10:19-21, 31, 12:13, 14, 13:2, 25:11, 12. Ec. 10:11-15. Matt. 12:33-37. Eph. 4:29. Jam. 3:3-12.)

V. 22. A good wife must exclusively be meant, as especially deserving that honourable title.—"He that is joined with a virtuous woman in marriage, is blessed of the Lord." (Notes, 19:13, 14, 31:10-31.)—"He that hath married a wife, who is truly a help meet for him, hath met with an excellent blessing; and ought thankfully to acknowledge the singular favour of God, in guiding his mind to make so happy a choice." *Bp. Patrick*.—He that has found a prudent and suitable companion is peculiarly favoured. And his success in this most important concern, which is so nearly connected with a man's eternal interests, and with those of posterity, should not be ascribed to his own discernment or to chance, but to the kind providence of God. And he, who desires so valuable an acquisition, should observe the directions of Scripture, and earnestly pray unto God to bestow it on him. (Notes, 5:15-19. Gen. 24:2-9, vv. 3-7, 11-14. Ec. 9:7-9. Heb. 13:3.)

V. 23. The poor are generally led, notwithstanding the pride of the human heart, to use the language of humble entreaty, in addressing the rich, even when they meet with repeated refusals; but the rich are apt to show arrogance and harshness, and to answer the humble petitioner with contempt and severity. (Notes, Gen. 42:7-13, 17. Ez. 5:2, 3, 15-23. 1 Sam. 25:3-11.) This observation respecting the effect of men's circumstances on their spirit and conduct, serves to illustrate the nature and value of "poverty of spirit;" it leads a man to use earnest entreaties with God; and "he, who is rich in mercy," will not continue to answer the humble supplicant roughly. (Notes, Is. 66:1, 2. Matt. 5:3, 15:21-28.)

V. 24. He who would obtain and preserve valuable friends, must cultivate a friendly disposition, and act in a faithful, generous, and beneficent manner: and the friends whom God raises up to a man, and who are attached to him for his piety and integrity, will cleave closer to him in afflictions, than his nearest relations who are not thus united. Nay, this friendship shall not be dissolved in death, but shall endure for ever. (Notes, 17:17. 27:10. 1 Chr. 12:16-18. Matt. 25:34-40. John 15:12-16. 1 Pet. 1:22-25.)

PRACTICAL OBSERVATIONS.

V. 1-13. The most important difference in respect of true wisdom, originates rather from the heart than from inequality in the powers of the mind. Ungodly men, however ingenious, have no delight in the knowledge of heavenly things; and therefore, they can only seek them as much as may serve the purposes of ambition or interest, and consist with the quiet enjoyment of their sins: and they are too fully occupied in other pleasures and pursuits, to "separate themselves;" and to "cry after knowledge, and lift up the voice for understanding; to seek for her as silver, and search for her as for hid treasures." (Notes, and P. O. 2:1-9.) But when the heart loves wisdom in some measure according to its worth, other objects will be disregarded or subordinated: and did we value it in a degree adequate to its inestimable worth, we should all disentangle ourselves more than we do from various employments, studies, and diversions; and redeem time, for reading the Scriptures, meditation, and prayer: nor should we suffer trifles and trifiers to deprive us of our precious hours, while we are so much upon our guard against those that would rob us of our money. When the heart thus becomes a well-spring of wisdom, it soon appears in the conversation: like the flowing brook, which, with a copious and gentle current, fructifies the adjacent country. And while comfort and advantage accrue to others, from a man's wise counsels, pious discourse, or conciliating proposals, his own heart will be refreshed and satisfied. How different this man's discourse, from that of those who foolishly suffer their "lips to enter

23 The "poor useth entreaties; but the rich answereth roughly.

24 A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother.

Is. 66:2. Matt. 5:2. Jam. 1:9-11. o Gen. 42:7, 30. Ex. 5:2. 1 Sam. 25:10, 17. Jam. 2:3. p 17:17. 27:9. 1 Sam. 19:4, 5, 30:26, &c. 2 Sam. 9:1, &c. 16:17. 17:29. 19:30-39. 21:7. 1 Chr. 12:38-40. Matt. 26:49, 50. q 27:10. 2 Sam. 1:25. John 15:14, 15.

into contention; and their mouths" to form a rod for their own correction, or a snare for the destruction of their lives and souls! But we should not only watch against the contemptuous and reproachful language of the wicked, and the cruel words of detestable talebearers; but even against the unseemly manner of such as, for want of a due command of themselves, attempt to answer a matter before they have had patience to hear it, and thus expose themselves to shame for their impertinence. Most of these errors and iniquities spring from pride and self-preference. Aware therefore of the odious nature and dreadful effects of this vice, which God abhors above all others, we should repress its first emotions, and mortify it by every possible means: for we are repeatedly reminded that "before destruction the heart of man is haughty, and before honour is humility."—Satan frequently gains advantage against good designs, through the indiscretion or partiality, by which wicked men obtain admission into societies formed for pious purposes, and authority in conducting their affairs; "for when the wicked cometh, then cometh shame, and with iniquity reproach." And as "it is not good" for magistrates "to accept the person of the wicked, and to overthrow the righteous in judgment;" so it is equally abominable and subversive of all good, when partiality intrudes into the concerns of religion. Yet, alas! how often is this done, through the fascinating influence of wealth, which not only seems to the vain conceit of the possessor as an impregnable fortress; but even to others, as a most important recommendation!—But let us remember that "the Name of the Lord is" in reality, the Christian's "strong Tower," which will never fail him that betakes himself to it: while public or private calamities, perhaps death, and judgment certainly, will expose the folly of "trusting in uncertain riches, and not in the living God."—In the common affairs of life, sloth ensures indigence, nearly as much as prodigality: and let us never forget, that neglect of Christ, of the means of grace, and of the duties of a man's station, will as certainly plunge him into destruction, as open impiety and vice.

V. 14-24. A peaceful conscience and a joyful hope enable the true Christian to bear trials and infirmities, and even to meet death, with fortitude and comfort: but "a wounded spirit who can bear?" And it is remarkable, that more in proportion of superior persons, than of the poor, become their own murderers. But if inward anguish here be so intolerable, what will be "the worm that never dieth," "the unquenchable fire," "the blackness of darkness for ever!"—May the Lord give us "the heart of the prudent," that we may seek and find the knowledge of salvation, and wisely hearken to the instructions and invitations of the gracious Redeemer. He is "indeed a Friend that sticketh closer than a brother," he will never, never forsake those, who trust and love him: and blessed be his name for those Christian friends whom he has given us, and whose constant and faithful love, *for his sake*, is our chief comfort, next to communion with him, in this unkind world, where brethren are often most strange to us in our distresses. May we be such friends to others, for his sake, and may we show our love to him by keeping his commandments, and promoting his cause; and not only by gratitude to our benefactors, but by kindness and compassion to the poorest of his people, nay, to the worst of our own enemies.—How different from this kind and gentle spirit, is that rough and disdainful language, which rich and eminent men frequently use towards their inferiors and dependents! If they were "poor in spirit," and humble supplicants to the Lord for his mercy and grace, they would soon learn more gentleness and kindness to their indigent fellow-sinners, who use entreaties to them; and without poverty of spirit, they must perish everlastingly. From the same proud and selfish disposition, originate contentions among the mighty, which often cannot be decided, but by the blood of ten thousands of better men than themselves: and hence also arise the implacable contentions in families and among brethren, which cannot be terminated by any mediation. How careful then should every one be, to shun all occasions of quarrels; and to do every thing that may cement union and cordiality among brethren! How base are they who sow contention in families! And what fatal effects may be expected from the smallest beginnings of domestic jealousy! All this equally, nay, more emphatically applies to the occasions and first beginnings of intestine commotions in states. Such sparks of dissension should be watched and quenched, by all who love peace, as if fire had fallen close to a heap of gunpowder. But it is most melancholy to observe, that controversies among professed Christians have commonly been conducted with the most indecent acrimony; and that frequently proportioned to the degree in which they approach to coincidence in opinion: so that, while they, who are agreed in all the great fundamentals of religion, dispute with virulence about some obscure sentiment, or

CHAPTER XIX.

Commendations of wisdom, integrity, kindness, meekness: the fatal effects of rashness, impatience, wrath, sloth: the punishments awaiting false witnesses, disobedient children, scorners; with pious and prudential maxims and remarks of a more general nature, 1-29.

B^{ETTER} is the poor that walketh in his integrity, than he that is ^bperverse in his lips, and is a fool.

2 Also, *that* the soul be without knowledge, *it is* not good; and he that hasteth with his feet sinneth.

3 The foolishness of a man perverteth his way; and his heart ^freteth against the Lord.

4 Wealth ^maketh many friends; but ^p the poor is separated from his neighbour.

x. 22, 12:26, 15:16, 16:8, 28:6. Ps. 37:26. Matt. 16:26 Jam. 2:5,6. h 1 Sam. 25:17,25. Is. 59:3. Matt. 12:31-34. c 10:21. Ec. 12:9. Is. 27:11. Hos. 1:6. John 16:33. Rom. 10:2. Phil. 1:9. d 1:16, 14:23, 21:5, 25:8, 28:32. Job 31:5. Ec. 7:9, 13:16. e Gen. 3:6-12, 4:5-14. Num. 16:19-41, 17:12,13. 1 Sam. 13:13, 15:23, 22:13, &c. 1 Kings 20:42-45. 2 Kings 3:9,10,6:38. 2 Chr. 16:9,10. Act. 13:45,46. f Ps. 37:17. Is. 8:21,22. Rev. 16:9-11. g 6:7, 14:20. Luke 15:13-15. h 10:15. Job 6:15-23, 19:13-17. i 9:6, 19:1, 2:28. J. deut. 19:16-21. Ps. 120:3,4. Dan. 6:24. * Heb. *Aeld innocent.* Deut. 5:11. 1 Kings 2:9. k 12.

external ceremony; infidels, and those whose doctrines subvert Christianity, are often disregarded. And when the members of the same religious fraternity are betrayed into dispute, it commonly proves irreconcilable, and terminates in another and another division, almost without end! In all these facts, not only the pride and folly of man, but the subtlety of Satan may be discerned: for love and union are the strength, the ornament, and the very criterion of Christianity; and disunion gives its enemies their most plausible arguments against it.—As a gift makes room for a man into the presence of the great, and into high offices, which, having bought, he often thinks himself authorized to sell, or to render subservient to his own ends: so, regard to a man's wealth often makes room for him into the confidence or company of Christians and ministers, who would not judge very favourably of him if he were a poor man. Thus temporal advantages are caught at; and an influence is admitted, which secretly undermines credit and peace, and tends to disunion and scandalous contentions.—Indeed the self-flattery of the human heart cannot be traced into all its effects. None of us are entirely free from its influences: we can scarcely ever state facts, in which our own interest or reputation is concerned, without partiality; nor can we know where truth and justice lie, in contested matters, without great candour and impartiality, and patient investigation, which are peculiarly requisite for magistrates, umpires, and peace-makers. It is on this account profitable to hear what our enemies say of us, that by balancing matters between their prejudice and our own partiality, we may form a better judgment of ourselves. By reference to the Lord, however, even without casting lots, we may generally avoid quarrels, or speedily extricate ourselves out of them. He "causeth contentions to cease, and parteth between the mighty;" and he can take the fortress, or bend the iron bars, of an offended brother's resentment. (*Notes*, and *P. O. Gen.* 32:33).—We can never too much attend to the repeated admonitions concerning the government of the tongue, and the improvement of that important talent, the gift of speech. Life and death, in every sense, both to ourselves and others, are in the power of the tongue: the beneficial or fatal effects of the tongue are incalculable.—Indeed we should regard the will of God, and "acknowledge him in all our ways." As he has sanctified marriage, and pronounced it honourable; the believer, who deems it not good to be alone, should seek to him for direction and blessing, that he may make such a choice as may best conduce to his present comfort and his eternal salvation; he should receive the wife whom he has taken, as the gift of God, and love her for his sake; and if a man have obtained a pious and prudent companion, he has exceedingly great cause for gratitude; especially if he be conscious, that he did not seek her in the *prescribed* manner. The same maxim shows us, with what view young females ought to be educated, and what ought to be their ambition and aim: namely, to be such prudent and pious wives, that their husbands may know by experience, they have "found a good thing, and have obtained favour of the Lord."

NOTES.—CHAP. XIX. V. 1. A poor man, who fears God and behaves with integrity towards all men, is, in reality, more honourable, valuable, and happy, than one destitute of wisdom and grace, who gives a loose to his tongue to speak mischievous things, however high he may be in rank or affluence. (*Notes*, 22, 28:6. *Matt.* 16:24-28, v. 26. *Luke* 16:22,23.)

V. 2. Ignorance and inconsideration are equally mischievous: for a mind that knows not what it ought to choose, and what to avoid, can never do well: and if a man hastily and unadvisedly pursue an end, (which he reasonably propounds to himself,) and will not take time to deliberate: he must needs commit many errors." *Bp. Patrick.*—This maxim is peculiarly important in religious concerns; ignorance can be the parent only of superstition and enthusiasm, not of true piety; and rash, inconsiderate attempts to propagate the true gospel of Christ, generally prejudice the bulk of mankind the more against it. (*Notes*, 21:5. 25:8-10. *Ec.* 7:9. *Hos.* 4:6. *John* 16:1-3. *Acts* 17:22-25)

V. 3. Men frequently run themselves into difficulties and

5 A false witness shall not be ^punpunished, and he that speaketh lies shall not escape.

6 Many ^kwill entreat the favour of the prince and every man is a friend to him that giveth gifts.

7 All ^mthe brethren of the poor do hate him how much more do his friends go far from him ⁿhe pursueth them with words, ^oyet they are wanting to him.

8 He that getteth ^pwisdom loveth his own soul: ^qhe that keepeth understanding shall find good.

9 A false witness shall not be unpunished, and he that speaketh lies shall perish.

16:15, 29:26. Gen. 42:6. 2 Sam. 19:19, &c. Job 29:24,25. Ps. 45:12. Matt. 2:11, 17:8, 18:16, 21:14. Gen. 32:20, 35:15. Rom. 6:23. j Heb. *a man of strife*, m 4, 14:20. Ps. 38:11, 88:18, 18. Ec. 9:15,16. Jam. 2:6. n 21:13. Luke 18:38-40. o 18:23. Jam. 2:15,16. 1 John 3:17,18. j Heb. *an heart.* 17:16. Ec. 36:26, p 8:35,36. John 12:25. 1 Pet. 3:10. q 2:1-9, 3:18,21, 4:4,6,21, 22:18. Ps. 19:11. John 14:21. r 5. s Is. 9:15-17. Jer. 23:25-32, 28:15-17, 29:31,32. Ez. 13:22. 2 Thes. 2:8-10. 1 Tim. 4:1,2. 2 Pet. 2:1-3. Rev. 19:20, 21:8, 22:15.

troubles, by their own folly and wickedness: and then they murmur against the appointments of God, and break out into impatient, or even impious complaints. Whereas, if they had kept the plain way of duty, and not perversely turned aside into crooked paths, they would have escaped these trials. Thus sinners, instead of seeking salvation by the gospel, complain of the rigour of the law, and make excuses for their crimes and impotence, which, implicitly at least, throw the blame of their guilt and ruin upon God. "The folly of a man maketh his ways sorrowful; and in his heart he blameth God." *Sept. (Marg. Ref. Notes, Gen.* 3:6,10-12, 4:3-15. *2 Kings* 3:10. 6:31-33.)

V. 4. *Notes*, 6:7, 14:20. *Job* 6:15-23.

V. 5. *Marg. Ref. Notes*, 9, 14:25. *Dan.* 6:24.

V. 6. "A prince never wants suitors for his favour: ... and every one loves, or pretends to love him, whose liberality is ... well known." *Bp. Patrick. (Notes, 16:15, 17:3, 18:16, 21:14.)*

V. 7. "All the kindred of a poor man ... hate his company as a disgrace or a trouble to them; and therefore no wonder if his companions ... grow strange to him. 'He urges them with their former protestations or promises of kindness, but finds they signified nothing; and if he earnestly implore their pity, it is to no purpose.' *Bp. Patrick. (Notes, 4, 14:20, 21:13. Ec.* 9:13-18. *Jam.* 2:5-7,14-18.)

V. 8. He makes the study of heavenly wisdom his grand object, desiring and praying to have "a heart" for it, best consults his own true good; and is the only man, who can be said to love his own soul, in a rational and prudent manner: and persevering in this pursuit, he shall certainly find happiness. (*Notes*, 2:1-9. 8:34-36. 17:16. 18:1,2. *Ps.* 19:7-11.)

V. 9. "He that testifies to a lie, to the perverting of justice; if the judge do not find him out, shall be punished by God; and he who privately whispers slander ... and kindles strife ... shall perish by those wicked practices." *Bp. Patrick. (See on Note, 4. Marg. Ref. Notes, Is.* 9:13-17. *Jer.* 23:25-32. 28:15-17. 29:21-23.)

V. 10. Prosperity and abundance do not become foolish and wicked men: they behave themselves unseemly in circumstances which increase their insolence and presumption: thus, what is their delight enables them to be more extensively mischievous, and in the event renders them still more contemptible and miserable. Much less is it fit for men of low extraction and base spirits, to have influence over princes, or to domineer over those to whom eminent places properly belong. This is not uncommonly the folly of a weak prince, who makes some worthless minion his favourite, merely for his external embellishments, flattery, or willing subservency to his pleasures. And thus he gives himself up to be ruled by his own servant, who engrosses all authority, and serves his own selfish purposes, at the expense of both king and people; and treats with insolence the most eminent and respectable persons, till jealousies are excited, parties formed, conspiracies and insurrections resolved on, and the state is thrown into convulsions. (*Notes*, 30:21-23. 1 Sam. 25:36-38. 2 Sam. 2:24-26,28,29. *Esth.* 3:10-15. *Ec.* 10:5-7.)

V. 11. "The understanding of a man renders him slow to anger, &c."—Wisdom induces a man to suppress resentment; and to keep a strict guard on himself under provocations. A prudent man, even when it is necessary to reprove, or expostulate with the offending party, will defer it till he can do it with temper and decency: indeed it is most honourable to pass over a transgression unnoticed; and he attains the highest degree of true glory, who overlooks or forgives the most numerous and gross affronts, and persists the most steadily in endeavouring to overcome evil with good. This establishes a far different point of honour, than that adopted in modern times.—Let it not be overlooked, that these proverbs exactly coincide with our Lord's instructions and those of his apostles; though men in general think, that such precepts are peculiar to the New Testament. (*Notes* 12:16, 14:29, 16:32, 17:14, 20:3, 25:21,22. *Matt.* 5:38-42. 12:17-22. *Rom.* 12:17-21. *Col.* 3:12-15.)

10 'Delight is not seemly for a fool: "much less for a servant to have rule over princes.

11 The 'discretion of a man 'deferreth his anger; and it is his glory to pass over a transgression.

12 The 'king's wrath is as the roaring of a lion; but 'his favour is as dew upon the grass.

13 A 'foolish son is the calamity of his father: and 'the contentions of a wife are a continual dropping.

14 House and riches are 'the inheritance of fathers: 'and a prudent wife is from the Lord.

[Practical Observations.]

15 Slothfulness 'casteth into a deep sleep; and an idle soul shall suffer hunger.

16 He that 'keepeth the commandment 'keepeth his own soul; but 'he that despiseth his ways shall die.

17 He 'that hath pity upon the poor 'lendeth unto the Lord; and 'that which he hath given will he pay him again.

30:21, 22. 1 Sam. 25:38. Esth. 3:15. Is. 5:11, 12. 22:12-14. Hos. 7:3-5. 9:1. Am. 6:3-6. Luke 16:19, 23. Jan. 4:9. v. 2 Sam. 3:24, 25, 39. Ec. 10:5-7. Is. 8:5. * Or, prudent. x 12:16, 14, 29. 15:18. 16:32. 17:14. Col. 3:12, 13. Jam. 1:19. v. 2-3. 23:21, 22. Gen. 50:15-21. Matt. 5:44, 45. 18:21. 22. Rom. 12:16-21. Ebd. 1:32. 7:1. x 16:14, 15. 20:2, 28, 15. Esth. 7:8. Ec. 8:4. Dan. 2:12, 13. 3:15-23. 5:19. 6:21. Luke 12:1, 3. x 28:50. 32:1. Ps. 72:6. Hos. 14:5. v. 10, 11. 15:20. 17:1-4. 2 Sam. 13-18. Ec. 2:18, 19. v. 31. 9:19. 23:21. 27:15. Job 14. 19. d 13:22. 14:1. 21:16. Job. 11:23. 2 Cor. 12:11. x 5:6. 6:18. 22:31. 10. 49. d 7:8. 1-4. Jam. 1:17. 1:23. 6:10, 10. 20:13. 23:21. 24:33. Is. 56:10. Rom. 11:12. Ebd. 5:14. x 10:4, 5. 2 Thes. 3:10. h 3:1. 29:18. Ps. 103:13. Ec. 5:12, 13. 1:7. 7:29. Luke 10:28. 11:28. John 14:15. 21:23. 15:10-14. 1 Cor. 7:19. 1 John 2:3, 3, 3, 3, 3. Rev. 22:14. 1:16, 17. 21:23. 22:5. Ez. 33:5. Matt. 16:26. k 13:13. 15:32. 14:21. 28:8, 27. 2 Sam. 12:6. m 11:24. 25:28. 27. Deut. 15:7-14. Is. 58:7-11. Matt. 10:41, 42. 23:40. 2 Cor. 9:8-8. Phil. 4:17. Heb. 6:10. † Or, his deed. n 13:24. 22:15. 23:13, 14. 29:15, 17. Heb. 12:7-10.

V. 12. (Marg. Ref. Note, 16:14, 15.) 'The more power any man hath, the harder it is for him to govern his passions. ...None find it more difficult than a king, especially in the heat of his youth, to bridle his wrath.' Bp. Patrick. (Notes, 20:2. 28:15, 16. 2 Sam. 23:4, 5. Ps. 72:4-7. Hos. 14:1-8.)

V. 13. 'Two things make a man exceeding unhappy; a dissolute son and a scolding wife. For the former breaks the heart of his father, to see him like to prove the utter destruction of his family; the other drives a man to undo his family himself; when he is no more able to live at home with her, than to dwell in a rotten and ruinous house, through the roof of which the rain drops perpetually.' Bp. Patrick. A wise man would take prudent measures to prevent such calamities; but he would not ruin himself and family, either because of the contentions of his wife, or the uncomfortable-ness of his house; but rather beg of God to give him meekness and patience to bear what he could not remedy. (Notes, 14. 10:1. 15:20. 17:21-25. 21:9. 27:15, 16.)

V. 14. (Notes, 12:4. 18:22. 31:10-31.) Splendid houses and large inheritances sometimes descend to men from their parents, without their own care or prudence; and they are often given in Providence to very worthless characters. But a prudent wife is the Lord's more immediate and valuable gift to such as he favours; and contributes more to his passing through life comfortably, and at a distance from temptation, than the largest riches with a contentious or wicked woman.—'A prudent and virtuous wife is a special blessing of God's immediate choosing; and must therefore be obtained by our prayers, at the hand of the Giver.' Bp. Hall.

V. 15. Habits of indolence induce insensibility as to the consequences, as a deep sleep would do; or if, to shun the immediate effect, the slothful employ fraud or violence; it renders them alike stupid and thoughtless, as to the punishment which is about to follow. (Notes, 24. 6:6-11. 10:4, 5. 15:19.)

V. 16. Without obedience to God, and to men in authority, no prudent care can be taken either of the immortal soul, or of temporal life: and the careless or obstinate transgressor must suffer the penalty of the law. (Notes, 13:13. 16:17. Ec. 8:3-5. 12:11-14. Rev. 22:14, 15.)

V. 17. Whatever kindness a man shows to the poor, whether by giving them money, or doing them any service, out of compassion to them, and in believing obedience and dependence on the Lord, will be considered as lent unto him; and he will take care that it shall be repaid with large interest, in one way or other, to him or his posterity. (Notes, 11:24. 25. 14:21. 22:9. 28:8, 27. Deut. 15:4-15. Ps. 41:1-3. Ec. 11:1-6. Is. 58:5-12. 2 Cor. 9:8-11.)

V. 18. 'Chasten thy son before he has contracted bad habits, and becomes apparently incorrigible: and do not refrain because of his cries.' Or, 'do not concur in his mischiefs,' (by conniving at them,) 'or in his ruin.' (Marg. Notes, 13:24. 22:15. 23:13, 14. 29:15, 17. Heb. 12:4-11.)

V. 19. (Notes, 15:17, 18. 25:28. 26:20, 21.) Some connect this verse with the preceding; if he, (that is, the child, who ought to have been corrected,) be of great wrath, he must suffer punishment: for if he be delivered at one time, it must be done again and again. Thus, if the parent spare the

18 'Chasten thy son while there is hope, and let not thy soul spare for his crying.

19 A 'man of great wrath shall suffer punishment; for if thou deliver him, yet thou must 'do it again.

20 Hear counsel, and 'Preceive instruction, that thou mayest 'be wise in thy latter end.

21 There are 'many devices in a man's heart; 'nevertheless the counsel of the Lord, that shall stand.

22 The 'desire of a man is his kindness; 'and a poor man is better than a liar.

23 The 'fear of the Lord 'tendeth to life; and he that hath it 'shall abide satisfied: 'he shall not be visited with evil.

24 A slothful man 'hideth his hand in his bosom, and will not so much as bring it to his mouth again.

25 'Smite a scorner, and the simple will 'be-ware; and 'reprove one that hath understanding, and he will understand knowledge.

26 He that 'wasteth his father, and chaseth

10. † Or, to his destruction, or, to cause him to die. o 22:24, 25. 25:28. 29:22. 1 Sam. 20:31. 22:7. d, 24:17. Ec. 28:21. Ec. 2 Sam. 16:5, 6. † Heb. add, v. 18. 21-8. 5:41. 35. q Num. 23:10. Deut. 3:16. 32:28. Ps. 37:37. Luke 16:19-28. r 12:2. o 37:19, 20. Esth. 9:25. Ps. 21:11. 33:10, 11. 83:4. Ec. 7:22. Is. 7:6, 7. 1 Jan. 11:24, 25. Matt. 26:4, 5. 27:63, 64. a 16:9. 21:1. (Gen. 45:4-8. 50:20. Job 23:13. Is. 14:24. 26. 46:10. Dan. 4:35. Acts 4:27, 28. 5:38, 39. Eph. 1:11. Heb. 6:17, 18. 1 Pet. 3:8. Jude 4. 1 Chr. 28:2, 3, 17. 2 Chr. 6:20. Mark 12:41-44. 14:8-8. 2 Cor. 8:2, 3, 12. a 1. Job 5:15. 37:5. Ps. 69:9. Tit. 1:2. x 10:27. 14:26, 27. Ps. 19:9. 33:18. 34:9-11. 85:9. 103:17. 145:18. 2 Sam. 3:16, 17. 4:2. Acts 9:31. y Ps. 80:14. 91:16. Is. 58:10, 11. Matt. 5:6. Phil. 4:11, 12. 1 Tim. 4:8. 6:6-9. Heb. 13:5, 6. z 12:21. Rom. 8:28. 2 Tim. 4:18. a 15. 6:9. 10. 12:27. 15:19. 24:30-34. 26:13-16. Ps. 74:11. b 21:11. Deut. 13:11. 21:21. † Heb. he cunning. c 9:9, 10. 15:5. 17:10. Rev. 3:19. d 10:1. 17:25. 32:22-26. 38:24. 39:11, 17. Deut. 21:18-21. Luke 15:12-16, 30.

child when young, he may probably fall into the hands of the magistrate when grown up; perhaps come to an untimely end; or it may prove the ruin of his soul.—A very different meaning, however, has been given to the maxim. 'He whose wrath exceeds all bounds, and makes him severe beyond measure, undoes his child.' Bp. Patrick. This is an important hint; whether it be the meaning of the verse or not.

V. 20. Notes, 1:24-31. 5:3-14. 8:30-34. Num. 23:10. Deut. 32:19, 20. Ps. 37:37, 38. Jer. 17:11. Luke 12:15-21. 16:19-23. Rom. 6:21-23.

V. 21. 'Man's device shall not have success, except God govern it, whose purpose is unchangeable.' (Marg. Ref. Notes, 16:9. 20:24. 21:1. Gen. 37:19, 20. 45:8. 50:20. Is. 46:10, 11. Luke 22:21-23. v. 22. Acts 2:22-24. 1 Pet. 2:7, 8.)

V. 22. 'If a man desire to serve us, that "desire is his kindness," and should be accepted as such, though he have it not in his power to do any thing effectual. Thus, the widow's two mites were honoured, as the expression of her love to the house of God: Mary was commended, when "she did what she could" to honour Christ; and "if there be a willing mind it is accepted according to what a man hath." (Notes, Mark 12:41-44. 14:3-9. v. 7. 2 Cor. 8:8-15. v. 12.) By the same equitable rule, the poor man, who makes no promises, is to be preferred to those rich and powerful persons, who amuse their dependents with assurances of doing great things for them which they never intend, or take no care to perform. This is a very common species of lying; but not the better for being fashionable in polite circles. (Note, Ps. 62:8-10. v. 9.)

V. 23. (Marg. Ref. Notes, 14:26, 27. Ps. 34:7-10. 85:9. 103:15-18. Mal. 3:13-18. 4:2, 3. Acts 9:31.) Some render this maxim in a far different sense, "The fear of the Lord tends to life: but the full," (or self-sufficient prosperous man,) "shall lie down in it; he shall be visited with evil." 'He that is swollen with pride, and forgets God, when worldly goods flow in upon him, shall lie down at last in sorrow, and never want something or other to afflict him.' Quotation in Bp. Patrick.—The original is certainly somewhat obscure.

V. 24. Habits of indolence so grow upon people, that they have no heart to do the most useful things for themselves; as if a man were so slothful, that he would not take his hand out of his bosom to feed himself, and should prefer the gnawings of hunger to so trivial an exertion! (See on Note, 15.)

V. 25. 'The simple and ignorant learn, when they see the wicked punished.'—Some are so bad, they must be handled with great sharpness, especially such profane men as ... deride admonitions, and thereby grow more furious. But there are those who grow better, even by the example of severity against notorious offenders. ... Then there are a third sort, who, ... being admonished are obedient to those that tell them of their faults; to such, a reproof at most is sufficient.' Melancthon in Bp. Patrick.—In many cases, the sharp rebukes, disgraceful censures, or severe punishments, inflicted on the incorrigible, are very beneficial to such as were in danger of being deluded by their mischievous principles, or seduced to imitate their bad examples; and are the means of rendering numbers more circumspect and prudent. (Notes, 9:7-9. 17:10. 21:11.)

away his mother, as a son that causeth shame, and bringeth reproach.

27 "Cease, my son, to hear the instruction that causeth to err from the words of knowledge.

e 10:5, 17:2, 28:7. f 14:7. Deut. 13:1-4. 1 Kings 22:22-28. Matt. 7:15, 16:6, 12. Mark 4:24, 7:6-14. John 10:5. 2 Cor. 11:13-15. Eph. 4:14. 1 Tim. 4:7. 6:3-5. 2 Pet. 2:1, 2. 1 John 4:1. 2 John 10. Rev. 3:2. g Heb. A witness of

V. 26. The profligate young man, who wastes his father's substance by extravagance, or turns his aged mother destitute, that he may have the more to spend on his vices; or who drives her from home by his insolence and turbulence, is a scandal to his family, a nuisance to society, and will at length come to contempt and ignominy. Such monsters are there in human form, in every generation. (See on Notes, 10:1. 17:25.)

V. 27. (Notes, 14:7. Deut. 13:1-5. 1 Kings 22:19-23. Matt. 7:15-20. Mark 4:23-25, v. 24. 1 Cor. 15:31-34. 2 Cor. 6:14-18.) "Cease, my son, from hearkening to instruction, in order to wander from the words of knowledge." This is the literal rendering, of which different interpretations have been given.—"My son, hearken not to instruction, but with the desire and intention to grow better by it." But as a man cannot become wiser and better by hearkening to bad counsel, and imbibing corrupt principles, the obvious meaning of our translation is at least implied; and it is of so much importance, that it should not be lightly departed from. "In order to profit by good instructions, no longer regard such as are of a contrary nature and tendency." As numbers "turn away their ears from the truth, and are turned unto fables;" so they that would hearken to the truth must turn away their ears from lies, especially such as are most plausible and agreeable, and set off with the greatest show of wit, genius, eloquence, and learning.—"Take heed what ye hear;" and "take heed how ye hear." (Mark 4:24. Luke 8:18.) Insinuating infidels, skeptics, and ungodly men of various kinds, who endeavour to argue young persons out of their religious scruples, and excite their contempt of their pious parents or teachers, under the pretence of enlarging their minds, and freeing them from the shackles of prejudice and superstition; with all those ministers of religion, however distinguished, whose instructions are antisciptural, or unscriptural; answer the description here given. They administer poison instead of medicine: and their books, sermons, sarcastical harangues, and corrupt conversation, should carefully be shunned more than a pestilence.—"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Note, Is. 8:20.)

V. 28. "A wicked witness . . . mocks if you tell him of law and justice, or of the judgment of God upon perjured persons." *Bp. Patrick*. "The mouth of the wicked devoureth iniquity,"—"taketh pleasure therein" (namely in iniquity) "as gluttons and drunkards in delicate meats and drinks." (Note, 15:14.)

V. 29. This verse seems connected with the foregoing. "But they shall not mock always; for terrible punishments shall certainly be inflicted upon those that scoff at conscience and religion; nor shall other wicked men escape, who are such fools as to slight these good instructions." *Bp. Patrick*. (Notes, 10:13. 26:3. 27:22. 2 Pet. 2:1-3. 3:1-7.)

PRACTICAL OBSERVATIONS.

V. 1-14. The wisdom of this world generally contradicts that of the holy Scriptures: and we need not wonder at this, if we consider who is the god and prince of this world, and by whose influence ungodly men are swayed. According to the maxims of the world, "wealth procureth many friends;" numbers of mercenary men pay court to the rich and prosperous, and entreat the favour of princes and nobles, whatever be their character; and are their obedient servants for what they can get. Nay, they flatter them, and write panegyrics on their endowments and excellences, and dedications full of high commendations of their patrons; when perhaps their folly and wickedness are conspicuous to all the world! This is especially the case, when liberality, exercised from any motive, or by any or no rule, forms a part of the character: for then it is hoped that flattery will be well rewarded; and there are but few exceptions to the general rule, that "every man is a friend to him that giveth gifts," and has good preferences to bestow. Whereas poverty exposes even wise and good men to contempt. "All the brethren of the poor do hate him;" and his relations are pained and often very angry to see him enter their doors, or claim kindred to them. How much more then do they, who professed friendship to him in his prosperity, go far from him! Thus he is separated from his neighbour, and if he harass his faithless and unkind friends and relations with entreaties and expostulations, it proves to no purpose; for they are still wanting to him; and he may sink under his calamity, or seek refuge in an almshouse or a workhouse. But the maxims of divine wisdom declare, that "the poor man, that walketh in his integrity, is better than he who is perverse in his lips and is a fool;" yea, far better than those dissenting rich men, who despise and desert them. The Son of God has shown poverty to be most honourable, by choosing it for his own condition. (Note, 2 Cor. 8:6-9, v. 9.) and "God hath chosen the poor of this world to be rich in faith, and heirs of the kingdom which he hath promised to him that love him." (Note, Jam. 2:5-7.) Let us then take care neither to despise those whom God honours, nor to envy or flatter those whom he abhors. If Providence have allotted

28 "An ungodly witness scorneth judgment; and the mouth of the wicked devoureth iniquity;

29 "Judgments are prepared for scorners, and stripes for the back of fools.

Belial, 1 Kings 21:10, 13. Acts 6:11-13. g Ps. 10:5, 11. Is. 28:14-18. L. ke 18; 2-4. h 15:14. Job 15:16. 20:12, 13. 34:7. i 3:34. 9:12. Is. 28:22. Acts 13:50, 41. 2 Pet. 3:3-7. k 7:22. 10:13, 17:10, 26:3. Heb. 12:16.

to us a low condition, let us learn to be contented: and by cheerfulness, honesty, industry, frugality, and a friendly behaviour to all around us; by showing decent respect to superiors, without paying court to them; by avoiding every improper way of mending our circumstances; and by a universal conscientiousness, endeavour to show poverty to be respectable. And it is far more becoming the poor, and more comfortable to, bring up their families by honest labour, and with mean fare, than to place confidence in rich relations, or to entreat the favour of princes, or the friendship of those who give gifts.—Again, while the proud and revengeful count it their glory to resent every affront; nay, would be disgraced among those of similar principles, if they would not, without regard to their most endeared connexions, risk their own lives and souls, with the murder of the offending party, in seeking satisfaction for the most trivial injury; the word of God teaches us, that it is a proof "of a man's discretion to defer his anger; and his glory to pass over a transgression." And who does not see how much more rational and beneficial this is? How much better does it suit the present state of mankind, and conduce to a man's own peace and happiness.—As the knowledge of God, and of his truth and will, are essential to our present and everlasting good; time and labour employed in searching the Scriptures, and in meditation and prayer, is more conducive to our own advantage, than it would be if we could thus gain some most powerful earthly friend. This is the true wisdom, which "whosoever getteth, loveth his own soul, and he that keepeth shall find good." Thus, we may avert the wrath of our almighty King, and secure his favour: and then we need not doubt, that he will protect us and supply all our wants, as our all-sufficient Friend and Father.—But while men neglect both the salvation of God and their own evident duty, they run into distress; and instead of condemning themselves, they charge God foolishly, and quarrel with him, as if he were the Author of their sin and misery. They complain of being unfortunate, and of having bad luck and a hard lot; or they throw the blame on relations and friends; and thus in numberless ways, "their hearts riot against the Lord."—They who have inherited or acquired houses and riches, ought to take care that they do not trust in them, or on the flattering and fallacious respect that is paid them. They should recollect from whom, and for what purposes they received them; and consider how much good or harm they may do by their example and influence, and improvement or abuse of their many talents.—A man's greatest troubles often arise from that quarter whence he expected the greatest comfort. For an ungodly, extravagant, and disobedient son, who brings scandal upon his family, and ruin on himself; or an imprudent, unfaithful, or contentious wife, may render the most prosperous person extremely miserable. When the Lord gives one of his servants a prudent wife, she will add more to his comfort than riches could. But if, without his criminal preference of wealth or external accomplishments to piety, he should find himself mistaken in his choice; he may confidently expect wisdom to enable him to behave properly in such difficult circumstances, comfort adequate to the affliction, and grace to extract good to his soul from it. But, though the Lord will not forsake his offending servants; yet the consciousness of having brought upon themselves the calamity by sin, will add a poignancy to it. So that the way of duty is in all things the way of peace and safety. Indeed every crooked path, every instance of falsehood and dissimulation, nay, of rashness and harshness, will certainly be awfully punished hereafter, or sharply corrected in this present world. And the more wicked men here live sumptuously and luxuriously; the more they lord it over their inferiors, or equals, or even superiors; (for "slaves have often had rule over princes;" the more dreadful misery and disgrace await them in a future state.

V. 15-29. No man can warrantably trust in the Lord, who is slothful in business. For "slothfulness casteth a man into a deep sleep;" and he is not aware of the event, till he feels that hunger is the portion of the idle, both in respect of soul and body. Yet numbers shrink from labour and self-denial, hiding their hands in their bosoms, and not having resolution to bring them to their mouths, till they are reduced to the most extreme distress: and then they bitterly complain not only of the unkindness of their friends, but of their hard lot, by which they reflect on the providence of God. But they ought to know, that man is not at all to be depended upon; and that God has not engaged to maintain the lazy and extravagant, even if they seem to be religious. For there is little evidence that a man is really religious, who will not work; or who refuses to submit to Providence, as to his condition in life. (Notes, 2 Thes. 3:6-12.) How much better then for a man to "labour, working with his hands the thing that is good, that he may have to give to him that needeth." For "he that giveth to the poor, lendeth unto the Lord; and that which he hath given will he pay him again."—But alas

CHAPTER XX.

The evils of intemperance, dishonesty, and many other vices and imprudences. The power of kings, and the good use to be made of it. The benefit of deliberation and good counsel. The deceitfulness of men, and the curse attending dishonest gain. The honour of young and old men. The advantage of correction; and man's obligation to trust in God, 1-30.

WINE is "a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.

2 The "bēar of a king is as the roaring of a lion: *whoso* provoketh him to anger, *sinneth against* his own soul.

3 It is "an honour for a man to cease from strife; "but every fool will be meddling.

4 The "sluggard will not plough by reason of

23:29-35. 31:4. Gen. 9:21-23. 19:31-36. 1 Sam. 25:36-38. 2 Sam. 11:13. 13:28. 1 Kings 20:16-21. Is. 29:7. Hos. 4:11. 7:5. Hab. 2:15. 16. 1 Cor. 6:10. Gal. 5:21. Eph. 5:18. b 16:14. 15. 19:12. Ec. 10:4. Hos. 11:10. Am. 3:8. c 8:86. 1 Kings 2:20. d 14:29. 16:32. 17:14. 19:11. 25:3-10. Eze. 16:43. f 32:5. 1. 14:17. 13:5. 21:24. 2 Kings 14:5. 10. Jam. 3:14-18. 4:1. 1 Jo. 19:21. 36:1-15. * Or, winter. g 11:10. 11:15. 24:34. Matt. 25:3-10. 24-28. 2 Pet. 1:5-11. h 13:4. Ps. 64:6. 1 Cor. 2:11. i 25:14. 27:2. Matt. 6:2. Luke 18:11, 28.

how few have got real faith! And how little faith have most of those few! Men in general dare credit their neighbours with more pounds, than they dare trust the Lord with pence: else they would deduct more from what they spend or hoard, to put out on this unexceptionable security, and on this highest interest. Thus indeed "wealth would procure many friends," whose prayers would bring down blessings, and abound in every way to their good; and every good man would be a friend to him who thus gave gifts. But even if we have very little in our power, we may buy into these funds, as fast as the richest can do: for "the desire of a man is his kindness," and the widow's two mites, given from proper motives, will go as far as the large donations of the wealthy.—Indeed every advantage results from true wisdom. It teaches us to fear the Lord, which tendeth to life, to render a man inwardly satisfied, and secure that he shall not be "visited with evil;" and to trust in God and keep his commandments, and so to keep our own souls; whereas he, who "despise his way," and cares not by what rule he walks, shall die. Let us then leave it to those ungodly men, who scorn judgment and justice, and make a scoff of the vengeance of God, to devour in luxurious living the wages of iniquity, and to treasure up wrath to themselves: "for judgments are prepared for scorners, and stripes for the back of fools;" and they are often here made examples of, that the simple may beware. Let us "hear counsel, and receive instruction, that we may be wise at our latter end;" for we have all been "foolish and disobedient." Let us be glad of reproof, that we may understand knowledge: and study with propriety, when occasion offers, to check the insolence of scorners, and prevent them from doing mischief; and to give reasonable and kind reproof to men of understanding, that they may be stirred up to do more good. Above all, let us cease to hear those instructions, whether from the pulpit, or the press, or on the stage, or in witty and admired publications, or in convivial meetings, which cause men "to err from the words of knowledge." For such *false witnesses* are of all most dangerous: others may, by their lies and perjuries, rob us of our characters, property, or lives; but these aim at the ruin of our souls: other false witnesses perish alone; but when "the blind lead the blind, they both fall into the ditch together." We need not envy their carnal mirth or jollity; seeing the wrath of God abideth upon them; and their insolence and licentiousness in prosperity must appear unseemly in the eyes of all sober men. Should they even be favourites of earthly princes, and lord it over better men than themselves, or persecute the children of God; they will only at length sink deeper in contempt and misery. But we should still recollect our dependence on God for every thing. "There are many devices in a man's heart, nevertheless the counsel of the Lord shall stand." If he then be for us, who can be against us? Whom then need we fear? Or what more can we desire, than that all our devices may be directed to coincide with his holy will?—When we educate our children properly, and chasten them when young, and while there is hope of rendering the stubborn will submissive and patient of contradiction; and when in obedience to God, we repress our foolish tenderness, and do not spare for their crying; we do our best to render them a comfort to us, and happy in themselves, and to preserve them from manifold perils and miseries in future life.—It is peculiarly important to govern our passions: for if men yield to evil tempers and furious wrath, they may indeed be rescued once and again; but should they persist in their contentious conduct, at length it will bring on them destruction, temporal and eternal. In short, God commands nothing but what is good for us; and forbids nothing but what is injurious; and the instructions of wisdom are, in fact, so many infallible rules of happiness.

NOTES.—CHAP. XX. V. 1. Strong drink of every kind, when improperly used, throws down the fences of reflection, fear, and shame; excites men to profane mockery of things sacred, to revile the most respectable characters, to ridicule or reproach their best friends, to commit the greatest outrages, to embroil themselves in riots and quarrels, to gratify

the "cold; *therefore* shall he beg in harvest, and have nothing.

5 "Counsel in the heart of man is *like* deep water; but a man of understanding will draw it out.

6 Most men will "proclaim every one his own goodness: "but a faithful man who can find?

7 The "just man walketh in his integrity; "his children are blessed after him.

8 "A king that sitteth in the throne of judgment scattereth away all evil with his eyes.

9 Who "can say, I have made my heart clean, I am pure from my sin?

10 "Divers weights, and divers measures,

22:35. 2 Cor. 12:11. † Or, bounty. k Ps. 12:1. Ec. 7:28. Jer. 5:1. Mic. 7:2. Luke 18:8. John 14:7. 14:2. 19:1. Ps. 15:2. 26:11. 1a. 33:15. Luke 1:2. 2 Cor. 1:12. Tit. 2:11. 12. 3 Jo. 3:4. m 13:22. Gen. 17:7. Ps. 37:38. 112:2. Jer. 32:39. Act. 2:39. n 36. 16:12. 29:14. 1 Sam. 23:5. 4. Ps. 72:4. 92:9. 98:4. 101:6-8. Is. 32:1. o 1 Kings 8:46. 2 Chr. 6:36. Job 14:4. 15:14. 25:4. Ps. 51:5. Ec. 7:20. 1 Cor. 4:4. Jam. 3:2. 1 John 1:8-10. ‡ Heb. *A stone and a stone, an ephah and an ephah.*

the basest lusts, or to commit the most rash and ruinous crimes: and the satisfaction expected from it mocks and deludes the drunkard.—Drunkenness is an enemy to wisdom, even in common things; much more in those of everlasting consequence. . . . Let him whose design it is to be wise and good, take heed of accustoming himself to excess of wine. It makes men either stupid sotts, or profane scoffers at religion and sobriety. *Bp. Patrick*.—"The last clause may be rendered more literally: "He that errs therein, will not be wise." As habitual drunkenness is madness and folly; so occasional and repeated falls into that hateful vice indicate, that it is highly improbable a man should ever become wise or eminent. (Notes, 23:29-35. 31:4-7. Gen. 9:20-23. 19:31-38. 1 Sam. 25:36-38. Hos. 7:5-7. Eph. 5:15-20. v. 18. 1 Pet. 4:3-5.)

V. 2. "The terror of a king is as the roaring of a young lion; whosoever is angry with him sinneth against his own life."—The word (תהוה) properly signifies, not to provoke the king, . . . but to be *angry* at him, which is a kind of madness; for thereby he is provoked to such fury, as is in young lions who are fiercest of all others. *Bp. Patrick*.—"Thus nothing so highly provokes the King of heaven, as impiously and virulently disputing against his commandments, testimonies, decrees, and dispensations, and reviling or reproaching them." (Notes, 16:14, 15. 19:12. 1 Kings 2:23-25. Ec. 10:4. Am. 3:4-8.)

V. 3. "It is below a wise man, or one who is truly great, to scold and brawl; or if a quarrel be begun, it is no disparagement to him, but the noblest thing he can do, to withdraw himself from it, and let it rest: but all fools and lewd persons love to thrust themselves into contention, and fancy when they are engaged in strife, they are bound in honour to maintain it." *Bp. Patrick*. (Notes, 16:32. 17:14. 18:6, 7. 19:11. 21:24. Jam. 3:14-18.)

V. 4. If a husbandman, from sloth and unmanly fear of the cold, should leave his land uncultivated; he could expect nothing but want, when his neighbours were reaping their harvest: and should he beg of them, they would not be disposed to pity and relieve him. Thus those, who through sloth, or impatience of difficulties, neglect favourable opportunities, either in their temporal or eternal concerns, must bear the consequences, perhaps without pity or redress; while the diligent are rejoicing in the fruit of their labour and self-denial. (Notes, 6:6-11. 10:4. 19:15, 24. 26:13-16.)

V. 5. Designing and politic men endeavour to conceal their real purposes and intentions, that it may be as water in a deep well: yet men of sagacity, and insinuation, often find means to draw the secret from them, or in some way to find them out. Many likewise who are capable of giving wise counsel, are so reserved or diffident, that there requires much address to draw any thing from them. But it may be done; as waters may be raised from the deep well by skill and labour: and it will fully recompense those who can effect it. (Notes, 18:4. Ps. 64:6. 1 Cor. 2:10-13.)

V. 6. Men in general love to be thought very upright, conscientious, and generous; and they are ready to proclaim to others, how much they have done, or intend to do, for their relations, friends, or dependents; but a truly honest man, whose integrity, veracity, and fidelity may safely be depended on, is as rare as such boasters are numerous. (Notes, 25:14. 27:2. Ps. 12:1-4. Mic. 7:1-7.)

V. 7. "He that walketh in his integrity is a righteous man; and blessed shall his children be after him." (Notes, 13:22. 14:2. 19:1. Ps. 37:25, 26. 112:2, 3. Jer. 32:38-41. Acts 2:37-40. v. 39.)—"He that doeth righteousness is righteous;" he is a genuine son of Abraham, and inherits the blessing of Abraham. He is justified by faith, and shows his faith by his works. (Notes, Jam. 2:14-24.)

V. 8. "When righteous judgment is executed, there vice dares not appear."—When wise and just kings take pains to look carefully into judicial transactions, and examine for themselves how justice is administered to the people in general; there fraud and oppression will be prevented, and grievances effectually redressed, as if by their very looks. (Notes, 26:29-34. 2 Sam. 23:3, 4. Ps. 72:1-7. 101: Is. 32:1, 2.)

pho.) of them *are* alike *abomination* to the Lord.

11 Even *a* child is known by his doings, whether his work be pure, and whether it be right.

12 The *hearing* ear, and the seeing eye, the Lord hath made even both of them.

13 Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.

14 *It is* naught, *it is* naught, saith the buyer; but when he is gone his way, then he boasteth.

15 There is gold and a multitude of rubies: but the lips of knowledge *are* a precious jewel.

16 Take his garment that is surety for a stranger; and take a pledge of him for *a* strange woman.

[Practical Observations.]

17 Bread of *'deceit* *is* sweet to a man;

p 23. 11:1, 16:11. Lev. 19:35, 36. Deut. 25:13—15. Am. 8:4—7. Mic. 6:10, 11. q Deut. 7:25, 26. Rev. 21:8. r 21:8, 22:17. Ps. 51:5, 59:3. Luke 1:15, 66:2. s Ex. 1:11, 5:2, 5:3, 4:4. t Ex. 1:11. u 9:9, 11:19. v Matt. 13:13—16. Acts 8:18. Eph. 1:17, 18. f 6:9—11. 10:4, 13:4, 19:15, 24:30—34. Rom. 12:11. 2 Thes. 3:10. u Jon. 1:8. Rom. 13:11. 1 Cor. 15:34. Eph. 5:14. s Ex. 1:10. Hos. 12:7, 8. 1 Thes. 4:6. y 3:15, 8:11, 10:20, 21, 15:7, 23, 16:16, 21, 24, 25:12. Hos. 12:19—19. Ec. 12:9—11. Rom. 10:14, 15. Eph. 4:23. z 11:15, 22:26, 27. 37:13. Ex. 22:23, 27. a 2:16, 3:5, 7:5, 10, 23:27. b Heb. lying, or falsehood. c 1:17. d 9:17, 18. Gen. 3:6, 7. Job 20:12—20. Ec. 11:9. Heb. 11:25. e Lam. 8:15, 16. f 15:22, 24:6. g 25:8. Judg. 1:1, 2. 9:29, 20:7, 18:23, 25—28. 2 Sam.

V. 9. Where is the man who has a right to boast, either that he was originally free from sin, or that he is entirely pure at present, or that he has made his own heart clean? If there be such a one, who and where is he, among the sons of fallen Adam? Men form antisciptural systems, and fall into self-flattering delusions; and the omniscience of God knows nothing of such a man among all the inhabitants of the earth. (Marg. Ref. o. Notes, Job 15:14—16. Ec. 7:19, 20, v. 20. Jam. 3:1, 2, v. 2. 1 John 1:8—10.)—*'Who* can say, and say truly, that he hath not the least evil affection remaining within him, no unruled passion stirring in his soul? or that he is so free from sin, that he needs no further purifying? *Bp. Patrick.*

V. 10. "A stone and a stone: an ephah and an ephah." Marg. That is, one set of weights and measures to buy with, and another to sell with: some according to the standard to produce to the officers appointed to inspect them, or to use when afraid of detection; and others, to be brought from their concealment, when the widow, the orphan, the destitute, and the dependent, who cannot, or dare not, seek redress, are to be cheated and oppressed. (23) (See on Notes, 11:1, 16:11.) "Even both are unclean before the Lord, and he also who makes them," or, "who doeth these things." Sept.

V. 11. By observing the first actions of a child, or the conduct, contrivances, pursuits, and even diversions of a youth, a judgment may often be formed of what his character will be, when arrived at maturity: and indeed the propensities of human nature may be learned in the same manner. If children were generally observed to be submissive, sincere, docile, gentle, and loving to each other, averse to all ill, and propense to all good: the wickedness of the world might, with some plausibility, be exclusively ascribed to bad habits, examples, and tuition. Yet even then, it would remain a mystery, (which men adopting that system ought to explain,) how it comes to pass, that bad habits should be so universally contracted, bad examples set, and bad education given. But if children are observed to be very early susceptible of violent anger, of envy, and of pride, to be humorous and deceitful, to quarrel and to tell lies, to learn bad words and evil things almost without a teacher, and to be very backward to learn what is good, and prone to rebel with pertinacity against every exertion of authority: in this case we must conclude, that we are born in sin and "by nature the children of wrath." So that, those who would know what human nature is, previous to habits, examples, and tuition, should watch their children, and inquire "whether their work be pure, and whether it be right."—The verse may also mean, that God notices the conduct even of children, and will require an account of them, whether their work be right or not. (Marg. Ref. r. Notes, 21:8, 22:15. Ps. 51:5, 6, 58:3—5. Is. 7:15.)

V. 12. "There are ears which hear not, and eyes that see not; but if a man have an hearing ear and a seeing eye; he is doubly bound to God, both for his sense and the improvement of it." Bp. Hall.—As the LORD is to be acknowledged the Fountain of all good, particularly of those excellent and useful senses, whereby the knowledge of all things is conveyed to us: so the towards disposition, which we observe to be in any child, to listen to instruction, and a clear understanding to discern, and a sound judgment to resolve aright, are likewise, above all things, to be peculiarly ascribed to the divine grace." Bp. Patrick. (Notes, Ex. 4: 11, 12. Ps. 119:18. Matt. 13:13—17. Mark 8:17—21. Acts 28:16—18.)

V. 13. Marg. Ref. See on Notes, 4. 6:6—11.

V. 14. While the seller often seeks to impose on the ignorance, credulity, or necessity of his customers, by fraudulently commending his goods, or concealing their faults, or

but afterwards 'his mouth shall be filled with gravel.

18 Every *'purpose* is established by counsel: and with good advice make war.

19 He that goeth about as a talebearer revealeth secrets: therefore *'meddle* not with him that flattereth with his lips.

20 Whoso *'curseth* his father or his mother, his lamp shall be put out in obscure darkness.

21 An inheritance *may* be gotten hastily at the beginning; but the end thereof shall not be blessed.

22 Say not thou, *'I* will recompense evil; but *'wait* on the LORD, and he shall save thee.

23 Divers *'weights* are an abomination unto the LORD; and *'a* false balance is not good.

24 *'Man's* goings are of the LORD: *'how* can a man then understand his own way?

2:26, 27. 2 Chr. 25:17—23. Luke 14:31. f 11:13, 18:8, 26:20—22. Lev. 19:16. g 24:21. h Or, entice. 16:29. Rom. 16:18. h 30:11, 17. Ex. 20:12, 21:17. Lev. 20:9. Deut. 27:16. Matt. 15:4. Mark 7:10—13. 13:9, 21:20. Job 18:5, 6, 18. Matt. 22:13, 25:8. Jude 13. j Or, candle. 27. k 23:4, 28:20, 27. 1 Tim. 6:9. l 13:22, 28:8. Job 27:16, 17. Hab. 2:6. Zech. 5:4. Mal. 2:2. m 17:13, 24:29. Deut. 32:35. Rom. 12:17—19. 1 Thes. 5:15. 1 Pet. 3:9. n Ps. 27:14, 37:34. 1 Is. 40:31. Lam. 3:25, 36. 1 Pet. 2:3, 4:19. o See on 10. Ex. 45:10. § Heb. balances of deceit. Hos. 12:7. Am. 8:5. p Ps. 37:23. Jer. 10:23. Dan. 5:23. Acts 17:28. q 14:8, 16:9. Ps. 25:4, 12. Is. 10:6, 7.

by demanding an unfair price; the buyer seems to despise them as worthless, far beneath his own judgment of their value. Especially if he knows that the owner must sell, he will run him down in the price, and pretend many faults in the commodity; and when by these tricks of trade he has got a good bargain, he will go and boast of it among his neighbours! But is not this to boast that he is an artful knave, who met with a man simple enough to be cheated? (Notes, Hos. 12:7—9. 1 Cor. 6:7, 8. 1 Thes. 4:6—8, v. 6.)

As fraud makes men despise that to which they have a mind; so in other cases, out of ignorance, or out of partiality, or faction, nay, sometimes from natural disposition, men both despise that which is praiseworthy, and commend that which is good for little." Bp. Patrick.

V. 15. Gold and rubies, and other precious stones, were very common in the days of Solomon, who greatly enriched his people; and wisdom ought to have been equally plentiful, under so wise a prince: but an understanding heart, and lips fitted to disperse knowledge, remained still precious; not only for their excellency and utility, but also for their scarceness. (See on Notes, 3:14—17. 10:20, 21. 15:7, 23.)

V. 16. "Lend that man nothing, without good security, who is ready to be bound for the debts of any new acquaintance, whose company entertains him; or for bad women with whom he has formed connexions: for he will surely and speedily be ruined." (See on Note, 6:1—5.)—Teach him wit, that he cast not himself rashly into danger.

V. 17. (Marg.) Under the term, "Bread of deceit," all things obtained or enjoyed by sin may be comprised. Fraudulent gains, and licentious indulgences, may for the moment be pleasant; but they will soon become like gravel in the mouth, which clogs the gums, injures the teeth, and disgusts the palate. (Notes, 9:13—18. 23:1—3. Gen. 3:6, 7. Ec. 11:9, 10. Rom. 6:21—23, v. 21.)

V. 18. Kings and rulers of every description should be very careful that they do not rashly or needlessly engage in war; or any violent and threatening measures, which may render it unavoidable. They should advise whether the object in contest be of sufficient importance, to warrant so destructive a manner of decision; and whether the power to be opposed be not too great for them to cope with: if they must go to war, what armies they must raise, and whence; and with what funds they may pay them: what alliances they can form; by what plan they may conduct the operations of the war, &c. Till such points are settled, it is madness to involve a nation in difficulties, from which no human wisdom may be able to extricate it.—"Establish thy thoughts by counsel, and by counsel make war." Old Version. (Notes, 11:14, 15:22, 24:3—6. 2 Sam. 2:14—16, 26—29. 2 Kings 14:9—14. Luke 14:28—33.)

V. 19. (See on Notes, 11:13, 18:8.) The talebearer is commonly a flatterer. Thus he insinuates himself into the favour, and pries into the secrets, of one person or family: and then he goes and tells all he knows, with a malevolent comment in another family; accompanying his slanders of the absent with flattery of those present, and in both addressing himself to the corruptions of the human heart. Whoever ridicules or reviles the absent, and flatters those present, may safely be deemed a talebearer; and in the next company he will act the same part: who then would have any thing to do with so infamous a character?—Suspect a fawning fellow, and have no familiarity with him: for his drift is to entice thee to talk, what he intends to carry about to others." Bp. Patrick.—"Frown upon him, and take heed not to commit thyself by saying any thing suited to his purpose." (Note, 25:23.)

V. 20. (Marg. Ref. Notes, 30:11—14, 17. Ex. 21:15—23.)

25 *It is a snare to the man who devoureth that which is holy; and after vows to make inquiry.*

26 *A wise king scattereth the wicked, and bringeth the wheel over them.*

27 *The spirit of man is the candle of the Lord, searching all the inward parts of the belly.*

r 18:7. Lev. 5:15, 22:10-15, 27:30. Mal. 3:8-10. s Lev. 27:9, 10, 31. Num. 80:2, &c. Ec. 5:4-6, Matt. 5:33. t 8. 2 Sam. 4:8-12. Ps. 101:7, 8. 2 Sam. 12:31. Is. 38:27, 28. x Gen. 2:7. Job 32:8. Rom. 2:15. 1 Cor. 2:11. 2 Cor. 4:2-6. 1 John 3:19-21. * Or, lamp. 20. y 30. Heb. 4:12, 13. z 16:6. See on

17. Lev. 20:9. 'The pupils of his eyes shall behold darkness.' Sept. (Notes, 2 Pet. 2:17. Jude 9-13.)

V. 21. Covetous men sometimes grow rich very rapidly; and acquire estates, or what is generally deemed well secured property; but they build on a rotten foundation, the fabric must soon fall, and in the mean time its tottering continually alarms them. For their prosperity is accompanied by the curse of God, instead of his blessing; as both they and their posterity will learn at the last, either in this world or in the next. (Notes, 13:22. 23:4, 5. 28:8, 20-22. Job 27:13-23, vv. 16-18. Hab. 2:5-11. Zech. 5:1-4. Luke 12:15-21.)

V. 22. Men are apt to say, "If I should tamely bear this insult, and should not show that I have spirit to resent it, and defend or avenge myself, I shall be exposed to further and more intolerable injuries, and become a prey to ill-designing men." But let no pious man speak thus: let him obey and wait on the Lord, and he will save him from all enemies and dangers.—How exactly does this accord with those precepts of Christ and his apostles, which many erroneously consider as peculiar to the Christian dispensation? (Marg. Ref. Notes, 17:14. 24:29. 25:21, 22. Ps. 37:5-8. Matt. 5:38-48. Rom. 12:17-21. 1 Thes. 5:12-15, v. 15. 1 Pet. 3:8-12.)

V. 23. (See on Note, 10.) 'This is a sin so heinous, and yet so commonly practised, that this is fit to be repeated again; that it is a most wicked thing to cheat another, though it be but in a little matter.' Bp. Patrick.

V. 24. 'The steps of a mighty man are of the Lord: how then can a man,' (Adam, a poor feeble man,) 'understand his way?'—Ungodly men, however powerful, can proceed no further than God is pleased to permit, and can effect nothing which he cannot or will not render subservient to his grand designs. Pious men derive all their good desires, counsels, inclinations, and strength from him. Their works are in his hands, and their designs will meet with success, and produce effects, in a degree unknown to them, but known to him. How then can a man form plans, conduct operations, accomplish designs, or foresee the event, independent of the Lord? In this case he must always be in uncertainty, as to his way and the end of it; and he will find every thing turn out contrary to his expectation, or beyond his conception: for the Lord "turneth the way of the wicked upside down." (Notes, 3:5, 6. 16:9. 19:21. 21:1. Ps. 25:12, 13. 37:5-8, 23, 24. Ec. 9:1-3, v. 1. Is. 10:5-7. Jer. 10:23-25, v. 23. Acts 2:22-24.)

V. 25. Tithes, firstlings, first-fruits, and other things, were by the law holy to the Lord: but many Israelites would be induced secretly to appropriate a part of them to their own use; and thus they would be caught in a snare and involved in guilt. In like manner men would often vow inconsiderately; and then be tempted to make inquiry how to elude the vow, or excuse the infringing of it. This sin likewise exposed them to sharp rebukes, from which they might have been preserved, if they had previously inquired whether they could cheerfully perform their vow: or having vowed, if depending on God, they had honestly submitted to the present loss.—A sacrilegious man finds devices to rob God of things that are consecrated to him, and then makes vows, in hopes by them to expiate his sacrilege. . . . A corruption' (saith Mr. Cartwright himself,) 'which never more infested the world, than in this age, in which most men not only give nothing, but do all they can to take away from that which their ancestors have given, to the service of God, and the support of his ministers, of schools, or of the poor. By which they are guilty not only of their own destruction, but of the loss of the souls of others. . . . A man vows in his distress to give something to God; but having obtained his desires, studies how he may be loosed from his obligations.' Bp. Patrick. (Notes, Lev. 5:15-19. 27:2-8, 28-34. Num. 30: Ec. 5:4-7. Mal. 3:7-12.)

V. 26. *The wheel.* As the wheel crushed the sheaves in forcing out the corn; so the impartial administration of justice crushes the wicked, and separates them from among the more virtuous members of society. (See on Note, 8.)

V. 27. The rational soul and conscience of man are as a lamp of God within him, which he may continually use, in examining the dispositions of his own heart, and the motives of his actions; that he may become acquainted with his own character, form a right judgment of his past conduct, and learn to act properly for the future. This candle should neither be obscured by ignorance and delusion; nor employed in conceiving, contriving, or apologizing for iniquity. Thus it is indeed extinguished or misemployed by ungodly men; but the grace of God causes the lamp to burn clearly, and to set purposes. (Marg. Ref. Notes, 30. Job 32:6-14, v. 8. Rom. 2:12-16. 1 Cor. 2:10-13, v. 11. Heb. 4:12, 13.)

28 *Mercy and truth preserve the king; and his throne is upholden by mercy.*

29 *The glory of young men is their strength; and the beauty of old men is the gray head.*

30 *The blueness of a wound cleanseth away evil: so do stripes the inward parts of the belly.*

Ps. 61:7. 101:1. s 16:12, 29:14. Ps. 21:7. 26:1. Is. 16:5. b Jer. 9:23, 24. 1 John 2:14. c See on Note, 15:1. Lev. 19:32. † Heb. is a purging medicine against evil. 19:25. 22:15. Is. 27:9. Heb. 12:10.

V. 28. 'The best and strongest guards for the preservation of a prince's person, and for the security of his government, are bounty and clemency, joined with justice and faithfulness to his word.' Bp. Patrick.—Let kings imitate the King of kings, exercising justice, truth, and mercy, "in all wisdom and prudence;" especially let them delight in mercy: and this will establish their thrones, (in the affections of their people, and by the peculiar blessing of God,) more firmly than either mercenary armies, or mercenary courtiers can do, and indeed, than the wisest political measures.—(Marg. Ref. Notes, 16:5, 12, 13. 29:14. Ps. 61:6, 7. 101:1, 2. Is. 16:3-5, v. 5. 33:5, 6.)

V. 29. Young men are distinguished by vigour and courage, and are apt to glory in them, even when made a bad use of; and old men grow infirm and lose their comeliness; so that their gray hairs, an emblem of experience and discretion, are their chief ornament. 'But when the young spend their vigour to good purpose, it is really an honour to them: and when the old are wise, and devise and direct useful measures for the good of their families, the church, or the community; their gray hairs are really an ornament, and they have an amiableness which far exceeds all the fire and activity of youth. (See on Note, 16:31. Notes, Ps. 71:8, 9, 17, 18. Is. 3:1-9, v. 5. Jer. 9:23, 24. 1 Tim. 5:1-4.)

V. 30. 'The livid colour of a wound is a purification for a wicked man; and stripes, for the inward parts of the belly.'—'Though stripes chiefly affect the body; yet they have likewise an effect upon . . . the inward recesses of the mind, restraining the offender by the fear of punishment. That this is the meaning of the words,' (rendered "the inward parts of the belly") . . . 'appears from that elegant comparison of the conscience or spirit of a man (27) to a light within him, searching out and discovering his inmost thoughts.' Grey.—Sharp punishments, by which the offender is scourged, till livid tumours remain, are necessary in many cases, and sometimes effectual, where all other remedies fail.—(Notes, 19:25. 22:15. 26:3.)

PRACTICAL OBSERVATIONS.

V. 1-16. If it were not notoriously evident it could scarcely be credited, that men of the most brilliant capacities and accomplishments, as well as the ignorant and rude multitude, should be capable of rendering themselves fools and madmen, merely for the sake of the pleasant flavour, or transient exhilaration, of wine and strong drink! But fallen man, having lost his original happiness in the fruition of God, and not finding the vacancy filled by a moderate use of the creatures, foolishly seeks for satisfaction in intemperance, and proceeds to an excess in animal indulgences, to which none of the brutes can habitually be induced. Excess of wine, however, not only deludes the expectations of its votaries, and yields far more anguish than satisfaction: but it leads to scenes of impiety and iniquity; to outrageous passion, discord, and bloodshed; and to various most perilous and disastrous situations. It is not only a base, and worse than beastly vice; but it runs a man directly into the snare of the devil, to be for the season blinded and employed at his pleasure. Whosoever, then, is *once* deceived by this sin, is, in that instance, a fool: what, then, are they, who for many years together experience its painful and ruinous effects, and yet run themselves continually into the same fatal snare? (P. O. 23:19-35.) In every station of society this vice is pernicious: but it is most terrible in those possessed of authority. How tremendous is it, when a monarch, (who is the absolute arbiter of life and death to his subjects, and whose frown terrifies like the roaring of a lion,) inflames his passions and clouds his judgment by inebriation! In such a case, who can be safe? Whoever provokes him sins against his own life: but who can be secure against provoking a tyrant, intoxicated with pride, with exaltation, and with excess? Yet to such abuses is power liable as exercised by sinful men! We may then heartily pray, that JEHOVAH, whose infinite wisdom and holiness secure the perfectly beneficent use of his authority, may be the only *absolute* sovereign; and that all subordinate rulers may be restricted by prudent limitations: that they may have power to do good, but not evil: to be a terror to evil doers, to scatter and crush them, but not to terrify or oppress those who do well. Authority, directed by law, and exercised in wisdom, is honourable to them and beneficial to the community. Thus seated in the throne of judgment, and showing a decided abhorrence of impiety and iniquity; they detect and frown upon the wicked, drive them from their presence, and exclude them from those important offices, which should be filled with such as, by their example, influence, and use of their authority, promote piety and righteousness.—No confidence can be placed in ungodly men: they are indeed ready enough each one "to proclaim

CHAPTER XXI.

All hearts are in the hands of the Lord, 1. The evil of pride, hypocrisy, injustice, sloth, voluptuousness, falsehood, and cruelty to the poor: commendations of diligence, prudence, equity, and mercy: and the misery of domestic contentment, 2-29. All events are at the Lord's disposal, 30, 31.

THE king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.

2 Every way of a man is right in his own eyes; but the LORD pondereth the hearts.

3 To do justice and judgment is more acceptable to the LORD than sacrifice.

16:1-9, 20:24. Enns 7:27, 28. Neh. 1:11, 2:4. Ps. 105:25, 106:46. Dan. 4:35. Eccl. 7:10. P. 7:41-5. 93:4, 114:3-5. Is. 43:19, 44:27. Rev. 16:4, 12. c 16:2, 25, 26:6, 3:12. Ps. 36:2, 136:1. Luke 18:11, 12. Gal. 6:3. Jam. 1:22. d 24:12, 1 Sam. 16:7. Jer. 17:1. Luke 16:15. John 2:21-25. Rev. 2:23. c 15:8. 1 Sam. 13:22. Ps. 50:8. Is. 1:11-17. Jer. 7:21-23. Hos. 6:6. Mic. 6:6-8. Mark 12:33.

* Heb. *frugeness of eyes*. f 6:17, 13:2, 30:13. Ps. 104. Is. 2:11, 17:3-16. Luke 16:14. 1 Pet. 5:5. g 27:15:8. Rom. 14:23. † Or, *light*. h 10:4, 13:4.

his own goodness," and to make great professions of zeal, and readiness to venture or expend, in the cause of those whom they favour: but a faithful man, who can find? Numbers flatter the very persons whom they ridicule and revile in the next company into which they go! Especially the divers weights and measures, and the false balances, which the Lord sees and abhors; and the innumerable falsehoods and cheating tricks in bargains, which are often even gloried in, show how deceitful and faithless selfish man is. But the Lord our King beholds and is displeased: and "whoso provoketh him to anger, sinneth against his own soul." He will scatter and crush the wicked, and drive them from his presence into everlasting punishment. And, though none can say, "I have made my heart clean, I am pure from my sin;" yet every believer is so far made pure by divine grace, that he walks in his integrity, rendering to God and to every man his due, to the best of his ability. And this conscientious adherence to equity proves the best method of rendering his children blessed after him.—Regard to the word of God keeps a man from various other sources of mischief. The pious man will count it his honour to cease from strife, and follow after peace: "but every fool will be meddling" to his ruin or vexation. The consistent Christian will labour and endure hardship in his seedtime for eternity, and likewise be diligent in proper measure about his secular business: he will watch against the love of sleep and indulgence; he will fear that poverty which comes through negligence; he will keep far from those ruinous connexions which reduce the spendthrift to beggary; and improve the advantages, and guard against the temptations, of his situation and relations in life.—Wherever we turn our eyes we discover conclusive proofs of human depravity. Even in accurately considering our children, while we may discern a striking difference in their tempers, endowments, and pursuits; we cannot but also lament the tendency to evil, in various directions, which every one of them manifests. But "every good and every perfect gift is from above;" and as the Lord gave them their senses and faculties, we should pray without ceasing, that he would bestow on them that special grace, by which they will be inclined and enabled to use all his other gifts in a proper manner. Our thankful praises also are his due, if he has, either in our own case or theirs, opened the eye, the ear, the understanding, and the heart, to the perception of his glory in the person and salvation of Christ. We should desire, for them, as well as for ourselves, the lips of knowledge, far more than gold and a multitude of jewels: that they may both be enabled "from the good treasure in their own hearts to bring forth good things," for the benefit of all around them; and also may possess understanding and address to draw forth from the hearts of other men, that useful instruction, which diffidence and timidity would have concealed. Finally, no who would know mankind, and discern the characters and purposes of those with whom he has to do, must first study his own heart: for self-knowledge, experience, and acquaintance with the word of God, confer the deepest discernment in this respect, and that which is the most capable of improvement to valuable purposes.

V. 17-30. The real and permanent interest of princes is the same as that of their subjects: for wisdom, justice, truth, and mercy, securely uphold their thrones; while the tyrant continually feels that his totters under him. The regular and impartial administration of justice, a strict adherence to every engagement, and a delight in acts of clemency and mercy, as far as can consist with the vigour of good government, procure a monarch the love of his people; which is a surer protection than ten thousands of mercenary guards, who, by hope of better pay, may be induced to murder those whom they were hired to protect.—The evasion and equivocation which men use with their consciences, respecting that part of their substance, which, by precept, or by vow, belongs to the Lord or to the poor, but which is otherwise consumed; and the great ingenuity and care with which they find excuses for the neglect of their evident duty; show the deceitfulness and desperate wickedness of the human heart. It is thus that they, who will be rich, fall into temptations and snares, and into divers foolish and hurtful lusts, which drown them in destruction and perdition. (Note, 1 Tim. 6:6-10.)—Such bread of deceit may be sweet to man, and he

4 "An 'high look and a proud heart, and the ploughing of the wicked is sin.

5 The thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to want.

6 The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.

7 The robbery of the wicked shall destroy them; because they refuse to do judgment.

8 The way of man is froward and strange; but as for the pure, his work is right.

27:23-27. Eph. 4:28. 1 Thes. 4:11, 12. 1 14:29, 20:21, 28:22. k 10:2, 13:11. 20:14, 21, 22:8, 30:8. Jer. 17:11. 1 Tim. 6:9, 10. Tit. 1:11. 2 Pet. 2:3. 18:36. Ex. 18:31. m 1:18, 19, 10:6, 22:22, 23. Ps. 7:16, 9:16. Is. 1:23, 21. Jer. 7:9-11, 15. Ez. 22:15, 14. Mic. 3:9-12. † Heb. *saw them, or, dwell with them*. Zech. 3:4. n 21. Ez. 18:18. Eph. 5:6. o Gen. 6:5, 6, 12. Job. 15:14-16. Ps. 14:2, 3. Eccl. 7:29, 9:3. 1 Cor. 3:8. Eph. 2:2, 3. p 15:26, 30:12. Dan. 12:10. Matt. 5:8, 12:35. Acts 15:9. Tit. 1:15, 2:14. § 5. 1 Pet. 1:22, 23. 1 John 2:29, 3:5.

may be greatly pleased with his unlawful gain or forbidden indulgences: but "afterwards his mouth will be filled with gravel," and the anguish of his punishment will far exceed his momentary satisfaction. Thus estates are often acquired in a very rapid manner; and the successful cheat or plunderer thinks himself, and is thought by the foolish, very fortunate. But a wise man sees that a secret curse entwines round such prosperity, and will never permit either the owner or his family to enjoy it with durable comfort.—Scriptural meekness, instead of exposing a man to insults, puts him under the protection of the Almighty. Pride and resentment indeed dispose men to say, "I will recompense evil;" and every fool will engage in quarrels to his own vexation or destruction. But the pious Christian conquers his passion, and avoids or ceases from strife, and when injured or endangered he waits upon the Lord and spreads his case before him, and is preserved. When the conscience, that "candle of the LORD," is enlightened according to the sacred word; a man by it daily searches the inward recesses of his imagination and affections, and is employed in regulating his whole temper and conduct according to it. Thus he learns that his "goings are of the LORD," and that his way leadeth to eternal life. (Note, John 3:19-21.) At the same time he is taught to shun both flatterers and slanderers; and those who revile, insult, and curse their parents, whom they are bound by every obligation to love, honour, and comfort to the utmost of their power. Nothing but misery and ruin can await such monsters in human form: and if severe afflictions and distresses do not bring them to deep repentance, their lamp will shortly be put out in obscure and eternal darkness. (Note, Is. 50:10, 11.)—But when the active vigour of youth is employed to useful purposes, it is indeed beautiful and honourable: and if pious and prudent young persons live to be old, they may hope, when no longer able to endure bodily labour, to become capable of advising and encouraging others, in the most important undertakings; and then their gray hairs will be more ornamental, than even their youthful comeliness and agility ever were. For every purpose is established by counsel, and war itself is rendered successful by good advice, even more than by valour.—But it must be said to great numbers, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." They are still in love with the sleep of sin, and shut their eyes on the brink of ruin: nay, they are making war against God, by their impiety, and reproaches and persecutions of his people; and what can be expected in so ill-divided a contest? But let us declare war against the world, sin, and Satan: let us do it with good advice, counting our cost, and forming an alliance with the Lord, whose power alone can render us victorious: let us enlist under the Captain of the Lord's host, and put on his whole armour: let us implicitly obey his orders and follow his steps: let us neither make peace nor truce with our foes, nor give them any quarter: if we be wounded or baffled in any conflict, let us apply to the Lord for healing and assistance, and renew the battle with increased watchfulness and vigour: and let us still wait on him, and he will save us; and will at length make us more than conquerors, and give us the crown of glory.

NOTES.—CHAP. XXI. V. 1. The Lord formed the rivers, and regulates their courses as he pleases: yet the water runs according to its own nature, without any force put upon it. Thus he influences the thoughts and determinations of the human mind, to suit his own wise and holy purposes, without interfering with the exercise of our natural powers, as rational and accountable agents; and the hearts of the mightiest or most absolute monarchs are as much under his control as those of the meanest persons. "Their wills are subject to the great Lord of all, who diverts them as easily from what they intend, or inclines them to that which they resolve against; as the gardener draws the streams of water through the trenches he cuts, unto what part of the ground he thinks good." Bp. Patrick. (Notes, 16:1, 9. 20:24. Ezra 1:4. 7:27, 28. Neh. 1:5-11, v. 7. Ps. 75:10, 93:3, 4.)

V. 2. (See on Note, 16:2.)—For the weightiness, I suppose, of the matter, and the proneness of men to flatter themselves, and not to judge sincerely of their own actions, this is here again repeated. Bp. Patrick.

9 *It is better a cawl in a corner of the house-top, than with a brawling woman in a wide house.*

10 The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes.

11 When the scorner is punished, the simple is made wise; and when the wise is instructed, he receiveth knowledge.

12 The righteous man wisely considereth the house of the wicked; but God overthroweth the wicked for their wickedness.

q 19, 12-4. 19-13. 25-24. 27. 15. 16. † Heb. *woman of contentions in an house of society*. 15. 17. 17. 1. r 3-29. 12. 12. Ps. 36:4. 52:2, 3. Mark 7:21-22. 1 Cor. 10: 6. Jam. 4:1-5. 1 John 2:16. † Heb. *is not favoured*. a 13. 1 Sam. 25:8-11. Ps. 112:5-9. Is. 32:6-8. Mic. 3:2-3. Jam. 2:13. 5:4-6. † 19:25. Num. 16:34. Deut. 13:11. 31:21. Ps. 64:7-9. Acts 5:11-14. 1 Cor. 10:9-11. Heb. 2:1-3. 10:28-29. Rev. 11:1. 1. 5:6. 9:9. 15:14. 18:15. x Job 5:3. 8:15. 18:14-21. 21:22-29. 27:13-23. Ps. 37:35-36. 52:5. 107:43. Hos. 14:9. Hab. 2:9-12. y 11:3-5. 13:6. 14:32. Gen. 19:20. Am. 4:11. 1 Cor. 10:5. 2 Pet. 2:4-9. 3:6, 7. z Ps. 58:4. Zech. 7:11. Acts 7:57. a 28:27. Deut. 15:7-11. Neh. 5:1-5, 13.

V. 3. Notes, 15:8, 9. 1 Sam. 15:22. Is. 1:10-20. Hos. 6:6. Mic. 6:6-8. Matt. 23:23, 24. Mark 12:28-34, v. 33.

V. 4. "A haughty look, and a proud heart, which is the light of the wicked," (that is the thing whereby he is guided,) "is sin." *Old Version*.—The word rendered *ploughing* more frequently signifies a *lamp*, or *light*; (*Marg.*) and it is difficult to determine in which sense it is here used.—A lofty look and a proud heart go generally together; that is, the countenance shows the disposition of the mind. . . . "The lamp . . . of the wicked is sin." "The lamp signifies that which men make the rule or guide of their actions. In this sense the law of the Lord is the lamp of the righteous; but the lamp of the wicked is sin." *Grey*.—"The sentence may be inverted in this manner, 'Sin is the pride, the ambition, the glory, and joy,' (or the business,) 'of wicked men;' that upon which they value themselves, and for which they think themselves brave fellows, &c. is that they dare do wickedly." *Bp. Patrick*.—But our translation of this clause admits of an important meaning. The ungodly man does not perform a single action, *because it is the will of God, out of submission to his authority, or from a desire to glorify him*; and therefore even the ploughing of his ground, in order to grow rich, and to have what he may spend upon his lusts, is sinful, as to its motive and object, and the spirit in which he does it. (*Notes*, 6:16-19. 8:13. Is. 2:10-18. 3:16, 17. Rom. 14:18-23, v. 23.)

V. 5. Those, who are steadily diligent, employ foresight and contrivance, as well as labour, in order to provide for what they may want hereafter; and generally they are prosperous. But if a man use some industry, yet do not consider how to conduct his affairs; but goes about his work hastily, or engages in rash projects, or undertakes more than he is capable of managing, as unduly eager after the world, and in haste to be rich; he acts, as if his thoughts were employed in devising how to reduce himself to poverty. (*Notes*, 10:4. 13: 4. 20:21. 27:23-27. 28:20, 22.)

V. 6. Schemes of growing rich, speedily and easily, by gaming of any kind, by fraud and imposition in trade, or by lies, perjuries, or flattery, are learned by wicked men from each other, and are handed about as great mysteries and valuable discoveries. But they are vain and foolish projects: wealth thus gotten is vanity and vexation; and those who get it, act as if intentionally seeking for death and perdition. (*Notes*, 8:36. 13:11. 20:14, 21. Jer. 17:11.)

V. 7. Notes, 3:10-19. 22:22, 23. Jer. 7:8-11. 22:13-19. Ez. 18:10-13. 22:13, 14. Zech. 5:1-4. Mal. 3:5, 6.—*Destroy*. Or, *Terrify*. (*Marg.*) 'He meaneth this chiefly of judges and princes, which leave that vocation whereunto God hath called them, and pow'r (or exact from) 'their subjects to maintain their lusts.' (*Notes*, 1. Is. 1:21-24. Jer. 5:28-31. Mic. 3:8-12.)

V. 8. The various paths of ungodliness and iniquity into which men turn aside, are so many proofs of the frowardness and rebellion of the human heart; and of the blindness and folly of the human understanding, which are strange and surprising. But the few, who by divine grace are true and upright in heart, will show it, by their works being right, i. e. according to the straight rule of God's word.—'Besides that sense which I have represented, the words are capable of another. . . . As the man is, so are his works; a man of tricks will act strangely, (quite different from all the rules whereby we ought to govern ourselves;) but an honest man you may know where to have; for he acts conformable to the laws of righteousness.' *Bp. Patrick*. The *honest man* in this paraphrase, must mean a *truly pious person*, as distinguished from all ungodly men; and thus the interpretation comes nearly to the same thing. (*Notes*, 30:11-14. Gen. 6:5. Job 15:14-16. Ps. 125:4, 5. Ec. 7:29. 9:1-3, v. 3. Jer. 17:9, 10. Dan. 12:10. Mic. 5:8. Tit. 2:11-14.)

V. 9. (See on *Notes*, 19:13.) The most solitary, inconvenient, and exposed dwelling, is preferable to a large and commodious house and a great family, where the comforts of social life are embittered by contention; especially the contention of a passionate and clamorous wife. (*Marg.*) Such maxims are especially intended to caution men, in respect of the choice which they make in this important matter; and

13 Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

14 A gift in secret pacifieth anger, and a reward in the bosom strong wrath.

15 It is joy to the just to do judgment; but destruction shall be to the workers of iniquity.

16 The man, that wandereth out of the way of understanding, shall remain in the congregation of the dead. [*Practical Observations.*]

17 He that loveth pleasure shall be a poor

Is. 1:15-17. 58:6-9. Jer. 24:16, 17. Zech. 7:9-13. Matt. 6:14. 7:2. 18:30-35. Jam. 2:13-16. b See on 1:29. Ps. 18:41. Luke 13:25. c 17:8, 23. 18:16. 19:6. Gen. 32:20. 43:11. 1 Sam. 25:35. d Matt. 6:34. e Job 29:12-17. Ps. 40:8. 112:1. 119:16, 92. Ec. 3:12. Is. 64:5. John 4:34. Rom. 7:22. f 12:5, 20. Matt. 7:23. 13:41, 42. Luke 13:27, 28. g Ps. 125:5. Zeph. 1:6. John 3:19, 20. Heb. 6: 4-6. 10:26, 27, 38. 2 Pet. 2:21, 22. 1 John 2:19. h 2:18, 19. 7:26, 27. 9:18. Eph. 2:1. Jude 12. i 20:5, 10, 11. 23:21. Luke 15:13-16. 16:24, 25. 1 Tim. 5:6, 2 Tim. 3:4. j Heb. *aport*.

not, for lucre of money or other worldly motives, to risk such a calamity as no wealth can counterbalance. (25:24. *Notes*, 19:12, 14. 15:17, 18. 17:1. 27:15, 16.)

V. 10. The selfish desires of a wicked man's heart naturally lead to baseness in his conduct. He is intent upon gratifying his avarice, ambition, lust, or revenge; and the reputation, interest, peace, connexions, nay the life or soul of his neighbour, seem to him but secondary considerations: he is therefore ready to seduce, defraud, libel, oppress, or even rob and murder, when he can do it with impunity, and render it subservient to his purposes. No one can be safe who stands in his way; for he loves his selfish gratifications better than even friend or brother; so that none must expect to find favour in his eyes, when they interfere with his base pursuits. (*Notes*, 13:12, 12. 1 Sam. 25:7-11. Ps. 36:3, 4. 52: 2-4. Jam. 5:1-6.)

V. 11. (*Note*, 19:25.) This verse may mean, that the simple, (or, such as are incautious, inexperienced, and liable to be deluded by profane scoffers, and not avowed and hardened in vice and impiety,) will not only be taught wisdom by the punishment of the wicked, but also by observing how wise men profit by instruction.—"When the scorner is punished, the simple is made wise: and when the wise is instructed, he" (the simple,) "receiveth knowledge." He profits by the example of the scorner's punishment, and by that of the wise man's teachableness; or prosperity, for so the word may signify. (*Notes*, 9:7-9. Num. 16:28-34. Deut. 13:6-11, v. 11. 21:18-21. Ps. 64:7-9. Acts 5:1-11. Rom. 16:17-20. 1 Tim. 5:19, 20.)

V. 12. Some explain this verse to mean, that righteous magistrates carefully search the houses of wicked men, to detect their crimes, that they may punish them. As we read it, the meaning is, that the righteous make a proper estimate of the prosperity of ungodly men, and observe the course of Providence respecting them, expecting that God will speedily overthrow them for their wickedness. (*Notes*, 11:3-6. 14:32. Job 5:3-5. 8:11-19. Ps. 37:35, 36. 107:33-43, v. 43. Hos. 14:9. Hab. 2:9-14. 1 Cor. 10:1-12. 2 Pet. 2:4-9. Jude 5-8.)

V. 13. Those who oppress the poor, by beating down their wages till they cannot earn the necessities of life, and then refuse to hear their complaints; and they who will not relieve, according to their ability, such as cry to them in distress; and magistrates who neglect to do the poor justice against their rich oppressors; "evidently stop their ears at the cry of the poor."—The number of beggars in our streets, or vagrants in our villages, many of whom are poor through idleness and drunkenness, or are mere impostures in their apparent distress; and who spend all that they can extort by pathetic cries, upon their vicious indulgences; render an *apparent stopping of the ears at the cry of the poor* in some cases absolutely unavoidable. Certainly those who are known to be honest and industrious, and in real distress, have by far a preferable claim to assistance; few are able to contribute to both classes; and doubtless discretion should direct the exercise of charity; for every shilling a man can spare is so much committed to him, to be made the best use of which he can.—But he who selfishly and unfeelingly disregards the sufferings of the poor in general, without contributing his portion to relieve them, may now mock God with hypocritical prayers, but he will not be heard; and he may at length cry for a drop of water to cool his tongue, and not obtain even that small alleviation of his misery. "For he shall have judgment without mercy, who hath showed no mercy." (*Marg. Ref.* *Notes*, 1:24-31, v. 28. 28:27. Is. 58:8-12. Jer. 34:15-17. Zech. 7:8-13. Matt. 18:20-35.)

V. 14. (See on *Notes*, 17:8, 23. 18:16. 19:6.) Presents, conferred to induce men to deviate from impartial justice and sincerity, must always be abominable: but a gift made to one who has taken offence, and is greatly exasperated, may be a proper and effectual means of subduing his resentment, and preventing discord; as it may appear a testimony of respect, and dispose him to conclude that the offence was not intended, or that the giver is sensible of his fault. But then it must be the gift of something which is known to be acceptable; and it must be presented with prudence and secrecy, as con-

man: he that loveth wine and oil shall not be rich.

18 The ^{wicked} shall be a ransom for the righteous, and the transgressor for the upright.

19 It is better to dwell in the wilderness, than with a contentious and an angry woman.

20 There is ^a treasure to be desired, and ^{oil} in the dwelling of the wise; ^{but} a foolish man spendeth it up.

21 He ^{that} followeth after righteousness and mercy, ^{findeth} life, righteousness and honour.

22 A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

23 Whoso ^{keepeth} his mouth and his tongue, keepeth his soul from troubles.

1:11,8. Is. 43:3,4. 53:4,5. 55:9,9. 1 Pet. 3:18. 1 See on 9. Ps. 55:6,7. 120:5,5. Jer. 9:2. * Heb. land of the desert. m 10:22. 15:6. Ps. 112:3. Ec. 5:19. 7:11. 10:19. Matt. 6:19,20. n Ps. 23:5. Jer. 41:8. Matt. 23:3,4. o Matt. 25:8. Luke 15:14. 16:1,19—25. p 15:5. Is. 51:1. Hos. 6:3. Matt. 5:6. Rom. 14:19. Phil. 3:12. 1 The. 6:15. 1 Tim. 6:11. 2 Tim. 2:22. Heb. 13:14. q 22:4. Rom. 2:7—10. 1 Cor. 15:58. 2 Tim. 4:7,8. 1 Pet. 1:7. r 2 Sam. 20:16—22. Ec. 7:19. 9:13—18. s 10:19. 12:13. 13:3. 17:27. 28. 13:21. Jam. 1:28. 3:2—18. 6:17. 16:18. 18:12. 19:29. Eccl. 3:5,6. Ec. 7:8,9. Matt. 2:16. † Heb. the wrath of pride. u 6:6—11. 12:24,27. 13:4. 15:19. 19:24. 20:4. 22:13. 24:30—34. 26:13,16. Matt. 23:26. x Acts 20:33—35.

ceding the superiority, and not as making an ostentation of generosity.

V. 15. The righteous delight in justice and equity; good magistrates take pleasure in the conscientious discharge of their important duties; and good members of the community rejoice, when justice is impartially executed: but the workers of iniquity are alarmed at such proceedings, as tending to the destruction which awaits their evil deeds. (Notes, Job 29:12—17. Ps. 40:6—8, v. 8. 112:1. 119:92,111. Is. 64:5. Matt. 7:21—23.)

V. 16. 'He that will not live by those wise laws, which God hath prescribed him, but follows the conduct of his own foolish lusts and passions, shall . . . be sent down to hell; and there confined to the company of the old giants, who giving themselves over to debauched courses, were swept away with a deluge.' Bp. Patrick.—(Marg. Ref. Notes, 2:18. 9:13—18, v. 18.)—Apostates seem especially intended. (Ps. 125:4,5.)

V. 17. Addictedness to worldly and jovial mirth and feasting and sensual indulgence, is inconsistent with a man's advantage and permanent comfort, both here and hereafter. (Notes, 20. 23:20,21,29—35. Ec. 2:1—3. Luke 15:13—16. 1 Pet. 0:11—16. Notes, 16:24—26. 1 Tim. 5:5,6. 1 Pet. 4:3—5. Rev. 18:4—8, v. 7.)

V. 18. The Lord ransoms his people from calamities, by punishing the wicked. He ransomed Israel by desolating Egypt; he slew Sennacherib's army, to ransom Hezekiah and Jerusalem: in short, he so values the righteous, that when their welfare requires it, he gives up any number of the wicked to destruction.—^a God shall cause that to fall on their own heads, which they intended against the just; by delivering the just, and putting the wicked in their places.' (Notes, 11:8. Is. 43:3,4. 53:4—6.)

V. 19. (See on Note, 9.) 'I had rather dwell with a lion or a dragon, than to keep house with a wicked woman.' Ecclesiasticus 25:16.

V. 20. That plenty, which is obtained by prudence, industry, and frugality, is a desirable treasure: and it may generally be found in the dwellings of the wise and righteous, though mean and homely. But the extravagant and self-indulgent spend even their ample revenues in riot and excess, and thus run in debt, and involve themselves in extreme difficulties. (Notes, 17:10,22. 15:6. Ps. 112:3. Ec. 5:18—20. 10:16—19. Luke 15:13—16.)—Oil was one chief production of Canaan, and seems to be put for all things needful and comfortable. (Marg. Ref. n.)

V. 21. 'He that makes it his business to be good, not contenting himself merely with doing no harm, but greedily laying hold on all occasions to exercise justice and mercy, shall lead a most happy life; . . . and be highly esteemed, honoured, and praised.' Bp. Patrick.—The marginal references show, that infinitely greater blessings are implied, though these are not excluded. (Notes, 12:28. 15:8,9, v. 9. Is. 51:1—3, v. 1. 7:8. Hos. 6:1—3. Matt. 5:6. Rom. 2:7—11. Heb. 12:14.)

V. 22. Wisdom is more efficacious than force. A wise man, by ingenuity, prudence, circumspection, and perseverance, will surmount the greatest difficulties; even those which resemble "the scaling of the city of the mighty, and the casting down of the strength of the confidence thereof." (Notes, 2 Sam 20:14—19. Ec. 9:13—15.)

V. 23. Notes, 10:19. 12:13. 13:3. 17:27,28. 18:21. Jam. 1:26.

V. 24. 'A proud and haughty person, who may well be called a scorner, proceeds furiously and insufferably in all that he doeth. . . . He is puffed up with a great conceit of himself; . . . he regards neither God nor man; . . . he cannot endure the least opposition, nor do any thing with moderation; but being easily enraged, with insolent fierceness and cruelty, proceeds against those who cross his designs.' Bp. Patrick. (Notes, 13:20. 15:17,18. Ec. 7:8,9.)

24 Proud and haughty scorner is his name, who dealeth in proud wrath.

25 The desire of the slothful killeth him; for his hands refuse to labour.

26 He coveteth greedily all the day long: but the righteous giveth and spareth not.

27 The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind!

28 A false witness shall perish; but the man that heareth, speaketh constantly.

29 A wicked man hardeneth his face; but as for the upright, he directeth his way.

30 There is no wisdom, nor understanding, nor counsel against the Lord.

31 The horse is prepared against the day of battle; but safety is of the Lord.

1 The. 2:5—9. y Ps. 37:25. 112:9. Luke 6:30—36. Acts 20:35. 2 Cor. 6:7—9. 9:9—14. z 5:8. 28:9. 1 Sam. 13:12,13. 15:21—23. Ps. 50:8—13. Is. 1:11—16. 66:3. Jer. 4:20. 7:11,12. Am. 5:21,22. † Heb. in wickedness. Matt. 23:34. a 6:19. 19:5,9,25. 18. Ec. 23:1. Deut. 19:16—19. s Heb. witness of lies. b 12:19. Acts 12:15. 2 Cor. 1:17—20. 4:13. Tit. 3:8. c 28:14. 29:1. Jer. 3:2. s 8:12. 44:16. 17. d 11:5. 1 The. 3:11. † Or, considereth. Ps. 119:9. 1. 1. 8. Hag. 4:5,7. 2:15,18,19. Luke 15:17,18. e 19:21. Is. 7:5—7. 9:13,14. 11:17. 16. 10:11. 1. 1. 13. Acts 1:27,28. 5:39. 1 Pet. 2:8. f Ps. 20:7. 33:17,18. 147:10. Ec. 9:11. g Ps. 3:3. 68:30. h Or, victory. Ps. 144:10. marg.

V. 25. The unsatisfied desires of the slothful wear him out; or, "refusing to labour," he is tempted to plunder, and so comes to an untimely end. 'He thinketh to live by wishing and desiring all things; but will take no pains to get aught.' (Notes, 6:6—11. 12:24—27. 13:4. 15:19. 19:24.)

V. 26. 'Nor is there any measure of his desires: . . . but he that is diligent and honest, is so far from desiring, much less stealing his neighbour's goods, that he freely gives away his own, and hath not the less thereby, but still enough to spare.' Bp. Patrick. Some make this a distinct maxim. 'The unrighteous lusteth all the day after evil things: but the righteous pitieth, and sheweth compassion without sparing.' (Marg. Ref.)

V. 27. (See on Note, 15:8,9.) When the sacrifice of the wicked man was intentionally brought, as a cloak of his iniquities, that under profession of sanctity he might perpetrate them without exciting suspicion; or as a proud attempt to pay his own debts, or merit the favour of God; or to compensate for the neglect of judgment and mercy, and to purchase an indulgence or dispensation to commit his favourite sin; or as a step to worldly preferment; it would be most emphatically "an abomination to God." (Notes, Jer. 7:5—11. Matt. 23:5—7,14.)

V. 28. (Notes, 14:25. 19:9. Deut. 19:15—21.)—He who testifies only to what he himself has heard, or is fully acquainted with, will persevere in his testimony, and gain more and more credit, even if at first neglected. (Notes, 12:18,19. 2 Cor. 1:17—20. Tit. 3:8.)

V. 29. 'All the endeavours of a man resolutely wicked, is to grow so impudent, that he may not blush at what he doeth; nor be moved in the least by any man's admonitions or reproofs: but a man sincerely virtuous . . . examines and censures his own actions, if they be amiss; and makes it all his care so to live, that he may not be ashamed of what he doeth.' Bp. Patrick. (Notes, 11:5,6. 28:14. 29:1. Jer. 53:—6, v. 3. 61:13—15. 44:15—18. Ez. 18:28. Jam. 1:22—25.)

V. 30. Whatever appears to be wisdom, understanding, or counsel, but is employed in forwarding sinful projects, will in the end be proved to have been madness and folly: and those plans, which have been laid with the most consummate policy, and are conducted with the utmost discretion, cannot but be frustrated, when they run counter to the purposes of God. 'They all signify nothing, if they oppose the counsels and decrees of heaven.' Bp. Patrick. (Notes, 19:21. Gen. 50:20. Ps. 76:10. Is. 8:9,10. 46:10,11. Acts 4:23—28.)

V. 31. Warlike preparations, however formidable, (of which the horse seems here to be mentioned as the chief,) are no more effectual against God's purposes, than wisdom and counsel. The security and salvation of those whom he favours, are effected without them; and the destruction of his enemies cannot by them be prevented. (Notes, Deut. 17:16. 20:1—4. Josh. 11:4—6. Ps. 3:6—8. 20:6—8. 68:19,20. 144:10. 147:10,11.)

PRACTICAL OBSERVATIONS.

V. 1—16. As we are extremely prone to confide in second causes, or to perplex ourselves about them, we need repeated admonitions, that God is our great first Cause of all. Faith rests on this truth: and the believer, in proportion to the strength of his faith, perceiving that the Lord rules every heart, seeks to have his own heart directed in his fear and love; and then relies on God to restrain, incline, or change the hearts of others, as may best prevent their injuring him, or dispose them to help and favour him. Should then some potentate menace vengeance against him; instead of seeking to appease his wrath by sinful compliances, he will make "the name of the Lord his strong tower," and by fervent prayer seek to him to dispose the prince's heart to lenity. (Notes, Gen. 32:6—12,24—30. 53:4.) On the other hand, should he need the countenance and assistance of the king or his nobles, he would make his first application to Him who has

CHAPTER XXII.

The worth of a good name, and the dependence of both rich and poor on God, 1, 2. Commendations of prudence, humility, piety, charity, and the proper tuition of children; and cautions against forwardness, iniquity, slanders, testimony with bad women, and oppression, 3-18. An address to the reader, calling his attention to wisdom; again exhorting him to avoid oppression, friendship with angry men, eunuchism, and removing ancient land marks; and showing the advantages of diligence, 17-29.

A GOOD name is rather to be chosen than great riches, and loving favour rather than silver and gold.

e 1 Kings 1:47. Ec. 7:1. Luke 10:21. Phil. 4:3. Heb. 11:39. * Or, favour is better than, &c. Acts 7:10. h 20:31. 1 Sam. 2:7. Ps. 49:12. Luke 16:19, 20. 1 Cor. 12:21. Jam. 2:2-5. e 14:31. Job 31:15, 34:19. d 14:16, 27:12. Ex. 9:20, 21. Is. 26:20, 21. Matt. 24:15-18. 1 Thes. 5:3-6. Heb. 6:18. 11:7. e 7:7.

their hearts in his hand. (*Note, Neh. 1:5-11, v. 11.*) And this carries him through the greatest difficulties and improbabilities. For prayer can unlock all gates, divide rivers and seas, and even remove mountains; when it engages the arm of the Almighty, to support the cause, or prosper the measures, of his servants. If we then profess to be of that favoured company, we ought most of all to fear, lest "our way should be right in our own eyes," but wrong in his sight, "who pondereth the hearts." Here is the preciousness of true knowledge: for "the man, that wandereth out of the way of understanding," and remains in ignorance or embraces error, because he hates the truth and loves sin, "must remain in the congregation of the dead." Through ignorance and error, poor wretched sinners are rendered arrogant and vainglorious: their high looks, and proud hearts are their sin and condemnation: and while they glory in the management or success of their temporal concerns; they seldom consider, that the covetous, ambitious, or sensual motives, by which they are actuated, render the employments, which are most lawful in themselves, acts of selfishness and disobedience, as performed by them. "To do justice and judgment are more acceptable to the LORD," than any sacrifices we can offer; though it does not supersede the necessity of the Redeemer's sacrifice of inestimable value, or of our entire dependence on it.—He, who is taught according to the word of God, will escape many ruinous extremes. He will not desire those riches which are got by lies or robbery: for however ungodly men toss this vanity to and fro, and please themselves with it; yet he knows that in so doing they seek death, and that "destruction will be to the workers of iniquity," who "refuse to do judgment." He wisely considers the splendid houses of prosperous sinners; and, foreseeing their overthrow, he desires and envies nothing they possess. He would rather deny his vanity a useless ornament, or his appetite an injurious or needless gratification, or even be censured for not treating his rich friends according to their expectation, than be condemned for "stopping his ears at the cry of the poor;" and as he cries and hopes for mercy from God, he dares not embezzle or waste that, which was intrusted to him for the relief of such as are distressed: lest he should call for mercy from God, and not be heard.—The judicious Christian will also avoid all those hasty schemes by which many ruin themselves. He will study, by frugality and industry, to keep out of temptation to mean dependence or shuffling dishonesty; and he will be ready to labour, "that he may have to give to him that needeth."—But, after every warning, wicked men sin on, without fear or shame, getting all they can by their injustice, and spending it upon their lusts; and showing no mercy or favour to their neighbours, because of the evil which their souls desire. So forward and strange is the way of man, as left to himself! so different from that of "the pure, whose work is right!" Hence it is, that while the righteous delight in justice and mercy; the workers of iniquity are not only determined to go on in the way of destruction, but show scorn and enmity against those, who "run not with them to the same excess of riot" and impiety! Nay, their anger and hatred are often more vehement against those who "testify of them that their works are evil," than against such as behave most injuriously and deceitfully towards them: so that, while in the latter case, a few well-timed and acceptable gifts will pacify their strongest wrath; in the former the most persevering, disinterested, and liberal kindness is insufficient to conciliate them! When sinners arrive at this pitch of hardened impiety; it seems almost desirable, though awful in itself, that some punishment may overtake them, which may make the simple wise enough to shun their destructive paths, to imitate the wise, who hearken to instruction, and to escape the miseries which scorners must undergo. Thus they will become happy in themselves, and blessings in the families to which they belong; and, instead of driving their nearest relatives into retirement or bad company to escape contention; make numbers ready to say, "Happy are" even "thy servants which stand continually before thee, and hear thy wisdom," share thy amiable society and kindness, and witness thy edifying example.

V. 17-31. He who has a well-grounded assurance that God is on his side, needs not "fear what man can do to him;" for there is "no wisdom, nor understanding, nor counsel against the LORD;" nor can any power reach those whom he protects. And though "the horse may be prepared against the day of battle," and various means may be used to secure our persons and habitations; yet "safety is only from the LORD." But in vain do men expect to please a holy and

2 The rich and poor meet together: 'the LORD is the Maker of them all.

3 A prudent man foreseeth the evil, and hideth himself; but 'the simple pass on, and are punished.

4 'By 'humility, and the fear of the LORD are riches, and honour, and life.

5 'Thorns and snares are in the way of the froward: 'he that doth keep his soul shall be far from them.

22:23. 9:16-18. 29:1. † Heb. *The reward of humility, &c.* f 3:16. 21:21. Ps. 34:9, 10. 112:1-3. Is. 56. 33:6. 57:15. Matt. 6:33. 1 Tim. 4:8. Jam. 4:6, 10. 15. 15:19. Josh. 23:13. Ps. 11:6. 18:26, 27. h 13:3. 16:17. 19:16. Ps. 91:1. 1 John 5:18. Jude 20, 21.

omniscient God by such formal services, as the unconverted, while persisting in their evil courses, can present; even when they offer them in a kind of ignorant sincerity. How greatly then must he abhor the most costly oblations, or abundant devotions, of those who are consciously hypocrites; and who employ these methods, with a most wicked mind, to mask their covetousness, oppression, or secret licentiousness, and to blind the eyes of their fellow-creatures!—True repentance, and reliance on the mercy of God in Christ Jesus, always influence men to "follow after righteousness and mercy" in their own conduct. Such believers, and such only, "find life, righteousness, and honour." They "seek first the kingdom of God and his righteousness; and all other things are added to them."—Thus they generally partake of the desirable treasures found in the dwellings of the wise; which they obtain with credit and a good conscience, enjoy with gratitude and temperance, and use to the best of purposes. To this plenteousness, their thoughts, as well as labours, tend. They desire, in submission to Providence, to have things needful and comfortable for themselves and families, and to be enabled to "use hospitality without grudging." They will not therefore spend all on themselves as foolish men do; being aware that those, who love pleasure and indulge their appetites, will always, however large their incomes, be too poor to do much good to their indigent neighbours. Though they do not account riches worthy of being obtained by iniquity, or of being idolized; yet they consider them as too good to be wasted in revellings, banquetings, and other extravagant expenses: (*Note, Ec. 10:16-19, v. 19.*) and, though not disposed to look on honest poverty as an intolerable evil; they dread and shun the disgraceful and ruinous "desires of the slothful, whose hands refuse to labour," even when "he coveteth greedily all the day long." By the due government of their appetites and passions, and by keeping their tongues, they preserve their souls from numberless troubles, to which the sensual, the passionate, and the loquacious expose themselves: and, learning wisdom from its very source, they are enabled to accomplish important designs, for their own good and that of others, in a quiet and unexceptionable manner; while the "proud and haughty scorners, who deal in proud wrath," render themselves hated and dreaded; and with all their violence, (even when possessed of sagacity and power), seldom prosper in their enterprises. For the great Disposer of all events so orders it, that "the wicked is a ransom for the righteous; and the transgressor for the upright."—The consistent Christian is always a lover of peace; and ready to give up any thing, except his duty, for the sake of it. He will not therefore, either in private, or in a court of justice, be a false witness: but if called to bear his testimony, he must "speak constantly," and declare what he knows; whatever offence it may give, or however it may tend to the condemnation of the guilty. Much more then, must the minister of the gospel "speak constantly" the whole of his message; whatever ridicule, anger, and obloquy he may incur by his faithfulness, from proud and haughty scorners; for in this case especially, "a false witness shall perish;" and generally he occasions the ruin of multitudes along with him.—That state of the judgment and heart, which is produced by Christian principles, will never permit a man to risk the want or the loss of domestic peace, for the sake of acquiring an accession of wealth; knowing that it is better to dwell in a garret or a desert, than "with a brawling woman in a wide house." But should his patience be exercised by such a painful trial, he will shun imbibed contention, by retiring into any corner, or into the fields and deserts, that he may pour out his heart before God, rather than run into temptation, into vain company, excess, or the society of other women. Nay, he will not despair but that, by meekness, prudence, patience, firmness, and persevering kindness; and by constant prayer to him who has all hearts in his hand; the trial may at length be removed, or at least its worst effects prevented. For as every thing lawful may be rendered a part of a believer's duty, so every event may subserve his growth in grace: whilst even the lawful and needful employments of ungodly men become their sin; and their best comforts tend to their increasing condemnation.

NOTES.—CHAP. XXII. V. 1. A reputation for wisdom, piety, and integrity, is far more valuable than great riches; and the loving favour which it procures, renders a man more respected than wealth can do; and whilst affluence commonly tempts the possessor to give a loose to his inclination; an established character is a perpetual restraint, and renders a

13 The ^sslothful man saith, *There is a lion*
without; I shall be slain in the streets.

2. 9:6-11. 1 Tim. 6:13, 19. Heb. 6:10. 13:16. 1 Pet. 4:9. q 21:24. 26:20, 21. Gen. 21:9, 10. Neh. 4:1-3. 13:28. Ps. 101:5. Matt. 18:17. 1 Cor. 5:5, 6, 13. r 16:13. Ps. 101:6. Neh. 4:13. 5:8. ¶ Or, and bath *grace in his lips*. Ps. 45. 2. Luke 4:32. q Gen. 41:39, &c. Ezra 7:6, &c. Neh. 2:4-6. Esth. 10:3. Dan. 4:4-45. 3:20. 2:20-23. t 2 Chr. 16:15. 59:19-21. Matt. 16:16-13. Act. 5:6. 59:12, 23. 2 Tim. 3:1-11. 12:14-17. u Job 5:12, 13. Acts 8:9. 12:13, 12. 12:23. 2:8. 2 Tim. 3:8, 9. ¶ Or, *matters*. x 15:19. 26:13. 16. Num. 13:38, 39.

transgressors, are overthrown one after another, and sink into oblivion or contempt: but the truth of God's word maintains its ground from age to age. Thus it had been observed during many ages, in the days of Solomon. For above 2700 years this *proverb* has been fulfilling as a *prophecy*: and it will be verified to future generations, when the words of modern opposers or perverters of Revelation, who now

V. 7. This proverb shows how important it is for every man, who would act according to his own judgment and conscience, or even permanently according to his own inclinations, and as independent master of his own actions, to be strictly frugal and industrious; and to keep as much as he can out of debt: for the rich too commonly domineer over the poor. Even those who are not poor, if on any account they

14 The mouth of strange women is a deep pit: he that is abhorred of the Lord shall fall therein.

15 Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.

16 He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.

[Practical Observations.]

y 2:16—19, 5:3, &c. 6:24—29, 7:5, &c. Judg. 16:20, 21. Neh. 13:26. Ec. 7:26. Dent. 32:19. Ps. 81:12. Job 14:4. Ps. 51:5. John 3:8. Eph. 2:3. b 13:24, 19:13, 23:43, 14, 25:15, 17. Heb. 12:10, 11. c 22:23, 14:31, 28:3. Job 20:19, &c. 1a. 12:5. Mic. 2:2, 3. Zech. 7:14. Jam. 2:13, 5:1—5, d Luke 6:33—35, 14:12, 14, 16:24. e 2:2—5, 5:1, 2. f 1:3, 3:1, 4:4—8, 8:33, 34, 35, 55:3.

vaunt, as if they were about to carry all before them, shall be overthrown before the Bible, as Dagon was before the ark. The marvellous preservation of the Scriptures, in a more correct state than any other book of any thing like equal antiquity; though, through successive generations, it has been the evident interest of immense numbers to corrupt them, if they would support their own systems; is a manifest proof how "the eyes of the Lord preserve knowledge." And indeed they are so well preserved, that they little need, and are not likely to receive much good from conjectural criticism, being capable of a useful and consistent meaning, in almost every part, as they now stand: though doubtless they want immense alterations, to make them consistent with some creeds; and numbers complain of obscurity in the book, because their own eyes are so blinded through pride, love of the world, and various prejudices, that they cannot read it. (Notes, Job 5:11—16. Is. 59:20, 21. Matt. 16:18. Acts 5:33—39, vv. 38, 39. 12:24. 2 Thes. 2:8—12. 2 Tim. 2:14—19. 3:6—9. Rev. 11:3—12. 19:19—21.)

V. 13. 'He derideth them that invent vain excuses, because they would not do their duty.' Lions seldom are found in the streets of cities or villages. (See on Notes, 5. 15:19. 21:25, 26.)—Some apply this to cowardly magistrates, who dare not punish great and powerful offenders.—'A worthy magistrate, would meet with such a lion to choose; that he might make God's ordinance to be revered. . . . He would no more fear to make a worshipful thief, or a right worshipful murderer, (if such a one should come in his circuit,) an example of justice, than to twitch up a poor sheep-stealer.' Bp. Sanderson, quoted by Bp. Patrick.

V. 14. 'God punisheth one sin by another, when he suffereth the wicked to fall into the acquaintance of an harlot.' (Marg. Ref. Notes, 2:16—19. 5:3—14. 7:6—23. Ps. 81:11, 12. Rom. 1:21—27. 2 Thes. 2:8—12.)

V. 15. "The child," that is, every child, is naturally and powerfully prone to foolishness; to imbibed false principles, contract bad habits, and take ungodly and ruinous courses. But good tuition, connected with early and firm correction, and used as a 'means of grace,' in obedience to God, in dependence on his blessing, and with fervent prayer for it; will generally be prospered in driving far away this foolishness, and preventing its fatal consequences; and in all cases it is by far the most efficacious remedy that can be prescribed. (See on Notes, 13:24. 19:18.)

V. 16. Rapacious oppression of the poor, and ostentatious generosity to the rich, often go together; since the one gratifies a man's avarice, the other his pride. Nay, some fraudulently or violently rob the poor, and then by large presents bribe the rich to connive at their iniquity. But these and similar practices, in the course of God's righteous providence, bring a secret curse on men's affairs, which at length reduces them to poverty. Either the expense of their prodigality exceeds the gain of their rapacity; or they are detected and punished for their crimes.—Luther renders the verse; 'He that squeezes the poor to increase his own estate, gives to the rich only to impoverish himself.' Others will exact from him, what he has exacted from the poor. The oppressors shall be oppressed and ruined. (Notes, 22. 23. 14:31. 28:3. Mic. 7:1—4. Luke 14:12—14. 16:19—26.)

V. 17. From this verse to the end of the twenty-fourth chapter, the sacred writer adopts a more connected method, and more directly addressed to the reader; not wholly unlike the introductory part of the book. This, therefore, may be considered as the third part of it. (Notes, 2:1—9. 4:1—13.)

V. 18. 'It will give thee most high satisfaction, if thou dost so heartily entertain them, and thoroughly digest them, and faithfully preserve them in mind; that thou art able withal to produce any of them, as there is occasion, and aptly communicate them for other men's instruction.' Bp. Patrick. (Notes, 2:10, 11. 3:16, 17. 10:13, 21. 15:7. 16:21. 25:11, 12.—Within thee.) Marg. Notes, Job 32:18—22, vv. 18, 19. John 7:37—39.)

V. 19. The main scope and design of all the foregoing instruction, was, that the reader might learn to trust in the Lord, and expect all good from him alone, according to his word, in the prescribed manner, and in the use of appointed, or allowed and hallowed means exclusively. This the writer expresses explicitly to each reader: as if he said to each, 'Thou art the man,' look to thyself, and not to others. (Notes, 3:5, 6. 14:26, 27. 18:10, 11. Ps. 62:9—10. 142:5, 6. 146:2—6. Jer. 17:5—8.)

17 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

18 For *it* is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips.

19 That *thy* trust may be in the Lord, I have made known to thee this day, even to thee.

Matt. 17:5. g 23:12. Ps. 90:12. Ec. 7:25, 8:9, 16. h 2:10. 3:17. 24:13, 14. Ps. 19:10. 119:103, 111, 162. Jer. 15:16. i Heb. in thy belly. Job 32:18, 19. John 7:38. j 8:6. 10:13, 21. 15:7. 16:21. 25:11. Ps. 119:15, 171. Mat. 2:7. Heb. 13:15. k 3:5. Ps. 62:8. Is. 12:2, 26:4. Jer. 17:7. 1 Pet. 1:31. l Or, trust thou also.

V. 20. The word rendered *excellent*, may signify *three times*, that is, many times. 'Have I not inculcated these things many times?' But some understand it according to another meaning of the same word, to signify 'words fit for a prince to speak, and the best men in the world to hear.' (Notes, 1:20—23. 8:6—8. Ps. 12:6.)

V. 21. *Send unto thee.* That is, to "ask a reason of the hope that is in thee;" or who otherwise request thy counsel. (Notes, Luke 11:4, v. 4. John 20:30, 31. 1 Pet. 3:13—16, v. 15. 1 John 5:13.) The clause may mean, 'That thou mayest be capable of managing business, however difficult, to the satisfaction of those that employ thee.'—The prudent statesman, the sagacious ambassador, and the faithful minister of religion, are characters of this description, each of whom is able to answer words, even truth, (that is, to give a true and faithful account of his proceedings,) to him that commissioned him.

V. 22, 23. The rich and powerful think that they may oppress the poor and helpless with impunity, either in the ordinary intercourse of life, or "in the gate," that is, when acting as magistrates. But that very poverty which encourages their oppression, should deter them from it: not only from motives of compassion, and on account of the extreme cruelty of such conduct; but because God himself is the Patron of the poor, and will surely crush those who crush them; and that even to the life or soul of the oppressor. (Notes, 16. 23:10, 11. Ec. 22:21—24. 23:6—9. Job 29:12—17. 31:16—23. Ez. 22:27—30. Mal. 3:5, 6.)

V. 24, 25. 'It highly concerns us . . . for the preserving of the peace and safety of our life, that we intermingle not our matters with men of a choleric nature, and such as easily provoke or undertake quarrels and debates. For such kind of friends will perpetually engage us in contentions and factions: so that we shall be constrained either to break off friendship, or to be wanting to our own personal safety.' Lord Bacon, quoted by Bp. Patrick.—Lawsuits, duels, and broils of every kind, destructive of comfort, dangerous to life, and wholly inconsistent with religion, are the snares to the souls of those who venture on such intimacies; and it seldom happens that the quarrelsome humour fails of becoming contagious: so that friends of this character often, in every sense, murder one another. (Notes, 13:20. 21:24.)

V. 26, 27. (Notes, 6:1—5. 11:15. 17:18.) Solomon here adds, 'when a man is conscious to himself that he hath no estate, and doth but deceive him to whom he stands bound for the debt: and so by pretending to be more able than he really is, deprives himself of the benefit of that law, mentioned Ez. 22:26, 27. and repeated Deut. 24:6.' Bp. Patrick.—Those laws, however, relate only to *pledges*, not to insolvent debtors, and least of all to fraudulent debtors. (Notes, 20:16. Ez. 22:25—27. 2 Kings 4:1. Matt. 18:23—27.)

V. 28. (Note, Deut. 19:14. Job 24:2—12, v. 2.) This verse is generally accommodated, as a caution against 'changing the laws, which antiquity by grave authority had delivered, unless there be an evident necessity.' (Melancthon;) and against innovations in general, which can seldom be safely made, and without urgent necessity ought never to be ventured on.—If the caution be applied to religious concerns; it must be remembered, that the religion of the Scriptures is of the most venerable antiquity; and all deviations from it, even in the first ages were innovations. "To the law and to the testimony." (Note, Is. 8:20.) If it had been proved, that an Israelite had moved an ancient landmark, and defrauded his neighbour; the law of God would not have allowed any *prescription*, by which the new landmark was to continue to the injury of the honest man's posterity, and the advantage of the robbers. Much less must *prescription* be admitted against the doctrines, precepts, and ordinances of God. For we know who said, in this case, "Full well ye reject the commandments of God, that ye may keep your own traditions." (Notes, Matt. 15:3—6, 12—14. Mark 7:9.) And we know, that he and his apostles were considered, by those men, as innovators. (Note, Acts. 6:9—14.)

V. 29. The words rendered *diligent in his business*, imply *celerity, readiness, and cheerfulness* in a man's proper employment, whatever that may be. 'To which is required a quickness of apprehension, in discovering the fittest means, and a dexterity in the application of them: so that the business is not only done, but done speedily, and without much noise and bustle. . . . Such a person if he can be found, . . . is likely to come to great preferment. . . . Mark a man that is not rash, but yet quick and dexterous in the despatch of any

20 Have not I written to thee excellent things in counsels and knowledge,

21 That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?

22 Rob not the poor, because he is poor; neither oppress the afflicted in the gate:

23 For the Lord will plead their cause, and spoil the soul of those that spoiled them.

24 Make no friendship with an angry man; and with a furious man thou shalt not go;

25 Lest thou earn his ways, and get a snare to thy soul.

26 Be not thou one of them that strike hands, or of them that are sureties for debts.

27 If thou hast nothing to pay, why should he take away thy bed from under thee?

28 Remove not the ancient landmark which thy fathers have set.

29 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.

1 8:6. Ps. 12:6. Hos. 8:12. 2 Tim. 3:15—17. 2 Pet. 1:19—21. m Luke 1:3:4. John 8:31. 1 John 5:13. n 1 Pet. 3:15. * Or send thee. o 23:10, 11. Ez. 22:29. p 16. Ex. 23:6. Job 29:12—16. 31:21. Zech. 7:10. Mal. 3:5. q 23:11. 1 Sam. 24:15. 25:59. Ps. 35:1. 43:1. 68:5. 140:12. Jer. 50:34. 51:35. Mic. 7:9. r Is. 33:1. 11ab. 2:8.

s 21:24. 29:22. 2 Cor. 6:14—17. t 13:20. Ps. 106:35. 1 Cor. 15:33. u 6:1—5. 11:15. 17:18. 27:13. x 20:16. Ex. 22:26, 27. 2 Kings 4:1. y 23:10. Deut. 19:14. 27:17. Job 34:2. † Or, bound. ‡ 10:4. 12:24. 1 Kings 11:28. Ec. 9:10. Matt. 25:23. Rom. 12:11. 2 Tim. 4:2. § Heb. obscure men.

business he is charged withal: and thou mayest foretell that he shall not long continue obscure, . . . but be taken notice of, and preferred to the service of his prince, in some public ministry.' *Bp. Patrick.* On this text, Lord Bacon shows, that *profound* men are too prying, *popular* men draw men's eyes too much to themselves; men of courage are apt to be turbulent; and *honest* men too stiff, to be the most successful courtiers: but celerity in despatching business has nothing in it that does not please.—It is however, after all, of small value, without most of the other qualities. (*Notes*, 12:24. 1 Kings 11:26—28. Ec. 8:10.)

PRACTICAL OBSERVATIONS.

V. 1—16. True wisdom greatly consists in being able to judge accurately of the comparative value of objects, which stand in competition with each other: that we may choose the more excellent, and bestow proportionable care and labour to secure them; and be willing to sacrifice the inferior to the superior interest. The salvation of our souls, a name in the book of life, and the "loving favour" of the Lord, are the grand concerns of all: but a good name among men is the next most valuable possession. In fact, that reputation, which just passes current in the world, or even in the church, is of small value. The fame, which men obtain by ingenuity, valour, learning, or illustrious actions, or by whatever merely serves to render a person popular, is so often lavished on most unworthy characters, and is so ruinous to the vainglorious idol and his besotted idolaters, that a wise man cannot desire it; nor can it be expected that the world will generally honour those whom God honours. But when a Christian, regardless of his own glory, but zealous for the honour of the gospel, is enabled to live down prejudice and calumny, and to convince opposers by a uniform course of integrity and discretion; when he so lives, that those who dislike his creed, hesitate not to rely on his veracity and fidelity, even where their interests are most deeply concerned; when he can thus extort the concession from all parties, that he is an honest and friendly man, who would do good to every one; he then has realized a treasure, compared with which gold and silver are baubles. A long life, spent in acquiring such an ascendancy over the minds and consciences of men, is by it well repaid; and the closing scene may produce effects of the most extensive benefit. But this kind of reputation is acquired with great difficulty, and it is easily forfeited; for the higher it is advanced, the more will be expected from the possessor. (*Note*, Ec. 10:1.) Nay, it may possibly admit of great abuse: and such is the inconsistency of man, that some have by a long course of good conduct acquired a deservedly high reputation, and then have strangely been induced to give currency to error with it! We should therefore not only be careful to obtain and preserve a good name; but we should be very circumspect what use we make of the character we possess.—We are continually reminded that the rich and the poor will meet together before their common Creator, as their impartial Judge. If then the rich have authority over his poor neighbour, let him use it with gentleness, and without arrogance or contempt; if he lend or give to him, let him not attempt to domineer over him on that account, remembering that both are upon a level before the Lord. Riches and power are as land to be cultivated: but "he who sows iniquity, will reap vanity," and be turned out of his stewardship with disgrace. Those who oppress the poor to increase their riches; and even those who spend that in presents and entertainments for the rich, which was intrusted to them that they might feed the poor; will surely come to want, either here or hereafter. But he, whose eye is looking out continually for necessitous persons, to whom he may dispense his bounty, and who gives liberally "of his bread to the poor," shall abound in blessings: and the rich "have the poor always with them, that whensoever they will, they may do them good," and so obtain those blessings. And let the poor remember, that the Lord made the difference between their lot, and that of the rich: let them then submit to his wise and righteous will, without envy or murmurings: let them be humble, obliging, frugal, and industrious, attending to the duties of their station, and expecting the great decisive day: for "by humility and the fear of the Lord, are true riches, and honour, and life;" but proud, ungodly, dishonest, and licentious poverty is indeed disgraceful and ruinous. In short, "thorns and snares are in the path of the froward," whatever be his rank in life: he must be pierced with sorrows, and entangled in

temptations, from which "he that keepeth his soul" shall be far removed.—The scorner, for instance, must be excluded from every orderly family, and all instructive company, in order that strife and contention may go out, and peace may be preserved. Thus he is driven to associate with those, who are pests of society, and to sink deeper into sin and misery continually. And if he be not fit for those families, which have some feeble resemblance to the regions of peace and love; he will never find admission into heaven, but must remain in outer darkness and despair. It is indeed desirable in the highest degree to live, as much as may be, like the blessed company above, where strife and envy never find admission: and that our families also may be peaceful and orderly, we should very carefully train up our children "in the way in which they should go;" that as they grow up, they may set an example of obedience, as well as give a hopeful prospect of living pious and useful lives. For every kind of foolishness and vice is bound up in the heart of a child, and will be unfolded by years, temptations, and opportunities; but the discreet use of the rod of correction has a powerful tendency to check its growth; and, when used in obedience to God and in dependence on him, is an appointed means of driving it away: so that generally those who are properly educated, when they grow old do not depart from the way in which they were trained up. But humoured and neglected children soon contract habits of sloth: every exertion or difficulty dismays them, as if a lion were in their path ready to devour them; and thus abject poverty comes upon them.—Again, ill-instructed youths seldom escape that deep pit, which swallows up the abhorred of the Lord. They are lazy and loitering, and come within the flattering speech of the strange woman, who decoys them into the most ruinous courses; from which a prudent and pious education is the best preservative. The prudent man foreseeing these and similar evils, to which he or his children are exposed, will take proper precautions against them; "but the simple pass on, and are punished."—Let us then be very thankful, that the good providence of God has preserved to us these words of knowledge, during so long a course of years; while numerous systems of vain philosophy have sunk into oblivion, and the words of more atrocious transgressors have perished; and let us seek to have our hearts purified by faith, and our words seasoned by grace; and then whatever be our outward condition, the King of kings will be our everlasting Friend.

V. 17—29. How important is it, that we "bow down our ears, and apply our hearts to knowledge!" For if we keep these instructions within us, they will be a source of constant pleasure to us; and we shall learn to fit them to our lips, and to speak of them with constancy to others, when we practise them ourselves. Indeed those are excellent things in counsels and knowledge, which show us the certainty of divine truths, and how to answer all, who inquire after them or object to them. And we should, after the example of the wise man, try every method of gaining the attention, and impressing the hearts of others with them.—How often are we warned against oppressing the poor and needy! And after all that Christianity has effected, and all that equitable laws and impartial judges can do, in those few places where they are found, these warnings are by no means superfluous. But let it be remembered that he who robs the poor, especially under colour of law, rouses the dormant vengeance of the righteous and merciful God, who makes their cause his own.—A great deal of the comfort, safety, and happiness of life, depends on our choice of friends: we should then especially avoid the furious and contentious man, if we value our lives and souls; and such as would draw us in to engage for more than we are worth, to the defrauding of creditors, and our own utter ruin.—Habits of industry, and expert activity in business, formed in youth, when connected with integrity and propriety of conduct, are of great importance: for they do more towards a man's comfort and credit even in this world, than large inheritances or splendid talents can do.—But after all, this world is of little value. All other distinctions will soon be swallowed up in that grand one, which subsists between those who trust in the Lord, and those that do not. We may come short of wealth, or reputation, and the friendship of great men; but the King of heaven will guard, and bless, and honour, all who trust in him; while he "reserves the wicked to the day of judgment to be punished." Let us then be diligent in his

CHAPTER XXIII.

Caution against self-indulgence before rulers; against avarice; visiting a churl; speaking before a fool; and oppression, 1—11. Exhortations to study wisdom; and to correct children for their good, 12—14. The joy of teachers and parents over wise children: with cautions against envy, intemperance, and whoredom; and exhortations to buy the truth, to honour parents, and to give God the heart, 15—26. The infatuation of drunkards, 27—35.

WHEN thou sittest to eat with a ruler, consider diligently what is before thee:

2 And put a knife to thy throat, if thou be a man given to appetite.

3 Be not desirous of his dainties: for they are deceitful meat.

4 Labour not to be rich: cease from thine own wisdom.

5 Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings: they fly away as an eagle towards heaven.

6 Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats.

7 For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.

a Gen. 43:34—34, Jude 12. b Matt. 13:9, 1 Cor. 9:27. Phil. 3:19. c 6. Ps. 141:4. Dan. 1:8. Luke 21:34. Eph. 4:22. d 28:20. John 6:27. 1 Tim. 6:8—10. e 3:5, 26:12. Is. 5:21. Rom. 11:36, 37. f 19:36, 37. g 22:17. 1 John 2:16. h Heb. cause thine eyes to fly upon, &c. g Gen. 42:36. Ec. 1:2, 12:8. Is. 55:2. h Gen. 7:29—31. h 27:21. Job 1:4—17. Ps. 39:6. Ec. 5:13, 14. Matt. 6:19. 1 Tim. 6:17. Jam. 5:1, 2. i 22:9. Deut. 15:9, 28:56. Matt. 20:15. Mark 7:22. k 3. Ps. 141:4. Dan. 1:8—10. l 19:32. Matt. 9:3, 4. Luke 7:39. m Jude 16. 15. 2 Sam. 13:26—28. Ps. 12:2, 55:21. Dan. 11:27. Luke 11:37, &c. n 9:7, 8. 26:4, 5. Is. 38:21. Matt. 7:6. Acts 13:45, 46, 28:25—28. o Luke 16:14. John 8:25, 9:30—31, 40, 10:20. Acts 17:18, 32. 11 Cor. 1:21—24. 4:10—13. p 22:28. Deut. 19:14, 27:17. Job 24:2. q Or, bound. r Job 6:27, 22:9, 21:3, 9, 34, 21—23. Ps.

work: and though we live and die among mean men, we shall at length be numbered with the princes of his people, and stand with acceptance before the King of glory.

NOTES.—CHAP. XXIII. V. 1—3. At the tables of princes and rulers, there are abundant incentives to excess: but many reasons will induce a wise man to be more abstemious there than elsewhere. Persons of inferior rank are seldom admitted to such tables, but upon particular occasions: and their behaviour will be narrowly observed, especially if they profess religion, or are public teachers. Indulgence of the appetite frequently betrays into impropriety of conduct, which excites resentment, or renders the superior less friendly. It must lessen a man's character to be delighted with an opportunity of self-indulgence: he appears to covet that abundance which he does not possess: he sanctions the excesses and luxurious indulgences of ungodly men, against which his example at least should protest; and it weakens his influence, and deprives him of opportunities of usefulness which are too valuable to be sold at so contemptible a price. A man should therefore "consider diligently" what and who is before him, and what consequences his conduct may produce: and if he knows himself liable to be overcome by his appetite, he should double his guard; and act as if a knife were at his throat to give him a mortal wound, if he yielded to the temptation; that is, he should dread such unseemly behaviour worse than even death. He should learn to be indifferent about "deceitful meat," which promises pleasure, but produces painful effects to the health, character, interests, and conscience. "For oftentimes the rich, when they bid their inferiors to their tables, it is not for the love they bear them; but for their own secret purposes."—The words rendered *given to appetite*, may mean, *possession of thy soul*, that is, "if thou hast thy wits about thee." (*Marg. Ref. Notes*, 6—8. Ps. 141:3, 4. Jude 11—13, v. 12.)

V. 4, 5. The wisdom of the world greatly consists in skillfully labouring to be rich; and in contriving every plan, without being over scrupulous, and in giving all diligence, to get forward in this grand concern: for prodigality, and other vices inconsistent with growing rich, are generally considered as a man's folly. Solomon therefore not only exhorts the reader to cease from his own folly, but from his own wisdom: and not to weary himself about acquiring wealth; but to subordinate all his worldly interests and pursuits to the acquisition of wisdom and piety, and thus to lay up more certain and valuable treasures. For why should a man let his eyes and heart eagerly pursue an empty, fleeting shadow? especially when substantial good is within his reach. Yet riches are an empty, fleeting shadow, of this kind, which the worldly man watches and broods over, till at length they form themselves, as it were, wings, and fly away, quite out of his reach, as the swift and soaring eagle flies towards heaven. (*Notes*, 26:12, 27:23—27. Job 1:4—17. Ps. 39:6. Ec. 5:13—17. Matt. 6:19—21. 1 Tim. 6:5—10, v. 8—10.)

V. 6—8.—Many make a show of entertaining their acquaintance, who sordidly grudge the expense, and often betray symptoms of this ostentatious penuriousness. But a wise man would not be under obligations to persons of so base and insincere a character: for though their words be friendly and their intentions good, there is no cordial welcome; and in their hearts they are best pleased with those who

8 The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words.

9 Speak not in the ears of a fool; for he will despise the wisdom of thy words.

10 Remove not the old landmark; and enter not into the fields of the fatherless:

11 For their Redeemer is mighty; he shall plead their cause with thee.

12 Apply thine heart unto instruction, and thine ears to the words of knowledge.

13 Withhold not correction from the child; for if thou beatest him with the rod, he shall not die.

14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.

15 My son, if thine heart be wise, my heart shall rejoice, even mine.

16 Yea, my reins shall rejoice, when thy lips speak right things.

17 Let not thine heart envy sinners; but be thou in the fear of the Lord all the day long.

18 For surely there is an end, and thy expectation shall not be cut off.

[Practical Observations.]

94:6. Jer. 7:5, 22:3. Zech. 7:10. Mal. 3:5. Jam. 1:27. r 22:23. Ex. 22:22—24. Deut. 27:18. Ps. 12:5. Jer. 50:33, 34. 51:26. s 19:2—5. 51:1, 3, 22:17. Is. 33:31. Matt. 13:52. Jam. 1:21—25. t 13:24, 19:18, 29:15, 17. u 22:15. 1 Cor. 6:5, 11:32. x 1:10, 2:1, 4:1. Matt. 9:9. John 21:5. 1 John 2:1. y 24:25, 10:1, 15:20, 29:3. 1 Thes. 2:19, 20, 3:8, 9. 2 John 4. 3 John 3, 4. z Or, even I will rejoice. Jer. 32:41. Zeph. 3:17. Luke 15:23, 34, 32. John 15:11. s. e. 8:6. Eph. 4:29, 5:4. Col. 4:4. Jam. 3:2. s. 3:31, 24:1. Ps. 37:1, 33:5. b 15:16, 26:14. Ps. 11:10, 11:21. Ec. 5:7, 12:13, 14. Acts 9:31. 2 Cor. 7:1. 1 Pet. 1:17. c Ps. 37:47. 29:11. Luke 16:25. Rom. 6:21, 22. s. Or, reward. 24:14. Heb. 10:35. d Ps. 9:18. Jer. 29:11. Phil. 1:20.

decline their invitations. It is enough to make a man loathe every morsel that he has eaten at the expense of such persons, and to wish they had it again; and he cannot but be ashamed and grieved to reflect, that he wasted his sweet words in complimenting, flattering, or even thanking, those who so little deserve it.—The word rendered *lose*, equally means *corrupt*; and may intimate the temptation to which the guest of a churl is exposed, of deviating from sincerity and piety in his conversation, to avoid giving offence. (*Marg. Ref. Notes*, 1—3. 22:9. Deut. 15:9, 10.)

V. 9. (See on *Note*, 9:7—9.) This maxim implies speaking on important subjects to others, in the hearing of a foolish and wicked man, who will do all he can to expose it to ridicule and contempt. (*Ps.* 39:1.)

V. 10, 11. (See on *Notes*, 22:22, 23, 28.) The redeemer was the next of kin, who was authorized, and required, and even bound in interest, to see that his poor relations were not oppressed or defrauded; (*Note*, Lev. 25:25—55.) and he was the avenger of blood in case they were murdered. The redeemer of orphans and widows, in this case, might be so poor and helpless, that a rich and powerful oppressor would despise and defy him: but let it well be attended to, that the Almighty God is the Redeemer of the fatherless, and will defend their cause against all who injure them. (*Marg. Ref. Notes*, Ps. 125:6, 94:1—7. Is. 47:4. Jer. 50:33, 34.)

V. 12. *Marg. Ref. Notes*, 2:1—10.

V. 13, 14. (*Marg. Ref.*)—"Do not turn over this business to another, but do it thyself; which may save the public officers the labour: nay, by making his body smart for his faults, both body and soul may be delivered from utter destruction." *Bp. Patrick*.—"The word is *Sheol*, which doubtless means here more than the grave. The verses may also imply a caution not to correct children in an improper manner, as well as an admonition not to withhold correction from them. Those who strike children in a passion often use improper weapons, and risk material evil consequences: and this abuse has tended to discredit wholesome and scriptural correction. But the use of the rod, though it pains the child, (and the tender parent perhaps still more,) will be sure not to kill him, and is calculated to deliver his soul from hell. (*Notes*, 13:24, 19:18, 22:15, 29:15, 17. Heb. 12:9—11.)

V. 15, 16. Some interpret these verses as the language of a wise and pious parent, who conscientiously corrects his child; and at the same time affectionately expostulates with him, and shows him that he has nothing in view except his good, which would give the tender parent an inexpressible satisfaction: especially if the child were not only kept from evil ways, but enabled to be useful, by pious conversation, prudence, and upright counsel, to others also. This is a very interesting and instructive application of the passage, and well worthy the attention of parents. (*Marg. Ref. Notes*, 24:25, 10:1, 15:20. 1 Thes. 3:6—10. Philim. 17—21. 3 John 1—4.)

V. 17, 18. When we habitually act with an awful yet animating sense of God in our minds, as in his presence, and according to his commands, seeking to please him, and expecting health and happiness from him: then we are "in the fear of the Lord all the day long." And such persons have no need to envy prosperous sinners: for the end of their trials and of the sinner's prosperity is at hand; and the

19 Hear thou, my son, and be wise, and guide thine heart in the way.

20 Be 'not among wine-bibbers; among riotous eaters of 'flesh.

21 For 'the drunkard and the glutton shall come to poverty; and 'drowsiness shall clothe a man with rags.

22 'Hearken unto thy father that begat thee, and 'despise not thy mother when she is old.

23 'Buy the truth, and 'sell it not; also wisdom, and instruction, and understanding.

24 The 'father of the righteous shall greatly rejoice, and he that beggetteth a wise child 'shall have joy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

26 'My son 'give me thine heart, and 'let thine eyes observe my ways.

27 For a whore is a deep ditch; and a strange woman is a narrow pit.

28 She also lieth in wait 'as for 'a prey, and 'increaseth the transgressors among men.

29 ¶ 'Who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath 'redness of eyes?

30 They that 'tarry long at the wine; they that go to seek 'mixed wine.

31 'Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

32 'At the last it 'biteth like a serpent, and stingeth like 'an adder.

33 Thine 'eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, 'thou shalt be as he that lieth down in the 'midst of the sea, or as he that lieth upon the top of a mast.

35 They have 'stricken me, *shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.*

e 12, 26. 4:10, 23. f 29—35. 20:1. 28:7. 31:6, 7. Is. 5:11. 22:13. Matt. 24:49. Luke 15:13. 16:19. 21:34. Rom. 13:13. Eph. 5:18. 1 Pet. 4:3, 4. * Heb. *their* 24:17. Deut. 21:20. Is. 28:1—3. Joel 1:5. 1 Cor. 5:11. 6:10. Gal. 3:21. Phil. 3:19. h 6:9—11. 24:30—31. i 1:8. 6:20. Deut. 21:18—21. 27:16. Mark 7:10. Eph. 6:1, 2. k 30:11—17. Lev. 19:3. Matt. 15:4—6. John 19:26, 27. 2:2—4. 4:5—7. 16:16. 17:16. Job 28:12—19. Ps. 119:72, 162. Is. 55:1. Matt. 13:44, 46. Phil. 3:7, 8. Rev. 3:18. m Matt. 16:26. Acts 20:23, 24. Heb. 11:26. Rev. 12:11. n 15:16. 16:1. 15:20. 1 Kings 1:48. 2:1—3. E. 2:19. o Phil. 19:20. p 7:25. 1 Chr. 4:9. 10. Luke 1:31—33. 40—43, 48. 11:27, 28. q 15. r 4:23. Deut. 6:5. Matt. 10:37, 38. Luke 14:26. 2 Cor. 5:14, 15. 8:5. Eph. 3:17. e 4:25—27. Ps. 107:43. 119:9—11. Hos. 14:9. 2 Pet. 1:19. t Or, *as a robber*. Jer. 3:2. t 2:16—19. 7:22—27. 9:18. 22:14. Judg. 16:4. &c. E. 7:

26. u Num. 25:1. Hos. 4:11. 1 Cor. 10:8. Rev. 17:1, 2. x 21:20-1. 1 Sam. 25:37, 37. 2 Sam. 13:28. 1 Kings 20:16, &c. Is. 5:22. 28:7, 8. Nah. 1:10. Matt. 24:49, 50. Luke 12:45, 46. Eph. 5:18. y Gen. 49:12. z Gen. 9:21. Is. 5:11. Am. 6:6. a 9:2. Ps. 75:8. b 6:25. 2 Sam. 11:2. Job 31:1. Ps. 119:37. Matt. 5:28—30. Mark 9:47. 1 John 2:16. c 5:11. Is. 28:37, 8. Jer. 5:31. Ek. 7:5, 6, 12. Luke 16:25, 26. Rom. 6:21. d Ec. 10:8. Jer. 8:17. Am. 5:19, 3:3. e Or, *a cockatrice*. Is. 59:5. e Gen. 19:32. &c. f 31:5. Ps. 69:12. Dan. 5:4. Hos. 7:5. Jude 12, 13. g 1 Sam. 25:36—38. 30:16, 17. 2 Sam. 13:28. 1 Kings 16:9, 20:16, &c. Joel 1:5. Matt. 24:38. Luke 13:29, 21:34. 1 Thes. 5:2—7. Heb. *heart*. Ec. 15:8. h 2:22. Jer. 5:7, 31:18. i Heb. *I knew it not*. Eph. 4:19. 126:11. Deut. 29:19. Is. 22:13. 56:12. 1 Cor. 15:32—34. 2 Pet. 2:22.

believer's "expectation shall not be cut off," or perish in disappointment. (*Marg. Ref. Notes*, 15:16. 28:14. Ps. 37:1—11, 37, 38. Ec. 12:11—14. Acts 9:31. Rom. 6:21—23.)

V. 19. *In the way.* 'In the observation of God's commandments.' (*Notes*, 4:11—13, 18, 19, 23.)

V. 20—22. (*Marg. Ref. Notes*, 29—35. 6:6—11. 20:1. 21:17. 28:7. 31:4—7. Is. 5:11—17. Luke 15:13—16. Phil. 3:17—19. 1 Pet. 4:3—5.) The connexion between the verses leads our thoughts to that law of God by Moses, which enacted that the stubborn and rebellious son, who was a "glutton and a drunkard," should, when convicted by the combined testimony of both his parents, be stoned. (*Note*, Deut. 21:18—21.)—The latter clause is literally, "Despise not thy mother, because she is grown old," that being the very reason why the son ought to love, honour, and be a comfort to her, as far as he possibly can. (*Notes*, 1:8. 6:20. 21. 30:11—14. v. 11, 17. Lev. 19:3. Matt. 15:3—6. John 19:25—27.)

V. 23. 'Riches should be employed to get learning; and not learning applied to gather up riches.' Lord Bacon, quoted by *Bp. Patrick*.—"Spare no costs for truth's sake, neither depart from it for any gains."—The knowledge of divine truth, with that profession of it, and obedience to God, which are inseparable from it, often costs much; not only great labour, but loss of property, friends, character, liberty, and even life: yet it cannot possibly be bought too dear. We should determine to make the truth our own, though it cost us our lives, and not to sell it at any price. Christ is this Truth. Many, like Herod, Felix, Agrippa, and the rich young man, will not go to the price of becoming his true disciples; and many, after professing themselves his followers, like Demas, forsake him, and "sell the truth," "having loved this present world." But true Christians "count all but loss, for the excellency of the knowledge of Christ," and compared with his righteousness and salvation. (*Marg. Ref. Notes*, 2:1—9. 4:5—7. 16:16. Matt. 13:44—46. 16:24—28. v. 26. Phil. 3:8—11. Heb. 11:24—26. Rev. 2:12, 13. 3:18, 19.)

V. 24, 25. 'There is no greater joy a parent can have than to see his son take virtuous courses. . . . Let not thy father and mother then want this singular pleasure: but by thy well-doing fill the heart of her that bare thee with joy and triumph, who, for all the pains and care she hath had in thy birth, and about thy education, desires no other requital, but only this.' *Bp. Patrick*. (See on *Notes*, 15:20—22, v. 23.)

V. 26. 'Give thyself wholly to wisdom.'—If this verse be considered merely as the words of Solomon to his son, or to the reader, it means no more than an affectionate call for earnest attention to instruction, and especially to the subsequent important cautions. But in these chapters, Wisdom, (that is, Christ, the Word and Wisdom of God), seems to address the reader, as at the beginning of the book: (*Notes*, 1:20. 8:12. 9:1—6.) and on that supposition this verse is a call of Christ to every reader, to give him his heart. The law demands love to God with the whole heart and soul; but sin and the world have possession of it in fallen creatures: and the express design of the gospel is to bring us, by repentance and faith, to give our hearts to the Saviour, and to God through him; that he may there set up his kingdom, write his law, and reign the undisputed Lord of all our affections. And, unless this call be obeyed, all else will be decidedly rejected. (*Marg. Ref. Notes*, 4:23—27. Deut. 6:5. Matt.

10:37—39. 1 Cor. 16:21—24. v. 22. 2 Cor. 5:13—15. 1 John 4:19.)

V. 27, 28. (*Marg. Ref. See on Note*, 22:14.)—"A narrow pit" out of which it is extremely difficult to escape. (*Notes*, 2:18, 19. 5:3—14. 7:6—23.)—"Such are her arts, notwithstanding all the straits and hardships thou shalt suffer by her; it will be an hard matter, when thou art once engaged, to get quit of her. . . . She is of no other use in the world, which already is too bad, but to make it worse, by increasing the number of lewd, disloyal, and faithless men." *Bp. Patrick*. (*Notes*, 5:14.)

V. 29. 'Every wickedness brings mischief with it: but who is the man that especially draws on himself all manner of sorrows and inconveniences, both in soul, body, and estate? Who is he that raiseth quarrels and contentions upon every trifle? Who is he that is full of idle, obscene, and unsavoury words? Who is he that in distempered frays gets stripes and wounds? Who is he that afflicts his eyes with delusions and inflammations?' *Bp. Hall*. But no translation or paraphrase can do justice to the concise, abrupt, and energetic manner of the original. (*Marg. Ref. See on Note*, 20:1.)

V. 30. "They that are the last at the wine." He that sits long at the wine, that hunts about from one tavern to another, where he may find the most exquisite wine. (*Notes*, Ps. 75:8. Is. 5:11—17, v. 11, 12. Am. 6:3—8.)

V. 31—33. *Marg. Ref. Notes*, 31:4—7. Gen. 19:31—38. Is. 5:22, 23. 28:7, 8. 56:9—12. Dan. 5:1—4. Hos. 7:5—7. Hab. 2:15—17. Matt. 14:6, 7. Luke 21:34—36. Eph. 5:15—20, v. 18. 1 Pet. 3:3—5.

V. 34, 35. The perils, to which drunken men expose themselves, are as imminent as if they lay down to sleep upon the unstable waves of the sea, or upon the top of the ship's mast in a storm. A drunken man may be beaten and bruised, and not be sensible of it at the time; but he will feel it severely afterwards: yet so inveterate are his habits, and so great his infatuation, that as soon as he has, with difficulty, shaken off the drowsiness of the last night's debauch, he is determined to "seek it yet again." No loss, pain, sickness, poverty, ill-treatment, imminent dangers, and merciful deliverances, can prevail with him so much as, sincerely and constantly, to desire to break his chain. (*Marg. and Marg. Ref.*)

PRACTICAL OBSERVATIONS.

V. 1—18. How good are all the laws and counsels of the Lord! His prohibitions only say to us, "Do thyself no harm." He "giveth us all things richly to enjoy," as far as it is good for us; and then enters his paternal caveat against our disgracing or ruining ourselves by excess. He requires his rational creatures to be the lords, and not the slaves, of their animal appetites: and how mean and senseless is it, to rush upon indulgence, when the honour of God, the good of our neighbour, and our own advantage, concur in laying the appetite under a temporary interdict! Such is the holy law of God in all its strictness; and its goodness renders the transgression of it inexorable. But the gospel alone encourages us with the assurance of pardon and effectual grace; and, through the motives, encouragements, and aids thus proposed to us, may cheerfully hearken to the instructions of wisdom, and hope practically to derive benefit from them.—Let us then "apply our hearts unto instruction," and "our ears unto the words of knowledge." Thus we shall learn to avoid every inexpedient indulgence; and to be of his mind who

CHAPTER XXIV.

Caution against envy, discontent, sinful thoughts, neglect of doing good, or deferring to do it; rejoicing over an enemy's calamity; respect of persons, flattery, revenge, and sloth; with recommendations of the knowledge and fear of God, and obedience to the king; and declarations of the safety of the righteous, 1-34.

BE "not thou envious against evil men," neither desire to be with them.

2 For "their heart studieth destruction, and their lips talk of mischief."

a 19. 3:1. 23:17. Ps. 37:1-7. 73:3. Gal. 5:19-21. Jam. 4:5,6. b 1:11-15. 13:20. Gen. 13:10-13. 19:1. &c. Ps. 26:9. c 8:6-14. 1 Sam. 23:9. Ezech. 3:6,7. Job 15:35. Ps. 7:14. 10:7. 28:3. 36:4. 64:2-6. 140:2. 1a. 59:4. Mic. 7:3. Matt. 26:3-4. Luke 20:21. Acts 13:10. d 9:1. 14:1. 1 Cor. 3:9-10. e 2 Sam. 7:23. Jer. 10:12. Col. 2:7. f 15:6. 21:20. 27:23-27. 1 Kings 4:22-28. 1 Chr. 27:25.

"would eat no flesh, while the world stood, rather than cause his weak brother to offend." We shall consider times and circumstances, where we are, and "what is before us," and what impression our conduct may make, or what effects it may produce, upon others: we shall place the strongest guard on the weakest side: and when we most feel our weakness; we shall shun temptation, or be doubly earnest in prayer to overcome it: we shall not allow a desire after the delicacies, which we find to be ensnaring to our souls; and shall endeavour especially to practise abstemiousness, where incentives to excess most abound. He who is thus instructed, will feel little inclination to come to the table of a selfish man, however well it is spread, or however pressingly he is invited. For what should he do there? Edifying conversation would be thrown away; and it would be worse than a waste of words, to speak sweet language to a man, whom he cannot but regard with a mixture of pity and contempt.—He, who hears the words of Christ, will beware also of covetousness. In his honest industry he will aim to do his duty, but will not "labour to be rich;" he will not set his eyes, or his heart, on such fleeting treasures, knowing how speedily and certainly a separation must take place. For he, whose treasures are left on earth, and whose soul is in hell, will find that he coveted what was *not*; that his wealth was a phantom, but his crimes a reality. Who then, that is wise, would remove the old landmark, or take possession of the estate of the fatherless, or get wealth by any kind or degree of injustice or oppression of the poor? For "their Redeemer is mighty," (though he became poor, that he might be their Brother and Redeemer,) and he will plead their cause with those that wrong them. But if any are resolved to grow rich by such means, we must let them alone: the covetous Pharisees derided even Christ, when he warned them to be faithful in the unrighteous mammon: and he bids us, not to "speak in the ears of a fool, for he will despise the wisdom of our words." But surely we shall "not envy sinners;" let us but live conscientiously, "in the fear of God all the day long," and "wait for the mercy of our Lord Jesus Christ unto eternal life;" and when the end comes, and our expectations are fully answered, we shall find that true godliness is great gain. As the Lord commands us, with a solemn introduction, not to withhold correction from our children, but "to beat them with the rod to save their souls" from destruction; so we may expect that he will correct us for our good, if we are the objects of his special love. Let us then take affliction in good part, and seek to have it sanctified, that we "may be partakers of his holiness." Thus our teachers will rejoice on our account: nay, the Lord himself will "rejoice over us to do us good;" and, obeying his commands and copying his example, in educating our children, we may hope to enjoy with exulting hearts, the highest satisfaction which can be derived from outward things, while we witness their pious, wise, and useful conduct, in the situations which Providence shall allot them; and may cheerfully leave the world, assured that the best part of all we knew, spoke, or did, will survive us, and through them be made useful to the next generation.

V. 19-35. The gracious Saviour, who purchased for his people pardon and peace, with all the affection of a kind preceptor, yea, of a tender parent, counsels us to "hear and be wise, and to guide our hearts in his ways;" and at the same time he is ready to assist us in obeying every one of his injunctions. "Be not," says he, "among wine-bibbers, among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty," and the "drowsiness" which such excess occasions, "will clothe a man with rags." Mark, says he, and learn wisdom by the painful experience of other men. Who has more misery and sorrow than his neighbours? Who is always engaged in riots, fightings, duels, or lawsuits? Who renders himself despised or hated by his babblings? Who is frequently covered with bruises, or laid up with dangerous wounds, when neither called to defend himself, nor his friends, nor his country? Who carries the marks of his dis-temperance, in the redness of his eyes, and in his bloated countenance? Do you not see that these are the wretched distinctions of those "that tarry long at the wine, that go to seek mixed wine?" Do you envy their advantages? or do you wish to be exempted from such miseries? If you desire the latter, then beware of contracting the habit of drinking beyond the bounds of the strictest temperance. The wine may sparkle in the glass, and appear beautiful to the eye, and drunken poets may write very ingenious things in praise of it; may also please the palate, and exhilarate the mind for a

3 Through "wisdom is an house builded; and by understanding 'tis established:"

4 And "by knowledge shall the chambers be filled with all precious and pleasant riches."

5 A "wise man is 'strong; yea, a man of knowledge 'increaseth strength."

6 For "by wise counsel thou shalt make thy war; and in multitude of counsellors *there is* safety."

&c. 29:2. &c. 2 Chr. 4:18-22. 25:4-11. Neh. 10:39. 13:5-13. Matt. 13:52. g 8:14. 10:29. 21:22. Ec. 7:19. 9:14-18. * Heb. *in strength*. † Heb. *strength eneth might*. Ps. 84:7. Is. 40:31. Col. 1:11. h 20:18. Luke 14:31. 1 Cor. 9:25-27. Eph. 6:10. &c. 1 Tim. 6:11,12. 2 Tim. 4:7. i 11:14. 15:22.

moment; but at "the last it biteth like a serpent, and stingeth like an adder." Whatever exceeds exact sobriety, is poisoned: it is far worse than the fabled cup of Circe, which transformed men into brutes; for it inflames the passions, and fits them for every hateful crime: it ruins a man's constitution and character, and tends to beggar his family: it is an incentive to the basest lusts, and causes many to fall into that deep ditch and narrow pit, from which so few escape with their lives; making them an easy prey to those bad women, who lie in wait for them, and whose constant employment it is to "increase the transgressors among men;" it lets loose the tongue to utter every thing impious, polluting, and provoking: it leads a man, without precaution, to run himself into unnumbered dangers; and yet it fascinates him into such a love for his cruel oppressor and his galling chains, that he only sleeps to recruit himself, that when he awakes he may return to his destructive indulgence! Who then, that has common sense, would contract such a habit, or sell himself to an iniquity, which tends to such accumulated guilt and misery, and exposes a man every day to the danger of dying intoxicated, and awaking in hell? Thus the Wisdom and Word of God warns men against this common but fatal vice; and he exhorts young persons to notice the admonitions of their parents to this effect: "Hearken," says he, "unto thy father, that begat thee, and despise not thy mother when she is old." Their counsel is salutary, their authority from God, the child's obligations are great; and the guilt of those that despise their aged parents is exceedingly heinous. And it should be the aim, and honest ambition, of every young person, to be the joy, comfort, and honour of his aged father and mother, in their declining years.—But the Saviour himself addresses us, as children, and says, "My son give me thy heart; and let thine eyes observe my ways;" and if we desire to be wise and happy, we should surrender them to him, and he will prepare them for himself, and make them a treasury of wisdom and grace, that from the abundance of good in them we may speak and do what is right and good. Thus his salvation is freely bestowed upon us: yet we must "buy the truth," we must spare no cost or pains, and sacrifice every lust and interest, that we may purchase this inestimable prize. On the other hand, we must refuse to give up our religious profession, or to act inconsistently with it, or to relinquish the pursuit of wisdom; even if we could be tempted to it, by the offer of "all the kingdoms of the world and the glory of them." And what part soever of our conduct we may at any time be sorry for; we shall not, when the end comes, repent of following this counsel, even though we should lose our lives, rather than deviate from it.

NOTES.—CHAP. XXIV. V. 1, 2. *Marg. Ref. Notes*, 1:10-19. 23:17,18. Ps. 37:1-8. 73:2-22.

V. 3-6. Some render the two first of these verses thus: 'Let thy house be builded in wisdom, and let it be established with understanding; and the chambers will be filled by knowledge with all precious and pleasant riches.' The original is *future*: a counsel rather than an affirmation.—Dishonesty in many cases seems the readiest road to wealth; but prudence and piety lead the surest way to durable prosperity. (*Marg. Ref. d-i. Notes*, 14:1. 21:20,22. 27:23-27. Ec. 7:19,20. 9:13-18.) A wise, upright, and pious person is most likely to advance and establish himself and family, in a comfortable and respectable situation; and to obtain that plenty which conduces to the real enjoyment of life, and enables a man to do good; and his sober, discreet, and charitable use of it renders it precious and pleasant. His wisdom also will prove a greater security to him, and give him a greater ascendancy over others, than mere power and authority could do: by knowledge he increases his strength. And when such a wise man is placed upon a throne, he will so conduct himself, as to avoid contests if he can by any allowable means; and if he cannot, he will take such good counsel in waging war, that he will provide well for the safety of himself and of the state; even though he have to cope with an antagonist far more powerful than himself. (*Notes*, 11:14. 15:22. 20:18.)

V. 7. (*Note*, 14:6. 15:24.) The careless, sensual, and selfish man is the fool here spoken of. Wisdom is out of his reach: he is of too low and grovelling a disposition to raise his thoughts to so noble an object, or to bestow the pains which are requisite in order to obtain it. (*Note*, Ps. 92:6,7.) "He openeth not his mouth" in the convention of the elders, to consult about public concerns: not because he is too modest to speak his thoughts; but because he has nothing to say, and because he little cares how matters go with others, or

7 Wisdom is too high for a fool: he openeth his mouth in the gate.

8 He that deviseth to do evil, shall be called a mischievous person.

9 The thought of foolishness is sin, and the scorner is an abomination to men.

10 If thou faint in the day of adversity, thy strength is small.

11 If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain;

12 If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?

13 My son, eat thou honey, because it is good; and the honey-comb, which is sweet to thy taste:

14 So shall the knowledge of wisdom be unto

thy soul, when thou hast found it; then there shall be a reward, and thy expectation shall not be cut off.

15 Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting place.

16 For a just man falleth seven times, and riseth up again; but the wicked shall fall into mischief.

17 Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:

18 Lest the Lord see it, and he displease him, and he turn away his wrath from him.

19 Fret not thyself because of evil men, neither be thou envious at the wicked;

20 For there shall be no reward to the evil man; the candle of the wicked shall be put out.

[Practical Observations.]

21 My son, fear thou the Lord and the king;

k 14:6, 15, 21, 22. Ps. 10:5, 92:56, 1 Cor. 2:14, 12:22, 31:8, 9, Job 29:7, &c. 31:21, Is. 29:21, Am. 5:10, 12:15, m 2:9, 6:14, 18, 1 Kings 2:11, Ps. 21:11, 14:10, 7:13, 32:7, 37:3, 40:14, 111, Rom. 1:30, a 8, 23:7, Gen. 6:5, 8:21, Ps. 119:113, Is. 57:7, Jer. 4:14, Matt. 9:1, 15:19, Acts 22:2, Cor. 10:5, a 22, 10, 29:5, p 1 Sam. 27:1, Job 1:3, Is. 40:25-31, Jon. 4:8, 2 Cor. 4:1, Eph. 3:13, Heb. 12:31, Rev. 2:13, q Heb. narrow, a 1 Sam. 26:8, 9, Job 29:17, Ps. 82:4, Is. 58:7, Luke 10:31, 32, 23:23-25, Acts 18:17, 21:31, 32, 23:10, 12, &c. 1 John 3:15, 17, s 2:12, 1 Sam. 16:7, Ps. 7:9, 17:3, 44:21, Ec. 5:8, Jer. 17:10, Rom. 2:16, 1 Cor. 4:5, Heb. 4:12, 13, Rev. 2:18, 3, a 1 Sam. 2:6, 25:29, Ps. 66:9, 121:3, 8, Dan. 5:23, Acts 17:29, Rev. 1:16, 1 Job 34:11, Ps. 62:12, Jer. 29:21, Matt. 16:27, Rom. 2:6, 2 Cor. 5:10, Rev. 20:12-15, 22:12, q 25:16, 27, Cant. 5:1, Is. 7:15, Matt. 3:4, 1 Heb. upon thy palate, s 22:13, Ps. 19:10, 11, 119:103, 111, Jer. 15:16, y 2:1-5, 10, 3:13-18, z 23:18, Matt. 19:21, 29.

even with his own soul, provided he may be unmolested in his worthless pursuits and gratifications; or, because he is rash and headstrong, he is not admitted to speak on such occasions. (Notes, 31:8, 9, Job 29:7-11.)

V. 8, 9. 'He that deviseth new ways and arts of cheating, or doing mischief, . . . shall be branded with the odious name of "An inventor of evil things." Rom. 1:30.' *Bp. Patrick*.—He who devises mischief, will be adjudged a mischievous man, even though he do not effect his purpose. The thought, intention, or desire, to commit any kind of vice or mischief, nay, the very harbouring the idea in the imagination, or admitting it without abhorrence, is sin; but he who not only devises evil, but makes a jest of it when it is done, or scoffs at the precepts and warnings of God's word, ought to be abhorred, and will become abominable to men, as he is an abomination among them. (Notes, 22:10, 29:8, Gen. 6:5, Is. 55:6, 7, Jer. 4:14, Matt. 15:15-20, Acts 8:18-24, v. 22.)

V. 10. 'Man hath no trial of his strength, till he be in troubles.' When afflictions depress a man's spirits, and unfit him for present duty, and lead him to neglect or decline it; it is manifest that his faith and grace are weak, and consequently he is wanting in vigour and courage; or that he is a feeble man, not fit for difficult and trying services of any kind. (*Marg. Ref.*)

V. 11, 12. If any man knows that his neighbour is in danger of losing his life, by false accusation, or a malicious prosecution, or in any other way; he is bound to do all in his power to deliver him. But if self-love, indolence, cowardice, or reluctance to incur expense or inconvenience, induce him to neglect his duty; he will be deemed an accessory to the crime; and it will be in vain for him to say that he was not fully acquainted with the matter, or aware of the danger, that it was *his* business, and he knew not how to prevent it; for the Lord sees through such fallacious excuses, and will expose them. 'This chieftain belongs to magistrates, . . . who ought not to be over-awed by great men, from undertaking the protection and relief of those who are unjustly oppressed.' *Bp. Patrick*.

Many of the proverbs, no doubt, were particularly intended for the instruction and warning of rulers; who may be supposed likely to notice the maxims of a great king, more than those of inferior men: but there is generally an important meaning, in which each proverb is applicable to the case of every reader.—The magistrate ought to be the guardian of innocent men's lives: and private persons, in their places, ought to oppose, without sedition, unjust severity, as much as they are able. There are many examples of this in Scripture. Jonathan opposed his father, and helped to preserve David. . . . Obadiah fed the prophets whom Jezebel designed to have killed. The eunuch pulled up Jeremiah out of the dungeon; and the . . . midwives saved the Israelites' children, as Rahab afterwards did the spies. . . . Examples to the contrary, are such as that of Doeg, who, in compliance with Saul's fury, slew the innocent priests.' *Melancthon*, quoted by *Bp. Patrick*. He might have included all the courtiers and officers of Saul, who allowed such an impious and unrighteous cruelty to be perpetrated without resistance, or even remonstrance; except that of the footmen or guards, who bravely refused to obey the murderous orders of their sovereign, choosing to obey God rather than man; and who set a noble example worthy of imitation by persons in similar circumstances, to the end of time. (*Marg. Ref. Note, 2 Sam. 22:14-19.*)—Pondereth, &c. (12) Notes, 16:2, Ps. 17:1-3, v. 3, 44:17-22, v. 21, Ec. 1:8, Jer. 17:9, 10, Heb. 4:12, 13, Rev. 2:20-23, v. 23.)

V. 3, 14. Men eat the honey from the comb, because it is

Jam. 1:25, a 1:11, 1 Sam. 19:11, 22:18, 19, 23:20-23, Ps. 10:9, 37:32, 56:6, 59:3, 140:5, Jer. 11:19, Matt. 26:4, Acts 9:24, 23:16, 25:3, b 22:28, Is. 32:18, c Job 5:19, Ps. 19:19, 37:24, Mic. 7:8-10, 2 Cor. 1:8-10, 4:8-12, 11:23-27, d 13:17, 28:14-18, 1 Sam. 26:10, 31:4, Esth. 7:10, Ps. 7:16, 52:5, Am. 5:2, 8, 14, Acts 12:23, 1 Thea. 5:3, Rev. 18:20, 21, e 17:5, Judg. 16:25, 2 Sam. 16:5, &c. Job 31:29, Ps. 35:15, 42:10, Ob. 12, 1 Cor. 13:6, 7, 1 Heb. be evil in his eyes, f Lam. 4:21, 22, f Job 1:15, 16, s Or, Keep not company with the wicked, 13:20, Num. 16:26, Ps. 1:1, 26:4, 5, 119:115, 2 Cor. 6:17, Eph. 5:11, 2 Tim. 3:2-5, Rev. 18:4, g 1:23, 17, Ps. 37:1, h Ps. 9:17, 11:6, Is. 3:11, 1:13, 9, 20:20, Job 18:5, 6, 21:17, Matt. 8:12, 25:8, Jude 13, i Or, lamp, k Ex. 14:31, 1 Sam. 24:6, Ec. 8:2-5, Matt. 22:21, Rom. 13:1-7, Tit. 3:1, 1 Pet. 2:17.

pleasant to the taste, at the same time that it is wholesome and nutrimental. So is the knowledge of divine wisdom to those who have begun to acquire it. Their relish for it will increase with their progress in it; their present pleasure is the earnest of their future and certain recompense. Does a man eat honey, because it is pleasant and wholesome? Let him seek knowledge for the same reason, and he will find it far more pleasant and profitable. (Notes, 22:17, 18, 25:16, 27, Ps. 19:7-11, 119:103, 111, Is. 7:15.)

V. 15, 16. Let no wicked man presume, through the arrogance of prosperity, to plot secretly, or to attack openly, the mean and unprotected residence of the righteous; as this will only end in his own ruin. For though the righteous may fall into many calamities; yet he shall recover from them all: but the wicked will shortly fall into absolute misery, to rise no more. (*Marg. Ref. Notes, 22:22, 23, Ps. 34:19-22, 37:12-17, 23, 24, 29-31, 37, 38, 2 Cor. 4:8-12.*) These words 'are commonly, not only in sermons, but in books also, applied to falling into sin; and that men may the more securely indulge themselves in sin, and yet think themselves good men, they have very cunningly added something to them. For they are commonly cited thus, "A just man falleth seven times a day;" which last words . . . are not in any translation, . . . (much less in the original,) but only in some corrupt editions of the vulgar Latin. . . . And therefore we must make use of other places, for the confuting the fancy of perfection in this life; and for the comfort of those who are cast down by their lapses into sin; and take heed of reading the holy Scripture so carelessly, as to turn our medicine into poison; which is the fault of those, who from such mistakes, give way to their evil affections, and let them carry them into sin.' *Bp. Patrick*. This is an important note: for nothing does more mischief, than applying texts of Scripture, merely by the sound of the words, to subjects with which they have no connexion. There are plain texts enough to prove every scriptural doctrine, and to answer every scriptural purpose: but pressing texts into any particular service, contrary to their plain meaning, (as in this case,) not only serves to deceive the inconsiderate; but likewise to rivet the prejudices, and strengthen the suspicions of opposers: just as bringing forward a few witnesses of bad or suspicious character, would cause all those, however deserving of credit, who should be examined in the same cause, to be suspected also; and create a prejudice against it in the minds of the court, and of all present on the occasion.

V. 17, 18. These verses are a caution, not only against outwardly exulting over the miseries of an enemy, (which is not generally creditable even in this evil world,) but also against being secretly pleased at them. To this our selfish nature is peculiarly prone: but it is totally contrary to the law of God, 'Thou shalt love thy neighbour as thyself;' as every one feels when he is the insulted sufferer. Even the secret indulgence of such a malignant joy, being known to God, might induce him to turn away his wrath from the afflicted party, and lay it on him who rejoiced in the calamity. (Notes, 17:5, Judg. 16:23-31, Job 31:29-32, Lam. 4:21, 22, 1 Cor. 13:4-7, v. 6.)—Such proverbs are perfectly coincident with the precepts of the New Testament, and all the passages in the Psalms or elsewhere, which seem to breathe a contrary spirit, must have a meaning consistent with them: even as the exultations of the martyrs, in Revelation, over the destruction of their persecutors, (Rev. 16:3-7, 18:20,) must be capable of an interpretation which accords to the precepts of our Saviour's sermon on the mount. But

and meddle not with them that are given to change:

22 For "their calamity shall rise suddenly; and "who knoweth the ruin of them both?

23 These "things also belong to the wise. "It is not good to have respect to persons in judgment.

24 He "that saith unto the wicked, 'Thou art righteous; 'him shall the people curse, nations shall abhor him.

25 But to "them that rebuke him shall be delight, and "a good blessing shall come upon them.

26 Every man "shall kiss his lips, that "giveth a right answer.

27 "Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

1 Num. 16:1-3. 1 Sam. 8:5-7. 12:12-19. 2 Sam. 15:13, &c. 1 Kings 12:16. Heb. *changers*. n Num. 16:31-35. 1 Sam. 31:1-7. 2 Sam. 18:7-8. 2 Chr. 13:16-17. Hos. 5:11. 13:10-11. o 16:14. 20:2. Ps. 90:11. o Ps. 107:43. Ec. 8:1-5. Hos. 14:9. Jam. 3:17. p 18:5. 28:21. Lev. 19:15. Deut. 1:17. 16:19. 2 Chr. 19:7. Ps. 82:2-4. John 7:24. 1 Tim. 5:20. 21. Jam. 2:4-6. 1 Pet. 1:17. q 17:15. Ec. 23:6-7. Is. 5:20-23. Jer. 6:13. 14:8. 10:11. Ez. 13:22. r 11:28. 28:27. 30:10. Is. 66:24. s Lev. 19:17. 1 Sam. 3:15. 1 Kings 21:19-20. Neh. 5:7-9. 13:8-11. 17:25-26. Job 29:16-18. Matt. 14:4. 1 Tim. 5:20. 2 Tim. 4:2. Tit. 1:13. 2:15. t Heb. *a blessing of god*. 28:23. t 15:23. 16:1. 25:11. 12. Gen. 41:38. &c. Dan. 2:46-48. Mark 12:17. 23. 32-34. † Heb. *answereth right*

to rejoice in the triumphs of the cause of God and his church, of truth and holiness, over the desperate enemies of all good, is widely different from the spirit of revenge for personal injuries.

V. 19, 20. (See on Notes, 1, 2, 13:9.) The word (אָרִיכוֹת) translated *reward*, is generally rendered *latter end*, or *end*. (23:18.) "There shall be none end of plagues to the evil man: the light of the wicked shall be put out." *Old Version*. (Marg. Ref.)

V. 21, 22. "Have nothing to do with those, who... vary from all good laws and orders, and are affected to innovation and change, both of princes and government." *Bp. Hall*.—Kings and rulers must be revered and obeyed, in all things lawful, by those who fear God, and obey his commands. (Marg. Ref. Notes, Rom. 13:1-7.) The late events, for a series of years in Europe, have abundantly shown, that Solomon's wisdom was far greater than that of modern philosophers, so called; or rather that the wisdom of God is infinitely above the wisdom of man. The ruin of those who rebel against God, and of those who excite disturbances in the state, comes upon them in the most unsuspected manner, and is dreadful beyond conception. (Notes, 17:11. 2 Sam. 15:—18: 1 Kings 12: 2 Chr. 13:)

V. 23. The following things should be peculiarly considered by all that would act as wise men, especially in the capacity of rulers and magistrates. (Marg. Ref. Notes, 18:5. 25:21. Ez. 23:1-9.)

V. 24, 25. The magistrate, who acquires a wicked man, or decides in his favour because of his wealth or power, will be generally and justly execrated: but those, who restrain and punish evil doers of every rank, will have the satisfaction of being generally favoured, and the advantage of having many prayers offered for them, and blessings pronounced on them. (Marg. Ref. Notes, 17:15. 1 Kings 21:8-14. Neh. 5:6-13. Job 29:12-25.) Those authors, or orators, who compose panegyrics on wicked men; those courtiers and dependents who flatter ungodly princes and nobles; and above all, those ministers who, through fear, sloth, ignorance, or love of filthy lucre, give that encouragement to wicked men which belongs only to the righteous, are by parity of reasoning included, and will be at length universally execrated: while they, who act faithfully, will have the comfort and benefit of it.

V. 26. He who speaks honestly, faithfully, seasonably, and to the purpose, whether as a judge, a witness, a senator, a counsellor, a minister of religion, or a private person, will meet with general respect and affection: at least this ought to be the case. And every one, who experiences the benefit of the right answer, will be attached to him that gave it. (Notes, 15:23. 25:11, 12. Gen. 41:33-38. Matt. 22:15-40. Mark 12:28-34. Col. 4:5, 6, v. 6.)

V. 27. The most needful and profitable work should be first attended to. Men ought to employ their labour and expense in cultivating the land, before they proceed to build and beautify their houses, or furnish them in an elegant style, or even in a commodious manner. For if the house be built, and the land be neglected, another man will be likely to possess both of them.—Or the proverb may mean, that every thing should be done with deliberation, foresight, and contrivance. "Get all ready, as well as come to the cost, before you begin to build." (Notes, 1 Kings 5:13-18. 6:7. Luke 14:28-33.)

V. 28. "Be not thou a witness against thy neighbour without cause: for wilt thou deceive with thy lips?" *Old Version*.—The expression *without cause*, seems to imply, not only the case of a man who bears false witness; but that of him, who from personal resentment, or any other corrupt motive, testifies the truth against his neighbour, when there is no sufficient reason why he should do it; that is, when neither the glory of God, nor the benefit of man requires it. (Marg. Ref. Notes, 14:25. 19:9. Ez. 20:16.)

V. 29. Suppose he hath been injurious in that kind to

28 Be "not a witness against thy neighbour without cause; and "deceive not with thy lips.

29 "Say not, "I will do so to him as he hath done to me; I will render to the man according to his work.

30 "I went by the field of the slothful, and by the vineyard of the man "void of understanding:

31 And, lo, "it was all grown over with thorns, and nettles had covered the face thereof, "and the stone-wall thereof was broken down.

32 Then I saw, and "considered it well: "I looked upon it, and received instruction.

33 Yet "a little sleep, a little slumber, a little folding of the hands to sleep:

34 So shall "thy poverty come as one that travelleth; and thy want as "an armed man.

words. Job 6:25. u 1 Kings 5:18. 6:7. Luke 14:28-30. z 14:5. 19:5, 9. 21:22. Ez. 30:16. 23:1. 1 Sam. 22:9-10. 1 Kings 21:9-13. Job 23:1. Ps. 35:7, 11. 52:15. Matt. 26:59. 60. 27:23. John 15:25. y Eph. 4:25. Col. 3:9. Rev. 21:8. 22:15. z 20:22. 25:21. 22. Matt. 5:39-44. Rom. 12:17-21. 1 Thes. 5:15. a Judg. 15:11. 2 Sam. 13:22-28. b 6:6. &c. Job 4:8. 5:27. 15:17. Ps. 37:25. 107:42. Ec. 4:1-8. 7:15. 8:9-11. c 10:13. 12:11. d Gen. 3:17-19. Job 31:40. Jer. 4:3. Matt. 13:12. Heb. 6:8. e 19:23. 20:4. 22:13. 23:21. f Ps. 10:18. g Heb. *set my heart*. Job 7:17. Ps. 4:4. Luke 21:35. f Deut. 13:11. 21:21. 32:29. 1 Cor. 10:6. 11. Jude 5-7. g 6:4-11. Rom. 13:11. Eph. 5:14. 1 Thes. 5:6-8. h 10:4. 13:4. i Heb. *a man of shield*.

these heretofore, and thou hast now an opportunity to be revenged; let not that tempt thee to resolve with thyself to do to him as he hath done to thee." *Bp. Patrick*.—"He sheweth what is in the nature of the wicked; to revenge wrong for wrong." (Marg. Ref. See on Note, 20:22—Note, 23:21, 22.)

V. 30-34. Marg. Ref. Notes, 6:6-11. 20:4. Gen. 3:17-19. Ec. 10:16-19. v. 18. Matt. 13:22. Heb. 6:7, 8.)

PRACTICAL OBSERVATIONS.

V. 1-20. The strong propensity in human nature to malignant and selfish tempers renders repeated cautions against them necessary. But it must be as foolish as it is wicked, to "be envious against evil men, or to desire" a share in their unlawful gains, while "their heart studieth destruction, and their lips talk of mischief;" or to fret or distress ourselves at their shortlived success, in "laying wait against the dwelling of the righteous, and spoiling his resting-place;" for unless they repent they will soon "fall into mischief" to rise no more; and their wasting candle will expire in "the blackness of darkness for ever." But the righteous man, though repeatedly cast down into trouble, nay, should he be again and again overcome with strong temptations, shall rise superior to them all, and have an eternal dwelling and resting-place, which the wicked cannot approach.—We may foresee, but we should not desire, the destruction of sinners: neither may we "rejoice when our enemy falleth." Even when we are greatly injured, and sharply persecuted, we must not allow any emotions of revenge: for the Lord will "see it and be displeased;" he will even suffer the haughty persecutor to proceed a little longer with impunity, rather than allow his people to harbour in any measure so malignant a spirit: and instead of punishing their persecutors, he will previously and sharply chastise them, to prepare them to meet deliverance in a more Christian manner. How displeasing then must that revenge be, which is generally excited by trivial or imaginary offences, and puts men upon evident crimes, in order to retaliate on the offender!—We are here again reminded of the value of true wisdom; which alone can give a man establishment in that kind of reputation and prosperity, which is precious and desirable: for it will suggest to him the most beneficent designs, and afford him the greatest advantages for accomplishing them; and it will do more than all other things to render him safe and useful. But this wisdom is far too high and arduous a thing for the giddy and heedless, who waste their lives in low pursuits or childish amusements: and not only for the sensual and dissipated, but also for the avaricious, nay even the ambitious part of mankind. They alone obtain this invaluable good, who bestow pains to obtain it; who are taught so to prize it for the sake of its effects, that they would pursue it, if it were with present pain and uneasiness; and they find so much sweetness in it, that they would feed upon it, as men do on the purest honey, even if there were no future advantage from it. But the recompense is sure to those who thus seek wisdom from the Lord; and its present usefulness is immense. While foolish and wicked men either do not open their mouths in the gate; or, intruding into offices for which they are not qualified, only "darken counsel by words without knowledge," wisdom renders a man fit for his station in the community whatever it be. So that should he even be called to fill a throne, he will conduct public affairs with discretion and benefit by the multitude of counsellors; and he will repress and be a terror to evil-doers alone. He will count it his highest honour to promote the happiness of his people: he will engage in no war, but for their protection and true interest; and his prudent conduct will do far more to secure success, and to strengthen the nation, and procure a safe and lasting peace, than any of those heretical achievements which are so highly celebrated in the world.—We should never forget, that our heart-searching God will call us to a com

CHAPTER XXV.

Of kings, and those who minister to them, 1-7. Of avoiding contention, and receiving reproof, 8-12. Of faithful messengers, and vain boasters, 13, 14. Of forbearance, temperance, and prudent conduct towards neighbours, 15-17. Of false witnesses, unfaithful friends, and unreasonable mirth, 18-20. Of kindness to enemies, frowning away backbiters, and domestic discord, 21-24. Of the righteous falling before the wicked; of vain glory and an ungoverned temper, 25-28.

THESE are also *proverbs* of Solomon, *which* the men of Hezekiah, king of Judah, copied out.

a 1.1. 10.1. 1 Kings 4:32. Ec. 12.9. b 1.1. 1.36:22. 37:2. Hos. 1:1. Mic. 1:1. c Deut. 29:29. Job 11:7.8.34. &c. 39. &c. 40:2. 42:3. Rom. 11:33.34. d 1 Kings 9:9-28. 4:29-34. Ezra 4:15.19. 5:17. 6:1. Job 29:16. e Ps. 103:11. Is. 7:11.

for the devices and thoughts of our heart. Instead therefore of inventing evil things with the mischievous person, or entertaining our minds with vain and sinful thoughts; we ought continually to be looking around us, to see what good we can do, or what mischief we can prevent; and we need not wait long for opportunities, if we be "zealous of good works." For when our neighbour, or even our enemy, is in danger of being ruined, condemned, or deeply injured, through malice or mistake, we are bound to risk every personal consequence in attempting his deliverance, if any thing be in our power. In such things, however, the deceitfulness of the heart must be peculiarly guarded against. For self-love suggests many plausible excuses, and the conscience may be bribed to bring in a favourable verdict; but the Lord will order a rehearing of the cause; he will manifest the secrets of all hearts, and render unto every man according to his works: and if he find our excuses insufficient, and our conduct to be the effect of indolence, cowardice, self-indulgence, and unbelief; we shall be considered as chargeable with a share of that guilt, which we might have successfully opposed; and as having concurred in causing that misery, which we ought to have prevented.—But the same feebleness of mind, which causes many to "faint in the day of adversity," induces numbers to shrink from such services, as cannot be performed without giving offence to powerful oppressors; or to those of lower rank, who will not relieve the urgent necessities of the poor themselves, and then take it as a reflection upon them, if others supply their deficiencies. This timid, indolent spirit, is often mistaken for meekness; but it is in fact a natural disposition, which as much needs correcting by divine grace, as the impetuous violence of self-sufficient boldness does. We should therefore pray continually for the courage of faith, and the meekness of humility, and the persevering, enduring activity of fervent love.

V. 21-34. "These things belong unto the wise;" and if any man lack wisdom let him ask of God.—But that wisdom which he bestows will never suffer a man to say, "I will do so to him, as he hath done to me: I will render unto him according to his work." (*Note, Jam. 3:17,18.*) For in this spirit, the most exact evidence which could be given even in a court of justice, would be criminal before God. On such occasions we should be afraid of officiousness, or of wrong motives, in being "witness against our neighbour without a cause;" but resentment generally warps the judgment, induces a man to make the worst of every circumstance, and thus leads him to deceive with his lips, and to become a slanderer and false accuser.—In like manner, "the wisdom which is from above" will effectually prevent the magistrate from "respecting persons in judgment;" and both the magistrate, and the minister of religion, and every person, from saying "to the wicked, thou art righteous."—When this is done by the magistrate, "the people will curse him, nations will abhor him;" and though the minister, who flatters and deceives men's souls, may here be caressed and prospered; he will hereafter be more deeply and universally execrated than any other person in the world. But he who rebukes and reproves with affectionate faithfulness, whatever return he may have from men, shall have delight in the testimony of his conscience, in the good done by him, and in the favour of his God, and "a good blessing will come upon him."—In general even here, he who studies to adapt his discourse to every case, in which he is required to speak, will find a measure of respect and attention; for "every man will kiss his lips, who giveth a right answer," and such as he derives good from.—But sloth and self-indulgence are the bane of all good. While we go past "the field of the slothful, and the vineyard of the man void of understanding," and view them overgrown with thorns and nettles, and the fences all broken down; we see an emblem of the far more deplorable state of many souls. Every evil and depraved affection grows exceedingly in the hearts of vast multitudes, all their faculties are thrown open to the delusions or suggestions of the devil and his agents, nothing good has any root or growth there, and everlasting poverty is coming upon them as an armed man: yet they are saying, "a little sleep, a little slumber, a little folding of the hands to sleep!"—A wise man will consider and receive instruction from the ruinous misconduct of a fool: though the fool will not profit by the example or counsel of a wise man. Let us then show our wisdom, by taking the hint from the case of the sluggard, to redouble our diligence in every good thing, and to watch and pray more against the beginnings of so ruinous a vice. But many, who are diligent in worldly business, are slothful about

2 It is *the* glory of God to conceal a thing; but *the* honour of king's is to search out a matter.

3 The *heaven* for height, and the earth for depth, and the heart of kings is unsearchable.

4 Take away the dross from the silver, and there shall come forth a vessel for the finer.

5 Take away the wicked from before the king, and his throne shall be established in righteousness.

53:9. Rom. 8:39. * Heb. there is no searching. 1 Kings 4:29. f 17:3. Is. 1:25-27. Mal. 3:3. 2 Tim. 2:20.21. 1 Pet. 1:7. g 20:8. 1 Kings 2:33.46. Esth. 7:10. 8:11. &c. Ps. 101:7.8. h 16:12. 20:28. 29:14. Is. 9:7. 16:5.

their eternal interests. They mind minute concerns, but neglect the momentous: they establish the house, but neglect the estate. Let us then learn to begin at the right end; and to do every thing in season, and in order, and with prudence as well as diligence. (*Note, Matt. 6:33.34.*) And let us study to be "quiet, and to mind our own business," conscientiously and in the fear of God: let us honour and obey the king, and have nothing to do with those turbulent spirits, who are given to change, and always aiming to raise disturbances and introduce innovations: thus we shall avoid the calamity and the ruin which come suddenly upon those who rebel against God and the king; and shall so "pass through things temporal, that finally we lose not the things which are eternal."

NOTES.—CHAP. XXV. V. 1. *The men of Hezekiah.*] "Whom Hezekiah appointed for that purpose."—"The friends of Hezekiah." *Sept.*—It is probable, that Solomon himself, or some others by his order and under his inspection, had selected the proverbs contained in the preceding chapters, as most suited to general religious utility; but that all the rest of the "three thousand" were preserved by the kings of Israel, though not published for the use of the people: (*Note, 1 Kings 4:30-34, v. 32.*) and that Hezekiah, with the concurrence and under the superintendence of Isaiah, and other contemporary prophets, employed some competent persons among his servants, to collect from the rest the proverbs contained in this and the following chapters.

V. 2, 3. It is the glory of God, that he knows all things most perfectly, and that he needs no information or counsel; that he gives no account of his matters, and conceals his purposes from the most penetrating and intruding; except as he has unfolded some particulars, of what he intended to do in future ages, to confirm his revelation of himself, and his truth and will, for men's encouragement and instruction in their duty. (*Notes, Deut. 29:29. Job 11:7-12. 33:12,13. Rom. 11:33-36.*) But earthly princes are in themselves as ignorant and fallible as their subjects: their honour therefore consists in investigating every matter with the utmost accuracy and attention. It behooves them to search out the revealed will of God; and to procure intelligence from every quarter, and information on every subject, connected with their important duties; and to avail themselves of the wisdom of others, whom they advise with as counselors; that their laws, decisions, and measures may be the result of knowledge, equity, sound policy, and mature deliberation, and conducive to the true interests of their subjects; and not the dictates of pride, ambition, resentment, passion, or caprice. (*Deut. 13:14. 17:4. 19:18. Notes, Esth. 3:9-15. Job 29:12-17, v. 16. Is. 11:2-5.*) Yet a wise king will be upon the reserve, as to his determinations, till the event discovers them; and it will often be as impracticable for others, who are not consulted, or informed of his plans, however sagacious or inquisitive they may be, to dive into his secret intentions, as to measure the height of the heaven, or the depth of the earth.—It is too hard for men to attain to the reason of all the secret doings of the king, even when he is upright and doeth his duty. (*Marg. Ref. e. Note, 1 Kings 3:23-28.*)

V. 4, 5. As the artificer cannot make a beautiful cup or vessel, without well refining his metal; so a king cannot establish his throne in righteousness, till he remove wicked men from places of public trust, and drive them from his counsel and from about his person.—"They should not keep so much as one ill man about them; who oftentimes corrupts the whole court, and disturbs the whole kingdom!" *Bp. Patrick.*—The modern maxim, that the private character of a minister of state should not be investigated, flatly contradicts the wisdom of Solomon and of God. (*Notes, 16:12,13. 17:3. 20:8.28. 29:12. Ps. 75:9,10. 101:3-8. Is. 32:1-8. 33:5,6.*)

V. 6, 7. (*Note, Luke 14:7-11.*) There can be no reasonable doubt, that our Lord referred to these verses, in his admonitions to the ambitious guests at the Pharisee's table, and was understood to do so. While, therefore, this gives his sanction to the Book of Proverbs, it also shows, that these maxims may fairly be applied to similar cases, and that we need not confine the interpretation exclusively to the subject which gave rise to the maxim. The ambitious competition of courtiers, the disgrace of being placed lower than a man's self-sufficiency had arrogated to him, and the honour paid to modest worth by wise princes, gave our Lord the occasion of counselling the guests; and that admonition forms one of the standard rules, by which he deals with those, who profess themselves his disciples. "Before honour is humility, and a haughty spirit before a fall." (*Marg. and Marg. Ref.*)

6 Put not forth thyself in the presence of the king, and stand not in the place of great men :

7 For better it is that it be said unto thee, 'Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

8 Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy cause with thy neighbour himself; and discover not a secret to another :

10 Lest he that heareth it put thee to shame, and thine infamy turn not away.

11 A word fitly spoken is like apples of gold in pictures of silver.

12 As an ear-ring of gold, and an ornament of fine gold, so is a wise reprove upon an obedient ear.

13 As the cold of snow in the time of harvest, so is a faithful messenger to them that send him : for he refresheth the soul of his masters.

* Heb. Set not out thy glory. 27. 27:2. i 16:19. Ex. 3:11. 1 Sam. 9:20—22. 15:17. 18:18—23. 2 Sam. 7:8. &c. Ps. 131:1. Jer. 1:6—10. Am. 7:12—15. k 16:19. Luke 14:8—10. 1 Rev. 4:1. m Luke 18:14. 1 Pet. 5:5. n 17:14. 18:6. 30:33. 2 Sam. 2:14—16. 26. 2 Kings 14:8—12. Luke 14:31, 32. o 14:12. Jer. 5:31. Matt. 5:25. p Matt. 13:15—17. q Or, the secret of another. 11:13. 20:19. q Ps. 119:39. r 15:23. 24:28. Ec. 12:10. Is. 50:4. † Heb. spoken upon his wheels. s Job 42:11. t 9:8. 15:5, 31:32. 27:5, 6. 1 Sam. 25:31—34. Ps. 141:5. u 25:13, 17. 28:6. Phil. 2:25—30. x 20:6. 1 Kings 22:11. Luke 14:11. 2 Cor. 11:13—18. 31. 2 Pet. 2:15—19. Jude 12, 13, 16. § Heb. in a gift of falsehood. y 15:1. 16:14. Gen.

Notes, 27. 16:19. 27:2. Luke 18:9—14.)—The last words, "whom thine eyes have seen," are thought by some learned men redundant; and some add them to the next verse; but perhaps they may allude to the case of a person newly brought to court, getting a sight of the prince, and flattering himself with the hopes of high favour and preferment; but giving disgust by a self-sufficient conduct, and so finally excluded from the king's presence. An apt emblem of many vainglorious professors of Christianity!

V. 8—10. Precipitation in commencing contention can arise only from fierce passions, pride, and ignorance or forgetfulness of consequences. (Notes, 13:10. 17:14. 18:6, 7. Luke 14:28—33, vv. 31, 32.) This is equally applicable to engaging in foreign wars, or in civil dissensions; and to entering on lawsuits, controversies, or any other private contests. (Notes, 20:18. 24:3—6.) Those who are most eager to contend, are generally least able to maintain their ground; consequently their boastings and menaces frequently end in their own disgrace; and they bring themselves into inextricable difficulties. To avoid this, men should previously consider what they are about to do; and if they have been materially injured, they should calmly expostulate with their offending neighbour, and state to him their earnest desire of agreement upon any reasonable terms; and thus endeavour, by compromise or reference, to render an open contest unnecessary. None should, however, in any case, divulge private transactions to others, or traduce a man's character out of resentment: for this will take away the prospect of an amicable settlement; and if words of this kind be reported to him, and he can show them to be in any measure false and slanderous, or overcharged, the disgrace will rebound upon the speaker, and perhaps become indelible. This is precisely the instruction of the New Testament. (Marg. Ref. Notes, Matt. 18:15—17. 1 Cor. 6:1. 8.) Solomon, speaking by divine inspiration, gave the same instructions, which were afterwards, authoritatively given by his illustrious Antitype.

V. 11, 12. A word of counsel, encouragement, or reproof when it is spoken with propriety, and is well-timed, and suited to the occasion, is conspicuously beautiful. As when apples of gold are painted, or presented to our view, in lattice-work of silver; where 'the fine fruit receives a new charm, by showing itself through the elegant apertures of the basket.' Hervey.—And when a wise reprove, and one that receives the reproof in good part, happen to meet; no jewels of gold can be so ornamental as this becoming behaviour. (Marg. and Marg. Ref. Notes, 15:23. 24:26. 1 Sam. 25:32, 33. Ps. 141:5. Is. 50:4.)

V. 13. Liquor cooled with ice or snow, preserved or brought from the mountains for that purpose, according to the custom in hot countries, is very grateful in the heat of summer, especially to the husbandman when gathering in his harvest. Thus faithful ambassadors, or messengers, refresh the minds of those who employ them in business of great importance, and are anxious about the event. (25. Notes, 13:17. 26:6. Phil. 2:24—30.)

V. 14. 'He that makes bountiful promises of great gifts, which will never be performed, is like a cloud which makes a show of that rain, which it will not and cannot yield.' Bp. Hall. (Notes, 20:6. Hos. 6:4, 5. Jude 11—13, v. 12.)

V. 15. By submission, and patient endurance under rebukes, and humble entreaties, even the prince, who has been greatly offended, may be pacified: whereas petulance and passion would inflame his resentment, and prove of fatal consequence. Not soft, persuasive language is generally

14 Whoso boasteth himself of a false gift like clouds and wind without rain.

15 By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

[Practical Observations.]

16 Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

17 Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and so hate thee.

18 A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow.

19 Confidence in an unfaithful man in time of trouble, is like a broken tooth, and a foot out of joint.

20 As he that taketh away a garment in cold weather, and as vinegar upon nitre; so is he that singeth songs to an heavy heart.

21 If thine enemy be hungry, give him bread

32:4, &c. 1 Sam. 25:14, &c. Ec. 10:4. z 24:13, 14. Judg. 14:9, 9. 1 Sam. 14:25—27. Is. 7:15, 22. a 27. 23:8. Luke 21:34. Eph. 5:18. † Or, Let thy foot be seldom in. § Gen. 19:2, 3. Judg. 19:18—21. † Heb. full. Rom. 15:24. b 12:18. Ps. 59:2, 55:21. 57:4. 120:3, 4. 140:3. Jer. 9:3, 8. Jam. 3:6. c 2 Chr. 28:20. 21. Job 6:14—20. Is. 30:1—3. 36:6. Ez. 29:6, 7. 2 Tim. 4:16. d Deut. 24:12—17. Job 24:7—10. Is. 53:7. Jam. 2:15, 16. e 10:26. f Ps. 137:3, 4. Ec. 8:4. Dan. 6:18. Rom. 12:15. Jam. 5:13. g 24:17. Ec. 23:4, 5. Matt. 5:44. Luke 10:38—39. Rom. 12:20, 21.

the most effectual, to prevail over the obdurate mind and stubborn resolution, and to carry the point in the midst of great difficulties. The marrow cannot be obtained till the bone be broken: this is, therefore, an apt emblem of the advantages of gentle means; which, contrary to apparent probability, break the bone that violence would have rendered more obdurate. (Notes, 15:1. Ec. 8:3—5. 10:4.)

V. 16. Honey may be regarded as an emblem of sensual pleasure: though it is wholesome when eaten in moderation, yet when taken to excess it will produce a surfeit. (Notes, 27. 24:13, 14.) Those animal indulgences which are lawful in themselves, and placed within our reach, (as if we had found honey and it were all our own,) should yet be used with great moderation, or they will lead us into guilt and trouble. (Marg. Ref. a.)

V. 17. Our intercourse with neighbours cannot be conducted with comfort and cordiality, without discretion, as well as sincerity. Unseasonable, tedious, and too frequent visits, without invitation, or upon such as is general and slight; and indulging too freely at the expense of others, may create disgust. Such behaviour leaves an unfavourable opinion of a man's character on the mind of his neighbour; and it not only appears selfish, but it presses too hard upon the other's selfishness, and on both accounts may probably terminate in weariness, or even in aversion or enmity. (Marg. Ref.) Withdraw, &c.] Marg. "Make it precious." (פָּקֵד, from פָּקַד.) 'Do not render thy company cheap; but keep up the value that might otherwise be set upon it.' (Notes, 23:6—8. 1 Sam. 31.)

V. 18. A maul.] Or a club, by which a man is beaten down to the ground: a "dasher in pieces." (Nah. 22. Heb. Marg. Ref. See on Note, 12:18, 19.)

V. 19. (Marg. Ref.)—As a broken tooth, or a leg out of joint, not only fails a man when he comes to use it, but likewise puts him into pain; so doth a faithless person serve them that depend on him, when they have the greatest need of his help. And such also is the confidence that a faithless person himself places in riches, or craft, or great friends, &c. which some time or other will disappoint him to his great grief, when he expects the most from them. Bp. Patrick. (Marg. Ref. c.)

V. 20. It would be an inhumanity peculiarly unseasonable to take away a poor man's raiment, or the covering of his bed, in the depth of winter; and it is observed, that when vinegar is poured on an alkali, their contrariety produces a violent effervescence; so incongruous and disquieting are the common expressions of mirth and joy, in company with one who is greatly troubled in his mind. (Note, Ps. 137:1—6.)—Nitre, in this place, does not signify the salt now commonly so called, or saltpetre; but a fixed alkali called nitrum by the Romans; or some alkaline composition, which was used instead of soap by the Jews. (Note, Jer. 2:22—24, v. 22.)

V. 21, 22. The apostle has quoted these verses from the Septuagint, verbatim, (except the last clause,) in his most beautiful exhortations to Christians, enforced by the consideration of the mercies of God to them. (Note, Rom. 12:1—21, v. 20.) Such a quotation is the strongest testimony to the divine authority of the book whence it is made: and clearly evinces that the same rule of duty is contained in both testaments; however ancient scribes and Pharisees, and several modern writers, may have overlooked it. The law of love is not expounded more spiritually in any single precept either of Christ or his apostles, than in this exhortation. Seize the moment of distress to show kindness to

to eat; and if he be thirsty, give him water to drink.

22 For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.

23 The north wind driveth away rain: ^{so} doth an angry countenance a backbiting tongue.

24 It is better to dwell in a corner of the house-top, than with a brawling woman, and in a wide house.

1 Matt. 10:13, 1 Cor. 15:58, 1 Job 37:22. * Or, bringeth forth rain; so doth a backbiting tongue an angry countenance. 2 25:20. Ps. 153. Rom. 1:30. 2 Cor. 12:20, 119:13, 21:9, 19:27, 15:16. m Gen. 21:16—19. Ex. 17:2, 3, 6. Judg. 15:18, 19. 2 Sam. 23:15. Ps. 42:1, 2, 63:1. Is. 55:1. Jer. 18:14. John 7:37. Rev.

him that *hates* thee. This will resemble the effort of the refiner with a piece of metal, untractable by ordinary means: he surrounds it beneath, above, and on every side, with coals intensely heated, and thus either melts or consumes it: and, however the plan may eventually succeed with him who thus labours to overcome evil with good, "verily he shall in no-wise lose his reward." The fair prospect of success seems especially intended, as the motive and end proposed in attempting it. (*Marg. Ref.*)

V. 23. The meaning of this verse in our translation is obvious and instructive: yet the original seems to convey another meaning. "As the north wind produces rain," (which it does in some countries,) "so a backbiting tongue *produeth* an angry countenance." Either interpretation shows how hateful backbiters are, and how they should be frowned upon.

V. 24. *Marg. Ref.* See on Note, 21:9.

V. 25. *Marg. Ref. Notes*, 13, 15:30. Is. 52:7, 8. Luke 2:8—14, vv. 10, 11. Rom. 10:12—17. 1 Thes. 3:6—10.

V. 26. A troubled fountain or corrupt spring sends forth polluted streams, to the disappointment and annoyance of the neighbourhood. Thus, when a righteous man falls into any overt sin, in the presence of the wicked; or when he pays unseemly homage to them, from fear or interest; or when he falls under their oppressive power: in different ways these events tend to prejudice and embolden the minds of sinners, and are a grief, a snare, or a discouragement to the servants of God. (*Marg. Ref. Notes*, 2 Sam. 11:14—21, 24:3, 4.)

V. 27. To supply a negative, in order to explain a maxim of wisdom, as in this verse, seems indefensible; and yet, of the various interpretations which have been proposed, in order to avoid this difficulty, none gives satisfaction, at least to me.—Might not the latter clause be read interrogatively: "To eat honey to excess is not good; and is it glory for men to seek their own glory?"—A moderate regard to reputation is proper; (*Note*, Ec. 10:1.) as it is to eat honey moderately: but does not the vainglorious man run into pernicious excess, by rioting on what he delights in; as much as the man who eats honey till he surfeits with it? (*Notes*, 16, 24:13, 14. 27:2. John 5:39—44, v 44. 2 Cor. 10:17, 18. 12:11—13.)

V. 28. The man who has no command over his passions, especially over his anger, lies open to the assault of every invader: any one may exasperate and torment him, and rob him of his comfort, his peace, and his reason, at pleasure: every temptation seduces him into sin, and the most trifling concerns involve him in the most serious contrivances. (*Notes*, 16:32, 22:24, 25. 1 Sam. 20:30. *Eth.* 3:3—6. 5:13.)

PRACTICAL OBSERVATIONS.

V. 1—15. We ought carefully to recollect, and readily to communicate, the instructive lessons which wise and good men have left behind them: but selection is in this case of prime importance. The whole of what even Solomon wrote was not thought proper to be published. And to communicate to the public, indiscriminately, all that eminent men have left in manuscript, is not only an injustice to their characters, but a detriment to mankind. By these means the effusions of an unguarded hour are sent forth into the world, under the sanction of a great name; and alas! men's follies and mistakes are more likely to meet a favourable reception than the result of their sober judgment and mature deliberation. This is, therefore, always an injudicious, and often an *infamous*, because a *mercenary* practice.—It is not for us presumptuously to search into "the deep things of God," whose glory it is to conceal his decrees in impenetrable secrecy; but let us diligently learn his revealed will, that we may believe and do it, and humbly bound our inquiries where he bounds his information. For how should we be able to know any thing of his unrevealed purposes; when we cannot discover the intentions of our earthly governors with any certainty, unless they inform us of them?—The honour of kings does not consist in external magnificence, numerous attendants, powerful armies, or splendid achievements; much less in dominating over their subjects, and indulging their own lusts and passions. But it consists in diligently learning and attending to the duties of their high station; in rendering their whole administration equitable, salutary, and conducive to the peace and happiness of mankind: and in copying his example, who "putteth away the ungodly as dross;" thus will "their thrones be established in righteousness." For the reformation of the court, and the good example of those who possess authority or favour with the prince, will produce a salutary effect through the subordinate ranks of the community. This indeed is an arduous attempt, and requires

25 *As* cold waters to a thirsty soul, *so* is good news from a far country.

26 A righteous man falling down before the wicked, *is as* a troubled fountain, and a corrupt spring.

27 It is not good to eat much honey; *so* for men to search their own glory *is not* glory.

28 He that *hath* no rule over his own spirit *is like* a city that is broken down, and without walls

21:6, 22:17. n 15:30. Is. 52:7. Nah. 1:15. Luke 2:10, 11. Rom. 10:15, 1 Tim 1:15. o Gen. 4:8. 1 Sam. 22:14—18. 2 Chr. 24:21, 22. Matt. 23:34—37, 26:69—74. Acta 7:52. 1 Thes. 2:15. Rev. 17:6. p 16. q 27:2. John 5:44. 2 Cor. 12:1, 11. 1 Jui. 2:3. r 16:32. 22:24. 1 Sam. 20:30. 25:17.

both resolution and address: a frowning countenance, severe reproofs, and decisive measures must be used; men's characters must be inquired into, and made trial of, as the finer discriminates between the gold and the dross. But the advantages will abundantly compensate the trouble to those who are enabled to go through with such a reform. The vainglorious men, who boast themselves of those talents and endowments which they do not possess, and excite expectations which they are sure to disappoint, being like clouds and wind without rain; and who assume the chief places, and claim the precedence wherever they go; are wholly unfit to be employed in services of this kind. Indeed, whether such persons are found in palaces or churches, they are to be suspected and kept down. He who is a meet person to stand in the presence of the king, does not at first sight, or upon the first intimations of favour, aspire to the chief places, or want to thrust out his seniors and superiors; but is diffident, and reluctant to engage in such arduous affairs; and it will be needful to invite him to "come up hither," and not to "put him lower in the presence of the prince," than he has placed himself. And, in like manner he who is qualified to be the minister of the Lord of hosts, and has seen "his glory in the face of Jesus Christ," will be proportionally sensible of his own unworthiness and insufficiency. He may be induced by zeal and love, and a sense of duty, to "desire this good work;" but he will not rush upon it with inconsiderate forwardness; nor be disposed to thrust himself into the most conspicuous places, but be satisfied in an obscure sphere, until he be evidently called up higher. Thus, in every thing, modesty and humility attend real excellence and precede durable honour; but pride and ostentation are evidences of a worthless character, and lead to contempt and disgrace. The love of peace, and that gentle and circumspect behaviour which best secures it, spring from humility. He who considers the fatal effects of contention in public and in private life, will use every means to avoid all occasions of it. He will meditate seriously upon the causes and consequences of any contest in which he may be tempted to engage, before he will venture upon it: he will practise equity, sincerity, candour, and long forbearance; and will study that softness of speech which "breaketh the bone," and disarms the resentment of the powerful or the haughty, and wins to reason and justice those who are infringing on the rights of others. He will not disclose to another person the injuries that he has received, till he has debated the matter with the injurious party: much less will he propagate a distorted and aggravated report, as is too common in such cases. Thus he will be generally enabled to avoid litigations; while precipitation, unguarded language, and partial and public statements of facts, to the injury of men's reputations, lead to irreconcilable discords; and often terminate in irretrievable detriment to the circumstances and character of the offender. And let it be observed, that the hasty entrance upon religious controversy is as perilous to a man's spirit, as engaging in a duel is to his life; and is often as fatal to the welfare of the church, as needless wars are to the community.—It is well worth our while to study acceptable words fitted to take effect; and to know how both to give seasonable counsel, and to yield an obedient ear to salutary reproof; which is very becoming a man professing godliness, and peculiarly conducive to his advantage and usefulness. Indeed, prudence, modesty, and faithfulness, will render a person valuable in every situation, from that of the ambassador of a powerful monarch, to that of an ordinary messenger to a man of low condition; and will conduce greatly to the comfort of those who employ him.

V. 16—28. In public as well as in private life, misplaced confidence must induce uneasiness, disappointment, and disasters; and if a monarch rely on a mercenary and unfaithful minister of state; he can have no security that he will not betray him in the critical conjuncture, like "a broken tooth, and a foot out of joint;" and thus involve him in the deepest distress. And what fidelity to his prince can be expected from him, who is a daring rebel against God; and who sacrifices every relative and domestic duty, to the indulgence of his avarice, or his lust? But a minister, "who feareth God and worketh righteousness," and whose integrity and prudence are approved, relieves a prince of his cares and solicitude, and excites the confidence, that good news will be heard, from time to time, out of those distant countries with which he is connected; which will be grateful as the cold water to the thirsty traveller. How welcome then should the faithful messengers of God be to us, who are approved by their Lord for declaring

CHAPTER XXVI.

Dinera maxima, concerning fools, sluggards, intermeddlers with strife, those who do mischief in sport, talebearers, dissemblers, liars, and flatterers 1-28.

As snow in summer, and as rain in harvest, so honour is not seemly for a fool.

2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

3 A whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 Answer not a fool according to his folly, lest thou also be like unto him.

a 1 Sam. 12:17-18. b 3 28:16. Judg. 9:7,20,56,57. Esth. 3:1, &c. 4:6-9. Ps. 12:8. 15:4. 52: title. 1-4. Ec. 10:5-7. c Num. 23:8. Dent. 23:4,5. 1 Sam. 14:28. 29:17,43. 2 Sam. 16:12. Neh. 13:2. Ps. 109:28. d 10:13. 17:10. 19:25. 27:22. Judg. 8:5-7. 16:3. Ps. 34:9. 1 Cor. 4:21. 2 Cor. 10:18. 13:2. e 17:14. Judg. 12:1-6. 2 Sam. 19:41-43. 1 Kings 12:16. 16:7. 2 Kings 14:8-10. 1 Pet. 2:21-23. 3:9. Jude 9. f 1 Kings 22:24-28. Jer. 36:17,18. Matt. 15:1-3. 16:1-4. 21:23-27. 22:15-32.

"the truth as it is" and who bring good news from heaven, that far country, from which we sinners had great reason to expect heavy tidings! May he furnish very many such, and send them forth into all the nations of the earth!—In order to live in peace, and to be prepared to resist temptation, nothing is more important than habitual self-government: for "he that has no rule over his own spirit, is like a city that is broken down, and without walls." In this case a man lies open to the incursion of every enemy; and if he listen, (as it is most likely he will,) to false witnesses and slanderers, his life must be one continued scene of contention and vexation, of sin and misery. Indeed, we ought not only to avoid these hateful and mischievous vices ourselves; but to frown all calumniators from our presence; and a frown will generally suffice; for they seldom persevere in coming where they are not made welcome. But self-government must be exercised over all our passions and appetites, even in respect of things lawful; that, while many ruin themselves and others by criminal gratifications, and some are useless, troublesome, and uncomfortable through inexpedient indulgence; we may know how to use the good gifts of Providence with thankful moderation, to take what is conducive to health and comfort, and to avoid all excess. It is also incumbent upon us to conduct our social intercourse with our neighbours in a prudent manner, without encroaching, or giving umbrage to them: at the same time we should be thankful, that we never can come to the Lord unseasonably, or too frequently; and that he will never be weary of us or displeased with us, for asking too much of him: and we should make his love, and not man's selfishness, the pattern of our conduct towards others, though not of our expectations from them. We should also learn to sympathize with the afflicted; and we ought no more to wound their feelings by impertinent levity, than to injure the poor by cruelty and oppression: and we ought steadily and constantly to be aiming to "overcome evil with good;" and to watch for an opportunity, when an enemy is in want or trouble, to show our good-will to him by a seasonable relief. This may melt him into kindness; or if, contrary to our intention, it should only increase his guilt, yet it will conduce to our own good, and the Lord will reward us. We should moreover keep a peculiar watch over our tempers and our words, whilst in the company of ungodly men: and we ought by no means to pay undue respect to them for any secular ends; lest our example should produce a prejudicial effect on others, and leave an unfavourable impression concerning our religion on their minds. If we see the righteous cast down by oppression before the wicked; we should desire to possess our souls in faith and patience, and to keep silence in so evil a time. And though we may not seek our own glory, yet the honour of our profession should be very near our hearts; and we ought to be willing rather to suffer death, than to live to the disgrace of the doctrine of God our Saviour.

NOTES.—CHAP. XXVI. V. 1. Snow in summer and rain in harvest are unseasonable, and often prejudicial, in every country: but in the land of Canaan they were unusual, and denoted the divine displeasure. (Note, 1 Sam. 12:16-19.) Thus the advancement of ignorant and wicked men to dignity and authority, especially in Israel, was ominous, and foreboded the pouring out of divine judgments upon the nation.—The blending of summer and winter would not cause a greater disorder in the natural world, than the disposal of honour to bad men (and consequently throwing contempt on the good) does in the world moral. Bp. Patrick. (Notes, Judg. 9:1—20,50—57. Esth. 3:2.)

V. 2. The birds which fly over our heads cannot hurt us, and they will soon return to their nests from which they wandered. In like manner, unmerited anathemas, imprecations, and calumnies, will not eventually harm us: but will alight on those who uttered them. (Marg. Ref. Notes, Num. 22:6. 23:7,8. 1 Sam. 17:42—44. 2 Kings 4:23,24. Matt. 16:19. 2 Cor. 13:7—10.)

V. 3. The whip and the bridle are needful for the proper management of the horse or the ass; and every creature must be dealt with according to its nature: but the nature of careless and profligate sinners is such, that they will not be ruled by reason and persuasion, and therefore severe treatment must be their portion. (Marg. Ref. Notes, 10:13. 17:10. 9:25. 27:22. Ps. 32:8—11, v. 9.)

V. 4. 5. "Consent not unto him in his doings. Reprove him as the master requireth."—It is highly improper to answer a fool

5 Answer not a fool according to his folly, lest he be wise in his own conceit.

6 He that sendeth a message by the hand of a fool, cutteth off the feet, and drinketh damage.

7 The legs of the lame are not equal: so is a parable in the mouth of fools.

8 As he that bindeth a stone in a sling, so is he that giveth honour to a fool.

9 As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools.

10 The great God, that formed all things,

Luke 12:13—21. 23—30. John 8:7. 9:26—33. Tit. 1:13. g 12:28. 11. Rom. 11:25. * Heb. eyes. Is. 5:21. Rom. 12:16. h 10:26. 13:17. 25:13. Num. 13:31. i Or, violence. Heb. lifted up. 1. 9. 17:7. Ps. 50:16—21. 54:8. Matt. 7:4,5. Luke 4:23. § Heb. putteth a precious stone in a heap of stones. k 1. 13:10. 30:32. 1:23. 35. || Or, a great man grieveth all; and he hireth the fool, he hireth also transgressors.

in his own foolish manner; to meet him on his own ground; or to retort on him his scurrilous, abusive, impertinent language. It is indeed often improper, to enter on disputes with him, and to answer his vain cavils or objections; or to treat his folly and impiety, as if it were greatly worthy of notice or refutation. This may be doing him an honour, to which he is not entitled; and by thus descending to his level, his opponent might insensibly get into his trifling, contentious, railing spirit, and become like unto him. (Notes, 17:14. Judg. 12:1—6. 2 Sam. 19:40—43. 1 Kings 12:16. 2 Kings 14:8—10.) But, on the other hand, it is highly important to consider the character and intention of men; and to level an answer against a foolish and impertinent railer and caviller, with such poignancy, and force of argument, as may admit of no reply: and so to adapt the remarks to the man, and address them to his conscience, as may best expose his ignorance or malice, stop his mouth, and end the debate at once. A notorious profligate, scoffer, or infidel, has no just claim to that respectful treatment, to which a more modest and decent inquirer is entitled: for this would feed his vanity and augment his self-importance. But a decided and pointed answer to his captious queries, which manifest the ignorance and wickedness that dictated them, forms the proper method of dealing with him. So that we should not answer a foolish man in a foolish manner: but we should answer him in a way, suited to expose his folly, to mortify his pride, and to prevent others from being deluded by him. Of this we have very many beautiful examples in the history of Jesus Christ. (Marg. Ref. Notes, 12. Judg. 8:1—3. 1 Kings 22:24,25. Jer. 36:17,18. Matt. 15:1—6. 21:23—27. 22:15—40. John 8:3—11, v. 7. 9:39—41.)

V. 6. He who employs an ignorant and worthless man in any important business, as it were cuts off his own feet, puts himself to much pain, disables himself, and obstructs his affairs: and he can expect nothing but disappointment, vexation, and damage in abundance, as the recompense of his folly. The princes of this world sometimes employ such envoys: but the Lord never sends those as his messengers, who do not understand their message, or are not able to deliver it, or whose foolish and wicked conduct is an habitual disgrace to him; though many such wear the garb, and appear in the character, of his messengers. (Notes, 10:26. 13:17.)

V. 7. (Marg.) A lame man never moves so ungracefully, as when he affects to be nimble: and thus a foolish man never appears to so great a disadvantage, as when he pretends to wisdom. He either shows his ignorance and folly, by speaking things false and inapplicable to the occasion: or the wise remarks, which he has picked up, are so contrary to his own general conduct and converse, that they render him the more contemptible. (Notes, 9. 17:7. Ps. 50:16—21. Matt. 7:3—5. Rom. 2:17—24.)

V. 8. He who fixes a stone in a sling, probably prepares mischief for some one, perhaps for himself: so does he who confers authority on a foolish and wicked man, or helps to advance his reputation. It is like putting a sword or a loaded pistol into a madman's hand. (Notes, 1. 19:10. Esth. 3:1—5.)

V. 9. A drunken man will heedlessly lay hold on thorns, or other sharp things, which run into his hand; and perhaps be insensible to it, till he becomes sober, and the wound begins to rankle. (Notes, 23:29—35.) Thus a parable, or wise observation, is so ill managed by a fool, that it wounds himself by exposing his wickedness, and increasing his condemnation: and though he may not be sensible of it at present, yet he will be, when he shall be condemned out of his own mouth, and by his own doctrine. (Notes, 7. Ps. 64:7—9. Ec. 10:11—15. Luke 19:11—27, v. 20—23.)

V. 10. This proverb may either declare how the Lord, the Creator of all men, will deal with sinners, according to the degrees and aggravations of their guilt, whether they be ignorant, careless, or presumptuous: or how the great and powerful among men, who do so much towards forming the manners of all others, ought to act. Instead of honouring and employing worthless and wicked men, they ought to disgrace and punish them according to their deserts. The margin reads it; "A great man grieveth all, and he hireth the fool, he hireth also transgressors." But the sense may thus be more clearly expressed, "When he hireth the fool, and hireth transgressors." The great God who made all things, governs them also most wisely and equally: . . . whom a good race imitates; but a bad proves a universal grievance, by employing either

both rewardeth the fool, and rewardeth transgressors.

11 As ^a dog returneth to his vomit, so a fool returneth to his folly.

12 Seest thou ^a man wise in his own conceit? there is more hope of a fool than of him.

13 ¶ The slothful man saith, There is a lion in the way; a lion is in the streets.

14 As ^a the door turneth upon his hinges, so doth the slothful upon his bed.

15 The slothful hideth his hand in his bosom; ^a he grieveth him to bring it again to his mouth.

16 The sluggard is ^a wiser in his own conceit, than seven men that can render a reason.

[Practical Observations.]

17 ¶ He that ^a passeth by, and ^a meddleth with strife ^a belonging not to him, is like one that taketh a dog by the ears.

18 As a mad man, who casteth firebrands, arrows, and death;

19 So is the man that deceiveth his neighbour, and saith, Am not I in sport.

m 11:31. Rom. 2:6. n Ex. 8:15. Matt. 12:45. 2 Pet. 2:22. * Heb. *iterateth*. o 12:23, 29:20. Luke 7:44. p 5:16, 28:11, 29:20. Matt. 21:31. Luke 18:11. Rom. 12:16. 1 Cor. 3:18, 19, 8:1, 2. Rev. 3:17. q 15:19, 19:15, 22:13. r 6:9, 10, 12:23, 27:33. Heb. 6:12. s 15:24. t Or, *he is weary*. u 12:12, 12:15. 1 Pet. 3:15. v 17:11, 18:6, 7, 30:5. Luke 12:14. 2 Tim. 2:23, 24. z Or, *is enraged*. ^a Heb. *flames, or sparks*. x 10:23, 14:9, 15:21. 2 Pet. 2:13. ^b Heb. *Without wood*. y 2:16, 28:22, 22:10. Jam. 3:6. ^c Or, *whisperer*. ** Heb. *is silent*. s 10:12, 15:18, 29:22, 30:33. 2 Sam. 20:1. 1 Kings 12:23, 20. Ps. 120:4. a 18:8.

fools, or profane persons, . . . who vex the rest of his subjects.' *Bp. Patrick.* (See on Note, 8.)

V. 11. This greedy animal, which alone is observed to act in the manner here described, is the loathsome emblem of those sinners who return to their vices, after they have in various ways smarted for them, and been made conscious of their folly in them: they seem to be weary of their sins, and to repent of them: but they soon shake off the conviction, and return to them with more greediness than ever. (Notes, Matt. 12:43—45. 2 Pet. 2:20—22.) Do any feel disgusted at the allusion? Let them remember, that the emblem is far less filthy than the thing denoted by it: and that the whole race of animals does not afford any thing so debasing as not to be far outdone by the excesses of libertines, and drunkards, and gluttons. (Notes, 23:29—35. 27:22. Num. 31:8. Job 9—13.)

V. 12. If the sottish person above described, 'be not altogether insensible of his folly, nor refuse admonition; there is more hope of his amendment, than of his who takes himself to be so wise and virtuous, that he despises his betters, and thinks he is above instruction.' *Bp. Patrick.* (Marg. Ref. Notes, 4, 5, 13—16, v. 16.)

V. 13—16. (Notes, 19:24. 22:13.) 'He who hath no mind to labour, never wants pretences for his idleness.' *Bp. Patrick.*—Two words are used here, both of which are translated *lion*; but the former is generally supposed to signify a *most fierce and large lion*. Lions, however, are seldom to be met with in the streets; and are generally in their dens when man is required to attend to his work. (Note, Ps. 104:20—23.) As the door moves on, but not from, its hinges; so the slothful move on, but not from, their beds: or, at best, they make no progress in any employment. (Notes, 6:6—11. 12:24, 27, 24:30—34.) The most needful exertion is grievous to them: ease is their chief good; the preservation of it for the present is their chief wisdom: and, whilst they sacrifice to this base end the interests of time and eternity, they foolishly deem themselves wiser than all those, who render a reason why they should bestir themselves, and attend to their business and duty. (Notes, 12: 3:7, 8. 12:15. Is. 5:21. Rom. 11: 25—32, v. 25. 12:14—16, v. 16.)

V. 17. (Marg.) To take a part in quarrels, in which men have no concern; or even zealously to interfere to settle disputes and litigations, where neither party is disposed to take a man's advice, is a great imprudence, and is sure to lead him into many difficulties. It is as if any one should seize a fierce dog, as he passed him, by the ears, by which he could expect no other than to be bitten: and it is hard to say, whether it would be safest to try to hold him, or to let him go. (Notes, 18:6, 7. 20:3. Luke 12:13, 14.)

V. 18, 19. A madman, without intentional malice, may do immense mischief in a very little time, by firing houses, or murdering those whom he meets; and it may be a kind of amusement for him. But he who, without the excuse of madness, diverts himself with imposing upon his neighbour, and leading him into errors, contentions, and trouble, merely that he may laugh at his distresses and disappointments; is a man of a most mischievous disposition, and worthy of the severest punishment or the closest confinement.—The word rendered "madman" seems to mean one who feigns himself mad; and then the propriety of the similitude would lie in the false pretences, under which each of the persons did the mischief. One pretends to be mad, the other to be in jest; but this makes no amends to the injured party. (Notes, 10:23. 14:9. 2 Pet. 2:12—14.)

V. 20, 21. (Marg.) 'Look upon him as an incendiary,

20 Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth.

21 As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.

22 The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

23 Burning lips and a wicked heart are like a potsherd covered with silver dross.

24 He that hateth, dissembles with his lips, and layeth up deceit within him:

25 When he speaketh fair, believe him not; for there are seven abominations in his heart.

26 Whose hatred is covered by deceit, his wickedness shall be showed before the whole congregation.

27 Whoso diggeth a pit shall fall therein; and he that rolleth a stone, it will return upon him.

28 A sly tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.

20-19. Ps. 22:9. t Heb. *chanbers*. h 10:18, 2 Sam. 20:9-10. Ex. 33:31. Luke 22:47, 48. i Or, *is known*. c Ps. 12:2, 28:3. Jer. 9:2—8. Mic. 7:5. ^g Heb. *maketh his voice gracious*. d Jer. 12:6. Matt. 24:23. e 6:16—19. ^h Or, *Hatred is covered in secret*. Gen. 4:8. 1 Sam. 18:17, 21. 2 Sam. 3:27, &c. 13:22—28. Ps. 55:21—23. f 28:10. Eccl. 7:10. Ps. 7:15, 16, 9:15, 10:2, 57:6. Eccl. 10:8. g John 8:40, 41—49. 10:32, 33, 15:22—24. h 6:24, 7:5, 21—23, 29:15. Luke 20:20, 21.

that carries tales, and whispers false stories; and expel him from the family which he has disturbed by backbiting: for as the fire will go out, if you take away the wood that feeds it, so will quarrels and contentions cease, when he is thrust out of doors that blows up the flame.' *Bp. Patrick.* (Notes, 22. 15:17, 18. 16:28. 22:10. Jam. 3:4—6.)

V. 22. See on Note, 18:8.

V. 23. A potsherd, when lacquered over with silver dross instead of lead, may appear valuable to ignorant people; but it is as worthless as ever, and more fitted for the purposes of imposition. Thus when men gloss over their malicious and selfish intentions, with warm professions of affection, they become the more dangerous deceivers.—Some indeed interpret *burning lips* to mean passionate and malicious language; but in that case the potsherd appears without the dross of silver. (Notes, 10:18. 2 Sam. 20:8—10. Ez. 33:30—33, v. 31. Matt. 22:15—22, v. 16. 26:47—56, v. 49.)

V. 24—27. These verses seem to be connected together and likewise with the preceding verse.—'He that harbours enmity in his heart, pretends friendship with his lips, or shall be known by his lips.' (Marg.)—'Do not credulously listen to his flatteries, and professions of regard and esteem; (in which he will often over-act his part): for he conceals many base designs within. But wait awhile without committing thyself; and if his hatred be covered with deceit, his wickedness will ere long be publicly exposed; he will fall into the pit which he has bestowed pains to dig for thee, and be crushed by the stone which he meant to roll upon thee.' (Marg. and Marg. Ref. Notes, 6:16—19. 28:10. Gen. 4:8. 1 Sam. 18:17—19. 2 Sam. 13:22—29. Ps. 7:14—16. 9:15, 16. 12: 1—4. Eccl. 10:8—10.)

V. 28. Calumny is the offspring of malice, and an open declaration of enmity; and the slanderer instead of pitying the man whom he has wounded by his lies, becomes more inveterate in his hatred of him, through fear of being exposed, or feeling the weight of his vengeance. Yet the flatterer is the more dangerous character: his poison is more insinuating and unsuspected; while it tends to increase pride and to inflame the passions, and to prompt a man to those undertakings, for which he is not qualified, and which prove ruinous to him. (Notes, 23—27. 20:19. 29:5. Luke 20:19—26, v. 20. John 8:40—47.)

Practical Observations.

V. 1—16. When ungodly and unqualified men are advanced to authority, we are called on to prepare for correction, and to repent of our sins. But, if our ways please God, we need not fear either the oppressor's iron rod, or the persecutor's impious anathema, or the enraged imprecations of those who delight in cursing. In such cases, let us hold our peace, keep on our way, and trust in the Lord; and then we shall be blessed in him, let who will menace, curse, or revile. "The great God, that formed all things," will recompense such men, in due time, according to their folly and wickedness: and if the kings of the earth, instead of copying his example, and treating infidels and profligates with marked disapprobation, caress and honour them, they will be sure to prove a hindrance and a detriment to all their undertakings; and what mischief they may do to others cannot be ascertained; for "as he that bindeth a stone in a sling, so is he that giveth honour to a fool."—It behoves every one to take warning, and not "be like unto the horse, or mule, that have no understanding;" for then, severe discipline will be requisite, and great and many plagues remain for those that are obstinate in impiety. But whilst we follow after wisdom ourselves, we shall com-

CHAPTER XXVII.

Maxims against prostration, carnal security, vainglory, wrath, and envy, 1-4; concerning reproof, contentment, steadiness, friendship, and prudence, 5-12; against suretyship, lavish commendations, and domestic discord, 13-18; concerning industry, the conformity of one man's heart to another's, insatiable desires, the effects of prayer, and the obliquity of fools, 19-22; and recommending diligence, good management, and rural plenty, 23-27.

BOAST not thyself of 'to-morrow; for thou knowest not what a day may bring forth.

2 Let 'another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

1 Ps. 95:7. Is. 56:12. Luke 12:19, 20. 2 Cor. 6:2. Jam. 4:13-16. * Heb. to-morrow day. b 1 Sam. 28:19. c 25:37. 2 Cor. 10:12, 18. 12:11. † Heb. business. d 17:12. Gen. 34:25, 29, 49:7. 1 Sam. 22:18, 19. Esth. 3:5, 6. Dan. 3:19. 1 John 3:12. ‡ Heb. envy, and anger an overflowing. Jam. 1:19-21. e 14:80. Gen. 25:14, 37:11. Job 5:2. Matt. 27:18. Acts 5:17. marg. 7:9, 17:5.

stantly need her counsels, how to behave towards foolish and impious men.—In language, which the superficial reader may perhaps deem contradictory, the divine Instructor here marks out that line of conduct to us, which afterwards in human nature he most perfectly observed. The disciple of Christ, keeping his example in view, will never answer the impertinence, the boast, the scoffs, or the blasphemies of fools, in such a manner as to become like unto them: but, keeping at a distance from wrath and railing, from levity and ostentation, and from a boisterous, disdainful style or manner; he will know how to answer their with brevity and decision, so as to silence them, and put them to shame, when they expect to triumph and to be applauded; that they may neither be "wise in their own conceit," nor deceive the ignorant by their empty but confident pretensions. But he that would attain to this useful endowment, must begin by practising what he has learned; otherwise the wisest and most pointed observations will be as the unequal legs of the lame, or as "a parable in the mouth of a fool." They will give those, against whom they are directed, an opportunity to retort, "Physician, heal thyself;" and to call the attention of the hearers to the inconsistency of this or the other part of their conduct, with their own doctrine: thus they will only expose and wound themselves; nay, it will turn to their condemnation, that they have not profited by their own preaching. Nor must this practice be a mere partial or external matter: for until the love of sinful pleasures and advantages be mortified, and the love of God and holiness implanted in our hearts, we shall still be numbered among the foolish: and, notwithstanding convictions and partial reformatations, shall be ready, when tempted, to return to folly "as the dog to his vomit." Pride also must be peculiarly guarded against: for it is evidenced by facts, that no careless, profligate, or ignorant unbeliever, is so hopeless, as the "man who is wise in his own conceit." Thus self-sufficient professors of evangelical doctrines, pharisaical formalists, and philosophical infidels and scoffers, are of all descriptions of men, the least likely to repent and obey the gospel: and the instances of conversion are more unfrequent among them than among publicans and harlots: because they are more wise in their own conceit; and, thinking that they see, they are at rest in their tenfold darkness. (*Note, Matt. 6:22, 23.*) Nor are any persons more likely to be taken in this snare, than those who are slothful in the concerns of their souls. They take the most important matters upon trust, or are satisfied with a superficial inquiry: their sloth retains them in ignorance and error, and their ignorance fosters their self-conceit. Nay, they think themselves extremely wise, in having hit upon a method of quieting their consciences, without renouncing their ease, interest, or indulgence; and they ignorantly flatter themselves, that they know how to "serve God and manna," and to get to heaven without self-denial, striving, or labour. Some of this stamp exclaim, "All this is legal, we must be saved by grace alone; why do you tell us of diligence, obedience, and good works?" Others rest in a formal profession: they deny not, that such and such things should be done; but there is always some lion in the way at the present. They cannot be quite at rest in their negligence; but they can no more find in their hearts to renounce it, than the sluggard can to leave his bed. They have a scanty round of outward observances; in which they move as the door on its hinges, but they get no further: they are ingenious at devising excuses for neglecting every duty which would cost them any thing: nay, they pride themselves in this ingenuity: they starve their souls because they will not bestow pains to feed them, though the Bread of life is set before them: and yet, though their conduct is so irrational and ruinous, they will deem themselves wiser than all who would teach them better; and will be offended with every one who refuses to flatter them in this fond conceit of themselves.

V. 17-23. True wisdom is always attended with humility and diligence; and it will direct a man, in the most difficult circumstances. He who truly seeks this gift from God, by fervent prayers, will know when to attempt the blessed work of a peacemaker; and when to stand aloof from contentions, which do not belong to him. He will be far from deceiving or injuring any one, and then saying, "Am I not in sport?" For it is diabolical to delight in mischief: it is the part of "a madman to cast about firebrands, arrows, and death;" and those who tell lies to make themselves merry, will easily be tempted to tell lies to make themselves rich: so that he who regards the word of God, will abhor all falsehood; but that

3 A stone is 'heavy, and the sand weighty; but a fool's wrath is heavier than them both.

4 Wrath is 'cruel, and anger is outrageous; but who is able to stand before 'envy?

5 Open 'rebuke is better than secret love.

6 Faithful are 'the wounds of a friend; but the kisses of an enemy are 'deceitful.

7 The 'full soul 'loatheth an honey-comb but 'to the hungry soul every bitter thing is sweet.

Rom. 1:29. Jam. 3:14-16, 4:5, 6. † Rom. jealousy. 6:34. Cant. 8:8. ‡ Heb. Lev. 19:17. Matt. 18:15. Gal. 2:14. 1 Tim. 5:20. § 2 Sam. 12:7. & Job. 6:17, 18. Ps. 141:5. Heb. 12:10. Rev. 3:19. h 10:18, 23-26. 2 Sam. 20:9, 19. Matt. 26:48-50. † Heb. earnest, or frequent. 1 Sam. 11:4-8, 19-20, 21:1. ‡ Heb. treadeth under foot. k Job 6:7. Luke 15:16, 17. John 6:9.

most which is most mischievous. The lies of the tale-bearer will appear to him peculiarly aggravated; for little bickerings, in families and neighbourhoods, would generally cease in a short time, did not these officious incendiaries, from direct love of contention, bring wood and coals, to kindle and keep up the fire. Thus their words are irreparably mischievous, and their characters completely odious.—The Christian, no doubt, desires to hope the best of every one, as far as facts will admit of it; but his candour is not *folly*: he must judge of men by the general tenor of their conduct; and if they are evidently selfish, envious, or malicious, he cannot value their fulsome professions of affection, and the crafty dissimulation by which they cover over their wickedness, the deceit which is harboured within, and their purposes of hatred and malice. Indeed, whatever is excessive is suspicious; and though Christians should be "harmless as doves," they need to be "wise as serpents;" that they may not, by believing fair words, sanction, or receive detriment from, such as have seven abominations in their hearts. For, whilst the open calumniator is a bitter and cruel enemy; the insidious flatterer is still more to be dreaded and shunned: because he will stab a man, as Joab did Amasa, while he salutes him; and will betray him, as Judas betrayed Jesus, with a kiss. But let such men remember, that the wickedness of him whose hatred is covered with deceit, will be showed before the assembled world: and those who devise mischief for others, will themselves be overwhelmed by it, and sink into it for ever.

NOTES.—CHAP. XXVII. V. 1. 'Be not so confident of thy present power, riches, or any thing else, as to grow presumptuous, and brag what thou wilt do or enjoy hereafter: for thou canst not be secure of this very day, ... which may produce something, for any thing thou knowest, that shall spoil all thy designs, and frustrate all thy expectations, which thou hast for to-morrow.' *Bp. Patrick*.—Delay not the time, but take occasion when it is offered. (*Marg. Ref. Notes*, Is. 56:9-12, v. 12. Luke 12:15-20, vv. 19, 20. Heb. 3:7-13. Jam. 4:13-17.)

V. 2. (See on *Note*, 25:27.) 'Be not so blinded by self-love as to praise thyself: ... but take care to do praiseworthy things, which will force commendation even from strangers and foreigners.' *Bp. Patrick*.

V. 3. 'What is heavier than lead? and what is the name of it but a fool? Sand and salt, and a mass of iron, is easier to bear than a man without understanding.' *Ecclesiasticus* 22:15. The effects of a foolish and wicked man's ungoverned rage are more intolerable than the heaviest burden, or the hardest labour. (*Marg. Ref. Notes*, 17:12. 29:9. Gen. 49:5-7. 1 Sam. 22:14-19. Esth. 3:6. Dan. 2:10-13.)

V. 4. (*Marg.*) Violent passion and deep resentment are often very cruel and outrageous, and produce dreadful effects, yet the one is soon over, and the other may be mollified by prudent concessions and repeated favours. (*Notes*, Gen. 32:16-20. 33:4.) But envy is excited, not by affronts or misconduct, but by the too conspicuous talents or performances of one, who is considered as a competitor; by the praises bestowed on him, and the favour shown him: and the more wisely and well the envied person behaves, the more will envy increase in the breast of his jealous rival. There is therefore little to be done to abate its force, and there is no standing against it, when the envious person is in authority: and it is often best to retire out of the reach of its effects, as David did from the envy of Saul. (*Notes*, 1 Sam. 18:6-16, 23:27, 19:8-10.)—The original word for *envy* is often rendered *jealousy*; and the passion is the same, though the object or occasion be different. It is a spirit of rivalry, or competition, either for the favour of an individual, or for public applause, or for some other object; mingled with haughty indignation, malignity, and enmity, at being supplanted, undervalued, and eclipsed; or with envenomed suspicions that this is the case, or fears that it will soon become so. When the word is used concerning God, it denotes his holy zeal for the honour of his own name, and determination to punish those who give his glory to another. It is therefore often translated *zeal*: and then it is either a fervent regard for the glory of God, shown in a holy manner consistent with love to all men; or a proud and eager desire of a man's own honour or that of his party, manifested with bitterness, adopting unhalloved means of securing success, and thus degenerating into envy of the worst kind; even such as instigated the crucifiers of Christ, and the antichristian persecutors of his church in all subse-

8 As 'a bird that wandereth from her nest, so is a "man that wandereth from his place.

9 "Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend 'by hearty counsel.

10 'Thine 'own friend, and thy father's friend, forsake not; 'neither go into thy brother's house in the day of thy calamity: for 'better is a neighbour *that is near*, than a brother far off.

11 My son, 'be wise, and make my heart glad, 'that I may answer him that reproacheth me.

1 Job 39:14-16, Is. 16:2, m 21:16, Gen. 4:16, 16:6-8, 1 Sam. 22:5, 27:1, &c. 1 Kings 19:9, Neh. 6:11-13, Jon. 1:3, 10-17, 1 Cor. 7:20, Jude 13, n 7:17, Judg. 9:9, Ps. 45:7,3, 104:15, 133:2, Cant. 1:3, 3:6, 4:10, John 12:3, 2 Cor. 2:15, 16, o 15:23, 16:21, 23, 24, Ex. 18:17-24, 1 Sam. 23:16, 17, Ezra 10:2-4, Acts 2:45, s 'Heb. *from the counsel of the soul*, p 2 Sam. 19:24, 28, 21:7, 1 Kings 12:8-8, 2 Chr. 24:22, Is. 41:3-10, Jer. 2:5, q 18:7, Job 6:21-23, Ob. 12-14.

quent ages; and excites fierce controversies, base slanders, and deep-rooted malice, between bigots and zealots of different descriptions. (Notes, 6:27-35, 14:30. Job 5:2. Cant. 8:6,7. Acts 17:5-9. Jam. 3:13-16. 4:4-6.)

V. 5. Plain and faithful rebukes, prudently given, are better effects of friendship, than that excessive tenderness and respect, which connives at a man's faults, for fear of paining or offending him: so that open rebuke is not only preferable to secret enmity; but even to secret love, which in this respect is of no real service to the beloved person. (Notes, 6: 28:23. Lev. 19:17. Matt. 18:15-17. Gal. 2:11-16, v. 14.)

V. 6. The skilful and faithful surgeon wounds, in order to preserve life, or recover the patient. He pains by cutting; but he never cuts wider or deeper than he judges necessary. Such is the conduct of the faithful, affectionate, and discreet reprover: such are the corrections of our heavenly Friend. (Notes, 5. 2 Sam. 12:7. Job 5:17-19. Rev. 3:18,19.) But the flatterer and false friend, who cloaks his malice under the language and demeanour of excessive love, only aims to deceive and ruin us.—The latter clause is variously rendered. "The kisses of him that hates are frequent." (Marg.) "They 'are to be deprecated." We had need to pray him to forbear, and pray God to preserve us from being too credulous." *Bp. Patrick.*—"They 'are pleasant." *Old Version.* Expressions of kindness, though excessive, are so agreeable, that most men prefer them to plain dealing: so that the fulsome flatterer is generally caressed as a friend, and the faithful reprover shunned as an enemy; to the unspeakable detriment of mankind. (See on Notes, 26:23-27.)

V. 7. Abundance and excess spoil the appetite, and prevent the luxurious from relishing any of their delicacies. But as who labours hard, and fares meanly, and eats not till he is hungry, relishes the most unsavoury morsel; which gives poverty an advantage as to real enjoyment, almost sufficient to counterbalance all its disadvantages.—In like manner the proud and self-sufficient disdain the provisions of the gospel; but "the poor in spirit," and "they who hunger and thirst after righteousness," can find much comfort from every part of the word of God, and from the meanest book or sermon, which accords to it. (Num. 11:4-9,31-34. 21:4,5. Job 6: 5-7. Matt. 5:6.)

V. 8. The bird, which forsakes its nest, leaves the place where it had found repose, warmth, and shelter, and thus is exposed to various hardships and dangers. Thus every man has his proper place in society, in which he may be safe and comfortable: but when, out of levity, discontent, avarice, or ambition, he rashly quits it, he generally changes imaginary for real disquietudes. In like manner, those who are never easy at home, and in their own families and employments, seldom prosper, or are happy any where; and they who affect to appear like their superiors, generally bring themselves into difficulties.—There may be cases, in which it is a man's duty and prudence to change his situation or employment; but then he will do it upon good grounds, and with deliberation. (Note, 1 Cor. 7:17-24.) Every one has calls from home; but a prudent man will be glad to return, when the end of his absence is effected. But an unsettled, roving, dissatisfied spirit; a turn for scheming, and shifting from one place or undertaking to another; and an aversion to our own situation or business, are extremely dangerous and sinful. (Marg. Ref. Notes, 21:16. Gen. 16:7-9.)

V. 9. The affectionate and faithful counsel of a cordial friend is more refreshing to a man in trouble, than any ointment or perfumes could be to his senses. "As ointment and perfume gladden the heart; so the sweetness of his friend, more than hearty counsel." (Marg.) An affectionate manner, though of less intrinsic value, is so generally more acceptable, than the most prudent and sincere good advice, given rudely; that, in order to do good, the *sweetness of the manner*, as well as the *integrity and faithfulness of the intention*, and the *wisdom of the counsel*, should be carefully attended to. (Marg. Ref. Notes, 15:23, 16:21-24. 1 Sam. 23:16.)

V. 10. It is generally most advisable to cultivate the friendship of those, who have shown themselves attached to a man by inclination and esteem; and of those who have been the friends of his father and family. Such are generally more to be depended on in trying circumstances, than the nearest relations.

12 A "prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

[Practical Observations.]

13 Take 'his garment that is surety for a stranger, and take a pledge of him for a strange woman.

14 He 'that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

15 A "continual dropping in a very rainy day, and a contentious woman are alike.

16 Whosoever hideth her, hideth the wind, and

r 17:17, 18:24. Luke 10:30-37. Acts 23:12,23, &c. s 10:1, 15:20, 23:15, 16,24, 25, Ec. 2:13-21. Philem. 7,19,20. 2 John 4. t Ps. 119:42, 127:1,5, u 18:10, 22,3. Ex. 9:20,21. Is. 26:20,21. Matt. 3:7. Heb. 6:18, 11:7. 2 Pet. 3:7,10-14, x 6:1-4, 20:16, 22:25,27. Ex. 22:26. y 2 Sam. 15:2-7, 16:16-19, 17:7-13, 1 Kings 22:6,13,14. Jer. 28:2-4. Acts 12:22,23. v 19:13, 21:5,19, 25:24. Job 14:8,9.

And indeed prudent, pious, and honest men may expect to obtain friends in the neighbourhood where they live; who are nearer at hand, and more ready to assist, than relations, who are perhaps as far off in affection as in their places of abode. 'As a man that is closely joined to us in affection, is better than one of our nearest kindred, whose heart is not knit to us; so a good neighbour near at hand, is better than either friend or brother, who is so far off that we may perish before he come to our assistance.' *Bp. Patrick.* (Notes, 17:17, 18:24, 19:7. 1 Kings 12:6,7,8-15, v. 8,9. Luke 10:30-37.)—God is "a present help in time of trouble" but saints and angels, to whom numbers pray, must, as to most of them, be, at best, the friend or brother that is far off. (Ps. 46:1.)

V. 11. This may be intended as the address of an affectionate parent to his son; whose prudent conduct would both gladden his heart, and furnish him with an answer to those who reproached him as negligent of the duties of that relation. But "Wisdom also is justified of her children." (Matt. 11:19.) from the reproaches of her enemies; and the good conduct of professed Christians supplies the most effectual answer to those who reproach the gospel as tending to licentiousness. (Notes, 10:1, 15:20, 23:15,16,24,25. Ps. 119:41,42. Ec. 2:18-23, v. 19. Tit. 2:7,8. 1 Pet. 3:13-16. 3 John 1-4 v. 4.)

V. 12. *Marg. Ref.* See on Note, 22:3.

V. 13. *Marg. Ref.* See on Note, 20:16.

V. 14. Excessive commendations, and professions of gratitude and friendship, are always to be suspected as insincere and selfish. (Notes, 26:23-27.) They are also of bad consequence: they put a man off his guard, and tend to give force to his passions; and they excite envy, and set men to hunt after his faults, that they may blacken that character which is enhanced so much above their level. So that he who makes it his great business, (as if he rose early in the morning for that single purpose), to lavish praises on any one whom he calls his friend and benefactor; and who bestows pains to proclaim his excellences and bounty to every body, will not be looked upon by a wise man, much more favourably than if he had traduced or cursed him; nay, he will think the friendship so injudicious or designing a man, a disgrace rather than an honour to him. 'The intention of which is only to get still more from them; which is commonly the end of all those, that praise others immoderately: . . . hoping thereby to make them extraordinary kind to them, above all other men.' *Bp. Patrick.*—Some interpret the clause, "rising early in the morning," of too great haste in lavishly commending. 'There is nothing more dangerous than to cry up men too soon, . . . before they be sufficiently tried: . . . for this, instead of doing them service, proves many times their ruin.' *Bp. Patrick.* (Marg. Ref. Notes, 1 Sam. 18:6-9. 2 Sam. 16:15-19. Acts 12:20-23, v. 22,23.)

V. 15, 16. Litigious neighbours sometimes excite contentions, which resemble a hasty shower that is soon over; but a contentious wife is as the constant dropping through a decayed roof in a very rainy day; so that a man can neither keep himself dry out of doors nor in the house. The utmost meekness and prudence will be found, in such a case, insufficient to conceal her unseemly behaviour: however a man might be disposed to hide or connive at her faults, her own unruly temper will betray them, and render their disagreements the common topic of conversation: even as it is impossible to conceal the boisterous wind; and as the fragrant of the ointment would make him known, who had anointed his hands with it, whatever pains he took to hide it.—'The best way for a man to avoid the trouble of a bad wife is, not to choose one for his consort, because she is rich, or because she is beautiful only; but because she is like him in humour, inclination, and condition, &c.' *Bp. Patrick.* (Notes, 19:13, 21: 9,19.)

V. 17. Iron is often effectually used to sharpen iron; and thus friends of correspondent dispositions whet each other's ingenuity; suggest to each other useful hints and good counsels; encourage one another against despondency, and excite such as grow slack; and thus they help one another forward in every useful attempt. (Marg. Ref. c. Notes, 9. Gen. 2:16. 1 Sam. 13:19-21. 23:16. Ec. 4:9-12.)—The advantages of society and conversation are thus emphatically shown. Indeed it has been observed, that the most useful

*the ointment of his right hand, *which* bewrayeth *itself*.

17 Iron sharpeneth iron; *so a man sharpeneth the countenance of his friend.

18 Whoso *keepeth a fig-tree shall eat the fruit thereof; *so he that waiteth on his master *shall be honoured.

19 As *in water face answereth to face; so the heart of man to man.

20 Hell and destruction are *never full; *so the eyes of man are never satisfied.

21 As the-fining pot for silver, and the furnace for gold; *so is a man to his praise.

22 Though *thou shouldst bray a fool in a

mortar, among wheat with a pestle, *yet* will not his foolishness depart from him.

23 ¶ Be thou *diligent to know the state of thy flocks, and *look well to thy herds:

24 ¶ For *riches are not for ever; and *doth the crown endure to *every generation?

25 The *hay appeareth, and the tender grass showeth itself, and herbs of the mountains are gathered.

26 The *lambs are for thy clothing, and the goats are the price of the field:

27 And *thou shalt have* goats' milk *enough for thy food, for the food of thy household, and for *maintenance for thy maidens.

a John 12:3. b 1 Sam. 13:20, 21. c 9. Josh. 1:18. 2:24. 1 Sam. 11:9, 10. 23:16. 2 Sam. 10:11, 12. Job 4:3, 4. Is. 35:3, 4. 1 Thes. 3:3, 4. 2 Tim. 1:5, 12. 2:3. 2:18. Heb. 10:24. Jam. 1:12. 1 Pet. 4:12, 13. d Cant. 5:12. 1 Cor. 9:7. e 17. 2:22, 23. Gen. 24:3, 39. 2:5, 23, 25. Ex. 24:13. 2 Kings 3:11. 5:2, 3, 25, 27. Acts 10:7. f 1 Sam. 2:30. Ps. 123:2. Matt. 24:45, 46. 25:21, 22. Luke 12:37, 43. 44. John 12:26. g Jam. 1:22—25. h Gen. 6:5. Ps. 33:15. Mark 7:21. i 30:15, 16. Hab. 2:5. * Heb. not. k 23:3. Ec. 1:8. 2:10, 11. 5:10, 11. 6:7. Jer. 12:17. 1 John 2:16. 17:3. Ps. 12:6. 66:10. Zech. 13:9. Mat. 3:3.

1 Pet. 1:7. 4:12. m 1 Sam. 18:7, 8, 15, 16, 30. 2 Sam. 14:25, 15:6, &c. n 23:35. Ex. 12:30. 14:5. 15:9. 2 Chr. 28:22, 23. Is. 1:5. Jer. 5:3. 44:15, 16. Rev. 16:10. 11. o Gen. 31:38—40. 33:13. 1 Sam. 17:26. 1 Chr. 27:29—31. 2 Chr. 26:10. Ez. 34:22—24, 31. John 21:15—17. 1 Pet. 5:2. * Heb. set thy heart. 24:32. marg. Ex. 7:23. Dent. 32:46. p 23:5. Zeph. 1:18. 1 Tim. 6:17, 18. q Heb. strength. q 2 Sam. 7:16. Ps. 59:36. Is. 9:7. s Heb. generation and generation. r 10:5. Ps. 104:14. s Job 31:20. t 30:8, 9. Matt. 6:33. ¶ Heb. life.

inventions have originated from the collision of men's thoughts, when earnestly engaged in conversation.

V. 18. The labour of planting and pruning the fig-tree, is recompensed by the pleasant fruit which it yields: thus even servants may obtain solid reputation and advantage, by attending diligently to the duties of their situation, though obscure and laborious. 'He that faithfully defends his master's person or reputation, and takes care his estate be not wasted, shall in due time be largely rewarded.' *Bp. Patrick. (Marg. Ref. Notes, 17:2. 22:29. Cant. 8:11, 12. Matt. 25:19—23. 1 Cor. 9:7—12. Eph. 6:5—9.)*

V. 19. The reflection from the clear water, or mirror, corresponds to the face of him that looks in it; thus do the hearts of men to each other. The judgments, dispositions, desires, and imaginations of sinners are much the same; or only varied by constitution, habit, education, and rank in life. Godly people are of the same judgment and disposition as to the main things, in proportion to their degree of grace and information. The opposition between conscience and inclination is nearly the same, in one wicked man, as in another; except as some are more ignorant or more hardened than others. The conflict between corrupt nature and grace is similar in all believers; and their varying joys, sorrows, hopes, fears, and other experiences have a surprising coincidence: so that he, who well knows and watches his own heart, will not greatly be a stranger to those of other men; but will often speak to their secret thoughts and purposes, that he will appear to have received some special information about them. In order then to know human nature, we should first study our own hearts, in all the variety of situations in which we are successively placed.—This proverb, however, is variously interpreted:—'As a man may know what kind of face he hath, if he will look into the water; so he may know what kind of man he is, if he will examine his conscience.' *Castillo*, quoted by *Bp. Patrick*. This is an important instruction: but it does not seem the sense of the maxim.—'A man may see himself while he looks upon other men, as well as know other men by considering his own inclinations.' *Bp. Patrick*. Indeed this seems the true interpretation, provided another idea be suggested:—'There is no difference between man and man by nature; but only the grace of God maketh the difference.' (*Notes, Gen. 6:5. Ps. 33:13—15. 1 Cor. 14:20—25, vv. 24, 25. Jam. 1:22—25.*)

V. 20. The grave still yawns to receive the bodies of men, though it has devoured innumerable millions; and the place of separate spirits is ready for their souls; nay, the pit of destruction is still open to receive the wicked. Thus insatiable are the senses, appetites, and hearts of men: curiosity, thirst for novelty, variety, and ornament; covetousness, ambition, sensuality, even blood-thirstiness, are all insatiable, and grow more craving by indulgence; they still devour, and demand more and more. (*Notes, 30:15, 16. Ec. 1:4—11, v. 8. 2:9—11. 5:9—12, vv. 10, 11. 6:7—9. Hab. 2:5—8, v. 5. 1 Cor. 15:55—58, v. 55.*)

V. 21. The characters of men may be in some measure known, by considering what sort of persons most commend them; but more decidedly by observing the effects which praise produces on them. If a man, when greatly applauded, grow insolent and assuming; if he affect state, and become negligent, or above his work; if he be disappointed and peevish, when not commended; and if this be habitual to him, it proves him to be dross, which will not endure the furnace. But if he applaud render a person more circumspect in his walk, and diligent in his duty; if he remain contented in his former situation, and easy in performing obscure services; if he continue modest in his department, and affable to men of low estate; and if this appear unaffected and habitual, it marks him gold: and he who can endure this furnace, and grow purer in it, will not be injured by any other. There are many degrees between the two extremes: and a man's character must rise or fall, in the judgment of wise men, according as he approaches to the one or the other of them. (*See on Note, 17:3. Notes, 1 Sam. 18:12—16, 28—30. 2 Sam. 14:18, 20, 25—27. 15:1—6.*)

V. 22. The straw and chaff may be separated from the wheat by thrashing and winnowing. Nay, the husks or bran may be beaten off, by braying it in a mortar. But no afflictions or punishments, however severe, will cure a hardened and impious profligate of his folly and wickedness. His heart and life are all of a piece, and no human power can make any separation.—Those who argue that the miseries of hell will mend the disposition of impenitent sinners, and prepare them for a release, should consider this proverb carefully; and they should remember, that the new creating power of God's grace is alone effectual to produce this change; and that the torments of hell are never in Scripture mentioned among the appointed means of grace. (*Marg. Ref. Notes, 23:34, 35. 2 Chr. 28:22, 23. Is. 1:5, 6. Jer. 5:3—6, v. 3. Rev. 16:9.*)

V. 23—27. These verses recommend the advantages of private life; and show that diligence in rural employments, and the plenty which is obtained by it, are more conducive to true happiness, than the unstable and uneasy, though splendid possessions of wealth and authority. Riches are very precarious, and kingdoms are often transferred from one family to another. But he who has an estate or farm in the country, and diligently attends to it, will see his provisions springing out of the earth to repay his toil, and sensibly coming from the hand of God. He will have suitable and sufficient food and raiment, for himself, his family, and domestics; and though it be homely and frugal, it will be wholesome and comfortable; and attended with little care, risk, or temptation. And he who is thus provided for, and has a contented mind, needs not, and will not, envy the king on his throne, being far safer and happier than he. (*Notes, 23:4, 5. 30:7—9. Job 31:16—23. 1 Tim. 6:6—10, vv. 6—8. 17—19.*)

The hay, &c. (25) *Notes, Ps. 104:14, 15. Am. 7:1—3.* It is evident, that the Israelites mowed grass for the cattle. but it is generally thought, that they did not make it into hay, to preserve it. The word here, however, means grass.—The goats, &c. (26) 'With the price of thy goats thou mayest purchase a field, for the sowing of corn, to make thee bread.' *Bp. Patrick.*

PRACTICAL OBSERVATIONS.

V. 1—12. In this uncertain world, we "know not what a day may bring forth." We may be deprived of our limbs, senses, faculties, or lives, or experience the most distressing changes in our circumstances and connexions, before another day be gone. We should never then presume upon to-morrow; or boast what we will be or do hereafter; or postpone any needful work to a future time. Numbers have perished, and are about to perish, through procrastination; numbers with declining faculties, and drawing near the close of life, have lamented their lost opportunities of usefulness. While "the simple pass on, and are punished" for their neglect of the one thing needful; every prudent man will foresee these and similar evils, and take proper measures to avoid them. And, as life is so short and fleeting; and our present conduct has so intimate a connexion with our eternal condition; it is inconsistent with true wisdom to spend our time and thoughts in devising needless changes in our outward condition; or to wander from our proper place and business, in pursuit of imaginary advantages. Rather let us seek to God to give us a contented mind, in the situation which he has assigned us, and a heart to delight in our present duty: that having chosen him for our Portion, and being humbly sensible how much our comforts exceed our deservings, and applying ourselves diligently to the business of our station, we may be able to exclude all roving desires. In order to this, counsel, and even rebuke, is often necessary; even as medicines and surgical operations, though nauseous and painful, are for our bodies; and they should be considered as the most disinterested and valuable friends, who venture our displeasure, by faithfully seeking our highest and most durable good. Indeed no wise and cordial friend will "suffer sin upon us," by neglecting this needful proof of love: in their better judgment they know it to be salutary; and though it wounds and pains, yet "faithful are the wounds of a friend;" and afterwards at least, all sound characters will be better pleased with it, than with the

CHAPTER XXVIII.

Mazina, concerning faith, piety, integrity, charity, humility, industry, and fidelity; against oppression, usury, iniquity, hypocrisy, pride, violence, covetousness, bribery, flattery, robbery of parents, and self-confidence, 1-48.

THE wicked flee when no man pursueth : but the righteous are bold as a lion.

a Lev. 26:17,36. Deut. 28:7,25. 2 Kings 7:6,7,15. Ps. 53:5. Is. 7:2. Jer. 20:4. b Ez. 11:8. Is. 27:1,2. 46:2,3. 112:7. Is. 26:3,4. Dan. 3:16-18. 6:10,11. Acts 4:13. 14:3. 1 Thes. 2:2. c 1 Kings 15:25,28. 16:8-29. 2 Kings 15:8-31. Chr. 36:1-12. Is. 3:1-7. Hos. 13:11. d Gen. 45:5-8. 2 Chr. 32:20-26. Job 22:

reserved and less cordial affection of those who would have left them to go on in their errors and sins. They who have such friends as these, (and the pious children of pious parents will generally be so favoured,) should be very careful not to forsake or lose them: and it is much wiser to endeavour by good behaviour to attach those, who may be ready to help us in trouble from genuine affection, than to apply to rich relations, in whom the tie of blood is seldom so powerful as regard to interest. In every case we should endeavour to win upon the esteem of all around us; and to shun envy, as much as we can consistently with our duty. It is very easy to create ourselves enemies, and to exasperate them; but it is more difficult to pacify their wrath, which is often cruel and outrageous in its effects. We ought not indeed to desire the friendship of foolish and wicked men: yet we should be very careful not to provoke them; for, not being to be won upon by concessions, or convinced by arguments, their wrath will be found more heavy than the sand, or the ponderous rock, and will bear down all before it. But envy is still more malignant, being rendered more vehement by that very wisdom and goodness, which tend to disarm every other species of resentment. We must not, however, cease to act wisely, or to do good, in order to avoid even envy; but we should shun ostentation and competition: and while we study to behave in such a manner, that strangers, and all impartial persons, may be constrained to applaud our good works; we should not only not praise ourselves, but not even needlessly mention our services, or seek for commendation. But alas! high commendations and warm professions of affection, though nothing is done to prove them sincere, are almost universally more welcome than plain dealing, even when attended by the most indisputable proofs of genuine and cordial friendship. The ointment and perfume, the sweetness of the manner of the pleasant man, the flatterer, and one not credited as sincere, outweighs, in the scales of human intercourse, the solid billion of cordial friendship in an uncouth garb, and of hearty counsel not gracefully imparted. In like manner, how few are able to rise above the fascinating impositions of the world? Who can help estimating men's happiness by their wealth and prosperity? Yet the single indisputable fact, that "the full soul loatheth the honeycomb, while the hungry soul every bitter thing is sweet;" is sufficient, even as to present enjoyment, to subvert that whole system, and to make the sated epicure envy the neighbouring healthy but indigent cottager, and the luxury of his homely meals.

V. 13-27. It becomes a Christian, to shun all indiscreet connexions and engagements; and especially to stand aloof from those who run themselves into difficulties by extravagant expenses and vicious indulgences. Indeed few are more lavish in praising their imprudent benefactors, or rather the dupes of their artifices, than these unhappy men are, so long as further supplies are hoped for; but none more severe in their sarcasms and calumnies, when the patience of their friends is exhausted, and they can no longer be imposed on.—But in all cases, we should be very shy of those friends, real or pretended, who are very loud and lavish in their commendations and professions; remembering that "the kisses of an enemy are deceitful." And even when they do not mean ill, their excessive praise is disgraceful to us, if we show ourselves pleased with it and with them; and it exposes us to envy and hatred. But here a distinction will appear, between the man possessed of superficial endowments, and him who has attained unto solid wisdom and piety. The former, when commendations are bestowed, will grasp for more, and often vainly think of extorting them by his exorbitant demands: and he will aspire after the highest places, and become overbearing, in proportion to his popularity or reputation. But the humble Christian will not crowd sail in such a treacherous gale of favour: he will fear, and provide against a storm: he will be more careful to deserve commendation, than to receive it: he will yield to those who appear disposed to vie with him, and recede from every pretension which may excite envy or give umbrage. Indeed he will desire to behave in such a manner, as to be a credit and comfort to his friends and family; and to adorn the gospel, and "by well-doing to put to silence the ignorance of foolish men;" but he will not be a zealous candidate for reputation of any kind. It is enough to pass through life quietly and usefully; we should therefore watch against those malignant passions in ourselves, as well as against their effects in others. We should pray that we may be, and be very thankful if we are, preserved from the grief and disgrace of domestic contests: and we should seek for patience to bear every affliction, which the Lord may lay upon us, in a proper manner. Whatever our trials may be, by waiting on our great and gracious Master, we shall find solace and support; and in due time we shall be

2 For the transgression of a land many are the princes thereof; but by a man of understanding and knowledge the state thereof shall be prolonged.

3 A poor man that oppresseth the poor is like a sweeping rain which leaveth no food.

28-30. Ec. 9:15. Is. 58:12. Dan. 4:27. * Or, by men of understanding and wisdom shall they likewise be prolonged. e Matt. 18:28-30. f Heb. without food.

honoured. In this frame of mind, he who diligently tends his flocks and herds; or takes care of the fig-tree or olive-yard: or is faithful as a servant or labourer, and abides in his calling, because it is the will of God; will be accepted in all he does: he will be a useful and respectable member of the community: his real wants will be supplied, and incentives to pride, luxury, and excess will be mercifully withheld; and he will escape manifold snares and temptations to which his superiors are exposed. Nor is it an empty boast, that such a man has a more solid and stable enjoyment of life, than the king upon his throne, or the richest of his subjects; for he has less uncertainty and anxiety, and fewer fears, cares, and enemies and temptations, than they. So very vain are earthly possessions, except as they are employed to do good! The friendship and esteem also, which men in private stations obtain by good behaviour, are far more desirable, than the encomiums and professions that accompany wealth and power. Piety, integrity, and prudence produce reciprocal and sincere affection. Friends, thus united, sharpen one another in every good work; they are cordial, pleasant, and experimental counsellors to each other; they share each other's comforts, and soften each other's sorrows, by tender sympathy. But we might as reasonably expect to fill hell and destruction, till they could hold no more, as to satisfy the heart of man with created good; when nothing but the enjoyment of God himself for ever, can fill the capacities and desires of our rational nature. (Note, Ec. 1:2.)—Happy then are they, and only they, who trust in him and love him! But there always have been numbers, who receive no benefit from the greatest mercies, or from afflictions, however sharp and tedious; and who continue the plague and scandal of all related to them, till they are driven away in their wickedness. As our hearts, by nature, answer to theirs exactly; we have the more cause to be thankful, if the Lord has made us to differ by his grace; and we should pity and pray for those who are yet left to themselves. Finally, let us apply ourselves to the instructive study of human nature; by carefully watching our own hearts, and comparing them with the word of God, and the state of the world and the church around us. Thus we shall learn how to answer every one, and behave to every one, as their characters and circumstances require.

NOTES.—CAP. XXVIII. V. 1. Wicked men often appear very courageous: and when they are heated with wine, or excited by resentment, ambition, or other vehement passions, they face danger with great intrepidity: nay, they may have an habitual mechanical courage, so long as reflection is excluded, and the conscience is stupefied through ignorance, error, inattention, or excess. Yet when any thing arouses the consciousness of guilt, and the thoughts of a future reckoning, their courage fails, and they become exceedingly timorous; and many of them experience those terrors which they would be ashamed to acknowledge; especially when they are sick, or in solitude. But the upright Christian, whose sins are pardoned, and whose conscience is at peace, is most bold when most cool and reflecting: a sudden alarm may discompose him exceedingly; but let him have time for recollection, faith, and prayer, and his courage gathers strength, and the feeblest true believer will not be finally terrified from his duty, by the frown of a tyrant, or the menace of a fiery furnace, as the examples of the martyrs abundantly prove. (Morg. Ref. Notes, Deut. 28:25. Ps. 11:1-3. 27:1-3. 53: 5. Is. 7:2. Dan. 3:16-18. 6:10,11. Acts 4:5-12. 7:54-60.)—Are bold, &c.] "Will confide" The lion in his own strength; the righteous, in the Lord, as their Strength and Helper.

V. 2. 'The state of the commonwealth is oftentimes changed.' Either there are many rival princes, whose discordant claims desolate the land by civil wars; or they quickly succeed one another, being cut off by traitors and usurpers, or removed before any thing can be brought to an establishment. Compare the history of Israel, after the revolt of the ten tribes, with that of Judah under the princes of David's line; and read the history of Asa, Jehoshaphat, Jotham, Hezekiah, and Josiah, as the best comment on the latter part of the verse. (P. O. 2 Sam. 24:1-9. Notes, 1 Kings 16:21, 22. 2 Kings 15: 24. Is. 3:1-9. Ez. 29:2-5. 30:20-26.)

V. 3. Extravagant spendthrifts, who have reduced themselves to poverty, and involved themselves in debts, often make interest to get into places of trust and authority: and then their oppression, (the result of poverty, rapacity, and profusion,) resembles an inundation, which entirely desolates the country, and leaves the wretched inhabitants not the least subsistence. In various ways indigent persons obtain opportunities of oppressing the poor; and their extortion is more absolute and unfeeling than that of a richer man, who would not think such petty gains worth his notice, as the needy

4 They ^f that forsake the law praise the wicked: ^{but} such as keep the law contend with them.

5 Evil men understand not judgment: but they that seek the Lord understand all things.

6 Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.

7 Whoso ^g keepeth the law is a wise son: ^{but} he that is a companion of riotous men shameth his father.

8 He ^h that by usury and ^h unjust gain increaseth his substance, he shall gather it for him that will ⁱ pity the poor.

9 He that ^j turneth away his ear from hearing the law, ^k even his prayer shall be abomination.

10 Whoso ^l causeth the righteous to go astray in an evil way, ^m he shall fall himself into his own

pit: ⁿ but the upright shall have good things in possession.

11 The ^o rich man is wise in ^o his own conceit: but ^p the poor that hath understanding searcheth him out.

12 When ^q righteous men do rejoice, there is great glory: ^r but when the wicked rise, a man is hidden.

13 He ^s that covereth his sins shall not prosper: but ^t whoso confesseth ^u and forsaketh them shall have mercy.

14 Happy is the man that feareth always: ^v but he that hardeneth his heart shall fall into mischief.

15 As ^w a roaring lion, ^x and a ranging bear; ^y so is a wicked ruler over the poor people.

16 The ^z prince that wanteth understanding is

f 1 Sam. 23:19-21. Ps. 103:49-18. Jer. 5:30, 31. Mat. 9:15. Acts 12:22, 24. Rom. 1:32. 1 Cor. 13:11. 1 Tim. 4:5. g 1 Sam. 15:14-24. Mat. 14:15. 1 Kings 18:18. 20:41, 42. 21:19-20. 22:10-28. 2 Kings 3:13, 14. Neh. 5:7, &c. 13:8-11, 17-20. 23:26-28. Matt. 3:7, 14. Acts 15:2. 19:9. Gal. 2:3-6. Eph. 5:11. 1 Thes. 2:2. Jude 3. h 15:24. 24:7. Ps. 25:14. 92:6. Jer. 4:22. Mark 4:10-13. John 7:17. 1 Cor. 2:14, 15. Jam. 1:5. 1 John 2:20, 27. i 18:16, 18. 19:12. Luke 18:19-23. Acts 24:24-27. k 2:1, &c. 3:1, &c. 124:19-26. 13:19-23. 29:3, 13. Luke 15:13, 30. Pet. 4:3, 4. Or, feedeth gluttons. m 13:32. Job 27:16, 17. Ec. 2:26. t Heb. by increase. Lev. 25:36, 37. Ec. 18:8, 13. 19:7. 2 Sam. 12:6. u Ec. 2:13. Is. 1:15, 16. 58:7-11. Zech. 7:11-13. 2 Tim. 4:3, 4. v 16:8. Ps. 66:18. 109:7. Luke 13:25-27. q Num. 31:15-16. 1 Sam. 26:19. Acts 13:8-10. Rom. 16:17, 18. 2 Cor. 11:3, 14-15. Gal. 1:8, 9. 2:4. 3:1-4. 2 Pet. 2:1-20. Rev. 2:14. r 26:27. Ps. 7:15, 16. 9:15. Ec. 10:8. s 10:3, 15, 6. 21:20. Deut. 7:12-14. Ps. 17:1, 25-26. Matt. 6:33. t 18:11. 23:4. Is. 10:13, 14. Ec. 28:3-5. Luke 16:

13:14. 1 Cor. 3:18, 19. 1 Tim. 6:17. x Heb. his eyes. 26:16. Is. 5:21. Rom. 11:25, 12:16. u 18:17. 19:1. Job 32:9. Ec. 9:15-17. x 28:11:10. 29:2. 1 Chr. 15:25-28. 16:7, &c. 29:20-22. 2 Chr. 7:10. 30:22-27. Eath. 8:15-17. Job 29:11-20. Luke 19:37, 38. y 1 Sam. 24:11. 1 Kings 17:3, &c. 18:13. 19:3. Ec. 10:16. Jer. 36:26. Heb. 11:37, 38. z Heb. sought for. Jer. 5:1. x 10:12. 17:9. Gen. 8:12, 13. 4:9. 1 Sam. 15:13, 24. Job 31:35. Ps. 32:5. Jer. 2:22, 23. Matt. 23:25-28. a Lev. 26:40-42. 1 Kings 8:47-49. Job 33:27. Ps. 51:1-5, 10. Jer. 3:12, 13. Dan. 9:20-23. Luke 15:18-24. 1 John 1:8-10. b Ex. 10:16, 17. 1 Sam. 15:30. Matt. 3:9-10. 27:4, 5. Acts 26:20. c 23:17. Ps. 2:11. 112:1. Is. 66:2. Jer. 32:40. Rom. 11:20. Heb. 4:1. 1 Pet. 1:17. d 29:1. Ex. 7:22, 23. 14:23. e Job 9:4. Rom. 24:5. e 20:2. Hos. 5:14. 1 Pet. 5:8. f 17:12. 2 Kings 2:24. Hos. 13:8. g Ex. 11:14-16, 22. 1 Sam. 22:17-19. 2 Kings 15:16, 21:16. Eath. 3:6-10. Matt. 2:16. h 1 Kings 12:10, 11, 14. Neh. 5:15. Ec. 4:1. Is. 3:12. Am. 4:1.

oppressor stoops to. A succession of indigent governors and officers in remote provinces, who know that their time will be short, and are determined to make the most of it; and who deem themselves secure from justice, by the distance of the place, and the power of bribing high, which they purchase by extortion; often give a melancholy comment on this proverb, and a wretched demonstration of the impolicy and iniquity of preferring such men.—The parable comprehends in it a profitable instruction, both to princes and to people: to princes, that they commit not the government of provinces, or offices of charge, to indigent and indebted persons; and to the people, that they suffer not their kings to struggle with too much want.^f Lord Bacon, quoted by Bp. Patrick. (Note, Matt. 18:28-30.)

V. 4. Wicked men excuse one another's faults, and extol one another's supposed virtues, in order to keep themselves in countenance, and their own consciences in peace. But upright men, who want no such apologies, will not make them for others. They would candidly allow of what is good, and make the best of what is dubious: but they cannot call scandalous vices by soft names, or give those men a good character who are evidently wicked; nay, they deem themselves bound to protest against iniquity, and to use all their power to check its progress. (Marg. Ref. Notes, 1 Sam. 15:26-28. 1 Kings 18:17-20. Nch. 5:6-13. 13:23-30. Ps. 102-11, v. 3. 49:13, 18. Is. 5:20. Jer. 5:30, 31. Luke 6:24-26. Acts 24:1-9, 20-24. 24-27.)

V. 5. Men's unbridled passions and wicked actions pervert their judgments and cloud their understandings, till they "call evil good and good evil;" so that they are not able to know right from wrong, when their own conduct or interest is concerned. But he who seeks the favour of God, and desires to do his will, will be led into the knowledge of all useful truth. 'They that are true-hearted to God, and conscionable in their ways, have so much light from God's Spirit, that . . . they know both what they should do, and how they should perform it.' Bp. Hall. (Marg. Ref. Notes, 14:6. 15:24. 24:7. Ps. 25:14. 1 Cor. 2:14-16.)

V. 6. (See on Note, 19:1.—Notes, 18: 16:8. Ps. 37:16, 17. Luke 16:19-26. P. O.) 'A poor man, walking in truth, is better than the rich man of a lie,' or, 'a rich liar.' Sept. (Note, 19:22.)

V. 7. The young man who obeys God, by obeying his parents in all things lawful, shows his wisdom: but he that spends his time and money in "feeding gluttons," (Marg.) or feasting epicures, and "in riotous living," does what he can to disgrace his father, as well as to show his own folly, and reduce himself to abject misery. (Marg. Ref. Notes, 24:21-11. 19:26. 23:19-22. 29:3, 15. Luke 15:13-16.)

V. 8. (Notes, 13:22, 23. 19:17. Job 27:13-23, vv. 16, 17. Ec. 2:24-26.) Under the terms usury and increase, or unjust gain, all exactions and oppressions are meant. (Note, Ex. 22:25-27.)

V. 9. 'He that refuseth to hearken unto God, and obey his law, deceives himself, if he thinks by his prayers to please him, and make an amends for his crimes: for God will be so far from hearkening unto him, that he will abominate such prayers as tend to nothing but to make God a partner with him in his sins.' Bp. Patrick. Such prayer is not of faith; for that is grounded on God's word or law, which the wicked condemn. (Marg. Ref. Notes, 15:8, 9. 21:13. Ps. 66:18, 19. Is. 1:10-15. 58:1-4, 8-12. Matt. 23:14.)

V. 10. Ungodly men are often very zealous in enticing such as profess religion into sin and error. Thus they aim to keep themselves in countenance; they show their enmity to the truth, and find an occasion of treating it with ridicule

and contempt; and in short, they are the factors of Satan, and inspired with his disposition. But their success is their misery, and will ensure their more aggravated condemnation: while such as are upright in heart will either withstand their temptations, or be recovered from the snare; and so "inherit" good, even eternal good. (Marg. Ref. See on Note, 26:23-27, v. 27.)

V. 11. Rich men are so much complimented and flattered, and are so much accustomed to have every thing their own way, that they are very apt to conceit themselves as much superior to others in understanding as in affluence; and this is especially the case with such as have risen from low stations to great riches; who are far most prone to be puerile. But wise and pious men readily discern their true character through this external glare; and they will not make them their idols, oracles, or examples; nor pay any court to them. (Notes, 18:10, 11, 17. 23:4, 5. Ps. 154. Ec. 9:13-18. Luke 16:14, 15. 1 Tim. 6:17-19. Jam. 1:9-11. 2:5-7.)

V. 12. When wise and righteous men are countenanced and preferred, it is greatly to the honour of the prince, and presages glorious times. But when wicked men rise to authority, the lives, estates, and liberties of men are endangered, and good men especially seek safety in obscurity and retirement. (Marg. Ref. Notes, 28:11, 10, 11. 29:2. Esth. 8:15-17. 10:1-3. Ps. 75:3. 101:6-8. Is. 32:1-8.)

V. 13. The man who denies, justifies, or excuses his crimes, or bestows pains and artifice to conceal them, through pride, impenitence, or hypocrisy, will continue under condemnation, be tempted to further guilt and mischief, and cannot possess any durable prosperity. (Notes, Gen. 3:8-13. 4:9-12. 37:19-32. 1 Sam. 15:18-28. 2 Sam. 11:7-17. Job 31:33, 34. Ps. 32:3-5.) But he who condemns himself, and humbly confesses his sins, in true repentance and faith, and does works meet for repentance, shall find mercy from God, however aggravated his transgressions have been. (Marg. Ref. a, b. Notes, Lev. 26:40-42. Ps. 51:1-3. Jer. 3:12-15. 1 John 1:8-10.)

V. 14. (Note, 1.) Strength of faith and grace gives the zealous Christian deliverance, both from the dread of final misery, and from the fear of his fellow-creatures. But in proportion as he rises, in these respects, superior to enfeebling, distressing, and tormenting terrors, he learns more and more to reverence the majesty and glory of God; to fear even his fatherly rebukes and chastisements; to distrust his own heart; to watch against sin and temptation; to fear the effects of his own sinful passions: to walk circumspectly, as in a perilous way; and to dread, as the greatest of evils, whatever would dishonour God, and disgrace the gospel.—In these things, "happy is the man that feareth always:" this will render his dependence simple, his prayers fervent, his conscience tender, his peace stable, his hope lively, and his conduct consistent. But the man who is presumptuous and self-confident, and who hardens his heart against fears of every kind, shall fall into mischief. (Notes, 23:17, 18. 29:1. Job 9:4-13. v. 4. Is. 66:2. Jer. 31:39-41. Rom. 11:16-21. Heb. 4:1, 2. 1 Pet. 1:17-21, v. 17.)

V. 15, 16. A prince, who is intoxicated with power, and a slave to rapacity, resentment, ambition, or sensual lusts; and who uses his power to oppress the poor, who he ought especially to protect; shows himself to be as impolitic and foolish as he is wicked. He becomes terrible to his defenceless subjects, as a roaring lion and ranging bear to the helpless cattle. He uses his reason merely to devise mischief, and his power to effect it; and in other respects he degrades himself to the level of those ravenous beasts which act as impelled by instinct or appetite. And he will generally be hated

also a great oppressor: *but* he that hateth covetousness shall prolong his days.

17 A man that doeth violence to the blood of any person shall flee to the pit; let no man stay him.

[Practical Observations.]

18 Whoso walketh uprightly shall be saved: *but* he that is perverse in his ways shall fall at once.

19 He that tilleth his land shall have plenty of bread: *but* he that followeth after vain persons shall have poverty enough.

20 A faithful man shall abound with blessings: *but* he that maketh haste to be rich shall not be innocent.

21 To have respect to persons is not good: for, a piece of bread that man will transgress.

1 Ex. 18:21. Is. 33:15, 16. Jer. 22:15-17. k Gen. 9:6. Ez. 21:14. Num. 35:14. No. 1 Kings 21:19, 23. 2 Kings 9:25. 2 Chr. 24:21-25. Matt. 27:4, 5. Acts 24:4. 1 Jo 9:25. 11 Jo 6:6. Ps. 45:11, 38:11, 34:11. Gal. 2:14. m 6. Num. 22:52. Ps. 73:18-21. 145:5. 1 Thes. 5:3. 2 Pet. 2:1-3. 1 Cor. 3:3. o 12:11, 14:4. 23:27-27. o 13:20. 23:20, 21. Judg. 9:4. Luke 15:12-17. p 20:6. 1 Sam. 22:24. 1 Neh. 7:2. Ps. 101:6. 112:4-9. Luke 12:42. 16:1, 10-12. 1 Cor. 4:2-5. Rev. 2:10, 13. q 24:13. 20:21. 23:4. 2 Kings 5:20-27. 1 Tim. 6:9, 10. * Or, unpunished. 17:5. marg. r 16:5. 24:23. Ez. 23:2, 8. s Ez. 13:18. Hos. 4:18.

as a common enemy, and slain without hesitation for opportunity offers. (*Marg. Ref. e-h. Notes, 17:12. 20:2. Ez. 1:11-17. 1 Sam. 22:17-19. Matt. 2:16-18.*) Whereas an upright and prudent prince, who is superior to covetousness, and other selfish passions, may hope to reign long and happily, having his throne erected in the affections of his subjects. (*Marg. Ref. i.*)—The original word for *ranging* (שָׁקַל) is elsewhere translated *empty*, (*Is. 29:8.*) and is supposed here to mean *hungry*; as indeed wild beasts seldom range abroad, but when hungry; and the Septuagint translate the word, rendered *understanding* (ἐννοια), *revenues*. On these grounds, therefore, some interpret the latter verse of *needy princes* being great oppressors. But the original cannot bear this construction, without a needless conjectural amendment.—*A* prince that wants understanding, and is a great oppressor, shall shorten his days: but he that hates covetousness shall prolong his days. *Bp. Patrick.*

V. 17. He who wilfully takes away the life of man, may flee whither he will, but he cannot escape the vengeance of God, or even the horrors of his accusing conscience. No one ought to conceal him, or attempt to rescue him from punishment: his life is forfeited; and if he elude the justice of man, he will only the more surely rush into the pit of destruction.—The original word for *doeth violence* (עָוָה), is generally rendered *an oppressor*; and this proverb may very properly be connected with the preceding. 'If a prince, in his exactions on the poor people, proceed to shed innocent blood, (as Ahab oppressed and murdered Naboth,) though he may seem out of the reach of human laws; he shall perish miserably by the judgment of God, and none shall attempt or be able to prevent it.' (*Marg. Ref. Notes, Gen. 9:5, 6. Num. 35:31-34. 2 Sam. 13:22-29, vv. 28, 29. 18:14. 1 Kings 2:5, 6, 23-34. 21:8-14. 22:19-35. 2 Kings 9:30-37.*)

V. 18. (*Note, Ps. 125:4, 5.*) 'There is no such way to be safe as to be honest and sincere in all a man's words and actions: for he that endeavours to preserve himself by fraud and deceit, though he can wind and turn, and hath several shifts he thinks to save himself by, yet in one or other of them he shall perish.' *Bp. Patrick.* (*Marg. Ref. Notes, 6. 10:9, 25. 11:3-6. Ps. 25:21. 73:18-22. 1 Thes. 5:1-3. 2 Pet. 2:1-3.*)

V. 19. (*See on Note, 12:11.*) 'He that tilleth his land shall be satisfied with bread; and he that followeth after vain persons, shall be satisfied with poverty.' The one shall have bread enough: and the other poverty enough. The word is the same in both clauses of the verse.

V. 20. 'He that is true to his word, and just in all his dealings, shall have abundance of blessings from God, and be well spoken of by men: but he whose eager desires make him heap up wealth, by right or by wrong, brings such guilt on himself, as makes him execrable unto both.' *Bp. Patrick.* Faithfulness may also include the due improvement of a man's talents; and the good wishes and fervent prayers of those whom he thus benefits, may be numbered among his many blessings. (*Marg. Ref. Notes, 22. 13:11. 20:6, 21. 2 Kings 5:20-27. Job 29:12-17, v. 13. Ps. 112:4-9. 2 Cor. 9:12-15. 1 Tim. 6:6-10, v. 9, 10, 17-19.*)—*Innocent.* 'Unpunished.' *Marg.* God will punish him, if man do not.

V. 21. 'All persons do not give bribes: but there is hardly any cause, wherein somewhat may not be found, that may incline the mind of a judge, if respect of persons lead him. For one man shall be respected as his countryman, another as an ill-tongued man, another as a rich man, another as a favourite, another as commended by a friend; to conclude, all is full of iniquity where respect of persons bears sway: and for a very slight matter, as it were for a bit of bread, judgment is perverted.' *Lord Bacon*, quoted by *Bp. Patrick*.—The same is at least equally true and important in the case of ministers. If, instead of the glory of God and the salvation of souls, they are influenced by respect of persons, desire of favour and popularity, or love to filthy lucre; they will be drawn aside from the line of duty by numberless

22 He that hasteth to be rich *hath* an evil eye, *and* considereth not that poverty shall come upon him.

23 He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue.

24 Whoso robbeth his father or his mother, and saith, *It is no transgression*, *the same is* the companion of *a* destroyer.

25 He that is of a proud heart stirreth up strife: *but* he that putteth his trust in the Lord shall be *made* fat.

26 He that trusteth in his own heart is a fool: *but* whoso walketh wisely, he shall be delivered.

Mic. 3:5, 7, 3. Rom. 16:18. 2 Pet. 2:3. t 20. † Heb. *hath an evil eye, hasteth to be rich.* u 23:6. Matt. 20:15. Mark 7:22. x Gen. 13:10-13. 19:17. Job 20:18-22. 27:16, 17. y 27:5, 6. 2 Sam. 12:7. 1 Kings 1:23, 32-40. Ps. 141:5. Matt. 18:15. Gal. 2:11. 2 Pet. 3:15, 16. z 19:28. Judg. 17:2. Matt. 15:4-6. a 7:19. 20:18, 9. 1 Thes. 4:6. b 10:12. 13:10. 15:19. 21:24. 22:10. 29:22. 23. c Ps. 84:12. Jer. 17:7, 8. 1 Tim. 6:6. d 11:25. 13:4. 15:30. Is. 68:11. e 8:5. 2 Kings 8:13. Jer. 17:9. Mark 7:21-23. 14:27-31. Rom. 8:7. f Job 28:28. 4 Tim. 3:15. Jam. 1:5. 3:13-18.

considerations: and none can say to what meanness and baseness they may at length stoop. (*Notes, 18:5. 24:23-25. Ez. 23:1-9. Ez. 13:17-23, v. 19. Hos. 4:15-19, v. 18. Mic. 3:5-7. 7:1-4. Rom. 16:17-20, v. 18.*)

V. 22. The avaricious man covets all he sees, grudges all that goes beside him, and all that he and his family expend, and envies every one that is more prosperous than himself. He is not aware how precarious his ill-gotten possessions are; or how soon poverty may come upon him, and he may need help from others, though now so unwilling to bestow it on them. (*Marg. and Marg. Ref. Note 20.—See on Notes, 3:7-10.*)

V. 23. Even wise and pious men have so much remaining in them of self-love and pride, that the most prudent and needful rebukes are apt to create a transient displeasure in their minds. Yet upon reflection most men will have a better opinion of a faithful reprover, than of a soothing flatterer, and will show him more favour. Those, who have the most frequently and faithfully made the trial, will have the fullest experimental evidence of the truth of this maxim. (*Notes, 27:5, 6. 2 Sam. 12:7-12. 1 Kings 4:5, 6, v. 5.*)

V. 24. Young people often consider themselves as, in some sense, owners of their parents' substance, and scruple not to appropriate whatever they can lay hands on. Thus they rob their parents, and say, it is no transgression: whereas it is a robbery that adds ingratitude, disrespect, and disobedience, to injustice; and which, by iniquitously procuring the means, initiates numbers into those expensive courses, by which they at length are led to join the more infamous depredators and murderers, and so they rush forward to destruction temporal and eternal. (*Notes, 7. 13:20. 18:9. 19:25. Judg. 17:2-4. Matt. 15:3-6. Luke 15:11-16.*)

V. 25. The words, *reitered* "a proud heart," signify *large in mind*; and the ambitious, who are actuated by vast desires and expectations of power, honour, and pre-eminence, and who are the great disturbers of mankind in public and private life, seem especially intended.—*A* man of a proud and insolent spirit, of ambitious and vast desires, is never quiet; but as he lives in perpetual quarrels, so hath no satisfaction in what he enjoys; nay, many times wastes it all in suits and contentions: but he, who confiding in the good providence of the Almighty, hath a humble and contented mind, lives peaceably with others, and comfortably within himself; nay, thrives many times, and abounds in plenty of all good things. *Bp. Patrick.* This largeness of mind, differs widely from Solomon's largeness of heart, or very great capacity: even as an humble, contented mind differs from a weak capacity, or a base and grovelling spirit. (*Notes, 10:12. 13:10. 15:17, 18. 17:19. 21:24. 22:10. Is. 58:8-12, v. 11. Jer. 17:5-8.*)

V. 26. When a man has such confidence in his own good understanding, intentions, and dispositions, that he fears no deception; and is fully satisfied that he shall act up to the purposes which he has formed under conviction, or in sickness and danger; or trusts to his own resolutions, and sincerity or faithfulness, for perseverance in the ways of God; he proves himself to be ignorant and foolish. He does not consider how differently he will be affected, when in health and safety, and under temptations, than he was in contrary circumstances; he trusts the worst of all deceivers, which has cheated him a thousand times; (*Note, Jer. 17:9, 10.*) and he might as well expect that the sea would be always calm, or the waters always frozen, because they are sometimes so. But he who walks wisely, or circumspectly, distrusts himself, trusts in the Lord, shuns temptation, and prays continually to be upheld by the grace of God; and thus he will be delivered from those snares, in which the other is entangled. A man's confidence in his own capacity and ability, for success in any undertaking, is implied in the general interpretation of trusting his own heart: but the inspired writer's strong and decided language, no doubt was intended to convey a more general and spiritual instruction. (*Marg. Ref.*)

27 He ^{that} giveth unto the poor shall not lack : but he that hideth his eyes shall have many a curse.

g 19:17, 22:9. Deut. 15:10. Ps. 41:1—3. 112:5—9. 2 Cor. 9:6—11. Heb. 13:16.

Notes, 3:5, 6. 2 Kings 8:12, 13. Job 28:23—28, v. 28. Matt. 20:30—35, 69—75.)

V. 27. The selfish man not only refuses to look out for objects of compassion, but he "hides his eyes," and turns away from those that force themselves on his attention. Yet he thus exposes himself to the ill-wishes of great numbers, and brings himself under the curse of God, in every thing he does or possesses. (*Marg. Ref. Notes*, 11:24—26. 19:17. 22:9. Ps. 41:1—3. 112:5—9. 2 Cor. 9:6—15.)

V. 28. (See on *Note*, 12.) "In the places of the impious, the righteous groan: but by their destruction the righteous are multiplied." Sept. "Some are imprisoned and sent into obscurity, by the unjust prosecution of the wicked; and others obscure themselves, and groan under those oppressions, till there be a turn of affairs, . . . by the fall of those wicked persons and the preferment of better; which invites virtuous men to appear again, and by the countenance they then receive, to propagate piety among the people. . . . There is no blessing we should pray for so earnestly as this, especially when the days are evil." *Bp. Patrick*. (*Notes*, *Esth.* 8:15—17. *Acts* 12:20—24.)

PRACTICAL OBSERVATIONS.

V. 1—17. Wicked men are often hypocrites in courage, and conceal an aching and trembling heart under the affectation of great composure, or noisy mirth. But if, at some times, they are ready to tremble at the shaking of a leaf, and "to flee when no man pursueth," how will their hands be strong, or their hearts endure, when the Almighty Judge shall pursue them with his dreadful vengeance? This terror will be unspeakably more insupportable, than the dread of them has been to their inferiors and vassals. And yet some of them, who have risen to authority, have been more cruel and terrible than the most savage beasts; and to their own subjects especially, as if ambitious to let all the world know that they wanted understanding, as much as equity! Many of them have been inhuman oppressors and sanguinary persecutors, who have cut off by cruel deaths numbers of their people, and driven the wisest and best of them into exile or obscurity; constraining them to hide themselves, that they might escape with their lives, and not do violence to their consciences; and employing their scanty ingenuity to render others miserable, and themselves odious and execrated. When nations provoke the Lord by their transgressions, he sends them many such tyrants, as competitors or successors to each other; who, by their fierce contests and implacable resentments, their bloody executions and greedy extortions, are more fatal than earthquakes, pestilences, or the beasts of the field; and who themselves seem to be made only to be taken and destroyed, as nuisances to society. But when the Lord has blessings in store for any people, he raises up "a man of understanding," who loves justice and hates covetousness, to rule over them; and who thus both prolongs his own days, and the peaceful estate of the land. Under a ruler of this character, the righteous rejoice and increase, and great honour and prosperity may be expected. For such rulers then we ought to pray; and having obtained our requests we cannot be too thankful: while every one, according to the duties of his station, should endeavour to check the progress of impiety, and promote national reformation, that we may not forfeit these valuable blessings. But the rich are not the only, nor the most grievous oppressors: in various ways the poor are more hateful and intolerable. Necessitous and unprincipled men often intrude into the magistracy, or into offices connected with the collection, or the expenditure of the public treasure; and when it comes in their way, squeeze the poor without mercy or shame. It is however evident, that numbers are not at all aware of their guilt and danger; but are either insensible through ignorance, or presumptuous through a "form of godliness." Though they "turn away their ears from hearing the law," yet they contend for the doctrines of the gospel: they hope to be saved from hell by grace and faith, though they are not saved from sin, and this present evil world. They also attend on ordinances, and make many and long prayers, though they neglect justice, truth, and mercy: but such prayers are an abomination to the Lord; for they never heartily pray to be delivered from hardness and blindness of heart, hypocrisy, covetousness, and the love of the world, or to have the law of God written in their hearts. Yet alas! there are such numbers who agree in forsaking the law, and in excusing and commending each other; and they meet with so many teachers of their own stamp, that they keep themselves and one another in heart and countenance: and they verily conclude, that all else in religion is needlessly strict and scrupulous. So that when such as regard the whole word of God, conscientiously keeping the commandments, and walking uprightly, as well as believing the promises, and trusting the mercy of God through Christ for salvation, attempt to contend with them, and argue, that "without holiness no man shall see the Lord," they treat all their warnings with supercilious contempt, as the result of ignorance, bigotry, and a narrow mind. Especially those who are rich, or grow rich

28 When ^{the} wicked rise, men ^{hide} themselves: but when ^{they} perish, the righteous increase.

h Is. 1:15. i 11:26. 24:24. k 12. 29:2. l Job 24:4. m *Esth.* 8:17. *Acts* 12:23, 24.

in this course, become "wise in their own conceits;" so that "there is more hope of a fool than of them." And they despise the poor, especially when, being men of understanding, they search them out, and detect their hypocrisy and delusion. For "evil men understand not judgment;" their lusts blind them, and God sends them strong delusions to believe a lie: so that they mistake hardness of heart, vain confidence, and carnal security, for gracious assurance and holy boldness. While the established believer, trusting in the Lord, and walking in the path of duty, fears no enemy or danger, but dreads always lest he should be deceived by his own heart, to dishonour God and commit iniquity; these self-deceivers treat all tenderness of conscience, and all jealousy of themselves, as want or weakness of faith, or remains of a self-righteous spirit; and thus they harden their hearts against fears of every kind, till they fall into mischief. But true piety begins and proceeds in deep humility. "The poor in spirit" do not palliate or cover their sins; but they humbly confess and forsake them, hoping thus to find mercy. They are not "wise in their own conceits;" but seek to the Lord to be their Teacher, and are glad to be set right by the poorest man, who can point out any mistake, into which they have fallen; and this proves their best security against delusion, and the best method of obtaining well-grounded assurance. They neither refuse to learn and obey the commands of God; nor yet trust in their imperfect services. They do not live in conscious iniquity, and then cloak it with "a form of godliness." They aim to walk uprightly; yet they dare not trust in their own deceitful hearts, but continually seek to the Lord to uphold them, and to preserve them from temptation, or to render them victorious over it. They may be seduced by plausible deceivers, "to go astray in an evil way;" and even diffidence of themselves, and their unsuspecting candour will sometimes thus expose them: but on reflection and examination, they recover themselves from the snare. They learn to beware of covetousness, and prefer poverty with uprightness, to being rich and perverse: being aware that those who by injury and unjust gain, increase their substance, have no other advantage but the toil and anxiety of gathering wealth, for the use of those "that will pity the poor." Yet, by the blessing of God, they know no want, but are often able to assist their relatives and friends; while such as affect to despise them, are the disgrace and ruin of those whom they are most bound to comfort, and become themselves, even in this world, abject and miserable: nay, some of this character both in high and low life, pursuing their ambitious, rapacious, and debauched courses, are led to do violence to the lives of their neighbours, and so hasten their deserved, ignominious, and almost unpitied destruction.

V. 18—28. In every rank and state of life, upright conduct is immensely the most safe and advantageous; though the crafty and designing are sanguine in promising themselves and each other the most brilliant successes. But the upright not only shun injustice and violence: they also learn faithfulness; and "a faithful man shall abound with blessings." They have mercy on the poor, according to the Lord's mercy to them; and giving to them without grudging, they shall not lack, but shall have good things in possession. For instead of following after vain persons, and growing poor by profuseness; they are frugal and industrious in tilling the land, or in other honest labour; and thus "have plenty of bread," and are therewith content. When young persons enter upon such a pious and prudent medium, they become the credit and comfort of their parents. But alas! many prefer being the companions of vicious men, to their shame and grief: their excesses tempt them to rob their parents, and waste their substance; then they often associate with robbers and destroyers; they spend their lives in fear and horror, and sometimes end them in ignominy.—Nor should it pass unnoticed, how frequently we are cautioned against covetousness. "He that hasteth to be rich shall not be innocent." Some, as magistrates, having respect of persons, often become so mean, as to sell their iniquitous services, and commit the most atrocious crimes, at the lowest price. Others, as ministers, for the sake of filthy lucre betray their trust, show "respect of persons," forsake the law, praise the wicked, flatter with their tongues, "cause the righteous to go astray in their evil way," and murder the souls of men. In every situation the avaricious is sure to have "an evil eye," to envy such as are more prosperous to grudge what goes beside him; to use unjust or unmerciful ways of increasing his substance: and, instead of giving liberally to the poor, (the best security against want,) to "hide his eyes" and harden his heart, that their misery and complaints may not prevail with him to lessen his idolized hoard. But what will be the end of these covetous practices, and of these "children of a curse, who go astray in the way of Balaam, loving the wages of unrighteousness?" Alas! they know not what poverty will come upon them here: and eternal poverty, without one drop of water to cool the tongue, will be their portion, if they die impenitent: while they will have many a curse for their unmercifulness and rapacity.—Others growing

CHAPTER XXIX.

Ma. : luna, as maxime, concerning a man being hardened against reproof; an. : g d government, wisdom, and righteousness; against flattery, profligacy, injustice, scornfulness, ingratuity, rashness, indulging children, improperly treating servants, pride, and the fear of man; and of the goodness and sovereignty of the Lord, i. 27.

HE that, being often reprov'd, ^{hardeneth his} neck, shall suddenly be destroyed, and that without remedy.

2 When ^{the} righteous are in authority, the people rejoice: ^{but} when the wicked beareth rule, the people mourn.

3 Whoso loveth wisdom rejoiceth his father: ^{but} she that keepeth company with harlots spendeth his substance.

* Heb. *A man of reproof.* a 1:24-31. 1 Sam. 2:25. 1 Kings 17:1. 18:18. 20:42. 21:20-23. 22:30-33. 24:34-37. 2 Chr. 25:16. 33:10. 36:15-17. Jer. 25:3-5. 26:3-5. 35:13-16. Zech. 1:3-5. Matt. 26:21-25. John 6:70. 71. 13:10. 11, 15, 26. 8:1. 18:25. b 2 Chr. 36:13. Neh. 9:28. Jer. 17:23. e 6:15. 28:18. 16. 30:13. 34:13. 36:13. 41:1-14. 1 Thes. 5:3. d 11:10. 28:12. 28. Esth. 8:15. Ps. 72:1-7. Is. 32:1. Jer. 23:5-6. Rev. 11:15. † Or, increased. e Esth. 3:15. Ec. 10:5. Matt. 2:3. 16. f 10:1. 15:90. 28:25. 25. 27:11. Luke 1:13-17. z 5:8-10. 6:26. 21:17. 20. 28:7. 19. Luke 15:30. h 14. 16:12. 20:8. 1 Sam. 13:13. 2 Sam. 8:15. 1 Kings 2:12. Ps. 89:14. 99:4. Is. 9:17. 49:3. † Heb. *A man of oblations.* 2 Kings 15:18-20. Job 22:13-17. Dan. 11:20. Mic. 7:3. 1:25. 21. 20:19. 16. 24:55. 28. 2 Sam. 14:17. &c. Job 17:5. Ps. 55:12. 2. 1 Thes. 2:5. k 1:

"proud in heart," and ambitious of distinctions even in the church, stir up strifes, and become fierce disputers about forms and notions. Instead of walking circumspectly, in a path bestrewed with snares, and beset with enemies; they confide in the traitor in their own bosom, and walk on heedlessly, till they fall at once, and there is no remedy. From these snares may the Lord deliver us! Let us watch and pray against temptation: let us not be high-minded, but fear: let us examine ourselves, and beg of God to examine us; and to teach us so to seek him, that we may "understand all things" pertaining to our hope and to our walk. Let us learn to value the faithful reprover, and encourage and imitate his faithfulness; and to shun the fascinating poison of the flatterer, determined neither to listen to his words, nor to learn his ways. And may the Lord give us and ours a believing, upright heart, and a peaceful conscience; that we may have confidence in him, and be "bold as a lion" through the trials of life, at the approach of death, and in the prospect of the day of judgment: and let us never forget to pray, that this nation, and all nations, may be governed by such rulers, as encourage every honest intention to increase the number of the righteous.

NOTES.—CHAP. XXIX. V. 1. "A man of reproofs," (*imarg*) whom men have often warned and counselled, and whom God has repeatedly corrected, but without producing any abiding amendment; who still continues obstinate and rebellious, as the oxen that will not submit to the yoke, but stiffen their necks against it; will unexpectedly be overtaken by divine judgments, from which they can be no escape or deliverance. (*Marg. Ref. Notes*, 1:24-31. 6:12-15. v. 15. 1 Sam. 2:23-25. 1 Kings 22:28, 32-35. Zech. 7:8-13. 1 Thes. 5:1-3.)

V. 2. This is "a tacit admonition unto princes to be good, by describing the happiness which a nation then enjoys." *Bp. Patrick.* (*Marg. and Marg. Ref.* See on *Notes*, 11:10, 11. 28:12, 28.)

V. 3. *Marg. Ref.* See on *Notes*, 23:24-28. 28:7, 19.—*Keepeth company, &c.* "Feedeth harlots." *Old Version.*—*Luke* 15:30.

V. 4. (*Marg. Ref. h. Notes*, 14. 16:12, 13. 20:8, 28.) "A man of oblations," *Marg.* "The word ... always signifies, throughout the whole Bible, the heave-offerings which were offered to God; which would make one think, that ... a man of heave-offerings signifies here, a prince that is sacrilegious. ... Or, if they will not take it in that strict sense, it denotes one that will suffer himself to be pacified by gifts, and bribed to wink at the most enormous crimes: ... or, that is so unjust, as to find fault perhaps with the most innocent persons, on purpose that they may appease him, offering him a part of their estate to save all the rest." *Bp. Patrick.*—May not "the man of oblations" be a prince who acts as if he were a deity, or had no superior, but possessed power to dispense even with the divine laws, and to pardon the crimes which God required him to punish; provided the criminals would make atonement to him by large oblations?

V. 5. Flatterers often aim to inveigle men, by their deceitful commendations, to consent to some proposal which entangles them in difficulties, or to seduce them into sinful compliances. But if they have no such intentions, their encumbrances and professions tend to put men off their guard, and to betray them into some foolish and prejudicial conduct, which brings them into great trouble and distress, if they be not finally ruined by it. (*Marg. Ref. Notes*, 20:19. 26:24-27. 27:14. 2 Sam. 14:18-20. 15. Matt. 22:15-22, v. 15, 16. *Rom.* 16:17-20. v. 18.)

V. 6. The designing villain is often ensnared by his own transgression, and ruined by the consequences of his own iniquitous conduct; which causes the righteous to rejoice in praising and adoring the just judgments of God, as well as in giving thanks for their own preservation, and for having been led in the paths of peace and salvation. (*Marg. Ref. Notes*,

4 The king by judgment establisheth the land: ^{but} the that receiveth gifts overthroweth it.

5 A man that flattereth his neighbour ^{spreadeth} a net for his feet.

6 In the transgression of an evil man ^{there is} a snare: ^{but} the righteous doth sing and rejoice.

7 The righteous ^{considereth} the cause of the poor: ^{but} the wicked regardeth not to know it.

8 Scornful men ^{bring} a city into a snare: ^{but} wise men turn away wrath.

9 If a wise man contendeth with a foolish man, whether he rage or laugh, ^{there is} no rest.

10 The blood-thirsty hate the upright: ^{but} the just seek his soul.

17. Lam. 1:13. Hos. 5:1. Luke 20:20. 21. Rom. 16:18. 1:5. 22. 11:5. 6. 12:13 Job 18:7-10. Ps. 5:11-16. Is. 8:14, 15. 2 Tim. 2:26. m Ps. 97:11. 118:15. 132:16 Rom. 5:2. 3. Jam. 1:2. 1 Pet. 1:8. 1 John 1:4. n Job 29:16. 31:13. 21. Ps. 7:41. Gal. 6:1. o 21:13. 1 Sam. 25:9-11. Jer. 5:28. 22:15-17. Ez. 22:7. 28:31. Mic. 3:1-4. p 11:11. Is. 28:14-22. Matt. 27:38-43. John 9:40. 41. 11:47-50. 1 Thes. 2:15. 16. q Or, *as a city on fire.* Jam. 3:5. 6. q Ex. 32:10-14. Num. 16:48. 25:11. Deut. 9:18-20. 2 Sam. 24:16, 17. Jer. 15:1. Ez. 22:30. Am. 7:2-6. 1 Sam. 5:15-18. r 26:4. Ec. 10:13. Matt. 7:11. 17-19. † Heb. *Men of blood.* e Gen. 4:8-9. 1 Sam. 20:31-33. 22. 11. &c. 1 Kings 21:20. 22:8. Mark 6:18. 19. 24-27. John 15:18. 19. 1 John 3:12. 1. 1 Sam. 15:1. Jer. 13:15-17. 18:20. 40:14-16. Luke 23:34. John 5:34. Acts 7:60. Rom. 10:1.

5:20-23, v. 22. 11:5, 6. 12:13. Job 18:5-21, vv. 7-10. Ps. 9:15. 16:1. 11:5. 59:10, 11. Rev. 18:20-24. 19:1-6.)

V. 7. This has a special reference to the conduct of righteous magistrates, who bestow pains to examine into the causes of the poor, as being most exposed to oppression, and least able to redress themselves: while wicked and selfish magistrates disregard those by whom nothing is to be gained, and from whom they fear nothing, (*Note*, Luke 18:1-8, vv. 2-4.) "They are obliged in conscience to search into the truth of things; not to be sparing of their pains, ... to find out the bottom of a business; which he that refuses to do, nay, perhaps rejects the complaint of the poor, or beats them off with big words; or out of the hardness of his heart, or the love of ease, or fear of great men, or any other respect, will not give them audience, or not consider and redress their grievance; Solomon pronounces him a wicked ... person. *Bp. Patrick.*—The maxim, however, is equally applicable to the compassionate attention of pious men to the distresses of the poor; and the unfeeling disregard to them, which is so generally shown by the wicked, nay, sometimes, by such as would be thought religious. (*Marg. Ref. Notes*, 21:13. 31:8, 9. Job 29:12-17. 31:16-23. Ps. 41:1-3. 82:2-4. Jer. 5:26-29.)

V. 8. "Men of scorn, (as it is in the Hebrew,) signify such as mock at religion, and at all things that are serious." *Bp. Patrick.* Persons of this description, more than any other kind of wicked or foolish men, seem framed for the ruin of nations: especially when they possess influence or authority: for they lead the people further and further into wickedness and impiety, and ripen communities for divine judgments; and then by their selfish, rash, or infatuated schemes, they concur in bringing those judgments upon them. On the contrary, the wise and pious avert the wrath of God, by their prayers and zealous endeavours to promote religion, and to counteract the tendency of such pernicious measures. (*Marg. and Marg. Ref. Notes*, 11:10. 14:6. 19:25, 28, 29. 21:11, 24. Is. 28:14, 15-17. 27. Jer. 36:20-25. John 11:47-53. Jam. 3:3-6.)

V. 9. If a wise man inadvertently engage in any sort of contest or dispute, with a conceited and empty wrangler; he will be sure to be treated either with furious anger, or wit ridicule, in return for his most conclusive arguments, and unadmonitions. And whether the fool rage or deride, it will be equally uneasy to his opponent; who will find it very difficult to extricate himself from the contest with credit and comfort. (*Notes*, 26:4, 5. 17. 27:3. Ec. 10:11-15. Matt. 7:6.)

V. 10. Men of blood hate those upright rulers who are a terror to them; and they hate the image of God in his servants: as Cain hated, envied, and slew his brother; and as the Jews hated and crucified Christ. But the righteous seek and pray for the salvation, even of those who thirst for their blood. Or it may mean that the righteous seek to defend the lives of their persecuted brethren, and of their upright rulers, against the machinations of the blood-thirsty. (*Marg. Ref. Notes*, Gen. 4:3-8. 1 Sam. 15:11. 1 Kings 21:20. 22:8. Jer. 13:15-17. Luke 23:32-38, v. 34. John 5:31-38, v. 34.)

V. 11. The word translated *mind*, has different meanings, according to which different interpretations are given of the proverb.—"A fool shows all his anger immediately: but a wise man keeps it in, till he hath a fitting opportunity to express it most to the purpose. ... A fool blurs out every thing that comes into his head; but a wise man speaks only as much as is necessary. ... A fool utters all he knows; but a wise man conceals many things." *Bp. Patrick.*—The heat and vehemence of spirit, with which inconsiderate and rash men dispute and conduct affairs; as contrasted with the calmness, discretion, and caution of those who are eminently wise; seems especially meant. (*Marg. Ref. Notes*, 12:16, 23. 14:29, 33. 15:2. 16:32. 17:27, 28.)

V. 12. When flatterers, slanderers, and false teachers are encouraged by the prince, good men either retire, or are driven from employment under him; so that all affairs come

11 A fool uttereth all his mind; but a wise man keepeth it in till afterwards.

12 If a ruler hearken to lies, all his servants are wicked.

13 The poor and the deceitful man meet together; the Lord lighteneth both their eyes.

14 The king that faithfully judgeth the poor, his throne shall be established for ever.

[Practical Observations.]

15 The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.

16 When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall.

u 19:16, 23, 14:33. Judg. 16:17. Am. 5:13. Mic. 7:5. x 20:9, 25:23. 1 Sam. 22:9, &c. 23:19-23. 2 Sam. 3:7-11. 4:5-12. 1 Kings 21:11-13. 2 Kings 10:6, 7. Ps. 52:2-4. 101:5-7. * Or, the usurer. y 22:2. Ex. 22:25, 26. Lev. 25:35-37. Neh. 5:5-7. z Ps. 13:3. Matt. 5:45. a 4:16:12, 20:25, 25:28:16. Job 29:11-18. Ps. 72:2-4, 12:13, 83:2, 5. Is. 1:17, 11:4. Jer. 5:23, 22:15. Dan. 4:27. b Is. 9:6, 7. Luke 1:32, 33. Heb. 1:8, 9. c 17:21, 23:6, 15:23, 13:14. Heb. 12:10, 11. d 10:15, 17:21, 25. 1 Kings 1:6. e 4. marg. f Ps. 37:34, 36, 58:10, 91:8, 92:9, 112:8. Rev. 15:4, 18:20. g 15:13, 24:19, 18:23, 13:14. h 1 Sam. 3:1. Hos. 4:6.

into the management of the most unprincipled and mercenary wretches in the nation, to the irreparable disgrace and detriment of both prince and people. (Marg. Ref. Notes, 20:8. 25:23. Ps. 52: title, 1-4. 101:5-8.)

V. 13. (Note, 22:2.) The debtor and the usurer, (marg.) the poor and those who defraud and oppress them, live together in the world, and the Lord preserves the lives of them both: he gives them the light of the sun, and the blessings of providence: he affords them the light of his word; and he sometimes calls a rich Zaccheus, as well as a poor Lazarus, to be enlightened with the light of life. (Marg. Ref.)

V. 14. The king who, in truth and righteousness, uses his authority in defending the poor and needy from oppression and wrong, takes the best method of establishing his throne during his own life, and of perpetuating the regal authority in his family to future generations.—This is especially selected as the character of a good king; because in this he most resembles and imitates the "King of kings and Lord of lords." (Marg. Ref. Notes, 16:12, 13. 20:28. 25:4, 5. 28:15, 16. Ps. 72:4-7. Is. 9:6, 7. 32:1, 2.)

V. 15. His mother, &c.] The mother is supposed to have the immediate care of the child, during those tender years in which correction is most seasonable and salutary. But mothers are apt to be over-indulgent; and when children are left to themselves, to contract bad habits, and to grow obstinate in vice, they become a disgrace to their name. (See on Notes, 10:1. 13:24. 22:15. 23:13, 14.)

V. 16. (See on Note, 2.) When wicked men live together in great numbers, they corrupt and embolden each other in wickedness; they whet each other's ingenuity, and grow more shameless and artful in their crimes. Hence it is that populous cities are almost always more full of daring impiety and iniquity, than country villages.—When the wicked grow numerous by growing great, (2) . . . wickedness increases by having authority on its side; but let not the righteous hereby be discouraged; for the wicked men are, the shorter is their reign; and they that preserve their virtue shall have the pleasure to behold their downfall. Bp. Patrick. (Notes, Ps. 37:34-36. 54:7. 58:10, 11. 92:11. Rev. 15:1-4, v. 4. 18:20.)

V. 17. The love of ease, and fear of being discomposed or put out of temper, induce many to neglect the correction of their children; but this little interruption of their rest, if submitted to as a self-denying duty, and in dependence on the aid and blessing of God, generally prevents more durable and distressing disquietude, even that of witnessing or hearing of their evil courses when grown up; and makes way for much peace and comfort, when the correction is the blessed means of their becoming worthy and useful persons. (Marg. Ref. —See on Note, 15.)

V. 18. Where the light of Revelation has not reached, the people live in ignorance and ungodliness, and perish in their sins. The Bible and faithful teachers are therefore inestimable mercies: yet men should not deceive themselves, by being "hearers only, and not doers of the word," for "he that keepeth the law, happy is he." At the same time this maxim points out those who have no scriptural instruction, as the objects of deep compassion; and inculcates the duty of sending missions, forwarding every design for the instruction of the ignorant, and praying for an increase of faithful labourers, in every part of the church and of the world. (Notes, 19:16. 1 Sam. 3:1. 2 Chr. 15:1-7. 17:7-9. 28:19. Ps. 19:7-11. Hos. 4:6. Am. 8:11-14. Matt. 9:36-38. Rom. 10:12-17. 1 Thes. 2:13-16. Jam. 1:22-25.)

V. 19. "An obstinate servant." Sept. "He that is of a servile and rebellious nature."—The servants were generally in those days the property of their masters, who had, under certain restrictions, the power of correcting them: and many would be found, who could not be governed by lenient measures, but would grow more perverse, negligent, sullen, and refractory, under reproofs: so that, in some cases, the most humane master might be constrained to use more rigorous methods, and be justified in using them, as far as he kept

17 "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

18 Where there is no vision, the people perish; but he that keepeth the law, happy is he.

19 A servant will not be corrected by words; for though he understand he will not answer.

20 Seest thou a man that is hasty in his words? there is more hope of a fool than of him.

21 He that delicately bringeth up his servant from a child, shall have him become his son at the length.

22 An angry man stirreth up strife, and a furious man aboundeth in transgression.

23 A man's pride shall bring him low: but honour shall uphold the humble in spirit.

Am. 8:11, 12. Matt. 9:36. Rom. 10:13-15. † Or, is made naked. 2 Chr. 28:19, 19:18. Ps. 19:11. Luke 11:28. John 13:17, 14:21-23. Jam. 1:25. Rev. 22:14, k 23:3. 30:22. 1 Job 19:16. m 11:1. Ec. 5:2. Jam. 1:19. ‡ Or, matters. 14:29. 21:5. n 26:12. o 10:12, 15:16. 17:19, 26:21, 30:33. p 17:19, 22:24. Jam. 3:16. q 18:12. 2 Chr. 32:25, 26, 33:10-12, 23, 24. Job 40:12. Is. 2:11, 12, 17. Dan. 4:30-37. Luke 14:11. 18:14. Acts 12:23. Jam. 4:6-10. 1 Pet. 5:5. r 15:33. Deut. 8:2, 3, 16. Is. 57:15, 66:2. Matt. 5:3, 18:4, 23:12.

within the limits of the law of God. (Notes, 26:3. Deut. 26:2, 3.)

V. 20. (Note, 26:12.) When a man is so full of self-conceit and presumption, that he will neither take counsel nor warning, but will rashly speak whatever pride, vanity, or passion may suggest; when he is forward to speak before his superiors, or before he has taken time to consider the subject; when he is rash and dogmatical, and disputatious, upon the most difficult subjects, or the deepest mysteries, without due reverence or reflection; there is more hope of the most ignorant and profligate, than of him. (See on Note, 11. Ec. 5:1-3.)

V. 21. When a servant, born in a man's house, was treated with indulgent fondness, and not inured to labour or obedience, because he happened to be a comely or witty child; it would tend to make him unfit for his station, and negligent in his business: thus he would become useless and uncomfortable, insolent and ungovernable, and expect to be treated like a child of the family. Good usage, as a servant, does not by any means imply that indulgence which would ruin a child.

V. 22. See on Notes, 15:17, 18. 17:19.

V. 23. Marg. Ref. See on Notes, 15:33, 18:12.

V. 24. The man, who is a partner in any fraud or theft, or receives stolen goods, is not only as bad as the thief; but being likely to be called upon as a witness, and to be put upon his oath to declare all he knows, he will probably perjure himself rather than discover his accomplices; and so bring wrath upon his soul on another account. When the Israelites were put upon their oath, the judge adjudged them in the name and presence of God, to declare the truth, as they would escape his awful curse. (Notes, 1:10-19. 8:36. 30:7-9, v. 9. Lev. 5:1. Judg. 17:2-4. Ps. 50:16-21.)

V. 25, 26. The fear of man, in a variety of ways, proves an ensnaring temptation. Numbers, fearing reproach, are ashamed of Christ and his cause. In persecution many, through fear of man, apostatize; and others neglect their bounden duties, and forsake the ordinances of God. Some, having committed one crime, from the fear of man add others and still greater, to cover or conceal it. (Note, 28:13.) Even Christians, from fear of their brethren who differ from them, are tempted to dissimulate, and draw others into dissimulation. And ministers, from the fear of censure or unpopularity, too often consult the inclinations of the people, and of some leading men, or powerful friend, more than the sacred oracles, or the edification of their hearers in general. They "shun to declare the whole counsel of God," take to themselves the merit of being prudent, and censure their more faithful brethren. Nay, masters of families are often so afraid even of their servants and children, that, having long neglected family worship, they dare not set about it, even when convinced that it is their duty. But no enumeration can reach the tenth of the cases, in which the fear of man, proving stronger than the fear of God, draws in persons of almost every character, to commit sin, or neglect duty: yet confidence in God preserves the established believer from this temptation, or enables him to overcome it, and secures him in every situation.—But this temptation would in many cases lose much of its force, were it well considered, that "while many seek the ruler's favour, every man's judgment is of the LORD." "What God hath appointed, that shall come to him." (Marg. and Marg. Ref. Notes, 16:33. 21:30. Gen. 12:11-16. Ec. 32:21-24. 1 Sam. 15:24, 25. Matt. 10:27, 28. 26:47-56, v. 56, 69.—75. John. 3:12. 12:42, 43. Gal. 2:11-16, v. 12, 13.)—Shall be safe. (25) "Shall be set on high." Marg. Notes, Ps. 69:29. 91:14-16. Hab. 3:17-19, v. 19.

V. 27. There is not only a contrariety of character, but a mutual antipathy, between the righteous and the wicked, proportioned to the degree of their holiness or wickedness. They are an abomination to each other. But while the wicked hate the persons, as well as the characters and company of the righteous; the righteous abhor the conduct, yet

24 Whoso is 'partner with a thief thateth his own soul : 'he heareth cursing, and bewrayeth it not.

25 The 'fear of man bringeth a snare ; but 'whoso putteth his trust in the Lord shall be 'safe.

1:11-19. Ps. 50:18-22. Is. 1:23. Mark 11:17. 1:632. 8:26. 13:32 20:2. u. Lev. 5:1. Judg. 17:2. 2: Gen. 13:11-13. 20:3, 11, 28. Ex. 32:22-24. 1 Sam. 15:24. 27:1, 11. 1 Kings 19:3. Is. 37:11. Matt. 10:28. 15:12. 26:69-74. 28:18. 3:2. 9:22. 12:42. 13:19. 12:13. Gal. 2:11-13. 2 Tim. 4:16, 17. y 16:20. 18:19. 30:5.

139:19-22. Zech. 11:7-9. John 7:3-10, v. 7. 15:17-25. * John 13:1-15.)

PRACTICAL OBSERVATIONS.

V. 1-14. It is an unspeakable advantage to any people, when the righteous are invested with authority ; and for this blessing we all are bound to pray, or to bless the Lord : but the advancement of the wicked, however eminent for genius, capacity, and splendid achievements, should be deprecated or deplored, as a public calamity, as one of the heaviest judgments inflicted on nations by an offended God. The magistrate, whether "the king as supreme," or one in authority under him, if he rule in judgment, establishes the land : but rulers, who are influenced by bribes, or by lies, ruin the state, and corrupt the mass of the people, by their pestilential influence, example, and the fatal effects of their own misconduct.—We cannot but be aware, that scornful men, whose hearts are hardened in profane mockery of God and religion, will despise remarks of this kind : yet, let them look well to it ; for while they bring cities and nations into a snare, "the devil takes them captive at his will."—They will, no doubt, not only despise the words of God's ministers ; but secretly hate, and perhaps ridicule, those princes, who faithfully judge and protect the poor. But the King of Zion, whose "throne is established for ever," will preserve and bless those who copy his example, and frown into destruction all those who are enemies to them and to him. Indeed the upright Christian, in every situation, must expect to be hated by the blood-thirsty, the fraudulent, and such as perjure themselves for gain : but they have the affectionate prayers of the righteous in their behalf, who seek the preservation of their lives, and the salvation of their souls. Whilst various means are used to repress iniquity, and wicked men are warned and corrected that they may be reclaimed ; there are still great numbers, who, having been "often reproved," so harden themselves in obstinate wickedness, and in contemptuous or stubborn defiance of all authority, that they must be cut off by condign punishment, for an example to others. The word of God likewise, "warns us all to flee from the wrath to come," to the hope set before us in Jesus Christ. Yet many, who are thus repeatedly reprov'd and invited, sin against the light, and against their own consciences, and grow more daring and impudent in wickedness ; till they suddenly perish, "and that without remedy." For "in the transgression of the wicked there is a snare," as birds are caught in a net ; and when the snare is drawn, they can by no means disentangle themselves.—The flatterer also, as Satan's coadjutor, spreads his net for our feet. The pride of our heart first disposes us to flatter ourselves, and to admire our own fancied excellences, and to excuse our crimes as foibles ; but being sometimes scarcely able to keep up this good opinion of ourselves, when we are conscious of so much evil, we are apt to look out for other witnesses to confirm us in it ; and we are prepared to pay them in kind, or in some other way, for this favourable testimony. This disposition of the heart prepares us for flattery ; and some will persuade men to conclude their state good, though they have no scriptural evidence of it. Some magnify the merits of a man's generous virtues and noble mind, and represent heaven as his just reward ; and extenuate the evil of the grossest crimes, as mere trifles, for which none, but uncharitable fanatics, can suppose that God will condemn them to everlasting punishment. Thus men are caught in the net, and live upon tolerable terms with their consciences, and grow secure in presumptuous wickedness ; till too late they find that there is a hell, and that there is no getting out of it. These, and such like flatterers, often spread their nets from pulpits : they "speak smooth things, and prophesy deceit," and "the people love to have it so," especially the rich and great : the sermon is 'very comfortable,' the hearers are well pleased with themselves and with the preacher ; they flatter him in return, spread a net for his feet, and reward him with more substantial emoluments, till Satan takes the whole company in his snare. Even when flattery does not proceed so far, it feeds a man's vanity, makes him venture on employments for which he is unequalled ; leads him into temptations, exposes him to reproofs and corrections, and precludes his progress and improvement.—"He that loveth wisdom, while he rejoiceth his father," if living, not only shuns the company and intimacy of profligate men and women, but takes care not to engage in any contest with foolish and unprincipled persons : knowing, that whatever means are used, or however their profane scorn or indignant rage may predominate ; there can be no comfort in litigations with them, and no credit in victory, though much disgrace if baffled in them. "Whilst the fool uttereth all his mind," however it may injure or exasperate others, or expose himself ; the wise man will keep it in till afterwards, and will be careful not to be rash and hasty in his

26 Many 'seek the 'ruler's favour ; 'but every man's judgment cometh from the Lord.

27 An 'unjust man is an abomination to the just ; and 'he that is upright in the way, is abomination to the wicked.

1 Chr. 5:20. Ps. 118:8. 125:1. Dan. 8:26. 6:23. 1 Pet. 1:21. * Heb. set on high. 1 Chr. 29:9. 9:11-14. z 19:6. 1 Heb. face of a ruler. a 16:7. 19:21. 21:1. Gen. 43:14. Ezra 7:27. 28. Neh. 1:11. Esth. 4:16. Ps. 20:9. Is. 46:9-11. Dan. 4:35 b 24:9. Ps. 119:115. 139:21. Zech. 11:8. John 7:17. 15:17-19. 23. 1 John 3:13.

words ; especially not to decide presumptuously concerning the deep things of God, which is an arrogance of the most provoking nature. The true believer also will seek the salvation of those who hate him, or even thirst for his blood : and he will not only be kind to the poor, but bear with the deceitful, as his heavenly Father causes his sun to shine and his rain to descend upon them. Far from being induced by avarice to associate with thieves and cheats ; he will be indifferent about worldly interests, and take pleasure in considering the cause of the poor, and in relieving their distress, which the wicked disregard and increase. Thus in one view we may perceive, that when rulers are wicked, and hearken to flattery and lies, all their servants are wicked also : then the ungodly are multiplied, and transgression increases ; and the righteous are had in abomination, while they grieve over and abhor the iniquity which they witness, but cannot prevent. But while scorners thus bring the city into a snare, the despised remnant of the righteous often turn away the wrath of God, and ward off national judgments. For however men may deceive themselves, the wise and righteous alone have present satisfaction, and are permanently useful, and they alone shall have everlasting honour and felicity.

V. 15-27. Fallen man is so prone to evil, that from the earliest youth there will be very many things in his conduct to be blamed ; and as the faculties unfold, his sinful propensities gather strength, and produce their effects more and more. Our aim therefore should be, by every proper means, to counteract this tendency of corrupt nature : and thus it may be said with propriety, that "the rod and the reproof give wisdom." For rebukes and corrections, properly administered, check the luxuriant growth of evil dispositions, and inure the will and passions to subjection. But when a child is left to himself, and humoured in his wayward inclinations, he daily grows more self-willed and untractable, and his passions demand still further gratifications ; till, in the inexperienced season of youth, by keeping company with harlots, or running into other excesses, he both wastes the substance of his parents, and brings a reproach upon them for improperly educating him. If we then would have our children yield satisfaction to our hearts, we must give them proper correction and instruction. Indulgence, as well as severity, is an extreme, which must in general be avoided. While servants and inferiors should be treated with great humanity and equity ; it is a real injury to them to bring them up delicately, to disuse them from labour, and to habituate them to a mode of living unsuitable to their station : for this tends to render them wretched, when constrained to return to their former occupations, or tempts them sinfully to desert them. So that an over-fondness should not be indulged towards any individual ; at least unless the person means to provide for him, according to that way of living to which he is thus accustomed. Indeed, this counteracts its own end ; and instead of rendering those, who are thus peculiarly favoured, more attentive and obliging, it naturally serves to make them imperious, assuming, and untractable ; and thus uneasy to those who have spoiled them, and unfit for every other person. Indeed, such perverseness is in men, that it is found impossible to persist in that gentleness which is in itself desirable. There are too many, who grow heedless and indolent, when only spoken to with mildness ; and sullen and refractory, when reproved with sharpness : so that though they understand, they will not answer, but will do every thing contrary to what is desired. This same perverseness, carried to a greater excess, renders prisons and other punishments necessary, because numbers cannot otherwise be dealt with. Both masters and servants, however, may be thankful, that the one is delivered from the trouble and the temptation, and the other from the oppression, which results from the power of punishment being intrusted to private persons : and in our circumstances, we may so behave to our servants, that discharging them from our families may be a sufficient punishment for ordinary misdemeanors ; and in grosser offences, the civil magistrate may be applied to.—While we should be thankful, that we inhabit "the valley of vision," and have abundant means of instruction : and while we pity, and pray for, and try to help as we are able, such as are not so highly favoured ; let us not forget, that if we neglect the great salvation of the gospel, or profess to value it, when we refuse to obey any of God's commandments, we shall perish with deeper aggravation, than even the inhabitants of Sodom and Gomorrah.—We have, therefore, greater reason to watch against the treachery of our hearts ; and especially against every kind of pride and self-sufficiency. For this, above all other things, tends to bring a man low ; but honour, and He who is the true Fountain of honour, uplifts the humble in spirit.—Again, "as the fear of man bringeth a snare," we should be instant in prayer, that we be not thus

CHAPTER XXX.

The title, 1. *Agur's confession of sin and ignorance; his inquiry after God, and his caution about the word of God; and his prayer to be delivered from vanity and lies, and from the temptations of wealth and of poverty.* 2-9. *A caution against accusing servants; and concerning four sorts of false persons.* 10-14. *Four things inevitable.* 15, 16. *The punishment of those who mock their parents.* 17. *Four things wonderful, and not to be traced out.* 18-20. *Four things exceedingly troublesome.* 21-23. *Four things small, but wise.* 24-28. *Four things comely in going.* 29-31. *A counsel for men to check themselves, when conscious of being wrong, and to avoid forcing wrath and strife.* 32, 33.

THE words of Agur the son of Jakeh, *even the* prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,

2 Surely *I* am more brutish than any man, and have not the understanding of a man.

3 I neither learned wisdom, nor have the knowledge of the holy.

4 Who hath ascended up into heaven, or

a 31:1. 2 Pet. 1:19-21. b Job 42:3-6. Ps. 73:22. Is. 6:5. Rom. 11:25. 1 Cor. 3:18. 8:2. Jam. 1:5. c 5:12. Ps. 92:6. Jer. 10:14. 2 Pet. 2:12-16. d Am. 7:14, 15. Matt. 16:17. e Job 11:9. Matt. 11:27. John 17:3. Rom. 11:33. Eph. 3:18, 19. Heb. know. f Is. 63:30, 31. 57:15. Rev. 3:7, 4:9. Deut. 30:12. John 3:13. Rom. 10:6. Eph. 4:9, 10. h Job 38:4, &c. Ps. 104:2, &c. Is. 40:12, &c. i Ex. 3:13-15. 6:3. 5:1-7. Deut. 28:5. k Gen. 32:29. Judg. 13:18. Ps. 2:7. l 7:14. 9:6. Jer. 22:6. Matt. 1:21-23. 11:27. Luke 10:22. 1 Pt. 1:26. 18:30. 19:8. 119:140. Jer. 7:16. 23:1. 3:17. ↑ Heb. purified. m Gen. 15:1. Ps. 84:11. 91:

entangled. This we shall easily be, if we forget that every man's judgment and the determination of his lot, "cometh of the LORD." From forgetfulness in this respect, it arises that "many seek the ruler's favour," and fear his frown; instead of humbly trusting in God, who has all hearts in his hand. Nay, we are prone to dread the reproach or contempt of the poor and mean: so that many dare not profess what they believe to be true, nor seek truth where they sometimes think it might be found; nor perform their known duty, and relinquish the vanities of the world; nor act up to their own judgment and consciences; for fear of being talked about, pointed at, derided, reviled, hated, or persecuted, or of losing the favour of this or the other friend. Thus they are ashamed to own Christ now: and if they persist in this course, he will be ashamed of them at the day of judgment. But he who trusts in the Lord, will be saved. Depending on his mercy, grace, and providence, he will boldly keep his commandments, and in so doing find true happiness, and a sure refuge. We must also remember, that "the friendship of the world is enmity with God" (Note, Jam. 4:4-6, v. 4.) and that the wicked abhor the righteous: we should then lay our account with the enmity of the ungodly, and never count their friendship: yet we should do them all the good we can; and while angry men stir up strife and abound in transgression, we should persist in "following after peace and holiness, without which no man shall see the Lord."

NOTES.—CHAP. XXX. V. 1. (Note, 31:1.) These last two chapters form an appendix to the book of Proverbs, annexed to it probably by the men of Hezekiah. It may be supposed that the names of Agur, and Jakeh his father, were well known in Israel at that time. The expression, "The prophecy," or "the burden," seems to imply, that these instructions were communicated to the church, as a divine revelation; and their claim has been very long allowed of. Agur "spake unto Ithiel, and unto Ucal." The word Ithiel signifies "God with me," and Ucal "a mighty one" (literally *I shall be able*); and some have thought that they referred rather to the subject of Agur's prophecy, than to the persons whom he addressed. But it is the more common opinion, that they were Agur's disciples or pupils; who had proposed some questions to him, which he answered as follows.—The notion, that Solomon was meant under the name Agur, though held by some of the fathers, is now generally given up.

V. 2, 3. Agur, though consulted by others in the great concerns of God and his truth and will, was far from deeming himself competent to instruct them: nay, his acquaintance with his own heart, his conflict with his evil propensities, and his frequent deep thoughts upon the mysteries of religion, which he could not properly explore or apprehend, made him ready to think, that "surely he was more brutish than any man, and had not the understanding of a man." He had learned a little of his own ignorance: but he could make no pretensions to proficiency in wisdom, in the knowledge of the Holy One, and of those holy things which relate to him.—The last clause may be rendered interrogatively, "Shall I know the knowledge of holy things?" Perhaps he meant, that neither his natural endowments, nor any advantages of education, tended to qualify him for a teacher. If then he was enabled to communicate any useful instruction, the whole honour of it belonged to God alone. (Marg. Ref. Notes, Job 42:1-6. Ps. 73:18-22. Is. 6:5. Matt. 11:25-27. 1 Cor. 3:18-23, v. 18.)

V. 4. This may refer to the preceding verses. Man's study and investigation cannot find out God; nor can he comprehend him in his narrow mind. No one has ascended into heaven, to obtain information on these mysterious subjects; nor has any descended from heaven, to bring intelligence concerning them. None could emulate or even comprehend, the works of him, "who hath gathered the wind in his fists, &c." If there were, or ever had been such a person, who was ne? and who could claim his descent from him? Thus

descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?

5 Every word of God is pure: he is a "Shield unto them that put their trust in him.

[Practical Observations.]

6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.

7 Two things have I required of thee; deny me them not before I die:

8 Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me:

9 Lest I be full and deny thee, and say, 'Who

2, 11:5-9-11, 144:2. n Deut. 4:2. 13:32. Rev. 22:18, 19. o Job 15:7-9. 1 Cor. 15:15. p 1 Kings 3:5-9. 2 Kings 2:9. Ps. 27:4. Luke 10:42. ↑ Heb. withhold not from me. Ps. 21:2. q 21:6. 22:8. 23:5. Ps. 62:9, 10. 119:29, 37. Ec. 1:2. Is. 5:18. 59:4. Jon. 2:8. Acta 14:15. r Gen. 28:20. 45:16. Ex. 16:15, 18, 21, 22, 29. 35. Matt. 6:11, 33. Luke 11:3. 1 Tim. 6:6-8. s Heb. of my allowance. 2 Kings 23:9. Job 37:21. 52:34. d Deut. 6:10-12. s 10-14, 17. 31:20. 32:15. Neh. 9:25, 26. Job 31:24-28. Jer. 2:31. Ex. 16:14. 15:49, 50. Dan. 4:17, 30. Hos. 13:6. Acta 12:22, 23. ↑ Heb. belie thee. t Ex. 5:2. 2 Chr. 32:15-17.

the inquiry is generally interpreted. Yet it seems to me a prophetic intimation of him, who "came down from heaven," to be our Instructor and Saviour, and then "ascended into heaven" to be our Advocate; who, as One with the Father, created and upholds all things; who was known in some measure to the ancient church, as JEHOVAH, I AM; and as the only begotten Son of God; (Note, Ps. 27-9, v. 7.) and from whom alone the knowledge of God can be obtained. The name of the great Creator, as manifested through his Son, seems to be inquired after: and who is that wise and happy man that has obtained this knowledge? (Marg. Ref. Notes, Gen. 32:29, 30. Ex. 3:14, 15. Deut. 30:11-14. Job 38:8-11. Is. 7:14. 9:6, 7. 40:12-17. Matt. 11:27. John 1:18. 3:12, 13. Rom. 10:5-11.)

V. 5, 6. (Note, Ps. 125:6.) The understanding of divine truth is not to be obtained by curious speculations, but by regarding the word of God, which is "sure, and maketh wise the simple." (Note, Ps. 19:7-11, v. 7.) and nothing must be added to it, under pretence of infallibility, authority of fathers and councils, traditions of the elders, reasonings of philosophers, or dreams of enthusiasts. In this manner heresies, and false religions of various kinds, are introduced and supported. But those who palm their own inventions upon mankind, as of equal authority with the word of God, will be found liars of the worst kind, both deceivers and deceived; and may expect to be severely punished for their temerity or presumption. This caution is worthy of their notice, who are continually wanting to alter, and amend, (as they call it,) the text of the Scriptures by conjectural criticism; which generally adds a new clause to God's word, instead of the old one that is expunged, either as unintelligible, or as inconsistent with the critic's favourite system. Paraphrasts should also be cautious what words they insert to make out the meaning of difficult passages, and to render them consistent with their favourite schemes. And great humility and modesty are requisite, in order to explain and apply the Scriptures, especially the more mysterious and controverted passages: lest we should seem to add any thing to the words of God, as of equal authority with them; and so be found guilty of forging Scripture, and counterfeiting the name of God; saying, "Thus saith the LORD; albeit he hath not spoken." Agur's counsel, on this subject, exactly coincides with the command of Moses, and with the caution of the apostle John, that is, of the whole Scripture, from the beginning to the end. (Marg. Ref. Notes, Deut. 4:2. Rev. 22:18-21, v. 18, 19.)

V. 7-9. Agur's mind was fixed upon the Lord, though he did not immediately mention him.—He especially desired, with much earnestness, two things to be granted him before, or until, his death, as the context seems to imply. "The one relates directly to spiritual blessings: 'Remove far from me vanity and lies;' that is, 'Deliver me entirely from guilt and sin; from idolatry, error, delusion, and temptation, 'the word of a lie;' and from having the vanities of the world for my portion.' (Marg. Ref. q. Notes, 1 Kings 3:9-14. 2 Kings 2:9, 10.)—The other relates to temporal things, yet in subservency to heavenly. Agur prayed against both poverty and riches: not so much because of the hardships of the one, and the anxious incumbrances of the other; as because of the temptations to which they would severally expose him. If he lived in great affluence he feared lest he should grow self-indulgent and forgetful of God; and so at length be induced to deny his overruling providence, his authority, or even his existence, saying, like Pharaoh, "Who is the LORD?" On the other hand, if he were reduced to extreme poverty, he feared lest he should be tempted to dishonesty, and then to perjury, in order to prevent detection and punishment. (Note, 29:24.) or, as some interpret it, to murmur against God, and through impatience to speak impious words of him. He therefore wisely prayed for a mediocrity, that he might be kept at a distance from these temptations. He asked "food convenient for him;" "daily bread," suited to his

as the LORD? or lest I be poor, and steal, and take the name of my God in vain.

[Practical Observations.]

10 ¶ Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

11 There is a generation that curseth their father, and doth not bless their mother.

12 There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.

13 There is a generation, oh how lofty are their eyes! and their eyelids are lifted up.

14 There is a generation whose teeth are as swords, and their jaw-teeth as knives, to devour the poor from off the earth, and the needy from among men.

15 The horseleech hath two daughters, crying, Give, give. There are three things that are never satisfied, yea, four things say not, It is enough:

u 6:30, 31. Ps. 125:3. x 24:24. Ex. 20:7. Lev. 5:1. Matt. 26:72, 74. * Heb. Hurt not with thy tongue. y 24:23. Deut. 23:15. 1 Sam. 22:9, 10, 24:9, 25:19, 30:15. 2 Sam. 16:1—2, 19:26, 27. Dan. 3:8, &c. 6:13, 21. Rom. 14:4. z 11:26, 24:24. 28:27. Deut. 15:9. 2 Chr. 24:22—24. a 12—14. Matt. 8:7. 1 Pet. 2:9. b 17. 20:20, 21. 1 Pet. 21:20, 21. 27:16. Matt. 15:4—5. Mark 7:10—12. c 1 Tim. 5:4, 8. d 21:2. Judg. 17:5, 13. 1 Sam. 15:13, 14. Job 33:9. Ps. 36:2. Ja. 6:15. Jer. 2:22—24, 35. Luke 11:39, 40. 16:15, 18:11. 2 Tim. 3:5. Tit. 1:15, 16. 1 John 1:8—10. e Ps. 51:2, 7. Is. 1:16. Jer. 4:14. Ez. 36:25. Zech. 13:1. 1 Cor. 6:11. Tit. 3:5. 1 John 1:7. Rev. 1:5. f 6:17, 21:4. Ps. 101:5, 131:1. Is. 2:11, 3:16. Ez. 28:2—5, 9. Dan. 11:36, 37. Hab. 2:4.

station, his family, and his real good.—There is a remarkable coincidence between this prayer and several clauses of the Lord's prayer. (*Marg. Ref.*—u. *Notes*, Gen. 28:20—22. 48:15. *Ez.* 5:2. 22:7—15. *Deut.* 6:12. *Dan.* 5:18—24. *Matt.* 6:11. *Phil.* 4:10—13.)

V. 10. "Hurt not a servant to his master with thy tongue." *Marg.* "Do not abuse any poor slave, whose condition is wretched enough. . . . Rather excuse than aggravate his fault to his master, who perhaps is too rigorous; and be sure never to load him with unjust accusations; lest being wronged by thee, and not knowing how to right himself, he appeal to the Lord, and pray him to punish thee; and thou, being found guilty, feel the heavy effects of his vengeance." *Ep. Patrick.*—By accusing a servant to his master, (even without direct slander,) in an officious manner, and a trivial concern, great injustice may be done to his character and future comfort, and a strong temptation thrown in his way to commit sin, by yielding to anger, and uttering grievous imprecations. This is, no doubt, peculiarly the case in respect of slaves; but not exclusively: and if a man have not a substantial reason for speaking disadvantageously of another, especially of an inferior to his superior, he has always a good reason for being silent. The lenient side is generally best: and intermeddling in other men's family concerns, especially to make mischief, is always odious and contemptible. (*Marg. Ref.* *Notes*, *Deut.* 23:15, 16. 1 Sam. 22:7—10. 26:17—19.)

V. 11—14. Commentators generally suppose all the several parts of this chapter, to be the answers of Agur to the questions of Ithiel and Ucal; and that these verses especially point out four odious, but too common characters, whom he cautioned them to stand aloof from. These are called generations, because they are found through successive ages, as if descended from those predecessors whom they resemble; or because they associate together, as if they belonged to the same family. (*Marg. Ref.* a.) They are branded as hateful and dangerous persons, whose crimes must be detested, whose company must be shunned, and of whom all should beware.—In every age there are monsters of ingratitude, who, instead of requiting and praying for their parents, curse them, wish them dead, or otherwise insult and despise them; either from resentment of rebukes, contempt of authority, impatience of restraint, or avidity of their substance. (*Marg. Ref.* b, c. *Notes*, 17. 20:20. *Lev.* 20:9. *Matt.* 15:3—6.)—There are also from age to age a multitude of people, who, by one pretence or another, persuade themselves that they are holy persons, the favourites of God, and the heirs of heaven; whose hearts are yet full of the prevailing pollution of iniquity, and who practise much secret wickedness, and so are filthy in the sight of their heart-searching Judge. (*Marg. Ref.* d, e. See on *Note*, 14:12.)—Another company is found, in every age, who are full of self-importance: whose haughtiness and arrogance are conspicuous in their looks, who are puseproud, or vain of their birth, rank, accomplishments, or decorations; and who, in a stately manner, show their supercilious contempt of all around them. (*Marg. Ref.* f. *Notes*, 6:17—19. 21:4.)

There have also been, at all times, a number of rapacious and cruel extortioners, who devour the poor and needy, to increase their wealth, or to support the expense of their riotous living. These, being worse than any savage beasts that are known of, must be described as monsters, which may be imagined, but never yet were seen: "whose teeth are swords, and their jaw-teeth knives." (*Marg. Ref.* g, h. *Notes*, 28:3. *Job* 29:12—17. v. 17. *Ps.* 57:4. 58:6—9. v. 6.)—

16 The grave; and the barren womb; the earth that is not filled with water; and the fire that saith not, It is enough.

17 The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

18 There be three things which are too wonderful for me, yea, four which I know not:

19 The way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a man with a maid.

20 Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

21 ¶ For three things the earth is disquieted, and for four which it cannot bear.

22 For a servant when he reigneth, and a fool when he is filled with meat;

2 Thees, 2:3, 4. g Job 29:17. Ps. 37: 57, 4. 58:6. Dan. 7:5—7. Rev. 9:3. h 22: 16, 28:3. i s. 10:8, 9. 12:5. 14:4. Ec. 4:1. Is. 32:7. Am. 2:7, 4:1. 8:4. Mic. 2:1, 2. 3:1—5. Hab. 3:14. Zeph. 3:3. Matt. 23:14. Jam. 5:4. i s. 57:3, 4. Ez. 16: 44—46. Matt. 23:32. John 8:39, 44. k Is. 56:11, 12. Hos. 4:18. Mic. 7:3. Rom. 16:18. l s. 2:13, 15. Jude 11, 12. 1 21:24, 22: 616. Am. 1:3, 6, 9, 11, 13. 2:1, 4. t Heb. Wealth. u 27:20. Hab. 2:5. v 11. 20:20, 22: 22. Gen. 9:21—27. Lev. 20:9. Deut. 21:18—21. 2 Sam. 18:9, 10, 14—17. o 1 Sam. 17:44, 46. 2 Sam. 21: 10. † Or, brook. p Job 42:3. Ps. 139:6. q Job 39:27. Is. 40:31. s Heb. heart. r Ez. 22:16. s 7:13—24. Num. 5:11—30. t 19:10. 28:3. Ec. 10:7. Is. 3:4, 5. u 1 Sam. 25:3, 10, 11, 25, 38—38, 30, 16.

The expression, "washed from their filthiness," (12) is peculiarly emphatical: and strongly implies, that there is a loathsome filthiness in human nature; and that none are pure in the sight of God, but those who are washed from it, "by the washing of regeneration, and renewing of the Holy Ghost;" for depravity of nature and heart, rather than crimes actually committed, seems to be intended; though both may be implied. (*Note*, 1 Cor. 6:9—11.)

V. 15, 16. The horseleech, or bloodsucker, gorges blood, and having emptied itself craves more; and sometimes even sucks till it bursts.—The leech hath two forks in her tongue, which here he calleth her two daughters; whereby she sucketh the blood and is never satiate: even so are the covetous extortioners insatiable. (14)—The two daughters of the horseleech, however, may mean, the insatiable love of money, and the insatiable love of those pleasures that money purchases: or covetousness, whether to hoard or spend; and blood-thirstiness, which powerful and cruel oppressors and rapacious warriors exercise, who are not satisfied, but thirst for more, after all they have shed. Or they may denote, in general, the insatiable nature of man's sinful propensities, and unbridled appetites, which always grow more craving by indulgence. (*Marg. Ref.*) The same kind of expression is used in several places; (*Marg. Ref.* l.) and the emblems, though striking, need no comment. (*Notes*, 27:20. *Ez.* 4:7, 8. 5:9—12. Is. 56:9—12. v. 11. Hos. 4:16—19. v. 18. Hab. 2:5—8, v. 5.)

V. 17. The man who derides his parents, because of the infirmities of old age, and despises their authority, especially that of his mother, will expose himself to the severest judgments of God, in this world and in the next. Many of this vile character have come to an untimely end: and have been gibbeted, or left unburied, till the ravens or eagles have picked out their eyes, or devoured their flesh: and all of the same description may expect a similar or equally dreadful doom. (11. *Notes*, *Ex.* 21:15—17. *Lev.* 19:3. *Deut.* 21:18—21. 2 Sam. 18:9—18.)

V. 18—20. The path of the eagle through the air, that of the serpent on the rock, and that of the ship through the sea, cannot be traced, nor does any one exactly follow another in the same course. Thus artful men insinuate themselves into the affections of young women, and seduce them to their ruin, by an almost infinity of stratagems, which can never be all unravelled: the ways likewise by which the affections of virgins are won by suitors, when honourable marriage is intended, may be included. Thus also the adulterous wife uses much ingenuity to impose on her husband, to shun detection, and to escape shame and punishment, by schemes and devices which cannot all be enumerated. Every new crime, intended or committed, gives rise to some new artifice; as the ship in some degree deviates every time from the course which is steered before. The object of a seducer is to prevail over his prey, and that of the adulteress, to conceal her guilt: and the whole extent of their subtlety and ingenuity is employed to effect those purposes. (*Marg. Ref.*)

V. 21—23. The following events create much disturbance in the world, and should therefore be avoided, or prevented as much as possible. When men of low extraction and base spirit obtain authority, they are apt to be imperious, tyrannical, rapacious, and cruel; they grow intoxicated by their sudden elevation, jealous of every one as if harbouring designs against them, impatient of control, fierce in their resentment, and exorbitant in their exactions: and thus nations are disquieted, embroiled in wars, burdened with excessive taxes, or shocked with bloody executions. (*Notes*, 19:10. 28:3. *Ec.*

23 *F* ^aan odious *woman* when she is married, and ^aa handmaid that is heir to her mistress.

24 There be four *things which are* little upon the earth, but they *are* exceeding wise :

25 The *ants* are a people not strong, yet they prepare their meat in the summer ;

26 The *conies* are but a feeble folk, yet make they their houses in the rocks ;

27 The *locusts* have no king, yet go they forth all of them by bands ;

28 The spider taketh hold with her hands, and is in kings' palaces.

^a 19:13, 21:9, 19:27, 15. ^γ 29:21. ^z Job 12:7. ^{*} Heb. *wise made wise*. ^a 6:6—8. ^b Lev. 11:5. ^{Pa} 104:18. ^c Ex. 10:4—6, 13—15. ^U 105:34. ^{Joel} 1:4, 6, 7. ²⁷—11, 25. ^{Rev} 9:3—11. [†] Heb. *gathered together*. ^d Num. 23:24. ^{Judg} 14:

10:5—7. *Is.* 3:1—9, vv. 4, 5.) When foolish and violent men eat and drink to excess, their impertinence, scurrility, impiety, contentiousness, or obscenity, render them a vexation and an intolerable burden, to every company into which they find admission. (*Notes*, 1 *Sam.* 25:35—38. 30:16—19. 1 *Kings* 20:16—18. *Dan.* 5:5—9. *Hos.* 7:5—7.) When a woman of a contentious disposition, and prone to odious vices, is married; her folly and wickedness will be the disquietude of her husband and his family; and he will probably repent of his improper choice, even if he had a large dowry with her. (*Notes*, 19:13. 21:9, 19. 27:15, 16.) And when a female servant succeeds to the substance of her mistress, or rather supplants her in the affections of her husband, and influences him to divorce his wife, and then to marry her; when this has been the case, or even if she succeeds a deceased mistress, as married to her husband, she will frequently disquiet the family by her insolence or rapacity, and by appropriating all that she can to herself and her connexions; to the injury of those to whom it more properly belongs.

V. 24—28. The instinctive wisdom of these four animals is mentioned as an instruction to the reader, who should learn to estimate men, not by their external greatness or magnificence, but by their wisdom. The ants are wise in diligently providing against the winter: (*Note*, 6:6—11.) the conies, (or mountain-mice, as some think,) in forming refuges to themselves against the weather, and from their pursuers: (*Notes*, *Ps.* 104:17, 18.) the locusts in their regular and unanimous movements, as if they did every thing by consent, and for the common good: (*Note*, *Joel* 2:4, 5, 7—9, 18—20.) and the spider, in her ingenuity and assiduity in forming her webs against the walls, as if she took hold of them with hands; in renewing her work when repeatedly destroyed; and in seeking and waiting for her prey with patient attention, wherever it is to be found; for which purpose she even enters into kings' palaces, whose greatness and delicacy cannot exclude so mean and unwelcome a guest. 'From all these four, some have noted, that an abridgment may be made of all that is necessary for the conservation of a kingdom in good estate: where first, care must be taken for provision of food; ... then for secure and commodious dwelling; ... then that there be concord and agreement; ... and lastly, that ... industry and ingenious arts be encouraged.' *Bp. Patrick*.

V. 29—31. The four here mentioned are remarkable for the comeliness or propriety of their going. The lion, who conscious of his strength and courage, marches on, and does not alter his pace, or quit his path, for those who meet or pursue him. The greyhound, (some think the *war-horse* was meant, *margin*.) who is ready for his course, and performs it with great celerity and activity. The he-goat that goes before the flock, as one careful about them, and attentive to their safety. And the king, who adverts to the dignity of his own character, and represses with vigour such as venture to rise up against him. 'Especially when he reigns in the heart of his people, and marches at the head of an unanimous, victorious army, whom none dare rise up to oppose.' *Bp. Patrick*. (*Marg. Ref.* *Note*, 20:2.)

V. 32, 33. The mention of the "king against whom there is no rising up" seems to have suggested this concluding caution. If any one had foolishly taken too much upon himself in the presence of the king, or had entertained thoughts of insurrection, or had harboured resentment, or given offence; his wisest course would be to keep silence from all rash or provoking words, and even from excuses, and from charging the blame on others; and to appear sorry and humbled for what had passed. For as, in common affairs, causes produce their known effects, and the churning of the milk or cream is observed to produce butter, and the violent wringing of the nose to bring forth blood; so, it has always been observed, that the forcing of wrath, by contemptuous or virulent words or actions, occasions the most mischievous and implacable contentions. (*Marg. Ref.* *Notes*, 15:17, 18. 17:14. 26:20, 21. 28:25. *Ec.* 7: 5, 8:3—5.)—Lay *thy hand*. (32) *Marg. Ref.* *g.* *Job* 40:3—5, v. 4. *Rom.* 3:19, 20.

PRACTICAL OBSERVATIONS.

V. 1—5. In proportion as we become acquainted with God and ourselves, with his perfections and commandments and our own hearts and actions, we shall be sensible of our sinfulness, ignorance, and weakness. And the experienced and considerate believer, knowing far more of himself than he

29 There be three *things* which go well, *yea*, four are comely in going:

30 A lion ^awhich is strongest among beasts, and turneth not away for any;

31 A greyhound; a he-goat also; and a king, against whom *there is* no rising up.

32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, *lay* thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood; ^bso the forcing of wrath bringeth forth strife.

^{18.} [†] Or, *horse*. Heb. *girl in the loins*. ^e 16:14, 20:2. *Dan.* 3:15—18. ^f 28: 12. ^{Ec.} 8:3. ^g 17:28. *Job* 21:5, 40:4. ^{Ec.} 8:4. *Mic.* 7:16, 17. *Rom.* 3:19. ^h 15: 18. 16:28. 17:14. 26:21. 27:25, 29:22.

does of others, can sometimes scarcely suppose it possible, that there should be such evils in *their* hearts as he finds in his own; or that *they* should be as insensible, forgetful, or unteachable, as *he* knows himself to be. On these occasions he will readily say, "Surely I am more brutish than any man, and have not the understanding of a man." The wisdom or knowledge of fallen man is not his own; he has not learned it of himself, but has received it from God; and by increasing knowledge, men attain deeper convictions of the immense disproportion which there is between the little which they do understand, and that boundless extent of being with which they have no acquaintance.—They perceive also the indistinctness and inaccuracy of their knowledge; they are continually detecting themselves in mistakes; and even the errors of others, who were on many accounts their superiors, convince them, that "here they see through a glass darkly," and "have not learned wisdom, and have not attained to the knowledge of the holy." The sublimity and immensity of such subjects, compared with man's capacities, his present confined opportunities, his short space for making observations and gaining experience, convince the humble Christian, "that such knowledge is too wonderful for him; it is high, he cannot attain unto it." So that ignorance and want of thought are the true causes of men's dogmatical self-confidence, and conceit of their own knowledge. For who has explored or comprehended the works of him, that "hath established all the ends of the earth?" Who can fathom the deep mysteries of the divine nature, or find out "the Almighty to perfection?" Who can "know the Son but the Father, or the Father but the Son, and he to whom the Son will reveal him?" He indeed came down from heaven to declare to men the name and character of JEHOVAH; and now ascended into heaven, he has opened the way of acceptance and access to all believers. Happy then is he, who "counts all things but loss for the excellency of the knowledge of Christ," and of the Father through the Son. This knowledge is communicated by his word, which is pure and infallible, in which there is no dross, no error, no deficiency, no redundancy. May we believe his testimony, embrace his invitations, plead his promises, observe his directions, and keep his commandments; and then we shall be wise unto salvation, and at length "know even as we are known;" and in the mean time, we shall trust in him, and he will be "a shield" unto us from all our enemies round about. But let us not want to be wise above what is written, or to add man's vain reasonings and presumptuous inventions to the truths of God; lest he reprove us, and we be found liars and deceivers. For the desire of knowledge is as capable of exorbitance, as any other inclination of our fallen nature, and is productive of the most dreadful effects; whilst men, proud of their own wisdom, prefer their own conjectures to the infallible testimony of God, or "speak perverse things to draw away disciples after them," who "will utterly perish in their own delusions." Against such perils, faith in the promises God, and fervent prayer, form our only security.

V. 6—9. In coming to his mercy-seat, we should always consider the near approach of death, and its eternal consequences. Then the time of prayer will be over: we should therefore be the more earnest to obtain our requests *before* we die, and to be preserved from sin and temptation *till* we die. We should be particular, as well as urgent in our supplications, yet all the variety of them may be reduced to two heads; 'Things needful for the soul, and things needful for this present life.' But the former should have the decided preference and the latter should be sought in entire subservency to them. If we be "far removed from vanity and lies;" if interested in the pardoning love of God, we have him as our Portion; if we be preserved from delusions and overwhelming temptations; if we walk with God, and live in communion with him, and can commit our souls into his hands at death, and have an entrance into "the everlasting kingdom of our Lord and Saviour Jesus Christ;" then we shall have "all that we ask or think," in all our varied prayers and supplications, as far as they relate to ourselves. It does not indeed behove us to be so explicit in respect of temporal things; but when we suppose one situation to be more exempt from temptation than another, we may properly pray for it. Should the Lord please to prove us with deep poverty, we ought not to murmur, and we may expect grace sufficient to resist the powerful temptations of such a condition. But if we know the deceitfulness

CHAPTER XXXI.

King Lemuel instructed by his mother to avoid whoredom and drunkenness; and to use his wealth and authority for the relief and protection of the poor and oppressed, 1-9; and concerning the character and value of the virtuous woman, 10-31.

THE words of king Lemuel, "the prophecy that his mother taught him.

e 30:1. b 1:8. 6:20. 2 Tim. 1:5. 3:15. c 1a. 49:15. d 1 Sam. 1:11, 28. e 5:9-11. 7:25, 27. f Dent. 17:17. Neh. 13:26. g Lev. 10:9, 10. 1 Kings 20:12, 16-20.

of our own hearts; and consider what it would be to suffer hunger, cold, and the want of all things; we shall perceive, that temptations to impotence, coveting, and dishonesty, would have a mighty force in them; and we cannot tell, but we might be led from smaller to greater transgressions, till we arrived at such degrees of guilt as we now shudder to think of. We may, in this view, therefore, in humble submission, pray to be preserved from poverty, and to be fed with food convenient for us. On the other hand, when we consider how inclination tends to pride, indolence, self-indulgence, and a worldly mind; how those who are fed to the full and surrounded by abundance, are prone to abuse the gift and forget the Giver, and refuse obedience to him: we cannot pray to be made rich without contradicting the petition, which our Lord himself has taught us, "Lead us not into temptation." (*Note, Matt. 6:13.*) We are indeed commonly apt to think, that we should be able to behave properly, and to do much good, if we were made richer: but this only proves the pride and folly of our hearts. For it is the hardest thing in the world to act wisely in great prosperity; and the greatest triumph of grace seems to be in the conversion of very rich people; and in preserving them humble, spiritual, dead to the world, devoted to God, and good stewards of the unrighteous Mammon, in the midst of all their incentives to the contrary vices. So that it will ever be found a wise prayer, though but seldom offered: "Give me not riches, lest I be full and deny thee, and say, Who is the LORD?" The more advanced Christian will sincerely and frequently present it: every true believer can fervently pray, "LORD, let me never have more riches than thou shalt enable me to use to thy glory." And we all ought to be thankful, and doubtless many of us are so, if we enjoy that mediocrity, which we are here taught by the Holy Spirit to consider as the safest and happiest condition in life. But how contrary is this, to the almost universal eagerness of men after riches! In fact, the wisdom of God, and the wisdom of the world, are diametrically opposite; and alas! there is but a scanty measure of divine wisdom even among the majority of Christians.

V. 10-33. It is no small attainment in heavenly wisdom, habitually and diligently to attend on the duties of our own station; and never to intermeddle with other men's concerns, unless to do them good. It is base to create any one needless uneasiness; but it is peculiarly cruel wantonly to increase the sufferings of the needy, the helpless, or the oppressed; and thus also to tempt them to sin, and to imprecate divine vengeance on their calumniators. We need not, however, wonder, that we see around us, numbers living in the grossest iniquities; as there always have been "a generation" of such, "the seed of the serpent" and "the children of the wicked one." But we should mourn over them, pray for them, and protest against them. Doubtless those who curse, and deride, and despise their parents, will bring upon themselves both temporal and eternal destruction, except they repent of this their most aggravated wickedness; and let it be especially noted, that he who "doth not bless his mother," (11) or pray for his parents, is joined with those who curse them. Neither will Pharisaical or Antinomian self-deceivers, "who are pure in their own eyes, but are not cleansed from their filthiness;" or the proud and haughty, who exalt themselves, and look down with contempt on their neighbours; or cruel extortioners and oppressors, escape the vengeance of God. Let the generation of God's children manifest a contrary spirit, in every respect. Let such as have parents and superior relations, behave with submission and respect to them, continually blessing and praying for them, and doing what they can to requite them; yea, let us "all be subject one to another," in the several relations of life, "and be clothed with humility."—In the consciousness of our remaining defilement, let us seek daily to be more and more cleansed from our filthiness; and yet to be more abased in our own eyes, and more gentle, affable, and lowly in our deportment among men; and instead of devouring the poor and needy, let us study to protect, relieve, and comfort them, to the extent of our ability. In order to this, we must beware of covetousness and profuseness, which, like the two daughters of the houseleech, evermore "cry, Give, give," but never have any thing to spare or give away; and we must learn to habituate every one of our inclinations to brook denial; otherwise no emblem in nature will adequately illustrate their insatiable cravings.—While we behold, with grief and wonder, the subtlety and wicked ingenuity with which the ungodly seduce, debauch, deceive, and ruin one another and themselves; let us guard against their snares; and consider the capacities of our minds as given us, that we may employ all our contrivances and sagacity in devising how to do good. But let the ingenious and successful workers of iniquity, who manage to escape the detection of man, remember that they cannot elude

2 What, my son? and what, 'the son of my womb? and what, 'the son of my vows?

3 Give not 'thy strength unto women, nor thy ways 'to that which destroyeth kings.

4 It is not 'for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink;

Eth. 3:15. Ec. 10:17. Is. 28:7, 8. Dan. 5:2-4. Hos. 4:11, 12. 7:3-5. Hab. 2:5. Mark 6:21-28.

the all-seeing eye of God, or escape his dreadful judgment.—The miseries of the world arise in great measure from the ill behaviour of men, in those stations to which they are called. This, however, is often owing to the wickedness and folly of those concerned who advance mean and worthless upstarts to authority, and put it in their power to be the plague of whole nations. The erroneous choice also and treatment of companions, and the wrong motives which influence men in marrying, or in respect of the marriage of their children, or in disposing of their property, fill society and domestic life with great disquietude. But let every one mortify in himself those odious dispositions, and avoid that evil conduct, which in many cases almost renders life insupportable: for who would choose to be a curse to society, and to all connected with him, and even to remote posterity?—Let us also look around, and avail ourselves of every hint suggested to us even by the animal tribes. We may learn foresight, industry, and perseverance from the ant; from the conies, to provide security against approaching dangers; from the locusts, to be contented in our proper station, and to do all things in harmony and peace; and from the spider, to employ our ingenuity and patient assiduity wherever we are, not in useless trifles, but in those things which pertain to our sustenance and well being. And the sermons of these despicable insects will condemn numbers for their improvidence and sloth, their sin and folly. The Christian may also learn from the lion to be bold in the path of duty, and not to turn aside for any man; from the greyhound or horse, to be ever ready and active, and cheerful in running the race set before him; from the he-goat, to be the guide, overseer, and example of his family, and to take proper care of them; and from the king, not to act inconsistently with the dignity of his character, nor to suffer any of his passions to rebel and prevail against him.—But alas! how often have we risen up against God our King! We have done foolishly, in thus lifting up ourselves and in thinking evil against him. Let us then "lay our hands upon our mouths," and abase ourselves before him; and not farther provoke his wrath, by our impudent and persevering wickedness. Having found peace with him, let us "follow peace with all men;" and let us always remember the connexion between the means and the end. For, as in the ordinary concerns of life, some means generally produce desirable effects, while others terminate in pain and trouble; so, no spiritual blessings can be obtained by those who neglect the appointed means, nor are they ever sincerely used in vain: and if men will waste their time on those books, diversions, and vanities, which are the means of soothing the conscience and hardening the heart, surely the end will be answered, and the wrath of God will be the dreadful consequence.

NOTES.—CHAP. XXXI. V. 1. Some think that Solomon was meant under the name of Lemuel, and that Bathsheba called him by this name. But others, with greater probability, suppose Lemuel to have been some neighbouring prince whose mother perhaps was a pious Israelite. (*Notes, 1:8. 6:20, 21. Acts 16:1-3. 2 Tim. 1:3-5, v. 5. 3:14-17. P. O. 10-17.*) Indeed the use of Chaldean words, in this chapter, and in no other part of the book, affords a cogent argument that it was written by another hand, and probably at a later period, than the Proverbs of Solomon; but it is not certain, whether it was added to this book by the men of Hezekiah, or after the captivity. However, Lemuel retained the early instructions of his mother, and published them for the benefit of others: and, as they were allowed to be "a prophecy," or given by inspiration of God, they were at length inserted at the close of this book. (*Note, 30:1.*)

V. 2. Perhaps Lemuel's mother observed in his conduct strong indications of a propensity to those evils, against which she warned him; and this excited her grief and anxious concern, and caused her thus to expostulate with him; as if she had said, "What, my son, shall I have no other recompense for my pain and sorrow, and my care of thy education? no other answer to my prayers and vows, than to see thee enslaved to ruinous lusts, and become a scourge to thy people?" Or the verse may be considered as an animated call to him to attend to her instructions, which sprang from the tenderness of maternal affection:—"What shall I say, my son, the most effectually to impress thy mind? Shall I plead with thee the anguish I have endured for thee; or my early declaration of thee to the Lord, with vows and prayers; or my tender solicitude about thy future welfare?" (*Marg. Ref.*) The Chaldee word (רַב) for son, which is not used elsewhere in this book, and only once in the Hebrew Scriptures, (*Ps. 42:2. Heb.*) induces some learned men to think, that Lemuel was king, in some region of Syria or Chaldaea.

V. 3. The company of licentious women tends to enfeeble both body and mind, and to unfit men for the duties of their station. If then Lemuel should yield to this temptation, he

5 Lest they drink and forget the law, and 'pervert the judgment of any of the afflicted.

6 Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.

7 Let him drink, and forget his poverty, and remember his misery no more.

8 Open thy mouth for the dumb in the cause of all such as are appointed to destruction.

9 Open thy mouth, judge righteously, and plead the cause of the poor and needy.

[Practical Observations.]

10 ¶ Who can find a virtuous woman? for her price is far above rubies.

11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

12 She will do him good, and not evil, all the days of her life.

13 She seeketh wool and flax, and worketh willingly with her hands.

* Heb. *alter*. Heb. *all the sons of affliction*. h Ps. 104:15, 1 Tim. 5:23. * Heb. *bitter of soul*. 1 Sam. 1:10, 30:6, 2 Kings 4:27, *margine*, 1 Eph. 5:18. * 247:11, 12. 1 Sam. 19:4—7, 20:32, 22:14, 15. Esth. 4:13—16, Job 29:9—17, Ps. 82:3, 4. Jer. 28:16—19, 24, 38:7—10. John 7:51. * Heb. *the sons of destruction*. Ps. 79:11, *marg.* 1:12, 20:5. Lev. 19:15, Deut. 1:16, 16:18—20, 2 Sam. 3:15. 2 Sa. 3:15, 22:2, 2. Is. 1:17, 33:14, 32:12, Jer. 5:25, 22:4, 13, 23, 33, Dan. 4:27, Am. 5:11, 12. Zech. 7:9, 9, 9, John 7:24. Heb. 1:9, Rev. 19:11, m 24:1, 22, 19, 14, Ruth 3:11. Ec. 7:28, Cant. 6:9, 9, Eph. 3:25—33, n 3:15, 8:11, 20:15. o 2 Kings 4:9, 10, 22, 23, 1 Pet. 3:1—7, p 1 Sam. 9:18—21, 25, 27, q Gen. 18:6—8, 24:13, 14, 18—20, 29, 30, Ex. 2:16, Ruth 2:2, 5:23, 1e. 3:16—24, 32:9—11, Acts 9:39, 40, 1 Thes. 4:11, 2 Thes. 3:10—12.

would be disqualified for the duties of a king. His time and thoughts, which ought to be otherwise employed, would be thus engrossed; and he would gradually be drawn aside into those ways of indolence, indulgence, and negligence; and led to make those sacrifices of the interests of his kingdom and the affections of his people, to please some favourite concubine; which have in unnumbered instances proved destructive to princes, who otherwise had the prospect of reigning happily. (Notes, 5:3—14, 20—23, 7:6—23, 1 Kings 11:1—8, 12.)

V. 4—7. Kings and magistrates should be more scrupulously temperate than other men, in proportion to the importance of their offices; for if they cloud their understanding with wine, they will be apt to forget or mistake the statutes by which they should judge, or be induced by designing men to commit injustice. This is the more aggravated, because the poor and afflicted are chiefly injured; their cause may be deemed worthy of little notice; nay, perhaps decided against them, and even their lives sacrificed to oblige some powerful oppressor, who is the companion of the ruler in his revels. On the contrary, strong drink should be administered as a cordial to those, who are ready to faint through weakness or weariness; and to cheer the spirits of the dejected, that they may be raised above the depressing sense of their poverty and misery.—Some think, that "by him that is ready to perish," the condemned criminals are meant, to whom it was customary to give a draught of wine, or other strong drink, when led to execution. (Marg. and Marg. Ref. Notes, Lev. 10:9—11, Esth. 3:8—15, Ps. 104:14, 15, Ec. 10:16—19, Is. 28:7, 8, Dan. 5:1—4, Hos. 4:7—11, v. 1:75—7, Am. 6:3—8, Hab. 2:15—17, Mat. 14:5—11, Eph. 5:15—20, v. 18—20.)

V. 8, 9. Magistrates ought to be the counsellors and protectors of the oppressed; of the poor and needy, who cannot fee advocates; and of all who are unable or afraid to plead their own cause. They should quash malicious prosecutions, decide in favour of the injured party, and detect and expose the oppressor; and thus deliver the poor and needy, who were "appointed to destruction," and judge righteously without respect of persons. And if kings do not, or cannot, personally administer justice in this manner; they should be the more circumspect, in appointing those who act as their representatives in these important concerns. (Marg. and Marg. Ref. Notes, 20:8, 24:1, 12, Deut. 16:18, 19, 1 Sam. 19:4—7, Esth. 4:13—17, Job 29:7—17, Ps. 72:1—14, 82:2—4.)—"If thou seest a man in danger to lose his right, because he is not able to make it out; and through fear, or ignorance, or want of elocution, cannot speak for himself: keep not silence, but undertake his defence; especially if it be the cause of strangers, who understand not the laws; and perhaps are in danger to suffer some great damage in their bodies, credits, or estates." Bp. Patrick.

V. 10. This description of a virtuous woman forms a kind of poem, containing twenty-two verses, of which each in succession begins with a different letter of the Hebrew alphabet. It seems to have been composed by the mother of Lemuel, and intended to direct him in the choice of a wife; but it contains many important lessons to various descriptions of persons in every age. The interrogation implies both the scarceness of such virtuous women, and the happiness of him who had found one for his wife. (Notes, 12:4, 18:22, 19:14, Ec. 7:23—28, v. 28.) The word (יָמִין), rendered *virtuous*, may imply both health and mental endowments, as well as the good dispositions and conduct of the person described.

* The word signifies both *strength*, (or rather *courage*), and

14 She 's like the merchants' ships; she bringeth her food from afar.

15 She 'riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

16 She 'considereth a field, and 'buyeth it; with the fruit of her hands she planteth a vineyard.

17 She 'girdeth her loins with strength, and 'strengtheneth her arms.

18 She 'perceiveth that her merchandise is good: 'her candle goeth not out by night.

19 She 'layeth her hands to the spindle, and her hands hold the distaff.

20 'She 'stretcheth out her hand to the poor, yea, 'she reacheth forth her hands to the needy.

21 She is not 'afraid of the snow for he, household: for all her household are clothed with 'scarlet.

22 She maketh herself 'coverings of tapestry her 'clothing is silk and purple.

1 Tim. 5:10, 14, Tit. 2:5. r 24, 1 Kings 9:26—28, 2 Chr. 9:10, 21, Ez. 27:3, &c. s Josh. 3:1, 2 Chr. 36:15, Ps. 119:147, 148, Ec. 9:10, Mark 1:35, Rom. 12:11. t Mat. 24:45, Luke 12:42, u Josh. 15:18, Cant. 8:12, Mat. 13:44, 1 Heb. 1:13, 1 Kings 18:46, 2 Kings 4:29, Job 38:3, Luke 12:35, Eph. 6:10, 14, 1 Pet. 1:13, v Gen. 49:24, Is. 44:12, Hos. 7:15, ¶ Heb. *testate*, z Gen. 31:40, Ps. 127:2, Matt. 25:3—10, 1 Thes. 2:9, 2 Thes. 3:7—9, a Ex. 35:25, 26, b 1 Sam. 10:21, c Heb. *spreadeth*, c 19:17, 22:9, Job 31:16—20, Ps. 41:1, 112:9, Ec. 11:2, Mark 14:7, Acts 9:38—41, 20:34, 35, Eph. 4:28, Heb. 13:16, d 25:20, ¶ 10, double garments, Gen. 45:22, e 7:16, f Gen. 41:42, marg. Esth. 1:1, 8:15, Ps. 45:13, 14, Ez. 16:10—13, 1 Pet. 3:3, 4.

riches, and virtue. . . . And in the description of fitting persons for the magistracy, Jethro in general saith they should be *anschee chayil*, (Ex. 18:21.) which we translate *able men*; and then follows more particularly wherein their ability should consist, "Such as fear God, men of truth, hating covetousness." I take therefore the word to include a great fear of God, (mentioned afterwards, v. 30.) which is so powerful, as to endue one with courage to do well, when piety is contemned, nay, laughed at and abused." Bp. Patrick.—The same word is used when Boaz says to Ruth, "All the city of my people do know that thou art a virtuous woman;" (Ruth 3:11.) where the context seems to fix the meaning; for by her unblemished character, her piety and virtue must be especially intended.—The character is drawn with reference to the usages of those days; but the general outlines are equally suitable to every age and nation. Perhaps it was no more than an ideal picture of feminine excellence; and living characters were to be estimated according to the degree in which they resembled it.—Above rubies.] Marg. Ref. n.

V. 11. The husband of such a wife, would so entirely confide in her conjugal fidelity and in her prudent management, that he could have no jealousy of her, but would trust all his domestic concerns to her without reserve. (Notes, 2 Kings 4:8—10, 23, 1 Pet. 3:1—7.) And every thing being conducted with economy, he would not be tempted to unjust methods of getting gain; as they often are whose affairs are deranged, and whose substance is wasted, by an extravagant woman.

V. 12. 'She will not only endeavour to answer his love with an equal affection, but to provoke and excite it by pleasing him in every thing; and avoiding whatsoever is ungrateful to him, nay, by deserving well of him, and studying to promote the interest of him and his family, and to maintain his honour and reputation; and that not only by fits, and in a good humour, but all the days of her life; even after he is dead, if she survive him." Bp. Patrick.

V. 13—29. Though we are led to conceive of this "virtuous woman," as of one in a superior station, and such a wife as Lemuel would be happy in finding; yet she is described as peculiarly industrious, and as taking pleasure even in manual labour; rising early to superintend her household, that all might have their provisions in due time, in order to their attendance on their several employments. Her wool, flax, spindle, and distaff are mentioned to her honour; while the delicacy and ornaments of the daughters of Zion are by the prophet recorded to their shame. (Notes, Is. 3:16—26.) By her diligence and good management, this "virtuous woman" is represented as able to provide every thing in abundance, of the best quality, and at the best market; and thus, like the merchants' "ships, bringing her food from far." The gains of her industry enable her to purchase fields and plant vineyards; and in doing this also she manages her affairs with prudence and consideration. She does not shrink from labour; but as exercise gives her strength, so she readily exerts it in any profitable employment. She takes care that all she has to dispose of be completed in the best manner; and that all which she buys be good of the kind; and though she arose early, yet *tasting* the pleasure and profit of industry, she is not in haste to retire to rest, but spends the evening after it is dark in useful occupations; nay, the whole, or a great part of the night, when the case requires it. Yet her diligence springs not from covetousness: but she desires to have enough and to spare for the poor; while her charity is maintained by her industry and frugality. Her family are prepared for the

23 Her husband is known in the gates, when he sitteth among the elders of the land.

24 She maketh fine linen and selleth it; and delivereth girdles unto the merchant.

25 Strength and honour are her clothing; and she shall rejoice in time to come.

26 She openeth her mouth with wisdom; and in her tongue is the law of kindness.

g 12:4. h 24:7. Deut. 16:18. 21:19. Ruth 4:1,2. Job 29:7. 113:19. 1 Kings 10:28. E. 27:16. Luke 16:19. k Job 29:14. 40:10. Ps. 132:9,16. Is. 61:10. Rom. 13:14. Eph. 4:24. 1 Tim. 2:10. 1 Pet. 5:5,6. 1 Ps. 97:11,12. Is. 65:13,14. Matt. 25:20. 21. m 8:9. Judg. 13:23. 1 Sam. 25:21—31. 2 Sam. 20:16—22. 2 Kings 22:15—23. 24th. 4:4. 5:8. 7:3—6. 8:5—6. Luke 1:33,42—56. Acts 18:29. Eph. 4:29. Col. 4:

inclemency of the winter, by having double garments, (*marg.*) or changes of raiment; clothes in plenty, and suitable to their stations: her own clothing is good, and becoming her rank, but of her own manufacturing; and her husband is known among the assembled elders, by his decent and respectable appearance, and by his cheerful aspect: and besides all this plenty, she disposes of many valuable articles to the merchants. Thus her health and vigour of mind are preserved; her reputation is established; and her life is spent in so useful a manner, that she will be enabled in time to come to reflect upon it with comfort. Her conversation also is prudent and pious, cheerful and friendly: kindness dictates, and wisdom directs, all she says; she speaks according to the divine law, which requires love and gentleness: and she neither wastes her own time in idleness, nor allows any of her household to do so; nor yet to want any thing which is good for them. Her children well educated and provided for, grow up to be a credit to her; and repay her attention by their commendations of her, and their prayers for her: and her husband, with heartfelt satisfaction, expatiates in her praises, saying with gladness of heart, "Many daughters" of Adam and Abraham "have done virtuously; but thou excellest them all." (*Marg. and Marg. Ref.*)—The word rendered *virtuously* is the same as *לתי אסתר*: *dies postremus, the last day or latter day.* (*Notes, Job 19:23—27, v. 25.*) A future state and the day of judgment seem to be intended.

V. 30, 31. The favour and flattering attention shown to young women, on account of external embellishments, or polite accomplishments, or of their wit, gayety, rank, or wealth; with all the lavish commendations and professions of love made to them; are deceitful, and will soon turn into neglect and disgust, if they do not possess more solid excellences. And "beauty," though so much admired and extolled, is a mere fading vanity: it adds nothing to present happiness; it often covers and augments the deformity of a worthless mind; it exposes the possessor to numberless snares, and proves a dangerous temptation to others: and it soon fades, and leaves nothing but the pride and folly which it fostered, without any foundation for esteem and durable affection: and those, who marry a worthless woman on this account, will surely experience how vain it is. But a woman who fears God, and conscientiously attends to the duties of her station, will grow into the esteem and affection of her husband, and acquire merited and durable respect and commendation. Every one ought to behave to her, according to the good effects of her conduct to her relations and the community: and she is worthy to be noticed with commendation even in the public assemblies of the state, as one whose good works render her peculiarly a useful member of society: and should every tongue be silent, her own conduct will sufficiently manifest her worth, and establish her reputation with all competent judges. "Thus is shut up this looking-glass for ladies, which they are desired to open, and dress themselves by: and if they do so, "their adorning will be found to praise, and honour, and glory, at the appearing of Jesus Christ."—*Henry.* (*Marg. Ref. Notes, 11:22. 2 Sam. 14:25—27. Esth. 1:10—12. Ps. 147:10,11. Ec. 12:11—14. 1 Pet. 3:1—7. Rev. 14:12,13, v. 13.*)

PRACTICAL OBSERVATIONS.

V. 1—9. The affectionate instructions and counsels of prudent and pious mothers may be as useful to the minds of their children, as their tender care of them in their infancy is to their bodies. And when we consider, that those who occupy the most important stations in the community, often receive the first impressions from their mothers, which are generally most durable; we shall perceive how much the interest of mankind is connected with the due performance of the maternal duty; and of what importance it is that women be so educated, as to be qualified for such a charge.—Those children, who are early devoted unto God in baptism, and by fervent prayers, and who have been educated accordingly, may be exhorted and persuaded upon that ground, in accession to their obligations to the affection and authority of a tender parent; and it behooves them to consider, what return they will make to such kind friends, and what use of their salutary admonitions. Those, who have the prospect of succeeding to high authority, should be educated and cautioned with proportionably the greater care, because their conduct will have so extensive an effect upon others; and they should especially be warned against those vices, to which they will certainly be most tempted. Such noble and royal youths are sure to have abundance of flatterers; who will persuade them that their rank authorizes them to indulge their passions, and that they

27 She looketh well to the ways of her household, and eateth not the bread of idleness.

28 Her children arise up and call her blessed: her husband also, and he praiseth her.

29 Many daughters have done virtuously, but thou excellest them all.

30 Favour is deceitful, and beauty is vain; but

5:6. n 12:18. 16:24. 25:15. Gen. 24:18—20. Cant. 2:14. 4:11. Mel. 2:6. Acts 15:1. 1 Pet. 3:1,4,5,8,9. o 14:1. 1 The. 4:11. 2 The. 3:6—12. 1 Tim. 5:10,13. 14. Tit. 2:4,5. p 1. 1 Kings 2:19. Ps. 116:16. 2 Tim. 1:5:13—17. q Cant. 7:1—9. Is. 62:4,5. marg. r Or, gotten riches. s Cant. 6:8,9. E. 5:27. g 6:25. 11:22. 2 Sam. 14:25. Esth. 1:11,12. Ec. 16:15. Jam. 1:11. 1 Pet. 1:24.

are not to be restricted like their inferiors. It is therefore well for them when they have affectionate and prudent monitors to inculcate other lessons. For such princes, as have "given their strength to women" and wine; and have inflamed their passions, vitiated their judgments, and enfeebled both body and mind by excesses; have not only forgotten the law, perverted judgment, and become tyrants and oppressors; but they have gone into those ways, which have terminated in their own ruin: and history abounds with instances of this kind, which are set up as beacons, to warn others to shun the rocks on which they split. On the other hand, those who have studied the welfare of their people, and have used their authority to protect the innocent and to defend the oppressed, have best secured their own interest, establishment, and reputation. But if exact temperance and impartial rectitude become kings, and judges, they are equally requisite for the ministers of religion: for if they forget the law of God, or prevent his truth, the consequences will be still more dreadful to themselves and others. The many awful instances there have been of promising men, who have been disgraced and ruined by women and wine, should warn every one, who bears the sacred character, to avoid all approaches to these evils, and all appearance of them. Every creature of God is good; and strong drink, though wretchedly abused, has its use: but instead of wasting it in excess, those who can afford it should dispense it to the diseased and the wretched, that by the moderate use of it they may be refreshed and relieved: "let them drink and forget their poverty, and remember their misery no more." By the same rule, commendation and consolatory topics should be used as cordials to the dejected and tempted. But when they are administered to the confident and self-sufficient, they operate as wine on those who are already in a measure intoxicated. And by parity of reason, since magistrates should plead as counsellors for such as cannot plead for themselves; we should all use the gifts we possess, for the benefit of others, to supply their deficiencies, and to preserve them from oppression, deception, or destruction.

V. 10—31. As we have repeatedly in this book been warned against the seductions of bad women, there is a peculiar propriety, in its concluding with the character and commendations of the virtuous woman; for the confutation of such as indiscriminately censure the sex, and speak against marriage, though it is God's own institution. In the fallen state of human nature, it is no wonder, that but few, either men or women, are in any good measure what they ought to be; and various causes concur in rendering women what they ought not to be. But it is of immense importance, that a standard should be fixed, by which all, who regard the word of God, may estimate the intrinsic value of the female character. Some there are to be found, who in a good degree answer to this description: yea, "many daughters have done virtuously;" every one of them is far more valuable than rubies; and happy is he, to whom the Lord gives such a prize, in a wife. While his heart safely trusts in her, she will do him good, in every sense, as long as she lives, and conduce to his comfort, interest, credit, and safety from snares and temptations. But when we carefully consider this standard of feminine excellency, in which conjugal fidelity, economy, industry, cheerful attention to household affairs, and to the good government of servants, and education of children, with a regard to the interests of her husband, are united with charity, piety, wisdom, and the fear of God; in which avarice and extravagance are equally avoided, and the due distance is preserved between penuriousness and waste, between ostentation and slovenly neglect; and in which no mention is made of time spent in those vain amusements and decorations, which seem the only business of multitudes who can in any way get time and money for them; but the whole life is employed, and the thoughts and conversation occupied, about the duties to be performed to God and man: I say, when this character is well considered, and contrasted with the admired and accomplished females around us; the mind must be impressed with surprise, and led to many interesting inquiries. Numbers in the different ranks of life may be found any where, except in their own families, or in the house of God: they are adorned with every thing, except wisdom and grace: they affect to know many things, but would not even be thought to understand those, which are the proper duties of their station. Nay, they leave even their own offspring to the care of mercenaries, that they may be totally disengaged, and at liberty for vanity and dissipation! But which of the two characters is most amiable, rational, or useful? Which is the best fitted

'a woman that feareth the Lord, "she shall be praised.

t 1:7, 3:13. Ex. 1:17, 21. Ps. 147:11. Luke 1:6, 46—50. 1 Pet. 3:4, 5. Rom. 2:29. 1 Cor. 4:5. 1 Pet. 1:7, 3:4. x 16: 11, 30. Ps. 123:2. Rom. 6:21, 22. Phil. 4:17.

for the important duties of a wife and mother? Indeed the matter admits not of a question. At first glance we perceive how much ancient simplicity excelled modern refinement; and still more clearly, how far the wisdom of God's word surpasses the devices of men! We cannot but lament, that the too general modern education of females is such, as seems intended to form them useless triflers, fit only to be gazed upon, or made subservient to amusement and pleasure. And how can they, who spend the whole night in dissipation, the morning in sleep, and the evening in dressing, "rejoice in time to come," when they review a life so wretchedly wasted? When they grow old, it cannot be expected, that the children, whom they neglected for the sake of the most trivial pursuits, will "arise up and call them blessed;" and in general the hearts of their husbands can by no means trust in them; they are a grief and trouble to them all their days;

31 Give her ^{of} the fruit of her hands; and let her own works praise her in the gates.

y Mark 14:7—9. Acts 9:39. Rom. 16:1—4, 6, 12. 1 Tim. 5:26. Heb. 6:10. Rev 14:13.

and they are frequently the only persons from whom they receive no commendation. And what the end of a life thus spent will be, if also thus ended, needs not to be told; that at least it will be found, that "favour was deceitful, and beauty vain." But "a woman that feareth the Lord," will then receive due commendation, and according to the fruit of her hands it will be given her; and her own works will praise her in the gates. Of this "honour, which cometh from God," every one ought to be ambitious; and according to this standard we all ought to regulate our judgments. With this before their eyes, let pious parents educate their children, especially their daughters; let godly men make choice of wives and value them accordingly: and this description let all women daily study, who desire to be durably beloved and respected, and to fill up their station in the community in a useful and honourable manner.

THE

BOOK OF ECCLESIASTES.

THE name of this book is taken from the Septuagint, and is a Greek word signifying a *preacher*, or one who harangues a public congregation. The Hebrew name (חֵכֶם) may either mean the person who assembles the people, or he who addresses them when assembled.—The book is generally ascribed to Solomon: and it can scarcely be doubted, that the tradition of the Jews is well grounded; namely, that Solomon wrote it, when brought to deep repentance for the atrocious crimes, into which he had been seduced by his idolatrous wives and concubines.—Certain it is, either that Solomon was the writer; or that some other person wrote it, as assuming his character: for many things in it are so peculiarly appropriate to Solomon, that no other man who ever lived could truly speak them. (1:2, 16, 2:4—10, 7:23—28, 12:9.) But it would be very absurd to suppose, that any *inspired* writer would use a feigned name and character.—Grotius finds some words in this book, that are not to be met withal but in Daniel and Ezra, and the Chaldean interpreters; which makes it probable, he thinks, that it was written after their captivity in Babelon. But supposing Solomon to write here as a penitent, after he had frequented the company of many outlandish women, (of whom we read, 1 Kings 11:2.) it need not seem strange to us that he had learned the use of many of their words. ... Besides, in other books of Scripture there are words, for the signification of which we are fain to have resort unto other languages, and particularly the Arabic: ... and yet, for all that, might be pure Hebrew according to the language which was then spoken." *Bp. Patrick*.—The nature of this book, which is properly a *sermon* on a special occasion, precludes the expectation of prophecies in it: nor is there any express quotation of it or reference to it, in the other Scriptures, especially in the New Testament, as far as I can recollect or discover: yet, it is indisputable, that it formed a part of the sacred Canon in the time of our Lord; and the instruction it contains, when well understood, appears entirely to coincide with the writings both of the Prophets and Apostles.—Detached passages indeed, have been considered as containing unscriptural doctrine, and even such as leads to skepticism and licentiousness; and no doubt superficial and carnally-minded men may "wrest them, as they do the other Scriptures, to their own destruction;" but they all admit of a sound and useful interpretation, when accurately investigated, and when the general scope of the book is attended to. 'The tendency of this book is excellent, when rightly understood: and Solomon speaks in it with great clearness of the revealed truths of a future state, and universal judgment.' *Grey's Key*.—It is evidently an inquiry after the *chief good*, or what can make man happy: an inquiry which the most learned, sagacious, and ingenious pagan philosophers were unable, but never could solve. Yet the inspired preacher has satisfactorily and finally settled it, not merely by authority or argument, but by the result of his own experiments. A more unexceptionable decision cannot be conceived, whether Solomon's greatness and prosperity, his wisdom and knowledge, or his advantages for making these experiments, and his assiduity in them, be considered.—He had evidently two objects in view. First, to show where happiness could not be found; and secondly, where it might. 'Whatsoever is vain and perishing cannot make men happy. But all men's designs in this world are vain and perishing; therefore they cannot, by prosecuting such designs, make themselves happy. ... That which can make a man's mind quiet, still, and calm, both in life and death: that alone can make him happy. Now this the fear of the Lord can do for him, and this alone: therefore this, and nothing else, will make him a happy man.' *Bp. Patrick*.—The first six chapters are principally employed on the former part of the argument: in which is shown the vanity of knowledge and wisdom, (apart from true religion,) of mirth and pleasure, of magnificence, prosperity, power, and wealth: yet some counsels are here interspersed, tending to show how the vanity, or at least the vexation, of each may be abated; and also intimations are afforded, that wisdom is far preferable to all other acquisitions, and that a cheerful use of providential blessings is much better than covetousness.—In the second part, from the end of the sixth chapter, the general object of the writer is gradually unfolded; and many important cautions and instructions are given, how to make the best of things as we find them, how to live comfortably and usefully in this evil world, and how to derive benefit from the changing events of life.—Here, indeed, the royal Preacher sometimes pauses, to show the vanity of the several things, of which he has occasion to discourse: yet, this part is chiefly employed in teaching us, where and how to seek present comfort and final happiness. In respect of outward things, the sacred writer inculcates a cheerful, liberal, and charitable use of them; without expecting to derive from them any permanent or satisfactory delight. Yet he counsels us to take the transient pleasure, which agreeable circumstances can afford, as far as consists with the fear of God, or true religion; to be patient under unavoidable evils; not to aim at perilous, arduous, or impracticable changes; to fill up the station allotted us, in a peaceable, equitable, and prudent manner: to be contented, meek, and affectionate; to do good abundantly, and to persevere in so doing for the pleasure arising from it, and in expectation of a gracious recompense. These general rules are interspersed with warnings and counsels to princes and great men; and to subjects in respect of their rulers: nor can it be doubted, that a great part of the vexation of human life is occasioned by the misconduct of men in these particulars.—But the conclusion of the whole matter is this, "Fear God and keep his commandments; for this is the whole of man;" thus habitually prepare for death and judgment, which will surely and speedily arrive." In fact, it is evident, that Solomon shows the vanity and vexation of all those things, from which idolatrous and apostate men seek happiness, in order to recommend the substantial blessing of true religion: and that however some parts of his doctrine militate against the traditions of men, or the impositions of Antichrist; none of them, when fairly interpreted, and compared with the context, will be found inconsistent with the doctrines and precepts of Christ and his Apostles, but coincident with them, in all the grand outlines of truth and duty.

CHAPTER I.

The writer and subject of the book, 1, 2. The vanity of earthly things illustrated by the shortness of life; the restless motions of the sun, wind, and waters; the correspondent toil of man; and the want of satisfaction, and of novelty, experienced in every thing, 3—11. The writer shows his royal authority, his pursuit of wisdom, and the vexation that he found in it, 12—18.

THE words of "the Preacher, the son of David," king of Jerusalem.

a 12: 27, 12:8—10. Neh. 6:7. Ps. 40:9. Is. 61:1. Jon. 3:2. 2 Pet. 2:5. b 12. r Kings 11:42, 43. 2 Chr. 9:30, 10:17—19. c 2:11, 15, 17, 19, 21, 23, 26, 3:19, 4:4, 8, 16, 5:10, 6:11, 11:3, 10, 12, 9. Ps. 38:5, 6, 29:9, 10, 14, 4. Rom. 8:20. d 2:22, 3:9, 5:16. Prov. 23:4, 5. Is. 55:2. Hab. 2:13, 18. Matt. 16:26. Mark 8:36, 37. John 6:

NOTES.—CHAP. I. V. 1. The word rendered "Preacher," has a feminine termination, though it is used both with a

2 Vanity of vanities, saith the Preacher, 'vanity of vanities; all is vanity.

3 What 'profit hath a man of all his labour which he taketh 'under the sun?

4 One 'generation passeth away, and another generation cometh: 'but the earth abideth for ever.

27. e 2:11, 19, 4:9, 7, 5:18, 6:12, 7:11, 8:15—17, 9:3, 6, 13. f 6:12. Gen. 5:9—31. 11:10—32, 36:9. &c. 47:9. Ex. 1:6, 7, 6:16, &c. Ps. 89:47, 48, 90:9, 10. Zech. 1:6. g Ps. 102:24—28, 104:5, 119:90, 91. Matt. 24:35. 2 Pet. 3:10—18.

masculine and a feminine verb: but the connexion, in several places, confines the meaning of it to the *speaker*, and *not* the

5 The sun ^{also} ariseth, and the sun goeth down, and ^{hasteth} to his place where he arose.

6 The wind goeth toward the south, and turneth about unto the north : it whirleth about continually ; and the wind returneth again according to his circuits.

7 All the rivers run into the sea ; yet the sea is not full : unto the place from whence the rivers come, thither they return again.

8 All things are ^{full} of labour ; man cannot utter it : the eye is not satisfied with seeing, nor the ear filled with hearing.

9 The thing that hath been, it is that which shall be ; and that which is done, is that which shall be done : and there is no new thing under the sun.

10 Is there any thing whereof it may be said, See, this is new ? it hath been already of old time, which was before us.

11 There is no remembrance of former things ; neither shall there be any remembrance of things that are to come, with those that shall come after.

[Practical Observations.]

b Gen. 8:22. Ps. 19:4-6. 89:36-37. 104:19-23. Job. 33:20. 1 Josh. 10:13, 14. Hab. 3:11. * Heb. *peneth*. Ps. 42:1. Job 37:9, 17. Ps. 107:25, 26. Jon. 1:4. Matt. 7:24-27. John 3:8. Acts 27:13-15. 1 Job. 38:10, 11. Ps. 104:6-9. † Heb. *return to go*. m 2:11, 26. Matt. 11:28. Rom. 8:22, 23. n 4:1-4. 7:21-26. o 4:8. 5:10, 11. Ps. 63:5. Prov. 30:15, 16. Matt. 5:6. Rev. 7:16, 17. p 3:15. 2 Pet. 2:1. q Is. 43:19. Jer. 31:22. Rev. 21:1, 5. r Matt. 5:12. 23:30-32. Luke 17:26-30. Acts 7:51, 52. 1 Tim. 2:14-16. 2 Tim. 3:8. s 2:16. Ps. 9:6. Is. 41:22-26. 42:9. t *Seem*. 1. Kings 4:1. u 17: 7:25. 8:9, 16, 17. Ps. 111:5. Prov. 2:2-4. 4:

discourse. In its general meaning it signifies one who *galereth* ; that is, one that collects the people together into a congregation, in order to instruct them.—As Solomon in the preceding book, spake in the name of *Wisdom*, (which is feminine in the original,) it seems most obvious to consider him as speaking in the same or a similar character ; if the feminine termination of the original word be at all regarded. (*Note*, *Prov.* 1:20.) The name of Solomon indeed is not mentioned in the book : but no other son of David reigned in Jerusalem over Israel : (12) Solomon's successors were called kings of Judah, as distinguished from the kings of Israel, or of the revolted ten tribes ; and many things in the book can suit none but Solomon.—These are the words of him who thought the name of a preacher, or public instructor of God's people, . . . no less honourable than that of the son of king David, whom he succeeded in his throne. *Bp. Patrick*.—Solomon is here called a preacher, or one that assembleth the people, because of his teaching the true knowledge of God ; and how men ought to pass their life in this transitory world.

V. 2. This abrupt proposal of his subject shows how full Solomon's heart was, and how desirous to impress the reader forcibly with it. He does not say, All things are *vain* : out that they are *vanity* in the abstract ; yea, *vanity of vanities*, one complex vanity, constituted of numberless vanities ; and this he repeats, to show the certainty of it, and his assurance that the whole is unmix'd vanity, and nothing else. All created good, abstracted from its connexion with the love and service of God, is unsuitable and insufficient to make us happy, or to do any thing effectual towards it : every enjoyment is unsatisfactory, uncertain, and transient ; and there is nothing permanent or stable to be found. As God created them, all things were good, and suitable for the end which he intended : but as apostate man perverts and idolizes them, puts them out of their place, and expects that from them which is not in them, they prove empty, and vanish in disappointment and vexation.—He condemneth the opinions of all men, who set felicity in any thing but God alone ; seeing that in this world all things are as vanity and nothing. (*Marg. Ref. Notes*, 12:8—14. Ps. 39:5-6. 62:8—10. 89:46—48. 90:3—11. 144:3, 4. *Rom.* 8:18—23.)

V. 3. "In all labour there is profit," whilst earthly things are subordinated to heavenly : but when a man disturbs that order, no solid good accrues to him from all his care and toil. The ambitious, the covetous, the sensual, nay the *studious*, labour for a bubble, a shadow, a chimera, which soon vanishes and leaves them in darkness and despair. (*Marg. Ref. Notes*, 2:18—23. 5:13—17. *Prov.* 23:4, 5. *Is.* 55:1-3. *Matt.* 16:24—28, v. 26.)—*Under the sun.* *Marg. Ref. c.*

V. 4—11. The earth indeed, and its productions and affairs, abide nearly the same through successive ages ; but it is continually shifting its inhabitants ; and what are they the better for all they possessed on earth, when swept away to make room for another generation ? (*Marg. Ref. f, g. Notes*, 6:11, 12. *P. O. Gen.* 5: *Note*, Ps. 102:25—28.) The swift approach of death is alone sufficient to prove the vanity of a portion in this world. But the incessant motion of the sun, which notwithstanding is but where he was yesterday, or last year at this time ; the shifting of the wind from one point to another, and then back again ; and the speedy current of the rivers to join the ocean, which yet is not filled with them, but returns them in various ways to water the earth, to feed the springs, and to supply the rivers ; are so many

12 ¶ I the preacher was king over Israel in Jerusalem :

13 And ¶ I gave my heart to seek and search out by wisdom concerning all things that are done under heaven : this sore travail hath God given to the sons of man, to be exercised therewith.

14 I have seen all the works that are done under the sun ; and, behold, all is vanity and vexation of spirit.

15 That which is crooked cannot be made straight : and that which is wanting cannot be numbered.

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem ; yea, my heart had great experience of wisdom and knowledge.

17 And ¶ I gave my heart to know wisdom, and to know madness and folly : ¶ I perceived that this also is vexation of spirit.

18 For in much wisdom is much grief ; and he that increaseth knowledge increaseth sorrow.

7. Is. 1:5. 23:26. 1 Tim. 4:15. x 3:10. 4:4. 12:12. Gen. 2:19. 1 Chr. to afflict them. y 17:18. 2:11. 17:17. 1 Kings 4:30—33. Ps. 29:4, 5. z 3:11. 7:13. 1:5. 34:28. Is. 40:4. Lam. 3:37. Dan. 4:35. Matt. 6:27. § Heb. *defect*. a 2:30. Ps. 44:7, 8. Is. 16:7—14. Jer. 22:14. Ez. 38:10, 11. Dan. 4:30. b 2:9. 1 Kings 3:12. 1 Chr. 10:10. 10:23, 24. 2 Chr. 1:10—12. 2:12. 9:22, 23. ¶ Heb. *seem much*. Heb. 5:14. c *See* on 13. 2:3, 12. 7:23—25. 1:11. d 2:10, 11. e 2:15. 7:16. 12:12, 13. Job 28:28. 1 Cor. 3:18—20. Jam. 3:13—17.

emblems of man's restless state in this world, and lessons to him to spend his span of life in doing the will of his Creator, and in serving his generation. (*Marg. Ref. h—l. Notes*, *Gen.* 1:9. *Ps.* 104:6—12. *John* 3:7, 8.) All things here are full of toil and labour, which man cannot describe, explain, or account for : and after all his labours, he is no nearer finding rest than the sun, the wind, or the current of the river ; but is hastening to the dust whence he set out : and then his soul will find no rest, if he have not sought it in and from God. Nay, the eye, though wearied and worn out with seeing, and the ear with hearing, are not satisfied : every thing satiates the senses and appetites, and palls them with sameness and tedious repetition ; and yet leaves them dissatisfied and craving. (*Marg. Ref. m—o. Notes*, 4:7, 8. 5:9—12. *Prov.* 30:15, 16.) Thus men go on from age to age : we find the world the same as our ancestors did, and shall leave it the same to our posterity ; and all the new inventions and discoveries, that men boast of, are unreal or immaterial. Many things are deemed new through ignorance, men not being aware, that the same truths were known, the same errors contended for, the same objects pursued, and the same plans adopted, in former ages, as at present. The learned often know this to be the case ; and probably it would be found to be so in still more things, if the records of antiquity had not been lost or mutilated. In particular, he who is but moderately acquainted with ecclesiastical history, will scarcely find one modification of religious opinion, amidst the endless variety of modern days, which may not be traced with something of the same kind in ancient times. Upon the whole, it is the same scene over and over again : so that there is scarcely any thing, of which it may be said, "See this is new," but "it hath been already" in old times, though there may be no remembrance of former things : and thus in like manner, many modern inventions and conclusions will hereafter be exploded and forgotten. It is, however, certain that nothing new has been discovered, which can prevent the world from being that same vain, vexatious place, that it was in former ages. (*Marg. Ref. q—v.*)

V. 12—18. After this exordium, the preacher proceeds to a more particular account of himself and his subject. Being "king over Israel in Jerusalem," (*Note*, 1.) he desired wisdom and knowledge, in order to a proper discharge of his high and important trust : (*Note*, 1 Kings 3:8—14.) and he applied himself heartily, and with all the powers of his capacious understanding, to learn every thing which had "been done under heaven," as far as it was discoverable by him. For God had so ordered it, that even knowledge must be acquired with painful and wearisome labour, by the sons of men ; which, however, tends to exercise and employ their minds in a salutary manner, and serves to humble them, as some render the words. (13. *marg.*) Or the clause may mean, that Solomon searched out the nature and cause of that "sore labour and travail," with which God exercises the children of men. The result of this inquiry however was, that when he had considered "all the works done under the sun," he found them to be not only "vanity," but "vexation of spirit"—anxious cares and insipid pleasures ending in bitter disappointments. For no human power, sagacity, or industry, can rectify the crookedness of men's dispositions and behaviour, or even his own ; or exempt worldly enjoyments from vanity ; or supply, or even number up, those things which are wanting to felicity. (*Marg. Ref. t—z.*) Concerning these subjects Solomon "spoke with his own heart." (*Note*, 2:3—5, v. 4.) He pondered them in his mind with serious attention : and, con-

CHAPTER II.

Solomon shows, from his own experiments and reflections, the vanity and vexation of mirth, pleasure, riches, and magnificence, 1-11; of wisdom and knowledge, though far preferable to folly, 12-17; of the most successful labours of man; except as the things of the world are used in a proper manner, according to the will of God, and by his special gift, 18-26.

I SAID in my heart, **Go** to now, **I** will prove thee with mirth; therefore enjoy pleasure: and, behold, this also is vanity.

2 I said of laughter, **It is mad**: and of mirth, **What doeth it?**

3 I sought in my heart to give myself unto wine, (yet acquainting my heart with wisdom,) and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.

a 15. 1:16, 17. 3:17, 18. Ps. 10:6, 14:1. 27:8. 30:6, 7. Luke 12:19. b Gen. 11:3, 4. 2 Kings 5:5. Is. 5:5. Jam. 4:13. 5:1. c 11:9. Is. 50:5. Luke 16:19, 23. Jam. 5:5. Rev. 18:7, 8. d 2:9-5. Prov. 14:13. Is. 22:12, 13. Am. 6:3-6. 1 Pet. 4:2-5. e 1:17. 1 Sam. 23:33. f Heb. *from my flesh with wine.* g Prov. 31:4, 5. Eph. 5:18. e 7:18. Prov. 20:1. 23:23-35. Mat. 6:24. 2 Cor. 6:15-17. h 6:12. 12:13. i Heb. *the number of the days of their life.* J Cor. 4:9. Job 14:14. Ps. 90:9-12. 1 Cor. 11:4. 2 Sam. 18:18. Dan. 4:30. k Deut. 8:12-14. 1 Kings 7:1, 2, 8-12. 9:1, 15-19. 10:19, 20. 2 Sam. 8:1-6, 11. Ps. 49:11. 1 Chr. 27:27.

sidering that he had both riches, authority, capacity, and leisure, he was determined to examine critically the different pursuits, from which men expected happiness. (*Notes, 1 Kings 4:29-34. 10:21-27.*) In the first place he purposed to examine the difference between the enjoyments of such as sought knowledge, and studied the rules of prudence and natural wisdom; and the pleasures of those who lived at their ease, and minded nothing but sensual mirth and indulgence; which was generally deemed to be "madness and folly," and yet had many advocates. But he found the very investigation of the subject to be vexatious; and he was convinced, that there was no solid satisfaction on either side. For even the pursuit of knowledge and wisdom only made distressing discoveries to him of man's wickedness and misery; so that the more he knew, the more he saw cause to lament and mourn over; and at the same time the increase of knowledge rendered the mind more susceptible of painful feelings, and aggravated the guilt of him who continued impenitent. (*Marg. Ref. a-e. Note, 2:12-17.*)—We must remember that the wisdom which comes from God, and leads to him, and which is "the whole of man," is excepted from the general charge of vanity. And all other wisdom and knowledge abstracted from their connexion with it, and subservient to it are indeed vain and vexatious. (*Note, 12:11-14.*)—*Much grief, &c.* (18) 'A sharp anger mingled with scorn, to find either our persons and counsels contemned, or our projects and well-aided designs defeated. Such as was in Ahiathophel, whose penetrating wit made his rage the greater, to see his judicious advice rejected, and the whole conspiracy utterly disappointed.' *Bp. Patrick. (Notes, 2 Sam. 17:14-23.)*

PRACTICAL OBSERVATIONS.

V. 1-11. None are more capable of showing the evil and misery of sin, than those who have been very guilty, and then become deeply penitent; and they generally are very desirous to warn their fellow-sinners, and to call them also to repentance. In like manner, none are so well qualified to preach the vanity of worldly things, as those who have had an opportunity of giving them a full trial, and then renounce them all for the comforts of true religion; and if kings, whose examples prove them to be in earnest in religion, would discourse on this topic to their subjects, they would be the most unexceptionable of all preachers: nor would it be any degradation to their characters; nay, in the judgment of angels, who "rejoice over one sinner that repenteth," they would then appear more truly honourable, than when heading victorious armies, haranguing assembled senates or nobles, or seated on the throne of judgment. For to the calm reflection of a believer, who has run the circuit of earthly good, and is brought back from his wanderings; and then from the verge of the eternal world looks round upon the crowds which throng the court, the city, the change, the theatre; what does it all appear but vanity? Imperial sceptres, high sounding titles, flattering panegyrics, renowned achievements, are as mere a vanity, as the rest of the shadowy possessions and enjoyments of life. The whole is "vanity of vanities," the vainest of vanities, and nothing more. If this world, in its present state, were all, it would be of little value; but what shall we say, when for the sake of such shadows, eternal happiness is forfeited, and eternal misery ensured! "What profit then have" ungodly "men of all their labour, which they take under the sun?" As far as all this world is concerned, we are sensible, that all former generations have laboured only for a grave. The present race of men are treading in their steps; soon the same observations will be made over us; and if we have our good things on earth, it had been "good for us that we had never been born." If indeed, like the sun, we rejoice to run our course of duty, and make haste to fill up our measure of services to our generation, according to the will of God, and then seek our rest in him; the shortness of human life and the vanity of the world will be no loss to us. But if we seek our happiness, and attempt to take up our rest on earth, where "all things are full of labour," we shall at last be but where we set out: all our toil and iniquitude will be in vain,

4 I made me great works; I builded me houses; I planted me vineyards;

5 I made me gardens and orchards, and I planted trees in them of all kind of fruits;

6 I made me pools of water, to water therewith the wood that bringeth forth trees;

7 I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle, above all that were in Jerusalem before me.

8 I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces; I gat me men-singers and women-singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

2 Chr. 26:10. Cant. 1:14. 7:12. 8:11, 12. Is. 5:1. m Cant. 4:12-15. 5:1. 6:2. Jer. 39:4. n Cant. 2:8, 9. Luke 17:27-29. o Neh. 2:14. Cant. 7:14. p Ps. 1:3. Jer. 17:8. q 1 Kings 9:20-22. Ezra 2:58. Neh. 7:57. r Gen. 12:13. 1 Heb. *sons of my house.* s Gen. 13:2. 2 Kings 3:4. 1 Chr. 27:23-31. 2 Chr. 26:10. 32:27-29. Job 1:3. 42:13. 1 Kings 9:14, 28. 10:10, 14, 21, 22, 27. 2 Chr. 26:10. p 2 Sam. 19:35. Ezra 2:65. s Heb. *musical instrument, and instruments.* 1 Chr. 25:1-6. Job 21:11. Ps. 150:3-5. Dan. 3:5, 7, 15. Am. 6:5.

and we must then go and give an account of ourselves to God our Creator and Judge. We cannot alter this state of things, which is the effect of man's apostasy, and of the wrath of God against his sins: our wisdom therefore consists in accommodating ourselves to it; and in ceasing to expect satisfaction here, where every short-lived enjoyment either palls and nauseates through excess, or grows insipid through repetition. For no discovery has yet been made of any new source of pleasure or happiness, which is exempt from vanity and vexation: after all our boasted improvements, the world is the same discontented, disappointed place, that men complained of in former ages; and it will be the same when we are gone and forgotten, like those "former things of which there is no remembrance."

V. 12-18. It behooves all men, as well as kings and preachers, to apply their hearts, and the abilities which God has given them, to find out that wisdom and knowledge, which is connected with their duties in the community. Yet, in the present state of things, even this is "a sore labour and travail;" and the more we read, hear, or observe, of all the works that are done under the sun, the more evil and misery we become acquainted with. We discover calamities which we cannot relieve, errors which we cannot rectify, and vices which we cannot reform: besides those crooks in our own lo which we cannot straighten, and those obliquities in our dispositions, and manifold defects in our own characters, which we feel ourselves unable fully to remove. "Communing with our own hearts" on these subjects will serve the more deeply to convince us, that neither wealth, nor authority, nor wisdom, even if they exceeded those of Solomon, could alter these things. And it is *madness and folly* to expect that satisfaction from "madness and folly," which wisdom and learning fail to confer on their disciples. Yet, that libertines and epicures might have no plea left them; and that no man might be enticed by them to make the perilous experiment, in order to a decision of the question; we have it here made by Solomon, and to the greatest advantage; and, as might have been expected, he found it "vexation of spirit." At the same time he excludes the wise and learned from their boastings also; seeing, with all his unparalleled wisdom and knowledge, he assures us, "that in much wisdom is much grief, and that he that increaseth knowledge increaseth sorrow." Let us then learn to hate and fear sin, the cause of all this vanity and misery; to value Jesus Christ, by whom we may return to God and happiness; to despise and renounce this vain world; and to seek our rest in the knowledge, love, and service of God our Saviour.

NOTES.—CHAP. II. V. 1, 2. Solomon, having found knowledge and learning with all its discoveries, and the wisdom of this world with the reputation derived from it, to be labour, sorrow, and disappointment; deliberately proceeded to make trial of mirth and pleasure, in order to find out the happiest course of life. We may now, therefore, imagine him surrounded with the most witty, gay, and dissipated of his courtiers and subjects; and endeavouring to relax his mind, and dissipate his cares, by feasting, and mirth, and jollity. But he soon found this also to be vanity. Upon reflection, he "said of laughter, It is mad." For a rational creature to indulge in excessive and dissipated mirth was a voluntary insanity, which rendered him for the time devoid of reason, and the object of pity or contempt; which betrayed him into many foolish actions, and entailed on him most painful consequences. And what at last could this noisy, flashy joy do towards making a man happy? For on trial it was found to be little more than the affectation, or hypocrisy, of pleasure: a forced appearance of gladness concealing an aching heart, and increasing its anguish and remorse when it subsided. (*Marg. Ref. Notes, 3. 7:2-6. 11:9, 10. Prov. 14:13. Luke 16:19-23.*)—*I said in my heart, Go to now.* (1) *Marg. Ref. a. b.*

V. 3. The royal preacher next devised to make a critical experiment of the pleasures of wine, which have been so much celebrated by licentious poets. He therefore determined to indulge himself in that respect, and to see what this animal gratification could do for him. Yet he acquainted

23 For ^{all} his days *are* sorrows, and his travail grief; yea, ^{his} heart taketh not rest in the night. This is also vanity.

a 1:4-3:16. Ex. 3:14. Hab. 1:3. o 11:22, 23. 6:9. ¶ Ps. 89:47. p 4—9, 1:13; 4: 3, 7, 9, 9. 8 Heb. *Inebriated*. q 26. 5:13, 14. 1 Kings 11:11—13. Ps. 17:14. r 10:12, 13. 1 Sam. 16:7, 28. s 1:16, 27, 28. t 1:16. u 1:16. v 1:16. w 1:16. x 12:14, &c. 14:25—26. 2 Chr. 13:16, 17, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33. y 12:14, &c. 14:25—26. z 1 Chr. 13:16, 17, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33. aa 1:16, 27, 28. ab 1:16, 27, 28. ac 1:16, 27, 28. ad 1:16, 27, 28. ae 1:16, 27, 28. af 1:16, 27, 28. ag 1:16, 27, 28. ah 1:16, 27, 28. ai 1:16, 27, 28. aj 1:16, 27, 28. ak 1:16, 27, 28. al 1:16, 27, 28. am 1:16, 27, 28. an 1:16, 27, 28. ao 1:16, 27, 28. ap 1:16, 27, 28. aqu 1:16, 27, 28. ar 1:16, 27, 28. as 1:16, 27, 28. at 1:16, 27, 28. au 1:16, 27, 28. av 1:16, 27, 28. aw 1:16, 27, 28. ax 1:16, 27, 28. ay 1:16, 27, 28. az 1:16, 27, 28. ba 1:16, 27, 28. bb 1:16, 27, 28. bc 1:16, 27, 28. bd 1:16, 27, 28. be 1:16, 27, 28. bf 1:16, 27, 28. bg 1:16, 27, 28. bh 1:16, 27, 28. bi 1:16, 27, 28. bj 1:16, 27, 28. bk 1:16, 27, 28. bl 1:16, 27, 28. bm 1:16, 27, 28. bn 1:16, 27, 28. bo 1:16, 27, 28. bp 1:16, 27, 28. bq 1:16, 27, 28. br 1:16, 27, 28. bs 1:16, 27, 28. bt 1:16, 27, 28. bu 1:16, 27, 28. bv 1:16, 27, 28. bw 1:16, 27, 28. bx 1:16, 27, 28. by 1:16, 27, 28. bz 1:16, 27, 28. ca 1:16, 27, 28. cb 1:16, 27, 28. cc 1:16, 27, 28. cd 1:16, 27, 28. ce 1:16, 27, 28. cf 1:16, 27, 28. cg 1:16, 27, 28. ch 1:16, 27, 28. ci 1:16, 27, 28. cj 1:16, 27, 28. ck 1:16, 27, 28. cl 1:16, 27, 28. cm 1:16, 27, 28. cn 1:16, 27, 28. co 1:16, 27, 28. cp 1:16, 27, 28. cq 1:16, 27, 28. cr 1:16, 27, 28. cs 1:16, 27, 28. ct 1:16, 27, 28. cu 1:16, 27, 28. cv 1:16, 27, 28. cw 1:16, 27, 28. cx 1:16, 27, 28. cy 1:16, 27, 28. cz 1:16, 27, 28. da 1:16, 27, 28. db 1:16, 27, 28. dc 1:16, 27, 28. dd 1:16, 27, 28. de 1:16, 27, 28. df 1:16, 27, 28. dg 1:16, 27, 28. dh 1:16, 27, 28. di 1:16, 27, 28. dj 1:16, 27, 28. dk 1:16, 27, 28. dl 1:16, 27, 28. dm 1:16, 27, 28. dn 1:16, 27, 28. do 1:16, 27, 28. dp 1:16, 27, 28. dq 1:16, 27, 28. dr 1:16, 27, 28. ds 1:16, 27, 28. dt 1:16, 27, 28. du 1:16, 27, 28. dv 1:16, 27, 28. dw 1:16, 27, 28. dx 1:16, 27, 28. dy 1:16, 27, 28. dz 1:16, 27, 28. ea 1:16, 27, 28. eb 1:16, 27, 28. ec 1:16, 27, 28. ed 1:16, 27, 28. ee 1:16, 27, 28. ef 1:16, 27, 28. eg 1:16, 27, 28. eh 1:16, 27, 28. ei 1:16, 27, 28. ej 1:16, 27, 28. ek 1:16, 27, 28. el 1:16, 27, 28. em 1:16, 27, 28. en 1:16, 27, 28. eo 1:16, 27, 28. ep 1:16, 27, 28. eq 1:16, 27, 28. er 1:16, 27, 28. es 1:16, 27, 28. et 1:16, 27, 28. eu 1:16, 27, 28. ev 1:16, 27, 28. ew 1:16, 27, 28. ex 1:16, 27, 28. ey 1:16, 27, 28. ez 1:16, 27, 28. fa 1:16, 27, 28. fb 1:16, 27, 28. fc 1:16, 27, 28. fd 1:16, 27, 28. fe 1:16, 27, 28. ff 1:16, 27, 28. fg 1:16, 27, 28. fh 1:16, 27, 28. fi 1:16, 27, 28. fj 1:16, 27, 28. fk 1:16, 27, 28. fl 1:16, 27, 28. fm 1:16, 27, 28. fn 1:16, 27, 28. fo 1:16, 27, 28. fp 1:16, 27, 28. fq 1:16, 27, 28. fr 1:16, 27, 28. fs 1:16, 27, 28. ft 1:16, 27, 28. fu 1:16, 27, 28. fv 1:16, 27, 28. fw 1:16, 27, 28. fx 1:16, 27, 28. fy 1:16, 27, 28. fz 1:16, 27, 28. ga 1:16, 27, 28. gb 1:16, 27, 28. gc 1:16, 27, 28. gd 1:16, 27, 28. ge 1:16, 27, 28. gf 1:16, 27, 28. gg 1:16, 27, 28. gh 1:16, 27, 28. gi 1:16, 27, 28. gj 1:16, 27, 28. gk 1:16, 27, 28. gl 1:16, 27, 28. gm 1:16, 27, 28. gn 1:16, 27, 28. go 1:16, 27, 28. gp 1:16, 27, 28. gq 1:16, 27, 28. gr 1:16, 27, 28. gs 1:16, 27, 28. gt 1:16, 27, 28. gu 1:16, 27, 28. gv 1:16, 27, 28. gw 1:16, 27, 28. gx 1:16, 27, 28. gy 1:16, 27, 28. gz 1:16, 27, 28. ha 1:16, 27, 28. hb 1:16, 27, 28. hc 1:16, 27, 28. hd 1:16, 27, 28. he 1:16, 27, 28. hf 1:16, 27, 28. hg 1:16, 27, 28. hh 1:16, 27, 28. hi 1:16, 27, 28. hj 1:16, 27, 28. hk 1:16, 27, 28. hl 1:16, 27, 28. hm 1:16, 27, 28. hn 1:16, 27, 28. ho 1:16, 27, 28. hp 1:16, 27, 28. hq 1:16, 27, 28. hr 1:16, 27, 28. hs 1:16, 27, 28. ht 1:16, 27, 28. hu 1:16, 27, 28. hv 1:16, 27, 28. hw 1:16, 27, 28. hx 1:16, 27, 28. hy 1:16, 27, 28. hz 1:16, 27, 28. ia 1:16, 27, 28. ib 1:16, 27, 28. ic 1:16, 27, 28. id 1:16, 27, 28. ie 1:16, 27, 28. if 1:16, 27, 28. ig 1:16, 27, 28. ih 1:16, 27, 28. ii 1:16, 27, 28. ij 1:16, 27, 28. ik 1:16, 27, 28. il 1:16, 27, 28. im 1:16, 27, 28. in 1:16, 27, 28. io 1:16, 27, 28. ip 1:16, 27, 28. iq 1:16, 27, 28. ir 1:16, 27, 28. is 1:16, 27, 28. it 1:16, 27, 28. iu 1:16, 27, 28. iv 1:16, 27, 28. iw 1:16, 27, 28. ix 1:16, 27, 28. iy 1:16, 27, 28. iz 1:16, 27, 28. ja 1:16, 27, 28. jb 1:16, 27, 28. jc 1:16, 27, 28. jd 1:16, 27, 28. je 1:16, 27, 28. jf 1:16, 27, 28. jg 1:16, 27, 28. jh 1:16, 27, 28. ji 1:16, 27, 28. jj 1:16, 27, 28. jk 1:16, 27, 28. jl 1:16, 27, 28. jm

V. 18—23. Solomon next considered what would become of his wealth, buildings, and other works and improvements, after his decease. He had indeed a son to succeed him in his kingdom; but who knew whether he would prove a wise man or a fool? He seems to have perceived, that Rehoboam was not likely to inherit his wisdom, or to preserve that prosperity in which he left his kingdom. Yet having rule over all his labour, in which he had showed his diligence and wisdom; his successor would have it in his power to overturn the whole. This reflection so disquieted his mind, that he desired to bring himself to despair of deriving good from all his labours about those things, "which are under the sun;" seeing, that having bestowed great pains, to establish the affairs

24 ¶ *There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God.*

25 For *who can eat, or who else can hasten hereto, more than I.*

b 3:12,22. 5:18. 8:15. 9:7-9. 11:9,10. Deut. 12:12,18. Neh. 8:16. Acts 14:17. 1 Tim. 6:17. Or, *delight in his service.* c 3:13. 5:19. 6:2. Mal. 2:2. Luke 12:19,20. d 1-12. 1 Kings 4:31-34. f Heb. *before him.* Gen. 7:1. Luke 1:6.

of his kingdom in wisdom, knowledge, and equity; his successor, who entered upon it without any labour of his own, might destroy all by his neglect or imprudence. This, Solomon saw to be a great evil in the affairs of men, which could not be rectified; by means of which, the incessant labour and care of man, by day and night, only produce proportionable sorrow and vexation.—“And yet, such is our folly, there is no end of our cares: for we see many a man whose life is nothing but a mere drudgery; who never is at leisure to enjoy any thing that he hath, but still engaged in one troublesome employment or other to get more: which he follows so eagerly, as if it were his business to disquiet and vex himself. . . . Being not content with his daily toils, unless he rack his mind also with cares in the night.” *Bp. Patrick.*—“I went about to make mine heart abhor all the labour, wherein I had travailed under the sun;” that I might seek the true felicity which is in God.” (*Marg. Ref. Notes*, 4:7,8. 5:13-17. 1 Kings 12: Ps. 39:6. Luke 12:15-21, v. 20. 16:27-31.)

V. 24-26. The result of these experiments of the preacher was this, that instead of ceaseless cares about getting and hoarding; nothing could be found under the sun, which deserved to be preferred to a cheerful and liberal use of the fruits of a man’s labours. (*Marg. and Marg. Ref.* b-v. *Notes*, 3:12-15,22. 5:18-20. 9:7-9. 11:9,10.) Yet even this was the gift of God; and without dependence on him, a man must be disappointed even here: for who could bestow more attention to it than he had done, or have more advantages for it, than he had possessed? and yet he missed of the comfort of his prosperity, when he was wandering from God and his duty. But when a man is “good before God,” and does that which he approves, he gives him true wisdom, knowledge, and joy; a peaceful conscience, a contented and thankful mind, a joyful hope, and solid satisfaction in the knowledge and love of him: and by teaching him to conduct his labours, and to use his good things, in a pious, charitable, temperate, and sober manner, he enables him to rejoice in all the works of his hands, and in the abundance of good conferred on him. But to the sinner God allots labour and sorrow, vanity and vexation, in seeking a worldly portion, which yet afterwards comes into better hands. (*Marg. Ref. e, f. Notes*, *Esth.* 8:1,2. Job 27:13-23, vv. 16,17. *Prov.* 13:22. 28:8.)

PRACTICAL OBSERVATIONS.

V. 1-17. The manifold devices of men in order to derive satisfaction from the world, and their incessant changing from one thing to another, resemble the restlessness of a man in a fever; who supposes his uneasiness to arise from his situation, though in fact it is the effect of his disease. If we could make full trial of every thing “under the sun,” and should determine to prove our hearts with mirth, and let them enjoy pleasure in all its seducing forms; we should soon be constrained to say, “Behold, this also is vanity!” The devotees of a gay and festive life are themselves sensible of its emptiness. They cannot but feel, that immoderate laughter is a kind of madness; and “as to mirth, what doeth it?” they know, that frequently in the midst of their tumultuous joys their hearts are uneasy: and that their laughter is commonly succeeded by proportionable languor and dejection, and ends in disappointment, and often occasions them painful reflections in their short intervals of solitude. Nor can the pleasures of wine in the least prevent these evils; nay, they will infallibly aggravate them. Not to repeat what has been said of excessive drinking; (*Notes*, and *P. O. Prov.* 23: 29-35.) even those who conduct their pleasures with more prudence and moderation, and pay some regard to health, reputation, and interest, while they “lay hold of folly,” will be miserably disappointed, if they expect to find in this indulgence, “that good for the sons of men, which they should do under heaven, all the days of their life.” And if men have wealth, taste, and inclination; and can make trial of more expensive pursuits, without injuring their circumstances and families, or defrauding their workmen and creditors as many do, they will find them also vanity and vexation. (*Note*, and *P. O. Jer.* 22:13-19, vv. 13,14.) When the lower orders in society behold the rich and noble making great works, building magnificent houses, laying out gardens, parks, and plantations, forming canals and fish-ponds, and whatever can be devised for luxury and embellishment; when they see them surrounded with a number of servants, possessed of large estates, and abundance of gold and silver, and collecting from every province its peculiar treasure: even all that is most curious, beautiful, and valuable, of statues, pictures, furniture, jewels, and whatever the eye can lust after, with musical instruments, (those delights of the sons of men,) to sooth the ear and charm the mind; and when they see all this confluence of earthly good in the possession of one, who neither runs into ruinous excess, nor yet withholds his heart from any joy, and who amidst all retains a reputation for wisdom,

26 For *God giveth to a man that is good in his sight, wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather, and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.*

c 2 Chr. 31:20,21. Prov. 3:13-18. Is. 3:10,11. John 16:24. Rom. 14:17,18. 1 Cor. 13:30,31. Gal. 5:22,23. Col. 1:9-12. 3:16,17. Jam. 3:17. f Job 27:15,17. Prov. 13:22. 28:8.

and manages his concerns with discretion: I say, when the poor witness such scenes, they can scarcely help mistaking this glare of prosperity for solid happiness; and they will be apt to covet, envy, and complain. But could they feel exactly as the possessor does, probably their envy might be turned into compassion. Thus when strangers take a transient survey of such scenes of magnificence, where every object excites admiration, they are apt to associate the idea of happiness with that of the possessor: when perhaps he is filled with vexation and disappointment, and receives not, during a course of years, half that pleasure from his magnificence which they enjoy in one hour. Indeed while the plans are forming, or the idea of increasing and supereminent greatness and renown floats before the mind; and while improvements are making, and something new every day excites the attention; there is a degree of joy in a man’s labour and success, which he has for his fading portion. But when his designs are finished, and he vainly hopes to be repaid for all his trouble, care, and expense; he “looks on all that his hands have wrought, and behold all is vanity and vexation of spirit; so that there is no profit under the sun.” And if the richest, wisest, and most prosperous of kings could find nothing but “vanity and vexation,” in all his possessions and enjoyments; what can any man do, “that cometh after” him, and determines to repeat the same experiment? We must not indeed place mad mirth, intemperance, and folly, upon a level with the liberal arts, useful learning, and economical or political wisdom. The former are evil in themselves, the others are good, except when misplaced, idolized, and abused. So that even this “wisdom excelleth folly, as far as light excelleth darkness.” A man’s knowledge and prudence, like the eyes in his head, preserve him from many temporal evils, into which he will fall, who “walketh in darkness” and ignorance: and they enable him to be respectable and useful in the community. Yet in the grand concerns, “one event happeneth to them” both; the advantages of wisdom are precarious and transient; and the most sagacious of men, who dies a stranger to Jesus Christ, will perish equally with the most ignorant, and often with peculiar aggravations; so that this is vanity, and worse than vanity. And the imaginary advantage, of being honoured after death, is as uncertain as it is vain. Probably, even Solomon with all his glory, would have long since been forgotten, or his history distorted by fable; if he had not been made partaker of divine wisdom, and placed as king over the people, and honoured as a writer of the sacred Scriptures. And what is this bubble, which so many covet and so few obtain? What good can commendations on earth do the body in the grave, or the soul in hell? And can “the spirits of just men made perfect” at all need them? It would indeed be as well, if there were in no case any remembrance of the wise man, more than of the fool, except as survivors are the better for his wisdom. So that, if this were all, we might be tempted to hate our life, with all the fruitless toil and work that is done under the sun; as “it is all vanity, and vexation of spirit.”—But there is “a good part,” which will neither disappoint our hopes, nor “be taken from us.” May we choose it decidedly, and cleave to it with all our hearts. (*Note*, Luke 10:38-42.)

V. 18-26. One main pretence of worldly men, in excuse for their eager pursuits of vanity, is, that they are providing for their children: but this can afford a reflecting man no solid satisfaction; nay, indeed it must generally add to the vanity and vexation derived from other sources. For the uncertainty, which there must be, as to what use their children will make of their riches, and whether they will behave wisely or foolishly, when they come to have much in their power; and the fears lest their possessions should do harm and not good to them and to multitudes by their means; may make a worldly man “hate all his labour under the sun.” Soon it must all pass into other hands; who perhaps will subvert all his schemes, waste all his treasures, and destroy all those works in which he fancied that he had shown himself wise: nay, supposing he has laboured in wisdom, knowledge, and equity, to establish beneficial regulations; the man, to whom he leaves it for a portion, perhaps overturns all by his vice and folly, when he is but just laid in his grave. “This is also vanity and a sore evil,” enough to make a man “cause his heart to despair of all his labour” about worldly things. For what has he of all his labour and the vexation of his heart, for all his toilsome days and anxious nights, but sorrow and grief? Indeed worldly things were never intended for any thing more or better than to supply our bodily wants; and our expectation of more from them is the chief cause of this vanity. To eat and drink to the moderate satisfaction of our appetites is so far good; and there is nothing better for man of earthly enjoyment. These the animals share to a later advantage; but the

CHAPTER III.

The mutability of human affairs, as resulting from the unsearchable, wise, and ever-varying purposes of God, and connected with man's duty and duties, 1-13. The abuse commonly made of prayer; the future account to be rendered; and the joys in which men live and die like beasts, without properly considering their immortal souls, 16-21. M should rejoice in their present duties and comforts, being unable to know things future, 22.

To every thing there is a season, and a time to every purpose under the heaven:

2 A time to be born, and a time to die: a time to plant, and a time to pluck up that which is planted:

3 A time to kill, and a time to heal: a time to break down, and a time to build up:

4 A time to weep, and a time to laugh: a time to mourn, and a time to dance:

5 A time to cast away stones, and a time to gather stones together: a time to embrace, and a time to refrain from embracing:

6 A time to get, and a time to lose: a time to keep, and a time to cast away:

7 A time to rend, and a time to sew: a time to keep silence, and a time to speak:

a 17. 7-14. 8:5-6. 2 Kings 5:1. 2 Chr. 23:12. Prov. 15:23. Matt. 16:3. b 1:13. 2:17, c. Gen. 17:21. 21:1-2. 1 Kings 13:2. 2 Kings 4:16. Acts 7:17, 20. Gal. 4: 4. * Heb. 12:1. 1 Sam. 2:5. Ps. 113:9. Is. 54:1. Luke 1:13, 20, 35. John 16:21. d Gen. 47:29. Num. 20:24-28. 27:12-14. Deut. 32:28-29. 34:5. Job 7:1. 14:5. 14. Is. 39:1-5. John 7:20. Heb. 9:27. e Ps. 92:5. Is. 5:2-5. Jer. 1:10. 18:7-10. 45:4. Matt. 13:28-29. 41. 15:13. f Deut. 32:30. 1 Sam. 2:6, 25. Hos. 5:12. g Num. 21:6-9. Is. 38:5. &c. Jer. 33:6. Luke 9:54-56. Acts 5:15, 16. h Is. 5: 5, 6. 44:28. Jer. 31:28. 45:4. Ez. 13:14. Dan. 9:25-27. Zech. 1:12-17. i Heb. 8:9-12. 9:1. &c. Ps. 30:5. 121:5, 6. Is. 12:12, 13. Matt. 9:15. 11:17. John 16: 20-22. 2 Cor. 1:10. Jam. 4:9. k Gen. 21:6. Luke 1:13, 14. 5:5. 8:21-25. 1 Ex. 15:20. 2 Sam. 6:16. m Josh. 4:2-9. 10:27. 2 Sam. 18:17, 18. 2 Kings 3:25. n Ex. 19:15. 1 Sam. 21:4-5. Cant. 2:6, 7. Job 2:16. 1 Cor. 7:5. * Heb. be far from. o Gen. 30:30. &c. 31:13. Jer. 12:35, 36. Deut. 8:17, 18. Kings 5:26. 9:39. P. seek. p Matt. 16:25, 21. 19:29. Mark 8:35-37. 10:28-30. Luke 9:24, 25. q 1 Chr. 2 Kings 7:15. Ps. 112:9. Is. 2:24. Job 1:5. Acts 27:19, 38. Phil. 3:7, 8.

rational soul of man requires some better portion. No wonder then, that when he mistakes this for his intended good, he is restless and dissatisfied, and prone to excess: so that he cannot attain to the comfortable use of the creatures, without the special gift of God; even though he had Solomon's wisdom and wealth, and hasted to it as much as he did. In order to attain this, and every other good, we must first seek and labour for those things which are *above*, and not for those "under the sun;" and having found acceptance with God, and being "good in his sight," we shall receive from him wisdom and knowledge, productive of solid joy. Then we shall not have any cause to hate our life, or our labour, nor to sit down in despondency; but, leaving our children and all our concerns with the Lord, we may cheerfully attend to the duties of our station, pass through life without anxious cares; avoid much of its vanity and vexation, by the exercise of faith, patience, and joyful hope; and "be always abounding in the work of the Lord, as knowing that our labour shall not be in vain in the Lord." We shall not need to covet wealth or honour; but "having food and raiment shall learn to be therewith content," and to use what God gives to his glory, with thankful hearts: and at length shall leave the world in a very different manner, both from the fool and the worldly-wise man. (*P. O. Luke 12:13-21.*) So that the vanity and vexation spoken of belongs only to men as *sinners*, and continues with them as *unbelievers*; to the most prudent and prosperous of whom God gives travail, as his portion; so that a man toils and labours to "gather, and to heap up;" and the real benefit of all his care and pains, and the sum total of all the enjoyment, even of his life, devolves on "him that is good before God." To all others there is "vanity and vexation;" but "to him that soweth righteousness shall be a sure reward."

NOTES.—CHAP. III. V. 1-11. Solomon, having stated at the close of the preceding chapter that a man should use cheerfully and piously the gifts of Providence; (*Note*, 2:24-26.) here proceeds to show that he ought not to expect too much from them, seeing they are so fluctuating and uncertain. There is a season and a time for every one of God's purposes to take place in this lower world; and for us to perform the several parts of our duty, and prepare for the future: and we cannot anticipate, or retard, those appointed seasons by any of our contrivances or labours. Thus, there was a time, in the purposes of God, for our birth; and there is another for our death, known to him, but unknown to us. There are times, in which nations and families are planted and take root; and then there are means to be used, duties to be performed, and comforts to be shared; but there are also times in which God "plucks up that which was planted," and no human wisdom can prevent it; and then we are called to submission, and the duties of an afflicted state. (*Marg. Ref.* a-c. *Notes*, 2 Kings 5:26, 27. Is. 22:8-14, vv. 12-14. Jer. 16:8-9. 45:4, 5. 1 Cor. 7:29-31.) In like manner he cuts off our dear friends or relatives, or heals us and them, in his own time: he breaks down our established prosperity, or builds it up like a city recovered from its ashes: he calls us to weep and mourn, or to rejoice and dance for gladness; to raise trophies of victory, or to destroy the monuments of success under severe calamities. He also causes at some times friends and relatives to meet in comfort, and with

8 A time to love, and a time to hate: a time of war, and a time of peace.

9 What profit hath he that worketh in that wherein he labourereth?

10 I have seen the travail which God hath given to the sons of men to be exercised in it.

11 He hath made every thing beautiful in his time: also he hath set the world in their heart: so that no man can find out the work that God maketh from the beginning to the end.

[Practical Observations.]

12 I know that there is no good in them, if we for a man to rejoice, and to do good in his life.

13 And also that every man should eat and drink, and enjoy the good of all his labour; it is the gift of God.

14 I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it; and God doeth it, that men should fear before him.

15 That which hath been is now; and that

Heb. 10:34, 35. r Gen. 37:29, 34. 2 Sam. 1:11. 3:31. 1 Kings 21:27. 2 Kings 5:7. 6:30. Jer. 36:24. Joel 2:13. Acts 9:39. s Job 2:13. Ps. 39:2. Is. 36:21. Jer. 8:14. Lam. 3:28. Am. 5:13. 8:3. Mic. 7:5. t Gen. 44:18-34. 1 Sam. 18:4-5. 25:24. &c. Each. 4:13, 14. 7:4. Prov. 24:11, 12. 31:8-9. Luke 19:37-40. Acts 4:20. u Ex. 16. 8. Ps. 3:19. 5:2, 3. 29. 32. 42. 44. 4. z 2 Chr. 19:2. Luke 14:26. y Gen. 14:14-17. Job. 8:1. &c. 11:23. 2 Sam. 10:6. &c. i Kings 5:4. 2 Chr. 20:1. &c. 30. x 1:3. 2:11, 22, 23. 5:16. Prov. 14:23. Matt. 16:26. y 1:13, 14. 2:26. Gen. 3:19. 1 Thes. 2:9. 2 Thes. 3:8. h 7:29. Gen. 1:31. Deut. 32:4. Mark 7:37. c Matt. 13:22. Rom. 1:19, 20, 28. d 8:17. Job 11:7. 37:3. c. Ps. 104:24. Matt. 11:27. Rom. 11. 33. e 22:9, 7-9. Deut. 28:63. Is. 64:5. Luke 11:41. Acts 20:35. Phil. 4:4-9. 1 Thes. 5:15, 16. 1 Tim. 6:18. f 2:24. 5:18-20. 6:2. 9:7. Deut. 28:30. 31:47, 48. Judg. 6:3-6. Ps. 128:2. Is. 65:21-23. g Ps. 33:11. 119:90, 91. Is. 46:10. Dan. 4:34, 35. Acts 2:23. 4:28. Rom. 11:36. Eph. 3:11. Tit. 1:2. h Ps. 146:10. Prov. 19:21. 21:30. Is. 10:12-15. Dan. 8:9. 11:2-4. John 19:10. 11:28-37. Acts 5:39. i Ps. 64:9. Is. 59:18, 19. Rev. 15:4. k 1:9, 10.

mutual endearments: at others, they are either separated, or sorrow makes it seasonable for them to refrain from embracing, or circumstances call them to other duties. (*Marg. Ref.* f-n. *Notes*, Ex. 19:10-15, v. 15. 1 Cor. 7:1-5, 25-28.) There are also times when men get wealth with ease, and keep it without difficulty: at other times no prudence can preserve them from the most ruinous losses, nay, they will be glad to cast away all their wealth to save their lives. At some times men are called to rend their clothes in sorrow; at others to prepare the garments worn on joyful occasions: at some seasons awful afflictions stop their mouths; at others unexpected deliverances open them to speak the praises of God, and to express the gladness of their hearts. At one time they meet with kindness which excites their love; at another with injuries, which tempt them to resentment and hatred. Thus nations experience seasons when they must wage war, as well as opportunities for the renewal of peace; nor can individuals on all occasions shun dispute and contention. (*Marg. Ref.* o-y.) To expect stable happiness, in such an unstable world, must ensure disappointment. But to imitate the sailors, who keep the port in view during all their voyage, and avail themselves of fine weather and fair winds; yet expect and prepare for storms and various hindrances and hardships, and accommodate their conduct to their circumstances; this forms man's duty and wisdom in such a changing world. Otherwise all his toil and labour will be vain and vexatious; and this God has appointed to the fallen sons of men, for their discipline, correction, and humiliation. But, however this state of things may appear to us, every one of these dispensations is "beautiful in its season; and when the whole plan of God shall be finished, it will appear to have been altogether wise, just, and good. Yet by reason of our situation in this world, about which our time and thoughts are so much taken up; no man can find out all "the work that God maketh from the beginning to the end;" so that to us it will often appear disagreeing and confused. (*Marg. Ref.* z-d. *Note*, 2:29-31.)—Solomon proceeds ... to illustrate ... the imperfection of human wisdom, which is confined to a certain ... season, for all things that it would effect; which if we neglect, or let slip, all our contrivance signifies nothing. ... The utmost perfection at which our wisdom can arrive in this world, consists, ... First, in being contented in this order wherein God hath placed all things; and not disquieting ourselves about that which it is not in our power to remedy or alter. ... Secondly, in observing and taking the fittest opportunity of doing every thing as the most certain means to tranquillity. ... Thirdly, in taking the comfort of what we have at present, and making a reasonable and legitimate use of it. And, lastly, in bearing the vicissitudes that we find in all human things with an equal mind. *Bp. Patrick.*

V. 12-15. "Wherefore long consideration and experience assure me, that, leaving these fruitless inquiries and vexatious cares about the future; the only happiness that is in our power, is to make the best we can of our present condition; rejoicing that things are so well with us, and being solicitous for nothing in this world, but to obtain a good hope in God, by living piously and virtuously, and doing good to others with what we have: and this not remissly and by fits, but seriously and constantly, as long as we live." *Bp. Patrick.*—Indeed

which is to be hath already been; and God requireth that which is 'past.

16 ¶ And, moreover, I saw under the sun the place of judgment, *that wickedness was there; and the place of righteousness, that iniquity was there.*

17 I said in my heart, "God shall judge the righteous and the wicked: *for there is a time there for every purpose and for every work.*"

18 ¶ I said in my heart *concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.*

19 For *that which befaileth the sons of men*

* Heb. *driven away.* 14:1. 5:8. 1 Kings 21:9—21. Ps. 58:1, 2. 2:22—5. 94 21, 22. 1. 59:14. Mic. 2:2, 7:3. Zeph. 3:3. Matt. 26:59. Acts 23:3. Jam. 2:6. m 1:16. 2:1. n 12:14. Gen. 18:25. Ps. 93:9. Matt. 16:27. 26:31—46. John 5:22, 26—29. Acts 17:31. Rom. 2:5—9. 1 Cor. 4:5. 2 Cor. 5:10. 2 Thes. 1:5—10. Rev. 20:11—15. o 1. Jer. 29:10, 11. Dan. 11:40. 12:4, 9, 11—13. Acts 17:1 Thes. 5:1. 2 Pet. 3:7, 8. Rev. 11:2, 3, 18. 17:12—17. 20:2, 7—9. p Gen. 17:17—19. Job 14:1—4. 15:16. Ps. 49:14, 19, 20. 73:18, 19. 90:5—12. Heb. 9:27. 1 Pet. 1:24. † Or, *that they might clear God and see, &c.* Job 40:8. Ps. 51:4.

the chief advantage of worldly possessions consists in the pleasure which arises from doing good with them, and in using moderately and cheerfully the fruit of our labour; which is the gift of God. It would be madness to think of altering the decrees of God: his appointments cannot be frustrated or disconcerted: nothing can be added to or taken from them; but they remain for ever as he has purposed them: and he orders all things in that manner, which is best suited to bring men to stand in awe of his power and wrath, and to reverence his glorious Majesty.—There is also a uniformity in the vast variety of his dispensations: the same scenes are exhibited over again to successive generations: and God, as it were, recalls those judgments and mercies, which had been employed on former occasions. So that his dealings with individuals, and with collective bodies, from age to age, make the same displays of his divine perfections.—"It is . . . a great plague to be discontented that things go otherwise than we desire; for certain it is, that God hath settled them by such an eternal and immutable law, . . . that it is not in the power of man to make the least alteration. . . . Therefore we must alter ourselves, and not murmur that we cannot change the course of things. . . . For we in this present age are subject to no other laws, than those by which God hath governed the world from the beginning." *Bp. Patrick. (Marg. Ref. See on Notes 2:24—26. Notes, 1:12—13. Job 33:12, 13. 34:16—19. Dan. 4:34—37. Rom. 11:33—36.)*

V. 16, 17. Solomon here more directly reverts to his subject, namely, the vanity of earthly distinctions or possessions. Men are very ambitious of power and authority, and these are deemed important acquisitions: yet those who obtain them commonly, more or less, abuse them: and instead of administering justice, are guilty of oppression and iniquity. And as God will surely call both the righteous and the wicked to an account for their works: so their exaltation frequently proves the occasion of their own more aggravated condemnation: for as this is a time of the Lord's patience, speedily the time of his vengeance will arrive; seeing there is "a time for every purpose and every work."—In the mean while, however, the iniquity, perpetrated under the colour of law and justice, exceedingly enhances the vanity and vexation of the world, by turning the principal outward remedy against misery, into an engine of torture. And Solomon seems to have felt, that even a wise and righteous prince could not always prevent this; as he must leave so much to be done by others, and cannot secure, in general, the impartial execution of justice, however ardently he may desire it. (*Marg. Ref. Notes, 5:8. 12:11—14. Rom. 2:4—6. 2 Pet. 2:4—9.*) "Greatness, power, and honour, . . . if a man be bad, make him so much the worse, and the world by his means: and if he be good, will trouble him very much, to find there are many abuses, which by all his power he cannot remedy." *Bp. Patrick.*

V. 18—21. Some think that these verses contain the objections of certain infidels, to Solomon's doctrine of the righteous judgment of God. But the construction requisite to make out this meaning appears greatly perplexed, and the interpretation wholly unsatisfactory. Indeed Solomon seems to have expressed the wish of his heart, "concerning the estate of the sons of men," especially that of powerful oppressors; (16) that God would manifest it unto them, and cause them duly to consider it; and that they might perceive, that by choosing this world as their portion, they reduced themselves to a level not only with the poorest and oppressed slave, but even with the beasts, without being like them exempted from present vexation and a future account. For "that which befaileth the sons of men," *respecting merely animal pleasures or pains,* "befaileth also beasts." Both live, and breathe, and die alike, and go to the same place, and return to the dust whence they were taken. So that, in these things, "man hath no pre-eminence above a beast; for all is vanity." As none can fully comprehend, so few consider properly, the difference between the rational soul of man, which after the death of the body, returns to God, and enters upon an eternal state of happiness or misery; and "the spirit," or life, of the beast, which is extinct with the body

befaileth beasts; even one thing befaileth them "as the one dieth, so dieth the other; yea, they have all one breath: so that a man hath no pre-eminence above a beast: 'for all is vanity.

20 All go unto one place: 'all are of the dust, and all turn to dust again.

21 ¶ Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

22 Wherefore I perceive that *there is* 'nothing better, than that a man should rejoice in his own works; for that *is* his portion: for 'who shall bring him to see what shall be after him?

Rom. 3:4. 9:23. q Ps. 73:22. 2 Pet. 2:12. r 2:16. Ps. 49:12, 20. 92:6, 7. s 2 Sam. 14:14. Job 11:10—12. Ps. 104:29. t 2:20—23. Ps. 39:5, 6. 89:47, 48. u 21:6, 6. 9:10. Gen. 2:7, 8, 17. Num. 27:13. Job 7:9. 17:13. 30:24. Ps. 49:14. x Gen. 3:19. Job 14:9, 10. 34:15. Ps. 104:29. Dan. 12:2. y 12:7. Luke 16:22, 23. John 14:3. Acts 1:25. 2 Cor. 5:13. Phil. 1:23. † Heb. *of the sons of men that is ascending.* z 11:12. 2:10, 11, 24. 5:18—20. 8:15. 9:7—9. Deut. 12:18, 26, 30, 11. 28:47. Rom. 12:11, 12. Phil. 4:4, 5. a 6:12. 8:7. 9:12. 10:14. Job 14:21. Dan. 12:9, 10, 13. Matt. 6:34.

when it returns to the earth. And for want of attending to this, men forfeit their real and immensely great pre-eminence, and expose themselves to final and eternal misery. (*Marg. and Marg. Ref. Notes, 6:6. 9:10. 12:2—7, y. 7. Gen. 3:17—19. Ps. 49:10—15, 20. 2 Cor. 5:1—8. Phil. 1:21—26, v. 23.)*

V. 22. (See on Note, 2:24—26.) In the midst of all this disappointment and vexation, the best thing that a man can do, is, to use cheerfully the fruits of his industry, and the bounty of Providence: but at the same time, to "exercise himself to have a conscience void of offence, towards God and man;" returning to God through Jesus Christ, relying on his mercy, and rejoicing to do his duty. This will give him a humble confidence and joyful hope, which is his present portion, and the earnest of his future happiness. And he will not want to know the things which are coming upon him, in the intervening years or days of his life: and it would, in fact, be vain to inquire concerning them. (*Marg. Ref. Notes, 12—15. Is. 64:5. 2 Cor. 1:12—14.*)

PRACTICAL OBSERVATIONS.

V. 1—11. In this changing world our proper comfort lies in the expectation of unchangeable happiness in heaven. How wretched then are those, who have nothing to hope, and every thing to fear, beyond the grave! In that world, to which the believer is hastening, there will be no more death or sickness, no more plucking up, or breaking down, no weeping and mourning, no losing or scattering, no hatred, envy, or war; but eternal peace, and love, and joy, complete, yet still receiving continual accessions. While we continue on this stormy ocean, let us cast "anchor within the veil;" and let us seize the favourable opportunity for every good purpose and work. As the time for our being born is past, so the time for us to die is speedily approaching: in the interval there is a season allotted to us to "work out our own salvation," and to do good to our brethren. If it had not been for sin, there would not have been a time for death; if it had not been for Christ, we must have died without hope. Our sins bring upon us all our personal, domestic, and public calamities; to Christ we owe all our comforts. Let us then learn to acknowledge the hand of God in all the varying scenes of life; to submit to his justice without murmuring, to humble ourselves for sin, to seek the supports of his grace, and to hope for returning comforts; even if he please to overturn our prosperity, and to wither our gourds; if he call us to mourning and weeping to rending our garments and girding ourselves with sackcloth if he mar our enjoyments, bereave us of our substance, or expose us to imberbered enemies. And on the other hand, if the Lord be pleased to plant, to build up, and to heal our wounds, to give us peace, and cause us to rejoice; if he send accessions of property or of kind friends, or render relative endearments comfortable to us; let us beware that we do not trust the transient calm: on the contrary, in the day of prosperity let us prepare for adversity, in the time of love for enmity, in the time of peace for war, in the time of health for sickness, and in the time of life for death. In the mean while let us receive the present comfort with gratitude, and bear the transient affliction with patience; let us diligently attend to the duty, and accommodate ourselves to the circumstances, of the present time; and expect our happiness, not from this changing world, but from an unchangeable God. But if we reverse this order, it will still recur to be inquired, "What profit hath he that worketh in that wherein he labour-eth?" Nay, the more men see of the world around them, the more they will "witness the travail, which God hath given to the sons of men to be exercised in it." Yet let us not rashly censure the appointments of God: every thing which he has planned and executed is perfectly fitted to its time, place, and occasion, and "is beautiful in its season." But in such a world as this, where our needful employments are so many, and with such hearts as ours, which are so needlessly set upon earthly things, and anxious about them, no wonder that we are not able to find out all the works of God, and to see the reasons and the glory of them. To believe, obey, and submit is our part on earth; and not to comprehend the deep things of God.

V. 12—22. It is both our duty as our privilege to be

CHAPTER IV.

The miseries arising from oppression; and the vanity resulting from envy, idleness, and avarice, 1-8. The advantages of friendship and social affections, 9-12. The vanity of royal dignity, through the folly of princes, and the fickleness of their subjects, 13-16.

SO I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; and they had no comforter.

2 Wherefore I praised the dead which are already dead, more than the living which are yet alive.

3 Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

4 ¶ Again, I considered all travail, and every right work, that for this a man is envied of his

a Job 6:29. Mal. 3:18. b 3:16. 5:8. 7:7. Ex. 1:13, 14, 16, 22. 2:23. 24. 5:6-19. Prov. 28:33, 49. Job. 4:3. 10:7, 8. Neh. 5:1-5. Job 24:7-12. Ps. 10:9, 10. Prov. 28:15, 16. Is. 5:7. 51:23. 59:7, 13-15. Mal. 3:5. c Ps. 42:3, 9. 80:5. 102:9, 9. Mal. 2:13. Jam. 5:4. d Job 14:6. 19:21, 22. Ps. 69:20. 142:4. Prov. 19:7. Lam. 1:2, 9. Matt. 26:56. 2 Tim. 4:16, 17. * Heb. hand. e 2:17. 9:4-6. Job 3:17-21. f 6:3-5. Job 3:10-16. 10:13, 19. Jer. 20:17, 18. Matt. 24:19. Luke 23:29. g 1:14. 2:17. Ps. 55:6-11. Jer. 9:2, 3. 1 Heb. all the rightness of work, that this is the envy of a man from his neighbour. Gen. 4:3-5. 37:2-11. 1 Sam. 18:8, 9. 14-16, 29, 30. Prov. 27:4. Matt. 27:18. Acta 7:9. Jam. 4:5. 1 John 3:12. h 16.

daily occupied in doing good to all around us, as we have ability and opportunity: and this would render our own temporal comforts doubly sweet to us; for indeed it is the only good in them. We should also avoid the extremes of avarice and extravagance, in the use of our substance; and should continually seek wisdom and grace from God, that we may properly "eat and drink, and enjoy the good of all our labour," without disquieting ourselves about the everlasting and most perfect appointments of God. Rather let us fear before him, and reverence his wisdom, justice and power; being assured that he deals with all his creatures, in every age, by the same unerring rules. Leaving these matters therefore to the Lord, we should take the place, and do the work, assigned us. Nor need we desire eminent stations, which so often tempt men to atrocious wickedness, and expose them to severe judgments. And should we not only witness the "iniquity found in the place of judgment," but even suffer grievous things, we need not faint; for the time of deliverance for the oppressed, and for vengeance on the oppressor, will soon arrive. Rather let us pray for our poor besotted fellow-sinners around us, that the Lord would show them their real condition, and not leave them to their wickedness, "as brute beasts that have no understanding." Surely the case of those who are so desirous of living like beasts, that the height of their hopes and wishes is to die like them, is most deplorable. And yet must they be disappointed in this their grovelling expectation. Indeed, as to the body there is no great difference at present; both must return to the dust. But who can describe the difference, when the soul of man leaves the body, and enters upon an eternal state of unmixed joy or sorrow; while the beast dies to live no more! Though we cannot fully explain this matter, yet, believing the word of God, we may know enough to convince us, that our business on earth is to seek future happiness; and embracing the salvation of the gospel, to be zealous of all those good works which are the evidences of faith and love, and rejoice in doing them. If we choose this as our portion, we shall be safe for eternity: though no one can tell us what shall befall us hereafter during life; or what will come upon our family or country after we are gone.

NOTES.—CHAP. IV. V. 1-3. Solomon returned from his survey of the general condition of mankind, as in many things resembling that of the beasts that perish; to consider more fully the case of the oppressed, who are rendered more wretched than the beasts, by the cruelty of their oppressors. He had doubtless often had occasion to behold and redress the oppressions committed in his own kingdom, by the rich and powerful, on the poor servant and labourer, on the widow and the orphan. (Note, 3:16, 17.) This led him to reflect on those who were crushed by more potent tyrants, excited by malignant or mercenary false accusers; (σφοδραντων. Sept.) and who were destitute of any "comforter" or helper; as none would dare to appear for them, lest they should share their injuries, from that power which was employed to commit and maintain injustice. This view of human misery made him ready to conclude, that it was better to die, than to live in such a wretched world; nay, that it would have been better never to have been born, to witness and experience the afflictions and miseries which arise from man's wickedness all over the earth. (Marg. and Marg. Ref. Notes, 2:12-17. 6:3-5. Ex. 1:22. 3:7. Job 24:2-12. Prov. 28:16.) And so doubtless it would, if it were not for the comforts of religion and the hope of a better world; which the preacher all along meant to except from his general charge of vanity. (Note, 12:11-14.)

V. 4-6. Turning his thoughts another way, Solomon next considered the labour and pains which men take in useful undertakings, and in rendering important services to mankind. Thus they often become renowned, eminent, and

neighbour. ^bThis is also vanity and vexation of spirit.

5 ¶ The fool foldeth his hands together, and eateth his own flesh.

6 Better is an handful *with* quietness, than both the hands full *with* travail and vexation of spirit.

7 ¶ Then I returned, and I saw vanity under the sun.

8 There is none *alone*, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labour; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail.

[Practical Observations.]

9 ¶ Two are better than one; because they have a good reward for their labour.

10 For if they fall, the one will lift up his

1:14. 2:21, 26. 6:9, 11. 1 Prov. 6:10, 11. 12:27. 13:4. 20:4. 24:33, 34. k Job 13:14. Prov. 11:17. Is. 9:30. 1 Ps. 137:16. Prov. 15:17, 16:5, 17:1. m 1. Ps. 78:33. Zech. 1:17. n 9-12. Gen. 2:18. Is. 56:5-5. o Gen. 15:20. p Is. 5:8. q 1:8. 5:10. Prov. 27:20. Hab. 2:5-9. 1 John 2:16. r Ps. 39:6. Is. 44:19-20. Luke 12:20. s 1:13. 2:23. Is. 55:2. Matt. 11:28. t Gen. 2:18. Ex. 4:14-16. Num. 11:14. Prov. 27:17. Hag. 1:14. Mark 6:7. Acts 13:2. 15:39, 40. 1 Cor. 12:18-21. u Ruth 2:12. John 4:35. 2 John 8. x Ex. 32:2-4, 21. 1 Pet. 9:19, 20. 1 Sam. 23:16. 2 Sam. 11:27. 12:7. &c. Job 4:3, 4. Is. 35:3, 4. Luke 22:31, 32. Gal. 2:11-14. 6:1. 1 Thes. 4:18. 5:11.

prosperous: but then this excites envy and opposition, the effects of which more than counterbalance all the temporal advantages of their right work. (Marg. and Marg. Ref. See on Note, Prov. 27:4.) Others, seeing the vexation which such persons meet with in an active course, foolishly expect to find more satisfaction in sloth and inactivity. Thus their strength and faculties lie dormant, and they often reduce themselves to pining distress; and yet some of them will assume an air of wisdom, and urge that "better is an handful with quietness than both hands full with travail and vexation of spirit;" which, though true of him who prefers quietness in doing his duty with a narrower income to greater abundance with contention; yet applies not to the case of the sluggard. (Marg. Ref. i-l. Note, Prov. 26:13-16.) His quietness is a mortal disease, both of body and soul; his handful is wretched and wilful poverty; and any honest labour, or cumbersome plenty, is better than his quietness and starving.—Pride, ambition, emulation, envy, and hatred, reign so uncontrollably every where, among all orders and ranks, all trades and professions; that when a man hath taken a deal of honest pains, in some useful work, and brought it to perfection; instead of gaining credit by it, ... his neighbours look awry upon him; nay, he is ... disparaged and traduced by those who either cannot or will not imitate (but only carp at) his ingenious labours. ... Some ... are so absurdly foolish as ... to sit down in perfect idleness. ... A wise resolution this! to do nothing because others do ill! ^pBp. Patrick.

V. 7, 8. Solomon next considered the case of one that went into the opposite extreme. It is that of a single man, without any associate, for fear of the expenses of a family—one who not only has no children, but is without any near relation, and who yet toils and labours incessantly all his days; who is full of care about scraping together and hoarding riches; who grows griping and penurious as he becomes wealthy and old; who lives in the meanest manner, and yet grudges himself every morsel, bereaving his soul of good; and who has not sense to ask himself for whom he thus labours and starves; to whom it does not occur to inquire, "Whose slave am I, seeing I work and fare so hard?" and who is to reap the fruit of all my toil and penuriousness? The distant relations, or strangers, which inherit such a man's wealth, never thank him for it; for they know that he would not leave it to them, if he could keep it any longer. (Marg. Ref. Notes, 9-12. 5:9-12. 6:2. Gen. 2:18. 15:2, 3. Ps. 39:6. Prov. 27:20. Luke 12:15-21. v. 20.)

V. 9-12. From the folly and misery of the solitary miser, the wise man takes occasion to point out the advantages of friendship, or of marriage, and a social life. Two may live more comfortably together, if suitably paired, than one can alone; and their satisfaction in each other's company will be a good reward for the additional labour that it may occasion; for surely he has more satisfaction in life who labours hard to maintain a wife and children whom he loves, than the miser has in his absurd care and toil; and every kind of honest and faithful friendship is productive of some solace, amidst the evils of life. This proposition is illustrated by some familiar cases. If a man travel alone, and any accident befall him, he may be lost for want of help; but when two journey together, the one is at hand to help and take care of the other. When two lie together they communicate heat to each other; but either of them alone, might have been incommoded by the cold. And two, or more, united together, may withstand an assailant, who would have prevailed against either of them separately; even as a threefold or twisted cord is not readily broken except by untwisting it. This is applicable both to the benefits of common friendship and the communion of the

fellow. ⁷But w^h to him *that is* alone when he falleth: for *he* hath not another to help him up.

11 Again, ¹¹if two lie together, then they have heat; but how can one be warm *alone*?

12 And if one prevail against him, two shall withstand him; ¹²and a threefold cord is not quickly broken.

13 ¹³Better ¹³is a poor and a wise child than an old and foolish king, who ¹³will no more be admonished.

Y Gen. 4:8, 2 Sam. 14:6. z 1 Kings 1:1, 2. a 2 Sam. 23:9, 15, 19, 23. Dan. 8:16, 17. Eph. 4:3. b 9:15, 16. Gen. 37:2. Prov. 19:1. 23:6, 15, 16. ¹⁴Heb. knoweth not to lie. 1 Kings 22:8. 2 Chr. 16:9, 10. 24:20—22. 25:16. c Gen. 4:14, 33—44. Job 5:11. Ps. 113:7, 8. d 1 Kings 14:26, 27. 2 Kings 23:31—34.

saints.—¹Lamentable is his condition who hath no friend, no companion, to reach out his charitable hand to him when he falls, suppose into a pit; none to comfort him when he is sick; none to testify his innocence when he is defamed; or, which is worse, to restore him, when, by his own imprudence or negligence, he falls into sin.² *Bp. Patrick. (Marg. Ref. Notes, 7, 8. Gen. 2:18, 24. Ex. 4:14. 1 Kings 1:1, 2.)*

V. 13, 14. The preacher, though himself a king, next proceeded to show the vanity of royal dignity. Frequently those, who should be most revered for authority and seniority, are very ignorant and imprudent; yet are too proud to be admonished or counselled, or even too old to learn: and thus they involve themselves and their people in great calamities. But a nation had better be governed by one of mean extraction, and in his youth, who is wise enough to take advice and prefer good counsel, than by such an old and foolish king. Or rather, a poor youth, who behaves prudently, is more respectable and happy than he. Wisdom indeed may bring a man even from prison to the greatest dignity, as it did Joseph; and then his former obscurity is no reproach to him: but one born to inherit a throne may become poor and distressed by his misconduct.—³Folly makes the other impatient of all advice; . . . and the older he is, the more obstinate: because as his kingly dignity, he fancies, authorizes him to do what he lists; so his age gives him a privilege of knowing better than any body can tell him.⁴ *Bp. Patrick.*—Probably Solomon foreboded that this might be the case with Rehoboam, as it afterwards in some measure proved. (*Marg. and Marg. Ref. b—d. Notes, Gen. 41: 1 Kings 12:*)

V. 15, 16. These verses state, that Solomon observed the general propensity of men to prefer the heir-apparent, as we say, to the reigning prince, however wise and excellent. This he remarked to be the way of “all the living, who walk under the sun:” they are fond of changes, and pay court to the king’s son, though comparatively a child, in preference to the king; as he is “the second,” or next to him, and is shortly to stand up in his stead. Probably Solomon observed this, in the case of Rehoboam, with considerable uneasiness. But he remembered also that the people were continuing the conduct of all that had been before them; of those, for instance, who raised a rebellion against David, in favour of Absalom: and, however sanguine their attachment and expectations might now be, as to his successor, they that should come after would not rejoice in him, but choose another favourite instead of him, still worshipping the rising and neglecting the setting sun: and this alone sufficed to render royalty, however well supported, “vanity and vexation of spirit.”—⁵“So this young prince, who is now followed with such applause, must not think that it will last always: but they that come after will take as little delight in him as the present generation doth in his father; and when he grows old, court his son, after the same fashion, as they now do him, being young.” *Bp. Patrick. (Marg. Ref. Notes, 2 Sam. 15:—18: 1 Kings 12:)*

PRACTICAL OBSERVATIONS.

V. 1.—8. Wherever we turn our eyes or our thoughts, we see melancholy proofs of the wickedness and misery of mankind; who, as if the evils of life and death were insufficient, seem to employ all their ingenuity and industry, in creating trouble to themselves and each other! So that every where under the sun, (except as good government allays the evil,) the earth is full of the oppressions of the powerful, and the groans and tears of the oppressed, who often are without redress or comfort: for so selfish are men, that when not directly concerned in oppression, they are more disposed to pay court to the affluent oppressor, than to compassionate or alleviate the miseries of the unhappy sufferers. In this view there is little reason to desire the continuance of life: and if this were all, we might be ready to congratulate those, who had done with its few pleasures and many pains; and even to conclude it best, never to have entered into such a wicked and wretched world. And when we take into the account the future state of righteous retribution, we may well say of ungodly men, that “it had been good for them, had they never been born.” But we should not for a moment forget, that all these miseries are the effects of God’s displeasure against the iniquities of men, and of their injurious conduct to each other: so that we have no reason to murmur, though we may well despair of happiness in such an afflicted scene.—⁶Nay, even they, who do works eminently right and good, will

14 For ¹⁴out of prison he cometh to reign: whereas ¹⁴also he *that is* born in his kingdom: becometh poor.

15 I considered all the living which walk under the sun, with the second ¹⁵child that shall stand up in his stead.

16 There is ¹⁶no end of all the people, *even* of all that have been before them: ¹⁶they also that come after shall not rejoice in him. Surely ¹⁶this also *is* vanity and vexation of spirit.

21:1, 2, 6, 12, 25:7, 27—30. Lam. 4:20. Dan. 4:31. e 2 Sam. 15:6. f 2 Sam. 15:12, 13. 1 Kings 1:5—7, 40. 12:10—16. g Judg. 9:19, 20. 2 Sam. 18:7, 8. 19:5. h 1:14. 2:11, 17, 26.

reap vanity and vexation: from them, in proportion as they expect a reward from men: for the pride and malignity of the human heart will single them out as the objects of imbibed envy; and calumny, ingratitude, and opposition as certainly pursue eminent characters, as the shadow the substance. Yet none but the fool will fold his hands in indolence, and suffer his abilities to rust away for want of exercising them: for the effects of sloth, inducing poverty and unpitied distress, are more vexatious, than any labour and disappointment. Indeed these vexations may be somewhat alleviated by being diligent in every right work, from a believing regard to the gracious acceptance of God our Saviour, and love to his name, and then modestly shunning ostentation and competition; by being quiet and minding our own business, avoiding contention, and seeking a comfortable provision for ourselves, and by being useful to others. In this sense, “better is an handful with quietness, than both hands full with travail and vexation of spirit.” Yet the miser’s folly is more egregious, than even that of the sluggard. Men commonly devise some plausible pretext for their avarice; they have families to provide for, or poor relations that have expectations from them; or they labour and hoard now, that they may hereafter enjoy ease and plenty. But the disease gathers strength by time and habit; and is capable of such excess, as could never have been credited, if it had not been proved by indisputable facts. Men, who have neither child nor brother, infirm through age, and tottering on the brink of the grave, still scrape and toil without measure or cessation! They continually grow more grasping and penurious: they bereave themselves, as well as others, of all enjoyment and comfort: they are the wretched, yet the willing slaves of the most cruel masters, who give them no rest or respite; till death remove them, and they leave their idol behind them; and their heirs rejoice, and commonly dissipate their treasure! Surely this is also “a vanity, yea, it is a sore travail.” Let us then beware of covetousness, and guard against its first beginnings, if we would avoid these despicable and destructive extremes.

V. 9—16. Though we cannot escape the vanity of life, yet we may mitigate it, by a prudent use of the comforts of society and endeared connexions: this will solace and recompense our labours; we shall have kind friends to sympathize with us in our sorrows, to comfort us when dejected, to animate us in our difficulties, to defend us from injury, or to assist us to repair our losses: and we may reciprocally render them the same services. In all things union gives stability, and tends to success and safety; for a threefold cord cannot easily be broken. But above all, the union of Christians, and the communion thence resulting, produce manifold advantages (*Notes, Eph. 4:1—6. Phil. 1:27—30, v. 27. 2:1—4.*) Whilst with united hearts, endeavours, and prayers, they are occupied in “the work of faith and labour of love,” they enjoy a good reward. They assist each other, when they fall into any sin, temptation, or trouble, by encouragement or friendly reproof: but “wo to him that is alone when he falleth; for he hath not another to help him up.” They warm each other’s hearts, while they converse together of the joys of heaven, or the love of Christ, or unite in singing his praises: but a solitary Christian will scarcely ever be very ively, or fervent inspirit. And no enemy can withstand the combined efforts and fervent prayers of associated Christians; nor can Satan prevail against them, except by dividing them. “Let brotherly love” then “continue,” and diffuse its divine influence through all the church of Christ: and let us endeavour to improve our opportunities of Christian fellowship, and to turn them to good account. In these things, all is not vanity; though there will be imperfection and alloy, as long as we are “under the sun.” The poorest Christian, however may find a more solid satisfaction, in communion with God, and the hope of heaven, and in his proper work, and the society of his brethren, than any ungodly prince can find upon his throne: nay, the most ignorant and inexperienced believer is wiser and happier, than those who are old and great, but will not take good counsel. For rank and old age do not always give wisdom, but rather increase pride and obstinacy, which are the most ruinous kinds of folly. (*Note, Job 32:6—14.*) And if he who from a dungeon should, through his wisdom, be advanced to a throne, be preferable to him, who born in his kingdom is reduced to poverty by his folly; how honourable and happy will they be, who by faith in the Son of God, are advanced from the bondage of sin and Satan, to the glorious “kingdom that cannot be moved!” And how

CHAPTER V.

Caution against those things which render men's devotions and vows vain and sinful, 1-7; and against being stumbled by beholding oppression, 8. The poverty of riches, in the setting, keeping, or loss of them, 9-11. The proper use of them, in the fear of God, is the only remedy against this vanity, 12-20.

KEEP ^athy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.

2 Be ^bnot rash with thy mouth, and let not thy heart be hasty to utter ^cany thing before God; for God is in heaven, and thou upon earth: therefore let thy words be few.

3 For a dream come through the multitude of business; and ^da fool's voice is known by multitude of words.

4 When thou ^evowest a vow unto God, defer not to pay it; for ^fhe hath no pleasure in fools: pay that which thou hast vowed.

5 Better is it that thou shouldst not vow, than that thou shouldst vow and not pay.

6 Suffer not ^gthy mouth to cause thy flesh to sin; neither say thou ^hbefore the Angel, that ⁱit

a Gen. 28:13, 17. Ex. 3:5. Lev. 10:3. Josh. 5:15. Ps. 89:7. 1 Cor. 11:22. Heb. 12:28, 29. b Act. 10:33. 17:11. Jam. 1:19. 1 Pet. 2:12. c Gen. 4:3-5. 1 Sam. 13:12, 13. 15:21, 22. Ps. 50:8-18. Prov. 15:8, 21:27. Is. 1:12-15. 66:3. Jer. 7:21-23. Job. 6:6, 7. Mal. 1:10, 11. Heb. 10:26. d Gen. 18:27, 30. 28:20-22. Num. 30:2-5. Job. 11:30-36. 1 Sam. 14:24-45. Mark 6:3. e Or, word. f Ps. 113:3. Is. 55:2. Matt. 6:9. f 3, 7. Prov. 10:19. Matt. 6:7. Jam. 3:2. g Job 12-14. Prov. 15:2. ezech. 28:50. 35:1, 3. Num. 30:2. Deut. 23:21-23. 1 Mal. 1:11. 7:11. 19:16. 18. 19:21. Jer. 5:3. Is. 11:7, 10:11. Mal. 1:10. Heb. 10:6. k Ps. 6:13. 6:13. 14. 118:14, 16-18. 168:1. 169:1. 170:1. 171:1. 172:1. 173:1. 174:1. 175:1. 176:1. 177:1. 178:1. 179:1. 180:1. 181:1. 182:1. 183:1. 184:1. 185:1. 186:1. 187:1. 188:1. 189:1. 190:1. 191:1. 192:1. 193:1. 194:1. 195:1. 196:1. 197:1. 198:1. 199:1. 200:1. 201:1. 202:1. 203:1. 204:1. 205:1. 206:1. 207:1. 208:1. 209:1. 210:1. 211:1. 212:1. 213:1. 214:1. 215:1. 216:1. 217:1. 218:1. 219:1. 220:1. 221:1. 222:1. 223:1. 224:1. 225:1. 226:1. 227:1. 228:1. 229:1. 230:1. 231:1. 232:1. 233:1. 234:1. 235:1. 236:1. 237:1. 238:1. 239:1. 240:1. 241:1. 242:1. 243:1. 244:1. 245:1. 246:1. 247:1. 248:1. 249:1. 250:1. 251:1. 252:1. 253:1. 254:1. 255:1. 256:1. 257:1. 258:1. 259:1. 260:1. 261:1. 262:1. 263:1. 264:1. 265:1. 266:1. 267:1. 268:1. 269:1. 270:1. 271:1. 272:1. 273:1. 274:1. 275:1. 276:1. 277:1. 278:1. 279:1. 280:1. 281:1. 282:1. 283:1. 284:1. 285:1. 286:1. 287:1. 288:1. 289:1. 290:1. 291:1. 292:1. 293:1. 294:1. 295:1. 296:1. 297:1. 298:1. 299:1. 300:1. 301:1. 302:1. 303:1. 304:1. 305:1. 306:1. 307:1. 308:1. 309:1. 310:1. 311:1. 312:1. 313:1. 314:1. 315:1. 316:1. 317:1. 318:1. 319:1. 320:1. 321:1. 322:1. 323:1. 324:1. 325:1. 326:1. 327:1. 328:1. 329:1. 330:1. 331:1. 332:1. 333:1. 334:1. 335:1. 336:1. 337:1. 338:1. 339:1. 340:1. 341:1. 342:1. 343:1. 344:1. 345:1. 346:1. 347:1. 348:1. 349:1. 350:1. 351:1. 352:1. 353:1. 354:1. 355:1. 356:1. 357:1. 358:1. 359:1. 360:1. 361:1. 362:1. 363:1. 364:1. 365:1. 366:1. 367:1. 368:1. 369:1. 370:1. 371:1. 372:1. 373:1. 374:1. 375:1. 376:1. 377:1. 378:1. 379:1. 380:1. 381:1. 382:1. 383:1. 384:1. 385:1. 386:1. 387:1. 388:1. 389:1. 390:1. 391:1. 392:1. 393:1. 394:1. 395:1. 396:1. 397:1. 398:1. 399:1. 400:1. 401:1. 402:1. 403:1. 404:1. 405:1. 406:1. 407:1. 408:1. 409:1. 410:1. 411:1. 412:1. 413:1. 414:1. 415:1. 416:1. 417:1. 418:1. 419:1. 420:1. 421:1. 422:1. 423:1. 424:1. 425:1. 426:1. 427:1. 428:1. 429:1. 430:1. 431:1. 432:1. 433:1. 434:1. 435:1. 436:1. 437:1. 438:1. 439:1. 440:1. 441:1. 442:1. 443:1. 444:1. 445:1. 446:1. 447:1. 448:1. 449:1. 450:1. 451:1. 452:1. 453:1. 454:1. 455:1. 456:1. 457:1. 458:1. 459:1. 460:1. 461:1. 462:1. 463:1. 464:1. 465:1. 466:1. 467:1. 468:1. 469:1. 470:1. 471:1. 472:1. 473:1. 474:1. 475:1. 476:1. 477:1. 478:1. 479:1. 480:1. 481:1. 482:1. 483:1. 484:1. 485:1. 486:1. 487:1. 488:1. 489:1. 490:1. 491:1. 492:1. 493:1. 494:1. 495:1. 496:1. 497:1. 498:1. 499:1. 500:1. 501:1. 502:1. 503:1. 504:1. 505:1. 506:1. 507:1. 508:1. 509:1. 510:1. 511:1. 512:1. 513:1. 514:1. 515:1. 516:1. 517:1. 518:1. 519:1. 520:1. 521:1. 522:1. 523:1. 524:1. 525:1. 526:1. 527:1. 528:1. 529:1. 530:1. 531:1. 532:1. 533:1. 534:1. 535:1. 536:1. 537:1. 538:1. 539:1. 540:1. 541:1. 542:1. 543:1. 544:1. 545:1. 546:1. 547:1. 548:1. 549:1. 550:1. 551:1. 552:1. 553:1. 554:1. 555:1. 556:1. 557:1. 558:1. 559:1. 560:1. 561:1. 562:1. 563:1. 564:1. 565:1. 566:1. 567:1. 568:1. 569:1. 570:1. 571:1. 572:1. 573:1. 574:1. 575:1. 576:1. 577:1. 578:1. 579:1. 580:1. 581:1. 582:1. 583:1. 584:1. 585:1. 586:1. 587:1. 588:1. 589:1. 590:1. 591:1. 592:1. 593:1. 594:1. 595:1. 596:1. 597:1. 598:1. 599:1. 600:1. 601:1. 602:1. 603:1. 604:1. 605:1. 606:1. 607:1. 608:1. 609:1. 610:1. 611:1. 612:1. 613:1. 614:1. 615:1. 616:1. 617:1. 618:1. 619:1. 620:1. 621:1. 622:1. 623:1. 624:1. 625:1. 626:1. 627:1. 628:1. 629:1. 630:1. 631:1. 632:1. 633:1. 634:1. 635:1. 636:1. 637:1. 638:1. 639:1. 640:1. 641:1. 642:1. 643:1. 644:1. 645:1. 646:1. 647:1. 648:1. 649:1. 650:1. 651:1. 652:1. 653:1. 654:1. 655:1. 656:1. 657:1. 658:1. 659:1. 660:1. 661:1. 662:1. 663:1. 664:1. 665:1. 666:1. 667:1. 668:1. 669:1. 670:1. 671:1. 672:1. 673:1. 674:1. 675:1. 676:1. 677:1. 678:1. 679:1. 680:1. 681:1. 682:1. 683:1. 684:1. 685:1. 686:1. 687:1. 688:1. 689:1. 690:1. 691:1. 692:1. 693:1. 694:1. 695:1. 696:1. 697:1. 698:1. 699:1. 700:1. 701:1. 702:1. 703:1. 704:1. 705:1. 706:1. 707:1. 708:1. 709:1. 710:1. 711:1. 712:1. 713:1. 714:1. 715:1. 716:1. 717:1. 718:1. 719:1. 720:1. 721:1. 722:1. 723:1. 724:1. 725:1. 726:1. 727:1. 728:1. 729:1. 730:1. 731:1. 732:1. 733:1. 734:1. 735:1. 736:1. 737:1. 738:1. 739:1. 740:1. 741:1. 742:1. 743:1. 744:1. 745:1. 746:1. 747:1. 748:1. 749:1. 750:1. 751:1. 752:1. 753:1. 754:1. 755:1. 756:1. 757:1. 758:1. 759:1. 760:1. 761:1. 762:1. 763:1. 764:1. 765:1. 766:1. 767:1. 768:1. 769:1. 770:1. 771:1. 772:1. 773:1. 774:1. 775:1. 776:1. 777:1. 778:1. 779:1. 780:1. 781:1. 782:1. 783:1. 784:1. 785:1. 786:1. 787:1. 788:1. 789:1. 790:1. 791:1. 792:1. 793:1. 794:1. 795:1. 796:1. 797:1. 798:1. 799:1. 800:1. 801:1. 802:1. 803:1. 804:1. 805:1. 806:1. 807:1. 808:1. 809:1. 810:1. 811:1. 812:1. 813:1. 814:1. 815:1. 816:1. 817:1. 818:1. 819:1. 820:1. 821:1. 822:1. 823:1. 824:1. 825:1. 826:1. 827:1. 828:1. 829:1. 830:1. 831:1. 832:1. 833:1. 834:1. 835:1. 836:1. 837:1. 838:1. 839:1. 840:1. 841:1. 842:1. 843:1. 844:1. 845:1. 846:1. 847:1. 848:1. 849:1. 850:1. 851:1. 852:1. 853:1. 854:1. 855:1. 856:1. 857:1. 858:1. 859:1. 860:1. 861:1. 862:1. 863:1. 864:1. 865:1. 866:1. 867:1. 868:1. 869:1. 870:1. 871:1. 872:1. 873:1. 874:1. 875:1. 876:1. 877:1. 878:1. 879:1. 880:1. 881:1. 882:1. 883:1. 884:1. 885:1. 886:1. 887:1. 888:1. 889:1. 890:1. 891:1. 892:1. 893:1. 894:1. 895:1. 896:1. 897:1. 898:1. 899:1. 900:1. 901:1. 902:1. 903:1. 904:1. 905:1. 906:1. 907:1. 908:1. 909:1. 910:1. 911:1. 912:1. 913:1. 914:1. 915:1. 916:1. 917:1. 918:1. 919:1. 920:1. 921:1. 922:1. 923:1. 924:1. 925:1. 926:1. 927:1. 928:1. 929:1. 930:1. 931:1. 932:1. 933:1. 934:1. 935:1. 936:1. 937:1. 938:1. 939:1. 940:1. 941:1. 942:1. 943:1. 944:1. 945:1. 946:1. 947:1. 948:1. 949:1. 950:1. 951:1. 952:1. 953:1. 954:1. 955:1. 956:1. 957:1. 958:1. 959:1. 960:1. 961:1. 962:1. 963:1. 964:1. 965:1. 966:1. 967:1. 968:1. 969:1. 970:1. 971:1. 972:1. 973:1. 974:1. 975:1. 976:1. 977:1. 978:1. 979:1. 980:1. 981:1. 982:1. 983:1. 984:1. 985:1. 986:1. 987:1. 988:1. 989:1. 990:1. 991:1. 992:1. 993:1. 994:1. 995:1. 996:1. 997:1. 998:1. 999:1. 1000:1.

miserable and contemptible they, however rich and great, who have "their good things" in this life; and then for their sins are condemned to everlasting punishment in hell!—Indeed, the most politic and successful princes find little comfort in their dignity and reputation. The inconsistency of the people who soon forget their services; the domestic disquietudes, to which they are far more exposed than their inferiors; and the parties and rivalship, which are thus excited and fomented, commonly fill their closing scene with vexation and bitterness, as every reflecting reader of history must have often remarked. This has been the case in every age; and men must lay their account with it, however at first they may be caressed and extolled: "surely this also is vanity and vexation of spirit!" But the willing subjects of Jesus, our King, from age to age rejoice in him and in him alone, and will love him more and more, to all eternity. May all the living, that walk under the sun, hear of him, trust in him, and obey him, henceforth to the end of the world. In this alone there is no vanity nor vexation.

NOTES.—CHAP. V. V. 1-3. Solomon meant by his whole argument to show, that every thing was vanity except true religion: but here he cautions his readers against those mistakes, which render even religious duties vain and worthless.—^a Religion . . . is the only remedy indeed, the only comfort we have against all the troubles to which we are subject in this world: but such is the *vanity* of mankind, they spoil their very remedy, and take away all the virtue of that which should be their support, turning it into mere ceremony, whilst their minds remain impure, and without any true sense of God.¹ *Bp. Patrick.*—Every one indeed ought to attend the house and ordinances of God; but it should be done with holy awe and reverence, shown by the customary external expressions: as Moses was commanded to uncover his feet, when on holy ground. (*Marg. Ref. a. Notes, Ex. 3:4, 5. Josh. 5:13-15.*) The first care of all, who would acceptably worship God, should be to *hear*, and learn how he would be worshipped; that they may not, in a precipitate manner, affront him with a hypocritical or superstitious service; or with sacrifices, oblations, or ceremonies, without a correspondent frame of mind. These are "the sacrifices of fools" who, through ignorance and carelessness, do evil and are not aware of it; but suppose they recommend themselves to God, when in fact they greatly provoke him. Men should therefore avoid rashness in their professions, petitions, or vows; they should not hastily speak before God every thing which occurs to their thoughts. They should remember his greatness and purity who dwells in heaven, that "high and holy place," and their own indigence and sinfulness. They ought to avoid needless locution and vain repetitions; and express themselves in plain language and with perspicuous brevity, such as springs from the heart, and not such as is affected and studied. All kinds of copious prayers cannot be condemned, but only those which are unmeaning; such as the vain repetitions of the heathen who expected to be heard for their much speaking: the pater-nosters, and other forms used by the Papists; and the long prayers of the Pharisees. (*Notes, 1 Kings 18:26-29. Matt. 6:7, 8.*) These verbose supplications show indisputable traces of a man's ignorance and folly, and that he has confused, false, and dishonourable

was an error: wherefore should God be angry at thy voice, and ^pdestroy the work of thine hands?

7 For ^qin the multitude of dreams and many words *there are also divers vanities*: ^rbut fear thou God.

[Practical Observations.]

8 ¶ If ^sthou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for *he that is higher than the highest regardeth; and there be higher than they.*

9 ¶ Moreover, the prophet of the earth is for all: ^tthe king *himself* is served by the field.

10 He ^uthat loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase. ^vThis is also vanity.

11 When goods increase, ^wthey are increased that eat them: and ^xwhat good is *there* to the owners thereof, saving the beholding of *them* with their eyes?

12 The ^ysleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

Rev. 17:6, 7. † Heb. will, or purpose. Is. 10:5-2, 12. 46:10, 11. Hab. 1:12. Act. 4:27, 28. Rom. 11:33. u Is. 57:15. Luke 12:33, 36. x 1 Kings 21:19, 20. Job 34:19-29. 37:13. Is. 17:12. 25:10, 11. 28:1. 34:1. 38:1. 41:1. 42:1. 43:1. 44:1. 45:1. 46:1. 47:1. 48:1. 49:1. 50:1. 51:1. 52:1. 53:1. 54:1. 55:1. 56:1. 57:1. 58:1. 59:1. 60:1. 61:1. 62:1. 63:1. 64:1. 65:1. 66:1. 67:1. 68:1. 69:1. 70:1. 71:1. 72:1. 73:1. 74:1. 75:1. 76:1. 77:1. 78:1. 79:1. 80:1. 81:1. 82:1. 83:1. 84:1. 85:1. 86:1. 87:1. 88:1. 89:1. 90:1. 91:1. 92:1. 93:1. 94:1. 95:1. 96:1. 97:1. 98:1. 99:1. 100:1. 101:1. 102:1. 103:1. 104:1. 105:1. 106:1. 107:1. 108:1. 109:1. 110:1. 111:1. 112:1. 113:1. 114:1. 115:1. 116:1. 117:1. 118:1. 119:1. 120:1. 121:1. 122:1. 123:1. 124:1. 125:1. 126:1. 127:1. 128:1. 129:1. 130:1. 131:1. 132:1. 133:1. 134:1. 135:1. 136:1. 137:1. 138:1. 139:1. 140:1. 141:1. 142:1. 143:1. 144:1. 145:1. 146:1. 147:1. 148:1. 149:1. 150:1. 151:1. 152:1. 153:1. 154:1. 155:1. 156:1. 157:1. 158:1. 159:1. 160:1. 161:1. 162:1. 163:1. 164:1. 165:1. 166:1. 167:1. 168:1. 169:1. 170:1. 171:1. 172:1. 173:1. 174:1. 175:1. 176:1. 177:1. 178:1. 179:1. 180:1. 181:1. 182:1. 183:1. 184:1. 185:1. 186:1. 187:1. 188:1. 189:1. 190:1. 191:1. 192:1. 193:1. 194:1. 195:1. 196:1. 197:1. 198:1. 199:1. 200:1. 201:1. 202:1. 203:1. 204:1. 205:1. 206:1. 207:1. 208:1. 209:1. 210:1. 211:1. 212:1. 213:1. 214:1. 215:1. 216:1. 217:1. 218:1. 219:1. 220:1. 221:1. 222:1. 223:1. 224:1. 225:1. 226:1. 227:1. 228:1. 229:1. 230:1. 231:1. 232:1. 233:1. 234:1. 235:1. 236:1. 237:1. 238:1. 239:1. 240:1. 241:1. 242:1. 243:1. 244:1. 245:1. 246:1. 247:1. 248:1. 249:1. 250:1. 251:1. 252:1. 253:1. 254:1. 255:1. 256:1. 257:1. 258:1. 259:1. 260:1. 261:1. 262:1. 263:1. 264:1. 265:1. 266:1. 267:1. 268:1. 269:1. 270:1. 271:1. 272:1. 273:1. 274:1. 275:1. 276:1. 277:1. 278:1. 279:1. 280:1. 281:1. 282:1. 283:1. 284:1. 285:1. 286:1. 287:1. 288:1. 289:1. 290:1. 291:1. 292:1. 293:1. 294:1. 295:1. 296:1. 297:1. 298:1. 299:1. 300:1. 301:1. 302:1. 303:1. 304:1. 305:1. 306:1. 307:1. 308:1. 309:1. 310:1. 311:1. 312:1. 313:1. 314:1. 315:1. 316:1. 317:1. 318:1. 319:1. 320:1. 321:1. 322:1. 323:1. 324:1. 325:1. 326:1. 327:1. 328:1. 329:1. 330:1. 331:1. 332:1. 333:1. 334:1. 335:1. 336:1. 337:1. 338:1. 339:1. 340:1. 341:1. 342:1. 343:1. 344:1. 345:1. 346:1. 347:1. 348:1. 349:1. 350:1. 351:1. 352:1. 353:1. 354:1. 355:1. 356:1. 357:1. 358:1. 359:1. 360:1. 361:1. 362:1. 363:1. 364:1. 365:1. 366:1. 367:1. 368:1. 369:1. 370:1. 371:1. 372:1. 373:1. 374:1. 375:1. 376:1. 377:1. 378:1. 379:1. 380:1. 381:1. 382:1. 383:1. 384:1. 385:1. 386:1. 387:1. 388:1. 389:1. 390:1. 391:1. 392:1. 393:1. 394:1. 395:1. 396:1. 397:1. 398:1. 399:1. 400:1. 401:1. 402:1. 403:1. 404:1. 405:1. 406:1. 407:1. 408:1. 409:1. 410:1. 411:1. 412:1. 413:1. 414:1. 415:1. 416:1. 417:1. 418:1. 419:1. 420:1. 421:1. 422:1. 423:1. 424:1. 425:1. 426:1. 427:1. 428:1. 429:1. 430:1. 431:1. 432:1. 433:1. 434:1. 435:1. 436:1. 437:1. 438:1. 439:1. 440:1. 441:1. 442:1. 443:1. 444:1. 445:1. 446:1. 447:1. 448:1. 449:1. 450:1. 451:1. 452:1. 453:1. 454:1. 455:1. 456:1. 457:1. 458:1. 459:1. 460:1. 461:1. 462:1. 463:1. 464:1. 465:1. 466:1. 467:1. 468:1. 469:1. 470:1. 471:1. 472:1. 473:1. 474:1. 475:1. 476:1. 477:1. 478:1. 479:1. 480:1. 481:1. 482:1. 483:1. 484:1. 485:1. 486:1. 487:1. 488:1. 489:1. 490:1. 491:1. 492:1. 493:1. 494:1. 495:1. 496:1. 497:1. 498:1. 499:1. 500:1. 501:1. 502:1. 503:1. 504:1. 505:1. 506:1. 507:1. 508:1. 509:1. 510:1. 511:1. 512:1. 513:1. 514:1. 515:1. 516:1. 517:1. 518:1. 519:1. 520:1. 521:1. 522:1. 523:1. 524:1. 525:1. 526:1. 527:1. 528:1. 529:1. 530:1. 531:1. 532:1. 533:1. 534:1. 535:1. 536:1. 537:1. 538:1. 539:1. 540:1. 541:1. 542:1. 543:1. 544:1. 545:1. 546:1. 547:1. 548:1. 549:1. 550:1. 551:1. 552:1. 553:1. 554:1. 555:1. 556:1. 557:1. 558:1. 559:1. 560:1. 561:1. 562:1. 563:1. 564:1. 565:1. 566:1

13 The e is "a sore evil which I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt.

14 But those riches perish by evil travail; and he begetteth a son, and there is nothing in his hand.

15 As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also is "a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind?

17 All his days also he eateth in darkness, and

4:8, 6:12. h:89. Gen. 13:5-11. 14:16. 19:14,26,31, &c. Prov. 1:11-13,19, 32, 11:4,24,35. Is. 2:20, 32:6-7. Zeph. 1:18. Luke 12:16-21. 16:1-13,19,22, 23, 18:22,23. 19:9. 1 Tim. 6:9,10. Jam. 2:5-7. 3:3,4. 1:2,25. Job 5:1,5, 20:15-29. 27:16,17. P. 39.6. Prov. 23:5. Hag. 1:9. 2:18,17. Mal. 1:6,19,35. 4:1 Sam. 2:6-8,36. 1 Kings 11:26. Ps. 109:9-12. 1 Job 1:21. Ps. 49:17. Luke 12:20. 1 Tim. 6:7. m:13. 2:22,23. 1 Sam. 12:21. Jer. 2:8. Mark 8:36. o:1,3. Psal. 11:29. Is. 26:18. Hos. 8:7. John 6:27. p: Gen. 3:17. 1 Kings 17:12. 2 Jo. 21:25.

above all things be encouraged. Thus our natural wants may be supplied and satisfied; but covetousness is an insatiable lust. If a man have ever so much, he grasps after more; or if he should at length give over his pursuit, he finds himself no more satisfied and happy than he was. Unless he be in a measure like the miser above described, (*Note*, 4:7,8.) his family, servants, and dependents are increased in proportion to his estate: and he has no other advantage, except that he can look over all of it, and say, 'This is mine.' But this very thing, if he be covetous, is his torment, that he beholds so many mouths which eat at his cost. *Bp. Patrick*.—Yet at last the poor labourer sleeps more soundly, whether he have a plentiful or a scanty meal, than the rich man can do; whose cares, fears, suspicions, intemperance, or want of exercise, often spoil his rest, and render his nights as uneasy as his days are insipid. (*Marg. Ref. Notes*, 1 Kings 4:7-19, 22,23. 1 Chr. 27:23-31. 2 Chr. 26:10. Neh. 5:14-18. Prov. 27:23-27. 30:15,16. Is. 55:1-3. Hab. 2:5-8, v. 5. Matt. 5:6.)

V. 13-17. It might also be observed in every part of the world, that men bestowed great pains to hoard up riches to their own hurt. Thus men's wealth often invites robbers, who alarm or perhaps murder them: or it exposes them to malicious prosecutions. Thus many have been excepted from acts of indemnity, merely because the prevailing party desired to seize their large possessions. And, in various ways, riches are often torn from a man with as much anguish, as they were gotten with labour and care: or his children waste them by their extravagance; and he has the vexation to see, that they will be poor notwithstanding all his labour to make them rich. But whether this be the case or not, when a man dies, he can take nothing away with him, and he leaves the world as naked as he came into it: so that he spends his life in labouring for that, which he can no more appropriate than "the wind;" he wears away his days in labour, anxiety, and uneasiness, without any comfort, even in his natural enjoyments; he ends his days in sorrow and fretfulness: and the sickness of his body is attended by the sense of God's wrath in his soul, and the dread of a future reckoning. What a sore evil is a life thus spent and ended, and such an entrance into the eternal state! (*Marg. Ref. Notes*, 8:8-10. Job 1:20-22. 5:3-5. 27:13-23. Ps. 39:6. 49:16,17. Prov. 23:4,5. Jer. 17:11. Matt. 6:19-21. Acts 12:20-23, v. 23. 1 Tim. 6:6-10.)

V. 18-20. (*Notes*, 2:24-26. 3:22.) "Whoever he be whom God hath blessed, not only with plenty . . . of worldly goods, but also with such a noble and generous mind, that he is not their slave, but truly master of them; being able to enjoy them innocently, . . . with cheerfulness, and delight in doing good to others: Let him be very thankful to Almighty God for so great an happiness. . . . He that is thus highly favoured of God, will not think life tedious or irksome: but (forgetting all past toils, and taking no care for the future) spend his time most pleasantly: because God hath given him his very heart's desire, . . . in inward tranquillity of mind, or rather joy and gladness of heart." *Bp. Patrick*. (*Marg. and Marg. Ref. Notes*, 8:14,15. 9:7-9. 11:9,10. 1 Tim. 6:17-19.)

PRACTICAL OBSERVATIONS.

V. 1-7. It is no wonder that our outward possessions and enjoyments should be vain and vexatious; when our depraved hearts so generally render even our religious worship useless to ourselves, and dishonourable to God. (*Note*, Matt. 15:7-9.) And if this only source of solid comfort be perverted to vanity, how great must be that vanity! Yet alas! not only hypocrites or ostentatious Pharisees provoke God by their vain show of piety; but we have all cause to be humbled and ashamed on this account. How often do our wandering imaginations; our want of reverence, faith, love, gratitude, and spirituality, and the incursions of pride and vanity, render our attendance on divine ordinances little better than a mere lip-labour, or "the sacrifice of fools!" This should teach us to prepare diligently for the service of God, and to go with cheerful yet with solemn steps into his more immediate presence; to be of a teachable spirit, and studious so to learn his will, that we may not inconsiderately do evil in his sacred worship;

he hath much sorrow and wrath with his sickness.

18 ¶ Behold that which I have seen: 'tis good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him; for 'tis his portion.

19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour: "this is the gift of God.

20 For he shall not much remember the days of his life; "because God answereth him in the joy of his heart.

Ps. 78:33. 102:9. Ez. 4:16,17. q: 2 Kings 1:2,6. 5:27. 2 Chr. 16:10-12. 24:24,25. Ps. 90:7-11. Acts 12:23. 1 Cor. 11:30-32. * Heb. there is a good which is comely, &c. r:2,24. 3:12,13. 5:15. 9:7. 11:9. 1 Tim. 6:17. † Heb. the number of the days. ‡ 2:10. 3:22. Jer. 52:34. † 3:13. 6:2. Deut. 8:18. 1 Kings 3:18. u:2,24-26. † Or, Though he give not much, yet he remembereth, &c. Ps. 37:16. x: Deut. 28:8-12,47. Ps. 4:6,7. Is. 64:5. 65:13,14,21-24. Rom. 5:1-5,11.

to recollect who and where we sinful creatures are, and who that God is, unto whom we speak: that the filial boldness, with which we come to his throne of grace, may not degenerate into an irreverent familiarity. We should also remember, that we do not confess our sins or our obligations, or make known our requests before the Lord for his information; but in order to bring our minds into a humble, dependent frame, and to render him that honour which belongs to him. We should therefore watch against rashness and presumption: we should think, before we speak to the Lord; that our words may correspond to our desires, and accord with his promises we should be very watchful against ostentation in public services, as if, by copiousness and eloquence of words, we meant to attract the attention or admiration of men, or thought we should prevail with God. No unmeaning repetitions, that were ever used in formal worship, can be more offensive to God, than such pompous declamations, even in the use of extemporaneous prayer: the confusion of a dream is not more impertinent; the vain babbling of a fool is not more disgusting to judicious and pious minds, than such an affected multiplicity of words in religious worship. A few broken sentences from a humble heart, spoken in reverence, and with pious affections, while the speaker is ashamed of his own poor performance, are more honourable and acceptable to God, than those affected services which are often greatly admired by men, but in reality are a compound of arrogance, ignorance, and hypocrisy. Our words should then be few, except as the heart is fraught with large and manifold desires, which struggle for utterance, and which no words can fully express. (*Note*, Rom. 8:24-27.) We have also great cause to guard against rashness in religious vows: and, in those things which are not previously our bounden duty, we should never vow without much consideration, counsel, and prayer: and we should be satisfied that the thing engaged for is lawful, in our own power, no injury to others, and fit for us to perform, however circumstances may vary. Otherwise we shall be tempted to delays and evasions, which will manifest our own folly, and provoke the Lord to anger; we shall fall into temptations and snares and when we should be performing our vows, we shall be seeking excuses, before God or man, or in our own consciences, why we should violate them. But, however this may escape human observation, the Lord will not be trifled with: and manifold disappointments and losses in every undertaking may at length make us sensible, that it would have been better for us to pay what we vowed. Let us then remember, that we must give an account of every unprofitable word at the day of judgment; and that, when we give an unbounded license to our tongues, we might as well expect a multitude of dreams without any incoherency, as that our discourse should be without wickedness and mischief: and especially let us seek to have our hearts possessed with the fear of God, and delivered both from the fear of man, and from desire of his applause.

V. 8-20. In this present world we must expect to behold and perhaps to suffer, the oppression of the wicked, and their violence and perversion of law and equity. But the Lord will carry his people through their troubles, and execute vengeance on their adversaries. "For he that is higher than the highest, regardeth, and there be higher than they." Let us then pity an help the oppressed, as we have power; but neither envy nor fear successful oppressors: nay, we should pity and pray for them also, as long as there are any hopes of their "escaping the damnation of hell." The rich and great, indeed, are apt to think themselves entitled to every thing, and independent of every one: yet they are not only equally dependent on the Lord for daily bread, with the poorest beggar; but they are more dependent on the labour of the ploughman, than he is on their wealth. The goodness of Providence is more equally distributed, than appears to a superficial observer. The most plentiful productions of the earth are in reality most valuable: the king needs them, and the poor share them; and these relish their mean morsel better than he does his luxurious. Thus far the profit of the field is satisfying, as the proper provision for our bodies: but no riches or abundance can supply

CHAPTER VI.

The vanity of riches, without power to enjoy them; and of large families and long life, 1-6. The little advantage that a wise man has above a fool, or one man above another, 7, 8. The vanity of restless desires; the frailty of man; and the emptiness and uncertainty of all his enjoyments, 9-12.

THERE is "an evil which I have seen under the sun, and it is common among men:

2 A man to whom God hath given riches, wealth, and honour, "so that he wanteth nothing for his soul of all that he d sirth, yet God giveth him not power to eat thereof, "but a stranger eateth it: this is vanity, and it is an evil disease.

3 ¶ If a man beget a hundred children, and live many years, "so that the days of his years be many, and his soul be not filled with good, "and also that he have no burial; I say, "that an untimely birth is better than he.

4 For he cometh in with vanity, and departeth

a 5:13. b 5:19. 1 Kings 3:13. 1 Chr. 29:25, 28. 2 Chr. 1:11. Dan. 5:18. c 2:4-10. Deut. 8:7-10. Job 18:10. Job 21:9-15. Ps. 17:14. 73:7. Luke 12:19, 20. d 4:8. Deut. 28:33, 43. Ps. 39:6. Lam. 5:2. Hos. 7:9. e 4:4, 5. 5:16. f Gen. 33:15. 1 Sam. 2:20, 21. 2 Kings 10:1. 1 Chr. 28:5. 2 Chr. 11:21. Esth. 5:11. Ps. 127:4, 5. Prov. 17:6. g 5:17-19. Gen. 47:9. h 2 Kings 9:35. Eccl. 7:10. 9:14, 15. Is. 14:19, 20. Jer. 22:19. 38:20. 14:3. Job 3:16. Ps. 58:8. Matt. 26:24. k Ps. 109:15. 1 Job 3:13-14. 14:1. Ps. 90:7-9. m Gen. 5:5, 25, 24, 27. Is. 65:22. n 3.

the wants, or satisfy the desires, of our souls; the attempt must be for ever vain and vexatious: nay, the increase of riches increases cumber and care more than enjoyment; except a man's mind can be filled by his eyes poring upon his securities, surveying his acres, or viewing his hoarded gold. And it is evident in fact, that the poor labourer sleeps sweetly without fear or disturbance, whilst "the abundance of the rich will not suffer him to sleep." For the more men covet and idolize wealth, the greater anxiety must they feel, when they consider its uncertainty. The riches, which have been gathered and hoarded by the toil and penury of many years, are often swept away by some unforeseen calamity: or a covetous man, by grasping at some still larger advantage, loses all in some ruinous project: nay, while his riches perish by such evil travail, he often loses his life in attempting to preserve them, or breaks his heart for very vexation at his disappointment; or his children spend all, and become as poor, as if he had never laboured nor saved. And whether the rich man do, or do not, survive his wealth; a coffin, a shroud, and a grave, all given him at the option of the survivors, will shortly be his whole inventory; and in other respects, as he came, so shall he go, except that he must give an account for all his conduct at the tribunal of God. What a sore evil then is this, for a rational creature to spend his life in incessant toil, care, and uneasiness; and to live in dejection and fretfulness all his life; and then to end his days in "sorrow and wrath," as well as with sickness and dying pains! "Having therefore food and raiment, let us be therewith content;" and let us cheerfully use what God gives us, as the fruit of our labour, for the ends for which he bestows it. If he pleases that we should be poor, let us be patient and satisfied; we may be safer and happier in that situation than if we were richer: and if God gives a man riches, let him remember to receive them from his hand, and to use them to his glory, and to rejoice in doing the duties of his station. It is a singular mercy, when God gives a man wealth, and enables him to use it in a becoming and useful manner; taking his portion with moderation and thankfulness; avoiding avarice and extravagance, and doing good according to his ability. This wisdom comes from above; those who desire it must ask it of God, and such as have it will praise him for it. And if God answer a man's prayers and expectations in those better things, which are, and ought to be, "the joy of his heart;" whether he have much or little, he will not make great account of the shortness and vanity, or of the pleasures or pains, of this life; or perplex himself about the past, or the future: seeing his heart and treasure are out of the reach of the changes of this lower world, in a "kingdom which cannot be moved." (Notes, 2 Cor. 4:13-18, v. 18. Col. 3:1-4. Heb. 12:26-29, v. 28.)

NOTES.—CHAP. VI. V. 1. The former part of this chapter is a continuation of the subject with which the preceding chapter concludes; namely, the vanity of riches, without a heart or power to make a proper use of them; which was then, and is still, a very "common evil among men." (Notes, 5:13-20.)

V. 2. "He sheweth that it is the plague of God, when the rich man hath not a liberal heart to use his riches."—The expressions by which the rich man's prosperity is described, are very emphatical. "To those two words, *riches and wealth*, (5:19) . . . he here adds a third, . . . viz. *glory*; which is more comprehensive than the other, including all those goodly things, which may do a man credit, and raise him to a splendid condition in this world. . . . (Gen. 31:1) . . . It denotes any thing that hath weight in it, and makes a man to be valued. . . . Yet so great is his ingratitude to God, and his uncharitableness to men; that for these and other sins, God denies him the power to enjoy these gifts of his bounty." *Bp. Patrick*.—The passage indeed may be explained of sickness and bodily infirmities, by means of which a man is deprived of all comfort from his wealth and dignity; and his attendants and physicians reap more advantage from his misery than he does.

in darkness, and "his name shall be covered with darkness.

5 Moreover, he hath not seen the sun, nor known any thing: "this hath more rest than the other.

6 Yea, "though he live a thousand years twice told, "yet hath he seen no good: "do not all go to one place?

7 All "the labour of man is for his mouth, and yet the "appetite is not filled.

8 For "what hath the wise more than the fool? what hath "the poor, that knoweth to walk before the living?

9 "Better is the sight of the eyes than the "wandering of the desire: "this is also vanity and vexation of spirit.

10 That "which hath been is named already,

Job 7:7. Ps. 4:6, 7. 34:12. Is. 65:20. Jer. 17:6. o 3:20. 12:7. Job 1:21. 30:23. Heb. 9:27. p Gen. 3:17-19. Prov. 16:26. Matt. 6:25. Job. 6:27. q Tim. 6:8-9. r Heb. soul. 3:5. Luke 12:19. q 2:14-16. 5:11. s Gen. 17:1. Ps. 102. 2:116, 9. Prov. 19:1. Luke 1:6. t 1 Tim. 6:17. u 2:24. v 2:13. 5:14. w Heb. walking of the soul. Job 31:7. Prov. 30:15, 16. Jer. 2:20. t 2. 1:2, 14. 2:11, 22, 23. 4:4. u 1:9-11. 3:15.

Yet it rather seems to refer to the miser's penuriousness, and to the suspicions and distastes which he imbibes, respecting his children and relations; through which he attaches himself to strangers, who devour his substance, either during his life or after his death, to the injury of his children and family. This is a diseased state of the mind, and renders a man very miserable. (Marg. Ref. Notes, 2:18-23, 4:7, 8. Esth. 8:1, 2. Ps. 39:6. Prov. 13:22. Dan. 5:25-28, v. 28.)

V. 3-5. The most flourishing family, and the longest life with increasing prosperity, cannot make him happy, "whose soul is not filled with good;" if he can never have enough: as we see oftentimes that the covetous man either falleth into crimes that deserve death, or is murdered, or drowned, or hangeth himself, or such like, and so lacketh the honour of burial.—Nay, if a man have no heart to use his abundance, and thus lives uncomfortably; and if he be treated with disrespect at his death, and not buried decently according to his rank, either through the avarice of his heirs or their contempt of his character, he may justly be deemed more unhappy and dishonoured, than even an untimely birth; which seems indeed to come into the world in vain, and leaves it in obscurity and disgrace, and has no name to be remembered on earth; which has not seen the sun, or enjoyed any pleasure, or known any thing: yet has this embryo more rest than the character above mentioned. It had rest in the womb, and now rests in the grave; its pain was transient, its unhappiness a mere negation of pleasure; and it lived not to contract guilt. Whereas the other had little pleasure in life, and endured much vexation, contracted much guilt, and departed with disgrace to give an account of it at God's tribunal. (Marg. Ref. Notes, Gen. 47:9. 2 Kings 9:30-37. 10:1-10. 1 Chr. 29:26-28. v. 28. Esth. 5:11-13. 7:10. 9:6-10. Job 3:11-19. Jer. 22:13-19.)

V. 6. Should the joyless, useless, and vexatious life of such a man be lengthened out, to above twice the age of Methuselah, it would only prolong his miseries and accumulate guilt; and he must go down at last to the dust, like the child that died in the womb. (Marg. Ref. Notes, 3:18-21, v. 20.—P. O. Gen. 5:—Notes, Job 7:7-11. Ps. 4:6-8. Is. 65:20. Rom. 2:4-6.)—The grave is exclusively meant; for in the eternal world there are distinct places for the righteous and the wicked; as Solomon evidently believed, or he would not have said, that "the righteous hath hope in his death." (Note, Prov. 14:32.)

V. 7, 8. Though the labour of man, as to this present world, is chiefly bestowed about the supply of his bodily wants, and the satisfaction of his animal desires; yet the very appetite for food cannot be durably satisfied, but still craves more and more with each returning day; whilst the relish of it continually grows more languid: much less can the capacities and wants of the soul (7. marg.) be thus filled with suitable and satisfying good. (Note, 1:2.) In this respect, the most learned, ingenious, or sagacious man has no advantage above the very idiot; who by one means or other gets food, and relishes it as well as the other. Nay, the poor man, who knows how to suit himself to his station, and to act prudently while he continues among the living, has as much comfort as the richest; and in what there is he under any real disadvantage?—"What hath the poor that knoweth to walk before the living?" "Even the same as the rich, namely, a supply of food, and other necessities, to satisfy his natural wants and appetites, which is all that he rich can have, notwithstanding their abundance." (Marg. Ref. Notes Gen. 3:17-19. 15:1. Prov. 16:26. 19:1. Luke 12:15-21, v. 17-19. 1 Tim. 6:6-10, vv. 6-8.)

V. 9. "The sight of the eyes" seems to mean present enjoyment; for it is a pleasant thing for the eyes to behold the light. This is preferable to the restless desires, imaginations, and schemes, which engross men's minds, spoil their present comfort, and create them abundance of vexation.—"To be content with that which God hath given, is better than to

*and it is known that it *is* man: neither may he contend with him that is mightier than he.

11 ¶ Seeing there be many things that increase vanity, what is man the better?

12 For who knoweth what *is* good for man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

CHAPTER VII.

The benefit of a good name; of death above life; and of sorrow and rebuke above vain mirth, 1-6. Observations concerning oppression, bribery, pride, anger, and discontent, 7-10. The advantage of wisdom; of accustoming the tongue to sing praises; and of avoiding extremes, and occasions of offence, 11-22. The dance is the wisest arising from bad women, with Solomon's own experience in that respect, 23-28. Man was created upright, but ruined by his own devices, 29.

A GOOD name is better than precious ointment; and the day of death than the day of one's birth.

2 It is better to go to the house of mourning,

z Gen. 3:9, 17-19. Job 14:1-4. Ps. 39:6, 82:6, 7, 103:15. y Job 9:3, 4, 33:13, 40:2. Is. 45:10. Jer. 40:19. Lam. 9:19, 20. z 16:9-17, 18, 21-11, 3:19, 4:1-4, 15, 16, 17. Hic. 12:1. e 3:13, 12:13. Ps. 45:16, 5, 17:15. Lam. 3:24-27. Mic. 6:8. * Heb. the number of the days of life: this vain y. Ps. 90:10-12. b 8:13, 9:6. 1 Chr. 29:15. Job 9:14, 2. Ps. 39:5, 6, 82:7, 102:11, 109:23, 144:4. Jam. 4:14. c 3:22. 8:7. Job 14:21. a Prov. 22:1. Is. 56:5. Luke 10:20. Heb. 11:2, 39. b 10:1. Ps. 133:2. Prov. 27:9. Cant. 1:3. 4:10. John 12:3. c 4:2. Job 3:17. Is. 57:2. 2 Cor. 5:13. Phil. 1:21-23. Rev. 14:13. d 1:13. d 1:13. e 4:2, 49:2, 50. 15-17. Job 14:1. Is. 5:11, 12, 22:12-14. Am. 6:3-6. Matt. 5:4. 14:6. &c. 1 Pet. 4:4. e Num. 23:10. Deut. 32:29. Mar. 6:21, 22. Phil. 3:19. Heb. 9:27. f Deut. 32:46. Is. 47:7. Hag. 1:5. marg. Lam. 2:1. * Or, Anger. g Ps. 119:67, 71, 126:5, 6. Je. 31:8, 9, 15-20, 50:4, 5. Dan. 9:3, &c. 10:3, 19. Zech. 12:10-14.

follow the desires which can never be satisfied. . . . It is far better for a man to enjoy the present good, which is before his eyes, than to discontinue and rack his thoughts, with an insatiable desire of what he hath not, and perhaps cannot have.¹ *Bp. Hall. (Marg. and Marg. Ref. Notes, 3:12-15. 5:18-20. Job 31:5-8, v. 7. Prov. 30:15, 16.)*

V. 10. The whole of what *man* can obtain of wisdom, power, renown, wealth, or prosperity, had already been declared: but the word *man*, or *Adam*, implies his condition in his best estate; as taken from the dust of the earth and returning to it again; and condemned to spend his days and eat his bread in sorrow, and in the sweat of his brow, till that sentence be executed. (*Note, Gen. 2:7. 3:17-19. 5:1, 2.*) And it is in vain to contend with the almighty Judge, who has passed this sentence upon him, or to endeavour to get it reversed.—“Although a man grow famous, yet it is known that he is but a man: and he cannot contend with that which is stronger than himself.” *Melancthon*, quoted by *Bp. Patrick. (Marg. Ref. Notes, 1:4-11. 3:12-15. Job 14:1-6. 33:12, 13. Ps. 39:5, 6. 90:3-10. 103:15-18. Is. 45:9, 10. Rom. 5:12-19. 9:19-23.)*

V. 11, 12. Seeing the many things, which man pursues on earth, only form an increase of vanities; what is he the better for all his worldly devices and acquisitions? Who indeed can so much as tell what is good for man, “all the days of his vain life, which he spendeth as a shadow?” Or who can inform him of what will hereafter befall him, or of what will take place after his death; or what will become of his family?—“Those four things, wherein men place their happiness, . . . wisdom, pleasure, honour, and wealth, . . . draw so many, and so great . . . inconveniences after them; as sufficiently demonstrate, a man is still to seek for the satisfaction of his desires, if he look no further.” *Bp. Patrick. (Marg. and Marg. Ref. See on Note, 10. Notes, 4:1-16. 8:15, 16. 9:4-6. 12:11-14, v. 13. Ps. 6:6-8. 17:13-15, v. 15. 73:23-28. Mic. 6:6-8. Jam. 4:13-17.)*

PRACTICAL OBSERVATIONS.

There are not only many and sore evils and miseries “under the sun,” but they are “common among men” as every careful observer of mankind must know. For it is seen often, that Providence confers on a man a confluence of earthly possessions; so that he wants nothing for outward enjoyment, and has no desire after more substantial good: and yet the Lord leaves him so to his avarice, or his malignant dispositions, that he has no heart to make a comfortable use of them; and by one means or other, they all come into the hands of strangers; and “this is vanity and a sore disease.” Nay, put the case, that any one have a numerous family, and a good constitution, and live in health and affluence to old age: yet if his soul be not enriched with wisdom and grace, and so he lives unbeloved, and dies unlamented and despised; it were wiser to envy the felicity of a still-born child, than that of such a person, who has only stayed on earth to contract guilt and experience vexation. Sooner or later, the rich and the poor, the wise and the foolish, must be laid in the grave: and it is of small consequence whether this be in infancy, or after double the years of the oldest man who ever lived; seeing the cares of life so much overbalance its pleasures; except as we live to prepare for heaven, to glorify God, and to do good. For, setting these things aside, how vain are all man's labours! how empty are all his enjoyments! They are merely a round of trifling pursuits and unsatisfying gratifications, the pleasure of which is more than counterbalanced by the uneasy cravings of the appetite, which are continually returning. And what in this view can the wise do toward acquiring happiness, above

than to go to the house of feasting; for that is the end of all men; and the living will lay it to his heart.

3 Sorrow is better than laughter: for by the sadness of the countenance the heart is made better.

4 The heart of the wise is in the house of mourning: but the heart of fools is in the house of mirth.

5 It is better to hear the rebuke of the wise, than for a man to hear the song of fools.

6 For as the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity.

7 Surely oppression maketh a wise man mad; and he shall destroyeth the heart.

8 Better is the end of a thing than the beginning thereof; and the patient in spirit is better than the proud in spirit.

Luke 6:21, 25. John 16:20-22. 2 Cor. 7:9-11. Jam. 4:9-10. h Rom. 5:9, 2 Cor. 4:17. Heb. 12:10, 11. Jam. 1:3-4. i Neh. 2:2-5. Is. 53:3, 4. Matt. 8:14-16. Mark 5:35, &c. Luke 7:12, 13. John 11:31-35. k 1 Sam. 25:36, 30:16. 2 Sam. 13:28. l Kings 20:16. Is. 21:4. Jer. 51:39, 57. Dan. 5:1-4, 30. Hos. 7:5. Nah. 1:10. Mark 9:21, &c. 1 Ps. 141:5. Prov. 9:8, 13:13, 15:31, 24:10, 27:6. Rev. 3:19. m Ps. 69:12, n 2, 2. Ps. 58:9, 118:12. Is. 65:13-15. Am. 8:10. Luke 6:25, 16:25. 2 Pet. 2:17. Jude 12, 13. 1 Heb. sound. o Prov. 29:9. p Deut. 28:33, 34, 65. q Ex. 23:8. Deut. 16:19. 1 Sam. 8:3, 12:3. Prov. 17:23. Is. 1:23, 33:15. r Ps. 126:5, 6. Is. 10:24, 25, 28-34. Luke 16:25. Jam. 5:11. 1 Pet. 1:13. s Prov. 13:10, 14:20, 15:13, 16:32, 28:25. Luke 21:19. Rom. 2:7, 8. Heb. 10:36. Jam. 5:8. 1 Pet. 2:20, 21. 5:5, 6.

the fool; or the rich, above the poor and industrious? Nay, the poorest man, who knows how to walk before the living God, is far happier here than the most prosperous ungodly man. Yet the pleasures of present enjoyments is far better than the empty reveries of visionary good, on which many feed as upon the wind; and start out of these waking dreams and find themselves empty, or rather filled with vexation at their disappointment, and tortured with the gnawing of their exorbitant and roving desires. (*Note, Is. 29:7, 8.*) But indeed every endeavour of sinful, mortal man, to find rest and happiness in earthly things, is a vain struggle against the sentence passed upon him for his rebellion, or rather against the effects of his apostasy. And it is equally vain, and still more impious, to cavil at the justice of the sentence, and to “contend with Him that is mightier than he.”—“If the earth, with all its inventions and possessions, be only an accumulated vanity; “what is man the better” for all his speculations and devices? For where is he, who can show unto man any substantial good, in created things, with which he may solace his mind, while he passes as a shadow through this vain life? Every attempt of this kind would be as futile, as the pretences of fortunetellers, to inform us of those future events which God has kept secret from all living; and should be treated as a presumption of the same nature. But in returning to God, trusting in his mercy through Jesus Christ, submitting to his will, and preparing for death, by a conscientious obedience to his commands, we may “find rest to our souls,” and enjoy sweet earnest of heavenly consolations: and soon shall we glide through this vexatious world, and find ourselves in that happy place, where “is fulness of joy, and pleasures at God's right hand for evermore.”

NOTES.—CHAP. VII. V. 1. Solomon now seems to proceed to prescribe the best remedies that can be found, against that vanity to which we are subject; by setting down many wise precepts for our direction and conduct, support and comfort, in a troublesome world. . . . And if we examine the following particulars, we shall find they are comprehended in this general direction; the change of our mind, thoughts, and opinions. . . . The doctrines that begin this chapter, are quite opposite to the common opinions of the world: That “a good name is to be preferred to precious ointment;” and the day of one's death before one's birthday; mourning before feasting; sadness before laughter; rebukes before commendations; the end of a thing before the beginning of it; a patient suffering spirit, before a stout haughty mind; wisdom before riches, &c. These, and such like, are the maxims of true wisdom and piety, which must be learnt, in order to the settlement of our minds in peace and tranquillity, notwithstanding the vanity that is in all things.” *Bp. Patrick.*—The Beatitudes, with which our Lord began his sermon on the mount, are a collection of paradoxes, not wholly dissimilar from those of Solomon, but more complete and comprehensive; on the due understanding and reception of which, the Christian's wisdom, comfort, and usefulness peculiarly depend. (*Notes, and P. O. Matt. 5:—12.*)—A reputation for piety and integrity will do far more to render a man agreeable, useful, and comfortable, than the most costly perfumes. (*Marg. Ref. a, b. Notes, 10:1. Prov. 22:1. Is. 5:3-7, v. 5. Luke 10:17-20, v. 20. Heb. 11:1, 2, 39, 40. Rev. 2:17. 3:12, 13, v. 12.*)—And to a wise and godly man, the day, when he leaves this vain world, is happier than that on which he came into it; for the one was the beginning of his sorrows and conflicts; and the other terminates them, and begins his endless felicity. (*Mo g. Ref. c. Notes, 2-6. Is. 57:1, 2. 2 Cor. 5:1-8. Phil. 1:2-26. 2 Tim. 4:6-8. Rev. 14:12, 13, v. 13.*)

9 Be not 'hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

10 Say not thou, 'What is the cause that the former days were better than these? for thou dost not require wise'; concerning this.

[Practical Observations.]

11 'It is good with an inheritance, ... if it were profit to them that see the sun.

12 For 'wisdom is a defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it.

1 Sam. 25:21, 22. 2 Sam. 19:43. Esth. 3:5, 6. Prov. 14:17. 16:32. Jon. 4:9. Eph. 4:25, 27. Jam. 1:19. u Gen. 4:5, 6, 8. 34:7, 9, 25, 26, 30, 31. 2 Sam. 13:22, 28. 23. Prov. 25:25, 26. Mark 6:15, 24. u Jude. 6:13. Jer. 14:17-19. * 'Hib, out of wisdom. Gen. 6:11, 12. Ps. 11:3, 5. 50:1. Rom. 1:22-23. 3:9-19. * 'Of, as good as an inheritance, yea, better too. 9:15-18. 1 Kings 3:6-9. Luke 16:8, 9. 1 Tim. 6:17-19. y 11:7. z Job 1:10. 22:21-25. Prov. 2:7, 11. 14:20. 18:10, 11. 33:6. * 'Heb. a shadow. Jude. 9:15. Ps. 7:1, 18. 30:2. 32:2. a Deut. 30:19, 20. 32:47. Prov. 3:15. 9:11. 11:4. John 12:30. 17:8. Phil. 3:8. b Job 37:14. Ps. 3:10, 17, 43. Is. 5:12. c 1:15. Job 9:13. 11:10. 12:11. 31:29. Is. 11:27. 43:13. 46:10, 11. Dan. 4:35. Rom. 9:15, 19. Eph. 1:11. d 3:4. Deut. 28:47. Ps.

V. 2-6. The day of death is sometimes more useful to a man's survivors, than any day of his life was; as it is more profitable to go to those houses where there is mourning for the dead, than to those where feasting and mirth prevail: for as death is the end of all men, every one is concerned to consider and prepare for it, and such scenes are calculated to give a serious turn to the mind. (Marg. Ref. d-f. Note, Gen. 48:1. P. O. 1-8. Notes, Num. 23:10. Deut. 32:29.) So that "sorrow" may be preferred to "laughter;" and the drooping countenance, which excites thoughtfulness, though occasioned by sharp trials, and attended by painful conflicts, is a proper medicine for the diseases of the human heart, and often productive of a happy change. It is therefore a mark of wisdom for a man to go, willingly and by deliberate choice, to "the house of mourning," at the call of duty, and often to reflect on death and another world; and it is a proof of folly, when nothing is delighted in but mirth and levity. Even sharp rebukes, when wisely given, are far better for the soul than the diversions of ungodly men: for their laughter is a mere transient noise and bustle, which soon expires, like the crackling of thorns in the fire, and produces no abiding pleasure or good, but is indeed a mere vanity. (Marg. and Marg. Ref. g-o. Notes, 2:1, 2. Ps. 119:71. 126:5, 6. Prov. 14:13. Dan. 5:1-4. Rom. 4:3-5. 2 Cor. 4:13-18. v. 17. Jam. 1:2-5. 1 Pet. 1:6, 7. 4:3-5.)

V. 7. 'A man that is esteemed wise, when he falleth to oppression, becometh like a beast.'—And the latter clause may be considered as showing what leads a man, in other respects wise, to oppress his neighbours: namely, a gift or bribe, which powerfully corrupts the heart. Yet the former clause is generally understood of the effect produced on the oppressed. It is the more necessary to settle the judgment on right principles; because various events, which must be expected, tend to disturb the mind, and raise tempests in the soul. Thus violent oppression may drive even a man, wise in other respects, to act in the most outrageous manner, as if bereft of understanding. Many have been thus excited to insurrections, and have in consequence been slain in war, or executed as rebels: and no human wisdom is sufficient, at all times, to preserve a man in such trying circumstances. Nay, even pious men have, for a time, been thus betrayed into very unwarrantable measures. (Notes, Deut. 28:32, 34, 65-67.) On the other hand, the offer of a large gift or bribe, unless the heart be established by grace on sound principles, may produce the most fatal effects on those, who before seemed well disposed. (Marg. Ref. Notes, Ex. 23:6-9. v. 8. Deut. 16:18, 19. See on Note, Prov. 17:8.)

V. 8. 'He noteth their tightness which enterprise a thing, and suddenly leave it off again.'—The conclusion of all things is to be expected, before we judge of them: for whilst they are growing and coming on, they appear with a quite different face, from what they have when they are gone. Bp. Patrick.—This may be understood either of good undertakings, which at first appear unpromising, but in the event succeed beyond expectation; or of trials, which are grievous for the time, but end well. (Marg. Ref. r. Notes, Ps. 126:5, 6. Is. 10:24-26. Lam. 3:26-30. v. 26. Luke 16:24-26. 18:1-8. Jam. 5:9-11.)—"And better is the long in spirit, than the high in spirit."—"A meek and patient spirited man, that can quietly wait for the end and event of things, is better than he, that is proud and impetuous, who violently rushes on all enterprises, and will needs force his own terms." Bp. Hall. The hastiness of giving up good designs, because of difficulties, as opposed to a steady, courageous perseverance, seems also especially intended. (Marg. Ref. s. Notes, 9. Prov. 13:10. 14:29. 15:17, 18. 16:32. Luke 21:12-19. v. 19. Rom. 8:24-27. v. 24, 25. 2 Thes. 3:1-5. v. 5.)

V. 9. 'Anger is an enemy to counsel and advice, and is indeed the property of fools; who out of weakness of mind ... are familiarly transported with it upon the slightest causes; and not easily appeased again, as wise men are when they chance to be incensed.' Bp. Patrick.—The same word is sometimes rendered *anger*, at others *grief*: and the excess of grief, as fixing its residence in the heart, and unfitting a man for every great and good undertaking, should be

13 'Consider the work of God: for 'who can make that straight, which he hath made crooked?

14 In 'the day of prosperity be joyful, 'but in the day of adversity consider: God also hath 'set the one over against the other, 'to the end that man should find nothing after him.

15 All things 'have I seen in the days of my vanity: 'there is a just man that perisheth in his righteousness, and 'there is a wicked man that longeth his life in his wickedness.

16 Be 'not righteous overmuch; 'neither make

30:11, 12. 40:3. Matt. 9:13. John 16:22. Jam. 5:13. e Deut. 8:3. 1 Kings 8:47. 17:17, 18. 2 Chr. 8:12, 13. Job 30:1, 2. Ps. 94:12, 13. 119:71. Is. 22:12-14. 26:11. 42:25. Jer. 2:6, 7. Mic. 6:9. Hag. 1:5-7. Luke 15:17, 18. e Heb. made. f 12. 8:13. Hos. 2:20. g 2:23. 5:16, 17. 6:12. Gen. 47:19. Ps. 39:6. h 3:16. 8:14. 9. 12. 1 Sam. 22:18. 1 Kings 21:13. 2 Chr. 24:22. Job 9:22, 23. Matt. 23:34. 35. Acts 7:18. 18:12. Job 21:7-15. Ps. 73:12-13. Jer. 12:12. i Matt. 5:7-7. 9:14. 15:2. &c. 23:5, 23, 24, 25. Luke 18:12. Phil. 3:6. 1 Tim. 4:3. 1 Gen. 6. Job 11:2. 28:28. Prov. 23:4. Rom. 11:25. 12:3. 1 Cor. 3:18, 20. Col. 2:18, 23. Jam. 3:13-17.

guarded against, as well as anger; and with the more care, as it is more plausible and creditable than anger and revenge. A few say, 'I do well to indulge anger'; but many say, 'I do well to indulge grief'; and indeed those are often censured, who will not suffer it to settle in their bosoms. (Marg. Ref. t, u. Gen. 4:6-8. 49:5-7. 1 Sam. 25:13, 32, 33. 2 Sam. 13:22-29. Esth. 3:3-6. Prov. 14:17. Jon. 4:5-11. 1 Thea. 4:13-17.)

V. 10. We know the evil of former times only by report, but we feel present inconveniences and distresses; and therefore are prone to think former times were better to live in than the present. But though corrupt nature has shown its malignity in various ways, and has been counteracted by the interposition of God in different degrees, and calamities have been dispensed in greater or less proportion; yet the earth has always been replete with iniquity and misery; and it is no proof of wisdom to inquire after the reason of that, which probably exists only in men's distempered imaginations.—The dotage of some speculators concerning a golden age, and the happiness of men in the simple state of nature, are specimens of this unwise method of speaking concerning former times: as is the proneness of almost all old men to speak with decided preference on the state of things when they were young. (Marg. and Marg. Ref.)

V. 11, 12. 'Wisdom is good with an inheritance,' as it enables a man to do the more good with it, during his continuance on earth; or 'wisdom is as good as an inheritance,' and more profitable to them that see the sun.' Money may indeed purchase exemptions from many trials and dangers; but true wisdom and knowledge alone can deliver a man from destruction, and make him acquainted with the way of life and salvation. (Marg. and Marg. Ref. Notes, 9:13-18. Prov. 10:15. 11:4. 18:10, 11. Phil. 3:8-11. 2 Tim. 3:14-17. v. 15.)

V. 13, 14. Man's wisdom consists in observing God's unalterable appointments, and in suiting himself to them. (Marg. Ref. b, c. Notes, 1:12-18. v. 15. Job 11:7-12. v. 10. 34:20-30. v. 29. Is. 42:13-17. v. 16. Dan. 4:34-37.) In prosperity he should be joyful, and thankful, and do good: in adversity he should consider, that the righteous Lord is the Author of afflictions, whoever be the instrument, and that sin is the cause of sufferings: he should examine what sins he has committed, which have brought the correction upon him; and how he may obtain support under them, benefit by them, and deliverance from them. He should consider the vanity of the world, and seek a better portion; the evil of sin, and exercise repentance; and the approach of death, and prepare for it. For indeed God has thus intermingled prosperity and adversity in the lot of man on earth, that he might still feel his dependence on him, and seek all his happiness from him; without either being lifted up in prosperity, or sinking into despair in adversity. (Marg. Ref. d, e, f. Notes, 2:24-26. 3:1-11. Deut. 8:3. Mic. 6:9. Jam. 5:13.)

V. 15. By the 'days of his vanity' Solomon may either mean his life in this vain world, or that part of it when he was seeking happiness in vanity. He had sometimes observed a very upright, conscientious man ruined, as to his temporal interests, and even bereft of his life, on account of his righteousness; meaning that cruel tyrants put the godly to death, and let the wicked go free: and also a wicked man prolonging his life in his wickedness. Hence he seems to infer, that this vain world could not be all, but that a future state of retributions might be expected. (Marg. Ref. g, h, i. Notes, 3:16, 17. 8:11-15. 9:1-3. Job 9:22-24. 21:7-16. Ps. 73:1-14. Jer. 22:1, 2. Rom. 2:4-6.)

V. 16, 17. Some think that the former of these verses contains the words of an ungodly man; who hearing that sometimes a righteous man is ruined by his righteousness, gravely exhorts men not to be too diligent, exact, and scrupulous, about either the practice or study of religion; as it would probably be prejudicial to their interests, and eventually run them. And the latter verse they suppose to be Solomon's answer to the objector, in which he warns him not to be so presumptuous and foolish in his wickedness, lest God should be provoked to cut him off prematurely, and in his sins.—But there are many parts or appearances of religion,

thyself over wise: why shouldst thou 'destroy thyself?

17 Be ^{not} overmuch wicked, neither be thou foolish: ^{why} shouldst thou die ^{before} thy time?

18 It is ^{good} that thou shouldst take hold of this; yea, also from this withdraw not thy hand: ^{for} he that feareth God shall come forth of them all.

19 Wisdom ^{strengtheneth} the wise more than ^{ten} mighty men which are in the city.

20 For ^{there is} not a just man upon earth, that doeth good, and sinneth not.

21 Also ^{take} no heed ^{unto} all words that are spoken; lest thou hear thy servant curse thee:

* Heb. he devalute. Matt. 23:38. Rev. 18:19. m Jer. 2:33,34. Ez. 8:17. 16:20. Jam. 1:21. n Gen. 38:7-10. 1 Sam. 25:36. Job 15:32,33. Ps. 55:23. Prov. 10:27. Eccl. 5:5,10, 12:23. † Heb. not in thy time. q 11:8. Prov. 4:25-27. 8:20. Luke 11:42. p 8:12. 12:13. Ps. 35:12-14. 145:19,20. Jer. 22:4. Luke 1:50. q 9:15-17. 2 Sam. 20:16-22. Prov. 21:22. Col. 1:9-11. r 1 Kings 8:46. 2 Chr. 6:36. Job 15:14-16. Ps. 133:3. 143:2. Prov. 20:9. Is. 53:6. Rom. 3:23. Jam. 1:2. 1 John 1:8-10. s 1s. 64:6. † Heb. give not thine heart. 2 Sam. 19:19. t 2 Sam. 16:10. 1 Cor. 13:5-7. u 1 Kings 2:44. Matt. 15:

22 For oftentimes ^{also} mine own heart knoweth that thou thyself likewise hast cursed others.

[Practical Observations.]

23 ¶ All this have I proved by wisdom: ^I said, I will be wise; but it was far from me.

24 That ^{which is} far off, and exceeding deep, who can find it out?

25 ¶ I applied my heart to know, and to search, and to seek out wisdom, and ^{the} reason of things, and to ^{know} the wickedness of folly, even of foolishness and madness:

26 And ^I find more bitter than death the woman whose heart is snares and nets, and her hands as bands: ^{whoso} pleaseth God shall

19. 18:32-35. Job 8:7-9. Jam. 9:9. x Gen. 3:5. 1 Kings 3:11,12. 11:1-8. Rom. 1:22. y Deut. 30:11-14. Job 11:7,8. 22:12-23,28. Ps. 36:6. 139:6. Is. 55:8,9. Rom. 11:33. 1 Tim. 6:16. q Heb. I am my heart compassed. 1:13-17. 2:1-3,12,20. x 27. marg. 2:15. 3:16,17. 9:1,2. Jer. 12:1,2. 2 Pet. 2:3-9. 3:3-9. a 9:3. 10:13. Gen. 34:7. Josh. 7:13. 2 Sam. 13:12. Prov. 17:12. 26:11. b Judg. 16:18-21. Prov. 2:18,19. 5:3-5. 7:21-27. 9:18. 22:14. 22:27,28. † Heb he that is good before God. 2:26.

which may be carried to a pernicious extreme. A man may be too tenacious of insignificant forms, or human inventions; he may pretend to kinds and degrees of righteousness, which the Scriptures do not require, laying much stress on celibacy, fastings, and other austerities; his boldness and zeal may verge towards rashness and rage; his conscientiousness may degenerate into superstition and scrupulousness; his benevolence into indiscretion and indiscriminate profusion; and his candour and good nature into folly: and in affecting to be acquainted with the whole of divine truth, he may become presumptuously curious, and intrude into unrevealed things. Thus many run into extremes, and expose themselves to needless persecution, or to the anger of God.—'Be not too rigorous in exacting the extremity of justice upon every occasion: neither do thou affect too much semblance and ostentation of more justice than thou hast. Neither do thou arrogate more wisdom to thyself than is in thee.' Bp. Hall.—Some expound the verses of the public administration of justice, which should neither be too severe nor too lenient; but though these extremes may be included among others, yet there is no reason to think they were specially intended.—That the affectation or ostentation of extraordinary righteousness, or an overdoing in outward observances, while more essential matters were proportionably neglected, was intended; and not humble purity and zeal, seems evident from the caution to the reader not to make himself over-wise; that is, "Be not wise in thine own conceit," or do not intrude into secret things which belong to God. Here affectation or excess, in some particulars, must be meant; and so doubtless it is in the other clause. (Marg. Ref. k, l. Notes, Gen. 3:6. Job 28:23-28, v. 28. Matt. 6:1-4. 15:1,2. 23:23,24. Col. 2:20-23.)—It is, however, certain that we cannot love and serve God too much, or be over-righteous in any thing for which we can produce the warrant of his word; and the other extreme, of presumptuous and overmuch wickedness, is far more common, and ruinous to far greater numbers. (Marg. and Marg. Ref. m, n. Notes, Gen. 38:7-10. 2 Sam. 17:23. 18:9-14. Ps. 55:23. Matt. 27:3-5.)

V. 18. It is profitable to lay hold and keep hold of both these counsels, and to avoid all extremes; and he who fears God will be preserved from these dangers and snares, or extricated out of them. (Marg. Ref. o, p. Notes, 8:11-13. 12:11-14. Ps. 25:12-14. 145:19,20. Prov. 4:24-27.)

V. 19, 20. The prudent precautions and contrivances of one wise man, may do more towards the preservation of a city, than the power of ten mighty men. Or rather, true wisdom gives a strength and fortitude to the soul, which far surpasses all natural courage, by leading a man to trust in God for protection. And this confidence is warranted, even though there be no righteous person on earth, who never falls into sin, nay, whose good actions are perfectly free from sin; seeing God deals with all who trust in him according to his covenant of mercy and grace in Jesus Christ. (Marg. Ref. q, r, s. Notes, 9:13-18. Job 15:14-16. Ps. 130:3,4. Prov. 20:9. 21:22. 24:3-6. Is. 53:4-6, v. 6. 64:6-8, v. 6. Jam. 3:1,2. 1 John 1:8-10. 3:4-6, v. 5.)

V. 21, 22. 'The consideration of which frailty of mankind is useful many ways, . . . to teach us gentleness towards those who do us . . . injuries.' Bp. Patrick. (Notes, Tit. 3:1-3.)—These verses are also a most important counsel, how to avoid the vexation of this vain world. When men are in a passion, or actuated by envy or resentment, they speak very provoking things; and those who notice every expression will be continually embroiled; nay, their very servants will be a perpetual vexation to them. On one occasion or other, they may speak disrespectfully, utter slanders, or wish evil to some one; and this may be overheard and reported, and create much confusion, when perhaps it was only a hasty word, without much meaning. For if a man watches his own heart, when he is vexed and fretful, he will find in numerous instances a propensity to speak such words, or vent such wishes, respecting others, not excepting even his friends and superiors. (Marg. and Marg. Ref. t, u.)

V. 23-28. These practical matters Solomon had "proved

by wisdom;" but he humbly owned, that he had greatly failed of his determined purpose of being wise. Many things he found himself incapable of investigating or comprehending; and in his earnest search into the nature and reason of things, and to discover the wickedness of men's ignorance, carelessness, and impiety, and of their vain mirth and mad intemperance, he had found himself betrayed into very much folly; especially he had been miserably deluded by unprincipled women, to the unspeakable anguish of his heart. All imaginable stratagems and artifices were employed by them, to ensnare men in wickedness, and all efforts to hold them in bondage. (Notes, and P. O. 1 Kings 11:) Solomon here speaks very contritely of his own misconduct; and doubtless he was delivered out of this snare of Satan. Yet he, and he alone, who habitually aimed to please God, and thus was accepted of him, could expect to escape this danger, into which the careless sinner would fall, probably to rise no more. Again, Solomon observed with surprise, that when he looked over his courtiers, and his subjects one by one, as far as their conduct fell under his inspection, in order to make out the number of truly pious and honest persons among them; he could find a few men of this stamp, at least one of a thousand; but a woman among all those, (that is, among his thousand wives and concubines,) had he not found; not one who was thoroughly faithful, upright, and pious. We are not hence to infer, that Solomon thought there were fewer good women than men, but that he knew that he had not gone the right way to find the virtuous woman, when he deviated so widely from the original law of marriage; and instead of seeking one rational companion, the sole object of his endeared affections, he had collected an immense multitude for magnificence and indulgence. The more valuable part of the sex would not willingly form one in such a group; and if any of them were previously well disposed; the jealousies, party interests, contests, and artifices, which take place in such situations, would tend exceedingly to corrupt them, and render them all nearly of the same character. Solomon therefore here speaks the language of a penitent, warning others against the sins into which he had been betrayed; and not that of a waspish satirist, lashing indiscriminately one half of the human species. (Marg. and Marg. Ref. Notes, 1:12-18. 2:3,12-17. 9:7-9. Judg. 16:5-21. Prov. 2:16-19. 5:3-19. 7:6-23. 18:2-22. 19:14. 23:27,28. 31:10-31.)

V. 29. The royal preacher sums up the whole of his observations on the state and conduct of man, in this verdict. God indeed created man upright, and very good; but, Adam having apostatized from him, his posterity have sought out an immense number of "inventions," in order to find happiness in the world, and without God, which have only proved so many variations of impiety and iniquity; so that very few pious persons are to be found any where on earth. A most decisive testimony concerning original sin, and the wretched state of man by nature! (Marg. Ref. Notes, Gen. 1:26-31. 3:4-7. 5:1-3. 6:5. Is. 53:4-6, v. 6. Jer. 2:13. 17:9,10. Rom. 1:18-32. 3:9-18. 2 Tim. 3:1-5.)

PRACTICAL OBSERVATIONS.

V. 1-10. That is most valuable which is most useful, and enables a man to do the greatest good: a character, therefore for probity and discretion, is far more desirable than worldly possessions or pleasures; nay, than the renown of shining talents and splendid performances. But "a name in the book of life" is the only distinction, which will prove finally advantageous. If this be our felicity, and our experience and conduct prove it; we may rejoice in the thoughts of death, as a removal from sorrow and fear, and an entrance upon the full enjoyment of all, which we have here loved and thirsted after. Others may be weary of the sufferings of life, and be driven out of the world, with a vain hope of terminating their anguish; but the established believer alone is willing to live though in pain; and willing to die, that he may go to be with him "whom his soul loveth." He finds it profitable to frequent the house of mourning, as it keeps him serious, and recollected in the thoughts of his latter end: and he perceives and experiences, that the house of feasting tends to

escape from her; but the sinner shall be taken by her.

27 Behold, this have I found, saith the Preacher, counting one by one, to find out the account;

28 Which yet my soul seeketh, but I find not:

1:12, 12:8-10. * Or, weighing one thing after another, to find out the reason. 25:1, 23:21. 1s. 26:9. e Job 33:23. Ps. 12:1. f 1 Kings 11:1-3. g Gen. 1:2. 27:27. 5:1. h Gen. 3:6, 7; 5:5, 6, 11, 12. 11:4-5. Ps. 39:8. Job 29, 39. Jer. 2:12.

render the mind dissipated, and the conscience either unfeeling or uneasy. Nay, he learns to take more solid pleasure, in sympathizing with the afflicted and endeavouring to relieve and comfort them, than in scenes of festivity and vain mirth. To be frequently the spectators of affliction, tends also to abate our pride and love of worldly things, and to endear the eternal salvation of the gospel. Indeed sorrow is more suited than carnal joy to our state in this sinful, suffering world; the Redeemer wept, but it is not recorded that he ever laughed, though he "rejoiced in spirit." A serious mind is the proper soil for wisdom; consideration is the beginning of repentance and conversion; and that "sadness of countenance," which attends consideration, is a suitable medicine to cure the diseases of the heart. By despising these maxims, men detect their own character: for "the heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth." He who runs from those scenes, in which men may both do and get good; and hurries to places where every thing tends to dissipate reflection, and to keep him from thinking of death till it comes; is likely to live and die, without wisdom or hope. And though such rebukes, as this of the wise man, sound harsh, and give pain, they are far better than the songs, and music, and empty laughter, with which so many waste their lives, as if they were sent into the world to play the fool, to die, and perish. For the whole is "like the crackling of thorns under the pot," a mere shadow of joy, which soon expires, and leaves the soul to darkness and despair. This also is very vanity, and yet the world is full of it!—To support the expenses of dissipated and licentious pleasures, wicked men oppress those who are far wiser and better than themselves; and not only injure them in temporal things, but tempt them to many sins, for which they will in some measure be answerable. For many have by persecution been induced to renounce the service of God; and even wise and pious men have, for a time, been driven into mad and foolish measures, by the vehemence of temptation to which oppressors exposed them. Considering the sharp trials which may await us, and conscious of our own frailty, we should earnestly pray that "the grace of our Lord may be sufficient for us." We should avoid all occasions of sin; such as covetousness, which among numerous other evils leads to bribery; and a bribe corrupts the heart, and overpowers the good purposes of those who intend to do justice. Contention also runs a man into innumerable snares, and is far more easily begun, than ended; yet "the end" of it is indeed "better than the beginning." But we shall have continual need of patience: that we may wait, in the way of faith and obedience, the event of those trials which now distress us, but may hereafter comfort us; and of every good undertaking, which will surely at first have difficulties to encounter: and that we may with quietness bear the injuries of our fellow-creatures, which is far happier, than to be "proud in spirit" and "swift to wrath." For if we be "hasty in spirit to be angry," we may next be tempted to harbour revenge; and experience will then surely convince us that he is very foolish who suffers anger to rest in his heart. We should likewise watch against discontent; the wickedness of the world around us should excite our sorrow, and our endeavours for personal and public reformation; but we must be careful not to reflect on Providence, or to undervalue our mercies, as if our lot were cast in the most unhappy times. For such complaints originate from ignorance, inconsideration, pride, and impatience. All times and places hitherto have abounded in sin and in trouble; we should therefore seek our rest in God, and he will enable us to live comfortably in any situation.

V. 11—22. Without true wisdom, the largest estate will little profit the owner, even for the short space, that he will see the "sun in the land of the living;" but with it his riches may be useful to himself and others; and if the wise man have no estate on earth, he has that which is unspeakably better; he has "the excellency of the knowledge of Jesus Christ," which will secure him from all evil, and bring him to endless felicity. We ought also to "consider the work of God," even in those things which come on us through men's wickedness; that we may submit to his wise and righteous appointments, which cannot be altered, and could not possibly be mended. We should expect and prepare for changes; the day of prosperity, while it enables us to rejoice, calls upon us to exercise gratitude, and to do good; the day of adversity calls us to consideration, repentance, and prayer; and the interchanges of joy and sorrow continually instruct us, that God himself is the only unchangeable Good of his people, and that all else is vanity and uncertainty. Even piety will not exempt us from calamities here; we should therefore count our cost; for in our days of vanity here below, the righteous often suffers for his righteousness, and the wicked prospers by his wickedness: if, however, we suffer according to the will of God, we are and shall be happy: but we should be careful not to pro-

one man among a thousand have I found; but a woman among all those have I not found.

29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

13, 4:22. Ez. 22:6-13. Mark 7:8, 9. Acts 7:40-43. Rom. 1:21-32. 3:9-19. Eph. 2:2, 3. Tit. 3:3.

voke opposition, by unscriptural rigidity, by fiery zeal, by severe censures, or dogmatical decisions concerning those who differ from us; and we may leave it to the followers of Antichrist, to be zealous for uncommanded austerities and observances. Those who are thus righteous overmuch, and provoke opposition, do not "suffer for righteousness' sake," but "destroy themselves." Let us then be zealous and diligent in the substantial parts of true religion, on which the Scriptures principally insist; and then we shall be in no danger of exceeding; and when we hear men, with profane solemnity, cautioning others against being too bold and active in the service of God; let us caution them, not to bring themselves into swift destruction by their presumptuous crimes. Alas! how many die before their time, by the hand of the executioner, and by loathsome diseases, through their own overmuch wickedness! The path of truth and duty, however, commonly lies in the middle, at a distance from extremes; and it is good to take hold of both these cautions; but if we truly fear God, he will conduct us safely on "this perilous way, and bring us forth from every snare, and the power of every enemy. The wisdom which he gives is the strength and support of the soul, as it leads the possessors to make "his name their strong Tower;" and though we are such polluted sinners, and "there is not a just man on earth, that doeth good, and sinneth not;" yet our God will mercifully accept and preserve those, who trust in him and desire to do his will. If then he so bear with us, we ought to bear with each other: but they, who take fire at every affront, will be always quarrelling and sinning; and the modern point of honour, tenaciously observed, would be the rule of being always mischievous and always miserable. He that has most self-knowledge, and is most watchful over his own heart, in different circumstances, will make most allowance for others; being conscious that he needs it from them. In proportion as men are careful to approve themselves to God, they will be less anxious to obtain man's approbation; and those who are very desirous of knowing what others say of them, perhaps expecting to hear their own commendations, will generally be disappointed, and hear such things from every quarter, as are vexatious and mortifying: for few think so favourably of others, as men do of themselves.

V. 23—29. Various important lessons may be learned in wisdom's school, and they will be confirmed by experience, but when we resolve, and even bestow pains, "to be wise," we shall often find it far from us. Many things are too deep for us to fathom; and too distant for us to explore. (Notes, 8:16, 17. Job 11:7—12. Rom. 11:33—36.) And whilst we "apply our hearts to search out wisdom, and the reason of things;" our principal study, "as sinners," relates to the nature, evil, foolishness, and madness of sin, with its causes, effects, and remedies. But alas! those who should teach wisdom to others, are often themselves led to act very foolishly; and by nothing more than by bad women. Happy is he, whom God preserves from this most fatal snare, and all its bitter effects. Would we be so happy; let us seek to "walk before God," and in his sight, trusting in his grace, and observing all his precepts: for many are left to fall into dreadful evils, to punish them for their pride, hypocrisy, or wickedness in other respects. If any such captives of Satan have been delivered by a miracle of mercy, they have more abundant cause for gratitude and watchfulness; and they should be doubly earnest to warn others of their danger.—Many a godly man can with thankfulness acknowledge, that he has found one prudent and virtuous woman in the wife of his bosom, and aver that he desires no more: but those who have gone as far as they could, in Solomon's track, have seldom found one of this character in all the multitude. This militates against polygamy, as well as every other species of licentiousness: and it is a general rule, that they, who declaim most severely against women, have their chief acquaintance with the most worthless of the sex. In short, the law of God is the rule of our happiness; and the world is miserable, principally because this rule is so universally disregarded and violated.—It is most lamentable, that so few either men or women, can be found, who are really the upright servants of God: and that man, whom "God made upright" and happy, has found out so many inventions to render himself wicked and miserable. But let us bless God for Jesus Christ, and seek for his mercy and grace, that we may be numbered with his chosen remnant in glory everlasting.

NOTES.—CHAP. VIII. V. 1. Solomon had shown that wisdom is acquired with great difficulty; that the wisest are in many things mistaken; and that even wisdom is often attended with vexation; yet he here inquires, who is worthy to be compared with the wise man; with the man, who knows how to interpret the word of God, and to explain the nature and uses of surrounding objects; and to avail himself of his acquaintance with men and things, that he may be

CHAPTER VIII.

A commendation of wisdom, 1. The king must be obeyed, from prudence, and for conciliatory sake, 2-5. The misery of men for want of foresight, neglect of opportunities, and the unavoidable strokes of death, 6-8. Men abuse power, and the patience of God, in the increase of wickedness and misery, 9-11. The righteous happy, and the wicked miserable, notwithstanding their outward appearance, 12-15. The unsearchableness of God's counsels and works, 16, 17.

WHO is ^aas the wise man? and ^bwho knoweth the interpretation of a thing? ^aa man's wisdom maketh his face to shine, and the ^bboldness of his face shall be changed.

2 ¶ ^aI counsel thee to keep the king's commandment, and ^bthat ^cin regard of the oath of God.

3 Be ^anot hasty to go out of his sight: ^bstand not in an evil thing; ^cfor he doeth whatsoever pleaseth him.

4 Where ^athe word of a king is, ^bthere is power; and who may say unto him, ^cWhat doest thou?

5 Whoso ^akeepeth the commandment shall ^bfeel no evil thing; and ^ca wise man's heart discerneth both time and judgment.

6 ¶ Because ^ato every purpose there is time and judgment; ^btherefore the misery of man is great upon him.

7 For ^ahe knoweth not that which shall be: ^bfor who can tell him ^cwhen it shall be?

2:13-11, 1 Cor. 2:13-16, h. Gen. 40:3, 41:15, 16, 38, 39, Job 33:23, Prov. 1:6, Dan. 2:23-30, 47, 4:18, 19, 2 Pet. 1:20, c. Ex. 34:23, 30, Prov. 4:8, 9, 17:24, 24:5, Matt. 17:2, Acts 6:15, d. Deut. 28:50, Acts 4:13, 29, Eph. 6:19, * Heb. strength, 2 Tim. 4:17, e. Prov. 24:21, Rom. 13:1-4, Tit. 3:1, 1 Pet. 2:13-17, f. 1 Kings 2:43, 1 Chr. 29:24, Ez. 17:13-20, g. 10:4, Prov. 14:29, h. 1 Kings 1:5-22, 2:21-24, Is. 48:4, Jer. 41:16, 17, Acts 5:9, i. 1 Prov. 16:14, 15, 30:31, Dan. 4:35, 5:19, k. 1 Cor. 2:25, 29-31, 46, Prov. 19:12, 20:2, Dan. 3:15, Luke 12:45, Rom. 13:1-4, 1 Job 33:12, 13, 34:19, Rom. 9:20, m. 2, Ex. 1:17, 20, 21, Hos. 5:1, Luke 9:25, versed 11, 5:29, Rom. 13:5-7, 1 Pet. 3:13, 14, 1 Heb. 1:14, 10:1, 12:1, 1 Cor. 14:32, Prov. 17:31, Luke 12:56, 57, 1 Cor. 2:14, 15, Phil. 1:9, 10, Col. 1:9, Heb. 5:14, o. 3:11, 11, 7:13, 14, p. 14:9, 10, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

able properly to direct his conduct, as circumstances may require. (*Marg. Ref. a, b. Notes, 2:12-17. Gen. 40:8, 41:25-38, 1 Kings 3:5-14, 23-28, 10:1-3. Dan. 2:17-30.*) He observes that wisdom confers a peculiar dignity and comeliness on the possessor, and gives him an ascendancy over the minds of men: yea, "the boldness of his countenance is doubled," by the consciousness that he understands the subject or the work in which he is engaged. Some interpret the last clause to mean that by wisdom, the severity and overbearing confidence of a man's looks are changed into mildness and modesty. "The more we know, the more humble we ought to be; and by the very cheerfulness and pleasantness of our countenance to invite others to us; and not by our frowning forbid them, or make them afraid to approach us." *Bp. Patrick.* "Whereas before he was proud and arrogant, he shall become" (by wisdom) "humble and meek." (*Marg. and Marg. Ref. c, d. Notes, Acts 4:13-22, 6:15, 2 Cor. 3:12-18, 4:1, 2. Jam. 3:13-18.*)

V. 2. It has in most ages and countries been common for subjects, when required, to confirm their engagements of loyalty and submission to the king, with a solemn oath; which should be conscientiously observed. (*Marg. Ref. Notes, Prov. 17:11, 24:21, 22. Ez. 17:15-21, 21:23. Rom. 13:1-8. Tit. 3:1-3. 1 Pet. 2:13-17.*) But some think, that the words may relate to the limits of a man's obedience: he must obey the king, as far as he can consistently with performing his vows and duties to the King of kings. (*Notes, Dan. 3:16-18, 6:10, 11. Matt. 22:15-22. Acts 4:13-22, vv. 19, 20.*) "Take heed to the mouth of the king, and to the word of the oath of God." *Old Version.*

V. 3-5. The royal and sacred Teacher here counsels his readers, not to leave the presence of the king, under the impulse of anger and passion; or hastily to withdraw from his service: (*Notes, 10:4, 2 Sam. 20:1, 20-22, 1 Kings 12:16, Prov. 25:15.*) nor yet obstinately to persist in or justify any criminal practices: for a king, who has absolute power, needs only give the word, and his mandates and menaces will at once be executed; and none is able, or indeed authorized, to call him to an account, or to "say to him, What doest thou?" (*Marg. Ref. g-l. Notes, Job 9:1-3, v. 3. 1 Kings 1:49-53. 2:15-25. Esth. 7:9-10. Job 33:12, 13. 34:16-19. Prov. 16:14, 15. 19:12. Dan. 3:19-23, 4:34-37. Rom. 9:20, 21.*) A quiet obedience in all things lawful would best ensure exemption from punishment: and the self-knowledge and experience of a wise man would enable him to discern the proper times and opportunities of remedying abuses, obtaining redress of grievances, and carrying any useful point, by judicious, lenient, and submissive measures; which could not be done by force and violent means, against a superior power. (*Marg. Ref. m, n. Notes, 3:1-11, 10:2, 3. Matt. 5:25, 26. 2 Cor. 6:1, 2.*)

V. 6, 7. To accomplish any wise and good design, times must be observed and judgment exercised. But as men, through ignorance or negligence, commonly let opportunities slip, and attempt things unseasonably and injudiciously; they involve themselves in manifold troubles, which might have been avoided: and when the eternal world is taken into the

8 *There is no man that hath power over the spirit, to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it.* [*Practical Observations.*]

9 All ^athis have I seen, and applied my heart unto every work that is done under the sun: ^bThere is a time wherein one man ruleth over another to his own hurt.

10 And ^aso I saw the wicked buried, who had come and gone from ^bthe place of the holy, and ^cthey were forgotten in the city where they had so done. This is also vanity.

11 Because ^asentence against an evil work is not executed speedily, therefore the heart of the sons of men is ^bfully set in them to do evil.

12 Though ^aa sinner do evil a hundred times, and his ^bdays be prolonged, yet ^csurely I know that it shall be well with them that fear God, which ^dfear before him:

13 But ^ait shall not be well with the wicked, ^bneither shall he prolong his days ^cwhich are as a shadow; because he feareth not before God.

14 There is ^aa vanity which is done upon the

1 Cor. how it shall be, r. 9:21, 2 Sam. 14:14, Job 1' 34:14, Ps. 49:7-9, 89:48, Heb. 9:27, s. 1 Cor. 15:43, 2 Cor. 13:4, §. Or *asting off weapons.* Deut. 20:1-8, 2 Kings 7:15, t. Ps. 9:17, 52:5-7, Prov. 4:32, Is. 28:15, 13, u. 14, 3:10, 4:7, 8, 7:25, x. 5:9, 13, Ex. 14:5-9, 28, D. 2:30, 2 Kings 14:10-12, 25:7, 2 Kings 9:34, 35, Job 21:13, 33, Luke 1 2, a. 122-15, Acts 6:13, 2:16, 9:5, Ps. 31:12, Prov. 10:7, b. Ex. 8:7, c. Job 21:11-15, Ps. 10:6, 50:21, 22, Is. 58:19, 26:10, 57:11, Jer. 48:11, d. At 24:49, 50, Rom. 2:4, 5, 2 Pet. 2:3-10, e. Jer. 14:15, 4:16, 7:15, 1 Kings 2:5-9, 21:25, 22:34, 35, Prov. 13:9, Is. 65:20, Rom. 9:22, 2 Pet. 2:9, e. 7:18, Ps. 37:11, 18, 116:13, Prov. 1:32, 33, Is. 30:11, 65:13, 13:20-24, Matt. 25:34, 41-46, Luke 1:50, f. 3:14, 1 Chr. 16:30, Ps. 96:9, g. Job 18:5, 20:5, 21:30, Ps. 11:5, Is. 57:21, Mal. 3:18, Matt. 13:49, 50, John 5:29, h. Ps. 35:23, Is. 30:13, 2 Pet. 2:3, 16:12, Job 7:6, 7, 14:2, Ps. 39:5, 144:4, Jam. 4:14, k. 4:4, 8, 9:3, 10:5.

account, it may be said that this is one grand cause of the final misery of mankind. Many things relating to the future cannot be foreknown; nor can one discover them to us; and about those, in which foresight might be of use, men in general are heedless and inattentive. Thus all things seem involved in uncertainty, and no suitable preparation is made for those events which are coming upon them.—The "sure testimony of God" received in humble, realizing, obedient faith, is the only remedy of this evil. (*Marg. Ref. Notes, 3:16-18, 6:11, 12, 9:11, 12, 12:1. Matt. 25:1-13. Luke 13:22-30, vv. 24, 25. 1 Thes. 5:1-3. Heb. 3:7-13.*)

V. 8. The preceding observations are peculiarly applicable to death, and its infinitely important consequences. No foresight can discern the time of a man's departure: men know, however, that they must die, and yet they seldom prepare for that solemn season! No man "hath power over the spirit" "to retain the spirit," or breath, or rational soul, when God is pleased to take it away: no authority or bodily strength can stand any man in stead at that hour; no one can decline the conflict with that tremendous enemy, or find any weapon with which he may successfully resist him; and the wickedness, by which men set God at defiance, will not by any means defend them from the power of this his messenger and executioner.—Some understand the verse in another sense. "Let no prince... abuse his power to tyranny, because he hath no superior to control him; but remember... First, That... he hath no dominion over men's... spirits... Next, that he cannot command them long; for death will... irresistibly seize on him, as well as on the meanest man. Nay, he cannot rule the chances of war:... neither his policy nor his power shall be able always to defend him from the vengeance that will be taken of the injustice, cruelty, and impiety, which he exercises in his government." *Bp. Patrick.* This is, indeed, one way in which the text may be applied; but the preceding interpretation appears far more exact, comprehensive, and important. (*Marg. and Marg. Ref. v-t. Notes, 3:18-21, 9:4-6, Job 14:1-6, vv. 5, 6, Ps. 49:7-10, Prov. 14:32, Luke 12:15-21, v. 20. Heb. 9:27, 28.*)

V. 9, 10. To abate the ambition of some men for power, and the envy of others at their success, the wise man here observes, that, in the course of his careful and accurate observations, he had remarked instances, in which one man had exercised authority over others, not only to their hurt, but especially to his own. So that, while he was proceeding in his course of successful tyranny, he came to an untimely end; and all his pomp and magnificence ended in a premature burial: he was soon forgotten, or, had made himself to be forgotten; or he was only remembered with contempt and abhorrence.—"The place of the holy," may mean the courts of justice, to which the wicked ruler came, and from which he returned, with great state and surrounded with admiring multitudes; while he professed to administer justice, as the vicegerent of the holy God. But some interpret the clause of the sanctuary, that holy place, where sacrifices were offered to God, and where the wicked ruler cloaked his oppression with the appearance of piety.—Some understand

earth; that 'there be just men, unto whom it happeneth according to the work of the wicked: again, there be wicked men, to whom it happeneth according to the work of the righteous. I said that this also is vanity.

15 ¶ Then ¶ I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry; for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

2. 14. 7:15. 9:12. Job 9:22-24. 24:21-25. Ps. 73:13,14. Mal. 3:15. m. 2. 24. 3:12,13,22. 5:18. 9:7-9. n. 9. 7:25. o. 2:23. 4:8. 5:12. Gen. 31:40. Ps. 127:2.

the latter verse to mean, that wicked rulers often died in peace and had a splendid funeral; that their wickedness was soon forgotten, even in the place where it had been committed; and that it was indeed a vanity, that an oppressor and tyrant should fare as well as a just and clement prince, in respect of this present world. (*Marg. Ref. Notes*, 5:8,13 -17. 9:4-6. 2 *Chr.* 24:17-27. 25:17-24. *Prov.* 10:7. *Luke* 16:22,23.)

V. 11-13. The denunciations of divine wrath against sinners, or any particular heinous sin, not being in general executed immediately when the crime is committed: those who perhaps trembled at first, when they committed murder, perjury, robbery, or other crimes, finding no harm come upon them, conclude that they shall escape with impunity, and so grow more daring in iniquity. The wickedness of men abuses "the long suffering of God" into an occasion of more desperate crimes, and their hearts are wholly bent to commit evil of every kind. Whereas, if God should cut off every criminal by some tremendous judgment, as soon as ever he had violated his commandments, men would be afraid to run into such excesses as they now do without fear or shame. (*Marg. Ref. b, c. Notes*, Job 21:7-16. *Ps.* 102-11. *Is.* 5:18,19. 28:14,15. *Matt.* 24:45-51. *Rom.* 2:4-6. 2 *Pet.* 3:1-4,8,9,14-16.) But though the ungodly should perpetrate multiplied and aggravated crimes, and their lives be continued in outward prosperity: yet Solomon assuredly knew, that it would be "well with those who feared God," and walked before him in his ordinances and commandments, from a reverential awe of his authority, justice, and heart-reaching presence; but that it would not be well with the wicked: for they must needs be disquieted with their own passions, and rendered uneasy by remorse and terror: and their most durable prosperity would flee away like a shadow, and expire as a short reprieve; and then just vengeance would come upon them for their contempt of God. (*Marg. Ref. d-g. Notes*, 6:3-5. 7:18. 12:11-14. *Job* 20:4-9. *Ps.* 37:34-38. 73:18-28. *Is.* 3:10,11. 57:20,21. 65:20. *Mal.* 3:13 -18. 4:2,3.)—*Shadow.* (13) *Marg. Ref. h, i. Notes*, *Ps.* 39:5,6.

V. 14, 15. In the course of human affairs, godly men are often involved in those troubles which are the general effect of vice: being visited with pain, disease, or poverty; or despised, reviled, and hated: while wicked men prosper, and are caressed, as if they were the peculiar favourites of God and man. (*Marg. Ref. k, l. Notes*, 2:12-17. 7:15. 9:1-3. *Job* 9:22-24. *Ps.* 73:12-14. *Jer.* 12:1-4.) This observation caused Solomon again to recommend a moderate use of worldly things, with a cheerful and contented mind: this he regarded as the greatest advantage which can be made of all below the sun. Amidst all changes, such a frame of mind, if the result of right principles, might be preserved; and be the recompense and solace of all his labours in this evil world.—Some, indeed, think that Solomon records this as the corrupt inference which he drew from the afflictions of the righteous, and the prosperity of the wicked, whilst he was a wanderer from God and his service. 'If this be the case,' says he, 'let us indulge ourselves; let us eat, drink, and be merry; for wisdom and righteousness have little advantage of folly and madness; and the pleasure that a man has enjoyed is the only thing of which he may never be robbed.' (*Notes*, 2:24-26. 3:12-15. 9:7-9. 11:9,10.)

V. 16, 17. Solomon here records the result of his perplexing researches into the affairs of men, and the purposes and works of God. Examining with great attention into the employments of mankind, he found that many of them scarcely allowed themselves rest or sleep, day or night; and yet their anxiety seemed very unprofitable and vain. And when he inquired with similar diligence into the works of God, he found he could not comprehend or explain them all. He was persuaded that no application or capacity would enable a man to fathom the depths of the divine dispensations, in the government of this lower world. Some think that Solomon meant himself, as an anxious inquirer into these subjects, when he mentioned him who "neither day nor night saw sleep with his eyes," because he was restless and unwearied in his fruitless investigation. (*Marg. Ref. Notes*, 2:18-23. v. 23. 4:7,8. 5:9-12. 11:3-6. *Deut.* 29:29. *Job.* 11:7-12. *Rom.* 11:33-36.)

PRACTICAL OBSERVATIONS.

V. 1-8. None of the rich, the powerful, the honourable, or the accomplished of the sons of men, are equally excellent, useful, or happy, with "the wise man." For who else can interpret the words of God, or deduce the proper instructions

16 ¶ When ¶ I applied my heart to know wisdom, and to see the business that is done upon the earth: (for also there is that neither day nor night seeth sleep with his eyes.)

17 Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it; yea farther, though a wise man think to know it, yet shall he not be able to find it.

p. 8:11. 7:23,24. 11:5. *Job* 5:9. 11:7-9. *Ps.* 73:16. 104:24. *Prov.* 30:3,4. *Is.* 40:28. *Rom.* 11:33.

from his truths and dispensations? Wisdom, that is heavenly wisdom, confers the most permanent amiableness, and engages the most durable esteem; it softens the manners of the severe, and it gives boldness to the timid in the path of duty. (*Note*, *Jam.* 3:17,18.) May we choose and seek this wisdom, whatever we lose or come short of; and "with all our getting," get a "good understanding in the way of godliness!" The wise man will obey the king and those in authority in all things lawful, and charge others to do the same: he will be conscientious in his subjection, as a part of his obedience to God; and not trifle with oaths or solemn engagements. Common prudence, indeed, will teach a man to avoid unequal contests with those who are too powerful for him; and to shun exasperating language concerning such as "give no account" of their conduct. But the wise man will be submissive from higher principles: from regard to the honour of God and the credit of his profession, he will repress all railing and indecent censures of such as administer public affairs: (*Notes*, 2 *Pet.* 2:10,11. *Jude* 5-10.) he will engage in no virulent opposition or hasty measures; he will continue in his place and station; he will not enter upon any turbulent attempts, much less persist in evil designs; nor needlessly expose himself to the anger of the ruler. But if this be wisdom, and the reverse folly, in human affairs; what madness must it be for us weak and dependent creatures to persist in rebellion against the Almighty, who "doeth what he pleaseth," who speaks with power, and "giveth no account of his matters!" Here especially unreserved subjection is our only wisdom: he that "keepeth his commandment," to "repent, and to bring forth fruits meet for repentance," and "to believe in the Son of God," "shall feel no evil thing:" the wise man's heart will discern that now is the time to seek pardon and peace, and to prepare for the day of final retribution. But alas! what numbers slip this opportunity; form an erroneous judgment of things present and future; and bring misery upon themselves both in this life and that which is to come! As they cannot foresee, and none can certainly inform them of future events, they think themselves justified, in utterly neglecting the preparation for death and judgment; and so these overtake them unawares, and sink them into irreversible misery. "Oh that men were wise, that they understood these things, that they would consider their latter end!" For death will come shortly, and perhaps suddenly: and no power, prosperity, courage, or prudence, can avail a man in that day, when "God shall require his soul." The believer alone is prepared to meet the solemn summons without dismay. To him "the king of terrors" will appear disarmed of his sting, and his grim countenance be softened into a smile: when he placidly yields to the stroke of death, he resigns his soul into his Redeemer's hands, and confidently expects the period when that conqueror of fallen man shall be "swallowed up in victory." But with what horror will the wicked discover that neither their daring presumption, nor their artful schemes of villany, can retard the approach of this dreadful foe! Nay, frequently their crimes accelerate this distressing season, as well as add anguish to it; and thus "the wicked is driven away in his wickedness, but the righteous hath hope in his death." (*Note*, *Prov.* 14:32.) If this is the end of all men, as to this present scene, and an eternity of happiness or misery is to succeed, our grand concern is to know, that when our "earthly tabernacle shall be dissolved, we have a building of God, an house not made with hands, eternal in the heavens." (*Notes* and *P. O.* 2 *Cor.* 5:1-8.)

V. 9-17. Careful observers of mankind will find that those abuses of power, which injure others, are still more hurtful to the tyrant himself: and if, after a vexatious and mischievous life, a man must have nothing on earth but a grave for his body, and infamy on his character; all must needs be vanity. Nay, should any man live in ungodly prosperity to extreme old age; and then die in outward peace, and have his crimes concealed or varnished over by a pompous funeral, a panegyric oration, a splendid monument, and a lying inscription; all would still be vanity. (*Note*, *Luke* 16:22,23.) Wicked men may indeed misconstrue and pervert the long suffering "of God, because sentence against an evil work is not executed speedily;" and they may be emboldened in iniquity by impunity: but they will find that, in his own season, and according to his own infinite wisdom and justice, he will certainly execute on them his most tremendous threatenings. (*P. O.* 2 *Pet.* 3:1-13.) And faith will assure us that it will certainly be well, in time and to eternity, with the conscientious worshipper and servant of God; and that they must be miserable who "have no fear of God before their eyes."

CHAPTER IX.

Like things happen to good and bad men till death, 1-3. The near approach of death should induce men to use cheerfully the comforts of life, and diligently to perform their duties, 4-10. In all human affairs, probabilities are often strangely crossed, and great calamities befall men unawares, 11, 12. A fact recorded shewing that wisdom and usefulness procure little respect or gratitude, notwithstanding the excellency and efficacy of wisdom, 13-18.

FOR all this I considered in my heart even to declare all this, that "the righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or hatred by all that is before them."

2 All things come alike to all: there is one event to the righteous, and to the wicked; to the good, and to the clean, and to the unclean, to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.

3 This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

* Heb. gave, or, set to my heart. 1. 17 7:25, 8:16. a Deut. 33:3. 1 Sam. 2:9, 2:28. a Job 3:17, 15:10, 14:14. 3:15-17. 3:5, 6. Prov. 16:3. Is. 26:12, 49:1-4. Jer. 1:18, 17:1, 20:9, 23:18. 1 Cor. 3:5-17. 2 Tim. 1:12. 1 Pet. 1:5. 3:7, 15. 7:15. 11:1. 2. 7:26. 11:18. Gal. 4:13. c 2:14-16. Job 21:17, 30: 4:22, 6:7, 7:18, 3:12. 11:1. 12:1. 13:1. 14:1. 15:1. 16:1. 17:1. 18:1. 19:1. 20:1. 21:1. 22:1. 23:1. 24:1. 25:1. 26:1. 27:1. 28:1. 29:1. 30:1. 31:1. 32:1. 33:1. 34:1. 35:1. 36:1. 37:1. 38:1. 39:1. 40:1. 41:1. 42:1. 43:1. 44:1. 45:1. 46:1. 47:1. 48:1. 49:1. 50:1. 51:1. 52:1. 53:1. 54:1. 55:1. 56:1. 57:1. 58:1. 59:1. 60:1. 61:1. 62:1. 63:1. 64:1. 65:1. 66:1. 67:1. 68:1. 69:1. 70:1. 71:1. 72:1. 73:1. 74:1. 75:1. 76:1. 77:1. 78:1. 79:1. 80:1. 81:1. 82:1. 83:1. 84:1. 85:1. 86:1. 87:1. 88:1. 89:1. 90:1. 91:1. 92:1. 93:1. 94:1. 95:1. 96:1. 97:1. 98:1. 99:1. 100:1. 101:1. 102:1. 103:1. 104:1. 105:1. 106:1. 107:1. 108:1. 109:1. 110:1. 111:1. 112:1. 113:1. 114:1. 115:1. 116:1. 117:1. 118:1. 119:1. 120:1. 121:1. 122:1. 123:1. 124:1. 125:1. 126:1. 127:1. 128:1. 129:1. 130:1. 131:1. 132:1. 133:1. 134:1. 135:1. 136:1. 137:1. 138:1. 139:1. 140:1. 141:1. 142:1. 143:1. 144:1. 145:1. 146:1. 147:1. 148:1. 149:1. 150:1. 151:1. 152:1. 153:1. 154:1. 155:1. 156:1. 157:1. 158:1. 159:1. 160:1. 161:1. 162:1. 163:1. 164:1. 165:1. 166:1. 167:1. 168:1. 169:1. 170:1. 171:1. 172:1. 173:1. 174:1. 175:1. 176:1. 177:1. 178:1. 179:1. 180:1. 181:1. 182:1. 183:1. 184:1. 185:1. 186:1. 187:1. 188:1. 189:1. 190:1. 191:1. 192:1. 193:1. 194:1. 195:1. 196:1. 197:1. 198:1. 199:1. 200:1. 201:1. 202:1. 203:1. 204:1. 205:1. 206:1. 207:1. 208:1. 209:1. 210:1. 211:1. 212:1. 213:1. 214:1. 215:1. 216:1. 217:1. 218:1. 219:1. 220:1. 221:1. 222:1. 223:1. 224:1. 225:1. 226:1. 227:1. 228:1. 229:1. 230:1. 231:1. 232:1. 233:1. 234:1. 235:1. 236:1. 237:1. 238:1. 239:1. 240:1. 241:1. 242:1. 243:1. 244:1. 245:1. 246:1. 247:1. 248:1. 249:1. 250:1. 251:1. 252:1. 253:1. 254:1. 255:1. 256:1. 257:1. 258:1. 259:1. 260:1. 261:1. 262:1. 263:1. 264:1. 265:1. 266:1. 267:1. 268:1. 269:1. 270:1. 271:1. 272:1. 273:1. 274:1. 275:1. 276:1. 277:1. 278:1. 279:1. 280:1. 281:1. 282:1. 283:1. 284:1. 285:1. 286:1. 287:1. 288:1. 289:1. 290:1. 291:1. 292:1. 293:1. 294:1. 295:1. 296:1. 297:1. 298:1. 299:1. 300:1. 301:1. 302:1. 303:1. 304:1. 305:1. 306:1. 307:1. 308:1. 309:1. 310:1. 311:1. 312:1. 313:1. 314:1. 315:1. 316:1. 317:1. 318:1. 319:1. 320:1. 321:1. 322:1. 323:1. 324:1. 325:1. 326:1. 327:1. 328:1. 329:1. 330:1. 331:1. 332:1. 333:1. 334:1. 335:1. 336:1. 337:1. 338:1. 339:1. 340:1. 341:1. 342:1. 343:1. 344:1. 345:1. 346:1. 347:1. 348:1. 349:1. 350:1. 351:1. 352:1. 353:1. 354:1. 355:1. 356:1. 357:1. 358:1. 359:1. 360:1. 361:1. 362:1. 363:1. 364:1. 365:1. 366:1. 367:1. 368:1. 369:1. 370:1. 371:1. 372:1. 373:1. 374:1. 375:1. 376:1. 377:1. 378:1. 379:1. 380:1. 381:1. 382:1. 383:1. 384:1. 385:1. 386:1. 387:1. 388:1. 389:1. 390:1. 391:1. 392:1. 393:1. 394:1. 395:1. 396:1. 397:1. 398:1. 399:1. 400:1. 401:1. 402:1. 403:1. 404:1. 405:1. 406:1. 407:1. 408:1. 409:1. 410:1. 411:1. 412:1. 413:1. 414:1. 415:1. 416:1. 417:1. 418:1. 419:1. 420:1. 421:1. 422:1. 423:1. 424:1. 425:1. 426:1. 427:1. 428:1. 429:1. 430:1. 431:1. 432:1. 433:1. 434:1. 435:1. 436:1. 437:1. 438:1. 439:1. 440:1. 441:1. 442:1. 443:1. 444:1. 445:1. 446:1. 447:1. 448:1. 449:1. 450:1. 451:1. 452:1. 453:1. 454:1. 455:1. 456:1. 457:1. 458:1. 459:1. 460:1. 461:1. 462:1. 463:1. 464:1. 465:1. 466:1. 467:1. 468:1. 469:1. 470:1. 471:1. 472:1. 473:1. 474:1. 475:1. 476:1. 477:1. 478:1. 479:1. 480:1. 481:1. 482:1. 483:1. 484:1. 485:1. 486:1. 487:1. 488:1. 489:1. 490:1. 491:1. 492:1. 493:1. 494:1. 495:1. 496:1. 497:1. 498:1. 499:1. 500:1. 501:1. 502:1. 503:1. 504:1. 505:1. 506:1. 507:1. 508:1. 509:1. 510:1. 511:1. 512:1. 513:1. 514:1. 515:1. 516:1. 517:1. 518:1. 519:1. 520:1. 521:1. 522:1. 523:1. 524:1. 525:1. 526:1. 527:1. 528:1. 529:1. 530:1. 531:1. 532:1. 533:1. 534:1. 535:1. 536:1. 537:1. 538:1. 539:1. 540:1. 541:1. 542:1. 543:1. 544:1. 545:1. 546:1. 547:1. 548:1. 549:1. 550:1. 551:1. 552:1. 553:1. 554:1. 555:1. 556:1. 557:1. 558:1. 559:1. 560:1. 561:1. 562:1. 563:1. 564:1. 565:1. 566:1. 567:1. 568:1. 569:1. 570:1. 571:1. 572:1. 573:1. 574:1. 575:1. 576:1. 577:1. 578:1. 579:1. 580:1. 581:1. 582:1. 583:1. 584:1. 585:1. 586:1. 587:1. 588:1. 589:1. 590:1. 591:1. 592:1. 593:1. 594:1. 595:1. 596:1. 597:1. 598:1. 599:1. 600:1. 601:1. 602:1. 603:1. 604:1. 605:1. 606:1. 607:1. 608:1. 609:1. 610:1. 611:1. 612:1. 613:1. 614:1. 615:1. 616:1. 617:1. 618:1. 619:1. 620:1. 621:1. 622:1. 623:1. 624:1. 625:1. 626:1. 627:1. 628:1. 629:1. 630:1. 631:1. 632:1. 633:1. 634:1. 635:1. 636:1. 637:1. 638:1. 639:1. 640:1. 641:1. 642:1. 643:1. 644:1. 645:1. 646:1. 647:1. 648:1. 649:1. 650:1. 651:1. 652:1. 653:1. 654:1. 655:1. 656:1. 657:1. 658:1. 659:1. 660:1. 661:1. 662:1. 663:1. 664:1. 665:1. 666:1. 667:1. 668:1. 669:1. 670:1. 671:1. 672:1. 673:1. 674:1. 675:1. 676:1. 677:1. 678:1. 679:1. 680:1. 681:1. 682:1. 683:1. 684:1. 685:1. 686:1. 687:1. 688:1. 689:1. 690:1. 691:1. 692:1. 693:1. 694:1. 695:1. 696:1. 697:1. 698:1. 699:1. 700:1. 701:1. 702:1. 703:1. 704:1. 705:1. 706:1. 707:1. 708:1. 709:1. 710:1. 711:1. 712:1. 713:1. 714:1. 715:1. 716:1. 717:1. 718:1. 719:1. 720:1. 721:1. 722:1. 723:1. 724:1. 725:1. 726:1. 727:1. 728:1. 729:1. 730:1. 731:1. 732:1. 733:1. 734:1. 735:1. 736:1. 737:1. 738:1. 739:1. 740:1. 741:1. 742:1. 743:1. 744:1. 745:1. 746:1. 747:1. 748:1. 749:1. 750:1. 751:1. 752:1. 753:1. 754:1. 755:1. 756:1. 757:1. 758:1. 759:1. 760:1. 761:1. 762:1. 763:1. 764:1. 765:1. 766:1. 767:1. 768:1. 769:1. 770:1. 771:1. 772:1. 773:1. 774:1. 775:1. 776:1. 777:1. 778:1. 779:1. 780:1. 781:1. 782:1. 783:1. 784:1. 785:1. 786:1. 787:1. 788:1. 789:1. 790:1. 791:1. 792:1. 793:1. 794:1. 795:1. 796:1. 797:1. 798:1. 799:1. 800:1. 801:1. 802:1. 803:1. 804:1. 805:1. 806:1. 807:1. 808:1. 809:1. 810:1. 811:1. 812:1. 813:1. 814:1. 815:1. 816:1. 817:1. 818:1. 819:1. 820:1. 821:1. 822:1. 823:1. 824:1. 825:1. 826:1. 827:1. 828:1. 829:1. 830:1. 831:1. 832:1. 833:1. 834:1. 835:1. 836:1. 837:1. 838:1. 839:1. 840:1. 841:1. 842:1. 843:1. 844:1. 845:1. 846:1. 847:1. 848:1. 849:1. 850:1. 851:1. 852:1. 853:1. 854:1. 855:1. 856:1. 857:1. 858:1. 859:1. 860:1. 861:1. 862:1. 863:1. 864:1. 865:1. 866:1. 867:1. 868:1. 869:1. 870:1. 871:1. 872:1. 873:1. 874:1. 875:1. 876:1. 877:1. 878:1. 879:1. 880:1. 881:1. 882:1. 883:1. 884:1. 885:1. 886:1. 887:1. 888:1. 889:1. 890:1. 891:1. 892:1. 893:1. 894:1. 895:1. 896:1. 897:1. 898:1. 899:1. 900:1. 901:1. 902:1. 903:1. 904:1. 905:1. 906:1. 907:1. 908:1. 909:1. 910:1. 911:1. 912:1. 913:1. 914:1. 915:1. 916:1. 917:1. 918:1. 919:1. 920:1. 921:1. 922:1. 923:1. 924:1. 925:1. 926:1. 927:1. 928:1. 929:1. 930:1. 931:1. 932:1. 933:1. 934:1. 935:1. 936:1. 937:1. 938:1. 939:1. 940:1. 941:1. 942:1. 943:1. 944:1. 945:1. 946:1. 947:1. 948:1. 949:1. 950:1. 951:1. 952:1. 953:1. 954:1. 955:1. 956:1. 957:1. 958:1. 959:1. 960:1. 961:1. 962:1. 963:1. 964:1. 965:1. 966:1. 967:1. 968:1. 969:1. 970:1. 971:1. 972:1. 973:1. 974:1. 975:1. 976:1. 977:1. 978:1. 979:1. 980:1. 981:1. 982:1. 983:1. 984:1. 985:1. 986:1. 987:1. 988:1. 989:1. 990:1. 991:1. 992:1. 993:1. 994:1. 995:1. 996:1. 997:1. 998:1. 999:1. 1000:1.

Let us then pray for an increase of faith, so that we may view eternal things as near, real, and infinitely important. This alone can establish the heart during this mixed and changing scene, in which the righteous often suffer, and the wicked prosper. But instead of saying with the epicure, "Let us eat, drink, and be merry, for to-morrow we die," or on the other hand, murmuring against the appointments of God, and indulging vain objections: let us seek for a lively hope, a submissive will, and a contented mind. Then leaving the Lord to clear up all difficulties in his own time, we may cheerfully enjoy the comforts, and bear up amidst the trials of life, for the few days which we are to pass "under the sun," whilst peace of conscience, and "joy in the Holy Ghost" will abide within us, through all outward changes, and even "when flesh and heart shall fail." And, trusting in the mercy and truth of God in Christ, we should rest assured of his wisdom, justice and goodness, where we cannot discern them. Thus we shall escape the perplexity and presumption which must unite with all attempts to unravel the intricacies of his providential government. For the most acute and penetrating minds, using the most unwearied diligence, must fail of comprehending all his works and ways. Secret things belong to him, and revealed things alone to us. Our endeavours, therefore, "to be wise above what is written," must involve us in sin and perplexity, and can never lead to any satisfactory conclusions. But to relieve and obey here will be a preparation for that world hereafter, where "we shall know, even as also we are known."

NOTES.—CHAP. IX. V. 1-3. Though Solomon could not "find out the whole work of God," yet his inquiries led him to many useful conclusions, which he "declared" for the benefit of others. For he was assured, that "the righteous and the wise, and their works," were under the special care of God; and that they would be favoured with that measure of success and usefulness which he saw best. (*Marg. and Marg. Ref. a. 8:11-13. Deut. 33:3. 1 Sam. 2:9. Ps. 1:1-3. 7:5-8. 90:13-17. v. 17. Prov. 3:5, 6. Is. 49:3, 4. 2 Tim. 2:9.*) Yet the events of human life were so intricately and mysteriously arranged, that no one could decide concerning himself, or another man, whether he were accepted and beloved of God, or under his wrath by any outward occurrences.—The Lord in his manifold wisdom sometimes afflicts and sometimes prospers both the righteous and the wicked, without any exact discrimination. No kind, degree, variety, or continuance of outward affliction can be mentioned, from which a godly man is certainly exempted; or of worldly prosperity, which wicked men have not enjoyed. And yet prosperity is by no means the uniform lot of the wicked, or diversity of the righteous. But matters are so varied and blended together, that "all things" may be said to "come alike to all;" and one event to befall the most unjust, selfish, sensual, and impious; and the most upright, kind, pure, and pious, who "walk in all the commandments and ordinances of God," and reverence his holy name, as well as act honestly and blamelessly among men. The difference between them, as to present happiness, arises not from outward causes, but from the inward supports and consolations which the righteous enjoy, and the benefit they derive from these varied trials and mercies; and from the inward remorse and terror which wicked men experience, and their growing more daring in impiety under the several dispensations of Providence. For as this state of things appears grievous, and often proves a temptation to the righteous, it exceedingly conduces to the destruction of the wicked. (*Marg. Ref.*

4 ¶ For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

5 For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun. [*Practical Observations.*]

7 ¶ Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

8 Let thy garments be always white; and let thy head lack no ointment.

9 Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun.

1 Joh. 14:21. Ps. 6:5. 88:10, 11. Is. 63:16. m 2:16. 8:10. Job 2:8-10. Ps. 109:15. 1:5. 25:14. n Job 3:17, 15. Ps. 146:3, 4. Prov. 10:28. o 2:18-23. 6:12. p Gen. 12:19. Mark 7:29. John 4:50. q 2:24-26. 3:12, 13, 22. 5:18. 8:15. Deut. 12:7, 12. 16:11, 15. 1 Kings 8:66. 1 Chr. 16:1-3. 29:23, 2. 2 Chr. 30:23-27. Neh. 8:10-12. r Gen. 4:4, 5. 1:5. 2:18-11. Luke 11:41. Acts 10:35. s 2 Sam. 19:24. Esth. 8:15. Rev. 3:4, 5. 7:9, 13, 14. 19:8, 14. 1 Ruth 3:3, 2 Sam. 14:2. Dan. 10:3. 1m. 6:6. Matt. 6:17. Luke 7:42. 1 Heb. 8:1, or, Enjoy life. u Prov. 5:18, 19. 18:22. 19:14. 21:15. x 6:16. Ps. 39:5. 144:4. y 2:10, 24. 3:13, 22. 5:18.

b-e. Notes, 7:15. 8:14, 15. Job 12:6-10. 15:17-35. 21:7-22. Ps. 73:1-4.) As far as the sons of men are left to themselves, their hearts are full of evil; and prosperity in sin causes their lusts to rage even to "madness;" thus they are led to set God himself at defiance by their impieties and daring crimes; and they proceed in this course, till death closes their career, their hope expires with their breath, and they join the company of those who before have perished in their sins. (*Marg. Ref. f-h. Notes, 8:11-13. Gen. 6:5. Job 15:14, 16. Jer. 17:9, 10. Rom. 1:28-32.*)—*Fear not an oath.* (2) *Marg. Ref. e.—Go to the dead.* (3) *Note, Prov. 14:32.*

V. 4-6. Whilst life is prolonged, an afflicted man may expect better days, and the conversion of the vilest sinner may be hoped for, since he continues in the land of hope. In this view life is very valuable; and the proverb is applicable, that "a living dog is better than a dead lion." The condition of the meanest or most despicable living man, is preferable to that of the most noble and renowned of those who have died impenitent. For "the living know that they shall die," and so may perhaps prepare for that solemn event: but the dead have no further knowledge of any thing here on earth. They have no further recompense of their worldly labours; they are soon forgotten; and the love, hatred, or envy, which they bear to others, and others to them, with all the pleasant or painful effects, are done with for ever, as far as this world is concerned; and, however rich and great they were, "they have no longer" a portion for ever, in any thing that is done "under the sun." With reference to this, Solomon doubtless is to be understood in the whole argument: his scope is to show the vanity of earthly things, and the madness and folly of a wicked life, of which all the benefits must speedily be relinquished for ever. Nor would either the righteous be perplexed at the transient afflictions with which they meet, or the wicked hardened by their fading prosperity; if they recollected how soon all this will end, and that a state of eternal retribution will succeed. (*Marg. Ref. Notes, 4: 1-3. 7:12. 8:9-13. Job 14:7-12. Ps. 146:3, 4. Prov. 10:28. Is. 38:17-20. 55:6, 7. Luke 13:22-30, vv. 24-26. Rom. 2. 4-6. 2 Cor. 6:1, 2. Heb. 3:7-13.*)

V. 7-9. Solomon, having spoken to the case of the wicked, here returns to "the righteous and wise," whom he had before mentioned: (1) and he exhorts them to a cheerful confidence in God, who will assuredly do well to all whose works he accepts. They should therefore seek to possess a peaceful conscience, a lively hope, and a contented mind: and in this case they might enjoy, with comfort and gratitude, the bounty of Providence, whether rich or poor. (*Marg. Ref. p-r. See on Note, 2:24-26. Notes, Gen. 4:3-5. Neh. 8:10-12. Rom. 5:1-5.*) They needed not go as mourners all their days; but might be clothed in white garments, and use fragrant ointments, as was customary on festive occasions: for they alone had cause for gladness of heart. (*Marg. Ref. s-t. Notes, Esth. 8:15. Dan. 10:2, 3. Matt. 6:16-18. Rev. 3:4-6. 19:7, 8.*) They were not required to refrain from a liberal use of their possessions, (so that it were done with temperance and charity;) either out of penuriousness, or distrust, or from a superstitious notion that religion consisted in a painful austerity. Let them use the comforts of the day, and bear its burdens, and not be solicitous about the morrow.—It would also lessen the uneasiness of life, to have a partaker of its comforts, and a solace of its griefs, in a beloved wife. Though Solomon himself had so multiplied wives; yet he here uses the singular number, and says, "the wife whom thou lovest," as one sensible of his

10 Whatsoever thy nana findeth to do, do it with thy might; ^{for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.} [Practical Observations.]

11 ¶ I returned and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; ^{but time and chance happeneth to them all.}

12 For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.

Num. 13:30, 1 Chr. 22:19, 28:20, 29:2-3, 2 Chr. 31:20, 21, Ezra 6:14, 15, Neh. 2:12-20, 3:1, &c. 4:2, 6-9, 13:17-23, 13:38-41, Ps. 71:15-19, Jer. 29:13, Matt. 6:33, John 4:31, Rom. 12:11, 15:18-20, 1 Cor. 15:10, 16:10, Eph. 5:16, Col. 3:23, 2 Pet. 1:12-15, 2 S. 5:5, 8:8-10-12, Is. 38:15, 19, John 9:4, Acts 20:23-31, b. 2:12, 4:1, 4.1. Mal. 3:18, c. 1 Sam. 17:50, 2 Sam. 2:18-23, 17:14, 23, Ps. 33:16-17, 147:10, 11, Jer. 9:23, 46:6, Am. 2:14-16, d. 2:14, 15, 3:14, 17, 7:13, 1 Sam. 2:3-10, Job 5:1-14, 34:29, Prov. 21:30, 31, 1 am. 3:37, 38, Dan. 4:35, Eph. 1:11, e. 8:5, 9:11, Luke 19:42-44, 2 Cor. 6:2, 1 Pet. 2:12, f. Prov.

folly in that matter. (Marg. Ref. u. Note, Prov. 5:15-19.) He recommends it to a man to live with this one beloved wife with cheerfulness, making the best of present things, avoiding impatience and gloomy despondency, as dishonourable to God, and tormenting to himself. A few days of life are given to man on earth; and sin has made them vanity. (Note, Gen. 47:9.) But he may yet find many comforts, as his present portion, and the recompense of his labours; and it would be both foolish and ungrateful to lose the benefit of them, by fretting over his troubles, or anticipating future calamities. (Marg. Ref. x, y.)

V. 10. Man's wisdom in this dying world consists in cheerfully using present comforts, and diligently attending to present duties. "Whatever a man's hand finds to do;" whatever he regards as his duty, or incumbent on him, for the benefit of himself, his family, the church, or the world, according to his rank, station, talents, and opportunities; he ought to set about it without delay, and pursue it without remissness and to the utmost of his abilities. He ought not in any measure to yield to weariness or discouragement, because of opposition, difficulties, or hardships; and he should redeem his time for such purposes, remembering that he is hastening to the grave; and then all opportunities of this kind will be over, seeing, "no work, nor contrivance, nor knowledge, nor wisdom" is there. Even in the eternal world no opportunity will be given of glorifying God by doing good to man, as there is now on earth. (Marg. Ref. Notes, 4-6. 1 Chr. 29:3-9. Ps. 71:17, 18. 88:10-12. Is. 38:17-20. 55:6, 7. John 9:4-7. Heb. 3:7-13. 2 Pet. 1:12-15.) The original is *Sheol*, the Septuagint *Hades*, which may as well be understood of the invisible world, as of the grave. (Note, Ps. 16:11, v. 10.)

V. 11, 12. The wise man next observed another cause of vanity in worldly things; namely, that men's success seldom correspond even to their more reasonable expectations. The swiftest do not always win the race; for they may fall, or be impeded in their course: battles are not uniformly determined, according to the number, valour, or conduct of the contending parties: knowledge and prudence are so far from ensuring riches to the possessor, that they often fail of procuring him a subsistence: and the most skillful, in any trade, science, or profession, are far from sure of being most favoured or employed. But there are favourable or unfavourable times into which men are cast: the former often procure success to far inferior talents and exertions; under the latter, no abilities or efforts can prevent disappointment. There are also various events, which cannot be foreseen, which determine a man's success in any enterprise, and have a decisive effect upon his lot in life. These seem to come by "chance;" yet they are the appointment of God: but they, who do not regard him, charge them on fortune, and exclaim against this imaginary being, as blind, capricious, or partial. These things, however, are thus ordered, on purpose that ungodly men might be left wholly in uncertainty. (Marg. Ref. b-d. Notes, 1-3. 2:12-17. 1 Sam. 17:42-53. 2 Chr. 13:13-22. Ps. 147:10, 11. Prov. 21:30, 31.) There is a time allotted to all, in which to seek and obtain the most important advantages: but in general they know not, or observe not, that time, but suffer it to slip past them unimproved; and then they are involved in unforeseen calamities, as fishes and birds are in the net or snare, and the time of trouble and of death comes upon them suddenly, so that they cannot escape. (Marg. Ref. e-g. Notes, 3:1-11. 8:6, 7. Hab. 1:12-17.) This is the case, especially with those who postpone the great concerns of their souls to some future opportunity: they are often given up to a "strong delusion;" and are caught in Satan's net, which he baits with some worldly object, for the sake of which they reject or pervert the gospel, and go on in sin, till they suddenly fall into everlasting destruction. (Notes, 1 Thes. 5:1-3. 2 Thes. 2:8-12.)

V. 13-18. Solomon illustrated his remarks from an incident that had fallen under his observation; in which great

13 ¶ This wisdom have I seen also under the sun, and it seemed great unto me:

14 There was a little city, and few men within it: and there came a great king against it, and besieged it, and built great bulwarks against it:

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; ^{yet no man remembered that same poor man.}

16 Then said I, Wisdom is better than strength; nevertheless the poor man's wisdom is despised, and his words are not heard.

17 The words of wise men are heard in quiet, more than the cry of him that ruleth among fools.

18 Wisdom is better than weapons of war: but none sinner destroyeth much good.

7:32, 23. Hab. 1:14-17. 2 Tim. 2:26. g. Job 18:8-10. Ps. 11:6. 73:18-20. Prov. 6:15, 29:6. Is. 30:13. Luke 17:36-31, 21:34-36. 1 Thes. 5:3, 2 Pet. 2:12. h. 11. 6:1. 7:15. 8:16. i. 2 Sam. 20:15-22. 2 Kings 6:24-33. 7:1, &c. k. Gen. 40:23. Esth. 6:2, 3. 118. 7:19. Prov. 21:22, 24:5. m. Prov. 10:15. Mark 6:2, 3. John 7:47-49. 9:24-34. 1 Cor. 1:26-29. Jam. 2:2-6. n. Gen. 41:33-40. 1 Sam. 7:3-6. Is. 42:2, 4. Jam. 1:20. 3:17, 18. o. 16. p. Josh. 7:5, 11, 12. 22:20. 1 Sam. 14:28, 39, 46-48. 2 Sam. 20:1, 2. 2 Thes. 2:8-12. 2 Tim. 2:16-18. 3:8. 4:3, 4. Tit. 1:10, 11. Heb. 12:15, 16.

wisdom, with eminent success, had been shown for the good of others, without any advantage to the person himself. (Note, 11, 12.) A mighty king came, with every warfare preparation, to besiege a small city which was very feebly garrisoned, and yet he failed of success: for a certain "poor man," by his sagacity, contrivance, and prudent management, delivered the city. But when the danger was over, and the poor man's assistance was no more wanted; he was totally neglected and forgotten, through the ingratitude of his citizens, and their contempt of his poverty. This event was a proof that wisdom is decidedly preferable to strength; (Note, 7:19, 20.) and also that it would be a vain possession, if its recompense were from men: for when the emergency was over, "the poor man's wisdom was despised, and his words were not heard." (Marg. Ref. i-m. Notes, 2 Kings 3:10-20. 6:8-12, 31. 7: Prov. 10:16. 21:22. 24:3-6.) One reason of this is assigned: wise men speak with modesty and gentleness: and though their words are more attended to by a few, who derive great good from them; yet the vociferation and plausible speeches of the ostentatious go farther with the ignorant and thoughtless multitude: such is man's folly, that the empty and conceited declaimer will commonly be most popular. "Wisdom is" indeed "better than weapons of war;" yet it is so much more easy to do harm than good, that one ungodly man, with a moderate degree of plausibility, subtlety, address, and fluency of speech, will often prevail against those of the most consummate wisdom, prevent the success of the best concerted plans, overturn the most prudent regulations, and speedily destroy the good that has long been devising and accomplishing. (Marg. Ref. n-p. Notes, 2:13-23. Josh. 7:1, 10-12. P. O. 10-18. Notes, 1 Kings 12: Is. 42:1-4. Jam. 3:17, 18.) "The best and safest counsels, cannot so much as be heard or regarded, till people's straits have made them humble, sad, and serious." Bp. Patrick.—"Whatever declaimer thou seest in the church, by enticement and elegance of words, exciting applauses, moving laughter, and stirring up the people to affections of joy; know, that it is a sign of folly, both in them that speak, and in them that hear him. For the words of the wise are heard in quiet and moderate silence." Jerome, quoted by Bp. Patrick.

PRACTICAL OBSERVATIONS.

V. 1-6. We ought not to think that our inquiries into the word or works of God are useless, because we cannot comprehend all mysteries, or explain all difficulties: for if we proceed with modesty and seriousness, we shall come to many satisfactory determinations; and shall continually be learning such things, as may be useful to others also. When we have had adequate proof of any important doctrine, we should not waver or hesitate on account of objections: for in every thing which relates to the incomprehensible God, we must expect difficulties that we cannot solve.—In the midst of the varied and intricate dispensations in the affairs of men, it is of the greatest consequence to be established in the belief, that "the righteous and the wise, and their works," are under the especial care of the Almighty. If therefore we first seek his favour, and then regulate all our undertakings according to his revealed will, and put our concerns into his hands; we may rest satisfied, that our great end will be answered, whether we meet with the expected success or not. But we shall either perplex or deceive ourselves, if we attempt to judge of our acceptance with God by external events: for this is not the rule which his word has appointed. Forgetful of this, some believers increase their load of trouble, by construing their disappointments and afflictions into evidences of his displeasure, and by concluding that they are not his children, or he would not thus deal with them: and a far greater number of unbelievers mistake outward success, for the token and proof of his love to them. But, in this sense "all things come alike to all, and there is one event to the righteous, and to the wicked." Not that the Lord does not give a decided preference to the good, and holy, and reverential worshipper,

CHAPTER X.

The care requisite to preserve a reputation for wisdom, and the different conduct of a wise man and a fool, 1-8. Observations on the duties and errors of rulers and subjects, with various maxims for the prudent conduct of affairs, 4-46.

DEAD flies cause "the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour.

* Heb. *Piles of death*, a Ex. 30:34-35, h 2 Chr. 19:2, N-h. 6:13, 13:26, Matt. 5:13-16, Gal. 2:12-14, c 9:10, Prov. 14:8, Luke 14:29-32, d 10:14, Prov.

above the profane and unrighteous; but because the complex reasons of his conduct, in dispensing adversity or prosperity to individuals, do not lie level with our capacities and information. He acts by perfectly wise rules, and according to one consistent plan: but its parts are so various and complicated, that to us they must needs appear perplexed. We are called "to walk by faith;" those who have no faith infer, that the righteous will never obtain any decisive advantage above the wicked; and thus occasions much of the evil that is done under the sun. Yet it would not be so, if "the hearts of the sons of men were not full of evil; and if madness were not in them;" so that they are glad of a pretence for indulging their lusts, and neglecting their duty. Thus they live and die befooled and infatuated, and are not aware of their madness in rebelling against God, till the scenes which open to their view in the eternal world, awfully convince them of it. Let us bless God, that we are yet "joined to all the living," where there is hope; and let us consider this as a counterbalance to all our troubles: and as we know that we must die, and that "after death is the judgment," let us deem preparation for these solemn events the great business of our lives. Thus, when we leave this world, though we shall have no "knowledge of any thing that is done under the sun;" nor any portion in it; and though we should be forgotten by those who loved, and those who hated and envied us, and all our competitions and pursuits on earth vanish as a dream; we shall possess a better and a far more enduring substance.

V. 7-10. We should in every case seek acceptance with God, for ourselves and our works, before we think of finding satisfaction in outward things: but when we have attained a good hope in this respect, we may go our ways, and "eat our bread with joy, and drink our wine;" or even our water, "with a merry heart;" for the meanest morsel coming from our Father's love, and in answer to our prayers, will have a peculiar relish. (*Note, Ps. 37:16, 17.*) The believer, who is assured of his acceptance, has of all men the best right to be cheerful; peace and joy are his duty, as well as his privilege: nor does his religion debar him from any rational or desirable earthly enjoyment. It requires not celibacy, or solitude, or affected austerities; which are the inventions of Satan and of Antichrist, in order to affright men from "the yoke of Christ," as if it were intolerably galling. But whilst we cultivate the social affections, and endeavour to be agreeable to our friends and relatives, and take the portion assigned us to defray the charges of our pilgrimage, and so to bear our labours with resignation: let us not forget, that our life here is vanity, and only a few days of vanity; (*Note, Gen. 47:9.*) that all our enjoyments and possessions are passing away; and that we must seek nobler acquisitions, as the portion of our souls in the eternal world. We should then use all these things according to the rules of the word of God, and in suberviency to his glory; (*Note, 1 Cor. 10:29-31, v. 31.*) and, whatever our outward adorning or indulgence be, we should be careful, that our spiritual garments be always white, and free from spot or blemish; and that we be continually anointed, adorned, and refreshed, by the influences of the Holy Spirit. Nor may we permit either the comforts or the trials of life to render us inattentive to our various duties. We have each a work to do. Sinners have the salvation of their souls to seek, and the assurance of that salvation: believers have a great work to do, in order to evidence their faith, adorn the gospel, glorify God, and serve their generation. Magistrates, ministers, the rich and the poor, the learned and the unlearned, in their various situations, may all find some work to do, nay, they have that, which is their appropriate duty and the required improvement of talents; and they are called to "do it with their might," and to the utmost of their abilities. (*Notes and P. O. Matt. 25:14-30, Luke 16:1-12.*) The speedy approach of death should cause us to quicken our pace, and double our diligence in our proper employment: seeing "there is no work, nor device, nor knowledge, nor wisdom in the grave whither we are going," and to which we approach every moment. Alas! how wretched are they, whose bodies are conveyed to the tomb, and their souls into an eternal state, before they have properly begun the great work of life! And if sorrow could enter heaven, methinks, believers would there mourn over their lost opportunities of doing good to their fellow-sinners, and so glorifying their God and Saviour, while they lived here on earth.

V. 11-18. Whilst we guard against supineness and procrastination; we should also beware of self-dependence in our undertakings; otherwise we shall meet with disappointment and vexation: for every one may observe, in all places "under the sun," that no abilities or external advantages can

2 A "wise man's heart is at his right hand; but a fool's heart is at his left.

3 Yea also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool.

4 ¶ If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences.

[17:16, Luke 12:18-20, t Heb. *Asart*, c 5:3, Prov. 13:16, 16:2, 6, 1 Pet. 4:18:3, g t Sam. 23:24, &c. Prov. 25:15.

ensure success. Happy then are they, whose "works are in the hands of God!" he will give success to them if that be best, or he will recompense the intention when unsuccessful. He appoints that "time and chance, which happen to all men:" he enables them to run the race, and then confers the prize: he gives strength and victory, wisdom and favour, opportunity, and understanding to embrace it; "grace and glory," and every other "good thing to them that walk uprightly." But they who know not his accepted time, and "the day of their visitation" (*Notes, Luke 19:41-44, 2 Cor. 6:1, 2.*) who do not "seek him whilst he may be found," and so waste their lives in the pursuit of earthly vanities; will be inextricably entangled in the snare of Satan, and perish suddenly without remedy. Whatever opportunities we may slip, whatever advantages we miss, and whatever calamities befall us, through unforeseen and apparent casual events, or our own impolicy; if we do not neglect the salvation of our souls, a few days will set all right. But superior talents and even great success, will be a mere vanity to him, who does not mind "the one thing needful." Even the good works of wise and pious men often expose them to present vexations. If we would not be rendered uneasy by perpetual disappointments, we must not expect much gratitude from men, for the most disinterested and beneficial services: but learn to do good from simple "good-will to men," and regard to the honour of God; and in hopes of his gracious acceptance. In this way we shall "not be weary of well-doing," assured that in due season we shall reap, if we faint not." (*Note, Gal. 6:5-10.*)—Wisdom and grace are indeed far more valuable, than wealth, power, "weapons of war," or any external accomplishments: yet they are seldom much respected in the poor and obscure. Under urgent distresses indeed, men will sometimes regard the counsels of "a poor wise man;" and be willing to use his superior skill, to serve a present turn, or promote their own interest. But when such needy friends are no more wanted, they will rarely be remembered; nay, they may assure themselves, that their wisdom will by numbers be despised, and their words disregarded. For men are so attracted by glare and noise, that the magnificent, the forward, and the loquacious, will ever be the favourites of the ignorant, unthinking multitudes, with which the world abounds, and "bear rule among them:" and the wise must be contented to speak in quiet, and with effect, to the few who are more desirous to profit, than to be flattered and amused. And this is not only the common case in popular assemblies; but even in those places, where men meet together to hear the word of God: for numbers prefer a smoother doctrine, and are more attentive to the embellishments and eloquence of the preacher, than to his important message. Thus ministers are tempted to accommodate their discourses to the corrupt taste of the audience; and in this way especially "one sinner destroyeth much good," and disseminates false doctrines, to the deception of many souls, and the great scandal of the gospel; whilst "many follow his pernicious ways, by means of whom the way of truth is evil spoken of."—But whilst we lament these ruinous follies and mistakes of mankind; let us watch against ingratitude to our benefactors, especially to any poor man who has been useful to us. Let us recollect and consider carefully, whether some benefactor of this description, has not been left unrewarded and forgotten by us; that if it has been so, we may, though late, repay our obligations. (*Notes, Esth. 6.*) Let us learn to judge of men by their wisdom and piety, and not by their wealth or splendour; let us submit to the will, and depend on the power and mercy, of our God; and then none of our labours will be in vain, however now neglected. And seeing that the great "Deliverer" of sinners "from the wrath to come," and from the power of Satan, when he became poor for our sakes, was so despised and hated, nay, even now is treated with so much ingratitude and contempt; and seeing we ourselves are so often forgetful of our immense obligations, and inattentive to his wise and gracious words: we have the less reason to complain, if we meet with similar treatment in this evil world.

NOTES.—CHAP. X. V. 1. When the perfumer has compounded any precious ointment, with great skill and attention; if he do not cover it carefully, the flies, attracted by the fragrant, will be entangled in it, and there die and putrify: and this will spoil the perfume, and render the ointment noisome. Thus, when a man has acquired, with great care and pains, a high reputation for wisdom, or any other honourable qualification; if he remit his watchfulness, and be heedless, self-indulgent, or imprudent, only in a few instances, and those by no means heinous, they will tarnish his character, and sink him into neglect. For in proportion

5 There is an evil *which* I have seen under the sun, 'as an error *which* proceedeth 'from the ruler :

6 'Folly is set in great 'dignity, and 'the rich sit in low place.

7 I 'have seen servants upon horses, and princes walking as servants upon the earth.

8 He 'that diggeth a pit shall fall into it ; and who so breaketh a hedge, 'a serpent shall bite him.

9 Whoso removeth stones shall be hurt therewith, and he that cleaveth wood shall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then must he put to more strength : but 'wisdom is profitable to direct.

[Practical Observations.]

11 ¶ Surely 'the serpent will bite without enchainment, and 'a babbler is no better.

h 4:7. 5:13. 6:1. 9:3. 13:16. 4:1. * Heb. from 'lef vs. k Judg. 9:14-20. 1 Kings 12:13, 14. Esth. 3:1. Ps. 12:8. Prov. 23:12, 28. † Heb. heights. 1 Sam. 2:3-5. m Prov. 19:10. 30:22. n Judg. 5:5, 53-57. 2 Sam. 17:23. 18:11. 19:17. 20:1. 21:15. 22:1. 23:1. 24:1. 25:1. 26:1. 27:1. 28:1. 29:1. 30:1. 31:1. 32:1. 33:1. 34:1. 35:1. 36:1. 37:1. 38:1. 39:1. 40:1. 41:1. 42:1. 43:1. 44:1. 45:1. 46:1. 47:1. 48:1. 49:1. 50:1. 51:1. 52:1. 53:1. 54:1. 55:1. 56:1. 57:1. 58:1. 59:1. 60:1. 61:1. 62:1. 63:1. 64:1. 65:1. 66:1. 67:1. 68:1. 69:1. 70:1. 71:1. 72:1. 73:1. 74:1. 75:1. 76:1. 77:1. 78:1. 79:1. 80:1. 81:1. 82:1. 83:1. 84:1. 85:1. 86:1. 87:1. 88:1. 89:1. 90:1. 91:1. 92:1. 93:1. 94:1. 95:1. 96:1. 97:1. 98:1. 99:1. 100:1. 101:1. 102:1. 103:1. 104:1. 105:1. 106:1. 107:1. 108:1. 109:1. 110:1. 111:1. 112:1. 113:1. 114:1. 115:1. 116:1. 117:1. 118:1. 119:1. 120:1. 121:1. 122:1. 123:1. 124:1. 125:1. 126:1. 127:1. 128:1. 129:1. 130:1. 131:1. 132:1. 133:1. 134:1. 135:1. 136:1. 137:1. 138:1. 139:1. 140:1. 141:1. 142:1. 143:1. 144:1. 145:1. 146:1. 147:1. 148:1. 149:1. 150:1. 151:1. 152:1. 153:1. 154:1. 155:1. 156:1. 157:1. 158:1. 159:1. 160:1. 161:1. 162:1. 163:1. 164:1. 165:1. 166:1. 167:1. 168:1. 169:1. 170:1. 171:1. 172:1. 173:1. 174:1. 175:1. 176:1. 177:1. 178:1. 179:1. 180:1. 181:1. 182:1. 183:1. 184:1. 185:1. 186:1. 187:1. 188:1. 189:1. 190:1. 191:1. 192:1. 193:1. 194:1. 195:1. 196:1. 197:1. 198:1. 199:1. 200:1. 201:1. 202:1. 203:1. 204:1. 205:1. 206:1. 207:1. 208:1. 209:1. 210:1. 211:1. 212:1. 213:1. 214:1. 215:1. 216:1. 217:1. 218:1. 219:1. 220:1. 221:1. 222:1. 223:1. 224:1. 225:1. 226:1. 227:1. 228:1. 229:1. 230:1. 231:1. 232:1. 233:1. 234:1. 235:1. 236:1. 237:1. 238:1. 239:1. 240:1. 241:1. 242:1. 243:1. 244:1. 245:1. 246:1. 247:1. 248:1. 249:1. 250:1. 251:1. 252:1. 253:1. 254:1. 255:1. 256:1. 257:1. 258:1. 259:1. 260:1. 261:1. 262:1. 263:1. 264:1. 265:1. 266:1. 267:1. 268:1. 269:1. 270:1. 271:1. 272:1. 273:1. 274:1. 275:1. 276:1. 277:1. 278:1. 279:1. 280:1. 281:1. 282:1. 283:1. 284:1. 285:1. 286:1. 287:1. 288:1. 289:1. 290:1. 291:1. 292:1. 293:1. 294:1. 295:1. 296:1. 297:1. 298:1. 299:1. 300:1. 301:1. 302:1. 303:1. 304:1. 305:1. 306:1. 307:1. 308:1. 309:1. 310:1. 311:1. 312:1. 313:1. 314:1. 315:1. 316:1. 317:1. 318:1. 319:1. 320:1. 321:1. 322:1. 323:1. 324:1. 325:1. 326:1. 327:1. 328:1. 329:1. 330:1. 331:1. 332:1. 333:1. 334:1. 335:1. 336:1. 337:1. 338:1. 339:1. 340:1. 341:1. 342:1. 343:1. 344:1. 345:1. 346:1. 347:1. 348:1. 349:1. 350:1. 351:1. 352:1. 353:1. 354:1. 355:1. 356:1. 357:1. 358:1. 359:1. 360:1. 361:1. 362:1. 363:1. 364:1. 365:1. 366:1. 367:1. 368:1. 369:1. 370:1. 371:1. 372:1. 373:1. 374:1. 375:1. 376:1. 377:1. 378:1. 379:1. 380:1. 381:1. 382:1. 383:1. 384:1. 385:1. 386:1. 387:1. 388:1. 389:1. 390:1. 391:1. 392:1. 393:1. 394:1. 395:1. 396:1. 397:1. 398:1. 399:1. 400:1. 401:1. 402:1. 403:1. 404:1. 405:1. 406:1. 407:1. 408:1. 409:1. 410:1. 411:1. 412:1. 413:1. 414:1. 415:1. 416:1. 417:1. 418:1. 419:1. 420:1. 421:1. 422:1. 423:1. 424:1. 425:1. 426:1. 427:1. 428:1. 429:1. 430:1. 431:1. 432:1. 433:1. 434:1. 435:1. 436:1. 437:1. 438:1. 439:1. 440:1. 441:1. 442:1. 443:1. 444:1. 445:1. 446:1. 447:1. 448:1. 449:1. 450:1. 451:1. 452:1. 453:1. 454:1. 455:1. 456:1. 457:1. 458:1. 459:1. 460:1. 461:1. 462:1. 463:1. 464:1. 465:1. 466:1. 467:1. 468:1. 469:1. 470:1. 471:1. 472:1. 473:1. 474:1. 475:1. 476:1. 477:1. 478:1. 479:1. 480:1. 481:1. 482:1. 483:1. 484:1. 485:1. 486:1. 487:1. 488:1. 489:1. 490:1. 491:1. 492:1. 493:1. 494:1. 495:1. 496:1. 497:1. 498:1. 499:1. 500:1. 501:1. 502:1. 503:1. 504:1. 505:1. 506:1. 507:1. 508:1. 509:1. 510:1. 511:1. 512:1. 513:1. 514:1. 515:1. 516:1. 517:1. 518:1. 519:1. 520:1. 521:1. 522:1. 523:1. 524:1. 525:1. 526:1. 527:1. 528:1. 529:1. 530:1. 531:1. 532:1. 533:1. 534:1. 535:1. 536:1. 537:1. 538:1. 539:1. 540:1. 541:1. 542:1. 543:1. 544:1. 545:1. 546:1. 547:1. 548:1. 549:1. 550:1. 551:1. 552:1. 553:1. 554:1. 555:1. 556:1. 557:1. 558:1. 559:1. 560:1. 561:1. 562:1. 563:1. 564:1. 565:1. 566:1. 567:1. 568:1. 569:1. 570:1. 571:1. 572:1. 573:1. 574:1. 575:1. 576:1. 577:1. 578:1. 579:1. 580:1. 581:1. 582:1. 583:1. 584:1. 585:1. 586:1. 587:1. 588:1. 589:1. 590:1. 591:1. 592:1. 593:1. 594:1. 595:1. 596:1. 597:1. 598:1. 599:1. 600:1. 601:1. 602:1. 603:1. 604:1. 605:1. 606:1. 607:1. 608:1. 609:1. 610:1. 611:1. 612:1. 613:1. 614:1. 615:1. 616:1. 617:1. 618:1. 619:1. 620:1. 621:1. 622:1. 623:1. 624:1. 625:1. 626:1. 627:1. 628:1. 629:1. 630:1. 631:1. 632:1. 633:1. 634:1. 635:1. 636:1. 637:1. 638:1. 639:1. 640:1. 641:1. 642:1. 643:1. 644:1. 645:1. 646:1. 647:1. 648:1. 649:1. 650:1. 651:1. 652:1. 653:1. 654:1. 655:1. 656:1. 657:1. 658:1. 659:1. 660:1. 661:1. 662:1. 663:1. 664:1. 665:1. 666:1. 667:1. 668:1. 669:1. 670:1. 671:1. 672:1. 673:1. 674:1. 675:1. 676:1. 677:1. 678:1. 679:1. 680:1. 681:1. 682:1. 683:1. 684:1. 685:1. 686:1. 687:1. 688:1. 689:1. 690:1. 691:1. 692:1. 693:1. 694:1. 695:1. 696:1. 697:1. 698:1. 699:1. 700:1. 701:1. 702:1. 703:1. 704:1. 705:1. 706:1. 707:1. 708:1. 709:1. 710:1. 711:1. 712:1. 713:1. 714:1. 715:1. 716:1. 717:1. 718:1. 719:1. 720:1. 721:1. 722:1. 723:1. 724:1. 725:1. 726:1. 727:1. 728:1. 729:1. 730:1. 731:1. 732:1. 733:1. 734:1. 735:1. 736:1. 737:1. 738:1. 739:1. 740:1. 741:1. 742:1. 743:1. 744:1. 745:1. 746:1. 747:1. 748:1. 749:1. 750:1. 751:1. 752:1. 753:1. 754:1. 755:1. 756:1. 757:1. 758:1. 759:1. 760:1. 761:1. 762:1. 763:1. 764:1. 765:1. 766:1. 767:1. 768:1. 769:1. 770:1. 771:1. 772:1. 773:1. 774:1. 775:1. 776:1. 777:1. 778:1. 779:1. 780:1. 781:1. 782:1. 783:1. 784:1. 785:1. 786:1. 787:1. 788:1. 789:1. 790:1. 791:1. 792:1. 793:1. 794:1. 795:1. 796:1. 797:1. 798:1. 799:1. 800:1. 801:1. 802:1. 803:1. 804:1. 805:1. 806:1. 807:1. 808:1. 809:1. 810:1. 811:1. 812:1. 813:1. 814:1. 815:1. 816:1. 817:1. 818:1. 819:1. 820:1. 821:1. 822:1. 823:1. 824:1. 825:1. 826:1. 827:1. 828:1. 829:1. 830:1. 831:1. 832:1. 833:1. 834:1. 835:1. 836:1. 837:1. 838:1. 839:1. 840:1. 841:1. 842:1. 843:1. 844:1. 845:1. 846:1. 847:1. 848:1. 849:1. 850:1. 851:1. 852:1. 853:1. 854:1. 855:1. 856:1. 857:1. 858:1. 859:1. 860:1. 861:1. 862:1. 863:1. 864:1. 865:1. 866:1. 867:1. 868:1. 869:1. 870:1. 871:1. 872:1. 873:1. 874:1. 875:1. 876:1. 877:1. 878:1. 879:1. 880:1. 881:1. 882:1. 883:1. 884:1. 885:1. 886:1. 887:1. 888:1. 889:1. 890:1. 891:1. 892:1. 893:1. 894:1. 895:1. 896:1. 897:1. 898:1. 899:1. 900:1. 901:1. 902:1. 903:1. 904:1. 905:1. 906:1. 907:1. 908:1. 909:1. 910:1. 911:1. 912:1. 913:1. 914:1. 915:1. 916:1. 917:1. 918:1. 919:1. 920:1. 921:1. 922:1. 923:1. 924:1. 925:1. 926:1. 927:1. 928:1. 929:1. 930:1. 931:1. 932:1. 933:1. 934:1. 935:1. 936:1. 937:1. 938:1. 939:1. 940:1. 941:1. 942:1. 943:1. 944:1. 945:1. 946:1. 947:1. 948:1. 949:1. 950:1. 951:1. 952:1. 953:1. 954:1. 955:1. 956:1. 957:1. 958:1. 959:1. 960:1. 961:1. 962:1. 963:1. 964:1. 965:1. 966:1. 967:1. 968:1. 969:1. 970:1. 971:1. 972:1. 973:1. 974:1. 975:1. 976:1. 977:1. 978:1. 979:1. 980:1. 981:1. 982:1. 983:1. 984:1. 985:1. 986:1. 987:1. 988:1. 989:1. 990:1. 991:1. 992:1. 993:1. 994:1. 995:1. 996:1. 997:1. 998:1. 999:1. 1000:1.

as a person becomes conspicuous, he is the more strictly watched; greater things are expected from him, and less allowance made for his infirmities: nay, envy and malevolence become more busy in reducing his character to the ordinary level; and in impeding those useful designs which his credit, if it had not been impaired, might have rendered successful. So that those mistakes which would scarcely have been counted blemishes in another man, will by many be deemed almost inexcusable crimes in him: and they will be gratified by detecting and exposing them. (*Marg. and Marg. Ref. Notes, Eccl. 8:21, 24, 30:22-38. 2 Chr. 19:2. Neh. 6:10-14. v. 11. Matt. 5:14-16. Gal. 2:11-16.*)

V. 2, 3. A wise man's understanding is employed about the duties of his station, and his heart is in his work: it is his delight; he does it earnestly; and he therefore learns to do it skilfully, as a man who uses his right hand. But a fool employs no contrivance because he is heartless as to every good thing; he understands any subject better than his own profession, and any one's duty better than his own. Thus he goes about his work, so to speak, in a left-handed manner, and makes nothing of it. 'A wise man always takes honest courses, but a fool turns into by-ways.' *Bp. Patrick.* Indeed men of this intermeddling and conceited disposition discover their ignorance and folly on every occasion: they cannot take a journey, or walk abroad, or enter into conversation, but they run into such gross and evident errors, or engage in such disputes and projects, as expose them to every body; for they have not wisdom enough to conceal their own emptiness and mischievous dispositions. (*Marg. and Marg. Ref. Notes, 11-15. 5:1-3. v. 3. Prov. 12:15, 16. 18:1, 2, 6, 7.*)

V. 4. (*Note, 8:3-5.*) If the prince have taken offence at the conduct of any of his subjects or officers, the wisdom of the person concerned consists in keeping his place, and quietly attending to his duties; not being influenced, either by resentment or fear, to recede, or to excite any commotions in the state. For a submissive and yielding conduct wins upon and pacifies those princes, who have been greatly and even justly displeased; whereas rashness and violence generally end in the ruin of the offending party. (See on *Note, Prov. 25:15.*)

V. 5-7. Solomon allowed, that princes often occasioned many evils by their misconduct and neglect, which could not be vindicated, though they did not justify the disaffected. One abuse especially he had remarked, by which rulers became accessory to the crimes of others, and all the mischiefs which they perpetrated. This was, when, from any selfish motive, or from partiality or caprice, they preferred inexperienced and imprudent men, from low stations, to the highest dignities; which they disgraced by their imperious, mercenary, and rash behaviour: whilst the nobles, whose rank, education, and knowledge of affairs, entitled them to consideration, qualified them for such eminent places, and rendered them superior to the mean oppressions practised by indigent upstarts, were degraded, and placed under the command of their inferiors; which is as if slaves rode in state, and princes were required to walk afoot by their sides to do them honour.—Indeed it naturally gives umbrage, when men of inferior rank, though eminent for abilities, wisdom, and probity, are advanced above the nobles; but much more so, when the talents and dispositions of the favourites are as mean as their extraction. (*Marg. and Marg. Ref. Notes, Prov. 19:10. 28:3. 30:21-23. v. 22.*)

V. 8-10. The sacred writer appears, in these verses, to continue his discourse; and to caution subjects, when aggrieved by evils "which proceed from the ruler," not to seek redress in a precipitate manner, or to yield to the suggestions of resentment and pride. This advice he enforces

12 The 'words of a wise man's mouth are 'gracious: 'but the lips of a fool will swallow up himself.

13 The 'beginning of the words of his mouth is foolishness; and the end of his 'talk is mischievous madness.

14 A 'fool also 'is full of words: 'a man cannot tell what shall be; and what shall be after him who can tell him?

15 The 'labour of the foolish wearieth every one of them, 'because he knoweth not how 'to go to the city.

16 ¶ Wo to thee, O land, 'when thy king is a child, 'and thy princes eat 'in the morning!

17 Blessed art thou, O land, 'when thy king is the son of nobles, 'and thy princes eat in due season, for strength, and not for drunkenness!

18 By much 'slothfulness the building decayeth;

18:6-8. 19:5. 26:9. Luke 19:22. t Judg. 14:15. 1 Sam. 20:26-33. 22:7, 8, 16-18. 25:10, 11. 2 Sam. 19:41-43. 20:1. 2 Kings 6:27, 31. Prov. 29:9. Matt. 2:7, 8. Luke 6:2, 11. 11:38, 39, 54. John 12:10. Acts 5:25-33. 6:9-11. 7:54-59. 15:24-28. † Heb. mouth. u 5:37. Prov. 10:19. 15:2. ¶ Heb. multiplieth words. J. 8:31. 37. 35:16. x 3:22. 6:12. 8:7. Jam. 4:13, 14. y 3:10. Is. 44:12-17. 47:12. 14. 55:2. 57:1. Hab. 2:6, 13. Matt. 11:28-30. z Ps. 107:47. Is. 35:8-10. Jer. 5:4, 5. 2:2. 13:7. 33:1. Eccl. 39:2, 5, 9, 11. Is. 34:5, 12. b Prov. 20:1, 2. Is. 5:11, 12. 28:7. Hos. 7:5-7. c Jer. 21:12. d 6:7. Prov. 28:35. Jer. 30:21. e Prov. 31:4, 5. f Prov. 12:24. 14:1. 20:4. 21:25. 23:21. 24:30, 31. Heb. 6:11, 12. 2 Pet. 1:5-10.

by apt illustrations. As he who digs a pit for another, may probably fall into it himself; so he who violently seeks the ruin of an obnoxious competitor, will probably compass his own destruction. (*Marg. Ref. n. Notes, Esth. 7:3, 10. Ps. 7:14-16. v. 15. Prov. 26:24-27. v. 26.*) He who breaks a hedge, which divides between one man's field and another's, may expect to be bitten by a serpent that lies concealed in it: and thus the man, who attempts to break down the fences of law and authority, on account of some personal offence, may expect a fatal end. He who should attempt to remove the stones, which served for landmarks, or that were too heavy for him, would probably be crushed by them: and so will he who attempts to subvert an established government. And if a man intends to cleave a knotty block of wood; he must first procure proper tools, and duly sharpen them, and then proceed cautiously and skilfully; otherwise he will endanger and weary himself to little purpose. Thus those, who would compass practicable and desirable alterations, should proceed with caution, and procure proper helpers, and use cool deliberation and steady perseverance: and not expect to carry matters by force and violence, which are not sufficient even to cleave a block of wood. In all these matters wisdom is profitable to direct to proper means and occasions, and to prevent mischief, and a man's wearing himself in vain.—'Without wisdom, whatsoever a man taketh in hand, turneth to his own hurt.' (*Marg. Ref. o. p. Notes, 11-15. v. 15. 9:13-18. v. 16-18. Matt. 10:16.*)

V. 11-15. The serpent was supposed capable of being charmed by certain incantations, which would prevent its biting: (*Note, Ps. 58:3-5.*) but otherwise it could not safely be meddled with: and those babblers, who by flattery, plausibility, and slander, insinuate themselves into the favour of weak princes, are no better than the serpent. In themselves, they may indeed be as despicable as they are poisonous: but they have it in their power to do immense mischief, and must be opposed with great caution. They may be outwitted and supplanted: but it is dangerous to attempt overpowering them; for they do not care whom they destroy, if exasperated. In general the wise man will gain his advantage, by speaking with gentleness, candour, and discretion, and in a manner suited to procure him favour. But the lips of the foolish man, as it were, dig a pit in which to swallow up himself. When he first begins to speak, he betrays his ignorance and impertinence: and if he meet with the least check, he is put off his guard, and becomes like a madman, in rage and abuse. It is in vain, therefore, to enter into any contest with him: for he is full of words; and will speak last, though his discourse be so perplexed, that no one can tell what he intends to do, or what he will say next, or how his impertinent discourse will end. And, in like manner, when he undertakes the management of affairs, he is sure to weary himself to no purpose; for he is so inconsiderate and headstrong, that if he undertook a journey to some city, he would neither be able to find the way, nor be willing to follow another's directions. So that nothing can hinder a wise man's prevailing against such a competitor; except his own indignation and indiscretion give the foolish man an advantage against him, to crush him by violence. (*Marg. and Marg. Ref. Notes, 5-10. 5:1-3. v. 3. 4-7. v. 7. Ps. 37:29-31. Prov. 10:8-16, 14, 19-21. 12:18, 19. 15:20, 24. 16:23. 18:6-8. 25:11, 12. 29:9.*)

A babbler. (11) "The master of a tongue." (*Marg. and Marg. Ref.*)—A flatterer and slanderer seems principally intended.

V. 16-19. A prince, who is a child in years, or in ignorance, fickleness, and caprice, is a heavy judgment from God to any nation: especially, when the nobles, who ought to be

and through idleness of the hands the house droppeth through.

19 A feast is made for laughter, and wine maketh merrv: but money answereth all things.

g 2:12, 7:2-6. Gen 4:34. Dan. 5:1, &c. 1 Pet. 4:8. h 9:7. Ps. 104:15. Is. 24:11. 1 Sam. 25:36. 2 Sam. 13:28. Luke 12:19. Eph. 5:18, 19. * Heb. maketh glad the lvs. i 7:11, 12. 1 Chr. 21:24. 29:2, &c. 2 Chr. 24:11-14.

able and active statesmen and counsellors, begin and spend their days in sensual indulgence. (*Marg. Ref. a-c. Notes, 1 Kings 12:8-15, 2 Chr. 13:4-12, v. 7, Prov. 20:1, Is. 31-9, vv. 4, 5. E 11-17, vv. 11, 12, 22, 23. 28:7, 8. Hos. 7:5-7.*) But the land is especially favoured, and is likely to prosper, where the king is descended from noble progenitors, and inherits their capacity for government: or, as some explain the word, when he is a man of mature years and experience; and when his princes are temperate, and apply themselves to business. (*Notes, 2 Kings 20:12, 22:12, 24:17, 18.*) For as the sluggard lets his house go to decay for want of repairs, till the roof "droppeth through," and the whole moulders into ruins; so the kingdom, which is governed by careless and profligate rulers, must come to destruction. For while they are making feasts and indulging themselves in wine, as if they had nothing to do, but to laugh and be merry; the public treasure is wasted, the national defence is neglected, heavy taxes must be imposed, the people grow discontented, the enemies are emboldened, and every thing concurs to bring dire calamities on the state. The money which such rulers waste in their luxury, and lavish on the companions of their revels and debaucheries, would have answered all the purposes of good government, and provided for every emergency: but, being thrown away, manifold oppressions, disturbances, and miseries must needs ensue, which a few drunken feasts will very ill compensate. (*Marg. and Marg. Ref. d-i. Notes, 5-7, 2:1-3, 9:7-9, Prov. 24:30-34, 31:4-7, Dan. 5:1-9, Eph. 5:15-20, v. 18. 1 Tim. 6:17-19. 1 Pet. 4:3-5, 9-11.*)

V. 20. Government, and the distinctions of rank in society, are the appointments of God, and productive of much good to mankind. Kings, magistrates, and great men, therefore, with all their defects and faults, are entitled to respect and honour: and as none ought openly to revile and wish evil to them; so malice against them should not be indulged in the heart, or ill wishes allowed even in thought, or vented in the most private manner. And men should remember, that secret discourses and combinations of this kind, are often detected by means almost as unlikely, as if a bird of the air should convey the intelligence to the parties concerned.—Kings have their friends and emissaries, where they are not supposed to be present. "Their ears are as long as their arms;" and God himself often wonderfully brings treason to light. (*Marg. and Marg. Ref. Notes, 7:21, 22. 8:2. Is. 8:21, 22. Acts 23:1-5, vv. 3-5. Rom. 13:1-7. 1 Pet. 2:13-17. 2 Pet. 2:10, 11. Jude 9, 10.*)

PRACTICAL OBSERVATIONS.

V. 1-10. A reputation for wisdom and honour, is not only more valuable than "precious ointment," but more difficult to be preserved from losing its good savour, and becoming offensive. (7:1.)—Seeing we are never entirely secure against tarnishing our characters by one folly or another, as long as we live, this may be considered as an additional reason, why the day of a wise man's "death is better than that of his birth;" for when he dies, his reputation is established, and a sanction given to all he has done for the good of mankind; whereas the indiscretion of an unguarded hour, or an incidental transgression, may at any time bring all his endeavours and devices into dispute.—Every professed Christian, in proportion as he is zealous for religion, may be considered as "in reputation for wisdom and honour," and a little folly will be more offensive in him than in another. The world will watch him more narrowly, and censure him more severely: his profession condemns their principles and conduct, and excites their enmity; and therefore they will make no allowances for him. Every minister of the gospel is, in a higher sense, "in reputation for wisdom and honour;" he is "a city set upon a hill, that cannot be hid;" his faithful preaching will condemn numbers, and they will watch for matter of accusation against him, that he may appear no better than they. (*P. O. Matt. 5:13-16.*) How careful then should we be to "abstain from all appearance of evil!" and how ready to make any sacrifice, rather than give a handle to those, who seek to hinder our usefulness, by blasting our characters! In general, retirement is most eligible: for few are much in the way of temptation and observation, without in some degree weakening their own influence. As men arrive at greater eminence in these respects, they are more noticed, will be more severely judged, and their mistakes will be of more extensive bad consequence. Alas! how many have we heard of, whose examples have illustrated these observations! Men of eminent reputation for abilities, for zeal, piety, and usefulness; who have sunk into neglect, or even become a disgrace to the cause of truth, by being overcome by temptation, or perhaps unjustly suspected of some crime, for want of a proper attention to appearances! It is, in such cases, vain to exclaim at the censoriousness of mankind: we all ought to know that the world is censorious, especially towards religious characters; and for that reason

20 *Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber; for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

Ezek. 1:6, 7:15-18. Neh. 5:8. Ps. 112:9. Is. 23:18. Matt. 17:27, 19:21. Luke 8:3, 16:9. Acts 2:45, 11:29. Phil. 4:15-19, 1 Tim. 6:17-19. k Ex. 22:29. Is. 8:21. Acts 23:5. f Or, conscience. 7:21, 22. 1 Luke 12:2, 3.

should "provide for things honest, not only in the sight of God, but also before men;" and "by well doing, to put to silence the ignorance of foolish men;" and pray without ceasing for grace to enable us "to walk in wisdom towards them that are without."—A man's wisdom is evinced by his heart being engaged, and his ingenuity exerted, in his proper work; that he may be skilful and successful in it. How necessary then is it, that ministers should give themselves wholly to their proper work; in order to become "approved unto God workmen that need not be ashamed," and that "their profiting may appear unto all men!" Indeed every man, who does not delight in God's commandments, will at length be proved emphatically a fool. But we meet with great numbers, among every class in society, who prove themselves ignorant and foolish upon every emergency: all their wisdom consists in plausible professions and artifices, which continually fail them; and their words and works betray their real characters to all around.—It is generally our wisdom peaceably to abide in our places in the community; to avoid giving needless offence, especially to our superiors; and, if we have inadvertently offended, to disarm resentment by submissions: for those who rashly engage in opposition to authority, seldom escape without some grievous calamity. In this evil world, we must expect that rulers, as well as others, will mistake and do wrong; and we should be prepared to make many and great allowances. But they should be warned of their duties, and apprized of the imprudence and bad consequences of "setting folly in great dignity, and causing the rich to sit in low place." Yet when such grievances are experienced, without great caution men will incur far worse consequences in attempting to redress them. In every case, resentment and pride are dangerous counsellors; and hasty and violent measures are scarcely ever either equitable or expedient. Those who seek the downfall of others, will themselves often fall into mischief: in attempting to break through customary rules and limits, immense dangers are incurred: and "wisdom is" not only "profitable to direct" us what ought to be done, but in what manner it may safely be attempted. Times and occasions must be waited for; prudent contrivance will go much further than brutal force; and those who attempt even salutary alterations, without having previously adopted suitable plans, and engaged proper confidants, will seldom succeed, and will often render matters worse than before.

V. 11-20. Those who do good must not despise their opposers, though they be superficial and worthless. Men may do much mischief with such a mean capacity, as could never have attained to any thing useful. A vain babler wants neither power nor inclination to bite like a serpent. Gentle means are commonly most prevalent; and they whose words are soft and insinuating, the language of truth, piety, and goodness, will have most influence: whilst the vehement and endless vociferation, the furious passion, the boastings, railings, menaces, and "mischievous madness," which many employ, only prove their own folly, prevent the success of their own purposes, and give their opponents the advantage against them. Such as are most "full of words," scarcely ever most abound in sense or prudence: and those, who will have the last word in dispute, have seldom truth on their side: great talkers are frequently very defective, indecisive, or rash, when they proceed to action; so that they lose themselves in the plainest matters: and alas! how many foolish men weary themselves with vain labour about religion, and will not know the only way to Zion, the city of our God!—When the government of kingdoms devolves on those who are weak and wicked, we should remember that the Lord is displeased, and so use proper means of averting his indignation: and it becomes us to be very thankful, when affairs of state are prudently and successfully managed.—How many indulge sloth, and spend their time in feasting, intemperance, and vain mirth, to the ruin of their families and of their souls! And we need not wonder that the affairs of nations are often ruined in the same way: for though money is not worthy of being idolized, or even hoarded: yet it is too valuable to be wasted in vanity and luxury. It cannot indeed purchase pardon of sin, or spiritual grace and peace; but, in respect of outward concerns, it may be said to "answer all things." Besides providing what is needful and convenient for ourselves and families, it will subserve a thousand purposes of benevolence, and even of piety. It may endow almshouses, hospitals, schools, and seminaries of religious instruction; it may educate and support ministers and missionaries; it may build places of worship, and enable those who love the word of God, to circulate it, at home and abroad, in every land and language: indeed no good work can well be accomplished without it. Very few men, however, hit the true medium in this respect: and many well-meaning persons deprive themselves of the ability of doing good to numbers, by an inconsiderate profusion; and whilst

CHAPTER XI.

Annotation to be liberal and unswayed in doing good, 1-6. The prospect should expect affliction and death, and beware of future misery, 7, 8; and among persons should remember judgment in their most cheerful hours, 9, 10.

CAST thy bread upon the waters: for thou shalt find it after many days.

2 Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

3 If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5 As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the works of God who maketh all.

a Deut. 15:7-11. Prov. 11:24-25, 22:9. Is. 32:8. * Heb. face of the waters. b. 32:20. c. 6. Ps. 135:5-10. Prov. 11:18, 19:17. Matt. 10:18, 25:40. Luke 14: 2. 2 Cor. 9:6. Gal. 6:8-10. Heb. 6:10. c. Neh. 8:10. Eph. 9:19, 22. Ps. 112: 9. Luke 6:30-35. 1 Tim. 6:18, 19. d. Job 5:19. Prov. 6:16. Mic. 5:5. Matt. 18: 12. Luke 17: 4. e. Dan. 4:27. Acts 11:28-30. Gal. 6:17. Eph. 5:16. Heb. 13:3. f. 1 Kings 18:45. Ps. 65:9-13. Is. 55:10, 11. 1 John 3:17. g. Matt. 3:10. Luke 13: 17, 16:22-26. h. Prov. 3:27, 28, 20:4, 22:13. i. John 3:8. k. Ps. 139:14, 15. 1:24, 8:17. Job 5:9, 26:5-14, 36:24-33, 37:23, 38:4, &c. 39:40, 41: Ps. 40:5, 92. 5, 104:24. Is. 40:28. Rom. 11:33. m. 9:10. Is. 55:10. Hos. 10:12. Mark 4:26-29. John 4:36-38. 2 Cor. 9:6. 2 Tim. 4:2. n. 9:1. Hag. 1:8-11, 2:17-19. Zech. 8: 11, 12. Acts 11:20, 31. 1 Cor. 3:5-7. 2 Cor. 9:10, 11. ↑ Heb. bright. a Job

they shun the vice of covetousness, run headlong into the opposite extreme. But wisdom teaches us to estimate every thing according to the benefit which may be derived from it, and to apply it to its proper use; to attend on the duties of our station, and not to intermeddle with matters that belong not to us; to avoid doing or speaking those things in secret, which, being detected, might tend to our injury and disgrace; to curb every rising of malevolence, and to "fear God, honour the king," and render unto every man his due. (Notes and P. O. Matt. 22:15-22. Note, Luke 12:1-7, vv. 1-3.)

NOTES.—CHAP. XI. V. 1, 2. Solomon had repeatedly recommended a cheerful use of worldly things as a remedy against their vanity: and here he adds an exhortation to the liberal use of them in acts of beneficence. The expression, "Cast thy bread upon the waters," may perhaps allude to the husbandman's casting his bread-corn, which he could ill spare, upon a marshy soil, or even on the waters that covered it, where apparently he had little prospect of a crop. Men should allot a considerable proportion from their gains, earnings, or estates, according "as God hath prospered them," to supply the wants of the needy, and even of the unworthy and ungrateful. This may seem like throwing their provisions into the waters: but it will certainly not be lost, and long afterwards they will reap the benefit of it. They are therefore exhorted to give a portion of their substance, not merely to one or two, but to seven or eight, to as many as occasion requires; and not to object, that they have already given to this or the other person. And this they should do, under a conviction of the instability of human affairs; and as sensible that all their other possessions may be soon torn from them, but that this will be safe, and reserved for them, in all possible emergencies. Here again Solomon contradicts the vulgar principle, upon which covetous wretches move; and directs quite the contrary. They think all is lost, that is given away in charity: no such matter, saith the preacher, (1) the fruit of it will be found hereafter, beyond what can be imagined! Oh, saith the covetous man again, I know not what will be hereafter; now I have enough, but in the latter end of my life I may want; and therefore it is best to save whilst I may. No, saith the preacher, for that very reason give. . . . For thou knowest not how calamitous the times may shortly be, and then the good thou hast done will stand thee in greater stead, than all the goods thou enjoyest: . . . which perhaps may be taken from thee, and leave thee nothing to do good withal; but make thee an object of other men's charity; which no person hath greater reason to expect, than he, who when he had withheld, hath been kind to others in that condition. . . . When thou thinkest not of it, God will require thee, either in this world, or in the next. Bp. Patrick. (Marg. and Marg. Ref. a, b. Notes, 3-6, v. 6. Ps. 126:5, 6. Prov. 19:17, 22:9. Is. 32:6-8. Luke 6:37, 38. Acts 11:27-30. 1 Cor. 16:1, 2. 2 Cor. 9:6-15. See on Note, Prov. 11:24, 25. A portion to seven. (2) Marg. Ref. c, d. Notes, Neh. 8:10-12.

V. 3-6. The clouds exhale the water, and it is treasured up in them, on purpose that they may empty themselves in watering the earth, and in diffusing plenty. Thus God enables men to get wealth, or knowledge, or influence, that they may do good with them: nor can these distinctions profit them, if they do not benefit others. (Marg. Ref. Notes, Ps. 65:9-13. Prov. 25:14. Is. 55:10, 11. Hos. 6:1-5, vv. 3-6. Jude 11-13.) Speedily they will be cut down as trees; and as the tree continues where it fell, so will men abide in that state in which death leaves them, and this will be according as they have, or have not, brought forth good

6 In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

7 Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun:

8 But if a man live many years and rejoice in them all, yet let him remember the days of darkness; for they shall be many. All that cometh is vanity.

9 Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.

10 Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.

33:28, 30. Ps. 56:13. Prov. 15:20, 29:13. p. 7:11. Ps. 84:11. Matt. 5:45. c. 6:6, 8:12. r. 3:12, 13, 5:18-20, 8:15. a. 7:14. 12:1-5. Deut. 32:29. Job 10:22, 15:23, 18:18. Jer. 13:16. Joel 2:2. Matt. 22:13. Jude 18. t. 2:1-11, 15:17, 18:21-23, 26, 4:8, 15:12, 16: 6, 21. u. 1 Kings 18:27, 22:15. Luke 15:12, 13. x. 12:1. 1 Kings 18:12. Lam. 3:27. y. Num. 15:39, 22:32. Deut. 28:19. Job 31:7. Ps. 4:12. Jer. 7:24, 25, 17: 44, 16:17. Acts 11:16. Eph. 2:2, 3. 1 Pet. 4:8, c. 7:2. Gen. 3:6, 6:2. Josh. 7:21. 2 Sam. 11:2-4. Matt. 5:28. 1 John 2:15, 16. a. 3:17, 12:14. Ps. 50:4-6. Acts 17:30, 31, 24:25. Rom. 2:5-11, 14:10. 1 Cor. 4:5, 2 Cor. 5:10. 2 Pet. 3:7. Rev. 20:12-15. b. 12:1. Job 13:26. Ps. 25:7. 2 Pet. 3: 11-14. ↑ Or, anger. Ps. 90:7-11. c. Job 20:11. 2 Tim. 2:22. d. 1:2, 14:1. Ps. 39:5. Prov. 22:15.

fruit. (Marg. Ref. g. Notes, Matt. 3:7-10. Gal. 6:5-10.) Selfish men object to this duty, from their circumstances, families, or necessary expenses; and especially from the vices and ingratitude of the poor. But the husbandman, who should thus object to the ploughing or sowing of his ground, or reaping his crop, because the wind was cold or rough, or the clouds threatened rain, would miss his seed-time, and lose his harvest: and so will they, who have always an excuse ready when a good work is proposed. (Marg. Ref. h. Notes, Prov. 3:27, 28, 20:4.)—Men are ready to say, we cannot conceive in what manner we shall ever be repaid, for the trouble and expense of our charity. But can they understand, how the spirit or soul is united to the body; or how the body is fashioned in the womb? And if a man be unable to understand these things, how can it be expected that he should know the other manifold "works of God who maketh all?" (Marg. Ref. i-l. Notes, 8:16, 17. Job 5:8-10. 26:14. Ps. 139:14-16. John 3:7, 8, 12, 13.) Every good action therefore, which springs from a right principle, ought to be considered, as sowing the seed of a future harvest: true wisdom consists in doing this daily, and in every part of the day, without sparing trouble or expense, from youth to extreme old age; and if many endeavours to be useful seem to terminate in disappointment, this should not be a discouragement; for none can know which of all their attempts will be most successful, or be certain that they will not all succeed, though they do not know it, or live to see it. (Marg. Ref. m, n.)

V. 7, 8. Ungodly men expect the comfort of life from health and prosperity, which are as pleasant to the mind as light is to the eyes, and as the sun cheers us after a gloomy season. But should a man live many years, and enjoy every pleasure of life through them all: let him remember that this season will speedily pass away; tedious days of sickness and pain may precede death; and if these be his "good things," an eternity of darkness and despair will follow. All this outward prosperity then is a mere vanity. (Marg. Ref. Notes, 2:24-26. 3:12-15. 8:11-15. 12:1-7. Ps. 39:5-8. 90:7-11.)

V. 9, 10. This address to young persons is peculiarly animated and affecting. Solomon supposes that in general they would not be convinced that "all was vanity," until they had made the trial; that they would desire liberty and opportunity to pursue every pleasure, and to gratify every inclination, and regale every sense, during the vigour of youth; and that they were sanguine in their expectations of happiness. 'Well,' says he, 'follow the bent of your desires, wherever they lead you: do as I have done; repeat the same experiments, as far as it is in your power: but be assured at the same time, that for all these things God will call you into judgment.' He then exhorts them seriously to behave so in their youth as may best remove or prevent sorrow and disease in future years, and the wrath of God in a future state; or, to guard against both the vehement passions of the mind, and the ungovernable appetites of the body: "for childhood and youth are vanity." Even in that early period sickness and death may come, youthful pleasures are vain and empty, and even in childhood and youth the heart is exceedingly prone to sin and folly. (Marg. and Marg. Ref. See on Note, 7:8. Notes, 2:1-17. 3:16, 17. 12:1, 11-14. Jer. 36: 6:5. Prov. 22:15. Jer. 17:9, 10. Rom. 2:4-11. 2 Co. 5:9-12. 1 Pet. 4:3-5.)

PRACTICAL OBSERVATIONS.

Nothing tends more to give us a sanctified and comfortable use of outward things, than liberal and well directed beneficence. Every "work and labour of love" to others, for the

CHAPTER XII.

An exhortation to envy piety, 1. A description of the infirmities of old age, and the approach and consequences of death, 2-11. A repeated declaration that "all is vanity," the preacher's purpose and care in his instructions; and the solemn conclusion of his subject, in a charge to fear and obey God, as the whole of man, and thus to prepare for judgment, 12-14.

REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

a 1 Kings 11:30, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

Lord's sake, will prove advantageous to ourselves: the more abundantly we bring forth these fruits of faith and grace, the better we shall be prepared for every evil that can befall us on earth: and that which is thus expended is more effectually secured, and bears higher interest, than any other part of our property. Unbelievers indeed think it all thrown away, as "bread cast upon the waters;" but faith knows it to be "seed sown" in well watered land, which, after a time of patient waiting, will yield a plentiful increase. Unbelief therefore hoards against the evil day: faith "lends to the LORD," to be repaid when he sees it is wanted. Unbelief, as the parent of avarice, resembles the clouds exhaling and retaining the waters; but faith, working by love, resembles the clouds dispensing their stores, and emptying themselves on the parched earth. The covetous man, however, will not part with his idolized treasures till death tears him from them. Then, as he lived to himself, he is cut down like a barren tree, and cast into the fire, there to remain for ever: but the believer, who has lived to God, and brought forth fruit as "a tree of righteousness," will flourish in the paradise of God for ever. Yet selfishness will continue to make excuses and objections; and the dread of present loss, self-denial, or inconvenience, renders men reluctant to every proposed method of doing good: thus they lose their seed time and harvest, and their hoarded abundance will rise up against them for their condemnation at the last day. But let us rely on the faithful word of God, and leave him to make it good in his own time and manner. Let the rich be liberal in these profitable services, and others according to their ability. Let not ministers be slack, or discouraged in their work, because they do not see their prayers answered, and their labours blessed. Let them sow the good seed plentifully, and with perseverance, and they will "find it after many days:" the Lord works by them, at those times, and in those ways, of which they are not aware; they cannot tell which sermon or exhortation he may please to bless, or whether they may not all be useful. Let it suffice, that God will accept and recompense every well meant endeavour; and the whole will subserve the purposes of his glory, and the salvation of souls. And let no Christian be weary of well doing, in every way. This will do more to render life comfortable than carnal prosperity and pleasure.—The light of the Sun of Righteousness and his healing beams are far more pleasing to the believer's soul, than the light of the sun to his eyes: and though he must expect pain, sickness, and death, yet his Redeemer will not leave him comfortless: his Sun may be clouded and eclipsed; but it shall never go down to leave him in darkness and despair. Soon will the longest life of earthly pleasure and prosperity expire: and how numerous and dreary will be the days, the years, the countless, endless ages of darkness, which await those who "die in their sins!" Let the careless and the carnal remember this, and prepare for their closing scene. Nor can young persons begin this needful work too soon. While their spirits are lively, and their hearts cheerful, let them so temper their joy as to recollect continually the account they must give of their whole conduct. And let those, (alas, how numerous are they!) who determine to give a loose to every appetite, and rush into every scene of dissipation and vicious pleasure, to which they can have access, take this along with them, "That God registers every one of their sinful thoughts and desires, their idle words, and wicked works; and will at last produce the account of numberless crimes, which they committed with their jovial comrades, and speedily forgot." If they would then avoid remorse, terror, and anguish in future years: if they would have hope and comfort on a dying bed; if they would escape temporal and eternal misery; let them earn to bridle their passions, in the fear of God, and in the view of this great season of retribution; let them remember the vanity of youthful pleasures, and the uncertainty of human life; and let them anticipate those reflections, which, neglecting this advice, they may hereafter make on their own conduct, when oppressed with pain and terror in sickness, old age, or the approach of death: or when condemned at the tribunal of the righteous Judge.

NOTES.—CHAP. XII. V. 1. The word rendered "Creator," is plural, and may refer to the expression used at the creation of Adam and Eve: "Let us make man." (Notes, Gen. 1:26, 27. v. 26. Job 35:9—"13, v. 10.")—This exhortation is connecte^d with the close of the preceding chapter. (Note, 1:3, 10.) Instead of that vain and vicious conduct, which tends to so many future evils, Solomon recommends an early attention to religion. In allusion to man's natural forget-

2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

4 And the doors shall be shut in the streets,

8. Gen. 27:1, 48:10. 1 Sam. 3:2, 4:15, 18. e Ps. 42:7, 71:20, 77:16—20. f 2 Sam. 21:15—17. Ps. 90:9, 102:23. Zech. 8:4. * Or, fail because they grind little. g 2.

fulness of God, he calls upon young persons to "remember their Creator." (Marg. Ref. a. Notes, Gen. 39:1—10. 1 Sam. 12:2—7. 2 Chr. 34:3—7. Ps. 71:17, 18. Prov. 8:17, 22:6. Luke 1:11—17. v. 15. 2 Tim. 1:3—5. P. O. 1—9. Note, 2 Tim. 3:14—17. P. O. 10—17.) They should remember his glorious perfection, as displayed in the work of creation; their own relations and obligations to him, and dependence on him, as their Creator and Lord; the duties thence resulting, and the account which they must render; the value of his favour, and "the power of his wrath," in whom they live, move, and are. They should remember their sins against their Creator, and repent and seek forgiveness of them; and their duties, and set about performing them, in dependence on his mercy and grace, and a desire to live to his glory. This should be done, as early as may be, whilst the body is vigorous and the spirits active; and before those "evil days" or "years" approach in which no pleasure can be found, except in communion with God and in the hope of heaven. At that trying season there will be no occasion for the additional anguish of reviewing a misspent life: repentance and conversion will be attended with peculiar and mighty difficulties; and the circumstance of not having renounced sin and worldly vanities, till a man is forced to say, "I have no pleasure in them," will render his sincerity very questionable to his own conscience.—The word rendered youth seems to mean the best and choicest season of life. (Marg. Ref. Notes, 2—7. 11:7, 8. 2 Sam. 19:31—39. Ps. 90:7—10, v. 10.)

V. 2—7. This figurative description of old age and its infirmities has furnished the critics with much employment, and a field for the display of their ingenuity; but such matters must here be handled with great brevity.—In old age the relish for all pleasures is lost, and men grow indifferent even to those objects which once occasioned the most agreeable sensations: so that the sun, with its pleasant light, and the beautiful moon and stars, are, as it were, obscured to them; or the understanding, imagination, memory, and judgment, the lights of the mind, are so impaired that they seem darkened.—One affliction or pain succeeds another, as clouds return after heavy showers in a rainy season. (Marg. Ref. d, e. Notes, 11:7, 8. 42:6—8, v. 7.) The hands and arms, with which a man defends himself from assaults or accidents, as watchmen keep the house, grow feeble, and tremble when their help is requisite. The legs and thighs, which, as strong men, support the body, seem in old age to bend under its weight. The teeth, which used to grind the food, are most of them gone; and the few that remain are become nearly useless. (Marg. and Marg. Ref. f. Notes, Gen. 47:31. Josh. 23:1. 2 Sam. 21:15—22. 1 Kings 1:1, 2. Ps. 71:9, 17, 18. Zech. 8:4, 5.)—The eyes, by which the soul looked, as it were, out of the windows, grow dim. Men become disinclined or incapacitated to open their mouths in public debates, having lost the distinctness of their voice with their teeth: or they have little inclination to eat, as they cannot grind or chew their food, without pain and difficulty; or, as some understand it, they keep at home and retired, their doors being shut towards the street, because their health suffers from their not being able to digest their food as formerly. Their rest is so easily disturbed, that they awake and rise up, uneasy and alarmed, at the least noise, as the singing of a bird, or the crowing of a cock: and even when deafness is one part of their infirmities, their alarm is the greater at hearing any unexpected noise. The voice and the ear, those daughters of music, are no longer capable of performing their functions; or the spirits are too dull to let them attend to singing men and singing women with satisfaction. (2 Sam. 19:35.) Every ascent in the way terrifies them, on account of the labour of climbing; they shun every high place through fear of falling from it; nay, they feel themselves so feeble and clumsy that they dread being thrown down, or run over, whenever they walk out. Their heads, covered with white hair, seem to blossom like the almond tree: every little inconvenience, like the weight or the chirping of a grasshopper, is a burden to them, and renders them fretful; or they are bowed down, so that their backbone projects like that of a locust, and they have no longer any desire after those pleasures which once allured them, nor any relish for them. (Marg. Ref. i.) Thus man draws nigh to the end of his journey, and will shortly be at his "long home," or his home of ages. The grave may in some sense be thus called; but the eternal state of happiness or misery, to which the soul removes at death, and to which the body will follow at the resurrection, is far more emphatically so called.

where the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low:

5 Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern:

7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

[Practical Observations.]

h 2 Sam. 19:35. i Gen. 42:38. 44:29-31. Lev. 19:32. Job 17:10. Ps. 71:18. Prov. 16:31. 20:29. Is. 46:4. j Jer. 1:11. l 5:10. Job 17:13. 30:23. Ps. 49:10-14. Heb. 9:26. m Gen. 50:35-10. Jer. 9:17-20. Mark 5:38. 39. n 30:20. Gen. 3:19. 13:27. Job 4:19-20. 7:21. 20:11. 34:14, 15. Ps. 90:3. Dan. 12:2. o 3:21. p Gen. 2:7. Num. 16:22. 27:16. Is. 57:16. Jer. 38:16. Zech. 12:1. Heb. 12:9-23. q 1:24. 1:27-25. 4:4. 6:12. 8:8. Ps. 62:9. * Or, the more wise the preacher was, &c. r 1 Kings 8:12, &c. 10:8. s 1 Kings 4:

(Marg. Ref. l, m. Notes, 9:10. Job 17:13-16. Ps. 49:14-20. Heb. 9:27, 28.) When this takes place, others will, either sincerely or insincerely, mourn for him, as he formerly did for others. (Marg. Ref. m. Notes, Gen. 50:1-14. Jer. 9:17-21. Matt. 9:18-26, v. 23. Mark 5:35-43, vv. 38, 39.) Then the "silver cord will be loosed" which may mean the inexplicable bond of union between body and soul; or the spinal marrow, which, by the nerves, continues sensation from the brain to every part of the body. Or the whole verse may be a description of the functions of life, taken from a well; where is a cord to the bowl or bucket, with which the water is drawn, a wheel by which the more easily to raise it, a cistern into which it may be poured, and a pitcher, or vessel, to carry it away with; but now all are broken or loosened, and become useless. Thus, at death, the lungs cease to play, the heart ceases to beat, the blood to circulate; every vessel becomes useless; the whole surprising contrivance for forming and communicating the blood, which is the life, from the fountain of the heart to every extremity of the body, is now entirely deranged; "the silver cord is loosed, the golden bowl is broken," the pitcher and the wheel are marred at once. Then the body returns to its dust, and the soul to God the Creator, to be fixed in a state of happiness or misery, according to the things done in this present life. (Marg. Ref. n-p. Notes, 3:18-21. Gen. 2:7. 3:17-19. Job 4:17-21. Ps. 90:3-6. Dan. 12:1, 2. Cor. 5:1-8. Phil. 1:21-26.)

V. 8-10. In the view of this near approach of death, Solomon, (who probably wrote the above description in part from his own experience,) again declares, that "all is vanity, and vanity of vanities;" (Note, 1:2.) and then he proceeds to close his subject in the most solemn manner. He had been renowned and eminent in all kinds of wisdom; but the best use he could make of it, was by continuing to "teach the people knowledge." With great care and labour, he had sought out, arranged, and published many proverbs, for their instruction; he had bestowed pains to find out words suited to convey his meaning, in the plainest, most convincing, and agreeable manner to their minds; and what he had written was upright and true, and worthy of their full credence and strictest observance. (Marg. and Marg. Ref. Notes, 1 Kings 3:5-14. 4:29-34. 10:3-6. Prov. 1:1-6. 2:1-9. 15:26. 16:22-24.)

V. 11-14. The words which prophets and wise men employed in instructing the people were intended to be "as goads," which cause the sluggish ox to mend his pace when drawing in the yoke; they would therefore occasion pain, whilst they alarmed the conscience, and showed men their guilt and danger; but they were suited to quicken them, in "fleeing from the wrath to come," and in walking in the way to heaven. "The masters of assemblies," the priests or prophets who taught the people, when assembled at the temple or in other places, and who received their instructions from the one great Shepherd of Israel, intended them to be "as nails," fastened in their memories, consciences, and judgments, so as not easily to be removed; that they might there remain, for their establishment in the truths and ways of God. (Marg. Ref. x-z. Notes, Gen. 49:22-26, v. 24. Is. 22:20-25, vv. 23-25. Jer. 23:28, 29. Heb. 4:12, 13. 20:21. 1 Pet. 5:1-4.) Solomon therefore, with the authority and affection of a father, exhorts every reader to be admonished by the instructions which he has here given. To write a great many books was an almost endless work, not suited to the shortness of human life; and the study of the writer, and even of the reader, would in that case be a great "weariness to the flesh." Nor was it at all necessary; for whatever books were written, or studies pursued, they would all be vanity and vexation; except they led to this, as the conclusion of the whole matter, that "to fear God, and keep his commandments, is the whole of man." The word duty, is very improperly added in the translation; for it is the whole interest, privilege, honour, and happiness, as well as duty of man, to fear the wrath and seek the favour of God:

8 ¶ Vanity of vanities, saith the Preacher; all is vanity.

9 And moreover, because the Preacher was wise, he still taught the people knowledge; yea he gave good heed, and sought out, and set in order many proverbs.

10 The Preacher sought to find out acceptable words; and that which was written, was upright even words of truth.

11 The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one Shepherd.

12 And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

32 Prov. 1:1. 10:1. 25:1. t 1:1, 12. † Heb. words of delight. Prov. 15:23, 26. 16:21. -24. 25:11, 12. 1 Tim. 1:15. u Prov. 1:1-6. 8:6-10. 22:17-21. Luke 1:1-4. John 3:11. Col. 1:5. x Jer. 23:29. Matt. 3:7. Acts 2:7. 2 Cor. 10:4. Heb. 4:12. z John 3:10. z Gen. 49:24. Ps. 131:80:1. Is. 40:11. Ez. 34:5. John 10:14. Heb. 13:20. 1 Pet. 5:4. a Luke 16:29-31. John 5:39. 20:31. 21:25. 2 Pet. 1:19-21. † Or, reading, b 1:18.

to reverence his perfections, and to become his spiritual worshippers and servants, "walking in all his commandments and ordinances, blameless." For after this vain life is over, another scene will succeed, and men shall be judged, and recompensed according to their conduct, secret as well as open, and whether good or evil. (Marg. and Marg. Ref. a-e. Notes, 8:8-10. 11:9, 10. Ps. 111:9, 10. 112:1. Prov. 1:7. Acts 17:30, 31. Rom. 2:4-11. 1 Cor. 4:3-5. 2 Cor. 5:9-12. 1 Pet. 4:2-5. Rev. 20:11-15.)

PRACTICAL OBSERVATIONS.

V. 1-7. All the wickedness and misery of man spring from his forgetfulness of God, to which he is exceedingly prone even from his youth. Though every object around us, and our own reason and conscience, and even existence, proclaim his power and Godhead; yet he scarcely ever in our thoughts, while left to ourselves; and men in general remain ignorant or careless about their Creator and daily Benefactor; and neither fear, love, serve, trust, nor thank him; as his glorious perfections and their infinite obligations to him demand of them. We need, therefore, to be called upon to "remember our Creator," that we may perceive our need of a Redeemer and a Sanctifier; and may be excited to return to the Lord, by the way which he has opened, that, being reconciled to him, we may walk with him through this evil world. We should also call upon our children, and the thoughtless and inexperienced young persons around us, to attend to those neglected truths and duties; and remind them of the advantages of beginning this needful work in the dawn of life, and of the folly and hazard of neglecting it. It is a great happiness to be prevented from contracting those bad habits and connexions, which render a change in after years, like "cutting off a right hand or foot;" to avoid that injustice and mischief to others, which often distress the conscience to the end of life; to be secure from the danger of dying in sin, or of living to be hardened by its deceitfulness; or of having the great work of life to begin, when "the evil days come," in which pains and infirmities destroy the comfort of every possession, and are a heavy load to bear; without the accumulation of so many sorrows, anxieties, and terrors, as must needs accompany a late repentance, in those few instances in which it takes place. Happy then are they who serve God from their early youth, and are useful through their whole lives; who have divine consolations to refresh them, when other comforts are withdrawn or become insipid; who have "the rejoicing in the testimony of their consciences, that in simplicity, and godly sincerity, not with fleshly wisdom, but by the grace of God, they have had their conversation in the world;" (Note, 2 Cor. 1:12-14, v. 12.) and who know, that "when flesh and heart shall fail, God will be the Strength of their heart, and their Portion for ever!" If we are not previously cut off, a few years will terminate all that vigour, activity, or comeliness, about which we are so careful, and in which we are so apt to glory. The decay of our bodies will even obstruct the operations of our mental faculties: our dear friends and relatives will, one after another, be torn from our side; one pain and disease will succeed another; we shall become feeble and helpless as children; our limbs will totter under the weight of our bodies; every sense and organ will lose its power of giving pleasure; we shall not derive satisfaction from beautiful objects or prospects, from music, from food, or from any of "the delights of the sons of men;" every undertaking will then excite terror, weariness, or disquietude; our sleep will be broken, and motion uneasy; and the trials of our patience may probably render us a trial to the patience of those around us. Every circumstance will then remind us, that we are speedily to remove to our long home, and that when the mourners have paid their customary tribute to us, we shall be little more thought of; whilst our bodies are mouldering in the grave, and our souls are fixed in an unchangeable state. Let us then seek the Lord and his salvation, before the vital powers fail, and "the dust return to the earth as it was, and the soul to God who gave it."

13 'Let us hear the conclusion of the whole matter; fear God, and keep his commandments: for this is the whole duty of man.

* Or, *The end of the matter, even all that hath been heard is.* c 5:7, 8:12, Gen. 22:12, Deut. 6:2, 10:12, Ps. 111:10, 112:1, 145:19, 147:11, Prov. 1:7, 23:17, 1 Pet. 2:17, Rev. 19:5. d 2:8, 6:12, Job 28:28, Ps. 115:13-15, Prov.

V. 8-14. What a complicated vanity is life and all its pursuits, to that man whose treasure is on earth, and who has every thing to dread in a future world! But as it is a season to prepare for eternity, and to do good on earth, life is no vanity; and death to him who thus employs his days ought to have no terrors: here only can we find substantial good. To teach this knowledge is the work of every preacher: he who carefully attends to this, according to the Scripture, is wise, though his station be obscure and his abilities mean: and the man, who possesses superior rank and talents, cannot more honourably employ them, than in copying the example of this wise and royal preacher; in devising proper means, and in seeking out acceptable words, even those of uprightness and truth, set forth in the most convincing and persuasive manner, in order to bring men to seek and serve God. But indeed the pure word of God, however set forth in acceptable language, must disquiet the negligent and disobedient; for it is "quick and powerful, and sharper than a two-edged sword, and it pierces" the sinner's conscience, and fills it with terror and remorse. These are, however, faithful wounds, and intended to urge men forward in the way of salvation: and when they have produced their effect, peace and consolation will follow.—All, who are acceptably employed as "masters of assemblies," or teachers of congregations, derive their authority, abilities, and instructions, from the one "good Shepherd, who laid down his life for the sheep." Their endeavour should be to fasten divine truths, as nails, in the minds of their hearers, that they

14 For 'God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

19:23, Luke 1:50. e 11:9, Ps. 96:13, Matt. 25:31-46, Luke 12:1, 2 John 8:7, Acts 17:31, Rom. 2:16, 14:10-12, 1 Cor. 4:5, 2 Cor. 5:10, Rev. 20:11-15

may abide with them, and make a durable impression: and the authority of him who sent them, ought to be recognised in them and their message. They should, however, keep close to their instructions; for if the plain truths of Scripture do not produce the desired effect, nothing will. There is indeed no end of the volumes, which are written and read with immense labour and fatigue: (*Note, John 21:24, 25.*) and instead of rendering men wiser, holier, or happier, they often increase their pride, and contempt of God's word. But whether we consider honour, riches, pleasures, learning, or abilities; the man, who had them all in the greatest abundance, and tried them at the utmost advantage, pronounces them all to be vanity. Let us then be admonished by his words, and profit by his experience: let us learn from him the conclusion of the whole matter, that to "fear God, and keep his commandments, is the whole of man;" let us then cease "being careful, and troubled about many things," and attend to this "one thing needful, and choose this good part that shall never be taken from us;" (*Note and P. O. Luke 10:38-42.*) let us now come to him as a merciful Saviour, who will soon appear as an omnipotent and omniscient Judge; when "he will bring to light the hidden things of darkness, and manifest the counsels of all hearts," and "judge the secrets of men;" then shall we all appear before his tribunal, "and receive according to the things done in the body, whether they be good or evil." "Let us therefore give diligence, that we may be found of him in peace, without spot, and blameless."

THE SONG OF SOLOMON.

THERE can be no reasonable doubt, that Solomon was the writer of this book, as well as of the two which precede it: 'and that' was always looked upon as a holy book, treating of some spiritual and divine matter, appears from its being placed among the rest of that kind. *Bp. Patrick.*—It is evident, that it was received among the canonical books of the Jews, (probably by Ezra, an inspired writer,) soon after the Babylonish captivity; and that it formed a part of that sacred volume, which, in the time of Christ, was called "the Scriptures," and "the oracles of God."—It does not, indeed, appear that it was expressly quoted by any writer of the New Testament: yet the coincidence of its general argument, and of particular sentiments, with many passages in both the Old and New Testament, is well worthy of consideration. (*Ps. 45: Is. 54:5, 61:10, 62:4, 5. Hos. 2:16-20, Matt. 9:15, 22:2, 23:1-13, John 3:21, 2 Cor. 11:2, Eph. 5:23-27, Rev. 19:7-9, 21:2, 9, 22:17.*—Compare also 1:4. with *John 6:44-47*, with *Eph. 5:27-5:2*, with *Rev. 3:20*.—7:1 with *Is. 52:7*, *Eph. 6:15*.—8:11, 12, with *Is. 5:1-7*, *Matt. 21:33-43*.—8:14, with *Rev. 22:20*.)—This coincidence, joined with the general testimony both of the Jewish and Christian church, through a long succession of ages, 'with few exceptions, and those not peculiarly decided in respect of evangelical truth and piety,) gives the book a very high sanction, not only as genuine, but also as divinely inspired.—It may perhaps also appear to the attentive and serious reader, that the allegory itself is a kind of prophecy; and that particular passages, soberly explained, according to the known rules of interpreting allegories are prophetic of the coming of Christ in our nature, the abolition of the Mosaic dispensation, the calling of the Gentiles, and the enlargement of the church; (*Notes, 2:8, 9, 16, 17, 8:1, 2, 8, 9.*) and more than this cannot be expected from the nature of the composition.—We learn from the sacred historian, that Solomon wrote above a thousand songs: (*Note, 1 Kings 4:30-34, v. 32.* *Ps. 137: title*.) very few, however, of these have been preserved; of which this one is called, "The song of songs," the most excellent of songs. As a poetical composition, it is allowed by the best judges to be finished in the highest style of elegance and beauty; yet the pious reader will probably think, that it was thus distinguished on another and superior account; namely, the excellency of the subject, and the admirable way in which it is treated.—Learned men have bestowed much pains in showing the occasion on which Solomon wrote this sacred poem; and most of them imagine, that it was composed on his marriage with Pharaoh's daughter: but this is very doubtful: (*Note, 1:2.*) nor is it certain that it was written so early in his reign; for some think that the tower of Lebanon was not built till a considerable time after that event. (7:4.)—In short, this Song is a divine allegory in the form of a pastoral, which represents the reciprocal love between Christ and his church, under figures taken from the relation and affection, which subsist between a bridegroom and his espoused bride; an emblem continually employed in Scripture. It has some reference to the state of the Jewish church, as waiting for the coming of the promised Messiah; but it likewise accords to the reciprocal love between Christ and true believers in every age, and the communion which arises from it. In order properly to understand it, we must consider the Redeemer as loving and beloved of his church. The marriage contract is already ratified, but the completion of this blessed union is reserved for the heavenly state. Here on earth the believer loves and rejoices in an unseen Saviour, and seeks his happiness from his spiritual presence: Christ "manifests himself to him as he doth not unto the world;" and these visits are earnest and foretastes of heavenly joy. But they are interrupted, suspended, or varied, on many accounts: they are often lost by negligence or sin, and can only be recovered by humble repentance and renewed diligence: yet the love on both sides remains unchanged, as to its principle, though varied in the expression of it. These things are represented in a sort of dialogue; in which the church speaks of Christ, or to him; and he answers, and addresses the church: and the daughters of Jerusalem, (who may represent such as are inquiring after this salvation,) are frequently addressed, and reply: thus the varying experiences and correspondent duties of the believer are delineated in a very animating and edifying manner.—But the book should be read with great abstraction of mind from outward things, and with much prayer: lest the carnal passions should be kindled, instead of the spiritual affections invigorated. And, as it is impossible for any one to enter profitably into the full meaning of the inspired writer, who has no spiritual experience of the subject; so an ungodly man will seldom read it with advantage, or indeed without detriment: nor is it any objection to the excellency and usefulness of this sacred poem, to allow that it is peculiarly capable of becoming "a saviour of death unto death," to "those who wrest the other Scriptures also to their own destruction." The spiritual meaning, that is, the instruction intended to be given by the Holy Spirit, speaking by Solomon, should then be principally inquired after: and too minute investigation of the external images, under which it is couched, or of the circumstances and arrangement of the poem, (according to the rules of modern criticism, & will, I apprehend, be found rather unfavourable to edification, than conducive to it.)—No doubt, many things in it are very difficult to us, both as to the literal meaning, and the spiritual instruction intended by them, if such were intended. And some descriptions must not be judged by modern notions of delicacy, which, in a very vicious age, is apt to be fastidious: but the grand outlines soberly interpreted, in the obvious meaning of the allegory, so accord to the affections and inward experience of the lively Christian; that he will hardly ever read and meditate upon them, in a spirit of humble devotion, without feeling a conviction, that no other poem of the same kind, extant in the world, could, without most manifest violence, or even at all, be so explained, as to describe the state of his heart, at different times, and his exalted admiration, adoring, grateful love to God our Saviour, in the same manner as this does.

CHAPTER I.

Ps. li. 1. The church, or the believer, desires of Christ the tokens of his love, praiseth him, and expresses her delight in communion with him; confesses that her conduct is very defective; complains that the Lord met with ill treatment, and prays to be directed to the resting place with his people. 2-7. He instructs her to follow the footsteps of his flock, and comforts her with commendations and promises, 8-11. Mutual gratulations, and professions of love between Christ and the church, 12-17.

THE "Song of songs, which is Solomon's."

2 Let him kiss me with the kisses of his mouth: for thy love is better than wine.

3 Because of the savour of thy good ointments,

a Ps. 14: title. Is. 5:1. b 1 Kings 4:32. c 5:16. 8:1. Gen. 27:26, 27, 29, 31. 45:15. Luke 15:30. d 1 Pet. 2:17. 1 Pet. 5:14. d. 2. 4. 2. 4. 110. 7:6, 9, 8:3. Ps. 36:7. 93:8-11. Is. 35:8. 45:1. Matt. 25:24. e Heb. 10:6, 7:12. e. 3. 5. 4. 10. 5:2, 13. Ex. 30:23-38. Ps. 47:8. Ps. 73:133, 2. Prov. 27:4. Ec. 7:1. Is. 61:3. John 19:8. Jer. 23:14-16. Phil. 4:18. f Ex. 33:12, 19. 34:5-7. Ps. 69:15, 16. Is. 9:6, 7. Jer. 23:5, 6. Matt. 1:24-23. Phil. 29:10. g 4:6, 8. Ps. 45:14. Matt. 25:1. h Cor. 11:2. Rev. 14:4. h Jer. 51:3 Hos. 11:4. John 6:44, 12:32. Phil. 2:12, 15. f. Ps. 119:32, 50. Heb. 12:12. s 2:3-5. 3:4. Ps. 45:14, 15. Matt. 25:10. John 14:2, 3. Eph. 2:6. f. Ps. 58:4-9. 149:2. Is. 25:8, 9, 45:25, 61:10. Zeph.

NOTES.—CHAP. I. V. 1. Solomon wrote many songs, all of which were doubtless finished in the most poetical manner; but this sacred allegory has been preserved, and inserted in holy writ; while most of the others have been lost. (*Notes*, 1 Kings 4:30-34, v. 32. *Ps. 127: title.*) The preposition, which here assigns this Song to Solomon, is the same used in the Psalm referred to, and in many others, as showing who composed them. It is also called "The Song of songs;" not only more excellent than all the rest of the songs of Solomon, but than any of those which had been composed by other writers: as it is wholly taken up with describing the glories and excellences of the divine Saviour, and the love which subsists between him and his redeemed people; which form the interior, most sublime, and heavenly part of true religion. (*Notes*, Ec. 1:51-21. *Jdg. 5:1. 1 Sam. 2:2-10. 2 Sam. 1:19-27. 22. Ps. 45: title. Is. 5:1.*) 'All the songs that had been formerly made by any prophetic person... celebrated only some particular benefits; this the immense love of God, not only towards that nation, (Israel) but towards all mankind.' *Bp. Patrick.*—Probably, the superior excellency of this Song, over all poems extant in the world, except those contained in Scripture, was intended; rather than a preference of one inspired Song above all others.

V. 2. In commenting on this book, I purposely omit most of that which many expositors have, with great labour and ingenuity, adduced, concerning the marriage of Solomon with Pharaoh's daughter; a marriage-feast of seven, or more, days' continuance; and various dramatical arrangements, adapted to these views of the subject: because it does not appear to me, that satisfactory proof has been given of any such intention in the writer.—Solomon indeed married Pharaoh's daughter, soon after his accession to the throne; (*Notes*, 1 Kings 3:1. 2 Chr. 8:11.) but very little is said in the history concerning this transaction: so that the most of that which is confidently advanced about it, is mere conjecture, the fruit of a lively invention. The book itself does not give the smallest intimation about "Pharaoh's daughter;" for the mention of the horses in Pharaoh's chariot, and the spouse's coming up out of the wilderness, (a wilderness lying between Egypt and Canaan,) will hardly be considered as arguments, by impartial reasoners. We might as well insist on it that she came from Syria, or Moab, because the Bridegroom calls her to come from Lebanon and from Hermon. (*Note*, 4:8.) No doubt many allusions are made to the customs then in use at marriages; and so there are in several places of the New Testament; (*Note*, Matt. 25:1-4.) but it has not yet been fully proved, that Solomon's marriage so much as gave occasion to this song, any more than that the marriage at Cana gave occasion to the parable of the ten virgins.—But, supposing it should be conceded that Solomon's marriage did give the occasion; the following questions would arise from the concession. Are we to consider his marriage as the primary subject, and the spiritual meaning as an accommodation? Or was the spiritual meaning eminently intended, and allusions made to the marriage, only in order to convey the spiritual instruction to greater advantage? On the former supposition, I should be apt to think, that the primary meaning alone was intended; and should have little inclination to dilate, in accommodating the circumstances of a mere epiphallium to spiritual purposes. On the latter, the instruction conveyed by the allegory, or parable, demands the expositor's chief attention; and the circumstances, just so far as they lead to the right interpretation, and no further. If it be a sacred poem, the meaning of the Holy Spirit is primarily to be inquired after; and nothing should be introduced, which carries away the attention from that principal subject; much less any thing, which indisposes the mind and heart for it; and, as far as I have examined, the glowing language, even of those who would be considered as most cautious in this kind of interpretation, is much more calculated to excite wrong ideas and carnal passions, than Solomon's own words are.—Firmly believing it to be a sacred allegory, I shall endeavour to explain it as such; and only mention the allusions to ancient customs, when they tend to illustrate the subject: and, it will appear as we proceed, that many particulars cannot, without much violence, be properly interpreted of those external circumstances, which are supposed to have given occasion to the book.—It is also requisite here to observe, that many learned and pious exposi-

thy name is as ointment poured forth, therefore do the virgins love thee.

4 Draw me, we will run after thee. The King hath brought me into his chambers: we will be glad and rejoice in thee; we will remember thy love more than wine; the upright love thee.

5 I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, because I am black,

3:14-17. Zach. 9:9. Luke 2:10. Phil. 3:3, 4. 1 Pet. 1:8. m 2. Ps. 42:4. 48:9. 63:5, 6. 103:1, 2. 111:4. Is. 63:7. Luke 22:19. 1 Cor. 11:23-25. Rev. 1:5. f Or, they love thee uprightly. 3. John 21:15-17. Eph. 6:24. n 6. Is. 53:2. Matt. 10:25. 1 Cor. 4:10-13. 1 John 3:1. o 8-10. 2:10, 14. 6:4-10. Ps. 90:17. 149:3. Is. 51:10. Ps. 16:14. Matt. 22:11. Luke 15:22. Rom. 13:14. 2 Cor. 5:21. Eph. 5:27. Rev. 19:7, 8. p 2:7. 3:5, 10, 11. 5:8, 16. 8:4. Ps. 45:9. 1. Luke 13:34. Gal. 4:26. c. Ps. 120:5. r Ruth 1:13-21. s Job 30:30. Jer. 8:21. Lam. 4:8. 5:10. Mark 4:6, 17. Acts 14:22.

tors confine the interpretation to the church as a collective body; in a way which seems to disallow the application of it to the affections and experiences of individual believers. Yet the church is nothing else but a company of individual believers; for hypocrites and formalists, whether in Israel, or among Christians, could never sincerely join in the fervent, and even rapturous expressions of holy love here used: so that the language of the church is in fact nothing more than the language of those individuals who compose the church, according to their several stations and circumstances, duties, trials, and varied affections; and the distinction, exclusively adhered to, seems only to embarrass the subject.—Some think that, in this verse, the ancient church expresses her earnest longings for the coming of the promised Messiah; but the fervent desires of believers after "fellowship with the Father, and with his Son Jesus Christ," are at least equally intended. The church of established believers may therefore be considered, as speaking in the allegorical character of the bride or spouse of Christ; and in the most passionate strain wishing for some token of love, which is expressed under the metaphor of a kiss. But there is no mention at all made of the name, condition, or beauty of the person, whose love is desired; nor any account of the beginning or progress of this desire: but he (Solomon) 'makes her burst out on a sudden, and abruptly, into these words, "Let him kiss me with the kisses of his mouth;" that he might the more artistically describe the nature and force of divine love; which, when it possesses the mind, snatches it so from itself, that it is wholly in him that it loves. It thinks of nothing else, ... wishes nothing, speaks of nothing, but this alone; and imagines that every body else thinks of the same, and knows of whom it speaks.' *Bp. Patrick.*—(*Note*, John 20:11-17, v. 15.) "The kisses of his mouth" evidently mean those cheering assurances of reconciliation and endeared love, with which believers are from time to time favoured, especially when deeply humbled for their sins. In the midst of their fears and distresses, they obtain such discoveries of the Redeemer's glory and grace, and of his power and willingness to save, as dispel their sorrows, and fill them "with peace and joy in believing," and cause them "to abound in hope by the power of the Holy Ghost." Of these sweet consolations the spouse here speaks, and longs for their renewal, increase, and continuance. And then, addressing herself to him, as if present, of whom she before spake as absent, she adds, "For thy love is better than wine." The assurance, the pledges, the consolations, of the love of Christ, producing reciprocal love to him, give higher and more exquisite pleasures, than can flow from the exhilaration of wine, or from any animal indulgence. (*Marg. Ref. c. d. Notes*, 4. 2:4, 5. 4:10. 7:6-9. 8:1, 2. Ps. 63:1-3. Matt. 26:29.)

V. 3. The glorious excellences of the Redeemer's person and character; the union of the Holy Spirit without measure; the condescension and love of his undertaking in behalf of sinners; the suitableness and preciousness of his righteousness, atonement, and mediation, and of all the offices which he sustains for our benefit; render his name more pleasant to the believer's heart, than the most costly unguent or perfume could be to his senses. The more the truths concerning Christ are examined or explained, by the preaching of the gospel, or by reading and meditation, the higher delight in his excellences and more fervent love of him are excited; even as the fragrance of the ointment is most perceived, when by pouring it forth "the house is filled with its odour." On these accounts, "the virgins," meaning all uncorrupt and upright souls, love the Lord Jesus, in proportion to the degree of their purity, simplicity, and entire devotedness to the worship and service of God. (*Marg. Ref. Notes*, 4. 3:6. Ps. 45:6-8. Is. 7:14. 9:6, 7. Jer. 23:5, 6. Matt. 1:20-23. John 12:1-8, v. 3. 2 Cor. 2:15-17. 11:1-6, v. 2, 3. Phil. 3:8-11. Rev. 14:1-5, v. 4, 5.)

V. 4. The thoughts of the excellency of Christ, may be supposed here to remind the spouse of her want of conformity to him; and she longs to follow him more nearly, and be more like him, and more drawn off from all other objects. But she feels also her inability to attain this, without his special grace; and therefore entreats him to "draw her" by the quickening influences of his Spirit; and then she will "run after him" in the ways of holy obedience. Nay, she says,

because the sun hath looked upon me: 'my mother's children were angry with me; they made me the 'keeper of the vineyards; but mine own vineyard have I not kept.

[Practical Observations.]

7 ¶ Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: 'for why should I be as one that 'turneth aside by the flocks of thy companions?

t Ps. 69:8. Jer. 12:6. Mic. 7:6. Matt. 10:35, 36. Luke 12:51-53. Gal. 4:29. u 8:11-12. x 2:3. 3:1-4. 5:8-10, 16. Ps. 18:1. 116:1. Is. 5:1. 28:19. Matt. 10:37. John 17:1. 1 Pet. 1:8. 2:7. 1 Gen. 37:16. Ps. 24:1. 2:26, 1. Is. 40:11. Mic. 5:4. Jer. 11:25, 28. Rev. 7:17. x 1 Sam. 12:20, 21. 1:5. 28:1. John 6:67-69. 1 John 2:19, 22. * Or, is veiled. 2 Cor. 3:14-18. a 15:2. 10:4, 7. 10:5, 9. 6:4-10. 7:1, &c. Ps. 16:3. 45:11, 13. Eph. 5:27. Rev. 19:7, 8. b Prov.

"We will run after thee," intimating, perhaps, that she should then be enabled to keep up with those believers, who now were far before her in love and holiness; or that she should be enabled to induce and encourage others to run in the same blessed course. Such expressions seem not to have any distinct or appropriate meaning, when literally interpreted.—"The whole verse may be understood after this manner; that the first words "Draw me," are the voice of the spouse; the next "We will run after thee," the words of the chorus of virgins. And then she speaks again, "The King hath brought me into his chambers;" and then they again express their joy at it in the following words, "We will be glad and rejoice in thee." *Bp. Patrick.* (*Marg. Ref. h, i. Notes, Ps. 119:32. Jer. 31:3-5, v. 3. Hos. 11:3, 4. Rom. 6:41-46, v. 44. 12:27-33, v. 32. Phil. 2:12, 13. Heb. 12:1.*)—Some here consider the spouse as the ancient church of Israel, praying for the Saviour's coming; and the virgins, (3) as converts from among the Gentiles, who would then join themselves in vast numbers to the believers of the Jews, and with great alacrity follow him as his zealous disciples.—We learn from the other part of the verse, that the person before spoken of was the King, even that "King of Israel," whom Solomon in all his glory feebly represented. The spouse had experienced the comforts of his condescending love, and gracious presence; and expected still more endeared and intimate communion with him; and, with all her attendants, resolved to rejoice in him, "remembering his love" (or *loves*, the tokens and expressions of his love), "more than wine." "Yea, not only we, but all "they who uprightly love thee," will thus rejoice in thee." (*Marg. and Marg. Ref. k-m. Notes, 2:3, 12-14. 2:3-5. Ps. 45:1, 9-11. Is. 61:10, 11. Matt. 25:10-13, v. 10. 34-40, v. 34. John 21:15-17. 1 Pet. 1:8, 9.*)

[*We will remember.*] נִזְכֵּר. "We will cause thy loves to be remembered more than wine;" by attending on the memorials of thy love; (*Note, Matt. 26:26-28.*) by our profession, worship, and instructing our children; we will do what we can to cause thy love to be remembered by others, both while we live and after our decease. (*Note, 2 Pet. 1:12-15.*)

V. 5, 6. "The daughters of Jerusalem" may here mean such persons as associate with believers, and favour the cause of the gospel, but are not yet established or experienced in the faith: though some consider them as part of the professed church of Israel; and others as 'foreign congregations,' which is not at all probable. (*Marg. Ref. p.*)—The spouse, however, aims to prevent them from being stumbled by what they witnessed of her circumstances or appearance. In some respects, she was blackish, as the weatherbeaten tents of the Arabian shepherds; but in others, she was comely as the magnificent curtains in the palaces of Solomon. The original word for "black" signifies *dark as the early dawn*. The believer is indeed *black* by nature; but he is comely, as renewed in part by grace, to the holy image of God; still, however, he is deformed with great remains of sin; but comely, as "accepted in the Beloved," "and made the righteousness of God in him." He is contemptible and base in the esteem of men, but honourable and excellent in the judgment of God. He is often poor, unlearned, of mean abilities, and employed in low occupations, for which men despise him: but he is "a king and a priest unto God," walks with him, and is his child and the heir of his eternal glory.—The *visible* church also is deformed by a large intermixture of hypocrites; and by manifold scandals, heresies, divisions, and controversies, which prevail in almost in every part of it; yet the *invisible* church, which consists of the remnant of true believers, forms "a holy nation, a peculiar people," "zealous of good works." (*Notes, Tit. 2:14. 1 Pet. 2:8, 9.*)—These things may here be implied; but it is more immediately meant, that the afflictions of believers, and the persecutions of the church, render them base in man's esteem, but comely in the eyes of the Lord. (*Marg. Ref. n, o, q. 6:4-10. Ps. 45:9-11. Is. 53:2, 3. Luke 15:22-24. 1 Cor. 4:9-13.*) The spouse therefore advises the daughters of Jerusalem, not to look at her, either to disdain her on account of her infirmities or external meanness and distresses, or to take any prejudice against religion on that account. If they saw her black it was because "the sun had looked upon her;" that is, she had endured temptation and persecution for her relation to Christ. (*Marg. Ref. r, s. Matt. 13:3-8, v. 6. 20:21. Rev. 7:13-17, v. 16.*) Men, brethren to her by nature, or hypocritical pro-

8 If thou know not, O thou fairest among women, 'bgo thy way forth by the footsteps of the flock, and 'feed thy kids beside the shepherds' tents.

9 ¶ I have compared thee, O my love, to a company of horses in Pharaoh's chariots.

10 Thy cheeks are comely with rows of jewels, 'thy neck with chains of gold.

11 We will make thee borders of gold, with studs of silver.

8:34. Jer. 6:16. 1 Cor. 11:1. Heb. 6:12. 11:4, &c. 13:7. Jam. 2:21, 25. 5:10. 1 Pet. 3:6. c John 21:15. d 2:2, 10, 13. 4:1, 7. 5:2, 6, 4. John 15:14, 15. e 1 King 10:28. 2 Chr. 1:14-17. Is. 31:1. f Gen. 24:22, 47. Is. 3:18-21. Ex. 16:11-13. g 4, 9. Gen. 41:42. Num. 31:50. Prov. 1:9. 1 Pet. 3:4. h 8:9. Gen. 1:20. Ps. 149:4. Eph. 5:25-27. Phil. 3:2.

fessors, brethren in name, were enraged at her, because of the favour shown her, and her attachment to her Beloved; and they had compelled her to endure the greatest hardships, and do the most unsuitable drudgery; and this, among other painful effects, had proved a temptation to her, to neglect, in some measure, her own duty, and the care of her soul, and thus had conducted in every way to mar her comeliness. (*Marg. Ref. t. Notes, Mic. 7:5-7, v. 6. Matt. 10:34-36. Luke 12:49-53. 2 Cor. 4:8-12. Gal. 4:21-31, v. 29.*)—It would have been very strange, for king Solomon to introduce his favourite queen, speaking in this manner to her attendants. It has indeed been *imagined*, that Pharaoh's daughter, having early embraced the true religion, was persecuted by her brothers, and driven to the south of Egypt; where by keeping the vineyards, she acquired a tawny colour, so that she neglected her own vineyard, that is, her beauty or her fortune; and that Solomon, hearing of her piety and sufferings, sent for her and married her. A lively invention may easily thus make *history* or write *novels*: but the Scripture is silent. The whole is highly improbable. "Solomon made affinity with Pharaoh, and took Pharaoh's daughter." 1 Kings 3:1. This looks more like a political transaction between Pharaoh and Solomon, than such a marriage of vehemence and disinterested affection, as the supposition implies. (*Note, 2.*)

V. 7. The spouse next addresses herself to Christ, as desirous of distinguishing between his holy rest and consolations, and the false peace and confidence of hypocrites. She requests to be instructed in what places he used to feed his flock, and to shelter them from the noonday sun of persecution or temptation, that she might seek the same holy refuge; and not be tempted, or even appear inclined, to join those companies who followed corrupt teachers and held erroneous tenets; who indeed professed to be the "companions," or friends of Christ, but were rather his rivals, and set up an interest in opposition to him: "Weary of wandering uncertainly after those who pretend to thy Spirit, but mislead such as are guided by them." *Bp. Patrick.*—"Whom thou hast called to the dignity of thy pastors, and they set forth their own dreams instead of thy doctrine." (*Marg. and Marg. Ref. y, z. Notes, Ps. 23:1-3. Is. 40:9-11. Mic. 6:3, 4. Zech. 13:7. John 10:1-5, 10, 18, 26-31.*)—*Whom my soul loveth.* Marg. Ref. x. See on *Note, 3. Notes, 2:3. 3:1-5. 5:10-16. Is. 5:1. John 14:15-17, 18-24. 21:15-17. 1 Cor. 16:21-24, v. 24. 2 Cor. 5:13-15. Eph. 6:21-24, v. 24. 1 John 4:19.*

V. 8. It is evidently absurd, to suppose this verse to be the language of the attendant virgins, or unestablished converts; for how should they be able to instruct the spouse in her perplexity, and even to answer the request which she had addressed to her Beloved. No doubt the Bridegroom is here introduced, as counselling his faithful spouse, with an encouraging commendation of her spiritual beauty, as compared with the rest of Adam's fallen race. (*Marg. Ref. a. Notes, 15. 4:1-7, 10. 6:4-10. Ps. 45:9-15. Eph. 5:22-27, v. 26, 27.*) If she were at a loss, and feared lest she should mistake some company of hypocrites or heretics for his chosen people; she could not do better, than to consider the examples of the most approved believers in the successive ages of the church, as recorded in the word of God, with the doctrines which they maintained; to follow their steps, without regarding those who pretended to new discoveries, and taught opinions, either unknown in other ages, or condemned as heresy; to mark such pastors, as simply kept the beaten track, the good old way; to attend on their ministry, with her children, or young converts; and to instruct such as were put under her care according to their example. (*Marg. Ref. b, c. Notes, Prov. 8:34. Jer. 6:16, 17, v. 16. Heb. 11:12, 13, 17, 8.*) The *literal* meaning of this, as applied to Pharaoh's daughter, is not especially stated by those who adhere to that mode of interpretation.

V. 9. Egypt was noted for beautiful and swift horses: those of Pharaoh's chariots would doubtless be the most excellent of the kind; and in their magnificent trappings would appear to the greatest advantage. This allusion therefore may mean, that, in the judgment of Christ, believers are the excellent of the earth; and that the harmony, which subsists among them, renders them peculiarly pleasant to him, and fitted to be the instruments of promoting his glory. (*Marg. Ref. See on Note, 8.*) The simile, as applied to a beautiful female, though an instance or two not

12 ¶ While the King ^{sitteth} at his table, my spikenard sendeth forth the smell thereof.

13 A bundle of myrrh is my well beloved unto me; he shall lie all night betwixt my breasts.

14 My Beloved is unto me as a cluster of camphire in the vineyards of Engedi.

17:1 P. 1. Matt. 22:11, 25:34. k 4:16. Matt. 22:4, 26:26—28. Luke 24:30—32. Rev. 3:20. 1:13—16. John 12:3. Phil. 4:18. Rev. 8:3,4. m 4:6,14,5. 1:3,13. Gen. 43:11. Ps. 45:8,11. John 19:35. n 2:7,3:5,8,3,4. Eph. 3:17. o See on 13, 2:3. * Or, *cypripedium*; 4:13,14. p Josh. 15:82. 1 Sam. 22:29, 24:1. q See

wholly unlike it may be found in ancient writers, seems not very apposite.—*Company of horses.* Τη ἵππων μου. (*My mare.*) Sept.—*Equitatus*, (*cavalry.*) Robertson. This seems to be the proper meaning of the word.

V. 10. The spiritual gifts and graces, which Christ bestows upon his church and every true believer, and which render their professed faith, and their conversation among men, ornamental and becoming, seem to be here described by the external ornaments then in use: and not without reference to the ornaments used in the harnesses of horses, especially in the royal chariots. (*Marg. Ref. Notes*, 9. 4:9. Ps. 45:13—15. Prov. 1:9. 1 Tim. 2:8—10. 1 Pet. 3:1—4.)

V. 11. (*Marg. Ref. Notes*, Ps. 149:4. Ez. 16:9—14. Eph. 5:22—27, v. 26,27. Rev. 19:7,8. 21:1—4.) This verse is generally supposed to be the reply of the attendant virgins, who thus engaged to prepare for the spouse the ornaments with which she was about to be decorated: but, as the increase and perfection of the church's spiritual adorning is the gift and work of God; it may be doubted, whether this language should not be considered, in respect of the new creation, as in some respects similar to the remarkable words of the Creator, when about to form our first parents. (*Notes*, Gen. 1:26,27. Ec. 12:1.)

V. 12—14. The spouse here again speaks. "Whilst the King sitteth at his table," (or meets his people in those ordinances, in which they feast with him,) her spikenard, or precious ointment, sendeth forth its smell; that is, the grace, received from his fulness, springs forth into lively exercises of faith, love, gratitude, and adoration, which are pleasant and honourable to him. (*Marg. Ref. k. Notes*, 4:16. Matt. 26:26—29. John 13:—17. Rev. 3:20—22, v. 20.) Yet Christ himself, and not his gifts, are most precious to her; and she resolves to lodge him near or in, her heart, (as a bundle of myrrh or other fragrant gums are laid in the bosom,) "all the night," or during the darkness and troubles of life. For Christ was to her far more precious and delightful, than the most valued productions of the field, or vineyard.—The most precious nard cometh from the spikes of a very small contemptible shrub; which may be considered as an emblem of the sweet odour of the gospel, which with such mean and despicable persons, as the apostles were in themselves, filled the whole world. *Bp. Patrick.* (*Marg. Ref. l. Matt.* 26:6—13. *Mark* 14:3—9, v. 3. *John* 12:1—8. *Phil.* 4:14—20, v. 18.)—It is not certainly known what the word rendered *camphire* signifies; but it seems to have been some very costly perfume; and perfumes have always been immensely more in request in those eastern regions, than they are at present in this country. (*Marg.* and *Marg. Ref. m—p.*)—The original word, however, signifies also an atonement; and some Jewish writers have rendered the clause, 'the man who propitiates all things,' with apparent reference to the Messiah.—*The King.* (12) *Marg. Ref. i.* See on *Note*, 4.

V. 15. Here Christ again speaks, commending his beloved, as fair; especially, as having eyes like the dove, which are gentle, loving, and pure. This may imply her spiritual discernment and watchfulness, the purity and simplicity of her affection for him, and her mild and harmless conduct in the world. (*Marg.* and *Marg. Ref.* See on *Note*, 8: *Note*, 4:1—5, v. 1.)—*My love.* "My companion." *Marg. Note*, Mal. 2:13—16, v. 14.

V. 16, 17. Here the spouse answers, professing her admiring love and gratitude to the Saviour, and her delight in her union with him. By her bed, or carpet, being "green," may be meant the efficacy of his ordinances, to render believers flourishing in holiness, and to convert sinners: and the beams of cedar and rafters of fir, may mean the stability of the new covenant, and the incorruptible nature of those mansions, in which believers will dwell with their Beloved for ever.—The eastern nations generally sleep on carpets, and recline at meals on couches covered with them. (*Marg.* and *Marg. Ref.* See on *Note*, 7. *Notes*, 8:8,9. Ps. 45:2. 110:3. *John* 14:2,3. 17:20—24. Eph. 2:19—22. 1 Pet. 2:4—6. Rev. 3:20—22, v. 20.)

PRACTICAL OBSERVATIONS.
V. 1—6. Those things, which are most intimately connected with the person and love of the divine Saviour, have supereminent excellency; for communion with him in faith and love, is as the marrow of religion. Those who have "tasted that he is gracious," long for renewed pledges of his kindness; and the more they experience of his peace and joy, the more fervent will be their desires. This sweet experience of his grace gradually weans them from other objects, and disposes them to renounce all for his sake, and at his command.—The pleasures, which arise from the most exquisite gratifications of every sense, convey to the mind a

15 Behold, thou art fair, my love; behold thou art fair; thou hast doves' eyes.

16 Behold thou art fair, my beloved, yea, pleasant: 'also our bed is green.

17 The beams of our house are cedar, and our rafters of fir.

on 8. 4:1,7,10. 7:5. † Or, *my companion*. Mal. 2:14. r 4:1,5:12. 2 Cor. 11 2,3. Eph. 1:17,18. s 2:3,5:10—16. Ps. 45:2. Zech. 9:17. Phil. 3:8,9. Rev. 5 11—13. t 3:7. Ps. 110:3. u 8:9. 2 Chr. 2:8,9. Ps. 92:12. 1 Tim. 3:15,16. Heb. 11:10. 1 Pet. 2:4,5. ‡ Or, *galleries*. Tit. Ez. 41:13. 42:3.

very faint and inadequate idea of that delight, with which the believer, in some favoured moments, contemplates the Redeemer's excellences, and his "love which passeth knowledge." This renders the preaching of the gospel, the written word, prayer, praise, meditation, and Christian conversation, so agreeable to him: then the name of Christ becomes "as ointment poured forth;" and the more the subject is discussed, the more glorious and lovely he appears. These are "joys with which a stranger intermeddled not;" but every holy creature in heaven and earth loves the incarnate Saviour, in proportion to his love of the Father, and of his righteous law and holy service; and the further we are removed from all inordinate love of created objects, the more precious will Christ be to our hearts. (*Note*, 1 Pet. 2:7,8.) But the more clearly we discern his glory, the more deeply sensible shall we be of our inability to love and follow him in a suitable manner; and at the same time we shall become the more desirous of doing it; thus experiencing "that we cannot do the things that we would," our prayers for the effectual drawings and aids of his grace will become more fervent and frequent; and we shall not only desire to run after him ourselves, but to animate others to do the same. Every sweet season of near communion with Christ will endear him more to our souls, and increase our joy and gladness in his favour and worship: we shall recollect with regret the comforts, which we do not at present possess, and long and wait for their renewal, far more than sensualists do for the return of their unsatisfying joys. Our honourable thoughts of Christ will always be productive of lowly thoughts of ourselves, so that nothing will appear estimable or amiable in us, except as interested in his righteousness, and partakers of his holiness; and these we shall deem a comeliness preferable to all the external glory which surrounded king Solomon.—It is indeed lamentable that so many things should be visibly defective in the church; as they harden some in prejudices, and are stumbling-blocks to others. Yet "it must needs be that offences come!" but wo be to them by whom they come!" (*Note*, Matt. 18:7—9.) We should therefore endeavour so to explain these subjects, as to prevent the effects of undeniable blemishes; and caution inquirers not to look on us, to form their judgment of Christianity, but on the example, precepts, and truths of Jesus, where they may view it uncorrupted. All that supposed deformity of the church, however, which results from want of wealth, learning, or secular power, or from her afflicted and persecuted condition, is in fact her "glory and beauty;" nay, the Saviour himself has "no form or comeliness" to the carnal mind, that it "should desire him."—But it seldom happens, that we are much tempted or persecuted, without in some measure deviating from our duty, and intermeddling with disputes or employments, not properly belonging to us: thus Satan prevails with us keep other men's vineyards, and to neglect our own. And how dreadful is it, when those who should be labourers in the Lord's vineyard, are so taken up with worldly employments, as to neglect the care of their own souls, as well as the souls of those committed to them! Indeed even such ministers are busy in their proper work, should be very watchful over themselves; or their own vineyard will perhaps be worse tended than those of their congregations. (*Notes*, 1 Tim. 4: 11—16. 6:11,12. 2 Tim. 2:20—22. Tit. 2:7,8.)

V. 7—17. If the Lord Jesus be indeed "our Beloved," we shall be greatly afraid of being drawn aside and imposed upon, and have constant need to beseech him, as "the great" and "good Shepherd," to guide us into his fruitful pastures and pleasant resting-places: nay, we shall fear even seeming to belong to those false teachers, who beguile unstable souls, and draw away disciples after them; who pretend to be the friends, but in truth are the rivals of the Bridegroom. (*Note*, John 3:27—36, v. 29.) If we seek his direction in order to follow it, he will express his approbation, and preserve us from delusion; he will guide us in the path, which is beaten with the footsteps of his flock in every age; and satisfy us, that we are "followers of them, who through faith and patience inherit the promises." (*Note*, Heb. 6:11,12.) he will show such as humbly ask him, who are those pastors, that he employs to feed his sheep and lambs: and he will teach them to attend on their instruction, and to bring their families to partake of it also; and to assist their weaker brethren in forming their judgment in these important matters.—The more humble and diffident of ourselves we are, the better will the Lord approve of us: he delights in the graces which he confers, and applauds the good which he enables us to do: he will perfect his own good work where it is truly begun: and continually add to the spiritual adorning of those, whom he is "beautifying with salvation." Communion with Christ transforms us into his image, the lively

CHAPTER II.

The glory of Christ, the excellency of the church, and the mutual actings of one between them, 1-7. The church hears the voice of her Beloved, and has discoveries of his glory, 8, 9. His gracious invitations and encouragements; and his command to stand against subtle and mischievous enemies, 10-15. The church glories in her relation to him, and longs for the completion of the sacred union, 16, 17.

I AM the rose of Sharon, and the lily of the valleys.

2 As the lily among thorns, so is my love among the daughters.

3 As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.

a Ps. 85:11. Is. 35:1,2. b 16:6,3. Is. 7:14. c Is. 55:13. Mat. 6:28,29. 10:16. Phil. 2:15,16. 1 Pet. 2:12. d 8:5. 1. 42. Ps. 17:2,24. John 15:1-8. e 5:9. 10:16. Ps. 45:2. 89:6. John 1:14-15. 4:26-31. Heb. 1:1-6. 3:1-6. 7:23-26. 12:2. * Heb. I delighted and at down, &c. f Judg. 9:15,19,20. Ps. 57:1. 91:1. Is. 4:6. 25:4. 32:2. 1 John 1:3,4. g 5. Gen. 3:22,24. Ez. 47:12. Rev. 22:2. † Heb. palace. i 1:4. 5:1. Ps. 63:2-5. 94:10. John 14:21-23. Rev. 3:20. ‡ Heb. house of wine. 1:14. Ezech. 7:7. 1:64. Job 1:10. Ps. 60:4. Is. 11:10.

exercise of spiritual affections has a fragrantcy of the same kind, with "the savour of his good ointments poured forth." But he himself is every thing to zealous and fruitful Christians: they desire, that "Christ may dwell in their hearts by faith" and love, and prepare them for himself by renewing them fully to his own likeness. The increase of this disposition renders them more and more the objects of his delight: and he especially approves of the meekness, purity, and holy love, which they derive from the dove-like Spirit of God. Thus the sacred flame is fanned and fed; and the soul having daily "fellowship with the Father and the Son," by the Spirit, grows in holiness, and enjoys "a lively hope of an incorruptible, undefiled, and unfading inheritance" in the blessed world above. O Lord, visit our souls more and more with this salvation!

NOTES.—CHAP. II. V. 1, 2. It is most obvious to suppose that the Bridegroom here speaks, and declares his own preciousness and condescending love. The rose is considered as the chief of flowers; and it is probable that Sharon was eminent for roses of beautiful hue, and peculiar fragrance. Thus Christ, in his person, character, and mediation, combines every excellency in the highest degree; and is most delightful and refreshing to the souls of his people.—The lily, which adorns the lowly valleys, is an apt emblem of his humiliation in assuming our nature, and his lowliness of heart; of his dwelling and communing with the "poor of this world," and "the poor in spirit," in this vale of sin and sorrow; and likewise of his spotless purity. His church too is "as the lily among the thorns." * They that believe in Christ partake of his excellences. *Bp. Patrick.*—They cannot resemble him in his majesty or mediatorial excellency; but they do, in a measure, as to his lowliness and purity. Yet in this world they are like a lily surrounded, crowded, and wounded, by worthless thorns; an emblem of the character of the wicked, of the injuries which they do to believers, and of their fitness for the fire of destruction.—Christ describes his church under the emblem of a beautiful woman, whom he has espoused, and she describes him as one of the Sons of men; and the rest of mankind are called "the daughters" and "the sons;" being indeed originally of the same family: but bearing a very different character, and having formed a contrary alliance. (*Marg. Ref. Notes, Ps. 85:10-13. Is. 35:1-2. 55:12,13. 57:15,16. Zech. 9:17. Matt. 10:16-18. Rom. 8:28-31. P. O. Rev. 5:1-7.*)

V. 3. The Spouse here speaks. The apple-tree, (or citron-tree, as some suppose,) is not so stately as the cedar or the fir-tree, but its fruit is peculiarly valuable.—Christ appeared on earth in exterior meanness, but that covered over the most transcendent preciousness and glory; and the fruits of his abasement and sufferings endear him to every believer, immensely above all the most admired characters in the world.—A traveller, scorched by the noonday sun, would gladly shelter himself under the branches of a spreading apple-tree, or citron-tree, and refresh himself with its fruit. Thus the believer remembers many seasons, when remorse of conscience, and fear of deserved wrath, with the temptations of Satan, and the injuries of the world, dismayed or distressed him, and left him without any conceivable refuge, except that revealed in Christ Jesus. To this he fled with earnest desires, and under it he sat down, or sheltered himself; while the pardon and peace, which it afforded him, were delightful to his heart: and the consolations of the Spirit of adoption, as fruits from this Tree of life, were "sweet to his taste," in proportion to his former terror, humiliation, and affliction, and to the degree in which he was weaned from earthly objects. (*Marg. and Marg. Ref. Notes, 5:10-16. 8:5. Ps. 87:4-9. P. O. Notes, Is. 4:2. 32:12. 53:2. John 1:10-14. Rev. 22:5-9.*)—Some explain this of the true God, as pre-eminent above all the idols of the heathen; and of the comforts of true religion: but it is only in Christ that the true God is the Refuge and Comforter of sinners; and the simile is far more apposite, if applied to the Lord Jesus, in whom the carnal eye "sees no form or comeliness," but faith discerns every thing glorious and precious.

4 He brought me to the banqueting house, and his banner over me was love.

5 Stay me with flagons, comfort me with apples; for I am sick of love.

6 His left hand is under my head, and his right hand doth embrace me.

7 I charge you, O ye daughters of Jerusalem, by the roses, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

[Practical Observations.]

8 ¶ The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

Rom. 8:10. 8:28-39. k Ps. 4:6,7. 42:12. 63:1-3,8. 1s. 26:8,9. Luke 24:32. Phil. 1:23. 1 Sam. 6:19. Hos. 3:1. * Heb. strate me. m 8:2. 2 Sam. 13:1,2. Ps. 119:130,131. n 8:3. Is. 54:5-10. 62:4,5. Jer. 32:41. Zeph. 3:17. John 8:29. Eph. 5:25-29. † Heb. adjuve. Matt. 26:68. o 1:5. 5:16. p 3:5. Prov. 5:19. q 8:4. Eph. 5:22-23. r 5:2. John 3:29. 10:4,5,27. Rev. 3:20. s 2 Sam. 6:16. 1s. 35:6. Jer. 45:27. Luke 6:23. Acta 3:8. 14:10. t 1s. 40:3,4. 44:23. 49:11-13. 55:12,13. Luke 3:4-6.

V. 4. The image is here varied. Christ is "the Author and Finisher of our faith," as well as the Ransom for our sins. He brings the soul to seek and enjoy the comforts that are communicated through his ordinances, which are as a "banqueting house" where his saints feast with him. (*Marg. and Marg. Ref. h.* See on *Note, 1:4.*)—When the standard is erected, and the banner displayed, the soldiers resort to it, and by keeping near it perform their duty to their leader, and best consult their own safety. "The love of Christ," manifested in his humiliation unto death, is the banner which he displays by his word. To this the believer resorts, and by it is directed and encouraged; and thus he obtains the benefits of salvation, is animated to resist every enemy, and finds effectual protection. (*Marg. Ref. i. Notes, 6:4. Ps. 60:4. Is. 11:10. Rom. 5:6-10. 8:28-39. 2 Cor. 5:13-15. 1 John 4:19.*)

V. 5. The spouse, being overcome with love, cries out for refreshments and supports; for cordials, perfumes, or cooling fruits. "Stay me with those flagons, comfort me with those apples," or citrons; namely, the flagons in the banqueting house, and the fruit of the tree before mentioned.—The love of believers for the unseen Saviour can never be satisfied by any thing short of the fruition of him in heaven: this renders the world an uneasy place to them; and when grace is in lively exercise, they become even faint and sick through love to him; "desiring to depart, and to be with Christ, which is far better." But their hunger and thirst are "stayed" with foretastes of that felicity, in the fulfilment of the promises, which are as flagons full of rich wine, as apples or citrons from "the Tree of life;" and nothing but these cordials and provisions can allay their spiritual appetite; for these therefore they most earnestly seek and pray. (*Marg. and Marg. Ref. Notes, 5:8. Ps. 4:6-8. 63:1-4. 84:1,2. 119:81-83,131. Phil. 1:21-26.*)—[Flagons.] אֶמְשֵׁתִי: 2 Sam. 6:19. 1 Chr. 16:3. Hos. 3:1. Heb.

V. 6. 'This is a representation of the tenderest affection of a husband for his wife, when he sees her in danger to faint; and, being applied to Christ and his church, sets forth his readiness to succour us in all our needs, by the power of his spirit.' *Bp. Patrick.*—Christ, though absent as to sight and full fruition, is present to the faith of his people; and the spouse here thankfully acknowledges, that he graciously comforted her, when ready to faint with earnest longings after him, or when under troubles and temptations. (*Marg. Ref.*)

V. 7. According to our translation, these are the words of the spouse, concerning her Beloved, who "rested in his love" as one asleep, while employed in supporting and comforting her. In this sense the verse implies, that she, afraid of terminating his gracious visit by any disturbance, charges the daughters of Jerusalem not to awake him.—We grieve the Spirit of God by wrong tempers; and others may ruffle and discompose us by their unseasonable intervention. The comforts of communion with God are but shortlived on earth; but care is required not to terminate them prematurely; and every thing should be avoided, which molests devotion, or damps the exercise of faith and love.—But many suppose that the verse is the language of Christ concerning the spouse; and the original certainly favours this interpretation.—¹ Christ chargeth them, which have to do in the church, as it were by a solemn oath, that they trouble not the quietness thereof.—The roses and hinds of the field are gentle and pleasant creatures, but exceedingly timorous; and so are introduced as witnesses to the charge here given; which is indeed a solemn adjuration, not by them, but as in their presence. (*Gen. 21:30,31. Marg. and Marg. Ref. Note, 8:9.*)

V. 8, 9. The Spouse here again speaks.—Her Beloved had withdrawn; but with rapture she again hears his voice, and perceives the token of his return, "leaping upon," or over "the mountains, skipping upon the hills." This may apply to the ancient believers' expectation of the promised Saviour coming in the flesh: they heard his voice by the prophets, and every age gave fuller intimations of his approach. Though he seemed to delay, yet he was coming with speed and alacrity: nor could any obstructions prevent

9 My beloved is like a roe, or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, showing himself through the lattice.

10 ¶ My Beloved spake, and said unto me, 'Rise up, my love, my fair one, and come away.

11 For, lo, the winter is past, the rain is over and gone;

12 The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land;

13 The fig-tree putteth forth her green figs, and the vines with the tender grape give a good

smell. 'Arise, my love, my fair one, and come away.

14 ¶ O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.

15 Take us the foxes, the little foxes that spoil the vines; for our vines have tender grapes.

16 ¶ My Beloved is mine, and I am his; he feedeth among the lilies.

17 Until the day break, and the shadows flee away, turn, my Beloved, and be thou like a roe or a young hart upon the mountains of Bethel.

n 17 s 14. x 1 Cor. 13:12. 2 Cor. 3:13-18. Eph. 2:14-15. Col. 2:17. Heb. 9:8, 9:1, 10:20. y 2 s 28. Matt. 22:3. Ps. 85:8. Jer. 31:3. z 13. 4:7, 8, 5:2. Gen. 12:1-3. Ps. 45:10, 11. Matt. 4:19-22. 9:9. 2 Cor. 6:17, 18. 11:2. Rev. 19:7-9. 22:17. a E. 3:4, 11. Is. 12:1-2. 40:2. 54:6-8. 60:1-2. Matt. 5:4. Rev. 11:14, 15. b 6:2, 11. Is. 35:1-2. Hos. 11:5-7. c 1 s 10:1. 3 s 15. 11:8-7. 13. Is. 42:10-12. 55:1. 2 Cor. 5:20. Rom. 3:16. d Rom. 15:29-13. Eph. 1:13, 11. e 6:1, 7, 8, 12. Is. 19:5. 55:10, 11. 61:11. Hos. 11:6. Hag. 2:19. Luke 13:6, 7. 1 Jo. 19:42. 2 Cor. 5:20. 5:1, 2. g 5:2. 6:8. Ps. 68:13. 74:19. Is. 50:8. Ez.

7:16. Matt. 3:16. 10:16. h Ex. 3:6. 4:11-13. Ezra 9:5-6. Job 9:16. Is. 6:5. Dan. 9:7. Luke 8:47, 48. i Ex. 33:22, 23. Is. 2:21. Jer. 49:16. Ob. 3. k 8:13. Ps. 60:14, 15. Prov. 15:8. Heb. 4:16. 10:22. l 1 Fa. 22:3. 50:23. Is. 51:3. Rev. 4:8-10. 7:9, 10. m 15:8. 6:10. Ps. 45:11. 110:3. Eph. 5:27. Col. 1:22. 1 Pet. 3:4. Jude 24. n Ps. 80:13. Ez. 13:4-16. 2 Pet. 2:1-3. Rev. 2:2. o 18. 7:12. p 6:5. 7:13. Ps. 48:14. Jer. 81:33. 1 Cor. 9:21-23. Gal. 2:20. Rev. 21:2-3. q 1:7. 6:6. 9. r 4:6. Luke 1:78. Rom. 13:12. 2 Pet. 1:19. s Heb. 8:5. 10:1. 19. 8:14. t Or, division.

or retard his approach; but he would surmount them, as the hart does the mountains and hills. In this sense, "the wall" behind which he stood, "the windows" through which "he looked," and "the lattice" through which he showed some glimpses of his glory, represent the types and ceremonies of the law, and the prophecies especially relating to that event: these in part revealed him, yet so that he was concealed from unbelievers; and but dimly seen by believers; yet his eyes were upon them, and they became in some degree acquainted with him. (*Marg. and Marg. Ref. x. Notes, 8:13, 14. Matt. 13:16, 17. 2 Cor. 3:12-16. Heb. 11:39, 40. 1 Pet. 1:10-12.*) It is equally applicable to his coming at death to receive the believer's soul to glory, and at judgment to complete our salvation: and in this sense, the same expressions represent our communion with him by faith, and through his word and ordinances; and the partial and transient views, which we have of his glory, compared with those of the saints in light. It may also be explained of his spiritual visits to his people, who are mourning for his absence, and for their sins which occasioned it; and in this sense, the latter verse means, that Christ is near to watch over his people, and to give them some tokens of his favour, when they have not the full "joy of his salvation." (*Notes, 16:17. John 14:21-24.*)

V. 10-13. This most poetical description of the approach of spring, in which the spouse speaks of Christ, as inviting her to walk abroad with him, may be variously applied. It may have some reference to the abrogation of the more dark and discouraging dispensation of Moses, for that of Christ: but it seems also to mean the sinner's conversion. Christ invites the new convert, by the discoveries of his love, to arise from sloth and despondency, and to leave sin and worldly vanities, for the sake of holy and joyful communion with him.—The winter, that is now past, may either mean the years spent in ignorance and sin, unfruitful and uncomfortable; or the gloomy season, attended with storms and tempests, which followed his conviction of guilt and danger, and preceded his peace and joy in believing. "The flowers" may denote the opening blossoms of holy affections and desires; "the time of the singing of birds" may mean his first grateful songs of praise; "the voice of the turtle," then first heard in the land, may signify the first comforts of the witnessing, sealing Spirit of God; "the green figs, and tender grapes," or buds, which are pleasant to the smell, represent the first immature fruits of righteousness, which promise a future valuable increase; and all these encouraging tokens and evidences of divine favour, are employed as motives to the soul, to follow Christ more entirely. The passage may also be accommodated to the believer's renewed comforts, after a season of temptation and discouragement; to the renewed peace of the church, after sore persecutions; and to the completion of the happiness of all true believers in heaven. (*Marg. Ref. Notes, 8:9. 4:7, 8. 6:2. 7:10-13. Gen. 12:1-3. Ps. 45:9-11. Is. 55:1-3, 6, 7. 2 Cor. 5:18-21. 6:1, 2, 14-18. vv. 17, 18. Rev. 22:16, 17.*)

V. 14. Christ is still the speaker. The spouse, conscious of her unworthiness, and ashamed of her former sins, her remaining depravity, and the imperfection of her present services, had hidden herself "in the clefts of the rock," or in some retired place, as declining his gracious invitation. 'Thou that art ashamed of thy sins, come and show thyself unto me.' In this is represented a mixture of humility and unbelief, common in the experience of true but unestablished believers. Yet Christ speaks to her as his dove, gentle, harmless, loving, and faithful; and urgently invites her to come forth: for he took great delight in her, as a true penitent; he deemed her countenance comely, and was well pleased to behold it; and her voice sweet, and delighted to hear it, when employed in confession, prayer, and grateful praise.—Some, however, understand the verse, of the church, or believers, fleeing from persecution, into the most retired places: (as the dove flees into the recesses of the rock from the birds of prey;) yet there encouraged to present her worship, as assured of the tender affection and gracious acceptance of her beloved,

though despised and hated by the world.—The faithful and loving dove is an apt emblem of the true church, as espoused to Christ; and by her conformity to him, through the sanctification of the Spirit, she is well pleasing in his sight (*Marg. Ref. See on Note, 1:8. Notes, 5:2. 6:8, 9. Ez. 33:20-23. Prov. 15:8, 9. Dan. 9:18-23. Acts 9:10-14, v. 11. 1 Pet. 3:8-12.*)

V. 15. The new convert had before been represented as a vine with tender grapes: (13) and the foxes, it seems, used to injure the vines, and destroy the grapes by trampling on them. 'Foxes ... are observed by abundance of authors, to love grapes, and to make great devastations in vineyards. Inasmuch that Aristophanes ... compares soldiers to foxes, spoiling whole countries, as they do vineyards. ... I require all those that act by authority from me, and to whom I have committed the care of my church, to use their early diligence to discover and confute the sophistry of deceivers, who craftily insinuate their false doctrines into weak and incautious souls, and thereby seduce those who are newly converted, and but infirm in the faith.' *Bp. Patrick.*—False prophets are, by Ezekiel, compared to foxes; and, in many particulars, false teachers and heretics resemble this artful creature. (*Note, Ez. 13:1-4, v. 4.*) Yet the inroads which they make on the church, and the destruction which they occasion, seem too formidable to be described by young foxes; and those who consider the verse as exclusively a command of Christ to his servants, to oppose heretics, appear reduced to some difficulty to exclude the idea of persecution.—Perhaps, in general, it is a caution against every thing, however plausible, or considered as a small matter, which tends to hinder the prosperity of the church and the fruitfulness of believers, and against heresy in particular. Whatever wastes time, squanders money, or engrosses a large share of attention, and tends to the neglect of the means of grace, is of this kind: and even when the pursuit, or study (such as of music, painting, and various other things of the same nature,) is not directly criminal in itself; it spoils the vine, and mars its tender grapes, with the unsuspected subtlety of the fox. The first rising of sinful thoughts and desires, and the beginnings of those trifling pursuits, are like "the little foxes," which, if not taken, will spoil the vines. Trifling visits, which waste much time, incur expense, put the mind out of frame for devotion, and intrude on the hours that should be employed in meditation, self-examination, searching the Scripture, and secret prayer, are peculiarly injurious in this respect: and no good can arise from such unnecessary intercourse with worldly people; or with superficial professors of the gospel, whose company is still more prejudicial. Specious deviations from the truth, which make a little allowance for the pride, avarice, vanity, or indolence of our hearts, and admit of some measure of conformity to the world, and to the discourse of those who are ever asking, What harm is there in this, or in that? or, What need of this or that measure of diligence? are little foxes, which spoil the vines: and which must be taken and removed out of the way, by private Christians and public teachers, who desire to be, or to see their people fruitful branches of the living Vine. Even lawful and needful pursuits and recreations, when attended with excess or in expediency, "choke the word and it becometh unfruitful;" "for our vines have tender grapes." (*Notes, Rom. 15:17-20. 2 Thes. 3:10-15. 2 Tim. 2:14-18. 2 Pet. 2:1-3.*)—This caution, (whether of the Bridegroom, or the attendants,) must be allowed to come in very abruptly if our attention be fixed on the external arrangement of a dramatic dialogue.

V. 16, 17. The spouse here again speaks, as one assured that Christ and all his blessings are become her's by faith; of which her love to him, and her unreserved surrender of herself to be his, devoted to his service, in body and soul, formed the sure evidence: and she rejoices in experiencing that he takes pleasure in visiting and communing with his people, who resemble him in lowliness and purity, and in feeding them in the green pastures of his ordinances; and she prays that he will continue to favour her with those

CHAPTER III.

The Spouse relates the pains she took to recover the company of her Beloved; her success, and her care not to lose his precious presence, 1-5. Her companions admire her zeal and heavenly affections, 6. All the company unite in admiring the glory of the Beloved, 7-11.

BY night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

3 The watchmen that go about the city found

a Ps. 44. 6, 22-24. 63:6-8. 77:2-4. Is. 26:9. b 1:7, 5:8. John 21:17. 1 Pet. 1:8. c 5:6. Ps. 140:1, 2. Is. 5:6. Luke 13:24. d 5:5. Is. 64:7. Jon. 1:6. Matt. 26:40-41. Rom. 13:11. 1 Cor. 15:34. Eph. 5:14. e Prov. 1:20, 21. 8:3, 34. Luke 14:21-22. f Is. 22:1, 2. 42:7-9. 43:5-6. 77:1-9. g 5:7. Is. 21:6-8, 11, 12.

visits, "till the day break, and the shadows flee away." This may refer to the shadows of the Mosaic dispensation, which were dispelled by the breaking of the gospel day, and the rising of "the Sun of Righteousness;" or to the darkness and shadows of our state on earth, which will shortly be changed for heavenly light and substantial felicity. The word *Bether* signifies *Division*; (*marg.*) and may intimate the removal of every thing, which now divides our souls from Christ, or excludes us from the beatific division. (*Marg. Ref. Notes*, 8, 9, 17, 46, 63, 8:13, 14. Ps. 48:14. 73:23-28, vv. 25, 26. 1 Pet. 1:8, 9, 2. 2 Pet. 1:19. 1 John 4:19.)

PRACTICAL OBSERVATIONS.

V. 1-7. The most distinct, and apparently opposite excellences, centre in our divine Redeemer; and he appears as glorious in his deepest abasement and sufferings for us, and in his condescending communion with us, as in his essential majesty and holiness. His people also are excellent, in proportion as they are conformed to him: and the small degree in which the meanest believer on earth resembles Christ, renders him more honourable and amiable than the most accomplished unbeliever; even as the lily is preferable to the prickly thorn. We should, however, remember among whom we dwell, expect to be injured by them, and endeavour to suffer with meekness.—The believer, as his judgment matures, will admire the whole and every part of the Redeemer's character; but he is commonly first attracted by perceiving the suitableness and preciousness of the fruits of his mediation. None of those eminent persons, whose characters and exploits are celebrated by historians, orators, and poets, can pretend to heal a wounded conscience, or a broken heart; or to deliver a trembling sinner from the wrath of God and the power of Satan. They may be stately as the cedars of Lebanon; but the lowly Jesus, whose merits and grace bring relief in the hour of deep distress, is unspeakably more lovely in the eyes, and precious to the heart, of the true Christian. Every time that he finds deliverance from guilt, fear, temptation, and distress, by faith in his name; and every experience of the sweetness of "peace and joy in believing," and of the hope and comfort which the Spirit of adoption communicates, increases his love to the Author of his eternal salvation.—Let us then come and "sit down under his shadow," and abide there: we shall find great delight in so doing, and "his fruit will be sweet to our taste;" for none despise these joys but those who never experienced them, and who have no desire after them, through their eager pursuit of the vanities of the world. The Lord Jesus has prepared the feast, by the sacrifice of his death upon the cross; (*Note*, Is. 25:6-8.) and his ordinances are appointed, that we may in them partake of it: and the same love which allures us to him, and protects us in communing with him, animates us to venture and suffer for his sake; and with that banner before our eyes, or over our heads, we shall valiantly encounter and surely overcome all our enemies. In proportion as we relish heavenly consolations our longings after them will increase; and earth would become intolerable to us, were we not stayed with those cordials and first-fruits of glory until our course be finished. These we should earnestly seek for ourselves and for each other, that we may not faint through the troubles of our way. Even when our consolations do not abound, we have cause to acknowledge, that we have many gracious supports and unmerited mercies from the Lord's presence with us. Nor should we expect uninterrupted comfort on earth; for the Lord will, when he pleases, leave us to feel how miserable and helpless we should be without him: but it becomes us to be careful not to bring this trial on ourselves, by sins and negligences, or to occasion it to others; for, as a small noise will drive away the timorous hart, so a little misconduct will "grieve the Holy Spirit of God," and interrupt our spiritual consolations. We may therefore rather wonder that we have so many precious pledges of divine love, than that we so often mourn and are disconsolate, when we reflect on our own want of watchfulness and circumspection.

V. 8-17. If the Christian so longs for the Lord's manifested presence and love, and receives every intimation of it with such exultation; and if ancient believers so rejoiced in the prospect of his appearance on earth in our nature; how should we anticipate the complete salvation, which will come to our souls at the hour of death, and to our bodies also at the glorious resurrection! For these purposes our Redeemer

me: to whom I said, "Saw ye him whom my soul loveth?"

4 If *was* but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

5 I charge you, O ye daughters of Jerusalem, by the rees, and by the hinds of the field, that ye stir not up, nor awake my love till he please.

[Practical Observations.]

56:10, 62:6. Ex. 3:17. 33:2-9. Heb. 13:17. h John 20:15. i Prov. 8:17. Is. 55:6, 7. Jer. 29:13. Lam. 3:25. Matt. 7:7. k 7:5. Gen. 32:26. Prov. 4:13. Hos. 12:3, 4. Matt. 28:9. John 20:16, 17. l Is. 49:14-18. 54:1-3. Gai. 4:26. m 2:7, 8:4.

will come quickly, and we shall soon be with him, and "see him as he is, and be like him," and share his glory. In the mean time our mortal flesh, as a wall, intercepts our view of him: but his eye is upon us; and every glimpse which we have of him by faith, is intended to render us willing "to be absent from the body, that we may be present with the Lord." If we have experienced the blessed change which takes place in conversion; if we have obeyed the call of Christ, to arise and follow him, and to leave the world and sin behind, that we may enjoy his love; if we have thus found peace of conscience, and joy in the Holy Ghost; and if the blossoms and fruits, (though but tender and green,) of true holiness appear in our lives: we need not fear to follow him through any trials and temptations; nor have we any cause to dread his last call by death, to arise, and come away to the full fruition of his love. Even the unripe fruits of holiness are pleasant unto him, whose grace has produced them: and when we are humble, and ashamed of our services, he will approve and commend them. But we should not allow unbelief to tarnish our self-abasement: our Lord accounts that countenance comely which is furrowed with tears of godly sorrow, and those prayers sweet which are the language of a broken heart: and the contrite and penitent are always welcome guests at his table, and supplicants at his throne of grace, and should not decline his gracious invitations. Whilst we live here, our desire should be to bring forth plenteously the fruits of righteousness: and careful observers will perceive that the little despised foxes do more harm to the branches of the living vine than the dreaded wild boars. Plausible errors, trivial omissions, compliances, and indulgences, are more general hinderances to our progress and usefulness, than gross transgressions, or distressing temptations: and Satan and his emissaries do us more harm, as subtle, unsuspected deceivers, than as furious persecutors. (*Notes*, Acts 20:29-31. 2 Cor. 11:13-15.) We should then watch against the first occasions and feeble beginnings of evil, and suppress the first risings of sinful inclinations; destroying "the little foxes," before they become capable of important mischief. This circumspect conduct conduces greatly to our full assurance of hope: and when it becomes evident that we love Christ and are his willing people, we may be sure that he is our loving Saviour. (*Note*, 5:9-16.) He will also delight in us, as the lilies that he has planted; and we shall be solaced with his gracious visits, and wait in humble patient hope, till these earthly shadows flee away, and he come swiftly over every separating mountain to take us home unto himself.

NOTES.—CHAP. III. V. 1-5. The circumstances of this narration, (and of one in some respects similar in the fifth chapter,) are so improbable, if applied, in the literal meaning, to the newly espoused queen of king Solomon; that to avoid the difficulty, and to maintain the consistency of a dramatic poem on occasion of Solomon's marriage, it has been considered merely as a *dream* of the spouse. But the narrative gives not the least intimation of this.—Some interpreters suppose, that the spouse seeking her Beloved, "by night, on her bed," denotes a season of darkness and drowsiness, of dim apprehensions, languid affections, and heartless services. Others accommodate it to a season of affliction. "The church, by night, that is, in troubles, seeketh to Christ, but is not incontinently" (immediately) "heard." But perhaps solitude and retired meditation are principally intended; as David "remembered God on his bed, and meditated on him in the nightwatches," which showed the fervency of his love. (*Marg. Ref. a. Notes*, Ps. 43-5, v. 4. 42:6-8. 63:5-7. Is. 26:8, 9.) Yet the circumstance of the spouse not finding her Beloved, till she sought him in another manner, gives some ground to the opinion, that a degree of slackness, and self-indulgence was also intended.—Being, however, alarmed, and grieved at her ill-success, she was excited to more decided endeavours to recover the comforts of communion with him. "The streets, and broad ways of the city," seem rather to imply earnestness in all the means of grace, in which sweet communion with the Lord should be sought; than to mark the distinction between public, social, and private duties. Thus the spouse is represented as seeking her Beloved in every part of the city. But still she did not succeed for a time; since it was proper that she should be further humbled, proved, and quickened.—She therefore next applied to the watchmen, that went about the city, who in this place denote the prophets and faithful ministers of religion, who could give

6 ¶ Who is *this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?*

7 Behold this bed, which is Solomon's; *three-score valiant men are about it, of the valiant of Israel.*

8 They *all hold swords, being expert in war; every man hath his sword upon his thigh, because of fear in the night.*

o 8:5. Jer. 2:2. 3:12. Rev. 12:6,14. o Ex. 13:21,22. Joel 2:29-31. Acts 2:18-21. Col. 3:12. p 1:5. 4:12-14. 5:5,13. 2 Cor. 2:11-16. Phil. 4:18. q 9. marg. 1:16. r 1 Sam. 8:16. 14:22. 2:1. 1 Kings 8:22. 14:27,28. Heb. 1:14. s Ps. 45:3. 149:5-9. Eph. 6:16-18. t 1 Neh. 4:21,22. 1 Thes. 5:6-8. * Or, a bed. 7. 2 Sam. 28:5. Rev. 14:6. u Ps. 87:3. 1 Tim. 3:15,16. Rev. 3:12. x Rom. 5:8. Eph. 3:

proper directions to distressed souls, and earnest inquirers after the Saviour. But upon opening her case to them, and inquiring whether they had seen, and could direct her to her Beloved, she did not receive immediate satisfaction. "This may intimate, that we must not rest, in any means, but apply immediately to Christ, by faith and prayer, if we would succeed. At length, however, perhaps through their direction and counsel, she found her Beloved, and then she "held him, and would not let him go," being afraid of losing the comfort of his presence; "until she had brought him into her mother's house, &c." The church at large may be called the mother of believers; the public ordinances are the chambers, in which they are born of God: and the Spouse, bringing her Beloved into this house and these chambers, may signify the believers open profession of his faith, and joining himself to the Lord and his people; with a declaration, expressed or implied, of his intention to walk with them in love and holy obedience. Those of old, who were born Israelites, and circumcised in infancy, did this by a constant attention to all their sacrifices and sacred solemnities: and the Lord's supper especially answers this purpose to Christians.—The Spouse, being now happy in communion with Christ, renews the charge before given to the daughters of Jerusalem. (Note, 2:7.)

'I charge you all, ye earthly toys,
Approach not to disturb my joys;
Nor sin nor hell come near my heart,
Nor cause my Saviour to depart.

Nor let a motion, nor a word,
Nor thought arise to grieve my Lord.' Watts.

(Marg. Ref. Notes, 5:2-8. Gen. 32:26. Prov. 1:20-23. Is. 55:6,7. Jer. 29:11-14. Hos. 12:3-6, vv. 3,4. Rom. 13:11-14. Eph. 4:30-32. 5:8-14, v. 14. Heb. 13:7,8.)

V. 6. These seem to be the words of "the daughters of Jerusalem," expressing their admiration at the zeal and fervent love of the Spouse. They inquire "who is this, that cometh out of the wilderness;" perhaps alluding to the wilderness through which Israel passed, and from which they went up to possess the promised land. But a wilderness is a known emblem of this vain world: the believer comes out of it, when he renounces its friendship, and is delivered from the love of it; and when he leaves its sinful pleasures and pursuits, and refuses compliance with its customs and fashions, that he may seek happiness in communion with God through Jesus, Christ. (Marg. Ref. n. Notes, 4:8. 8:5. Ps. 63:1-4. 107:1-7. Jer. 2:2-6. 31:2. Rev. 12:5-6.)—"Pillars of smoke" ascended towards heaven, whilst the sacrifices were consumed on the altar of burnt-offering; and sweet gums and spices of the merchant were burnt upon the golden altar of incense. This may represent the lively affections, and fervent prayers and praises, and other spiritual sacrifices of believers, ascending to heaven before God, through the atonement and intercession of Christ (Marg. Ref. o, p. Notes, 1:12-14. 4:12-14. 5:5,6. Ex. 13:21,22. 30:34-38. 2 Cor. 2:14-17. Phil. 4:14-20, v. 18. Heb. 13:15,16. 1 Pet. 2:4-6.)—The last clause may be rendered, "*more precious than all the powders of the merchant.*" Gold dust might be one of these powders.

V. 7, 8. The Spouse seems to call on her companions, not to admire her feeble graces and imperfect services; but to behold her Beloved. As the bed and bedchamber of Solomon was guarded by a number of well-armed soldiers, lest he should be disturbed or assaulted in the night: so a guard of angels continually protects the church from the assaults and terrors of her enemies, in the darkest hours, whilst she maintains communion with her Beloved; yea, the Lord himself is her Keeper by day and night. "Behold the love which the great King hath to her, having prepared all things for her reception into society with himself: of whose royal person and happiness, Solomon himself, in all his glory, is but a figure.... Valiant persons... encompass him night and day;... but are not comparable to the power and force and multitude of that heavenly host, which secure the church in her enjoyments, and take care of her continual safety." Bp. Patrick.—This supposes the verse to be a continuation of the admiring language used by the daughters of Jerusalem, concerning the zeal and happiness of the spouse. (Marg. Ref. Notes, 1:17. 18. Neh. 4:19-22. Ps. 45:3-5. 91:1-13. 121:3-8. Rom. 8:32-39. Eph. 6:10-13. Heb. 1:13,14.)

V. 9, 10. Here Solomon is the type of Christ, the King of Israel, and our Prince of Peace. The chariot of cedar, or

9 King Solomon made himself 'a chariot of the wood of Lebanon.

10 He made *the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem.*

11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

18,19. Rev. 1:5. y 7:11. Heb. 13:13. z 1:5. 2:7. Ps. 9:14. 48:11. a Is. 9:6. Matt. 12:42. Phil. 2:9-11. Heb. 2:9. Rev. 19:12. b 8:5. Col. 1:18. Rev. 5:9. 10. c Is. 62:5. Jer. 2:2. Hos. 2:19,20. Rev. 19:7. d Is. 53:11. Jer. 32:41. Zeph. 3:17. Luke 15:7,23,24,32. John 15:11.

carriage, which Solomon had made, for himself and his royal spouse to appear in publicly, may mean the gospel of Christ; or the everlasting covenant, which he has mediated in our behalf, in which his glory and our felicity are united the "pillars of silver" may denote the precious promises, and engagements, which are the support and ornament of this covenant, and the security of all believers; "the bottom of gold," and "the covering of purple," may mean the rich blessings and royal privilege conferred on every believer: and "the midst thereof being paved with love," shows that all these blessings spring from the love of God in Christ Jesus to fallen sinners, "according to the eternal purpose, which he hath purposed in himself;" and centre in it. "What is this to the wonderful love of God, and to the riches of his grace, in his great and precious promises, ... which the gospel calls us not only to behold but to enjoy?" Bp. Patrick. (Marg. and Marg. Ref. Notes, 2 Sam. 23:5. Ps. 45:3-5. 87:3. Is. 55:1-3. Rom. 5:6-10. 8:32-39. Eph. 3:14-19. 1 Tim. 1:12-16. 1 John 3:1-3. 4:9-12. Rev. 1:4-6.) The clause rendered "for the daughters of Jerusalem," may mean "by or from, the daughters of Jerusalem." Solomon's chariot was adorned by their needlework, and the figures, whatever they were, wrought by them, are no unapt emblem of Christians "adorning the doctrine of God their Saviour in all things." (Note, Tit. 2:9,10.)

V. 11. This verse contains the most express allusion to the marriage of Solomon, of any in the whole book: but it is not said whether to Naamah the Ammonitess, his first wife as far as we know, or to Pharaoh's daughter, or to some other of his wives. (Preface. Notes, 1:2. 1 Kings 3:1. 14:21.) It seems that it was customary in ancient times, for the bridegroom, or bride, or both, to wear a nuptial crown; and it may be supposed that Solomon's on such a joyful occasion, would be very magnificent. It was put on his head by his mother Bathsheba.—"O ye daughters of Zion, ... look upon king Solomon, as he sits solemnly crowned in the day of his greatest royalty and triumph; and compare his highest pomp with the divine magnificence of my Saviour, in that day when his blessed marriage shall be fully perfected above to the eternal rejoicing of himself and his church, and see whether there be any proportion between them." Bp. Hall.—When the sinner finds "peace and joy in believing," and makes an open profession of his faith and love; especially when large multitudes thus join themselves to the Lord, (as was the case on the day of Pentecost;) the happy season may be called the day of the heavenly Bridegroom's espousals, and "the day of the gladness of his heart:" for espousals are not a secret transaction; but the recognition, before proper witnesses, or publicly, of the mutual consent of the two contracting parties to be united in marriage. (Marg. Ref. c. Notes, Is. 61:10,11. Jer. 2:2,3. Hos. 2:18-20. 2 Cor. 11:6, v. 2,3. Rev. 19:1-8. 21:1-4.) The church is the mother of Christ, as to his human nature, that is, he was born within the church; and she crowns him, when, through ordinances administered in her, sinners are converted, and believers thus espoused to him. Then his power and grace are displayed; he "sees of the travail of his soul," and the purchase of his blood, "and is satisfied;" and these are the trophies and monuments of his glorious victories, over the world, sin, Satan, and death. Angels in heaven rejoice over one penitent sinner; saints on earth rejoice and celebrate the Redeemer's praises, when this event is made known to them: he himself rejoices over the redeemed sinner, as "in the day of the gladness of his heart;" and the daughters of Zion, (every one who is disposed to seek this salvation,) should go forth to behold these things; that they may be encouraged to believe and to make profession of their faith, by observing how gloriously our King appears in saving sinners. (Marg. Ref. y-b, d. Notes, 8:5. Is. 53:11,12. 62:1-5, v. 5. Zeph. 3:14-17. Luke 15:3-10. P. O. 1-10. Notes, Phil. 2:9-11. Heb. 12:2,3.)

PRACTICAL OBSERVATIONS.

V. 1-5. Remaining sinfulness, the snares of Satan, and the fascinations of the world, may hull even true believers into comparative negligence; yet, if indeed Christ be our Beloved, we shall not utterly intermit our search of him. If, however, at any time our affections become cold, and our attendance on ordinances remiss and unfrequent, it is salutary for us to lose our assurance, and to be distressed with fears and doubts. This gentle rebuke of our folly and ingratitude, which merit far severer punishment, is intended

CHAPTER IV.

Christ commends the comeliness of the spouse by various similes, invites her to accompany him, and shows the warmth of his affection; 1-15. The Spouse desires supplies of divine influences, to invigorate her holy affections, 16.

BEHOLD, "thou art fair, my love; behold thou art fair; *thou hast doves' eyes* within thy locks: *'thy hair is as a flock of goats, that 'appear from 'mount Gilead.*

a 9:10. 1:5, 7. 2:10, 14. Pa. 45:11. 2 Cor. 3:18. h 5:12. Matt. 11:29. Phil. 2:3-5. c 5:11. 6:5, 7. 7:5. "Or, at of, &c. d Num. 32:1-30. e 6:6. Jer. 15:16. J. hu 15:7. Col. 1:4-6. 1 Thes. 2:13. 2 Pet. 1:5-8. 1 J. 1:9, 2:2. [Joan. 7:13-14. g 11. 5:13, 16. 7:9. 1 s. 37:30. 45:2. 119:13. Prov. 10:13, 21. 15:21-24. Mat.

to excite us to seek him more earnestly; nor can a true believer deliberately rest in any thing short of the enjoyment of the love of Christ. When we are stirred up to use diligence, in attending on all the means of grace, yet do not immediately succeed, the delay should not discourage, but humble us; and lead us to closer self-examination, and more frequent and earnest prayer: nor can either new converts, or returning backsliders, expect to find peace and comfort in any other way.—Those who are troubled in mind, should open their case to the faithful and experienced watchmen of the holy city, and desire their assistance in seeking Christ and the joy of his salvation: but such as are not experimentally acquainted with him themselves, cannot point him out to others.—We should use, but not depend on, instruments and means; and though the Lord will prove our faith and love; yet he will be found of all who seek him with humble and persevering diligence. Days, weeks, months, nay years, of sorrowful waiting, will soon be compensated by the joy of having found him whom our souls love: and not only will that joy be proportioned to our desire after his favour, and our regret for having forfeited the comfort of it; but our future watchfulness will be increased in the same measure.—We should inform all, who fear God, "what he hath done for our souls;" that they may praise him on our account, and be encouraged by our example: and we should aim, by every means, to bring others to partake of our privileges and comforts. Our faith ought to be declared by an open confession: and when we find our hearts enlarged in joy and gratitude, we should not delay joining ourselves to the Lord and his people, at his table; that we may have the benefit of Christian communion, and of the prayers and counsels of our brethren. And we should still call upon ourselves and each other, to beware of grieving our holy Comforter, and provoking the departure of our Beloved.

V. 6-11. Lively Christians, leaving the world and sin behind them, and setting their affections on things above; offering the spiritual sacrifices of prayer and praise, with fervent love, joy, and gratitude, through the influences of the Holy Spirit; and presenting every service through the mediation of Christ, form a lovely and edifying sight. Such persons adorn the gospel, and often convince inquirers and undecided persons, that there is an excellency and happiness in religion, which cannot be attained without great diligence. But the believer will never think highly of himself; and will always direct those who notice him, to "look unto Jesus" and his glory and grace: and the more we rejoice in his "unsearchable riches," the greater earnestness shall we express in recommending them to others. In this respect our love is without selfishness; as we know that there is sufficient to enrich and felicitate all who come, be they ever so numerous.—The protection and security, arising from armed and valiant guards, are a feeble shadow of the peace and safety of those who trust in the Lord: and if our minds were always "stayed upon him," and communing with him, we should not fear in the darkest night of temptation, or even in the gloomy hour of death. (*Notes*, Ps. 23:4. 94:11, 12. Is. 26:3, 4. 50:10, 11.) Blessed be God for the everlasting gospel of our King of righteousness and peace; for the precious promises and inviolable security of the new covenant; for the rich and royal privileges to which believers are now admitted, and are taught hereafter to expect; and especially for that unfathomable love, from which they proceed. May that "love constrain us to live to him, who died for us and rose again," and "to love one another with a pure heart fervently." And blessed be God that, whilst believers may know, that he has "loved them with an everlasting love," and will never leave them nor forsake them: sinners may be assured, "that every one that seeketh fineth." No affectionate bridegroom so rejoices over his bride, on the day of his espousals, as the Lord Jesus rejoices over the poor sinner, who comes to trust in his mercy and salvation. Nor did ever Solomon appear so glorious, when arrayed in royal majesty, with a crown of pure gold upon his head; as our Redeemer does, when converted sinners acknowledge their obligations to him, and join themselves unto his people. This is the crown which he most values! Poor, dejected, trembling sinner, go forth, and behold him, how he is glorified, and how he rejoices in saving the meanest and the vilest; and be encouraged to hope that he will be glorious in saving thee also, as drawn and taught to seek and long for his salvation.

NOTES.—CHAP. IV. V. 1-5. By the spouse, as here addressed by her Beloved, with most tender affection and high commendations, we may understand either individual

2 Thy "teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one beareth twins, and 'none is barren among them.

3 Thy lips are like a thread of scarlet, and thy speech is comely: 'thy temples are like a piece of a pomegranate within thy locks.

4 Thy 'neck is like the tower of David, builded

12:35. Luke 4:22. 2 Cor. 5:18-21. Ep. 4:29. Col. 3:16, 17. 4:8. h Lev. 14:4, 6. 49-52. Num. 4:8. 19:6. Josh. 2:18. Heb. 9:19. i 6:7. Gen. 32:10. Ezra 9:6. Est. 16:63. k 1:10. 7:4. 2 Sam. 22:51. Eph. 4:15, 16. Col. 2:19. 1 Pet. 1:5.

believers, or the church collectively: and the induction of several particulars, may show in general, that the church and the believer partake of every kind of spiritual excellency; though we may not be able satisfactorily to apply the several allusions. The "doves' eyes within her locks," may denote the modesty with which believers conceal their good works, which spring from holy and gentle love: or the chaste eyes shaded by locks of hair, may mean an indisposition to gaze abroad, and an unwillingness to be gazed on. The "hair like a flock of goats that appear from mount Gilead," which are noted for their orderly following the he-goat, may signify the believer's intelligent profession of faith, and his regular conversation, the result of sound knowledge and judgment. (*Marg. and Marg. Ref. a-d. Notes*, 1:9, 10. 5:10-16, v. 11. 6:5-7, v. 5. 7:5. Phil. 2:1-4, 5-8, v. 5.) "The teeth," which prepare the food for digestion, being compared to "a flock of ewes, newly washed," or after they are shorn, each accompanied by two lambs, &c. may denote the believer's tearable disposition, his regular attendance on instruction, and its beneficial effect upon his conduct, rendering him very fruitful in good works. But some apply this to the ministers, who prepare the spiritual food for the nourishment of the church; and to the harmony and purity of their doctrine, and its efficacy in the conversion of sinners, and the sanctification of believers. (*Marg. Ref. e, f. Notes*, 6:5-7, v. 6.) The "lips like a thread of scarlet, and the pleasant voice," evidently mean the profitable improvement of the gift of speech, in edifying conversation, in preaching the gospel, and in worshiping God. (*Marg. Ref. g, h. Notes*, 5:10-16, v. 13, 16. Ps. 37:29-31. 45:2. Prov. 15:4. 25:11, 12. Is. 50:4. Eph. 4:29. Jam. 3:3-12.)—The "temples, like a piece of pomegranate, within the locks," may be interpreted of humiliation before God, for defects or sins that he alone sees; or, of the modesty, as well as prudence, with which ministers should attend their work; or of those excellences in the church and the believer, which Jesus Christ peculiarly approves, but which are concealed from the view of the world. (*Marg. Ref. i. Notes*, 6:5-7. Ps. 45:13-15. 1 Pet. 3:1-4.)—"The neck," which unites the head and the body, is commonly explained to mean *faith*, by which the union of believers with Christ our Head is formed; and which is a shield, to ward off and quench the fiery darts of the wicked one; and which puts the soul under the Lord's protection, as in a well-fortified and defended tower. (*Marg. Ref. k-m. Notes*, 7:4. 1 Kings 10:15, 16. Eph. 4:14-16. 6:14-17, v. 16. Col. 2:18, 19.)—"The two breasts, like two young roes, &c.," if we accommodate them to the believer, may denote simplicity of affection for Christ, and the delight, which Christ reciprocally takes in him; as the husband in the affections of the wife of his bosom; or the connexion that there is in the distinct exercises of spiritual graces, which are as twins; and the idea of young roes, which feed among the lilies, may denote conformity to Christ, who is thus described. (2:16.) The believer delights in communion with Christ and his people, as he delights in them. But the two breasts, applied to the body of the church, may also denote the two Testaments, or the writings of the prophets and apostles, those "breasts of consolation," which are pleasant as the young roes, and twins in doctrine; whence ministers deduce all their instructions; whence converts, as new-born babes, draw the "sincere milk of the word that they may grow thereby;" and established Christians not only deduce continual improvement, but learn those things, which they usefully communicate to others. (*Marg. Ref. n, o. Notes*, 7:6-8. 8:1, 2, 8, 9. Prov. 15:19-15. Is. 66:10-14. 1 Pet. 2:1-3.) Some of these expressions do not seem aptly descriptive of feminine beauty: and I take it for granted, that they have a spiritual meaning, though far from being confident that the exact import of each allusion is pointed out. But these seem the more probable opinions which have been formed on the subject.

V. 6. "The mountain of myrrh, and the hill of frankincense," may mean the mountain on which the temple was built and where the incense was burnt, and where the people at the same time worshipped the Lord. This was his peculiar residence, where he would "wait to be gracious" till the shadows of the legal dispensation were dispersed, by the breaking of the gospel-day, and the rising of "the Sun of Righteousness;" and thither believers resorted to meet him in his ordinances. (*Marg. and Marg. Ref. p, q. Notes*, 2:16, 17. Hos. 5:15. Mal. 1:9-11, v. 11. 4:2-6. John 4:21-24.) At present he dwells in human nature, and is gone into the true holy place, to present the worship of his people before the throne, with the incense of his intercession: and though

for 'an armoury, whereon there 'nang a thousand bucklers, all shields of mighty men.

5 Thy 'two breasts are like two young roes that are twins, which 'feed among the lilies.

6 Until the day 'break, and the shadows flee away, I will get me 'to the mountain of myrrh, and to the hill of frankincense.

7 Thou art 'all fair, my love; *there is no spot in thee.*

[Practical Observations.]

8 ¶ Come 'with me from Lebanon, *my spouse*, with me 'from Lebanon: look from the top of Amana, from the top of 'Shenir and Hermon, 'from the lions' dens, from the mountains of the leopards.

9 Thou hast 'ravished my heart, 'my sister, 'my spouse; 'a thou hast ravished my heart 'with one of thine eyes, with 'one chain of thy neck.

10 How fair is thy 'love, my sister, 'my spouse!

Neh. 9:19. m 2 Chr. 9:15, 16. 12-9. n 1:13. 7:3, 7. 8:1, 10. Prov. 5:19. Is. 66:10-12. 1 Pet. 2:2. o 2:16. 6:3. p 2:17. Mal. 4:2. Luke 1:78. 2 Pet. 1:19. 1 John 3:3. Rev. 22:16. q Heb. breathe. r Ex. 30:24. 30:23-26. 37:29. Deut. 12:5, 6. Ps. 65:15. Is. 2. Mal. 1:11. Luke 1:10. Rev. 5:8. r 1. 5:16. Num. 24:5. Ps. 45:11, 13. Eph. 5:25-27. Col. 1:22. 2 Pet. 3:14. Jude 24. Rev. 21:2. e 2:13. 7:11. Ps. 45:10. Prov. 9:8. Col. 1:25. Col. 3:1, 2. t Deut. 3:25. u Deut. 3:9. Josh. 12:1. x Ps. 76:1, 4. y Or, taken away. y 10:12. 5:1, 2. Gen. 20:12. Mal. 12:50. 1 Cor. 9:5. Heb. 2:11-14. z 3:11. Ps. 45:9. Is. 54:5. u 2. 5. Ez. 16:8. Hos. 2:19, 20. John 3:29. 2 Cor. 11:2. Rev. 19:7, 8. 21:2, 10. o 6:12. 7. 5:6, 10. Prov. 5:19, 20. Zeph. 3:17. b 1:15. 6:5. c 1:10. d Heb. loves. 1-2. marg. d 1:2, 4. e 1:3, 12. 3:6. 5:5. 2 Cor. 1:21, 22. Gal. 5:22, 23. Phil. 4:18. Rev. 5:8. f 3. 5:13. 7:9. Ps. 71:14, 23, 24. Prov. 16:24. Hos. 14:2. Heb. 13:

Christ in respect of his human nature, is absent from his church on earth, and will continue to be so, till the heavenly day break, and these earthly shadows flee away; yet in heaven he is maintaining our cause, and he is *spiritually* present in his ordinances, and with his people; as he said, when he ascended, "Lo, I am with you always, even unto the end of the world. Amen." (Notes, Matt. 18:19, 20. 28:19, 20. Heb. 9:24-28.)

V. 7. "Thou art exceeding beautiful, O my church, in all parts of thee: for all thy sins are done away, and thine iniquity is covered; and lo, I present thee to my Father, without spot, or wrinkle, or any such deformity. Eph. 5:27." *Bp. Hall*.—The apostle, however, in the passage alluded to, evidently intended the perfect sanctification of the church, when admitted into the heavenly state, which is the completion of her sacred union with her Beloved.

Defiled and loathsome as we are,
He makes us white, and calls us fair;
Adorns us with that heavenly dress,
His graces, and his righteousness." *Watts*.

(Marg. Ref. Notes, 1-5. 1:8. Ps. 45:9-11. Eph. 5:22-27, vv. 26, 27. Col. 1:21-23. Jude 22-25, v. 24.)

V. 8. "Christ promiseth his church, to call his faithful from all corners of the world."—Here now begins a new representation; as appears by this, that the style wherein the Bridegroom speaks is altered; she who hitherto hath been called his *love* or *friend*, hence now called his "spouse," and never before, though very frequently in the following part of the song. . . . We may look upon this as a description of the church, coming out of the state of persecution, and receiving greater testimonies of her Saviour's love than ever. For, coming from the top of high mountains, where there were lions' dens, and where leopards inhabited, cannot well signify any thing else, than coming from places where they were in danger to be devoured by their persecutors. . . . As Senir and Hermon were parts of the same mountain; so Amana was a part of Libanus; . . . and though the lower parts of this mountain, Libanus, were very pleasant; yet the top of it, which is here spoken of, was horrid, and inhabited by wild beasts." *Bp. Patrick*.—The original is future, not imperative; and implies, not merely an invitation, but also a promise, that the true church shall be brought out of every scene of danger and suffering, to the enjoyment of consummate felicity in the presence and full favour of her Beloved. (Marg. Ref. Notes, 2:10-14. Ps. 45:9-11. 76:4. Is. 35:8-10. 2 Cor. 6:14-18.) In what sense could Pharaoh's daughter be called to come to Solomon, *after their espousals*, from the horrid tops of these mountains? And what had she, even before her marriage, to do, either on the savage wilds of Lebanon, the northern boundary of Canaan; or on the top of Hermon, to the east of Jordan?—Egypt lies southwest of Canaan.

V. 9. Christ here expresses the vehemency of his love to his church. He calls her his "sister," as well as his "spouse;" (10:12.) he bears our nature as the Son of man, and he makes us partakers of the divine nature, as the children of God. His spouse had "ravished," or taken away, "his heart, with one of her eyes;" that is, by looking to him, in the simplicity of faith and love; and "with one chain of her neck," or by every exercise of those harmonious graces, and practice of those holy duties, which are the ornament of the believer and of his profession. (Marg. and Marg. Ref. Notes, 1:10, 15. 5:1, 2. 6:5-7, v. 5. Matt. 12:46-50, v. 50. 1 Cor. 9:4, 5. Heb. 2:10-13. 2 Pet. 1:5-7.)

V. 10. The believer's holy love to Christ and to his people.

Vol. II.—51

"how much better is thy love than wine! and the smell of thine ointments than all spices!"

11 Thy 'lips, O *my spouse*, drop as the honey comb; 'honey and milk are under thy tongue and 'the smell of thy garments is like the smell of Lebanon.

12 A 'garden 'enclosed is my sister, *my spouse*; a spring shut up, a fountain 'sealed.

13 Thy plants 'are an orchard of pomegranates, with 'pleasant fruits; 'camphire, with 'spikenard.

14 Spikenard and saffron; 'calamus and 'cinnamon, with all 'trees of frankincense; myrrh and aloes, with all 'the chief spices:

15 A 'fountain of gardens, a 'Well of living waters, and 'streams from Lebanon.

16 'Awake, O north wind; and come, thou south; blow upon my garden, *that* 'the spices thereof may flow out. 'Let my Beloved come into his garden, and eat his pleasant fruits.

15. g 5:1. Prov. 24:13, 14. Is. 7:15. h 10. Gen. 27:27. Ps. 45:8. Hos. 14:7. 1:6. 2:11. Prov. 5:15-18. Is. 58:11. 61:10, 11. Jer. 31:12. Hos. 6:3. 1 Cor. 6:13, 19. 20. 7:34. Rev. 21:27. s Heb. garned. k 2 Cor. 1:22. Eph. 1:13. 4:30. Rev. 7:3. 16:11. 7:12. 8:2. Ps. 92:4. Ec. 2:5. Is. 50:21. 61:11. John 15:1-3. Phil. 1:11. m 6:2. n Or, express. 14. n 1:12. Mark 14:3. John 12:3. o Ex. 30:23. Ez. 27:19. p Prov. 7:17. Rev. 18:13. q 6. Num. 24:6. r 6:2. Gen. 43:11. 1 Kings 10:10. 2 Chr. 9:9. Mark 16:1. s 12. Ec. 2:26. t Ps. 36:8. 9. 46:4. Jer. 2:13. 17:13. John 4:14. 7:38. Rev. 22:1. u Jer. 18:13, 14. x 1:4. Ec. 1:4. Is. 51:3-11. 64:1. Ez. 37:19. John 3:8. Acts 2:13. 4:31. y 15:14. 7:12, 13. 2 Cor. 9:10-15. Phil. 1:9-11. Col. 1:9-12. 1 Thes. 2:12, 13. He. 13:20, 21. 2 Pet. 3:18. z 5:1. 8:12. Matt. 26:10, 12. John 15:8. Rom. 15:17. 1 Pet. 2:5, 9, 10.

ple, is highly valued by him: he greatly delights in it, as the fruit of his own Spirit, and the reflection of his own image. As believers prefer the love of Christ to all earthly joys; so Christ prefers their love and grace, to all the 'sacrifices and incense of the temple, to the choicest productions of the whole earth, and to the most admired characters which have inhabited it. (Marg. and Marg. Ref. Notes, 1:2, 4. 3:6. 1 Cor. 13:1-7. 2 Cor. 5:13-15. Gal. 5:1-6, v. 6. 22-26, vv. 22, 23. 1 John 4:7, 8, 13-17.)

V. 11. The prayers, praises, thanksgivings, open profession of the truth, and pious conversation of believers, with the faithful and zealous preaching of ministers, are pleasant to the gracious Redeemer, as the pure honey that drops from the honey-comb: every expression is to him, as if "honey and milk were under their tongue;" while they speak from the abundance of their hearts; and their whole conduct, whilst they rely on his merits and copy his example, is fragrant unto him above the most delightful spots on earth. (Marg. Ref. Notes, 7:9. Ps. 45:8. 71:22-24. Prov. 16:24. Hos. 14:1-3, v. 2. 4-8. Heb. 13:15, 16.)

V. 12-14. The world is a wilderness: but the church is "a garden," enclosed by divine grace, and stored with every valuable plant, which is well cultured and flourishing. It has within itself a spring, or fountain, whence every part of it is abundantly watered; i. e. the fertilizing influences of the Holy Spirit. But this "spring is shut up," this "fountain is sealed." The world knoweth not these "wells of salvation;" nor can any opposer stop up or corrupt this fountain, or prevent the course of its healing streams. The effects men may perceive, the cause they cannot discover: for the believer's "life is hid with Christ in God." Some by the plants suppose young converts to be intended, and by the enclosing of the garden and spring, the exclusion of the wicked from the sacred ordinances of the Church. The single attachment and fidelity of the true church to him who has espoused him to himself, seems also to be intended. (Marg. and Marg. Ref. Notes, 1:12-14. 5:1. 7:10-13. Ps. 46:4. Prov. 5:15-19. Is. 12:1-3; 4. 31. 41:17-20. 61:10, 11. John 4:10-15. Col. 3:1-4.)

V. 15. These words seem to be spoken by the spouse, rendering to Christ the praise of all the good which he had commended in her. He is "the Fountain," which makes these gardens fruitful; even "a Well of living waters," from whom all heavenly graces flow, (as streams from the declivities of Lebanon,) to water every part of his church.—The church confesseth that all her glory and beauty cometh of Christ, who is the true Fountain of all grace. (Notes, Ps. 36:5-9. Jer. 2:13.)—Many, however, suppose the verse to be a continuation of the preceding commendation; and to imply, that the church is not only pure and pleasant in herself, but so abundantly replenished with gifts and graces, as to be capable of communicating blessings to all around. (Marg. Ref. Notes, John 4:10-15. 7:37-39. Rev. 22:1.)

V. 16. The spouse, considering herself as the garden well watered, planted, and tended, earnestly desires that her graces may be rendered more lively, her spices more fragrant and her fruits more rich and abundant; and she calls upon the wind, (another emblem of the Holy Spirit in his diversified operations,) to blow upon her garden for this purpose. (Marg. Ref. x. Notes, Ez. 37:1-10, v. 9. John 3:7, 8. Acts 2:2, 3.) The north wind may be interpreted of the convincing and humbling effects of the Spirit, which are sharp and unpleasant, but very useful: the south wind is supposed to denote his enlivening and comforting influences, which cause hope, love, gratitude, and zeal to abound in the heart. (Notes, John

CHAPTER V.

Christ visits his garden, expresses his delight in it, and invites his friends to feast with him, 1. The spouse relates her drowsiness and vain excuses, when visited by her Beloved; and that he was withdrawn when she arose to open to him, 2-6. The hard usage she met with from the watchmen, 7. She charges her companions to inform her B. loved that she was sick of love, 8. They inquire after her Beloved; and she describes his manifold excellence, 9-18.

I AM "come into my garden, 'my sister, my spouse: 'I have gathered my myrrh with my spice; I have eaten my honey-comb with my

a 4:16. 6:2, 11. 8:13. Is. 5:1. 51:3. 58:11. 61:11. 66:14. John 14:21-23. b 4:9-12. 8:1. Heb. 2:12-14. c 4:13, 14. Ps. 147:11. Is. 53:11. d Deut. 16:13-17. 26:10-14. 2 Cor. 3:16-10. Pa. 16:3. Is. 23:13. 62:2, 9. 65:13. 66:14. Matt. 25:40. Acta 11:29. 2 Cor. 9:11-15. Eph. 5:18. 1 Thes. 5:3, 9. e Luke 12:4. 15:6. f John 3:29. 15:14, 15. * Or, and be drunken with loves. zech. 9:15-17. f 3:1. 7:9. Dan. 8:18. zech. 4:1. Matt. 25:4, 5. 26:40. 41. Luke 9:32. Eph. 5:

15:6-8. 16:8-11, 14, 15. Rom. 7:14-17. 8:10-13. Phil. 2:9-11. 4:14-20, v. 18. Heb. 13:15, 16.)

'Awake, O heavenly wind, and come
Blow on this garden of perfume:
Spirit divine! descend and breathe
A gracious gale on plants beneath.

'Make our best spices flow abroad
To entertain our Saviour God;
And faith, and love, and joy appear,
And every grace be active here.' Watts.

This she calls for, that her services might be more pleasant and honourable to her Beloved, and ensure to her his constant presence. (*Marg. Ref. y, z. Notes, 12-14. 5:1.*)

PRACTICAL OBSERVATIONS.

V. 1-7. The church of Christ, and every true believer, are not only greatly beloved by him, and regarded with a condescension which cannot be expressed or conceived; but they actually possess great excellency and spiritual beauty, derived from his grace, and forming the reflection of his holiness. The illuminated understanding, the spiritual judgment, the submissive will, the holy affections of love and gratitude, the regulated passions, the blameless conversation, and the unostentatious usefulness of real Christians are very valuable. Their daily exercise of repentance, with genuine sorrow and self-abasement before God, on account of such failures and defects as others think nothing of, and with which he alone is acquainted; their continued dependence on the blood of Christ, and on the promised assistance of the Holy Spirit; their constant opposition to sin; their delight in the word and ordinances of God, and in speaking of his love and grace; and their habitual endeavours to lead others to an acquaintance with their beloved Saviour: these, and other parts of the Christian temper, are very good in themselves, and pleasing to the Lord: and he would have them know how much he approves of them, that they may be encouraged amidst difficulties and temptations, and excited to greater watchfulness, diligence, and gratitude. He would also have the distinction strongly marked between real and pretended disciples; and the mistake of those who imagine that the doctrine of his free salvation tends to laxity in morals, effectually confuted. And when the whole church is considered, and contrasted with the rest of mankind; when the regular administration of divine ordinances, and profession of the sacred truths of God's word; the diligence, faithfulness, holy lives, patient sufferings, and usefulness of true ministers; their continual instruction of the people from the sacred Scriptures of the Old and New Testament, in every thing relating to doctrine and practice; the spiritual worship of numerous individuals and assembled congregations, throughout the earth, all ascending before the throne of God, through his intercession, who is gone before to be our Advocate: I say, when these things are candidly considered, we shall perceive the propriety of the expression, "Thou art all fair, my love, there is no spot in thee." But we must by no means think, that mere professors of any description form a part of this "chosen generation, this peculiar people." The church, of which we speak, consists of those persons, who are "washed, and sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God:" in whom there is "no spot;" no sin unrepented of, unpardoned, or unsubdued; no part which is not beautified with salvation, in a measure which continually tends to perfection. (*Note, Ps. 149:4. P. O.*)

V. 8-16. The Redeemer calls us to forsake earthly objects, and to set our affections on things above, whether he is gone before, and "where he sitteth on the right hand of God." For every scene here below is full of trouble and danger; Satan and his emissaries, go about as lions and leopards, "seeking whom they may devour." (*Note, 1 Pet. 5:8, 9.*) and a proper sense of our situation will not only lead us to a willingness to count all but loss, that we may win Christ; but will reconcile us to his call to depart hence, that we may go to be with him in heaven, where there are neither sins nor temptations. (*Note, Phil. 1:21-26.*) All our salvation springs from the Lord's compassionate love to us as sinners; but he beholds, with complacency and delight, our faith, and love, and endeavours to walk in his ordinances and commandments; he glories in his relation to us, as our Brother and most endeared Friend; and surely we shall never be ashamed of it! And if he speak, in such encouraging terms, of our scanty

honey; I have drunk my wine with my milk: 'eat, O 'friends; drink, 'yea, drink abundantly, O Beloved.

2 'I sleep, but my heart waketh: it is 'the voice of my Beloved that 'knocketh, saying, 'Open to me, my sister, my love, 'my dove, my undefiled: for 'my head is filled with dew, and my locks with the drops of the night.

3 I 'have put off my coat; how shall I put it

14. g 2:8, 10. John 10:4. h Rev. 3:20. i Pa. 24:7-10. 81:10. Prov. 23:26. k 2:14. 6:9. Pa. 119:1. Rev. 3:4. 14:4. 18:7. Gen. 29:30. 31:40, 41. Is. 50:6. 52:14. 53:3-5. Matt. 8:17. 25:35-45. Mark 1:35. Luke 6:12. 22:44. 2 Cor. 5:14. 15. Gal. 2:20. m Prov. 3:28. 13:4. 22:13. Matt. 25:5. 26:38-43. Luke 11:7. Rom. 7:22, 23.

measure of fruitfulness; how should we admire and extol his excellences, and the "savour of his sweet ointments," in his righteousness, his mediation, and his sacred word! As Christians, we are his garden, which he has enclosed from the wilderness of fallen man, and stored with precious plants from the paradise above; and which he waters from the Fountain of life, that "springeth forth from the throne of God, and of the Lamb;" that we should be "filled with all the fruits of righteousness, which are through Jesus Christ to his praise and glory." This garden is indeed enclosed, this fountain is shut up and sealed; so that the world can neither become acquainted with their value, nor do it any real injury: but, though ungodly men cannot understand our principles, or comprehend the way in which our hearts are directed, influenced, and renewed from above; they can form a judgment of our conduct: and we should endeavour to convince them, that the holiness of our lives is far superior to the general practice of the world; since we profess to maintain communion with God, and to receive communications from him, to which they are strangers. We should keep separate from them as "a garden enclosed," and avoid conformity to them: and whilst we render all the glory to him, who alone "hath made us to differ," we should earnestly pray that this difference may be every day rendered more evident and decided. These commendations of true believers may well humble each of us, in a consciousness how little we are entitled to them; and stir us up to be more fervent in seeking for the convincing and sanctifying Spirit of Christ, to bring every holy affection into more vigorous exercise; that our worship and obedience may be more consistent with our character, privileges, and relation to the holy Jesus; that he may take more delight in manifesting his presence to our souls, and may be more glorified in our whole conduct. Nor should we confine our prayers to our own cases and wants; but pray without ceasing, that the same Spirit of life, holiness, and comfort may breathe on all the assemblies of the saints, and render their worship more spiritual, their love and joy more lively, and their fruits of righteousness more abundant, to the Redeemer's glory, and the honour and spread of his gospel in the world.

NOTES.—CHAP. V. V. 1. This verse, which should have been joined to the former chapter, is the gracious answer of Christ to the petition of the spouse. (*Note, 4:16.*) He had so prepared his garden that he could come into it with satisfaction. The worship presented in his church was pleasant to him, as fragrant gums and spices. He delighted in the spiritual services of believers, as honey and the honey-comb. He also "drank the wine and the milk;" the most minute as well as the more costly oblation being acceptable to him, as coming from an upright heart. "O my sister, my spouse, I have received those fruits of thine obedience, which thou offerest unto me. I have accepted not only of thy good works, but thy endeavours and purposes of holiness, which are pleasant to me as honey and the honey-comb." *Bp. Hall. (Marg. Ref. a, b, d. Notes, 4:10-15. 6:2. P. O. Ex. 35; Notes, Ps. 119:103. Is. 5:1. 55:1-3. Mark 12:41-44. Luke 3:9, v. 8. 2 Cor. 8:10-15, v. 12.)* He then added an invitation to his friends and beloved people, to eat and drink abundantly. The acts of worship, in which they honour him, are means of communicating grace to them. The good works, which they perform to adorn his gospel, evidence the reality of their grace, and make way for their consolation: it is his will, that they should rejoice in the provisions of his grace, whilst they live to his glory: those who would entertain Christ, must also entertain his poor disciples: and though their goodness cannot profit him, it may be useful to his beloved people; as a man has an orchard or garden, which he delights to see stored with every valuable production, and yet he does not use them himself, but disperses them among his friends. (*Marg. and Marg. Ref. d, e. Deut. 12:5-7. Ps. 16:23. Prov. 9:1-6. Is. 25:6-8. Matt. 26:26-29. 2 Cor. 9:12-15. Rev. 3:20-22, v. 20. 22:16, 17.*)—The word rendered "drink abundantly," signifies, be inebriated. (*Marg. Notes, Gen. 43:34. zech. 9:13-17. John 2:6-11. Eph. 5:15-20, v. 18.*) "Be not drunk with wine, wherein is excess, but be filled with the Spirit."—Some think that the martyrs, who laid down their lives from love to Christ, are meant by "the myrrh and spice," as peculiarly pleasing and honourable to him: and that the joy of angels and saints in heaven over the conversion of sinners on earth is intended by the concluding invitation.—"Rejoice with me; for I have found my sheep that was lost." (*Notes, and P. O. Luke 15:*)

on? I have washed my feet; how shall I defile them?

4 My beloved put in his hand by the hole of the door, and my bowels were moved for him.

5 I arose up to open to my Beloved; and my hands dropped with myrrh, and my fingers with sweet-smelling myrrh, upon the handles of the lock.

6 I opened to my Beloved; but my Beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

7 The watchmen that went about the city found me, they smote me, they wounded me;

n 1:4. Ps. 110:3. Acts 16:14. 2 Cor. 8:1, 2, 16. Phil. 2:13. o Gen. 43:30. 1 Kings 3:26. Is. 26:8-9. L John 3:16, 17. * Or, (as some read,) in me. p 2. Luke 12:36. Eph. 3:17. Rev. 3:20. q 18. 3:5. 4:13, 14. 2 Cor. 7:9-11. r 1:13. Heb. passing on, running about. s Ps. 30:7. Is. 6:17, 12:1. Song 2:5-6, 8. Hos. 5:6, 15. Matt. 15:22-28. Rev. 3:19. t 3:4. Gen. 42:28. 2 Sam. 16:10. Ps. 69:3. 77:3. Is. 57:16. Matt. 26:75. Mark 14:72. Luke 22:61, 62. t 3:1, 2. 1 Sam. 28:6. Ps. 22:1, 2. 23:1. 80:4. 88:9-14. Is. 58:2-4, 7-9. Lam. 3:8. Zech. 7:13. u 3:3. Is. 56:10, 11. Hos. 9:7, 8. Acts 20:29, 30. 2 Cor. 11:13. x John 16:2. Acts 26:9, 10. Phil. 3:6. Rev. 17:5, 6. y 8:11. Is. 62:6. Matt. 21:33-41. 23:29-36.

V. 2. A new scene here opens; and the spouse relates her conduct on a particular occasion, when she evidently acted improperly, and was rebuked for it. To cover over all the improprieties of a literal interpretation, concerning Solomon and Pharaoh's daughter, immediately after their espousals; the whole has been confidently stated to have been a dream; because it is said "I sleep, but my heart waketh." This expression, however, admits of a very different and instructive interpretation, if the spiritual meaning of the allegory be attended to: and there is no other intimation that it was a dream; or reason why it should be considered as such, except to keep up the imaginary consistency of a dramatic poem on the marriage of Solomon with Pharaoh's daughter, which has little or no foundation in Scripture, and cannot be clearly made out by internal evidence. (*Preface.*)

Notes, 1:2. 3:1-5.) Waving therefore the consideration of the passage, in respect of these external circumstances; we here learn that the spouse, subsequent to the commendations which had been bestowed on her, fell into a drowsy and heartless frame of mind.—"I sleep, but by heart waketh." She is very dull, yet not utterly inattentive to her spiritual concerns. Her judgment and choice are the same; but her affections are cold, and her services formal: a case, which alas! often occurs in the believer's experience. (*Notes, Matt. 25:5-9, v. 5. Rev. 2:2-5.*) I take it to be a description of the dulness, which is sometimes apt to creep upon the most excellent minds. *Bp. Patrick.*—In this situation she recognises the voice of her Beloved, and hears him knock and request admission. This represents the warnings, reproofs, and invitations given to a Christian, when in this drowsy frame; the convictions excited by the Holy Spirit; and the ineffectual desires felt, and the half purposes formed, on such occasions. He perceives that he is faulty and ought to be more earnest; he is gently admonished of his folly and ingratitude; yet he yields to inactivity, despondency, or lukewarmness. (*Note, Rev. 3:20-22, v. 20.*) The words of Christ, as here stated, are replete with tender affection, and introduced by the most endearing compellations, without the least anger or reproach; yet he complains, that "his head is filled with dew, and his locks with the drops of the night;" implying the hardships and sufferings, which he had endured in coming for the salvation of his people; and that it is very unkind and ungrateful if they are not ready to admit and entertain him. As if a tender husband, having gone a long and wearisome journey, solely for the benefit and comfort of his wife; and having travelled very late in the night, through the cold or rain, out of love to her company, should at length be shut out of doors, and obliged to continue all night in the street!—The night-dew in those countries is very heavy and chilling. (*Marg. Ref. Notes, 2:8-13. 7:9. 8:6, 7. Gen. 31:40. Matt. 26:40, 41. John 15:3-5, v. 4. Rom. 13:11-14. 2 Cor. 5:13-15. Eph. 4:30-32, v. 30.*)

V. 3. The vain and frivolous excuses, urged by the spouse, denote the unprepared state of the believer's heart, when he has remitted his watch, grown negligent of his work, fond of ease and indulgence, and averse to exertion or inconvenience. In such a frame, every thing forms a mighty difficulty; and delays and omissions of duty are admitted on the most frivolous pretences.—Backwardness to show our love to Christ, by self-denying and expensive kindness to his afflicted and suffering people, may also be intended.—Let us learn from hence what mischief sloth and laziness doeth, and what troubles and pains it engages us. For the spouse here excusing herself, and not being willing presently to rise to the Bridegroom, is compelled a little while after, not only to rise and to run down to the door, but to run through the city, and wander about the streets, and fall among the watchmen, and by them to be wounded; and after all could scarcely find her Beloved; to whom if she had presently hearkened, and obeyed his heavenly call, she had avoided all these inconveniences. *Theodoret*, quoted by *Bp. Patrick.* (*Marg. Ref.*

the keepers of the walls look away my veil from me.

8 I charge you, O daughters of Jerusalem, if ye find my Beloved, that ye tell him, that I am sick of love. [*Practical Observations.*]

9 What is thy Beloved more than another beloved, O thou fairest among women? what is thy Beloved more than another beloved, that thou dost so charge us?

10 My beloved is white and ruddy, the Chiefest among ten thousand.

11 His head is as the most fine gold; his locks are bushy, and black as a raven.

12 His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set:

z Luke 6:22. Acts 5:40, 41. 1 Cor. 4:10-13. Heb. 11:36, 37, 12:2. 1 Pet. 4:14-16. a See on 2:7. 8:4. b Rom. 13:30. Gal. 6:1, 2. Jam. 5:16. 1 Heb. what. c Ps. 42:1-3. 63:1-3. 77:1-3. 119:51-53. d Is. 53:2. Matt. 16:13-17. 21:10. John 1:14. 2 Cor. 4:3-6. e 1:8. 6:1, 9:10. Ps. 37:3. 1:21. Pent. 32:31. Ps. 45:17. Is. 66:19. Heb. 7:28. f Heb. a standard bearer. Is. 10:18. 59:19. g Rom. 9:5. Phil. 2:9-11. Col. 1:18. Heb. 2:10. h Dan. 2:37, 38. Eph. 1:21, 22. 1:7. Dan. 7:9. Rev. 1:14. i Or, curled. k 1:15. 4:1. Heb. 4:13. l 1 Heb. sitting in fulness, that is, fitly placed, and set as a precious stone in the foil of a ring.

Notes, Prov. 3:27, 28. 13:4. Matt. 26:42-46. Luke 11:5-13, v. 7. 14:15-24, v. 18-20. Rom. 7:18-25.)

V. 4. This verse leads us to imagine some private aperture in the door, through which the person without (being acquainted with it) might put in his hand and unbolt it; or, as some think, make signs of his displeasure. This seems, however, to represent the effectual influence of the Spirit of Christ upon the heart, exciting sharp convictions and vigorous exercises of faith and grace; which caused the spouse's "bowels to be moved for him;" that is, it excited fervent desires after Christ and communion with him, attended with poignant sorrow, and shame, and great inward perturbation and alarm, for having behaved so ungratefully towards him. (*Marg. and Marg. Ref. Notes, 1:4. 4:16. Ps. 110:3. John. 16:8-11. Acts 16:13-15, v. 14. Heb. 4:1, 2. Rev. 2:14-16, v. 16. 3:18, 19.*)

V. 5, 6. The spouse, rising up to open to her Beloved, represents the renewed exercise of repentance and faith of those believers, who have become negligent; by which they rise from drowsiness and self-indulgence, applying by fervent prayer for the consolations of the love of Christ, and diligently removing every hindrance to communion with him. These actings of the soul are represented by "the hands and fingers dropping with sweet-smelling myrrh upon the handles of the lock;" as being in themselves gracious, suited to the circumstances, and acceptable to the Lord. (*Note, 2 Cor. 7:9-11.*) But notwithstanding this the spouse perceived that "her Beloved had withdrawn himself, and was gone;" for the comforts of communion with God are easily forfeited, but not so readily recovered. (*Marg. and Marg. Ref. p. q. Notes, 3:6. 4:12-15. Ps. 30:6-8. 51:11-13. 130:1, 2.*)—"Her soul failed her when he spake:" either she now recollected his former most tender and affectionate call, which she had resisted; or he spake a reproving word as he withdrew, which filled her with extreme distress. (*Marg. Ref. r, s. Notes, 2. Ps. 77:3, 4. Is. 57:15-18.*) She, however, set herself, without further delay and with all earnestness, to seek him; but she "could not find him; she called him, but he gave her no answer." That is, the believer in this case must expect to use every means of grace, with the utmost diligence, without experiencing the comfort in them, which he formerly did; until he be sufficiently rebuked and humbled for his offence. (*Marg. Ref. t.—See on Note, 3:1-5.*)

V. 7. "The watchmen," and "keepers of the walls," in this place, seem to represent those nominal ministers, who may indeed guard the outworks of religion, but are destitute of the experimental knowledge of its power. Such persons generally treat those with harshness and contempt, who speak of their inward distresses and conflicts; and call them hypocrites, enthusiasts, or even lunatics. The most violent persecutions have in every age been excited by characters of this description, who, under pretence of guarding the walls of Zion, have treated the most humble and spiritual believers as the vilest of the human species; and have accompanied other injuries by the trial of cruel mockings and reproaches: "smiting, and wounding them, and taking away their veil," that they might be considered as infamous and shameful. (*Marg. Ref. u-z. Notes, 3:3-5, v. 3. Is. 56:9-12. 62:6, 7. Ez. 3:17-19. John 16:1-3. Acts 4:23-28.*) It may, however, also intimate that even pious ministers are apt sometimes to mistake the case of tempted and distressed souls; and to treat them with harshness as hypocrites, instead of that tenderness which their case requires. (*Notes, 2 Cor. 2:5-11. Gal. 6:1. 5, v. 1, 2.*)

V. 8. This charge of the spouse to "the daughters of Jerusalem" seems to mean the distressed believer's desire of the prayers of the feeblest Christian, or the new convert who has just formed an acquaintance with the Saviour. If they saw her Beloved, they were to be sure to inform him, that her love was so vehement, that it even caused her to sicken, from a longing desire of reconciliation, and from sorrow that

13 His cheeks *are* "as a bed of spices, as 'sweet flowers; 'his lips *like* lilies, 'dropping sweet-smelling myrrh:

14 His hands *are* as bright rings set with the beryl; 'his belly *is* as bright ivory overlaid with sapphires:

1:10. Is. 50:6. m Ps. 4:6, 7, 27-4. 89:15. Rev. 21:23. * Or, towers of perfume. 3:6. a 4:11. Ps. 45:2. Is. 50:4. Luke 4:22. o 5. p Ex. 15:6. Ps. 45:4-7. 39:4. Is. 9:7. 52:13. q 7:2. Ez. 24:10. Is. 54:11. Ez. 1:26-28. r Rev. 1:15. Is. 25:19. t 2:14. Judg. 13:6. Matt. 17:2. 23:3. Acts 2:28. Rev. 1:

she had behaved so foolishly and ungratefully; and that, as a sick person she could not relish any other comfort; but must continue to mourn and pine after his presence, till he forgave her and renewed his gracious visits. (*Marg.* and *Marg. Ref.* See on *Notes*, 2:5, 7.)

V. 9. "The daughters of Jerusalem," who are supposed to regard the spouse as one of matchless beauty, perceiving her great earnestness in seeking her Beloved, desire to know more of his distinguished excellences, above all those whom others loved. Some think that they propose this question, as deriding the vehemence of her affection and sorrow; and others that they mean to alleviate her distress, by leading her to expatiate on so pleasing a subject; but these things seem out of character for *inquirers* in religion, as we suppose the daughters of Jerusalem to be. They are rather to be considered, as impressed with a conviction that there must be far more preciousness in Christ, and comfort in communion with him, than they had hitherto supposed or conceived of. (*Marg. Ref. Notes*, 1:3. Is. 53:2, 3. John 1:14. 2 Cor. 4:3-6.)

V. 10-16. In this description some reference is supposed to be had by the sacred writer to his father David, who was "ruddy and of a fair countenance;" and who was celebrated, as having "slain his ten thousands;" for the word rendered "chief among," (10) may signify, *lifting up a standard over ten thousand.* (*Marg.* and *Marg. Ref.* f. g. *Notes*, 2:1, 2. 1 Sam. 18:6-9. Rom. 9:4, 5. Phil. 3:9-11. Col. 1:15-20.)—His "head, as fine" or wrought "gold," is explained of the crown of gold worn by him, from under which his jetty and bushy hair hung down on his brow and neck. His eyes sparkled, yet with mildness, like those of doves, when highly delighted, at the river's side, as some think the original means. The words "washed with milk," are supposed to relate to the doves, which were so white, that they appeared as if washed in milk. (*Marg.* and *Marg. Ref.* h-k. *Notes*, 1:15. 4:1-5, v. 1. 7:5. Dan. 7:9-12, v. 9. Rev. 1:12-20, v. 14.)—The lovely down upon his cheeks, is no less grateful, rising there like spices when they first appear out of their beds; or like the young buds of aromatic flowers, . . . where the purple lilies are not more beautiful than his lips, from whence flow words more precious and more pleasant than the richest and most fragrant myrrh. *Bp. Patrick*.—Purple lilies are found in those countries, and highly esteemed.—(*Marg.* and *Marg. Ref.* l-n. *Notes*, 1:10. 3:6. 4:11. 6:2. Ps. 45:2. Is. 50:4. Luke 4:16-19, v. 18.)—Some think that by "hands as gold rings set with the beryl," the ornaments of his fingers and wrists are meant; that "his belly" or body, as bright ivory overlaid with sapphires, refers to the colour of the robe which he wore. Others imagine a reference to the rich garments of the high-priest, and the jewels in his breastplate and on his shoulders, as an emblem of the high priesthood of Christ. (*Notes*, Ex. 28:2, 6-14, 29.) These things, however, are very doubtful; and the richness and beauty of garments can hardly be considered as necessarily conveying an idea of pre-eminent personal comeliness and beauty. It must not indeed be supposed that a naked body is described; yet, if raiment were exclusively intended, the most *uncomely* form, as well as the most *comely*, might be thus distinguished. But personal beauty may be perceived, though covered with garments. Similar allusions are supposed to be made to the covering of the legs, thighs, and feet, in the clause, "His legs are as pillars of marble upon sockets of fine gold." (*Marg.* and *Marg. Ref.* r, s. *Notes*, 2:14. 7:1-4. Ps. 45:3-5. Is. 3:6, 7. 52:13-15. Hos. 14:3-8, v. 7. Rev. 1:12-20, v. 16.)—"His aspect . . . is no less stately and great than the forest of Lebanon, whose goodly cedars do not more excel all other trees, than he doth all other men." *Bp. Patrick*.—In short, "he is all together lovely," or desirable.—But what instruction is conveyed under this description of the comeliness and majesty of the Beloved? No doubt the spiritual excellency and glory of Christ, in his person, mediation, and kingdom, are intended; but, while in some things the meaning is evident, others must be allowed to be more doubtful.—"He is white and ruddy;" this naturally suggests to the mind, his spotless purity and his atoning blood; and it may also denote his mercy to believers, and his terrible vengeance upon his enemies. "He is the chiefest among ten thousand." "By him kings reign." He is the king of saints, and of angels; and among ten thousand rivals, he alone is worthy of our whole heart and affections, and capable of doing us effectual and eternal good. "His head, as the most fine gold," may denote the perfect righteousness and inestimable benefits of his glorious kingdom, "as Head over all things to his church;" "his locks, bushy, and black as a raven," may denote the vigour of his administration; full and black hair being an emblem of youth, as white hair is of old age and wisdom.

15 His legs *are* as pillars of marble set upon sockets of fine gold; 'his countenance *is* 'as Lebanon, excellent as the cedars:

16 His mouth *is* 'most sweet; yea, he *is* altogether lovely. This *is* 'my Beloved, and this *is* my 'Friend, O daughters of Jerusalem.

16. u 4:11. Ps. 92:12. Hos. 14:7. Zech. 9:17. 1 Tim. 3:16. † Heb. *paliste*, 1:2. Ps. 19:10. 119:103. Jer. 15:16. x 1:16. 2:1, 3. Ps. 45:2. 89:6. 148:13. Is. 9:6, 7. Phil. 3:8. 1 Pet. 2:6, 7. y 2:16. 6:3. Gal. 2:20. z Jer. 8:20. *marg.* Hos. 3:1. Jam. 2:23, 4:4.

(*Rev.* 1:14.) "His eyes, as the eyes of doves, by the rivers of waters, washed with milk, and fitly set," may denote his infinite knowledge, connected with purity and love, pleasant to his people, whom he watches over continually, and for whom he orders every thing in perfect wisdom and kindness.—"His cheeks," that is, those glimpses of his glory which we have by faith, and when he lifts up the light of his countenance upon us, are refreshing as the most fragrant spices or flowers. His gracious words from his lips, are pure and pleasant like the lily, and distil upon the soul like the sweet-smelling myrrh. His hands whether stretched forth to communicate blessings to us, or to uphold and defend us, or in any of the operations of his power, are "as gold rings, set with the beryl," all well timed and placed, very precious, beneficial, and regulated in perfect wisdom and love. His belly or bowels, (the known description of compassion and tenderness,) being "as bright ivory, overlaid with sapphires," may denote the glory of "his mercy, which endureth for ever;" and the unsearchable riches and invaluable privileges, which are conferred with it on all true believers. "His legs as pillars of marble set upon sockets of fine gold," such as might form the support and ornament of some magnificent temple, may denote the firmness, power, and majesty, with which he supports his church, and maintains his cause in the world, against all the opposition of earth and hell. "His countenance as Lebanon, excellent as the cedars," denotes the unspeakable glory of his person and work, as fully displayed to the blessed inhabitants of heaven of which, whilst on earth, we only obtain a few glimpses by faith. "His mouth being most sweet," seems to mean the expressions and pledges of his love, with which his people are favoured. (*Note*, 1:2.) But indeed, concludes the spouse, "He is altogether lovely."—All created and uncreated excellences are found in Emmanuel's person; no defect or excess; no holy disposition intrenching on any other; every thing in perfect harmony and exact proportion; and every thing, in his mediatorial character and work, which suits the case of the sinner in the most absolute manner. (*P. O. Rev.* 5:1-7.) This glorious and gracious Redeemer is the Beloved of every believer, who is favoured with reciprocal affection, and may be assured of his inviolable friendship and glory. (*Note*, John 15:12-16.)

PRACTICAL OBSERVATIONS.

V. 1-8. The Lord is ever ready to hear the prayers of his people; and he graciously accepts that worship or obedience, which they present in humble faith, through the influences of his Holy Spirit, notwithstanding its imperfection. When he is honoured by our fruits of holiness, we shall find them comfortable and profitable to ourselves; and they will do much good to others, especially to the household of faith; and if we do not abundantly feast on the provisions of his grace, the fault lies in ourselves; for his invitations are as liberal and pressing, as the feast is plentiful and magnificent. But alas! very often, when he stands at the door, and knocks for admission, that he may enter in and feast with us, we are half asleep; and even the riches of his condescending love and gracious consolations prove occasions, through our remaining depravity, to supineness: so that he is not only treated with ungrateful neglect by his enemies, but even by his friends! They are not indeed quite asleep; their "heart is awake" they hear, and know his voice, in his word and providence, and acknowledge him as their Beloved; yet they treat his most endearing compellations with inexcusable disregard; and notwithstanding his gracious invitations, and admonitions, and gentle proofs, they still gave way to sloth; nay, they "quench his Holy Spirit," and refuse to comply with his suggestions when he shows them their duty, and their obligations to attend on it. Alas! what frivolous excuses do we often make for neglecting prayer and meditation, for absenting ourselves from public worship, the preaching of the word, and the Lord's Supper! How we shrink from any duty, which is attended with fatigue, self-denial, expense, or reproach! How unprepared are we often for attending to the Lord's commands, and for performing the work of our station in his church! These are the shameful effects of former negligence, and yet we urge them as reasons for our present omissions: and if we were left to ourselves, we should gradually grow more secure and carnal, till we entirely returned back to sin and to the world. Yet the gracious Saviour will not forsake his people, but will rebuke and chasten them. When he powerfully touches the heart, our drooping graces revive, and our spiritual affections are rekindled: then we have done with delays and excuses, and set ourselves in good earnest to use the means of grace, and to remove all obstacles to communion with him. But though these renewed exercises of repentance, faith, and love are accepted; yet he sometimes sees good to prevent our comfort in them: and they who wil-

CHAPTER VI.

The daughters of Jerusalem purpose to seek Christ: the spouse answers them, and professes her faith in him, 1-3. Christ repeats his commendations, declares his fervent love, shows his conduct, and describes her character, 4-13.

WHITHER is thy Beloved gone, O thou fairest among women? whither is thy Beloved turned aside? that we may seek him with thee.

2 My Beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

3 I am my Beloved's and my beloved is mine: he feedeth among the lilies.

4 Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners.

a 4.9,10. 1.8. 2.2. 5.9. b 1.4. Ruth 1:16,17. 2:12. Is. 2:5. Zech. 8:21-23. Acts 5:11-14. c 11.4.12-16. 5.1. Ec. 2:5. Is. 58:11. 61:11. Matt. 18:20. 28:20. d 5:13. e 1:7.8. Is. 40:11. Ec. 34:23. Zeph. 3:17. John 4:34,35. Rev. 7:17. f 2.2. Is. 57:1. John 14:3. 17:24. Phil. 1:21-23. 1 Thes. 4:13,14. g 2:16. 7:10. Heb. 8:10. Rev. 21:2-4. h 2:16. i 10.214. 4:7. 5:2. Ez. 16:13,14. Eph. 5:27. k 1 Kings 14:17. 15:21,35. l Ps. 48:2. Lam. 2:15. Rev. 21:2. m 10.

fully "quench the Holy Spirit," will often be left for a time to use every means of recovering his gracious consolations, without any apparent success, and even to pray without any tokens of being heard and answered. But if they truly love him, they will seek until they find: and the more diligently they persevere under discouragement, the sooner they will in general succeed. They should be reminded, however, that they will often fail of finding help from man: they need not wonder, if many, who appear as the watchmen of Zion, persecute, ridicule, or revile those who are earnest in "seeking Jesus that was crucified;" nay, should any disconsolate soul, who is waiting for some token of his love to him, meet with rebukes and sharpness even from a pious minister; let him remember that Jesus is far more compassionate than any of his servants, and "will not quench the smoking flax, or break the bruised reed."—In all our distresses, we should seek an interest in the prayers of God's people, without excepting those of the weakest believer; we should ever be ready to pray for those who are troubled in mind: and they, whose earnest desires after communion with Christ spoil their relish of all other pleasures, will find this sickness a considerable step towards the true health of the soul.

V. 9-16. There are many who deem pious Christians "the excellent of the earth;" yet know not how to account for the energy of their language, when they speak of their love to Christ, and fervent desires after him, not being duly aware how immensely their Beloved excels all those whom the world admires and idolizes. But did they know the whole of his personal and mediatorial excellency, they would only wonder that the love and gratitude of his most zealous disciples are so cold, and their desires so languid. Words, indeed, can never do justice to such a subject, or convey suitable ideas of it to the carnal mind: and, at our highest attainments in knowledge and experience, we only "see through a glass darkly." We should, however, endeavour, as we can, to show forth his praises; in hopes that the Lord will stir up others to inquire after him and trust in him. For this end we may enlarge on the perfection of his righteousness, and the preciousness of his blood; his pre-eminence in wisdom, truth, and goodness, to all in heaven and earth; the glory of his kingdom; his power to save and to destroy; the vigour of his rule; the perfection of his knowledge and holiness; his compassion for sinners, and his tender care of his people. We may speak of the comforts of his manifested presence, his exhilarating promises, his instructive words; of the bounty of his donations, and the exact regularity of all his operations and dispensations, for the good of his people; of his glorious and everlasting mercy, and all the blessings which we derive from his tender compassion; of his power, as exercised in perfect truth and faithfulness; of his majesty and glory, as far excelling all the sons of the mighty; and only equalled by his condescension, and the sweet tokens of his love with which he favours the meanest believer. But after all we must confess that we cannot describe his glorious excellency; though we are assured that he is "altogether lovely." (Note, Zech. 9:17.) Surely then we ought to love him far more than we do; as he is not only most entirely worthy of it, for his own excellency, but for his love to us and all its astonishing effects; and as he is the unchangeable Friend of all his people, and died for them when enemies, that he might reconcile them to God by his blood. But let us not be satisfied in expressing our love by words, and glorying in him as our Beloved and our Friend: may "his love constrain us to live to his glory;" this will best recommend his salvation to all around us, and lead them to inquire after him, and trust in him, when they see what a holy and happy people we are made by his saving grace.

NOTES.—CHAP. VI. V. 1. (Notes, 5:9-16.) The description which the spouse had given of her Beloved, is represented as having excited her companions to a determination of seeking him with her; and to an inquiry whither he was withdrawn, seeing she mourned his absence.—This may be pointed out as among many passages which seems

5 Turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from Gilead.

6 Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them.

7 As a piece of a pomegranate are thy temples within thy locks. [Practical Observations.]

8 There are threescore queens, and fourscore concubines, and virgins without number.

9 My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her: the daughters saw her and blessed her; yea, the queens and the concubines, and they praised her.

10 Who is she that looketh forth as the

Num. 24:5-9. Ps. 144:8. Zech. 12:3. 2 Cor. 10:4. Rev. 19:14-16. n Gen. 32:26-28. Ex. 32:10. Jer. 15:1. Matt. 15:27,28. o Or, puffed me up. q 4:1. p 4:2. q 4:3. r 1 Kings 11:1. 2 Chr. 11:21. s 2:14. 5:2. t Num. 23:9. Ps. 45:9. Gal. 4:26. Eph. 4:3-6. u Deut. 4:6. 7.33-29. Ps. 126:2. Prov. 31:28,29. 2 Thes. 1:10. Rev. 21:9,10. x 3:6. 8:5. Is. 63:1. y 2 Sam. 23:4. Job 11:17. Prov. 4:18. Is. 58:5. Hos. 6:5. Rev. 22:16.

to have little propriety in a literal meaning: for conjugal love is jealous, and does not readily allow of rivals; but those who love Christ would have all the world love him too.

When strangers stand and hear me tell

What beauties in my Saviour dwell;

Where he is gone they faint would know,

That they may seek and love him too." Watts.

(Marg. Ref. Notes, 1:4. Is. 2:3-5. Zech. 8:20-23. 1 John 1:3,4.)

V. 2. The spouse, on this inquiry, immediately recollected where Christ was to be found; though she herself had been seeking him in vain. (Note, 5:1.) Doubtless he is present with his church and assembled saints, which are as "beds of spices," whence their spiritual worship ascends with acceptance. Here he feeds with delight; or, as a Shepherd he feeds their souls by the supply of his Spirit. He also adds true converts to them, and continually gathers one and another into his heavenly kingdom. Christ goes down to this garden; which notes both his condescension and the lowliness and low estate of his people. 'He was still in his church, and in every part of it, though sometimes they were not sensible of it. For so Theodoret well observes, here is distinct mention of a garden and of gardens; i. e. of the catholic church, which is but one, and of the several parts thereof. For sometimes St. Paul mentions only the church in the singular number, and sometimes the several churches even in the same nation. (1 Cor. 14:34. Gal. 1:2.) ... The whole denotes that communion with Christ is only to be sought in the church.' Bp. Patrick. (Marg. Ref. Notes, 10:11. 4:12-16. Matt. 18:13,20. v. 20. 28:13,20 v. 20. John 14:2,3. Acts. 7:54-60. v. 60.)

V. 3. 'Now she seems to have so perfectly recovered out of the slumber, ... as to have regained her former sense of him, and of her interest in him, repeating those words which we met withal before, 2:16. ... He (Christ) is said to feed among the lilies, as in the Revelation, to walk in the midst of the seven golden candlesticks; that is, there to have his convocation, to take up his abode with them, &c. as he ... says (John 14:23.) ... he would with those who "love him and keep his commandments." Bp. Patrick. (Marg. Ref. Notes, 2:16,17. 7:10-13. John 14:21-24. Phil. 4:8,9.)

V. 4. The spouse having been suitably humbled, and persevering in the exercise of faith and holy love, Christ again manifests himself to her, and renews his commendations of her.—Tirzah was afterwards the palace of the kings of Israel, and was no doubt situated very pleasantly; for its name signifies pleasant, or amiable: (Marg. Ref. k.) and Jerusalem was the holy city, the capital of Canaan. This, therefore, implies, that all the real excellence and holiness on earth centres in the church. She is also said to be "terrible as an army with banners;" a very singular commendation of feminine beauty! But the Church of God, when beautified in holiness and united in love, is very terrible to her enemies. Each believer, in his proper place, is the soldier of Christ, enlisted under his banner, and a part of his army: by which he goes forth subduing his enemies, and rendering his truth triumphant over error and iniquity: whilst every one of them gains daily victories over the world, the flesh, and the devil. 'Every part of this verse seems to me to be a new proof that Solomon speaks not in this book of one single person, (whom some fancy the Shulamite, others Pharaoh's daughter, whom others take for one and the same), under the name of the spouse; but of a body or society of men: for none else can be fitly compared to cities, nay, to great armies drawn up under their banners.' Bp. Patrick. (Marg. Ref. Notes, 10. Ps. 45:2,3. 87. P. O.)

V. 5-7. When the spouse looked on her Beloved, his affection was so strong that he was wholly overcome by it and could no longer retain any resentment for her late unkindness. When the Lord said to Moses, "Let me alone, that I may destroy this people," it was the greatest conceivable encouragement to continue pleading for them

morning, 'fair as the moon, 'clear as the sun, and 'terrible as an army with banners?

11 I went down into 'the garden of nuts 'to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded.

g Job 31:26. Eph. 5:27. a Mal. 4:2. Matt. 13:43. 17:2. Rev. 10:1. 12:1. 21:23. 22:5. b 4. Kom. 8:37. c 2. 4:12-15. 5:1. Gen. 2:9. Ps. 92:12-15. d 7:12. Is. 5:2-4. Mark 11:13. Luke 13:7. Acts 15:36. * Heb. I knew not. e Jer. 31:18-20. Hos. 11:8,9. Luke 15:20 † Or, set me on the chariots of my willing

and this expression is equally animating to the desponding believer, to persevere in "looking unto Jesus," seeing he is sure of thus prevailing. To intimate an entire reconciliation, Christ uses the same expressions for substance, in commending the spouse, as he had before done. (*Marg. and Marg. Ref. Notes*, 4:1-5, vv. 1-3. *Gen.* 32:25,26. *Ex.* 32:7-10.)

V. 8, 9. Some think that Solomon here alludes to the wives and concubines, and virgins attending them, which he had at this time in his court: but he seems rather to refer to the general custom of the eastern monarchs, which afterwards he himself imitated, nay, in which he exceeded them all. The language, however, implies, that though the earth abounds with such as are deemed honourable, and amiable; yet true believers alone possess the beauty of holiness, with which no other can compare. Being united unto Christ, and born of God as the children of the church; being justified, sanctified, and approved as holy persons; the whole company forms one body, and possesses one excellence, being of "one heart and judgment" in the grand concerns of religion; and when their real character is discovered, it must be admired and commended, even by those who seem the most to rival them, or to be eclipsed by them. (*Marg. Ref. Notes*, 2:14. *Num.* 23:9. *Deut.* 4:6-8. *Ps.* 45:9-15. *Jer.* 32:39-41. *John* 17:20, 21. *Acts* 4:32-35, v. 32. *Eph.* 4:1-6. 5:22-27. *Rev.* 19:7,8.)

V. 10. Either Christ here continues his discourse, as in admiration of the spouse; or this is the commendation of the queens, concubines, and virgins, mentioned in the preceding verse. As applied to the church, it may be descriptive of the gradual dawning of the gospel day, from the first promise to fallen Adam till the rising of "the Sun of Righteousness" and the calling of the Gentiles, or till "the fulness of the Gentiles shall come in." On earth, the church, reflecting the light of Christ, is *fair as the moon*: in heaven, the fuller view of him and conformity to him will render her *clear as the sun*: And both in her militant and triumphant state, she is "terrible as an army with banners." The believer, also, from his first conversion to his complete victory and salvation, may be represented by the same illustrations. (*Marg. Ref. Notes*, 4. 2 *Sam.* 23:3,4. *Prov.* 4:18,19. *Is.* 30:26. 60:1-3,15-22. *Zech.* 14:6-9, v. 6,7. *Mal.* 4:2,3. *Matt.* 13:36-43, v. 43. *Rev.* 12:1,2, v. 1. 21:22-27. 22:2-5, v. 5.)

V. 11, 12. Christ here seems to confer with the spouse concerning his departure and return, (*Note*, 5:1-6.) Being grieved at her neglect he had left her: but he went down into his "garden of nuts;" he was still present in his church, and taking care of his people; especially he was present to note and accept "the fruits of the valley;" the good works of the humble and discouraged; and to observe the flourishing of established Christians, and the first buddings of new converts. But his eye was on his spouse, on the offending mourner whom he had rebuked by his frown and absence: and, beholding her inconsolable and prepared for renewed comfort, he could no longer refrain; but was suddenly, as by strong and fervent affection, led to return to her, "like the chariots of Amminadib," who probably was a chieftain, noted for driving with great rapidity. The original may signify *my willing or noble people*. (*Marg. and Marg. Ref. Notes*, 2. 4:12-15. 7:10-13, v. 12. *Ps.* 92:12-15. *Is.* 5:2-4. *Luke* 13:6-9. *John* 15:1-8.)

V. 13. The spouse, ashamed of her misconduct, and conscious of her unworthiness, is represented as reluctant to believe that her Beloved is fully reconciled; or as not venturing to approach him with her former confidence, and as retiring from the company: but the daughters of Jerusalem, with great earnestness call on her to return, that they might behold her. The term, "the Shulamite," may be derived from *Solomon*, the peaceable king, or rather from *Salem*, the city of peace; and it seems to mean the *peaceable, or the reconciled one*. (*Notes*, *Gen.* 14:18-20. *Heb.* 7:1-3.)—The spouse then inquires, what Christ, or the companions, can see in her worthy of attention: to which it is answered, "As it were the company of two armies." This may denote the Old and New Testament churches; or the church militant and the church triumphant, as two armies: or it may refer to the believer's constant internal conflict between inbred depravity and implanted holiness, which by turns prevail in his experience; and be supposed to refer to the spouse's late misconduct and repentance. (*Marg. and Marg. Ref. Notes*, 1:5,6. *Gen.* 32:1,2. 49:10. *Rom.* 7:22-25. *Gal.* 5:16-18, v. 17. *Eph.* 2:14-18. 6:10-17.) But the word rendered *company*, signifies *abundant or chorus of dancers*, or such as exult for joy; and some think the hosts of angels are meant, (with reference to Jacob's vision,) who rejoiced and sang praises at the Saviour's birth, and rejoice over one sinner that repenteth. (*Notes*, *Luke* 2:8-14. 15:3-10.)

12 'Or ever I was aware, 'my soul 'made me like the chariots of Amminadib.

13 Return, return, O Shulamite; return, return, that we may look upon thee. 'What will ye see in the 'Shulamite? 'As it were the company of 'two armies.

people. f 2:14. Jer. 3:12-14,22. Hos. 14:1-4. g 1:6. Luke 7:44. 15:10 2:Thes. 1:10. h Gen. 48:10. Ps. 76:2. Is. 8:6. John 9:7. Heb. 7:2. i John 16. Rom. 3:29. Eph. 2:14-17. ‡ Or, Mahanaim. Gen. 32:2. Rom. 7:28 Gal. 5:17. Eph. 6:10-19.

PRACTICAL OBSERVATIONS.

V. 1-7. The Lord commonly blesses the cordial praises of his people, to quicken others to desire his salvation, and to inquire how and where they may seek him with them.—The experienced believer, even when uncomfortable in his own soul, is both able and willing to direct inquirers to find the Saviour. By faith he apprehends his gracious presence in his church, and in all places where his ordinances are spiritually administered: these he knows to be the valued plantations of his grace, which he delights to tend, and where he raises those precious productions, which will continue in heaven for ever, to the glory of his name. Nor is the death of a believer any thing more than the owner of the garden plucking a favourite lily, which his immortal hand will preserve from withering, yea, cause to flourish for ever with increasing beauty.—The discouraged believer frequently recovers his assurance of faith and hope, by expatiating on the preciousness of Christ, in recommending him to others. The recollection of his mercy and grace, thus excited, encourage our souls to rely on them; and the consciousness that we speak from our heart, when we express a high valuation of him, tends to satisfy us that he is "our Beloved," that we are his people, and that he is "our Friend" and portion.—The Lord will also honour those who thus honour him; he will not contend with his people any longer, when they are sufficiently humbled; and with the pardon of their sins he will show his approbation of their general conduct and character. (*Note*, *Is.* 57:15,16.)—The magnificent palace, the holy temple, and, "the army terrible with banners," are faint emblems of the comeliness and honour of the church, and of true believers. They are all enlisted under one commander, and arranged under his banners: they are well disciplined and armed, and courageous in faith and hope; and they fight assured of victory: yet this consists with the greatest lowliness, meekness, and love; and their victories are chiefly gained by faith and prayer, by patience and integrity, by holy lives and the faithful preaching of the word; and if these do not change their enemies into friends, they will be more awfully destructive to them, than the most terrible weapons of war.—When the penitent believer lifts the weeping eyes of humble faith and fervent love to the Lord Jesus, he is sure to prevail: and if the Saviour seem to frown, it is only an introduction to his manifested love; and his most forbidding words, rightly interpreted, encourage us "to pray always and not faint." (*Notes*, and *P. O. Matt.* 15:21-28.)—The Lord will not upbraid us with any of those sins of which we truly repent; and therefore we should not upbraid each other. The tokens of his approbation and acceptance should encourage us with renewed diligence to follow after holiness, and to attend on his ordinances, that we may be more fruitful and useful.

V. 8-13. Whatever is most admired in the world is mean, compared with "the beauty of holiness:" some true Christians are more adorned with it than others; but this singular glory and excellency belongs, in a measure, to every member of that one body, of which Christ is the living Head. Washed in his blood, and sanctified by his spirit, they are "undefiled," "the children of God," and of his church, "without rebuke, in the midst of a crooked and perverse" world, in which they shine as heavenly lights; and they will extort commendation even from prejudiced spectators on some occasions, and at length all nations shall call them blessed. Praised be God, the coming of Christ, and the conversion of the Gentiles, have brought forward this day of heaven upon earth: may the universal success of the gospel extend the blessings of it to those nations that yet sit in darkness!—But what is the fairest light of the moon, to the brightness of the sun? and what is the most glorious time of the church, or the happiest hour of a believer on earth, to the glory and felicity of the heavenly world? Then death will be swallowed up in victory; and every soldier of our Captain's host will triumph in the final perdition of all his foes. In the mean time, though we often mourn the Redeemer's absence from our souls, he will never withdraw from his church: he tends the fruits of his grace which spring in the lowliest valleys, and marks the first buddings in the new convert, or the feeble believer. He will never be so employed about some of his people, as to neglect others; and he will return with unspeakable tenderness to those who mourn for the sins which urged his departure from them. But such humble and tender spirits can hardly be persuaded of their own happiness; and as they see so much evil in themselves, they can hardly think that the Lord delights in them. But he is peculiarly pleased even with this their humility: he marks their constant opposition to their evil propensities; he compassionates them when struggling with strong temptations

CHAPTER VII.

The church commended under various similitudes, 1-5. Christ expresses his love to her, and delight in her company, 6-9. The church expresses her delight in him, and seeks more intimate communion with him, 10-13.

HOW beautiful are thy feet with shoes, O Prince's daughter! thy joints of thy thighs are like jewels, the work of the hands of a cunning workman.

2 Thy navel is like a round goblet which wanteth not liquor: thy belly is like an heap of wheat set about with lilies.

3 Thy two breasts are like two young roes that are twins:

a Luke 15:22. Eph. 6:15. Phil. 1:27. b Ps. 45:13. 2 Cor. 6:18. c Dan. 2:32. Eph. 4:15, 16. Col. 2:19. d Ex. 38:15, 35:35. e Prov. 3:8. f Heb. mixture. f 5:14. Ps. 45:15. Is. 46:3. Jer. 1:5. Rom. 7:4. g 4:5. 6:6. h 1:10. 4:4. 1:14. 1 Kings 10:15, 22. 22:39. Ps. 45:8. 144:12. k 4:1, 9. 6:5. Eph. 1:17, 18. 3:15, 19. 1 Num. 21:25. Is. 15:4. m Phil. 1:9, 10. Heb. 5:14. n 4:6. 5:15. 1 Kings 7:2. 8:19. 2 Chr. 8:6. o Gen. 15:2. 2 Sam. 8:6. p Is. 35:2. Eph. 1:22. 4:15, 16. Col.

and even when foiled and wounded by them, yet arising and resuming the conflict. He distinguishes between a saint militant and a saint triumphant: and notwithstanding all defects and failures, he as much loves those who are strenuously fighting the good fight of faith, as those who through his grace have already obtained the victory.

NOTES.—CHAP. VII. V. 1. This verse, and those which follow, seem to be the language of the daughters of Jerusalem to the spouse, who was now returned to them. They call her "the Prince's daughter;" as the church is called the "King's daughter," by the Psalmist: (*Marg. Ref. b. Note, Ps. 45:13-15*), for believers are the children of God, by regeneration, adoption, and union with the Only Begotten of the Father. The word rendered "feet" more generally signifies *goings*, (as it is translated in the old version,) or *footsteps*, implying the spouse's becoming walk or motion. The shoes or sandals, in which she moved so gracefully, are explained by the apostle to mean "the preparation of the gospel of peace," by which believers are enabled to walk with becoming alacrity in the ways of holy obedience. (*Marg. Ref. a. Notes, Luke 15:22-24. Eph. 6:14-17, v. 15.*)—Some render the next clause, "the cincture," or girdle, "of thy loins is like jewels, &c." as rather denoting the beautiful garments or girdle worn by the spouse, than her graceful proportion and form of body; and, if we dwell on the external meaning, this may perhaps be requisite: (*Notes, 2. 5:10-16*), and the believer, "having his loins girt about with truth," may refer to this interpretation. (*Eph. 6:14*.) But the language of the apostle seems to point out the true meaning of the sacred allegory. "The whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (*Marg. Ref. c. Notes, Eph. 4:14-16. Col. 2:18, 19, v. 19.*) How greatly the due formation and proportion of "the joints of the thighs," (namely, the knees and the hip joints,) tend to the firmness and gracefulness of motion, every one knows. Thus every part of the church, even the meanest, is beautiful and useful, well proportioned and compacted, and fitted to glorify God. And every believer, in proportion to his faith and grace, is prepared to fill up his station in a becoming manner, and to walk in the ways of God with firmness and vigour. For "we are the body of Christ, and members in particular." (*1 Cor. 12:14-27.*)

V. 2. Here again the decorations, rather than the person, of the spouse, are by some thought to be intended: and curious ornaments of embossed work, in the figure of a round goblet with liquor, or a heap or sheaves of wheat, surrounded with lilies carved on them, have been imagined and described. But the original words, in other places, as much mean the "navel" and the "belly" or the *womb*, as the next words do "the two breasts." (*Note, 3.*) Certainly comeliness of person, nor richness of attire or ornament, is intended: otherwise the commendations would be equally appropriate to the most deformed, if splendidly attired, as to the most beautiful: nor is there any need to remove the garments, in order to distinguish a very well proportioned and comely person from others, in the most ordinary intercourse of life. Either men or women may disguise themselves by decoration: but becoming raiment sets off the form of those who wear it. In fact the allusion to that part of the female body in which the infant is marvellously fashioned by the power of God, (*Notes, Ps. 139:13-16.*) seems intended as an allegorical representation of a sinner, by regeneration of the Holy Spirit, through the word of "truth," being brought to believe in Christ; and then advancing gradually in the divine life, to serve God "in newness of spirit," (*Notes, 1 Pet. 1:23-25. 2:1-3, v. 3.*) or in general, in holy dispositions and affections, and thus into holy practice: and also the provision in the ordinances of the church for the regeneration and conversion of sinners, and ripening them into established believers, the children of God our Saviour, and of his espoused church. The "belly" or *bowels*, may likewise be explained of the merciful and compassionate disposition of believers, which renders them useful in relieving the distresses of the needy, "like an heap of wheat," and is ornamental to their profession, as if the heap "was set about with lilies."—We cannot, however, be confident as to minute circumstances, in expounding these alle-

4 Thy neck is as a tower of ivory; thine eyes like the fish-pools in Heshbon, by the gate of Bath-rabbim: thy nose is as the tower of Lebanon, which looketh toward Damascus:

5 Thine head upon thee is like Carmel, and the hair of thine head like purple: the King is held in the galleries.

6 ¶ How fair and how pleasant art thou, O love, for delights!

7 Thy stature is like to a palm-tree, and thy breasts to clusters of grapes.

8 I said I will go up to the palm-tree, I will

1:18, 2:9. † Or, crimson. q 4:1. 5:11. Rev. 1:14. r 1:17. marg. Gen. 32:36. Ps. 87:2. Matt. 18:20. 28:20. ‡ Heb. bound. s 1:10. 1:15, 16. 2:14. 4:7. 10. Ps. 45:11. Is. 62:4, 5. Zeph. 3:17. † Ps. 92:12. Jer. 10:5. Eph. 4:13. u 3:8. 1:13. 4:5. 8:8. Is. 66:10, 11. Eph. 3:17-19. x 4:16. 5:1. Jer. 32:41. John 14:21-23.

gories; though the general meaning is plain. But we should not forget that many other things in Scripture, as well as this description, do not accord to the refined and perhaps fastidious delicacy of modern times: yet we have every reason to believe that gross vice was much less general in those ages, among the Israelites at least, than it is among nominal Christians at present. Nor does it become us to explain away the words of the sacred oracles. (*Marg. and Marg. Ref. Notes, 5:10-16, v. 14. Ps. 45:16. Prov. 3:7, 8.*)

V. 3. (*Note, 4:1-5, v. 5.*) "The two testaments which are thy two full and comely breasts, (by whose wholesome milk thou nourishest all thy faithful children, once born into the light), are for their excellent and perfect agreement, and their amiable proportion, like two young roes." *Bp. Hall.*

V. 4. The word "ivory" added to the similitude of "a tower" for defence, may allude to the manifold preciousness of faith, in its various exercises. (*Marg. Ref. h, i. Note, 4:1-5, v. 4.*) "Eyes like the fish-pools in Heshbon," which probably were remarkable for clear and bright water, may denote distinct knowledge and penetration, and heavenly wisdom, especially in the teachers of the church. (*Marg. Ref. k, l. Notes, Eph. 1:15-23, vv. 17-19. Phil. 1:9-11, v. 9. Col. 1:9-14, v. 9. 3:16, 17, v. 16. Jam. 3:12-18.*)—"The nose as the tower of Lebanon" may denote spiritual sagacity, the result of a holy relish for divine things, and an experimental acquaintance with them. The sense of smelling is, as it were, the guardian of the stomach, and decides that this and the other viand is in a state unfit for food: so they, who have their spiritual "senses exercised by use to discern good and evil," will distinguish between truth and specious error, between duty and specious transgression. (*Note, Heb. 5:11-14.*) And thus the believer, or the teachers of the church, will perceive at a distance the approaching danger of false doctrine or seducing temptation; as the watchmen from the tower of Lebanon, would see at a distance the enemies, who should march that way from Damascus or its environs, where the Syrians, the formidable enemies of Israel, dwelt. (*Marg. Ref. m-o.*)

V. 5. "Thine head upon thee," is supposed by some to mean, the covering or ornament of the head: and the word, rendered "hair," to signify a *fillet* or *riband*, by which the hair was collected together. The word (רֵאשִׁית) is not used in any other place.—Carmel was a very high, pleasant, and fruitful mountain.—Some understand "thine head upon thee," as that heavenly hope, which springs from faith, and towers above earthly hopes, and excites increasing vigour in following after holiness: and "the hair-riband like purple," (the colour of kings and rulers,) many mean the dignity of every action, which is influenced by this high and purifying hope. But Christ himself, the Head of the church, and the honour conferred on the meanest believers by their union with him, may perhaps be intended. (*Marg. and Marg. Ref. h, i. q. Notes, 4:1-5, v. 1. 5:10-16, v. 11.*)—In short, so pleasant is the church, and every true member of it, that, "the King," the Lord of Hosts, is "held in the galleries," or has such delight in the ordinances and assemblies of his saints, that he is not able as it were to withdraw from them. "When he walks in his palace royal, and beholds her beauty, he stands still, and cannot take his eyes off from her, being captivated with it." *Bp. Patrick.* (*Marg. and Marg. Ref. Notes, 1:16, 17. Rev. 2:1.*)

V. 6-8. The Bridegroom is here supposed to enter; and to speak to the spouse, in the language of admiration and strong affection.—"How beautiful, and pleasant art thou, O love, for me to delight in!" (*Marg. Ref. s. Notes, 2:14. Ps. 45:9-11. Is. 62:1-5, vv. 4, 5. Jer. 32:39-41, v. 41. Zeph. 3:14-17. John 15:9-11, v. 11.*)—He then proceeds to compare the statue, or person of the spouse, to the lofty and spreading palm-tree; whilst her breasts, (her entire love to Christ, and the obedience resulting from it, and the doctrine of the Scriptures, the prophets and apostles, professed and maintained by her,) are like "clusters of grapes," the precious fruit of the vine. So that when, according to his purpose, he went up to take hold of the branches of the palm-tree, he found them loaded with the most precious fruits, every way delightful to him; or, he engaged by his presence and grace to render her still more fruitful and useful, that he might still more rejoice over her to do her good." (*Marg. Ref. t-y*)

take hold of the boughs thereof; now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;

9 And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak.

10 ¶ I am my Beloved's, and his desire is toward me.

11 Come, my Beloved, let us go forth into the field; let us lodge in the villages.

12 Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear and the pomegranates bud forth: there will I give thee my loves.

v 1:3. 2:3. 2 Cor. 2:14. z 2:14. 5:16. Prov. 16:24. Eph. 4:29. Col. 3:16. 17. 4:6. Heb. 18:15. a Is. 62:8,9. Zech. 9:15-17. Acta 2:11-13. 46. 47. 4:31. 32. 16:30-34. * Heb. straightly. † Or, the ancient. b 5:2. Rom. 13:11. 1 Thea. 4:13, 14. Rev. 14:13. c 2:16. 6:3. Acta 27:33. Cor. 6:19,20. Gal. 2:20. d 5:6. Job 14:3. Ps. 147:11. John 17:24. e 1:4. 2:10-13. 4:8. f Prov. 8:17. Ez. 9:10. g 5:11. Psal. 29:9. Acta 15:36. 2 Cor. 13:5. 1 Thea. 3:5,6. Heb. 12:15. h 2:13. 15:6b. 18:1. i Heb. open. j 6:4. 16. Ps. 43:4. 63:8-8. 73:25. Ez. 20:40,41. Rom. 9:11. 2 Cor. 5:14,15. Eph. 6:24. k Gen. 30:14. 14:15. 5:1. John 15:5. Gal. 5:22,23. Eph. 6:9. Phil. 1:11. m Matt. 13:92. n Is. 23:18. 60:6,7.

Notes, 2:3. 1:3. 2:3. 4:1-5. v. 5. 8:8,9. Is. 66:10-14. vv. 10, 11. 2 Cor. 2:14-16.)

V. 9. "The roof of the mouth" is employed both in distinguishing tastes, and in articulating words: and the verse may mean, that the believer, having a relish for spiritual things, discourses upon them experimentally and pathetically. This is pleasant and refreshing, as "the best wine," to those who are beloved by Christ; and he also delights in it, because they are comforted and edified by it, nay, such conversation tends to enliven aged and infirm believers; and even to awaken sleeping sinners, to inquire after Christ and to show forth his praise.—The delivery of my word, by the mouths of my ministers, is like to the most excellent and pleasant wine; being both well accepted of that God in whose name it is taught, and most sweetly relished by the receivers; which is of such wonderful power, that it is able to put words, both of repentance and praise, into the lips of him that lies asleep in his sins. Bp. Hall.—It is thought by some, that the word rendered *asleep*, may mean *old men*. "The most generous wine, of which when we have tasted, we say, let it be sent to the best of my friends, is not more comfortable to the bodily spirits, though it be so powerful as to make old men brisk, nay, to enliven those that are at the point of death, than thy words are to raise and restore the souls of those, who imbibe the sense of them into their minds." Bp. Patrick. (Marg. and Marg. Ref. Notes, 2:14. Is. 62:8,9. Jer. 31:23-26. v. 26. Zech. 9:13-17. v. 15,17. Rom. 13:11-14. v. 11. Eph. 4:29. 5:8-14. v. 14. 15-20. v. 19. Heb. 13:15,16.)

V. 10. Here the spouse answers, as one assured of her relation to her Beloved, and of his endeared love to her.—"Seeing such is the desire of my Beloved towards me, that he first loved me when averse to him; he recalled me when I wandered; he pardoned me when I offended; he studiously conferred benefits on me, and finally he gave himself to me."—There seems to be an allusion here to Ps. 45:11. . . . unto which, Solomon, as I take it, hath a respect all along in this poem. Bp. Patrick. (Marg. Ref. Notes, 6-8. 2:16,17. v. 16. Ez. 16:3-14. John 17:24. Acts 27:20-26. v. 23. Rom. 14:7-9. Eph. 2:4-10. Tit. 3:4-7.)

V. 11-13. The spouse desires to go forth with her Beloved into the fields, and to lodge in the villages; by which some suppose places newly enlightened by the gospel to be intended. Assured hope and fervent love influence true believers to be weary of the noise and bustle of a vain world; and to value leisure, and opportunity for retirement, communion with Christ, and an undisturbed attendance on his ordinances. They would be, as much as they can, employed in examining the growth of grace and fruitfulness in themselves; and the interests of religion, the conversion of sinners, and the sanctity of their brethren are dear to their heart. They want to know if the vine flourishes; and whether awakened sinners give hopeful proof of becoming "fruitful in good works." There, with the church of Christ, in his house, at his table, and at the throne of grace, they would profess and manifest their love to Christ, and give themselves up without reserve to that holy, reasonable, and pleasant affection. Among such Christians, living retired from the world, and in communion with their Lord and each other, all kinds of ornamental, pleasant, and useful fruits are produced, from faith and love, for his glory and the benefit of his church; and these are not only the first-fruits, immediately after conversion, which may afterwards be called "old;" but also "new" services are performed, and new degrees of grace are exercised, more and more even to the end. (Marg. and Marg. Ref. Notes, 6-8. 2:10-13. 4:8. Ec. 9:10. Matt. 13:51, 52. 25:34-40. John 15:1-8. Phil. 1:9-11. v. 11. Col. 3:16,17. v. 17. Heb. 13:15, 16. 1 Pet. 1:4-6. 4:9-11.)—It is not verily known what the *mandrakes* were: perhaps they were melons. (Note, Gen. 30:14.)

PRACTICAL OBSERVATIONS.

The Lord Jesus is the true Fountain of honour; and his favour confers nobility, yea, royal dignity: for what are all

13 The *mandrakes* give a smell, and let our gates be all manner of pleasant *fruits*, new and old, which I have laid up for thee, O my Beloved.

CHAPTER VIII.

The spouse desires to be instructed by her Beloved, and to have near communion with him; and charges the virgin not to distrust him, &c. She is beheld with admiration, as "coming up from the wilderness leading after her Beloved," &c. She owns her obligations, desires to continue in his love; and shows the strength and vehemency of love and jealousy, &c. The calling of the Gentiles requested, and foretold, &c. 10. Solomon's vineyard and its fruits, 11, 12. The concluding words of Christ, and of the spouse, 13, 14.

O, that thou wert as my Brother, that suck'd the breasts of my mother! when I should find thee without I would kiss thee; yea, I should not be despised.

2 I would lead thee, and bring thee into my mother's house, who would instruct me: I would

Matt. 25:40. Rom. 15:25-27. 1 Cor. 16:2. 2 Cor. 8:9. Col. 3:17. 1 Pet. 4:11. a Is. 7:14. 9:6. Hag. 2:7. Zech. 9:9. Mal. 3:1. Matt. 13:16,17. Luke 2:26-32. 38. 10:23,24. 1 Tim. 3:16. b Is. 66:11,12. Gal. 4:26. c John 1:14. 1:18. 3:13. 13:3. 16:28. Heb. 2:9-14. 9:26-33. d 1:2. Ps. 132. 45:10,11. Luke 7:46-48. 9:36. 12:8. John 7:46-52. 9:25-38. Gal. 6:14. Phil. 3:3,7,8. e Ps. 51:17. 102:16,17. Mark 12:42-44. 14:6-9. * Heb. they should not despise me. Is. 60:14. Luke 10:16. 18:9. 1 Cor. 1:28. f 3:4. Gal. 4:36. g Luke 16:28-31. John 5:39,46. 14:16. 14:17. 11:12. 2 Tim. 3:15. 1 Pet. 1:10-12. 2 Pet. 1:19. Rev. 19:10. h 4:10-16. Is. 51:7,9,12.

the pompous titles of the world compared with this distinction, "The sons and daughters of the Lord almighty?" "Such honour have all his saints;" and, having "put on Christ," they are equally distinguished by their beautiful and glorious apparel. When their "feet are shod with the preparation of the gospel of peace;" and when, supplied with renewed strength from their great Head, through the intervention of ministers and Christians, each stationed in this mystical body with divine skill, they walk with increasing vigour and alacrity in the ways of holiness; every motion is graceful, and they "adorn the doctrine of God our Saviour in all things." (Note, Tit. 2:9,10.) The holy desires of their hearts are brought to good effect, "by the supply of the Spirit of Christ;" and their compassion and liberality relieve the wants of the indigent, and "abound in many thanksgivings unto God." (Note, 2 Cor. 9:12-15.) Faith worketh by love of "God and of man," which (like "two young roes that are twins,") produce a tenor of conduct, that accords to the example of their "Beloved and their Friend." This precious faith and love, "abounding in knowledge and all judgment," and regulated by sagacity, the result of experience and a spiritual mind, tend to the assurance of hope, the increase of holiness, and "patient continuance in well doing." And the edifying discourse of such consistent believers honours Christ, recommends the gospel, silences gainsayers, animates other Christians, and tends to convince and awaken sinners; and it will surely meet with the gracious commendation of the Lord. Wherever they meet together to worship, and to commemorate his love, Christ will be, as it were, "held in the galleries," by his delight in them and their services: and to mark the difference between them and formalists, he even expresses his admiration of the fruits of his own grace in them. They may also assure themselves, that he will be with them in their afflictions; and their resignation and patient hope, under sharp sufferings, is peculiarly pleasant and honourable to him. But when professors of the gospel do no credit to it in their lives, they drive him from their assemblies, and often deceive their own souls.—In proportion as we are sure that Christ is "our Beloved," and that we aim and desire to be devoted to him; we may also be sure that he is our Salvation, and that "his desire is towards us." And again, when this assurance is genuine, it will cause us more and more to count all but loss for him; and as far as it consists with our duty in the community, to go forth with him to some sequestered humble retreat, where we may commune with him and his people, and "with our own hearts." If then we have tasted his grace, let us seek his assistance in examining ourselves, to see how the vine flourishes, and to take heed that no subtle foxes spoil the tender grapes: let us show our love to Christ by love to his cause; and whilst we add new fruits of holiness to all those which we have already produced, let us not much regard whether men approve our conduct or not, provided our Beloved accept us and be honoured by us. Let us improve our talents and employ our influence, in observing how believers grow in grace, and young beginners put forth their tender buds; that we may exhort, encourage, warn, and pray for them, as time and occasion may require: and let us employ our time, talent, and influence, in every state and relation of life, to win over those without to seek the same blessings. And if we are favoured to see that part of the church, where we live, producing abundantly all the fruits of the Spirit, our joy will be more excited, than by any increase of riches; and our thanksgivings will accompany our applications to the great Author of all our hopes and comforts. A life of this kind more resembles heaven, than any other which we can pass on earth.

NOTES.—CHAP. VIII. V. 1, 2. These verses are generally considered as a continuation of the Spouse's words in the preceding chapter; (Note, 11-13.) expressing a longing desire, that she might show her fervent affection for her Beloved, with as little reserve, as if he were an infant brother, at her mother's breasts. But they may be under-

cause thee to drink of 'spiced wine of the juice of my pomegranate.

3 His 'left hand *should be* under my head, and his right hand should embrace me.

4 I 'charge you, O daughters of Jerusalem, 'that ye stir not up, nor awake my Love, until he please.

5 ¶ Who is this that cometh up 'from the wilderness, 'leaning upon her Beloved? I raised thee up under the apple-tree: there thy mother brought thee forth; 'where she brought thee forth *that* bare thee.

6 ¶ Set me 'as a seal upon thine heart, as a seal upon thine arm: for 'love is strong as death; 'jealousy is 'cruel as the grave: 'the coals thereof

are coals of fire, *which hath* a most vehement flame.

7 Many 'waters cannot quench love, neither can the floods drown it: 'if a man would give all the substance of his house for love, it would utterly be contemned.

{Practical Observations.}

8 ¶ We have 'a little sister, and 'she hath no breasts: 'what shall we do for our sister, 'in the day when she shall be spoken for?

9 If she be 'a wall, 'we will build upon her a palace of silver; and if she be 'a door, we will enclose her with boards of cedar.

10 I *am* 'a wall, and 'my breasts like towers: 'then was I in his eyes as one that found 'favour.

11 ¶ Solomon 'had a vineyard at Baal-hamon;

1 Prov. 9:2. k 2:6. Deut. 32:27. Is. 62:4-5. 2 Cor. 12:9. 1 2:7. 3:5. * Heb. *why should ye stir up, or, why awake, &c.* m 3:6, 6:10. n 4:8. Ps. 45:10, 11. 107:2-3. Is. 40:5. 43:19. Jer. 2:2. Rev. 12:6. o 2 Chr. 32:23. marg. Ps. 63:8. Is. 26:3. 36:6. Mic. 3:11. John 13:23. Acts 27:23-25. 2 Cor. 12:2. 10. Eph. 1:12. 13. 1 Pet. 1:21. p 2:3. Hos. 12:4. John 1:48. q 1. 3:4. 12. 10. 49:20-23. Rom. 7:4. Gal. 4:19. r Ex. 38:9-12. 21. 29. 30. Is. 49:16. Jer. 22:4. 23:2. Zech. 3:3. 2 Tim. 2:18. s 5:8. Ps. 42:12. 63:1. 84:2. John 21:15-19. Acts 20:34. 21:13. 2 Cor. 5:14. 15. Phil. 1:20-23. Rev. 12:11. t Num. 5:14. 25:11. Deut. 32:21. Prov. 6:34. 2 Cor. 11:2. † Heb. *hard.* u Ps. 120:4. Prov. 25:22. Rom. 12:20. x Is. 43:2. Matt. 7:24, 25. Rom. 8:28-

stood, as the fervent prayer presented by ancient believers, for the promised incarnation of the divine Saviour. In that mysterious dispensation, the Lord of glory, the Husband of the church, "became as her Brother" and when the Man Jesus grew in wisdom, in attending on the ordinances of the church of Israel, he, as it were, "sucked the breasts of her mother." The spouse, (representing ancient believers,) declares her determination, when she found him, of whom Moses and the prophets had spoken, "without" (that is, come down from heaven, and appearing in these outer courts of the temple,) she would with the utmost confidence express her affection to him and delight in him, without fear of being rejected, or of being despised by men for so doing. She determines also to avow her faith in him, and seek for his presence in his ordinances, that she might be further instructed in the truth: assured that her holy love, spiritual worship, and cheerful obedience, would be more acceptable to him, than the richest and most highly flavoured cordials. (Marg. and Marg. Ref. Notes, 1:2. 3:1-5, v. 4. 4:10-16. 5:1. Is. 7:14. 9:6. 7. Gal. 4:4-7. Heb. 2:14-15, v. Who would instruct me." (Note, 1 Tim. 3:14, 15. Or, "Thou wouldest instruct me." (Note, Matt. 11:28-30.)

V. 3, 4. Marg. and Marg. Ref. See on Notes, 2:5, 7.

V. 5. The daughters of Jerusalem seem here to speak concerning the spouse: or the company of established believers, when in the most vigorous exercise of grace. By faith, hope, and love of Christ, they come up from this present evil world; which once, through the enchantments of sin and Satan, appeared to them a paradise; but now that the charm is broken, they know it to be a waste howling wilderness. They therefore leave earthly for heavenly things, and still mount upward in holy desires, affections, and conversation: leaning upon the power, truth, and love of Christ; and in his strength surmounting difficulties, resisting temptations, bearing afflictions, and walking, without yielding to weariness or fainting, in the ways of holy obedience. In this heavenly course, the established believer appears *wonderful* to the inexperienced inquirer or feeble Christian, who can scarcely think it possible, that he can be enabled to follow an example so much above his present attainments. (Marg. Ref. m-o. Notes, 3:6. 4:8. 6:10. Ps. 63:1-4. Gal. 2:17-21, vv. 20, 21.)

Leaning, &c.] מְרַמֵּסֶת; used in this place alone. It seems to imply, dependence and confidence with love and satisfaction.—I raised, &c.] As the punctuation of the original makes the pronouns masculine; all who unreservedly adhere to it, suppose the spouse to speak in this sense. But it is much more natural to consider it as the language of Christ. He raises up new converts, and matures his people, through his mediation and by his Spirit, giving efficacy to his word and ordinances. Thus they receive their spiritual birth, nourishment, and comfort, in the church, "the mother of us all."—The word rendered *brought thee forth*, may mean *pledged thee*: for the church, especially in the Sacraments, solemnly dedicates all her children to Christ. (Marg. Ref. p, q. Notes, 2:3. 3:1-5, v. 4. John 1:47-51. Gal. 4:21-31, p. 29.)

V. 6, 7. These verses seem to be the words of the spouse to Christ, entreating him to give her an assured confidence and an abiding place in his love, and protection by his power; setting her name, as with the deep impression of a seal, on his heart and on his arm; that she might neither lose her interest in his love, nor the comfort of it. In enforcing this request she represents the energy of holy love: if that were preserved in vigorous exercise, it would prove strong as death, and enable her to suffer every extremity, rather than renounce or dishonour him. But the very suspicion of not being the object of his love would be "cruel to her as the grave," or more dreadful than death in his most tremendous forms. For love resembles fire kindled among coals, or charcoal, made of those kinds of wood, which emit the strongest heat and most vehement flame; and it is "a fire which no floods of water can quench;" that is, no temptations or suf-

ferings can prevail against it: nay, if a man possess this love, no wealth can hire him to renounce it; nor can any thing purchase it, or compensate for the want of it. (Marg. and Marg. Ref. Notes, 5:8. Ex. 28:6-30. Ps. 34:1-2. Prov. 6:27-35, vv. 32-35. Rom. 8:32-39. 1 Cor. 13:4-13. 2 Cor. 5:13-15. 11:1-6, vv. 1, 2. 1 John 4:9-12.)—The word rendered *jealousy* may signify *zeal*. (Note, Jam. 3:13-16.)—'The jealous zeal which I have for thee, and for thy glory, consumes me, even like the grave, and burns me up like the coals of some most vehement and extreme fire.' Bp. Hall.—'It should be thus translated, "which are the flames of the fire of the LORD." So the Hebrew word seems to signify, being compounded of three words, *fire, flame, and the LORD*. Some translate it, "Such flames are kindled only by the LORD;" and then, if there be an allusion to the breastplate of the high-priest in the beginning of the verse, I fancy the conclusion may allude to "the fire that went out from before the LORD," (Lev. 9:24,) and devoured the sacrifices, as love doth all manner of difficulties. This fire was to burn perpetually upon the altar, and never be suffered to go out; (Lev. 6:12, 13.) and therefore the best emblem of love that could be found.' Bp. Patrick. 'Wild beasts are not terrible to, nor fire, nor precipices, nor the sea, nor the sword, nor the halter, ... but even the most impassable difficulties are got over by it: the hardest things are presently mastered; the most frightful easily surmounted; it is every where confident, overlooks all things, overpowers all things.' Maximus Tyrius, quoted by Bp. Patrick.

V. 8, 9. The spouse, (or the church which then was,) seems here to intercede for the Gentiles, from among whom God intended to take a people for his name. The spouse therefore calls that future church, "a little sister which hath no breasts." Though a few believers were even then found among the Gentiles; yet they had not the word of God, or the means of grace, and spiritual union with the promised Saviour. But in due time they would "be spoken for" by him: and what was the church of Israel to do for them at that time, as instruments of effecting the gracious purpose of God? To this question Christ answers, "If she be a wall, we will build upon her a palace of silver." If the commencement of this work, even the conversion of the Gentiles by the Spirit of Christ, through the preaching of apostles and evangelists, raised up from the nation of Israel, were likened to a wall built upon Him, "the precious Foundation and Corner-stone," to become a part of a spiritual temple; they would be so multiplied, and enriched in process of time, that the Gentile church would become as a palace for the great King, builded of solid silver, and far more splendid than Solomon's temple. If the first preaching of the gospel to them was compared to the making of a door, through the wall of partition; that door should be preserved most effectually, as if closed with boards of durable cedar. (Marg. Ref. Notes, 10:1-5, v. 5. 7:3. Ps. 147:19, 20. Ez. 16:52-63. John 10:14-18, v. 16. Acts 11:1-19. 26:16-18. Rom. 3:1, 2. 10:12-17. 1 Cor. 3:10-15. Eph. 2:14-22. Rev. 21:9-21.)

V. 10. The ancient church seems here thankfully to reflect on her privileges: she was, before the coming of the Messiah, as a wall built on the precious Foundation, a part of the glorious temple which was to be erected; and the lively oracles and ordinances, which she enjoyed, were her security, as well as the sustenance and comfort of her children: and she was thus distinguished, because "then" (even when this difference originated) "she was in his eyes as one that found favour" or peace, with him. (Marg. Ref. See on Note, 8, 9. Notes, 7:6-8. Deut. 7:6-8. Is. 51-4. 41:8, 9. Jer. 31:3-5, v. 3. Ez. 16:6-8. Eph. 1:13-8. 2:4-10. 2 Thes. 2:13, 14. 1 Tim. 1:12-16. Tit. 3:4-7.)

V. 11, 12. Solomon, probably, had a large vineyard, which he did not superintend himself, but let it out to keepers each of whom paid him a thousand pieces of silver, or shekels, for the fruit, and they were supposed to clear two

He let out the vineyard unto keepers: every one for the fruit thereof was to bring "a thousand pieces of silver."

12 My vineyard, which is mine, is before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred.

1. Luke 20:9, &c. m Gen. 20:16, Is. 7:23, n 1:6. Prov. 4:23, Acts 20:28, 1 Tim. 4:15, 16. o Ps. 72:17-19, Rom. 14:7-9, 1 Cor. 6:20, 2 Cor. 5:15, p 1 The. 5:19, 20, 1 Tim. 5:17, 18. q 2:13, 4:16, 6:2, 11, 7:11, 12. Matt. 18:20, 28:20, John

13 Thou that dwellest in the gardens, the companions hearken to thy voice: "cause me to hear it."

14 "Make haste, my Beloved, and be thou like to a roe or to a young hart upon the mountains of spices."

14:21-23, r 1:7, 3:7-11, 5:9-16, Judg. 11:23, 14:11, Ps. 45:14, s 2:14, Ps. 50:15, John 14:13, 14, 15:7, 16:24, * Heb. *Flee away*, t 2:17, Luke 19:12, Phil. 1:23, Rev. 22:20.

hundred. With allusion to this, the advantages or privileges of the ancient church are considered, according to frequent parables in Scripture, as a vineyard, intrusted by its owner to the rulers, teachers, and congregation of Israel: and the spouse, or church, determines to keep this vineyard under her own immediate care; that it may "abound in fruits of righteousness," to the honour of her Beloved, and the rich benefit of all employed in the care of it. (Notes, Ps. 80:8-13. Is. 5:1-7. Matt. 21:33-44. Luke 13:6-9. John 15:1-8. Phil. 1:9-11, v. 11.) True believers in Israel understood these obligations, and had the vineyard "before them," as their grand concern; and it was their endeavour that much fruit might be produced. Thus the Lord received his revenue of praise: and the priests, Levites, prophets, and others, whose labours, prayers, and examples conducted to this end, were graciously recompensed. And when (at the coming of Christ) the stated teachers and rulers neglected their duty: apostles and evangelists were raised from the sound part of the ancient church, by whom the vineyard was successfully cultivated: and so the corrupt part of that church being excluded, the converted gentiles were made the principal part of the vineyard, admitted to share all its privileges, and even still more abundant blessings. (Marg. Ref. Notes, 1:5, 6, 7:10-13. Prov. 4:23. Is. 7:21-25, v. 23. Acts 20:28. 1 Tim. 4:11-16.)

V. 13, 14. These verses close the conference between Christ and the spouse, and imply his personal absence from his people, during their continuance on earth. Christ first addresses the spouse, as "dwelling in the gardens," or vineyard, (Note, 11, 12.) the assemblies and ordinances of his saints.—The word rendered "companions" being masculine, cannot mean the attendants on the spouse, so frequently mentioned, but rather those who were "the friends" and companions "of the Bridegroom," the spirits of just men made perfect; "an innumerable company of angels," and such men as John the Baptist, the apostles, and the most eminent instruments of Christ, in establishing his church. (Marg. Ref. r. Notes, 1:7, 8. John 3:27-36, v. 29. 15:12-16. 20:19-23. Eph. 2:19-22, v. 20. Heb. 12:22-25. Rev. 21:9-21, v. 14.)—"Ask what thou wilt of me, and I will tell thee before all thy companions, . . . I will do it for thee." Bp. Patrick.—While the church professes her faith and love, and renders her worship, as in the presence of all the friends of her Beloved; the more she abounds in prayers and supplications, with thanksgivings, the greater measure of true prosperity and consolation she enjoys. Thus our Lord, just before his crucifixion, again and again exhorted his disconsolate disciples to "ask and receive, that their joy might be full." (Marg. Ref. Notes, 2:14. John 14:7-14, vv. 13, 14. 15:9-11, v. 11. 16:23, 24.) To this the spouse replies by craving his speedy return, not for a transient visit, but to take her to be wholly with him.—"The mountains of spices" seem to mean heaven and its exalted worship, of which all the incense and worship at the temple were a faint shadow. (Notes, 2:17. 4:6.)—"Solomon here seems to long for the first coming of the Messiah, as St. John doth for his last, who concludes his book of Revelation in the same manner as Solomon doth this saying, "Come, Lord Jesus." Bp. Patrick. (Note, Rev. 22:18-21, v. 20.)

PRACTICAL OBSERVATIONS.

V. 1-7. The Incarnation of the Son of God was the grand object of the believing prayers of the ancient church, and it should be the theme of our grateful joyful praises. Blessed be God, he hath "sent forth his Son, made of a woman, and made under the law." (Note, Gal. 4:3-7.) "The second Man is the Lord from heaven." (Note, 1 Cor. 15:45-49.) he dwells in our nature, and is not ashamed to call us brethren; and all the perfections of Deity conjoin with the tenderness of the most endeared relations in his humanity, to render him in all respects the meet object of our confidence and love, and to show to us the divine character, in a manner most suited to our apprehension and imitation. Having finished his work without, he is now ascended "into heaven, to appear in the presence of God for us." (Notes, Heb. 9:11-14.) but we may find him present to our faith in his holy ordinances; and there we may express our love, reverence, and submission, and render him our grateful worship, with the utmost freedom and assurance. He will not despise us for so doing, or even for our meanness and unworthiness; and we need not regard the contempt of those, who "blaspheme that worthy name by which we are called." Let us then seek his gracious presence in his church, that his ordinances and instructions may be abundantly useful to our souls, and that our worship and holy obedience may be accepted by him. Then he will renew the pledges of his love, and we shall find it "good to be there;" and shall fear whatever may interrupt the pleasant rest of our souls in him. Thus faith and hope will grow into full assurance; and

"leaning on" his power, truth, and love, and cleaving to him as "our Beloved," we shall rise superior to this vain world, and have our heart and conversation with him in heaven; and others shall see and admire our indifference about earthly things, compared with "those above, where Jesus sitteth at the right hand of God." (Notes, Phil. 3:20, 21. Col. 3:1-4.) Nor should we consider such attainments as out of our reach; let us but improve our privilege of access to the Mercy-seat; and when we have obtained some liberty in pouring out our hearts before him, let us strive to draw nearer and nearer in fervency and importunity, wrestling for more and larger blessings; and we shall certainly obtain his effectual help.—His love to us sinners was "stronger than death;" nor could all "the floods of ungodly men" or evil spirits, or inexpressible sufferings, quench that vehement flame; and all the kingdoms of the world were utterly condemned, when offered as a bribe to induce him to desist from his gracious purpose. Thus should our love to him be vigorous and victorious, that we may be ready to renounce or suffer any thing for his sake, and that we may be armed against the terrors and the friendship of the world. Indeed love is the most powerful principle of activity: and where that prevails, all dangers and difficulties will be disregarded, and every contrary interest utterly contemned. If then we have true faith, it will "work by love" of Christ, and the effects will soon become manifest in our whole conduct. Sometimes indeed, the fear of coming short of his love, or the temptation to forsake him, may be very painful to us; but we shall earnestly pray to be fixed "as a seal on his heart and on his arm," that being kept in his mercy and by his power, nothing in life or death may separate us from him.

V. 8-14. The more our hearts glow with love to Christ, the greater will be our pity for those "who sit in darkness, and in the shadow of death." We are assured that he has a numerous people to gather into his fold, from among the Pagans, Jews, and every description of Anti-Christians. These have not at present "the oracles of God," or "the means of grace;" or they find them as dry breasts, through ignorance, negligence, and unbelief. As the Lord then heard the prayers of his ancient church, as well as the intercession of his Son, for us sinners of the Gentiles, and has begun to build us upon "the foundation of his apostles and prophets, Jesus Christ being the chief Corner-stone," that we may be "an habitation of God through the Spirit;" and as the gospel, having once been preached in our land, has wonderfully been continued among us to this present day; so let us lift up our prayers for its spread all over the earth. Let us not imitate the unbelieving Jews who spake against the poor Gentiles, when the gospel was sent among them; but let us continue to pray in behalf of that distinguished nation, that they may be again grafted into their own olive-tree.—Seeing we are "in the eyes of the Lord, as those that have found favour," and have his holy word, as our security and consolation, let us learn to give the praise to his distinguishing grace. Let us also remember, that all our external privileges are talents committed to our trust; and we be to all such in our congregations, as do not honour him in their lives, in some measure answerable to their obligations.—The Lord has heretofore taken his vineyard from those that rendered not the fruits in their season: and he will not continue it long to any who imitate their corrupt example. Let each of us then place our vineyard before us, and earnestly seek grace, that we may profit by every ordinance and advantage. (P. O. Is. 5:1-7. Matt. 21:33-46.) Let every Christian endeavour suitably to perform the duty of his station, that "men may see his good works, and glorify his heavenly Father;" and let him not forget that the watchful and faithful ministers, under whom his soul thrives, are entitled to a share of his affection and regard. Let ministers also watch over their parts of the vineyard, as "those who must give account," and who seek their recompense from their gracious Lord alone. All this becomes those, "who dwell in the gardens;" and the fruit, that we produce to his glory, will certainly redound to our own advantage. If we are enabled to act in this manner, new inquirers will hearken to our voice, and be instructed and admonished by our prudent counsel; while angels and saints in heaven rejoice over the success of our zealous endeavours, and our most condescending Lord will delight to hear our requests: and whilst we continue in prayer for whatever we want, our thanksgivings also will abound, and our joy be full; our souls will be more and more enriched, and we shall be enabled to look forward to death and judgment with satisfaction, saying, "Make haste, my Beloved, and be thou like to a roe or to a young hart upon the mountains of spices." May the Lord thus prepare the writer and every reader, for his service on earth, and for the felicity of his heavenly kingdom!

BOOK OF THE PROPHET ISAIAH.

Our blessed Lord, just before his ascension, said unto his disciples, "All things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. . . . Then opened he their understandings, that they might understand the Scriptures" (Note, Luke 24:44-49.) Hence we learn, that the sacred volume of the Old Testament was divided, at that time, nearly in the same manner as at present; though there is some difficulty, and not much importance, in exactly determining which books belonged to the Prophets, and which to the Psalms. The historical books, however, from Joshua to Nehemiah, must have belonged to the Prophets, in our Lord's days. Indeed all the sacred writers were prophets; and evident predictions of remote events are found in almost all the preceding books: but then the prophetic part comes in occasionally, in the midst of other subjects: and in many instances, the prophet seems to have been led by the Holy Spirit, to foretell the most important and distant events, while he supposed himself, or at least might appear to the reader, to be discoursing on another subject. But in the division of the Old Testament, on which we now enter, prediction is evidently the principal subject; and other topics are introduced occasionally, on account of some kind of relation which they bear to the predictions: and the prophets knew and avowed, that they were foretelling future events.—From Moses to Samuel, few prophets were raised up: "the word of the Lord was precious, . . . there was no open vision;" but Samuel established the schools of the prophets, and we read of a succession of them in every age, till the close of the Old Testament. (Notes, 1 Sam. 3:1. 10:5,6.) They were, in general, extraordinary instructors, sometimes in aid of the priests and Levites; but more commonly to supply their defects, when they neglected their duty. They were also bold reformers, and reprovers of idolatry, iniquity, and hypocrisy; they called the attention of the people to the law of Moses, especially the moral law, the standard of true holiness; they showed the inefficiency of ceremonial observances, without the obedience of faith and love; and they kept up and encouraged the expectation of the promised Messiah, and more fully declared "the sufferings of Christ and the glory which should follow." (Note, 1 Pet. 1:10-12.) Several of these prophets, nay, some of the most eminent, wrote nothing that we know of: others composed the historical records, which have been considered, and which contain also occasional predictions; with other books of the same nature, from which extracts only have been preserved for our instruction. But at length some of them were commanded to commit their messages to writing; and these constitute the books on which we now enter.—Tradition informs us, that the prophets, having written the prophecy, and delivered it as directed, affixed it to the door of the temple, where it continued some time, and was then taken down by the priests, and entered into their registers: but the persecutions which the prophets generally endured, from both priests and people, render this tradition very doubtful; nor can we exactly know in what way they were preserved. This, however, is not material: no learned man is anxious to know in what manner Homer's Iliad, Virgil's Æneis, or Tully's Orations, were rescued from the general wreck of ancient writings. They exist, and vouch their own authenticity. How much more, then, do those prophecies, which have been fulfilling for ages, and are fulfilling at this day, demand our attention by their internal evidence! In addition to this, however, the authority of both Jews and Christians, and above all of Christ and his apostles, transmits them to us as "the oracles of God."—The prophets did not teach any new doctrines, commands, or ordinances, but appealed to the authenticated record; it was not, therefore, needful that they should confirm their messages, with that immense weight of public miracles, with which the dispensation of Moses, and the gospel of Christ, were introduced. Their pretensions to be considered as God's appointed servants, were demonstrated by the unimpeachable integrity of their characters, by the intrinsic excellence and tendency of their instructions; and by the disinterested zeal and undaunted fortitude, with which they persevered in their great design. . . . These were still further confirmed by the miraculous proofs which they gave of divine support, and by the immediate completion of many smaller predictions, which they uttered. . . . Such were . . . their credentials . . . to their contemporaries: and we, who, having lived to witness the . . . second dispensation, can look back to the connexion which subsisted between the two covenants, have received additional evidence of the inspiration of the prophets, in the attestations of our Saviour and his apostles; and in the retrospect of a germinant, and gradually maturing, scheme of prophecy, connected in all its parts, and ratified in its great object, the advent of the Messiah. We have still further incontrovertible proof of their divine appointment, in the numerous prophecies, which in these later days are fulfilled, and still under our own eyes continue to receive their completion.—The language of the prophets, also, is remarkable for its magnificence. . . . Each of the writers is distinguished for peculiar beauties: but their style in general may be characterized as strong, animated, and impressive. . . . Its ornaments are derived, not from accumulation of epithet, or laboured harmony; but from the real grandeur of its images, and the majestic force of its expressions. . . . Its varied with striking propriety, and enlivened with quick but easy transitions. . . . Its sudden bursts of eloquence, its earnest warmth, its affecting exhortations and appeals, afford very interesting proofs of that lively impression, and of that inspired conviction, under which the prophets wrote, and which enabled them, among a people not distinguished for genius, to surpass in every variety of composition the most admitted producers of pagan antiquity. . . . The greatest part of the prophetic book . . . was written in some kind of measure or verse. . . . But, as the Hebrew has been a dead language for nearly two thousand years, we can have no power of ascertaining the pronunciation, or even the number of the syllables. The quantity and rhythm of its verse must therefore have entirely perished, and there can be no mode of discovering the rules by which they were governed." *Greys Key*.—Much has been written, concerning the different degrees of inspiration, with which the prophets were endowed; but I own, I never found satisfaction in any discussion of this subject. Certainly the Scriptures intimate some disparity between Moses and other prophets, and several ways in which divine communications were made: and let others determine what credit is due to the rabbinical determinations in this respect. It seems enough to observe, that the credit of scriptural prophecy does not depend on such distinctions, but on internal evidence; and on the highest authority, that "holy men of God spake as they were moved by the Holy Ghost." Probably none, except prophets, ever had an idea, how the illapses of the Holy Spirit came into their minds, and beyond doubt evinced their divine origin. All the prophets were so superintended, both as to the words used by them, and the messages delivered, as to be preserved from error, and to give us the very word of God: and this is enough for our satisfaction. Many things, however, relative to this subject, will come in our way, and an opinion will be given on them, as we proceed.—It should be peculiarly observed, by every diligent student of the sacred Scriptures, how constantly and confidently the preceding history is assumed for granted, and as certainly known and believed by the people, in every part of the prophetic writings; and in what numerous instances they are quoted as "the Scriptures which cannot be broken," and "the oracles of God," in the New Testament. It would carry me much farther than this introductory dissertation will admit, to enter into particulars: let the reader consult the marginal references, and doubt, if he can, whether the historical books, preceding the time of each prophet, were not extant and deemed authentic, when he wrote, and whether Christ and his apostles did not consider the whole as "the word of God."—The distinction between the greater and the minor prophets cannot well be passed over in silence, in this place; but it means no more, than that the prophecies transmitted to us of some of them, are more than those of others; but not at all of higher authority.

To encourage men in searches of this kind; (that is, of the prophetic writings,) 'they will find such an harmony and correspondence between the figures and emblems, whereby the prophets point out things to come, that the careful comparing of them with each other will afford the best clue to guide the attentive reader through the most difficult parts of their writings; and is likewise a most surprising proof, that they all wrote by the direction of one and the selfsame Spirit. . . . As it is highly reasonable to believe, that some parts of the Old Testament prophecies reach to the end of the world: so it is reasonable to expect, that in every age Providence should open some new scene, which will give further insight into the meaning of these sacred writings. I confess I can by no means approve of the opinion of some learned men, who are for cramping the sense of the prophets, and confining them within as narrow a compass as they can; and will needs maintain, that the prophets scarcely foresaw any thing, but what was to come to pass in or near their own time. . . . I must own myself puzzled, to assign a reason why God should appoint a succession of prophets to foretell what should come to pass within the compass of about three hundred years, (for within that time most of those prophets lived, whose writings make up this part of the scripture-canon which is called by that name,) and take no notice of any other occurrences which should happen in succeeding time: whereas, to extend the prophetic views to the end of the world, seems much more agreeable to that description of God's prescience, which the holy writers give us, That "He declares the end from the beginning," and 'his wisdom reaches from one end of the world to the other mightily, and sweetly does it order all things.' So that even when the whole mystery of God's dispensations shall be finished, it will appear that nothing was contained in them, but what God hath formerly declared to his servants the prophets, as it is expressly affirmed, Rev. 10:7. For a further proof of this assertion, I desire it may be considered that the prophecies, which foretell the visibility and universality of Christ's church, accompanied with perfect peace, prosperity, and holiness, cannot, with any probability, be said to have yet received their accomplishment; as neither have these predictions, which foretell the flourishing state of the Jewish church and nation in the latter times; and to suppose those prophecies to have already received their utmost completion, is, in my judgment, to give too great an advantage to the Jews, and in effect to acknowledge, that they never were, nor will be, fulfilled in their actual and obvious sense. . . . Whereas on the other side to assert, that many prophecies relating to the Messias are already fulfilled in our Lord Jesus Christ; a truth which can be made out beyond all contradiction; and without to make out that several others concerning the same subject relate to his second coming, and their accomplishment shall usher in, or accompany that, his glorious appearance: I say, the observing this distinction between the different times; wherein the

several prophecies, relating to the coming of Christ shall be fulfilled, effectually answers all the arguments by which the Jews support themselves in their incredulity. . . . The ancient Jews, . . . always acknowledged that the chief design of the prophets was to foretell the times of the Messias; and when Christ and his apostles explained the prophecies in a spiritual and mystical sense, they interpreted them according to the received notions of the synagogue; and are never taxed, that we find, for misapplying *partial* at *times*, as if they did not belong to the times of the Messias. . . . It does not appear, that this mystical way of applying the scriptures to prophecies to the times of the Messias was even called in question; till the Jews came to engage in dispute with the Christians; and then, to avoid the force of their arguments, they found it necessary to reject the opinion of their ancestors.¹ *Louth.* These hints may prepare the reader for that mode of interpreting the prophetic writings, which is adopted in this publication, and may throw light on the subject.

The prophet Isaiah, on whose writings we first enter, is remarkable for the elegance and sublimity of his style and imagery; in which the best judges have decidedly given him the preference to the most admired writers of antiquity. He is equally distinguished by the plain and copious manner, in which he speaks of Christ, and the times of the gospel; on this account he has been called, The fifth Evangelist. The book opens with sharp rebukes of the people for their idolatry and iniquity, and denunciations of divine vengeance upon them; but intermixed with cheering intimations of mercy and predictions of Christ. Afterwards the following prophecies of judgments about to be executed on several nations, as well as on Judah; through all of which the reader is led to expect future deliverances and glorious times to the church of God. Then there is inserted an account of Sennacherib's invasion, and of some particulars relating to Hezekiah, which end in a prediction of the Babylonish captivity. The prophet then copiously enlarges upon the deliverance of his people from that calamitous state, in language peculiarly applicable to the spiritual redemption of Christ: at length he drops, in great measure, types and shadows, and speaks in the most emphatical language of the Saviour's person, sufferings, and glory; and of those things which pertain to the promulgation of his gospel, and the setting up of his kingdom on earth; and which he closes with descriptions which lead the mind to consider the final felicity of the righteous, and the misery of the wicked in another world. We shall find the whole book replete with instruction; especially, we shall meet with the most decisive internal evidence of its divine original, and it will reflect light on every part of the sacred volume, on which all our hopes of happiness are founded.

Isaiah is certainly one of the most difficult of all the prophets, though perhaps few are sensible of it, but they that try to explain him. . . . The profundity of his thoughts, the loftiness of his expression, and the extent of his prophecy, have made the commentators write a poor, lame, fall-short of a full explication of his book; and he that will undertake to fathom the depths of this prophecy, is in great danger of going out of his own. This prophet seems to have been favoured with an entire view of the gospel-state, from the very birth of the Messias, to that glorious period, when "the kingdoms of the world shall become the kingdoms of the Lord, and of his Christ." . . . In those parts of this exposition, where there is any mention made of the Jews being restored to their own land, upon their conversion, and some other particulars relating to that glorious state of the church in the latter times; let the reader not judge of what is said upon these obscure subjects, as so many positive assertions, but only as probable conjectures. . . . For in these and such like abstruse matters, . . . a modest man should not pretend to be "wise above that which is;" plainly and expressly "written." *Louth.*

One grand reason of the difficulty found in explaining the predictions of Isaiah, (which the author likewise considers as much greater than exists in the writings of any other prophet,) is the total want of that internal chronology, and geography of prophecy, which is of so great use to the expositor in explaining the most abstruse parts of the predictions of Daniel, and the Revelation of the apostle John. Such a clue, or guide, is wholly wanting in the prophecies of Isaiah; and the times and scenes, to which he prophet calls, can only be ascertained by the events which are foretold, in the most sublime and rapturous language.

CHAPTER I.

THE vision of God, by his prophet, charges Judah and Jerusalem with ingratitude, and atrocious wickedness; and describes their deplorable condition. 2-5. He shows his abhorrence of their sacrifices, calls them to repentance with promises of forgiveness, and warns them against obstinate rebellion, 10-20. He laments Zion's degeneracy and the iniquity of her princes; denounces severe vengeance; yet intimates a subsequent recovery of the nation to purity and prosperity, 21-31.

THE vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

a 21:2. Num. 12:6. 21:4, 16. 2 Chr. 32:32. Ps. 89:19. Jer. 23:16. Nah. 1:1. Hab. 2:2. Matt. 17:9. Acts 10:17. 2 Chr. 12:1. b 2:1. 13:1. 2 Pet. 1:21. c 6:1. 2 Chr. 23:—32. Hos. 1:1. Am. 1:1. Mic. 1:1. d Deut. 4:26. 30:19. 32:1. E. 50:4. Jer. 2:12. 6:19. 22:29. Ez. 35:4. Mic. 1:2. 6:1, 2. e Jer. 13:15. Am. 3:1. Mic. 3:3. Acts 4:20. f 5:1, 2. 46:3, 4. Deut. 1:31. 4:7, 8. Jer. 31:9. Ez. 16:6-14. 20:5, &c. Rom. 3:1, 2. 9:4, 5. g 63:9, 10. Deut. 9:22-24. Jer. 2:5-13.

NOTES.—**CHAP. I. V. 1.** The name of this prophet, signifying "The salvation of the Lord," was very suitable to the subject on which he so frequently and delightfully expatiated, and which has procured him the title of the 'evangelical prophet,' nay, of 'the fifth Evangelist.' Tradition reports that he was of noble birth; that his daughter was married to Manasseh; and that he was sawn asunder by the command of that idolatrous prince, to which the apostle is supposed to allude. (*Note, Heb. 11:35-38.*) 'It must, however, be allowed that these traditions are very uncertain; and some think he did not survive Hezekiah; yet, even in that case, he must have prophesied sixty years at least.—In general, the reader must be referred to the notes on the second book of Kings, from the fifteenth to the twenty-first chapter, inclusive; and to the second book of Chronicles, from the twenty-sixth to the thirty-third chapter inclusive, for the state of Judah and Israel, during the term of years in which Isaiah prophesied.—Many of his prophecies, indeed, relate to other kingdoms; but always on account of their connexion, one way, or other, with the chosen race.—The two usual ways, whereby God communicated his will to the prophets, were visions and dreams; see *Num. 12:6*. In vision the inspired person was awake, but his external senses were bound up, and, as it were, laid asleep in a trance. . . . (*Num. 24:16.*) . . . It is called *vision*, not from any use of the corporeal sight, . . . but because of the clearness and evidence of the things revealed. . . . It was sometimes accompanied with external representations." *Louth.* (6:1. *Ez. 40:2. Rev. 21:10.*)—This chapter may be considered as an introductory address prefixed to the subsequent prophecies; and the title may belong to the book in general, or to the chapter in particular. It is thought by some, that this was not Isaiah's first vision, though placed as an introduction to the rest.—The prophecy contained in this first chapter stands single and unconnected, making an entire piece of itself. It contains a severe remonstrance against the corruptions prevailing among the Jews at that time; powerful exhortations to repentance; grievous threatenings to the impenitent; and gracious promises of better times, when the nation shall have been reformed by the just judgments of God." *Bp Louth.*

2 "Hear, O heavens; and give ear, O earth; for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.

3 The box knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider.

4 Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters! They have forsaken the LORD, they have pro-

Mal. 1:6. h Prov. 6:6. Jer. 8:7. i 5:12. 27:11. 44:18. Deut. 32:28, 29. Ps. 94. 8. Jer. 4:22. 9:3-6. 10:8, 14. Matt. 13:13-15, 19. Rom. 1:28. 2 Pet. 3:5. k 23. 10:6. 30:9. Gen. 13:13. Acts 7:51, 52. Rev. 18:5. * Heb. of *heaviness*. l 57:3. 4. Num. 32:14. Ps. 78:8. Jer. 7:26. 16:11, 12. Matt. 3:7. 23:33. m Jer. 2:23. Ez. 16:33. n Deut. 39:25. 31:16. Judg. 10:10. Jer. 13:17, 19. o 8:8. 65:3. Deut. 32:19. Ps. 78:40. Jer. 7:19. 1 Cor. 10:12.

V. 2. (*Marg. Ref. Notes, Deut. 4:26-28. 32:1. Ps. 49:1-4. 50:1-3.*) The Lord, in this as in many other places, with peculiar majesty and sublimity, appeals to the whole creation, in the controversy between him and his people. He had brought them up with all the tenderness and attention of a parent, till they had arrived at full maturity; but they had ungratefully rebelled against him, and apostatized to worthless idols.—The word rendered "brought up," generally means *exalted*: God had greatly exalted Israel, which exceedingly aggravated the guilt of their rebellion. (*Notes, Ex. 19:4-6. Deut. 4:6-8. 32:8-15. Ez. 16:9-22. Acts 13:16-19.*)

V. 3. (*Notes, Prov. 6:6-11. Jer. 8:4-7.*) The most stupid of the domestic animals are observant of the hand by which, and the place where, they are fed, though the owner seeks only his own interest in his care of them: but the highly favoured people of God did not know or understand their immense obligations, nor consider their own true interest, which could only be secured by cleaving to him.—The Israelites, chosen by the mere favour of God, adopted as sons, promoted to the highest dignity; yet acknowledged not their Lord and their God, but despised his commandments; though in the highest degree equitable and just." *Bochart in Bp. Louth.*

V. 4. "They were not only wicked as their fathers, but totally corrupt, and by their evil examples corrupted others.—Every generation of Israel degenerated more and more, from the faith and piety of their ancestors: they were not only corrupted in their early years, but corrupters and tempters of others; a circumstance extremely affecting to those who mark the progress of impiety. In short, almost the whole nation were estranged from the Lord, and had turned their backs on him and on his holy service; and had alienated themselves from him. (*Marg.*)

V. 5, 6. The wickedness of the people was become so incorrigible that it would answer no purpose to inflict any further chastisement, seeing they would "revolt more and more;" and what did it avail to throw away medicines on the dying patient, when they only exasperated his disease? It might therefore be proper to let them alone, till ripe for utter destruction. (*Notes, Jer. 5:3-6. 6:27-30. Matt. 15:12-14.*)

voked the Holy One of Israel unto anger, they are gone away backward.

5 Why should ye be stricken any more? ye will revolt more and more. The whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment.

7 Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as soverthrown by strangers.

8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

9 Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

10 ¶ Hear the word of the Lord, ye rulers of

Sodom; give ear unto the law of our God, ye people of Gomorrah:

11 To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.

12 When ye come to appear before me, who hath required this at your hand, to tread my courts?

13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with: it is iniquity, even the solemn meeting.

14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

15 And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers I will not hear: your hands are full of blood.

p 5:19, 24. Heb. 2:9-11, 12, 15, 37:23. 41:14, 16, 20. Ps. 89:18. Jer. 50:29. 51:5. * Heb. alienated, or separated. Ps. 58:3. Jer. 2:5, 31. Rom. 8:7. Col. 1:24. q 9:21. Jer. 2:30. 5:5. 6:29-30. Ez. 24:15. Heb. 12:5-8. r 8 Chr. 29:22. Jer. 9:3. Lev. 16:31. † Heb. increase revolt. * 23. Neh. 9:34. Jer. 5:5, 31. Dan. 9:8-11. Zeph. 3:1-4. † Job 2:7, 8. Luke 16:20, 21. u 2 Chr. 32:29, 33. Jer. 7:7. Jer. 6:14. marg. 30:12. Neh. 3:19. x Job 5:18. Ps. 33:3-5. Jer. 6:14. 8:21, 22, 33, 6. Hos. 5:12, 13. Mal. 4:2. Matt. 9:12, 13. Luke 10:34. * Or, oil. y 5:5, 6, 9. 11. 24:10-12. Lev. 23:34. † Leuit. 28:51, 52. 2 Chr. 6:5, 16-21. Ps. 107:34, 35. Jer. 6:8. * 9:5, 34, 35. Jer. 2:15. a 5:17. Deut. 28:33, 48, 52. Lam. 5:2. Ez. 10:12. Hos. 7:9, 8:7. § Heb. the overthrow of strangers. b 4:1. 10:32. 37:22, 62, 11. Ps. 9:14. Lam. 2:1. Zech. 2:10. 9:9. John 12:15. c Jer. 47:18. Lam. 2:6. d 8:8, 10, 32. Jer. 4:17. Luke 19:43, 44. e Lam. 2:22. Hab. 3:2. Rom. 9:25. f 6:19, 10:22. 17:6. 24:13. 37:4, 31, 32. 1 Kings 15:15. Ez. 6:8. 14:22. Jer. 2:22. Zech. 13:8, 9. Mal. 7:14. Rom.

9:27. 11:4-6. g Gen. 18:26, 32. 19:24. Deut. 29:23. Lam. 4:6. Am. 4:11. Zeph. 2:9. Luke 17:29, 30. 2 Pet. 2:6. h 1 Kings 22:19-23. Am. 3:1-8. Mic. 3:12. i Gen. 13:13. Deut. 32:32. Jer. 9:28. 23:14. Ez. 16:46-48. Am. 9:7. Rev. 11:8. k 1 Sam. 15:22. Ps. 50:8, 51:16, 17. Prov. 15:9. 21:27. Jer. 6:20, 7:21. Am. 5:21, 22. Mic. 6:7. Matt. 9:13. † Heb. treat he-goats. l 58:1, 2. Ez. 23:17, 34, 35. Deut. 16:16. Ez. 5:1. Matt. 23:5. † Heb. be seen. m Ps. 40:6. Mic. 6:8. n Ez. 20:39. Mal. 1:10. Matt. 15:9. o 66:3. Prov. 21:27. p Lev. 28. Num. 28:29. Deut. 16. Lam. 2:6. Job 1:14. 2:15. q 1 Cor. 11:17. Phil. 1:15. * Or, grief. r 7:34, 40. Eph. 4:30. s 61:8. Am. 5:21. c 4:24. Am. 2:13. Zech. 11:8. Mal. 2:17. † 1 Kings 8:22, 54. Ezra 9:5. Job 27:9. Ps. 66:18, 134:2. Prov. 1:28. Jer. 14:12. Ez. 17:18. Mic. 3:4. Zech. 7:13. Luke 13:25-28. 1 Tim. 2:8. u 9:87. Ps. 55:1. † Heb. multiply prayer. Matt. 6:7. 23:14. x 59:2, 3. Jer. 7:8-10. Mic. 3:9-11. † Heb. bloods.

Or the sentence may mean, that they were so covered with the wounds and bruises of their former smitings, that it might be inquired, where another stroke could be inflicted; or, why they would persist in those crimes, which ensured further punishment, when they were already in so miserable a situation.—The following metaphorical description, taken from the desperately diseased or wounded condition of the body, may relate either to the corrupt state of the Jews in respect of religion; or to their calamities. In the former sense, even the princes, and prophets, or priests, (the head and the heart of the body politic and ecclesiastical,) were altogether diseased, and faint as at the approach of death; religion and justice were expiring; idolatry, impurity, hypocrisy, and every kind of iniquity, were become almost universal; the disease had been so long increasing, and magistrates and ministers had so neglected the proper means of checking its progress, that the whole body was, as it were, ulcerated, putrefying, and tending to one general mortification. (Notes, Jer. 8:21, 22. 30:12-18. Ez. 34:2-6. Matt. 9:10-13.) The passage may be accommodated as an illustration of the total depravity of human nature, but ought by no means to be adduced as a proof of the doctrine; which it cannot be, except as the depraved state of Judah was a fact, which no other principles be accounted for.

V. 7-9. The prosperous state of Judah, during the reigns of Uzziah and Jotham, does not accord to the description here given; and therefore commentators have generally dated this chapter in the beginning of the reign of Ahaz; (Notes, 7:1-3. 2 Kings 16:5-9. 2 Chr. 28:5-8.) though it has been thought, that it might be written in the close of Jotham's reign. (2 Kings 15:37.)—The enemy so desolated the land, that Jerusalem alone was protected from the ravages; and that city was shut up, impoverished, and left alone; so that it resembled a hut erected to accommodate the gardeners, who during a few weeks watched their cucumbers and melons from being destroyed by the jackals, or foxes, or stolen during the night. Zion, with her children or inhabitants, thus cut off from communication with the neighbouring country, resembled a besieged city, or one taken by siege, as some read it.—The original will indeed bear either sense, without altering the text; but in general, whilst any instructive sense can be made of the Hebrew text, as it now stands, it behooves us to be very cautious how we sanction those who alter, without good authority, whatever does not accord with their views, and thus in fact give us their own opinions, instead of the "word of God." But few passages will be left which need alteration, if we adhere to this rule: and perhaps it will be better to consider them as trials of our modesty; than by conjecture, or on dubious authority, to devise new meanings and sentences, and add them to the word of God. (Note, Prov. 30:5, 6.)—The Lord of hosts, the God of armies, had a small remnant of pious servants at Jerusalem, and for their sakes he preserved the nation: otherwise as their crimes had equalled, so their punishment would have resembled, that of Sodom and Gomorrah. (Notes, Deut. 29:19-25. Lam. 4:6. Ez. 16:41-51. Rev. 17:12, v. 8.)

A very small remnant. (9) * A type of those few converts among the Jews, who, embracing the gospel, should escape both the temporal and eternal judgments, which came upon the rest of that nation, for rejecting Christ and his

messengers. This remnant are called the *Σωκτες* in the New Testament. Luke 13:23. Acts 2:47. Lowth. (Note, Rom. 11:1-6.)

V. 10-15. From the mention of Sodom and Gomorrah, the prophet took occasion, with a holy indignation, to address the rulers of Judah, under the title of "the rulers of Sodom," and the citizens of Jerusalem, as "the inhabitants of Gomorrah." Many of them still attended to the ritual observances, in their sacrifices, and solemnities; but their numerous oblations, though such as the law required, were vain, and their very incense an abomination: nay, the Lord was not only weary of their solemn feasts, and hated them; but he would pay no regard to their multiplied prayers, though offered with great apparent devotion. And the reason was evident; because they were hypocrites: they neither regarded the typical intention of the sacrifices and ceremonies, nor used them as acts of holy worship, and as a means of sanctification: but proudly relied on the form as a meritorious service; and wickedly used their pretence of devotion, either as a cloak of atrocious murders and oppressions, or as a compensation for them. Their hands were full of blood-guiltiness, of which they did not repent, and from which they did not desist. (Notes, 66:34, 2 Sam. 15:7-11. Ps. 50:7-21. Prov. 15:9, 21:27. Jer. 6:18-20. 7:8-11. Am. 5:21-24. Mal. 2:14.)—"The solemn meeting," or the day of restraint, "Certain holy days, ordained by the law, were distinguished by a particular charge, that no servile work should be done therein." (Lev. 23:36. Num. 29:35. Deut. 16:8.) This circumstance clearly explains the reason of the name, the restraint, or the day of restraint, given to those days. Bp. Lowth.—The great day of atonement seems especially meant. (Lev. 9:1.)—Although God commanded these sacrifices for a time, as aids and exercises of their faith; yet, because the people had not faith and repentance, God detested them.

V. 16-20. This exhortation to the degenerate Jews implies, though it does not expressly mention, the mercy and grace of God through the promised Messiah; by which they might be enabled to do the duties here insisted on, and also be accepted in doing them. Attending to these most reasonable exhortations, their guilt, though the most atrocious which could be imagined, would be fully pardoned, and their national prosperity restored: otherwise their ruin was inevitable.—The words rendered "relieve the oppressed," are translated by some learned men "amend that which is corrupted;" but perhaps they mean, "make happy such as are bitter of soul."—The word, which is translated "reason together," signifies properly, for two contending parties to argue the case together; but here it seems to mean the effect or issue of such a debate, viz. the accommodating their differences. So God, upon the repentance and reformation of the people, engages to pardon all that is past, and look upon them with the same grace and favour as if they never had offended: for by their "sins being made white as snow" is meant, . . . the sinners themselves being thoroughly purged from guilt. Lowth. (Notes, Ps. 51:2. Ez. 36:25-27. Zech. 13:1. 1 Cor. 6:9-11. Rev. 1:4-6. v. 5. 7:13-17. v. 14.) It is plain, from this and other similar passages, that legal sacrifices could not atone even for external national crimes, where public reformation was generally neglected

16 ¶ Wash you, make you clean; *put away the evil of your doings from before mine eyes: *cease to do evil;

17 Learn to do well; *seek judgment; *relieve the oppressed; judge the fatherless; plead for the widow.

18 Come now, and let us reason together, saith the LORD: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land:

20 But if ye refuse and rebel, ye shall be devoured with the sword: *for the mouth of the LORD hath spoken it.

21 ¶ How is the faithful city become a harlot! It was full of judgment; righteousness lodged in it; but now murderers.

22 Thy silver is become dross, thy wine mixed with water:

y Job 11:13-14. Ps. 26:6. Jer. 4:14. Acts 22:16. 2 Cor. 7:1. Jam. 4:8. Rev. 7:14. z 55:6-7. Ez. 18:30, 31. Zech. 1:3-4. Matt. 3:3. Eph. 4:22-24. Tit. 2:11-14. 1 Pet. 2:1. Ps. 34:14, 37:27. Am. 5:15. Rom. 12:9. Eph. 4:25-26. 1 Pet. 3:11. b 23. Ps. 82:34. Prov. 31:15, 16. Dan. 4:27. Mic. 6:8. Zeph. 2:3. Zech. 7:9, 10. 8:16. * Or, *righteous*. c 41:21. 43:24-26. 1 Sam. 12:7. Jer. 2:5, 8c. Mic. 6:2, 3. Acts 17:2. 18:4. 24:26. d 44:22. Ps. 51:7. Mic. 7:18, 19. 52:20. Eph. 1:6-8. Rev. 7:14. e 3:10. 55:1-3, 5, 7. Jer. 3:14-14. 31:18-2. Hos. 14:4. Joel 2:28. Matt. 21:28-32. Heb. 5:9. f 3:11. 1 Sam. 12:25. 2 Chr. 35:16. 16. Heb. 9:21-3. g 40:5. 58:14. Num. 23:19. 1 Sam. 16:9. Tit. 1:2. h 48:2. Neh. 11:1, 18. Ps. 46:4. 48:1, 8. Hos. 11:2. Zech. 8:3. Heb. 12:2. i Jer. 2:20, 21. 3:1. Lam. 1:8, 9. Ez. 16:22. Zech. 13:34. Rev. 11:2, 3. k 5:7. 2 Sam. 8:15. 2 Chr. 19:9. Ez. 22:3. Mic. 3:2, 3. Zeph. 3:1-4. 8. Acts 7:52. 1 Jer. 6:28-30. Lam. 4:12. Ez. 22:19-22. Hos. 6:4. m Hos.

' This kind of reasoning by the second table, the Scriptures use in many places against the hypocrites, who pretend most holiness and religion in word; but when the charity and love towards their brethren should appear, they declare that they have neither faith nor religion.' (*Marg. Ref. Notes*, 58:5-12. Jer. 7:5-11. Ez. 18:28-32. Am. 5:10-17. Mic. 6:3-15.)

V. 21-24. In the time of David, and in the former part of Solomon's reign, Jerusalem was indeed a holy city, a proper type of the true church, the faithful spouse of Christ: but, notwithstanding all her distinguished advantages, this once virtuous matron was become an infamous harlot, to the astonishment and regret of all the true servants of JEHOVAH; and, instead of wholly adhering to his worship, she was most grievously defiled with idolatry, and was also a receptacle of murderers and robbers. Nay, the apparent religion which remained, was hypocritical: dross and not silver; or at best wine mixed with water, by which it had lost its strength and flavour. (*Notes*, Jer. 6:27-30. 9:7. Lam. 4:1, 2. Ez. 22:18-22. Mal. 3:1-4.) Therefore "the LORD of hosts, the mighty One" who had so often delivered Israel, with most tremendous emphasis declared, "that he would ease him of his adversaries, and avenge him of his enemies." The expressions are taken from the uneasiness which men feel, when provoked to anger by multiplied insults, and the relief and pleasure which revenge seems to afford them. All that is discomposing and the effect of sinful passions, must be removed from our conception of the divine conduct, as thus delineated: but such language strongly marks God's abhorrence of sin, and his love of justice. (*Notes*, Ez. 5:13. 16:35-43.) He has no pleasure in the sufferings of wicked men: but, as Governor of the universe, he greatly delights in honouring his own law, and displaying his own righteous and holy character; and he will therefore avenge himself on all incorrigible transgressors.

Mixed with water. (22) 'It is remarkable, that whereas the Greeks and Latins by *mixed* wine, always understood wine diluted and lowered by water; the Hebrews on the contrary, generally mean by it wine made stronger and more enlivening, by the addition of higher and more powerful ingredients. . . . The eastern people to this day deal in artificial liquors of prodigious strength, the use of wine being forbidden.' *Bp. Louth*. (5:22. Prov. 23:30. Cant. 8:2.)—Wine mixed with water would therefore convey the idea of wine, debased and become worthless. The Septuagint renders the clause: 'Thy vintners (καπνιστοι) mix thy wine with water.' The apostle uses a word from the same root (καπηλευνες) in speaking of those who corrupt the gospel by base mixtures. (*Note*, 2 Cor. 2:14-17.)

V. 25-27. The Lord did not mean so to destroy a hypocritical and wicked nation, as to leave no remnant: but he foretold for the encouragement of the pious few, that "he would turn his hand upon Zion" to cleanse her, and on the incorrigible to punish them. (Ps. 81:14. Zech. 13:7. Heb.) His most tremendous judgments should be as the fire of a purifying furnace, to separate all dross and alloy of base metal from her silver; to destroy hypocrites from among her worshippers, and to make believers more holy and spiritual. (*Notes*, 21-24. Zech. 13:8, 9. 1 Pet. 1:6, 7. 4:12-19.) Then judges and counsellors, like the judges raised up to reform and deliver Israel, or rather like David and other pious princes and rulers, in her first and best days, should be raised up, under whom so blessed a change should take place, that Jerusalem should be called "The city of right-

23 Thy princes are rebellious, and companions of thieves; every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore saith the LORD, the LORD of hosts, the mighty one of Israel, "Ah, I will ease me of mine adversaries, and avenge me of mine enemies:

25 And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:

26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, 'The city of righteousness, the faithful city.

27 Zion shall be redeemed with judgment, and her converts with righteousness.

28 ¶ And "the destruction of the transgressors

418. 2 Cor. 2:17. n 3:14. 2 Chr. 24:17-21. 36:14. Jer. 5:5. Ez. 22:6-12. Dan. 9:5, 6. Hos. 7:3-5. 9:15. Mic. 3:1-3. 11. c Prov. 29:24. Matt. 21:18. Mark 11:17. Luke 19:46. p 33:15. Ez. 23:8. Deut. 16:19. Prov. 17:23. Jer. 22:17. Ez. 12:12. Hos. 4:18. Mic. 7:3. q 10:1, 2. Jer. 5:28, 29. Zech. 7:10. Mal. 3:5. Luke 19:46. r 30:29. 49:26. 60:16. Jer. 50:34. Rev. 18:8. s 1 Pet. 2:6, 53. 24:3. Prov. 1:23, 26. Ez. 5:13. 16:42. 21:17. Heb. 10:13. t Zech. 13:7-10. Rom. 3:19. 1 Heb. according to *pureness*. u 22:4, 4. 6:11-13. Jer. 6:28. 9:7. Ez. 20:38. Zeph. 3:11. Mal. 3:3. Matt. 3:12. x 32:1, 2. 60:17, 18. Num. 23:1, 16. 15. 1 Sam. 12:2-6. Jer. 33:7, 15-17. Ez. 34:23, 24. 37:24, 25. 45:8. y 91. 60:21. 61. 1. Jer. 31:23. Zeph. 3:9, 13. Zech. 8:8. Rev. 21:27. z 5:16. 45:1-25. Rom. 3:24-26. 11:26, 27. 2 Cor. 5:21. Eph. 1:7, 8. Tit. 2:14. 1 Pet. 1:18, 19. t Or, they that return of her. u Job 31:3. Ez. 16: 5, 6. 37:38. 73:27. 92:9. 104:35. Prov. 29:11. 1 The. 5:3. 2 The. 1:8, 9. 2 Pet. 3:7. Rev. 21:8. § Heb. *breaking*.

teousness, the faithful metropolis." For Zion and her worshippers should be redeemed from enemies and iniquities; and new converts added to her, by the righteous judgments which had been foretold. (*Note*, Zech. 12:6-8.)—"When God shall redeem Zion, and restore those that truly turn to him, he will make a remarkable discrimination between the righteous and the wicked; God's judgment will be visible in punishing the latter, and his mercy in saving the former." *Louth*.—The display of the divine justice, as well as mercy, in the way of the sinner's salvation, seems also to be referred to.—The calamities of Ahaz, Sennacherib's invasion, the distress which it occasioned, its surprising event, and Hezekiah's reformation, were accomplishments of this prediction: and so were the Babylonish captivity, the redemption of the captive Jews, and their consequent adherence to the worship of JEHOVAH.—The redemption of the spiritual Zion, by the righteousness and death of Christ, and by his powerful grace; her repeated deliverances by his righteous judgments on her enemies; her prosperity and increase under his government; and her comparative purity on earth, and perfect purity in heaven; indeed most fully accord to the meaning of this energetic language. Yet there is reason to expect a more literal and exact accomplishment of the prophecy, in respect of Israel as a nation, and the city Jerusalem, in the latter days. (*Marg. Ref. Notes*, Jer. 31:25-26, 35-40. Ez. 34:23-31. 37:24-28. 39:23-29. Hos. 3:4, 5.)

V. 28-31. The ruin of apostates, and of all the wicked, must accompany the purity and prosperity of the true church; and will come upon them suddenly, at once, and on all of them together, so that they cannot help each other. The idols, and the groves or gardens, which the Jews preferred to the worship of JEHOVAH at his temple, would shortly turn to their confusion. (*Marg. Ref. Note*, 66:15-18.)—The word, rendered "oaks," probably means some trees of the evergreen species: and it was predicted that the wicked Jews should become as one of them, when being blasted by excessive heat, all its leaves fade at once; and as a garden without water, which in those hot countries must very soon be utterly burnt up. Nay, the most potent of them, would become "as tow, and his work," (*Marg.*) "as a spark to set fire to it;" and thus they should burn together without being quenched. This may describe the wretched state of the Jewish nation, especially when Jerusalem was taken by the Chaldeans; and the destruction of the idols with the idolaters, so that the nation never afterwards relapsed into gross idolatry.—Then both the framers of idolatry and their devices shall perish together, however supported by secular power, or recommended by worldly grandeur. *Louth*.—The ruin of antichristianism, as well as pagan, idolatry, attended with dreadful judgments on the incorrigible idolaters, seems also predicted: but the language most emphatically describes the state of the wicked in another world; when all their idolized possessions, vain confidences, superstitions, hypocritical, and ostentatious works and services, as well as their wicked works, will terminate in confusion and anguish, and aggravate their tremendous doom. (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

V. 1-9. The varied, persevering, and suitable methods, which the Lord, by his ministers, employs to check the progress of impiety and iniquity, to bring sinners to repentance, and to retain his people in his worship and service; when unsuccessful, eventually demonstrate the power of man's depravity, leave sinners more inexcusable in their crimes, and tend to manifest the justice of God in their punishment.

and of the sinners *shall be together*, and *they that forsake the LORD shall be consumed*.

29 For they shall be *ashamed of the oaks* which ye have desired, and ye shall be *confounded for the gardens that ye have chosen*.

b 30-13, 14, 50-11, 55-11, 1 Sam. 12:25, 1 Kings 9:8-9, 1 Chr. 28:9, Zeph. 1:4-6, c 30-13, 17, 45-16, Ez. 16:63, 36:31, Hos. 14:3-8, Rom. 6:21, d 57-5, marg., Ez. 6:13, Hos. 4:13, e 55:3, 66:17, Jer. 2:20, 3:6, f 5:6, Jer. 17:5-6, Ez. 17:9, 10:24, Matt. 21:19, 20, g 58-11, Jer. 31:12, Ez. 31:4, & c. H. Ez. 32:

We should therefore seek his grace to render every means effectual to ourselves and others, with earnestness proportioned to the number of our peculiar advantages; else the gospel of Christ will become "a savour of death to us;" and the heavens and the earth will declare his righteousness in our condemnation.—Man, each man, owes his reasonable powers and valuable distinctions, to his Maker's goodness: he is upheld by his power, and feasted by his bounty, and treated as a favoured child; yet he alone, as a monster of ingratitude, spurns the authority of his gracious Friend and Father, and behaves towards him with contempt and enmity! The dull ox and ass, (as well as the more sagacious animals,) whilst they express a kind of gratitude to the hand which feeds them, judge and condemn the human race, who know not the truths, perfections, or will of their Creator, or who do not consider their folly and criminality in rebelling against him. Where then is the man who can justify himself before God, or even at the bar of his own conscience? If we were appointed to judge our own cause, and had matters fairly stated before us, and no part of the evidence suppressed; we should almost be constrained to take his part against ourselves: no wonder then, that at last "every mouth will be stopped, and all the world become guilty before God." (Note, Rom. 3:19, 20).—But the rebellion and ingratitude of those, who are favoured with his oracles and ordinances, are peculiarly aggravated: and the impiety and wickedness of nations professing Christianity display a sottishness, and a contempt of God, equally astonishing and detestable. With what justice and propriety, then, might JEHOVAH address this favoured land as he did Judah of old, "Ah, sinful nation! a people laden with iniquity!" Our degenerating from the faith, zeal, piety, purity, and patience, which marked our national character, during the progress of the reformation; into open infidelity, impiety, and licentiousness, fraud, and perjury, marks us to be "a people laden with iniquity." The early proficiency of large multitudes of our youth in vice and irreligion, and in tempting others to wickedness, mark them to be "children that are corrupters." In short, as a nation, we have generally "forsaken the LORD, provoked the Holy One of Israel to anger," and are estranged from him. The patience of God has indeed hitherto preserved us from proportionable calamities: we hope that it is not because he has given us up as incorrigible; "seeing we revolt more and more" in the midst both of judgments and mercies. But though it cannot be said, "Your country is desolate, your cities are burned with fire, your land, strangers devour it in your presence;" yet, were it not for a few honourable exceptions, it might be said, as to our religious character, "The whole head is sick, the whole heart is faint." The malignant distemper also breaks forth in every part, and pervades with dire progress, all orders and ranks of men: an impious and infidel contempt of the word and ordinances of God, appears every day more avowed: nay, even those who are maintained in affluence, to promote the cause of true Christianity, often stand forth in the opposite phalanx, or by their doctrines and examples betray her cause; nor does any one call them to account for so doing! So that the "wounds and bruises," under which the religion of the land lies gasping, "have not been closed, nor bound up, nor mollified with ointment." While we seem to prosper in our civil estate, "the daughter of Zion," the cause of the gospel, is left as a cottage in a vineyard, and "as a besieged city," against which the hosts of aliens encamp on every side, with proud menaces and boastings, as if they were about to swallow her up. "Except the LORD of hosts had left unto us a very small remnant, we should have become like Sodom and Gomorrah," in wickedness and in desolation; and doubtless the inhabitants of those cities will rise up in judgment, and condemn numbers in Britain, who are daring in their iniquity amidst so many superior advantages. (Note, Matt. 11:20-24).—How dreadful then must be the depravity of human nature, which grows so exceedingly wicked, under the most suitable means of becoming holy! Surely, in this respect too it may be said, "the whole head is sick, and the whole heart faint!" This evil nature is in every one of us: and no physician or medicine, but Jesus and his sanctifying Spirit, can restore us to spiritual health. Let us then, by faith and constant prayer, put our distempered souls into his hands, that "the wounds, bruises, and putrefying sores" may be mollified and bound up, and closed by his healing care. Thus alone can our ruin be prevented, and holiness and happiness be restored to our souls. Blessed be God, there is a remnant, we trust a greatly increasing remnant, (may he increase it more and more,) of true believers, for whose sake, and in answer to whose prayers, the Lord has hitherto spared us; and whose examples and endeavours may yet prevail to revive the power of godliness throughout our land. To them let us cordially attach our-

30 For *they shall be as an oak whose leaf fadeth*, and as a *garden that hath no water*.

31 And *the strong shall be as tow*, and *the maker of it as a spark*, and *they shall both burn together*, and none shall quench *them*.

21. i 27-4, 43:17, 50:11, Judg. 15:14, Rev. 6:14-17. * Or, his work. k 34, 9:10, 66:24, Ez. 20:47, 48, Mal. 4:1, Matt. 3:10, 12, Mark 9:43-49, Rev. 14:10, 11, 19:20, 20:10, 15.

selves, and join our prayers and endeavours with theirs. Nor should we despair, even if we saw the rulers and inhabitants of the land generally like those of Sodom. The cause is not lost, whilst any witnesses for the truth remain, to preach, and write, and protest, and pray, against prevailing impiety and infidelity; or to oppose a holy example to the torrent of iniquity and licentiousness. (P. O. Ps. 11:1.)

V. 10-20. Many are apt to think that none except infidels and profligates are in danger of impending vengeance: but, in fact, hypocrites are at least as deeply criminal as they. Indeed, "the form of godliness" has very generally been thrown aside among us, as an useless incumbrance. Yet it may be feared, that there are many, who attend places of public worship, nay, contribute largely to the expense of building and supporting them; who hear, or even preach, many sermons; who zealously profess and dispute about the great truths of the gospel; who are found stated communicants at the Lord's table, and even offer many prayers with apparent devotion; to whom the Lord may justly say, "To what purpose are all these services? I can have no delight in them, nor you any profit from them. Who has required persons of your character, and allowed habitual conduct, to appear before me, and tread my courts? I am wearied with and even loathe your worship, your sacraments, your costly and ostentatious services: affront me no more with your hateful and disgusting devotions, which are merely the cloak of injustice and impenitency. I will hear none of your hypocritical prayers; and your public fasts and solemn meetings are iniquity; for "your hands are full of blood," of fraud, oppression, and open or secret licentiousness."—Let us then "judge ourselves, that we be not judged of the Lord." Without a contrite and upright heart God will accept no sacrifice from us: if we allow ourselves in secret iniquity, or forbidden indulgence; or if we reject the salvation of Christ; our very prayers will be an abomination. Nor can any national regard to the externals of religion avert national judgments, so long as murder, and cruel oppression are sanctioned by law, or permitted to be perpetrated with impunity.—But, blessed be God, there is a "fountain opened for sin and for uncleanness," in which the most deeply criminal may wash and be made clean. To this sinners of every order in society are directed by the ministers of religion, with plain and energetic warnings and exhortations. By the grace of the gospel, the most enslaved sinner may "put away the evil of his doings from before the eyes of the LORD:" he may be enabled "to cease to do evil, and may learn to do well;" and may also find pardon and acceptance by faith in Jesus Christ. And when "faith worketh by love" of God and man, and he seeks "to do judgment, to relieve the oppressed," and to patronize the fatherless and widow, according to his station in society: this change of temper and conduct will prove him interested in all the blessings of salvation. Well then may JEHOVAH call upon us to draw near to him, that he may "reason with us;" for all his dispensations are most righteous and most reasonable. But his condescension in allowing us to reason with him cannot be sufficiently expressed; for all our conduct and all our objections are absurd and unreasonable in the extreme. What can be more rational than every precept of this holy law? What more reasonable than his call to repent and believe his gospel? If we be "willing and obedient," our sins, though of crimson and scarlet hue, will become as snow, or wool; and every blessing will be communicated; but if we continue to refuse and rebel, we must be consumed by his righteous vengeance; "for the mouth of the LORD hath spoken it." O Lord, incline every one of our hearts to accept of thy mercy, and to live to thy glory!

V. 21-31. Could those, who saw the Christian church, in those pure times, when "great grace was upon all" the multitude of believers; and rulers and teachers were distinguished chiefly by their humility, disinterestedness, simplicity, patience and purity; could they, I say, arise from the dead, and survey the whole of the professing church of Christ; and observe the ambition, magnificence, avarice, luxury, carnal policy, and sloth, of numbers who appear as its rulers and teachers; surely they would exclaim with grief and astonishment, far greater than that of the prophet, "How is the faithful city become an harlot! It was full of judgment, righteousness lodged in it, but now—" (P. O. Rev. 18:9-19.) Alas! the silver is generally become brass, and the wine mixed with water, and horrible abuses almost every where prevail. For whilst men are seeking "every one his gain from his quarter," "loving gifts and following after rewards" no wonder that piety, justice, and mercy are little attended to. (Note, 56:9-12.) But we must leave the impenitent to the judgment of "the Mighty One of Israel," who will certainly "ease him of his adversaries, and avenge him of his enemies." And, whilst we are careful not to be found among them, let

CHAPTER II.

Predictions of the establishment, extent and peace of the church, in the days of the Messiah, 1-5; of the rejection of the Jews for their iniquities and idolatries, 6-9; and of divine judgments, which would be employed to humble their pride, cure them of idolatry, and cause them to cease from confidence in man, 10-22.

THE word that Isaiah the son of Amoz ^asaw concerning Judah and Jerusalem.

2 And ^bit shall come to pass in the last days, ^cthat ^dthe mountain of the Lord's house shall be ^eestablished in the top of the mountains, and shall be exalted above the hills; ^fand all nations shall flow unto it:

3 And many people shall go and say, 'Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and ^ghe will teach us of his ways, and we will walk in his paths: ^hfor out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

4 And ⁱhe shall judge among the nations, and

a 1:1, 13:1. Am. 1:1. Mic. 1:1. 6:9. Hab. 1:1. b Mic. 4:1-3. c Gen. 49:1. Num. 24:14. Job 19:25. Jer. 23:20, 30:24, 48:47, 49:39. Ez. 38:16. Dan. 2:28. 10:14. Acts 2:7. 2 Tim. 3:1. Heb. 1:2. 2 Pet. 3:3. d 30:29. Ps. 68:15, 16. 1. an. 2:35, 45. Zech. 3:1. Rev. 20:4, 21:10, &c. e Or, prepared. f 1:16, 27-13. 48:6, 60:11, 12. Ps. 22:27, 72:17-19, 85:9. Jer. 51:12. 1. v. 10, 15. 1. f. 15. 31:4, 5. Zech. 8:20-23. g Deut. 6:1. Ps. 25:8, 9. Matt. 7:28. 1. f. 15. 1:25. John 7:17. Acts 10:33. Jam. 1:25. h 51:4, 5. Ps. 110:2. Luce 3:34-37. Ac. 1:8, 13:47-48. Rom. 10:18. i 11:3, 4. 1 Sam. 2:10. Ps. 82:8, 96:13, 110:6. John 16:8-11. Acts 17:31. Rev. 19:11. k 9:7. 11:6-9. Ps. 45:9. Hos. 2:18. Joel 3:10. Mic. 4:3. Zech. 9:10. † Or, *ecythes*. l 60:17, 18. Ps. 72:3-7. m 3.

us rejoice in the prophetic assurance, that he will purely purge his church from all her dross and alloy, and furnish her with rulers and teachers, like the holy apostles, and martyrs of old, that she may be called "the City of righteousness, the Faithful City." Let us pray for the hastening of those blessed times, when Zion shall be redeemed from her spiritual bondage, by the Lord's righteous judgments on every antichristian opposer; and enlarged by converts innumerable, adorned with the robe of the Redeemer's righteousness, and walking in all holy obedience before him. But believers may expect still more glorious days at the end of the world; at the very time when all transgressors who forsake the Lord shall be confounded and consumed, and shall be ashamed of all those things, which here they desired and rejoiced in: when sinners will become, not only as the withered tree and the parched garden; but even the mightiest of them as tow, and their most splendid performances as fire, and "they shall burn together and none shall quench them."

NOTES.—CHAP. II. V. 1. This chapter and the two following form one distinct prophecy, or message from God to the Jews, which probably was delivered about the close of Uzziah's reign.

V. 2-5. (Notes, Mic. 4:1-5.) "The last days," or, "the latter days," signify the times of the Messiah, by the common consent of expositors, without excepting even those of the Jews; and generally the latter part of those times. (Marg. Ref. c. Notes, Jer. 48:47. 1 Tim. 4:1-5. 2 Pet. 3:1-4.)—As Solomon's temple, the centre of Israel's worship, was placed upon a mountain, to which the people resorted with their sacrifices from distant places; so the church of Christ, and its instituted worship, are represented as a temple built upon a mountain. (Notes, Ez. 40:2. Dan. 2:34, 35, 44, 45.) The establishment of his religion, by the abrogation of the Mosaic dispensation, and on the ruins of idolatry; and the advancement of his kingdom above all the kingdoms of the earth, are here predicted, under the emblem "of the mountain of the Lord's house being established on the top of the mountains, and exalted above the hills." The calling of the Gentiles, the success of the gospel in the apostles' days, and especially that far more extensive propagation of "all nations flowing to this mountain of the Lord's house," as all rivers flow into the ocean. The earnestness of each new convert to bring others with him, to the knowledge of Christ, and to a life of holiness, is expressed, by the people inviting one another to "go up to the house" of God, to be instructed in his ways. (Notes, 66:19-23. Jer. 31:3, 7. Zech. 8:20-23.) When apostles and evangelists, of the Jewish nation, went forth to preach the gospel to the Gentiles, "a law went forth out of Zion, and the word of God from Jerusalem;" for Christ is a Prince as well as a Saviour, and his word contains precepts to be obeyed, as well as truths to be believed. (Note, 1 Thes. 4:1-5.) By the establishment of the gospel, the Lord becomes Judge among the nations, who willingly submit to his authority, and make him the arbiter of their differences; and by his rebukes and convictions, the instructions that he gives, and the grace which he bestows, he promotes peace as well as purity. If all men were consistent Christians, there could be no war: as far as Christianity has prevailed on earth, wars have been conducted with far greater humanity, than before: as far as it prevails in our hearts it disposes us to peace and love: and we may assuredly expect, ere long, such a general promulgation of the gospel, as will literally fulfil the terms of this prophecy, in the universal prevalence of peace and industry; and then

shall rebuke many people; ^aand they shall beat their swords into plough-shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

5 O house of Jacob, ^bcome ye, and let us walk in the light of the Lord.

6 ¶ Therefore ^cthou hast forsaken thy people, the house of Jacob, because they be replenished ^dfrom the east, ^eand are soothsayers like the Philistines, ^fand they ^gplease themselves in the children of strangers.

7 Their ^hland also is full of silver and gold, neither is ⁱthere any end of their treasures; ^jtheir land is also full of horses, neither is ^kthere any end of their chariots:

8 Their land also ^lis full of idols; they ^mworship the work of their own hands, that which their own fingers have made:

50:10, 11. 60:1, 19. Ps. 89:15. Luke 1:79. John 12:35, 36. Rom. 13:12-14. Eph. 5:8. 1 Thes. 5:5, 6. 1 John 1:7. Rev. 21:23, 24. n Deut. 31:16, 17. 2 Chr. 15:3. 24:20. Lam. 5:20. Rom. 11:2, 20. o Or, more than the east. Num. 23:7. o 8:19. 47:12, 13. Ez. 32:18. Lev. 19:31, 20:6. Deut. 18:10-14. 1 Chr. 10:13. p Ez. 34:16. Num. 25:12. Deut. 21:11-13. 1 Kings 11:1-2. Ps. 108:35. Jer. 10:9. Or, abound with, &c. q Deut. 17:17. 1 Kings 10:31-27. 2 Chr. 9:20-25. Jer. 5:27, 28. Jam. 5:1-3. Rev. 18:3, 11-17. r 30:16, 31:1. Deut. 17:16. 1 Kings 4:26. 10:26. Ps. 20:7. Hos. 14:3. s 57:5. 2 Chr. 27:2. 28:2-4, 28-25. 33:3-7. Jer. 2:28. 11:13. Ez. 16:23-25. Hos. 12:11. Acts 17:16. t 37:19, 44:15-20. Deut. 4:28. Ps. 115:1-8. Hos. 8:6. 13:2. 14:3. Rev. 9:20.

war shall never more be either a science, or an occupation. (Notes, 9:6, 7, v. 7. 11:6-9. Ps. 72:3-7. Luke 2:8-14, v. 14. Rev. 20:4-6.) There needs no other proof, that the grand accomplishment of this prophecy is reserved for some future period, than the consideration, that nothing in any measure answerable to such forcible expressions, has yet occurred on earth.—The prophet closes his prediction, by exhorting his people to avail themselves of their advantages, and not to reject the gospel when preached to them; for these prophecies were intended to instruct future generations.—This prophecy will not receive its utmost completion, till the destruction of the four monarchies, (Dan. 2:35.) and the fulness of the Jews and Gentiles are come into the church. (Mic. 4.) Yet both these prophecies may be partly fulfilled in the several advances which Christ's kingdom makes in the world, who is described as "going forth conquering and to conquer." Rev. 6:2. *Lowth*.—This seems to have been a maxim in interpreting prophecies, received among the Jews before Christ's time; that wherever they observed an imperfect completion of a prophecy in an historical event, which no way answered the lofty expressions and extensive promises, which the natural sense of the text imported, there they supposed the times of the Messiah to be ultimately intended, "in whom all the promises of God are yea, and amen." To prevent any misunderstanding, it may be proper likewise to take notice, that this *mystical sense* of the prophecies is now and then, but not so fitly, called a *secondary sense*: not as if it were less principally intended by the prophets; but rather with respect to the time, because it is the last or ultimate completion of their predictions. *Ibid*.—The times of the Messiah are the times which intervene between his coming and the end of the world.—Whether the restoration of Israel to their own land, and of Jerusalem to its pristine glory, of being the capital city of the religious world, be intended, events will show; but certainly something far beyond the crushing of the opposing powers is meant, by men's "learning war no more." (Notes, Ez. 38: 39. Rev. 19:11-21. 20:1-6.) "The prophet addresses himself to those Jews of later times, that should live, when the glad tidings of the gospel were published, and exhorts them to make use of those means of grace, which God would so plentifully afford them; and not continue stubborn or refractory, as their forefathers had done. *Lowth*.

Shall beat their swords, &c. (4) The prophet Joel has reversed the figurative language, in predicting the wars, by which the millennium will be introduced. (Note, Joel 3:9-17, v. 10.)

V. 6-9. The prophet was led, from the view of the glorious times, which were at length to arrive, to reflect on the deplorable state of religion among the Jews in his days. He foresaw that the Lord was about to reject his people, and speaks to him of it as if already done; and he proceeds to assign the reasons of the divine conduct. He observes, that they were "replenished from the east," with idols, or idolaters, or necromancers; with vices, luxuries, heathenish fashions, and every thing which could minister to pride and sensual indulgence. (Note, 2 Chr. 9:13-21, v. 21.) They imitated the Philistines in divination and witchcraft: they took delight in the children of strangers, whom they employed and imitated; and with whom they contracted marriages: and perhaps they even educated their own children after the manner of the heathen nations. Whilst the Lord prospered them in their temporal estate, their grand object was by every method to accumulate treasure; and they multiplied chariots and horses contrary to the law, (Note, Deut. 17:16.)—This account of their prosperity

9 And "the mean man boweth down, and the great man 'humbleth himself: 'therefore forgive them not.

10 ¶ Enter "into the rock, and hide thee in the dust, "for fear of the LORD, and for the glory of his majesty.

11 The "lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, "and the LORD alone shall be exalted "in that day.

12 For "the day of the LORD of hosts shall be "upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low;

13 And "upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan,

14 And "upon all the high mountains, and upon all the hills that are lifted up,

15 And upon every high tower, and upon every fenced wall,

16 And upon all "the ships of Tarshish, and upon all "pleasant pictures.

17 And "the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

18 And "the idols "he shall utterly abolish.

19 And "they shall go into the holes of the rocks, and into the caves of the "earth, "for fear of the LORD, and for the glory of his majesty, "when he ariseth to shake terribly the earth.

20 In that day a man shall "cast "his idols of silver, and his idols of gold, which they made "each one for himself to worship, to the moles and to the bats;

21 To "go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

22 "Cease ye from man, "whose breath is in his nostrils; "for wherein is he to be accounted of?

a 5:15, Ps. 49:2, Jer. 5:4,5, Rom. 3:29, Rev. 6:15-17, s 5:79, Col. 2:18,23, 27:11, Josh. 24:19, Jer. 18:23, Mark 3:22, s 19-21, 10:3, 42:22, Judg. 6:1,2, 3:5,34,5,6, Hos. 10:8, Luke 23:30, Rev. 6:15,16, a 6:3-5, Job 31:23,37:24, 21, Ps. 90:11, Jer. 10:7,10, Luke 12:5, Rev. 15:3,4, b 17,5,15,13,11,21,21, Job 40:10-12, Ps. 18:27, Jer. 50:31,32, Mal. 4:1, Luke 18:14, 1 Pet. 5,5, c 16,12, 4, Jer. 9:24, 1 Cor. 1:29-31, 2 Cor. 10:17, d 4:1, 11:10,11,12,14, 1:21,25:9, 25:1,27:12,13,13,38:5,39:18,22:6, Jer. 30:7,8, Ez. 38:14,19,39:11,22, Hos. 2,16,21, Joel 3:18, Am. 9:11, Ob. 8, Mic. 4:8,5:10,7:11,12, Zeph. 3:11,16, Zech. 9:16, e 13:6,9, Jer. 46:10, Ez. 13:5, Am. 5:18, Mal. 4:5, 1 Cor. 8:5, 1 Thes. 5:2, f 23:9, Prov. 6:16,17,16:5, Dan. 4:37,5:20-24, Matt. 23:12, Luke 14:11, Jam. 4:6, g 10:33,34,14:8,37:24, Ez. 31:5-22, Am. 2:5, Zech. 11:1,2, Job 30:25, 40:4, Ps. 68:18, 110:5,5, 2 Cor. 10:5, 1:23-1, 1 Kings 10:22,22:49,49, Ps. 48:

7, Rev. 18:17-19, * Heb. pictures of desire, Num. 33:52, Rev. 18:11,12, k See on 11,13:11, Jer. 48:29,30, Ez. 20:2-7, 1:27:9, Ez. 36:25,37:23, Hos. 1:9,8, Zeph. 1:3, Zech. 13:2, 1 Or, shall utterly pass away, m See on 10:21, 1 Sam. 13:6,14:11, Jer. 16:16, Hos. 10:8, Mic. 7:17, Heb. 11,38, Rev. 6:15,19, 7, Heb. dust, n See on 10, 2 Thes. 1:9, o 30:32, Ps. 7:6,18:6-15,76:7-9,114:5-7, Mic. 1:3,4, Nah. 1:3-6, Heb. 3:3-14, Hag. 2:6,21,22, Heb. 1:28, 2 Pet. 3:10-13, Rev. 6:12-14, 11:13,19,16:18,20:11, p 30, 22,51:7,46:1,1, Heb. 14:8, Phil. 3:7,8, 8 Heb. the idols of his own, See 46:6, q Or, for him to, R, s See on 10:12, Ez. 33:22, 1:30:8, Cant. 2:14, 1:18, Ez. 39:14,3:4, Jer. 17:5,6, s Gen. 2:7,22, Job 27:3, t Job 7:15-21, Ps. 8:4,144:3,1.

accords very well with the reign of Uzziah; (2 Chr. 26:1-15.) but he did not sanction idolatry. It seems, however, that the land was also full of idols, which the people, in the lower and higher ranks, made and worshipped secretly. In short their wickedness loudly called for divine judgments; and the prophet says, "Therefore thou wilt not forgive them," as it might more literally be rendered. (Note, 27:7-11, v. 11.) "Plenty of silver and gold could only arise from their commerce; particularly from that part of it which was carried on by the Red Sea. This circumstance seems to confine the prophecy within the limits above mentioned," (the reigns of Uzziah and Jotham,) "while the port of Elath was in their possession: it was lost under Ahaz, and never recovered." *Ep. Louth.* (2 Kings 16:6.)

V. 10-18. The Jews were here solemnly warned to prepare for most tremendous judgments. Let them then hide themselves in those caverns, which were found in the rocks; (Notes, Judg. 6:2,3. Luke 23:26-31. Heb. 11:35-38. Rev. 6:12-17.) as dismayed by the display of the majesty of God, who was coming to take vengeance on them, and to exalt his own glory and authority, by abasing them for their pride; and especially the most exalted and ambitious of them. For that day of his vengeance would peculiarly affect the haughty, and the eminent, who were advanced above others, as the stately cedars on the lofty summits of Lebanon, or as the oaks in the forests of Bashan, or as the mountains and hills above the lowly valleys. And, whilst all their fortifications were levelled, and all those things which ministered to their pride and luxury were destroyed; their distinctions would vanish, and they would become sensible of their weakness, guilt, and misery: and by this the Lord would utterly destroy idolatry from among them.—But of what day does the prophet speak? It may be accommodated to any of those days, when God arises to execute vengeance on guilty nations. The desolations of Judah by the Israelites and Syrians, in the reign of Ahaz, (Notes, 2 Chr. 28:5-8.) and the ravages of Sennacherib, might form a prelude to the accomplishment of the prediction: but the taking of Jerusalem by the Chaldeans, and the Babylonian captivity, seem especially intended, when idolatry was indeed entirely abolished among the Jews. The final destruction of Jerusalem by the Romans, and the rejection and dispersion of the Jewish nation, for their opposition to the gospel, might also be referred to: and our thoughts are naturally led forward to the destruction of all antichristian enemies, which will introduce the glorious period before predicted; (Notes, Rev. 19:11-21.) and to the final consummation of all things, and the solemnities of the day of judgment.—"The prophets often take occasion to represent the terrors of the last day, from the particular judgment, which should befall some one nation. . . . Bochart doth probably guess that Tarshish, in its primary signification, was a port in Spain, called afterwards Tartessus. But it likewise appears, (by comparing 1 Kings 22:48, with 2 Chr. 20:36.) that there was a place of the same name near Ophir, famous for its gold, which Ophir the same learned person places in India. . . . Ships of Tarshish signify in Scripture any trading or merchant ships: accordingly here the Septuagint render the words, "ships of the sea," as our old English translation does, *Ps. 48:6.* *Louth.* (Note, 1 Kings 10:22.)

V. 19-21. When God should arise "to shake terribly the land," and the affrighted inhabitants should seek to hide themselves in caves of the earth; they would throw away their

idols, even those made of gold and silver, as a useless incumbrance; and leave them in any deserted corner "to the moles and bats," that they might flee for their lives, and escape the vengeance of the Lord. (Notes, 30:22, 31:6,7, 46:1,2. Zeph. 1:18.)

V. 22. The Jews were prone to place an idolatrous confidence in their heathen neighbours, with whom they made alliances. Thus they relied on the Egyptians, Syrians, and Assyrians, at different times; but they and all men are here called upon to cease from depending on mortal man, who would not be able to help them when in extreme danger, and in whose profession of friendship and fidelity no confidence could be placed. (*Marg. Ref. Notes,* 3:1-9, Ps. 62:8-10, v. 9. 146:3,4. Jer. 17:5-8.)

PRACTICAL OBSERVATIONS.

V. 1-9. The unwearied efforts of Satan and his servants to exalt idolatry, infidelity, heresy, and iniquity, and to depress truth and righteousness, may for a time succeed, and then infidels and profligates will triumph: but their joy must be shortlived; for the cause of God shall finally prevail; all the nations of the earth shall flow into the church of Christ, and become his worshippers and servants; and all which has hitherto been done, is only an earnest of what remains to be performed in due season. But whilst we wait and pray for those glorious days, when the kingdoms of the earth shall become the kingdoms of Jesus; and all their inhabitants, being humbled and changed by his grace, shall live in equity, truth, and love; cultivate the arts of useful industry; "study to be quiet and to do their own business," and "learn war no more;" let us avail ourselves of the light afforded us, and come and walk in it. Let us remember, that when true religion greatly flourishes, men bestow great diligence, and take much delight, in going up to the house of the LORD, and in exciting others to accompany them: that they greatly desire, and confidently expect, that He should "teach them his ways," in order that they may walk in them; and that they gladly receive his law from mount Zion, as their rule of duty, welcome the authority as well as the salvation of the Redeemer, and submit to his rebukes, as well as desire his consolations. And let us remember also, that the humble disciple of Christ is, in every age, a harmless and blameless, a benevolent and quiet person, who follows peace and holiness, forbearing and forgiving others, as "Christ hath forgiven him:" inasmuch, that if all were of his temper, wars and violent contentions, public or private, must be annihilated.—But, while we expect more glorious times to the church of God; we cannot but behold with deep regret the present state of the world, and of the visible church. Alas! we need not wonder, that the Lord seems in many places to have forsaken nominal Christians; when we consider to what a degree many cities and countries professing Christianity are replenished with the idolatries, superstitions, vices, luxuries, and ostentatious magnificence of the Gentiles; copy their worst fashions, and form the most unnatural coalitions with the children of strangers. Nay, if we only regard the condition of this Protestant land: amidst the splendour and affluence to which we have arrived, have we not "been replenished from the east," with every species of vice and luxury? Do we not, as a nation, so delight "in the children of strangers," that none else can properly prepare our feasts, or our diversions, and administer to our pride or pleasure? And though our land is not "full of idols," in the literal sense, yet it is full of idolized

CHAPTER III.

A prediction, that Jerusalem and Judah should be deprived of every support, and reduced to abject distress, because of their daring impiety, 1-9. The happiness of the righteous, and misery of the wicked declared, 10, 11. A rebuke of the princes and elders for opprobrious, 12-15. The pride, wantonness, and costly apparel and ornaments of the daughters of Zion described; with predictions of terrible judgments on them, 16-20.

FOR, ^abehold, ^bthe Lord, the LORD of hosts, ^cdoth take away from Jerusalem, and from Judah, ^dthe stay and the staff, the whole stay of bread, and the whole stay of water,

2 The ^emighty man, and the man of war, the judge, and the prophet, and the prudent, and ^fthe ancient,

3 The ^gcaptain of fifty, and ^hthe honourable man, and the counsellor, and the cunning artificer, and the ⁱeloquent orator.

4 And I will give ^jchildren to be their princes, and babes shall rule over them.

5 And ^kthe people shall be oppressed, every one by another, and every one by his neighbour: ^lthe

a 22. b 1-24. 51. 22. c Lev. 25:26. Ps. 105:16. Jer. 37:21. 38:9. Ez. 4:16, 17. 14:18. d 2:13-15. 2 Kings 24:14-16. Ps. 74:9. Lam. 5:12-14. Am. 2:3. e 9:13. Ez. 8:12-15. f Ez. 18:21. 10:1. 1:15. 1:16. 3:12. * Heb. *a man cannot see another's face.* g 8:18. 10:1. *etful of speech.* Ez. 4:10-14. 16. 1 Kings 3:7-9. 2 Chr. 34:31. 36:23. 11. Ez. 10:16. h 9:19-21. 11:13. Jer. 9:3-8. 22:17. Ez. 22:6, 7, 12. Am. 4:1. Mic. 3:1-3. 11. Zech. 7:9-11. Mal. 2:5. Jam. 2:6. 5:4. 1:14. Lev. 19:32. 2 Kings 2:23. Job 30:1-12. k 2 Sam. 16:5-9. Ez. 10:5-7. Matt. 25:67, 68. 27:29-30, 44. Mark 14:65. Luke 22:64. 1:41. Judg. 11:6-8. John 6:15. * Heb. *lift up the hand.* Gen. 14:22. Deut.

riches and possessions: and men are in general so occupied about their gains or indulgences, that the Lord, and his truths, ordinances, and precepts, are forgotten, or despised. Whatsoever may be the event of these things as to the land, assuredly God will not forgive those, who persist in abusing themselves by their lusts, and refuse to humble themselves before him; but will inflict on them the most dreadful punishment denounced in his holy word.

V. 10-22. Alas! what can wealth and splendour avail, when the Lord arises to take vengeance on guilty nations? His awful dispensations are especially levelled against those who are haughty and lofty, to bring them low; their pre-eminence and affluence mark them out as the most distinguished prey of the rapacious; and they would then gladly compound, to redeem their lives with their choicest treasures. (Notes, Prov. 138. Jer. 41:3-8.) But the power and indignation of the Lord are chiefly to be dreaded: and in what secret cavern will men hide themselves from his all-seeing eye? He marks out the proud, as the objects of his jealousy, and has determined, "that the lofty looks of men shall be humbled; that He alone may be exalted," either in the submission, or the ruin, of every daring rival of his glory. (Notes, Dan. 4:34-37. 5:18-24. Luke 14:7-11. 18:9-14. Jam. 4:4-6.) And if temporal judgments are often so tremendous, what will be the case at the day of judgment, "when the heavens and the earth shall pass away, and no place be found for them?" Whither will the sinner then flee to hide himself, "for fear of the LORD, and for the glory of his majesty?" Then his idolized gold, silver, and costly furniture, will appear as worthless as the mire in the street; the account to be given of the acquisition and use of them, will burden his heart; and his iniquity committed about them will exceedingly enhance his condemnation. Happy are they who now flee from the wrath to come; who take shelter in Christ, the Rock of salvation; who are humbled before God in true repentance, and desire that God alone may be exalted in their hearts, and glorified in showing them mercy; who willingly renounce all worldly interests and carnal connexions, and cease from dependence on men, and expectations from them, however powerful and friendly; that they may give up themselves to the Lord, to serve him in righteousness all their future days! Such persons will have nothing to fear in those terrible seasons, when the wicked shall in vain call upon the rocks to fall upon them and hide them from the wrath of their offended Judge. Let us then make this our grand concern, and be ready to renounce all for Christ, and to venture or suffer for his sake: and let us cease from expecting help from man, or making any mortal our oracle, our standard, or our confidence; for man is not only feeble, deceitful, and vain, but his breath is in his nostrils, and death will soon deprive him of all his power to help or to harm us. Wherein then is he to be accounted of, that we should, from a desire of his smile, or fear of his frown and reproach, offend the almighty and eternal God, who alone is able to save or to destroy?

NOTES.—CHAP. III. V. 1-9. These verses continue the subject of the preceding chapter, and describe those calamities which would abase the haughty, terrify the daring, and show the folly of idolatry, and confidence in men. (Note, 2:22.)—The gradual approach of the siege and destruction of Jerusalem by the Chaldeans is principally foretold; and the history of that event, with the Prophecy and Lamentations of Jeremiah, form the best comment upon it: but that destruction itself was an emblem and forerunner of the final destruction of the city by the Romans. The prophet calls on all men to behold and observe, for "the Lord," the Governor, "even JEHOVAH of hosts," JEHOVAH, the God of armies,

child shall behave himself proudly against the ancient, and the base against the honourable.

6 When a man shall take hold of his brother of the house of his father, *saying*, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand:

7 In that day shall he *swear*, saying, I will not be man *healer*; for in my house is neither bread nor clothing: make me not a ruler of the people.

8 For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the LORD, to provoke the eyes of his glory.

9 The show of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not: Wo unto their soul! for they have rewarded evil unto themselves.

10 Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings.

32:40. Rev. 10:5-6. m 58:12. Jer. 14:19. Lam. 2:13. Hos. 5:13. * Heb. *binder* up. Hos. 6:1. n 2 Chr. 28:5-7, 18, 19. 33:11. 36:17-19. Jer. 26:18. Mic. 3:12. o 5:18, 19. 57:4. Ps. 73:8, 9. Ez. 8:12. 9:9. Hos. 7:16. Mal. 3:13-15. Matt. 12:36-37. Jude 15. p 65:3-5. 2 Chr. 33:7. Ez. 3:4-6. 17:18. Hab. 1:13. q 16. 1 Sam. 15:32. 2 Kings 9:30. Ps. 10:4. 73:6. Prov. 30:13. Jer. 3:3. 6:15. Dan. 7:20. r Gen. 13:13. 19:5-9. Jer. 44:16, 17. Ez. 23:16. s Lam. 5:16. Hos. 13:9. t 26:20, 21. Ez. 8:12. Jer. 15:11. Ez. 9:4. 18:9-19. Zeph. 2:3. Mal. 3:18. Rom. 2:5-11. u Ps. 18:23, 24. 128:1, 2. Gal. 6:7, 8. Heb. 6:10.

was about to deprive Jerusalem and Judah of every stay and support; as well as to reduce the inhabitants to the greatest extremities for want of bread and water. He would speedily cause to cease from among them able commanders and valiant soldiers, active magistrates, faithful teachers and prophets, prudent and experienced counsellors, honourable rulers, expert artificers or builders, who might fortify the city; (Note, 2 Kings 24:8-16, v. 14.) and eloquent orators who might influence the people to unite for their own defence; and their very princes should be mere children in years and want of experience. This was fulfilled after the death of Josiah, by the succession of his sons and grandson in their early youth, and by their foolish and infatuated counsels. During those feeble reigns, the people had license to oppress each other, and all distinctions in society seemed to be abolished; so that children and the meanest of the people, treated the most ancient and honourable with insolence and contempt. 'The usual effects of a weak and unsettled government; when faction grows too hard for justice, and seditious men dare openly to insult those who are in authority.' Louth. (Notes, Prov. 28:23. Ec. 10:16-19.) In such circumstances, offices of trust and honour would become so burdensome, that none could be induced willingly to fill them: whilst every one would see the necessity of some persons exerting themselves to repress internal distractions, and to provide for the public security. Yet the people would be so impoverished, that very few could bear the expense of the magistracy: so that, if any one was decently clothed, that would be deemed a considerable qualification for authority: and his brethren would be ready to lay hold of him, and almost constrain him to be a ruler, and to endeavour to repair the ruined state of the community. But every one would protest against so desperate an undertaking; and be ready to make oath, that he was not in circumstances for such a charge, having neither bread nor clothing at home, adequate to the expense. Or, every one would be so concerned for his present ease, and so anxious to shift for his own safety, that no one would trouble himself about the public. For, in fact, the city and land would be ruined and desolated: because their words and works had been so daringly rebellious against the Lord, and even before his glorious eyes, in his holy city and at his temple, as if they had determined to provoke him to wrath. Nay, their proud and insolent looks, and avowed purposes of wickedness, rendered them like the abominable inhabitants of Sodom; so that they had merited the severest vengeance, and had brought their calamities upon their own head. (Marg. Ref. on 1:9, 10. Notes, Jer. 6:13-15, v. 15. 44:15-18.) 'It is customary, through all the east,' says Sir J. Chardin, 'to gather together an immense quantity of furniture and clothes; for their fashions never alter.' Princes and great men are obliged to have a great stock of such things in readiness, for presents upon all occasions. . . . A great quantity of provision for the table was equally necessary.' Bp. Louth. (1 Kings 4:22, 23. Neh. 5:17, 18.)—The prudent. (2) cop, 'the d-viner.'

V. 10, 11. There was a remnant of pious persons among the Jews, even in the worst of times: and though the prophets did not effect a national reformation, so as to prevent public calamities, they doubtless were instrumental in bringing many individuals to repentance. It was therefore proper, that such persons should be encouraged: and they were here by the express command of God assured that, notwithstanding national crimes and judgments, however great and many, every upright believer would be graciously accepted and recompensed, and have the comfort and benefit of his righteousness: whilst the wo denounced upon the wicked was

11 *Wo unto the wicked! *it shall be ill with him*; for the reward of his hands shall be given him.

12 ¶ *As for my people, *children are thy oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths.*

13 The LORD standeth up to plead, and standeth to judge the people.

14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have beaten up the vineyard; the spoil of the poor is in your houses.

15 *What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts.

16 ¶ Moreover, the LORD saith, because the daughters of Zion have haughty, and walk with stretched-forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet:

17 Therefore the LORD will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts.

z 48:22, 57:20, 21, 65:13-15, 90. Ps. 1:3-5, 11:5, 6. Ec. 8:13. y Ps. 28:4, 69:12, Prov. 1:31, 2 Cor. 5:10, Jam. 2:13. * Heb. *done to him*. Ps. 120:3, 4. 2 Kings 11:1. Nah. 3:13. † Or, *which call thee blessed*. 9:15, 16. Num. 6:23-27, Jer. 6:31. Matt. 15:14. * Heb. *and thou up*. Matt. 23:14. a Ps. 12:5. Prov. 22:32, 33:23, 10:11. Hos. 4:12. Mic. 6:3. b Job 29:4, 34:23. Ps. 143:2. c See on 2:3, 5:7. Job 24:2-7. Jer. 5:27. Am. 4:1. Mic. 2:2, 6:10. \$ Or, *burnt*. e Ez. 18:2, Jon. 1:6. f 58:4. Ex. 5:14, 16. Am. 2:6, 7. 8:4-6. Mic. 3:2, 3. g 18:4, 4:4. Matt. 21:5. Luke 23:28. h 34:4, 39:11. Prov. 16:18, 30:13. Ec. 16:49, 50. Zeph. 3:3, 11. i Prov. 7:10, 11. 2 Pet. 2:14. † Heb. *deriving with their eyes*. ‡ Or, *tripping nicely*. k Lev. 13:29, 30, 43, 44. l eut. 9:27. Rev. 16:2. ** Heb. *make naked*. 20:4, 47:2, 3. Jer. 13:22. Ec. 16:36, 37, 34, 25-29. Mic. 1:11. Nah. 8:5. 1:16. †† Or, *networks*. m. Judg. 8:12. marg. ‡, Or, *sweet balls*. n. Gen.

taking effect, and they were receiving the reward of their crimes. (Notes, Ec. 8:11-13. Ez. 18:5-9, 26-32. 33:2-11. Rom. 2:7-11.)

V. 12-15. It was time for the Lord to interpose: for even children and women ruled over his people; (either weak and effeminate persons; or bad women, by their influence with those who administered public affairs;) nay, their teachers led them astray, and, by their false doctrines, and opposition to the true prophets, obstructed and destroyed the way in which men ought to have walked. (Note, Matt. 23:13.) The Lord was therefore determined to stand up and plead his own cause, and to enter into judgment with the people; especially with their elders and princes, who were notorious for robbery and oppression. For what could they mean, who might to have been the support of justice, and the guardians of the poor, by enslaving, and cruelly beating, and almost starving them; so that their very countenances showed how they were crushed, and nearly ground to powder by their exactions? (Notes, Am. 5:10-13. 8:4-10. Mic. 2:1-3. 3:8-12. 6:10-15.) *The words, (translated "children are thy oppressors,") may be rendered *thy oppressors glean them*; i. e. take from them the poor remainder of their substance, which the former calamities had left. The word is used for gleaning grapes after the main vintage is already gathered, Deut. 24:21. . . . "They that lead thee. . . . The margin reads, "They that call thee blessed;" i. e. the false prophets, who sooth thee up in thy sins, and foretell nothing but peace and prosperity. Louth. (Note, 30:8-11. Jer. 28:8, 9.)

V. 16, 17. The prophet next reproved the women of Jerusalem, especially those in superior stations. It might indeed have been expected that "the daughters of Zion" would be sober, decent, and modest in their attire, and adorned with holiness: but they resembled the wanton courtesan, instead of imitating those holy women of old who trusted in God. (Note, 1 Tim. 2:9, 10. P. O. 9-15. Note, 1 Pet. 3:1-4. P. O. 1-7.) They walked with stretched-forth necks, to show themselves, to gaze, and to be gazed on; and with wanton eyes, set off with artificial painting of the eyelids, inviting the beholders to accost them. Pride and affected delicacy, nay a total want of modesty, and regard to decorum, were shown in all their motions; whilst, after the fashion of their heathen neighbours, they wore little bells in their shoes, the tinkling of which announced their approach. *Some interpret this of chains, like a sort of trammels put upon their feet, which hindered these nice ladies from making too large strides. . . . But the words which describe the women's ornaments, in this, and the following verses, are of a very doubtful signification, the modes of every age and country varying so often, that the succeeding fashion makes the former to be quickly forgotten, and the words that express it to be outdated. Louth. But the Lord was determined to disgrace and expose them for this vanity and wantonness: some loathsome disease should be sent utterly to destroy their comeliness; and, being taken captive, stript, and sold for slaves, they should experience the most shocking and distressing treatment from their inhuman conquerors. (Notes, 10:2-4. 47:1-3. Jer. 13:22.)

V. 18-26. The prophet here proceeds to enumerate the

18 In that day the LORD will take away the bravery of their tinkling ornaments about their feet, and their ¹¹cauls, and their round tires like the moon.

19 The ¹²chains, and ¹³the bracelets, and the ¹⁴mufflers,

20 The bonnets, and the ornaments of the legs, and the headbands, and the ¹⁵tablets, and ¹⁶the earrings,

21 The rings, and ¹⁷nose-jewels,

22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins,

23 The ¹⁸glasses, and the ¹⁹fine linen, and the hoods, and the veils.

24 And it shall come to pass, that ²⁰instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well-set hair ²¹baldness; and instead of a stomacher ²²a girding of sackcloth; and ²³burning instead of beauty.

25 Thy ²⁴men shall fall by the sword, and thy ²⁵mighty in the war.

26 And ²⁶her gates shall lament and mourn; and she, ²⁷being ²⁸desolate, shall sit upon the ground.

24:22, 30:53, 39:18, 25. Ez. 35:22. Num. 31:50. Ez. 16:11. \$ Or, *expanded ornaments*. † Heb. *houses of the soul*. c Gen. 35:4. Ez. 39:2. Ez. 16:12. Hos. 2:13. p Gen. 42:42. Ruth 3:2. Cant. 5:14. Luke 15:22. Jam. 2:2. j Gen. 24:47. 1 Tim. 2:9, 10. 1 Pet. 3:3, 4. r Ex. 38:8. s Gen. 41:42. 1 Chr. 1:27. Ez. 16:10. Luke 16:19. Rev. 19:8, 14. t Gen. 24:65. Ruth 3:15. Cant. 5:7. u 57:9. Prov. 17:7. x 23:12. Ez. 7:18. Mic. 1:16. y 15:3. 32:9-11. Job 16:15. Jer. 4:8, 39:47. 7:29, 49:3. Lam. 2:10. Ez. 27:31. Joel 1:8. Am. 8:10. Rev. 11:3. z 4:4. 14:28, 16. Deut. 28:22, 32:24. Rev. 16:9, 18:9. a 2 Chr. 28:9. Jer. 11:22. 11:15. 18:21. 19:7, 21:9. Lam. 2:21. Am. 9:10. †† Heb. *might*. b Jer. 14:2. Lam. 1:1. *** Or, *emptied*. Heb. *cleansed*. c 47:1. Job 2:8, 13. Lam. 2:10. Ez. 26:15. Luke 19:44.

various ornaments, in which his countrywomen prided themselves, but of which they would shortly be deprived. (The word rendered "bravery," implies, *splendour or magnificence*.) It is not necessary to attempt the explanation of the terms, and indeed little satisfactory can be advanced, on many articles of this very singular inventory; and nothing interesting, without an inadequate degree of labour, merely in a matter of curiosity. The fashions of those ages doubtless varied much from those of our times; but human nature was the same. (Note, Ez. 16:9-14.) The Lord was so displeased with the pride and ostentation of the females, that he joined it with the impiety and oppression of the princes, as a reason for his judgments on the land; and he declared that he would so punish them, that a loathsome smell, through disease and squalid neglect, should be substituted in the place of their costly perfumes; rent and tattered garments, instead of their beautiful girdles; sackcloth instead of their fine linen; and a skin scorched, and even blistered, by the burning sun, instead of that beauty of which they were so vain: for the forces of the Jews being utterly vanquished, Jerusalem would be levelled with the ground; which event is represented under the idea of a desolate female seated upon the earth. Jerusalem is here described as a woman bereaved of her children, and lamenting over them in this melancholy posture. And thus she was represented in a medal coined by Vespasian's order, after the destruction of that city by the Romans. Louth.—The prophet, indeed, more immediately foretells the destruction of Jerusalem by the Chaldeans: but the representation would equally suit either catastrophe. (Marg. Ref.)—*Nose-jewels*. (21.) Gen. 24:22. Ez. 16:12. Margins.—This fashion however strange it may appear to us, was formerly, and is still, common in many parts of the east, among women of all ranks. Bp. Louth. That is, the custom of wearing rings in the nose.

PRACTICAL OBSERVATIONS.

V. 1-11. If men do not "stay themselves on God," he will at length remove from them all other supports; and, as the body soon languishes and dies, from which "the staff of bread, and the stay of water," are utterly withheld; so the soul, which has not learned to trust in God, must fall into entire misery, when separated from its worldly pleasures and possessions.—It is vain for nations to rely on able statesmen and chieftains; on valiant soldiers, prudent counsellors, or eloquent orators: for, when the Lord pleases, "he taketh away their breath, and they die," in the very crisis when their aid is wanted; or, if they live, their wisdom, courage, or success, may vanish at once, and disappoint every expectation formed from them. And what benefit can individuals or communities expect from true prophets, or faithful teachers, whose admonitions they neglect? or from those false prophets, "who speak peace when there is no peace?" (Note, Ez. 13:10-16.)—The Lord has various ways of punishing obstinate transgressors: he gives up offending nations to foolish and feeble governors, and to distracted counsels: he leaves men to their selfish passions, to oppress and punish each other; and he corrects the aged and honourable, who despise him, by means of the insolence of their juniors and inferiors.—In times of heavy calamity, when little can be expected in exalted stations, except trouble and expense

CHAPTER IV.

Pred. tions, that the women would irregularly seek to be married, as few men would b-17, 1: but that glorious time, for holiness, peace, and security, would follow, 2-6.

AND in that day seven women shall take hold of one man, saying, "We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach."

2 ¶ In that day shall the Branch of the Lord

a See on 2:11, 17, 10:20, 17:7. Luke 21:22, 23. b 3:23, 26, 13:12. c 2 Thes. 3:12. * Heb. let thy name be called upon us. † Or, take thou away. d Gen. 80:23. 1 Sam. 1:6. Luke 1:25. e 11:1, 60:21. Jer. 23:5, 33:15. Ez. 17:22, 23. Zech. 3:8, 6:12. † Heb. beauty and glory. Ez. 28:2, Zech. 9:17. John 1:14. 2 Cor. 4:6. 2 Pet. 1:16, 17. † 27:6, 30:23, 45:9. Ps. 67:6, 85:11, 112:12. Hos. 2:22, 23. Joel 3:18. § Heb. the declining. g 10:20—22, 27:12, 13, 37:31, 32. Jer. 44:14, 28.

men generally despise them, even though there be a prospect of doing good. For most are aware, that rulers should be "healers," and should aim to compose distractions, and promote the public good: yet few seek and use authority for these purposes; or choose to sacrifice personal interest to genuine benevolence. However, though one nation, city, or company of professed Christians, after another, be ruined; we have a Ruler, who is also our Brother, who has unsearchable riches, and almighty power, and immeasurable love: he is indeed "a Healer," and has undertaken our ruined cause, and given himself a ransom for our souls: in his hand we are safe, and his true church, and every believer, will certainly obtain complete deliverance. But profession and external advantages will only aggravate the crimes of those, who sin as in God's more immediate presence, and "provoke the eyes of his glory" by their wicked words and actions. And men should remember, that their impudence and insolence in wickedness, and their daring looks, which "they declare their sin as Sodom," will testify against them, and prove that "they have rewarded evil to themselves;" when the Lord shall denounce and execute vengeance upon them. But blessed be God, there is abundant encouragement to the righteous to trust him, and for sinners to repent and return to him. However his providential dispensations may vary, he will invariably bless his people, who shall reap the fruit of their faith and piety; and he will punish his impenitent enemies according to their works.

V. 12—26. Our righteous Lord has always wise and holy reasons for his severest judgments, as it will be made manifest in due time:—Rulers, nobles, and teachers also, are not unfrequently ringleaders in ungodliness, and the great promoters of wickedness in church and state: and when authority falls into hands of men destitute of piety and justice, and the instructors of the people are "blind guides," who oppose and "pervert the right ways of the Lord," it may be expected that he will stand up to execute vengeance. But he knows how to distinguish between the righteous and the wicked, the tempted and the tempters, and the different degrees of guilt in men's conduct: he will judge impartially, as well as punish severely; and he will call men to a strict account for all their wealth and power, and the use which they made of them. (Notes, Matt. 25:14—30. Notes, & P. O. Luke 16:1—13.) Many, indeed, who eat up the vineyard of the poor, and embellish their splendid palaces with the gains of extortion and oppression, elude human justice. But what do professed Christians mean, by beating and persecuting the people of God, and "grinding the faces of the poor?" Do they indeed intend to bring on themselves the fierce wrath of the Lord, who is the Patron and Advocate of the afflicted and oppressed? (Note, Prov. 14:31.)—Nor let it be thought that the Lord disregards the conduct of those females, who are chiefly remarkable for their vanity and dissipation. He watches over, and registers, all their thoughts and words, and every wanton look; and all their affected and ostentatious delicacy, the expression of their pride and self-admiration. Especially he notes with abhorrence such wantonness and haughtiness in "the daughters of Zion," in women professing the gospel. He does not deem these indifferent or trivial matters, as many speak of them: but he, as it were, keeps an inventory of all their ornaments; and, by his prophets and servants, protests against that fondness for external show, and that desire of being admired and flattered, and of becoming temptations to others, which are the sources of this vanity. The profuse expense also of money, and of still more precious time, to the neglect of piety, charity, and even justice; to the ruin of families, and the subversion of all distinction of rank and society, meet his most decided disapprobation. The occasion, which these vanities afford for temptations to still further crimes, in order to support the expense of them; the violation of his holy day resulting from them; and the abominable practice of coming to places of worship, as to a theatre, on which to exhibit their vain decorations; whilst those, who should be worshipping, or hearing the word of God, are employed in admiring, envying, or making remarks on their finery: all these, and innumerable more evils arise from this contagious folly, which is far too generally tolerated in our congregations; but which will eventually eat out the life of godliness, where not opposed and protested against, as inconsistent with the word of God. Without all doubt, the more care people take to have their souls "beautified with salvation," and to do good to their poor brethren; the less time and money will they waste in this manner. If indeed

be beautiful and glorious, and "the fruit of the earth shall be excellent and comely, for them that are escaped of Israel."

3 And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:

4 When the Lord shall have washed away

Ez. 7:16. Luke 2:32. Ob. 17. Matt. 24:22. Luke 21:36. Rom. 11:4, 5. Rev. 7:9—14. h 1:27, 52:1, 60:21. Ez. 36:24—28, 43:12. Zech. 14:20, 21. Eph. 1:4. Col. 3:12. 1 Pet. 2:9. i Ez. 32:33, 33. Ez. 13:9. Luke 10:20. Phil. 4:3. Rev. 3:5, 13: 8, 17:8, 20:15, 21:27. † Or, to life. Acts 13:48. k 3:16, &c. Lam. 1:9. Ez. 16: 6—9, 22:15, 36:25, 29. Joel 3:21. Zeph. 3:1. Zech. 3:3, 4, 13:1, 9.

Christians are bound to "redeem their time," "improve their talents," refuse conformity to the world, and "to do all things to the glory of God;" surely some regard should be paid to the scriptural examples and exhortations on this subject; and "women professing godliness" should be an entire contrast to these wanton daughters of Zion, in their deportment and apparel! If any despise, or be offended by admonitions of this kind; perhaps the Lord may in this world visit them with such disease, poverty, and calamity, as may convince them of their sin and folly. Death, however, will soon strip the poor body of all its ornaments, and bereave it of all its comeliness: then, indeed, there will be a stink instead of a perfume; and all that taste and elegance, which have been for a moment admired, will be changed for the cold grave, for putrefaction, and the consuming worm. And what will such ornaments and distinctions avail at the resurrection, and the day of judgment; when every one, without respect of rank or sex, must give an account of the things done in the body, whether good or evil? May every reader henceforth renounce such childish vanities, as well as more gross iniquities, and seek that beauty and that adorning, which will endure, brighten, and purify for ever; which, at the hour of death, will render the soul meet for the company of holy angels and will ensure to the body a glorious resurrection, in the image and likeness of our exalted Redeemer, to be with him for ever in his heavenly kingdom.

NOTES.—CHAP. IV. V. I. This verse should not have been separated from the preceding chapter, as it evidently relates to the same subject. When Jerusalem was besieged by the Chaldeans, and after it was taken, (for those times seem to be intended,) the young men were generally destroyed; (3:25.) but the young women survived in very disproportionate numbers, and had little prospect of being married: and, as the unmarried state was generally deemed reproachful among the Jews, it is foretold, that in those circumstances they would disregard the ordinary rules of decorum, and many of them together importunately solicit the same man to take them in marriage, that they might bear his name and be exempted from the reproach: and that the expense might not be an objection, they would undertake to maintain themselves. (Marg. Ref.) The conduct here predicted is so contrary to female modesty, and to the aversion which women feel to share a husband's affections, with rivals, that it strongly marks both the peculiarity of their circumstances, and the impropriety of their deportment.—Reproach, &c.] Euripides thus introduces Polyxene, when led away to be sacrificed, exclaiming, "Without a husband, without marriage, which it behooved me to obtain!" (Note, Judg. 11: 34—40.)

V. 2. The Lord did not intend to destroy either the family of David, or the seed of Israel; but purposed that they should again shoot forth and prosper.—Either Zerubbabel of David's line, or Jeshua of Aaron's line, might be called "the branch of the Lord:" and the plenty produced by the land for the returning Jews after the captivity may be foretold; but these can only be as types and feeble shadows; for the expressions are so peculiar, that they must be applied to the Messiah, and the Christian dispensation. The Messiah is repeatedly called "the Branch;" (Notes, 11:1. Jer. 23:5, 6. Ez. 17:22—24. Zech. 3:8. 6:12, 13.) and this "Branch of the Lord" is altogether beautiful and glorious; or "Beauty and Glory;" (Marg.) his human nature is the most excellent and beautiful production of the earth; or "the fruit of the earth" may mean, the blessed fruits of his mediation, which belong to the remnant of true believers. (Notes, 45:8. Ps. 85:10—13.) But not only the establishment of his kingdom in the times of the apostles; but its enlargement also, by the gathering of the dispersed Jews into the church, seems predicted. Then they will see that the Branch which they despised, is indeed "beautiful and glorious;" and his fruit, which they neglected, truly "excellent and comely" for them. We shall have frequent opportunities of showing that the prophets use the expression "In that day," with a latitude thus large; for with the Lord "a thousand years are but as one day." This phrase often denotes in Isaiah 'not the same time with that, which was last mentioned, but an extraordinary season, remarkable for some signal events of Providence; called elsewhere by way of excellency, "The day of the Lord;" (Comp. 2:11, 12. 10:20. 17:7. 19:18.) just as that day denotes the day of judgment, in the New Testament, as a time of all others most remarkable. (See 2 Thes. 1:10. 2 Tim. 1:12, 18. 4:8.) ... Even Grotius ... acknowledges (in his notes on

the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, ^{by} the Spirit of judgment, and by the Spirit of burning.

5 And the Lord will create ^{upon} every dwelling-place of mount Zion, and upon her assemblies, ^a cloud and smoke by day, and the shining of a flaming fire by night: for ^{upon} all the glory shall be ^a defence.

6 And there shall be ^a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and ^{for} a covert from storm and from rain.

1:26-20. Ez. 34:7-14. Matt. 23:37. m 9:5. Ez. 22:19-22. Mal. 3:2,3,4,11. Matt. 3:11-12. John 16:8-11. n 32:18, 33:20. Ps. 37:2,3, 59:7, 111:1. Matt. 18:20, 23:30. o Ez. 13:21-23, 14:19, 20:24, 49:34-38. Num. 9:15-22. Neh. 8:12. Ps. 78:14. Zech. 2:5-10. * Or, *abuse*. p 31:4,5, 37:35, 46:13. Ps. 85:9. † Heb. *a covering*. Ez. 26:1-7. q 8:14, 23:4. Ps. 27:5, 91:1, 121:5,6. Prov. 18:10. Ez. 11:16. Heb. 8:18. Rev. 7:16. r 32:2,18,19. Matt. 7:24-27. Heb. 11:7. a Deut. 31:19-22. Judg. 5:1, &c. Ps. 45:1, 101:1. b Cant. 2:16, 5:2,16, 6:3.

14:21.) that it is usual for the prophets to pass from the threatenings that relate to their own times, to the promises which belong to the times of the gospel. . . . *Them that are escaped.*] This may be partly understood of those that were converted by the preaching of Christ and his apostles, and thereby escaped the vengeance which involved the rest of the nation; (see *Acts* 2:40. 1 *Thes.* 2:16.) but I apprehend it is chiefly meant of those Jews which shall be converted at the end of the world, (when the obstinate and incorrigible shall be destroyed,) and shall return home from their several dispersions. (Comp. 27:12,13. 45:20. 66:19. *Ez.* 20:34-43.) *Louth*—The words plainly point at the conversion of the Jews in the latter ages of the world, and the flourishing state of the church, which shall follow it.

V. 3, 4. The Jews relapsed no more into idolatry after the captivity; and they were greatly reformed, and had much true religion among them. The daughters of Zion, also, who had thought themselves very delicate when the Lord saw them to be very filthy, were purified by the captivity; and the innocent blood which had been shed was purged out of Jerusalem by those desolating judgments. (*Notes, Ez.* 22:18-22. 24:9-14.) Yet this was only a shadow of more glorious blessings. That "remnant, according to the election of grace," (*Note, Rom.* 11:1-6.) which forms the true church, is a holy people, and they are *written* or enrolled as the living citizens of Jerusalem; ^{whose} names are written in the book of life, among God's elect, to whom the promises to God's people peculiarly belong. (See *Ps.* 69:28. *Ez.* 13:9. *Phil.* 4:3. *Rev.* 3:5. 21:27.) The phrase alludes to the registers which were kept of the Jewish tribes and families. *Ezra* 2:59. *Louth*—The Jews who embraced the gospel in the apostles' days, were, and the descendants of that nation who shall hereafter be restored to their place in the church shall be, washed from the guilt and pollution of their sins; and especially from their blood-guiltiness in murdering the prophets, and in crucifying the Lord of glory. (*Notes, Zech.* 12:9-14. 13:1,7-9.) And this effect is produced, not merely by outward calamities, but by the Holy Ghost, rendering these effectual, as "a Spirit of judgment, and "a Spirit of burning;" that is, as convincing and humbling the sinner, leading him to judge and condemn himself, and to hate and oppose his sins; and thus, like purifying fire, consuming the dross, and transforming the soul into his own holy likeness. (*Notes, Mal.* 3:1-4. 4:1. *Matt.* 3:11,12. *John* 16:8-11. *Acts* 2:2,3.)

V. 5, 6. The pillar of cloud and fire was Israel's protection, guide, and honour, in passing through the wilderness: and it is here predicted, that God would equally take care of all the habitations of his people, as well as all their assemblies for public worship. (*Notes, Ez.* 13:21,22. 40:36-48.) When he puts his glory on them, by a new creation into that holiness, which is his own glory, (*Note, 2 Cor.* 3:17,18.) he places them under his special protection; as the splendid curtains of the tabernacle were covered by those of goats' hair, and of badgers' skins. (*Note, Ez.* 26:7-14.) Thus he defends the church and every true believer from temptation and persecution, and from all perils in life and death. (*Notes, 25:3-5. 32:1,2,16-20. Zech.* 2:1-5, v. 5.)—As *a* prophecy this will receive a more signal accomplishment in the times predicted.

A tabernacle. (6) ^{In} countries subject to violent tempests, as well as to intolerable heat, a portable tent is a necessary part of a traveller's baggage, for defence and shelter. *Bp. Louth.*

PRACTICAL OBSERVATIONS.

It frequently happens, that those who suffer for their sins, are more careful to avoid outward inconveniences than to obtain forgiveness: and instead of being ashamed of their crimes, are more solicitous to avoid the reproach which arises from unavoidable misfortune, than the infamy which results from voluntary and open wickedness. But such conduct tends to indelible disgrace and increasing misery.—The Lord will not contend for ever with his church: and though it seem cut down as a tree, it will shoot forth again, and its branches shall be "beautiful and glorious;" yet all its excellency is ^{derived} from "the branch of the Lord," "the Only-begotten of the Father," who is "full of grace and truth," and is the

CHAPTER V.

A parable of a well-cultivated vineyard, which bore corrupt fruit; or, joined of the advantages and conduct of Israel, 1-7. Their atrocious sins, cited by an intimation of particularity, and the correspondent judgments which were coming on them, 8-23. The invasion of the land by the Assyrians, or Chaldeans, predicted, 24-30.

NOW ^{will} I sing to my ^{Well-beloved} a song of my Beloved ^{touching} his vineyard. My Well-beloved hath a vineyard in ^a very fruitful hill:

2 And ^{he} fenced it, and gathered out the stones thereof, and ^{planted} it with the choicest vine, ^{and} built a tower in the midst of it, and also ^{made} ^a wine-press therein: and ^{he} looked that

c 27:2,3. Ps. 80:8. Cant. 8:11,12. Matt. 21:33. Mark 12:1. Luke 20:9. John 15:1. * Heb. *the horn of the son of oil*. Deut. 8:7-9. d Ex. 33:16. Num. 23:9. Deut. 32:8,9. Ps. 44:1-3. 105:44,45. Rom. 9:4. † Or, *made a wall about it*. e Jer. 32:1. f 1:8. Mic. 4:3. ‡ Heb. *renewed*. g 66:2,3. Neh. 13:15. Rev. 14:13-20. h 7:1,2-4,21-23. Deut. 32:6. Matt. 21:34. Mark 11:13. 12:2. Luke 13:7. 20:10, &c. 1 Cor. 9:7.

perfection of "beauty and glory;" and the fruits of his incarnation and mediation are inexpressibly excellent and desirable, in the judgment of all those who have begun to experience deliverance from wrath, and from the power of Satan. These are the citizens of Zion, whose names are registered in the book of life; and every one of them partakes of the Spirit of Christ, and is daily renewed into his holy image; they wash away all their guilt and pollution, in the fountain which he has opened: every affliction serves as a furnace to purify them from their dross; and the efficacious influence of the Holy Ghost, (with which they are baptized as with fire,) gradually extirpates their lusts, invigorates their spiritual affections, and renders them holy as he is holy. In proportion as the Lord thus sanctifies believers, or any part of his professing church, he will vouchsafe them the tokens of his favour, and the comforts of his presence, in their habitations, and in their assemblies; and he will assure them of his guidance and protection, through the perils of the wilderness, "as the light of a flaming fire by night, and as a tabernacle for a shadow from the heat by day." For if we be made glorious by the renewal of his image on our souls, "on all this glory shall be a defence," during the trials of life, in the hour of death, and in the day of judgement. Let us then seek earnestly to be washed from sin and made holy, and then we must be safe and happy. Let us assure ourselves that the Lord will take care of his own cause, in all possible emergencies: let us seek his presence in our families, and his protection of our habitations, by constantly worshipping him in them; and his blessing upon our assemblies, that his ordinances may be honourable and useful: and let us anticipate with joy those blessed times, when the purity, extent, peace, glory, and security of the church will fully explain the import of these predictions. (*Note, Rev.* 20:1-6.)

NOTES.—CHAP. V. V. 1. This chapter contains a detached prophecy, which, probably, was delivered about the same time as that in the preceding chapters. "The subject of it is nearly the same with that of the first chapter. It is a general reproof of the Jews for their wickedness: but it exceeds that chapter in force, in severity, in variety, and elegance; and it adds a more express declaration of vengeance by the Babylonian invasion." *Bp. Louth*—It begins with a parable formed into a sacred song, which the prophet proposed to sing to his "Well-beloved." JEHOVAH is the Owner of the vineyard: but the father reveals himself by his only-begotten Son, who is the Well-beloved both of the Father, and of every believer. The original word for "my Beloved" occurs more frequently in Solomon's song, than in all other parts of the Bible, at least in this meaning and connexion. (*Cant.* 1:13,14,16. 2:3,8-10,16,17. 4:16. 5:2,4,9,10. 6:1-3. 7:12-14. 8:1,4. Heb.)—Some render the first clause "Now will I sing to my Beloved a song of loves touching his vineyard." No doubt, however, Christ is meant, whether the prophet be supposed to speak in his own name to the Messiah; or the Father by the prophet thus to address his well-beloved Son. He had "a vineyard in a very fruitful hill," or "in a horn, the son of oil," as it is in the original. "A high and fruitful hill." *Bp. Louth*—The situation of Canaan, being very high, is represented by a horn, which is higher than any other part of the animal: and the son of oil, is a Hebraism denoting fertility; oil-olive being one of the most valued productions of the promised land. But the peculiar religious privileges of the Israelites may be intended under this emblem, as well as the situation and fertility of Canaan.

V. 2. (*Notes, Ps.* 80:8-16. *Matt.* 21:33-46. *John* 15:1-8.) The care of the Lord over Israel is here described, by expressions taken from the enclosing and cultivation of a vineyard. When he separated that nation from the heathen, made a national covenant with them, gave them laws and ordinances, and took them under his own special protection and government, "he fenced" his vineyard: the destruction of the Canaanites, and their idolatrous worship, was as "the gathering out of the stones," which would have injured the vines. His care, in forming this church of the descendants of faithful Abraham, Isaac, and Jacob; and in reforming the nation under Moses, Aaron, and Joshua, before their entrance into the promised land, was represented by his

it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, ^ojudge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now, ^{go} to; I will tell you what I will do to my vineyard: ^oI will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:

6 And ^oI will lay it waste: ^oit shall not be pruned, nor digged; but there shall come up briars and thorns: ^oI will also command the clouds that they rain no rain upon it.

7 For ^{the} vineyard of the LORD of hosts ^{is} the house of Israel, and the men of Judah ^{this} pleasant plant: and ^{he} looked for judgment, but behold ^{oppression}; for righteousness, but ^{beheld} a cry.

[Practical Observations.]

8 [¶] Wo unto them that join house to house, that lay ^{field} to field, till there be no place, that they may be placed alone in the midst of the earth!

9 In mine ears, said the LORD of hosts, ^{Of} a truth many houses shall be ^{desolate}, even great and fair, without inhabitant.

1 Deut. 32, 32, 33. Hos. 10:1. k Ps. 50:4-6, 51:4. Jer. 2:4, 5. Mic. 6:2, 8. Matt. 21:40, 41. Mark 12:9-12. Luke 20:15, 16. Rom. 2:5, 3:4. 1 Is. 2. 2 Chr. 36:14-16. Jer. 2:30, 31, 5:29, 30. Ez. 24:13. Matt. 23:37. Act. 7:51, &c. m Gen. 11:4. 7. n 27:10, 11. Lev. 25:31-35. Deut. 28:49-52. 2 Chr. 36:14-10. Neh. 2:3. Ps. 74:1-10, 80:12-16. Lam. 1:2-9, 4:12. * Heb. *For a treading*, 10:6, 25:10. 28:3, 34:13. 1 Is. 2. Hos. 13. Luke 21:31. Rev. 11:2. o 9:10, 6:11, 12:24, 14:1-3, 18:14, 18:28-33. Deut. 28:32. 34:10, 35:10. Jer. 11:45, 14:1. Luke 21:31. p 7:22-25. Hos. 3:4. q 30:23. Deut. 28:23, 29:21. Am. 1:7. *Isaiah*, 14:16, 17. Heb. 6:5-8. Rev. 11:6. r Ps. 80:8-11, 15. Jer. 12:10. * Heb. *present of his people*, 6:2, 5. Ps. 147:11, 149:1. Cant. 7:6. Zeph. 3:17. s 2:5, 6-8. Ex. 22:27-27. Mic. 6:8. Zech. 7:9-14. Matt. 3:8-10, 23:23. John 15:2. 7 Cor. 6:7-8. 1 John 3:7, 8. * Heb. *a seed*, 1:6, 3:17. t Gen. 4:10. Ex. 2:23. 9:3, 7. 22:21-27. Deut. 15:9. Neh. 5:1-5. Job 31:38, 39, 31, 32. Prov. 21:13. Luke 18:7. Jam. 5:4. u Jer. 22:13-17. Mic. 2:2. Hab. 2:9-12. Matt. 23:14. Luke 12:16-24. x 1 Kings 21:16, 20. y Heb. *ye*. y Ez. 11:15, 33:24. || Or, *This is in mine ears*, saith, &c. 22:14. Am. 3:7. * Heb. *If not many ye uses desolate*, &c. z 6:27, 10. Deut. 36:21. Am. 5:11, 6:11. Matt. 22:7, 23:38. s Lev. 27:16. Ez. 45:10, 11. Joel 1:17. b 22, 23. 1. Prov. 22:29, 30. Ec. 10:16, 17.

planting the vineyard with the choicest vine, or the vine of Sorek. (Note, Jer. 2:20, 21.) The temple, with its altar and worship, is intended by "the tower," in which the husbandman might safely lodge, to watch, and be ready to tend, the vineyard. The stated ministry of the priests and Levites, the occasional ministry of the prophets, and all the means of grace, are denoted, by the wine-press, or vat, into which the juice of the grapes, when pressed out, might run. But, after all this preparation, the vineyard, instead of producing abundance of good grapes, as might have been expected, yielded only wild grapes, or poisonous berries, offensive to the smell and nauseous to the taste, yet with some resemblance of grapes: that is, hypocrisy and impiety, instead of righteousness and true holiness. (Notes, Deut. 32:23, 33. 2 Kings 4:39-41.)

V. 3, 4. Perhaps the Jews murmured at the judgments denounced against them: but the Lord here offered to make them judges in the controversy between him and his vineyard; as a judge, before he passes sentence, asks the criminal, what he can urge in his own behalf: why he should not be condemned. (Notes, 2 Sam. 12:1-7. Ps. 51:4.) With the manifold advantages, and encouragements to holiness, which they enjoyed, and the promises of effectual assistance contained in their Scriptures, they ought to have been a "peculiar people zealous of good works:" nor could they mention any thing, that ought to have been done for them, which God had not done, or was not ready to do, whenever they earnestly asked him to do it. So that they could assign no reason for their wickedness, but the desperate depravity of their own hearts.—"From this, among many other texts of Scripture, we may conclude, that those may have sufficient means of grace afforded them, who nevertheless are not actually or effectually converted." Louth.—This is clear and satisfactory: but the sufficient grace, insisted on by numbers, which yet by their own statement proves insufficient, is not very intelligible. Sufficient means leave no insurmountable obstacle, were the heart properly disposed; but sufficient grace properly disposes it. Neither of these, however, can be to a sinner a matter of debt, but wholly of grace.—"What was there more to be done to my vineyard?" This seems the literal translation: not that God had done all that was in his power, and so was disappointed when he failed of success; but that he had done all that was proper, or could reasonably have been expected. (Notes, 2 Chr. 36:14-16. Ps. 81:11-15. Jer. 6:27-30. 36:1-3, v. 3. Matt. 23:37-39.)

V. 5, 6. The Lord next passed sentence on the vineyard, and informed the people what he meant to do with it. He

10 Yea, ten acres of vineyard shall yield ^{one} bath, and the seed of a homer shall yield ^{an} ephah.

11 [¶] Wo unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine ⁱⁿflame them!

12 And ^{the} harp, and the viol, the tabret, and pipe, and wine are in their feasts: but ^{they} regard not the work of the LORD, neither consider the operation of his hands.

13 Therefore ^{my} people are gone into captivity, because ^{they} have no knowledge; and ^{their} honourable men are famished, and ^{their} multitude dried up with thirst.

14 Therefore ^{hell} hath enlarged herself, and ^{opened} her mouth without measure: and ^{their} glory, and their multitude, and their pomp, and ^{he} that rejoiceth, shall descend into it.

15 And ^{the} mean man shall be brought down, and the mighty man shall be humbled, and ^{the} eyes of the lofty shall be humbled:

16 But ^{the} LORD of hosts shall be exalted in judgment, and ^{God} that is holy, shall be sanctified in righteousness.

17 Then shall the lambs feed after their manner, and ^{the} waste places of the fat ones shall ^{strangers} eat.

[Practical Observations.]

Hos. 7:5, 6. Hab. 2:15. Luke 21:34. Rom. 13:13. 1 Cor. 6:10. Gal. 5:21. 1 Thes. 5:6, 7. * Or, *persecute*, 28:7, 8. Prov. 20:1, 23:32. e 22:13. Gen. 31:27. Job 21:11-14. Dan. 5:1-4, 23. Am. 6:4-8. Luke 16:19. Jude 12, 19. Job 34:27. Ps. 28:5, 29:5, 6. Hos. 14:10, 11. e 1:7, 12:23-25. 2 Kings 17:6. 2 Chr. 28:5-6. f 1:3, 2:7, 11. g 8:7. Hos. 4:6. Matt. 23:16-27. Luke 18:44. John 3:19, 20. Rom. 1:28. 2 Pet. 3:5. t Heb. *their glory are men of famine*, Jer. 14:18. Lam. 4:4, 5, 9. g Jer. 14:3. Am. 8:13. h 14:9, 30:33. Ps. 49:14. Prov. 27:20. Ec. 32:18-30. Hab. 2:5. Matt. 7:13. Rev. 20:13-15. 1 Num. 16:30-34. Prov. 1:12. k 21:4. 1 Sam. 25:38-39. 2 Sam. 13:28, 29. Ps. 55:15. 1 Jan. 5:3-6, 30. Nah. 1:10. 1 Luke 19:16, 16:20-23, 17:27, 21:34. Acts 27:21-22. 1:23, 11, 17, 8:14-17. 24:2-4. Ps. 62:9. Jer. 6:4, 5, 9. Jam. 1:9-11. Rev. 6:15, 16. m 10:12, 13:11, 37:23, 29. Ez. 9:17. Job 40:11, 12. Dan. 4:37. 1 Pet. 5:5. n 12:4. 1 Chr. 29:11. Ps. 9:16. 21:13, 46:10. Ez. 28:22, 33:23, 23. Rom. 2:5. Rev. 19:1-5. 1:10. *the holy God*. Heb. *God the holy*, 6:3, 57:15. Rev. 3:7, 4:8, 15:3, 4. s 8:8, 29:23. Lev. 10:5. Ez. 36:23, 1 Pet. 1:16, 2:15. p 7:21, 22, 25, 17:2, 32:14, 40:11, 65:10. Zeph. 2:6, 14. q 10:16. Deut. 32:15. Ps. 17:10, 14, 73:7, 119:70. Jer. 5, 28. Am. 4:1-3, r 1:7. Deut. 28:33. Neh. 9:37. Lam. 5:2. Hos. 7:7. Luke 21:24.

would withdraw his protection; give up the land, city, and temple, to be ravaged by their enemies; deprive the Jews of the means of grace, and leave numbers of them to mingle with the heathen: he would thus let his vineyard be overgrown with thorns and briars: nay, he would "command the clouds to rain no rain upon them:" he would awfully withhold the sanctifying influences of his Spirit. This was, in part and for a time, fulfilled during the Babylonian captivity; but far more exactly in the destruction of Jerusalem by the Romans; their exclusion from the church; their long-continued dispersion, even to this day, without priest or prophet; and either without means of grace, or without heavenly influences to render them effectual. (Marg. Ref. Note, Hos. 3:4, 5.)

V. 7. This verse gives the application of the parable. (Notes, 2 Sam. 12:7. Ez. 13:10-16, v. 16.) It related to the whole people of Israel, but especially to Judah, who had been peculiarly favoured and delighted in as "a plant of pleasures;" (Marg.) but the Jews were so degenerated from the piety of their ancestors, that, instead of judgment and righteousness, the land was full of oppression, and the cries of the oppressed. (Marg. Ref. Note, Jam. 5:1-6.)—The living members of the church are called "the branch of God's planting." 6:13. . . The Jews should have been such, and had sufficient means of grace to make them so." Louth.

V. 8-10. The prophet next declared, in plain language, that the vengeance of God was coming on the Jews for their various transgressions: but he so expressed himself, that he included with them all persons, of every age and nation, who should be guilty of the same crimes. He first denounced a woe upon the avaricious and rapacious, who were intent by every means on increasing their estates; not regarding who was turned out destitute from his dwelling or patrimony, provided they could "add house to house, and field to field;" that they might be placed alone in the midst of the land, as sole proprietors, attended only by the vassals and dependents. But the Lord had told the prophet in *his ears*, privately, that ere long, many houses would be left uninhabited, especially the most magnificent and elegant; and that their estates should be almost wholly unproductive, so that ten acres of vineyard should only produce a few gallons of wine, and their corn-fields yield one-tenth of the seed generally sown upon them: that is, the land would be desolated, and their estates would become of no value. (Note, Lev. 27:16.)—A bath, in liquids, and an ephah in solids, were measures of equal size; and were the tenth part of a homer, which contained a hundred omers. (Tables.) "In vain are ye so intent upon joining house to house, and field to field

423)

them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken.

28 Whose 'arrows are sharp, and all their bows bent, *their horses' hoofs shall be counted like flint, and their wheels like a whirlwind.

29 Their roaring *shall* be like a lion, they shall

11:15, 45:1-5. 1 Kings 2:5. Job 12:18-21. *marg.* Ps. 18:32, 93:1. Dan. 5:6. Eph. 6:13, 14. t Deut. 32:25. u Ps. 45:5, 120:4. Jer. 5:16. Ez. 21:9-11. z Judg. 5:22. Jer. 47:3. Mic. 3:13. Nah. 2:3, 4. 3:2. y 31:4. Gen. 49:9. Num. 24:9. Jer. 4:7. 49:14, 50:17. Hos. 11:10. Am. 3:9. Zech. 11:3. z 42:92, 49:24.

the Syrians and Israelites, in the reign of Ahaz, may be here intended, which were so terrible, that the hills trembled; and perhaps they were attended by earthquakes. (*Notes*, 7:1, 2, 4-6. 2 Chr. 28:5-8.) 'The mountains and the earth itself are often said to tremble at God's judgments; (see Jer. 4:24. Mic. 1:4. Hab. 3:10. Ps. 77:18. 114:7.) which expressions allude to the trembling of mount Sinai, when God came down upon it; (*Ez.* 19:18.) ... and because these particular judgments are an earnest of the general judgment, when the whole frame of the world shall be dissolved.' *Louth.* (*Notes*, Ez. 19:16-20. Hab. 3:3-10. Rev. 20:11-15.) The terrible attendants and effects, however, of these judgments, failed of bringing the people to repentance; and they were insufficient to appease the righteous indignation of God: inasmuch, that he predicted still further and more dreadful vengeance, in that remarkable and often repeated clause, "For all this his anger is not turned away, but his hand is stretched out still." (*Marg. Ref.* *Notes*, 9:13-17.)

The flame, &c. (24) "The tongue of fire." (*marg.*) 'The flame, because it is in the shape of a tongue, and so it is called metaphorically. ... The disparated tongues, as it were, of fire, (*Acts* 2:3.) which appeared at the descent of the Holy Spirit on the apostles, give the same idea; that is, of flames shooting diversely into pyramidal forms, or points like tongues. ... The prophet has in this place given the metaphor its full force, in applying it to the action of fire, in eating up and devouring whatever comes in its way, like a ravenous animal, whose tongue is principally employed in taking his food.' *Bp. Louth.*

V. 26-30. This animated description seems to predict the invasion of Nebuchadnezzar, rather than that of Sennacherib.—When the Lord lifted up his ensign, or gave the signal, as by a hiss or whistling sound, the executioners of his vengeance would come, with inconceivable celerity, from the most distant countries: (*Note*, 7:17-19.) being eager for the expedition, and being prospered by God himself, they would meet with nothing to retard them, and would lose no time through indolence or weariness. 'As the scoffers had challenged God to make speed and hasten his work of vengeance; so God now assures them, that with speed and swiftly it shall come.' *Bp. Louth.* (*Note*, 18:19.) Being fully armed for the battle, their horses' hoofs, (which were not then shod with iron, as in modern times,) should be wonderfully preserved, as if made of flint, and their chariots should run with the rapidity of a whirlwind; their rage and boldness would resemble those of lions, young or old, or lionesses, and they would meet with no effectual resistance, when they came to seize upon their prey. In short, they would be as terrible to the Jews, as the roaring of the sea to the shipwrecked mariner; who looking towards the land can see no way of escape, and who is surrounded with despair and sorrow: for every beam of hope and comfort would be enveloped in utter darkness, as the heavens are sometimes wholly covered with black and gloomy clouds. (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

V. 1-7. Whilst they, who truly love our God and Saviour, endeavour by every proper means to do good to men, they primarily seek his glory: and they discern and adore his justice in the dispensations which disgrace and afflict those, with whom they are most intimately connected.—Such as are favoured with the word and ordinances of God, and the encouragements of his gospel, stand in a peculiar relation to him. The tendency of these advantages is to render them fruitful in good works: this the Lord requires of them, and nothing else will satisfy him; and when they bear the wild grapes of hypocrisy, impiety, and iniquity, instead of "the fruits of the Spirit," "in all goodness, righteousness, and truth," they are nigh unto destruction. Indeed the case is so plain, that if the fact were so stated in a parable, that self-love could be fully precluded, sinners must be induced to give judgment against themselves: and at the day of judgment, when sentence shall be given on all the workers of iniquity, the criminals will universally perceive, that every attempt to justify their conduct is entirely useless. Those excuses, by which many now pacify their consciences, will then appear futile and desperate; as they charge the blame of man's wickedness on God, and vindicate all the crimes which can possibly be committed. (*Notes*, Rom. 2:4-6. 3:19, 20.) But, as "all things pertaining to life and godliness" are proposed to us by the gospel, and we are commanded to ask what we will, that it may be given to us; the sinner's persevering wickedness will be found to arise from his enmity to God, aversion to his service, and contempt of spiritual blessings; and it will appear, that he would not consent to the mortification of his lusts by the special grace of God. So that it may with pro-

per like young lions, yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.

30 And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow; and the light is darkened in the heavens thereof.

25. Ps. 50:22. Mic. 5:9. a Ps. 93:3, 4. Jer. 6:23, 50:42. Luke 21:25. b 8:22, 13:10. Ex. 10:21-23. Jer. 4:23-25. Lam. 3:2. Ez. 32:5. Joel 2:10. Am. 8:9. Matt. 24:29. Luke 21:25, 26. Rev. 6:12, 16:10, 11. * Or distress. † Or, when it is light it shall be dark in the destructions here.

priety be inquired, 'What more could have been done for these men, that has not been done for them?' Indeed the Lord is not bound to afford his rebellious creatures any advantages: but if he graciously vouchsafe them, and men will "rebel against the light," or take encouragement to sin from the truths of the gospel; their guilt will be peculiarly aggravated, and they may expect to be doomed to everlasting unholiness and misery. (*Mark* 11:14, 21. *Note*, Rev. 22:10-12.) Nations and churches also, who abuse their privileges, may expect to be deprived of them: the Lord will "take away the hedge" of his unfruitful vineyard, "and it shall be eaten up." "He will lay it waste, that it shall not be pruned or digged; there shall come up briars and thorns;" and he will even "command the clouds that they rain no rain upon it." Whatever delight he has taken in any company of Christians; if they, or their posterity, degenerate from that faith and purity, which once distinguished them, and become generally addicted to covetousness, oppression, or any other vices; we may shortly expect to hear woes denounced against them, or judgments executed upon them. Few, if any, of the descriptions of professed Christians in our land, are unconcerned in this observation: may we all be zealous and repent, and do "the first works" of the zealous reformers from popery, that the awful sentence may not be awarded against us.

V. 8-17. Men are commonly deemed happy, who grow rich with rapidity, and add one possession to another, as if they would appropriate the whole earth. But covetousness is idolatry: and it is generally attended by fraud and oppression of the poor, which God abhors; and whilst many envy the prosperous wretch, the Lord denounces an awful woe upon him. Providence may, perhaps, deprive him of his wealth, or render it a burden to him: God, however, will speedily require his soul, and then whose will all his riches be?—Nor are the luxurians and intemperate less obnoxious to divine vengeance. (*Notes*, and P. O. Luke 12:13-21, 16:19-26.) How many are there who inflame themselves with excessive indulgence, and gratify every sense, as if their only business on earth were to pamper the body, and there were no other use to be made of their time and substance! Men, engaged in such sensual courses, "regard not the works of the Lord, nor consider the operation of his hands;" the wonders of creation, providence, and redemption are alike unnoticed by them: nay, they observe not his terrible judgments, and expect not his threatened vengeance. The prevalence of such impiety and vice brings desolating judgments on kingdoms, which reduce all ranks to the most abject misery: and no tongue can express what multitudes both of the honourable from their pompous feasts, and of the mean from their licentious revels, descend into hell, "which enlargeth herself, and openeth her mouth without measure," to swallow up the multitudes who continually become her prey. In that dreadful place there will not be so much as "a drop of water to cool the burning tongue" of those, who here "fared sumptuously every day." But, while the impious profligates are abased to the lowest misery and contempt, "the Lord of Hosts will be exalted in judgment, and God that is holy will be sanctified in righteousness." In every case he will also provide for the meek and humble, and feed both the bodies and souls of his people.

V. 18-30. Wherever we turn our eyes, it is lamentable to observe what pains men bestow in pursuing the vanities of the world, and in gratifying their lusts, and in drawing down the judgments of God upon them: and what prodigious excesses of impiety and iniquity men gradually arrive at! Every sin needs some other to conceal it, to secure the success of it, or to defray its expense. Youthful lusts lead to depredation, lying, perjury, perhaps to murder; (*Notes*, Prov. 1:10-19.) corrupt practices lead to infidel principles; and thus men sin away fear, shame, and remorse, till they set God at defiance by their blasphemies; and they can be convinced of the truth of his word, only by his hastening his threatened vengeance; and then too late they know it, and become sensible of their own madness and folly. In the mean time, they continue to "call good evil, and evil good, to put darkness for light, and light for darkness, and bitter for sweet, and sweet for bitter;" it is evidently the tendency of their discourse and writings, to confound the most important distinctions, and to prejudice men's minds against the truths, precepts, and ways of the Lord: and their self-sufficiency, and the arrogant and supercilious manner, in which they behave to believers, mark them out, as exposed to the additional woe, denounced on those "who are wise in their own eyes and prudent in their own sight." Whilst many, in this respect, "glory in their shame;" others, of a different description of rebels, can pride themselves in being "mighty to drink wine, and men of strength to mingle strong drink;" as if their ability, through habit or con-

CHAPTER VI.

which, by a vision of JEH VAHS glory and the adoring Seraphim, is greatly diminished. But encouraged by the Seraphim touching his lips with a coal from the altar, 1-7. He receives a commission, showing the awful extent of his prophetic labours, in the obscurity and ruin of the people; with an intimation of a remnant to be spared, and a holy seed to spring from them. 8-13.

IN the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

2 Above it stood the Seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried unto another, and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.

4 And the posts of the door moved at the

a 2 Kings 15:7. *Azeriah*. 2 Chr. 26:22, 23. b Ex. 24:10, 11. Num. 12:8. Ex. 1:1, 23-28. John 1:18. 2 Tim. 4:14, 15. 1 Tim. 6:16. c 66:1. 1 Kings 22:19. Ez. 10:1. Dan. 7:9. Matt. 25:31. Rev. 3:21, 4:2, 10:5, 17:6, 17:15, 17:20, 17:21. d 12:4. 57:15. Ps. 46:10, 108:5. 113:5. Eph. 1:20, 21. Or, the skirts thereof. e 1 Kings 9:10, 11. Rev. 15:8. f 1 Kings 22:19. Job 1:6. Dan. 7:10. Zech. 3:4. Luke 1:19. Rev. 7:11. g Ps. 104:4. Ez. 1:4. Heb. 1:7. h Ex. 25:20, 37:9. 1 Kings 6:24, 27, 37. Ez. 1:5, 9, 24, 10, 21. Rev. 4:8. Gen. 17:3. Ex. 3:6. 1 Kings 19:13. Ps. 89:7. k Job 4:18, 15:15. Ez. 1:11. 1, 6. Ps. 118:10, 103:20. Ez. 10:16. Dan. 9:21. Rev. 8:13, 14:5. f Heb. this cried to him. m Ex. 15:20, 21. Ezra 3:11. Ps. 24:7-10. n Ex. 16:4, 9, 15:3, 4. f Heb. his glory is the fulness of the whole earth. 10:5. Eph. 1:13-23. o 11:9, 10:21, 21:8. Num. 14:21. Ps. 19:1-3. 57:11, 72:19. Hab. 2:14. Zech. 14:9. p Ez. 1:24, 10:5. Am. 9:1. f Heb.

stitution, to waste the gifts of God, to inveigle others to drunkenness, and to take that opportunity of imposing on them and defrauding them, would plead an excuse for their excess! We be unto such men, and wo to that nation, in which they obtain authority; for it cannot be expected, that they should scruple to commit the most flagrant injustice, when their own lucre requires it. But while men thus "cast away the law of the Lord, and despise his holy word;" they become fuel for the fire of his indignation, and destroy the very root of all their own prosperity: and after he has smitten them, and their carcases are torn in the streets, or lodged in the grave, "his anger will not be turned away, but his hand will be stretched out still," to "destroy both body and soul in hell."—The earth itself will indeed tremble, and flee away, when he shall summon its inhabitants before his tremendous judgment-seat. Even in this world, he will never be at a loss for instruments of his vengeance. At his signal, they will come from the ends of the earth with unabated force and speed: when he gives commission, all resistance is vain: and as we know not how soon all earthly comforts and confidences may fail us, and sorrow and despair may overwhelm us; let us diligently seek the well-grounded assurance, "that when flesh and heart shall fail, God himself will be the Strength of our heart, and our Portion for ever."

NOTES.—CHAP. VI. V. 1-4. It may be inferred, from the first verse of this book, that Isaiah delivered some prophecies before the death of Uzziah: but he was at this time more solemnly commissioned to the prophetic office, and prepared for the proper execution of it.—This august symbolical vision of the glory of the Lord is described as made at the temple; the several interposing veils being removed out of the way: for the vision specially related to those times, when "the way into the holiest was made manifest." The Lord upon the throne, according to St. John (12:1.) was Christ; and the vision related to his future kingdom, when the veil of separation was to be removed, and the whole earth was to be filled with the glory of God, revealed to all mankind. *Bp. Louth*. The Lord appeared to the prophet, "sitting on a throne," as in a human form; for he then "saw the glory of Christ, and spake of him" (*Notes*, Ez. 1:26-28. 43:2-3. *John* 12:37-49.) "No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, he hath declared him." (*Note*, *John* 1:18.)—It was the unanimous sense of the ancient church, that all the divine appearances in the Old Testament, were made by the Son of God, by whom all the affairs of the church were ordered from the beginning. *Louth*.—The "throne high and lifted up," seems to have been the place of the mercy-seat, over which the glory of the Lord used to appear, and where he reigned, as the God of Israel and of the whole earth: and as an exterior symbol of his Majesty, "his train," or the skirts of his robes, filled the whole temple.—"Above," or rather *over against*, this throne, stood the Seraphim, the burning ones, the most glorious of the angelic orders, glowing with the holy flame of divine love. They stood, as employed in celebrating his praises, and prepared to execute his mandates.—Each of them had "six wings; with twain he covered his face," an emblem of his inability steadfastly to behold, or fully to comprehend, all the glory of the Lord, and of profound reverence and adoring awe. "With twain he covered his feet," denoting humility, as conscious that he and his services were unworthy the notice of the Lord, or even of the other Seraphim in the presence of the Lord. "And with twain he did fly," representing prompt celerity and alacrity in executing the will of God. At the same time they sang aloud, responsive to each other, "Holy, holy, holy is the Lord of hosts." (*Notes*, 30:8-14. Ez. 15:11, 20:21. Num. 6:23-26. Rev. 4:6-8.) This threefold repetition has, generally and justly, been deemed to refer to the three divine persons in the

voice of him that cried, and the house was filled with smoke.

5 ¶ Then said I, Wo is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.

6 Then flew one of the Seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 ¶ Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me.

thresholds. q Ex. 40:34. 1 Kings 8:10-12. 2 Chr. 5:13, 14, 6:1. Ps. 18:8. Rev. 11:19, 15:8. r Ex. 3:20. Judg. 6:22. Job. 42:5, 6. Dan. 10:6-8. Hab. 3:16. Luke 5:8, 9. Rev. 1:16, 17. f Heb. cut off. g Ex. 4:10, 6:12, 30. Matt. 12:34-37. Jam. 3:13. f Heb. cut off. h Jer. 2:2, 3. Jer. 16:5-8. 34:31. Jam. 3:6-10. n 33:17. Rev. 1:5-7. x 2. Dan. 9:21-23. Heb. 1:7, 14. f Heb. and in his hand a live coal. Ez. 10:2, Matt. 3:11. Acts 2:3. y Lev. 16:12. Heb. 9:22-26, 13:10. Rev. 8:3-5. z Jer. 1:9. Dan. 10:16. f Heb. caused it to touch. a 43:25, 55:5, 10. Matt. 9:2. Heb. 9:13, 14. 1 John 1:7, 2:12. b Gen. 3:8-10. Deut. 4:39-36. Ez. 1:24, 10:5. Acts 28:25-28. c Ex. 4:10-13. 1 Kings 22:20. Acts 2:21, 26:16, 17. d Gen. 1:26, 3:22, 11:7. e Matt. 4:20-22. Acts 20:24. Eph. 3:8. f Heb. Behold me. 65:1.

Trinity; and to the holiness displayed in the great work of redemption. For the Seraphim seem to celebrate the Lord's holy hatred of sin, as displayed both in the salvation of the gospel, and in the punishment of its opposers; in which respect, "the whole earth," as well as the heavens, has been or will be, "filled with his glory." (*Note*, 40:3-5.)—While this solemn hymn of praise was echoed from one to another of the angelic worshippers, the posts, or pillars of the porch, of the Temple shook at every response, and the whole house was filled with smoke, or thick darkness, as when it was dedicated by Solomon. (*Note*, 1 Kings 8:10-14.)

V. 5. This glorious and awful vision of the divine Majesty, and the exalted worship of the Seraphim, overwhelmed the prophet with a sense of his own sinfulness; and his humiliation was attended with great dismay. (*Notes*, Judg. 13:18-22. Job 40:3-5. 42:1-6. Dan. 10:4-9. Luke 5:1-11, v. 8. Rev. 1:12-20.) If these glorious spirits thought humbly of their exalted services; what would become of him, who had presumed to speak to JEHOVAH, and in his name, with unclean and unhallowed lips? He had denounced woes on others: (*Notes*, 5:8-23.) but he now perceived himself liable to the same condemnation; not only for his other sins, but also as "a man of unclean lips;" as one, who had used his tongue, (which had often spoken vain and sinful words,) in declaring the message of God, and had mixed much evil with his very worship, and prophesying. He was sensible also that he "dwelt among a people of unclean lips," the sinfulness of whose worship he did not fully discern, till "his eyes had seen the King, the Lord of hosts;" and, having measured himself by others, he never was before so sensible of his own unworthiness, and unfit for the prophetic office, which he now feared would only end in his and their condemnation. The Septuagint translation of this verse is very striking. "And I said O wretch that I am! for I am pierced through; because being a man, and having unclean lips, I dwell in the midst of a people having unclean lips; and I have seen with mine eyes the Lord of hosts." (*Note*, Rom. 7:22-25.)—"Alas for me for I am struck dumb." He immediately gives the reason, why he was struck dumb; because he was a man of polluted lips, and dwelt among a people of polluted lips; and was unworthy, either to join the Seraphim in singing praises to God, or to be the messenger of God to his people. *Bp. Louth*. (*Note*, Rom. 3:19, 20.)—"In these words therefore he deprecates the undertaking of the prophetic office. . . . What the prophet here calls "unclean," . . . Moses (*Ez.* 6:12.) styles "uncircumcised lips;" where he excuses himself from a lie employment, both from his own incapacity, . . . and from the cold reception he was like to meet with among the Israelites." *Louth*. (*Notes*, Ez. 4:10-14. 6:12. Jer. 1:6-8. Zech. 3:1-4. Matt. 10:19, 20. Luke 21:12-19, v. 15.) It, however, appears from the next verses, that the prophet expressed consciousness of guilt, as to the past, even in his worship and ministry, as well as apprehensions respecting the future.

V. 6, 7. The Lord was pleased to encourage his dismayed servant by a symbolical action of a Seraph, who flew to him with a live coal taken from off the altar. "The altar of burnt-offerings, placed near the porch of the temple, where the vision appeared." *Louth*.—The sacred fire from the altar represented the sacrifice of Christ and its effects; and the live coal applied to the prophet's lips, denoted the assurance given him of pardon, and acceptance in his work, through the atonement of the promised Messiah; and the communication of divine grace, to cleanse away pollution, to kindle the flame of divine love in his heart, and to fit him for the execution of his office with zeal and fervency, and ensure his gracious acceptance in so doing. (*Notes*, Jer. 23:28, 29. Matt. 3:11, 12. Acts 2:2, 3.)

Laid it upon my mouth. (7) "To signify that all the gifts

9 And he said, ^fGo, and tell this people, ^gHear ye indeed, but understand not; and see ye indeed, but perceive not.

10 Make ^hthe heart of this people fat, and make ⁱtheir ears heavy, and shut their eyes; ^jlest they see with their eyes, and hear with their ears, and understand with their heart, ^kand convert, and be healed.

11 Then said I, ^lLord, how long? And he answered, ^mUntil the cities be wasted without in-

habitant, and the houses without man, and the land be utterly desolate,

12 And ⁿthe Lord have removed men far away, and ^othere be no great forsaking in the midst of the land.

13 ^pBut ^qyet in it shall be a tenth, ^rand it shall return, and shall be eaten: as a teil-tree, and as an oak, whose ^ssubstance is in them, when they cast their leaves, ^tso the holy seed shall be the substance thereof.

f 29:13, 30:8-11, Ex. 32:7-10, Jer. 15:1,2, Hos. 1:9, g 43:8, 44:18-20, Matt. 19:14,15, Mark 4:12, Luke 8:10, John 12:40, Acts 28:36,37, Rom. 11:8, ^hOr, until ceasing, &c. Heb. in hearing, &c. i Heb. in seeing, g 22:10, 63:17, Ex. 7:3, 10:27, 11:10, 14:17, Deut. 2:30, Ex. 3:6-11, 2 Cor. 2:14, 1 Deut. 8:15, Pa. 17:10, 119:70, k Jer. 6:10, Zech. 7:11, Acts 7:51, l Jer. 5:21, John 8:19,20, Heb. 3:8-11, m 19:22, Matt. 13:15, Acts 3:19, 28:27, n Pa. 74:10, 60:13, 94:3, Jer. 4:21, Dan. 8:13, Hab. 1:2, Rev. 6:10, o 1:7, 3:26, 24:1-12,

27:10, 32:13, 14, 2 Chr. 36:21, Jer. 26:6,9,18, Mic. 3:12, Luke 21:24, ^qHeb. desolate with desolation, p 26:15, 2 Kings 25:11,21, Jer. 15:4, 22:28-30, q Jer. 4:29, 12:7, Lam. 5:20, Rom. 11:1,2,15, r 1:9, 4:3, 10:20-22, Matt. 24:22, Mark 13:30, Rom. 11:5,6,16-29, s Or, when it returns, &c. Heb. back, &c. t Or, stock, or stem, Job 14:7-9, s 65:8,9, Gen. 22:18, Ezra 9:2, Mal. 2:15, John 15:1-3, Rom. 9:5, 11:24, Gal. 3:16-19,28,29.

and graces that purify the mind, and enable us for the discharge of any particular function, come from God.¹ *Louth.* (Note, Ex. 4:11,12.)—*Thy sin purged.*—²*Expiated.* *Bp. Louth.*

³*Covered,* that is with an atonement. (Note, Ps. 32:1,2, v. 1.) V. 8. The Lord would not send his message to the people by one of the Seraphim, but by a prophet like themselves; and he openly inquired, whom he should send; who was willing to undertake the service. The expression, "who will go for us?" corresponds with several others which have been already noticed. (Notes, Gen. 12:6,27, 3:22-24, 11:6-9.)

⁴So God speaks in the plural number, *Gen.* 1:26, which is justly thought to imply a plurality of divine persons. For it cannot be said with any probability, that God is described in Genesis, as advising with, or communicating his purposes to the angels, which is the fancy of the Rabbins: because the history of the creation takes no notice of angels; and consequently there is no ground for interpreting any text in the first chapter of Genesis, with relation to them.¹ *Louth.*—And now the prophet, who was before "struck dumb," or greatly dismayed, being assured of assistance and acceptance, and warmed with zeal for the glory of God, readily answered, "Here am I; send me." He would go on any message, to any person, or any whither, whatever hardship, difficulty, and peril attended it.

V. 9, 10. This awful passage is quoted, or referred to, six times in the New Testament; (*Marg. Ref. g. Notes, Matt.* 13:13, 14, *John* 12:37-41, *Acts* 28:23-29.) which shows that the vision had relation to the rejection of Christ by the Jews, and their consequent calamities even to this day; as well as to the men of that generation, to whom the prophet was sent. It is remarkable, that the verbs here are imperative; but they are not so in any quotation in the New Testament. The Septuagint also render them in the future, while many other futures, in passages not dissimilar, are rendered in the imperative or optative in that version.—Where the word of God is not made effectual, through the regeneration of the Spirit, it gives occasion to those very evils, which are most contrary to its genuine tendency. (Note, 2 Cor. 2:14-17.) By opposing the pride, prejudices, and lusts of men, they become more outrageous; and, by producing convictions which are violently resisted, the conscience grows callous: the uneasiness thus excited drives men into excess, infidelity, or furious enmity, for shelter; and when they are once engaged in open opposition, obstinacy, and regard to worldly interests, and credit among proud and ungodly men, push them forward to the most desperate extremes. Thus the gospel is heard, but not understood: something of its nature is seen, but the glory and excellency of it are not perceived: and men become more and more insensible both to promises and warnings; so that "their hearts are made fat" and unfeeling, their "ears become heavy, they shut their eyes," and the whole tends to their deeper guilt and condemnation. God frequently leaves them to this judicial blindness and hardness for their other sins, especially for resisting the convictions of their own consciences, and the stirrings of his Spirit. (Notes, Ez. 4:21, 7:13, 8:15, 14:3,4, Rom. 9:15-21, 2 Thes. 2:8-12.) This was the awful case of numbers in the days of Isaiah, and of still greater numbers in those of Christ and his apostles; and the Lord, foreseeing this effect, and intending to leave the Jews to this obduracy, "lest they should see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed," or saved; commissioned the prophet to go for this express purpose. "The prophets are said to do things, when they declare God's purpose of doing them. In this sense, Jeremiah was appointed of God, to "root out and destroy, to build and to plant," (*Jer.* 1:10, that is, to declare God's purpose in these matters. In like manner Ezekiel says, He was "sent to destroy the city," (*Ez.* 4:3.) i. e. to prophesy the destruction of it. So here Isaiah is said to harden the people's hearts and to blind their eyes; i. e. to declare this to be the event of his preaching; which prophecy should be more signally accomplished, when the Jews should reject the preaching both of Christ and his apostles. . . . "Make the heart of this people fat." This St. John expresses by *hardening* their heart, (*John* 12:40.) so that it becomes insensible." (*Pa.* 119:70.) "God is said to harden men's hearts, by those very means of grace, which are in themselves proper to produce a quite contrary effect: but withal he foresees, that meeting with a perverse and refractory temper, they

will in the event make them more obdurate; and he is resolved, for great and wise reasons, not to hinder it." *Louth.* (Notes, 29:9-12. *Rom.* 11:7-10,25-32.)

V. 11, 12. The prophet did not object to the service assigned him; or question the justice and goodness of God in the awful sentence. But he inquired how long this was to be the case. And he was answered, that this would be the case, till the cities and lands were utterly desolated, and the inhabitants carried into captivity; (*Note,* 5:8-10.) and this forsaking of the whole land would continue for a long time. This was verified in the Babylonish captivity; but far more emphatically in the final desolations of the temple, and of Jerusalem by the Romans, and the dispersed and forsaken state of the Jewish nation, now for almost eighteen hundred years. (Note, *Gen.* 49:10.)

V. 13. The Lord meant, however, to preserve a remnant, like the tenth, or *tithes*, that were holy to him. These would return from captivity, and be converted to the truth, and devoted to him, as those holy things which were eaten in his courts by the priests. Nay, the nation of Israel, in its lowest state, would be like an oak, or elm, or any other tree, which is stripped of its leaves, lopped, or cut down; yet the trunk or root still remains, and has life in it, and will again shoot forth. Thus the remnant of believers, during and after the captivity, were a "holy seed," the substance of the nation, which shot forth again and flourished. Thus Christ especially, and with him the Jews who embraced Christianity, and were incorporated with the Gentile converts when the nation was rejected, were "the holy seed;" and thus the Jews, who shall in future generations become his disciples, are "the holy seed;" the substance of the tree, which has been lopped and cut down, but which will at length revive and flourish again more than ever. "Though there be a tenth part remaining in it, even this shall undergo a repeated destruction. Yet, &c." . . . This passage, though somewhat obscure, . . . has been made so clear by the accomplishment of the prophecy, that there remains little room to doubt the sense of it. When Nebuchadnezzar had carried away the greater and better part of the people into captivity, there was yet a tenth remaining in the land, the poorer sort, left to be vinedressers and husbandmen under Gedaliah. (*2 Kings* 25:12,22. *Jer.* 40:12.) Yet even these, fleeing into Egypt after the death of Gedaliah, . . . miserably perished there. Again, in the subsequent and more remarkable completion of the prophecy, in the destruction of Jerusalem, and the dissolution of the commonwealth, by the Romans, when the Jews, after the loss of above a million of men, . . . had become very numerous again in their own country, Hadrian, provoked by their rebellious behaviour, slew above half a million more of them, and a second time almost extirpated the nation. Yet, after these . . . and so many other repeated exterminations and massacres of them, in different times and on various occasions, we yet see with astonishment, that the stock still remains, from which God, according to his promise frequently given by his prophets, will cause his people to shoot forth again, and to flourish." *Bp. Louth.* (Notes, 27:2-6, v. 6. *Jer.* 30:10,11, 40-41:—) "And it shall return and be for a devouring." See also the margin.—"In it shall be left a tenth, after it is . . . again eaten, or devoured." . . . Although God suffers the Jews to be devoured by repeated judgments, first carried captive by the Babylonians, and afterwards destroyed by the Romans: . . . yet still he will preserve a remnant, (1:9.) called here a tenth part, which holy seed shall be a seminary to preserve the nation to after times. . . . The words contain in them a promise, that God will never utterly reject the whole nation of the Jews, who severely soever he deals with them." *Louth.* (Notes, *Jer.* 31:35-37. *Rom.* 11:1-6,25-32.)—Let the reader reflect that this prophecy has been extant above two thousand five hundred years, by the acknowledgment of the Jews themselves: and, comparing it with the state of that remarkable people, in every subsequent age, and at this day; let him ask himself whether it does not prove, beyond all rational doubt, that Isaiah spake by inspiration of God.—Indeed the condition of the Jews through revolving ages, so different from that of any other nation, compared with the prophecies concerning them, both in the Old and New Testament, is a complete moral demonstration, that the Scriptures are "the oracles of God;" which is the only kind of demonstration of which the

CHAPTER VII.

Ahaz and his people are greatly terrified by hearing, that the Syrians and the Assyrians had confederated against them, 1, 2. Isaiah is sent to assure Ahaz, that they should not accomplish their purpose; but he speedily ruined, 3-4. Ahaz refuses to ask a sign of God; and Isaiah predicts the miraculous birth of Immanuel, as a sign or pledge of preservation to David's family, 10-16. A prophecy of judgments to be executed on the land, by the Egyptians and Assyrians, 17-25.

AND it came to pass, in the days of Ahaz, the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah, the son of Remaliah, king of Israel, went up towards Jerusalem to war against it, but could not prevail against it.

2 And it was told the house of David, saying,

2 Kings 16:1-6. 2 Chr. 28:1-5. b 8:6. 2 Kings 15:37. Ps. 89:3-5. c 4-9. 8:9, 10. d 13. 6:12. 37:35. 2 num. 7:15. 1 Kings 11:32. 12:16-20. 13:2. Jer. 21:12. * Heb. resteth on Ephraim. 17:11-13. 2 Chr. 25:10. 28:12. Ez. 37:16-19. Hos. 12:1. e 8:12. 37:27. Lev. 26:35, 37. Num. 14:1-3. Deut. 28:65, 66. 2 Kings 7:6, 7. Ps. 111:1. 27:1, 2. 112:7. f. Prov. 28:1. Matt. 2:3. f Ez. 7:15. Jer. 19:2, 3.

subject is capable. (Notes, 43:14-21.)—Beyond doubt, a restoration of the nation of Israel to the true church, and, probably, to their own land, is here predicted. (Notes, 65:8-10. Matt. 24:21, 22.)

PRACTICAL OBSERVATIONS.

V. 1-8. The discovery of the glory of God, as revealed in Christ Jesus, prepares the heart for the exercise of every grace, and the practice of every duty. Indeed, all external symbols must be inadequate fully to represent JEHovah's essential majesty and excellency: yet they may suit our present state, in which we "see through a glass darkly." "Though the LORD is high and lifted up," yet, in and through the divine Saviour, he is seated on a "throne of grace," and "the way into the holiest is now laid open." While his full glory is displayed in his temple above, his train fills the outer sanctuary; yea, he dwells in every broken heart, as in a temple in which he delights.—Every rational creature worships God, in humility and reverential fear, proportioned to the degree of his own holiness and wisdom; and this is attended with an adequate measure of fervent love, gratitude, zeal, and delight in obedience. The cherubim and seraphim, before the throne, are so occupied in admiring and adoring the ineffable glories of JEHovah, that they have no leisure, or inclination, to admire themselves, or applaud one another, though indeed lovely and glorious. Satisfied with his approbation, they want no other praise: and they know, that they cannot but possess each other's love, whilst they bear the image, and concur in the worship, of the Lord: for all the self-admiration, ambition, and mutual adulation of us sinful creatures originate from ignorance and pride, and would be annihilated by clear and abiding views of the divine glory.—The essential holiness of God reflects honour on all his natural attributes: whether he pardon or punish, he has so arranged his plan, that his hatred of sin, and love of justice, will be displayed and adored; in the cross of Christ, and by the gospel and its effects, the whole earth is or will "be filled with his glory;" and these form the most exalted and favourite themes even of the adoration of angels, who sing, "Glory to God in the highest, peace on earth, and good-will to men." (Notes, Luke 2:8-14, v. 14. Eph. 3:9-12. 1 Pet. 1:10-12. Rev. 5:11-14.) Nor is there one of them, who does not think it an honour to worship him, who was crucified on mount Calvary; even him whom infidels pride themselves in degrading and opposing! Nay, these blessed spirits vie with each other, who shall most fervently adore the true God of our salvation. Even to witness their holy strains, and active obedience, would be more than we sinners could endure: yet they count all beneath his worth, and undeserving of his notice. But such scenes are too dazzling for our constant contemplation: a few glimpses suffice to convince us, that "we are all as an unclean thing, and all our righteousnesses as filthy rags." (Note, 64:6-8.) Nor is there a man on earth, who would not be ashamed of his most admired performances, and sink into habitual self-abhorrence, if he had a clear and full view of the divine glory, and of the worship of heaven: nay, this would be attended with despair; and he would no more dare to speak to the Lord with his "polluted lips," if he so saw the justice, holiness, and majesty of God, as not to discern also his glorious mercy and grace in Jesus Christ. But when the atonement is understood, and by faith applied to the heart; the iniquity of our holy things is taken away, and "the conscience purged from dead works to serve the living God;" and when by the Holy Spirit, the love of his name is shed abroad in the heart; then the humble sinner takes encouragement, and feels an ardent desire to glorify the Lord, and make known his salvation to his fellow sinners. Thus men become ready for any service in which he pleases to employ them; and neither the sense of their own unworthiness and insufficiency; nor a view of the importance and difficulty of the work; nor a prospect of hardships and injuries in it, will deter them from any attempt, to which they judge themselves to be called in his providence; but they are ready to say, "Here am I; send me." The love of Christ constrains them, and encourages and prepares them for labouring with diligence, suffering with patience, and bearing injuries with persevering meekness. Thus reconciled enemies are formed to be ambassadors for

Syria 'is confederate with Ephraim: and his heart was moved, and the heart of his people as the trees of the wood are moved with the wind.

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou and Shear-jashub thy son, at the end of the conduit of the upper pool, in the highway of the fuller's field;

4 And say unto him, Take heed, and be quiet; fear not, neither be faint-hearted for the two tails of these smoking fire-brands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

22:1. † That is, The remnant shall return. 6:13. 10:21, 22. 55:7. Rom. 9:27. 23:26. 2 Kings 18:17. 20:20. † Or, causus-way. h 30:7, 15. Ez. 14:13, 14. 2 Chr. 20:17. Lam. 3:26. i 8:11-14. 35:4. 41:14. 51:12, 13. Matt. 10:28. 24:5. ‡ Heb. Let not thy heart be tender. Deut. 20:3. 1 Sam. 17:32. k 6:8, 4. 2 Kings 15:29, 30. Am. 4:11.

Christ, holy apostles and evangelists, self-denying heroic missionaries, and patient labourers in more ordinary services. Thus were formed 'the goodly fellowship of the prophets;' 'the glorious company of the apostles;' and 'the noble army of martyrs.' And thus Christians of inferior station are animated to improve their several talents, to "do what they can," and "to live no longer to themselves, but to him who died for them and rose again." (Note, 2 Cor. 5:13-15.)

V. 9-13. They, whom the Lord sends to preach his gospel, must expect in very many instances, to labour without apparent success: and even to be the instruments of rendering some of their hearers more hardened and inexcusable in their crimes, and more ripe for divine judgments; even as if they were sent upon that melancholy business: and humble resignation, to a most painful trial, becomes their duty. We should, however, persist in praying for the divine blessing on our labours; and solemnly warn men of the danger of resisting convictions, "quenching the Spirit," and "holding the truth in unrighteousness." And no humble inquirer after Christ need fear this awful doom; which is a spiritual judgment on those who hate the light, because they determine to hold fast their sins. Let then every one who hears or reads the gospel, watch and pray against pride and love of wickedness, and all those previous provocations, which tend to this dreadful obduracy; let none of them harden their hearts, lest God give them up to a strong delusion; and let every one pray for the illumination of the Holy Spirit, that he may perceive the glory and excellency of divine things; and for "the love of the truth," by which alone we are secured against this dreadful danger. And whilst we read of the fate of Jerusalem, and witness the deplorable state of the unbelieving Jews; let us take warning not to imitate their crimes. Blessed be God, he still preserves his Church for the sake of the remnant of true believers which are "the substance of it;" and however professed Christians, or visible churches, may be lopped off as unfruitful branches: the holy seed shall shoot forth; yea, "Israel" as a nation shall yet again "bud and blossom, and fill the face of the world with fruit." May the Lord hasten that glorious time, which shall be as life from the dead to all the nations of the earth.

NOTES.—CHAP. VII. V. 1. The Syrians and Israelites repeatedly vanquished the Jews, with most terrible slaughter; but they were not able to take Jerusalem, or dethrone the family of David. (Notes, 5, 6. 2 Kings 15:37. 16:5. 2 Chr. 28:5-8.)

V. 2. Ahaz, though a very wicked man, was preserved because he was a descendant of David, and of that family from which the Messiah was to arise. Perhaps his enemies had formed their plan of dethroning him and destroying his race, in contemptuous opposition to the promises and prophecies of God, respecting David and his seed. (Notes, 6-13. 65:8-10. 2 Kings 19:30-34.) It is probable, that this report was brought to him and his people, after the slaughter before referred to; (Notes, 1. 2 Chr. 28:5-8.) and related to a second assault by the united forces of Syria and Ephraim. The terror, which was excited by this information, in Ahaz, and in the family of David, and in the people of Judah, is illustrated by a most striking simile: (Marg. Ref. e.) nor can it much be wondered at, when the success of the Syrians, and the dreadful blow already given by Ephraim alone, are considered; and when it is recollected, that Ahaz and most of his subjects were entirely destitute of faith, and well-grounded confidence in God.

V. 3. Isaiah seems to have been very little noticed by Ahaz, if at all, and perhaps could not have access to him in his palace. (Note, 2 Kings 18:4.) but he was ordered to meet him in a place which was pointed out to him; probably because Ahaz and his nobles assembled there, to concert measures for their defence. (Marg. Ref. g.) He was also commanded to take Shear-jashub his son with him; but the reason of this command is not mentioned. Some think it was merely because his name, *A remnant shall return*, was itself a sign of mercy in reserve for the Jews: others suppose that some reference was had to Isaiah's child in the prophetic sign afterwards given. (Notes, 14-16.) 'The name probably alludes to the promise made by the prophet of the people's return from the captivity; (6:13.) and imports that

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

6 Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal:

7 Thus saith the Lord God, "It shall not stand, neither shall it come to pass.

8 For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.

9 And the head of Ephraim is Samaria; and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.

1 Ps. 2:2-3; 34, Nah. 1:11, Zech. 1:15. * Or, *unseen*. m 8:10, 10:6-12, 37:29-40, 11, Ps. 2:4-6, 33:11, 76:10, Prov. 21:30, Lam. 3:37, Dan. 4:35, Acts 4:25-28, a 2 Sam. 8:8, o 8:4, 17:1-3, 2 Kings 17:5, &c. Ezra 4:2, † Heb. *from a people*, Hos. 1:6-10. p 1 Kings 16:24-29, 2 Kings 15:27. ‡ Or, *do ye not believe* it is because ye are not *stable*. q 2 Chr. 20:20, Act 27:11, 25. Rom. 11:20, Heb. 11:1, Job 5:10, s Heb. *And the LOR is added to speak*, r 27:30, 38:7, 52. Julg. 6:8-40. 2 Kings 20:8-11, Jer. 19:1-10, 51:63-64. Matt. 12:34-40, 16:1-4. || Or, *make thy petition deep*. s 2 Kings 16:15.

God will never wholly cut off his people; but will still leave a remnant, to whom he will make good the promises he gave to their fathers. 1:9, 10:21. *Rom.* 11:29. *Louth.* (Note, 10:21-23.)—The word translated "conduit," seems to mean an *aqueduct*, such as was formerly used for conveyance of water for the supply of populous cities.—There were two pools, or lakes, which supplied Jerusalem with water: the upper pool, mentioned here and 36:2, and called Gihon, (2 Chr. 32:30.) and the lower pool. (22:9.) *Louth.*

V. 4. (Notes, 30:6, 7, 15-17. Ez. 14:13, 11.) Rezin and Pekah had been two destructive firebrands, which made a dreadful conflagration; and the Jews feared still more fatal effects from their confederacy: but their successes were at an end, and they were only the "two tails" of "smoking firebrands," which were ready to be wholly extinguished, "which are so far from being able to consume any thing else, that they are almost consumed themselves." *Louth.* (Note, Judg. 15:3-5.)

V. 5, 6. Rezin and Pekah intended to subjugate the whole kingdom of Judah, and to divide it between them: and to set over it another king as their vassal. "Let us rend off a part of it for ourselves." *Bp. Louth.* It is not known who Tabeal was. The frequent mention of the house of David, and the sign afterwards given, indicate that they designed to destroy that family. (Note, 2.)

V. 7-9. Damascus was the capital of Syria; and that kingdom had arrived at its height of prosperity under Rezin, and would thenceforth decline; and Ephraim, or the kingdom of Israel, of which Samaria was the capital, was more prosperous under Pekah than it would ever afterwards be; so that in the space of sixty-five years, it would be so ruined as to be no more a people. It is computed to have been sixty-five years from this prediction to the time when Esarhaddon carried away captive the last remains of the Israelites, about the twenty-second year of Manasseh's reign. But the exact time, in which Esarhaddon carried away the remains of Israel, is not easily ascertained: much less can it be satisfactorily shown in what year of his reign Manasseh was carried to Babylon. (Notes, 2 Kings 17:24. 2 Chr. 33:11. Ezra 4:1, 2:10.) There can, however, be no doubt, that Ephraim ceased to be a people before, and very little before, the end of the sixty-fifth year after this prophecy was delivered. It was therefore absolutely determined that Syria and Israel would never subjugate Judah: yet, unless Ahaz and his family and subjects believed the word of God, and depended on him for protection, they could not be established in prosperity, or secured from perils and terrors, similar to those with which they were at this time agitated. (Notes, 2 Chr. 20:14-19. *Rom.* 11:16-21.) "Though the head of Syria be Damascus, and the head of Damascus, Rezin; and the head of Ephraim be Samaria, and the head of Samaria, Remaliah's son: yet within threescore and five years, Ephraim shall be broken, that he be no more a people." *Dr. Jubb* in *Bp. Louth.* This rendering supposes that a transposition in the order of the several clauses has taken place, of which the Bishop gives a very probable account. But as the meaning is still the same, it is not necessary to dwell on it.

V. 10-12. Ahaz did not properly regard the message from God, delivered to him by the prophet; he was therefore by an additional address from God required to ask a sign for the confirmation of it. "A sign wrought is a miracle for the confirmation of some message or promise delivered from God. See *Ex.* 4:8. *Judg.* 6:17. *Is.* 38:22. This was usually wrought presently: but sometimes a thing future, where the event is remarkable, is proposed as the sign. See also *Ex.* 3:12. *1 Sam.* 2:34. *Jer.* 43:8-10." *Louth.* And, as a proof that Isaiah spake by divine authority, he was allowed to choose one from the depth beneath, on earth, or in the grave; or, if that would be more satisfactory, (according to the prevailing opinion of the Jews,) he might ask a sign from heaven. (Note, *Matt.* 16:1-4.) But he, (probably assenting in a general way to the promise which had been given, and perhaps not desiring any further intercourse with the prophet,

10 ¶ Moreover, the LORD spake again unto Ahaz, saying,

11 Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above.

12 But Ahaz said, I will not ask, neither will I tempt the LORD.

13 And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also?

14 Therefore the LORD himself shall give you a sign; Behold, a virgin shall conceive, and bear a son; and shall call his name Immanuel.

15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

16 For before the child shall know to refuse

2 Chr. 28:22, † *Ex.* 33:31, ‡ *Deut.* 6:16, *Mal.* 3:15, *Acts* 5:9, *1 Cor.* 10:9, x 2, 2 Chr. 21:7, *Jer.* 21:12, *Luke* 1:69, y *Gen.* 30:15, *Num.* 16:9, 13, *Ez.* 16:20, 47:34, 18, z 2 Chr. 36:15, 16, *Jer.* 6:11, a 1:24, 43:24, 63:10, 65:3-5, *Am.* 2:13, *Mal.* 2:11, *Acts* 7:51, *Heb.* 3:10, 11, † Or, *Nevertheless*, b *Gen.* 3:15, *Jer.* 31:22, *Matt.* 1:23, *Luke* 1:35, ** Or, *thou, O virgin, shalt call*, (see 1:22, 23, 16:17, 29:32, 30:6, 5, *1 Sam.* 1:20, 42:1, c 8:8, 9:5, *John* 1:12, 11, *Rom.* 9:5, *1 Tim.* 3:16, d 2:2, *Matt.* 3:4, e *Ps.* 51:5, *Am.* 5:15, *Luke* 1:35, 2:15, 2, *Rom.* 12:9, *Phil.* 1:19, 10, *1 Cor.* 1:39, *Jon.* 4:11.

lest he should require him for his sins;) refused to ask a miraculous sign, avowing that he would not, without necessity, put the power and truth of God to the trial, or presumptuously demand his extraordinary interposition. (*Marg. Ref.* u.) He seems to have made some show of piety, but to have acted wholly under the influence of unbelief, and alienation from God.

V. 13. (Note, 2.) Ahaz was the representative of the house of David, though utterly unlike his pious ancestor; and his obstinate rebellion and unbelief not only wearied out the prophets and servants of God, which was no light matter, whatever he thought of it; but he was about to weary out the patience of God, to his own ruin; though the house of David would still be preserved. Perhaps some others of the royal family were present, with whom the prophet thus remonstrated.—*Wearily.* *Marg. Ref.* Notes, 43:22-25. v. 24, 63:10. *Am.* 2:13. *Mal.* 2:17.

V. 14. The Lord shall give it unasked, and such a sign as could not enter into your thoughts to desire. This shows that the promised sign was an extraordinary miracle, the immediate work of God, such as a son of a virgin is, which therefore must be the genuine sense of the . . . words. . . The Hebrew word (עלמה) most properly signifies a virgin, and so it is translated here by all the ancient interpreters; and is never once used in the Scripture in any other sense, as several learned men have proved, against the pretensions of the modern Jews. . . The primary signification of the word . . . is, *hid* or *concealed*: from whence it is taken to signify a virgin, because of the custom of the eastern countries to keep their virgins concealed from the view of men. *Louth.*—That the reader may judge of this for himself, I shall point out all the texts in which the word is used in Scripture. (*Gen.* 24:43. *Ex.* 2:8. *Ps.* 68:26. *Prov.* 30:19. *Cant.* 1:3. 6:8. *Heb.*)—Christ is called "the Seed of the woman," by way of distinction, (*Gen.* 3:14.) as not to be born in the ordinary way of generation. *Louth.*—The prophecy is introduced in so solemn a manner; the sign is so marked, as a sign selected and given by God himself, after Ahaz had rejected the offer of any sign of his own choosing, out of the whole compass of nature; the terms of the prophecy are so peculiar, and the name of the child so expressive, containing in them much more than the circumstances of the birth of a common child required, or even admitted; that we may easily suppose, that in minds prepared by the expectation of a great Deliverer to spring from the house of David, they raised hopes far beyond what the present occasion suggested; especially when it was found that in the subsequent prophecy, delivered immediately afterward, this child, called IMMANUEL, is treated as the Lord and Prince of the land of Judah. Who could this be other than the heir of the throne of David? under which character a great and even a divine person had been promised. . . St. Matthew, therefore, in applying this prophecy to the birth of Christ . . . takes it in its strictest, clearest, and most important sense; and applies it according to the original design and principal intention of the prophet. *Bp. Louth.* (Notes, 8:6-10. *Mic.* 5:3, 4, v. 3.)—Would it not be very unnatural to suppose that the prophets have been entirely silent concerning this most remarkable sign of the Messiah, (viz. his being born of a virgin,) inasmuch that an evangelist should be obliged to accommodate to this singular circumstance, a passage, which originally had no reference to the Messiah? *Granville Sharp.*—Thus we are to understand the Messiah as being called IMMANUEL; i. e. being really what that name imports, . . . GOD WITH US; being both properly and truly God, and called so, &c. and also living or dwelling with us men. *Louth.*—GOD WITH US; 'which name can agree to none, but to him who is both God and man.' (Notes, 9:6, 7. *Jer.* 23:5, 6.)—The passage cannot be made to accord to any events of those times, as if it meant, 'that one, who was at that time a virgin, should be married, and bear a son.' The application of the name Immanuel to one who was the governor of the land, (88.) can comfort with none but the reigning king, or the heir-apparent. *but*

the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

17 ¶ The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim leparted from Judah; even the king of Assyria.

18 And it shall come to pass in that day, that the LORD shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria :

g 8:4, 9:11, 12, 17:1—3. 2 Kings 15:29, 30, 16:9. h 8:7, 8, 10:5, 6, 36: 37: 2 King 16: 19; 2 Chr. 28:19—21, 32: 33, 11, 36:5—20. Neh. 9:32. i 1 Kings 12:16—19, 2 Chr. 10:16—19. k 5:25. l 10:11, 2, 31:1. Ex. 8:21, 24. Deut. 1:44. 7:20. Josh. 24:12. Ps. 115:12. m 17. 2 Kings 23:33, 34. n 2:19, 21. 2 Chr. 35:11. Jer. 16:

Hezekiah was born before his father Ahaz came to the throne; so that he cannot be meant; and to whom else can the several particulars be made to accord? We can therefore admit of no interpretation, (or even accommodation,) of the prophecy, except that given by the Evangelist, (*Notes, Matt. 1:22, 23.*) 'that a virgin of the house of David should miraculously conceive and bear a son, who should be known to the church in all succeeding ages as "Immanuel, God with us;" "God manifest in the flesh," and become our Brother and Saviour. This event is predicted as a sign, a most extraordinary fact, a most signal interposition of Omnipotence. This virgin's Son would be called by this name, as Solomon was called Jedidiah: (*Note, 2 Sam. 12:24, 25.*) not that he should have no other name, or be commonly addressed by that name; but as it would properly belong to him, and he would be what that name signified. This sign was given to faith, and would encourage believers alone; for it would assure them that no designs formed to destroy the family of David could be successful, as such a Blessing was in it. (*Notes, 65:8—10. Ex. 3:12. Jer. 31:21, 22, v. 22. Mic. 5:2.*)

V. 15. Though this child should be miraculously conceived, and be properly called IMMANUEL; yet he would grow up like other children, by the use of the diet customary in those countries, in times of peace especially, till, or rather when, his faculties were unfolded, and he became of age to distinguish between good and evil; and then, unlike other children, he would uniformly "refuse the evil and choose the good."—I confess that I am singular, or nearly so, in supposing this language to mean any thing more than the capacity of distinguishing between good and evil; but, as all other children, when left to themselves, are without exception disposed "to choose the evil and refuse the good," decidedly preferring sin to holiness; and as Immanuel, that "holy child," no sooner exercised the rational faculties of his human nature, than he (and he alone), perfectly used them in a holy manner; I must be of opinion that this singular case was intended by the sacred writer, or rather by the Holy Spirit, who inspired him to use these peculiar expressions. (*Marg. Ref. e.*)

V. 16. There is very great difficulty in making out the connexion between this and the preceding verses; which is the case in some of the most remarkable predictions of Scripture: for the Lord seems purposely to cast an obscurity on them, as a trial of our humility; and to prove whether we will receive and profit by what is obvious, though we cannot satisfactorily solve every difficulty; or whether we will proudly reject the whole on that account. Some suppose, that by this child, the prophet meant his own son Shear-jashub, who stood by him: (*Note, 3.*) but this is not natural; and it may be questioned whether the expression, "shall know to refuse the evil, and choose the good," could properly be applied to him. Others think that the prophet meant that in less time than would be required after the birth of the Virgin's Son, for his attaining to this capacity, (that is, within two or three years,) the dreaded enemies of Judah would perish. The land of Israel must, on this interpretation, be exclusively meant, as the land which Ahaz dreaded and abhorred, for one land alone is spoken of; and "both her kings" must denote Pekah and his ally, Rezin, king of Syria; for the former was soon after cut off by Hoshea, and the latter by Tiglath-pilezer. (*Notes, 8:1—4. 2 Kings 15:29, 30, 16:10—16.*)—But some have supposed that the whole of the promised land was intended, and that the termination of regal authority, both in Israel and Judah, before the time that Immanuel should "know to refuse the evil and choose the good," was predicted.—'Before this child can know good from evil, this land, . . . which thou art so solicitous about, . . . shall be bereaved of both her kings: by which, we think, ought to be understood not the kings of Syria and Israel; for the former could not be called her (Canaan's) king, and the latter had but a share in it at best: but the kings of Israel and Judah; as it really was before the coming of the Messiah.' *Universal History*. The clause may be rendered "the land by," or concerning "which thou art disquieted;" and both the dread of Israel, and anxiety about Judah, disquieted Ahaz; and were to him as thorns or goads to keep him awake; (which the word may signify;) and no doubt the word king is often used for a succession of kings in prophetic language. Now it is very remarkable that Herod

19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon a bush.

20 In the same day shall the LORD shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.

21 And it shall come to pass in that day, that a man shall nourish a young cow and two sheep:

16. Mic. 7:17. * Or, commendable trees. o 10:6. 2 Kings 16:7, 8. 2 Chr. 26: 20, 21. Jer. 27:6, 7. Ez. 5:1—4, 29:18, 20. p 1:5, 6, 9:14—17, 24:2. q 25:6—17, 17:2, 37:30. Jer. 39:10.

the great, the last who could be called "the king" either of Judah or Israel, lived till after Immanuel's birth, but died while he was yet an infant; and then, Shiloh being come, the sceptre departed finally from Judah, as it had long before from Israel. (*Note, Gen. 49:10.*)—How far the prophecy may be supposed to have received a primary accomplishment, by the deliverance, within two or three years, of Judah from the two kings which threatened its destruction; and yet afterwards to have had a far more striking and exact completion, when Immanuel was born, and when he was yet an infant, the former being a confirmation and sure pledge of the latter; I shall leave it with the reader to determine: but upon so difficult and so important a subject, I was willing to adduce every hint which might tend to a fuller elucidation of it. 'Butter and honey shall he eat, when he shall know to refuse what is evil, and to choose what is good. For before this child shall know, to refuse the evil and to choose the good, the land shall become desolate, by whose two kings thou art distressed.' *Bp. Louth*. As butter and honey were articles of food, plentiful in Judea during peaceable times, but not to be obtained when the country was the seat of war; the Bishop supposes, that the child referred to was born in a time of war; but that before he arrived at the age of two or three years, he should be enabled to eat butter and honey. (*Note, 21—25, v. 23.*)

V. 17—19. The Lord would not permit the Syrians and Israelites entirely to prevail against Ahaz; but he would have him, and his family, and idolatrous subjects to know, that such judgments were coming upon them, as had never been experienced, since the days of Rehoboam, when Jeroboam and the ten tribes revolted from the family of David. These would be brought on them especially by the king of Assyria, on whom Ahaz placed an improper dependence. (*Notes, 2 Kings 15:19, 20, 16:7—18. 1 Chr. 5:25, 26. 2 Chr. 28:16—18.*) but the Egyptians would also concur in them. Probably, Egypt abounded with troublesome and noisome swarms of flies; and Assyria might be remarkable for bees, which gave great pain by their stings, and collected honey from every quarter. In allusion to these insects, the Lord intimated his design of giving the signal to those nations, to come in great multitudes, and possess every part of the land. (*Marg. Ref. k, l.*)—'The metaphor is taken from the practice of those that keep bees; who draw them together from their hives into the field, and lead them back again, . . . by a hiss or whistle.' *Cyril in Bp. Louth*, on 5:26.—Judea lay between the kingdoms of Egypt and Assyria, and was continually harassed by those contending powers. The Assyrians weakened Ahaz, instead of helping him; Sennacherib exceedingly impoverished the land in Hezekiah's reign. The Assyrian king took Manasseh captive, and made the land tributary; and the kings of Babylon, who destroyed Jerusalem and desolated the land, ruled over many of the same countries. Pharaoh-necho, king of Egypt, slew good Josiah, and carried Jehoahaz prisoner into Egypt, and thus hastened the ruin of Judah.—'The uttermost parts of the rivers of Egypt,' may mean those parts of the land which bordered upon the seven mouths of the river Nile; or which lay beyond them.—Archbishop Usher . . . supposes that the conquest of Egypt (20) happened before the siege of Jerusalem by Sennacherib; and that a great many Egyptians were his auxiliaries in that expedition. *Louth*.—Sennacherib invaded Judea, and took the fenced cities: but he was not permitted to besiege Jerusalem. (37:33—35. *Notes, 8:6—8.*)

V. 20. The Lord intended to employ the king of Assyria, (whom Ahaz had hired with the sacred treasures: *Note, 2 Kings 16:7—9.*) as his servant in executing judgment on the land, and to give him the spoil of it for his wages: (*Note, Ez. 29:17—20.*) and he would destroy both princes and rulers the priests and most eminent persons, and the poor of the land, in such a manner; that the desolation would resemble the razor clearing away the hair from the head, the feet, and the beard, without any discrimination. To be shaved was considered either as a deep disgrace, or a token of mourning and distress. This gives an idea of much more terrible depredation and destruction by the Assyrian invasion, than we are apt to receive from a cursory reading of the history (*Notes, 8:6—8, 10:28—34, 33:7—9. 2 Kings 18:13, 19:3.*)

V. 21—25. Through the scarcity of inhabitants, and o. cattle, after these desolations, the pastures would be so luxuriant, that a young cow and two ewes would plentifully

CHAPTER VIII.

22 And it shall come to pass, for the abundance of milk that they shall give, that ne shall eat outter: for butter and honey shall every one eat that is left in the land.

23 And it shall come to pass in that day, that every place shall be, where there were a thousand vines at a thousand silverings, it shall even be for briers and thorns.

24 With arrows and with bows shall men come thither; because all the land shall become briers and thorns.

25 And on all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

r 15. 2 Sam. 17:29. Matt 24:4. * Heb. midst of the land. s Cant. 8:11,12. Matt. 21:33. t 5:6. 32:12-14. Jer. 4:24. Heb. 6:8. u Gen. 27:3. x 21:22. 13:20-22. 17:2. Zeph. 2:6. n Jer. 36:28-32. o 30:8. Job 19:23,24. Hab. 2:2,3. c Rev. 14:8. 21:17. * Heb. in making speed to the spoil, he hasteneth, the

supply a man's family with milk and butter, which, with honey, would be almost the only remaining productions of the land. (Notes, 15:16.) Vineyards, which had been let at high rents, (as a thousand vines for a thousand pieces of silver yearly, Note, Cant. 8:11,12,) would then be overgrown with briers and thorns; and would become the coverts of wild beasts, or the resort of robbers, which the inhabitants should come with bows and arrows to destroy. Nay, the mattock and plough would be generally disused, of which the thorns and briers are figuratively represented as afraid; or the expression may mean, that those places, which, when the prophet wrote, were so well cultivated, that no one would have feared their being covered by briers and thorns, would then be overrun with them: in short, agriculture would cease, and the whole land would either become a forest, or a pasture for cattle. The promise made to Hezekiah, just before the destruction of Sennacherib's army, may intimate, that the land had, during the preceding desolations, been generally left uncultivated, and would require some time to bring it into the former state of cultivation. (37:30. Note, 2 Kings 19:29.) Yet, probably, subsequent more entire and long-continued desolations of Judah, by the inhabitants of the same regions, are intended. (Notes, 17-19. 27:7-11, v. 10. 32:9-14, v. 14.)

PRACTICAL OBSERVATIONS.

V. 1-9. Ungodly men are often punished by others as wicked as themselves.—"In the fear of the LORD is strong confidence;" but those who despise him, not only meet with great afflictions, but are destitute of support and comfort under them: and the most daring rebels against God are frequently most terrified by perils from their fellow-creatures; so that their "hearts are moved, as the trees of the wood are shaken by the wind." But, whatever men devise, "the counsel of the LORD shall stand;" and regard to his own glory, and to his faithful word, frequently induces him to interpose in our favour, when there is nothing else to move him to it.—When ungodly men are in distress or terror, they devise many expedients for safety: but they seldom think of humbling themselves before God, and seeking help from him; nay, if left to the bent of their own evil inclinations, they will venture any extremity of danger and misery, rather than submit to it. Our God will, however, proceed with his own plan; and not leave sinners any excuse, either through want of warning or encouragement, for continuance in sin.—Whilst he has work for the firebrands of the earth to perform, they continue to consume all before them; but when they have fulfilled their commission, they will be extinguished in smoke and stench; and they are often on the summit of prosperity, and most confidently expecting its continuance and increase, when ruin suddenly overtakes them. (Notes, Nah. 1:9-13. 1 Thes. 5:1-3.) We should then take heed to the word of God, and quietly wait its accomplishment; and committing our cause to him, we need not be faint-hearted because of any enemies. But, whatever unmerited and unexpected deliverances the Lord may vouchsafe; except we believe and obey his word, and trust in his protection, we cannot be established either in outward prosperity, or in serenity of mind.

V. 10-25. The Lord is ever ready to satisfy the humble inquirer, who desires to know and believe his truth, yet is perplexed with difficulties and objections; but no evidence can convince such as "hate the light," because they are enemies to God through pride of heart and love of sin: and infidelity is equally provoking, whether it haughtily despise the evidence which the Lord vouchsafes, or whether it presumptuously demand such proof as the case does not require or admit.—But ungodly men always vanish over their crimes with some specious colouring, even when their rebellion is most daring; and many pretend a fear of tempting God, when in fact they are determined not to trust or serve him. It is, though in itself a heinous crime, yet comparatively but a small thing, for men to grieve and weary the faithful and pious servants of God, who honestly seek their good: alas! sinners also weary the Lord himself, and daily urge him to execute vengeance upon them. But he will encourage humble believers, whilst he leaves hardened infidels to their own

By the name given to a son of the prophet, the speedy ruin of Syria and Israel, and the invasion of Judah by the king of Assyria, are predicted, 9,10-8. A formidable confederacy against Judah would be defeated, 9,10. The Jews are exhorted to fear and trust God, and not to fear men; as the way to safety, when numbers would be ensnared and destroyed, 11-15. The prophet, (as a type of Christ,) with his disciples, are signs to the people, 16-18. He warns them against diviners; directs them to the word of God as the only test and standard of truth; and predicts the blasphemy and despair of the rebellious, 19-22.

MOREOVER, the LORD said unto me, "Take thee a great roll, and write in it with a man's pen, concerning Maher-shalal-hash-baz."

2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

3 And I went unto the prophetess; and she

prey. Or, Make speed, &c. hasten, &c. d Ruth 4:2,10,11. 2 Cor. 13:1. e 2 Kings 16:10,11. 15:2. f Heb. approached unto. g Judg. 4:4. 2 Kings 22:14. h Hos. 1:3-5.

delusions: and the recollection of those promises, which will surely be fulfilled in their season, tends greatly to invigorate true faith, in the most trying circumstances.—If the prospect of the coming of the divine Saviour was a never-failing support to the hopes of ancient believers: what cause have we to rejoice and be thankful, that "the virgin hath conceived and born a Son, and called his name Immanuel" that "the Word was made flesh;" and that in our nature he passed through the several stages of childhood, youth, and manhood, to "fulfil all righteousness," as our surety, and to set us an example through all, of "refusing the evil and choosing the good;" and then closed his life, by offering himself an all-sufficient sacrifice for our sins! May we learn to trust and love him, as now risen, ascended, and, in our nature and for our benefit, reigning upon the mediatorial throne; and, whilst we come to our reconciled Father through his advocacy, may we copy his example through every scene of life and death. Thus we shall speedily be delivered from all that we dread or abhor, and become "more than conquerors" over every enemy, "through him that loved us."—But sorrows of every kind are speedily coming on all those, who "neglect so great salvation;" nor can any dignity or sacredness of character, or obscurity and meanness, preserve those from divine judgments, who continue in rebellion against God.—The desolations, which sin has brought on many churches and nations, that once were very prosperous, not only give warning to others not to copy their example, but teach every individual to moderate his regard to those objects, which may soon be torn from him; and they awfully assure us, that if we remain unfruitful under the means of grace, the Lord will shortly pronounce sentence on us, and say, "Let no fruit grow on thee henceforth for ever." (Notes, Matt. 21:17-20. Luke 13:6-9.)

NOTES.—CHAP. VIII. V. 1-4. This chapter begins a new prophecy, which some think is concluded at the seventh verse of the ninth chapter; but others suppose to be continued to the end of the twelfth chapter.—The Lord commanded his prophet to take a large roll, sufficient to contain, in legible characters, the words which are mentioned, and perhaps the whole prophecy connected with them; and "to write in it with a man's pen," that is, in the plainest manner.—Such a pen, and such characters, as are in ordinary use among men. . . . Rev. 21:17. Louth.—Some render the word, translated "a roll," a plate of polished brass, such as were used for mirrors; and by "a man's pen," an engraving tool; that, being written in this manner, it might be publicly exhibited. (Note, Hab. 2:1-3.)—The words to be written were "concerning Maher-shalal-hash-baz," which signifies, "to hasten the spoil, to take quickly the prey." It is probable, that this title was affixed to the prophecy, and it was thus intimated, that the Assyrians would speedily and rapidly execute the predicted vengeance. (Notes, 7:17-25.)—Accordingly the "prophet took faithful witnesses to record," who might be ready to testify, if required, that he wrote the prophecy at the time mentioned, and prior to the events foretold. And his wife, (called "the prophetess," either on account of her relation to him, or because she too was endued with the spirit of prophecy,) being pregnant at that time, or about that time becoming pregnant, he was ordered to give the same name to the child, when born, as a memorial of the prediction, and a token of its accomplishment. For before this child should know how to cry "My father and my mother," which children soon learn, the king of Assyria would seize and carry away the immense riches of Damascus, and all the spoil of Samaria. This prophecy was accordingly fulfilled within three years; when Tiglath-pilezer, king of Assyria, went up against Damascus and took it, and carried the people of it captive to Kir, and slew Retzin; and also took the Reubenites, and the Gadites, and the half tribe of Manasseh, and carried them captive to Assyria. Bp. Louth. (Notes, 7:15,16. 2 Kings 15:29. 16:7-16. 1 Chr. 5:25,26.)—Some expositors think, that "the witnesses" and "the record" imply, that Isaiah, on this occasion married another wife; though it is not said that the mother of Shear-jashub was dead. (Note, 7:3.) but others suppose that these

conceived and bare a son: then said the LORD to me, "Call his name ¹ Maher-shalal-hash-baz.

4 For ² before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus, and the spoil of Samaria shall be taken away before the king of Assyria.

5 ¶ The LORD ³ spake also unto me again, saying,

6 Forasmuch as this people ⁴ refuseth the waters of ⁵ Shiloah, that go softly, and rejoice in Rezin and Remaliah's son;

7 Now therefore, behold, ⁶ the LORD bringeth ⁷ up upon them the waters of the river, ⁸ strong and many, *even* ⁹ the king of Assyria, and all his glory; and the shall come up over all his channels, and go over all his banks.

8 And ¹⁰ he shall pass through Judah; he shall overflow and go over; ¹¹ he shall reach *even* to the neck: and ¹² the stretching out of his wings shall fill the breadth of thy land, ¹³ O Immanuel.

h 7:13, 14. i 1. k 7:15, 16. Deut. 1:39. Jon. 4:11. Rom. 9:11. * Or, he that is before the king of Assyria shall take away the riches, &c. 10:6—14. 17:3. 2 Kings 15:29. 16:9. 17:5. 17:10. m 1 Kings 7:16. 2 Chr. 13:8—18. n Neh. 3:15. John 9:7. Siloam. o Jer. 2:13, 18. 18:14. p 7:1, 2, 6. Judg. 9:16—20. q 7:12. 13. 28:17. 59:19. Gen. 6:7. Deut. 28:49—52. Jer. 46:7, 8. Dan. 9:26. 11:10, 22. Am. 8:8, 9:5. Nah. 1:8. Luke 6:48. Rev. 12:15, 16. 17:15. r Ezra 4:10. Ps. 72:8. s 7:17. 10:8—14. Ez. 31:5, &c. t 2 Kings 17:3—6. 18:9—12. u 10:28—32. 22:1. 7:1. 28:14—22. 29:1—3. 36:37. v 30:38. 1 Heb. the fulness of the breadth of thy land shall be the stretchings out of his wings. Ez. 17:3. z 7:14. Matt. 1:23. Emmanuel. 28:20. z 7:12. 54:15. Jer. 46:9—11. Ez. 38:9—23. Joel 3:9—14. Mic. 4:11—13. Zech. 14:1—3. Rev. 17:12—14. 20:8, 9. y Or, yet. i Prov. 11:21.

witnesses (who were persons of rank, though Uriah was a man of very bad character, *Marg. Ref. c.*) were called on to attend the circumcision of the prophet's son, and to attest the name by which he was called, as well as the prophecy confirmed or illustrated by that name.—⁴ And I took unto me faithful witnesses, both of this act that I did, in fastening this roll upon the doors of the temple, and the name given to my said son, in his circumcision: for . . . my wife, the prophetess, had conceived and born a son, and the Lord had appointed me to call him by this name? *Bp. Hall*.—It has been thought, that these scenes were only acted in vision: but this way of interpreting what is related as fact, without evident necessity, seems a dangerous liberty in explaining Scripture. (*Note, Hos. 12:3.*)

V. 6—8. Perhaps, there was a strong party in Judah disaffected to the family of David, which secretly favoured the confederates; and this part of the prophecy might be addressed to them, as well as to the people of Israel who had revolted from that family.—Shiloah was a rivulet near Jerusalem, from which the pool of Siloam, probably, was supplied, and of which the very name had a typical meaning. (*John 9:7*).—The gentleness of this small current represented the mildness and equity of the government of David and his posterity, compared with that of other neighbouring princes. (*Preface to 1 Kings. Notes, 1 Kings 12:4, 16.*) The Israelites, and many Jews also, ungratefully forgot their obligations to the house of David, and, through unbelief, despised the still greater Blessing which was to descend from it: so that condemning its enfeebled condition, they were ready to concur with Rezin and Pekah, in their attempts to destroy it.—As a gentle brook is an apt emblem of a mild government; so a large, impetuous, overflowing river aptly represents a mighty conqueror and a powerful tyrant; and God was about to bring the waters of such an overwhelming torrent, to punish the people for rejecting David's family, and for their multiplied sins. (*Marg. Ref. Notes, 59:16—19. Rev. 12:13—17.*) Sennacherib, the king of Assyria, at the head of numerous, victorious, and veteran troops, glorying in his conquests, and grasping after new acquisitions, was like a mighty river overflowing all his banks, and rolling his impetuous streams through the adjacent lands. (*Note, Dan. 9:25—27.*) The kingdom of Judah was represented as a human body. The inundation reached even to the neck; but the head, the capital city, Jerusalem, still remained above water. (*Note, 7:17—19.*)—The success of the Assyrian was also described by the similitude of a monstrous bird of prey, which stretched forth its wings over the whole land. (*Notes, Ez. 17:3, 4, 7, 8.*) Yet the prophet, in predicting these dreadful scenes, addressed himself to Immanuel in person, as the Proprietor of this land: the promised Messiah, "in the form of God," was then Lord of that land especially: there, in the fulness of time, he would surely assume human nature, and appear "in the form of a servant": and Immanuel would therefore certainly deliver his land from Sennacherib's invasion for his own sake, and for the sake of his promise to David his servant. (*Notes, 7:14. 2 Kings 19:30, 31. Matt. 22:41—46.*)—The prophet never calls Immanuel his son: and here he speaks of him as a distinct person, from both the children above mentioned; and in such a style, as befits none but him, that was to be in an eminent manner the Son of David and King of Israel. *Louth.*

V. 9, 10. These verses are a bold challenge to all the enemies of God's people. (37:35.) Let as many of them, as were inclined to do it, combine together; let them strengthen themselves, and prepare for the attempt by every means which they could devise; let them concert their operations with the

9 ¹ Associate yourselves, O ye people, ² and ye shall be broken in pieces; and ³ give ear, all ye of far countries: ⁴ gird yourselves, and ye shall be broken in pieces; ⁵ gird yourselves, and ye shall be broken in pieces.

10 Take ⁶ counsel together, and it shall come to nought; ⁷ speak the word, and it shall not stand: ⁸ for God is with us.

11 ¶ For the LORD spake thus to me ⁹ with a strong hand, and ¹⁰ instructed me that I should not walk in the way of this people, saying,

12 Say ye not, ¹¹ A confederacy, to all them to whom this people shall say, A confederacy; neither ¹² fear ye their fear, nor be afraid.

13 ¹³ Sanctify the LORD of hosts himself: ¹⁴ and let him be your fear, and let him be your dread.

14 And ¹⁵ he shall be for a Sanctuary; ¹⁶ but for a Stone of stumbling, and for a Rock of offence, to both the houses of Israel: for a Gin and for a Snare to the inhabitants of Jerusalem.

a 14:5, 6. 28:13. Ps. 37:14, 15. b 1 Kings 20:11. c 7:5—7. 2 Sam. 15:31. 17:4, 23. Job 5:12. Ps. 2:1, 2. 33:10, 11. 83:3, &c. Prov. 21:30. Lam. 3:37. Nah. 1:9—12. Acts 3:38, 39. d 7:14. 9:6. 41:10. Deut. 20:1. Josh. 1:5. 2 Chr. 13:12, 33, 37. Ps. 45:11. Matt. 1:23. 28:20. Rom. 8:31. 1 John 4:4. e 5 Heb. In strength of hand. Jer. 20:7, 9. Ez. 3:14. Acts 4:20. f Ps. 32:8. Jer. 15:19. Ez. 12:6—8. 17:2—6. 51:12, 13. 2 Kings 16:5—7. g 7:4. Lev. 10:1. Ps. 53:5. Matt. 28:2—5. Luke 12:45, 21:9. 1 Pet. 3:14, 15. h 26:3, 4. 57:10, 3. Num. 20:12, 13. 27:14. Rom. 4:20. 1 Gen. 31:53. Ps. 76:7. Mal. 2:5. Matt. 16:28. Rev. 15:4. k 28:20. Ps. 46:1, 2. Prov. 18:10. Ez. 11:16. 1 28:16. Luke 2:34. Rom. 9:32, 33. 11:9—11. 1 Pet. 2:8. m Ps. 11:6. 69:22. Luke 21:35.

most profound policy, and promise themselves and each other success, with the utmost confidence; and let them give their orders with the greatest decision: their efforts would be frustrated, and themselves broken to pieces. This the prophet repeated three times, to show his confidence that it would certainly be so, "for," says he, "God is with us." The word is "IMMANUEL," referring to the virgin's Son before promised: (*Note, 7:14.*) as this blessing was ensured to them, no counsel or confederacy which interfered with it could prosper.—This prediction has been fulfilled in the ruin of Syria and Israel; in the destruction of Sennacherib's powerful armies from various countries; and in that of Babylon and its dependences: and it is equally applicable to every combination against the church of Christ, and will be fulfilling till the last enemy shall be put under his feet. (*Notes, 7:12. 54:15—17. Ps. 46:1—7. Joel 3:9—17. Mic. 4:11—13. Zech. 14:1—3. Rev. 16:12—16. 17:9—14. 19:11—21.*)

V. 11—15. The prophet next declared the instruction, which the Lord had powerfully impressed upon his mind, by no means to walk in the way of that people. "The prophet felt an extraordinary impulse to deliver this message as from God, containing a doctrine of importance: (13) who likewise inspired him with courage and presence of mind to discharge his duty in this particular." *Louth*.—He commanded and encouraged him also to address the people saying, "Say ye not, A confederacy, &c." This was a caution to them, not to give credit to every report of combinations formed against the nation, and not to yield to desponding fears. (*Note, 7:2*) The word rendered "confederacy" is commonly used in a bad sense, for a *unlawful conspiracy*; and the combination of Rezin and Pekah was an impious attempt to defeat the promises of God to the house of David. (*Notes, 7:5, 6.*) It was also the effect of unbelief in the Jews, to be so alarmed at a confederacy which was sure to be defeated; and their propensity to form alliances with heathen princes arose from distrust of God, and disregard to his commandments. "Many of the Jews were secret friends to Rezin and Pekah, and this circumstance much increased the fears of that invasion; because it was given out that they had a strong party among the people of Judea." *Louth*.—This was therefore a *conspiracy* in the most criminal sense of the word. Instead of this sinful fear of man, the people were called on to "sanctify the LORD of hosts himself, and let him be their fear, and their dread." (*Notes, Matt. 10:27, 28. Rev. 15:4—4, v. 4.*) That is, they were required to honour his glorious majesty, to dread his wrath, to reverence his authority, to cleave to his worship and service, and to trust in his mercy, truth, and power. For "he would be a Sanctuary," a holy Refuge to such as thus sanctified him: (*Notes, 26:20, 21. Ez. 11:14—16.*) but, at the same time, he would be "for a Stone of stumbling, and a Rock of offence" or an occasion of falling, "to both the houses of Israel" that is to that large majority of both nations, which did not trust in him and serve him: "and for a Gin and a Snare to the inhabitants of Jerusalem" especially.—In the time of Sennacherib's invasion, and afterwards during the siege of Jerusalem by Nebuchadnezzar, and the consequent captivity, and at many other times; whilst true believers found "the LORD a Sanctuary" to them; multitudes of unbelieving Jews were emboldened in presumptuous confidence, by their external relation to God, and by their privileges; and this unwarranted dependence, whilst they continued impenitent and rebellious, proved a snare to them, and accelerated their ruin. But the references made to this and similar passages, in the New Testament, point out its grand accomplishment, and show whom the apostles understood to

15 And many among them shall ^{stumble}, and fall, and be broken, and be snared, and be taken.

16 ^{And} ^{bind up} the testimony, ^{seal} the law ^{among} my disciples.

17 And ^I will wait upon the LORD, that ^{hideth} his face from the house of Jacob, and ^I will look for him.

18 Behold, ^I and the children whom the LORD hath given me, ^{are} ^{for} signs and for wonders in Israel from the LORD of hosts, ^{which} dwelleth in mount Zion.

19 And when they shall say unto you, ^{Seek} unto them that have familiar spirits, and unto

wizards ^{that} peep, and that mutter; ^{shall} not a people seek unto their God? ^{for} the living to the dead?

20 To ^{the} law and to the testimony: if they speak not according to this word, ^{it} is because ^{there is} no light in them.

21 And they shall pass ^{through} it, ^{hardly} bestead and hungry: and it shall come to pass, that, when they shall be hungry, ^{they} shall fret themselves, and ^{curse} their king and their God, and look upward.

22 And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and ^{they shall be} driven to darkness.

a Matt. 11:6. 15:14. Luke 20:17,18. John 8:56. Rom. 11:9. 1 Cor. 1:23. o 28:11. Dan. 12:4. p 20. Deut. 4:45. 2 Kings 11:12. John 3:32,33. Heb. 3:5. 1 John 3:12. Rev. 19:10. q Dan. 9:24. Rev. 10:4. r 54:13. Ps. 25:14. Dan. 12:9.10. Mic. 1:11. Mark 4:10,11,34. 10:10. 1 Cor. 2:14. Rev. 2:17. s 25:9. 26:8. 32:2. Matt. 11:1. Gen. 49:18. Ps. 27:14. 33:20. 37:34. 39:7. 40:1. 130:5. Lam. 3:26.35. Hos. 1:6. Mic. 7:7. Hab. 2:3. 1 Thes. 1:10. 2 Thes. 3:5. Heb. 10:35-38. 1 Pet. 1:10. 2 Pet. 1:19. 23:14. 24:36. 25:1. 26:13. 27:1. 28:1. 29:1. 30:1. 31:1. 32:1. 33:1. 34:1. 35:1. 36:1. 37:1. 38:1. 39:1. 40:1. 41:1. 42:1. 43:1. 44:1. 45:1. 46:1. 47:1. 48:1. 49:1. 50:1. 51:1. 52:1. 53:1. 54:1. 55:1. 56:1. 57:1. 58:1. 59:1. 60:1. 61:1. 62:1. 63:1. 64:1. 65:1. 66:1. 67:1. 68:1. 69:1. 70:1. 71:1. 72:1. 73:1. 74:1. 75:1. 76:1. 77:1. 78:1. 79:1. 80:1. 81:1. 82:1. 83:1. 84:1. 85:1. 86:1. 87:1. 88:1. 89:1. 90:1. 91:1. 92:1. 93:1. 94:1. 95:1. 96:1. 97:1. 98:1. 99:1. 100:1. 101:1. 102:1. 103:1. 104:1. 105:1. 106:1. 107:1. 108:1. 109:1. 110:1. 111:1. 112:1. 113:1. 114:1. 115:1. 116:1. 117:1. 118:1. 119:1. 120:1. 121:1. 122:1. 123:1. 124:1. 125:1. 126:1. 127:1. 128:1. 129:1. 130:1. 131:1. 132:1. 133:1. 134:1. 135:1. 136:1. 137:1. 138:1. 139:1. 140:1. 141:1. 142:1. 143:1. 144:1. 145:1. 146:1. 147:1. 148:1. 149:1. 150:1. 151:1. 152:1. 153:1. 154:1. 155:1. 156:1. 157:1. 158:1. 159:1. 160:1. 161:1. 162:1. 163:1. 164:1. 165:1. 166:1. 167:1. 168:1. 169:1. 170:1. 171:1. 172:1. 173:1. 174:1. 175:1. 176:1. 177:1. 178:1. 179:1. 180:1. 181:1. 182:1. 183:1. 184:1. 185:1. 186:1. 187:1. 188:1. 189:1. 190:1. 191:1. 192:1. 193:1. 194:1. 195:1. 196:1. 197:1. 198:1. 199:1. 200:1. 201:1. 202:1. 203:1. 204:1. 205:1. 206:1. 207:1. 208:1. 209:1. 210:1. 211:1. 212:1. 213:1. 214:1. 215:1. 216:1. 217:1. 218:1. 219:1. 220:1. 221:1. 222:1. 223:1. 224:1. 225:1. 226:1. 227:1. 228:1. 229:1. 230:1. 231:1. 232:1. 233:1. 234:1. 235:1. 236:1. 237:1. 238:1. 239:1. 240:1. 241:1. 242:1. 243:1. 244:1. 245:1. 246:1. 247:1. 248:1. 249:1. 250:1. 251:1. 252:1. 253:1. 254:1. 255:1. 256:1. 257:1. 258:1. 259:1. 260:1. 261:1. 262:1. 263:1. 264:1. 265:1. 266:1. 267:1. 268:1. 269:1. 270:1. 271:1. 272:1. 273:1. 274:1. 275:1. 276:1. 277:1. 278:1. 279:1. 280:1. 281:1. 282:1. 283:1. 284:1. 285:1. 286:1. 287:1. 288:1. 289:1. 290:1. 291:1. 292:1. 293:1. 294:1. 295:1. 296:1. 297:1. 298:1. 299:1. 300:1. 301:1. 302:1. 303:1. 304:1. 305:1. 306:1. 307:1. 308:1. 309:1. 310:1. 311:1. 312:1. 313:1. 314:1. 315:1. 316:1. 317:1. 318:1. 319:1. 320:1. 321:1. 322:1. 323:1. 324:1. 325:1. 326:1. 327:1. 328:1. 329:1. 330:1. 331:1. 332:1. 333:1. 334:1. 335:1. 336:1. 337:1. 338:1. 339:1. 340:1. 341:1. 342:1. 343:1. 344:1. 345:1. 346:1. 347:1. 348:1. 349:1. 350:1. 351:1. 352:1. 353:1. 354:1. 355:1. 356:1. 357:1. 358:1. 359:1. 360:1. 361:1. 362:1. 363:1. 364:1. 365:1. 366:1. 367:1. 368:1. 369:1. 370:1. 371:1. 372:1. 373:1. 374:1. 375:1. 376:1. 377:1. 378:1. 379:1. 380:1. 381:1. 382:1. 383:1. 384:1. 385:1. 386:1. 387:1. 388:1. 389:1. 390:1. 391:1. 392:1. 393:1. 394:1. 395:1. 396:1. 397:1. 398:1. 399:1. 400:1. 401:1. 402:1. 403:1. 404:1. 405:1. 406:1. 407:1. 408:1. 409:1. 410:1. 411:1. 412:1. 413:1. 414:1. 415:1. 416:1. 417:1. 418:1. 419:1. 420:1. 421:1. 422:1. 423:1. 424:1. 425:1. 426:1. 427:1. 428:1. 429:1. 430:1. 431:1. 432:1. 433:1. 434:1. 435:1. 436:1. 437:1. 438:1. 439:1. 440:1. 441:1. 442:1. 443:1. 444:1. 445:1. 446:1. 447:1. 448:1. 449:1. 450:1. 451:1. 452:1. 453:1. 454:1. 455:1. 456:1. 457:1. 458:1. 459:1. 460:1. 461:1. 462:1. 463:1. 464:1. 465:1. 466:1. 467:1. 468:1. 469:1. 470:1. 471:1. 472:1. 473:1. 474:1. 475:1. 476:1. 477:1. 478:1. 479:1. 480:1. 481:1. 482:1. 483:1. 484:1. 485:1. 486:1. 487:1. 488:1. 489:1. 490:1. 491:1. 492:1. 493:1. 494:1. 495:1. 496:1. 497:1. 498:1. 499:1. 500:1. 501:1. 502:1. 503:1. 504:1. 505:1. 506:1. 507:1. 508:1. 509:1. 510:1. 511:1. 512:1. 513:1. 514:1. 515:1. 516:1. 517:1. 518:1. 519:1. 520:1. 521:1. 522:1. 523:1. 524:1. 525:1. 526:1. 527:1. 528:1. 529:1. 530:1. 531:1. 532:1. 533:1. 534:1. 535:1. 536:1. 537:1. 538:1. 539:1. 540:1. 541:1. 542:1. 543:1. 544:1. 545:1. 546:1. 547:1. 548:1. 549:1. 550:1. 551:1. 552:1. 553:1. 554:1. 555:1. 556:1. 557:1. 558:1. 559:1. 560:1. 561:1. 562:1. 563:1. 564:1. 565:1. 566:1. 567:1. 568:1. 569:1. 570:1. 571:1. 572:1. 573:1. 574:1. 575:1. 576:1. 577:1. 578:1. 579:1. 580:1. 581:1. 582:1. 583:1. 584:1. 585:1. 586:1. 587:1. 588:1. 589:1. 590:1. 591:1. 592:1. 593:1. 594:1. 595:1. 596:1. 597:1. 598:1. 599:1. 600:1. 601:1. 602:1. 603:1. 604:1. 605:1. 606:1. 607:1. 608:1. 609:1. 610:1. 611:1. 612:1. 613:1. 614:1. 615:1. 616:1. 617:1. 618:1. 619:1. 620:1. 621:1. 622:1. 623:1. 624:1. 625:1. 626:1. 627:1. 628:1. 629:1. 630:1. 631:1. 632:1. 633:1. 634:1. 635:1. 636:1. 637:1. 638:1. 639:1. 640:1. 641:1. 642:1. 643:1. 644:1. 645:1. 646:1. 647:1. 648:1. 649:1. 650:1. 651:1. 652:1. 653:1. 654:1. 655:1. 656:1. 657:1. 658:1. 659:1. 660:1. 661:1. 662:1. 663:1. 664:1. 665:1. 666:1. 667:1. 668:1. 669:1. 670:1. 671:1. 672:1. 673:1. 674:1. 675:1. 676:1. 677:1. 678:1. 679:1. 680:1. 681:1. 682:1. 683:1. 684:1. 685:1. 686:1. 687:1. 688:1. 689:1. 690:1. 691:1. 692:1. 693:1. 694:1. 695:1. 696:1. 697:1. 698:1. 699:1. 700:1. 701:1. 702:1. 703:1. 704:1. 705:1. 706:1. 707:1. 708:1. 709:1. 710:1. 711:1. 712:1. 713:1. 714:1. 715:1. 716:1. 717:1. 718:1. 719:1. 720:1. 721:1. 722:1. 723:1. 724:1. 725:1. 726:1. 727:1. 728:1. 729:1. 730:1. 731:1. 732:1. 733:1. 734:1. 735:1. 736:1. 737:1. 738:1. 739:1. 740:1. 741:1. 742:1. 743:1. 744:1. 745:1. 746:1. 747:1. 748:1. 749:1. 750:1. 751:1. 752:1. 753:1. 754:1. 755:1. 756:1. 757:1. 758:1. 759:1. 760:1. 761:1. 762:1. 763:1. 764:1. 765:1. 766:1. 767:1. 768:1. 769:1. 770:1. 771:1. 772:1. 773:1. 774:1. 775:1. 776:1. 777:1. 778:1. 779:1. 780:1. 781:1. 782:1. 783:1. 784:1. 785:1. 786:1. 787:1. 788:1. 789:1. 790:1. 791:1. 792:1. 793:1. 794:1. 795:1. 796:1. 797:1. 798:1. 799:1. 800:1. 801:1. 802:1. 803:1. 804:1. 805:1. 806:1. 807:1. 808:1. 809:1. 810:1. 811:1. 812:1. 813:1. 814:1. 815:1. 816:1. 817:1. 818:1. 819:1. 820:1. 821:1. 822:1. 823:1. 824:1. 825:1. 826:1. 827:1. 828:1. 829:1. 830:1. 831:1. 832:1. 833:1. 834:1. 835:1. 836:1. 837:1. 838:1. 839:1. 840:1. 841:1. 842:1. 843:1. 844:1. 845:1. 846:1. 847:1. 848:1. 849:1. 850:1. 851:1. 852:1. 853:1. 854:1. 855:1. 856:1. 857:1. 858:1. 859:1. 860:1. 861:1. 862:1. 863:1. 864:1. 865:1. 866:1. 867:1. 868:1. 869:1. 870:1. 871:1. 872:1. 873:1. 874:1. 875:1. 876:1. 877:1. 878:1. 879:1. 880:1. 881:1. 882:1. 883:1. 884:1. 885:1. 886:1. 887:1. 888:1. 889:1. 890:1. 891:1. 892:1. 893:1. 894:1. 895:1. 896:1. 897:1. 898:1. 899:1. 900:1. 901:1. 902:1. 903:1. 904:1. 905:1. 906:1. 907:1. 908:1. 909:1. 910:1. 911:1. 912:1. 913:1. 914:1. 915:1. 916:1. 917:1. 918:1. 919:1. 920:1. 921:1. 922:1. 923:1. 924:1. 925:1. 926:1. 927:1. 928:1. 929:1. 930:1. 931:1. 932:1. 933:1. 934:1. 935:1. 936:1. 937:1. 938:1. 939:1. 940:1. 941:1. 942:1. 943:1. 944:1. 945:1. 946:1. 947:1. 948:1. 949:1. 950:1. 951:1. 952:1. 953:1. 954:1. 955:1. 956:1. 957:1. 958:1. 959:1. 960:1. 961:1. 962:1. 963:1. 964:1. 965:1. 966:1. 967:1. 968:1. 969:1. 970:1. 971:1. 972:1. 973:1. 974:1. 975:1. 976:1. 977:1. 978:1. 979:1. 980:1. 981:1. 982:1. 983:1. 984:1. 985:1. 986:1. 987:1. 988:1. 989:1. 990:1. 991:1. 992:1. 993:1. 994:1. 995:1. 996:1. 997:1. 998:1. 999:1. 1000:1.

be "the LORD of hosts himself." (Notes, 28:16. Matt. 21:40—44. Luke 2:33—35. Rom. 9:30—33. 1 Pet. 2:7,8.) For while Christ and his cross were a Sanctuary to the remnant of believers, they proved a stumblingblock to the Jewish nation in general; and their erroneous explication of their own Scriptures, and false confidence that God would protect them, ensnared them to their ruin, which was attended with unheard of circumstances of horror.—This text is directly spoken of God by the prophet, but applied to Christ in the above-mentioned places. . . . A plain proof that Christ is God, and is described as such by the prophets. *Louth.*

V. 16. The prophet delivered the testimony and command of God to the people. (Notes, 20. Ps. 19:7—11. 1 John 5:9—12.) but they, being generally blinded by their prejudices and sins, did not understand his words; so that they were "bound up and sealed among his disciples," or those who cordially attended on his instructions. (Notes, 28:14,15. 29:9—12,17.) Nay, they were in a great measure closed, and "sealed up" from believers, as they related to future events; yet the prophet was ordered to preserve his predictions, as a sacred deposit for future ages. (Note, Dan. 12:4.)—Thus the doctrines, promises, predictions, and commandments of Christ, were "sealed among his disciples;" others disregarded them, and the Jews in particular have the veil upon their hearts to this day. (Notes, Matt. 13:10—15. 2 Cor. 3:12—16.) nay, where the word of Christ relates to future and remote events, it is, in great measure, sealed up even from his disciples, until its accomplishment. 'Although at present they were as a book sealed up: yet when the event answered the prediction, they would be a justification of God's truth, and of those who depended on his word.' *Louth.*

V. 17. The prophet foresaw, that the Lord would "hide his face," and withdraw the tokens of his special favour, from the house of Jacob; but he would "wait on" him, and look for his return in favour to them. (*Marg. Ref. Notes*, 30:18, 19. 54:6—10. Mic. 7:5—7. Hab. 2:1—3. 3:17—19.) This might refer to preceding calamities, and to the Babylonian captivity, and the restoration of the Jews to their own land: but it seems also to mark out their present rejected and dispersed state, and to imply a promise of their future admission into the church, and restoration to their former prosperity.

V. 18. The prophet had called the two children, "which God had given him," by very significant names; (Notes, 1—4. 7:3.) and every time they were mentioned, they would bring his predictions of judgment and of mercy to remembrance. Some of the people would be astonished, that the prophet should give his sons such remarkable names; and others would deride both him and them with the most entire scorn and contempt: so that "he and his children were for signs and wonders in Israel, from the LORD," who had ordered him thus to call them. (Notes, Ps. 71:7. Zech. 3:8.) For though they were not miraculous signs, confirming to the senses the certainty of the predictions: yet they were memorials from God concerning them, suited to excite attention and expectation.—St. Paul has quoted this passage in an argumentative discourse, and applied it in such a manner, as proves, that Immanuel himself, and his people, whom he condescends to own both as brethren and children, were especially intended. (Notes, 53:9,10. Ps. 22:30,31. Heb. 2:10—13.) He was "a sign, that should be spoken against;" (Note, Luke 2:33—35.) and they have ever been beheld with wonder and derision, or detestation, because of their conformity to him, and their zealous attachment to his cause, doctrines, and precepts.—This is, among many, a clear instance, by the apostle's testimony, of a twofold fulfilment of prophecies; one more immediate, but less important or adequate; the other more remote, but more fully answering to the emphatical language of the inspired writer.

V. 19. The unbelieving Jews were prone to seek information, counsel, and help, from diviners and wizards of different deceptions; which was expressly forbidden in the law, and was in fact worshipping the devil: and they even counselled

18:11. 1 Chr. 10:13. 2 Chr. 33:6. b 29:4. c 1 Sam. 28:16. 2 Kings 1:3. 2 Pet. 2:1. d Ps. 105:28. Jer. 10:1. 1 Thes. 1:9. e 16. Luke 10:25. 16:29—31. John 5:39,46,47. Acts 17:11. Gal. 3:8, &c. 4:21,22. 2 Tim. 3:15—17. 2 Pet. 1:13. f 30:8—11. Ps. 19:7,8. 119:130. Jer. 8:9. Matt. 6:23. 22:29. Mark 7:7—9. Rom. 1:22. 2 Pet. 1. i Heb. morning. Prov. 4:18. Hos. 6:3. Mal. 4:2. 2 Pet. 1:19. g 7:8. h 9:20. i 28:33,34,35. 57. 2 Kings 23:3. Jer. 14:18. 52:6. 1 Am. 4:4. 5:10. 1 Prov. 19:3. k 57. 22:38. 2 Kings 6:33. Job 1:11. 2:5,9. Rev. 8:20,21. 16:9—11. 15:30. 9:1. 2 Chr. 15:5,6. Jer. 13:16. 30:6,7. Am. 5:18—20. Zeph. 1:14,15. Matt. 8:12. 24:29. Luke 21:25,26. Jude 13. m Job 18:18. Prov. 14:32. Jer. 23:12. Matt. 22:13.

and encouraged each other to do it, in their difficulties, and when "the LORD hid his face from" them. (Notes, 47:12—15. Ex. 21:18. Lev. 20:6. Deut. 18:9—12.) These persons, it seems, used strange fantastic gestures in their incantations; such as peeping out of the corners of their eyes, and muttering as if they spake out of their belly; with other ceremonies suited to their abominable practices. (*Marg. Ref.*) But when the Jews were persuaded to seek unto such persons, the prophet instructed them to inquire, whether a people should not seek to their God; and whether it were right or reasonable to leave the living to consult the dead; the living God, to consult dead idols, or the spirits of dead men, whom these witches and wizards pretended to bring up to them! (Notes, 1 Sam. 28:6—19.) A strong expression of indignant abhorrence.

V. 20. The law of God is the standard of duty; his "sure testimony," the standard of truth; his promise, the firm ground of hope.—When, therefore, the people wanted instruction, counsel, or encouragement, let them go to the law, truths, and promises of God. If they would not receive the prophet's message, or doubted its authenticity, let them recur to the law of Moses, and other preceding parts of revelation. Let them prove all their principles, practices, and characters, by this standard: and try the doctrines and counsels of the instructors and advisers by the same touchstone. But if any were so perverse, as to reject and contradict this simple rule of judgment, it was plain they were devoid of spiritual understanding; for no hope or comfort could be found in any other way.—They have no knowledge, but are blind leaders of the blind." (Notes, 30:8—11. Ps. 119:130. Jer. 8:8,9. Mic. 3:5—7. Matt. 6:22,23. 15:12—14.)—Philosophical illuminators, and enthusiastical pretenders to new revelations, not to be judged of by "the law and the testimony," are alike concerned in this decision.—This interpretation, however scriptural, apposite, and important, is objected to, on account of a critical difficulty; as if our translation could not convey the true meaning, because the root of the word rendered "light," signifies "to make dark." But the same noun is used for the morning or day-break. (when a little light diminishes the darkness,) in the following passages, among many more: (Gen. 32:25,27. Josh. 6:15. 1 Sam. 9:26. Job. 38:12. Ps. 139:9.) so that the last clause, I apprehend, with deference to the authority of Bp. Louth, may be fairly translated: "if they speak not according to this word, it is because no morning" (not the least dawn of light) "is in him;" i. e. in any one of them. (Notes, Prov. 4:18,19. Hos. 6:1—3. 2 Pet. 1:19—21.) "Unto the command, and unto the testimony, let them seek: If they will not speak according to this word, in which there is no obscurity." Bp. Louth.—In this translation, the verse contains an appeal, in support of the prophet's word; in which there was no obscurity, to the law and to the testimony; to the preceding parts of the sacred oracles. But our translation, which seems genuine, contains a more solemn, decisive, and scriptural appeal, applicable in all ages and cases.

V. 21, 22. Inevitable and intolerable evils were coming on each of those, who rejected "the law and testimony" of God, to trust in diviners, idols, or carnal confidences. None of them would by any means escape the approaching calamities, and all would pass through them in the utmost distress and penury. And when ready to perish with hunger, they would increase their own anguish by extreme impatience: they would curse their king, or rulers, for their ruinous measures: and even blaspheme God, while in vain they looked upward for help. (Notes, 2 Kings 6:28—31. Rev. 16:10,11.) Nor could any assistance or relief be obtained: but on which side soever they looked, they would behold troubles, dismay, and increasing anguish; till hardened in impious and impetuous rage and blasphemy, they would be driven into final despair and misery. (*Marg. Ref. Notes*, Ex. 10:21—23. Prov. 14:32. Luke 21:25—28. 2 Pet. 2:17. Jude 11—13.)—This may refer to the miseries of many individuals in Sennacherib's invasion: or rather predict the dreadful calamities during the

CHAPTER IX.

Predictions of deliverance and joy to the people of God, through the incarnation, salvation, and kingdom, of Christ, 1-7: of dreadful vengeance on Israel, for their pride, hypocrisy, and impudent wickedness, and through the success of their enemies, and their own furious contentions, 8-21.

NEVERTHELESS the dimness shall not be such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun, and

a 8:22. b 1 Kings 15:19,20. 2 Kings 15:29. 2 Chr. 16:4. c Lev. 26:24,28. 2 Kings 17:5,6. 1 Chr. 5:26. d Matt. 4:15. * Or, *Galilee, the populous*. e 50:10. 60:1-3. 19. Mic. 7:8,9. Matt. 4:16. Luke 1:78,79. 2:32. John 8:12. 12:35,36.

siege and sack of Jerusalem by the Chaldeans; but it most exactly corresponds to the account given by Josephus of the siege of that city by the Romans, and the miseries connected with that awful event.

PRACTICAL OBSERVATIONS.

V. 1-10. We have continual reason to bless God, for causing his revealed will to be written for our instruction, "with a man's pen," in language level to our feeble capacities; and for giving us, in his providence, a faithful translation of the Scriptures into our own tongue.—Those who treat on divine matters ought to study plainness, that men in general may understand them: even though it should interfere with the display of their eloquence and erudition, and with their reputation among the learned and judicious few.—The accomplishment of the prophecies forms a conclusive evidence of the divine original of the Scriptures: too much care cannot be taken to ascertain, that they were written on the occasions mentioned in them; and the testimony of the Jews, who have ever been "faithful witnesses to record," that the books of the Old Testament have been handed down, through succeeding ages, from the persons whose names they bear, is very valuable and useful, as a cogent argument in our controversy with the enemies of our holy faith.—We should endeavour, that every surrounding object may remind us of the words of God, whether of judgment or of mercy; and that those treasures which men idolize or abuse, will speedily be torn from them.—Those, who reject the salvation and authority of Christ, and refuse his peace and consolation, that they may rejoice in worldly confidences and pleasures; will soon find their licentious liberty to be the basest slavery, their joys to terminate in anguish, and their security in desperation. But happy are the subjects of Immanuel, who live in his land; for he will take care of his church in the most urgent circumstances. The enemies of his cause may often come in, like an inundation from some mighty river, overflowing all its banks; they may sweep to destruction numbers of professed Christians, and occasion many troubles to believers; but the church will hold her head above water, in the worst of times, and may bid defiance to all the hosts of her enemies. (*Notes, Matt. 7:24-27. 16:18.*) Let persecuting kings and nobles conspire against her, with combined power; let wealth and nobility unite with learning, genius, and philosophy, to run down the despised doctrine of the cross; let men of every nation associate, and gird themselves; let them take counsel, give laws, menace, boast, speak, write, triumph; yet, as Jesus is "Immanuel, God with us," we may boldly say, "the LORD of hosts is with us, the God of Jacob is our Refuge." (*Notes, Ps. 46:1-7.*) Their counsel shall come to naught, their words shall not stand; and the present and future enemies of the church shall share the fate of those, who formerly have been broken to pieces; and have been constrained to say, "Thou hast overcome, O Nazarene!"

V. 11-22. It requires the powerful influences of divine grace to preserve even pious men from conforming, in some respects, to the way of nominal Christians, and formal professors of the gospel; and from either desponding, or employing, carnal weapons, in perilous times. When those who are weak or wavering in the faith see persecuting powers, or boasting scholars, combining against the people or truths of Christ, they are ready to give up all for lost. But let us not be thus dismayed; the cause of God is in no danger; but the ruin will fall either upon open opposers, or hypocritical friends. They who "sanctify the LORD of hosts himself," and fear and trust in him, as dwelling in human nature; who value nothing in comparison with his grace, and fear nothing so much as coming short of it, or dishonouring his name, shall find him "a Sanctuary," and be kept by his power through faith unto salvation.—But the crucified Immanuel, who was, and is, "a stumblingstone and a rock of offence" to unbelieving Jews; is no less so to thousands, who are called Christians. The preaching of the cross is foolishness in their estimation: his doctrines and precepts, and the reproach of his cause offend them; and yet they rely on a name, a form, or a notion; and are buoyed up in vain confidence, till they are snared and taken captive by Satan at his will.—Even to this day, the truths and commands of Christ are *scorned* from the generality of his nominal disciples; so that they do not perceive the nature or glory of them. "It is *given*" to believers only, "to know the mysteries of the kingdom of God;" but "to them that are without" all is enveloped in parables. (*Notes, 6:9,10. Matt. 13:10-15.*) "The secret of the LORD is with them that fear him;" (*Notes, Ps. 25:14.*) and they are "all taught of God;" yet their knowledge will not be complete, till "the mystery of God be finished," and till he see him face to face. In the mean time they wait on him, and look for him, even when he hides his face from

the land of Naphtali, and "afterward did more grievously afflict her" by the way of the sea, beyond Jordan, in "Galilee of the nations."

2 The people that "walked in darkness have seen a great light; they that dwell 'in the land of the shadow of death, upon them hath the light shined."

Eph. 5:8,13,14. 1 Pet. 2:9. 1 John 1:5-7. f Job 10:21. Ps. 23:4. 107:10,14. Am. 5:8.

them, and is pleased to leave his church in trouble: and they shall not wait or look in vain. He will come at death to receive their souls; he will come ere long to render his truth universally victorious, and he will come at length to raise the dead, and to judge the world.—As the Divine Redeemer was contradicted, and blasphemed, and treated with the utmost scorn and enmity, even by Israel; and as "he is not ashamed to call us brethren" and "children;" surely we should not be averse to be treated by the world, and even by professed Christians, as he was, and as prophets and apostles were in their days. But let us aim to be a memorial, and an example to them: and let parents so educate their children, and ministers so watch over their people, as may give them a good hope of being able to say, in the great day of account, "Behold, I, and the children whom the LORD hath given me;" and then will their salvation be completed "from the LORD of hosts, which dwelleth in Zion."—Let us then keep close to his word and ordinances, and not listen to deceivers of whatever name, who would excite our attention by unscriptural and unauthenticated pretensions to intercourse with the world of spirits; or who use vain and unaccountable observances by way of charms or incantations, in order to obtain supernatural help and information. Should not the worshippers of God trust in him, and seek assistance from him alone? and should they use any suspicious or unwarranted means of obtaining relief? And would not this be, to go from the living God, to seek help from the dying, or the dead? Let us then attend to the law of God, where all such practices are condemned; and to his "testimony," where all needful or desirable help is promised, in the use of appointed or allowed means. Let us try all doctrines and practices by that unerring rule and warranted standard: and so trust his promises, as to obey his precepts. In all this, neither obscurity, nor any thing dubious, can be found: but those who speak contrary to this word, and attempt to establish aught in opposition to it, are evidently infatuated and "blinded by the god of this world;" and all the miseries, which ever were felt or witnessed on earth, are as nothing, compared with that anguish, despair, and blasphemy which will shortly overwhelm them. Then will they fret themselves, and curse those who have led them into their delusions; and, looking round on every side for help, but in vain, they shall be driven into "the blackness of darkness for ever." May the Lord preserve us from this condemnation!

NOTES.—CHAP. IX. V. 1. The connexion of this verse, with those which precede and follow it, is attended with great difficulty; and its meaning, as it stands in our translation, very perplexed. It probably should be rendered, "But there shall not hereafter be darkness in the land which was distressed: in the former time he debased the land of Zebulun, and the land of Naphtali: but in the latter time he hath made it glorious; even the way of the sea, beyond Jordan, Galilee of the nations." *Bp. Lowth.* The kings of Assyria first ravaged those countries, which lay on the coasts of the sea of Tiberias, and on the northern part of Jordan, called "Galilee of the Gentiles," as bordering on the Gentiles, or long occupied by them: (1 Kings 9:11. *Note, 2 Kings 15:29.*) and that region was first favoured and honoured with the preaching of the gospel by Christ and his apostles. (*Marg. Ref. Notes, John 1:43-46. 2:1-11.*) The word (הבכר) rendered "more grievously afflict," may mean, and indeed more properly signifies, *made glorious*; and this gives a clear sense to the passage. Whatever judgments came upon unbelievers, or the nation in general, mercy was reserved for Israel, which would be first communicated to those parts of the land, which had been first ruined. And this event seems to have been exclusively predicted, according to St. Matthew's interpretation of it. (*Note, Matt. 4:12-17.*) To make the Hebrew text correspond with the sense of it given by the Evangelist, we must understand it as a comfortable promise to those parts: . . . whereas the contrary is rather suggested in the usual translation of the words. *Lowth.*

V. 2. When Israel forsook "the law and the testimony" of God, the nation was left in darkness and ignorance, wickedness and misery; as "in the land of the shadow of death," a shadow of the state of the wicked in another world. But when Christ came, "a great light shined upon them," to show them the path of truth, comfort, and holiness. (*Marg. Ref. Notes, 60:1-3. Matt. 4:12-17. v. 16. Luke 1:76-79. John 12:34-36. Acts 26:18-20.*)

V. 3. The nation of Israel had been immensely multiplied, notwithstanding all calamities; yet in general their joy was not increased, because of their sins. But when this light arose, believers rejoiced before God with holy joy; as men rejoice when they reap the harvest, after the toil of cultivation and the patience of waiting for it; or when they divide

3 Thou hast multiplied the nation, and 'not increased the joy: 'they joy before thee 'according to the joy in harvest, 'and as men rejoice when they divide the spoil.

4 'For thou hast 'broken the yoke of his burden, and 'the staff of his shoulder, the rod of his oppressor, 'as in the day of Midian.

5 'For every battle of the warrior is with 'confused noise, and garments rolled in blood; 'but this shall be with 'burning and 'fuel of fire.

6 'For unto us a Child is born, 'unto us a Son is given, and 'the government shall be upon his shoulder; and 'his name shall be called Wonder-

ful, 'Counselor, 'The mighty God, 'The everlasting Father, 'the Prince of peace.

7 Of 'the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and 'to establish it with judgment and with justice, from henceforth even for ever. 'The zeal of the Lord of hosts will perform this:

8 ¶ The Lord 'sent a word into Jacob, and it hath lighted upon Israel.

9 And 'all the people shall know, 'even Ephraim, and the inhabitants of Samaria, that say 'in the pride and stoutness of heart,

g 26:15, 49:20-22. Neh. 9:23. Ps. 107:38. Hos. 4:7. Zech. 2:11, 6:22, 10:5. Or, to him increased the joy. h 12:1, 25:9, 35:10, 54:1, 55:12, 61:7, 10, 65:13, 66:10. Ps. 47, 126:5, Jer. 31:7, 12-14. Acts 8:8. Phil. 4:4. 1 Pet. 1:8. i 16:9, 10. k Judg. 5:30. 1 Sam. 30:16. 2 Chr. 20:25-28. Ps. 119:162. Luke 11:22. l Or, When thou breakest. 114:25, 47:6. Gen. 27:40. Lev. 26:13, Jer. 30:8, Nah. 1:13. m 10:5, 27:14-5, 30:31, 32. Ps. 125:3, n 10:26. Judg. 6:1-6, 7:22-25, 8:18-19. o 33:9-11. p Or, when the whole battle of the warrior was, &c. q 13:4, 1 Sam. 14:19. Jer. 47:3, Joel 2:5. Nah. 3:2. r Or, and it was, &c. p 4:4, 10:16-17, 30:33, 37:36, 66:15, Ps. 46:9. Ez. 39:8-10, Mal. 3:2, 3. Matt. 3:11. Acts 2:3, 19. 2 Thes. 1:8. s Heb. meat. Luke 11:16. g Luke 1:35, 2:11. r John 1:4, 3:16, 17. Rom. 8:32. 1 John 10:14. s 22:21, 22. Ps. 2:6-12, 110:1-4. Jer. 23:5, 6. Zech. 6:12, 13, 9:9, 10. Matt. 11:27, 28:15.

the spoil, after the perils of the battle. (*Marg. Ref. Note, 53:9-12.*) 'When thou shalt thus graciously visit thy people, howsoever the nation shall not be greater than it now is, yet the joy of it shall be more: as now contrarily, the people are more, but the joy is not more.' *Bp. Hall.* 'The prophet notes it to be a religious joy; because it is said to be before God, that is in his presence, and with a grateful acknowledgment of his benefits. (*Deut. 12:12.*) *Louth.*—Several manuscripts read, (as the margin also does), "Thou hast to him," (or to the nation, to Israel), "increased the joy," which seems to denote, that the events predicted would be the source of greater joy to all true Israelites, the substance of the nation, (*Note, 6:13.*) than any of their former deliverances; though at the same time, the unbelieving Jews, who constituted the bulk of the nation, would be driven into darkness; as they accordingly were, both as to their outward miseries, and their dark and blinded state in respect of spiritual concerns.

V. 4, 5. The Jews were successively delivered from the burdensome and galling yoke of the Assyrians, Chaldeans, Persians, and Macedonians: but these deliverances were only a shadow of redemption from the yoke of Satan; and that redemption seems here especially predicted, as if already accomplished. By the gospel of Christ and the pouring out of his Spirit, the Lord brake the yoke from off his people, and delivered them from the heavy burden, hard drudgery, and cruel treatment, of that insolent oppressor; as in the day when he delivered Israel from the Midianites by Gideon. (*Notes, 10:24-27, 14:24-27, 21:61.*—*3. Judg. 7:16-25.*) Those battles, by which successful warriors rescued nations from oppression, were attended "with confused noise, and garments rolled in blood;" but the redemption, here predicted, would be "with burning, and fuel of fire" the influences of the Spirit are like purifying fire; sharp afflictions, as a fiery trial, refine believers as gold in the furnace; and the predicted events were attended with most tremendous vengeance upon the unbelieving Jewish nation; as they will be finally on all unbelievers. (*Notes, 2 Thes. 1:5-10, Rev. 20:11-15.*)—Some explain the fifth verse of the burning of the weapons of war, the accoutrements of warriors, and the garments rolled in blood, under the reign of the Prince of peace. (*Notes, Ps. 46:9. Ez. 39:8-10.*)

V. 6, 7. The connexion of this illustrious prophecy with the preceding verse assures us, that it was the immediate scope of the Holy Spirit in the whole passage, to point out the coming and kingdom of Christ.—The prophet spake of the predicted blessings, as if already communicated. "Unto us," says he, "a Child is born." Angels say, "Unto you," (*Note, Luke 2:9-14, v. 11.*) but this Child was born for the benefit of us men, of us sinners, of us believers, of all believers from the beginning to the end of the world.—"Unto us a Son is given." The only begotten Son of God is given to us, and for us, to become the Son of man; that he might be our Surety, Sacrifice, Advocate, and Salvation: he was given by the Father, and he gave himself.—"And the government shall be on his shoulder." (*Marg. Ref. s. Notes, 22:20-25. Rev. 3:7.*) The Redeemer rules, not only over his people, but over all worlds as Mediator, for their benefit; and he is able to support the weight of this universal and absolute authority. (*Notes, Matt. 28:18. Eph. 1:15-23, v. 22. Phil. 2:9-11.*) "His name shall be called WONDERFUL," he is wonderful in his person, as IMMANUEL, God and man, "God manifest in the flesh," in his love and mercy; in his hatred of sin, and righteous regard to the holy law; in his compassion to the vilest and worst of sinners; in his majesty and humiliation: in his perfect righteousness, and willing sufferings; and in the method which he took to baffle Satan, overcome death, reconcile divine justice and mercy, and establish his kingdom by dying on the cross. In every part of his character and work, he may justly "be called Wonderful;" and also, in that his glory is incomprehensible, "for no man knoweth the Son but the Father." (*Notes, Gen. 32:*

1 Cor. 15:25. Eph. 1:21, 22. Rev. 19:16. 4. 7:14. Judg. 13:18. *Marg. Jer. 21:22. Matt. 1:23. 1 Tim. 3:16. v 28:29. Zech. 6:13. Luke 1:15. John 1:16. 1 Cor. 1:30. Col. 2:3. x 45:24, 25. Ps. 45:3-6, 50:1. Jer. 23:5-6. John 1:2, 2. Acts 20:28. Rom. 9:5. Tit. 2:13. 1 John 5:20. y 8:18. 53:10. Prov. 8:23. Heb. 2:13, 14. z 11:6-9, 53:5. Ps. 72:3, 7, 85:10. Dan. 9:24, 25. Mic. 5:4, 5. Luke 2:14. John 1:27. Acts 10:38. Rom. 8:1-10. 2 Cor. 5:19. Eph. 2:14-18. Col. 1:20, 31. Heb. 7:2, 3, 13:20. a 2 Sam. 7:16. Ps. 8:2, 72:8-11, 89:35-37. Jer. 33:15-21. Dan. 2:35, 44, 7:14, 27. Luke 1:32, 33. 1 Cor. 15:24-28. b 11:3-5, 32:1, 2. Ps. 45:4-6, 72:1-3, 7. Heb. 1:8. Rev. 19:11. c 37:32, 59:16, 17, 63:4-6. Ez. 36:21-23. d 7:7, 8, 8:4-8. Mic. 1:1-9. Zech. 1:6, 5:1-4. Matt. 21:35. e 9:5, 11. 1 Kings 22:25. Job 21:19, 20. Jer. 30:24, 44:28, 29. Ez. 7:9, 27, 39, 33:33. 17:9. 10:9-11. g 46:12, 46:4. Prov. 16:18. Mal. 3:13, 4:1. 1 Pet. 5:5.*

29, 30. Judg. 13:18-22. Matt. 11:27.)—He should also be called "Counselor," the Word and Wisdom of God came forth from him, to make known his perfections, truths, and will; to be made wisdom to us; and to be our infallible Counsellor in all difficulties and perplexities; so that they, who depend on his guidance, and pray for his Spirit, are led "in the midst of the paths of judgment." (*Notes, Zech. 6:12, 13. John 1:18. Eph. 3:9-12. Col. 2:1-4, 8-10.*) For "this child born" is indeed "the mighty God," one with and equal to the Father, according to the sacred mystery of the Trinity in Unity: he possesses all divine attributes, and exercises them through his human nature; and thus is he "mighty" to save his people, and to vanquish and destroy all enemies. (*Marg. Ref. x. Note, 1 Tim. 3:16.*)—He is also "the everlasting Father;" "the second Adam, the Lord from heaven," "the everlasting Father" of the whole church, which derives its spiritual being and life from him, as the whole race of men derive their existence from the first Adam. He is "become to all them that obey him, the Author of eternal salvation;" (*Heb. 5:9.*) "the Author of eternity, by whom the church and every member of it, shall ... have immortal life." (*Notes, 1 Cor. 15:45-49.*) "The Septuagint render the words Πατήρ μελλοντος αιωνος, 'The Father of the world to come,'" and the Vulgar Latin follow this translation; which since the Hebrew words admit of it, I can't but have a particular regard for: ... because I am persuaded it is from the authority of this text, that the kingdom of the Messiah is called in the New Testament, by the title of μελλον αιων, 'The age, or world to come.' (*Matt. 12:32. Heb. 2:5. 6:5.*) *Louth.* And as he has loved his church "with an everlasting love;" so he will for ever live to bless it, being "the Prince of peace;" the great Author of reconciliation to God: the Giver of peace in the heart and conscience; the Prince, who commands all his subjects to live at peace with each other, and inclines them to follow peace with all men. (*Marg. Ref. z. Notes, Jer. 23:5, 6. Heb. 7:1-3.*)—"Of the increase of his government and peace there shall be no end." When his kingdom is truly set up in the heart, the efficacy of it shall endure and increase for ever: as it is set up on earth, it shall continue to diffuse its influence, till his authority be universally submitted to, and produce universal harmony; so that men shall "beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation: neither shall they learn war any more." (*Notes, 2-5. Rev. 20:1-6.*) yet even this shall be increased, and perfect in heaven for ever.—He shall reign "upon the throne of David, to order it and establish it ... from henceforth even for ever." (*Note, Luke 1:26-33.*) He rules in perfect wisdom and equity, he requires righteousness of his subjects, and teaches them to do judgment: he justifies and sanctifies them, and at length will present them faultless before his Father's throne. And, though his mediatorial kingdom, as he reigns in human nature over all worlds, to fulfil his gracious undertakings, will then terminate, "that God may be all in all;" yet his special relation to his people, as their Lord and King, will endure for ever. (*Notes, Dan. 2:44, 45. 7:13, 14. 1 Cor. 15:20-28.*)—These predictions implied most stupendous interpositions of the Lord, in the behalf of his people; and the complete performance of them would be attended with immense difficulties: yet the "zeal of the Lord," for the glory of his own justice, truth, and love, and of his holy law and service, would ensure the event; and his power, as the Lord of hosts, would render the whole perfectly easy. (*Note, 2 Kings 19:30, 31.*)—The exact coincidence of this prophecy with the doctrine of the New Testament, in the literal interpretation of each, shows evidently, that Jewish prophets and Christian teachers had precisely the same view of the person and salvation of the Messiah: and not only tends to demonstrate the divine authority of the Scriptures, in opposition to avowed infidels of every name; but to assure us of the doctrines therein to be taught by them, that we may be fortified

10 The ^hbricks are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change *them* into cedars.

11 Therefore the Lord shall set up the adversaries of Rezin against him, and join his enemies together;

12 The ^sSyrians before, and the Philistines behind; and they shall devour Israel with open mouth. ^mFor all this his anger is not turned away, but his hand is stretched out still.

13 ¶ For the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts.

14 Therefore the Lord will cut off from Israel head and tail, branch and rush, in one day.

15 The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail.

16 For the leaders of this people cause *them* to err; and they that are led of them are destroyed.

17 Therefore the Lord shall have no joy in

their young men, neither shall have mercy on their fatherless and widows: ²for every one is a hypocrite and an evil-doer, and every mouth speaketh folly. ³For all this his anger is not turned away, but his hand is stretched out still.

18 ¶ For wickedness burneth as the fire; ^{it} shall devour the briars and thorns, and shall kindle in the thickets of the forest; and they shall mount up like the lifting up of smoke.

19 Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother.

20 And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand and they shall not be satisfied: they shall eat every man the flesh of his own arm:

21 Manasseh, & Ephraim; and Ephraim, Manasseh: and they together shall be against Judah. ¹For all this his anger is not turned away, but his hand is stretched out still.

b 1 Kings 7:9-12, 10:27. Mal 1:4. 1 8:4-7, 10:9-11, 17:1-5, 2 Kings 15:29, 16:9. Heb. mingle. k 2 Kings 16:6, 2 Chr. 28:18. Jer. 35:11, 1 Deut. 31:17. Is. 79:7, 129:3-6. Jer. 10:25. l Heb. whole mouth. m 17:21, 5:25, 10:4. Jer. 4:8. n 1:5, 26:11, 57:17, 2 Chr. 28:22, Job 36:13. Jer. 5:3, 31:18-20. Ez. 24:13. Hos. 5:15, 7:10, 16. o 31:1. Deut. 4:29. Jer. 29:11-13, 50:4, 5. Hos. 3:4, 5. p 3:2, 3, 19:15, 2 Kings 17:6-20. Hos. 1:4, 6, 9, 4:5, 12-14, 8. 9:11-17, 13:9. Am. 2:14-16, 3:12, 5:2, 6:11. 7:9, 8:17, 9:1-3. Mic. 1:6-8. g 10:17, 10:13. Hos. 10:15. Rev. 18:8, 10, 17. r 3:5, 5:13, 1 Sam. 9:6. a 23:7, 29:10, 1 Kings 13:18, 22:22-24. Jer. 5:31, 14:14, 15:23, 9:14, 15:25, 27, 27:9, 10:14, 15:28, 15:16, 29:31, 32. Ez. 13:1-16, 19, 22. Hos. 9:8. Mal. 2:9. Matt. 7:15, 24:24. 2 Cor. 11:13-15. Gal. 1:8, 9. 2 Thes. 2:9-12. 2 Tim. 4:2, 3. 2 Pet. 2:1-3. 1 John 4:1. Rev. 19:20. t Or, they that call them. c 3:12. Matt. 15:

14, 23:16, &c. \$ Or, called blessed of them. Num. 6:23-26. 1 Kings 8:55, 56, 2 Chr. 29:27. Heb. 7:7. # Heb. swallowed up. u 10:2, 13:18, 27:11, 32:5, 35:19. Ps. 147:10, 11. Jer. 18:21. Zech. 9:17. v 10:6. Job 15:34. Jer. 5:1, 2, Mic. 7:2. Matt. 16:3, 4, 12, y 32:6, 7. Matt. 12:34. # Or, vanity. z 12:21. Ez. 20:33. a 1:81, 30:30, 33:33, 34:8-10, 66:17, 17. Num. 11:1-3. Deut. 32:22, Job 31:11, 12. Am. 7:4. Nah. 1:6, 10. Mal. 4:1. Matt. 13:49, 50, 23:41. Mark 9:43-50. b 10:16, 18-27. Heb. 6:9. c Ez. 20:47, 48. d 5:24. Ps. 37:20. Hos. 13:3, Joel 2:2. Rev. 14:11. e 1:30, 8:22, 24:11, 12, 60:2. Jer. 13:16, Joel 2:2, Am. 5:18. Matt. 27:45. ** Heb. meat. 5. f 13:18. Ez. 9:5. Mic. 7:2, 6, 2 Pet. 2:4. g 49:26. Lev. 26:26-29. Jer. 19:9. Lam. 4:10. # Heb. cut. h Judg. 7:22. 1 Sam. 14:20. 2 Kings 15:30, 37. 2 Chr. 28:6-8. Matt. 24:10. Gal. 5:15. i 12:17, 5:25, 10:4. Jer. 4:8.

against the subtle attempts of more covert enemies to explain them away.

V. 8-12. 'This whole passage,' (to the fourth verse of the next chapter,) 'reduced to its proper and entire form, and healed of the dislocation, which it suffers, by the absurd division of the chapters, makes a distinct prophecy and a just poem, remarkable for the regularity of its disposition, and the elegance of its plan. It has no relation to the preceding or the following prophecy; though the parts, violently torn asunder, have been, on the one side, or the other, patched on to them. Those relate principally to the kingdom of Judah; this is addressed exclusively to the kingdom of Israel.' *Ep. Louth.*—The Lord had, in the law of Moses, and by the ministry of the prophets, denounced dreadful threatenings on those of the posterity of Jacob, who should renounce his worship; and this word "lighted," or was aboⁿ, to have its full effect, on the people of Israel. Then the Ephraimites, (the kingdom of the ten tribes,) and the citizens of Samaria, would know the truth of JEHOVAH's word, and the power of his wrath. For under the more gentle rebukes, by the first inroads of the Assyrian kings, they continued proud and stout-hearted, and despised the judgments of God; boasting that they would rebuild their ruined cities and palaces, in a far more magnificent manner, and with more durable materials. But indeed he was about to visit them with more dreadful vengeance: for the king of Assyria, the adversary of Rezin, would shortly subjugate Syria; and then, under the command of the conqueror, the Syrians would appear as enemies to Israel: and whilst these combined forces met them from the east, the Philistines would also attack them from the west, and cut off those who attempted to flee. Thus they would devour Israel with open mouth, as the wolf does the helpless lamb; or, in every corner, as the clause may be rendered: yet even this would not appease the Lord's anger, or prevent his continuing to execute vengeance upon them. (Note, 5:24, 25.)—Some expositors, by a change in the text, on the authority of certain manuscripts, suppose that the *princes*, not the *enemies*, of Rezin are meant: but in fact the desolations of Israel were principally made by the Assyrians, after they had subverted the kingdom of Syria, and we do not any where read, that either Rezin, or his princes, invaded the kingdom of Israel. (Notes, 7:5-9. 8:6-8. 2 Kings 15:19, 20, 29. 17:1-6. 18:9-12.)

Shall know, &c. (9) 'With briars and thorns Gideon taught the men of Succoth; (Judg. 8:16.) or, as the margin reads, "made them to know" what they had deserved.' *Louth.* (Marg. Ref.)

V. 13-17. The Israelites did not at all repent of their sins, or return to the worship of the Lord, when he punished them; nor did they seek help and protection from his power. He was therefore determined to cut off every order and description of men from the land, even "the head and the tail," as from the body of an animal; even the stoutest branch from a tree, and the rush which grows in poor or marshy lands. By "the head," the elders and nobles of the land were intended; and their false prophets were "the tail," the most worthless and contemptible part of the body politic. (Notes, 29:9-12. 56:9-12. Jer. 23:16-30. Ez. 13:1-16. Mal. 2:4-9. Rev. 19:17-21.) For both their rulers and teachers had flattered the people in sin, and grievously misled them to their destruction. (Marg. Note, 3:12-15.) and

they were become so wretchedly corrupt, that every one was either profane, or a hypocrite in his religion, and an evil-doer in his dealings, and deceitful in his conversation: so that God could no longer take pleasure in any of them, neither would he have mercy even on orphans and widows, seeing even they were involved in the general guilt and condemnation; nor would any judgments short of utter ruin appease his wrath, or terminate the execution of his vengeance.—*The leaders, &c.* (16) 'When the blind lead the blind, both fall into the ditch. The margin reads, They that call this people blessed.' *Louth.* (3:12.)

V. 18-21. The wickedness of the nation like a fire for a time smothered up, would at length burst forth into a universal conflagration, causing all their glory to vanish, as the columns of smoke ascend and are dissipated. (Notes, 27:2-6. 33:10-13. Ez. 15:6-8. Deut. 32:22. Job 31:9-12. Ez. 20:45-48. Mal. 4:1. Luke 23:26-31. Acts 2:14-21.) For their sins rendered them fuel for the wrath of God, and this would darken all their hopes and prosperity: and whilst his judgments, and their enemies, straightened them on every side, they would be so infatuated as to destroy each other without mercy. In their extreme necessity they would plunder and devour one another; snatching on every side for sustenance, yet consumed by unsatisfied hunger, till they were ready to tear their own flesh, or to destroy their nearest relations, as both Manasseh and Ephraim were descended from Joseph. (Note, 49:22-26.)—When they thus preyed on their nearest relations, from whom help might have been expected; they, figuratively, "ate every man the flesh of his own arm." (Jer. 19:9.)—But the more they were wasted, the more furious would their contentions be; and yet, when occasion offered, the most enraged parties would unite to harass the kingdom of Judah. (Marg. Ref. Note, Gal. 5:13-15.)

PRACTICAL OBSERVATIONS.

V. 1-7. The Lord sometimes visits with his choicest mercies those places which have experienced his severest vengeance: and the gospel, faithfully preached, is an abundant counterbalance for all the temporal vexations, to which any nation can be exposed. Wretched is the state of fallen man without this blessed word of salvation. Men "walk on still in darkness," yea, in the way to final darkness and hopeless misery. Such must have been the dreary condition of the whole human race, ever since the entrance of sin, had it not been for the promised Saviour, who, "in the fulness of time," "came a light into the world," "to lighten the Gentiles, and to be the glory of his people." Blessed be God, this "Sun of Righteousness" has risen on our land, and still shines around us with glorious splendour: yet numbers prefer darkness, and choose to continue "in the land of the shadow of death," that they may have no disturbance in their sinful pursuits. (Notes, Job 24:13-17. John 1:4, 5. 3:19-21.) Yea, many who glory of living in this enlightened age, and even of being its luminaries, hate this heavenly light, and prefer to it their own proud imaginations and vague conjectures! But let us remember that this light is intended "to guide our feet into the ways of peace," and let us earnestly pray that it may shine into our hearts, and make us wise unto salvation. Then indeed the multiplying of believers will "increase our joy" in the Lord. This will far exceed "the joy of harvest," or of "those who divide the spoil;" (Note, Ps. 4:6-8.) and abundantly recompense us

CHAPTER X.

Woe denounced against the rulers for their iniquitous laws and decrees, 1-4. God commissions the prophet to punish the Jews; describes and rebukes his insolence and impiety, and predicts the ruin of him and his army, 5-19. He promises mercy to a remnant, attended with righteous judgments on the nations, 20-23. The people are encouraged not to fear the Assyrians; and a prophetic description is given of Sennacherib's progress, and the sudden ruin of his army, 24-34.

W^O unto them that decree unrighteous decrees, and that write grievousness which they have prescribed;

2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!

3 And what will ye do in the day of visitation,

a 3:11, 5:8, 11, 18, 20-22. Jer. 22:13. Hab. 2:9, 12, 15, 19. Matt. 11:21. 23:13-16, 23, 27, 32. 26:24. Luke 11:42-44, 46, 47, 52. Jude 11. b 1 Kings 21:13. Esch. 8:10-13. Ps. 58:2. 94:20, 21. Dan. 9:8, 9. Mic. 3:1-4, 9-11. 6:16. John 9:22. 19:6. c Or, to the writers that write, &c. e 29:21. 1 Am. 3:35, 36. Am. 2:7. 5:11, 12. Mal. 3:1. d 1:33. 3:14, 5:7. Jer. 7:6. Ez. 22:7. Matt. 23:14. e 20:6. 33:14. Jer. 41. Jer. 5:31. Ez. 24:13, 14. Rev. 6:15, 16. f 26:21. Hos. 9:7. Luke 19:44. 1 Pet. 2:12. g 2:26. 30:27, 29. 39:3, 6. Deut. 28:49. h 30:1-3, 16.

for all our godly sorrow, self-denial, diligence, losses, and persecutions for the Lord's sake; for if he has delivered us from the slavery of sin and Satan, he will at length rescue us from the yoke and scourge of every oppressor.—Our chief conflict must be with our own sins; and in this warfare we may hope to obtain more splendid victories, than any conqueror ever did in his bloody contests; for the influences of divine grace will daily weaken our lusts; even fiery trials and afflictions shall concur in securing our victory; and every advantage over the enemy will be an earnest of our eternal triumphs, when made "more than conquerors through him who loved us."—But all our hopes and joys originate from the incarnate Redeemer: 'for us men and for our salvation' he became "a child born, a Son given," that he might be "the propitiation for our sins;" for us he obeyed, suffered, and died; for us he arose, ascended, reigns, and intercedes; in our behalf, "all power is given to him in heaven and earth." Let us adore the wonders of his person, character, and love; and learn in every thing to seek and follow his "counsel," as well as to obey his command. (Notes, *Prov.* 1:19-31. *Rev.* 3:17-19.) We may indeed safely intrust our souls in his hand, for he is "the mighty God," and if, from him as "the everlasting Father," we receive spiritual life, and bear his image, and are "counted to him for a generation;" we shall certainly enjoy that peace which he made and bestows; and shall learn, as the subjects of "the Prince of Peace," to be peaceable and peacemakers, and to seek the peace of the church and of the world. Let us then pray without ceasing, that his government and peace may increase in our hearts; and rapidly diffuse their benign influence in the world, until they prevail against all opposition, and make all things subject unto them. No doubt this will ere long be the case; for "the zeal of the LORD of hosts will surely perform" whatever relates to the execution of his purposes, the ruin of his enemies, the prevalence of his cause, and the salvation of his people.

V. 8-21. The words of terror which God has spoken will as surely be accomplished, as those of his love; and they often "light" with dreadful efficacy upon his professing people: for they, who will not trust and serve him as a God of mercy, must know him as a "God to whom vengeance belongeth." That pride and stoutness of heart, which render numbers fearless of consequences, and induce them to despise rebukes and warnings, and to flatter themselves, and each other, with the hopes of impunity and prosperity in sin, will hasten and aggravate their destruction; and unless the afflicted "turn to Him that smiteth them," and humbly seek his mercy, "his anger will not be turned away, but his hand will be stretched out still;" and temporal calamities will only prove an earnest of eternal misery. Even "the ancient and honourable" will thus perish, if they continue in sin; but the false teachers, who for filthy lucre's sake promise them peace, will be marked with peculiar contempt and detestation. Yet how common is it for the leaders of the people to cause them to err, and for "the blind to lead the blind," and to speak peace and blessedness to themselves, and to each other; till they fall together into the pit of destruction! (Notes, *Deut.* 29:13, 20. *Jer.* 6:13-15.)—The righteous Lord can take no pleasure in the works of iniquity, however they may be distinguished: if those, who are young in years, be old in wickedness, they may expect the more speedy punishment: nor will he spare the impenitent, however otherwise entitled to commiseration.—Hypocrisy, or impiety, is commonly connected with dishonesty and deceitful insinuation; and when these become general, they mark a people ripe for destruction: for this is a fire which will consume all before it.—The vengeance of God is frequently executed on men by means of their own iniquities: and in times of public calamity, the rich and noble are only distinguished from the poor, as the lofty cedars are from the briars and thorns, when the whole forest is destroyed by one general conflagration. But all that can be suffered on earth, from the anger of the Lord, is but a shadow of the wrath to come: and the enraged and furious discord to which men have sometimes been given up, when suffering for their sins, to the increase of their own and

and in the 'resolution which shall come from far? to whom will ye flee for help? and where will ye leave your glory?

4 "Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still.

5 "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

6 I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

31:1-3. Hos. 5:13. i 2:20, 21. 5:14. Gen. 31:1. 2 Kings 7:6-8. 15. Ps. 49:16, 17. Prov. 11:4. Zeph. 1:18. k Lev. 26:17, 36, 37. Deut. 31:15-18. 32:30. Jer. 37:10. Hos. 9:12. l 5:25. 9:12, 17, 21. m Or, He to thee, &c. n 1 Heb. *Anshur*. Gen. 10:11. m 15. 34:14. 14:56. Ps. 17:14. 125:3. Jer. 51:20-24. 5 Or, though, a 31:17. 29:13. 30:9-11. 33:14. Jer. 3:10. 4:14. Matt. 15:7. o 13:14. 37:27, 41, 42. 45:1-5. Jer. 25:9. 34:22. 47:6, 7. || Heb. *lay them a treading*. 22:5. 63:3, 6. 2 Sam. 22:43. Mic. 7:10. Zech. 10:5.

each other's torment, suggests to the mind a horrid idea of the misery of the wicked in another world; when, bereft of all hope and comfort, and enduring the fiery wrath of God, every one will be tormented by his own conscience, and express without restraint all his malignant passions; and so enhance the anguish and vexation of his fellow-sufferers.—Blessed be God for "Jesus Christ, who delivereth us from the wrath to come!"

NOTES.—CHAP. X. V. 1-4. These verses belong to the subject of the preceding chapter: yet they are so expressed as to include the rulers and magistrates of the Jews, as well as those in Israel; and indeed those of every nation who pervert authority in a similar way. (Note, 9:8-12.) The persons, whose conduct drew on them the denounced wo, enacted laws which authorized grievous oppression, and decided causes in the most iniquitous manner: and their edicts and decrees were enrolled by the scribes and writers, and prescribed for rules and precedents in the inferior courts. This was purposely done, in order that they might rob the poor, and seize upon the property of the orphans and widows, under colour of law and justice. (Notes, 1:16-20. 3:12-15. 1 Kings 21:8-14. Ps. 94:1-7, 20, 21. Am. 5:10-13. Mic. 2:1-5. 3:8-12. 7:1-4.)—The Lord, indeed, still acknowledged Israel as his people. He had yet a small remnant, especially among the poor, who were peculiarly exposed to these oppressions. But he was about to send the Assyrians from afar to execute his vengeance, and what would the oppressors do in those desolations? whither would they flee for safety? or to those keeping would they commit their ill-gotten riches, in which they gloried, and with which they then lived in splendour and luxury? (Notes, 2:19-21. *Prov.* 10:2, 3. 11:4. *Jam.* 5:1-6.) For the Lord would certainly withdraw his protection: and then the very prisoners, or men who had been mortally wounded, and left among the slain, would prevail against them. (*Jer.* 37:10.) These strong expressions denote how easily and certainly they would be ruined, by the continued anger and powerful vengeance of God.—*Day of visitation.* (3) (*Marg. Ref. f. Notes, Gen.* 21:1, 2. *Jer.* 10:12-15. v. 15.)

V. 5, 6. The prophet here enters on another subject: and some think that this prediction was delivered after the ruin of Samaria, in the reign of Hezekiah; because Sennacherib is introduced, boasting of what he had done to that city. But perhaps this also was spoken prophetically, as what the Lord foreknew he would say, when marching against Jerusalem: and this prophecy might have been delivered, when Ahaz was depending on the assistance of the king of Assyria; both to warn the people of their danger from that quarter, and to encourage them to place their confidence in God. (Note, 2 Kings 16:7-9.) He here pointed out the Assyrian king, as the rod with which he meant to correct his offending people; and his righteous indignation was the staff, with which that prince would beat and bruise them. "The staff, that is in their hand, is my indignation." (Notes, 15. 14:3-6. Ps. 17:13-15. v. 14. 125:3. *Jer.* 51:20-25.) For God would send that insolent conqueror against a nation, which professed to worship him, but which was generally ungodly; the most of whom would comply with Hezekiah's reformation in a hypocritical manner. And he would commission him to take the spoil and prey, and to debase and trample upon them as if they were the very mire of the streets. (Notes, 25:10-12. 51:21-23. *Mic.* 7:8-10.) "God often prospers wicked and tyrannical governments to be his scourge, and the instruments of his vengeance upon others: and when they have done the work which God allotted them, he then punishes them for those very oppressions, which they have exercised against their neighbours, and to which they were carried on purely by their own ambition and covetousness; although Providence made them serviceable to better ends and purposes." *Louth.*

V. 7. The Lord would give Sennacherib power and success, and use him as his instrument in the work assigned him: but Sennacherib would not do it, because the Lord commanded him, or as his willing servant. He had no intention or inclination of that kind; but was actuated entirely by enormous ambition, rapacity, and cruelty.—The wickedness of

7 Howbeit ^{the} meaneth not so, neither doth his heart think so; but *it* is in his heart to destroy and cut off nations not a few.

8 For he saith, *Are* not my princes altogether kings?

9 Is not ^{Calno} as ^{Carchemish}? is not ^{Hamath} as ^{Arpad}? is not ^{Samaria} as ^{Damascus}?

10 As my hand hath found ^{the} kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not, ^{as} I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to pass, *that*, ^{when} the Lord hath performed his whole work upon mount Zion and on Jerusalem, ^{he} will ^{punish} the fruit of ^{the} stout heart of the king of Assyria, and ^{the} glory of his high looks.

13 ^{For} he saith, by the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and ^I have removed the bounds of the people, and have ^{robbed} their treasures, and I have ^{turned} down the inhabitants like ^a valiant man:

14 And ^{my} hand hath found, as a nest, the riches of the people: and as one gathereth eggs *that* are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall ^{the} axe boast itself against him that

heweth therewith? or shall the saw magnify itself against him that shaketh it? as if ^{the} rod should shake *itself* against them that lift it up, or as if the staff should lift up *itself*, as if it were a rod.

16 Therefore shall the Lord, ^{the} Lord of hosts, send among ^{his} fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

17 And ^{the} Light of Israel shall be for a fire, and his Holy One ^{for} a flame: and it shall burn and ^{devour} his thorns and his briars in one day.

18 And shall ^{consume} the glory of his forest, and of his fruitful field, ^{both} soul and body: and they shall be as when a standard-bearer fainteth.

19 And the rest of the trees of his forest shall be ^{few}, that a child may write them.

[Practical Observations.]

20 ¶ And it shall come to pass in that day, *that* ^{the} remnant of Israel, and such as are escaped of the house of Jacob, shall ^{no} more again stay upon him that smote them; ^{but} shall stay upon the Lord, the Holy One of Israel, in truth.

21 The remnant shall ^{return}, even the remnant of Jacob, unto ^{the} mighty God.

22 For ^{though} thy people Israel be as the sand of the sea, ^{yet} a remnant ^{of} them shall return: ^{the} consumption decreed shall overflow ^{with} righteousness.

p Gen. 50:20. Mic. 4:11, 12. Acts 2:23. 42:27-30. q 36:18-20. 37:11-13. r 36: 8, 9. Ez. 28:7. Dan. 9:27. s Am. 6:1. 2. Calneh. t 2 Chr. 35:20. Jer. 46:2. u 36:19. 37:13. 2 Sam. 8:9. 2 Kings 17:24. Jer. 49:23. v 7:8, 9. 17:3. 2 Kings 16:10. 17:5, 6. 18:10. y 14. 2 Kings 18:35-35. 19:12-17. 2 Chr. 32:12-16. 19. z 36:19. 37:10-13. a 5:6. 14:1-27. 27:9. 40:10, 11. Ps. 76:10. 1 Pet. 4:17. b 16-19. 25-34. 17:12-14. 29:7, 8. 30:30-33. 31:15-9. 37:36-38. Jer. 50:18. c Heb. *visit upon the fruit of the greatness of the heart.* Ps. 21:10. Matt. 12:33. 15:19. d 9:9. Job 40:11, 12. e 2:11. 5:15. Prov. 30:13. Ez. 31:10. 34:40. 4:37. f 9:23, 24. Deut. 8:17. Ez. 25:3. 26:2. 28:2-9. 29:3. Dan. 4:20. Am. 6:13. Hab. 1:16. g 2 Kings 18:39. 17:6, 34. 18:11, 32. h 5:28. Am. 5:7, 8. 1:2. i 2 Kings 18:35. 18:15. Hos. 13:15, 16. j Or, *many people.* h 5:8. Jer. 31:25. Prov. 18:12. 21:6, 7. Hos. 12:7, 8. Nah. 2:9-13. 3:1. Hab. 2:5-11. i 5. Ps. 17:13, 14. Jer. 51:20-23. Ez. 28:9. Rom. 9:20, 21. j Or, *a rod should*

shake them. s Or, *that which is not wood.* k 5:17. 14:24-27. 29:5-8. 37:4, 7, 29, 36. 2 Chr. 32:21. l 9:5. 30:30-33. 33:10, 14. m 60:19. Ps. 27:1. 34:11. Rev. 21:23. 22:5. n 30:27, 28. 33:14. 64:12. 66:15, 16, 24. Num. 11:1-3. 16:36. Ps. 18:2. 21. 9. 50:8. 88:14, 15. Jer. 4:4. 7:20. Mal. 4:1-3. Matt. 3:12. 2 Thes. 1:7-9. Heb. 12:29. o 27:4. Ps. 97:8. Nah. 1:5, 10. p 33:34. 9:18. 2 Kings 19:28. Jer. 21:14. Ez. 20:17, 48. q Heb. *from the soul and even to the flesh.* r Heb. *number.* 37:36. s 13:4. 2:23. 6:13. 37:31, 32. Ezra 9:14. Rom. 9:27-29. t 2 Kings 16:7. 2 Chr. 28:20. Hos. 5:13. 14:8. s 17:5, 26:3, 4. 48:1, 2. 50:10. t 4:13. 19:22. 55:7. Hos. 6:1. 7:10, 16. 14:1. Acts 26:20. 2 Cor. 3:14-16. u 9:6. v 1 Kings 4:20. Hos. 1:10. Rom. 9:27. 11:5, 6. Rev. 20:8. g 6:12. h Heb. *in, or among.* y 6:11. 8:8. 27:10, 11. 28:15-24. Dan. 9:27. Rom. 9:28. i 1 Or, *in.* Gen. 18:25. Acts 17:31. Rom. 2:5. 3:5, 6.

the facts being altogether their own; and the good ends served by them to be wholly ascribed to God." *Louth.* (2 Kings 9:7. Hos. 1:4.) "Here is declared the difference of the work of God, and of the wicked, in one very thing and act: for God's intention is to chastise them for their amendment; and the Assyrians is to destroy them, to enrich themselves; thus, in respect of God's judgment, it is God's work; but, in respect of their own malice, it is the work of the devil." (Notes, 47:6. Gen. 50:20. Ps. 76:10. Acts 2:22-24. 4:23-28.)

V. 8-11. (Notes, 2 Kings 18:19.) Sennacherib proudly deemed his princes, or his *vassals*, or tributaries, altogether equal to other kings, as it was common at that time for a conqueror to be styled "king of kings." He had subjected one kingdom after another, and none of their deities had been able to defend them against him; (*Marg. Ref.* s-u:) yet their images were more splendid than any to be found in Jerusalem: he therefore supposed that he should easily conquer that city and her idols; either numbering JEHOVAH among them, or utterly disregarding him. (Note, 2 Chr. 32:15.)—Shalmaneser took and destroyed Samaria; but probably Sennacherib had some share in the victory, the whole honour of which he arrogated to himself. (Note, 2 Kings 17:1-6.)

V. 12-14. (Notes, 28-34. 14:24-27. 2 Kings 19:22, 25, 35-37.) This haughty conqueror supposed, that his success was wholly owing to the number and valour of his troops, and to his own wise and prudent conduct and extraordinary courage. (Notes, Ez. 28:2-5, 12-15. Dan. 4:28-37. 5:18-23.) The taking and plundering of cities was to him like gathering eggs, when the timorous bird has flown away and left them; and so sure and easy was his success, that no one even dared to interrupt him, or to complain of him: or so much as to come and see what was going forward. (*Marg. Ref.* h.)

V. 15. (Note, 5:6.) These animated interrogations have a peculiar energy. JEHOVAH as much employed the power which he had given to Sennacherib for certain purposes, as a man does a tool which he has formed for that use. But could an axe be conceived to glory over him, who hewed with it? or a saw, to menace him who moved it? or a rod, him that corrected another with it? or a staff, as if it were not mere wood, to strike the man who used it? The absurdity in these instances would not be greater, than it was for Sennacherib to vaunt himself against JEHOVAH; on whom he was far more dependent, and to whom he was immensely more inferior, than the axe, or the saw to him who used them. Yet, ignorant of him by whom he lived and moved, and forgetful of his own weakness, he defied the God of Israel, and expected to overcome him! (Notes, 45:9, 10. Rom. 9:19-21.)

No wood.] "The Hebrews have a peculiar way of joining the negative particle *Al* to a noun, to signify in a strong manner a total negation of the thing expressed by the noun." *Ep. Louth.* (Job 26:2, 3. Am. 6:13. Heb.)

V. 16-19. To convince the proud worm of his madness, and to promote his own glory, the Lord determined to enfeeble his overgrown power and prosperity, and to consume his stoutest commanders and forces, and all that in which he gloried. For the holy Protector and Light of Israel, would be a fire to destroy the Assyrian army, as "briers and thorns;" and he would level them to the ground as a conflagration does the forest, or the crop of corn: yea, he would destroy them, both "soul and body," absolutely and finally; and the desolations would be as "when a standard-bearer fainteth," and all who followed his standard are put to confusion, and cut in pieces. So that the few men, who should remain of that army, which had been numerous as the trees in a large forest, might be numbered and registered even by a child. (Notes, 9:18-21. 30:29-33. 33:10-13. 2 Kings 19:35-37. Nah. 1:9-13.)

V. 20. The Jews and Israelites were wont to rely on the assistance of the neighbouring nations, and they were smitten by them one after another. Under Ahaz, they sought the protection of the Assyrians, who were employed to correct or punish them. (Notes, 7:17-19. 1 Kings 16:7-9.) But the remnant who escaped Sennacherib's ravages, by the miraculous interposition of God, would renounce these vain confidences, and learn in truth to rely on "the Holy One of Israel;" for they would not only return to their habitations, from which the invaders had driven them, but to the worship and service of God also.—"The expression "in that day," is not always confined to the time last spoken of, but often signifies some time that shall be remarkable for God's mercy toward his people. . . . Here it seems to point at that signal time, when there shall be a general conversion of the Jews to God." *Louth.* (Notes, 21-23. 1:7-9. 4:2-6. 17:4-8. 50:10, 11. 2 Kings 19:4, 30, 31. Rom. 11:1-6.)

V. 21-23. The original of "a remnant shall return," is *Shear-jashub*, the name given to one of Isaiah's sons, in confirmation of the perpetuity of God's promises. (Note, 7:3.) The descendants of Abraham, Isaac, and Jacob, according to the promises of God, were indeed become numerous as "the sand of the sea;" yet in general they had forsaken him; and no more than a remnant, even on this great occasion, would return to him. Not only did Sennacherib execute vengeance on many of the people; but further judgments were decreed, and predicted, which, in strict and awful justice, would make them desolate for their sins: for the Lord had determined to make a consumption of the people throughout the land. The use, which the apostle makes of this passage shows that the Holy Spirit intended likewise to foretell more important events; even the conversion of a remnant of the Jews to Christ, and the execution of righteous vengeance upon the bulk of the nation which rejected him. (Notes, 6:13. 28:21, 22. Dan. 9:24-27. Rom. 9:24-29.)

V. 24-26. "The promises of deliverance from Senna-

23 For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land.

24 ¶ Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt.

25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

26 And the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as this rod was upon the sea, so shall he lift it up after the manner of Egypt.

27 And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing.

28 ¶ He is come to Aiath, he is passed to

Migron; at Michmash he hath laid up his carriages:

29 They are gone over the passage: they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled.

30 Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth.

31 Madmenah is removed; the inhabitants of Gebin gather themselves to flee.

32 As yet shall he remain at Nob that day: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the Lord of hosts shall blot the bow with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled.

34 And he shall cut down the thickets of the forests with iron, and Lebanon shall fall by his mighty one.

g 14:26-27, 24:1, &c. Dan. 4:35. a 4:3, 12:6, 30:19, 46:13, 61:3. Heb. 12:22-24, b 8:12, 13, 33:14-16, 35:4, 37:6, 22:33-35. c 5:9, 14:29, 27:7. d Or, but he shall lift up his staff for thee. d Ex. 1:10-16, 14:30-31, 15:6-10. e 33:34, 12:12, 14:24, 25, 17:12-14, 30:30-33, 31:4-9, 37:36-38, Pa. 37:10, Heb. 10:37, f See on 16-19. Pa. 35:23. g 9:4, Judg. 7:25, Pa. 83:11. h See on 24:11-16, 51:9, 10. Ex. 14:25, 26, Neh. 9:10, 11. Pa. 108:10, 11, Hab. 3:15. Rev. 11:18, 19:15. i 9:4, 14:25, 2 Kings 18:13, 14, Nah. 1:9-13. j Heb. remove. k 37:35, 2 Sam. 1:21. Pa. 2:1-3, 6, marg. 20:6, 45:7, 84:9, 89:20, &c. 105:15, 132:10, 17:18, Dan. 9:24-26, Luke 4:18, John 1:41, marg. Acts 4:27, 1 John 2:20, 27. j Jer. 7:2, Ai. Neh. 1:1, Ajia. m 1 Sam. 14:2. n 1 Sam. 13:2, 5.

14:5, 31. o 1 Sam. 13:23, 14:4. p Josh. 21:17. 1 Kings 15:22. q Josh. 18:24, 25, 1 Sam. 7:17, 15:34, Jer. 31:15, Hos. 5:8. r Judg. 12:12-15, 1 Sam. 11:4, 13:2, Hos. 9:10, 9. j Heb. Cry shrill to thy voice. s 1 Sam. 25:44. t Judg. 18:29, u Josh. 21:18, 1 Kings 2:26, Jer. 1:1, 32:8. x Josh. 15:31, Madmenah. y 1 Sam. 21:1, 22:19, Neh. 11:32. z 24:11, 15:13, 19:16, 19:16, 19:16, 2:2, 37:22, b 16-19, 37:24-36, 38, 2 Kings 19:21-37, 2 Chr. 32:21. c Am. 2:9. d 2:11-17, Josh. 40:11, 12, Jon. 4:37, Luke 14:11. e 16:18, 37:24, Jer. 22:7, 46:22, 23, 48:2, Nah. 1:12. f Zech. 11:1, 2. g Or, mightily. g 81:8, 37:36. Pa. 103:20. Dan. 4:13, 14, 23, 2 Thes. 1:7, 2 Pet. 3:11. Rev. 10:1, 18:21.

cherib's invasion are made only to the inhabitants of Zion and Jerusalem; (37:32, 33.) a type of the elect among the Jews, in whom God will fulfil the promises made to their fathers. See Rom. 11:7, 28. Louth.—The other inhabitants of Judea seem to have suffered very grievous things from the Assyrian invaders; while Jerusalem, or Zion, and those who took shelter there, were preserved. (Notes, 28-34. 33:5-22. 2 Kings 19:30, 31.) Sennacherib and the Assyrians, (after the manner of Pharaoh and the Egyptians,) threatened the entire destruction of Israel; but in a very short time it would appear, that the Lord's anger against his people was turned away, by the destruction of their enemies: in the same manner as he destroyed the Midianitish oppressors, by the enfolded Israelites, and overwhelmed Pharaoh and the Egyptians in the Red Sea. (Notes, 9:4, 5. Ex. 14:21-31. Judg. 7:16-25.)

V. 27. Marg. Ref. Nah. 1:11-13.—Because, &c.] For the sake of God's chosen people, (especially the remnant mentioned 20:21.) called his anointed, Ps. 105:15, and likewise for the preservation of the kingdom and priesthood, both which offices were conferred by the ceremony of anointing. But without question the Messiah, the Anointed in an eminent sense, ... is principally intended here. ... God preserved the kingdom of Judah from utter destruction, because the Messiah was to come from that tribe. Louth.—The yoke of servitude shall be taken from thy neck, because thou art a people consecrated to me, for the sake of that Messiah, mine Anointed, which shall descend from thee. Bp. Hall.—Because of the promise made to that kingdom, whereby Christ's kingdom was figured.

V. 28-34. These verses contain a prophetic description of Sennacherib's march towards Jerusalem, when he desolated all before him, and threatened that city with immediate destruction. The consternation and flight of the inhabitants of the cities, near to Jerusalem, is also represented in a very animated and sublime manner. But when he was come almost to the walls of the city, and began to "shake his hand against the daughter of Zion," as menacing her destruction, with a special enmity to the temple and the worship there performed; the Lord, in whom Hezekiah trusted, lopped off the spreading branches of this cedar with dreadful terror: he slew by "a mighty one," an angel of his strength, all his valiant captains; and he cut down a hundred and eighty-five thousand of his soldiers, like the hewing down of a forest. (Notes, 16-19. Dan. 4:10-18, 20-26.) Thus his army, which resembled Lebanon covered with stately cedars, fell at once, to the confusion of its haughty leader, and the grateful and triumphant joy of Hezekiah and his people. The places here mentioned, were all in the neighbourhood of Jerusalem: most of them within a few miles to the north and west. (Marg. Ref.)

Michmash. (28) Note, 1 Sam. 14:4, 5.—The enemies having passed this strait without opposition, shows that all thoughts of making a stand in the open country were given up. Bp. Louth.—Carriages.] Note, Acts 21:15, 16.

PRACTICAL OBSERVATIONS.

V. 1-19. Injustice and oppression are most atrocious when sanctioned or prescribed by law; and a tremendous war is denounced against all those who enact iniquitous statutes, or decree injustice from the seat of the magistrate. The more indigent and destitute the persons are, who are thus robbed, the deeper is the guilt of their oppressors; and when persecution "for righteousness' sake," is added, it speedily fills up the measure of national guilt.—Even in temporal calamities, tyrants and persecutors know not how to secure that

power, pomp, or affluence, which they account "their glory" (Gen. 31:) or even their own lives; and if the Lord withdraw his protection, the most despicable instruments will execute deserved vengeance on them. But what will sinners do, whither will they flee, and what will their glory avail them, in the approaching day of judgment?—When the Lord intends to desolate nations, or to chastise his people, he sometimes arms with power, and renders successful, the basest of men; and commissions them to smite those who have provoked his anger. He purposes to destroy the most criminal, and to excite others to repentance; the instruments however do not seek his glory, but their own; and count it their pleasure to destroy, and to "cut off nations not a few."—The lust of dominion renders men callous to the feelings of humanity; and, forgetful that they are the creatures and subjects of the Almighty, authority, power, and success inflate their minds with increasing arrogance; and, whilst they ascribe all their achievements to their own prowess and conduct, they suppose that nothing can stop their progress: nay, they can be so infatuated, as to "exalt themselves above all that is called God and is worshipped;" and to suppose themselves able to overcome the deities, as well as the kings, of opposing nations! How lamentable was it, that Jerusalem, which was single and unrivalled in her relation to JEHOVAH, should set up graven images, in which she was excelled by all the heathen cities! and it is equally foolish for Christians to emulate the people of the world, in those vanities, in which they will always be eclipsed. (Note, Ex. 15:6-8 P. O.)—The Lord allots to every man his part, in fulfilling his grand designs. When any one serves him humbly and willingly, He graciously recompenses his faith and obedience: but those, who unintentionally perform his purposes, are influenced by corrupt motives, and will be punished for their sins.—Men's words and works are "the fruit of their hearts," whether they be good or bad; and those "high looks," which are admired as full of dignity and glory, being the fruit of a "stout heart," will expose a man to divine judgments. (Note, 47:7-10.)—When mighty conquerors are cut off in the very crisis of their success, the event often occasions various conjectures, suspicions, and speculations: but in fact they have done their whole work, and are ripe for divine vengeance, and therefore the Lord stops their career: and this has often taken place, when they have been glorying in success, and anticipating fresh triumphs! Such overgrown murderers, robbers, and scourges of mankind, think the horrors and miseries of war a mere pastime: they act as if the wealth of the world were created for them alone, and as if every man deserved death, who was not willing to be their slave; and we need not wonder that the lives of thousands are so vile in their esteem; when the God, in whom they live and move, and from whom they have all their power and success, is most entirely despised by them. Instead of his instruments, they affect to be his rivals; and, forgetful how easily he can crush them, they set themselves against him. But when the Lord of hosts is pleased to repress their insolence, he can soon thin their ranks, either by the sword of an enemy, or by famine and pestilence. And "the Light of Israel" will be a fire to consume all the dignity, prosperity, and multitude of "the workers of iniquity," "both soul and body." Some few indeed escape the most tremendous temporal judgments: but not a single impenitent sinner will escape the wrath to come. Then even the standard-bearers of infidelity and impiety will utterly faint, and doubtless all their legions will be driven into "the blackness of darkness for ever."

V. 20-34. Scarcely in any age or place is he a more

CHAPTER XI.

Predictions of Christ, as springing from the root of Jesse; his endowments for his work; and the equity of his government, 1-5; of the peace and holiness produced by his gospel, 6-9; of the conversion of the Gentiles, and the gathering of Israel to him by the marvellous power of God, 10-16.

AND there shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots :

2 And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the LORD ;

3 And I shall make him of quick understanding in the fear of the LORD : and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears :

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of

a 53 2. Zech. 6:12. Rev. 5:5. 22:16. b 10. Ruth 4:17. 1 Sam. 17:58. Matt. 1:6. — Luke 3:23—32. Acts 13:22, 23. Rom. 15:12. c 4, 2. Jer. 23:5. 33:15. Zech. 8:8. d 42:1. 59:21. 61:1. Num. 11:25, 26. Matt. 3:16. John 1:32, 33. 3:34. Acts 10:38. e Deut. 34:9. John 14:17. 15:26. 16:13. Eph. 1:17, 18. Col. 1:9, 12. 2, 3. 2 Tim. 1:7. Jam. 3:17, 18. 1:35. Prov. 2:5, 9. Luke 3:52. * Heb. scent, or smell. Job 12:11. 34:3. Phil. 1:9, 10. Heb. 5:14. g 1 Sam. 16:7. 2 Sam. 14:17. 1 Kings 3:28. John 7:24. 8:15, 16. 1 Cor. 2:13—15. 4:3—5. h 32:1. 2 Sam. 8:5. 23:2—4. 1 Kings 10:8, 9. Ps. 45:6, 7. 72:1—12. 14. 82:2—4. Jer. 23:5, 6. 33:15. Matt. 11:5. Rev. 19:11. † Or, argue. 1:17. Prov. 31:8, 9. Jer. 5:28. 1:29.

than a remnant, who "stay upon the Holy One of Israel in truth." (Note, 48:1, 2.) Most professed Christians still cleave to sin, and stay themselves on the world, though often troubled and injured by it: but, blessed be God, that there is a remnant who return to Him: may we be found of that happy number! Then, while we expect his righteous judgments, according to his word, to overflow the profane and hypocritical multitudes, we may dwell in Zion, fearless of every enemy and catastrophe: (Notes, 33:15—19.) nay, even the corrections which we receive by the hands of wicked men, who are the rod of our Father, will be long cease, in the execution of his indignation on them for their crimes. (Note, Ps. 125:3.)—All former judgments on proud oppressors have been and are only specimens of the final ruin, reserved for the enemies of God. "Because of the anointing" of our great Redeemer, the yoke of every antichrist must be broken from off his church: and if our souls partake of the union of his Holy Spirit, our complete and eternal deliverance is ensured to us. In the mean time, whilst our enemies defy "the daughter of Zion," and seem to make swift progress in their attempts against her; let us not yield to unbelieving fears. The Lord in his own time, by his own hand, or by some instrument, endowed with power from on high, will bring down his most exalted and haughty enemies: and all opposition shall fall before him, and his cause shall finally prevail and triumph.

NOTES.—CHAP. XI. V. 1. The transition, from the temporal deliverances of Israel to that spiritual redemption from which they all originated, is very common in the prophetic writings. Sennacherib's chiefs and army were like the unnumbered stately cedars of Lebanon; but speedily cut down by a mighty one. But the extraordinary Person here predicted, would resemble a tender shoot from the decayed root of a tree which had been cut down; and yet he attained to the highest exaltation. Some think that the prophecy had reference to Hezekiah, or Zerubbabel, as types of Christ. But Hezekiah was born long before it was delivered; and there was nothing in the state of the Jews under Zerubbabel, answerable to the glorious things spoken in the sequel of this chapter: so that it must be entirely a prophecy of Christ, and can accord to no other. (Notes, 52:3. Zech. 6:12, 13. Rev. 22:16, 17.)—The prophet spake of the Messiah, as springing from the root of Jesse, rather than from that of David, because Jesse lived and died in a private station; but David was a prosperous monarch; and when all the glory of his family seemed to be like the withered trunk or stump of a tree, a tender shoot or rod would spring forth, in which that glory would revive, increase, and be established for ever; and which would indeed become "a Plant of renown." (Marg. Ref. Notes, Jer. 23:5, 6. Ez. 17:22—24. 34:23—31. Rom. 15:8—13.) "We have here a remarkable instance of that method so common with the prophets, and particularly with Isaiah, of taking occasion from the mention of some great temporal deliverance, to launch out into the display of the spiritual deliverance of God's people by the Messiah: for that this prophecy relates to the Messiah, we have the express authority of St. Paul. Rom. 15:12." Bp. Louth.

V. 2—5. The human nature of Christ was formed by the operation of the Holy Spirit, in the womb of the virgin; and all his power, wisdom, and holiness, as Man, are ascribed to the same divine influence; for the Holy "Spirit was not given by measure unto him." (Notes, 42:1—4. 59:20, 21. 61:1—3. John 1:30—34. 3:27—36. v. 34. Acts 1:1—3.) The varied expressions here used, denote the manifold endowments of the human nature of Christ, for the work which he had undertaken, and the fulness treasured up in him for his people. Every kind of divine knowledge and sagacity, of wisdom and prudence, of piety and courage; of holy affections and spiritual relish for heavenly things, and delight in them: of vigour and strength of mind for obedience, and for

the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

[Practical Observations.]

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fawning together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

9 They shall not hurt nor destroy in all my holy

19. 61:1. Zeph. 2:3. Matt. 5:5. 2 Cor. 10:1. Gal. 5:22. Tit. 3:2. Jam. 3:18. k Job 4:9. Ps. 29:11, 10. 2. Mai. 4:6. 2 The. 2:8. Rev. 1:16. 2:16. 19:15. 20:33. Ps. 18:8. Acts 9:1. m 59:17. Ps. 93:1. 2 Cor. 6:7. Eph. 6:14. 1 Pet. 4:1. Rev. 1:13. n 20:1. Hos. 2:20. Heb. 2:17. 1 John 1:9. Rev. 8:14. o 65:25. Ez. 34:23. Hw. 2:18. Acts 9:13—20. Rom. 14:17. 1 Cor. 6:8—11. 2 Cor. 5:14—21. Gal. 3:26, 27. Eph. 4:22—32. Col. 3:8—8. Tit. 3:3—5. 1 Peter. 9—16. Rev. 5:9, 10. * Or, adder's. 59:5. Ps. 140:3. p 13. 2:4. 35:9. 60:18. Mic. 4:2—4. Matt. 5:44. 45. Acts 2:41—47. 29—35. Rom. 12:17—21. Gal. 5:22—24. Phil. 2:14, 15. 1 The. 5:15.

suffering with unabated courage, zeal, and patience: whatever was requisite for the exercise of his personal ministry attended with numerous and extraordinary miracles on earth, or for that of his mediatorial kingdom in heaven, to the end of time, are comprised in the expressions before us. So perfect would be his knowledge, wisdom, and justice, that he would in no case judge by appearances or report; but would distinguish characters, and decide causes, with the most exact discernment and impartiality. He would be the Protector of the poor and needy, especially of his poor and humble people, and plead for them against oppressors: and, while he saved all those who submitted to him, he would destroy the enemies of his kingdom, by denouncing and executing vengeance upon them; as if an iron rod proceeded from his mouth to dash them in pieces, or as if his breath were a flame of fire to devour them. (Notes, 30:27, 28. 2 The. 2:8—12, v. 8. Rev. 19:11—16, v. 15.) His consummate righteousness and faithfulness likewise would establish him on the throne, prepare him for filling it in the most perfect manner, and be the ornament and glory of it. (Marg. Ref. Notes, 59:16—19. Ps. 72:1—7, 12—14.) The general character of the Redeemer, and the manner in which he would exercise his authority, with the effects produced by it, to the end of time, are here stated; rather than any special events predicted.—The Spirit of knowledge, &c. (2) "Of the knowledge and fear of the LORD." 'Of knowledge and godliness.' Sept.—Reprove, &c. (3) Note, Prov. 31:8, 9.—"With equity shall he work conviction in the meek of the earth." Bp. Louth. (Note, Ps. 25:8, 9.)

Faithfulness, &c. (5) 'The expression implies here, that a strict regard to truth, integrity, and justice, will be the honour of Christ's kingdom. (Eph. 6:14.) On the contrary antichrist is described, as coming "with all deceivableness of unrighteousness," or all the arts of unrighteous deceit. (2 The. 2:9.) And without question, nothing has more tended to the corrupting the truth of the gospel, or weakening the power of it, than the giving encouragement to pious frauds and forgeries.' Louth.

V. 6—9. (Marg. Ref. Note, 9:6, 7.) The effects of divine grace on the minds of men, in the times of the Messiah, are here represented, with much beauty, under the most significant emblems. Persons of the most dissimilar dispositions and pursuits, and by nature and custom addicted to various kinds of wickedness, would be so changed by the grace of the gospel, that they would become of "one heart, and one way." (Notes, Jer. 32:39—41. Acts 2:44—47.) The selfish, the penurious, the rapacious, the contentious, the ambitious, the savage, the subtle, and the malicious, would lose their peculiar base dispositions, and become harmless, sincere, peaceable, benevolent, and affectionate; they would live together in harmony, hearken to instruction, and be guided by gentle persuasions and entreaties. So that the change would be as evident and surprising, as if the wolf, the tiger, the lion, the bear, and other fierce carnivorous animals, should learn to be gentle and harmless as the lamb, the kid, the calf, or the cow; to associate with them, to graze the pasture as they do, or to feed on hay and straw; and should be so tractable that a little child could lead them. Or, as if the asp and the cockatrice should no longer be disposed to bite with venomous teeth; but should be so inoffensive, that infants might safely play by their holes: for there would be no more a disposition in the inhabitants of Zion, the true church of Christ, to hurt or destroy: and the knowledge of the Lord, with all its sanctifying effects, should at length cover the whole earth, "even as the waters cover the sea." (Notes, 55:12, 13. 65:24, 25. Lev. 11:2. 11:2. Acts 10:9—16.)—Such changes, as are here described, may be imagined, but they never actually take place, in the literal sense. Every creature on earth, man alone excepted, continues from first

mountain: ⁴ For the earth shall be full of the knowledge of the LORD, as the waters cover the earth.

[Practical Observations.]

10 ¶ And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

11 And it shall come to pass in that day, that the LORD shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

30:26, 49:6, 59:19, 60:1, Ec. 1. Pa. 22:27-31, 58:2, 3. Hab. 2:14. Zech. 14:9. Rom. 11:25, 15:12, Rev. 22:15. 1. Rom. 15:12, Rev. 22:15. 1. 59:19, Gen. 49:10, John 3:14, 12:12, 13:1, 14:1, 15:1, 16:1, 17:1, 18:1, 19:1, 20:1, 21:1, 22:1, Luke 2:32, John 1:20, 21, Acts 1:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

re last, of that disposition, and retains unchanged those propensities which belong to its nature. But in those of the human race, who are "born of God," an entire change and revolution is effected, in their propensities, desires, affections, and pursuits: they become "new creatures," "all old things pass away, behold all things are become new," and "they walk in newness of life." The emblem is completely answered; the figurative description realized. (Notes, John 3:3, 2 Cor. 5:17.) The fables and imaginations of the Gentiles, of a golden age, and the return of it in the latter days, in which some of their writers use not dissimilar expressions, but inferior in beauty and energy, seem to have been taken from the scriptural account of Adam in paradise, and from the predictions of the Messiah's happy reign.—To suppose that the Holy Spirit, by this decisive language, foretold events no way answerable to their exact meaning; and that they are merely highly wrought figures of speech, like those of uninspired eastern poets; and suited to raise expectations in simple hearted believers, which must be eternally disappointed, savours too much of infidelity, not to say blasphemy, to deserve a serious refutation. The earth has never yet been "full of the knowledge of the LORD, as the waters cover the sea;" and therefore the grand accomplishment of the prophecy has not yet taken place. (Marg. Ref. q. Notes, Hab. 2:12-14, v. 14.)

V. 10. (Notes, 1. 10:20.) When the gospel began to be publicly preached, the divine Saviour, as springing from the root of Jesse, and as crucified for sinners, ascended into heaven, and being exalted to the mediatorial throne, stood as an ensign to which the chosen people of God resorted. (Notes, 11-16, 59:16-19, v. 19. Gen. 49:10. Matt. 11:28-30. John 3:14, 15, 12:27-33, v. 32.) The Gentiles sought to him as their Lord and Saviour; and "the rest of soul," which they found by trusting in him, was connected with the glory and beauty of holiness, and an earnest of the glory of heaven. (Marg. Ref. Notes, 60:1-3, 66:19-23.) Or rather, the Saviour would rest with full complacency in his redeemed people, chiefly from among the Gentiles, in whom his name would be exceedingly glorified. (Ps. 132:13. Note, Rom. 15:8-13, v. 12.—Root of Jesse.) Notes, 53:2, 3. Rev. 5:5-7, v. 5. 22:16, 17, v. 16.

V. 11-16. The Lord recovered a remnant of his people from Assyria and Babylon, by the same power with which he had brought the whole nation out of Egypt: and it is here predicted, that he would "set his hand again the second time," to gather those, who would be left of them, from all nations whither they had been scattered; and several of the adjacent countries, and some very distant ones in different directions, are specified. By "the islands of the sea," all the regions separated from Asia are generally meant; and here the British Isles are included. (Note, Gen. 10:2-5.)—The crucified Saviour, doubtless, as he had forth in the preaching of the gospel, is that Ensign to which he will assemble "the outcasts of Israel, and the dispersed of Judah," from the four corners of the earth. United in dependence on "the Prince of Peace," and in obedience to him, that envy, competition, and enmity, which so long kept the Jews and Israelites at variance, shall be finally terminated; (Notes, Jer. 3:16-18, v. 18. Ez. 37:15-28. Hos. 1:11. Zech. 11:12-14, v. 14.) their adversaries shall be cut off, and many of their former enemies shall be subjected, or willingly submit and become tributary to them, or powerfully assist them, which seems implied in the expression, "they shall fly upon the shoulders of the Philistines towards the west." (14) For the Lord will then remove all obstacles, by the same powerful atterment, which he vouchsafed in behalf of Israel, when

13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

15 And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod.

16 And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

5:11, e 10:9, Jer. 49:23, Zech. 9:2, 12:15, 42:4, 66:19, Gen. 10:5, Jer. 31:10, Ez. 27:5, Dan. 11:18, Zeph. 3:11, g 10, 59:19, 82:10, Rev. 5:9, h 43:6, 49:11, 12:58, Dent. 32:26, Pa. 68:22, 147:3, Zeph. 3:10, John 7:35, Jam. 1:1, i Heb. strings, 1:7-6, Jer. 3:18, Ez. 37:16-24, Hos. 1:11, k Ob. 19, Zeph. 2:5, Zech. 9:5-7, 1:59, 19, 66:19, 20, Matt. 8:11, m 33:1, Jer. 49:28, Ez. 38:30, l Heb. the children of the east, § Heb. Edom and Moab shall be the laying on of their hand; the children of Ammon their obedience, 25:10, 34:5, 6, 80:14, Num. 24:17, Dan. 11:41, Joel 3:19, Am. 9:12, Ob. 18, n 50:2, 51:10, Zech. 10:11, o Ez. 14:21, p 19:16, q 19:5-10, Ez. 7:10-21, Pa. 74:13-15, Ez. 29:10, 30:12, § Heb. in who, r 11, 19:23, 27:13, 35:8-10, 40:3, 4, 40:12, 57:14, s 42:15, 16, 48:20, 21, 51:10, 63:12, Ez. 14:26-29.

he separated "the Tongue," or Bay of the Egyptian or Red Sea, and destroyed that hindrance to their departure; and, "with a mighty wind," he will so separate the waters of the river, (Euphrates), in all its streams, that men may pass over dryshod. (Notes, Dan. 11:40-45. Zech. 10:5-12. Rev. 16:12-16.) Thus a highway shall be made for Israel's return, as there was for their ancestors to pass from Egypt unto Canaan.—This part of the chapter contains a prophecy, which certainly remains yet to be accomplished. *Ep. Louth.*—This chapter contains a general prophecy of the advancement Christ's kingdom should make in the world. But as this advancement is made by different steps and degrees; so the several parts of the prophecy may be supposed to point at different ages and periods of time. . . . And I take this part of the chapter . . . to foretell those glorious times of the church, which shall be ushered in by the restoration of the Jewish nation; when they shall embrace the gospel, and be restored to their own country from the several dispersions where they are scattered. This remarkable scene of Providence is plainly foretold by most of the prophets of the Old Testament, and by St. Paul in the New. *Louth. (Marg. Ref.)*—How far the more particular explications of the manner in which, and the powers by whom, these predictions will be accomplished, that have of late years been attempted, are well grounded, the events will show to posterity. I presume not to prophesy from the prophecies: but the literal restoration both of Israel and Judah is clearly predicted.

PRACTICAL OBSERVATIONS.

V. 1-5. The descent, from the summit of earthly grandeur to the abyss of misery, is not uncommon. But heavenly honour and prosperity advance gradually from small beginnings, and will increase for ever: (Notes, 9:6, 7, v. 7. Dan. 2:44, 45.) and the cause of God is not rendered triumphant by human power, but "by the Spirit of the LORD." (Note, Zech. 4:4-7.) Thus the great Head of the Church sprang up as a tender shoot; and was scarcely observed at first, or observed only to be disdained: but, through his external meanness, when "in the form of a servant," a divine glory shone forth. His holy life, his stupendous miracles, his boundless knowledge and heavenly wisdom, and all his words and works proclaimed, that "the Spirit of the LORD rested upon him," for all the purposes here predicted by his holy prophet. And now in human nature he reigns upon a glorious throne, the Lord and Judge of his church, and of the world; and all the treasures of wisdom and knowledge, of grace and truth, of power and might, yea, "all the fulness of the Godhead dwell in him." (Notes, Col. 2:1-9.) Thus gloriously exalted, and qualified most completely to fill up the mediatorial throne, he is the Patron of the poor and oppressed; for the lowly and broken-hearted alone truly submit to him, and value his salvation: and, while he pleads their cause, he will execute his severest threatenings on all the workers of iniquity; yet with exact discrimination and strict justice: for "righteousness is the girdle of his loins, and faithfulness the girdle of his reins."—"From his fulness all his people receive, and grace for grace." (Note, John 1:16.) So that the same Spirit is communicated to each of them in their measure: and thus they too learn sound wisdom and discretion; they become acquainted with God and themselves, with his truths, and their own duty, interests, dangers, and security; they are rendered prudent to sin, or strong to resist the temptations of Satan; they learn to fear and love the Lord; and, with increasing experience and spirituality, they become "of quick understanding" in "discerning good and evil;" they are formed to the same judgment with him, whose Spirit they receive; they learn to follow his example

CHAPTER XII.

A hymn of praise for the church, on the accomplishment of the preceding prophecies, 1-6.

AND *in that day thou shalt say, 'O LORD, I will praise thee: 'though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 Behold, 'God is my Salvation; I will trust, and not be afraid: for 'the LORD JEHOVAH is my Strength and my Song; he also is become my Salvation.

a 2:11, 11:10, 11:16, 14:3, 96:1, 27:1-3, 12:13, 35:13. Zech. 14:9, 20:21, b 25:1, 9, 49:13, 60:13, 19. Ps. 67:1-4, 69:34-36, 72:15-19, 149:6-9. Rom. 11:15. Rev. 15:3, 19:1-7. e 10:4, 25, 40:12, 51:3, 54:8, 57:15-18, 66:13. Deut. 30:1-3. Ps. 35:3-3, Jer. 31:13-20, Jer. 32:23-29, Hos. 11:9, 14:4-9, i 1:14, 5:6, 7, 6:17, 22-25. Ps. 27:1. Jer. 3:23, 29:9, Jon. 2:9. Matt. 1:21, 12:13, Luke 2:30-32, Rom. 1:16, 1 Tim. 3:16, Rev. 7:10. e 26:4. Ex. 15:2. Ps. 118:14, Hos. 1:7, 49:10, 55:1-3. Ps. 35:9. Jer. 2:13. John 1:16, 4:10-14, 7:37-39. Rev. 7:17, 22:17. g 1. Ps. 105:47, 48, 113:1-3, 117. * Or, proclaim his name. Ex. 33:

of goodness, truth, and purity; and, in a subordinate sense, righteousness and faithfulness become their girdle also. (Notes, Rom. 8:28-31, 2 Cor. 6:3-10, Eph. 5:10-17.) Let us seek diligently for more and more of this heavenly wisdom and good understanding; and be contented to want that knowledge and discernment, which the world admires and idolizes.

V. 6-9. As far as we are taught by the Spirit of Christ, the predominant obliquities of our fallen nature will be corrected; and those hateful and mischievous vices, by which men resemble the most pernicious of the animals in their worst qualities, will be subdued and mortified; and we shall be rendered harmless, peaceable, sincere, kind, liberal, and ready to renounce our own interest or pleasure, in order to do good to others. For, the grace of Christ is a sovereign remedy for every one of our mental disorders; and though none of them are here perfectly healed; all of them are dethroned, hated, opposed and crucified, and no one *habitually* prevails; but the believer's desires, pleasures, and leading aims are totally changed; and thus they, who before conversion were of the most opposite characters, now assimilate to each other, and learn to concur in the same purposes and endeavours, and live in holy peace and love. Every one of them becomes teachable and forgiving; they no longer are disposed to hurt, or destroy, or deceive; but they learn to forbear and to forgive, their hearts are enlarged, and they become the friends of mankind, because they are the redeemed servants of Jesus Christ. But alas! how many professors of evangelical truth, by their avarice, contention, pride, and ferocity, evince, that they are strangers to this gracious change; and that they still continue wolves, tigers, or serpents; and have not been "transformed in the renewing of their minds" into lambs and doves! How many leave the matter doubtful both to themselves and others, and often disgrace that doctrine which they should adorn! How little has this tendency of the gospel yet appeared in the world! We cannot then entertain a doubt, that far more conspicuous and glorious effects are to be expected; when "the earth shall be filled with the knowledge of the LORD, as the waters cover the sea;" when wars and furious contests shall cease, and all nations shall know the power of the gospel, to teach men to love God and one another. In the mean time let us aim to manifest this spirit and conduct in our narrow circle, as far as we are able; that our example and endeavours may in some feeble measure promote the honour of Christ, and stop the mouths of gainsayers. And, as few Christians are able to do much good by engaging the enemies of the gospel, in a way of disputatious reasoning; let us all aim to convince men by the powerful rhetoric of a holy, useful life, that ours is the true doctrine of the word of God.

V. 10-16. By embracing the Christian religion, we enlist under the standard of the cross of Christ; that by our profession of his truth, by our good works, and our fervent prayers, we may obtain peaceful conquests over our enemies, by winning them over to our side, and inducing them to have fellowship with us. (Note, 1 John 1:3, 4.) Of old "the banner" was displayed, and both Jews and Gentiles sought to it, and found a glorious rest to their souls, by trusting and obeying the King of saints. For us the same ensign is erected and exhibited: may we also thankfully flock to it, and share these blessings. And while we expect the Lord to set to his hand again, to gather his ancient people from their dispersions, and to bring them home to his church; and also to bring in the fulness of the Gentiles, when all parties will cease from envy and strife, and be united in holy love; let us trust in his glorious power to remove out of the way all the hindrances to our complete salvation; let us tread in the highway of holiness, which he has made for his redeemed; (Note, 35:9-10.) let us "wait for the mercy of our Lord Jesus Christ unto eternal life;" and let us expect that the Lord will prepare our way through death, that river which separates this from the eternal world, that we may "pass over dryshod;" even as he dried up the Red Sea and Jordan, when "he led forth his people with joy, and his chosen with gladness;" to give them the land of Canaan for their inheritance.

NOTES.—CHAP. XII. V. 1. (Marg. Ref.) What-

Vol. II.—56

3 Therefore 'with joy shall ye draw water out of the wells of salvation.

4 And 'in that day shall ye say, Praise the LORD, 'call upon his name, 'declare his doings among the people, make mention that 'his name is exalted.

5 'Sing unto the LORD; for he hath done excellent things: 'this is known in all the earth.

6 'Cry out and shout, 'thou inhabitant of Zion for great is the Holy One of Israel in the midst of thee.

19, 34:5-7. 1 Chr. 16:8. Ps. 105:1. h 66:19. Ps. 9:11, 22:31, 40:5, 71:16-18, 73:28, 96:3, 107:22, 145:4-6. Jer. 50:2, 51:9, 10. John 17:36. i 2:11, 17, 25:1, 33:5, Ex. 15:2. 1 Chr. 29:11. Neh. 9:5. Ps. 18:46, 21:13, 46:10, 57:5, 97:9, 118:5, Phil. 2:9-11, k Ex. 15:1, 21. Ps. 68:32-35, 98:1, 105:2. Rev. 15:3, 19:1-3, 14:9. Ps. 72:19. Hab. 2:14. Rev. 11:15-17. n 40:9, 52:7-10, 54:1. Zeph. 3:14. Luke 19:37-40. o 10:26, 30:19, 33:24. Zech. 8:3-8. i Beh. inhabitants, o 8:18, 24:38. Ps. 9:11, 68:16, 89:18, 132:14. Ez. 43:7, 48:35. Zeph. 2:5, 3:15-17. Zech. 2:5, 10, 11.

ever accommodations may be made of this sacred hymn; as it is immediately connected with the prophecy in the former chapter, it evidently predicts, that the converted nation of Israel, reflecting upon their past condition for so long a time, because of the anger of God against them for their obstinate rejection of their Messiah; and exulting in the glorious change which had taken place; shall break out in the language of the prophet, "O LORD, I will praise thee, &c." (Notes, 63:15-19, 64:1-12.)—"I will give thanks unto thee, O JEHOVAH, for though thou hast been angry with me, thine anger is turned away, and thou hast comforted me. . . . The Hebrew phrase . . . is exactly the same with that of St. Paul, Rom. 6:17. "Thanks be to God, that ye were the slaves of sin; but ye have obeyed from the heart, &c." Bp. Lowth. (Note, Rom. 6:16-19, v. 17.)—Thine anger is turned away.] 9:12, 21. 10:4. Note, 5:24, 25, v. 24.

V. 2. The deliverance of Israel from oppression and misery, was only a shadow of the redemption of the church from sin and Satan. This whole salvation results from the infinite love and mercy of God the Father: it was contrived by his infinite wisdom; and rests on his infinite power, and truth. It is altogether communicated through the person and mediation of Immanuel; and it is applied by the new-creating power of God the Spirit: so that in every sense, God is the Salvation of his church. Thus JAH-JEHOVAH, the eternal God, is become the Saviour of the world; and is, "in Christ," the Support, Protector, and Friend of the church, and of every believer; as he becomes his Salvation, from the moment, when he is enabled to receive and rely on him, as such. (Notes, 7:14, 9:6, 7, 45:15-17, 20-25. Ps. 27:1-3, 68:1. Luke 1:46-55, v. 47. Tit. 2:9-14, 3:4-7.)

V. 3. The purifying, fertilizing, and consolatory influences of the Holy Spirit are commonly denoted, under the emblem of springing water. (Marg. Ref. Notes, 49:9-13. Ex. 17:5, 6. John 4:10-15, 7:37-39.) This water flows through the mediatory work of Christ, and is conveyed to the souls of men by the ordinances of God's worship. When the gospel is preached in any place, "wells of salvation" are opened, which communicate with the Fountain of life in Christ; and in the predicted times, this Fountain of life and these "wells of salvation" though long hidden from Israel, will be discovered to them, and they will praise God with joyful hearts. (Note, Zech. 13:1.)—"The Jews themselves seem to have applied it to the times of the Messiah. On the last day of the feast of tabernacles, they fetched water in a golden pitcher, from the fountain of Siloah, springing at the foot of mount Zion, without the city: they brought it through the water-gate into the temple, and poured it, mixed with wine, on the sacrifice as it lay upon the altar, with great rejoicing. . . . Our Saviour applied the ceremony, and the intention of it, to himself, and to the effusion of the Holy Spirit, promised, and to be given, by him." Bp. Lowth.

V. 4-6. In the day, when the Lord shall do so great things for his church; his people shall excite each other to praise him for the past, and to call on him for all that yet remains to be done: or they will "proclaim his name" and perfections, as well as "declare his doings among the people," and expatiate on his wonders wrought in their behalf, that "his name may be exalted." (Note, Ex. 34:5-7.) Thus the excellent things done for the Jews and Israelites, being celebrated and made known to all the earth, will, probably, be one grand means of bringing in "the fulness of the Gentiles;" while the inhabitants of Zion, the church converted from that chosen race, will cry aloud and shout for joy, and all shall see the triumphant power of the Holy One of Israel, in the wonders wrought in their behalf. (Notes, 30:20-26. Zeph. 3:14-20. Zech. 2:10-13. Rom. 11:11-15, 22-35.) "When ye shall draw waters with joy from the fountains of salvation; in that day ye shall say: Give ye thanks to JEHOVAH; Call upon his name, make known among the peoples his mighty deeds." Bp. Lowth. "The peoples," plural; that is, the nations of the earth.

PRACTICAL OBSERVATIONS.

Every one of those, who now have peace with God, was once exposed to his righteous anger; and most of them experienced many painful effects from it, and dreaded others far more tremendous. But when the awakened and humbled

CHAPTER XIII.

God musters the armies of his indignation, 1-5. The terrible destruction of Babylon by the Medes, 6-18. The final devastation of Babylon, 19-22.

THE 'burden' of Babylon, which Isaiah the son of Amoz did see.

2 Lift ye up a banner upon the high mountain, exalt the voice unto them, 'shake the land, that they may go into the gates of the nobles.

3 I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness.

4 The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.

a 14:28-15. 17:1. 19:1. 21:11, 13. 22:15, 23:1. Jer. 23:33-38. Ez. 12:10. Nah. 1:1. Hab. 1:1. Zech. 9:1. 12:1. Mal. 1:1. b 14:4, &c. 21:1-10. 48:14, 44:1, 2. 47:1. &c. Jer. 25:12-29. 51:1. Dan. 5:28-31, &c. Rev. 17:15. c 11:1. d 5:29. 11:18. 13:4. 15:1. e 1:1. f 2:2. g 3:1, 2. h 10:32. 11:13. g 15:1-3. Jer. 17:12-18. k 1:1. l 6:7-12. m 14:9-19. Rev. 18:1-20:20. n 19:1-7. 22:1-9. Jer. 50:2, 4, 21. &c. 51:11, 27, 28. l 7:36-38. 3:13, 14. Zech. 14:1-3. 13:14. Jer. 19:11-21. o Heb. the likeness of Joel 2:4-11. Rev. 9:7-10:14-19. m 10:5, 6, 43:1-2. Jer. 50:14, 15. 51:6-25. Joel. 2:1-11, 29. Rev. 18:8. n 17: Jer. 50:3-9. 51:1, 27, 28. Matt. 24:31. o Jer. 51:20. &c. p 14:31. 23:13.

sinners finds pardon and peace, through the atoning blood of Christ, he with thankful heart exclaims, "O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou hast comforted me."—Yet alas! we are prone to relapse into transgression: and then our heavenly Father is angry with us and frowns upon us; he bereaves us of our comforts, and inflicts sharp corrections. When these bring us to mourn for our sins, and to renew repentance and humble faith, his "anger will be turned away," our comforts will be restored, and our hearts again tuned to celebrate his praises. All these our hopes and comforts are vouchsafed to us sinful creatures, because "God is become our Salvation;" and when we rest all our hopes on this Foundation, "we may trust, and not be afraid." For as God was manifested in the flesh; and as Immanuel died for our sins, when we were enemies; he will doubtless be the Strength and complete Salvation of all, who believe in him, and love, and obey him, and whom he now numbers among his friends. Having JEHOVAH, the eternal God, for our "Strength and Song," we may bid defiance to all our enemies: and though we must encounter difficulties, endure hardships, and experience sharp conflicts; we have "wells of salvation" opened on every side; and, drawing from them the waters of life and consolation, by faith and prayer, we may rejoice in the midst of tribulation, and find some foretastes of heaven, in communion with the Lord in this outward sanctuary. (Notes, Rom. 5:1-11.) The more diligently we attend on the means of grace, and the larger supplies we derive from the Fountain of salvation; the more fervent will be our praises of God our Saviour. The glories of his character, and the excellency of all his wonderful works, especially that of our redemption, will be our favourite theme. We shall ardently desire that his name should be universally extolled; and that his inestimable salvation should be known to all the earth. Whilst our hearts rejoice, that the Holy God "dwelleth in Zion" upon a mercy-seat, the Friend of sinners who seek unto him, and the almighty Protector of his church; we shall be ready to shout for joy as victors, even when we are "fighting the good fight of faith." We shall not only anticipate our own complete salvation, and that of every believer, through him who loved us; but the prevalence also of his truth and cause over all opposition: whilst numerous accessions will be made continually to those, who celebrate his praises with joyful hearts; and every one will, with increasing alacrity, seek to recommend his salvation and service to all around him.

NOTES.—CHAP. XIII. V. 1. The word rendered "burden," (though some translate it "the oracle,") seems to denote the heavy vengeance predicted; which was seen in vision by the prophet, as if already falling upon Babylon. (Marg. Ref. a, Note, Jer. 23:33-40.) "These two chapters, (striking off the five last verses of the latter, which belong to a far different subject,) contain one entire prophecy, foretelling the destruction of Babylon by the Medes and Persians, delivered probably in the reign of Ahaz, . . . about two hundred years before the completion of it. The captivity itself of the Jews at Babylon, (which the prophet does not expressly foretell, but supposes, in the spirit of prophecy, as what was actually to be effected,) did not fully take place till about one hundred and thirty years after the delivery of this prophecy;" and the Medes, who are expressly mentioned, (17) as the principal agents in the overthrow of the Babylonian monarchy, by which the Jews were released from that captivity, were at this time an inconsiderable people; having been in a state of anarchy ever since the fall of the great Assyrian empire, of which they had made a part, under Sardanapalus; and did not become a kingdom under Deioces till about the seventeenth of Hezekiah. The former part of this prophecy is one of the most beautiful examples, that can be given, of elegance of composition, variety of imagery,

5 They come from a far country, from the end of heaven, even the LORD, and the weapons of his indignation, to destroy the whole land.

6 Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.

7 Therefore shall all hands be faint, and every man's heart shall melt;

8 And they shall be afraid; pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be flames.

9 Behold, the day of the LORD cometh, true both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

1. 52:5. 65:14. Jer. 25:34. 49:3. 51:8. Ez. 21:12. 30:2. Joel 1:5, 11, 13. Zeph. 1:14. Jam. 5:1. Rev. 18:10. q 9:2. 12:34, 8. Jer. 30:3. Joel 2:11, 31. Am. 5:18. Zeph. 1:7. 2:2, 3. Nah. 4:5. 1 Thea. 5:2, 3. r Job. 31:23. Joel 1:15. s 10:3, 4. 37:27. 51:30. Jer. 50:43. Ez. 7:17. 31:7. Nah. 1:6. t Or, fall down. u 19:1. Ex. 15:15. Nah. 2:10. v 21:3, 4. 35:17. Ps. 48:5, 6. Jer. 50:6. 50:43. Dan. 5:5, 6. 1 Thea. 5:3. w Heb. wonder every man at his neighbour. x Heb. faces of the flames. Joel 2:6. Nah. 2:10. y 15:18. 47:10-15. Jer. 6:22, 23. 50:40-42. 51:35-38. Nah. 1:2, 6. Mal. 4:1. Rev. 17:16, 17. 18:8. 19:17-21. y Ps. 104:35 Prov. 22:2.

and sublimity of sentiment and diction, in the prophetic style; and the latter part consists of an ode of supreme and singular excellence. *Bp. Louth.*—The Jews had hitherto had little acquaintance with the Chaldeans: that empire was, at the time when this prophecy was uttered, inferior to that of the Assyrians, if it did not constitute a part of it; and it was several years after, that the kings of Babylon obtained the ascendancy, and their empire supplanted and swallowed up that of the Assyrians. (Notes, 23:13. 2 Kings 20:12, 13, 17, 18. 23:29, 30. 2 Chr. 33:1.) Some intimations, however, had been given the Jews of their danger from that quarter: and indeed all the predictions of the prophets, concerning foreign nations, were given with reference to the state of the Jews, and with an especial regard to their advantage.—"Babylon was a type or figure of Antichrist, the great oppressor of God's church in after times. Rev. 17:5. And whoever carefully considers several particulars in this and the next chapter, and compares them with the former part of the twenty-first chapter, with chapter forty-seven, and with the fiftieth and fifty-first chapters of Jeremiah, which treat of the same subject, will easily find that these prophecies have an aspect beyond the taking of Babylon by Cyrus; in as much as the prophets describe this judgment as a decisive stroke, that should thoroughly vindicate the cause of oppressed truth and innocence; and put a final period to idolatry, and to all the iniquities and oppressions of God's people." *Louth. (Marg. Ref.)*

V. 2-5. The Lord, by his prophet, addressed himself to the rulers of the Medes and Persians, as if present, commanding them, by every means to collect forces, and to go and take possession of Babylon, and of the stately palaces of her nobles. He called them "his sanctified ones;" those whom I have appointed and set apart for that service.

Louth. (Notes, 44:25-28. 45:1-6.) He had selected them and endowed them with power to execute his indignation; and he knew, that they would rejoice in doing those things, by which his name would eventually be magnified. (Note, Ezra 1:4.) When the Lord should thus "muster the host for the battle," immense multitudes from nations remote from Babylon, and from each other, would speedily be collected, with tumultuous noise as "the weapons of his indignation" to destroy the whole kingdom of the Babylonians. (Notes, 10:5, 6, 15.)—This exactly accords to the account given by historians of the various nations, which constituted the army of Cyrus. (Note, Jer. 51:27.) "The expressions are noble, and contain a lively description of that terror, which the appearance of an hostile army strikes into beholders." *Louth.*

V. 6. (Marg. Ref. Note, Joel 1:4, 15. v. 15.—The Almighty.) "Whose power and purposes none is able to resist." *Louth.*

V. 7, 8. (Note, Jer. 30:5-9. v. 6.) After many defeats in the open field, the king of Babylon retired with his forces within the walls of his capital; and Cyrus formed the siege of that city; and beyond all expectation took it, by draining off the waters of the Euphrates, and marching his army into the city by the channel of that river: while the inhabitants were either rioting in intemperance, or oppressed with sleep. (Notes, 21:2-5. Jer. 51:30-32. Dan. 5:1-9, 30, 31. 1 Thea. 5:1-3.)

As flames. (8.) That is, pale and livid, as terror renders a man; for this is the colour of the flame: not red, as with anger, which is the colour of the fire, from which the flame proceeds.

V. 9, 10. (Marg. Ref. Note, 34:3-7.) The prophets, under various figures, taken from the sun, moon, and stars, describe the subversion of governments, when kings, nobles, and rulers are degraded or destroyed; and that confusion, horror, and dismay which attend these violent convulsions. (Notes, 4:19-27. Ez. 32:7, 8. Joel 3:9-17. Matt. 24:29-31. Rev. 6:12-17.) The grandeur of the images, and the

10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

11 And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 Therefore I will shake the heavens, and the earth shall remove out of her place, and the wrath of the Lord of hosts, and in the day of his fierce anger.

14 And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

15 Every one that is found shall be thrust through; and every one that is joined unto them shall fall by the sword.

16 Their children also shall be dashed to pieces

before their eyes; their houses shall be spoiled, and their wives ravished.

17 Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it.

18 Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eyes shall not spare children.

19 And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

20 It shall never be inhabited, neither shall be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there:

21 But wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

22 And the wild beasts of the island shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.

5:30. Ez. 32:7,8. Joel 2:10,31. 3:15. Am. 8:9,10. Zeph. 1:15,16. Matt. 24:29. Mark 13:21,25. Luke 21:25. Rev. 6:12-14. 8:12. a 14:21. 24:4-6. Jer. 51:34-35. Rev. 12:9,10. 18:2,3. b 2:17. 5:15. 14:12-16. Jer. 50:29-32. Dan. 5:22. 23. c 15-18. 4:1. 24:6. Ps. 137:9. d Joel 3:16. Hag. 2:6,7,21,22. Matt. 24:29. Heb. 12:28,27. Rev. 6:13,14. e Jer. 4:23,24. Matt. 24:35. 2 Pet. 3:10. Rev. 30:11. f 1:16. 10:5,6. Lam. 1:12. Nah. 1:4-6. g 17:13. 1 Kings 22:17,36. h 4:7. 15: Jer. 50:16. 51:9. Rev. 18:9,10. 14:19-22. 47:9-14. Jer. 50:27,35-42. 51:3. k Ps. 137:8,9. Hos. 10:14. Nah. 3:10. 1 Lam. 5:11. Zech. 14:2. m 3-5.

sublimity of the language, in these chapters, have greatly excited the admiration of the most competent judges.

V. 11. *Marg. Ref. Notes*, 14:3-6, 12-15.—*The world.* The Babylonish empire, at one time the largest in the universe, was, it seems, called "the world;" as the Roman empire was in after ages. (*Notes*, Dan. 2:37,38. Luke 2:1.)

V. 12. Such havoc would be made of the men capable of bearing arms, that they would become as scarce as the finest gold, and not to be procured for it. (*Note*, 4:1.)—*Ophir.* *Note*, 1 Kings 9:26-28, v. 28.

V. 13-15. The empire of Babylon, with all its rulers and nobles, would be as entirely subverted by the power and anger of JEHOVAH, as if the heavens and the earth were shaken out of their place; the vanquished armies of the Chaldees would be pursued as a hunted roe, and scattered like "sheep which have no shepherd;" (*Note*, 1 Kings 22:17.) their allies, if able, would flee in dismay to their several cities and countries; every one who was overtaken would be slain without mercy; and all who united to make a stand would be speedily cut to pieces: that is, all the associates of Babylon should share her fate. (*Notes*, 47:12-15. Jer. 50:16. 51:7-9. Hag. 2:6-9. Rev. 18:4-10.)

V. 16. 'By way of retaliation for the cruelty of the Babylonians against the Jews.' *Louth.* (*Notes*, 2 Chr. 36:17. Ps. 137:9. Jer. 51:33-40. Zech. 14:1-3.)

V. 17. Thirst of glory and dominion, and fierce revenge, would render the Medes regardless of riches; so that they would refuse to give quarter, or to spare the lives of the vanquished, for the sake of ransom. (*Marg. Ref. Note* 1.) Xenophon makes Cyrus open a speech to his army in this manner, 'Ye Medes, and others who now hear me, I well know, that ye have not accompanied me in this expedition, with a view of acquiring wealth.' (*Marg. Ref. Note*, Prov. 1:27-35.)

The Medes. 'A nation of no account when Isaiah uttered this prophecy: their country being a province under the king of Assyria, (2 Kings 17:6,) and not erected into a distinct kingdom, till . . . about the seventeenth year of Hezekiah. But afterwards they grew to be a very considerable people.' *Louth.*

V. 18. 'Xenophon . . . says, their bows were three cubits long. . . . If the Persian bows were of metal,' (*Job* 20:24. Ps. 18:34.) 'we may easily conceive that with a metalline bow of three cubits length, and proportionably strong, the soldiers might dash and slay the young men, the weaker and unresisting part of the inhabitants, (for they are joined with the fruit of the womb and the children,) in the general carnage on taking the city.' *Bp. Louth.*—This cruelty does not seem to have been exercised, when Cyrus took Babylon: but the prophecy then began to be fulfilled; and all the several particulars were accomplished in the subsequent desolations. (*Notes*, 19-22. Jer. 50:16. 51:61-64, v. 64. Dan. 5:30,31.)

V. 19-22. The vast extent of Babylon, its stupendous walls and gates, and its magnificent buildings and decorations, are celebrated by ancient writers above those of any other city in the world: 'and it was rising to its height of glory, while the prophet Isaiah was repeatedly denouncing its utter destruction.' 'From the first of Hezekiah to the first of Nebuchadnezzar, under whom it was brought to the highest degree of strength and splendour, are about twenty years.' *Bp. Louth.* But after it was taken by Cyrus it began to decline, and soon ceased to be the seat of empire; then its population decreased; at length it was utterly deserted; and

21:2. 41:25. Jer. 50:9. 51:11,27,29. Dan. 5:28-31. n Prov. 6:34,35. o 14:2. 2 Kings 8:12. Hos. 13:16. Nah. 2:1. 3:10. p 2 Chr. 36:17. Ez. 9:5,6,10. q 14:4-6, 12-15. Jer. 51:41. Dan. 2:37,38. 4:30. * *High, the overthrowing of.* r Gen. 19:24,25. Deut. 29:23. Jer. 49:18. 50:40. Zeph. 2:9,10. s 14:23. Jer. 50:3,13,21,39,45. 51:25,29,43,62-64. Rev. 18:21-23. t 14:11-15. Rev. 18:2. † Heb. Zim. ‡ Heb. *Oelim*. § Or, *ostriches*. Heb. *daughters of the owl*. || Heb. *lim*. ¶ Or, *palaces*. u 35:7. z Deut. 32:35. Jer. 51:33. Ez. 7:7-10. Hab. 2:3. 2 Pet. 2:3. 3:9,10.

the desolate buildings were long the resort of every species of wild beasts and venomous reptiles, so that it was dangerous for travellers to approach them: at length, it was so entirely wasted, that no remains of it could be found; and, strange to tell, it cannot at present be exactly ascertained where this once renowned city stood! As the walls and buildings were formed of brick, probably, not very skillfully prepared; this might conduce to the utter decay of its ruins: but when God is pleased to destroy, nothing can withstand his power. (*Notes*, 14:20-23. 34:8-17. Jer. 51:58-64. Rev. 18:21-24.)—It is uncertain what creatures are meant by several of these Hebrew words; . . . particularly what the word *searim* signifies, which we render *satyrs*. The word originally signifies *goats*: and it is supposed that evil spirits of old time appeared in the shape of goats, . . . upon which account the word is sometimes taken for *devils*. *Louth.* (*Note*, Lev. 17:3-7.)

PRACTICAL OBSERVATIONS.

The threatenings of Scripture press with incumbent weight upon the head of the wicked, and are a 'sore burden too heavy for them to bear;' and at the appointed time, they will sink the most flourishing cities and nations into ruin, as well as the souls of sinners into eternal misery. But the believer sees this tremendous vengeance ready to fall on those who are not aware of their own danger; and, whilst he would affectionately warn them to escape from it, he becomes the object of their derision or indignation.—The Lord selects and sets apart the weapons of his wrath, who are of themselves disposed to the work in which he purposes to employ them; and while they rejoice in gratifying their selfish passions, they unintentionally perform his righteous judgments. He invests them with power, affords them favorable opportunities, gives them helpers, and endues them with intrepidity; and thus "the LORD of hosts mustereth the hosts of the battle:" with furious tumult they march from the ends of the earth, to assault their enemies, and they are not aware that they are only "the weapons of his indignation." He also gives them success: and when his day of taking vengeance arrives, the most valiant warriors become feeble, numerous armies melt away, and all resistance is heartless and useless.—But the compass of nature cannot furnish images fully to illustrate the horror and dismay, the amazement and despair, which will come upon the wicked, when the day of the LORD, which is near at hand, "shall come, as a destruction from the Almighty." Then indeed "all hands shall be faint," and the hearts of sinners shall melt: they shall look with astonishment one at another, and their ghastly countenances shall correspond with their inward anguish. For that day will indeed be "terrible with wrath and fierce anger, to lay the earth desolate, and to destroy the sinners thereof out of it:" then "the stars shall not give their light, and the sun and the moon shall be extinguished: the LORD will then punish the world for their evil, and the wicked for their iniquity; and cause the arrogancy of the proud to cease;" nay, "the heavens and the earth shall pass away, and no place be found for them." (*Notes*, 2 Pet. 3:5-13. Rev. 20:11-15.) In that day all these emphatical expressions, which are here used as bold metaphors, shall be found too feeble to express the least part of the tremendous scene: nor will there be any place for the sinner to flee unto, or any method by which he may attempt an escape. Alas! few act, as if they believed these things; and numbers treat the plain declarations of Scripture to this effect, with at least as much neglect and

CHAPTER XIV.

A prediction of Jacob's deliverance, as the effect of Babylon's ruin, 1, 2. A prophetic exultation over the royal family, and the last king of Babylon; and over the deliverances of that city, 3-25. The ruin of Sennacherib's army predicted, 26-27. The burden of the Philistines, 28-32.

FOR the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

2 And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.

3 And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

4 That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased, the golden city ceased!

5 The LORD hath broken the staff of the wicked, and the sceptre of the rulers.

6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

a 40:1, 2, 44:21, 22. 54:7, 8. Lev. 25:40-45. Deut. 4:29-31. Neh. 1:8, 9. Ps. 98:3, 102:13, 136:10-24, 143:12. Jer. 50:4-5, 17:20, 33:34, 51:4-6, 31-57. Luke 15:12, 72-74. y 27:8. Zech. 1:17, 2:12. c 2:30-35. Jer. 24:5, 7, 29:14, 30:18-22, 31:8-12, 32:37-41. Ez. 36:21-28, 39:25-29, d 19:21, 25, 49:16-23, 56:6-8, 60:3-5, 66:20. Ruth 1:14-18. Esth. 8:17. Lev. 12:15, 16. Zech. 2:11, 8:22, 23. Mal. 1:1. Zech. 2:32. Acts 15:14-17. Eph. 2:12-19. e 60:9-12, 61:5. Ezra 2:65. Rom. 15:27. 2 Cor. 8:4, 5. Gal. 5:1. f Ps. 68:18, 2 Cor. 10:5. Esth. 4:8. g Heb. they had taken them captives. g 50:14. Jer. 50:16. Dan. 7:18, 25-27. Zech. 14:2, 3. Rev. 9:3, 11:1-18, 18:20-24, h 12:1, 32:18. Deut. 28:45-68. Ezra 9:8, 9. Jer. 30:10, 46:27, 28, 50:34. Zech. 8:2, 3, 9. Rev. 18:20, 19:1-3. i 1 Cor. 13:12. Jer. 24:9. Ez. 5:15. Hab. 2:6, 16:17, 47:5, 49:25. j 51:24. Jer. 25:9-14, 27:6, 7, 50:22, 31, 51:20-24, 35, 51:27. Dan. 7:19-25. Hab. 1:2-10. k 12:17. Rev. 13:15-17, 16:7, 8, 17:6, 18:8-9, 19:13. Lam. 4:1. Dan. 2:38. Rev. 18:16. l Or, exactions of gold. 45:2, 3.

contempt, or contradiction, as we can suppose the proud monarchs and nobles of Babylon did these predictions of poor Jewish prophets. But too late those monarchs and nobles found the truth of the despised oracles of God: then, neither their riches could bribe, nor the misery of the women and children soften, nor the beauty and glory of their city allure, nor its strength resist, "the weapons of the LORD's righteous indignation," and Babylon became, at length, entirely desolated, even as Sodom and Gomorrah. (Notes, Gen. 19:24, 25. Deut. 29:21-25.) Thus will the denunciations of God's word be executed on all impenitent sinners, in their full meaning; and, notwithstanding the clamours and blasphemies of his enemies, the Lord will appear glorious in justice, in their tremendous ruin; and too late they will know "whose words will stand, His, or theirs." The fate of this proud city is a demonstration of the truth of the Bible; an emblem of the approaching ruin of the New Testament-Babylon; a warning to sinners to flee from the wrath to come; and an encouragement to believers to expect victory over every enemy of their souls, and of the church of God.

NOTES.—CHAP. XIV. V. 1, 2. The ruin of Babylon was immediately connected with the mercy of God to the Jews; and the victories of Cyrus made way for their restoration from captivity. The terms, "Jacob and Israel," must imply, that mercy was intended to some at least of all the twelve tribes.—Probably, several proselytes were made to the Jewish religion, when they were restored to their own land: and by contributions, the inhabitants of the countries, in which they had been captives, aided their return, and so "brought them to their place." (Notes, Ezra 1:7-11-28.) But we do not read, that the Jews ever ruled over the Chaldeans, or had any number of them for servants. It may therefore be inferred, that still more important events were predicted: and, in general, all the prophecies, relating to the destruction of Babylon, have, no doubt, a typical reference to the destruction of Rome and the Papal domination, as foretold by St. John; which will be followed by the restoration of both Judah and Israel, in great honour and prosperity; and then this part of the prophecy will receive a far more signal accomplishment. (Notes, 11:11-16. 60:10-14. Zech. 8:20-23. Rev. 19:11-21.)

V. 3-6. The deliverance of Judah from captivity... introduces, with the greatest ease, ... the triumphant song on that subject. ... A chorus of Jews is introduced, expressing their ... astonishment at the sudden downfall of Babylon, and the great reverse of fortune which had befallen the tyrant, who ... had oppressed his own, and harassed the neighbouring kingdoms. *Bp. Louth.*—Babylon may be called "the golden city," with reference to her immense riches; or "the exactress of gold," (*Marg.*) from the rapacity of her kings. (*Marg. Ref. Notes, Jer. 51:7. Dan. 2:38. Rev. 18:11-20. 19:1-8.*)

Proverb, &c. (4) *Marg. Notes, Num. 23:7, 8. Hab. 2:5-8, v. 6*—Or an acute and excellent saying, drawn up

7 The whole earth is at rest, and is quiet: they break forth into singing.

8 Yea, the fir-trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us.

9 Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth: it hath raised up all their thrones all the kings of the nations.

10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.

12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the Most High.

2 Chr. 36:18. 129, 9:4, 10:5. Ps. 125:3, 129:4. Jer. 48:15-17. m 47:6, 2 Chr. 36:17. Jer. 25:9. Dan. 7:19-21. Jam. 2:13. n Heb. a sroke without removing. n 13:14-18, 21:1-10, 47:1, &c. Jer. 25:26, 50:31. Rev. 17:16, 17, 18:9-10. o 46:10, 11. Job 9:13. Prov. 21:30. Dan. 4:35. y 49:13. Ez. 9:6, 11-13, 38:7-9, 126:1-3. Prov. 11:10. Jer. 51:48. Rev. 18:20, 19:1-6. g 55:12, 13. Ez. 31:16, Zech. 11:2. j Or, The grave. r Prov. 15:24. s Ez. 32:31-32. u Heb. leaders, or great gates. Jer. 50:8. t Ps. 49:6-14, 20, 82:6, 7. Ez. 2:16. Luke 16:20-23. u 21:4, 5, 22:2. Job 21:11-15. Ez. 26:13, 32:19, 30. Dan. 5:1-4, 23-30. Am. 6:3-7. Rev. 13:11-19. z 6:24. Job 17:14, 24:19, 20. Mark 9:43-48. y 13:10, 24:4. Ez. 28:13-17. Luke 10:18. 2 Pet. 2:4. Rev. 12:7-10. a Or, day-star. 2 Pet. 1:19. Rev. 2:26, 22:16. z 4-6. Jer. 50:23, 51:20-24. a 47:7-10. Ez. 27:3, 28:2, 29:3. Dan. 4:30, 31. Zeph. 2:15. Rev. 18:7, 8. b Ez. 28:9, 12-16, Dan. 8:10-12. c 2:2. Ps. 48:2. d 37:23, 24. e Gen. 3:5, 2 Thea. 2:4.

with art, and adorned with rhetorical figures. *Job. 27:1. 29:1. Louth.*

V. 7, 8. At the destruction of this victorious and oppressive monarchy, the whole earth seemed to experience a sudden and unexpected relief, as restored to serenity and security; and to express its joy by songs of triumph. The fir-trees and cedars mean the princes of the earth, who had seen many of their number levelled by the king of Babylon, and had trembled for themselves; but now rejoiced at his destruction, and at the peace and security thus afforded them. "These oppressed kingdoms, or their rulers, are represented under the image of the fir-trees and cedars of Libanus, frequently used to express any thing in the political or religious world, that is supereminently great and majestic: the whole earth shouteth for joy, the cedars of Libanus utter a severe taunt against the fallen tyrant; and boast their security, now he is no more." *Bp. Louth. (Marg. Ref. Notes, 55:12, 13. Jer. 51:48, 49. Ez. 31:14-17. Zech. 11:1-3.)*

V. 9-11. The scene here changes. The regions of the dead are laid open to the imagination, and their inhabitants are seen in commotion, at the approach of this proud monarch to join their company; and the mighty kings and captains, (especially they whom the kings of Babylon had destroyed,) are represented as leaving their several thrones in order to meet him: not to condole with him, or to welcome him; but to insult over him, as now become like one of them; and as bereft of all his pomp, luxury, music, and mirth; while his poor remains on earth are become company and food for the worms. "This is one of the boldest prosopopœias that ever was attempted in poetry; and is executed with astonishing brevity and perspicuity, and with that peculiar force, which in a great subject naturally results from both." *Bp. Louth. (Notes, Ez. 32:18-32. Mark 9:43-50.)* Doubtless this is a poetical description, and the imagery is taken from external objects; but we must remember, that it has truth for its basis; that the wicked remove at death to a place of misery; and that proud malignant spirits do insult and torment each other. (*Note, and P. O. Luke 16:27-31.*)—The Hebrew word *sheol*, which our translation renders "hell," or "the grave," signifies the state of the dead in general, *Job. 3:14*; and is indifferently applied to the good and bad. Here it is taken in the worst sense, and denotes the infernal mansions of deceased tyrants. *Louth. (Notes, Ps. 16:3-11. Prov. 15:24.)* The word (רפאים) rendered the dead, signifies giants; and Mr. Mede seems to think that the rebels of the old world, who perished in the deluge, were especially intended.

V. 12-15. The Jews seem here to resume the discourse, and address the king of Babylon, by the title of "Lucifer, son of the morning." He had been as "the morning star," the first in dignity among the princes of the earth; but he was now fallen from heaven and utterly debased. This language may refer to the fall of Satan and his angels, as the

15 Yet [†]thou shalt be brought down to hell, [†]to the sides of the pit.

16 They that see thee [†]shall narrowly look upon thee, and consider thee, *saying*, Is this the man that made the earth to tremble, that did shake kingdoms:

17 That [†]made the world as a wilderness, and destroyed the cities thereof: that [†]opened not the house of his prisoners?

18 All the kings of the nations, *even* [†]all of them, lie in glory, every one in his own [†]house.

19 But [†]thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that [†]go down to the stones of the pit, as a carcass trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: [†]the seed of evil-doers shall never be renowned.

21 Prepare [†]slaughter for his children for the iniquity of their fathers; that they [†]do not rise, nor possess the land, nor fill the face of the world with cities.

22 For [†]I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord.

19—21. Ex. 25. 9, 9. Matt. 11:23. Acts 12:22. Rev. 19:20. g Ex. 32:22. h Ps. 88:10, 11. 64:9. 14:5. Ps. 32:7. Jer. 50:23. 51:20—23. k 13:19—22. 64:10. Ez. 6:14. Joel 2:13. Zeph. 2:13, 14. * Or, did not lie his prisoners loose home-wards. 45: 13. 58:6. 2 Chr. 23:8—15. Ezra 1:2—4. 12:16. 2 Chr. 24:16, 25. Ec. 6:3. Ez. 32:18, &c. m Job 30:23. Ec. 12:5. n 1 Kings 21:19, 24. 2 Kings 9:25, 34—36. Jer. 8:1, 2. 16:9. 22:19. Jer. 41:7, 8. Ez. 52:23, 24. p 13:15—19. Ps. 21:10. 37: 28. 100:13. 150:9. q Ex. 20:5. Lev. 26:32. Matt. 23:35. r 27:6. Hos. 2: 12. s 13:5, 6. 21:9. 43:11. 47:9—11. Jer. 50:23, 27, 29—31. 51:3, 4. 56:57. 1 Chr. 18:16—19. Prov. 10:7. Jer. 51:62—64. u 13:21, 22. 34:11—17. v 30:30. 51: 42, 43. Zeph. 2:14. Rev. 14:8. 18:2, 21—23. x 1 Kings 14:10. 2 Kings 21: 31. Jer. 51:25, 26. y Ex. 17:16. Ps. 110:4. Jer. 44:26. Am. 8:7. Heb. 4:3. 6:16—18.

king of Babylon greatly resembled that arch-apostate in his character and fate. (Notes, Luke 10:17—20. Rev. 12:7—12.) The Jews, exulting in his astonishing fall, upbraided him with his vain ambition and enmity against God. He [†]had said in his heart, that he would ascend into heaven, and exalt his throne above the stars of God; [†]he would eclipse all earthly princes, and even rival the God of heaven: nay, he would fix his throne on mount Zion, where God had appointed to meet his worshippers, (Note, Ps. 48:3, 4.) and there receive the adoration of his subjects and vanquished foes: for he would aspire to divine honours, and [†]ascend above the heights of the clouds, and be like the Most High. (Notes, Gen. 3:4, 5. 2 Kings 19:25. Jer. 51:52, 53, v. 53. Ez. 29:2—19. 29:2—5. Dan. 8:9—12. Acts 12:20—23.) But in fact his soul was about to sink into hell, and his body to be thrown into the pit, without even the accustomed rites of burial.—The fall of the apostate angels is not directly recorded in the Old Testament: but it is implied in the distinction the holy writers make between good and evil spirits; and is sometimes alluded to by the prophets, when they threaten destruction to proud and insolent tyrants, who, in imitation of the pride of the devil, exalt themselves against God and his truth; and are the instruments of Satan in promoting idolatry and wickedness in the world. . . . These expressions, as they allude to the rebellion of Satan, who affected to be equal with God; so they contain an exact description of Antichrist, who is represented by St. Paul, as [†]“exalting himself above all that is called God,” . . . as [†]“sitting in the temple of God, and showing himself that he is God.” *Louth.* (Notes, Dan. 11:36. 2 Thes. 2:3, 4.)—Brought down to hell. (15) Matt. 11:20—24, v. 23.

V. 16—20. The subject is here diversified by another scene. The dead body of the king of Babylon is found, narrowly examined, and recognised, by some who had known him in his prosperity; and they express their surprise and contempt, by the subsequent interrogations. Among other cruelties they mention as a reason of the dire judgments inflicted on him, his severity to his captives, whom he kept in bondage and in prison without mercy. (Notes, 47:6. 49: 24—26. 51:21—23. Jer. 50:33.)—Belshazzar performed no exploits answerable to the lofty terms here used; and we may hence infer, that the race of kings, which terminated in him, is also meant; for this is common in prophecy. ‘Belshazzar . . . being slain in a sudden revolution, his body might probably be neglected for some time, and suffered to lie above ground; and afterwards be buried without any solemnity, but thrown into a pit in the very clothes in which he was slain, as common soldiers are buried in the field after an engagement.’ *Louth.*—Other kings had been buried according to their dignity, and lay quietly in their tombs: but he was deprived of burial, as an abominable branch from a detested stock; as the polluted raiment of those slain in battle, when, not being worth preserving, it is tumbled into the hole with their dead bodies; or as a carcass, that is trampled under foot in contempt. His cruelty to his people, beyond the example of his predecessors, merited this treatment: and

23 I will also [†]make it a possession for the bit-tern, and pools of water: and [†]I will sweep it with the besom of destruction, saith the Lord of hosts.

[Practical Observations.]

24 [†]The Lord of hosts hath sworn, saying, Surely as I have thought so shall it come to pass; and as I have purposed, so shall it stand:

25 That [†]I will break the Assyrian in my land, and upon my mountains tread him under foot: [†]then shall his yoke depart from off them, and his burden depart from off their shoulders.

26 This is [†]the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.

27 For [†]the Lord of hosts hath purposed, and who shall disannul it? and [†]his hand is stretched out, and who shall turn it back?

28 In [†]the year that king Ahaz died was this burden.

29 [†]Rejoice not thou, [†]whole Palestine, because the rod of him that smote thee is broken: [†]for out of the serpent's root shall come forth a cockatrice, and his fruit [†]shall be a fiery flying serpent.

30 And [†]the first-born of [†]the poor shall feed, and the needy shall lie down in safety: [†]and I will kill thy root with famine, and he shall slay thy remnant.

31 [†]Howl, O gate; cry, O city; thou, whole

z 46:10, 11. Job 23:13. Ps. 33:10. 92:5. Prov. 19:21. 21:30. Jer. 33:20. 29:11. Lam. 3:37. Matt. 11:25, 26. Acts 4:29. Eph. 1:9, 11. a 9:4. 10:16—19, 32—34. 17:12—14. 30:12. 31:18, 9. 37:36—38. Ez. 39:4. b 5. 10:24—27. Nah. 1:13. c 5:25. Zeph. 3:6—8. d 29:9. 42:18. 46:11. Job 40:8. Jer. 4:28. 51:24. Rom. 8:38, 31. e 9:10. 2 Chr. 20:6. Job 9:12. Dan. 4:31—35. f 1:1. 2 Kings 16:20. 2 Chr. 28:27. g Prov. 24:17. Ez. 26:2. 35:15. Hos. 9:1. h 1:1. Ma. 7:8. Zeph. 3:11. h Josh. 13:3. 1 Sam. 6:17, 18. i 2 Chr. 26:6. 28:1. k 2 Kings 18:8. j 1 Chr. 22:11. m 18:8. n 13:6. o 13:13. p 13:6. 17:1. q 13:6. 17:1. r 13:6. 17:1. s 13:6. 17:1. t 13:6. 17:1. u 13:6. 17:1. v 13:6. 17:1. w 13:6. 17:1. x 13:6. 17:1. y 13:6. 17:1. z 13:6. 17:1.

neither such evil-doers, nor their posterity, would be exempted from infamy and misery. (Marg. Ref.)

V. 21—23. God himself here speaks, and commands the complete extirpation of the royal family of Babylon; that they might no more arise to possess the earth, and build cities to perpetuate their memory as they had done. For he would destroy both that family and their name, and Babylon also, from off the earth; yea, he would [†]“sweep it with the besom of destruction.” (Note, 2 Kings 21:13.) an expression incomparably emphatical; and yet it has been fulfilled in the most extraordinary manner!—The word rendered “nephew,” properly signifies *grandson*. Belshazzar was the grandson of Nebuchadnezzar: and after his death, it may well be supposed, that the posterity of that great conqueror was extirpated. And when Cyrus had taken Babylon, the waters of the Euphrates were not properly reduced to their channel; so that they gradually changed the adjacent country into a marsh, or fen, full of pools of water, and a habitation for bitterns or other creatures which choose such situations: the import of the original word is not certainly known. (Notes, 13:19—22. 34:9—15. Jer. 51:25, 61—64.)—“I believe it may with truth be affirmed, that there is no poem of its kind, extant in any language, in which the subject is so well laid out, and so happily conducted, with such a richness of invention, with such variety of images, persons, and distinct actions, with such rapidity and ease of transition, in so small a compass, as in this ode of Isaiah. For beauty of disposition, strength of colouring, greatness of sentiment, brevity, perspicuity, and force of expression, it stands among all the monuments of antiquity unrivalled.” *Bp. Louth.*

V. 24—27. These verses are by many considered as referring to the event of Sennacherib's invasion, (which might be considered as a pledge for the performance of the foregoing prophecy:) yet they are introduced, and concluded, in so energetic a manner, “The Lord of hosts hath sworn, &c.” “The Lord of hosts hath purposed, and who shall disannul it?” (Notes, 46:5—11. Ez. 17:15, 16. Eph. 1:9—12. 3:9—12.) that they seem rather to be the continuance and conclusion of “The Burden of Babylon.” Assyria was a part of the dominions governed by the king of Babylon: (Note, Ezra 6:22.) and the ruler of the same countries may be intended. But no king of Babylon was ever broken in the land of Israel. It is therefore highly probable, that some future events, respecting the New Testament-Babylon are intended, and the restoration of Israel as connected with it; (Note, 1:2.) when this conclusion of the prophecy shall receive a literal accomplishment. I do not profess to decide how far some modern conjectural expositions are, or are not, well grounded: (Note, 11:11—16.) but, while the interpretation concerning literal Babylon is adhered to, as of peculiar importance in demonstrating the divine inspiration of the prophet; future events may also be predicted, which will be still more conclusive to posterity. (Notes, Ez. 38:39. Dan. 11:40—45. Zech. 10:5—12. Rev. 18:19.)

V. 28—32. These verses form a distinct prophecy, which

Palestina, art dissolved: 'for there shall come from the north a smoke, and 'none shall be alone in his appointed times.

32 What shall one then answer the messengers of the nation? That 'the Lord hath founded Zion, 'and the poor of his people shall trust in it.

CHAPTER XV.

The beginning of a prophecy against Moab, 1-9.

THE burden of 'Moab. Because 'in the night 'Ar of Moab is laid waste, and 'brought to silence; because in the night 'Kir of Moab is laid waste, and brought to silence:

2 He is gone up to Bajith, and to Dibon, the

probably was delivered at another time.—Uzziah had vanquished the Philistines: (2 Chr. 26:6, 7.) but when he died, and the Jews were afterwards greatly enfeebled during the reign of Ahaz, and left in great difficulties at his death; the whole land of Philistia, and all connected with it, rejoiced. But it was predicted, that Hezekiah would be more terrible to them than Uzziah had been; as if a serpent of a less poisonous nature, and less formidable, should produce a cockatrice, or a fiery flying serpent. (Note, 2 Kings 18:8.) At the time predicted, the very poorest of the Jews would be sustained in plenty, and live in safety; whilst the Lord would destroy the root of the Philistines' prosperity by famine, and employ Hezekiah to slay their remnant. Instead of rejoicing therefore, howling would be more reasonable for Philistia; for the whole land would be ruined: a smoke, or cloud of dust, from the north would give notice of the approach of the army of Judah from the northeast to waste them; from which none would desert, when the appointed season arrived. And if any nation should send ambassadors to make peace with the Jews, or to inquire concerning their deliverances: (Notes, 2 Kings 20:12, 13, 2 Chr. 32:30—33, v. 31.) they might answer, that 'JEHOVAH himself had chosen and established Zion, as the place of his special presence and worship; in order that his people, when afflicted and distressed, might betake themselves thither for refuge; and be safe and secure under his protection, though poor and destitute in themselves. —'The first born of the poor' (30) 'denotes those who are remarkably such; as 'the first born of death' (Job 18:13.) signifies some unusual disease, and such as is distinguished from the common ways of dying; *Bp. Lowth.* 'The poor shall feed upon my choice first-fruits.' *Bp. Lowth.* The choice 'first-fruits,' however, were not allowed to be eaten by any except the priests. (Num. 18:8—13. Notes, Ex. 22:29—31, v. 29. Lev. 23:10—14, v. 10, 11.)

PRACTICAL OBSERVATIONS.

V. 1—23. JEHOVAH's plan of governing the world is in all respects arranged for the good of his chosen people: so that even revolutions in kingdoms conduce to the true interests of his church. His judgments on some ungodly men are made instrumental to the conversion of others, who join themselves to his people, and cleave to them: and the consolations of his service abundantly compensate their losses and sufferings. Israel will certainly obtain a complete ascendancy over all opposers, with 'rest from sorrow, and fear, and hard bondage;' whilst all their oppressors will be reduced to the most abject slavery and contempt. The Lord now glorifies his patience in bearing with his rebellious creatures; but he will shortly glorify his power and justice in their punishment; and men shall behold with astonishment the sudden and tremendous ruin of oppressive rulers, and cities full of the gains of iniquity.—There always have been men, who gloried in using power to gratify their rage, ambition, and cruelty. But when they are crushed by others more powerful and successful than themselves, their ruin excites a general rejoicing. Speedily the most mighty and terrible of the scourgers of mankind will be broken; and having here resembled in disposition the inhabitants of hell, they will there be made like them in impotency and misery: and their only distinction will then be, a degree of wrath proportioned to their many and great, but abused talents, their enormous crimes, and extensive mischievousness; whilst their mutual revilings and taunts will enhance their misery. What then will all their present pomp and sensual mirth avail them?—The more boundless the ambition, and the higher the exaltation, of the wicked have been; the more tremendous will be their downfall. As our first parents ruined themselves by aspiring to be as gods: so the same propensity has infected their posterity; and many arrogant mortals have defied God, and claimed divine adoration: as if it were not sufficient to be exalted above all earthly potentates; and as if they really thought that they could 'ascend into heaven and be like the Most High.' But the more of this inebriating poison they gorge, the greater is their resemblance to Satan, and the more they fall into hell will accord to the fall of that 'Lucifer, the

high places, to weep: 'Moab shall howl over 'Nebo, and over 'Medeba: on 'all their heads shall be baldness, and every beard cut off.

3 In 'their streets they shall gird themselves with sackcloth: 'on the tops of their houses, and in their streets, every one shall howl, 'weeping abundantly.

4 And 'Heshbon shall cry, and Elealeh; 'their voice shall be heard even unto 'Jahaz: therefore the armed soldiers of Moab shall cry out; 'his life shall be grievous unto him.

5 'My heart shall cry out for Moab; 'his fugitives shall flee unto 'Zoar, a heifer of 'three years

son of the morning." For a while they weaken the nations, make the earth to tremble, shake kingdoms, and change the world into a wilderness, a slaughterhouse, or a dungeon for the few whom they suffer yet to live. But soon death weakens and removes them; and whilst their souls are in torment, perhaps great honour is rendered to their breathless remains. (Notes, Luke 16:13—26.) But sometimes the Lord disgraces the remains of such monsters of iniquity; and the contempt shown to those who once were renowned on earth, causes such "as narrowly observe them" to say, "Is this the man, who—" But whether honourably interred, or left as a carcass trodden under feet, such men are abominable and contemptible, and entail misery and disgrace on their posterity, for whom "slaughter is prepared for the iniquity of their fathers."—When God arises against the wicked, he will so crush them, that they shall rise up no more; and he will sweep them from the earth "with the besom of destruction," and deserts, seas, and pools of water, in the places where once proud cities stood, form affecting monuments of the power of his wrath, and demonstrations of the truth of his word.

V. 24—32. According to the thoughts and purposes of God every event must take place; for who can disannul his purpose, or turn back his out stretched arm? Wo then be to those, against whom "he swears in his wrath, that they shall not enter into his rest!" (Notes, Heb. 3:7—19, 4:1, 2.) When one instrument of his vengeance is removed, he soon raises up another more terrible: and he easily destroys the root, as well as lops off the branches, of his enemies, who have always cause to weep and howl, instead of rejoicing. (Notes, Luke 6:24—26. James 4:7—10, 5:1—6.) But the Lord has founded Zion, for a refuge to poor sinners, who "flee from the wrath to come," and trust in his mercy through Jesus Christ. None, that humbly by faith apply for admission into this "city of our God," are excluded. There they are protected and provided for, even the poorest and most guilty of them: and he has not only ensured their salvation, by his promise, but confirmed it with an oath: that they might enjoy "a strong consolation, who have fled for refuge to lay hold on this hope set before them." (Note, Heb. 6:13—20.) Let us then glory in our privileges, and in our relation to the crucified Immanuel: let us always be ready to give "a reason of our hope" to every inquirer; and let us inform all around us of our comforts and security, and exhort them to seek the same Refuge and Salvation.

NOTES.—CHAP. XV. V. 1. (Notes, Jer. 48:) 'This and the following chapter, taken together, make one entire prophecy. . . . The time of the delivery, and consequently of the completion of it, which was to be in three years from that time, is uncertain; the former not being marked in the prophecy itself, nor the latter recorded in history. But the most probable account is, that it was delivered soon after the foregoing, in the first year of Hezekiah, and that it was accomplished in his fourth year, when Salmenezer invaded the kingdom of Israel.' *Bp. Lowth.*—'Surely Ar was destroyed and brought to silence in a night, &c.' *Old Version.* That is, suddenly, in a very short time and not after a long siege; and with every circumstance and aggravation of terror. (*Marg. and Marg. Ref.*)—'Kir of Moab.' 'There are two cities called by the name of Kir in Scripture: this here mentioned belonged to Moab; the other a city in Media, 2 Kings 16:9. Am. 1:5.' *Lowth.*

V. 2. Either the king of Moab is here introduced, or the people are spoken of collectively, in the person of their progenitor, who is represented as mourning over his ruined posterity. "Bajith and Dibon" may perhaps mean an idol-temple at Dibon, to which the people resorted with their lamentations and devotions, in their terror and distress. (Josh. 13:17.) Little is known concerning the places here mentioned. (*Marg. Ref.*)—The speedy performance of the prediction would confirm the credit of Isaiah, as a prophet, and tend to excite the attention of his contemporaries to his prophecies concerning them.

V. 3, 4. (*Marg. Ref.*) When the Moabites went up to

old: for by 'the mounting up of Luhith 'with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of 'destruction.

6 For the waters of 'Nimrim shall be 'desolate: for the hay is withered away, 'the grass faileth, there is no green thing.

7 Therefore 'the abundance they have gotten, and that which they have laid up, shall they carry away 'to the 'brook of the willows.

8 For 'the cry is gone round about the borders of Moab, the howling thereof unto 'Eglaim, and the howling thereof unto Beer-elim.

9 For the waters of Dimon shall be full of blood: for I will bring 'more upon Dimon, 'lions upon him that escapeth of Moab, and upon the remnant of the land.

CHAPTER XVI.

Moab is counselled to submit to the kings of Judah, and show kindness to the Lord's distressed people, 1-5. Farther predictions of the miseries of Moab for his excessive pride and wickedness, 6-14.

SEND ye 'the lamb to the ruler of the land 'from 'Sela to the wilderness, unto 'the mount of the daughter of Zion.

t Jer. 48:5, 94. a 2 Sam. 15:23, 30. * Heb. breaking. 22:5. Jer. 4:20. z Num. 24:35. Nimrim. *En-gaim.* Josh. 13:27. *Beitnimrim.* † Heb. desolations. y 16:9, 10. Joel 1:10-12. Hab. 3:17, 18. Rev. 8:7. a 5:29, 10:6, 14. Nah. 2:14, 13. a Ps. 137:1, 2. † Or, valley of the Arabians. b 2-5. Jer. 48:20-24, 31-34. c Ez. 47:10. *En-gaim.* * Heb. additions. Lev. 26:13, 21, 28. Jer. 48:43-45. d Lev. 26:22. 2 Kings 17:35. Jer. 15:3. Am. 5:19. a 2 Sam. 8:2. 2 Kings 3:4. Ezra 7:17. b 2 Kings 14:7. * Or, Petra. Heb. a rock. c 10:32. Mic. 4:8. d 13:14. Prov. 27:8. † Or, a nest forsaken. e Num. 21:13-15. f Dent. 2:35. 3:8, 12. Josh. 13:16. Judg. 11:18. † Heb. Bring. f 11:17. Ps. 82:3, 4. Jer. 21:12, 22:3. Ez. 45:9, 12. Dan. 4:27. Zech. 7:9. g 9:6, 25:4.

the flat roofs of 'their houses, perhaps to perform some idolatrous worship, or to discover the motions of their enemies, or to look out for succours; all they saw and observed would send them down howling and weeping, as in despair.—*Armed, &c.* (4) 'Even the soldiers shall lose their courage, and cry out like women.' *Louth.*—'Even the men of war, which should by their courage cheer up others, shall in despair of success cry and lament: and their life shall be but a grief and burden to them; for they are in a sad expectation of death.' *Bp. Hall.*

V. 5. 'This seems to be spoken in the person of the Moabites. (16:7. 21:3. Jer. 48:31, 36.) ... If we understand the prophet, as speaking in his own person, it implies that the calamities of Moab are so great, as to extort pity even from an enemy! *Louth.* (*Marg. Ref.*)—*Heifer.* That is, the Moabites would resemble in their howlings the lowing of a full grown heifer, the voice of which is observed to be deeper than that of the bullock. (*Note, Jer. 48:3-5.*)

V. 6, 7. *Marg. Ref. Brook, &c.* (7) Or, 'the valley of the Arabians.' Either the Moabites would intrust their property with the Arabians, or it would be plundered and carried away by them. Some, however, think that Babylon is meant, "by the valley of willows." (*Note, Ps. 137:1-6, v. 2.*)

V. 8, 9. (*Marg. Ref.*) "Dimon" is derived from the Hebrew word which signifies blood.—'I will bring more and more calamities: and they that fled to escape the present evils shall fall into worse disasters: as if a man that fled from his enemy should meet with a lion to devour him. (*Jer. 48:44.*)' *Louth.*—Perhaps lions and other beasts of prey infested the desolate countries, and devoured the remnant of the inhabitants.

PRACTICAL OBSERVATIONS.

Whilst wicked men are asleep, or drunken, in the night, their enemies are watchful and active; and death often breaks their pleasing or golden dreams, or silences their tumultuous revels. But let us "be sober and vigilant," lest "that day should come upon us unawares."—The ungodly when in danger or trouble, may well be alarmed and inconsolable; for they are destitute of a comforter, and of any adequate support. Yet, alas! they are but seldom induced to approach the mercy-seat of God, with penitent sorrow and believing prayer; and all other endeavours to extricate themselves eventually involve them the more.—Temporal sufferings may render life grievous to such as find the thoughts of death intolerable; but some, alas very many in these days, are left to seek escape from present anguish, by plunging themselves into eternal misery! How worthless then are men's idolized treasures! How soon will every possession be torn from them, or made a burden to them: and more and more anguish still remains for impenitent sinners, after all which they have suffered, till they fall into that place where is "weeping and gnashing of teeth" for ever. Yet our hearts should be pained for the sufferings even of wicked men: for they are our brethren in Adam, however inimical to us: and they may yet, for what we can know, be made our brethren in Christ. Whilst therefore we warn them to escape from impending ruin, let us continue to pray for them; that they may seek and find forgiveness of sins, and an inheritance with the redeemed of the Lord, in that kingdom which cannot be moved.

2 For it shall be, *that*, 'as a wandering bird 'cas' out of the nest, so the daughters of Moab shall be at 'the fords of Arnon.

3 'Take counsel, 'execute judgment; 'make thy shadow as the night in the midst of the noon-day; 'hide the outcasts; bewray not him that wandereth.

4 Let 'mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: 'for the 'extortioner is at an end, the spoiler ceaseth, the 'oppressors are consumed out of the land.

5 And 'in mercy shall the throne be 'established: and he shall sit upon it in truth, 'in the tabernacle of David, 'judging and seeking judgment, and 'hasting righteousness.

6 ¶ We 'have heard of the pride of Moab; he is 'very proud: *even* of his haughtiness, and his pride, and his wrath: 'but his lies shall not be so.

7 Therefore 'shall Moab howl for Moab, every one shall howl: for the foundations of 'Kir-hare sath shall ye 'mourn; surely they are stricken.

32:2. Judg. 9:15. Jon. 4:5-8. h 56:8. Ob. 12-14. Matt. 25:35. Heb. 13:2. i Deut. 23:15, 16. 24:14. Jer. 21:12. k 14:4, 33:1, 51:13. Jer. 48:18. Zech. 8:8. g Heb. *uriger.* † Heb. *treasurers down.* l 5:6, 3:10. Zech. 10:3. Mty. 4:3. Luke 21:24. Rom. 16:29, *marg.* Rev. 11:2. 1 Ps. 61:6, 7. 25:10. s 12:11. Prov. 23:28. 24:14. Luke 1:69-75. † Or, *prepared.* m 9:6, 7. 2 Sam. 5:9, 7:16. Jer. 23:5, 6. Am. 9:11. Luke 1:31-38. Acts 15:16, 17. n 11:1-5, 32:1, 2. 2 Sam. 23:3. 1 Kings 10:13. 2 Chr. 31:20, 21. Ps. 72:2-4, 26:13, 88:9, 94:4. Zech. 8:9. Heb. 1:8, 9. o 2 Pet. 3:11, 12. p 21:1. Jer. 48:26, 29, 30, 42. Am. 2:1. Ob. 3:4. Zeph. 2:9, 10. 1 Pet. 5:5. q 28:15, 13, 44:25. Jer. 50:36. r 15:2-5. Jer. 48:20. s 11, 15:1. 2 Kings 3:25. * Or, *mutter.* 8:19.

NOTES.—**CHAP. XVI.** V. 1, 2. The Moabites had paid tribute to the kings of David's race out of their flocks: but when Judah was reduced, they revolted: (2 Kings 3:4. 1 Chr. 18:2. *Note, 2 Kings 1:1.*) and the prophet seems here to call on them to send again the tributary lamb, to Hezekiah, from one end of the land to the other, and "to the daughter of Zion," the place of God's worship; as a token of their submission to him, and their desire of deprecating his indignation, by furnishing sacrifices at the Temple. For otherwise the invaders would desolate the land, and drive the daughters of Moab before them, destitute and defenceless, to pass the fords of Arnon, like birds that wander from their nest. (*Marg. Ref. Note, Prov. 27:8.*)

V. 3-5. The Moabites were exhorted, as they were in interest concerned, to take counsel how to escape the judgments which impended over them: and if they would be advised by the prophet, let them begin by doing justice, and protecting the oppressed. Many of the Jews had been driven from their habitations, during the distractions of the preceding years: let Moab shelter those of them who came into their country, as the people of God, and conceal them from their spoilers. For, though Israel had been grievously wasted, they would not always continue in that distressed condition. Their ravages were about to be cut off: God would in mercy establish Hezekiah on the throne, and in the tabernacle of David, as one who would tread in the steps of his pious progenitor; maintaining the truth and worship of God, impartially executing justice, seeking diligently to find out the right in every cause, and making haste to reform the nation, and promote righteousness:—and then they would again prosper. (*Notes, Am. 1:1, 12. Ob. 10-14.*)—Bishop Louth applies the counsel of the prophet to the Jews, and supposes that he exhorted them to entertain the Moabitish outcasts. But though this doubtless was a proper conduct for them; yet it is far more likely, that the exhortations were addressed to the same persons, against whom the predictions were uttered.—Some think that the counsel given to Moab was ironical.—In the days of Ahaz, and especially after the victory of Pekah over Judah, the Jews, in great distress, perhaps sought shelter among the Moabites: but the Moabites are supposed to have repelled and betrayed them. (*Notes, 2 Chr. 28:5-11.*) Had they at that time acted according to the reasonable advice here given, they might have escaped the ruin which now awaited them; but, by their cruelty to the people of God, they had provoked his vengeance: Pekah, Remaliah, and other oppressors had been cut off: (*Notes, 7:1-9, 16.*) Ahaz, the wicked king of Judah, was dead: and Judah no longer needed the assistance of Moab; for Hezekiah's throne was established in mercy.—He shall govern his people with an equal mixture of justice and mercy; and therein prefigure the Messias, in whom all the promises made to the house of David shall be finally accomplished. "The Tabernacle of David," may allude to his having been a shepherd, and dwelling in tents, before he was advanced to the kingdom; but both here, and in *Amos 9:11.* (the only places where the phrase is used,) it mystically denotes the church. ... (*Comp. Lev. 26:11. with Rev. 21:3.*) *Louth.* (*Notes, Am. 9:11, 12. Am. 15:13-18.*)

V. 6. The excessive pride of the Moabites, and their indignation against God's people, were generally reported, and well known: but their deceitful designs would not prosper.—

8 For 'the fields of Heshbon languish, and 'the vine of Sibmah: 'the lords of the heathen have broken down the principal plants thereof, they are come even unto 'Jazer, they wandered through the wilderness: her branches are 'stretched out, they are gone over the sea.

9 ¶ Therefore 'I will bewail with the weeping of Jazer the vine of Sibmah: 'I will water thee with my tears, 'O Heshbon, and Elealeh: 'for 'the shouting for thy summer fruits and for thy harvest is fallen.

10 And 'gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in 'their presses; 'I have made 'thy vintage-shouting to cease.

11 Wherefore 'my bowels shall sound like a harp for Moab, and mine inward parts for 'Kir-haresh.

12 And it shall come to pass, 'when it is seen that Moab is weary on the high place, that 'he shall come to the sanctuary to pray; 'but he shall not prevail.

13 This is the word that the Lord hath spoken concerning Moab 'since that time.

14 But now the Lord hath spoken, saying, Within 'three years, as the years of a hireling, and 'the glory of Moab shall be contemned, with

all that great multitude; 'and the remnant shall be very small and feeble.

CHAPTER XVII.

A prophecy against Syria and Israel; and intimations of mercy to a remnant of Israel, 1-11. The destruction of Sennacherib's army foretold 12-14.

THE 'burden of 'Damascus. Behold, 'Damascus is taken away from being a city, and it shall be 'a ruinous heap.

2 The cities of 'Arer are forsaken: 'they shall be for flocks, which shall lie down, and 'none shall make them afraid.

3 The 'fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: 'they shall be as the glory of the children of Israel, saith the Lord of hosts.

4 And in that day it shall come to pass, that 'the glory of Jacob shall be made thin, and 'the fatness of his flesh shall wax lean.

5 And it shall be 'as when the harvest-man gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in 'the valley of Rephaim.

6 ¶ Yet 'gleaning grapes shall be left in it, as the shaking of an olive-tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel.

7 At that day 'shall a man look to his Maker,

t 15.4. 24:7-8. 2 Sam. 1:21. u 9. Num. 32:38. Shihmah. Josh. 13:19. x 10: 7. Jer. 27:6. y Num. 32:3. Josh. 21:39. * Or, plucked up. z See on 15.5. Jer. 48:32-31. a 15.4. b 9:3. Judg. 9:27. Jer. 40:10, 12. † Or, the alarm is fallen upon, &c. 24:9. 32:19. Jer. 18:33. Am. 1:11, 17. Hab. 3:17, 18. Zeph. 1:13. d 15:5. 63:15. Jer. 49:31, 32, 48:36. Hos. 11:8. Phil. 2:1. e 7. Kir-hareseth. f 15:2. Num. 2:39, 41. 23:1-3, 14, 28, 24:17. Jer. 48: 55. g 37:38. 1 Kings 11:7. 2 Kings 3:27. Jer. 48:7, 13, 40. h 47:13. 2 Kings 19: 12, 16-19. Ps. 115:3-7. Jer. 10:5. i 44:4. k 7:16. 15:5. 24:16. Deut. 15:18. 17:4. 23:9. Gen. 31:1. Ruth. 5:11. Jer. 9:23. Neh. 9:10. m Jer. 48:45, 47. † Or, not many. a 15:1. 19:1. b 7:5. Gen. 14:15. 15:2. 1 Kings 11:24. 1 Chr. 18:5. 2 Chr. 28:5, 23. Jer. 49:32-27. Am. 1:3-5. Zech. 9:1. Acts 9:1. c 8:4. 10:9. 2 Kings 16:9.

d 25:2. 37:26. Jer. 49:2. Mic. 1:6. 3:12. e Num. 32:34. Pent. 2:36. 3:12. Josh. 13:16. 14:9. 4 Kings 19:16. f 15:7. 7:23-25. Ez. 25:5. Zeph. 2:6. g Jer. 7:33. h 7:8. 13:4. 48:19. Jer. 16:9. 17:6. Hos. 4:4, 6. 3:4. 5:13, 14. 8:8. 9:16, 17. 10:14. 13. 7:8, 15, 16. Am. 2:6-9. 3:9-15. 5:25-27. 6:7-11. 8:14. 9:1-10. Mic. 1:4-9. 1:16, 14. 29:1-4. Hos. 9:11. k 9:9, 21. 10:4. l 10:16. 24:13, 16. Deut. 32:15-27. Ez. 34:20. Zeph. 2:11. marg. m Jer. 9:22. 51:33. Hos. 6:11. Joel 3:13. Matt. 13:30, 39-42. Rev. 14:15-20. n Josh. 15:8. 18:16. the valley of the giants. 2 Sam. 5:18, 29. o 1:9. 10:22. 24:13. Dent. 4:27. Jude. 8:2. 1 Kings 19:18. Ez. 36:8-15. 37:18-25. 39:29. Oh. 5. Mic. 7:1. Rom. 9:22. 11:4-6. 23. p 10:20, 21. 19:22. 22:14. 24:14, 15. 25:19. 19:24. Jude. 10:15, 16. 2 Chr. 30:10, 11. 18-20. 31:1. 35:17, 18. Jer. 3:12-14. 18-23. 31:4. 10. Hos. 3:5. 6:1. 14:1-8. Mic. 7:7.

of faith. And many, especially the powerful, affluent, wise, and learned of the world, are very proud, and prone to be exasperated by the counsel of Christ by his faithful ministers (Notes, Prov. 1:24-31. Rev. 3:17-19.) and to prefer to it their own lying, unprofitable devices. If the Lord have taught us to value what such men despise, let us be thankful: and let us not envy or covet their transient enjoyments; for we may foresee a season when they will terminate in weeping and howling. If "that mind be in us, which was in Christ," our bowels of compassion will be moved for them; we shall weep in the prospect of those miseries, which are coming upon our most indignant enemies; and we shall persist in our endeavours to do them good, "if peradventure God may give them repentance." (Notes, Luke 19:41-44. 2 Tim. 2:23-26.) But numbers when driven by distress to their devotions, weary themselves to no purpose; whilst every one goes to his sanctuary to pray; but neglects the mercy-seat, and the great High-Priest of Israel, or only pays a hypocritical regard to them. When the Lord has spoken, and his appointed time arrives; all the glory and prosperity and multitude of the wicked shall be contemned and perish: for "who can stay his hand, or say unto him, what doest thou?" (Notes, 14:24-27. Dan. 4: 34-37.)

NOTES.—CHAP. XVII. V. 1. This prophecy must have been delivered at the time when the kings of Syria and Israel confederated against Judah. (Notes, 7:1-9, 16.) It is called "the burden of Damascus," as foretelling the desolations of that city; but it was at least equally directed against the kingdom of Israel. 'It was delivered probably soon after the prophecies of the seventh and eighth chapters, in the beginning of the reign of Ahaz; and was fulfilled by Tiglath-pileser's taking Damascus, and carrying the people captives to Kir, (2 Kings 16:9.) and overrunning great part of the kingdom of Israel, and carrying a great number of the Israelites also captives to Assyria: and still more fully in regard to Israel, by the conquest of the kingdom, and the captivity of the people, effected a few years after by Shalmaneser.' Bp. Louth.—Damascus was afterwards rebuilt; and, after many changes, continues to this day. It was for a season "taken away from being a city, and made a ruinous heap;" but it was not "swept with the besom of destruction." (14:23. Notes, Jer. 49:23-27. Am. 1:3-5. Zech. 9:1.)

V. 2. Arer.] Arer was a city on the river Arnon, formerly belonging to Moab: (Marg. Ref. e. Note, Jer. 48:19-25.) but it might at this time be in the hands of the Syrians. It is, however, far more probable, that there was a district of Syria of the same name, in which several cities were placed. Such coincidences in names are common in all parts of the world.

V. 3. As Syria and Israel had combined, in attempting the ruin of Judah, and of the house of David, they should be visited with similar judgments. (Note, 1.)—Samaria, the fortress of Israel, would be destroyed, and the kingdom cease from Damascus: nor would the remnant of Syria, which survived the taking of Damascus, any more be established as a

Some explain the last clause thus: "His wrath is greater than his strength." His power is not equal to his vain boasts. (Marg. Ref. Notes, Jer. 48:29, 30. Zeph. 2:8-10.)

V. 7-11. (Marg. Ref. Note, 15:2.) The vines of Sibmah seem to have been had in great repute, and to have been extensively propagated in very distant regions: but the lords, or conquerors, of the nations would soon destroy them, with all other productions of the land; and then their shouting and singing, for the vintage or harvest, would utterly cease. The prospect of these calamities greatly affected the prophet; he could not refrain from weeping, and his inward commotion was such, that he compared it to the tremulous sound of a harp. (Marg. Ref. Jer. 48:31-33. Note, 15:5.) "Whose generous shoots overpowered the mighty lords of the nations,"

רַבִּי, knocked down, demolished; that is, overpowered, intoxicated. The drunkards of Ephraim are called by the prophet, 28:1. רַבִּי. Bp. Louth.

V. 12. 'The king and the nobles of Moab, in terror and distress, would weary themselves in sacrificing upon one high place after another; (Notes, Num. 23:13, 27.) and would at length resort to the sanctuary, the chief temple of their god Chemosh: but this would avail nothing to their preservation. (Notes, 2 Kings 3:26, 27.)

V. 13, 14. The Lord had made the approaching ruin of Moab known to his prophets, in former times; (Notes, 25:10-12. Num. 24:17. Ez. 25:8-11. Am. 2:1-3.) but now he fixed the precise date of it; namely, after three exact years, such as hirelings serve. (Note, Deut. 15:18.) 'The remnant shall be few, small, and without strength.' Bp. Louth.

PRACTICAL OBSERVATIONS.

The most awful denunciations of divine wrath are connected with the discovery of a way of escape, to those who take warning.—Submission and tribute are due to such as God has 'made rulers of the land; and it is a valuable privilege to obey those who govern according to his word.—From one end of the earth to the other, there is no salvation for sinners, but by submitting to "the Son of David," and devoting themselves and their substance to him; and they who refuse this, will be reduced to extreme misery, without regard to rank or sex. It behoves all therefore to "take counsel;" to renounce their sins, to "do justice, to love mercy, and to walk humbly with God;" these are the genuine fruits of "faith which worketh by love;" and all who love Christ will be kind to his poor people, and use their influence to provide for them and protect them in distress. Extortioners and oppressors may for a time be permitted to afflict them, but they will witness the destruction of every enemy: and such, as will not countenance them in their suffering, shall not share their felicity.—The Redeemer's throne is established in mercy and in righteousness; his subjects, who share his mercy, rely on his truth, and obey his just commands, are "a holy nation;" and those rulers, who copy his example may expect to prosper.—The pride and enmity of men's hearts commonly render them deaf to the most pressing exhortations to repentance, submission, and the obedience

and his eyes have respect to the Holy One of Israel.

8 And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves or the images.

9 ¶ In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.

10 Because thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength, therefore shalt thou plant pleasant plants, and shall set it with strange slips:

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow.

12 ¶ Wo to the multitude of many people, which make a noise like the noise of the sea;

q:1:29. 2:18-21. 27:9. 30:22. 2 Chr. 34:6, 7. Ez. 36:25. Hos. 14:8. Zeph. 1:3. Zech. 13:2. c: 2:8. 31:6, 7. 44:15, 19, 20. Hos. 8:4-6. 10:1, 2. 13:1, 2. Mic. 5:13. 14. * Or, sun-images. 2 Chr. 14:5. 34:4. marg. a 4:5. 6:11-13. 7:16-20. 9: 9-12. 24:1-12. 27:10. 28:1-4. Hos. 10:14. 13:15, 16. Am. 3:11-15. 7:9. Mic. 5:11. 6:16. 7:13. 15:13. Dent. 6:12. 8:11, 14, 19. Ps. 9:17. 106:13, 21. Job 22:22. 33:14. 4:6. 8:14. 13:6, 7. y 12:2. 1 Chr. 16:35. Ps. 61:7. c: 1:29-29. 9:53, 54. Hab. 3:18. z 29:4. Dent. 32:4, 15. Ps. 18:2. 31:2. y 65:21, 22. Lev. 26:20. Dent. 28:30, 38-42. Jer. 12:13. Am. 5:11. Zeph. 1:13. z 18:5, 6. Job 4:8. Hos. 8:7. 9:1, 4, 16. 10:12-15. Joel 1:5-12. Gal. 6:7, 8. f Or, removed in the day of inheritance, and there shall be deadly sorrow. 65:13, 14. Matt. 8:

kingdom: but, losing all their glory, they would decline like the Israelites, as mingled among other nations, and subject to foreign princes. Accordingly, Syria was first subject to the Assyrians; and successively to the Chaldeans, the Persians, the Macedonians, the Romans, and others, even to this day, when it belongs to the Ottoman empire:—so exactly has this prophecy been accomplished!

V. 4-8. The glory and prosperity of the kingdom of Israel would more and more decline, like a man in a consumption; and their enemies would waste them, as the husbandman reaps the harvest, and as the gleaner after him collects the scattered ears. Yet a few individuals would be preserved: as a few grapes or olive-berries are, when the rest are gathered: being situated out of the gatherer's reach. (Rev. 19:9, 10. Dent. 24:19-21.) These would renounce idolatry, and return to the worship and service of the Lord, looking to him for help, and having respect to his commandments, as the Holy One of Israel; and not to the altars erected to their idols, the work of their own hands. (Marg. Ref.—Note, 2:6-9.)—After the ravages of Tiglath-pilezer, several of the Israelites joined themselves to the Jews in celebrating the passover, and in destroying idolatry. (Notes, 2 Chr. 30:31.) Afterwards many were incorporated with the Jews, (especially after the Babylonish captivity,) and finally renounced all gross idolatry. "The altars dedicated to the work of his hands?... that is, the altars of their idols." Bp. Louth.

V. 9. This obscure verse probably means, that the cities of Israel would be as entirely desolated, as those of the Canaanites had been in the conquest of the land by Joshua. The Septuagint render it, 'Thy cities shall be forsaken; as when the Hivites and Amorites forsook,' (that is, their cities,) 'because of the children of Israel; and they shall be desert.' Either this is a mere paraphrase and exposition, or the text from which it was translated differed from that of the present Hebrew Bible.

V. 10, 11. 'The pleasant plants and shoots, from a foreign soil, are allegorical expressions for strange and idolatrous worship; vicious and abominable practices connected with it; reliance on human aid, and on alliances entered into with the neighbouring nations, ... to all which the Israelites were greatly addicted, and their expectations from which should be grievously disappointed.' Bp. Louth.—The Israelites bestowed indeed much pains about such plants; but when they expected a harvest from them, it proved a ruinous heap; and instead of rejoicing, in possessing the prosperity which they were thus seeking, they had intense grief and desperate sorrow as their reward. 'Because thou hast forsaken the true God, to follow idols, nothing shall thrive with thee; although, like an industrious gardener, thou procurest the choicest plants, and takest the greatest care to make them grow; ... yet, when thou expectest to reap the fruit of thy labours, (so our margin very fully translates *Jom nachalah* 'the day of inheritance,') ... thou shalt find nothing but loss and disappointment.' Bp. Louth.—'In the morning, when thou shalt have made thy shoots to spring forth, even in the day of possession, shall the harvest be taken away, and there shall be sorrow without hope.' Bp. Louth. Bp. Horsley and Mr. Faber think, that the prophet was here led forward to foretell the state of Jacob, or the whole house of Israel, in their present dispersions; in which they do not in general worship idols: yet they have "not respect to the God of Salvation," and are remarkably depressed and disappointed in all their endeavours. (Note, Hos. 3:4, 5.)

V. 12-14. These verses seem to form a detached subject, and describe with great energy the march and ruin of

and to the rushing of nations, that make a rushing like the rushing of mighty waters!

13 The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.

14 And behold at evening-time trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.

CHAPTER XVIII.

A message to Egypt and Ethiopia, probably showing the event of the Assyrian invasion; and a prediction, that they would present oblations to the Lord, 1-7.

WO to the land shadowing with wings, which is beyond the rivers of Ethiopia:

2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their begin-

11:12. Rom. 2:5, 9. 1 Or, noise. 9:5. a 5:26-30. 8:7, 8. 28:17. Ps. 18:4. 46 1-3. 65:6, 7. 93:3, 4. Jer. 6:23. Ez. 43:2. Luke 21:25. § Or, many. Ps. 29:3 Rev. 17:1, 15. b 10:15, 16, 33, 34. 14:25. 25:4, 5. 27:1. 30:30-33. 31:8, 9. 38:1-3, 9-12. 37:29-38. Ps. 9:5. 46:5-11. c Job 38:11. Mark 4:39-41. d 29:5, 4. 15:16. Job 21:18. Ps. 1:4. 35:5. 63:13-15. Dan. 2:33. Hos. 13:3. f Or, thistle-down. g 10:28-32. 2 Kings 19:35, 36. Ps. 37:36. f 33:1. Judg. 5:31. Job 20:29. Prov. 22:23. Jer. 13:25. Ez. 39:10. Hab. 2:16, 17. Zeph. 2:10. h 29:4-6. 30: 2, 3. 31:1. b Ruth 2:12. Ps. 17:8. 36:7. 57:1. 61:4. 68:7. 91:4. Matt. 23:37. c 2 Kings 19:9. Ez. 30:4, 5. Zeph. 2:12. 3:10. d 30:2-4. Ez. 30:9. e 7. * Or, outspread and polished. f Gen. 10:9, 8. 2 Chr. 12:2-4. 14:9. 16:5. Heb. 7:

Sennacherib's army. A wo is denounced against his numerous forces collected from many nations; or a summons is given to them. Their noise, and blasphemous rage, and impetuous force, resembled the mighty waters of the sea: but when He, (that is "the God of Israel,") should rebuke them, they would flee like the chaff, or thistle-down, before the whirlwind. (Marg.) In the evening, Jerusalem would be in consternation and distress, because of the powerful invader; but before morning almost his whole army would be cut off, and he would flee with the remnant as fast as possible. (Notes, 10:28-34. 2 Kings 19:1)—Bishop Horsley and Mr. Faber suppose, that a future vehement, but unsuccessful, assault of Antichrist against the Jews and Israelites, when converted to Christ, and restored to their own land, is here predicted. (Note, Dan. 11:44, 45.) The event must determine how far this opinion is well grounded.

PRACTICAL OBSERVATIONS.

"Though hand join in hand, the wicked shall not be unpunished:" and if the people of God associate with his avowed enemies, they must expect to share in their heavy judgments. His powerful wrath speedily desolates flourishing cities, and wastes all human glory, as a man's vigour, comeliness, and cheerfulness decline by an incurable disease: and when sinners are ripe for destruction, the Lord will employ some of his instruments to reap and glean them, till he make a full end of them. But though no impenitent sinner can escape the wrath of God; yet in the worst state of the visible Church, or any part of it, he has always reserved to himself a few humble believers: these he will place out of the reach of the instruments of his vengeance. (Note, Rom. 11:1-6.) Public calamities likewise are often the means of bringing men to renounce their idols and iniquities, to look to the Lord for help, and to have respect to his promises and precepts.—If professed Israelites "forget the God of their salvation, and are not mindful of the Rock of their strength," they will seek help, peace, and prosperity in vain from every quarter; their labour will be lost, and their "harvest a heap in the day of grief and desperate sorrow." But happy are they who remember God as their Salvation, and rely on his power and grace: their enemies may rage, and rush upon them with dreadful force and fury; but God shall rebuke them, and they shall flee away, "as a rolling thing before the whirlwind." Their trouble, and the prosperity of their enemies, will be equally transient; and their joy will endure for ever, like the destruction of those who hate and spoil them.

NOTES.—CHAP. XVIII. V. 1. This is generally allowed to be to us one of the most obscure prophecies in Scripture; though perhaps well understood by those to whom it was delivered. "The land shadowing with wings," seems to mark out Egypt as connected with Ethiopia; and it may be so called on account of the ridges of mountains which shadowed it on each side: or rather because the Egyptians pretended to shadow the Jews under their protection, as "with wings," against the incursions of the Assyrians. 'Ho! to the land of the winged cymbal.' The Egyptian sistrum is expressed by a periphrasis; the Hebrews had no name for it in their language. ... The cymbal they had; an instrument in its use and sound not much unlike the sistrum; and to distinguish from it the sistrum, they called it the cymbal with wings. ... If these words are rightly interpreted, ... Egypt must be the country to which the prophecy is addressed: Bp. Louth. The shape of the Egyptian cymbal is alluded to, which had projections not unlike wings. The land was "beyond," which borders on, "the rivers of Cush." The river Nile, flowing through Ethiopia and

ning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!

3 All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

4 For so the LORD said unto me, I will take my rest, and I will consider in my dwelling-place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest.

5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches.

6 They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

7 In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their be-

ginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

CHAPTER XIX.

Predictions of terrible judgments, which God was about to inflict on Egypt, 1-17: and that the Egyptians would at length join in the worship of the Lord, and share the blessings of his salvation, 18-25.

THE burden of Egypt. Behold, the LORD brideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

2 And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom.

3 And the spirit of Egypt shall fail in the midst thereof: and I will destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

* Or, that metheth out and treadeth down. Heb. of line and line and treading under foot. 1 Or, despoil. 19:5-7. g 12. Ps 49:12-50:1. Jer 22:22. Mic. h 5:35. 7:18. 13:24. 36:11. Am. 3:6-8. Mic. 6:8. Zech. 9:14. Matt. 13:9, 16. 1:25. 11: 12:13:11. Hos 5:5. 4 Or, regard my net dwelling. 7: 12:16. 1:32. 31:9. 46:13. Joel 3:17. 4:28. Sam. 3:4. Ps. 72:6. 6 Or, after rain. 1 See on 17:11. 1 Cor. 2:13, 15. 17: 17-10. 11:14:9. 34:1-7. Jer. 7:33. 15:3. Ez. 32:1-8. 31: 17-20. Prov. 17:18. a 18:1. 25:17:3. 47:14. 2 Chr. 32:23. Ps. 68:20-31. 72:3-15. Zeph. 3:1. Mt. 1:11. Mark 2:11. Acts 8:23, 28. 11 Or, outspread and poles of 2. a See on 1:6 a 9. Mic. 4:13. Zech. 14:16, 17. a Jer. 25:19. 43:9-13. 41:29, 30. Ez. 40:32. Joel 3:19. Zech. 10:11. 14:18.

Egypt, is—divided into seven streams, or rivers, before it reaches the sea.—The word translated "Wo," may be merely a call on them to attend to the message of JEHOVAH.

V. 2. The land intended was remarkable for sending ambassadors, or messengers, upon the seas and rivers, in vessels of bulrushes, or formed of the papyrus; and this was peculiar to the Egyptians, who made vessels of that plant for this purpose. *Ex ipso quidem papyro navigia texunt.* Pliny. To this country "swift messengers" were ordered to be sent: that is, the message of the Lord ought assiduously to be conveyed into every part of it; for to them it appertained. The nation is described as "scattered and peeled;" or, as it may be rendered, "stretched out and smoothed;" and this may refer to the length of the land of Egypt from north to south, being a vale on each side of the Nile above seven hundred miles long; Ethiopia extends to a considerable length on the south of it; and the whole was smoothed, or made level by the constant inundations of the Nile. It was also "a nation terrible from their beginning hitherto," which is characteristic of Egypt: "a nation meted out, and trodden down;" alluding to the frequent admeasurement of their lands, which was rendered necessary by the inundations of the river, by which their landmarks were destroyed; and to their method of throwing the seed upon the mud, when the waters subsided, and treading it in, by turning their cattle into the fields. "Whose land the rivers have spoiled," or nourished, as some think the original word may mean; and indeed it is so anomalous, that we can only conjecture from what root it is derived.

V. 3. It is here supposed, that this prophecy was published before, but related to, that time, when Sennacherib had routed the army of Tirhakah, king of Ethiopia, and was preparing to besiege Jerusalem; (*Note, 2 Kings 19:9.*) intending afterwards to prosecute his advantage against Egypt and Ethiopia. But the Lord seems to have called on them, and all the inhabitants of the earth to attend; and when they saw this proud victor lift up his ensign on the mountains, and heard him blow the trumpet for the assault of Jerusalem, to expect the extraordinary interposition of God in behalf of his people. "I... suppose, that the prophecy was delivered before Sennacherib's return from his Egyptian expedition, ... and that it was designed to give to the Jews, and perhaps likewise to the Egyptians, an intimation of God's counsels in regard to the destruction of their great and powerful enemy. ... I take God to be the Agent in this verse; and that by the Standard and the Trumpet, are meant the meteors, the thunder, the lightning, the storm, earthquake, and tempest, by which Sennacherib's army should be destroyed, or by which at least the destruction shall be accompanied. ... 29:6. 30:30, 31. 40:16, 17. Bp. Lenth.

V. 4-6. God had assured his prophet, that he would rest securely in Zion, contemplating the assault of the invaders; and he would show his regard to his dwelling place and worshippers, "like a clear heat after rain, or like a cloud of dew in the heat of harvest;" that is, as their protection and consolation in their extreme distress. For whilst the enemy deemed his schemes maturing, as the harvest or vintage; and before the perfect bud and opening flower were ripened into the sour grape, before the critical season of executing his design was arrived; the Lord would cut off all the branches of his vineyard; and his army, and the carcasses of his numerous host would be a plentiful provision for the wild beasts and birds of prey, during a very long time. (*Notes, Ez. 32:2-6. Ps. 19:1-6. Rev. 19:17-21.*)

19. b Deut. 33:26. Ps. 18:10-12. 68:4, 33, 34. 104:3. Matt. 26:64, 65. Rev. 1:7 c 21:9. 46:1, 2. Ez. 12:12. 1 Sam. 5:2-4. Jer. 43:12. 46:25. 50:2. 51:44. Ez. 30:13. d 15. Ez. 15:14-16. Josh. 2:9, 11, 24. Jer. 46:5, 15, 16. e 13:14, 2, 21. Judg 7:29. 9:23. 1 Sam. 14:16, 20. 2 Chr. 30:22, 23. Ez. 38:21. Matt. 12:25. Rev. 17:12-17. * Heb. mingle. f See on 1. 11-13. 57:16. 1 Sam. 25:37. Ps. 76:12 Jer. 46:15. Ez. 21:7. † Heb. he emptied. g 14:27. 2 Sam. 15:31. 17:14, 23 2 Chr. 25:16-20. Job 5:12, 13. Prov. 21:30. 1 Cor. 3:19, 20. Heb. swallow up. Ps. 107:27. marg. h See on 8:19. 15:2. 44:25. 47:12. 1 Chr. 10:13. Dan. 2:2. a Jer. 7:7. 5:7.

V. 7. (*Note, 2.*) The nation before described, hearing of this surprising catastrophe, would send oblations to be offered at the temple of the Lord of hosts upon mount Zion, giving glory to his name. (*2 Chr. 32:23.*) This and similar passages were doubtless intimations, at least, of the conversion of the nations to the God of Israel. The Egyptians would be delivered from the Assyrians, by the power of the God of the Jews; and not the Jews by their assistance: and the doom of the proud tyrant Sennacherib, was intended as a warning to them, to renounce their idols and iniquities.—An entirely new interpretation has been given to this obscure chapter, by Bp. Horsley and Mr. Faber; who suppose future events to be intended, concerning the destruction of Antichrist, and the restoration of the Jews, as converted to Christ, to their own land, by some protestant Christian nation, of great maritime power and influence, meaning Great Britain.—I must refer the reader to "Bp. Horsley's Letters on Prophecy," and "Mr. Faber's View of the Prophecies concerning Judah and Israel;" being by no means satisfied with the interpretation; and yet wholly averse and incompetent to decide against it. (*Note, 11:11-16.*)

PRACTICAL OBSERVATIONS.

We should endeavour to call the attention of mankind to the works of God for his people: for wherever they live, or however they are distinguished, whether they have been prosperous and terrible, or obscure and trampled upon, they are greatly concerned in them: and the warnings of his providence, as well as the oracles of his word, are intended for their conviction.—When the arrogant opposers of the truths and servants of Christ lift up the standard and blow the trumpet of war, and openly assault the church, with full confidence of success; let the inhabitants of the earth attend, and wait for the event. The Lord, undisturbed by their puny efforts, will still delight in Zion, and protect his dwelling-place; nor shall the policy or power of hell prevail against his church, as built on this Rock, that "Jesus is the Christ, the Son of the living God." (*Note, Matt. 16:18.*) He will protect and comfort his people, in all their persecutions and tribulations, and render their souls most flourishing in holiness, when their afflictions most abound. But he will blast the ripening schemes of his presumptuous foes, when they deem their success certain; and their subsequent contempt and misery will be proportioned to their present haughtiness and arrogance. Thus shall the nations of the earth be convinced that JEHOVAH is God, and Israel his people, and shall concur in presenting their spiritual sacrifices to his glory. And happy are they, who take warning by his judgments on others, and make haste to join themselves to him and to his people.

NOTES.—CHAP. XIX. V. 1. This chapter seems to contain a general prediction of the several calamities, which would come upon Egypt from the invasion of that country by Sennacherib, to the times of its subjugation by the Macedonian kings, the successors of Alexander the Great; terminating with prophecies of spiritual blessings at length to be conferred on many of the inhabitants.—When the Lord by "the weapons of his indignation," should come into Egypt with terrible majesty, as "riding on a swift cloud," (*Marg. Ref. b. Note, Deut. 33:26.*) their idols would not be able to afford them any protection; nay, they would become the derision and contempt of the victors: and even the evil spirits which were worshipped through the lifeless images, would be filled with consternation; while the courage of their worshippers would melt, as wax before the fire. (*Marg. Ref. Ez. 12:12. Notes, Jer. 43:8-13. 44:29, 30. 46: Ez. 29-42. Zech. 14:16-19.*)

4 And the Egyptians will I^a give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts.

5 And the waters shall fail from the sea, and the river shall be wasted and dried up.

6 And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.

7 The paper-reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more.

8 The fishers shall also mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

9 Moreover they that work in fine flax, and they that weave networks, shall be confounded.

10 And they shall be broken in the purposes thereof, all that make sluices and ponds for fish.

11 Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?

12 Where are they? where are thy wise men? and let them tell thee now, and let them know what the Lord of hosts hath purposed upon Egypt.

13 The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof.

14 The Lord hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.

15 Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do.

16 In that day shall Egypt be like unto women: and it shall be afraid and fear, because of the shaking of the hand of the Lord of hosts, which he shaketh over it.

17 And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the Lord of hosts, which he hath determined against it. [Practical Observations.]

18 In that day shall five cities in the land of Egypt speak the language of Canaan, and swear

* Or, shut up. 1 Sam. 23:7. Ps. 31:8. 12. 20:34. Jer. 46:26. Ez. 29:19. k Jer. 51:36. Ez. 30:12. Zech. 10:11. 14:13. 13:25. 2 Kings 19:24. m 18:2. Ez. 2:3. Job 8:11. n 22:30. Jer. 14:4. Ez. 19:13. Joel 1:17,18. 1 Heb. shall not be. o Ex. 7:21. Num. 11:5. Ez. 47:10. Hab. 1:15. p 1 Kings 10:28. Prov. 7:16. Ez. 27:7. 7 Or, white works. \$ Heb. foundations. q Ez. 7:19. 8:15. Deut. 1:10. 1 Or, of using things. r 3:13. 29:14. 44:25. Job 5:12,13. Ps. 33:10. Jer. 49:7. Ez. 7:26. 1 Cor. 11:29. s 30:4. Num. 13:22. Ps. 75:12,13. Ez. 30:14. 1 Ps. 75:22. 92:6. Prov. 30:2. Jer. 10:14,21. n 10:11. 10:28. 39. 1 Kings 4:30. Acts 7:22. x 5:21. 47:10-13. Judg. 9:38. Jer. 2:28. 11:10. 1-20. y 40:12,14. 41:22,23. 44:7. Job 11:6,7. Rom. 11:33,34. z See on 11. a Jer.

2:16. 46:14,19. Ez. 30:13. 1 Or, governors. Heb. corners. Num. 24:17. 1 Sam. 14:38. marg. Zech. 10:14. 1 Pet. 2:7. b See on 2. 29:10,14. 47:10,11. 1 Kings 22:30-23. Job 12:26. Ez. 14:7-9. 2 Thes. 2:11,12. c Heb. spirit of perversities. d 9:14,15. 10:28. Prov. 14:23. Hab. 3:17. Hag. 1:11. 1 Thes. 4:11,12. e 30:17. Ps. 48:5. Jer. 50:7-7. 50:37. 51:30. Nah. 3:13. 1:13. 11:15. 30:30-32. Zech. 2:9. g 26:1. Jer. 25:19-27. 31:43. 43:8-13. 44:23-30. Jer. 29:6,7. h 14:24,26,27. 20:2-5. 46:10,11. Dan. 4:35. 11:21. 2:1. Zech. 2:11. k 11:11. 27:13. Ps. 68:31. 1 Zeph. 3:9. 11 Heb. lip. Gen. 11:1. marg. m 45:23,24. Deut. 10:20. Neh. 10:29. Jer. 12:16.

V. 2, 3. Not many years after the destruction of Sennacherib's army, the affairs of Egypt were reduced to the utmost confusion and anarchy, by fierce and bloody intestine contentions and civil wars in every part of the land: these ended, after some time, in the tyranny of twelve princes, who divided the country among them; till at length Psammetichus overcame all the rest, and possessed the sole dominion for fifty-four years. Some other dreadful civil contests, which took place in Egypt, and conducted to its subjection under foreign conquerors, may also be predicted: but in all these difficulties, both the courage and conduct of the people failed; and their magicians could afford them no more help than their idols did. (Notes, 11-14. 47:12-15. Ez. 7:11,12.)—That have familiar spirits. (3) רַחֲמַיִם. Note, Num. 21:10.

V. 4. Not long after the death of Psammetichus, Nebuchadnezzar conquered Egypt; and he and his successors, and afterwards the Persian kings, ruled over that country, with despotic sway and most grievous and cruel oppression, till the days of Alexander the Great. The word rendered a lord, may more properly be translated lords: and be interpreted of all the usurpers, conquerors, and oppressors, who successively tyrannised over Egypt. But some consider Cambyases, the son of Cyrus, and Ochus, or Darius Nothus, as the cruel lord and fierce king, particularly intended, who are both branded in history, for cruel tyrants and monsters of men. Bp. Newton. The old translation renders it, "a mighty king." Indeed the word admits of that meaning; and then Alexander, the powerful deliverer of Egypt from the oppression of the Persian kings, under whom and his successors, the Egyptians were greatly favoured, may be pointed out, "I will shut up the Egyptians in the hands of severe lords: and a mighty king shall rule over them." (Note, Ez. 29:14,15.)—Will I give over, &c.] "I will give up Egypt bound into the hands of cruel lords, and a fierce king shall rule over them." Bp. Louth.—"Shut up." Marg. (Notes, Ps. 31:78. Rom. 11:25-32, v. 32. Gal. 3:19-22, v. 22. 23-25, v. 23.)

V. 5-10. (Marg. Ref.) The inundations of the Nile failing, the communication of the interior parts of the country with other nations, by the sea, would be cut off: the remaining waters would become putrid; the brooks, which were the fences of the fields, or of the cities, would dry up: even the papyrus, and other aquatic plants which were a considerable article in the commerce of the Egyptians, would wither; the corn sown by the brooks, as well as the productions of the higher grounds, would be destroyed; and their gainful fisheries and manufactures would be ruined, for want of materials or purchasers. (15. Notes, Ez. 7:21. Ez. 30:12.) This may be understood literally of a dreadful famine; or figuratively, of the decay of their prosperity, and the drying up of all the sources of their wealth, through their civil distractions. The Septuagint render the last clause, "All they who make barley-wine shall mourn and be grieved in soul." (10) The Egyptians had few vines; and the use of fermented liquor from barley, or other grain, was very general among them.

V. 11-14. The Egyptians pretended to an antiquity far beyond any of the neighbouring nations; and their kings (of whom Pharaoh was the common name) were descended,

as they boasted, from a royal race which had continued for some thousands of years. This was altogether fabulous; but doubtless Egypt was renowned for wisdom and science, before any other nation, at least in the countries of which the records are much known. (Note, Ps. 105:22.) Yet now their princes and counsellors, who should have been the stay, or "pillars," of the land, and of all its tribes, were become foolish and brutish: and whilst they flattered their king, as the son of wise, as well as ancient kings; they seduced him into very foolish measures: or, while they boasted of the wisdom and dignity of their own ancestors, they could neither foresee nor prevent the calamities, which God had purposed to bring upon them. If there were any possessed of this wisdom, where were they to be found?—Indeed the Lord would give them up to their own perverse schemes, and to quarrel with each other, as their private interests or humours led them; till the land would be reduced, by their fierce and bloody contests, to the condition of a drunken man, who can scarcely stagger along, and is equally the object of contempt and pity. (Marg. Ref. b, c. Notes, 1-3. 28:7,8. 29:9-12. Jer. 25:15-17.)—Zoan was also called Tanais, and Noph, Memphis. The latter is called Moph, in the original of Hos. 9:6.—The stay. (13) "The corner." Marg. and Marg. Ref.

V. 15. "All orders and degrees of men shall fail in the discharge of their duty, from the highest to the lowest." Louth. The want of employment, however, through the failure of commerce, and manufactures of every kind, and the suspension through drought even of the usual occupations of agriculture; (Note, 5-10.) together with the effects of this failure of work, in deeply distressing scarcity, and that exasperation of men's spirits which is commonly excited in such circumstances, and in the time which had nothing to occupy it; as concurring in fomenting their intestine dissensions and jars, (Note, 2,3.) seems rather to be meant.

V. 16. "When God intends the destruction of any people, he commonly takes from them their strength and courage: so that "a thousand shall flee at the rebuke of one."... (30:17. Deut. 28:25. Jer. 50:37. Nah. 3:13.) This is what the heathen expressed by a panic terror: but Isaiah more properly calls it here, "the shaking of the hand of the Lord of hosts:" God's holding his rod over a people, and still threatening them with severe judgments." Louth. (Marg. Ref.—Notes, 10:28-34. 30:15-17,29-33.)

V. 17. "Considering, through their occasion, the Jews made not God their defence, but put their trust in them, and were therefore now punished; they (the Egyptians), shall fear lest the like lot should be to them."—The first invasion of Judah by Sennacherib, when "he took all its fenced cities," preceded his march into Egypt: and it is probable, that the rumour of the ravages and cruelties, committed in Judah, excited great consternation among the Egyptians. (Notes, 20:1. 2 Kings 18:13. 19:9-13.) In like manner the destruction of Jerusalem, and the captivity of the surviving Jews, preceded the conquest of Egypt by Nebuchadnezzar; and would be heard of with very great alarm by the distressed inhabitants. (Notes, Jer. 43:8-13. Ez. 29:17-20.)

V. 18. The preceding prophecy includes a series of years, reaching at least to the time of Alexander the Great, and the favour shown to the Egyptians by him and his successors

to the LORD of hosts; one shall be called, The city of destruction.

19 In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

20 And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a Saviour and a great One, and he shall deliver them.

21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it.

22 And the LORD shall smite Egypt: "he shall smite and heal it: and they shall return even to the LORD, and he shall be entreated of them, and shall heal them.

23 ¶ In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

24 In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land:

25 Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

* Or, *Here, or, the sun.* n 65:23. Gen. 12:7. 28:18. Ex. 24:4. Josh. 24:10. 26:27. Zech. 6:15. Hab. 1:10. o 53:13. Josh. 4:20, 21. 22:28, 34. 24:26, 27. p See on 4. 20:4. 22:5. Ex. 2:23. 3:7. 2 Kings 13:4, 5. Ps. 50:15. Jam. 5:4. q 37:36. 45:21. 22. Luke 2:11. Tit. 2:13. r 11:9. 37:20. 55:5. 1 Sam. 17:46. s 1 Kings 8:43. Ps. 67:2. 98:2, 3. Hab. 2:14. John 17:3. Gal. 4:8, 9. s Zeph. 3:10. Mal. 1:11. John 4:21—24. Rom. 15:27, 28. 1 Pet. 2:5, 9. 14:45. Ec. 5:4. Jon. 1:16. u 1, &c. Deut. 32:29. Job 5:18. Hos. 5:15. 6:2. Heb. 12:11. x 6:16. 55:7.

Heb. 14:1. Am. 4:6—12. Acts 26:17—20. 28:26, 27. y 11:16. 35:8—10. 40:8—1. Eph. 2:18—22. 3:6—8. z 6:13. 49:6, 22. 65:8, 22. 66:12, 19—21. Deut. 32:49. Ps. 117. Zech. 2:10, 11. 8:20—23. Luke 2:32. Rom. 10:11—13. 15:9—12, 27. a 6. S. Heb. 12:2. Fz. 34:26. Zech. 8:13. Gal. 3:14. b 61:9. 65:23. Num. 6:24, 24:1. c Ps. 67:6, 7. 115:15. Eph. 1:3. c 29:23. Ps. 100:3. 138:8. Hos. 2:23. Rom. 8:28. 9:24, 25. Gal. 6:15. Eph. 2:10. Phil. 1:5. Col. 3:10, 11. d See on Deut. 32:9.

(Note, 1.) and some think, that their subsequent servitude to the Romans, Saracens, and Turks, to this present day, is also predicted. But, in the mean time, some of them would become acquainted with the true God, learn the language of Canaan, and "swear to the LORD of hosts:" i. e. they would learn to speak of God and his word and worship, as the Jews did, and to vow obedience to him: or to use his name, and to call him to witness in their solemn oaths, as his worshippers. (Notes, 45:23—25. Jer. 12:14—17, v. 16.) It is not known what five cities were intended; and especially, there is considerable uncertainty respecting that, which would be "called the city of destruction," though it is commonly supposed to mean Heliopolis, or "the city of the sun;" and it is thought that it should be thus read. (Marg.) Several cities, however, would be thus favoured, especially one, which had been notorious for idolatry, or was apparently ripe for destruction.—Under the Macedonian kings, who succeeded Alexander and reigned in Egypt, peculiar privileges were granted to the Jews, and numbers of them settled in that country; where they professed their religion, and worshipped God in the synagogues which they built. In process of time the Scriptures were translated into Greek, which was then understood by numbers in Egypt; and this translation is now called the Septuagint. Thus the natives gradually became acquainted with God, and his truth and will; and probably many were proselyted to the Jewish religion. A temple was also built by Onias, at Heliopolis, where a worship was performed, similar to that at the temple in Jerusalem: and though this was irregular, and could by no means be justified, yet it might be overruled to draw the attention of the Egyptians to the true religion. (Notes, Acts 1:4—8. 8:5—8.) But though these events might be, in some degree, an accomplishment of the prophecy before us; yet it seems more immediately to relate to the planting and flourishing of Christianity in Egypt, in the primitive ages.—Learned men observe from this place, where the Jews' language is called the language of Canaan, that the Hebrew is the same with the old Phœnician language. Louth. (Note, Gen. 11:8—9.)

V. 19—22. "It is a judicious observation of Calvin upon 56:7. . . The prophets, when they speak of the Gentiles coming into the church, express their serving the true God, by such acts of devotion as were most in use in their own time, and therefore could be best understood by those to whom they directed their discourses. . . Onias indeed in after times built an altar and temple in Egypt for the use of the Jews, thinking to fulfil this prophecy literally; but it was against the general sense of his own nation, who thought that according to their laws no temple ought to be built but in Jerusalem. . . From whence it appears, that they thought this prophecy was to have a mystical, and not a literal completion." Louth. (Note, Ex. 40:2.)—These verses seem typically to describe the effects which followed when the Egyptians were converted to Christianity; and not merely the proselyting of some of them previously to the worship of the true God. The altar may denote the atonement of Christ, and access to God through him; (Notes, Heb. 13:9—16,) and the pillar, either their avowal of the Lord, as the Object of their worship, or his acknowledging of them as his people; and his ordinances, among them, would be a sign and a witness of their relation to him. (Marg. Ref. o.) Their crying unto the Lord, and his sending them a Saviour and a great One, to deliver them from their oppressors, can be interpreted of their deliverance by Alexander the Great from the Persian yoke, only in a very subordinate sense, if at all: indeed, there is little reason to conclude, that in his days there were many Egyptians, who sought deliverance from God by earnest prayers. Christ himself and his spiritual redemption no doubt were principally intended: and probably some future grand deliverance from oppressors, to whom the Egyptians are or shall be exposed, is specially predicted. (Notes, 11:1—16. Dan. 11:40—45. Zech. 10:5—12.) The Lord, however, promised to make himself known unto them, and that they should acknowledge him, and worship him and pay their vows to him: for his smiting of

them would make way for their conversion, prayers, and healing in answer to them. (Note, Hos. 6:1—3.)

V. 23—25. For many ages, the Assyrians, (or the Chaldeans, Persians, and Macedonians, who successively had dominion in the same regions,) were engaged in hostilities with the Egyptians; and they strongly fortified their countries against each other. (Notes, 2 Chr. 35:20—24. Dan. 11:1—30. Zech. 9:8.) but it is here predicted, that there would be an unobstructed and well prepared way, or road, made between the two countries, to favour the intercourse of the inhabitants with each other, and with Israel, as situated directly in this frequented road: that they would also unite together, and with Israel, in serving and worshipping the LORD; and that Israel would prove a blessing between the two nations, by communicating to them the knowledge of God, and his salvation. (Notes, Gen. 12:1—3. Zech. 8:20—23.) Nay, the Lord himself would pronounce them blessed, and show favour to them, as his people and the work of his hands, new created unto holiness, even as he had been used to do to Israel his inheritance. "The work of my hands," . . . is always used in this prophet, of those who are in covenant with God, and members of his church. Louth. (Notes, 29:22—24. 45:11. 60:15—22. Ps. 100:3. 149:2. Eph. 2:19—22. 1 Pet. 2:9, 10.)—I apprehend that the grand accomplishment of these verses, and of the latter part of this extraordinary prophecy, is still to be expected. At the same time I would observe, that to explain the whole chapter, as predicting one grand event, supposed to be foretold in very many scriptures; so as to exclude the evident literal accomplishment of the former part of the chapter; is calculated to weaken the evidence, from prophecies already fulfilled, to the divine inspiration of the Scripture, to confound the minds of plain readers, and to furnish cavils to those, who say, there is no certainty in prophecy.—It is of immense importance to draw the line as exactly as possible, between what has been fulfilled, and what has not.

PRACTICAL OBSERVATIONS.

V. 1—17. When ungodly men escape one threatening danger, they think themselves secure: but "evil pursueth sinners," and will speedily overtake them: and when the Lord comes to execute judgment, every false confidence will fail, and every sinner's heart will melt within him. To punish a guilty nation, the inhabitants need only to be left to themselves, and they will soon be set against one another, "every one against his brother, or his neighbour; city against city," and province against province. Thus the righteous Lord weakens offending nations, and destroys their counsel; and their foolish expedients for deliverance, involve them in still deeper guilt and misery. When collective bodies are thus divided among themselves, and either struggling to acquire or retain dominion, or aiming to preserve or recover their liberties, without regard to God, he often gives them into the hands of some foreign power, which rules over them "as a cruel lord, and a fierce king;" so that the true friends of civil liberty, and all who would be considered as reformers, should begin by seeking the favour of God, and liberty from the bondage of sin. He can soon cut off those sources of national wealth, which are looked upon as most certain; and whilst kings and nobles are forming and executing their insatuated projects, to aggrandize themselves; the poor are often deprived of employment and subsistence, and so hurried on by designing men into turbulent and ruinous measures. Indeed, the comfort of the lower orders in society is seldom, if ever, duly regarded by ambitious men: yet, where this is neglected, the counsel of the wisest is brutish, and tends to deceive, whilst it flatters, those who depend upon it: and thus they become the ruin, who should be the stay, of the tribes of the land. But he leaves rulers to be actuated by a perverse spirit, and to bring public affairs to the utmost confusion and contempt, in order to punish the lower orders also for their transgressions: and every view of this subject proves, that "righteousness exalteth a nation, but that sin is the reproach of any people." (Note, Prov. 14:34.) and that invasions, civil wars, and the decay of trade, and the want of employment

CHAPTER XX.

The prophet goes uncovered and barefoot, as a sign of the captivity of Egypt and Ethiopia by the Assyrians, 1-4. He predicts the terror of those who had expected help from them, 5, 6.

IN the year that ^aTartan came unto ^bAshdod, ¹ (when Sargon the king of Assyria sent him,) and fought against Ashdod, ² and took it;

² At the same time spake the LORD by ^cIsaiah the son of Amoz, saying, ^dGo, and loose ^ethe sackcloth from off thy loins, and ^fput off thy shoe from thy foot. And he did so, walking ^gnaked and barefoot.

³ And the LORD said, Like as my servant Isaiah hath walked naked and barefoot ^hthree years ⁱfor a sign and wonder ^jupon Egypt and upon Ethiopia;

⁴ So ^kshall the king of Assyria lead away the ^lEgyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even ^mwith their buttocks uncovered, to ⁿthe shame of Egypt.

^a 2 Kings 18:17. ^b 1 Sam. 6:17. Jer. 25:30. Am. 1:8. ^c Jer. 25:29, 30. ^d Heb. the hand of Isai'ah. ^e Jer. 13:1—11, 19:1, &c. Ez. 4:5. Matt. 16:24. ^f 2 Kings 1:8. Zech. 13:4. Matt. 3:4. Rev. 11:3. ^g Ex. 3:5. Josh. 5:15. Ez. 24:17, 23. ^h 1 Sam. 19:24. 2 Sam. 6:20. Job 1:20, 21. John 21:7. Acts 19:16. ⁱ Num. 14:34. Ez. 4:5, 6. Rev. 11:2, 3. ^j 18:18. ^k 18:1, &c. ^l 19:4. Jer. 46:26. Ez. 30:18. ^m Heb. captivity of Egypt. ⁿ Mic. 1:17. 2 Sam. 10:4. Jer. 13:22. Mic. 1:11. ^o 22:2. Jer. 3:18. n 36:6. 2 Kings 18:21. Ez. 29:6, 7. o 22:2. Jer.

or even food for the poor, are calls from God to national repentance and reformation. When he "shaketh his hand," and shows tokens of indignation; the most courageous become as women; and he renders sinners afraid of those, whom before they despised or oppressed. "The counsel of the LORD of hosts, which he hath determined" against all the workers of iniquity, will make them a terror to themselves and to each other; and every surrounding object a terror to them.

V. 18—23. The severest temporal judgments of God combine with his designs of mercy: and revolutions in mighty kingdoms make way for the success of his gospel. Already numbers have learned to "speak the language of Canaan, and to swear to the LORD of hosts" to erect altars to his name, and to offer him spiritual sacrifices, in those places which were the most addicted to idolatry: and every event of this kind is a proof of the divine original of that blessed book, in which so many prophecies to this effect are contained, which are fulfilling from age to age in the view of the whole world.—The Lord has indeed sent a Saviour and a great one, to deliver those, who were oppressed by Satan; all that cry unto him for that redemption are made partakers of it; and ere long he will open a way for his gospel into the remotest nations of the earth. Then hostile nations shall amicably accord in serving him; and commerce shall become, in a most eminent degree, the means of religious intercourse, and "the communion of saints," in regions most remote from each other. For they shall then alike know, trust, and worship "the God and Father of our Lord Jesus Christ;" he will acknowledge them as "his people, the work of his hands," and "his chosen inheritance;" and it shall then be known that Israel, which has been so despised and hated on earth, was indeed blessed of God, and a blessing in the midst of every land.—But, what a change does the grace of God effect upon men's dispositions, conversation, and behaviour! Believing his truth and attending on his ordinances, they learn to speak a new language, sincere, pure, pious, heavenly, and instructive: (*Note*, Zeph. 3:9, 10.) they become just, harmless, kind, and peaceable; and they live in harmony and do good, and aim to be a blessing to their neighbours, and even to their enemies. (*Note*, 11:6—9. P. O. 1—9.)—Finally, let the broken-hearted and afflicted, who call on God for his mercy, take courage; for he will be entreated, and heal their souls, and turn their sorrowing supplications into joyful praises.

NOTES.—CHAP. XX. V. 1. Tartan was one of Sennacherib's captains, who seems here to be called Sargon. (*2 Kings* 18:17.) Tartan was sent by him to form the siege of Ashdod, a very strong city in Philistia, (*Marg. Ref. b.*) which is recorded to have afterwards held out against a king of Egypt for twenty-nine years. Tirhakah, against whom Sennacherib marched, was king of Cush: whether Cush meant Ethiopia south of Egypt in Africa, or a part of Arabia in Asia. (*2 Kings* 19:9.) The inhabitants of Ashdod expected help from the Egyptians and Ethiopians; and many of the Jews did the same; but the prophet was ordered to predict Sennacherib's victory over those confederated nations.—Some think that Ashdod was at this time in the hands of Hezekiah.

V. 2—4. Multitudes of prisoners, taken by the Assyrians, and reserved for sale as slaves, would be driven before them bare foot and uncovered, save with a short garment, which scarcely sufficed to hide their nakedness; the prophet, therefore, was ordered to walk abroad in the same manner. As a mourner for the sins and miseries of his people, and as denouncing judgments on them, and as mortified to the world, he was used, it seems, to wear sackcloth constantly: (*Notes*, *2 Kings* 1:8. Zech. 13:3. *Matt.* 3:4. *Rev.* 11:3—6.) But on this occasion, he was to lay even that aside, and to appear exactly as the captives were exposed. This would subject him to ridicule and reproach, and be uneasy both to

⁵ And they shall be ^aafraid and ashamed of Ethiopia their expectation, and of Egypt ^btheir glory.

⁶ And the inhabitant of this ^cisle shall say, in that day, Behold, such is our expectation, whither we flee for help to be delivered from the king of Assyria: ^dand how shall we escape?

CHAPTER XXI.

Apophony of the destruction of Babylon by the Medes and Persians, 1—10. The burden of Dumah, 11, 12. The burden of Arabia, 13—17.

THE ^aburden of ^bthe desert of the sea. As ^cwhirlwinds in the south pass through; ^dso it cometh from the desert, ^efrom a terrible land.

² A ^fgrievous vision is declared unto me; ^gthe treacherous dealer dealeth treacherously, and the spoiler spoileth. ^hGo up, O Elam: besiege, O Media; ⁱall the sighing thereof have I made to cease.

9:23, 24. 17:5. 1 Cor. 8:21. ^g Or, country. Job 22:30. p 28:17. 30:1—7. 15:18. 31:1—3. q Matt. 23:33. 1 Thes. 5:3. Heb. 2:3. a 13:1. 17:1. b 13:20—22. 14:23. Jer. 51:42. c Job 37:9. Dan. 11:40. Zech. 9:14. d 13:4, 5. 17:18. Ez. 30:11. 31:12. ^e Heb. hard. Ps. 60:3. Prov. 13:15. e 24:16. 33:1. 1 Sam. 24:13. f 11:43, 48, 53. Rev. 13:10. 17:3. 22:14. 17:18. Jer. 50:14, 34. 51:11, 27, 28. Dan. 5:28. 8:20. g 14:1—3. 35:10. 47:6. Ez. 12:5. 29:11. 137:1—3. Jer. 31:11. 12, 20, 25. 45:3. 51:3, 4. Lam. 1:22. Mic. 7:8—10. Zech. 11:16.

his body and mind; yet he promptly obeyed. It is not probable that he continued to appear in this manner for three years; but rather it was a sign of what would take place after three years; and the wonder excited by seeing the prophet walking publicly in this manner, would render his prediction the more noticed. If he once walked out thus, it might answer this end; but it is most likely he continued to do so for three days. (*Notes*, Jer. 13:1—11. Ez. 4:)—Sennacherib is computed to have been absent above three years, from the time that he first laid Hezekiah under contributions, till he came back with the design of besieging Jerusalem. During this time he gained many advantages over the Egyptians; and just before his return he obtained a complete victory over Tirhakah, king of Ethiopia, when, it is probable, this prediction was literally fulfilled. (*Notes*, *2 Kings* 18:13. 19:9—13.)

V. 5. The Ashdodites, who had hitherto held out against the Assyrians, expecting help from the Ethiopians, and glorying in their Alliance with Egypt, would, on this event, despair of help, and surrender to the besiegers.

V. 6. *This isle.* Or "country." *Marg.*—The Jews also, hearing of the successes of Sennacherib against their allies, would despair of help from that quarter, and be ready to give up all for lost. God, however, purposed to deliver them by his own power, and not by heathen succours. (*Notes*, 30:1—7. 31:1—5.)

PRACTICAL OBSERVATIONS.

We should by no means habituate ourselves to indolence, sloth, or delicacy: for we know not how soon we may be called to endure hardship, reproach, and contempt, for the Lord's sake. We ought not indeed to do any thing of our own minds, which may appear absurd or ridiculous: but the world will often deem us foolish or mad, when we are singular in obedience to God: (*Note*, *2 Kings* 9:11.) and we must at all times refuse conformity to its vain fashions, and be mortified to its pleasures.—The attire and demeanour of ministers should be such as may best give emphasis to their message, and call men's attention to them as the servants of God: and in order to be a sign and an example to others, we must be such men as the world wonders at.—True faith will produce implicit obedience: and the minister cannot reasonably expect that his hearers should regard his doctrine, unless he demonstrate his own belief of it by his practice.—The Lord will effectually support his servants under the most painful and mortifying effects of their obedience: and what we are called to suffer for his sake, is commonly very trivial or transient, compared with what numbers groan under from year to year, through the cruelty of conquerors, or lordly oppressors, who hold them in bondage.—All men's expectations from creatures, and glorying in them, will end in terror and shame: those who flee for succour to such deceitful refuges, will often be reduced to despair; and if the people of God have recourse to these carnal confidences, they will infallibly tend to discourage their hope and comfort: but they who trust in the Lord, shall never finally be confounded.

NOTES.—CHAP. XXI. V. 1. 'The ten first verses of this chapter contain a prediction of the taking of Babylon by the Medes and Persians. It is a passage singular in its kind, for its brevity and force; for the rapidity and variety of the movements; and for the strength and energy of colouring, with which the action and event is painted. It opens by the prophet seeing at a distance the dreadful storm that is gathering, and ready to burst upon Babylon.' *Bp. Louth.*—Babylon and the adjacent country is here called "the desert of the sea;" (9) because it was shortly to become desert, and a marsh full of pools of water; as if converted into a lake, or inland sea; (*Note*, 14:21—23.) or because it stood in a large plain, which was often overflowed by the Euphrates and the Tigris; and had been drained by great labour and

3 Therefore bare my loins filled with pain: 'pangs have taken hold upon me, as the pangs of a woman that travaileth: 'I was bowed down at the hearing of it; I was dismayed at the seeing of it.

4 My 'heart panted, fearfulness affrighted me: 'the night of my pleasure hath he 'turned into fear unto me.

5 Prepare the table, watch in the watchtower, 'meat, drink: 'arise, ye princes, and anoint the shield.

6 For thus hath the LORD said unto me, 'Go, set a watchman, let him declare what he seeth.

7 And 'he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and 'he hearkened diligently with much heed.

8 And he 'cried, 'A lion: My lord, 'I stand continually upon the watchtower in the daytime, and I am set in my ward 'whole nights.

9 And 'behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, 'Babylon is fallen, is fallen; and 'all the graven images of her gods he hath broken unto the ground.

10 O 'my thrashing, and the 'corn of my floor;

h 15:5, 16:9, 11. Hab. 3:16. i 13:8, 26:17. Ps. 48:6. Jer. 48:41, 49:22, 50:43. Mic. 4:9, 10. 1 Thes. 5:3. e Deut. 30:67. Dan. 5:5, 6. (tr. mind wondered. i 5:11-14. 1 Sam. 25:38-39. 2 Sam. 13:28, 34. Job. 5:12, 7:6-10. Job 21:11-13. Jer. 51:39, 57. Dan. 5:10. Nah. 1:10. Luke 21:34-36. (tr. he put. m 22:13, 14. Dan. 5:1-5. 1 Cor. 15:32. n 13:2, 17, 18, 45:1-3. Jer. 51:17, 23, 28, 29. 2 Kings 9:17-20. Jer. 51:12, 13. Ez. 3:17, 33:2-7. Hab. 2:1, 2. p 9. 37:31. q Heb. 2:1. r Or, cried as a lion. s 2:29. Jer. 47:25, 38, 49:19, 50:44. 1 Pet. 5:8. s 56:10, 62:6. Ps. 63:4, 127:1. Hab. 2:1, 2. t Or, every night. u Jer. 50:3, 39, 42, 51, 57. v 13:19, 14:4. Jer. 50:2, 51:9, 64. Rev. 14:8, 18:2, 21. x 46:1, 2. Jer. 50:2, 38, 51:44, 47, 52. y 41:15, 16. 2 Kings 13:7. Jer. 51:33. Mic. 4:13. Hab. 3:12. Matt. 3:12. || Heb. son. z 1 Kings 22:14. Ez. 3:17-19.

expense. 'The country about Babylon, and especially below it toward the sea, was a great flat morass, often overflowed by the Euphrates and Tigris. It became habitable by being drained by the many canals that were made in it.' *Bp. Louth.*—The whirlwinds in the south of Arabia often come with destructive fury: (*Marg. Ref. Zech. 9:14. Note, Jer. 4:11-13.*) thus ruin would irresistibly come upon Babylon from Media and Persia, the armies of which were very terrible; and through the deserts, which intervened between those countries and Babylon.—The prophet renews his threatenings against Babylon, as he does afterwards, (47:) to convince the Jews, by this repetition, of the certainty of the event; ... and thereby support them under their captivity, when that should come.' *Louth.*

V. 2. The grievous calamities coming on Babylon, were revealed in vision to the prophet. 'The words may be thus translated: ... "A grievous vision: there is made known to me an oppressor of the oppressor, and spoiler for the spoiler;" that is, It is now come to the king of Babylon's turn, to feel that oppression and ravage himself, which he had before brought on others.' *Louth.*—"The plunderer is plundered, and the destroyer is destroyed." *Bp. Louth.* No change of the text is needful, for this rendering; but merely a trifling one of the vowel points. (*Notes, 14:1-6. 33:1. Jer. 25:8-26. 51:20-25.*) For the Lord had called Elam, or Persia, and Media, to go up and besiege Babylon; and thus to terminate the sighing of the captive Jews; and many others, who had been grievously oppressed by Babylon.

V. 3-5. Almost two hundred years before the time, the prophet here seems to personate Belshazzar, on the night when Babylon was taken, and he was slain. (*Notes, Dan. 5.*) We are introduced, as it were, into the banquetting room of that prince, and witness his astonishment: he declares to us his dismay and anguish, when he saw the hand which wrote and the writing on the wall; and how he was bowed down, when Daniel read and explained it to him; how "his heart panted, and fearfulness affrighted him;" and the night, which he had set apart for peculiar pleasure, was thus turned into terror and dismay. For whilst he had given orders to prepare the feast and to set the watch, and whilst he and his princes ate and drank; Cyrus had commanded his captains, to burnish their arms, and prepare for the assault: or, Belshazzar's princes were loudly called to arms, from their riotous feasting.

V. 6-9. The prophet here speaks in his own person. The Lord commanded him to set a watchman, who was required to make observations, and give notice of them; and he informed the prophet, that "he saw a chariot, with a couple of horsemen, &c." This may mean the chariots of war, and the united cavalry of the Medes and Persians; and the chariot of asses, and that of camels, may mean the carriages loaded with their baggage, drawn by these animals. If, however, described the march of Cyrus's army, furnished with every thing requisite for forming the siege of Babylon. Having "hearkened diligently with much heed," he further cried, "a lion," that is, the destroyers of Babylon march forward with boldness and fury, as a lion in quest of his prey: according to the margin, "He cried as a lion," that is, very

vehemently. (*Marg.*)—"The particle *as* is frequently understood." *Louth.* Though the watchman had been used to watch whole days and nights, he had never before observed such things: for the chariots and horsemen arrived at once; and instantaneously it was proclaimed, with energetic repetition, that Babylon, with all her graven images, was destroyed, and thrown to the ground. All this seems to have passed before the prophet's mind in vision: and was descriptive of his own office and duty, as a prophet and watchman to the house of Israel. (*Marg. Ref. o. Notes, 56:9-12. Ez. 3:17-19, 33:2-9.*) This rapid succession of events does not accord to the warning given by the king of Babylon's watchmen, nor indeed to any thing which could really exist; for it comprises the transactions of many years: nay, it is probable that the ruin of the New Testament-Babylon was also intended to be predicted. (*Notes, 13:19-22. Jer. 50:2, 3, 51:7-9, 61-64. Rev. 14:8, 18:1-3, 21-24.*)

V. 10. 'O my people, whom for your punishment I shall make subject to the Babylonians, to try and to prove you, and to separate the chaff from the corn, the bad from the good among you; hear this for your consolation: your punishment, your slavery and oppression, will have an end in the destruction of your oppressors.' *Bp. Louth. Marg. Ref. y. Notes, 28:23-29. Matt. 3:11, 12.*

V. 11, 12. This is a distinct, brief, obscure, and almost enigmatical, prophecy. Dumah is Idumea, or the land of the Edomites, mount Seir. (*Marg. Ref. a, b.*) Some one of that nation called to the prophet, in vision, as the watchman who waked when others slept, to inquire, what time of the night it was, or what was the news of the night. This may either mean an earnest inquiry of the Edomites concerning the fate of their own country; or perhaps an insulting inquiry, concerning the duration of the afflictions of the Jews, in the Babylonish captivity. (*Notes, Ps. 137:7-9. Ez. 25:8-14. 35: Joel 3:18-21. Am. 1:6-8, 1, 12. Ob. 10-19.*) To this the watchman answered, "The morning cometh, and also the night:" which may signify, that the deliverance of the Jews would come in its appointed time; but after a short continuance of approaching prosperity to the Edomites, a dreadful ruin would come on them, of which the prophet saw no end.

'The Edomites, as well as the Jews, were subdued by the Babylonians. They inquire of the prophet, how long their subjection is to last: he intimates, that the Jews should be delivered from their captivity; not so the Edomites.' *Bp. Louth. (Notes, 34: 63:1-6. Jer. 49:7-22. Mal. 1:2-5.)* But 'if ye will inquire indeed, and ask questions in earnest; inquire of God first, ask his mercy, and afterward come again, and ye shall have a more favourable answer.' *Louth.*

V. 13-17. (*Notes, Jer. 49:28-33.*) This is a short prophecy concerning calamities, which were coming on the Arabians. (*Marg. Ref. f, g, h.*) The travelling companies of the Dedanim, a tribe of the Arabians, would shelter themselves in the forests from their hostile invaders: and let other tribes, who were not molested, meet them with provisions, that they might not perish; (it may be translated as a command *Marg.*) for indeed they fled from the most imminent danger of death. These desolations were to take place in an exact year from the publishing of this prophecy; and probably it

'that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.

11 ¶ The burden of 'Dumah. He calleth to 'me out of Seir, Watchman, 'what of the night? watchman, what of the night?

12 The watchman said, 'The morning cometh, and also the night: 'if ye will inquire, inquire ye: return, come.

13 ¶ The burden upon 'Arabia. In the fores' in Arabia shall ye lodge, 'O ye travelling companies of Dedanim.

14 The inhabitants of the land of 'Tema 'brought water to him that was thirsty, they prevented with their bread him that fled.

15 For they fled 'from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

16 For thus hath the LORD said unto me, Within a year, 'according to the years of a hireling, and all the glory of 'Kedar shall fail:

17 And the residue of the number of 'archers, 'the mighty men of the children of Kedar, shall be diminished: 'for the LORD God of Israel hath spoken it.

Acts 20:26, 27. a Gen. 25:14, 1 Chr. 1:30. b 34: 63:1-6. Num. 24:18. Deut. 2:5. Ps. 137:7. Jer. 49:7-22. Ez. 35: Joel 3:19. Am. 1:6, 11, 12. Ob. 1, &c. Mal. 1:2-4. c 6. Jer. 37:17. d 17:14. Jer. 50:27. Ez. 7:5-7, 10, 12. e 55:7. Jer. 49:21-22. Ex. 14:1-6, 18, 30-32. Acts 27:38. 17:19, 20, 30-32. f 1 Kings 10:15. Jer. 25:23, 24, 49:28-33. Gal. 4:25. g 13:20. Gen. 25:3, 1 Chr. 1:32. Ez. 27:15, 20, 21. h Gen. 25:15. 1 Chr. 1:30. Job 6:19. i Or, bring ye. l 6:3. Julg. 8:4-8. Prov. 25:21. Rom. 12:20. 1 Pet. 4:9. ** Or, for fear of. Heb. from the face of. i 16:14. k 42:11, 80:7. Gen. 25:13. 1 Chr. 1:29. Ps. 120. Cant. 1:5. Jer. 49:28. Ez. 27:21. j Heb. bow. l 10:18, 19, 17:4, 5. Ps. 107:35. m 1:20. Num. 23:19. Jer. 44:19. Zech. 1:8. Matt. 24:56.

V. 10. 'O my people, whom for your punishment I shall make subject to the Babylonians, to try and to prove you, and to separate the chaff from the corn, the bad from the good among you; hear this for your consolation: your punishment, your slavery and oppression, will have an end in the destruction of your oppressors.' *Bp. Louth. Marg. Ref. y. Notes, 28:23-29. Matt. 3:11, 12.*

V. 11, 12. This is a distinct, brief, obscure, and almost enigmatical, prophecy. Dumah is Idumea, or the land of the Edomites, mount Seir. (*Marg. Ref. a, b.*) Some one of that nation called to the prophet, in vision, as the watchman who waked when others slept, to inquire, what time of the night it was, or what was the news of the night. This may either mean an earnest inquiry of the Edomites concerning the fate of their own country; or perhaps an insulting inquiry, concerning the duration of the afflictions of the Jews, in the Babylonish captivity. (*Notes, Ps. 137:7-9. Ez. 25:8-14. 35: Joel 3:18-21. Am. 1:6-8, 1, 12. Ob. 10-19.*) To this the watchman answered, "The morning cometh, and also the night:" which may signify, that the deliverance of the Jews would come in its appointed time; but after a short continuance of approaching prosperity to the Edomites, a dreadful ruin would come on them, of which the prophet saw no end.

'The Edomites, as well as the Jews, were subdued by the Babylonians. They inquire of the prophet, how long their subjection is to last: he intimates, that the Jews should be delivered from their captivity; not so the Edomites.' *Bp. Louth. (Notes, 34: 63:1-6. Jer. 49:7-22. Mal. 1:2-5.)* But 'if ye will inquire indeed, and ask questions in earnest; inquire of God first, ask his mercy, and afterward come again, and ye shall have a more favourable answer.' *Louth.*

V. 13-17. (*Notes, Jer. 49:28-33.*) This is a short prophecy concerning calamities, which were coming on the Arabians. (*Marg. Ref. f, g, h.*) The travelling companies of the Dedanim, a tribe of the Arabians, would shelter themselves in the forests from their hostile invaders: and let other tribes, who were not molested, meet them with provisions, that they might not perish; (it may be translated as a command *Marg.*) for indeed they fled from the most imminent danger of death. These desolations were to take place in an exact year from the publishing of this prophecy; and probably it

CHAPTER XXII.

prophecies of calamities coming on the Jews; with a rebuke of their impious and sensual behaviour, when threatened with divine judgments, 1-14; and concerning the ruin of Shebna the treasurer, and the advancement of Eliakim, 15-25.

THE burden of the valley of vision. "What aileth thee now, that thou art wholly gone up to the house-tops?"

2 Thou that art full of stirs, a tumultuous city, a joyous city: thy slain men are not slain with the sword, nor dead in battle.

3 All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, which have fled from far.

4 Therefore said I, "Look away from me: I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people."

5 For it is a day of trouble, and of treading down, and of perplexity by the Lord God of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

a Ps. 125:2. Jer. 21:13. b 1 Sam. 3:1. Ps. 147:19,20. Prov. 29:18. Mic. 3:6. Rom. 3:2,9,4,5. c Gen. 21:17. Judg. 18:23. 1 Sam. 11:5. 2 Sam. 14:5. 2 Kings 6:30. Ps. 111:7. d 15:3. Jer. 48:38. e 12:13. 23:7. 32:13. Am. 6:3-6. f 37:23. Jer. 11:14. g 22:6. Lam. 2:20. 4:9,10. h 3:1-8. 2 Kings 25:4-7,18-21. Jer. 39:4-7. 52:24-27. * Heb. of the bow. h Ruth 1:20,21. Jer. 4:19. 9:1. 3:17. i Heb. he bittier in weeping. 33:7. Jer. 6:26. Mic. 1:8. Matt. 26:75. 1 Ps. 77:2. Jer. 8:18. 31:15. Matt. 2:18. k 37:3. 2 Kings 19:3. Jer. 30:7. Am. 5:19-20. l 5:5. 10:6. 25:10. m Esth. 3:15. Mic. 7:4. n 2 Kings 25:10. Lam.

was accomplished by Sennacherib, when he first marched his army into Judah. (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

The history of mankind is little more than a detail of the treachery, rapine, and cruelty, which they have committed, and of the miseries which they have endured: and an insight into futurity would be attended with many grievous discoveries, respecting ourselves, our families, and those with whom we should sympathize. But, "sufficient for the day is the evil thereof."—What anguish and horror must seize the enemies of God, when he shall arise to execute vengeance upon them; and when all which they see, hear, remember, or expect, shall combine to increase their terror! This some perceive to be their wretched case, at the approach of death; and all the ungodly will know it in another world. But words can never express, nor can imagination reach to an adequate conception of their dismay or despair. And what numbers will then dolefully exclaim, "The night of my pleasure hath been turned into fear unto me!"—While sinners are saying, "Let us eat, drink, and be merry;" and let others watch for our souls, if they see good; perhaps the Lord is about to say, "Thou fool, this night is thy soul required of thee."—He has set ministers, as watchmen, to declare what they see: let every one, therefore, to whom this office is committed, "hearken diligently, with much heed," to his instructions, and continue day and night upon his watchtower; and give sinners warning of their approaching danger; that at least he may deliver his own soul. (*P. O. Ez. 33:1-9.*) Let him "declare the whole counsel of God," as far as he can learn it, whether it relate to mercies, or judgments; and let all, who love their souls, attend to the warnings of such ministers, as may truly say, "that which I have heard of the LORD, ... have I declared unto you." (*Notes, Acts 20:18-31. 1 Cor. 15:1,2.*) For all the enemies of God will as surely be destroyed, as Babylon and her graven images are fallen; but every trial conduces to purify believers, that they may be gathered as wheat into the garner.—There are many who make curious inquiries of the watchmen; they would willingly have many difficult questions resolved, unrevealed mysteries explained, and abstruse prophecies interpreted; and they want to know exactly where we now are in the series of predicted events: but they do not inquire into the state of their own souls; or about the way of salvation, or the path of duty, or how to grow in grace. These are mere Edomish inquirers: and though we should be ready, as far as we can, to answer any proper question; yet we ought to warn such men "to look to themselves," and to repent, and return to God by faith and prayer, and not amuse themselves with these discussions. Whilst they forget their time of life, and are growing old in their sins; it little concerns them to inquire, what time of the night it is with the church: for though the morning of her deliverance comes, yet the midnight of their final misery approaches with equal speed.—Calamities still go round, in this sinful world; and it behooves us to relieve the distressed of our brethren, knowing that our turn may come shortly. But happy are they, and they only, whose riches and glory are placed out of the reach of hostile invaders: for all other prosperity will speedily pass away; "for the LORD God of Israel hath spoken it."

NOTES.—CHAP. XXII. V. 1. Jerusalem, as situated in the midst of surrounding hills, and favoured with the revealed truth and will of God, is here called "The valley of vision."—The prophet saw, in vision, all the inhabitants of that city gone up to the roofs of their houses, on a sudden

6 And Elam bare the quiver with chariots of men and horsemen, and Kir uncovered the shield.

7 And it shall come to pass, that thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate.

8 And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.

9 Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 Ye made also a ditch between the two walls for the water of the old pool; but ye have not looked unto him that fashioned it long ago.

12 And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:

2:2. c Hos. 10:8. Matt. 24:16. Luke 23:30. Rev. 6:16,17. p 21:2. Gen. 10:22. Jer. 49:35-39. q 2 Kings 16:9. Am. 1:5. 9:7. 1 Heb. made naked. 21:5. Hab. 3:9. r Heb. the choice of thy valleys. s 8:7,9. 10:28-32. 37:34. Jer. 39:1-3. 1 Or, towards. a 36:1-5. t 1 Kings 7:2. 10:17. 14:27,28. Cant. 4:4. u 2 Kings 20:20. 2 Chr. 32:1-6,30. x Neh. 3:16. y 8:17. 17:7. 31:1. 37:3. 2 Chr. 6:6. 16:7-9. Jer. 33:2,3. Mic. 7:7. z 2 Chr. 35:25. Neh. 8:9-12. 9:9. Ec. 3:4,11. Joel 1:13. 2:17. Jam. 4:8-10. 5:1. a 15:2. Ezra 9:3. Am. 8:10. Jon. 3:6. Mic. 1:16.

alarm, and to make observations; and he inquired what was the matter. Their houses in general were without windows towards the street, and the tops flat, and much used, on various occasions. (*Notes, Deut. 22:8. Matt. 10:27,28.*) "The houses in the east were in ancient times, as they are still generally, built in one and the same uniform manner. ... The house is built with a court within, into which chiefly the windows open: those that open to the street are so obstructed with lattice work, that no one either without or within can see through them.—Whenever therefore any thing is to be seen or heard in the streets, any public spectacle, any alarm of a public nature; every one immediately goes up to the house-top to satisfy his curiosity. ... The people running all to the tops of their houses gives a lively image of a sudden general alarm." *Bp. Louth.*

V. 2, 3. Jerusalem had been full of the hurry and tumult of business and pleasure, and at certain seasons, of the multitudes who attended the sacred feasts: but now the stir and tumult was of another nature. Being invested by their invaders, numbers died, not by the sword of war, but by famine and pestilence, or even terror: their rulers attempted to flee; but they were overtaken and bound as prisoners by the archers: and even those who had fled from far out of the open country, to take shelter within the walls of the city, were bound together with the rest of the inhabitants. (*Notes, 2 Kings 25:1-7. Ez. 12:1-16.*)

V. 4. "He sheweth what is the duty of the godly, and especially of the ministers, when God's plagues hang over the church." (*Marg. Ref. Notes, Jer. 6:24-26. 9:1,2. 13:15-17. Luke 19:41-44.*)

V. 5. *Marg. Ref. Notes, 2 Kings 19:3. 25:8-10.—Of crying, &c.* One crying to another to flee to the adjacent mountains, in order to escape destruction.

V. 6, 7. Elam and Kir, (*Marg. Ref. p-r.*) or the Persians and Medes, might serve in Sennacherib's army as subjects to Assyria. Yet the former part of the prophecy seems to accord best to the demolition of Jerusalem by Nebuchadnezzar. For it does not appear, that, any destructive pestilence or famine raged in the city, when Sennacherib invaded the land; or that the rulers fled, or were taken and bound; or that the walls were broken down. (*Notes, 2,3,5.*)—By "chariots of men" we may understand those in which men rode and fought; for the word, translated chariots, sometimes means carriages employed in other uses.

V. 8-14. The preceding verses chiefly relate to subsequent events, yet they might have also some reference to previous calamities: but these seem to predict Sennacherib's invasion, and the behaviour of the Jews on that occasion. He dismantled many of their fortified cities, which had been the covering or protection of Judah; and he threatened the siege of Jerusalem. This put Hezekiah and his princes upon examining the state of their armories and fortifications; and upon making various preparations for defending the city. (*Note, 2 Chr. 32:3-8.*) But numbers of the people had no proper regard to the Lord, who had constituted Jerusalem to be the place of his own worship, and had long before fashioned every thing respecting it, in subserviency to that end. Notwithstanding the pious labours of Hezekiah and others, most of the people were destitute of faith and piety; and instead of uniting in fasting and prayer, with every token of godly sorrow and humiliation, to which the Lord evidently called them in his providence, if not explicitly by his prophets, they were generally indulging themselves in riot and feasting, and that from the most atheistical principles: as if the

13 And ^bbehold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine; ^clet us eat and drink; for to-morrow we shall die.

14 And ^dit was revealed in mine ears by the LORD of hosts, ^e'Surely this iniquity shall not be purged from you till ye die, saith the LORD God of hosts.

[Practical Observations.]

15 ¶ Thus saith the LORD God of hosts, Go, get thee unto this ^ftreasurer, even unto ^gShebna, ^hwhich is over the house, and say,

16 What ⁱhast thou here, and whom hast thou here, that thou hast ^jhewed thee out a sepulchre here, ^kas he that heweth him out a sepulchre on high, and that graveth a habitation for himself in a rock?

17 Behold, the LORD ^lwill carry thee away with ^ma ⁿmighty captivity, and will surely ^ocover thee.

18 He will ^psurely violently turn and toss thee ^qhve a ball into ^ra large country: there shalt thou die, and there the chariots of thy glory ^sshall be the shame of thy lord's house.

19 And ^tI will drive thee from thy station, and from thy state shall he pull thee down.

b, 5, 12, 21. 1. 5. Am. 6:3-7. Luke 17:26-29. c 56:12. 1 Cor. 15:32. Jam. 5:5. 1. 9. 1. 15. Am. 6:3-7. e Num. 15:25-31. 1 Sam. 3:14. Ez. 24:13. John 5:21-24. Heb. 10:35-27. Rev. 22:11, 12. f 1 Chr. 27:26. Acts 27: c 36:3. 37:2. 2 Kings 18:37. 19:2. h 1 Kings 4:6. 2 Kings 10: 5. 12:5. Mic. 2:10. k 14:18. 2 Sam. 18:18. 2 Chr. 18:14. Job 3:14. Matt. 27:60. ^l Or, O, he. 1 Or, who covered thee with an excellent covering, and clothed thee gorgeously, and surely violently turn, &c. ^m Heb. the captivity of a man. 1 Esth. 7:8. Job 9:24. Jer. 14:3. m 17:18. Am. 7:17. ⁿ Heb. a land large of spaces. n Job

20 ¶ And it shall come to pass in that day, that I will call my servant ^uEliakim the son of Hilkiah:

21 And I will ^vclothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be ^wa father to the inhabitants of Jerusalem, and to the house of Judah.

22 And ^xthe key of the house of David will I lay upon his shoulder: ^yso he shall open, and none shall shut; and he shall shut, and none shall open.

23 And ^zI will fasten him ^{aa}as a nail in a sure place; and he shall be ^{ab}for ^{ac}a glorious throne to his father's house.

24 And they shall ^{ad}hang upon him all the glory of his father's house, the offspring and the issue, all ^{ae}vessels of small quantity, from the vessels of cups, even to all the ^{af}vessels of flagons.

25 In that day, saith the LORD of hosts, ^{ag}shā, ^{ah}the nail that is fastened in the sure place be removed, and be cut down, and fall; and ^{ai}the burden that ^{aj}was upon it shall be cut off: ^{ak}for the LORD hath spoken it.

40:11, 12. Ps. 75:7. Ez. 17:24. Luke 1:52. c 96:3, 11, 22. 57:2. 2 Kings 18:37. p Gen. 41:42, 43. 1 Sam. 18:4. Esth. 8:2, 15. q 9:7. Gen. 45:8. r Matt. 16: 18, 19. Rev. 1:18. s Job 12:14. Matt. 18:18, 19. Rev. 3:7. t Ezra 9:8. Ec. 12: 11. Zech. 10:4. u Gen. 45:9-13. 1 Sam. 2:8. Esth. 4:14. 10:3. Job 36:7. Luke 22:29, 30. Rev. 3:21. x Gen. 41:44, 45. 47:11-25. Dan. 6:1-3. Matt. 28:18. John 5:22-27, 30, 31-23. y Ez. 15:3. Rom. 9:22, 23. 2 Tim. 2:20, 21. z Or instruments of violence. ^{aa} 15:16. ^{ab} Esth. 9:5-14, 24, 25. Ps. 63:5-7. 146:3, 4. Jer. 17:5, 6. b 46:11. 48:15. Jer. 4:28. Ez. 5:13, 15, 17. Mic. 4:4.

apparently near approach of death urged them to seize the present fleeting moment for sensual gratification. (Notes, 6:11-17. 56:9-12. Nch. 8:9-12. Am. 6:3-8. Matt. 24:36-44. 1 Cor. 15:31-34. p. 32.) The Lord was so provoked by this profane contempt of his uplifted scourge, that he determined to accept of no expiatory sacrifices for it; but to punish it by the death of the criminals: though for his own sake he would, for that time, spare the city. The same part was doubtless, for substance, acted over again, at the time when Nebuchadnezzar besieged, took, and destroyed Jerusalem.—There were two pools in or near Jerusalem, supplied by springs: the upper pool, or the old pool, supplied by the spring called Gihon, 2 Chr. 32:30. towards the higher part of the city, near Zion, or the city of David; and the lower pool, probably supplied by Siloam. ^{Bp. Louth.}—The ditch was a channel to carry off the waters from the upper to the lower pool. ^{Louth.}—House of the forest. (8) Notes, 1 Kings 7:2. 14:25-28.—Revealed, &c. (14) Marg. Ref. d.

V. 15. This prophecy concerning Shebna seems to have been delivered about the same time with the preceding: and perhaps he was one of the ringleaders in the unseasonable and profane riot, above severely reprobated. Some think that he had been preferred by Ahaz to be treasurer and steward of the household; and that he outwardly complied with Hezekiah's reformation, to keep his place, though a proud and wicked man. (Marg. Ref. g.) If this were the Shebna, of whom we read in the history of Sennacherib's invasion: the prophecy had not its full accomplishment, till some years after. Some think he was deprived of his office as treasurer, but still continued scribe, or secretary. (Note, 2 Kings 19:2.) But perhaps another person of the same name is meant.

V. 16. It is thought that Shebna was a foreigner; that instead of being treasurer to Hezekiah, he had no right to associate with the Jews at all; and that his connexions and inclinations led him to favour their enemies. He, however, deemed himself established in authority till death; and had prepared himself a magnificent sepulchre in a lofty and conspicuous situation, according to the custom of monarchs; and durable, as if graven out of a rock, to perpetuate his memory and grandeur after his decease. (Marg. Ref. Note, 14:16-20.)—O thou, that hewest out thy sepulchre on high, that gravest in the rock an habitation for thyself! ^{Bp. Louth.}

V. 17-19. Notwithstanding Shebna's ostentatious confidence, his ruin was at hand. He would be degraded from his dignity; violently forced into captivity; covered with infamy, as the condemned criminal's face was covered for execution; (Marg. Note, Esth. 7:8.) driven from place to place, in a strange and wide country, like a ball, when driven with great force in an open field, where no wall or fence obstructs its course; and at length he would die in misery and disgrace; whilst the remains of his magnificence would shame that family, which had preferred so ostentatious and wicked a man. Doubtless this sentence was speedily and exactly executed, though nothing is recorded concerning him. (Marg. Ref.)

V. 20-25. God himself appointed Eliakim, his servant, to succeed Shebna; (Marg. Ref. o.) he knew that Hezekiah would be obedient to his word sent by his prophet Isaiah; and this probably occasioned Shebna's disgrace. Eliakim would succeed to the robe and girdle, which were worn by those in office: and he would fill his high station, with the

prudence and affection of a father to the inhabitants of Jerusalem, and to the Jews in general. The key also was a token of authority in those days, as the seals are now; being an emblem, that great and important matters were intrusted to a man's care, and at his disposal; and that he could admit to manifold privileges or advantages, or exclude from them. Probably, either a real key, or the figure of one, was worn upon the shoulder. Christ applies this part of the emblem to himself: we may therefore look upon Eliakim as, in some respects, a type of him. (Notes, Matt. 16:19. Rev. 1:12-20. v. 18. 3:7.)—As nails also are fixed in the walls, on which to hang such things as may be wanted; thus Eliakim would be established in authority, and act so honourably, that his advancement would be like raising his "father's house to a glorious throne;" and all the reputation and interest of every branch of the family would be secure in his hands; for he would be able and willing to take care of them, whether more or less considerable, whilst all those who had depended on wicked Shebna, would be ruined by his fall. (Marg. Ref. x.) ^a A key is an emblem of trust: and the expression alludes to the fashion of keys in old time, which were long, and made like a hook, and then laid upon the shoulder, and worn there as the badge of an office. ^{Louth.}—They, (the Asiatics,) 'fix them' (the nails), 'in the brick-work, when they are building. They are large nails, with square heads like dice, well made; their ends being bent so as to make them cramp irons.' Chardin in Bp. Louth.—These nails were of necessary and common use, and of no small importance, in all their apartments. ^{Bp. Louth.} (Ezra 9:8. Ec. 12:11. Zech. 10:4.)

PRACTICAL OBSERVATIONS.

V. 1-14. No burden will be more heavy, than that which falls on "the valley of vision," and weighs down those who lived wickedly amidst "the means of grace."—They who have been most secure and prosperous, and those cities which have been most full of the tumultuous hurry of business, pleasure, and ambitious contests, are liable above others to be surprised with unexpected calamities, and left without redress under them.—The Lord has many ways of destroying his enemies; so that it is as vain to attempt to escape, as to withstand "the power of his wrath."—The servants of God, who clearly foresee, and awfully warn sinners of their approaching miseries, are most affected by the prospect. They sometimes "weep bitterly and refuse to be comforted," because of the trouble, perplexity, and ruin, which are coming on their beloved neighbours, relatives, and countrymen: yet, whilst their hearts thus melt with tender compassion, they are counted cruel and morose; because they insist upon it, that God will execute this threatened vengeance on all the impenitent, unbelieving, and ungodly, without exception.—But all the horrors of a city taken by storm, and given up to indiscriminate rapes, murder, and plunder, are scarcely a shadow of the terrors of "the day of wrath, and revelation of the righteous judgment of God." And yet the invasion of a fertile country, when the choicest valleys are full of hostile armies, and the gates of populous cities beset with merciless besiegers, must be inexpressibly distressing to the inhabitants.—Often the approach of danger discovers that weakness which before was unnoticed; yea, and detects that hypocrisy, which had not been suspected; and then the further and the more carefully men examine, the more they discover their exposed and perilous situation. But too generally they look only to externals, and rest in superficial amendment; without

CHAPTER XXIII.

A prediction of the ruin of Tyre, and the extensive consternation occasioned by it, 1-14; of the restoration of Tyre's prosperity, and the conversion of the Tyrians, 15-18.

THE "burden of Tyre." ^bHowl, ye ships of Tarshish; ^dfor it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.

2 Be 'still, ye inhabitants of 'the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of ^bSihor, 'the

a Jer. 25, 13, 32, 47, 4. Ez. 23: 27-28. Joel 3: 4-8. Am. 1: 9, 10. Zech. 9: 2. b 15: 2, 8. Rev. 18: 17-19. c 2: 16, 60: 9. 1 Kings 22: 48. 2 Chr. 9: 21. Ps. 48: 7. Ez. 27: 28. d 13: 1. Jer. 25: 10, 11. Rev. 18: 22, 23. e 12. Num. 20: 24. Jer. 2: 10. 17. 27: 6. Dan. 11: 30. f Heb. *silent*, 41: 1. 47: 5. Ps. 46: 10. Heb. 2: 20. f Ez. 27: 3, 4. 28: 2. g Ez. 27: 8, &c. h 1 Chr. 18: 5. Jer. 2: 18. i 32: 20. Deut. 11: 10. k s.

duly respecting the Creator of the world, and the Head of the church, who "fashioned" both "long ago," for his own glory, and the good of his people: nor can the most pious rulers or teachers remove the infidelity, impiety, or hypocrisy of the people; except as the Lord works by them.—It is no new thing, even in Israel, for men not to "know the signs of the times;" and when the Lord calls to repentance, fasting, and prayer; nay, when kings, as well as ministers of religion, obey the call, and warn others to do so; numbers continue to indulge their lusts, and add to their sins, and increase the fierce wrath of God against them; as if "let us eat, and drink, for to-morrow we die," were indeed a sentiment worthy of a rational creature! And whether this infidelity work by presumption or desperation, it produces the same contempt and defiance of God; and is a lamentable token, that a man is given up to judicial hardness of heart, and will perish in his impetuosity.

V. 15-25. The impiety and profligacy of the lower orders in society is often a vain and absurd imitation of their superiors. Too often those, who ought not to find admission into the visible church, (having "nothing there,") are at the head of her affairs: and though no human wisdom and piety can uniformly prevent this; yet generally the ostentation, ambition, and avarice of such men, are an indelible scandal to those who prefer them, and to all concerned in their advancement.—But what a vanity is all earthly grandeur, which death will so soon terminate! And what will it avail, whether we be laid in a magnificent monument, or covered with a sod! Surely the foppies of death are the vainest of all vanities: yet those who most value them, are often deprived of them. No stability can ensure the continuance of prosperity. When the Lord is displeased, he soon drives men with violence from their places, and hurries them from one vexation, or place of banishment, to another, till they die in disgrace and misery.—But it is happy for nations, when the removal of wicked men opens the way for the true servants of God into authority. They will act as his stewards, and as the deputies of the Son of David: and in the insignia of their dignities, they will read their duties, and thence learn righteousness, faithfulness, and goodness; and will study to be fathers to the people, especially to the remnant of true Christians in the land. When extensive authority is lodged in such hands, it will be used for the benefit of mankind: and rulers of this character are indeed a credit to their families, and will promote their interests in subserviency to the public good: but all dependence placed on the ungodly, will soon be thrown down with them into perdition. Indeed no expectations can properly be formed of advantage, even from pious men, except as the instruments of God for our good. (Notes, Ps. 146: 3-5.)—But the Father has lodged all authority in heaven and earth in the hands of his beloved Son, who for our sakes became also his "righteous Servant." To him he has intrusted the infinite concerns of his own glory and the honour of his law, to all eternity: and if we submit to his authority, we may confidently hang all our hopes and interests, and those of our families even to remote posterity, upon him; and in every thing rely on his wisdom, power, truth and love. Such are great concerns to us; but they are perfectly safe in his hands. He has opened our way of access into the presence of our reconciled Father; he will set before us an open door, which no man can shut, both whilst we live, and when we die; and bring both soul and body to his eternal glory. But they, who "neglect so great salvation," will find, that when "he shutteth, none can open;" and his hands will shut them out of heaven, and shut them up in hell for ever.

NOTES.—CHAP. XXIII. V. 1. (Notes, Jer. 47: Ez. 26: 27: 28; Joel 3: 8. Am. 1: 9, 10.) It is generally agreed, that this prophecy foretells the destruction of Tyre by Nebuchadnezzar. The ships and mariners, by whom the commerce of Asia, Africa, and Europe in general, or of Carthage and Spain in particular, with Tyre was carried on, are called on 'o mourn and howl at her ruin.—As Tyre was one of the most famous marts in the world in those times; so the destruction of it must be a great loss to all merchant-adventurers. . . . Every house or warehouse in Tyre is shut up and all trade ceased.' Louth.—The Tyrians, when they saw no other means of escaping, fled in their ships, and took refuge in Carthage, and in the islands of the Ionian and

harvest of the river, is her revenue; and she is a mart of nations.

4 Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying, 'I travail not, nor bring forth children, neither do I nourish up young men; nor bring up virgins.

5 As 'at the report concerning Egypt, "so shall they be sorely pained at the report of Tyre.

6 'Pass ye over to Tarshish; 'howl, ye inhabitants of the isle.

7 Is this 'your joyous city, 'whose antiquity is

Ez. 27: 33, 28: 4, 5. Joel 3: 5, 6. Rev. 18: 11-13. 1 Jer. 47: 3, 4. Ez. 16: 3-6. Hos. 9: 11-14. Rev. 18: 23. m 19: 16. Ez. 15: 14-16. Josh. 2: 9-11. n Ez. 26: 15. 21. 27: 27-38. 28: 19. Rev. 18: 17-19. o 10: 12. 21: 15. p 1: 2. 16: 7. q 22: 2. r Josh. 19: 29.

Egean sea; from whence the news would soon spread, and reach Tarshish.' Bp. Louth and Jerom as quoted by him. Thus the ruin of Tyre was revealed to them, i. e. the inhabitants of Tarshish, from the isles of Chittim, or the countries bordering on the Mediterranean. (Marg. Ref. e.)

V. 2. Silence is a mark of grief and consternation. And that entire failure of commerce, which a close and long-continued siege would produce, effectually silenced the noise of the busy multitudes, which before was heard in this merchant-city.—There were two distinct cities, called old and new Tyre, the former a seaport on the continent, the latter on an island at a small distance, and dependent upon the other. "Be silent, O ye inhabitants of the seacoast." Bp. Louth. The Zidonians built Tyre, which is therefore called "the daughter of Zidon;" (12) and it was replenished with all its riches by the trade, which it originally derived from the mother-city: but it soon acquired a high pre-eminence above it.—Nebuchadnezzar took old Tyre after a siege of thirteen years: but the inhabitants had previously removed their most valuable effects, either to new Tyre on the island, or to places beyond sea. (Note, Ez. 29: 17-20.) After a time, new Tyre became a very flourishing city; but it was besieged and taken by Alexander the Great. (Notes, Ez. 27: 26-36. Zech. 9: 1-4.)

V. 3. Sihor means the river Nile. (Marg. Ref. h.) 'It had this name from the blackness of its waters charged with the mud, which it brings down from Ethiopia, when it overflows. *Et viridem Egyptum nigra fecundat arena.*' (The black sand fructifies verdant Egypt.) Bp. Louth. (שָׁמַר, to become black.) The Tyrians traded largely with the Egyptians for the corn, which their lands, watered by the Nile, yielded in great abundance: and thus, the harvest of the river, springing from the seed sown when its great waters subsided, yielded an immense revenue to Tyre. That river also opened a communication to the Tyrians, with the interior parts of Egypt; and the rich commodities there purchased tended greatly to enrich that merchant-city.

V. 4. The Zidonians, when their city was taken by the king of Assalon, betook themselves to their ships, and landed, and built Tyre.' Justin, quoted by Bp. Louth. (Note, Josh. 19: 24-31.) Zidon therefore gloried in being the founder of Tyre, that "strength of the sea," and, as it were, sole proprietor of it: but she might now be ashamed; for her daughter complained that she was depopulated, and, instead of sending colonies to other cities, she had now no children brought forth, or growing up, to replenish herself. New Tyre, indeed, continued for many ages a flourishing city: but from the time that Alexandria in Egypt was built, her trade began to decrease, and at length Tyre was utterly desolated: and there are, at this day, no remains of that renowned city, except a few huts for fishermen.—Let us not forget that these are standing miracles to demonstrate the divine original of the sacred Scriptures. (Notes, Ez. 26: 14, 21.)

V. 5. As the nations were alarmed at the desolations of Egypt, by the power of God, in the days of Moses; (Note, Ez. 15: 14-16.) so the report of the ruin of Tyre would fill them with consternation. Or, "As soon as the report of Tyre shall come to," or "be heard in Egypt, they shall be in great pain for it," viz. because they exported their corn to Tyre and made a gainful trade of it. (3) And this sense the Septuagint follows. Louth.

V. 6, 7. The Tyrians gloried in the great antiquity of their city: and indeed it seems to have been a fortified city in the time of Joshua. (Josh. 19: 29. Note, 4.) Through its extraordinary wealth, it was replete with every thing conducive to festive indulgence; and the inhabitants were very jovial and luxurious. (Notes, 22: 3, 8-14.) But now they would leave home with howlings and anguish of spirit; and numbers of them would be forced to seek a habitation in distant countries, either as captives or refugees.—The Septuagint, instead of "Tarshish," read Carthage, which was a colony from Tyre.—The prophet speaks of Tyre, as of a tender and delicate woman, not used to hardships, who yet should be forced to travel on foot tedious journeys into foreign countries, being driven from her own habitation. Louth. (Note, 47: 1-3.)

V. 8, 9. The Tyrians boasted of being able to dispose of crowns and kingdoms as they pleased: and therefore the Lord had counselled to tarnish the pride of all human glory

of ancient days? her own feet shall carry her afar off to sojourn.

8 Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth?

9 The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth.

10 Pass through thy land as a river, O daughter of Tarshish: there is no more strength.

11 He stretched out his hand over the sea, he shook the kingdoms: the Lord hath given a commandment against the merchant-city, to destroy the strong-holds thereof.

12 And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.

13 Behold the land of the Chaldeans: this people was not, till the Assyrian founded it for them that dwell in the wilderness: they set up the

towers thereof, they raised up the palaces thereof, and he brought it to ruin.

14 Howl, ye ships of Tarshish: for your strength is laid waste.

15 And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as a harlot.

16 Take a harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

17 And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world, upon the face of the earth.

18 And her merchandise and her hire shall be holiness to the Lord: it shall not be treasured nor laid up, for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing.

a 47:12, Rev. 17:2. b Heb. from afar. c Deut. 29:21-28. Jer. 50:44, 45. Jer. 18:18. Ez. 26:2, 3, 12-18. x 10:4, 31:9. y 10:33, 13:24, 27:46, 40:10, 11. Jer. 47:6, 7, 51:62. z 1:28. Eph. 1:11. A. 1:11. B. 2:11, 17. 5:15, 16. 13:11. Job 40:11, 12. Dan. 4:37. Mat. 1:1. J. 4:16. f Heb. pollute. g Job 12:21. Ps. 107:40. 1 Cor. 1:26-29. h 12: c 14. 1 Sam. 28:20. Job 12:21. Lam. 1:6. Hag. 2:22. Rom. 9:5. i Heb. girl. j Ps. 18:32. k 2:19, 14:16, 17. Ez. 15:8-10. Ps. 46:6. Ez. 26:10, 15-19, 27:34, 35, 31:16. Hag. 2:7. e 10:6. Ps. 71:3. Jer. 47:7. Nah. 1:14. \$ Or, concerning a merchantman. 3. Hos. 12:7, 8. f Heb. Canaan. Gen. 9:25. 10:15-19. Zech. 14:21. Mark 11:7. John 2:16. g Or, strength. Zech. 9:3, 4. f 1:7. Ez. 26:13, 14. Rev. 18:22. g 37:24. Jer. 17:1, 5. Jer. 14:17, 46:11. Lam. 1:15. h 2. Gen. 10:15-19, 49:13. Job. 11:8. i 1:1. Num. 24:2. Ez. 27:6. k Deut. 28:64-67. Lam. 1:3, 4:15. 1:13:19. Gen. 11:

28:31. Job 1:17. Hab. 1:6. Acts 7:4. m Gen. 2:14, 10:10, 11:1, 11:9. 2 Kings 17:24, 20:12. 2 Chr. 33:11. Ezra 4:9, 10. Dan. 4:30. n Ps. 72:9. o Ez. 26:7. Ez. 29:13. p 1:6. Ez. 27:25-30. Rev. 18:11-19. q Jer. 25:9-11, 22, 27:3-7. 2:29. 10: Ez. 29:11. r Dan. 7:14. 8:21. Rev. 17:10. ** Heb. it shall be unto Tyre as the song of a harlot. Ez. 27:25. Hos. 9:15. s Prov. 7:10-12. Jer. 30:14. t Jer. 29:10. Zeph. 3:7. Acts 15:14. u Deut. 23:18. Ez. 16:31, 22:13, 27:6. k Hos. 12:7, 8. Mic. 1:7, 3:11. 1 Tim. 3:3, 8. 1 Pet. 5:2. x Nah. 3:4. Rev. 17:2-5. 18:9-14. 19:2. y 60:6, 7. 2 Chr. 7:9-11. 16. z 45:12, 72:10. Zech. 14:20. 21. Mark 3:8. Acts 21:3-5. s Matt. 6:19-21. Luke 12:16-20, 33, 16:9-13. a Deut. 12:18, 19. 28:12-14. Prov. 3:9, 10. 13:22, 28:8. b Ez. 2:26. Nah. 1:10. Matt. 25:35-40. Luke 8:3. Acts 9:38. Rom. 15:27-27. Gal. 6:5. Phil. 4:17, 13. 11 Heb. old.

by ruining that renowned and haughty city, whose "merchants were princes, whose traffickers were the honourable of the earth." (Notes, 2:10-18.) The question proposed, as if by some observer who was filled with amazement at the surprising change, and the answer of the prophet to the question, have a peculiar energy and animation: and the attentive reader seems almost to witness, what is thus brought immediately under his notice.

V. 10. The inhabitants of Tyre, when the city was likely to be closely pressed by the Chaldeans, are counselled silently and speedily to leave the country, which had no longer any strength or defence; as a river swiftly, yet almost imperceptibly, glides through a land.—Tyre might be called "the daughter of Tarshish;" because her grandeur was greatly the effect of her trade with that city; and because of the close connexion which subsisted between the two cities, and the dependence of the Tyrians on Tarshish, after Tyre was taken.—"Pass through thy land like a flood to the daughter of Tarshish." *Old Version.* The expression may, however, relate to the ships of Tarshish, with which Tyre carried on her commerce and acquired her greatness. (14. Note, 1 Kings 10:22.)—"Work thine own land, for indeed the ships come no more to thee from Carthage." *Sept.* That is, 'employ thyself in agriculture, for trade is ruined.'

V. 11. Either Nebuchadnezzar, or Alexander the Great, may here be intended; or God himself, as employing them. Both of these mighty conquerors, "stretched their hand over the sea, and shook the kingdoms;" and each of them besieged and took Tyre. But they had their commission from God, to destroy the strong-holds of that merchant-city, or "of Canaan." (*Marg.*) Tyre was the principal strong-hold in the land of Canaan: the word, however, signifies a merchant. (*Note, Zech. 14:20, 21.*)

V. 12. Zidon seems to have been one of the oldest cities in the world: (*Marg. Ref. Note, Gen. 49:13.*) it is mentioned by Homer, but Tyre is not. Tyre was called "the daughter of Zidon," as built by the Zidonians. "The prophet calls Tyre an oppressed virgin, because she was conquered, and as it were ravished, by her enemies. Whereas those cities, which never came into a conqueror's hands, are styled virgins." *Louth.* The Assyrians besieged Tyre, but could not take it: Nebuchadnezzar was its first conqueror; and the inhabitants, no longer able to resist, passed over in great numbers, to the countries bordering on the Mediterranean: but the colonies of Tyrians, in Greece, Sicily, Spain, or Africa, had no rest. Carthage was a colony from Tyre, and her unsuccessful and ruinous contest with the Romans is well known; and the others were greatly disquieted, and at length reduced by the same power.

V. 13. (*Marg. Ref.*) 'The Chaldeans, Chasdim, are supposed to have had their origin and to have taken their name from Ched, the son of Nachor, the brother of Abraham.' (*Gen. 22:22.*) 'They were known by that name in the time of Moses; who calls Ur in Mesopotamia, from whence Abraham came, to distinguish it from other places of the same name, Ur of the Chaldeans. And Jeremiah calls them an ancient nation. . . . "This people was not," that is, they were of no account, (*Deut. 32:21.*) they were not reckoned among the great and potent nations of the world till of later times; they were a rude, uncivilized, barbarous people, without laws, without settled habitations; wandering in a wide desert country, (עַרְבִּים), and addicted to rapine, like the wild Arabians.

Such they are represented to have been in the time of Job; Job 1:17. and such they continued to be till Assur, some powerful king of Assyria, gathered them together, and settled them in Babylon and the neighbouring country.' *Ep. Louth.* 'The Assyrians were at that time,' (when this prophecy was delivered,) 'the great monarchs of the East; the Chaldeans were their slaves and subjects: and therefore it is the more extraordinary that the prophet should foresee the . . . conquest of the Chaldeans.' *Ep. Newton.* This obscure people were appointed by the Lord to destroy renowned and haughty Tyre, with all its strong towers, and magnificent palaces.

V. 14. Notes, 1. Ez. 26:15-18. Rev. 18:9-20.

V. 15-18. From the first year of Nebuchadnezzar, who in some respects was the founder of the Babylonian monarchy to the ruin of that monarchy by Cyrus, were exactly seventy years. And for a term equal to the days of this one king, or kingdom, Tyre continued in obscurity and neglect. (*Notes, Jer. 25:8-27. 27:2-11.*) Yet Tyre was not taken by Nebuchadnezzar till nearly the middle of that period. But learned men have also shown, that it was just seventy years from the taking of Tyre by Nebuchadnezzar, to the time when Darius Hystaspis, by granting some immunities to that city, made way for the recovery of its trade and prosperity.—As covetousness is idolatry, and idolatry is spiritual whoredom; the arts of this commercial city to re-establish her trade are represented by those, which harlots in those days used to draw the attention of their lovers.—For seventy years Tyre had been as a neglected harlot: yet she again employed her former arts, to regain her traffic; and was rendered prosperous by divine Providence. But, in consequence, she corrupted all the kingdoms with her pride, avarice, and luxury.—In due time, however, the Lord intended to plant the gospel there: then numbers of the Tyrians, being converted to Christ, would use that wealth, which had been acquired by commerce, and about which men generally commit wickedness, to maintain the ministry of the gospel, to feed the poor, and to spread the Christian religion: being able, through their affluence, to provide sufficiently for these expenses, which poorer churches could scarcely defray: and then the wealth of Tyre, which had been as "the hire of a harlot," would become "holiness to the Lord." (*Marg. Ref. y. Note, Ps. 45:12.*)—A church was founded early in Tyre, which became a kind of mother-church to several others, which were connected with it: (*Note, Acts 21:1-6.*) so that Christianity was established at Tyre for some ages, till the Saracens took the city; and from that time it gradually decayed, till it was at length almost entirely desolated. (*Notes, Ez. 26:27, 28.*)

PRACTICAL OBSERVATIONS.

Every advantage, of whatever kind, may become an occasion of mischief to us, through the depravity of our hearts and the temptations of Satan: and therefore commerce, which might be, and sometimes has been, subservient to the noblest purposes, too commonly proves a source of luxury, pride, ostentation, and impiety; and is connected with avarice, fraud, oppression, and cruelty. As those cities, which have successively tyrannised over the nations of the earth, have successively been made monuments of the divine vengeance; so have those likewise which have been the marts of nations. It behooves the inhabitants of the great commercial capital of Britain to be still for a short space, and to contemplate the fate of Tyre. Like that ancient centre of commerce, this city and nation are overwhelmed by the trade

CHAPTER XXIV.

Terrible judgments denounced against the whole land, 1-12. A remnant of Israel would escape and join with Gentiles in glorifying God, 13-15. His vengeance would overtake the rest, even the mightiest of them, 16-21. A day of visitation in mercy, and a glorious event to the church and to Israel, 22, 23.

BEHOLD, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.

2 And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

4 The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.

5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

6 Therefore hath the curse devoured the earth,

1:7-9, 5-6, 6:11, 12, 7:17-25, 27:10, 32:13, 14, 42:15, Jer. 4:7, Ez. 5:14, 6:6, 12:20, 21:11, 35:14, Nah. 2:10, Luke 21:24, b. 26, c. 2 Kings 21:13, P. 146:9, Acts 17:5. * Heb. perarsheth the face thereof. d. 2 Kings 21:13, P. 146:9, Neh. 1:8, Jer. 9:16, 40:15, 50:17, Ez. 5:2, Zech. 13:7-9, Jam. 1:1, d. 2:9, 3: 2-8, 5:15, 9:14-17, 2 Chr. 36:14-17, 20, Jer. 53:6, 23:1-13, 41:2, 42:18, 44:11-13, 52:24-30, Lam. 4:13, 5:12-14, Ez. 7:12, 13, 14:8-10, Dan. 9:5-8, Hos. 4:9, 10:1, prince. Gen. 41:50, marg. e. 1:6, Lev. 26:30-35, Deut. 29:23-28, 2 Chr. 36:21, Ez. 38:4, f. See on 21:17, 22:25, Jer. 13:15, Mic. 4:4, g. 3:26, 23:1, 33:9, 64:6, Jer. 4:28, 12:4, Hos. 4:3, i. Heb. height of the people. See on 21:12, h. Gen. 31:7, 18, 51:1-13, Lev. 18:21-28, 20:22, Num. 35:24, 3 Chr. 33:9, P. 106:36-39, Jer. 3:12, Ez. 7:20-21, 22:24-31, Mic. 2:10, Rom. 9:20, 21, 1:2-5, 50:1, 59:1, 3:12-15, Deut. 32:15, 20, 2 Kings 17:7-23, 22:13-17, 23:26, 27, Ezra 9:6, 7, Ez. 20:13, 24, Dan. 9:5, 10, k. Josh. 24:25, Dan. 7:25, Mark 7:7-9, Luke 1:6, Heb. 9:1, 1:55:3, Gen. 17:13, 14, 2 Sam.

of the whole earth; claim the sovereignty of the ocean; and receive revenues from distant seas and rivers, not less abundant than the harvest of our fertile plains; and London is at least as "joyous a city," as ever Tyre was; though it does not boast of so great an antiquity. But Tyre is now laid waste, and there is no house, nor entering in; silence and solitude have erected their empire, where this busy merchant city stood; and her inhabitants are all either extinct, or removed to other lands! Yet when this prediction was delivered, probably, its wealthy inhabitants could not have believed it possible, that such a change should ensue.—This report may well cause our wealthy, but ungodly citizens, (of whom there are not a few,) to be sorely pained and alarmed: her merchants were, and ours are, "princes and the honourable of the earth." But they gloried and trusted in their prosperity, and abused it; and the Lord took his counsel against them on purpose "to stain the pride of all glory, and to bring into contempt all the honourable of the earth;" that they, who had forgotten him, should feel his superiority and sovereignty; that the vanity of all earthly prosperity might be manifested; and to show, how soon infamy must overwhelm all those who do not seek "the honour which cometh from God."—He is able to raise up enemies against us also, from the most obscure nations, and to bring them from the remotest corners of the earth; and at his commandment some savage conqueror may arise to execute his righteous purposes: can any distant country give rest to those, of whom God hath said, "there is no rest for them." (Notes, 48:20—22, v. 22, 57:20, 21.)—The accomplishment of the prophecies, through successive ages to the present day, evinces, that every promise and threatening in the sacred volume, will surely take place on those nations, or individuals, to which they belong.—It cannot be calculated how much iniquity is committed by such as are greedy of gain: nor can the manifold artifices be developed, by which crafty traffickers supplant, overreach, and cheat each other; and seduce the ignorant and unwary.—Numbers regard not what crimes they commit, or tempt others to commit, or what miseries they occasion; provided they do but get their hire, which is often more infamous than that of the vilest prostitute.—But, while men of this character are treasuring up wrath, with their accumulating wealth, and corrupting whole kingdoms by such traffic as tends to disseminate intemperance or murder; there are some even in our land, who conduct their commercial concerns with far other views, and on very different principles. By honourable gains they possess affluence; and they neither treasure it up in avarice, nor spend it in profligacy or luxury: but consecrate it to the Lord, and employ it to diffuse the knowledge of his truth to distant regions; to provide sufficient and suitable food and raiment for his indigent servants; and to relieve the wants of multitudes, of whom they know no more, than that they are human beings in distress. Now this is noble; and riches thus obtained and expended, are a privilege and a blessing. Thus should Christians conduct business, as the servants of God, and use riches as his stewards. As vital godliness shall abound, such characters

and they that dwell therein are desolate: there fore the inhabitants of the earth are burned, and few men left.

7 The new wine mourneth, the vine languisheth, all the merry hearted do sigh.

8 The mirth of tabrets ceaseth, the noise of them that rejoice enoth, the joy of the harp ceaseth.

9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

10 The city of confusion is broken down: every house is shut up, that no man may come in.

11 There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

12 In the city is left desolation, and the gate is smitten with destruction. [Practical Observations.]

13 ¶ When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive-tree, and as the gleanings grapes when the vintage is done.

14 They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

23:5, P. 105:10, Jer. 50:5, Ez. 37:26, Heb. 13:20, m. 42:24, 25, Deut. 28:15—20, 29:22—28, 30:18, 18, Josh. 23:15, 16, Zech. 5:3, 4, Mai. 2:2, 3:9, 4:1, 6, Matt. 27:25, n. Lev. 26:22, Deut. 4:27, 28:62, Ez. 5:3, Matt. 7:14, Rom. 9:27, o. 16: 8:10, 29:13, Hos. 9:1, 2, Joel 1:10—12, p. 23:15, 16, Jer. 7:34, 16:9, 23:10, Ez. 26:13, Hos. 2:11, Rev. 18:2, q. 5:11, 12, Ps. 68:12, Ez. 9:7, Am. 6:5—7, 8:3, 10, Zech. 9:15, Eph. 5:18, 19, r. 12, 25:2, 27:10, 28:14, 34:12—15, 2 Kings 25:4, 10, Jer. 39:4, 8, 52:13, 14, Mic. 3:13, 3:12, Luke 19:43, 44, 21:24, a. Gen. 11:9, marg. Jer. 9:25, 26, Matt. 23:34, 35, Rev. 11:7, 8, 17:5, 6, 18:2, t. Prov. 31:6, Hos. 7:14, Joel 1:5, u. 7—9, 8:22, 9, Jer. 48:33, Lam. 5:14, 15, Am. 5:16—20, Matt. 22:11—13, Luke 16:25, x. 23:14, Jer. 1:11, Lam. 1:14, 2:9, 5:18, Mic. 1:9, 12, Matt. 22:7, y. 19, 6:13, 10:20—22, 17:5, Jer. 44:28, Ez. 6:8—11, 7:16, 9:4—6, 11:16—20, 14:22, 23, Matt. 24:22, Rom. 11:2—6, Rev. 3:4, 11:2, 3, x. 12:1—6, 25:1, 26:1, 27:2, 35:2, 10, 40:9, 42:10—12, 44:23, 51:11, 52:7—9, 54:1, Jer. 30:19, 31:12, 33:11, Zeph. 2:14—20, Zech. 2:10.

will become more numerous; and then commerce will be rendered a blessing, not only to the cities where it is conducted, but to the human species at large.

NOTES.—CHAP. XXIV. V. 1-12. Various opinions have prevailed concerning the events predicted in this chapter, which begins a new subject, continued to the end of the twenty-seventh chapter. Some think, that it is a general denunciation of vengeance from God on sinful nations, and on the whole earth; and, like many other prophecies, it is couched in such terms, as may apply to many similar events, and can scarcely have its full accomplishment, except in the consummation of all things. But it seems more immediately to contain a series of prophecy, relating to the nation of Israel, and to the church, which is yet fulfilling, but not accomplished. After having foretold the destruction of the foreign nations, enemies of Judah, the prophet declares the judgments impending on the people of God themselves, for their wickedness and apostasy; and the desolation that shall be brought on their whole country. *Bp. Louth.*—The desolation of the kingdom of Israel by the Assyrians, and that of Judah by the Chaldeans; and the ravages afterwards committed by Antiochus Epiphanes, may be adverted to; but the destruction of Jerusalem by the Romans, and the dispersion of the Jews into all nations, with those events connected with that awful dispensation, and resulting from it, seem principally intended; till at the close of the chapter, a transition appears to be made to other important events.—The same original word is rendered "the earth" and "the land;" and generally means the land of Israel. When the Chaldeans, and afterwards the Romans, took Jerusalem; then "the LORD emptied and wasted that land, and turned it upside down," that none of its inhabitants might continue in it; and in the latter dispensation, instead of sending them to some specified place, for a limited term of years, as before, he scattered them abroad over the face of the earth, and their dispersion continues to the present day. The distinction between priests and people was soon lost, along with their genealogies; and all ranks and orders of men were involved in indiscriminate ruin. Thus the land, being emptied and plundered, as it were, "mourneth and fadeth away," and is become at this day as barren, as it formerly was fruitful.—By "the world," may be meant, the whole of the Jewish economy; the Mosaic dispensation, and the civil establishment of Israel as a nation, which waxed old, languished, and expired, together with the destruction of all the haughty despisers of their lowly Messiah. For the land had long been polluted by the crimes; (Notes, Lev. 18:24—30, Num. 35:31—34,) especially by the profaneness and hypocrisy of the people, who not only transgressed the laws of God, but "made them of none effect by their traditions;" they not only changed his ordinances, but they expressly brake the national covenant, which had endured for ages, by rejecting the promised Messiah, and through whom it had been ratified; and thus they were deprived of all their covenantal privileges. Then, the curse of God devoured and desolated the land; his wrath, like fire, burned up the inhabitants, till very few in comparison were left of that devoted nation. *Thou*

15 Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea.

16 ¶ From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, you unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

17 ¶ Fear, and the pit, and the snare are upon thee, O inhabitant of the earth.

18 And it shall come to pass, that the who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

19 The earth is utterly broken down, the

earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

21 ¶ And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

22 And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

23 Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

a Job 35:9, 10. Hab. 3:17, 18. Zech. 13:8, 9. Acts 16:25. 1 Pet. 1:7. 4:12-14. Rev. 15:2-4. * Or, valleys. b 11:11, 12. 41:5. 42:4, 10. 49:1. 51:5. 60:9. Gen. 10:4-5. Zeph. 2:11. Zech. 10:8-12. Mat. 1:11. c 38:15. 45:22-25. 62:10. 66:19, 30. Ps. 2:3. 22:27-31. 67:7. 72:9-11. 95:3. 117. Mic. 5:4. Mark 13:27. Acts 13:47. 1 Heb. wing. d Ex. 15:11. Ps. 58:10, 11. Rev. 1:3. 16:5-7. 19:1-6. e 10:16. 1:3. s 106:13. 1 Heb. Leanness to me. My secret to me. f 21:2. 38:11. 48:9. Jer. 3:20. 5:11. 12:18. Lam. 1:2. 11:5. 3:7. 6:7. Hab. 1:3. g Lev. 26:21, 22. 1 Kings 19:17. Jer. 3:3. 48:43, 44. Eze. 14:21. h Deut. 32:32-35. Josh. 10:10, 11. 1 Kings 20:29, 30. Job 18:8-16. 20:21. Am. 5:19. i Gen. 7:1. 19:24. 2 Kings 7:2. k Deut. 32:22. Ps. 18:7, 15. 46:2, 3. 11-5. 34:4-10. Jer. 4:23-28. Nah. 1:5. Hab. 3:6. Matt. 24:3. Rev. 20:11. m 19:14. 29:9. Ps.

abused plenty and sensual mirth ceased; and the temple-music, and sacred psalmody, and solemn feasts, were put an end to; or rather were turned into lamentations, howlings, and bitterness of soul. The city, having become a scene of confusion, by the intestine discords of its inhabitants; and having experienced all the horrors of famine and pestilence in the extreme, was broken down by the Romans, and the Jews were excluded from all access to it. In vain did they then cry out for some cordial to support them under their overwhelming distress: "all joy was darkened, and the mirth of the land was gone. The city was left desolate, the gate was smitten with destruction." (Notes, Matt. 24:29-31. Mark 13:24-31. Luke 21:20-28.)

V. 13-15. The great distresses, brought upon Israel and Judah, drove the people away and dispersed them all over the neighbouring countries. They fled to Egypt, to Asia Minor, to the islands, and the coast of Greece. They were to be found in great numbers in most of the principal cities of those countries. Alexandria was in a great measure peopled by them. They had synagogues for their worship, in many places; and were greatly instrumental in propagating the knowledge of the true God among these heathen nations, and preparing them for the reception of Christianity. *Bp. Lowth.*—The word rendered "the sea," is sometimes translated, the west: because the Mediterranean sea was the western border of Canaan. (Notes, 49:9-13. Hos. 11:8-11.)—The chief accomplishment of this prophecy, however, seems to have been after the destruction of Jerusalem by the Romans. At that season, there was a small company, like the gleanings of the vine or the olive, which had embraced Christianity: (Note, 17:4-8.) and wherever they were dispersed among the nations, and in the isles of the sea, they lifted up their voice in songs of praise, whilst they beheld the majesty of God displayed in accomplishing these predictions; and mingled thanksgivings with their fervent prayers: nay, they excited one another to glorify God, in the fiery trial of persecution, and though banished to the remotest regions. (*Marg. Ref. a, b.*) The destruction of Jerusalem was exceedingly conducive to the establishment of the Christian church; and in this respect was the subject of joy and praise to the primitive Christians, especially to the Gentile churches.

V. 16. This verse seems to intimate the calling of the Gentiles, as the consequence of the rejection of the Jews. While the converts to Christianity, from the uttermost parts of the earth, were ascribing glory to the righteous Lord: the prophet, personating the Jewish nation, lamented his leanness; that is, the small number of believers found in Israel, the corrupted state of the church, and the miseries which had come upon the nation. The Jews continued to be most cruelly treated by their treacherous and violent enemies; but, their own hypocrisy, and enormous wickedness; their avarice and deceit; and their most virulent persecutions of those who embraced the gospel, seem to be more especially the subject of the prophetic lamentation. As, however, the words rendered "the uttermost part of the earth," or "the wing of the earth," (*marg.*) are supposed to mean the extremities of the land of Judah, it is by some interpreted in a more restricted sense. "The prophet speaks in the person of the inhabitants of the land still remaining there; who should be pursued by divine vengeance, and suffer repeated distresses from the inroads and depredations of their powerful enemies. . . 6:13." *Bp. Lowth.* Yet there is little proof that the Jews, dispersed in the land after the taking of Jerusalem, in any sense used songs giving "glory to the righteous." "From the uttermost part of the earth," means the same as "from the isles of the sea," in the foregoing verses. *Lowth.*

107:27. n 1:8. 38:12. o 5:7-30. Ps. 33:4. Lam. 1:14. Hos. 4:1-5. Matt. 23:23, 28. p Jer. 8:4. 25:27. Dan. 11:19. Am. 8:14. Rev. 19:21. q 10:25-27. 14:4. 1:2. 25:10-12. 34:2, &c. Ps. 76:12. 149:6-9. Eze. 38: 39. Jer. 9:9-17, 18. Hag. 2:21. Zech. 14:12-19. Rev. 5:14-17. 17:14. 18:9. 19:18-21. s Heb. visit upon. r 17:2, 19. Josh. 10:16, 17, 22-26. t Heb. with the gathering of prisoners. u Or, dungeon. v Jer. 38:6-13. Zech. 9:11, 12. ** Or, found wanting. t 13:10. 30:26. 60:19. Eze. 32:7, 8. Joel 2:31. 3:15. Mark 13:24-26. Rev. 6:12-14. 12:21. 13:2. 17:2. Ex. 17:21. Ps. 97:1. Zech. 9:9. Matt. 6:10, 13. Rev. 11:15. 19:6. x 12:6. Mic. 4:7. Heb. 12:22. Rev. 14:1. t1 Or, there shall be glory before his ancients. Job 38:4-7. Dan. 7:5, 10, 15, 27.

V. 17-20. In taking wild beasts, the hunters used to terrify them, that in their fright they might run into their pits, or be taken in their snares. Thus terror would drive the Jews into those very places, in which destruction was prepared for them, and every thing would concur in preventing their escape. (Note, Am. 5:18-20.) For the floodgates of divine vengeance being opened from above, the foundations of the world would shake, as if the end of the world were come.—God's wrath and vengeance should be over and under them, so that they should not any more escape than at Noah's flood. (Notes, Gen. 7:10-12, 20-23. 19:24, 25.) There were many great earthquakes about the time of the siege of Jerusalem: and Christ predicted the destruction of that city in terms very similar, and which may also be interpreted of the consummation of all things. (Notes, Matt. 24:29-41. Rev. 20:11-15.) Indeed the transgression of that land, especially in "crucifying the Lord of glory," was heavy upon it; and thus it fell and has never risen again to this day, as it did in comparatively a very short time after the Babylonish captivity. "The three Hebrew words, *Pachad, Pachath, and Pach* . . . have an affinity of sound with each other, which cannot be translated into another language." *Lowth.* The form of expression seems to have been proverbial. (Jer. 48:43, 44.)

V. 21, 22. Here a transition appears to be made, from the ruin of the Jewish nation for opposing the gospel, to that of the antichristian powers, which will introduce a general prevalence of true religion: and such transitions are common in the prophets. But the subversion of the idolatrous Roman empire, (after it had executed God's judgments on Jerusalem,) to make way for the firmer establishment of Christianity in the primitive ages, may also be intended, as a shadow of the other still more decisive events. However that may be, all the host of the high ones and the kings of the earth, who oppose the gospel, will be gathered as prisoners into a dungeon, deprived of power to do further mischief; and at last produced to take their trial and receive their sentence. (Notes, Josh. 10:16-18, 24-27.) "Some commentators understand, by 'the host of the high ones which are on high,' the devil and his angels, who are described by St. Paul by the names of principalities and powers, dwelling in high or heavenly places, and having power in the air, or lower region of the world; (Eph. 2:2. 6:12.) and then by 'the kings of the earth,' must be meant those earthly princes, who are influenced by them, and are their instruments in abetting idolatry, or persecuting God's truth. . . The verse alludes to the custom of kings who used to confine the chief commanders of their enemies, whom they took prisoners, and reserve them in some extraordinary day of triumph, and then bring them out to public punishment. . . I cannot find any explanation of this verse so agreeable to the natural sense of the words, as that of a late learned writer upon the Revelation, 19:6, who explains it of the kings of the earth, who made war with Christ and his saints, at Armageddon, Rev. 16:16. 19: 19. and being there discomfited, lay languishing under the sentence of condemnation, till after the battle of Gog and Magog, 20:8-10. when they were, together with Satan their leader, punished with everlasting destruction." *Lowth.* (Notes, Eze. 38:39. Dan. 11:40-45. Rev. 16:12-16. v. 16. 19:11-21. 20:7-10.) Events, yet in futurity, are doubtless predicted: but, probably, no man will distinctly know what events, till the prophecy has received its accomplishment. Nothing is spoken expressly concerning the restoration of Israel; yet it seems implied.

V. 23. When this victory has been won, the Millennium will be introduced: the Lord will set up his kingdom in its fullest glory on earth; and its splendour shall eclipse and

CHAPTER XXV.

Theophorus raises God, for abating his haughty foes, and protecting his afflicted people, 1-6. He predicts the salvation of Christ, the success of the gospel, and the triumph of the church over all opposers, 6-12.

O LORD, *thou art my God*; I will exalt thee, I will praise thy name: for *thou hast done wonderful things*; *thy counsels of old are faithfulness and truth.*

2 For *thou hast made of a city a heap*; of a defenced city a ruin: *a palace of strangers to be no city*; it shall never be built.

3 Therefore *shall the strong people glorify thee*, the city of the terrible nations shall fear thee.

4 For *thou hast been a Strength to the poor, a Strength to the needy in his distress, a Refuge from the storm, a Shadow from the heat, when the blast of the terrible ones is as a storm against the wall.*

26:13, 61:10. Ex. 15:2. 1 Chr. 29:10-20. Ps. 99:5. 119:33. 145:1. 146:2. Rev. 6:9-14. 7:12. H. Ps. 40:5. 78:4. 88:1. 117:9. 151:31. 111:4. Dan. 4:2, 3. Rev. 15:3. c. 20:22. 46:10. Num. 23:19. Ps. 33:10, 11. Jer. 32:17-24. Ez. 38:17-23. Rom. 11:23-29. Eph. 1:11. Heb. 6:17, 18. Rev. 19:11. d. 12. 14:23. 17:1. 21:9. Deut. 13:16. Jer. 51:26, 37, 64. Nah. 3:12-15. e. 13:22. Rev. 18:2, 3, 19-23. 14:9, 28-26. 60:10-16. 66:18-20. Ps. 46:10, 11. 65:3. 72:8-11. Ez. 38:23. 39:12, 22. 14:9, 15. Rev. 11:13, 15-17. g. 11:4. 14:32. 20:19. 33:2. 66:2. Job 5:15, 16. Ps. 13:5. 38:10. 72:4, 13. 107:4. 109:31. Zeph. 3:12. Jam. 2:5. h. 4:5. 6:32, 2. 132:18, 19. 37:3, 4, 36. Ez. 11:13-13. Matt. 7:25-27. k. 10:9-15, 39. 24. 13:11. 14:10-16. 17:12-14. 30:30-33. 49:25, 26. 54:15-17. 64:12. Ps. 74:13-23. 79:10-12. Jer. 50:11-15. 51:38-44, 53-57. Ez. 32:12-32. 39:9-23. 89:1-10. Dan. 7:23-27. 11:35-45. Rev. 16:19-20. 20:3, 9. 1. 18:4. 49:10. Ps.

put to shame, not only the borrowed light of the moon, but the light of the sun also; that is, all the majesty of the mightiest kingdoms, as well as that of the subordinate ones. He will then reign, as *"LORD of hosts"* upon his mercy-seat, and among his ancient people, or the elders or ministers of his church, in unrivalled and unclouded glory and majesty. (Notes, 60:15-22. Rev. 19:1-8. 20:4-6. 21:22-27. 22:1-5.) The millennium seems especially predicted, but in language which also suits the heavenly state.

PRACTICAL OBSERVATIONS.

V. 1-12. They, whose treasures and felicity are laid up on earth, will soon be reduced to indigence and misery; for the Lord will make the whole of it "waste and empty;" nay, he will "turn it upside down, and shake all its inhabitants out of it." Even in great national convulsions, the superior orders are often first exposed to peril, alarm, and ruin: and in the great day of God, the ungodly priest, or prince, or wealthy man, will have more to answer for, and will receive deeper condemnation, than his inferiors: and this will be his only distinction. But the Lord has spoken the word, and the earth, which has been defiled by man's sin, must wax old and vanish away; and all the proud and haughty inhabitants of it must perish. All the miseries, which in every age have been experienced, are the effect of that curse, which is incurred by transgressing the law of God, and violating his righteous covenants. His wrath, like fire, consumes all before it: it will burn up the earth; (Notes, 2 Pet. 3:5-13.) and it forms a hell for the everlasting punishment of the wicked. There all mirth will cease; no joy can enter; even hope expires at the portal: all is destruction and despair, "weeping, wailing, and gnashing of teeth" for ever. Let then the merry-hearted, who now drink wine with festive songs, and add every incentive to sensual indulgence, pause, and reflect, and ask themselves, what they will do to eternity, when all such expedients fail. Even in this world an hour may come, in which "strong drink may be bitter to them that drink it," and every enjoyment become irksome; and indeed such hours often occur in almost every man's experience: but at length carnal mirth must be turned into mourning and anguish of spirit; and how much better is it now to mourn with penitent sorrow, which makes way for holy hope and endless joy, than to spend eternity in hopeless lamentations!—No nation has ever been visited as the Jews were, after they had broken their covenant, and "crucified the Lord of glory." Thus, in this world communities, and hereafter individuals, will be punished with a severity proportioned, not only to the crimes which they have perpetrated, but to the advantages which they have abused: and those who change the truths and ordinances of God, for their own conjectures and inventions, or human traditions, will be condemned as the most heinous of those, who have "broken his everlasting covenant," or refuse to accede to it.

V. 13-23. There has in every age been a remnant, which have escaped the contagion of impiety and wickedness, and have been preserved from general destruction; but alas! they have hitherto been only as a gleaming. They, however, can sing the praises of God and glorify his name, in the hottest fires of persecution, and in all places whither they can be driven. They see and adore his majesty, in those dispensations which overwhelm the wicked; and they should excite each other to abound more and more in his pleasant service.—Let us bless God, that "we have heard songs," ascribing glory "to the LORD our Righteousness," in this isle of the seas, this uttermost part of the earth: but we have also reason humbly to lament, that the number of true Christians among us is so small; and that our own graces and holy

5 Thou shalt bring down the noise of strangers as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6 ¶ And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined.

7 And the will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

8 He will swallow up death in victory; and the LORD God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

9 ¶ And it shall be said in that day, Lo, this is our God; we have waited for him, and he will

105:39. Jon. 4:5, 6. m. 14:19, 20. Job 8:16-19. n. 10. 2:2, 3. Ps. 72:14-16. 78. 68. Mic. 4:1, 2. Zech. 8. Heb. 12:22. o. 55:1, 2. Ps. 63:5. Prov. 9:1-5. Cant. 2:3-5. 5:1. Jer. 31:12, 13. Zech. 9:16, 17. Matt. 22:1-10. Luke 14:16-28. 22. 30. Rev. 19:9. p. 49:6-10. Dan. 7:14. Matt. 8:11. Mark. 16:15, 16. q. Cant. 1:2, 4. Jer. 48:11. Matt. 26:29. Luke 5:39. r. 60:1-3. Matt. 27:51. Luke 23:42. Acts 17:30. 2 Cor. 3:13-15. Eph. 3:5, 6. 4:18. 5:8. Heb. 9:8, 24. 10:9-21. s. Heb. exaltation up. 1 Heb. covered. t. Hos. 13:14. 1 Cor. 15:26, 54. 2 Tim. 1:10. Heb. 2:14, 15. Rev. 20:14, 21:4. 25:10. Rev. 7:17. 21:4. u. 30:26. 37:3. 54:4. 60:15. 61:7. 66:5. Ps. 69:9. 89:50, 51. Matt. 5:11, 12. 1 Pet. 4:1. x. 12:1. Zeph. 3:14-20. Rev. 1:7. 19:1-7. y. 8:17. 26:8, 9. 30:18, 19. Gen. 49:18. Ps. 27:14. 37:5-7. 62:1, 2, 5-7. Mic. 7:7. Luke 2:25, 28-30. Rom. 8:23-25. Tit. 2:13. 2 Pet. 3:12, 13. Rev. 22:20.

duties are so feeble and defective. The difference, however, between the weakest believer and every unbeliever is essential: the former shall surely be preserved, the latter cannot possibly escape "the perdition of ungodly men," when the windows of heaven shall be opened to pour down vengeance, and the foundations of the earth shall shake, and it shall sink under the weight of man's transgressions, to rise no more.—Happy then are they, who take warning by the sentences denounced against others, or executed on them! for as surely as the predictions against the unbelieving Jews took effect, and were exactly fulfilled; so will every impenitent sinner sink under the weight of his transgression, and rise no more. But the mystery of Providence is not yet finished: many kings with their armies must fall before the power of the divine Redeemer: the ruin of his enemies must make way for the universal establishment of his kingdom. Then the sun of Righteousness will appear in his meridian glory; all other real or pretended luminaries will be eclipsed and confounded, and "all kings shall bow down before him, all nations shall do him service." (Notes, Ps. 72:17-19. 86:9, 10. Rev. 11:15-18.)

NOTES.—CHAP. XXV. V. 1. The prophet here praises God, not so much for mercies personal or national, already received, but in the prospect of the accomplishment of the prophecies, which he had just delivered: for even the vengeance to be executed first on the Jews, and then on other opposers of true religion, was intended for the benefit of the church, and its final complete triumph: to which every believer is more nearly related, than to any man, or body of men after the flesh.—Rejoicing in *JEHOVAH*, as his Portion, as well as his Governor, and penetrating into the remotest futurity; the holy prophet conceived the most exalted ideas of the divine perfections, and determined to extol them in the loftiest strains of praise. His wonderful works to Israel in former times, and those far more glorious works which Isaiah viewed as already performed, accorded to the divine counsels of old, which had been revealed in prophecies and promises, and were essentially "faithfulness and truth." (Notes, 11:11-16. 12:1)—*Thou hast done wonderful things*; thy ancient faithful counsel. So let it be. Sept.

V. 2. Egypt had been desolated in order to Israel's deliverance; the cities of Canaan had been destroyed, that the Israelites might possess their inheritance; Babylon and Tyre, those defended cities, full of palaces, inhabited by strangers to God and his worship, would be made a desolation, and never be rebuilt; and even Jerusalem would cease to be the holy city, and become "a palace of strangers," after the Jews had rejected Christ, and soon after it would be made a "ruinous heap." Rome also is doomed to be destroyed, to make way for the universal success of Christianity. (Notes, 13:18-22. 14:21-27. Rev. 18:1.) These, and other similar events, especially relating to the ruin of all Antichristian opposers of the gospel, in the latter days, seem to have been present to the prophet's mind, when he wrote these words.—*By "strangers,"* are meant, *heathens*, "aliens from the commonwealth of Israel," as St. Paul calls them, and enemies to it. Louth.

V. 3-5. These wonderful displays of divine power and justice, will induce many potent, or fierce and terrible nations, to stand in awe of God, and render glory to him. The accomplishment of some of the prophecies against Babylon had this effect on the Persian kings: (*Ezra* 1:6-7) and this was a shadow of the future conversion of the nations unto Christ. It will then appear most evident, that the Lord has, from age to age, protected his Church of humble, poor, and despised believers, in all their distresses, and against every perse-

save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.

10 For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.

11 And he shall spread forth his hands in the

12-3. 6. 66:10-14. Ps. 9:14, 20:5, 21:1, 95:1, 100:1, Zech. 9:9, Rom. 5:2, 3. 7:11, 31:3, 1 Pet. 1:5, 8. 6. 11:10, 12:6, 15:4, Ps. 132:13, 14. Ez. 48:35, Zeph. 8:15-17, Zech. 9:9-11, b 11:14, 15, 16. Num. 24:17, Zeph. 2:9. * Or, thrashed. 41:15, 16. Mic. 4:3. c 5:23, 10:6, 14:19, 26:6, Ps. 83:10, Lam. 1:

cutor. When the fury of their enemies menaced their destruction, as the violent hailstorm drives against the wall; his power preserved them, as in a strong tower, both safe and undismayed, till the tumult of their foes was silenced in their destruction. And when temptations resembled the sultry heat of the sun, in the sandy desert; he interposed his protection, as "the shadow of a cloud," till the heat was abated: and the flourishing prosperity of their most terrible assailants was at length brought low. * The verse... more fully expressed would run thus: "As a thick cloud interposing tempers the heat of the sun on the burnt soil; so shall thou, by the interposition of thy power, bring low and abate the tumult of the proud, and the triumph of the formidable." *Bp. Louth.* (Notes, 4:5, 6. 26:1-6, 20, 21, 32:1, 2, 16-20. Ez. 3:10-16. Matt. 7:24-27. Rev. 19:1-6.)

V. 6-8. These verses evidently contain a prophecy of the "sufferings of Christ, and the glory which should follow," (Note, 1 Pet. 1:10-12.) from the coming of Christ to the end of the world. The Lord of hosts would make a feast in "the mountain of the Lord's house," (2-2-5) on mount Zion, the type of the true church. (Notes, Heb. 12:18-21. Rev. 14:1-5.) This feast would be provided for all people, or peoples, (*plur.*) Gentiles as well as Jews, and would consist of the choicest viands, in great variety and plenty, and of the richest wines well refined by continuing long upon the lees. (*Marg. Ref. Note, Jer. 48:11.*) Under these emblems all spiritual blessings, as conferred through his atonement and mediation, are shadowed forth. (Notes, Prov. 9:1-6. Matt. 22:1-14. P. O. 1-15. Note, Luke 14:15-24.)—At Jerusalem, the partition-wall between Jews and Gentiles was broken down by the crucifixion of Christ; and thence the gospel was diffused through the nations of the earth. Thus the ignorance, delusion, and idolatry, which, like a veil, or covering, were spread over all the nations, would be removed, torn, and at length destroyed. (Notes, 29:9-12. 2 Cor. 3:7-18.) This was begun by the conversion of the Gentiles in the days of the apostles, and has been in some degree carried on, by the propagation of the gospel dispelling heathen darkness, to this present day; and at length "the knowledge of the glory of God shall cover the earth, as the waters cover the sea." This will continue almost to the day of judgment; when, by the glorious resurrection of all believers to eternal life, and the final confinement of sin and misery to hell, "death will be swallowed up in victory." (Notes, 1 Cor. 15:50-54. Rev. 20:11-15, v. 14.) Then all tears will be wiped away, by the Lord himself, from the faces of all his people: every reproach will be removed from their character; an end will be put to all correction and rebuke; and from the whole earth they shall be gathered into his kingdom. (Notes, 35:8-10, 54:15-17. Rev. 7:13-17, 21:1-4.) Israel is not here mentioned; but the reproach, under which that people has so long lain, and which will be turned into honour, by their conversion and restoration, is supposed by some to be specially intended.

V. 9. When Immanuel appeared on earth, those who waited for him, welcomed him as their God and Saviour: and as others became acquainted with him, they were ready, with Thomas, to confess to him, "My Lord, and my God." (Note, John 20:24-29, v. 28.) and to rejoice in his salvation. The church yet waits for him to come and set up his kingdom, and to turn all her mourning into joy; being prepared to welcome that event with triumphant praise, "honouring him, even as the Father that sent him." Every believer expects his final appearance, as "the great God and our Saviour." (Notes, Tit. 2:11-14.) And when he shall come, and "all the nations of the earth shall wait because of him," (Note, Rev. 1:7.) these words will express the very heart of every one of his redeemed people; as about to receive the completion of his salvation, and the fruition in body and soul of his expected felicity.—"In that day shall they say: Behold, this is our God; we have trusted in him, and he hath saved us. This is JEHOVAH; we have trusted in him: we will rejoice and triumph in his salvation." *Bp. Louth.*

V. 10-12. (Notes, 11:11-16. Num. 22:4, 24:16, 17. Deut. 23:3-6. Jer. 9:25, 26. Zeph. 2:8-10.) Every enemy of the church, like Moab, shall be trodden down, as when the sheaves have been thrashed the straw is trodden down upon the dunghill: a most energetic similitude to show the contempt which will be poured upon them. (*Marg. Ref. c.*) The Lord shall also extend his powerful hands, on every side, to crush his obstinate foes; as the swimmer stretches forth his hands to their utmost extent, to support himself on the water. Thus he will abase their pride, and spoil them of their prosperity; and reduce to the dust all their strong-holds, and their most determined opposition. "God shall bring

midst of them, as he that swimmeth spreadeth forth his hands to swim: and he shall bring down their pride together with the spoils of their hands.

12 And the fortress of the high fort of thy wall shall he bring down, lay low, and bring to the ground, even to the dust.

15. * Or, thrashed in *Malmesh.* 10:31, Jer. 49:2, d 5:25, 14:26, 65:9. Col. 2:15. e 5:2, 2:11, 10:33, 13:14, 16:6, 53:12. Ps. 2:5, 8-12, 110: Jer. 48:29, 50:31, 32, 51:44. Dan. 4:37, Jam. 4:6, Rev. 18:6-8, 19:18-20, 22:6, 5. Jer. 51: 58, 64. 2 Cor. 10:4, 5, Heb. 11:30, Rev. 18:21. g 13:19-22, 14, 23.

down their pride, with the sudden grip of his hands. *Bp. Louth.* This seems the more accurate translation: the strong and powerful stroke of the hands and arms, used in swimming, is supposed, by some, to be alluded to. (Notes, 13:19-22. 26:5, 6. 32:16-20.)—Perhaps an allusion to Christ, as lifted up on the cross, with his hands extended and nailed to it, might be intended, under the figure of the Lord's stretching forth his hands in the midst of his enemies. Then and there he spoiled and triumphed over the powers of darkness, and ensured the victory over every enemy for himself and his church. (Note, Col. 2:13-15.)

PRACTICAL OBSERVATIONS.

True faith simply credits "the sure testimonies of God," as "a faithful saying, and worthy of all acceptance," and relies on his immutable truth to perform his promises; and thus the believer anticipates, and praises the Lord for future blessings, as if already in possession. This faith influences every possessor, to holy obedience and spiritual worship: and if we can on this ground be confident that the Lord is our God and Portion for ever; this will animate us with the desire of exalting and praising him among our fellow-Christians, and fellow sinners, here on earth.—All his wonderful works, of creation, providence, and redemption, accord to his eternal counsels and decrees. He has already proved many of these counsels, which he revealed to his servants the prophets, to be "faithfulness and truth;" and in due time all the rest will be evidently accomplished.—Frequently he reduced powerful cities and splendid palaces into ruinous heaps, never to be rebuilt: because of the oppression of his people Israel. But since that nation crucified their Messiah, these interpositions in their favour have ceased; for ages they have been oppressed with *apparent* impunity; Jerusalem itself has been made a heap; and the Lord's care has been transferred from them to the Christian church: yet at the predicted time, he will again make of "the defended city a ruin;" that "the strong people may glorify him," and reverence his holy name.—The Lord ever was, and ever will be, the Refuge of poor and distressed believers; and, having provided them a shelter from the storm of his righteous judgments, and taught them to flee to it, all the powers of earth and hell may in vain unite their force and fury: their tumult shall be silenced, their fury disappointed, and their pride and terrible power shall be brought low; whilst the poor servants of God shall enjoy inward consolation in the midst of trouble, and at length a triumphant deliverance.—When the Father "loved us, and gave his Son to be a propitiation for our sins," he prepared a feast for our souls: the believer finds that "the flesh of Christ is meat indeed, and his blood drink indeed;" (Notes, John 6:47-58. P. O. 47-59.) and deriving from him pardon, peace, and a joyful hope, his "soul is satisfied as with marrow and fatness," and exhilarated as with the richest wines. (Notes, Ps. 63:5-8.) Yet this is only an antepast of that eternal feast which is intended for him; and there is no sinner of any nation, who should not be invited to this feast, and assured of a hearty welcome, if he come for it in the appointed way.—Blessed be God, the gospel has already rent in many places the thick covering which was spread over the nations, and our land is favoured with a glorious light: may all the inhabitants of it "walk in the light, and be the children of light!" and may the Lord destroy entirely the remains of this veil from every part of the Christian church, from the hearts of unbelieving Jews, and from the Mohammedan and Pagan nations! This will in due time be effected, and the Sun of Righteousness shall illuminate every corner of the earth.—At length the Lord will come to judgment, the dead shall be raised, the books shall be opened, believers shall be welcomed, as the children of God, to their eternal inheritance, "death will be swallowed up in victory," "God shall wipe away all their tears" and rebukes, and they shall "shine forth as the sun in the kingdom of their Father." In the day when they shall arise from the grave, and see their divine Redeemer come to perfect their felicity; with what energy of gratitude, love, joy, and triumphant exultation will they exclaim, "Lo, this is our God, we have waited for him, and he hath saved us: this is JEHOVAH, we have waited for him, we will be glad and rejoice in his salvation!"—But the same almighty arm, which is engaged to save his Church, is stretched forth to destroy all despisers. He will then tread them under foot, with the utmost disdain and abhorrence. Those hands, which once were extended on the cross, to make way for our salvation, will be extended to destroy all impenitent sinners. Then his victory over the devil, and all his proud and potent servants, will be completed; every strong hold will be levelled; and the last enemy put under the Redeemer's feet. "Therefore, my beloved

CHAPTER XXVI.

A song of praise, with animating exhortations to trust in God, who gives his people peace, and victory over their most heinous foes, 1-48. The conduct of the righteous and the wicked, when under divine judgments, 7-11. Recollections of past mercies to Israel, for an encouragement under present trials, 12-18. A call to the people of God, to wait in faith and hope for his salvation, and for the punishment of the wicked, 18-21.

IN that day shall ¹this song be sung ²in the land of Judah; ³We have a strong city; ⁴salvation will God appoint for walls and bulwarks.

⁵Open ye the gates, that the ⁶righteous nation which keepeth the ⁷truth may enter in.

⁸Thou wilt keep ⁹him in perfect peace ¹⁰whose mind is ¹¹anxious on thee: ¹²because he trusteth in thee.

¹³Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting Strength:

¹⁴For he bringeth down them that dwell on

high; ¹⁵the lofty city, he layeth it low; he layeth it low, ¹⁶even to the ground; he bringeth it ¹⁷even to the dust.

¹⁸The foot shall tread it down, ¹⁹and the feet of the poor, ²⁰and the steps of the needy.

²¹The way of the just is uprightness; thou, ²²most upright, dost weigh the path of the just.

²³Yea, in the way of thy judgments, O Lord, ²⁴have we waited for thee; ²⁵the desire of our soul is to thy name, and to the remembrance of thee.

²⁶With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: ²⁷for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

²⁸Let favour be showed to the wicked, yet

2: 11, 20, 12: 1, 21: 21-23, 25: 9, 5: 1, 27: 1-2, Ex. 15: 2-12, Num. 21: 17-18; 2: 2, 2 Sam. 22: 1, &c. Jer. 33: 11, Eph. 15: 20, Rev. 5: 9-14, 7: 9-11; 15-18, 14: 3, 13: 3, 4: 3, 19: 1-7, e. Ezra 3: 11, Ps. 137: 3-4, d. 60: 18, 62: 11, Ps. 48: 13, 125: 1-2, Zech. 2: 5, Matt. 16: 18, Rev. 21: 12-22, e. 60: 1, 62: 10, Ps. 118: 19-20, Ez. 48: 31-32, Zech. 8: 20-23, Acts 2: 47, Rev. 21: 34-27, f. 60: 21, Ex. 19: 6, Deut. 4: 6-8, e. Ps. 106: 5, 1 Pet. 2: 8, 2 Pt. 3: 13, Rev. 5: 9, 21: 27, 22: 14, 15, e. Heb. truths, Jude 3, g. 9: 6, 7, 57: 19-21, Ps. 85: 7-8, Mic. 5: 5, John 14: 27, 16: 33, Rom. 5: 1, Eph. 2: 14-16, Phil. 4: 7, h. Heb. peace, peace, 1 Pt. 1: 1, thought or imagination, h. 31: 1, 48: 2, 50: 10, i. 1 Chr. 3: 20, 2 Chr. 13: 18, 16: 8, Ps. 9: 10, 84: 11, 145: 3-5, Jer. 17: 7-8, Rom. 4: 18-21, k. 12: 2, 50: 10, 2 Chr. 20: 20, 32: 8, Ps. 55: 22, 62: 8, 115: 9-11, Prov. 3: 5, 6, 14: 5, 17: 24, 63: 1, Job 9: 19, Ps. 46: 1, 62: 1, 66: 7, 93: 1, Matt. 6: 13, 28: 18, Phil. 4: 13, e. Heb. the Rock of ages, 15: 10, 32: 2, Deut. 32: 4, 15: 31, 1 Sam. 2: 9, Ps. 18: 24, 6, 2: 12, 13: 11, 14: 13-15, 27: 11, Job 40: 11-13, n. 25: 12, 32: 19, 47: 1, Jer. 50: 31-32

51: 25, 26, 37, 64, Rev. 18: 2, o. 25: 10, 37: 25, 60: 14, Josh. 10: 24-25, Jer. 50: 45, 7: 27, Zeph. 3: 11, 12, Mal. 4: 3, Luke 1: 51-53, 10: 15-20, Rom. 16: 20, 1 Cor. 1: 25, 27, 1 Tim. 2: 5, Rev. 2: 26, 27, 3: 9, p. 35: 8, 1 Chr. 28: 17, Job 37: 6, Ps. 18: 23-26, Prov. 20: 7, 21: 8, 2 Cor. 1: 12, 1 John 3: 10, 22, q. 1 Sam. 2: 2-4, 1 Job 31: 6, marg. Ps. 1: 6, 11: 4, Zeph. 3: 5, 1 Cor. 4: 5, e. 64: 4, 5, Num. 36: 13, Job 23: 10-12, Ps. 18: 23, 44: 17-18, 106: 3, 119: 102, Mal. 4: 4, Luke 1: 6, 25: 9, 30: 18, 32: 2, Ps. 37: 3-7, Mic. 7: 7, Act. 14: 14, 21, Rom. 8: 25, 2 Thes. 3: 5, Jam. 5: 7-11, 2 Sam. 23: 5, Ps. 42: 12, 63: 1-3, 73: 25, 77: 10-12, 84: 2, 143: 5, 6, Cant. 1: 2-4, e. 2: 3-5, 5: 8, u. Ps. 63: 6, 7, 77: 23, 119: 62, 130: 6, Cant. 3: 1-4, 5: 2-8, Luke 6: 12, x. Ps. 63: 1, Prov. 8: 17, Matt. 6: 33, Mark 1: 35, y. 27: 2, Num. 14: 21-23, Ps. 61: 9, 10, 13: 15, Jcs. 5: 15, Rev. 11: 13, 15: 4, 63: 9, 10, Ez. 8: 15, 31: 32, 9: 34, Deut. 32: 15, 1 Sam. 15: 17-23, Ps. 106: 45, Prov. 1: 32, Ec. 8: 11, Hos. 13: 6, Rom. 2: 4, 5.

brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord: forasmuch, as ye know that your labour is not in vain in the Lord." (Notes, 1 Cor. 15: 54-58.)

NOTES.—**CHAP. XXVI. V. 1.** The prophet seems still to keep in view the whole series of predicted events, which has been considered. The preservation of Jerusalem from the Assyrians, the return of the Jews from Babylon, and their deliverance from the persecutions of Antiochus Epiphanes, if at all meant, could only be regarded as types, or earnest, of more spiritual and glorious events. For the day here especially intended, seems to be that future season, when the New Testament-Babylon shall be laid low and levelled with the ground. (25: 12.) Then "this song shall be sung in the land of Judah," in the church of God: "We have a strong city," the "Jerusalem from above," which is far stronger than Babylon or Rome. (Notes, 24: 23, 60: 15-22, v. 18. Zech. 2: 1-5, v. 5. Gal. 4: 21-31, v. 26. Heb. 12: 22-25.) For "salvation hath God appointed for walls and bulwarks," the power, truth, and love of God, in Jesus Christ, render his church an impregnable fortress. (Marg. Ref. Notes, 5: 6, 12: 4-6, 25: 9-12.) It is highly probable, likewise, that this prophecy will be literally accomplished, in the conversion of Israel, and their re-establishment in the promised land.

V. 2. The decisive victory, obtained over antichristian powers, will prepare the way for the immense enlargement of the church. Those who embrace and hold fast the truth as it is in Jesus Christ, become "a righteous nation," incorporated under his government, united among themselves, obedient to his laws, and safe under his protection. (Notes, 1: 25-27, 60: 10-14, Ps. 101: 5, 1 Pet. 2: 9, 10.) Every new convert is enrolled as a citizen of this strong city: and ministers and Christians should unite by every effort to open the gates; that new converts from every part of the earth may be admitted to dwell in it and share its franchises.—The calling of the Gentiles, in the primitive times, was a partial accomplishment of this prediction: but it will be more fully performed, when Judah and Israel shall be converted to the Saviour, and "the fulness of the Gentiles shall come in." (Notes, Luke 21: 20-24, v. 24. Rom. 11: 16-32.)

V. 3, 4. "Thou preservest continued peace to the mind that leaneth on thee, &c." "This is to be taken for a man, who with his whole thought and soul confidently leans on God, through Jesus Christ, as it is explained at the end of the verse."—The man, of whom this may be said, stays and rests his hope on the wisdom, power, truth, and mercy of God, in all his undertakings, difficulties, and perils; and refers his concerns to him, expecting direction, assistance, success, and comfort from him. And thus the Lord keeps him in perfect peace, or "in peace, peace," in every kind of peace, peace of conscience, tranquillity, resignation, confidence and cheerful expectation, proportioned to the degree in which the heart is thus stayed on God. Therefore an exhortation is annexed: "Trust in the Lord for ever," or perpetually and for eternity: for in JAH JEHOVAH, the self-existent and unchangeable God, "is everlasting Strength;" He is "the Rock of ages," or of eternity. (Notes, Deut. 32: 3-4, 2 Sam. 22: 3, Ps. 62: 1-8, 10: 68, 112: 7, John 14: 17, 28, 1 Pet. 1: 17-21.)—This seems addressed to the church, to encourage her to wait patiently under her persecutions, in full expectation of the glorious times predicted; and thus to every true believer as a part of the church.

V. 5, 6. As the fall of Babylon was connected with the restoration of the Jews; so the total ruin of all antichristian powers, and of Rome, will make way for the established peace and prosperity of the church, and the restoration of Israel. This the Lord will speedily accomplish: the poor

and needy will soon trample on the ruins of the strong-holds of every Antichrist: and the most despised instruments, the witnesses who prophesy in sackcloth, and their despised followers, shall be able to execute the Lord's purposes. (Notes, 25: 10-12, Ez. 39: 21-29, Dan. 12: 1, Zech. 10: 5-12, 1 Cor. 1: 26-31, Rev. 11: 3-4.)

V. 7. Whilst the ungodly "know not at what they stumble," the righteous Lord makes the way of his upright servants plain and level: he removes obstructions and stumblingblocks; he proportions their strength to their trials; he watches over their steps, and guides them in the way of uprightness. (Marg. Ref.) "Thou wilt make equal the path of the righteous." (Notes, 1 Sam. 2: 3, Ps. 1: 4-6, 25: 8-10, 37: 23, 24, Prov. 4: 18, 19, 26.)

V. 8, 9. The prophet here declares how the servants of God behaved under their difficulties. They waited the performance of his promises, in the way of his commandments, or while enduring his chastisements. Their chief desire was to know and glorify his name, and to see him glorified, to keep his perfections and wonderful works in remembrance, and to act as in his immediate presence. Each of them could say before God, that, in their retirements, and in the darkest seasons of adversity, they had sought him and his favour, with their inmost souls, and as their great concern: and they had witnessed or expected the desolating judgments, which had wasted, or would waste the nations, in hope that the inhabitants would learn righteousness by means of them. (Marg. Ref. Notes, Ps. 63: 6, Cant. 3: 1-5, Matt. 6: 33, 34.) "Even in the night-season, when others sleep, hath my soul been taken up with thee." *Bp. Hall.* "I will seek thee at the dawn of day."—"With my soul have I desired thee in the night; yea with my inmost spirit in the morn have I sought thee." *Bp. Louth.* (Note, 8: 20.)

V. 10, 11. Impenitent sinners "despise the riches of the Lord's goodness and long-suffering;" (Note, Rom. 2: 4-6.) and prosperity renders them less disposed than before, to receive the instructions of righteousness: so that in Israel, "the land of uprightness," where the means of grace were afforded, and good examples set, men generally continued unjust and profane, and shut their eyes to all the discoveries of the glorious power and holiness of God! (Note, 5: 1-7, 9: 13-17, Mic. 6: 9.) Even his hand, when lifted up to inflict gentle punishments, or to threaten more terrible vengeance, was wilfully disregarded, and his judgments were ascribed to other causes. But the Lord would constrain them to see his hand, and be ashamed of their envy, and enmity to his people, by causing the fire prepared against his enemies to devour them: or, "They shall see with shame the zeal of thy people: yea, the fire shall burn up thy adversaries," or "thy zeal for thy people." *Bp. Louth.* (Marg. and Marg. Ref.) This may be considered as the language of believers, acknowledging the justice of God, in giving up the Jews into the hands of the Chaldeans. It accords also to the conduct of that nation, previous to the destruction of Jerusalem by the Romans: and it will be verified in a still more stupendous manner, in those great events which seem to be more immediately predicted. (Notes, 1: 1-6.)

V. 12-18. The church, or Israel, here addresses the Lord. Whatever desolations he brought on hypocritical nations, he would certainly "ordain peace" for his true people: he had wrought "all their works in them;" they were of that kind which his grace produces: (Note, John 3: 19-21.) or "for them," he had often formerly made them to triumph over their enemies, and rendered their endeavours successful. (Marg. Ref. t.) They had indeed often been subjected to other lords, who not only enslaved their bodies, but usurped authority over their consciences, and harassed them with

will he not learn righteousness: ^ain the land of uprightness will he deal unjustly, ^band will not behold the majesty of the LORD.

11 LORD, ^awhen thy hand is lifted up, ^bthey will not see: ^cbut ^dthey shall see, and ^ebe ashamed for ^ftheir envy ^gat the people: yea, ^hthe fire of thine enemies shall devour them. [Practical Observations.]

12 LORD, thou wilt ^aordain peace for us: ^bfor thou also hast wrought all our works ^cin us.

13 O LORD our God, ^aother lords besides thee have had dominion over us; ^bbut ^cby thee only will we make mention of thy name.

14 They are ^adead, they shall not live; ^bthey are deceased, they shall not rise: therefore hast thou visited and destroyed them, ^cand made all their memory to perish.

15 Thou hast ^aincreased the nation, O LORD, thou hast increased the nation; ^bthou art glorified: ^cthou hast removed ^dit far unto all the ends of the earth.

16 LORD, ^ain trouble have they visited thee;

^bthey poured out a ^cprayer, ^dwhen thy chastening was upon them.

17 Like ^aas a woman with child, ^bthat draweth near the time of her delivery, is in pain, ^cand crieth out in her pangs; ^dso have we been in thy sight, O LORD.

18 We have been with child, ^awe have been in pain, we have as it were brought forth wind; ^bwe have not wrought any deliverance in the earth; neither have ^cthe inhabitants of the world fallen.

19 Thy ^adead men shall live, ^btogether with ^cmy dead body shall they arise. ^dAwake and sing; ye that dwell in dust: ^efor ^fthy dew is as the dew of herbs, and ^gthe earth shall cast out the dead.

20 LORD, ^acome, ^bmy people, ^center thou into thy chambers, and ^dshut thy doors about thee: ^ehide thyself as it were ^ffor a little moment, until the indignation be overpast.

21 For behold, ^athe LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: ^bthe earth also shall disclose her ^cblood, and shall no more cover her slain.

a 24:5, 27:13. Ps. 78:54—58, 113:10. Jer. 2:7, 31:23. Ez. 32:2, &c. Hos. 9:3. Mic. 2:10, 3:10—12. Matt. 4:5, 23:37, 24:15. b 5:12, 22:11. Ps. 28:4, 5. Hos. 11:7. John 5:37, 38. c Ps. 10:12, 105:26. Mic. 5:9. d 18:3. 1 Sam. 6:9. Job 34:27. Jer. 5:3, 34:17—23. Mic. 6:8. Acts 28:27. e Ex. 9:14, 11:6, 7, 14, 35. 1 Sam. 5:6—11. 1 Kings 22:25. Jer. 44:28. Zach. 1:6. Luke 15:23. f 11:13, 60:14, 65:5. Ps. 84:17. 1 Pt. 3:16. Rev. 3:8. g Or, towards thee. g 5:24, 30:27, 38:64, 66:24. Pent. 2:22. Ps. 21:8, 9. Mal. 4:1. Matt. 23:41. Mark 9:43—49. 2 Thes. 1:8, 11:12. Rev. 19:20, 20:15. h 5:7, 19:11, 35:8. Prov. 16:7. Jer. 31:5. Ah. 5:5. John 14:27, 20:21. 2 Thes. 3:16. 1 Deut. 32:6. Ps. 31 to Jer. 31:31. 2 Cor. 10:10. Ez. 4:23—27. John 3:21. Eph. 2:10. Phil. 2:13. Heb. 12:21. 1 Cor. 10:13. Ps. 57:2. 1z. 20:9, 14, 22. c 1z. 22:23, 2 Chr. 12:8. Neh. 9:25, 32:7. Job 5:17. Lam. 5:8. John 8:32—36. Rom. 6:22. Tit. 3:3—7. 1:12, 4:8, 1:1. Ez. 23:13. Job. 23:7. Am. 6:10. 1 Cor. 4:7, 15:10. Heb. 13:15. m 15:13, 51:12, 13. Ez. 14:30. Ps. 106:28. 108:13, 20. Matt. 2:20. Rev. 18:3, 19:15—21, 20:5. n 14:19—22. Ps. 9:6. 108:13. Prov. 10:7. o 9:3. 10:22. Gen. 12:2, 13:16. Num. 23:10. Deut. 10:22. Neh. 9:23. Job. 30:19. p 44:23, 60:21. Ps. 33:9, 10. John 12:23—28, 13:31, 32, 15:3, 17:1. Rev. 11:15—18.

q 6:12. Deut. 4:27, 28, 29, 25:64, 32:36, 37. 1 Kings 8:46, 47. 2 Kings 17:6, 23:27. Jer. 22:37. Ez. 5:12, 36:24. Luke 21:24. r Deut. 4:29, 30. Judg. 10:9, 10. 2 Chr. 6:37, 38, 33:12, 13. Ps. 50:15, 77:12, 91:15. Jer. 22:23. Hos. 5:15, 7:14. Rev. 3:19. s 1 Sam. 1:15. Ps. 142, 143:2. Lam. 2:19. t Heb. secret speech. t 13:8, 13:2. Ps. 48:7. Jer. 43:1, 6:24, 30:17. John 15:21. 1 Thes. 5:3. u 37:3. 2 Kings 19:3. Hos. 14:3. x Ez. 5:22, 23. Jer. 7:7—9. 1 Sam. 11:13, 14, 45. y Ps. 17:14. John 7:21, 1 Cor. 5:19. z 23:8. Ez. 37:1—14. Hos. 6:12, 13:14. John 5:28, 29. Acts 24:15. 1 John 15:22, 23. 1 Thes. 4:14, 15. 2 Tim. 2:5, 6, 12. a Matt. 27:52, 56. John 11:25, 29, 1 Cor. 15:20, 32. Phil. 3:10, 31. b 51:17, 52:12, 53:12. Ps. 22, 15, 71, 30. c 1z. 12, 12, 12. Ez. 5:14. Rev. 11:8—11. c Gen. 2:5, 6. Pent. 32:2, 33:12, 35:12. Job. 1:10, 3. Hos. 14:5. Zach. 8:12. d Rev. 20:1, 3. e 51:14, 51:17. f 2:23, 31:14. g 32:18, 19. Gen. 7:1, 16. Ez. 12:22, 23. 1z. 32:7, 51:4. Prov. 18:10. h 11:16. Matt. 23:37. i Matt. 6:6. h Ps. 17:8, 27:3, 33:20, 143:9. i 51:7, 5. Ps. 30:5, 57:1. 2 Cor. 14:7. l 1:3, 1. Ps. 30:2, 3. Ez. 8:6, 9:2—6, 10:3, 5:18, 19. Hos. 5:14, 15. Mic. 1:3—8. 2 Thes. 1:7—10. Jude 14, 15. 1 Gen. 4:10, 11. Num. 35:32, 33. Job 15:18. Ez. 24:7, 8. Luke 11:50, 51. Rev. 6:9—11, 16:7, 17:18, 24. s Heb. blous.

persecutions. (Notes, 51:17—23.) but now by the grace of God, they were determined to make mention, as his worshippers and servants, of him alone; to renounce all idols, superstitions, and iniquities; and to expect from him only complete deliverance from all oppressors. (Note, Hos. 14:1—3, v. 3.) 'It is by thee only that we have been delivered out of their hands; and therefore upon thee alone will we call as our God and Saviour.' *Louth*. We may suppose this intended as the language of the church, in that crisis when the New Testament-Babylon shall be destroyed, and the complete victory over all remaining antichristian powers confidently expected. (Rev. 18:18.) Their chief seducers and oppressing tyrants were now dead, and they would no more arise to usurp authority over them, for the Lord had visited and destroyed them with infamy. (Notes, 19. Dan. 12:3, 3. Rev. 20:1—6.) The righteous nation, before mentioned, (2) was indeed greatly increased, and God was glorified; and, instead of being confined to Judea, it was extended to all the ends of the earth. This was done in answer to the prayers of his people in former times: when troubled by their persecutors and chastened for their sins, they waited on him, and poured out fervent supplications before him for deliverance. For a long time the church had been like a travelling woman, who endures all the pangs and anguish of child-birth, without obtaining the expected deliverance. Thus, under long delays, the pious remnant had been in great distress, and waited, with wailing prayers and anxious expectation, for the predicted deliverance: till they were ready to conclude, that those glorious times would never arrive; that they had misunderstood the prophecies; and had conceived false hopes, which would produce nothing but painful exertions and distressing disappointments. For they had not been able to effect any important deliverances from their enemies, neither had the inhabitants of the world fallen, either into willing subjection to Christ, or as crushed by his power. The dispersion of Israel may be meant, by the clause, "Thou hast removed it to the ends of the earth," (15) but several things in the concluding verses of the chapter seem wholly inapplicable to them, in their unconverted state.

They are deceased, &c. (14) "They are deceased tyrants, they shall not rise." *By. Louth*. (רָמָה). Notes, 19. Prov. 2:18.

V. 19. (Notes, Ez. 37:1—14.) The conversion of the Jews: the spiritual resurrection elsewhere predicted; (Rev. 20:4.) and the flourishing of the church, which had seemed dead, through the corruptions of popery, the prevalence of infidelity and various kinds of antichristianity, seem here especially foretold. We may consider Christ himself as the Speaker, and addressing the church; his resurrection from the dead was the earnest of all the future deliverances which were predicted; and they are the continuations of that power which was then exerted. (Note, Eph. 1:15—23.) Or the church may be considered as addressing God. Her cause is also: those who have been put to death for his sake, and for righteousness' sake, are "his dead men," and shall live: he will recover her, as a dead body laid in the grave is miraculously raised to life again, by fully restoring her pros-

perity. (Notes, Hos. 6:1—3, 13:14, 14:4—8.) For the power of his grace, (like the dew, or rain, that causes the herbs which seem dead to revive,) would be effectual to raise her from the lowest state of depression. (Note, 66:10—14, v. 14.)—'The Hebrew runs thus, "My dead body . . . shall arise." The noun is in the singular number, and the verb in the plural, for the singular is taken distributively for every dead body. . . (Ps. 127.) . . . The two sentences "Thy dead men shall live," and "My dead bodies shall arise," are equivalent; they are called the *church's dead*, as members of that mystical body, and God's or *Christ's dead*, . . . from the interest he hath in them, and because he hath promised to raise them up at the last day. (John 6:39.)' *Louth*.—In this figurative resurrection the deceased saints arise, but not the deceased persecutors. (14. Notes, Rev. 11:7—12, 20:4—6.)—The last clause may be rendered, "the land of tyrants shalt thou cause to fall," or, "shall she cause to fall;" that is, the church shall prevail against all oppressors, and cast them down.—The original word is often translated *giants*. (Note, 12—18, v. 14.) "But the earth shall cast forth, as an abortion, the deceased tyrants." The deliverance of the people of God from a state of the lowest depression is explained by images plainly taken from the resurrection of the dead. . . This deliverance is expressed with a manifest opposition to what is here said above (14) of the great lords and tyrants under whom they had groaned. "They are dead, they shall not live; they are deceased tyrants, they shall not rise;" that they should be destroyed utterly, and should never be restored to their former power and glory. It appears from hence, that the doctrine of the resurrection of the dead was at that time a popular and common doctrine: for an image which is assumed, to express or represent any thing, in the way of allegory or metaphor, whether poetical or prophetic, must be an image commonly known and understood; otherwise it will not answer the purpose for which it is assumed." *By. Louth*.

V. 20, 21. The Lord, by his prophet, here exhorts his people, through successive ages, when under persecutions and oppressions, to wait with cheerful expectation for these glorious events. Let them retire from the world, and, by faith and prayer, take refuge in him, and patiently wait the event. Thus, as Noah in the ark, as the Israelites in Egypt eating the passover, while the blood of the sacrifice was sprinkled on the lintel and door-posts (Note, Ez. 12:22, 23.) or as one sheltered in a secret chamber, they would be safe and uninterrupted amid the heaviest storms; and in a very little time, the vindictive wrath of their enemies, and the corrections of their Father, would terminate. For the Lord was about to remove from his mercy-seat, (his place in Israel,) to the tribunal of justice, in order to pass sentence, and inflict punishment, on the wicked; (Note, Hos. 5:15.) but especially upon the murderers of his people: and then the immense quantities of blood, which had been shed in wars, persecutions, and oppressions, would be disclosed in the open view of the world, and all the murderers without exception receive condign punishment. (Marg. Ref. Notes, Gen. 4:10—12. Num. 35:31—34. Ez. 24:6—8. Matt. 23:34—36. Rev.

CHAPTER XXVII.

God's judgment on leviathan, and care of his church, 1-6. He chastises his people in measure, and for their reformation, 7-9. Deviations, and punishment without mercy are threatened, because the people had no understanding, 10, 11. The Lord will gather his dispersed, to worship him in his holy mount, 12, 13.

IN that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

2 In that day ^h saying ye unto her, ^hA vineyard of red wine.

a 25:21. b 34:5, 6, 86:16. Deut. 24:41, 42. Job 40:19. Ps. 45:3. Jer. 47:8. Rev. 12:13, 19:21. c Job 12:1, &c. Ps. 74:14, 104:26. d 63:23, Job 26:13. e 51:9. Ps. 71:13, 14. Jer. 51:34. Ez. 39:3, 32:2-5. Rev. 12:3-17, 13:2-11, 16:13, 20:2. f Jer. 51:13. Rev. 13:17, 17:15. g 51:7. Num. 21:17. h Ps. 50:8, &c. Jer. 2:21. Matt. 21:33, &c. i 46:4, 9, 60:16. Gen. 6:17, 9:9. Ez. 34:11, 21, 37:14, 23. k Deut. 33:26-29. l Sam. 2:9. Ps. 46:5, 11. 121:3-5. John 10:27-30, 15:1, 2. l 5:8. 35:6, 7. 41:13-19. 55:10, 11. 58:11. m 12:

6:9-17. 17:6. 19:1-6.)—Let any one carefully compare this chapter with the latter part of the Revelation, from the sixteenth to the twentieth chapter inclusive; let him especially consider the vengeance to be executed on those, "who were drunk with the blood of the martyrs of Jesus;" and the two descriptions of persons distinguished as rising or not rising, at the entrance of the millennium; (*Note*, Rev. 20:4-6.) and then let him determine whether the prophet Isaiah, and the apostle John, do not predict precisely the same events.

PRACTICAL OBSERVATIONS.

V. 1-11. The citizens of the heavenly Jerusalem, whose "names are written in the book of life," are "kept by the power of God through faith unto salvation." The immutable promise and oath of the Lord, securing the everlasting covenant, and all his infinite perfections engaged for its accomplishment, are the impregnable walls and bulwarks of this strong city, which will still stand secure, when the earth and all its works shall be burnt up. (*Notes*, Rev. 21:1.) He himself has given orders, that the gates of this city should be "open to every one that keepeth the truth," to every one who, by repentance and faith, becomes one of that righteous and holy nation, which is governed by our incarnate Immanuel; and his ministers should take care that every hindrance to the establishment of the humble believer, may be removed, and that sinners may be encouraged to join themselves to the Lord.—Blessed indeed are they who trust in God! Proportioned to our holy confidence in him, shall be our unspeakable peace: and he deems himself bound in honour to answer the expectations of all, who renounce every other dependence, to rely on his faithful word. Let us then "acknowledge him in all our ways," rely on him in all our difficulties, and fear no enemies: for if "the LORD JEHOVAH, in whom is everlasting Strength," be for us, "who can be against us?" By him, the poor of his people shall set their feet upon the necks of their most insulting enemies: and, in prospect of that victory, should triumph in his praises during their sharpest conflicts. But he, to whom these privileges belong, walks in the even path of uprightness. Our righteous God abhors hypocrisy; and, as in perfect faithfulness, he directs the path of the just, so he weighs and detects that of the deceiver, and appoints him his portion with the unbelievers. (*P. O. Dan.* 5:18-31.)—Those who trust in the Lord, must also wait on him in his ordinances, expecting his promised blessings at the appointed time; and if his favour, and the discoveries of his glory, are desired as our felicity, they will solace us in solitude and affliction; nay, we shall then especially seek the Lord with earnestness, and with our whole heart. The believer knows in his own case, that corrections are a salutary means of producing a teachable disposition, and submission to the will of God: and this encourages his hope and prayer, that the miseries, which he witnesses on every side, may be sanctified to "the inhabitants of the world, that they may learn righteousness." Yet he cannot but observe, that neither prosperity nor adversity alone will produce this happy effect: for numbers, who hear and profess the gospel, and are conversant with the most honourable Christians, continue to do wickedly; nay, to envy the people, and hate the holiness of God. On such, alas! mercies and corrections are alike unavailing; and they close their eyes and hearts against conviction, till his wrath destroy them; and then they see, and are confounded on account of their wickedness and madness. Let us then most earnestly beg of God to sanctify all our trials and comforts, "to prepare our hearts unto himself," and to number us among his chosen people. (*Notes*, 63:15-19. 64:1 *Chr.* 29:10-19. *Ps.* 10:17, 18. v. 17.)

V. 12-21. If the Lord produce in us a penitent, teachable, believing, obedient disposition; he "will ordain peace for us," and cause all to work together for our final good. We all, indeed, have been under the dominion of other lords, and have willingly served them: but the true Christian relies on grace alone, renounces all his former masters, and purposes henceforth to serve the Lord and him only. And he will as surely be made victorious over every one of those evil propensities and habits, which once had dominion over him: and still harass, distress, and alarm him; as the church will triumph over every usurping tyrant, and at length triumphantly rejoice, that they are all extirpated, never more to revive,

3 ¶ The LORD do keep it, I will water it every moment: lest any hurt it, I will keep it night and day.

4 ¶ Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn them together.

5 Or let him take hold of my strength, that he may make peace with me, and he shall make peace with me.

6 He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

1, 23:20, 21, 54:6-10. Ps. 85:3, 103:9. Ez. 16:63. Nah. 1:3-7. 2 Pet. 2:9. n 9:13, 10:17. 2 Sam. 23:6. Mal. 4:3. Matt. 3:12. Heb. 6:8. f Or, *marc's against*. o 23:4, 28:34, 45:24, 56:2, 64:7. Josh. 9:24, 25:10, 8. Job 22:21. Luke 13:34, 14:32, 14:42. Heb. 6:18. p 57:19. Ez. 34:25, 36. Hos. 2:18-20. Rom. 5:1-10. 2 Cor. 5:19-21. Eph. 2:16, 17. Col. 1:20, 21. q 6:13, 37:31, 49:20-23, 54:1-3, 60:22. Jer. 30:19. Hos. 2:23, 14:5, 6. Zech. 2:11, 10:8, 9. Rom. 11:16-26. Gal. 3:29. Phil. 3:3. Rev. 11:15.

or give him any further disturbance. But, in this life the believer has much trouble from the remaining power of sin, and is often exposed to painful corrections; yet this puts vigour into his prayers, and keeps him a constant supplicant at the throne of grace. Sometimes, however, he is ready to conclude, that all his efforts are vain, and that no deliverance has been, or can be, effected. But let him persevere in watching, prayer, and steady resistance to temptation, though again and again foiled. The power of God will revive his drooping graces, and destroy his strongest enemies: soon death will terminate the conflict, the soul will then join the assembly of just-amen made perfect; the body shall at length be raised from the dust, no longer corruptible, subject to disease, or contaminated by sin; but spiritual, holy, and glorious, and bearing the image of "the second Adam, the Lord from heaven." (*Notes*, 1 Cor. 15:50-58. *Phil.* 3:20, 21.)—Thus the church also shall at length be victorious, in her long-continued conflict with successive generations of implacable foes; and they will all be overwhelmed with infamy, or sink into oblivion. The prayers of ancient believers have been answered, the church has been very greatly increased, and God has been glorified in enlarging her boundaries to the ends of the earth. Yet even they were sometimes apt to conclude, that their hopes and exertions and prayers were vain. At present the church continues in troubles, through the prevalence of impiety and iniquity: but numbers are pouring out their prayers, under divine rebukes, for more complete deliverance. Let us never fear, lest these travelling pains should produce nothing but wind and confusion, though "the kingdoms of the earth are" not yet "become the kingdoms of Christ." The hopes of the disciples of old seemed to be buried in the Redeemer's grave: but beyond expectation, he revived, and their hopes revived with him. The same power will perform every remaining promise and prophecy, till death be swallowed up in victory. The grace of our God can soon render this barren wilderness like the garden of Eden; his providence can readily remove every obstruction; and nothing can be impossible to him, whose voice shall at length be heard by all that are in the graves, and they shall come forth to everlasting life, or everlasting damnation. (*Note*, John 5:28, 29.) Let us then keep close to him, and separate from the world: let us give ourselves unto prayer, and seek our comfort in secret devotion: (*Note*, Matt. 6:6.) thus we shall be safe from indignant foes, and may cheerfully expect the blessings promised in the word of God. Thus, even the grave will form a chamber to hide us from the power of the enemy, until the indignation is overpast, and our full redemption come.—But let the ungodly tremble at these words: the Lord is at hand "to punish the inhabitants of the earth for their iniquity;" he will then detect every secret wickedness; and no heart can conceive the discoveries which shall be made, "when the earth shall disclose her blood, and shall no more cover her slain." Let then sinners flee from the wrath to come, whilst the Judge is upon the mercy-seat, dispensing pardons: speedily he will remove to his awful judgment-seat, from which he will denounce and execute deserved punishment upon all unbelievers; but especially on those who have shed the blood of his saints and martyrs, from enmity to his holy image and holy religion.

NOTES.—CHAP. XXVII. V. 1. (*Note*, 26:20, 21.) ' This chapter treats of the same subject with the two former, and describes that happy state of the church, when Satan and his agents shall be subdued, the church shall be enlarged and purged from idolatry, and the Jews shall be restored; all which are circumstances attending those glorious days, which the prophets often foretell shall come to pass at or near the end of the world. *Louth*.—In the day, when God shall "come forth from his place, to punish the wicked," and especially the persecutors of his church: he will also inflict vengeance on leviathan. (*Notes*, Rev. 19:17-21. 20:1-3.) Persecuting tyrants, ambitious conquerors and oppressors, and idolatrous empires, are often represented in Scripture, under the emblem of destructive animals, especially leviathans and dragons; and preceding deliverances of the church by the destruction of her oppressors may be alluded to. (*Notes*, 51:9-11. *Ps.* 74:13-17. *Jer.* 51:34-37. *Ez.* 29:2-5.) Yet the punishment.

7 ¶ Hath 'he smitten him, 'as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him?

8 In 'measure, when 'it shooteth forth, 'thou wilt debate with it: 'the stayeth 'his rough wind at the day of the east wind.

9 By 'this therefore shall 'the iniquity of Jacob be purged; and this 'is all the fruit to take away his sin; 'when he maketh all the stones of the altar as chalk-stones that are beaten in sunder, 'the groves and 'images shall not stand up.

10 Yet 'the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness: 'there shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When 'the bows thereof are withered, they

shall be broken off: 'the women come and set them on fire: 'for it is a people of no understanding: 'therefore he that made them will not have mercy on them, and he that formed them will show them no favour.

12 ¶ And it shall come to pass in that day, 'that the LORD shall 'beat off from the channel of the river unto the stream of Egypt, and 'eye shall be gathered one by one, O ye children of Israel.

13 And it shall come to pass in that day, 'that 'the great trumpet shall be blown, 'and they shall come which were ready to perish in the land of Assyria, and 'the outcasts in the land of Egypt, 'and shall worship the LORD in the holy mount at Jerusalem.

r 10. 20-23, 14. 23-25, 17. 31-33, 1. Jer. 30:11-16, 50:33, 34:40, 51:24. Dan. 2:31-35. 31. Nah. 1:11, 3:19. * Heb. according to the stroke of those, a 57:16, Job 23:6. Ps. 61:1, 38:1, 103:14. Jer. 10:24, 30:11, 46:28, 1 Cor. 10:13, 1 Pet. 1:6. 1 Or, thou sendest it forth. c 1:5, 18-20, 5:3, 4. Judg. 10:10-16, Jer. 2:17-37, Hos. 4:1, 6:1, 12, 11:7-9, Mic. 6:2-5, 1 Or, taken he removeth. v 10. 5:12. Ps. 76:10, 78:38. Jer. 4:11, 27. Ez. 19:12. Hos. 13:15. 1:24, 9:1, 11, 48-10. Ps. 119:67, 71. Prov. 20:30, Marg. Ez. 20:38, 24:13. Dan. 11:35, Mal. 3:2, 3. 1 Cor. 11:32. Heb. 12:9-11, v 2 Kings 25:9-13-17, 2 Chr. 36:19, Ezra 3:2, 3. Ez. 11:18, 24:11-14, 2:129, 2:12-21, 17:8, Hos. 14:8, Mic. 5:13, 12:1, Zech. 12:2, 6 Or, sum-images, 2 Chr. 14:5, 34:4, Marg. a 5:9, 10. 6:11, 12, 17:9, 25:2, 64:10. Jer. 26:6, 18. Lam. 1:4, 2:5-9, 5:18. Ez. 36:4.

of Satan, rather than that of any of his agents, at the crisis before mentioned, seems more immediately predicted. From the repetition of the word "leviathan," it is probable, that more than one terrible animal was called by that name; (Notes, Job 41:1-11. Ps. 104:25, 26.) and the word (מִיָּם) rendered "dragon" is translated elsewhere "sea monster," (Lam. 4:3.)—Many people and nations are meant by "the sea," and Satan the old dragon gave his power to the beast which the apostle saw rise out of the sea. (Notes, Rev. 12:3-6, 7-12, v. 9, 13:1, 4, 17:15-18, v. 15.) This great enemy of God and his church is the most terrible and destructive of creatures. Immense subtlety, malignity, ambition, and power unite in him. He has long fatally deceived all the nations of the earth, except the remnant, "whose names are written in the book of life, of the Lamb slain from the foundation of the world." (Rev. 12:9. Notes, 13:8-10, v. 8, 13-17, v. 14.) so that he has dwelt among them and reigned over them as their god and prince: and his chief seat, as spoken of in these prophecies, has long been fixed in that great city, which, one way or other, has always affected to rule over the nations. (Rev. 17:18.)—He prophesies here of the destruction of Satan and his kingdom, under the name of leviathan.—God will however at length make the sword of his almighty vengeance, which is exceedingly sharp, and great, and strong, to reach unto him. Then the old serpent will be bound and cast into the bottomless pit, his power will cease, all his obstinate servants and adherents will be cut off, and the earth be overspread with truth and righteousness.

Piercing.] "Crossing like a bar." Marg. Probably the word means *nimbly penetrating*; as the other word *crooked*, means winding this or that way. (Job 5:13. Notes, Gen. 3:1. Ps. 125:4, 5. Prov. 2:15.)

2:3-6. (Notes, 5:1. Ps. 80:3-13. Jer. 2:20, 21. Matt. 21:39-39. John 15:1-8. When these events begin to take place, let believers "sing unto, or concerning, the church," "A vineyard of red wine;" that is, of the most valued vine. (Prov. 23:31.) The visible church will not then bear wild grapes, but excellent fruit in abundance. (Notes, 6:2-7.) The Lord will guard it night and day from harm, and "water it every moment," with the influences of his Spirit. He never was angry with his church, in the same way that he is with his enemies, and at that period his anger will be turned away from her. (Notes, 11:11-16, 12:1-3.) His severest judgments are not intended against the vines, but against thorns and briers; the hypocrites within, and the enemies around the visible church, who set themselves in battle against him. These are fuel for the fire of his vengeance, and he will go through and burn them up together, with the utmost ease. (Marg. Ref. n, n.) But if any one fears this destruction, let him, by faith and prayer, arrest, as it were, the uplifted arm of God; let him "take hold of his Strength" of Christ, "the Arm of the Lord," or, the gospel, "the power of God unto salvation;" let him seek forgiveness, reconciliation, and protection; let him thus engage the power of God on his side; and he shall not seek in vain. (Notes, Jer. 29:11-14. Ez. 36:37, 38. Zech. 12:9-14.)—But, whatever may become of individuals, the nation of "Israel" will certainly take root, and blossom, and bud, and cover the face of the world with fruit." Probably, the fall of the papal antichrist, forming a remarkable fulfilment of the prophecies, will be the means of the conversion of Israel; and this event will prepare the way for the universal promulgation of the gospel. Then all nations will be grafted into that olive-tree, of which Abraham, or Israel, was the root, and thus this prophecy will have its exact accomplishment. (Marg. Ref.)—These . . . words are a description of the flourishing state of the Jews after their conversion, which shall be as new "life from the dead," as St. Paul expresses it, Rom. 11:15, and shall occasion the fullness of the gentiles coming into the church." Louth. (Notes Rom. 11:11-36.)

—What event has yet occurred, which can be in the least thought a fulfilment of this prophecy, in its plain and full meaning?—Bishop Lowth forms these verses into a dialogue, between JEHOVAH and the church; in which he is followed by Mr. Faber; but no less than six alterations of the letters in the text, as it stands in our present Hebrew Bibles, are required by it. I am not competent to say, whether these are made on adequate authority or not; but they are not at all needless.

V. 7-11. The punishments inflicted on Israel, though dreadful, had not been, nor would be, like those with which their oppressors had been visited. Amalek has been utterly destroyed. The Egyptian, Assyrian, Babylonian, Macedonian, and Roman empires, which successively harassed and oppressed Israel, have been subverted, and the conquered people lost among the conquerors. But the Jews still continue a distinct and numerous nation; an unparalleled instance of a people surviving so many ages after their conquerors. (Notes, Num. 23:9. Deut. 32:26, 27. Jer. 30:10, 11.) They are evidently preserved as monuments of the truth of their own scriptures; as well as of the New Testament; and in order to the performance of the ancient prophecies concerning them. So that, after all the massacres which have been made of them, they have not been "slain according to the slaughter of them that slew them." When the Lord sent forth the afflicting stroke on Israel, he did it "in measure," and debated with them under their sufferings: when he caused the rough and chilling east wind to blow, he stayed or moderated it; that is, he would not suffer any national judgment to exterminate them. Nay, their calamities were intended for their reformation: these national punishments in some sense expiated their guilt as a collective body, and they would be made effectual to purge away the pollution of their sins. Thus when the Chaldeans took away the brass of their altar, and burnt the stones, with the temple and city, as it were, to lime; their groves and images were also destroyed, and their idolatry finally abolished. This was the effect of their calamities as graciously overruled for the good of survivors; and not the condition of their pardon, as some explain it.—The Lord, however, had determined that Jerusalem, and the cities of Judah, should be desolated, and the land be left altogether uncultivated. (Notes, 6:11, 12. 7:17-25.) This dispensation would resemble the pruning of a vine; when the worthless branches are either devoured green by the cattle, or gathered up for burning after they are withered. (Notes, 6:13. Ez. 15: John 15:1-8.) The wicked Jews would, in immense numbers, be devoured by their enemies, and consumed by the fiery indignation of God. For, being wilfully destitute of understanding, (Notes, 6:9, 10. John 3:19-21.) and refusing to profit, either by the warnings, judgments, or mercies of God, they would be exposed to the utmost severity of his justice, without any compassion being shown them, on account of their relation to him, either as his creatures, or as his professed worshippers.—This has been far more awfully verified, in the destruction of Jerusalem by the Romans, and in its long continued consequences, than it was by the Babylonish captivity. (Notes, Gen. 49:10. Deut. 4:25-28. 28:49-67. 32:19, 20. Hos. 3:4, 5.)

Debate with it, &c. (8) "In just measure, when thou inflictest the stroke, wilt thou debate with her: with due deliberation, even in the rough tempests, in the day of the east wind." Bp. Lowth.

V. 12, 13. These verses predict the restoration of the Jews after the captivity; and under that typical event, the recovery of Israel from their present dispersions. At Cyrus's proclamation, they, "whose hearts the LORD stirred up," (Note, Ezra 1:4.) "from the channel of the river Euphrates, to the river of Egypt," (Note, Gen. 31:8-21) that is, from all the different places in which they were scattered were

shall he make to understand 'doctrine? *them that weaned from the milk, and drawn from the breasts.*

10 For 'precept *must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:*

11 For 'with 'stammering lips and another tongue 'will he speak to this people.

12 To whom he said, 'This is the rest *where-with ye may cause the weary to rest; and this is the refreshing: yet they would not hear.*

13 But the word of the LORD was unto them 'precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; 'that they might go and fall backward, and be broken, and snared, and taken.

[Practical Observations.]

* Heb. the hearing, 38:1. marg. † Ps. 131:2. Matt. 11:25, 21:15, 18. Mark 10:15. 1 Pet. 2:2. u 13:54. 1 Tent. 6:1—6. 2 Chr. 35:15, 16. Neh. 9:25, 26. Jer. 11:7, 23:3—7. Matt. 21:34—41. Psal. 24:4. 2 Tim. 3:7. Rom. 1:12. 1 Th. last ep. x Dent. 28:49. Jer. 5:15. 1 Cor. 14:21. ‡ Heb. stammerings of lips. § Heb. he hath spoken. ¶ 30:15. 2 Chr. 14:11. 16:8, 9. Jer. 6:16. Matt. 11:28, 29. z 1:8, 11:13—13. Jer. 44:16. Zech. 7:11—14. Jer. 12:25. a 10. Jer. 23:36—38. b 6:9, 10, 14, 15. Ps. 69:22. Matt. 21:44. Rom. 13:2. 2 Cor. 9:16. 1 Pet. 2:7, 8. 2 Pet. 9:16. c 22:1, 10, 5, 9, 20, 20. Prov. 1:23, 3:34, 29:9. Hos. 7:5. Acts 13:41. d 5:18, 19. Job 15:25—27. Jer. 44:17. Ez. 8:12. Zeph. 1:12. e 8:7, 8. Dan. 11:1.

tables were every where polluted with it, and scarcely any place was clean from it. There was, however, a remnant of another character, and for their sakes the city was spared.—“Even these have erred through wine.” *Bp. Louth.*

V. 9—11. The pious king of Judah, and Isaiah with other prophets were very desirous of instructing the people: but they were so hardened in vice, and so early initiated into it, that there were scarcely any who would give them a hearing; except they could teach the infants, that were hanging upon their mother's breasts, or newly weaned from them. Or, the people were so intent upon their pleasures, that they must be torn from them to receive instruction, as the infant is from the breast. It was necessary in all cases, to use much repetition, to dwell long upon every topic, and to teach the people a little on one occasion, and a little on another, as they were able to bear it; because of their ignorance and unteachableness. But this disgusted many of them, who seem to have turned the instructions of the prophets into ridicule; and, having caught up some detached expressions, such as these here used, and which have a remarkable alliteration in the original; they contemptuously mimicked their language and manner, and entertained one another by taking them off.—Therefore the Lord determined to teach them by the Assyrians and Chaldeans, who might indeed stammer out insults and menaces in the Hebrew tongue, but would in other things speak a language which they could not understand: for he would use these strangers to scourge such as refused to hear his word. (Notes, Deut. 28:49—57. Jer. 5:15—18, v. 15. 1 Cor. 14:20—25.) ‘The scoffers mentioned below (14) are here introduced as uttering their sententious speeches; they treat God's method of dealing with them, and warning them by his prophets, with contempt and derision. What say they, doth he treat us as mere infants just weaned? doth he teach us as little children, perpetually inculcating the same elementary lessons, the mere rudiments of knowledge; precept after precept, line after line, here and there, by little and little? imitating at the same time, and ridiculing (10) the concise prophetic manner. God . . . retorts upon them with great severity their own contemptuous mockery; turning it to a sense quite different from what they intended. Yes, saith he, it shall be in fact as ye say: ye shall be taught by a strange tongue, and a stammering lip, in a strange country, ye shall be carried into captivity by a people whose language shall be unintelligible to you, and which ye shall be forced to learn like children: and my dealing with you shall be according to your own words: it shall be command upon command, for your punishment: it shall be line upon line stretched over you to mark out your destruction. (Comp. 2 Kings 21:13.) It shall come upon you at different times, and by different degrees; till the judgments, with which from time to time I have threatened you, shall have their full accomplishment.’ *Bp. Louth.*

V. 12, 13. The prophets had pointed out to the people the true way of finding rest and comfort, amid their enemies and trouble, by trusting and waiting on God; but they did not choose to hearken: (Notes, 30:15—17. Jer. 6:16, 17. Matt. 11:28—30, 23:37—39.) and therefore, the constant and frequent instructions, which they treated with contempt, hastened and aggravated their condemnation; inducing them to depart still further from God, till they were broken by their enemies, snared in their own policy, and taken in Satan's net. (Marg. Ref. Notes, 9—11. 6:9, 10. 8:11—15. 1 Pet. 2:7, 8.)

V. 14, 15. When the prophets denounced the vengeance of God against the people, they treated it with mockery, and ridicule; especially the scornful rulers of Jerusalem, and the priests and prophets before mentioned. (Marg. Ref. c. Note, 9—11.) They boasted that they were in league with death and hell; (Notes, Job 5:20—23. Hos. 2:18—20.) and should be safe, even when the judgments of God deluged the

14 ¶ Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem.

15 Because ye have said, ‘We have made a covenant with death, and with hell are we at agreement; ‘when the overflowing scourge shall pass through, it shall not come unto us: for ‘we have made lies our refuge and under falsehood have we hid ourselves:

16 ¶ Therefore thus saith the Lord God, ‘Behold I lay in Zion for a Foundation, a Stone, a tried Stone, a precious Corner-stone, a sure Foundation: ‘he that believeth shall not make haste.

17 Judgment also will I lay to the line, and righteousness to the plummet: ‘and the hail shall sweep away the refuge of lies, ‘and the waters shall overflow the hiding place.

22. f 30:10. Jer. 5:31. 14:13, 14. 16:19. 28:15—17. Ez. 13:16, 22. Am. 2:4. Jon. 2:8. 2 Thes. 2:9—11. g 8:14. Gen. 49:10. Ps. 118:22. Zech. 3:9. Matt. 21:42. Mark 12:10. Luke 20:17, 18. Acts 4:11, 12. Rom. 9:33. 10:11. 1 Cor. 3:11. Eph. 2:20. 1 Pet. 2:6—8. h 30:18. Ps. 112:7, 8. Hab. 2:3, 4. Jam. 5:7, 8. 10:22. 2 Kings 12:13. Ps. 94:15. Am. 7:7—8. Rom. 2:2, 5, 8. 9:28. Rev. 19:2. k 15, 25, 4. 32:2, 13, 19. Ex. 9:18. 19. Josh. 10:11. Jer. 7:4—8, 14, 20, 23:19, 30:23, 24. Ez. 13:10—16. 38:32. Rev. 8:7. 11:15. 16:21. 130:23. Job 22:16. Dan. 11:22. Matt. 7:27. 2 Pet. 3:6, 7.

land. (Notes, 17—19. 8:6—8. Dan. 9:25—27.) For they had formed such confederacies, and devised such politic schemes, as would secure them; though the prophets called these devices and alliances refuges of lies and falsehood; and though they were grounded in deceit and hypocrisy. Perhaps this may refer to some league, which they were attempting to make with Egypt, to assist them against the Assyrians. (Notes, 30:1—7. 31:5—5. Ez. 13:5—22.)—‘Our arts of cunning and falsehood will secure us, in the most difficult times. They are not supposed, to have said thus much in express terms, but this was their true meaning.’ 30:10’ *Louth.*

V. 16. This gracious promise, introducing the subsequent denunciations of approaching judgments, was well suited to give to the pious remnant an encouraging assurance, that the Assyrians should not prevail against Judah, as they had done against Israel. (Note, 7:14.) ‘This prophecy cannot belong to any but Christ, to whom it is often applied in the New Testament. But it may import thus much, with respect to the time wherein Isaiah lived; that he should never be disappointed who believes in God, whose dwelling is in Zion; and hath made peculiar promises to the Jewish church and kingdom, which shall eminently be fulfilled at the coming of the Messiah.’ *Louth.*—The person and salvation of Christ are, in this remarkable prediction, represented under the figure of “a Foundation,” on which some magnificent structure was about to be erected. For the spiritual temple is built on Christ, his Person, and Mediation: with the whole plan and purpose of God for glorifying his great name, in the salvation of sinners: as well as every human hope of mercy, and future happiness. This “Foundation was laid in Zion,” where the Lord dwelt upon his mercy-seat amidst his chosen people. JEHOVAH himself laid it, according to his eternal counsels, and his predictions from the beginning; by the incarnation of Christ, by carrying him through his work, by exalting him in human nature to the mediatorial throne, and by sending the gospel to the nations. This Foundation is a Stone of such stability and excellency, as to support the immense and glorious edifice, which is to endure to all eternity. It is “a tried Stone,” approved by God, and all his saints and servants. It is “a Corner-stone,” compacting together the whole building: “a precious Corner-stone,” in the sight of the Lord, and of every believer; and a most sure Foundation; so that every one, who in any age or nation believes this testimony, and rests all his hopes and his immortal soul on Christ, shall never be put to flight, or confusion, as one in haste to escape impending danger: for he shall be safe, and know himself safe, and shall “quietly wait the salvation of the LORD.” (Marg. Ref. Notes, Rom. 9:30—33. 1 Cor. 3:10—15. Eph. 2:19—22. 1 Pet. 2:4—8.)—The Septuagint render the last clause, “shall not be ashamed,” and it is thus quoted in the New Testament.—‘He that believes shall rest himself contented with this all-sufficient means of his comfort and salvation; and shall not either hasten to look out for other helps, or be ashamed of trusting to this.’ *Bp. Hall.*

V. 17—19. The judgments, which were coming on the scornful rulers and people of Judah, are here contrasted with the safety and well-grounded confidence of every believer, as stated in the preceding verse. For the Lord was about to execute impartial justice on the wicked, according to his strict and holy law; as the builder carries on his work by the line and the plummet. (Notes, 10:21—23. 2 Kings 21:13. Ez. 40:3. Am. 7:7—9. Rev. 11:1, 2.) Then the storm of his indignation would sweep away every false confidence; the presumption of the scornful would end in despair; (Notes, 9—15.) they would be trodden down by the instruments of his vengeance; destruction would march forth against them, and come nearer and nearer, by day and by night; so that

18 ¶ And "your covenant with death shall be disannulled, and your agreement with hell shall not stand; "when the overflowing scourge shall pass through, then ye shall be "trodden down by it.

19 From "the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: "and it shall be a vexation only "to understand the report.

20 For "the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it.

21 For the LORD shall rise up as "in mount Perazim, he shall be wroth as in "the valley of Gibeon, that he may do his work, "his strange work; and bring to pass his act, "his strange act.

22 Now therefore "be ye not mockers, "lest your bands be made strong: for I have heard from the LORD God of hosts "a consumption, even determined upon the whole earth.

23 ¶ Give "ye ear, and hear my voice; hearken, and hear my speech.

m 7.7, 8.10. Jer. 44:29. Ez. 17:15. Zech. 1:8. * 2.15, 8.8. Jer. 47:2. Dan. 8:9-13, 9:23-27. 11:40. Rev. 12:15, 16. 17:15. * Heb. a branding down to it. 3. Mal. 4:1-3. o 10:5, 6. 2 Kings 17:6. 18:13. Ez. 21:19-23. p 23:7, 36:22. 37:3. 1 Sam. 3:11. 2 Kings 2:12. Jer. 19:3. Dan. 7:28. 9:27. Hab. 3:16. Luke 21:25. 26. ¶ Or, when he shall make you to understand doctrine. q 57:12, 13. 59:5, 6. 64:6. 68:1-5. Jer. 7:8-10. Rom. 9:30-32. 1 Cor. 1:18-21. r 2 Sam. 5:20. 1 Chr. 14:11. s Josh. 10:10. 2 Sam. 5:25. Gaba. 1 Chr. 14:15. t 19. Deut. 29:21-41. Jer. 30:14. Lam. 2:15. 3:33. Ez. 33:2. Luke 19:41-44. u 15. 2 Chr. 3:10. 36:16. Jer. 15:17. 20:7. Matt. 27:39-44. Acta 13:40, 41. 17:32. x 2 Chr.

the very report of their miseries at a distance would be a vexation and terror, to all who heard of them.—The calamities and alarms occasioned by Sennacherib's invasion, and his gradual approach to besiege Jerusalem, might be a partial accomplishment of these predictions. But neither that event, nor even the Babylonish captivity, nor any of their calamities till the destruction of Jerusalem by the Romans, after their obstinate rejection of Christ, the Corner-stone, fully answers the import of these verses. (Marg. Ref.)

V. 20. 'A *maschal*, or proverbial saying; the meaning of which is, that they will find all means of defence and protection insufficient to secure them, and cover them from the evils coming upon them. . . . Their beds were only mattresses laid on the floor; and the coverlet, a sheet, or in the winter a carpet, laid over it, in which the person wrapt himself.' *Bp. Louth*.—Neither the confederacy of the Jews with Egypt, nor any of their politics, could defend them against the Assyrians, or Chaldeans: neither their temple, altar, sacrifices, nor Pharisaical righteousness could recommend them to the favour of God, when they rejected Christ: nor could their numbers and fortifications defend them against the Romans, when God forsook them, and became their enemy. (Notes, 57:11-13. 59:3-8. Rom. 9:30-33. 10:1-4.)—Two proverbial expressions, importing that all worldly comforts are insufficient to cure the maladies they are applied to; and that human devices are too short to secure us against the hand of Providence, whenever that will find us out to punish us. And therefore we ought not to rely too much on outward means: much less betake ourselves to evil arts for our security, but commit ourselves to God in well doing, as the surest Refuge in the time of trouble.' *Louth*.

V. 21, 22. (Notes, Josh. 10:10-14, vs. 10, 12.) 'The destruction of the Philistines is there compared to a breach of waters; (2 Sam. 5:20.) the same resemblance which is here used. (19) Those extraordinary manifestations of God's power at Perazim and Gibeon, were for the deliverance of his people, and the destruction of their enemies, but now God will act contrary to his usual proceedings of grace and mercy, and employ his power in destroying his own people.' *Louth*.—Perhaps his most extraordinary interposition, in cutting off the army of Sennacherib, in answer to Hezekiah's faith and prayer, and after the hopes of unbelievers had failed, may be alluded to. But his "strange work" which the Jews took it for granted he never would do, was the rejection of them from being his people, numbering them among his enemies, and rising up for their destruction by the Romans as he had done against the Canaanites and Philistines, by the hands of Joshua and Israel. (Notes, Hab. 1:5. Acts 13:38-41.) The prophet therefore warns the people to "give themselves to scoffing no more," (*Bp. Louth*), lest they should be bound in strong bands, unto the execution of his righteous indignation: for he had certainly "heard from the LORD of hosts, that he had determined a consumption upon the whole land."

—The Babylonish captivity was here predicted, but not that event alone: for the prophets addressed their writings to those of succeeding generations, as well as those to whom they were more immediately sent. (Notes, 10:21-23. Dan. 9:24-27. Rom. 9:24-29, vs. 27, 28.)

V. 23-29. The dealings of God with Israel and Judah, and with different descriptions of men, are here illustrated by apt similitudes, to which the prophet demanded their earnest attention. The ploughman varies his work as the case requires, not "ploughing every day;" he carefully prepares the ground for the seed, and sows it with different kinds of pulse, or grain, each in its appointed spot, the wheat

24 Doth the ploughman plough all day to sow? doth he open and "break the clods of his ground?

25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast "in the principal wheat, and the appointed barley, and the "rye in their "place?

26 ¶ For "his God doth instruct him to discretion, and doth teach him.

27 For the fitches are not "thrashed with a thrashing instrument, neither is a cart-wheel turned about upon the cummin; but "the fitches are beaten out with a staff, and the cummin with a rod.

28 "Bread-corn is bruised; because he will not ever be thrashing it, nor break it with "the wheel of his cart, nor bruise it with his horsemen.

29 This also "cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working.

30-31. Ps. 107:16. Jer. 39:7. Lam. 1:14. Rev. 22:18, 19. y 10:22, 23. 24:1. &c. 32:12-14. Jer. 25:11. Dan. 9:26, 27. Luke 21:24. z 1:2. Deut. 33:1. Jer. 22:29. Rev. 2:7, 11, 17, 29. a Jer. 4:3. Hos. 10:11, 12. ¶ Or, the wheat in the principal place, and the barley in the appointed place. § Or, spelt. Ex. 9:31, 32. ¶ Heb. 'border. ¶ Or, And he bindeth it in such sort as his God doth teach him. b Ex. 28:3. 31:3-5. 36:3. Job 35:11. 39:17. Ps. 144:1. Jam. 1:17. c 41:15. 2 Kings 13:7. Am. 1:3. d 27:7, 8. Jer. 10:24. 46:22. e 2:10. Am. 9:8. Matt. 3:12. 13:37-43. Luke 22:31, 32. John 12:24. 1 Cor. 9:9, 10. f 27. g 21:22. 9:6. Job 5:9. 37:23. Ps. 40:5. 92:5. Jer. 32:19. Dan. 4:2, 3.

in the principal place as being most valuable. And when he has gathered in his harvest, he knows how to separate the corn from the straw, and the chaff, according to the methods of the time and place in which he lives; and to the nature of the grain, that he may not injure it, but prepare it for his use. (Notes, 21:10. 41:15-16. Deut. 25:4. Hos. 10:9-11. Am. 1:3-5. Mic. 4:11-13.) 'Four methods of thrashing are here mentioned, by different instruments; the flail, the drag, the wain, and the treading of the cattle.' The staff or flail was used for the *firmiora semina*, says Hieron. The grain that was too tender to be treated in the other methods. The drag consisted of a sort of frame of strong planks, made rough at the bottom with hard stones or iron. It was drawn by horses or oxen over the corn sheaves spread on the floor, the driver sitting upon it. The wain was much like the former; but had wheels with iron teeth, or edges like a saw. . . . This not only forced out the grain, but cut the straw in pieces for fodder for the cattle; for in the eastern countries they have no hay. . . . The last method is well known from the law of Moses. Deut. 25:4. *Bp. Louth*.—Thus the Lord, who has given man this wisdom and discretion, must himself be wonderful in counsel and excellent in operation. As the season and occasion requires, he threatens, corrects, spares, shows mercy, or executes vengeance. He distinguishes between one character and another, with the greatest exactness; and orders every thing according to the counsel of his own will, and for his own glory: he appoints his various dispensations, for the due correction of his people, and in order to separate them from his enemies, and from their sins: he will take care that no trials shall eventually injure his servants; but he will utterly destroy his enemies. Note, the proper time arrives.—In working. (29) תרשה Note, Prov. 27.

PRACTICAL OBSERVATIONS.

V. 1-13. All that glory and beauty of which men are proud, will prove a mere "fading flower;" and that affluence which is considered as a crown and ornament, frequently tempts to excess, and thus disgraces its possessor.—They, who are "overcome by wine," are overcome by Satan; for all drunkards are his slaves, and must sink under the final wrath of God, except they repent.—The Lord will abase all the proud; but they, who pride themselves in wickedness, will be rendered peculiarly contemptible.—When the Lord determines to execute vengeance on the ungodly, he has many and mighty instruments at his command, who readily bear down and destroy all before them. Happy then are they alone, who glory in the Lord of hosts himself! His favour and grace, communion with him, and communications from him, suffice to enrich the poorest and to ennoble the meanest: they form "a crown of glory and diadem of beauty," superior to any distinctions and decorations of earthly monarchs and conquerors; and thence his people derive wisdom, strength, and courage, for every service and for every conflict. Thus some are qualified for the ministry, and others for the magistracy; and others to defend their country, or lay down their lives in the cause of God. (Notes, 2 Cor. 12:7-10. Phil. 4:10-13.)—Whilst the Sovereign of the world leaves some guilty nations to fill up the measure of their iniquities, and gives them up to ruin; he raises up eminent reformers, and preserves a remnant of believers, in other nations, whose prayers and labours prolong their tranquillity. Yet every attempt to promote true religion has hitherto been attended with unspeakable discouragement. Even under the "most" scriptural means of grace, multitudes have continued ungodly; and have copied the example of the open enemies of

CHAPTER XXIX.

Aprediction of the distress of Jerusalem by a siege; and of the sudden destruction of the besiegers, 1-9. The Jews are reproved for their insensibility and hypocrisy, and threatened with judgment, 10-16. A promise of happier times, 17-21.

WHO to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them still kill sacrifices.

2 Yet I will distress Ariel, and there shall be

* On Ariel, that is, the lion of God. 31:9. Ex. 43:15. marg. † Or, of the city. 2 Sam. 5:9. a 1:11-15. Jer. 7:21. Hos. 5:6. 8:13. 9:4. Am. 4:4,5. Heb. 10:1. 1 Heb. cut off the heads. 66:3. Mic. 6:6,7. b 5:25-30. 10:5,6,32. 17:14. 24:1-12. 39:7-9. 36:32. 37:3. Jer. 32:23-32. 39:4,5. c 34:6. Ex. 22:31. 24:3

God, rather than that of his most honoured servants. And alas! the nominal ministers of religion have frequently been the ringleaders in impiety and scandalous intemperance; and when they are "swallowed up of wine," no wonder that they wander out of the way, teach false doctrine, stumble in judgment, are blind guides, and go before those to the pit of destruction, whom they have misled by their erroneous teaching, and hardened by their flagitious example. Thus excess and riot become common, till no place is clean from filthiness; men's "ears are turned away from the truth, and are turned unto fables;" and the few who are able and willing to teach the people knowledge, and to cause them to understand doctrine, find them alienated, and entirely unteachable; having the incapacity, levity, and heedlessness of children, without their simplicity. In such circumstances, the most scriptural and rational method of inculcating divine truth, by repeated plain instructions, and particular cautions, warnings, and exhortations, excite disgust: and those who are too much engaged in excess or dissipation, to bestow any pains to understand the word of God, absurdly set up for critics; and censure or ridicule the ablest ministers, who give themselves wholly to their work! To keep themselves in countenance, they watch for something in the language or gestures of the minister, which they can misrepresent and deride; and thus they quiet their consciences in despising the message of God. Such men ripen apace for destruction: the Lord will teach them by other methods; "for judgments are prepared for scorners, and stripes for the back of fools." Indeed, evil is before all, who refuse to hearken to the proposals of mercy in the gospel, and to seek the holy rest and consolations, which God has provided for the weary and heavy laden sinner.—It is very painful for the minister of Christ to reflect, when he is endeavouring to instruct, convince, warn, persuade, alarm, or encourage his hearers; that numbers of them will thence take occasion "to go and fall backward, and be broken, and snared, and taken." He must, however, go on, even though scorners be found among rulers, whether in church or state, being satisfied that he speaks according to the word of God.

V. 14-29. When we declare the vengeance of the Lord against all those who "trust in refuges of lies," we should expect to hear loud clamours against our bigotry and want of charity; and scornful infidels will divert themselves, and each other, even with the most scriptural denunciations of hell and damnation. They have no fears in that respect, and deride those who have, as men of narrow, weak, and superstitious minds: and they speak and act, as if indeed "they had made a covenant with death, and were at agreement with hell," and were secured against the vengeance of God; having made those things their refuge, which we are as sure are lies and falsehoods, as that the Bible is the truth of God. He has laid one Foundation, and no man can lay any other: this is tried, approved, and precious; and "he that believeth shall never be confounded." But let men contrive and endeavour whatever they please: if they do not build on this Foundation, and be not interested in the incarnate God and Saviour; if his person, character, and offices be not precious to their souls; their hopes will be found delusion and presumption; the storm of death and judgment will "sweep away their refuges of lies, and overflow their hiding place;" their "covenant with death shall be disannulled;" and the execution of the righteous sentence of God, according to his holy law, will be so dreadful, that the very report of it is sometimes, even now, intolerably vexatious to them. For whatever men trust to, for justification, except the righteousness of Christ; or for wisdom, strength, and holiness, except the regenerating and new creating influences of the Holy Spirit; or for happiness, except the favour of Almighty God; will be found "a bed which is shorter than that a man can stretch himself on it, and a covering which is narrower than that a man can wrap himself in it." Let sinners then fear becoming mockers, lest they be bound in the strong cords of their own iniquity; for the Lord has unalterably decreed the destruction of all ungodly men, throughout the whole earth.—But men presume because God spares them from day to day: not knowing that he has his method and seasons of operation; and knows how to deal with all his creatures, as may best answer the purposes of his glory. For he, who gives natural wisdom to the husbandman, (as well as spiritual wisdom to the believer,) is himself "wonderful in counsel, and excellent in working." He has not yet made all ready for the great day of account; and sinners have not yet filled up the measure of their crimes,

heaviness and sorrow: 'and it shall be unto me as Ariel.

3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

4 And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one

—12. 39:17. Zeph. 1:7,8. Rev. 19:17,18. d 2 Kings 18:17. 19:32. 24:11,19. 25:1-4. E. 21:22. Matt. 22:7. Luke 19:43,44. e 21:21. 3:8. 51:23. Ps. 44:25.

nor performed their part in the universal plan of him, "who worketh all things after the counsel of his own will," and therefore they are spared. His people are not yet fully purified from their sins, and have not yet sufficiently shown the power of his grace; and therefore they are kept in tribulation. But "he knoweth how to deliver the godly out of temptation, and to reserve the wicked to the day of judgment to be punished." (Note, 2 Pet. 2:4-9.) The visible church is his husbandry, and professed Christians are the corn of his floor, mingled with the straw and chaff: but he knows how to make a separation by means of trials and persecutions; he will so moderate these, that they shall do his people no harm; when their end is answered they shall cease; his "wheat shall be gathered into his garner, but the chaff shall be burnt with unquenchable fire." (Note, Matt. 3:11,12.)

NOTES.—CHAP. XXIX. V. 1, 2. 'The subject of this and the four following chapters is the invasion of Sennacherib; the great distress of the Jews while it continued; their sudden and unexpected deliverance by God's immediate interposition in their favour; the subsequent prosperous state of the kingdom under Hezekiah; interspersed with severe reproofs, and threats of punishment, for their hypocrisy, stupidity, infidelity, their want of trust in God, and their vain reliance on the assistance of Egypt, and with promises of better times, both immediately to succeed, and to be expected in the future age. ... Though the matter is various, and the transitions sudden, yet the prophet seldom goes far from his subject.' Bp. Lowth. Jerusalem is here called "Ariel," which signifies the lion of God: and some think that it refers to the standard of Judah, which is said, though with little probability, to have been a lion: or to Christ the Lion of that tribe, or to the strength of the city. (Notes, Num. 2:2. Rev. 5:5-7.) But probably it relates to the altar of burnt-offering, which consumed the sacrifices, as a lion devours his prey. Perhaps the Jews sometimes called the city by this name; and trusted that it would prevail against every assailant, because of the sacrifices there offered. But though David had taken it from the Jebusites, fixed his residence there, and removed the ark of the covenant thither; yet God denounced a wo against it. And though the people continued from year to year to observe their solemn feasts, and to multiply their sacrifices; yet the Lord would surely distress the city, and fill it with trouble and sorrow; and it should be unto him "as Ariel." As the altar, flaming with the sacred fire, consuming the oblations, and surrounded with the blood and carcases of the sacrifices, was a typical display of divine justice in the punishment of sin; so should Jerusalem be filled with slain men, and consumed with fire by the avenging justice of God.—This will not allow us to interpret the chapter exclusively of Sennacherib's invasion. He distressed Jerusalem, but did not render the city like the altar of burnt-offering. "It shall be unto me as the hearth of the great altar."—Some suppose it (the name Ariel) 'to be taken from the hearth of the great altar of burnt-offerings, which Ezekiel plainly calls by the same name; and that Jerusalem is here considered as the seat of the fire of God, אֵל אֵל, which should issue from thence to consume his enemies; comp. 31:9. ... Ironically, 'Go on year after year, keep your solemn feasts; yet know that God will punish you for your hypocritical worship. ... Probably delivered at the time of some great feast, when they were thus employed. ... It shall be ... all on flame, as it was when taken by the Chaldeans; or covered with carcases and blood, as when taken by the Romans; an intimation of which more distant events, though not immediate subjects of the prophecy, may perhaps be given in this obscure passage.' Bp. Lowth. (Note, Ez. 43:13-17, v. 15.)—'The city which David besieged, (in which sense the word is taken in the third verse;) implying that the enemy should distress it in the same manner.' Lowth.

V. 3, 4. Sennacherib sent an army, under Tartan, Rabaris, and Rabshakeh, against Jerusalem: but no intimation is given that they closely besieged the city: (Notes, 2 Kings 18:17-25. 19:8.) and it is expressly said that Sennacherib should not encamp against it. (37:33.) Again, when the Assyrian chiefs approached Jerusalem, Hezekiah sent ambassadors to them: yet they made no humiliating submissions, but having heard Rabshakeh's insulting and blasphemous menaces, they answered him not a word. (36:31,32. Note, 2 Kings 18:36,37.) No doubt numbers of the Jews were extremely dejected, and ready to make any submissions; but the language of these verses seems to imply, that the city

hat hath a familiar spirit out of the ground, and thy speech shall whisper out of the dust.

5 Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be as an instant, suddenly.

6 Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7 And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night-vision.

8 It shall even be as when an hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

[Practical Observations.]

9 ¶ Stay yourselves and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink.

10 For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your

eyes: the prophets, and your rulers, the seers hath he covered.

11 And the vision of all is become unto you, as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this: I pray thee: and he saith, I cannot; for it is sealed.

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

13 Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

14 Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

15 Wo unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?

16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me

* Heb. *sleep, or chorp*. See on 8:19. f 10:16—19, 25:5, 31:3, 37:36. g 17:13, Job 2:13. Ps. 14: 35:6. h 30:13. Ps. 49:5, 76:5. i 1 Thes. 5:3. j 5:25—30, 24:2, 30:30, 33:11—14, 1 Sam. 2:10, 12:17, 18, 2 Sam. 22:14, Matt. 24:7. Mark 13:35. Luke 21:11. Rev. 11:13, 19, 16:18. k 37:36. l Jer. 25:31—33, 51:42—44. Nah. 1:3—12. Zech. 12:3—5, 14:1—3, 12—15. Rev. 20:8—9. i See on 2, m Job 10:3, Ps. 73:20, n 10:7—16, 2 Chr. 32:21, o 44:12, p 1:2, 33:13, 14, Jer. 2:12, Hab. 1:5, Acts 13:40, 41. Rev. 17:6. q Or, *take your pleasure and riot*, 22:12, 13, Matt. 25:45, Mark 14:41, q 10, 19:14, 28:7, 49:26, 51:21, 22, Jer. 23:9, 23:27, 51:7, Lam. 4:21, r 14, 6:9, 10, 1 Sam. 26:12, Ps. 69:23, Mic. 3:6, Acts 25:27, Rom. 11:8, s 44:14, Ez. 14:9, 2 Cor. 4:4, 2 Thes. 2:9—12, t Heb. *rends*, 3:3, 3, Mic. 3:1, u 30:10, 1 Sam. 9:9, Jer. 26:31—11, Am. 7:12, 13, s Or,

should be closely environed, and at length taken, and laid even with the ground: and, in this full meaning, the prophecy had its accomplishment, when Jerusalem was destroyed by the Chaldeans; and afterwards by the Romans.—It is very natural to suppose, that many of the surviving Jews, when thus reduced to extremities, would in the most abject manner beg their lives of the haughty conquerors.—Instead of their former confident and presumptuous language, they would express themselves with the most timid and servile entreaties, and doleful complaints; like those that had familiar spirits, who affected to speak in a feeble, shrill, whining tone, as if from the belly; or as if the voice came up out of the earth, while they lay grovelling on the ground. (Note, 8:19.)—*As one that hath a familiar spirit.* (4) כאמר. Note, Num. 21:10.

V. 6. 'These verses' (5—7) 'contain an admirable description of the destruction of Sennacherib's army, with a beautiful variety of the most expressive and sublime images: perhaps more adapted to show the greatness, the suddenness, and horror of that event, than the means and manner by which it was effected. Comp. 30:30—33.' *Bp. Louth*. The predictions seem also to relate to all the subsequent calamities of the Jews, till the final ruin of Jerusalem.—Sennacherib's invasion formed the first fulfilment; and many circumstances, in the plain and full meaning of them, belong to that event: but the prophet might be led to use language, which was afterwards exactly accomplished, but could be understood only in a more general and qualified sense, concerning the distresses occasioned by those invaders.—Sennacherib's army, composed of various nations, all *strangers* to God and Israel, terrible for courage and ferocity, and insolent through success, seemed innumerable as the dust: yet they would be driven away as the chaff, and vanquished by a single blow "at an instant, suddenly." (Notes, 2 Kings 19:35. Ps. 46:6. 48:4—8.)—Their approach to Jerusalem was, however, a visitation from God, and occasioned terror and alarm, like thunders, earthquakes, storms, and tempests, and was destructive as a devouring fire. Or, the Assyrian army may be meant: called "thy strangers;" (5) and the sudden and dreadful slaughter of a hundred and eighty-five thousand men at once, by angel, may be predicted. (Notes, 10:28—34. 17:12—14. 30:29—33.)—Perhaps there is also an intimation that the Jews, not duly profiting by their deliverance from the Assyrians, would afterwards be destroyed in this manner.—The last siege and taking of Jerusalem was attended by dreadful thunders, earthquakes, &c. (*Marg. Ref. i. Note, Zech. 14:4, 5.*)—*Thou shalt be visited*, &c. (6) "From JERUSALEM God of hosts, there shall be a sudden visitation." *Bp. Louth*.

V. 7, 8. The transient joy, sanguine hopes, and speedy ruin of the enemies of the Jews, and of the church, are here represented by a very beautiful simile. A man who, being hungry or thirsty, falls asleep, and dreams that he is eating or drinking, seems to enjoy much pleasure from the visionary gratification: but it soon vanishes; and his craving wants and faintness continuing when he awakes, his disappointment

letter. u 8:16. x Dhn. 12:4, 9. Matt. 11:25, 13:11, 15:17. Rev. 5:1—5, 9, 6:1, 7:18, 28:12, 13, Jer. 5:4. Hos. 4. John 7:15, 16, s 10:6, 46:1, 2, 38:9, 1, 17:1, Jer. 3:10, 5:2, 12:2, 42:2—4, 30. Ez. 33:31—33, Matt. 15:7—9, s 2 Chr. 29:—31. Prov. 30:6. Matt. 15:2—6, Mark 7:2—13. (Col. 2:22, b, 9, 28:21, Hab. 1:5. John 9:29—34.) i Heb. *add.* c 10, 6:9, 10, 19:31—14, Job 5:13, Jer. 8:7—9, 49:7, Ob. 8, Luke 10:24, John 9:39—41, Acts 28:26—27, Rom. 1:21, 22, 26, 1 Cor. 1:19—24, 3:19, 4:5, 15:18, 28:15, 17, 30, 1, Job 2:13, 14, Ps. 10:11—13, 64:5, 139:1—8, Jer. 23:24, Ez. 8:12, 9:9, Zeph. 1:12, Jer. 2:23, j 32:22—17, 34:22, Luke 12:1—3, John 3:19, 1 Cor. 4:5, 2 Cor. 4:2, 14:7, 10, Ps. 59:7, 73:11, 94:7—9, Mal. 2:17, g 24:1, Acts 17:6, h 45:9, 10, Jer. 18:1—10, Rom. 9:19—21.

aggravates his uneasiness. Thus the multitude of the nations, who, through succeeding generations fight against mount Zion, where the altar, or worship of God, is established, have their enmity gratified by transient successes; and, as it were, dream with pleasure and triumphant exultation of effecting the destruction of the church: but the delusion soon vanishes, and leaves them disappointed and miserable. 'The Assyrians had swallowed up Jerusalem in their imagination; but God should suddenly disappoint all their hopes, and send them away empty and confounded.' *Louth*. (Note, Ps. 73:18—22, v. 20.) Not only was Sennacherib's army at once destroyed, and his sanguine hopes thus frustrated; but the Assyrian, Babylonian, Macedonian, and Roman empires, successively, declined and came to ruin, after they had fought against mount Zion: and thus it must be with every nation and individual, which engages in that unequal contest. (Notes, Zech. 12:2—5, 14:1—3, 12—19.)

V. 9—12. The Jews were here earnestly called on to pause, reflect, be amazed, and cry out as in bitter anguish, on account of the judgments which were coming on the nation. Or ironically, "Take your pleasure and riot." (*Marg. and Marg. Ref. t*) They were, and would be, intoxicated with presumption and false doctrine, and rendered insensible to their danger: and the Lord would make them drink of the cup of his indignation, till they staggered as drunken men. (*Marg. Ref. q. Note, 5:17—23.*) Because they despised his word, and rejected his salvation, he had "poured upon them the spirit of deep sleep," and given them up to judicial blindness; and especially their prophets, rulers, and teachers of every description, were covered with darkness, as if hoodwinked: so that the visions or prophecies which were sent them, though plain enough in themselves, were utterly inexplicable to them. (Note, 6:9, 10, 28:9—11, Mic. 3:5—7, Acts 28:23—29, 2 Cor. 2:12—16, 2 Thes. 2:8—12.) Their learned men, when asked to interpret them, being blinded by prejudices and passions, excused themselves on account of the book being sealed: intimating that the predictions were so enveloped in obscurity, that, if there were any meaning in them, it could not be discovered. And the poor alleged their want of learning, as the reason of their contempt and inattention: so that in fact "the oracles of God" became of no use to them. The apostle applies this to the state of the Jews in his days: (Note, Rom. 11:7—10.) and doubtless it had its principal accomplishment, when the chief priests, scribes, Pharisees, and Jewish nation, rejected and crucified their promised and long-expected Messiah, and persecuted his apostles and disciples; and in the state of that nation to this present day; whilst, with the Scriptures of the prophets in their hands, and being conversant in the letter of them, the book is so sealed, that neither the learned nor unlearned among them can discern, that they were fulfilled in Jesus of Nazareth.—'Prejudice doth as much hinder the learned from understanding God's word, as ignorance doth the unlearned.' *Louth*.

V. 13—16. Many of the Jews, through successive ages, adhered to the external worship of God, and thus "honoured

not? 'or shall the thing framed say of him that framed it, He had no understanding?

[*Practical Observations.*]

17 ¶ Is it not yet a very little while, and
 18 Lebanon shall be turned into a fruitful field, and
 19 the fruitful field shall be esteemed as a forest?

18 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 'The meek also shall increase *their* joy in the LORD, and 'the poor among men shall rejoice in the Holy One of Israel.

20 For ¹the terrible one is brought to naught,
and ²the scorner is consumed, ³and all that watch
for iniquity are cut off:

21 That "make a man an offender for a word,
'and lay a snare for him that reproveth in the
gate, 'and turn aside the just for a thing of
naught.

22 Therefore thus saith the Lord ²who re-
deemed Abraham, concerning the house of Jacob;
³Jacob shall not now be ashamed, neither shall
his face now wax pale.

23 But when he seeth his children, ^bthe work of his hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall ^dfear the God of Israel.

24 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

[illegible]

1. ko 14-14 23:15-15, Mt 2-2, Mark 2:6,7, 3-2, Lk 6:17, 13:14-17;
2. 2-2-1, Mt 12:12, 23:15-15, Mark 11:53-54, xJr 18:18, 20-7-10;
3. 2-2-8, Am 10:7-10, 17:17, Mic 2:6,7, y Prov 28:1, Ez 13:18, Am 5:1,
12 Mic 5-5, Mt 2-2, 15, Acts 3:14, Jam 5:6, x 13:8-9,14, 44-21, 51,12,
13, 18, 19, 16, 13, 2-2, 2-2, x Neh 9:7,8, Lk 6:17-11, 1 Pet 1:18,19, Rev 5:1,
11,11-25, 17:12-25, 16:7-8, 16:7-8, 60:1-9, 63:8-11, Jer 30:5-7,10, 8:9,
11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30,
31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50,
51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70,
71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90,
91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107,
108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122,
123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137,
138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152,
153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167,
168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182,
183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197,
198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212,
213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227,
228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242,
243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257,
258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272,
273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287,
288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302,
303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317,
318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332,
333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347,
348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362,
363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377,
378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392,
393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407,
408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422,
423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437,
438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452,
453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467,
468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482,
483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497,
498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512,
513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527,
528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542,
543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557,
558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572,
573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587,
588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602,
603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617,
618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632,
633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647,
648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662,
663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677,
678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692,
693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707,
708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722,
723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737,
738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752,
753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 7

him with their lips;" but in general their hearts were alienated from him, through the love of sin and worldly things; and their religion was induced, or regulated, merely by regard to human authority. Thus, in the days of Hezekiah, and their other pious kings, they adhered to the temple-worship and kept their solemn feasts; but when "the precept of man" no longer called them to the sanctuary, they turned from it to idolatry. In the days of Christ, they were very tenacious of their forms: but by the traditions of the elders they "rendered the commandment of God of none effect;" and almost all their religion consisted in superstition, formality, and hypocrisy. (*Note, Matt. 15:7-9.*) The Lord would therefore proceed again to do a marvellous work: he would entirely give up their teachers and counsellors to be infatuated to their ruin; leave Jerusalem to be desolated; and cast off the Jews from being his people. (*Notes, 9-12. 6:9, 10. 28:21, 22. Jer. 38:9. John 9:39-41. 1 Cor. 1:17-24.*) All schemes to hide their iniquity, or to vanish over their malice under specious pretexts, as if they could impose on God and hide their character from him; all their perversions of his word, to establish their own traditions; and all their opposition to his counsels, to support their own authority and reputation, would be as ineffectual, as if the potter's clay could attempt to disannul, or find fault with, the work of him who wrought it. They could no more resist his will, than the clay could that of the potter: he could as easily defeat their schemes, as the potter alters the shape of the clay. They could no more succeed in their enterprises, when God rejected them, than the clay could become a vessel by its own energy; or change the shape into which the potter cast it, whether he had formed it a "vessel unto honour or to dishonour." (*Marg. Ref. notes, 5:18, 19. 45:9-11. Jer. 18:1-10. Rom. 9:19-23. 2 Tim. 2:20-22.*)—The most refined arts of the deep politicians, shall not avail their authors nor be able to preserve them from God's judgments: and their learnedest men shall lose their judgment and discretion. This threatening was remarkably verified under the gospel, when their crucifying Christ out of fear of the Roman power, brought the Romans upon them; and their learned Rabbies ever since have minded little else but fabulous stories, and their Cabalists have vented trifles for profound mysteries. *Louth.*

V. 17—19). These verses seem wholly to relate to the rejection of the Jewish nation, and the calling of the Gentiles. In a little time, Lebanon would become Carmel; the uncultivated forest would be a fruitful field; the Gentile nation would be favoured with the abundant sowing of the good seed of "the word of God," and yield a plentiful harvest of true converts: at the same time, the field, which had long been tilled and yielded fruit, would be esteemed a forest; that is, the nation of the Jews would be rejected, and left without the means of grace, to become barren and desert. (*Notes*, 24:13—16. 32:9—15. 35:1,2. 49:5,6. 55:1,12. 65:13—16. *Ez.* 17:22—24. *Rom.* 11:16—32.) Then they, who before were deaf to the voice of God, would hear and understand the words of that book, which were sealed up from the unbelieving Jews; (*Note*, 9—12.) and the poor blind heathens, emerging from their obscurity and darkness, would enjoy the marvellous light of the gospel. (*Notes*, 32:3—5. 35:5—42:13—17. *Acts* 26:16—18. *Eph.* 5:8—14.) Perhaps the miracles of Christ and his apostles, might also be alluded to. Then the teachable, the meek, and poor in spirit, and the poor and afflicted of this world, would rejoice more abundantly in the Lord, because of the wretched condition from which they had been delivered; nay, they would be more joyful, than believing Jews in general had been. (*Marg. Ref.* *Notes*, 61:1—3,10,11. *Zeph.* 3:14—17. *Phil.* 4:1,4.)

Lebanon shall be turned into a fruitful field. (17) "Ere Lebanon become like Carmel." A Mashal, or proverbial saying, expressing any great revolution of things; and when respecting two subjects, an entire reciprocal change: ex-

plained here by some interpreters, I think with great probability, as having its principal view beyond the revolutions then near at hand, to the rejection of the Jews, and the calling of the Gentiles. . . . Carmel stands here opposed to Lebanon, and therefore is to be taken as a proper name.' *Bp. Louth.*

V. 20, 21. 'By the terrible one, we are to understand the foreign enemies of God's people; (5. 25,4,5) and by the scorner, those skeptics and infidels, that lived among them and made a mock at God's messengers, and what they said. (Comp. 28:14,22.) . . . Who condemn men for speaking the truth, as they often served the prophets, or for so slight a matter as an unwary expression. . . . It was the custom for the judges to execute their office at the gates of the city. (*Deut.* 21:19, 22:15. *Ruth* 4:1,11.) *Louth.*—No doubt this was the case, in the days of Isaiah and at many other times. (*Notes*, 28:5—15. *Am.* 5:10—13.) It is however evident, that when our Lord came, the rulers, priests, scribes, and sanhedrim of the Jews, most exactly answered this description. Herod, the king of the Jews, persecuted Christ as soon as he was born: he others despised and derided him; they lay in wait to find some accusation against him; they watched for his words and perverted them, and laid snares for him when he publicly reproved their sins, being determined to condemn him for any word which they could lay hold of; and they turned aside, rejected, and crucified this Just One, on the most frivolous pretences. They behaved in the same manner to his apostles and ministers, and were the chief persecutors of the Christians, till Jerusalem was destroyed: then that terrible enemy came to naught, and was cut off; and this tended to establish Christianity, and to increase the joy of believers. —The words may also be applied to the subversion of the Pagan persecuting Roman empire, which tended farther to the promulgation of the gospel. (*Notes*, *Zech.* 14:1—3. *Rev.* 12:1—6.)

V. 22-24. God did not intend to reject all the posterity of Abraham and Jacob, that these his redeemed servants should be, as it were, ashamed and wax pale. The Jews and Israelites, who embraced Christianity, would acknowledge the converted Gentiles, as the work of God's new creating grace, and as their spiritual children: (*Notes*, 19:23-25, 41:8, 9, 60:15-22. *Rom.* 11:11-15. *Gal.* 3:26-29. *Eph.* 2:4-10, v. 10.) and their believing descendants would be excited to trust, honour, and worship the Holy One of Jacob, with greater fervency, for this immense accession to the church. Multitudes even of those Jews who had erred in spirit, and murmured against Christ, and malignantly opposed his gospel, would come to a better temper, and understand and receive his doctrine: nay, at length, the whole Jewish nation will be converted to Christ, and readmitted into the church.

PRACTICAL OBSERVATIONS.

V. 1-8. External privileges and distinctions will not exempt from wo, any of those who are destitute of true godliness. Men may persist in an attendance on wearisome and expensive forms; nay, even on the instituted ordinances of God, and glory in their supposed relation to him; when the whole of their apparent devotion consists of pride and hypocrisy.—When he encamps against the strong-holds of his adversaries, they will soon be brought low. Such as refuse to humble themselves before him in submission to his righteousness, and obedience to his will, will soon be abased to the most extreme distress: and none are more abject in adversity, than those who are insolent and scornful in prosperity.—The Lord employs wicked men to chastise his people, and to avenge himself on hypocrites; and numbers are ready enough of themselves for such services. But at the same time, he prepares sudden destruction for them also; and his enemies shall be visited with vengeance more tremendous than earthquakes, thunders, tempests, or conflagrations can suggest to the imagination. All their sa gunie expect

CHAPTER XXX.

The people are threatened for confiding in Egypt, and for despising God and his word, 1-17. Promises of returning mercies and glorious times to the church, 18-26. A prediction of the destruction of the army and king of Assyria; involving still greater events yet future, 27-33.

WHO to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin:

2 That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves

a 9:1-3. 63:10. 65:4. Deut. 9:7-24. Jer. 4:17. 5:23. Ez. 2:3. 3:9. 26:27. 12:2, 3. 14:7. 18:1. Acts 7:31. 52. b 8:15. 29:15. 1 Chr. 10:13, 14. Hos. 4:10-12. c 4:5. Rom. 15:20. 32:2. Ps. 61:4. 91:1-4. d 1:5. 5:18. Num. 32:14. Hos. 13:2. 1 Chr. 2:5. e 3:13. f 20:5, 6. 31:1-3. 36:6. Deut. 28:68. 2 Kings 17:1. Jer. 37:5. 43:7. 44:2, 6, 7. f Num. 27:21. Josh. 9:14. 1 Kings 22:7. Jer. 21:2.

tations and transient joys, will be like a pleasing dream. Speedily will they awake from their soothing delusions; and if these continue till death, they will then lift up their eyes in hell, and not find one drop of water to cool their tongue. Then, indeed, "it shall be, as when a hungry man dreameth that he eateth; but he awaketh, and his soul is empty: or, as when a thirsty man dreameth that he drinketh; but he awaketh, and behold he is faint, and his soul hath appetite." (Notes, Luke 12:15-21, 16:22-26.) But the disappointment and misery of those who fight against the church, and exult in the expectation of destroying it, will be the most aggravated. And every nation, which involves itself in the guilt of persecution, lays the axe to the root of its own peace and prosperity.

V. 9-16. Pride, ambition, avarice, lust, or any headstrong passion, produces a perfect intoxication of the soul; and so do erroneous principles in religion: hence originates the most inconsiderate and infatuated conduct, by which men rush upon their own destruction. This should caution every one not to sin against conviction; not to scoff at divine truth; and not to lean to his own understanding or heart, and so despise the teaching and salvation of God: for thus he is provoked to pour on numbers "the spirit of deep sleep," or "strong delusion;" then they grope at noonday, as if it were midnight; and the most learned and sagacious, without excepting high-priests, or chief priests, rulers, and teachers, are covered with impenetrable error and ignorance. To such persons the Bible becomes absolutely a "sealed book;" and when the learned find that they cannot understand it, and make it accord to their conjectures, they impute it to its want of correctness; and either wholly reject or neglect it, or pervert it by presumptuous alterations, and unnatural comments: and the unlearned are glad of a sanction to their ignorance and impiety.—Instead of despising the poor Jews, who have long been left in this situation, we ought to look to ourselves, and take warning by their example. And let us remember that the Bible is, in some measure, a sealed book to every man, learned or unlearned, till he begins to study it with childlike simplicity and docility; daily praying that the Lord would "open his understanding, that he may understand the Scriptures," and honestly aiming to practise according to the instructions which he has already received.—Alas! what multitudes in this Christian country fall even below the hypocritical Jews in religion; and their conduct may well excite our grief and wonder! They do not so much as "draw near to God with their mouth, or honour him with their lips;" nay, the authority of laws, or royal proclamations, fails of inducing them to pay a decent respect to the name and the day of God! And, of those who are not openly profane, it is to be feared, that very great numbers are formalists, while sin and the world possess their hearts; and their religion is only a compliance with established customs, and regulated in subserviency to reputation and interest. Yet, let it be observed, that those wanderings of mind, and that defect of reverence and devotion, which are the believer's grief and burden, are very different from the alienation of heart from God, here so severely reproofed: for the former consists with sincerity, though it is a lamentable proof of imperfection.—As sinners grow hardened in hypocrisy, impiety, or infidelity, their presumption increases; and hypocrites, especially, cannot be convinced that God intends to do so "marvellous a work," as to punish them for their wickedness. The wise and prudent men, of this world, are often strangely infatuated, and fall into practical, and even into speculative atheism; and speak and act, as if they could hide their sins, their intentions, or their true character, from God, or frustrate his counsels. But they will find themselves in his hand, as "clay in the hand of the potter;" and as they can have no fence against his power; so their rebellion against his authority, and contempt of his truth, will tend to the display of his justice in their condemnation. By such conduct many other churches, as well as that of the Jews, have provoked God to bereave them of their advantages; and the blessings of salvation have been communicated to others in their stead.

V. 17-24. When the Lord teaches, "the deaf hear" his word, and "the blind see out of obscurity." When he comforts the meek, the poor, and the persecuted, "increase their joy in him;" and that holiness of character in God, which sinners hate and dread, inspires believers, in their happiest hours, with confidence and exultation. When by his power terrible persecutors and presumptuous scorners are cut off,

in the strength of Pharaoh, and to trust in the shadow of Egypt!

3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.

4 For his princes were at Zoan, and his ambassadors came to Hanes.

5 They were all ashamed of a people that could not profit them, nor be a help nor profit, but a shame, and also a reproach.

42:2, 20. g 16:3. 18:1. Judg. 9:15. Lam. 4:20. h 5:7. 20:5. Jer. 37:5-10. i 43: 16:17. Jer. 17:5, 6. Rom. 3:5. 10:11. k 57:9. 2 Kings 17:4. Hos. 7:11. 12:16. l 19:11. Num. 13:22. Ez. 30:14. m Jer. 43:7. Tahpanhes. Ez. 30:18. Tahpanhes. n 16:20. 20:5, 6. 31:1-3.

the church enjoys peace. And let such, as "watch for iniquity," and scrutinize the actions of Christians and ministers with malicious severity, in order to find matter of accusation; who wait to catch at some word from their lips, for which they may make them offenders; who lay snares for those that boldly and honestly reprove sin, without respect of persons; and who revile and persecute the righteous on every trivial occasion—let such men recollect that they copy the example of the scornful Jews, and of those who crucified Christ, persecuted his disciples, and brought upon themselves swift destruction.—But the Lord will replenish his church, and never suffer any of his redeemed servants to be ashamed, or to wax pale, by witnessing the permanent triumphs of his enemies. Numbers of children are already raised up to Abraham, from among the poor Gentiles: (Note, Gal. 3:26-29.) may we be found of the number, and experience his new-creating power! May we see increasing numbers "sanctify the Holy One of Israel," and fear his name! And may those who now "err in spirit, and murmur against his truth," whether Jews, Gentiles, Mohammedans, or nominal Christians, be brought to understand and learn the true doctrine, till the whole earth be filled with the glory of our God and Saviour!

NOTES.—CHAP. XXX. V. 1. The propensity, of both Judah and Israel, to form alliances with idolaters, and especially with Egypt, being directly contrary to the law, and inconsistent with dependence on God for protection against all enemies, evinced them to be "rebellious children," who acted unsuitably to their relations to God, and in direct disobedience to his commands. (Notes, 6:7. 31:1-3. Deut. 17:16.) Hoshea, king of Israel, made an alliance with So, king of Egypt, which brought ruin on himself and his people; and perhaps this prophecy was delivered about that time: when the princes of Judah also might be consulting together, to make a similar league against the formidable Assyrian power. (Notes, 2 Kings 17:1-6. 18:20, 21.) Yet there is no proof that Hezekiah actually entered into such an alliance; nor is it probable, that he would in opposition to the word of God by his prophets: indeed, it is likely that this very message by Isaiah prevented the design, which might otherwise have had terrible consequences. (Notes, 2 Kings 18:5, 6. 2 Chr. 32:6-8.) The princes and people, however, seem to have been bent on the measure: and instead of "asking counsel of the Lord," by his high-priest, or by a prophet, or regulating their decisions according to his word, or taking refuge under his protection by repentance, faith, and prayer, (which the Spirit of God would have led them to,) they proceeded to add sin to sin, by proposing to form a league with the Egyptians.—The words rendered "cover with a covering," may mean "pour out a libation," and some explain them of ratifying a covenant with that ceremony: but, as the custom of ratifying covenants with a libation was a religious observance, and among the Gentiles an act of idolatry; it can hardly be supposed that Hezekiah would comply with it, or that he would have escaped reproof if he had. Perhaps, however, the king of Israel had gone thus far, and many of the Jews were ready even in this sense to "add sin to sin."

V. 2, 3. "Who set forward to go down into Egypt." Bp. Lowth.—Perhaps some ambassadors from Judah had set out on their journey: but Hezekiah, receiving this message from God, and recollecting that he had not consulted him in the measure, recalled them. (Note, Josh. 9:14, 15.) The people, however, were disposed to put Pharaoh and Egypt in the place of God, by relying on them for protection, and trusting under the shadow of their wings. (Notes, 18:1. 20:5. Jer. 37:1-10. Ez. 29:6, 7.) But this would surely end in confusion and disappointment.

V. 4, 5. Hoshea's ambassadors came to Zoan and Hanes, or Tahpanhes, to attend on the Egyptian monarch, and concluded a treaty with him: but the Egyptians gave him no effectual assistance, and he and all his people were put to shame, for confiding in a nation which could not profit them, but were a reproach to them; for this alliance eventually hastened their ruin. (Marg. Ref.) And thus, the prophet intimated, it would be a reproach and ruin to Judah, if they persisted in copying their example. (Notes, Hos. 7:11-16. 14:1-3.)—Expositors indeed generally take it for granted, that Hezekiah's ambassadors are meant: but Judah is not particularly mentioned; nothing is elsewhere recorded of a treaty actually entered into by Hezekiah with Pharaoh; Hezekiah's character, as "trusting in the Lord more than all before him" seems not to admit of the supposition; and it was very

6 The burden of the beasts of the south: into the laud of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them.

7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, "Their strength is to sit still."

[Practical Observations.]

8 ¶ Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever.

9 That this is a rebellious people, lying children, children that will not hear the law of the Lord:

10 Which say to the seers, See not, and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits:

11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

12 Wherefore thus saith the Holy One of Israel,

• 46:1, 2. Hos. 9:10, 12:1. 1 Kings 10:2. Matt. 12:42. q 19:4. Ex. 1:14. 2:15. Deut. 4:20. Jer. 11:4. r Num. 21:6, 7. Deut. 8:15. Jer. 2:5. 2 Chr. 9:1. Ex. 12: 28:20—23. 31:1—3. Jer. 37:7. * Or, in her, u 15. 2:22. 7:4, 26:12. Ez. 14:13. Ps. 76:9, 9. Lam. 3:36. Hos. 5:13. x 5:1. Deut. 31:19, 22. Jer. 19:23, 24. Jer. 36:2, 28—32. 51:60. Hab. 2:2. y Heb. the latter day. 2:2. Num. 24:14. Deut. 4:30. 31:29. Jer. 19:25. Jer. 23:20. 45:17. Ez. 38:16. Hos. 5:1. 1 Tim. 4:1. 2 Pet. 3:3. Jude 18. y See on 1—14. Deut. 31:27—29. 32:30. Jer. 44:9—17. Zeph. 3:8. Matt. 23:31—33. Acts 7:51. z 59:3. 63:3. p 3—5. Hos. 4:2. Rev. 21:8, 22:15. a 2 Chr. 33: 3. 36:15, 16. Neh. 9:29, 30. P. v. 28, 29. Jer. 7:13. Zech. 1:4—6. 7:11, 12. Rom. 2:21—23. b 1 Kings 21:30. 2 Chr. 16:10. 18:7—27. 24:19—21. 25:16. Jer. 5:31. 1:21. 26:11, 20. 23: 29, 27. 38:4. Am. 2:12. 7:13. Mic. 2:6. Acts 4:17, 18. 5:28, 40—42. 1 Thea. 2:15, 16. Rev. 11:7. c 1 Kings 22:8—13, 27. Jer. 6:13, 14. 8:10, 11. 23:17, 29. Ez. 13:7—10, 12—20. Mic. 1:2. John 7:7, 8, 6. Rom. 15:18. Gal. 4:16. d 29:21. Jer. 7:13. e John 15:23, 24. Matt. 1:28, 30. 8:7. Eph. 4:18. f 1,

natural to place the example of Hosea and Israel, with their Egyptian alliance and its consequences, before the Jews, when eager to seek help from the same quarter. The previous steps taken by the princes were sufficient, to give occasion for Sennacherib's taunt on the subject: (Note, 2 Kings 18: 20, 21.) but Hezekiah's confidence most certainly was placed in God, not in Pharaoh: and though the Egyptians and Ethiopians interrupted the progress of the Assyrians, this does not prove that Hezekiah made and adhered to an alliance with Egypt, in opposition to the warnings of the prophet.

V. 6, 7. "The burden of the beasts of the south" means the loads of treasure which the Israelites, or Jews, or both, carried on young asses and camels, southward into Egypt, to purchase the assistance of that people. These were sent into "a land of trouble and anguish," in which their ancestors had been greatly oppressed, which was likely to occasion much trouble and anguish to them; or which was itself doomed to endure much trouble and anguish. (Notes, 19:1—17.) "Through a land of distress and difficulty: whence come forth the lioness, and the fierce lion, the viper, and the fiery flying serpent." The same deserts are described, which the Israelites passed through, when they come out of Egypt. *Bp. Louth.* (Deut. 8:15. Notes, Num. 21:6—9. Jer. 2:6.) Egypt also, no doubt, in many parts of it, abounded with these fierce and poisonous animals.—The people impoverished themselves to obtain the alliance of Egypt, which could not profit them; for every effort of the Egyptians would be in vain. Therefore the prophet proclaimed concerning this, (the projected treaty of Judah with Egypt,) that "their strength was to sit still;" it would be their wisdom and security to drop the design, and to remain quietly at home trusting in the Lord, and only using lawful means for their safety. (Notes, 15—17. Ez. 14:13, 14. Lam. 3:24—30.)—The word, here translated "strength," is *Rahab*, a name for Egypt: (51:9. Ps. 87:4.) and some think that the prophet meant, that Egypt would sit still; or, that it would be more for her interest so to do. "Wherefore I have called her, Rahab the Inactive." *Bp. Louth.*

V. 8—11. This solemn command of God to the prophet, to write what follows in a table to be hung up, and in a book to be preserved to the most remote posterity, implies, that the prophecy related also to future generations, though the Assyrian invasion gave occasion to it. The same spirit of rebellion, hypocrisy, and falsehood, which then possessed the Jews, would increase in after ages; and they would more and more refuse obedience to the law of God. The people used and would use all their influence and authority, to suppress the testimony of those prophets who "prophecied right things," reproving their iniquities, alarming their consciences, and disquieting them in their sins; and employ menaces and reproaches, or bribes and blandishments, to induce them to speak unto them "smooth things, and prophecy deceits," which might feed their pride and presumption, and sooth their consciences into a false peace. Thus they endeavored to turn the prophets aside from the path of duty; or to deter them from molesting them, whilst they went on in the paths of iniquity. (Notes, 1 Kings 22:13, 14. 2 Chr. 16:7—

"Because ye despise this word, and trust in oppression and perverseness, and stay thereon;

13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

14 And he shall break it, as the breaking of the potter's vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *without* out of the pit.

15 For thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

16 But ye said, No: for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.

17 One thousand shall flee at the rebuke of one: at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on a hill.

[Practical Observations.]

7:15—17. 5:24. 31:—9. 2 Sam. 12:9, 10. Am. 2:4. Luke 10:16. 1 Thea. 4:8. 9:25, 47:10. Ps. 52:7. 63:10. Jer. 13:25. 1 Chr. 19:11. 2 Chr. 30:20. Ps. 62:3. Ez. 13:10—15. Matt. 7:27. Luke 6:49. 19:25. Job 38:18. Ps. 13:20. Prov. 29:1. 1 Thea. 5:1—3. k 18:2, 9. Jer. 19:10, 11. Rev. 2:27. z Heb. the bottle of potters. 127:11. Deut. 28:20. Job 27:22. Jer. 13:14. Ez. 5:11, 74:9. 8:18. 9:10. 24:14. Rom. 9:21, 11:21. 2 Pet. 2:4, 5. m 47:14. Ps. 31:12. Jer. 48:38. Lam. 4:2. Ez. 15:3—8. n 11. Jer. 23:36. o 7. 74. 26:34. 32:17. 1 Chr. 5:20. 2 Chr. 16:8, 9. 32:8. Ps. 125:1, 2. Jer. 3:22, 23. 6:16. Hos. 14:1—3. p Ps. 81:11—13. Jer. 44:16, 17. Matt. 23:23, 23:37. Luke 13:34. John 5:40. Heb. 12:25. q 5:26—30. 10:28—32. 31:1. Deut. 28:25. Ps. 33:17. 147:10. Jer. 52:7. Am. 2:14 —16. 9:1. Mic. 1:13. r Deut. 28:49. Jer. 4:13. Lam. 4:19. Hab. 1:8. s 1 Lev. 26:8, 36. Deut. 28:30. Josh. 23:10. Prov. 28:1. Jer. 37:10. 1:17, 8. Neh. 1:2, 3. Zeph. 3:12. Zech. 13:8, 9. Matt. 24:21, 22. ¶ Or, a tree here of branches, or, boughs, or, a mast. 6:13. 27:11. John 15:6—6. Rom. 11:17—19.

10. 25:14—16. Jer. 5:30, 31. 26:11—19. Am. 7:10—17. Mic. 2: 6—11.)—They especially attempted to induce them to desist from mentioning JEHOVAH, as "the Holy one of Israel." Perhaps they objected to the expression, and pretended to be disgusted with the frequent use of it: (Notes, 28:9—15.) but in fact they did not choose to hear of his holy character and commandments, his holy hatred of sin, and his determination to punish it. They desired that "the Holy One of Israel might cease from before them," and that they might no more be reminded of his awful justice.—If this were the case in the days of Hezekiah, it was much more so previous to the captivity; and most of all before the destruction of Jerusalem by the Romans: for what was all the opposition of the chief priests, rulers, scribes, and nation at large, to the ministry of Christ and his apostles, but an exact fulfilment of this passage, considered as a prediction? (Notes, Acts 4:13—22. 5: 27, 28, 40.)—The time to come. (8) "The latter day." *Marg.* and *Marg. Ref.*

V. 12—14. The prophet again, and immediately, used the language to which the Jews had objected, in denouncing the vengeance of God on the nation. "The prophet is resolved to usher in his reproofs with his preface, "Thus saith the Holy One of Israel," whatever distaste it might give to men of reprobate minds. (15) *Louth.* As they despised the word which God had sent him to speak, and resolved to trust in oppression, or deceit, and perverseness; i. e. in their own deceitful and perverse devices: so this their iniquity would undermine their safety, and render their state like a high wall, in which breaches are already made, and which bulges out, and at length rushes down at once: and the higher it is, the more dreadful the fall. (Notes, 1 Kings 20:30. Ps. 62:3, 4. Ez. 13:10—16. Matt. 7:24—27.) For the Lord would dash in pieces their civil and ecclesiastical constitution, like a potter's vessel, of which no sherd remains, with which fire could be taken from the hearth, or water from the pit.—Jerusalem and Judah were not thus dashed in pieces by the Assyrian invasion: nay, the Babylonian captivity was but a partial fulfilment of the prediction: but when the Jews had despised the word of the gospel, the Lord by the Romans irreparably dashed their state to pieces, and thus it continues to this present day. (Notes, Ps. 2:7—12. Matt. 21:40—44.)

V. 15—17. Notwithstanding the heinousness of their sins, and the power of their enemies, the Lord had assured the Jews, that in returning to him in true repentance and conversion, and adhering to him and his worship, and quietly confiding in his protection, they should be preserved: or, the ambassadors may be addressed, who were called on to return from Egypt, and quietly trust in God, who would protect them without the aid of Pharaoh. It is probable, that Hezekiah and a remnant did so, and for their sakes the city was spared: but many would not take this counsel: they were resolved, if possible, to have swift horses from Egypt, (Note, 31:1—3.) that in case of danger they might flee away: and God declared that they should flee away and be pursued by swift enemies: and be so terrified, that a single assailant should put to flight a thousand of them, and five would suffice to rout their whole army; (Notes, Deut. 32:29—31.) till

CHAPTER XXXI.

The folly and misery of those who depended on the Egyptians, 1-3. The Lord will defend Zion, 4, 5. A call to turn unto God and renounce idols, 6, 7. The ruin of the Assyrian, 8, 9.

WO *to them that go down to Egypt for help; and *stay on horses, and trust in

a 30.1-7, 35.6, 57.9, Ez. 17.15, Hos. 11.5, b 30.16, 31.9, Deut. 17.16, Ps. 20.7, 33.16.17, c 5.12, 17.7.8, 22.11, 2 Chr. 16.7, Jer. 2.13, 17.5, Hos. 14.3, d 9:

the enemies of God: and of the triumph of Christ over him and his party, the king and his subjects. (*Notes, Rev. 20:1, 2, 11-15.*) *I conceive that this expression points at a more hidden sense, couched under this description, which is the final destruction of sinners in that Tophet, or Gehenna, of which the valley of Hinnom was only a faint resemblance, together with Satan their prince at the head of them. *Louth.*

PRACTICAL OBSERVATIONS.

V. 1-7. All they, who will not ask and follow the counsel of God, are "children of rebellion;" and so are they, who attempt to secure themselves against impending dangers, without relying on his mercy and protection, and obeying his commandments: nor is there any way of avoiding the dreadful consequences of "adding sin to sin," but by making the Saviour's righteousness our covering, and seeking the sanctification of the Holy Spirit in fervent believing prayer.—But men have always been prone to depend on "an arm of flesh," and to "lean to their own understandings," rather than to ask counsel of God, and trust in him: yet the event continually shows their wisdom to be folly, their strength weakness, and their confidence "a refuge of lies;" and that shame and misery are the consequences of departing from God.—More trouble and expense are almost always bestowed about such things as cannot profit, but must be a reproach to those who adhere to them; than are employed in the service of God: nay, multitudes not only follow the examples of such as have been ruined by their evil courses; but even seek pleasure in those things, which have already caused themselves much trouble and anguish; and expect happiness from those persons who are themselves most miserable!

V. 8-17. When sinners, having been fairly and repeatedly warned and instructed, refuse to hearken, their guilt becomes peculiarly aggravated; and they should recollect, that all their rebellions are written in a book before God, to be produced against them at the last day.—Hypocrisy is as provoking to God as profaneness; and they who reject and despise the divine law, will derive no advantage from the gospel. Yet a large majority of nominal Christians, and Protestants, nay, zealous professors of evangelical doctrine, prefer soothing instructions! Numbers dislike the holiness of God, and his holy precepts, ordinances, and servants; but they have collected some evangelical notions; they cannot be contented to keep entirely from the preaching of the gospel; and they would prefer such ministers as are of reputation in the church, if they could but induce them to accommodate. They would therefore in part, blind their eyes and stop their mouths, that instead of "right things, they might speak smooth things and prophecy deceits." But, when neither persuasions nor reproaches can effect this; then they "heap to themselves teachers" of another kind, and revile and oppose the faithful servants of God. (*Note, 2 Tim. 4:1-5.*) For they would induce ministers to leave the direct way of truth and holiness, to walk in crooked paths, and to countenance them, or at least to leave them unmolested, in their iniquities; and to speak little of the justice and holiness of God, but to dwell upon his mercy and grace alone, and the privileges of professed believers indiscriminately; without being particular about duties, precepts, self-deception, hypocrisy, or the wrath to come. But we must not so much as abstain from the use of one expressive scriptural phrase to humour men of this description: we must say, "Thus saith the Holy One of Israel," "whether they will hear or forbear;" and "if they despise this word," and trust in hypocrisy and iniquity; they must be plainly told, that sudden and inevitable destruction is before them. For those who will not repent and turn to God, welcome his salvation, and seek happiness in his favour and service, should be explicitly and solemnly warned that there is no other way, and that all their own devices will hasten and aggravate their ruin.

V. 18-22. The same word which speaks terror to hypocrites and infidels, gives encouragement to the broken-hearted, earnestly invites sinners to seek the Lord, and ensures the safety of the church. It is not "for us to know the times or the seasons, which the Father hath put in his own power;" but he assuredly waits his own time of being gracious to his church, and terminating her bondage; and he always waits on his mercy-seat, to be gracious to all who come to him by faith in Jesus Christ. It is his most glorious prerogative to show mercy; he knows how, when, and on whom, to confer his special favours; and "happy are they who wait for him." His people, who dwell in his church below, often weep for their sins and sorrows; but they will soon arrive at the Zion above, and then they will weep no more for ever. Even now he is very gracious to them, and ready to hear their fervent prayers, and grant their largest desires: and they would have more comfort, as well as holiness, if they were more instant and constant in prayer.—They, who know the value of spiritual blessings, will be reconciled to "bread of affliction and water of affliction," should this be their lot;

chariots, because *they are many*; and in horsemen, because they are very strong; but *they look not unto the Holy One of Israel, neither seek the Lord.*

2 Yet *he also is wise, and will bring evil, and*

13. 64.7, Dan. 9.13, Hos. 7.7.13-16, Am. 5.4-8, e 1 Sam. 17.15, 18.15, Jer. 10.12, 1 Cor. 1.21-29, Jude 25, f 30.13, 14, 45.7, Josh. 1.1, 2.6

especially if their "teachers be not removed into corners," and they be favoured with unrestrained access to the public means of grace. Many of us have the blessing here promised: may we be thankful for it, and duly improve it! and let those who are poor, sick, or in pain, or in any other way kept from the public means of grace, diligently use such as are yet afforded them; and consolation proportioned to their need shall not be withheld.—They, who drive the ministers of Christ into corners, are answerable for all the heresies and iniquities, which in consequence inundate the church and the world.—But let us remember, that we need the teaching of the Holy Spirit, as well as that of the word of God: and those who simply depend on his promises, and beg to be guided in the ways of truth and holiness, shall, by means of an enlightened understanding, a spiritual taste and a tender, well-informed conscience, hear, as it were, "a voice behind them, saying, This is the way, walk ye in it, when they are about to turn to the right hand or to the left." And this must appear to be no delusion; as they evidently learn to hate the most gainful iniquities, and to renounce every idol and sin with determined abhorrence.

V. 23-33. All temporal good shall be added to those who first seek heavenly blessings; (*Note, Matt. 6.33, 34.*) and who desire, above all other things, that the good seed of the word may be sown and watered in their hearts, and produce a large increase; and whose prayer is, that it may be more and more fast and plentiful, and that they may be enabled to live up to the full enjoyment of their largest privileges. If this be our happiness, let us continue to pray for the accomplishment of these most extensive and glorious predictions; that rivers of gospel-grace may water all the nations, which have hitherto proved inaccessible to it: that the towers of every antichrist, and of Satan, may fall, and his cause on earth be ruined; that the church may shine more resplendent with the glorious light of Christ "the Sun of Righteousness;" that he may shine with inexpressible splendour through all the regions of the earth; and that every breach of his people may be closed, and every wound healed. This approaching period will be as terrible to the enemies of God, as delightful to his people. Then his glorious name, and heavy indignation, and powerful arm executing his threatened vengeance, will suddenly come upon them, as a devouring fire or an overwhelming inundation; will reach them in the most distant regions and closest recesses, and cover them with disappointment, vexation, and anguish; whilst his people shall abound in songs of joyful praise.—Every oppressor, by whom the Lord has corrected his church, will perish like the Assyrian monarch: and every place, that has groaned beneath the rod of persecution, shall be filled with rejoicing. But let sinners of every rank remember, that, persisting in iniquity, they cannot escape the wrath of God. For Tophet is of old ordained for the devil, and his angels and subjects; yea, for ungodly kings and princes, as well as inferior sinners: it is prepared capacious enough to contain all the nations that forget God; the wicked will themselves be the incombustible fuel of that unquenchable fire; and the wrath of God, like a stream of brimstone, doth kindle it. (*Note, Mark 9:43-50.*) Let sinners then flee for refuge to Christ; that they may be safe and happy, when destruction from the Almighty shall sweep away all the workers of iniquity.

NOTES.—CHAP. XXXI. V. 1. This chapter coincides with the beginning and conclusion of the preceding one. (*Notes, 30:1-7, 15-17.*) The Israelites had formed a treaty with Egypt, and the Jews were disposed to do the same: but wo to those of either nation, who confided in that people for chariots, horses, and horsemen; by which they were induced to neglect looking to God, and seeking help from him, from inquiring of him, and relying on his power and mercy. "The Lord had commanded the Israelites never to return to Egypt, lest they should forget the benefit of their redemption; and lest they should be corrupted with the superstition and idolatry of the Egyptians, and so forsake God." (*Note, Deut. 17:16.*) These considerations rendered alliances with Egypt peculiarly criminal: but confidence in men, of whatever nation, is departure from God. (*Note, Jer. 17:5-8.*)

V. 2, 3. The Israelites relied on the wisdom and policy of the Egyptians, as well as on their forces: but ought they not to have remembered, that the Lord also was wise, yea, infinitely superior in wisdom? And having denounced their destruction for iniquity, he would not call back his word, and could easily find means to effect his purpose. For "the Egyptians are men" (Adam) "not God;" they were but feeble, dying, sinful men, and their horses were mere animals. they could not therefore resist him and his "ministering spirits;" but would fall down, and fail, and perish, along with those, whom they vainly endeavoured to assist. (*Marg. Ref. k-n. Notes, 20:2-6, 2 Kings 19:9-13.*)

V. 4, 5. The Lord himself would undertake to defend

*will not 'call back his words: but will 'barise against the house of the evil-doers, and 'against the help of them that work iniquity.

3 Now 'the Egyptians are men, and not God; and 'their horses flesh, and not spirit. When the LORD shall 'stretch out his hand, 'both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fall together.

4 For thus hath the LORD spoken unto me, 'Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the 'noise of them: 'So shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

5 As 'birds flying, so will the LORD of hosts defend Jerusalem; 'defending also he will deliver it; and 'passing over he will preserve it.

6 ¶ 'Turn ye unto him from whom the children of Israel have 'deeply revolted.

7 For 'in that day every man shall cast away

g Num. 23:19, Jer. 36:32, 44:29, Zech. 1:6, Matt. 24:35, * Heb. remove. h 28:21, 63:4-6, Num. 10:35, Ps. 12:5, 68:1, 2, 78:65, 66, Zeph. 3:8, 1:3, 20:4-6, 30, Jer. 44:29-30, Ez. 23:6, 7, k 36:6, Dent. 32:30, 31, Ps. 9:20, 145:5, 5, Ez. 28:9, Act. 12:22, 23, 2 Thes. 2:4, 8, [Ps. 33:17, m 9:17, Jer. 15:5, Ez. 29:4, 34, n Jer. 37:7-10, o Num. 24:8, 9, Jer. 50:44, Hos. 11:10, Am. 3:8, 10:5, 5, 5, f Or, multitude, p 10:16, 12:6, 37:35, 38, 42:13, 2 Chr. 20:15, Ps. 43:1, 2, Zech. 2:5, 9:8, 15, 12:8, 14:3, q 10:14, Ez. 19:4, Dent. 32:11, Ps. 91:1, Jer. 14:12, 15:1, 16:20, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

Zion against the Assyrians; so that the Jews would not have the least need for help from Egypt. He would no more regard the number or clamour of the Assyrians, than a young lion does the noise of the shepherds, who would drive him from his prey. (*Marg. Ref. o Notes, Gen. 49:8, 9, Jer. 49:19, 20.*) And as birds defend their young by hovering over their nests, so would JEHOVAH defend and deliver Jerusalem. (*Marg. Ref. Note, 10:12-14.*) Notwithstanding the sins of the Jews, he would pass over them, or step between them and the evil that threatened them, and not allow the destroying angel to smite them along with the Assyrians; even as he protected the houses of Israel, when he destroyed the first-born of Egypt. (*Notes, Ez. 12:11-14, 22-30.*)

Passing over, &c. (5) "Leaping forward, and rescuing her." The same word is made use of here, which is used upon that occasion; and which gave the name to the feast, which was instituted in commemoration of that deliverance (from Egypt) פסח. "JEHOVAH will pass through to smite the Egyptians, and when he seeth the blood on the lintels, and on the two side-posts, JEHOVAH will spring forward over (or before) the door... and will not suffer the destroyer to come into your houses to smite you." *Ex. 12:23.* Here are manifestly two agents, with which the notion of passing over is not consistent; for that supposes but one agent: the two agents are the destroying angel passing through to smite every house; and JEHOVAH the Protector, keeping pace with him; and who seeing the door of the Israelite marked with the blood, the token prescribed, leaps forward, throws himself with a sudden motion in the way, ... and covers and protects the house against the destroying angel, and suffers him not to smite it. In this way of considering the action, the beautiful similitude of the bird protecting her young, answers exactly to the application of the deliverance in Egypt; as the mother bird spreads her wings to cover her young, throws herself before them, and opposes the rapacious bird that assaults her, so shall JEHOVAH protect Jerusalem. *Sp. Louth.*

V. 6, 7. The whole race of Israel had deeply revolted from God, with many and great aggravations. The ten tribes were doomed to destruction: but the Jews, being yet spared, were exhorted to return unto him; and it was also predicted, that their preservation from the Assyrians would be attended with zeal against idolatry, and contempt of the idols which they had made, as an occasion of sin, even those which were formed of silver or gold. (*Marg. Ref. x, y. Notes, 2:19-21, 30:22.*)

V. 8, 9. The power and army of the Assyrian conqueror fell, neither by the sword of the powerful Egyptian, nor that of the despised Jew, but by a mighty angel. (*Marg. Ref. z. Notes, 2 Kings 19:35-37.*) Sennacherib fled from that invisible sword, which had destroyed his choicest troops, and made haste to Nineveh his strong-hold, or rock; whither divine vengeance pursued him: his princes also, who escaped, were frightened away, because of that ensign which the Lord displayed over Zion. The fire on his altar, consuming the atoning sacrifices, was the protection of his people, and as a furnace to purify them; but it menaced the destruction of all their enemies. (*Notes, 4:34, 30:29-32, 33:10-14, Zech. 2:1-5, Mal. 3:1-4, 4:1.*)

PRACTICAL OBSERVATIONS.

Those possessions, connexions, or dependences, which prevent men from seeking help and happiness from God, will expose them to indignation and wo, as well as disappointment and vexation. Our proneness to expect assistance or

his idols of silver, and 'his idols of gold, which your own hands have made unto you 'for a sin.

8 ¶ Then 'shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but 'he shall flee 'from the sword, and his young men shall be 'discomfited.

9 And 'he shall pass over to his strong hold for fear, and his princes shall be afraid of 'the ensign, saith the LORD, 'whose fire is in Zion, and his furnace in Jerusalem.

CHAPTER XXXII.

A prophecy of Christ and his kingdom, 1-8; of desolating judgments on the Jews, 9-14; of the pouring out of the Spirit, and the surprising and happy change which would then take place, 15-20.

BEHOLD, 'a King shall reign in righteousness, and princes shall rule in judgment.

2 And 'a Man shall be as 'an hiding place from the wind, and a covert from the tempest; as 'rivers of water in a dry place, as the shadow of a 'great rock in a weary land.

idols of his gold. y 1 Kings 12:28-30. Hos. 8:11. z 10:16-19, 33:31, 14:25, 29:5, 8, 30:27-35, 32:35, 36, 2 Kings 19:34-37. 2 Chr. 32:21. Hos. 1:7. a 37:38, 50:9, for fear of the sword. b Or, tributary. Heb. for melting or tribute. c Heb. his rock shall pass away for fear. Or, his strength. d 11:10, 18:3. e 4:4, 29:6. Lev. 6:13. Ez. 22:18-22, Zech. 2:5, Mal. 4:1. a 9:6, 7, 40:1-5, 2 Sam. 23:3. 2 Chr. 31:20, 21. Ps. 45:6, 7, 72:1, 2, 99:4. Jer. 23:5, 8, 33:15, Zech. 9:8. Heb. 1:8, 9. Rev. 19:11. b 28:5. Rev. 17:14. c 7:14, 8:10-14, 9:6, Ez. 14:6-5. Mic. 4:5, Zech. 1:17, 17:11. 3:16. d 18:19, 4:5, 6, 25:4, 26:20, 21, 28:17. Ps. 32:7, 143:8. Matt. 7:24-27. e 35:6, 7, 41:18, 45:20. John 7:37. Rev. 22:1. c Heb. creative. f Ps. 31:2, 3, 68:1, marg.

comfort from heaven, shows that we are not duly sensible of their vanity and insufficiency, and of the all-sufficiency of God; and that we do not fully and constantly believe, that he will fulfil both his promises and threatenings. But he will assuredly arise against "the house of evil-doers," and against "the help of those that work iniquity;" and they will all fall together before his outstretched arm. The Lion of the tribe of Judah will appear for the defence of his church, and he will not be abased for the noise of those numbers, who encourage each other against him: but no emblems can fully express his terrible majesty, and his tender mercy, in caring for his people. (*Note, Rev. 5:5-7.*) Let sinners then take warning by the doom, and not follow the steps, of those who have perished in their sins: let us give him our whole heart and renounce all our idols, and he will abundantly compensate all our losses. But terror and destruction pursue and will overtake all the ungodly; and those dispensations and perfections of God, which ensure the sanctification of believers, will consume all unbelievers as in a furnace of fire. (*Note, Heb. 12:26-29.*)

NOTES.—CHAP. XXXII. V. 1, 2. This chapter seems to be a detached prophecy, delivered at the close of the reign of Ahaz, and referring to the prosperous reign of pious Hezekiah; though some think, that it was delivered about the time of Sennacherib's invasion. Ahaz and his princes had ruled very wickedly, but a king was about to mount the throne, who would "reign in righteousness," employ upright magistrates, and protect the people, both from internal oppression by his equitable administration, and from external invaders by his faith and prayers.—But this interpretation falls immensely short of the unprecedented and most evangelical language employed by the prophet; which cannot possibly be explained in its obvious meaning of any other than Emmanuel, "God manifested in the flesh," without enervating the terms used, in a degree which would, in no other case, be admitted. Christ, our righteous King, and those of his true disciples who exercise authority under him, in church or state, are evidently intended. He alone is the "Man," who shelters sinners from the wrath of God, the temptations of Satan, and the rage of the world; having sustained the storm himself. The consolations and graces of his Spirit are "as rivers of water in this dry land;" and as the overhanging rock affords the most complete and refreshing shade from the noonday sun, to the traveller wearied in the sultry desert; so his power, truth, and love, yield the believer the most complete protection and refreshment in this weary land, through which he is travelling to heaven. (*Marg. Ref. Notes, 16-20. 7. 14. 8:5-8. 9:6, 7. 25:3-5. 35:6, 7. Ps. 72:1-3. 146:3-6. Jer. 17:5-8.*) 'The shadow of a great projecting rock is the most refreshing that is possible in a hot country; not only as most perfectly excluding the rays of the sun, but also having in itself a natural coolness, which it reflects and communicates to every thing about it.' *Sp. Louth.*

V. 3, 4. Hezekiah's care to have his people duly instructed would render those, who had any spiritual discernment, clear-sighted; whereas before, they were enveloped in uncertainty, through the prevalence of ignorance and error. The deliverance from the Assyrians would render the people more attentive to instruction, and their minds more capable of receiving it. Even the inconsiderate and imprudent would apply their hearts to understand divine knowledge: and they, who before could scarcely lisp a broken sentence on these subjects, would learn to speak of them fluently and pertinent-ly.—But, the superior knowledge, and spiritual gifts and

3 And ^{the} eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

4 The ^{humble} also of the ^{rash} shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

5 The ^{vile} person shall be no more called liberal, nor the churl said to be bountiful.

6 For ^{the} vile person will speak villany, ^{and} his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord, to make ^{empty} the soul of the hungry; and he will cause the drink of the thirsty to fail.

7 The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when ^{the} needy speaketh right.

g 21.18-22. 24. 35:5, 56:11, 60:1, 2. Jer. 31:34. Matt. 13:11. Mark 7:37. 8:22. Acts 28:18. 2 Cor. 4:6. 1 John 2:20, 21. h 29:24. Neh. 8:8-12. Matt. 11:25-15:17. Job. 7:26-31. Gal. 1:23. i Heb. *every*. j 1:3. 4:11, 12. Cant. 7:9. Luke 21:11-16. Acts 2:4-12. 4:13. k Or, *eccentricity*. l 5:20. Ps. 15:4. Mal. 3:18. 1:1 Sam. 25:1-8. Prov. 23:6-8. m 1 Sam. 24:13. 25:11. Matt. 12:34-36. 15:19. Jam. 3:5, 6. n Ps. 59:12. Job. 7:6, 7. Mic. 2:1, 2. Act. 5:3, 4. 8:21, 32. Jam. 1:14, 15. Jer. 22:5-9. 23:2-6. Prov. 11:21-25. Am. 2:6, 7. 8:6. Mic. 3:1-3. Matt. 23:14. Jam. 1:27. p 1:23. 5:23. Jer. 5:26-28. Mic. 2:11, 7. 8. Matt. 26:14-16. 59:60. q Ps. 10:7-10. 64:4-6. 82:2-5. Jer. 18:18. Mic. 7:2. Matt. 26:14. r 59:3, 4. 1 Kings 21:10-14. Acts 6:11-13. s Or, *he speaketh*

graces of Christ's kingdom are chiefly intended; and not without reference to his miracles and those of his apostles. ^{God} shall plentifully afford men the light of his truth, and give them ^{grace} to make a good use of the instructions he vouchsafes unto them. Those that are weak in faith shall come to more perfect degrees of knowledge. . . . The most rude and illiterate, such as could not speak so as to be understood, shall discourse, clearly and intelligibly, of God and of their duty. . . . That this promise chiefly relates to the times of the gospel will appear by comparing it with 29:18. 35:5. If it be objected that other prophecies foretell the blinding of the Jews under the gospel; we may answer with St. Paul, that "the children of the promise are accounted" for the true seed of Israel. . . . The text may be fitly expounded of the conversion of barbarous nations, and their giving praises to God in their several languages. *Louth.* (Notes, 29:17-19. 30:26. 35:5-7.)

V. 5. "There shall be so right a discerning of all things, that virtues shall not pass for vices, nor vices be mistaken for virtues; but men shall be esteemed as they are." *Bp. Hall.* (Note, 5:20.)—"The fool shall no longer be called honourable." *Bp. Louth.* "Nabal shall no more be called Nadib." Such a man as Nabal shall no more be called a prince, or a man of nobility and liberality. (Note, 6-8.) Under wicked monarchs, base men are often preferred, and panegyrized by hiring flatterers; but under wise and pious princes they are disgraced and exposed. This was no doubt the case, in some degree, under good Hezekiah; but the subjects of Christ are taught to form the most accurate estimate of characters and actions, without regard to outward rank or distinction; (*Marg. Ref. Note, Ps. 15:4.*) and the time will come ere long, when this rule will be far more generally adhered to, than hitherto it has been.

V. 6-8. A man of base and selfish temper will speak such things as tend to deceive and corrupt others: his thoughts will be employed to contrive the iniquity which his heart desires: and to cover it with hypocrisy, or to excuse it by principles subversive of the divine law, and destructive of piety. Perhaps perjury is meant by "error against the Lord." (Note, 1 Kings 21:8-14.)—Thus, instead of relieving the poor, he will devise ways still further to distress them, either to enrich himself by oppression, or for the pleasure of domineering. When such churls get into authority, they employ instruments, and listen to counsellors, like themselves; and the magistrates delegated by them crush the poor by false pretences, even when they have evident reason and equity on their side. (Notes, 1:21-24. Job 22:5-14. 24:2-12. Jer. 5:26-29. Ez. 22:12. Am. 2:6-8. 8:1-10. Mic. 2:1-3, 8-10. 6:10-15. 7:1-4.) Probably this applied to Ahaz and his princes, as what follows did to Hezekiah and his judges. For Hezekiah being of a liberal and equitable disposition, and influenced by the grace of God, devised liberal things for the relief of the poor, and this tended to his own establishment. (Notes, Job 29:12-17. 31:13-23. Ps. 112:5, 6.)—But the character of Christ, and of true Christians, and the use which he teaches them to make of authority or wealth, as opposed to the conduct of avaricious oppressors, best illustrate the passage.

The vile person will speak villany. (6) "The fool will still utter folly." A sort of proverbial expression." *Bp. Louth.* (1 Sam. 24:13. 25:25. Note, 1 Sam. 25:7-17.)

V. 9-14. These verses are commonly interpreted of the troubles which came upon Judah by the Assyrian invasion; yet some do allow that they also refer to the Babylonish captivity, though out of the order of time; and indeed it is plain, that they speak of far more entire and durable desolations, than Sennacherib occasioned. But if we suppose that Hezekiah's reign was predicted, as typical of the kingdom of Christ; we must naturally conclude, that the consequences of the Jews neglecting to profit by it were also typical of

8 But ^{the} liberal deviseth liberal things; and by liberal things shall he stand.

[Practical Observations.]

9 ¶ Rise up, ye women that are at ease; hear my voice, ye careless daughters; "give ear unto my speech.

10 ^{Many} days and years shall ye be troubled, ye careless women; for the vintage shall fail, the gathering shall not come.

11 Tremble, ye women that are at ease; ^{be} troubled, ye careless ones: ^{strip} you, and make you bare, and gird sackcloth upon your loins.

12 They shall lament for the teats, for the pleasant fields, for the fruitful vine.

13 Upon the land of my people shall come up

against the poor in judgment. s 2 Sam. 9:1, &c. Job 31:16-21. Ps. 112:9. Prov. 11:24. Luke 6:33-35. Acts 9:39. 11:29, 30. 2 Cor. 8:2. 9:6-11. q Or, *be established*. r 3:16. 4:7, 8. Deut. 28:56. Jer. 6:2-6. 48:11, 12. Lam. 4:5. Am. 6:1-6. n 28:32. Judg. 9:7. Ps. 49:1-2. Matt. 13:9. h Heb. *Days alone a year*. i 3:17-26. 24:7-12. Jer. 25:10, 11. Hos. 3:4. j 7:23. 16:10. Jer. 8:13. Hos. 3:12. Joel 1:7, 12. Hab. 3:17. Zeph. 1:13. k 2:19, 21. 22:4, 5. 33:14. Luke 23:27-30. Jam. 5:5. a 20:4. 47:1-3. Deut. 28:48. Hos. 2:3. Mic. 1:8-11. b 3:24. 15:3. Jer. 4:8. 6:26. 49:3. c Lam. 2:11. 4:3, 4. i Heb. *fields of desire*. Deut. 8:7, 8. 11:11, 12. Ez. 20:6, 15. d 6:11. 7:23. 34:13. Ps. 107:34. Hos. 9:6.

those which followed from that nation's rejection of the Redeemer. Thus the transition from the preceding part of the chapter is easy; and we consider these verses as predicting all the troubles of Judah terminating in the Babylonish captivity, and typifying all the miseries of that nation from the days of Christ, till the destruction of Jerusalem by the Romans, and their consequent dispersion.—It seems, that the women of Jerusalem, in those days, were peculiarly vain, luxurious, dissipated, and wanton: and regardless of true religion. (Notes, 3:16-26. Jer. 44:15-25.) The prophet therefore especially addressed them, and assured them that many days, and even years, of trouble awaited them: for the provision for their mirth and indulgence would cease; various afflictions would deprive them of their ornaments, and constrain them to gird themselves with the meanest attire; and it would be their wisdom, previously, to gird themselves as penitents with sackcloth, in preparation for the storm, or, if possible to avert it. (Note, Deut. 28:43-57.) For they with the other inhabitants of the city, would have to lament the loss of the milk, corn, and cattle, as well as wine: the whole land would be overrun with thorns and briars; nay, the places devoted to festivity in Jerusalem, now rather a joyous than a holy city, (Note, 22:2, 3.) would be thus desolated: yea, the palaces, forts, and towers, being forsaken of their multitude, would for ages become dens for wild beasts, the pleasant abode for wild asses, and a pasture for flocks. (Notes, 5:5, 6. 6:11, 12. 7:17-25. 24:1-12.)—The word rendered "they shall lament," is masculine; and probably refers among other things to the weeping of the infants, when their mothers, pinched by famine, and bowed down with distress, could no longer give them suck.—"Ophel," (the word translated *forts*) "was a part of mount Zion, rising higher than the rest, at the eastern extremity, near to the temple, a little to the south of it. (Mic. 4:8. Heb.)—It was naturally strong by its situation, and had a wall of its own, by which it was separated from the rest of Zion." *Bp. Louth.*

Many days and years. (10) "Years upon years shall ye be disquieted, O ye careless ones." *Bp. Louth.*

V. 15. The connexion between the preceding part of this prophecy and that which here follows, is very obscure, on any other interpretation, except that above given. The Spirit might in some measure be poured out, exciting the Jews to repentance and prayer, before their restoration from captivity: by the rebuilding of Jerusalem, and the revival of religion there, the wilderness became a fruitful field; and their permanent renouncing of idolatry, and adhering to the worship of JEHOVAH, may be intended by the fruitful field being accounted for a forest: i. e. the best state of religion, in preceding times, was comparatively inconsiderable. But this seems by no means answerable to the energy of the language. (Note, 29:17-19.) No previous desolations of Jerusalem or Judah continued until a remarkable "pouring out of the Spirit from on high;" but the present dispersion of the Jews, and "Jerusalem's being trodden down by the Gentiles," shall continue till a far more abundant "pouring out of the Spirit," than even on the day of Pentecost, or at the calling of the Gentiles shall be vouchsafed. Then, indeed, "the wilderness shall become a fruitful field;" and the state of the church hitherto shall be accounted as a forest, in comparison of the glorious times which shall follow. (Note, Rom. 11:11-15.) This interpretation is adopted, because no events, which have hitherto occurred, *exclusively* answer to the full import of the terms employed; and it perfectly accords with many other prophecies of the same times. (*Marg. Ref. Notes, 44:3-5. Ez. 36:25-27. 37:1-22. 39:21-29. 48:35. Joel 2:28-32. 3:18-21. Zech. 12:9-14.*)—"Pouring out of God's Spirit" doth likewise signify the plentiful effusion of his grace; (*Joel 2:28. Zech. 12:10.*) and if we take the phrase in this sense, the prophecy will belong to that restoration of the Jews, which we are to expect in the latter ages of the world.

CHAPTER XXXIII.

The doom of Sennacherib, 1. The prayers of the pious Jews, 2. The haughty invader, when actuating the nations, becomes a spoil to the invaded, 3, 4. God exalted, and Jerusalem reformed and established, by means of Hezekiah's wisdom and piety, 5, 6. The Jews dismayed and distressed, by the ravages and menaces of the invaders whom God determines to destroy, that all men may know his might, 7—13. The terror of the hypocrites, contrasted with the confidence of believers, 14—16. The happy event of these dangers and terrors; and the security of Zion, under the protection of God, 17—24.

WO to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2 O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

3 At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

4 And your spoil shall be as the gathering of the caterpillar: as the running to and fro of locusts shall he run upon thee.

5 The LORD is exalted; for the dwelleth on high: he hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be the

stability of thy times, and the strength of thy salvation: the fear of the LORD is his treasure.

7 Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly.

8 The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 The earth mourneth and languisheth: Lebanon is ashamed and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.

10 Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

11 Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you.

12 And the people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire.

13 Hear, ye that are far off, what I have done, and ye that are near, acknowledge my might.

[Practical Observations.]

14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

a 10:5, 6, 13, 14, 24:16. 2 Kings 18:13—17. 2 Chr. 38:16—17. Hab. 2:5—8. b 10:12. Jer. 37:36. Jer. 38:17. Jer. 35:12—14. Ob. 10—16. Zech. 14:1—3. Matt. 7:2. Rev. 13:10, 16:6, 17:12—14, 17. c 25:9, 26:8, 9, 18:19. Ps. 27:13, 14, 62:1, 5. 123:2, 130:4—8. Lam. 3:25, 26. Hos. 14:2. d 25:4. Ec. 14:27. Ps. 25:3, 143:8. Lam. 3:23. e 26:16. Ps. 37:39, 46:1, 5, 50:15, 60:11, 90:15, 91:15. Jer. 27:2, 28:14, 2 Cor. 1:3, 4. f 10:13, 14, 32:4, 17:12—14, 37:11—13, 29—36. Ps. 46:6. g 2 Kings 7:15, 2 Chr. 14:13, 20:25. h Joel 2:25. i 10:2, 11:7, 12:4, 37:50. Ec. 9:16, 17, 15:6, 18:11. Job 40:9—14. Ps. 21:11, 13, 46:9, 10, 97:5, 115:2, 118:16. Dan. 4:37. Rev. 19:1—6. k 57:15, 66:1. Ps. 113:5, 123:1. Eph. 1:20, 21. 1:25, 27, 4:2—4, 32:1, 15:18, 62:1, 54:11—14, 60:21, 61:3, 11:62. l 3, 2 Chr. 31:20, 21. Rom. 11:26. m 11:2—5, 28:5, 2, 2 Chr. 32:27—37. Ps. 45:4. Prov. 23:2—28, 23:16, 29:4. Ec. 7:12, 19, 9:14—18. Jer. 22:15—17. n Ps. 27:1, 2, 28:8, 140:7. o Heb. salutations. p 2 Chr. 32:6, 21. Ps. 112:1—3. Prov. 15:16, 19:28. Matt. 6:33. 2 Cor. 6:10. 1 Tim. 4:3, 6:2, 7:1, messengers. p 36:9, 22. 2 Kings 18:13, 37, 19:1—3. q 10:29—31. Judg. 5:6. Lam. 1:4. r 2 Kings

18:14—17. s 10:9, 11, 36:1. 2 Kings 18:13. t 10:13, 14, 1 Sam. 17:20, 26, x 14:8, 37:24. Zech. 11:1—3. 7:1, withered away. y 35:2, 65:10. Cant. 2:1. z 14:8, 3:4. Jer. 50:19. Mic. 7:14. Nah. 1:4. a 10:16, 13, 14:10, 59:16, 17, Deut. 32:39—43. Ps. 12:5, 78:65, 102:13—18. Zeph. 3:8. b 30:17, 18. Ex. 14:13, 15:9—12. Ps. 46:10. c Ps. 7:6. d 8:19, 10:107—14, 17:13, 29:5—8, 59:4. Job 15:3. Ps. 21:7, 14:33—18. Acta 5:4. Jam. 1:15. e 5:24, 30:30—33, 31:8, 9, 37:23—29. Nah. 1:5—10. f Am. 2:1. g 9:18, 27:4, 57:36. 2 Sam. 23:6, 7, h 18:3, 37:20, 49:1, 57:19. Ec. 15:14, 15. Josh. 2:9—11, 9:9, 10. 1 Sam. 17:46. Ps. 46:6—11, 48:10, 98:1, 3. Jen. 3:37—30, 4:1—8, 6:25—27. Acta 2:5—11. Eph. 2:11—18. 1. Ps. 57:8, 99:2, 147:12—14, 146:14. k 7:2, 23:14, 15:17—22, 29:13, 30:8—11. Num. 17:12, 13. Job 15:21, 22, 18:11. Ps. 53:5. Prov. 28:1. Rev. 6:15, 17, 1:9, 10:6. Matt. 24:51. m 5:24, 29:6, 30:27—33. Deut. 5:24, 25, 32:21—24. Ps. 11:6, 21:9, 50:3. Nah. 1:6. Heb. 12:29. n 34:9, 10, 66:24. Matt. 18:8, 25:41, 46. Mark 9:43—49. Luke 16:23—26. 2 Thes. 1:8, 9. Rev. 14:10, 11, 20:10

supplications, we may be confident that the glorious period approaches. Happy are they, who "sow the good seed of the kingdom" in places well watered with these sacred influences; where a large increase may surely be expected. We therefore, who are called "to labour in the word and doctrine," especially should remember, that success as much depends on the fervency of our prayers, as on the faithfulness of our preaching; and far more than it does on our learning, or eloquence, or ingenuity. Let us then pray without ceasing for the blessing; and we shall find that "our labour is not in vain in the Lord."

NOTES.—CHAP. XXXIII. V. 1. This chapter forms a distinct prophecy, relating chiefly to the Assyrian invasion. "And could a translation be made of it, that should come up to the original, it would appear to be as noble a piece of poetry, as is to be found in the most admired writings of the ancients." *Louth.*—Sennacherib, not having received any provocation, and urged on entirely by rapacity and ambition, had plundered the neighbouring nations; and he had treacherously violated his treaty with Hezekiah, after having taken all his treasures as the price of peace. (Notes, 2 Kings 18:7—17.) But he would soon be deprived of power to spoil or to deceive; and then his camp would be plundered by the Jews; and he would be most treacherously dealt with by his sons, who would murder him in the temple of his idol. (Notes, 23:24, 10:12—14, 2 Kings 19:35—37.) "The prophet addresses himself to Sennacherib, briefly, but strongly and elegantly, expressing the injustice of his ambitious designs, and the sudden disappointment of them." *Bp. Louth.*

V. 2. The prophet, for himself and other believers in Judah, interrupted his predictions, by this expressive ejaculation; intimating that prayer would be the most effectual weapon against the Assyrian invader. He entreated the Lord to be gracious to his people, who expected help from him according to his promise; and that he would continually strengthen those who managed their affairs; and thus save the nation in the approaching hour of trouble.—Or the change of person, ("their arm,") may mean, "the arm of all who trust in thee, and wait for thee." (Notes, Ps. 25:2, 3.)—"Every morning," or speedily, "God shall help, and that right early;" or "at the appearing of the morning." (Notes, Ps. 46: 47.)

V. 3, 4. The Lord himself seems here to address the Assyrian king. At the rumour of his tumultuous invasion, and his proud and boasting menaces, the nations whom he attacked were put to flight and scattered. But Hezekiah and his subjects would gather all the spoil of his army, as caterpillars strip plants of their verdure; or as locusts, running to and fro, destroy all the produce of the earth. (Note, Joel 2:18—20.) This aptly represents the eagerness of the Jews, each for himself, to seize some part of the spoil left in the deserted camp, till the whole was carried off. (Notes, 2 Kings 18:17—20, 2 Chr. 20:22—25. Ps. 68:11, 12.)

V. 5, 6. Sennacherib exalted himself, and was for a time

very great and prosperous; but JEHOVAH was exalted above him, and above all, upon the lofty throne of his universal kingdom. He had chosen Zion for his earthly residence; and, by prospering Hezekiah's attempts for reformation, and raising up many to concur with him, he had "filled Zion with judgment and righteousness;" so that, compared with other cities, it was "a holy city." The wisdom and knowledge which God had conferred on Hezekiah and his princes, were the stability of those perilous times, and tended more to secure Jerusalem, than the strongest bulwarks; and after Hezekiah had been deprived of his gold and silver, his piety proved a far more valuable treasure, and caused him and his people to be enriched with the spoils of the enemy.

V. 7—9. These verses beautifully describe the terror and distress which preceded the deliverance of Jerusalem from the Assyrians. Their most valiant captains and soldiers cried out with dismay and deep concern; the ambassadors, who went to solicit peace, wept bitterly at finding the invader inexorable; no one ventured to travel, so that the highways were like a desert. (Note, Judg. 5:6, 7.) Sennacherib had broken his covenant with Hezekiah, and he despised the feeble opposition made to him by the defended cities, which he ravaged without mercy, regarding no man; and the most populous and fruitful regions resembled what Lebanon would be, if all its cedars were hewn down, and its glory torn from it; and Sharon and Carmel, if made a desert, and their spontaneous productions left to shake without any to gather them. (Notes, 10:7—11, 28—34, 2 Kings 18:19—37, 19:1—4, 23, 24.)

V. 10—13. In this extremity the Lord declared in a most solemn and sublime manner, that he would arise and exalt himself. He would render all the designs and expectations of the invaders abortive; their transient success would only fit them as fuel for the fire, and their own breath, or their blasphemies against him, would kindle the fire, which would burn them as stones are burnt to lime, or thorns to ashes. Thus the event would be so remarkable, that all nations, far and near, might properly, and ought to be, called upon to notice it, as an undeniable proof of the almighty power of Israel's God. (Notes, 10:15—19, 14:24—27, 29:5—8, 2 Kings 19:27—37. Dan. 4:1—3. Nah. 1:7—15.)

V. 14. After all the pious labours of Hezekiah and the prophets and princes, who cordially helped him, there were many profane and hypocritical persons in Jerusalem, who were extremely alarmed with the prospect of impending destruction; and they seemed not only to have dreaded the fire, which they supposed would burn the city and their habitations; but those everlasting burnings, which they had heard of as the punishment of the wicked hereafter.—Or rather, the tremendous slaughter of the Assyrians, in answer to the prayers of the king and the prophet, would make those, who had despised the authority of the one, and the word of the other, fear similar, or even more dreadful vengeance. "They that could not bear the thoughts of a mortal enemy falling

15 He [†]that walketh righteously, and speaketh uprightly; [†]he that despiseth the gain of oppressions, [†]that shaketh his hands from holding of bribes, [†]that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

16 He [†]shall dwell on high: [†]this place of defence [†]shall be the munitions of rocks: [†]bread shall be given him; [†]his waters shall be sure.

17 Thine eyes shall see the king in his beauty: they shall behold the land [†]that is very far off.

18 Thy heart shall meditate terror. [†]Where is the scribe? where is the receiver? [†]where is he that counted the towers?

19 Thou shalt not see a fierce people, a people of deeper speech than thou canst perceive; of a stammering tongue, [†]that thou canst not understand.

20 Look upon Zion, [†]the city of our solemn-

o 56:1,2. Ps. 1:1-3. 15:1,2. 24:4,5. 26:1,2. 111. 106:3. Ez. 18:15-17. Mal. 2:6. Luke 1:6. Rom. 2:7. Tit. 2:11,12. 1 John 3:7. * Heb. in righteousness. 1 Heb. in uprightness. q Neh. 5:7-19. Job 31:13-25. Luke 3:12-14. 19:8. Jam. 5:4. 1 Cor. 12:3. o Ex. 23:5-9. Num. 16:15. Deut. 16:19. 1 Sam. 13:3. Jer. 5:26-28. Mic. 3:1. Matt. 26:15. Acts 8:18-23. 2 Pet. 2:14-16. r 1 Sam. 24:4. 7. 26:8-11. Job 31:29-31. Ps. 26:4-6. 9-11. Jer. 40:15,16. Eph. 5:11-13. 6 Heb. bloods. s 32:18. Ps. 15:1. 90:1. 91:1-10. 14:10. Prov. 1:33. 18:10. Heb. 3:19. || Heb. height, or high place. t 25:1-5. Ps. 18:33. u Ps. 33:15. 34:10. 37:3. 111:5. Luke 12:30-31. s 32:13. 37:1. 2 Chr. 32:23. Ps. 45:2. Cant. 5:10. Zech. 9:17. Matt. 17:2. John 1:14. 14:21. 1 John 3:2. * Heb. of far distances. Ps. 31:8. 2 Cor. 4:18. Heb. 11:13-15. y 38:9. & 1 Sam. 22:33-36. 30:6. Ps. 31:7,24. 71:20. 2 Cor. 1:8-10. 2 Tim. 3:1. z 1 Cor. 1:20. ** Heb. weigher. Gen. 23:16. 2 Kings 15:19,20. 18:14,15,31. a 10:16-19. b Ex.

upon them with all his force; how will they bear the weight of God's wrath, when he shall declare himself their enemy, and set his terror in array against them?" *Louth.* (Notes, Matt. 10:27,28. Mark 9:43-50.)

V. 15, 16. The prophet seems here to avail himself of the terror of the ungodly Jews, that he might excite them to seek the privileges of the righteous; and he describes the character and the safety of the consistent believer. He habitually acts with integrity, in his whole conduct towards God and his neighbour; his words are sincere, punctual, and faithful: he despises the largest gain of fraud or oppression: instead of grasping the bribe which might be offered him, to induce his connivance at injustice, he shakes his hands from it, and dreads and shuns it as a viper: he stops his ear from every proposal of violence and bloodshed, and closes his eyes from beholding wickedness, as one who detests it. (*Hab. 1:13*).—This was the character of Hezekiah in private and public. This placed him and his helpers on high out of the reach of the invaders, and secured them, as in natural fastnesses and impregnable strong-holds; and this preserved them likewise from the famine which had threatened them. (*Marg. Ref. Notes, 2 Chr. 31:20,21. Ps. 15: 24,3-6*.)

V. 17-19. The pious Jews had deeply grieved to see their king in sackcloth and greatly abased: but they would speedily behold him in his royal robes and honoured by God and all the people. They were shut up in Jerusalem as in a prison; (*Note, 7-9*). but they would soon be allowed to visit the most remote corners of the land, in entire security. And then they would meditate with satisfaction on those events, which had so greatly alarmed them. The officers of the Assyrian monarch, who mustered the troops, dispensed their provisions, raised contributions, or weighed the gold and silver which they had taken, or made observations on the towers of Jerusalem, in order to form the plan of assault, would suddenly disappear and be no more. Or the secretaries, tax-gatherers, and engineers, (as we say,) of Hezekiah, may be intended, who had bestowed much pains to provide against a siege, but would soon appear to have been totally useless; as the Lord had not employed them, but an angel, to destroy the Assyrian army. (*Notes, 1 Cor. 1:20-31*.) And the Jews would no longer see their fierce enemies, whose very language, not being understood, had rendered them the more formidable and implacable. (*Notes, 28:9-11. Deut. 28:49-57. y. 49. Jer. 5:15-18*).—*Stammering.* (19) "*Ridiculous.*" *Marg. Notes, 1 Cor. 14:6-12,20-25*.)

V. 20-22. The city, which God had chosen for the centre of his worship, and in which the Jews had for ages observed all their solemnities, was it probable, when this prophecy was delivered, threatened with an immediate siege: but it would soon become "a quiet habitation." The Assyrians thought they could as easily take and destroy it, as a man removes a tent: but it would not suffer the least injury. For the glorious JEHOVAH, the acknowledged Judge, Lawgiver, and King of Israel, would be the almighty Protector, of his temple and his worshippers; surrounding them by his powerful presence, as with large rivers and winding streams, into which no galley, or ship of war, belonging to their enemies, should enter. (*Notes, Ps. 46:4,5*).—He shall give Jerusalem protection without danger. In other cities and countries, where they have the commodity of large rivers and inlets from the sea, there may be some peril of advantage to an enemy; but here shall be no such matter. *Bp. Hall*.—The security and privileges of the Christian church, especially in those glorious times predicted; and a future period, when

ties: [†]thine eyes shall see Jerusalem a quiet habitation, a tabernacle [†]that shall not be taken down; [†]not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

21 But there [†]the glorious LORD will be unto us: [†]a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

22 For [†]the LORD is our Judge, [†]the LORD is our Lawgiver, [†]the LORD is our King; [†]he will save us.

23 [†]Thy tacklings are loosed; they could not well strengthen their mast; they could not spread the sail: [†]then is the prey of a great spoil divided; [†]the lame take the prey.

24 And [†]the inhabitant shall not say, I am sick: the people that dwell therein [†]shall be forgiven their iniquity.

14:13. Deut. 28:49,50. 2 Kings 19:32. c 28:11. Jer. 5:15. Ez. 3:5,6. 1 Cor. 14:21. † Or, ridiculous. d Ps. 48:12,13. e Deut. 12:5. Ps. 78:68,69. 132:13. f Ps. 45:5. 125:1. 128:5,6. g 37:33. 54:2. Ez. 48:35. Matt. 16:18. h Ps. 29:3. Acts 7:2. 2 Cor. 4:4-6. i Ps. 46:4,5. † Heb. broad of spaces, or hands. k Gen. 18:25. Ps. 50:6. 75:7. 84:2. 96:9. 2 Cor. 5:10. 1 Deut. 32:2. Neh. 9:14. Ps. 147:19,20. Jam. 4:12. † Heb. Statute-maker. n Ps. 44:4. 74:12. 68:18. Jer. 23:5,6. Zech. 9:9. Matt. 2:11. Acts 5:31. Tit. 3:4-6. Heb. 5:9. † Or, They have forsaken thy tacklings. 31. Ez. 27:36-34. Acts 27:19,30-32,40,41. o 1-4. 2 Chr. 30:25. p 1 Sam. 30:12-24. 2 Kings 7:8. Ps. 68:12. q 58:8. Ez. 16:26. Jer. 7:15. 28:27. 2 Chr. 30:20. Jer. 33:6-8. Jam. 5:14,15. Rev. 21:4. 22:2 r 44:22. Jer. 50:20. Mic. 7:18,19. 1 John 1:7-9.

Israel and Judah shall be converted, and reinstated in their own land; seem here principally intended: for Jerusalem was never, after Isaiah's days, long together preserved from hostile invasions, and it has been repeatedly taken down as a tent. (*Note, Ez. 48:35*.)

V. 23, 24. The mention of gallant ships led the prophet to consider the ruin of the Assyrian army, as a vessel wrecked in a storm. Their tacklings were all driven away, the mast was blown down, and could not be properly strengthened; their efforts were vain, their ruin unavoidable; and, being cast upon the hostile strand, their cargo became plunder for the inhabitants. (*Note, Ez. 27:26-36*.) On this occasion even the lame would appropriate something of the spoil: and sickness would not prevent the people in general from coming to share the booty. In short God had pardoned the sin of his people, and all blessings were consequent upon it. (*Notes, Ps. 32:1,2. 103:3,4. Matt. 9:2-8. P. O. 1-8*.) This last verse leads our thoughts, not only to the most glorious state of the church on earth; but to heaven itself, whither no sickness or trouble shall find admission. [†]It is plain, that Hezekiah, by his treaty with Sennacherib, by which he agreed to pay him three hundred talents of silver, and thirty talents of gold, had stripped himself of his whole treasure: he not only gave him all the silver and gold that was in his own treasury, and in that of the temple, but was even forced to cut off the gold from the doors of the temple, and from the pillars, with which he had himself overlaid them, to satisfy the demands of the king of Assyria: but after the destruction of the Assyrian army, we find that he had "exceeding much riches," and that he "made himself treasures for silver and gold, and for precious stones, &c." (2 Chr. 32:27.) This cannot be otherwise accounted for, than by the prodigious spoil that was taken on the destruction of the Assyrian army. *Bp. Louth.* (Notes, 34. 2 Kings 18:14-16. 2 Chr. 32:27-29.)

PRACTICAL OBSERVATIONS.

V. 1-13. Unprovoked rapine and treachery are peculiarly hateful to God, who will punish those that are guilty of them with marked severity.—When the wicked have filled up the measure of their sins, they frequently are spoiled of their treasures, and defrauded to their ruin, by others as wicked as themselves.—They, whose condign punishment is connected with the answer of the prayers of the Lord's people, are in a most perilous case: for he will graciously defend and uphold all those, who call upon and wait for him, and will be their Salvation in every time of trouble. And, as we have trials and services for every day, we should "every morning" beg of our God to be "our Arm and our Strength."—The scourges of the world cause great consternation by their tumult and prowess; but at length they fall an easy prey to their enemies. For the Lord is exalted above all in heaven and earth: it is his glory to abase the proud, and to take care of Zion; and in proportion, as any part of the visible church is replenished by him with truth and holiness, he will delight to watch over it for good. Wisdom, and knowledge, and righteousness, form the stability of our souls, in all persecutions and temptations; and render us steadfast and unmoveable in the ways of God: and true piety is the only treasure which can never be plundered or spent. The same wisdom, justice, and piety establish the honour and safety of nations; and render the throne of princes in a measure like that of the Lord. Yet even his servants are liable to many fears and distresses; especially when, they at all lean to carnal dependences, or cleave to earthly objects. To wean them from these, and to chastise them for their

CHAPTER XXXIV.

Predictions of dreadful vengeance, and perpetual desolations, against the media and the enemies of the church, 1-15. The certainty of the prophecy, 16, 17.

COME near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.

For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

Their slain also shall be cast out, and their stink shall come up of their carcases, and the mountains shall be melted with their blood.

a 18.3. 33:13. 41:1. 49:9. 49:1. Jude. 5:3,31. Ps. 49:1-2. 50:1. 96:10. Mark 16:15. 18. Rev. 2:7. b 1:2. Deut. 4:26. 32:1. Jer. 23:28. Mic. 6:1,2. * Heb. The predictions thereof. Ps. 24:1. 1 Cor. 10:26-28. c 24:1. &c. Jer. 25:15-29. Joel 8:9-14. Am. 1:1-6. Zeph. 3:8. Zech. 14:12-16. Rom. 1:18. Rev. 6:12-17. 14:15-20. 19:15-21. 20:9,15. d 30:27-30. Nah. 1:2-6. e 14:19. 20. 2 Kings 9:35-37. Jer. 8:1,2. 22:19. Ez. 39:4,11. Joel 2:20. f 7. Ez. 32:5,6. Rev. 14:20. 16:5,4. g 15:10. Ps. 102:25,26. Jer. 4:23,24. Ez. 32:7,8. Joel

fully, ungodly men are permitted to prosper, and to menace them with dreadful calamities. Then the very champions of the church, and her "ambassadors of peace," are apt to be dejected and alarmed; as they see the highways of Zion unfrequented, and all around ready to faint, by reason of the insults of persecutors and infidels, who have no regard either to God or man. But when all other confidences fail the believer, and when the enemies of the church think their victory secure; the Lord himself will arise, and, in some unthought of manner, turn the devices of the wicked into confusion, and consume them with the fire of his indignation; that all men may hear, and acknowledge his might, and fear before him.

V. 14-24. Sinners and hypocrites in Zion have cause to expect more tremendous vengeance, than even avowed enemies; and what fearfulness will surprise them, when they shall at length appear before the tribunal of God! when the Judge shall frown, and denounce sentence against them, and the pit of hell shall open wide to receive them! It behooves all therefore to inquire seriously, who they are, that "shall dwell with everlasting burnings;" and whether we have that genuine godliness, which proves that "Jesus hath delivered us from the wrath to come." For it is not a tolerable evil to which sinners are exposed, but the everlasting wrath of almighty God: and many, in congregations which are favoured with the best means of grace, will, to their own amazement, sink from under them into these everlasting burnings. "Oh, that men were wise, that they would know these things, and consider their latter end!" For there is a Refuge provided: sinners of all kinds are called upon to flee to it; none are refused admission; and every blessing of salvation is freely bestowed on all, who ask in humble believing prayer. Yet, unless men show that they have received the atonement and reconciliation, by a life of piety, integrity, sincerity, and superiority to the love of filthy lucre, they must be considered as hypocrites in Zion.—The believer is placed in an honourable and secure station; he is safe in time, and for eternity; and whoever wants, "bread shall be given him, his water shall be sure." He now by faith beholds the King in his glory and beauty, and anticipates the joys of heaven: and ere long his faith shall be changed for vision, his hope for full fruition. He can contemplate with gratitude those awful subjects which fill the ungodly with terror and dismay; and he needs not fear any of his crafty and subtle enemies, whom he shall shortly see no more for ever.—Our holy city, the church, in which the ordinances of God are administered, though often assailed by fierce and barbarous foes, will become at length a quiet habitation: and will no longer be exposed to the insults, revilings, or menaces of proud oppressors. And though her humble appearance be despised by them; yet "not one of her stakes shall ever be removed, nor any of her cords broken," by all the united efforts of earth and hell. But the Lord himself will be her Glory, Beauty, Riches, and Happiness: and every one, who submits to him as King, obeys him as a Lawgiver, and waits for him as a Judge, will surely partake of his complete salvation. For Immanuel reigns over his redeemed people, and as they are become willing subjects, so he is their sure Protector; while all, that refuse to have him to reign over them, will make shipwreck of their souls.—The poorest and feeblest believer will reap immense advantage from the disappointed devices of his enemies. He that bloteth out our transgressions, will heal our souls, and bring us to that land, the blessed inhabitants of which shall no more complain of sickness, pain, or sorrow, for ever. Let us then patiently endure our transient afflictions, and "both hope, and quietly wait the salvation of God."

NOTES.—CHAP. XXXIV. V. 1. This chapter and he next form one prophecy: and the whole of this is most tremendously descriptive of the greatest carnage and desolation which can be conceived or expressed. Some interpreters suppose it to be a general and poetical declaration of God's vengeance upon sinners, at the day of judgment and in the eternal world; and, as it is frequently the case, there are several images peculiarly applicable to those events.

4 And shall the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their hosts shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree.

5 For my sword shall be bathed in heaven: behold it shall come down upon Idumea, and upon the people of my curse, to judgment.

6 The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

7 And the unicorns shall come down with them,

230,31. 3:15. Matt. 24:29,35. Mark 13:24,25. Acts 2:19,20. 2 Pet. 3:7-12. Rev. 6:13,14. 8:12. 20:11. b Deut. 32:41,42. Is. 17:13. Jer. 46:10. 47:6. Ez. 21:3-5. 9-11. Zeph. 2:12. Rev. 1:16. 1:63:1. Ps. 137:7. Jer. 48:7-22. Ez. 25:12-14. Am. 1:11,12. Ob. 1. &c. Mal. 1:4. k Deut. 27:15, &c. 29:18-21. Matt. 25:41. 1 Cor. 16:22. Gal. 3:10. 2 Pet. 2:14. 1:63:3. Ez. 21:4,5,10. m Deut. 32:14. n 5. 63:1. Jer. 50:27. 51:40. Ez. 39:17-20. Zeph. 1:7. Rev. 19:17,18. o Num. 22:32. 21:8. Deut. 33:17. Job 39:9,10. Ps. 22:10. 1 Cor. rhinoceroses.

(Note, 24:1-12.) But the connexion between these tremendous scenes, and the flourishing state of religion next predicted, as well as many things in the prophecy itself determines us to another interpretation.—The solemn and repeated call to nations, to the peoples, and to the earth, and the world, and every thing in it, to attend, shows that events of immense importance to all mankind are predicted. (Marg. Ref.)—These two chapters make one distinct prophecy; an entire, regular, and beautiful poem, consisting of two parts: the first containing a denunciation of divine vengeance, against the enemies of the people or church of God; the second describing the flourishing state of the church of God, consequent upon the execution of those judgments. ... Among those (the enemies) Edom is particularly specified. ... The Edomites were, together with the rest of the neighbouring nations, ravaged and laid waste by Nebuchadnezzar: ... but this event, as far as we have any account of it in history, seems by no means to come up to the terms of the prophecy, or to justify so high-wrought and so terrible a description. And it is not easy to discover what connexion the extremely flourishing state of the church, or people of God, described in the next chapter, could have with those events, and how the former could be the consequence of the latter, as it is there represented to be. ... It seems therefore reasonable to suppose, with many learned expositors, that this prophecy has a further view to events still future, to some great revolutions to be effected in later times, antecedent to that more perfect state of the kingdom of God upon earth, and serving to introduce it, which the holy Scriptures warrant us to expect. *Bp. Lowth.*

V. 2. All nations.] That is, all nations and their armies considered as enlisted under the standard of Satan, to war against the church of God. (Marg. Ref.) This may fitly be applied to "the battle of the great day of the Almighty." Rev. 16:14-16. *Lowth.* "God hath determined in his counsel, and hath given sentence for their destruction." (Notes, 30:27-30. Ps. 149:7-9. Joel 3:1-17. Zech. 14:1-3,12-15. Rev. 16:12-16.)

V. 3-7. The description of vast multitudes slain, and left unburied till they become intolerably offensive; and of human blood shed in such prodigious quantities, as to authorize the strong hyperboles, of the mountains being melted, and the land soaked with it; whilst the dust of the earth is fattened with the fat and flesh of men, suggests most tremendous ideas of these divine judgments: and it impresses the mind with a view of that general and obstinate resistance, which will be made by the nations, at the instigation of Satan, to the setting up of the kingdom of Christ; and of the dreadful judgments, with which that event will at length be ushered in. (Notes, Ez. 39:1-20. Rev. 19:17-21.) The dissolving of the hosts of heaven, represents the surprising revolutions, which will every where take place, in the constitution of kingdoms and states. (Notes, 13:9,10. Jer. 4:19-27. Matt. 24:29-31. Rev. 6:12-17.) The Lord's "sword bathed in heaven," may allude to some method then in use, of burning or tempering armour; and it implies, that the vengeance would be executed according to the wise and righteous purposes of God, and with invincible power.—Idumea, or the land of Edom, was a rival and enemy of the Jews: the prediction might have a partial accomplishment, in the desolations occasioned by the Assyrians, Chaldeans, Macedonians, and Romans, in which that district was involved. (Notes, 21:11,12. Jer. 49:7-22. Ez. 25:35. Am. 1:11,12. Ob. Mal. 1:2-5.) But those events had no connexion with that glorious spread of religion next predicted; nor does it appear that they were answerable to such a tremendous description. Idumea may therefore be taken as a general name, denoting the nations inimical to the church, as the Edomites were to the Jews; and for the kingdom of Antichrist in every form.—As "the people of his curse," (peculiarly deserving his wrath and exposed to it), the Lord had devoted them to utter destruction; and would make them a sacrifice at Bozrah, the chief city of Idumea; (Note, 63:1-6.) that is, at the chief residence of Antichrist. *The*

and the bullock with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

8 For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion.

9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

11 But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.

12 They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.

13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be a habitation of dragons, and a court for owls.

14 The wild beasts of the desert shall also

p. Ps. 68:30. Jer. 46:21. 50:11, 27. * Or, d. unken. 3. q. 26:21. 35:4. 49:26. 59:17, 18. 61:2. 63:4. Deut. 32:35, 41-43. Ps. 94:1. Luke 18:7. Rom. 2:5, 8, 9. 2 Thes. 1:5-10. Rev. 10:11. 15:20. 19:2. * Gen. 19:28. Deut. 29:23. Job 18:15. Ps. 116. Luke 17:29. Jude 7. Rev. 19:20. 21:8. * 1:31. 66:24. Jer. 7:30. Ez. 20:47, 48. Mark 9:43-48. t Rev. 14:10, 11. 18:18. 19:3. * 13:20. Ez. 29:11. Mal. 1:3, 4. * 13:20-22. 14:23. Zeph. 2:14. Rev. 18:2, 21-23. 19:1. * p. 1:1. 2 Sam. 8:2. 2 Kings 21:13. Lam. 2:8. Mal. 1:3, 4. * 9:6-8. Ec. 10:16. 17. * 4:24. 1 Cor. 8:4. 13:2. 2 Cor. 12:11. * 32:13, 14. Hos. 9:5. Zeph. 2:9. * See on 13:21, 22. 35:7. Jer. 9:11. 10:22. 49:33. 50:39, 40. 51:37. Mal. 1:3. Rev.

sword of divine justice will then be satisfied with the fatness and blood of the enemies to God; as when lambs, rams, and goats were slain, and their fat was burnt upon the altar. And not only inferior enemies, but unicorns, bullocks, and bulls will thus be sacrificed in abundance; that is, the proudest and mightiest princes of the world, will there be destroyed by the justice and power of God.—*Edom* signifies "red," as blood is; and "Bozrah," a vintage, which in the prophetic idiom denotes God's vengeance upon the wicked. 63:3. Joel 3:13. Rev. 14:19, 20. 19:15. . . The Jewish writers do generally suppose that Edom, in the writings of the prophets, stands for Rome.' *Louth*.

V. 8. The church has long been oppressed and wasted, by the nations of the earth: but the period approaches, when the controversy between her and her adversaries will be decided; and the Lord will in vengeance recompense them for their injustice and cruelty to his people. (*Marg. Ref.*)—The injuries also contemptuously done to Israel as a nation shall be avenged. (*Notes*, Ps. 137:7-9. Jer. 51:6, 7, 20-24, 33. Lam. 4:21, 22. Rev. 6:9-11.)

V. 9-15. These verses relate to the city where the sacrifice before mentioned (5) was to be made, or at least begun. The language is even more emphatical, than what had been used respecting Babylon, an allowed type of anti-Christian Rome. (*Notes*, 13:19-22. 14:21-23.) And the metaphors are taken from Sodom and Gomorrah: if indeed they be metaphors; but probably they will be literally fulfilled, and Sodom will appear to have been another emblem of that devoted city. (*Marg. Ref. Notes*, Gen. 19:24, 25. Deut. 29:21-25. Rev. 11:7-12.) Perhaps subterranean fire will consume the seat of the papal Antichrist; (indeed plentiful provision is evidently made in that part of the world, for such an event); and a continual burning and rising up of smoke may perhaps mark out the place on which that city stood, to all future ages; whilst all the rest of the neighbourhood may be entirely desolated, without any inhabitant, or any road by which travellers may pass through it. (*Notes*, Rev. 14:8-11. 18:4-8.) For the Lord will measure it with the line of confusion, and the plummet of emptiness; (the words rendered "without form and void," *Notes*, Gen. 1:2. 2 Kings 21:13.) and that city, whose nobles, or princes, civil or ecclesiastical, have so long lorded it over other nations, shall no more have any one existing in authority. All her tyranny and magnificence shall come to nothing; whilst noxious weeds, thorns, savage beasts, doleful and ravenous birds, and venomous reptiles, shall inhabit the spot, where her proud towers and palaces have stood: and there meet with no disturbance. (*Notes*, Rev. 18:20-24. 19:1-6.)

They shall call the nobles, &c. (12.) "The words might more clearly be translated thus: "they shall call," (or summon,) "their nobles; but there shall be no kingdom there." There shall be no sign of any government.' *Louth*.

V. 16, 17. Men in every age are here called on to examine the prophecies, which relate to these and similar events; assured that they will be exactly fulfilled. The Lord will take care, that all the animals above mentioned shall propagate uninterruptedly, in the place intended. The same Spirit, that inspired the prediction, will take care that it shall be accomplished: and the region, which God himself has allotted them, with the same exactness, as he divided

with "the wild beasts of the island, and the satyr shall cry to his fellow; the "screechowl" also shall rest there, and find for herself a place of rest.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

16 ¶ Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate: for my mouth, it hath commanded, and his Spirit, it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

CHAPTER XXXV.

Great prosperity predicted to the church, 1, 2. The weak to be encouraged in hope, 3, 4. The miracles of Christ and the effects of his gospel, foretold, 5-7; with the peace, holiness, and triumphant joy of his people, 8-10.

THE wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

2 It shall blossom abundantly, and rejoice, even with joy and singing: the glory of Lebanon shall

18:20-24. * Or, ostriches. Heb. daughters of the owl. Ec. Heb. Zim. * Heb. Jifim. * Or, night-monster. d. 30:8. Deut. 31:21. Am. 3:7. Mal. 3:16. John 5: 89. 10:35. e Gen. 6:17. Ps. 33:6-9. f Josh. 18:8. Ps. 78:55. Act. 13:19. 17:26. g See on 10. 13:20-22. a 29:17. 52:15, 16. 40:3. 51:3. 52:9, 10. Ex. 36:35. h Ps. 48:11. 97:9. Rev. 19:1-7. e 4:2. 27:5. 31:10, 11. 65:10-14. Hos. 14:5-6. d 12:10-12. 49:13. 53:12, 13. 1 Chr. 16:33. Ps. 65:12, 13. 69:12. 96:11-13. 98:7-9. 118:9-13. Zech. 10:7. Rom. 10:15. 15:10. e 33:9. 41:19. 60:13, 21. 61:3. 65:8-10. Ps. 72:16. Hos. 14:6, 7.

Judea by lot among the children of Israel,' (*Louth*.) shall be their solitary residence to the end of time, to the consummation of all things.

The book, &c. (16) 'God's omniscience, whereby all events, past, present, and to come, are represented to him under one single view, is often described in Scripture, as if it were in the nature of a register book, wherein every occurrence is exactly set down. 30:8. 65:6. Deut. 32:34. Ps. 56:3. Dan. 7:10. Mal. 3:16.' *Louth*.

PRACTICAL OBSERVATIONS.

All people on the earth are concerned to draw near and attend to the word of God; as all must be judged according to it. Because of men's wickedness, the indignation of the Lord has been on all nations from the beginning: and the history of mankind is little more than a dismal account, how God has given them up to be slaughtered by each other, till the earth has become "a field of blood," a great slaughter-house, and burying-ground of its inhabitants. In these awful events the Lord executes his own righteous, wise, and deep decrees: and all, who perish by the sword of his anger, are sacrifices to his justice, and he is glorified in their punishment.—In the great vicarious sacrifice of his beloved Son, his justice is indeed fully satisfied, and through him he delights and is glorified in showing mercy. But "how will they escape who neglect so great salvation?" The day of the Lord's vengeance, and the year of the recompenses of Zion, will come shortly: and imagination cannot reach the horrors of that awful season, to those who shall be found opposing the church of Christ. But if temporal judgments may be rendered so tremendous as thus to baffle description, and confound the powers of imagination itself; what will be the general conflagration, the day of judgment, and the unquenchable fire of hell! There, all the ungodly must for ever be expiating, yet never expiate, the guilt of their sins. Let us then daily "seek out of the book of the Lord" and read; and compare all that we there discover, with the conduct of Providence around us; that we may be more fully convinced of these important truths, and be rendered more earnest and diligent in "seeking first the kingdom of God and his righteousness." What the mouth of the Lord has commanded, his Spirit and providence will perform; he will allow every man his portion among those, with whom he is fitted to associate, and in that place which is congenial to his disposition: and they shall all possess their portion for ever and ever.—Let us likewise observe how the evidence of our holy religion is continually accumulating, as one prophecy after another is accomplished: until the full completion of these awful scenes will introduce more happy days; for which we should hope without fainting, and "pray without ceasing," and exert all our ability and influence to forward and promote.

NOTES.—CHAP. XXXV. V. 1, 2. This chapter may have some allusion to the prosperity of Judah, in the days of Hezekiah, at the time when Idumea was ravaged; or to the return of the Jews from the Babylonish captivity: but without doubt the kingdom of Christ was the grand subject intended by the Holy Spirit.—When the gospel was embraced by the Gentiles, and very great multitudes of spiritual and holy worshippers of God were raised up among them; "the wilderness and solitary place was glad... and the

be given unto it, [†]the excellency of Carmel and Sharon, [†]they shall see the glory of the Lord, and the excellency of our God.

3 [†]Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them *that are of a fearful heart*, 'Be strong, [†]fear not: [†]behold, your God will come with vengeance, even God with a recompense; he will come and save you.

5 Then [†]the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

6 Then [†]shall the lame man leap as a hart, and the tongue of the dumb sing: [†]for in the wilderness shall waters break out, and streams in the desert.

7 And [†]the parched ground shall become a pool,

160:13. Ez. 34:25, 26. Am. 9:13-15. Mic. 7:14, 15. Zeph. 3:19, 20. Zech. 14:20, 21. Act. 4:32, 33. g. 3. 40:5. 60:1-3, 19. 66:18, 19. Ex. 33:18, 19. Ps. 50:2, 19. 97:5. 102:15, 16. Hab. 2:14, 24. John 12:41. 17:24. 2 Cor. 3:18. 4:6. Rev. 21:23. h. 40:1, 2. 52:12. 57:14-16. Judg. 7:11. Job 4:3, 4. 16:5. Luke 22:32, 45. Act. 18:23. Heb. 12:12. [†] Heb. Ansty. 28:16. 32:4. marg. Ps. 116:11. Hab. 2:3. 1 John 1:6, 7. 1 Chr. 29:20. Dan. 10:19. Hag. 2:4. Eph. 6:10. 2 Tim. 2:1. k. 41:1. 43:1. 43:1-6. 54:4, 5. Zeph. 3:16, 17. Rev. 2:10. 12:5, 6. 26:20, 21. 34:9, 40, 10. 42:7. 10:61. 2. 69:15. Heut. 32:35-48. Ps. 50:3. 11:4. 1. 7. Zech. 2:8. 30:19. 31:1. Matt. 1:21-22. Rev. 9:28. 10:37, 38. Jam. 5:7-9. Rev. 17:12. 22:20. 23:18. 32:3, 4. 42:6, 7, 19. 13:8. Ps. 146:8. Matt. 9:27-30. 11:3-5. 17:22. 20:30-31. 21:1. Mark 8:22-25. Luke 4:18. John 9:1-7. 11:37. Acts 9:17, 18. 13:9. 17:13. 5:14. 10:48, 8. Ex. 4:11. Job 5:16. Prov. 20:12. Jer. 6:10. Matt. 7:29-37. 9:25. 20:29. Luke 7:20-23. o. Matt. 11:5. 15:30, 31. 21:14. John 5:8, 9. Acts 3:5-8. 8:7. 14:8-10. p. 32:4. Ps. 51:15. Matt. 9:32, 31. 12:29. 15:30. Mark 7:32-37. 9:17-25. Luke 1:64. 1:14. Col. 3:15. q. 41:17, 18. 43:19.

desert rejoiced, and blossomed as the rose." (Notes, 32:15-20. 42:10-12. 49:9-13. 55:12, 13.) Yet an immense proportion of the earth is still a desert; and neither means of grace, nor spiritual worshippers, nor fruits of holiness, are to be found in it. But when the events predicted in the foregoing chapter shall take place, all these countries likewise shall rejoice "because of them." (Notes, Rev. 19:1-8.) The destruction of the antichristian powers will make way for the most rapid and extensive success of the gospel: the benighted Jews and Israelites will be converted; and the gentile world will then blossom abundantly in every part of it, and be filled with joy, and grateful praise to God our Saviour. The glory and excellency of the most favoured and fruitful spots, through all preceding ages, shall be conferred on the most dark and barren regions of the earth: as if the productions of Lebanon, Sharon, and Carmel were transplanted into the parched desert, and made to flourish there. (Notes, Hos. 14:1-9. Zeph. 3:14-20.) For they "shall see the glory of the Lord, and the excellency of our God," in the face of Jesus Christ; (Note, 2 Cor. 4:5, 6.) and shall learn to fear, love, trust, worship, obey, and imitate him, in righteousness, goodness, and truth.

V. 3, 4. The prophet directs the strong in faith, and especially the pastors and teachers, to encourage their weaker brethren, through successive generations, with the prospect of this happy event to all the troubles of the church; that they may not despond on account of what they witness or suffer. (Notes, 40:1-11. 57:14. 62:10-12.) By these animating topics the hands of the weak must be strengthened for the work, the feeble knees confirmed to run the race, and the fearful hearts fortified for the conflict. (Note, Heb. 12:12, 13.) For though the Lord would permit his enemies to prevail for a time: yet he would come at length to execute vengeance on them according to their deservings, and to save his afflicted people. This might be applied to the first coming of Christ to "destroy the works of the devil;" to his coming, in his providence, to destroy the unbelieving Jews and establish his kingdom, and from age to age to rescue his persecuted servants; and to his final coming to judge the world: but it seems immediately to predict the events, which constituted the subject of the foregoing chapter. (Note, 34:8.)

This may be applied to Christ, who is God as well as man. *Louth.*

V. 5-7. "The miraculous works wrought by our blessed Saviour are so clearly specified, that we cannot avoid making the application: and our Saviour himself has moreover plainly referred to this very passage." *Matt.* 11:4, 5. He bids the disciples of John to go, and report to their master, the things which they heard and saw: that "the blind received their sight, the lame walked, and the deaf heard;" and leaves it to him to draw the conclusion, in answer to his inquiry, whether he who performed the very works, which the prophets foretold should be performed by the Messiah, was not indeed the Messiah himself. And where are these works so distinctly marked by any of the prophets, as in this place? And how could they be marked more distinctly? To these the strictly literal interpretation of the prophet's words directs us. *Bp. Louth.*—The miracles of our Lord, here literally predicted, were also emblems of the effect produced by the power of his grace upon the souls of men: when the eyes of the mind are enlightened, the ears that were closed by prejudices are opened to instruction, the helpless sinner is invigorated to walk with joy in the ways of God, and his lips sing and speak praises to his name. (Notes, 17:17-19. 30:23-25. 32:3, 4. 42:13-17. 49:5, 6. Matt. 11:2-5. P. O. 1-6. Acts 3:1-11. 26:16-18.) The superior

and the thirsty land springs of water: [†]in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

8 And [†]a highway shall be there, and a way, and it shall be called, [†]The way of holiness; [†]the unclean shall not pass over it; [†]but it shall be for those: [†]the wayfaring men, though fools, shall not err therein.

9 [†]No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; [†]but the redeemed shall walk there:

10 And [†]the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

20. 48:21. 49:10, 11. Ex. 17:6. Num. 20:11. Neh. 9:15. Ps. 46:4. 78:15, 16. Ez. 47:1-11. Zech. 14:8. John 7:37-39. Rev. 22:1-17. r. 23:17. 44:3, 4. Matt. 21:43. Luke 13:29. 1 Cor. 6:9-11. s. 34:13. Hos. 1:10, 11. Act. 26:18. 1 John 5:19. 20. Rev. 12:9-12. 18:2. 20:2, 3. [†] Or, a court for roads, &c. 19:6. 11:16. 19:23. 40:4, 42:16. 45:11, 12. 57:14. 62:10. Jer. 31:21. John 14:6. Heb. 10:30-23. o. Eph. 2:10. 1 Thes. 4:7. 2 Tim. 1:9. Tit. 2:11-14. Heb. 12:14. 1 Pet. 1:14, 15. 2:9, 10. x. 52:11, 11. 60:21. Ez. 43:12. 44:9. Joel 3:7. Zech. 14:20, 21. 2 Pet. 3:13. Rev. 21:27. [†] Or, for he shall be with them. 49:10. 1. 23:4. Matt. 1:23. Jer. 7:15-17. y. 30:21. Ps. 137. 25:8, 9. 119:130. Prov. 4:18. 8:20. Jer. 23:30. 5:4, 5. John 7:17. 1 John 2:27. z. 11:6-9. 65:25. Lev. 26:6. Jer. 34:25. Hos. 2:18. Rev. 20:1-3. a. 62:12. Ez. 15:13. Ps. 107:2. Gal. 3:13. Tit. 2:14. 1 Pet. 1:18. Rev. 5:8. b. 51:10. Matt. 20:28. 1 Tim. 2:6. c. Ps. 84:7. Jer. 31:11-14. 33:11. John 10:32. Rev. 14:1-4. 15:2-4. 18:20. 19:1-7. d. 25:8. 30:19. 60:20. 65:19. Rev. 7:9-17. 21:4.

knowledge, holiness, and comfort, enjoyed under the gospel-dispensation, and the more abundant conversion of sinners which then took place, are here predicted. 'According to the allegorical interpretation, they may have a farther view: this part of the prophecy may run parallel with the former, and relate to the future advent of Christ; to the conversion of the Jews, and their restitution to their land; to the extension and purification of the Christian faith, events predicted in Scripture, as preparatory to it.' *Bp. Louth.* The calling of the Gentiles was meant, by the waters and streams breaking forth in the desert: when that dry and parched soil was converted into a well-watered country; and the abode of Satan and his worshippers became productive of the pleasant and valuable fruits of righteousness. But when these blessings shall spread over the earth, the accomplishment will be unspeakably more remarkable.

The parched ground. (7) שֵׁב. "This word is Arabic, as well as Hebrew: expressing in both languages the same thing: the glowing sandy plain, which in the hot countries, at a distance has the appearance of water. It occurs in the Koran. (ch. 24.) 'But as to the unbelievers, their works are like a vapour in a plain, which the thirsty traveller thinketh to be water, until, when he cometh thereto, he findeth it to be nothing.'" *Bp. Louth.*

V. 8-10. The knowledge of the truth and will of God, and of the way of acceptance and salvation, when made very plain and clear to any people, is like casting up a highway through a country, which was before impassable. (Notes, 11:11-16. 19:23-25. 40:3-5. 57:14.) The Gentile world was a desert, in this as well as in other respects; no prepared highway to God and heaven was to be there met with, nor even a more obscure and intricate path of life and salvation. This advantage began to be generally vouchsafed, when the gospel was sent to the nations: yet an immense proportion of the earth is still destitute of it. But it may be said of China, Japan, the interior and unexplored regions of Africa, and every other part of the earth, where Christ has scarcely been named, that "an highway shall be there." Christ shall be clearly made known; and the way of access and of duty shall be plainly marked out. This authorized way shall be called "the way of holiness," as it leads to a holy God and a holy heaven, and no unclean, or unconverted sinner, passes over it: but it is appropriated to those, before-mentioned, who have experienced the power of the Saviour's grace. (Note, 5-7.) These are "wayfaring men," who really desire to walk in this way: and, though they may some of them be men of weak capacities, unlearned, and apt to mistake, they shall be preserved from missing the road.—The words may be rendered, "He himself," (God,) "shall be with them walking in the way; and the foolish shall not err therein." *Bp. Louth.*—No tempter or persecutor can injure those who walk in it: and at the period chiefly predicted, the great enemy of souls shall be chained up, and the persecutors of the church be cut off: so that none of them shall be found there, even to alight the pilgrims. (Notes, 11:6-9. Ez. 34:23-31. Hos. 2:18-20. Rev. 20:1-3.) Then sinners, ransomed by the blood, and rescued by the power, of their Redeemer the Lord of Hosts, shall return, join themselves to the Lord in his holy ordinances, and go on their way abounding in joy and praise; till they arrive at the heavenly Zion, and have for ever done with sorrow and sighing, and be crowned with everlasting joy and felicity. (Notes, 25:8-8. 30:18-21. 65:17-19. Zeph. 3:14-17. Rev. 19:1-5.)

PRACTICAL OBSERVATIONS.

The blessings of the gospel, preached with the Holy

CHAPTER XXXVI.

Sennacherib invades Judah, 1-3. He sends a blasphemous message by Rabshakeh, who persuades the Jews to revolt, 4-20: Hezekiah's servants return no answer, but report his words to the king, 21, 22.

NOW ¹it came to pass in the fourteenth year of ²King Hezekiah, ³that Sennacherib king of Assyria came up against all the defended cities of Judah, and took them.

⁴And the king of Assyria ⁵sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah, with a great army. And he stood by ⁶the conduit of the upper pool in the highway of the fuller's field.

⁷Then came forth unto him ⁸Eliakim, Hilkiab's son, which ⁹was over the house, and ¹⁰Shebna the scribe, and Joah, Asaph's son, the recorder.

¹¹And Rabshakeh said unto them, Say ye now to Hezekiah, ¹²Thus saith the great king, the king of Assyria, ¹³What confidence ¹⁴is this wherein thou trustest?

¹⁵I say, ¹⁶sayest thou (but they are but vain words,) ¹⁷I have counsel and strength for war: now on whom dost thou trust, ¹⁸that thou rebellest against me?

¹⁹Lo, ²⁰thou trustest in the staff of this broken reed, on Egypt; whereof if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him.

²¹But if thou say to me, We trust in the LORD our God: ²²is it not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

²³Now therefore give ²⁴sp pledges, I pray thee, to my master the king of Assyria, ²⁵and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

²⁶How then wilt thou turn away the face of

one captain of ²the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

¹⁰And ¹¹am I now come up without the LORD against this land to destroy it? The LORD said unto me, Go up against this land, and destroy it.

¹¹Then said Eliakim, and Shebna, and Joah, unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language: for we understand it: and speak not to us in the Jews' language, in the ears of the people that are on the wall.

¹²But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? ¹³hath he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?

¹³Then Rabshakeh stood, and ¹⁴cried with a loud voice in the Jews' language, and said, ¹⁵Hear ye the words of the great king, the king of Assyria.

¹⁴Thus saith the king, ¹⁵Let not Hezekiah deceive you: for he shall not be able to deliver you.

¹⁵Neither let Hezekiah ¹⁶make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

¹⁶Hearken not to Hezekiah: for thus saith the king of Assyria, ¹⁷Make an agreement with me by a present, and ¹⁸come out to me: and ¹⁹eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern;

¹⁷Until ¹⁸I come and take you away to a land like your own land, ¹⁹a land of corn and wine, a land of bread and vineyards.

a 2 Kings 18:13, 2 Chr. 32:1. b 1:7, 8, 7:17, 8:7, 10:29-32, 33:7, 8. c 2 Kings 19:17, &c. 2 Chr. 32:9, &c. d 7:3, 22:9-11. e 32:15-20. f 2 Sam. 8:16, 17, 24:25. g Or, a victory, & 10:3-14, 37:11-15. h Prov. 16:18. i Ex. 31:3, &c. j Dan. 4:37. k 2 Kings 18:17-19. l 2 Kings 18:29, 19:14. m 2 Chr. 32:7-10, 11-16, 18:42-45, 21:16, 11. n The word of the LORD. o Or, my counsel and strength. p Jer. 2:3, 12:17, 13:1, 14:1, 17:1, 21:3, 23:3, 25:3, 28:1, 30:1, 31:1, 37:5-8. q Ex. 29:17, 12 Kings 14:5-9. r Or, a, 2 Chr. 16:7-9, 22:7, 8. s 2 Kings 14:42, 10:11, 11. t Deut. 12:2-6, 13:14. u 2 Kings 18:4. v 2 Chr. 30:14, 31:1, 32:12. 1 Cor. 2:15. g Or, hostages, 2 Kings 14:14. h 10:13, 14. i 1 Sam. 17:40-43. 1 Kings 20:18, 2 Kings 18:23. Neh. 4:2-5. p 12:23, 4:5. q 10:8. 2 Kings

18:24. p 6. 30:16, 17. Deut. 17:16. Prov. 21:31. q 10:5-7. 1 Kings 18:18, 2 Kings 18:25, 2 Chr. 35:21. r 2 Kings 18:25, 27, Ezra 4:7. Dan. 2:4. s 2:20. Lev. 26:9. Deut. 28:58-57. t 2 Kings 6:25-27. Jer. 19:9. Lam. 4:5, 10. Ex. 4:16. u 1 Sam. 17:8-11. v 2 Kings 18:29-32. w 2 Chr. 32:18. Ps. 73:8, 9. u 4. 8:7, 10:13-13. Ex. 31:3-10. x 37:10-13. y 2 Kings 19:10-13, 22. z 2 Chr. 32:11, 13. 19. Dan. 3:15-17. 6:20. 7:25. 2 Thes. 2:4. Rev. 13:5, 6. 7. 87:23, 24. Ps. 4:2, 22:7, 71:9-11. Matt. 23:43. 11 Or, seek my favour by &c. Heb. Make with me a blessing. Gen. 32:20, 33:11. 1 Sam. 25:27. 2 Sam. 8:6, 2 Kings 5:15, 18:31. 2 Cor. 9:5. marg. z 1 Sam. 11:3. 2 Kings 24:12-16. a 1 Kings 4:20, 25. Mic. 4:4. Zech. 3:10. b 2 Kings 17:6, &c. 18:9-12. 24:11. c Ex. 3:8. Deut. 8:7-9. 11:12. Job 20:17.

holy edification. These, though esteemed fools by the world, and though they often are of very slender talents, shall be found wise unto eternal salvation. We do not indeed live in those favoured days, when no lion or ravenous beast shall be found in the believer's path: yet even at present every lion is chained, and every traveller divinely protected. Let us then go forward with alacrity, and rejoice in praising our gracious Lord; we shall soon arrive at the heavenly Zion; all our sorrows will flee away, and our everlasting joy and triumph be perfected: for he, who will render his church on earth victorious over every persecutor, will make each believer more than conqueror over every foe, till "death be swallowed up in victory."

NOTES.—CHAP. XXXVI. V. 1. As many of Isaiah's predictions related to the events here recorded: it was proper that the history contained in this and the following chapters should be inserted: but, as it has before been fully considered, it will not be necessary to add more than a few hints in this place. (Notes, 2 Kings 18:34-36, 19:20).—⁴ We may probably conjecture, that this was part of that history of Hezekiah's reign, which Isaiah wrote, as we read 2 Chr. 32: 32. ¹ Louth.

V. 2. Three verses found in Kings, are here omitted. Hezekiah on this first invasion of the land, submitted to the invader, and gave Sennacherib all his treasures as the price of peace: but soon after, probably the next year, Sennacherib sent Rabshakeh, and others with a great army, as here recorded. (Notes, 2 Kings 18:14-18, 20:1.) It is also added in the parallel passage, that Rabshakeh and his companions "called to the king," or demanded an audience of him. (Marg. Ref.)

V. 3. *Shebna.* 'This declareth, that there were but few golly to be found in the king's house, when he was driven to send this wicked man in so weighty a matter.' (Notes, 22:15-25.)

V. 4-6. *Notes, 2 Kings 18:19-21. 2 Chr. 32:9-16.—Egypt.* (6) *Notes, 30:1-7. 31:1-5. Ez. 29:6, 7.*

V. 7-9. *Notes, 2 Kings 18:22-24.*

V. 10. *(Notes, 2 Kings 18:25.)* 'He interprets his former successes, as if they were an argument that Heaven was on his side: (19:20, 10:9, 10.) or he may mean, that some oracle or idol... had promised him success: and this pretended deity he impiously calls by the name of the true God. ¹ Louth. (Note, 2 Chr. 35:20-24.)

Ghost sent down from heaven," are of all the most valuable, and conduce the most to our unmingled consolation. While blossoms of heavenly fragrantcy are produced in this our land, once a barren desert, may our souls blossom and bring forth fruit abundantly, and rejoice with joy and singing! may the peculiar excellency and glory of believers in every age be communicated to us, by the transforming knowledge of the glory and excellency of our God and Saviour! (Note, 2 Cor. 3:17, 18).—Hitherto many real Christians have been weak in faith, and ready to faint amidst their various trials and enemies. But we should take courage ourselves, and endeavour to encourage one another, in the midst of our tribulations; that the joy of the Lord may give strength to our souls, in our work, race, and warfare. (Note, Neh. 8:10, 11.)—Those who trust in the Lord's mercy, and desire to walk in his ways, ought not to "be of a fearful heart;" for he will not cast them off, or suffer their enemies to prevail against them: they should therefore be strong and cheerful: and pastors and established Christians should exhort and animate their weaker brethren to be "strong in the Lord, and in the power of his might." Let the enemies of God and his church have terror for their portion, but let his servants rejoice; for the Lord will shortly come to execute vengeance on the one, and to complete the other's salvation.—That power, which once opened the eyes of the blind, and unstopped the deaf ears, is sufficient to illuminate, humble, and sanctify the most beighted, stout-hearted, and polluted sinner; to make the feeble believer victorious, and to comfort the most dejected. Let us then apply to him thus to renew and rejoice our hearts; and let us supplicate him in behalf of our blinded, hardened, and enslaved relatives and neighbours, and for a world that lieth in wickedness. May the Lord make bare his holy arm, as when the apostles preached his gospel; that all the desert lands may be replenished with "wells of salvation," and with fruits of righteousness, and favoured with highways to God and holiness, cast up, and cleared from every stumbling-stone.—As this way of holiness is cast up in our land, may we walk in it, and thus approve ourselves to be the redeemed of the Lord. But no unholly person can find this way however plainly marked out; or however ingenious, learned, or wise he may be in this world. It is only found by "wayfarers men, who leave the paths of vice and folly, to pursue eternal life and happiness: who seek direction from the word and Spirit of God, and walk by faith in Christ in the pains of

18 *Beware* lest Hezekiah persuade you, saying, The LORD will deliver us. ^aHath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where are the gods of Hamath and Arphad; where are the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who are they among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

22 ¶ Then came Eliakim the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

CHAPTER XXXVII.

Hezekiah sends to Isaiah entreating him to pray for the people, 1-5. Isaiah encourages him, 6, 7. Sennacherib, going to meet the Ethiopian king, sends a blasphemous letter to Hezekiah, who spreads it before God with fervent prayer, 1-30. Hezekiah describes the arrogant impiety, and predicts the ruin of Sennacherib, 21-35. An angel slays 185,000 of the Assyrians; and Sennacherib is murdered at Nineveh by two of his own sons, 36-38.

AND it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth.

4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that is left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

8 ¶ So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard it, he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly: and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar?

13 Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

14 ¶ And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed unto the LORD, saying,

16 O LORD of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.

18 Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries,

19 And have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou art the LORD, even thou only.

21 ¶ Then Isaiah the son of Amoz sent unto

47:10, 15, 37:10. P. 12:4. 22:5-7. 27:12, 13, 17:18. 2 Kings 18:32-35. 19: 13, 17:18. 2 Chr. 32:13-17. P. 11:5-2, 3. 135:5-6, 15-18. Jer. 10:3-5, 10-12. Hab. 2:19, 20. f Num. 34:8. 2 Sam. 8:9. g 10:9. Jer. 49:23. Arphad. h 2 Kings 17:2. i 10:10, 11. 2 Kings 17:5-7. 18:10-12. k 37:23-29. Ex. 5:2. 2 Kings 19:22. 2 Chr. 32:15-19. Job 19:25-26. 40:9-12. P. 50:21. 78:9. Dan. 8:15. 2 Kings 18:36-37. P. 38:12-15. 39:1. Prov. 9:7. 28:4. Am. 5:13-18. Matt. 7:6. m 3:11. 2 Kings 17:18. 68:9. Hos. 13:13. e 14:12. 1 Sam. 14:6. 2 Sam. 16:12. Am. 5:15. h 23:24. 36:30. 1 Sam. 17:26-36. 2 Kings 19:4, 23, 2 Chr. 32:15-19. i 23. P. 50:21. k 1 Sam. 7:8. 12:19, 23. 2 Chr. 32:20. P. 106:23. Joel 2:17. Jam. 5:16. 1:19. 8:7, 8. 10:5, 6. 2 Kings 17:18. 18:9-15. 2 Chr. 28:15. j Heb. found. m 33:15-7. 22:15-20. n 7:4. 10:15-20. 25:4. 41:10-14. 51:12, 13. Jer. 14:15. Lev. 25:8. Josh. 11:6. 2 Chr. 20:15-20. Mark 4:40. 5:36. o 10:16-18, 33:31. 17:13, 24. 29: 5-8. 30:28-33. 31:8, 9. 33:10-12. 2 Kings 7:6. Job 4:9. 15:21. P. 58:9. j Or,

put a spirit into him. p 36-38. 2 Chr. 32:21. q 2 Kings 18:9. r Josh. 10: 29. 2 Kings 18:22. s Josh. 12:11. 15:39. 1 Sam. 23:7, 28. 36:4. 15:20. 2 Kings 15:19-13. 2 Chr. 32:7, 15-19. P. 22:8. Matt. 27:43. x 18:19. 10:7-14. 36:19-20. 2 Kings 17:4-6. 18:33-35. y 36:20. 46:5-7. z 2 Kings 17:6. 18:11. 19:12. a Gen. 11:31. 28:4. Acts 7:2. b Gen. 2:8. Ex. 27:23. 28:13. c 2 Kings 18:12. Thelamun. d 36:19. e 2 Kings 17:24, 30, 31. Am. 4:18. 18: 34. 19:13. f 2 Kings 19:14. g 1. 1 Kings 8:26-30, 38. 9:3. 2 Chr. 6:20. h. P. 27:5. 62:1-3. 74:10, 11. 76:1-3. 123:1-4. 143:6. 1 Sam. 7:8, 9. 2 Sam. 7:18-29. 2 Kings 19:15-19. 2 Chr. 14:11. 20:6-12. Dan. 9:3, 4. Phil. 4:6, 7. Jam. 5: 13. 16:3. 8:13. 2 Sam. 7:28. P. 46:7, 11. k Ex. 25:22. 1 Sam. 4:4. P. 80:1. 1:18. 4:18. 120. 49:12, 11. 44:6. 45:22. 5:15. 1 Kings 18:39. 2 Kings 5:15. Rev. 11:15-17. m 40:28. 44:24. Gen. 1:1, 1:14, 8. Jer. 10:10-12. Jer. 13:10. Job. 1:16. n 2 Chr. 16:10. P. 17:6. 71:2. 130:1, 2. Dan. 9:17-19. 1 Pet. 3:12. o 4. 2 Sam. 16:12. P. 10:14, 15. 74:10, 12. 79:12. 89:50, 51. p 2 Kings 15:29. 16:9. 17:6, 24. 1 Chr. 5:26. Nah. 2:11, 12. j Heb. lands. q 10:9-11. 36:18-20. 46: 13. Ex. 39:20. 2 Sam. 5:21. r Heb. being. s 44:9, 10, 17. P. 115:4-8. Jer. 10:3-11. Hos. 8:6. e 9:15, 16. Josh. 7:8, 9. 1 Sam. 17:45-47. 1 Kings 8: 43. 18:36, 37. P. 59:13. 67:1, 2. 83:17, 18. Ex. 36:23. Mal. 1:11. t 16.

V. 11-22. *Notes, 2 Kings 18:26-37.—Syrian.* (11) 'The Syrian tongue is what we now call Chaldee. Dan. 2:4. *Extra 4:7. Louth.—Beware lest, &c.* (18) In Kings we read, after 'a land of bread and vineyards,' (17) 'A land of oil-olive and of honey; that ye may live and not die; and hearken unto Hezekiah, when he persuadeth you.' (2 Kings 18:32.)

PRACTICAL OBSERVATIONS.

Infidels, in every age, deride the dependence placed by believers on an invisible protection: but their own self-confidence will terminate in shame, when the hope, which rests on the word of God, shall 'be found to praise, and honour, and glory.' The afflicted servant of God will generally find it best to leave ungodly men to revile, boast, insult, and menace, without making any reply: for humiliation, faith, and prayer are our proper employment, in seasons of personal or public distress. And, however men attempt to discourage or exasperate us, they will not do us any real harm; unless they can prevail with us to neglect or violate the commandments of our Lord and Master.

NOTES.—CHAP. XXXVII. V. 1-3. *Notes, 2 Kings 9:1-3.—The children, &c.* (3) 'We are in as great sorrow as a woman that travaileth of child, and cannot be delivered.' (Note, Hos. 13:12, 13.)

V. 4-13. *Notes, 2 Kings 19:4-13. 2 Chr. 32:9-16.—Eden, &c.* (12) 'The country where Paradise was situated, was in Mesopotamia, as learned men are generally agreed: and one good proof of that opinion is taken from this text, and from Ex. 27:23. in both of which it is joined with Haran, a noted city in Mesopotamia.' Louth. (Notes, Gen. 2:8-14. 11:28-32. v. 31, 32.)

V. 14-20. *Notes, 2 Kings 14-19. 2 Chr. 32:17-22.—That all the kingdoms, &c.* (20) 'He declareth for what cause he prayed, that they might be delivered: to wit, that God might be glorified thereby, throughout the world.'

V. 21-35. *Notes, 2 Kings 19:20-34.—The forest of his Carmel.* (24) 'The forest and his fruitful field.' Marg. *Notes, 10:16-19. 29:17-19.—Hast thou, &c.* (26) 'These are the words of God in answer to the boasts of the proud Assyrian, wherein he puts him in mind that all his successes ought to be ascribed to God: that it was his providence pre-determined these events, and brought them to pass in their appointed time; and made him the instrument of the divine vengeance upon such cities as deserved utter destruction, and weakened the hands of their inhabitants, so that they were not able to defend themselves.' Louth.—*Therefore will, &c.* (29) 'Just as at this day, they put a ring into the nose of the bear, the buffalo, and other wild beasts, to lead them, and

Hezekiah, saying, Thus saith the LORD God of Israel, "Whereas thou hast prayed to me against Sennacherib king of Assyria :

22 This is the word which the LORD hath spoken concerning him; "The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

23 "Whom hast thou reproached and blasphemed; and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against "the Holy One of Israel.

24 By "thy servants hast thou reproached the LORD, and hast said, "By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir-trees thereof; and I will enter into the height of his border, and the forest of his Carmel.

25 I have digged, and drunk water; and "with the sole of my feet have I dried up all the rivers of the besieged places.

26 Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities into ruinous heaps.

27 Therefore "their inhabitants were of small power, they were dismayed and confounded: they were "as the grass of the field, and as the green herb, as the grass on the house-tops, and as corn blasted before it be grown up.

28 But I know thy "abode, and thy going out, and thy coming in, and thy rage against me.

29 Because "thy rage against me, and "thy tumult, is come up into mine ears, therefore "will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

30 And "this shall be a sign unto thee, "Ye shall eat this year such as growth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the "remnant that is escaped of the house of Judah shall again "take root downward, and bear fruit upward :

32 For out of Jerusalem shall go forth a remnant, and "they that escape out of mount Zion : "the zeal of the LORD of hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria, "He shall not come into this city, nor shoot an arrow there, nor come before it with "shields, nor "cast a bank against it.

1383-6, 56, 9, 65-94, 2 Sam. 15:31, 17:23, 2 Kings 19:20, 21, Job 22:27, Ps. 91:13, Dan. 9:20-23, Acts 4:31, x 23:12, Jer. 14:17, Lam. 1:15, 2:18, Am. 5:2, 10:1, 10:32, 62:11, Ps. 9:14, Zeph. 3:14, Zech. 2:10, 9:9, Matt. 21:5, x 9:9, 10, 1 Sam. 17:36, 14:17, Ps. 92:2-11, 27:1-3, 46:1-7, Job 3:9-12, a Job 16:4, 17:1, 22:1, Matt. 27:30, 1:10, 13, Ex. 6:2, 2 Kings 19:42, 2 Chr. 32:17, Ps. 41:16, 73:9, 74:13, Rev. 13:1-6, c 10:13-15, 14:13, 14, Ex. 9:17, Prov. 30:13, Ez. 2:2, Dan. 5:20, 3:7, 25, 2 Theas. 2:4, d 10:20, 12:6, 17:7, 30:11, 12, 41:14, 16, 43:3, 14, Ex. 15:11, 17:38, 7, Hab. 1:12, 13, " Heb. the hand of thou, e 4, 36:15-20, 1 Kings 19:22, 33, 10:13, 14, 36:9, Ex. 15:9, Ps. 20:7, 114:4, 30:7, " Heb. tallness of the cedars thereof and the choice of the, 10:18, 14:8, Ex. 31:3, &c. Dan. 4:14-20, 22, Zech. 11:1, 2, " Or, and his fruitful field, 29:17, c 36:12, 1 Kings 20:10, 2 Kings 19:23, 24, " Or, fenced and closed, " Or, how I have made it long ago, and formed it of ancient times? Shall I move bring it to be true, mate, and defend cities to be ruinous heaps? i 10:5, 16:15, 45:7, 46:10, 11, Gen. 50:20, Ps. 17:13, 76:10, Am. 3:9, Acts 2:3, 4:27, 23, 1 Pet. 2:8, Jude 4, 1:19, 16, Num. 14:9, 2 Kings 19:26, Ps. 127:1, 2, Jer. 5:10, 37:10, " Heb. short of hand, k 40:6-8, Ps. 37:2, 90:5, 92:7, 103:15, 129:6, Lam. 1:10, 11, 1 Pet. 1:24, 1 Ps. 135:2-11, Prov. 5:21, 15:3, Jer. 50:23, 24, Rev. 2:13, " Or, sitting, l 10:36, 14, 2 Kings 19:22, 33, Job 15:25, 25, Ps. 21-3, 46:6, 93:3, 4, Nah. 1:8-11, John 15:22, 23, Acts 9:4, n Ps. 74:23, 83:2, Matt. 27:24, Acts 22:22, o 20:28, Job 41:2, Ps. 32:3, 29:9, 38:4, Am. 4:3, p 7:14, 38:7, Ex. 31:2, 1 Kings 13:5-5, 2 Kings 19:29, 20:4, 7:21-25, Lev. 25:4-50-22, 1 Theas. 2:11, Heb. escaping of the house of Judah that remaineth, 1:9, 6:13, 10:20-22, Jer. 44:26, r 27:8, 65:9, 2 Kings 19:30, 31, Ps. 80:9, Jer. 30:10, Rom. 9:27, 11:5, Gal. 3:20, 2, Heb. the escaping, a 20.

to govern them when they were unruly? By. Lowth. (Notes, Job 41:1-11, Ex. 29:3-5.)

V. 36-38. Notes, 10:16-19, 21-34, 30:29-33, 33:10-13, 23:24, 2 Kings 19:35-37, Hos. 1:6, 7.

PRACTICAL OBSERVATIONS.

Tempters and persecutors are effectually subservient to our highest interest, when their endeavours to terrify us, or seduce us from God, make us more simple in our dependence, and more fervent in our prayers; and when they revile us for the Lord's sake, and for our reliance on him, and devoted obedience to him; they engage him on our side, and ensure our victory. Those exploits, in which powerful and wicked men glory, form a counterpart of the conduct of the devil, their father: and when their course is run, some unexpected event sends them to their "own place." But the Lord

34 By "the way that he came, by the same shall he return, and shall not come into this city saith the LORD.

35 For "I will defend this city to save it, "for mine own sake, "and for my servant David's sake.

36 Then "the angel of the LORD went forth and smote in the camp of the Assyrians a hundred and fourscore and five thousand: "and when they arose early in the morning, behold, they were all dead corpses.

37 "So "Sennacherib king of Assyria departed, and went and returned, and dwelt at "Nineveh.

38 And it came to pass, as he was worshipping in the house of Nisroch "his god, that Adrammelech and Sharezer his sons smote him "a.c. with the sword; and they escaped into the "land of "Armenia; and "Esar-haddon his son reigned in his stead.

CHAPTER XXXVIII.

Hezekiah, being sick unto death, prays, and is assured that his life shall be prolonged: "that he shall be delivered from the Assyrians, 1-6. "Thou shalt goeth back ten degrees, as a sign to him, 7, 8. His recollection of his thoughts and prayer when he was sick, and his thanksgivings for recovery, 9-20. The means appointed for that end, 21, 22.

IN those days "was Hezekiah sick unto death. "And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, "Set thy house in order: "for thou shalt die, and not live.

2 Then Hezekiah "turned his face toward the wall, and prayed unto the LORD,

3 And said, "Remember now, O LORD, I beseech thee, how "I have walked before thee in truth and with "a perfect heart, and have done that which is good in thy sight. And Hezekiah "wept sore.

4 "Then came the word of the LORD to Isaiah, saying,

5 Go "and say to Hezekiah, Thus saith the LORD, the "God of David thy father, "I have heard thy prayer, "I have seen thy tears: behold, "I will add unto thy days fifteen years.

6 And "I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

7 And "this shall be a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;

8 Behold, "I will bring again the shadow of the degrees, which is gone down in the sundial of Ahaz ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

9 "The "writing of Hezekiah king of Judah,

9:7, 59:17, Job 2:18, Zech. 1:14, t 8:7-10, 10:32-34, 17:12, 14, 39:20, 2 Kings 19:32-35, 55, Heb. shield, u Ex. 21:22, Luke 19:43, 44, x 29, Prov. 21:30, y 31:5, 33:16, z 43:25, 48:9-11, Deut. 32:27, Ex. 20:9, 36:32, Eph. 1:14, a 1 Kings 11:12, 13:36, 15:1, Jer. 23:5, 56, 39:32, 15:16, Ez. 37:24, 25, b 10:15-19, 15:24, 30:20, 31:9, 33:10, 33:11, 2 Ex. 12:23, 2 Sam. 4:16, 2 Kings 19:35, 1 Sam. 2:1, 2 Chr. 32:12, 2 Chr. 32:21, 22, Ps. 35:5, 6, Acts 12:23, c Ex. 12:30, Job 20:5-7, 24:24, Ps. 46:6-11, 76:5-7, 1 Theas. 5:2, d 7:29, 31:9, e Gen. 10:11, 12, John 1:2, 3:3, Nah. 1:1, Matt. 12:41, f 10, 36:15, 16, 2 Kings 19:36, 37, 2 Chr. 32:14, 19, 21, " Heb. Avarit, Gen. 8:4, Jer. 51:27, g Ezra 4:3, 2 Kings 20:1-11, 2 Chr. 32:24, John 11:5-5, Acts 9:37, Phil. 2:27-30, h 3:37, 21, 39:3, 4, " Heb. Give charge concerning thy house, 2 Sam. 17:23, Ez. 10:1, c Jer. 18:7-10, Jon. 3:4, 10, d 1 Kings 8:30, Ps. 50:15, 51:15, Matt. 6:6, e Neh. 5:12, 13:14, 23:31, Ps. 18:20-27, 20:1-3, Heb. 6:10, f Gen. 5:2, 24, 15:12, 1:13, 24:24, 2 Chr. 31:20, 21, Job 23:12, Ps. 16:8, 22:2, John 1:7, 2 Cor. 1:12, 1 John 3:21, 22, g 1 Kings 15:14, 1 Chr. 25:19, 2 Chr. 16:9, 25:2, Ps. 101:2, 119:80, h 2 Sam. 12:21, 22, Ezra 10:1, Neh. 1:4, Ps. 6:8, 102:9, Hos. 12:4, Heb. 5:7, i Heb. with great weeping, j 2 Sam. 7:3-5, 1 Chr. 17:2-4, k 7:13, 14, 1 Kings 8:25, 9:4, 11:12, 13, 15:4, 2 Chr. 34:3, Ps. 89:3, 4, Matt. 29:4, 22, 1 Kings 19:20, Ps. 34:5, 6, Luke 1:13, 1 John 5:14, 15, n Ps. 35:12, 36:8, 147:3, 2 Cor. 7:6, Rev. 7:17, n Job 14:5, Ps. 116:15, Acts 27:24, o 12:31, 37:25, 2 Chr. 32:22, 2 Tim. 4:17, p 22, 7:11-14, 37:30, Gen. 9:13, Jude 6:12-22, 37:39, q Josh. 10:12-14, 2 Kings 19:32, 2 Chr. 32:21, Matt. 16:1, i Heb. degrees by, or, with the sun, r 12:1, &c. Ex. 15:1, &c. Jude 5:1, &c. 1 Sam. 2:1-10, Ps. 18: 17:12, 107:17-22, 116:1-4, 119:16, 18, Jon. 2:1-9.

will defend his church, for his own sake, and that of his anointed King; and those, who fix their hopes and love on him, shall witness the destruction of all their enemies, and triumph in the most complete answer of their largest prayers.

NOTES.—CHAP. XXXVIII. V. 1-3. (Notes, 2 Kings 20:1-3).—"One reason of his great concern is supposed to be, because he should leave his kingdom in great distraction, under the terrors of a foreign invasion; and without any heir to take the government upon him: for Manasseh was not born till three years after this. Comp. 2 Kings 20:6, with 21:1." Lowth.—I have walked, &c. (3) Note, 2 Chr. 31:20, 21.

V. 4-6. Notes, 2 Kings 20:4-6.—I will defend this city.] "The other copy, 2 Kings 20:6, adds, "for min own

when 'he had been sick, and was recovered of his sickness :

10 I said 'in the cutting off of my days I shall go to the gates of the grave: I am deprived of the residue of my years.

11 I said, 'I shall not see the Lord, *even* the Lord, in the land of the living: I shall behold man no more with the inhabitants of the world.

12 Mine age is departed, and 'is removed from me 'as a shepherd's tent: I 'have cut off like a weaver my life: 'he will cut me off 'with pining sickness: from day *even* to night wilt thou make an end of me.

13 I reckoned till morning, *that*, 'as a lion, so will he break all my bones: from day *even* to night wilt thou make an end of me.

14 Like 'a crane or a swallow, so did I chatter: 'I did mourn as a dove: 'mine eyes fail *with looking* upward: O LORD, 'I am oppressed; 'undertake for me.

15 'What shall I say? he hath both spoken unto me, and himself hath done *it*: 'I shall go softly all my years 'in the bitterness of my soul.

Deut. 32:39. 1 Sam. 2:6. Job 5:18. Hos. 6:1,2. t. 1. Job 6:11. 17:11-16. 2 Cor. 1:9. u Job 33:14,15. Ps. 6:4,5. 27:13, 31:22. 116:8,9. Ec. 9:5,6. Job 7:7. Ps. 89:45-47. 102:11,23,24. y 1:8. 13:20. z Job 7:6. 9:25,36. 14:2. Jam. 4:14. a Job 7:5-6. 17:1. Ps. 31:22. 100:23. * Or, *from the thrum*. b 1 Kings 13:24-26. 20:36. Job 10:16, 17. 16:12-14. Ps. 39:10. 50:22. 51:8. Dan. 6:24. Hos. 6:14. 1 Cor. 11:30-32. c Job 30:29. Ps. 102:4-7. d 59:11. Ec. 7:16. Nah. 2:7. e Ps. 69:3. 119:82, 123. 123:1-4. Lam. 4:17. f Ps. 119:122. 143:7. * Or, *essence*. g Josh. 7:8. Ezra 9:10. Ps. 39:9,10. John 12:27. h 1 Kings 21:27. i 1 Sam. 1:10. 2 Kings 4:27. Job 7:11. 10:1. 21:25. k 64:5.

sake, and for my servant David's sake;" and the sentence seems somewhat abrupt without it.' *Bp. Louth.* 'Hence it appears, that Hezekiah's sickness was before the destruction of Sennacherib's army, though it be not mentioned till afterward, because the sacred writer would not interrupt the thread of that story.' *Louth.*—Certainly this language does not well accord to a remote danger; which a new attack from the Assyrians after the destruction of their army, must have been, if it ever took place.

V. 7, 8. *Notes, 2 Kings 20:38-11. 2 Chr. 32:31.—The sun.* (8) It is here expressly said, that "the sun returned," and not merely that "the shadow went backward." (*Note, Josh. 10:12-14.*)

V. 9-13. Hezekiah afterwards recollected and recorded his thoughts during his sickness, both as condemning himself for his despondency, and as magnifying the power of God in his unexpected recovery. (*Notes, Ps. 142: title. Jon. 2:1,2.*)—By the premature cutting off of his days before he was forty years old, he was, as he supposed, about to go down to "the gates of the grave," and to be deprived of the residue of those years, in which he had hoped to be very useful to his people. In his attendance on the worship of the Lord at the temple, he had enjoyed many discoveries of his glory, and much experience of his love, which he supposed would now be terminated; and that he was to be excluded from beholding men any more, with the inhabitants of this world. He concluded, that his remaining years of life were departed, as a shepherd's tent is removed; his work was finished, as a weaver's web, when it is cut out of the loom; for the Lord would finish his web of life in the course of a day; that is, he would make it very short: and, by pining sickness, he would soon make an end of him. So that in the evening he reckoned, that by the morning at the furthest, the Lord would terminate his life: as a lion crushes the bones of his prey. (*Notes, Job 10:14-17. 16:6-16. Dan. 6:24. Hos. 5:13,14.*)

V. 14, 15. Hezekiah's disease seems to have been very painful; and probably his mind also was discomposed by temptation: so that on recollection, he was conscious he had wanted firmness and patience; his prayers had been intermixed with fretfulness or despondency; and his complainings had been unmeaning, like the chattering of a crane or swallow; and excessive, like the mourning of the dove for its mate. And whilst he looked to the Lord for relief, and it did not come, his eyes were weary, and his faith ready to fail. (*Notes, Ps. 69:1-3. 83:3-12.*) But when he was thus bowed down with trouble, and like a debtor who is about to be cast into prison; he still looked to the Lord, to be his Surety, and to "undertake for him," that he might be set at liberty: nay, at this crisis, he was assured by the prophet that he should recover, and the gracious promise was soon accomplished. He therefore scarcely knew how to express his gratitude, for so unexpected and welcome a deliverance: and he hoped, that he should walk humbly and circumspectly during the rest of his life, recollecting the bitterness of soul from which he had been rescued.—"I will, so long as I live, remember the bitterness of my life." ... The remembrance of the misery I endured, shall continually excite me to renew my thankfulness. *Louth.*

V. 16. 'As all men's lives are thy gift, so I shall always acknowledge the preservation of mine to be owing to thy goodness in promising, and faithfulness in making good thy promise.' *Louth.*—By these things the souls of men also are

16 O LORD, 'by these *things* men live, and in all these *things* is the life of my spirit: so wilt thou recover me, and make me to live.

17 Behold, 'for peace I had great bitterness: but thou hast 'in love to my soul *delivered it* from the pit of corruption: for 'thou hast cast all my sins behind thy back.

18 For 'the grave cannot praise thee, death cannot celebrate thee: 'they that go down into the pit cannot hope for thy truth.

19 The living, 'the living, he shall praise thee, as I *do* this day: 'the father to the children shall make known thy truth.

20 The LORD was ready to save me: 'therefore we will sing my songs 'to the stringed instruments all the days of our life in the house of the LORD.

21 For 'Isaiah had said, Let them take a lump of figs, and lay it for a plaster upon the bile, and he shall recover.

22 Hezekiah also had said, 'What is the sign that I shall go up to the house of the LORD?

Deut. 8:3. Job 33:19-23. Ps. 71:20. 1 Cor. 11:32. 2 Cor. 4:17. Heb. 12:10,11. t. Or, *on my peace, came great bitterness*. Job 3:25,26. 23:18. Ps. 30:8,7. 5:8. Heb. 1:12. *loved my soul from the pit*. Ps. 30:3. 40:2. 86:13. 88:4-6. Jon. 2:6. 1:43-25. Ps. 85:2. Jer. 31:34. Mic. 7:18,19. z Ps. 6:5. 30:9. 88:11. 115:17,18. a Num. 16:33. Prov. 14:32. Matt. 9:12. 25:46. Luke 16:26-31. o Ps. 146:2. Ec. 9:10. John 9:4. p Gen. 15:18. Ex. 12:22,27. 13:14,15. Deut. 4:5. 6:7. Josh. 4:21,22. Ps. 78:3-6. 146:4. Job 1:13. q Ps. 9:13,14. 27:5,6. 30:11,12. 51:15. 66:13-15. 145:2. r Ps. 150:4. Hab. 3:19. s 2 Kings 20:7. Mark 7:33. John 9:6. t 2 Kings 20:8. Ps. 42:1,2. 48:1,2,10-12. 118:18,19. 122:1. John 5:14.

saved: and Hezekiah seems to have meant, that he trusted in the promises and faithfulness of God, for the eternal life of his soul, as well as the continuance of his temporal life.

V. 17-20. Hezekiah had enjoyed much peace, but it was at once turned into extreme bitterness. Yet the Lord out of love to him had spared his life, and delivered his body from "the pit of corruption;" nay, had "cast his sins behind his back," being determined not to punish him for them. (*Notes, Jer. 31:31-34. Mic. 7:18-20.*) For death and the grave terminate man's opportunities of praising God on earth, and of dependence on his promises. (*Notes, Ps. 6:5. 30:6-10. 88:10-12.*) But the living might thus glorify him, and both spread the knowledge of his truth and will among their contemporaries, and also transmit it down to posterity. (*Notes, Gen. 18:18,19. Deut. 6:6-9. Josh. 4:20-24. Ps. 71:17,18. 78:3-5.*) 'Thy wonderful mercy towards me shall be recorded to after ages; and fathers shall mention it to their children, as an instance of thy faithfulness.' *Louth.*—Hezekiah purposed without delay to celebrate publicly the praises of the Lord, who had thus shown his readiness to hear his prayers, and save him from death; and to continue so to do as long as he lived. The animation of the language, "The living, the living, he shall praise thee, as I do this day," should not pass unnoticed.—Perhaps this hymn was constantly sung in the house of the Lord, during the remainder of Hezekiah's life. —(*P. O. 2 Kings 20:11. John 5:—14*)

V. 21, 22. *Notes, 2 Kings 20:7.*

PRACTICAL OBSERVATIONS.

Afflictions, and intimations of approaching death, should excite us to serious self-examination and fervent prayer, and remind us to settle all our concerns: and, as the testimony of our conscience, to the simplicity of our faith and obedience, must form one chief support in a dying hour; we should endeavour at all times so to live, that death may not surprise us when this evidence is dubious.—Whatever may be conjectured or inferred from second causes, we shall surely live till our measure of services is accomplished: but it is just cause of regret and humiliation, when sloth or impudence has induced us to neglect, what we might otherwise have performed.—It is good for us to recollect, and in some cases to record, the circumstances which relate to the frame of our minds under heavy calamities. The review will supply cause for humiliation and gratitude: we shall commonly find, that our faith, hope, and submission, were greatly alloyed with distrust, dejection, and impatience. Sometimes we inordinately desired life, at others we were sinfully reluctant to live: and when God had corrected us for our good, we have been tempted to conclude that he meant to destroy us. But, if indeed our lives should be prematurely cut off, and we "deprived of the residue of our years," and no longer allowed to meet the Lord and his saints in his earthly sanctuary: yet, if Christians, we shall remove to a more glorious assembly, behold his glory more fully, and praise him in more exalted strains; even when our bodies "go down to the gates of the grave." We should always remember, that we now dwell in an earthly tabernacle, which must shortly be taken down: and instead of being anxious to provide for it, or indulge it, we should be seeking "a house not made with hands, eternal in the heavens." (*Notes, 2 Co. 5:1-8.*) Let us then daily endeavour to exercise repentance, faith, love, and good works: and then, whether the Lord (u. us) will

CHAPTER XXXIX.

The king of Babylon sends ambassadors to Hezekiah, who shows them all his treasures, 1, 2. Isaiah, hearing it, foretells the Babylonian captivity, and that his descendants would be eunuchs in the king of Babylon's palace, 3-7. Hezekiah submits to the sentence, 8.

AT that time ^aMerodach-baladan, the son of Baladan, ^bking of Babylon, ^csent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

2 And Hezekiah ^dwas glad of them, and ^eshowed them the house of his ^fprecious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his ^garmour, and all that was found in his treasures: ^hthere was nothing in his house, nor in all his dominion, that Hezekiah showed them not.

3 ⁱThen ^jcame Isaiah the prophet unto king Hezekiah and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, ^kThey are come from a far country unto me, ^leven from Babylon.

4 Then said he, What have they seen in thy house? And Hezekiah answered, ^mAll that ⁿis in my house have they seen: there is nothing among my treasures that I have not showed them.

5 Then said Isaiah to Hezekiah, ^oHear the word of the LORD of hosts:

a 2 Kings 20:12. Berodach-baladan. b 13:1, 19. 14:4. 23:13. c 2 Sam. 8:10. 10:9. 2 Chr. 32:23. d 2 Chr. 32:25, 31. Job 31:25. Ps. 146:8, 4. 23. Jer. 17:9. e 2 Kings 20:13. 2 Chr. 32:27. * Or, epicurey. 1 Kings 10:2, 10, 15, 25. 2 Chr. 9:1, 9. f Or, jewels. Heb. vessels, or instruments. 1 Ec. 2:20. 2 Cor. 12:7. 1 John 1:8. g 1:13. 2 Sam. 12:1. 2 Kings 20:14, 15. 2 Chr. 15:7, 19, 25. 15:16. Jer. 22:12. h Deut. 28:49. Josh. 9:6, 9. Jer. 5:15. 1 Josh. 7:19. Job 31:3. Prov. 23:13. 1 John 1:9. k 1 Sam. 13:13, 14. 15:16. 12 Kings 20:17-19. 24:13, 25:13-15. 2 Chr. 35:10, 18. Jer. 20:5. 27:21, 22. 52:17-19. Dan. 1:2. Ps. 2 Kings 24:12. 25:7, 2 Chr. 33:11, 35:10, 21. Jer. 39:7. Ez. 17:12-20. n Dan. 1:3-7. o Lev. 10:3. 1 Sam. 3:18. 2 Sam. 15:26. Job 1:31. Ps. 39:9. Lam. 3:

"pining sickness," or crush us by sudden death, we shall have no cause to complain or mourn.—In tedious suffering our hearts may be ready to fail us, when expecting help from the Lord; and our immense debt of sin, as well as our potent enemies, may alarm us; but our Surety has undertaken for us; and, as he paid our ransom, he will "rescue our souls from the pit of destruction, and cast all our sins behind his back," and "into the depths of the sea."—Let us believe his promises, and wait upon him to make them good: let us walk watchfully through our remaining years, remembering the bitter convictions and corrections which sin has occasioned, and the gracious deliverances which the Lord has vouchsafed us. Thus the grace, truth, and power of our God will be "the life of our souls:" after a few more interchanges of peace and bitterness, our sorrows will terminate, and our consolations will be perfected.—But, as we cannot praise God in the grave, let us embrace the present season of serving him among our fellow-sinners; hoping in his word, extolling his perfections, blessing him for his mercies, and obeying his precepts. Let us endeavour to make known his righteousness and salvation to all around us, and to those who are to follow us; bringing our children with us to the house of our God, and instructing them from his word; discoursing with them on all his wondrous works, showing them how ready he is to save and bless those who call upon him, and leading them to walk with us before him, "in all his ordinances and commandments;" that when we are removed, they may be capable of filling up our places to greater advantage, and hand down to their children, and to posterity, those truths and instructions which they have received from us. (Note, 2 Pet. 1:12-15.)

NOTES.—CHAP. XXXIX. V. 1. (Marg.) ^aMerodach was the name of an idol worshipped by the Babylonians; and Baal or Bel was another: Jer. 50:2, and these two idols, with the addition of *Adan*, or *Adon*, which signifies *lord*, gave a name to this king of Babylon. It was usual for the Babylonian kings to take their names from the idols which they worshipped. Thus we find one of the kings was called Evil-merodach. 2 Kings 25:27.—Nebuz was another idol of the Babylonians, . . . whence Nebonassar, Nebuchadnezzar, and several other kings of Babylon took their names. . . . One reason of sending this embassy was, to satisfy himself about the prodigy of the sun's going backward upon the king's recovery. (2 Chr. 32:31.)—The Babylonians were famous for the study of astronomy, which made their king the more inquisitive about so extraordinary a phenomenon. ^bLouth.

(Notes, 2 Kings 20:8-13. 2 Chr. 32:30-33, v. 31.)
V. 2. *Was glad.* In the parallel passage it is said, "he hearkened to them," that is, with too much satisfaction. (Notes, 2 Chr. 32:24-29.)

V. 3-8. (Notes, 2 Kings 20:14-19.) "The king thought it a great favour, that God would delay that punishment which he might have inflicted presently, and prolong the tranquillity of his kingdom for some time." ^cLouth.

PRACTICAL OBSERVATIONS.

Even eminent believers are apt to forget the mercies of God, and to be elated with pride when they ought to be ani-

6 Behold, the days come, ^dthat all that ^eis in thy house, and ^fthat which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.

7 And ^gof thy sons that shall issue from thee, which thou shalt beget, shall they take away; and ^hthey shall be eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, ⁱGood ^jis the word of the LORD which thou hast spoken. He said moreover, ^kFor there shall be peace and truth in my days.

CHAPTER XL.

God commands his prophet and servants to comfort his people, by the assurance that their sins are forgiven, 1, 2. The ministry of John the Baptist foretold, and described, 3-8. The glad tidings of the gospel proclaimed, and the tender care of the good Shepherd, 9-11. A sublime representation of the majesty of God, contrasted with the insignificance and vanity of the human race, as exposing the folly of attempting to liken any to him, 12-26. A gentle rebuke of God's people, for desponding in trouble; and encouraging thoughts suggested to them, 27-31.

COMFORT ye, ^acomfort ye my people, saith your God.

2 Speak ye ^bcomfortably to Jerusalem, and cry unto her, that her ^cwarfare is accomplished, ^dthat her iniquity is pardoned: for she hath received of the LORD's hand ^edouble for all her sins.

3 ^fThen ^gthe voice of him that crieth in the wilder-

22, 39. 1 Pet. 5:6. p 2 Chr. 34:28. Zech. 8:16, 19. a 3:10. 35:3, 4. 41:10-14, 27. 49:13-16. 50:10. 51:3, 12. 57:15-19. 60:1. k 61:1. 3. 62:11, 12. 65:13, 14. 66:10-14. Neh. 8:10. Ps. 85:8. Jer. 31:10-14. Zeph. 3:14-17. Zech. 1:13. 9:9. 2 Cor. 1:4. 1 Thes. 4:18. * Heb. to the heart. Gen. 34:3. 2 Chr. 30:22. Hos. 2:14. marg. 1 Or, appointed time. Ps. 102:13. k 61:1. Cant. 2:11-18. Jer. 39:13. Dan. 9:24-27. 11:35. 12:4. Hab. 2:3. Acts 1:7. Gal. 4:4. Rev. 6:11. 11:15-18. b 12:1. 33:24. 45:25. 47:22. Ps. 82:1. Jer. 31:35, 34. 33:8. 1 Cor. 6:9-11. c 61:7. Job 42:10-12. Jer. 16:18. 17:18. 1 Jan. 9:12. Zech. 1:10. 9:12. Rev. 18:6. d Matt. 3:1-3. Mark 1:2-5. Luke 3:2-6. John 1:23.

mated in gratitude, and to adoring thanksgivings. (P. O. 2 Chr. 32:24-33. Note, 2 Cor. 12:1-6. P. O. 1-10.) On some occasions, also, they value too highly the friendly notice of ungodly men, in exalted stations. But such coalitions with the world ensure painful consequences; and the Lord will rebuke and correct those whom he loves. Their submission, however, to distressing appointments, shows that grace has regained the ascendancy; and thus truth and peace shall yet be with them through time and to eternity.

NOTES.—CHAP. XL. V. 1, 2. We now enter upon the latter part of this book, in which the name of the prophet is not mentioned: but it proceeds, as in one continued discourse, is full of consolatory topics, and treats almost entirely, and most clearly, of Christ and evangelical subjects. The whole seems to have been written after the deliverance of the Jews from the Assyrian invasion, and towards the close of the prophet's life; and the style and imagery are elegant, rich, and often most sublime: so that it cannot be read without great delight, by one that relishes beauties of that kind; even should he be ignorant of the spiritual and prophetic meaning of the sacred writer.—The narration in the preceding chapter, (which perhaps was here inserted, as introductory to these predictions,) had mentioned the Babylonian captivity in express terms: (29:6, 7.) and the prophet was here employed to prepare comfort for the church in expectation of that affliction, and while groaning under it. But though some reference is made in many places to the return of the Jews from Babylon; yet the prophet is so carried above all temporal deliverances, in the foresight of the great redemption of Christ and its most glorious effects, that it would often be absurd and vain to seek for any allusion to inferior events, in the language employed by him. ^aThe course of prophecies, which follow from hence to the end of the book, and which taken together constitute the most elegant part of the sacred writings of the Old Testament; interspersed also with many passages of the highest sublimity: was probably delivered in the latter part of the reign of Hezekiah. The prophet in the foregoing chapter had delivered a very explicit declaration of the impending dissolution of the kingdom, and of the captivity of the royal house of David, and of the people, under the kings of Babylon. As the subject of his subsequent prophecies was to be chiefly of the consolatory kind, he opens them with giving a promise of the restoration of the kingdom, and the return of the people from that captivity, by the merciful interposition of God in their favour. But the views of the prophet are not confined to this event: as the restoration of the royal family, and of the tribe of Judah, which would otherwise have soon become undistinguished, and have been irrecoverably lost, was necessary in the design and order of Providence, for the fulfilling of God's promises of establishing a more glorious and an everlasting kingdom, under the Messiah, to be born of the tribe of Judah, and of the family of David; the prophet connects these two events together, and hardly ever treats of the former, without throwing in some intimations of the latter; and sometimes is so fully possessed with the glories of the future more remote kingdom, that he

ness, 'Prepare ye the way of the Lord, 'make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

5 And 'the glory of the Lord shall be revealed, and all flesh shall see it together: 'for the mouth of the Lord hath spoken it.

3 The voice said, 'Cry. And he said, What shall I cry? 'All flesh is grass, and all the goodliness thereof is as the flower of the field:

7 The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass.

e 35. 8. 57:14. 62:10. 11. Mal. 3:1. 4:5. 6. Luke 1:16. 17. 76. 77. f 11:15. 16. 43: 19. 49. 11. g 42:11. 15. 16. 1 Sam. 2:8. Ps. 113:7. 8. Ez. 17:24. 21:26. Luke 1:23. 35. 13:14. h 2:12-15. Job 40:11-13. i 42:16. 45:2. Prov. 2:15. * Or, a straight place. † Or, a plain place. k 6:3. 11:19. 35:2. 60:1. Ps. 72: 19. 96:6. 102:16. Hab. 2:14. Luke 2:10-14. John 1:14. 12:41. 2 Cor. 3:18. 4:6. Heb. 1:3. Rev. 21:23. 149:6. 52:10. 66:16. 23. Jer. 32:27. 42:24. Zech. 2:13. Luke 2:32. 3:6. John 1:9. 1:12. 1:17. 1:29. 38:14. Jer. 9:13. Mic. 4:4. o See e. h. 12:9. 1:1. 61:12. Jer. 2:2. 31:6. Ez. 33:2-9. Hos. 5:8. p 37:27. Job 11:2. Ps. 90:3. 92:7. 142:11. 103:15. 16. Jam. 1:10. 11. 1 Pt. 1:24. p 46:10. 11. 55:10. 11. Ps. 119:89-91. Zech. 1:6. Matt. 5:18. 24:35. Mark 13:31. John 10:35. Rom. 3:1-3. 1 Pt. 1:25. q Or, thou that tellest good tidings to Zion.

seems to leave the more immediate subject of his commission almost out of the question.' *Bp. Lowth*.—The command, here given to the prophets and teachers of the church, (the Septuagint insert the words 'O priests,') to comfort the people of God and Jerusalem, with the assurance of the termination of their conflicts in victory and triumph, and of the pardon of their sins, may be considered as an introduction to the whole remaining prophecy, which indisputably extends to the consummation of all things.—The sufferings of Israel and of Judah had abundantly vindicated the honour of the law and justice of God, seeing he thus punished his chosen people for their sins; and the sacrifice of Christ displayed the honour of his holiness and righteous government far more, than even the final condemnation of every transgressor could have done.—As the church of Israel was to be comforted with the assurance of the Messiah's coming; so are Christians to be encouraged with the assurance of the final victory of his cause on earth; and of the church militant, and every member of it, soon becoming triumphant in heaven.—Any state of servitude or hardship is compared to a warfare in Scripture. 2 Tim. 2:3, 4. Thus the word is applied to the attendance of the Levites, in the service of the sanctuary. Num. 4:23. 8:24. The phrase here alludes likewise to the discharge given to soldiers, after so many years' service. Job 7:1. *Louth*.

Double. (2) Notes, 61:7-9. Jer. 16:18. Dan. 9:12. Rev. 18: -8.—That is double in proportion to God's usual severity punishing men's sins.' *Louth*. The temporal punishments of Israel, during their several generations, seem especially meant.

V. 3-5. It is generally supposed, that the prophet here refers to the proclamation of Cyrus, and to the return of the Jews to Jerusalem; as their fathers had come out of Egypt into Canaan, through a waste and dreary wilderness: and it is considered as a command to make all things ready for their safe and commodious passage. (Notes, Ezra 1: 8:21-23.) But the coming of JEHOVAH to his people, not their return to Jerusalem, is predicted: and though his protecting presence with them on that occasion may be alluded to; yet this forms a feeble interpretation, compared with that of the Holy Spirit in the New Testament. John the Baptist, in the desert part of the land, (an apt emblem of the barren state of the Jewish church at that time,) was a herald sent to proclaim the approach of Christ, as JEHOVAH their God. When powerful or victorious monarchs, at the head of their armies, march through countries where highways are not previously cast up; they are used to send pioneers before them, to level the country, to cut ways through impervious mountains and defiles, to make bridges over rivers, to cast up roads through morasses and deep valleys, and to make their march as straight and unobstructed as possible. 'Diodorus's account of Semiramis's marches into Media and Persia, will give us a clear notion of the preparation of the way for a royal expedition.—In her march to Ecbatane she came to the Zarcian mountain, which, extending many furlongs, and being full of craggy precipices and deep hollows, could not be passed without taking a great compass about. Being therefore desirous of leaving an everlasting memorial of herself, as well as of shortening the way, she ordered the precipices to be digged down, and the hollows to be filled up; and at a great expense she made a shorter and more expeditious road, which to this day is called from her, the road of Semiramis.' *Bp. Lowth*. A spiritual preparation, of a similar nature, was needful for the coming of Christ, and the setting up of his kingdom. John the Baptist's ministry was calculated to excite the attention of the people; to convince, alarm, and humble them; to subvert their self-confident prejudices, and carnal expectations; to show them their need of a spiritual redemption, and to raise their expectations of those blessings, which the Messiah was actually to bestow on them. This tended to 'prepare the

8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

9 'O Zion, that bringest good tidings, 'get thee up into the high mountain: 'O Jerusalem that bringest good tidings, 'lift up thy voice with strength; lift it up, 'be not afraid; say unto the cities of Judah, 'Behold your God!

10 Behold 'the Lord God will come 'with strong hand, and 'his arm shall rule for him: behold, 'his reward is with him, and 'his work before him.

11 He shall 'feed his flock like a shepherd: 'he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that 'are with young. [Practical Observations.]

41:27. 52:7. q Ezra 1:12. Luke 24:47. Rom. 10:18. r Judg. 9:7. 1 Sam. 26: 13:14. 2 Chr. 13:4. s Or, thou that tellest good tidings to Jerusalem. t 52: 8. 58:4. Jer. 22:20. Act. 24:14. u 35:3. 4:1. 51:7. 12. Acts 4:13. 29. 5:11. 42. Ezh. 6: 19. Phil. 1:23. 29. 1 Pt. 3:14. v 12:2. 25:9. 1 Tim. 3:16. 1 John 5:20. 21. x 9: 6:7. 59:15-21. 60:1. k. Zech. 2:8-11. Mal. 3:1. John 12:13. 15. || Or, against the strong. 49:24. 25. 53:12. Heb. 2:14. 1 John 3:8. y 59:16. Ps. 2:8. 9. 66:3. 100:2. 5. Matt. 28:18. Eph. 1:20-22. Phil. 2:10. 11. Rev. 2:28. 5. 17:14. 19:11. -16. 20:1. z 62:11. Rev. 22:12. q Or, recompense for his work. 49:4. a 49: 9. 10. 63:11. Gen. 49:24. Ps. 23:1. k. 78:71. 72. 80:1. Ez. 34:12-14. 23. 31. 37:24. Mic. 5:4. John 10:1-16. Heb. 13:20. 1 Pt. 2:25. 5:4. b 42:3. Gen. 33:13. Ez. 34:16. John 21:15-17. 1 Cor. 3:1, 2. * Or, give suck.

way of the Lord," and to make all straight and level for his reception, and the success of his gospel. (Notes, Matt. 3:1-4:7-12. Mark 1:1-11. Luke 1:1-17. 76-79. 3:2-18. John 1:6-9. 15-28. 3:25-36. Acts 13:24-37.) And the first Jewish converts to Christianity seem to have been in general prepared by John's ministry, for that of Christ and his apostles. (Notes, John. 1:35-51.) Thus "the glory of the Lord was revealed" to them, and through them to the Gentiles; this light has hitherto been continued to many nations, and at length "all flesh shall see it together, for the mouth of the Lord hath spoken it."—The Septuagint here read, "All flesh shall see the salvation of our God;" and this is quoted by the evangelist. (Note, Luke 3:4-6. v. 6.)—The Jewish church, to which John was sent to announce the coming of the Messiah, was at that time in a barren and desert condition, unfit, without reformation, for the reception of her King. It was in this desert country, at that time destitute of all religious instruction, in true piety and good works unfruitful, that John was sent to prepare the way of the Lord by preaching repentance.' *Bp. Lowth*.

V. 6-8. 'To understand rightly this passage is a matter of importance: for it seems designed to give us the true key to the remaining part of Isaiah's prophecies; the general subject of which is the restoration of the people and church of God. The prophet opens the subject with great clearness and elegance. He then introduces a voice commanding him to make a solemn proclamation; And what is the import of it? That the people, the flesh, is of a vain temporary nature; that all its glory fadeth and is soon gone; but that the word of God endureth forever. What is this but a plain opposition of the . . . carnal Israel to the spiritual; of the temporary Mosaic economy to the eternal Christian dispensation? You may be ready to conclude, (the prophet may be supposed to say,) by this introduction to my discourse, that my commission only to comfort you with a promise of the restoration of your religion and polity, of Jerusalem and the temple, and its services and worship in all its ancient splendour: these are earthly, temporary, shadowy, fading things; . . . these are not worthy to engage your attention, in comparison of the greater blessings, the spiritual redemption, the eternal inheritance, covered under the veil of the former, which I have in charge to unfold unto you. The law is only the shadow of good things, the substance is the gospel, . . . which shall never be done away, but shall endure for ever.' *Bp. Lowth*.—The impotency of man, in all his glory, to oppose the purposes of God, seems also to be intended. Thus the Chaldean prosperity withered when the time came for the Jews to be delivered; and the Jews lost all their honours and privileges when the kingdom of Christ was to be established.—The carnal expectations of the Jews, respecting the nature of the Redeemer's kingdom may likewise be adverted to. The word translated "goodliness" properly signifies *excellency*, moral excellency, even piety, justice, truth and mercy: and thus the passage shows the vanity and insufficiency of all human virtues, as well as of human power, accomplishments, and valour, without the word of the gospel which endureth for ever, and without that regeneration which alone can render it effectual (Notes, Ps. 103:15-18. Zech. 4:4-7. 1 Cor. 1:26-31. Jam. 1:9-11. 1 Pt. 1:22-25.)

The Spirit, &c. (7) "The wind of JEHOVAH." (Ps. 103: 16.) "As wind and storms deface the beauty of the grass and flowers; so the breath of God's displeasure blasts the counsels of men, and brings them and their designs to naught!" *Louth*.

V. 9-11. The former part of this paragraph is rendered by some, and by Bishop Lowth in particular, "O thou, that bringest good tidings to Zion, &c." And, as it is in the feminine gender, it is supposed to allude to the custom of women leading companies, with songs and dances, to celebrate great deliverances; as in the cases of Miriam and Jephthah's daughters.

12 ¶ Who ha^h measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

13 Who ha^h directed the Spirit of the Lord, or being^h this counsellor hath taught him?

14 With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?

15 Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

16 And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering.

17 All nations before him are as nothing; and

they are counted to him less than nothing, and vanity.

18 ¶ To whom then will ye liken God? or what likeness will ye compare unto him?

19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

20 He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image that shall not be moved.

21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

22 ¶ It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grass-

er. 48:14. 110:11. 111:11. 112:11. 113:11. 114:11. 115:11. 116:11. 117:11. 118:11. 119:11. 120:11. 121:11. 122:11. 123:11. 124:11. 125:11. 126:11. 127:11. 128:11. 129:11. 130:11. 131:11. 132:11. 133:11. 134:11. 135:11. 136:11. 137:11. 138:11. 139:11. 140:11. 141:11. 142:11. 143:11. 144:11. 145:11. 146:11. 147:11. 148:11. 149:11. 150:11. 151:11. 152:11. 153:11. 154:11. 155:11. 156:11. 157:11. 158:11. 159:11. 160:11. 161:11. 162:11. 163:11. 164:11. 165:11. 166:11. 167:11. 168:11. 169:11. 170:11. 171:11. 172:11. 173:11. 174:11. 175:11. 176:11. 177:11. 178:11. 179:11. 180:11. 181:11. 182:11. 183:11. 184:11. 185:11. 186:11. 187:11. 188:11. 189:11. 190:11. 191:11. 192:11. 193:11. 194:11. 195:11. 196:11. 197:11. 198:11. 199:11. 200:11. 201:11. 202:11. 203:11. 204:11. 205:11. 206:11. 207:11. 208:11. 209:11. 210:11. 211:11. 212:11. 213:11. 214:11. 215:11. 216:11. 217:11. 218:11. 219:11. 220:11. 221:11. 222:11. 223:11. 224:11. 225:11. 226:11. 227:11. 228:11. 229:11. 230:11. 231:11. 232:11. 233:11. 234:11. 235:11. 236:11. 237:11. 238:11. 239:11. 240:11. 241:11. 242:11. 243:11. 244:11. 245:11. 246:11. 247:11. 248:11. 249:11. 250:11. 251:11. 252:11. 253:11. 254:11. 255:11. 256:11. 257:11. 258:11. 259:11. 260:11. 261:11. 262:11. 263:11. 264:11. 265:11. 266:11. 267:11. 268:11. 269:11. 270:11. 271:11. 272:11. 273:11. 274:11. 275:11. 276:11. 277:11. 278:11. 279:11. 280:11. 281:11. 282:11. 283:11. 284:11. 285:11. 286:11. 287:11. 288:11. 289:11. 290:11. 291:11. 292:11. 293:11. 294:11. 295:11. 296:11. 297:11. 298:11. 299:11. 300:11. 301:11. 302:11. 303:11. 304:11. 305:11. 306:11. 307:11. 308:11. 309:11. 310:11. 311:11. 312:11. 313:11. 314:11. 315:11. 316:11. 317:11. 318:11. 319:11. 320:11. 321:11. 322:11. 323:11. 324:11. 325:11. 326:11. 327:11. 328:11. 329:11. 330:11. 331:11. 332:11. 333:11. 334:11. 335:11. 336:11. 337:11. 338:11. 339:11. 340:11. 341:11. 342:11. 343:11. 344:11. 345:11. 346:11. 347:11. 348:11. 349:11. 350:11. 351:11. 352:11. 353:11. 354:11. 355:11. 356:11. 357:11. 358:11. 359:11. 360:11. 361:11. 362:11. 363:11. 364:11. 365:11. 366:11. 367:11. 368:11. 369:11. 370:11. 371:11. 372:11. 373:11. 374:11. 375:11. 376:11. 377:11. 378:11. 379:11. 380:11. 381:11. 382:11. 383:11. 384:11. 385:11. 386:11. 387:11. 388:11. 389:11. 390:11. 391:11. 392:11. 393:11. 394:11. 395:11. 396:11. 397:11. 398:11. 399:11. 400:11. 401:11. 402:11. 403:11. 404:11. 405:11. 406:11. 407:11. 408:11. 409:11. 410:11. 411:11. 412:11. 413:11. 414:11. 415:11. 416:11. 417:11. 418:11. 419:11. 420:11. 421:11. 422:11. 423:11. 424:11. 425:11. 426:11. 427:11. 428:11. 429:11. 430:11. 431:11. 432:11. 433:11. 434:11. 435:11. 436:11. 437:11. 438:11. 439:11. 440:11. 441:11. 442:11. 443:11. 444:11. 445:11. 446:11. 447:11. 448:11. 449:11. 450:11. 451:11. 452:11. 453:11. 454:11. 455:11. 456:11. 457:11. 458:11. 459:11. 460:11. 461:11. 462:11. 463:11. 464:11. 465:11. 466:11. 467:11. 468:11. 469:11. 470:11. 471:11. 472:11. 473:11. 474:11. 475:11. 476:11. 477:11. 478:11. 479:11. 480:11. 481:11. 482:11. 483:11. 484:11. 485:11. 486:11. 487:11. 488:11. 489:11. 490:11. 491:11. 492:11. 493:11. 494:11. 495:11. 496:11. 497:11. 498:11. 499:11. 500:11. 501:11. 502:11. 503:11. 504:11. 505:11. 506:11. 507:11. 508:11. 509:11. 510:11. 511:11. 512:11. 513:11. 514:11. 515:11. 516:11. 517:11. 518:11. 519:11. 520:11. 521:11. 522:11. 523:11. 524:11. 525:11. 526:11. 527:11. 528:11. 529:11. 530:11. 531:11. 532:11. 533:11. 534:11. 535:11. 536:11. 537:11. 538:11. 539:11. 540:11. 541:11. 542:11. 543:11. 544:11. 545:11. 546:11. 547:11. 548:11. 549:11. 550:11. 551:11. 552:11. 553:11. 554:11. 555:11. 556:11. 557:11. 558:11. 559:11. 560:11. 561:11. 562:11. 563:11. 564:11. 565:11. 566:11. 567:11. 568:11. 569:11. 570:11. 571:11. 572:11. 573:11. 574:11. 575:11. 576:11. 577:11. 578:11. 579:11. 580:11. 581:11. 582:11. 583:11. 584:11. 585:11. 586:11. 587:11. 588:11. 589:11. 590:11. 591:11. 592:11. 593:11. 594:11. 595:11. 596:11. 597:11. 598:11. 599:11. 600:11. 601:11. 602:11. 603:11. 604:11. 605:11. 606:11. 607:11. 608:11. 609:11. 610:11. 611:11. 612:11. 613:11. 614:11. 615:11. 616:11. 617:11. 618:11. 619:11. 620:11. 621:11. 622:11. 623:11. 624:11. 625:11. 626:11. 627:11. 628:11. 629:11. 630:11. 631:11. 632:11. 633:11. 634:11. 635:11. 636:11. 637:11. 638:11. 639:11. 640:11. 641:11. 642:11. 643:11. 644:11. 645:11. 646:11. 647:11. 648:11. 649:11. 650:11. 651:11. 652:11. 653:11. 654:11. 655:11. 656:11. 657:11. 658:11. 659:11. 660:11. 661:11. 662:11. 663:11. 664:11. 665:11. 666:11. 667:11. 668:11. 669:11. 670:11. 671:11. 672:11. 673:11. 674:11. 675:11. 676:11. 677:11. 678:11. 679:11. 680:11. 681:11. 682:11. 683:11. 684:11. 685:11. 686:11. 687:11. 688:11. 689:11. 690:11. 691:11. 692:11. 693:11. 694:11. 695:11. 696:11. 697:11. 698:11. 699:11. 700:11. 701:11. 702:11. 703:11. 704:11. 705:11. 706:11. 707:11. 708:11. 709:11. 710:11. 711:11. 712:11. 713:11. 714:11. 715:11. 716:11. 717:11. 718:11. 719:11. 720:11. 721:11. 722:11. 723:11. 724:11. 725:11. 726:11. 727:11. 728:11. 729:11. 730:11. 731:11. 732:11. 733:11. 734:11. 735:11. 736:11. 737:11. 738:11. 739:11. 740:11. 741:11. 742:11. 743:11. 744:11. 745:11. 746:11. 747:11. 748:11. 749:11. 750:11. 751:11. 752:11. 753:11. 754:11. 755:11. 756:11. 757:11. 758:11. 759:11. 760:11. 761:11. 762:11. 763:11. 764:11. 765:11. 766:11. 767:11. 768:11. 769:11. 770:11. 771:11. 772:11. 773:11. 774:11. 775:11. 776:11. 777:11. 778:11. 779:11. 780:11. 781:11. 782:11. 783:11. 784:11. 785:11. 786:11. 787:11. 788:11. 789:11. 790:11. 791:11. 792:11. 793:11. 794:11. 795:11. 796:11. 797:11. 798:11. 799:11. 800:11. 801:11. 802:11. 803:11. 804:11. 805:11. 806:11. 807:11. 808:11. 809:11. 810:11. 811:11. 812:11. 813:11. 814:11. 815:11. 816:11. 817:11. 818:11. 819:11. 820:11. 821:11. 822:11. 823:11. 824:11. 825:11. 826:11. 827:11. 828:11. 829:11. 830:11. 831:11. 832:11. 833:11. 834:11. 835:11. 836:11. 837:11. 838:11. 839:11. 840:11. 841:11. 842:11. 843:11. 844:11. 845:11. 846:11. 847:11. 848:11. 849:11. 850:11. 851:11. 852:11. 853:11. 854:11. 855:11. 856:11. 857:11. 858:11. 859:11. 860:11. 861:11. 862:11. 863:11. 864:11. 865:11. 866:11. 867:11. 868:11. 869:11. 870:11. 871:11. 872:11. 873:11. 874:11. 875:11. 876:11. 877:11. 878:11. 879:11. 880:11. 881:11. 882:11. 883:11. 884:11. 885:11. 886:11. 887:11. 888:11. 889:11. 890:11. 891:11. 892:11. 893:11. 894:11. 895:11. 896:11. 897:11. 898:11. 899:11. 900:11. 901:11. 902:11. 903:11. 904:11. 905:11. 906:11. 907:11. 908:11. 909:11. 910:11. 911:11. 912:11. 913:11. 914:11. 915:11. 916:11. 917:11. 918:11. 919:11. 920:11. 921:11. 922:11. 923:11. 924:11. 925:11. 926:11. 927:11. 928:11. 929:11. 930:11. 931:11. 932:11. 933:11. 934:11. 935:11. 936:11. 937:11. 938:11. 939:11. 940:11. 941:11. 942:11. 943:11. 944:11. 945:11. 946:11. 947:11. 948:11. 949:11. 950:11. 951:11. 952:11. 953:11. 954:11. 955:11. 956:11. 957:11. 958:11. 959:11. 960:11. 961:11. 962:11. 963:11. 964:11. 965:11. 966:11. 967:11. 968:11. 969:11. 970:11. 971:11. 972:11. 973:11. 974:11. 975:11. 976:11. 977:11. 978:11. 979:11. 980:11. 981:11. 982:11. 983:11. 984:11. 985:11. 986:11. 987:11. 988:11. 989:11. 990:11. 991:11. 992:11. 993:11. 994:11. 995:11. 996:11. 997:11. 998:11. 999:11. 1000:11. 1001:11. 1002:11. 1003:11. 1004:11. 1005:11. 1006:11. 1007:11. 1008:11. 1009:11. 1010:11. 1011:11. 1012:11. 1013:11. 1014:11. 1015:11. 1016:11. 1017:11. 1018:11. 1019:11. 1020:11. 1021:11. 1022:11. 1023:11. 1024:11. 1025:11. 1026:11. 1027:11. 1028:11. 1029:11. 1030:11. 1031:11. 1032:11. 1033:11. 1034:11. 1035:11. 1036:11. 1037:11. 1038:11. 1039:11. 1040:11. 1041:11. 1042:11. 1043:11. 1044:11. 1045:11. 1046:11. 1047:11. 1048:11. 1049:11. 1050:11. 1051:11. 1052:11. 1053:11. 1054:11. 1055:11. 1056:11. 1057:11. 1058:11. 1059:11. 1060:11. 1061:11. 1062:11. 1063:11. 1064:11. 1065:11. 1066:11. 1067:11. 1068:11. 1069:11. 1070:11. 1071:11. 1072:11. 1073:11. 1074:11. 1075:11. 1076:11. 1077:11. 1078:11. 1079:11. 1080:11. 1081:11. 1082:11. 1083:11. 1084:11. 1085:11. 1086:11. 1087:11. 1088:11. 1089:11. 1090:11. 1091:11. 1092:11. 1093:11. 1094:11. 1095:11. 1096:11. 1097:11. 1098:11. 1099:11. 1100:11. 1101:11. 1102:11. 1103:11. 1104:11. 1105:11. 1106:11. 1107:11. 1108:11. 1109:11. 1110:11. 1111:11. 1112:11. 1113:11. 1114:11. 1115:11. 1116:11. 1117:11. 1118:11. 1119:11. 1120:11. 1121:11. 1122:11. 1123:11. 1124:11. 1125:11. 1126:11. 1127:11. 1128:11. 1129:11. 1130:11. 1131:11. 1132:11. 1133:11. 1134:11. 1135:11. 1136:11. 1137:11. 1138:11. 1139:11. 1140:11. 1141:11. 1142:11. 1143:11. 1144:11. 1145:11. 1146:11. 1147:11. 1148:11. 1149:11. 1150:11. 1151:11. 1152:11. 1153:11. 1154:11. 1155:11. 1156:11. 1157:11. 1158:11. 1159:11. 1160:11. 1161:11. 1162:11. 1163:11. 1164:11. 1165:11. 1166:11. 1167:11. 1168:11. 1169:11. 1170:11. 1171:11. 1172:11. 1173:11. 1174:11. 1175:11. 1176:11. 1177:11. 1178:11. 1179:11. 1180:11. 1181:11. 1182:11. 1183:11. 1184:11. 1185:11. 1186:11. 1187:11. 1188:11. 1189:11. 1190:11. 1191:11. 1192:11. 1193:11. 1194:11. 1195:11. 1196:11. 1197:11. 1198:11. 1199:11. 1200:11. 1201:11. 1202:11. 1203:11. 1204:11. 1205:11. 1206:11. 1207:11. 1208:11. 1209:11. 1210:11. 1211:11. 1212:11. 1213:11. 1214:11. 1215:11. 1216:11. 1217:11. 1218:11. 1219:11. 1220:11. 1221:11. 1222:11. 1223:11. 1224:11. 1225:11. 1226:11. 1227:11. 1228:11. 1229:11. 1230:11. 1231:11. 1232:11. 1233:11. 1234:11. 1235:11. 1236:11. 1237:11. 1238:11. 1239:11. 1240:11. 1241:11. 1242:11. 1243:11. 1244:11. 1245:11. 1246:11. 1247:11. 1248:11. 1249:11. 1250:11. 1251:11. 1252:11. 1253:11. 1254:11. 1255:11. 1256:11. 1257:11. 1258:11. 1259:11. 1260:11. 1261:11. 1262:11. 1263:11. 1264:11. 1265:11. 1266:11. 1267:11. 1268:11. 1269:11. 1270:11. 1271:11. 1272:11. 1273:11. 1274:11. 1275:11. 1276:11. 1277:11. 1278:11. 1279:11. 1280:11. 1281:11. 1282:11. 1283:11. 1284:11. 1285:11. 1286:11. 1287:11. 1288:11. 1289:11. 1290:11. 1291:11. 1292:11. 1293:11. 1294:11. 1295:11. 1296:11. 1297:11. 1298:11. 1299:11. 1300:11. 1301:11. 1302:11. 1303:11. 1304:11. 1305:11. 1306:11. 1307:11. 1308:11. 1309:11. 1310:11. 1311:11. 1312:11. 1313:11. 1314:11. 1315:11. 1316:11. 1317:11. 1318:11. 1319:11. 1320:11. 1321:11. 1322:11. 1323:11. 1324:11. 1325:11. 1326:11. 1327:11. 1328:11. 1329:11. 1330:11. 1331:11. 1332:11. 1333:11. 1334:11. 1335:11. 1336:11. 1337:11. 1338:11. 1339:11. 1340:11. 1341:11. 1342:11. 1343:11. 1344:11. 1345:11. 1346:11. 1347:11. 1348:11. 1349:11. 1350:11. 1351:11. 1352:11. 1353:11. 1354:11. 1355:11. 1356:11. 1357:11. 1358:11. 1359:11. 1360:11. 1361:11. 1362:11. 1363:11. 1364:11. 1365:11. 1366:11. 1367:11. 1368:11. 1369:11. 1370:11. 1371:11. 1372:11. 1373:11. 1374:11. 1375:11. 1376:11. 1377:11. 1378:11. 1379:11. 1380:11. 1381:11. 1382:11. 1383:11. 1384:11. 1385:11. 1386:11. 1387:11. 1388:11. 1389:11. 1390:11. 1391:11. 1392:11. 1393:11. 1394:11. 1395:11. 1396:11. 1397:11. 1398:11. 1399:11. 1400:11. 1401:11. 1402:11. 1403:11. 1404:11. 1405:11. 1406:11. 1407:11. 1408:11. 1409:11. 1410:11. 1411:11. 1412:11. 1413:11. 1414:11. 1415:11. 1416:11. 1417:11. 1418:11. 1419:11. 1420:11. 1421:11. 1422:11. 1423:11. 1424:11. 1425:11. 1426:11. 1427:11. 1428:11. 1429:11. 1430:11. 1431:11. 1432:11. 1433:11. 1434:11. 1435:11. 1436:11. 1437:11. 1438:11. 1439:11. 1440:11. 1441:11. 1442:11. 1443:11. 1444:11. 1445:11. 1446:11. 1447:11. 1448:11. 1449:11. 1450:11. 1451:11. 1452:11. 1453:11. 1454:11. 1455:11. 1456:11. 1457:11. 1458:11. 1459:11. 1460:11. 1461:11. 1462:11. 1463:11. 1464:11. 1465:11. 1466:11. 1467:11. 1468:11. 1469:11. 1470:11. 1471:11. 1472:11. 1473:11. 1474:11. 1475:11. 1476:11. 1477:11. 1478:11. 1479:11. 1480:11. 1481:1

hoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

23 That bringeth the princes to nothing; he maketh the judges of the earth as vanity.

24 Yea, they shall not be planted: yea, they shall not be sown: yea, their stock shall not take root in the earth; and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25 To whom then will ye liken me, or shall I be equal? saith the Holy One.

26 Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth.

r 42.5, 44-24. 51:13. Job 9:8. 37:18. 38:4-9. Ps. 102:25-26. 104:2. Jer. 40:12. Zech. 12:1. Heb. 1:10-12. z 19:13-14. 23:9. 24:21-22. Job 12:21. 34:13-30. Ps. 76:12. 107:40. Jer. 25:12-27. Luke 1:51, 52. Rev. 19:18-20. z 14:21, 22. 17:11. 1 Kings 21:21, 22. 2 Kings 10:11. Job 15:30-33. 18:10-19. Jer. 22:30. Nah. 1:4. z 7:11-4. 30:33. 37:7. 2 Sam. 22:16. Job 4:9. Hag. 1:9. z 17:13. 41:16. Job 21:18. Ps. 58:9. Rev. 12:7. Jer. 23:19. Hos. 13:15. Zech. 7:14. z 14:16. 7. 18. Deut. 4:15-18. 5:8. z 5:16. Deut. 4:19. Job 31:26-28. Ps. 8:3-4. 19:1. a 44:24. 45:7. 48:13. Gen. 2:12. Ps. 102:25. 148:3-6. Jer. 10:11, 12. Col. 1:16, 17. b Ps. 147:4-5. c Ps. 89:11-13. Jer. 32:17-19. d 49:14-15. 54:6-8. 60:15. 1 Sam. 12:21. Job 3:23. Ps. 31:22. 77:10. Jer. 33:24. Ez. 57:11. Rom. 1:1-9. a 49:4. Job 27:22. 34:5. Mal. 2:17. Luke 18:7, 8. f Jer. 4:22.

nothing could so much provoke God to jealousy, and bring ruin upon them as this abomination.—Hereby he armeth them against the idolatry, wherewith they should be tempted at Babylon. (Notes, 41:5-7. 43:9-20. Ez. 32:1. Ps. 115:3-7. Jer. 10:3-11. Dan. 5:15-24. Hab. 2:18-20. Acts 17:22-31.)

V. 21-24. "Will ye not know? Will ye not hear? Hath it not been declared to you from the beginning? &c." *Bp. Louth.* This is more literal than our version.—Would not the people after all understand? Would they not hearken to the word of God, which approved itself so fully to their minds and consciences? Had not the Jews known, and heard from the beginning? Nay, had not the Gentiles sufficient information, from the foundations of the earth, and in the things created, concerning the "eternal power and Godhead" of the Creator? (*Marg. Ref. a. Notes, Rom. 1:18-23*.) He sitteth upon his throne in the heavens, which environ the earth as a circle; thence he beholds the puny efforts of all its inhabitants, like those of insignificant grasshoppers. He has veiled himself with the vast expanse of the firmament, as with a curtain; and dwells beyond it, in invisible glory, as in a pavilion. (Notes, Ps. 104:2, 3.)—Disdaining the vain ambition, and the daring but impotent rebellion of wicked princes, he brings them and their devices to nothing; so that they cannot establish themselves, or their posterity, as they purpose and expect to do: for he will not suffer them to be planted or sown, or to take root: but in anger he blows on them, and they wither and are driven away as the stubble by the whirlwind. (Notes, 14:21-23. 1 Sam. 2:4-8. Ps. 75:4-8.)—The revolutions in the great empires of the world are intended, especially the subversion of the Babylonish empire by Cyrus, which was made way for the restoration of the Jews. (Notes, Dan. 4.) Nebuchadnezzar and his successors had attempted to perpetuate the grandeur of their family; but the Lord blew upon it, and it all came to nothing.

V. 25, 26. (Notes, 18-20. Ps. 89:6-12.) Nothing could be mentioned, which might with the least appearance of propriety be likened to *JEHOVAH*, except the sun, moon, and stars: and these appear to have been adored as deities, in one form or other, from the earliest ages, and almost in every nation; though a few of the philosophers of Greece or Rome, saw, or seemed to see, a superior Intelligence directing them, which however produced in them no practical effects. But the Lord says by his prophet, Who hath created these splendid luminaries? They are the host, or army of Israel's God, numbered, marshalled, and commanded by him, as if he spake to them by name: and because of the exceeding greatness of his mighty power, not one of them failed to fulfil his will, and shine in its appointed season, from age to age. (Notes, 45:7. 51:4-6. Gen. 21:2. Deut. 4:19. Job 31:24-28. 38:12-15, 31-41. Ps. 8:3-9. 148:1-5.)

V. 27-31. Jacob is here introduced as in great and permanent affliction: as was the case with the Jews in the captivity; as it is with Israel at present; and with the church under antichristian persecution. Every external appearance was discouraging: and they were apt to forget or distrust the power and promise of God, through long delays, many disappointments, and unbelief; and to conclude that he either disregarded them, and was not able to deliver them, or that he neglected to judge between them and their oppressors. (Notes, 49:14-16. Jer. 33:23-26. Rom. 11:1-6.) But why should they harbour such gloomy thoughts? why judge so dishonourably of God? Had they never heard, or known, that "the everlasting God, *JEHOVAH*," (Note, Ez. 31:4.) the Creator of the world, was incapable of being wearied out, or fainting, or leaving his work unfinished? There was no "searching out of his understanding" and therefore, he could not be discerned by unforeseen obstructions, or "want" of resources to obviate difficulties. (*Marg. Ref. v.*

27 Why sayest thou, O Jacob, and speakest O Israel, My way is hid from the Lord, and my judgment is passed over from my God?

28 Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

29 He giveth power to the faint; and to them that have no might he increaseth strength.

30 Even the youths shall faint and be weary, and the young men shall utterly fail:

31 But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Mark 8:17, 18. 9:19. 16:14. Luke 24:25. John 14:9. 1 Cor. 6:3-5. 9:16, 19. g 57:15. Gen. 21:33. f eut. 33:27. Jer. 10:10. Rom. 16:28. 19:1m. 1:17. Heb. 9:14. h 45:22. 1 Sam. 2:10. Acts 13:47. i 66:9. Ps. 138:8. John 5:17. Phil. 1:6. k 55:8, 9. Ps. 138:5. 147:5. 1 Sam. 11:33, 34. 1 Cor. 2:16. 14:10. Gen. 49:24. Deut. 33:25. Ps. 29:11. Zech. 10:12. 2 Cor. 12:9-10. Phil. 4:13. Col. 1:11. Heb. 11:34. m 9:17. 13:18. Ps. 36:16. 34:10. 39:5. Ec. 9:11. Am. 2:14. n 5:17. 25:9. 30:18. Ps. 25:3, 5, 21. 27:14. 37:34. 40:1. 123:2. Lam. 3:25, 26. Rom. 8:25. 1 Thes. 1:10. o Judg. 16:28. Job 17:9. 33:24-26. Ps. 103:5. 438:3. 2 Cor. 1:8-16. 4:8-10, 16. 12:9-10. * Heb. change. p Ex. 19:4. Ps. 84:7. Cant. 8:5. Zech. 10:12. Rev. 4:7. q Ps. 27:13. Luke 18:1. 2 Cor. 4:11, 16. Gal. 6:9. Rev. 2:3.

Notes, 55:8, 9. Ps. 138:8.) When his wisdom should see the proper season to be arrived, he would certainly effect their deliverance: by his help, the most feeble and intimidated instruments would acquire great and increasing strength and courage. And whilst men of superior abilities and resolution, who confided in their own vigour, (as young men are apt to do), would faint and be wearied out, in all their attempts to save themselves, or effect their purposes: those "who waited on the Lord," and relied on him for wisdom and support, should repair the decays of their spiritual strength after every conflict, and make continual accessions to it; till they mounted aloft, as on eagles' wings, out of the reach of their enemies: nor would they grow weary in their race, or faint in their walk, till they reached the glorious goal, and received the conqueror's crown. (*Marg. Ref. m-q. Notes, Ps. 73:23-28. v. 26. 138:3. 2 Cor. 4:13-18. v. 16. 12:7-10.*)—"They shall put forth fresh feathers, like the moulting eagle." It has been a common and popular opinion, that the eagle lives and retains his vigour to a great age; and that, beyond the common lot of other birds, he moults in his old age, and renews his feathers, and with them his youth. . . . Whether the notion of the eagle's renewing his youth is in any degree well founded or not, I need not inquire: it is enough for a poet, whether sacred or profane, to have the authority of popular opinion to support an image introduced for illustration or ornament. *Bp. Louth.* (Note, Ps. 103:5.)

PRACTICAL OBSERVATIONS.

V. 1-11. Those who walk with God need comforting, especially when iniquity abounds, and the church is in tribulation: accordingly he has commanded his ministers to "encourage the broken-hearted," as well as "to warn the unruly;" and should the servant neglect or mistake his duty, the Lord himself will speak comfortably to them.—All effectual deliverances are connected with the pardon of iniquity; and in the great atonement of the death of Christ, the mercy of God is exercised to the exceeding glory of his justice and holiness. This is the fountain of all our consolations, and ensures a happy event to the warfare of the church, and of every real believer. Even in this desert world, where nothing but noxious creatures and productions, through man's apostasy, would otherwise have been found, a voice is heard calling on us to "prepare the way of the Lord;" for he comes "to bless us, in turning away every one . . . from his iniquities." (Note, Acts 3:24-26.) May he prepare our hearts, by the instructions of his word, and the convictions of his Spirit, cordially to welcome his salvation, and submit to his authority; that, every prejudice being removed, every proud and ambitious thought brought down, every groveling passion subdued, the desire of things truly excellent and honourable implanted, our crooked and rugged tempers softened, and all obstructions removed; "the glory of the Lord may be revealed" to our souls; and we may be made ready for his whole will on earth, and for his heavenly kingdom. And may his power remove all hinderances to the establishment of his kingdom throughout the earth; that "his glory may be revealed, and that all flesh may see it together."—The Lord alone is worthy of unserved fear and confidence, and what are all the connexions, possessions, distinctions, attainments, or performances of fallen man, but "as the grass and the flower of the field?" When the Lord blows upon them with the breath of his displeasure, how soon they wither and fade! And what will the envious and admired titles and accomplishments of a dying sinner avail him, when they leave him under condemnation, and "a vessel of wrath fitted for destruction?" But those, who rely on the word of God, which endureth for ever, shall possess unfading and eternal distinctions and treasures, however poor and despised they may be here on earth. These are the glad tidings brought unto us by Zion's harbingers: may we gladly receive

CHAPTER XLI.

JEHOVAH calls on the nations to consider his works for Israel, and describes the zeal of the idolaters about their idols, 1-7. He gives many promises and predictions of assistance, victory, and prosperity to his people; and of the vain reason of the Gentiles, 8-20. He challenges the idols of the nations to forecast future events and accomplish them, as he did; and predicts the conquest of Cyrus, and the deliverance of the Jews from captivity, 21-28.

KEEP silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment.

a 49:1. Ps. 46:10. Hab. 2:20. Zech. 2:13. b 6:7. 1:22. 8:9,10. Job 38:3. 40:7. Joel 3:10,11. c 1:12. Job 23:3-7. 31:35,39. 40:8-10. Mic. 6:1-3. d 25:43,45. 46:11. Gen. 11:31. 1:12-3. 17:1. Heb. 11:8-10. e Heb. 13:10-13. e Heb. 13:10-13.

the word, and diligently diffuse it all around! All, who know this joyful sound, should thus endeavour by their bold and open profession of the truth, their holy examples, their fervent prayers, and all their influence, to communicate the blessing to others. And let ministers especially "cry aloud and not spare," and point out to all, who inquire after salvation, the divine Redeemer, saying, "Behold your God!" "Behold, JEHOVAH has come in the flesh to "destroy the works of the devil;"²³ he has finished his work on earth; he has ascended his mediatorial throne in heaven; all power is in his hands, and "his Arm shall rule for him, his reward is with him, and his work before him." Whilst he crushes his obstinate foes under his feet, he feeds his purchased flock with inexpressible tenderness and care; and he is ever ready to gather in the new convert, to cherish the feeble, the tempted, and afflicted; and to proportion the strength of every one to the trials allotted him. May we know our Shepherd's voice, and follow him, and by our gentle, harmless conduct prove ourselves to be the sheep of his pasture; may he gather our children and relations, as his "lambs with his arm, and carry them in his bosom;" and may numbers of those, who "are as sheep going astray," be continually "brought back to this Shepherd and Bishop of our souls!" For who is he, but Israel's Shepherd, "that measured the waters in the hollow of his hand?" This is the support of all our hopes, that, with the Father and the blessed Spirit, our Jesus is JEHOVAH, "God over all blessed for evermore."

V. 12-31. As we cannot comprehend the mysterious nature, and the majesty of the Lord our God; let us learn to admire and adore those displays of his perfections, which are made in his works, and in his word. Let us abase ourselves before him, deeply sensible of our meanness as creatures, and our vileness as sinners; and let us never presume to object to his appointments or decisions, as if we were qualified to "teach Him knowledge," before whom "all nations are as nothing and vanity." And what are all man's attempts to expiate his own sins, and merit an eternal inheritance? It costs more than the whole creation to ransom our souls; and "must have been let alone for ever," if "the only begotten of the Father" had not given himself for us, a sacrifice of infinite value. With this God is well pleased: but all the power, wisdom, pride, and ostentation of sinful creatures, are with him "less than nothing;" abominable, as well as vain.—Surely fallen man's boasted reason is a blind guide in religion: when he has always been prone to represent God, by images made like to corruptible man, or the inferior creatures! And though we do not now, and in this our land, generally make images of gold, silver, wood, or stone, to worship them; we are still apt to conceive of God, as being such a one as ourselves. Yet, we at least have abundant opportunity of becoming so acquainted with his perfections, (were not our carnal minds at enmity against him,) as to be convinced, that we can conceive nothing in the smallest degree proper to represent him to our minds; except it be his holy image renewed upon the soul of believers, which gives us some faint idea of his moral excellency: but of his infinite majesty we can form no conception. (Note, Job 26:14.) Wretched then are the mightiest princes, who rebel against him: he will soon reduce them to the most abject contempt and misery; and all their schemes of aggrandizing themselves and their descendants, will be as vain, as if the stubble should attempt resistance to the furious whirlwind. But though "we cannot find out the Almighty to perfection," it behooves us to look about us, and to view his glory, in the work of his hands. The heavens, and all the host of them, proclaim "his eternal power and Godhead;" and the strength of his arm continues them in their settled orders, with a punctuality which can never be sufficiently admired. Nor let us forget, that he, who retains the planets in their orbits, spake all the promises, and stands engaged to perform them. Why then should believers despond, either respecting themselves, or the common cause of godliness? Their way, though dark to them, cannot be hid from him, and he will plough their cause and execute judgment for them. When the everlasting God has begun his work of grace, he will never faint, nor be weary, nor withdraw his hand, till he has perfected it. (Notes, Phil. 1:3-8.) But we should confide in his unsearchable wisdom, to perform his promises to us and to his church, in his own time and manner; neither discouraged by the sense of our own weakness, nor by a view of the power of our enemies: as "the LORD giveth power to the faint," nay, to those who have no might he createth strength to abound. (Notes, Phil. 4:10-13. Col. 1:

2 "Who raised up 'the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them 'as the dust to his sword, and 'as driven stubble to his bow.

3 He pursued them, and passed safely; even by the way that he had not gone with his feet.

4 Who hath wrought and done it, calling the

14:14,15. Heb. 7:1. f 15:16. 2 Sam. 22:43. 2 Kings 13:7. g 40:24. † Heb. in parse. h 26:40,42,26,42,24. i 44:7,46:10,48:3-7. Deut. 32:7,8. Acts 15:18,17,26.

9-14, v. 11.) Let us then watch against unbelief, pride, and self-confidence: for if we go forth in our own strength, we "shall faint, and utterly fail," however strong we may think ourselves. But if we wait on the Lord, out of weakness we shall be made strong; and having our hearts and hopes in heaven, we shall be carried above all difficulties, and enabled to press forward, and lay hold of "the prize of our high calling in Christ Jesus."

NOTES.—CHAP. XLI. V. 1. JEHOVAH speaks through the whole of this chapter. He here calls on the most distant nations, in reverent silence, to hearken to the proofs which he is about to give, that he is the only true God, and that all their idols are nothing; and when they had attentively considered the subject, let them collect all their resolution, and draw near to plead their cause; that the controversy might at length be finally decided, whether JEHOVAH or their idols was entitled to their worship and service. (Notes, 21-24. 1 Kings 18:21. Ps. 46:10. Hab. 2:18-20. Zech. 2:10-13.)—Islands.] "Those countries that were parted from Judea by the sea." *Louth*.—People.] Or, peoples; עַמִּים, plural.

V. 2-4. Some eminent expositors suppose Cyrus to be here meant; but it is not likely that he should be called "the righteous man;" (or righteousness, Marg.) nor could the success of that monarch give any general alarm to idolaters.—JEHOVAH is pointing out to the nations the evidences of his being the only true God; and is about to predict those events which will terminate in the extirpation of idolatry: but he previously calls the attention of mankind at large to the victories, which had already been obtained by his worshippers over idolaters. The calling of Abraham, from the eastern country of Mesopotamia, was the first remarkable check, which God gave to idolatry after the flood, when it was about to become universal; and the opening of that grand design by which the whole empire of Satan was in due time to be entirely subverted. (Notes, Gen. 12:1-3. 49:10.) As the pattern of all future believers, both in the manner of his justification and the effects of his faith, Abraham was properly distinguished as "the righteous man." The Lord called him "to his foot," that is, to follow him in the most implicit and unserved confidence and obedience. (Note, Heb. 11:8-10.) And though he was not a warrior on any other occasion; yet, relying on the power of JEHOVAH, he once marched forth at the head of a small company of his servants, against four victorious heathen kings and their armies; and God gave them before him, and made him victorious over them; so that they became as dust, or stubble driven by the wind, before his sword and bow; and he pursued them with entire safety, through those parts of the land, into which he had never before travelled. (Notes, Gen. 14:14-20.) This, and other interpositions of God in his favour, gave him a great ascendancy over kings and nations; and were earnest of the victories, which were promised to his posterity, and in due time granted them.—The king and people of Egypt first fell before the God of Israel; and then Arad, Sihon, and Og, with their subjects; and then the inhabitants of Canaan; and thus Abraham, in his seed, ruled over many kings and nations. These events were extensively known, and could not be denied; and they caused great alarms in the adjacent regions. (Note, 5-7.) Now, who had effected these victories of Israel over the idolaters? Even He, who had also predicted them, and had from the beginning called the generations of Israel from among the rest of the nations, speaking of them as already existing. And as JEHOVAH, the self-existent and eternal God, had been present with his people at first, so he would be to the last, to support them and render them triumphant. (Notes, 44:6-8. Ez. 3:14. Rev. 1:8-11. 2:8,9.) "Some explain this of Abraham; others of Cyrus. I rather think that the former is meant, because the character of the righteous man, or righteousness, agrees better with Abraham, than with Cyrus. Besides, immediately after the description of the success given by God to Abraham, and his posterity, (who, I presume, are to be taken into the account,) the idolaters are introduced as greatly alarmed at this event. Abraham was called out of the east; and his posterity were introduced into the land of Canaan, in order to destroy the idolaters of that country; and they were established there, on purpose to stand as a barrier against idolatry, then prevailing, and threatening to overrun the whole face of the earth. Cyrus... had nothing in his character to cause such an alarm among the idolaters, 5-7." *Bp. Louth*.

V. 5-7. The success which attended the servants of JEHOVAH, is here represented as exciting the apprehensions of the most distant nations, lest the cause of idolatry should

generations from the beginning? [†]I the LORD, the first, and with the last; *I am* he.

5 The [†]wise saw *it*, and feared; [†]the ends of the earth were afraid, drew near, and came.

6 They [†]helped every one his neighbour; and every one said to his brother, *Be* of good courage.

7 So [†]the carpenter encouraged the [†]goldsmith, and he that smoothen *with* the hammer [†]him that smote the anvil, [†]saying, *It is ready for the soldering*; and he fastened *it* with nails, [†]that *it* should not be moved. [Practical Observations.]

8 But [†]thou, Israel, *art* my servant, Jacob whom I [†]called of Abraham [†]my friend.

9 *Thou* [†]whom I have taken from the ends of the earth, and [†]called thee from the chief men thereof, [†]said unto thee, *Thou art* my servant; [†]I have chosen thee, and not cast thee away.

10 [†]I [†]Fear thou not; for *I am* with thee: be not dismayed; [†]for *I am* thy God: [†]ya I will strengthen thee; yea, I will help thee; yea, I will uphold thee with [†]the right hand of my righteousness.

11 Behold, [†]all they were were incensed against

thee shalt, [†]as ashamed and confounded: they shall be [†]as nothing; and [†]they that strive with thee shall perish.

12 *Thou* shalt seek them, and shalt not find them, *even* [†]them that contended with thee: [†]they that war against thee shall be as nothing, and as a thing of naught.

13 For *I* the LORD thy God [†]will hold thy right hand, saying, unto thee, *Fear not*; *I* will help thee.

14 *Fear not*, [†]thou worm Jacob, and ye [†]men of Israel; *I* will help thee, [†]saith the LORD, and th Redeemer, the Holy One of Israel.

15 Behold, [†]I will make thee a new sharp thrashing instrument having [†]teeth: [†]thou shalt thrash the mountains, and beat *them* small, and shall make the hills as chaff.

16 *Thou* shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and [†]thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel.

17 *When* [†]the poor and needy [†]seek water, and *there is* none, and [†]their tongue faileth for thirst, [†]I the LORD will hear them, [†]I the God of Israel will not forsake them.

k 48:10. 44:6. 48:12. Rev. 1:11, 17. 2:8. 22:13. l 46:34. Matt. 1:23. 28:20. m Gen. 10:5. Ex. 28:15, 16. n Ex. 15:14, 15. Josh. 2:10, 11, 5:1. Ps. 65:3. 66:34. 67:7. o 15:5. Sam. 4:7-9. 5:3-5. Dan. 3:1-7. Acts 19:21-22. * Heb. strong. 35:4. Joel 3:9-11. p 40:19. 44:12-15. 46:6, 7. Jer. 10:3-5. 9. Dan. 3:1, &c. i. Or, founder. j Or, the smiting. k Or, saying, of the sower, *It is good*. q 40:41. 46:7. Jude. 18:17, 18, 24. r 43:1. 44:1, 2, 21. 48:12. 49:3. Ex. 19:6. Lev. 2:42. Deut. 7:8-9. 10:15, 14:2. Ps. 33:12. 105:6. 42-45. 135:4. Jer. 33:24. s 4:4. 3:9. John 8:33-44. Rom. 4:12. 13:9-13. Gal. 3:19. 4:22-31. t 2 Cor. 20:7. John 15:14, 15. Jam. 2:23. u 2. Josh. 24:2-4. Neh. 9:7, &c. v 107:23. Luke 12:29. Rev. 5:9. x Deut. 7:7. 1 Cor. 1:26-29. Jam. 2:5. y 1 Sam. 12:22. Ps. 94:14. Jer. 33:25, 26. Rom. 11:12. z 14. 12:2. 43:1-5. 44:2. 45:12, 13. Gen. 1:19, 30. 2:10, 11. Rom. 8:31. a 92:7. 60:19. Jer. 12:18. Ps. 147:12. Hos. 1:9. Zech. 13:9. John 8:54, 55. b 40:29-31. Deut. 33:27-29. 1 s. 147:11. Zech. 10:12. 2 Cor. 12:9. Eph. 3:16. Phil. 4:13. c Ps. 37:17, 21. 41:12.

63:8. 145:14. d Ps. 65:5. 89:13, 14. 99:4. 144:8, 11. e 45:21. 49:26. 51:17. 66:12. 14. Ex. 11:3. 23:22. Zech. 12:3. Acts 15:8-11. 16:39. Rev. 8:9. f 21:29. 49:26. 51:17. Dan. 4:35. g Heb. the men of thy strife. h Job 27-29. Ps. 37:35, 36. i Heb. the men of thy contention. j Heb. the men of thy year. k 42:6. 15:1. 51:18. Ps. 63:3. 73:23. 109:31. 2 Tim. 4:17. l 10. k Job 25:6. Ps. 22:6. 11 Cor. few men. Deut. 7:7. Matt. 7:14. Luke 12:32. Rom. 8:27. l 43:14. 44:6, 24. 47:1. 48:17. 49:26. 54:5. 59:20. 60:16. 63:16. Job 10:25. Ps. 19:14. Jer. 50:34. Gal. 3:13. Tit. 2:14. Rev. 5:9. m 21:10. 28:27. Heb. 3:12. n Heb. mouth. o Ps. 18:42. Mic. 4:13. Zech. 4:7. 2 Cor. 10:4, 5. o 17:13. Ps. 1:4. Jer. 15:7. 51:2. Matt. 3:12. p 12:6. 25:1-3. 45:24, 25. 61:10, 11. 1 Sam. 2:1, 2. Jer. 9:23. 24. Hab. 3:18. Luke 1:46, 47. 1 Cor. 1:30, 31. Phil. 3:3. Greek. q 61:1. 66:2. Ps. 80:9, 10. 72:13. 102:16, 17. Matt. 23:34. r 55:1. Ex. 17:3, 6. Ps. 42:3. 68:12. Am. 8:11-13. Matt. 6:56. John 4:10-15. 7:37-39. Rev. 21:6. 22:17. Ps. 22:15. Lam. 4:4. Luke 16:24. t 30:19. Judg. 15:18, 19. Ps. 24:6. 50:15. 102:17. 107:5, 6. 2 Cor. 12:9. u 42:16. Gen. 28:15. Ps. 94:14. Heb. 13:5, 6.

be ruined. So that, being instigated by that ambitious spirit, who is worshipped by idolaters as "the god of this world," they combine together, and stimulate and encourage each other to support their senseless worship, and render it prevalent against the cause of God and Israel. This was the case when Israel conquered Canaan, and in their wars with the Philistines and others. It was still more remarkably so, when Christianity was established on the ruins of Pagan idolatry; and we have reason to expect that a similar scene will be exhibited, when antichristian idolatry shall be extirpated. (*Notes*, Ex. 15:14-16. 1 Sam. 4:7-9. 5:3-12. 6:2-9. Acts 19:23-41.)—The word rendered "carpenter," is in the former chapter translated "workman," and joined with *meleth*. (40:19.) Some of the images were carved of wood, and covered with plates of gold. (*Notes*, 40:18-20. 44:12-17.)

V. 8, 9. The Lord seems in disdain to leave the idolaters to weary themselves in forming their idols, and strengthening their cause: (*Note*, *Hab.* 2:12-14.) and addresses himself to his people, to encourage them with assurances of support and victory. Israel was the servant and worshipper of JEHOVAH, through his gracious choice, and as "the seed of Abraham," whom he had favoured and honoured with the peculiar name and privileges of his friend, "a lover of God." (*Notes*, 1 Chr. 16:12-22. John 15:12-16. Jam. 2:21-24.) Abraham had been called out of Mesopotamia, and the Israelites out of Egypt, from among the chief men of the earth; and the Lord still adhered to his choice: though he had corrected and proved them by many adversities, yet he had not cast them off. (*Notes*, 1 Sam. 12:22. Rom. 11:25-32.)—But in these respects Israel was a type of the chosen seed, who are brought from every part of the earth into this church, made the servants, the friends, and children of God, who will never reject them, or leave them to perish. (*Marg. Ref. x, y. Note*, Deut. 7:6-8.)—The word (הַרְוֹקֶרֶת), translated *lath*, seems equivalent to that used by St. Paul concerning his own conversion: "for which also I am apprehended of Christ Jesus." (*Note*, Phil. 3:12-14.)

V. 10-14. "Fear not... for I have strengthened thee, I have assisted thee, I have supported thee with my faithful right hand." *Bp. Louth*. Past deliverances are mentioned, to encourage the expectations of future protection and support.—The security and victories of the church are, however, here predicted and promised: and the prophecy is couched in such terms, as can be fully accomplished only by the most complete triumph of true religion over all idolatry and iniquity; yet at the same time it consists of promises, suited to the encouragement of believers through successive ages. They know themselves to be feeble, and see the cause of godliness destitute of external defence; but they are assured, that the Lord is with his church, and every true member of it: therefore they ought not to be dismayed by the number or power of their enemies. JEHOVAH himself will strengthen, assist, and uphold his people, with his powerful arm performing his faithful promises, and maintaining his righteous cause. The powerful monarchies which in suc-

cession have been incensed against the church, and have contended with her, and which have warred against the nation of Israel, have been put to shame, and brought to nothing; and this prediction has already been fulfilled, in the ruin of the Egyptian, Assyrian, Chaldean, Macedonian, and Roman empires, which we now may seek for in vain; for no vestiges of the three former, and scarcely any of the last, can be found; while the church still subsists, and the Jews still remain a distinct people! (*Notes*, 27:7-11. 54:15-17. Ps. 37:10, 11, 35, 36. Jer. 10:11. 30:10, 11. Dan. 2:40-45. 7:23-27. Zech. 12:2-5. 14:1-3.) In like manner, all who now do, or hereafter shall, contend with his people, shall perish. For JEHOVAH leads them by the right hand to the conflict; and both inspires them with courage and strength, and fights for them: and though they are as "worms," in the contempt poured upon them, in their own humble sense of their weakness and meanness, and in their low and abject condition, and few men in comparison with their enemies; (*Note*, Ps. 22:4-6, v. 6.) yet their "Redeemer, the Holy One of Israel," will render them victorious.—God's truth shall at last prevail against all opposition: and the kingdom of Christ shall subdue and break in pieces all its adversaries. *Louth*.

V. 15, 16. Deep-rooted idolatrous empires, and systems of idolatry, superstition, and imposture, are like impassable mountains; and form obstructions to the propagation of the gospel, insuperable to man; but the Lord will furnish his church, from time to time, with proper and adequate instruments to destroy, or remove out of the way, and even to disperse as chaff and dust, all remains of them. Or, "he will form and constitute the church to be such a thrashing instrument, &c." Something of this kind was done, in the ruin of the Chaldean monarchy, in order to Israel's deliverance from captivity; and far more in the subversion of the Pagan Roman empire, in order to the establishment of Christianity; but future events will more signally illustrate the propriety of the strong metaphors here employed, which are taken from the methods of thrashing and winnowing corn, that were then in use. (*Marg. Ref. Notes*, 10-14. 28:23-29. Mic. 4:11-13.)

V. 17-20. The care taken to supply water and provisions for the poor Jews, and to defend them, when they returned from Babylon, as their fathers had been provided for in the wilderness; (*Notes*, Ex. 16:17.) and the re-establishment of their church and state, in the desolated land of Judah; form but feeble accomplishments of this remarkable prophecy. We meet with repeated predictions of the conversion of the Gentiles, and of spiritual blessings, under similar allusions. (*Notes*, 12:3. 30:23-25. 35:5-7. 42:13-17. 43:14-21. 44:3-5. 49:9-13.)—The provision, which is made for the consolation of the poor and humble people of God, in all their distresses and persecutions from age to age, may be implied: but perhaps some intimation may also be given of the method in which the Lord will accomplish his promises of spreading the gospel. By "the poor and needy, who seek water and find none," he may describe the case of people.

18 I will 'open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

19 I will 'plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, and the pine, and the box-tree together:

20 That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it. [Practical Observations.]

21 ¶ 'Produce your cause, saith the LORD; bring forth your strong reasons, saith the King of Jacob.

22 Let them bring them forth, and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come.

23 Show the things that are to come hereafter, that we may know that ye are gods: yea, do

good, or do evil, that we may be dismayed, and behold it together.

24 Behold, 'ye are of nothing, and your work of naught: 'an abomination is he that chooseth you.

25 I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay.

26 Who hath declared from the beginning, that we may know? and before-time, that we may say, He is 'righteous? yea, there is none that sheweth, yea, there is none that declareth, yea, there is none that heareth your words.

27 The 'First shall say to Zion, Behold, behold them: and 'I will give to Jerusalem one that bringeth good tidings.

28 For 'I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word.

29 Behold, 'they are all vanity, their works are nothing: their molten images are wind and confusion.

† 12:13, 30, 35. 32:2. 33:6, 7. 43:19, 20. 44:3. 48:21. 49:9, 10. 53:11. Ps. 46:4. 78:15, 16. 107:35. Ez. 47:1-8. Joel 3:18. Zech. 14:8. Rev. 7:17. 22:1. y 27:6. 32:15. 37:31, 32. 51:3. 55:13. 60:21, 61:3, 11. Ps. 92:13, 14. Ez. 17:22-24. 47:12. z 43:7-13, 21. 44:23. 45:5-8. 66:18. Ez. 9:16. Num. 23:23. Job 12:9. Ps. 109:27. Psh. 2:6-10. y Thes. 1:10. * Heb. *Cause to come near*, Job 33:34. † 37:36. 40:7-5. Mic. 6:1, 2. a 42:9. 43:9-12. 45:10. 49:14. John 13:19. 16:14. ‡ Heb. *set our heart upon them*. b 44:7, 8. 45:3. 46:9, 10. Acts 15:18. c 45:7. 46:7. Jer. 10:5. d 29. 44:9, 10. Ps. 115:8. Jer. 10:8, 14. 51:17, 18. 1 Cor. 8:4

† Or, worse than nothing. § Or, worse than of a viper. e 60:24. Deut. 7:26. Rev. 17:5. f 21:2. 44:28. 45:1-6, 13. 46:10, 11. Jer. 51:37-38. g Ezra 1:2, 3. h 2. 10:6. 2 Sam. 22:43. Mic. 7:10. Zech. 10:5. i 22:43, 44; 47:45, 51. Hese 2:1-23. k 23. l 4. 43:10. 44:6. 48:12. Rev. 2:8. m 40:9. 44:28. 52:7. Hag. 1:12. Nah. 1:15. Luke 2:10, 11. Rom. 10:15. n 63:6. Dan. 2:10, 11. 4:7, 8. 5:8. ‡ Heb. *return*. o 24. 44:9-20. Ps. 115:4-8. 135:15-18. Jer. 10:2-16. Hab. 2:18, 19. p Jer. 5:13.

destitute of the means of grace, yet brought to some indistinct, but anxious desires of instruction and spiritual blessings. Cornelius and his friends, (the first Gentile converts,) were thus prepared to receive the gospel, before it was sent to them: and Paul was called into Europe by "a vision of a man of Macedonia," who begged him to come over and help them. (Notes, Acts 10:1-8. 16:6-12.) Indeed we know not in what degree the Lord may facilitate the promulgation of Christianity, in due time, by exciting desires of instruction and salvation, in the minds of those, who have not hitherto heard the gospel. Such desires will dictate earnest prayers, and the Lord will hear them, and not leave the suppliants destitute: and many effects of the late and present exertions, for making the word of God known to the most distant and ignorant nations, seem already to have produced, and are well calculated still more to produce this kind of preparation for the go-spel. Thus rivers, fountains, and wells of salvation, shall be opened in the most unlikely places: and trees of righteousness, both ornamental and fruitful, shall flourish in abundance, throughout the barren desert of the Gentile world. (Notes, 55:11, 12.) As these predictions shall be more and more accomplished, the power, truth, and love of God, will be seen, known, and considered more and more generally; and the progress of the gospel will be with accelerated motion, as the stone falls to the earth with increasing rapidity.—"I will plant in the wilderness the cedar, &c." as it were on purpose to shelter my people, in their return home from the scorching heat of the sun.' Lowth. (Notes, 25:3-5. 32:12. Cant. 2:3.)

V. 21-24. In these prophecies, JEHOVAH speaks to mankind through all generations; and as his predictions are accomplished, his conclusions become still more strictly demonstrative. Let the nations, in the mean time, plead for their idols, and produce their most cogent arguments. Let them bring forth some ancient authenticated oracles, which had already received as signal an accomplishment, as the prophecies made to Abraham, or to Israel, had done: nay, let them give some satisfactory account of the creation of the world, and the transactions of former times, which might stand in competition with that given by Moses; and let them foretell the event of them. Or let them now utter some prophecies, like these of JEHOVAH's prophets, which, coming to pass in process of time, might justify their claim to be worshipped as gods: yea, let them interpose to inflict miraculous judgments upon their despisers, or to effect miraculous deliverances for their worshippers; that the people of JEHOVAH might evidently behold it together, and be dismayed; as the Egyptians, Canaanites, Philistines, and Assyrians had been, at the wonderful works of God. (Notes, Ez. 12:31-36. 15:14-16. Josh. 2:8-16. 1 Sam. 4:7-9. 2 Kings 19:35-37.) But indeed the idols and their works were alike nothing; and they who chose them in preference to the true God, were an abomination to him.—"Let those of your idols, which ye think most powerful, approach." Jerom. I prefer this to all other interpretations of this place. (21) . . . The false gods are called upon to come forth and appear in person, and to give evident demonstration of their foreknowledge and power, by foretelling future events, and exerting their power in doing good or evil.' Bp. Lowth.

V. 25. JEHOVAH here predicts the victories of Cyrus over the Chaldeans and their allies, at least a hundred and fifty years before that expedition was undertaken; as one instance of his foreknowledge and invincible power. (Notes, 13:17. 21:1-20.) Media lay north of Babylon, and Persia

eastward, and Cyrus commanded the forces of these two nations. The Lord raised him up to great power, and formed him a man of extraordinary courage and capacity. It is not indeed recorded, that he renounced idolatry, to become the worshipper of God only; yet his decree proves, that he paid some honour and worship to his name, and thus may be said to have called on him: (Notes, Ezra 1:1-4.) and by his wonderful success he trampled down mighty monarchs as mortar, or as the potter treads the clay. It will appear, as we proceed, that the deliverance of the Jews was a typical event; and consequently Cyrus was a typical person. (Notes, 44:25-28. 45:1-6.)

V. 26. (Notes, 21-24.) This is another challenge to idolaters, to prove that their idols had ever declared future events in this manner; that it might be confessed they had a righteous claim to adoration. But, in fact, none of them ever showed, or declared any thing of the kind; none ever heard their words to this effect. (Notes, 1 Kings 18:26-29.)—It is probable, that the Sibylline books, and other pretended prophecies among the heathens, were framed in consequence of this challenge, through the subtlety of Satan, and to evade the force of this argument: and the most plausible part of them seems to have been pillaged from the prophecies of Scripture.—Doubtless fallen angels possess vast conjectural foresight; and, if permitted, could give general intimations of future events, which might frequently come to pass accordingly. But the certain knowledge of futurity must be peculiar to God, who has formed his whole plan, and in performing it fulfils at once his decrees and predictions. In fact all prophecies, except those of the Bible, have been couched in ambiguous terms, and the performance has been dubious and uncertain. They have been exactly such as might previously have been expected, from the subtlety, sagacity, and foresight of the highest created intelligence, apostatized from God, and excluded from all acquaintance with his secret purposes: and a few occasional instances, in which they have come to pass, have been used to hide the shame of numerous failures; or their ambiguity has prevented the detection of them. But the prophecies of Scripture form a regular system, which is fulfilling from age to age, without any failure, or appearance of it. The time of accomplishment was in several instances named, and the exact performance may be demonstrated: and some evidently relate to future times: being so arranged that we can tell very nearly the period, in the series of predicted events, in which we live. And this forms the grand demonstration to mankind at large of the divine original of the Scriptures, on which the Lord himself here evidently rests the weight of the argument: and it gathers strength in proportion as that from miracles may be supposed to lose some part of its energy. (Notes, 42:8, 9. 43:8-13.)

V. 27-29. JEHOVAH, the First and the Last, (Note, 2-4.) first gave notice to Zion of future deliverers, the Medes and Persians: and he sent his prophets to announce the glad tidings of their redemption, before the commencement of their captivity. Now which of the idols of the Gentiles ever had done, or could do the like? Which of them, or of their priests and oracles, had given any intimation of these events? The more the case was examined, the plainer must it appear that they could give no counsel to their worshippers, or answer to their inquiries: for they were all vanity, wind, and confusion. (Notes, Hab. 2:18, 19. 1 Cor. 12:1-3.)

PRACTICAL OBSERVATIONS.

V. 1-7. When the religion of the Bible, and the grounds

CHAPTER XLII.

JEHOVAH calls on men to behold the Messiah; and predicts his character, ministry, and kingdom, 1-4; and states his commission to Jews and Gentiles, 5-7. He declares that he will glorify himself in fulfilling his predictions, and calls on the nations to rejoice in and praise him, 8-12, promises to remove every obstacle to the conversion of the Gentiles, and denounces the confusion of idolaters, 13-17; predicts the blind and obstinate unbelief of the Jews, and their rejection and consequent miseries, 18-25.

BEHOLD "my servant, whom I uphold; mine Elect, in whom my soul delighteth; I have

put my Spirit upon him; he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth.

4 He shall not fail, nor be discouraged, till he

h 43:10, 43:3-6, 32:13, 53:11. Matt. 12:18-20. Phil. 2:7. b 49:7-8, 50:4-9. e 14:16, 32. c Ps. 69:15, 20. John 6:27. f 1 Pet. 2:4, 6. d Matt. 3:17, 17:5. Mark 1:11. Luke 3:22. Eph. 1:13. Col. 1:13, marg. e 11:2-5, 53:21, 61:1. Matt. 3:15. Mark 1:10. Luke 3:22. John 1:32-34, 8:34. Acts 10:38. f 32:16, 49:5. Mal. 1:11. Matt. 12:18. Acts 9:15, 11:18, 26:17, 18:28. Rom. 15:18-16. Eph. 3:8. g Zech. 9:9. Matt. 11:29, 12:16-20. Luke 17:20. 2 Tim. 2:24. 1 Pet. 2:23.

h 35:3-4, 40:11-29-31, 50:4-10, 57:15-18, 61:1-3, 66:2. Ps. 103:13, 14, 147:2. Jer. 30:12-17, 31:18-20, 23. Ez. 34:16. Matt. 11:28, 18:11-14. Luke 22:31, 33. John 20:15-21, 27. Heb. 2:17, 18. * Or, dimly burning. f Heb. quench it. i 11:3, 4. Ps. 72:2-4, 96:13, 98:9. Mic. 7:9. John 5:30. Rev. 19:11. k 87:4, 93:10-12, 92:13, 15, 53:2-19. John 17:4, 5. Heb. 12:2-4. 1 Pet. 2:22-24. l Heb. broken.

on which it rests, have been reverently and carefully investigated, they are found to have undoubted reason and argument on their side. But the enmity of men's hearts, against the humbling, holy truths and precepts of this precious book, disposes them rather to strengthen themselves, and collect together every apparent argument and plausible objection which they can devise against them; than impartially to examine with a disposition to be convinced and governed by them. Yet the question must be decided at length; and, however men now plead in behalf of infidelity, or impiety, or heresy, they will have nothing to say when they draw near together to meet the Lord upon his judgment-seat.—Every work of God, in accomplishing the prophecies and promises of his word, irrefragably proves his right to our confidence and obedience: and it is well worth our while minutely to consider all that he has done, from the beginning to this day, in fulfilling the antecedent revelations of his word. We should begin from the calling of righteous Abraham, and consider his care of that patriarch, and of Isaac and of Jacob, and of Joseph: we should review his wonders in Egypt, at the Red Sea, in the wilderness, and in Canaan: we should meditate on the "wars of the Lord" under Joshua, the Judges, Samuel, and David; and on the wonders performed for Israel during the reigns of Asa, Jehoshaphat, and Hezekiah: and remember that the authenticity of these histories is fully ascertained, by the concurring prophecies fulfilling at this day. We should next reflect on the return of the captive Jews from Babylon, and their preservation during the prevalence of successive conquerors and oppressors, until the birth of the promised Seed of the woman, the Seed of Abraham, and Son of David. We should compare with these ancient prophecies the history of his character, miracles, doctrine, life, death, resurrection, and kingdom; the establishment of his religion in the world, and its continuance hitherto; notwithstanding the opposition against it from without, and the various methods within, which have been employed to corrupt it. We should also turn aside to contemplate the desolations of Nineveh, Babylon, and Tyre; and even of Jerusalem, when the Saviour had been rejected by his professed worshippers: and whilst the New Testament authenticates all these predictions; we may behold its divine authority demonstrated, in the dispersion and preservation of the Jews as a distinct people; (*Note, Luke 21:20-24*.) in the long-continued corruptions of popery; and in a variety of other events, which cannot here be particularized. Now, who has wrought and done all these things, according to these ancient predictions, but "the everlasting God," who has also predicted the ruin of idolaters and unbelievers, and the full salvation of his people? Well may determined infidels and idolaters be dismayed, at hearing and seeing such things: for all their efforts to uphold their tottering cause will be in vain; it will shortly be ruined, and every remaining prediction will also be performed.

V. 8-20. Happy are the chosen and righteous servants of the Lord, whom he has called to be his friends, and to walk with him by faith, and in holy obedience! If we have thus been favoured, let us not yield to fear, in the prospect of dangers or enemies: our God will be our Guide and Strength, in every service and difficulty: our conflict may be sharp, but our victory will be sure; all who hate, oppose, or harass us, shall be as nothing; and we shall shortly be out of their reach, and see them no more for ever. (*Notes, Rom. 8:28-39*.) Why then do we hesitate to pass through scenes of tribulation or persecution; or even through the gloomy valley of death, when the Lord God will hold our right hand, and both inspire courage and consolation? And though we are weak and vile as worms, and the church consists hitherto of but a few despised men, struggling with difficulties like the strong mountain; yet our God will carry us above them all: he will provide for the subverting of every empire on earth, which supports the great empire of Satan, and they shall all be reduced to nothing, or driven away as chaff by the whirlwind; that "we may rejoice in the Lord, and glory in the Holy One of Israel."—These are the blessings reserved for "the poor in spirit," and such as "hunger and thirst after righteousness;" who are become acquainted with their own character, situation, wants, and true interests, and who long for divine illumination, pardon, holiness, and spiritual consolation. Wherever they are placed, or how long soever the desired blessings are delayed, and "they seek water, and find none, and their tongue faileth for thirst;" or however, through conscious guilt, or weakness of faith, they may think that

the Lord will leave them destitute; yet he will hear their prayers, and answer them, and not forsake them. In his infinite truth, power, wisdom, and mercy, and in "the unsearchable riches of Christ," they have a never-failing resource: and the Lord will supply all their wants, by means as unexpected, as if rivers should be opened on the tops of mountains, and fountains in the valleys. And as he has planted "trees of righteousness" in the barren Gentile lands; so will he render our barren souls fruitful in all the precious, ornamental, and pleasant fruits of his Spirit; that all, who behold, "may consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it."

V. 21-29. Let the advocates for infidelity, or other doctrines than that of God our Saviour, now produce their cause, and bring forth their strong arguments. Can they show such effects from their soothing and self-flattering systems, as have been, and constantly are produced by genuine Christianity? Or can the infidel answer the arguments from prophecy for the divine original of the Scriptures? Can he match them with equal predictions from "the oracles of reason"? Or satisfactorily explain the appearances of the natural and moral world? Can he prescribe an effectual cure for human depravity? Or give proof to a reflecting mind, that he is competent to establish any system of equal value with that which he labours to degrade? Until he evidently does these things, we must aver, that his cavils spring from pride and enmity to God and holiness, and are as irrational as they are impious; that they are worse than "nothing, and vanity;" and "those who choose them are an abomination."—But a Deliverer is raised up for us of nobler name and greater power than the deliverer of the captive Jews: he will trample all his powerful enemies under his feet, that when He, who from the beginning has declared these things, shall fulfil them, all may acknowledge that he is righteous. He alone sends those who "bring good tidings unto Zion," and all that are not employed by him, can give no good counsel or instruction; nor solve the difficulties of distressed sinners, or speak one word to the purpose. May we then receive his salvation, cast away all our idols, and turn away our ears from hearing, and our eyes from beholding vanity; may we be numbered among his obedient servants and faithful friends, and rejoice in his holy consolation, in life, in death, and through eternal ages.

NOTES.—CHAP. XLII. V. 1-4. When spiritual blessings are predicted under the veil of temporal deliverances: some passages will accord best to the type, and others to the antitype: thus Cyrus, and the redemption of the Jews from captivity, are in this place lost sight of; that the Messiah and his salvation may be brought into full view.—"The natural import of the words, as well as the authority of the New Testament, do plainly determine this and many other texts, here and in the following chapters, to an evangelical sense: the Holy Spirit taking occasion, from the deliverance of the Jews out of their captivity, to give the prophet a view of a more glorious redemption, which should be accomplished by the Messias." *Louth*. "St. Matthew has applied it directly to Christ; nor can it, with justice or any propriety, be applied to any other person or character whatever." *Ep. Louth*. (*Note, Matt. 12:14-21*.)—He was "in the form of God, and took upon him the form of a servant." (*Marg. Ref. a. Notes, 49:3-6, 52:13-15, 53:11, 12, Zech. 3:8*.) Being upheld by the divine power in his human nature, he "finished the work which was given him to do." He is the first Elect of God, for his own sake, and to be the head of the church; and all others are elect in him: (*Note, Eph. 1:3-8*.) in his person, righteousness, and mediation, the Father is well pleased and greatly delighted; "the Holy Spirit resteth upon him," and is through him communicated to the church: (*Notes, 11:1-5, 59:20, 21, 61:1-3*.) and he "brings forth judgment to the Gentiles;" or makes known unto them the truths, precepts, and ordinances of God, that they may become accepted believers, obedient servants, and spiritual worshippers of him. He did not appear on earth with external pomp, attraction, and honour; or to establish his kingdom by the violence and tumult of war and contention; but he was outwardly mean, and behaved with humility, gentleness, and kindness; and acquired his peaceful victories by beneficent miracles, convincing instructions, a holy example, patient sufferings, and a divine power accompanying his words. He is peculiarly tender to the broken hearted, and those whom temptations and afflictions have almost

have set judgment in the earth: and the isles shall wait for his law.

5 ¶ Thus saith God the LORD, ^mhe that created the heavens, and stretched them out; ⁿhe that spread forth the earth, and that which cometh out of it; ^ohe that giveth breath unto the people upon it, and spirit to them that walk therein:

6 I the LORD have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a Light of the Gentiles;

7 To open the blind eyes, *to* bring out the prisoners from the prison, *and* them that sit in darkness out of the prison-house.

8 I *am* the LORD: *that *is* my name: and my glory will I not give to another, neither my praise to graven images.

9 Behold ²the former things are come to pass,
and ³new things do I declare: before they spring
forth I tell you of them.

10 ^bSing unto the LORD a new song, *and* his praise from the end of the earth, ^cye that go down to the sea, and ^dall that is therein; ^ethe isles, and the inhabitants thereof.

11 Let ^{the wilderness} and the cities thereof lift up *their voice*, the villages *that* ^{Kedar doth inhabit}: let the inhabitants of the rock sing, let them shout from the top of the mountains.

112. 2-2-4. 11:9-12. 24:15, 16. 41:5, 53:5. 60:9, 66:19. Jer. 49:10. Ps. 92:27.
72:9-11. 98:23. Mic. 4:1-3. Zech. 2:11. Rom. 16:26. 1 Cor. 9:1. m 40:
12. 22:58. 24:4. 45:12, 18. 48:13. Ps. 102:25, 26. Jer. 10:25. 11:1.
12:1. 13:1. 14:1. 15:1. 16:1. 17:1. 18:1. 19:1. 20:1. 21:1. 22:1. 23:1.
24:1. 25:1. 26:1. 27:1. 28:1. 29:1. 30:1. 31:1. 32:1. 33:1. 34:1. 35:1. 36:1. 37:1. 38:1. 39:1.
o Gen. 2:7. Job 12:20. 37:34. 34:14. Ps. 33:6. (San. 5:2. Acts 17:25. p 92:
1. 45:13. 49:1-3. Ps. 45:6-7. Jer. 23:5-4. 33:15, 16. Rom. 3:25, 26. Heb. 1:8. 9:7.
2:26. q. 1. 41:13. r. 49:8. Matt. 26:29. Luke 1:65-72. Rom. 15:3, 9. 2 Cor.
1:1. 11:1. 12:1. 13:1. 14:1. 15:1. 16:1. 17:1. 18:1. 19:1. 20:1. 21:1. 22:1. 23:1.
2. 32:8. John 8:12. Acts 13:47. 26:23. 1 Pet. 2:9. 1. 16:20. 18. 35:5. Ps. 146:8.
Matt. 11:5. Luke 5:17. John 9:39. Acts 2: 18. 2 Cor. 4:6. Eph. 1:17. 18. 21:1.
3:18. u 22:2. 92:9. 93:6. 11. Ps. 107:10-16. 17. Zech. 9:11. Luke 4:18. 21:1.
22:1. 23:1. 24:1. 25:1. 26:1. 27:1. 28:1. 29:1. 30:1. 31:1. 32:1. 33:1. 34:1. 35:1. 36:1. 37:1. 38:1. 39:1.
e 20:3-5. 34:14. John 3:29. z Gen. 15:12. 16. 18:1. 21:15. 23:14, 15. 1 Kings
8:13-20. 11:36. a 1:41-22:3. 43:19. 44:7, 8. Luke 1:16. 1. John 13:1. 1. 1:10-12.
2 Pet. 1:19-21. b 24:14-16. 44:23. 49:1. 51:1. 52:1. 53:1. 54:1. 55:1. 56:1. 57:1. 58:1. 59:1. 60:1. 61:1. 62:1. 63:1. 64:1. 65:1. 66:1. 67:1. 68:1. 69:1. 70:1. 71:1. 72:1. 73:1. 74:1. 75:1. 76:1. 77:1. 78:1. 79:1. 80:1. 81:1. 82:1. 83:1. 84:1. 85:1. 86:1. 87:1. 88:1. 89:1. 90:1. 91:1. 92:1. 93:1. 94:1. 95:1. 96:1. 97:1. 98:1. 99:1. 100:1. 101:1. 102:1. 103:1. 104:1. 105:1. 106:1. 107:1. 108:1. 109:1. 110:1. 111:1. 112:1. 113:1. 114:1. 115:1. 116:1. 117:1. 118:1. 119:1. 120:1. 121:1. 122:1. 123:1. 124:1. 125:1. 126:1. 127:1. 128:1. 129:1. 130:1. 131:1. 132:1. 133:1. 134:1. 135:1. 136:1. 137:1. 138:1. 139:1. 140:1. 141:1. 142:1. 143:1. 144:1. 145:1. 146:1. 147:1. 148:1. 149:1. 150:1. 151:1. 152:1. 153:1. 154:1. 155:1. 156:1. 157:1. 158:1. 159:1. 160:1. 161:1. 162:1. 163:1. 164:1. 165:1. 166:1. 167:1. 168:1. 169:1. 170:1. 171:1. 172:1. 173:1. 174:1. 175:1. 176:1. 177:1. 178:1. 179:1. 180:1. 181:1. 182:1. 183:1. 184:1. 185:1. 186:1. 187:1. 188:1. 189:1. 190:1. 191:1. 192:1. 193:1. 194:1. 195:1. 196:1. 197:1. 198:1. 199:1. 200:1. 201:1. 202:1. 203:1. 204:1. 205:1. 206:1. 207:1. 208:1. 209:1. 210:1. 211:1. 212:1. 213:1. 214:1. 215:1. 216:1. 217:1. 218:1. 219:1. 220:1. 221:1. 222:1. 223:1. 224:1. 225:1. 226:1. 227:1. 228:1. 229:1. 230:1. 231:1. 232:1. 233:1. 234:1. 235:1. 236:1. 237:1. 238:1. 239:1. 240:1. 241:1. 242:1. 243:1. 244:1. 245:1. 246:1. 247:1. 248:1. 249:1. 250:1. 251:1. 252:1. 253:1. 254:1. 255:1. 256:1. 257:1. 258:1. 259:1. 260:1. 261:1. 262:1. 263:1. 264:1. 265:1. 266:1. 267:1. 268:1. 269:1. 270:1. 271:1. 272:1. 273:1. 274:1. 275:1. 276:1. 277:1. 278:1. 279:1. 280:1. 281:1. 282:1. 283:1. 284:1. 285:1. 286:1. 287:1. 288:1. 289:1. 290:1. 291:1. 292:1. 293:1. 294:1. 295:1. 296:1. 297:1. 298:1. 299:1. 300:1. 301:1. 302:1. 303:1. 304:1. 305:1. 306:1. 307:1. 308:1. 309:1. 310:1. 311:1. 312:1. 313:1. 314:1. 315:1. 316:1. 317:1. 318:1. 319:1. 320:1. 321:1. 322:1. 323:1. 324:1. 325:1. 326:1. 327:1. 328:1. 329:1. 330:1. 331:1. 332:1. 333:1. 334:1. 335:1. 336:1. 337:1. 338:1. 339:1. 340:1. 341:1. 342:1. 343:1. 344:1. 345:1. 346:1. 347:1. 348:1. 349:1. 350:1. 351:1. 352:1. 353:1. 354:1. 355:1. 356:1. 357:1. 358:1. 359:1. 360:1. 361:1. 362:1. 363:1. 364:1. 365:1. 366:1. 367:1. 368:1. 369:1. 370:1. 371:1. 372:1. 373:1. 374:1. 375:1. 376:1. 377:1. 378:1. 379:1. 380:1. 381:1. 382:1. 383:1. 384:1. 385:1. 386:1. 387:1. 388:1. 389:1. 390:1. 391:1. 392:1. 393:1. 394:1. 395:1. 396:1. 397:1. 398:1. 399:1. 400:1. 401:1. 402:1. 403:1. 404:1. 405:1. 406:1. 407:1. 408:1. 409:1. 410:1. 411:1. 412:1. 413:1. 414:1. 415:1. 416:1. 417:1. 418:1. 419:1. 420:1. 421:1. 422:1. 423:1. 424:1. 425:1. 426:1. 427:1. 428:1. 429:1. 430:1. 431:1. 432:1. 433:1. 434:1. 435:1. 436:1. 437:1. 438:1. 439:1. 440:1. 441:1. 442:1. 443:1. 444:1. 445:1. 446:1. 447:1. 448:1. 449:1. 450:1. 451:1. 452:1. 453:1. 454:1. 455:1. 456:1. 457:1. 458:1. 459:1. 460:1. 461:1. 462:1. 463:1. 464:1. 465:1. 466:1. 467:1. 468:1. 469:1. 470:1. 471:1. 472:1. 473:1. 474:1. 475:1. 476:1. 477:1. 478:1. 479:1. 480:1.

crushed, like "the bruised reed;" and will by no means break them; he encourages the first beginning of holy desires in the young convert; and revives the almost expiring spark in the baffled and backsliding believer; though it be only as the offensive smoke from the stalks of the flax, when it does not break forth into a flame; and he will bring forth every man's judgment, with most perfect agreement to the truth of his case and character. 'He shall instruct those that oppose themselves with all meekness and gentleness; he shall patiently "endure the contradictions of sinners against himself," and not, in an angry or clamorous manner, vindicate himself against their calumnies. He will have a tender regard for afflicted consciences, and such as are bowed down under the burden of their sins: and where the least spark of grace appears, he will not quench it, but take the utmost care to keep it alive and improve it.' *Louth.* In his personal ministry, and in that of his servants, he met with many and formidable difficulties, and powerful opposition; and both he and they were treated with much contempt, enmity, and cruelty; but nothing could induce him to leave his work unfinished, or discourage him in it, till he had established judgment, (or the truth, righteousness, and worship of JEHOVAH,) in the earth; and the most distant nations, accepting his salvation, submitted to his authority, and waited his righteous commands. This has hitherto been accomplished, only in part; but "he will not fail, nor be discouraged," till it be more completely effected throughout the whole earth.

24. v. 5-7. JEHOVAH before spake of his beloved Son and "righteous Servant," here he immediately addresses him. He, the great Creator of heaven and earth, and the Author and Preserver of the lives and souls of all men, declares that he had called, or appointed, the predicted Messiah, "my righteousness," that is, to manifest his righteousness in the salvation of sinners, to fulfil his faithful engagements to his church, and to support the cause of righteousness on earth. Upholding and preserving him, he would give him to be the Surety, the Foundation, and the very Substance, of the new covenant; and the pledge and security of all the covenanted blessings to his people Israel: and likewise to be the Fountain of knowledge, holiness, and happiness to the Gentiles: in order that he might open those understandings which Satan had blinded, through pride, prejudice, and ignorance; and set at liberty from the bondage of sin, those who had been confined in it, as in a noisome and dark dungeon; that they might enjoy the light, liberty, and comfort of his service. (*Marg. Ref. Luke* 49:5-6, 55:1-3, 61:1-3, *Zechar.* 9:11, *Mal.* 3:1-4, *Nat.* 2:25-32, *Acts* 26:16-18, *Heb.* 13:20-21)

V. 8, 9. (*Note, Ex. 3:2-6.*) **JEHOVAH** here again addresses mankind in general, declaring his essential glory and excellency and that he would not give the honour and worship

12 Let them ^hgive glory unto the LORD, and declare his praise in the islands.

[*Practical Observations.*]

13 The LORD shall go forth ^{as} a mighty man, he shall stir up ^kjealousy like a man of war: he shall cry, yea, roar; he shall ^tprevail against his enemies.

14 I have ^{an}long time holden my peace. I have been still, *and* refrained myself: *now* will I cry like a travailing woman; I will destroy and ^{will} devour at once.

15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

16 And ^oI will bring the blind by a way *that* they knew not; ⁱI will lead them in paths *that* they have not known: I will make darkness light before them, and ^ccrooked things ^sstraight. These things will I do unto them, ^aand not forsake them.

17 They shall be turned back, *they shall be
greatly ashamed, that trust in graven images, that
say to the molten images, *Ye are our gods.*

18 ¶ Hear, ye deaf; and look, ye blind, that ye may see.

19 Who *is* *blind, but my servant? or deaf, as my messenger *that* I sent? who *is* blind as *he that* is perfect, and blind as the LORD's servant?

3. 41:18, 19; 43:19. Ps. 72:8-10, f 60:7. Gen. 25:9, Ps. 120:5, g Jer. 21:13
 18:38, 49:16. Ob. 3, h 24:15, 16:6, 19:19. Pa. 22:27, Ex. 13:10, 117: Rom. 15:1
 1:1, Rev. 5:9, 6:10, 7:15, 12:18, 19:6, 21:3-4, 22:3, 23:1, Pa. 78:63
 5:64, 6:15, 7:15, 8:2, 9:1, 10:1, 11:1, 12:1, 13:1, 14:1, 15:1, Hos. 11:1
 Am. 1:2, f Or, because *myself mightily*, i. 18:16, m. Ps. 50:21, 83:12
 Ec. 8:11, 12, Jer. 15:6, 44:22, Luke 18:7, 21:9, 39:10, 15, t Heb., *and now*, o
sup up, n. 2:12-16, 11:15, 16:16, 14:27, o-2, Pa. 18:7, 107:33, 34, 114:3-7, J.
 1:1, Nch. 14:1, 15:1, 16:1, 17:10, 8:6-10, Hag. 2:23, 10:1, Rev. 17:3, 12:1
 11:13, 16:12, 20:10, e. 18:13, 24:3, 30:21, 32:3, 35:5, 48:9, 54:7, 54:13, 60:1, 2:19, 20
 Jer. 31:8, 9, Luke 1:78, 9, p 41:3, Josh. 8:4, q 40:4, 45:2, Ec. 1:15, 7:13
 Luke 8:5, s *Hob.*, into *arrangement*, t Pa. 8:14, Jer. 32:38, 39, Rom. 5:8
 1:1, 31:1, 31:1, 31:1, 31:1, 31:1, 31:1, 31:1, 31:1, 31:1, 31:1, 31:1, 31:1, 31:1, 31:1
 Fx. 4:11, Prov. 20:12, Matt. 7:34-37, Luke 7:22, Rev. 3:17, 18, u 2:9, 48:8
 14, 50:10, Jer. 4:32, 5:21, 12:12, Matt. 13:14, 15, 15:14-16, 23:16-24, Mar. 1:
 1, John 7:44-49, 9:39, 41, 12:40, Rom. 2:17-23, 11:7-10, 25:2 Cor. 3:1,
 15:4, v

which belonged to him to any other; either fallen angels, or graven images, or even the most excellent and exalted creatures: for no limitation can be admitted in so general a declaration.—But, as we are commanded “to honour the Son, even as we honour the Father,” we are sure he is more than Man or Creature, even one with the Father, in the unity of the divine nature. (*Note, John 5:20–23.*)—It is also added, that as the ancient prophecies received their accomplishment, new predictions were delivered, for the confirmation of true religion, through successive generations. (*Notes 41:21–24.26. 44:6–8.*)

V. 10-12. The prophet, animated by the glorious subject calls on the nations, even to the ends of the earth, and every remote region which navigation has discovered, with all the inhabitants, and the navigators themselves, to sing praises to **JEHOVAH**. And he exhorts those dark and barren regions which are like the Arabian deserts, or the uncultivated top of a rock or mountain, to give glory and praise to him for the blessings of his salvation. (*Marg. Ref. Notes*, 24:13-16; 44:23. 49:9-13, v. 13. 55:12,13.) "The expressions here and in the parallel texts, denote the joy to be so great and universal, that even the inanimate parts of the creation... are exhorted to bear a part in the general chorus." **Louth**. "Such exhortations imply predictions, that thus it would be at the time appointed. Indeed the latter part of this passage is future: 'The wilderness and the cities thereof shall lift their voice, &c.'"

17-13-17. The prophet seems at first to speak, but the LORD soon resumes the subject. Numerous and confederate enemies would obstruct his purpose of converting the Gentiles, and destroying idolatry: but he would, as a mightier power, with tremendous indignation, intimidate and destroy them. He had long "suffered the nations to walk in their own ways," and idolatry and iniquity to prevail: (*Note, Acts 14:11-18, v. 16.*) but at the appointed period he would break silence, and with the most vigorous exertions of almighty power, and vehement convulsions in providence, he would ruin his enemies, and effect his great designs. (*Note, 59:16-19.*) The unbelieving Jews would indeed crucify the Redeemer, and obstruct the gospel: but he would turn their cultivated mountains into a waste, and make their rivers and pools dry land; that is, he would deprive them of their privileges, and cast them off from being his people. (*Notes, 29:17-19. 35:5-7, v. 7.*) But he would bring the blind and benighted Gentiles into his church, by methods of which they had no previous knowledge: and lead them in the paths of truth, peace, and holiness, to which they had been entirely strangers: he would afford them abundant light and instruction, open the eyes of their understandings, make their way plain and pleasant to them, and not cast them off from being

20 'Seeing many things, but thou observest not; opening the ears, but he heareth not.

21 The LORD is 'well pleased for his righteousness' sake; 'he will magnify the law, and make it honourable.

22 But this is 'a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison-houses: they are for a prey, and none delivereth; for 'a spoil, and none saith, Restore.

23 Who among you 'will give ear to this?

v. 1, 3. 45. 5.—8. Num. 14:22. Deut. 4:9. 29:2—4. Neh. 9:10—17. Ps. 105:7—13. 107:40. 117:47—50. 123:7—40. s. 59:2. Jer. 42:2—5. Ez. 33:31. Mark 6:19, 20. Acts 22:22—27. a. 1:24—27. 46:12, 13. Ps. 85:9—12. Dan. 9:24—27. Matt. 3:17. 17:5. John 8:19. 15:10. Rom. 3:25, 26. 2 Cor. 3:15—21. b. Ps. 40:8. Matt. 3:15. 5:17—40. Rom. 3:31. 7:12. 8:3, 4. 10:4. Gal. 3:12, 13. 5:22, 23. Heb. 8:10. 1 John 3:4, 5. * Or, him. John 13:31. 32. 17:5. e. 1:7. 36:1. 52:4. 5. 56:9. Jer. 50:17. 51:34, 35. 52:4, &c. Luke 19:41—44. 21:20—24. f. Or, insinuating all the young men of them. d. See on 7. 14:17. 45:13. Ps. 102:20. Jer.

his people. (Notes, 5—7. Acts 26:16—18. Eph. 5:8—14. 1 Pet. 2:9, 10.)—This I suppose to be the prophetic meaning of this passage: but it has also a spiritual meaning, applicable to every believer. And this union of the prophetic and spiritual meaning forms one of the greatest beauties and excellencies of this part of Scripture; and exceedingly illustrates the divine wisdom by which it was dictated. (P. O. 13—25.)—The calling of the Gentiles would also be attended with the defeat and confusion of idolaters. (Notes, 41:1—7.) This was remarkably the case in the primitive ages of Christianity; but the prophecy will have a more notable completion, when antichristian, as well as pagan, image-worshippers shall be confounded, put to shame, and perish for ever.

V. 18—20. The Lord here calls the Gentiles, who had been deaf to his voice, and blind to his glory, to hear and see: not without reference to the miracles of Christ. (Note, 35:5—7, v. 5, 6.) Or, as some think, he upbraids the Jews with their blindness and obstinate unbelief. That nation gloried in being the servants and worshippers of JEHOVAH: yet not only others of them, but the priests, prophets, and rulers, who were his messengers to the people, were become more blind and deaf than even the Gentiles: and whilst they deemed themselves so perfect, so wise and righteous, that they needed no instructor, and no repentance, and despised others; they were given up to judicial blindness and obduracy. (Notes, Jer. 5:20—25. 6:10, 11. Matt. 15:12—14. 16:1—4. Rom. 2:17—24.) The Jews, in our Saviour's time, saw indeed numerous miracles to prove his mission, yet they did not observe them to any good purpose; and though they attended on his ministry, as opening their ears to his word; yet they neither believed nor obeyed him. (Marg. Ref.)—The word, (rendered "he that is perfect,") is *meshullam* in the Hebrew; whence the Arabic *Mussulman* is derived, a title the Mahometans give to themselves. Louth. See

article *plus* in Golius.

V. 21. This verse is variously interpreted. Some explain it of the willingness which the LORD had always shown, to fulfil his covenant and promises to Israel, for the sake of showing himself faithful and just; and thus to magnify and honour his word. (Note, Ps. 138:2.)—"The LORD took delight in this people for his righteousness' sake; he hath given them an excellent law, and thereby made them honourable." Deut. 4:6—8. Their law, if they had kept close to it, would have been both their ornament and defence. Louth.—But these interpretations seem foreign to the subject of the prophecy, which is allowed to relate to the Messiah, and the conduct of the Jews in rejecting him: nor does it appear that the original can be made to bear this construction; but the verse may be thus rendered: "The LORD is well pleased, because of his" (the Messiah's) "righteousness. He" (the Messiah) "will magnify and render honourable the law."—Christ "brought in an everlasting righteousness;" believers are "made the righteousness of God in him;" his name is "the LORD our righteousness." (Notes, 45:23—25. Jer. 23: 6, 7. Dan. 9:24. 2 Cor. 5:18—21, v. 21.) Thus the holy law of God is established in honour and authority, both as to its precept and sanction. In him, the righteous Servant, the Chosen of God, "his soul delighteth." (Note, 1—4.) "This is my beloved Son, in whom I am well pleased;" he always did those things which pleased the Father. This accords entirely with the New Testament, and with the scope of the prophecy. The Messiah is the grand subject of the chapter; and seems here intended, though not expressly named. (1 John 3:16. Gr.) While the Jewish rulers and teachers blindly rejected and crucified him, as an opposer and violator of the divine law, God was "well pleased" on account of his righteousness, because he magnified the law, by his infinitely valuable obedience unto death, as well as by his holy doctrine: so that for the sake of his righteousness and atonement, salvation was freely preached to the Jews first, and then to the Gentiles. And when the Jews put it from them, God "took pleasure for his righteousness' sake, to magnify" and honour "his law," by inflicting on them deserved punishment. This connects the verse with those which follow, and shows the whole

who will hearken, and hear for the 'sake to come?

24 Who 'gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore 'he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet 'he knew not; and it burned him, 'yet he laid it not to heart.

52:31. * Heb. a treading, 51:23. Deut. 28:29—33. Ps. 50:22. e. 1:18—20. 48:18. Lev. 26:40—42. Deut. 4:29—31. 32:29. Prov. 1:22, 23. Jer. 5:4—7:13. Mic. 6:9. Mat. 21—31. Acts 3:19, 22, 23. 1 Pet. 4:2, 3. § Heb. *in the time*. 1:1—5. 15:7. 17:6. 50:12. 59:12. 6:10. 10:1. 28:19. 32:30. 36:1. 37:3. 41:3. 42:1. 43:1. 44:1. 45:1. 46:1. 47:1. 48:1. 49:1. 50:1. 51:1. 52:1. 53:1. 54:1. 55:1. 56:1. 57:1. 58:1. 59:1. 60:1. 61:1. 62:1. 63:1. 64:1. 65:1. 66:1. 67:1. 68:1. 69:1. 70:1. 71:1. 72:1. 73:1. 74:1. 75:1. 76:1. 77:1. 78:1. 79:1. 80:1. 81:1. 82:1. 83:1. 84:1. 85:1. 86:1. 87:1. 88:1. 89:1. 90:1. 91:1. 92:1. 93:1. 94:1. 95:1. 96:1. 97:1. 98:1. 99:1. 100:1. 101:1. 102:1. 103:1. 104:1. 105:1. 106:1. 107:1. 108:1. 109:1. 110:1. 111:1. 112:1. 113:1. 114:1. 115:1. 116:1. 117:1. 118:1. 119:1. 120:1. 121:1. 122:1. 123:1. 124:1. 125:1. 126:1. 127:1. 128:1. 129:1. 130:1. 131:1. 132:1. 133:1. 134:1. 135:1. 136:1. 137:1. 138:1. 139:1. 140:1. 141:1. 142:1. 143:1. 144:1. 145:1. 146:1. 147:1. 148:1. 149:1. 150:1. 151:1. 152:1. 153:1. 154:1. 155:1. 156:1. 157:1. 158:1. 159:1. 160:1. 161:1. 162:1. 163:1. 164:1. 165:1. 166:1. 167:1. 168:1. 169:1. 170:1. 171:1. 172:1. 173:1. 174:1. 175:1. 176:1. 177:1. 178:1. 179:1. 180:1. 181:1. 182:1. 183:1. 184:1. 185:1. 186:1. 187:1. 188:1. 189:1. 190:1. 191:1. 192:1. 193:1. 194:1. 195:1. 196:1. 197:1. 198:1. 199:1. 200:1. 201:1. 202:1. 203:1. 204:1. 205:1. 206:1. 207:1. 208:1. 209:1. 210:1. 211:1. 212:1. 213:1. 214:1. 215:1. 216:1. 217:1. 218:1. 219:1. 220:1. 221:1. 222:1. 223:1. 224:1. 225:1. 226:1. 227:1. 228:1. 229:1. 230:1. 231:1. 232:1. 233:1. 234:1. 235:1. 236:1. 237:1. 238:1. 239:1. 240:1. 241:1. 242:1. 243:1. 244:1. 245:1. 246:1. 247:1. 248:1. 249:1. 250:1. 251:1. 252:1. 253:1. 254:1. 255:1. 256:1. 257:1. 258:1. 259:1. 260:1. 261:1. 262:1. 263:1. 264:1. 265:1. 266:1. 267:1. 268:1. 269:1. 270:1. 271:1. 272:1. 273:1. 274:1. 275:1. 276:1. 277:1. 278:1. 279:1. 280:1. 281:1. 282:1. 283:1. 284:1. 285:1. 286:1. 287:1. 288:1. 289:1. 290:1. 291:1. 292:1. 293:1. 294:1. 295:1. 296:1. 297:1. 298:1. 299:1. 300:1. 301:1. 302:1. 303:1. 304:1. 305:1. 306:1. 307:1. 308:1. 309:1. 310:1. 311:1. 312:1. 313:1. 314:1. 315:1. 316:1. 317:1. 318:1. 319:1. 320:1. 321:1. 322:1. 323:1. 324:1. 325:1. 326:1. 327:1. 328:1. 329:1. 330:1. 331:1. 332:1. 333:1. 334:1. 335:1. 336:1. 337:1. 338:1. 339:1. 340:1. 341:1. 342:1. 343:1. 344:1. 345:1. 346:1. 347:1. 348:1. 349:1. 350:1. 351:1. 352:1. 353:1. 354:1. 355:1. 356:1. 357:1. 358:1. 359:1. 360:1. 361:1. 362:1. 363:1. 364:1. 365:1. 366:1. 367:1. 368:1. 369:1. 370:1. 371:1. 372:1. 373:1. 374:1. 375:1. 376:1. 377:1. 378:1. 379:1. 380:1. 381:1. 382:1. 383:1. 384:1. 385:1. 386:1. 387:1. 388:1. 389:1. 390:1. 391:1. 392:1. 393:1. 394:1. 395:1. 396:1. 397:1. 398:1. 399:1. 400:1. 401:1. 402:1. 403:1. 404:1. 405:1. 406:1. 407:1. 408:1. 409:1. 410:1. 411:1. 412:1. 413:1. 414:1. 415:1. 416:1. 417:1. 418:1. 419:1. 420:1. 421:1. 422:1. 423:1. 424:1. 425:1. 426:1. 427:1. 428:1. 429:1. 430:1. 431:1. 432:1. 433:1. 434:1. 435:1. 436:1. 437:1. 438:1. 439:1. 440:1. 441:1. 442:1. 443:1. 444:1. 445:1. 446:1. 447:1. 448:1. 449:1. 450:1. 451:1. 452:1. 453:1. 454:1. 455:1. 456:1. 457:1. 458:1. 459:1. 460:1. 461:1. 462:1. 463:1. 464:1. 465:1. 466:1. 467:1. 468:1. 469:1. 470:1. 471:1. 472:1. 473:1. 474:1. 475:1. 476:1. 477:1. 478:1. 479:1. 480:1. 481:1. 482:1. 483:1. 484:1. 485:1. 486:1. 487:1. 488:1. 489:1. 490:1. 491:1. 492:1. 493:1. 494:1. 495:1. 496:1. 497:1. 498:1. 499:1. 500:1. 501:1. 502:1. 503:1. 504:1. 505:1. 506:1. 507:1. 508:1. 509:1. 510:1. 511:1. 512:1. 513:1. 514:1. 515:1. 516:1. 517:1. 518:1. 519:1. 520:1. 521:1. 522:1. 523:1. 524:1. 525:1. 526:1. 527:1. 528:1. 529:1. 530:1. 531:1. 532:1. 533:1. 534:1. 535:1. 536:1. 537:1. 538:1. 539:1. 540:1. 541:1. 542:1. 543:1. 544:1. 545:1. 546:1. 547:1. 548:1. 549:1. 550:1. 551:1. 552:1. 553:1. 554:1. 555:1. 556:1. 557:1. 558:1. 559:1. 560:1. 561:1. 562:1. 563:1. 564:1. 565:1. 566:1. 567:1. 568:1. 569:1. 570:1. 571:1. 572:1. 573:1. 574:1. 575:1. 576:1. 577:1. 578:1. 579:1. 580:1. 581:1. 582:1. 583:1. 584:1. 585:1. 586:1. 587:1. 588:1. 589:1. 590:1. 591:1. 592:1. 593:1. 594:1. 595:1. 596:1. 597:1. 598:1. 599:1. 600:1. 601:1. 602:1. 603:1. 604:1. 605:1. 606:1. 607:1. 608:1. 609:1. 610:1. 611:1. 612:1. 613:1. 614:1. 615:1. 616:1. 617:1. 618:1. 619:1. 620:1. 621:1. 622:1. 623:1. 624:1. 625:1. 626:1. 627:1. 628:1. 629:1. 630:1. 631:1. 632:1. 633:1. 634:1. 635:1. 636:1. 637:1. 638:1. 639:1. 640:1. 641:1. 642:1. 643:1. 644:1. 645:1. 646:1. 647:1. 648:1. 649:1. 650:1. 651:1. 652:1. 653:1. 654:1. 655:1. 656:1. 657:1. 658:1. 659:1. 660:1. 661:1. 662:1. 663:1. 664:1. 665:1. 666:1. 667:1. 668:1. 669:1. 670:1. 671:1. 672:1. 673:1. 674:1. 675:1. 676:1. 677:1. 678:1. 679:1. 680:1. 681:1. 682:1. 683:1. 684:1. 685:1. 686:1. 687:1. 688:1. 689:1. 690:1. 691:1. 692:1. 693:1. 694:1. 695:1. 696:1. 697:1. 698:1. 699:1. 700:1. 701:1. 702:1. 703:1. 704:1. 705:1. 706:1. 707:1. 708:1. 709:1. 710:1. 711:1. 712:1. 713:1. 714:1. 715:1. 716:1. 717:1. 718:1. 719:1. 720:1. 721:1. 722:1. 723:1. 724:1. 725:1. 726:1. 727:1. 728:1. 729:1. 730:1. 731:1. 732:1. 733:1. 734:1. 735:1. 736:1. 737:1. 738:1. 739:1. 740:1. 741:1. 742:1. 743:1. 744:1. 745:1. 746:1. 747:1. 748:1. 749:1. 750:1. 751:1. 752:1. 753:1. 754:1. 755:1. 756:1. 757:1. 758:1. 759:1. 760:1. 761:1. 762:1. 763:1. 764:1. 765:1. 766:1. 767:1. 768:1. 769:1. 770:1. 771:1. 772:1. 773:1. 774:1. 775:1. 776:1. 777:1. 778:1. 779:1. 780:1. 781:1. 782:1. 783:1. 784:1. 785:1. 786:1. 787:1. 788:1. 789:1. 790:1. 791:1. 792:1. 793:1. 794:1. 795:1. 796:1. 797:1. 798:1. 799:1. 800:1. 801:1. 802:1. 803:1. 804:1. 805:1. 806:1. 807:1. 808:1. 809:1. 810:1. 811:1. 812:1. 813:1. 814:1. 815:1. 816:1. 817:1. 818:1. 819:1. 820:1. 821:1. 822:1. 823:1. 824:1. 825:1. 826:1. 827:1. 828:1. 829:1. 830:1. 831:1. 832:1. 833:1. 834:1. 835:1. 836:1. 837:1. 838:1. 839:1. 840:1. 841:1. 842:1. 843:1. 844:1. 845:1. 846:1. 847:1. 848:1. 849:1. 850:1. 851:1. 852:1. 853:1. 854:1. 855:1. 856:1. 857:1. 858:1. 859:1. 860:1. 861:1. 862:1. 863:1. 864:1. 865:1. 866:1. 867:1. 868:1. 869:1. 870:1. 871:1. 872:1. 873:1. 874:1. 875:1. 876:1. 877:1. 878:1. 879:1. 880:1. 881:1. 882:1. 883:1. 884:1. 885:1. 886:1. 887:1. 888:1. 889:1. 890:1. 891:1. 892:1. 893:1. 894:1. 895:1. 896:1. 897:1. 898:1. 899:1. 900:1. 901:1. 902:1. 903:1. 904:1. 905:1. 906:1. 907:1. 908:1. 909:1. 910:1. 911:1. 912:1. 913:1. 914:1. 915:1. 916:1. 917:1. 918:1. 919:1. 920:1. 921:1. 922:1. 923:1. 924:1. 925:1. 926:1. 927:1. 928:1. 929:1. 930:1. 931:1. 932:1. 933:1. 934:1. 935:1. 936:1. 937:1. 938:1. 939:1. 940:1. 941:1. 942:1. 943:1. 944:1. 945:1. 946:1. 947:1. 948:1. 949:1. 950:1. 951:1. 952:1. 953:1. 954:1. 955:1. 956:1. 957:1. 958:1. 959:1. 960:1. 961:1. 962:1. 963:1. 964:1. 965:1. 966:1. 967:1. 968:1. 969:1. 970:1. 971:1. 972:1. 973:1. 974:1. 975:1. 976:1. 977:1. 978:1. 979:1. 980:1. 981:1. 982:1. 983:1. 984:1. 985:1. 986:1. 987:1. 988:1. 989:1. 990:1. 991:1. 992:1. 993:1. 994:1. 995:1. 996:1. 997:1. 998:1. 999:1. 1000:1. 1001:1. 1002:1. 1003:1. 1004:1. 1005:1. 1006:1. 1007:1. 1008:1. 1009:1. 1010:1. 1011:1. 1012:1. 1013:1. 1014:1. 1015:1. 1016:1. 1017:1. 1018:1. 1019:1. 1020:1. 1021:1. 1022:1. 1023:1. 1024:1. 1025:1. 1026:1. 1027:1. 1028:1. 1029:1. 1030:1. 1031:1. 1032:1. 1033:1. 1034:1. 1035:1. 1036:1. 1037:1. 1038:1. 1039:1. 1040:1. 1041:1. 1042:1. 1043:1. 1044:1. 1045:1. 1046:1. 1047:1. 1048:1. 1049:1. 1050:1. 1051:1. 1052:1. 1053:1. 1054:1. 1055:1. 1056:1. 1057:1. 1058:1. 1059:1. 1060:1. 1061:1. 1062:1. 1063:1. 1064:1. 1065:1. 1066:1. 1067:1. 1068:1. 1069:1. 1070:1. 1071:1. 1072:1. 1073:1. 1074:1. 1075:1. 1076:1. 1077:1. 1078:1. 1079:1. 1080:1. 1081:1. 1082:1. 1083:1. 1084:1. 1085:1. 1086:1. 1087:1. 1088:1. 1089:1. 1090:1. 1091:1. 1092:1. 1093:1. 1094:1. 1095:1. 1096:1. 1097:1. 1098:1. 1099:1. 1100:1. 1101:1. 1102:1. 1103:1. 1104:1. 1105:1. 1106:1. 1107:1. 1108:1. 1109:1. 1110:1. 1111:1. 1112:1. 1113:1. 1114:1. 1115:1. 1116:1. 1117:1. 1118:1. 1119:1. 1120:1. 1121:1. 1122:1. 1123:1. 1124:1. 1125:1. 1126:1. 1127:1. 1128:1. 1129:1. 1130:1. 1131:1. 1132:1. 1133:1. 1134:1. 1135:1. 1136:1. 1137:1. 1138:1. 1139:1. 1140:1. 1141:1. 1142:1. 1143:1. 1144:1. 1145:1. 1146:1. 1147:1. 1148:1. 1149:1. 1150:1. 1151:1. 1152:1. 1153:1. 1154:1. 1155:1. 1156:1. 1157:1. 1158:1. 1159:1. 1160:1. 1161:1. 1162:1. 1163:1. 1164:1. 1165:1. 1166:1. 1167:1. 1168:1. 1169:1. 1170:1. 1171:1. 1172:1. 1173:1. 1174:1. 1175:1. 1176:1. 1177:1. 1178:1. 1179:1. 1180:1. 1181:1. 1182:1. 1183:1. 1184:1. 1185:1. 1186:1. 1187:1. 1188:1. 1189:1. 1190:1. 1191:1. 1192:1. 1193:1. 1194:1. 1195:1. 1196:1. 1197:1. 1198:1. 1199:1. 1200:1. 1201:1. 1202:1. 1203:1. 1204:1. 1205:1. 1206:1. 1207:1. 1208:1. 1209:1. 1210:1. 1211:1. 1212:1. 1213:1. 1214:1. 1215:1. 1216:1. 1217:1. 1218:1. 1219:1. 1220:1. 1221:1. 1222:1. 1223:1. 1224:1. 1225:1. 1226:1. 1227:1. 1228:1. 1229:1. 1230:1. 1231:1. 1232:1. 1233:1. 1234:1. 1235:1. 1236:1. 1237:1. 1238:1. 1239:1. 1240:1. 1241:1. 1242:1. 1243:1. 1244:1. 1245:1. 1246:1. 1247:1. 1248:1. 1249:1. 1250:1. 1251:1. 1252:1. 1253:1. 1254:1. 1255:1. 1256:1. 1257:1. 1258:1. 1259:1. 1260:1. 1261:1. 1262:1. 1263:1. 1264:1. 1265:1. 1266:1. 1267:1. 1268:1. 1269:1. 1270:1. 1271:1. 1272:1. 1273:1. 1274:1. 1275:1. 1276:1. 1277:1. 1278:1. 1279:1. 1280:1. 1281:1. 1282:1. 1283:1. 1284:1. 1285:1. 1286:1. 1287:1. 1288:1. 1289:1. 1290:1. 1291:1. 1292:1. 1293:1. 1294:1. 1295:1. 1296:1. 1297:1. 1298:1. 1299:1. 1300:1. 1301:1. 1302:1. 1303:1. 1304:1. 1305:1. 1306:1. 1307:1. 1308:1. 1309:1. 1310:1. 1311:1. 1312:1. 1313:1. 1314:1. 1315:1. 1316:1. 1317:1. 1318:1. 1319:1. 1320:1. 1321:1. 1322:1. 1323:1. 1324:1. 1325:1. 1326:1. 1327:1. 1328:1. 1329:1. 1330:1. 1331:1. 1332:1. 1333:1. 1334:1. 1335:1. 1336:1. 1337:1. 1338:1. 1339:1. 1340:1. 1341:1. 1342:1. 1343:1. 1344:1. 1345:1. 1346:1. 1347:1. 1348:1. 1349:1. 1350:1. 1351:1. 1352:1. 1353:1. 1354:1. 1355:1. 1356:1. 1357:1. 1358:1. 1359:1. 1360:1. 1361:1. 1362:1. 1363:1. 1364:1. 1365:1. 1366:1. 1367:1. 1368:1. 1369:1. 1370:1. 1371:1. 1372:1. 1373:1. 1374:1. 1375:1. 1376:1. 1377:1. 1378:1. 1379:1. 1380:1. 1381:1. 1382:1. 1383:1. 1384:1. 1385:1. 13

CHAPTER XLIII

Promises to Israel of support, deliverance out of trouble, and abundant mercy and increase of glory.—A challenge to idolaters to expect these prophecies, or the miracles wrought by JEHOVAH for his people, 8–13. Predictions of deliverance from Babylon, attended with the ruin of that city; and of spiritual redemption, 14–21. Heavy charges against Israel, contrasted with the freeness of God's pardoning mercy to them, 22–28.

BUT now thus saith the LORD that "created thee, O Jacob, and he that formed thee, O Israel, ¹Fear not: for I have redeemed thee, ²I have called thee by thy name; ³thou art mine.

² When thou "passeth through the waters, ⁴I will be with thee; and through the rivers, they shall not overflow thee; ⁵when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

³ For I am the LORD thy God, ⁶the Holy One of Israel, thy Saviour: ⁷I gave Egypt for thy ransom, Ethiopia and Seba for thee.

⁴ Since thou wast "precious in my sight ⁸thou hast been honourable, and ⁹I have loved thee: therefore will I give men for thee, and people for thy "life.

a 7,15,21, 44,2,21,24. Ps. 100:3, 102:18. Jer. 31:3. Eph. 2:10. b 14, 35:9-10, 41:4, 44:6-24, 49:17, 54:4, 55, 62:12, 63:16. Ez. 15:1-5. Jer. 50:34. Tit. 2:11. Rev. 5:8. c 24:5, 45:4, 49:1, 53:17. d Ex. 19:5. Jer. 32:9, 39, 45, 48, 52. Zech. 13:9. Mal. 3:17. 2 Tim. 2:19. 1 Cor. 8:8-11. e 7-10, 11:15, 45:1. 29, Josh. 3:15-17. Ps. 66:10,12. Am. 9:8,9. Matt. 7:25-27. Heb. 11:29. 1. 11:10. D. 14. D. 14. D. 14. D. 14. J. 1. 3. 9. 24. 1. 35-17. 7. 10. 15. Mal. 1:23. 2 Cor. 12:9,10. 2 Tim. 4:17,22. 3. 9. 27. 1. 35. 13. 9. Mal. 3:2, 4:1. Luke 21:19-18. 1 Cor. 13:13-15. Heb. 11:33-35. 1. 11. 12. 15. 15:21, 49:26, 60:16. Hos. 13:4. Tit. 2:10-14, 3:4-6. Jude 25. 1. 10. 15. 2 Chr. 14:9-14. Prov. 11:8, 21:19. k Ez. 19:5,6. Dent. 7:6-8, 11:2, 28:15, 32:9-14. Ps. 135:4. Mal. 3:17. Tit. 2:14. 1 Pet. 2:9. 1 Gen. 12:8, 15, 112:9. John 5:44. 1 Pet. 1:7. m Jer. 31:3. Hos. 11:1. Mal. 1:2. John 16:27, 17:23,26. Rev. 3:9. n Or, person. n 2. Jer. 30:10,11, 46:27,32. Acts 13:10, 14, 11:11.

the Redeemer's name resound through our cities, villages, plains, and mountains; and let our merchants and sailors give glory to the Lord, and declare his praise, and concur their efforts, with that of all the other inhabitants of our island, in conveying the same inestimable treasure to all those, who yet "sit in darkness and the shadow of death, to guide their feet into the way of peace."

V. 13–25. Alas! iniquity and infidelity still abound, and Satan is permitted to deceive the nations of the world. For a long time JEHOVAH has held his peace; and his enemies exult in the hope that they shall triumph over his gospel; but their consternation will equal their anguish, when he shall appear to confound and destroy them, and to desolate whole nations, which have sinned in defiance of his word.—All his saints in heaven and on earth will acknowledge, that he "brought them when blind in a way that they knew not." He met them with his word, when they were not seeking after him; he sent his ministers to their neighbourhood, perhaps against their will; or, he led them, in providence, while pursuing worldly things, to the places where his gospel was preached; and at length he conquered their prejudices and opened their eyes. Then he led them in paths of truth and peace, and sometimes of trial and temptation, to which they were utter strangers; but he still "made darkness light before them, and crooked things straight;" he cleared up their doubts, obviated their perplexities, helped them to surmount obstacles, and did them good by all their troubles; and thus gave them daily proof, that he would never leave or forsake them, either in temptation, in death, or judgment; when all the worshippers of idols and workers of iniquity shall be confounded together.—But alas! how many professed Christians, and nominal ministers, are more blind, than even the benighted heathens! so that, whilst the voice of God cauteh "the deaf to hear and the blind to see;" those who think they do see, and are proud of their knowledge and virtue, are given up to judicial blindness and obstinacy; and all instruction and arguments tend to increase their enmity and guilt. Whilst the Lord is well pleased in saving sinners, through the righteousness of Christ; he will also take pleasure in glorifying his justice, by punishing such proud despisers: indeed the present condition of the Jews is a warning to all such as oppose the gospel. Who then, among them, or among us, "will hearken for the time to come?" And, seeing he has thus poured out his indignation on that once favoured people, for their sins; let us lay it to heart, and "fear, lest a promise being left us of entering into his rest, any of us should be found to come short of it." (Notes, Heb. 2:1–4. 4:1,2. 12:22–25.)

NOTES.—CHAP. XLIII. V. 1, 2. (Note, 4:2–25.) From the conclusion of the preceding chapter, the pious remnant in Israel might have inferred that the Lord was about finally to cast off the whole nation. But he here assures them, that, having created them, formed them into a people, redeemed them from their enemies, called them by the name of Israel, ("a prince of God,") to be his own inheritance; he would still show them special favours: even as if, by his powerful presence with them, they should pass through seas and rivers; nay, through raging fires, without harm or danger. Accordingly, the nation being preserved, through all the ravages of the Chaldean invasion, and through the captivity, was again restored to prosperity: even the desolations which attended the destruction of Jerusalem by the

⁵ Fear not; for I am with thee: ⁶I will bring thy seed from the east, and gather thee from the west:

⁶ I will say to the north, Give up; and to the south, Keep not back: ⁷bring my sons from far, and my daughters from the ends of the earth;

⁷ Even every one that is "called by my name; ⁸for I have created him ⁹for my glory, I have formed him; yea, I have made him.

⁸ Bring forth the blind people that have eyes, and the deaf that have ears.

⁹ Let "all the nations be gathered together, and let the people be assembled: ¹⁰who among them can declare this, and show us former things: let them bring forth their witnesses, ¹¹that they may be justified; or let them hear, and say, ¹²It is truth.

¹⁰ Ye are "my witnesses, saith the LORD, ¹¹and my servant whom I have chosen; ¹²that ye may know and believe me, and understand that ¹³I am

12. 27-12,13. 49:12, 60:1-11, 66:19,20. Deut. 30:3. 1 Kings 8:46-51. Ps. 22-27, 31, 106:47, 107:3. Jer. 30:18,19, 31:8,9. Ez. 36:24-27, 37:21-28, 39:25-29. Mic. 2:12. Zech. 8:7. Luke 13:29. John 10:16. p Jer. 31:18,19. Hos. 1:10,11. Rom. 9:23,25,26. 2 Cor. 6:17,18. Gal. 3:26-29. e 2:2-5, 6:19,19. Jer. 33:16. Acts 11:26. Jam. 2:7. Rev. 3:12. s 1, 29:23. Ps. 65:5, 100:3. John 3:8-7, 2 Cor. 5:17. Gal. 6:15. Eph. 2:10. Tit. 3:5-7, 1 Pet. 1:11,14. Ps. 23, 29, 15:9. Rom. 9:23. Eph. 1:6,12, 2:4-7. 1 Pet. 2:9, 4:11,14. u 6:19, 42, 18-20, 44:18. Dent. 29:3-4. Jer. 5:21. Ez. 12:2, 2 Cor. 4:4-6, x 45:20, 21, 48:14. Ps. 49:12, 50:1. Joel 3:11. y 41:21-26, 44:7-9, 46:10, 48:5,6. z 26, Josh. 24:15-24, 1 Kings 1:21, 24:36-39. a 12, 14:4. John 1:7, 8, 13:27. Acts 1:3. 1 Cor. 15:15, b 42:1, 55:4. Rev. 1:2,5, 3:14. c 40:21,22, 41:20, 45:6, 46:8,9. John 20:31. d 41:4, 44:6-8.

Romans, did not consume it; but the Jews have been kept distinct from other nations to this day, notwithstanding their dispersions, and the massacres and oppressions to which they have been continually exposed. (Notes, 5–7, 41:10–14. Num. 23:9. Jer. 30:10,11.) This is as marvellous an effect of JEHOVAH's power, as if they had passed through vehement flames unscorched, or dry shod through rivers and seas. (Note, Ps. 66:11,12.)—This seems to be the prophetic meaning; as a promise it ensures the preservation of true believers, through all possible trials and temptations.—"God's elect are called "the work of his hands;" (29:23, 60:21.) and these God will never utterly forsake. (Ps. 138:8.) *Louth.*

Called thee by thy name. (1) "When a person of great dignity calls an inferior by his name, it is a token of a particular intimacy, and doing him a great deal of honour. 45:4, 49:1. Ez. 33:12. ... It is probable, that many of the promises, mentioned here and in the following chapters, relate to the general restoration of the Jews." *Louth.*

V. 3, 4. When Egypt was desolated, that Israel might be liberated, Egypt was given for the ransom of Israel. Sennacherib was taken off from besieging Jerusalem, by successful wars against the Egyptians and Ethiopians; and these nations, when vanquished by Cyrus, might be considered as a ransom paid him for the release of the Jews. Or, in general, when the preservation of Israel required the ruin of any nation, the Lord readily gave it up for their sakes. Before he had publicly testified his special regard for them, they were base and contemptible, but his favour rendered them honourable among the nations; and he would persevere in his love, and continue to give the same proofs of it, as heretofore.—"I will not spare any man, rather than thou shouldest perish; for God more esteemeth one of his faithful, than all the wicked in the world."—"I will give man for thee;" Adam in the singular number. The clause is thus literally rendered in the old version.—"The second Man," (or Adam,) "is the Lord from heaven;" and "God spared not his own Son, but delivered him up for us all."

V. 5–7. The Jews were scattered by the Chaldeans into different regions; and the Israelites were carried by the Assyrians into divers lands: but these were professedly the sons and daughters of the Lord, and called by his name; and the Jews were gradually gathered from their captivity to Jerusalem and Judah. Yet it does not appear that many of them were brought from the west, or the south, on that occasion; or that they were generally new created to holiness, and prepared to glorify God, as it here implied. (Notes, 1:2,14–21, v. 21. 11:1–16. 63:16–19. 66:19–23.) But the conversion of sinners in every quarter of the globe, to be through Christ the children of God; and the future conversion of the dispersed Israelites and Jews to Christianity, and restoration to their own land, seem to be predicted. (Notes, John 1:49–53. 1 Pet. 2:9,10.) It is undeniable, from the application of the name of Babylon in the New Testament, that the restoration of the Jews from the Babylonish captivity was typical of the deliverance of the church from antichristian tyranny; and, probably, the destruction of the seat of Antichrist will be followed by the conversion of the Jews: as the taking of Babylon by Cyrus preceded their release from captivity; and that proud city from that time began to decay, till it was "swept with the besom of destruction." The conversion of the Jews, and the bringing the fullness of th

24 Thou hast bought me ^{no} sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but ^{thou} hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

25 I, ^{even} I, am he that blotteth out thy transgressions ^{for} mine own sake, and will not remember thy sins.

26 Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.

27 Thy first father hath sinned, and thy teachers have transgressed against me.

28 Therefore I have profaned the princes of

the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

CHAPTER XLIV.

JEHOVAH promises to pour out his Spirit on the seed of Israel and to convert them to himself, 1-5. He declares himself to be the only true and eternal God, and exposes the gross and stupid folly of idolaters, 6-20. He calls on Israel to remember these things; and promises forgiveness and many blessings; especially deliverance by Cyrus from the Babylonish captivity, 21-28.

YET now hear, O Jacob, my servant; and Israel whom I have chosen:

2 Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jerusalem, whom I have chosen.

3 For I will pour water upon him that is thirsty,

k Ex. 30:7, 23, 34. Jer. 6:20. 1 Lev. 3:16, 4:31. Ps. 50:9-13. * Heb. made me drunk, or, abundantly moistened. m 1:14, 24. 7:13, 63:10. Ps. 45:10. Ez. 6:9, 16:43. Am. 2:13. Mal. 2:13. n 1:18. 44:22. Ps. 51:9. Jer. 50:20. Mic. 7:18, 19. Mark 2:7. Acts 2:19. Rom. 5:20. o 37:35, 49:8-10. Ps. 26:7, 11, 79:9. Ez. 20:9, 14:22, 35:12. Eph. 1:6, 8. p Ps. 79:8. Jer. 31:34. Heb. 8:12, 10:17. q 1:18. Gen. 32:12. Job 16:21. 22:5, 40:4, 5. Ps. 141:2. Jer. 2:21-35. 22, 36:37. Rom. 11:35. r 9. Job 40:7, 8. Luke 10:39, 16:15, 18:34. Rom. 10:13. s Num. 32:14. Ps. 78:8, 106:37. Jer. 3:25. Ez. 16:3. Zech. 1:4-6. Mal. 3:3. Acts 7:51. Rom. 5:12. t 1:12, 28:7, 56:10, 12. Jer. 5:31. 23:11-15. Lam. 4:17, 14. Ez. 22:25-28. Hos. 4:6. Mic. 3:11. Mal. 2:4-8. Matt. 15:14, 27:14. John 11:49-

53. Acts 5:17, 18. † Heb. interpreters. u 47:6, 2 Sam. 1:21. Ps. 89:39. Lam. 2:2, 6, 7, 4:30. ‡ Or, holy princes. Ps. 82:6, 7. † 42:24, 25, 65:15. Deut. 28:15-19, 29:23-25. Ps. 79:1. Jer. 24:9. Lam. 9:14. Zech. 8:13. Luke 21:21-23. 1 Thes. 2:16. s 42:23, 48:16-18, 55:3. Ps. 81:11-13. Jer. 41. Luke 13:34. Heb. 3:7, 8. b 41:8, 43:1. Gen. 17:7. Deut. 7:6-8. Ps. 105:6, 42:43. Jer. 30:10, 46:27, 28. Rom. 11:5, 6. c 21. See on 43:1, 7, 21. d 24, 46:3, 4, 49:1. Ps. 71:6. Jer. 1:15. Ez. 16:4-8, 20:5-12. e 41:10, 14, 43:1. See on Luke 12:32. † Deut. 32:15, 33:5. Jesurun. g 41:17, 18. Ez. 34:26. Joel 3:18. John 7:37-39. Rev. 21:6, 22:17.

have been offered, and during which they have persisted in obstinate rebellion: and yet, ere long, "for his own name's sake," JEHOVAH will blot out their sins, and restore them to his church, and to their own land. (*Note*, Ez. 16:60-63. 36:25-36.)

V. 26-28. If either Judah or Israel could deny this charge, let them remind God of their good works, and plead with him, declaring on what ground they expected to be continued in his special favour, and to be justified before him. But indeed their remote ancestors, from Adam to that time, and their high-priests, chief rulers, and teachers especially, had combined in transgression: and therefore God had treated them as if they were heathen, notwithstanding their external relation to him and his sanctuary; and had given up the nation, as accursed, to be every where reproached, and treated with contempt.—"I have suffered the Babylonians to profane the sanctuary, to abuse the chief priests, and pollute whatever is sacred. 47:5. *Lam.* 2:6, 7. 4:14. *Louth*.—Their king, also, the anointed of the Lord, of David's line, might be intended. (*Marg. Ref.*)—The prophecy, however, certainly had its most signal fulfilment in the combination of the high-priest, chief priests, scribes, and rulers against Christ; and in the rejected and disgraced state of the nation, with its rulers and teachers, to this day. But, as of mere mercy, their national guilt was formerly pardoned, and they were brought back from Babylon; so the Lord, of the same abounding grace, will bring the nation to repentance and faith in Christ, and glorify himself in blotting out all their transgressions.

PRACTICAL OBSERVATIONS.

V. 1-13. If we are not only called by the name of the Lord our Creator and Redeemer, but are really partakers of his grace, and aim to live to his glory; we can have no just cause to fear any thing that can befall ourselves, the church, or the world. We may meet with hot fires of tribulation and persecution, during our pilgrimage; we may pass through deep waters of temptation, and we must cross the Jordan of death: but the Lord will be with us; and no fire can injure us, no waters drown us, with him for our Guard, our Upholder, and our Comforter. He has done far more for us, than when he gave Egypt for the ransom of Israel; for he has "given his only begotten Son to be the propitiation for our sins;" and though in ourselves we were exceedingly base and vile; yet this great ransom of the Holy One of Israel our Saviour has dignified our species, and shown the value of our souls; and when the grace of the Holy Spirit manifests that we are precious in the sight of the Lord, and the objects of his special love, we are ennobled, enriched, and made honourable, as "kings and priests unto him." Then, whatever endangers the life of our souls shall be removed; and all that can be wanting shall be supplied: for as "he hath not spared his own Son, but delivered him up for us; all; how shall he not with him freely give us all things?" (*Notes*, Rom. 8:28-39).—The most powerful princes and empires are as nothing before God, when compared with his church. For all true believers, are "the seed of Israel," "the sons and daughters of the Lord Almighty;" when he calls, they must be given up, and cannot be withheld by the powers of darkness, from coming to him from all the ends of the earth; and he will new create them for his glory, and be honoured in them and by them to all eternity.—But alas! many, who are favoured with the word of God, are as blind and deaf as the most stupid idolaters, or their senseless images; and they only use their senses and faculties to ensure their own condemnation! But none will be more justly brought forth to punishment, than the advocates of false religion in preference to divine revelation.—Let the whole world assemble, and endeavour to form such a book as the Bible, if they can: let them match the prophecies which are contained in it, and fulfilled from age to age, to authenticate its sacred truths and holy precepts; let them produce their witnesses, and see whether they can be justified at the bar of unprejudiced

reason, before they appear before the tribunal of God. Or, if they cannot do this, let them hear his word, acknowledge its truth, and yield obedience to it. Every servant of God is witness for him, and concurs in the testimony of his prophets and apostles, and in that of his beloved Son: and they all can give such an account of what he has wrought in them, shown to them, and done for them, as may tend to lead others to know, believe, and understand, his power, truth, and love. He only is "the true God and eternal life;" he saves his people by himself, and needs no created aid; and the help which he sends, in answer to their prayers, enables them to testify, that "he never faileth those who trust in him."

V. 14-28. As none can deliver the enemies of God out of his hand; so none can hinder him from effecting the deliverance of his friends. It is as easy for him to divide rivers and seas, and to destroy the legions which obstruct their path, as to quench the fire in tow. But external miracles are as nothing compared with that great work and "mystery of godliness, God manifested in the flesh," "purchasing the church with his own blood." These "things the angels desire to look down into." And all that remains to be done, in order to bring every believer to glory, to rescue sinners from the bondage of Satan, and to cause the heathen to rejoice in glorifying God our Saviour, is little, compared with that work of incomprehensible love and power. Let us then bless God for the waters which spring forth for us, in this barren wilderness, and let us endeavour to answer the end of our creation and redemption, by showing forth his praises.

—But, alas! too many professed Christians love a cheap and easy religion: and are negligent or weary of every duty, and grudge all expense or trouble; nay, they weary God by their iniquities and rebellions. Indeed he may well expostulate with each of us. We allow his service to be perfect freedom; that he has a right to all we have and are; and that he requires of us nothing, but for our own and each other's profit: yet often we neglect to call upon him, or seem weary of his ordinances; we are scanty in our measure of services, as if we grudged him our time; we often grieve his Holy Spirit, and weary out his patience with our relapses into sin, and our ingratitude and folly: so that, from first to last, he "blotteth out our transgressions for his own sake," and not because we have any claim to such a benefit. If any man imagine himself an exception to this rule, let him draw near and plead his cause, and declare on what grounds he rests his hope of being justified. Alas! the attempt is desperate: our first father transgressed the covenant, and we all, teachers and rulers as well as others, have copied his example of rebellion: and if we should all be left under his curse, and to everlasting reproach and misery, we could have nothing to answer or plead in our own behalf. But "where sin hath abounded, grace hath much more abounded." Yet let none "sin on, that grace may abound;" we have no reason to expect pardon, except we seek it by faith in Christ; and this is always attended by deep repentance, and followed by newness of life, from hatred of sin, and love to God our Saviour.

NOTES.—CHAP. XLIV. V. 1, 2. *Notes*, 41:8-14. 43:1-4. *Jesurun*. (2) *Notes*, Deut. 32:15, 33:26.

V. 3-5. Water is the emblem of the Holy Spirit. (*Notes*, Ez. 17:5, 6. John 4:10-15. 7:37-39.) As water refreshes, enlivens, cleanses, and fructifies the earth; so do his influences the soul, which without them would remain desolate of good and of all true consolation. (*Notes*, 32:15-20. 41:17-20.) When any of the descendants of Israel, through reviving ages, thirst for spiritual blessings, this promise is ready in their Scriptures for their direction and encouragement. As a prediction it has been accomplished as often as true religion has been revived: but it seems particularly to predict the pouring out of the Spirit on, and immediately after, the day of Pentecost; and a still more glorious completion may yet be expected, both in respect of Jews and

and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring:

4 And they shall spring up as among the grass, as willows by the water-courses.

5 One shall say, *I am the Lord's*; and another shall call *himself* by the name of Jacob; and another shall subscribe *with his hand* unto the Lord, and surname *himself* by the name of Israel.

[Practical Observations.]

6 Thus saith the Lord, the King of Israel, and this Redeemer the Lord of hosts; *I am the First, and I am the Last*; and besides me there is no God.

7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them show unto them.

8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God besides me? yea, there is no God: I know not any.

9 They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know, that they may be ashamed.

10 Who hath formed a god, or molten a graven image that is profitable for nothing?

b 32:2, 35:6-7, 43:19-20, 48:21, 49:10, Ps. 78:15, 16, 107:35, i Ps. 63:1, Matt. 12:43, Gr. k 32:15, 59:21, Prov. 1:23, Ez. 39:29, Joel 2:22, 29, Jer. 12:10, Act. 2:17, 13:33, 19:45, Tit. 3:5, 6, 158:11, 61:11, Ps. 13:12-15, Acts 2:41, 42-47, 43:4, 5:14, m Ps. 137:12, Ez. 17:5, a Deut. 28:17-19, Ps. 116:16, Jer. 50:5, Mic. 4:2, Zech. 8:20-23, 13:2, o Neh. 9:33, 10:1-29, 2 Cor. 8:5, p Gal. 6:16, 1 Pet. 2:9, q 33:22, 43:15, Mal. 1:14, Matt. 23:34, 27:37, r 22:44, 48:17, 5:15, 59:20, Jer. 50:34, s 41:4, 43:12, Rev. 1:8, 11, 17:18, 22:13, t 8, 37:16-20, 42:8, 43:10-11, 45:6-21, 22, 12, 6:4, 1 Tim. 3:16, u See on 41:26, 43:9-12, 45:21, 46:1-3, s 41:4, Gen. 17:7, 8, Deut. 32:8, Acts 17:26, v See on 41:10-14, Jer. 10:7, 30:10, 11, z 29, 48:5, Gen. 15:13-21, 28:13-15, 46:8, 48:19, 49:28, 49:25, 52:3-20, Deut. 4:9-21, 28:4, 43:10, 12, Ezra 1:2, 3:22, Dan. 2:28, 47, 51:6-22, Lev. 5:23-30, 6:25, Act. 1:8, 14:15, 17:23-31, Heb. 12:1, 1 John 1:2, b See on 8, 45:5, 6, 46:9, Deut. 4:35, 39, 32:39, 1 Sam. 2:2, 2 Sam.

Gentiles.—When desires are excited and fervent prayers offered, for "the pouring out of the Spirit" on any place, where the power of godliness has been little experienced and witnessed, the blessing may be expected; and converts will spring up as grass in well-watered meadows, or as willows on the banks of rivers and brooks; and these will dedicate themselves to the Lord, as his servants and worshippers, setting their hands and seals to the new covenant of his grace, and joining themselves to his people, to walk in holy fellowship with them. (Note, Deut. 26:17-19.)—Some think, that the phrase, "subscribe with his hand unto the Lord," signifies bearing his name, as belonging to him: thus soldiers are said to have been marked in the hand with the name of their leader, slaves with that of their owner, and idolaters with that of their idol. (Note, Rev. 13:13-17.)

V. 6-8. Israel's Redeemer and King, the everlasting JEHOVAH, and the only living and true God, here again challenges the idols and their worshippers to call forth, and to declare in order before him, a series of predictions similar to that which he had given and been accomplishing, since he appointed to the ancient inhabitants of the earth their several abodes; and to show the things which should come to pass immediately, or in distant periods. By "the ancient people," or "the people of eternity," Israel seems to be meant, as the type of the elect, whom "God hath from the beginning chosen unto salvation."—He chose Abraham and his family to be his peculiar people; over whom he hath all along exercised a particular providence; and hath from time to time foreshowed what should befall them, which accordingly hath come to pass. *Louth*. Indeed a compendious history of that nation, from the calling of Abraham to this day, (that is, for three thousand seven hundred years,) might be drawn up, without very material alterations, from the various prophecies concerning them contained in the Scriptures.—As then Israel had full proof that their God alone could do such wonders, they ought not either to worship idols, or to fear idolaters. They were witnesses for God, that he had from ancient times declared the events which had come to pass; and he appealed to them, whether there were any God beside him, or any other Rock, or Protector, who could defend them, for He, who knew all things, knew not any.—Let any serious mind compare this decisive language, with the tenor of the New Testament concerning Jesus Christ; and he must perceive that it is necessary to admit the mystery of distinct persons in the Godhead, in order to reconcile them. (Marg. Ref. 8, 1, u. Notes, 9:6, 7, 41:2-4, 43:8-13, Rev. 1:8-11, 2:8, 9.)

V. 9-11. The subsequent passage contains the most keen reproof of idolatry, and even invective against it, that is any where extant. The makers of graven images must be very vanity and emptiness, when the objects of their supreme confidence and delight, formed by themselves, were

11 Behold, all his fellows shall be ashamed; and the workmen, they are of men: let them be gathered together, let them stand up, yet they shall fear, and they shall be ashamed together.

12 The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth; he drinketh no water, and is faint.

13 The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.

14 He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it.

15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire:

17 And the residue thereof he maketh a god,

22:32, John 1:1, 10:30. * Heb. rock. Deut. 32:4, 31, Ps. 18:31, c 41:24, 29, Deut. 27:15, Ps. 57:7, Jer. 10:3-8, 14:15, d 23:21, 37:15-20, 46:1, 2:6, 7, Judg. 10:14, 1 Kings 18:26-40, Jer. 21:17, 23:14, 22, 16:19, 20, Dan. 5:25, Hec. 8-6, b Deut. 2:15-20, 1 Cor. 8:4, ↑ Heb. desirable, Dan. 11:38, e 18:20, 42:18, 43:8, 45:20, Ps. 115:8, 135:18, Rom. 1:22, 23, 2 Cor. 4:4, Eph. 4:18, 5:8, f 1 Kings 12:28, 16:31, 14, Acts 19:38, g 139, 42:17, 1 Sam. 5:3-7, 6:4, 5, Ps. 57:7, Jer. 2:26, 27, 10:14, 51:17, h See on 41:5-7, Judg. 6:20-31, 16:23-30, 1 Kings 15:19-29, 40, Dan. 3:1, &c. 51-6, Acts 19:24-34, Rev. 19:19-21, 14:9, 19, 41:6, 46:6, 7, Ex. 32:4, 8, 1 Cor. 10:1, i Hab. 2:13, 1 Ex. 20:4, 5, Deut. 4:16-18, 25, 28, 17:2, Rom. 1:23, m Gen. 31:19, 30:32, 35:2, Deut. 27:15, 32:17, 4:5, 18:21, Ez. 8:12, n 10:30, Jer. 10:3-5, Hos. 4:12, Hab. 2:19, s Or, taketh courage, o See on 10, 45:20, Judg. 2:19, 2 Chr. 35:14, Rev. 9:20,

utterly worthless; the very idols sufficiently bear witness to the folly and wickedness of their votaries; as it was evident, that they could neither see nor know any thing; and this should have rendered every intelligent being ashamed of worshipping a lifeless block for a deity. Indeed, all concerned in making or worshipping them, would at length be ashamed of their folly. The artists themselves were "of Adam," weak, dying men: how then could they confer power and divinity on their workmanship? Can a dying man make a living God? and though they should all gather together to support their cause, they would be intimidated and confounded before the God of Israel. (Notes, Dan. 3:51-9, 18-24, Hab. 2:18-20.)—The clause rendered "they are their own witnesses," may be translated, "they" (that is, the idols, the immediate antecedent,) are "witnesses to them."

V. 12-17. The process of image-making is here described, in order to expose the folly of idolaters. The smith exhausted his strength, and would not allow himself time for rest or refreshment, in cutting, hammering out, and fashioning his idol; which after all could not preserve him from fainting or perishing by hunger and thirst.—The carpenter, in his way too, employed his strength and skill in forming an idol of wood, to set up in his house as the object of his adoration; though it was as senseless as the meanest part of his furniture, and far more useless. In order to be prepared to serve his neighbours with this strange manufacture, he provided a large stock of several kinds of timber, selecting that which grew most strong and straight; and even planting ash-trees, and waiting their growth, for this purpose. And when the boughs and chips, and other parts of it, had been used for fuel; he was so absurd, as to make his deity of the same log, to prostrate himself before it, and to pray unto it, saying, "Deliver me, for thou art my God!" That which warmed him and cooked his food, though the refuse, was useful; but that which made the image was good for nothing, nay, an abomination! (Notes, 40:18-20, 41:5-7, 46:5-9, Jer. 10:3-11.)—We are not to conclude that all the idolaters were so stupid as to terminate their adoration upon the lifeless image; for some of the heathen poets acutely derided the folly of those who did so. Yet the practice naturally led the unthinking multitude to adore the idol itself. And the invisible object, which a few conceived to be present with it, and to be represented by it, was commonly as much the creature of their imagination, as the other was the work of their hands. In every way God was dishonoured and robbed of his worship, and Satan was gratified as the object of their adoration.—The history of popery shows that similar effects have uniformly followed the use of images; whether as representing the saints and angels which the people invoke as mediators, or as representing the persons in the sacred Trinity.—A heathen poet ludicrously puts these words into the mouth of an image, "I was of old the trunk of a fig-tree, a block of

CHAPTER XLV.

God promises Cyrus signal success, that he may liberate the Jews, 1-6. He declares his eternal Deity, as the Creator of all things; promises glorious prosperity to his chuz ch, and sharply rebukes those who contended against his appointments, 7-14. The prophet addresses his deep counsels, pronounces the confusion of idolaters, and assures Israel of salvation, 15-20. JEHOVAH reveals himself as "a just God and a Saviour," and avenges by him self, that all shall bow to him, and that Israel shall be justified and glory in him, 21-25.

THUS saith the LORD ^ato his anointed, ^bto Cyrus, ^cwhose right hand I have ^dholden, ^eto subdue nations before him; and I will loose the

a 13:3. 44:28. 1 Kings 19:15. Jer. 27:6. b 41:13. 42:5. Ps. 73:23. * Or, strengthen. c 30:21-24. c 41:23. Ezra 1:1. Jer. 50:33-37. 51:11, 12, 20. d 24. Dan. 5:6, 28-30. 7:3. 9:3. e 18:4. 19:1. f 40:4. 42:2. Ec. 1:

PRACTICAL OBSERVATIONS.

V. 1-5. When the greater part of any church is become totally corrupt, and ripe for divine vengeance; there may yet be a few of another character: warnings and calamities may likewise bring a remnant to repentance, and encouragement must be given to them. For, however the Lord may deal with atrocious offenders, he will always have a company of chosen servants, who will hear his call and obey his voice. Having formed them to be upright in heart, he unites towards them the love of a Creator, and of a Redeemer; and he would have them discard those dejecting fears, which are often excited by his denunciations of wrath against hypocrites. To whatever regions Providence may lead them, his grace shall refresh their thirsty souls, and cause them to flourish as a watered garden. The blessed influences of the Spirit render the barren desert, and the dry ground, a fruitful field. May our souls, our families, our congregations, our land, and all the nations of the earth be abundantly replenished with it! then shall we abound in the fruits of righteousness, and believers will be daily added to the Lord.—He is ever ready to receive the sinner to mercy, and into his service; and nothing can hinder our being "his people, and he our God," except our own proud and carnal unwillingness. But when his Spirit is poured out on any congregation or company, which was before formal and lifeless; one and another continually springs up, and comes forth, to profess his acceptance of the Saviour and subjection to him: this tends to enliven others, and a blessed change is soon perceived.—It beehoves those, who have learned to hope in the mercy of God, and to love his pleasant ways, to make an open profession of their faith and willing devotedness to his service; solemnly to ratify the new covenant of his grace, and to avow their purpose of cleaving to him steadfastly; to join themselves to his people; to put themselves under the care of such "as watch for their souls," and to seek the benefit of brotherly inspection and admonition. The Lord's supper, when properly administered and received, is suited to answer these ends: and new converts should not be slack in this "subscribing with their hands unto the LORD, and surmounting themselves by the name of Israel."

V. 6-20. Who can presume to compare himself with Israel's Redeemer and King? He is "the First and the Last;" he alone calls, and declares, and appoints, and orders every thing with absolute authority: his majesty and mercy are alike unrivalled: and, "beside him," none is entitled to our worship, or deserving of our confidence.—As "God is in Christ reconciling the world unto himself," sinners coming "to God by him," may be happy in his favour, rich by his bounty, and safe under his protection: but Satan so blinds the hearts of men, that they generally neglect and despise these blessings, for the sake of some senseless idolatry, worthless form, or base iniquity.—We may well be amazed at the absurdity of those unnumbered millions, who have worn snipped "wood and stone, the work of men's hands," to the disgrace of their reason and understanding. Yet we should also be humbled; as we are equally capable of the same folly, though the blessed light of revelation has preserved most of us from the grosser effects of this propensity. But what multitudes are there, even among protestant Christians in Britain, whose characters and lives are vanity; whose "detectable things cannot profit;" and whose grovelling pursuits, polluting pleasures, and childish amusements, bear witness against them, and should cover them with shame! What numbers, whose religious principles and observances can no more abide scrutiny, or stand the test of Scripture or common sense, than those of the poor pagans! The object of their worship is an imaginary being: and they think of God, and behave towards him, as if he were altogether such a one as themselves. (Note, Ps. 50:16-21.) nay, they expect him to reward with eternal felicity, such services as they would disdain, if imitated by any of their domestics: a mere lip-labour, slovenly performed, belying the sentiments, and covering the enmity, of their hearts.—But sometimes men will even weary and deny themselves more in a false religion, than would be necessary in the service of God. Many of us "likewise can remember a time, when we more abridged ourselves of rest and refreshment, in following our own humours and pleasures; than we now willingly do for the glory of God, and in attending on his ordinances. Indeed the earnestness, assiduity, perseverance, and self-denial of worldly or superstitious men, may put believers to shame; when they consider how far they are surpassed by those, who act from

loins of kings, ^ato open before him the two-leaved gates, and the gates shall not be shut;

2 I will ^bgo before thee, and ^cmake the crooked places straight: I will ^dbreak in pieces the gates of brass, and cut in sunder the bars of iron:

3 And I will give thee the treasures of darkness, and hidden riches of secret places, ^ethat thou mayest know that I, the LORD, ^fwhich call thee by thy name, am the God of Israel.

4 For Jacob my servant's sake, and Israel mine

15. Luke 3:5. g 1's. 107:16. h Jer. 27:5-7. 50:37. 51:53. Ez. 29:19, 20. i 41:23. Ezra 1:2. k 43:1. 48:1. Ex. 33:12-17. 141:8, 9. 43:3, 4, 14. 44:1. Ex. 19:5, 9. Jer. 50:17-20. Matt. 24:22. Mark 13:20. Rom. 9:6. 11:7.

motives so immensely inferior, and for such worthless acquisitions. (Notes, Luke 16:1-8. P. O. 1-12. Note, 1 Cor. 9:24-27.) The absurdity and madness of man can never be accounted for; except we advert to the power of Satan to shut his eyes and his heart, that he cannot know nor understand; and recollect that the Lord often sends men "strong delusions to believe a lie," because they hate the truth through love of sin. In this way they are brought "to feed upon ashes;" their deceived hearts turn them aside from truth and holiness; and they are so fettered by their lusts, that they cannot deliver their souls, nor discover that they are holding fast a lie in their right hand. It is awful to think how many are in this situation: they make an evident error their first principle of activity, and will neither be convinced, nor persuaded to doubt of the truth of their favourite mistake: they cling to it most closely when most alarmed, and grasp it fast in the hour of death, and go into eternity with it in their right hand. Oh, may we remember these things, and take care not to provoke God, by sinning in defiance of conviction, to give us up to be thus blinded and deceived! Let us pray for the illuminating and renewing influences of his Holy Spirit, that we may be formed to be his servants; and that he would give us "the love of the truth, that we may be saved;" and thus secure us from every delusion, and assure us that we shall never be forgotten by him.

V. 21-28. The manifold transgressions of all men, as fallen children of Adam, were risen or rising into a thick and black cloud, and vengeance was about to burst on their heads: but the sacrifice of Christ has caused this cloud to vanish, and we are now without exception called and commanded to return to the LORD, for "he hath redeemed us." Let us then obey the gracious call, and avail ourselves of this abundant mercy; that we may join the songs of the inhabitants of heaven and earth, in praising the Lord, that he has done this, and has glorified himself in the redemption of his people. How should we exult and triumph at the thought, that he "who stretched forth the heavens alone, and spread abroad the earth by himself," is become our gracious Redeemer!—He will indeed "confound the wisdom of the wise, and turn them backward, and make their knowledge foolish;" and above all he will put to shame false teachers and deceivers, whom Satan employs to support idolatry, impiety, infidelity, or false religion. But he will confirm the word and approve the counsel of his faithful ministers: and when his promises and threatenings shall be completely performed, those, who now despise his worshippers and messengers, will then perceive their wisdom and happiness. He, that "knoweth the end from the beginning," has given commandment to replenish Jerusalem, to erect his spiritual temple, and to repair the decayed places of his church. A nobler shepherd than Cyrus is commissioned to gather together his scattered flock, and to feed and protect them in his fold: and he will do all the Father's pleasure, till his work be fully completed. As he has removed obstacles, and raised up instruments to fulfil former prophecies, so will he do, in respect of all which yet remain to be accomplished: until the top-stone of his temple be brought forth "with shoutings, crying, Grace, grace, unto it." (Note, Zech. 4:4-7.)

NOTES.—CHAP. XLV. V. 1-6. The Lord here addressed Cyrus, as if present: he was the anointed of God, as he was set apart for this work, and as in some respects a type of Christ our Redeemer. Cyrus, being "holden by the right hand," and strengthened by the Lord, would certainly be victorious. (Note, 41:10-14.) JEHOVAH subdued many other nations before him, previously to his conquest of Babylon: and he degraded or enfeebled many kings by him; Belshazzar especially was thus intimidated before he was destroyed. (Notes, 21:3-5. Dan. 5:1-9.) All the streets of Babylon, which led down on each side to the river, were secured by two-leaved brazen gates: these were ordered to be shut every night: and when Cyrus marched his army into the channel of the river, he could not, without great danger and difficulty, have taken the city, had not the Babylonians (engaged that night in feasting and mirth, and despising his efforts) left the gates open. Thus God "opened before him the two-leaved gates;" or what was equivalent, he took care that they "should not be shut;" and so Cyrus and his captains and army met with no hindrance, till they surprised the king in his palace, and by his death ended the contest at once. (Notes, Jer. 51:31, 32, 38-40. Dan. 5:30, 31.) Indeed the Lord went before him, through his whole expedition, to remove every obstacle to his success: (Note, 40:3-5.) he broke

(507)

ends of the earth: *for I am God, and there is none else.

23 I have *sworn by myself, *the word is gone out of my mouth in righteousness, and shall not return, *That unto me every knee shall bow, *every tongue shall swear.

x 21. John 10:23-30. Tit. 2:13. 2 Pet. 1:1. y Gen. 22:15-18. Jer. 22:5. 48:13. Am. 6:8. Heb. 6:13-18. z 19. 55:11. Num. 2:19. a Rom. 11:4. 14:10-12. Phil. 3:10. b 19:13-21. 44:3-5. 65:15. Deut. 6:13. 2 Cor. 15:14, 15. Neh. 10:29. Ps. 132:2. *Or, Surely he shall say of me, In the LORD is all righteousness and strength. c 25. 54:17. 61:10. Jer. 23:6. 1 Cor. 1:30. 2 Cor. 5:21. 2 Pet. 1:1. ⁷⁰⁴arg. 1 Heb. righteousness. d 2 Cor. 12:9, 10. Eph. 3:16. Phil. 4:13. Col. 1:

word, which he had spoken. Nor shall his word "return." (Note, 55:10, 11.) for assuredly, "every knee shall bow" in adoration and submission to him; and "every tongue shall confess" his name, and vow allegiance to him. (Note, Ps. 2:10-12.) "Surely," shall each of them say, "In JEHOVAH have I righteousness and strength," declaring all their righteousness to be in Christ, "the LORD our righteousness;" all their holy dispositions and righteous actions to spring from his sanctifying grace; and all their safety, support, inward strength, and outward protection, to be in and from him alone. To him, men shall come from every nation for these blessings; (Note, Gen. 49:10.) all that are enraged at the honour paid to him and that hate his cause, shall be put to shame; (Note, 54:15-17.) and all believers, the true "seed of Israel," shall be accounted righteous, as one with him; and shall glory and rejoice in him, as their whole Salvation, their Friend, and Portion; as made of God the Father unto them, "Wisdom, and Righteousness, and Sanctification, and Redemption." (Notes, 1 Cor. 1:26-31. 2 Cor. 5:18-21. Phil. 2:9-11.) The passage seems immediately to predict the establishment of the divine Redeemer's kingdom on earth, the destruction of all implacable enemies to him, from among men, and the most universal subjection to the gospel, through all nations. (Notes, 41:10-14. 1 Cor. 15:20-28.) But St. Paul also applies it to the future judgment; (Note, Rom. 14:7-12.) when every man must give an account of himself to God, by appearing before the tribunal of Christ. Then all will know his right to be their King and Judge; his enemies will be put to shame, and perish; his people shall be declared righteous, and shall glory in him as their God and Saviour for ever.—Bishop Lowth translates the word, rendered in our version "a just God and a Saviour," (21) "A God that uttereth truth, and granteth salvation." Yet he assigns no reason for deviating so materially from the literal, general, and almost universally received meaning of the words "A just God and a Saviour." A God infinite in justice, and infinite in mercy, is the God who has revealed himself to man in the Scriptures, as "the God and Father of our Lord Jesus Christ;" and by this especially he is distinguished, not only from the idols of the heathen, but also from the imaginary supreme being of infidel philosophers of every description. (Note, 2 Cor. 1:1-7. v. 3.) It may be questioned whether the word (צַדִּיק) ever signifies simply uttering truth; though it sometimes means faithful, or performing engagements, which were originally entered into of free grace: for the fulfilling of an engagement is an act of justice, whatever induced the person to make it: (Note, 1 John 1:3-10.) and justice seems ultimately in all cases the meaning of the original word. Again, he renders a word from the same root, *Salvation*, which our version translates most properly, "righteousness," (24) and thus the strong testimony of this chapter to the leading doctrine of the believer's being "made the righteousness of God in Christ," is wholly kept out of sight!—Here God confirms by an oath the truth of what was foretold in the twenty-second verse; that the time should certainly come, when all the world should give glory to him, by paying him solemn worship, . . . and by swearing or professing allegiance to him. . . . What the prophet speaks here in the person of God, is applied by St. Paul to Christ, that is, to the second person of the blessed Trinity. Comp. 61, with John 12:41. 8:14, with Rom. 9:33. . . . Many more such instances might be given; and that the prophets of the Old Testament had all along an eye to the times of the New, and spoke of the Messias as God. . . . This likewise (24) is very applicable to Christ, who is called "The LORD our Righteousness," . . . and is "made unto us Righteousness." . . . To be justified is a term taken from the forms of law, and signifies to be acquitted, or pronounced innocent, and come off victorious in a cause. Lowth.—It seems, indeed, in the Scripture to mean even more than this; namely, to be accounted and dealt with, not only as innocent, which merely exempts from punishment; but as righteous, and entitled to the reward of righteousness.—Adam was innocent on the day of his creation: but he never attained to righteousness; that is, in himself: because he did not fulfil the commands of God, during the probation allotted him. (Notes, 61:10, 11. Dan. 9:24. Rom. 1:17. 3:21-26. 2 Cor. 5:18-21. v. 21. Phil. 3:7-11. 2 Pet. 1:12.)

PRACTICAL OBSERVATIONS.

V. 1-8. The Lord disposes, as it pleases him, in his wise and righteous sovereignty, of the authority, wealth, and honours of the world; he gives every man that capacity and success which he sees good; and he assigns to each his part

24 "Surely, shall one say, 'In the LORD have I righteousness, and strength: *even to him shall men come; and all that are incensed against him shall be ashamed.

25 In the LORD shall all the seed of Israel be justified, and shall glory.

11. 2 Tim. 4:17, 18. e 55:5. 60:9. Gen. 49:10. Matt. 11:27, 28. John 7:37. Rev. 22:17. f 41:11. Ps. 2:1-12. 2:8, 9. 72:9, 110:2. Luke 13:17. 19:27. Rev. 11:13. g 17:21. Acts 13:39. Rom. 3:24, 25. 5:18, 19. 8:1, 30, 33, 34. 1 Cor. 6:11. 2 Cor. 5:21. h 19. 61:9. 65:9, 23. 1 Chr. 16:13. Ps. 22:23. Rom. 4:16. 9:6-8. Gal. 3:27-29. i 41:16. Ps. 64:10. Jer. 9:23, 24. 1 Cor. 1:31. 2 Cor. 10:17. Gal. 6:14. Phil. 3:3. Greek.

in the execution of his immense, his universal plan. He frequently employs such as know him not, to accomplish those ends which require extensive dominion, and are attended with great bloodshed: for he knows, that obscure situations are more advantageous to the souls, and peaceful employments more agreeable to the minds of his true people. (Note, Jam. 2:5-7.)—The Lord does all things for the sake of "his elect," and to promote their comfort and salvation: and we should improve our talents for the same purpose. (Notes, 2 Cor. 4:7, 13-18. 2 Tim. 2:3-13. v. 10. Tit. 1:1-4.)—It is the express design of the prophecies, which are fulfilling from age to age, by those who know not God, to attract the attention of men, "from the rising to the setting of the sun," to inquire after the LORD, by whose inspiration the Bible was written: we should therefore study the prophecies, mark their accomplishments, and point them out to others for the same important ends. (Notes, Rev. 1:3. 22:6, 7.) Whether peace and prosperity, or evil and adversity be allotted us; we should recollect, that the Lord creates all these things, that all creatures are his instruments, and that nothing can exceed the limits which he assigns it. From God "the Father of lights cometh every good and perfect gift;" and even the evil, that he permits, is overruled for greater good to all his faithful servants, and to the more complete discovery of the glory of his name. But, whilst we submit to his will in those troubles which come upon us through the wickedness of men; and give him the glory of all the good that is wrought in us or done by us: let us take all the blame of our sins to ourselves; for "God cannot be tempted of evil, neither tempteth he any man." Let us turn his promises into prayers, and beseech him, that "the heavens may pour down righteousness" and grace upon the earth, rendering it exceedingly fruitful; and that salvation, with all its sanctifying effects, "may spring forth and abound in every land;" that our "God in all things may be glorified through Jesus Christ."

V. 9-14. We ought carefully to watch over ourselves, and repress any risings of our hearts against the decrees, dispensations, and precepts of the Lord.—It is madness in the extreme for us frail creatures to contend with the Almighty, while we see such numbers perish by their contests with feeble mortals like themselves. JEHOVAH disdains and abhors our impotent arrogance and perverseness, when we dare to object to his sovereign appointments. It is our wisdom to reverence the depths which we cannot fathom, and to silence our presumption by considering our own ignorance and weakness, and his infinite perfections; and by taking it for granted, that "the Judge of all the earth will do right." (Notes, Gen. 18:23-26. Rom. 11:33-36.) We may inquire of the Holy One of Israel, concerning the things which he freely gives to his children, and of what he requires of his creatures; and we may ask what we will of him in humble prayer, and he will do it for us, if it be for our good. But it is intolerable insolence in any man, to demand an account of the Lord's dealings, as if he had authority to interfere, and give orders to him how he ought to dispose of his own works. Yet nothing is more common than objections and decisions, which imply this horrid blasphemy! But let us endeavour to get acquainted with our own character and place; and to wait the performance of the Lord's promises, in the way of his precepts: and in due time he will answer all objections, and clear up all difficulties.—Our offended Creator, when he might have left us captives to sin and Satan, to whom we were sold for our crimes, has raised up a mighty Redeemer for us, even his own Son; who, having satisfied the divine justice with the sacrifice of himself, sets the souls of believers at liberty, "without price or reward," and makes them citizens of that holy city, which he has builded for his own eternal residence. As this greatest of all promises has already been accomplished, we may be assured that all the rest shall in due season. (Notes, Ps. 138:2. Rom. 5:6-10. 8:32-34.) He will bring all the potent and mighty nations of the earth to join themselves to his despised people, and make them heirs in Christ Jesus; and they shall all know, that God honours and dwells in his church, and that none else can bless them. Many have thus yielded themselves to Christ and to his people, and have supplicated admission to their communion and privileges: others will continue to come in to them, till his cause has gained the entire ascendancy: and all who truly join themselves to the Lord and his people, are constrained by love, to devote their labour and substance to promote his honour and cause, and to count "his service perfect freedom."

V. 15-25. Our God and Saviour often hides his tender compassions behind frowning dispensations; and requires us to walk by faith, and to give him credit for his wisdom,

CHAPTER XLVI.

The idols of Babylon unable to preserve themselves from captivity, 1, 2. The powerful care of God over his people, even to the end, 3, 4. Idols, made with great expense, not to be compared with God, who declares his purposes before he executeth them, especially the deliverance of the Jews by Cyrus, 5-11. The stout-hearted far from righteousness, but salvation near to Israel, 12, 13.

BEL boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages were heavy loaden; they are ^aa burden to the weary beast.

2 They stoop, they bow down together; ^athey could not deliver the burden, ^bbut ^cthemselves are gone into captivity.

3 ^aHearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are ^bborne by me from the belly, which are carried from the womb:

4 And ^aeven to your old age I am he; and ^beven to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.

5 ^aTo ^bwhom will ye liken me, and make me equal, and compare me, and make me like?

a 21:9-41:67. Ex. 12:12. 1 Sam. 5:3-4. Jer. 50:2. 51:44, 47, 52. b 2:20. Jer. 10:6. c 3:8-18. 19:37, 12:19, 44:17, 45:20. d Judg. 18:17, 19:24. 2 Sam. 5:21. Jer. 48:12, 13. e Heb. their soul is. e See on 44:1, 21. 48:17, 18. 51:17. Ps. 81:8-13. f See on 19:10, 22:11, 37:4. g 44:1, 2, 49:12, 63:9. Ex. 19:4. Deut. 1:31. 32:11, 12. Ps. 22:9, 10. 71:6. Ex. 16:6-16. h 41:4. 43:13, 25, 102:26, 27. Mal. 2:16. Rom. 11:29. Heb. 1:2. 13:8. Jam. 1:17. i Ps. 48:14, 71:18. k See on 40:13, 25. Ex. 15:11. Ps. 86:8. 89:8, 113:5. Jer. 10:6, 7, 16, Phil. 2:6, Col. 1:15. Heb. 1:3. i 40:19, 20, 41:7, 44:12-19, 45:20. Ex. 39:2-4. Judg. 17:34. 1 Kings 12:28. Jer. 10:4, 9, 14. Hos. 8:4-6. Hab. 2:13-20. Acts 17:29. m 2:8. 44:17. Dan. 3:5-15. n 1 Sam. 5:3. Jer. 10:5. Dan. 3:1. o 37:38, 52:20. Judg. 10:12-14. 1 Kings 18:26, 40. Jer. 2:23. Jon. 1:5, 14-16. p 44:18-21. Deut. 32:

justice, truth, and mercy, when we cannot see them; for "what he doeth we know not now, but we shall know hereafter." (Notes, Job. 13:6-11, v. 7.) If then he hides his face from us, let us humbly wait for him: for while the most prosperous sinners, and self-confident hypocrites, will soon go into confusion together; they who trust in the Lord, and partake of his grace, shall be saved, in and by him, "with an everlasting salvation, and shall not be ashamed or confounded for ever." Neither his works nor his word are in vain: as he created the world to be inhabited; so he gave Israel his oracles that they should be proclaimed, and his promises that they should be believed. He would not have this light put in a secret or dark place, but diffused far and wide; and he never said to the seed of Jacob, who wrestled, and prevailed, and was surnamed Israel, that they should seek his face in vain. (Notes, Gen. 32:24-28.) For the Lord speaks in truth and righteousness; and though to the proud, carnal heart, his words appear obscure; they are all plain to the humble soul, as well as sincere and faithful, and to be entirely depended on. Let sinners then renounce their iniquities and superstitions, and cease to pray to mediators or idols, that cannot save: (Notes, Ps. 68:19, 20. John 4:21-24, v. 22.) and let them with one consent draw near to him, who is "a just God and a Saviour," and who glorifies his righteousness in pardoning the most atrocious offenders, when they, penitently and in faith, rely on the merits of Jesus Christ and "come to God by him." (Note, Heb. 7:23-25.) He, who once was lifted up on the cross, now calls from his glorious throne, and invites all the ends of the earth to look to him for salvation. He is "the true God and eternal life;" and besides him there is no other able to save from the wrath to come. In one way or another all must come before him, and submit unto him: for he has irrevocably confirmed it with an oath, that "every knee shall bow, and every tongue shall swear unto him." As we then must all appear before his judgment-seat; and all his enemies, however fierce or powerful, yea, all that will not have him to reign over them, must be covered with shame and confusion: may we now come to him as "the Lord our Righteousness," and trust in him for acceptance, sanctification, and victory over every enemy: that we may be justified, and rejoice and glory in Him, and in his salvation, and walk worthy of it; and at last be "presented faultless before the presence of his glory with exceeding joy." (Note, Chap. 22-25.)

NOTES.—CHAPTER XLVI. V. 1, 2. Bel, (a contraction; probably of Baal,) and Nebo, were the two principal idols of Babylon. When that city was taken by the Persians, the images of these imaginary deities were seized on by the victors, and broken down; and among the rest, no doubt, the golden image, set up by Nebuchadnezzar: (Note, Dan. 3:1-7.) for the Persians were generally Magians, who did not worship idols, but the sun under the symbol of fire. (Note, 45:7.) They would therefore load their beasts of burden, or their wagons, with the metals of which the images were formed; and carry them into captivity. "The expressions . . . allude to the custom of carrying idols in procession, which was a solemn piece of worship paid to them; whereas, now they were carried about, by way of contempt and derision." Louth. When the Philistines took the ark of God, it became a burden to them, and they were induced to send it back, with trespass-offerings, and memorials of their own disgrace; (Notes, 1 Sam. 5: 6:1-18. 2 Sam. 5:21.) but the idols of Babylon would only prove a burden to the "weary beasts" which carried

6 They ^alavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: ^bthey fall down, yea, they worship.

7 They bear him upon the shoulder, ^athey ^barry him, and set him in his place, and he standeth: from his place shall he not remove: yea, ^cone shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 ^aRemember this and show yourselves men: ^bbring it again to mind, O ye transgressors.

9 Remember ^athe former things of old: for ^bI am God, and there is none else; ^cI am God, and there is none like me,

10 Declaring ^athe end from the beginning, and from ancient times the things that are not yet done, saying, ^bMy counsel shall stand, and I will do all my pleasure:

11 ^aCalling ^ba ravenous bird from the east, ^cthe man ^dthat executeth my counsel from a far country: yea, ^eI have spoken it, I will also bring it to pass; ^fI have purposed it, I will also do it.

29. Ps. 115:8, 135:18. Jer. 10:8. 1 Cor. 14:20. q 47:7. Ex. 19:28. Hag. 1:5, 7. Luke 15:17. Eph. 5:14. r 42:9, 65:17. Deut. 9:27. Neh. 9:7, &c. Ps. 78:105. 105:114. 1 Jer. 23:7, 8. Dan. 9:6-15. s See on 45:5, 6, 14, 18, 21, 22. t See on 5. Deut. 33:26. u 41:22, 23, 44:7. Gen. 3:15. 12:3, 49:10, 22-25. Num. 24:17-24. Deut. 4:35-31. 28:15, &c. Act. 15:18. v 11:43, 13. 33:11. 155:6. Prov. 19:21, 23, 30. Dan. 4:35. Act. 3:23, 4:27, 5:39. Rom. 11:33, 34. Eph. 1:9-11. Heb. 6:17. y 13:2-4. 21:7-9. 41:25, 45:1-6. Jer. 50:29, 51:20-29. z Ex. 39:4. 44:23. y 13:4, 18, 48, 44, 15. Ezra 1:2. Ps. 76:10. Act. 4:23. i Heb. of my counsel. Ps. 119:24. marg. b 14:24-27, 35:15. Num. 23:19. Job 23:13. Jer. 50:45. Act. 5:39. Eph. 1:11. 3:11.

them away; as they could neither deliver themselves, nor those who had "the charge of them;" as the word rendered "burden" (2) seems to mean.—*Their soul.* (2) Marg. "He derideth their idols, which had neither soul nor sense." (Notes, 21:6-9. Jer. 43:8-13. 50:2, 3. 51:47.)

V. 3, 4. The continued care which the Lord had always shown towards Israel, and all his powerful works in their behalf, are here contrasted with the impotency of the gods of Babylon. The latter had been carried off by the weary beasts: the former had always carried Israel, in the arms of his love and power, as the nurse carries and tends the newborn infant. (Notes, Ex. 19:4. Num. 11:11-15. Deut. 1:29-31. 32:11, 12.) JEHOVAH had done this from the time when they were called out of Egypt, which was as the birth of their church and nation, to their deliverance from Babylon, when become, as it were, helpless through old age; and thus he would always do, whilst they continued to be his people. (Notes, Ps. 71:5-9, 17, 18.)—*Remnant, &c.* (3) Israel, as distinguished from Judah, was reduced to a small remnant.—*I am he.* (4) "I am the same" (God): "so the phrase is translated." Ps. 102:27. Louth.

V. 5-9. The Jews were always prone to make images representing God, as well as to worship the idols of other nations. But he here called their attention to the lavish and useless expense, to which the idolaters put themselves, in making a lifeless image, that was only a trouble and burden to them. It was rather a likeness of a dead corpse, than of the living God: when they had with much labour carried it, and fixed it in its place, they would be sure to find it there, except it should be thrown down or stolen; (Notes, Judg. 18:13-26. 1 Sam. 5:1-5.) for it could not move itself; and therefore it was not able to answer their prayers, or deliver them out of their trouble. (Notes, 40:18-20. 41:5-7. 44:9-20. Ps. 115:3-8. Jer. 10:1-11.) Let then the Jews remember these things, and show themselves men, acting like reasonable creatures, and avoiding such an absurd abomination. Let those, who had thus apostatized, review their conduct and retract their error; considering the former works of God to his people, by which he showed himself exclusively entitled to their adoration.—Some think, that the folly of idolaters is thus repeatedly exposed, to prevent the captive Jews in Babylon, from conforming to the idolatry of their conquerors; and indeed they seem to have kept far more free from that crime, when living among idolaters, than they had done in their own land.

V. 10, 11. From the beginning of the world God had declared what would come to pass to the end of time: (Note, Gen. 3:14, 15.) and from ancient times he had predicted the things, which were not then accomplished. He had declared his determinations, and no power in the universe could defeat them; but "his counsel should stand, and he would do all his pleasure:" especially he would call Cyrus, like an eagle or bird of prey, from a far country, "the man of his counsel," to execute his purposes of delivering the Jews. (Notes, 14: 24-27. 44:6-8, 24-28. 45:1-8. Dan. 4:31-37. Rom. 8:29-31. Eph. 1:3-8. 3:9-12.)—The standard of Cyrus was a golden eagle, and the rapidity of his conquests answered to the emblem.

V. 12, 13. Obstinate, presumptuous, and impenitent sinners, both of the Jews and Gentiles, were here addressed. Such were "far from the righteousness," both from that of the law, and that of faith; yet they were summoned to hearken to the word of the Lord. He would speedily perform

12 ¶ Hearken unto me, ye stout-hearted, that are far from righteousness:

13 I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

CHAPTER XLVII.

Predictions of terrible judgments upon the inhabitants of Babylon, for their pride, luxury, and cruelty to the Jews, 1-12. The diviners and counsellors shall not help them, 12-15.

COME down, and sit in the dust, O virgin-daughter of Babylon; sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

2 Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

c See on 3. 23-25, 45-50. Ps. 49:1. Prov. 1:22, 23. 8:1-5. Eph. 5:14. Rev. 3:17, 18. d 48:4. Ps. 76:5. Zech. 7:11, 12. Mal. 3:13-15. Acts 7:51. e Ps. 119:150, 155. Jer. 2:5. Ezech. 2:13. f 51:5, 61:11. Rom. 1:17. 3:21-26. 10:4-15. g Hab. 2:3. Hch. 10:7. h 12:26, 28; 16: 61:3. 62:11. Joel 3:17. 1 Pet. 2:6. i 43:7. 44:23. 60:21. 61:3. Jer. 33:9. Hag. 1:5. John 17:10. Eph. 1:6. 2 Thes. 1:10, 12. a 3:26, 25:5, 52:2. Job 28:13. Jer. 13:18, 48:18. Lam. 2:10, 21. Ez. 26:16, 29:17. Ob. 3:4. Jon. 3:6. b 37:22. Jer. 46:11. c Ps. 137:8. Jer. 50:42. 51:33. Zech. 2:7. d 14:13, 14. Ps. 89:44. Hag. 2:22. e 7-3. 32:9-11. Deut. 28:36, 57. Lam. 4:5. Rev. 18:7. f Ex. 11:5. Judg. 16:21. Job 31:10. Jer. 27:7. Lam. 5:13. Matt. 24:41. Luke 17:35. g 8:17, 20:4. Jer. 13:22, 26. Ex. 16:37-39. Hos. 2:3.

his righteous engagements to his people, execute his just vengeance on his enemies, and establish his righteousness in the earth. He would deliver the Jews from Babylon, again make Zion his peculiar residence, and there reveal his salvation: and there it should be stationed, for the benefit of Israel, in whom he gloried, and in and by whom he would be glorified.—Bishop Lowth translates the clause "far from righteousness," "far from deliverance;" and again that rendered, "my righteousness," "my promised deliverance;" but this greatly obscures the meaning of the text; and it may be questioned, whether the word be ever used in that sense. It is a substantive from the same root (צִדִּיק) with that adjective, which he renders *speaking truth*, in the clause, (as it stands in our version), "A just God and a Saviour." (Notes, 45:20-25. 51:4-8. 61:10, 11.)

Far from righteousness. (12) "Such as do not think it reasonable to acquiesce in my promises, which whosoever believeth, it shall be accounted to him for righteousness." *Lowth.*

Shall not tarry. (13) Shall not be postponed, or delayed; that is, beyond the appointed time. (Notes, Gen. 49:10. Dan. 9:24-27. Hag. 2:6-9.) This solemn declaration is a full refutation of the pretence of the Jews, that the coming of the Messiah is postponed, because of their sins.

PRACTICAL OBSERVATIONS.

The things, from which ungodly men expect safety and happiness, will soon be torn from them, and be totally incapable of saving them from death and hell: even at present they have much more trouble than comfort from them; and they commonly become an incumbrance and a snare to those, to whom they afterwards devolve. (Note, 2:19-21.) But happy is the man who trusts in God, and expects felicity from him! As his providence seems especially to watch over the helpless infant, and those who are decrepit through age; so his gracious care is peculiarly employed about the new-born babes of his family, and those who are grown hoary in his service. The history of the life of every individual, from the womb to the grave, is a kind of abstract of the history of Israel, through their successive generations: and, notwithstanding all our ingratitude and rebellions, we have each of us experienced numberless instances of JEHOVAH'S powerful protection, and tender care over us. If then we have learned to trust and love him, we need not be anxious about our remaining years, or days: he will still watch over us, and proportion our strength and comforts to our trials; he will bear with us, carry us, and deliver us, both as the creatures of his power, and as new created by his Spirit. We may then regard, with equal pity, those who lavish their gold in vain superstitions, or ruinous pleasures, and those who hoard and idolize it, though it can do them no good in the time of trouble. Did we indeed show ourselves men "in understanding" (Note, 1 Cor. 14:20-25. v. 20.) we should with shame renounce all kinds of ungodliness and iniquity, as they are altogether unmanly and irrational: but by yielding to our propensities as fallen creatures, we forfeit our distinction as reasonable beings, and become either brutish or diabolical. Let transgressors then call to mind the works and words of God: let them consider that there is none like him, or that can do as he doeth: let them notice how he has "declared the end from the beginning, and from ancient times, the things which are now doing," but not yet completed: and let them remember, that, however they may behave, "his counsel shall stand and he will do all his pleasure," he will certainly bring to pass all that he has purposed and spoken, both of mercy to his people, and of vengeance on his enemies.—Whilst men continue proud, and stubborn, and stout-hearted in their rebellion against God; they are as far from the grace of the gospel, as from the righteousness of the law. For the salvation of a sinner begins with a broken and contrite heart, which trembles at God's

3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man.

4 As for our Redeemer, the LORD of hosts is his name, the Holy One of Israel.

5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

6 ¶ I was wroth with my people, I have polluted mine inheritance, and given them into thy hand: thou didst show them no mercy; upon the ancient hast thou very heavily laid thy yoke.

7 ¶ And thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it.

8 Therefore hear now this, thou that art

Mic. 1:11. Nah. 3:5, 6. h 34:1-8, 59:17, 18, 63:4-6. Deut. 32:35, 41-43. Ps. 94:1, 2, 137:8, 9. Jer. 50:27, 28. 51:4, 11, 20-24, 34-35, 56. Rom. 12:19. Heb. 10:30, 31. Rev. 6:9, 10, 16:19, 18:3-8, 20. 14:14, 43:14, 44:6, 49:26, 54:5. Jer. 31:11. 43:31. k 13:20, 14:22. 1 Sam. 2:9. Ps. 31:17, 46:10. Jer. 25:10. Lam. 1:1. Hab. 2:20. Zech. 2:13. Matt. 22:13. Jude 13. Rev. 18:21-24. 17:13, 19. 14:4. Dan. 2:37, 38. Rev. 17:3-5, 18:7, 16-19. m 10:6, 42:24, 25. 2 Sam. 24:14. 2 Chr. 28:9. Ps. 69:26. Zech. 1:15. n 43:28. Lam. 2:2. Ez. 24:21, 28:16. o 13:16-18, 14:17. Matt. 7:2. Matt. 2:13. p Deut. 28:50. q 5. Ez. 28:12-14. 29:3. Dan. 4:29, 30, 5:13-23. r 46:8, 9. Deut. 32:29. Jer. 5:31. Ez. 7:3-9.

word; with true repentance, submission to God's righteousness, and faith in his mercy, through the obedience unto death of our divine Surety; and this ensures reconciliation unto God, and the willing obedience of love and gratitude.—"The righteousness of God" in Christ is now brought near; his salvation is revealed in his word, and communicated through his ordinances; all believers partake of it, and become the glory of the Lord, who is and for ever will be magnified in them and by them. Let then the stout-hearted hearken unto him, and humble themselves before him; that he may be glorified in their salvation, and not in their destruction. (Notes and P. O. 2 Thes. 1:1.)

NOTES.—CHAP. XLVII. V. 1-3. Babylon (as the capital of the Chaldean empire, which succeeded to the Assyrian) had probably never been subdued before Cyrus took it. The city is therefore represented under the emblem of a virgin in great distress, who is called "the daughter of Babylon," or "of the Chaldeans." Instead of being seated, as heretofore, upon a throne, ruling over other cities and nations, and being "called tender and delicate," as exempted from hardships and calamities; she was now required to come down from her exalted station, and sit upon the bare ground, as an abject slave; and to grind corn with those handmills, that were in use before the invention of watermills and windmills. This was the lowest and most laborious of menial services: and often reserved as a punishment for slaves, who offended their masters.—(Marg. Ref. f.) Nay, she must be driven bareheaded, with dishevelled locks, and almost naked, before the victor, in order to ford the rivers, through which the captives were driven like herds of cattle: and as uncovered to be examined for sale, after the indecent and inhuman manner in which negroes are now exposed like cattle, in the places where the slave-trade is carried on. (Note, 20:2-4.) For the Lord would not meet her with the compassion or the weakness of a man, who might be resisted or appeased; but to take righteous vengeance on her as the Almighty God. Or, "I will not admit man to intercede for her;" as some explain the clause.—What is spoken of Babylon, under the emblem of a woman, must be understood of the calamities which would overtake numbers of her inhabitants, in the different ravages to which that devoted city would be exposed. (Notes, 13:14. Jer. 50:51. Rev. 17:18.)

V. 4. The prophet, representing Israel as a nation, or the believing Jews, in prospect of these events, interrupts his prediction, by thus exulting in the LORD of Hosts, as the Redeemer and Holy One of Israel, to ransom his people, and inflict vengeance on their enemies. (Notes, 49:24-26. 54:4, 5. Jer. 31:10-14.)

V. 5. Silence and darkness are opposed to that noise and gaiety, which is seen in rich and populous cities. *Lowth.* (Marg. Ref. k. l. Notes, 7-10. 13:19-22. Jer. 25:10. Rev. 18:4-8, 21-24.)

V. 6. 'I have laid open my inheritance to the insults of idolaters, and suffered them to profane the city and sanctuary which was called by my name.' *Lowth.*—The Chaldeans, intent on gratifying their own ambition, rapacity, and indignant revenge, and perhaps enmity to the God of Israel, most cruelly entreated the Jews, when they got them into their power; not knowing or regarding the design of God, in thus giving his worshippers into their hands; so that, while they accomplished his righteous purposes without intending it, they brought down deserved judgments on themselves. (Notes, 10. 5-14. Jer. 25:12. 51:33-37. Hos. 1:4, 5. Zech. 1:4-17.)

V. 7-10. Notwithstanding these predictions against Babylon, the king and his nobles were confident that their dominion and prosperity were firmly and permanently established; they neither laid their own crimes, and the words of God, to heart nor considered what the end of their greatness would be. (Notes, Dan. 4:28-33. 5:18-24. 1 Thes. 5:1-3.) The inhabitants were given up to pleasures and dissipation; and

*given to pleasures, that dwellst carelessly, that sayest in thy heart, *I am*, and none else besides me: *I* shall not sit as a widow, neither shall I know the loss of children:

9 But *these two things shall come to thee in a moment in one day, the loss of children and widowhood: *they shall come upon thee in their perfection, *for the multitude of thy sorceries, and for the great abundance of thine enchantments.

10 For *thou* hast trusted in thy wickedness: *thou hast said, None seeth me. *Thy wisdom and thy knowledge, it hath *perverted thee; and thou hast said in thy heart, *I am*, and none else beside me.

11 Therefore shall evil come upon thee; *thou shalt not know from whence it riseth: and mischief shall fall upon thee; *thou shalt not be able to *put it off: and desolation shall come upon thee suddenly, which thou shalt not know.

12 Stand *h*ow with thine enchantments, and with the multitude of thy sorceries, wherein thou

hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

13 Thou art *w*earied, in the multitude of thy counsels. *Let* now the *a*strologers, the stargazers, the monthly prognosticators, stand up and save thee from *these things* that shall come upon thee.

14 Behold *they* shall be as stubble; the fire shall burn them; they shall not deliver *them*—selves from the power of the flame: **there shall not be* a coal to warm at, nor fire to sit before it.

15 Thus shall they be unto thee with whom thou hast laboured, *even* *thy* merchants, from thy youth: *they shall wander every one to his quarter; none shall save thee.

CHAPTER XLVIII.

The Lord, foreseeing the obstinate idolatry of Israel, had foretold what he was about to do, that his works might not be ascribed to idols, 1-8. He promised to save his people, for his own name's sake, by his almighty power, and by raising up and prospering Cyrus, 9-15. He pathetically shows, how happy obedience would have rendered them, 16-19. He calls on the captives 'Jews' to leave Babylon, remembering how their fathers had been surprised in the wilderness; and declares that there is no peace for the wicked, 20-22.

HEAR ye this, O house of Jacob, *which are called by the name of Israel, and are

a 21:4-5, 22:12, 13:32-9. Judg. 18:7-27. Jer. 50:11. Dan. 5:1-4, 30. Zeph. 2:15. Rev. 18:3-8. 10. Jer. 50:31, 32, 51:58. Dan. 4:22, 30, 5:23, 11:35. Hab. 2:5-6. 2 Thes. 2:4. a Ps. 10:3-6. Nah. 1:10. Luke 13:15-20, 17:27-29. Rev. 18:7. 5:18, 18:19. Ruth 4:5, 20. Luke 7:12, 13. y 13:19. Ps. 73:19. 1 Thes. 5:3. Rev. 18:8-10. z 13:20-22, 14:22, 23. Jer. 51:29, 62-64. Rev. 18:21-23. a 12:13. Dan. 2:4, 4:7, 5:7. Nah. 3:4. 2 Thes. 2:9, 10. Rev. 9:20, 21, 18:23, 21:8, 22:15 b 26:15, 59:4. Ps. 52:7, 62:10. c 29:15. Job 22:13, 14. Ps. 10:11, 64:5, 81:7-9. Jer. 23:24. Ez. 6:13, 9:9, d 5:21. Ez. 28:5-6. Rom. 1:22. 1 Cor. 1:10-21, 3:19. *Or, caused thee to turn away. e 8. f 37:36. Ez. 12:29, 30. Neh. 4:1. Rev. 3:3. † Heb. the morning the eof. g Ps. 50:22. Jer. 51:39-42. Dan. 5:

25-30. 1 Thes. 5:3. Rev. 18:9, 10. † Heb. expire. Matt. 18:34. Luke 12:59. h 9:10, 8:19. 19:3, 44:25. Ex. 7:11, 8:7, 18:19, 9:11. Jer. 2:28. Dan. 5:7-9. Nah. 3:4. Acts 13:9-12. 2 Thes. 2:9-12. Rev. 17:4-6. i 5:7, 10. Ez. 24:12. Hab. 2. k 4:25. Dan. 2:24, 10:5, 7, 8, 15, 16, 30. † Heb. vision of the heavens. l 1 Heb. that gave knowledge concerning the month. 14:20, 41:2. Ez. 13:1. Ps. 83:13-15. Joel 2:5. Ob. 18. Nah. 1:10. Nah. 4:1. † Heb. their souls. Matt. 10:28, 16:26. m 30:14. Jer. 51:25, 26. Rev. 18:21. n Ez. 27:12-25. Rev. 18:1. -19. o Jer. 51:6-9. Rev. 18:15-17. a Gen. 32:23, 35:10. 2 Kings 17:34. John 1:47. Rom. 2:17, 28, 29, 9:6, 8. Rev. 2:9, 3:9.

arrogantly concluded that no city or empire ever had been, was, or would be, like their own; and they expressed this sentiment, in language similar to that by which *JEHOVAH* declared his own eternal Deity. (45:6.)—The loss of empire, and the destruction of the inhabitants, are, to cities possessed of dominion, like widowhood and loss of children. Babylon thought herself perfectly secure from these afflictions: but the Lord declared, that they would come upon her in one day, in a moment, most suddenly, and in their perfection, “for,” or notwithstanding “the multitude of her sorceries” and enchantments. The Chaldeans trusted much to these practices, and disregarded the all-seeing eye of Israel’s God; but the permanent prosperity, with which she was flattered by the sorcerers and wise men, would not be vouchsafed her. (Notes, 11-15, 19:2-4. Nah. 3:4-6. Rev. 18:4-8.)

V. 11. Neither the politicians, nor the soothsayers, of Babylon could discover, from what quarter evil would come upon them; nor when it approached could they retard it: nay, at last it would come on them suddenly, when they had no apprehension of it.—Cyrus surprised the city, when the inhabitants were asleep, or in their drunken revels, and entirely without fear of the impending ruin. (Notes, Dan. 5: 25-31.)

To put it off. “To expiate it.” Marg. The desolation, which is denounced as coming upon the New Testament Babylon, still more suddenly and awfully, shall not be expiated by any of the superstitious devices, or sacrifices of its priests and rulers. (Note, 1 Sam. 3:14.)

V. 12-15. (Note, 57:9, 10.) The Lord here challenged the Chaldeans to oppose their wisest counsels, or most powerful enchantments, against the execution of his predictions: let them persist in them, and do their utmost, and see whether they could prevail in the contest. Babylon had always been renowned for these arts, and the Chaldeans diligently studied and practised them. Even their wise men and counsellors were chiefly diviners and astrologers. (Notes, Dan. 1:17-20, 2:2-13, 4:4-7, 5:5-9.) They expected, or pretended to expect information and direction from the motions of the heavenly bodies; and supposed the stars to have great influence on the affairs of men, which they could discover by making observations on them; and they seem to have published every month their prognostications, as some almanac-makers now do their yearly predictions, about the weather and other matters. But the Lord declared, that they should all weary themselves in vain, in their counsels to secure Babylon; nay, themselves should be as stubble to the fire of his indignation, by which they should be totally consumed without any remains. And in this catastrophe, all those, who had before dealt with them for such information; or the merchants and hired soldiers from other countries, who had traded with them and helped them, would desert them, go to their respective habitations or employments, and leave them to shift for themselves. All these predictions, concerning Babylon, relate also to the New Testament-Babylon, the chief seat of Antichrist. (Marg. Ref. Notes, Jer. 51:9. Rev. 18:9-20.)

PRACTICAL OBSERVATIONS.

The Lord invariably abases the proud, in proportion as they exalt themselves.—Those who are most delicate and luxurious, and given up to self-indulgence and dissipation, are commonly most unfeeling, towards such as are subjected to them; often showing no respect to old age or infirmities, and deeming no hardship too great to impose on those who are cast able to endure them. But they may probably be recom-

posed by others, as severe and hardhearted as themselves: while labour and fatiguing usage, with scorn and cruelty, will be dreadful to them, in proportion to their former excessive effeminacy. (Notes, 3:16-26.)—Those distinctions in society, by which some are exalted above others, as if of another species, will be of short continuance: kings and nobles will not be such for ever: nor will God any more regard sex than rank, in those who rebel against him. But they, who are made “kings and priests unto our God,” shall be distinguished for ever: for “their Redeemer is the LORD of hosts, the Holy One of Israel:” and when the most honourable of the wicked shall be silent in darkness, or only vent their anguish in “wailing and gnashing of teeth,” the believer’s redemption will be completed.—God is often pleased to permit wicked men to prevail against his people, in order to correct and purify them by tribulation: and he permits his inheritance, his professed servants, to be polluted and treated as heathens in order to purge his church from hypocrites, and to warn others not to abuse their privileges. (Note and P. O. 1 Sam. 4.) But those who take advantage of these dispensations, to abuse their power, and to show their enmity against God, by cruelly oppressing his worshippers, will be punished with proportionable severity.—Pride renders men presumptuous in their wickedness and regardless of their latter end; so that they “lay not to heart,” either the warnings or the judgments of God; they expect impunity, notwithstanding his “wrath revealed from heaven” against their iniquities; and they are confident of permanent prosperity, until ruin comes upon them suddenly and in its perfection, and they can neither see whence it arises, nor how it may be avoided. Such as do not trust in God, buoy up their confidence by means of wickedness in one form or other, and they are ready to think, that no eye sees those secret crimes which man cannot detect. And whilst men will not believe the authenticated truths of God, because they contradict their pride and lusts; they often become the dupes of their own credulity, and of the vilest impostors; even of the meanest of such as pretend to gratify their curiosity by informing them of future events, and humour them with promises of great prosperity, without disquieting their consciences, or requiring them to renounce their sins. Hence the encouragement which sorcery, divination, astrology, and fortunetelling of every kind, have ever met with, in proportion as the holy truths and precepts of Scripture have been disregarded. But the Lord scorns, and abhors, such daring attempts to pry into his secret purposes, or to escape his threatened vengeance. However men may labour and weary themselves in these vain endeavours, they will never be able to prevail for others or themselves; they will shortly be destroyed root and branch, by the consuming fire of the Lord’s indignation: and it will appear, that they could neither foresee nor prevent the ruin to which they were exposed. But, if we simply and firmly believe the word of God, we may know assuredly how it will be with the righteous and the wicked to all eternity; we may learn how to “escape the wrath to come,” to glorify God, to have peace through life, and hope in death, and everlasting happiness beyond the grave: and surely we need desire no further information in these matters. Let us then stand aloof from all the delusions of men, and of the great deceiver; and learn to walk by faith, through the troubles of life and the vale of death, to the land of perfect light, joy, and felicity.

NOTES.—CHAP. XLVIII. V. 1, 2. The Jews gloried in their descent from Jacob, and in the name of Israel, which

16 ¶ Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and his Spirit, hath sent me.

17 Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.

18 Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:

19 Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof;

this name should not have been cut off nor destroyed from before me.

20 ¶ Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The Lord hath redeemed his servant Jacob.

21 And they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.

22 There is no peace, saith the Lord, unto the wicked.

r See on 3-8. 45:19. John 19:20. s 11:1-5, 61:1-3. Zech. 2:8-11. John 3:1. 20:21, 22. t See on 44-24. 54:5. u 2:3. 30:20. 54:13. 1 Kings 8:36. Job 22:21. 22. 36:22. Ps. 25:9, 12. 71:17. Jer. 31:33, 34. John 6:45. Eph. 4:21. x 43:16. 49:5, 10. Ps. 32:8. Jer. 6:16. y Deut. 5:29. 32:29. Ps. 81:13-16. Matt. 23:87. Luke 18:41, 42. z 32:18, 65:12. Ps. 35:8. 119:165. Am. 5:24. Rom. 14:1. a 10:22. Gen. 13:16. 22:17. Jer. 33:22. Hos. 1:19. Rom. 9:27. b 9:14.

14:22. Josh. 7:9. Ruth 4:10. 1 Kings 9:7. Ps. 9:5. 108:13. Zech. 1:4. e 51:11. Jer. 50:8. 51:6, 45. Zech. 2:6, 7. Rev. 18:4. d 12:1. 9:1. 44:28. 49:13. 52:9. Ex. 15:1. &c. Ps. 126:1, 2. Jer. 31:12, 13. 51:48. Rev. 18:20. 19:1-6. e 6. Jer. 31:10. 50:24. f 90:25. 35:6, 7. 41:17, 18. 48:19, 20. 49:10. Jer. 31:9. g Ex. 17:6. Num. 20:11. Neh. 9:15. Ps. 78:15, 30. 105:41. h 57:21. Job 15:20-24. Luke 19:42. Rom. 3:17.

then all of them assemble, consider, and ask themselves, whether JEHOVAH, or some of their idols, had foretold these things; that they might ascribe the accomplishment unto him. (Notes, 41:21-26, 43:8-13.) He meant to show especial favour to Cyrus, (as a type of Christ,) in assigning him the honourable work of liberating his people. So that this prince would execute the Lord's pleasure, and be as his arm, in taking Babylon, and subduing the Chaldean monarchy: for God would call him to this arduous undertaking, and prosper him in it. (Notes, 41:27-29. 44:25-28. 45:1-6. 46:10, 11.)—The expression, "my called," (12) may refer to the call of Abraham, (Notes, Gen. 12:1-3,) and the nation of Israel in him, which was a type or emblem of the effectual calling of the elect people of God: (Notes, 41:2-4, 10-14.) but some explain it of the Israelites being called by the name of God, as a people peculiarly belonging to him.

V. 16. There is some appearance of difficulty in ascertaining the speaker in this verse: but if the prophet be supposed to speak, it must be as a type of the "Elect Servant of JEHOVAH," before predicted. (Note, 42:1-4.) From the opening of his ministry Isaiah had publicly spoken of those things which were coming to pass, and events had accorded to his predictions; he had from the first been at hand to declare the will of the Lord: and now the Lord God and his spirit had sent him to predict the captivity, and also the deliverance of the Jews from it; and it behooved them to come near and attend to his words.—This, however, seems not by any means to come up to the energy and full meaning of the passage: and "The Word, who was in the beginning with God, and was God," and by whom the mind and will of God have ever been declared to men, may properly be considered as the speaker. He had always addressed the nation in the most open manner, from the time when he appeared to Moses in the bush, and called himself, I AM THAT I AM: (Notes, Ex. 3:2-7, 14. Acts 7:30-36.) and He was constantly present with Israel as their Lord and Redeemer. And now the Father and his Spirit had sent him to effect their predicted deliverance: or the Lord God had sent Him and his Spirit; for so the words may be read, and the language accords better to the ordinary style of Scripture. The deliverance from Babylon seems to be predicted; yet as shadowing forth the incarnation of Christ, and the pouring out of the Spirit, to apply his redemption to the souls of men.—The foregoing part of the verse shows that the words are spoken by God: and since it is affirmed that the Lord God hath sent him, we can understand the words of none other but the second Person of the sacred Trinity: who was sent into the world by his Father, and was anointed to his prophetic office by the Holy Spirit. Louth. (Notes, Zech. 2:6-13. 4:8-10. 6:9-15. John 14:7-14.)—"Who is it that saith in Isaiah, 'And now the Lord hath sent me and his spirit?' in which, as the expression is ambiguous, is it the Father and the Holy Spirit, which have sent Jesus; or the Father who hath sent both Christ and the Holy Spirit? The latter is the true interpretation." Origin in Bp. Louth.

V. 17-19. JEHOVAH, the Redeemer and Holy One of Israel, continues to speak to his people, when in captivity. He had taught them profitable things, and had pointed out to them the way in which they should have gone; and he was ever ready to afford his effectual teaching to such as desired to profit by his word. This would have been far more agreeable to his holy will as revealed by his servants, than their rebellion and calamities; so that, speaking after the manner of men, he, as it were, wished that they would have hearkened to his commandments: for then their peace would have flowed with an even, uninterrupted course, like a river, the waters of which fail not: and he would have shown them how to obtain righteousness and salvation, vast as the ocean, and a permanent and inexhaustible source of blessings to their souls: their seed would then have been innumerable as the sand, and "gravel," or, as some understand it, the fishes of the sea; and their name would never have been cut off, or cast out. Whereas, for their sins they were reduced to a remnant, and to great distress and contempt. (Notes, Deut. 5:28, 29. 32:29. Ps. 81:13-16. Luke 19:41-44.)—Righteousness. (18) Notes, 45:22-25. 46:12, 13.

V. 20-22. The Lord here addressed the people, as if the time of the decree of Cyrus had been already come. They were summoned to go forth from Babylon, and flee from among its devoted inhabitants, singing praises to the Lord, and publishing his truth, power, and love, to the ends of the earth. (Notes, 51:9-11. 52:9-12. Jer. 50:7, 8. Zech. 2:6-9. Rev. 18:4-8.) When the Israelites passed through the wilderness from Egypt to Canaan, the waters gushed from the smitten rock to satisfy their thirst: and the Lord intimated that he would equally take care of the Jews in returning from Babylon to Jerusalem. (Notes, 35:5-7. 41:17-20. 43:19-21. Ex. 17:5, 6. Jer. 31:8, 9.) But as the language is too strong to have received a full accomplishment in any of the events, attending that deliverance; we may be assured that the Holy Ghost intended the spiritual blessings of redemption; and the wonderful interpositions, with which the rescue of the church from antichristian tyranny shall be accompanied, and especially the converted Jews and Israelites conveyed back to the promised land.—Whatever revolutions take place, the Lord also warned impetuous sinners, that no good would accrue to them; (Notes, 31:1, 2. 57:20, 21. Ez. 20:33-38.) for all that inward anguish and outward tribulation, which spring from guilt and from the wrath of God, must inevitably be their portion, throughout every period of their endless existence.

PRACTICAL OBSERVATIONS.

V. 1-11. Men may have a sound creed, make an open profession of true religion, and with apparent devotion "mention the name" of God, value themselves on their relation to his people, and join with them in the most solemn ordinances; and yet be hypocrites in religion, and destitute of common honesty in their dealings with their neighbours! Nay, men may have strong confidence in the Lord, and verily think that all the blessings of salvation belong to them; when they are entirely deceived by Satan and their own hearts, and have no more than a worthless "form of godliness!" (Notes, Prov. 14:12. Gal. 6:1-5, v. 3.) Let us then be careful not to overvalue external distinctions, privileges, or observances: and not to stay our souls on any relation to families, or churches eminent for piety. Let us examine whether we be indeed sincere, in our own professed faith and devotedness to God; and whether these produce truth and equity in all our dealings with men. Let us remember that confidence without conscientiousness is presumption; and that those who cheat their neighbours, and varnish it over with a profession of godliness, will "receive the greater damnation." May the Lord search and prove us, and render us "doers of the word, and not hearers only, deceiving our own selves!" (Note, Jam. 1:22-25.)—The divine origin of our religion is abundantly demonstrated, in the coincidence observable between the prophecies of the Bible, and the dispensations of Providence; so that infidelity, impiety, and hypocrisy, will be left without plea or excuse: and this arrangement is purposely intended to leave every one without cloak for his sins. For the Lord knows how obstinate and daring men are in rebellion against his authority, and opposition to his truths. Indeed we are all by nature self-willed and presumptuous: we are ready to ascribe success to our own sagacity or good management, or even to that conduct which God abhors and when calamities overtake us, we deem them the result of chance, or lay the blame on the ill behaviour of others. Thus we studiously forget God, and aim to exclude him from the government of the world. But the whole scheme of prophecy is a standing confutation of these absurd principles, and this preposterous conduct: as things hidden from every created mind, and which must appear at the time improbable in the highest degree, have for ages been foretold in the sacred Scriptures, and are continually coming to pass accordingly. Yet how little is this attended to! how little are men disposed to receive instruction, and yield obedience to God! But hence arises another demonstration of the truth of the Scripture, which every man possesses in his own conscience. Contrary to our self-flattery, the Scripture declares that "every man dealth very treacherously, and is a transgressor from the womb." And is not this witness true? have not we each of us, violated our obligations to God? and was

CHAPTER XLIX.

The Messiah declares to the nations his appointment and qualifications for his work; complaining of all success among the Jews; and receiving assurance of being "the Light of the Gentiles," and the source of salvation and consolation to vast numbers, 1-13. Zion thinks he self forgotten of God; but is assured of his unchangeable love, and that kings and nations shall be her children, to show her honour and to do her service, 14-33. The redemption of sinners from Satan's power, and the church from that of Antichrist is predicted, with allusion to the deliverance of the captive Jews, 34-38.

LISTEN, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

3 And said unto me, Thou art my Servant, O Israel, in whom I will be glorified.

a 41:1. 42:1-4, 12, 45:22. 51:5. 60:9. 65:19. Zeph. 2:11. b 55:3. 57:19. Eph. 2:17. Heb. 10:23. c 5. Ps. 71:5, 6. Jer. 1:5. Matt. 1:20, 21. Luke 1:15, 31-35. 2:10, 11. John 10:36. Gal. 1:15. 1 Pet. 1:20. d 114. Ps. 45:2-5. Hos. 6:5. Heb. 4:12. Rev. 1:10. 2:12. 19:15. e 42:1. 51:16. Ez. 31:1. Low. 23:46. 150:4. 61:1-3. Ps. 45:5. Jer. 1:18. 15:19, 20. e 42:1. 52:13. 53:10, 11. Zech. 3:8. Matt. 17:5. 2:10-14. 1 John 12:28. 13:31. 15:2. Eph. 1:16. Phil. 2:6-11. h 55:2. Matt. 17:17. 23:37. John 1:11. Rom. 10:21. Gal. 4:11. 1 Thes. 2:2. 2 Cor. 12:15. k 53:10-12. Ps. 22:22-31. Luke 24:26. John 17:4, 5. 2 Cor. 2:15.

not our first thoughts, words, and works rebellious and unholy?—We have then nothing in ourselves to depend on, or to plead with God, as a reason why he should have mercy on us. Had he not deferred and refrained his anger we should have been cut off and destroyed long ago. But he has formed a plan, in which, for "his own sake," and "for the glory of his grace," he saves all that come to him for salvation. Thus sinners are encouraged to hope for his mercy. And he that "hath fled for refuge to lay hold on this hope set before him," and "holds fast that confidence," has the honour of God pledged for his security, that he shall never be cast off, or perish; for then would God's name be polluted, and his glory tarnished. But he will indeed refine his people in the furnace of affliction: but notwithstanding the alloy which remains after each visitation, he will yet confirm his choice of them; and frequently he first brings sinners acquainted with his grace, by casting them into this painful but salutary furnace.

V. 12-22. The same power which upholds the world supports the cause of truth and righteousness; and it is a peculiar honour to be employed as instruments in the good work of making known the salvation of God to mankind. Yet even this (as well as many other instances of the loving kindness of God) has been sometimes vouchsafed to those who knew him not, by true faith and holy experience, to the salvation of their own souls. But the Lord Jesus alone has, in every respect, done the Father's "whole pleasure," and is the adequate object of his love: having prospered and finished his work, he invites sinners to draw near and hearken, whilst he proclaims the counsels of his love which have been from the beginning. As the Father has sent him, so has he sent his ministers, to publish openly his rich and free salvation. May he send forth more and more of them throughout the earth; and with them send forth his Spirit to prosper their labours; that "glory may be to the Father, and to the Son, and to the Holy Ghost," throughout the earth, and through eternal ages.—Let us seek our holy Redeemer to "teach us to profit;" by all the means of instruction which we enjoy, and to "lead us by the way that we should go;" for blessed are they who hear his word and do it. Our sanctification and comfort are his will and delight; inward and outward peace are his legacy to his believing people; and those whom he justifies and sanctifies, have peace with God, peace of conscience, and an inward tranquillity "which passeth all understanding;" a peace, not transient and precarious, as the joys of this world are; but which flows on like a river through life and death, and to all eternity. The inheritance annexed to the righteousness which God bestows is immense as the ocean, its blessings unnumbered like the sand, and it is attended with "an everlasting name that shall not be cut off;" and with an entail of most important advantages to our posterity. Let then all who hear these words separate from the world, and break loose from their ruinous connexions; let them join themselves to the Lord with gratitude and joy; and let believers sing glad praises to the Redeemer, and declare to all around "what he hath done for their souls."—Though this world is a wilderness, in which many inconveniences await us, and nothing grows or springs forth suited to the wants and desires of the regenerated; yet from Christ, our smitten Rock, the consolations of the Holy Spirit flow forth abundantly to water all the camp of Israel, through all their wanderings; till each arrives at the Fountain-head above, and drinks abundantly of unalloyed felicity for ever. But this peace and joy are far from the wicked man; by an irrevocable decree, and by his character and the state of his unrenewed soul, he will be for ever precluded from them; and a tormenting conscience, a despairing heart, and furious, unrestrained, and malignant passions, will concur with the wrath of God, to render him as durably miserable, as the righteous is blessed in the favour, image, and presence of his God.

NOTES.—CHAP. XLIX. V. 1, 2. Hitherto spiritual (514)

4 Then I said, ¹I have laboured in vain, I have spent my strength for naught, and in vain; ²yet surely my judgment is with the LORD, and my work with my God.

5 ¶ And now, saith the LORD that formed me from the womb to be his Servant, to bring Jacob again to him, ¹Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my Strength.

6 And he said, ¹It is a light thing that thou shouldst be my Servant to raise up the tribes of Jacob, and to restore the preserved of Israel: ²I will also give thee for a Light to the Gentiles, that thou mayest be my Salvation unto the end of the earth.

[Practical Observations.]

7 Thus saith the LORD, the Redeemer of Israel,

Phil. 2:9, 10. Heb. 12:2. * Or, reward, 40:10, 62:11. m 56:8. Matt. 15:24. Acts 10:36. Rom. 15:8. 1 Or, That Israel may be gathered to him, and I may, &c. n Matt. 21:37-41. 23:37. Luke 19:42. 1 Thes. 2:15, 16. o Ps. 110:1-3. Matt. 3:17. 11:27. 17:75. 28:18. John 3:35. 5:20-27. Eph. 1:30-22. 1 Pet. 3:22. 1 Or, Art thou lighter than that thou shouldst, &c. p 2 Kings 19:15. 20:10. 1 Or, destructions. q 42:6, 60:3. Luke 2:32. John 1:4-9. Acts 13:47. 26:18. r 11:10. 24:14-16. 46:13. 52:10. Ps. 98:3, 3. Luke 24:46, 47. s See on 48:17. Rev. 3:7.

redemption has been predicted more obscurely, and with evident, and almost constant reference to the deliverance of the Jews from captivity in Babylon; but here another division of the prophecy commences; and henceforth we shall have Christ and spiritual redemption constantly before our eyes, and often entirely lose sight of types and shadows. We cannot in this chapter admit, that Isaiah spoke of himself, even as the type of Christ; the language can in no sense be applicable to him, or to any but the divine Saviour of sinners; for who else was ever given to be "a Light of the Gentiles, and the salvation of God to the ends of the earth?" (6)—Christ therefore here speaks in his mediatorial character, and as anticipating his incarnation. He opened his important instructions by demanding the attention of the most distant nations, as he was about to declare those interesting truths, those "deep things of God," in which they were all concerned. He had engaged to become incarnate for the redemption of mankind. That event had been purposed from "before the foundation of the world," and predicted from the first entrance of sin; and before his conception in the virgin's womb, "he was named Jesus, because he should save his people from their sins." (Marg. Ref. c. Notes, Matt. 1:20-23. Luke 1:26-33, v. 31.) The efficacy of his word to alarm, convince, and subdue the hearts of sinners to himself, and the energy of his denunciations to destroy his enemies, are denoted by "his mouth being like a sharp sword." His human nature would be secured from sin, (which alone could defeat the end of his incarnation,) by his union with the Deity; even as if it had been hid, or covered, under the shadow of the Almighty's hand. And he would be in every respect prepared and qualified for his work, by the immeasurable communication of the Holy Spirit; as a polished shaft or arrow, which the warrior carefully conceals and preserves in his quiver, till he has occasion to employ it, in obtaining some desired and expected victory. (Marg. Ref. d-f. Notes, 51:15, 16. Heb. 4:12, 13. Rev. 1:12-20, v. 16. 2:12, 13.)

V. 3, 4. The eternal Son of God willingly consented to "take upon him the form of a servant," that God might be glorified in saving sinners through him. (Notes, 42:1-4. 53:1, 12. Phil. 2:5-8.) He may be called Israel, as the Head of the body of the church, the true Israel of God; or because he wrestled and prevailed for the blessing of God upon his people, as Jacob prevailed for the blessing on himself and his posterity. That name, in its original design, and full import, can only belong to him, who contended powerfully with God, in behalf of mankind, and prevailed. Gen. 32:28. Bp. Louth.—The Redeemer, in the prospect of the general unbelief of the Jewish nation, intimated, that if the small remnant of that people should be all who obtained salvation by him, he should "labour in vain and spend his strength for naught, and in vain;" for though the salvation of one soul must vastly overpay all the labours and trials of any ordinary servant of God; yet the incarnation of his only begotten Son, and his labours, obedience, sufferings, and death, demanded a far more ample retribution. This he knew would be vouchsafed him: for his "judgment was with the LORD," the righteous Judge; and his work with his God, who was competent to estimate its infinite worth, and to recompense it in that way which he desired; namely, by rendering it effectual for the salvation of sinners, even multitudes which no man can number. (Notes, 40:9-11. 42:10-12. Heb. 12:2, 3.) This is spoken to the distant nations: it represents the Redeemer's undertaking, after the manner of men, as the result of a stipulation between the Father and the Son; and it forms an interesting introduction to the prediction of the calling of the Gentiles, that they might enjoy the blessings which the nation of Israel generally refused: for otherwise no adequate benefit would result from the coming of the promised Messiah.

V. 5, 6. JEHOVAH, in the person of the Father, here addresses the Son, as become incarnate, that is, in the Jesus

and his Holy One, "to him whom man despiseth, to him whom the nation abhorreth, to a Servant of rulers; "Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.

8 Thus saith the LORD, "In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to testify the earth, to cause to inherit the desolate heritages:

9 That thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves: they shall feed in the ways, and their pastures shall be in all high places.

10 They shall not hunger nor thirst, neither shall the heat nor sun smite them: for the heat

hath mercy on them shall lead them, even by the springs of water shall he guide them.

11 And I will make all my mountains a way and my highways shall be exalted.

12 Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim.

13 ¶ Sing, "O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 ¶ But Zion said, "The LORD hath forsaken me, and my LORD hath forgotten me.

15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

[Practical Observations.]

16 Behold, I have given thee upon the palms

* Or, to him that is despised in soul. 53:3. Ps. 22:6-8, 69:7-9, 139:20. Zech. 11:8. Matt. 26:67, 27:38-44. John 18:40, 19:15, 1. Matt. 20:28. Luke 22:27. u. 23, 52:15, 60:3, 10, 16. Ps. 2:10-12, 68:31, 72:10, 11. Rev. 11:15. x. 42:1. Luke 23:35. 1 Pet. 2:4. y. Ps. 69:13. John 11:41, 42. 2 Cor. 6:2. Heb. 5:7. z. 1:50:7-8. Acts 2:24-32. a. 42:6. Matt. 26:28. Heb. 5:6, 12:24. i. 51:16. Ps. 75:3. 10r, rise up. c. 19, 51:3, 54:3, 58:12, 61:4. Ps. 2:8. Eph. 2:12-19. d. 49:7, 61:1. Ps. 69:31, 102:20, 107:10-16, 146:7. Zech. 9:11, 12. Luke 4:18. Col. 1:13. e. 9:12, 32:16, 60:1, 2. Luke 1:79. John 8:12. Acts 26:8, 2 Cor. 4:4-6. Eph. 5:8, 14. 1 Thes. 5:5, 6. f. 5:17, 55:1, 2. 65:13. Ps. 22:26, 23:1, 2. 34:13-15, 35:29. Joel 3:18. John 6:53-58, 10:9. g. Deut. 32:13. h. Matt. 5:6. John 6:55. Rev. 7:16, 17. 14:6, 23:4, 32:2. Ps. 121:5, 6. k. 54:10. Ps. 33:3, 4.

Jer. 31:9. Ez. 34:23. John 10:3, 4. 11:16, 35:8-10, 40:3, 4. 43:19, 57:14, 62:10. Luke 3:4, 5. John 14:6. m. 2:2, 8, 11:10, 11. 43:5, 6, 60:9-14, 65:19, 20. Ps. 22:27, 72:10, 11, 17. Mic. 4:2. Zech. 2:11, 8:20-23. Matt. 8:11. Luke 13:29. Rev. 7:9, 11:5. n. 42:10, 11, 44:23, 52:9, 56:12. Ps. 96:11-13, 98:4-9. Luke 2:13, 14, 15:10. John 8:13, 7:9-12. o. 12:1, 40:1, 2, 51:3, 61:2, 3, 66:13, 14. Jer. 31:13, 2 Cor. 7:6, 2 Thes. 2:16, 17. p. 40:37, Ps. 22:1, 31:22, 77:6-9, 89:38-46. Rom. 11:1-5. q. Ps. 13:1. Jer. 23:39. Lam. 5:20. r. 1 Kings 2:6-37. Ps. 103:13. Mal. 3:17. Matt. 7:11. 1 Heb. from having compassion. s. Lev. 26:29. Deut. 28:56, 57. 2 Kings 6:28, 29, 11:1, 2. Lam. 4:3, 10. Rom. 1:31. t. 44:21. Jer. 31:20. Hos. 11:1. Rom. 11:28, 29. u. Ex. 13:9. Cant. 8:6. Jer. 22:24. Hag. 2:23.

purpose and prescience. The primary or more generally declared object of his undertaking, was to bring back Jacob to the true service, and worship of God. (Notes, Matt. 10:5, 6, 15:21-24. Rom. 15:8-13.) Accordingly, the personal ministry of Christ, and the first labours of his apostles were confined to the Jews: and their national rejection of Christ was the occasion of the apostles at length turning to the Gentiles. So that it was the settled plan of God made known ages before, that though "Israel should not be gathered" to the promised Messiah, as his subjects and disciples; yet should he be "glorious in the eyes of the LORD," and be glorified by him; and God would be his Strength to render his gospel successful. Thus when Christ was about to ascend into heaven, he said to his disciples, "All power is given unto me in heaven and earth. Go ye, preach the gospel to all nations." (Notes, Matt. 28:18-20. Mark 16:15, 16. Luke 24:44-49. Acts 1:4-8.) So that, compared with the full effects of his mediatorial work, the conversion of a small remnant of the Jews, who were preserved from the national unbelief, would be a small matter: (Note, Rom. 11:1-6.) nay, the conversion of the whole nation would have been a light thing; for he was given to be the great and all-sufficient Source of spiritual knowledge and illumination, and "the Salvation of God," ever "the Author of eternal salvation" to the nations of the earth: in general. (Notes, Acts 5:4-7. Luke 2:25-32, v. 30-32. John 1:5-9. 8:12. Acts 13:42-48, v. 47. 26:16-18, 19-23, v. 23.)

V. 7, 8. The Father is "the LORD, the Redeemer of Israel and his Holy One," as sending the Son to be the Redeemer: he created the worlds, and he redeemeth the church by the Son, and without him was not any thing created or redeemed. (Notes, John 1:1-3. Tit. 3:4-7.) The Father here addresses the incarnate Son, as he, "whom man despised, and whom the nation of Israel abhorred;" and whom their rulers, as well as Pontius Pilate and Herod, treated as a slave. This decisively marked out the person intended, when he appeared on earth; as every one must perceive, who compares these expressions with the history of our Lord's condemnation, and crucifixion by the general demand of the Jewish nation and their rulers, and with every circumstance of scorn and abhorrence. (Notes, 50:5, 6, 53:2, 3. Zech. 11:7-9. Matt. 26:63-68, 27:19-25, 37-44. Luke 23:6-12.) This humiliation was, so to speak, the stipulated price of that glory which was to follow. For certainly kings would behold his glory, and rise up to acknowledge his supreme authority: they would fall down before him, submitting to him as their King, yea, worshipping him as his God! (Notes, 22:3, 60:1-3, v. 3, 10-14, 15-22, v. 16. Ps. 72:8-11, 138:4, 5. Rev. 21:22-27.) The faithfulness of JEREMIAH was engaged to accomplish this promise; and the Holy One of Israel, being "well pleased in him," as his beloved Son and righteous Servant, would choose him to be his "King upon his holy hill of Zion." (Notes, Ps. 2:7-12.)—When the Roman Emperors embraced Christianity, this part of the prophecy began to be accomplished: it has been verified in many instances already, and will be far more signally hereafter.—When he undertook our cause, his requests were presented "in an acceptable time, and in a day of salvation," and the Father readily acceded to them. The prayers that he offered "with strong crying and tears," in the days of his flesh, were also accepted, and answered by his resurrection and exaltation; and his intercession is always presented in an acceptable time, and every thing is granted which he intercedes for. (Notes, Acts 4:7-12, v. 11. 2 Cor. 6:12. Heb. 5:7-10, v. 7. 7:23-25, v. 25.)—Being thus preserved, and raised to the mediatorial throne; he was given as the Surety of the new covenant to sinners *at* over *the* earth, to establish it in the know-

ledge of God and true religion; and to cause all believers to inherit that heritage, from which as sinners they had been expelled, and which lay desolate; as the land of Judah did during the captivity, until the restoration of the Jews established the land, and caused them to inherit their desolated heritages. (Marg. Ref. Note, 51:15, 16. P. O. Ps. 75: Note, 10:13-22.)

V. 9-13. The conversion of the nations is here promised, under images taken from the deliverance of the captive Jews, and their return to Jerusalem. At the word of Christ, the prisoners of Satan, who were confined in the dark dungeons of ignorance, idolatry, and vice, would be set at liberty, come forth, and show themselves among his redeemed subjects. (Notes, 61:1-3. Zech. 9:11, 12. Luke 4:16-19. Acts 26:16-18.) Through his ordinances he comfortably feeds the souls of these his sheep all their journey through life: (Notes, Ps. 23:) no place is found so mountainous, as not to yield pasturage for them; or their pastures are situated on high places, inaccessible to their enemies. They are not incommoded by hunger or thirst; or left to endure persecution, temptation, or affliction, without shelter, support, and consolation; for their merciful Redeemer conducts them, where the waters of life abound for their refreshment and consolation. (Notes, 12:1-3, 25:3-5, 35:8-10, 41:17-21, 43:14-21. Jer. 31:9. Rev. 7:13-17.) Even the loftiest mountains are made a highway: and a causeway or pavement is prepared over the low places, that nothing may discourage or obstruct them in their journey.—The Lord then speaks, as if companies of converts, flocking into the church, appeared in sight; and points them out to the spectators, some of them coming from the north, others from the west, and others from the land of Sinim; by which some province in Egypt, or some district in Arabia, seems to be meant. All this denotes the clear instructions, unnumbered invitations, encouraging promises, and abundant outpouring of the Spirit, which would combine in rendering the gospel successful, especially in the primitive ages; as they will again, when "the fulness of the Gentiles shall be brought in." In the prospect of events so merciful and comfortable to God's afflicted people, the heavens, and the earth, and their respective inhabitants are called upon to break forth into songs of joy and praise. (Notes, 44:23, 55:12, 13.)—"The Hebrew word *mesillah*, (translated *highways*), signifies such ways as are raised with stone in low and marshy grounds. So the sense is exactly parallel with that of 40:4. "Every valley shall be exalted, and every mountain shall be brought low." Lowth.—That, however, relates to the change wrought in men's dispositions, preparing them to welcome the salvation of Christ; this, to the preparations made the gospel, for believers passing safely and comfortably through this evil world to heaven.—Mr. Faber, interpreting the whole of the future restoration of Israel, understands the words, "Say to them that are in darkness, Show yourselves," or, "Be discovered," or the ten tribes, which have been lost hitherto. (27:13.) But the close connexion of the passage, with Christ being "the Light of the Gentiles," seems to render this exclusive application inadmissible.

V. 14-16. (Notes, Lam. 5:19-22. Hos. 11:8-11, v. 8, 9.) The Jewish church during the captivity, or the Christian church as groaning under antichristian superstition and tyranny, is here introduced, as ready to faint and despond apprehending from appearances, that JEREMIAH, her Lord and King, had "forsaken" her, and even "forgotten" her and her concerns: that is, the remnant of believers in such circumstances should be tempted to think, that God would suffer her enemies to prevail against his cause. But he inquires of Zion, whether a tender mother can forget the infant, for

of my hands; thy walls are continually before me.

17 Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

18 [†]Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. [‡]As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20 The children which thou shalt have, after thou hast lost the other, shall say again in thine

ears, 'The place is too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thy heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold I was left alone; these, where had they been?

22 Thus saith the Lord God, Behold I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou

x 26:1, 54:12, 60:19, Rev. 21:10—21. y 51:18—20, 62:5, Ezra 1:5, Neh. 2:4—9, 17. z 19, 51:13, 22:3, s 60:4, Gen. 13:14, b 12:22, 45:5, 54:1—3, 50:5—11, 66:12, 13:20, Jer. 31:3, Gal. 3:28, 29. c 54:1, Gen. 22:16, Heb. 6:13—18, d 61:10, Prov. 17:6, e Jer. 2:32, Rev. 21:2, f 8:51:53, 1:2, Jer. 30:18, 19, 33:10, 1:1, Ez. 38:9—15, Hos. 1:10, 11, Zech. 2:4, 11, 10:10, g 17:25, 26, Ps. 55:1, 124:3, Prov. 1:12, Jer. 30:16, 51:34, 44, Ez. 35:3, h 60:4, Hos. 1:10, Matt. 3:9, Gal. 4:26—28, 151:3, 54:12, Josh. 17:14—16, 2 Kings 6:1, k Jer. 31:15—17,

Rom. 11:11—17, 21, Gal. 3:29, 4:26—29, 13:26, 51:17—20, 52:2, 54:3—8, 60:15, 62:4, 64:10, Lam. 1:1—5, Matt. 24:29, 30, Luke 21:21, Rom. 11:26—31, m 12, 2:2, 3, 11:10, 11, 42:1—4, 60:3—11, 67:12—18, 20, Ps. 23:27, 67:4—7, 72:8, 17, 86:9, Mal. 1:1, Luke 13:29, n Heb. 6:26, m 52:16, 60:3, 10, 11, 16, 62:2, Ezra 1:2—4, 6:7—12, 7:11—29, Neh. 2:6—10, Esth. 8:—10, Ps. 2:10—12, 68:31, 72:10, 111, 138:4, Rev. 21:24—26, o Num. 11:12, † Heb. nourishers, ‡ Heb. princesses, p 45:14, 60:14, Gen. 43:26, Ps. 72:9, Rev. 8:9, q Mic. 7:17

which she hath endured much pain and sorrow, and which she is accustomed to nourish at her breast; and so forget it, as without compassion to leave it to perish by hunger and neglect. But though this is the strongest of all natural affections; yet some mothers do neglect their offspring to indulge themselves, and suffer them to perish for want of proper attention; nay, some murder them to conceal their own shame! It was therefore requisite, in order that Zion might "have a strong consolation," to add, that the love of God to his church admits of no such exception: the affection of a most tender mother forms but a faint emblem of his unchangeable love to his people, and he will never forget them. (Notes, Rom. 8:32—39. Heb. 6:16—20.) In allusion to customs then in use, of artificially marking upon the hands, such objects as those concerned wished continually to remember, he declares that he had "graven Zion on the palms of his hands, and that her walls were continually before him." As the architect is continually mindful of the plan of his intended building, even whilst the rubbish is removing, in order to lay the foundation; so the Lord has the whole plan of his church, in its most flourishing state on earth and in heaven, always before him, during all the corruptions and tribulations which she passes through: and he will in the appointed periods, fulfil all his purposes, predictions, and promises to that effect. (Notes, Dan. 9:24—27. Rev. 21:10—21.)—Zion. (14. Note, Rev. 14:1—5.)

V. 17. *Thy children, &c.* Or, "thy builders," as in the old translation, with a trivial change in the punctuation. Those who were appointed to build the city and walls of Zion, would speedily begin and accomplish their work; and they, who had destroyed and wasted her, would speedily depart from her. Thus Cyrus hastened to take Babylon: and, having accomplished that design, when he succeeded to the kingdom, he hastened to give orders for rebuilding Jerusalem and the temple: the dominion of the Chaldeans, the destroyers of Zion, was at once terminated, and they departed, as unable to retard her returning prosperity. The speed and success with which Nehemiah rebuilt the walls of Jerusalem, notwithstanding the opposition of the enemies, may also be adverted to.—But the deliverance of the church from antichristian oppressors; and the final and universal prevalence of true religion, are doubtless especially intended.—"They, that destroyed thee, shall soon become thy builders; and they, that laid thee waste, shall become thine offspring." *Bp. Louth.* This interpretation does not well accord either to the type or the Antitype. The Chaldeans did not restore Jerusalem; but were conquered by Cyrus, who ordered it to be built: and antichristian powers are to be destroyed, in order to the future deliverance of the church. (Notes, 24—26. Rev. 18:19.)

V. 18—21. Zion is here addressed in the character of an afflicted widow, bereaved also of her children. She is directed to look up, and behold great numbers approaching her from every quarter; and the Lord most solemnly assures her, that they come in order to be a comfort and honour to her; and that instead of the disconsolate attire and appearance, which had hitherto befit her condition, this great accession to her family should render her adorned and cheerful as a bride. (Notes, 61:10, 11.) The desolate and waste places of the land also would soon be so replenished that there would not be room for all the inhabitants; who would no more be annoyed or alarmed by those enemies, who had before swallowed them up. So that, after Zion's former desolations, her children should be so numerous, that they would earnestly demand more room.—The destruction of the Jews by the Chaldeans, and afterwards by the Romans, and the rejection of the nation for unbelief, were to that church as the loss of children: the state of the Jews during the captivity, and that of the Christian church during the reign of Antichrist; and especially that of the nation of Israel for almost eighteen hundred years, has resembled a desolate widow in captivity, wandering from place to place, without

prospect of having or bringing up children: and the replenishing of the church after these desolations, might seem as the resurrection of her children from the dead, or their return to her after they had been supposed dead. It would be like the case of a poor forlorn widow, to whom many show the respect and affection of children, for whom she has suffered no pain, and bestowed no labour: and she could not imagine whence these children came, or where they had been during her destitute and wandering condition.—After the captivity, the Jews were very much increased: they not only filled the land of Judah, but multitudes inhabited the adjacent cities and countries; and many were proselyted to their religion, and became Zion's adopted children. Yet, the context and the expressions lead us rather to interpret the prophecy of the enlargement of the church, by the breaking down of the partition-wall, and by the conversion of the Gentiles to Christ; which has already diffused the worship of the true God far more widely than of old; and which, after the recall of the Jews into the church, shall at length fill the whole earth with the knowledge of his glory. (Notes, 54:1—5. Jer. 31:15—17.) The restoration of Israel, and the reunion of Judah and Israel, may be included in these general terms; but cannot be exclusively predicted.

V. 22, 23. JEHOWAH here further explains how this increase of Zion's family would be effected. By the death of Christ and the preaching of the gospel, his hand was lifted up to summon the nations, and his standard erected for them to resort to. The numerous converts, made from among the Gentiles, are represented under the idea of many nations at once bringing Zion's sons and daughters home to her, with the greatest care and tenderness; especially as they employed their ability to promote the cause of the gospel. (Note, 66:19—23, vs. 19, 20.) Even kings would become foster-fathers, and queens nursing mothers to the children of Zion; (Note, Num. 11:11—15, v. 12.) accounting it their honour and privilege, to use their influence and authority to promote the success of the gospel: rendering the most profound respect for the church and its faithful and consistent pastors and rulers; not attempting to have dominion over her faith, but promoting by all proper means her comfort and prosperity, and showing her honour, for the Lord's sake, proportioned to the contempt and indignity with which she had been treated. (Note, 66:10—11.) Then would it appear more than ever, that the immutable truth, power, and love of JEHOWAH were engaged in behalf of his people; and that those who wait for him shall never be put to shame.—Cyrus, Artaxerxes, and other Persian monarchs, showed signal favour to the Jews; and Esther... saved the nation from utter destruction: but the prophecy was more remarkably fulfilled, in the favours which Constantine... and other Christian princes and princesses have showed to the church? *Louth.*—There can, however, be no dispute, but the grand accomplishment of these predictions is yet future. (Notes, 60:10—14. Ps. 72:9—11. Jer. 16:19—21. Mic. 7:14—17. Rev. 3:8, 9.)

With their face toward the earth. (23) 'It is well known that the expressions of submission, homage, and reverence, always have been, and are still, carried to a great degree of extravagance in the Eastern countries... (Gen. 42:6.)... The expressions therefore of the prophet are only general poetical images taken from the manners of the country, to denote great respect and reverence.' *Bp. Louth.*—*Lick up the dust, &c.* Mic. 7:17.—The prophecy certainly implies, that a time will come, when kings and princesses will improve their important talents, in a very reverential, humble, zealous, and diligent manner, to promote genuine Christianity by all scriptural means; counting this their privilege, honour, and pleasure, and specially honouring the consistent ministers of Christ, and Christ in them; and using their influence to give weight and acceptance to their labours. And why should not this be the duty of princes, at all times; whether they will or will not attend to it? (Notes, 2 Chr. 17:9—9, 30:12.)

V. 24—26. The Jews were delivered into the hand of the

shalt know that **I am the Lord**: 'for they shall not be ashamed that wait for me.

24 'Shall the 'prey be taken from the mighty, or the 'lawful captive delivered?

25 But thus saith the **Lord**, 'Even 'the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: 'for **I** will

25:9, 64:4. Ps. 25:3, 34:22, 69:6. Rom. 5:5, 9:33, 10:11. 1 Pt. 2:6. * Ex. 37:3, 11. * Job. 42:22, 33:12. Ps. 124:5, 7. 136:1-3. Matt. 12:29. Luke 11:21, 22. * Heb. 'captivity of the just.' Ezra 9:13. Neh. 9:33, 37. Ps. 9:6-9, 11-14. u 10:27, 52:2-5. Jer. 29:10. 50:17-19, 33:34. Zech. 9:11. Heb. 2:14, 15. 1 John 3:8.

Chaldeans for their sins; thus they became the prey of the mighty. It was also just in God thus to punish them, and they might in many respects be deemed "lawful captives;" and could it be expected that the victors would release them, or that they would be rescued from them? In answer to this objection, the Lord engaged, that he would take them out of the land of their terrible and powerful oppressors, contending with them, and saving Zion's children from them; yea, retaliating their cruelties with most terrible vengeance.—Sinners are justly given up for their crimes to be slaves and captives of Satan; but Christ, having paid their ransom, delivers them from his power, and avenges their cause on this great enemy, and on his angels and servants.—But I apprehend, that under the shadow of the destruction of the Chaldean Monarchy, to make way for the deliverance of the Jews; or of the Pagan Roman empire, by means of their mutual discords, to make way for the establishment of Christianity; the dreadful judgments, which remain to be executed on the antichristian Roman empire, in order to the liberating of the church, and the restoration of Israel, are especially predicted. (Notes, 9: 13—21. 34: 51:31—23. 63:1—6. Ez. 38: 39: Rev. 18: 19:)

PRACTICAL OBSERVATIONS.

V. 1—6. We should here be all attention: for the Lord Jesus speaks to us, who inhabit these distant isles, in accents of love, united with wisdom, authority and truth; informing us of what he has undertaken and performed for our salvation. The dignity of his person, the depth of his humiliation, the immensity of his love, the extremity of his agonies, the unsearchable riches of his grace, and the suitableness of his whole character, offices, and salvation to our ruined condition, unite in warning us, "not to refuse him that speaketh;" but they equally encourage the poor trembling sinner to draw near, and intrust his soul into his gracious hands. For the Son of God became incarnate, and "obedient even to the death upon the cross," that he might be "able to save to the uttermost all that come to God through him." The salvation of sinners of every nation, to the glory of God the Father, was the recompense which he required when he undertook his arduous work; and which the Father was equally willing to grant him. For love to us, when enemies, moved him to give us "his only begotten Son, to be the propitiation for our sins;" whose human nature was formed in the Virgin's womb by the power of the Holy Ghost, and preserved through life holy and undefiled, that it might be an acceptable and an all-sufficient atonement for sin: he was also carried through his sufferings, raised from the dead, exalted to the throne of glory, and perfected in every thing, which might make him "the Author of eternal salvation to all them that obey him." "The sharp sword" of his mouth, his quick and penetrating word, is employed in slaying the lusts, as well as the enemies, of those who trust in him; but it will cut off all those that persist in their enmity and disobedience. His sharp arrows wound the conscience: but when the sinner submits, and supplicates mercy, he heals the wounds which he had inflicted, and the transient pain makes way for durable joy: but these arrows will rankle for ever in the consciences of those who persist in refusing to become his subjects.—It will not in the event appear a light thing, which he has effected on earth: innumerable multitudes of the tribes of Jacob, and of the Gentiles, have been raised up from the depths of guilt and misery; and, through him, their "Light and Salvation," have now arrived at the realms of bliss, and before the throne are celebrating his praises. Numbers are continually enlightened and saved by him, in the most remote regions, whence daily accessions are made to the church triumphant: and he will be more and more the Light and Salvation of the Gentiles, till "all kings shall fall down before Him, and all nations shall do him service;" "because of the **Lord** that is faithful, and the Holy One of Israel who chooseth him."—These considerations may encourage and instruct his ministers. We should not despond, because of the contempt, reproach, or ill success with which we meet. We should rather be made more instant in prayer, and more diligent in using every means, by which we may be rendered as polished shafts, and suitable instruments, for his work. If we seem to "labour and spend our strength for nothing;" we should remember that comparatively our labours are of small value, and easily overpaid: that they may prove more useful than we suppose; and that "our judgment is with **the Lord**, and our work with our God." And if there should be no gathering of sinners to Christ through our ministry; yet **the Lord** will honour those that honour him, and welcome them at length, and say to each of them, "Well done, good and faithful servant, enter thou into the joy of thy Lord." He will also be our Strength and our sure Protector: and if we employ us in rescuing a few souls from destruction, and

contend with him that contendeth with thee, and **I** will save thy children.

26 And **I** will feed them that oppress thee with their own flesh; and they shall be 'drunken with their own blood as with 'sweet wine: 'and all flesh shall know that **I** the **Lord am** thy Saviour and thy Redeemer, the Mighty One of Jacob.

† Heb. copiously. * 41:11, 12. 54:15-17. Gen. 12:3. Num. 23:9, 9. Jer. 51:3. 36. Zech. 9:13-15. 12:3-5. 14:3, 12. Rom. 8:31-39. Rev. 18:20. * 54:13. Gal. 4:4-6. * 9:20. Judg. 7:22. a Rev. 14:20. 16:6. 17:6. * Or, new wine. b 41:14-20. 45:6. 60:16. Ps. 9:16. 58:10, 11. 83:18. Ez. 39:7. Rev. 15:3, 4.

in leading them to Christ for light and salvation; we ought to count it a great thing: though we should diligently labour and incessantly pray to be made more extensively useful.

V. 7—15. Even the Redeemer, who spake as never man spake, seemed often in his personal ministry, "to labour in vain and to spend his strength for naught;" and his sufferings and death will eventually increase the condemnation of numbers who hear his gospel. He was, and still is, despised and abhorred by the nation, to which he was sent, and by mankind in general; and many rulers have opposed or new modelled his gospel, and made his truths and ordinances subservient to their political purposes; as if he were indeed their Servant, instead of their Lord! Yet is he glorious, and shall be glorified: all judgment is administered by Him, and all power is in his hand to fulfil his great designs. The Father "heareth him in an acceptable time, and in a day of salvation;" and he has said, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession;" and whilst some are broken to pieces with his iron rod; others, even kings and princes, shall arise to behold him, and fall down to worship him, as given "for a Covenant to the people, and to establish the earth." We also, whom he employs as "workers together with him;" while "we beseech our fellow-sinners, not to receive the grace of God in vain," "giving no offence in any thing, that our ministry be not blamed;" may assure them that now, (when the Gospel is preached to them,) is "the accepted time and the day of salvation;" (Notes, 2 Cor. 6:1—10.) seeing we speak in his name, who ever lives to intercede effectually for all that come through him to the mercy-seat of our forgiving God. (Note, Heb. 6:23—25.) In the persevering use of these means, we may hope at length to have our prayers answered; and that the Lord Jesus will himself speak to the prisoners of Satan, and say, "Go forth, show yourselves;" and that many of them will appear in the way to Zion, and learn to feed, as they go forward, upon the spiritual provisions of his gospel. Then our business will be carefully to prepare food for them, by the faithful preaching of the word, and by duly administering his ordinances; and to cast up, and make plain his highways, and remove all stumblingblocks out of them. But let those, who are setting out in this heavenly pilgrimage, remember, that if "they follow on to know the **Lord**," (Note, Hos. 6:1—3.) he himself will both feed and guide them, by the springs of grace and consolation: and then they will neither hunger, nor thirst, nor miss their road, nor be tempted above what they are able; but arrive safe at their journey's end. And, whilst heaven resounds with joy over sinners from every quarter, brought to repentance and faith in Christ; surely we on earth also should join in their songs of praise, anticipating, in the midst of our afflictions, the comforts prepared by our merciful God for his church and people. (Notes and P. O. Luke 15:1—10.)

V. 16—26. Alas, through sin and unbelief, and by means of sore conflicts, temptations, and distresses, we are often disposed to complain and despond, both respecting our own concerns, and those of religion at large. This is both dishonourable to God and uncomfortable to ourselves, and we are very criminal in yielding to it. The strongest love of the most indulgent mother bears no comparison to the everlasting love of Christ to his church, which he has purchased with "the travail of his soul," and to whom he gives "his flesh to be meat indeed, and his blood to be drink indeed." As far as we have scriptural evidence that we belong to this ransomed flock, we may be as sure that he will never forsake us, as that he will never forget his Zion. Our names are engraven on his hands and on his heart; and he has not only assured us, that "the gates of hell shall not prevail against his church," but that none shall ever pluck his sheep out of his almighty hands. Let us then give diligence to make our calling and election sure, and "rejoice in the hope of the glory of God."—And let us wait and pray, and use our whole influence, and concur earnestly with those, who having more influence, employ it in using proper means for promoting the fulfilment of all these glorious prophecies. By faith and in hope we may lift up our eyes, and behold multitudes from every land, gathering together to replenish and adorn the church. We may view the whole of those nations, where Christianity is professed, (which at present are in many places very "desolate, and a land of destruction,") filled with true believers: we may behold these bounds of the Redeemer's kingdom broken down, in answer to the prayers of Zion's children complaining that "the place is too strait for them:" we may imagine the despoiled and forlorn condition of the church exchanged for such liberty, prosperity, light, holiness, and honour, as baffle description. We may hear the signal given, the ensign erected,

CHAPTER I

THE LORD *Messiah* shows, that the Jews were rejected through their *obstinate wickedness and unbelief*; declares his power and fitness for his work; and speaks of his voluntary humiliation and patient sufferings, as assured of being delivered, justified, and rendered victorious over all enemies, 1-9. He encourages afflicted and tempted believers, and denounces the ruin of presumptuous transgressors, 10, 11.

THUS saith the LORD, Where is *the bill of your mother's divorcement*, whom I have put away? *For which of my creditors is it to whom I have sold you?* Behold, *for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.*

2 Wherefore, *when I came, was there no man?* when I called, *was there none to answer?* *Is my hand shortened at all, that it cannot redeem?* or *have I no power to deliver?* behold, *eat my rebuke* I dry up the sea. I make the rivers a wilderness: *their fish stinketh, because there is no water, and dieth for thirst.*

3 I *clothe the heavens with blackness, and I make sackcloth their covering.*

a Deut. 24:1-4. Jer. 3:1. Hos. 2:2-4. Mat. 10:12. b Ex. 21:7. Lev. 25:59. Deut. 32:30. 2 Kings 4:1. Neh. 5:5. Est. 7:4. Ps. 44:12. Matt. 13:25. c 52:3. 59:1, 2. 1 King 21:25. 2 Kings 17:17. Jer. 3:8. 4:18. d 59:16. 65:12. 66:4. Prov. 1:24. Jer. 5:1. 7:13. 8:6. 35:15. Hos. 11:2, 7. John 1:11. 3:19. e 59:1. Gen. 18:14. Num. 11:23. f 38:20. 2 Chr. 22:15. Dan. 3:15, 29. 6:20, 27. g 59:1. 106:9. Nah. 1:4. Mark 4:39. h 42:15. 43:16. 51:10. 55:13. Ex. 14:21, 29. Job 38:21. Ps. 107:33. 114:3-7. i Ex. 7:18, 21. k Ex. 10:21. Ps. 18:11, 12. Matt. 27:45. Rev. 6:12. 1 Ex. 4:11, 12. Ps. 45:2. Jer. 1:9. Matt. 22:46. Luke 4:22. 21:

the sons and daughters of the church brought in from every quarter; and kings, and queens, and all the nobles of the earth, vying with each other, who shall show most honour to true godliness, and do most service to the cause of Christ their Lord. We may view Satan, that mighty and terrible one, deprived of his prey, seized, bound, cast into the bottomless pit, and not allowed to "deceive the nations any more;" (*Note, Rev. 20:1-6.*) and all those powers, that have combined to enslave, corrupt, and persecute the church, made to "feed on their own flesh, and to be drunken with their own blood," by his power, who will contend with all that contend with his people, and avenge them upon their enemies; that all the earth may know, that our Saviour and Redeemer is JEHOVAH, the mighty One of Jacob.—Let us therefore seek for ourselves complete redemption from the power of Satan, "the god of this world;" then we may rejoice both in the hope of our own final salvation, and also of the final victory on earth, of that cause which we favour. And we may consider every effort that we make, to rescue our fellow-sinners, as in a small and remote degree, helping to bring forward that great revolution, which will cause increasing joy in heaven to holy angels, and to "the spirits of just men made perfect."

NOTES.—CHAP. I. V. 1-3. The preceding chapter concluded with predictions, which refer to the recovery of Israel from their present dispersions, as well as to the deliverance of the church from antichristian tyranny. (*Notes, 49:18-23.*) This relates to the cause of that dispersion. The Lord had espoused the church of Israel, (the mother of the individuals of that nation,) by the covenant ratified with her at mount Sinai; but she has long been like a divorced woman; especially since the nation "crucified the Lord of glory." The law required him who put away his wife, to give her a bill of divorcement, assigning the causes of her dismissal, which frequently were very frivolous. (*Notes, Deut. 24:1-4. Jer. 3:1.*) But if the Jews should produce the bill of their mother's divorcement, it would appear that she was not put away on trivial pretences; but for her violation of the covenant, for her idolatries and iniquities, especially for crucifying the promised Messiah, and obstinately opposing his gospel, and persecuting his disciples. It was also customary, on some occasions, for children to be sold into slavery, by the parent's consent to satisfy his creditors, or by a judicial sentence. (*Marg. Ref. b. Notes, Ex. 21:2-11. 2 Kings 4:1. Neh. 5:1-5.*) Thus the Jews were sold into the hands of the Romans, and have been enslaved and oppressed ever since: but it cannot be imagined that the Lord had sold them on any such account: indeed they were punished as criminals for their iniquities, and had none to blame but themselves for their miseries. For when the Lord came, even the eternal "Word, who from the beginning was with God, and was God," to his own people, "his own received him not;" (*Notes, John 1:1-3, 10-13.*) when he called them to follow him, they answered him not. And wherefore were they thus regardless and disobedient? because they expected a mighty temporal prince and conqueror; and he appeared "in the form of a servant," to be their spiritual Redeemer: whence they concluded, that he was not able to deliver them, or to defend them against the Romans. But could they behold his unparalleled miracles, and think that his hand was so shortened that it could not redeem? or that he had no power to deliver? (*Note, 59:1, 2.*) These proved him to be the same JEHOVAH, and to possess the same power, which had formerly dried up the Red Sea, and desolated the rivers of Egypt, turning their waters into blood, and causing the fish to die and putrify: the same power, which caused the tremendous plague of hail, and the more tremendous plague of darkness; and which was able at any time to repeat or vary these miracles and to

4 The Lord *God* hath given me the tongue of the learned, that I should know how to speak *a word in season to him that is weary*: he wakeneth morning by morning, he wakeneth mine ear to hear *as he learned.*

5 ¶ The Lord *God* hath *opened mine ear*, and I was not rebellious, neither turned away back.

6 I *gave my back to the smiters, and my cheeks to them that plucked off the hair*: I hid not my face from shame and spitting.

7 For *the Lord God* will help me: therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

8 *He is* *near that justifieth me*: who will contend with me? *let us stand together*: who is *mine adversary?* let him come near to me.

9 Behold, the Lord *God* will help me; who is *he that shall condemn me?* lo, *they all shall wax old as a garment; the moth shall eat them up.*

15. John 7:46. m 57:15-19. Prov. 15:23. 25:11. Matt. 11:28. n John 7:15-17. o 48:8. l's 40:6-8. Matt. 26:39. John 8:29. 14:31. 15:10. Phil. 2:8. Heb. 5:8. 10:7-9. p Lam. 3:30. Mic. 5:1. Matt. 5:39. 26:67. 27:26. Mark 14:65. 15:19. Luke 22:63. 64. John 18:22. Heb. 12:2. q Neh. 13:25. r 9:42. 1. 49:8. Ps. 88:1-27. 110:1. John 16:33. Heb. 13:6. s Jer. 1:18. Ex. 3:5, 9. Matt. 23:13-38. Luke 9:51. 11:29-34. Rom. 1:16. 1 Pet. 4:14. t Rom. 8:32-34. 1 Tim. 3:16. u 41:1, 21. Ex. 29:29. Deut. 19:17. Job 23:3-7. Matt. 5:25. * Heb. the master of my cause. x 51:6-8. Job 13:23. Ps. 39:11. 102:26. Heb. 1:11, 12.

clothe the heavens with darkness and make sackcloth their covering. This may refer to the darkness which covered the land during Christ's crucifixion; as that was an apt emblem of the dreadful vengeance, about to be poured out on his crucifiers. (*Notes, Matt. 27:45. Mark 15:33.*) The power which rebuked the tempestuous winds and waves, extorted obedience from legions of unclean spirits, and called the dead out of their graves, was evidently adequate to effect any deliverance, and to equal and exceed all which had been done for Israel by the Lord, from the beginning to that day.

V. 4. In the preceding verses, it is here supposed that Christ spake as JEHOVAH; here he speaks as Mediator: for there is not the least intimation of any change in the Speaker; and the things spoken in the following verses are inapplicable in many respects to Isaiah; for they refer to distant events, and evidently accord to Christ. (*Note, 5:6.*) If indeed we believe Jesus to be God and man in one person, we shall not be surprised to find him sometimes speaking, or spoken of, as the Lord God, and at other times as Man, and the Servant of JEHOVAH. This is frequent in the New Testament, and there are undeniable instances of it in the Old. (*Notes, 40:9-17. 42:1-4. Zech. 2:6-9.*)—The encouraging nature and tendency of our Lord's ministry, his condescension, and his unrivalled qualifications as a Teacher, rendered the obstinate unbelief of the Jews inexcusable. He was especially qualified and commissioned by the Father, to declare those truths, which give seasonable comfort to the broken heart and wounded conscience, and to those who are weary of sin, or harassed with temptations and afflictions. (*Notes, 61:1-3. Matt. 11:28-30.*) This characterized his ministry, and the gospel-dispensation. And as "the Spirit of the Lord God was upon him," that he might "speak as never man spake," so the same divine influence wakened him morning by morning, to pour out his prayers, to preach the gospel, and to receive and deliver the whole will of the Father, with that exact attention which the learner pays, or he that is learned has paid, to the voice of the teacher.

V. 5, 6. How far Isaiah, as the type of Christ, was exposed to these indignities, we cannot tell, as nothing of the kind is recorded concerning him. (*Note, 1:1.*) But the history of Jesus compels us to explain the whole of him exclusively.—Spitting in any one's presence has, in the East, been always considered as an intolerable expression of contempt: how much more to spit in a man's face! Before the high-priest, chief priests, and rulers, the servants and others repeatedly spat in the face of our adorable Redeemer. (*Notes, Matt. 23:63-68. 27:27-31.*)—The perfect holiness of the Saviour disposed him to open his ears to every commandment of the Father, and to render absolute obedience, through difficulties, temptations, and sufferings, even to the death upon the cross. (*Notes, Ps. 40:6-8. Heb. 10:5-10. 12:2, 3.*) So that he turned not back, but willingly submitted to repeated scourgings, and to the insults of the officers of the high-priest, and of the soldiers of Herod and Pilate, who plucked off his beard, and spat in his face, as the utmost expressions of their scorn and derision. (*Marg. Ref. p.*)

V. 7-9. Our blessed Saviour steadily went through his complicated and most intense sufferings, by faith in the promises of the Father. He was assured of support and deliverance, and that he should effect the purpose for which he suffered, and not be confounded by disappointment. Therefore he "set his face like a flint," in immovable constancy and intrepidity. (*Notes, Jer. 1:17-19. 15:19-21. Ex. 2:6-8. 3:4-11. w. 8:9.*) He knew that his cause was good and his righteousness perfect, and that all his accusers would be found liars; for the Lord was at hand to justify him. *Who*

11 ¶ **W**hose is among you that feareth the Lord, that heareth the voice of his Servant,* that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.

11 Behold, call ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of my hand; I ye shall lie down in sorrow.

¶ Ps. 25:12,14, 111:10, 112:1, 123:1. Ec. 12:13. Mal. 3:16. z 42:1, 49:3, 53:11. Hab. 5:9. a 9:2, 50:9. Job 29:3. Ps. 23:4. Lam. 3:12. John 8:12, 12:46. b 26:3, 4. 1 Sam. 30:5. 1 Chr. 29:10. Job 13:15, 23:10. Job 13:23, 33:10. Ps. 27:13,14, 28:7, 40:1-4, 42:11, 62:8, 147:21. Lam. 3:25,26. Mic. 7:7-9. 2 Cor. 1:38-10. 1 Pet. 5:7. c 24:15-23, 30:13,16, 33:2. Ps. 20:7,8. Jer. 17:5-7. Jon. 2:8. Matt. 13:5-8. Rom. 1:21,32, 10:3. d Ec. 11:9,10. Ez. 20:39. Am. 4:4,5.

then would dare to contend with him, or to lay any thing to his charge? Let them come forward and stand together before Him, whose right it was to decide the cause: for he knew, that God would not condemn him; and who else could? Every one therefore that attempted it would soon lose all his credit and distinction, and become contemptible as an old moth-eaten garment.—This was verified in the resurrection and ascension of Christ, and by the pouring out of the Spirit upon his disciples; in the entire abolition of the authority of the Jewish high-priest and council, who first condemned Christ; and in the subversion of the Roman empire, by whose authority he was delivered up to be crucified.—The justification of Christ, our Surety, was an earnest of the justification of that whole body which he represented; and every true believer may on this ground give a similar challenge to all his enemies. (Notes, Ps. 143:2. Rom. 8:35-39.)

V. 10, 11. The darkness of temptation, and the anguish of body and mind, through which the Redeemer passed to his glory, forms a proper ground of consolation to his suffering people. (Notes, Heb. 2:16-18, 4:14-16.) He here addresses especially the Christian church, or the Jewish converts, in the midst of the calamities which befell them, about the time when Jerusalem was desolated: but the words are equally applicable to afflicted and distressed and tempted Christians in every age. They fear the Lord, and obey the voice of Christ, his elect Servant, (Note, 42:1-4.) as made known to them by his word and ministers; and accordingly repent and believe, and follow after holiness: yet they often walk in darkness; they may be exposed to continued afflictions, and unkind treatment from the world; and experience distressing temptations, conflicts, fears, and discouragements; and not be able to obtain the light of prosperity or consolation. But let them trust in the mercy, truth, power, and wisdom of the Lord; and stay themselves upon him as their covenanted Friend, for direction, support, and deliverance; let them wait for him, and he will not fail their expectations. "This shows, that it is a rare thing, that any should obey aright God's true ministers, though they labour to bring them from hell to heaven."—On the other hand, those who amuse themselves with their own devices; who rely on their own wisdom, strength, or righteousness; who exult in worldly prosperity, or sensual pleasures; or who are pleased with schemes of infidelity, hypocrisy, superstition, or enthusiasm; refuse the light of the divine word and kindle a fire of their own in its stead. They compass themselves about with their sparks, and walk by the glimmering light of its blaze: but these will soon be extinguished together; and, by the power and wrath of Christ, they will lie down in sorrow, outer darkness, and despair.—More particularly, as Vitrina explains it, it may mean the designs of the turbulent and factious Jews, in the times succeeding those of Christ; who in pursuit of their own desperate schemes, stirred up the war against the Romans, and kindled a fire which consumed their city and nation." *Bp. Lowth.* (Notes, John 11:49-53. Rom. 9:30-33, 10:1-4.)—*Walk in, &c.* (11) Notes, 1 Kings 18:17,27-29. Ec. 11:9,10. Ez. 20:39. Am. 4:4,5. Matt. 26:42-46, v. 45.

PRACTICAL OBSERVATIONS.

It will appear, in the great day of account, that the destruction of sinners was chargeable upon themselves alone. God never deprived any of his rational creatures of their advantages, except for sin.—This was the cause of angels being cast out of heaven, and man out of paradise; and it is the only source of all the miseries which we feel or fear. For this we are, as it were, sold into slavery to Satan and our lusts, and "sin reigneth unto death." (*Marg. Ref. b, c.*) But, after all our violations of the divine law, we shall yet be happy if we do not reject the gospel: for he, who might have come with irresistible power to execute vengeance upon us, has graciously appeared, in our nature and as our Brother, to save sinners; and he calls upon each of us to believe and follow him. Wherefore then are men so backward to hear and obey his call? Has he not power to save and to destroy? Did not his miracles proclaim his authority over all nature and all creatures, even during his humiliation on earth? The darkness and prodigies, which attended his sufferings and death, proclaimed that "truly this was the Son of God," and anticipated the evidence of his glorious resurrection. Has his exaltation to the throne of glory at all shortened his hand that he cannot redeem, or deprived him of power to deliver? and cannot he, who shall shortly raise the dead, destroy by fire this visible world, and destroy the wicked with everlasting

CHAPTER LI.

God encourages his people, by the example of Abraham, to trust in him; and promises them comfort, 1-3. He contrasts the certainty and perpetuity of his righteousness and salvation, with the short continuance of the visible creation, and the feebleness of persecutors; and warns his people against the dread of reproach, 4-8. The Church calls on God to remove his wonderful works in her behalf; and receives assurances of comfort and prosperity, with a rebuke for her unbelief and fear of man, 9-16. Israel in past and present distresses, is assured of deliverance, and of the punishment of her oppressors, 17-23.

HEarken to me, ye that follow after righteousness, ye that seek the Lord: look

e John 9:39 f 8:22, 65:13-16. Ps. 16:4, 32:10. Matt. 9:12, 22:13. John 8:24 2 Thes. 1:8,9. Rev. 19:20,20:15. a 4:7, 46:3,4, 48:12, 55:2,3. b 7. Ps. 94:13. Prov. 15:9, 21:21. Matt. 5:6,33. Rom. 9:30-32, 14:19. Phil. 3:1. 1 Tim. 6:11. 2 Tim. 2:22. Heb. 12:14. c 45:19, 55:6. Ps. 24:6, 105:3,4. Am. 5:6. Zeph. 2:3. d Gen. 17:15-17. Eph. 2:11,12.

ing perdition; make up to us all we can lose, and support us under all we can suffer for his sake?—His mercy and condescension also are equal to his power and majesty. He received from the Father those encouraging words, which he once spoke in person, and now delivers to us by his ministers. Still he calls "the weary and heavy laden to come to him, that they may find rest to their souls;" his word affords seasonable cordials for the mourning, the tempted, and the discouraged; he knows how to apply them to their hearts by his comforting Spirit: and he is ready, from day to day, to hear their prayers and alleviate their distresses. In many of these things, he is the pattern for his ministers to follow. They should seek to the Lord God to "give them the tongue of the learned that they may know how to speak" seasonably to the afflicted and broken-hearted: they must "awake morning by morning," that they may study and learn, and then teach the word of God, and become "workmen that need not be ashamed, rightly dividing the word of truth." Their ear also must be opened to hear, and their heart prepared to obey, the commandments of God, that they may become examples to the flock. And, as the incarnate Son of God was not rebellious, and shrunk not back from obedience in his arduous undertaking, which required him to endure pains, shame, and agonies unknown; surely we should be willing to endure hardship as his soldiers, and not decline any obedience as too self-denying, or any suffering as too sharp, to which he calls us. "Let us then go forth with him out of the camp, bearing his reproach;" and if we trust in his righteousness, copy his example, and suffer for his sake, the Lord God will help us too; and we may "set our faces as a flint," assured "that God will justify" and deliver us, and confound all our adversaries and persecutors. Let then the Christian, "who feareth the Lord, and obeyeth the voice" of his beloved Son, take courage, even "if he walk in darkness, and have no light;" let him confide in God to conduct him through every gloomy scene of affliction, temptation, and disconsolation; and through the vale of death, to the everlasting light and joy of heaven. But as for those who oppose, neglect, despise, or pervert this great salvation; their prosperity, confidence, and joy will be only as the expiring blaze, and the vanishing sparks of a fire of thorns; and their boasted illuminations will light them down to the regions of darkness and despair. (Notes, Prov. 4:18,19. Ec. 7:2-6, 11:9,10.)

NOTES.—CHAP. LI. V. 1-3. This evidently continues the subject of the former chapter. Messiah here again returns to "speak a word in season" to his discouraged people. (Note, 50:4.) Some suppose the captives at Babylon to be intended; but the scene appears to be laid in after times, and that captivity merely to have given occasion to the address; and the deliverance of the Jews from Babylon was a shadow of far more extensive and important blessings. The desolations of Jerusalem by the Romans, the massacres of Jews which attended and succeeded it, and the rejection of that nation, must needs cause great heaviness to others of the Jewish converts to Christianity, as well as to St. Paul; and they might conclude that the Lord's choice of Israel was finally vacated. (Notes, Rom. 9:1-3, 11:1-6.) The ten persecutions in the first three centuries were very trying to the faith and patience of the primitive Christians. The long continued oppressions, under which the church has laboured from antichristian persecutors; and the prevalence of superstition, idolatry, impiety, infidelity, and every kind of iniquity to this day, in nations professing Christianity; have been, and are, very discouraging, to all those who love truth and holiness. There is also a time approaching and very near, when the dispersed of Israel will need some ground in their own Scriptures, to encourage their hope of redemption into the church; and consolatory topics, suited to these several purposes, are here suggested.—Those "who follow after righteousness and seek the Lord," are addressed; they have begun to desire and seek the knowledge of God, and expect happiness in his favour; and they are using the appointed means of obtaining righteousness, (i. e. of being justified and sanctified,) in order to it. Persons of this character are called upon to hearken to the voice of God, and to recollect the rock and the quarry, so to speak, whence the first stones of the whole building of the nation of Israel were taken. God called Abraham an idolater, when advanced in years, with only Sarah his wife to attend him: and, when it was become contrary to the ordinary course of nature for him to have children by her, the Lord, according to his promise, blessed them

unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged.

2 Look *unto* Abraham your father, and unto Sarah *that* bare you: *for* I called him alone, and blessed him, and increased him.

3 For *the* LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 *Hearken* unto me, my people; and give ear unto me, *my* nation: for *a* law shall proceed from me, and *I* will make my judgment to rest for a light of the people.

5 My righteousness is near; *my* salvation is gone forth, and *mine* arm shall judge the people; *the* isles shall wait upon me, and on *mine* arm shall they trust.

6 *Lift up* your eyes to the heavens, and look upon the earth beneath: for *the* heavens shall vanish away like smoke, and the earth shall wear old like a garment, and they that dwell therein shall die in like manner: but *my* salvation shall be for ever, and my righteousness shall not be abolished.

7 *Hearken* unto me, *ye* that know righteousness—

Gen. 15:12-18; 13. Josh. 24:3. Rom. 4:15-16-24. f Gen. 12:1-3. 13:11-17. 15:4-5. 22:17. 24:1-3. Neh. 9:7-9. Ez. 33:24. Gal. 3:9-14. Heb. 11:8-12. g 12:12. 14:1. 40:12. 49:13. 51:6-8. 61:1-3. 66:10-14. Jer. 31:12-14. 25. Zeph. 3:14-20. 2 Cor. 1:3-4. h 44:26. 49:8. 52:9. 61:4. Ps. 102:14. Jer. 30:12. 1. See Gen. 15:1, 2-7, 10, 41:18, 19. k Gen. 2:8, 9. 13:10. Ez. 31:8-10. Jer. 32:2. 1. Jer. 33:11. Rev. 19:1-7. m 26:2. Ez. 1:6. 33:13. Ps. 132:1. 106:5. 147:1. 1. Pet. 2:9. n 2:3. Mic. 4:2. Rom. 8:2-4. 1 Cor. 9:21. o See Gen. 42:1-4. 44:1-6. Prov. 6:22. Matt. 12:18-20. Luke 2:2. John 16:9-11. p 46:13. 56:1. Deut. 30:14. Ps. 85:9. Matt. 3:2. Rom. 1:16, 17. 10:6-10. q 2 Sam. 2:2. Ez. 47:1-5. Matt. 28:18. Mark 16:15. Luke 24:47. Rom. 10:17, 18. r 1 Sam. 2:10. Ps. 50:4-6. 67:4. 96:13. 98:9. 110:6. Joel 3:12. John 5:22, 23. Acts 17:31. Rom. 2:16. 2 Cor. 5:10. s See Gen. 42:4. 49:1. 60:9. Zeph. 2:11. Rom. 1:16. 15:9-12. 1:20-26. Deut. 4:19. Ps. 8:3-4. u 34:4. 60:9. Ps. 102:26. Matt. 24:45. Heb. 1:11, 12. 2 Pet. 3:10-12. Rev. 6:12-14. 20:11. x 8. 45:17. Ps. 103:17. Dan. 9:24. John 3:15, 16. 5:24. 10:27-29. 2 Thes. 2:16. Heb. 5:9. 12:16. y See Gen. 1. z Phil. 3:8-10. Tit. 2:11, 12. a Ps. 37:31. 40:8. Jer. 31:33, 34.

and increased them to an innumerable multitude. (*Notes*, Gen. 17:17. 18:9-15. 21:1-4. Ez. 33:24-29. Rom. 4:18-22.) So that he could, and certainly would, recover his church from the lowest condition: he would comfort the remnant of believers, by reviving true religion in those places which had been waste and desert; and by planting them, like the garden of Eden, with every beautiful, excellent, and useful production; and this would cause joy and gladness, and thankful songs of praise, to abound. (*Notes*, 35:12. 41:17-20. 49:9-13. 55:12, 13. 61:7-11. Jer. 31:10-14. 33:6-11. Ez. 31:3-9. Rev. 19:1-7.) The conversion of the Gentiles, to fill up the places in Zion which were desolated by the rejection of the Jews; the revival of evangelical religion, after it had lain long buried under the rubbish of popery: the restoration of the Jews into the church, and her subsequent purity and enlargement, may all be predicted under these images.

V. 4-6. Here God our Saviour speaks to Israel, and calls on them to attend, and carefully notice his words: for he would promulgate his laws, establish his ordinances, and declare his truths, among other nations; who, being instructed by his holy word, would become his subjects and obey his commandments. (*Notes*, 2:2-5. 42:1-4.) His righteousness, as imputed to believers for justification, and his grace as imparted for sanctification, and the performance of his ancient promises, were now brought near; the glad tidings of his complete salvation were gone forth; (for the scene is laid in the primitive times of Christianity; his "arms," or his universal authority and almighty power, would execute just judgment among the nations; and the most remote regions would learn to wait on him, and trust in him as alone able to save them. He would not fail, or be discouraged, till this had generally taken effect: for his salvation, and the righteousness connected with it, would continue, not only after the ruin of successive generations of persecutors and opposers; but even after the heavens and the earth were grown old and vanished, and all their inhabitants were destroyed like the meanest insects: yea, they should never be abolished to all eternity. (*Notes*, 7:8. 34:3-7. 45:20-25. 46:12, 13. Ps. 102:25-28. Matt. 24:32-35. Heb. 1:10-12. 2 Pet. 3:8-13. Rev. 20:11-15.)—*To rest, &c.* (4) "*To break forth.*" *Bp. Louth.*

V. 7, 8. There seems to be here an advance, in describing the character of the persons addressed; perhaps intimating, that they "who follow after righteousness, and seek the LORD," will "know righteousness," and obtain "the full assurance of hope;" that "being justified by faith they have peace with God," and enjoy his favour: having his law written in their hearts, loving it and delighting to obey it. (*Notes*, 1-3. Ps. 37:29-31. 40:6-8. Jer. 31:33. A Rom. 7:22-25. Phil. 3:8-11. Heb. 8:7-13. 10:5-10.) This confidence would be peculiarly desirable, and almost necessary, in order to their victory over the fear of man,

ness, the people "in whose heart is my law; *be* ye not the reproach of men, neither be ye afraid of their revilings.

8 For *the* moth shall eat them up like a garment, and the worm shall eat them like wool: but *my* righteousness shall be for ever, and *my* salvation from generation to generation.

[Practical Observations.]

9 *Awake, awake, put on strength, O Arm of the LORD; awake, has in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?*

10 *Art thou not it which hath dried the sea, the waters of the great deep: that hath made the depths of the sea a way for the ransomed to pass over?*

11 Therefore *the* redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

12 *I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass;*

13 And *forgettest the LORD thy Maker, that hath stretched forth the heavens, and laid the*

2 Cor. 3:3. Heb. 10:16. h Jer. 1:17. Ez. 2:6. Matt. 5:11. 10:28. Luke 6:22. 12:4, 5. Acts 5:41. 1 Pet. 4:4, 14. c 50:9. 66:24. Job 4:19. 13:28. Hos. 5:12. d See Gen. 6. 45:17. 46:13. Luke 1:50. e 17. Ps. 7:6. 44:23. 59:4. 78:65. Hab. 2:19. (22:1. 50:17. Ps. 21:13. 93:1. Rev. 11:17. g 53:1. 59:16. 63:8. Luke 1:51. John 12:38. h Judge. 6:13. Neh. 9:7-15. Ps. 44:1. 1 Job 26:12. marg. Ps. 37:4. 69:10. k 2 Pet. 1. Ps. 74:13, 14. Ez. 29:3. Hab. 3:13. Rev. 12:9. 14:25. 43:16. 50:2. 63:11, 12. Ez. 14:21, 22. 15:13. Ps. 74:13. m 35:10. 44:23. 48:20. 49:13. Jer. 30:18, 19. 31:12. 33:11. Acts 2:41-47. Rev. 5:9-13. 7:9, 10. 14:1-4. 19:1-7. n 60:12. 61:7. 2 Cor. 4:17, 18. 2 Thes. 2:16. o 25:8. 60:20. 65:19. Rev. 7:17. 21:1. 22:3. p 3. 43:25. 57:15-18. 66:13. John 14:18, 26, 27. Acts 9:31. 2 Cor. 1:3-5. 7:5, 6. q 7. 8. 22. Ps. 118:6. 146:4. Prov. 29:26. Dan. 3:16-18. Matt. 10:23. Luke 12:45. f. a 40:6. Ps. 90:5, 6. 92:7. 103:15, 16. Jam. 10:11. 1 Pet. 1:24. a See on 17:10. Deut. 32:18. Jer. 2:32. 14:22. 42:5. 44:24. 45:12. Job 9:8. 37:18. Ps. 102:25, 26. 104:24. Jer. 10:11, 12. 51:15. Heb. 1:3-12.

especially in times of persecution; and they are encouraged not to fear the reproaches or revilings of those, who "spake all manner of evil against them falsely for Christ's sake," and then made their calumnies the pretext for their cruelties. (*Notes*, 12-14. Matt. 5:10-12. Heb. 11:24-26, 35-38. 13:9-14. 1 Pet. 4:12-16.) For all their persecutors would soon decay, and perish like a moth-eaten garment: but the righteousness and salvation of the LORD would maintain their ground on earth through all generations; as well as continue for ever the felicity of the believer, who here suffered for adhering to them. (*Notes*, 4-6. 45:15-17. Jer. 23:5, 6. Dan. 9:24. 2 Thes. 2:16, 17. Heb. 5:7-10.)

V. 9-11. The church, encouraged by these most gracious assurances, calls upon her great Redeemer to awake and exert himself for her deliverance. She calls him, "*The Arm of the LORD*," or his power; and Christ is the Power, as well as the Word and Wisdom, of God. (*Notes*, 53:1. 1 Cor. 1:17-24.) She entreats him to "put on strength, as in the ancient days," and as in the former generations of Israel: for was he not the same almighty King, who had destroyed Egypt and Pharaoh, and weakened that formidable power of which the dragon was an emblem? (*Notes*, 27:1. Ps. 74:13-17.) Was not he the same, who had divided the Red Sea, that his redeemed people might pass over? (*Note*, 63:11-14.) In this confidence the church rests assured, that the people, whom he has now redeemed with his blood, as well as by his power, will obtain a joyful deliverance from every enemy.—As the Jews of old returned from Babylon to Zion with songs of joy and praise: so will that nation be again received into the church, and restored to the promised land; and the whole church shall long rejoice and prosper freed from those enemies, oppressions, and corruptions, which have so long harassed her; and enjoy such peace, and purity and light, and felicity, as shall render her earthly state almost like heaven, where alone these expressions can be fully answered. (*Notes*, 25:6-8. 35:8-10. Jer. 30:19-22. 31:10-14. Zeph. 3:14-17. Zech. 10:5-12. Rev. 19:1-7. 20:1-6.)

V. 12-14. The Lord here engages to be the Comforter of his church; and in that case, what occasion had she to fear wretched, dying men, who are cut down and wither as the grass? (*Notes*, 40:6-8. 50:7-9.) It must therefore be the effect of unbelief, forgetfulness of the Lord her Maker, and of the power engaged on her side, that she was continually terrified by the fury of oppressors, as if they were about entirely to destroy her; whereas their fury would speedily vanish, and be no more found. (*Notes*, Dan. 3:16. 18. Matt. 10:27, 28. Acts 12:1-4, 20-24.)—But she complained and was alarmed, like a person who is exiled or in captivity, and was in great haste to be set at liberty, lest she should perish in the dungeon, or by famine.—"*He marcheth on with speed, who cometh to set free the captive, &c.*" Cyrus, if understood of the temporal redemption from the captivity of

foundations of the earth; and hast *feared continually every day because of the fury of the oppressor, as if he *were *ready to destroy? and *where is the fury of the oppressor?

14 The *captive exile hasteneth that he may be *looked, and that he should not *die in the pit, nor that his bread should fail.

15 But *I am* the LORD thy God, *that divided the sea, whose waves roared: *The LORD of hosts is his name.

16 And *I* have put my words in thy mouth, and *I* have covered thee in the shadow of my hand, that I may *plant the heavens, *and lay the foundations of the earth, and say unto Zion, *Thou art my people.

17 *Awake, *awake, stand up, O Jerusalem, *which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.

18 There is *none to guide her among all the sons *whom* she hath brought forth; neither is

there any *that taketh her by the hand of all the sons that she hath brought up.

19 These *two things *are come unto thee *who shall be sorry for thee? desolation, and *destruction, and the famine, and the sword: *Why whom shall I comfort thee?

20 Thy *sons have fainted, they lie at the head of all the streets, *as a wild bull in a net: they are *full of the fury of the LORD, the rebuke of thy God.

21 *Therefore hear now this, thou afflicted, and drunken, *but not with wine:

22 Thus saith thy LORD the LORD, and thy God that *pleadeth the cause of his people, Behold, *I have taken out of thy hand the cup of trembling, even the dregs of the cup of my fury: thou shalt no more drink it again:

23 But *I will put it into the hand of them that afflict thee; which have said to thy soul, *Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

u 9:12,13, 57:11. Heb. 2:15. * Or, made himself ready. x 10:29—32. Ez. 14:10—13, 15:9,10. Esth. 5:14. Dan. 3:15,19. Rev. 20:9. y 10:33,34. 14:16, 17. 16:4. 33:18,19. 37:36—38. Ex. 14:13. Esth. 7:10. Job 20:5—9. Ps. 9:6,7. 37:35,36. 76:10. Dan. 4:32,33. Matt. 2:16—20. Act. 12:23. 1 Cor. 1:20. 15:25. Rev. 19:20. z 19:20, 22:2. Ezra 1:5. Act. 12:7,8. a Jer. 37:16. 38:6—13. Lam. 3:53,54. Zech. 9:11. b See on 10. Neh. 9:11. Job 26:12. Ps. 114:3—5. 138:13. Jer. 31:35. Am. 9:5,6. c 47:4. 48:2. 54:5. Jer. 10:16. d 50:4. 59:21. Dent. 18:18. John 3:34. 8:38—40. 17:8. Rev. 1:1. e See on 49:2. Dent. 33:27. f 45:18,10. 60:21. 61:3. 65:17. 66:22. Ps. 92:13. 2 Pet. 3:13. g 48:13. 49:8. Ps. 75:3. h 60:41,13. Jer. 31:33. 32:38. Zech. 8:18, 13:2. Heb. 9:10. 1 See on 13:21. 60:1,2. Judg. 5:12. 1 Cor. 15:34. Eph. 5:14. k Dent. 28:28,34. Ps. 11:

6. 60:3. 75:9. Jer. 25:15—17, 27. Ez. 23:31—34. Zech. 12:2. Rev. 14:10. 18:6, 18:4—8. 49:21. Ps. 88:18. 142:4. Matt. 9:36. 15:14. m 41:13. 45:1. Job 8:30 marg. Jer. 31:32. Mark 8:23. Act. 9:8. 13:11. Heb. 8:9. n 47:9. Ez. 14:21. 1 Heb. *hap. ended. o Job 2:11. Ps. 69:20. Jer. 9:17—21. Lam. 1:9,12,17. Am. 7:2. 1 Heb. breaking. p 2:24. 61:2. Job 42:11. Ec. 4:1. Lam. 1:16. 2 Cor. 7:6,13. q 2 The. 2:16,17. r 40:30. Jer. 14:18. Lam. 1:15,18. 2:19. 4:2. 5:13. r 2:21. Ez. 12:13. 17:20. Rev. 16:9—11. s 17:21. 9:10—21. Ps. 88:15,16. Lam. 3:15,16. Rev. 14:10. t 29:9. 49:26. Ez. 39:19. u 1 Sam. 25:39. Prov. 22:33. Jer. 50:34. 51:36. Joel 3:2. Mic. 7:9. x 17. 54:9. 62:8. Ez. 39:29. y 49:25,26. Prov. 11:8. 21:18. Jer. 25:17—29. Zech. 12:2. Rev. 17:8—8:18. z Josh. 10:24. Ps. 66:11,12. Rev. 11:2. 13:16,17.

Babylon; in the spiritual sense, the Messiah.' *Bp. Louth.* 'The Hebrew runs plainly thus: "The captive exile shall be quickly delivered: he shall not die in the pit," (or prison) "neither shall his bread fail." *Louth.* Either of these renderings contains simply an *encouragement*, and not a *reproof*: but the context leads us to think, that this also was implied; and that the persons concerned, while earnestly waiting and seeking for deliverance, were in a measure impatient, and weak in faith, and ready to conclude that the blessing, so long delayed, would never be vouchsafed, though expressly promised in the sacred Scriptures. Thus pious Christians, who have always grieved over the corruptions of he church, and longed for deliverance from the spiritual captivity of Antichrist, and for the predicted millennium; have been tempted, by the failure of many zealous attempts, to which they foreboded full success, and by the delay of an answer to their earnest prayers, to conclude that such a time will never arrive; and that superstition, ignorance, false doctrine, and wickedness, will prevail to the end of the world.—'The captive must starve and die in his dungeon, if not hastily liberated.' (*Marg. Ref. a.*)

V. 15, 16. The church, or the prophet, had called on the Lord, who had divided the Red Sea; and he here answers to that call. (*Note, 9—11.*) He was still the same omnipotent Protector of his people, as when he brought Israel out of Egypt.—But the latter verse must be addressed, either to Israel or to the Messiah whom he predicted, and in some respects typified. The Lord had put words in the prophet's mouth, which he delivered to Israel, to encourage the faith and direct the prayers of his people; and he had preserved him, as under the shadow of his hand, that with the converts made by his ministry, he might "plant the heavens," as with "trees of righteousness," and "establish the earth," or the land, which had been greatly shaken in the reign of Ahaz. It is, however, obvious, that this interpretation falls exceedingly short of the energetic language employed; which nothing can fully answer, but the glorious effects of the Messiah's coming into the world, being carried through his labours and sufferings, advanced to the mediatorial throne, and sending his gospel to all nations, with the Holy Spirit to render it successful; thus replenishing heaven with holy inhabitants, establishing the moral state of the earth, and owning the despised church, as a people near and dear to him. (*Notes, 15:18,19. 49:1—16. 50:4. 59:20,21. 60:15—22. 61:1—3.*)—*Plant the heavens.* (16) "Stretch out the heavens." *Bp. Louth.* This rendering needs an entire change in the Hebrew text, without the least authority. Besides, the "stretching out the heaven," was *past*, but the "planting of the heavens," was the special *future* work of the Messiah.

V. 17—20. The Lord here seems to address the Jews in their present dispersions. Jerusalem, the mother of that people, had indeed drunk the cup of the Lord's fury, and wrung out the very dregs of it. The terrible effects of his indignation against that devoted city, are represented by those of a poisoned or medicated potion, which a criminal was obliged to drink off; and which produced rage, despair, and anguish, or trembling and fainting. (*Notes, 49:24—26. Ps. 60:1—3. 75:8. Jer. 25:15—17. Zech. 12:2—5. Matt. 26:36—41.*) In this condition none of her children were at hand, or were able to lead, uphold, or take care of her. That is, the most desolating and stupendous judgments would be poured out upon Jerusalem, by pestilence, discord, famine,

and the Roman sword: and none of the neighbours would sympathize with the poor Jews, or attempt to comfort them; but would rather insult over their miseries and increase them. Nor among themselves would any of Jerusalem's sons be able to help themselves, or defend their city: but they would lie fainting and dying in multitudes at the head of every street: and, continuing unhumiliated and untamed, they would resemble the wild bull, when taken in the hunter's toils, furiously struggling to extricate himself, and only entangling himself the more. Thus would they suffer by the furious rebuke of the Lord, for rejecting and crucifying their promised Messiah.—This seems to relate immediately to the taking of Jerusalem by the Romans, and the miseries which attended that awful event. But the calamities of the Jews continue to this day; and they yet remain unhumiliated under them; which circumstance shows that they, and not persecuted Christians, are here primarily intended.—'Two things: (19) that is, desolation by famine, and destruction by the sword.' *Bp. Louth.*

V. 21—23. The afflicted Jews, who have been so long made drunken by temporal and spiritual judgments, "more than with wine," or in a more stupefying manner, are here encouraged to expect deliverance. (*Note, 23:9—12.*) Mercy is yet in store for the nation of Israel, for their fathers' sake. (*Note, Rom. 11:25—32.*) The Lord will yet plead their cause, and punish their oppressors, who have so long treated them with equal cruelty and indignity; trampling them down as the mire in the streets, and attempting to domineer over their souls as well as their bodies.—It is well known, that in those countries where the inquisition is established, numbers of Jews dissemble their religion to escape its cruelties; yet they abjectly submit to be thus trampled on, for gain by traffic there: and this forms a remarkable accomplishment of the prophecy. (*Notes, Deut. 4:25—28. 28:64—67. Josh. 10:24,25.*) Neither the obstinacy, nor the sufferings of the Jews at Babylon, were in any measure equal to what they have been since the destruction of Jerusalem by the Romans: the scene of the prophecy leads us to this interpretation; and those popish countries, where they have been most grievously oppressed, will hereafter be punished with similar severity. (*Notes, 34: 63:1—6. Ez. 39:17—29. Hos. 3:4,5. Mic. 7:16—20. Zech. 12:2—8. Rev. 18: 19:)*

PRACTICAL OBSERVATIONS.

V. 1—8. The consolations of the gospel are proposed to men, not by name, but by character; and from the first dawns of divine life in the soul, till its completion in glory, the true believer, and he alone, "follows after righteousness and seeks the LORD." (*Note, Hos. 6:1—3. Phil. 3:12—14.*)—As it is profitable to consider from what small and unpromising beginnings the blessing of God has increased and enlarged the church hitherto, and revived pure religion when it appeared almost expiring; so it is very useful for believers to consider frequently, "the rock whence they were hewn, and the hole of the pit whence they were digged." We should frequently and deeply reflect upon our natural depravity, guilt, and misery; upon the enmity and hardness of our hearts, the rebellion of our wills, the pollution of our imaginations and desires, and the crimes of our lives past: we should recollect the bad habits which we had contracted, through an early entrance and a long continuance in sin; the ungodly connexions which we had formed, the prejudices that we had imbibed, and all the circumstances peculiar to us which tended to aggravate our guilt, and to render our

CHAPTER LII.

A call to the captive church to assert her liberty, accompanied with promises of deliverance, 1-6. The joy occasioned by the Gospel; and the knowledge, peace, and purity of the Christian church; with suitable exhortations, 7-12. The humiliation and exaltation of Christ, and the success of his cause, 13-15.

AWAKE, ^aawake, put on thy strength, O Zion; ^bput on thy beautiful garments, O Je-

^a See on 51:9, 17. Dan. 10:9, 18-19. Hag. 2:4. Eph. 6:10. ^b See on 61:3, 10. Luke 13:32. Rom. 3:22. 13:14. Eph. 4:24. Rev. 19:14. c 1:21, 26. 49:2. Neh. 11:1. Jer. 31:23. Zech. 14:20, 21. Matt. 4:5. Rev. 21:2. d 26:2. 35:8. 50:21.

conversion improbable: and we should often recall to mind how we struggled against conviction, and would gladly have quieted our consciences without parting with our sins, or without accepting the salvation of Christ. These reviews, when duly made, powerfully tend to keep the heart humble, and the conscience awake and tender; they repress boastings and complaints, and excite thankfulness to him who has made us to differ: they are suited to satisfy the discouraged believer that a saving change has taken place, and to animate his hopes and prayers, for all which yet remains to be done in and for him; they render Christ and his love and salvation more precious to our souls; and give energy to our attempts and prayers for the conversion of ungodly relatives, and for that of sinners all around us. Let us then frequently thus review our life past, that we may renew our repentance, our joyful praises, and our earnest supplications; that our souls may become like "the garden of the LORD," being filled with all the "fruits of righteousness, which are through Jesus Christ, to the glory of God;" and that we may be as it were in miniature, what the church on earth will shortly become: and possess an internal evidence of the power of our God to effect that glorious and stupendous change in the state of the visible church and of the world; as well as an earnest of that further change, which must yet take place in our bodies and souls, previous to our full enjoyment of the "Paradise of God," where only "joy and gladness shall be found, thanksgiving and the voice of melody;" and from which "sorrow and mourning shall flee away."—Our meditations should also be extended to the former condition of this our most favoured nation: blessed be God that the gospel of Christ has come, and does rest among us for the light of our souls: "his righteousness is brought nigh, his salvation is gone forth" in the midst of us; he is revealed as our Lawgiver and Judge, and he is become the Righteousness and Salvation of those who trust in him and wait for him. Let us then rely on his merits, his grace, and power, and receive the law from his hands, as the rule of our obedience: and thus we shall be safe and happy, when the earth and all its works shall be burnt up; for "his salvation shall be for ever, and his righteousness shall not be abolished." But if we would expect that solemn season with comfort, and have confidence in death and judgment; we must press forwards in the ways of God, that, having his "law in our hearts," we may know our interest in his righteousness. Then we need fear no enemy or catastrophe: our reverential fear of God, and our holy dread and abhorrence of sin, will arm us against the ensnaring fear of man: and it is our infirmity and fault if we fear the revilers or rage of any man or set of men, who despise and hate us for the sake of Christ and his righteousness; seeing he is our ever-present and all-sufficient Protector. We can indeed expect no other than reproach in this wicked world: but our persecutors will soon die and perish. Should we be cut off by their rage, or die before them, we shall soon be out of their reach: and if we be spared, they will soon lose their power of molesting us.—The cause of Christ survives one generation of opposers after another: and the believer will survive all his revilers, and enjoy his portion whilst they are in "outer darkness." Let us then strive against our fears, and give up ourselves unto prayer: and let us take courage in reviewing the wonders which God performed for his church of old.

V. 9-23. Christians may not only plead with God, that he divided the Red Sea, and destroyed the Egyptians to deliver Israel: but may advert to the more glorious triumphs of his grace, at the day of Pentecost, and afterwards in the conversion of unnumbered multitudes to Him, whom they just before had crucified, and who, being risen again and ascended into heaven, poured out his Spirit to work the astonishing change. Compared with those glorious days, "the Arm of the LORD" seems now to sleep; but he only waits to be awakened by our fervent prayers. He will yet "put on strength as in ancient days;" he will destroy the power of antichrist, and bind up the old dragon, who has hitherto deceived the nations. Then "the redeemed of the LORD" shall be delivered from captivity, Zion shall resound with songs of praise, and the gladness of believers on earth shall form a sweet antepast to the everlasting joy of heaven. Our lot indeed is not cast in that happy period; yet the Lord is our comforter, if true Christians; and should we then think ourselves so defenceless, as to fear a man that shall die! Surely this must arise from our unbelief, and forgetfulness of "the LORD our Maker, who hath stretched forth the heavens, and laid the foundations of the earth;" and we are very reprehensible, if we be "solicitous continually every day," because of the prevalence of infidelity and impiety, as if the enemies of godliness were ready to complete its ruin.

Jerusalem, 'the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

2 "Shake thyself from the dust; arise, and sit down, O Jerusalem: 'loose thyself from the bands of thy neck, O captive daughter of Zion.

Ex. 44:9. Nah. 1:15. Rev. 21:27. e 3:26. 51:23. Jer. 51:6, 45, 50. Zech. 2:6, 7. Rev. 18:4. f 49:21. 51:14. 61:1. Luke 4:18. 21:24.

The case is far otherwise: they are compassing their own perdition, and ere long their place shall know them no more. Let us then make haste to escape the confines of sin, and to return from our state of distance and banishment from God, but let us wait patiently our time of deliverance from oppression and calamities, assured that the Lord will hasten it in due season. If we be saved by Jesus from the pit of hell, he will not let us perish in any other pit; and if we have learned to feed upon "the bread of life," our bread even for this life cannot fail: our bondage and exile on earth will soon end; our souls will be rescued from the prison of our sinful bodies; and our bodies at length redeemed from the bondage of corruption, and "so shall we be ever with the Lord." Let us then rest our souls on his word; that, having been "planted as trees of righteousness" in his courts below, we shall at length be transplanted to heaven, there to flourish for ever in that garden of the Lord. (Note, Ps. 92:13-15.) Nor should they despair, who have here drunk the deepest of "the cup of the Lord's indignation;" for his severest judgments often introduce his tenderest compassions. Yet, as long as men are hardened, stupified, or rendered outrageous and desperate, by afflictions, there is little appearance of a happy event.—When the wrath of God rests upon transgressors, no children or friends can comfort them; and all their efforts to extricate themselves involve them in deeper guilt and misery. Let sinners then remember these things, and learn by their present sufferings to submit to God, to confess their crimes, to acknowledge his justice, and to seek his mercy. Let us all recollect, that our rebellious murmurs tend only to increase and prolong our sorrows. Let us look on the poor Jews with compassion, and endeavour to administer to their comfort, and not add to their miseries; and above all, let us seek and pray for their conversion. And let those powerful tyrants, who lord it over that people, or any others of the human race; who enslave their bodies, or usurp authority over their consciences, remember, that the Lord will plead their cause, and punish their impenitent oppressors, with greater misery and contempt, either in this world, or in that which is to come.

NOTES.—CHAP. LII. V. 1. The latter part of the preceding chapter describes the desolations of Jerusalem by the Romans, and the miseries of the Jews to this day; more exactly than either those inflicted by the Chaldeans, or those which they endured under Antiochus Epiphanes, which were of short duration: and this chapter is evidently a continuation of the subject. There can therefore be no good reason to restrict the interpretation to the deliverance of the Jews from Babylon.—The sacred writer indeed treats his subject as a prophet and a poet, and not as an orator or historian: yet some degree of method, and some order in the series of his predictions, may be expected, as well in his writings, as in those of the other prophets. He had spoken of the deliverance of Jerusalem from Sennacherib; and then of the return of the Jews from Babylon: intermingling predictions of more spiritual and generally interesting events. But nothing can be supposed more interesting than the future restoration of Israel to the church and to their own land: no event is more evidently predicted in Scripture: and the Jews generally expect the termination of their present miseries; though they think that it will be effected by the advent of the Messiah, whom they suppose not yet come. This restoration is far more intimately connected with those things which relate to the person and work of Christ, than the deliverance from Babylon was: and it is so agreeable to the context, that I apprehend it ought not to be overlooked in explaining this passage.—The church had called upon her Redeemer, "as the Arm of the LORD," to "awake and put on strength" for her deliverance: (Note, 51:9-11.) here she is called upon to awake, and to "be strong in the LORD," that she may apprehend that liberty which was preparing for her. She is represented as a sorrowful woman, and called Zion, "Jerusalem, the holy city;" but she is exhorted to put on her beautiful garments as a rejoicing bride; being assured that the uncircumcised and unclean should no more enter into her, as the Chaldeans had done. (Notes, 1:25-27. 60:1-3, 15-22. Ez. 48:30-35, v. 35. Zech. 14:20, 21. Rev. 21:22-27.) But with what propriety could this be addressed to Jerusalem after the captivity? Antiochus Epiphanes soon profaned the city and temple, by every method which his impious cruelty could devise: after that event Pompey, the Roman general, took possession of the city, and committed many profanations, and even entered into the holy of holies: and at length the city and whole nation, as unclean, were given up into the hands of the uncircumcised Romans, to be utterly profaned and desolated. (Note, Dan. 9:26-27, v. 27.)—The New Testament church therefore must chiefly be

3 For thus saith the LORD, ^aye have sold yourselves for naught; and ye shall be redeemed without money.

4 For thus saith the Lord God, ^bMy people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

5 Now therefore, what have I here, saith the LORD, that my people is taken away for naught? They that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed.

6 Therefore my people shall know my name: therefore they shall know in that day that I am he that do speak: behold, it is I.

[Practical Observations.]

7 ¶ How beautiful upon the mountains are the feet of him that bringeth good tidings, that pub-

lisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

9 ¶ Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10 The LORD hath made bare his holy arm in the eyes of all the nations: and all the ends of the earth shall see the salvation of our God.

11 ¶ Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; she ye clean that bear the vessels of the LORD.

14:13, 50:1. Ps. 44:12. Jer. 15:13. 1 Pet. 1:18. h Gen. 46:6. Acts 7:14, 15. 14:25, 36:37. Jer. 30:17. k Job 2:3. Ps. 25:3, 69:4. John 15:21. 12:16. Jude 18, 3. m 3. Ps. 44:12. n 47:5, 3:29, 29. Ex. 1:13—15. 2:23, 24. 3:7. Ps. 137:12. Jer. 50:17. Lam. 1:21. 2:3. 5:13—15. Zeph. 1:10. o 37:6, 23. Ps. 44:16. 74:14, 22, 23. Ez. 20:9, 14. 36:20—23. Rom. 2:24. p Ex. 33:19, 34:5—7. Ps. 48:10, 11. Ez. 20:44. 37:14, 38:27—29. Zech. 10:9—12. Heb. 8:10, 11. q 42:9. Num. 23:19. Heb. 8:14—18. r 40:9, 6:11—3. Nah. 1:13. Luke 2:10. Rom. 10:12—15. s Ps. 68:11. Mark 13:10, 16:13. Luke 24:47. Acts 10:38—23. Rev. 14:6. t 24:29, 33:42. Ps. 115:9, 131:1, 96:10. 77:1. 99:1. Mic. 4:7. Zech. 9:9. Matt. 25:34, 28:18. Rev. 19:11. u 56:10, 6:26. Cant. 3:3, 5:7. Jer. 6:17, 31:6, 7. Ez. 3

17, 33:7. Heb. 13:17. x 24:14, 40:9, 58:1. y 12:4—6, 26:1, 27:2, 35:10, 48:20. Jer. 33:11. Acts 2:46, 47. Rev. 5:8—10, 18:20, 19:4. z 30:26. Jer. 32:39. Zeph. 3:9. Zech. 12:8. Acts 2:1, 4:32. 1 Cor. 1:10. Eph. 1:17, 18. a 14:7, 42:10, 11. 44:23, 48:30. 48:13, 54:1—3, 55:12, 65:16—19, 66:16—19. Ps. 96:11, 12. Zeph. 3:14, 15. Gal. 4:27. b 44:26, 51:3, 61:4. c 51:9, 66:18, 19. Ps. 58:1—3. Acts 2:5—11. Rev. 11:15—17, 15:4. d 48:9. Ps. 22:27. Luke 3:6. Acts 13:47. Rev. 11:15, 14:6. e 48:20. Jer. 50:8, 51:6, 45. Zech. 2:6, 7. 2 Cor. 6:17. Rev. 18:4. f Lev. 5:2, 11:26, 27, 45, 47. Ez. 44:23. Hag. 2:13, 14. Acts 10:14—28. Rom. 14:14. Eph. 5:11. 1 Pet. 1:14—16, 2:5, 11. g Lev. 10:3, 22:2, 3. Ezra 1:7—11, 8:25—30.

intended, and probably with especial reference to its last and purest ages: for there are clear predictions given, that after the termination of the antichristian tyranny, the restoration of the Jews, and the bringing in of the fulness of the Gentiles; the church shall continue in permanent peace and purity, till the eve of the general judgment: then indeed some apostacies will take place, and the apostate nations shall make war upon the city of God; but they shall fail of success, and perish in the attempt. (Notes, Rev. 20:1—10).

V. 2, 3. Jerusalem, or Zion, is here represented as a captive in chains, trampled in the dust; (51:23.) but she is called upon to arise and shake herself from her dust, to sit down as a queen upon a throne, and to divest herself of all the badges of her former servitude. The Jews indeed had been sold into bondage for those sins which could in no sense profit them, and they might be said to have "sold themselves," or "to have been sold for naught;" (Note, 50:1—3.) and all the calamities of the Christian church have been righteous visitations for her sins: but the Lord was about to redeem them by his power, without paying their oppressors any ransom for them. Cyrus extorted the power over the Jews from their oppressors, and then freely liberated them: and this may perhaps be an exact prefiguration of the future deliverance of the church and restoration of Israel.—The price paid by our Redeemer for our salvation, was "not silver, or gold, or corruptible things, but his own precious blood." (Notes, 45:13, 14. 1 Pet. 1:17—21.)

Arise, and sit down, &c. (2) "Ascend thy lofty seat." When sitting is spoken of (in the east) as a posture of more than ordinary state, it ... means sitting on high, on a chair of state, or throne: for which a footstool was necessary. ... Chairs, (saith Sir John Chardin,) 'are never used in Persia but at the coronation of their kings. The king is seated in a chair of gold set with jewels, three feet high. ... This proves the propriety of the style in Scripture, which always joins the footstool to the throne. 66:1. 2 Chr. 9:18. Ps. 110:1.' Bp. Lowth.

V. 4—6. The Egyptians ungratefully and unjustly enslaved the Israelites, when they went down to sojourn among them; and the Assyrians and Chaldeans afterwards grievously oppressed them without any provocation; but the Lord pleaded their cause and rescued them: (Notes, 47:5, 51:21—23.) and thus he will save his church from all unrighteous persecutors; and avenge Israel on all those who oppress them. He did not authorize these cruelties; nor had he any profit from their sufferings. Those, who from age to age ruled over his people, have made them to howl by their cruel oppressions, and have then insulted them, and blasphemed the name of their God, as if he could not deliver them. (Notes, 48:9—11.) Therefore his own glory required him to interpose; and he would let his people know his power, truth, and love; and that He, even JEHOVAH himself, had spoken all these predictions, (of which under their anguish of spirit they had been led to doubt,) and was ready to perform them.—Perhaps some intimation is here given, that the Jews shall in the day of their restoration know, that he, who spake to them as their Messiah, and whom they despised and crucified, was indeed their God and King. (Notes, Zech. 12:9—14. Matt. 23:37—39.)

V. 7, 8. (Note, Nah. 1:15.) The proclamation of Cyrus circulated by messengers into every place, and notified by signals, and by the voice of the watchmen, on the tops of the mountains, was but a feeble emblem of that grand event, to which the apostle appropriates this passage; namely, the preaching of the gospel to the nations of the earth. When men know their own real character and situation, and that of the world around them, in respect of God and eternity, "the veil" of those who bring these good tidings, appear beautiful; that is, the *meanest of them*: it may also intimate their holy walk and conversation. (Note, Rom. 10:12—17 v. 15.)

They announce the glad tidings from heaven of pardon, peace, and salvation; and "say to Zion, Thy God reigneth." (Notes, 40:6—8. Luke 2:9—14.) He rules the world with invincible power, who is Zion's God and Saviour. The watchmen may be the same as the messengers of glad tidings; evangelists, or such as wait to receive and circulate the joyful sound. Whilst they cry aloud, that all may hear, they join glad hallelujahs with their invitations: and the divine light then shines so clear, that they "see eye to eye," with open face, as of one mind and judgment, and very distinctly. (Notes, Jer. 32:39—41. Acts 4:32—35, v. 32. Phil. 2:1—4.)—I apprehend this is not to be restricted to any particular period; but is a general declaration of the means, by which all the predicted events, as far as they relate to spiritual redemption, are to be accomplished. In proportion as the faithful preaching of the gospel is vouchsafed, true religion will be diffused and flourish.—The ideas ... are in their full extent evangelical: and accordingly St. Paul has, with the utmost propriety, applied this passage to the preaching of the gospel, Rom. 10:15. The joyful tidings here to be proclaimed, "Thy God, O Zion reigneth," are the same that John the Baptist, the messenger of Christ, and that Christ himself published: "The kingdom of heaven is at hand." Bp. Lowth. (Note, Matt. 3:2.)

Thy God reigneth. (7) Notes, Ps. 93:1, 2. 197:1. 99:1—3.—Watchmen. (8) Notes, 56:9—12. Ez. 3:17—19.—Shall bring again Zion." "When Jehovah returneth to Zion." ... God is considered as having deserted his people during the captivity, and at the Restoration as returning himself with them to Zion, his former habitation. 46:9. Ps. 68:1.' Bp. Lowth. V. 9, 10. The incorporation of the Gentile converts with the believing Jews, in the primitive times of Christianity, replenished the waste places of Jerusalem, and caused great joy to all the faithful servants of God. Thus "the LORD made bare his holy arm in the eyes of all the nations," to subject the worshippers of idols to himself; but when the whole visible church shall be full of true religion, the emphasis of this passage will be more completely answered, and this will make way literally, for "all the ends of the earth to see the salvation of our God." (Notes, 49:5, 6. Ps. 22:27—31. 98:2, 3. Luke 3:4—6. Rev. 11:15—18.)

V. 11, 12. Here the return of the Jews from Babylon is alluded to; but greater things are evidently prefigured. When leave was given them to return, the Lord with emphatical repetitions commanded their departure; and that no attachment to any object, in that unclean and devoted city, should detain them. (Notes, 48:20—22. Jer. 50:7, 8, 51:6. Lam. 4:13—16. Zech. 2:6—9.) And those, who carried back the sacred vessels, were required to be peculiarly careful not to contract ritual or moral uncleanness. (Ezra 8:24—30.) They ought not by any means needlessly to delay their departure; yet neither should they improperly hasten it, as if they were fleeing from their enemies: (Notes, 28:16. Ez. 12:9.) for they would have full liberty to return home, and the Lord would guide and protect them on every side: through the whole journey he would both march, as it were, in the front of them, and also gather and protect those, who formed the rear of the company.—St. Paul applies part of this to the separation of sinners from idolatry, and all worldly connexions or attachments: (Note, 2 Cor. 6:14—18.) and a similar command and caution are given to believers, to come out from the New Testament-Babylon. (Note, Rev. 18:4—8.)

V. 13—15. These verses introduce another subject, and properly belong to the next chapter. "The deliverance of the Jews from the captivity of Babylon; the deliverance of the Gentiles from their miserable state of ignorance and idolatry; and the deliverance of mankind from the captivity of sin and death, ... are subordinate to one another; and the two latter are shadowed out under the image of the former. They are covered by it as by a veil, which, however, is

12 For 'bye shall not go out with haste, nor go by flight : for the LORD will go before you ; and the God of Israel will 'be your rearward.

13 ¶ Behold, 'my servant shall 'deal prudently, 'he shall be exalted and extolled, and be very high.

14 As 'many were astonished at thee ; 'his visage was so marred more than any man, and his form more than the sons of men :)

15 So shall he 'sprinkle many nations ; the 'kings shall shut their mouths at him : 'for that which

had not been told them shall they see ; and that which they had not heard shall they consider.

CHAPTER LIII.

The unbelief of the Jews predicted, 1. The meanness of Christ's external appearance, and the contempt and sufferings which he would endure, 2-3. He would suffer as a sacrifice for the sins of his people ; but in perfect holiness and patience, 4-7. Several circumstances predicted, which attended his death, burial, resurrection, and glory ; and his success in justifying and saving sinners as his spiritual progeny, 8-10. As a recompense of his sufferings, and the fruit of his intercession, he should rescue a numerous people from Satan's bondage, and rule over them as his willing subjects, 11, 12.

WHO hath believed our 'report? and to whom is 'the arm of the LORD 'revealed?

Isaiah 1:1-14. Ex. 13:23, 39, 14:8. 14:5, 2. Ex. 13:21, 22, 14:19, 20. Deut. 20:4. Judges 4:14, 1 Chr. 11:15. Mic. 2:13. k 38:8. * Heb. gather you up. 1:11, 23. 12:1, 49:5, 53:1, 52:3, 53:12. Zech. 3:9. Phil. 2:7, 8. 1 Or, prosper. 53:10, 10:1. 12:1, 2, 8, 44:1, Jer. 23:5. m 9:6, 7, 49:6. Ps. 26:9, 110:1, 2. Matt. 28:18. John 3:8, 5:22, 23. Eph. 1:30. n Phil. 2:9-11. Gal. 1:3. Rev. 5:6-13. o Ps. 71:7. Matt. 7:29, 22, 23, 33, 27 11. Mark 5:42, 6:51, 7:37, 16:26, 32. Luke 2:47, 4:35, 5:

26. o 50:6, 53:2-6. Ps. 22:6, 7, 15, 17, 102:3-5. Matt. 26:67, 27:29, 30. Luke 22:67. p Num. 8:7. Ex. 36:25. Matt. 28:19. Acts 2:33. Tit. 3:5, 5. Heb. 9:13, 14, 10:12, 11:28, 12:24, 1 Pet. 1:2. q 49:7, 23. Job 29:10, 40:4. Ps. 72:9-11. Mic. 7:16, 17. Zech. 2:13. r 5:1. Rom. 15:20, 21, 16:25, 26. Eph. 3:5-9. s a John 12:38. Rom. 10:16, 17. * Or, doctrine. Heb. hearing. b 51:9. 52:10, 62:8. Rom. 1:16, 1 Cor. 1:18, 24. c 40:5. Matt. 11:25, 16:17. Rom. 1:17, 18.

transparent, and suffers them to appear through it. . . . The restoration of the Jews, . . . the call of the Gentiles, the redemption by Messiah, have hitherto been handled interchangeably and alternately . . . but here Babylon is at once dropped, and . . . hardly ever comes in sight again. . . . The prophet's views are almost wholly engrossed by the superior part of his subject.' *Bp. Lowth.*—The Lord here speaks of his servant the Messiah, the Alpha and Omega, in all these *תְּשׁוּבָה וּמַשְׁכָּל*, and in every thing else. (*Note*, 42:1-4.) He *תְּשׁוּבָה* fulfil his whole undertaking, with consummate wisdom *תְּשׁוּבָה* complete success ; so that his exaltation in heaven, and his glory on earth, would be very high. Yet his previous abasement would be proportionately deep : many would behold his sufferings with astonishment, and be offended by them. His visage would be marred by sorrow and shame, with wounds and blood, by being spit upon and crowned with thorns, and treated with indignity, more than any man's ever was ; and he would appear more base than any of the human species. (*Notes*, 50:5, 6, 53:2-6. *Ps.* 22:4-6, v. 6, 16-18. *Matt.* 26:63-68, 27:26-31, 37-44.) But he would in consequence "sprinkle many nations," (alluding to the ceremonial law,) with his atoning blood, and by the pouring out of his Spirit, as purifying water, of which baptism would be the outward and visible sign. (*Marg. Ref. p.*) Opposing kings would at length be silenced by fear and astonishment, or won over to the faith ; for they would see and consider such things, as they before had never heard of, or been acquainted with. (*Notes*, 49:7, 8, 22, 23. 60:1-14.)—^a This is the King Messiah, who shall be exalted above Abraham, and extolled above Moses, and be high above the angels of the ministry.' *Misdrach-Tenetuma, an ancient Jewish gloss on this passage.*

PRACTICAL OBSERVATIONS.

V. 1-6. The promises of God should invigorate our efforts to obtain the proposed blessings ; and to promote that purity, peace, and enlargement of the church, which they teach us to expect.—^a Whilst we call on the Lord to "awake and put on strength," for our help and salvation ; we should attend to his exhortation to bestir ourselves in doing our duty. At his call the sinner awakes from the fatal sleep of sin, and delusive dreams of earthly felicity, and discovers his abject, wretched, and enslaved condition : by his help he arises from the dust, shakes off his sloth and dejection, breaks his fetters, puts off the old corrupt nature, and puts on Christ for righteousness and sanctification. Then he appears before God in his beautiful garments ; (*Notes*, *Zech.* 3:1-4. *Rom.* 13:11-14. *Gal.* 3:26-29.) his holy conversation shows him to men also, to be "a new creature ;" and "being delivered from the bondage of corruption," "sin shall no more have dominion over him."—Multitudes indeed of the "uncircumcised in heart and unclean" in life, in every age and place, have been within the visible church : (*Notes*, *Jer.* 9:25, 26. *Acts* 5:51-53. *Rom.* 2:25-29, vv. 28, 29.) but none of them are citizens of the heavenly Jerusalem, not one of them can find admission into the holy city of our God above. We should therefore be diligent in "cleansing ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God." The freeness of his salvation gives us abundant encouragement, in pursuing this path : and when we consider how unprofitable, yea, how pernicious to our temporal comfort those sins are, by which men incur condemnation and enslave their souls, we shall the more value that redemption, which Christ has made, "not by corruptible things, as silver and gold, but by his own most precious blood." We should also seek complete victory over every sin ; recollecting, that the glory of God as much requires the sanctification of every Christian, as it does the deliverance of his harmless people from those oppressors, who harass them and blaspheme his holy name. And when the Lord's promises are performed to us, we obtain an additional assurance that he indeed spake them, and an experimental knowledge of his mercy and truth, and of all his glorious attributes. (*Notes*, 2 *Pet.* 1:19. 1 *John* 5:9, 10, 20, 21.)

V. 7-15. All blessings come to us sinners, by means of the gospel : we should therefore value and be thankful for that distinguished advantage, above all temporal good. The meaneast faithful minister, who brings the joyful tidings of peace and salvation, should be welcomed and respected ; his footsteps should be marked and followed, and his doctrine

attended to. Ministers should proclaim in the most open manner their joyful message ; and endeavour so to walk, as to show the holy tendency of their doctrine. As those who "watch for men's souls," they should cry aloud, and be very earnest in circulating the gospel of salvation ; and their contented, thankful frame of mind, ever disposed to praise and rejoice in God, should make it plain, that they are happy, and earnestly desire to render their neighbours happy with them. They should also pray continually for a more abundant supply of the Spirit of wisdom and love, that they may all "see eye to eye ;" and that unnatural divisions, and acrimonious disputes, may no longer disgrace the gospel of peace. It behooves all of us to pray continually, that many such messengers of salvation may be sent forth, and welcomed by the nations of the earth ; that Zion's God, who reigns on "the throne of grace," may be made known and served by them ; that "the waste places of Jerusalem may rejoice," and the church be redeemed from thralldom ; that so "the LORD may make bare his holy arm in the eyes of all the nations ; and that all the ends of the earth may see the salvation of our God." In the mean time, those who are favoured with the gospel are called on to depart from sin, to separate from the world, to renounce every kind of idolatry and superstition, and to "touch no unclean thing ;" and those who minister in sacred things should be peculiarly watchful against "all appearance of evil." These things must not be thought impracticable ; for no power, on earth or in hell, can obstruct our escape from the dominion of sin and Satan, to which we heartily long and endeavour to return to God, and to become his redeemed servants. He will be our Guide and Guard, and our way will be safe, and made plain before us.—Yet we must expect to meet with some of the difficulties, through which our Forerunner passed to his glory. He dealt prudently, and prospered, and heaven and earth are, and will be, filled with his glory : but who was ever so despised, so abased, insulted, and cruelly entreated as he ? (*Note*, *Heb.* 12:2, 3.) Yet having once shed his blood for sinners, its efficacy still continues : may it be sprinkled on our consciences, that we may enjoy inward peace ; and may his grace flow into our hearts to make us meet for his glory ! (*Notes*, *Ex.* 36:25-27. *Tit.* 2:4-7.) May all kings and nations cease from their blasphemous or haughty opposition to Christ, and be made partakers of the blood of sprinkling, and the baptism of the Holy Ghost ! and becoming acquainted with those glorious mysteries, which are now hid from them ; (*Note*, 1 *Cor.* 2:6-9.) may they delight in honouring and obeying him, and in celebrating the riches of his glorious salvation !

NOTES.—*CHAP. LIII. V. 1.* This chapter declares the circumstances of our Saviour's sufferings so exactly, that it seems rather a history of his passion, than a prophecy. And it is so undeniable a proof of the truth of Christianity, that the bare reading of it, and comparing it with the gospel-history, hath converted some infidels. *Lowth.*—The prophet goes on, from mentioning the great success of the gospel among the Gentiles at the close of the preceding chapter, to predict the unbelief of the Jews. (*Note*, 52:13-15.) Apostles and evangelists, in the primitive times, may be considered as complaining of this ill success among their countrymen, and wondering at it : or the prophet, as a Jew and speaking in his own name and that of the other prophets, anticipated, with astonishment and sorrow, this conduct of his nation. When John the Baptist, Jesus Christ himself, his apostles, and others, proclaimed the interesting report, that the long expected Messiah was come ; though he most exactly answered to the types and prophecies of the Old Testament, and authenticated his mission by most stupendous miracles ; yet very few in comparison truly and practically "believed the report," and they were generally of the lowest and most despised persons in the nation. For this "Arm of the LORD," which was employed to redeem his people, was not revealed to them, even when he lived among them : (*Note*, 51:9-11.) because they were blinded by prejudice ; and, for their sins, judicially left destitute of that powerful operation of God's Spirit upon their minds, by which believers were enabled to see the Saviour's glory, "as of the only Begotten of the Father, full of grace and truth." (*Notes*, *John* 1:5, 14. 3:19-21, 5:39-47, 12:37-41, 16:8-15. *Rom.* 10:1-17, v. 16, 2 *Cor.* 4:4-6.)

2 For ^{he} shall grow up before him as a tender plant, and as a root out of a dry ground: ^{he} hath no form nor comeliness; and when we shall see him, ^{there is} no beauty that we should desire him.

3 He is despised and rejected of men; ^a man of sorrows, and acquainted with grief: and ^{we} hid as it were ^{our} faces from him; he was despised, and ^{have} esteemed him not.

4 Surely ^{he} hath borne our griefs, and carried our sorrows: ^{yet} we had esteemed him stricken, smitten of God, and afflicted.

5 But ^{he was} wounded for our transgressions,

d 11:1. Jer. 23:5. Ez. 17:22-24. Zech. 6:12. Mark 6:3. Luke 9:29,40,51,52. p 58. Rom. 8:3. Phil. 2:6,7. e 52:14. John 1:10-14. 9:28,29. 18:40. 19:5,14,15. 1 Pet. 2:4. f 49:7. 50:6. Ps. 22:6-8. 69:10. 12:19,20. Mic. 5:1. Zech. 11:8,12. 13. Matt. 23:67. 27:39-44,63. Mark 9:12. 15:19. Luke 8:53. 9:32. 16:14. John 6:48. Heb. 12:3. e 14. Ps. 69:29. Matt. 26:37,38. Mark 14:34. Luke 19:41. John 11:35. Heb. 2:15-18. 5:7. * Or, *he hid as it were, his face from us.* Heb. *as a hiding of faces from him, or, us.* h Deut. 32:15. Zech. 11:13. Matt. 27:30. John 1:10,11. Acts 3:13-15. i 5,6,11,12. Matt. 8:17. Gal. 3:13. Heb. 9:28. 1 Pet. 2:24. 3:18. 1 John 2:2. k Matt. 26:66. John 19:7. l 6-8,11,12.

V. 2, 3. The wickedness and carnal prejudices of the Jews induced them to reject Christ; but various circumstances proved occasions of it. They expected the Messiah to spring from the avowed and acknowledged heir of King David, and to be openly known as born and educated at Bethlehem; and to come forth in a splendid manner, as a King and a Conqueror. (Notes, Matt. 11:2-6. Mark 6:1-4. John 7:40-53.) But he was the Son of a poor unnoticed virgin, and the reputed Son of a carpenter, who were not generally known to be descended from David: he was brought up at Nazareth, and his birth at Bethlehem had either been unnoticed, or was forgotten; he grew up and lived a long time in obscurity, probably working as a carpenter; he then appeared as a poor man, "who had not where to lay his head," and attended by a few poor fishermen; and he was an itinerant teacher, unauthorized by the priests and scribes. Thus instead "of a Plant of renown," (Note, 11:1. Ez. 34:23-31, v. 29.) he grew up *before God*, in such a manner that he appeared as a tender shoot, whose root was in a dry ground, where it was never likely to come to any thing. So that, notwithstanding the wisdom and grace of his words, the power of his miracles, and the holy beauty of his character, the Jews could perceive no form or comeliness in him, for which they should desire and welcome him as their Messiah. (Note, Hag. 2:6-9.) He was therefore generally despised and rejected by them; this contempt and reproach further confirmed the prejudices of the people against him; and every thing concurred in rendering him "a man of sorrows" and intimately "acquainted with grief." The people hid their faces from him, as ashamed to own him; until at length his disciples denied or forsook him, and the Jews, as with one consent, preferred a murderer to him. Or he hid his face, as one covered with confusion, or as concealing his glory from them under this external abasement: so that, in every way, he was deemed undeserving of notice or estimation. (Marg. Ref.)—From this text, Justin Martyr, Clemens Alexandrinus, Tertullian, and others of the ancient fathers, concluded our Saviour's person to have been deformed, an opinion in my judgment not at all probable: in the fourth and following centuries, a quite contrary notion was advanced, . . . that Christ was a person of extraordinary comeliness. (Ps. 45:3.) . . . From these two contrary opinions we may conclude, that the making or setting up the image, or the picture of Christ, was no part of religious worship in the early ages of Christianity? *Louth.*

V. 4-6. The prophet, in the name of all believers, in every age and nation, here breaks forth in admiration of the love of Christ, and the mystery of his vicarious sufferings. As every kind of disease and misery springs from sin; so when Christ endured hardship in alleviating these miseries, by healing men's diseases, it might properly be considered as a fulfilment of this prophecy, and a part of his general design. (Note, Matt. 8:16,17.) He endured our griefs and sorrows, becoming a sufferer to redeem us from eternal sufferings: and this, which should for ever endear him to mankind, caused the Jews to mistake his character, and to suppose that he was smitten of God, because he was a most atrocious sinner; as Job's friends construed his calamities into a proof of his undetected guilt; and numbers, who have at length become his disciples, were once of the same opinion. He was indeed "wounded," but it was not for his own, but for our transgressions: he was crushed with most intense agonies of body and soul, but it was "for our iniquities." To make our peace with God, he who was Holy and Beloved consented to bear our punishment, as if it had been a fatherly chastisement; (Note, John 18:10-14, v. 11.) and his stripes avail for the pardon, and healing, or sanctification of our souls. (Note, 1 Pet. 2:18-25, vv. 24,25.) All the elect people of God are brought to confess, and the whole company of the redeemed in heaven will confess, that they had wandered from God, as sheep from the fold, and must have been devoured by Satan, the roaring lion, if the good Shepherd had not come to seek them; every one of them has turned into that devious path which was congenial to his depraved inclination; but

he was "bruised for our iniquities; the chastisement of our peace ^{was} upon him; and with his stripes we are healed."

6 "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

[Practical Observations.]

8 He was taken from prison and from judgment: and who shall declare his generation? for

Den. 9:24. Zech. 13:7. Matt. 26:28. Rom. 3:24-26. 4:25. 5:6-10, 15-21. 1 Cor. 15:3. 2 Cor. 5:21. Eph. 5:2. Heb. 9:12-15. 10:10,14. 1 Pet. 3:18. 1 Or, *tormented.* m 10. Gen. 3:15. n 1 Pet. 2:24. 1 Heb. *bruise.* o Ps. 119:176. Matt. 18:12-14. Luke 15:3-7. Rom. 3:10-19. 1 Pet. 2:25. f 55:7. 56:11. Ez. 3:18. Jam. 5:20. g Hso. *made the iniquities of us all to meet on him.* Ps. 69:4. q Matt. 23:63. 27:12-14. Mark 14:61. 15:5. Luke 23:9. John 19:9. 1 Pet. 2:23. r Acts 8:32,33. l (v, by distress and judgment; but, &c. Ps. 12:12-21. 69:12. Matt. 26:55,66. John 19:7. a Matt. 11:8:33. Rom. 1:4.

all had added the guilt of rebellion, to the folly of forsaking their only protector. (Notes, Ps. 23:1-3. 119:176. Ez. 34:11-16. Zech. 13:7. Matt. 18:12,13. Luke 15:1-7.) So that the justice of God must be satisfied, before the criminals could be again received into his favour and under his care; and therefore JEHOVAH laid, or "caused to meet," upon Christ the Surety, not the punishment only, but the iniquity, of them all, imputing it to him, and requiring of him satisfaction for it. (Note, 2 Cor. 5:18-21, v. 21.)—The word (rendered *carried*) signifies properly to have iniquity laid upon one as a burden, which is the same with undergoing the punishment of it. So it is used *Lam. 5:7*. "Our fathers have sinned and are not, and we have borne their iniquities," that is, we have been punished in their stead. See 11. *Louth.* The modern Jews, to evade the arguments for Christianity deduced from this chapter, explain it, as speaking of Israel, and his oppressions and sufferings: but it is evident on the most cursory reading, that three distinct persons, or companies, are adduced. One the innocent holy sufferer; another the guilty, whose punishment he endured, whose burden of guilt was laid upon him; and the other, the oppressors and despisers of the holy sufferer, by whom he was persecuted, sacrificed, and finally rejected.

V. 7. More literally "It was exacted, and he answered." *Bp. Louth.* Our debt was exacted of our Surety, and he became answerable for it. And therefore he opened not his mouth to plead for himself, but stood speechless before man's tribunal, that we might have a prevailing plea before that of God. (Notes, Matt. 26:63-68. 27:11-18. John 19:8-12.) He was led, patient, gentle, and innocent, like a lamb to be slaughtered for the food, or sacrificed for the offences, of others; and like a sheep when deprived of its flocks, of others may be clothed with it. (Note, Acts 8:32-35.)

V. 8. The chief priests and scribes did not cast our Lord into prison, and then after a time give him a fair trial, according to law and custom: but without delay, they delivered him to Pilate, and urged his immediate execution. Thus "he was taken from prison," (being in confinement only a few hours,) "and from judgment; and who shall declare his generation?" The ancient fathers generally interpreted this of his miraculous conception, or his eternal generation. Who shall declare his descent from David, and his birth at Bethlehem the city of David? Who shall show, that he was not only the Son of David, but the only begotten Son of God?—But the original word for *generation*, is seldom, if ever, used in this sense: so that modern interpreters generally dissent from the ancients; and some render it, "His manner of life who shall declare?" None was called, or admitted, to bear witness to his character, as it was customary in criminal causes. But, as the word, rendered "generation," means the time during which an individual, or a number of contemporaries, live; the passage may mean, "Who shall declare how long his age shall last?" "Though he died for sin, yet after his resurrection he shall live for ever." "I am he that liveth, and was dead, and behold I am alive for evermore, Amen: and have the keys of hell, and of death." (Notes, 9:10. Rev. 1:12-20, v. 18.) Other kings and priests finished their course by death; but he is a King and a High-Priest for ever. Yet, who stood forward, previous to his crucifixion, to declare this? For it pleased God that he should "be cut off out of the land of the living," in a violent and illegal manner; because, "for the transgression of his people," "the stroke," or punishment, "was on him."

Generation. גֵּנֶזֶר, 'Generatio, etas: est primo, multitudo hominum adultorum una viventium: vel secundo, tempus quo quis est inter homines, tempus vite; . . . quo scilicet homo pergrinat in mundo.' Robertson.—"His manner of life who would declare?" . . . גֵּנֶזֶר signifies age, duration, the time which one man or many together pass in this world: in this place, the course, tenor, or manner of life.' *Bp. Louth.* If so, it has, 'in this place' a signification, which it bears in no other text of the Hebrew Bible.

V. 9, 10. "A grave was appointed for him with the wicked; but he was with a rich man at his death, because he, &c." As our Lord was crucified between two thieves, it was

he was 'cut off out of the land of the living: for the transgression of my people was 'he stricken.

9 And he 'made his grave with the wicked, and with the rich in his 'death; because he had done no violence, neither was any 'deceit in his mouth.

10 ¶ Yet it pleased the LORD to bruise him; 'he hath put him to grief: 'when thou shalt 'make his soul an offering for sin, 'he shall see 'his seed, 'he shall prolong 'his days, and 'the pleasure of the LORD shall prosper in his hand.

† Dan. 9:25, John 11:49-52. * Heb. *he stroke upon him*. 1 Pet. 3:18, v. Matt. 27:57-60, Mark 15:43-45, Luke 23:50-53, John 19:38-42. 1 Cor. 15:4. † Heb. *deceit*. x 2 Cor. 5:99. Heb. 1:1. 7:26. 1 Pet. 2:22. 1 John 3:5. y 42:1. Matt. 9:17. 12:3. *And the Jews* 1:47. Rom. 8:28. 1 Cor. 2:14. 1 John 1:9. 10. 1 Cor. 13:12. *his soul shall make an offering for sin*. x Dan. 9:24. Rom. 8:3. 2 Cor. 5:21. 1 John 3:2. Heb. 7:27. 9:14. 35:36. 10:5-12. 13:10-12. 9 Ps. 22:30. 45:16. 77. 110:3. John 12:34. Heb. 2:13. c 9:7. Ps. 16:9-11. 21:4. 72:17. 89:29, 36. Ez. 37:25. Dan. 7:13-14. Luke 1:33. Acts 2:24-28. Rom. 6:9. Rev. 1:18. d 55: 11-13. 62:3-5. Ps. 72:7. 85:10-12. 147:11. 119:4. Jer. 32:41. Ez. 33:11. Mic.

doubtless intended, that he should be buried with them. Thus "his grave was appointed with the wicked;" but Joseph of Arimathea came and asked for his body, and Pilate readily granted Joseph's request. Thus "he was with a rich man at his death," that is, till his resurrection; and his burial took place, contrary to the intention of his enemies, "because he had done no violence, &c." for otherwise Joseph would scarcely have requested Pilate, and probably Pilate would not have consented, to deliver up the body of a crucified malefactor.—The designed obscurity of the prophecy renders its exact accomplishment the more remarkable.—Some connect the latter clause with what follows, and render it; "though he had done, &c. yet it pleased the LORD;" he had done no violence, neither was any deceit in his mouth; so that Pilate, when he delivered him to be crucified, declared that he found no fault in him: "yet it pleased the LORD to bruise him." The Father who was well pleased in him, took pleasure in bruising him with anguish of spirit; because this was for the display of his own glory, and the honour of his law. So that, he not only permitted his enemies cruelly to insult and torment him; but he put him to grief by his own hand, and made "his soul exceedingly sorrowful, even unto death." Thus "his soul," or life, was "made an offering for sin;" not only was his blood shed, as that of the sacrifices used to be; but he endured the feeling of the wrath of God due to our sins, which the fire from heaven, consuming on the altar the inwards or bodies of the sacrifices, typified. In consequence of this, it was foretold, that he would see a numerous spiritual offspring, the fruit of all his toil and pain: (Notes, 8:18. 59:20, 21. Ps. 22:30, 31. Heb. 2:10-15. 1 Pet. 2:3, 10.) for he would rise again from the dead, and "then prolong his days;" and "the pleasure of the LORD," in converting and saving sinners, would prosper in his powerful and gracious hands.—This is a prediction of his resurrection and subsequent glory, equally clear with that of his sufferings. (Note, John 12:23-26, v. 24.)—The interpretation of the clause, "It pleased the LORD to bruise him," as given by many expositors, has been objected to; because the Septuagint does not use the same word in translating this passage, with which the Evangelist records the voice from heaven, "This is my beloved Son, in whom I am well pleased." But when it is duly considered, that the Hebrew word is frequently used for the highest kind and degree of satisfaction; the objection must vanish. (Gen. 34:19. Num. 14:8. Mic. 7:18. Heb. Notes, 42:21. 62:1-5.)—*עַבְדֵּךְ* notes the highest content that may be, to wit, *delight*; . . . it is the same with *עֲבָדְתָּ*. Leigh. The noun, directly formed from it, is used in the concluding words, "The pleasure of the LORD, &c." (Eph. 1:5, 9. 2 Thes. 1:11. Luke 12:32. Gr.)

In his death. (9) "Was his tomb." Bp. Louth.—The original word may be formed from another root, and mean an *elevated place*, as sepulchres generally were in those ages and places. The variation does not at all alter the meaning.

V. 11, 12. JEHOVAH here declares that the Messiah should see such abundant effect of his agonies and death, "the travail of his soul," that he would be fully satisfied and rejoice in it. His gospel would make known his person, love, righteousness, atonement, and salvation; and thus "by the knowledge of him, he would justify many." (Notes, John 17:1-3. Phil. 3:8-11.) "having borne their sins in his own body on the tree." "Because he had poured out his soul unto death," and, though perfectly righteous, had submitted to be "numbered with transgressors," or malefactors, and to "bear the sins of many," that he might become their Intercessor; therefore the Father would surely grant unto him an immense multitude of sinners to be saved and ruled by him, who before were the slaves of Satan, and must have continued to belong to that potent enemy of God and man; and he should have "all power in heaven and earth," to enable him to rescue all who had been given to him, and to complete their salvation. (Marg. Ref. Notes, 49:7, 8, 24-26. John 6:36-40. Eph. 1:15-23. Col. 2:13-15. Rev. 7:9-12.)—This prophecy, delivered at least seven hundred years before the birth of Christ, and coinciding so exactly with the history of his sufferings and death: the design and object of them, as recorded and assigned in the New Testament; and the effect of them, as it has been evidently produced for almost eighteen hundred years, constitutes a most unanswer-

11 He shall 'see of the travail of his soul, and shall be satisfied: 'by his knowledge shall 'my righteous servant 'justify many; for he shall 'bear their iniquities.

12 Therefore 'will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath 'poured out his soul unto death: and he was numbered with the transgressors; and 'he bare the sin of many, and 'made intercession for the transgressors.

7:18. Zeph. 3:17. Luke 15:5-7, 23:24. John 6:37-40. Eph. 1:5, 9. 2 Thes. 1:11. c Luke 22:44. John 12:24, 27-32. 16:21. Gal. 4:19. Heb. 12:2. Rev. 5:9, 10. 7:9-17. f John 17:3. 2 Cor. 4:6. Phil. 3:8-10. 2 Pet. 1:2, 3. 3:18. g 42:1. 49:3. 1 John 2:1. h 45:25. Rom. 3:22-24. 4:24, 25. 5:1, 18, 19. 1 Cor. 6:11. Tit. 3:6. i 1 See on 4-6. j 3:12. Matt. 20:28. Heb. 9:26. 1 Pet. 2:24. 3:18. k 49:24, 25. 52:15. ien. 8:15. Ps. 2:8. Dan. 2:45. Matt. 12:28, 29. Acts 26:18. Phil. 2:8-11. Col. 1:13, 14. 2:15. Heb. 2:14, 15. 1 Ps. 22:14. Phil. 2:17. marg. m Mark 15:28. Luke 22:27. 23:25, 32, 33. n See on 11. 1 Tim. 2:5, 6. Tit. 2:14. Heb. 9:26, 28. o Luke 23:34. Rom. 8:34. Heb. 7:25. 9:24. 1 John 2:1, 12.

able demonstration, not only of the truth of the Scriptures, but also of the great doctrines of the gospel. Nor is this in the least invalidated by the infidelity of the Jews, who, deeming this to be the word of God by Isaiah, can see nothing of Jesus in it; but adopt the grossest absurdities imaginable, in order to make out some other interpretations: for "the veil is upon their hearts; but when they shall be turned to the Lord, it shall be taken away." (Note, 2 Cor. 3:12-16.) Indeed their unbelief also is most expressly predicted, at the opening of the chapter; so that it may "turn to us for a testimony."—It has lately been publicly declared by a Jew who professed and preached Christianity, that the Rabbies forbid the people to read this chapter, with dreadful denunciations; and the assertion has not been publicly and explicitly contradicted.

PRACTICAL OBSERVATIONS.

V. 1-7. Whilst every vague, unimportant, and improbable report is greedily drunk in by the absurd credulity of mankind; the most interesting and completely authenticated report of salvation for sinners, through the incarnate Son of God, is almost universally rejected or disregarded! We have to this day lamentable cause to complain, and to wonder, that so few believe it; and we may profitably inquire, who they are that do so. Not many of the noble, the wealthy, the learned of the world; not all, who are called by the name of Christ, and profess his religion; not the covetous, the sensual, the dissipated, the proud and ambitious, the cruel and oppressive; but a small company, who are "poor in spirit," mourning for sin, renouncing the world, devoted to God, following after holiness, meek, peaceable, forgiving, inoffensive, and benevolent; yet despised, and reviled as their Saviour was. To them, "Christ, the power of God and the Wisdom of God," has been made known; his Spirit has enlightened their minds, and humbled and changed their hearts; and thus they have seen his glory, and supremely value his salvation. To others the whole appears contemptible; "the preaching of his cross is foolishness;" and a life of obedience to his precepts is madness or preciseness, a want of taste and spirit, the result of bigotry and fanaticism, and a certain indication of a weak understanding and a narrow mind. They "see no form or comeliness" in the character of Christ; as delineated in Scripture, and exemplified by his true disciples; nor is there "any excellency in him, that they should desire him" and seek after him. He is still despised in his people, and rejected of men as to his doctrine and authority; and in very many companies of professed Christians, even in the most respectable circles, an open declaration of our faith in Christ, and love to his name and cause, would excite disgust and scorn. We may indeed well endure our lighter sufferings, if he have taught us to esteem all things but loss for him, and "to love him who hath so loved us." He willingly bare our griefs when we were enemies, and shall we repine at bearing our cross for the sake of such a generous Friend? Should we be treated as the vilest of mankind, and counted the peculiar objects of the divine abhorrence; let us remember him, who "endured the contradiction of sinners against himself, lest we be weary and faint in our minds." (Note, Heb. 12:2, 3.) Let us often retire, in contemplation, to Gethsemane and Golgotha: and, whilst we survey the sufferings of the Son of God, let us review our long catalogue of former and later transgressions, and consider him as scourged, wounded, bruised, insulted, and crucified; as agonizing, bleeding, and dying, under the load of our guilt. Thus we shall learn to hate and to mortify sin: we shall understand our obligations to our gracious Friend, and be constrained by love to live to his glory. (Notes, 2 Cor. 5:13-15. Gal. 6:11-14, v. 14.) In this we are all concerned; for we have all gone astray from God, though in different ways; and we must all have perished, had not the good Shepherd come to seek and save us; and willingly borne the load of our iniquity, which would have been far too heavy for us to bear, and under which we must have sunk for ever, as all unbelievers most certainly will. Our debt was "exacted of him," and he paid "the uttermost farthing;" and, in doing this, "he was led as a lamb to the slaughter;" and shall we, who deserve the final wrath of God, be impatient, "like a wild bull in a net, under our light afflictions?" Let us then pause, that we may

CHAPTER LIV.

Predictions that the church shall be exceedingly enlarged by the conversion of the Gentiles: with promises of great honour and happiness to her, as espoused by God, 1—5. Encouraging assurances of deliverance from affliction, perpetual mercy, prosperity, and victory over every enemy, to the church, and to every servant of God, 6—17.

SING, ¹“O barren, thou *that didst not bear*; ²break forth into singing, and cry aloud, *thou that didst not travail with child*: for *more are the children of the desolate than the children of the married wife*, saith the **LORD**.

³“Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes;

⁴For *thou shalt break forth on the right hand and on the left*; and thy seed shall inherit the Gentiles, and *make the desolate cities to be inhabited*.

⁵“Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be

put to shame: for *thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more*.

⁶For *thy Maker is thy Husband*; ⁷the **LORD** of hosts is his name; and thy Redeemer the Holy One of Israel; ⁸“The God of the whole earth shall he be called.

[*Practical Observations.*]

⁹For the **LORD** hath called thee as *a woman forsaken and grieved in spirit*, and *a wife of youth, when thou wast refused*, saith thy God.

¹⁰For *a small moment have I forsaken thee*; but *with great mercies will I gather thee*.

¹¹In *a little wrath I hid my face from thee for a moment*; but with everlasting kindness will I have mercy on thee, saith *the LORD thy Redeemer*.

¹²For this is *as the waters of Noah unto me*: for *as I have sworn that the waters of Noah should no more go over the earth*; so have I

¹³ *as I have sworn that the waters of Noah should no more go over the earth*; so have I

on his atonement alone, by copying his example of meekness and submission; however we may be chastised of God, or oppressed and despised by men.

V. 8—12. We may comfortably leave all the circumstances of our death to the merciful Saviour: he has sanctified every way of dying and every place of sepulture, whether we make our grave with the wicked, or be with the rich and honourable in our death. However we may suffer with evil-doers; yet if we “do no violence and speak no guile,” nothing can hurt us. (*Notes, 1 Pet. 3:13—18. 4:12—16.*) If it should please the Lord to prove our faith and patience, by grievous and complicated distresses, or to cut us off by sudden or violent death: the Redeemer’s atoning sufferings will secure a happy event to us, and to all those who bear his image and partake of his Spirit. Being now risen from the dead, and ever living to carry on his work and plead our cause; “the pleasure of the Father prospereth in his hand.” Here is laid the firm foundation on which the trembling sinner may rest his soul; for he beholds the true penitent, who humbly ventures nigh, to seek the benefit of his atoning blood by faith in his name, with that affection and complacency with which the tender mother eyes her new-born infant, the fruit and recompense of all her anguish; he then “sees of the travail of his soul and is satisfied.” These are the trophies of his victory, the purchase of his blood, the monuments of his grace: for this he “poured out his soul unto death,” and “was numbered with transgressors” for this he continually intercedes and prevails; thus he destroys the works of the devil, and rescues the prey from the hands of that mighty one. Let us bless the Lord for the knowledge of Christ, by which numbers in every age are justified; let us pray and endeavour, that it may be extended to all our fellow-sinners: and let us think no labour, hardship, or expense too great, by which we may promote that cause, for which the Redeemer shed his blood. Thus we shall prove ourselves partakers of his salvation, and make an acceptable return of gratitude for his unspcakable love.

NOTES.—CHAP. LIV. V. 1. “In the foregoing chapter the prophet described the sufferings of Christ, and here he prophesies the increase and glory of the church, which should follow; . . . which indeed were to commence from the time of Christ’s passion, but would not be completed till . . . after the Jews were again restored to God’s favour.” *Louth*. The connexion and language of the chapter necessarily lead our thoughts to the times of the gospel, with very little reference to previous deliverances. The church of Israel is here represented as a married woman, who, like Sarah, had long continued barren. Comparatively few real believers, the children of God and of the church, had been raised up in the nation. And about the time when Messiah should come, Pharisaical formality, Sadducean infidelity, and open impiety, would become almost universal. This was a subject of grief to the small remnant of believers: but the coming of Christ, and his sufferings, death, resurrection, and ascension, would introduce better times. Though the nation in general rejected him, and were cast off; yet numerous children were born unto the church: the Gentile converts were adopted into her family; and those nations which had been destitute of ordinances, and “strangers to the covenants of promise,” produced a far larger increase of true believers, than the nation of Israel, which had been married to the Lord, by their national covenant and distinguished advantages had ever done. As these were all the true children of the church, she was called on to break forth into loud songs of joyful praise; notwithstanding the unbelief and rejection of that nation, of which her family had hitherto chiefly consisted. (*Marg. Ref. Notes, 49:18—21. 60:4—7. Gal. 4:21—31 v. 27.*)

30. Rev. 11:15. n 49:14, 62:4. Hos. 2:1, 2, 14, 15. Matt. 11:28. 2 Cor. 7:6, 9, 10. Prov. 5:18. Ec. 9:9. Mal. 2:14. p 26:20. 60:10. Ps. 30:5. 2 Cor. 4:17. 2 Pet. 3:8. q 11:1. 27:12. 40:11. 43:5, 6. 56:8. 60:4. 66:18. Deut. 30:8. Ps. 106:47. Ez. 36:24. Mic. 4:8. Matt. 23:37. Eph. 1:10. r 47:6. 57:16, 17. Zech. 1:15. s 6:17. 45:15. Ps. 13:1. 27:9. Ez. 39:23, 24. 45:5. 5:3. Ps. 103:17. Jer. 31:3. 2 Thes. 2:15. 1 Tim. 1:16. u 5. 48:17. 49:25. x 12:1. Gen. 9:21, 22. 9:11—16. Ps. 104:9. Jer. 31:35, 36. 53:20—25. Ez. 39:29. Heb. 6:16—18.

V. 2, 3. The church is still addressed as a matron, who with her small family resided in a tent; but this tent would soon be found incapable of containing all her children. She must therefore prepare to occupy more room, and make much larger curtains and longer cords: and, as perpetuity, as well as enlargement, was to distinguish the Christian dispensation, she must also “strengthen the stakes” on which the curtains were suspended. (*Note, 49:18—21.*) And she need not fear making too large preparations: for immense accessions might be expected; and her family would be so increased, that it would spread abroad on every side, and at length occupy the countries and cities, which had been the most given up to idolatry, and strangers to the name and worship of **JEHOVAH**. (*Notes, Zech. 8:20—23. Mal. 1:9—11, v. 11.*)

V. 4, 5. The church, (or nation of Israel,) in her youth, had been basely enslaved in Egypt; and afterwards she had been greatly defiled by idolatries and debased by grievous oppressions. She also lay under the reproach of barrenness, and had been put away, as if rejected for unfaithfulness: but, by the introduction of the gospel-dispensation, and by that purity and prosperity which were intended and foretold, these reproaches would all be wiped off and forgotten; and she need no more fear being put to shame and confounded, by the reproach of being left forlorn and destitute as a widow. (*Notes, 6—10, v. 6. Lam. 1:1, 2.*) For “the Lord of Hosts,” the Creator of the world, and of the church, would avow his relation to her as her Husband; and afford her all the protection, and show her all the kindness, which that endearing relation implies. He had all along been spoken of as “the Redeemer and the Holy One of Israel;” but he would at length be acknowledged and worshipped, as “the God of the whole earth.”—Christ is the Redeemer and the Bridegroom of the church; and he is her Creator, and “the God of the whole earth.” (*Marg. Ref. Notes, Zech. 9:9, 10. 14:6—9, v. 9. Rom. 3:29—31.*)

V. 6—10. The church of Israel had been in the condition of a woman forsaken by her husband and “grieved in spirit,” having been espoused in her youth, and afterwards rejected with dislike for her misconduct: but the Lord was about to recall her into a state of more comfortable and intimate communion with him. (*Notes, Hos. 3:1.*)—The abominable idolatries and atrocious iniquities of Israel and Judah, the low estate of religion among them, and the repeated triumphs of their enemies, as if God had quite cast them off, and the grief that these things occasioned to believers, are here intended: probably with reference to the calamities and oppression of the Christian church, during the prevalence of antichristian corruptions and oppressions, and the state of the nation of Israel unto this day. But this frown and hiding of God’s countenance, and the consequent affliction of the church would be momentary, compared with the duration of her peace and prosperity: his little wrath, or wrath of very short continuance, would soon be pacified; and he would gather her and her increasing multitude of children, with everlasting kindness and abundant mercies. (*Note, Ps. 30:3.*) His engagements to this effect were as irrevocable as the covenant made with Noah, and confirmed with an oath, that he would never more drown the world; (*Note, Gen. 9:9—17.*) for he had also sworn by himself never to rebuke and be wroth with his church, as in times past, or so as to cast her off: for his covenant of peace, the result of his tender mercies, would be more durable than the mountains, and abide in full force, and in its glorious and happy effects, when they shall remove and be seen no more.—This may also relate to the calling of Abraham, and the covenant made with him and his posterity. (*Notes, 11:16—12: 56:8 66*

sworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

11 ¶ O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with sapphires, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And all thy children shall be taught of the Lord; and great shall be the peace of thy children.

¶ 51:6, 7. Ps. 45:2. Matt. 5:18. 16:18. 24:35. 2 Pet. 3:10—13. z 55:3. 2 Sam. 23:5. Ps. 89:33, 34. Mal. 2:5. Heb. 8:6—13. 13:20, 21. a 49:10. Eph. 2:4, 5. Tit. 3:5. b 6. 49:14. 51:17—19, 23. 52:1—5. 60:15. Ez. 2:23. 3:2, 7. Deut. 31:17. Ps. 34:15. 129:1—3. Jer. 30:17. John 16:30—22, 33. Acts 14:22. Rev. 11:3—10. 12:15. 17. c 49:18—24. Acts 27:18—20. d 1 Sam. 1:1, 2, 16, 17, 21. e 1 Kings 5:17. f 1 Chr. 29:2. k 40:41. 42: Eph. 2:20. 1 Pet. 2:4—6. Rev. 21:19—21. f Ez. 24:10. 28:17—20. 29:10—14. cont. 5:14. Ez. 1:25. 10:1. g 2:3. Ps. 23:8—12. 71. 17. Jer. 1:1. Mal. 1:25—26. 16:17. Luke 10:21, 22. 24:45. John 6:45. 12:28. Eph. 1:4. 1 Cor. 1:9. 11:2. 1 John 2:20, 27. h 26:3. 32:15—16. 48:18. 53:12. Ps. 119:165. Jer. 33:6. Ez. 34:23, 28. 37:30. Hos. 2:18. John

1—3. Gen. 49:10. Jer. 33:17—26. Mic. 7:18—20. Mat. 2:13—16. Rom. 11:22—32. Rev. 20:1—15.)

V. 11—14. The church is here again considered as a woman in great distress; as a person at sea in a storm, and in danger of being shipwrecked; or as dwelling in a tent, which was ready to be overturned by a furious tempest; and in short, as bereft of every comfort. All the persecutions, afflictions, and discouragements of believers, seem to be intended.—But she is assured, that all these will end in great felicity and honour. Instead of her mean, uncomfortable tent, the Lord promises to build her a most glorious city or palace, whose foundations, windows, walls, and towers, should be formed of precious stones, most beautiful and durable. These are emblems of the light, purity, and prosperity, which the church on earth shall at length enjoy, resembling those of heaven. (Notes, Rev. 21:9—27.) 'These seem to be general images to express beauty, magnificence, purity, strength, and solidity, agreeably to the ideas of the eastern nations; and to have never been intended to be strictly scrutinized, or minutely and particularly explained, as if each of them had some precise moral or spiritual meaning.' Bp. Louth.—Numbers of the children of the church had in past ages been uninstructed, or ill-instructed; but it is promised, that all her "children shall be taught of the LORD," by his Spirit, and according to his word. (Notes, Jer. 31:31—34. John 6:41—46, v. 45. 60—65, v. 65. 1 John 2:20—25, v. 20. 26—29, v. 27.) This may be understood of the true Israel, as distinguished from Israel according to the flesh: yet it seems to relate especially to those glorious times, which are to succeed the tribulations of the church. Then her children will have great peace, both outward and inward: she shall be established in righteousness, and delivered from oppression, and even from the fear of it. (Notes, 60:15—22. 66:10—14. Jer. 23:5, 6. Ez. 34:23—31. 37:15—22. 39:23—29. Rev. 2:10—6.)

V. 15—17. This may be considered as a general promise to the church, through successive ages. Many assaults would combine against her; but, the Lord being on her side, they would, without exception, "fall for her sake." The Redeemer of the church is the Creator even of those who forge weapons of war, yea of the great destroyers of mankind, and persecutors of his people; both are in his hands, and employed or restrained at his pleasure: and he engages to take care that no weapons formed against her should prosper, and that all her accusers and enemies should be condemned. This full security and final victory were to be considered as the heritage of each of the faithful "servants of the LORD," as well as of the whole collective body: (Note, Ps. 125:1.) while the righteousness in which they are justified, and the grace by which they are sanctified, are the gift of God, and the effect of his special love. (Notes, 10:5—11. 45:23—25. 50:7—9. Ps. 24:3—6, v. 5. Zech. 3:1—4. Rom. 5:15—19, v. 17. 8:28—39. Rev. 12:7—12.)

Shall fall for thy sake. (15) 'Or, "Shall fall to thee;" ... "shall come over to thy side." ... Whosoever comes against thee; instead of continuing thy enemy, shall become thy convert, as St. Paul was at the beginning of Christianity.' Louth. Bp. Louth also gives the same translation.—This indeed has been, and will be the case, as to numerous individuals; but it cannot possibly answer to the general language of the passage. (Notes, Ez. 38: 39; Joel 3:9—17. Zech. 14: Rev. 19:11—21.)

PRACTICAL OBSERVATIONS.

V. 1—5. All who love God and man will rejoice and be thankful when sinners are converted; for then the prayers of the church are answered, and the sufferings of Christ are made effectual to his glory in the salvation of souls. (Notes,

14 In 'righteousness' shalt thou be established: 'thou shalt be far from oppression; 'for thou shalt not fear: and from terror; for it shall not come near thee.

15 Behold, they shall surely gather together but not by me: whosoever shall gather together against thee, shall fall for thy sake.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

17 ¶ No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.

14:27. 16:33. Rom. 5:1. 14:17. 15:13. Gal. 5:22. Phil. 4:7. 1:26. 27. 45:24. 52:1. 60:21. 61:10, 11. 62:1. Jer. 31:23. Ez. 36:27, 28. 37:23—26. Joel 3:17—21. Zech. 8:3. 2 Pet. 3:13. k 51:13. Zech. 9:9. 12:4. Jer. 23:34. 30:10. Mic. 4:3, 4. Zeph. 3:13. 16. Zech. 2:4, 5. m Ez. 38:24—28. Joel 3:9—14. Rev. 16:14. 19:15—21. 20:3. n 13:3. 11. Ps. 77:12, 13. Zeph. 2:8. 14:8. 14:2, 3. o 10:5. 6:15. 37:25. 45:11. Ez. 9:1. Prov. 16:1. Dan. 1:4, 35. John 19:11. p 15. Ps. 2:1—6. 12:38. 9:10. Matt. 16:18. John 10:25—30. Rom. 8:28—39. q 50:8, 9. Job. 1:1. 2:5. 2:23, f. c. 12:7, 8. s 32:6. Zech. 3:1—4. Rev. 12:10. r 58:14. Ez. 6:15. Dan. 3:25—28. 6:20—22. Rom. 6:22, 23. s 45:24, 21. 61:10. Jer. 23:6. Rom. 5:22. 10:4. 1 Cor. 1:30. 2 Cor. 5:21. Phil. 3:9. 2 Pet. 1:1.

and P. O. Luke 15:1—10.)—Frequently those places and congregations, whose means and appearances of religion most abound, are wretchedly destitute of the life and power of it; the Lord has often many more children in places comparatively desolate; and the gospel is commonly most successful where it has newly been sent.—When sinners repent and believe, they are numbered among the children of God and of the church; and should be received by us as brethren, even though they belong not to our party.—Though very great multitudes have accepted of the invitations of the gospel, there is yet room for immensely more in the kingdom of Christ: and we should expect large accessions to the church under the Christian dispensation; and be instant in prayer, that her seed may inherit the nations, and replenish all the dark and desolate places of the earth. Much has already been done, in fulfilling these predictions, for which we should praise the Lord: but we are still called on to enlarge the place of Zion's tabernacle, to "stretch forth her curtains," and with vast expectations, to "lengthen her cords and strengthen her stakes;" assured that she shall yet "break forth on the right hand and on the left," till the earth be filled with truth and righteousness.—Ministers, rulers, merchants, wealthy persons, and every description of men, will find very much to do in this important concern, if they improve their talents and watch for opportunities: and we need not fear but that God will accept our prayers and second our endeavours, when they are regulated by his precepts and promises. The believer also should endeavour to rise superior to those fears, which originate from reflecting on his evil nature, or from reviewing "the shame of his youth," or those former instances of unfaithfulness, of which he now humbly repents. The Lord will blot out his transgressions, and wipe away his reproach, and he will never forsake those who trust in his mercy: nay, he will receive them into the most honourable and happy relation to himself; "their Maker the LORD of Hosts, the God of the whole earth," will become their Husband and Redeemer. (Notes, John 3:27—36, v. 29. 2 Cor. 11:—6, v. 2. Eph. 5:22—27. Rev. 19:7, 8.) We never can sufficiently admire this condescension, or estimate this privilege: we cannot expect too much from his love, confide too entirely in his protection, glory too much in this honour, or take too much delight in communion with this our loving Friend. To form this union and to encourage our confidence, he dwells in human nature, and is called Immanuel: he shed his blood for our ransom, and endows us with all his unsearchable riches; he will cleanse us from all our sins: adorn us with suitable decorations, and shortly take us to himself, to rejoice for ever with him in this sacred union. Let us then walk in simplicity of heart with him, centering all our affections on him, and expecting all our happiness from him alone.

V. 6—17. Even real Christians often give cause of jealousy to their gracious Lord; and then he frowns, hides his face, and seems as if he would reject them according to their deservings. Then they fear being forsaken, and are "grieved in spirit;" but when duly humbled they seek his face, he recalls them into his presence, and renews the tokens of his love. And to all, who really love and trust in him, his absence and frown are momentary, but his mercies and kindness are infinite and everlasting. He has promised never to leave nor forsake his people; he has formed that promise into a covenant of peace, and has ratified and sealed it; and he has confirmed it with an oath for our more complete satisfaction. He will indeed correct and rebuke his people; but he will not cast them off, any more than he will again drown the world for the sins of men: and the experience of more than four thousand years evinces, that their crimes cannot provoke him to violate that irrevocable engagement. Let this encourage us to "give diligence to make our calling and

CHAPTER LV.

Enlarged and urgent invitations to partake freely of spiritual blessings, with exhortations and promises, 1-3. Christ proposed to mankind, as he whom the nations will obey, 4, 5. A call to the prayer of faith and repentance, with a promise of abundant mercy, 6, 7. Because God's ways are not like man's, 8, 9. The success of the gospel, the joy of believers, and the happy change which was about to take place in the world, 10-13.

HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

2 Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? ^hHearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

a Ruth 4:1. Prov. 1:21-23. 8:4. Zech. 2:6. b 41:17, 18. Ps. 42:1, 2. 63:1. 143:6. John 4:10-14. 7:37, 38. Rev. 21:6. 22:1, 7. c Matt. 13:44-46. Rev. 3:18. d Cant. 1:2, 5. 1:11. Zech. 9:13. 10:7. Matt. 25:29. John 2:3-10. e Joel 3:1. 1:9. 3:2. 1:11. 2:1. 2:12. 3:1. 3:13. Rom. 3:24. 4:2. 4:24. 5:1. 5:2. 5:11. 5:12. 5:13. 5:14. 5:15. 5:16. 5:17. 5:18. 5:19. 5:20. 5:21. 5:22. 5:23. 5:24. 5:25. 5:26. 5:27. 5:28. 5:29. 5:30. 5:31. 5:32. 5:33. 5:34. 5:35. 5:36. 5:37. 5:38. 5:39. 5:40. 5:41. 5:42. 5:43. 5:44. 5:45. 5:46. 5:47. 5:48. 5:49. 5:50. 5:51. 5:52. 5:53. 5:54. 5:55. 5:56. 5:57. 5:58. 5:59. 5:60. 5:61. 5:62. 5:63. 5:64. 5:65. 5:66. 5:67. 5:68. 5:69. 5:70. 5:71. 5:72. 5:73. 5:74. 5:75. 5:76. 5:77. 5:78. 5:79. 5:80. 5:81. 5:82. 5:83. 5:84. 5:85. 5:86. 5:87. 5:88. 5:89. 5:90. 5:91. 5:92. 5:93. 5:94. 5:95. 5:96. 5:97. 5:98. 5:99. 5:100. 5:101. 5:102. 5:103. 5:104. 5:105. 5:106. 5:107. 5:108. 5:109. 5:110. 5:111. 5:112. 5:113. 5:114. 5:115. 5:116. 5:117. 5:118. 5:119. 5:120. 5:121. 5:122. 5:123. 5:124. 5:125. 5:126. 5:127. 5:128. 5:129. 5:130. 5:131. 5:132. 5:133. 5:134. 5:135. 5:136. 5:137. 5:138. 5:139. 5:140. 5:141. 5:142. 5:143. 5:144. 5:145. 5:146. 5:147. 5:148. 5:149. 5:150. 5:151. 5:152. 5:153. 5:154. 5:155. 5:156. 5:157. 5:158. 5:159. 5:160. 5:161. 5:162. 5:163. 5:164. 5:165. 5:166. 5:167. 5:168. 5:169. 5:170. 5:171. 5:172. 5:173. 5:174. 5:175. 5:176. 5:177. 5:178. 5:179. 5:180. 5:181. 5:182. 5:183. 5:184. 5:185. 5:186. 5:187. 5:188. 5:189. 5:190. 5:191. 5:192. 5:193. 5:194. 5:195. 5:196. 5:197. 5:198. 5:199. 5:200. 5:201. 5:202. 5:203. 5:204. 5:205. 5:206. 5:207. 5:208. 5:209. 5:210. 5:211. 5:212. 5:213. 5:214. 5:215. 5:216. 5:217. 5:218. 5:219. 5:220. 5:221. 5:222. 5:223. 5:224. 5:225. 5:226. 5:227. 5:228. 5:229. 5:230. 5:231. 5:232. 5:233. 5:234. 5:235. 5:236. 5:237. 5:238. 5:239. 5:240. 5:241. 5:242. 5:243. 5:244. 5:245. 5:246. 5:247. 5:248. 5:249. 5:250. 5:251. 5:252. 5:253. 5:254. 5:255. 5:256. 5:257. 5:258. 5:259. 5:260. 5:261. 5:262. 5:263. 5:264. 5:265. 5:266. 5:267. 5:268. 5:269. 5:270. 5:271. 5:272. 5:273. 5:274. 5:275. 5:276. 5:277. 5:278. 5:279. 5:280. 5:281. 5:282. 5:283. 5:284. 5:285. 5:286. 5:287. 5:288. 5:289. 5:290. 5:291. 5:292. 5:293. 5:294. 5:295. 5:296. 5:297. 5:298. 5:299. 5:300. 5:301. 5:302. 5:303. 5:304. 5:305. 5:306. 5:307. 5:308. 5:309. 5:310. 5:311. 5:312. 5:313. 5:314. 5:315. 5:316. 5:317. 5:318. 5:319. 5:320. 5:321. 5:322. 5:323. 5:324. 5:325. 5:326. 5:327. 5:328. 5:329. 5:330. 5:331. 5:332. 5:333. 5:334. 5:335. 5:336. 5:337. 5:338. 5:339. 5:340. 5:341. 5:342. 5:343. 5:344. 5:345. 5:346. 5:347. 5:348. 5:349. 5:350. 5:351. 5:352. 5:353. 5:354. 5:355. 5:356. 5:357. 5:358. 5:359. 5:360. 5:361. 5:362. 5:363. 5:364. 5:365. 5:366. 5:367. 5:368. 5:369. 5:370. 5:371. 5:372. 5:373. 5:374. 5:375. 5:376. 5:377. 5:378. 5:379. 5:380. 5:381. 5:382. 5:383. 5:384. 5:385. 5:386. 5:387. 5:388. 5:389. 5:390. 5:391. 5:392. 5:393. 5:394. 5:395. 5:396. 5:397. 5:398. 5:399. 5:400. 5:401. 5:402. 5:403. 5:404. 5:405. 5:406. 5:407. 5:408. 5:409. 5:410. 5:411. 5:412. 5:413. 5:414. 5:415. 5:416. 5:417. 5:418. 5:419. 5:420. 5:421. 5:422. 5:423. 5:424. 5:425. 5:426. 5:427. 5:428. 5:429. 5:430. 5:431. 5:432. 5:433. 5:434. 5:435. 5:436. 5:437. 5:438. 5:439. 5:440. 5:441. 5:442. 5:443. 5:444. 5:445. 5:446. 5:447. 5:448. 5:449. 5:450. 5:451. 5:452. 5:453. 5:454. 5:455. 5:456. 5:457. 5:458. 5:459. 5:460. 5:461. 5:462. 5:463. 5:464. 5:465. 5:466. 5:467. 5:468. 5:469. 5:470. 5:471. 5:472. 5:473. 5:474. 5:475. 5:476. 5:477. 5:478. 5:479. 5:480. 5:481. 5:482. 5:483. 5:484. 5:485. 5:486. 5:487. 5:488. 5:489. 5:490. 5:491. 5:492. 5:493. 5:494. 5:495. 5:496. 5:497. 5:498. 5:499. 5:500. 5:501. 5:502. 5:503. 5:504. 5:505. 5:506. 5:507. 5:508. 5:509. 5:510. 5:511. 5:512. 5:513. 5:514. 5:515. 5:516. 5:517. 5:518. 5:519. 5:520. 5:521. 5:522. 5:523. 5:524. 5:525. 5:526. 5:527. 5:528. 5:529. 5:530. 5:531. 5:532. 5:533. 5:534. 5:535. 5:536. 5:537. 5:538. 5:539. 5:540. 5:541. 5:542. 5:543. 5:544. 5:545. 5:546. 5:547. 5:548. 5:549. 5:550. 5:551. 5:552. 5:553. 5:554. 5:555. 5:556. 5:557. 5:558. 5:559. 5:560. 5:561. 5:562. 5:563. 5:564. 5:565. 5:566. 5:567. 5:568. 5:569. 5:570. 5:571. 5:572. 5:573. 5:574. 5:575. 5:576. 5:577. 5:578. 5:579. 5:580. 5:581. 5:582. 5:583. 5:584. 5:585. 5:586. 5:587. 5:588. 5:589. 5:590. 5:591. 5:592. 5:593. 5:594. 5:595. 5:596. 5:597. 5:598. 5:599. 5:600. 5:601. 5:602. 5:603. 5:604. 5:605. 5:606. 5:607. 5:608. 5:609. 5:610. 5:611. 5:612. 5:613. 5:614. 5:615. 5:616. 5:617. 5:618. 5:619. 5:620. 5:621. 5:622. 5:623. 5:624. 5:625. 5:626. 5:627. 5:628. 5:629. 5:630. 5:631. 5:632. 5:633. 5:634. 5:635. 5:636. 5:637. 5:638. 5:639. 5:640. 5:641. 5:642. 5:643. 5:644. 5:645. 5:646. 5:647. 5:648. 5:649. 5:650. 5:651. 5:652. 5:653. 5:654. 5:655. 5:656. 5:657. 5:658. 5:659. 5:660. 5:661. 5:662. 5:663. 5:664. 5:665. 5:666. 5:667. 5:668. 5:669. 5:670. 5:671. 5:672. 5:673. 5:674. 5:675. 5:676. 5:677. 5:678. 5:679. 5:680. 5:681. 5:682. 5:683. 5:684. 5:685. 5:686. 5:687. 5:688. 5:689. 5:690. 5:691. 5:692. 5:693. 5:694. 5:695. 5:696. 5:697. 5:698. 5:699. 5:700. 5:701. 5:702. 5:703. 5:704. 5:705. 5:706. 5:707. 5:708. 5:709. 5:710. 5:711. 5:712. 5:713. 5:714. 5:715. 5:716. 5:717. 5:718. 5:719. 5:720. 5:721. 5:722. 5:723. 5:724. 5:725. 5:726. 5:727. 5:728. 5:729. 5:730. 5:731. 5:732. 5:733. 5:734. 5:735. 5:736. 5:737. 5:738. 5:739. 5:740. 5:741. 5:742. 5:743. 5:744. 5:745. 5:746. 5:747. 5:748. 5:749. 5:750. 5:751. 5:752. 5:753. 5:754. 5:755. 5:756. 5:757. 5:758. 5:759. 5:760. 5:761. 5:762. 5:763. 5:764. 5:765. 5:766. 5:767. 5:768. 5:769. 5:770. 5:771. 5:772. 5:773. 5:774. 5:775. 5:776. 5:777. 5:778. 5:779. 5:780. 5:781. 5:782. 5:783. 5:784. 5:785. 5:786. 5:787. 5:788. 5:789. 5:790. 5:791. 5:792. 5:793. 5:794. 5:795. 5:796. 5:797. 5:798. 5:799. 5:800. 5:801. 5:802. 5:803. 5:804. 5:805. 5:806. 5:807. 5:808. 5:809. 5:810. 5:811. 5:812. 5:813. 5:814. 5:815. 5:816. 5:817. 5:818. 5:819. 5:820. 5:821. 5:822. 5:823. 5:824. 5:825. 5:826. 5:827. 5:828. 5:829. 5:830. 5:831. 5:832. 5:833. 5:834. 5:835. 5:836. 5:837. 5:838. 5:839. 5:840. 5:841. 5:842. 5:843. 5:844. 5:845. 5:846. 5:847. 5:848. 5:849. 5:850. 5:851. 5:852. 5:853. 5:854. 5:855. 5:856. 5:857. 5:858. 5:859. 5:860. 5:861. 5:862. 5:863. 5:864. 5:865. 5:866. 5:867. 5:868. 5:869. 5:870. 5:871. 5:872. 5:873. 5:874. 5:875. 5:876. 5:877. 5:878. 5:879. 5:880. 5:881. 5:882. 5:883. 5:884. 5:885. 5:886. 5:887. 5:888. 5:889. 5:890. 5:891. 5:892. 5:893. 5:894. 5:895. 5:896. 5:897. 5:898. 5:899. 5:900. 5:901. 5:902. 5:903. 5:904. 5:905. 5:906. 5:907. 5:908. 5:909. 5:910. 5:911. 5:912. 5:913. 5:914. 5:915. 5:916. 5:917. 5:918. 5:919. 5:920. 5:921. 5:922. 5:923. 5:924. 5:925. 5:926. 5:927. 5:928. 5:929. 5:930. 5:931. 5:932. 5:933. 5:934. 5:935. 5:936. 5:937. 5:938. 5:939. 5:940. 5:941. 5:942. 5:943. 5:944. 5:945. 5:946. 5:947. 5:948. 5:949. 5:950. 5:951. 5:952. 5:953. 5:954. 5:955. 5:956. 5:957. 5:958. 5:959. 5:960. 5:961. 5:962. 5:963. 5:964. 5:965. 5:966. 5:967. 5:968. 5:969. 5:970. 5:971. 5:972. 5:973. 5:974. 5:975. 5:976. 5:977. 5:978. 5:979. 5:980. 5:981. 5:982. 5:983. 5:984. 5:985. 5:986. 5:987. 5:988. 5:989. 5:990. 5:991. 5:992. 5:993. 5:994. 5:995. 5:996. 5:997. 5:998. 5:999. 5:1000.

election sure;" that when we are afflicted and tempted, we may know, and be comforted by, our interest in these promises; and be assured, that our "light and momentary afflictions are working for us a far more exceeding and eternal weight of glory."—But let us not forget that all the genuine children of the church are "taught of the LORD;" they desire, seek, and depend on that teaching; and they are taught by him to hate sin, to believe in Christ, and obey him; and thus they find rest and great peace to their souls. The more assured they are that "their labour will not be in vain in the LORD," the more "steadfast and immovable" they are in his work.—Those who are thus taught of God need fear no enemy: except so as to watch, and pray against temptation. Many may attempt to injure them, but God is their Protector; many may reproach them, but God is their Justifier. They are his servants and his children; and he is not only their Lord and their Father, but their Husband; and who can rise up against them with impunity? Let us then seek that "righteousness of God, which is unto all and upon all that believe;" (Note, Rom. 3:21-26,) let us beseech him to sanctify our souls, and employ us in his service; and thus we may disregard both the wasters who destroy the nations, and the weapons that are formed against the church; and enjoy the present privileges, and expect the future heritage, of the redeemed servants of the Lord.

NOTES.—CHAP. LV. V. 1-3. The sufferings and subsequent glorious exaltation and glory of the Redeemer, and the security and happiness of his church, having been fully declared; (Notes, 53:54:) here follows an invitation to the sons of men to come and share the invaluable blessings. The prophet seems to personate the first preachers of the gospel, when they went forth in the name of the Lord to "compel" men to come in to the marriage-supper, even from the highways and hedges: but Christ himself then spake, and still speaks, the same things by his word and ministers. (Notes, 12: Prov. 1:20-23. 8:1-4, 31-34. 9:1-6. Matt. 11:29-30. John 4:10-15. 7:37-39. Rev. 21:5-8. v. 6, 22:16, 17.)—"The blessings before mentioned were 'the heritage of the servants of the LORD:'" (54:17.) but here men in general are called on by proclamation, to approach and partake of them, as men come to the waters to draw for themselves. All who thirst for pardon, grace, and salvation, are invited to come to God through Christ for them; nay, all who thirst for happiness are exhorted to seek it from Him. The blessings which he bestows are abundant like the waters; but they are precious, pleasant and exhilarating, as wine and milk, or the most nutrimental and delicious food; (Note, 25:5-8,) and though freely bestowed, "without money or price," to accommodate those who desire them, but are conscious that they have not wherewith to purchase them; yet they are too valuable to be bought with money; at the same time they cannot be secured, except by parting with whatever comes in competition with them. (Notes, Prov. 23:23. Matt. 13:44-46. Phil. 3:8-11. Rev. 3:17-20.)—The Lord then expostulates with the sons of men, who waste their lives, misemploy their powers, and weary themselves for such things as are "not bread and cannot satisfy;" who bestow immense pains and sacrifice every valuable consideration, for the sake of such acquisitions, as can neither add to their present comfort, nor prolong their lives, nor save their souls. (Notes, 28:20. 44:19, 20.) This equally applies to the votaries of this vain and vexatious world; and to those who devise and are very earnest about false and worthless schemes of religion. If nothing better could be had, such men might have some show of reason for their conduct: but as the Lord invites them to come, and partake of substantial good and satisfying happiness, in his favour and service; they are most unreasonable, as well as criminal, in their worldly courses and neglect of the gospel. They are therefore exhorted diligently to hearken to the Lord, to attend to his doctrine, and embrace his salvation; and thus the everlasting covenant of grace

3 "Incline your ear and 'come unto me: 'hear, and your soul shall live; and I will make an everlasting covenant with you, even 'the sure mercies of David.

4 Behold, I have given him for a Witness to the people, a Leader and Commander to the people.

5 Behold, thou shalt call a nation that thou knowest not, and 'nations that knew not thee shall run unto thee, because of the LORD thy God, and for the Holy One of Israel; 'for he hath glorified thee.

[Practical Observations]

6 "Seek ye the LORD while he may be found, call ye upon him 'while he is near:

7 Let 'the wicked forsake his way, and the

Ex. 34:23, 24. Dan. 9:25. Hos. 3:5. Mic. 5:2-4. Matt. 2:6. 28:18-20. John 10. 3:27. 12:26. 13:13. 2 Thes. 1:8. Heb. 2:10. 5:9. r 11:10, 11. 52:15. 56:8. Gen. 49:10. Ps. 18:43. Rom. 15:30, 31. Eph. 2:11, 12. 3:5, 6. a 60:5. Hos. 1:10. Zech. 2:11. 8:20-22. 16:9. Ps. 110:1-3. Luke 24:26. John 13:32. 17:1. Acts 9:13. 5:1. Heb. 5:5. 1 Pet. 1:1. u 45:19. 1 Chr. 28:9. 2 Chr. 19:3. Job 8:5. Ps. 14:2. 27:8. 32:6. 95:7. Jer. 29:12-14. Am. 5:6. Matt. 5:25. 7:7, 8. 23:11, 12. Luke 13:25. John 7:33, 34. 3:21. 12:35, 36. 2 Cor. 6:2. Heb. 3:13. x 12:6. 46:13. Deut. 4:7. Ps. 75:1. 145:18. 148:14. Ez. 6:4. Eph. 2:13, 17. y 1:16-18. 2 Chr. 7:14. Prov. 28:15. Jer. 3:8. 8:4-6. Ez. 3:18, 19. 18:31-32, 37. 33:14-16. Hos. 14:1, 2. Jon. 3:10. Matt. 9:13. Luke 15:10, 24. Acts 3:19. 26:20. 1 Cor. 6:9-11. Jam. 4:8-10.

will be ratified with them; and all the mercies promised to David, and to his Seed and Antitype the Messiah, ensured to their souls. (Notes, 61:7-9. 2 Sam. 23:5. Ps. 89:19-37. Jer. 31:33, 34. 32:39-41. 33:17-26. Ez. 37:24, 35. Acts 13:24-37. v. 34. Heb. 13:19, 20.) "I will give you the gracious promise made to David, which never shall fail." *Bp. Louth.* David. (3) David is in the prophets often put for Christ, in whom all the promises made to David are to be fulfilled. *Louth.* (Notes, Jer. 30:5-9. Ez. 34:23-31. 37:24, 25. Hos. 3:4, 5.)

V. 4, 5. JEHOUAH here first speaks concerning the promised Saviour; whom he had "given as a Witness to the people," the faithful and true Witness; (Notes, 43:8-13. v. 10. Rev. 3:14-16. v. 14.) the Light of the Gentiles, as well as of his people Israel;" for the words are plural in the original. "Peoples;" *Bp. Louth.* The Messiah was the grand blessing intended by "the sure mercies of David." He had appointed him to publish his will, attest his truths, and ratify his covenant; he was given to be a Leader and Forerunner of his people, to guide men into the ways of peace and holiness, and to lead them to victory and liberty; and to be their Commander, their Captain, Lawgiver, Judge, Ruler and Protector (Notes, Dan. 9:25-27. Heb. 2:10-13. Rev. 1:4-6.)—JEHOVAH then addressed the Messiah himself. The nation of Israel would generally refuse to have him for their Witness, Leader, and Commander: but at the call of his gospel "a holy nation" would be formed under his government, who had not before been known by him as the worshippers of God: yea, many nations, which had been strangers to him would hasten to him and become his subjects; as ardently desiring the favour of the Lord God of Israel; who had raised him from the dead, exalted him to his right hand in heaven, and sent forth his Holy Spirit with his apostles, to give success to the gospel; and thus had glorified him, whom man despised. (*Marg. Ref. Notes,* 42:5-7. 49:5, 6. 52:13-15. v. 13. 53:9-12. Luke 12:23-26. v. 23. 27-33. v. 28. 17:1-3. v. 1. Acts 3:12-16.)

V. 6, 7. Whilst the gospel was preached to the Jews, God was near to them, and might be found by them: but he was about to withdraw, and then they would be left to judicial blindness. (Notes, Luke 13:22-30. 19:41-44. John 12:34-36. 2 Cor. 6:12. Heb. 3:7-13.) The exhortation however is equally given to others.—"God is in Christ reconciling the world unto himself." Jesus is "Immanuel, God with us;" "God manifested in the flesh." Through him the Lord may be found on a throne of grace, and in his holy ordinances: he is near those who hear his gospel, and he often strives with their hearts by his Holy Spirit: but the means of grace may be withdrawn, or that influence which gives efficacy to them withheld; and life must soon terminate: and then God will no more be found by any wicked man, or be graciously near to him. Let then all who hear, seize the opportunity, and seek the knowledge and favour of God without delay, by faith and prayer. All who are not righteous, according to the tenor of the gospel, are wicked, and need this conversion and salvation; and the most criminal and unrighteous may yet obtain forgiveness: but then they must repent, and forsake all sins, especially those to which they have been most habituated, "every one to his own way." (53:5.) They must also forsake their evil imaginations, desires, counsels, and devices; and no longer expect happiness in wickedness, or salvation from themselves, or in their sins: they must "return to the LORD," by ceasing to rebel against him, and becoming his loyal subjects; and thus they may be assured, he will have mercy on them, and multiply pardons to them, even as they have multiplied sins against him: nay, continuing to pardon their daily trespasses, as long as they live on earth; they still persevering in the same course of humble repentance and believing prayer. (Notes, 1:16-20. 43:22-25. v. 25. Mic. 7:18-20. Matt. 6:12, 14, 15. P. O. Luke 17:1-10. Note Rom. 8:1, 2. 1 John 1:8-10. 2:1, 2.)

'unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

8 ¶ For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

* Heb. man of iniquity. z Gen. 6:5. Ps. 66:18. Jer. 4:14. Zech. 8:17. Matt. 15: 19, 19, 23:25, 28. Luke 11:39, 40. Acts 8:21, 22. Jam. 1:15. a 43:25. 44:22. F. A. 24:6, 7. Num. 14:18, 19. Ps. 51:1. 130:7. Jer. 3:12, 13. Luke 7:47. Rom. 5:10-21. Eph. 1:8-8. 1 Tim. 1:15, 16. † Heb. multiply to pardon. b 2 Sam. 7:19. Ps. 25:10, 40, 5. 92:5. Prov. 21:8, 25:3. Jer. 3:14. Ez. 18:29. Dan. 4:37. Hos. 14:9. c Ps. 35:5-7. 77:19, 89:2. 103:11, 12. Matt. 11:23, 25. Rom. 11:31-35. d 5:6, 30:23, 61:11. 2 Sam. 23:4. Ps. 65:9-13, 72:6, 7. Ez. 34:26. Hos. 10:12. Rev. 11:5. e 2 Cor. 8:9-11. f Deut. 32:2. Luke 8:11-18. John 6:63. Rom.

V. 8, 9. The thoughts and ways of the Lord, in his dealings with sinners, are wholly different from those of men, and often contrary to them: and they are as far above them, as the heavens are above the earth. (Notes, Ps. 25:10, 103:11-13.) His wisdom and love, in giving his only begotten Son to be the sacrifice for the sins of men when rebels and enemies, and thus glorifying his justice, holiness, and law even in showing mercy to the most atrocious criminals; his method of justifying the ungodly by faith in the righteousness of Christ, and of sanctifying the unholly by his new creating Spirit; his way of teaching men to live sober, righteous, and godly lives, by the preaching of that free salvation, which the wise men of the world suppose to tend to licentiousness; his plan of hiding these things from the wise and prudent, and revealing them to babes; his constant readiness to pardon and save all who come, to supply all their wants, to enrich them with all blessings, and fill them with "peace and joy in believing," notwithstanding former provocations; his rule of not "calling the righteous, but sinners to repentance;" and formerly, his calling of the Gentiles and rejection of the Jews: these things, and numberless others, show the thoughts and ways of God to be widely different from the ways of man, and infinitely more excellent. (Notes, 2 Sam. 7:19. Matt. 9:10-13, 11:25, 26, 21:28-32. Rom. 4:4, 5. 5:10. 1 Cor. 2:6-9. Eph. 3:9-12, v. 10. 1 Tim. 1:12-16. Tit. 2:11, 12. 1 Pet. 1:10-12. 1 John 3:1-3. 4:9-12.) Men are apt to think the unworthiness of the object a bar to their kindness; and to reject those who are beneath them, or have been provoking to them, or who have been often before relieved, or have brought their troubles on themselves, or are likely to be further burdensome. They despair of many descriptions of sinners, and excuse their neglect of them, by the pretence that they are wholly incorrigible. It is well that the Lord does not deal with them by such rules; but that his ways and thoughts are infinitely superior to all these limitations. (Notes, Rom. 5:20, 21. Eph. 1:3-8.)

V. 10, 11. The Lord sends the rain and snow to water the earth, and to make the seed sown in it to vegetate; and thus to produce food for man, and seed to sow again for a future crop. (Note, 2 Cor. 9:8-11.) and he does not withhold or recall his bounty, because many abuse it; nor can their perverseness prevent this appointment of the weather, and course of the seasons. Thus the unbelief and opposition of the Jews, or any others, should not prevent the success of the gospel: God would perform his promises and purposes: he would accompany the gospel with the Holy Spirit, and cause the seed to take root and grow, and produce its effects, in the conversion of sinners, and preparing for the benefit of future ages. In short, his "word should not return void, but accomplish" his great designs, in defiance of all opposition. (Notes, 46:10, 11. 2 Thes. 1:11, 12.)

That which I please, (11)-I desire, "That it when I delight." Not merely accomplishing the purpose of God, but "the good pleasure of his will" in the conversion of the nations: "for he delighteth in mercy." (Notes, 53:9, 10. Eph. 1:5-8, 9-12, vv. 9, 11. 3:9-12, vv. 10, 11.)

V. 12, 13. Here may be some distant allusion to the return of the Jews from Babylon; but far greater events are evidently intended. The poor prisoners of Satan, set at liberty from their noisome dungeon, through the Redeemer's grace, by means of the gospel preached to them, would go out with joy, and be led forth with peace in the way to heaven. (Note, 49:9-13.) Joyful praises would on that account resound on every side: as if the mountains, hills, and forests were animated, to unite with saints and angels in heaven, and saints on earth, in exulting thanksgivings. (Notes, 42:10-12. Ps. 98:10-13. 98:7-9.) When the grossest idolaters, and the most wicked and mischievous of sinners, became true Christians, holy persons, worshippers of God, and useful to mankind; then the stately and useful fir-tree came in the place of the worthless thorn; and the beautiful fragrant myrtle, in that of the entangling brier, or singing nettle. These blessed effects of the gospel are highly honourable to the name of God: and the continuance of Christianity on

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

12 For he shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

13 Instead of the thorn shall come up the fir-tree: and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

10-17. 1 Cor. 1:18, 3:6-9, 1 Thes. 2:13. Heb. 6:7. Jam. 1:18. 1 Pet. 1:23. e 44: 26-28, 43:23, 46:10. Eph. 1:9-11. h 35:10, 48:20, 49:10, 51:11, 65:13, 14. Ps. 105:43. Jer. 30:19, 31:12-14, 33:6, 11. Zech. 2:7-10. Rom. 6:1, 11, 15, 13. Gal. 5:22. Col. 1:11-13. i 44: 42:10, 11, 44:23, 49:13. Ps. 65:13, 96:11-13, 98:7-9, 148:4-13. Luke 15:10. (Rev. 19:1-6. k 1 Chr. 16:32, 33. Ps. 47:1, 111:5-9, 41:19, 60:13, 21, 61:3. Mic. 7:4. 1 Cor. 6:8-11. 2 Cor. 5:17. m 43:21, 1 Jer. 13:11, 33:9. Luke 2:14. John 15:3. Eph. 3:20, 21. 1 Pet. 2:9, 10, 4:11. n 54: 10. Jer. 50:5.

earth to the end of time, and the happiness of the believer in heaven for ever, form an everlasting monument or trophy of his power and love; the continuance also of this work of new creating grace, through successive generations, even to the end of the world; has been, is, and will be, an everlasting sign, a supernatural evidence, that the gospel is "the power of God unto salvation;" "never to be cut off," even when miracles finally ceased in the church. (Notes, 11:6-9, 35:8-10. Jer. 13:8-11. 33:6-9. Luke 2:8-14, v. 14. 2 Thes. 1:5-10.)—The conversion of the Gentiles is evidently predicted by these emblems: and likewise the restoration of the dispersed Jews and Israelites.

PRACTICAL OBSERVATIONS.

V. 1-5. All are welcome to the blessings of salvation, to whom those blessings are welcome. Sinners should therefore be loudly and earnestly invited to come to Christ, and exhorted to use diligently and perseveringly the means of grace: that those who thirst for these waters of life, but fear lest they should be excluded because of their aggravated and numerous crimes, may be encouraged; and that the proud, the sensual, and scornful may be left without excuse.—We cannot too highly recommend the rich provisions made for our perishing souls: it is our interest on any terms to make them our own. But where shall we, whose best services merit condemnation, find "money or price" with which to purchase such invaluable blessings? Sin and misery are all we can call our own: our bodies and souls always were the Lord's just due, and every service which we can possibly perform. We already owe an immense debt, and cannot pay one farthing; our inheritance is forfeited, and we have merited condemnation: our wants are innumerable, and we have nothing with which to supply them. (P. O. Luke 7:36-50.) But the Lord Jesus has purchased for us every blessing: he freely bestows on every believer whatever can conduce to his present comfort or everlasting felicity; and on all those who come to ask them, with the additional favour that he would take them as his servants, and make them what he would have them to be. But though none, except those who hunger and thirst for spiritual blessings, will thus "come, buy, and eat, without money and without price." (Note, Matt. 5:6., yet all should be invited; because God in this way generally first excites such desires in the hearts of men. All seek to be happy; (Note, Ps. 32:1, 2.) yet most men "spend money for that which is not bread, and labour for that which satisfieth not;" with such we may expostulate; and, while we show them the folly of their present conduct, we may exhort them diligently to hearken to the Saviour's voice; we may persuade them to read and meditate on his sacred word; and to seek the teaching of his Holy Spirit; to observe his directions, to accede to his invitations, and to make trial of his easy yoke. (Note, Matt. 11:28-30.) Then, and not before, they will "find rest to their souls;" thus, and in no other way, they "will eat that which is good, and their souls will delight themselves in fatness." Inclining our ears to his instructions, and coming to him for salvation, we obtain life and the blessings of "the everlasting covenant" through the blood of its great and gracious Surety: he then becomes our Teacher, Leader, and Ruler; by him we have access to the Father and fellowship with him; and through him our services are accepted, and our happiness secured. He calls those who hitherto have been strangers, nay, enemies: through grace they obey his call, and run to him to share the privileges of his redeemed people; and in their conversion and holy conversation he is glorified, and the Father is glorified in him: and the calling of the Gentiles into the church, has brought us in this distant island and period of time, to experience those invaluable blessings. May they be communicated to all the nations of the earth, and may Britons be prospered abundantly, in all their efforts for this purpose, with all, in every land, who concur in the glorious design.

V. 6-13. While the word of God proposes to us eternal salvation "The Lord is near us, and may be found:" let all therefore who read or hear of this salvation, seek him and call upon him without delay; and let none trifle with his

CHAPTER LVI.

An exhortation to justice and piety, in the prospect of the near approach of God's salvation, 1, 2. Encouragement to strangers and eunuchs to expect spiritual blessings, in the way of faith and obedience, 3-8. A severe rebuke of blind and wicked watchmen, or teachers and rulers, 9-12.

THUS saith the **LORD**, "Keep ye judgment, and do justice: ^bfor my salvation is near to come, and my righteousness to be revealed.

2 "Blessed is the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

3 "Neither let ^athe son of the stranger, that hath joined himself to the **LORD**, speak, saying, 'The **LORD** hath utterly separated me from his people; neither let the eunuch say, Behold, I am a dry tree.

4 For thus saith the **LORD** unto the eunuchs

a 116-19, 25; 78, 55; 7. Ps. 24:4-6, 50:23. Jer. 7:3-11. Mal. 4:4. Matt. 3:2. John 7:17. b Or, *epitaph*. c 46:15, 51:3. Ps. 35:9. Matt. 3:2, 4:17. Mark 1:15. Luke 3:3-9. Rom. 1:17. 10:6-10, 13:11-14. c Ps. 1:1-3, 15:1-5, 106:3, 112:1, 119:1-5, 128:1. Luke 11:28. John 13:17. Rev. 22:14. d 4. Prov. 4:13. Ec. 7:18. e 59:13. Ex. 31:13-16. Lev. 19:30. Neh. 13:17, 18. Jer. 17:21, 22. Ez. 20:12, 13, 30:21. f Ps. 34:14, 37:27, 119:101. Prov. 4:27, 14:16, 15:6, 17. Rom. 12:9. g Deut. 23:1-3. Zach. 9:20-23. Matt. 5:10, 11. Acts 10:1, 2, 24, 13:47, 48. 17:34. Rom. 2:10, 11, 15:9-12, 15. Eph. 2:12-22. h Jer. 50:5. Zeph. 2:11. 1 Cor. 6:17. i Matt. 15:26, 27. Luke 7:6-8. k 5:30; 7. Jer. 38:13-19, 39:16, 2:8.

plenteous mercy, or pervert it into an encouragement to sin; but let the wicked call on him to help them, that in his strength they may forsake their ungodly ways, and exclude their polluting thoughts and desires; and let them "return to the **LORD**" by penitent faith and prayer, that they may obtain an interest in his abundant mercy and multiplied pardons. And let none of us limit him by our rules, as if there were any sinners too hardened to be converted, or too criminal to be forgiven; or as if any of them might properly be left without refuge and hope. Let the discouraged penitent remember, that "where sin hath abounded, grace much more abounds;" and let ministers and Christians observe, that "the things which are impossible with man, are possible with God." We should therefore use every means to reclaim the most desperate offenders, and to do good to those who are most distant from us, or have been most injurious to us: for the **LORD**'s thoughts and ways are not as ours, but immensely above them, and more excellent than they.—Assuredly the word of God, when faithfully preached, will answer the ends which he has purposed, and will always in some instances be blessed to bring sinners to repentance; and who can describe the happy change which then takes place in their state and character? Delivered from the wrath to come, and from the bondage of sin and Satan; justified by faith, and reconciled unto God, the converted sinner begins to experience sweet peace in his conscience; hope animates and gratitude enlarges his heart, and love constrains him to devote himself to the service of his merciful Redeemer. Instead of a profane, contentious, selfish, or sensual wretch, the grief or temptation of all around him; behold him now patient, meek, humble, blameless, upright, benevolent, and peaceable; a kind relation, a faithful friend, a compassionate neighbour, a spiritual worshipper, a follower of Christ, an example to others, a useful member of society, and an instrument of God, to diffuse the knowledge of his salvation around him, and to transmit it to the next generation, and thus to glorify his name! In such converts, indeed, the **LORD** will be everlastingly glorified, and many will be unspeakably benefited by them. Well then may there be joy in heaven and in earth, when one sinner thus repents. (Notes and P. O. Luke 15.) How should the hopes of being instrumental in so good a work, animate our endeavours to spread the gospel of salvation; and our prayers, that such trophies of the Redeemer's victories may every where be multiplied! And, how should we endeavour to be living demonstrations that this is the genuine tendency of the gospel; and to "let our light so shine before men, that they may see our good works, and glorify our heavenly Father!"

NOTES.—**CHAP. LVI. V. 1, 2.** The prophet doubtless was guided to write his predictions, in that way which might render them useful to the Jews in his own time, as well as in after ages, and to the church to the end of the world. We may therefore consider this as an exhortation to the Jews under any of their calamities, or when captive at Babylon, to wait and prepare for deliverance, by attending to the precepts and ordinances of God. As, however, it here stands, it seems to be equivalent to the call of John the Baptist: "Repent ye, for the kingdom of heaven is at hand." (Note, Matt. 3:2.) The attention of the Jews, about the time of Christ, was taken up, almost exclusively, with trivial observances, to the neglect of "the weightier matters of the law;" and their formality, hypocrisy, iniquity, and presumptuous confidence in external privileges, led them to reject his salvation, of which they neither perceived the necessity, nor understood the nature. The sermon of Christ on the mount, and the general tenor of his preaching, were very similar to this address; and, by showing the spiritual nature of true religion, both tended to discover to them their need of mercy and grace, and to lead them to follow after holiness.—The

that keep my sabbaths, and 'choose *the things* that please me, and 'take hold of my covenant;

5 Even unto them "will I give in my house, and within my walls, a place 'and a name 'better than of sons and of daughters: I will give them an everlasting name, 'that shall not be cut off.

6 Also the sons of the stranger, that 'join themselves to the **LORD**, to serve him, and 'to love the name of the **LORD**, to be his servants, 'every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

7 Even "them will I bring to my holy mountain, and make them joyful in my house of prayer: 'their burnt-offerings and their sacrifices *shall* be accepted upon mine altar; 'for my house shall be called a house of prayer for all people.

17. Dan. 1:2, &c. Matt. 19:12, &c. Acts 9:27, &c. 1 Josh. 24:15. Ps. 119:111, Luke 10:42. m 27:5, 7:3, 2 Sam. 23:5. Jer. 50:5. Heb. 6:17, 18. Matt. 16:18. Eph. 2:22, 1 Tim. 3:15. Heb. 3:6. n 62:12. John 1:12. 1 John 3:1. Rev. 3:12. p 1 Sam. 1:8. q 5:13. Rev. 3:5. r 3:44; 5. Acts 2:41, 11:25, 2 Cor. 8:5. 1 Thes. 1:9, 10. s Mark 12:30-31. Rom. 8:28. 1 Cor. 16:22. Gal. 5:6. Eph. 6:23. 1 John 1:2-5. t 2:5. Lev. 4:10. u 2:2, 4, 66:19, 20. Ps. 2:6. Num. 4:3, 2 Zeph. 5:4. Mal. 1:11. v 11:2, 12:2. w 15:20. 15:1. 16:13. 17:1. 1 Pt. 2:5. y Matt. 24:14. Mark 11:17. Luke 19:46. John 4:21-23. 1 Tim. 2:8.

LORD here assures the Jews, that his salvation approached, his promises were about to be fulfilled, and his righteousness revealed, by their expected Messiah. But, as these were *spiritual* blessings; they would not be welcome to the *carnal* heart; and therefore it behooved them to prepare for the reception of them, by repentance, attention to justice and equity, and attendance on his ordinances. For, though such as trust in their supposed good works are far from the kingdom of heaven; yet all who believe the Scriptures, and wait for salvation according to the promises of God, "repent, and do works meet for repentance;" they do justice, and are conscientious in their various duties. And happy is he "who does this," laying hold of it as a man in earnest, keeping holy the Sabbath-day, and withholding his hand from doing any evil for such are "not far from the kingdom of God;" and the **LORD** will show them his salvation, seeing he has taught them thus to wait for it. (Notes, 58:13, 14. Ps. 24:3-6, 106:3-5, 119:1-5, 155, 166. Mark 12:28-34. Rom. 7:22-25. Rev. 22:14, 15.)—*To be revealed.* (1) *Note, Rom. 1:17.*

V. 3-7. Strangers and eunuchs lay under several disadvantages, according to the Mosaic dispensation: (Notes, Deut. 23:1-8.) and it was deemed a peculiar misfortune, and even disgrace, among the Jews, to be childless. (Note, 4:1.) But the gospel abolishes all these distinctions: and such declarations as this implied, that the shadows of the old dispensation were about to vanish, and that a brighter day was dawning. The Gentile could not in any case be admitted to the full privilege of an Israelite, without circumcision, and an exact observance of the ritual law; and in some cases, he would after all lie under several disqualifications. But, without at all mentioning these particulars, the **LORD** assured strangers, who came to "join themselves to him, to love his name and be his servants," to "hallow his sabbath, and take hold of his covenant" of grace and mercy: (Note, 55:1-3.) that he would introduce them as spiritual worshippers on his holy mountain, make them joyful in his courts, and accept their sacrifices equally with those of the Jews: for he purposed that his temple should "be called a house of prayer for all people," or "all the peoples." (Note, Matt. 21:12, 13. Mark 11:15-21.) This was an encouragement to the Gentiles to come and worship God at his temple; and it implied that the spiritual sacrifices of praise and prayer, springing from faith and love, were the most acceptable to him: (Notes, Ps. 50:7-15, 22, 23.) but it especially and most expressly predicted the conversion of the Gentiles to Christ, and their admission into the Christian church, which were typified by Mount Zion and the temple.—"What Calvin saith upon the place, . . ." The prophet uses such expressions with relation to the gospel-times as are taken from the usages of his own time; . . . is a good rule of explaining the idioms of the prophetic writings.¹ **Louth.**—The **LORD** also assured the eunuchs, who laid hold of his covenant and were obedient to his word, that he would admit them into his family, and give them an everlasting name and place in heaven, far preferable to the feeble satisfaction, which men enjoy from the hope of being remembered after death, in the children which they leave behind them. (Note, 1 Sam. 1:8.)—The repeated mention of keeping the sabbath, in this place, which evidently gives a decided preference to spiritual worship and holiness of life above all external observances, and refers to the time when the ceremonial law would be abrogated, strongly implies the obligation of the Christian sabbath. (Notes, 58:12, 13. Matt. 12:7, 8.)—*Cut off, &c.* (5) *Note, 55:12, 13.*

V. 8. JEHOVAH, who "gathered the outcasts of Israel," (Marg. Ref. z.) here promises to gather more unto him, than had already been gathered. (Notes, 11:11-16. Gen. 49:10.) This predicts the conversion of the Gentiles to Christianity in far greater numbers, than they ever had been proselyted to Judaism: but it may also look forward to the future

8 The Lord God, which gathereth the outcasts of Israel, saith, *Yet will I gather *others* to him, besides those that are gathered unto him.

[Practical Observations.]

9 ¶ All ye beasts of the field, come to devour; yea, all ye beasts in the forest.

10 His watchmen are blind: they are all ignorant; they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.

11 Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.

12 Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-

g. 11.11.12. 27.12.13. 54.7. Ps. 108:47. 107:2,3. 147:2. Jer. 30:17. 31:10. Hos. 1:11. Mic. 4:6. Zeph. 3:18-20. Zech. 10:8-10. a. 43:6. 49:12,22. Ez. 31-11. 65:18-21. Gen. 49:10. John 10:16. 11:52. Eph. 1:10. 2:14-16. * Heb. to. 28:7,8. 1 Thut. 28:28. Jer. 12:9. Ez. 29:5. 39:17. Rev. 19:17,18. e. 52:9. Ez. 3:17. d. 29:10. Jer. 14:13,14. Hos. 4:6. 9:7,8. Matt. 15:14. 23:16-26. Luke 6:39,40. e. 58:1. Jer. 6:13,14. 23:13,14. Ez. 3:15-18. 26:27. 13:16. 33:6. † Or, dreaming, or, talking in their sleep. ‡ Prov. 6:4-10. 24:30-34. Jon. 1:2-6. Nah. 3:18. Mark 13:34-37. 1 Sam. 2:12-17. 29. Ez. 13:19. 34:2,3. Mic. 3:5,11. Mai. 1:10. Acta 20:29,35. Phil. 3:2,19. 1 Tim. 3:3,8. Tit. 1:7,11. 1 Pet. 5:2. 2 Pet. 2:13,14,15. Jude 11,16. Rev. 22:15. † Heb. strong of appetite.

gathering of the outcast Jews into the church, and the consequent bringing in of the fullness of the Gentiles. (Notes, Luke 21:20-24. Rom. 11:25-32. Eph. 1:9-12, v. 10.)

V. 9-12. Under the terms "watchmen," and "shepherds," both the priests, and scribes, and civil magistrates seem to have been intended; the teachers and rulers of Israel, especially the former: but this severe rebuke was probably expressed in general terms, that it might equally apply to similar characters in other ages and places. There might be many such in the prophet's time, whose likeness he delineated; and still more, before the captivity, who resembled them: but it was most generally and exactly verified in the character of the chief priests, scribes and elders, in the days of Christ, and just before the destruction of the city and temple by the Romans. The nation in general was given up to wickedness; but the chief blame belonged to the corrupt teachers and rulers. (Notes, Jer. 5:20-31. 23:13-15.) Through their supineness and profligacy, the nation was exposed to ruin; and the Roman armies were summoned to execute vengeance upon it, under the figure of the wild beasts of the forest being called on, to come and devour a neglected flock of sheep. (Notes, Jer. 12:7-9. Ez. 39:17-20. Rev. 19:17-21.) The watchmen were so blinded and ignorant, that they saw no danger. The shepherd's dog could bark when the wolf came; but they were "dumb dogs, and could not bark;" they were neither capable of instructing the people, nor inclined to do any thing towards it; for they were lazy, drowsy, and utterly insensible. But, though they did not copy the faithfulness and vigilance of the dog; yet they were more greedy than that animal, and their rapacity could not be satisfied. They did not understand their duty as shepherds: but they were sufficiently quick-sighted and attentive to their interest; and every one was looking out to see what lucre he could acquire in his peculiar station and connexion, by any means whatever. They were likewise equally luxurious and intemperate; and expected a perpetuity and an increase of prosperity and self-indulgence, when they were upon the brink of ruin! (Notes, 28:1-8. Ez. 22:24-31. Hos. 4:7-11. Mic. 2:11. Matt. 24:45-51. Luke 12:15-21, vv. 18,19. 21:34-56.)—Alas! how many, in every age of the church hitherto, might have, as in a mirror, have recognised their own likeness, if they had not been blind! And how many might do it, at this day, not only in Popish, but in Protestant countries, were it not for the same reason. (Note, Jam. 1:22-25.)—Sleeping. (10) Marg.—Dreaming; *Ευνοία* *ο* *κοιμητο*.? Sept.—(Jude 8, Gr.) The original word occurs no where else. (Notes, 2 Pet. 2:10-19. Jude 5-13.)—We will fill ourselves. (12) "We will be drunken." So the word signifies. "Let us swill strong drink." *Bp. Louth.*

PRACTICAL OBSERVATIONS.

V. 1-8. We cannot indeed be justified by our own works; but we cannot be saved in our sins: they therefore who, "through the Spirit, wait for the hope of righteousness by faith," will be found walking in the ways of holy obedience. (Note, Gal. 5:1-6.) There can be no piety without honesty, or acceptable honesty without piety. He then is the happy man, who lays hold of the precepts, as well as the promises, of God's word; who follows the day, and attends on the ordinances of the Lord; who "abhorreth that which is evil, and cleaveth to that which is good;" and who thus "waits for the mercy of our Lord Jesus Christ unto eternal life." (Notes, Ps. 1:1-3. 15:1-5. P. O. Notes, 24:3-6. Jude 20,21.) Thanks be to God, we are none of us at present separated from him or his people by any thing, unless it be 'y wilful sin and unbelief; and if we come "to join ourselves unto him, to choose the things that please him, and to take hold of his covenant; to love his name, and his servants;" we shall be sure of acceptance, through the one oblation of our great High Priest. We are now "come to mount Zion, and to the city of the living God;" (Notes, Heb. 12:18-25.) and may expect to be made joyful in the house of prayer, while our spiritual sacrifices are acceptable

morrow shall be as this day, and much more abundant.

CHAPTER LVII.

The disregarded yet happy death of the righteous a token of approaching Judgments, 1, 2. Idolaters, hypocrites, and wicked men, cited before God's tribunal, convicted, and threatened with destruction, while none could help them, and while those who trusted God would be saved, 3-14. Promises to the broken-hearted; excuse of the sufferings of God's professing people; and the free grace of the gospel, from which the impenitent are excluded, 15-21.

THE righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come.

2 He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.

g. Heb. know not to be satisfied. Ec. 5:10. h. Mic. 3:6. Zech. 11:15-17. Matt. 13:14,15. John 8:43. 2 Cor. 4:4. 1 Ex. 23:8. Jer. 22:17. 2 Pet. 2:15,16. k. 5:22. 28:7,8. Prov. 31:4,5. Hos. 4:11. Am. 6:3-6. Matt. 24:49-51. Luke 12:45,46. 21:34. Tit. 1:7. 22:13,14. 1a. 10:6. Prov. 23:37,41. Jer. 18:18. Luke 12:18,20. 1 Cor. 15:32. a. 2 Cor. 9:23,33. 35:24. 11. 42:25. 47:7. Mai. 2:2. * Heb. men of kindness, or, godlin as. Ps. 12:1. Mic. 7:2. e. 1 Kings 14:13. 2 Kings 22:20. 2 Chr. 34:28. 1 Or, that which is evil. d. Job 3:17. Ec. 12:7. Matt. 25:21. Luke 16:22. 2 Cor. 5:18. Phil. 1:23. Rev. 14:13. 1. 7. go in peace. Luke 2:29. 7:50. e. 14:18. 2 Chr. 16:14. Ez. 32:25. 5 Or, before him. Gen. 17:1. Luke 1:6.

to him through Jesus Christ. (Notes, Heb. 13:15, 16. 1 Pet. 2:4-6.) And should any of those, who are interested in these blessings, be childless, or afflicted with bodily infirmity of any kind, they need not disquiet themselves: "the comforts of religion will counterbalance all external trials;" "a name and place" in the family of God are far preferable to a numerous offspring; and his everlasting mercies far better riches than the treasures of this world. Let us then seek all our felicity from the God of salvation, and walk with him "in all his commandments and ordinances blameless;" and let us rejoice in the assurance, that he, who has gathered us poor outcasts into his family, will gather others besides those, and more, immensely more than all those, who have hitherto been gathered to him.

V. 9-12. Alas! the visible church has hitherto been very grievously corrupted, through blind watchmen and ignorant teachers, who like dogs can bark at the sheep, and bite, nay greedily devour them; but seem at league with the wolf and lion, from which they ought to defend the fold: who cannot through ignorance, or will not through slothfulness, preach the truths of God to the people, to warn them from the wrath to come, and will not permit others, if they can help it: who are ever in pursuit of preferment, and after having added one source of emolument to another, are yet dissatisfied: who are asleep and dreaming of worldly pleasure, when they should be preaching and praying; but are awake, and keep a sharp look out, when "filthy lucre" from any quarter can be obtained: who never study, and do not understand, any part of their pastoral duty, but know very well how to fleece the flock, and to make the most of their incomes: who are as lavish and luxurious in spending, as they are rapacious in getting; wasting those benefices in intemperance, or magnificence and the pride of life; or employing them in enriching and aggrandizing their families, which were given to be used in charity and hospitality! and, who are often encouraging each other in sensuality, filling themselves with strong drink, and presumptuously expecting that "to-morrow shall be as this day, and much more abundant;" when they, and those that blindly mistake such hirelings for shepherds, are about to "fall into the ditch together." From such pastors, O Lord, deliver thy church: open the eyes of those to whom any part of this character belongs, to see their guilt and danger, that they may escape them! teach those, "who have the rule" over thy people, to set their faces against such abuses, and to exclude such blind guides, such dumb, greedy dogs, such covetous and sensual watchmen, from the sacred function; and to oppose them by a contrary example, as well as by authority. And oh! send us pastors after thine own heart, to feed thy people with knowledge and understanding: that we may rejoice in thy holy name, and that believers may be daily added to thy church: even so be it, Lord Jesus thou good and chief Shepherd of the sheep. Amen.

NOTES.—CHAP. LVII. V. 1, 2. This chapter and the next are written in so general a manner, that they may accord to several different periods of the Jewish history. But they are equally applicable to the state of the Christian church, during the prevalence of papal idolatry and superstition: and, if we may suppose any order or connexion in this part of the book, we must conclude, that they refer to those times: for we shall soon find the prophet speaking, in the most evident manner, of the glorious events which will succeed the fall of every antichristian power.—In the conclusion of the preceding chapter, the extreme wickedness of the rulers and teachers of the church was pointed out, as one sign of approaching judgments: here the disregarded removal of the righteous is mentioned as another. They are said to "perish," not with reference to themselves, but to the irreparable loss sustained by their survivors: though none were duly affected by it, or considered that the Lord took the righteous away in mercy and love, that they might not be involved in those calamities, which their prayers, labours,

3 ¶ But ¹draw near hither, ye ²sons of the sorceress, the seed of the adulterer and the whore.

4 ¶ Against whom do ye sport yourselves? against whom ¹make ye a wide mouth, and ²draw out the tongue? ³are ye not children of transgression, a seed of falsehood;

5 ¶ Enflaming yourselves ¹with idols ²under every green tree, ³slaying the children in the valleys under the cliffs of the rocks?

6 Among ¹the smooth stones of the stream is thy portion; they, they ²are thy lot: even ³to them thou hast poured a drink-offering, thou hast offered a meat-offering. ⁴Should I receive comfort in these?

7 Upon ¹a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

8 Behind ¹the doors also and the posts hast thou set up thy remembrance: ²for thou hast discovered ³thyself to another than me, and art gone up: thou hast enlarged thy bed, and ⁴made thee

a covenant with them; ²thou lovestest their bed where thou savest it.

[Practical Observations.]

9 And ¹thou wentest to the king with ointment, and didst increase thy ²perfumes, and didst send thy messengers far off, ³and didst debase ⁴thyself even unto hell.

10 Thou art ¹wearied in the greatness of thy way; ²yet saidst thou not, ³there is no hope: thou hast found the ⁴life of thy hand; ⁵therefore thou wast not grieved.

11 And ¹of whom hast thou been afraid or feared, ²that thou hast lied, ³and hast not remembered me, ⁴nor laid it to thy heart? ⁵have not I held my peace even of old, and thou fearest me not?

12 I ¹will declare thy righteousness, and thy works; for they shall not profit thee.

13 ¶ When thou criest, ²let thy companies deliver thee: ³but the wind shall carry them all away; vanity shall take ⁴them: ⁵but he that putteth his trust in me shall possess the land, and shall inherit ⁶my holy mountain;

14 And shall say, ²Cast ye up, cast ye up,

f 45:20. Joel 3:9-11. g Gen. 3:15. Hos. 1:2. Matt. 3:7. 12:34. 16:4. 23:33. Luke 3:7. John 8:40-44. Jam. 4:4. 1 John 3:10. Rev. 17:1-5. h 10:15. 37:23. 29. Ex. 16:7. 16:78. Num. 16:11. Luke 10:16. Acta 9:4. i Judg. 16:25-27. Ps. 69:12. Matt. 27:29. 39-44. 2 Pet. 2:13. k Ps. 35:21. l 1 John. 10:21. Job 16:9. 10. Ps. 22:7. 13:17. Lam. 2:15. 16. m 1:4. 30:1, 9. Ez. 2:4. Hos. 10:9. Matt. 18:38. Eph. 2:3, 5. Col. 3:6. n Ex. 32:6. Num. 25:1, 3, 6. Jer. 50:38. 51:7. Hos. 4:11-13. 7:4-7. Am. 2:7, 8. Rev. 17:1-5. 18:3. o Or, among the oaks. l 29. o Dent. 12:2. 1 Kings 14:23. 2 Kings 16:4. 17:10. Jer. 2:20. 3:6, 13. 17:2. Ez. 6:13. p Lev. 18:21. 20:2-5. 2 Kings 16:3. 23:10. 2 Chr. 28:3. Jer. 7:31. 32:35. Ez. 16:20. 20:26, 31. q Jer. 33. Hag. 2:19. r 65:11. Dent. 32:37, 38. Jer. 7:18. 13:13. 32:24. 44:17-22. s 66:3. Ez. 20:39. t Jer. 2:20. 3:2. Ez. 16:16, 25. 30:23. 29. 32. 17. 41. u Ez. 8:8-12. 23:14. x Ez. 16:32. y Or, heed it for thyself

larger than theirs. v Ez. 16:26-28. 23:2-20. z Or, thou providest room. z 30:1-6. 31:1-3. 2 Kings 16:7-11. Ez. 16:33. 23:16. Hos. 7:11. 12:1. s Or, respected. a Prov. 7:17. b 2:9. Col. 2:18. c 47:13. Jer. 2:36. 9:5. Ez. 24:12. Hab. 2:13. d 2 Chr. 29:22, 23. Jer. 2:25. 44:17-18. Rom. 7:9. i Or, living. e Jer. 3:3. 5:3. f 51:12. 13. Prov. 25:25. Matt. 25:69-75. Gal. 2:12. 13. g 59:3, 4. Jer. 9:3-5. 22:30. Ez. 13:22. Hos. 11:2. Acta 5:3. i 2 Thes. 2:9. j 1 Tim. 3:2. Rev. 21:8. 22:15. k See on Jer. 2:32. 3:21. l See on 1. k 26:10. Ps. 50:21. Ez. 8:11. j 1:11-15. 58:2-6. 59:6-8. 64:5. 66:3, 4. Jer. 7:4-11. Mic. 3:9-11. Matt. 23:5, 14. Rom. 3:10-20. 10:2, 3. m 9:10. Judg. 10:14. 2 Kings 13:3. Jer. 22:22. Zech. 7:13. n 40:23. 41:16. Job 21:18. Ps. 14. 38:9. Hos. 13:3. o 29:24. p 37:3, 34. 12. 12:31. i Rev. 28:25. Jer. 17:7, 8. 9. 56:7. 65:25. 66:20. Ez. 20:40. Joel 3:17. q 35:8. 40:3. 62:10. Luke 3:5, 6.

and example could no longer retard. But ¹he enters into peace ²his soul being removed to heaven, his body sleeps as in a bed till the resurrection: and this is the case with every one, who has walked before God in integrity and uprightness. The death of Josiah, who was taken away before vengeance was poured out on the Jews, may be predicted as an illustration of this general truth. (Notes, 2 Kings 22:15-20. 23:29, 30.) ³The soul of the righteous shall be in joy; and their body shall rest in the grave, unto the time of the resurrection: because they walked before the Lord. ⁴Taken away. (1) Or, Gathered ²to their fathers. ⁵Beds. (2) Or, Graves, (Note, 14:18-20. 2 Chr. 16:13, 14.)

V. 3-6. JEHOVAH here summons apostates and hypocrites to appear before him. They are not the genuine children of Abraham, or the sons of God and the church; but the sons of a sorceress, the increase of adultery and whoredom: ¹the seed of the adulterer, and of her who commits whoredom ²they were descended from parents, who had been guilty of these crimes, and they resembled them in their conduct. They were more properly ³the synagogue of Satan, than the church of God, and Babylon's children rather than Jerusalem's. ⁴Men are in Scripture called the children of those, whose practices they imitate. John 8:39, 41, 44. Louth.—By whoredom and adultery we may understand idolatry; and idolaters are represented as the offspring of the adulterous church and her paramours. (Notes, Jer. 3:1-11. Ez. 16:15-22. Hos. 1:2, 3. Matt. 37-10. 16:1-4. Jam. 4:4-6. Rev. 17:1-6.) They are charged with having derided the servants and children of God, expressing their scorn by every contemptuous gesture; and diverting themselves by mocking them: not considering that they despised God in his people. This they did to be revenged of the prophets, who reproved them for their sins: but could they deny, that they were children of disobedience, and hypocrisy? Being eagerly bent upon idolatry, they performed their worship under every green tree: and, whilst they adored proud, ambitious, revengeful, cruel, intemperate, and licentious deities; the imagined characters, pretended exploits, and abominable rites of these idols, inflamed them with every diabolical and sensual lust: so that they even sacrificed their children, in lonely valleys, and in the caverns of the rocks. (Marg. Ref. n-p. Notes, Lev. 18:21. 20:2-5. Hos. 4:10-14.) They were accustomed to take stones from the brooks, to set them up, and to anoint them with oil: and whenever they met with a stone of this kind, they paid a stupid worship to it, with drink-offerings and meat-offerings, as if it had been their god and portion! And indeed they were likely to have all the happiness, which such deities would allot them, and no other: for could they suppose that the Lord would take pleasure in idolaters, or even endure them? Can I see these things with acquiescence? ⁷Bp. Louth. ⁸Shall I not, therefore, be angry at these things? ⁹Sept.

Smooth stones. (6) ¹Arnobius ²gives an account of his own practices in this respect before he became a Christian. *Si quando conspexeram lubricatum lapidem, et ex olivi ungine sordidatum: tanquam inesset vis presens, adularar, affabar, et benedictum posebam, nihil sentiente de trunco.* (If at any time I saw a smooth stone, and rendered sordid by the oil of olive: as if some power had been present, I worshipped, I addressed it, I asked benefits, not at all thinking of the trunk.) ... ³Accordingly, Theophrastus has marked this as a strong

feature in the character of the superstitious man: ... ⁴Passing by the anointed stones in the streets, he takes out his phial of oil, and pours it on them, and having fallen on his knees, and made his adorations, he departs. ⁵Bp. Louth.

V. 7, 8. Here the idolatrous church is represented as a woman, who has violated her marriage-covenant, and is grown impudent in her adulteries. The idol-temples, (which were as the adulterous bed,) were built upon the highest mountains, to which the worshippers openly ascended to offer sacrifice. Yet they had in their own houses, behind the doors and on the posts, miniature pictures, or small images, of their deities, to put them in remembrance of that public solemnity. (Notes, Deut. 27:15. Acts 19:23-31, v. 24, 25.) Thus they shamelessly violated their covenant with God, by worshipping idols; they multiplied the objects of their abominable worship and solemnly covenanted with them, as if enamoured of them at first sight. (Notes, Ez. 16:15-29. 23:3)

V. 9, 10. The kings and people of Israel, and even of Judah, often paid court, and made presents, to the idolatrous kings of Egypt or Assyria; and, entering into confederacy with them, they conformed to their customs, and worshipped their gods: and thus debased themselves to the lowest degree of infamy. (Notes, 30:6, 7. 2 Chr. 28:20-33. Hos. 12:1, 2.) They sent their ambassadors also to a great distance; and wearied themselves in long journeys. And they would not despair of help in this way, though often rebuked and punished for it: for they allayed their present fears, and shifted off present dangers, by such expedients; and therefore they were not grieved, or did not faint, on account of the trouble and hardship attending them.—Many of the preceding expressions accord to the idolatry of the Jews: but the self-imposed austerities, the laborious and multiplied superstitions, and the expensive observances of popery, seem also to be described. The antichristian worship of images, and of saints and angels; the pilgrimages, penances, and indulgences of papists; their dispensations, and oblations, or legacies to the priests, that by masses and prayers, they might deliver souls out of purgatory; far better answer to this passage, than any idolatries practised by the Jews: and the king before mentioned seems to point out the head of the antichristian church, to whom, during many ages, men flocked with presents and tributes from every part of the western world; debasing themselves even to help by their abject submissions. And, though wearied with the burdens imposed on them, yet they persevered in their way, deeming obedience to the Romish hierarchy ¹the life of their souls ²expecting to merit heaven by these works of their own hands, and not grieving at any labour or expense, to soothe their consciences and buoy up their confidence.

V. 11, 12. The Lord here inquires of this corrupt company, of whom they had been afraid, that they falsely professed to pay any regard to him, or that they had broken their covenant with him? for had they truly feared him, they would have avoided and abhorred their abominations. so that their hypocrisy was a needless sin. They did not really remember him and his law, or lay to heart the important concern; and his patience and silence for a long time, as if he had not regarded them in their crimes. (Notes, Ps. 50:16-21. v. 21. Ec. 8:11-13.) But he would show openly the nature of their righteousness and works, and prove them to be worthless

prepare the way, 'take up the stumbling-block out of the way of my people. [Practical Observations.]

15 For thus saith "the high and lofty One, 'that inhabiteth eternity, "whose name is holy; 'I dwell in the high and holy place, 'with him also that is of a contrite and humble spirit, 'to revive the spirit of the humble, and 'to revive the heart of the contrite ones.

16 For 'I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and 'the souls which I have made.

17 For 'the iniquity of his covetousness was I wroth, and smote him: 'I hid me, and was wroth,

r Rom. 14:13. 1 Cor. 9:13, 10:32, 33. 2 Cor. 6:3. Heb. 12:13. s 6:1. Ps. 83:18. 79:9. 136:6. Dan. 4:17, 24, 25, 34. 140:25. Gen. 21:33. Deut. 33:27. Ps. 90:2. 98:2. Prov. 8:23. Jer. 10:10. Mic. 5:2. Rom. 1:20. 1 Tim. 1:17. Heb. 9:14. u 6:3. Ex. 15:11. 1 Sam. 2:2. Ps. 99:3. 111:3. Luke 1:49. Acts 3:14. Rev. 3:7. 4:8, 15:4. s 66:1. 1 Kings 8:27. Ps. 68:4, 113:4-5, 115:3, 123:1. Zech. 2:13. Matt. 6:9. 1 Tim. 5:16. y 65:2. 2 Chr. 33:12, 13. 34:27. 14:34, 35:17. Ez. 9:4, 16:63. Matt. 5:3. Jan. 4:6. 1 Pet. 5:5. s 61:1-3. Ps. 147:3. Matt. 5:4. Luke 4:18. 15:20-24. 2 Cor. 14:2, 7:6. a Ps. 78:36, 95:10, 9-16. 9-16. Jer. 10:24. Mic. 7:18. b 42:5. Num. 16:22. Job 34:14, 15. Ec. 12:7. Jer. 38:16. Zech. 12:1. Heb. 12:9. c 5:8, 9, 56:11. Jer. 6:13, 8:10, 23:17. Ec. 38:31. Mic.

and unprofitable.—This seems peculiarly applicable to that church, which holds the doctrine of the merit of good works, in the most exorbitant sense; and yet sets the highest value upon unmeaning forms and worthless superstitions, observance of the rules of this or the other founder of a monastic order, may often on acts of idolatrous worship: and the Lord left that church for many ages to go on, as if he had taken no notice of her; which was never the case with the nation of Israel: nor did the Israelites suppose, that they merited, and should be justified, by their idolatries.

V. 13. The idolaters are here supposed to be in extreme terror, and crying to the Lord for deliverance; but they are sent to their companies of idols, and idolatrous connexions, for help. (Notes, Judg. 10:13-16. 2 Kings 3:13, 14. Jer. 2:26-30.) Yet they and their confidences would be alike carried away by the wrath of the Almighty, as by a vehement wind, into utter ruin.—This also is applicable to the destruction of antichristians, notwithstanding their companions of mediators, and of tutelary saints and angels: while those, who trust in the Lord according to his word, will be owned as his true people; and he will dwell among them, as in Canaan, and on mount Zion, with his ancient church.

V. 14. Or, "One shall say," or, "I will say:" for so it may be rendered merely by altering the vowel-points. The Lord will say, or send one to say, "Cast ye up, &c."—It is, however, the word of God to his ministers and servants, to prepare the way for those who trust in him, and for sinners to return to him. They are commanded to level the road, and make it straight, casting it up as a causeway, and removing every thing which might cause the weak or inadvertent to stumble. (Notes, 40:3-5. 62:10-12. Heb. 12:13, 13.) There may be some allusion to the return of the Jews from Babylon: but the prophecy evidently relates to the return of sinners unto God, and the walk of believers through this world to heaven. The preparation for this is made, by clearly stating the truths, and proclaiming the invitations and promises, of the Gospel; by showing the love of Christ, and the way of acceptance and of holiness; by obviating difficulties, answering objections, guarding against dangerous errors and extremes, and detecting the snares and wiles of Satan and of wicked men. But it may also relate to the interpositions of Providence, in removing those stumbling blocks, which are thrown in the way, by the corruptions, errors, wickedness, and contentions, which prevail within the church. (Note, Matt. 18:7-9.) The occasions of idolatry were carefully removed after the captivity: the apostles and faithful ministers in every age, have obeyed this command: but the ruin of Antichrist's kingdom, and the removal of those enormous scandals and abuses, which have so long obstructed the promulgation of the gospel, seem especially predicted.

V. 15, 16. The Jews, even when addicted to idolatry, gloried in their magnificent temple and worship: the Christian church has been greatly corrupted by an attachment to splendid externals: and few of the human race have judged properly, of that simplicity and spirituality, which are the excellency of divine worship; (Note, John 4:21-24.) or of the value of a broken heart, above all notions, forms, gifts, visions, or revelations. These lessons are here inculcated. The Lord declares his essential glory and majesty in the sublimest language: "The high and lofty One, who inhabiteth eternity, whose name is Holy." As eternity is the habitation of his immutable existence, and holiness is his nature; so "the high and holy place of heaven" is his special residence, in respect of his sovereign and universal government, and the immediate manifestation of his glory. But he has also a habitation on earth, in which he peculiarly delights, (even more than in the temple on mount Zion, except as it typified the human nature of Christ;) and that is, the heart which is broken down under the sense of guilt and unworthiness, and deeply humbled before him; which is crushed, as it were, in self-abasement, and broken off from self-confidence, self-exaltation, and self-preference. (Notes, 66:1, 2. 2 Kings 22:15-20. Ps. 51. 7. Ez. 9:3, 4. Matt. 5:3. 1 Pet. 3:1-4.)

'and he went on 'frowardly 'in the way of his heart.

18 I have seen his ways, and 'I will heal him; I 'will lead him also, and 'restore comforts unto him and 'to his mourners.

19 I create "the fruit of the lips; "Peace, peace to him that is far off, and to him that is near saith the LORD; and I will heal him.

20 But the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt.

21 There is 'no peace, saith my God, to the wicked.

2, 2, 3. Luke 12:15. Eph. 5:3-5. Col. 3:5. 1 Tim. 6:9, 10. 2 Pet. 2:3, 14, 15. d 8. 17, 45:15. e 9:13. Jer. 2:30, 53. Luke 15:14-16. f Heb. turning away. f Ec. 6:9. g 113:24, 25, 48:8-11. Jer. 31:18-20. Ez. 16:60-63, 36:22, 37:4. Luke 15:20. Rom. 5:20. h Jer. 3:22, 33:6. Hos. 14:4-8. i 49:10. Ps. 23:2. Rev. 7:17. j 15:12, 61:23, 66:10-13. Ps. 51:12. 1 Jer. 13:17. Ec. 9:4. m Ex. 4:11, 12. Num. 14:2. Luke 21:15. Eph. 6:19. Col. 4:3, 4. Heb. 13:15. n Matt. 10:13. Mark 16:15. Luke 24:14, 10, 15, 6. Acts 2:39, 10:36. 2 Cor. 5:20, 21. Eph. 2:14-17. o 3:11. Job 15:20-24. 18:6-14. 20:11. Ec. 7:3, 18-20. Jude 13. p 3:11, 48:22. Rom. 3:16, 17.

With such persons the Lord will dwell, in order to revive their drooping spirits, and comfort their dejected hearts, and give them life eternal. (Notes, John 14:18-24.) For though he alarms, convinces, and distresses them, by showing them his majesty, justice, and holiness, and their own guilt and depravity; and for a time contends with them by frowns, and rebukes, and corrections; yet, the end being answered, he will cease to contend, and to be wroth with them; lest they should be driven to despair, and incapacitated for serving him; as no creature can endure his perpetual frown and indignation. (Notes, 27:2-6. Ps. 30:5. 61:1-3, 88:36, 39. 103:9-18. 125:3. Jer. 10:23-25. 2 Cor. 2:5-11.)

V. 17, 18. The people are here stated to have imitated the covetousness of their rulers and teachers: (Note, 56:9-12.) and this covetousness was connected with iniquity, fraud, oppression, or extortion: therefore the Lord smote Israel, or Judah, and hid his face from him. Under these rebukes he went on frowardly, in the way of his own perverse heart. But though the Lord saw his wicked ways and hated them; yet of his own mere grace he intended to convert and heal him, to take him under his tuition and guidance, and to comfort him, and those who lamented and mourned over his calamities.—This may be understood of the conduct of Judah previous to the Babylonish captivity, and during that calamity; and of the freeness of God's mercy in his restoration. (Notes, 43:22-25. 44:22. Jer. 31:18-20. Ez. 36:31, 32. Hos. 2:6-17. Rom. 5:20, 21.)—But the nation of Israel was more peculiarly addicted to covetousness in the time of Christ, and previously to the destruction of Jerusalem by the Romans; their strictest professors of religion "devouring widows' houses, and for a pretence making long prayers." For this and other sins the Lord was wroth, and smote them, and they have ever since gone on "frowardly in the way of their own hearts," and covetousness has all along been the characteristic of the nation, even to a proverb. Yet the Lord will surely convert and save Judah, and become again his Guide and Comforter, for his own name's sake. This seems the more immediate meaning of the prophecy: yet the avarice of the church of Rome, her enormous exactions, and her infamous traffic for indulgences, dispensations, and other scandalous impositions, must occur to the attentive reader's mind; and also the promises of God to recover his church from this corrupt state, into which it has been so long sunk.—By covetousness, in Scripture, we must generally understand the inordinate love of lucre, whether to hoard, or to lavish in luxury and indulgence.

V. 19. (Note, Eph. 2:14-18.) This verse points out the method, by which God revives, purifies, and comforts his church. He raises up faithful ministers to preach his word; he qualifies them for their work, and gives them their message; he creates in their hearts that zeal for his glory, and compassion for souls, which produce earnest and constant preaching of the gospel, "the fruit of their lips;" by which peace of every kind is proclaimed to Jews and Gentiles, far and near, and thus numbers are converted and healed. (Notes, Matt. 10:11-15. Acts 2:37-40. 10:36-43. 2 Cor. 5:18-21.)—In this way religion was revived among a remnant of the Jews, and the Gentiles were called into the church: thus that nation shall be again converted, the fullness of the Gentiles shall come in, and all Zion's wounds and breaches shall be healed. The text may also refer to the mercies through the gospel bestowed on multitudes, the gratitude excited in their hearts, and the spiritual worship rendered by them: for the Lord "creates the fruit of the lips," by teaching and exciting sinners, having embraced the message of salvation, to offer unto him the spiritual sacrifices of praise and thanksgiving. (Notes, Hos. 14:1-3. Heb. 13:15, 16.)

V. 20, 21. Wicked men cannot share that inward peace, which springs from the mercy and grace of God. Their turbulent passions, polluting lusts, and inquiet consciences, render them like the tempestuous restless ocean, when ceaseless dashings against the shore cast up mire and dirt."

CHAPTER LVIII.

The prophet is commanded boldly to reprove hypocrisy, 1, 2. He shows that pride, injustice, and oppression render fast unprofitable; and he declares the nature of an acceptable fast, 3-7. Most encouraging promises to those who attend on these duties, 8-12; and who duly hallow the sabbath, 13, 14.

CRY aloud, "spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."

* Heb. with the throat. a. 56:10. Ps. 40:9-10. Jer. 1:7-10, 17-19. 7:8-11. 15:19, 20. Ez. 2:3-8. 3:3-9, 17-21. 20:4. 22:2. Mic. 3:8-12. Matt. 3:7-9. Acts 7:51, 52. 30, 37. Tit. 2:15. Rev. 3:4, 10. b. See vv. 10, 9. c. 27:13. Hos. 8:1. Rev. 1:10. 4:1. d. 1:11-15, 29:13. 48:1, 2. 1 Sam. 15:21-25. Prov. 15:8. Ex.

so that, whatever external changes take place, "there is no peace, saith my God, to the wicked." The promises before given therefore must not be so explained, as to encourage men to expect reconciliation to God, and peace of conscience, without "repentance and works meet for repentance;" but to excite them to believe and hope and pray, that he would give them repentance, and forgiveness of sins, through the promised Redeemer, and according to the gospel: as all the impenitent and unconverted would be given up to final destruction. (Notes, 3:10, 11. 48:20-23. Acts 3:19-21.)

PRACTICAL OBSERVATIONS.

V. 1-8. The death of the righteous is the greatest gain to themselves, and the greatest loss to others, which can be imagined. They are exempted from the evils that are impending over guilty nations and churches; but their removal portends, and makes way for divine judgments: yet alas, this is seldom attended to, and scarcely ever duly laid to heart.—In all events true believers are safe and happy: and even their graves are quiet beds, in which they sleep in Jesus, and from which he will shortly awake them to everlasting joy and felicity. (Notes, 1 Thes. 4:13-18. Rev. 14:12, 13. v. 13.)—The enormous wickedness of those, who are favoured with the word and ordinances of God, is a lamentable demonstration of human depravity. The spurious brood, which hypocrisy, superstition, and fanaticism have engendered, within the visible church, will easily be distinguished, notwithstanding names and splendid pretences, from her genuine children; and be punished with more marked severity than any other transgressors. We ought then neither to be disconcerted, nor exasperated, if they treat us, as Ishmael did Isaac, with mockery and derision in every form. (Notes, Gen. 21:8-12. Gal. 4:21-31.) Scoffs and calumny are their weapons, when more destructive instruments are placed out of their reach. Yet they little think against whom they sport themselves, when they ridicule and mock the humble and faithful servants of the Lord: but he will shortly convict and expose them, through their mockery and boastings, and show them to be "children of transgression, a seed of falsehood."—Men naturally love a religion, which inflames and authorizes their unholiness; and there is no absurdity so palpable, nor cruelty, even to their own children or bodies, however horrid, of which they are not capable, if seduced into an opinion, that it will atone for their crimes, and purchase indulgence for the favourite lust; if it can be made subservient to the gratification of their pride and ambition; or if it will quiet their consciences, and aid them to hope for happiness, without Christ, or without holiness. This develops that "mystery of iniquity," namely, of idolatry, Pagan, Jewish, or Antichristian: the whole has been suited to one or other of these purposes. And so entirely does Satan blind the minds of numbers, that they expect that God should delight in, and reward them for, such observances as he has expressly forbidden and utterly abhors!

V. 9-14. The zeal which men show in false religion, the boldness with which they avow their absurdities; their diligence and constancy in public and private superstitions; the alacrity, with which they weary themselves in burdensome services, or severe penances; the pertinacity, with which they hold fast their delusive hopes and labour to "establish their own righteousness," should remind us, who have a better cause, how earnest, constant, patient, and diligent we ought to be. The very devotees of superstition and idolatry avow, that religion is the grand concern; that it should be our main employment and satisfaction; that every thing should be sacrificed to it; and that no labour, loss, or hardship should here be regarded. But we ought at the same time to remember, that except our earnestness be regulated according to the word of God, it will be at best wholly unprofitable. It is vain to dissemble, or to pretend to fear God and seek his glory, if we do not: those who really remember him, will be universally conscientious; and such as allow themselves in known sin, act from some sinister motive which the Lord will detect; and then he will show the corrupt nature of "their righteousness and works," and manifest the reason of his rejecting them. His silence and patience encourage the presumptuous hopes of transgressors; but when he shall arise to judgment, the infidel and profane, the pharisaical and superstitious, the hypocritical and enthusiastical; and all the advocates for vice, or for false religion, will discover their danger: but it will then be too late to cry for help; nor will any of their companions or kinsfolk avail them; for they will all be driven into destruction. But those who trust and love our God and Saviour, will "inherit the kingdom prepared for them from the foundation of the world."—It should therefore be our first care to learn the ways of God ourselves; and then, in our several places, to

2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

3 Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our

33:30-33. Matt. 15:7-9. Mark 4:16, 17. 6:9. John 5:35. Tit. 1:16. Heb. 6:4-6. e. Jer. 42:2, 3, 20. Mark 12:14, 15. Jam. 1:21, 22. 1 Pet. 2:1, 2. f. Num. 23:4. Mic. 3:9-11. Zech. 7:5-7. Mal. 3:14. Matt. 20:11, 12. Luke 15:29. 18:9-12. g. Lev. 16:29, 34, 27. Ps. 69:10.

make them plain to others, and to remove every stumbling block, which obstructs the path. In this respect we have much to do, and much to pray for.—The absurd and wild opinions, which are propagated; and the crimes which are committed, by men professing the doctrines of the gospel, the multiplied controversies acrimoniously agitated among them, the horrible injustice and profligacy of men called Christians, in every quarter of the globe; the corrupt state of almost the whole visible church, in doctrine, discipline, and practice; and the idolatry, imposture, and enormous covetousness of the church of Rome, have long been stumbling blocks to infidels, Jews, Mohammedans, and Pagans all over the world. The Lord calls upon Christians and ministers to remove these scandals as much as they possibly can; and we should unite in constant and earnest prayer to him to raise up instruments who may do it effectually.

V. 15-21. While numbers stumble, and fall, and perish, through the offences which every where abound, it is by their own pride, unbelief, and enmity to God and holiness. "For this high and lofty One, who inhabits eternity, whose name is holy, who dwells in the high and holy place," delights in those who are "poor in spirit" and broken-hearted, mourners for sin, and supplicants for mercy and grace. He will make his abode with those, whose hearts he has thus humbled, in order to revive and comfort them; "he will not contend for ever" with the penitent soul; he will not drive the contrite to despondency, nor leave him to perish under his frown. Let then no trembling suppliant give way to discouragement, or hard thoughts of God: but let him continue to wait and pray, and ere long he shall be comforted. But though the Lord employs corrections to bring sinners to repentance, and to recover backsliders; yet they are not of themselves effectual. Even believers sometimes go on forwardly for a season, when smitten for their iniquity, and under the hidings of God's countenance: (Note, Ps. 32:3-5.) and many who seem to be religious in this way, become mere thorny ground, that brings forth no fruit to perfection.—Covetousness is idolatry, and it almost always produces dishonesty and iniquity likewise; yea few are much aware of its malignity. (Notes, Luke 12:15-21. Eph. 5:3, 4. 1 Tim. 6:6-10. v. 9, 10. 2 Pet. 2:12-16.) But if we have been delivered from this snare, or are recovered from the state here described; we must acknowledge it to be the mere grace of God. He saw us, when we were "walking forwardly in the way of our own hearts," and graciously determined to heal us by his sanctifying Spirit: thus he began to teach and guide us, and to bring us into the ways of holiness and consolation: (Note, 42:13-17. v. 16.) and he has repeatedly recovered us, when we were departing from him; causing us to renew our godly sorrow, and restoring our comforts. The gospel was sent to us when "far off" from God; the influences of the Holy Spirit, by which we were brought near, and that new heart from whence grateful praise, "the fruit of our lips," originates, are alike his gift. Our salvation, with all its fruits, hopes, and comforts, is his work; it comes from him, and to him belongs all the glory. But the destruction of the wicked is from themselves; their hearts cast up filthy imaginations and desires, and empty themselves in wicked words and works: (Note, Jam. 1:13-18.) their selfish and malignant passions, and constant disappointments and vexations, with anxious forebodings as to the future, exclude them from peace, and as death for ever fixes a man's character; so those who die in sin will be left eternally proud, revengeful, envious, full of enmity against God and man, and given up to the torments of conscience and the rage of despair. (Note, Prov. 14:32.) Were there no other hell, the thoughts of such a condition are enough to harrow up the soul with consternation. Such men are, as it were, turned out of this hospital incurable; because they pertinaciously refuse to be healed, or to use the means of healing. "There is no peace, saith my God, for the wicked;" but "let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the Lord, and he will have mercy on him, and to our God, and he will abundantly pardon." (Note, 55:6, 7.)

NOTES.—CHAP. LVIII. V. 1. (Notes, 57:15-21.) The prophet, while he protested vehemently against all wickedness, was required especially to "cry aloud" against the crimes of God's own people; not sparing to reprove them sharply, out of respect to friends, fear of enemies, or regard to interest. He must spend his strength, venture reproach and persecution; and "lift up his voice like a trumpet," in giving an alarm to the people, and in exposing their hypocrisy. The Lord primarily addressed this command to Isaiah; but it is equally obligatory on the ministers of religion in every age: the prophet might intend his warnings for the hypocrites of his own time; but the Holy Spirit had also those of other ages in

so, and thou takest no knowledge? Behold, 'in the day of your fast, ye find pleasure, and 'exact all your 'labours.

4 Behold, ^{ye} fast for strife and debate, ^{and} to smite with the fist of wickedness: ye ^{shall} not fast as *ye do this day*, ^{to} make your voice to be heard on high.

5 Is it such a fast that I have chosen? *a day for a man* *to afflict his soul?* *is it to bow down his head as a bulrush,* and *to spread sackcloth and ashes under him?* wilt thou call this a fast, and *an acceptable day to the LORD?*

6 Is not this the fast that I have chosen ; to loose the bands of wickedness, to undo the ^sheavy burdens, and to let the ^ooppressed go free, and that ^aye break every yoke?

7 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

[Practical Observations.]

[*Practical Observations.*]

h Dan. 10:2,3. Job. 36:8–11. 1 Neh. 5:7. Prov. 28:9. Jer. 34:17. Matt. 18:28–35. * *Or, things whereof ye are graine others.* Heb. *griefe*. 47:6. Ec. 2:23,24. k 1 Kings 21:9–13. Prov. 21:27. Matt. 6:16. 23:14. Luke 20:17. John 19:38. i Acts 23:1,2. 1 Thil. 1:15,16. j *Or, fast not on this day.* m Joel 2:13,14. Jon. 3:6. Matt. 6:16–18. n 2 Chr. 20:3. Ezra 10:6. Neh. 8:12. Eccl. 4:13,16. Dan. 6:3. Eccl. 7:25. *Or, to suffer* 10:11. o 1 Chr. 29:17. Eccl. 10:1. 12:1. 16:1. 18:1. 20:1. 21:1. 22:1. 23:1. 24:1. 25:1. 26:1. 27:1. 28:1. 29:1. 30:1. 31:1. 32:1. 33:1. 34:1. 35:1. 36:1. 37:1. 38:1. 39:1. 40:1. 41:1. 42:1. 43:1. 44:1. 45:1. 46:1. 47:1. 48:1. 49:1. 50:1. 51:1. 52:1. 53:1. 54:1. 55:1. 56:1. 57:1. 58:1. 59:1. 60:1. 61:1. 62:1. 63:1. 64:1. 65:1. 66:1. 67:1. 68:1. 69:1. 70:1. 71:1. 72:1. 73:1. 74:1. 75:1. 76:1. 77:1. 78:1. 79:1. 80:1. 81:1. 82:1. 83:1. 84:1. 85:1. 86:1. 87:1. 88:1. 89:1. 90:1. 91:1. 92:1. 93:1. 94:1. 95:1. 96:1. 97:1. 98:1. 99:1. 100:1. 101:1. 102:1. 103:1. 104:1. 105:1. 106:1. 107:1. 108:1. 109:1. 110:1. 111:1. 112:1. 113:1. 114:1. 115:1. 116:1. 117:1. 118:1. 119:1. 120:1. 121:1. 122:1. 123:1. 124:1. 125:1. 126:1. 127:1. 128:1. 129:1. 130:1. 131:1. 132:1. 133:1. 134:1. 135:1. 136:1. 137:1. 138:1. 139:1. 140:1. 141:1. 142:1. 143:1. 144:1. 145:1. 146:1. 147:1. 148:1. 149:1. 150:1. 151:1. 152:1. 153:1. 154:1. 155:1. 156:1. 157:1. 158:1. 159:1. 160:1. 161:1. 162:1. 163:1. 164:1. 165:1. 166:1. 167:1. 168:1. 169:1. 170:1. 171:1. 172:1. 173:1. 174:1. 175:1. 176:1. 177:1. 178:1. 179:1. 180:1. 181:1. 182:1. 183:1. 184:1. 185:1. 186:1. 187:1. 188:1. 189:1. 190:1. 191:1. 192:1. 193:1. 194:1. 195:1. 196:1. 197:1. 198:1. 199:1. 200:1. 201:1. 202:1. 203:1. 204:1. 205:1. 206:1. 207:1. 208:1. 209:1. 210:1. 211:1. 212:1. 213:1. 214:1. 215:1. 216:1. 217:1. 218:1. 219:1. 220:1. 221:1. 222:1. 223:1. 224:1. 225:1. 226:1. 227:1. 228:1. 229:1. 230:1. 231:1. 232:1. 233:1. 234:1. 235:1. 236:1. 237:1. 238:1. 239:1. 240:1. 241:1. 242:1. 243:1. 244:1. 245:1. 246:1. 247:1. 248:1. 249:1. 250:1. 251:1. 252:1. 253:1. 254:1. 255:1. 256:1. 257:1. 258:1. 259:1. 260:1. 261:1. 262:1. 263:1. 264:1. 265:1. 266:1. 267:1. 268:1. 269:1. 270:1. 271:1. 272:1. 273:1. 274:1. 275:1. 276:1. 277:1. 278:1. 279:1. 280:1. 281:1. 282:1. 283:1. 284:1. 285:1. 286:1. 287:1. 288:1. 289:1. 290:1. 291:1. 292:1. 293:1. 294:1. 295:1. 296:1. 297:1. 298:1. 299:1. 300:1. 301:1. 302:1. 303:1. 304:1. 305:1. 306:1. 307:1. 308:1. 309:1. 310:1. 311:1. 312:1. 313:1. 314:1. 315:1. 316:1. 317:1. 318:1. 319:1. 320:1. 321:1. 322:1. 323:1. 324:1. 325:1. 326:1. 327:1. 328:1. 329:1. 330:1. 331:1. 332:1. 333:1. 334:1. 335:1. 336:1. 337:1. 338:1. 339:1. 340:1. 341:1. 342:1. 343:1. 344:1. 345:1. 346:1. 347:1. 348:1. 349:1. 350:1. 351:1. 352:1. 353:1. 354:1. 355:1. 356:1. 357:1. 358:1. 359:1. 360:1. 361:1. 362:1. 363:1. 364:1. 365:1. 366:1. 367:1. 368:1. 369:1. 370:1. 371:1. 372:1. 373:1. 374:1. 375:1. 376:1. 377:1. 378:1. 379:1. 380:1. 381:1. 382:1. 383:1. 384:1. 385:1. 386:1. 387:1. 388:1. 389:1. 390:1. 391:1. 392:1. 393:1. 394:1. 395:1. 396:1. 397:1. 398:1. 399:1. 400:1. 401:1. 402:1. 403:1. 404:1. 405:1. 406:1. 407:1. 408:1. 409:1. 410:1. 411:1. 412:1. 413:1. 414:1. 415:1. 416:1. 417:1. 418:1. 419:1. 420:1. 421:1. 422:1. 423:1. 424:1. 425:1. 426:1. 427:1. 428:1. 429:1. 430:1. 431:1. 432:1. 433:1. 434:1. 435:1. 436:1. 437:1. 438:1. 439:1. 440:1. 441:1. 442:1. 443:1. 444:1. 445:1. 446:1. 447:1. 448:1. 449:1. 450:1. 451:1. 452:1. 453:1. 454:1. 455:1. 456:1. 457:1. 458:1. 459:1. 460:1. 461:1. 462:1. 463:1. 464:1. 465:1. 466:1. 467:1. 468:1. 469:1. 470:1. 471:1. 472:1. 473:1. 474:1. 475:1. 476:1. 477:1. 478:1. 479:1. 480:1. 481:1. 482:1. 483:1. 484:1. 485:1. 486:1. 487:1. 488:1. 489:1. 490:1. 491:1. 492:1. 493:1. 494:1. 495:1. 496:1. 497:1. 498:1. 499:1. 500:1. 501:1. 502:1. 503:1. 504:1. 505:1. 506:1. 507:1. 508:1. 509:1. 510:1. 511:1. 512:1. 513:1. 514:1. 515:1. 516:1. 517:1. 518:1. 519:1. 520:1. 521:1. 522:1. 523:1. 524:1. 525:1. 526:1. 527:1. 528:1. 529:1. 530:1. 531:1. 532:1. 533:1. 534:1. 535:1. 536:1. 537:1. 538:1. 539:1. 540:1. 541:1. 542:1. 543:1. 544:1. 545:1. 546:1. 547:1. 548:1. 549:1. 550:1. 551:1. 552:1. 553:1. 554:1. 555:1. 556:1. 557:1. 558:1. 559:1. 560:1. 561:1. 562:1. 563:1. 564:1. 565:1. 566:1. 567:1. 56

view.—The fasts observed by the Jews during the captivity merited the censure here given. (*Notes*, 3, 4. *Zech.* 7:2–7.) The Pharisees in the time of Christ, fasted often, in ostentation and hypocrisy, and to cloak oppression and avarice: the great value put upon fasting by the church of Rome, without any regard to a correspondent temper and conduct in other respects, is well known. But Vitrina thinks that this chapter, in its connexion with what precedes and follows, may relate to the reformed, or protestant churches. They have indeed renounced the idolatry and gross abuses of popery; but are grievously deformed by a worldly spirit and conduct, and great formality in religious duties, where the form is not thrown aside: and this indeed brings the matter home to ourselves.

V. 2. "The house of Jacob," in the time of Hezekiah, seems to have sat for this picture. They were not open idolatrous or irreligious; nay, they were earnest and constant in their forms of devotion, "seeking the LORD daily" and taking pleasure in learning his truths and precepts, as if they were a very righteous nation: (*Note, Ez. 33:30—33.*) but they were pleased with these things, merely because they gratified their pride and curiosity, procured them respect and reputation, and increased their presumptuous confidence. Nay, they "asked of God the ways of righteousness, and took delight in approaching him" in his courts: for this was then credible, and generally done; and it served as an easy commutation for secret injustice, and as a cheap quietus to their consciences. (*Notes, 1:10—15. 48:1, 2. 1 Sam. 15:22—25. Heb. 6:4—6.*)—This has often been the case, both in Israel, and in the Christian church, among papists, and among protestants.

V. 3, 4. The persons here addressed had mortified themselves, with apparent sorrow and contrition, on stated or occasional fasts. (*Notes*, Lev. 16:29—31. Ps. 35:13, 14.) They deemed this very meritorious; and they inquired wherefore the Lord had not noticed their services, and delivered them from their troubles. (*Notes*, Mic. 3:9—11. *Mal* 3:13—18. *Luke* 15:25—32, v. 29.) But he answered, that, while they denied themselves in one respect, they indulged themselves in others; especially their pride, avarice, and malignant passions. For at the very time, when they seemed to abase themselves before God in fasting, they exacted the full measure of hard labour from their oppressed slaves, or their usurious claims from their starving debtors. Their fasting also served to increase their self-preference, and excited them to fierce controversies, or bitter resentments: it was the cloak of their exactions and oppressions of the poor, whom they most unjustly smote and abused, for not complying in every thing with their inclinations; or the commutation and atonement for this unmerciful conduct. And, surely they should not fast in this hypocritical, ostentatious, and unrighteous manner; or call a day thus spent *a fast*; or expect that God would accept their services, or hear their prayers; which were merely the labour of their lips, and uttered with a loud voice, but an insincere heart. (*Notes*, 1 *Kings* 18:27—29. 21:8—14. *Jer* 36:8—26. *Joel* 2:12—17. *Zech*. 7:2—7. *Matt*. 6:1—4, 16—18. 9:14, 15. *Luke* 18:9—14.)

V. 5-7. Could it be supposed that the fast, which the Lord approved, was "for a man to afflict his soul for a day;" (*Marg.*) with external appearances of sorrow and shame, and with mere transient animal self-denial, without repentance or reformation? The fast which God approved would

(536)

8 ¶ Then shall thy light break forth as the morning, and thy health shall spring forth speedily; and thy righteousness shall go before thee: the glory of the Lord shall be thy re-reward.

9 Then ^dshalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, ^eHere I am. If thou take away from the midst of thee ^fthe yoke, ^gthe putting forth of the finger, and ^hspeaking vanity;

10 And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; *then shall thy light rise in obscurity, and thy darkness *be* as the noon-day :

11 And the LORD shall guide thee continually,
and satisfy thy soul in drought, and make fat
thy bones: and thou shalt be like a watered gar-
den, and like a spring of water, whose waters fail
not.

12 And *they that shall be* of thee shall build the old waste places: thou shalt raise up the foundations of many generations: and thou shalt be

[illegible]

be attended with the mortification of pride, of avarice, and worldly lusts; and with the unequivocal fruits of true repentance. They, who observed such a fast, would loose the bonds of those whom they had iniquitously enslaved or imprisoned; they would moderate the labours of their servants, and render their services and situation more comfortable; they would cease from usurious exactions, and remit the debts which either were contracted through fraud and oppression, or which the poor debtor was unable to discharge: (*Notes, Lev. 26:39—55. Deut. 15:2,13—15. Neh. 5:1—13. Jer. 34:8—17. Jon. 3:5—10.*) they would break every yoke of oppression, and use their authority and influence to protect the poor, or rescue them from the injustice of others. They would also be liberal to the needy according to their wants; and not get out of the way, or frame excuses, to avoid relieving them; remembering that they were of the same nature, and had the same feelings, as themselves. (*Notes, 8—12. Acts 10:1—8. Col. 4:1.*) By these things their external humiliation before God, in fasting and prayer, would be shown to be sincere and profitable: but in no other way.

V. 8—12. When the people should thus "repent, and do works meet for repentance," they might expect that their inward peace, or outward prosperity, would break forth and increase like the morning light; (*Notes*, 9:2. 60: 1—3.) and that their personal sicknesses, and disquieted consciences, or their public calamities, would speedily be healed: their good works would go before them as evidence to attest the sincerity of their faith and love, and for "a memorial before God;" and his glorious power and presence would protect them from those dangers, to which they were most exposed, as the guard which covers and protects the rear of an army. (*Notes*, 52:11,12. *Ex.* 14:19,20. *Ps.* 85, 10—13. *Acts* 10:3—8.) He would be as ready to answer their prayers, as they had been to answer the cries of their oppressed and afflicted brethren; whom they now no longer treated with scorn or menaces, or put off with vain pretences or deceitful promises. And when, from their inmost souls, in genuine compassion and love, they were habitually ready to relieve the hungry and distressed; their trouble and inward grief should be exchanged for comfort and joy, resembling the noontide light. The Lord himself would guide them, and supply their wants in every emergency; cause their bones to be full of marrow through health and plenty; make their souls pleasant and fruitful like a watered garden; and render their consolations abiding like the unfailing springs of water. (*Notes*, *Prov.* 3:7,8. 11:24,25. 13:1.) Then should they become the honoured instruments of repairing the waste places of Zion, and building upon those foundations which were laid in former ages, but not further completed; and be named the repairers of Zion's breaches, and the restorers of her ways, that men might come from all around to worship and dwell there. (*Notes*, 61:4—6. *Judg.* 5:6,7.)—This might apply to Zerubbabel, Nehemiah, and others, who rebuilt Jerusalem, the temple, and the walls of the city after the captivity; and to all those, in every age, who have been, or shall be, instrumental in promoting true religion; and doubtless, from the church, which shall first and best answer this description, will those instruments be raised up, who will be principally honoured in bringing forward that extensive and glorious promulgation of the gospel, which we are taught to expect and pray for continually.—This is

called "The repairer of the breach, The restorer of paths to dwell in."

13 ¶ If thou "turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and "call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own words* :

14 Then shalt thou "delight thyself in the LORD; and I will cause thee "to ride upon the high places of the earth, and feed thee with the

heritage of Jacob thy father : for "the mouth of the LORD hath spoken it.

CHAPTER LIX.

Impiety, and multiplied iniquities, occasioned the cause of all the calamities endured by the professed people of God, 1-15. Promises that God would rescue his church; take vengeance on his enemies; widely diffuse truth and holiness; stop the torrent of impiety and wickedness; and preserve true religion, by his word and Spirit, to the end of time, 16-21.

BEHOOLD, "the LORD's hand is not shortened, that it cannot save; neither "his ear heavy, that it cannot hear :

2 But "your iniquities have separated between

chiefly men of the spiritual Jerusalem, whose builders were the apostles?

Make fat thy domes, &c. (11) יללע, liberabit, expedita reddet. Shall make them free from disease, feebleness, or whatever afflicts them, for performing, with ease and comfort, their proper office.

V. 13, 14. As these prophecies evidently relate, or extend, to the times of the Christian dispensation; a cogent argument may be deduced from them, for hallowing the Lord's day. (*Notes, 56:3-7. Matt. 12:7-8. Acts 20:7-12, v. 7. Rev. 1:9-11, v. 10.*) This rule here given implies, that men must not profane that day by doing their ordinary work, or seeking their secular interest; or by spending it in worldly pleasures and recreations, or sloth and animal indulgence; or by vain and trifling conversation: but that they should delight in the sabbath, as a holy day especially consecrated to the Lord, to be spent in the public and private duties of religion; honour it above all other days, and honour God on it and for it. (*Notes, Ex. 20:8-11. Am. 8:4-10.*) Thus they will find much joy and comfort in him, and his service and worship will become more and more delightful to them; (*Notes, Ps. 84:2,10.*) they will be rendered triumphant over and exalted above their enemies; be plenteously provided for, as the Israelites had been in Canaan; and inherit the peculiar blessing, which was the birthright and heritage of Jacob. (*Notes, Gen. 25:31-34. 27:27-29. 28:3,4,13-15.*)

PRACTICAL OBSERVATIONS.

V. 1-7. The ministers of God have need, not only of great tenderness and skill to comfort the broken-hearted and tempted believer; but likewise of intrepidity and firmness, that they may "exhort and rebuke, with all authority," those who act inconsistently with their profession. (*Note, Tit. 2:15.*) They should be disinterested, zealous for the glory of God, prepared for persecution, superior to personal considerations; to the fear of men, and the shackles of party and bigotry; that with all plainness they may detect the transgressions, and expose the hypocrisy, of those who "profess to know God, but in works deny him." This requires far more courage in the minister, and will generally expose him to far greater trials, than all possible severity against avowed infidels, profligates, and open opposers of the gospel. Self-love, selfish friends, and injudicious or timid Christians, will say to a man in such a case, "Spare thyself." Ambition, avarice, love of ease, and aversion to the cross will suggest to him, Spare the rich and powerful: but God says "Spare not;" and "we must obey him, and not men," please him and not ourselves.—When the ministers of the reformed churches shall thus loudly protest against all the iniquity which prevails in them, (as well as against erroneous doctrines, and antichristian abuses,) we may hope to see them still further reformed and purified, and for a more extensive progress of the reformation.—We all need continually to beg of God to assist us in examining ourselves: this appears most clearly, when we consider how very far men may go in the appearance of religion, with an unsound heart.—As Herod heard John *gladly*, yet loved his brother's wife more than either God or his own soul; and as they "who have no root in themselves, may receive the word with joy;" we should remember, that great delight in outward forms, and religious speculations, may spring from pharisaical pride or diabolical delusion; and it must do so, when it consists with the love, and allowed practice of one known sin. For, without "repentance and works meet for repentance," "knowledge puffeth up," faith is dead; hope, presumptuous; joy, carnal; and profession, hateful hypocrisy. Such as are strangers to "the power of godliness," either neglect, or grow proud of the form: in their estimation good works rise in value, in proportion to their scarcity: and when it is owing to God's infinite patience that they are out of hell, they deem him unjust, if he slightly afflict them, and if he do not reward them with eternal happiness! But the Lord will manifest the corrupt motives of their tasks of reluctant devotion: and their conduct to their poor brethren, whom they enslave, oppress, starve, persecute, and exact on unmercifully, will demonstrate the hypocrisy of their solemn fasts, and ostentatious appearances of piety.—Many, who are very demure, and seem very humble, in the house of God and at his table, are most contentious and tyrannical in their own families; and come from their devotions, to distress and harass their

wives, children, domestics, and dependents, with peevish or bitter words, perverse and severe actions, nay, sometimes with enormous injustice: nor are they more ostentatious in religion, to get the good opinion of ministers and Christians, than vociferous in rage and debates. But it is an invariable rule, that "he shall have judgment without mercy, who hath showed no mercy." (*Note, Jam. 2:8-13, v. 13.*) God will not forgive our trespasses, if we do not heartily forgive our brethren; and he will mete to us in the measure which we have meted to them. (*Notes, Matt. 6:14,15. 7:12. 18:31-35.*) No expressions of humiliation then can prove that man a true penitent, who does not "loose the bands of wickedness," renounce his gainful iniquities, and aim to mortify his strongest lusts. No man's faith justifies him, which does not "work by love;" he who loves God will love his brother also; and he who loves his brother, will do him no injury, but will be ready to do him all the good he can. The professed church of Christ has been too long amused with fasts, and external austerities in some instances, whilst men found pleasures in other things far more suited to their carnal minds; fasts employed as the cloak of avarice and oppression, and the very watchword of persecution.—Yet let us not confound the abuse with the use, of this scriptural method of expressing our godly sorrow and humiliation; but, rejecting the fast which the Lord has not chosen, let us attend to that which he approves and accepts.

V. 8-14. When the external expressions and means of repentance, faith, and grace, are accompanied with the mortification of sin, reformation of life, and abundant exercises of love to the poor and needy; despising, neglecting, and excluding none from our affection or assistance, according to our ability; we may expect consolation in the ways of God. Such conduct proves our sincerity, and honours the Lord; and he will honour and protect us on every side; our prayers will then be answered, our tribulations removed, or an adequate support afforded; by the light of God's countenance we shall pass through every dark scene; he will provide for our wants, make our souls like a watered garden, and honour us with usefulness in his church; (*Notes, Cant. 4:15,16. Jer. 31:10-14.*) for "the righteous shall be had in everlasting remembrance." Many professed Christians prove themselves hypocrites by a contrary conduct; and many real Christians walk uncomfortably all their days, because their liberality is disproportionate to their affluence: their evidence of sincerity in their professed love of Christ, is therefore low; they little honour God and he little honours them; he dispenses consolation to them, according to their nigardliness to his poor people.—Experience evinces, that they, who in humble faith and love, "draw out their souls to the hungry," and abound most in "devising liberal things," are most comfortable, and most honoured to be useful in the church of God; (a sweet reward to their benevolent minds!) and often they have the most outward peace and prosperity. Let us then avoid, with equal caution, pharisaical pride, and antinomian sloth or selfishness; and let those, who walk uncomfortably, examine whether their conduct towards their poor brethren do not point out at once the reason, and the remedy.—True faith unites justice, mercy, and piety: in proportion as we are spiritually minded, we shall hallow, honour, and delight in the sabbaths of God; and, laying aside all employments, pleasures, or discourse, which can interrupt our sacred rest in him, we shall seek communion with him in his public and private ordinances: without any other remission, than what is really necessary, or what is a work of love to the souls and bodies of our neighbours and fellow Christians. Thus we shall learn to delight in God, and to anticipate heaven; we shall obtain the victory over the world, sin, and Satan; we shall follow those, "who through faith and patience inherit the promises;" and we shall at last be "numbered with his saints in glory everlasting;" for "the mouth of the LORD hath spoken it."

NOTES.—CHAP. LIX. V. 1, 2. This chapter continues the subject of the preceding; and begins with a further reply to those, who complained that God did not regard their fasting and prayers. (*Note, 56:3,4.*) What has therefore been observed, of the times to which that refers, applies to this also: and as the latter part of this chapter, and the whole of that which follows, must be understood of the millennium; so (whatever reference there may be to previous situations of the Jewish or Christian church,) there is some reason to

you and your God, and your sins have 'hid his face from you, that he will not hear.

3 For 'your hands are defiled with blood, and your fingers with iniquity; 'your lips have spoken lies, your tongue hath muttered perverseness.

4 None 'scalleth for justice, nor any pleadeth for truth: they 'trust in vanity, and speak lies; 'they conceive mischief, and bring forth iniquity.

5 They hatch 'cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is 'crushed breaketh out into a viper.

6 Their 'webs shall not become garments, neither shall they cover themselves with their works: 'their works are works of iniquity, and the act of violence is in their hands.

7 Their 'feet run to evil, and they make haste to shed innocent blood: 'their thoughts are thoughts of iniquity; 'wasting and 'destruction are in their paths.

8 The 'way of peace they know not; and there is 'no 'judgment in their goings: they have made them 'crooked paths: 'whosoever goeth therein shall not know peace.

[Practical Observations.]

9 ¶ Therefore 'is judgment far from us, neither

doth justice overtake us: 'we wait for light, but behold obscurity; for brightness, but we walk in darkness.

10 We 'grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon-day as in the night; we are 'in desolate places as dead men.

11 We 'roar all like bears, and 'mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us.

12 For 'our transgressions are multiplied before thee, and 'our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them:

13 In transgressing and lying against the Lord, and 'departing away from our God, 'speaking oppression and revolt, conceiving a d uttering from the heart words of falsehood.

14 And 'judgment is turned away backward, and justice stahdeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, 'truth faileth; and 'he that departeth from evil 'maketh himself a prey: and the Lord saw it, and it 'displeased him that there was no judgment.

16 ¶ And he saw that there was no man, and

10r, *made himself*, 57:17, 18; 31:17, 18, 32:20, 21, 39:23, 24, 29, Mic. 3:4, 1:15, 21, Jer. 2:30, 31:24, 27, Ez. 7:24, 9:9, 22:2, 6, 35:6, Hos. 4:2, Mic. 3:10, 12:7, Matt. 27:45, 1 Jer. 7:8, 9:8, 17:13, Hos. 7:13, Mic. 6:12, 1 Tim. 4:2, 15:1, 1 Cor. 1:3, 1:13, 1:22, 2:1, 2:13, 2:14, 2:15, 2:16, 2:17, 2:18, 2:19, 2:20, 2:21, 2:22, 2:23, 2:24, 2:25, 2:26, 2:27, 2:28, 2:29, 2:30, 2:31, 2:32, 2:33, 2:34, 2:35, 2:36, 2:37, 2:38, 2:39, 2:40, 2:41, 2:42, 2:43, 2:44, 2:45, 2:46, 2:47, 2:48, 2:49, 2:50, 2:51, 2:52, 2:53, 2:54, 2:55, 2:56, 2:57, 2:58, 2:59, 2:60, 2:61, 2:62, 2:63, 2:64, 2:65, 2:66, 2:67, 2:68, 2:69, 2:70, 2:71, 2:72, 2:73, 2:74, 2:75, 2:76, 2:77, 2:78, 2:79, 2:80, 2:81, 2:82, 2:83, 2:84, 2:85, 2:86, 2:87, 2:88, 2:89, 2:90, 2:91, 2:92, 2:93, 2:94, 2:95, 2:96, 2:97, 2:98, 2:99, 3:1, 3:2, 3:3, 3:4, 3:5, 3:6, 3:7, 3:8, 3:9, 3:10, 3:11, 3:12, 3:13, 3:14, 3:15, 3:16, 3:17, 3:18, 3:19, 3:20, 3:21, 3:22, 3:23, 3:24, 3:25, 3:26, 3:27, 3:28, 3:29, 3:30, 3:31, 3:32, 3:33, 3:34, 3:35, 3:36, 3:37, 3:38, 3:39, 3:40, 3:41, 3:42, 3:43, 3:44, 3:45, 3:46, 3:47, 3:48, 3:49, 3:50, 3:51, 3:52, 3:53, 3:54, 3:55, 3:56, 3:57, 3:58, 3:59, 3:60, 3:61, 3:62, 3:63, 3:64, 3:65, 3:66, 3:67, 3:68, 3:69, 3:70, 3:71, 3:72, 3:73, 3:74, 3:75, 3:76, 3:77, 3:78, 3:79, 3:80, 3:81, 3:82, 3:83, 3:84, 3:85, 3:86, 3:87, 3:88, 3:89, 3:90, 3:91, 3:92, 3:93, 3:94, 3:95, 3:96, 3:97, 3:98, 3:99, 4:1, 4:2, 4:3, 4:4, 4:5, 4:6, 4:7, 4:8, 4:9, 4:10, 4:11, 4:12, 4:13, 4:14, 4:15, 4:16, 4:17, 4:18, 4:19, 4:20, 4:21, 4:22, 4:23, 4:24, 4:25, 4:26, 4:27, 4:28, 4:29, 4:30, 4:31, 4:32, 4:33, 4:34, 4:35, 4:36, 4:37, 4:38, 4:39, 4:40, 4:41, 4:42, 4:43, 4:44, 4:45, 4:46, 4:47, 4:48, 4:49, 4:50, 4:51, 4:52, 4:53, 4:54, 4:55, 4:56, 4:57, 4:58, 4:59, 4:60, 4:61, 4:62, 4:63, 4:64, 4:65, 4:66, 4:67, 4:68, 4:69, 4:70, 4:71, 4:72, 4:73, 4:74, 4:75, 4:76, 4:77, 4:78, 4:79, 4:80, 4:81, 4:82, 4:83, 4:84, 4:85, 4:86, 4:87, 4:88, 4:89, 4:90, 4:91, 4:92, 4:93, 4:94, 4:95, 4:96, 4:97, 4:98, 4:99, 5:1, 5:2, 5:3, 5:4, 5:5, 5:6, 5:7, 5:8, 5:9, 5:10, 5:11, 5:12, 5:13, 5:14, 5:15, 5:16, 5:17, 5:18, 5:19, 5:20, 5:21, 5:22, 5:23, 5:24, 5:25, 5:26, 5:27, 5:28, 5:29, 5:30, 5:31, 5:32, 5:33, 5:34, 5:35, 5:36, 5:37, 5:38, 5:39, 5:40, 5:41, 5:42, 5:43, 5:44, 5:45, 5:46, 5:47, 5:48, 5:49, 5:50, 5:51, 5:52, 5:53, 5:54, 5:55, 5:56, 5:57, 5:58, 5:59, 5:60, 5:61, 5:62, 5:63, 5:64, 5:65, 5:66, 5:67, 5:68, 5:69, 5:70, 5:71, 5:72, 5:73, 5:74, 5:75, 5:76, 5:77, 5:78, 5:79, 5:80, 5:81, 5:82, 5:83, 5:84, 5:85, 5:86, 5:87, 5:88, 5:89, 5:90, 5:91, 5:92, 5:93, 5:94, 5:95, 5:96, 5:97, 5:98, 5:99, 6:1, 6:2, 6:3, 6:4, 6:5, 6:6, 6:7, 6:8, 6:9, 6:10, 6:11, 6:12, 6:13, 6:14, 6:15, 6:16, 6:17, 6:18, 6:19, 6:20, 6:21, 6:22, 6:23, 6:24, 6:25, 6:26, 6:27, 6:28, 6:29, 6:30, 6:31, 6:32, 6:33, 6:34, 6:35, 6:36, 6:37, 6:38, 6:39, 6:40, 6:41, 6:42, 6:43, 6:44, 6:45, 6:46, 6:47, 6:48, 6:49, 6:50, 6:51, 6:52, 6:53, 6:54, 6:55, 6:56, 6:57, 6:58, 6:59, 6:60, 6:61, 6:62, 6:63, 6:64, 6:65, 6:66, 6:67, 6:68, 6:69, 6:70, 6:71, 6:72, 6:73, 6:74, 6:75, 6:76, 6:77, 6:78, 6:79, 6:80, 6:81, 6:82, 6:83, 6:84, 6:85, 6:86, 6:87, 6:88, 6:89, 6:90, 6:91, 6:92, 6:93, 6:94, 6:95, 6:96, 6:97, 6:98, 6:99, 7:1, 7:2, 7:3, 7:4, 7:5, 7:6, 7:7, 7:8, 7:9, 7:10, 7:11, 7:12, 7:13, 7:14, 7:15, 7:16, 7:17, 7:18, 7:19, 7:20, 7:21, 7:22, 7:23, 7:24, 7:25, 7:26, 7:27, 7:28, 7:29, 7:30, 7:31, 7:32, 7:33, 7:34, 7:35, 7:36, 7:37, 7:38, 7:39, 7:40, 7:41, 7:42, 7:43, 7:44, 7:45, 7:46, 7:47, 7:48, 7:49, 7:50, 7:51, 7:52, 7:53, 7:54, 7:55, 7:56, 7:57, 7:58, 7:59, 7:60, 7:61, 7:62, 7:63, 7:64, 7:65, 7:66, 7:67, 7:68, 7:69, 7:70, 7:71, 7:72, 7:73, 7:74, 7:75, 7:76, 7:77, 7:78, 7:79, 7:80, 7:81, 7:82, 7:83, 7:84, 7:85, 7:86, 7:87, 7:88, 7:89, 7:90, 7:91, 7:92, 7:93, 7:94, 7:95, 7:96, 7:97, 7:98, 7:99, 8:1, 8:2, 8:3, 8:4, 8:5, 8:6, 8:7, 8:8, 8:9, 8:10, 8:11, 8:12, 8:13, 8:14, 8:15, 8:16, 8:17, 8:18, 8:19, 8:20, 8:21, 8:22, 8:23, 8:24, 8:25, 8:26, 8:27, 8:28, 8:29, 8:30, 8:31, 8:32, 8:33, 8:34, 8:35, 8:36, 8:37, 8:38, 8:39, 8:40, 8:41, 8:42, 8:43, 8:44, 8:45, 8:46, 8:47, 8:48, 8:49, 8:50, 8:51, 8:52, 8:53, 8:54, 8:55, 8:56, 8:57, 8:58, 8:59, 8:60, 8:61, 8:62, 8:63, 8:64, 8:65, 8:66, 8:67, 8:68, 8:69, 8:70, 8:71, 8:72, 8:73, 8:74, 8:75, 8:76, 8:77, 8:78, 8:79, 8:80, 8:81, 8:82, 8:83, 8:84, 8:85, 8:86, 8:87, 8:88, 8:89, 8:90, 8:91, 8:92, 8:93, 8:94, 8:95, 8:96, 8:97, 8:98, 8:99, 9:1, 9:2, 9:3, 9:4, 9:5, 9:6, 9:7, 9:8, 9:9, 9:10, 9:11, 9:12, 9:13, 9:14, 9:15, 9:16, 9:17, 9:18, 9:19, 9:20, 9:21, 9:22, 9:23, 9:24, 9:25, 9:26, 9:27, 9:28, 9:29, 9:30, 9:31, 9:32, 9:33, 9:34, 9:35, 9:36, 9:37, 9:38, 9:39, 9:40, 9:41, 9:42, 9:43, 9:44, 9:45, 9:46, 9:47, 9:48, 9:49, 9:50, 9:51, 9:52, 9:53, 9:54, 9:55, 9:56, 9:57, 9:58, 9:59, 9:60, 9:61, 9:62, 9:63, 9:64, 9:65, 9:66, 9:67, 9:68, 9:69, 9:70, 9:71, 9:72, 9:73, 9:74, 9:75, 9:76, 9:77, 9:78, 9:79, 9:80, 9:81, 9:82, 9:83, 9:84, 9:85, 9:86, 9:87, 9:88, 9:89, 9:90, 9:91, 9:92, 9:93, 9:94, 9:95, 9:96, 9:97, 9:98, 9:99, 10:1, 10:2, 10:3, 10:4, 10:5, 10:6, 10:7, 10:8, 10:9, 10:10, 10:11, 10:12, 10:13, 10:14, 10:15, 10:16, 10:17, 10:18, 10:19, 10:20, 10:21, 10:22, 10:23, 10:24, 10:25, 10:26, 10:27, 10:28, 10:29, 10:30, 10:31, 10:32, 10:33, 10:34, 10:35, 10:36, 10:37, 10:38, 10:39, 10:40, 10:41, 10:42, 10:43, 10:44, 10:45, 10:46, 10:47, 10:48, 10:49, 10:50, 10:51, 10:52, 10:53, 10:54, 10:55, 10:56, 10:57, 10:58, 10:59, 10:60, 10:61, 10:62, 10:63, 10:64, 10:65, 10:66, 10:67, 10:68, 10:69, 10:70, 10:71, 10:72, 10:73, 10:74, 10:75, 10:76, 10:77, 10:78, 10:79, 10:80, 10:81, 10:82, 10:83, 10:84, 10:85, 10:86, 10:87, 10:88, 10:89, 10:90, 10:91, 10:92, 10:93, 10:94, 10:95, 10:96, 10:97, 10:98, 10:99, 11:1, 11:2, 11:3, 11:4, 11:5, 11:6, 11:7, 11:8, 11:9, 11:10, 11:11, 11:12, 11:13, 11:14, 11:15, 11:16, 11:17, 11:18, 11:19, 11:20, 11:21, 11:22, 11:23, 11:24, 11:25, 11:26, 11:27, 11:28, 11:29, 11:30, 11:31, 11:32, 11:33, 11:34, 11:35, 11:36, 11:37, 11:38, 11:39, 11:40, 11:41, 11:42, 11:43, 11:44, 11:45, 11:46, 11:47, 11:48, 11:49, 11:50, 11:51, 11:52, 11:53, 11:54, 11:55, 11:56, 11:57, 11:58, 11:59, 11:60, 11:61, 11:62, 11:63, 11:64, 11:65, 11:66, 11:67, 11:68, 11:69, 11:70, 11:71, 11:72, 11:73, 11:74, 11:75, 11:76, 11:77, 11:78, 11:79, 11:80, 11:81, 11:82, 11:83, 11:84, 11:85, 11:86, 11:87, 11:88, 11:89, 11:90, 11:91, 11:92, 11:93, 11:94, 11:95, 11:96, 11:97, 11:98, 11:99, 12:1, 12:2, 12:3, 12:4, 12:5, 12:6, 12:7, 12:8, 12:9, 12:10, 12:11, 12:12, 12:13, 12:14, 12:15, 12:16, 12:17, 12:18, 12:19, 12:20, 12:21, 12:22, 12:23, 12:24, 12:25, 12:26, 12:27, 12:28, 12:29, 12:30, 12:31, 12:32, 12:33, 12:34, 12:35, 12:36, 12:37, 12:38, 12:39, 12:40, 12:41, 12:42, 12:43, 12:44, 12:45, 12:46, 12:47, 12:48, 12:49, 12:50, 12:51, 12:52, 12:53, 12:54, 12:55, 12:56, 12:57, 12:58, 12:59, 12:60, 12:61, 12:62, 12:63, 12:64, 12:65, 12:66, 12:67, 12:68, 12:69, 12:70, 12:71, 12:72, 12:73, 12:74, 12:75, 12:76, 12:77, 12:78, 12:79, 12:80, 12:81, 12:82, 12:83, 12:84, 12:85, 12:86, 12:87, 12:88, 12:89, 12:90, 12:91, 12:92, 12:93, 12:94, 12:95, 12:96, 12:97, 12:98, 12:99, 13:1, 13:2, 13:3, 13:4, 13:5, 13:6, 13:7, 13:8, 13:9, 13:10, 13:11, 13:12, 13:13, 13:14, 13:15, 13:16, 13:17, 13:18, 13:19, 13:20, 13:21, 13:22, 13:23, 13:24, 13:25, 13:26, 13:27, 13:28, 13:29, 13:30, 13:31, 13:32, 13:33, 13:34, 13:35, 13:36, 13:37, 13:38, 13:39, 13:40, 13:41, 13:42, 13:43, 13:44, 13:45, 13:46, 13:47, 13:48, 13:49, 13:50, 13:51, 13:52, 13:53, 13:54, 13:55, 13:56, 13:57, 13:58, 13:59, 13:60, 13:61, 13:62, 13:63, 13:64, 13:65, 13:66, 13:67, 13:68, 13:69, 13:70, 13:71, 13:72, 13:73, 13:74, 13:75, 13:76, 13:77, 13:78, 13:79, 13:80, 13:81, 13:82, 13:83, 13:84, 13:85, 13:86, 13:87, 13:88, 13:89, 13:90, 13:91, 13:92, 13:93, 13:94, 13:95, 13:96, 13:97, 13:98, 13:99, 14:1, 14:2, 14:3, 14:4, 14:5, 14:6, 14:7, 14:8, 14:9, 14:10, 14:11, 14:12, 14:13, 14:14, 14:15, 14:16, 14:17, 14:18, 14:19, 14:20, 14:21, 14:22, 14:23, 14:24, 14:25, 14:26, 14:27, 14:28, 14:29, 14:30, 14:31, 14:32, 14:33, 14:34, 14:35, 14:36, 14:37, 14:38, 14:39, 14:40, 14:41, 14:42, 14:43, 14:44, 14:45, 14:46, 14:47, 14:48, 14:49, 14:50, 14:51, 14:52, 14:53, 14:54, 14:55, 14:56, 14:57, 14:58, 14:59, 14:60, 14:61, 14:62, 14:63, 14:64, 14:65, 14:66, 14:67, 14:68, 14:69, 14:70, 14:71, 14:72, 14:73, 14:74, 14:75, 14:76, 14:77, 14:78, 14:79, 14:80, 14:81, 14:82, 14:83, 14:84, 14:85, 14:86, 14:87, 14:88, 14:89, 14:90, 14:91, 14:92, 14:93, 14:94, 14:95, 14:96, 14:97, 14:98, 14:99, 15:1, 15:2, 15:3, 15:4, 15:5, 15:6, 15:7, 15:8, 15:9, 15:10, 15:11, 15:12, 15:13, 15:14, 15:15, 15:16, 15:17, 15:18, 15:19, 15:20, 15:21, 15:22, 15:23, 15:24, 15:25, 15:26, 15:27, 15:28, 15:29, 15:30, 15:31, 15:32, 15:33, 15:34, 15:35, 15:36, 15:37, 15:38, 15:39, 15:40, 15:41, 15:42, 15:43, 15:44, 15:45, 15:46, 15:47, 15:48, 15:49, 15:50, 15:51, 15:52, 15:53, 15:54, 15:55, 15:56, 15:57, 15:58, 15:59, 15:60, 15:61, 15:62, 15:63, 15:64, 15:65, 15:66, 15:67, 15:68, 15:69, 15:70, 15:71, 15:72, 15:73, 15:74, 15:75, 15:76, 15:77, 15:78, 15:79, 15:80, 15:81, 15:82, 15:83, 15:84, 15:85, 15:86, 15:87, 15:88, 15:89, 15:90, 15:91, 15:92, 15:93, 15:94, 15:95, 15:96, 15:97, 15:98, 15:99, 16:1, 16:2, 16:3, 16:4, 16:5, 16:6, 16:7, 16:8, 16:9, 16:10, 16:11, 16:12, 16:13, 16:14, 16:15, 16:16, 16:17, 16:18, 16:19, 16:20, 16:21, 16:22, 16:23, 16:24, 16:25, 16:26, 16:27, 16:28, 16:29, 16:30, 16:31, 16:32, 16:33, 16:34, 16:35, 16:36, 16:37, 16:38, 16:39, 16:40, 16:41, 16:42, 16:43, 16:44, 16:45, 16:46, 16:47, 16:48, 16:49, 16:50, 16:51, 16:52, 16:53, 16:54, 16:55, 16:56, 16:57, 16:58, 16:59, 16:60, 16:61, 16:62, 16:63, 16:64, 16:65, 16:66, 16:67, 16:68, 16:69, 16:70, 16:71, 16:72, 16:73, 16:74, 16:75, 16:76, 16:77, 16:78, 16:79, 16:80, 16:81, 16:82, 16:83, 16:84, 16:85, 16:86, 16:87, 16:88, 16:89, 16:90, 16:91, 16:92, 16:93, 16:94, 16:95, 16:96, 16:97, 16:98, 16:99, 17:1, 17:2, 17:3, 17:4, 17:5, 17:6, 17:7, 17:8, 17:9, 17:10, 17:11, 17:12, 17:13, 17:14, 17:15, 17:16, 17:17, 17:18, 17:19, 17:20, 17:21, 17:22, 17:23, 17:24, 17:25, 17:26, 17:27, 17:28, 17:29, 17:30, 17:31, 17:32, 17:33, 17:34, 17:35, 17:36, 17:37, 17:38, 17:39, 17:40, 17:41, 17:42, 17:43, 17:44, 17:45, 17:46, 17:47, 17:48, 17:49, 17:50, 17:51, 17:52, 17:53, 17:54, 17:55, 17:56, 17:57, 17:58, 17:59, 17:60, 17:61, 17:62, 17:63, 17:64, 17:65, 17:66, 17:67, 17:68, 17:69, 17:70, 17:71, 17:72, 17:73, 17:74, 17:75, 17:76, 17:77, 17:78, 17:79, 17:80, 17:81, 17:82, 17:83, 17:84, 17:85, 17:86, 17:87, 17:88, 17:89, 17:90, 17:91, 17:92, 17:93, 17:94, 17:95, 17:96, 17:97, 17:98, 17:99, 18:1, 18:2, 18:3, 18:4, 18:5, 18:6, 18:7, 18:8, 18:9, 18:10, 18:11, 18:12, 18:13, 18:14, 18:15, 18:16, 18:17, 18:18, 18:19, 18:20, 18:21, 18:22, 18:23, 18:24, 18:25, 18:26, 18:27, 18:28, 18:29, 18:30, 18:31, 18:32, 18:33, 18:34, 18:35, 18:36, 18:37, 18:38, 18:39, 18:40, 18:41, 18:42, 18:43, 18:44, 18:45, 18:46, 18:47, 18:48, 18:49, 18:50, 18:51, 18:52, 18:53, 18:54, 18:55, 18:56, 18:57, 18:58, 18:59, 18:60, 18:61, 18:62, 18:63, 18:64, 18:65, 18:66, 18:67, 18:68, 18:69, 18:70, 18:71, 18:72, 18:73, 18:74, 18:75, 18:76, 18:77, 18:78, 18:79, 18:80, 18:81, 18:82, 18:83, 18:84, 18:85, 18:86, 18:87, 18:88, 18:89, 18:90, 18:91, 18:92, 18:93, 18:94, 18:95, 18:96, 18:97, 18:98, 18:99, 19:1, 19:2, 19:3, 19:4, 19:5, 19:6, 19:7, 19:8, 19:9, 19:10, 19:11, 19:12, 19:13, 19

wondered that *there was no intercessor*: "Therefore his arm brought salvation unto him; and his righteousness, it sustained him."

17 For the put on righteousness as a breast-plate, and a helmet of salvation upon his head; and he put on "the garments of vengeance for clothing, and was clad 'with zeal as a cloak."

18 "According to *their* deeds, accordingly he will repay, 'fury to his adversaries, recompense to his enemies; to the islands he will repay recompense."

19 So shall they fear the name of the Lord from the west, and his glory from the rising of

the sun: when "the enemy shall come in like a flood, 'the Spirit of the Lord shall lift up a standard against him."

20 And "the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

21 As for me, "this is my covenant with them, saith the Lord; 'My Spirit that is upon thee, and 'my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."

Mal. 1:1. Rev. 11:15. z Rev. 12:10-15-17:17:14:15. a 11:10. Zech. 4:8. 2 Thes. 2:3. Rev. 20:1-3. 1 Or, put him to flight. b Ob. 17-21. Rom. 11:26. 27. c Deut. 30:1-10. Ez. 18:30-31. Dan. 9:13. Acts 2:36-39. 3:19,26. 26:20. Tit. 2:11-14. d 49:8. 55:3. Jer. 31:31-34. 22:38-41. Ez. 36:25-27. 37:25-27. 39:23-29. Heb. 8:6-13. 10:16. e 11:1-3. 61:1-3. John 1:33. 9:34. 4:14. 7:39. Rom. 8:9. 2 Cor. 3:8,17,18. f 51:16. John 7:16,17. 8:38. 17:8. 1 Cor. 15:3, &c.

or banished. "Justice is described as if he were afraid to venture itself among such a crew of miscreants." *Louth*. All sincerity and integrity were openly renounced; and if any one ventured to be so singular as to make a conscience of his duty, he became a prey to his less scrupulous neighbours, or was treated by them as a fool or a madman, And no wonder, that the Lord was displeased, at beholding such enormous wickedness among those who professed to be his worshippers.

V. 16-19. When it might have been expected that the Lord would denounce or inflict the severest vengeance on those who had so greatly provoked him; behold he appears to introduce the most glorious triumphs of his grace! (*Notes*, 43:22-28. 44:1-5,21,22.) When none in comparison were left to protest against the wickedness which prevailed, or to intercede with God to interpose and fulfil his promises: (*Notes*, 64:6-8. *Jer.* 5:1-6. *Ez.* 22:30.) then his own arm would effect the salvation which he intended: and his righteous regard to his promises, to the cause of godliness, and the honour of his law, and his just indignation against his enemies, would sustain him! His fixed purpose of executing justice on some, and of saving others, would be as his breast-plate and helmet: but vengeance would be as his military vest; and zeal for his own glory would be conspicuous above all, as a cloak. (*Notes*, 11:2-5. 63:1-6. v. 5. *Ps.* 93:1,2. 104:1,2. *Rev.* 19:11-16.) Thus armed for the conflict and prepared for judgment, he would deal with men according to their deeds; executing vengeance upon his obstinate enemies, to the most remote regions of the earth, and receiving humble penitents to his mercy and favour. Then would men fear and worship his name from the most western regions to the most eastern; for instance, Britain, America, the East Indies, China or Japan: and at the very time when Satan, the great enemy of God and his church, would come in to bear down all before him, by an inundation of antichristian superstition, infidelity, impiety, and wickedness; "the Spirit of God would lift up a standard," and call together his armies, to oppose his progress and subvert his cause. (*Notes*, 11:10. *Ez.* 38: *Dan.* 11:40-45. *Joel* 3:9-17. 2 *Thes.* 2:8-12. *Rev.* 12:13-17. 17:15-18. 19:11-21. 20:7-10.)—There can be no doubt the grand accomplishment of this prophecy is future: and as they, among whom iniquity so abounded antecedent to this happy change, are spoken of as the professed people of God, and never accused of idolatry; and as the Lord is represented as wondering, that there was no intercessor among them; it is more natural to interpret it of corrupt and degenerate protestants, than either of the Jews, who are avowed enemies to Christianity; or of papists, who retain the idolatrous worship of images, saints, and angels. (*Notes*, 57:9-14,17,18. 58:1.)

V. 20, 21. The coming of the divine Redeemer in human nature for our salvation, seems to be here immediately predicted; yet, along with the effects of his gospel in the primitive times, and in all succeeding ages; and with reference to his coming, by the power of his Spirit, to purify, deliver, and enlarge his church. (*Notes*, 16-19. 11:1-9.) *JEHOVAH* here covenants with Christ as our Surety, and with those true Israelites who turn from their transgressions by faith in his name, to continue the Spirit which rests on Christ, and the words or doctrine which he has delivered to his church, among his spiritual seed, in the mouths of his ministers who preach it, and of his people who profess it, from age to age, to the end of the world: so that "the gates of hell shall never prevail" against his truth and grace; but there shall always be a remnant to believe, profess, obey, and preach the gospel, through successive generations: till that period arrives before predicted, but more fully declared in the next chapter; when the cause of truth and righteousness shall gain a decided, universal, and permanent victory. (*Notes*, *Rev.* 11:3-18.)—These verses are expounded by St. Paul, of that general restoration of the Jewish nation, which he assures us shall come to pass in the latter times. *Rom.* 11:26,27. ... God's promises are only made to the penitent! *Louth*.

Unto them that turn from transgression in Jacob. (20) "Shall turn away ungodliness from Jacob." *Rom.* 11:26. (*Notes*, 1:23-27. *Ez.* 36:25-27. 37:23-28. *Zech.* 12:9—

14. *Rom.* 11:25-32.)—*Thy seed*, &c. (21) *Notes*, 53:9,10. *Ps.* 22:30,31. *Heb.* 2:10-13. 1 *Pet.* 2:9,10.

PRACTICAL OBSERVATIONS.

V. 1-8. When our troubles continue, notwithstanding our prayers and expectations of deliverance, we should examine seriously and earnestly into the cause. We may be sure, that "the Lord's hand is not shortened, ... neither his ear heavy;" he is as able to save, and as ready to hear prayer, as in former times; but iniquity, unrepented, unmortified, unpardoned iniquity, will separate between our souls and God, and cause him to hide his face, and to refuse any comfortable answer: so that nothing but true repentance and faith in Christ can remove the separation, and make way for returning peace. (*Notes*, *Josh.* 7:10-12. *P. O.* 10-18.)—Alas, what crimes have in every age filled and defiled the earth! But it is most lamentable, that the professed worshippers of God, who have the purest creeds in their books, and the most scriptural administration of ordinances among them; and who protest against heresy, superstition, and idolatry, with decided vehemence and pertinacity; are often guilty of multiplied murders, rapines, oppressions, perjuries, lies, blasphemies, and impieties! Nay, these criminals often escape with impunity, and have able advocates retained to extenuate their guilt, and varnish over their crimes: while scarcely any venture to "call for justice, or plead for truth," through fear of reproach, and of formidable enemies! But, except the grace of God convert the heart, men will in one way or other "trust in vanity and lies," "conceive mischief, and bring forth iniquity."—Not only do we find enormous wickedness among rapacious oppressors, and powerful wasters of mankind: the schools of philosophers often produce more specious, but still more fatal instruments of destruction. With exquisite ingenuity and persevering application, studious men hatch impious and infidel systems: these gratify the curiosity, pride, and presumption of man, and are congenial to his carnal mind and soothing to his conscience. Compositions of this fatal tendency are often framed with the most specious arguments, ornamented with enchanting elegance, and varnished over with plausible pretensions to candour, liberality of sentiment, and free inquiry. On this delicious poison numbers feed and perish; in these nests are hatched basilisks and vipers, the brood of the old Serpent; and from thence they break forth with venomous teeth, to destroy the souls of men. Others are not employed in so pestiferous a manner: but they ingeniously weave a spider's web, and compared with their own schemes of self-effected salvation, they despise that "righteousness of God, which is unto all and upon all that believe." (*Notes*, *Rom.* 3:21-26. 10:1-4.) Yet their webs shall not become garments; neither shall any of their devices cover the shame of their nakedness, or preserve them from detection and the wrath of God. (*Notes*, 28:20. *Rev.* 3:17-19.) And it is observable, that protestants, who have renounced the Reformers' doctrine of justification by faith, through the righteousness of Christ alone, to trust in their own works, are in general remarkably defective in the very appearance of good works. Many of them deem it very meritorious not to perpetrate such crimes, as would expose them to the lash of human laws; and many of them "do works of iniquity, and the act of violence is in their hands." Indeed the feet of every man, who is destitute of the Spirit of Christ, "run swiftly to evil" of one kind or another: and the history of mankind and daily observation show, that where the restraints of fear, shame, and human laws are removed, and men can do it with impunity, their mad passions render them in haste to shed innocent blood. But while they waste and destroy others, regardless alike of justice, truth, and humanity; they are themselves strangers to peace and comfort: others watch their opportunity of retaliation; and their crooked paths lead them far aside from the way of peace and salvation. (*Note*, *Ps.* 119:155.)

V. 9-21. When the general character of any church or community where Christianity is professed, becomes corrupt and abandoned, it is reasonable to expect, that it will be left in the hands of its enemies: and vain will be the hope of deliverance or prosperity, without repentance. For them

CHAPTER LX.

Predictions of glorious light, holiness, and prosperity to the church, and an immense assembly of converts; till all kings and nations should either serve her, or utterly perish, 1-14. All her trials shall terminate in peace and felicity, resembling those of heaven, 15-22.

ARISE, 'shine; for 'thy light is come, and 'the glory of the LORD is risen upon thee.

2 For, behold, 'the darkness shall cover the earth, and gross darkness the people: but 'the LORD shall arise upon thee, and his glory shall be seen upon thee.

3 And the Gentiles shall come to thy light, and 'kings to the brightness of thy rising,

4 'Lift up thine eyes round about, and see; all

a 52:1,2. Matt. 5:16. Eph. 5:14. Phil. 2:15. * Or, be enlightened, for thy light cometh. b 19:20. 9:2. Matt. 4:16. Luke 1:78,79. John 1:9. 3:19. 8:12. 12:46. Eph. 6:8. Rev. 24:23. 22. c Luke 2:32. 1 Pet. 4:14. d Matt. 15:14. 23:19,34. John 8:55. Acts 14 16. 17. c Luke 3:31. 26:18. Rom. 1:21-33. Eph. 1:17-20. 1 Pet. 2:9. e Lev. 9:23. Num. 16:19. 1 Kings 8:11. Ps. 80:1. f Heb. 1:3. g 3:1. h 2:9. a 2:7-9. Mal. 4:2. John 1:13,15. 2 Cor. 3:18. 4:6. Heb. 1:2,3. i 2:1. j 1:10. 9:23-25. 45:14. 49:6-12. 54:1-3. 66:12,19,20. Gen. 49:10. Ps. 22:27. 67:1-4. 78:17-19. 89:5,8. 117. Am. 9:12. Mic. 4:1,2. Zech. 2:11. 8:20-23. Matt. 2:1-11. 23:19. Luke 24:47. John 12:20,21,32. Acts 13:47. 15:17. Rom.

heinous crimes, men are given up to be deluded and infatuated; to grope and stumble in the clearest and most obvious concerns; and to proceed from one delusion and calamity to another, till they sink into the dark pit of destruction. They may complain, and groan, and murmur, under their calamities, and make trial of many and varied methods of deliverance: but nothing will effectually profit them, so long as they reject Christ and his gospel, and go on in impenitent wickedness: and the few, who are not utterly blinded, will readily perceive the justice of God in all their miseries, whilst they witness such multiplied and continued iniquities. Should the Lord thus visit this protestant land, would not our transgressions testify against us? Could it be denied, that we have grievously offended "in transgressing and lying against the LORD, in departing from our God;" in oppression and rebellion; and in the most scandalous and base perjury, or direct falsehood, in the most sacred ordinances, solemn professions and subscriptions? Alas! "judgment is," in many respects, "turned backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth, and he that departeth from evil" often "maketh himself a prey," or is deemed a prodigy and a derision: "this, the LORD seeth, and is displeased." But we have yet a considerable number of exceptions to the too general rule: many still venture to protest against the wickedness of the times, and present continual supplications, through our heavenly Advocate, for the revival of religion, and the purity and enlargement of the church. What it may please God to do with us as a nation, we know not; but if none be left to intercede, his own arm will accomplish his predicted salvation, and "his righteousness will sustain him," in preserving and enlarging his church. Armed with "the breastplate of righteousness, and the helmet of salvation," and arrayed with the garments of vengeance and zeal, he will ere long go forth, crush his enemies, and spread his gospel from shore to shore, throughout the earth. (*Marg. Ref.*) So that in every sense, when the enemy of our souls comes in like a flood, we may expect that the Spirit of God will lift up a standard against him. Let us then plead this promise in respect of the progress of infidelity, heresy, and impiety, which seem about to deluge our land, and the nations professing the doctrines of the reformation. Indeed the astonishing changes, which have taken place, in this land, and on the continent, and in the East, since these observations were first written, (1790,) and the establishment of Bible Societies, and Mission Societies, in such an extensive manner, since that crisis, are an evident fulfilment of this prophecy: especially by the British and Foreign Bible Society, the "Spirit of God has lifted up a standard" against the deluge of infidelity which preceded, and seemed ready to prevail against the kingdom of the Redeemer. Let the enemy practices and prosper, in divers forms: and we should deeply lament the evils which still prevail; but we need not despond: the covenant stands sure with our Redeemer and his whole family; and every one, whom he has "turned from transgression," may take comfort from it. His Spirit shall be communicated and his truth continued in his church, to the end of the world, in defiance of all the power, subtlety, and malice of earth and hell: and his cause shall as certainly gain a complete victory on earth; as every true believer becomes more than conqueror, when the Lord receives him to his glory in heaven.

NOTES.—CHAP. LX. V. 1-3. (*Notes*, 30:23-26, 49:18-23.) Nothing occurs in the history of the Jews after the captivity, which at all accomplished the prophecy in this chapter. That nation never enjoyed such permanent peace and prosperity, as it had done in the days of David and Solomon: but in this chapter events are predicted inexpressibly more glorious. Even the happy change, which took place on the coming of Christ, and after his ascension, did not by any means answer to this description. The church was indeed greatly enlarged and purified; but it remained in great tribulation and passed through successive persecutions, till the conversion of Constantine. Then it had a short season of external prosperity: but its purity had previously been greatly

they gather themselves together, 'they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

5 Then 'thou shalt see, and flow together, and thy heart shall fear, and 'be enlarged; because the 'abundance of the sea shall be converted unto thee, the 'forces of the Gentiles shall come unto thee.

6 The 'multitude of camels shall cover thee, the dromedaries of 'Midian and Ephah; 'all they from Sheba shall come: they shall 'bring gold and incense; and 'they shall show forth the praises of the LORD.

11:11-15. 15:9-12. g 10:16. 49:7,23. Ps. 2:10. 68:29. 72:11. 138:4. Rev. 11:15. 21:24. h 49:18. John 4:35. Acts 13:44. 14:26. 49:20-22. 66:11,12. Matt. 5:11. Gal. 3:28,29. K Jer. 33:9. Hos. 1:10,11. 3:5. Acts 10:45. 11:17. 15:2. 1 Sam. 2:1. 2 Cor. 6:1-13. 10:15. Rev. 21:26. † Or, noise of the sea shall be turned towards thee. 24:14,15. 42:10. Ps. 96:7-9. 98:7-9. ‡ Or, wealth. 11. 23:18. 61:6. Acts 24:17. Rom. 15:26. m 30:6. Jude. 6:5. 7:12. 1 Kings 10:2. 2 Kings 8:9. n Gen. 25:4. o 45:14. Gen. 10:7. 25:5. 2 Chr. 9:1. Ps. 72:11,15 p Matt. 1:11. Matt. 2:11. q Rom. 15:9. Phil. 2:17. 1 Pet. 2:5,9. Rev. 6:10. 7:9-12.

tarnished, and soon became much more so: it was speedily filled with timeserving hypocrites, split into furious parties, deformed with grievous heresies, and disgraced with abominable wickedness. And not long after, the Roman empire was overwhelmed, and the church was afflicted with dire calamities, which continued with little intermission, till anti-christian idolatry and superstition had gained a complete ascendancy in the western, and Mohammedism greatly intrenched on the eastern, division of the church. (*Notes*, Rev. 8:9,12-14.) So that nothing has yet occurred which corresponds with these predictions; and they are therefore reasonably concluded to relate principally to future events.—'The subject of this chapter is the great increase and flourishing state of the church of God, by the conversion and accession of the heathen nations to it, which is set forth in such ample and exalted terms, as plainly show, that the full completion of this prophecy is reserved for future times. This subject is displayed in the most splendid colours, under a great variety of images highly poetical, designed to give a general idea of the glories of that perfect state of the church of God, which we are taught to expect in the latter times; when the fulness of the Gentiles shall come in, and the Jews shall be converted and gathered from their dispersions; and "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ." *Bp. Louth*.—The church is here addressed as a disconsolate female, sitting on the ground, in a dark place, and obscure situation: this female is the emblem of Zion or Jerusalem, and the imagery is taken from the walls and gates of that city; and from the temple and its ornaments, treasures, sacrifices, and worship, all of which were "shadows of good things to come." God calls upon her to arise from the dust, that she may be enlightened, and shine by that light, which was now arisen: "for the glory of the LORD was risen upon her." When Christ came in human nature, "the Light to the world," "the Sun of Righteousness, and the Glory of the Lord, arose on the church; but his bright beams have for ages been strangely obstructed, and at some times almost eclipsed, by interposing clouds: and his church has almost constantly been harassed with tribulations and persecutions; so that she has mourned as desolate, and her few witnesses have prophesied in sackcloth. (*Notes*, Rev. 11:3-14.) Not only did gross darkness envelope both the Gentile world, and the land of Israel, when Christ came in the flesh: but darkness, equally intense, has covered the visible Christian church, as well as the Mohammedan and Pagan nations; and we have intimations of a still more gloomy scene, just before the Lord shall arise in his meridian brightness, most gloriously to irradiate mankind with his beams of truth and righteousness. In the primitive times the Gentiles came to this light: but we do not find that kings did, till the light became considerably obscured: but ere long "all kings shall fall down before" the divine Saviour, and do him service. As he is "the Sun of Righteousness," and "the Light of the world," and "the Light of the Gentiles," he must be JEHOVAH; for "JEHOVAH shall arise" upon the church, "and his glory shall be seen upon her." (*Notes*, 49:5-8,22,23. Mal. 4:2,3. John 1:4,5. 8:12. Rev. 21:22-27.)

V. 4-7. Zion is here called on to lift up her downcast eyes, to behold the blessed effects of her extraordinary irradiation. On every side converts were seen flocking to her, as her sons and daughters, from the most remote regions, to be nursed at her side, under her care and tuition, and fed upon her spiritual provisions. (*Notes*, 49:18-21. 54:1-5. 66:7-14,19-23.) At this sight she would "overflow" with joy; her heart would be dilated with gratitude, combined with reverence of God, and humble fear of acting wrong in such unexpected prosperity. (*Notes*, Jer. 33:6-9. Matt. 23:1-8, v. 8.) For the multitudes which dwell in the most distant countries, separated from her by the sea, would be converted; and all their treasures and all the wealth and power of the Gentile world, would be brought to her. This would be as surprising to the remnant of poor believers, as it would have been to the Jews, after their successive oppressions, to have seen all the kings, rulers, and grandees of Persia, Greece, Rome, and

7 All *the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: *they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

8 Who are these that fly as a cloud, and as the doves to their windows?

9 Surely *the isles shall wait for me, and *the ships of Tarshish first, to bring *thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, *because he hath glorified thee.

10 And *the sons of strangers shall build up thy walls, and *their kings shall minister unto thee; for *in my wrath I smote thee, but in my favour have I had mercy on thee.

11 Therefore *thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the *forces of the Gentiles, and that their kings may be brought.

12 For *the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

13 The *glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make *the place of my feet glorious.

42:11. Gen. 25:13. * 56:7. Job 42:8. Rom. 12:1. 15:16. Heb. 13:10, 15:16. Hag. 2:7-9. * 4, 45:22. Luke 13:29. Rev. 7:9. * x Heb. 12:1. * y Gen. 8:9-11. * z 42:4, 10, 49:1. 51:5. 66:19, 30. Gen. 9:27. 10:2-5. Ps. 72:10. Zeph. 2:11. * a See on 2:16. 1 Kings 10:22, 22:43. * b See on 4. Zech. 14:14. 2 Cor. 8:4. 5. Gal. 3:26. * c Ex. 33:19. 34:5-7. Josh. 9:9. 1 Kings 8:41. 10:1. Prov. 18:10. John 17:26. Acts 9:15. d 14:1, 2. 43:4. 52:1-6. 55:5. Jer. 30:19. Luke 2:32. e 61:5. 66:21. Zech. 6:15. * f See on 3. 49:23. Ezra 6:13-12. 7:12-23. Neh. 2:7-8. Rev. 21:21. g 12:1. 54:7, 5. 57:17, 18. Ps. 30:5. h Neh. 13:19. Rev. 21:25. * Or, wealth. * s marg. 14:11. 54:15. Ps. 2:12. Dan. 2:35, 44, 45. Zech. 12:2-

Tyre, crowding into Jerusalem with their immense revenues, in order to enlarge and beautify that holy city, and to support the worship at the temple of JEHOVAH. In order to bring such immense treasures to Jerusalem, the city must have been filled and surrounded with beasts of burden, such as the Midianites carried their merchandise upon. Thus they and the Arabians are represented, as bringing gold for tribute to Zion's King, and incense to be used in his worship as their God; that they might show forth his praises with all their power. (Notes, Ps. 72:8-15. Hag. 2:6-9. Matt. 2:9-12.) All the flocks of Kedar and Nebaioth, other districts of Arabia, would be brought for acceptable sacrifices on God's altar; and thus he would honour and beautify more than ever his temple, where his name had so long been glorified.—All this is evidently a figurative prediction of the purity and enlargement of the church; of the alacrity and zeal, with which different nations will dedicate themselves, and their substance, to the service of God; and of the multitude of spiritual sacrifices, which will in every place be presented to the Father with acceptance, through Christ our Temple, Altar, and great High-Priest.—¹ Nothing is more usual, than for the prophets to describe the state of the Christian church, by representations taken from the Jewish temple and service. Lowth. (Notes, 66:19-23. Ez. 40:2.)—It is, I think, a mark of a right understanding, in the language of prophecy, and in the design of prophecy, to keep to what appears the design and meaning of the prophecy in general, and what the whole of it laid together points out to us; and not to suffer a warm imagination to mislead us from the real intention of the Spirit of prophecy, by following uncertain applications of the parts of it. ² Lowman on the Revelation, quoted by Bp. Lowth.

V. 8, 9. The multitude of converts is here represented under another figure. The church sees immense numbers, from every quarter, thronging to her with one consent, as large flocks of birds darken the air like a cloud, and as doves hasten to the windows of the dovehouse; and she inquires, Who are these? To this the Lord answers, that surely the isles of the Gentiles would wait for him, to give them admission into his family; and that it would become the first use of the ships of Tarshish, which traded to the most remote regions, to bring her children, and all their wealth with them, to Zion, that they might worship the name of Zion's God, who thus glorified her: or they would be among the first that did so. (Note, 66:19-23.) This prediction will be accomplished, when Christians shall unanimously agree to make commerce and navigation subservient to the preaching of the gospel, in every country with which they trade. For the locality of the emblem, taken from the temple and worship at Jerusalem, rendered it necessary that it should be predicted in this manner; rather than as the setting up of the worship of JEHOVAH in those distant lands. The restoration of Israel, and the assistance rendered them by commercial powers, may also be predicted. (Note, 1 Kings 16:16.)—³ Ships of Tarshish. (9) Notes, 2:10-18, v. 16. 1 Kings 10:22.

V. 10-14. The imagery is here varied, but the meaning is nearly the same. The protection given to the church is

14 The *sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, *the city of the Lord, The Zion of the Holy One of Israel.

[Practical Observations.]

15 ¶ Whereas ¶thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

16 ¶Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and ¶thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob.

17 For ¶brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

18 *Violence shall no more be heard in thy land, wasting nor destruction within thy borders: ¶but thou shalt call thy walls Salvation, and thy gates Praise.

19 The *sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting Light, and *thy God thy Glory.

20 Thy sun shall no more go down; neither

4. 14:12-19. Matt. 21:44. Luke 19:27. Rev. 2:26, 27. 13:5-2. 41:19, 20. 55:13. 1 Ezra 7:27. m 66:1. 1 Chr. 23:2. Ps. 124:7. n 14:1, 2. 45:14. 49:23. Jer. 16:19. Rev. 3:9. o 62:12. Ps. 87:3. Heb. 12:22. Rev. 3:12. 14:1. p 49:14-23. 54:6-14. Jer. 30:17. Lam. 1:1, 2. Rev. 11:25-17. q 53:10. 61:7. Jer. 33:11. r 49:23. 61:5. 66:11, 12. * s See on 43:3, 4. 66:14. Ez. 34:30. * t 25. 1 Kings 10:21-27. Zech. 12:8. Heb. 11:40. u 1:36. 32:1, 2. * x 24:1, 11, 9. Ps. 72:3-7. Mic. 4:3. Zech. 9:8. * y See on 25:1. Rev. 19:1-6. z Ps. 36:9. Rev. 21:23. 22:5. a Ps. 3:3. 4:2. 62:7. Zech. 2:5. Luke 2:32. b Ps. 27:1. 84:11. Am. 8:9. Mal. 4:2.

represented by the building of Zion's walls. This would be done by the sons of strangers: and kings would minister to the formerly despised church, when God, who had afflicted her in fatherly displeasure, should favour her in his mercy and peculiar favour. But as no enemies would be dreaded, her gates would not be shut, even by night; and converts would continually throng into her, and meet with free admission: so that the forces and kings of the nations would be brought into her; and those that refused this subjection would be utterly wasted and perish. (Notes, 14:1, 2. 45:14. 49:22, 23. Mic. 7:14-17. Zech. 8:20-23. 14:16-21. Rev. 3:8, 9.)—But when has this ever been verified in its obvious meaning? And why should we attempt to enervate the language of inspiration; as if the Lord could not, or would not, fulfil all his predictions, because he has not yet done it?—¹ This must relate to the latter days, . . . when the church shall become "a great mountain, and break in pieces all the kingdoms of the earth," according to Daniel's prophecy. Dan. 2:35-44. ² Lowth. As the choice timber of Lebanon beautified Solomon's temple, that footstool of JEHOVAH; (Note, 1 Kings 5:13-18.) so shall the peculiar advantages of every nation, and of every description of men, concur to beautify the church of Christ, which he has determined to make glorious. The descendants of those nations which have persecuted her, shall humbly submit, and supplicate her favour: yea, the very persons who have despised her, shall prostrate themselves before her, acknowledging her relation to JEHOVAH, the Holy One of Israel. (Notes, Dan. 2:34, 35, 44, 45.)—Place of my feet. (13) Or, Footstool. (Marg. Ref. m.)—They shall call, &c. (14) Notes, 1:25-27. 61:4-6. Jer. 31:23-26, v. 23. Zech. 8:3.

V. 15-22. The language here grows still more energetic; and the images employed more grand and magnificent. Zion had been forsaken and hated, and almost universally shunned by the haughty and victorious idolaters, on every side: but now nations and kings should delight to contribute, with all their ability, to her comfort and prosperity, as much as the tender mother does to suckle her beloved infant; and thus she will know that her "Saviour and Redeemer is JEHOVAH, the mighty One of Jacob." (Notes, 49:22, 23. 61:4-6. 66:10-14.) The increase of knowledge, holiness, comfort, and prosperity in the church, shall be so great, that it shall resemble a new building erected in the place of an old one, in which gold is used instead of brass, and silver instead of iron, &c.: or like a city, whose magistrates had been grievous oppressors, but were now become equitable and peaceable, in the greatest degree, and sought nothing but the quiet and prosperity of the public; and whose tax-gatherers had been oppressive exactors, but were now become most just and equitable. This represents the internal peace and purity of the church, and the excellency of her rulers and teachers. (Notes, 1:25-27. 56:9-12.) Along with this, external peace will be connected: so that no wars, invasions, or persecutions will disturb her repose; but the very walls of Zion will be justly called "Salvation," and her gates inscribed with "praise" to her God and Protector. (Note, 26:1.) The Lord himself will shine upon the church, with so glorious and enduring a light, as shall

shall thy moon withdraw itself: for the LORD shall be thine everlasting Light, and the days of thy mourning shall be ended.

21 Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my

planting, the work of my hands, that I may be glorified.

22 A little one shall become a thousand, and a small one a strong nation; and the LORD will hasten it in his time.

e 21:8, 30:19, 35:10, Rev. 7:15—17, 21:4, d 4:3,4, 5:2:1, Zech. 11:20,21, 2 Pet. 3:14, Rev. 21:27, e Ps. 37:11,27, Matt. 5:5, Rev. 5:10, 21:7, f 29:23, 43:7, 45:11, e1:3, Matt. 13:13, John 15:2, Eph. 2:10, g 43:21, 44:23, 49:3, Eph. 1:

6:12, 2:7, 2 Thes. 1:10, h 66:8, Dan. 2:35,44, Matt. 13:31,32, Acts 2:41, 5:1 Rev. 7:9, 15:19, Hab. 2:3, Luke 18:7,8, Heb. 10:36,37, 2 Pet. 3:8,9.

eclipse all which has heretofore been enjoyed by her, from the world and spirit of God. And this light shall no more be withdrawn or obscured; for the days of Zion's "mourning shall then be ended," and this heavenly light and glory, and joy on earth, shall usher in the light, glory, and joy of the eternal world. "Her people shall then be all righteous;" they shall inherit the earth as long as it endures, and heaven for ever. The church shall take root and grow, and flourish as "a branch which God hath planted," and prosper as the work of his hands, that he may be glorified. From very small numbers and feeble beginnings, the people of God shall multiply, and become exceedingly numerous and powerful. (Notes, Dan. 2:44,45, Matt. 13:31—33.) This the Lord will hasten with all due speed, when the appointed season shall arrive.—We can conceive nothing more glorious than this description; and nothing can answer to it, but some future glorious state of the church on earth, or the state of the church triumphant in heaven. But several expressions limit our interpretation to the state of the church here below; though many bold metaphors, and sublime images, remind us how much that state will resemble heaven. (Notes, 2 Pet. 3:10—13, Rev. 20:1—6, 21:1—6,9—27, 22:2—8.)—Thou shalt suck, &c. (16) "Ye shall be nourished with their riches, as the child is with the breast. (6, 61:6, 66:12, 19:23.)" *Louth*.—The branch of my planting. (21) Notes, 2:22—24, v. 23, 61:1—3, v. 3. Matt. 15:12—14, John 15:2.

PRACTICAL OBSERVATIONS.

V. 1—14. The whole earth, from the fall of Adam to the end of time, would have been deeply covered with ignorance, error, wickedness, and misery, if the Son of God had not come a "Light into the world." (Note, John 12:44—50.) This "Sun of righteousness" communicated much heavenly light to mankind, even long before he actually arose; but his bright beam have been diffused far more vigorously and widely, since that joyful event. Yet, after all, men in general have hitherto been greatly enveloped in gross destructive darkness; and are so at this day, wherever the light of revelation and the faithful preaching of God's word, are not afforded: nay, multitudes have the outward light, but are yet in darkness, because their eyes are blinded by Satan, through their unbelief and love of sin. (Notes, 2 Cor. 4:3—6.) While we therefore bless our God, that this light is come unto us, we should beseech him to "shine into our hearts," to give us the light of the knowledge of his glory in the face of Jesus Christ." This mercy, when vouchsafed, is shown us, in order that we may arise from the dust and debasement of our worldly pursuits, and "let our light shine before men," in our holy profession and conversation; that we may reflect the bright beams, with which "the LORD hath risen upon us," that "his glory may be seen upon us," and that "men may see our good works, and glorify his name." (Notes, Matt. 5:14—16, Phil. 2:14—18.) We should therefore "watch and be sober," and "walk as children of the light;" and thus they, who have been strangers and enemies, will be allured to that light, which has made so excellent a change in our conduct and character. Our peaceful and joyous walk may be as conducive to this end, as our conscientious integrity: when Christians live up to their privileges, and enjoy much divine consolation, love sweetly constrains them to zealous obedience and close conformity to their Lord; then they appear both holy and happy, and attract the attention of others to their most excellent religion. (Note, Acts 9:31.) As this must yield high satisfaction to the benevolent heart, it forms an additional motive to diligence, watchfulness, and fervency in prayer: and as the purity, increase, and prosperity of the church is the grand subject of these prophecies; so they ought to be of our desires, exertions, and supplications.—Ministers, and experienced Christians, should "lift up their eyes," and look around them, for such as are setting out in the ways of God, that they may encourage, caution, and instruct them; and that the children of God may be "nourished up in the words of sound doctrine," under their prudent and affectionate inspection.—Our religious joys should always be tempered with reverential, humble, and cautious fear: and increasing prosperity, or an enlarged sphere of usefulness, should be rejoiced in with trembling; lest we should be lifted up in pride, or betrayed into any dishonourable conduct.—All who are truly converted to God, will dedicate their wealth and influence to him, and show forth his praises in their use of them, and the improvement of their several talents, more or fewer, to the glory of his name. Thus it behooves every one to evidence the sincerity of his faith and love: for we shall at last be adjudged to belong to that master, in whose service we have employed our time, abilities, or substance. (Notes and P. O. Luke 16:1—12, Notes, Rom. 6:16—23, 2 Cor. 8:6—9.)—The learned, the sagacious, the ingenious, the powerful, may each contribute, in different ways, to promote the glory of God, and the peace, purity, edification, and enlargement of his church: and when this is done in simple dependence on

Christ, and from love to his name, it will come up with acceptance before our God. Happy will it be for themselves, and for multitudes, when merchants shall consider the conveyance of the light of divine truth to the most distant lands, and newly discovered countries, as a primary object of their attention. Then their ships may sail more richly freighted, than if they were laden with the gold of Ophir; they may safely be committed to his care, to whose glory they are devoted; and he will surely honour those who thus honour him.—Alas! we are not at present called on to inquire, "Who are these, that fly as a cloud, and as the doves to their winds?" Few, in comparison with the numbers of our land, will attend on the faithful preaching of the gospel; but much fewer make the name of the Lord their Refuge, and their Resting-place. Yet let us be thankful, that there is a remnant, and hope and pray for better times: and let us see to ourselves, that the ordinances of God be to our souls, as the house and the nest of the timorous dove.—It is a great honour and favour to us "sons of strangers," that we may be allowed, in any humble sphere, to build the walls of Zion: and it is a high privilege for kings to minister to that cause, for which "the King of kings" shed his precious blood. He, in whose hand are the hearts of kings, can easily bring them all to minister to his church, without deviating in the least from the line of their peculiar duty and station: (Note, 2 Chr. 30:12.) and he will do it in his due time; for, though he has in his anger smitten her, he has manifold mercies and favours in reserve for her.

Blessed be his name, the gates of Zion are ever open to receive returning sinners, who come with the desire of their hearts to be enrolled as her citizens: the prayer of humble faith, to Zion's God and King, can never be unseasonable, night or day; and every true convert is an accession to the strength, beauty, and honour of our holy city, at which angels in heaven rejoice. (Note, Luke 15:8—10.) Thus from every quarter some do, and more shortly will, come to beautify the sanctuary of God; and by them he "will glorify the house of his glory."—The children of persecutors, and even persecutors themselves, are welcomed to all the privileges of Zion's citizens; when they are humbled for their sins, and disposed to honour her, and join themselves to her, as "the city of the Holy One of Israel."

V. 15—22. The believer is often for a long time, afflicted, hated, and apparently deserted; yet the Lord will at length make him eternally excellent and happy.—Those who attend duly to the truths, precepts, and ordinances of scriptural Christianity, have long been "filled with the contempt of the scornful," and have been reviled or hated by the wise, the learned, and the powerful of the earth; so that the cross to be endured has made men averse to be connected with them; yet this very company shall be made "an eternal excellency, a joy of many generations;" and powerful kings and nations shall rejoice to promote their comfort and prosperity, and to serve their interest with their whole heart, soul, and strength; knowing that "their Saviour and Redeemer is ИЕЖОВАН, the mighty God of Jacob." If then, in those happy days, when "for brass the LORD will bring gold, and for iron, silver, &c." all the officers of the nations and of the church shall be peace, and their exactors righteousness: how should Christian magistrates, rulers, civil and ecclesiastical, and teachers, aim now to be patrons and examples of peace and righteousness! And how should all Christian kings endeavour to terminate the effusion of human blood, and to avoid all violence-wasting, and destruction! For in those days, men will be Christians indeed; and every one will do that, and no more than that, which is equally the duty of all, in this and every age, and from the neglect of which all our miseries arise. The people shall then be filled with knowledge, truth, and grace: they "shall all be righteous," as "the branch of God's planting, the work of his hands, that he may be glorified;" (Notes, 19:23—25, 61:1—3, Ps. 92:13—15.) and this will render earth almost like heaven. But if the church may, and shall in due season, be thus illuminated, sanctified, and enlarged, and prospered with such permanent joy and peace; if her "walls" may here "be called Salvation, and her gates Praise;" if she may be said to have done with mourning, even in this land of sorrow and death; what will the glory and happiness of heaven be, where "the LORD himself will indeed be our everlasting Light, and our God our Glory!" Let this hope cheer us under our present difficulties, and animate us to all diligence, that we may have an "abundant entrance . . . into this everlasting kingdom of our Lord and Saviour Jesus Christ."

NOTES.—CHAP. LXI. V. 1—3. The prophet, having declared in general both the troubles and deliverances of the church to the end of time, here returns to state some particulars more fully, which relate to those great events. This chapter refers to the coming of Christ, and the calling of the Gentiles. The allusions may be taken from the rescue of

CHAPTER LXI.

The Messiah declares his anointing his office and the effects of his fulfilling it, 1-5. The honour and excellency of his church, 4-9. Her joy in God's salvation, 10, 11.

THE Spirit of the Lord God is upon me; because the Lord hath anointed me, to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

2 To proclaim (the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

4 ¶ And they shall build the old wastes, and they shall raise up the former desolations, and they

shall repair the waste cities, the desolations of many generations.

5 And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen, and your vine-dressers.

6 But ye shall be named the priests of the Lord: men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

[Practical Observations.]

7 For your shame ye shall have double, and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double; everlasting joy shall be unto them.

8 For the Lord love judgment, I hate robbery for burnt-offering; and I will direct their work in truth, and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people:

a 11:2-5, 42:1, 59:91, Matt. 3:15, Luke 4:18, John 1:32, 33, 3:34, b Ps. 2:6, marg. 45:7, Dan. 9:24, John 1:41, Acts 4:27, 10:38, Heb. 1:9, c 52:29, Ps. 22:26, 25:9, 69:22, marg. 149:4, Matt. 5:3-5, 11:5, Luke 7:22, d 57:15, 66:2, Ps. 34:13, 51:17, 147:3, Hos. 6:1, 2 Cor. 7:6, e 42:7, 49:24, 95, Ps. 102:20, Jer. 34:8, Zech. 9:11, 12, John 8:32-35, Act. 26:18, Rom. 8:16-22, 7:23-25, 9 Tim. 2:25-26, 1 Cor. 9:13, Luke 4:19, 2 Cor. 6:2, g 34:5, 35:4, 59:17, 18, 63:1-6, Ps. 110:5, Jer. 46:10, Mal. 4:1-3, Luke 21:22-24, 1 Thes. 2:16, 2 Thes. 1:7-9, h 25:8, 57:18, 66:10-12, Jer. 31:13, Matt. 5:4, Luke 6:21, 7:44-50, John 16:20-22, 2 Cor. 1:4, 5, 2 Thes. 2:16, 17, 11:21, 1 Esth. 4:1-3, g 15, 9:22, Ps. 30:11, Jer. 16:9-13, k Ps. 23:5, 45:7, 104:15, Eccl. 9:11, 100 Zech. 3:3, Luke 15:22, Rev. 7:9-14, m 60:21, Ps. 92:12-15, Jer. 17:7, 35

Matt. 7:17-19, n Matt. 5:16, John 15:8, 1 Cor. 6:20, Phil. 1:11, 2 Thes. 1:10, 1 Pet. 2:9, 4:9-11, 11:14, o 49:6-8, 58:12, Ex. 36:33-35, Am. 9:11, 15, p 14:1, 2, 60:10-14, Eph. 2:12-20, q 66:21, Ex. 19:6, Rom. 12:1, 1 Pet. 2:5, 9, Rev. 6: 5:10, 20:6, r 1 Cor. 3:5, 4:1, 2 Cor. 6:4, 11:23, s 23:18, 60:6, 7:10, 16, 68:12, Acts 11:28-30, Rom. 15:26-27, 140:2, Deut. 21:17, 2 Kings 2:9, Job 42:10 Zech. 9:12, 2 Cor. 4:17, o 35:10, 51:11, 60:19-20, Ps. 16:11, Matt. 25:46, 2 Thes. 2:16, s 14:1, 11:7, 33:5, 37:28, 45:7, 89:4, Jer. 9:24, Zech. 8:16, 17, y 11:1-13, 1 Sam. 15:21-21, Jer. 7:8-11, Am. 3:21-24, Matt. 2:11, 2:18, 25:8-12, 32, 33, 8, Prov. 3:6, 8:30, 2 Thes. 3:5, 1 Pet. 2:11, 17, 2 Cor. 23:5, Jer. 32:40, Heb. 13:24, 21, d 41, 3, Gen. 22:18, Zech. 8:15, Rom. 9:24

the captive Jews, and their return to their cities and lands: but Christ himself has determined the interpretation to be more spiritual and evangelical subjects. (Note, Luke 4:16-19.) The Messiah himself is here introduced as the Speaker; and these first verses relate to his personal ministry, and the general tendency and effect of his gospel. "The Spirit of the Lord" rested on him to anoint, consecrate, and qualify him, as Man, for the work to which he was appointed. (Notes, 11:1-5, 42:1-4, 59:20, 21. Matt. 3:16, 17. John 3:27-36, v. 34. Acts 1:1-3, 10:36-43, v. 38.) By virtue of his voluntary obedience and sacrifice, as our Surety and High-Priest, he was authorized to preach the glad tidings of forgiveness, and free salvation, to the meek, the afflicted, "the poor in spirit," the penitent, who know their guilt, danger, and misery; for though the Gospel is proposed to all, yet it does not appear glad tidings to any but the convinced, humbled sinner. (Notes, 57:16, Matt. 5:3.) He was also commissioned effectually to bind up and heal the broken-hearted; to proclaim liberty to the slaves and captives of Satan and sin, and effectually to free them from the bondage of their lusts, evil habits, and strong temptations. Thus he would announce the year of jubilee, "the acceptable year of the Lord," the time of his especial grace, when he would pardon sins, remit debts, restore forfeited inheritances, receive offenders to full favour, and grant all requests and petitions. (Notes and P. O. Lev. 25:8-55. Notes, Jer. 34:8-17.) But this would be connected with the day of his vengeance on those who opposed or "neglected so great salvation." (Notes, Matt. 3:7-10, 23:31-36, Luke 21:20-24, v. 22, 1 Thes. 2:13-16, v. 15, 16. Heb. 2:1-4, 10:28-31, 12:22-25.) This seems especially to predict the respite granted to the Jewish nation, from the coming of Christ to the vengeance executed on them by the Romans. (Note, Luke 21:20-24.) Yet this day of vengeance did not in the least interfere with his commission, to "comfort all, who mourned" for sin, or in a gracious manner under their afflictions. (Note, Matt. 5:4.) He came to appoint gladness to all Zion's mourners, to give those, who lay self-abased before God, as in sackcloth and ashes, the joy of acceptance and the beauty of holiness; to exchange their mourning and dejection for the consolations of the Holy Spirit, and for those garments of praise, which were used on festive occasions. And that, (adopting another figure,) they might be planted, watered, and made to grow vigorously, as "trees of righteousness," in the courts of the Lord, being the planting of his hand, and bearing fruit to his glory.—The reader need only advert to the encouragement which Christ gave to the humble and broken-hearted publicans and sinners, in his personal ministry; and to the severity which he showed to proud Sadducees, and Pharisees, to see the force of these expressions, and the genuine nature and tendency of his Gospel.—It is observable that our Lord, in applying this passage to his own ministry, omitted the words, "the day of vengeance of our God;" no doubt, because he would not, at the first address, say any thing needlessly to offend his countrymen. (Notes, Luke 4:16-22.) The Septuagint render the clause here translated, "the opening of the prison to them that are bound;" (1) "the recovering of sight to the blind;" and thus it is quoted by St. Luke. (Luke 4:18. Notes, 35:5-7, 42:13-17, v. 16. Acts 26:16-18, v. 18.)

Trees of righteousness. (3) "Trees approved." Heb. Oaks of righteousness: . . . that is, such as by their flourishing condition, should show, that they were "the cion of God's planting, and the work of his hands;" . . . that is, say Vitrings . . . commendable for the strength of their faith,

their durability, and firmness." Bp. Louth. (Notes, 60:15-22, v. 21. John 15:1-8.)

V. 4-6. Zerubbabel, Joshua the high-priest, Nehemiah, and others, rebuilt Jerusalem and the cities of Judah, after the captivity; and some think, that this passage predicts the return of the converted Jews to their own land, and settling again in it: (Notes, Ezra 3:6-6. Neh. 3: Hag. 1:2: Zech. 1:—6;) but it seems rather, from the context, to be a figurative description of the happy effects produced by the preaching of the gospel in the primitive times. Spiritual worship and true holiness had been at a very low ebb for some ages, when our Lord entered on his ministry. Those "blind guides," the Scribes and Pharisees, had made "void the commandments of God by their traditions" and interpretations. The Sadducees also, by their infidel principles, had increased these desolations. But the apostles and primitive evangelists, having been humbled, comforted, and sanctified, by our Lord's ministry, and by the pouring out of his Spirit, were employed to build up what was decayed and gone to ruins. By the blessing of God on their labours "many tens of thousands," among the Jews, became humble disciples of Christ, and spiritual worshippers of God through him. And by the conversion of the Gentiles, the church was replenished with multitudes of believers, immensely greater than had ever been known, even before "the desolations of many generations." Thus Zion was built up, and her desolated cities rose from their ruins, according to the figurative language often used even in the New Testament. (Notes, 49:7, 8, 58:8-12, 1 Cor. 3:10-15, Eph. 2:19-22.)—The strangers and aliens, thus brought into the church, were not only useful to the apostles, evangelists, and Jewish converts, by "their temporal things" and outward services, to which the language next used seems restricted: (Notes, 60:14-14, 66:10-14) but they were ordained as elders over the churches planted by the apostles and evangelists; and thus, in a spiritual sense, fed their flocks, and became their ploughmen and vine-dressers; that is, they were stated pastors over the sheep of Christ, and labourers in his husbandry and vineyard.—Yet some peculiar distinctions were reserved to the Jewish converts. All the apostles, and all the writers of the New Testament, were of that nation, unless Luke were an exception, as it is probable he was. (Preface to Luke.) The first pastors and ministers from among the Gentiles, were ordained to that office by the apostles and Jewish evangelists, and were under their immediate superintendency. This distinction might be figuratively alluded to, when it was said, "Ye shall be named the priests of the Lord: men shall call you the ministers of our God." The priests of Aaron's line were set aside; and the apostles and evangelists succeeded to as much of their office and authority, as accorded to the nature of the Christian dispensation. But perhaps the verse, in general, means that all true Christians would be more honoured, and admitted nearer to God, than the priests and Levites among the Jews. (Marg. Ref. q.)—Thus the riches of the Gentiles were brought into the church, and the poor converts of the Jews possessed the substance of all, in which these had gloried, whilst the Gentiles were admitted to share their spiritual things. Yet the Jews had some ground of triumph and exultation, when their despisers and enemies joined with them in the worship of JEHOVAH, and in receiving and submitting to the Messiah, who had been predicted by their prophets, and had arisen of their nation, and been made known to them by their teachers. (Notes, Jer. 16:19-21, Zech. 8:20-23.) The desolations of many generations. (4) "If we suppose

all that see them shall acknowledge them, that they are the seed which the Lord hath blessed.

10 I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

* 55:32. Ps. 115:14. Acts 3:25. Rom. 11:16—24. d 35:10. 51:11. 1 Sam. 2:1. Ps. 23:7. Hab. 3:19. Zech. 10:7. Luke 1:46, 47. Rom. 5:11. Phil. 3:1—3. 4:4. 1 Pet. 1:8. Rev. 19:7. e. 3. 52:1. 2 Chr. 6:41. Ps. 132:9, 16. Luke 15:22. Rom. 3:22. 13:14. Gal. 3:27. Phil. 3:9. Rev. 4:4. 7:9—14. f 49:18. Ps. 45:8, 9, 13, 14. Jer. 2:2. Ez. 16:8—16. Rev. 19:7, 8. 21:2, 9. * Heb. decketh as a priest. Ex. 28:2, &c. g Gen. 34:53. h 55:10, 11. 58:11. Cant. 4:15. 5:1. Matt. 13:3, 8, 23. Mark

the Jews, after their conversion, to return into their own land, . . . we may fitly explain this text, of their re-edifying their ancient habitations." *Louth*. This, however, does not appear to be the direct subject of the prophecy.

V. 7—9. These verses may predict in general the extensive and permanent success of the Gospel in the world. Instead of that contempt which the worshippers of JEHOVAH had experienced from their neighbours, they would receive a double portion of honour and respect, from the Gentile converts to Christianity: (Note, 60:15—22, v. 15.) Believers and preachers of the Jewish nation would be peculiarly regarded, even in those lands where they had formerly met with injury and ignominy; and this joyful change would endure to the end, and for ever. As "the Lord loveth judgment, and hates robbery" and injustice, even when varnished over with a profession of godliness, and especially when the gains are impiously consecrated to his worship, as if he were a sharer in the robbery; (Notes, Prop. 21:27. Jer. 7:8—11.) so he had determined to reject the hypocritical Jewish nation, and to replenish his church with believers from among the Gentiles. He would "direct the works" of his people and ministers in truth and uprightness, and make a new covenant with them which should endure to the end; and their believing posterity, from age to age, should be known and acknowledged among the nations, as a holy people, happy in the favour of God, and sanctified by his grace. (Notes, 26:12—18. 43:22—25. 44:3—5. 65:21—23. Deut. 30:1—10. Jer. 31:31—34. 32:39—41. Ez. 11:17—20. 36:25—27. Zech. 12:9—14.)

Ye shall have double. (7) "An allusion to God's blessing Job after his afflictions, when he gave him double to what he had before. (Job 42:10. Comp. Zech. 9:12.) As the first-born had a double share in his father's estate; (Deut. 21:17.) so the Jews, when converted to the Christian faith, will recover their birthright, which they had forfeited by their infidelity, as Esau did, and be esteemed as the first-born, or elder brethren in the church of God." *Louth*. The apostle and Jewish converts to Christianity had this birthright or precedence, in the primitive times; and indeed the Scriptures, almost all written by Israelites, and in every age received by Christians of all nations as "the oracles of God," give this double honour to them. The restoration also of the converted Jews to their own land, where they shall permanently enjoy their double, seems to be predicted.—"Ye shall inherit the land the second time." *Sept*.

I will direct, &c. (8) "I will give them the reward of their work with faithfulness." *Bp. Louth*. This translation does not well accord to the context, or the language of coincident prophecies.—"I will give them grace to serve me in spirit and in truth." *Louth*.

V. 10, 11. The church here answers to those gracious assurances, which had been given her, declaring that she greatly and inwardly rejoiced in the Lord her God, and anticipated the glorious times which had been predicted. For he had arrayed her with his salvation and righteousness, as her covering and ornament, in order to her espousals to himself; for which he thus made preparation, as the bridegroom was used to deck himself with ornaments, and the bride to adorn herself with the jewels presented to her. (Notes, 1—3. 52:1. Ps. 132:7—9. Luke 15:22—24. Rom. 3:21—26, v. 22. Gal. 3:26—29.) And she expressed the fullest assurance, that as the earth, or even as the well-cultivated garden, yields an increase of the seed sown in it, so surely would the Lord cause righteousness for his people, and praise and glory for himself, to spring forth before all the nations of the earth. (Notes, 55:10, 11. Ps. 85:10—13. Mark 4:25—29.)—The word rendered "ornaments" is supposed to mean a crown, like those worn by the priests; indeed the whole alludes to the "garments for glory and beauty," worn by the high-priest, and the white linen worn by all the priests. The word rendered *decketh* himself, properly signifies a priest's habiting himself with the ornaments proper for his office: (Notes, Ex. 28:24, 41. 29:1—7. Rev. 19:7, 8.) and this language is peculiarly applicable to the case of Christians; who, adorned with the robe of righteousness, transferred on them by their great High-Priest, are through him "made kings and priests to our God." (*Marg. Ref.*

CHAPTER LXII.

The prophet, as a type of Christ, shows his zeal in interceding for the performance of God's glorious promises to his church, 1—3. Vigilant watchmen are promised; who, with believers in general, are excited to the same zeal, 6, 7. God confirms his promises by an oath, 8, 9. Preparations to be made for the coming of his salvation, 10—12.

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.

4:25—32. 145:8, 62:1. 1a. 72:3, 16. 85:11. b 60:19, 62:7. 1 Pet. 2:9. a 6:7. Ps. 51:15. 102:13—16. 122:6—9. 137:6. Zech. 2:12. Luke 10:2. 2 Thes. 3:1. Heb. 7:25. b 1:36, 27. 32:15—17. 51:5, 6, 9. 61:10, 11. Ps. 88:1—3. Mic. 4:2. Matt. 5:16. Luke 2:30—32. Phil. 2:15, 16. 1 Pet. 2:9. c 49:6, 10, 12. 60:1—3. 61:9, 66:12. 19. Mic. 5:8. Acts 9:15. 26:23. Col. 1:23. d 49:23. 60:11, 16. Ps. 72:10, 11. 138:4, 5. e 4:12. 65:15. Gen. 17:1, 5, 13. 32:28. Jer. 33:16. Acts 11:16. Rev. 2:17.

Notes, Zech. 3:1—7. 1 Pet. 3:4—6. Rev. 1:4—6. 5:8—10.)

PRACTICAL OBSERVATIONS.

V. 1—6. The office of the great Redeemer, and the tenor of his gospel, are peculiarly encouraging to the humble and teachable, to those who are burdened with a guilty conscience, and fears of deserved wrath; and who are distressed, through the power of inbred sins and strong temptations. Let such discouraged souls then attend to the voice of Christ; for he was "anointed and sent to bind up the broken heart," to pardon the self-condemned, to break off the fetters from the enslaved, to break open the prison door, and to give "liberty to the captives." But large as his commission is, the proud, impenitent, and stout-hearted, continuing such, exclude themselves from the benefit of it; for, unless they are brought by the holy law, the ministration of death and condemnation to transgressors, and by the convictions of the Holy Spirit, to know themselves, and humbly submit to God; they will neither understand the nature of the blessings conferred by him, "who came to seek and save that which was lost," nor at all desire them.—Whilst the gospel is preached to us, "the acceptable year of the Lord continues;" let then such, as have feared to know the worst of themselves, recollect that if they be but humbled and rendered contrite in heart, and "submit to the righteousness of God," Christ will assuredly relieve and comfort them: but let the careless, the infidel, the profligate, the hypocritical, take notice, that "the day of vengeance of our God" is intimately connected with his "acceptable year." Let none delay; for their limited time of mercy and grace may soon expire: let none despond, who are mourning before God in deep self-abasement; for the gracious Saviour will surely comfort them, and render them both joyful and holy: but let none rest in false joy and carnal confidence; for the rejoicing of every true penitent is connected with love and praise, and they are made "trees of righteousness, the planting of the Lord, that he may be glorified."—God is pleased, from age to age, to employ those, who have been thus convinced, humbled, pardoned, and sanctified by his grace, to execute "the ministry of reconciliation" between him and their fellow-sinners. (Notes, 2 Cor. 5:17, 21. 6:1, 2.) They too are sent to comfort the mourners, and to bind up the broken-hearted, and to copy the example, as well as to proclaim the gospel, of their Lord and Saviour. He even employs such persons as instruments of extensive usefulness to his church: and thus we poor sinners of the Gentiles, are honoured to be "workers together with God," for the good of his redeemed people. But we should desire the good and useful, though laborious, work of the ministry, more than the honour of being "named the priests of the Lord," or than the emolument of "eating the riches of the Gentiles." Indeed all believers may glory in being "the priests of the Lord," separated and consecrated to offer him spiritual sacrifices, and to draw near to him: but let none boast themselves in this glory, or even affect to glory in God on this account who do not endeavour to maintain the sanctity, and to do the duty of their important character.

V. 7—11. True believers will at length be doubly honoured for all their confusion and self-abasement before God, and for all the shame and disgrace which they have suffered from the world; and those who have most despised them, will behold them, (perhaps from afar,) rejoicing in their portion with everlasting joy.—The just and heart-searching God cannot be imposed upon by specious hypocrites; or be induced to accept the most costly oblations from those who would thus make atonements for their injustice: and large donations to pious and charitable uses must be honestly obtained, in order to be accepted of him; or restitution must first be made to those who have been defrauded. (Note, and P. O. Luke 19:1—10, v. 8.) But he will not reject the feeblest attempt of the upright believer: he will direct him and his works, in the way of his precepts and promises, and teach him how to perform his well-meant services acceptably; and he will ratify and seal unto him his everlasting covenant. This chosen generation continues as "a peculiar people," distinguished by their piety, and zeal for good works.

3 Thou shalt also be 'a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called 'Hephzi-bah, and thy land 'Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

6 ¶ I have 'set watchmen upon thy walls, O Jerusalem, ^{which} shall never hold their peace day nor night: ye that 'make mention of the LORD, 'keep not silence;

7 And give him no 'rest, till he establish, and till he make Jerusalem a praise in the earth.

[Practical Observations.]

8 The LORD hath 'sworn by his right hand,

1 Jer. 33:9. Luke 2:14. 1 Thes. 2:19. g 12. 32:14, 15. 49:14. 54:6, 7. Hos. 1:9, 10. Rom. 9:25—27. 1 Pet. 2:10. * That is, my delight is in her. 5. Ps. 149:4. Jer. 32:41. Zeph. 3:17. † That is, Married. 54:5. 61:10. Jer. 3:14. Hos. 2:19, 20. John 3:29. 2 Cor. 11:2. Eph. 5:25—27. Rev. 21:2, 9, 10. h 49: 18—20. Ps. 45:11—16. 1 Heb. with the joy of the bridegroom. 4. 65:19. Cant. 3:11. Heb. 12:2. 159:8. 58:10. 2 Chr. 8:14. Cant. 3:3. 5:7. Jer. 6:17. Ps. 3:17—81. 33:2—9. 1 Cor. 12:28. Eph. 4:11, 12. Heb. 13:17. k 1. Ps. 134:1, 2. Rev. 4:5—8. Or, are the LORD'S remembrancers. 43:26. Gen. 32:12. Num. 14:13—19. Ps. 74:2, 8. Acts 10:4, 31. 1 Gen. 32:36. Matt. 15:22—27. Luke 11:5—13. 18:1—6, 39. 1 Thes. 5:17. Rev. 6:10. l Heb. silence. m See on 1—5. 61:

as well as for their joy and confidence in God; and all who impartially observe them may perceive, and should acknowledge, "that they are a seed which the LORD hath blessed." They may also cheerfully expect that their offspring, which they dedicate to him, and bring up for him, shall inherit the same blessings, and be distinguished in the same manner. Every one of them may therefore rejoice greatly in the LORD his God, who "hath clothed him with the garments of salvation," even the robe of the Redeemer's righteousness; and admitted him to a union and relation to him, of which the most endeared relations on earth are feeble shadows; and which death, that dissolves all our other unions, shall eternally perfect. (Notes, 1 Pet. 1:23—25.) Let us seek first these blessings, rejoice in them, and aim to walk worthy of them: and let us gladly anticipate the time when "righteousness and praise shall spring forth before all the nations" of the earth.

NOTES.—CHAP. LXII. V. 1—5. Some commentators suppose that the prophet here speaks in his own name, and in that of the prophets and ministers of God in successive generations: but he seems to have spoken, as the type of Christ, and in his name. We may, therefore, consider the Son of God, assuring the church of his unfailling love and care of her, and of his intercession for her, under all trials and difficulties; and that he would never intermit his prevailing pleas, and powerful interpositions, in her behalf, till "her righteousness" and her "salvation shone" forth with the brightness of a lamp, lighted up and burning in a conspicuous place, for the use of all that were near unto it.—(Notes, 46:12, 13. 51:4—8. 60:1—3. 61:10, 11.) By Zion's "righteousness" we may understand, either the righteousness by which believers are justified, or the fruits of righteousness by which that justification is evidenced: and her "salvation" may mean the doctrine of salvation taught in the church; or the blessings enjoyed by believers, as the first-fruits of eternal salvation. These would at length be rendered so abundant and conspicuous, that "the Gentiles," yea, "all kings would behold her glory" in them; and so Zion would be called by a new name, which the Lord would give her. Some understand this of the name of Christians, by which believers are called under the new dispensation: (Notes, 65:13—15. Acts 11:25, 26.) but perhaps it refers to that change, which was about to take place in their state, which is signified by the names afterwards mentioned. Then the church would become a crown, or diadem, which God would hold in his hand, to show his delight in thus honouring her; and her peace, holiness, and happiness would be held forth, to allure others to come, and seek a share of her blessings. She would no longer be looked upon, and spoken of, as a "forsaken" or divorced woman, nor "her land as left desolate," as Judah had been during the captivity: but the Lord would honour her by the name of "Hephzi-bah," or, *My delight is in her*: (Note, 2 Kings 21:2.) and her land, or the countries occupied by his people, would be called "Beulah," or *Married*: for the Lord would as openly avow his special favour to his church, as a man does for her whom he publicly espouses. (Notes, 54:4—10. 61:10, 11. Hos. 2:18—20. Eph. 5:22—27.) Indeed "as a young man marieth a virgin," whom he greatly loves, so would Zion's Restorer marry her, and God would rejoice in his love to her, as the bridegroom over his bride. The word rendered "thy sons" may be translated "thy restorer," by altering some of the vowel points; or rather, "thy restorers:" for the verb is plural. (Note, 49:17.) But, perhaps, even this is not necessary. The church is sometimes spoken of as a matron, or as a widow, or a divorced woman, and then

and by the arm of his strength, "Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured.

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

10 ¶ Go through, go through the gates; prepare ye the way of the people: cast up, cast up the highway; gather out the stones; lift up a standard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, 'Say ye to the daughter of Zion, Behold, thy Salvation cometh; behold, 'his reward is with him, and his "work before him.

12 And they shall call them, *The holy people, 'The redeemed of the LORD: and thou shalt be called, 'Sought out, A city 'not forsaken.

11. Jer. 33:9. Zeph. 3:19, 20. Matt. 6:9, 10, 13. Rev. 11:15. n Deut. 32:40. Ez. 20:5. † Heb. If I give, &c. o 65:21—23. Lev. 26:16. Deut. 28:33. Judg. 6:8—6. Jer. 5:17. p Deut. 12:17, 18. 14:23—26. 16:11, 14. q 40:3. 48:20. 52:11. 57:14. Matt. 22:9. Heb. 12:13. r 11:12. 49:22. * Ps. 88:1—3. Mark 16:15. Rom. 10:11—18. t 40:9. Zech. 9:9. Matt. 21:5. John 12:15. u See on 40:10. 49:4. Rev. 22:12. * Or, recompense. x 60:21. Deut. 7:6. 26:19. 28:9. 1 Pet. 3:9. y 35:9. Ps. 107:2. 1 Pet. 1:18, 19. Rev. 5:9. z 65:1. Ez. 34:11—16. Matt. 18:11—15. Luke 15:4, 5. 19:10. John 10:16. a See on 4. Matt. 16:18. 28:20. Heb. 13:5.

again as a virgin: so that it would not be unprecedented, if the members of the church should sometimes be considered as her dutiful sons; and at others, as standing in the relation of a husband to her. Such variations of images must sometimes occur in a style so exceedingly figurative and highly poetical, (according to the bold genius of eastern poetry,) as that of Isaiah.—The conversion of Constantine, and the prosperity and peace of the Christian church, after the continued persecutions which she had endured, are supposed by some to be here predicted: and yet the language seems to indicate that far more glorious events are intended; and indeed in its most obvious meaning, it predicts the restoration, and honour, and felicity of Israel, as a nation.—*A new name.*

(2) Notes, Gen. 17:5, 6, 15, 16. 32:27, 28. Hos. 1:6—10. 2:1.

V. 6, 7. There is no intimation of any change in the speaker; and if we consider the former verses as the words of the Messiah, these verses are the continuance of his discourse.—The word *shomerim*, (translated *watchmen*.) doth properly signify those priests and Levites, who kept watch day and night about the temple, and some of them at certain hours sung psalms of prayer and praise. Lowth. (Notes, Ps. 134:1—3. 135:1, 2.) An allusion may be made to this custom; but "the walls of Jerusalem," not the courts of the temple, would be thus guarded; and the watchmen, on Zion's walls, evidently mean the prophets and faithful ministers of Christ, who are employed to give warning of the approach of an enemy, and also to look out for the coming of her expected Deliverer. (Notes, 21:6—12. 56:9—12. Cant. 3:1—5. 5:7. Ez. 3:17—19. 33:2—9.) These watchmen would be instant in preaching the word, and constant in prayer for the prosperity of the church; and all believers are expected to join with them. These "make mention of the LORD," or rather are "his remembrancers," (*marg.*) to remind him of his promises: and they are exhorted not to take rest, nor to give him rest; but importunately to beseech him to perform his word: till he shall establish his church in righteousness, peace, and truth, and render her the praise and glory of the whole earth. (Note, 61:10, 11.)—This assuredly is addressed to us also, however we interpret the prophecy. To us likewise it is said, "Let there be no silence to you; and allow no silence to him until, &c." according to the emphatical language of the original. He exhorteth the ministers never to cease to call on God... for the deliverance of his church, and to teach others to do the same. (Note, Luke 18:1—8. vv. 7, 8.)

V. 8, 9. The Lord is here said to have "sworn by his right hand, and the arm of his strength," (Note, 53:1.) or to have pledged the honour of his omnipotence, that he will rescue his church from her enemies. The images are taken from the devastations which were made in Judah, when the enemies of the Jews seized their corn and wine; but when the invaders were vanquished, then the Jews reaped their harvest and vintage, and feasted upon part of them in the courts of the temple, whither they carried their peace-offerings, first-fruits, and other oblations. (Notes, 65:21—23. Lev. 19:23—25. Deut. 12:5—18. 14:22—29. Zech. 9:13—17.) This implies the deliverance of the Christian church from those persecutors, who have often kept from them the word of God, and deprived them of the labours of their ministers, by putting them to death, immuring them in prisons, or driving them into foreign countries. But a blessed change is here predicted, which would be welcomed and improved, in a holy and thankful manner. (*Marg. Ref.*)

V. 10—12. The fiends and ministers of the church are here peremptorily commanded, or most earnestly exhorted, to go through her gates, to cast up a highway, and to remove

CHAPTER LXIII.

Christ shows his power to save; and his victories over his enemies and vengeance on them, 1-6. A thankful commemoration of God's ancient mercies to Israel, 7-14. A prayer for the return of his mercy to them, 15-19.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

2 Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-press?

■ Ps. 21:7-10. Cant. 3:6. 6:10. 8:5. Matt. 21:10. b 34:5,6. Ps. 157:7. c 2:3. 9:5. Rev. 19:13. d Am. 1:11,12. * Heb. decked. e Ps. 45:3,4. Rev. 11:17,18. f 45:19,23. Num. 23:19. g John 10:28-30. Heb. 7:25. 1 Pet. 1:5. Jude 24,25. h 25:10. Lam. 1:15. Mal. 4:3. Rev. 14:19,20. 19:13-15. i 6. 34:2-5. 2 Kings

every obstruction, that the people might come to Zion from the ends of the earth; and to lift up a standard to give them notice, that the time was arrived. (Notes, 40:3-5. 57:14.) For the proclamation was sent forth to the ends of the earth, that Zion's "Salvation," or rather Saviour was come. "Lo, thy Saviour cometh." *Bp. Louth.* (Notes, 40:9-11. *Zech.* 9:9,10.)—The Lord Jesus was about to receive his full recompense, in becoming "the Salvation of God to the ends of the earth," and to perform that great work which is before him: (*Note*, 49:5,6.) and therefore the church would be called, "A holy people, the redeemed of the Lord;" being "sought out" or greatly desired by him in her afflictions, and assured of being no more forsaken.—Many events have been partial accomplishments of this prediction, especially that before mentioned: but I apprehend these were only earnest of more glorious times which are yet to come. The restoration of the converted Jews and Israelites to their own land does not seem to be exclusively intended, as some expositors think; but rather the general prevalence of religion, throughout the world, is predicted in figurative language; of which that restoration will form a most conspicuous part, and introductory to all that still remains to be accomplished.

PRACTICAL OBSERVATIONS.

V. 1-7. We ought to be much encouraged, by firmly believing the unchangeable love of Christ to his church, and his uninterrupted intercession in her behalf, in which he will steadily persevere, till her righteousness and salvation are rendered most conspicuous and glorious: and we should in our several stations, and the due improvement of all our talents, imitate his example. The interests of true religion should be near our hearts, and we ought to be willing "to spend and be spent in promoting them," without seeking our own credit or emolument; and be unwearied in doing good, waiting for our rest in heaven. We must think nothing done, while so much remains undone; and we ought to expect and pray for greater, and still far greater success, by every degree which is vouchsafed us. Our first object should be to promote the purity of the church in doctrine and practice, and her internal peace and unity: for when the gospel of salvation, through the righteousness of Christ and by the sanctification of the Spirit, are clearly professed, and solidly preached and vindicated; and when the holy lives and mutual love of those, who profess and preach this salvation, "adorn the doctrine of God our Saviour in all things;" then "the righteousness of Zion shines forth, as a lamp that burneth;" and her brightness makes way for the wider diffusion of divine knowledge.—But her glory and excellency must become very conspicuous, before all kings and nations can behold it; and therefore zealous endeavours to increase knowledge, holiness, and union among professed Christians, tend as much to bring forward the great triumphs of the Gospel, as promoting missions into the remote and benighted regions of the earth: and both should be attempted with active and steady perseverance.—When the scandals of the church shall be removed, and her breaches healed, she will appear as "the perfection of beauty," and be "called by a new name;" and all that behold her excellency and felicity, and the special favour of God to her, will find their hearts allured to seek a share in her privileges.—Whilst we admire the happiness of the church, (constituted of redeemed sinners, yea, reconciled enemies,) in being the object of the Lord's "delight," and as "married" unto him; let us also adore his infinite condescension and love. We may all aspire to these honours; and, coming in the name of Christ, we shall not be refused or forsaken: but we should well consider the reciprocal duties which result from such high relations and obligations; that we may thence deduce motives to faithfulness, obedience, submission, and the most entire and devoted attachment. If God rejoice over us and over his church, "as a bridegroom rejoiceth over his bride;" surely we should rejoice in his favour and service, and desire no other happiness: and, as the true sons of the church, we should heartily espouse her interests, and seek her peace and prosperity. Some the Lord employs as watchmen to defend the walls of Zion: let us then be watchful and faithful, instant in preaching, fervent in prayer, patient in enduring hardship, wholly giving ourselves to the work of the ministry. Others are with them "the Lord's remembrancers:" let these recollect, that he loves to be reminded of his promises and predictions; that he delights

3 I have trodden the wine-press alone; and of the people there, was none with me: for I will tread them it mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the day of vengeance is in my heart, and the year of my redeemed is come.

5 And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

6 And I will tread down the people in mine

9:33. Ez. 38:18-22. Mic. 7:10. *Zech.* 10:5. k 34:8. 35:4. 61:2. Jer. 51:6. Luke 21:22. Rev. 6:9-17. 11:13. 19:20. 13. 41:28. 50:2. 59:16. John 16:32. m 40: 10. 51:9. 52:10. Ps. 41:3. 98:1. Hos. 1:7. 1 Cor. 1:24. Heb. 2:14,15. n 59: 17,18.

in their impurity; and that he commands them "not to keep silence, and to give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

V. 8-12. We should thankfully acknowledge, that the Lord has already, in a considerable degree, fulfilled the engagements which he in such a solemn manner entered into with his ancient servants. He has founded a church, to the honour of his name, in this our most remote part of the world, and at present, he preserves it from oppression and persecution: he no longer suffers our adversaries to lock up from us, in an unknown language, the holy Scriptures, which are as food and cordials for our souls; or to pervert them to their own base purposes. We have the full comfort and benefit of public ordinances, of the labours of his ministers, and of every means of edification. Let us be thankful for these mercies, and for all our distinguished temporal advantages, and use them all in a holy manner. Let us delight in attending on his courts, that we may enjoy the consolations of his Spirit; and let us remember that his almighty arm is engaged to effect all that yet remains to be done; and that he has confirmed it with an oath, for our fuller assurance. Let us also endeavour by our examples, prayers, and improvement of our talents, to open Zion's gates, to prepare her ways, to remove obstructions, to forward the admission of citizens, and the lifting up of the standard of the cross, to call them in. Soon it shall be proclaimed in its fullest sense, "Say ye to the daughter of Zion, behold, thy Salvation cometh!" The Lord Jesus will accomplish his work, and his success will be his most valued recompense; (*Note*, Heb. 12:2,3.) and then all, who name his name, shall be acknowledged to be a holy people, and his church to be "sought out, a city not forsaken," as it has long appeared to be. And we are sure that he will never forsake one, whom he has redeemed and sanctified; and that the cause which he favours will surely prevail.

NOTES.—CHAP. LXIII. V. 1-6. These verses contain a prophetic representation of the victories of Christ over the enemies of his church: for of him the passage must be interpreted, nor can so much as an accommodation of it to any other be admitted. But it is remarkable, that many have understood it of the sufferings of Christ, and of his being covered with his own blood: though nothing can be more evident, than that he is represented by the prophet, as covered with the blood of his enemies, and as a mighty Conqueror and Avenger; and not as a Lamb slain for a sacrifice. Whoever considers attentively what has been proposed on a parallel Scripture, (*Notes*, 34:) will probably be convinced that Edom, and Bozrah the chief city of Edom, are here to be understood mystically; that the destruction of the chief city of the antichristian powers, and of all that pertinaciously adhere to that cause, are here predicted; and that no other events fully answer to the description; though the destruction of Jerusalem by the Romans, and that of the Roman Emperors and armies, about the time of Constantine's advancement to the imperial throne, have been mentioned as a partial accomplishment of it. 'Though this prophecy must have its accomplishment, there is no necessity of supposing that it has been already accomplished. There are prophecies, which intimate a great slaughter of the enemies of God and his people, which remain to be fulfilled: these, in Ezekiel, chap. xxxviii. and in the Revelation of St. John, chap. xx. are called Gog and Magog.—This prophecy of Isaiah may possibly refer to the same or the like event." *Bp. Louth.* (Notes, 25:10-12. Num. 24:23,24. Ps. 149:7-9. Ez. 38:39. Dan. 11:40-45. Joel 3:9-17. Ob. 17-21. *Zfic.* 7:8-20. *Zech.* 10:5-12. 14:12-15. Rev. 14:14-20. 16:12-21. 18: 19:11-21. 20:7-10.)—The prophet, in vision, beholds the Messiah, returning in triumph from the conquest of his enemies, of whom Edom was the selected emblem, or specimen; and, being struck with his majestic appearance, he inquires, "Who is this," thus returning from Bozrah, with his garments deeply dyed, or stained; being arrayed in glorious apparel, as some mighty Prince; and travelling, no, as one wearied with the combat, but "in the greatness of his strength," and as able and prepared to vanquish every opposing power? To this, Messiah answers that it is He, the Judge, who gives sentence in righteousness against his enemies, performs all his promises, and is mighty to save his church. The prophet again inquires, wherefore his apparel

anger, and 'make them drunk in my fury, and I will bring down their strength to the earth.

[Practical Observations.]

7 ¶ I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses.

8 For he said, 'Surely they are my people, children that will not lie: so he was their Saviour.

9 In all their affliction he was afflicted, and the Angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them, all the days of old.

10 But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them.

11 Then he remembered the days of old, Moses, and his people, saying, 'Where is he that

brought them up out of the sea with the 'shepherd of his flock? where is he that put his Holy Spirit within him?

12 That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

13 That led them through the deep, as a horse in the wilderness, that they should not stumble?

14 As a beast goeth down into the valley, the Spirit of the Lord caused him to rest; so didst thou lead thy people to make thyself a glorious name.

15 ¶ Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies towards me? Are they restrained?

16 Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy name is from everlasting.

17 ¶ O Lord, 'why hast thou made us to err

e 2.3, 49-25, 51-21, Job 21-20, Ps. 68, 75-9, Jer. 25:16, 17, 27, Lam. 3:15, Rev. 11:13, 16-19, 18-30, p. 25:16-12, 26:5, Rev. 18:21, p. 41:8, 9, 61:2, Neh. 9:7-15, 18-21, 27:31, Ps. 78:11, 15, 107:1, 121:31, 136:1, 146:1, 147:19-24, 148:1-15, 149:1-5, 150:1-5, 151:1-5, 152:1-5, 153:1-5, 154:1-5, 155:1-5, 156:1-5, 157:1-5, 158:1-5, 159:1-5, 160:1-5, 161:1-5, 162:1-5, 163:1-5, 164:1-5, 165:1-5, 166:1-5, 167:1-5, 168:1-5, 169:1-5, 170:1-5, 171:1-5, 172:1-5, 173:1-5, 174:1-5, 175:1-5, 176:1-5, 177:1-5, 178:1-5, 179:1-5, 180:1-5, 181:1-5, 182:1-5, 183:1-5, 184:1-5, 185:1-5, 186:1-5, 187:1-5, 188:1-5, 189:1-5, 190:1-5, 191:1-5, 192:1-5, 193:1-5, 194:1-5, 195:1-5, 196:1-5, 197:1-5, 198:1-5, 199:1-5, 200:1-5, 201:1-5, 202:1-5, 203:1-5, 204:1-5, 205:1-5, 206:1-5, 207:1-5, 208:1-5, 209:1-5, 210:1-5, 211:1-5, 212:1-5, 213:1-5, 214:1-5, 215:1-5, 216:1-5, 217:1-5, 218:1-5, 219:1-5, 220:1-5, 221:1-5, 222:1-5, 223:1-5, 224:1-5, 225:1-5, 226:1-5, 227:1-5, 228:1-5, 229:1-5, 230:1-5, 231:1-5, 232:1-5, 233:1-5, 234:1-5, 235:1-5, 236:1-5, 237:1-5, 238:1-5, 239:1-5, 240:1-5, 241:1-5, 242:1-5, 243:1-5, 244:1-5, 245:1-5, 246:1-5, 247:1-5, 248:1-5, 249:1-5, 250:1-5, 251:1-5, 252:1-5, 253:1-5, 254:1-5, 255:1-5, 256:1-5, 257:1-5, 258:1-5, 259:1-5, 260:1-5, 261:1-5, 262:1-5, 263:1-5, 264:1-5, 265:1-5, 266:1-5, 267:1-5, 268:1-5, 269:1-5, 270:1-5, 271:1-5, 272:1-5, 273:1-5, 274:1-5, 275:1-5, 276:1-5, 277:1-5, 278:1-5, 279:1-5, 280:1-5, 281:1-5, 282:1-5, 283:1-5, 284:1-5, 285:1-5, 286:1-5, 287:1-5, 288:1-5, 289:1-5, 290:1-5, 291:1-5, 292:1-5, 293:1-5, 294:1-5, 295:1-5, 296:1-5, 297:1-5, 298:1-5, 299:1-5, 300:1-5, 301:1-5, 302:1-5, 303:1-5, 304:1-5, 305:1-5, 306:1-5, 307:1-5, 308:1-5, 309:1-5, 310:1-5, 311:1-5, 312:1-5, 313:1-5, 314:1-5, 315:1-5, 316:1-5, 317:1-5, 318:1-5, 319:1-5, 320:1-5, 321:1-5, 322:1-5, 323:1-5, 324:1-5, 325:1-5, 326:1-5, 327:1-5, 328:1-5, 329:1-5, 330:1-5, 331:1-5, 332:1-5, 333:1-5, 334:1-5, 335:1-5, 336:1-5, 337:1-5, 338:1-5, 339:1-5, 340:1-5, 341:1-5, 342:1-5, 343:1-5, 344:1-5, 345:1-5, 346:1-5, 347:1-5, 348:1-5, 349:1-5, 350:1-5, 351:1-5, 352:1-5, 353:1-5, 354:1-5, 355:1-5, 356:1-5, 357:1-5, 358:1-5, 359:1-5, 360:1-5, 361:1-5, 362:1-5, 363:1-5, 364:1-5, 365:1-5, 366:1-5, 367:1-5, 368:1-5, 369:1-5, 370:1-5, 371:1-5, 372:1-5, 373:1-5, 374:1-5, 375:1-5, 376:1-5, 377:1-5, 378:1-5, 379:1-5, 380:1-5, 381:1-5, 382:1-5, 383:1-5, 384:1-5, 385:1-5, 386:1-5, 387:1-5, 388:1-5, 389:1-5, 390:1-5, 391:1-5, 392:1-5, 393:1-5, 394:1-5, 395:1-5, 396:1-5, 397:1-5, 398:1-5, 399:1-5, 400:1-5, 401:1-5, 402:1-5, 403:1-5, 404:1-5, 405:1-5, 406:1-5, 407:1-5, 408:1-5, 409:1-5, 410:1-5, 411:1-5, 412:1-5, 413:1-5, 414:1-5, 415:1-5, 416:1-5, 417:1-5, 418:1-5, 419:1-5, 420:1-5, 421:1-5, 422:1-5, 423:1-5, 424:1-5, 425:1-5, 426:1-5, 427:1-5, 428:1-5, 429:1-5, 430:1-5, 431:1-5, 432:1-5, 433:1-5, 434:1-5, 435:1-5, 436:1-5, 437:1-5, 438:1-5, 439:1-5, 440:1-5, 441:1-5, 442:1-5, 443:1-5, 444:1-5, 445:1-5, 446:1-5, 447:1-5, 448:1-5, 449:1-5, 450:1-5, 451:1-5, 452:1-5, 453:1-5, 454:1-5, 455:1-5, 456:1-5, 457:1-5, 458:1-5, 459:1-5, 460:1-5, 461:1-5, 462:1-5, 463:1-5, 464:1-5, 465:1-5, 466:1-5, 467:1-5, 468:1-5, 469:1-5, 470:1-5, 471:1-5, 472:1-5, 473:1-5, 474:1-5, 475:1-5, 476:1-5, 477:1-5, 478:1-5, 479:1-5, 480:1-5, 481:1-5, 482:1-5, 483:1-5, 484:1-5, 485:1-5, 486:1-5, 487:1-5, 488:1-5, 489:1-5, 490:1-5, 491:1-5, 492:1-5, 493:1-5, 494:1-5, 495:1-5, 496:1-5, 497:1-5, 498:1-5, 499:1-5, 500:1-5, 501:1-5, 502:1-5, 503:1-5, 504:1-5, 505:1-5, 506:1-5, 507:1-5, 508:1-5, 509:1-5, 510:1-5, 511:1-5, 512:1-5, 513:1-5, 514:1-5, 515:1-5, 516:1-5, 517:1-5, 518:1-5, 519:1-5, 520:1-5, 521:1-5, 522:1-5, 523:1-5, 524:1-5, 525:1-5, 526:1-5, 527:1-5, 528:1-5, 529:1-5, 530:1-5, 531:1-5, 532:1-5, 533:1-5, 534:1-5, 535:1-5, 536:1-5, 537:1-5, 538:1-5, 539:1-5, 540:1-5, 541:1-5, 542:1-5, 543:1-5, 544:1-5, 545:1-5, 546:1-5, 547:1-5, 548:1-5, 549:1-5, 550:1-5, 551:1-5, 552:1-5, 553:1-5, 554:1-5, 555:1-5, 556:1-5, 557:1-5, 558:1-5, 559:1-5, 560:1-5, 561:1-5, 562:1-5, 563:1-5, 564:1-5, 565:1-5, 566:1-5, 567:1-5, 568:1-5, 569:1-5, 570:1-5, 571:1-5, 572:1-5, 573:1-5, 574:1-5, 575:1-5, 576:1-5, 577:1-5, 578:1-5, 579:1-5, 580:1-5, 581:1-5, 582:1-5, 583:1-5, 584:1-5, 585:1-5, 586:1-5, 587:1-5, 588:1-5, 589:1-5, 590:1-5, 591:1-5, 592:1-5, 593:1-5, 594:1-5, 595:1-5, 596:1-5, 597:1-5, 598:1-5, 599:1-5, 600:1-5, 601:1-5, 602:1-5, 603:1-5, 604:1-5, 605:1-5, 606:1-5, 607:1-5, 608:1-5, 609:1-5, 610:1-5, 611:1-5, 612:1-5, 613:1-5, 614:1-5, 615:1-5, 616:1-5, 617:1-5, 618:1-5, 619:1-5, 620:1-5, 621:1-5, 622:1-5, 623:1-5, 624:1-5, 625:1-5, 626:1-5, 627:1-5, 628:1-5, 629:1-5, 630:1-5, 631:1-5, 632:1-5, 633:1-5, 634:1-5, 635:1-5, 636:1-5, 637:1-5, 638:1-5, 639:1-5, 640:1-5, 641:1-5, 642:1-5, 643:1-5, 644:1-5, 645:1-5, 646:1-5, 647:1-5, 648:1-5, 649:1-5, 650:1-5, 651:1-5, 652:1-5, 653:1-5, 654:1-5, 655:1-5, 656:1-5, 657:1-5, 658:1-5, 659:1-5, 660:1-5, 661:1-5, 662:1-5, 663:1-5, 664:1-5, 665:1-5, 666:1-5, 667:1-5, 668:1-5, 669:1-5, 670:1-5, 671:1-5, 672:1-5, 673:1-5, 674:1-5, 675:1-5, 676:1-5, 677:1-5, 678:1-5, 679:1-5, 680:1-5, 681:1-5, 682:1-5, 683:1-5, 684:1-5, 685:1-5, 686:1-5, 687:1-5, 688:1-5, 689:1-5, 690:1-5, 691:1-5, 692:1-5, 693:1-5, 694:1-5, 695:1-5, 696:1-5, 697:1-5, 698:1-5, 699:1-5, 700:1-5, 701:1-5, 702:1-5, 703:1-5, 704:1-5, 705:1-5, 706:1-5, 707:1-5, 708:1-5, 709:1-5, 710:1-5, 711:1-5, 712:1-5, 713:1-5, 714:1-5, 715:1-5, 716:1-5, 717:1-5, 718:1-5, 719:1-5, 720:1-5, 721:1-5, 722:1-5, 723:1-5, 724:1-5, 725:1-5, 726:1-5, 727:1-5, 728:1-5, 729:1-5, 730:1-5, 731:1-5, 732:1-5, 733:1-5, 734:1-5, 735:1-5, 736:1-5, 737:1-5, 738:1-5, 739:1-5, 740:1-5, 741:1-5, 742:1-5, 743:1-5, 744:1-5, 745:1-5, 746:1-5, 747:1-5, 748:1-5, 749:1-5, 750:1-5, 751:1-5, 752:1-5, 753:1-5, 754:1-5, 755:1-5, 756:1-5, 757:1-5, 758:1-5, 759:1-5, 760:1-5, 761:1-5, 762:1-5, 763:1-5, 764:1-5, 765:1-5, 766:1-5, 767:1-5, 768:1-5, 769:1-5, 770:1-5, 771:1-5, 772:1-5, 773:1-5, 774:1-5, 775:1-5, 776:1-5, 777:1-5, 778:1-5, 779:1-5, 780:1-5, 781:1-5, 782:1-5, 783:1-5, 784:1-5, 785:1-5, 786:1-5, 787:1-5, 788:1-5, 789:1-5, 790:1-5, 791:1-5, 792:1-5, 793:1-5, 794:1-5, 795:1-5, 796:1-5, 797:1-5, 798:1-5, 799:1-5, 800:1-5, 801:1-5, 802:1-5, 803:1-5, 804:1-5, 805:1-5, 806:1-5, 807:1-5, 808:1-5, 809:1-5, 810:1-5, 811:1-5, 812:1-5, 813:1-5, 814:1-5, 815:1-5, 816:1-5, 817:1-5, 818:1-5, 819:1-5, 820:1-5, 821:1-5, 822:1-5, 823:1-5, 824:1-5, 825:1-5, 826:1-5, 827:1-5, 828:1-5, 829:1-5, 830:1-5, 831:1-5, 832:1-5, 833:1-5, 834:1-5, 835:1-5, 836:1-5, 837:1-5, 838:1-5, 839:1-5, 840:1-5, 841:1-5, 842:1-5, 843:1-5, 844:1-5, 845:1-5, 846:1-5, 847:1-5, 848:1-5, 849:1-5, 850:1-5, 851:1-5, 852:1-5, 853:1-5, 854:1-5, 855:1-5, 856:1-5, 857:1-5, 858:1-5, 859:1-5, 860:1-5, 861:1-5, 862:1-5, 863:1-5, 864:1-5, 865:1-5, 866:1-5, 867:1-5, 868:1-5, 869:1-5, 870:1-5, 871:1-5, 872:1-5, 873:1-5, 874:1-5, 875:1-5, 876:1-5, 877:1-5, 878:1-5, 879:1-5, 880:1-5, 881:1-5, 882:1-5, 883:1-5, 884:1-5, 885:1-5, 886:1-5, 887:1-5, 888:1-5, 889:1-5, 890:1-5, 891:1-5, 892:1-5, 893:1-5, 894:1-5, 895:1-5, 896:1-5, 897:1-5, 898:1-5, 899:1-5, 900:1-5, 901:1-5, 902:1-5, 903:1-5, 904:1-5, 905:1-5, 906:1-5, 907:1-5, 908:1-5, 909:1-5, 910:1-5, 911:1-5, 912:1-5, 913:1-5, 914:1-5, 915:1-5, 916:1-5, 917:1-5, 918:1-5, 919:1-5, 920:1-5, 921:1-5, 922:1-5, 923:1-5, 924:1-5, 925:1-5, 926:1-5, 927:1-5, 928:1-5, 929:1-5, 930:1-5, 931:1-5, 932:1-5, 933:1-5, 934:1-5, 935:1-5, 936:1-5, 937:1-5, 938:1-5, 939:1-5, 940:1-5, 941:1-5, 942:1-5, 943:1-5, 944:1-5, 945:1-5, 946:1-5, 947:1-5, 948:1-5, 949:1-5, 950:1-5, 951:1-5, 952:1-5, 953:1-5, 954:1-5, 955:1-5, 956:1-5, 957:1-5, 958:1-5, 959:1-5, 960:1-5, 961:1-5, 962:1-5, 963:1-5, 964:1-5, 965:1-5, 966:1-5, 967:1-5, 968:1-5, 969:1-5, 970:1-5, 971:1-5, 972:1-5, 973:1-5, 974:1-5, 975:1-5, 976:1-5, 977:1-5, 978:1-5, 979:1-5, 980:1-5, 981:1-5, 982:1-5, 983:1-5, 984:1-5, 985:1-5, 986:1-5, 987:1-5, 988:1-5, 989:1-5, 990:1-5, 991:1-5, 992:1-5, 993:1-5, 994:1-5, 995:1-5, 996:1-5, 997:1-5, 998:1-5, 999:1-5, 1000:1-5, 1001:1-5, 1002:1-5, 1003:1-5, 1004:1-5, 1005:1-5, 1006:1-5, 1007:1-5, 1008:1-5, 1009:1-5, 1010:1-5, 1011:1-5, 1012:1-5, 1013:1-5, 1014:1-5, 1015:1-5, 1016:1-5, 1017:1-5, 1018:1-5, 1019:1-5, 1020:1-5, 1021:1-5, 1022:1-5, 1023:1-5, 1024:1-5, 1025:1-5, 1026:1-5, 1027:1-5, 1028:1-5, 1029:1-5, 1030:1-5, 1031:1-5, 1032:1-5, 1033:1-5, 1034:1-5, 1035:1-5, 1036:1-5, 1037:1-5, 1038:1-5, 1039:1-5, 1040:1-5, 1041:1-5, 1042:1-5, 1043:1-5, 1044:1-5, 1045:1-5, 1046:1-5, 1047:1-5, 1048:1-5, 1049:1-5, 1050:1-5, 1051:1-5, 1052:1-5, 1053:1-5, 1054:1-5, 1055:1-5, 1056:1-5, 1057:1-5, 1058:1-5, 1059:1-5, 1060:1-5, 1061:1-5, 1062:1-5, 1063:1-5, 1064:1-5, 1065:1-5, 1066:1-5, 1067:1-5, 1068:1-5, 1069:1-5, 1070:1-5, 1071:1-5, 1072:1-5, 1073:1-5, 1074:1-5, 1075:1-5, 1076:1-5, 1077:1-5, 1078:1-5, 1079:1-5, 1080:1-5, 1081:1-5, 1082:1-5, 1083:1-5, 1084:1-5, 1085:1-5, 1086:1-5, 1087:1-5, 1088:1-5, 1089:1-5, 1090:1-5, 1091:1-5, 1092:1-5, 1093:1-5, 1094:1-5, 1095:1-5, 1096:1-5, 1097:1-5, 1098:1-5, 1099:1-5, 1100:1-5, 1101:1-5, 1102:1-5, 1103:1-5, 1104:1-5, 1105:1-5, 1106:1-5, 1107:1-5, 1108:1-5, 1109:1-5, 1110:1-5, 1111:1-5, 1112:1-5, 1113:1-5, 1114:1-5, 1115:1-5, 1116:1-5, 1117:1-5, 1118:1-5, 1119:1-5, 1120:1-5, 1121:1-5, 1122:1-5, 1123:1-5, 1124:1-5, 1125:1-5, 1126:1-5, 1127:1-5, 1128:1-5, 1129:1-5, 1130:1-5, 1131:1-5, 1132:1-5, 1133:1-5, 1134:1-5, 1135:1-5, 1136:1-5, 1137:1-5, 1138:1-5, 1139:1-5, 1140:1-5, 1141:1-5, 1142:1-5, 1143:1-5, 1144:1-5, 1145:1-5, 1146:1-5, 1147:1-5, 1148:1-5, 1149:1-5, 1150:1-5, 1151:1-5, 1152:1-5, 1153:1-5, 1154:1-5, 1155:1-5, 1156:1-5, 1157:1-5, 1158:1-5, 1159:1-5, 1160:1-5, 1161:1-5, 1162:1-5, 1163:1-5, 1164:1-5, 1165:1-5, 1166:1-5, 1167:1-5, 1168:1-5, 1169:1-5, 1170:1-5, 1171:1-5, 1172:1-5, 1173:1-5, 1174:1-5, 1175:1-5, 1176:1-5, 1177:1-5, 1178:1-5, 1179:1-5, 1180:1-5, 1181:1-5, 1182:1-5, 1183:1-5, 1184:1-5, 1185:1-5, 1186:1-5, 1187:1-5, 1188:1-5, 1189:1-5, 1190:1-5, 1191:1-5, 1192:1-5, 1193:1-5, 1194:1-5, 1195:1-5, 1196:1-5, 1197:1-5, 1198:1-5, 1199:1-5, 1200:1-5, 1201:1-5, 1202:1-5, 1203:1-5, 1204:1-5, 1205:1-5, 1206:1-5, 1207:1-5, 1208:1-5, 1209:1-5, 1210:1-5, 1211:1-5, 1212:1-5, 1213:1-5, 1214:1-5, 1215:1-5, 1216:1-5, 1217:1-5, 1218:1-5, 1219:1-5, 1220:1-5, 1221:1-5, 1222:1-5, 1223:1-5, 1224:1-5, 1225:1-5, 1226:1-5, 1227:1-5, 1228:1-5, 1229:1-5, 1230:1-5, 1231:1-5, 1232:1-5, 1233:1-5, 1234:1-5, 1235:1-5, 1236:1-5, 1237:1-5, 1238:1-5, 1239:1-5, 1240:1-5, 1241:1-5, 1242:1-5, 1243:1-5, 1244:1-5, 1245:1-5, 1246:1-5, 1247:1-5, 1248:1-5, 1249:1-5, 1250:1-5, 1251:1-5, 1252:1-5, 1253:1-5, 1254:1-5, 1255:1-5, 1256:1-5, 1257:1-5, 1258:1-5, 1259:1-5, 1260:1-5, 1261:1-5, 1262:1-5, 1263:1-5, 1264:1-5, 1265:1-5, 1266:1-5, 1267:1-5, 1268:1-5, 1269:1-5, 1270:1-5, 1271:1-5, 1272:1-5, 1273:1-5, 1274:1-5, 1275:1-5, 1276:1-5, 1277:1-5, 1278:1-5, 1279:1-5, 1280:1-5, 1281:1-5, 1282:1-5, 1283:1-5, 1284:1-5, 1285:1-5, 1286:1-5, 1287:1-5, 1288:1-5, 1289:1-5, 1290:1-5, 1291:1-5, 1292:1-5, 1293:1-5, 1294:1-5, 1295:1-5, 1296:1-5, 1297:1-5, 1298:1-5, 1299:1-5, 1300:1-5, 1301:1-5, 1302:1-5, 1303:1-5, 1304:1-5, 1305:1-5, 1306:1-5, 1307:1-5, 1308:1-5, 1309:1-5, 1310:1-5, 1311:1-5, 1312:1-5, 1313:1-5, 1314:1-5, 1315:1-5, 1316:1-5, 1317:1-5, 1318:1-5, 1319:1-5, 1320:1-5, 1321:1-5, 1322:1-5, 1323:1-5, 1324:1-5, 1325:1-5, 1326:1-5, 1327:1-5, 1328:1-5, 1329:1-5, 1330:1-5, 1331:1-5, 1332:1-5, 1333:1-5, 1334:1-5, 1335:1-5, 1336:1-5, 1337:1-5, 1338:1-5, 1339:1-5, 1340:1-5, 1341:1-5, 1

from thy ways, *ana* nardened our heart from thy fear? 'Return for thy servants' sake, the tribes of thine inheritance.

18 The people of thy holiness have possessed

a Deu. 2:30. Josh. 11:20. John 12:10. Rom. 9:18—20. b Num. 10:36. Ps. 74:1, 2. 80:11. 90:13. Zech. 1:12. c 62:12. Ex. 19:4—6. Deut. 7:6. 2:19. 1 Sam. 8:24. 1 Pet. 2:9. d 54:11, 12. Ps. 74:3—7. Lam. 1:30. 4:1. Matt. 24:2. Rev. 11:2.

Ref. Notes, Neh. 9:15—30. Ps. 95:9—11, 106:12—38. Ez. 6:8—10. 20:15—32. Dan. 9:5—13. Acts 7:51—53.)

V. 11—14. It is not agreed, whether God, or the nation of Israel, be spoken of in the beginning of this passage: but it is most obvious to understand it of the Jews, in their rejected condition, calling to remembrance *JEHOVAH's* ancient mercies to their forefathers, and again inquiring after him. Some of that people, being made sensible of the wrath of God against them, and reflecting how his power had been exercised in behalf of their fathers, and what promises had been made to them, begin seriously to inquire, 'Where is He, who showed such wonders of power and love to Moses and his people? Where is the LORD, who brought Israel up out of the Red Sea, with Moses and Aaron, to whom he had committed them, as a flock to the care of a shepherd, but who could not have delivered either themselves or the people?' (Notes, 51:9—11. 2 Kings 2:14. Ps. 77:14—20.) Where is He, who put his Holy Spirit upon the seventy Elders, to enable them to assist Moses in his too arduous work? (Notes, Num. 11:11—30. Hag. 2:3—5, v. 5.) who led the multitudes of Israel through the deep channel of the Red Sea, (the waters of which he divided by his power, for the glory of his name,) with as much safety and as little obstruction, as a horse passeth in the open plains; and who afterwards guided them through the wilderness, to the rest and plenty of Canaan, as the beast goeth down, after the labour of the day, to feed and lie down in the fruitful valley? (Marg. Ref. m, n.) And would this mighty God of Jacob no more glorify his name, in delivering his ancient people from their calamities? (Notes, 15:19. Ps. 77:5—12. 89:38—48. 90:13—17.)

V. 15—19. The preceding meditations are represented as exciting the hopes and fears of penitent Israel; and here are words prepared for them to take with them, in returning unto the Lord. (Note, Hos. 14:1—3.) They are therefore introduced, as beseeching him to "look down from the habitation of his holiness and of his glory," on the abject condition of their once favoured nation. They inquire, "Where is his zeal for his own glory," his power heretofore exerted in their favour, and his tender compassions for them in their troubles? Were they for ever restrained? (Note, 11—14.) They plead, that even if Abraham and Israel should disown them, or know nothing of them, or could afford them no help in their misery; yet doubtless he would remember his relation to them, and be their Father and Redeemer; (Note, Deut. 32:6.) for his name, (his perfections,) was everlasting and unchangeable. Why then had he so long left the nation to be judicially hardened and blinded, estranged from his fear, and given up to error, unbelief, and obstinacy? (Marg. Ref. z, a. Notes, 6:9, 10. 44:18—20.) Would it not be more glorious to his name to remove the veil from the hearts of his chosen inheritance, to return to their tribes, and to remember his ancient servants, the fathers of their nation?—We suppose a remnant of the Jews to plead thus in behalf of their unbelieving brethren. And they further urge, that the people, whom God had separated from the nations to be his holy worshippers, had possessed the promised land comparatively for a very short season; and their adversaries had long trodden down their holy city and temple. Yet they were still his people, "beloved for their fathers' sake;" whereas the Romans, who destroyed the city and temple, and the nations which have since trodden them down, were never subject to him or called by his name. (Note, Rom. 11:25—32.)—From the entrance of Israel, under Joshua, into the promised land, to the captivity and dispersion of the ten tribes, was 730 years; and to the destruction of Jerusalem by the Romans, and the dispersion of the Jews, not so much as 1500 years; whereas above 2500 years have passed since the dispersion of Israel, and almost 1800, since that of Judah. The whole tenor of the prophecy evinces, that the Babylonish captivity, and the consequent deliverance of the Jews, were only shadows of the events here predicted. Yet it should be remembered, that the prophecy was delivered while the first temple was standing and frequented, and Jerusalem and Judah in prosperity.—Some render the last verse: "We have long been as those, whom thou hast not ruled; who have not been called by thy name." "Thou hast rejected us altogether, and dost disregard us, as if we had never had any relation to thee, nor ever were called thy people: which sense agrees very well with the present condition of the Jewish nation, which hath continued for many ages, without king, or prince, or sacrifice." *Louth.* (Note, Hos. 3:4, 5.)

Sounding, &c. (15) "Multitude." *Marg.* "The abundance of thy mercies.—"The yearning of thy bowels." *Bp. Louth.* (Notes, 9. 49:14—16. 1 Kings 3:23—28, v. 26. Jer. 31:18—20, v. 20. Hos. 11:8—11, v. 8. Phil. 2:1—4, v. 1. 1 John 3:16, 17.)

Thou art our Father, &c. (16) 'Our only hope is in the relation we have to thee: but thou hast vouchsafed to call

it but a little while: our adversaries have trodden down thy sanctuary.

19 We are *thine*: thou never barest rule over them; they were not called by thy name.

e Ps. 79:6. 135:4. Jer. 10:25. Acts 14:16. Rom. 9:4. Eph. 2:12. * Or, thy name was not called upon them. 63:1. Am. 9:12. Acts 15:17.

thyself our Father. ... (Deut. 32:6. 1 Chr. 29:10. Mal. 1:6. 2:10. John 8:39, 41.) For it is in vain to boast ourselves that we are children of Abraham, or Jacob; they neither know our condition, nor, if they did, can they afford us any relief. *Louth.* (Notes, Ps. 27:10. Matt. 3:7—10, v. 9. Luke 16:22—31.)

PRACTICAL OBSERVATIONS.

V. 1—6. Our divine Redeemer will appear glorious in the eyes of all holy creatures, when he shall display his power and justice, in taking vengeance on his obstinate enemies, as well as when, in his piteous mercy and truth, he shows himself mighty to save his people. And, though he deigns not to answer the arrogant questions of proud infidels, he will fully satisfy humble believers of the propriety and equity of his most awful judgments. Once he appeared on earth in apparent weakness, to pour out his precious blood as the atonement for our sins; but he will in due time appear "travelling in the greatness of his strength," and as it were covered with the blood of his enemies. No numbers or power can secure them against his righteous indignation: nor will he need any helpers in this tremendous work; any more than he did, when "his own self bare our sins in his own body on the tree." His single arm suffices to effect salvation, as his single sacrifice did to procure it; and his powerful and righteous indignation will uphold him in executing vengeance on his adversaries: yet he may well complain, that among the numbers who call themselves his disciples, there are scarcely any, at least comparatively few, who stand prepared to be zealous instruments in promoting his cause. But "the acceptable year of the LORD" is yet proclaimed, though "the day of vengeance is in his heart," and the vintage which is to be trodden in the wine-press ripens apace. Let then sinners in general, and the opposers of scriptural Christianity in particular, take warning, and seek reconciliation with their offended Judge: or he will "tread them down in his anger," make them "drunk in his fury," and bring down their strength to the earth; and by the example of his vengeance on them, and such as they are, he will bring others to repent and seek his face.

V. 7—19. No sufferings should induce us to forget, or not to mention, "the praises of the LORD," and his mercies to us and to his people; which have been numberless, and infinite like his essential goodness. All our comforts and hopes spring from this source, and all our miseries and fears from our sins. Every one of the human species receives unmerited mercies from our God; but they are far the most favoured who enjoy the benefit of his word and ordinances. (Notes, Ps. 147:19, 20. Rom. 3:1, 2.) He acts towards his professed people as if they were and would be sincere; and he rescues them from many dangers and troubles; till their iniquity or apostasy proves that they were dissemblers. But how great is his mercy towards those who uprightly fear and trust him; who are indeed his children, and neither dissemble with him, nor with their brethren, but copy his example of truth and faithfulness! (Notes, Ps. 32:1, 2. 73:1. John 1:47—51, v. 47.) He is become their Saviour; he "pities them as a father doth his children;" he interests himself in all their concerns, even as if he shared their sufferings; and those who persecute or despise them, are accounted his despisers and persecutors also. (Note, Acts 9:3—6.) "The angel of his presence," the Messenger of the covenant, who, "was in the form of God, and thought it no robbery to be equal with God," assumed "the form of a servant," that in our nature he might bear our griefs and carry our sorrows; and he so loves those, whom he has redeemed by his blood, and taught to trust in and love him, that he bears and carries them with the most unwearied patience. Yet alas! in many instances, they too are rebellious, and "grieve his Holy Spirit," lose their comforts and expose themselves to sharp rebukes and corrections; by which they are brought to renewed repentance and deeper humiliation. The Lord indeed never "becomes their enemy, to fight against them," as he does against those who so vex his Holy Spirit that he will no more strive with them. (Note, Gen. 6:3.)—But whatever a man's sins have been, if he so remembers the Lord's mercies as to be humbled for his ingratitude, and yet be encouraged to hope in his mercy; there is ground to conclude that he is discovering the way of peace.—When sinners inquire after him, who has in other ages glorified himself in saving and feeding his purchased flock, and has given his Holy Spirit to qualify his ministers, and prosper their labours; and when they call to mind his wonderful works of old, in order thence to deduce arguments to plead with him in prayer, that he may glorify himself in saving them also; they are evidently profiting by the sacred records; for whenever we look up, by humble faith and hope, to the Lord, "in the habitation of his holiness and glory," he will be sure to look down upon us in kindness and mercy. His zeal, and power, and compassions are no more restrained, than in former ages; nay, if a sinner

CHAPTER LXIV.

The Israelites earnestly beseech God powerfully to interpose for the nation, according to his wonderful works of old in their behalf, and according to his abundant mercies; 1-5; they humbly confess their iniquities, refer themselves to his disposal, bewail the desolations occasioned by their iniquities, and deprecate the severity of his indignation, 6-12.

OH, "that thou wouldest rend the heavens," that thou wouldest come down, "that the mountains might flow down at thy presence,"

2 As when the melting fire burneth, the fire causeth the waters to boil; "to make thy name known to thine adversaries," "that the nations may tremble at thy presence!"

3 When "thou didst terrible things which we looked not for, thou camest down," "the mountains flowed down at thy presence."

4 ¶ For since the beginning of the world men

Ps. 18:7-15. 144:5. Mark 1:10. marg. b 63:15. Ex. 3:6. 19:11, 18, 19. Lam. 1:3, 4. Hab. 3:1-13. c Judg. 5:4, 5. Ps. 45:6, 68:8. 114:4-7. Am. 9:5, 13. Nah. 1:5, 6. 2 Pet. 3:10-12. Rev. 20:11. * Heb. free of melting, d 37:30. 63:12. Ex. 14:4. 1 Sam. 17:46, 47. 1 Kings 8:41-43. Ps. 46:10, 67:1, 2. 79:10, 83:2. 98:1. 102:15, 106:8. Ez. 38:22, 39:27, 28. Dan. 4:1-3, 32. 7:3, 6:25-27. Joel 3:16, 17. e Ex. 15:1-16. Deut. 2:25. Ps. 9:20. 49:4-5, 89:1. Jer. 5:22, 33:9. Mic. 7:12-17. Rev. 11:11-13. f Ez. 3:10. Deut. 4:34. 10:21. 2 Sam. 7:23. Ps. 65:5, 66:3, 75:12. 105:27, 36:106, 22. g 1. Hab. 3:6. h 1 Cor. 2:9, 10. Eph. 3:5, 11:1. Col. 1:26, 27. 1 Tim. 3:16. 1 John 3:1, 2. 4:10. Rev. 21:1-4, 22-24. 22:1-5. i Or, seen a God besides thee, which doeth so for, &c. i Ps.

been so abandoned to wickedness, that the most eminent saints are induced to give them up in despair; yet if God see them truly humbled and fervent in prayer, he will doubtless be their Father and Redeemer, for the everlasting glory of his name.—Spiritual judgments, by which men are made to err from the ways, and are hardened against the fear of God, are more to be dreaded than any other calamities; (*Note, 2 Thes. 2:8-12*), and we should most carefully avoid those sins, which provoke the Lord to leave men thus to themselves, and to the deceiver, which he never does without just cause. (*Notes, Heb. 10:26-31*.) But when any become sensible that they have verged to this dreadful case, they are in a hopeful way to be preserved from it: and they may confidently beg of God to open their eyes, and understandings, and to humble, soften, and change their hearts: and he will assuredly accept their petitions. Nay, such persons soon become proper supplicants for others in the community or family, who are in the same awful situation in which they before were.—Thus, we are assured, that the Lord will shortly remove the blindness of the Jewish nation, and return in mercy to those tribes of his inheritance. Indeed, if all the promises made to their fathers had received their whole accomplishment, in the shortlived prosperity of Israel in Canaan; it might well be considered as laid beneath the largeness of the terms employed. But all the blessings vouchsafed to the true Israel of God, through Christ the promised Seed, in every age, are also to be included: and unknown blessings are yet reserved for that distinguished nation. However, then, God may permit his adversaries to tread down his sanctuary, or to triumph over his people; (*Rev. 11:1, 2*.) he will hear the prayers of those who belong to him, and deliver them from those over whom he has not borne rule, and who have never been called by his name. (*Note, Ps. 79:6-13*.)

NOTES.—CHAP. LXIV. V. 1-3. This chapter continues the prayer begun in the preceding; which has been interpreted to be that of the first converts made from among the dispersed Jews, when the nation of Israel is about to be reinstated in the church. These supplicants perceive immense obstacles in the way of their desires being granted, especially from the power of their oppressors and adversaries; but they most earnestly call upon God to appear and remove them all. They long for him to rend the visible heavens in some awful manner, and to melt the mountains that they might flow down as water at his presence; which he could do with the same facility as the fire melts the wax, or the metal; or even as it causes the water to boil. Thus he could make his name known to his adversaries, and put whole nations to confusion and consternation before him. And this would be no unprecedented favour; for when he delivered Israel out of Egypt, he did such terrible things, to crush the power of their oppressors, as they had never looked for, or conceived an idea of: inasmuch, that opposing difficulties, apparently like immovable mountains, melted and vanished at his presence: and the supplicants only entreat a similar interposition, in order again to set them at liberty, and to reinstate them in their privileges.—The commotion of mount Sinai, when the Lord came down upon it, is referred to in this allusion to their former deliverance. (*Marg. Ref. a-c, g. Notes, Ex. 19:16-20. Judg. 5:4, 5. 2 Sam. 22:7-16. Ps. 68:7, 8. Nah. 1:2-6. Hab. 3:2-10. Zech. 4:4-7. Heb. 12:18-21, 26-29*).—*When thou didst, &c.* (3) "The words will bear another interpretation, which agrees better with what follows; "When thou shalt do terrible and unexpected things," (and visibly appear for the deliverance of thy people,) "the mountains shall melt at thy presence." (*Note, 2 Thes. 2:8-12*).

V. 4. No man, from the beginning of the world, had heard, seen, or conceived an idea of any thing so great, glorious, or excellent, as what God himself had devised and prepared for

have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him.

5 Thou meetest him that rejoiceth and worketh righteousness; "those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved."

6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

7 And "there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities."

31:19. Matt. 25:34. John 14:3. Heb. 11:16. k 25:9. Gen. 49:18. Ps. 62:1, 130:5. Lam. 3:25, 26. Luke 2:25. Rom. 8:19, 23-25. 1 Cor. 1:7. 1 Thes. 1:10. Jam. 5:7. l Ex. 20:24, 25:22, 29:42, 43, 30, 6. Heb. 4:16. m Ps. 25:10, 37:4, 112:1. Acts 10:2-4. Phil. 3:13-15. n 26:8. J. 56:1-7. o 63:10. Ps. 90:7-9. p 103:17, 18. Jer. 31:19-20. Hos. 6:3, 11:8, 9. Mal. 3:6. q 6:5, 53:6. Job 14:4, 15:14-16, 25:4, 40:4, 42:5, 6. Ps. 51:5. Rom. 7:18, 24. Eph. 2:1, 2. Tit. 3:3. r 57:12. Zech. 3:3, 4. Phil. 3:9. Rev. 3:17, 18. 7:13, 14. s 40:6-8. Ez. 50:6, 6. Jam. 1:10, 11. 1 Pet. 1:24, 25. t 57:13. Ps. 14. Jer. 4:11, 12. Hos. 4:19. Zech. 5:8-11. u 50:2, 59:16. Ps. 14:4. Ez. 22:30. Hos. 7:7, 14. x 27:5, 56:4. y 57:17, 59:2. Deut. 31:17, 32:19-25. z Heb. melted. Jer. 9:7. Ez. 22:18-22, 24:11.

those "who waited for him;" and the displays of the divine power and glory, which the people of God yet wait for, will far exceed all that hitherto has been experienced, witnessed, or recorded, since the beginning; and can only be properly conceived of by God himself. Some explain the verse to mean, that no people had ever heard or conceived of any other God, except JEHOVAH, who had wrought such wonders for his people. (*Notes, 4:38-13. Deut. 4:32-40*.) St. Paul quotes the sense, (though not the exact words of it,) with reference to the blessings of redemption by the death of Christ: (*Note, 1 Cor. 2:6-9, v. 9*.) and perhaps the leading idea here may be, that nothing too great can be expected from that incomprehensible love, which has provided such a salvation for sinful men. (*Notes, Rom. 8:6-10. 8:28-31*.)—In many places the inspired writers of the New Testament quote from the Septuagint: but in this and many other instances, where that version materially varies from the Hebrew, they do not. They give the sense of the passage referred to as applicable to the subject before them: but do not confine themselves to a strictly literal translation.—The expression, "As it is written," (*1 Cor. 2:9*.) uniformly in the New Testament means a reference to the sacred writings, "the oracles of God," and which were revered as such by the Jews; and cannot be understood of any other records.

V. 5. "Thou hast heretofore given merciful proofs of thy favour to our forefathers, who rejoiced in thee and walked holily before thee; and so thou art ready to do to those who awfully and thankfully adore thee in thy ways of justice and mercy. But... thou art displeased with us, for we have done wickedly before thee; whereas, if we had the grace to continue in those ways of thine, we should be sure to be saved." *Bp. Hall*. "Thou showest favour toward our fathers, when they trusted in thee, and walked after thy commandments: they considered thy great mercies."—"In them is continuance," that is, "in thy mercies, which he calleth the ways of the Lord." (*Ps. 25:10*).—"Thou hast met him who rejoiced and wrought righteousness: these" (all of this character in every age,) "will remember thee in thy ways. Behold thou hast been angry, for we have sinned: in these" (in thy ways) "is perpetuity, and we shall be saved;" or "may be saved." This is a literal translation of the verse, which is considered by Bishop Lowth as inexplicable, without entirely conjectural alterations of the text.—"The mercy of the Lord is from everlasting to everlasting," (the very Hebrew word here used,) "upon them that fear him." (*Ps. 103:17*). "He waits," perpetually on his mercy-seat, "to be gracious;" "he meets" his worshippers, through every generation, in his ordinances. In these is perpetuity; they are not like the changeable fashions and customs of men: and therefore, though the God of Israel had been wroth with his people for their sins; yet they had now begun to seek him, as the God who had met and blessed their fathers, when they rejoiced in obeying and serving him, and they trusted that he would meet and save them also. (*Notes, Ps. 37:4, 112:1. Mal. 3:13-18, v. 16-18. 4:2, 3. John 7:14-17, v. 17. Acts 10:1-8*). The original word (נָחַם) rendered "continuance," means an indefinite duration, the beginning or termination of which is hidden from man. '*Notat integrum cuiusque rei, de qua sermo est, durationem*.' (See *Robertson's Thesaurus*.)—"We have been guilty of great offences, whereby we have provoked thine anger; but thy mercies endure for ever, and thy gracious promises are still the same: and this encourages us still to trust in thy goodness." *Lowth*.

V. 6-8. "The best actions of the best men have a great alloy of imperfection. When the Hebrew language would express the most excellent in its kind, it makes use of the plural number. Here "righteousness" is the most perfect righteousness men can attain to." *Lowth*.—"The converted remnant, supplicating in behalf of the Jews are evidently

8 But now, O LORD, *thou art* our Father; we *are* the clay, and thou our Potter; and we *be* all *are* the work of thy hand.

9 *Be* not *wroth* very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, *we are* all thy people.

10 Thy *holy* cities *are* a wilderness, Zion *is* a wilderness, Jerusalem a desolation.

11 Our *holy* and our beautiful house, *where* our fathers praised thee, *is* burned up with fire: and *all* our pleasant things *are* laid waste.

12 Wilt *thou* refrain thyself for these *things*,

g 63:16. Ex. 4:22. Deut. 32:6. Gal. 3:26, 29. a 29:15. 45:9. Jer. 18:2—6. Rom. 9:20—24. b 43:7. 44:21, 24. Job 10:8, 9. Ps. 100:3. 119:73. 138:6. Eph. 2:10. c Ps. 11:1. 38:1. 74:1, 2. 79:5—9. Jer. 10:21. Hab. 3:2. d Jer. 3:2. Lam. 5:20. Mic. 7:18—20. Mal. 1:4. e 2 Pet. 2:17. Rev. 20:10. e 63:19. Ps. 79:13. 119:94. (17. 2 Kings 25:9. 2 Chr. 35:19—21. Ps. 79:1—7. Lam. 1:1—4. 2:4—8. 5:18. Dan. 9:26, 27. 12:7. Mic. 3:12. Luke 21:24. Rev. 11:1, 2. g Ps. 74:5—7. Jer. 52:13. Ez. 7:20, 21. 24:25. Matt. 24:2. h 1 Kings 8:14, 56. 2 Chr. 6:4. 7:3, 6. 29:25—30.

taught to confess their own sins, as well as those of the nation in every age. (*Note*, 53:4—6.) Instead of "the people of God's holiness," as they were by profession, "they were all as an unclean thing." Instead of the robe of righteousness and salvation before spoken of, (*Note*, 61:10, 11.) "all their righteous deeds were as a rejected garment;" (*Bp. Lowth*;) a garment thrown away, as polluted and worthless. Not only the moral, ritual, or traditional works, (by which the Jews had long sought to justify themselves, neglecting the Saviour and his righteousness,) were abominable, because proud, hypocritical, and unbelieving; but even their present endeavours to seek and serve God, were so imperfect, and mixed with defilement, that they were wholly unmeet to form a robe, in which to appear in his holy presence.—A singular noun, like that plural here rendered "filthy rags," is frequently rendered *ornament, or ornaments*, (49:18. *Ex.* 33:6, 2 *Sam.* 1:24. *Ez.* 16:7, 11.) and some would render it so here, and explain it exclusively of "works done to be seen of men;"¹ ostentatious, hypocritical, and vain glorious services, designed both to acquire human applause, and make compensation for the want of true holiness." (*Notes*, *Matt.* 6:1—6.)—But this construction is contrary to most, if not all, the old versions; the expression, "all our righteousnesses *are* as *ornaments*," (for there is no epithet,) is obscure and ambiguous; and these penitents, in confessing their own sins and those of their nation, are supposed only to mean the sins of their past lives, or present actual transgressions, without any humiliating acknowledgment of the imperfection found in their repentance, prayers, and best services. How far Christians should adopt the strong language of our translation, in respect of those *righteousnesses* which are "the fruits of the Spirit," is another question. "The fruits of the Spirit" are in themselves most excellent; but the good works which the best of men perform, are not the unmingled "fruits of the Spirit;" for the remainder of indwelling sin greatly alloys them. They are all defective, as to reverence, faith, love, gratitude, and fervency, and are therefore "rags;" they are all mixed with what is positively wrong, as wandering, foolish, and sinful imaginations, or improper motives; and so "polluted" and unmeet to form their robe of righteousness before God. And the more humble and spiritual men become, the greater abhorrence have they of this corrupt alloy; the more they notice, lament, and confess it; and the readier they are, without affectation or direct intention, to use the most humiliating language of Scripture concerning themselves and their services. (*Marg. Ref.* q, r).—Because of these things, however, the prosperity of Israel was as "a withered leaf;" their iniquities had been as the wind to scatter them abroad throughout the earth: (*Note*, *Jer.* 4:11—13, v. 12.) and there was scarcely one of them, who heartily called upon God, or exerted himself to lay hold by faith, on his power, truth, and love: for he had hid his face from them, and they were consumed, or *dissolved*, because of their iniquities. Yet they would still plead with the Lord, as their heavenly father; (*Notes*, 63:11—19. *Matt.* 6:9.) they confided in his wisdom and mercy; and, being the work of his creating power, as individuals, and as his chosen nation, they were willing to be disposed of at his pleasure, like clay in the hand of the potter. (*Marg. Ref.* z, a. *Notes*, 29:13—16. 45:9, 10. *Jer.* 18:1—6. *Rom.* 9:19—21.)

V. 9—12. The supplicants here continue to deprecate the extremity of the Lord's displeasure, and his perpetual remembrance of their sins: they still plead with him, as his people, chosen as such in Abraham, Isaac, and Jacob; and call upon him to consider the desolations of their land. The cities, once inhabited by his worshippers, are now either entirely destroyed, or inhabited by infidels and idolaters, especially Jerusalem their holy city; and their temple with all its furniture and ordinances are utterly wasted: and would not the Lord be satisfied with these their long-continued miseries? Would he still refrain from interposing? Would he reject their prayers, and still persist in his hot displeasure to afflict them?—All these circumstances fix the prophetic meaning to the Jewish nation, rather than to the Christian church. And the desolations and miseries of the Jews, since their rejection of the gospel have so immensely exceeded, in degree and continuance, all they before endured: that, (though we need not exclude the Babylonian captivity, or even the ravages and

O LORD? wilt thou hold thy peace and afflict us very sore?

CHAPTER LXV.

JEHOVAH declares his free mercy in the conversion of the Gentiles, and his justice in punishing Israel for unbelief, idolatry, and wickedness. He shows that he preserved the nation for the sake of a chosen seed to arise out of it; and contrasts the blessedness of his servants, with the miseries coming on the unbelieving Jews, 8—15: and predicts the glories and privileges of the church in the latter days, 16—25

I AM *sought* of *them* that asked not for me. I am found of *them* that sought me not: I said *Behold* me, behold me, *unto* a nation that was not called by my name.

2 I have *spread* out my hands all the day unto *a*

1 Lam. 1:7, 10, 11. k 24:14. Ps. 10:1. 74:10, 11, 18, 19. 79:5. 80:34. 89:46—51. Zach. 1:12. 1:13. 6:10. a 2:2, 3. 1:10. 55:5. Ps. 22:27, 28. Rom. 9:24—26, 30. 10:26. 1 Pet. 2:12. b 40:9. 41:27. 45:22. John 1:29. c 43:1. 63:19. Hos. 1:10. *Ez.* 2:10. d 11:2. 2 Pet. 2:10. d Prov. 1:24. Matt. 23:37. Luke 13:34. 19:41. *Jer.* 10:21. e 1:2. 63:10. Deut. 9:7. 31:27. Jer. 5:23. Ez. 2:3—7. Acts 7:51, 52. 1 Thes. 2:15, 16.

profanations of Antiochus Epiphanes,) we must consider their condition, from the days of Christ to the present time, as length to terminate in the conversion of Israel, and restoration to the holy city and land, as the grand accomplishment of these predictions. (*Notes*, *Gen.* 49:10. *Deut.* 4:25—28. 28:28—64.)—It should be kept in mind, that there were no tokens of the destruction of Jerusalem and the temple, or of the desolations of the land, when Isaiah wrote this prophecy.

PRACTICAL OBSERVATIONS.

The difficulties, which occur in our path or work, should excite us to more vigorous exercises of faith in the omnipotence and faithfulness of God, and to more fervent prayers for his interposition; for when he pleases to "rend the heavens and come down," the most insuperable obstacles remove in an instant: and we can never want a prevalent plea with him thus to interpose, when we are seeking the glory of his name, and the enlargement or prosperity of his church: for he will assuredly "make his name known to his adversaries, that the nations may tremble at his presence." (*Note*, *Rev.* 1:7.)—The deliverances, which the Lord works for his people, are sometimes as unexpected, in the manner and season of them, as his terrible judgments on his enemies are to them. The sacred records of the ancient church have been transmitted to us, to encourage our hopes and prayers, for personal and public mercies, according to the promises, and the nature of our dispensation. But who has heard, or seen, or conceived, anything equal to the love of God, in "sending his Son to be the propitiation for our sins?" Can we really believe this truth, and then think any thing too great to be expected from his power, truth, and mercy? We have very faint conceptions of the glorious things, which are prepared for his church on earth; and our ideas of the felicities of heaven are far more inadequate: let us then trust in his word, and patiently wait for him to terminate our sorrows and complete our joys. If he have taught us to "rejoice in working righteousness," and to "remember him in his ways;" he will doubtless meet us with supports and comforts in his ordinances, and perfect his work in us. We have indeed grievously sinned, and provoked him to anger: yet Jesus continually intercedes; the way of access and acceptance is always open; and those who come to the Father by him, shall be "saved to the uttermost;" and for ever.—But we must confess, that by nature "we are all as an unclean thing, and that all our righteousnesses are as filthy rags." Thus it was with every one of us, when strangers or enemies to him; and even now our few good works, in which there is real excellency as "the fruits of the Spirit," are so defective and defiled as *performed* by us, that they need to be washed in "the Fountain opened for sin and uncleanness." They, therefore, who confide in their own merits, will fade as a leaf, and will be driven, by the wrath of God against their iniquities, into eternal misery.—But alas! how few are there, who even appear to call on the Lord with their whole hearts, or stir themselves up to lay hold of him! Without this earnestness we cannot hope to prevail! but the vilest prodigal, who, being "come to himself," desires to return to God with humble confessions and supplications, may approach him as a Father, and plead with him, as the "work of his hands;" nor need he hesitate to cast himself unreservedly on his sovereign mercy, to be disposed of as he pleases. This seems to unbeliever a desperate venture, but it is in fact our only safety: for in this manner we engage all the promises and perfections of God on our side; which are all against us, whilst we refuse unreserved submission, urge self-excusing pleas, or allow any other confidence. But it well consists with this unreserved submission, to deprecate the severity of God's deserved wrath, and to pray to be visited with the salvation of his people.—Even they, who are consciously unworthy to ask the least favour for themselves, in their own name, will be most graciously accepted, when they plead, in the name of Christ, for their fellow-sinners and for the church of God: and though he may delay for a time to answer their prayers, that he may exercise their humble faith and patience; yet he will not always "restrain himself and hold his peace," or "afflict very sore," any of those, who call upon his name and hope in his mercy, *through* the atonement and intercession of Emmanuel.

NOTES.—CHAPTER LXV. V. 1, 2. The preceding

rebellious people, which walketh in a way that was not good, after their own thoughts;

3 ^aA people that provoketh me to anger continually to my face; ^bthat sacrificeth in gardens, and burneth incense upon altars of brick;

4 Which remain among the graves, and lodge in the monuments, ^cwhich eat swine's flesh, ^dand ^ebroth of abominable things is in their vessels;

5 Which say, ^fStand by thyself, come not near to me; for I am holier than thou. ^gThese are a smoke in my nose, ^ha fire that burneth all the day.

6 Behold, ⁱit is written before me: ^jI will not keep silence, but will recompense, even recompense, into their bosom,

7 Your iniquities, and the iniquities of your fathers together, saith the Lord, which have ^kburned incense upon the mountains, and ^lblasphemed me upon the hills: ^mtherefore will I measure their former work into their bosom.

8 ⁿThus saith the Lord, ^oas the new wine is found in the cluster, and ^pone saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all.

(¹ 59:7,8. Ps. 36:4. Prov. 16:29. ² 55:7. Gen. 6:5. Num. 15:39. Deut. 29:19. ³ 1:2. 81:12. Jer. 3:17. 4:14. 7:24. Matt. 12:33,34. 15:19. Rom. 2:5. Jam. 1:14,15. b 3:8. Deut. 32:16-19. 2 Kings 17:14-17. 22:17. Ps. 78:40,58. Jer. 32:30-33. Ez. 8:17,18. Matt. 23:32-36. 1 Job 1:1. 2:5. k 1:29. 66:17. Lev. 17:5. Jer. 3:6. Ec. 20:9. ⁴ Heb. bricks. Ez. 20:24,25. 30:1-10. 1 Num. 19:11,16-20. Matt. 6:28. Mark 5:2-5. Luke 8:27. m 66:3,17. Lev. 11:7. Deut. 14:8. n Ex. 23:18. 34:25. Deut. 11:3,21. Ez. 4:14. ⁵ 1 Or. pieces. o Luke 5:30. 7:39. 15:2. 22:30. 18:9-12. Acts 22:21. Rom. 2:17, &c. Jude 19. p Prov. 6:16,17. 10:26. 16:5. Jam. 4:6. 1 Pet. 5:5. ⁶ Or. anger. q Deut. 29:20. 32:20-22. r Ex. 17:14. Deut. 32:34. Ps. 56:8. Mal. 3:16. Rev. 20:12. 42:14. 62:12. Ps. 50:3. 81. ⁷ Ps. 79:12. Jer. 16:18. Ez. 11:21. 22:31. Joel 3:4. u Ex. 20:5. Lev. 26:32. Num. 32:14. Ps. 106:7. 119:98. Matt. 23:33-36. x 57:7. 1 Kings 22:43. 2 Kings 12:3. 14:4. 15:35. 16:4. y Ez. 20:27,28. z See on Jer. 5:9,29.

chapters might seem to intimate, that God had treated the nation of Israel with undue severity: but in this he answers the supplicants, and shows them the reasons of his past conduct, as well as his gracious purposes in future towards them, and the church in general. The subject is so arranged, that the Lord seems to have the whole nation of Israel, and all their generations, at once present before him, and sometimes to address one company, and sometimes another: because they have been treated with such marked severity, for the rebellions of the nation, during the whole time they continued the professed people of God, and not for the sins of any one generation exclusively. St. Paul quotes these verses, to show God's purpose of calling the Gentiles, and casting off the unbelieving Jews. (*Note, Rom. 10:18-21.*) And the Lord here seems to mention this part of his conduct, to show that he did not reject the nation for want of a disposition to mercy, though he acted according to his wise and holy sovereignty in the exercise of it. The heathen nations did not seek after him, or call on him, nor were they called by his name; yet, without their solicitation, the preachers of the gospel were sent among them. Thus was he "sought of," or, "made known to," them that asked not for him; and "he was found of them that sought him not," for when they were pursuing their sinful projects, and devoted to their idols, without knowing or thinking any thing about the God of Israel, he demanded their attention, called on them to look to him for salvation and happiness, and disposed their hearts to obey the call: and thus he showed towards them "the unsearchable riches" of his grace.—"The Gentiles, which knew not God should seek after him, when he had moved their hearts with his Holy Spirit: but the Jews had these blessings continually proposed to them; and Christ and his apostles invited them first to partake of his salvation. Thus JEHOVAH spread forth his hands full of mercies, and earnestly exhorted them to accept of them, and he persevered in this all the day long: (*Notes, Prov. 1:24-31. Matt. 23:37-39. Luke 19:41-44.*) but they persisted in rebellion, and preferred their own vain devices and evil ways; their sabbath-day infidelity, their pharisaical hypocrisy and traditions, and their ambition, covetousness, and iniquity, to all the blessings of the Gospel and the kingdom of the Messiah: and thus they justly merited to be cast off, and to experience all the miseries which have since overtaken them.

I am sought, &c. (1) ^aנִשְׁאָרָה means, ^bquærens sum cum effectu; I am so sought as to be found. ^cVitringa.—*Was not called, &c.* "Which never invoked my name." *Bp. Louth.*

V. 3-7. No doubt the Lord guided the mind of his prophet, to draw the character of the Jews in such a manner, that in might serve for a reproof of the people in his own times, as well as for the warning of after ages. They were a people, who continually provoked God in the most avowed manner, even in his more immediate presence, at Jerusalem and the temple. In contempt of his law, they chose to sacrifice in gardens and on high places: nay, they "burnt incense" also "upon altars of brick" or tile, or on the tops of their houses: (*Jer. 19:5. Zeph. 1:5. Notes, Ez. 20:21-25. 2 Kings 23:12,13.*) though this ought to have been done by none but the priests, within the sanctuary, on "the golden altar, or on

9 And ^dI will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and ^emine elect shall inherit it, and my servants shall dwell there.

10 And ^fSharon shall be a fold of flocks, and ^gthe valley of Achor a place for the herds to lie down in, for my people that have sought me.

[Practical Observations.]

11 ^hBut ye are (they that forsake the Lord, that forget my holy mountain, that ⁱprepare a table for that ^jtroop, and that furnish the drink offering unto that ^knumber.

12 Therefore ^lwill I number you to the sword, and ye shall all bow down to the slaughter: ^mbecause when I called, ye did not answer; when I spake, ye did not hear; but ⁿdid evil before mine eyes, ^oand did choose that wherein I delighted not.

13 Therefore thus saith the Lord God, Behold, ^pmy servants shall eat, but ye shall be hungry: behold, ^qmy servants shall drink, but ye shall be thirsty: behold, ^rmy servants shall rejoice, but ye shall be ashamed:

7:19,20. 13:25. Matt. 23:32. 1 Thes. 2:16. a 6:13. Jer. 20:11. Am. 9:9,9. Matt. 24:22. Mark 13:30. Rom. 9:27-29. 11:5,6,24-26. b 10:20-22. 11:11-16. 27:6. Jer. 31:36-40. 33:17-26. Ez. 36:8-15,34. 37:21-28. 39:25-29. Am. 9:11-15. Ob. 17-21. Zeph. 3:20. Zech. 10:6-12. c 15:29. Rom. 11:5-7,28. d 33:9. 35:2. Ez. 34:13,14. e Josh. 7:24-26. Hos. 2:15. f 1:28. Deut. 29:25. 1 Chr. 28:9. Jer. 17:13. g 25:2. 11:9. 56:7. 57:13. Ps. 132:13,14. Heb. 12:22. Rev. 21:2,3. h 57:5-10. Deut. 32:17. Jer. 2:28. Ez. 23:41,42. 1 Cor. 10:20,21. i Or. God. j Or. Men. k 1:325. 10:4. Lev. 26:25. l Test. 32:25. Jer. 1:21. 34:17. Ez. 14:17. Matt. 22:7. m 50:2. 66:4. 2 Chr. 36:15,16. Prov. 1:24. &c. Jer. 7:13. Zech. 7:11-11. Matt. 21:34-43. 23:3. John 1:11. n 1:3. 16. Jer. 16:17. m 66:3,4. Prov. 1:29. o Ps. 110. 37:19,30. Mal. 3:18. Luke 14:23,21. 16:24, 25. p 61:7. 66:5,14. Dan. 12:2.

their censers.—Because God had made the touch of a dead body, or grave, a ceremonial uncleanness; (*Note, Num. 19:11.*) they abode, or dwelt, and lodged among the tombs, for superstitious or idolatrous purposes; and as using witchcraft or necromancy: and, despising his authority, they ate swine's flesh, and carried even the broth made of unclean meats, or parts of the abominable sacrifices to their idols, in their vessels, perhaps for acceptable presents to their friends. (*Note, Lev. 11:3-8.*) These were evidences of their self-will and presumptuous rebellion, and preference of their own inventions to the appointments of God, and of their carnal enmity to him and his holy service. Yet, at the same time they were full of a proud opinion of superior sanctity, and despised others as unworthy to come near them. (*Notes, Matt. 9:10-13. John 9:27-34. v. 34. Rev. 3:17.*) This hateful temper was peculiarly prevalent among the Pharisees, especially in the days of Christ: and, notwithstanding their hypocrisy and iniquity, they deemed themselves the only favourites of heaven, and could disdainfully say to a poor heathen, or publican, or harlot, even when penitently crying for mercy, "Stand off, keep thy distance, I am holier than thou." (*Note, Luke 18:9-14. P. O. 1-17.*) These were exceedingly abominable to the Lord: even as smoke is offensive to the man, who has it continually under his nose. The nearer they approached to him, the more he abhorred them; and thus they kindled his indignation, and rendered it as "a fire that burneth all the day." Their sins from age to age being written before him; he would not always keep silence, but would certainly recompense upon the generation who crucified Christ and rejected his gospel, all the iniquities of their fathers as well as their own transgressions. (*Notes, Matt. 23:29-36.*) and, as their posterity have ever since persisted in the same spirit of enmity to Christ, they have inherited as a legacy this sentence denounced upon that generation.—The swine was the most common sacrifice among idolaters; and therefore more abhorred by conscientious Jews, than any other unclean animal.—By "the broth of abominable things," many understand the kid seethed in his mother's milk, which is therefore forbidden in the law. (*Note, Ez. 23:19.*)

Therefore will I measure their former work, &c. (7) "I will pour into their bosom the full measure of their former deeds." *Bp. Louth.*—The idolatries of former ages, committed by Israel, having been filled up as a measure, by crucifying Christ and persecuting his servants, were punished in the judgments inflicted on that subsequent generation of the nation.

V. 8-10. In the bunch of unripe grapes, which is at present of no value, the new wine is contained in embryo; and therefore the owner gives orders that it may not be destroyed, "because a blessing is in it." Thus the nation of Israel has been spared through many generations, for the sake of those believers, who shall hereafter arise from it: and the Jews have been preserved a distinct people, that all men may witness this remarkable accomplishment of ancient prophecies and promises. Had not the Lord kept this mercy in store for the remote posterity of "his servants," Abraham, Isaac, and Jacob, he would have destroyed the whole nation by the Romans and others, when they were cast out of the church. (*Notes, 6:13. 9:21-23. Matt. 24:21,22. Rom. 11*

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

15 And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name:

16 That the who blesseth himself in the earth, shall bless himself in the God of truth; and the that sweareth in the earth, shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

17 ¶ For behold, I create new heavens and a

new earth: and the former shall not be remembered nor come into mind.

18 But be ye glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy.

19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old: but the sinner, being a hundred years old shall be accursed.

24:14, 52:9-9, Job 29:13, Ps. 66:4, Jer 31:7, Jam. 5:13, q Matt. 8:12, 13:42, 22:13, Luke 13:28, Jam. 5:1, * Heb. *breaking*, r Prov. 10:7, Jer. 29:22, Zech. 8:12, a 12, 66:15, 16, Matt. 21:41, 22:7, 1 Thes. 2:16, c 62:2, Acts 11:26, Rom. 9:26, 1 Pet. 2:9, 10, a Ps. 72:7, Jer. 4:2, a Deut. 32:4, Ps. 31:5, 86:15, 10:10, John 1:14, 17, 14:8, Heb. 6:17, 18, y 19:18, 45:23-25, 49:1, 1, Deut. 6:13, 10:20, Ps. 63:11, Jer. 12:16, Zeph. 1:5, Rom. 14:11, Phil. 2:11, z 19, 11:16, 12:1, 35:10,

54:4, Jer. 31:12, Ez. 36:25-27, Dan. 12:1, 11, 12, Zeph. 3:14-20, Rev. 20: a, a 51:16, 66:22, 2 Pet. 3:13, Rev. 21:1-5, b Jer. 3:16, 1 Heb. *upon the heart*, c 12:4-6, 42, 10-12, 44:23, 49:13, 52:7-10, 66:10-14, Ps. 67:3-5, 96:10-13, 88: Zeph. 3:17, Jer. 3:9, Rev. 11:13-18, 19:1-5, d 62:4-5, Cant. 3:11, Jer. 32:41, Zeph. 3:17, Luke 15:33, e 55:9, 55:10, 51:3, 11, 60:20, Jer. 31:12, Rev. 7:17, 21:4, f Deut. 4:30, Job 3:26, Ps. 34:12, g 3:11, Ez. 8:12, Rom. 2:5-9,

22-32.) But he had determined in process of time to bring a spiritual seed out of Jacob, to inherit the privileges of his true people on earth and in heaven. Of these Canaan was a type: and these privileges may be denoted by Sharon and Aclior, two distant parts of the land, feeding flocks and herds for their use, when they should have returned to seek the Lord.—It seems also evident that the nation, when converted, will be restored to their own land, and enjoy its productions as in ancient days. (Notes, Jer. 31:35-40, Ez. 48:) There was indeed "a remnant, according to the election of grace," reserved when the Jews were rejected: but the events above-mentioned seem more immediately predicted. (Marg. Ref. Note, Rom. 11:1-6.)

As the new wine. (8) "When one findeth a good grape in a cluster, &c." Bp. Louth.—A few good grapes are found in a cluster of bad ones. I will not destroy the whole nation, for the sake of a few good, which spring out from among the rest. Louth.—This translation can never be supported.— מִן הַיֵּינֵק, (from יֵינֵק, *possidit*;) Mustum, ... sic dictum, quod potum, hominem facillime possideat, ... mentemque e recta sua sede expellat, ... Vinum novum. In Robertson. Must, or new wine. It is translated to this sense, I believe, in every place where it is used, and it occurs nearly forty times. Whatever induced these learned Hebricians, thus to render the word in a sense which it no where else bears; the translation serves to hide the true meaning of the passage from the unlearned reader; and shows how easily this may be done, by these and similar methods, when supported by those who are in reputation for learning.

V. 11, 12. The Lord here addresses the idolatrous Jews, who willingly forgot mount Zion, to offer sacrifices to a whole troop, a great number of worthless idols; furnishing out a table and feasting together in honour of them. (Note, Gen. 30:11.) Or, the words "Gad" and "Meni," (*marg.*) translated "troop" and "number," may be the names of idols. 'Preparing a table to the demon, and filling a mixture,' (or, a drink offering of mixed wine,) 'to fortune.' Sept.—The holy Scriptures did not deign to explain more clearly what these objects of idolatrous worship were; but chose rather that the memory of the knowledge of them should be utterly abolished. And God be praised, that they are so totally abolished, that we are quite at a loss to know, what and what sort of things they were. Schimidius in Bp. Louth. What perverse pains then do many learned men bestow to bring them again to light; and to explain that which we should be thankful to God as almost wholly forgotten! But these abominations are so consigned to oblivion, that the meaning of the sacred writers cannot be ascertained.—Though the Jews in the days of Christ, and in succeeding ages, did not commit gross idolatries; yet they manifested the same spirit of rebellion, perverseness, and enmity to God. He therefore added, that he would number them to the sword, as criminals ordered for execution, and like them they should bow down to be slaughtered: because when Christ and his apostles called them, they would not answer, nor be obedient, but deliberately chose and persisted in those things, in which he could not delight; that is, such as he utterly abhorred. (Notes, 50:1-3, Matt. 21:33-44.)—Wherein I delighted not. (12) Note, Jer. 7:31.

V. 13-15. When the Romans were about to besiege Jerusalem, the Christians, perceiving the signals of approaching desolations, and obeying the directions of their Lord, left the devoted city and land; but the bulk of the nation, pertinaciously defending themselves, endured the extremest miseries. Thus the Christians were well provided for, in all respects, and rendered abundantly joyful in the Lord, while the Jews were perishing with hunger and thirst, and were howling with anguish and despair.—Nay, so great were their obstinacy and misery, that the chosen, or elect servants of God could think of no more dreadful curse, to deprecate from themselves and their friends, than the judicial blindness and hardness of heart, the wickedness and punishment of a Jew! (Notes, Jer. 29:21-23, Zech. 8:9-15, v. 13.) In a short time, millions were slain by one dire massacre after another; the nation was cut off from being the people of God; and "Jews" was no longer the distinguishing appellation of JEHO-

VAH's worshippers, but he has called his servants by another name, even by that of "Christians." (Note, 62:1-5.)—"The Lord God . . . shall call his servants by another name." (15) "This may mean changing the name of Jew into that of Christian." Louth. This confirms the opinion, that God himself, by immediate revelation, gave the name of CHRISTIANS, to the disciples of Jesus; which they have borne in all ages and nations ever since, to this present day. (Note, Acts 11:25, 26, v. 26.)

V. 16. The introduction of the Christian dispensation, and the rejection of the Jews, or Israelites, made way for the propagation of true religion among the nations, which could not so readily be done, whilst the Jews continued the peculiar people of God, and the worship of the temple was maintained. So that the events before predicted, came to pass, in order that men in every part of the earth might bless themselves in the name of the God of truth, or seek happiness from him, (Notes, Gen. 12:1-3, Ps. 72:17-19,) and that they might swear by his name as his worshippers, and not by that of any idol. The truth of the Scriptures being clearly demonstrated, by the accomplishment of these prophecies, would conduce to the conviction of the nations; lead them to regard JEHOVAH as "the God of truth," worthy to be feared and trusted; and excite them to imitate his truth in their professions and engagements. (Notes, 45:23-25, Ps. 22:27-31, Jer. 16:1-21, Zech. 2:10-13, 8:20-23, Mal. 1:9-11, John 4:21-24.)—This may have some reference to the success of the Gospel among the nations, in the days of the apostles, and in the subsequent ages; but it more immediately relates to the time, when the troubles of the church shall be past, and as it were forgotten; and when God will forgive, and no more look upon the sins which occasioned them: when the Jews shall again be called into the church, and the fullness of the Gentiles be converted.—The Hebrew reads AMEN: so the expression, ("the God of truth,") may properly be understood of Christ, who is "the true God," (1 John 5:21,) and called AMEN, or, the Truth, Rev. 3:14, probably in allusion to this place; (Comp. 2 Cor. 1:20,) and the words import, that all spiritual blessings shall be derived from him: Louth. (Notes, 2 Cor. 1:17-20, 1 John 5:20, 21, Rev. 3:14-16.)—Our Lord is the only person, recorded in Scripture, who used the words rendered "Verily I say unto you," or "Verily, verily, I say unto you," and the original is "Amen, Amen." (Notes, Matt. 6:5, John 3:3.)

V. 17-19. The apostles Peter and John use the expressions, "new heavens, and a new earth," for the heavenly state, after the end of the world and the day of judgment; (Notes, 2 Pet. 3:10-13, Rev. 21:1-4,) and St. Peter says, that "we look for it according to his promise," which may refer to this very passage: yet the context requires us to interpret the words, in this place, of that state of the church on earth, which shall most resemble the world of glory, in knowledge, holiness, and felicity, and which will terminate in it. (Note, 60:15-22.)—By the new-creating power of God, the circumstances of the church, and the character of men, shall be so altered, that it will appear as entirely a new world; so that the former confusions, iniquities, and miseries of the human race, shall be no more remembered or renewed. (Note, Rev. 20:1-6.) The servants of God are therefore commanded to rejoice in this new state of things, which he was about to create: for he would make Jerusalem, (the true church,) and all her inhabitants joyful, and a joy to all around them: nay, he would rejoice in them, and put a final end to all their sorrows and complaints. (Notes, 25:8-8, 35:8-10, Zeph. 3:14-20, Rev. 7:13-17.)

V. 20. The approaching happy condition of the church is next described, under a variety of images, many of which we have not before met with. Longevity is here promised, and premature death seems excluded from this state. "From that time," children shall not generally be cut off in infancy, nor even old men till they have filled the measure of their days. Inasmuch, that he shall be thought to die in his youth, who lives to the age of a hundred years: whilst the sinner, who lives to a hundred years of age, shall at last die accursed; or, he that shall die at the age of a hundred years, shall be considered as dying in his youth, as a punishment for his sin.

21 And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

23 They shall not labour in vain, nor bring forth for trouble; for they are the seed of the

a 62:8, 9. Lev. 23:16. Deut. 28:30—33. Judg. 6:1—6. Jer. 31:4, 5. Am. 9:14. 9:15. Gen. 3:27. Ps. 92:12—14. Rev. 20:3—5. * *Heu, make them continue* *long: or, they wear out.* 1:49, 4. 55:2. Lev. 25:3—10, 20, 22, 29. 1:28, 33. 12:34—35. Hag. 2:11—14. Hag. 1:5, 9. 2:19. Mal. 3:10—11. 1 Cor. 15:53. 1:61, 9. Gen. 12:2. 17:7. Ps. 115:14, 15. Jer. 32:39, 43. Zech. 10:8, 9. Acts 2:39. 3:25, 26.

The event alone can certainly determine whether this is meant literally or figuratively; but it is evident, that the universal prevalence of real Christianity would so terminate wars, murders, contention, idleness, intemperance, and licentiousness, as greatly to lengthen out the general term of man's life. Many diseases, which now destroy thousands and tens of thousands, in the prime of life, and communicate distempers and feeble bodies to succeeding generations, would in that case scarcely be heard of any more; and thus the human constitution would soon be greatly improved, and children would generally come into the world more vigorous and healthy, than they can do while vice so greatly prevails. What God may further intend in this matter we cannot determine.—The prophet describes this renovation of the world as a paradisaical state, and such as the patriarchs enjoyed before the flood, when men commonly lived near a thousand years. So that he that died at a hundred years of age, would have been looked upon as dying in his childhood: and be judged to have been cut off in the beginning of his years, as a punishment of some great sins he had committed.* *Louth.*

V. 21—23. Here the outward peace of the church, and her freedom from persecutions, seem principally intended. Every one in those happy days shall be allowed to possess the fruit of his labours, and shall live long to enjoy it: and even to wear it out. (*Deut.* 28:30—32.) for their days shall be as the days of a tree. An oak is supposed to be meant, which will sometimes endure a thousand years from the time when it is planted, till that of its total decay: and thus the days of God's chosen shall be as those of the antediluvians.—But may not this refer to the thousand years during which Satan shall be bound up, and the prosperity of the church continue? (*Notes, Rev.* 20:1—6.)—Nor will children then be the trouble of their parents, heirs of trouble themselves, or “a short lived race.” *Bp. Louth:* but their blessings shall be entailed on their offspring also.—The converted Gentiles, as well as the Israelites, will be owned as the children of Abraham, Isaac, and Jacob, “the blessed of the Lord,” and with their posterity inherit the blessings promised to them and their seed. (*Marg. Ref. Notes,* 6:17—9. *Gen.* 12:1—3. *Ps.* 115:14—18, *vv.* 14, 15. *Rom.* 11:16—24. *Gal.* 3:26—29.)

V. 24, 25. (*Notes,* 58:8—12. *Jer.* 29:11—14. 33:3. *Dan.* 9:20—23. *Acts* 4:29—31. 12:12—17.) The prayers of the people shall then be answered without delay, and in the most abundant manner: for, whereas we now pray, that “the knowledge of the glory of God may fill the earth as the waters cover the sea,” and ages pass on before our prayers are answered: their desires in this respect shall be granted before they speak: for then “the name of God will be hallowed, his kingdom come, and his will done on earth,” in great measure, “as it is in heaven.” (*Notes, Matt.* 6:9. *Rev.* 11:15—18.) The malignant dispositions of sinners of every description will then be most completely mortified, and they will all become harmless, amiable, and harmonious. (*Notes,* 2:2—5. 9:6, 7, *v.* 7. 11:6—9.) The old serpent shall then be deprived of his prey, and have the ancient sentence fully executed upon him. (*Notes, Gen.* 3:14, 15. *Mic.* 7:14—17. *Rev.* 20:1—3.) And thus the church on earth shall be full of peace and happiness, like heaven. None can doubt, that this yet remains to be accomplished.

Shall feed together. (25) “Shall feed as one,” as if both were of one nature.

PRACTICAL OBSERVATIONS.

V. 1—10. The Lord may say of all, who are numbered among his people on earth or in heaven, that “he was found of them who sought him not.” When we were strangers and enemies, “foolish and disobedient, serving divers lusts and pleasures,” he prevented us by the call of his word, and the influences of his grace: and whenever, or in what manner soever, we were disposed to seek the Lord; he first suggested the thought, and created the disposition, and having thus led us to seek and pray unto him, he further made himself and his ways known unto us. (*Notes,* 42:13—17, *v.* 16. *Eph.* 2:4—10. *Tit.* 3:3—7.) Often he meets with some thoughtful trifler, or remorseless profligate, or prejudiced opposer, and, as it were, says to him, “Behold me, here I am,” come to meet “Look unto me, and be saved,” and a speedy change takes place; Saul is found among the Christians and apostles, and a spiritual worshipper appears in the church of God: whilst others, brought up under the gospel, to whom the Lord daily “stretches forth his hands,” proffering salvation to them,

blessed of the Lord, and their offspring with them.

24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

Rom. 4:16. 9:7, 8. Gal. 3:29. m 58:9. Ps. 32:5. 50:15. 91:15. *Dan.* 9:20—23. 10:12. Mark 11:24. Luke 15:18—20. Acts 4:31. 10:30—32. 12:5—16. 1 John 5:14, 15. n 11:6—8. 35:9. Acts 9:11, 19—21. 1 Cor. 6:9—11. Tit. 3:3—7. o Gen. 3:14, 15. Rom. —20. Rev. 12:7—9. 20:2, 3. p 2:4. 11:9. Mic. 4:3. q 11. Es. 45:11, 12. Zech. 8:3. 14:20, 21. Rev. 14:1.

grow more and more rebellious, and follow their own perverse inclinations and evil courses, in defiance of him. (*Notes, Matt.* 19:23, 30.)—Too often likewise, he has cause to say of his professed worshippers, that they “are a people, who provoke him continually to his face,” and that they manifest the same ungrateful spirit, and rebellious alienation from him, and the same perverse disposition to prefer their own inventions to his ordinances, truths, and precepts, as the nation of Israel did.—Where the power of godliness is decayed, men become proud of the worthless form: and plausible hypocrites are of all men most prone to look on the ignorant, the erroneous, the careless, the immoral, or profane, with disdain and loathing: nay, they condemn the humble and penitent, and say of those, in whom God delights, “Stand by thyself, I am holier than thou!” When knowledge, gifts, reputation, or religious performances, foster this hateful propensity, they become most injurious to the possessor: and, however he may admire himself, or be admired by others, he is as odious and displeasing unto God, as “a smoke in the nose,” and nothing more kindles or feeds the fire of his indignation, than such a disposition and conduct. Let us then watch and pray against pride and self-preference: remembering that every sin, and the most secret thoughts of men's hearts are written before God, and will assuredly be brought to light, and recompensed upon every impenitent sinner: and when nations or churches have filled up their measure of iniquity, they will be punished with temporal judgments for their own sins, and for those of their fathers which they have imitated.—Among the various reasons, which induce the Lord to spare ungodly men, one is, that “a blessing is in them.” Some one, or more, or many, perhaps very many, shall descend from them, to form a part of his chosen flock; and therefore he bears with them from year to year, that he may “bring forth a seed out of them to inherit his holy mountain.” All things indeed are for the sake of his chosen people: the kingdom of providence administered, and the frame of nature is preserved, for the display of the glory of God in his church of redeemed sinners. (*Notes, 1 Cor.* 3:18—23, *vv.* 21—23. 2 Cor. 4:13—18, *v.* 15.)

V. 11—25. In every age and nation, the Lord conspires to destruction those who forsake his service to follow their own lusts and devices; and especially such as persist in doing evil in contempt of the call of his Gospel.—Sometimes he makes an evident discrimination on earth, between his servants and his enemies: but this will be uniformly visible hereafter; and whilst his servants will be satisfied with his love, filled with joy, and abound in his praise, his enemies shall endure the extremest miseries, in the regions of despair, where are “weeping, wailing, and gnashing of teeth.” (*Notes, Matt.* 8:10, 12. 22:11—14.) That the declarations of God's word to this effect will be exactly accomplished, we may be assured, by the long-continued contempt and miseries of the Jews: for the Lord has indeed left their name to be “a curse unto his chosen,” having cut them off, and called his people by another name; as he declared that he would. But when they shall be restored to their privileges, the truth of God will be rendered still more conspicuous: that all the earth may “bless themselves in him,” render him worship, and swear unto him in truth and righteousness. Then the long-continued troubles of the church shall cease, and her prosperity will commence. But what a change will this be, when the earth shall be filled with spiritual religion, and exact righteousness! It may well be called “new heavens and a new earth,” for as we can scarcely frame an idea of so glorious a scene; so be the inhabitants of the world, in that blessed period, will not be able to form an idea of the wretched and confused state of the earth, during the long-continued and general prevalence of vice and impiety. We shall not live to share this joy and gladness; but we may mix our lamentations over the scenes which we now witness, with rejoicings in the prospect of happier times; and, if we be indeed believers, we shall in heaven share the joy of them when they actually arrive. Our troubles also will soon be terminated by death, and our God will rejoice over us to do us good for ever. (*Notes,* 61:10, 11. *Jer.* 32:39—41. *Zeph.* 3:14—17.) Even the natural evils of the world would be inconceivably diminished, if all men were true and consistent Christians: and their lives would be prolonged, and rendered more comfortable in every respect. Yet if prepared for heaven, and if we have finished our work on earth; we need not complain of dying too young: for all the ends of life will be answered, as much as if we had lived to be hundred

CHAPTER XLVI.

God regards a broken heart, more than he did the temple itself; and he abhors hypocritical and unbelieving sacrifices, 1-4. The confusion and ruin of the persecuting Jews, 5, 6. The rapid enlargement and great prosperity of the church, 7-14. The vengeance of God on the wicked, as connected with the still more extensive success of the gospel, and as witnessed by all his worshippers, 15-24.

THUS saith the LORD, "the heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?"

2 For "all those things hath my hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word."

3 He that killeth an ox, is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, *as if*

a 1 Kings 8:27. 1 Chr. 28:2. 2 Chr. 6:18. Ps. 114, 99:9. 132:7. Matt. 5:34, 35. 23:21, 22. Acts 17:24. b 2 Sam. 7:3-7. Jer. 7:4-11. Mal. 1:11. Matt. 24:2. John 1:21. 1 Cor. 13:1-5. Col. 1:17. Heb. 12:3. d 57: 15:24. 2 Kings 22:16. 2 Chron. 31:27. 34:13. 35:14. 36:17. 138:6. Jer. 31:19, 20. E. 9:4-5. Matt. 5:4. Luke 11:31-34. 1 Cor. 9:4. 10:3. Ps. 119:120, 161. Prov. 2:15. Hab. 3:16. Ver. 9:5. 16:25, 30. Phil. 2:12. 1:11-15. Prov. 15:5. 21:27. Amos 2:1, 23. * Or, kid. g Deut. 23:18. h 17. 65:3, 4. Deut. 14:8. i Heb.

years old. But the sinner must be miserable, whether he live to be old, and to "treasure up wrath," or be cut off young, and cast into destruction: and all his planning, building, and labouring must be left to others; whilst he is driven away in his wickedness.—On the other hand, the believer may rejoice even in his temporal labours, that some, perhaps many, will be benefited by them, when he is removed to a better inheritance; where he shall long enjoy the gracious recompense of all his services, yea, even for ever and ever: and he may also hope that his children will be favoured after him, as "the seed of the blessed of the LORD," and pray with much encouragement, for them and his more remote posterity.—Though our prayers are not now always answered immediately, yet they will be in due time: and the more instant and fervent we are in this respect, the fuller evidence we shall possess that the Lord regards the desires of our hearts, and sometimes grants them, before we can express them in words, or whilst we are yet speaking: so that we are employed in praise, when we meant to be pouring out our prayers. But let us especially pray to be changed, from wolves and lions, into lambs and doves, and to be made harmless, gentle, and useful: then we may be assured, that "God will bruise Satan under our feet shortly," and that we shall be admitted to his holy habitation, where none shall hurt or destroy, but all shall be love and enjoyment, for ever and ever.

NOTES.—CHAP. XLVI. v. 1, 2. (Notes, 63:15-19, 64:9-12.) The Jews at all times, and especially in our Saviour's days, were extremely attached to the temple, and its splendid external worship, which was one cause of their opposition to his spiritual kingdom and ordinances. (Notes, Matt. 26:57-62, vv. 61, 62. 27:39-44, v. 40. Acts 6:9-14, vv. 13, 14.) Just before the birth of Christ they had, by king Herod's assistance, almost entirely rebuilt the temple with great magnificence, having been forty-six years employed about it. (Notes, Hag. 2:6-9. John 2:18-22.) To this period the prophecy seems especially to relate: and the Lord addresses them, as engaged in this work, or glorying in it; and reminds them, that heaven was his throne of glory, and the earth his footstool; and that he wanted no house, or resting-place, of their building. (Notes, 1 Kings 8:27. Acts 7:44-50.) The typical intention and temporary use of the temple were nearly accomplished; the labour and confidence of the Jews were vain; and the whole of that dispensation waxed old, and was ready to vanish away. (Notes, Acts 6:9-14. Heb. 8:7-13.) The heavens and the earth, which he made, had long continued and would still remain; but the temple and its worship "had been" for a while, and would soon be no more: for henceforth his temple on earth, to which he would have peculiar regard, would be the heart of the poor contrite penitent, who revered and obeyed, and trembled at his word: whereas those who adhered to the temple and its worship, were proud blind Pharisees and hypocrites, or others, who despised both his authority and his gospel. (Marg. Ref. Notes, 57:15, 16. 2 Kings 22:15-20, v. 19. Ps. 51:17. Matt. 5:3, 4.)

V. 3, 4. The Jews might have urged, that though God did not want the temple for his habitation; yet it was both honourable and necessary, as the place appointed for the offering of sacrifices; but the Lord by his prophet here teaches them, that this institution was about to be superseded, nay, to become a mark of obstinate rebellion to those who adhered to it.—Some interpreters suppose, that he reproves the wickedness of those, who brought their sacrifices to the temple, whilst they were living in the practice of murder, or the grossest crimes: "He that slayeth an ox, killeth a man, &c." *Bp. Louth.* (Notes, 1:16-20. Jer. 7:8-11.) But it is not to be imagined, that any Jews, during or after the days of Christ, actually offered a dog, or swine's blood, in sacrifice, or that the priests blessed or worshipped

he offered swine's blood: he that burneth incense, as if he blessed an idol: yea, they have chosen their own ways, and their soul delighteth in their abominations.

4 I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not.

5 Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompense to his enemies.

[Practical Observations.]

maketh a memorial of, Lev. 2:2. i 65:12. Judg. 5:8. 10:14. k 1 Kings 22:19-23. Ps. 81:12. Prov. 1:31, 32. Matt. 24:24. 2 Thes. 2:10-12. i Or, devices. l Prov. 10:24. m 50:2. 65:12. Prov. 1:24. Jer. 7:13. Matt. 22:2-7. n 65:3. 2 Kings 21:2, 6. o 2. Prov. 13:13. Jer. 35:16, 23-25. p Ps. 38:30. Cant. 1:6. Matt. 5:10-12. 10:22. Luke 6:22, 23. John 9:34. 15:16-20. 16:2. Acts 26:10, 11. 1 Thes. 2:15, 16. 1 John 3:13. q Acts 2:33-47. 2 Thes. 1:6-10. Tit. 2:15. Heb. 9:28. 1 Pet. 4:12-14. r 34:8. 59:18. 65:5-7. Joel 3:7-16. Am. 1:2, &c.

idols. "These two chapters manifestly relate to the calling of the Gentiles, the establishment of the Christian dispensation, and the reprobation of the apostate Jews, and their destruction executed by the Romans." *Bp. Louth.* The passage indeed does not merely imply, that their hypocrisy rendered their sacrifices abominable to God, though they were his own institutions; but the evident meaning is, that the coming and sacrifice of Christ would virtually abrogate the ceremonial law, and render all its observances nugatory; and that the Jews, who persisted in them, not as indifferent things, but in contempt of Christ and his priesthood, sacrifice, and intercession, would be guilty of as gross an affront to God, as if they had committed murder, or the most atrocious profanation or idolatry. For in so doing, they would choose their own proud and rebellious ways, delight in their own abominations, and show their contempt of JEHOVAH's authority, and enmity to his holiness; even as much as their fathers did, when they were mad upon their idols. (Notes, 50:1-3. 65:3-7, 11, 12, v. 12.) He would therefore choose their delusions, as the means of bringing his judgments upon them: (Notes, 1 Kings 22:19-23. Ec. 1:46-11. 2 Thes. 2:8-12.) and as they rejected and crucified Christ, avowedly for fear of the Romans; he would bring their fears upon them, and the Romans should execute his vengeance on them, in consequence of their unbelief and disobedience. (Notes, 65:11-15. John 11:49-53. Heb. 10:26-31.)

V. 5, 6. The Jewish converts to Christianity seem to be here addressed. They trembled at the word of God, and revered his authority: but, by embracing the gospel, they were exposed to the extreme hatred of their countrymen, who excommunicated and persecuted them for the Lord's sake, and out of a pretended or mistaken furious zeal for his glory. (Notes, Matt. 5:10-12. 10:16-18. Luke 6:21-23. John 9:19-23, 35-38. 16:1-3.) but he assured them, that he would appear to their joy, and for the confusion of their persecutors: which was awfully accomplished in the siege and destruction of Jerusalem; and when the Christians left the devoted city and neighbourhood, retired to Pella, and were preserved in peace and comfort. (Note, Matt. 24:15-18.) The Jews indeed trusted in the external sanctity of the city and temple, yet within their walls, and even in the courts of the temple, the Lord would execute vengeance on them, as his enemies; and their outcries and lamentations would declare that he was rendering a recompense unto them, even for the abuse of those institutions, on which they ignorantly and presumptuously depended for safety.—"The prophet seems to hear the noise of the ruin of the city and temple sounding in his ears. . . . The voice from the temple was verified in that voice, which Josephus tells us . . . was heard in the temple, a voice before the final destruction of it, saying, Let us depart hence." *Louth.*

Your brethren, &c. (5) Some explain this of the hatred borne to the Jews by the Gentiles, and their cruel oppressions of them: but unbelieving Jews cannot be said to revere, or "tremble at the word of God" (Note, 1, 2.) and the context seems not to admit of this interpretation.

V. 7-9. When the temple should be destroyed, Jerusalem desolated, the instituted worship not only abrogated, but rendered impracticable, and the ancient people of God cast off; it might be apprehended that he would no longer have a church, or at least that the number of his worshippers would be very small. In answer to this rising thought of his people, JEHOVAH by the prophet here assures them that the church should at that time be exceedingly increased, by the addition of the converted Gentiles to the remnant of believing Jews. The ancient church and nation of Israel were not produced in less than four hundred and thirty years, from the calling of Abraham to the promulgation of the law by Moses; but the holy nation, now to be subject to the government of God, should be rapidly formed. Zion, represented as a

7 ¶ *Before* she travailed, she brought forth; before her pain came, she was delivered of a man-child.

8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

9 Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb? saith thy God.

10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her;

11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.

12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.

13 As none whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And when ye see this, your heart shall re-

joice, and your bones shall flourish like an herb; and the hand of the LORD shall be known toward his servants, and his indignation toward his enemies.

[Practical Observations.]

15 ¶ For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire, and by his sword, will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

18 ¶ For I know their works, and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

19 And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

* 54:1. Gal. 4:26. Rev. 12:1-5. t 64:4. 1 Cor. 2:9. u 49:20-22. Acts 2:41. 4:4. 21:20. Rom. 15:13-21. x 37:3. Gen. 18:14. * Or, *hedge*. y 44:23. 65:18. Pent. 32:43. Rom. 15:9-12. z Ps. 122:6. 137:6. a 61:2,3. Ez. 9:4. John 16:20-22. Rev. 11:3-15. b 60:5,16. Ps. 36:8. Joel 3:18. t Or, *brightness*. c 9:7. 48:16. 60:5. Ps. 72:3-7. d 19:20. 45:14. 49:18-23. 54:3. 60:14-14. e 11:60. 16:60.4. f 51:3. 1 Thes. 2:7. h 10. 65:18,19. Ps. 137:6. i Zech. 10:7. John 16:22. k 36:19. Prov. 17:22. Ez. 37:1-14. Hos. 14:4-8. l 5. 65:12-16. Ezra 7:8-18. 23:31. Mal. 3:18. Heb. 10:27. m 30:27,28,33. Ps. 11:6. 21:9. 50. 8. 97:3. Am. 7:4. Matt. 22:7. 2 Thes. 1:6-9. 2 Pet. 3:10-12. n Jer. 4:13. 1 Sam.

11:40. o 27:1. 34:5-10. Ez. 38:21,22. 39:2, &c. Rev. 17:11-21. p 1:29. 65:3. t Or, *one after another*. q Lev. 11:2-8. Deut. 14:3-8. r 37:23. Deut. 31:21. Am. 5:12. John 5:42. Rev. 2:2,9,13. a Job 42:2. Ps. 38:10. Matt. 9:4. 12:23. Luke 5:22. 1 Cor. 3:20. Heb. 4:12. t 2:2. Ps. 67:2. 72:11,17. 82:8. 86:9. Joel 3:2. Ez. 5:2. 12:16,36. Rev. 11:15. u 10. Ez. 39:21. John 17:24. 2 Cor. 4:4-6. v 11:10. 62:10. Luke 2:34. y Mark 16:15. Rom. 11:1-6. Eph. 3:8. z Gen. 10:4,13. 1 Chr. 17:11. Ez. 27:10. 30:5. a Ez. 27:12. 38:2,3. 39:1. b 24:15,16. 42:4. 43:6. 49:1,12. 51:5. Ps. 72:10. Zeph. 2:11. c 29:24. 55:5. 63:1. Mal. 1:11. Matt. 8:11,12. Rom. 15:21.

pregnant woman, would be delivered of a son, even before her travailing pains came upon her. (Note, Ez. 1:19.) nay, her children would increase so rapidly, that a nation would seem to be born at once: and they would so speedily arrive at maturity, that it would be as if the earth produced and ripened the harvest in one day. These events would indeed be unprecedented, and such as never before had been heard of; but they would certainly take place: the Almighty God would bring the affairs of his church to so critical a situation, that this deliverance and increase must be afforded her, or she must perish; (Note, 2 Kings 19:3.) and could any think that he, who espoused Zion, and was the father of all her children, would fail of giving her effectual assistance in this extremity? (Notes, 53:9,10. 54:1-5. Gal. 4:21-31. Rev. 12:1-6.)—We may understand the former part of this sentence, of the speedy propagation of the gospel through the world; and the latter part of it of the sudden conversion of the Jews, and their union with the Gentiles into one church, when "God will remove the iniquity of the land in one day." Zech. 3:9. Comp. Mic. 5:3. These two events, though distant in time, yet will agree very much in the swiftness of their progress. Louth. (Notes, Mic. 5:3,4. Zech. 3:9,10.)

V. 10-14. The Lord here calls on all, who love his church, and sympathize with her in her sorrows, to rejoice at the approach of her great prosperity. (Notes, Ps. 102:13-22. 137:1-6. Rev. 11:3-18.) The consolations, which will be prepared for all her children, in the promises and ordinances of the gospel, must be sought by earnest faith and prayer, as the infant desires the nutrimental milk, and draws it out from the mother's breast. (Note, 1 Pet. 2:1-3, v. 2.) Thus all true believers would be satisfied and sanctified by her spiritual provisions, as well as enriched and delighted by the abundance, or the splendour, of her glory. For in due time the Lord would bestow on her peace and prosperity, in large measure, and with durable increase; and he most honourable and renowned of the nations would continue to flow into her, like the perpetual stream, or flowing branches of some large river. (Note, 48:17-19.) Nor would this be any diminution to the privileges of Zion's former children, but an increase of them: as they would be nourished and attended to, with still greater care and tenderness; being peculiarly loved and cherished by the Gentile converts. (Notes, Acts 11:27-30. Rom. 15:22-29.) Nay, the Lord himself would comfort them, not only with the prudent affection of a Father, but with tender blandishments and compassions resembling those of a fond mother. (Note, 60:4-7.) The prosperity of the church would add to their consolations, and cause their souls to thrive more abundantly; whilst the power of God would thus be manifested in favour of his servants, and his indignation in the punishment of his adversaries.—The sacred writer gradually, and almost insensibly, passes from the primitive times, to those more glorious events, to which he so frequently recurs: in which the conversion and restoration of Israel is a prominent part; but it does not appear to be in this place exclusively, or even primarily foretold. (Notes, Rom. 11:11-15. Rev. 19:1-6.)

V. 15-18. This seems a general prophetic declaration

of the Lord's vengeance, on all the enemies of his church, through successive generations; especially the destruction of the unbelieving Jews, in the first ages of Christianity, and that of all antichristian opposers of the gospel, in the latter days. God himself would come, with fiery indignation, and the instruments of his vengeance, to "plead with all flesh," and make terrible slaughter among them. (Notes, 34: 63: 1-6.) The persons intended were guilty of many idolatries and superstitions, the description of which seems to be taken from the abominations, to which some of the Jews were addicted in the prophet's days. They sanctified themselves for the idolatrous sacrifices, which they offered in gardens, or groves, behind some one sacred tree in the midst, (or to Achan, an idol so called, and supposed to mean the sun:) and then they feasted on unclean animals, as if in contempt and defiance of God. (Note, 3:4.) These their works, and wicked thoughts, the Lord knew of long before, and would certainly punish: and he would show all nations his glory in the destruction of his enemies, and by the promulgation of his Gospel. (Notes, Ps. 149:7-9. Ez. 38: 39: Joel 3:9-17. Rev. 14:14-20. 16:11-16. 19:11-21.)—"We must not be too positive, in assigning the particular place, time, or manner, how these prophecies shall be fulfilled; because the events are secret, whose causes lie hid as yet in the depths of providence. And the very great obscurity of the prophecies, which are supposed to relate to these matters, is to me a convincing argument, that they are not yet fulfilled." Louth.

V. 19-23. (Notes, 11:11-16. 24:13-16. 60:12. 61:4-6. 65:17-19.) When the standard of the gospel was first set up, the Jews who had been converted to Christ, and so "escaped" the general ruin of the nation, (ὁ σωθῆναι, the saved,) were sent as preachers to the Gentiles: and in like manner, it is probable that God will select some, who have been rescued from the corruptions of antichristianity, to preach to the nations, far and near, where his fame and glory have never yet been heard and seen; even to isles as remote from us, and as little known to us, as this our island was to the inhabitants of the East in the days of Isaiah. The persons thus converted are immediately considered as brethren: and they would be brought, by every method of conveyance then in use in those countries, to Jerusalem, as a sacred oblation to the Lord. This signifies the abundance of instruments and means, afforded for the conversion of sinners, and the admission of the converts into the church; and for their encouragement, edification, and devotedness to God, until they are brought to heaven. (Note, Rom. 15:14-17.)—Ministers were soon raised up from among the Gentiles, in the apostle's days, who ministered before God in holy things, (as the priests and Levites had been used to do,) according to the nature of their dispensation: and ministers will doubtless be hereafter raised up among the inhabitants of those nations which are now sunk in the deepest ignorance and barbarity. For as God intended his new creation to endure before him for ever: so should the seed and name of the church under the Christian dispensation. They too would have their solemnities, Sabbaths, sacraments, and ordinances,

20 And they shall ^{bring} all your brethren ^{for} ^{at} offering unto the LORD, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

21 And I will also take of them for priests, and for Levites, saith the LORD.

22 For as the new heavens, and the new earth, which I will make, shall remain before me, saith

d 43.6, 49:12, Ec. 54:3, 60:3-14. e Rom. 12:12, 15:16. Phil. 2:17. 1 Pet. 2:9, f 60:9. * Or, *conchre*, g 11:9, 56:7, 65:11, 25. h 61:6. Ex. 19:6. Jer. 33:16, -22. 1 Pet. 2:5-9. Rev. 15:5, 10, 20:6. i 65:17. Heb. 12:27, 28. 2 Pet. 3:13. Rev. 21:1. k Matt. 28:20. John 10:27-29. 1 Pet. 1:4, 5. 1:13, 14. 2 Kings 4:23. Ez. 46:1, 6. Col. 2:16, 17. † Heb. *from new moon to his new moon, and*

the LORD, so shall your seed and your name remain.

23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

24 And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

from sabbath to his sabbath. m Ps. 65:2, 96:9. Zech. 8:20-23. 14:16, 17. Mal. 1:11. John 4:23. Rev. 16:4. n 16. Is. 58:10, 11. Ez. 39:9-16. Zech. 14:12, 18, 19. Rev. 13:17-21. o 14:11. Mark 8:44-49. Rev. 14:10, 11. p 34:10. Matt. 3:12. q 55:15. 1 Thes. 2:16, 16.

in which they would meet before the LORD: and all flesh, or all nations, would thus come to worship before him.—Whereas before, there were appointed seasons to sacrifice; in this there shall be one continued Sabbath.—The restoration of Israel is here implied; but this event cannot be considered as the exclusive meaning. None of Israel could be taken as priests and Levites, who were not of Aaron's family, or of the tribe of Levi: the priests and Levites, therefore, must be ministers of religion from among the Gentiles, or the converted Jews, who were not of that family or tribe: which cannot be the case among the Jews, if the ceremonial law were to be revived, at the restoration of Israel. (Notes, Rom. 15:14-17. Phil. 2:14-18, v. 17.)—To Tarshish, &c. (19) Marg. Ref. z, a, b. Notes, Gen. 10:15-30.

V. 24. The inhabitants of the holy city, and all who had come thither, are here represented as going out, to look upon the dead bodies of those, whom the Lord had slain for opposing his cause; which are represented as being either eaten by worms, or burnt in the fire. (Notes, Ez. 39:11-16.) But "their worm would never die, nor their fire be quenched;" for whatever external events may be alluded to or predicted, "the worm" and "the fire" represent the place and nature of the punishment of sinners in another world. The fire, which is kindled by the wrath of God, shall not be quenched or cease to torment for ever: the worm of keen self-reflection, and the anguish of an accusing conscience, will endure for ever: because the existence and consciousness of the condemned will be everlasting. (Notes, Matt. 5:21, 22, 29, 30. Mark 9:43-50.)—Some interpret the carcases cast out of Jerusalem, to signify the ungodly who are excluded from the church, and remain under the wrath of God, and the power of their own wicked propensities and evil habits; and who, being thus abhorred on earth, will be miserable and abominable for ever in hell. "Our Saviour . . . expressed the place of torment, under the image of Gehenna; and the punishment of the wicked, by the worm which there preyed on the carcases, and the fire which consumed the wretched victims. Marking, however, in the strongest manner, the difference between Gehenna, and the invisible place of torment; namely, that in the former the suffering is transient; the worm itself, that preys on the body, dies; and the fire, which totally consumes it, is soon extinguished: whereas in the figurative Gehenna, the instruments of punishment shall be everlasting, and the suffering without end; for there "the worm dieth not, and the fire is not quenched." Bp. Louth.

This ends this most extraordinary prophecy; to which nothing similar is extant in the world.—In the other prophecies, God speaks by the prophet, or the prophet says, "Thus saith the LORD." But from the beginning of the fortieth chapter to the end of this book, JEHOVAH, or MESIAH, speaks in a continued discourse, in a few instances indeed noticing and directing the prophet, but still proceeding to speak as immediately from himself.—In the prophecies of Daniel, and in the Revelation of John, as well as the other prophetic writings; there are certain dates, or a regular order, which help us to understand to what period of time each prediction belongs: but in Isaiah, especially in the latter part of the book, the transition from the days of the prophet, to those after the captivity, or rather, those of the Messiah; and thence to the glorious times which we yet expect, and to the consummation of all things, is often sudden and unexpected. And as suddenly the prophecy reverts to the coming of Christ, and events connected with it. This increases the expositor's difficulty; and should increase his caution and diffidence, as to the interpretation given of many parts.

PRACTICAL OBSERVATIONS.

V. 1-6. No externals, however splendid or costly, can please God, without a humble and upright heart. He wants not, and is not profited by, any of our services; and when we become proud of them, or trust in them; he abhors our attendance even on his own appointments. As he dwells in Christ, our Temple; so, for his sake, "he hath respect to every one that is poor and of a contrite spirit, and trembleth at his word;" for such persons value his salvation, and learn to love him and keep his commandments. But whatever men substitute in the place of the priesthood, atonement, and intercession of Christ, will be found most hateful to God; and he will as deeply resent this affront to his wis-

dom, grace, and truth, as any immorality or profaneness whatever. Yet alas! how many in this most important concern, "choose their own ways, and are delighted with their own abominations." But we should be afraid of every deviation from scriptural truth, lest God should give us over to our own delusions.—Those who so fear the reproach or opposition of men, as to refuse the call and reject the salvation of God, will have their fears brought upon them in everlasting shame and contempt.—Seeing, that many have thought they did God service, when they were "hating and casting out" his children; we should take care that our confidence and conscientiousness be scriptural. It will not avail a man to have said, "Let God be glorified," when in proud self-confidence and obstinate rage, he persecuted his people, and refused to ask counsel of his word and Spirit. But those who "tremble at the word of God," need not be alarmed even at the hatred of their professed brethren, or staggered by their "great swelling words of vanity;" as if they alone were the only true church, and all who differed from them were heretics and schismatics. Such boasts and censures are alike unwarranted: God will appear to the joy of the humble believer, and to the confusion of hypocrites and persecutors of every description; their destruction will come upon them in those very places, from those very persons, or by those very means, in which they presumptuously confided for safety; and they shall be accounted the enemies of God with a peculiar emphasis, and be punished with marked severity.

V. 7-14. When the Lord lessens the numbers of his visible church, by cutting off hypocrites and persecutors; we need not fear, but he will supply their places by more valuable persons. He can add converts in multitudes, as though "a nation were born in a day." In the general course of Providence, we must expect to labour, wait, and pray for a considerable time, before we see the success of our work; and ministers must even "travail in birth," by their anxious desires and fervent wrestlings, before children are brought forth unto God. (Note, Gal. 4:17-20.) They must also wait, as the husbandman, for the precious fruits of the earth; and at last be thankful even for a few seeds to their ministry. But when the Lord is pleased to interpose in an extraordinary manner, the work will be done easily, speedily, and beyond expectation. The success, which would richly have repaid the labours of many years, shall crown one sermon; and believers shall grow as rapidly in grace, as converts are made to the Lord. Thus in the days of the apostles, "as soon as Zion travailed she brought forth her children;" "a nation" seemed to be "born in a day;" and the Lord is still able so to influence the hearts of men, that whole kingdoms shall at once, without labour or difficulty, welcome, profess, and adorn the gospel. The time of this deliverance of Zion approaches; and "he who bringeth to the birth, will give strength to bring forth." Let us then say, in admiring faith, "Who hath heard or seen such things?" and not fail to show our sympathy with the church in her sorrows, by pleading continually for her joyful deliverance. Then shall we assuredly rejoice in her joy, and partake of her consolations. And even now, if we diligently attend on the ordinances of God, and desire and seek for "the sincere milk of the word that we may grow thereby," we shall "suck, and be satisfied with the breasts of her consolations;" especially if we carefully avoid whatever may prevent our "furtherance and joy of faith." Let us then renounce the vain pleasures of the world and of sin, that we may experience these pure and satisfying joys; and we shall soon be delighted with all the splendour and glory of the church triumphant.—In other possessions, as the number of proprietors increase, the value to each is diminished; but the privileges and felicity of all Christians is enhanced, by every accession of converts to Christ. There is also abundant provision made for the tending and nourishing up of the weakest of Zion's children, who shall "suck the breasts of her consolations, be carried on her sides, or dandled on her knees;" yea, the Lord himself will comfort them through all their tribulations, in such tender love as no human affection can possibly equal, or imagination conceive. (Note, 49:14-16.) But nothing tends more to the true Christian's comfort, than the peace and prosperity of the church. When the honourable of the earth resort to her; believers, as her dutiful sons, rejoice heartily and flourish like herbs in well watered gardens.

V. 15—24. Whenever the Lord powerfully appears for his church, he displays his indignation against his adversaries. Thus the increase of believers, in the primitive times, was attended by tremendous judgments on the Jews; thus the future success of the gospel will be introduced by similar judgments on all opposers; and thus the final salvation of the righteous will be connected with vengeance on all the workers of iniquity. Then by the fire and sword of his indignation will be plead with all flesh, and the slain of the "Lord shall be many:" sinners of every description shall be consumed together; for "he knoweth their works and their thoughts;" and he will "gather all nations and tongues to see his glory." (*Notes, Matt. 25:31—46.*) In the mean time, he has set his gospel as a sign unto us; and even in these distant isles he sends us his message of love, by those whom "Jesus hath delivered from the wrath to come." (*Notes, 2 Cor. 5:18—21. 1 Thes. 1:9,10.*) We have heard his name and the report of his salvation: may he open our eyes to see his glory, that we may forward the promulgation of his gospel, and the declaration of that glory, to the nations which have never yet seen or heard it. May the Lord send forth multitudes of able, faithful ministers into all lands, who, by every means and in every way, may gather in his elect from the four quarters of the globe; that all its inhabitants may become members of his church on earth, and inherit his holy mountain, "to the praise of the

glory of his grace;" that even from among the benighted Indians and Africans, Chinese, and the inhabitants of Japan, South America, and the islands in the Pacific Ocean, priests and Levites may be raised up to minister before him; and thus to diffuse his salvation further and wider, till "the earth be filled with the knowledge of his glory, as the waters cover the sea."—The Lord will surely maintain and prosper his cause. The heavens and earth which now exist, are indeed "reserved unto fire, to the day of judgment and perdition of ungodly men;" but his new heaven and earth shall endure for ever; and so shall the name and seed of his believing people. Let us then hearken to his voice, attend on his ordinances, hallow his sabbaths, and keep his word. For all his enemies, whether they experience or escape his temporal judgments, shall perish: and we shall see all the ungodly "go away into everlasting fire, prepared for the devil and his angels." "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not."—If then "thy right hand," or foot, or eye, "offend thee, cut it off," or, "pluck it out;" for it is better to "enter into life, with one eye, or hand, or foot; than having two, to be cast into hell-fire, where their worm dieth not, and the fire is not quenched," and "they shall be an abhorring to all flesh."

THE

BOOK OF THE PROPHET JEREMIAH.

JEREMIAH (whose name signifies "The exaltation of JEHOVAH") entered upon the prophetic office about seventy years after the death of Isaiah; during which time the reigns of Manasseh and Amon had intervened, (*Notes, 2 Kings 21: 2 Chr 33:*) and the first years of Josiah. The nation of the Jews was at that time almost wholly given up to idolatry and wickedness. A short revival indeed took place under Josiah; but the people were, in general, hypocrites in the professed reformation; so that they speedily relapsed into idolatry, and soon became ripe for divine judgments.—Jeremiah prophesied for above forty years preceding the Babylonish captivity, and for some time afterwards; and this book consists chiefly of abstracts from the several messages with which he was sent by God to the people: these are remarkable for being replete with plain and faithful reproofs, tender and affectionate exhortations, and awful denunciations of impending judgments. They are occasionally interspersed with narratives of the hard usage with which the prophet met, and with historical records of national affairs. No exact order is observed in the arrangement of the different prophecies; and the labours of learned men, in classing them, according to the time when delivered, are not altogether satisfactory; but many of them are dated.—Jeremiah was a man of very tender spirit, and he endured many sorrows; but he seems to have been most affected by the miseries of his people, which he both predicted, and witnessed. Having seen the utter desolation of Jerusalem and Judah, he was carried into Egypt by the remnant of the Jews, who rebelliously fled thither: and there he continued to prophesy; till they were at length so enraged by his reproofs, that they stoned him to death, as it is credibly attested by several ancient writers.—A large proportion of Jeremiah's predictions were accomplished during his lifetime, or soon after his death: all those, for instance, which related to the desolations of Jerusalem and Judah, and the adjacent countries, by the Chaldeans; and the return of the Jews from Babylon at the end of seventy years. These, in the way of argument and evidence, were most conclusive to his contemporaries, and the immediately succeeding generations; especially, as the want of historical records renders us unable, in many cases, to explain the prophecies, except from the sacred narrative. But several of this prophet's predictions relate to more remote ages, and some have not yet been fulfilled.—When proud Babylon was at the height of her prosperity, he foretold, not only that the Medes and Persians should prevail against her, but also that she should sink and rise no more; (31:63,64.) which has received a most remarkable accomplishment. He predicted also the abolition of the ritual law, and the union of Israel and Judah in one faith; and the conversion of all nations, (*Notes, 3:16—19. 31:31—34.*) the dispersion of the Jews, and their preservation as a distinct people in their dispersions, which has been fulfilled to this day; (*Notes, 30:10,11. 46:27,28.*) the calling of the Gentiles; (*Notes, 41:2 16:10—21.*) the destruction of idolatry; (*Note, 10:11.*) and the person and kingdom of Christ, with the introduction of a new dispensation, and exceedingly great and permanent prosperity to the cause of religion; with clear declarations concerning the conversion of the Jews to Christ, and their restoration to their own land. (*Notes, 23: 33:*)—The comment will show, that this statement is well founded: yet nothing could appear more improbable, when Jeremiah wrote, than many of the events which he predicted; and it is undeniable that his prophecies have been most wonderfully accomplished.—It appears, that Jeremiah's reputation as a prophet, was very high among the Jews, in the time of our Saviour: for when the people were divided in opinion who Jesus was; some supposed him to be Elijah, and others Jeremiah.—His prophecies are repeatedly quoted in the New Testament, as "the oracles of God;" and thus receive the most unreserved sanction of the apostles and evangelists. (Compare 31:15. *Matt. 2:17,18. 6:16. Matt. 11:29—9:23,34. 1 Cor. 1:29—31—31:31—34. Heb. 8:8—13. 10:15—17.*) These last references are peculiarly important; for in the one of them, God himself is mentioned as speaking the words referred to; and in the other it is said, "Whereof the Holy Ghost is a witness to us." This is decisive, as to the judgment of the inspired apostles, respecting the book on which we now enter; and is peculiarly suited to put us upon our guard against those professed friends of the Scriptures, who speak of these books as venerable, authentic, or genuine remains of antiquity, of great value and high authority; but hesitate to vindicate them as divinely inspired.—A great part of this book is supposed to be poetry; and though Jeremiah is thought inferior to Isaiah in sublimity; (which may perhaps be owing to the different circumstances in which they lived, and the different subjects on which they treated;) yet it must be allowed, that he is admirably pathetic, his descriptions of approaching judgments are peculiarly vivid; and his eloquence is very vigorous and impressive, when inveighing against the shameful audacity of the people in rebellion against God.—It is generally allowed, that the last chapter was added after Jeremiah's death; perhaps by Ezra. It is not known who arranged his prophecies in their present order, or by what means it has occurred that the arrangement appears so irregular and perplexed.

CHAPTER I.

Some account of Jeremiah; and of the times during which he prophesied, 1—3. His calling and commission, 4—10. His visions, of an almond-tree, and of a seething pot, explained to him, 11—16. He is encouraged by promises of protection and assistance, 17—19.

THE words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth, in the land of Benjamin:

2 To whom the word of the Lord came in

16:1,1. 2:1. Am. 1:1. 7:10. b Ex. 1:3. c 11:21. 32:7—9. Josh. 21:17,18. 1 Chr. 6:50. d 4:11. 1 Kings 13:30. Hos. 1:1. Jon. 1:1. Mic. 1:1. e 2 Kings 21:25,26. 23: 23. 2 Chr. 34: 35. f 25:1—3, 26: 35. 36: 2 Kings 24:1—9. 2 Chr.

the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.

3 It came also in the days of Jehoikim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

4 ¶ Then the word of the Lord came unto me, saying,

36:5—8. e 21: 22. 28: 29: 34: 37: 39: 52: 2 Kings 24:17—20. 25: 2 Chr. 36:11—21. h 52:12. 2 Kings 25:8. Zech. 7:5. 8:19. i See on b. 2. Ez. 1:3. 3:16.

NOTES.—CHAP. I. V. 1—3. Jeremiah, being of the family of Aaron, would have been an ordinary teacher of the

people, if he had not been called to his extraordinary office. and the priestly and prophetic character were combined in

5 Before [†]I formed thee in the belly [†]I knew thee ;
 "and before thou camest forth out of the womb I
 sanctified thee : "and I [†]ordained thee a prophet
 unto the nations.

6 Then said I, [†]Ah, Lord God, behold, [†]I cannot
 speak : [†]But I [†]am a child.

7 [†]But the LORD said unto me, Say not, I [†]am
 a child : [†]for thou shalt go to all that I shall send
 thee, and whatsoever I command thee thou shalt
 speak.

8 Be [†]not afraid of their faces : [†]for I [†]am with
 thee to deliver thee, saith the LORD.

9 Then the LORD put forth his hand, [†]and touch-
 ed my mouth : and the LORD said unto me, [†]Be-
 hold, I have put my words in thy mouth.

10 See, [†]I have this day set thee over the na-

k Ps. 71:5,6. Is. 49:1-5. Luke 1:76. Gal. 1:15. 1 Ex. 33:12,17. Rom. 8:29.
 2 Tim. 2:19-21. Luke 1:15,41. Rom. 1:1. n John 15:16. 20:31-29. Acts 1:
 8. 1 Heb. ceph. Eph. 1:22. 4:11,12. 10:40. 14:13. 32:17. p Ex. 4:10-15.
 6:12,30. Is. 6:5. q 1 Kings 3:7-9. r 17:18. Ex. 7:1,2. 1 Kings 22:14. 2 Chr.
 18:13. Ez. 2:3-5. 3:17-21,27. Matt. 28:20. Mark 16:15,16. Acts 20:27. s 17:
 11,13. Ez. 2:6,7. 3:8,9. Matt. 10:28,33. Luke 12:4,5. Acts 4:13,29. Eph.
 5:20. 1:15,20,21. 9:21. Ez. 3:12. Deut. 31:6,8. Josh. 1:5,9. Is. 45:2. Matt. 28:
 20. Acts 7:9,10. 18:10. 26:17. 2 Cor. 1:8-10. 2 Tim. 4:17,18. Heb. 13:5,6. u Ex.

him; as in Ezekiel and in John the Baptist. Some think that
 he was the son of Hilkiah the high-priest, who found the book
 of the law in the temple : (Note, 2 Kings 22:8-11.) but, as
 no intimation is given of this in the subsequent history, the
 opinion is not at all probable.—Anathoth was about three
 miles distant from Jerusalem. (Marg. Ref. c.) Jeremiah
 was appointed to prophesy just after Josiah had effectually
 begun his reformation: and great things might have been
 expected from the united efforts of such a king and such a
 prophet, both young, and likely to continue long to be useful
 to the nation: yet their zealous labours aggravated the guilt,
 and thus accelerated the ruin, of their incorrigible coun-
 trymen. Jeremiah prophesied forty years before the expulsion
 of the Jews from the promised land; as Moses had prophesied
 forty years previous to their entrance into it; but with a
 very different effect.—Fifth month. (3) Note, Zech. 7:2,
 3, v. 3.

V. 4. 'This seems to have been a visible appearance of
 the divine majesty, . . . by the Son of God, or the second
 Person of the blessed Trinity. . . Gen. 18:2. Josh. 5:3.
 Ez. 1:26. Dan. 8:15,18. 10:6,10. Louth. (Note, 9:10. Is. 6:
 1-4.)

V. 5. The Lord foreknew Jeremiah before he was formed
 in the womb; and gave him his being for the purpose of
 making him a prophet to Israel, and to other nations; he
 separated him, by his fixed determination for this work, before
 his birth; and perhaps made him partaker of the regeneration
 of the Holy Spirit, even in his mother's womb. And he let
 him know this his appointment, that he might prepare for the
 work assigned him, and apply himself to it. (Notes, Judg.
 13:2-5. Is. 49:1,2. Luke 1:11-17. Acts 9:15,16. v. 15. Gal.
 1:15-24. v. 15.)—This favour is expressed by *knowing him*,
 or taking special notice of him: as if a prince should single one
 particular person out of a multitude, and call him by name,
 and appoint him to some honourable office or trust. So God
 expresses the peculiar favour he had to Moses, by saying,
 "I know thee by name." Ex. 33:12,17. The same thing is
 likewise expressed by God's "sanctifying him," or setting him
 apart for the prophetic office. . . John 10:36. Louth.
 (Notes, Ex. 33:12-17. Is. 45:1-6. Acts 15:13-18. v. 18.
 Rom. 8:29-31. 2 Tim. 2:19. Heb. 10:28-31. v. 29.) Jeremi-
 ah did not only prophesy concerning the Jews, and
 Israelites: but also the Egyptians, Babylonians, Moabites,
 and other nations. (Notes, 25: 46:-51.)

V. 6-8. The prophet would have declined, at least for
 the present, the service to which he was called. He was
 young and inexperienced; (Notes, 1 Kings 3:5-14. 1 Chr.
 22:2-5. v. 5.) he did not consider himself as competent to so
 arduous and important an office; and he especially thought
 himself defective in the capacity of speaking with fluency and
 pertinency, or with that boldness and presence of mind which
 were requisite. (Notes, Ex. 3:11-13. 4:10-14. 6:12.) This
 hesitation, though it arose from humility, and a proper sense
 of the greatness of the work, was alloyed with a mixture of
 unbelief, and a timid reluctance to the perils and hardships
 to which he might be exposed. The Lord therefore overruled
 his objection, and ordered him not to say that he was a child;
 for he would embolden and strengthen him to address all,
 to whom he sent him, and give him utterance to speak all that
 he commanded him: he ought therefore to dismiss his fears, and
 be assured that God would be with him to defend and deliver
 him (Notes, Matt. 10:19,20. 28:19,20. v. 20. Luke 12:11,12.
 21:12-19. v. 15. Acts 4:29-31. 6:9-14. v. 10.)—The word
 translated "a child" is used with great latitude in Scripture;
 and frequently signifies one who has arrived at full maturity:
 so that we cannot from it determine any thing concerning the
 age of Jeremiah, when he entered on his prophetic office:
 though the number of years, during which he executed the
 prophetic office, shows that he must at this time have been
 young.—To reprove the faults of all persons, the great men
 of the world, as well as those of lower degree, with that

tions, and over the kingdoms, [†]to root out, and to
 pull down, and to destroy, and to throw down, [†]to
 build, and to plant. [Practical Observations.]

11 [†]Moreover the word of the LORD came
 unto me, saying, Jeremiah, [†]what seest thou? And
 I said, I see [†]a rod of an almond-tree.

12 Then said the LORD unto me, [†]"Thou hast
 well seen : for [†]I will hasten my word to perform
 it.

13 And the word of the LORD came unto me
 the second time, saying, What seest thou? And
 I said, [†]I see a seething pot; and the face thereof
 is [†]toward the north.

14 Then the LORD said unto me, [†]Out of the
 north an evil shall [†]break forth upon all the inhabi-
 tants of the land.

4:11,12. Is. 6:5,7. 49:2. 50:4. Luke 21:15. x 5:14. Ex. 4:15,16. Is. 51:16. Ez.
 3:10. Matt. 10:19,20. Luke 12:11. y 25:15-27. 27:2-7. 46:-51. 1 Kings 17:1.
 Rev. 11:3-6. z 18:7-9. 1 Kings 19:17. Ez. 32:18. 43:3. Am. 3:7. Zech. 1:6.
 Rev. 19:19-21. a 18:9. 24:6. 31:4,5,28. Is. 44:28-28. Ez. 36:36. Am. 9:11.
 b Am. 7:8. 8:2. Zech. 4:2. 5:2. c Num. 17:8. Ez. 7:10. d Deut. 5:28. 18:17.
 Luke 10:28. 20:39. e 39: 52. Deut. 32:35. Ez. 12:22,23,25,23. Am. 8:2. f Gen.
 41:32. 9 Cor. 13:1,2. g Ez. 11:3. 34:3-14. 1 Heb. from the face of the north
 h 4:6. 6:1,32. 10:22. 31:8. 46:20. 50:9,41. Is. 41:25. Ez. 14. 4 Heb. be opened.

plainness and impartiality which the prophets used, requires
 a more than ordinary degree of courage. . . Deut. 31:8. Josh.
 1:9. Ez. 2:6. 3:9. Louth.

V. 9, 10. This seems to have been an appearance of
 the personal Word, in human form, anticipating his incarnation.
 (Notes, 4. John 1:18.) יְהוָה put forth his hand, and
 by touching Jeremiah's mouth signified, that he would "give
 him a mouth and wisdom, which all his adversaries should
 not be able to gainsay or resist." (Notes, 6-8. Is. 6:5-7.
 51:15,16.) Thus he gave him commission and authority over
 the nations, not to rule or make war against them, but to
 denounce the judgments of God upon them; and these judg-
 ments would be so certainly executed, according to his word,
 that he might be said—"to root them out, and throw them down,
 &c." (Note, 18:7-10.) He was also to declare the Lord's
 mercies and salvation to his people, which would be effectual
 to build and to plant them. It may likewise mean, that the
 tendency of the prophet's ministry would be, to repress the
 idolatry and wickedness of the heathen, and to promote the
 knowledge of God and true religion among them: and the
 desolations to be wrought in some of those nations, which
 had most obstinately opposed the cause of God, would make
 way for the planting and building of others in their places,
 who would be more favourable to it. (Marg. Ref. z, a.)—
 "The prophets are said to do things, when they declare God's
 purpose of doing them. Thus Ezekiel . . . was sent to
 "destroy the city." (Ez. 43:3.) that is, to prophesy concerning
 its destruction. And Isaiah is commanded to "make the
 heart of the Jews fat," that is, to foretell their obduracy and
 incredulity. (Is. 6:10.) Louth. (Notes, Is. 6:9,10. Ez. 43:
 2-5.)—It may also be added, that God foresaw that the
 Jews and others would aggravate their past guilt, and even
 bring down on themselves both spiritual and temporal judg-
 ments, by hardening their hearts against the warnings and
 exhortations of his prophets. And thus the very messages,
 which, if properly received, would have been the means of
 their preservation, eventually accelerated and enhanced their
 punishment. (Note, 2 Cor. 2:15-17.)

V. 11, 12. This vision of the rod of the almond-tree, which
 is more forward in the spring than any other tree, represented
 the speedy approach of the judgments predicted against the
 Jews, and other nations; and was an apt emblem of the
 prophet's mission, who lived to witness the accomplishment
 of more of his own predictions, than any other prophet did.

An almond-tree. (11) שֶׁקֶר, from שָׁקַר, to hasten.—
 hastening: 12.—Not only the nature of the almond-tree, but
 the very sound of the Hebrew word that signifies it, denotes
 God's hastening to fulfil the prophecies which Jeremiah
 uttered by his directions. Louth.

V. 13, 14. By another emblem, the Lord showed Jeremiah
 what was to be the grand subject of his ministry, namely,
 the destruction of his people by the king of Babylon, whose
 dominions lay northward of Judea. Jerusalem was repre-
 sented to him, by a pot, or caldron, boiling, or pouring out
 steam, as placed over a large fire: for the city was all in
 commotion, and about to be emptied by that fiery indignation
 which distressed it. (Note, Gen. 15:17.) The face of this
 seething pot was towards the north: the place under the
 caldron, which was opened to receive the fuel, by which the
 fire was kept up, faced the north: by which the Lord instructed
 the prophet, that out of the north an evil should break forth
 upon all the inhabitants of the land. (Notes, 4:5-7. Ez. 1:1
 -12. 24:1-13.)

V. 15. The king of Babylon would invade Judea, and
 encamp against Jerusalem, not alone, but attended with all
 those kings and nations, who were his allies, or vassals, and
 who chiefly inhabited the countries still more to the north of
 Judea than Chaldea was. (Notes, 34:1-5. v. 1. 43:8-13.
 v. 10. 50:41,42.)

V. 16. Jeremiah would especially be employed, in solemnly
 denouncing, in the name of God, that sentence against the

15 For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

16 And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

17 Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: the not dismayed at their faces, lest I confound thee before them.

18 For behold, I have made thee this day a fenced city, and an iron pillar, and brazen walls, against the whole land; against the kings of Judah, against the princes thereof, against the

priests thereof, and against the people of the land.

19 And they shall fight against thee, but they shall not prevail against thee; for I am with thee, saith the LORD, to deliver thee.

CHAPTER II.

God reminds Judah and Israel of his former kindnesses; and expostulates with them on their ungrateful, un-reasonable, and un-exemplary apostacies and idolatries, 1-18. Their calamities originate from their crimes, 14-18. Their conduct is a breach of solemn engagements; degeneracy from their pious ancestors; undeniable, and inexcusable; the effect of iniquitous lusts, and desperately persisted in, 20-30. It is connected with filly and wearying labour, murder and persecution, useless self justification, and continual changes from one false confidence to another, 31-37.

MOREOVER, the word of the LORD came to me, saying,

2 Go and cry in the ears of Jerusalem, saying, Thus saith the LORD, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown.

15:15, 6:22, 10:22, 25, 25:9, 28:31, 32, 39:3, 43:10, 1a, 22:7, k 4:16, 9:11, 33:10, 34:22, 44:6, Deut. 28:49-53, Lam. 5:11, 14:12, 28, 5:9, 29, Ez. 24:14, Joel 2:11, Matt. 23:35, m 2:13, 17, 15:6, 16:11, 17:13, 19:4, Deut. 28:20, 31:16, 17, Josh. 24:2, 2 Kings 22:17, 2 Chr. 7:19, 15:2, 34:25, n 7:9, 11:12, 17:44, 17, 1a, 6:3, Ez. 9:9-11, Hos. 11:2, o 10:9, 15:6, 17:17, 1a, 2:8, 27:19, 44:15-17, Hos. 8:6, Acts 4:7, p 1 Kings 18:46, 2 Kings 4:23, 9:1, Job 38:3, Luke 12:35, 1 Pet. 1:13, q 7, 23:28, Ez. 7:2, Ez. 3:10, 11, Jon. 3:2, Acts 20:27, r See ex 8, 17:18, Ez. 2:6, 7, 1 Thes. 2:2, s Ez. 3:14-18, 33:6-8, 1 Cor. 9:16.

Jews for their idolatries, which the northern nations would speedily execute. (Notes, 4:11-13, v. 12. 2 Kings 25:6, 7.) I have forsaken me, &c.] Notes, 2:10-13. 44:2-23. 2 Kings 7:7-11. 21:9-13. 23:26, 27.

V. 17-19. (Marg. Ref. p, q.) God commands the prophet instantly to undertake the office he designed him for, and to discharge it with courage and presence of mind. . . . The Hebrew word is the same in both parts of the sentence, which may literally be rendered thus, "Be not confounded at their faces, . . . lest I confound thee before them." . . . They shall no more be able to prevail against thee, than they could against an impregnable wall or fortress. Louth.—The Lord thus called on his servant to expect the most violent opposition from the kings and all the most powerful persons in the land; that he might understand the nature of the service, and be prepared accordingly: (Marg. Ref. u, x.) but such express promises of protection, support, and deliverance were added, as were fully sufficient for his encouragement. (Notes, 6-8. Matt. 10:16-18, 23, 28:19-20, v. 20. Luke 12:35-33. John 15:17-21. 16:31-33, v. 33. Acts 18:9-11. 23:12. 2 Tim. 3:10-12. 4:16-18.) He seems, however, afterwards on some occasions, to have greatly lost sight both of the warnings and the promises. (Notes, 15:19-21. 17:15-18. 20:10-18.)

Let I, &c. (17) "Be not thou afraid of them, lest I should suffer thee to be crushed before them." There is no threat implied here. . . . The particle $\alpha\upsilon\tau\omicron\iota$ points out the danger which might possibly alarm the prophet's fears, that of being overborne by the opposition he was likely to meet with. He therefore receives special assurances of God's immediate protection and support. Blayney.

PRACTICAL OBSERVATIONS.

V. 1-10. The Lord raises up and qualifies proper instruments for his work, in every age and circumstance of his Church: and when their labours fail to reform degenerate nations, they prove useful to individuals, and leave others without excuse.—He, who formed us in the womb, knew beforehand for what services or purposes he intended us: and if we desire to serve him, he will qualify us for all which he has for us to do or suffer in this world, and carry us through it. But except he "sanctify" us by his new creating Spirit, we shall neither be fit for his holy service on earth, nor his holy happiness in heaven. This is a most invaluable mercy, whenever it is vouchsafed; but the earlier in life, the happier for us and for others: and as the Lord sometimes sanctify even infants, parents may be encouraged to pray for this blessing on their offspring, even from their conception in the womb.—He, who gives grace can alone efficaciously ordain men to be his ministers. (Note, John 15:12-16.) In general, young persons are not so proper for the discharge of this sacred office, in important stations and difficult times, as their seniors; and a modest diffidence arising from conscious unworthiness and inability, is a more favourable token, than self-confidence and a hasty eagerness to be employed. (Note, 1 Tim. 3:6.) Yet the Lord may please to call one, who is a child in years and experience, and apparently of inferior endowments: in this case he will surely make it evident that it is his call; he will overrule all objections, and remove all impediments; he will encourage his servant against dejection, as arising from the concurring influence of humility, and weakness of faith; and also against the fear of man: and he will bear him out in all to which he commissions him; he will "give him a mouth and wisdom, which all his adversaries shall not be able to gainsay or resist;" and will be with him in every work, in which he engages according to the instructions given him.—Whatever the wise men and politicians of the world may suppose or devise, the safety of kingdoms is decided, according to the purpose and word of God; and it greatly depends on the reception which is given to his faithful ministers. When their labours are unsuccessful, and their "prayers return

* Or, break thee to pieces. t 6:27, 15:20, 1a, 50:7, Ez. 3:8, 9, Mic. 3:8, 9, John 1:42, u 21:4-14, 22, 26:12-15, 34:30, 22, 36:27-32, 37:7-10, 38:2, 18-23, 42:2, x 11:19-22, 15:10-21, 20:1-6, 26:11-24, 29:25-32, 37:11-21, 38:6-13, Ps. 129:2, y See o at, 8, 15:20, 21, a 1:11, 7:1, 23:28, Ez. 7:1, Heb. 1:1, 2 Pet. 1:21, b 7:2, 1:18, 19:2, Prov. 1:20, 3:1-4, 1a, 58:1, Hos. 8:1, Jon. 1:2, Matt. 11:15, Luke 12:3, c Or, for thy sake. e Ez. 14:31, 15:1-30, Ez. 16:8, 22:60, Hos. 2:15, d Ez. 24:3-8, Cant. 8:11, Ez. 16:8, e 6, Deut. 2:7, 8:2, 15:16, Neh. 9:12-21, 1a, 63:7-14.

into their own bosom;" and when they are persecuted, injured, and driven away, nations ripen apace for judgments "to root up and destroy" them. But when they are protected and prospered, when their prayers are answered, and the number of true believers is greatly increased; there will be more and more, by their prayers, examples, and exertions, to check the progress of impiety and iniquity; and thus faithful ministers are useful "to build, and to plant," and to prolong the external prosperity of the community, as well as to promote the salvation of souls.

V. 11-19. If we would speak in the name of God with propriety, decision, holy fortitude, and meekness, we must observe attentively his word and works, and study his providence as well as his precepts; this will bring us acquainted with "the signs of the times," and direct our labours and prayers: (1 Chr. 12:32. Note, Matt. 16:1-4.) and though our services are all imperfect and defiled; yet God will graciously show his approbation of all which we do well, according to our measure: and we should thus candidly accept of the well-meant services of each other.—The destruction of the wicked, and the salvation of the righteous, are ripening apace; in both respects the Lord will "hasten his word to perform it." (Notes, Rom. 13:11-14, v. 11, 12. 2 Pet. 2:1-3, v. 3.) This ministers must boldly declare, according to all which God commands them. They should therefore gird up their loins, and without delay address themselves to their work: they ought to expect enmity and opposition from numbers, whose sins they reprove and whose doom they denounce; but they need not be dismayed at their stout, frowning, or menacing countenances; and they must not yield to unbelieving fears of man, lest the Lord should put them to shame before their enemies, and employ others to carry his messages. He will protect such as simply follow and trust in him, against every assault of the wicked, as far as is good for them; he can make the feeblest and most timid, firm and immovable as "an iron pillar," and secure as a city defended by "brazen walls," though whole nations should combine against them. We should then pray for fortitude and constancy in every temptation; and that these may be connected with prudence, meekness, humility, love, and a willingness to recede from every personal interest or inclination; whilst nothing must be allowed to move us from our place and duty. (Note, Rom. 15:1-3.) If men do not prevail against us, to render us unfaithful, negligent, or angry; they cannot greatly hurt us, however they may fight against us. But as there is no respect to persons with God; and kings, princes, and even priests, often need reproof and admonition, as much, nay far more, than others: so they, who are called to this most arduous and perilous service will need, and may expect, peculiar supports, encouragement, and protection; that "as their day is, so may their strength be."

NOTES.—CHAP. II. V. 2, 3. Jeremiah, now about to open his public ministry, was ordered to "cry in the ears of Jerusalem;" to proclaim his message in the most public places of the city; (Prov. 1:20, 21, 8:1-3.) and to assure the inhabitants, that the Lord remembered the nation of Israel, and those events, which had taken place from the calling of Abraham, to the departure of his posterity out of Egypt, which might be called the youth of the nation; and the solemn transactions that had taken place at mount Sinai, which were as their espousals to God. "The kindness of" Israel's "youth, and the love of their espousals," may signify Israel's professed love and zeal for him and his worship. They readily followed the Lord out of Egypt, and on the banks of the Red Sea they sang his praises: they cheerfully and unreservedly acceded to the covenant of Sinai: and though they were guilty of many rebellions and provocations, yet they did not utterly renounce his worship, and per-
manently set up open idolatry, as they did in after ages. (P. recs.

3 Israel was 'holiness unto the LORD, and 'the first-fruits of his increase: 'all that devour him shall offend; evil shall come upon them, saith the LORD.

4 ¶ Hear ye the word of the LORD, O house of Jacob, and 'all the families of the house of Israel: 5 Thus saith the LORD, 'What iniquity have your fathers found in me, that they 'were gone far from me, and have 'walked after vanity, 'and are become vain?

6 Neither said they, 'Where is the LORD, that 'brought us up out of the land of Egypt, that 'led us through the wilderness; through a land of deserts, and of pits; through a land of drought, and of 'the shadow of death; through a land that no man passed through, and where no man dwelt?

7 And ¶ I brought you into a plentiful country,

[Ex. 19:5, 6. Deut. 7:6, 14:2, 26:19. Zech. 14:20, 21. Eph. 1:4, 1 Pet. 2:9. g Ex. 22:29, 23:16. Num. 18:12. Am. 6:1. marg. Rom. 11:16, 16:5. Jam. 1:11. Rev. 14:4. h 12:14, 20:9. Ex. 4:22, 23. Ps. 81:14, 15, 105:14, 15:25—26. Is. 41:11, 47:6. Zech. 13:15, 13:22—24. Acts 9:4, 5. 15:21, 7:2, 13:15, 19:3, 34:4. 44:24—26. 51:1—4. Hos. 4:1. Mic. 6:1. k 31:1. 33:24. 1. 31. Is. 5:3, 4:32—23, Mic. 2:3, m 12:2. Is. 29:13. Ez. 11:15, Matt. 15:8. n 10:8, 14:15, 14:22. Deut. 32:1. Sam. 12:21. 2 Kings 17:15. Jon. 2:8. Acts 14:15. o 51:17, 18. Is. 11:5, 8. 44:9. Rom. 1:21. p 8. 52:4. Judg. 6:13. 2 Kings 2:14. Job 35:10. Is. 64:7. q Ex. 14:15. Is. 63:11—13. Hos. 12:13, 13:4. r See on 2. Deut. 8:14—16, 32:1. s See on Job 3:3, 10:21, 22. Ps. 23:4. Matt. 4:16. t Num. 13:27, 14:7, 8.

Ex. 15:1—21. 24.) So that, in some sense, Israel might then be called "holiness to the LORD," his worshippers, and the first-fruits of that harvest of believers, which he intended afterwards to reap from among men; and, considering the nation as immediately dedicated to him, he openly showed, that he was deeply offended with all those who attempted to injure them, and would punish them for sacrilegiously presuming to devour his portion. Yet JEHOVAH's mercy and kindness to Israel, in thus taking them for his people and entering into covenant with them, seems rather to have been intended. "I have called to mind in thy behalf the kindness shown thee in thy youth, the love of thy espousals." ... The kindness was all shown on the part of God, and was perfectly gratuitous, as the word *רחם* properly signifies; and it was his affection for them, and not theirs for him, that led him to espouse them, that is, to engage in a special contract with them to be their God, and to take them for his peculiar people. And thus the words are explained in the margin of our ancient English Bible (1583 folio) to be "that grace and favour, which I showed thee from the beginning, when I did first choose thee to be my people, and married thee to myself." *Blayney*. (Notes, Ex. 19:5, 6. Deut. 7:6—8. 9:4—6. Ez. 16:2—14. 20:5—26.) The last clauses should be rendered, "did offend ... evil did come upon them," referring to the judgments which had been executed on Egypt, Amalek, and other nations, who opposed or assailed Israel. (Notes, Ez. 14: 17:8—16. Num. 21:1—3. Ps. 105:8—36.)

V. 4. The prophet's personal ministry was confined to Judah; and most of the ten tribes had been previously carried captive, and dispersed in foreign countries: yet in this, and many other places, he addresses all the descendants of Jacob. For in various ways, in that or future ages, numbers of the favoured nation would read and profit by his instructions. (Marg. Ref. k. Notes, 31:1, 2.)

V. 5. After all that the Lord had done for Israel, and all their professed attachment to his worship, they actually apostatized from him; and they could have no excuse for this conduct, unless he had given them cause for it. Could they then bring any charge against him? Had their fathers ever found him unfaithful to his engagements, or oppressive in his government? Had he exacted unreasonable services, or inflicted unjust or immoderate punishments? Could they find fault with his precepts, ordinances, or providential dispensations? (Notes, 31:32. Is. 5:3, 4. 43:22—25. Mic. 6:1—5.) If they could not, why had they gone far from him, to follow vain and worthless idols, and so to become as vain and worthless as they? (Marg. Ref. Notes, Ps. 115:8. Is. 44: 12—18.)

V. 6. 'God's sustaining such a vast multitude, in a barren desert, was an amazing instance of his almighty power, and his goodness, and care over his people. Deut. 8:16. 32:16. Louth. (Marg. Ref. Note, Deut. 32:10.)—Of deserts.' Or, of waste, uncultivated lands, without proprietor, or inhabitant, or road for travellers.—Of pits.' Or a pit, a laud, 'into which when they were once entered, they were fairly shut up as in a pit.' *Blayney*. (Note, Num. 14:27—30.)—Shadow, &c.] (Notes, Job 10:18—22, vv. 21, 22. Ps. 23:1.) A solitary waste, such as continually reminded the people of death, or threatened them with it; and which proved the grave of almost all that generation: and in which they seemed shut up, as in a pit: yet through this hitherto untrodden desert the Lord had led Israel.

V. 7. 'The Hebrew reads "into the land of Carmel," which was so plentiful a part of Judea, that the word came to signify a fruitful place in general. See Is. 10:18. 29:17. 32:15. Louth. Ye defiled, &c.] (Notes, Lev. 18:24—30. Num. 35:31—34. Ps. 106:35—38. Ez. 10:15—22. 20:27—29.)

to eat the fruit thereof, and the goodness thereof, but when ye entered, 'ye defiled my land, and made mine heritage an abomination.

[Practical Observations.]

8 The 'priest said not, Where is the LORD? 'and they that handle the law knew me not: 'the pastors also transgressed against me, and 'the prophets prophesied by Baal, and walked after things that 'do not profit.

9 ¶ Wherefore ¶ I will yet plead with you, saith the LORD, and 'with your children's children will I plead.

10 For pass 'over 'the isles of Chittim, and see; and send unto 'Kedar, and consider diligently, 'and see if there be such a thing:

11 Hath 'a nation changed their gods, which are yet 'no gods? but my people have 'changed their glory for that which doth not profit.

Deut. 6:10, 11, 16. 8:7—9. 11, 11, 12. Neh. 9:25. Ez. 20:6. n 3:1, 9. 16:18. Lev. 16:24—28. Num. 35:33, 34. Deut. 21:23. Ps. 79:59, 59. 106:38, 39. Ez. 36:17, 18. Mic. 2:10. v 6. 5:31. Is. 10:11, 23:9—15. 1 Sam. 2:12. Is. 28:7, 29:10—12, 56:9—12. Hos. 4:6. s 6:8, 9. Deut. 33:10. Mal. 2:8—9. Luke 11:32. John 8:55. 16: 3. Rom. 2:17—24. 2 Cor. 4:2. y 10:12, 12:10, 23:12. z 23:13. 1 Kings 18:19. 22:40. a 11. 7:8. 1 Sam. 12:21. Is. 30:5. Hab. 2:18. Matt. 16:26. b 29:35. Is. 3:13. 43:26. Ez. 20:35, 36. Hos. 2:2. Mic. 6:2. c Ex. 20:5. Lev. 20:5. * Or, over to. d Gen. 10:4, 5. Num. 24:24. 1 Chr. 1:7. Ez. 27:6. Dan. 11:30. e Gen. 25:13. 11:13, 14. Judg. 19:30. 1 Cor. 5:1. g 5. Mic. 4:5. 1 Pet. 1:18. h 16: 20. Ps. 115:4. Is. 37:19. 1 Cor. 8:4. i Deut. 33:29. Ps. 3:3. 106:30. Rom. 1:23.

V. 8, 9. *The priests, whose office it was to instruct others in their duty, were ignorant or regardless of it themselves: and this was the principal reason of that degeneracy of manners which prevailed among the people.' Louth.—The scribes, who undertook to expound the Scriptures, did not understand them. (Note, Ezra 7:6—10.) The pastors, or rulers, civil and ecclesiastical, led the people into rebellion by example and influence: (Notes, 5:30, 31. Is. 56:9—12.) and even the prophets, or extraordinary teachers, who professed to be divinely inspired, taught the people to commit idolatry. (Notes, 23:9—32. Ez. 13:1—16. 14:9—11, 22:24—28. Mic. 3:8—12.) This concurrence of all orders in wickedness provoked God to plead with, to judge, convict, condemn, and punish the nation, and their remote posterity; who would be induced, in the natural course of things, to imitate the corrupt principles, and copy the bad examples, of their progenitors. (Marg. Ref. Note, Ez. 20:5.)

V. 10—12. The Greeks, Romans, Arabians, and other inhabitants of the western or eastern regions, adhered tenaciously to the gods and religion of their fathers: though their idols were helpless and worthless, they would not change them; which would appear, in proportion as the fact should be investigated. Yet Israel, whose peculiar glory and happiness it was to worship the self-existent, all-sufficient, eternal, and most holy and glorious JEHOVAH, the Creator of heaven and earth, were ready at all times to change their God and religion, for dumb idols and abominable superstitions, which tended to their disgrace and ruin! Well indeed might "the heavens be astonished" at this senseless and hateful ingratitude, and appear as in a horrible consternation, and withdraw their light, in token of grief, and abhorrence of such enormous guilt. (Matt. 27:45.)—Such rhetorical apostrophes to heaven and earth import the unusualness, and likewise the indignity of the things spoken of; implying them to be such that if men take no notice of them, the elements themselves will testify against such practices. Comp. Is. 1:2. Mic. 1:2. 6:2. Job 20:27. Louth. (Notes, Deut. 32:1. Luke 19:28—40. v. 40.)

V. 13. Every expression in this verse tends to aggravate the folly and guilt of Israel. They were the people of JEHOVAH, to whom his special favours had been shown, to whom his laws and oracles had been given, among whom his wonderful works had been wrought, and to whom his manifested presence was vouchsafed. Even this people had forsaken their God, who is indeed "the Fountain of living waters," the sum of all excellency and the source of all felicity; who communicates from his infinite fullness life and blessedness to his creatures: even to sinners who come to him in his appointed way; affording them freely whatever is necessary for acceptance, sanctification, and eternal salvation, and every thing conducive to their present comfort and security. (Notes, 17:12, 13. Ps. 35:5—9. Rev. 7:13—17. v. 17. 21:5—8, n. 6. 22:1, 1, 6, 17, n. 17.) To this Fountain of living waters Israel had free and unrestricted access, by means of their ordinances, and the promises made to them of a Saviour who was to come: from this Fountain they might draw the waters of life by faith and prayer, whenever they would. (Note, Is. 12:1—3. v. 3.) They had always found it full and overflowing: and yet they had been so foolish and ungrateful as to forsake it! Nay, as if this evil had not been sufficient, they had committed another also: they could not be satisfied without an object of worship, though they renounced JEHOVAH; and therefore they endeavoured to form gods and a religion for themselves: and thus, with much labour, they heaved out cisterns, which they preferred to "the Fountain of living waters," though at best they could hold but little, and would soon be emptied: nay, the water in them must needs be turbid and unwholesome; and therefore they multi-

12 ¶ Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

13 For ^{my} people have committed two evils; they have forsaken me ^{the} Fountain of living waters, and have digged out cisterns, ^{broken} cisterns, that can hold no water.

[Practical Observations.]

14 ¶ Is Israel a servant? is she a homeborn slave? why is he spoiled?

15 The young lions roared upon him, and yelled, and they made his land waste: ^{his} cities are burned without inhabitant.

16 Also ^{the} children of ^{Noph} and ^{Tahapanes} have broken the crown of thy head.

17 Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when he led thee by the way?

18 And now ^{what} hast thou to do in the way of Egypt, to drink the waters of ^{Sihor}? or ^{what} hast thou to do in the way of Assyria, to drink the waters of the river?

19 Thine own wickedness shall correct thee, and ^{thy} backslidings shall reprove thee: know therefore and see that *it is an evil thing* and

bitter, that thou hast forsaken the LORD thy God and that my fear is not in thee, saith the LORD God of hosts.

20 ¶ For ^{of} old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill and under every green tree thou wanderest, ^{playing} the harlot.

21 Yet I have planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?

22 For ^{though} thou wash thee with nitre, and take thee much soap, ^{yet} thine iniquity is marked before me, saith the LORD God.

23 How canst thou say, I am not polluted, I have not gone after Baalim? ^{See} thy way in the valley, know what thou hast done: *thou art* a swift dromedary traversing her ways;

24 A wild ass ^{used} to the wilderness, that snuffeth up the wind at ^{her} pleasure; in her occasion who can ^{turn} her away? all they that seek her will not weary themselves; ⁱⁿ her month they shall find her. [Practical Observations.]

25 Withhold ^{thy} foot from being unshod, and thy throat from thirst; but thou saidst, ^{There is}

1:19, 22, 29. Deut. 32:1. Is. 1:2. Mic. 6:2. Matt. 27:45, 50-53. 4:31, 32, 4:22, 5:23, 31. Ps. 81:11-13. Is. 1:3. 5:13. 63:9. Mic. 2:8. 3. 117, 19. 1:16. 15:6. Judg. 10:13. 1 Sam. 12:10. m 17:13. 18:14. Ps. 35:9. John 4:14. 7:37-39. Rev. 21:6. 22:1, 17. n 11:25, 27. m 11:54-8. 146 3:4. Ec. 1:2, 14. 2:11, 21, 25. 4:4. 12:8. Is. 44:9-20. 46:7, 55:2. 2 Pet. 2:17. o Ex. 4:22. Is. 50:1. p Gen. 15:3. Ec. 1:2. Heb. become a spoil? q 5:5. 25:30. 50:17. Jude. 14:5. Is. 4:10, 11. Is. 5:29. Hos. 5:14. 11:10. 13:7-8. v m 3:4, 8, 12. Nah. 2:11, 12. 1 Heb. gave out their voice. r See on Is. 1:7. 24:1. Is. 5:14. a 4:7, 9:11. 26:9. 33:10. 34:22. 44:22. Is. 5:9. 6:1. Zeph. 1:18. 2:5. 3:6. 2 Kings 18:21. 23:33. Is. 30:1-6. 31:1-3. u 46:14-19. Is. 19:13. Ec. 30:13, 16. x 43:7-9. 44:1. 46:14. 76:6. proph. 1 Or, feed on thy crown. Deut. 33:30. Is. 8:8. y 19. 41:8. Lev. 26:15. &c. Num. 32:25. Deut. 28:15, &c. Job 4:8. Is. 1:4. z 1 Chr. 28:9. 2 Chr. 7:19, 20. a Deut. 32:10. Ps. 77:30. 78:53, 54. 107:7. 136:16. Is. 63:11-14. b 36. 37:5-10. Is. 7:1. 31:1-3. Lam. 4:17. Ez. 17:5. Hos. 7:11. c Josh. 13:3. d 2 Kings 16:5. 2 Chr. 28:20, 21. Hos. 5:13. e 17. Prov. 1:31. 5:22. Is. 3:9. 50:1. Hos. 5:5. f 3:6-8, 11-14. 5:6. 8:5. 14:16. 11:7. 14:1. Zech. 7:11.

plied them to supply, if possible, this defect. But indeed their cisterns, when completed, were "broken cisterns, that could hold no water;" their idols could d) them no good, either in respect of their temporal or eternal concerns. (Notes, 14-19, 25-30. 18:13-17.)

V. 14-19. The prophet seems here to allude to the case of the ten tribes. Was Israel born a slave in the family of some idolater? if not, why was he spoiled by the Gentiles, and reduced to the basest bondage? (Note, Is. 50:1-3, v. 1.) The Assyrian princes, like young lions, had roared and prevailed against him, and desolated his land; and the inhabitants of Noph and Tahapanes, cities of Egypt, had destroyed his glory and strength. Yet this may be a prophetic intimation of the death of Josiah, when engaged against Pharaoh-necho king of Egypt, and of the dethroning and captivity of Jehoahaz by the same prince. (Notes, 2 Kings 23:29, 30. 21:1-7. 2 Chr. 35:20-27.) The Israelites had brought all these calamities upon themselves, by apostatizing from God, and departing from the way in which he led them. And what business had they in Egypt, or in Assyria? Did they still prefer the waters of Sihor, (that is, the Nile,) or those of Euphrates, to "the Fountain of living waters?" (Notes, 13. Is. 23:3. 27:12, 13.) Could such carnal confidences, and idolatrous connexions, tend more to their good, than a simple dependence on God, and devotedness to him? They would therefore find these revolts from him to be the sources of misery; for by giving strangers admission among them, they brought themselves into a dependence on them, which ended in their ruin; and they were thus taught, that to sin against God was a bitter, as well as an evil thing, as destructive of their comfort as contrary to their duty; and that he was more to be feared than their strongest enemies. (Marg. Ref. c-h.) "The miseries that your own sins have brought upon you, are a sufficient instruction to you, to break off your evil courses, and to return to God by a sincere repentance." Louth.—Broken the crown, &c. (16) Marg. Note, Deut. 33:20, 21.

V. 20, 21. In old times God had broken the Egyptian yoke from off his people, and they engaged by covenant to renounce idolatry and adhere to his worship; (Notes, Ex. 24:3-11. Josh. 24:15-26.) but they soon broke this solemn covenant, which was as the marriage compact; and they were guilty of spiritual adultery with every abominable idol, in the high places and groves. (Marg. Ref. i, m. Notes, Ez. 16:9-22.) Yet, in the choice of Abraham, and the patriarchs of their nation, God had "planted them a noble vine, wholly a right seed," as good a stock as could possibly be procured of the human species; and under Joshua, he had planted them in the land, after they had been very much purified from idolatry, and were an excellent race of men: yet, notwithstanding all their advantages, they were most notoriously degenerated, and were become like the wild vine, that bears poisonous berries instead of grapes. (Notes, Deut. 32:32, 33. Josh. 22:34. Is. 5:2-7.)

I will not transgress. (20) The Hebrew text reads, "I will

g 4:18. Job 20:11-16. Am. 8:10. h 5:22. 35:23, 24. Ps. 36:1. Rom. 3:18. i 30:6. Ex. 3:8. Lev. 26:13. Deut. 4:20, 34. 15:15. Is. 9:4. 10:27. 14:25. Nah. 1:13. k Ex. 19:8. 24:3. 4:21. 5:27. 35:17. Josh. 24:16-24. l Or, serve. 1:36. m 1:36. 2:1. 2:11. 2:12. 2:13. 2:14. 2:15. 2:16. 2:17. 2:18. 2:19. 2:20. 2:21. 2:22. 2:23. 2:24. 2:25. 2:26. 2:27. 2:28. 2:29. 2:30. 2:31. 2:32. 2:33. 2:34. 2:35. 2:36. 2:37. 2:38. 2:39. 2:40. 2:41. 2:42. 2:43. 2:44. 2:45. 2:46. 2:47. 2:48. 2:49. 2:50. 2:51. 2:52. 2:53. 2:54. 2:55. 2:56. 2:57. 2:58. 2:59. 2:60. 2:61. 2:62. 2:63. 2:64. 2:65. 2:66. 2:67. 2:68. 2:69. 2:70. 2:71. 2:72. 2:73. 2:74. 2:75. 2:76. 2:77. 2:78. 2:79. 2:80. 2:81. 2:82. 2:83. 2:84. 2:85. 2:86. 2:87. 2:88. 2:89. 2:90. 2:91. 2:92. 2:93. 2:94. 2:95. 2:96. 2:97. 2:98. 2:99. 3:1. 3:2. 3:3. 3:4. 3:5. 3:6. 3:7. 3:8. 3:9. 3:10. 3:11. 3:12. 3:13. 3:14. 3:15. 3:16. 3:17. 3:18. 3:19. 3:20. 3:21. 3:22. 3:23. 3:24. 3:25. 3:26. 3:27. 3:28. 3:29. 3:30. 3:31. 3:32. 3:33. 3:34. 3:35. 3:36. 3:37. 3:38. 3:39. 3:40. 3:41. 3:42. 3:43. 3:44. 3:45. 3:46. 3:47. 3:48. 3:49. 3:50. 3:51. 3:52. 3:53. 3:54. 3:55. 3:56. 3:57. 3:58. 3:59. 3:60. 3:61. 3:62. 3:63. 3:64. 3:65. 3:66. 3:67. 3:68. 3:69. 3:70. 3:71. 3:72. 3:73. 3:74. 3:75. 3:76. 3:77. 3:78. 3:79. 3:80. 3:81. 3:82. 3:83. 3:84. 3:85. 3:86. 3:87. 3:88. 3:89. 3:90. 3:91. 3:92. 3:93. 3:94. 3:95. 3:96. 3:97. 3:98. 3:99. 4:1. 4:2. 4:3. 4:4. 4:5. 4:6. 4:7. 4:8. 4:9. 4:10. 4:11. 4:12. 4:13. 4:14. 4:15. 4:16. 4:17. 4:18. 4:19. 4:20. 4:21. 4:22. 4:23. 4:24. 4:25. 4:26. 4:27. 4:28. 4:29. 4:30. 4:31. 4:32. 4:33. 4:34. 4:35. 4:36. 4:37. 4:38. 4:39. 4:40. 4:41. 4:42. 4:43. 4:44. 4:45. 4:46. 4:47. 4:48. 4:49. 4:50. 4:51. 4:52. 4:53. 4:54. 4:55. 4:56. 4:57. 4:58. 4:59. 4:60. 4:61. 4:62. 4:63. 4:64. 4:65. 4:66. 4:67. 4:68. 4:69. 4:70. 4:71. 4:72. 4:73. 4:74. 4:75. 4:76. 4:77. 4:78. 4:79. 4:80. 4:81. 4:82. 4:83. 4:84. 4:85. 4:86. 4:87. 4:88. 4:89. 4:90. 4:91. 4:92. 4:93. 4:94. 4:95. 4:96. 4:97. 4:98. 4:99. 5:1. 5:2. 5:3. 5:4. 5:5. 5:6. 5:7. 5:8. 5:9. 5:10. 5:11. 5:12. 5:13. 5:14. 5:15. 5:16. 5:17. 5:18. 5:19. 5:20. 5:21. 5:22. 5:23. 5:24. 5:25. 5:26. 5:27. 5:28. 5:29. 5:30. 5:31. 5:32. 5:33. 5:34. 5:35. 5:36. 5:37. 5:38. 5:39. 5:40. 5:41. 5:42. 5:43. 5:44. 5:45. 5:46. 5:47. 5:48. 5:49. 5:50. 5:51. 5:52. 5:53. 5:54. 5:55. 5:56. 5:57. 5:58. 5:59. 5:60. 5:61. 5:62. 5:63. 5:64. 5:65. 5:66. 5:67. 5:68. 5:69. 5:70. 5:71. 5:72. 5:73. 5:74. 5:75. 5:76. 5:77. 5:78. 5:79. 5:80. 5:81. 5:82. 5:83. 5:84. 5:85. 5:86. 5:87. 5:88. 5:89. 5:90. 5:91. 5:92. 5:93. 5:94. 5:95. 5:96. 5:97. 5:98. 5:99. 6:1. 6:2. 6:3. 6:4. 6:5. 6:6. 6:7. 6:8. 6:9. 6:10. 6:11. 6:12. 6:13. 6:14. 6:15. 6:16. 6:17. 6:18. 6:19. 6:20. 6:21. 6:22. 6:23. 6:24. 6:25. 6:26. 6:27. 6:28. 6:29. 6:30. 6:31. 6:32. 6:33. 6:34. 6:35. 6:36. 6:37. 6:38. 6:39. 6:40. 6:41. 6:42. 6:43. 6:44. 6:45. 6:46. 6:47. 6:48. 6:49. 6:50. 6:51. 6:52. 6:53. 6:54. 6:55. 6:56. 6:57. 6:58. 6:59. 6:60. 6:61. 6:62. 6:63. 6:64. 6:65. 6:66. 6:67. 6:68. 6:69. 6:70. 6:71. 6:72. 6:73. 6:74. 6:75. 6:76. 6:77. 6:78. 6:79. 6:80. 6:81. 6:82. 6:83. 6:84. 6:85. 6:86. 6:87. 6:88. 6:89. 6:90. 6:91. 6:92. 6:93. 6:94. 6:95. 6:96. 6:97. 6:98. 6:99. 7:1. 7:2. 7:3. 7:4. 7:5. 7:6. 7:7. 7:8. 7:9. 7:10. 7:11. 7:12. 7:13. 7:14. 7:15. 7:16. 7:17. 7:18. 7:19. 7:20. 7:21. 7:22. 7:23. 7:24. 7:25. 7:26. 7:27. 7:28. 7:29. 7:30. 7:31. 7:32. 7:33. 7:34. 7:35. 7:36. 7:37. 7:38. 7:39. 7:40. 7:41. 7:42. 7:43. 7:44. 7:45. 7:46. 7:47. 7:48. 7:49. 7:50. 7:51. 7:52. 7:53. 7:54. 7:55. 7:56. 7:57. 7:58. 7:59. 7:60. 7:61. 7:62. 7:63. 7:64. 7:65. 7:66. 7:67. 7:68. 7:69. 7:70. 7:71. 7:72. 7:73. 7:74. 7:75. 7:76. 7:77. 7:78. 7:79. 7:80. 7:81. 7:82. 7:83. 7:84. 7:85. 7:86. 7:87. 7:88. 7:89. 7:90. 7:91. 7:92. 7:93. 7:94. 7:95. 7:96. 7:97. 7:98. 7:99. 8:1. 8:2. 8:3. 8:4. 8:5. 8:6. 8:7. 8:8. 8:9. 8:10. 8:11. 8:12. 8:13. 8:14. 8:15. 8:16. 8:17. 8:18. 8:19. 8:20. 8:21. 8:22. 8:23. 8:24. 8:25. 8:26. 8:27. 8:28. 8:29. 8:30. 8:31. 8:32. 8:33. 8:34. 8:35. 8:36. 8:37. 8:38. 8:39. 8:40. 8:41. 8:42. 8:43. 8:44. 8:45. 8:46. 8:47. 8:48. 8:49. 8:50. 8:51. 8:52. 8:53. 8:54. 8:55. 8:56. 8:57. 8:58. 8:59. 8:60. 8:61. 8:62. 8:63. 8:64. 8:65. 8:66. 8:67. 8:68. 8:69. 8:70. 8:71. 8:72. 8:73. 8:74. 8:75. 8:76. 8:77. 8:78. 8:79. 8:80. 8:81. 8:82. 8:83. 8:84. 8:85. 8:86. 8:87. 8:88. 8:89. 8:90. 8:91. 8:92. 8:93. 8:94. 8:95. 8:96. 8:97. 8:98. 8:99. 9:1. 9:2. 9:3. 9:4. 9:5. 9:6. 9:7. 9:8. 9:9. 9:10. 9:11. 9:12. 9:13. 9:14. 9:15. 9:16. 9:17. 9:18. 9:19. 9:20. 9:21. 9:22. 9:23. 9:24. 9:25. 9:26. 9:27. 9:28. 9:29. 9:30. 9:31. 9:32. 9:33. 9:34. 9:35. 9:36. 9:37. 9:38. 9:39. 9:40. 9:41. 9:42. 9:43. 9:44. 9:45. 9:46. 9:47. 9:48. 9:49. 9:50. 9:51. 9:52. 9:53. 9:54. 9:55. 9:56. 9:57. 9:58. 9:59. 9:60. 9:61. 9:62. 9:63. 9:64. 9:65. 9:66. 9:67. 9:68. 9:69. 9:70. 9:71. 9:72. 9:73. 9:74. 9:75. 9:76. 9:77. 9:78. 9:79. 9:80. 9:81. 9:82. 9:83. 9:84. 9:85. 9:86. 9:87. 9:88. 9:89. 9:90. 9:91. 9:92. 9:93. 9:94. 9:95. 9:96. 9:97. 9:98. 9:99. 10:1. 10:2. 10:3. 10:4. 10:5. 10:6. 10:7. 10:8. 10:9. 10:10. 10:11. 10:12. 10:13. 10:14. 10:15. 10:16. 10:17. 10:18. 10:19. 10:20. 10:21. 10:22. 10:23. 10:24. 10:25. 10:26. 10:27. 10:28. 10:29. 10:30. 10:31. 10:32. 10:33. 10:34. 10:35. 10:36. 10:37. 10:38. 10:39. 10:40. 10:41. 10:42. 10:43. 10:44. 10:45. 10:46. 10:47. 10:48. 10:49. 10:50. 10:51. 10:52. 10:53. 10:54. 10:55. 10:56. 10:57. 10:58. 10:59. 10:60. 10:61. 10:62. 10:63. 10:64. 10:65. 10:66. 10:67. 10:68. 10:69. 10:70. 10:71. 10:72. 10:73. 10:74. 10:75. 10:76. 10:77. 10:78. 10:79. 10:80. 10:81. 10:82. 10:83. 10:84. 10:85. 10:86. 10:87. 10:88. 10:89. 10:90. 10:91. 10:92. 10:93. 10:94. 10:95. 10:96. 10:97. 10:98. 10:99. 11:1. 11:2. 11:3. 11:4. 11:5. 11:6. 11:7. 11:8. 11:9. 11:10. 11:11. 11:12. 11:13. 11:14. 11:15. 11:16. 11:17. 11:18. 11:19. 11:20. 11:21. 11:22. 11:23. 11:24. 11:25. 11:26. 11:27. 11:28. 11:29. 11:30. 11:31. 11:32. 11:33. 11:34. 11:35. 11:36. 11:37. 11:38. 11:39. 11:40. 11:41. 11:42. 11:43. 11:44. 11:45. 11:46. 11:47. 11:48. 11:49. 11:50. 11:51. 11:52. 11:53. 11:54. 11:55. 11:56. 11:57. 11:58. 11:59. 11:60. 11:61. 11:62. 11:63. 11:64. 11:65. 11:66. 11:67. 11:68. 11:69. 11:70. 11:71. 11:72. 11:73. 11:74. 11:75. 11:76. 11:77. 11:78. 11:79. 11:80. 11:81. 11:82. 11:83. 11:84. 11:85. 11:86. 11:87. 11:88. 11:89. 11:90. 11:91. 11:92. 11:93. 11:94. 11:95. 11:96. 11:97. 11:98. 11:99. 12:1. 12:2. 12:3. 12:4. 12:5. 12:6. 12:7. 12:8. 12:9. 12:10. 12:11. 12:12. 12:13. 12:14. 12:15. 12:16. 12:17. 12:18. 12:19. 12:20. 12:21. 12:22. 12:23. 12:24. 12:25. 12:26. 12:27. 12:28. 12:29. 12:30. 12:31. 12:32. 12:33. 12:34. 12:35. 12:36. 12:37. 12:38. 12:39. 12:40. 12:41. 12:42. 12:43. 12:44. 12:45. 12:46. 12:47. 12:48. 12:49. 12:50. 12:51. 12:52. 12:53. 12:54. 12:55. 12:56. 12:57. 12:58. 12:59. 12:60. 12:61. 12:62. 12:63. 12:64. 12:65. 12:66. 12:67. 12:68. 12:69. 12:70. 12:71. 12:72. 12:73. 12:74. 12:75. 12:76. 12:77. 12:78. 12:79. 12:80. 12:81. 12:82. 12:83. 12:84. 12:85. 12:86. 12:87. 12:88. 12:89. 12:90. 12:91. 12:92. 12:93. 12:94. 12:95. 12:96. 12:97. 12:98. 12:99. 13:1. 13:2. 13:3. 13:4. 13:5. 13:6. 13:7. 13:8. 13:9. 13:10. 13:11. 13:12. 13:13. 13:14. 13:15. 13:16. 13:17. 13:18. 13:19. 13:20. 13:21. 13:22. 13:23. 13:24. 13:25. 13:26. 13:27. 13:28. 13:29. 13:30. 13:31. 13:32. 13:33. 13:34. 13:35. 13:36. 13:37. 13:38. 13:39. 13:40. 13:41. 13:42. 13:43. 13:44. 13:45. 13:46. 13:47. 13:48. 13:49. 13:50. 13:51. 13:52. 13:53. 13:54. 13:55. 13:56. 13:57. 13:58. 13:59. 13:60. 13:61. 13:62. 13:63. 13:64. 13:65. 13:66. 13:67. 13:68. 13:69. 13:70. 13:71. 13:72. 13:73. 13:74. 13:75. 13:76. 13:77. 13:78. 13:79. 13:80. 13:81. 13:82. 13:83. 13:84. 13:85. 13:86. 13:87. 13:88. 13:89. 13:90. 13:91. 13:92. 13:93. 13:94. 13:95. 13:96. 13:97. 13:98. 13:99. 14:1. 14:2. 14:3. 14:4. 14:5. 14:6. 14:7. 14:8. 14:9. 14:10. 14:11. 14:12. 14:13. 14:14. 14:15. 14:16. 14:17. 14:18. 14:19. 14:20. 14:21. 14:22. 14:23. 14:24. 14:25. 14:26. 14:27. 14:28. 14:29. 14:30. 14:31. 14:32. 14:33. 14:34. 14:35. 14:36. 14:37. 14:38. 14:39. 14:40. 14:41. 14:42. 14:43. 14:44. 14:45. 14:46. 14:47. 14:48. 14:49. 14:50. 14:51. 14:52. 14:53. 14:54. 14:55. 14:56. 14:57. 14:58. 14:59. 14:60. 14:61. 14:62. 14:63. 14:64. 14:65. 14:66. 14:67. 14:68. 14:69. 14:70. 14:71. 14:72. 14:73. 14:74. 14:75. 14:76. 14:77. 14:78. 14:79. 14:80. 14:81. 14:82. 14:83. 14:84. 14:85. 14:86. 14:87. 14:88. 14:89. 14:90. 14:91. 14:92. 14:93. 14:94. 14:95. 14:96. 14:97. 14:98. 14:99. 15:1. 15:2. 15:3. 15:4. 15:5. 15:6. 15:7. 15:8. 15:9. 15:10. 15:11. 15:12. 15:13. 15:14. 15:15. 15:16. 15:17. 15:18. 15:19. 15:20. 15:21. 15:22. 15:23. 15:24. 15:25. 15:26. 15:27. 15:28. 15:29. 15:30. 15:31. 15:32. 15:33. 15:34. 15:35. 15:36. 15:37. 15:38. 15:39. 15:40. 15:41. 15:42. 15:43. 15:44. 15:45. 15:46. 15:47. 15:48. 15:49. 15:50. 15:51. 15:52. 15:53. 15:54. 15:55. 15:56. 15:57. 15:58. 15:59. 15:60. 15:61. 15:62. 15:63. 15:64. 15:65. 15:66. 15:67. 15:68. 15:69. 15:70. 15:71. 15:72. 15:73. 15:74. 15:75. 15:76. 15:77. 15:78. 15:79. 15:80. 15:81. 15:82. 15:83. 15:84. 15:85. 15:86. 15:87. 15:88. 15:89. 15:90. 15:91. 15:92. 15:93. 15:94. 15:95. 15:96. 15:97. 15:98. 15:99. 16:1. 16:2. 16:3. 16:

no hope: No; for I have loved strangers, and after them will I go.

26 As ^a a thief is ashamed when he is found, so is the house of Israel ashamed; they, ^b their kings, their princes, and their priests, and their prophets,

27 Saying ^c to a stock, Thou art my father; and to a stone, Thou hast brought me forth: for they have turned ^d their back unto me, and not their face; ^e but in the time of their trouble they will say, Arise, and save us.

28 But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for according ^f to the number of thy cities are thy gods, O Judah.

29 Wherefore will ye plead with me? ye all have transgressed against me, saith the Lord.

30 In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion.

9:13. Is. 2:6. 24:17. Deut. 29:19, 20. 2 Chr. 28:22. Rom. 2:4, 5. a 36. 3 24:25. Prov. 6:30, 31. Is. 1:23. Rom. 6:21. b 32:32. Eam. 9:7. Neh. 9:32-34. 1 Sam. 9:6-8. c 10:8. Ps. 115:4-8. Is. 44:9-20. 46:6-8. Hab. 2:18, 19. * Or, begotten me. d Ez. 8:16, 23:35. e Heb. the hinder part of the neck. f 24:22, 32. Judg. 10:16. 8:16. Ps. 78:34-37. Is. 21:16. Hos. 5:15. 7:14. f Deut. 32:37. Judg. 10:14. 2 Kings 1:11. Is. 45:20. 46:2, 7. f Heb. evil. g 11:11. 2 Kings 17:36. 31. Hos. 10:1. Is. 40:25-29. 53:1. Jer. 1:12. 2:2-5. 10:11. 11:13. 12:1. 13:1. 14:3. 15:3. 16:30. 17:4. 18:1. 19:1. 20:1. 21:1. 22:1. 23:1. 24:1. 25:1. 26:1. 27:1. 28:1. 29:1. 30:1. 31:1. 32:1. 33:1. 34:1. 35:1. 36:1. 37:1. 38:1. 39:1. 40:1. 41:1. 42:1. 43:1. 44:1. 45:1. 46:1. 47:1. 48:1. 49:1. 50:1. 51:1. 52:1. 53:1. 54:1. 55:1. 56:1. 57:1. 58:1. 59:1. 60:1. 61:1. 62:1. 63:1. 64:1. 65:1. 66:1. 67:1. 68:1. 69:1. 70:1. 71:1. 72:1. 73:1. 74:1. 75:1. 76:1. 77:1. 78:1. 79:1. 80:1. 81:1. 82:1. 83:1. 84:1. 85:1. 86:1. 87:1. 88:1. 89:1. 90:1. 91:1. 92:1. 93:1. 94:1. 95:1. 96:1. 97:1. 98:1. 99:1. 100:1. 101:1. 102:1. 103:1. 104:1. 105:1. 106:1. 107:1. 108:1. 109:1. 110:1. 111:1. 112:1. 113:1. 114:1. 115:1. 116:1. 117:1. 118:1. 119:1. 120:1. 121:1. 122:1. 123:1. 124:1. 125:1. 126:1. 127:1. 128:1. 129:1. 130:1. 131:1. 132:1. 133:1. 134:1. 135:1. 136:1. 137:1. 138:1. 139:1. 140:1. 141:1. 142:1. 143:1. 144:1. 145:1. 146:1. 147:1. 148:1. 149:1. 150:1. 151:1. 152:1. 153:1. 154:1. 155:1. 156:1. 157:1. 158:1. 159:1. 160:1. 161:1. 162:1. 163:1. 164:1. 165:1. 166:1. 167:1. 168:1. 169:1. 170:1. 171:1. 172:1. 173:1. 174:1. 175:1. 176:1. 177:1. 178:1. 179:1. 180:1. 181:1. 182:1. 183:1. 184:1. 185:1. 186:1. 187:1. 188:1. 189:1. 190:1. 191:1. 192:1. 193:1. 194:1. 195:1. 196:1. 197:1. 198:1. 199:1. 200:1. 201:1. 202:1. 203:1. 204:1. 205:1. 206:1. 207:1. 208:1. 209:1. 210:1. 211:1. 212:1. 213:1. 214:1. 215:1. 216:1. 217:1. 218:1. 219:1. 220:1. 221:1. 222:1. 223:1. 224:1. 225:1. 226:1. 227:1. 228:1. 229:1. 230:1. 231:1. 232:1. 233:1. 234:1. 235:1. 236:1. 237:1. 238:1. 239:1. 240:1. 241:1. 242:1. 243:1. 244:1. 245:1. 246:1. 247:1. 248:1. 249:1. 250:1. 251:1. 252:1. 253:1. 254:1. 255:1. 256:1. 257:1. 258:1. 259:1. 260:1. 261:1. 262:1. 263:1. 264:1. 265:1. 266:1. 267:1. 268:1. 269:1. 270:1. 271:1. 272:1. 273:1. 274:1. 275:1. 276:1. 277:1. 278:1. 279:1. 280:1. 281:1. 282:1. 283:1. 284:1. 285:1. 286:1. 287:1. 288:1. 289:1. 290:1. 291:1. 292:1. 293:1. 294:1. 295:1. 296:1. 297:1. 298:1. 299:1. 300:1. 301:1. 302:1. 303:1. 304:1. 305:1. 306:1. 307:1. 308:1. 309:1. 310:1. 311:1. 312:1. 313:1. 314:1. 315:1. 316:1. 317:1. 318:1. 319:1. 320:1. 321:1. 322:1. 323:1. 324:1. 325:1. 326:1. 327:1. 328:1. 329:1. 330:1. 331:1. 332:1. 333:1. 334:1. 335:1. 336:1. 337:1. 338:1. 339:1. 340:1. 341:1. 342:1. 343:1. 344:1. 345:1. 346:1. 347:1. 348:1. 349:1. 350:1. 351:1. 352:1. 353:1. 354:1. 355:1. 356:1. 357:1. 358:1. 359:1. 360:1. 361:1. 362:1. 363:1. 364:1. 365:1. 366:1. 367:1. 368:1. 369:1. 370:1. 371:1. 372:1. 373:1. 374:1. 375:1. 376:1. 377:1. 378:1. 379:1. 380:1. 381:1. 382:1. 383:1. 384:1. 385:1. 386:1. 387:1. 388:1. 389:1. 390:1. 391:1. 392:1. 393:1. 394:1. 395:1. 396:1. 397:1. 398:1. 399:1. 400:1. 401:1. 402:1. 403:1. 404:1. 405:1. 406:1. 407:1. 408:1. 409:1. 410:1. 411:1. 412:1. 413:1. 414:1. 415:1. 416:1. 417:1. 418:1. 419:1. 420:1. 421:1. 422:1. 423:1. 424:1. 425:1. 426:1. 427:1. 428:1. 429:1. 430:1. 431:1. 432:1. 433:1. 434:1. 435:1. 436:1. 437:1. 438:1. 439:1. 440:1. 441:1. 442:1. 443:1. 444:1. 445:1. 446:1. 447:1. 448:1. 449:1. 450:1. 451:1. 452:1. 453:1. 454:1. 455:1. 456:1. 457:1. 458:1. 459:1. 460:1. 461:1. 462:1. 463:1. 464:1. 465:1. 466:1. 467:1. 468:1. 469:1. 470:1. 471:1. 472:1. 473:1. 474:1. 475:1. 476:1. 477:1. 478:1. 479:1. 480:1. 481:1. 482:1. 483:1. 484:1. 485:1. 486:1. 487:1. 488:1. 489:1. 490:1. 491:1. 492:1. 493:1. 494:1. 495:1. 496:1. 497:1. 498:1. 499:1. 500:1. 501:1. 502:1. 503:1. 504:1. 505:1. 506:1. 507:1. 508:1. 509:1. 510:1. 511:1. 512:1. 513:1. 514:1. 515:1. 516:1. 517:1. 518:1. 519:1. 520:1. 521:1. 522:1. 523:1. 524:1. 525:1. 526:1. 527:1. 528:1. 529:1. 530:1. 531:1. 532:1. 533:1. 534:1. 535:1. 536:1. 537:1. 538:1. 539:1. 540:1. 541:1. 542:1. 543:1. 544:1. 545:1. 546:1. 547:1. 548:1. 549:1. 550:1. 551:1. 552:1. 553:1. 554:1. 555:1. 556:1. 557:1. 558:1. 559:1. 560:1. 561:1. 562:1. 563:1. 564:1. 565:1. 566:1. 567:1. 568:1. 569:1. 570:1. 571:1. 572:1. 573:1. 574:1. 575:1. 576:1. 577:1. 578:1. 579:1. 580:1. 581:1. 582:1. 583:1. 584:1. 585:1. 586:1. 587:1. 588:1. 589:1. 590:1. 591:1. 592:1. 593:1. 594:1. 595:1. 596:1. 597:1. 598:1. 599:1. 600:1. 601:1. 602:1. 603:1. 604:1. 605:1. 606:1. 607:1. 608:1. 609:1. 610:1. 611:1. 612:1. 613:1. 614:1. 615:1. 616:1. 617:1. 618:1. 619:1. 620:1. 621:1. 622:1. 623:1. 624:1. 625:1. 626:1. 627:1. 628:1. 629:1. 630:1. 631:1. 632:1. 633:1. 634:1. 635:1. 636:1. 637:1. 638:1. 639:1. 640:1. 641:1. 642:1. 643:1. 644:1. 645:1. 646:1. 647:1. 648:1. 649:1. 650:1. 651:1. 652:1. 653:1. 654:1. 655:1. 656:1. 657:1. 658:1. 659:1. 660:1. 661:1. 662:1. 663:1. 664:1. 665:1. 666:1. 667:1. 668:1. 669:1. 670:1. 671:1. 672:1. 673:1. 674:1. 675:1. 676:1. 677:1. 678:1. 679:1. 680:1. 681:1. 682:1. 683:1. 684:1. 685:1. 686:1. 687:1. 688:1. 689:1. 690:1. 691:1. 692:1. 693:1. 694:1. 695:1. 696:1. 697:1. 698:1. 699:1. 700:1. 701:1. 702:1. 703:1. 704:1. 705:1. 706:1. 707:1. 708:1. 709:1. 710:1. 711:1. 712:1. 713:1. 714:1. 715:1. 716:1. 717:1. 718:1. 719:1. 720:1. 721:1. 722:1. 723:1. 724:1. 725:1. 726:1. 727:1. 728:1. 729:1. 730:1. 731:1. 732:1. 733:1. 734:1. 735:1. 736:1. 737:1. 738:1. 739:1. 740:1. 741:1. 742:1. 743:1. 744:1. 745:1. 746:1. 747:1. 748:1. 749:1. 750:1. 751:1. 752:1. 753:1. 754:1. 755:1. 756:1. 757:1. 758:1. 759:1. 760:1. 761:1. 762:1. 763:1. 764:1. 765:1. 766:1. 767:1. 768:1. 769:1. 770:1. 771:1. 772:1. 773:1. 774:1. 775:1. 776:1. 777:1. 778:1. 779:1. 780:1. 781:1. 782:1. 783:1. 784:1. 785:1. 786:1. 787:1. 788:1. 789:1. 790:1. 791:1. 792:1. 793:1. 794:1. 795:1. 796:1. 797:1. 798:1. 799:1. 800:1. 801:1. 802:1. 803:1. 804:1. 805:1. 806:1. 807:1. 808:1. 809:1. 810:1. 811:1. 812:1. 813:1. 814:1. 815:1. 816:1. 817:1. 818:1. 819:1. 820:1. 821:1. 822:1. 823:1. 824:1. 825:1. 826:1. 827:1. 828:1. 829:1. 830:1. 831:1. 832:1. 833:1. 834:1. 835:1. 836:1. 837:1. 838:1. 839:1. 840:1. 841:1. 842:1. 843:1. 844:1. 845:1. 846:1. 847:1. 848:1. 849:1. 850:1. 851:1. 852:1. 853:1. 854:1. 855:1. 856:1. 857:1. 858:1. 859:1. 860:1. 861:1. 862:1. 863:1. 864:1. 865:1. 866:1. 867:1. 868:1. 869:1. 870:1. 871:1. 872:1. 873:1. 874:1. 875:1. 876:1. 877:1. 878:1. 879:1. 880:1. 881:1. 882:1. 883:1. 884:1. 885:1. 886:1. 887:1. 888:1. 889:1. 890:1. 891:1. 892:1. 893:1. 894:1. 895:1. 896:1. 897:1. 898:1. 899:1. 900:1. 901:1. 902:1. 903:1. 904:1. 905:1. 906:1. 907:1. 908:1. 909:1. 910:1. 911:1. 912:1. 913:1. 914:1. 915:1. 916:1. 917:1. 918:1. 919:1. 920:1. 921:1. 922:1. 923:1. 924:1. 925:1. 926:1. 927:1. 928:1. 929:1. 930:1. 931:1. 932:1. 933:1. 934:1. 935:1. 936:1. 937:1. 938:1. 939:1. 940:1. 941:1. 942:1. 943:1. 944:1. 945:1. 946:1. 947:1. 948:1. 949:1. 950:1. 951:1. 952:1. 953:1. 954:1. 955:1. 956:1. 957:1. 958:1. 959:1. 960:1. 961:1. 962:1. 963:1. 964:1. 965:1. 966:1. 967:1. 968:1. 969:1. 970:1. 971:1. 972:1. 973:1. 974:1. 975:1. 976:1. 977:1. 978:1. 979:1. 980:1. 981:1. 982:1. 983:1. 984:1. 985:1. 986:1. 987:1. 988:1. 989:1. 990:1. 991:1. 992:1. 993:1. 994:1. 995:1. 996:1. 997:1. 998:1. 999:1. 1000:1.

journeys, to make new alliances with idolaters. ¹ Louth. Or the consequences of the idolatries and iniquities, if persisted in, may be intended. (Deut. 28:18. Notes, Deut. 29:19, 20. Is. 20:2-4.) But they said, "There is no hope." (Notes, 18:11, 12. Is. 57:9, 10.) The case is desperate, meaning that there was no hope of safety, except in heathen alliances, or in idolatry; or no hope of mercy from God and deliverance from distress; or no hope of getting the better of their headstrong inclinations. And therefore, as "they had loved strangers," and strange gods, they were determined to go after them, and desperately to venture all consequences. (Marg. and Marg. Ref. v, z.)

V. 26-30. The whole house of Israel, especially the rulers and teachers of every description, shunned detection, like a thief; and yet they would certainly be detected and put to shame; for the Lord would prove against them, that they had ascribed divine honours to senseless idols, and worshipped them, addressing them by the title of father, and saying, "Thou hast begotten me," (Marg. Notes, Is. 44:9-20. Hab. 2:18, 19.) as if they had been the authors of their existence, and of all their comforts. But, though they thus turned their backs on JEHOVAH, in their approaching troubles they would call upon him to save them: but he would then send them to their idols to seek deliverance: (Notes, Judg. 10:10-14. 1 Kings 3:13, 14.) yet they would not obtain any help from them, though they were become as numerous as the cities and towns in all Judah.—"Every . . . city had its peculiar deity, after the manner of the heathen. 2 Kings 17:30, 31. Hos. 8:11. 10:1. Louth. (Note, Hos. 10:1-3.)—And why should they attempt to plead their cause against God, or to expect the performance of his promises to the nation; when they had forfeited all their privileges by idolatry and iniquity, and when they were all involved in this national transgression, which violated their covenant? He had indeed long exercised patience towards them; he had corrected them in his providence, and warned them by his prophets: but they had not derived benefit from his corrections; (Notes, 5:3-6. Is. 1:5, 6.) and by murdering his prophets, as a fierce lion devours the prey, they had filled up the measure of their iniquities. (Notes, 2 Kings 21:16. 24:3, 4. 2 Chr. 24:19-22. 36:16. Neh. 9:26-30. Matt. 23:34-39. Acts 7:51-53. 1 The. 2:13-16.)

V. 31, 32. If the Jews would not diligently attend to the word of God, they must prepare to see it, as accomplished before their eyes, even in that very generation. Could they say that the Lord had been to them as a wilderness, or a land of darkness and distress? (Notes, 13:15-17. Is. 5:26-40. 8:21, 22.) On the contrary, it was plain that they uniformly had prosperity and abundance of comforts, when they adhered to his service. Why then should they desire to renounce his authority, and set up for their own masters, and affect independence? (Notes, 10-13. Gen. 3:4, 5. Ps. 12:1-4.) Why should they determine to come no more to him, from whom they had received so many pledges of love, and valuable blessings? Even the virgin was used to set far more store by her ornaments, or the bride by her nuptial garments or jewels, than Israel did by his relation to God, and all the honour, privilege, and happiness connected with it! Nay, they had forgotten him through alienation of heart, and dislike to retain him in their knowledge; and this for days which could not be numbered. (Marg. Ref. o-q.)

Y 33-37. God next inquired of the people, why they imitated harlots, who used every artifice to allure, and turned every way to meet the companions of their shameful amours;

31 ¶ O generation, ¹ see ye the word of the Lord: ² Have I been a wilderness unto Israel? a land of darkness? Wherefore say my people, ³ We are lords; we will come no more unto thee?

32 Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.

33 Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.

34 Also in thy skirts is found the blood of the souls of the poor innocents: ¹ I have not found it by ² secret search, but upon all these.

35 Yet thou sayest, ¹ because I am innocent, surely his anger shall turn from me: behold, ² I will plead with thee, because thou sayest, I have not sinned.

36 Why gaddest thou about so much to change thy way? ¹ thou also shalt be ashamed of Egypt, ² as thou wast ashamed of Assyria.

Hos. 2:7, 8. Mal. 5:9-11. a 1 Sam. 5:12-14. 31:20. 32:15. Ps. 10:4. 12:4. Prov. 30:9. Hos. 13:8. 1 Tim. 4:8. Rev. 3:15-17. b Heb. have diminished. c 11:1. Gen. 21:22. 6:7. 7:8. m 1:21. Is. 15:13, 14. Is. 61:10. Ez. 16:10-13. 1 Pet. 3:3-5. Rev. 21:2. d 2:1. 1 Sam. 15:15. Hos. 9:17. 106:21. Is. 17:10. Ez. 22:12. Hos. 8:11. e 23:9. 3:12. Is. 57:7-10. Hos. 2:5-7, 13. f 2 Chr. 33:9. Ez. 16:25. 17:1. g 7:8. 19:4. h 2 Kings 21:16. 24:4. Ps. 106:37. Is. 57:5. 59:7. 1:1. 2:2. 3:2. 4:1. 5:1. 6:1. 7:1. 8:1. 9:1. 10:1. 11:1. 12:1. 13:1. 14:1. 15:1. 16:1. 17:1. 18:1. 19:1. 20:1. 21:1. 22:1. 23:1. 24:1. 25:1. 26:1. 27:1. 28:1. 29:1. 30:1. 31:1. 32:1. 33:1. 34:1. 35:1. 36:1. 37:1. 38:1. 39:1. 40:1. 41:1. 42:1. 43:1. 44:1. 45:1. 46:1. 47:1. 48:1. 49:1. 50:1. 51:1. 52:1. 53:1. 54:1. 55:1. 56:1. 57:1. 58:1. 59:1. 60:1. 61:1. 62:1. 63:1. 64:1. 65:1. 66:1. 67:1. 68:1. 69:1. 70:1. 71:1. 72:1. 73:1. 74:1. 75:1. 76:1. 77:1. 78:1. 79:1. 80:1. 81:1. 82:1. 83:1. 84:1. 85:1. 86:1. 87:1. 88:1. 89:1. 90:1. 91:1. 92:1. 93:1. 94:1. 95:1. 96:1. 97:1. 98:1. 99:1. 100:1. 101:1. 102:1. 103:1. 104:1. 105:1. 106:1. 107:1. 108:1. 109:1. 110:1. 111:1. 112:1. 113:1. 114:1. 115:1. 116:1. 117:1. 118:1. 119:1. 120:1. 121:1. 122:1. 123:1. 124:1. 125:1. 126:1. 127:1. 128:1. 129:1. 130:1. 131:1. 132:1. 133:1. 134:1. 135:1. 136:1. 137:1. 138:1. 139:1. 140:1. 141:1. 142:1. 143:1. 144:1. 145:1. 146:1. 147:1. 148:1. 149:1. 150:1. 151:1. 152:1. 153:1. 154:1. 155:1. 156:1. 157:1. 158:1. 159:1. 160:1. 161:1. 162:1. 163:1. 164:1. 165:1. 166:1. 167:1. 168:1. 169:1. 170:1. 171:1. 172:1. 173:1. 174:1. 175:1. 176:1. 177:1. 178:1. 179:1. 180:1. 181:1. 182:1. 183:1. 184:1. 185:1. 186:1. 187:1. 188:1. 189:1. 190:1. 191:1. 192:1. 193:1. 194:1. 195:1. 196:1. 197:1. 198:1. 199:1. 200:1. 201:1. 202:1. 203:1. 204:1. 205:1. 206:1. 207:1. 208:1. 209:1. 210:1. 211:1. 212:1. 213:1. 214:1. 215:1. 216:1. 217:1. 218:1. 219:1. 220:1. 221:1. 222:1. 223:1. 224:1. 225:1. 226:1. 227:1. 228:1. 229:1. 230:1. 231:1. 232:1. 233:1. 234:1. 235:1. 236:1. 237:1. 238:1. 239:1. 240:1. 241:1. 242:1. 243:1. 244:1. 245:1. 246:1. 247:1. 248:1. 249:1. 250:1. 251:1. 252:1. 253:1. 254:1. 255:1. 256:1. 257:1. 258:1. 259:1. 260:1. 261:1. 262:1. 263:1. 264:1. 265:1. 266:1. 267:1. 268:1. 269:1. 270:1. 271:1. 272:1. 273:1. 274:1. 275:1. 276:1. 277:1. 278:1. 279:1. 280:1. 281:1. 282:1. 283:1. 284:1. 285:1. 286:1. 287:1. 288:1. 289:1. 290:1. 291:1. 292:1. 293:1. 294:1. 295:1. 296:1. 297:1. 298:1. 299:1. 300:1. 301:1. 302:1. 303:1. 304:1. 305:1. 306:1. 307:1. 308:1. 309:1. 310:1. 311:1. 312:1. 313:1. 314:1. 315:1. 316:1. 317:1. 318:1. 319:1. 320:1. 321:1. 322:1. 323:1. 324:1. 325:1. 326:1. 327:1. 328:1. 329:1. 330:1. 331:1. 332:1. 333:1. 334:1. 335:1. 336:1. 337:1. 338:1. 339:1. 340:1. 341:1. 342:1. 343:1. 344:1. 345:1. 346:1. 347:1. 348:1. 349:1. 350:1. 351:1. 352:1. 353:1. 354:1. 355:1. 356:1. 357:1. 358:1. 359:1. 360:1. 361:1. 362:1. 363:1. 364:1. 365:1. 366:1. 367:1. 368:1

37 Yea, thou shalt go forth from him, and thy hands upon thy head : ^dfor the LORD hath reject-

c 2 Sam. 13.19. d 35. 17.5. 37.7-10. Is. 10.4. Ez. 17.15-20. e 32.5. Num. 14:

themselves, and therefore in time of temptation fell away." (*Note, Matt. 13:20, 21.*) Thus their profession of being "holiness to the LORD," forms an additional reproach to their characters, and aggravation of their crimes. Yet some, who have fallen off after very promising beginnings, and who have run very wide in the ways of impiety or infidelity: have been recovered, and have "remembered the love of their first espousals," and their subsequent unfaithfulness, to their deeper humiliation before God, even to the end of their lives.

But, not hypocrites alone, and such persons as openly disgrace their profession, are criminal in these things: even true believers are often constrained to plead guilty. After having been delivered from the bondage of Satan, relieved in the hour of distress and dismay, conducted through many dangers and perplexities, and rendered comfortable in the hopes and earnestness of heavenly felicity; they have evidently made unsuitable returns for these immense obligations; and have declined from that zeal and love, which marked their first entrance on a religious course. We all ought therefore to examine ourselves in this respect, that we may "repent and do our first works:" and we should be very careful, as we proceed in life, that we do not lose in zeal and fervency, what we gain in knowledge, prudence, and experience. (*Note, Rom. 2:2-5. P. O. 2-7.*) They, however, who are indeed "holiness to the LORD," and "the first-fruits of his creatures," (*Note, Jam. 1:16-18, v. 18.*) and who are following him through this dreary wilderness to the promised rest; experience such love from him as richly compensates all that they can lose, leave, or suffer, for his sake: and the Lord will resent the wrong done to his children and friends, as if done to himself.—No apostate, or backslider, can give a good reason for "going far from God:" none can charge him with unfaithfulness, injustice, or unkindness: and he may justly reproach them with folly, as well as ingratitude, in leaving such a tried and powerful Friend, to walk after vanity and become vain.—In nations, which have been most highly favoured with temporal deliverances and advantages, and with abundance of the means of grace, how grievously do men generally defile themselves and their land, and make the Lord's heritage an abomination!

V. 8-13. Too often the ministers of religion are peculiarly criminal, when nations are filling up their measure of iniquity. Men presume to officiate in holy things, without the spiritual knowledge of God, or earnest inquiry after him: they dare for lure to handle the law, without any acquaintance with the Lawgiver; and to teach Christianity, while Christians themselves only in name, and ignorant of the nature of that holy religion: and thus pastors, and teachers, and rulers, by their example and doctrine, propagate iniquity, infidelity, and heresy, and harden the hearts of the numbers who "walk after such things as cannot profit!" What will men of this character say, when the Lord shall plead against them? and how can they endure the thought of treasuring up judgments even for their children's children?—Men, who have been educated in any false religion, adhere tenaciously to it, and are hardly persuaded to change it, however absurd and unreasonable it be. (*Note, 1 Pet. 1:17-21.*) Thus Satan rivets the fetters of ignorance and delusion on men's minds, by means of their bigotry, prejudice and pride, and relative attachments. But the professors of true religion have ever shown a strange propensity to change their glory for any worthless superstition or absurdity! so that the truth and spiritual worship of God cannot be maintained among men, without continual divine interpositions. This is most lamentable, and may well excite our grief and consternation: but our astonishment will be diminished, if we duly consider "that the carnal mind is *enmity* against God," and must therefore naturally prefer any gross, or sensual, or jovial worship, and proud self-exalting reasonings, and absurd superstitions, or fanatical delusions, to the holy character and precepts, the humbling truths, and spiritual worship, of JEHOVAH. (*P. O. Ez. 32:1-14.*) Indeed, we all have committed, and are still prone to commit, the two evils of which Israel was proved guilty, even apostasy from God, and idolatrous love of some created object, or objects from which we seek and expect our felicity. How do we forsake the pure joys to be found in the favour and service of God, for the polluting and wasting pleasures and interests of the world and sin! How apt are we to refuse the glorious salvation of Christ, and to prefer our own foolish ways of recommending ourselves to our offended Creator! How prone are we to forsake the unerring word of God to follow human teachers, and the traditions of men! and to forego the consolations of the Holy Spirit, for the worthless joys of the enthusiast and hypocrite! With great labour do men frame and resort to these and many other broken cisterns; instead of "drawing with joy the waters of life from the wells of salvation." Thus man became, and his unbelievers continue, the slaves of sin and Satan, and persisting in this course must remain so for ever.

V. 14-21. The professed people of God are often reduced to a base and ruinous subjection to their own lusts; and by the wrath of God, to various cruel oppressors. But what has a Christian to do, in the ways of forbidden pleasure

and thy confidences, *and thou shalt not prosper in them.

41. 2 Chr. 13:12.

and vain dissipation, or in the pursuits of avarice or ambition? Can the waters of these rivers be equal to those of "the River, the streams of which make glad the city of God?" (*Note, Ps. 46:4.*) If men will thus turn aside their backslidings will correct them, and they will learn the evil of their conduct, by the bitterness of its consequences, that they may be taught to "be in the fear of the LORD all the day long."—The history of the world, and of the church, and that of every man, (believer or unbeliever,) proves the total depravity of the human heart: no obligations, professions, pious ancestors, good education, or external means, can ensure any man's continuance in the ways of godliness: no ingenuity or eloquence can extenuate this matter: though men "wash themselves with nitre and take much soap," yet their iniquities are marked before God, and will demonstrate their depravity, when produced against them at the day of judgment. The fact is evident and very affecting, that the descendants of the most pious men, who seem to be "planted a noble vine, wholly a right seed," have in many cases degenerated, and become hardened infidels or profligates.—But a disposition to self-justification is strongly marked as a feature of man's character: when his criminality cannot be denied, he will vindicate or excuse it; and if he can plead not guilty as to a few gross outward wickednesses, he will deem this a compensation for all other offences: nay, a shortlived, reluctant abstaining from habitual sin, shall be pleaded as an *atonement* for all former gratifications, and even as an *excuse* for returning again to the commission of it, or indulgence and dispensation to do this! But when the Lord shall cause men to review their ways, and to know and see what they have done, "every mouth will be stopped, and all the world will be found guilty before him." (*Notes, Ez. 16:60-63, v. 63. Rom. 3:19, 20.*) Indeed they are often as much under the power of their lusts, and as regardless of consequences in gratifying their present inclinations, as the brute beasts; and as inaccessible to arguments, warnings, or motives, when urged against their impetuous cravings. It is vain in such cases to weary ourselves about them: the only hope is, that the painful effects of their vices will lead them to salutary reflection; or give some future opportunity of expostulating with them, and suggesting useful admonitions.

V. 25-37. Sometimes despair of mercy, or of victory over domineering evil habits and lusts, leads men to as unrestrained indulgence, as the most presumptuous infidelity could do. They think that there is "no hope" for them, and as they have loved their sinful pleasures, they may as well go on in them as not. To this case the abundant mercy and almighty assistance, proposed in the gospel, form a suitable remedy; and indeed the only one, which is at all adequate to the awful case.—Sinners, of every rank and distinction, must all stand before the Judge of the world: and most of them are conscious, that they cannot vindicate their conduct before him: then they will appear like the poor convict before the bar, on the day of his trial; when he stands to hear the ignominious sentence against him for his crimes. Even ungodly kings, princes, priests, and prophets will be thus put to shame before the assembled world: and the unreasonableness of men's conduct, whether they have been idolatrous infidels, or profane and profligate, will as much shame their understandings as their hearts.—It may be vain to expect help from God in the time of trouble, if we now turn our backs on him: yet many call upon him, when they think death at hand, who never before regarded him. As the Lord will not help the perishing sinner, who continues to the last impenitent; so all his other confidences will fail him, how many soever they may have been. This will be the awful case of those especially, who have hardened themselves against convictions and reproofs, and who have hated and persecuted such as have warned and instructed them.—Men do not forsake God, merely because they suppose his service unprofitable or injurious, or experience satisfaction in the ways of sin; but also because they are of a proud independent spirit, which scorns subjection and subordination, or to own their guilt and folly: and because they desire to be "lords, they will come no more unto him." In this manner they forsake their honour, privilege, interest, and happiness; and thus we all have too often, and too long, forgotten and neglected him.—Men may employ all their ingenuity and application in the cause of impiety; but they can find no happiness in it: they may teach other wicked ones their way, and thus be accessaries to their destruction; they may do much mischief, and thus "treasure up wrath against the day of wrath;" they may varnish the matter over with fair pretences, and shift from one sin to another, and seek safety and happiness by varied means: but confusion is their portion; "the LORD hath rejected their confidences, and they shall not prosper in them." (*Note, Is. 50:10, 11.*)

NOTES.—CHAP. III. V. 1. (*Note, 2:33-37.*) The beginning of this chapter, in the original, seems to connect with the conclusion of the preceding. "In saying, if a man, &c." God would never prosper his professed worshippers, while they proceeded in their evil courses: and this appeared, not only by his threatenings and judgments, but even by his

CHAPTER III.

God invites *Judah* to return to him, with intimations of mercy; but with re-
 bukes and expostulations, 1-5. *Israel*, though rejected for sin, is less
 criminal than *Judah*, who had not profited by the judgments inflicted on
 her, 6-11. *Both* are called to repentance, with gracious promises and
 predictions, 12-19. The people being severely reprimanded, are prophetically
 represented, as repenting and confessing their sins, 20-25.

THEY say, "if a man put away his wife, and
 she go from him, and become another man's,
 shall he return unto her again? shall not that
 land be greatly polluted? but thou hast played
 the harlot with many lovers; yet return again to
 me, saith the LORD.

2 "Lift up thine eyes (unto the high places, and
 see where thou hast not been lain with: in the
 ways hast thou sat for them, as the Arabian in the
 wilderness; and thou hast polluted the land with
 thy whoredoms, and with thy wickedness.

3 Therefore the showers have been withholden,
 and there hath been no platter rain; and thou
 hastd ^a whose's forehead, thou refusedst to be
 ashamed.

4 Wilt ^athou not at this time cry unto me,
 My Father, thou art ^athe Guide of my youth?

5 Will ^ahe reserve his anger for ever? will he
 keep it to the end? Behold, ^athou hast spoken and
 done evil things as thou couldest.

6 ¶ The LORD said also unto me, in the days

* Heb. *Saying*. a See on Deut. 24:1-4. b 9. See on 2:7. Lev. 18:24-28.
 Ps. 24:5. Mic. 2:10. c 2:20-23. Deut. 22:31. Jer. 16:25-28. 23:4.
 Ez. 16:2-22. 27:4. 12-14. 14:2. 1:14. 8:4-5. Deut. 4:32-31. Is. 55:5-12.
 Ez. 33:11. Hos. 14:1-4. Zech. 1:3. Luke 15:16-24. e 2:23. Ez. 8:4-6. Luke
 16:23. f 2:20. Deut. 12:2. 1 Kings 11:3. 2 Kings 23:13. Ez. 16:16, 24:25. 20-24.
 Gen. 38:14, 15. Prov. 7:11, 12. 23:28. Ez. 16:24-25. h See on 1:9. 2:7. 19:12.
 14:4, 22. 15:29. Deut. 28:23, 24. Is. 5:8. Joel 1:16-20. Am. 4:7. Hag. 1:11.
 1:5, 2. k 5:3. 5:13. 12:14. 16:17. Ez. 3:7. 16:30-31. 1:53. Neh. 9:17. Zech.
 7:11, 12. Heb. 12:25. 19. 31:19-20. Hos. 14:1-3. i 8. j 5. k 7. l 9.
 4:14. 7:15, 17. 11:9. Prov. 14:2. 17. Hos. 15:1. Mal. 2:1. 12. P. 77. 7.
 85:5. 103:9. Is. 57:16. 64:9. q Ez. 22:6. Mic. 2:1. 7:8. Zeph. 3:1-5. r 8:11

calls to repentance and promises of mercy. For, in saying,
 'Return to me, and I will pardon thee, notwithstanding thy
 past atrocious crimes,' he in effect said, that he would not
 otherwise pardon them. "In saying," or "whilst thou
 sayest," or acknowledged, that the law of God (Deut. 24:1-
 4.) forbids a man to take his wife again, whom he had di-
 vorced; and who had gone from him and engaged herself to
 another: even thou hast gone from me, and hast had unlawful
 commerce with many lovers. ... Yet after all this, I give
 thee liberty to return to me, saith JEHOVAH. *Blayney*. To
 show that his ways and thoughts are unspeakably above those
 of man, (Note, Is. 55:8, 9.) God illustrates the subject from
 the law given by Moses; in which any one who had divorced
 his wife, was forbidden to take her back, if she had been
 married to another, (Note, Deut. 24:1-4.) and it must be
 allowed, that such a conduct would introduce a community of
 wives, and greatly pollute the land where it was practised.
 Yet after all the idolatries committed by the Jews, the Lord
 could honourably, and would certainly, receive them to full
 favour, if they returned to him. (Notes, 12-15. 2:20-24.
 Hos. 2:10-17. 3:1-3.)

V. 2, 3. The people might see the traces of their idola-
 tries on every high place on which they looked: they were
 continually devising new species of idolatry, and tempting
 others to it: even as the prostitute sits by the way to seduce
 the passers; or as the Arabian robber waits in the desert
 for the traveller. (Marg. Ref. f, g, h. Notes, Ez. 16:23-
 34. 23:1-35.) Thus they polluted the land by their abomi-
 nable idolatries and crimes: and when the Lord visited them
 with drought or famine, they persisted in them with the most
 shameless effrontery. (Marg. Ref. i, k. Note, 6:13-15, v.
 15.) 'The former rain' ... falls in autumn, after the long
 summer's drought: ... the latter rain ... generally comes
 about the middle of April: after which it seldom or never
 rains during the whole summer. ... The former being abso-
 lutely necessary for seedtime; and the latter for filling the
 ears of corn before the harvest comes on. *Blayney*. Rain
 falls also in the winter months; but scarcely ever in the
 summer: so that the parched land could not be sown, without
 the former rain. (Notes, 5:20-25, v. 24, 25. Joel 2:21, 24, v.
 23. Am. 4:7.)

V. 4, 5. Some interpret these verses as a reproof of the
 hypocrisy and presumption of the Jews. Notwithstanding their
 abandoned and obstinate wickedness, they would still
 call God their "Father and the Guide of their youth;"
 (Notes, 19. 31:9. Ps. 71:17, 18. Prov. 2:17. Is. 63:15-19. 64:
 6-8.) the Friend, who had taken care of the nation from its
 infancy; and they presumed to expect help from him, though
 they continued to imitate the rebellious son, or the adulterous
 wife. (Notes, 7:8-11. Is. 48:1, 2. 58:1, 2.) Nor would they
 be induced to believe, that he would so reserve his anger for
 ever, as to bring his threatened judgments upon them: but
 they expected, that he would relent before matters came to
 this extremity; though they were conscious, that they had
 spoken and done evil to the extent of their ability, and were
 not restrained from transgression by any other hindrance,
 than want of power and opportunity.—This is a probable

of Josiah the king, Hast thou seen that which
 backsliding Israel hath done? she is gone up
 upon every high mountain, and under every green
 tree, and there hath played the harlot.

7 And I said, after she had done all these
 things, turn thou unto me: but she returned not.
 And her treacherous sister Judah saw it.

8 And I saw, when for all the causes whereby
 backsliding Israel committed adultery, I had put
 her away, and given her a bill of divorce; yet
 her treacherous sister Judah feared not, but went
 and played the harlot also.

9 And it came to pass, through the lightness of
 her whoredom, that she defiled the land, and
 committed adultery with stones and with stocks.

10 And yet for all this her treacherous sister
 Judah hath not turned unto me with her whole
 heart, but feignedly, saith the LORD.

¶ And the LORD said unto me, The backsliding
 Israel hath justified herself more than treache-
 rous Judah.

[Practical Observations.]

12 ¶ Go, and proclaim these words toward the
 north, and say, Return, thou backsliding Israel,
 saith the LORD; and I will not cause mine anger
 to fall upon you; for I am merciful, saith the
 LORD, and I will not keep anger for ever.

—14. Deut. 19:1. 7:24. 2 Kings 17:7-17. Ez. 23:11. s See on 2:20. Is. 57:7.
 Ez. 16:21, 25, 31. 38:28. t See on 1. u 2 Kings 17:13, 14. 2 Chr. 30:6-12. Hos.
 6:1-4. 14:1. s 8-11. Ez. 16:46. 29:3-4. v See on 1. 2 Kings 17:16-18. 18:18.
 —11. Ez. 23:9. Hos. 2:2, 3. 3:4, 4:15-17. 9:15-17. z Deut. 24:1. Is. 50:1.
 u 2 Kings 17:19. Ez. 23:31-31. Hos. 4:15. 1 Or, frame. Ez. 23:10. b See on
 2:2, 7. c 2:27. 10:8. Is. 57:6. Ez. 16:17. Hos. 4:12. Hab. 2:19. d 2 Chr. 34:33.
 35:1-18. Ps. 78:36-37. Is. 10:6. Hos. 7:14. e Heb. in falsehood. Ps. 18:44.
 62:3. margins. e 2:22. Hos. 4:16. 11:7. f Ez. 16:47, 51, 52. 25:11. g 18. 28:8
 q 8. 2 Kings 15:20. 17:6, 23. 19:11. h 17:7, 8, 11. Is. 44:22. Ez. 33:11. Hos.
 6:11. 11:1-3. 13:11. 33:26. Ez. 39:25. Hos. 11:8, 9. k 31:20. Deut. 4:29-31
 Ps. 57:17. 103:8, 9. 17. 145:8. Mic. 7:18-20. Rom. 5:20, 21. l 5. Ps. 79:5

interpretation; but the passage is more commonly understood
 in a contrary sense. Would not the people, from this time,
 (when they were warned, corrected and invited to repen-
 tance, and favoured with a pious reforming king,) come and
 seek mercy from that God, who had always been the Father
 and Guide of Israel? Would they not entreat him again to
 take them under his fatherly guidance? Would they not do it
 immediately, without further delay? And would the Lord, in
 that case, reserve his anger for ever, and punish them to the
 end? (Notes, Ps. 77:5-12. 89:46-48. 103:9.) By no means:
 though they had done all in their power to provoke him, he
 was yet disposed to be merciful to them. (Notes, 1. 2:2, 3.)
 'Thy behaviour has been in direct opposition to these kind
 admonitions: thou didst still persist in malicious wickedness,
 and by thy actions showdest the utmost hatred and despite
 against God and goodness.' *Louth*.

V. 6-11. A new message seems to be begun in this
 place, which probably was delivered after Josiah had made
 great progress in his reformation. The prophet was called
 on to take a retrospective view of the wickedness of Israel,
 the kingdom of the ten tribes, which had apostatized, or
 turned away from God; and of the desolations which followed.
 The word "backsliding" seems to be taken from oxen, when
 they turned back, instead of drawing forward, in the yoke;
 and it is used for an individual, or a people, renouncing the
 worship and service of God. Israel had utterly renounced the
 temple, and almost wholly forsaken the worship of God; and
 they had committed idolatry in every part of the land. The
 Lord had also sent Elijah, Elisha, and several other prophets
 to bring them back to him; but in general "they returned
 not." The kingdom of Judah, descended from the same
 stock, was equally treacherous and unfaithful to the covenant
 of God with them, and they had witnessed all these transac-
 tions. At length God saw it necessary to put Israel away, as
 an adulterous woman: which he did by the kings of Assyria.
 (Notes, 1. 2 Kings 17:5-23. Is. 50:1-3.) Yet Judah took
 not warning, and was not afraid to continue, and to grow even
 more impudent, in the most abominable and senseless idola-
 tries. And after all that Judah had heard and witnessed of
 the long-continued captivity and misery of Israel: the people
 in general did not fall in cordially with good Josiah's reforma-
 tion, but only "feignedly," reluctantly, and hypocritically.
 (Notes, 2 Kings 23:26, 27. 2 Chr. 34:33. Zeph. 1:1-8.) So
 that all things considered, Israel was not so inexcusable as
 Judah was become: for Judah had been favoured with many
 pious kings, had enjoyed far greater advantages than Israel,
 had been borne with in greater patience, and had the doom
 of Israel set before them as a warning; and all these circum-
 stances aggravated their guilt. (Notes, Ez. 16:48-55. 23:4
 —21. Matt. 11:20-24.)

V. 12-15. The prophet was next ordered to proclaim his
 message toward the north, where the ten tribes were dispersed
 in captivity, in Assyria, Media, and other more distant regions.
 The prophet did not go into those countries to preach to the
 Israelites: but this order was intended to shame the Jews,
 and it implied that mercy was in reserve for Israel. They
 were thus called on to repent of their idolatries, and return to

13 Only "acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

14 Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

15 And I will give you pastors according to my heart, which shall feed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, the ark of the covenant of the LORD: neither shall it come to mind; neither shall they remember it; neither shall they visit it; neither shall that be done any more.

17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it to the name of the LORD, to Jerusalem; neither shall they walk any more after the imagination of their evil heart.

18 In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers.

m 25:31-19. Deut. 35:40-42. Deut. 30:1-3. Job 33:27-28. Prov. 23:13. Job 15:18-21. 1 John 1:8-10. 2. 2. 2:20. 23. Ez. 16:15, 24, 25. o See on 2:19. p 1.8. 2.21. 32. Ez. 54:5. Hos. 2:19, 20. q 23:3. 31:8-10. Is. 1:9. 6:13. 10:22. 11:12. 17:6. 24:13-15. Ez. 34:11-14. Zech. 13:7-9. Rom. 9:27. 11:4-6. r 23:4. 1 Sam. 13:14. Is. 30:20, 21. Ez. 34:23. 37:24. Mic. 5:4, 5. John 10:1-5. 2:15-17. Eph. 4:11, 12. 1 Pet. 5:1-4. 1 Prov. 10:31. Luke 12:47. Acts 20:28. 1 Cor. 2:6. 12:13. 3:12. Heb. 5:12-14. 1 Prov. 10:31. Luke 12:47. Is. 60:22. 61:4. Ez. 36:8-12. 37:26. Hos. 1:10, 11. Am. 9:14, 15. Zech. 3:4, 5. 10:7-9. 14. Zeph. 3:11. Matt. 3:9. x Is. 65:17. 66:1, 2. Mal. 1:11. John 1:20-21. Heb. 9:12. 10:8, 9, 19-21. * Heb. upon the heart. 1 Or, it be magnified. y 14:21. 17:12. 31:32. Ps. 87:3. Is. 6:1. 66:1. Ez. 1:28. 43:7. Gal. 4:26. z Is. 2:2-4. 48:18-23. 60:3-9. 66:30. Mic. 4:1-5. Zech. 2:11. 8:20-23. a Is. 26:8. 58:6. 59:19. b 7:24. 9:14. 11:8. 16:12. 18:12. Gen. 8:21. Num. 15:39. Rom. 12:1. 2 Cor. 10:4, 5. Eph. 4:17-19. 1 Or, stubbornness. Deut. 29:19. marg. Judg. 2:19. Ps. 78:8. c 30:3. 31:1. 50:4, 20. Is. 11:11-13. Ez. 37:16-22. 39:25-28. Hos. 1:11. Zech. 10:6. \$ Or, to. d See on 12:23, 31:8. 1 Or, the

the Lord: and he would no longer "cause his anger to rest upon them," being at all times disposed to mercy. They were exhorted to acknowledge that they had sinned against that God, whose professed and covenanted worshippers they had been; and that they had basely turned every way to seek out other objects of worship, which they preferred to him. (Notes, 4:1-2. Lev. 26:40-42. Deut. 4:29-31. 30:1-10. 1 Kings 8:33-34. Neh. 1:5-11, vv. 8, 9.) They were encouraged to repent and return to God, by an intimation that he still considered them as children, though rebellious; and as married to him, though adulterous; and that he had yet a favour towards them, on account of his ancient transactions with the nation. They were also to be assured, that he intended to take a small remnant of them, as one from the whole number of the inhabitants of a city, or two from a family, or subordinate division of a tribe; to bring them back to Zion, and place over them rulers and teachers like David; "men after his own heart," who should see them wisely and prudently, or with divine knowledge and wisdom, which are the proper food of the soul. (Notes, Is. 24:13-15. 27:2-6, 12, 13. 30:20-26.) This was in part accomplished, when some of the Israelites returned with the Jews from Babylon, and were ruled and taught with them, by Zerubbabel, Joshua, Ezra, Nehemiah, and others. But it refers to the gathering of the dispersed Israelites with the Gentiles into the Christian church, in the primitive times and in after ages; and to the future restoration of Israel.

I will not cause mine anger to fall, &c. (12) "I will not look down upon you with a lowering brow." Literally "I will not let my countenance fall upon you." So when Cain was wroth, it is said, that "his countenance fell." Gen. 4:5. On the contrary, the lifting up of the countenance upon any person denotes favour and good-will towards him. Num. 6:26. Blayney. (Notes, Num. 6:24-26. Ps. 4:6-8.)

V. 16-18. It is generally agreed, that the ark of the covenant was not found after the captivity, neither "was it made any more," and that nothing was substituted in its place: yet far more than this must be here intended. The ark was the chief symbol of the Lord's presence with Israel, the principal type of Christ, and the centre of the ritual law. (Notes, Ez. 25:10-22.) The meaning therefore seems to be, that the whole of that dispensation was about to be abolished; which took place after the multitude of believers had been greatly increased, by the conversion of the Gentiles, and of the Israelites scattered among them. The strong attachment of the Jews to externals, and their reluctance to part with them, seem to be denoted. They could not be weaned from these "beggarly elements," till Jerusalem and the temple were destroyed; then the observance of them became impracticable, and the Jewish converts to Christ perceived that they were no longer of any value; and thus they sunk into disuse, and gradually into oblivion. (Notes, Is. 66:3, 4. Matt. 24:

19 But I said, 'How shall I, put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, 'Thou shalt call me, My Father; and 'shalt not turn away from me.

20 Surely as a wife treacherously departed from her husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD.

21 A voice was heard upon the high places, weeping and supplications of the children of Israel: "for they have perverted their way, and they have forgotten the LORD their God.

22 Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the LORD our God.

23 Truly and in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the LORD our God is the salvation of Israel.

24 For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.

25 We lie down in our shame, and our confusion covereth us: "for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.

caused your fathers to possess. e 5:7. Hos. 11:8. f 4:31. 9:20. John 1:11-13. 2 Cor. 6:17, 18. Gal. 3:28. 4:5-7. Eph. 1:3. 1 John 3:1-3. g 12:10. Ps. 106:24. Ez. 20:6. Dan. 8:9. 11:16, 41, 45. h Heb. land of desire. i Heb. heritage of glory, or beauty. Prov. 3:35. 1 Pet. 1:3, 4. h See on 4:1. Is. 63:16. 64:8. Matt. 6:8, 9. Rom. 8:16-17. Gal. 4:5. 1 23:29, 40. Heb. 10:39. 11 Heb. from after me. 12 Heb. friend. Hos. 3:1. 1 12:9-10. 5:11. Is. 48:8. Ez. 16:15, &c. Hos. 5:7. 6:7. Mal. 2:11. 1 30:15-17. 31:8-16. 30:4, 5. Ez. 7:16. Zech. 13:10-14. m Num. 22:32. Job 33:27. 10:9. 19:13. Mic. 3:9. n See on 2:32. Is. 17:10. Ez. 23:37. Hos. 8:14. 13:6. o Is. 14:1. p 31:18. Ps. 27:8. Cant. 4:1. Hos. 4:5. 6:1, 2. 14:8. Zech. 13:9. q 6:10-14-16. Ps. 121:1, 2. Is. 49:1, 2. 60:7. Ez. 30:2. Jon. 2:8, 9. r 14:8. Ps. 38. 37:39, 40. Is. 12:2. 33:11. 45:1, 17. 61:11. 11:1. 17. John 4:22. s 11:13. Ez. 16:81. 63. Hos. 2:8. 10:10. 16:7. Is. 1:2. 2:26. 6:26. Ezra 9:7-15. Is. 10:29. Is. 50:11. Lam. 5:16. Ez. 7:18. Dan. 12:2. t 2:17, 19. Deut. 31:17, 18. Ezra 9:6. Ez. 36:32. x 2:2. Ez. 9:7. Neh. 9:32-34. Ps. 106:7. Is. 48:8. Lam. 5:7. Dan. 9:6-8. y 22:21. Judg. 2:2. Prov. 5:13. Dan. 9:10.

29-31. Acts 6:9-14, v. 14. Gal. 4:8-11.) At the same time the church "the Jerusalem from above," became more glorious: (Notes, Gal. 4:21-31. Heb. 12:22-25.) the Lord openly reigned there as on his throne, all the nations were gathered before him to worship, and no longer followed the imaginations of their own evil hearts, in the worship of idols. In this happy state of the church, it is predicted that the Jews and Israelites would lay aside their ancient contests, cordially unite in the worship of God, and enjoy together the peculiar privileges of his people. (Notes, 23:5, 6. 30:1-3, v. 3. 31:1, 3-7. Is. 11:11-16, v. 13. Hos. 1:11.)—As this is here introduced subsequent to the calling of the Gentiles, it evidently foretells the future calling of the tribes of Israel into the church, and their restoration to their own land. "That in the latter days they shall actually return from their several dispersions, to dwell as a nation in their own land, is declared in such express terms by most of the ancient prophets, that there cannot be a doubt, I think, of its being literally accomplished in due time." Blayney. (Notes, 30:1-11. 31:1-11. Is. 2:2-5, 11:11-16. 66:19-23. Ez. 37:16-28. Hos. 1:4-11. 3:4, 5.) "Whatever way we understand these promises, about the restoration of the Jews from captivity, or dispersion, it cannot annul the evidence of the chief predictions in view, viz. those relating to the abolishing of the ceremonial law, and the conversion of the Gentiles; begun by the calling or gathering in of many nations, and completed by "the gathering of all nations, to the name of the LORD." MacLaurin.

Neither shall it be done, &c. (16) "Neither shall it be made any more." The ark once lost was never to be made again." Blayney.

V. 19. The blessings, promised in the preceding verses, were exceedingly great; and a difficulty, apparently insurmountable, lay in the way of their accomplishment, arising from the deep guilt and depravity of the nation; for how could JEHOVAH, consistently with his justice and holiness, put such obstinate rebels among his children, and give them that pleasant and glorious land for their inheritance, which had been long possessed as an heritage by the nations and their armies? (Marg. Dan. 8:9, 10. Notes, Ez. 20:5, 6. Dan. 11:40-45. Luke 21:20-24, v. 24.) To this he answers, that he would bring them to repentance, faith, and prayer, and give them "the spirit of adoption," the temper of dutiful children: and then they would call on him and fear him, and love him as their Father: (Notes, Deut. 30:1-10. Rom. 8:14-17. Gal. 4:4-7.) and that he would so influence their hearts by his grace, that they should no more depart from him. It is implied, that when this took place, he would cast out their enemies before them, as he had done when their fathers were first put in possession of Canaan. (Notes, 31:31-34. 32:37-41. Ez. 11:24-20. 36:20-38. 39:23-29. Zech. 12:9-14.)

V. 20-25. This seems to be a prophetic representation of the manner in which the change before mentioned would

CHAPTER IV.

Jermei and Jehoiak are called to repent, with gracious promises and solemn warnings, 1-4. A prediction of the invasion of Judah and the ravages of war for the wickedness and hypocrisy of the inhabitants, 5-18. The prophet bitterly laments the sins and miseries of his people, 19-31.

IF thou wilt return, O Israel, saith the Lord, I will return unto thee, and if thou wilt put away

a 4. 3:2-22. b 3:1, 14. Is. 31:6. Hos. 7:16. 14:1. Joel 2:12. e Gen. 35:2. Dent. 27:15. Judg. 24:14. Judg. 10:16. 1 Sam. 7:3. 2 Kings 23:13, 24. 2 Chr. 13:8. Ez. 11:18. 1:13. 20:7, 8. 43:9. Hos. 2:2. Eph. 4:22-31. d 16:4. 22:3-5. 24:9. 25:5.

be effected. The Lord would convince the people of their wickedness, in treacherously departing from him. Then the voice of their lamentations and prayers would be heard, even in the places where their crimes had been perpetrated: and this open confession was necessary, as they had so perversely forsaken the way of obedience, and forgotten their God. He then graciously invites them to return to him, and he will both pardon their guilt and heal their backslidings: establishing their hearts and healing the diseases of their souls, by his sanctifying grace. Thus encouraged, they readily declare their purpose of immediately returning to the Lord, who had a right to their worship and service. (Notes, 3:18, 9:18-20. 50:4-6, v. 4. Lev. 26:40-42. Deut. 4:29-31. 30:1-10. 1 Kings 8:46-53. Is. 26:12-18. Hos. 14:1-3.) They are now convinced that salvation, temporal or eternal, must be sought in vain from their idols or superstitions, and that it could only be had from the Lord. (Notes, Ps. 27:1-3. 62:1, 2, 5-7. 121:1, 2. Is. 45:15-17, 23-25. Hos. 1:6, 7.) They confess, that, for their sins, they had endured much disgrace and misery, having been violently robbed of their property, and bereaved of their children: they are now ashamed before God to reflect on their iniquities and idolatries, and those of their fathers, through all their generations: and, being thus penitent, they are reinstated in the family of God, and numbered among his children. (Notes, Is. 63:7-19. 64: Ez. 16: 60-63. 36:31, 32. Dan. 9:4-19.)—Some expositors consider the word “shame,” as relating to the shameful idolatries of Israel; especially the worship of Baal; for this idol is sometimes called *Bosheth*, the word rendered *shame*: (11:13. *marg.* Hos. 9:10. *Note, Judg.* 6:31, 32.) but this exclusive interpretation is not at all necessary or proper. The present dispersed and disgraced state of the nation is evidently the punishment of crimes, entirely distinct from gross idolatry, from which the Jews have long been free; and the recovery of Israel as a nation, from this abject condition, seems especially predicted.

From her husband. (20) “Her friend.” *Marg.* Hos. 3:1.—*אשה* seems to be the feminine of *איש*, an evil doer, or wicked person, and is thus to be joined with *אשר*. “As a wicked woman breaketh her faith.” *Blayney.*

PRACTICAL OBSERVATIONS.

V. 1-11. The Lord is so “rich in mercy,” and has made such abundant provision for the honourable exercise of it: that he is ever ready to receive to full favour the vilest of transgressors: even when it would be contrary to the most approved rules of society, exactly to copy his example, in our conduct to those who grossly violate their relative obligations. But whilst he glorifies the abundance of his grace, by inviting rebels and apostates to return unto him; he will also bring their iniquities to remembrance: nor can any man expect the tokens of his favour, who is not humbled and ashamed on account of his sins, and in some proportion to their aggravations. If then we would escape rebukes, corrections, or ruinous judgments; we must judge ourselves, and examine, with minute exactness, all the sins which we remember to have committed, that we may condemn ourselves for them before God. In this frame of mind, the greatest transgressor may approach him as a kind Father, and may plead with him all the favours which he has bestowed, as the Creator, Preserver, and Saviour of men. All the mercies of God to his church in every age may suggest encouragement to the humble inquirer: and what can be so desirable for the young and inexperienced, in this ensnaring, perilous world, as to have the Lord Almighty for “their Father, and the Guide of their youth?” (Notes, Ps. 119:9. Ec. 12:1. 2 Cor. 6:14-18, v. 18.) Let young persons then daily and fervently pray for this mercy: and let parents direct and help their children in seeking it, and earnestly entreating God to bestow it on them. Let those, who have not hitherto begun to seek God, “from this time” begin to do it in good earnest: and if any have grown negligent in this important concern; let them without delay and with their whole heart, return unto him.—But it will not avail the obstinate and hypocritical, to use the most excellent words, and to presume on external privileges, and their relation to God: or on his mercy; as if he would not execute his threatened vengeance, especially on those who call him Lord and Father, while they continue to “speak and do evil as they can.”—Alas! how plainly do many of us find, on an impartial review of our conduct, that we have had it in our hearts to do far more evil, than it was in our power actually to perpetrate: and that we should have made ourselves far more criminal and mischievous, if we had had more liberty, health, riches, ingenuity, or opportunity; or if we could have got over the fear of reproach or punishment from man! And how few temptations, comparatively, have we resisted out of pure regard to God!—When we carefully mark the crimes of others, especially of such as break off from

thine abominations out of my sight, then shalt thou not remove.

2 And thou shalt swear, The Lord liveth, for truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall thy glory.

36:3. 2 Chr. 33:8. e 5:2. Dent. 10:20. Is. 45:23. 48:1, 2. f 9:21. 1 Kings 3:6. Ps. 99:4. Hos. 2:19. Zech. 8:8. g Gen. 22:18. Ps. 72:17. Is. 55:16. Gal. 3:8. h 9:24. Is. 45:25. 1 Cor. 1:31. 2 Cor. 10:17. Phil. 3:3. *Cor.*

a religious profession, and despise warnings and convictions, we should also note the consequences; and then we shall generally see abundant reason to shun their evil ways. But when the Lord makes sinners a warning and beacon to their companions; and yet these fear not, but rush into similar iniquities, their guilt is greatly aggravated. He is the only competent Judge of characters; he knows perfectly how to estimate men's comparative advantages, with the warnings and the strivings of his Spirit, which they resist; the hypocrisy of their apparent good, and many other discriminating circumstances: and he alone can infallibly determine, whether the open infidel and profligate, or the designing hypocrite, be the more atrocious character. It is dreadful to be proved more criminal than those, who have actually perished in their sins: yet it will be no comfort to the condemned to know, that some others were even still worse than they.

V. 12-25. Blessed be God his word has been proclaimed in this our distant land, not only to dispersed Israel, but to us “sinners of the Gentiles” also: calling on us to return unto him, and declaring his plenteous mercy, and readiness to forgive. This goodness of our God should “lead us to repentance,” and humble confession of our sins. But alas! most men, “after the hardness of their impenitent hearts despise the riches of his mercy,” and proceed to “treasure up wrath against the day of wrath.” (Note, Rom. 2:4-6.) Hitherto only a small remnant has been called into the true church of God, even from that nation which was, as it were, “married to him;” and but few of this nation, which has been almost equally favoured. What abundant cause then have we to be thankful, if we be of this number? How ought ministers to pray for themselves, and how ought the people to pray for them, that they may be “pastors after God's own heart, to feed the people with knowledge and understanding;” and that very many such pastors may be raised up in all parts of the world.—In the primitive ages of the church, when the partition-wall was taken down, such pastors abounded, and the number of true Israelites was rapidly increased. But “yet there is room;” the holy nation may still be multiplied exceedingly, its worship may be rendered far more spiritual, its people more weaned from “the imagination of their evil hearts;” and they may be taught to be more of one heart and soul, and “to keep the unity of the Spirit in the bond of peace.” Then Jerusalem will appear to be the glorious throne of JEHOVAH; Israel and Judah will become one in Christ Jesus, and all nations will be gathered unto him.—We are ready, on considering the character of hardened sinners, to say, “How can the Lord put such persons among his children, and give them those privileges, and that inheritance, which belong to every one of his family?” Yet surely the mercy and grace, which have sufficed for us, would suffice for the worst whom we know or can conceive of. He can teach all the nations of the earth to call him Father, and to exercise every filial disposition towards him: and without this change, no man can be partaker of the inheritance of the children of God. But, while professed Christians often treacherously depart from God; the voice of godly sorrow and prayer is sometimes heard from those who have been most wicked: they have indeed perverted their ways, and forgotten the Lord; and they humbly confess it. Let such then without delay come unto the God of Israel for salvation, that “their backslidings may be healed.”—Sincere penitents renounce all other hopes of salvation, as well as their idols and iniquities.—Whilst men harden themselves in sin, contempt and misery are their portion; but when they are covered with shame and confusion before God, they enter upon safety, comfort and honour: for “he that covereth his sins shall not prosper, but he that confesseth and forsaketh them, shall have mercy.” (Notes, Prov. 28:13. 1 John 1:8-10.)

NOTES.—CHAP. IV. V. 1, 2. These verses seem to be addressed to the ten tribes, and to continue the subject of the preceding chapter. (Note, 3:20-25.) They had been introduced, saying, “Behold we come unto thee, for thou art the Lord our God;” and here they are reminded to return, wholly and in good earnest, to him and his service: and not to rest in a partial or superficial reformation. (Notes, 3:6-11. Hos. 7:13-16.) and God assures them, that if they evidence their sincerity, by putting away all their abominable idolatries and iniquities, which they had wrought as in his sight, they shall be re-established in their ancient inheritance, and not remove from it any more, or wander about as they had done. (Note, Ez. 39:23-29.) This was a clear intimation to Judah also, by what means their removal might be prevented.—Thus they would become serious and devout in their religious worship; and they would use the name of the living God, and not that of any idol, in their solemn oaths: they would use it in sincerity, and with reverence and consideration, and not in a trifling manner, or on frivolous occasions: and they

14 ¶ O Jerusalem, ¹wash thy heart from wickedness, that thou mayest be saved. ²How long shall thy vain thoughts lodge within thee?

15 For ¹a voice declareth from Dan, and publisheth affliction from ²mount Ephraim.

16 Make ¹ye mention to the nations; behold, publish against Jerusalem, ²that watchers come ³from a far country, and ⁴give out their voice against the cities of Judah.

17 As ¹keepers of a field, are they against her round about; ²because she hath been rebellious against me, saith the Lord.

18 Thy ¹way and thy doings have procured these ²things unto thee; this ³is thy wickedness, because it is bitter, ⁴because it reacheth unto thy heart.

19 ¶ My bowels, ²my bowels! I am pained at ³my very heart; ⁴my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, ⁵O my soul, ⁶the sound of the trumpet, ⁷the alarm of war.

20 Destruction ¹upon destruction is cried; for the whole land is spoiled: ²suddenly are my tents spoiled, ³and my curtains ⁴in a moment.

21 ¹How long shall I see the standard, ²and hear the sound of the trumpet?

Is. 1:16—19, 55:7. Ex. 13:31. Matt. 12:33. 15:19, 20. 23:26, 27. Luke 11:39. Jam. 4:8. 1:13, 27. Ps. 65:18. 119:113. Prov. 1:22. Acts 8:22. Rom. 1:21. 1 Cor. 3:20. 6:1. 8:16. Jude. 13, 29, 30. 1. n. Josh. 17:15, 20:7. o. 6:18. 31:10, 50:2. Is. 34:1. p. 7:1, 5:6, 16:16, 39:1. q. 5:15. Deut. 28:49—52. Is. 39:3. r. 2:15. Ez. 21:22. g. 6:2, 2. 2 Kings 33:1. Is. 1:5. Luke 19:43, 21:20—24. 1. 5:23. Is. 1:20—23, 30:9. Lam. 1:18. Ez. 23:7—9. v. See on 2:17, 19:5, 19:6, 19:26, 19. Job 20:5—16. Ps. 107:17. Prov. 1:31. 5:22. Is. 50:1. v. See on 10. x. 9:1, 10:13, 13:17. 14:17, 18, 23:9, 48:31, 32. Ps. 119:33, 136. Is. 15:5, 16:11, 22:4. Lam. 1:16, 2:11. 3:48—51. Dan. 7:15, 28, 9:47. Hab. 3:16. Luke 19:41, 42. Rom. 9:23, 10:1. Gal. 4:19. ¹Beh, ²the waste of my heart. y. Gen. 49:6. Jude. 3:21. Ps. 16:2, 42:5, 6. 103:1, 116:7, 119:1. z. See on 5:21. A. 3:8. Zeph. 1:15, 16. B. See on 6:17. 15. Lev. 21:5, 21:24. Ps. 12:7. Is. 13:6. Lam. 3:17. Ez. 7:2, 14:21. J. 1:1. 18. Matt. 10:28. 2 Thes. 1:9. b. 10:19, 12:1. Is. 33:20, 54:2. Lam. 2:6—9. Hab. 3:7. E. Ex. 33:5. Num. 16:21, 45. Ps. 73:19. Is. 47:9. d. See on 14. e. See on 5:6, 19, 6:1. 2 Chr. 33:23, 35:3, 36:7, 10:12. f. 5:1, 13:1, 8:7—9. Deut. 32:28, 29. Ps. 141—4. Is. 1:3, 6:9, 10, 27:11, 39:10—12, 42:19, 20. Hos. 4:1, 6. Matt. 23:16—26.

(Notes, Deut. 28:49—57. Is. 30:27, 28. Lam. 4:18, 19. Nah. 2:3—6.)

V. 14. Some attention had been paid by the Jews to external reformation: but the heart of Jerusalem, or of its inhabitants, was still polluted, and the seat of idolatry and wickedness: vain and corrupt imaginations, desires, and affections, not only obtained admission, but lodged within, as welcome guests. (Notes, Ps. 66:18, 19. 119:113. Acts 8:18—24. v. 22.) The people still harboured with pleasure the thoughts of returning to their idols and iniquities; and vainly imagined they should be safe and happy in their evil ways; and prosper by their presumptuous confidence in the Egyptians or in their religious privileges. (Marg. Ref.) This had long been the case, and the prophet inquired, how long they intended that it should be so. (Notes, Prov. 1:21—23. Hos. 8:5, 6.) For it was absolutely necessary that their hearts should be washed, through true repentance and faith, and by divine grace, from the love and pollution of sin; since no external ablutions and purifications could save their city from desolation, or their souls from hell. (Notes, Is. 1:16—20. Matt. 23:25—28. Luke 11:39, 40. Jam. 4:7—10.)

V. 15—18. The prophet, in vision, beholds the invaders entering the northern border of the land. (Judg. 13:29. 20:1. Notes, 8:14—16.)—Babylon was indeed rather towards the east than directly north from Judah; but the destruction entered the land at the northern extremity of it. The report of this would spread swiftly from Dan through the nations which inhabited Ephraim: but the design of the invading army was especially against Jerusalem and Judah; they came from a far country to besiege the cities of Judah, and to watch around them, that no relief should be brought in, and no inhabitants escape out; as men are set to guard the field, and keep the cattle from getting out, or the robbers from breaking in. (Marg. Ref. s.) Thus the sword of the enemy, or the vengeance of the Lord, would pierce their vitals, to punish their atrocious rebellions. (Note, 2:14—19, vv. 15, 18.)—These things. (18) "Thy way, and thy doings, have brought a curse upon thee." *Blayney*.

V. 19—27. The prophet, to express his full conviction of the certainty of these predicted judgments, and to show that he had no pleasure in delivering such terrible messages, here speaks of himself, as in great anguish at what in vision he saw and heard. His bowels were in great commotion and agony; his heart was pained, and in a tumult through consternation; he could not hold his peace, but must speak of what he foresaw coming on his people, if they persisted in refusing to hearken to him. (Notes, Is. 16:8—11. 22:4. Lam. 2:11. Luke 19:41—44.) The whole scene was shown him, as if present before him. He heard the trumpet sound the alarm; it was reported to him that one city after another was destroyed; and the whole land was desolated, as easily and speedily as a few tents may be removed; he had continually before his eyes the standard of war, and the trumpet still

22 For ¹my people ²is foolish, ³they have not known me; they ⁴are sottish children, and they have none understanding: ⁵they ⁶are wise to do evil, but to do good they have no knowledge.

23 I beheld ¹the earth, and lo, ²it was without form, and void; and ³the heavens, and they had no light.

24 I beheld the ¹mountains, and lo, they trembled, and all the hills moved lightly.

25 I beheld, and lo, ²there was no man, and all the birds of the heavens were fled.

26 I beheld, and lo, ²the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger.

27 For thus hath the Lord said, ²The whole land shall be desolate; ³yet will I not make a full end.

28 For this shall ²the earth mourn, and ³the heavens above be black: ⁴because I have spoken ⁵it, I have purposed ⁶it, and will not repent, neither will I turn back from it.

29 The whole city shall flee for the noise of the horsemen and bowmen; ²they shall go into thickets, and climb up upon the rocks: ³every city shall be forsaken, and not a man dwell therein.

Rom. 1:22, 3:11. g. Hos. 5:4. John 16:3. Rom. 1:28. 1 Cor. 1:20, 21. h. 2 Sam. 13:5. Ec. 16:21—23. Luke 16:5. Rom. 16:19. 1 Cor. 14:1. 1. 5:10. Gen. 1:2. Is. 24:19—23. Rev. 20:11. k. Is. 5:30, 13:10. Ez. 32:7, 8. Joel 2:10, 30, 31, 3:15. 16. Am. 8:9. Matt. 24:29, 35. Mark 13:24, 25. Luke 21:25, 26. Acts 2:19, 20. 1. 16. 16:10. Jude. 5:4, 5. 1 Kings 19:11. Ps. 18:7, 77:18, 97:4, 114:7—9. Is. 5:2. 2 Cor. 12:10. Mic. 1:4. Nah. 1:5, 6. Jer. 3:6, 10. m. Hos. 4:3. Zeph. 1:2, 3. n. 1. 11:2. 6. Deut. 28:23—28. Ps. 107:24. Is. 55:10, 7:20—25. Mic. 3:12. o. See on 7:24. 12. 11. 18:16. 2 Chr. 36:21. Is. 6:11, 12, 24:13—32. Ez. 6:14, 33:28. p. 5:10, 18:20, 21:1, 46:28. Lev. 26:44. Is. 24:12, 13. Ps. 11:13. Am. 9:8, 9. Rom. 9:27—29. 11:1—7. q. See on 24:26—28. 12:4, 30. Is. 24:4, 33:8, 9. Hos. 4:3. Joel 1:10. v. Is. 5:30. 34:4, 50:3. Jer. 2:30, 31. Matt. 27:45. Mark 15:33. Luke 23:44. Rev. 6:12. r. 7:16. 14:11, 12, 15:1—9. Num. 23:19. 1 Sam. 15:29. Is. 14:24—27, 46:10, 11. Ez. 24:14. Hos. 13:14. Eph. 1:9, 11. Heb. 7:21. 1:39—6, 52:7. 2 Kings 25:4—7. Is. 30:17. Am. 9:1. u. 1 Sam. 13:6. 2 Chr. 33:11. Is. 2:19—21. Luke 23:30. Rev. 6:15—17. v. See on 27.

sounded in his ears. (Note, 5—7.)—Upon this complaint the Lord himself speaks, to convince his servant of the propriety of his conduct in these awful judgments. He shows him that though the Jews were his professed people, they were foolish and ignorant, and knew him not, because they disliked his holy character and service: they were heedless and inattentive as children; yea, they were sottish, stupid, unteachable children, and seemed destitute of common sense. They had indeed some ingenuity in impiety and iniquity; but were perfectly destitute of understanding as to every thing good. (Note, 1 Cor. 14:20—25.)—In consequence of this declaration, the prophet is shown again, and still more distinctly, in vision, the whole land reduced to confusion and emptiness, like the original chaos: (Note, Gen. 12.) the heavens darkened, the mountains trembling, all the inhabitants, and even the fowls of the air, driven away. This represents, in the style of very sublime poetry, the entire subversion of their civil and ecclesiastical government, the termination of all their prosperity, and the total desolation of the land, after the most violent convulsions; which is more plainly predicted in what follows. "The assemblage is finely made, so as to delineate altogether a most striking and interesting picture of a ruined country; and to justify what has been before observed of the author's happy talent for pathetic description. The earth is brought back as it were to its primitive state of chaos and confusion, the cheerful light of the heavens is withdrawn, and succeeded by a dismal gloom; the mountains tremble and the hills shake under dreadful apprehensions of the Almighty's displeasure; a frightful solitude reigns all around; not a vestige is to be seen of any of the human race; even the birds themselves have deserted the fields," *Blayney*. (Notes, Is. 13:9—15. Matt. 24:29—31.) Yet it is also intimated, that this ruin of the nation would not be final. (Marg. Ref. Notes, 30:10, 11. 46:27, 28.)

V. 28, 29. (Notes, 23—27. Is. 5:26—30. 50:1—3.—I have purposed, &c. 28) Notes, 18:7—10. Ps. 110:4. Is. 14:24—27, 46:10, 11.—Not a man, &c. (29) This was exactly fulfilled by the Chaldeans, and afterwards by the Romans. (Note, Is. 6:11, 12.)

V. 30, 31. Jerusalem is here represented as a harlot: and it is inquired what she would do when these judgments came upon her. Her gay clothing and costly ornaments, and her painting, (which for the present might cover the defects of the face, but afterwards would rend it, and make it deformed,) could be of no avail. (Notes, 2 Kings 9:30—37. v. 30. Is. 3:16, 17.) That is, none of Jerusalem's outward privileges, or hypocritical professions, none of her contrivances and efforts would prevent her destruction: for even the nations which had seduced her to idolatry, would despise her. (Notes, 22:20—23. Lam. 1:1, 2, 18—22. Ez. 23:1—27.) The city is therefore next represented under the image of a travelling woman, in her first labour, when her pains and fears may be supposed the greatest: for in this manner, and under

30 And *when thou art spoiled, what wilt thou do?* Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rendest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life.

31 For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child: the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Wo is me now! for my soul is wearied because of murderers.

y 5:31. 13:21. Is. 10:3. 20:6. 33:14. Heb. 2:3. z Ez. 23:40, 41. 28:9, 13. Rev. 17: 4. * Heb. 2:3. 2 Kings 9:30. marg. e 2:20. 32. Ez. 1:21, 9:17. 12: 12. 13: 12. 13: 23, 10: 22-24. 25, 29. Rev. 17:2. 13:16-18. b 6:24. 13:21. 22:23. 30:6. 43:41. 49:22, 34. 50:43. Is. 13:8. 21:3. Hos. 13:13. 1 Thes. 5:3. c 6:2, 23. Matt. 21:5. d Is. 1:15. Lam. 1:17. e 10:19. 15:18. 45:3. Ps. 120:5. Is. 6:5. Mic. 7:1. 1 Cor. 9:15. 1 Gen. 27:46. Job 10:1. g 14:18. 18:21. Lam. 1:20. 2:21. Ez. 9:5.

the impression of these affecting images, the prophet must bewail the massacres and desolations, which were coming on the inhabitants of Jerusalem: or, Jerusalem must bewail her own complicated miseries. (*Marg. Ref. b-g.*)

PRACTICAL OBSERVATIONS.

V. 1-13. The Lord will assuredly pardon and bless all those, however criminal, who "return to him with their whole hearts," and show that they are sincere penitents, "by putting away all their abominations," as in his sight, who "requires truth in the inward parts," but a formal or a partial reformation will be of no avail.—While Christians, so called, are notoriously addicted to injustice, fraud, lying, and oppression; while they trifle with the most solemn subscriptions, engagements, and oaths, which are administered without reverence, taken without consideration, and violated without hesitation; while these are multiplied on such frivolous occasions, and men show a contempt of God and of justice, at the same time, by rash, as well as profane swearing; it cannot be expected that Pagans or Mohammedans should be impressed in favour of Christianity, or expect much good from embracing it. But whenever a contrary conduct shall distinguish the disciples of Jesus from all other men, in all parts of the world; one grand obstacle to the conversion of the nations will be removed, and we may confidently hope, that they will be induced to "bless themselves, and glory" in our God and Saviour. It should therefore be our constant aim to prevail, if possible, with professed Christians, to "break up the fallow ground, and not to sow among thorns;" that, not content with empty forms and notions, they may seek for a humble, serious, and broken heart, in which the word of God may take root, and bring forth fruit to perfection. (*Note, Luke 8:4-15.*) And we should begin with ourselves; for without serious self-examination, deep convictions of our guilt and depravity, fervent prayers, and constant endeavours to be influenced in our conduct by the truths which we receive; all the advantages of revelation, and all the labours of the minister, will to us be in vain. Let us then recollect that the true baptism, as well as the true "circumcision, is that of the heart;" and as the Lord commands us to "put off the body of the sins of the flesh," and to remove all the impediments of our corrupt nature, that we may fear, trust, and love him; let us turn these precepts into prayers, and entreat him to "create in us a clean heart, and renew a right spirit within us." For "except a man be born again, he cannot see," or "enter into, the kingdom of God;" and if men die unchanged, "his fury will come forth like fire and burn that none can quench it, because of the evil of their doings." In a case therefore of such urgent necessity, the less we can do of ourselves, the more need we have to cry incessantly to the Lord for help. (*Note, 31: 18-20.*)—He commonly warns before he strikes: but if his warnings are despised, they will soon be realized in judgments; and when he arises to execute vengeance, sinners will find it in vain to combine for mutual defence, or to flee any whither for refuge; and no "roaring lion," or "destroyer of the nations," is to be dreaded, in comparison with "him who is able to destroy both body and soul in hell." Yet when he uses ambitious men, besides their intention, as his instruments of temporal punishment, the sufferers are made to howl and lament most dolefully. When he contends, men are soon dispirited and infatuated; their resolution and capacity fail them, and their hearts sink and perish within them: but none are more stupefied with astonishment and terror on such occasions than ungodly priests and false teachers.—The justice of God, in leaving sinners to be deceived, and to "expect peace when vengeance reacheth to the soul," is very awful. The faithful servants of God deprecate from the people this judgment, above all others: yet they often perceive that he sees good to inflict it. On this account they are treated as malevolent, censorious, and spiritually proud: for they cannot but remind their hearers of the distinction betwixt a faithful minister of the gospel, and a blind guide, or a teacher of lies in the garb of a priest: but the event will justify their conduct, and convince all the world of the reality and immense importance of this disregarded distinction. When light calamities are not effectual to fan and cleanse the congregations, churches, or nations pro-

CHAPTER V.

The judgments of God on the Jews, for the incorrigible wickedness of all ranks and orders among them, 1-6; for adultery, 7-9; impious contempt of God's word, 10-14; idolatry, 15-19; blindness, presumption, and ingratitude, 20-25; injustice and oppression, 26-29; and the favour shown to false prophets, 30, 31.

RUN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it.

2 And though they say, The Lord liveth; surely they swear falsely.

6. 23:46. a 2 Chr. 16:9. Dan. 12:4. Joel 2:9. Am. 8:12. Zech. 2:4. b Prov. 8:3. Cant. 3:2. Luke 14:21. c 1 Kings 19:10. Prov. 20:5. Ez. 22:30. d Gen. 15:23-32. Ps. 12:1. 14:3. 55:2-4. Mic. 7:1, 2. e Prov. 2:4-6. 23:23. Is. 59:4. f 17:2. Thes. 2:10. g See on 4:2. 7:9. Lev. 19:12. Is. 48:1. Hos. 4:1, 2, 15. 1:4. Zech. 5:3, 4. Mal. 3:5. 1 Tim. 1:10. 2 Tim. 3:3. Tit. 1:16.

fessing Christianity, God will give sentence upon them: a whirlwind and storm of vengeance will be commissioned to execute his word; and then it will be unavailing to say, "Wo unto us! for we are undone."

V. 14-31. Exhortations and encouragements should be blended with warnings; that men may neither presume, nor be left without hope; but we must still insist upon it, that without "the heart be washed from wickedness," and vain thoughts and desires dislodged from it, there can be no salvation. (*Note, Is. 55:6, 7.*) We can also point out that Fountain, in which the most polluted may wash and be clean; and direct them to One, that is able and willing to assist them in this work: we can assure them, that all who are thus washed shall be saved; and we should distinguish between those, who "hate vain thoughts" and sinful imaginations, but are often harassed by them; and those, who love, entertain, and lodge them in their hearts.—This has too long been the case with us all: but how long do sinners intend that it should be so with them? Would they be willing to die, when their hearts are thus occupied with evil imaginations and lustings; and remain to eternity the proud carnal enemies of God and holiness? If not, no time should be lost. For his word declares from afar, that misery is speedily approaching, especially against wicked professors of the gospel: and when this overtakes them, it will be evident, that their rebellious "ways and doings have procured these things unto themselves;" and that the fruit of wickedness is bitter and the end fatal.—Those who believe and preach the word of God, clearly foresee that destruction of sinners, of which others have little apprehension; and the prospect often pains them to the heart: yet because they cannot hold their peace, but must warn, exhort, and expostulate with sinners, and entreat them to "flee from the wrath to come," they are deemed troublers of the city: and are even accused of taking pleasure in denouncing damnation; whilst their aim and constant prayers are, that men may be wise and make haste to escape it; and while their benevolence, and compassion towards even their revilers, in their temporal distresses, fully refute the injurious charge. But often neither warnings nor judgments make due impression, even on men called Christians; they show themselves foolish and rebellious, and prove that they know not the Lord; yea, sottish children, without common sense in the concerns of their souls, though in other respects ingenious, and reputed as oracles. But what a wretched thing is it to be "wise to do evil," and treasure up wrath; but to have no understanding to do good! Whatever else we know not, may the Lord make us to be "of good understanding in the way of godliness!"—How has sin marred God's fair creation, and almost reduced it again to a confused chaos! They, whose treasure is on earth, may be soon bereaved of it, by revolutions in kingdoms or human affairs, or removed from it by death: and ere long the visible creation will pass away, and be no more seen. (*Notes, 2 Pet. 3:10-13. Rev. 20:11-15.*) But the Lord will not make a full end of his people. As for his enemies: their light will soon be put out in utter darkness; and all those things, which have here appeared admirable or honourable in them, will terminate in contempt and misery, of which no images in nature can give us an adequate conception.

NOTES.—CHAP. V. V. 1, 2. We are not informed at what time this message from God was delivered: if it could be supposed to have been in the latter part of Josiah's reign it might serve to explain the mystery of Providence, in removing so prematurely that pious king. Yet it can scarcely be conceived, that the external conduct of the Jews was so very abandoned during his life: and therefore it may perhaps be referred to the time immediately succeeding his death, when their wickedness burst forth the more impetuously, for the temporary restraint which had been put upon it. (*Note, 2 Chr. 24:17-26.*)—The Lord speaks to the prophet, and a very few others who interceded for the people; and directs them to make a diligent and accurate survey of Jerusalem of her streets, and the broad places where business was transacted, and where justice should have been administered and let them see whether they could find a man, who executed justice and sought the truth: and if they could he

15 Lo, I will bring a nation upon you from far, a house of Israel, saith the Lord: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 Their quiver is as an open sepulchre, they are all mighty men.

17 And they shall eat up thy harvest, and thy bread, which thy sons and thy daughters should eat: they shall eat up thy flocks and thy herds: they shall eat up thy vines and thy fig-trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless in those days, saith the Lord, I will not make a full end with you.

19 And it shall come to pass, when ye shall say, Wherefore doeth the Lord our God all these things unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours.

20 Declare this in the house of Jacob, and publish it in Judah, saying,

21 Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not:

22 Fear ye not me? saith the Lord; will ye not tremble at my presence, which have placed the sword for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not

prevail; though they roar, yet can they not pass over it;

23 But this people hath a revolting and a rebellious heart; they are revolted and gone.

24 Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter in his season: he reserveth unto us the appointed weeks of the harvest.

25 Your iniquities have turned away these things, and your sins have withholden good things from you.

26 For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men.

27 As a cage is full of birds, so are their houses full of deceit: therefore they are become great and waxen rich.

28 They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge.

29 Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?

30 A wonderful and horrible thing is committed in the land;

31 The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?

1 See on 1.13, 6:22, 25:9. Deut. 28:49. Is. 5:26, 29:3. k 11:2, 26:9. n 5:7. Ez. 13:21. Matt. 13:10. l Dan. 2:37, 7:7. Hab. 1:5-10. m Is. 2:11, 33:19. l Cor. 14:21. n Ps. 5:9. Is. 5:28. Rom. 3:13. o Lev. 26:16. Deut. 23:30, 31:33. Judg. 6:34. Is. 62:9, 65:22. Hab. 3:17, 18. p See on 2:15, 4:7, 28. Lam. 2:2. Ez. 39:1. Zeph. 3:6. q See on 10:4, 27. Ez. 9:8. 11:13. Rom. 11:1-5. r See on 2:35, 13:32, 15:10, 22:8, 9. Deut. 29:24-28. 1 Kings 9:8, 9. 2 Chr. 7:12, 24. See on 2:13. Deut. 4:25-28, 28:47, 48. Lam. 5:8. t See on 4:4, 22. 9:7, 10:8. Deut. 29:1, 32:6. Ps. 94:8. Is. 6:9, 10:4, 27:11, 41:18. Ez. 12:2. Matt. 13:13-15. John 12:40. Acts 28:26. Rom. 11:8. u Heb. heart. Prov. 17:16. Hos. 7:11. v 10:7. Deut. 28:53. Ps. 119:120. Matt. 10:28. Luke 12:5. Rev. 15:4. w Ps. 119:120. Is. 65:5. Dan. 6:26. x Job 26:10, 38:10, 11. Ps. 33:7, 93:4. 104:9. Prov. 8:29. Is. 50:2. Am. 9:6. Nah. 1:4. Mark 4:39. y See on 5:3, 28, 17:9. Ps. 55:10. Is. 1:5, 31:6. Hos. 11:7. Heb. 3:12. z See on 22, 50:5. Is. 54:7. Hos. 5:6, 6:1. a 14:22. Deut. 11:14, 28:12. 1 Kings 17:1. Job 5:10, 36:27.

the Jews did not understand, they would be more regardless of their complaints, and cruel in their oppressions. (Note, Is. 33:17-19.) When they opened their quivers, destruction would be the certain consequence; as the opening of a sepulchre denotes that death has taken place. (Note, Ps. 5:9.) Thus the Jews would endure every misery, as far as consisted with their escaping total extirpation. (Notes, Deut. 28:30-34.)—Some indeed suppose the words, "I will not make a full end with you," to mean, that God would still have further judgments in reserve for them. "For all this his anger is not turned away; but his hand is stretched out still." (Note, Is. 5:24, 25.) In either sense it is a most remarkable prediction.—The vengeance executed on the Jews, for "crucifying the Lord of glory," was far more terrible, and has been of far longer continuance, than that brought upon them by the Chaldeans; and yet "a full end has not been made" of the nation, which is at present exceedingly numerous, and is preserved distinct from other nations, no doubt for very important purposes in Providence. (Marg. Ref. on 10, 4:27. Notes, 30:10, 11. 46:27, 28. Is. 6:13. 65:8-10. Matt. 24:21, 22.)

V. 19. "Those that fall under the severity of God's judgments, are apt to think so favourably of themselves, as to wonder why they should be singled out as examples of the divine vengeance, and of terror to others. And particularly the Jews thought this severe proceeding scarce consistent with those many gracious promises God had made unto their nation." Louth.—Yet the very books of Moses, if they had been duly attended to, were fully sufficient to silence for ever this presumptuous objection. (Marg. Ref. Notes, 2:10-13. Deut. 4:25-28. 25:23, 29. 19:19-28. 1 Kings 9:7-9.)

V. 20-25. The whole seed of Jacob, but especially the Jews, are here called upon to hear the rebuke of God. He had given them senses, rational powers, and abundant opportunities of information; yet they continued as senseless, as if destitute of eyes, ears, and understandings. (Notes, Is. 6:9, 10. 44:18. Matt. 13:13-15. Mark 8:17-21.) The restless and impetuous waves of the ocean seemed to stand in awe of that decree, which God had given from the beginning, to continue in perpetual force, that they should not pass the bounds of the sandy shore. (Notes, Gen. 1:9. Job 38:8-11. Ps. 33:7, 8. 104:6-9. Prov. 8:27-36.) Yet Israel, more senseless and unruly, did not reverence the authority of God, nor tremble at his wrath; but burst all the restraints of his law, in the rebellion of their apostate hearts, and were wholly revolted and gone into idolatry, impiety, and wickedness! Neither had they understanding to consider their own interest. When they adhered to the worship of God, he gave them

seasonable rains and plentiful harvests: yet when their apostasy had caused him to withhold these good things from them, they could not be induced to return to him, in order that they might recover them. (Notes, 3:2, 3. 14:19-22. Job 2:12-17. Acts 12:20-23, v. 20.)—Fear ye not me? (22) Notes, 10:6-8. Matt. 10:27, 28. Rev. 15:1-4.

V. 26-29. Men as atrociously wicked might be found among the people of JERUSALEM, as among the worst of the Gentiles. They were generally occupied in overreaching and defrauding one another; and thus their houses were replenished with the gains of deceit, as the fowler's cage with the birds that he has ensnared. In this manner they lived in luxury and magnificence, and even surpassed in wickedness the worst of sinners in other ages and nations. Nor did the rulers redress the wrongs done to the poor, the widows, and orphans, being induced to connivance by bribes, and interested motives: yet by these means they prospered, whilst the Lord was preparing vengeance against the whole nation. (Marg. Ref. Note, 7-9. 9:3-6. Ps. 10:2-11, vv. 8-10. 101: Prov. 1:10-14. Hos. 12:7-9. Mic. 6:10-15. "1-4. Hab. 1:12-17, vv. 14-16. Mal. 3:5, 6. Jam. 5:1-6.)—The last clause is very expressive in the original. "Shal, not my soul avenge itself on a nation, which is like unto this?"—Yet they prosper. (28) "The cause of the orphan, so as to cause it to prosper." Blayney.

V. 30, 31. The most wonderful and horrible wickedness that was committed in the land, and which above all things hastened the ruin of the nation, was the combination of the false prophets and ambitious priests, to seduce the people into a presumptuous security. The prophets accommodated their predictions to the humour of the chief priests, and the princes who were influenced by them; and thus the nation was deceived into the expectation of permanent prosperity, and submitted quietly to the despotic domination of the ungodly rulers and teacher: for they loved the flattering delusion which encouraged them in sin; and emboldened them to despise the disagreeable messages of the true prophets. (Notes, 23:9-15. 26:9-11. Is. 30:8-11. Ez. 22:25-28. 34:2-6. Mic. 3:8-12.) But what would they do, when the event should verify those dreadful denunciations, which they now treated as the effect of a gloomy imagination, or a malevolent disposition? (Note, Is. 10:1-4. Ez. 22:14. Zech. 1:5, 6.)

PRACTICAL OBSERVATIONS.

V. 1-14. To what an awful condition is the earth reduced by sin, when even in the cities and countries most favoured with the means of grace, so few are found, who "execute judgment and seek the truth;" or who make any conscience of the most solemn oaths and sacred engage

CHAPTER VI.

The enmities of Zion's enemies prophetically described, 1-5. Because of her sins and impiety, God will prosper them, 6-9. The prophet pathetically declares the sins and miseries of the people, 10-15. Having in vain warned them to repent, he denounces the judgments of God: call the people to mourning; and predicts their incorrigible obduracy, 16-30.

O YE children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-hacerem: for evil appeareth out of the north, and great destruction.

2 I have likened the daughter of Zion to a comely and delicate woman.

3 The shepherds with their flocks shall come

a Josh. 15:63. 18:21-23. Judg. 1:21. b 4:29. 10:17, 18. c See on 4:5, 6, 19, 20. d 2 Sam. 14:2. 2 Chr. 11:6. Am. 1:1. e Neh. 3:14. f See on 22:1, 14, 15, 4:6. 10:22, 25-9. g See on 4:31. h 1:8. 3:15, 17. Lam. 2:13. i Or, a woman dwelling at home. j N. H. 3:18. k 4:16, 17. 39:1-3. 2 Kings 24:10-12, 25:1-4. Luke 19:43. k 5:10. 21:27, 28. la. 5:28-30. 13:2-5. Joel 3:9. j 15:8.

ments! Alas, impiety and iniquity greatly abound in this our land; yet we may find a considerable number, who are both conscientious in their whole conduct, and steady friends to the truths of God: and for their sakes, in answer to their prayers, and by his blessing on their endeavours, we hope that the Lord will yet spare us. It must, however, be confessed, that the more carefully we investigate the state of religion, comparing it accurately with the standard of Scripture; the worse opinion we shall generally be constrained to entertain of it: and too often we find that an attachment to the truths, and an attendance on the most sacred ordinances of religion, are made subservient to mere secular designs. But nothing more provokes the Lord, than our multiplied perjuries, profligate subscriptions in sacred things, and prostituted sacramental engagements.—We are sure that “the eyes of the Lord are upon the truth;” and, believing him to be righteous in his most mysterious dispensations, we shall gradually be led to see something of the reasons of his conduct; by observing the ingratitude, perverseness, and obstinate rebellion of sinners, who harden their hearts against his mercies, rebukes, corrections, and convictions. This is readily allowed to be the case of numbers in the lower orders of society, who are as profligate as ignorant; who neither know, nor desire to be taught, the way of the Lord; and who plead their want of learning and leisure as an excuse for the most abandoned vice and impiety. But if the faithful minister of God, discouraged by his ill-success among them, and by their unteachableness and obstinacy, should embrace some opportunity of betaking himself to those in superior stations, and such as possess authority, affluence, dignity, or learning; he will commonly have cause to mourn under still greater discouragements. He will find their pride of superiority; their habits of being flattered, humoured, and submitted to, by every one, and indulged in every thing; their infidel contempt of sacred things, which they have earned sophistically to defend; and their enmity to the truths and precepts of the gospel, which run counter to all their maxims, habits, and pursuits; to be far more insurmountable obstacles to his success, than even the ignorant profligacy of the unprincipled poor. So that, in our land, though we have a few exceptions, to the honour of divine grace to which nothing is impossible; it may be said of most of the great and noble, that “they have altogether broken the yoke, and burst the bonds.” Nay, in one respect they are worse than the Jewish nobles; for many of them are more unacquainted with the Scriptures than the untutored multitude. This is an alarming symptom of the decayed condition of our constitution in church and state: and as “our transgressions are multiplied, and our apostacies increased,” we cannot but fear that national judgments, though mercifully retarded, will at length overtake us. And indeed how can we expect, that the Lord should always bear with us and pardon us; when our youth are trained up in infidelity and impiety; when they abuse the bounty of Providence in licentious excess, and learn early to “commit adultery, and assemble themselves by troops in the harlots’ houses;” and when such numbers, whose example should discountenance vice, not content with every other indulgence of their unbridled lusts, are “like fed horses in the morning, every one neighing after his neighbour’s wife?” “Shall not the Lord then visit for these things? and will not his soul be avenged on such a nation as this?”—But in general the minister of God must expect to be disregarded, when he protests against these and similar abominations, and warns ungodly men to beware of temporal judgments, and of eternal punishment. For their presumption commonly equals their profligacy; and frequently they deem themselves entitled to the special protection of God, and deserving of his favour, notwithstanding their enormous wickedness! We must therefore lay our account with being called misanthropes, hypocrites, or fanatics, if we faithfully “declare the whole counsel of God.” But, whilst men thus revile or ridicule those who “speak according to the oracles of God;” they treat Him as a liar, his word as an imposture, and his denunciations as a bugbear; and they will surely find at length, that the words which they despised will prove fire, to consume them, as the fuel for the Lord’s indignation.

unto her; ‘they shall pitch their tents against her, round about; they shall feed every one in his place.

4 Prepare ye war against her; arise, and let us go up at noon. Wo unto us! for the day goeth away, for the shadows of the evening are stretched out.

5 Arise and let us go by night, and let us destroy her palaces.

6 For thus hath the Lord of hosts said, Hew ye down trees, and cast a mount against Jerusalem: this is the city to be visited; she is wholly oppression in the midst of her.

Zeph. 2:4. m 9:21. 17:27. 52:13. 2 Chr. 36:19. Is. 48:3. Is. 32:14. Hos. 8:14. Am. 2:5. 3:10, 11. Zech. 11:1. n Deut. 20:19, 20. o 32:24. 33:4. 52:4. Is. 37:33. Ez. 21:22. i Or, pour out the ensow of shot. p See on 5:9, 29. q 2 Kings 21:16. Is. 59:13, 14. Ez. 7:23. Am. 4:1. 8:5, 6. Zeph. 3:1-3. Jam. 5:1-5.

V. 15-31. Ministers are not at present authorized to predict national judgments, or to declare what instruments God intends to employ, or in what way he will punish sinners; but they are commissioned to declare, that all the prosperity and confidence of the ungodly will shortly fail, and leave them in everlasting misery and despair. If men will yet inquire, “Wherefore doeth the Lord these things unto us?” let them be referred to their unnumbered iniquities, and manifold ungodliness, for an answer. And let them be reminded that the most tremendous effects of their sins might yet be prevented, if they could but be prevailed on to their senses, faculties, and advantages in a proper manner. But alas! for this they have no disposition; “having eyes they see not, having ears they hear not,” and their rational powers leave them without understanding. So that, whilst all nature proclaims the perfections, and obeys the mandates, of her Creator; man, when left to himself, with all his boasted powers, neither fears his wrath, regards his authority, is grateful for his mercies, nor values his favour; but his revolting and rebellious heart carries him far off from the worship and service of his Maker. And whilst the Lord, year after year, gives plenteous seasons, and “reserveth to us the appointed weeks of harvest;” men live on his bounty, and are thus emboldened to increase their transgressions against him. Nay, when their “iniquities have turned away these good things from them,” they seldom so far consider even their temporal interest, as to use any means of recovering his favour; but vent their disquietude in rebellious complaints, and bitter revilings of one another! It is notorious, that wickedness of every kind prevails among multitudes of nominal Christians, as much as among heathens; nay, that in some respects they even exceed them: so that they treat their brethren as lawful prey, and set traps and lay snares for each other, to plunder, defraud, enslave, or murder them, and thus fill their houses with abundance, through deceit; they wax rich and great, and live in luxury and splendour on the spoils of the poor. It is also to be lamented, that even rulers, out of interest and policy, often leave such men unmolested, and do not judge the cause of the orphan, the widow, the destitute, the oppressed. But, whilst these things ripen guilty nations for vengeance, and ruin the souls of men; nothing is in reality so horrible and lamentable, as the ambition, avarice, ignorance, unfaithfulness, and wickedness of numbers, who are the nominal priests and prophets of the Lord. (Note, Is. 56:9-12.) Too many, who profess to teach religion, prophesy falsely; others enjoy affluence, dignity, and authority by their means; and most of the people love to be thus soothed into a false and fatal security. But what will they do in the approaching day of judgment, and final retribution? “Oh, that men were wise, that they understood these things, that they would consider their latter end!”

NOTES.—CHAP. VI. V. 1. This chapter proceeds with the subject of the foregoing, and predicts the increasing wickedness of the Jews till the captivity; as well as the desolations which then took place. Part of Jerusalem was situated in the lot of Benjamin, and inhabited by that tribe: (Note, Deut. 33:12. Josh. 15:63.) and the Benjamites are here warned to prepare with concert and earnestness to leave the city, that they might seek refuge in some other place.—In the beginning of the Chaldean invasion, the people no doubt flocked to Jerusalem as a place of safety; (25) but this prophetic warning intimated, that it would soon be so straitened by the siege, that its old inhabitants would be glad to leave it. (Note, Matt. 24:15-18.)—The signals, here mentioned, were those at that time in use.—Beth-hacerem was about three miles from Jerusalem, in the road to Tekoa. (Marg. Ref. Neh. 3:14.)—North.] Notes, 1:13, 14. 4:15-18.

V. 2, 3. The prophet here compares Jerusalem to a beautiful woman, accustomed to a delicate and self-indulgent life, who would be soon exposed defenceless to brutal violence: or, as some render it, to “a luxuriant pasture,” which allures the shepherds to bring their flocks to eat it up. Thus the Chaldean invaders were induced by the riches and prosperity of Jerusalem, to encamp in companies against her, and, meeting with feeble resistance, they soon devoured her and shared the spoil. (Marg. and Marg. Ref.)

I have likened, &c. (2) “The habitation, even the de-

7 As 'a fountain casteth out her waters, so she casteth out her wickedness: 'violence and spoil is heard in her; before me continually is grief and wounds.

8 Be 'thou instructed, O Jerusalem, 'lest my soul 'depart from thee; 'lest I make thee desolate, a land not inhabited.

9 ¶ Thus saith the LORD of hosts, 'They shall thoroughly glean the remnant of Israel as a vine: turn back thy hand as a grape-gatherer into the baskets.

[Practical Observations.]

10 ¶ To 'whom shall I speak, and 'give warning: that they may hear? behold, 'their ear is uncircumcised, and they cannot hearken: behold, 'the word of the LORD is unto them a reproach; 'they have no 'delight in it.

11 Therefore 'I am full of the fury of the LORD; 'I am weary with holding in: 'I will pour it out upon the children abroad, and upon the assembly of young men together: 'for even the husband with

the wife shall be taken, the aged with *him that is* full of days.

12 And 'their houses shall be turned unto others, with their fields and wives together: for 'I will stretch out my hand upon the inhabitants of the land, saith the LORD.

13 For 'from the least of them even unto the greatest of them, every one *is* given to covetousness; 'and from the prophet even unto the priest every one dealeth falsely.

14 They have 'healed also 'the hurt of the daughter of my people slightly, saying, 'Peace, peace; when *there is* no peace.

15 Were 'they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: 'wherefore they shall fall among them that fall: 'at the time that I visit them they shall be cast down saith the LORD.

[Practical Observations.]

16 ¶ Thus saith the LORD, 'stand ye in the

r Prov. 4:23. Is. 57:20. Jam. 3:10-12. s 20:8. Ps. 55:9-11. Ez. 22:3-12. 24:7. 21:15. 22:1, 2, 3-11. 33:31. Mic. 2:1, 2, 3, 3:5, 11. Zeph. 3:3-4. Luke 16:14. 1 Tim 3:4. 2 Pet. 2:3, 14, 15. 12:8-26. 5:31. 22:11, 14, 15. 25:7, 5. 22:32. Is. 28:7. Lam 4:13. Ez. 22:25-29. Zeph. 3:4. m 8:11. 1 Heb. bruise, or, breach. 14:7. Is. 1:6. 20:25. n 4:10. 5:12. 22:17, 28:3. Lam. 2:14. Ez. 13:22. Mic. 2:11. 2 Pet. 2:1, 18, 19. o 3:3, 8:12. Is. 3:9. p Ez. 2:4. 16:24, 25. 24:7. Zeph. 3:3. Mic. 3:11. 3:19. q 25:12. Is. 10:4. Ez. 14:9, 10. Mic. 3:6. Matt. 15:14. r See on 5:29. Ez. 32:24. Ez. 7:8-9. Hos. 9:7. Mic. 1:8. 18:15. Deut. 28:7. 1 Cor. 1:8. 8:20. Mal. 4:4. Luke 16:22. John 5:39, 46, 47. Act. 17:11. Rom. 4:1-5, 12. Heb. 6:12, 11:2, &c. 12:1.

21:15. Is. 5:25, 9:12, 17:31. 10:4. Lam. 2:4, 5, 8, 3:3. k 8:10. 22:17. Is. 56:9-12. 7:17. l 22:1, 33:31. Mic. 2:1, 2, 3, 3:5, 11. Zeph. 3:3-4. Luke 16:14. 1 Tim 3:4. 2 Pet. 2:3, 14, 15. 12:8-26. 5:31. 22:11, 14, 15. 25:7, 5. 22:32. Is. 28:7. Lam 4:13. Ez. 22:25-29. Zeph. 3:4. m 8:11. 1 Heb. bruise, or, breach. 14:7. Is. 1:6. 20:25. n 4:10. 5:12. 22:17, 28:3. Lam. 2:14. Ez. 13:22. Mic. 2:11. 2 Pet. 2:1, 18, 19. o 3:3, 8:12. Is. 3:9. p Ez. 2:4. 16:24, 25. 24:7. Zeph. 3:3. Mic. 3:11. 3:19. q 25:12. Is. 10:4. Ez. 14:9, 10. Mic. 3:6. Matt. 15:14. r See on 5:29. Ez. 32:24. Ez. 7:8-9. Hos. 9:7. Mic. 1:8. 18:15. Deut. 28:7. 1 Cor. 1:8. 8:20. Mal. 4:4. Luke 16:22. John 5:39, 46, 47. Act. 17:11. Rom. 4:1-5, 12. Heb. 6:12, 11:2, &c. 12:1.

light one, I have doomed to destruction." *Blayney*. The verb *מָחַד* signifies to destroy, as well as to liken; but not to doom to destruction; yet the predicting of any event is sometimes expressed in this manner. (*Note*, 13:10.) On this rendering, *יְהוֹנָח* himself is the Speaker.

V. 4-8. The Lord here commissions the Chaldeans to prepare war against Jerusalem: and immediately they are represented, as all in earnest and in motion, exciting each other to despatch, lamenting that the least time is lost, and beginning or continuing their march even during the night, as in haste to destroy her palaces. The Lord purposed that they should execute his judgments on that city, which was to be visited for her oppression and impiety; and they were as effectually induced to besiege it, as if he had headed their troops, and given the word of command. The wicked lives of the inhabitants sprang from their corrupt principles and depraved affections, as naturally and plentifully, as waters from the fountain. (*Marg. Ref. r. Notes*, Prov. 4:23. *Matt.* 15:15-20.) The cries of those, who suffered violence and oppression, were continually heard in the city; and the Lord meditated to repay the wickedness of the oppressors with grief and wounds. Yet still instruction was given, and mercy proposed; which would leave the obstinate transgressors more inexcusable, but would give encouragement to the few who might repent: and the people were warned to profit by their corrections and rebukes, as well as by their peculiar advantages, otherwise the special favour of God for them as a nation would be discontinued, as well as their land left utterly desolate. (*Notes*, Hos. 9:9-14.) 'This threatening God fulfilled afterwards, when he suffered the city and nation to be utterly ruined and destroyed by Nebuchadnezzar: but it still received a further completion, in that final desolation brought upon them by the Romans.' *Louth*.—*Prepare*, &c. (4) Or, "Sanctify" (*Note*, Is. 13:2-5).—*Hew ye down trees*, &c. (6) *Notes*, Deut. 20:19, 20.

V. 9. The Chaldeans would not only carry away captive the principal people of the land; but they would return again and again, to gather the poor remains, till all were gone: as the gleanings of the vine are gathered; when the gatherer, having put some of the grapes into his basket, turns back his hand to collect those which yet remain, and to convey them to the same place. (*Marg. Ref. Notes*, 49:9-11, v. 9. 52:24-29. *Is.* 17:4-8, v. 6. 24:13-15, v. 13.)

V. 10-12. (*Notes*, 5:3-6. *Is.* 28:9-13.) The prophet had, without success, addressed both the poor and the rich: and to whom should he now testify, or give warning? (*Note*, 1 *Thes.* 4:6-8, v. 6.) Pride, prejudice, and the love of idols and iniquities, so closed their ears, that the word of God could find no entrance: they could not hearken, because they hated God and his service; and their inability aggravated their guilt. (*Notes*, 4:3, 4. *Is.* 6:9, 10. *John* 5:39-44, v. 44. 12:37-41. *Acts* 7:51-53.) They counted his precepts, warnings, and reproofs to be a reproach to them: they were affronted at the prophets for describing their characters, exposing the ingratitude and rebellion of their conduct, and showing what punishment they deserved and were exposed to: they could not endure those teachers, who were always reproaching them with their sins; but preferred such as had a better opinion of them, and gave them more encouragement. (*Notes*, Luke 11:45. 2 *Tim.* 4:1-5.)—The prophet, perceiving them set against his testimony, seems to have been tempted to decline his work: but he was inwardly constrained to speak, being full of the furious indignation of the Lord against their sins, and not able to withhold himself from

declaring it. (*Note*, 20:7-9.) He would therefore pour his warnings out before the first persons that he met with; though they should be the children playing in the streets, or the young men assembled for their pleasure and diversion: as he clearly foresaw desolating judgments coming upon all the inhabitants of the land, without distinction of age or sex.

Assembly. (11) 'רָעָם signifies properly a private consultation, or cabal. *Blayney*.—*Aged, and full of days*.] Those advanced in life, and those who were arrived at its latest period.

V. 13-15. The words, rendered "given to covetousness," are peculiarly emphatical.—Both the priests and the prophets dealt falsely for filthy lucre's sake. (*Marg. Ref. k. Notes*, 5:26-31. 8:10-12. *Is.* 56:9-12. *Mic.* 3:8-12.) They ought to have probed the consciences of the people, and faithfully shown them their real state and character, with solemn warning, reproofs, and expositions; and, taking the opportunity of public calamities or perils, have attempted to lead them to true repentance and conversion: but, instead of treating them in this faithful and skilful manner, which would have put them to some pain, yet might have effected a radical cure; being themselves slaves to avarice and other corrupt passions, they only directed them to superficial observances, and then confidently assured them of peace and prosperity. Thus the wound was skinned over without being cured, and was sure to break out more fatally in a little time. (*Notes*, 4:10. 5:30, 31. 14:13-16. 23:13-17. 28:2-4. *Is.* 15:6. *Ez.* 13:10-23. *Mic.* 3:5-7.) This seems especially to be the abomination, of which the prophet next speaks; and which having committed, they were not ashamed of: nay, when the event showed them to be lying prophets, they could not be put to the blush, but fixed it out with the utmost effrontery; and still carried on the same infamous business for filthy lucre's sake. The Lord had therefore determined, that the covetous priests and lying prophets should be especially marked for destruction, among those that would fall by the sword. (*Marg. Ref. o-q.* 8:10-12.)

V. 16, 17. The Lord here reminds the people of the directions, which he had always given them *אֲשֶׁר* his prophets, in order that they might know and walk in his ways. They were called on to attend to instruction, and to inquire for the old way, which had been prescribed by Moses and the ancient prophets, and which was marked with the footsteps of the patriarchs, and their pious ancestors in more prosperous days. Thus, by diligent inquiry they would find the good way of repentance, faith, and holy obedience, and, walking in it, they would "find rest to their souls." (*Notes*, Cant. 1:7, 8. *Is.* 28:12, 13. *Matt.* 11:28-30.) But they resolved, and avowed their determination, not to walk in those ways. And when the Lord had set his prophets, as watchmen, to sound the alarm of approaching judgments, they determined not to take warning! (*Notes*, 25:3-7. 43:1-3. 44:15-18. *Ez.* 3:17-21. 33:2-9. *Matt.* 11:16-24.)—*Old paths*. (16) עֲדָתֵינוּ *Note*, *Is.* 64:5.

V. 18-20. The heathen nations, as well as "the congregation" of Israel, are here called upon to hear and understand the wickedness, which was found among the people of *יְהוֹנָח*: for which he would bring evil upon them. This would be the natural consequence of their rebellious thoughts and devices, and of their contemptuous rejection of his law and authority, and his messages by the prophets. (*Note*, 31:10-14, v. 10.) And how could they expect, that their hypocritical burning of costly incense and perfumes, and their

ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, *We will not walk therein.

17 Also I set watchmen over you, *saying*, *Hearken to the sound of the trumpet. But they said, We will not hearken.

18 ¶ Therefore hear, ye nations, and know, O congregation, what is among them.

19 Hear, O earth: behold, I will bring evil upon this people, *even* the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

20 To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt-offerings are not acceptable, nor your sacrifices sweet unto me.

21 Therefore thus saith the LORD, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.

22 Thus saith the LORD, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth.

23 They shall lay hold on bow and spear;

f. 7, 23. Is. 25, 30, 21. John 12:35, 13:17. u Is. 28:12. Matt. 11:28, 29. x 2: 25, 16, 12, 22, 21, 41, 13. Matt. 21:38-42. y 25:4. Is. 36: 9. Ez. 3:17-21, 33. Mic. 5-9. Hab. 2:1. Jer. 30:27-31. Heb. 13:17. z Is. 58:1. Hos. 1:1. Im 3: 6-8. a Rev. 9:10, 31:10. Dent. 20:21-28. Ps. 50:4-6. Is. 53. Mic. 5-9. h 22:29. Dent. 4:23, 30:19, 32:1. Is. 1:2. Mic. 6:2. c 4:4, 17:10. Prov. 1:21-31, 15:24. Is. 59:7, 61:14. Hos. 10:13. Acts 9:22. d *See* 10:8, 9. 1 Sam. 15:23, 24. Hos. 4:10, 5:19-21, 12:4. e Ps. 40:6, 50:8-13, 15:17, 66:3. Ez. 20:31. Am. 5:21-32. Mic. 6:5, 7. f Kings 10:12, 10:10. Is. 50:6. Ez. 27:22. g Is. 13:23, 24. h *See* 9:24-25. 1:13, 15. Is. 8:14. Ez. 3:20. Rom. 9:33. 1 Pet. 2:8. i 9:21, 22, 15:2-9, 16:3-9, 18:21, 19:7-9, 21:7. 2 Chr. 35:17. Is. 9:14-17, 21:2, 3. Lam. 2:20-22. Ez. 5:10, 9:5-7. 1:14, 15, 5:10, 10:22, 25:9, 50:41. -13. Is. 59:19, 60:12. Is. 13:18. Ez. 23:22-25. Hab. 1:6-10. n 30:14. Is. 13:

multiplied sacrifices, could be acceptable to him; when the spirit, in which they offered them, was an additional provocation? (Notes, 7:21-23. Is. 1:10-15, 43:22-25.)

V. 21. The Lord, provoked by the sins of the Jews, was determined so to order his providential dispensations, as to occasion their judicial infatuation. Thus they would, through their own perverseness, stumble and fall, by choosing those measures which directly tended to their ruin. (*Marg. Ref. Notes*, 13:15-17, v. 16. Is. 8:11-15. Ez. 14:1-11. Rom. 9: 30-33, 11:7-10, 2 Thes. 2:8-12. 1 Pet. 2:7, 8.)

V. 22, 23. (*Marg. Ref. Notes*, 1:13, 14, 5:15-18, 50:41, 42. Is. 47:6.)—Roareth, &c. (23) *Hostile invasions are fully compared to great inundations, that carry all before them, and lay a country waste. Is. 17:12. Dan. 9:26.* Louth. (*Note*, Is. 5:26-30.)

V. 24-26. The people seem to be here prophetically represented, as in conversation on the report of the Chaldean invasion: and, being filled with anguish and dismay, they exhort one another to keep close within the walls of Jerusalem; as all other places were exposed to the ravages of the enemy, and full of terror and destruction. And while thus employed, the prophet is sent to warn them and the whole nation, (called, "the daughter of my people,") to show every token of the deepest sorrow and distress, as they would suddenly be plundered, with immense slaughter, by the victorious assailants. (*Marg. Ref. Notes*, 4:5-13, 9:17-19. Jon. 3:5-9. Mic. 1:10-16. Zech. 12:9-14, v. 10.)

V. 27-30. The Lord had raised up the prophet, made him courageous and firm in his duty, and secured him as a fortress against every enemy: (*Note*, 1:17-19.) not in order to preserve the city from ruin; but to prove and discover the temper of the people, to show their incorrigible wickedness, and to illustrate the divine justice in punishing them; thus he was appointed to investigate their whole conduct, and to bring in his report concerning them. For they were most grievous rebels and apostates, who slandered the ways and prophets of God to excuse themselves, and employed themselves as talebearers. (*Note*, Lev. 19:16.) They seemed to be gold or silver: but indeed they were base metal, without any mixture of precious ore; and they continually corrupted one another more and more. (*Note*, Is. 1:4.) The prophets, whom the Lord used as instruments to assay, refine, and purify them, were not only worn out by useless labour, but put to death for attempting it; as if the refiner's bellows were thrown into the fire, and his lead consumed to no purpose: nay, all the judgments and mercies of God were in vain; for wickedness was not separated from among them. (*Notes*, 9:7. Prov. 17:3, 25:4, 5. Is. 1:21-27. Ez. 22:18-22. Zech. 13:8, 9. Mal. 3:1-4, v. 3. 1 Pet. 1:6, 7.) Indeed the whole mass was proved to be refuse metal; and not silver, as it had once appeared to be: and men would treat them with contempt, because God no longer regarded them as his people.—Their impudence resembles brass, and their obstinacy may be compared to iron. . . . Before the use of quicksilver was known, they made use of lead for the refining their metals.* Louth.

they are *cruel, and have no mercy; *their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

24 We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, and pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way; for the sword of the enemy and fear is on every side.

26 ¶ O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes: *make thee mourning, as for an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.

27 I have set thee for a tower and a fortress among my people, that thou mayest know and try their way.

28 They are all grievous revolters, walking with slanders: they are brass and iron; they are all corrupters.

29 The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away.

30 Reprobate silver shall men call them, because the Lord hath rejected them.

18, 19:4. o 4:13. Is. 5:26-30. Luke 21:25, 25. p 4:6-9, 18-21. Is. 23:19. Ez. 21:6, 7. Hab. 3:16. q 4:31, 13:21, 22, 23, 30:6, 49:24, 50:43. Is. 48:6. Is. 21:3. Mic. 1:10, 11. Thos. 3:4. r 4:5, 8:14, 14:18. Jude. 5:6, 7. s 20:3, 4. marg. 10, 49:29. 24 in 17. t Job 13:11. Ps. 31:15. Luke 19:43. u 14, 4:11, 5:19, 21:22, 9:1, 11:17. Is. 22:4. Lam. 2:11, 3:48, 4:3, 6:10. u 4:8, 25:33, 34, 32:11. Ez. 27:30, 31. Ma. 1:8-10. v 9:11, 10:17-22, 13:17. Is. 22:12. Lam. 1:2, 16. Ez. 7:16-18. Zech. 12:10. Luke 7:12. Lam. 4:9, 5:11. y 4:20, 12:12, 15:8. Is. 30:13. z *See* 1:18, 15:20. Ez. 3:8-10, 20:4, 22:2. a *See* 50:23. Is. 1:5, 31:6. b 9:4, 18:18, 20:10. Ez. 50:20. c 30. Ez. 22:18-22. d Is. 1:14. Rev. 11:18, 19:2, 9:7. Prov. 17:3, Zech. 13:9. Mal. 3:2, 3. 1 Pet. 1:7, 4:12. f Is. 49:4. Ez. 24:13. Hos. 11:7. h *Or*, Refuse silver. g Ps. 119:119. Prov. 25:4. Is. 1:22, 25. Ez. 22:18, 19. h 14:19. Lam. 5:22. Hos. 9:17. Rom. 11:1.

Corrupters. (28) Or, "Adulterating;" as men adulterate silver or gold, with base metals.—Reprobate. (30) Note, 2. Cor. 13:5, 6.

PRACTICAL OBSERVATIONS.

V. 1-9. Ungodly prosperity, when the Lord is provoked to withdraw his protection, renders men the richer prey to the rapacious, and affords them no security against their depredations; and the more admired, indulged, or delicate they are, the more dreadful will they find it to endure hardship.—Those who are intent on worldly gain, or glory and dominion, (though by inflicting miseries on others,) are assiduous and indefatigable; they lose no time, deny themselves even ordinary refreshments, and consider hindrances as grievous calamities: how shameful then is it, that we should be so attached to our own ease and indulgence, when the glory of God, the welfare of our neighbours, and the salvation of our own souls, demand our vigorous and patient activity!—(*Notes*, Luke 16:1-8, v. 8. 1 Cor. 9:24-27.)—The Lord uses wicked men as the executioners of his vengeance; and he girds, directs, and prospers them, though they know him not; but it is far more desirable, in the humblest station, to promote the good of our brethren; and it will meet with a far different recompense.—The wickedness of men's lives springs from the corrupt nature of their hearts: this fountain may, in part and for a time, be stopped; yet it will "cast forth its waters," and unless it be cleansed and changed, we can do nothing spiritually good. (*Note*, 17:9, 10.)—All the secret, as well as the open iniquity in the world is continually "before the eyes of the LORD;" and he will repay oppressors with more terrible miseries, than they can inflict on their poor brethren.—To be separated from God and his favour, is the greatest evil which can befall a rational creature; yet numbers hear the words of the Judge himself declaring, that he will at last say to all the wicked, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels;" and yet they continue careless and unconcerned! Nay, they even seem to "say to the Almighty, Depart from us, we desire not the knowledge of thy ways!"—So long as men continue uninstructed amidst opportunities of instruction, and unsanctified amidst the best means of sanctification, and under repeated salutary chastisements, there is reason to fear, that the Lord will depart from them in final indignation; and he will surely withdraw the light of his gospel from those, who generally despise and abuse it: and this is a more grievous judgment, than any temporal calamity.—When he shall arise to take vengeance, no sinner, of any age, rank, or sex, can possibly escape; but they shall every one be collected, as grapes are gathered to be cast into the wine-press.

V. 10-15. The most obvious and undeniable truths are, alas! properly noticed by very few. Most men stop their ears against all salutary warnings and instructions; and their pride and lusts render them incapable of hearing, understanding, believing, and obeying the gospel of Christ. They count the faithful preaching of God's word "a reproach," and affront to them; and either neglect all religious instruction, or "turn away their ears from the truth to hearken to fables."

CHAPTER VII.

Jeremia is sent to the temple, to call the Jews to repentance, that they might not be removed, 1-3; to reprove their presumptuous confidence in the temple, while living in gross wickedness, 4-11; and to predict that Jerusalem would be desolated, like Shiloh; and the people carried captive, as Israel had been, 12-15. God directs the prophet not to pray for them. He shows him their idolatries, and the judgments about to come on them, 16-20. He rejects with disdain the sacrifices of the disobedient; and exposes the perverse conduct of the nation, from their departure out of Egypt, 21-28. A call to mourning for the prevailing abominations, and a denunciation of desolating judgments, 29-34.

THE word that came to Jeremiah from the LORD, saying,

2 Stand ⁱⁿ the gate of the LORD's house, and proclaim there this word, and say, ^bHear the word of the LORD, all ye of Judah, ^cthat enter in at these gates to worship the LORD.

3 Thus saith the LORD of hosts, the God of

Is. 17:19, 20; 21:21, 22; 23:6, 16; Jer. 1:20, 21; 2:23; 10:18, 20; Acts 5:29; 6:1, 2; 10:1, 19; 14:4, 24; 1 Kings 22:19; Is. 1:10; 15:2, 4, 5; Hos. 1:1; Am. 7:1; Mic. 1:2; 1:9; Matt. 13:9; Rev. 2:7, 11, 17, 19; 6:13, 22; c. 17:19, 20; 22:2; 3:3-7; 18:1; 23:13, 30-35; Deut. 28:15; 1:1-11; 1:1-11; Ez. 18:30-31; 33:1-11; Matt. 16:1, 2; 18:4, 5; c. 6:14, 28-15; 29:23-31; Ez. 13:19; 18:12; 1 Sam. 4:3; 4; Mic. 3:11; Zeph. 3:11; Luke 3:1; g. 3:4, 12; 1:1, 19, 20.

This often so discourages the zealous minister, that he has little heart to speak any more: yet a sense of duty, zeal for the honour of God, holy indignation against sin, and a hope of rescuing a few at least from perdition, constrain him to proceed, and to declare the wrath of God against the impenitent workers of iniquity: and, being weary of holding in, he may sometimes introduce the important subject in such places and companies, as may appear unseasonable and improper. But every man is concerned in it: very few are duly sensible of its importance, and of their own danger: and those scenes of amusement and pleasure, which engross the time, the thoughts, and affections of the young and gay, are proofs what need they have of being "warned to flee from the wrath to come." But that "covetousness," to which elder persons are addicted, is a more dangerous obstruction to the care of the soul than the diversions of children, or even the dissipated pleasures of youth. If we judge of this vice by the word of God, we shall find immense multitudes, in every rank of life, given up to it: and too often we shall have to lament, that even the ministers of religion are by it induced to deal unfaithfully and falsely, in the most sacred concerns and transactions, which involve the most awful responsibility. Many are so taken up with forming connexions, and seeking preferment, that they neglect the study of the Scriptures, and the discharge of their duty; they adopt smooth, fashionable, soothing systems of divinity; like unskilful surgeons, they heal every wound slightly; either because through negligence or pride they know no better; or because they do not choose to avow sentiments unfavourable to their interests, or to utter things grating to the ears of their generous patrons. Thus, they speak "Peace, peace, when there is no peace:" but what a dreadful account will be at last required of them!—Whilst sinners are ashamed of the abominations, which they have committed, their case is hopeful: but when they are incapable of blushing, and can "glory in their shame," they ripen apace for destruction.

V. 16-30. If we would learn the safe and happy path, amidst the discordant opinions that prevail on every side; let us look well to our steps, put ourselves in the way of instruction, ask wisdom of God, and reduce what we know to practice: especially let us diligently inquire for the old paths, in which patriarchs, prophets, apostles, martyrs, and other honoured servants of God, have walked, and which they have pointed out to others. (*Notes, Heb. 11: 121.*) Following their steps we cannot fail of finding "rest to our souls." But many know nothing of these ways, and take no pains to inquire after them: many prefer modern improvements and discoveries: nay, many treat these ancient ways, as novel inventions, and enthusiastic reveries; and others who have some speculative knowledge of them, do not walk in them. But if men will not obey the voice of God, nor take warning when his watchmen sound the alarm, nor flee to his appointed refuge; it will appear at the day of judgment to all the world, that their ruin originated from their own wicked thoughts, because they did not hearken unto the words of God, but rejected them. Nor can any man reasonably expect, that the Lord should accept the most costly oblations or services, which are offered in impenitence, or in proud contempt of the sacrifice and intercession of our great High-Priest. To such men, even this "tried Foundation" becomes "a Rock of offence:" every doctrine, and ordinance, and providential dispensation, concurs in blinding and hardening them to their perdition: and thus unbelievers will perish together, being unable to help one another. They despise indeed the distant report, both of temporal judgments and of eternal punishment; but their near approach will soon cause their courage to fail, and then anguish will seize upon them; for the sword of the most cruel enemy is as nothing, in comparison of the final wrath of almighty God. (*Note, Ps. 90:11.*) In short, sinners must lament and mourn, either here in penitent sorrow and self-abasement; or hereafter with doleful, unavailing, and eternal "wailing and gnashing of teeth." If the bold and faithful ministers of God are not instrumental to the conversion of those whom they address; they will be

Israel, ^ademand your ways and your doings, and I will cause you to dwell in this place.

4 ^aTrust ye not in lying words, saying, ^cThe temple of the LORD, The temple of the LORD, The temple of the LORD, are these.

5 For ^bif ye thoroughly amend your ways and your doings; ^bif ye thoroughly execute judgment between a man and his neighbour;

6 ^bIf ye oppress not the stranger, the fatherless, and the widow, ^aand shed not innocent blood in this place, ^aneither walk after other gods to your hurt;

7 Then ^awill I cause you to dwell in this place, ^ain the land that I gave to your fathers, for ever and ever.

h. 6:1, 21-12; 1 Kings 6:12, 13; Is. 16:3; Ez. 18:8, 17; 1:22-3, 4, 15, 16; Ez. 22:21-24; Deut. 24:17, 27:19; Job 31:13-22; Ps. 34:3, 4; Zech. 7:9-12; Mal. 3:5; Jam. 1:27; c. 2:30-34; 22:17, 26:15-23; 2 Kings 3:10; 3:4; Ps. 106:38; Is. 59:7; 1 Sam. 4:13; Ez. 22:3-6; Matt. 23:3-37; 27:42; 1:13-10; Deut. 6:14, 15; 11:28; Ez. 18:6; m. 17:20-27; 18:7, 8; 25:5; n. See on 3:18; Deut. 4:40; 2 Chr. 33:9.

found unanswerable witnesses against them, and men will be judged and condemned according to their word. And when warnings, corrections, rebukes, and every means of grace, leave men unrenewed; they will be left as rejected of God to everlasting contempt and misery.

NOTES.—CHAP. VII. V. 1, 2. This chapter begins a new prophecy, which seems to have been delivered some time after the preceding. The prophet was commanded to station himself in the entrance of the temple, and there to proclaim his message to all those who came thither to worship, probably, on some of the solemn feast-days. This must have given great offence to the chief priests, and to those who had authority in ecclesiastical concerns. (*Notes, 26:2-9. Matt. 21:23-46. Acts 5:17-28.*)

V. 3, 4. (*Marg. Ref. Notes, 5-15.*) The people gloried and trusted in the temple of JEHOVAH, even when they were given up to idolatry and wickedness: and when the prophets foretold judgments from God on the city and nation: they boasted that the temple, with its courts and solemnities, belonged to the Lord; and they were confident that he would spare the city on that account; and not suffer his sanctuary to be defiled by the heathen. Thus they "trusted in lying words," which the false prophets spake to them: as if they were so unalterably the favourites of heaven, that they might be sure of protection, whatever wickedness they committed.—The three fold repetition seems only to mark the rash and presumptuous confidence of those who used the words (*Notes, 18:18; Is. 66:1, 2. Mic. 3:8-12. Acts 6:14-14, v. 13, 14; 7:44-50. 21:27-30.*)

V. 5-7. As the omniscient God foresaw, that the Jews would not thus repent, and amend their lives; the absolute predictions of desolating judgments were in no wise inconsistent with these conditional promises. It was their undeniable duty, "thoroughly to amend their ways and their doings," and to "do justice, love mercy, and walk humbly with their God;" and it was peculiarly honourable to him, thus to hold out encouragements to them, in case they attended to his exhortations.—The prescience or decrees of God cannot be the rule or motive of man's duty: and the exhortations, promises, and threatenings should always be considered, as abstracted from that incomprehensible subject; because this is the scriptural and rational way of stating the matter: for "the secret things belong unto the LORD our God; but those things which are revealed belong to us, and to our children for ever, that we may do all the words of this law." (*Note, Deut. 29:29.*)—Amend, &c. (5) "Make good your ways." These had been very bad. (*Marg. Ref. Note, 2:33-37.*)—For ever and ever. (7) *Note, Gen. 1:7, 8.*

V. 8-11. (*Note, Ez. 23:39.*) The Jews acted, as if God had delivered and protected them, that they might have the opportunity of committing every kind of abomination; thus men sometimes appear very penitent, when they are sick and think themselves near death; but when they recover, they return to wickedness, as if they supposed that God had restored them for that purpose. Or, they thought, that an attendance on the worship at the temple had delivered them from the guilt of their past sins, and that they might now without concern return to their idolatries and iniquities: as some men task themselves with fastings and devotions, and come to the Lord's table; that having, as they think, settled the old account, they may return to their former course of life without scruple, till the next reckoning day. Or, they prayed, "Deliver us, that we may do all these abominations." This was the real import of their devotions. Thus they made the house of God a den of robbers, by frequenting it in the midst of their unrepented frauds, oppressions, murders, adulteries, perjuries, and idolatries, and yet they thought, that the temple, which they so scandalously profaned, would be their protection! (*Marg. Ref. Notes, Matt. 21:12, 13. John 2:14-17.*)—I have seen, &c. (11) *Notes, Ps. 94:9. Mal. 3:5, 6, v. 5.*

V. 12-15. The tabernacle and ark of God had been long stationed at Shiloh; till at length the impiety of Eli's sons, and the wickedness of the people, provoked God to give up

8 Behold, ^{ye} trust in lying words, that cannot profit.

9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

10 And ^{come} and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?

11 Is ^{this} house, which is called by my name, become a den of robbers in your eyes? Behold, ^{even} I have seen it, saith the LORD.

12 But go ye now unto ^{my} place which ^{was} in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.

13 And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not;

14 Therefore will I do unto ^{this} house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.

15 And ^I will cast you out of my sight, as I have cast out all your brethren, ^{even} the whole seed of Ephraim. [Practical Observations.]

16 Therefore ^{pray} not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for ^I will not hear thee.

17 ^{Seest} thou not what they do in the cities of Judah and in the streets of Jerusalem?

18 The children gather wood, and the fathers

kindle the fire, and the women knead their dough, to make cakes to the ^{queen} of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger.

19 Do ^{they} provoke me to anger? saith the LORD; do they not ^{provoke} themselves to the confusion of their own faces?

20 Therefore thus saith the Lord God: Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground: and it shall burn, and shall not be quenched.

21 ^{Thus} saith the LORD of hosts, the God of Israel; ^{Put} your burnt-offerings unto your sacrifices, and eat flesh.

22 For I spake not unto your fathers, nor commanded them, in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices:

23 But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 But ^{they} hearkened not, nor inclined their ear, but ^{walked} in the counsels, and in the imagination of their evil heart, and ^{went} backward, and not forward.

25 Since ^{the} day that your fathers came forth out of the land of Egypt unto this day, I have ^{been} sent unto you all my servants the prophets, daily rising up early and sending them:

26 Yet ^{they} hearkened not unto me, nor in-

a See on 1:19, 31, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

of heaven. Deut. 4:19, Job 31:26-28, k 19:13, 32:29, Deut. 32:37-38, Ps. 16:4, Is. 57:6, 63:11, Ez. 20:28, 1:25:7, Is. 3:8, 63:3, m 2:17-19, Tent. 32:16-21, 32, Is. 1:20-24, Ez. 8:17-18, 2 Cor. 10:22, u 20:11, Ezra 9:7, Is. 45:16, Dan. 9:7-9, o 4:23-28, 9:10-11, 12:4, 14:16, 42:18, 44:5, Is. 42:25, Lam. 2:3-5, 4:11, Ez. 20:47, 48, 9:22-22, Dan. 9:11, Nah. 1:8, Mal. 4:1, Rev. 14:10, 16:1-21, p See on 17:27, 2 Kings 22:17, Is. 66:24, Mark 9:43-48, q See on 6:20, Is. 1:11-15, Hos. 8:13, Am. 5:21-23, r 1 Sam. 15:22, Ps. 50:8-17, 51:16-17, Hos. 6:6, Matt. 9:13, Micah 12:33, s Heb. the matter of burnt-offerings, u 1:47, Ez. 13:9, 19:5, Lev. 26:3-12, Tent. 5:29, 5:33, 6:3, 11:27, 13:4, 20:2, 2:8, 3:20, Rom. 16:26, 2 Cor. 10:5, Heb. 5:9, t See on 31:33, u 4:26, Deut. 4:10, 5:16-33, v 26, 11:8, x 1:32, 7:8, Hos. 9:16-20, Ps. 81:11, 12, 106:7, &c. Ez. 20:8, 13:16, 21, y 2:17, 17, Deut. 29:19, z Or, altitudinaria, 3:17, marg., i Heb. vera, Matt. 9:13, Micah 12:33, k Heb. 9:9, Hos. 4:16, l 32:30-31, Deut. 9:7, 21-24, 1 Sam. 8:7, 18:7, Ezra 9:7, Neh. 9:18-26, Ps. 106:13-26, Ez. 23:20-25, &c. 23:2, b 13:25-4, 2 Cor. 36:15, Neh. 9:30, Matt. 21:34-36, Luke 20:10-12, c See on 24:6, 17:25, 3:7, 26:5, 29:19, 34:14, 44:16, 2 Cor. 33:10, Neh. 9:16, Dan. 9:6

Queen of heaven. (18) This may be understood of the moon, or of the whole frame of the visible heavens, of which the people had some image or symbol, that they worshipped with great earnestness. (Notes, Deut. 4:19, Job 31:24-28.)—Some think, that the cakes here mentioned, were stamped with the likeness of the idol, to which they were offered.—It is remarkable that the papists have adopted this title in the worship of the Virgin Mary, styling her 'The queen of heaven'; as if they were ambitious of resembling the Jews in their idolatry.

V. 19. The people committed wickedness, as if they meant it on purpose to affront the Lord: (18): but did they think they could do him any real harm? Or could they expect any other, than to expose themselves by it to confusion and misery? (Notes, Ez. 8:17, 18, 1 Cor. 10:18-22.)

V. 20. Marg. Ref. Notes, 4:19-27, 9:10, 11, 12:1-4, Deut. 33:2, Lam. 4:11.

V. 21-23. The Jews confided in their sacrifices, especially the burnt-offerings, which were wholly consumed on the altar, (Notes, Lev. 1:) as if by them they made the Lord their debtor. But he indignantly bade them take these and add them to the peace-offerings, on which the priests and offerers feasted; (Notes, Lev. 7:12-18, Deut. 12:5-7.) for he would not accept them at their hands. It was the grand design of the whole revelation to Israel at Mount Sinai, to lead the people to obedience, and the sacrifices were appointed in subserviency to that end: and not merely as external observances, pleasing to God, however offered, or by men of any character. They were in themselves instances of obedience; they formed an expression of the offerer's repentance, and faith in the promised Saviour; and they were 'means of grace,' and of communion with God; all which, when genuine, conducted to the conscientious obedience of holy fear and love. In this way the Lord would have been their God, and they would have been his people; but all their external observances were worthless, when this obedience was wanting. (Notes, 1 Sam. 15:22, 23, Ps. 50:7-15, Is. 1:10-15, 66:3-4, Hos. 6:6, 8:13, Am. 5:21-24, Mark 12:28-34.)—Concerning. (22) Or, 'For the sake of, &c.' This the word properly signifies.

V. 24-26. The prophet ought not to be discouraged, as if his labours were singularly unsuccessful: for the people had always been disobedient and obstinate, notwithstanding all the means which God, by his servants the prophets had

the ark into captivity: then it was finally removed from Shiloh, which was afterwards reduced or desolated. (Notes, Josh. 18:1, 1 Sam. 2:13-16, 22-34, 43-48, Ps. 78:56-69.)—Probably, Shiloh was wholly destroyed when the ten tribes were carried captive. Yet the inhabitants of that city had had as good ground to presume, that God would preserve them for the sake of his sanctuary, as the inhabitants of Jerusalem now had; especially as the latter were become still more abandoned than they, in the midst of more abundant means and advantages. Accordingly, the Lord assured them, that he would deal with Jerusalem as he had dealt with Shiloh; destroying the temple, removing all the sacred utensils, and utterly desolating the city: and that he would drive the inhabitants out of their favoured land, into heathen countries, as he had done the inhabitants of the kingdom of Israel; banishing them, as it were, from the sight of his eyes. (Note, Deut. 11:12, Is. 50:1-3.)—"Rising up early" (13) signifies diligence and assiduity. The same sense is elsewhere expressed in the Hebrew by doing any thing in the morning; which our translators render early. Ps. 46:5, 90:14, Louth. (Notes, 25:3, Is. 50:4.)

V. 16. The prophet, hoping that the threatenings were not absolute, continued to intercede for the people. But the Lord not only said to him "Let me alone;" (Notes, Ez. 32:7-10, p. 10,) but he absolutely forbade him to pray for them any more, for he would not hear him: nor would he have him pray in vain. (Notes, 14:7-12, 15:1, Ez. 14:13-21.) He might pray for the conversion and salvation of individuals; for the mitigation of national judgments; for the preservation of the Jews during the captivity, and for their restoration; but he was not allowed any more to deprecate the destruction of the city and temple, the desolations of the land, and the captivity of the people. (Note, 5-7.)—Nothing but an universal reformation, which God foresaw would not be effected, could deliver the Jews from . . . captivity and desolation. . . The divine decree, being without repentance irrevocable, 4:28, 14:11, 12. God forbids Jeremiah to interpose by his prayers for the reversing of it. Louth.

V. 17, 18. To convince the prophet, that the irreversible sentence was most just, the Lord calls his attention to the unanimous zeal of old and young, men and women, for their abominable idolatries. (Notes, 44:15-18, Lev. 24-8, Num. 28:5-7.)

joined their ear, but hardened their neck: they did worse than their fathers.

27 Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

28 But thou shalt say unto them, this is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction: truth is perished, and is cut off from their mouth.

29 ¶ Cut off thy hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the Lord hath rejected and forsaken the generation of his wrath.

30 For the children of Judah have done evil in my sight, saith the Lord: they have set their abominations in the house which is called by my name, to pollute it.

31 And they have built the high places of

Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart.

32 ¶ Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place.

33 And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away.

34 Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

4 19:15. 2 Kings 17:4. 2 Chr. 30:8. Neh. 9:17,29. Prov. 29:1. Is. 48:4. Acts 2:13. Rom. 2:5. e 16:12. Matt. 21:38. 23:32. f 1:7. 26:2. Ez. 24:7-3. 37:13. Acts 20:27. e 16:12. Is. 65:10. Ez. 34-41. h Is. 50:2, 65:12. Zech. 7:13. i 2:30. 5:25. 29:30. Is. 1:1-5. Zeph. 3:2. * Or, instruction. 6:8. 22:39. Ps. 50:17. i rov. 17. Zeph. 3:7. k 5:1. 9:3-8. Is. 59:14,15. Hos. 4:1. Mic. 7:2-5. 1:16-6. 4:5. 48:37. Job 1:20. Is. 15:2,3. Mic. 1:16. m 9:17-21. Ez. 19:1. 2:12. n See on 6:30. 2 Kings 17:20. Zech. 11:8,9. o Deut. 9:5. Matt. 3:7. 12:39. 16:4. 23:36. Acts 2:40. p 23:11. 32:34. 2 Kings 21:4,7. 23:4-6,12.

2 Chr. 33:4,5,7,15. Ez. 7:20. 8:5-17. 43:7,8. q 19:5,6. 2 Kings 23:20. 2 Chr. 33:6. r 19:2. Josh. 15:8. 2 Chr. 28:3. s Deut. 12:31. 2 Kings 17:17. Ps. 106:37,38. Ez. 16:20. t Lev. 18:21. 20:1-5. Deut. 17:3. † Heb. came it upon my heart. u 19:6. Lev. 26:30. Ez. 6:5-7. x 19:11,13. 2 Kings 23:10. y 8:1,2. 9:22. 16:4. 22:19. 25:33. 34:30. Deut. 28:26. Ps. 79:2,3. Ps. 39:4,1-20. Rev. 19:17,18. 16:9. 25:10. 33:10,11. Is. 24:7,8. Ez. 26:13. Hos. 2:11. Rev. 18:23. s 4:27. Lev. 23:33. Is. 5:26. 6:11. Mic. 7:13.

perseveringly used to reclaim them. (*Marg. and Marg. Ref. Notes, Zeph. 3:5-7. Zech. 1:2-6.*)—The command given to Jeremiah to speak all the words of God to his people, though previously assured that they would not believe and obey them, shows that invitations, exhortations, and expostulations, are in no wise inconsistent with the presence of God, that men will not regard them; nor with his decree to "give them up to their own hearts' lusts." Such protestations, indeed, tend eventually to manifest the divine justice in pouring out his vengeance on hardened rebels, and answer most important purposes in the moral government of God.

They went backward, &c. (24) The expression is taken from headstrong oxen, that draw back and refuse to put their necks under the yoke. 26. *Neh. 9:29. Hos. 4:16. Lowth. i Worse, &c.* (26) *Note, 30.—Truth is perished.* (28) *Notes, 5:1, 2. 9:3-6. Is. 59:9-15.*

V. 29. The hair of the Nazarites was the token of their peculiar dedication to the Lord, which was terminated or profaned, when it was cut off: (*Notes, Num. 6:2-5, 9-12, 18-20. Judg. 16:17-21.*) and cutting or shaving the hair was in all cases a token of grief and humiliation. (*Marg. Ref. 1.*) Thus Jerusalem was ordered to cut off her hair, as about to be profaned and trodden down by the Gentiles: she was also to use every token of deep distress; for that generation of Israel would endure the severe wrath of God, and be rejected and forsaken by him. (*Marg. Ref. m-o.*)—This implied, that there was mercy in reserve for future generations of that people. (*Notes, Num. 14:22-31.*)

High places. *עֲבֹת*. "The open plains." *Blayney.* The word seems to mean a place which is without cover, unsheltered, exposed to open view; whether on a hill, or in an open plain or desert. (*Note, 4:11-13. v. 11.*)

V. 30. Manasseh placed his idols in the courts of the temple, nay, in the temple itself! (*Marg. Ref. 26. Notes, 2 Kings 21:4,5,7,8. 23:4. 2 Chr. 33:6-8. Ez. 8:2-12.*)

V. 31. The Lord had never commanded such unnatural and cruel sacrifices as are here described, or the people might have had some excuse for renouncing his worship. But indeed he had expressly prohibited them; nay, he abhorred them as most detestable; and yet the people preferred the worship of Molech, which imposed on them so hard an injunction, to his reasonable and spiritual service! (*Note, 19:5. Lev. 18:21. 20:2-5. 2 Kings 17:17. Ps. 106:35-38. Matt. 5:21,22.*)

High places. *עֲבֹת*. "The high places... were in all probability artificial mounds, or tumuli, thrown up about the place, for the purpose of performing some of the rites, with which these sacrifices were accompanied; or from which the persons assembled might command a view of the dreadful spectacle." *Blayney.*

I commanded them not. [A great deal more is implied than is expressed: a way of speaking frequent in Scripture. *Deut. 17:3. Is. 65:12. Lowth.*

V. 32, 33. Tophet is supposed to have had its name from the drums which they beat, or the noises which they made, to drown the cries of their tortured children. (*Notes, 2 Kings 23:10. Is. 30:33.*) But it should no longer serve for that purpose, or retain its ancient names; but be called "The valley of slaughter," from the multitudes of the Jews, who would be slaughtered in it, and there buried, till it was full of graves; and then the remainder of dead bodies would be left unburied, to be devoured by beasts and birds of prey. (*Marg. Ref. y. Note, 8:1-3.*)

V. 34. *Notes, 16:2-9. 25:10. 33:10,11. Rev. 18:21-24.*

PRACTICAL OBSERVATIONS.

V. 1-15. The great doctrines and precepts of the Scriptures should be proclaimed in the most public manner; and those who are employed in this service, must not fear the faces or respect the persons of men, whatever be their rank or office.

Faithful preaching ought to attend on the administration of other sacred ordinances; that men may be warned not to rest in forms, and to beware of irreverence and hypocrisy.—No observances, creeds, or experiences, in which men glory and confide, will profit them; if they do not sincerely and thoroughly amend their ways and doings. They may in various ways "trust in lying words," and in the words of lying teachers, presuming themselves to be the people of God, and entitled to all the blessings of his covenant; whilst they neglect justice and equity, oppress the stranger, the fatherless, and widow, or commit other atrocious crimes: but if God would not suffer Israel to inhabit Canaan, when they thus abused their privileges; will he admit those into heaven who copy their example? He graciously pardons and saves the most atrocious criminals, who embrace his gospel; and his "saving grace teaches them to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world;" but no one can have any ground to deem himself a partaker of this salvation, who allows himself in the practice of one known sin, or the habitual neglect of one known duty. But presumptuous hypocrites deny, overlook, or evade these conclusions, by various subterfuges; and they shift from one delusion to another, as times and circumstances change. The legal Pharisee, for instance, pays a sort of quit-rent to the Lord, by a task of austerity or devotion; and thus he purchases the liberty, as he supposes, to live the rest of his time according to his own plan. And many of this description, after all their sanctimonious scrupulosity, will cheat, lie, perjure, commit adultery, or any other wickedness, which they hope may escape detection and punishment from man. The evangelical Pharisee, and antinomian enthusiast, receive a mutilated and distorted evangelical creed, into a carnal heart; they contend earnestly for the doctrines of free grace; they mistake some change of sentiment, or sect, or some lively impression on the imagination or affections, for "a new creation" unto holiness; they call the most open apostacy, "backsliding;" or the most notorious and unrepented vices, "the spots of God's children;" and then by perverting the doctrine of final perseverance, they hope to live the life of the wicked, and at last to "die the death of the righteous!" Thus men "sin on that grace may abound;" they think themselves delivered from wrath, to commit all kinds of abomination; and speak of the church of God, as if it were a den of robbers, and adulterers, and covetous oppressors, or of contentious and ill-tempered neighbours and relatives! Those who are not conversant with such matters, can scarcely deem it possible, that men should hold such impious sentiments; yet it is, alas! too true that many do; and it is no more incredible, than that the Jews should come from their idols and wicked practices, to the temple of God, and then be confident of his protection, because his ordinances were thus profaned among them! If any thing could break this "strong delusion," the dealings of God with his ancient people might teach men another lesson: but the cross of Christ, when duly understood, forms the most effectual antidote to these detestable sentiments. Did the Son of God then indeed give himself for our transgressions, to show the justice and holiness of God, the excellency and obligation of the violated law, and the evil and desert of sin? and was this in order to give his followers leave to commit sin with impunity? Who can adequately abhor such a thought!

V. 16-34. When the professed worshippers of God have been deluded into a vain imagination, that the practice of allowed sin, and the enjoyment of the divine favour may, by some means or other, be reconciled; they are seldom recovered. We are not indeed forbidden to pray for any person, or people, by name; yet there are some, respecting whom we feel discouragement, whenever we attempt to plead

CHAPTER VIII.

A prediction of the indignities, which would be shown to the bones of the idolatrous Jews; and of such miseries, that men would prefer death to life, 1-3. Severe proofs of the obduracy, acrimony, and unrepentant wickedness of the people, 4-12. A prophetic description of the dismay occasioned by the Chaldean invasion, 13-17. The grief of the prophet in the prospect of these calamities, 18-22.

AT that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.

3 And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts

4 Moreover, thou shalt say unto them, Thus

a 7:32-34. 1 Kings 13:2. 2 Kings 23:16,20. 2 Chr. 34:4,5. Ez. 6:5. Am. 2:1, 5. 19:13, 44:17-19. Deut. 4:19, 17:3. 2 Kings 17:16, 21:3,5. 2 Chr. 33:5-5. Ez. 8:16. Zeph. 1:5. Acts 7:42. e 9:22. 16:4. 22:19. 36:30. 2 Kings 9:36,37. Ps. 83:10. Ez. 6:3. Zeph. 1:17. d 20:14-18. 1 Kings 19:4. Job 3:20-22. 7:15,16. Jon. 4:3. Rev. 6:16,9:6. e 23:3,8. 29:14,28. 32:36,37. 40:12. Deut. 30:14. Dan. 9:7. f Prov. 24:16. Hos. 14:1. Am. 5:2. Mic. 7:8. e 31:22. 4:1. 23:14, 36:3. 1 Kings 3:38. Is. 44:22,55:7. Ez. 18:23. Hos. 6:1. 7:10. e 22:3,11-14. 7:34. Hos. 4:16. 17:7. 1:6. Ery. 4:13. Is. 30:10. 43:20. 1 Thes. 5:21. 2 Thes. 2:9-12. Rev. 2:25. k 5:3. Is. 1:20. Zech. 7:11. Heb. 12:15. 1 Job 33:27,28.

in their behalf; as if the Lord said to us, "Make no intercession for them, for I will not hear thee." (Note, 1 John 5:16-18, v. 16.)—Whatever enormity we witness in the conduct of the ignorant and profane, there remains hope concerning them; but presumptuous professors of religion, who commit and plead for sin, must in general be let alone. If, however, they will learn nothing from us; we may learn from them, "whilst we think we stand, to take heed lest we fall;" and to be as diligent and as careful in instructing our children in the truths of God, and in habituating them to attend on divine ordinances, as they often are in initiating them in the mysteries of iniquity.—Hardened sinners often delight in showing their contempt of God, as if this could interrupt his happiness, when it only provokes him to hasten and enhance their misery. Nothing can avert the ruin of those who persist in disobedience; and we understand the gospel as little as the Jews did the law, if we think that a notional belief and a high confidence that we are the people of God, can avail us, if we persist in rebellion; or that he will accept any particular services, which are intended as compensations for continuing in the practice of some beloved iniquity. The way is indeed open for the sinner to return: and when we are brought to obey the gospel, all former offences are pardoned, imperfect services are accepted, the Lord becomes our God, and numbers us among his people; we learn to walk in his ways, and "it is well with us;" his gospel furnishes us with motives, encouragements, and assistance; and his ordinances are means of grace to our souls. But he abhors external services, when men continue to follow their own counsels, to walk after their own evil imaginations; and when they grow worse in the midst of opportunities of improvement.—The minister must speak all the message of God, though men will not hear: he must call on them to repent, and invite them to come to Christ, even could he know that they would reject his message: and when individuals or nations cast off the authority of God, and "refuse correction;" or become so addicted to dissimulation and hypocrisy, that "truth perisheth, and is cut off from their mouth;" their guilt should be charged home upon them, and warning given to them and to others.—The Lord hates sin the most, when it is nearest to him; and the profanation of his solemn ordinances is the worst of all impiety.—If men were required to endure such losses, hardships, weariness or expense, in the service of God, as they often impose on themselves in their sinful pursuits, they would complain bitterly of his commandments. But they are frequently cruel to themselves, their families, and children; they ruin their health or circumstances, and act contrary to natural affection, without complaining, when serving sin and Satan.—All the precepts and prohibitions of the Lord are "holy, just, and good;" and the self-denial which he requires, rational and salutary. But the devil is a cruel tyrant as a tempter in this world: what then will he be as a tormentor in the next? There all joy will for ever cease from the workers of iniquity. May we then learn to relish holy and spiritual joys, and to sit loose to all other satisfactions, however lawful in themselves.

NOTES.—CHAP. VIII. V. 1-3. When the Chaldeans had taken Jerusalem, without doubt they accomplished this prediction: and being enraged at the Jews, especially at the rulers and teachers, who had violated their treaties, and made so obstinate a resistance; they absurdly vented their indignation by abusing the bodies of the dead, as well as by

saith the LORD; 'shall they fall, and not arise? shall he turn away, and not return?

5 Why then is this people of Jerusalem 'slidden back by a perpetual backsliding? 'they hold fast deceit, 'they refuse to return.

6 I 'hearkened and heard, but they spake not aright: 'no man repented him of his wickedness, 'saying, What have I done? Every one turned to his course, 'as the horse rusheth into the battle.

7 Yea, 'the stork in the heaven knoweth her appointed time; and 'the turtle, and the crane, and the swallow, observe the time of their coming; but 'my people 'know not the judgment of the LORD.

8 How do ye say, 'We are wise, and 'the law of the LORD is with us? Lo, certainly 'in vain made he it; 'the pen of the scribes is in vain.

9 'The wise men are 'ashamed, they are dismayed and taken: 'lo, they have rejected the word of the LORD; and 'what wisdom is in them?

Ps. 14:2. Is. 30:18. Mal. 3:16. 2 Pet. 3:9. m 5:1. Is. 59:16. Ez. 22:30. Mic. 7:2. n Job 10:2. Ez. 18:23. Hag. 1:5,7. Luke 15:17-19. o 2:21,23. See on Job 29:18-25. p Prov. 6:6-8. Is. 1:3. q Cant. 2:12. r 5:4,5. Is. 1:3. 5:12. s 5:4,5. t Job 5:12,13. 11:12. 12:20. Rom. 1:22. 2:17. &c. 1 Cor. 3:19-20. u Ps. 147:19,20. Hos. 8:12. * Or, the false pen of the scribes, worketh for falsehood. Prov. 17:16. Is. 10:1. † Or, Have they been ashamed, &c. x 48:7. Job 5:12, 13. Is. 19:11. Ez. 7:26. 1 Cor. 1:26-29. y Deut. 4:6. Ps. 19:7. 119:83-100. Is. 5:20. 1 Cor. 1:18-29. 2 Tim. 3:15. ‡ Heb. the wisdom of what thing, &c.

massacring the living. Thus the bones of the principal persons especially were taken from the graves, and spread before the sun, moon and stars: and they were disgraced, and left as dung on the earth; (Notes, 22:13-19, v. 19. 36:30,31. 1 Kings 21:23. 2 Kings 9:30-37, v. 35-37. Is. 14:16-20.) as it were in the presence of those creatures, whom they had worshipped and served, instead of the great Creator. Their idolatry is spoken of in a variety of phrases of similar import, to show their excessive attachment to it. And the remains of Israel, (no more worthy to be called "a holy nation," but an "evil family,") being dispersed into distant countries, would encounter such miseries, as would cause them to envy those who were slain at the taking of the city. (Notes, Lam. 4:6-9. Rev. 9:6.)—Some think that the Chaldeans broke open the monuments of the great men, in searching for the treasures which were supposed to be laid up in them.—The latter part of the second verse might be rendered "Because they loved them, and because they served them, &c." They were thus disgraced by the just judgment of God, for their idolatry.

V. 4-7. 'Some explain the fourth verse in this sense: Are they so far plunged in sins, and the miseries consequent thereto, that there is no hope of their recovery? ... If they will turn to God, will not he immediately be pacified and return to them? *Louth.* The same word is in that verse rendered *turn and return*; but if a man ha-e turned out of the way, he must turn again, in order to return into it: so that the same sense is preserved by the interpretation given below, which seems most agreeable to the context, and the scope of the prophet's keen expostulations. If men fall into a pit, or fall down by the road, they attempt to rise again, and are glad of assistance: when they fall into trouble they endeavour to extricate themselves: and if a traveller have lost his way, he will bear to be told of his mistake, and be ready to ask for information, and to return back to the road. Why then did the people of Jerusalem persist in apostasy from God? Why were they so obstinate in idolatry, notwithstanding all the methods used to reclaim them? It was undeniable, that they were fallen into sin and misery: and yet they held fast the delusion, and could not be induced to return to the worship and service of God! They were fallen into a pit, and would not attempt to get out of it! they had wandered from the way, and would not attempt to return to it! The Lord had his eye upon them in all their trials: but saw no man who spake aright, and as it became sinners in such circumstances. None of them repented of their sins, or condemned themselves for their rebellion, ingratitude, and folly. On the contrary, every one of them returned to his sinful practices, as eagerly, and with as little regard to consequences, as the impetuous horse rushes into the battle. (Note, Job 39:19-25.) Even the birds of passage knew the times, which Providence had appointed for their removal from one climate to another; but the Jews, more stupid than they, could not perceive "the signs of the times;" they did not see that the Lord was about to execute judgments, which could not be shunned, without repentance and conversion; indeed, they knew neither their duty, nor the rules of the Lord's dealings with them. (Marg. Ref. Notes, Prov. 6:6-11. Is. 1:3.)

V. 8, 9. (Notes, Rom. 2:17-23.) The Jews valued themselves upon their superior wisdom and knowledge, and upon having the law of God among them. But what ground had they for such glorying, when they were guilty of the most

10 Therefore ^{will} I give their wives unto others, and their fields to them that shall inherit them: ^{for} every one from the least even unto the greatest, is given to covetousness, from the prophet even unto the priest every one dealth falsely.

11 For ^{they} have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when ^{there} is no peace.

12 Were they ^{ashamed} when they had committed abomination? nay, they were not at all ashamed, neither could they blush: ^{therefore} shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.

[Practical Observations.]

13 ^I will surely consume them, saith the LORD: ^{there shall be} no grapes on the vine, nor figs on the fig-tree, and ^{the} leaf shall fade; and ^{the things that} I have given them shall pass away from them.

14 Why ^{do} we sit still? assemble yourselves, and let us enter into the defended cities, and ^{let} us be silent there: for the LORD our God hath put us to silence, and given us ^{water of} gall to drink, because we have sinned against the LORD.

z 6:12. Deut. 29:30—32. Am. 5:11. Zeph. 1:13. a See on 6:13. Is. 56:10—12. Ez. 39:31. Mic. 3:11. Tit. 1:7, 11. 2 Pet. 2:1—3. b See on 6:13. 23:11—17, 25. 26:32. Is. 2:7. Lam. 4:13. Ez. 22:27, 28. c See on 6:14. 14:14, 15. 27:9, 10. 28:3—9. 1 Kings 22:13. Lam. 2:14. Ez. 13:10—16, 22. Mic. 2:11. d 3:3. 6:15. Ps. 52:7, 17. Is. 3:9. Zeph. 3:5. Phil. 3:19. e Is. 9:13—17, 24:2. Ez. 22:25—31. Hos 1:5, 5. * Or, In gathering I will consume. Is. 24:21, 22. Ez. 22:19—21. 21:3—11. f Lev. 26:20. Deut. 28:39—42. Is. 5:4—6, 10. Hos. 2:8, 9. Joel 1:7, 10. Hag. 1:11. 2:17. Matt. 21:19. Luke 13:6—9. g 17:8. Ps. 1:3. 4. Jam. 1:11. h 9 Kings 1:3, 4. 1:4, 5. 39:11. 2 Sam. 20:5. k Lev. 10:3. Ps. 9:2, 9. Lam. 3:27, 28. Am. 6:10. Hab. 2:20. Zech. 1:3. 1:9, 15. 23:15. 25:15, 17. Num. 5:13—24. Deut. 32:32, 33. Ps. 69:21. Lam. 3:19. Matt. 27:34. 1 Or,

atrocious idolatry and iniquity? They might as well have been left in ignorance, with the poor Gentiles. The Lord had given the law, and the scribes laboured in writing copies of it, and expounding it, to no purpose, if obedience was not rendered to it. Indeed their politicians and counsellors could not prevent the ruin of the state: they would be frustrated in all their devices, put to shame, dismayed, ensnared, and taken prisoners. For what wisdom could be in such men as rejected the truths, precepts, and warnings of God's word? (Note, Is. 8:20.) The title of Scribe, as applied to the skill of transcribing or interpreting the law, is first given to Ezra: (Ezra 7:6.) who was not merely a copier of the law, but likewise an explainer of the difficulties of it. (Neh. 8:9, 13.) And it is likely none made it their business to write copies of the law, but those who were well versed in the study of it; which would best secure them from committing mistakes in their copies: from hence the word signifies, in the New Testament, those who were learned in explaining the law. Louth. (Notes, 36:4. Ezra 7:6—10. Neh. 8:1—13. Matt 13:51, 52.)—As Ezra lived long after Jeremiah; the quotation can refer only to the order of books in our Bibles.—The word (כֹּהֵן), rendered “in vain,” generally signifies “a lie,” (“^{dealt} falsely,” the same word, 10.) and perhaps it refers to the false interpretations of the scribes. (Notes, Matt. 15:1—6.)

V. 10—12. Not only would the women be carried captive, the fields ravaged, the crops carried off, and the cattle driven away; but God would give the estates of the Jews to those, who would permanently possess them, as their own inheritance.

Given to covetousness. (10) One effect of covetousness, in the ministers of religion, (Note, 6:13—15. P. O. 10—15.) may here be noticed; and it is too important to be omitted: namely, that of those, in highly responsible stations in the church, who appropriate to the emolument of their own families and connexions, what was intrusted to their stewardship for the common benefit of the souls of men.

V. 13. This verse may be literally translated, “In gathering I will consume them, saith JEHOVAH. There are no grapes on the vine; no figs on the fig-tree; the very leaf is fallen; and ^{what} I gave them shall pass away from them.” Israel was a vine, or fig-tree; but there was no fruit on the vine, or fig-tree, even the profession of true religion was cast off; and therefore God would take away from the people all he peculiar advantages which he had afforded them. (Notes, s. 5:1—7. Matt. 21:17—20, 33—44. 25:24—30. Luke 13:6—9.)

V. 14—16. The Jews are again introduced, conferring together on the report of the Chaldean invasion as already arrived. They excited one another without delay to leave the villages and open country, that they might take refuge in the defended cities; and there remain silent and inactive, as resistance seemed hopeless: for they saw the hand of God in the visitation, and this damped their expectations and enervated their efforts; as he had, for their sins, given them water mingled with gall, hemlock, or poison, to drink. (9:15. Notes, 23:13—15. 25:15—17. Deut. 29:18. Ps. 75:8.) This may be considered either as the language of the remnant, who hum-

15 We ^{looked} for peace, but no good came, and for a time of health, and behold, trouble!

16 The snorting of his horses ^{was} heard from Dan; ^{the} whole land trembled at the sound of the neighing of his strong ones: for they are come, and have devoured the land, and ^{all} that is in it; the city, and those that dwell therein.

17 For behold, ^I will send serpents, cockatrices, among you, ^{which} will not be charmed, and they shall bite you, saith the LORD.

18 ^{When} I would comfort myself against sorrow, ^{my} heart is faint ⁱⁿ me.

19 Behold, ^{the} voice of the cry of the daughter of my people because of ^{them} that dwell in a far country: ^{Is} not the LORD in Zion? ^{is} not her king in her? ^{Why} have they provoked me to anger with their graven images, and with strange vanities?

20 The ^{harvest} is past, the summer is ended, and we are not saved.

21 For ^{the} hurt of the daughter of my people am I hurt; ^I am black; astonishment hath taken hold on me.

22 ^{Is there} ^{no} balm in Gilead; ^{is there} ^{no} physician there? ^{Why} then is not the health of the daughter of my people ^{recovered}?

poison. m 4:10. 14:19. Mic. 1:12. 1 Thea. 5:3. n 4:15, 16. Judg. 18:29. 20:1. o 4:24. Hab. 3:10. p 6:23. 47:3. Judg. 5:22. Nah. 1:4. 5:3, 2. q Thei. ^{is} ⁱⁿ ^{the} ^{ru-} ^{ins} ^{be-} ^{hind}. Is. 2:17. 1:10. 39:38. q 11:22. 22:41. Is. 11:22. Am. 5:19. 6:3. Rev. 9:19. r Ps. 58:4, 5. Ec. 10:11. s 6:24. 10:19—22. Job 7:12, 14. Is. 22:4. Dan. 10:16, 17. Hab. 3:16. t See on 4:16, 17, 30, 31. Is. 13:5. 39:3. u Heb. the country of them that are afar off. u 14:19. Is. 12:6. 52:1. Joel 2:32. 3:21. On 10:7. x Ps. 146:10. 149:2. y See on 5:6. Deut. 32:16—17. Is. 1:4. z Prov. 10:15. Luke 13:25. 15:44. Heb. 3:7—15. a 4:19. 9:1. 14:17. 17:16. Nah. 2:3. Ps. 133:3—6. Luke 19:41. Rom. 9:1—5. b Cant. 1:5, 6. Joel 2:6. Nah. 2:10. c 46:11. 51:8. Gen. 37:25. 43:11. d Luke 5:31, 32. 8:43. e 30:12—17. f Heb. gone up. Is. 1:5, 6.

bled themselves under the afflicting hand of God; or of those, who counted him their inexorable enemy, and sat down in sullen despondency. (Am. 6:9—11.) The former had hoped, that their brethren would have joined with them in repentance and prayer, and that the storm would have thus been averted: the latter, through their own presumption and the deception of their false prophets, had expected peace and deliverance, when these desolating judgments came upon them.—The snorting of the horses in the Chaldean army, being heard in the northern extremity of the land, terror would soon diffuse itself in every place, and speedily be followed by tremendous devastations; not only in the open country, but in Jerusalem itself.—This last verse is awfully sublime. (Note, 4:19—27.)—“Nebuchadnezzar, having subdued Phenicia, passed through the tribe of Dan, in his way to Jerusalem.” Blayney. (Notes, 1:13, 14. Judg. 18:7—10, v. 7.)

V. 17. The Chaldeans are here represented as pestiferous serpents, on account of their motives and conduct in this invasion, and of its fatal effects upon the Jews. The invaders were so cruel, subtle, and malicious, and so intent upon the spoil, that they were deaf to all arguments and entreaties; nothing could mollify them, or interrupt their progress, or escape their ravages. (Note, Ps. 58:3—5.)—Serpents. נחשים. Gen. 3:1. Heb.

V. 18, 19. The prophet complains, that his heart was ready to faint under the pressure of his sorrow: he had endeavoured to comfort himself in submission to the will of God; but Jerusalem and her inhabitants, exposed to be plundered and massacred, continually haunted his imagination, and the cries of the sufferers seemed to sound in his ears. Even before these calamities arrived, the people distressed him by inquiring whether JEHOVAH did not inhabit Zion; and whether their king were not of David's line, and of God's own appointment: or, whether God himself, the King of Israel, was not in her. (Notes, Is. 12:4—6. Zeph. 3:14—17. Zech. 2:10—13. 9:9, 10.) How then could he leave his city to be profaned and spoiled by idolaters? Would not this dishonour his great name?—In answer to this the LORD demands, why the Jews had renounced his worship, and provoked him to anger with their multiplied idolatries and lying vanities, invented in foreign countries. They had broken the covenant and defiled the city and temple, and his honour required him to execute condign punishment on them.—The word may be rendered, more agreeably to the Hebrew thus: “The voice of the cry of the daughter of my people, from a land afar off.” . . . So that the prophet represents the doleful complaints of the Jews, under a state of captivity, as if God had quite forsaken and disowned them. . . . “But why have ye provoked me? &c.” Louth.—The instruction is the same, whether our translation be adhered to, or this be adopted.

V. 20. The people seem here to speak. When pressed closely by the siege, they had waited for deliverance in vain. The Egyptians had been expected to come to their relief; but the harvest and the summer were passed, and they were not delivered; so that immediate destruction now stared them in the face. (Notes, Luke 19:41—44. Heb. 3:7. 3.)

V. 21, 22. The prophet here tenderly sympathized with

CHAPTER IX.

The prophet shows the excess of his grief for the miseries of his people, and his abhorrence of their crimes; and also the justice of God in his dealings with them, 1-16. He calls them to lamentation, 17-22. Warnings not to glory in wisdom, strength, riches, or external distinctions, but in the knowledge of God, and of his grace, 23, 24. Wicked Israelites, and uncircumcised Gentiles, will be punished together, 25, 26.

OH that "my head were waters, and mine eyes a fountain of tears, that I might bewep

* *Hell. Who will give my head, &c.* a 19, 13, 17, 14, 17. Ps. 119:136, Is. 16:9, 24, Lam. 2:11, 19, 3:49, Ez. 21:57, b Ps. 42:3. c See on 6:26, 8:21, 22, a Ps. 55:6-8, 120:3-7, Mic. 7:1-7, e 5:7, 8, 23:10, Ez. 22:10, 11, Hos. 4:2.

his people in their troubles; for he was melancholy, disconsolate, and stupified with astonishment. He saw the nation lying in the condition of a man expiring of wounds, to which no proper remedy was applied: yet as Gilead produced medicinal balm, (*Marg. Ref. c.*) and there were physicians, or surgeons, who had skill to use it for healing wounds; so in this case likewise, effectual relief might be obtained. The Lord was ever ready to deliver his people, when they returned to him; his mercy and grace were proposed to all who sought them; and his prophets were sent to exhort and instruct them. Why then did they remain in so hopeless a condition? Because they were set against their only remedy and physician, and were vainly employed in seeking help in other ways, and from other quarters.—"I am black;" I look ghastly, as those who are dying. . . . God had sent his prophets, as so many spiritual physicians; and they had given the best advice: but the fault lay wholly in the patients themselves, who refused to submit to their prescriptions. *Louth.*—The wickedness and negligence of the rulers and priests might likewise be assigned as a reason. (*Notes*, 6:13-15, v. 14. 30:12-18, *vv.* 13, 14. *Is.* 1:5, 6, 21-24.)—It is not agreed what kind of gum is meant by the balm of Gilead: but it was considered in those days as a very efficacious healing medicine.

PRACTICAL OBSERVATIONS.

V. 1-12. The Lord can employ the most ferocious conduct of insulting victors to execute his own righteous purposes; and, though no real harm can be done to a dead body; yet, when ringleaders in atrocious crimes are disgraced after death, it has a tendency to impress terror on the minds of survivors; and it affectingly teaches us, that the vengeance of God after death is most to be dreaded. This will be executed without respect of persons; and those who have abused superior talents and done the most mischief, will have the largest share of contempt and misery.—The example even of zealous idolaters may instruct us, how we ought to love and serve, to walk with, obey, imitate, seek after, and worship the Lord our God, as our one great privilege, business, and delight. But, as the conduct of mankind is generally the reverse of this, we need not wonder that his jealous indignation renders them miserable even in this world. Thus many are led to prefer a hopeless death to a joyless life; and then rashly and rebelliously to rush into the presence of their angry Judge, with all their unrepented sins upon their heads, even by the commission of another most atrocious crime! But, whatever comes upon us here, let us humble ourselves before God, "submit to his righteousness," and seek his mercy. Then we shall be enabled to "possess our souls in patience," and to wait the appointed season of deliverance: then we shall be willing to live, though afflicted, and yet "count it far better to depart, and to be with Christ." (*Note*, *Phil.* 1:21-26.)—But men do not act in the concerns of their souls as in other matters. They fall into sin and suffer for it; they are consumed with terrors; and they are conscious that they are in the road to misery, and not felicity; yet they will use no proper means of escape! Nay, they are affronted by the offer of help or counsel! They rush into dissipation to banish reflection, and strive to forget present sorrows by ensuring severer in future. Thus men depart from God "with a perpetual backsliding;" when they can find a soothing delusion, either by infidelity, or some false system of religion, "they hold fast the deceit and refuse to return." In this way many professors of the gospel turn aside, and "their last state is worse than the first." So that, after all the warnings and invitations of the sacred oracles, and the present painful effects of men's sins, even the all-penetrating eye of God sees no man disposed of himself to true repentance; but many return, even after convictions, to their evil courses, with the most irrational impetuosity. Yet some do speak aright; do examine, judge, and condemn themselves; repent, forsake their sins, and do works meet for repentance: they "work out their own salvation with fear and trembling; for it is God who worketh in them to will and to do of his good pleasure." If then one thought or desire of escaping the wrath of God be excited in any person's mind, it should be turned into a prayer, that "God would give him repentance and his Holy Spirit," that he may be made wise unto salvation. For though many boast of religious knowledge, and value themselves on being acquainted with the Scriptures; yet, except taught by the Spirit of God, the instinct of brutes will prove a far surer guide, than man's supposed wisdom: for the most sagacious in other respects act foolishly in the most important concerns, and know not aright the truths, precepts or ordinances of God; they neither profit by the dispensations of Providence, nor prepare for the judgment to come. When we see how men oppose, neglect, abuse, or despise the Scriptures; we may sometimes be ready to con-

day and night for the slau of 'the daughter of my people!

2 Oh 'that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! 'for they be all adulterers, 'an assembly of treacherous men.

3 And 'they bend their tongues like their bow

7.4. Jam. 4:4. f 12:1, 6. Hos. 5:7, 6:7. Zeph. 8:4. Mal. 2:11. g 5:8. Ps. 52:2-4. 64:3. 120:2-4. Is. 59:4, 5, 13-15. Mic. 7:3-5. Rom. 3:15.

clude, that they were given in vain, and that preachers and expositors labour to no purpose. Yet, while many "wrest them to their own destruction," others are "made wise to salvation." But there is nothing worthy of the name of wisdom in those who reject revelation: and they will soon be ashamed of all the systems which they now adopt; they will be dismayed at the approach of those judgments, which they now deride; and find themselves caught in a snare, of which they now have no conception.—Selfish teachers indeed speak in a more soothing strain, and promise "peace when there is no peace;" thus men encourage each other in committing abomination without shame or fear; but, "in the day of visitation," their abused plenty will be torn from them, and they will have no refuge to flee to.

V. 13-22. Happy are they, who by calamities, or by any means, are brought to be silent in submission and self-abasement before God: (*Note*, *Ez.* 16:60-63, v. 63.) for all, who are not thus humbled, will be silenced before his judgment-seat, and made to drink the water of gall for their sins. (*Note*, *Rom.* 3:19, 20.)—While transgressors look for peace and prosperity, sudden destruction overtakes them; and there will be no charming or escaping the executioners of divine vengeance; no comforting of themselves under these sorrows. But, however the servants of God may grieve for the miseries, which they foresee coming upon those whom they love; they will soon be satisfied with the reasons of the divine conduct, and "their sorrow will be turned into joy."—The justice of God is peculiarly manifest in the punishment of those who deem themselves secured, by the engagements of the new covenant and their relation to God; whilst they idolize the world and are slaves to their lusts.—As salvation by Christ can only be found in this life, so the present opportunity should be seized; lest at the hour of death, or the day of judgment, any should dolefully exclaim, "The harvest is past, the summer is ended, and we are not saved."—The Lord hath graciously become our Physician; and the blood of Christ, and the influences of the Holy Spirit are more effectual to heal the wounded conscience, and the distempered heart, than any medicines to cure the diseases of the body. Why then are sinners not healed? Is there no Saviour, no sanctifier? Alas! they deem themselves whole, or are in love with their disease, or hate the Physician and his means of cure, or employ "physicians of no value," and madly attempt other methods of recovery. Thus they die unpardoned and unchanged; for they will not come to Christ for life and salvation. (*Note*, *Matt.* 9:10-13, v. 12.)

NOTES.—CHAP. IX. V. 1, 2. The prophet did not think himself sufficiently affected by the foresight of the miseries, which he was sent to predict: he longed to be more deeply and evidently impressed and in earnest; and by the excess of his sorrow to show the people his assured belief of what he spake, and his tender love for them, and to affect them by his example. (*Marg. Ref. a-c.*) He therefore pathetically exclaimed, 'Oh, that one would grant me, (*marg.*) that my head were a well of waters, and mine eyes as fountains, whence tears might flow without intermission, for the calamities which I foresee can never be sufficiently lamented.' "The same word in the Hebrew signifies both the eye and a fountain: as if, in this land of sorrows, our eyes were designed rather for weeping, than seeing." *Henry.*—At the same time the prophet spake with equal energy of his abhorrence of their crimes. "Dwelling among them, in seeing and hearing," he "vexed his righteous soul from day to day with their unlawful deeds," by which God was dishonoured, and vengeance was brought down upon them. He would therefore have preferred some mean hut in the wilderness, erected by travellers for a temporary accommodation, or the life of a hermit, to his present situation; had not his duty made it necessary for him to continue among them.—'The prophet sheweth the great compassion that he had toward his people: . . . which is a special note to discern the true pastors from the hirelings.' (*Notes*, 8:21, 22, 13:15-17, v. 17. *Luke* 19:41-44. *Rom.* 9:1-3.) The word *adulterers* may mark, either the *licentiousness*, or the *idolatry*, of the people; or both combined, which was generally the case.

A lodging place of wayfaring men. (2) 'If the weary traveller . . . passes through the desert, it is well for him, if he can light on a cave, or a hut, which some one before him may have erected for a temporary shelter. And this last I conceive to be here meant.' *Blayney.*

V. 3-6. The people cultivated the art of lying; men prepare bows and arrows for war. (*Note*, *Ps.* 52:3-5.) They habituated their tongues to lies, that they might utter them, without hesitation and with confidence: they devised ingenious methods of deception, and strove to get over the restraints of shame and conscience. They were ambitious

for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the Lord.

4 Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders.

5 And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and swear themselves to commit iniquity.

6 Thy habitation is in the midst of deceit; through deceit they refuse to know me, saith the Lord.

7 Therefore thus saith the Lord of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people?

8 Their tongue is as an arrow shot out: it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth this wait.

9 Shall I not visit them for these things? saith the Lord: shall not my soul be avenged on such a nation as this?

[Practical Observations.]

10 For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through them; neither can men hear the voice of the cattle: both the fowl of the heavens and the beasts are fled, they are gone.

b Matt. 10:31-33. Mark 8:38. Rom. 1:16. Phil. 1:23-29. Jude 3. Rev. 12:11. 1 Tim. 3:13. 1:22. 22:16. 31:34. Jude 2:10. 1 Sam. 2:12. Hos. 4:1. John 1:51, 52. 7:3. 12:29. 1 Cor. 4:4-6. k 12:6. Ps. 12:2-3. 55:11-12. Prov. 26:24. 25. Mic. 7:5-6. Matt. 10:17, 21, 34, 35. Luke 21:16. * Or, friend. 1 Gen. 27: 35:35. 32:7. 1 Thes. 4:6. m See on 6:23. Lev. 19:16. Ps. 15:3. Prov. 6:16-19. 10:18. 25:18. Ez. 22:9. 1 Pet. 2:1, 2. a See on 5:8. Is. 59:13-15. Mic. 6:12. Eph. 4:25. 1 Or, mock. Job 11:3. c 3. Job 15:5. Ps. 50:19. 64:3. 140:3. d Tim. 4:2. e Gen. 19:11. Ps. 7:14. Prov. 4:16. Is. 5:19. 41:6-7. 41:12-14. 57: 10. Ez. 24:12. Mic. 6:3. Hab. 2:13. q 11:19. 18:18. 20:10. Ps. 120:2-6. r 13: 10. Job 21:14, 15. Prov. 1:24, 29. Hos. 4:6. John 3:19, 20. Rom. 1:28. 1 Cor. 15: 54. e 6:26, 30. Is. 1:25. 48:10. Ez. 22:18-22. 44:1, 12. Zech. 13:9. Mal. 3:3. 1 Pet. 1:7. 1:12. 1:31, 20. 2 Chr. 36:15. Hos. 6:4, 5. 11:8, 9. Zech. 11:14-16. 1:3, 5. Ps. 10:2. 57:4. 64:8. 120:3. x 2 Sam. 3:27. 20:9, 10. Ps. 23:3. 82:1. Prov. 26:24-26. Matt. 25:49. y Heb. in the midst of him. s Or, wait for him. z See on 5:9, 29. Is. 1:24. z 19:26. 7:29. 8:18. 13:16, 17. Lam. 1:16. 2:11. 1 Or, pastures. a 12:10. 14:6. 23:10. Joel 1:10-12. 11 Or, desolate. b 2:6.

of being adepts in the whole system of dissimulation, and were continually employed in slander, flattery, cheating, and overreaching. They were very bold in this work, and sought to obtain authority by these base practices; instead of being valiant for the truths of God, or in maintaining truth and justice in judicial proceedings. They were indefatigable in committing iniquity, and mutual deceit and fraud were so universal, that the nearest relations and neighbours could not safely trust one another,—Whilst the prophet thus complained of his people, the Lord himself spoke, and allowed that his servant's dwelling was in the midst of deceit and lies, and that he was on that account despised and hated: but he might be patient in his situation, when he considered, that, through the same deceit, the people were resolved not to know God, and despised him even more than his prophet. They trusted to lies for safety; they hated the holy perfections, truths, and precepts of God, because contrary to their own character and conduct: they "loved darkness rather than light, because their deeds were evil;" they preferred any worthless idol and superstition to God and his worship; and their religion was wholly hypocrisy. (8)

Walk with slanders. (4) 'They who sow contentions and cummies, walk about the houses of their neighbours, to examine, whether they can see or hear aught which they may report in the street.' (Notes, Lev. 19:16. Prov. 11:13. 18:8.)

Through deceit, &c. (6) 'It is natural for those, that are resolved at all events to abide in their evil courses, to endeavour, if possible, to divest themselves of all religious principles; which, if insufficient to restrain, will be sure at least to be very troublesome to them. For this cause, they are ready to "say unto God, Depart from us, for we desire not the knowledge of thy ways." Job 21:14.' Blayney. (Notes, Rom. 1:28-32.)

V. 7. In this corrupt state of the whole nation, the only one on earth in which the name of God was known and worshipped, what did it behove him to do? It would have been very dishonourable to him to connive at their wickedness: yet he would not be without a church on earth, and his engagements, to Abraham and David, forbid him utterly to cast off the nation, before the coming of the Messiah. He was therefore determined to cast them into the furnace, to melt, prove, and refine the mass; which would be attended with the destruction of immense multitudes, consumed as floss. But it would refine a small number, from whom he would raise up a purer church for the honour of his name.—What can I do else for my people; but by all means try to save them from the common destruction? Louth. (Notes, 6:27-30. Is. 1:25-27. Zech. 13:8, 9. Mal. 3:1-4.)

11 And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate without an inhabitant.

12 Who is the wise man, that may understand this? and who is he to whom the mouth of the Lord hath spoken, that he may declare it, for what the land perisheth, and is burned up like a wilderness, that none passeth through?

13 And the Lord saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;

14 But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them:

15 Therefore thus saith the Lord of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink.

16 I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.

17 Thus saith the Lord of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning women, that they may come.

18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.

19 For the law of wailing is heard out of Zion,

Is. 34:19. Ez. 14:15. 29:11. 33:28. ** Heb. from the least even to, &c. See on 4: 25. Hos. 4:3. c 26:18. 51:37. Neh. 4:2. Ps. 79:1. Is. 25:2. Mic. 1:6. 3:12. d 10: 22. Is. 13:22. 24:13. Rev. 18:2. e 34:22. Is. 44:26. f Heb. desolate. n 25:11. Is. Lam. 3:47. Mic. 6:15. g Dent. 32:8. Ps. 107:18. Hos. 14:9. Matt. 24:15. Rev. 12: 5. 5:19. 10:10. 15:10-13. 22:8, 9. Dent. 29:22-23. 1 Kings 9:6, 9. Is. 107: 34. Ez. 14:23. 22:35-31. h 22:9. Deut. 31:16, 17. 2 Chr. 7:13. Ezra 9:10. Ps. 89:30. 119:53. Prov. 28:4. Zeph. 3:1-6. i 3:17. Gen. 6:5. Rom. 1:21-24. Eph. 2:3. 4:17-19. j 1 Or, stubbornness. k 44:17. Zech. 14:5. Gal. 1:4. 1 Pet. 1:18. l See on 8:14. 23:15. 25:15. Ps. 60:3. 69:21. 75:8. 80:5. Is. 21:7, 22. Lam. 5:15. Rev. 8:11. m 13:24. Lev. 26:33. Dent. 4:27. 28:35, 36, 64. 32:26. Neh. 1:8. Ps. 106:27. Ez. 11:17. 12:15. 20:23. Zech. 7:14. Jam. 1:1. u 15:2-4. 24:10. 23:27. 29:17. 49:36, 37. Ez. 5:2, 12. 14:17. o 2 Chr. 35:25. Job 3:8. Ec. 12:5. Am. 5:16, 17. Matt. 9:23. Mark 5:36. p 10:30. q See on 1:6, 26. 13:17. 14:17. Is. 22:4. Lam. 1:2. 2:11, 18. Luke 19:41. r 4:31. Ez. 7:16-18. Mic. 1: 8, 9.

V. 8. (Note, 3-6.) "Their tongue is as the arrow of a murderer." Blayney. (Marg. Ref. u, x.)

V. 9. Notes, 5:9, 29.

V. 10, 11. (Marg. Ref.) The most dreadful desolations are here predicted, with the most exquisite pathos; the prophet being suffused in tears, and unable to repress his groans and bitter lamentations, when compelled to deliver his awful message. "I have not desired the woful day, LORD, thou knowest." (Notes, 4:19-27. 8:18, 19. 10:19-22. 17:15-18. Is. 13:19-22. 34:9-15.)

V. 12. 'Is there none of you so well acquainted with the will of God and the methods of his providence, as to be able to declare the reasons, why he has given such severe instances of his anger against this land?' Louth. (Marg. Ref. f, g.)

V. 13-16. 'God himself declares the reasons of his judgments, by the mouth of his prophet, viz. Because they have forsaken his law, &c.' Louth. (Marg. Ref. Notes: 8:14-16. 15:1-4. Lev. 26:31-35. v. 33. Ez. 5:1-4. Imagination. (14) Or "stubbornness." Marg.—Baalim.] Note, 2:22-24.

V. 17, 18. 'Consider the evil circumstances you are in, which call for mourning and lamentation; and since you yourselves are not sufficiently affected with the dangers that threaten you; send for those women, whose profession it is to make public lamentations at funerals and upon other sorrowful occasions, and let their mournful ditties excite ... true sorrow in you.' Louth. (Marg. Ref. o-q. Notes, Am. 5:16, 17. Matt. 9:19-26. v. 23.)

V. 19. (Note, 4:30, 31.) 'Our land hath spued us out, according to the expression of Moses, (Lev. 18:28.) and would no longer bear with our abominations.' Louth. (Note, Lev. 18:24-30.) Or, "They have cast down our habitations."

V. 20, 21. (Marg. Ref.) Throughout this chapter, the prophet speaks of the predicted judgments as actually arrived, and he addresses different descriptions of people, as if present at the calamitous scene, that he might affect their minds with the foresight of those terrible judgments, which so much affected his own. Thus death is here spoken of as a person, that entered by the windows to destroy those, who were shut up in the houses and palaces; as well as cutting off the children found playing in the streets, and the young men from their places of resort. (Notes, 6:10-12. Zech. 8:4, 5.)

V. 22. The bodies of the slain would lie as thick on the ground, as the heaps of dung do on the field, which the husbandman is manuring; or even as the handfuls of corn do after the reapers: the latter, however, are soon either

CHAPTER X.

Warnings against the idolatry and superstition of the heathen, 1-5. None like to JEHOVAH the Creator and Lord of all, 6-16. Prophecies concerning the captivity, with suitable lamentations and prayers, 17-25.

HEAR ye the word which the LORD speaketh unto you, O house of Israel:

2 Thus saith the LORD, ^bLearn not the way of the heathen, and ^cbe not dismayed at the signs of heaven; for the heathen are dismayed at them.

3 For ^dthe customs of the people are vain: for ^eone cutteth a tree out of the forest, the work of the hands of the workmen, with the axe.

4 They ^fdeck it with silver and with gold; ^gthey fasten it with nails and with hammers, that it move not.

a 2-4. 13:15-17. 22:2. 42:15. 1 Kings 22:19. Ps. 50:7. Is. 1:10. 28:14. Hos. 4:1. Am. 7:16. 1 Thes. 2:13. Rev. 2:29. b Lev. 18:3. 20:23. Deut. 12:30. 31:20:18. Ex. 20:32. c Is. 47:12-14. Luke 21:25-28. d 8:2,5. Lev. 18:30. 1 Kings 18:26-28. Matt. 6:7. Rom. 1:21,22. 1 Pet. 1:18. e Heb. statutes, or ordinances, are vanity. e See on Is. 44:5-20. 45:20. Hos. 8:4-6. Hab. 2:18,19. f Ps. 115:4. 135:15. Is. 40:19,20. g Is. 41:6,7. 44:12. h Ps. 115:5-8. 135:16-18. Hab. 2:19. 1 Cor. 12:2. Rev. 13:14,15. i Is. 46:1,7. j Is. 41:23,24. 44:9,10.

as visiting and conversation; but with still more atrocious iniquity. In short, men are every where seeking to accomplish their selfish designs by *concealing* them; and to prey on one another by fair professions, and with smiling countenances: and, as nothing is so prolific as lies, they "proceed from evil to evil;" wander more and more from God and truth; and employ all their ingenuity, industry, and even intrepidity, in venturing upon daring schemes of deception. So that there is need for every one to "take heed of his neighbour," and to be cautious how he trusts even the nearest relation; lest he should be supplanted and circumvented. But whilst men thus lie in wait for their neighbours, Satan takes their souls in his snare, and "God sends them strong delusions;" the state of their hearts indisposes them for true religion: if they pretend to any, they are mere hypocrites; "not liking to retain God in their knowledge," they are left to some foolish scheme of superstition, enthusiasm, or skepticism; and so become perhaps the instruments of the devil, in propagating and strenuously contending for lies, instead of being "valiant for the truth upon the earth." But, however corrupt any part of the visible church may become, or however God may visit and avenge himself on guilty nations, who are called by his name, he will always have a people upon earth. And he will either utterly cast off professing churches, which become thus corrupt; or he will melt and try them; and, putting away numbers as dross, he will bring forth a few as "vessels of honour," fitted for his use.

V. 10-26. When the judgments of God are abroad in the earth, those who are indeed wise, and understand such matters, and have heard and believed his word, will perceive for what reason he causes these calamities. And surely it bechooves the Jews, who have been so long scattered among the nations, and consumed by a succession of calamities, to inquire, "wherefore the LORD hath thus fed them with wormwood, and given them water of gall to drink." Must it not be obvious, that it is because they have "forsaken his law, and not obeyed his voice: but followed their own imaginations" and *stubbornness*, and the traditions of their fathers, in contempt of the Messiah, "the Prince of peace, and the King of Israel?"—It avails little to multiply expressions of sorrow, or to excite each other to lamentation, when death enters our houses, or desolates our streets; except we obey the word of the Lord, and mourn with "that giddy sorrow, which worketh repentance unto salvation, not to be repented of." This, and this alone, can prepare the heart for true comfort, and convert the heaviest afflictions into the most precious mercies.—But, in this world of sin and sorrow, terminating speedily in death, and future judgment; how unreasonable is it for men to glory in learning, knowledge, sagacity, health, strength, authority, wealth, or any other appendage, which leaves them under the dominion of sin and the wrath of God! which cannot avert temporal or eternal misery! which may be torn from them in a moment, and of which an account must hereafter be given! which instead of rendering them happy, may probably increase their eternal condemnation! Happy is he, who knows God, by true faith in his word, and the experience of his mercy and grace in Jesus Christ; who beholds his glory, and is changed into his image; who is a follower of him in his "loving kindness, judgment, and righteousness;" and who delights in those things in which God delights! This is the true "circumcision of the heart, the praise of which is not of men but of God." Such men are the true Israel, "who worship God in the Spirit, glory in Christ Jesus, and have no confidence in the flesh." Let us then prize this distinction, which is divine and eternal. Let us seek for it diligently, and then rejoice and glory in it above all other things: let us so value ourselves upon it, as to be above grovelling pursuits, and deem ourselves set apart for the glory of God our Saviour; and to him let us devote all our possessions and endowments, that he may be honoured in our use of them.—But the time is coming, when the uncircumcised in heart, and those who know no other than baptismal regenerat *n*, will, no with-

5 They are upright as the palm-tree, but ^bspeak not: they must needs ^cbe borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also ^dis it in them to do good.

6 Forasmuch as ^ethere is none like unto thee, O LORD; ^fthou art great, and thy name ^gis great i might.

7 Who ^hwould not fear thee, ⁱO King of nations? for ^jto thee doth it appertain: forasmuch as among all the wise ^kmen of the nations, and in all their kingdoms ^lthere is none like unto thee.

8 But they are ^maltogether brutish and foolish: ⁿthe stock is a doctrine of vanities.

9 Silver spread into plates is brought from

45:20. 1 Cor. 8:4. k Ex. 8:10. 9:14. 15:11. Deut. 32:31. 33:25. 2 Sam. 7:22. Ps. 35:10. 86:8-10. 89:6-8. Is. 40:18,25. 46:5,9. l 32:18. Neh. 4:14. 9:32. Ps. 48:1. 96:4. 145:3. 147:5. Is. 12:6. Dan. 4:3,34,35. Mal. 1:11,14. m 5:22. Job 37:23,24. Luke 12:5. Rev. 15:4. n Ps. 32:23. 72:11. 86:9. Is. 2:4. Zech. 2:11. Rev. 11:15. j Or, it liketh thee. Ps. 76:7. o See on Ps. 89:5. 1 Cor. 11:29. 20. k Heb. in one, or, at once. p Is. 51:17,18. Ps. 115:8. 135:18. Is. 41:29. Hab. 2:18. Zech. 10:2. Rom. 1:21,22. q 2:27. Is. 44:19. Hos. 4:12. r See on 4

standing their external forms and notions, along with the heathens and infidels, be "punished with an everlasting destruction from the presence of the Lord."

NOTES.—CHAP. X. V. 1, 2. This is addressed, in general, to the house of Israel. The nation, when in their own land, had always been disposed to learn the idolatries and superstitions of their neighbours: the ten tribes were already dispersed in heathen countries, and the Jews were about to be carried captive to Babylon, the very centre and metropolis of idolatry. The Gentiles in general, and the Chaldeans above all others, were addicted to astrology and omens; they were dismayed by comets, eclipses, and other unusual appearances of the heavenly bodies; and their determinations in the most important matters were often formed from these "signs of the heavens," rather than from sound policy. This was the effect of ignorance concerning God, of idolatrous regard to his creatures, and of vain endeavours to pry into futurity; and therefore JEHOVAH's worshippers must not imitate their customs. Whatever might seem to be portended by the signs of the heavens, they would be safe while trusting in God and walking in the path of duty; and nothing could truly presage prosperity to them, in the way of disobedience. (*Marg. Ref. b, c. Notes, Is. 47:12-15. Dan. 2:2.*)

V. 3-5. The prophet exposes the folly and stupidity of idolaters, in the same manner as Isaiah had before done. (*Notes, Is. 41:5-7,21-24. 44:9-20. 46:1-9.*)—Upright, &c. (5) "They are made with due proportion like a pillar." The word *Tamar* is rendered pillar, ... *Cant. 3:6. Joel 2:30. Lowth.*

V. 6-8. The prophet here contrasts the glory of Israel's God with the impotency of senseless idols, in an act of solemn worship addressed to him; that by interweaving adorations with his instructions, the people might be led to concur in this holy service. None of the imaginary deities which some professed to worship under the form of their images, could be equalled to JEHOVAH: they were either inanimate creatures, or the departed spirits of eminent men, or ideal characters, or devils. (*Notes, Deut. 32:17. 1 Cor. 8:4-6. 10:18-22.*) Nor could any of the wise legislators, philosophers, or rulers of the nations vie with the Lord, "the King of nations." The word is the same before rendered "heathen." (2. *Marg. Ref.*) Who then would refuse to fear and worship him; whose infinite perfection, and absolute, universal, and everlasting sovereignty over all creatures, which are the works of his hands and wholly dependent on him; and whose power to save and to destroy, entitle him to this honour, and make it reasonable and advantageous to all rational creatures? Idolaters therefore must be altogether brutish and foolish; and the worship of a senseless block of wood, (however carved, or ornamented, or whatever it was supposed to represent,) must lead to the most unworthy apprehensions of God, to the most gross and pernicious mistakes, and to all vain and abominable practices. (10. *Notes, 5:20-25. Ps. 115:3-8. Hab. 2:18-20. Rev. 15:1-4, v. 4.*)

The stock, &c. (8) "The very word itself being a rebuker of vanities." ... *מטט* properly signifies rectifying, or correcting a false notion by just reproof: and by vanities are meant idols. ... This unprofitableness of the idol, the very dull and senseless matter, says the prophet, out of which it is formed, is capable of demonstrating. *Blayney.*

V. 9, 10. Some think that Uphaz is the same as Ophir: but this is quite uncertain. (*Dan. 10:5.*)—The contrast is very expressive and instructive between the most expensive and most richly ornamented dead images, and "the living and true God, the everlasting King, or King of eternity;" (*marg.*) "at whose wrath the earth doth tremble, and the nations shall not be able to abide his indignation." They (the idols,) are "indebted to the art and labour of man, for all their costly ornaments, their splendid outward show. ... Upon what ground then could the thing formed pretend to a nature more excellent than its former!" *Blayney.*—Where, but in the Scriptures, do we meet with such sublime and

‘Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all the work of cunning men.

10 But ^{the} LORD is the true God, he is ^{the} living God, ^{and} an everlasting King: at his wrath the earth shall tremble, and ^{the} nations shall not be able to abide his indignation.

11 Thus shall ye say unto them, ^{The} gods that have not made the heavens and the earth, ^{even} they shall perish from the earth, and from ^{under} these heavens.

12 He ^{hath} made the earth by his power, he hath ^{established} the world by his wisdom, and hath ^{stretched out} the heavens by his discretion.

13 When he ^{uttereth} his voice, ^{there is} a multitude of waters in the heavens, and ^{he} causeth the vapours to ascend from the ends of the earth; ^{he} maketh lightnings ^{with} rain, and ^{bringeth} forth the wind out of his treasures.

14 Every ^{man} is ^{brutish} in his knowledge: ^{every} founder is confounded by the graven image: for his molten image is falsehood, ^{and there is} no breath in them.

1 Kings 10:22. Ez. 27:12. 1 Dan. 10:5. 1 Kings 18:39. 2 Chr. 15:3. John 17:3. 1 Thes. 1:1. 1 John 5:20. * Heb. God of truth. Deut. 32:4. Ps. 81:10. 100:5. 146:6. x 23:36. Deut. 5:26. 1 Sam. 17:26:36. Ps. 42:2. 84:2. Is. 37:4. 17. 140:6. 25. Matt. 16:16. 26:63. Acts 14:15. Heb. 10:31. y Ps. 93:2. 145:13. Dan. 4:34. 7:14. 1 Tim. 1:17. z 1 Heb. King of eternity. Is. 57:15. z Jude 6:4. Job 9:6. Ps. 137: 88:11. 77:13. 97:4. 104:39. 114:7. Mic. 1:4. Nah. 1:5. Hab. 3:6. 10. Matt. 27:51. 92. Rev. 20:11. a Ps. 76:1. 90:11. Joel 2:11. Nah. 1:6. Mal. 3:2. b Ps. 95:5. c 15: 51:18. Is. 2:18. Zeph. 2:11. Zech. 13:2. Rev. 20:2. d Lam. 3:66. e 32:17. 51:15:16. Gen. 1:1-9. Job 38-47. Ps. 33:6. 135:5. 146:5. 148:4. 1 John 1:3. Col. 1:16. f Ps. 24:2. 76:9. 92:1. 119:90. Prov. 3:19. 30:4. Is. 45:18. 49:5. g Job 9:9. 25:7. Ps. 104:24. Is. 40:22. 42:5. 43:2. 45:12. 48:13. Zech. 12:1. h Job 37:2-5. 38:34. 35. Ps. 18:13. 29:9-10. 68:33. 1 Or. noise. i 1 Kings 18:41. 45:46. Job 36:27-33. Ps. 135:7. 147:8. Ex. 9:23. 1 Sam. 12:17. 18. Job 38:25-27. 34:35. Zech. 10:1. marg. s Or. for rain. 1 Job 38:22. Ps. 135:7. m See on 8. 51:17, 18. Ps. 14:2. 94:8. Prov.

rational thoughts concerning the great Creator and Lord of all? The very circumstance that the Bible (and the Bible alone) has established the doctrine of one God of infinite perfection, to the exclusion of all others, who have been or are called God, or have been or are worshipped; is a very convincing argument to a considerate mind, that it is the word of that One living and true God himself. (Marg. Ref. Note, 11.)

V. 11. This verse, in the original, is in the Chaldee, and not in the Hebrew language; and it seems to have been thus previously inserted, that the captive Jews might have an answer ready for the idolaters, in their own language, when they tempted them to join in their worship. The idols were no gods; they had not created the world, and they would shortly be destroyed from the earth. This is an express prediction of the total extirpation of idolatry, which has already received a most wonderful accomplishment; and will be perfectly fulfilled, when that ambitious spirit, whom all idolaters worship, shall be confined in the bottomless pit. (Note, Rev. 20:1-3.)—Lest they should think they had acquitted themselves well, if they abstained from what they should see the heathen do; he tells them, they must do yet more than this; they must make open profession against their gods; they must proclaim against their idolatry: . . . and therefore in the middle of his exhortation, he interlatheth these words in the Chaldee tongue. . . . Can every friar in a pulpit . . . warrant his words from being mistaken or perverted to heresy? And are the words . . . of God so obnoxious that they may not be read? Nay, if God himself may not speak in a vulgar tongue, I see far less reason why a friar should. . . . Ye have heard the state of the times, wherein this prophecy is commanded; now let us consider of the event. . . . We have heard . . . of the admired oracles of the Gentiles, of Apollo at Delphos, of Jupiter Ammon in Egypt: . . . but all of them are long since perished “from the earth, and from under these heavens.” We have heard of the names of many gods in former times of great renown in these islands of the Gentiles; Jupiter, Mars, Apollo, &c. . . . yet now are they perished. Where is now Bel the god of Babylon, Nisroch the god of Assyria, Baal and Asteroth the gods of the Zidonians, . . . Milcom of the Ammonites, Chemosh of Moab, and Tammuz of the Egyptians? Even these also are perished, with their very names. *Mede’s Sermon on this Text.* (Notes, Zeph. 2:11. Zech. 8:20-23. 13:2, 3.)—The fulfilment proves the words genuine and divine; though Blayney unreasonably supposes this important verse to be an interpolation.

V. 12, 13. (Note, 51:15-19.) Here again, the almighty and all-wise Creator and Upholder of the universe is contrasted with the senseless idols, in a manner exquisitely suited to shame the idolaters. The great Disposer of all events, “giveth rain from heaven and fruitful seasons;” and often accompanies the rain with tremendous thunder and lightning; and with hurricanes, which, while they produce terrible effects at the time, greatly tend to purify the atmosphere, and to render the air salubrious. Thus he orders the whole in

15 They are vanity, and the work of errors: in the time of their visitation they shall perish.

16 The portion of Jacob is not like them: for he is the Former of all things; and Israel is the rod of his inheritance: the LORD of hosts is his name. [Practical Observations.]

17 ¶ Gather up thy wares out of the land, O inhabitant of the fortress.

18 For thus saith the LORD; Behold, I will sling out the inhabitants of the land at this once, and will distress them that they may find it so.

19 ¶ Wo is me for my hurt! my wound is grievous: but I said, truly this is a grief, and I must bear it.

20 My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains.

21 For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

22 Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, and a den of dragons.

30:2. Is. 44:19-20. 46:7-8. Rom. 1:22, 23. || Or. more brutish than to know. n 51:17. Ps. 97:7. Is. 42:17. 44:11. 45:16. o Ps. 115:4-9. 135:16-18. Hab. 2:18. p 8. 8:19. 14:22. 51:18. Deut. 32:21. 1 Sam. 12:21. Is. 41:24. 29. Jon. 3:8. Acts 14:15. q 11:8. 12. Is. 2:18-21. Zeph. 1:3, 4. Zech. 13:2. r 51:19. Ps. 16:5, 6. 73:26. 119:57. 142:5. Lam. 3:34. s See on 12. Prov. 16:4. Is. 45:7. 1 Ex. 19:5, 6. Deut. 32:9. Ps. 74:2. 135:4. Is. 47:6. u 31:55. 52:18. 50:4. Is. 47:4. 51:15. 54:5. x 61. Ez. 12:9-12. Mic. 2:10. Matt. 24:15-18. y Heb. indistinguishable. 21:13. marg. y 15:12. 16:13. Deut. 28:63. 64. 1 Sam. 25:29. z 23:20. Ez. 6:10. Zech. 1:6. a See on 1:19. 31:8. 21:9. 17:13. Lam. 1:4, 12. &c. 2:11. &c. 3:48. b Ps. 39:9. 77:10. Is. 8:17. Lam. 3:18. 21:39. 40. c 4:20. Is. 54:2. Lam. 2:4-6. d 31:15. Job 7:8. Prov. 12:7. Is. 49:20. e 22. f 4:20. Is. 51:15. g See on 8:14. 2:9. 3:31. 9:9. 12:10. 55:9. &c. Is. 58:10-12. Ez. 22:30. 30:34-2. 4. John 10:12, 13. g 23:1. 49:32. 50:17. Ez. 34:5, 6, 12. Zech. 13:7. h 1:15. 5:15. 6:12. Hab. 1:6. i See on 9:11. Mal. 1:3.

judgment and mercy. (Notes, 14:19-22, v. 22. Job 37:1-13. 38:31-41, vv. 34-37. Ps. 135:7. Zech. 10:1.)

V. 14, 15. (Marg.) “The more any man thinketh to do any thing well by his own wisdom, and not as God instructeth him, the more doth he prove himself to be a vile beast.” (Notes, 3-8.)—“The time of their visitation” means, the time appointed by the only wise God for punishing the idolaters, and pouring contempt on the idols. (Notes, 11. Zech. 12:2, 3.)

V. 16. (Notes, Ps. 89:6-12. Is. 40:18-26.) JEHOVAH himself was Jacob’s Portion; and he was not at all like the worthless idols, which were the portion of the heathen; for he is the Former, or Creator, of all things, and existed before all things, and from eternity. His infinite sufficiency is the riches of his chosen people; his wisdom chooses, and his power effects, their felicity; his truth engages to them, and his bounty bestows upon them, whatever can conduce to their good; and he is their great Protector; “the LORD of hosts,” or armies, “is his name.”—The nation of Israel typified this people of God; and as far as they lived up to their privileges, they possessed this happiness, and needed not to seek help from idols. In his disposal of the nations JEHOVAH had taken them as his inheritance: his worship was established among them, his revenue of honour, from fallen man, was chiefly collected from them, and his peculiar delight was in them; while other nations were left to the worship and service of Satan. (Notes, Ex. 19:5, 6. Deut. 32:9. Mal. 3:13-18. 1 Pet. 2:9, 10.)

The rod of his inheritance.] “He had made choice of Israel for the special object of his concern; and had marked him out for his own possession, as with a measuring rod.” Blayney.

V. 17, 18. Here the siege and destruction of Jerusalem are again predicted. Her inhabitants are called on to collect their treasures from the country, within the walls of the capital: yet this would not secure either themselves or their property; or rather to collect their moveables, as those who were about to change their abode: for they would at once and altogether be violently driven out of the land: (Nah. 1 Sam. 25:23-31, v. 29. Ez. 12:1-16.) and the Lord would make them feel the bitter effects of their sins, and the truth of his despised predictions, in their deep distress.

V. 19-22. The prophet here sympathizes with his country, and bewails its calamities; personating Judah or Jerusalem.—The wound which had been inflicted was indeed very grievous, and greatly to be deplored: but it was unavoidable, and must be patiently endured, being the righteous appointment of God. “Thus he sheweth the people how to behave themselves.”—The city and temple were plundered and destroyed, like the removal of a tent: the children of his people were slain, or carried captive; so that none remained to rebuild their ruins. For the pastors (both rulers and teachers) were become brutish in their conduct, neglecting every duty to God and man; (Note, Ps. 92:6, 7.) and thus they had occasioned the flock to be scattered, and the cities of Judah to be turned into

23 ¶ O LORD, ¹I know that the way of man is not in himself: ²it is not in man that walketh to direct his steps.

24 O LORD, ¹correct me, but with judgment; not in thine anger, ²lest thou bring me to nothing.

25 "Pour out thy fury upon the heathen ¹that know thee not, and upon the families that ²call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

CHAPTER XI.

The prophet is sent to proclaim the covenant of God, and to reprove the Jews for breaking it, 1-10. He denounces vengeance against them, 11-17: and against the men of Anathoth, who denied his death, 18-23.

THE word that came to Jeremiah from the LORD, saying,

k Ps. 17:5, 37:23, 119:116, 117. Prov. 16:1, 20:24. 130:11. See on Ps. 6:1, 28:1. Hab. 3:2. m Job 6:18. Is. 40:23, 41:11, 12. * Heb. *diminish me*. n See on Ps. 73:5, 7. o Job 18:21. John 17:25. Acts 17:23. 1 Cor. 15:34. 17:18. 4:5. 21:18. 1:8. p Ps. 14:4. Is. 43:32, 64:7. Zeph. 1:6. q 8:16, 30:7. r 11:51, 34:35. Ps. 27:2. Ez. 25:6-8, 35:5-10. Ob. 10-16. Zech. 1:15. s 6:34-13-16. Ez. 19:5. 2 Kings 11:17, 23:23. 2 Chr. 23:16, 29:10, 34:31. t Deut. 27:26, 28:15, &c. 29:19, 30. Gal. 3:10-13. e 31:32. Ez. 24:3-8. Deut.

a desert, where dragons or serpents abide.—The clause, "they shall not prosper," is rendered in the old translation, "they have none understanding;" as they would not seek the Lord, they were judicially infatuated. (Notes, 4:5-7, 5:30, 31, 23:9-12. Is. 56:9-12. Ez. 22:25-28, 34:2-6.)—"The noise of the *bruit*," (22) (an obsolete word signifying a report,) means an alarming rumour, circulated in a loud and earnest manner, that the Chaldeans had entered the northern part of the land, and were marching directly to Judea. (Marg. Ref. h.)

V. 23-25. By thus addressing God, the prophet taught the people in what light to view their calamities, and how to pray respecting them.—He speaketh this, because that Nebuchadnezzar purposed to have made war against the Moabites and Ammonites; but hearing of Zedekiah's rebellion, he turned his power against Jerusalem. (Note, Ez. 21:19-22.)—In this enterprise he had been guided and prospered by God himself, who employed him to punish his rebellious people; "howbeit he meant not so."—The hand of the Lord must therefore be acknowledged, and his justice submitted to, in these afflictive dispensations.—In like manner, he counsels and devices of the people would not accomplish their own purposes, but the decrees of God; nor would they ever be led back into the right way, by their own natural willingness, wisdom, or strength: and therefore the case must be referred to the Lord, with prayer that he would guide and set them right. (Notes, Ps. 37:23, 24. Prov. 19:21, 20:24.)—The prophet next deprecates from his people that anger of God, which would utterly destroy them; (Marg. and Marg. Ref. l, m,) and prays that their corrections might be so moderated, by his fatherly wisdom and love, that they might work together for good: (Notes, 30:10, 11, 46:27, 28. Hab. 3:2.) and that his vindictive fury might be averted from Israel, and poured out upon the idolatrous nations, especially such as had devoured and desolated Jacob his people. (Gen. 10:32. Notes, 1:15. Ps. 79:6, 7.)—The last clause is literally, "They have eaten Jacob, yea, they have eaten him and consumed him, &c."—Bring me to nothing. (24) "Diminish me." Marg. "Crush me to atoms." Blayney.

PRACTICAL OBSERVATIONS.

V. 1-16. Man's apostasy from God has made way for his being deluded and enslaved by Satan to such a degree, as to be capable of the greatest absurdities under the notion of religion! and these soon become the customs of whole nations, who join together in worshipping a lifeless block, which cannot possibly do them either good or harm! Nothing, but revelation, has prevented this degrading folly and impiety from becoming universal; this appears, not only from the very general prevalence of idolatry: but from the strange propensity, which the worshippers of God have ever shown to learn the ways of the heathen, and to turn aside to pagan idolatries and superstitions. Even in those Christian countries, where images and other vain pageantries no longer disgrace the worship; the regard paid by multitudes to the signs of the heavens, to charms, to astrological predictions in almanacs, and elsewhere; to lucky days, lucky numbers, good or bad omens, and things of a like nature; and all that fear of some unknown invisible power, which, in one way or other, is supposed to act independently of God, strangely prevails; and is evidently copied from the vain customs of the heathen, but is far more criminal in professed Christians than in them. But those who do not fear God, are always liable to be dismayed without cause: while such as reverence his majesty, dread his anger, seek his favour, worship his name, and walk in his ways, need not fear either the powers on earth, or the powers of hell. For there is "none like unto JEHOVAH, who is great in might, the King of nations," and "the Lord of all." To him all worship and honour appertain; and all, who are not foolish and brutish, will fear and serve him: for he is the true, living, and eternal God; and his wrath not only makes the earth to tremble, and over-

2 Hear ye ¹the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

3 And say thou unto them, Thus saith the LORD God of Israel; ¹Cursed be the man that obeyeth not the words of this covenant,

4 Which ¹I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, ²Obey my voice, and do them, according to all which I command you: so shall ³ye be my people, and I will be your God:

5 That I may ¹perform the oath which I have sworn unto your fathers, to give them ²a land flowing with milk and honey, as it is this day. Then answered I, and said, ³So be it, O LORD.

6 Then the LORD said unto me, ¹Proclaim all

5:2, 3, 23:10-15. Ez. 20:6-12. Heb. 8:8-10. d Deut. 4:20, 1 Kings 8:51. Is. 48:10. e See on 7:22, 23, 26:13. Ez. 20:6, 23:21, 22. Lev. 26:3. Deut. 11:27, 28:1, &c. 1 Sam. 15:22. Zech. 6:15. Matt. 23:20. Heb. 5:9. 7:24, 7:30, 24, 31:31, 38, 32:38. Gen. 17:8. Lev. 26:12. Ez. 11:30, 14:11, 36:28, 37:27, Zech. 8:8, 13:9. 2 Cor. 6:16. Heb. 8:10. q Gen. 22:16-18, 26:3-5. Ps. 105:9-11. h See on Ez. 3:8, 17. Lev. 20:24. Deut. 6:3, 7:12, 13. * Heb. *Amn*, 28:6. Deut. 27:15-26. Matt. 6:13. 1 Cor. 14:16. i 3:12, 7:2, 19:2. Is. 58:1. Zech. 7:7.

whelps the nations, but "he is able to destroy body and soul in hell." Let sinners then forsake the company of his enemies, and join that of his reconciled people. He has a right to our devoted service as our great Creator; by his wisdom contrived the glorious fabric of the universe, his power completed the grand design; in his knowledge and discretion he has established it hitherto. His command continues the course of the seasons, and the variations of the weather; the tremendous voice of his thunder, and the lightnings which attend his fertilizing rain, and the tempestuous winds which he "bringeth out of his treasures," show him to be the Author of all our mercies, and warn us not to abuse them, nor to forget the Giver. But though we all have, for our rebellion and ingratitude, deserved his indignation; yet he is ready to forgive and save all, who repent and "believe in the name of his Son Jesus Christ;" and thus sinners become a part of his valued inheritance, and he becomes their unchangeable Friend and all-sufficient Portion. These blessed truths faith learns from the word of God; but all other sources of instruction lead to doctrines of vanity; and all idols and impotent idolaters, of every kind, will perish in the time of God's visitation.

V. 17-25. We are continually warned to beware of resting in mere profession, and external forms and advantages. No place is so sacred, or so fortified, as to secure the workers of iniquity; and those who do not believe that God will execute his awful threatenings, will "find it so," when their wound will be far more grievous than they can now conceive. A gracious resignation indeed will support the believer under every grief, which the Lord may allot him; but what can render the load of divine and eternal vengeance tolerable to those, who fall under it in sullen despair? Alas! that the pastors of God's church should very often become so brutish, as to be given up to the pursuit of worldly interests and pleasures, to the neglect of him and his service! Such men cannot prosper, and their misconduct not only scatters their flocks, but brings down divine judgments on guilty nations.—But "the way of man is not in himself;" if the Lord has directed our steps into the ways of peace and righteousness; let us continually entreat him to enable us still to walk in them, and to "hold up our goings that we slip not;" and let us lift up our prayer for others, that they may be guided and directed in the same path.—If even severe corrections lead sinners to a conviction of these salutary truths, they will have abundant cause for gratitude: they will then humble themselves before God, and seek his guidance and assistance; they will submit to his correcting rod, and only deprecate the destroying sword of his avenging justice; and they will no longer remain under the condemnation of those nations, families, or individuals, "who call not upon the name of the Lord." But whilst he visits the offences of his people with sharp corrections, and destroys hypocrites; his hot displeasure will be poured out on those who have not known and worshipped him, and especially on the persecutors of his chosen people.

NOTES.—CHAP. XI. V. 2-8. The directions to the prophet are here given in the plural number, "Hear ye, &c." to Jeremiah as one of many, who had been charged with the same message: and they refer to the national covenant made with Israel at mount Sinai; and renewed just before the people took possession of the promised land. (Notes, Ez. 19:5-9, 24:1-11. Deut. 5:22-29, 27:8-26, 28:1-15, 29.) This was the charter of all Israel's privileges, as long as they were obedient, according to the terms of it. But idolatry and apostasy from God, when general; and when committed or connived at by public authority, forfeited the covenant. The prophet was therefore sent to remind the people of the curses denounced in the law against the rebellious; and to show, that the continuance of the benefits covenanted to them, when they were delivered from Egyptian bondage, depended on their obedience. (Note, 7:21-23.) Whilst the Lord

these words in the cities of Judah, and in the streets of Jerusalem, saying, 'Hear ye the words of this covenant, and do them.

7 For ^a I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey my voice.

8 Yet they ^b obeyed not, nor inclined their ear, but walked every one in the "imagination of their evil heart: "therefore I will bring upon them all the words of this covenant which I commanded them to do; but they did them not.

9 And the Lord said unto me, ^a A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to ^a the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

11 ¶ Therefore thus saith the Lord, Behold, ^a I will bring evil upon them which they shall not be able to ^b 'escape; and though ^c they shall cry unto me, I will not hearken unto them.

12 Then shall the cities of Judah and inhabitants of Jerusalem ^a go, and cry unto the gods unto whom they offer incense: but they shall

not save them at all in the time of their trouble.

13 For ^a according to the number of thy cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to ^a that ^b 'shameful thing, even altars to burn incense unto Baal.

14 Therefore ^a pray not thou for this people, neither lift up a cry or prayer for them: ^b for I will not hear them in the time that they cry unto me for their trouble.

15 ^a What hath ^b my beloved ^c to do in my house, ^d seeing she hath wrought lewdness with many; and ^e the holy flesh is passed from thee? ^f when thou ^g doest evil, then thou rejoicest.

16 The Lord called thy name, ^a A green olive-tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the Lord of hosts, ^a that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

[Practical Observations.]

18 ¶ And ^a the Lord hath given me knowledge of it, and I know it: then thou showedst me their doings.

1. See on 2-4. 1. 15:5. John 13:17. Rom. 2:13. Jam. 1:22. k 1 Sam. 8:9. Eph. 4:17. 2 Thes. 3:12. 1 See on 7:13, 23-25. 25:4. 35:15. Ex. 15:26. 23:21. Deut. 4:6. 5:29. 6:2. 8:6. 10:13. 11:29-32. 12:32. 28:1. &c. 30:20. m 16:17. 17:24. 9:13. 14. 35:5. 41:17. Neh. 9:16. 17:26. 29. Ex. 20:8. 13-21. Jer. 7:11. " Or, ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{fg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

4. Zech. 7:13. Luke 13:24-28. x See on 2:28. 44:17-21. Deut. 32:37. 38. Jude. 10:14. 2 Cor. 32:22. 23. 15. 45:20. y Heb. *evil*. y 2:28. 3:12. Deut. 32:16. 2 Kings 23:4. 15. 15. 2:8. Hos. 12:11. z 19:5. 32:35. 2 Kings 21:4. 5. Heb. *shameful*. 9:10. a See on 7:16. 14:11. 15:1. Ex. 32:10. 1 John 5:16. b See on 11. Pa. 66:18. Hos. 5:6. c Heb. *evil*. 11. d Heb. *What is to my beloved in my house*. Luke 8:28. Greek. e 2:2. 3:14. 12:7. Hos. 3:1. Rom. 11:20. d 3:8. 7:8-11. 15:1. Pa. 50:16. Prov. 15:3. 21:27. 28:9. 15. 1:11-15. 50:1. e 3:12. Ex. 16:25. &c. 23:2. &c. f Hag. 2:12-14. 7:1. 1:15. ** Or, *when thy evil is*. g 1 Cor. 2:14. 10:23. 26:18, 19. 1 Cor. 13:6. Jam. 4:16. h Pa. 52:8. Rom. 11:17-24. i Pa. 80:16. 15. 1:30. 31. 27:11. Ex. 15:4-7. 20:47, 48. Matt. 3:10. John 15:6. k See on 2:21. 12:2. 24:6. 45:10. 45:4. 2 Sam. 7:10. Pa. 44:2. 80:8, 15. 15. 5:2. 61:3. Ex. 17:5. l See on 11. 16:10. 14. 18:3. 19:15. 36:13. 39. 37. 36:7. 40:2. m 19. 1 Sam. 23:11, 12. 2 Kings 6:9, 10, 14-20. Matt. 2:13.

(Note, Hag. 2:10-14.) for God abhorred their oblations, seeing they rejoiced in iniquity.

When thou doest evil, &c.] Or, "When thou art wicked, shalt thou rejoice?" The LXX and vulgar Latin give a more easy sense of this verse; "Why hath my beloved committed lewdness in my house? Can vows, or the holy flesh take away thine iniquities from thee?" *Louth*. They probably read *וַיִּשְׁמְרֵם* instead of *וַיִּשְׁמְרֵם*.

V. 16. (Notes, Rom. 11:16-24.) The Lord had planted Israel in Canaan, as a good olive-tree in a rich soil; he had made the nation very prosperous, and afforded them every advantage for fruitfulness. (Notes, 2:20, 21. 15. 5:1-7.) Once they were fruitful; and he called the nation "a green olive-tree, fair, and of goodly fruit." But they were now so degenerated, that he was determined to *consume* them, as with fire, by means of the tumultuous and furious Chaldean invaders. (Notes, Ez. 15: Matt. 3:7-10.)

V. 17. (Marg. Ref.) Against themselves.] The evils which both Israel and Judah had done, in sinning against God, proved eventually to be committed "against themselves," as the self-murderer destroys himself, soul and body, by breaking God's commandment. (Notes, 7:19. Prov. 8:36.)

V. 18-23. Whilst the prophet was earnestly seeking the good of his people, a conspiracy was formed against his life. His brethren the priests, and the other inhabitants of his own city Anathoth, were the ringleaders in this combination. They could not endure his faithful warnings and reproofs: they hated "the man and his communications;" and were determined either to silence or to slay him; to "destroy the tree and its fruit," ("the tree in its nutriment," *Blayney*), that he and his predictions might be forgotten together. But, before they had brought their matters to bear; the Lord discovered their devices to his prophet, and probably directed him how to frustrate them. Upon this he spake, as one in amazement: he had done nothing to merit this treatment from them; and had never suspected them, any more than the lamb, or ox, suspects danger when led to the slaughter. (Note, Prov. 7:6-23, v. 22.) He then appeals for his innocence to God, who knows what passes in the inmost recesses of the heart; and refers his cause to him; and then, in the name of the Lord, denounces vengeance on his persecutors, root and branch; so that no remnant should be left of them in the approaching season of visitation. (Marg. Ref. Notes, 12:5, 6. 15:10-21. 18:18-23. 20:10-18.) "The words rendered, "Let me see thy vengeance on them," are literally, "I shall see thy vengeance on them." (Notes, Ps. 54:7. 59:10. 92:11.) "I foresee it and predict it: so that they will ruin themselves in seeking my ruin."—This is one out of many instances, in which, I apprehend, an undue regard to the Septuagint has induced our venerable translators needlessly to introduce the sacred writers, as uttering *imprecations*, rather than *predictions*, against their persecutors. It cannot be denied that these predictions sometimes must be ended

charged him with this message, and mentioned the good land given them, Jeremiah answered and said, "Amen, So be it, O LORD;" as expressing his acquiescence in this reasonable requirement, and the justice of the punishment denounced against the disobedient; (Notes, 28:6, 7. Deut. 27:15-26.) and also his hearty desire, that the people might return to obedience, and be continued in the possession of their privileges. He was then ordered to proclaim the covenant very publicly and extensively, in the cities of Judah, as well as in the streets of Jerusalem; to show the people how their fathers had broken it; to predict the speedy approach of the calamities threatened in it; and to charge the whole nation with having conspired together to forsake God, and give themselves up to idolatry.—Some think that the prophet also reminded the people of the renewal of the covenant, lately made during the reign of Josiah. (Marg. Ref. Notes, 2 Kings. 23: 1-3. 2 Chr. 34:29-33.)

Iron furnace. (4) The use of an iron furnace is to melt and purify metals, and it is an apt representation of any sore affliction. *Louth*. (1 Kings 8:51. Notes, Deut. 4:20. 15. 48:9-11.)

V. 9, 10. (Notes, Deut. 29:10-15.) They made some steps towards a reformation in the time of Josiah; but now they have agreed or conspired together to return back to their former idolatries. *Louth*. (Notes, Ez. 22:25-30.) The house of Israel, having broken the covenant, had been rejected and cast out of the land; and the house of Judah was proceeding in the same course. (Notes, 2-8. 3:6-11.)

V. 11, 12. (Marg. Ref.) "I will not hearken to them, because they will not pray with true faith and repentance; but for the smart and grief which they feel."—So that, not directly receiving a favourable answer from God, they again turned to their idols and sought help from them; as Saul, when God did not answer him, consulted the witch; and they would meet with a similar event. (Notes, Judg. 10: 11-16. 1 Chr. 10:13, 14. 2 Chr. 28:22, 23.)

V. 13. (Marg. Ref. Notes, 2:26-30. v. 28. Hos. 12:10-14. v. 11.) 'Bosheth, shame, was a nickname for Baal. (Hos. 9:10.) So Jerubbab is called Jerubb-esheth, 2 Sam. 11:21. *Louth*. (Note, Judg. 6:31, 32.)

V. 14. (Marg. Ref. Notes, 7:16. 14:10-12. Ez. 14:13-21. 1 John 5:16-18.)

V. 15. God had always treated Israel as his beloved, and had still mercy in reserve for the nation. (Notes, 2:2, 3. 3:1-3. 12:7-9. 13:27. Hos. 2:1-7. 3:1-3.) He had espoused the nation by the Sinai-covenant; and they vainly deemed themselves his favourite people, and still came to his temple. But what had the spouse to do in the house of her husband, after all her shameless adulteries? She was now about to be divorced and turned out of doors. The Jews would soon be driven from the city and temple: the holy flesh of their sacrifices, which was burned upon the altar, or feasted on in the courts of the Lord, would cease from among them:

19 But ¹I *was* like a lamb or an ox *that is* brought to the slaughter; ²and I knew not that they had devised devices against me, *saying*, Let us destroy ³the tree with the fruit thereof, and let us cut him off ⁴from the land of the living, ⁵that his name may be no more remembered.

20 But, O LORD of hosts, ^athat judgest righteously, ^bthat triest the reins and the heart, ^clet me see thy vengeance on them: for unto thee have I ^drevealed my cause.

21 Therefore thus saith the LORD, of the men of Anathoth, ¶that seek thy life, saying, ¶Prophesy not in the name of the LORD, that ¶thou die not by our hand:

22 Therefore thus saith the LORD of hosts, Be-
hold, I will ^apunish them: ^bthe young men shall
die by the sword; their sons and their daughters
shall die by famine;

23 And there shall be ^cno remnant of them: for
I will bring evil upon the men of Anathoth, *even*
^dthe year of their visitation.

в Prov. 7.22, Is. 53.7, о 18:18, 20:10, Ps. 81:13, 35:15, 37:32, 33, Is. 32.7, Matt. 23.34, 4, 7, Heb. *the stalk with its bread*, cf. Ps. 83:4, Is. 55:5, Deut. 9:26, о 10:2, 23:18, Ps. 77:13, 52:5, 116:2, 117:2, Ps. 109:12, 117:2, 118:2, 119:147, 148:2, 151:2, 152:1, 153:2, 154:2, 155:2, 156:2, 157:2, 158:2, 159:2, 160:2, 161:2, 162:2, 163:2, 164:2, 165:2, 166:2, 167:2, 168:2, 169:2, 170:2, 171:2, 172:2, 173:2, 174:2, 175:2, 176:2, 177:2, 178:2, 179:2, 180:2, 181:2, 182:2, 183:2, 184:2, 185:2, 186:2, 187:2, 188:2, 189:2, 190:2, 191:2, 192:2, 193:2, 194:2, 195:2, 196:2, 197:2, 198:2, 199:2, 200:2, 201:2, 202:2, 203:2, 204:2, 205:2, 206:2, 207:2, 208:2, 209:2, 210:2, 211:2, 212:2, 213:2, 214:2, 215:2, 216:2, 217:2, 218:2, 219:2, 220:2, 221:2, 222:2, 223:2, 224:2, 225:2, 226:2, 227:2, 228:2, 229:2, 230:2, 231:2, 232:2, 233:2, 234:2, 235:2, 236:2, 237:2, 238:2, 239:2, 240:2, 241:2, 242:2, 243:2, 244:2, 245:2, 246:2, 247:2, 248:2, 249:2, 250:2, 251:2, 252:2, 253:2, 254:2, 255:2, 256:2, 257:2, 258:2, 259:2, 260:2, 261:2, 262:2, 263:2, 264:2, 265:2, 266:2, 267:2, 268:2, 269:2, 270:2, 271:2, 272:2, 273:2, 274:2, 275:2, 276:2, 277:2, 278:2, 279:2, 280:2, 281:2, 282:2, 283:2, 284:2, 285:2, 286:2, 287:2, 288:2, 289:2, 290:2, 291:2, 292:2, 293:2, 294:2, 295:2, 296:2, 297:2, 298:2, 299:2, 300:2, 301:2, 302:2, 303:2, 304:2, 305:2, 306:2, 307:2, 308:2, 309:2, 310:2, 311:2, 312:2, 313:2, 314:2, 315:2, 316:2, 317:2, 318:2, 319:2, 320:2, 321:2, 322:2, 323:2, 324:2, 325:2, 326:2, 327:2, 328:2, 329:2, 330:2, 331:2, 332:2, 333:2, 334:2, 335:2, 336:2, 337:2, 338:2, 339:2, 340:2, 341:2, 342:2, 343:2, 344:2, 345:2, 346:2, 347:2, 348:2, 349:2, 350:2, 351:2, 352:2, 353:2, 354:2, 355:2, 356:2, 357:2, 358:2, 359:2, 360:2, 361:2, 362:2, 363:2, 364:2, 365:2, 366:2, 367:2, 368:2, 369:2, 370:2, 371:2, 372:2, 373:2, 374:2, 375:2, 376:2, 377:2, 378:2, 379:2, 380:2, 381:2, 382:2, 383:2, 384:2, 385:2, 386:2, 387:2, 388:2, 389:2, 390:2, 391:2, 392:2, 393:2, 394:2, 395:2, 396:2, 397:2, 398:2, 399:2, 400:2, 401:2, 402:2, 403:2, 404:2, 405:2, 406:2, 407:2, 408:2, 409:2, 410:2, 411:2, 412:2, 413:2, 414:2, 415:2, 416:2, 417:2, 418:2, 419:2, 420:2, 421:2, 422:2, 423:2, 424:2, 425:2, 426:2, 427:2, 428:2, 429:2, 430:2, 431:2, 432:2, 433:2, 434:2, 435:2, 436:2, 437:2, 438:2, 439:2, 440:2, 441:2, 442:2, 443:2, 444:2, 445:2, 446:2, 447:2, 448:2, 449:2, 450:2, 451:2, 452:2, 453:2, 454:2, 455:2, 456:2, 457:2, 458:2, 459:2, 460:2, 461:2, 462:2, 463:2, 464:2, 465:2, 466:2, 467:2, 468:2, 469:2, 470:2, 471:2, 472:2, 473:2, 474:2, 475:2, 476:2, 477:2, 478:2, 479:2, 480:2, 481:2, 482:2, 483:2, 484:2, 485:2, 486:2, 487:2, 488:2, 489:2, 490:2, 491:2, 492:2, 493:2, 494:2, 495:2, 496:2, 497:2, 498:2, 499:2, 500:2, 501:2, 502:2, 503:2, 504:2, 505:2, 506:2, 507:2, 508:2, 509:2, 510:2, 511:2, 512:2, 513:2, 514:2, 515:2, 516:2, 517:2, 518:2, 519:2, 520:2, 521:2, 522:2, 523:2, 524:2, 525:2, 526:2, 527:2, 528:2, 529:2, 530:2, 531:2, 532:2, 533:2, 534:2, 535:2, 536:2, 537:2, 538:2, 539:2, 540:2, 541:2, 542:2, 543:2, 544:2, 545:2, 546:2, 547:2, 548:2, 549:2, 550:2, 551:2, 552:2, 553:2, 554:2, 555:2, 556:2, 557:2, 558:2, 559:2, 560:2, 561:2, 562:2, 563:2, 564:2, 565:2, 566:2, 567:2, 568:2, 569:2, 570:2, 571:2, 572:2, 573:2, 574:2, 575:2, 576:2, 577:2, 578:2, 579:2, 580:2, 581:2, 582:2, 583:2, 584:2, 585:2, 586:2, 587:2, 588:2, 589:2, 590:2, 591:2, 592:2, 593:2, 594:2, 595:2, 596:2, 597:2, 598:2, 599:2, 600:2, 601:2, 602:2, 603:2, 604:2, 605:2, 606:2, 607:2, 608:2, 609:2, 610:2, 611:2, 612:2, 613:2, 614:2, 615:2, 616:2, 617:2, 618:2, 619:2, 620:2, 621:2, 622:2, 623:2, 624:2, 625:2, 626:2, 627:2, 628:2, 629:2, 630:2, 631:2, 632:2, 633:2, 634:2, 635:2, 636:2, 637:2, 638:2, 639:2, 640:2, 641:2, 642:2, 643:2, 644:2, 645:2, 646:2, 647:2, 648:2, 649:2, 650:2, 651:2, 652:2, 653:2, 654:2, 655:2, 656:2, 657:2, 658:2, 659:2, 660:2, 661:2, 662:2, 663:2, 664:2, 665:2, 666:2, 667:2, 668:2, 669:2, 670:2, 671:2, 672:2, 673:2, 674:2, 675:2, 676:2, 677:2, 678:2, 679:2, 680:2, 681:2, 682:2, 683:2, 684:2, 685:2, 686:2, 687:2, 688:2, 689:2, 690:2, 691:2, 692:2, 693:2, 694:2, 695:2, 696:2, 697:2, 698:2, 699:2, 700:2, 701:2, 702:2, 703:2, 704:2, 705:2, 706

as imprecations: but this should not be done, when the words may literally be otherwise translated.

PRACTICAL OBSERVATIONS.

V. 1-17. Not only did the covenant of works, and Israel's national covenant, denounce curses on those who obeyed not; (*Note, Ex. 19:3.*) but the very Gospel threatens even severer vengeance on those who refuse obedience to the divine Redeemer: so that no man can be saved, who does not obey the command of God to repent, to believe in Christ, to separate from sin and the world, to deny himself, and to "walk in newness of life." Indeed it is absurd to suppose, that a God unchangeable holiness should, under any dispensation, authorize rebellion and ingratitude. Still he earnestly protests to all men, saying, "Obey my voice:" and commands his ministers most publicly to make known his words; and especially to charge "all that name the name of Christ to depart from iniquity." But alas! how few do thus obey! In general men cry, "Lord, Lord, but do not the things which he says." They hearken to his ministers, whilst they speak of doctrines, promises, and privileges; but when self-denying duties are mentioned, they will not "incline their ear, but walk every man in the imagination of his evil heart." And professed Christians in general seem to have conspired together to run down strict holy walking with God; to turn back the iniquities of their heathen ancestors; and to copy after those, who have refused to hear the commandments of God! But the law is not written in the hearts of such men; and it is certain, that the new covenant is not ratified with them; their sins are not forgiven; and the curses of the Bible belong to them, and nothing else. (*Note, Jer. 31:33,34.*) Evil is coming upon them, which they cannot escape: if they now remain impenitent, their extorted cries for mercy will at last be disregarded; and they will be left to seek help from their idolized lusts and possessions; their shameful practices will be exposed; and they will find, that even the prayers of despised ministers for their conversion, having returned into their own bosom, will only aggravate their condemnation.—They may glory in their relation to God, as his "beloved," and presume that all the privileges of his covenant are their own; but whilst they "rejoice in iniquity," they profane his ordinances here, and have nothing to do in his holy habitation in heaven. For when the olive-trees and fig-trees, that have been planted in this vineyard, remain unfruitful; though they be luxuriant in foliage and of promising appearance, yet they shall surely be cut down, and cast into the fire. (*Note, Luke 13:6-9.*)

V. 18—23. Those who venture to address presumptuous professors of religion, after the manner in which Jeremiah addressed the Jews, must expect to be hated for their faithfulness; how much soever they weep over them, and pray for them, or spend themselves in labouring for their good. Though they be harmless and gentle as the lamb, and patient and laborious as the ox, and devoid of guile and suspicion, they will be persecuted, instead "of highly esteemed, for their works' sake;" for such men as "crucified the holy Lamb of God, will always abhor those who rebuke and warn them as he did; and they would put them to death also, if they had it in their power, and if they could not otherwise silence them. For they want to destroy their reprovers, that they may no more remember or be tormented by their faithful testimony. (*Notes, Matt. 5:10—12. Rev. 11:7—12.*) But the Lord knows his servants, and can protect them against all the de-

CHAPTER XII.

The prophet pleads with God concerning the prosperity of the wicked, *applied* to him for his integrity, 5 and says, that they, for whose sins the land was visited, might be selected for punishment, *that is*, God reproves his impatience, warns him to expect heavier trials, and the undesignedness of his judgments on the oppressors of the Jews, who would be restored to their own land: and of the calling of the Gentiles, the privileges of the obedient, and the destruction of the disobedient, 14—17.

RIGHTEOUS art thou, O LORD, when I plead with thee: yet let me talk with thee of thy judgments: ^bWherefore doth the way of the wicked prosper? *wherefore* are all they happy that deal very treacherously?

2 Thou hast planted them; yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins.

3 But thou, O LORD, ¹knowest me : thou hast seen me, and tried my heart ²toward thee : ³pull them out like sheep for the slaughter, and prepare them for ⁴the day of slaughter.

4 How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed.

22. d 5:9,89. 8:12. 23:12. 46:91. 48:44. 50:27. Hos. 9:7. Mic. 7:8. Luke 19:44.
11:20. Gen. 18:25. Deut. 32:1. Ps. 54. 117:15,37. 145:17. 1an. 9:7. Hab.
13-17. 18:1. 20:1. 21:1. 22:1. 23:1. 24:1. 25:1. 26:1. 27:1. 28:1. 29:1. 30:1.
Is. 41:21. b 5:98. Job 12:6. 21:17-15. Ps. 4. 31:7,35. 73:8. 92:7. 94:3. 98:7.
1:32. Hab. 1:4. Mal. 3:10. c 6:51. 11. 48:8. Hos. 6:7. d See on 11:17. 45:4.
4. Ex. 17:5-10. 19:10-13. t Hab. *gon*. e. Is. 29:13. Ex. 33:1. Matt. 15:45.
Mark 7:6. Ti. 1:16. f 11:20. 2 Kings 20:1. i Chr. 29:17. Job 23:10. Ps. 17:3.
26:1. 4:21. 139:13. John 21:1. j 1 John 3:20,21. k *Or, witā*. l 17:18. 18:21.
20. 22. 48:15. 50:27. 51:4. h 11:25. 19. Ps. 44:22. Jam. 5:8. 19:10. 14:32. 20:3.
k Ps. 107:34. Joel 1:10. l 14:25. 20. Hos. 4:3. Hab. 3:17. Rom. 8:22.

vices of persecutors: and he will certainly plead their cause, and execute vengeance on their enemies.—In every age of the church, ungodly priests have been ring-leaders in this diabolical work; “a man’s foes are often those of his own household;” and a prophet will be sure to be most without honour in his own country. (*Note, Matt. 13:54–58.*)—When the Lord, by any means, discovers to us the enmity and devices of our opposers; we shall find it a peculiar comfort to be able to appeal to him, as the heart-searching and righteous Judge, that we suffer for well-doing, and not for evil-doing: (*Notes, 1 Pet. 3:17, 18.* 4:12–16.) and we should reveal our cause, and refer the whole matter to him. We should, however, also look well to our spirits, that we “be not overcome with evil,” but that, by patient continuance in praying for our enemies, and showing them kindness, we may, if possible, “overcome evil with good.” (*Note, Rom. 12:17–21.*)

NOTES.—CHAP. XII. V. 1—4. (*Note*, 11:18—23.) The prophet's discomposure, on account of the conspiracy formed against him, led him into a perplexity about the prosperity of the workers of iniquity, among whom he numbered the men of Anathoth as the principal. He also thought that judgments inflicted on the ringleaders might prevent the ruin of the nation; and he resolved to pour out his heart before God on this subject. He assumed it as certain, that the Lord was righteous in his most mysterious dispensations: yet he entreated him, to allow him to "expostulate with him of judgments;" (1:16, 4:12, Heb.) and to show him the reasons of his conduct; and why he suffered such treacherous men, as cloaked their inward iniquitous devices with a profession of piety, to prosper in their families, circumstances, and undertakings. (*Notes*, Lev. 26:34. *Job*. 12:6—10. 21:7—16. *Psa.* 71:1, 2, 73.) Ee could with confidence appeal to the heart-searching God, that he acted uprightly; and that he was hated and persecuted for his sake: and he therefore prayed that these principal transgressors might be singled out for punishment, as sheep are for the slaughter; that a check being thus given to the growth of wickedness, and a sacrifice as it were made to divine justice, the drought under which the land laboured might be terminated. (*Note*, 14:2—6.)—These presumptuous criminals had said, that the prophet "should not see their last end;" that is, they were confident that the judgments which he predicted would not be executed: and they had determined to compass his death, and thus prevent him from seeing whether they would or not.—"God will never bring that destruction upon us, with which Jeremiah threatens us." *Louth*. (*Notes*, *Psa.* 94:1—9.)—*Near*, &c. (2) *Notes*, *Isa.* 29:13—16. *Matt.* 15:7—9.

V. 5, 6. The Lord seems here gently to reprove the prophet's impatience. The opposition of the men of Anathoth was not so formidable, as what he must expect to encounter from the kings and rulers of Judah; and the present calamities of the nation were trivial, compared with the approaching desolations. If then he was so disconcerted by these lighter trials, how would he endure more severe afflictions? If he was so wearied with running with footmen, or contending with his equals; how would he be disquieted, when required to run with horsemen, or execute his office in defiance of those in authority? (Notes, 26: 36; 37: 38). If he could scarcely endure, when the land (in which he too confidently had expected safety) remained in peace; what would he do, when hostile invasions would bear down all before them, like the overflowing waters of Jordan? (Notes, 49:19,20. Josh.

and the birds; because they said, "He shall not see our last end.

5 ¶ If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst they wearied thee, then how wilt thou do in the swelling of Jordan?

6 For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not, though they speak fair words unto thee.

7 ¶ I have forsaken my house, I have left my heritage; I have given the dearly beloved of my soul into the hand of her enemies.

8 My heritage is unto me as a lion in the forest; it crieth out against me: therefore have I hated it.

9 My heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to devour.

10 Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness.

11 They have made it desolate, and being desolate it mourneth unto me; the whole land

is made desolate, because no man layeth it to heart.

12 The spoilers are come upon all high places through the wilderness: for the sword of the Lord shall devour from the one end of the land even to the other end of the land: no flesh shall have peace.

13 They have sown wheat, but shall reap thorns: they have put themselves to pain, but shall not profit; and they shall be ashamed of your revenues because of the fierce anger of the Lord.

14 ¶ Thus saith the Lord against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.

15 And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

16 And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The Lord liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people.

17 But if they will not obey, I will utterly uproot and destroy that nation, saith the Lord.

m 5:13, 31. Ps. 2:1. Ez. 7:2-13. n Prov. 3:11. 24:1. Heb. 12:3, 4. 1 Pet. 4:12. o 2 S. 3:3. 1:4-6. p 49:19. 50:41. Josh. 3:15. Job. 12:15. Ps. 42:7. 69:12. q 1:11. 2:20-10. Gen. 37:4-11. Job. 6:15. Ps. 69:8. Ez. 33:33. 34:1. Mic. 7:6. Mal. 10:21. Mark 13:12. John 7:5. r Is. 31:4. Acts 16:22. 18:12. 19:24. 21:28-30. s Or, cried after thee fully. t Ps. 12:2. Prov. 26:25. Matt. 25:16-17. u Heb. good things. v 1:15. 5:15. Is. 2:6. Hos. 9:15. Jer. 2:17, 32. u 7:14. Lam. 2:1. Ec. Ez. 7:20, 21. 24:21. Luke 21:24. z Heb. the Lord. a Or, velleth. Heb. giveth out his voice. 2:15. 5:13. s Hos. 9:15. Am. 6:3. Zech. 1:18. b Or, a bird having talons. y 2:15. 2 Kings 21:1. Ez. 39:17-20. Rev. 17:16. z 7:33. Is. 56:3. Ez. 39:17-20. Rev. 17:18. t Or, cause them to come. a See on 3:8. 25:9. 39:3. b Ps. 80:8-16. Is. 5:1-7. Luke 20:9-16. c Is. 43:23. 63:18. Lam. 1:10. Luke 21:14. Rev. 11:2. s Heb. portion of desire. See on 3:19. d 6:8. 9:11. 10:22. 15:19. e See on 4:8. 14:2. 23:10. Lam. 1:5. Zech. 7:5. f Ec. 7:2. Is. 42:25. 57:1. Mal. 2:2.

3:15.) And as his nearest relations, even such as were nearer to him than the rest of the men of Anathoth, and whom he probably supposed to be unconcerned in the conspiracy, would fiercely combine against him, and excite the multitude to assault him; so he must expect opposition from every quarter, and prepare for it; and he ought not to trust even those who spake most friendly to him. (*Marg. Ref. Notes, Mic. 7:5-7, Matt. 10:34-36.*)

V. 7-9. The Lord next condescended to explain his purposes concerning the Jews, and the reasons of his conduct, to his discouraged servant. He was determined to forsake his temple, and to give up his heritage, (which he had so long treated with peculiar kindness,) into the hands of his enemies. (*Notes, 10:16. 11:15.*) For his people were become outrageous and rapacious as lions; they openly quarrelled with his appointments and requirements; and because they could not reach him, they showed their enmity by murdering his prophets. This was the general character of the nation, and therefore the Lord abhorred them. Nay, they were become as a speckled bird; they had collected together all the abominations of the surrounding countries, and combined them, together with the worship of JEHOVAH, into one motley mixture of idolatry and superstition. Therefore the nations should be let loose against them, to punish them for borrowing their idolatries; and as birds of prey, or wild beasts to devour them. (*Marg. Ref. z.*)—The word, rendered "speckled," is of uncertain signification; occurring only in this place. It is derived from a root, which signifies 'a colour, or, to paint in a variegated manner.' A bird seems evidently meant, by the context. The margin renders it "having talons."

V. 10-13. (*Notes, 6:2, 3. Is. 5:1-7.*) The captains of Nebuchadnezzar's army were the many pastors here intended; they came, as shepherds with their flocks, to devour and tread down Judah and Jerusalem; (the Lord's vineyard, the hedge of which he had broken down;) and when this pleasant portion should be desolated, it would mourn unto him; the very ruins of the city and temple would, as it were, mournfully cry for redress; and the captive Jews would repeat of their sins, and seek deliverance. But till these judgments were actually inflicted, none of the people would lay either the denunciations, or any preceding corrections, to heart. (*Note, Is. 42:22-25.*) The Chaldean spoilers therefore would come through the wilderness, to destroy Jerusalem, and all their fortified places; for the Lord would use them as his sword to destroy the whole land, and to take away peace from every inhabitant: all the methods, which could be taken for relief, though laborious and expensive, would resemble the sowing of wheat and the reaping of horns or thistles; and they would be ashamed, when they saw the wretched effects of all their devices and efforts. (*Marg. Ref. Notes, 47:6, 7. Ez. 14:13-21.*)

g See on 4:11-15. 9:19-21. h 15:2. 34:17. 47:6. 48:2. Lev. 26:33. Is. 34:6. 66:15, 16. Ez. 5:2. 14:17. Am. 9:4. Zeph. 2:12. Rev. 19:16-21. i Is. 57:21. Matt. 24:21, 22. Rev. 6:4. j Lev. 26:16. Deut. 28:38. Mic. 6:15. Hag. 1:6. 2:16, 17. k See on 3:23-25. Is. 30:1-6. 31:1-3. 55:2. Hab. 2:13. Rom. 6:21. l 48:26. 27. 50:9-17. 51:33-35. Ez. 35:9-15. Am. 1:2-15. Zeph. 2:9-10. n 2:3. 48:1. 1:7. Is. 10:15. Ob. 10-16. Zeph. 1:13. 2:8. 12:2-4. o Is. 48:51. Is. 25:3-32. 35: 3. 48:18. 23:7. Deut. 30:3. Ps. 106:47. Is. 11:11-16. Ez. 28:25. 34:12, 13. 36:24. 37:21. 39:27, 28. Hos. 1:11. Am. 9:11, 15. Zeph. 3:19, 20. Zech. 10:6-12. p 18:47. 19:6, 39. Is. 22:17, 18. q Is. 47. 49:3, 39. Num. 32:1. Rom. 3:20. r See on 1:2. 5:2. 1:10. 20:21. Is. 19:18-22. 45:33. 65:16. Rom. 14:11. s Josh. 23: 7. Ps. 106:33, 36. Zeph. 1:5. t Is. 19:23-25. 36:5. Zech. 2:11. 1:10. 11:17. 1 Cor. 3:9. Eph. 2:19-22. 1 Pet. 2:4-6. u Ps. 2:8-12. Is. 60:12. Zech. 14:16-19. Luke 19:27. 2 Thes. 1:8. 1 Pet. 2:6-8. x 14-17. 18:7. 31:28. Ez. 19:12. Dan. 7:4-8. 11:4.

V. 14-17. The Jews had deserved their calamities from God: but the neighbouring nations injuriously invaded and spoiled them, out of hatred to JEHOVAH and his worship; and because they coveted the land which he had allotted his people; and therefore he would plead their cause against his evil neighbours; and both execute judgments on them, and reinstate Judah in his own land. (*Marg. Ref. Notes, 25: 48: 51. Ez. 25: 26:2. Am. 1:11, 12. Ob. 10-16.*)—Yet he would afterwards show mercy to those nations, and give them the quiet possession of the countries, which he had assigned them: nay, he meant to admit them into his church, and to all the privileges of his people; when they were disposed to learn his true religion, as they had formerly taught the Israelites their idolatries. This evidently implies a prediction of the incorporation of the Jews and Gentiles in the Christian church; (*Notes, Eph. 2:11-23.*) and looks forward to those times, when all Israel shall be restored, and "the fulness of the Gentiles shall come in;" and when all nations will be destroyed, which persist in their opposition to the cause of Christ. (*Notes, Is. 60:10-14. Zech. 10:5-12. 14:12-21. Rev. 19:11-21.*)—Those that will not have God and Christ to reign over them, shall in the end be punished with everlasting destruction." *Louth.*

To swear, &c. (16) *Notes, 4:1, 2. Is. 45:23-25. 65:16. Zeph. 1:5.*—"Baal" in this connexion, is used as a general name for the many idols of the Gentiles.

PRACTICAL OBSERVATIONS.

The Lord allows his people to spread their perplexities before him, and humbly to plead with him concerning his judgments: but he expects it to be always taken for granted, that "he is righteous in all his ways, and holy in all his works."—The success and prosperity of the wicked, and especially that of persecutors and deceivers, who oppose the cause of God; terrify or seduce multitudes into impiety, infidelity, or hypocrisy; and bring down judgments on churches and nations, is very embarrassing to the pious mind. Yet the Lord never permits such men to prosper; except it be for the salutary trial or correction of his people; or for just judgments on those who hate his truths and precepts: and those who are spared to be executioners of wrath on others, and "to treasure up wrath for themselves," should not be called happy. For if they be "planted, and take root, and bear fruit," it is unto death and condemnation. It is not easy, however, in trying circumstances, to avoid every degree of impatience; even when the Lord himself may safely be appealed to for our integrity, and when the hypocrisy of our opponents is most evident. Our grief for the prevalence of iniquity is often leavened with peevishness, on account of the trials which it occasions us: and our zeal for the honour of God, our abhorrence of sin, and even our love to the church and nation to which we belong, are often mingled with an undue regard to our own credit, and bitterness against our

CHAPTER XIII.

The prophet, by the sign of a linen girdle, first worn by him, and then buried and spoiled near Euphrates, and by the simile of bottles filled with wine, predicts the approaching captivity, and the miseries attending it, 1-14. He calls the king, the rulers, and the people to repentance; and mourns over their pride, and in the prospect of their calamities, 15-21. He expostulates with them, concerning their incorrigible obstinacy, 22-27.

THUS saith the LORD unto me, "Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.

2 So I got a girdle according to the word of the LORD, and put it on my loins.

3 And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.

5 So I went, and hid it by Euphrates as the LORD commanded me.

6 And it came to pass after many days, that the LORD said unto me, "Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it :

a 11. 19:1. 27:2. *Ex.* 4:1, &c. 5:1, &c. *Heb.* 1:1. *b* *Prov.* 3:5. *Is.* 20:2. *Ex.* 2:8. *Hos.* 1:2,3. *John* 13:6,7,15:14. *c* 51:65. *Ps.* 137:1. *Mic.* 4:10. *d* *Ex.* 30:42. 43. 40. 16. *Matt.* 21:2-8. *John* 2:2-8. *Act.* 26:19,20. *2 Tim.* 2:3. *Heb.* 11:8,17. -18. *e* *See* on 2-5. *f* 10. 24:1-8. *Is.* 64:6. *Ex.* 15:3-5. *Zech.* 3:3,4. *Luke* 14:34,35. *Rom.* 1:2. *Phil.* 11. *g* 18:4-6. *Lam.* 5:5-8. *h* 15:17. *Lev.* 26:19. *Job* 40:10-12. *Prov.* 16:18. *Is.* 2:10-17. 23:9. *Ex.* 16:50,55. *Nah.* 2:2. *marc.*

opposers. We ought then, on such occasions, to watch our hearts, and to bridle our tongues, that we may not speak or act unadvisedly, and in our own spirit.—Should the Lord see any of us, in this our favoured day, fretful or desponding under our trifling difficulties, he might sharply and properly reprove us, as he did his servant of old; we should therefore judge ourselves; and consider how we should behave, if, instead of our light trials, we were called to sufferings like those of the prophets, apostles, and martyrs of other ages or nations: thus our minds would be quieted in submission and gratitude. We ought not, however, to trust in our land of peace, for we know not what overwhelming calamities await us; and we are sure, that if we are indeed faithful in the cause of truth and holiness, the wicked, though nearly related, will hate us, and we must expect treachery cloaked with fair words: we should then prepare for trials, and count our cost; and we may well question our own faithfulness, if all go smoothly with us in this evil world. But none will be so inveterate against the faithful servant of God, as those who presume themselves to be his chief favourites, merely because they have enjoyed and perverted peculiar advantages. Such men count every privilege their own, by a title which nothing can forfeit: and as they are ready to complain of the Lord, when he thwarts them in providence; so they are enraged at his ministers when they reprove them from his word. They often desire to be deemed the lambs of his fold; but their ungoverned tempers and rapacity show them to be more like furious lions devouring the prey: and, instead of the purity and simplicity of the dove, they present to the view a heterogeneous mixture of religion and the world, with its vain fashions, maxims, pursuits, and pollutions. Thus many churches become like speckled birds, mixing together religion and vain superstition: attempting to serve God and Mammon, and to form a coalition between light and darkness, Christ and Belial. (*Note, 2 Cor. 6:14—18. P. O. 11—18.*) But this the Lord abhors: and for such degeneracy he often leaves them to be punished by the very persons, whose vices and errors they have imitated.—All the efforts of sinners to escape misery, without repentance and "fruits meet for repentance," will surely terminate in confusion; "because of the fierce anger of the Lord." But if judgment begin at the house of God, let not the evil neighbours and persecutors of his church expect impunity. (*Notes, 1 Pet. 4:17—19.*) Yet in wrath our God remembers mercy: he will assuredly return and compassionate his church; and all who diligently learn his ways, and join themselves to his spiritual worshippers, shall be built up among them, even though they once were tempters of others to the vilest abominations: but inevitable destruction awaits all that persevere in disobedience. May we then employ ourselves diligently in learning the ways of the Lord, and be thankful that poor Gentiles may acceptably worship his name: let us endeavour in our several places, to lead others also to the knowledge of "the truth as it is in Jesus:" and may he speedily unite all Israel, and all the Gentiles, in "one fold under one Shepherd," and "destroy every enemy which continues to do evil in his sanctuary."

NOTES.—CHAP. XIII. V. 1—7. It is probable that the girdle, which the prophet was commanded to procure or purchase, was one of those, which were used as ornaments by the priests at that time. He was directed to put it on without washing, "to represent the Jews in their corrupt state of nature, when they had nothing to recommend them to grace and favour. *Comp. Ex. 16:1. Louth.* Perhaps the prophet was required to wear the girdle for a considerable

and behold, the girdle was marred, 'it was profitable for nothing.

8 Then the word of the LORD came unto me saying,

9 Thus saith the LORD, "After this manner will I mar the pride of Judah, and the great pride of Jerusalem.

10 This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.

12 Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

Zeph. 3:11. *Luke* 1:14. *Jam.* 4:6. *1 Pet.* 5:5. 148:29. *Is.* 16:6. *k* 5:23. *7:25—25, 25:5. 11:7,18. 15:1. 28:3—7. 31:14—17. Num.* 14:11. *2 Chr.* 36:15,16. *Hab.* 13:25. *1 Th.* 9:4. *11:8. 11:8. 16:12. Ex.* 11:9. *Eph.* 4:17—19. *Or, stubbornness. See* on 3:17. *marc.* *Ps.* 78:8. *Act.* 7:51. *m* *See* on 7:15—14. 16:4. *n* *Ex.* 19:5,6. *Deut.* 4:7. 28:18. 32:10—15. *Ps.* 135:4. 147:20. *o* 33:9. *Is.* 43:21. 62:12. *1 Pet.* 2:9. *p* 10. 6:17. *Ps.* 81:11. *John* 5:37—40. *q* *Ex.* 24:19.

time without washing, when it would cease to be ornamental, and even become offensive; as an emblem of the corrupt state of Israel, the chosen people of God. (11)—Most interpreters conclude that the subsequent transaction was only a vision: but it is related as a fact; and it is not advisable, without evident necessity, to sanction such a mode of interpretation, in opposition to the obvious meaning of Scripture. (*Note, 25:15—17.*) Nay, the self-denying, laborious, implicit obedience of the prophet, in taking these journeys of several hundreds of miles each, might be intended, as well as aptly suited, to render his sign impressive, to shame the disobedience of the people, and to show the excessive hardships, to which they would be exposed by the approaching captivity. (*Note, Hos. 1:2,3.—Euphrates. (4)* 'To signify the Jews being carried captive over that river.' *Louth.*

8—11. It is probable that the people were made acquainted with this sign, some time before it was expounded to them; and they were left to make their own observations on it: at length God instructed his servant to explain it. He had chosen Israel to be his covenanted people, and brought them near unto him by every external privilege, "that they might be unto him for a people, and for a name, and for a praise, and for a glory:" "That they might have the honour of being called by my name; and I might be glorified, by their showing forth my truth and praises to the world." (*Marg. Ref. n, o. Notes, 2:2,3. 33:9—9. Gen. 2:24. Ex. 19:5,6. Is. 43:21—21, v. 21. 1 Pet. 2:8,9.*) And this was the case, whilst they adhered to his worship, and were obedient and prosperous. But they gloried in their peculiar distinctions, and were very proud of them, and at the same time turned aside to atrocious and obstinate idolatry and iniquity. (*Marg. and Marg. Ref. k—m, p.*) Thus they became a disgrace instead of an honour to the Lord; losing their comeliness, and becoming polluted like the unwashed girdle. Therefore he purposed to punish them by the Chaldeans, and to carry the remnant of them captives to Babylon. Then their "great pride would be marred:" their temple would be destroyed, and its worship caused to cease; their city would be desolated, their prosperity ruined, their numbers reduced; and a poor, despised, enslaved company alone would be left to go captives to Babylon, and there to be worn out by oppressions, till they became like the decayed girdle. (*Notes, Lam. 5:1—16.*) Yet while this would "mar their great pride," it was not intended to ruin the nation, but to prepare them for future mercies. (*Marg. Ref. g, h.*)

V. 12—14. The prophet was next ordered, in the name of the Lord, to assure the people, that "every bottle should be filled with wine." This seems to have been a proverbial expression, and applied in different ways; and the Lord forewarned him, that they would reply, in a mixture of contempt and indignation, "Do we not certainly know that every bottle shall be filled with wine?" "The hearers shall take this prophecy in great scorn, and say, What wonders are these that thou tellest us! As if we knew not, that the use of bottles is to be filled with wine! Tell these things to children that understand nothing." *Bp. Hall.*—Upon this he was ordered to explain his meaning; and to show them, that as the bottle was fitted to hold the wine, so their sins had made them "vessels of wrath, fitted for the judgments of God: and that they should all be filled with them, till they were intoxicated and made furious, to accomplish each other's destruction; like earthen bottles filled with wine and dross

13 Then shalt thou say unto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

14 And I will dash them one against another, even the fathers and the sons together, saith the Lord: I will not pity, nor spare, nor have mercy, but destroy them.

[Practical Observations.]

15 ^aHear ye, ^band give ear; ^cbe not proud: ^dfor the Lord hath spoken.

16 ^aGive glory to the Lord your God, before he cause darkness, and before ^byour feet stumble upon the dark mountains, and ^cwhile ye look for light, he turn it into the shadow of death, and make it gross darkness.

17 But ^bif ye will not hear it, my soul shall weep in secret places ^afor your pride; and mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive.

18 Say unto the king and to the queen,

^a 25:15—18, 51:7. Ps. 60:3, 75:8. Is. 29:9, 49:26, 51:17, 54:63, 6. Hab. 2:16. 119:9—11, 48:12. Job. 7:20—22. 1 Sam. 14:16. 2 Chr. 20:23. Ps. 2:9. Is. 9:20, 31:1. ^b Heb. a man against his brother. ^c See on 6:21, 47:3. Ez. 5:10. Matt. 10:21. Mark 13:12. Deut. 29:20. 1 Sam. 14:16. Ez. 11:7, 14:9, 18:8, 19:5, 10, 24:14. 1 Heb. from destroying them. ^d See on 4:23, Joel 1:2. Rev. 2:29. ^e See on 28:11—22. ^f Ex. 10:21. Am. 7:15. Acts 4:19, 20. b Josh. 7:19. 1 Sam. 6:5, 14:36, 7:5. ^g Ex. 11:9, 12:12. Is. 53:9, 52:59. Am. 5:9, 10. John 12:35. ^h 1 Prov. 4:19, 1 Pt. 2:8. 1 John 2:10, 11. e 8:15, 14:19. Is. 59:9. Lam. 4:17. f Ps. 44:19. g Ex. 10:21. Is. 60:2. h 22:5. Mal. 2:2. 1 Pt. 14:17, 17:16. 1 Sam. 15:11, 33. Is. 119:136. Lam. 1:2, 16:2, 18. Lam. 19:11, 42. Rom. 9:2—4. ⁱ See on 16:13, 20. Ps. 90:1. Is. 63:11. Ez. 31:31, 36:28. m 22:28, 2 Kings 24:15. Ez. 19:

against each other. (Notes, 25:15—17. Ps. 75:8. Is. 49:24—26, 51:17—20.)

All the inhabitants, &c. (13) Notes, 5:30, 31, 23:1, 2, 9—12. Is. 59:12—12. Ez. 8:17, 22:25—28. Sit upon David's throne.] ^a Sit in David's stead upon his throne. ^b Blayney. This is more literal, and conveyed a more severe rebuke to his degenerate descendant.—I will not spare, &c. (14) Notes, 2:15—7. Deut. 29:19, 20. 2 Pt. 2:5—9.

V. 15—17. These denunciations seem to have greatly exasperated the Jews; but the prophet endeavoured to enforce his warnings, and soften their resentments, by a most pathetic exhortation. He entreated their patient and attentive hearing; for these were indeed the words of God, and not his own devices. Instead of proudly rejecting his message; he exhorted them to "give glory to God," by confessing their sins, acknowledging his justice, humbling themselves in repentance, seeking forgiveness, and returning to his worship and service: (Note, Josh. 7:19.) and to do this without delay, that the threatened judgments might, if possible, be averted. Otherwise the Lord would speedily extinguish all their prosperity, and leave them in darkness and despondency; then they would be in distress, like that of men wandering in the dark upon the mountains, liable every moment to fall down precipices, or to be devoured by wild beasts. Or, they would be carried from the "valley of vision" into countries destitute of the light of Revelation, and enveloped in all the darkness of idolatry and wickedness: there they would be left to stumble and fall without remedy; all their hopes would terminate in disappointment and deeper distress, which would be introductory to the final misery and despair of those who persisted in impenitence. (Notes, 4:19—27. Is. 5:26—30, 8:21, 22, 59:9—15. Am. 8:4—10, vv. 9, 10. John 12:34—36.) But, if they would not hear his words, the prophet assured them, that so far from rejoicing in the prospect of their miseries, he should weep secretly and bitterly, lamenting their pride and obstinacy, their presumption, and their contempt of the authority and defiance of the vengeance of God; which he knew would terminate in the captivity of the whole company of his professed people.—(Marg. Ref. h, i. Notes, 18—21, 9:12.)—The word rendered "dark," seems to mean the break of day seen on the mountains. Various circumstances gave the Jews a sort of glimmering prospect of deliverance; appearing amid their dangers and calamities, as the dawn of day. But when they expected that this would increase, and usher in the clear light; God turned it into the very "shadow of death," and the disappointment of these presumptuous hopes increased their misery. (Note, Hos. 6:1—3.)

V. 18—21. Some think that Jeconiah and his mother are here meant; and others that Jehoiakim and his queen were addressed. (Notes, 22:24—27. 2 Kings 24:8—16, v. 15.)—The prophet seems to have charged the princes, who heard him, to repeat his words "to the king and queen," requiring them in the name of God to sit down on the ground as penitents: (Is. 3:26, 47:1. Lam. 2:10.) for all the authority, splendour, and decorations, of which they were proud, would soon be brought to nothing: the cities of Judah, even those of the south and so most distant from the enemy, would be besieged without being relieved, and the whole nation carried into captivity. Or, the cities of Egypt, to which the Jews hoped to retreat if driven to extremities, would be shut against them, and none would be able to open them. The invaders would see coming from the north: and the prosperous nation,

"Humble yourselves, sit down: for your principalities shall come down, even the crown of your glory."

19 The cities of the south shall be shut up, and none shall open them: Judah shall be carried away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes, and behold them that come from the north: where is the flock that was given thee, thy beautiful flock?

21 What wilt thou say when he shall punish thee? For thou hast taught them to be captains, and as chief over thee: shall not sorrows take thee, as a woman in travail?

22 And if thou say in thy heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare.

23 Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.

^a 25:15. n Ex. 10:3. 2 Chr. 33:12, 19:28. Matt. 18:4. Jam. 4:10. 1 Pet. 5:6. ^b Is. 3:26, 47:1. Lam. 2:10. 1 Or, head-tires. ^c 17:20, 39:13. Josh. 15:6. Ez. 20:40, 47. ^d Deut. 28:92. Job 12:14. ^e 30:9, 32:27. Lev. 26:31. ^f 3. Deut. 28:13, 64—68. ^g 1:14. 6:22, 10:22. Hab. 1:6. ^h 1:7, 23:2. Is. 66:9—12. Ez. 34:7—10, Zech. 1:16, 17. John 10:14, 15. Acts 20:30—39. ⁱ 5:31, 22:23. Is. 10:3. Ez. 28:41. ^j Heb. north upon. ^k 2 Kings 16:7. Is. 30:2—4. ^l y 4:31. 19:4, 30:6, 48:49. ^m Is. 63:8, 21:3. ⁿ 1 Thes. 5:3. ^o Deut. 7:17, 8:17, 18:31. Is. 47:8. Zeph. 1:12. Luke 5:21, 22. ^p See on 5:19, 16:10, 11. ^q See on 2:17—19, 9:2—9. ^r 36:15, 3:17, 20:4, 47:2, 3. Lam. 1:18. Ez. 16:37—39, 23:27—29. Hos. 2:8, 10. Neh. 3:5. ^s Or, shall be violently taken away. ^t 2:27, 30:6, 5:3, 6:30, 30, 17:9. Prov. 27:22. Is. 1:5. Matt. 19:21—28. ^u Heb. taught, 9:5.

which was also "the flock of God," (17) would be scattered, destroyed, or carried captive, through the wickedness of the king, princes, and people. And what would they say, when the king of Babylon should come to punish them for their crimes? For the house of David, and the people of Judah, had brought themselves into dependence on that prince, by their sinful propensity to call in the help of heathen allies, instead of confiding in the Lord: (Notes, 2 Kings 16:7—9, 18:4—16, 20:12—18.) and now their sorrows on that account would become extreme and unavailing. (Marg. Ref.)

Principalities. (18) "Head-tires," Marg.—He will cause to fall from your heads the diadem of your glory." Blayney. The meaning of the original word is doubtful: it occurs only in this place.

Judah shall be carried captive, &c. (19) "The captivity of Judah is fully effected; the captivity of one and all." Blayney.

Lift up your eyes, &c. (20) "The verbs and pronouns in the Hebrew here and in the following verses, are of the feminine gender, which supposes the words to be directed to the Jewish state or government, represented under the figure of a woman. 4:31, 6:2." Lowth.—The single female, that is here addressed, must be the daughter of Judah, who is asked, with a sarcastical sneer, what was become of all the numerous multitudes which God had given her formerly, constituting, like flocks of sheep, the national wealth and glory. Blayney. Our translation of these verses can hardly be supported; yet the variations proposed, and supported by grammatical criticisms, which cannot here be adduced, very little affect the meaning or the instruction of the passage.

V. 22. The Lord knew that the people would inquire, in their hearts at least, what they had done that such punishments should be inflicted on them. (Notes, 2:22—24, 33—37, 5:19, 16:10—12.) To this thought he answered, that if their offences had not been very heinous, he would not have thus exposed them; but the greatness of their iniquity required, that he should strip them of all their ornaments, and leave them exposed to the contempt and scorn of their enemies, that he might show his abhorrence of sin, especially in his professed worshippers. (26. Notes, Is. 3:16, 17, 20:2—4, 47:1—3. Lam. 1:8—11, vv. 8, 9. Ez. 16:35—43, v. 37.)

V. 23. This proverbial expression is evidently adduced to aggravate the incorrigible obstinacy of the Jews, and to show, that no ordinary means would be effectual for their reformation: it might as reasonably be expected, that an Ethiopian could be brought by argument to change the colour of his skin, and the leopard to divest himself of his spots; as that exhortations would induce the Jews to renounce those idolatries and iniquities which they had been taught, (marg.) and to which they had been so long habituated.—It also holds good of man's natural propensity to evil and aversion to good, from which nothing can convert him, except the power which could change the colour of the negro's skin. But education in corrupt principles and wicked practices, strengthens natural depravity; and custom is second nature, which men voluntarily bring upon themselves, and which is doubly criminal and incorrigible. This was the general case of the Jews, and they were, therefore, to be cut off by desolating judgments: a remnant only being preserved, from whom a new race would spring, which had not contracted those habits of idolatry, that had so long been inveterate among their progenitors.—The word rendered "accustomed," is literally instructed; not merely the effect of bad habits, but of false

24 Therefore ^awill I scatter them ^aas the stubble that passeth away by the wind of the wilderness.

25 This is ^athy lot, the portion of thy measures from me, saith the Lord; ^bbecause thou hast forgotten me, and ^ctrusted in falsehood.

26 Therefore ^awill I discover thy skirts upon thy face, that thy shame may appear.

27 I have seen ^athine adulteries, and thy neighings, the lewdness of thy whoredom, and ^bthine abominations on the hills in the fields. ^cWo unto thee, O Jerusalem! wilt thou not be made clean? ^dwhen shall it once be?

^a Lev. 26:33. Deut. 4:27, 28:64, 32:26. Ez. 5:2, 12: 6:8, 17:21. Luke 21:24. f 4:11, 12. Ps. 1:4, 83:13-15. Is. 17:13, 41:16. Hos. 13:3. Zeph. 2:2. g Job 20:29. Ps. 11:6. Is. 17:4. Matt. 24:51. h See on 2:13, 32. Deut. 32:16-18. Ps. 9:17, 106:21, 32. i See on 7:4-8, 10:14. Deut. 32:37, 38. Mic. 3:11. Hab. 2:18, 19. k See on 12:21, 12:20-24, 3:12, 5:7, 8. Ez. 16:15, &c. 23:2, &c. Hos. 1:2, 4:5. 2 Cor. 13:21. Jam. 4:4. m See on 3:6. Is. 57:7, 6:7. Ez. 6:13, 20:28. n 4:13. Ez. 2:10, 24:6. Zeph. 3:1. Matt. 11:21. Rev. 8:13. o 4:14. Ps. 94:4, 5. Ez.

principles assiduously inculcated.—^aBochart, indeed, maintains, that the word ^a(Cush) is never used for Ethiopia properly so called; but this text is a good proof to the contrary, and may, most probably, be understood of the Africans, or Blackmoor, as they are commonly called. . . . A moral change in habitual sinners is almost as impossible as a natural one. Thus our Saviour compares the difficulty of a rich man's entering into the kingdom of God, to a natural impossibility: viz. to ^aa camel's passing through the eye of a needle." (Matt. 19:24.) but yet qualifies the comparison by adding, "What is impossible with men is possible with God;" i. e. God's grace can surmount such difficulties, as are impossible for nature to overcome: and thus we are to understand the text before us. ^bLouth. (Note, Matt. 19:23-26.) —The Ethiopian. ^cΑἰθίοψ, a negro. Sept. Acts 8:27. Gr. V. 24-26. Marg. Ref. Notes, 22. 2:31-37. 5:7-9. Job 20:10-29.

V. 27. The former part of this verse is properly, by the Septuagint, connected with the preceding. "That thy shame may appear; thy adulteries, thy neighings, and the lewdness of thy whoredoms. I have seen thine abominations, &c."—The Jews were not only unable to cleanse themselves from their filthiness and idols; but they were not willing to be made clean, being in love with their abominations. As the Lord used all proper means for their being cleansed, and was ready to afford effectual assistance to those who sought it; their unwillingness was their only inability: for by his help, the Ethiopian might change his skin, and they might learn to do good. The Lord, therefore, here demands of Jerusalem, whether she was determined not to be made clean; and how long this was to be delayed, if she ever intended it. All her miseries arose from this, not having been at any time the case with her. (Notes, 2:22-24. 3:2, 3. 4:14. 5:7-9.)

PRACTICAL OBSERVATIONS.

V. 1-14. They, who are employed in the more important offices in the Lord's service, will often be called to peculiar self-denial and hardship. It behoves us to render implicit obedience to all his commands, however laborious they may be, and though they should seem unreasonable to the carnal eye; and if we obey the will of God as far as we know it at present; he will give us further instructions, as they become needful.—Every means should be used, by which the minds of men may be made sensible of their ingratitude and rebellion against God, and awakened to a conviction of their guilt and danger; yet nothing will be effectual without the concurrent influences of the Holy Spirit.—The peculiar advantages which the Lord confers on nations, favoured with his word and ordinances, are intended to render them his people; and that they may be to him "for a name, a praise, and a glory;" but no external relation will profit those who refuse to hear his words; and who persist in "walking after the imaginations of their evil hearts;" and degenerate professors of religion are the most worthless, and shall be rendered the most contemptible of all men.—When the gifts of God render men proud and presumptuous, they will either be torn from them, or increase their disgrace and misery: but whatever the Lord takes from us, or lays upon us; if he "mar the great pride" of our hearts, and bring us to self-abasement and true repentance, we shall have cause to be very thankful. (P. O. Dan. 4:10-18.)—Every kind of sin shows men to be "vessels of wrath fitted for destruction;" but pride and impotence continue them in that state.—When nations are ripened for destruction, all ranks of men may expect to be filled with the indignation of Almighty God; and when this is the case, they are often so given up to ambition, envy, suspicion, and revenge, as to destroy one another by civil wars and intestine discords; in which even parents and children engage in opposite parties, and destroy one another! When God is provoked to say, "I will not pity, nor spare, nor have mercy, but destroy them;" rage, misery, and desperation must be the dire effect.

V. 15-27. The proud are not disposed to hear the warnings of God by his ministers: they do not believe that he has spoken by them, but ascribe their alarming words to melancholy or malevolence; and thus they disregard the friendly

CHAPTER XIV.

A terrible famine in Judah, 1-6. The prophet calls on God to deliver the people, though deeply guilty, for his own names' sake, 7-9. The Lord shows him their wickedness, and forbids him to pray for them, 10-12. The prophet charges the blame on the false prophets, and the Lord includes them also in the threatened vengeance, 13-16. The prophet is ordered to mourn over his people; and he perseveres in interceding for them, 17-22.

THE word of the Lord that came to Jeremiah ^aconcerning the death.

2 Judah ^amourneth, and ^bthe gates thereof languish; ^cthey are black unto the ground; ^dand the cry of Jerusalem is gone up.

3 And ^atheir nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their vessels empty;

24:13, 36:5, 37. Luke 11:9-13. 2 Cor. 7:1. † Heb. after when yet? p Prov. 1:22. Hos. 8:5. † Heb. the words of the dearth, or, retractions, 17:8. marg. a See on 4:28, 12:4. Is. 3:26. Hos. 4:3. Joel 1:10, 12. b Is. 24:4, 7, 33:9. c 8:21. Lam. 4:9, 5:10. Joel 2:6. d 11:11. 18:22. Ez. 2:24. 1 Sam. 5:12. 9:16. Job 34:28. Is. 5:7. 15:5. Zech. 7:13. e 1 Kings 18:5, 6. † Or, cisterns. 2:13. 1 Kings 17:7. 2 Kings 18:31. Joel 1:20. Am. 4:8.

admonition, until it be too late. Yet, "whether men will hear, or whether they will forbear," we must call on them "to give glory to God," by repentance, faith, and conversion to him, whilst the day of his patience endures. The humiliation of individuals indeed may not prevent national judgments; but it will preserve the persons themselves from darkness and despair.—It is very dreadful when kingdoms are wasted, the inhabitants massacred or enslaved, and churches bereaved of the light of divine truth: but when God leaves men to be blinded, and to fall into error and delusion here, and into "the blackness of darkness for ever," the judgment is far more tremendous: and who can tell how soon he may leave the obstinate unbeliever thus to stumble and fall; and while he "looks for light, to find it turned into the shadow of death, and made gross darkness?"—The true minister will be deeply affected at the pride of those who do not regard the word of God; he often laments in his closet, over such as he has offended by his awful warnings; and if sinners could witness the prayers offered for them, and the tears shed on their account by some who "declare the whole counsel of God" to them, they could not but ascribe their plainealing to other causes than they now do.—All misery, witnessed or foreseen, will affect a feeling mind: but the pious heart is especially grieved at the afflictions of the Lord's flock.—As none are too great to be sinners, and to be accountable to God; and as whole nations and churches suffer through the folly and wickedness of princes; it should be said to them especially, 'Humble yourselves before God, and penitently sue for his mercy, submit to his will, and seek his glory, and the honour which cometh from him.' All other distinctions are a vain pageantry, which will soon be terminated by death, and are often taken away in this life: and as ministers must give an account of the people committed to their charge; so must kings and rulers of the nations which they were intrusted to govern, and of the good or mischief which they did with their authority. But what will sinners say, when they shall be delivered up to be punished by that enemy whom they have long allowed to rule over them? Will not sorrows then seize on them as on a woman in travail?—It is natural for pride to object, Wherefore are we to be thus punished? But all such objections will be answered, when the Lord shall expose to the whole world the greatness of their iniquities.—It is a dreadful case when sinners become habituated to evil, even under the means of grace: their inability to good becomes the great aggravation of their guilt, and renders them obstinate and incorrigible in rebellion, and perfectly like Satan, the arch-apostate and rebel; and thus they are given over to final obduracy. Men should therefore be very careful not to contract habits of sin, and not to resist the convictions of their consciences.—Yet, though we cannot "change the Ethiopian's skin, or the leopard's spots," our God can; and neither natural depravity, nor the strongest habits of iniquity, form any obstacle to the operations of his newcreating Spirit. We should therefore hope and endeavour to do good to those who are the most enslaved to inveterate habits of vice; uniting our efforts with constant and earnest prayers for a blessing on them. And if any poor slave of sin feels, that he could as soon change the course of nature, as conquer his headstrong lusts and inveterate habits, or learn to delight in doing good, let him not despair; "for the things that are impossible to man are possible to God;" and he even now asks him, whether he will, or will not, "be made clean." Let him then without delay call for help to him who is almighty to save, and who "waiteth to be gracious," and he will say to him, "I will, be thou clean," and so his leprosy shall be cleansed. But if men hesitate, and procrastinate, and will not use the appointed means of cleansing; misery and woe will be measured out to them as their portion, for having forgotten God, trusted in falsehood, and multiplied their crimes against him.

NOTES.—CHAP. XIV. V. 1. Some think, that the events referred to in this chapter, occurred about the end of Josiah's reign: but it is more likely, that all these prophecies were delivered at a later period, and nearer to the final desolations of the land; at least, after the open prevalence of

they were ashamed and confounded, and covered their heads.

4 Because the ground is chapt, for their was no rain in the earth, the ploughmen were ashamed, they covered their heads.

5 Yea, the hind also calved in the field, and forsook it, because there was no grass.

6 And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because there was no grass.

7 O Lord, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many; we have sinned against thee.

8 O the Hope of Israel, the Saviour thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?

9 Why shouldst thou be as a man astonished, as a mighty man that cannot save? yet thou, O Lord, art in the midst of us, and we are called by thy name; leave us not.

10 Thus saith the Lord unto this people, Thus have they loved to wander, they have not restrained their feet, therefore the Lord doth not

accept them; he will now remember their iniquity, and visit their sins.

11 Then said the Lord unto me, Pray not for this people for their good.

12 When they fast I will not hear their cry; and when they offer burnt-offering and an oblation, I will not accept them; but I will consume them by the sword, and by the famine, and by the pestilence.

[Practical Observations.]

13 Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place.

14 Then the Lord said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of naught, and the deceit of their heart.

15 Therefore thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

1:26,27,20,11. Ps. 40:14, 108:23. Is. 45:16,17. g. 4. 2 Sam. 15:30, 19:4. Kath. 6:12. h. Lev. 23:30. Deut. 32:23,21,29,33. Joel 1:13,20. i. Joel 1:11,17. k. Job 39:1-4. Ps. 29:19. 12:24. Job 39:5,6. m. 1 Sam. 14:23. Lam. 4:17,3:17. Joel 1:18. n. Is. 55:12. Hos. 5:5,7:10. o. 20:21. Deut. 32:27. Josh. 7:9. Ps. 25:11. 115:1. Ez. 23:9,14,22. Dan. 9:18,19. Eph. 1:6,12. p. See on 2:19, 3:6,5,6. Ez. 9:9,13,14. Neh. 9:13,24. Dan. 9:5,16. q. 17:13,30,7. Joel 3:16. Acts 26:1 Tim. 1:1. r. Is. 43:3,11,45:15,21. s. Ps. 9:9,37:33,40:46,1:50,15:9,14,15. 13:7,2:4. t. 1. Ps. 10:1. v. Judg. 19:17. w. Num. 11:23,11:15,16. Ps. 44:23-25. Is. 1:2,5:19. x. Ps. 29:45,46. Lev. 25:11,12. i. ent. 23:14. Ps. 46:5. Is. 12:9. z. 2. 2 Cor. 6:16. Rev. 21:3. * Heb. thy name is called upon us. 13:15. Is. 63:19. Dan. 9:15,19. margins. y. 1 Sam. 12:22. Ps. 119:10,16,20,18:5. z. See on 2:23,24,36,3:1,4,8:5. Hos. 11:7. a. 2:25. Ps. 119:101,16,20.

idolatry, which followed the death of Josiah. "The Hebrew *Batzoroth* (rendered "death") signifies restraint; that is, "when the heaven is shut up that there is no rain." ... Deut. 11:17. 1 Kings 8:35. Louth. (Marg.)

V. 2-5. Some render this passage, in the future, as a prediction; but the prophet seems to speak of scenes, which he himself witnessed.—But whether it be a narrative, or a prophecy; he has in these verses given a melancholy description of this calamity and its effects. Through the want of rain, and the consequent failure of the crops, the whole land of Judah mourned in deep distress. Those who went in and out, through the gates of the cities, languished for want of food; or the gates were unfrequented by those who had been used to bring in provisions. The people neglected their persons, and lay on the ground, squalid, meagre, and dejected, through want and misery; and the cry of Jerusalem went up; either their cries of distress, or their supplications for deliverance; for it is probable, that a day of fasting and humiliation was observed on the occasion. (Note, 10-12.) The very nobles were distressed for want of water, and sent their own children, as not caring to trust others in this emergency, to fetch it from the wells or cisterns; but none could be had; and they returned with empty vessels, ashamed, and covering their heads as mourners or penitents. (Marg. Ref. g.) The husbandman either could not plough the parched ground, or they cultivated it in vain: so that they were ashamed of their confidence in their industry and knowledge of agriculture; and found themselves unable to support their families, or sustain their own lives. (Notes, Joel 1:17,18.) The very beasts shared the distress: the hinds forsook their young, (as it is usual with some animals in such circumstances), not having any milk for them, through want of food for themselves; and the wild asses gasped for breath, and looked like dragons, or large serpents, which in hot and dry seasons greedily inhale the cooling air on the mountains, or unsheltered plains; and their eyes, keen in themselves, grew dim through heat, hunger, and thirst. (Notes, Joel 1:7-20.)

The gates ... are black, &c. (2) "They are in deep mourning." By this passage we are to understand, that the persons who appear in public are dejected, and put on black, or mourning, on account of the national distress. Blayney.—The ground is chapt. (4) "Is crumbled to dust." Ibid.

V. 7-9. In this extreme distress, the prophet ventured to intercede for his people, notwithstanding the interdiction which had been laid upon him: (Notes, 7:16. 11:14.) and he seems still to have indulged a hope, that by repentance the threatened judgments might be averted; or at least that this would be a lengthening of the tranquillity of Judah. He acknowledged that their multiplied apostacies, idolatries, and iniquities were so many witnesses against them, that they had deserved these miseries; but he entreated the Lord, for the honour of his own name, to interpose in their behalf. (Notes, Deut. 32:26,27. Josh. 7:6-9. Ps. 74:21-23. 79:8-13. Ez. 20:7-9. Eph. 1:3-8.) He had always been the only "Hope of Israel," and their Deliverer, even from those troubles which had come upon them for their sins; and would he now finally forsake them? He had dwelt among them, and taken care of them, as of his own habitation; and yet he had left them for a time, to chastise them for their sins.

Am. 5:22. Mal. 1:8-13. c. 31:34,44,21,22. 1 Sam. 15:2. 1 Kings 17:18. Ps. 105:14,15. Hos. 8:13,9:9. Hcb. 8:12. d. See on 7:16. 11:14,15:1. Ez. 32:32-34. e. 11:11. Prov. 12:23,23:9. Is. 1:15,53:3. Ez. 8:18. Mic. 3:4. Zech. 7:13. 16:20. 7:31,22. Prov. 15:3,21:27. Is. 1:11-15. g. See on 3:15,1:5,2:10,4,21,7-9,24,10,22,17,18. Ez. 5:12-17,14:21. h. See on 1:6,4:10. 1:53:1. 6:14,8:1,23:27,2-5. Ez. 13:10-16,22. Mic. 3:11. 2 Pet. 2:1. i. Heb. peace of truth. j. 23:25,27,10:14,25:13,29:21,37:19. Is. 9:15. Zech. 13:3. 1 Tim. 4:2. k. 23:14-16,21:22,28:15,29:9,31. Is. 30:10,11,2 Thes. 2:9-11. 1 Tim. 10:29,8:5,31. Ez. 12:24,13:6,7,23,21,29. Mic. 3:11. Zech. 10:2. m. 53:5. Is. 30:10, n. 12:13,6:15,8:12,20:6,23:14,15,25:15-17,29:20,21,31,32. 1 Kings 22:25. Ez. 14:10. Am. 7:17. 2 Pet. 2:1-3,14-17. Rev. 19:20.

he had soon returned to them in mercy; and would he now be as a stranger? or as a traveller, who, having tarried for a night in any place, departs next morning, and takes no more thought about it? He had showed himself ready and able to save; and would he now appear like a man, who is surprised by some unexpected accident, which renders him unable to save those who expect help from his power and valour?—The Gentiles would be ready to draw conclusions to this effect from the calamities of that people, by whom *Jerusalem* had so long been worshipped, among whom he had his only temple, and who were called by his name, or, on whom "his name was called;" and therefore the prophet pleaded, that the honour of his power, wisdom, truth, and goodness engaged him not to leave his people to sink under their afflictions. (Notes, 10:23-25, v. 25. Is. 63:15-19. 64:1-3, 6-12.)

V. 10-12. God condescended to show the prophet, that his "zeal," in this case, "was not according to knowledge." He calls the Jews "this people," not "my people;" they had delighted to wander into idolatry and iniquity; and they did not refrain their feet from walking in those evil ways, either from fear or love of God. He therefore declared, that he no longer accepted them; but was determined to punish them according to their sins, for the honour of his justice and holiness. And he would not allow Jeremiah to pray any more for good to them; (Notes, 7:16. 15:1-4. Ez. 14:13-21.) nor would their fastings, prayers, and sacrifices, in which it is probable they were then engaged, prevent still heavier vengeance from falling on them; for "these were but the beginning of sorrows," which with combined destructions would entirely desolate the land. (Notes, 36:8-25. Is. 1:10-20. 58:1-7. Joel 2:12-20.)

V. 13-16. The prophet could not but allow the justice of the Lord's controversy with the people; yet he was desirous of finding something to plead in their behalf. He thought that the false prophets were the principal criminals; for they flattered the people with assurances of peace and prosperity, and set them against the faithful warnings of the true prophets. This the Lord allowed to be the case; and with great severity gave sentence against the prophets also; but as "the people loved to have it so," (Notes, 10-12. 5:30, 31.) they were not to be excused, or to escape: for judgments, corresponding to their enormous wickedness, were about to be poured out on them.—The many energetic words, which are used in describing the conduct of the false prophets, and the Lord's indignation both against them and the people, are peculiarly suitable to the occasion, and calculated to lay hold on the reader's attention. (Notes, 4:10. 8:1-3, 23:9-32. 26:9. 27:12-15. 28:1. 30:8-11. Mic. 2:6-12. Matt. 7:15-20. 2 Thes. 2:8-12. 2 Pet. 2:1-3. Rev. 19:17-21, v. 20.)

V. 17, 18. The Lord next ordered his servant to declare before the people his determination, to give a loose to incessant and excessive grief, in the prospect of those miseries, which he could not prevent, either by his warnings or prayers. The Jews endured great distress from famine; but far greater calamities were approaching; and Jerusalem would be broken in a more grievous manner than she had ever before been. Then, in the field would be seen those

16 And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine, and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

17 ¶ Therefore thou shalt say this word unto them; Let mine eyes run down with tears night and day, and let them not cease: for the virgin-daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a and that they know not.

a 5:31. Is. 9:16. Matt. 15:14. p See on 7:33. 9:22. 15:2,3. 16:4. 18:21. 19:6,7. Ps. 79:2,3. q 2:17—19. 4:18. 13:22—25. Prov. 1:31. Rev. 16:1. r 8:18,21. 9:1. 13:17. Ps. 80:4,5. 119:136. Lam. 1:16. 2:18. 3:48,49. s 3:17,22. Lam. 1:15. E13. Am. 5:2. 30:14,15. Ps. 39:10. Mic. 6:13. u 32:6,7. Lam. 4:9. Is. 7:15. v 13:1. 8:1. 23:21. Deut. 28:36,41. Is. 28:7. Lam. 4:13—16. * Or, make her acknowledge against a land, and men acknowledge it not. 2:8. 5:31. Mic. 3:11. 2 Pet. 2:3. x 6:30. 15:1. 2 Kings 17:19,20. Ps. 78:59. 80:12,13. 59:38. Lam. 5:22. Rom. 11:1—6. y 12:8. Zech. 11:8,9. z See on 8:22. 15:18. 2 Chr. 36:16. Lam. 2:13. a See on 8:15. Job 30:26. Lam. 4:17. 1 Thes. 5:3. b 3:13,25. Lev. 26:40—42. Ezra 9:6,7. Neh. 9:2. Ps. 32:5. 51:3. 106:6, &c. Dan. 9:5—8.

who had been slain by the Chaldean besiegers: and in the city such as were dying of famine: even the priests and prophets would attempt to flee into foreign lands for safety; and such as remained would be carried away captive. (Notes, Lam. 1:12—17. 4:7—16.) The last clause may be rendered, "Because both the prophet and the priest carry on a trade against the land, and they acknowledge it not." (Marg.) "For filthy lucre's sake," they deceived the people with lying divinations, and promised them peace: yet, when charged with it, they would not own their guilt and seek forgiveness. Or, intent on their own gain, they disregarded the miseries of the people.

They know not. (18) The verb (יָרַן), here translated know, is rendered acknowledge in the twentieth verse.

V. 19—22. The prophet still pleaded for a mitigation of the sentence. Had the Lord utterly cast Judah, his visible church, in which the promised Messiah was to be raised up? Did he abhor Zion, the place of his temple and worship, and the type of good things to come? And would he no longer have a church on earth? If this were not his purpose, wherefore did he so smite them that there was no healing? None else could, and he would not, heal them: and all their expectations of deliverance and peace were frustrated. (Notes, 7—9. 8:14—16.)—He then acknowledged his own sins, and those of his people; but he still prayed that the Lord would not abhor them, for the honour of his great name. The temple, in which he manifested his special presence above the mercy-seat, was "the throne of his glory" on earth; which would be disgraced, if profaned by the heathen; and he pleaded with the LORD, (Notes, 7:3—16. 17:12, 13.) that he would remember his covenant and not disannul it. The people had, indeed, violated their national covenant; and forfeited the covenant blessings: yet Jeremiah prayed that it might not wholly be made void, and of no effect: (Note, Ps. 74:20.) for that is the proper meaning of the word, rendered "break."—Even in their present distress none of the idols of the Gentiles could help them, nor could the heavens give rain of themselves: they had none to apply to but the LORD; and on him they waited for relief, as the omnipotent Creator and Governor of all things. (Marg. Ref. h. 1. Notes, 10:12—15. 1 Kings 17:1. 18:1,2,41—44. Zech. 1:1. Acts 14:11—18. v. 17.)—He teacheth the church a form of prayer, to humble themselves to God by true repentance, which is the only mean to avoid this famine." (Notes, Is. 63:15—19. 64:1.)—Though most of the people were either nypocrites or idolaters; yet a small remnant of believers may be supposed to have joined the prophet in those prayers; and probably they prevailed for the removal of the famine, though not for the prevention of the captivity. (Note, 15:1.)—The Hebrew word *Hu*, "He," is often equivalent to the true or eternal God. See Deut. 32:39. Is. 43:10,13. 48:12. and especially Ps. 102:27, where the expression is the same as that of the text, "... Thou art He." our English reads, "Thou art the same." Louth.—The apostle applies this to our Saviour. (Notes, Ps. 102:25—28. Heb. 1:10—12. 13:7,8.)—Break not, &c. (21) "Annul not thy covenant with us." Blayney.

PRACTICAL OBSERVATIONS.

V. 1—12. Our entire dependence on God is manifest in every thing: if he withholds the showers of rain; the fields no longer yield their increase, the springs of water fail, tillage ceases, flourishing cities languish, and the inhabitants wax pale, faint, and die; and should he continue this sore judgment, the earth, with all its proudest and wealthiest possessors, as well as the poor and mean, must at length perish.—When man's iniquity has provoked the Lord thus to visit any land, the inhabitants often lament their miseries, without any due regard to him, or humiliation for their sins; and they express their anguish in much the same way as the innocent animals do, which are involved in their punishment; except

19 Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and there is no healing for us? we looked for peace, and there is no good; and for the time of healing, and behold trouble!

20 We acknowledge, O LORD, our wickedness, and the iniquity of our fathers: for we have sinned against thee.

21 Do not abhor us; for thy name's sake, for do not disgrace the throne of thy glory: remember, break not thy covenant with us.

22 Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? Art not thou he, O LORD our God? therefore we will wait upon thee: for thou hast made all these things.

1 John 1:7—9. c 2 Sam. 12:13. 24:10. Job 33:27. Ps. 51:4. Luke 15:18—21. d 19. Lev. 26:11,30. Deut. 32:19. Ps. 105:40. Lam. 2:7. Am. 6:8. e See on 7. Ps. 79:9,10. Ez. 36:22,23. 39:25. Dan. 9:15—19. Eph. 2:7. f See on 3:17. 17. Ps. 74:3—7. Lam. 1:10. 2:6,7,30. Ez. 7:20—22. 21:21. 42:7. Dan 8:11—13. Luke 21:24. Rev. 11:2. g Ez. 32:13. Lam. 2:12—13. Ez. 7:23,18—20. 89:39. 104:16,45. Is. 64:9—12. Zech. 11:10,11. Luke 1:7. Hab. 3:6—13. h 10:15. 16:19. Deut. 32:21. Is. 41:29. 44:12—20. i 1 Kings 17:1. 18:1. Zech. 10:1,2. Acts 14:15—17. k 5:24. 51:16. Deut. 28:12. 1 Kings 8:36. 17:14. 18:39—45. Job 5:10. 38:26—28. Ps. 147:8. Is. 30:23. Joel 2:23. Am. 4:7. Matt. 5:45. 1 Ps. 25:3,21. 27:14. 130:5. Is. 30:18. Lam. 3:25,26. Mic. 7:7. Hab. 3:17—19.

that their complaints are rebellious as well as bitter. And often, when fasts are proclaimed, and formal confessions and supplications made before God; the insincerity of those concerned is demonstrated, by the want of "fruits meet for repentance;" and then such hypocritical cries are disregarded and rejected.—Whatever men trust to, whilst they neglect God, and his service and salvation, it will finally disappoint them: they will return from their broken cisterns "with their vessels empty, and ashamed" of their confidence: (Note, 2:13.) nor will industry and ingenuity stand in any more stead, than nobility and affluence, when God arises to execute vengeance. But they who make "the Hope of Israel" their confidence, will find him a present Saviour in every time of trouble, "in the hour of death, and in the day of judgment." And though our manifold "iniquities testify against us, and our backslidings have been many;" yet, if we now return to the Lord, by sincere repentance, faith, and prayer, he will save us, "to the praise of the glory of his grace." Such genuine converts long for the salvation of their neighbours and relatives, and interest themselves in the concerns of the church: and they are sometimes more troubled for the miseries which oppress or await others, than for their own share in temporal calamities. They therefore supplicate their reconciled God in behalf of all connected with them, for their native country, and that part of the church especially to which they belong. Here also the mercy of God, and the honour of his name, supply many a plea to urge before him, in behalf of the very persons, whose "iniquities testify against them:" for "the Hope and Saviour of Israel" will return to deliver those communities, in which a considerable remnant of true believers are found: though otherwise justly deserving of his severest vengeance. But when "the faithful fail," and the measure of iniquity is filled up, God will certainly estrange himself from those, who have been most favoured with the means of grace; and his glory will require that they be more severely punished, than less enlightened communities.—He can silence the blasphemies of his enemies, when he sees good thus to punish those "who are called by his name;" and show that he knows how, and is able, to deliver them when he pleases, though for a time he leave them to suffer for their iniquities. And when he showeth his servants how they, for whom they plead, "love to wander," and do not refrain their feet from any evil way; they will be constrained to allow the justice of his most awful dispensations.

V. 13—22. False teachers, who have always abounded in the visible church, are of all characters the most criminal: for they speak lies in the name of God: and, by teaching the people false doctrine and "the deceit of their hearts," they encourage men to expect peace and salvation, without repentance, faith, conversion, and holiness of life. (Note, Ez. 13:10—23. P. O. 1—23.) Thus a large proportion of the guilt and misery of mankind will be charged to their account; and inevitable and tremendous destruction will overwhelm them. But, as the hatred of truth and holiness, and the love of sin, dispose men to prefer such ministers of Satan to the faithful servants of God; they, who are thus given up to "a strong delusion to believe a lie," will not be allowed to plead this for an excuse, when the Lord shall "pour their wickedness upon them." He is righteous in these judgments; yet it behooves us to mourn over the miseries of the human race; for the law that commands us to love our neighbour as ourselves, is our rule of conduct; which his unrevealed, or even revealed purposes could not be. And when we consider, how "evil men and seducers wax worse and worse, deceiving and being deceived," to the temporal ruin of nations and churches, and the destruction of innumerable immortal souls; "our eyes" might well "run down with tears night and day, and not cease;" and we should more frequently be thus affected, if that mind were in us, which was in him, who wept over Jerusalem, and prayed on the cross for his persecutors.

CHAPTER XV.

God determines, (let who will intercede,) to pour out many heavy judgments on the Jews, 1-8. Jeremiah complains that he is generally hated; and God promises good to him amidst the calamities of the nation, 10-14. The prophet professes his integrity, and renounces his complaints, 15-18. God recalls him to his work, and promises to support and deliver him in the due discharge of it, 19-21.

THEN said the LORD unto me, "Though ¹Moses and Samuel ²stood before me, yet ³my mind could not be toward this people: ⁴I cast them out of my sight, and let them go forth.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; "Such as ⁵are for death, to death; and such as ⁶are for the sword, to the sword; and such as ⁷are for the famine, to the famine; and such as ⁸are for the captivity, to the captivity.

3 And ⁹I will appoint over them four ¹⁰kinds, saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth to devour and destroy.

4 And I will ¹¹cause them to be ¹²removed into all kingdoms of the earth, ¹³because of Manasseh the son of Hezekiah king of Judah, for ¹⁴that which he did in Jerusalem.

1:7-16, 11:14, 14:11. Ez. 14:4-21. b Ex. 32:11-14. Num. 14:13-20. 1 Sam. 7:9, 12:23. Ps. 99:6. e 18:20. Gen. 19:27. Ps. 106:23. Zech. 3:3. Heb. 9:24. d Jude. 5:9. Prov. 14:35. e See on 7:15, 23:39, 53:3. 2 Kings 17:20. 1:14-19, 24:10, 43:11. Is. 24:18. Ez. 5:2, 12:14-21. Dan. 9:12. Am. 5:19. Zech. 11:5. Rev. 6:3-8. g Lev. 25:12, 22, 25. Deut. 33:25. 1 Kings 21:23, 24. 2 Kings 9:35-57. Is. 6:8, 56:9-10. Rev. 6:8, 19:17, 18. * Heb. *families*. † Heb. *give them for a removing*. h See on 9:16, 24:9, 29:18, 34:17. Lev. 26:33. Deut. 28:25-64. Lam. 1:8. Ez. 33:46. 12 Kings 21:11-13, 23:20, 27, 24:3-4. k 16:5, 21:7. Job 19:21. 1s. 69:20. Is. 51:19. Lam. 1:12-16, 2:15-16. Nah. 3:7. † Heb. *to ask of*

Yet we need not fear lest the Lord should utterly reject his church, or abhor his ordinances; he will always have a people to commune with him at his mercy-seat, and never suffer that "throne of his glory" to be disgraced, or abrogate his covenant with the great Redeemer. Though he may smite, and not heal, professing nations and hypocrites; yet he will bind up the wounded conscience of every true penitent, and heal the stripes which he inflicts on his believing people: and if he should not see good to hear our prayers in behalf of our guilty land; yet he will certainly bless, with temporal and eternal salvation, all who confess their sins before him, and wait on him for his promised mercy.—In the case of drought, what unbelievers and philosophers call *nature*, can no more give showers, than the idols of the heathen could. "On the contrary, God directs them when and where they shall fall." *Louth.* (Notes, Job 5:8-10, 37:1-13. Ps. 135:7.) Thus "every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness neither shadow of turning." (Notes, Jam. 1:16-18.) and in him alone must we trust, on him alone must we wait, for all things pertaining to this life, and to that which is to come.

NOTES.—CHAP. XV. V. 1. The prophet still continued unfortunately to pray for his people; but the Lord had determined not to grant his request in this particular: yet, in order to reconcile his mind to this refusal, he declared that even Moses and Samuel must plead in vain in the present case. (Marg. Ref. Notes, Ez. 32:11-14. Num. 14:13-9. 1 Sam. 7:9. Ps. 99:6-8. Ez. 14:13-21.) They had separately, and repeatedly, prevailed with him to pardon his offending people, when they lived on earth; and were most eminent among his servants: but if both of them could unite to intercede for Israel at this time, the *mind*, or favourable regard of God could not be towards them; their crimes were so enormous, and their habits of rebellion so inveterate. He had therefore given orders for them to be cast out of the land; for he could no longer endure them in his sight. (Note, 14:19-22.)—This passage fully proves that departed saints do not intercede for us; for it evidently implies, that Moses and Samuel did not then stand before the Lord, in behalf of Israel, or of any in Israel.

V. 2-4. The same law which condemns the malefactor determines his punishment. So the condemned Jews were appointed to different kinds of misery, by the righteous judgment of God: and this decision was notified to them that they might see to what straits their sins had reduced them. (Note, 2 Sam. 24:12-14.) Pestilence, called here "death," as it kills without any visible cause; (Notes, 14:10-12. Ez. 14:13-21. Rev. 6:8.) and the sword and famine would destroy the most of them; and a few would be reserved for captivity. Whilst the sword of the enemy would cut off very great numbers, their dead bodies would be left unburied to be devoured by dogs, and by birds and beasts of prey; and the survivors would be subjected to fierce and cruel oppressors. (Notes, Deut. 28:25, 26.) More tremendous words, as to this world, can scarcely be conceived. (Notes, Ez. 5:1-12. Am. 5:18-20. 9:1-4.) Their remnant would be removed into the most distant regions; because of their willing concurrence, and impudent continuance, in the idolatries and iniquities of Manasseh, notwithstanding all the methods afterwards used to reclaim them. (Notes, 2 Kings 21:1-18, 23:26, 27. 24:3, 4.) "The word" (rendered "to be removed,") sig-

5 For ¹who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside ²to ask how thou doest?

6 Thou hast ³forsaken me, saith the LORD, ⁴thou art gone backward: therefore will I ⁵stretch out my hand against thee, and destroy thee; ⁶I am weary with repenting.

7 And ⁷I will fan them with a fan in the ⁸gates of the land; ⁹I will bereave them of ¹⁰children, I will destroy my people, ¹¹since they return not from their ways.

8 Their ¹²widows are increased to me above the sand of the seas: I have brought upon them against ¹³the mother of the young men ¹⁴a spoiler at noonday: I have caused him to fall upon it suddenly, and terrors upon the city.

9 She ¹⁵that hath born seven languisheth: she hath given up the ghost; ¹⁶her sun is gone down while it ¹⁷was yet day: she hath been ashamed and confounded: ¹⁸and the residue of them will I deliver to the sword before their enemies, saith the LORD.

[Practical Observations.]

10 ¶ Wo is me, ¹⁹my mother, that thou hast

thy peace. Ez. 18:7. Judg. 18:15. 1 Sam. 10:4. 17:22. 25:5. margins. 1 See on 1:16, 2:13, 17:19. m 7:24. 8:5. Is. 1:4. 28:13. Hos. 4:16. 11:7. Zech. 7:41. n Ez. 14:9, 25:7. Zeph. 1:4. o 6:11, 30:9. Ps. 39:28-40, 106:45-45. Ez. 12:26-28. Am. 7:3-8. p 4:11, 12. 51:2. Ps. 1:4. Is. 41:16. Matt. 3:12. q 2:21. 18:21. Deut. 28:19, 34:1, 53-56. Hos. 9:12-17. § Or, *whatsoever is dear*. Ez. 24:21, 25. r See on 5:3. 8:4, 5. Is. 9:13. Am. 4:10-12. Zech. 1:4. Is. 1:3, 3:25, 26. 4:1. † Or, *the mother city a young man spoiling, &c.* or, *the mother and the young men*. ‡ 4:16, 5:6. 6:4, 5. Luke 21:35. v 1 Sam. 2:5. Is. 47:9. Lam. 1:1, 4:10. x Am. 8:9-10. y See on 2:3, 44:27. Ez. 5:12. z 20:14-18. Job 3:1, &c.

nifeth to run to and fro, for fear and inquietness of conscience, as did Cain.

The dogs to tear. (3) "The dogs to drag about," *Blayney*.—*I will cause them to be removed.* (4) "I will give them for a removing," *Marg.*

V. 5. "Every body that sees the calamities brought upon thee, will own them to be just. See 22:3, 9. Who will be so much concerned for thee, as to step a little out of his way to inquire after thee? . . . Rather they that pass by will insult over thy calamities." *Louth.* (Notes, 40:23. Deut. 29:21-25. Lam. 4:13-16.)

V. 6. Marg. Ref.—*I am, &c.* The Lord had often threatened to execute judgment on the people; but he had spared them on repentance, and in answer to the prayers of his servants: thus he was said to repent of the evil, which he said he would do unto them. (Notes, 4:28, 29. 18:7-10. Gen. 6:7.) But as they continually relapsed into idolatry, his patience was, as it were, worn out, and he was "weary of repenting;" that is, it was highly proper for him to take vengeance on them. (Note, Is. 43:22-25.)

V. 7. The nation in general was become as chaff; and therefore the Lord would drive them by his judgments from the gates of their cities all over the land; as the fan drives away the chaff. (Marg. Ref. Notes, 4:11-13. 51:2. Is. 30:27, 28. 41:15, 16.)

V. 8, 9. The immense slaughter made by the victorious enemy, and by other judgments, would leave great numbers of widows, who would have none but God to take care of them; thus they would be increased "to him," for the future is spoken of, as if it were already arrived. The Lord was about to bring upon Jerusalem, (the mother-city, or metropolis of Judah, Is. 50:1.) a young man a spoiler at noonday, who would plunder openly by force, and not secretly by fraud, or against the mother and the young men her children. (Marg.) Nebuchadnezzar was the spoiler intended: he was a young man when he took Jerusalem; (Note, 25:1.) and he suddenly fell on the city, and filled it with terrors and miseries. Then the populous city was made desolate: the mothers who had brought up many children, were broken-hearted with grief, at hearing that they were all slain: Jerusalem's honour and prosperity terminated unexpectedly, as if the sun should set before the time: (Note, Am. 8:4-10, v. 9.) and the remnant of her inhabitants were given up to be slain or enslaved by the conqueror at his pleasure.

Terrors upon the city. (8) "I have caused to fall upon her suddenly an enemy and terrors" . . . a terrible enemy." *Blayney*. This seems the proper translation.—*Born seven.* (9) Note, 1 Sam. 2:4-8, v. 5.

V. 10. The prophet had rendered himself very obnoxious by his most awful predictions, which is by no means wonderful; and he could not prevail for a mitigation of the sentence denounced against his people: nay he was sent with still severer denunciations of vengeance. This he knew would expose him to their more violent resentment; and therefore he lamented that his mother ever bare him, to be a man of strife and contention, to the whole land. For he was doomed to spend his life in contending against the sins of the people, and the delusions of the false prophets; and to be treated as a contentious, malevolent, and mischievous person for so doing. He had neither borrowed nor lent money, in an usurious manner, which practices especially rendered men odious: (Notes

born me ^aa man of strife and a man of contention to the whole earth! ^bI have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me.

11 The Lord said, ^cVerily it shall be well with thy remnant; ^dverily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction.

12 Shall iron break the northern iron and the steel?

13 Thy substance and thy treasures will I give to the spoil ^ewithout price, and ^fthat for all thy sins, even in all thy borders.

14 And I will make thee to pass with thine enemies into a land ^gwhich thou knowest not; for a fire is kindled in mine anger, ^hwhich shall burn upon you.

15 O Lord, ⁱthou knowest: remember me, and visit me, and revenge me of my persecutors; ^jtake me not away in thy long-suffering: ^kknow that for thy sake I have suffered rebuke.

16 Thy words were found, and I did eat them; and ^lthy word was unto me the joy and rejoicing

of my heart: for I am called by thy name, O Lord God of hosts.

17 I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand. ^mFor thou hast filled me with indignation.

18 Why is my pain perpetual, and my wound incurable, ⁿwhich refuseth to be healed? wilt thou be altogether unto me ^oas a liar, ^pand as waters that fail?

19 Therefore thus saith the Lord, ^qIf thou return, then will I bring thee again, and ^rthou shalt stand before me: and ^sif thou take forth the precious from the vile, thou shalt be ^tas my mouth: ^ulet them return unto thee; but return not thou unto them.

20 And I will make thee unto this people a fenced brazen wall: and they shall fight against thee, but they shall not prevail against thee: ^vfor I am with thee to save thee and to deliver thee, saith the Lord.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of ^wthe terrible.

a. 20:1, 18, 19, 20:7, 8. 1 Kings 18:17, 18, 21:20, 22:8. Ps. 120:5, 6. Ez. 2:6, 7, 3:7. 9. Matt. 10:21-23, 24:9. Luke 2:34, 21:17. Acts 16:20-22, 17:6-8, 19:8, 9, 25-28, 28:22. 1 Cor. 4:9-13. b. Ez. 22:25. Deut. 33:19, 20. Neh. 5:1-6. Ps. 15:5. c. Ps. 109:28. Prov. 28:2. Matt. 5:44. Luke 6:22. d. Ps. 37:5-11. e. 28:11-14, 40:2-6. * Or, ^eentreat the enemy for thee. Prov. 16:7, 21:1. f. 1:18, 19, 21:4, 5. Job 40:9. Is. 45:5. Hab. 1:5-10. g. 17:3, 20:5. h. Ps. 44:12, 14:52, 3:5, 14:18, 15:13, 17:4, 52:27. Lev. 23:38, 39. Deut. 24:25, 36:64. Amos 5:27, 14:54. Deut. 29:23, 32:22. Ps. 21:9. i. 42:25, 68:15, 16. Nah. 1:3, 6. Heb. 12:29. k. 12:4, 17:16. Job 10:7, 7:3-5. l. 7:3. John 21:15-17, 24:20. 5:11. 11:18-23. m. 5:19, 6:11, 13:23, 31. Ps. 108:1. n. 9:2-29. 11:9, 13:12-13. Luke 9:2, 7:21. 4:14. Rev. 6:10, 18:20. m. Ps. 39:13, 14, 38:3. n. 10:11, 11:21, 20:8. Ps. 69:7-9. Matt. 5:10-12, 10:22. Luke 6:22, 23. 21:17. Rom. 8:35. 1 Pet. 4:14-16. o. Ez. 3:1-3. Rev. 10:9, 10. p. Job 23:12. Ps. 19:10, 119:72, 97, 101-

103, 111. q. Heb. ^qthy name is called upon me. 14:9. marg. q. Ps. 1:1. 26:45. 2 Cor. 6:17. r. 13:17. Lam. 3:28. Ez. 3:24, 25. Dan. 7:28. s. 1:10, 6:11. See on 20:9, 9. t. 14:19. Ps. 63, 131-3. Lam. 3:1-18. u. 30:12, 15. Job 34:5. Mic. 1:9. v. 1:13, 19, 20:7. Ez. 5:22, 23. x. 14:13. Job 6:15-20. y. Heb. ^yhe not sure. y. 10-18, 20:9. Ez. 6:29, 30. Jon. 3:2. z. 1. 1 Kings 17:1. Prov. 22:29. Zech. 3:7. Luke 1:19, 21:36. Jude 24, 25. a. Lev. 10:10. Is. 52:5, 6. Ez. 22:26, 44:23. Heb. 5:14. b. Ez. 4:12, 15, 16. Luke 10:16, 12:12, 21:15. c. 38:20, 21. Ez. 2:7. 3:10, 11. Acts 20:27. 2 Cor. 5:16. Gal. 1:10, 2:5. d. See on 1:18, 19, 6:27. Ez. 3:9. Acts 4:8-13, 29-31. 5:29-32. e. 20:11, 12. Ps. 124:1-3, 129:1-2, Rom. 8:31-3. f. 20:11. Ps. 46:7, 11. Is. 7:14, 8:9, 10, 41:10. Acts 18:9, 10. 2 Tim. 4:16. 17-2. g. Gen. 4:8, 16. Ps. 27:2, 37:40. Is. 49:24, 25, 54:17. Matt. 6:13. Rom. 16:20. 2 Cor. 1:10. h. Is. 25:3-5, 29:5, 20.

Ez. 22:25-27. Neh. 5:1-13.) he gave no umbrage and did no injury in secular concerns, which are common grounds of contention: and yet he was more generally hated and cursed, than any fraudulent debtor or oppressing creditor.—His trials were doubtless great: yet there was much infirmity in these passionate complaints. (Notes, 15-18. 11:18-23.) ^aI am an object of the common hatred: every body takes occasion to quarrel with me; because I speak such truths as they do not care to hear. ^bLouth.—He sheweth what is the condition of God's ministers: to wit, to have all the world against them, though they give none occasion.

V. 11. In order to calm the ruffled spirit of his servant, the Lord graciously engaged that it should be ^c“well with his remnant” either with him, for the remnant of his days; or with the remnant of the people, who attended to his word and joined in his prayers, or ^d“I will give thee a happy deliverance.” ^eLouth. He should be supported and comforted under all troubles, and all should terminate happily: and the enemy would treat him with kindness, whilst his opposers were overwhelmed with calamities. (Notes, 39:14-14. 40:2-6.)

V. 12-14. The Jews endeavoured to fortify Jerusalem, and to form alliances against the Chaldeans: and they hardened their hearts, as if they could outbrave or withstand the indignation of the Lord. But could ordinary iron, though hard and strong in itself, break that which was of a much stronger kind, and well tempered? ^f“Such as the people called *Calybes*, living near the Euxine sea, prepared.” ^gLouth. No more could they prevail against their northern invaders, or those divine judgments, which they were sent to inflict. All their treasures would certainly be given to these spoilers, without any possibility of prevailing with them by price to depart from them; or, without any price received by the Lord for his worshippers, as sold into slavery; (Note, Ps. 44:9-16, v. 12.) and they would be carried away into the land of their enemies, for the sins committed in every part of the country. (Note, 17:34.)—The opposition, which the Jews make against thee shall easily be vanquished and disappointed: because ^h“I am with thee, &c.” ⁱLouth. (Note, 19-21.) The twelfth verse may be thus applied to the prophet's case: but the interpretation, which Blayney endeavours to establish, as if the whole passage was a menace against the prophet personally for his impatience, appears to me completely unnatural; and the last clause, ^j“which shall burn upon you,” (^kplur.) sufficiently proves that the people were intended, and not the prophet. (Marg. Ref. Note, 20:1-6.)

V. 15-18. The prophet still found his mind greatly discomposed, so that he opened his case before God, with a considerable degree of impatience, and some peevish expressions. He was sensible that the Lord knew his integrity, his circumstances, and his enemies: he entreated him to remember and visit him with mercy, and to revenge his cause; and not to take him away, while he exercised his long-suffering towards his persecutors, seeing that he was hated and reproached for his sake.—Suffer not mine enemies to take away my life while thou forebarest to vindicate and defend me. ^lVerbs active, in the Hebrew language, do often signify only permission. ^mLouth.—The prophet had “found the word” of God as a valued treasure: he had meditated on it, and had well digested, both the ancient books of the Scripture,

and the revelations immediately made to him; and he had found much comfort and joy in them. (Notes, Job 23:12-12. Ps. 119:103. Ez. 2:7, 8. 3:1-3. Matt. 13:44. Rev. 10:8-11, vv. 9, 10.) He had been known as the prophet of God and had cheerfully received and delivered his messages; in hopes that the people would have been brought to repentance. He had withdrawn himself from all intercourse with the profane, scornful, and jovial; and had not frequented their revels, nor shared in their mirth, but had lived in retirement. (Note, Lam. 3:26-30.) and the awful predictions, with which he had been charged, the impotence and opposition of the people, and the trials allotted him, had marred all his joy and filled him with terror, sorrow, and melancholy; because ⁿthe Lord's indignation with his people, and their indignation at him. But on what account was his pain thus made perpetual? Why was he oppressed with grief, which would admit of no remedy? The Lord had promised to deliver him; (Note, 1:17-19.) and would he act after the manner of deceitful men? (Notes, Ps. 31:22, 73:12-14. 77:5-12.) or as waters, which fail in drought when they are most wanted?—“Wilt thou be altogether unto me as the lying of waters, that are not sure?” ^oBlayney. (Note, Job 6:15-23.)—For thy sake, &c. (15)

Herein the prophet was a type of Christ, and his sufferings. Ps. 69:7. ^pLouth.—Of the mockers, &c. (17) The same word is rendered “those that make merry,” 30:19. 31:4. And the passage may mean, that the prophet's joy in his prophetic mission, was soon turned into sorrow: so that he was led to give place to melancholy, and court solitude.—Because of thy hand. ^qThe impulse of the prophetic Spirit. ^rBlayney. (Notes, 2 Kings 3:15. Ez. 1:1-3, v. 3. 3:4-11, 22-27.)

V. 19-21. The prophet was out of temper, and heartless about his ministry; and in a frame of mind, which may best be understood by those who have been tried a little in the same way. But the Lord called him to repent of his impatience, and to return to his work. In this case he would again employ and honour him; he would bring him out of his difficulties, and cause him to stand with acceptance before him. And if he learned to distinguish between ^s“the precious and the vile,” especially in respect of the characters of the people; that he might address them severally, for reproof, conviction, instruction, or consolation; (Notes, Ez. 22:26-44:7-9, 23, 24.) then the Lord would use him as his mouth, to declare his will, and would certainly take care of him in all respects. But he must go on steadily in his prophetic office using every means to bring the people to return to him, as their prophet, and to obey the word of the Lord spoken by him; and in case they would not, to leave the matter with God; but not to go down at all upon their ground, not to vary from his instructions, not to accommodate himself in the least to their wishes, nor to give the least countenance or encouragement to them in their sins, either by his doctrine or example. If he attended to these things he might be assured that the Lord would perform the promises before made to him, and deliver him from the most powerful and malicious of his enemies. (Note, 1:17-19.)

If thou take forth, &c. (19) ^t“To separate the precious from the vile,” means to teach sound doctrine, distinguishing rightly between what is good and what is otherwise: which is the characteristic of a true minister of God. ^uBlayney

CHAPTER XVI.

Jeremiah, as a sign to the people, is forbidden to marry; to enter into the house of mourning; and to go to any feast. 1-9. The greatness of the people's crimes assigned as the reason of their heavy afflictions, 10-13. Predictions both of mercies and judgments to Israel and to the Gentiles, 14-21.

THE word of the LORD came also unto me, saying,

2 Thou shalt not take thee a wife, neither shalt thou have sons nor daughters in this place.

3 For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land :

4 They shall die of grievous deaths; they shall not be lamented; neither shall they be bu-

ried; but they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their carcasses shall be meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD, Enter not into the house of mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, even loving kindness and mercies.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them:

7 Neither shall men tear themselves for them

*a. See on 1:2, 4. 2:1. b. Gen. 19:14. Matt. 24:19. Luke 21:23. 23:39. 1 Cor. 7:26, 27. e. 14:16. 15:2, 3. Ps. 78:64. d. 5-7. 22:18. Am. 6:9, 10. e. 7:32. 22:19. 35:50. Ps. 78:2, 3. f. 1-3. 9:22. 25:33. 1 Kings 14:10, 11. 21:23, 24. 2 Kings 9:10. g. Ps. 83:10. h. 5:25. Zeph. 1:17. i. 14:15. 34:17. 44:19, 27. Ez. 5:12. h. 34:30. j. 18:6. Ez. 39:17-20. Rev. 19:17, 18. i. 5:7. Ez. 24:16-23. * Or, mourn-*

PRACTICAL OBSERVATIONS.

V. 1-9. The holy God so abhors all sin, and his honour is so engaged to punish it; that it is absolutely impossible his "heart can be towards" obstinate and impenitent transgressors: and if the prayers, even of his most eminent servants, for the wicked, are not answered by their conversion; they cannot avail for their deliverance from deserved misery: nor can any thing rescue guilty nations from divine judgments, except as it conduces to their reformation.—Whilst we remain on earth, we ought to persevere in prayer for our unconverted relations and connexions: but "the spirits of just men made perfect" would not, if they might, say a word in behalf of any, for whom the heavenly Advocate does not intercede; and his intercession suffices for "all that come to God through him."—Dreadful will be the case of all those, whom the Lord finally rejects and abhors. The variety of temporal calamities which he inflicts on guilty nations; the wars, famines, and pestilences which waste them; the imprisonment and slavery, loss of children and other near relatives; the terror, anguish, and pain to which numbers are exposed, are no more than an earnest of the wrath to come, which awaits all impenitent workers of iniquity.—Bad examples, and abused influence, authority, and talents, often produce fatal effects after men are dead: this may be the case even with those who live to repent, and so escape the most dreadful personal consequences of their crimes; which shows us how important it is to begin early to serve the Lord. These things, however, are no more than occasions to men's sins, which originate from the evil of their own hearts; and therefore they justly deserve punishment: yet we should greatly dread being the guilty, or even the innocent, occasions of it.—We ought, while here, to compassionate and bemoan those who suffer for their sins, and interest ourselves in their concerns: but the wicked will perish unpitied and unlamented, when God shall stretch forth his hand against them to destroy them; because their obstinate impenitence has wearied out his patience.

V. 10-21. The ministers of God are constrained to "declare his whole counsel," though the proud and powerful be exasperated: and, however upright, prudent, blameless, and benevolent their conduct may be; however they avoid being entangled with the affairs of this life, and "abstain from all appearance of evil;" so long as they contend against sin and error, they will be deemed "pestilent fellows," "troublers of the city," and men of strife and contention. But, as prophets and apostles, and even Christ himself, were thus hated, reviled, and execrated by the ungodly; instead of complaining that we are exposed to such treatment, we should rejoice and be "exceedingly glad," that we are conformed to such honourable patterns, and because "our reward is great in heaven." (*Notes, Matt. 5:10-12. 1 Pet. 4:12-16.*)

Yet in such circumstances, unbelief and impatience are often excited, and ruffle our tempers, cloud our judgments, and suggest highly improper thoughts and words. But our gracious Lord will tenderly bear with the infirmities of his upright servants, and give them proper encouragement; and assuredly "it will be well" in life and death, with all the remnant of true believers; whilst all their obstinate opponents will be consumed by the fire which the Lord has kindled in his anger; and the stoutest and proudest of them will be utterly unable to withstand him, or "the weapons of his indignation."—We should acquiesce in the judgments of God on his enemies, and rejoice in his knowledge of us and of all our trials; and we should beseech him to remember and visit our souls with his salvation, and to preserve us from our persecutors. When we are conscious that we are rebuked for his sake, we may plead that as a reason why he should interpose in our behalf; but we should pray for the conversion of our persecutors, and not to be avenged of them.—Happy are they who seek and find the words of the Lord; who can relish and feed on them in their hearts, by faith, prayer, and meditation; and who can truly say, that they are "the joy and rejoicing" of their souls; such are justly called by the name of the Lord, and they will have pleasant employment in their retired hours. Indeed we all ought to avoid the assembly of the mockers, and the sensual and dissipated

ing feast. k 15:1-4. Deut. 31:17. 2 Chr. 15:5, 6. Is. 27:11. Zech. 8:10. Rev. 6:4. 13:13. Is. 9:14-17. 24:2. Ez. 9:5, 6. Am. 6:11. Rev. 6:15, 26, 12. m See on 4:22, 18:19. n 4:15. 47:5. 48:37. Lev. 19:28. Deut. 14:1. Or, break bread for. Deut. 26:14. Job 42:11. Ez. 24:17. Hos. 9:4.

pleasures of the ungodly; and court retirement for searching the Scriptures, for meditation, and prayer: (*Note, Ps. 1:1-3.*) yet, while suitably affected with the calamities of the church and of the world, and mourning for our own sins and sorrows; we should not indulge melancholy or moroseness, or exclude ourselves wholly from society; lest we grow fretful, impatient, and unfit for our duty. Even in complaining to God we are prone to give place to unhothy tempers, and to use distrustful and irreverent expressions: as if our griefs were unnecessary, intolerable, or incurable; or as if he disappointed our expectations, grounded on his faithful word. Thus we dishonour him and disquiet ourselves; and he might justly leave us to the effects of our sin and folly; but he bears with us, and checks the progress of our evil tempers. We cannot however expect the comfort or credit of his favour and service, except in the exercise of faith, submission, and diligence in our work: and to stand accepted with him is an abundant recompense for all which we can do or suffer for his sake.—They, who are employed as his mouth, must learn to distinguish the precious from the vile, in doctrines, practice, experience, and characters: that they may be "workmen, who need not be ashamed, rightly dividing the word of truth." (*Note, 2 Tim. 2:14-18, v. 15.*) They must endeavour to reduce their hearers to the scriptural standard of faith and holiness: but they must by no means lower the requirements of Scripture; accommodate their message to the humours, sentiments, fashions, or characters of men; or teach them to seek safety and happiness in any other way, than that laid down in the gospel. When they strictly adhere to this plan, they may be sure that the Lord will protect, uphold, comfort, and prosper them; and they will assuredly prevail against every terrible and wicked opposer; but those who are men-pleasers cannot be the servants of Jesus Christ, but will at length be put to shame and perish. (*Notes, Gal. 1:6-10. 1 Thes. 2:1-8, v. 4.*)

NOTES.—CHAP. XVI. V. 2-4. 'Fruitfulness was promised as a blessing under the law, (*Deut. 28:4.*) but ceased to be so, in such difficult times as were coming on the Jewish nation. For parents could not promise to themselves any comfort in their children, who must be exposed to the many miseries that attend an hostile invasion, and a conquering army.' *Louth.* (*Notes, Hos. 9:11-14. Matt. 24:19, 20. Luke 23:26-31.*)—The prophet was therefore forbidden to marry, and required to make the prohibition known; in order the more forcibly to impress the minds of the people with the apprehension of the reality and near approach of the tremendous judgments which he had predicted. (*Marg. Ref. d-h. Notes, 8:1-3. 15:2-4.*) The time was at hand, when the most endeared relations would be an additional cause of anguish and misery: and to manifest his assured belief of this, the prophet was required to remain unmarried, that he might be less incumbered and more prepared for days of distress. (*Marg. Ref. b, c. Notes, 1 Cor. 7:6-9, 25-28.*)

V. 5-7. The best comment on these verses might be found in an authentic and full narrative of what takes place, when dire pestilence baffles all efforts to restrain it, in any city or district. So far from the customary funeral rites being attended to; it often happens, that houses are deserted where the dead, nay the dying remain; who are not found for some time, and then in circumstances too horrid to be described.—Several of these customary tokens of mourning were prohibited by the law. (*41:4, 5. Notes, Lev. 19:27-29. 21:1-5. Deut. 14:1, 2. Ez. 24:16-24. 44:25-27. Matt. 9:18-26, v. 23. Mark. 5:35-43, v. 38, 39.*)

I have taken, &c. (5) 'They are to be esteemed as so many... malefactors, at whose funerals men do not use to pay the common respects which are due to the deceased.' *Louth.* *Tear, &c. (7)* Or, "Break bread for them." (*Marg. and Marg. Ref.*) 'The friends of the mourner, who came to comfort him (and that they often came in great numbers, for that purpose, we may learn from *John 11:19.*) easily concluding, that a person so far swallowed up of grief, as even to forget his own bread, could hardly attend to the entertainment of so many guests, each sent in his property of meat and

in mourning, to comfort them for the dead; neither shall *men* give them the cup of consolation to drink for their father, or for their mother.

8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

9 For thus saith the Lord of hosts, the God of Israel; Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 And it shall come to pass, when thou shalt show this people all these words, and they shall say unto thee, Wherefore hath the Lord pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the Lord our God?

11 Then shalt thou say unto them, Because your fathers have forsaken me, saith the Lord, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law;

12 And ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me:

13 Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not show you favour.

14 Therefore behold, the days come, saith the Lord, that it shall no more be said, The Lord

liveth, that brought up the children of Israel out of the land of Egypt;

15 But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers.

16 Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them, from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things.

19 O Lord, my Strength and my Fortress, and my Refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.

20 Shall a man make gods unto himself, and they are no gods?

21 Therefore, behold, I will this once cause them to know, I will cause them to know my hand and my might; and they shall know that my name is The Lord.

o Prov. 31:6-7, p 15:17. Ec. 7:2-4. Is. 22:12-14. Am. 6:4-6. Matt. 24:21. Luke 17:27-29. Eph. 5:11. q 7:34. 25:10. Is. 24:8-12. Ez. 26:13. Hos. 2:11. Rev. 18:22-23. r See on 2:35. 5:19. 13:22. 22:8. Deut. 29:24, 25. Kings 8:9. Hos. 12:8. s 2:8. 5:7-9. Judg. 2:12, 13. 10:13, 14. Neh. 9:28-29. Ps. 105:35-41. Dan. 9:10-12. t 8:2. 9:14. Ez. 11:21. 1 Pet. 4:3. u See on 7:26. 2 Tim. 3:12. v Or, *suborners*. 7:24. 9:14. 13:10. marg. Deut. 9:27. 29:19. marg. Judg. 2:19. 1 Sam. 15:23. z 17:9. Gen. 6:5. 8:21. Ec. 8:12. 9:3. Mark 7:21. Heb. 3:12. y 6:15. 15:4, 14. 17:4. Lev. 18:27, 28. Deut. 4:26, 27. 28:63-65. 29:28. 30:17, 18. Josh. 23:15, 16. 2 Chr. 7:20. z 14: 18. 17:4. 22:28. a Deut. 4:28. 28:36. Ps. 81:12. b 23:7, 8. Is. 43:18, 19. Hos. 3:4, 5. c See on Ex. 20:2. Deut. 15:15. Mic. 6:4. d 3:18. 30:3. 31:8. 32:1. 33:1. 34:1. 35:1. 36:1. 37:1. 38:1. 39:1. 40:1. 41:1. 42:1. 43:1. 44:1. 45:1. 46:1. 47:1. 48:1. 49:1. 50:1. 51:1. 52:1. 53:1. 54:1. 55:1. 56:1. 57:1. 58:1. 59:1. 60:1. 61:1. 62:1. 63:1. 64:1. 65:1. 66:1. 67:1. 68:1. 69:1. 70:1. 71:1. 72:1. 73:1. 74:1. 75:1. 76:1. 77:1. 78:1. 79:1. 80:1. 81:1. 82:1. 83:1. 84:1. 85:1. 86:1. 87:1. 88:1. 89:1. 90:1. 91:1. 92:1. 93:1. 94:1. 95:1. 96:1. 97:1. 98:1. 99:1. 100:1. 101:1. 102:1. 103:1. 104:1. 105:1. 106:1. 107:1. 108:1. 109:1. 110:1. 111:1. 112:1. 113:1. 114:1. 115:1. 116:1. 117:1. 118:1. 119:1. 120:1. 121:1. 122:1. 123:1. 124:1. 125:1. 126:1. 127:1. 128:1. 129:1. 130:1. 131:1. 132:1. 133:1. 134:1. 135:1. 136:1. 137:1. 138:1. 139:1. 140:1. 141:1. 142:1. 143:1. 144:1. 145:1. 146:1. 147:1. 148:1. 149:1. 150:1. 151:1. 152:1. 153:1. 154:1. 155:1. 156:1. 157:1. 158:1. 159:1. 160:1. 161:1. 162:1. 163:1. 164:1. 165:1. 166:1. 167:1. 168:1. 169:1. 170:1. 171:1. 172:1. 173:1. 174:1. 175:1. 176:1. 177:1. 178:1. 179:1. 180:1. 181:1. 182:1. 183:1. 184:1. 185:1. 186:1. 187:1. 188:1. 189:1. 190:1. 191:1. 192:1. 193:1. 194:1. 195:1. 196:1. 197:1. 198:1. 199:1. 200:1. 201:1. 202:1. 203:1. 204:1. 205:1. 206:1. 207:1. 208:1. 209:1. 210:1. 211:1. 212:1. 213:1. 214:1. 215:1. 216:1. 217:1. 218:1. 219:1. 220:1. 221:1. 222:1. 223:1. 224:1. 225:1. 226:1. 227:1. 228:1. 229:1. 230:1. 231:1. 232:1. 233:1. 234:1. 235:1. 236:1. 237:1. 238:1. 239:1. 240:1. 241:1. 242:1. 243:1. 244:1. 245:1. 246:1. 247:1. 248:1. 249:1. 250:1. 251:1. 252:1. 253:1. 254:1. 255:1. 256:1. 257:1. 258:1. 259:1. 260:1. 261:1. 262:1. 263:1. 264:1. 265:1. 266:1. 267:1. 268:1. 269:1. 270:1. 271:1. 272:1. 273:1. 274:1. 275:1. 276:1. 277:1. 278:1. 279:1. 280:1. 281:1. 282:1. 283:1. 284:1. 285:1. 286:1. 287:1. 288:1. 289:1. 290:1. 291:1. 292:1. 293:1. 294:1. 295:1. 296:1. 297:1. 298:1. 299:1. 300:1. 301:1. 302:1. 303:1. 304:1. 305:1. 306:1. 307:1. 308:1. 309:1. 310:1. 311:1. 312:1. 313:1. 314:1. 315:1. 316:1. 317:1. 318:1. 319:1. 320:1. 321:1. 322:1. 323:1. 324:1. 325:1. 326:1. 327:1. 328:1. 329:1. 330:1. 331:1. 332:1. 333:1. 334:1. 335:1. 336:1. 337:1. 338:1. 339:1. 340:1. 341:1. 342:1. 343:1. 344:1. 345:1. 346:1. 347:1. 348:1. 349:1. 350:1. 351:1. 352:1. 353:1. 354:1. 355:1. 356:1. 357:1. 358:1. 359:1. 360:1. 361:1. 362:1. 363:1. 364:1. 365:1. 366:1. 367:1. 368:1. 369:1. 370:1. 371:1. 372:1. 373:1. 374:1. 375:1. 376:1. 377:1. 378:1. 379:1. 380:1. 381:1. 382:1. 383:1. 384:1. 385:1. 386:1. 387:1. 388:1. 389:1. 390:1. 391:1. 392:1. 393:1. 394:1. 395:1. 396:1. 397:1. 398:1. 399:1. 400:1. 401:1. 402:1. 403:1. 404:1. 405:1. 406:1. 407:1. 408:1. 409:1. 410:1. 411:1. 412:1. 413:1. 414:1. 415:1. 416:1. 417:1. 418:1. 419:1. 420:1. 421:1. 422:1. 423:1. 424:1. 425:1. 426:1. 427:1. 428:1. 429:1. 430:1. 431:1. 432:1. 433:1. 434:1. 435:1. 436:1. 437:1. 438:1. 439:1. 440:1. 441:1. 442:1. 443:1. 444:1. 445:1. 446:1. 447:1. 448:1. 449:1. 450:1. 451:1. 452:1. 453:1. 454:1. 455:1. 456:1. 457:1. 458:1. 459:1. 460:1. 461:1. 462:1. 463:1. 464:1. 465:1. 466:1. 467:1. 468:1. 469:1. 470:1. 471:1. 472:1. 473:1. 474:1. 475:1. 476:1. 477:1. 478:1. 479:1. 480:1. 481:1. 482:1. 483:1. 484:1. 485:1. 486:1. 487:1. 488:1. 489:1. 490:1. 491:1. 492:1. 493:1. 494:1. 495:1. 496:1. 497:1. 498:1. 499:1. 500:1. 501:1. 502:1. 503:1. 504:1. 505:1. 506:1. 507:1. 508:1. 509:1. 510:1. 511:1. 512:1. 513:1. 514:1. 515:1. 516:1. 517:1. 518:1. 519:1. 520:1. 521:1. 522:1. 523:1. 524:1. 525:1. 526:1. 527:1. 528:1. 529:1. 530:1. 531:1. 532:1. 533:1. 534:1. 535:1. 536:1. 537:1. 538:1. 539:1. 540:1. 541:1. 542:1. 543:1. 544:1. 545:1. 546:1. 547:1. 548:1. 549:1. 550:1. 551:1. 552:1. 553:1. 554:1. 555:1. 556:1. 557:1. 558:1. 559:1. 560:1. 561:1. 562:1. 563:1. 564:1. 565:1. 566:1. 567:1. 568:1. 569:1. 570:1. 571:1. 572:1. 573:1. 574:1. 575:1. 576:1. 577:1. 578:1. 579:1. 580:1. 581:1. 582:1. 583:1. 584:1. 585:1. 586:1. 587:1. 588:1. 589:1. 590:1. 591:1. 592:1. 593:1. 594:1. 595:1. 596:1. 597:1. 598:1. 599:1. 600:1. 601:1. 602:1. 603:1. 604:1. 605:1. 606:1. 607:1. 608:1. 609:1. 610:1. 611:1. 612:1. 613:1. 614:1. 615:1. 616:1. 617:1. 618:1. 619:1. 620:1. 621:1. 622:1. 623:1. 624:1. 625:1. 626:1. 627:1. 628:1. 629:1. 630:1. 631:1. 632:1. 633:1. 634:1. 635:1. 636:1. 637:1. 638:1. 639:1. 640:1. 641:1. 642:1. 643:1. 644:1. 645:1. 646:1. 647:1. 648:1. 649:1. 650:1. 651:1. 652:1. 653:1. 654:1. 655:1. 656:1. 657:1. 658:1. 659:1. 660:1. 661:1. 662:1. 663:1. 664:1. 665:1. 666:1. 667:1. 668:1. 669:1. 670:1. 671:1. 672:1. 673:1. 674:1. 675:1. 676:1. 677:1. 678:1. 679:1. 680:1. 681:1. 682:1. 683:1. 684:1. 685:1. 686:1. 687:1. 688:1. 689:1. 690:1. 691:1. 692:1. 693:1. 694:1. 695:1. 696:1. 697:1. 698:1. 699:1. 700:1. 701:1. 702:1. 703:1. 704:1. 705:1. 706:1. 707:1. 708:1. 709:1. 710:1. 711:1. 712:1. 713:1. 714:1. 715:1. 716:1. 717:1. 718:1. 719:1. 720:1. 721:1. 722:1. 723:1. 724:1. 725:1. 726:1. 727:1. 728:1. 729:1. 730:1. 731:1. 732:1. 733:1. 734:1. 735:1. 736:1. 737:1. 738:1. 739:1. 740:1. 741:1. 742:1. 743:1. 744:1. 745:1. 746:1. 747:1. 748:1. 749:1. 750:1. 751:1. 752:1. 753:1. 754:1. 755:1. 756:1. 757:1. 758:1. 759:1. 760:1. 761:1. 762:1. 763:1. 764:1. 765:1. 766:1. 767:1. 768:1. 769:1. 770:1. 771:1. 772:1. 773:1. 774:1. 775:1. 776:1. 777:1. 778:1. 779:1. 780:1. 781:1. 782:1. 783:1. 784:1. 785:1. 786:1. 787:1. 788:1. 789:1. 790:1. 791:1. 792:1. 793:1. 794:1. 795:1. 796:1. 797:1. 798:1. 799:1. 800:1. 801:1. 802:1. 803:1. 804:1. 805:1. 806:1. 807:1. 808:1. 809:1. 810:1. 811:1. 812:1. 813:1. 814:1. 815:1. 816:1. 817:1. 818:1. 819:1. 820:1. 821:1. 822:1. 823:1. 824:1. 825:1. 826:1. 827:1. 828:1. 829:1. 830:1. 831:1. 832:1. 833:1. 834:1. 835:1. 836:1. 837:1. 838:1. 839:1. 840:1. 841:1. 842:1. 843:1. 844:1. 845:1. 846:1. 847:1. 848:1. 849:1. 850:1. 851:1. 852:1. 853:1. 854:1. 855:1. 856:1. 857:1. 858:1. 859:1. 860:1. 861:1. 862:1. 863:1. 864:1. 865:1. 866:1. 867:1. 868:1. 869:1. 870:1. 871:1. 872:1. 873:1. 874:1. 875:1. 876:1. 877:1. 878:1. 879:1. 880:1. 881:1. 882:1. 883:1. 884:1. 885:1. 886:1. 887:1. 888:1. 889:1. 890:1. 891:1. 892:1. 893:1. 894:1. 895:1. 896:1. 897:1. 898:1. 899:1. 900:1. 901:1. 902:1. 903:1. 904:1. 905:1. 906:1. 907:1. 908:1. 909:1. 910:1. 911:1. 912:1. 913:1. 914:1. 915:1. 916:1. 917:1. 918:1. 919:1. 920:1. 921:1. 922:1. 923:1. 924:1. 925:1. 926:1. 927:1. 928:1. 929:1. 930:1. 931:1. 932:1. 933:1. 934:1. 935:1. 936:1. 937:1. 938:1. 939:1. 940:1. 941:1. 942:1. 943:1. 944:1. 945:1. 946:1. 947:1. 948:1. 949:1. 950:1. 951:1. 952:1. 953:1. 954:1. 955:1. 956:1. 957:1. 958:1. 959:1. 960:1. 961:1. 962:1. 963:1. 964:1. 965:1. 966:1. 967:1. 968:1. 969:1. 970:1. 971:1. 972:1. 973:1. 974:1. 975:1. 976:1. 977:1. 978:1. 979:1. 980:1. 981:1. 982:1. 983:1. 984:1. 985:1. 986:1. 987:1. 988:1. 989:1. 990:1. 991:1. 992:1. 993:1. 994:1. 995:1. 996:1. 997:1. 998:1. 999:1. 1000:1.

f Gen. 10:9. 1 Sam. 24:11. 26:20. Mic. 7:2. g Is. 24:17, 18. Am. 5:19. 9:1-3. Luke 17:34-37. Rev. 6:15-17. h 2:32. 32:19. 2 Chr. 16:9. Job 34:21. Ps. 90. 8. Prov. 5:21. 15:3. Is. 29:15. Ec. 8:12. 9:9. Luke 12:1, 2. 1 Cor. 4:5. Heb. 4:19. 11:7, 18. Is. 40:2. 61:7. Rev. 19:6. 12:7. 3:12, 9. Lev. 18:27, 28. Num. 35:33. 34. Ps. 106:35. Is. 24:5. Mic. 2:10. Zeph. 3:1-5. k Lev. 26:30. Ez. 11:18, 21. 43:7-9. 17:17. Ps. 18:12. 19:14. 46:1, 7, 11. 62:2, 7. 91:1, 2. 144:1, 2. Prov. 16:10. Is. 24:5. 32:2. Ez. 11:16. Nah. 1:7. Hab. 3:19. m 3:16, 17. Ps. 22:27-30. 67:2-7. 68:31. 72:8-12. 86:9. Is. 2:2, 3. 11:9, 10. 49:6. 60:1, 2. Mic. 4:1, 2. Zech. 2:11. 8:20-23. Mal. 1:11. Rev. 7:9-11. 11:15. n See on 3:23. 10:14, 15. Hab. 2:18, 19. 3:1. Ps. 118. o See on 2:11. 10:5. Is. 44:10. p Ps. 115-4. 135:14-18. Is. 39:19. Hos. 8:4-5. Acta 19:26. Gal. 1:8. q Is. 9:14-18. 14:4. Is. 9:16. Ez. 6:7. 24:24, 27. 25:14. r 33:2. Ex. 15:3. Ps. 33:18. Is. 43:3. Am. 5:8. t Or, *Jehovah*.

drink, in hopes to prevail upon the mourner by their example and persuasions to partake of such refreshments as might tend to recruit both his bodily strength and spirits.¹ *Blayney*. (Note, John 11:17-19.)

V. 8, 9. (Note, 15:15-18.) Fasting and mourning for sin were more reasonable, in the present circumstances of Israel, than any kind of mirth or pleasure. (Notes, Ec. 2:1-11, v. 4. Is. 22:8-14. Matt. 9:14, 15. 11:16-19.)—"In your eyes, and in your days," this clearly showed, that the predicted miseries would no longer be delayed. (Notes, 7:32-34. 25:10. Ez. 12:21-25.)

V. 10-12. "Because the wicked . . . dissemble their own sins, and murmur against God's judgments, as though he had no just cause to punish them; he sheweth the prophet what to answer."—It is worthy of remark, how much the spirit of self-justification appeared in the Jews, even in the most atrociously idolatrous and wicked state of the nation at this period. Several times already we have seen the traces of it in this prophecy. (Notes, 2:22-24, 33-37.) It is inherent in human nature, and no enormity or actual guilt will subdue or silence it.—The iniquities of the fathers are punished on the children; because in general, bad education, bad examples, and false principles lead children to imitate, and even to exceed the wickedness of their fathers: (Notes, 31:29, 30. Ez. 20:5. Ec. 18:2-4, 19, 20.) but it is here intimated, that had not this generation of Israel copied the crimes of their ancestors, and grown worse than they, the threatened judgments would not have been poured out on them, and "in their days," as the measure of national guilt, would not have been filled up. (Note, Matt. 23:29-33, v. 32.)

V. 13. *Serve other gods, &c.* "Mr. Mede expounds the words, of their serving other gods in a political sense; that is, serving those nations who worshipped other gods. . . . The Chaldee paraphrase explains the phrase to the same purpose, 'Ye shall serve those people that worship idols day and night.' *Louth*.—It is, however, probable, that most of the Jews were on some occasions seduced, or terrified, into conformity to the idolatry of the victors: (Notes, Dan. 3:8-18.) and many of them might be incorporated among the idolaters; though the nation in general was by the captivity freed from gross idolatry and set against it. (Notes, Deut. 4:26-28. 29:36, 64. Ps. 81:11-13.)—The last clause is by some rendered, "So long as I shall not have given them grace." 22:39-41.)

V. 14, 15. "Therefore," or, "surely, the days come," &c.—The same particle is rendered "surely," 5:2, and that construction suits this place.—Intimations of mercy in reserve for the Jews, were given in the midst of the denunciations of vengeance, for the support of the pious remnant, and to encourage repentance. The restoration from the Babylonish

captivity, as the more recent mercy, and in every respect interesting and remarkable, would be more remembered than their ancient deliverance from Egypt: it was also typical of spiritual redemption, and of the future deliverance of the church from antichristian oppression. But the gathering both of the Jews and Israelites from their present dispersions, their conversion to Christianity, and their restoration to their own land, seem also to be predicted. (Marg. Ref. d. Note, 23:7, 8.)

V. 16. "Enemies and oppressors are elsewhere represented under the metaphor of fishers and hunters: Gen. 10:9. Am. 4:2. Hab. 1:14, 15. because they use all the methods of open force and secret wiles, (frequently compared to nets,) in order to make men their prey." *Louth*.—Their alacrity, perseverance, self-denying assiduity, and skillfulness in the work of destruction, may also be intended.—The Chaldeans shall make an entire conquest and booty of the whole land, of its inhabitants and their riches: and what shall escape one party shall fall into the hands of another. Ez. 12:13. Hos. 5:1. *Louth*. (Marg. Ref. e-g. Notes, 25:8, 9. Am. 4:1-3. 9:1-4. Mic. 7:1-4. Hab. 1:12-17.)

V. 17, 18. (Marg. Ref. Notes, 23:23, 24. Job 34:20-30.) "Double, in proportion to God's usual severity in punishing men's sins." *Louth*. Or double, in proportion to his former dealings with the Jewish nation.—He would fully execute his judgments on them before he began to show them mercy (Notes, 17:15-18. v. 18. Is. 40:1, 2.)—Their idols, or the sacrifices, especially those of their sons and daughters, which they offered to idols are called the carcasses of their abominable things; and with these they had defiled that land, which belonged to *Jehovah* as his chosen inheritance. (Notes, 3:6-11. Lev. 18:24-30. 26:30. Ez. 43:7-9.)

V. 19-21. The prophet, hearing intimations of mercy, addressed the Lord, as his Strength, and Fortress, and Refuge. He had revealed to his other prophets, and to him, that he would assuredly call the Gentiles from all the ends of the earth; when they would renounce the idolatry of their fathers, as unprofitable lies and vanity, to worship the God of Israel.—The fact, now undeniable, that the Gentiles, through so large a part of the world, have actually renounced their idols, to worship, in profession at least, the God of Israel, (that despised nation,) is most wonderful, when compared with the state of things at the time, when Jeremiah wrote this most remarkable prediction. (Note, Zech. 8:20-23.)—And should not Israel be previously convinced of the folly and wickedness of making gods for themselves, which were no gods, but the cause of all their miseries? "Shal. man," (Adam) "make to himself gods?" (E. OHIM.)—God (ELOHIM) at first created Adam, and in him all mankind: how senseless then, as well as abominable, for

CHAPTER XVII.

The Jews are convicted of idolatry, and condemned to captivity, 1-4. They who trust in man are cursed, and those who trust in God are blessed, 5-8. None but God can search out the extreme deceitfulness and desperate wickedness of the heart, 9, 10. The doom of those who grow rich by injustice, 11. The glory of God, as dwelling among his people, an aggravation of the guilt of such as forsake him, 12, 13. The prophet prays for comfort and consolation; complains of ill usage; protests his fidelity and love to the people; and calls for vengeance on his persecutors, 14-18. A message to the rulers concerning hallowing the sabbath, with conditional promises and threatenings, 19-21.

THE sin of Judah is ^awritten with a pen of iron, and with the point of a diamond: it is ^bgraven upon the table of their heart, and upon the horns of your altars;

2 Whilst ^dtheir children remember ^etheir altars and their groves by the green trees upon the high hills.

3 O ^fmy mountain in the field, ^gI will give thy substance and all thy treasures to the spoil, ^hand

^a Job 19:23, 24. ^b Heb. nail, b Prov. 3:3, 7:3. 2 Cor. 3:3. c Lev. 47:18, 25. Hos. 12:11. d 7:18. Hos. 4:13, 14. e See on 2:10. Judg. 3:7. 2 Chr. 33:19. Ps. 78:58. Is. 1:29. 17:8. Ez. 20:28. f 26:18. Is. 2:2, 3. Mic. 3:12, 4:12. g 15:13. 52:15-20. 2 Kings 24:13. 25:13-16. Is. 39:4. 45:16. Lam. 1:1. Hos. 7:20-22. h 12:13. Lev. 26:30. Is. 6:9. Ez. 9:3. 16:39. Mic. 1:5-7. 1 Heb. in thyself. i 16:13. 25:9-11. Is. 26:31-34. Deut. 4:26, 37. 28:25. Josh. 23:15, 16. 1 Kings 9:7. 2 Kings 25:21. k 5:29. 27:12, 13. Deut. 28:47, 48. Is. 14:3. 17:20. 15:14.

man to attempt making god, that is, an object of his own adoration and confidence! 'Shall that power, which is finite and weak, take upon him to make that which is infinite? *Bp. Hall*. (Notes, 10:2-15. Is. 44:9-11.) Because of this abominable folly and impiety, the Lord determined, that he would by this one proof of his power and might, in the Babylonish captivity and the deliverance of the Jews from it, make them to know his name, and effectually set them against idolatry.—Yet the calling of the Gentiles, of which some understand "this one time," was, and the future conversion of all Israel to Christianity, and restoration to their own land, will be, far more effectual for the destruction of idolatry, than any preceding events ever were. 'The time alluded to is undoubtedly that, when the gospel was to be preached to and embraced by the Gentiles. . . . "They shall know that my name is JEHOVAH," a name which implies absolute and necessary existence, the real source and origin of all perfection; and they shall know it by the blessings which shall from my providence be derived to them.' *Blayney*. (Note, Ez. 3:14.)

PRACTICAL OBSERVATIONS.

The servants of God have continual occasion for self-denial in their implicit obedience: and he may very properly require them to forego the most innocent comforts of life, for his glory, and to render them instructive examples to the people. For he can make them more easy and satisfied in the situation allotted, than they who are not bound by such restrictions can imagine.—None can be sure, that if they had children, or if their children were continued to them, they would add to their comfort; and many events may take place, which might cause them to wish that their children had never been born, or that they had died in their infancy: so that entire resignation to the will of God, in all these matters, is our only wisdom.—Peace, inward and outward, domestic and public, is wholly the work and gift of God, the result of his "loving-kindness and tender mercy:" and when he takes his peace from any people, every kind of confusion and distress must follow.—There may be circumstances, in which it may be proper to avoid those things, which at other times are a part of our duty. In general it is good to go to the house of mourning; both in order to learn profitable lessons, and that we may counsel and comfort the afflicted, and give a religious direction to their sorrows. (Note, Ec. 7:2-6.) Yet times of public calamity may render all private regards unseasonable: and it behooves the servants of God by every means to show their abhorrence of sin, and their apprehension of the divine indignation against impudent transgressors. But it is far more generally expedient for them to withdraw from the house of feasting: especially when the Lord calls his people to mourn and sigh, for the abominations and miseries which they witness. And indeed we should all sit loose to the pleasures and concerns of this life: for carnal mirth, yea, the most allowable causes of joy, will soon cease from impenitent sinners, or be turned into "weeping, wailing, and gnashing of teeth."—We cannot silence the objections of unhumiliated sinners; they will persist in justifying and excusing themselves, and declaiming against the dispensations and threatenings of God, as unmerited and severe. But he will shortly show them and all the world their iniquities: for "his eyes are upon them;" none of their sins, or the aggravations of them, are hid from him: and then they will no more be able to object to the justice of their sentence, than to elude or resist the executions of it; "for every mouth shall be stopped, and all the world shall be found guilty before God." Thus will he recompense the sins of the impenitent on their own heads; but he will also exercise mercy to thousands and tens of thousands. Every public calamity shall promote the purity of his church, every personal affliction, the sanctification of the true believer: succeeding remarkable interpositions in behalf of his people shall eclipse those which have preceded; till "the fulness of

thy high paces for sin, throughout all thy borders.

4 And thou, even thyself, shalt discontinue from thy heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, which shall burn for ever.

5 ¶ Thus saith the Lord; ^mCursed be the man that trusteth in man, and maketh ⁿflesh his arm, and ^owhose heart departeth from the Lord.

6 For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

7 ^pBlessed is the man that trusteth in the Lord and whose hope the Lord is.

Deut. 29:26-28. 32:22-25. Is. 5:25. 30:33. 65:24. Lam. 1:12. Ez. 20:47, 48. 21:31. Nah. 1:5. Mark 9:43-45. m Ps. 62:9. 118:8, 9. 146:3, 4. Is. 2:22. 30:1, 2. 31:1. Ec. 36:6. Ez. 29:8, 7. n 2 Chr. 32:5. o Ps. 138:1. Is. 55:15. Ez. 6:9. Hos. 1:2. Heb. 3:12. p 48:6. Job 8:11-13. 15:30-34. Ps. 14. 92:7. 139:6-8. Is. 1:30. q Kings 7:2, 19, 20. Job 20:17. r Deut. 29:23. Ez. 47:11. Zeph. 2:9. s Ps. 1:12. 34:8. 84:12. 125:1. 146:5. Prov. 16:20. Is. 26:3, 4. 30:18. Eph. 1:12

the Gentiles shall come in, and all Israel shall be saved." The nations have often known the power of JEHOVAH in his indignation; but they shall at length know his name, as "the Strength and Fortress" of his people, and their "Refuge in the time of trouble."—When sinners truly repent, they renounce the vain practices "delivered to them by tradition from their fathers;" and are not content with unprofitable vanity and lies, because these were the portion of their progenitors. (Note, and P. O. 1 Pet. 1:17-21.) And these are indeed the only portion of all, who do not come to the Lord, renouncing all for his sake, accepting of his salvation, and devoting themselves to his worship and service.

NOTES.—CHAP. XVII. V. 1, 2. The Jews persisted in denying or excusing their guilt: but the Lord declared, that it was marked before him in as indelible characters, as if "written with a pen of iron," or an engraving instrument, and "with the point of a diamond," which were employed to make the most durable inscriptions on the hardest substances. (Notes, Job 19:23-27, vv. 23, 24. Is. 8:1-4, v. 1. 30:8-11, v. 8.) Their attachment to idolatry was so engraven on their hearts, that it could not be erased; (Notes, 31:31-34. Prov. 7:3. 2 Cor. 3:1-3.) and it was written in legible characters on the horns of the altars, which they dedicated to idols. Perhaps the name of the idol, and of him who erected the altar, used to be inscribed on its horns.—Their children were early initiated in these abominations; (Note, 7:17, 18.) and would be sure to remember their altars and groves as long as they lived: and thus idolatry was delivered down to succeeding generations.—This was indeed inverting the rule, which Moses had prescribed to them, in order to secure the observance of God's law. . . . Deut. 11:18-20. *Blayney*.

V. 3, 4. Zion, "the mountain of the Lord's house," may here be addressed.—The city itself is elsewhere called "the valley, and the rock of the plain," (Note, 21:13, 14.) for it was surrounded with hills: but the whole together constituted "a mountain," and the adjacent country, "a field" in which it stood.—This was sentenced to be plundered by the Chaldeans; and Judah himself, (or the nation of the Jews,) should be dispossessed, for a long time, of the inheritance which God had given him, and reduced to slavery in a foreign country: and the anger of God against their sins would burn like fire perpetually, nay for ever, against the impenitent. (Note, 15:12-14.)—The word *discontinue* seems to refer to the sabbatical years: as these had long been neglected, the Lord determined to give rest to the land by the destruction or captivity of the inhabitants.—"O my mountain, thy substance in the field, and all thy stores will I give up to pillage: thy strong-holds, because of sin;" *Blayney*: connecting "in the field" with "substance," and not with "mountain."

V. 5-8. The Jews were always prone to trust in powerful allies, or in their own strength: which emboldened them to disregard God and his denunciations of vengeance. (Notes, 2:33-37. 22:20-23. Is. 30:1-7. 31:1-5. Ez. 29:6, 7.) A dreadful curse is therefore here pronounced against every one, who "trusted in man." (Notes, Ps. 146:3-5.)—To expect safety, prosperity, or happiness, from any man, or number of men: to rely on their power, wealth, wisdom, valour, favour, and fidelity: and thus to neglect the promises, precepts, and ordinances of God; and to bestow more pains to obtain the patronage and protection of man, than the divine favour; as if a powerful prince could render that man happy, who has God or his enemy: by these things, and such as these, men "make flesh their arm;" and put a poor, frail, dying, sinful creature, in the place of the Almighty and everlasting Protector and Helper. In so doing "the heart departeth from the Lord," and renounces its reliance on him. And, as trusting in other men idolizes them; so reliance on our own capacity, knowledge, wisdom, strength, or righteousness, idolizes ourselves; and when this is habitual, it subjects a man to the curse here denounced. (Note, 9:23,

8 For the shall be as a tree planted by the waters, and *that* shattereth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. [Practical Observations.]

9 ¶ The heart is deceitful above all things, and desperately wicked: who can know it?

10 I the Lord search the heart, I try the reins,

Job 8:16. Ps. 1-3, 92:10-15. Is. 58:11. Ez. 31:4-10. 47:12. * Or, *restraint*. 141. *margin*. v. 16:12. Gen. 9:5. 8:21. Job 15:14-16. Ps. 51:5. 53:1-2. 111:20. 20:12. Ez. 9:3. Matt. 15:19. Mark 7:21, 22. Heb. 3:12. Jam. 1:14, 15. 2:11, 20. 20:12. 1 Sam. 16:7. 1 Chr. 28:9. 29:17. 2 Chr. 6:30. Ps. 7:9. 139:1, 2, 23, 24. John 2:23. Rom. 8:27. Heb. 4:12, 13. Rev. 2:23. y 32:19. Ps. 62:12. Matt. 16:27. Rom. 2:6-8. Rev. 20:12. 22:12. 2:21, 14. 32:19. Is. 3:10, 11. Mic. 7:13. Rom. 8:21. 1 Chr. gathered young which she hath not brought forth. a 2:27, 28. 22:13, 17. Prov. 1:15, 19. 13:11. 15:27. 21:6. 28:16, 20, 22. Is. 1:23, 24. Ez. 32:

24.) A person of this character resembles the "heart," a sorry, worthless shrub, which grows in the barren desert, and withers for want of moisture; (*Marg. Ref. p.*) and whilst other plants, in more fertile soils, flourish by seasonable showers, this still continues the same, as doomed to grow in its native heartless soil. Thus he, "who trusts in man," can never share the prosperity of God's people: he must remain destitute of divine grace, unfruitful, unholy, and worthless: frustrated of all his expectations, liable to be deprived of all comfort, exposed to all misery, and excluded from the presence and favour of God, to inhabit the land where sin and sorrow dwell for ever.—But he who trusts in the Lord, and expects every blessing from his mercy, grace, and providence, according to his word, is a happy man: he resembles a tree planted in a fertile soil, on the bank of a river, which is not affected by heat or drought; but is covered with verdant leaves, and continues to bear fruit in the most unfavourable seasons. His profession and prosperity are permanent: he remains safe in every difficulty, and needs not fear any event; for he shall not cease from bringing forth the fruits of righteousness to all eternity. (*Notes, Ps. 1:1-3. 92:12-15.*)—The clause rendered, "he shall not see when heat cometh," is in the Hebrew text, and in the Septuagint, he "shall not fear, &c." and this gives a clearer sense than the present reading from the margin of the Hebrew.

V. 9, 10. "The heart" here means the dispositions and desires of the rational soul; the result of the understanding, will, and affections, reciprocally influencing each other. "The heart," not of this or that man, but of fallen men in general, is declared "to be deceitful above all things, and desperately wicked." Every man is naturally disposed to dissimulation, self-flattery, and hypocrisy, in an inconceivable degree; every man is liable to be imposed upon by his own heart; and this deceitfulness is more dangerous to him, than any external artifice and deceit. The pride of the heart leads men to form false estimates of their own real and comparative character and conduct, and to think far better and more highly of themselves than they ought. (*Note, Rom. 12:3-5. v. 3.*) The love of the pleasure and profit, resulting from the favourite sin, betrays every man into deception respecting its criminality, and his own guilt and danger: his understanding is thus bribed to frame excuses and palliations of it; he is led to call it by some soft name, and his conscience is thus seduced into connivance. The enmity of the heart to the holiness of God, and his righteous sovereignty, betrays men, in a variety of ways, into fallacious reasonings about his perfections, and their obligations to him; against the divine original of the sacred Scripture, or against its obvious meaning; against the strict and spiritual precepts and awful sanctions of the law; against the humbling doctrines of the gospel or their holy tendency; and against the measure, rule, and consequences of the future judgment. To this deceitfulness of the heart, all partial and erroneous decisions of the conscience are, in a great measure, to be ascribed: with the self-preference, which is universal in all unconverted men; and alas, remains, and exerts its influence, though it does not reign, even in the converted. The irrational propensity of the most atrocious criminals to palliate their vices, and to value themselves on some imagined virtues, or exemptions from this or the other vice: and the gross absurdity of men's boasting of the goodness of their hearts, when forced to allow the wickedness of their lives; though they must be conscious, that their wicked inclinations and imaginations have been, and are, immensely more numerous than their actual sins; spring from the same source.—Hence also originates the universal propensity of men, to be confident in nasty resolutions of amendment, under sudden terrors or pangs of conscience, or when the near prospect of death affrights them; though they have found them as changeable as the wind, in all former instances. In a word, (for the detail would be endless,) the deceitfulness of the heart is the only cause that any man doubts of its being "desperately wicked;" and capable of every kind or degree of impiety, iniquity, enmity, cruelty, or sensuality, which ever was committed, or can be conceived. For the history of the world and of the church, yea, universal experience and observation demonstrate, that the heart of every man is naturally so wicked, that, were he left wholly to himself, in suitable circumstances of temptation, and gradual seduction from one thing to another, by the artifice of Satan; he is capable of

even to give every man according to his ways, and according to the fruit of his doings.

11 As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

12 ¶ A glorious high throne from the beginning is the place of our sanctuary.

13 O Lord, the Hope of Israel, all that for-

12, 13. Hos. 12:7, 8. Am. 3:10. 8:4-6. Mic. 2:1, 2, 9. 6:10-12. 7:3. Hab. 2:6-12. Zeph. 1:9. Zech. 5:4. 7:9-13. Mal. 3:5. Matt. 23:14. 1 Tim. 6:9, 10. Tit. 1:11. Jam. 5:3-5. 2 Pet. 2:3, 4. v. Ps. 53:23. Prov. 23:5. Ec. 5:13-16. c Luke 12:20. d 3:17. 14:21. 2 Chr. 2:5, 6. Is. 61. 66:1. Ez. 1:20. 4:5, 7. Matt. 25:31. Heb. 4:16. 12:2. Rev. 3:21. e 17. 14:8. Ps. 22:4. Joel 3:16. Acts 28:20. 1 Tim. 1:1. f 2:26, 27. Ps. 97:7. Is. 45:16, 17. 65:11-14. 66:5. Ez. 16:63. 36:32. Dan. 12:2.

deliberately committing any crime, which ever was perpetrated on earth, and with every possible aggravation. But, like an artful villain, who conceals, that he may the more certainly perpetrate, his base purposes, the "heart is so deceitful in its desperate wickedness," that it is wholly unsuspected by most men respecting themselves; even though they are aware of the artfulness and selfishness of other men, and suspicious of them to excess. But he, who believes the testimony of God, learns to watch his own heart, as he would a servant, who, he was credibly assured, was a concealed robber or thief: and he will in a course of years, and by a variety of painful experiences, comparing what passes in his mind with the divine law, and praying to be taught of God to know himself; (*Notes, Ps. 139:1, 23, 24.*) infallibly learn the truth of this harsh and offensive decision, in his own case; he will perceive that this is the exact picture of his own heart; and thence he will deduce many most important instructions to direct his conduct. But no man can penetrate to the depth of this desperate evil: the more the subject is studied, the worse the heart of man will appear; yet much must remain unknown, both in our own hearts and those of others, which could only be discovered by our being actually placed, in all the infinite variety of possible circumstances and temptations. As this cannot be done with any man, nor the result be made fully known to a finite understanding; so God alone, who knows entirely, and searches thoroughly, the heart of man, is perfectly acquainted with the extent of its desperate wickedness. (*Notes, Heb. 4:12, 13. Rev. 2:20-23.*) And he proves and tries men's actions, to bring forth into practice what he sees in the heart, whether of the sin which is naturally there, or of the grace which he has communicated; that his decisions may appear to his creatures, (what they uniformly are in themselves,) the result of infinite justice, wisdom, truth, and mercy.—The Lord saw the hearts of the Jews to be more desperately rebellious than their conduct showed them; and this might be assigned as a reason of his severe judgments: it is also a conclusive reason, that none should trust in men, but in God alone. (*Note, 5-8.*)—"It is even past all hope: who can know it?" *Blayney*.—"It is incurably sick. It is so desperately diseased, that there is no health in it." (*Note, Is. 15:6.*)

V. 11. It is not certainly known, what bird is meant by the original word. (1 Sam. 26:20.) Expositors in general understand the first clause to mean, that the bird in question sat on eggs which she had not laid, or those of a different species, and that the young left her when hatched; so that she had the confinement and fatigue of sitting on the eggs, but no compensating pleasure from the brood. Thus, unjust men get wealth with much contrivance, and many crimes; and then they are taken away by Providence, perhaps in the prime of their lives: (*Note, Ps. 55:23.*) so that they are torn from their riches, having had little or no satisfaction in them; and their end proves their folly, though for a time they were deemed prudent and prosperous. "At his end shall be a fool." (*Nabal. Heb. Notes, 1 am. 25:23-31. v. 25, 37. 38. 2 Sam. 3:33, 34. Luke 12:13-21. v. 20.*) This must have been the case of many Jews at the time of the captivity. (*Marg. Ref. a-c.*)

V. 12, 13. The sanctuary of God was placed among the Jews, for a throne on which JEHOVAH was gloriously exalted, as their King and Protector; whence he displayed his power and majesty, in the works of mercy and special favour, which he from age to age wrought for them. But they were taught to consider this, as merely the footstool of his heavenly throne, a shadow of his sanctuary above. (*Notes, 7:8-11. Is. 57:15, 16. 66:1, 2.*) Thus he was "the Hope of Israel;" and they needed not to seek for any other helper. This aggravated the guilt of those who forsook the Lord, to follow idols, and to trust an arm of flesh, which was sure to end in confusion and disgrace.—As Jeremiah was "the mouth of God," those who departed from him, forsook God also: and they would be debased and trampled on, as if their names were written in the dust to be soon erased; their memory would be blotted out, or rendered infamous; and they would have their portion on earth, and have no name in heaven. (*Notes, 2:13. Ez. 32:30-33. Ps. 69:22-28. Ez. 13:7-9. Luke 10:17-20. John 8:3-11. v. 6. Phil. 4:2, 3.*)—"They shall be recorded in the earth as revolvers." *Blayney*. This perhaps gives the true meaning: it is taken from the marginal reading of the Hebrew. (599)

sake thee shall be ashamed, *and* they that depart from me shall be written in the earth, because they have forsaken the LORD, the Fountain of living waters. [Practical Observations.]

14 ¶ Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for *thou art* my Praise.

15 Behold, they say unto me, *Where is the word of the LORD?* let it come now.

16 As for me, I have not hastened from being a pastor: to follow thee: neither have I desired the woful day; thou knowest: that which came out of my lips was *right* before thee.

17 Be not a terror unto me: *thou art* my Hope in the day of evil.

18 Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.

19 ¶ Thus saith the LORD unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem:

20 And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

21 Thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath-day, nor bring it in by the gates of Jerusalem;

22 Neither carry forth a burden out of your houses on the sabbath-day, neither do ye any work, but hallow ye the sabbath-day, as I commanded your fathers.

23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath-day, but hallow the sabbath-day, to do no work therein;

25 Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they and their princes the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.

26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD.

27 But if ye will not hearken unto me to hallow the sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath-day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

4. See on 5. Ps. 73:27. Prov. 14:14. Is. 1:28. h. Prov. 10:7. Luke 10:20. John 8:6-8. Rev. 20:15. 12:13, 17. Ps. 36:8, 9. John 4:10, 14. 7:37, 38. Rev. 7: 21:26. 22:1, 4. k. 3:18. Deut. 32:39. Ps. 6:2, 4. 12:4. Is. 6:10. 57:18, 19. Luke 4:18. 11:5-20. Ps. 60:5. 106:47. Matt. 8:25. 14:30. m. Deut. 10:21. Ps. 109:1. 148:14. n. 20:7, 8. Is. 5:19. Ez. 12:22, 27, 35. Am. 5:15. 2 Pet. 3:3, 1. o. 1:4-10. 20:9. Ez. 3:14-19. 33:7-9. Am. 7:11-15. Jam. 1:19, 3, 1. p. Heb. n. after ther. p. 4:12-20. 9:1. 13:17. 14:17-21. 18:20. Rom. 9:1-3. q. Acts 20:27. 2 or. p. 1:12. 2:17. r. Job 31:23. Ps. 77:2-9. 88:15, 16. s. See on 7:13. 16:19. Ps. 41:1. 39:16. Nah. 1:7. Eph. 6:13. t. 20:1. Ps. 35:4, 25, 27. 40:14. 70:2. 83:17. 18: u. Ps. 25:2, 3. 71:1. x. 16:17. 18:19-23. y. Heb. break them with a double breach. 14:17. 16:18. Job 16:14. Rev. 18:9. y. 7:12. 19:2. 26:12. 35:6, 10. Prov. 1:20-22. 8:1-4. 9:3. Acts 5:20-25. z. 13:18. 19:3. 22:2. Ps. 49:12. Ez. 2:7, 3. 17. Hos. 5:1. Am. 4:1. Mic. 3:1. Rev. 2:29. a. Deut. 4:9, 15, 23. 11:16. Josh. 3: 11. Prov. 4:23. Mark 4:24. Luke 8:18. Acts 20:28. Heb. 2:1-3. 12:15, 16. b. 22-27. Num. 15:32-36. Neh. 13:15-21. John 5:12. c. Gen. 2:2, 3. Ez. 16:23

—29. 20:9-10. 23:12. 31:13-17. Lev. 19:3. 23:3. Deut. 5:12-15. Is. 56:2-6, 58:13. Ez. 20:12-20. 22:8. Luke 6:5. 23:56. Rev. 1:10. d. 7:24-26. 11:10. 16:11, 12. 19:15. Is. 48:4. Ez. 20:13, 15, 21. Zech. 7:11, 12. Acts 7:51. e. 6:8. 32: 33. 55:15. Ps. 50:17. Prov. 1:3-5. 5:12. 8:10. Zeph. 3:7. John 3:19-21. f. Ez. 15:26. Deut. 11:13, 22. Is. 21:7. 55:2. Zech. 6:15. 2 Pet. 1:5-10. g. See on 21: 22. h. 2:24. i. 13:13. 23:30. 33:15, 17, 21. 2 Sam. 7:16. 1 Kings 9:4, 5. Ps. 89:23-37. 132:11, 12. Is. 9:7. Luke 1:32, 33. k. Deut. 17:16. 1 Sam. 8:11. 2 Sam. 8:4. l. Ez. 12:14. Ps. 132:13, 14. Heb. 12:22. m. 32:41. 33:13. Josh. 15:21. n. z. Zech. 1:7. o. Gen. 1:1. 1-7. Ez. 3:3-6, 11. p. 33:11. Ps. 107:23. 116:17. Heb. 13:15. 1 Pt. 2:9, 10. Rev. 1:5, 6. q. 24. 6:17. 26:4-6. 44:16. Is. 1:20. Zech. 7:11-14. Hcl. 12:25. r. See on 21:22. s. See on 4. 21:12, 14. 32:29. 38:21-23. 49:27. Deut. 32:22. Is. 9:15, 19. Lam. 4:1. Ez. 16:41. 20:47, 49. Am. 1:4, 7, 10, 12. 14. 2, 2. 13:8. 32:13. 2 Kings 25:9. 2 Chr. 36:19. Am. 2:5. u. 7:20. 2 Kings 22:17. Is. 1:31. Ez. 20:47. Mark 9:43-48.

V. 14. The prophet seems to have been greatly discomposed by the ill treatment which he had received: so that he paused, in order to call upon God to heal his wounded spirit, to calm his mind, to subdue his sins, and to quiet his conscience; for God alone could do it effectually. (Notes, 15-18. 31:18-20.) He prayed also that he would save him from his enemies, and from the destruction of the wicked. He had hitherto worshipped and praised the name of the LORD; he had gloried in him, and given him the glory of all his former mercies; and he still purposed to praise and glory in him alone, as his complete Salvation. (Marg. Ref.)

V. 15-18. It greatly discomposed the prophet, that the people continued to treat his predictions with contempt and derision; they did not, and would not, believe them to be the word of God, till they were fulfilled, of which they saw no probability: and thus they even set the Almighty at defiance. (Notes, 5:10-14. Is. 5:18, 19. Ez. 12:21-28. Am. 5:18-20. 2 Pet. 3:1-4.) But the prophet could appeal to God that he had not been eager to leave the ordinary employment of a priest, or pastor of the flock, to follow him as a prophet: he had neither sought this honour for himself, nor been hasty in accepting of it. (Note, 1:6-8.) Or, as others interpret it, he had patiently continued in the execution of his office as became a public teacher who was a follower of God; and had not been wearied out by ill usage. The LORD could witness for him, that he had not desired the woful season which he predicted; but had continually pleaded for a reversal or mitigation of the sentence. (Notes, 7:16. 13:15-17. 14:7-16. 15:1. 18:19, 20.) He had faithfully adhered to the instructions given him; and had spoken what was right in the sight of God, and what the LORD would verify: he therefore prayed, that he would not be a terror to him, seeing he was his only confidence in the day of evil. (16:19.)—In the present confusion of his mind, Jeremiah seems to have had alarming apprehensions of the divine displeasure, or of being involved in the public calamities. But he prayed that he might be exempted from confusion and dismay, and that these might be the portion of his persecutors; and that the day of evil might overwhelm them with double destruction, as they had occasioned the ruin of the nation. (Marg. Ref. Notes, 12:1-4. 14:13-18. 16:17, 18. 2 Thes. 1:5-10.)

V. 19-27. Some conclude that this prophecy was delivered at the time of Josiah's reformation; because of the promises contained in it, which they think less suitable to the time when the captivity was absolutely decided on. But this is uncertain: for the LORD proved the people by one test after another, that their obstinate rebellion might be more evident:

and he might properly make these conditional promises, though he foreknew that they would not perform the annexed condition. 'From hence it appears, that the judgments denounced against Jerusalem, at least as far as they threatened the city with utter destruction, were not irreversible. . . 'Tis true, that in several other chapters of this prophecy, God, upon foresight of the Jews' impenitence, pronounces a peremptory sentence upon them.' Louth. It is therefore probable, that the message was sent at a later period.—The prophet was directed to lay before the king, rulers, and people of Judah, this command and its sanctions, in the most public manner. (Notes, 7:1, 2. 26:2. Prov. 1:20-23.) Let them show their disposition to return to obedience in general, by observing strictly and by enforcing the fourth commandment, and not doing any manner of work, or permitting it to be done, neither transacting any business on the sabbath-day. (Notes, Ez. 16:22-30. 20:8-11. 31:13-17. Ez. 20:12, 21, 22.) Let them prevent any burden being carried by man or beast, and cause all secular employments to cease, according to the law given to their fathers, but obstinately broken by them. (Notes, Neh. 10:30, 31. v. 31. 13:15-22. John 5:10-14.) Let them take heed to themselves, and to "their souls," (for they were now especially put on their good behaviour;) and if they diligently obeyed this word, their prosperity should be restored and established; the family of David should recover its pristine dignity; Jerusalem should never be subdued by any invader; and the temple should be preserved, and frequented by the people, living in plenty, peace, and security, as in the best days of their pious kings. (Marg. Ref. h-o.) But if they refused obedience in this particular, the predicted vengeance would be inevitable. (Note, Lam. 4:11.)—We cannot possibly conceive any thing more decisive, on the importance of hallowing the sabbath-day. (Notes, Is. 58:13, 14. Matt. 12 3-12.)

PRACTICAL OBSERVATIONS.

V. 1-8. Men in general violate the commands of God, without much reflection, either at the time or afterwards: yet every sin is marked in his book, as with an iron pen; yea, they are all so graven upon the table of the heart, that they will be readily recognised by every man's conscience in the great day of retribution. (Note, Rev. 20:11-15.) Indeed conscience frequently now reproaches the transgressor with some of his most atrocious crimes; though instead of yielding to conviction, he, as much as possible, imposes silence on that friendly monitor, and rushes into further sins. This is the effect of our natural and customary bias to evil, whence impiety and wickedness proceed, like water from a fountain.—

CHAPTER XVIII.

By the emblem of a potter and his clay, God shows his absolute right and power over Israel; and the method of his righteous and merciful dealings with the nations, 1-10. The prophet warns the people to repent; expostulates with them on their folly and wickedness, and denounces divine judgments, 11-17. The devices which they devised against him; and his prophetic prayers against them, 18-23.

THE word which came to Jeremiah from the Lord, saying,

2 Arise, and go down to the potter's house, and there I will cause thee to hear my words.

3 Then I went down to the potter's house, and behold, he wrought a work on the wheels.

4 And the vessel that he made of clay was

a 13:1, 19:1, 2. b 20:2. Ex. 4:1, &c. 5:1, &c. Am. 7:7, 8. Heb. 1:1. b 23:22. Acts 9:6. c Jon. 1:3. John 15:14. Acts 26:19. * Or, frames, or, seats. † Or, made was marred as clay in the hand of the potter. ‡ Heb. returned and

That which is "graven in the heart" will become legible in the life: men's actions are only specimens of their desires and purposes; and as such they testify against sinners, and prove the justice of God in the punishments inflicted on them.—Children are prone to forget good instructions, examples, and tuition: but they readily remember the vanity, vice, and folly, in which they have been trained up, or with which their memories and imaginations have been early polluted. Thus one generation succeeds to the crimes of another: and the tendency of corrupt nature is from bad to worse; except, as a prudent, cautious, and pious education of youth, and proper means used by parents, ministers, magistrates, and others, are rendered effectual by the blessing of God, to counteract the tendency. This consideration may suggest many important duties to men in every order of society, for their own good, and that of their neighbours, and the rising generation.—Whatever we suffer, or however we may be impoverished, or enlaved by cruel enemies in a strange land; yet we shall be happy if we escape "the fire of the Lord's anger, which will burn for ever."—No good, but every evil, will be awarded to those who "trust in man," and expect happiness from their fellow-creatures, or salvation from themselves: for thus they remain impenitent and unbelieving, shut up under the curse of the law, and must be left for ever base and unholy, to associate with the enemies of God, in the regions of shame, misery, despair, and absolute, unrestrained wickedness. But every blessing, in time and to eternity, shall surely be conferred on all who trust in the Lord: they shall both be blessed, and blessings. (*Note, Ps. 84:11, 12.*)

V. 9-13. "The heart is deceitful above all things and desperately wicked." (*Note, Matt. 15:15-20.*) our doings must, of course, be evil; as far as we are left to ourselves, without the grace of the Holy Spirit, and exposed to the temptations of the devil, and of wicked men.—The conviction of this deceitfulness and desperate wickedness of the human heart should remind us, that "he, who trusteth in his own heart, is a fool." (*Note, Prov. 28:26.*) What need then have we of deep humiliation before God! How entirely should we depend on his mercy and grace! How ought we to examine ourselves, to keep out of the way of temptation, to shun every occasion of sin, and to pray to be rendered victorious over every assault of the tempter! What cause have we to beg of God, continually to search, and prove, and keep us, and not suffer us to be deceived by our own hearts; (*Note, Ps. 139:23, 24.*) and to create in us a clean and holy nature by his Spirit! How jealous should we be of ourselves, distrustful of our own resolves, and suspicious of our judgment in our own cause, or where our prejudices or interests are concerned! How thankful should we be for restraints, (even by poverty, pain, or sickness,) from acting out all that is in our hearts, to the misery and ruin, temporal and eternal, of ourselves and others! How thankful especially should we be for the salvation of Christ! And how patient under every trial which we meet with from the hand of God, or from the wickedness of our fellow-sinners! For nothing but the divine interposition could make our lives tolerable in such a world as this; as it too plainly appears from the wars, persecutions, massacres, cruel oppressions, and other dreadful crimes and evils, which have in all ages and countries hitherto desolated the earth: inasmuch that every historian, who relates unvarnished facts, as effectually illustrates the scriptural doctrine of man's depravity, as if he had purposely set himself to do it!—"What will it avail men, if by their crimes they have accumulated wealth, and lived in prosperity; when God shall cut them off, and say unto each of them, 'Thou fool, this night shall thy soul be required of thee, and then whose shall those things be, which thou hast provided?' Hypocrisy can serve no other purpose but that of self-deception, or imposing on our fellow-creatures. "For the Lord knows and searches the heart and reins, to give every man according to his ways." Let us then seek happiness by trusting in him, accepting of his mercy, and walking before him in the humble obedience of love, and the patient submission of hope: that, being planted in his courts, we may grow fruitful in righteousness, and flourish in unfading and ever increasing prosperity. For no changes or temptations can injure the root, wither the leaf, destroy the fruit, or even mar the beauty of those "trees of righteousness," which the Lord hath planted for the glory of his name. May we then rejoice in the Hope of Israel; may our names be written in heaven, and our treasure there deposited:

marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.

5 Then the word of the Lord came to me, saying,

6 O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in my hand, O house of Israel.

7 At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it:

made. d 6. Is. 45:9. Rom. 9:20-23. e 4. Is. 64:8. Dan. 4:34, 35. Matt. 20:15. Rom. 11:34-36. f See on 1:10. 12:14-17. 25:9, &c. 45:4. Am. 9:8. Jon. 3:4

V. 14-27. Whatever wounds or diseases we experience in our hearts or consciences, let us apply to our God and Saviour to "heal us, that we may be healed; to save us, that we may be saved," and that our souls may praise his name. His hands can bind up the troubled conscience, and heal the broken heart; (*Notes, Job 5:18, 19. Hos. 6:1-3.*) he can cure the most inveterate diseases of our infected nature: he can fill us with joy amidst contempt or persecution, and even in the agonies of death; and his righteousness and salvation are for ever. Thus, applying to him for all the blessings of his grace, "exercising ourselves to have a conscience void of offence towards God and man," and, following him patiently and fully, all things will certainly terminate in our good.—Trials all must meet with; and the ministers of Christ cannot escape the enmity and scorn of those, who despise and defy God himself: but if they have not rashly intruded into the sacred office; if they are now employed by him, and keep close to their instructions; if they continue to pray for the salvation of those whom they solemnly "warn to flee from the wrath to come," if their words and works are right before God; they have nothing to fear: he will not be a terror but a comfort to them, and answer their hopes in every day of evil; and whilst they are delivered and graciously rewarded, their enemies will be dismayed and destroyed with aggravated ruin.—The daring impiety of mankind appears exceedingly in the contempt which is generally shown to the commandment of hallowing the sabbath. The degree of strictness with which this ordinance is observed, or the contrary, is a good test of the degree of spiritual religion in any land. But by this rule, how awful is our condition in this nation, especially in the metropolis and its environs! A very small number in proportion, in most parts of the land, pay any decent respect to the Lord's day, or the ends for which it was instituted. Various secular employments, and some not fit to be tolerated on any day, are openly conducted on it; and, probably, more gross licentiousness and impiety are perpetrated on that, than on all the other days of the week. If this have a similar connexion with our national peace and prosperity, as it had with those of Judah: we have abundant reason to take heed to ourselves, and to fear lest a fire should be kindled in our gates to devour our most magnificent palaces; in too many of which God's holy day is more daringly violated, than in almost any of the houses of the poor, or in their resorts of intemperance and revelry. Doubtless he may say in this land also, "I commanded, but they obeyed not, neither inclined their ear; but made their neck stiff, that they might not hear, nor receive instruction." It behooves the ministers of religion in every place to sound the alarm in this respect, that all who go in and out at our gates may hear: and that rulers, magistrates, and all the inhabitants of the land, by their authority, influence, and example; by attention to their families, and by avoiding all intercourse with those who will not hallow the Lord's day, may combine to check the progress of this growing evil: that so, true religion may revive, general reformation may take place, our national prosperity be preserved and increased; and above all, that the souls of men may be led into the way of eternal salvation.

NOTES.—CHAPTER XVIII. V. 1-6. *Notes, 19:2. Is. 45:9, 10.—Wheels.* (3.) Literally, "two stones," one beneath fixed, and one above which turned round; and answering the purpose of modern contrivances for the same purpose. (*Marg.*)—Indisputably the Lord had a far more absolute property in his people, as their Creator and Governor, than the potter could have over the clay; yet the potter disposed of his clay as he pleased without control; but the people were ever ready to murmur against God, for his dispensations towards them. (*Marg. Ref. Notes, Rom. 9:19-21.*)

V. 7-10. The sovereignty of God is absolute, and he does not always make known to us the wise and righteous, and holy reasons of his conduct; especially towards fallen sinners, who are as "marred clay in his hand." This was here shown to be the case, in his providential government of the nations. If he sent his prophets to threaten any nation with desolating judgments for their sins; a reserve of mercy to the penitent was always implied. If then that nation took the alarm, and by repentance and reformation sought to avert the impending storm, the Lord would certainly "repent of the evil which he thought to do to them;" that is, he would not execute the threatened vengeance. Thus Nineveh repented at the preaching of Jonah, and escaped the predicted judgment.

8 If ^{that} nation against whom I have pronounced, turn from their evil, ^I will repent of the evil that I thought to do unto them.

9 And at ^{what} instant I shall speak concerning a nation, and concerning a kingdom, ^{to} build and ^{to} plant ^{it};

10 If it ^{do} evil in my sight, that it obey not my voice, ^{then} I will repent of the good, whereas I said, I would benefit them.

[Practical Observations.]

11 ¶ Now therefore ^{go} to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD; Behold, I frame evil against you, ^{and} devise a device against you: ^{return} ye now every one from his evil way, and make your ways and your doings good.

12 And they said, ^{There} is no hope: ^{but} we will walk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus saith the LORD; ^{Ask} ye now among the heathen, ^{who} hath heard such things: ^{the} virgin of Israel hath done ^a very horrible thing.

14 Will ^a man leave ^{the} snow of Lebanon which cometh from the rock of the field? ^{or} shall the cold flowing waters that come from another place be forsaken?

15 Because ^{my} people hath forgotten me,

7:3-7. 38:1. Jude 10. 15:16. 1 Kings 8:33. 34. 2 Chr. 12:6. 7. Is. 1:16-19. Ez. 1:21. 34:11. Luke 2:10. Luke 13:35-36. 15:26. 26:3. 31. 42:10. Ex. 32:12. Deut. 32:26. Jude 2:18. Ps. 90:13. 105:15. 15:15. 118. 118. Joel 2:13. 14. Am. 7:13-15. See 7:23-28. Ps. 155:5. Ez. 32:20. 18:24. 33:18. Zeph. 1:6. 1:10. Num. 14:22. 23:34. Sam. 2:30. 13:13. 14. 15:11. 35. 1 Gen. 11:3. 4:7. 2:6. 5:5. Is. 5:5. Jam. 4:13. 5:1. m. 18:42. 13:19. 51:11. Mic. 2:3. n. 3:12. 7:3. 23:5. 28:13. 37:15. 38:3. 7. 2 Kings 17:13. Is. 1:16-19. 55:5. 7. Luta. 3:39-11. Ez. 13:22. 18:23. 30. 2. Zech. 1:3. Acts 26:20. o See 2:25. 2 Kings 6:33. Is. 57:10. Ez. 37:11. p 3:17. 7:24. 11:8. 16:12. 22:17. 44:17. Gen. 6:5. 8:21. Deut. 29:19. Mark 7:21. 22. Luke 1:31. q See 2:10-13. r 1 Sam. 4:7. Is. 65:3. 1 Cor. 5:1. 2:13. 14:17. 31:4. Is. 37:22. Lam. 1:15. t 5:30. 23:14. Jer. 6:10. * Or, ^{my} fields for a rock, or for the snow of Lebanon? shall the running waters be forsaken for the strange cold waters? u See 2:13. 19:32. 2:21. 13:25. 17:13. x 10:15. 16:19. 41:15-19. 25. Is. 65:7. Hos. 2:13. 11:2. y Is. 57:19. 16.

ment. (Notes, Jon. 3.) On the other hand, all promises of national prosperity implied a requirement of obedience: and if a general apostasy from God and his service took place, the promised blessings would be revoked or withheld. ^{When} ever repentance is ascribed to God, it must be meant only of a change with respect to the outward administrations of his providence, and his dealing with men otherwise than he did before. ^{Louth.} ^{When} the Scripture attributeth repentance unto God, it is not, that he doeth contrary to that which he hath ordained in his secret counsel. But when he threateneth it is a calling to repentance: and when he giveth ^{man} grace to repent, the threatening, (which ever containeth a condition in it,) taketh no place: and thus the Scripture calleth repentance in God; because it so appeareth to man's judgment. (Notes, Gen. 6:6. 7. Num. 23:19. 20.) Wherever either a threatening or a promise is confirmed by an oath; the Lord is never said to repent. (Notes, Num. 14:27-30. Ps. 95:9-11. 110:4. Heb. 6:16-20. v. 16-18. 7:26-28.)

V. 11, 12. (Marg. Ref. Notes, 7:5-7. 17:19-27.) The people either pleaded that God was a severe Master, whom there was no hope of pleasing; and an implacable Enemy, whom there was no hope of pacifying: or, that there was no hope of security or prosperity, if they renounced their idols and heathen ordinances, and returned to his service; they were therefore determined to go on in their evil ways. (Notes, 2:25. 44:15-25. Is. 57:9. 10.) ^{But} they said desperately, Surely we will walk after our own imaginations; and do every man after the stubbornness of his wicked heart. ^{Old version.} ^{As} men that had no remorse, but were altogether bent to rebellion, and to their own self-will. ^{Perhaps} the people contemptuously and profanely used the prophet's own words concerning them, in expressing their avowed disregard to his exhortations: for it is not likely, that they meant to own the wickedness of their hearts. (Marg. Ref. Notes, Is. 28:9-11. 14:15.) ^{There} is no hope. (12) ^{וַיֵּשְׁבוּ} from ^{שָׁמָּה}. Note, 17:9. 10. v. 9.

V. 13-17. (Notes, 2:10-13.) The heathen had not apostatized from their false gods, as the Israelites did from the true God. He had espoused the nation as a chaste virgin: but she had committed most horrible adulteries. (Notes, Ez. 16:9-22.) Common sense taught men to value clear waters, which, from the melted snows on Lebanon, were purified by running through the cavities of the rocks, and sprang up in the fields: or to prefer the cold spring waters from any other place, to the stagnant waters of some pond or cistern; or to waters brought from afar by aqueducts. (Note, 2 Kings 19:24.) But Israel had forsaken the infinitely glorious JEREMIAH for worthless idols; and they had caused each other to stumble and turn aside from the ancient paths, in which their believing ancestors had walked, into such as were unauthorized (Note, 6:16. 17.) and which resembled the deep or rough road, through countries which are seldom travelled.

they have ^{burnt} incense to vanity, and they have ^{caused} them to stumble in their ways ^{from} the ancient paths, ^{to} walk in paths, in a way not cast up;

16 To ^{make} their land desolate, and ^a perpetual hissing: every one that passeth thereby shall be astonished, ^{and} wag his head.

17 I will ^{scatter} them as with an east wind before the enemy; I will ^{show} them the back, and not the face, in ^{the} day of their calamity.

18 ¶ Then said they, ^{Come}, and let us devise devices against Jeremiah; ^{for} the law shall not perish from the priest, nor ^{counsel} from the wise, nor the word from the prophet. ^{Come}, and let us smite him ^{with} the tongue, ^{and} let us not give heed to any of his words.

19 ^{Give} heed to me, O LORD, and ^{harken} to the voice of them that contend with me.

20 Shall ^{evil} be recompensed for good? ^{for} they have ^{digged} a pit for my soul. ^{Remember} that I stood before thee to speak good for them, and to turn away thy wrath from them.

21 Therefore ^{deliver} up their children to the famine, and ^{pour} out their blood by the force of the sword; ^{and} let their wives be bereaved of their children, and be widows; and let their men be put to death; ^{let} their young men be slain by the sword in battle.

Mat. 2:8. Matt. 15:6. Rom. 14:21. q See 6:16. a 19:5. Is. 57:14. b See 9:11. 19:8. 25:9. 49:13. 50:13. Lev. 26:33. 34. 43. Deut. 29:23. Is. 6:11. Ez. 6:14. 12:19. 33:29. 29. c 1 Kings 9:8. 2 Chr. 7:20. 21. Lam. 2:16. Mic. 6:16. d Ps. 22:7. 44:14. Is. 37:22. Matt. 27:39. Mark 15:29. e 13:24. Deut. 29:25. 34. Job 37:21. f 3:15. 7. Hos. 13:15. g 2:27. 32:33. Deut. 31:17. Judg. 10:13. 14. h 46: 21. Deut. 32:45. i 1:11. 1:19. Is. 23:11. Is. 32:7. Mic. 2:3-5. j 13:13. 14. 14: 11-19. 29:25-29. 1 Kings 22:24. Luke 11:45. John 7:47-49. 8:40. k 2 Sam. 15:31. 17:14. Job 5:13. l 25:11. Ps. 32:2. 57:4. 64:3. Prov. 18:21. m For, for m 5:12. 13. 43:2. 44:17. n 20:12. Ps. 55:16. 17. 56. 1-3. 104. 125. Mic. 7:8. Luke 6:11. 12. o 2 Kings 19:16. Neh. 4:4. 5. 6:9. p 1 Sam. 24:17-19. Ps. 35:12. 38: 20. 109:4. 5. Prov. 17:13. John 10:32. 15:25. q 22. Job 6:27. 7:15. 35:7. 57: 10. 9:5. Ps. 26:37. Ec. 10:8. r 7:16. 11:14. 14:7-11. 22-22. 15:3. Gen. 18:2 -32. Ps. 106. 23. Ez. 22:30. 31. Zech. 3:1. 2. s 11:20-23. 12:12. 20:1-6. 11:12. Ps. 109:9-20. 2 Tim. 4:14. t Heb. point them out. u See 15:2. 23:8. 16:3. Ez. 22:24. Deut. 32:25. Lam. 5:3. v 9:21. 11:22. 2 Chr. 36:17. Am. 4:10.

For this sin and folly their land would soon be desolated and exposed to the derision of every passenger; (Marg. Ref. b-d. Note, Lam. 2:15. 16.) they would be left to flee before the enemy, as chaff or dust before the east-wind; and the Lord would turn his back on them, and show them no favour in their distress.—The fourteenth verse is rendered differently by some translators: but the general meaning is clear; and our translation seems preferable to such as are substituted in its place. (Marg.)

V. 18. When the prophet assured the people, that the Lord ^{“devised a device against them.”} (11) and when he called them to repentance; instead of obeying the call, they ^{“devised devices against him,”} and thus they showed their enmity against God. The prophet had denounced vengeance against the ungodly priests, rulers, and counsellors, and the false prophets. (Marg. Ref. i, k.) But the people were confident that these would maintain their credit and authority, notwithstanding his predictions; and that their priests would be able to understand and handle the law, their wise men to give good counsel, and their prophets to speak the word of God to them. (Notes, 5:30. 31. 8:8. 9. Deut. 17:8-13.) They therefore consulted together to calumniate him, and to obtain false witnesses against him, that he might be condemned: or, to punish him for the words which he had spoken: for they determined not to give heed to any of them. (Notes, 26:7-9. Am. 7:10. 11. Acts 6:9-14)—The chief priests and scribes had just the same objection to the doctrine of Christ and his apostles, and conducted their opposition exactly in the same manner. (Marg. Ref. l, m. Notes, Matt. 23:13-39. 26:57-62. John 7:3-10. v. 7. 15:17-25.)—This argument the wicked have ever used against the servants of God.—The church cannot err: we are the church, and therefore whosoever speaketh against us, they ought to die. . . . Thus the false church persecuteth the true church, which standeth not in outward pomp, and in multitude: but is known by the graces of the Holy Ghost.

V. 19, 20. The discovery of this conspiracy led the prophet to renew his complaints; and his prayers, that the Lord would notice the malicious words of those who rewarded him evil for good. If the people would not attend to his words, he trusted the Lord would, and prayed that he would.—They were secretly plotting against his life: but God who searched the heart, knew that he had earnestly prayed for their temporal and eternal salvation. (Notes, 7:16. 11:18-23. 15:15-18.)

V. 21-23. (Marg. Ref.) ^{“Since} they are thus incorrigible, I shall not any more intercede for them: but let those calamities of famine and sword which thou hast threatened, overtake them.” ^{Louth.} (Notes, 7:16. 14:7-12. 19-22. 15:1.) ^{“Seeing} the obstinate malice of the adversaries, which grew daily more and more: the prophet being moved by God's Spirit, without any carnal affection, prayeth for their destruction; because he knew that it should tend to God's glory, and

22 Let ^aa cry be heard from their houses, when thou shalt bring a troop suddenly upon them: ^bfor they have digged a pit to take me, ^cand hid snares for my feet.

23 Yet, LORD, ^dthou knowest all their counsel again^tst me: ^eto slay me: ^fforgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; ^gdeal thus with them in the time of thine anger.

CHAPTER XIX.

The prophet is sent to Tophet, with an earthen bottle, and attended by the elders; to denounce the judgments of God on the Jews and on Jerusalem, and to break the bottle as an emblem of their destruction, 1-13. He returns to the temple, and declares the same to the people, 14, 15.

THUS saith the LORD, ^aGo and get a potter's earthen bottle, and ^btake of ^cthe ancients of the people, and of the ancients of the priests;

2 And go forth unto ^dthe valley of the son of Hinnom, which is by the entry of ^ethe east gate, and proclaim there the words that I shall tell thee.

z 4:19,20,31. 6:26. 9:20,21. 25:34-36. 47:2,3. 48:5-15. 10:30. 22:1-4. Zeph. 1:10,11,16. y See on 20. z 20:10. Ps. 38:12,56:5-7. 64:4,5. 140:5. Matt. 22:15. a See on 18:11,18-20. 15:15. b Heb. for death. b Neh. 4:4,5. Ps. 59:5. 59:22-28. 109:14,15. Is. 2:9. c 9:12. 11:23. Is. 10:3. Luke 21:42. Rom. 2:5. 10:11,12:4-4. 32:14. Is. 30:14. marg. Lam. 4:2. 2 Cor. 4:7. b 26:17. Num. 11:16. 1 Chr. 24:4-6. Ez. 8:11,12. 9:6. Matt. 26:3. 27:1,41,42. Acts 4:5,6. c See on 7:31,32. 52:35. Josh. 15:9. 2 Kings 23:10. 2 Chr. 28:3. 33:6. d Neh. 8:29. e Heb. sun-gate. f 1:7. 3:12. 7:2. 11:6. 26:2. Prov. 1:20-22. Ez. 3:10. 11. Jon. 3:2. Matt. 10:27. Acts 5:20,20,27. f 13:18. 17:20. Ps. 120. 102:15. 110:5. 3:22. Matt. 10:18. Rev. 2:29. g 1 Sam. 3:11. 4:15-18. 2 Kings 21:12,13. Is.

profit of his church.' Several of the verbs are imperative, the language of prayer rather than prophecy: it is not, however, needful to maintain, that no mixture of human infirmity discovered itself on this trying occasion; especially as we must allow this to have been the case in other instances. (Notes, 15:15-18. 20:10-18.)—Pour out, &c. (21) Note, Ps. 58:6-9.

PRACTICAL OBSERVATIONS.

V. 1-10. The servant of God may collect profitable hints from every object and occurrence: and nothing conveys truth more forcibly than apt illustration.—We should unreservedly obey the commandments of God; and if we would "hear his words," we must use the appointed means, and observe his directions.—The great Creator and Lord of the universe has an undoubted right and uncontrollable power to dispose of us and of all creatures as he pleases: this extends equally to other nations as to Israel; and likewise to individuals; to our temporal and our eternal concerns: and as fallen creatures, we are entirely without plea or claim, having forfeited every thing by sin. The Lord may, therefore, "according to the counsel of his own will," either leave us to ourselves, as "vessels of wrath fitted for destruction;" or cast us into a new shape, "as vessels of mercy prepared before for his eternal glory." (Note, Rom. 9:22,23.) But this absolute sovereignty is always directed by unerring wisdom, and exercised with the most perfect justice, truth, goodness, and mercy: so that none have ought to fear from it but the determined enemies of God; and none can object to it without finding fault with infinite perfection. What then can rational creatures deem preferable to this absolute dominion? what can a penitent sinner desire more than the uncontrollable rule of infinite mercy? (Notes, Ez. 33:18,19. 34:5-7. Rom. 9:15-18.) And who will say, that encouragement should be held forth to the impenitent as such? What need then of limitations when error and iniquity are impossible? Let us therefore "rejoice that the LORD reigneth," and "that his counsel shall stand, and he will do all his pleasure;" let us leave secret things to him unto whom they appertain, and study to profit by what he has been pleased to reveal. For it is as certain concerning individuals, as nations, that no threatening pronounced against the workers of iniquity, will exclude those from mercy who repent and turn from their evil ways, and flee for refuge to the hope of the gospel: and that no promises belong to those who turn aside from their profession, to do evil in the sight of God, and go on in disobedience his word; but we may rejoice at the assurance that he will "put his fear into the heart" of true believers, "that they should not thus depart from him." (Notes, 32:39-41. Ez. 18:21-27. Heb. 6:4-6.)

V. 11-23. Sinners should be called on to take notice, that the Lord is "framing evil, and devising devices concerning them; which they cannot escape," except they return from their evil ways, and seek his grace, that they may "make their ways and doings good." But some answer, "There is no fear, God is so merciful," that he will not punish; others say, "There is no hope," for he is so strict and severe, that he cannot be pleased, and will not pardon;" while some verge alternately to presumption and despair; and in both extremes determine to "follow their own devices, and to walk after the imaginations and obstinacy of their own evil hearts."—The perversion or contempt of God's word, and the daring disregard shown to his precepts among professing Christians, are more horrible than any wickedness to be found among the heathen. Multitudes forget God to follow lying vanities, and "stumble from the ancient paths," to walk in ways of their

3 And say, 'Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.

4 Because ^athey have forsaken me, and have ^bestranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and ^chave filled this place with the blood of innocents;

5 They have built also ^dthe high places of Baal, ^eto burn their sons with fire for burnt offerings unto Baal, ^fwhich I commanded not, nor spake it, ^gneither came it into my mind:

6 Therefore, behold, the days come, saith the LORD, that ^hthis place shall no more be called Tophet, nor the valley of the son of Hinnom, but The valley of slaughter.

7 And ⁱI will make void the counsel of Judah and Jerusalem in this place; and ^jI will cause

28:19. h 2:13,17,19. 5:6. 15:6. 16:11. 17:13. Dent. 28:20. 31:16-18. 32:15-23. 2 Kings 22:16,17. 1. s. 16:11. Dan. 9:5-15. 12 Kings 21:4,5,7. 23:11,12. 2 Chr. 33:4-7. j 7:9. 11:13. 18:15. 32:29-35. Dent. 13:6,13. 28:36,64. k 2:30,34. 7:31,32. 22:17. 26:13,23. 2 Kings 21:6,16. 24:4. Ps. 59:7. Lam. 4:13. Matt. 23:34,35. Luke 11:50. Rev. 18:6. l Num. 22:21. m 7:31. Dent. 12:31. 2 Kings 17:17. 2 Chr. 28:3. Ps. 106:37,38. Ez. 16:20,21. 20:26. n See on 7:31. 32:35. o Ez. 38:10. Dan. 2:29. p See on 2:11. 7:32,33. Is. 30:33. q Job 5:12,13. Ps. 33:10,11. Prov. 21:30. Is. 8:10. 28:17,18. 30:1-3. Lam. 3:37. Rom. 3:31. 4:14. r 9:21. 15:2,9. 18:21. 22:25. 46:26. Lev. 26:17. Dent. 28:25.

own devising. But he will disown those who have disowned him: and what will they then do in "the day of judgment, and perdition of ungodly men?"—Instead of taking warning by the awful denunciations of Scripture, men frame devices against the faithful servants of God, who "declare to them his whole counsel;" and none are so violent and implacable in their enmity as false teachers, who are proud of their learning, rank, wisdom, and reputation for sanctity: for the faithful preaching of God's word detects their hypocrisy and ignorance, undermines their credit and authority, and predicts their confusion and destruction.—When sinners resolve not to regard the word of God, it may be expected that base slanders of his servants will form a prelude to more bloody persecutions: except their malice should be restrained either by an invisible power, or by the salutary laws of the country in which they reside. In such circumstances we should study to "possess our souls with patience," and to give ourselves unto prayer: and it will be comfortable to reflect that we have earnestly sought, and fervently prayed for, the salvation of those who now revile or persecute us: but we must still continue to pray for, and not against them. We may, however, declare that most tremendous punishments await such as "recompense evil for good," and seek to destroy faithful ministers, or to entangle them in their snares; unless they repent of this atrocious wickedness. Nor can men commit any sin which has a more direct tendency to bring down national judgments; and to entail misery on their posterity, as well as destruction on their own souls.

NOTES.—CHAP. XIX. V. 1. (Marg. Ref.)—Bottle.] A vessel with a narrow neck: the word is translated "cruise," 1 Kings 14:3.

Ancients, &c.] Or "elders."—Certain persons of the Sanhedrim, or great council of the nation; and some of the chief priests, the heads of the twenty-four courses. (Marg. Ref. Notes, 1 Chr. 24:1-19. Luke 3:2,3.) Some of these might be more favourable to Jeremiah than others; and the Lord inclined them to attend him on this occasion, that they might witness and report what passed. (Notes, 21:1,2. 26:16-19. 51:59.)

V. 2. (Marg. Ref. Note, Is. 30:33.) The prophets sometimes did not know what they were to speak till the very time that their message was to be delivered, and then it was immediately revealed to them. (18:2. Note, Acts 8:26-31.)

East gate.] "Sun-gate." Marg. The meaning of the original word ^{שֶׁמֶשׁ} is not agreed on by learned men.

V. 3. Marg. Ref. Note, 1 Sam. 3:1.

V. 4. Estranged, &c.] Setting up idols even in the temple of God! (Marg. Ref. Notes, 2 Kings 21:4-9.)

Nor the kings, &c.] The pious kings of Judah had not known, or acknowledged, the idols worshipped by their descendants.

Filled, &c.] Some confine the interpretation of this to the children which they sacrificed to idols. But the blood of innocents, or of innocent persons, (as contrasted with malefactors who were put to death for their crimes,) includes the blood of the prophets, and of the righteous, who were put to death by the persecuting rage of the rulers and people: and of those also, who were put to death, like Naboth, by oppressive rulers, by means of iniquitous statutes, unjust decrees, and the testimony of suborned false witnesses. (Marg. Ref. Notes, 22:6-30. v. 30. 33-37. 2 Kings 21:16. 24:3,4.)

V. 5. Baal.] The idol, to whom these inhuman sacrifices were offered, is elsewhere called Molech. . . . Baal and Molech were two names promiscuously given to one and the

them to fall by the sword before their enemies, and by the hands of them that seek their lives: *and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

8 And I will make this city ^{desolate}, and a hissing; every one that passeth thereof shall be astonished and hiss because of all the plagues thereof.

9 And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness wherewith their enemies, and they that seek their lives shall straiten them.

10 Then shalt thou break the bottle in the sight of the men that go with thee,

11 And shalt say unto them, Thus saith the LORD of hosts; *Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again: and they shall bury them in Tophet, till there be no place to bury.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and even make this city as Tophet:

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses, upon whose roofs they have burned incense unto all the hosts of heaven, and have poured out drink-offerings unto other gods.

14 Then came Jeremiah from Tophet whither the LORD had sent him to prophesy; and he stood in the court of the LORD's house; and said to all the people,

15 Thus saith the LORD of hosts, the God of

7:33, 8:9, 9:22, 16:4, 22:19, 31:20. Deut. 28:25. Ps. 79:3, 3. Rev. 19:18—21. 1. See on 9:9—11, 18:16, 25:18, 49:13, 50:13. Lev. 25:2, 1 Kings 9:8, 2 Chr. 7:20, 14:10. 2. Lam. 2:15, 16, Zeph. 2:15. 3. Lam. 2:29. Deut. 28:53—57. 2 Kings 6:26—29. Is. 9:20. Lam. 2:24—40. Ez. 5:10. 4. Lam. 2:12, 51:63, 64. 5. Lam. 2:9, 3:1, 3:11. Lam. 4:2, 19:27. 6. Heb. *hated*. 7. See on 7:31, 32. 8. 2 Kings 23:10, 11. P. 71, 73. Ez. 7:21, 22. 9. 2 Kings 23:12. Zeph. 1:5. c. 2, 3. d. 17:19, 26:2. 2 Chr. 30:5, 24:20, 31. Luke 21:37, 38. Acts 5:20. e. See on 7:26, 17:23, 35:15—17. 2 Chr. 36:16, 17. Neh. 9:17, 29. Zech. 7:11—14. Acts 7:51, 52. 1 Chr. 24:14. Ezra 2:37, 38. Neh. 7:40, 41. b. 2 Kings 25:18. 2 Chr. 35:8. Acts 4:1, 5:24. c. 1:19, 19:14, 15, 26:8, 29:26, 36:26, 37:15, 16, 38:6. 1 Kings 22:27.

same idol. . . . 32:35. *Louth*.—Some things, however, favour the opinion that Molech and Baal were different idols; one the abomination of Ammon, and the other of the Philistines and Zidonians. (1 Kings 11:1—8, vv. 5—8, 16:30—33. 2 Kings 12.) But it is probable that the Jews sacrificed children sometimes to one, and sometimes to the other: for unnatural cruelties, similar to this, and equally horrid, have in almost all ages and countries attended the worship of idols, and do to this very day. Indeed they seem essential to the worship of the devil. (Notes, Lev. 18:21, 20:2—5. Deut. 32:17. Ps. 106:35—38. 1 Cor. 10:18—22.)—Which I commanded not, &c.] Note, 7:31.

V. 6—8. (Notes, 7:32, 33. 8:1—3. Deut. 29:20—25. Lam. 2:15, 16. 4:13—16.) It is probable, that the Chaldeans defeated the Jews in this valley, with very great slaughter.

V. 9. Notes, Lev. 26:29. Deut. 28:49—57. Lam. 2:20—22. 4:10. Ez. 5:5—10, v. 10.

V. 11. (Note, 51:61—64.) The Lord alone could restore Jerusalem: until his time came, their ruin would be irreparable, and their efforts useless; and the destruction of numbers of the inhabitants would be final and irremediable. (Notes, Ps. 2:7—9. Is. 30:12—14.)

V. 12, 13. As Tophet. (12) That is, a place of slaughter and burial, and altogether unclean. (Marg. Ref. Note, 7:32, 33.)—Roofs. (13) 22:29. Zeph. 1:5.

V. 14, 15. Marg. Ref. Note, 18:13—17.

PRACTICAL OBSERVATIONS.

Man's unteachableness and unbelief render it proper to use a variety of methods to engage his attention; repetitions become unavoidable; and sometimes a mere circumstance may impress those, who remained unaffected under the most solemn warnings of the word of God. We ought therefore to avail ourselves of every proper expedient, and to observe every direction for that purpose.—Those who stop their ears, and harden their hearts, against the threatenings of God, will not only have their ears made to tingle at the report of dire calamities, but their hearts filled with anguish and dismay, at feeling the truth of what they would not believe.—The rulers, in church and state, are peculiarly concerned to know those things, which relate to national sins and judgments; and it is highly proper and important to convey information and warning to the more careless, by means of such as are willing to attend to the word of God.—Men may often read their sins in their punishment; persecutors and oppressors commonly come to a dreadful and violent end; abused plenty often terminates in wretched penury; and

Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.

CHAPTER XX.

Pashur, a chief priest, smites Jeremiah and seeth him in the stocks, 1, 2. Jeremiah gives him a new name, and predicts the doom of him and his friends, 3—6. The prophet complains bitterly: but is constrained to speak in the name of God, 7—9. He recovers his confidence, and rejoices in God, 10—13. He curses the day of his birth, 14—18.

NOW Pashur the son of Immer the priest, who was also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

2 Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the LORD.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but Magor-missabib.

4 For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

6 And thou, Pashur, and all that dwell in thy house shall go into captivity: and thou shalt come

2 Chr. 16:10, 24:21. Am. 7:10—13. Matt. 5:10—12, 21:35, 23:34—37. Acts 4:3, 5:18, 40, 7:9, 16:22—24. Heb. 11:36, 37. Rev. 2:10, 17:6. d. 37:13, 38:7. Zech. 14:10. e. Acts 4:5—7, 16:30, 35—39. f. 7:32, 19:2, 6. Gen. 17:5, 15, 32:28. Is. 8:3, Hos. 1:4—9. * That is, Fear round about. 10, 6:25, 46:5, 49:29. Ps. 31:13. Lam. 2:22. g. Deut. 28:65—67. Job 18:11—21, 30:23—26. Ps. 73:18, Ez. 26:17—21. Matt. 27:45. h. 39:21, 39:6, 7. Deut. 28:32—34. 1 Sam. 2:33. 2 Kings 25:7, 1:19, 15:21, 10, 25:9, 32:27—31. j. 4:20, 12:12, 15:13, 24:8—10, 27:19—22, 32:3—5, 39:2, 8, 52:7—23. 2 Kings 20:17, 18, 24:12—16, 25:13. 2 Chr. 36:10, 17—19. Lam. 1:7, 10, 4:12. Ez. 22:25. Dan. 1:2. k. 28:15—17, 29:21, 22, 32. Acts 13: 8—11.

children trained up in ungodliness become the misery of their offending parents. They who despise God, must sink into contempt and ruin: and he will "make void the counsels" of all those who will not obey his commandments.—The power of the mightiest nations is as easily broken by him as an earthen vessel; and he often destroys them so entirely, that none can make them whole: but he is chiefly to be feared, as "able to destroy both body and soul in hell." That is a ruin which will never be repaired: but all other afflictions, personal or public, will "work together for good" to those, whom "Jesus delivereth from the wrath to come."

NOTES.—CHAP. XX. V. 1—6. It might have been expected, that the prophet's faithfulness in delivering these most tremendous predictions, in so public a manner, would exasperate the rulers of Judah, if it did not convince and humble them. Accordingly we have in this chapter an account of a persecution which he endured, and of his behaviour under it. Pashur, a priest of the race or order of Immer, (1 Chr. 24:14. Note, Ezra 2:36—39.) who under the high-priest superintended the affairs of the temple; (Notes, 2 Kings 11:4. Acts 4:1—3.) having heard of the predictions which the prophet had delivered in Tophet; and perhaps being present when he repeated them in the temple, used his authority to punish and silence him, as a troubler of the nation. Having smitten or scourged him as a malefactor, he set him in the stocks, in a public part of the city, (Marg. Ref. d.) and left him there all night, exposed to ignominy as well as pain. This he probably thought would disgrace him with the people, and discourage him from prophesying any more. The prophet seems to have borne the indignity with silence and patience: but when the next day Pashur came to set him at liberty, he was directed to inform him that God had named him "Magor-missabib," or "Terror round about;" (Marg. and Marg. Ref.) for he would cause him to be alarmed continually, through terrors of conscience and surrounding dangers: he should be so disquieted as to become a terror to himself and to his friends; and, having seen several of them slain in the siege of Jerusalem, he and the rest should be carried captive to Babylon: there they should be slain before his eyes; and he should die and be buried there, with all those whom he had deluded by his lies: for he was a false prophet, as well as a persecuting priest. (Notes, 28:15—17.)—Probably, these predictions made such an impression on Pashur's mind, as to disturb his imagination during all the succeeding events, and to produce the predicted terror.

Stocks. (2,3.) המעפות (המך) *eversio, subversio; iterio*

to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies. [Practical Observations.]

7 ¶ O LORD, thou hast deceived me, and I was deceived: "thou art stronger than I, and hast prevailed: "I am in derision daily, every one mocketh me.

8 For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.

9 Then I said, I will not make mention of him, nor speak any more in his name. But his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.

10 For I heard the defaming of many, fear on every side. "Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

11 But the LORD is with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail; they shall be greatly ashamed; for they shall not prosper:

14: 5, 31, 6: 13-15, 8: 10, 11, 14: 14, 15, 23: 14-17, 25, 26, 32. Is. 9: 15, Lam. 2: 14, Ec. 13: 4, 16: 22, 23, 22: 28. Mic. 2: 11, Zech. 15: 3, 2 Pet. 2: 1-3. * Or, enticed. 1: 5-8, 13: 19, 15: 18, 17: 16, Ec. 5: 22, 23, Num. 11: 1-15, 9. Ez. 3: 24, Mic. 9: 5, 1 Cor. 9: 16, 15: 10, 25: 2, 2 Kings 2: 23, Ps. 22: 7, 35: 15, 16, 69: 12, Lam. 3: 14, Hos. 9: 7, Luke 16: 14, 22: 63, 64, 23: 11, 35: 23, Acts 17: 18, 32, 1 Cor. 4: 9-13, Heb. 11: 36, * 4: 19, & 5: 16-17, 6: 6, 7, 13: 13, 14, 15: 1-4, 13: 14, 17: 27, 18: 16, 17, 19: 11, 23: 8, * See on 7, 6: 10, 2 Cor. 13: 16, Lam. 3: 61-63, Luke 4: 45, Heb. 11: 29, 13: 13, 1 Pet. 4: 14, * 1 Kings 19: 3, 4, Jon. 1: 2, 4: 2, 5: 1, Luke 9: 62, Ec. 15: 37, 38, * 6: 11, Job 32: 16-20, Ps. 39: 5, Ec. 3: 14, Acts 4: 20, 17: 16, 18: 5, 2 Cor. 5: 13-15, * Ps. 31: 13, 57: 4, 44: 2-4, Matt. 26: 55, 60, * 1 Cor. 5: 1, 10: 18, Neh. 6: 6-13, Is. 23: 21, Ec. 22: 9, Lam. 2: 20, Acts 6: 11-15, 24: 1-9, 13, * Heb. Every man of my peace, * Job 19: 9, Ps. 41: 9, 55: 13, 14, Luke 12: 52, 53, * 1 Kings 19: 2, 21: 20, 22: 27, Mark 6: 19-23.

cipiss, ab evertendo et contorquendo corpore. Robertson. It occurs, as signifying an overthrow, Deut. 29: 22. Is. 1: 7, 10: 19, and elsewhere. Some learned men understand this word merely as signifying a place of confinement, or "house of correction" but the word is never used for any of the prisons into which the prophet was afterwards cast: and the punishment seems to have been public and ignominious. (Notes, 29: 24-32, v. 26. 2 Chr. 16: 7-12. Acts 16: 19-24.)

V. 7-9. The prophet here complains more bitterly than he had done before. The Lord had allured, and induced him by his promises, to undertake the prophetic office; and thus he was drawn in to engage: (Notes, 1: 5-8, 17-19, 15: 15-21.) and now he found himself disappointed of the comfort and credit which he had expected. God, however, had expressly told him, that the rulers and people of the land would "fight against him, though they should not prevail against him;" so that he had no ground to say that the Lord had deceived him.—He complained also, that the Lord being stronger than he, constrained him by an influence, which he could not withstand, to continue in his work, though he met with daily derision and insult. From the beginning of his ministry, he had been urged with great vehemence, to reprove the oppression and iniquity of the people, and to predict that they would be given up to the violence and rapacity of their enemies. On this account the word of the Lord became the cause of continual reproach and derision to him: whereas had he spoken more agreeable things, he might have met with respect and favour; which he seems improperly to have expected. He had therefore determined to speak no more to the people concerning God, or in his name: but the convictions of his conscience, zeal for the glory of God, indignation at the sins, and compassion for the souls of the people; and, above all, the immediate impulse of the prophetic Spirit, so urged him on, that he had no more ease, than if "a burning fire had been shut up in his bones;" so that he was wearied out with forbearing, and could no longer refrain from delivering his message, though it exposed him to further trials. (Notes, 6: 10-12. Job 32: 16-22. Ps. 39: 4, v. 3. Ez. 3: 1-3, 12-15, 1 Cor. 9: 13-18, vv. 16-18. 2 Cor. 5: 13-15.) "Herein appeareth the impatience, which oftentimes overcometh the servants of God, when they see not their labours to profit, and also feel their own weakness. . . Thou didst thrust me forth to this work against my will. . . He thought to have ceased to preach; save that God's Spirit did force him thereunto.—The word rendered "deceived," may be translated *attracted*, or *allured*. (Note, 1 Kings 22: 19-23, v. 20.)—The power of divine grace attracts souls to God. . . Jeremiah alludes to the power of that call, by which he was attracted and drawn to the work of the ministry, which he exercised among many difficulties and contradictions.—The same verb is rendered *enticed* in the tenth verse; *persuade*, 1 Kings 22: 20, 22, and *entice*, 2 Chr. 18: 19, 20.—In another form the same verb is used, Gen. 9: 27, and rendered in the margin, *persuade*.—Generally, however, it implies some kind or degree of deception; but this arises, as in the case of Ahab, from the heart of the person himself. (Note, 2 Thes. 2: 8-12.)

their everlasting confusion shall never be forgotten.

12 But, O LORD of hosts, that triest the righteous, and seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.

13 Sing unto the LORD, praise ye the LORD, for he hath delivered the soul of the poor from the hand of evil-doers. [Practical Observations.]

14 ¶ Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed.

15 Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad.

16 And let that man be as the cities which the LORD overthrow, and repented not: and let him hear the cry in the morning, and the shouting at noontide;

17 Because he slew me not from the womb; or that my mother might have been my grave, and her womb to be always great with me.

18 Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

Acts 5: 33, 7: 54, 23: 12-15, * See on 1: 19, 15: 20, Is. 41: 10, 14, Rom. 8: 31, 2 Tim. 4: 17, * Ps. 47: 2, 65: 5, 66: 5, a 17: 18, Ps. 27: 1, 2, John 18: 4-6, b 1: 19, 15: 20, c 23: 40, Ps. 130, 35: 26, 104: 14, Is. 45: 16, Dan. 12: 2, d 17: 10, Ps. 7: 11, 5, 7: 5, 8: 3, 139: 23, Rev. 13: 23, e 11: 20, 12: 3, 17: 18, 18: 19, 23, 2 Chr. 24: 22, Ps. 109: 5-20, Rev. 6: 10, 18: 20, 19: 2, f 1 Sam. 1: 15, Ps. 63: 3, 86: 4, Is. 37: 14, * Ps. 35: 10, 11, 69: 33, 72: 4, 109: 30, 31, Is. 23: 4, Jam. 2: 5, 6, h See on 15: 10, Job 3: 3-16, i 1: 5, Gen. 21: 5, 6, Luke 1: 14, k Gen. 19: 24, 25, 1 Eut. 29: 23, Hos. 11: 8, Am. 4: 11, Zeph. 2: 9, Luke 17: 29, 2 Pet. 2: 6, Jude 7, 1: 18: 26, 26: 13, Jon. 3: 4, 9: 10, 4: 2, m 4: 19, 18: 22, 48: 3, 4, Ez. 21: 22, Hos. 10: 14, Am. 1: 14, 2: 2, Zeph. 1: 16, n Job 5: 10, 11, 16: 10, 18: 18, o Job 3: 20, 11: 1-13, Lam. 3: 1, p 8: 18, Gen. 3: 16-19, Ps. 90: 10, Lam. 1: 12, John 16: 20, Heb. 10: 35, q Job 69: 19, Is. 50: 6, 51, Acts 5: 41, 1 Cor. 4: 9-13, 2 Tim. 1: 12, Heb. 11: 36, 12: 2, 13: 12, 1 Pet. 4: 14-16.

Since I spake, &c. (8) "For as often as I speak, whether I cry out against injustice, or proclaim devastation; the word of JEHOVAH is turned against me, into matter of reproach and derision continually." *Blayney.*

V. 10-13. The prophet thought that he had abundant reason to be weary of his work, when he heard every where those who reviled and terrified him; so that he became like Pashur, a terror to himself, for "fear was on every side" of him. (Note, Ps. 31: 10-13.) His enemies encouraged each other to collect or invent calumnies against him, and engaged to circulate them. His most intimate acquaintance narrowly watched him, expecting to see him make some false step, which might afford them an advantage: nay, they endeavoured to entice him into some improper conduct, that they might prevail against him, and be revenged on him for his reproaches, and the terror of conscience which he had occasioned them. "Recollect in what manner our Saviour was continually beset with persons, who often put the like treacherous arts in practice, with a view to entrap and entangle him, so as to furnish a specious accusation against him." *Blayney.*—While thus stating his case, his faith sprang into lively exercise; he felt himself assured of the divine favour; he perceived that God was his mighty Defender, and a terrible Avenger of his enemies: he confidently predicted their confusion and ruin; he recollected that the Lord triest, that he might purify the righteous; he had opened his cause to him, as his heart-searching Judge, and the Avenger of his enemies; and he exulted and praised God, and called on others to praise him, in the assurance of deliverance and victory. (Notes, 11: 18-23. Ps. 11: 4, 5. 109: 28-31.) "Here he sheweth how his faith did strive against temptation, and sought to the Lord for strength." (*Marg. Ref.*)

V. 14-18. (Notes, Job 3:) This is the most extraordinary transition in the whole Scriptures; and, for aught that appears to the contrary, the prophet related what passed in his experience, according to the order in which it took place. An experimental acquaintance with our own hearts, and the variations of our passions under sharp trials, as encouraging or discouraging thoughts occur to our minds, will best enable us to understand it. We should not think it possible for such rebellion and absurdity to prevail in the heart of a true believer and to succeed the most vigorous exercises of faith, hope, and love: did we not meet with a few instances of the kind in the word of God; and they, who have been thus tempted by Satan, might be further urged to adopt the most desperate counsels and measures. Yet such thoughts and passionate wishes cannot be excused or palliated; for they are strong proofs of the "desperate wickedness" of the heart. (Note, 17: 9, 10.) How absurd was it for a pious man to curse the day of his birth, which no longer had any existence, and was in no degree the cause of his sufferings! to curse the man who first informed his father of his birth; and even to wish him the doom of Sodom, or that the cry of terror and alarm might never cease to sound in his ears; because he would not murder him when a helpless infant!—How strange to wish such an exquisitely cruel wish to his mother! and all this, because he was called to endure contempt and persecution

CHAPTER XXI.

Zedekiah sends to inquire concerning Nebuchadnezzar's invasion, 1, 2. He is told that the city shall be destroyed, and that God will fight against both king and people, and show them no mercy, 3-7. The prophet counsels the people to fall to the Chaldeans, as the only way of preserving their lives, 8-10. He exhorts the king and his family to execute justice, 11, 12. He again predicts, that the city would certainly be destroyed, 13, 14.

THE word which came unto Jeremiah from the Lord, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying,

2 "Inquire, I pray thee, of the Lord for us; for Nebuchadrezzar king of Babylon maketh war

a 32:1-3. 37:1. 52:1-3. 2 Kings 24:17-18. 1 Chr. 3:15. 2 Chr. 36:10-13. b 38:1. 1 Chr. 8:12. Neh. 11:12. c 29:25. 37:9. 52:1. 2 Kings 25:18-21. d 37:3, 7. 38:14-27. 42:4-6. e 7:1. 1 Sam. 10:22. 28:6, 15. f 1 Kings 14:9, 23. 22:3-8. g 2 Kings 1:3. 3:11-14. 22:13, 14. Ez. 14:3-7. 20:1-3. i 2 Kings 24:39. 12. 52:3-6. 2 Kings 23:1, 2. f Ex. 14: 15. Josh. 10: 11. Judg. 4: 5. 1 Sam. 7:10-12. 14:6-

for a short time, which would be counterbalanced by divine consolations, and terminate in everlasting felicity. So unreasonable are passion and impatience!—How the children of God are overcome, in this battle of the flesh and the spirit! And into what inconveniences they fall, till God raises them up again!—Some expositors endeavour to palliate the vehement expressions here used, and explain them as merely poetical decorations of the prophet's complaints: (*Notes, 2 Sam. 1:19-27, p. 21.*) but surely no poetical license can justify a man in using the language of impatience and ingratitude, and imprecating evils on those who never offended him. This may pass in *profane* writers, but not in *inspired* poets. But could these persons effect their purpose, they would also counteract the very design of the Holy Spirit, in recording such things; viz. to show what the best of men are when left to themselves; and to preserve tempted believers from desponding, when they are harassed in like manner. (*Notes, 1 Kings 19:1-4. Ps. 73:12-17. Jon. 12:3. 4:11-1.*) We ought not indeed to aggravate the faults of the servants of God; but neither should we palliate them. We should rather imitate the impartiality of the sacred writers. The Scriptures ascribe sinless perfection to one character only: all others were ready to confess, that in many things they offended; and no good can arise from vainly attempting to vindicate them. (*Notes, Gen. 12:11-16. 27:6-14. Acts 23:1-5. Gal. 2:11-16.*)

PRACTICAL OBSERVATIONS.

V. 1-6. In this evil world, of which Satan is the god and prince, they who boldly stand up for the authority, truth, and righteousness of JEREMIAH, will certainly meet with persecution in one form or another: and the more plain and convincing the truth is made to the minds and consciences of sinners, the more violent will be their resentment; except the Lord powerfully restrain them, or change their hearts.—Superior rank, affluence, reputation, and authority render men more apt to take umbrage at the humbling truths, and sharp reproofs, and awful denunciations of God's word: and thus, they who are exalted to do justice, preserve peace, and maintain truth, often take the lead in opposing the cause of God, and in persecuting his servants.—The worthless caterers to men's vain pleasures, and the flatterers of their pride and passions, may expect favour, affluence, and distinction; but contempt and penury, dungeons, stripes, and the stocks, or more severe and bloody sufferings, have been the general recompense of those who have sought the salvation of souls. (*Notes, Matt. 5:10-12. Luke 6:24-26.*) But the Lord can easily make those a terror to themselves and to each other, who attempt to terrify his ministers from declaring faithfully the word of God, or to put them to silence and disgrace: no mitigation of the sentence can possibly be attained, by persecuting those who proclaim it: (*Notes, 36:20-32.*) and lying prophets, and those who trust in them, will miserably perish together.

V. 7-13. No opposition or ill treatment should deter "the man of God" from declaring his whole message: and indeed many have maintained their boldness and faithfulness, in their public services, under the most perilous circumstances; who yet have been grievously baffled by Satan's temptations in their private experience, and led to wish they had never engaged in this work, or could change their employment for some other. But those who "put their hands to the plough, and look back, are not fit for the kingdom of God:" and after all, the minister's work is in reality the most important, honourable, and useful service, which man can possibly perform. They, however, who are thus employed, deceive themselves if they expect worldly honour and the friendship of men, from a faithful discharge of their office: nay, if they do not expect contempt, opposition, and injurious treatment from ungodly men of every description. The Lord does indeed allure men into the service, by giving them a hope of usefulness, and assurance of assistance and support: and few are at first aware of the extent and variety of those trials and difficulties, to which they will be exposed in the course of their ministry. So that when contempt, derision, or hard usage tempt them to resolve that "they will speak no more in his name," or that they will qualify their message, and render it more palatable; the Lord, being stronger than they, prevails, and they find "his word like a burning fire shut up in their bones," and that no relief from their disquietude can be had, but by faithfully "declaring the whole counsel of God." Thus "necessity is laid upon them, yea, *wo* is unto them, if

against us; if so be that the Lord will deal with us according to all his wondrous works, that he may go up from us.

3 ¶ Then said Jeremiah unto them, Thus shall ye say to Zedekiah:

4 Thus saith the Lord God of Israel: Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans which besiege you without the walls, and I will assemble them into the midst of this city.

14. 17:45-50. 2 Chr. 14:9-13. 20:1-30. 32:21. Ps. 44:1-4. 46:8-11. 48:3-8. 105:5, &c. 136:1, &c. Is. 59:1, 2. g 32:5. 33:5. 37:8-10. 38:2, 3, 17, 18. Is. 10:4. Hagg. 9:12. h 30:3. Is. 6:5. 13:4. Lam. 2:7. Ez. 16:37-41. Zech. 14:2. Matt. 22:7.

they do not preach the gospel." Indeed, were we only to speak of promises and privileges, and indiscriminately to deal out consolation; all would go on very smoothly: but if we be faithful we must "cry aloud, and not spare" either ourselves or the people, either professed believers or opposers; we must reprove men's sins, and denounce the wrath of God against "every one who doeth evil." Thus, our earnestness alone will excite the derision and mockery of the profane: and our faithful rebukes and warnings will exasperate the Pharisee and hypocrite. None will make any allowance for him who will grant no indulgence to any man's sins: all around will watch for the halting of the bold reprover; and report, with additions, whatever they spy of imperfection in his conduct. Even the harmlessness of the dove, and the wisdom of the serpent, could not exempt him from the defamation of those, who want to be revenged on him, for the terrors of conscience which he has occasioned them. But God will be with his servants: he sees the uprightness of their hearts, and approves their conduct: let them then open their cause before him, and he will enable them to foresee the ruin of their implacable enemies, and their own complete deliverance from the hands of all evil doers. And, were it not for unbelief and sin, they might rejoice and praise the Lord, with exulting Hallelujahs, and encourage others to do the same, in the hottest fire of persecution.

V. 14-18. Alas how frail, how mutable, how sinful is man in his best estate! How soon do our graces droop, and our corruptions revive, when we are left to ourselves! And how foolish, impious, and unnatural are the thoughts and wishes of our hearts, when we yield to impatience and discontent! Let us then "consider him, who endured the contradiction of sinners against himself, lest we be weary, and faint in our minds," under our lighter trials: (*Notes, 12:5, 6. Heb. 12:1-3.*) let us beg of him to enable us to keep our hearts, and to bridle our lips, under temptation: and let us accustom ourselves to view every object in the glass of eternity. For, if we have a good hope of eternal happiness, we cannot allow ourselves to wish that we had never been born; or to complain of those "light and momentary afflictions, which are working for us a far more exceeding and eternal weight of glory:" and, if we have not a good hope, we have more important matters to engage our attention, and should be otherwise employed than in fretting and murmuring about our present trials. But as our gracious God bears with and forgives the infirmity and folly of his servants; let us learn to act with gentleness and forbearance, and tender sympathy towards those who are struggling with similar temptations, and even for a time are foiled by them; endeavouring to encourage and strengthen their hearts in God.

NOTES.—CHAP. XXI. V. 1, 2. We have been led to conjecture the time in which most of the preceding prophecies were delivered: but many of those which follow are dated. This chapter leads us forward to the time of Zedekiah, and very near to the captivity: (*Notes, 37:1-5. 2 Kings 25:1-5. Ez. 21:19-27.*) yet we shall frequently be brought back to the preceding reigns.—When Nebuchadnezzar had shown a determination to make war against Zedekiah, he was anxious to know the event: though that had been so often predicted, that nothing but the most determined incredulity could doubt of it. He was convinced, at some times at least, that Jeremiah was a true prophet, and he sent messengers to him on this occasion: who entreated him to inquire of the Lord, whether he would not appear for their deliverance, according to the wonders which he had formerly wrought for his people, that the king of Babylon might go up from them. Perhaps he meant to desire the prayers of the prophet: but neither he nor his messengers paid any regard to his warnings and exhortations, or made any attempts towards reformation, personal or public.—Not that the king was touched with repentance, . . . and so sought to God, as did Hezekiah, when he sent to Isaiah: . . . but because the prophet might pray unto God to take this present plague away; as Pharaoh sought unto Moses. (*Notes, Ez. 8:7, 8. 2 Kings 19: Acts 8:18-24, v. 24.*)—Pashur, here mentioned, was a different person from Pashur who put Jeremiah in the stocks. (*Marg. Ref. b, c. Note, 20:1-6. Jer. 38:1-6.*)

V. 4. God would so order it that the weapons of the Jews should hurt none but themselves.—[Without the walls, &c.] Some think this message was sent, when the Chaldeans left

5 And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath.

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And afterward, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy.

8 ¶ And unto this people thou shalt say, Thus saith the LORD; Behold, I set before you the way of life, and the way of death.

9 He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans

that besiege you, he shall live, and his life shall be unto him for a prey.

10 For I have set my face against this city for evil, and not for good, saith the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

11 ¶ And touching the house of the king of Judah, say, Hear ye the word of the LORD;

12 O house of David, thus saith the LORD; Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings.

13 Behold, I am against thee, O inhabitant of the valley, and rock of the plain, saith the LORD; which say, who shall come down against us? or who shall enter into our habitations?

14 But I will punish you according to the fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and it shall devour all things round about it.

Is. 63:10. Lam. 2:4,5. k 32:17. Ez. 6:8. 9:15. Deut. 4:34. Is. 5:25. 9:12. 17:21. 10:4. Ez. 20:33,34. Nah. 1:5,6. 1:7,20. 12:3,4. 33:12. 38:19. Gen. 6:7. Is. 6:11. 24:1-6. Ez. 14:12. 17:19,21. 33:27-29. Hos. 4:3. Mic. 3:12. Zeph. 1:3. Luke 21:24. m 32:24. 34:17. 42:22. Ez. 12:13. 7:15. 12:16. n 24:18-10. 34:19-32. 37:17. 38:21-23. 39:4-7. 63:8-11. 24-27. 2 Kings 25:5-7. 18-21. 2 Chr. 36:17-20. Ez. 12:12-16. 17:20,21. 21:25,26. o 13:14. Deut. 28:50. 2 Chr. 36:17. Is. 13:17-18. 27:11. 47:6. Ez. 7:9. 8:18. 9:5,6,10. Hab. 1:6-10. p Deut. 11:25. 30:15,18. Is. 1:19,20. q See on 7:21,32. 21:17-23. r 32:2. 33:15. 45:5. s 44:1,27. Lev. 17:10. 20:9-5. 26:17. Ps. 34:16. 17. 15:7. Am. 9:4. t 17:27. 25:6. 32:28-31. 37:8-10. 38:18,23. 39:8. 52:13,14. 2 Chr. 36:19. Zech. 1:6. u 18:17,20. Mic. 3:1. x Is. 7:2,13. Luke 1:69. v Heb. Zech. 5:28. 22:2,3,13-

17. 23:5. 2 Sam. 8:15. Ps. 72:1-4. 12-14. 82:2-4. Is. 1:17. 16:3-5. 32:1,2. Zech. 7:9-11. y Ez. 18:13. Ps. 101:8. Ec. 10:16,17. z Job 29:17. Ps. 82:4. Prov. 24:11,12. 31:8,9. Is. 1:17. Luke 18:3-5. Rom. 13:4. a 5:4,4. 5:4. 17:1. 23:19. 26:7. Lev. 33:28. taut. 32:22. Lam. 2:3,4. 4:11. Ez. 20:47,48. 22:18-22. 31. 31:5-14. Nah. 1:6. Zeph. 1:18. b See on 7:20. Is. 1:31. Mark 9:43-46. c 5. 23:30-32. 30:31. 51:25. Ez. 13:20. 1 Heb. Inhabitant. d Ps. 129:2. Is. 22:1. e 7:4. 49:4,16. 2 Sam. 5:6,7. Lam. 4:12. Ob. 3,4. Mic. 3:1. f Heb. visit upon. 9:25. 11:22. Is. 10:12. 24:21. margins. g 6:19. 17:10. 32:10. Prov. 1:31. Is. 3:10,11. Gal. 6:7,8. h 22:7. Is. 10:18,19. 27:10,11. 37:24. Ez. 20:46-48. Zech. 11:1. h 32:13. 2 Chr. 36:19.

the siege of Jerusalem to meet the Egyptian army: but this expression implies that the besiegers were at the time encamped against the city. (Marg. Ref. Notes, 37:6-10. Lam. 1:8-11.)

V. 5-7. God himself would fight against the Jews, by pestilence and famine, as well as by the sword of the Chaldeans. (Notes, 15:1-4. 34:1-5. Ez. 14:12-21.)—The same expressions are used concerning the Lords fighting against the Jews, as had formerly been employed, in respect of his fighting for them against the Egyptians and their other enemies. (Marg. Ref. 1, k, n, o.)

V. 8-10. If the king and his princes refused to surrender, the people were called on to provide for their own safety; which could only be done by going over to the Chaldeans. (Notes, 27:12-15. 38:1-6. Josh. 2:4-6.)—As this was the express command of God, it fully released them from all obligation to obey their rulers, who acted in avowed defiance of him.

For a prey. (9) 'As a thing recovered from extreme danger.' Or, 'instead of spoil.'—He ought to think himself a considerable gainer, by escaping with his life, in so general a destruction. Louth. (Notes, 39:15-18. 45:4,5.)—I have set, &c. (10) Marg. Ref. s, t. Note, Am. 9:1-1.

V. 11, 12. Some expositors suppose, that a new prophecy is here begun, which was delivered long before the rest of the chapter. But there is not the smallest intimation given of this: and it was proper even to the very time, in which judgment was executed, that exhortations to "repentance, and works meet for repentance," should be given along with denunciations of wrath. The justice of God in punishing the obstinate rebels who refuse to hearken, would be thus more fully illustrated. And, though the destruction of the city, and the captivity of the nation, had been absolutely determined: yet a variety of circumstances might exceedingly have mitigated the horrors of that catastrophe, especially to Zedekiah and his sons, had this exhortation been regarded. (Notes, 38:17-23. 2 Kings 25:6,7. Ez. 12:8-16. 17:12-21. 21:25-27.)—The wickedness of Zedekiah and his sons, and of the princes of that line, was aggravated by their relation to David. They probably trusted in the covenant of royalty, whilst their crimes forfeited their personal interest in it: and the exhortation implied a severe reproof of Zedekiah's conduct, as guilty of perversion of power and neglect of duty. But let him and his princes immediately and earnestly, set themselves to execute justice, and deliver the oppressed: let them do it "in the morning," as their first concern, at that time when their courts were held, and every morning: or else the Lord's anger would burn unquenchably against them. (Marg. Ref. Notes, 2 Sam. 8:15-18, v. 15. Ps. 101:5. Is. 50:4.)

V. 13, 14. (Notes, 17:3,4. 2 Sam. 5:6-8. Ps. 125:1,2. Is. 22:1.) 'Jerusalem was builded part on the hill, and part in the valley, and was compassed about with mountains.'—They confided in the strength of their situation, as the Jebusites... had formerly done. Louth.—O inhabitant of the valley, &c. (13) "'O thou inhabitant of the levelled hollow of a rock.'" The hollow space of this rock at the top, in which, ... levelled or regularly formed by art, the foundations of the buildings were laid. Blayney.—Indeed the city was thought impregnable, and therefore the inhabitants flattered themselves that they should escape; for none would be able to enter their walls, though the adjacent countries should be

wasted. But the Lord declared that he was against them, and would destroy them. (Marg. Ref. Notes, Lam. 4:12. Ez. 20:45-49. Zech. 11:1-3.)

PRACTICAL OBSERVATIONS.

The most obstinate sinners, yet the most virulent persecutors, have seasons of compunction, and are sometimes convinced that their faithful reprovers are wiser and happier than they themselves are. So that in seasons of urgent distress and peril, men frequently desire the counsels and prayers of the very persons, whom at other times they despise or oppose: and thus the servants of God pass "through honour and dishonour, through evil and good report." Such men indeed only inquire after deliverance from punishment: (P. O. Matt. 8:23-34.) if the Lord would deal with them according to the riches of his power and mercy, in saving them from suffering, and then leave them to indulge themselves in sin, they would be reconciled to him and to his ministers: and they will meet with teachers, who will encourage them on this plan, for a valuable consideration to themselves. But the faithful servant of God is zealous for his Master's honour, and adheres to his instructions: he can encourage no man, who refuses to "repent and do works meet for repentance;" he will constantly maintain, that those who hate and disobey the precepts, have no interest in the promises of God; and that he will not deal with hypocrites according to the wonders which he performs for his people.—When they, who stand out in obstinate disobedience, would presume on external privileges: let them be told, that God will prosper his open enemies against them: nay, that we will baffle all their efforts, and fight against them by his own outstretched arm, and not spare them or show them any favour. Yet intimations of mercy are couched under the severest denunciations: and in the most tremendous public calamities, there is hope for individuals of escaping the wrath to come. No sinner on earth, who desires to avail himself of a refuge, is left without one: life and death are continually set before men: but the way of life is humiliating: it requires self-denial and singularity, and exposes men to difficulty and reproach. Few therefore choose it; but most persist in that course, against which the most awful vengeance of God is denounced.—In all possible circumstances the way of duty is the safest and most advantageous; and will tend to alleviate those miseries, which cannot be entirely avoided. When sinners therefore inquire about events, they should be directed to the duties of their stations: those who are descended from pious ancestors, should be exhorted to imitate them; and they, who are placed in authority, should be reminded to execute justice and do good: otherwise these distinctions will the more expose men, when "the fury of the Lord goeth forth like fire, and burneth, that none can quench it, because of the evil of their doings." He sets himself especially against those, who presumptuously defy his threatenings: and he will let them know, that none of their devices or confidences can withstand the power of his righteous indignation.

NOTES.—CHAP. XXII. V. 1. Some interpreters suppose that this chapter contains two distinct messages, the one ending at the twentieth verse, sent to Jehoiakim; and the other afterwards to Jeconiah or Jehoiachin his son: but there is in it not the most remote intimation of this. Others suppose, that the whole chapter was addressed to Jeconiah: and that the former part was a recapitulation of messages formerly delivered to Jehoiakim: but there is great difficulty, in applying the conclusion of the address to Jeconiah. It has there-

CHAPTER XXII.

The prophet is sent to the king's palace, to exhort him and his people to various duties, with conditional promises and threatenings, 1-5. The people are told not to weep for Josiah; but to lament for Shallum, who was carried captive to return no more, 10-12. Severe rebukes of Jehoiakim, and a dreadful sentence against him, 13-19. The Jews, who had been rebellious in prosperity, would be rendered more pained by suffering, 20-23. The doom of Jeconiah, and others of David's family, 24-30.

THUS saith the LORD; "Go down to the house of the king of Judah, and speak there this word,

2 And say, ¹Hear the word of the LORD, O king of Judah, ²that sittest upon the throne of David, thou, and thy servants and thy people that ³enter in by these gates:

3 Thus saith the LORD; "Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong; do no violence to the stranger, the fatherless, nor the widow, ⁴neither shed innocent blood in this place.

4 For if ye do this thing indeed, ⁵then shall there enter in by the gates of this house kings sitting ⁶upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

5 But ⁷if ye will not hear these words, ⁸I swear by myself, saith the LORD, ⁹that this house shall become a desolation.

6 For thus saith the LORD ¹⁰unto the king's house of Judah; Thou art Gilead unto me, and

the head of Lebanon: ¹¹yet surely I will make thee a wilderness, and cities which are not inhabited.

7 And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast them into the fire.

8 And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great city?

9 Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

10 ¹²Weep ye not for the dead, neither bemoan him: ¹³but weep sore for him that goeth away: for he shall return no more, nor see his native country.

11 For thus saith the LORD touching ¹⁴Shallum, the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more;

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

[Practical Observations.]

13 ¹⁵Wo ¹⁶unto him that ¹⁷buildeth his house by righteousness, and his chambers by wrong; ¹⁸that useth his neighbour's service without wages, and giveth him not for his work;

19 Mic. 3:12. m21 21-11. Gen 37:25 Deut. 2:25. Cant 5:15. m420. 7:34. 9:11. 19:7. 21:11. 2:10. 26:6. 1:18. 4:3. 10:7. 11:1. 11:4-6. 27:10. Ez. 33:27. 28:4. 4:16. 7:1. 1:3. 36:24-25. Is. 10:34. 13:1. 15:1. 16:1. 17:1. 18:1. 19:1. 20:1. 21:1. 22:1. 23:1. 24:1. 25:1. 26:1. 27:1. 28:1. 29:1. 30:1. 31:1. 32:1. 33:1. 34:1. 35:1. 36:1. 37:1. 38:1. 39:1. 40:1. 41:1. 42:1. 43:1. 44:1. 45:1. 46:1. 47:1. 48:1. 49:1. 50:1. 51:1. 52:1. 53:1. 54:1. 55:1. 56:1. 57:1. 58:1. 59:1. 60:1. 61:1. 62:1. 63:1. 64:1. 65:1. 66:1. 67:1. 68:1. 69:1. 70:1. 71:1. 72:1. 73:1. 74:1. 75:1. 76:1. 77:1. 78:1. 79:1. 80:1. 81:1. 82:1. 83:1. 84:1. 85:1. 86:1. 87:1. 88:1. 89:1. 90:1. 91:1. 92:1. 93:1. 94:1. 95:1. 96:1. 97:1. 98:1. 99:1. 100:1. 101:1. 102:1. 103:1. 104:1. 105:1. 106:1. 107:1. 108:1. 109:1. 110:1. 111:1. 112:1. 113:1. 114:1. 115:1. 116:1. 117:1. 118:1. 119:1. 120:1. 121:1. 122:1. 123:1. 124:1. 125:1. 126:1. 127:1. 128:1. 129:1. 130:1. 131:1. 132:1. 133:1. 134:1. 135:1. 136:1. 137:1. 138:1. 139:1. 140:1. 141:1. 142:1. 143:1. 144:1. 145:1. 146:1. 147:1. 148:1. 149:1. 150:1. 151:1. 152:1. 153:1. 154:1. 155:1. 156:1. 157:1. 158:1. 159:1. 160:1. 161:1. 162:1. 163:1. 164:1. 165:1. 166:1. 167:1. 168:1. 169:1. 170:1. 171:1. 172:1. 173:1. 174:1. 175:1. 176:1. 177:1. 178:1. 179:1. 180:1. 181:1. 182:1. 183:1. 184:1. 185:1. 186:1. 187:1. 188:1. 189:1. 190:1. 191:1. 192:1. 193:1. 194:1. 195:1. 196:1. 197:1. 198:1. 199:1. 200:1. 201:1. 202:1. 203:1. 204:1. 205:1. 206:1. 207:1. 208:1. 209:1. 210:1. 211:1. 212:1. 213:1. 214:1. 215:1. 216:1. 217:1. 218:1. 219:1. 220:1. 221:1. 222:1. 223:1. 224:1. 225:1. 226:1. 227:1. 228:1. 229:1. 230:1. 231:1. 232:1. 233:1. 234:1. 235:1. 236:1. 237:1. 238:1. 239:1. 240:1. 241:1. 242:1. 243:1. 244:1. 245:1. 246:1. 247:1. 248:1. 249:1. 250:1. 251:1. 252:1. 253:1. 254:1. 255:1. 256:1. 257:1. 258:1. 259:1. 260:1. 261:1. 262:1. 263:1. 264:1. 265:1. 266:1. 267:1. 268:1. 269:1. 270:1. 271:1. 272:1. 273:1. 274:1. 275:1. 276:1. 277:1. 278:1. 279:1. 280:1. 281:1. 282:1. 283:1. 284:1. 285:1. 286:1. 287:1. 288:1. 289:1. 290:1. 291:1. 292:1. 293:1. 294:1. 295:1. 296:1. 297:1. 298:1. 299:1. 300:1. 301:1. 302:1. 303:1. 304:1. 305:1. 306:1. 307:1. 308:1. 309:1. 310:1. 311:1. 312:1. 313:1. 314:1. 315:1. 316:1. 317:1. 318:1. 319:1. 320:1. 321:1. 322:1. 323:1. 324:1. 325:1. 326:1. 327:1. 328:1. 329:1. 330:1. 331:1. 332:1. 333:1. 334:1. 335:1. 336:1. 337:1. 338:1. 339:1. 340:1. 341:1. 342:1. 343:1. 344:1. 345:1. 346:1. 347:1. 348:1. 349:1. 350:1. 351:1. 352:1. 353:1. 354:1. 355:1. 356:1. 357:1. 358:1. 359:1. 360:1. 361:1. 362:1. 363:1. 364:1. 365:1. 366:1. 367:1. 368:1. 369:1. 370:1. 371:1. 372:1. 373:1. 374:1. 375:1. 376:1. 377:1. 378:1. 379:1. 380:1. 381:1. 382:1. 383:1. 384:1. 385:1. 386:1. 387:1. 388:1. 389:1. 390:1. 391:1. 392:1. 393:1. 394:1. 395:1. 396:1. 397:1. 398:1. 399:1. 400:1. 401:1. 402:1. 403:1. 404:1. 405:1. 406:1. 407:1. 408:1. 409:1. 410:1. 411:1. 412:1. 413:1. 414:1. 415:1. 416:1. 417:1. 418:1. 419:1. 420:1. 421:1. 422:1. 423:1. 424:1. 425:1. 426:1. 427:1. 428:1. 429:1. 430:1. 431:1. 432:1. 433:1. 434:1. 435:1. 436:1. 437:1. 438:1. 439:1. 440:1. 441:1. 442:1. 443:1. 444:1. 445:1. 446:1. 447:1. 448:1. 449:1. 450:1. 451:1. 452:1. 453:1. 454:1. 455:1. 456:1. 457:1. 458:1. 459:1. 460:1. 461:1. 462:1. 463:1. 464:1. 465:1. 466:1. 467:1. 468:1. 469:1. 470:1. 471:1. 472:1. 473:1. 474:1. 475:1. 476:1. 477:1. 478:1. 479:1. 480:1. 481:1. 482:1. 483:1. 484:1. 485:1. 486:1. 487:1. 488:1. 489:1. 490:1. 491:1. 492:1. 493:1. 494:1. 495:1. 496:1. 497:1. 498:1. 499:1. 500:1. 501:1. 502:1. 503:1. 504:1. 505:1. 506:1. 507:1. 508:1. 509:1. 510:1. 511:1. 512:1. 513:1. 514:1. 515:1. 516:1. 517:1. 518:1. 519:1. 520:1. 521:1. 522:1. 523:1. 524:1. 525:1. 526:1. 527:1. 528:1. 529:1. 530:1. 531:1. 532:1. 533:1. 534:1. 535:1. 536:1. 537:1. 538:1. 539:1. 540:1. 541:1. 542:1. 543:1. 544:1. 545:1. 546:1. 547:1. 548:1. 549:1. 550:1. 551:1. 552:1. 553:1. 554:1. 555:1. 556:1. 557:1. 558:1. 559:1. 560:1. 561:1. 562:1. 563:1. 564:1. 565:1. 566:1. 567:1. 568:1. 569:1. 570:1. 571:1. 572:1. 573:1. 574:1. 575:1. 576:1. 577:1. 578:1. 579:1. 580:1. 581:1. 582:1. 583:1. 584:1. 585:1. 586:1. 587:1. 588:1. 589:1. 590:1. 591:1. 592:1. 593:1. 594:1. 595:1. 596:1. 597:1. 598:1. 599:1. 600:1. 601:1. 602:1. 603:1. 604:1. 605:1. 606:1. 607:1. 608:1. 609:1. 610:1. 611:1. 612:1. 613:1. 614:1. 615:1. 616:1. 617:1. 618:1. 619:1. 620:1. 621:1. 622:1. 623:1. 624:1. 625:1. 626:1. 627:1. 628:1. 629:1. 630:1. 631:1. 632:1. 633:1. 634:1. 635:1. 636:1. 637:1. 638:1. 639:1. 640:1. 641:1. 642:1. 643:1. 644:1. 645:1. 646:1. 647:1. 648:1. 649:1. 650:1. 651:1. 652:1. 653:1. 654:1. 655:1. 656:1. 657:1. 658:1. 659:1. 660:1. 661:1. 662:1. 663:1. 664:1. 665:1. 666:1. 667:1. 668:1. 669:1. 670:1. 671:1. 672:1. 673:1. 674:1. 675:1. 676:1. 677:1. 678:1. 679:1. 680:1. 681:1. 682:1. 683:1. 684:1. 685:1. 686:1. 687:1. 688:1. 689:1. 690:1. 691:1. 692:1. 693:1. 694:1. 695:1. 696:1. 697:1. 698:1. 699:1. 700:1. 701:1. 702:1. 703:1. 704:1. 705:1. 706:1. 707:1. 708:1. 709:1. 710:1. 711:1. 712:1. 713:1. 714:1. 715:1. 716:1. 717:1. 718:1. 719:1. 720:1. 721:1. 722:1. 723:1. 724:1. 725:1. 726:1. 727:1. 728:1. 729:1. 730:1. 731:1. 732:1. 733:1. 734:1. 735:1. 736:1. 737:1. 738:1. 739:1. 740:1. 741:1. 742:1. 743:1. 744:1. 745:1. 746:1. 747:1. 748:1. 749:1. 750:1. 751:1. 752:1. 753:1. 754:1. 755:1. 756:1. 757:1. 758:1. 759:1. 760:1. 761:1. 762:1. 763:1. 764:1. 765:1. 766:1. 767:1. 768:1. 769:1. 770:1. 771:1. 772:1. 773:1. 774:1. 775:1. 776:1. 777:1. 778:1. 779:1. 780:1. 781:1. 782:1. 783:1. 784:1. 785:1. 786:1. 787:1. 788:1. 789:1. 790:1. 791:1. 792:1. 793:1. 794:1. 795:1. 796:1. 797:1. 798:1. 799:1. 800:1. 801:1. 802:1. 803:1. 804:1. 805:1. 806:1. 807:1. 808:1. 809:1. 810:1. 811:1. 812:1. 813:1. 814:1. 815:1. 816:1. 817:1. 818:1. 819:1. 820:1. 821:1. 822:1. 823:1. 824:1. 825:1. 826:1. 827:1. 828:1. 829:1. 830:1. 831:1. 832:1. 833:1. 834:1. 835:1. 836:1. 837:1. 838:1. 839:1. 840:1. 841:1. 842:1. 843:1. 844:1. 845:1. 846:1. 847:1. 848:1. 849:1. 850:1. 851:1. 852:1. 853:1. 854:1. 855:1. 856:1. 857:1. 858:1. 859:1. 860:1. 861:1. 862:1. 863:1. 864:1. 865:1. 866:1. 867:1. 868:1. 869:1. 870:1. 871:1. 872:1. 873:1. 874:1. 875:1. 876:1. 877:1. 878:1. 879:1. 880:1. 881:1. 882:1. 883:1. 884:1. 885:1. 886:1. 887:1. 888:1. 889:1. 890:1. 891:1. 892:1. 893:1. 894:1. 895:1. 896:1. 897:1. 898:1. 899:1. 900:1. 901:1. 902:1. 903:1. 904:1. 905:1. 906:1. 907:1. 908:1. 909:1. 910:1. 911:1. 912:1. 913:1. 914:1. 915:1. 916:1. 917:1. 918:1. 919:1. 920:1. 921:1. 922:1. 923:1. 924:1. 925:1. 926:1. 927:1. 928:1. 929:1. 930:1. 931:1. 932:1. 933:1. 934:1. 935:1. 936:1. 937:1. 938:1. 939:1. 940:1. 941:1. 942:1. 943:1. 944:1. 945:1. 946:1. 947:1. 948:1. 949:1. 950:1. 951:1. 952:1. 953:1. 954:1. 955:1. 956:1. 957:1. 958:1. 959:1. 960:1. 961:1. 962:1. 963:1. 964:1. 965:1. 966:1. 967:1. 968:1. 969:1. 970:1. 971:1. 972:1. 973:1. 974:1. 975:1. 976:1. 977:1. 978:1. 979:1. 980:1. 981:1. 982:1. 983:1. 984:1. 985:1. 986:1. 987:1. 988:1. 989:1. 990:1. 991:1. 992:1. 993:1. 994:1. 995:1. 996:1. 997:1. 998:1. 999:1. 1000:1.

fore been supposed by a few, that the whole was addressed to Zedekiah, in the beginning of his reign, before matters were come to a crisis; and that it is a continuation of the subject of the preceding chapter. This interpretation I accede to: but without being very confident in so doubtful a matter. If this point could be ascertained, the difficulties would vanish, which upon other interpretations are almost, if not quite, insuperable; as it will be shown: but there is no evidence on either side, except the chapter itself, compared with the context, of which the reader will judge for himself.—Yet it seems very reasonable to expect, that after Jeremiah had answered Zedekiah's inquiries by his messengers; the LORD should send him in person to confirm and enforce his word, in the manner here recorded: and the abrupt opening of the chapter, as well as its coincidence with the preceding, favours this opinion. (Notes, 2-5. 21:11, 12.)—No king of Judah is mentioned in this verse: Zedekiah is the only one named in the preceding chapter; and it seems very unnatural to consider the first verse of this chapter, as beginning an entirely new message from God.—We suppose then, that Zedekiah is addressed: and that the names of the other kings are introduced, by way of reminding him, that the predictions concerning them, which they had disregarded, had been exactly accomplished; from which he ought to infer, that those, which related to him and the approaching captivity, would be so likewise. Coniah indeed is last mentioned in the chapter, and Zedekiah is not named in it, but he had been mentioned in the former part of the subject, as the forgoing chapter is here supposed to have been: and being addressed in person as "king of Judah," it was not necessary to address him by name.

V. 2-5. (Marg. Ref. Notes, 17:19-27. 21:11, 12. 34:8-22. 36:1-3.) "This was his ordinary manner of preaching before kings, from Josiah to Zedekiah, which was about forty years."—The prophet repeats to Zedekiah the admonitions which he had given to his predecessors, connected with similar promises and denunciations: and the express declarations made in other places that the city would be taken and destroyed, only implied that God certainly foreknew Zedekiah's obstinate disobedience. Thus, the Lord again and again sent Moses to Pharaoh, to demand the liberty of Israel, though he knew and foretold, that Pharaoh would not let them go till forced to it. (Notes, 18:7-10.)

V. 6. (Note, 13-19.) The palace of the kings of Judah was become very magnificent: it had been favoured far more than the residence of other kings, and made pre-eminent by its vicinity to the temple; and the royal family had been equally favoured and exalted by the covenant with David and his seed: (Notes, Ps. 48:2, 3. 122:3-5.) but, having been polluted with idolatry and iniquity, they were condemned to be destroyed and made desolate.—Gilead was renowned for rich pastures, and Lebanon for stately cedars. (Marg. Ref.)

V. 7. (Marg. Ref. Note, 21:13, 14.) "The Hebrew word signifieth to sanctify, because the LORD doth dedicate to his use and purpose such as he prepareth to execute his work." (Notes, Is. 13:2-5. 45:1-6. Ez. 9:1-7.)

14 That saith, **I** will build me a wide house and large chambers, and cutteth him out windows; and it is **ceiled** with cedar, and painted with vermilion.

15 Shalt thou reign, because thou closest *thyself* in cedar? did not **thy** father **eat** and drink, **and** do judgment and justice, **and** then it was well with him?

16 He **judged** the cause of the poor and needy; then it was well with him: *was* not this to know ne? saith the Lord.

17 But **thy** eyes and **thy** heart *are* not but for thy covetousness, and for **to** shed innocent blood, and for oppression, and **to** violence, to do it.

18 Therefore thus saith the Lord concerning Jehoiakim the son of Josiah king of Judah; **They** shall not lament for him, *saying*, "Ah my brother! or, Ah sister! they shall not lament for him, *saying*, Ah lord! or, Ah his glory!"

19 He shall be buried **with** the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

[Practical Observations.]

20 **I** Go up to Lebanon, **and** cry; **and** lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed.

21 **I** spake unto thee in thy **prosperity**; but

thou saidst, **I** will not hear. **This** hath been thy manner from thy youth, that thou obeyedst not my voice.

22 The **wind** shall eat up all **thy** pastors, and **thy** lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.

23 O **inhabitant** of **Lebanon**, that **makest** thy nest in the cedars, **how** gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!

24 **As** I live, saith the Lord, though **Coniah** the son of Jehoiakim king of Judah were **the** signet upon my right hand, yet would I pluck thee thence;

25 And **I** will give thee into the hand of them that seek thy life, and into the hand of them **whose** face thou fearest, even into the hand of Nebuchadnezzar king of Babylon, and into the hand of the Chaldeans,

26 And **I** will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.

27 But **to** the land whereunto they **desire** to return, thither shall they not return.

28 **Is** this man **Coniah** **a** despised broken idol? **is** he a vessel wherein is no pleasure? wherefore

17:19. 24:27. 1 Chr. 10:10. Dan. 4:30. Mal. 1:4. Luke 14:28-29. Prov. 18:27. 23:9. 24:10. 25:10. 26:10. 27:10. 28:10. 29:10. 30:10. 31:10. 32:10. 33:10. 34:10. 35:10. 36:10. 37:10. 38:10. 39:10. 40:10. 41:10. 42:10. 43:10. 44:10. 45:10. 46:10. 47:10. 48:10. 49:10. 50:10. 51:10. 52:10. 53:10. 54:10. 55:10. 56:10. 57:10. 58:10. 59:10. 60:10. 61:10. 62:10. 63:10. 64:10. 65:10. 66:10. 67:10. 68:10. 69:10. 70:10. 71:10. 72:10. 73:10. 74:10. 75:10. 76:10. 77:10. 78:10. 79:10. 80:10. 81:10. 82:10. 83:10. 84:10. 85:10. 86:10. 87:10. 88:10. 89:10. 90:10. 91:10. 92:10. 93:10. 94:10. 95:10. 96:10. 97:10. 98:10. 99:10. 100:10. 101:10. 102:10. 103:10. 104:10. 105:10. 106:10. 107:10. 108:10. 109:10. 110:10. 111:10. 112:10. 113:10. 114:10. 115:10. 116:10. 117:10. 118:10. 119:10. 120:10. 121:10. 122:10. 123:10. 124:10. 125:10. 126:10. 127:10. 128:10. 129:10. 130:10. 131:10. 132:10. 133:10. 134:10. 135:10. 136:10. 137:10. 138:10. 139:10. 140:10. 141:10. 142:10. 143:10. 144:10. 145:10. 146:10. 147:10. 148:10. 149:10. 150:10. 151:10. 152:10. 153:10. 154:10. 155:10. 156:10. 157:10. 158:10. 159:10. 160:10. 161:10. 162:10. 163:10. 164:10. 165:10. 166:10. 167:10. 168:10. 169:10. 170:10. 171:10. 172:10. 173:10. 174:10. 175:10. 176:10. 177:10. 178:10. 179:10. 180:10. 181:10. 182:10. 183:10. 184:10. 185:10. 186:10. 187:10. 188:10. 189:10. 190:10. 191:10. 192:10. 193:10. 194:10. 195:10. 196:10. 197:10. 198:10. 199:10. 200:10. 201:10. 202:10. 203:10. 204:10. 205:10. 206:10. 207:10. 208:10. 209:10. 210:10. 211:10. 212:10. 213:10. 214:10. 215:10. 216:10. 217:10. 218:10. 219:10. 220:10. 221:10. 222:10. 223:10. 224:10. 225:10. 226:10. 227:10. 228:10. 229:10. 230:10. 231:10. 232:10. 233:10. 234:10. 235:10. 236:10. 237:10. 238:10. 239:10. 240:10. 241:10. 242:10. 243:10. 244:10. 245:10. 246:10. 247:10. 248:10. 249:10. 250:10. 251:10. 252:10. 253:10. 254:10. 255:10. 256:10. 257:10. 258:10. 259:10. 260:10. 261:10. 262:10. 263:10. 264:10. 265:10. 266:10. 267:10. 268:10. 269:10. 270:10. 271:10. 272:10. 273:10. 274:10. 275:10. 276:10. 277:10. 278:10. 279:10. 280:10. 281:10. 282:10. 283:10. 284:10. 285:10. 286:10. 287:10. 288:10. 289:10. 290:10. 291:10. 292:10. 293:10. 294:10. 295:10. 296:10. 297:10. 298:10. 299:10. 300:10. 301:10. 302:10. 303:10. 304:10. 305:10. 306:10. 307:10. 308:10. 309:10. 310:10. 311:10. 312:10. 313:10. 314:10. 315:10. 316:10. 317:10. 318:10. 319:10. 320:10. 321:10. 322:10. 323:10. 324:10. 325:10. 326:10. 327:10. 328:10. 329:10. 330:10. 331:10. 332:10. 333:10. 334:10. 335:10. 336:10. 337:10. 338:10. 339:10. 340:10. 341:10. 342:10. 343:10. 344:10. 345:10. 346:10. 347:10. 348:10. 349:10. 350:10. 351:10. 352:10. 353:10. 354:10. 355:10. 356:10. 357:10. 358:10. 359:10. 360:10. 361:10. 362:10. 363:10. 364:10. 365:10. 366:10. 367:10. 368:10. 369:10. 370:10. 371:10. 372:10. 373:10. 374:10. 375:10. 376:10. 377:10. 378:10. 379:10. 380:10. 381:10. 382:10. 383:10. 384:10. 385:10. 386:10. 387:10. 388:10. 389:10. 390:10. 391:10. 392:10. 393:10. 394:10. 395:10. 396:10. 397:10. 398:10. 399:10. 400:10. 401:10. 402:10. 403:10. 404:10. 405:10. 406:10. 407:10. 408:10. 409:10. 410:10. 411:10. 412:10. 413:10. 414:10. 415:10. 416:10. 417:10. 418:10. 419:10. 420:10. 421:10. 422:10. 423:10. 424:10. 425:10. 426:10. 427:10. 428:10. 429:10. 430:10. 431:10. 432:10. 433:10. 434:10. 435:10. 436:10. 437:10. 438:10. 439:10. 440:10. 441:10. 442:10. 443:10. 444:10. 445:10. 446:10. 447:10. 448:10. 449:10. 450:10. 451:10. 452:10. 453:10. 454:10. 455:10. 456:10. 457:10. 458:10. 459:10. 460:10. 461:10. 462:10. 463:10. 464:10. 465:10. 466:10. 467:10. 468:10. 469:10. 470:10. 471:10. 472:10. 473:10. 474:10. 475:10. 476:10. 477:10. 478:10. 479:10. 480:10. 481:10. 482:10. 483:10. 484:10. 485:10. 486:10. 487:10. 488:10. 489:10. 490:10. 491:10. 492:10. 493:10. 494:10. 495:10. 496:10. 497:10. 498:10. 499:10. 500:10. 501:10. 502:10. 503:10. 504:10. 505:10. 506:10. 507:10. 508:10. 509:10. 510:10. 511:10. 512:10. 513:10. 514:10. 515:10. 516:10. 517:10. 518:10. 519:10. 520:10. 521:10. 522:10. 523:10. 524:10. 525:10. 526:10. 527:10. 528:10. 529:10. 530:10. 531:10. 532:10. 533:10. 534:10. 535:10. 536:10. 537:10. 538:10. 539:10. 540:10. 541:10. 542:10. 543:10. 544:10. 545:10. 546:10. 547:10. 548:10. 549:10. 550:10. 551:10. 552:10. 553:10. 554:10. 555:10. 556:10. 557:10. 558:10. 559:10. 560:10. 561:10. 562:10. 563:10. 564:10. 565:10. 566:10. 567:10. 568:10. 569:10. 570:10. 571:10. 572:10. 573:10. 574:10. 575:10. 576:10. 577:10. 578:10. 579:10. 580:10. 581:10. 582:10. 583:10. 584:10. 585:10. 586:10. 587:10. 588:10. 589:10. 590:10. 591:10. 592:10. 593:10. 594:10. 595:10. 596:10. 597:10. 598:10. 599:10. 600:10. 601:10. 602:10. 603:10. 604:10. 605:10. 606:10. 607:10. 608:10. 609:10. 610:10. 611:10. 612:10. 613:10. 614:10. 615:10. 616:10. 617:10. 618:10. 619:10. 620:10. 621:10. 622:10. 623:10. 624:10. 625:10. 626:10. 627:10. 628:10. 629:10. 630:10. 631:10. 632:10. 633:10. 634:10. 635:10. 636:10. 637:10. 638:10. 639:10. 640:10. 641:10. 642:10. 643:10. 644:10. 645:10. 646:10. 647:10. 648:10. 649:10. 650:10. 651:10. 652:10. 653:10. 654:10. 655:10. 656:10. 657:10. 658:10. 659:10. 660:10. 661:10. 662:10. 663:10. 664:10. 665:10. 666:10. 667:10. 668:10. 669:10. 670:10. 671:10. 672:10. 673:10. 674:10. 675:10. 676:10. 677:10. 678:10. 679:10. 680:10. 681:10. 682:10. 683:10. 684:10. 685:10. 686:10. 687:10. 688:10. 689:10. 690:10. 691:10. 692:10. 693:10. 694:10. 695:10. 696:10. 697:10. 698:10. 699:10. 700:10. 701:10. 702:10. 703:10. 704:10. 705:10. 706:10. 707:10. 708:10. 709:10. 710:10. 711:10. 712:10. 713:10. 714:10. 715:10. 716:10. 717:10. 718:10. 719:10. 720:10. 721:10. 722:10. 723:10. 724:10. 725:10. 726:10. 727:10. 728:10. 729:10. 730:10. 731:10. 732:10. 733:10. 734:10. 735:10. 736:10. 737:10. 738:10. 739:10. 740:10. 741:10. 742:10. 743:10. 744:10. 745:10. 746:10. 747:10. 748:10. 749:10. 750:10. 751:10. 752:10. 753:10. 754:10. 755:10. 756:10. 757:10. 758:10. 759:10. 760:10. 761:10. 762:10. 763:10. 764:10. 765:10. 766:10. 767:10. 768:10. 769:10. 770:10. 771:10. 772:10. 773:10. 774:10. 775:10. 776:10. 777:10. 778:10. 779:10. 780:10. 781:10. 782:10. 783:10. 784:10. 785:10. 786:10. 787:10. 788:10. 789:10. 790:10. 791:10. 792:10. 793:10. 794:10. 795:10. 796:10. 797:10. 798:10. 799:10. 800:10. 801:10. 802:10. 803:10. 804:10. 805:10. 806:10. 807:10. 808:10. 809:10. 810:10. 811:10. 812:10. 813:10. 814:10. 815:10. 816:10. 817:10. 818:10. 819:10. 820:10. 821:10. 822:10. 823:10. 824:10. 825:10. 826:10. 827:10. 828:10. 829:10. 830:10. 831:10. 832:10. 833:10. 834:10. 835:10. 836:10. 837:10. 838:10. 839:10. 840:10. 841:10. 842:10. 843:10. 844:10. 845:10. 846:10. 847:10. 848:10. 849:10. 850:10. 851:10. 852:10. 853:10. 854:10. 855:10. 856:10. 857:10. 858:10. 859:10. 860:10. 861:10. 862:10. 863:10. 864:10. 865:10. 866:10. 867:10. 868:10. 869:10. 870:10. 871:10. 872:10. 873:10. 874:10. 875:10. 876:10. 877:10. 878:10. 879:10. 880:10. 881:10. 882:10. 883:10. 884:10. 885:10. 886:10. 887:10. 888:10. 889:10. 890:10. 891:10. 892:10. 893:10. 894:10. 895:10. 896:10. 897:10. 898:10. 899:10. 900:10. 901:10. 902:10. 903:10. 904:10. 905:10. 906:10. 907:10. 908:10. 909:10. 910:10. 911:10. 912:10. 913:10. 914:10. 915:10. 916:10. 917:10. 918:10. 919:10. 920:10. 921:10. 922:10. 923:10. 924:10. 925:10. 926:10. 927:10. 928:10. 929:10. 930:10. 931:10. 932:10. 933:10. 934:10. 935:10. 936:10. 937:10. 938:10. 939:10. 940:10. 941:10. 942:10. 943:10. 944:10. 945:10. 946:10. 947:10. 948:10. 949:10. 950:10. 951:10. 952:10. 953:10. 954:10. 955:10. 956:10. 957:10. 958:10. 959:10. 960:10. 961:10. 962:10. 963:10. 964:10. 965:10. 966:10. 967:10. 968:10. 969:10. 970:10. 971:10. 972:10. 973:10. 974:10. 975:10. 976:10. 977:10. 978:10. 979:10. 980:10. 981:10. 982:10. 983:10. 984:10. 985:10. 986:10. 987:10. 988:10. 989:10. 990:10. 991:10. 992:10. 993:10. 994:10. 995:10. 996:10. 997:10. 998:10. 999:10. 1000:10.

30:13-15. 2 Kings 24:7. Is. 20:5-6. 30:1-7. 31:1-3. p. 22. 4:30. 25:8-17-27. Lam. 1:2-19. Ez. 23:9-29. q. 2:31. 6:15-17. 35:15. 36:21-28. 2 Chr. 33:10-11. 36:15-17. Prov. 30:9. § Heb. prosperities. r. 8:25. 7:22-28. 32:30. Deut. 9:7-31. 31:27. 32:15-20. Judg. 2:11-19. Neh. 9:16. &c. Pa. 106:6. &c. Is. 48:8. Ez. 20:13, 21, 28. 23:3-39. a. 4:11-13. 30:23-24. Is. 64:6. Hos. 4:19. 13:15. 2:8. 5:30, 31. 10:31. 12:10. 22:12. Ez. 34:10-10. Zech. 11:8, 17. Acts 7:51, 52. n. See on 20. x. See on 23:27, 37, 20:11. § Heb. inhabitants. y. 6. Zech. 11:1, 2. 2:13-14. 48:28. 49:16. Num. 24:21. Am. 9:2. Ob. 4. Hag. 2:9. a. 3:21. 4:31. 6:21. 30:5, 5:6. 50:4, 5 Hos. 5:15. 6:1. 7:14. b. See on 4:30, 31. c. 38. 37:1. 2 Kings 24:6-8. Jehoiachin. 1 Chr. 3:16. Jeconiah. Matt. 1:11, 12. Jeronias. r. 6. Cant. 8:6. Hag. 2:23. c. 38. 21:7. 34:20, 21. 38:16. 2 Kings 24:15, 16. (Prov. 10:24. c. 15:2-4. 2 Kings 24:15. 2 Chr. 36:9, 10. Ez. 19:9-14. h. 11. 44:14. 52:31-34. 2 Kings 25:27-30. § Heb. lift up their mind. Pa. 56:4. i. See on 24. k. 48:38. 1 Sam. 5:3-5. 2 Sam. 5:21. Pa. 31:12. Hos. 8:8. 13:15. Rom. 9:21-23. 2 Tim. 2:20, 21.

the love of his people, and above all the favour of God, were far preferable to Jehoiakim's guilty and odious magnificence. Moreover, Josiah was the patron of the poor, and his throne was established in righteousness; and his obedience to God, and imitation of his justice, truth, and goodness, in the use of his authority, proved that he knew and loved him. (Notes, 9:23, 24. 1 Chr. 28:9. * John 17:1-3. 1 John 2:3-6.) But Jehoiakim was continually looking out for opportunities of gratifying his enormous rapacity, and inordinate passions; in pursuit of iniquitous gain, he committed murder and every kind of oppression; and thus he became odious to his subjects: so that it had been predicted, that when he should be prematurely cut off, his relations would not grieve for him as a brother, nor his people as a ruler, nor would any lament that his glory was turned into ignominy, nor console with his bereaved consort and relations according to the customs of those times and countries: and after his death his body would be treated with the utmost contempt, and "buried with the burial of an ass," which creatures, when they died in the city, were dragged forth to some place without the gates, where rubbish was thrown, to be devoured by dogs, or to putrefy above ground. "Nebuchadnezzar . . . bound him in fetters, to carry him to Babylon" (2 Chr. 36:6, 7.) this however seems to have taken place, in the fourth year of Jehoiakim's reign; (Note, Dan. 1:1, 2.) and it is generally supposed, that, having pacified Nebuchadnezzar, he was restored to the throne: but, that after some time revolting from him, bands of Chaldees and others came against him, by whom he was at length perhaps killed in an assault, after having reigned eleven years. (Note, 2 Kings 24:1, 2.) Yet the language of Ezekiel, (Note, Ez. 19:2-9.) seems to imply, that he was put in chains, and brought to the king of Babylon, at the close of his reign; "that his voice should no more be heard upon the mountains of Israel." Josephus, however, says, that he was slain, and his body left unburied. There is great difficulty, in respect of the time, and manner, and place of Jehoiakim's death and burial; probably such as must baffle all attempts, to clear them up: but, as "the gates of Jerusalem" may relate to the burial of the ass, and not to Jehoiakim; it is not very important to inquire whether this took place near Jerusalem, or at Babylon. Doubtless the exact fulfilment of the prediction was well known at Jerusalem. (36:30)—"Thus saith." (18) Or, "Thus said, &c." (Note, 10-12.)

V. 20-23. These verses seem to relate to the nation of Judah at large; or to the royal house of David, addressed as a woman of high rank and spirit: and it may be considered as the prophet's language on the success of the Chaldeans, and the disappointment of assistance from Egypt. (Notes, 37:1-10.) The princes and people might now betake themselves to Lebanon, or Bashan, or the other entrances into the land, to lament their miseries, and cry for help: but none would regard them, for all their idols and idolatrous allies,

were about to be destroyed by the power of the conqueror. (Notes, 2:33-37. 4:30, 31. Is. 31:1-3. Lam. 4:17. Ez. 16:35-43. 23:5-10, 27:43-49. Hos. 2:2-7.) The Lord had warned them of these calamities, in their more prosperous days, and commanded them to repent of their sins; but they were avowed and obstinate in rebellion; and this had been the manner of the nation from the beginning, that they would not obey his voice. (Marg. Ref. r. Notes, 3:20-25. 7:21-23.) Therefore, all their rulers and teachers would perish, as the fruits of the earth are blighted and consumed by an unwholesome wind; and their allies would go with them into captivity, being reduced by the same powerful conqueror. (Notes, 2:8, 9. 4:11-13.) They thought themselves indeed as safe in Jerusalem, as the eagle in her nest, on the top of a cedar, upon the summits of Lebanon; and therefore they despised the word of God. (Marg. Ref. z. Notes, 21:13, 14. 49:16.) But destruction was coming, as pangs on a woman in travail; and then they would show some regard to the Lord, and assume the appearance of humility, of devotion, or of mercy to their oppressed brethren; but this would not prevent their ruin. (Marg. Ref. Notes, Hos. 6:4, 5. 7:13-16.)

V. 24-27. After the removal of Jehoiakim, Jeconiah reigned for a short time, and was then taken prisoner and carried to Babylon; where he continued many years before his death. (Notes, 2 Kings 24:18-16. 2 Chr. 36:9, 10.) He is here called Coniah, in contempt, as it is generally thought: the first syllable of his name, being a part of the name of JEHOVAH, is cut off, perhaps as an intimation that the Lord no longer owned him. Perhaps Coniah was his original name, and the additional syllable was added when he became king.—As he was the lincal heir of the house of David, it might have been thought that God would have taken special care of him; but he swore by himself, that, even were Coniah to him like the royal signet on the right hand of a king, his ornament and a peculiar badge of authority; (Note, Hag. 2:20-23, v. 23.) he would pluck him off and cast him away with disdain: and that he should end his days in captivity, with his mother who had brought him up in iniquity, and with the rest of his family. (Note, 2 Kings 25:27-30.)—Nothing can be more unnatural, than to suppose these verses addressed to Jeconiah, during his father's reign, when he was quite young; and had no immediate prospect of reigning: yet on this supposition those expositors must proceed, who maintain that the whole was addressed to Jehoiakim.

V. 28-30. This is the application of the whole address, which is here supposed to have been made to Jeconiah. Indeed it should be carefully noted, that Jeconiah is spoken of as absent and as already in captivity. (28) Now, had he been thrown aside as a broken *idol*, than which nothing can be more despicable; or as a vessel which a man cares not to make use of? For what reason was he and his seed

are they cast out, he and his seed, and are cast into a land which they know not?

29 O earth, earth, earth, hear the word of the LORD.

30 Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

30, 1 Chr. 3:17-24. Matt. 1:12-16. m See on 14:18. n 6:19. Deut. 4:26. 31:19. 32:1. Is. 1:1, 2. 34:1. Mic. 1:2. 6:1, 2. o 1 Chr. 3:17. Matt. 1:12-16. p See on 36:30. Ps. 94:20. Luke 1:32, 33. a 2:8, 26. Ez. 13:3. 34:2. Zech. 11:17. Matt. 23:

carried captive to Babylon? Was it not for their sins? And did Zedekiah, who copied and far exceeded them, expect to prosper on the throne of David? If he would pay no regard to the word of God, let the earth itself hear and record it: (*Marg. Ref. n*) for the Lord had determined, that this man, (to whom the prophet addressed himself,) should die childless, and be unsuccessful all his days; and that none of his seed should prosper, filling the throne of David, and ruling over Judah; as he had vainly expected after his nephew Jeconiah was carried captive. If we understand this of Zedekiah, the whole is plain and obvious: he was taken prisoner by Nebuchadnezzar; his sons were slain before his eyes; then his eyes were put out, he was carried to Babylon, and we read no more of him or his posterity. (*Notes*, 38:20-23. 41:10. 43:4-7, v. 6. 2 Kings 25:6, 7. Ez. 12:8-16. 17:12-21. 21:25-27.) But if we apply it to Jeconiah, we are involved in difficulties. He certainly left several sons: Zerubbabel his grandson possessed great authority, and prospered ruling in Judah; and was spoken of in the language used in this chapter of Jeconiah. (24. *Notes*, Ezra 1:7-11. 3:8-11. Hag. 1:1, 13-15. 2:3-5, 20-23. Zech. 4:4-10.) Jeconiah's name stands in the genealogy of our Lord, as one of the line of David, from whom Joseph the husband of Mary was descended. (*Note*, Matt. 1:2-17, v. 12.) Nay, Jeconiah himself may be said to have prospered towards the close of his day. (*Note*, 2 Kings 25:27-30.) So that this sentence seems not to have been executed respecting him, in any measure answerable to the peculiar solemnity, with which it was denounced. —To obviate these difficulties, some conjecture that Salathiel, the father of Zerubbabel, was only the adopted son of Jeconiah: but it is expressly said, that "he begat him," which can hardly mean less than that he was his ancestor: (1 Chr. 3:17. Matt. 1:12.) and such an interpretation would reduce the genealogy of Christ, and indeed all other genealogies, to uncertainty. Others suppose, that the sentence only meant that he should not see any comfort in his children, and that they should not succeed him on the throne; and that after the death of Zedekiah, the temporal kingdom of David should terminate: but the word, rendered "childless," occurs only in two other places; and both seem to confirm our translation of it. (*Gen.* 15:2. *Lev.* 20:21.) Certainly Zerubbabel ruled prosperously in Judah, though he did not sit on the throne of David. —As to the opinion, that the Salathiel and Zerubbabel, in the line of Nathan, must be the same as the Salathiel and Zerubbabel in the line of Solomon; though neither their ancestors nor their descendants were the same; nothing, but the countenance and sanction of so many learned men, could entitle it to the least degree of attention. For the coincidence of names, in the same nation and the same family, is so very common in all history, that one cannot but wonder to see so much built upon it in this instance. (*Notes*, 1 Chr. 3:17, 18. Luke 3:23-38.) —But, having suggested what appears to me the most obvious method of removing the difficulty, which I allow to be great; I shall only add, that there seems a peculiar propriety in the prophet's thus adding former instances of the Lord's performing his predictions, as an introduction to passing this solemn sentence of condemnation on him, under whose government, and through whose obstinacy, Jerusalem was destroyed and the people carried into captivity. (*Notes*, 21:4-10. 38:17-23. 2 Kings 24:20. Ez. 17:15-21. 21:25-27.)

PRACTICAL OBSERVATIONS.

V. 1-12. The mightiest princes are at least as much concerned to hear the word of God as their meanest subjects; and those who are called to speak to them in the name of God, should deal plainly and faithfully with them: for their servants and people are deeply concerned in their conduct, and are generally influenced by it: and few venture to speak unwelcome truths in their presence. —No durable prosperity in any station can be obtained without obedience to God's commandments. Nor can real religion subsist without justice, truth, and mercy, in our relative conduct. —They, who are intrusted with authority, are under the greatest obligations to imitate our God, in patronising the poor and rescuing the oppressed; and innocent blood shed by them, under colour of law, or by iniquitous wars, or in any other way, must be as exactly accounted for, as that which their inferiors shed in violation of their statutes. The neglect of these things exposes nations to the righteous vengeance of God: and he alike disregards temples and palaces, when those who frequent or possess them will not obey his word. He destroys neither cities, nations, nor individuals, except for their sins;

CHAPTER XXIII.

A *wo is denounced on the corrupt pastors, and the restoration of the scattered flock is predicted, 1-4. A prophecy of the kingdom and righteousness of Christ, and of the gathering of the people to him, 5-8. The wickedness of the nation charged on the priests and false prophets, 9-15. The people are cautioned against hearkening to false prophets, and instructed how to distinguish them; with sharp rebukes and terrible threatenings against them, 16-32. A rebuke of those who made a scoff at the words of the true prophets, 33-40.*

WO be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.

13-29. Luke 11:42-52. b 2:11-15. 2:8. 10:21. 12:10. 22:22. 25:34-36. 50:6. Is. 56:9-12. Ez. 22:25-29. 34:2-10, 21. Mic. 3:1, 12. Zeph. 3:3, 4. Zech. 11:6, 7, 15-17. Matt. 9:36. 15:14. John 10:10, 12.

and even in this world he often makes it obvious to every one, for what crimes he inflicts punishment: but this will be fully manifest to all the world at "the day of judgment and perdition of ungodly men." —It is more reasonable to congratulate those who have escaped from this world of sin and sorrow, and are arrived at the mansions of the blest, than to lament them; and their happiness should reconcile survivors to their own loss. But impenitent sinners, living or dying, are objects of our deepest compassion or lamentation. Speedily death will remove the most prosperous from "their good things;" "their place will know them no more;" and they have a place of torment prepared for them in the eternal world. Yet others will proceed in the same destructive course, in defiance of all warnings and expostulations!

V. 13-19. Men imagine that wealth, magnificence, elegant mansions, furniture, paintings, and splendid vanities, give happiness to their possessors: and in order to acquire them, they often commit the most atrocious crimes, and expose themselves to the severest vengeance of their offended Judge. How many grand houses have thus been built by unrighteousness! How many live in magnificence and luxury, by oppressing and defrauding the poor; and by constraining them to excessive labour, without any adequate compensation for their work! How many thus run into debt, and defraud their creditors; at least so delay payment, as to ruin honest families, to gratify their infamous ostentation! And indeed all who determine to be rich, or luxurious, will fall into these and various other temptations, and be betrayed into some species of injustice. (*Note*, 1 Tim. 6:6-10.) —Generally, the pride and vanity of young persons in wanting to make a more genteel appearance than their prudent or pious parents did, prove them defective in more valuable accomplishments; especially if their circumstances are not more affluent. It is unspeakably more respectable and comfortable to have food and raiment, and other accommodations, in a plain style, with honesty and piety; and to use hospitality, be friendly to the poor, and to have an interest in their prayers; than to fare sumptuously, to lodge magnificently, to be surrounded with numerous servants and visitants; whilst extravagance puts an edge on rapacity, and "the eyes and heart are only after covetousness," oppression, and other crimes, which luxury renders necessary. —They who "know God," will do justice and love mercy; and it will be well with them living and dying: but those who dishonour him will be disgraced; and when ostentatious and oppressive rulers are removed, and none lament their death: it is an awful token that they are gone to receive the due recompense of their crimes.

V. 20-30. Such, as in prosperity will not hear the voice of God by his word, must feel the strokes of his correcting rod; and, (if this does not produce a salutary effect,) be overwhelmed and confounded by his awful judgments. Then all helpers and confidences will fail; and the perishing transgressors will cry for mercy and not be heard, when "sudden destruction cometh upon them, as pangs upon the travelling woman." Indeed it has been too much the way with all of us from our youth, that in prosperity and health, we would not obey the voice of God: and, when visited with chastisements, we have many of us repeatedly appeared very gracious, and made many professions and resolutions of amendment; which we have broken, as soon as our danger was past, and the terror worn off. Yet the Lord often blesses affliction as a means of bringing sinners to repentance. —Alas! how little is earthly grandeur to be depended on, or flourishing families to be rejoiced in! Soon the greatest may be thrown down into the most abject misery, and children may be torn from us in the most distressing manner: nor can any external relation to God secure a man from being given into the hands of that enemy who seeks the life of our souls. But they, who "hear the voice of Christ, and follow him, have eternal life and shall never perish, neither shall any enemy pluck them out of his" almighty "hands." (*Note*, John 10:26-31.) May this be our character, our honour, and our felicity!

NOTES.—CHAP. XXIII. V. 1, 2. Israel was the flock of God, of which he had taken special care, and on which he had set a peculiar value. (*Marg. Ref. a, b*). —Judah was at that time his visible church, in which there was a remnant of true believers: from that people the promised Saviour was at length to arise: and the king, his counsellors and chief officers, with the high-priest, the chief priests, and those in authority under them, were the pastors or shepherds who were appointed to feed and protect the flock, both in respect of their temporal welfare, and their spiritual estate. (*Notes*, 2:8, 9. 10:4, 9-22. 22:20-23. Is. 56:9. 12. Ez. 34:J

2 Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them; behold, I will visit upon you the evil of your doings, saith the LORD.

3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And I will set up shepherds over them, which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

7 Therefore, behold, the days come, saith the

* Matt. 25:36,43. Jam. 1:27. d. 34. marg. 5:9,29. 8:12. 11:22. 13:21. margins. Ex. 32:34. Hos. 2:13. Mic. 7:4. e. 29:14. 30:3. 31:8. 32:37. Dent. 30:3-6. Ps. 106:47. Is. 11:11-16. 27:12,13. 43:5,6. Ez. 11:17. 34:13, &c. 35:34,37. 37:21-27. 39:27,28. Am. 9:14,15. Mic. 7:12. Zeph. 3:19,20. Zech. 10:12-13. 13:14,15. 33:26. Ps. 78:10-72. Is. 40:11. Ez. 34:23. Hos. 3:3-5. Mic. 5:2, 4,5. 7:14. John 21:15-17. Acts 20:28. 1 Pet. 5:1-4. g. Num. 31:49. John 6:39,40. 10:27-30. 17:12. 18:9. 1 Pet. 1:5. h. 30:3. 31:27,31,38. 33:14. Heb. 8: 8. 13:35. Ps. 72:1,2. Is. 32:1,2. Dan. 9:24. Am. 9:11. Zech. 9:9. Rev. 19:11. k. Ps. 80:15. Is. 4:2. 11:1-5. 33:2. Ez. 17:2-10,22-24. 34:29. Zech. 3:8. 6:12. 13. 123:30. Ps. 45:4. Is. 9:7. 52:13. Marg. 53:10. Luke 1:32,33. n. See on 22: 3:15. n. Dent. 33:28,29. Ps. 130:7,8. Is. 12:1,2. 33:32. 45:17. Ez. 37:24-28. Hos. 1:7. Ob. 17,21. Zech. 10:6. Matt. 12:1. Luke 1:71-74. 19:9,10. Rom. 11:

—22. John 10:1-13.) But the oppression and persecution of the civil rulers; their neglect of duty, and their bad policy, tended to destroy the people, to expose them to the sword of their enemies, to drive them to seek shelter in foreign countries, and to reduce them to captivity; and their wickedness ended in the desolations of the land, and the scattering of the people among the heathen: while the ignorance, negligence, false doctrine, and wickedness of the priests, were equally ruinous to their souls. Thus they abused their trust, and were condemned to be deposed and punished for their crimes. —There is no reason to think that this is a continuation of the preceding prophecy; or that it was addressed to Jehoiakim.

V. 3, 4. These verses contain a promise of the restoration of the remnant of the Jews, and their re-establishment in their own land; and of their increase and prosperity under the government and instruction of Zerubbabel, Joshua, Ezra, and Nehemiah; who ruled over them in the fear of God, and under whom they lived in a measure of peace and confidence: yet the full accomplishment of the prophecy must be referred to the times of the gospel, to the true flock of Christ, and to their entire safety and holy confidence to him.—Lacking.

[4. Or, visited by such calamities as in former times. (Notes, 5-8. 16:14,15. 32:37,38. Ez. 34:23-31. 36:20-24,31. 39: 23-29.)

V. 5, 6. (Notes, 22:28-30. Ps. 80:14,15. Is. 4:2. 11:1-5. Ez. 17:22-24. Zech. 3:8. 6:12,13.) The time would speedily approach, when, instead of the degenerate branches from the stock of David, who had brought Judah to ruin, "a righteous Branch" would spring from him; who would reign in wisdom and prosperity, and execute justice in the land and throughout the earth. (Notes, 21:11,12. 2 Sam. 23:3,4. Ps. 45:6,7. 72:1-7. Is. 9:6,7. 32:1,2. Luke 1:67-75.) Under his government the people of God being saved from wrath and sin, and protected from their enemies, would dwell in peace and safety: and men would call this Branch of David, "JEHOVAH OUR RIGHTEOUSNESS." (Notes, 33:14-16. Is. 45:23-25.) Though descended from David according to the flesh, he would be indeed JEHOVAH, God in human nature, One with the Father: and he would be called by all believers, "Our righteousness;" for they are "made the righteousness of God in him." (Notes, 1 Cor. 1:26-31, v. 30. 2 Cor. 5:18-21, v. 21.) His obedience unto death is their justifying righteousness, and title to heavenly felicity: and their inherent righteousness, their sanctification, the source of all their personal obedience, and their meekness for heaven, is the effect of their union with him, and of the supply of his Spirit. Christ is JEHOVAH, and in every sense OUR RIGHTEOUSNESS. This interpretation coincides with the whole tenor of Scripture, and arises from the grammatical construction, according to a well known idiom of the Hebrew.—"This is the name which he (or, one), shall call him, JEHOVAH OUR RIGHTEOUSNESS."—"This is the name, by which JEHOVAH shall call him, OUR RIGHTEOUSNESS." God would make him such as he called him, i. e. Our Righteousness. . . . The LXX have so translated before me. Blayney. He does not, however, produce their translation, which may thus be literally rendered: "This is his name, which the Lord shall call him, Josedek in the prophets."—Josedek is compounded of the first syllable of JEHOVAH and Zedek righteous. It was the name of one of the sacerdotal

LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

8 But, the LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

[Practical Observations.]

9 My heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of words of his holiness.

10 For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right.

11 For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD.

12 Wherefore their way shall be unto us as

26,27. o. 30:10. 32:37. 1 Kings 4:25. Is. 2:4. 35:9. Ez. 34:25-28. Hos. 2:18. Zeph. 3:13. Zech. 2:4,5. 3:10. p. Is. 7:14. 9:6. Matt. 1:21-23. * Heb. JEHOIAKIM. q. 33:16. Is. 45:21,25. 51:17. Jan. 9:21. Rom. 3:22. 14 Cor. 1:30. 2 Cor. 5:21. Ps. 139:19. 140:13. 141:10. 142:1. 143:10. 144:11. 27:12,13. 61:8-10. Ez. 21:13. 36:24. 37:23. 39:28. Am. 9:15. 1:9,11. 14:17,18. 2 Kings 22:19,20. Ez. 9:4,6. Dan. 8:27. Hab. 3:16. u. See on 5:31. x. 25:15-18. Ps. 60:3. Is. 28:1. 29:9. 51:21. Lam. 3:15. y. 5:7,8. 7:9. 9:2. Ez. 22:9-11. Hos. 4:2. Mal. 3:5. 1 Cor. 6:9,10. Gal. 5:19-21. Heb. 13:4. Jam. 4: 4. z. Zech. 5:3,4. 1 Tim. 1:10. a. Heb. curing. b. Is. 63:4. 142. Lam. 1:2-4. 3:1-11. c. 2 Kings 23:10. Ps. 107:34. Is. 24:6. d. Or, violence. e. Is. 51:3. 61:8. 8:10. Ez. 22:25,26. Zeph. 3:4. d. 7:10-11,30,11,35. 32:34. 2 Chr. 33:5,7. 36:14. Ez. 7:20. 8:5,6,16. 23:39. Matt. 21:12,13. e. 13:16. Ps. 35:6. 73:18. Prov. 4:19.

line mentioned by the prophets, being an ancestor of Joshua who was the high-priest after the captivity. (1 Chr. 6:14,15. Ezra 3:2. Hag. 1:1,12,14. 2:2,4. Zech. 6:11.) To this "Josedek in the prophets" these translators seem to have applied the passage; but on what account it does not appear. —They say nothing, however, of "Our Righteousness;" this authority, therefore, does not at all aid the translation. —If the words had been "Their Righteousness," Dr. Blayney's interpretation would have been more plausible: but the meaning of "Our Righteousness," as here connected, has no consistent meaning; for *Our* is a pronoun without any antecedent, whereas the explanation above stated is clear; every one of those spoken of, yea all of them with one consent, shall call him, "The LORD OUR RIGHTEOUSNESS." He adds, "This doctrine, (that of our Lord's divinity,) . . . draws its decisive proofs from the New Testament only." —To this assertion it will be sufficient to subjoin one on the other side. "The title of JEHOVAH is elsewhere given to the Messiah by the prophets." *Louth.* (Notes, Ps. 45:6,7. Is. 7:14. 9:6,7. 40:9-11. Hos. 1:6,7. Zech. 2:6-13.) —Branch. (5) *Αναβολη.* Sept. Luke 1:78. Gr.

V. 7, 8. (Note, 16:14,15.) These words, as repeated in this connexion, imply that the Jews and Israelites when converted to Christianity, will be restored to their own land. —This wonderful work of God's, in restoring the Jewish nation after their dispersions all the world over, (together with the bringing in the fulness of the Gentiles, which will be likewise brought to pass by this means,) . . . will so far exceed the miracles which he wrought in their deliverance out of Egypt, that this latter will not deserve to be compared or mentioned with the former. St. Paul calls this restoration of the Jews "life from the dead." *Louth.* (Notes, Rom. 11:11-24.)

V. 9-12. The prophet, having predicted the coming of Christ, and many future blessings, in reserve for the church, and for Israel, in order to encourage the faith and hope of the pious remnant; here returns to reprove, convict, and pass sentence on, his contemporaries. His heart was broken with sorrow, and his frame was most violently agitated, to see the people deluded by the false prophets: (Notes, 14:13-18.) and he was so filled with amazement and zeal, that he spake with vehemency and incoherency, and acted with impetuosity, like a drunken man; (Notes, Is. 51:21-23. Lam. 3:14-16.) when he considered the justice and power of God as armed against the nation, and the holy denunciations of his vengeance which he had been sent to proclaim; or, when he compared the precepts and sanctions of the law with the crimes of the people.—For the whole land was filled with adulterers, and profane and perjured persons; for whose iniquities the Lord had begun by drought and famine to punish it, and had burnt up its pleasant pastures. But the people still proceeded in their evil course, and did wrong with impetuous violence, and with all their power. In this impley the prophets and priests were the ringleaders; nay, they chose the temple as the scene of their enormities: therefore the Lord who witnessed their crimes, condemned them to be driven forward in their ruinous ways into final destruction; as those who are driven headlong on slippery paths in the dark, till they are cast down some precipice and dashed in pieces. (Marg. Ref. e, f. Notes, 13:15-17. Ps. 73:18-22. Prov. 4:18,19.)

slippery ways in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, *even* ^{the} year of their visitation, saith the LORD.

13 And I have seen ⁱⁿ folly in ^{the} prophets of Samaria; they prophesied in Baal, and caused my people Israel to err.

14 I have seen also in the prophets of Jerusalem ^{an} horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evil-doers, that none doth return from his wickedness: they are all of them unto me ^{as} Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is ^{the} profaneness gone forth into all the land.

16 Thus saith the LORD of hosts, Harken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD.

[Joh 19:18. Is. 8:22. John 12:35. 1 John 3:11. Jude 13. g 11:23. 23:12. 48:44. 59:27. Mic. 7:4. * Or, an abominable thing. Heb. unbecoming. h Hos. 9:7, 8. 12:8. 1 Kings 19:18—21, 25—28, 40. k Chr. 39:9. 1 5:30, 31. 14:11. Ez. 13:2—4, 16. 22:35. 31:1. Zeph. 3:4. 2 Pet. 2:1, 2. 1 Or, filthiness. 18:13. m 29:23. 2 Pet. 2:14—19. n 12:25, 27. 14:14. Ez. 2:25. 2 Thes. 2:9—11. 1 Tim. 4:2. Rev. 19:20. 21:9. 22:15. o See on Ez. 13:25. p Gen. 13:13. 18:20. Deut. 32:32. Is. 1:9, 10. Ez. 16:46—52. Matt. 11:21. 2 Pet. 2:6. Job. 7. Rev. 18:8. 14:9, 15. Ps. 69:21. Lam. 3:5, 15, 19. Matt. 27:34. Rev. 8:11. 1 Or, hypocrisy. r 27:10, 14—17. 29:8. Prov. 19:27. Matt. 7:15. 2 Cor. 11:13—15. Gal. 1:9, 19. 1 John 4:1. s 2:5. 2 Kings 17:15. Rom. 1:21. t 26. Ez. 13:3, 6, 16, 23. 22:28. Mic. 2:11. u Num. 11:20. 1 Sam. 2:30. 2 Sam. 12:10. Mat. 1:5. Luke 10:16.]

Swearing. (10.) *By swearing is chiefly here meant perjury. . . Hos. 4:2. The Hebrew word signifies indifferently *swearing* or *cursing*. The Jewish forms of adjuration, used in their courts of justice . . . had usually an imprecation joined to them. So the words import, that men ventured to forswear themselves, and incur the imprecation implied in an oath, rather than discover the truth. . . Prov. 29:24. This, the prophet saith, is one of those crying sins, for which God hath visited the nation with severe judgments. And the sins here mentioned, which did abound so much among the people, were in a great measure owing to the ill example of the priests and prophets. *Louth.* (Notes, Prov. 29:24. 30:7—9. Hos. 4:1—3.)

V. 13—15. The false prophets of Samaria, who foolishly and impiously prophesied in the name of Baal, had deluded the Israelites into those idolatries, which ruined the nation: yet the Lord considered the false prophets of Jerusalem, who prophesied lies in his name, as guilty of more horrible and abominable wickedness. For they were abandoned to adultery and deceit: and their prophesying was a constant imposture, through which the people were hardened and emboldened in iniquity, by expecting peace and prosperity; and prejudiced against the true prophets, who called on them to return from their wickedness. (Notes, 23—27. Ez. 13:17—23, v. 22.) Thus the whole nation were become as odious to the Lord, as the inhabitants of Sodom and Gomorrah; and would soon be visited with judgments almost as tremendous. (Note, Lam. 4:3—6.) But the prophets especially would be constrained to drink the most bitter part of this cup of God's indignation: as their false doctrine, pretended visions, and corrupt examples, had spread impiety or hypocrisy (*margin*.) throughout the land, and frustrated all the means used to retard its progress. (Notes, 6:13—15. 8:10—12.) The prophets of Judah pronounced their false prophecies in the name of the true God, and entitled him to all their impostures; the wickedness of their lives also reflected a dishonour on his name and religion. *Louth.*—They that should have profited by my rods against Samaria, are become worse than they. (Note, 3:6—11.)

V. 16, 17. (*Marg. Ref. Notes, 21:25—27. 5:30, 31. 28: 8, 9, 16, 17. Ez. 13:10—16. 22:25—28.*)—*Make you vain.* (16.) *They deceive you, and sooth you into vain confidence. (*Notes, 27:13—15. Ps. 62:8—10.*)—*That despise me, &c.* (17.) To despise God is not only most wicked in itself; but the grand aggravation of all other atrocious sins. (*Marg. Ref. v. Notes, 2 Sam. 12:9, 10.*)

V. 18. This may be understood as the scoffing language of the false prophets, who opposed Jeremiah and others, when they declared to them the counsel and purpose of God to destroy them and the city. They derided their pretensions to inspiration; and inquired, which of them was of the Lord's privy council, and made acquainted with his secret; and whether they alone had perceived and heard his word. (Note, 1 Kings 22:24, 25.) They thought it not likely that two or three inconsiderable persons should know more concerning the will of God, than the numbers of respectable persons among the chief priests and prophets, who predicted peace and prosperity; and they were amazed at the confidence with which they uttered their prophecies.—But, on the other hand, the words may be interpreted as spoken by Jeremiah, demanding of the false prophets, which of them had

17 They say still unto them ^{that} despise me, The LORD hath said, *Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, *No evil shall come upon you.

18 For ^{who} hath stood in ^{the} counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it?

19 Behold, ^a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

20 The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.

21 I have not sent these prophets, yet they ran: I have not sent these prophets, yet they prophesied.

22 But ^{if} they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

[1 Thes. 4:8. x 4:10. 6:14. 8:11. 14:13, 14. 28:3—9. Is. 3:10, 11. 57:21. 1 Sam. 2:14. Ez. 13:15, 16, 32. Mic. 3:5. Zech. 10:2. * Or, stubbornness. 3:17. 7:24. 9:14. 13:10. Deut. 29:19. *margin*. y 15:18. Am. 9:10. Mic. 3:11. Zeph. 1:12. z 22. 1 Kings 22:24. Job 15:8—10. Is. 40:13, 14. 1 Cor. 2:16. 4 Or, secret. Ps. 55:14. 1m. 3:7. John 15:15. a 4:11. 25:32. 30:23. Ps. 58:9. Prov. 1:27. 10:25. Is. 5: 25—28. 21:1. 40:24. 66:15, 16. Am. 1:14. Nah. 1:3—6. Zech. 9:14. b 30:24. Is. 11:24. Zech. 1:6. 8:14, 15. c Gen. 49:1. Deut. 31:29, 30. 1 Kings 8:47. Prov. 5: 11—14. 16:34. 34:5. d 132. 14:14. 27:15. 28:15. 29:31. Is. 6:8. John 50:21. Acts 13:4. Rom. 10:15. e See on Is. 42. 2:7. 3:17. Acts 20:27. f 25:5. 35:15. 36:3. Ez. 13:22. 18:30. Zech. 1:4. Act. 26:18—20. 1 Thes. 1:9, 10.]

received any revelation from God, or indeed understood any thing of his word.—The context shows, that he designs by that question, to exclude only the carnal or natural man, from being enlightened from above, or being a competent judge of divine truths. *Louth.* (*Marg. Ref. Notes, Ps. 25:14. Am. 3:4—8. Rom. 11:33—36. 1 Cor. 2:14—16.*)

V. 19, 20. *If these prophets had really known God's purposes and intentions; they would not have said "Peace, peace" to the wicked; (17) but have prophesied a grievous destruction just coming on them: for that is what will certainly come to pass; and the event will convince you of the truth of what I say. The sudden strokes of God's vengeance are often compared to a whirlwind. 25:32. *Ps. 58:9. Is. 21:1. Am. 1:14. Zech. 7:14. 9:14. Louth.* (*Marg. Ref. a.*)

The anger of the LORD shall not return, &c. (20.) *Is. 55: 11.* The expression is taken from a messenger that comes back without doing his business. *Louth.*—In the latter days, &c.] The execution of the predicted judgments would effectually convince the people, that the prophet spake by authority from JEHOVAH. In those future days, the surviving captives at Babylon, and they who lost their lives and were in the eternal world, would have leisure fully to consider the subject: and then they would reflect on their own incredulity and obstinacy with bitter remorse and indignation at themselves, for their folly and madness.—But the latter days generally mean the times of the Messiah, and even the latest ages of the world; and the full consideration and understanding of their present unparalleled dispersion, after so many ages, and of the sins which provoked God thus to deal with their before highly favoured nation, will make way for the conversion of Israel and Judah to Christ, and their restoration to their own land. (*Marg. Ref. Notes, 5—8. 30:23, 24.*)

V. 21, 22. *He sheweth the difference between the true prophets and the false; between the hiring and the true minister.—The Lord here solemnly disowned the prophets, who at that time promised the people peace. (Notes, 14:13—16. 27:13—15.) They forwardly engaged in the work, and their predictions coincided with the corrupt inclinations of the people. (Note, 5:30, 31.) they ran of their own accord, and prophesied out of their own heart, and all went on very smoothly. (Notes, 6:13—15. Ez. 13:10—16.) But if indeed they had "stood in the counsel of the LORD;" (Note, 18.) and had spoken his words to the people: their grand object would have been to bring them to repentance, and to turn them from all their idolatries and iniquities to the worship of JEHOVAH. This would have been the tendency of their lives and doctrine; and they would have had some measure of success. (Note, Is. 55:10, 11.) But their object, and the tendency and effect of their prognostications, were entirely the reverse of this. (Note, 13—15.)—If it be inquired, how the people might know the false prophets from those who were sent of God, when the latter wrought no miracles; the obvious answer is this: the ministry of the true prophets was coincident with the law of Moses, and its precepts, promises, and threatenings; and with the writings of the preceding prophets: whereas the false prophets, in their predictions, ran counter to these sacred records. The instructions and example of the true prophets evidently tended to bring men to repentance, faith, serious godliness, and universal righteousness: those of the false prophets led them to rest in formal notions, and to be quiet in their sins: and these are still

CHAPTER XXIV.

A vision of two baskets of figs, one very good, the other very bad, 1-9. This is explained of the reformation and restoration of the Jews who had been carried captive with Jeconiah; and the increasing wickedness and total ruin of those who remained in the land, 1-10.

THE LORD showed me, and behold, ^atwo baskets of figs were set before the temple of the LORD, ^bafter that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of

^a Am. 3:7. 7:14-17. 8:1. Zech. 1:20. 3:1. ^b Deut. 26:2-4. ^c 22:24-26. 29:2. ^d Kings 24:12-16. 2 Chr. 36:10. Ez. 19:9. ^e 1 Sam. 13:19,20. ^f 5-7. Hos. 9:

their miseries would indeed be a heavy burden. He did not mean that God would finally forsake the nation; but that he would forsake those mockers, and that rebellious generation. And, if any of them still presumed to use that expression in derision any more, the Lord declared that he would severely "punish that man and his house." He therefore directed them what words to use in such cases, that they might not thus contemptuously use the language of the Holy Spirit. But, as they would pervert his words, who was "the living God, the LORD of Hosts their God;" he would make their own words fall on them, as a heavy burden, and execute the predicted judgments with unrelenting severity. (*Marg. Ref. Notes, Ps. 64:7-9. Prov. 18:6,7. Matt. 12:31-37. Jam. 3:1-6.*)—As we find some of the succeeding prophets use the same expression; it is plain that God did not mean to restrict his servants from reverently using the word, but his enemies from deriding it. (*Zech. 9:1.*)

PRACTICAL OBSERVATIONS.

V. 1-8. Every man must render an account to God of the talents committed to his stewardship; and "to whom much hath been given, of him will much be required." (*Notes, Matt. 25:14-30. Luke 12:47,48. 16:1-13. P. O.—Notes, and P. O. 19:1-27.*) Men must also be answerable to God for the mischief which arises from their neglect of duty, as well as for their other crimes. Wo then be to those rulers, who abuse their authority to destroy and scatter their subjects! who oppress and plunder those, whom they are commissioned to protect! Or who suffer them to be enslaved, oppressed, slaughtered, or scattered, by private depredators, or foreign enemies, through their own ambition, avarice, luxury, or negligence! But still deeper guilt is contracted by the pastors of God's flock, the professed rulers and teachers of the church, who pervert their authority, neglect their work, are greedy of filthy lucre, or even persecute those whom they ought to tend and feed. (*Notes, Is. 56:9-12. Ez. 34:2-6.*) The true sheep of Christ, however, shall not be lost, through the negligence or wickedness of such pastors. Their great and good Shepherd, who is the LORD of Hosts, will gather them from every district of the earth into his fold; and there he will place over them able, faithful, diligent, and tender shepherds, to feed and tend them: and he himself will protect them by his power, and support them by his grace, from terror and dismay; and not one of them shall be wanting, when he shall come finally to separate between the sheep and the goats. (*Notes, Matt. 25:31-46. John 10:26-31.*)—For this "righteous Branch" has been raised up unto David, and now reigns, as Immanuel, on the mediatorial throne; to execute judgment on his enemies, and to save and defend his people: and in him, as "The LORD our Righteousness," all believers are "justified and glory;" of his Spirit they all partake, and are taught to love, to obey, and imitate him, in whom is all their salvation. "To him shall the gathering of the people be:" (*Note, Gen. 49:10.*) his redemption is far more glorious than all former deliverances of his church: here the glory of God is peculiarly displayed, and it is our grand privilege to have such a Prophet, Priest, and King. May our souls be gathered to him, and "found in him;" and may Jews and Gentiles, and all the inhabitants of the earth become the willing, loyal, and devoted subjects of "The LORD our Righteousness!"

V. 9-32. Whilst we rejoice in our privileges; if we be zealous for the glory of God, and full of compassion for our fellow sinners; we cannot but be deeply concerned when we consider the present state of mankind, and even that of the visible church. It might well fill us with consternation and amazement, and prompt us to such earnestness, in endeavouring to convince men of their guilt and misery, as would be despised by carnal men, and mistaken for inebriation or insanity. (*Notes, Acts 2:12,13. v. 13. 2 Cor. 5:13-15.*) to compare the words of God's holiness in the sacred Scriptures, with the doctrine and example of a very large majority of rulers and teachers in the church, and with the lives of most professed Christians. For it is evident, that they are awfully deceived, and deceiving each other, into a false peace; when the heavy wrath of God is ready to fall upon them.—Whilst, even in this favoured land, men seem ambitious to exceed the adulteries and lewdness of the reprobate Jews; there can be no doubt that a far heavier load of perjury rests upon us; which, being connected with the whole system of political government, and judicial and commercial transactions, and even ecclesiastical affairs, is in the strictest sense a national sin. "Because of swearing our land" ought to mourn in deep repentance: and if it do not, it may justly be apprehended, that ere long it will mourn under desolating judgments, which may turn all our "pleasant places into a wilderness." Yet alas! the course, in which men in general proceed, is evil; and too often au-

thority and influence give energy to natural depravity, to urge others on more forcibly in sin.—But are not many of our priests and prophets also ungodly? Does not the Lord find their wickedness in his house, and even at his table? And do not numbers thus provoke Him to give them up to the lusts of their own hearts, till they are driven headlong into destruction? Perhaps God more abhors those who profess to preach his truth, but pervert it by their lies, and disgrace it by their vices; than those who openly abet the cause of infidelity and irreligion. He sees it very horrible, when the wicked examples of the teachers combine with their soothing and plausible instructions, to embolden evil-doers in their crimes, and to quiet the consciences of the impenitent and unbelieving; and though men may attempt to palliate these abominations; those who commit them are in the eyes of the Lord as vile as the inhabitants of Sodom, and it will be "less tolerable for them in the day of judgment." For from such teachers "profaneness" or hypocrisy, or both, "go forth throughout the land;" the principles and morals of the people are poisoned at the fountain head: and hence originate those torrents of infidelity, impiety, and profligacy, which overwhelm whole nations, and ripen them for destruction. Yet, those who will hearken to such teachers, as "speak from their own hearts, and not out of the mouth of the LORD," and whose doctrine tends to render them vain and ungodly, must be answerable for it: for it is easy to distinguish them from those, who "stand in the counsel of the LORD," and hear his word; especially as he has promised to give wisdom to those who lack it and pray for it. (*Notes, Prov. 2:1-6. Jam. 1:5-8, v. 5.*)—It is plain, that many run before they are sent by God; and that they only aim to obtain preferment or reputation, and not to bring sinners to repentance, to faith in Christ, and newness of life: and therefore they do not scruple to promise "peace to those who despise" the Lord, and "who walk after the imagination of their own hearts." It is evident that this is the tendency and effect of much public teaching: men destitute of the fear of God, and without conscientiousness in their general conduct, are emboldened by it to hope well of their state towards God, and even to count themselves interested in all the privileges of the gospel. Some of these teachers dream dreams of the deceit of their own hearts, and are continually inventing new refinements in infidelity or enthusiasm; which cause the people to forget the Lord, and his holy truths and precepts to take a part of the Bible for the whole; to establish new creeds, or to separate doctrinal truths from their practical tendency. Some again retail other men's inventions, and steal scraps of divinity from their neighbours, and preach, (without any judgment of their own,) what other men have compiled for them; thus indulging their own sloth, and covering over their own ignorance and incompetency, and gratifying the avarice of the compliers. Others gather a few notions and expressions from faithful ministers; and by additions, alterations, or perversions, enervate and corrupt them, and "cause the people to err by their lies and lightness." But what is all this "chaff to the wheat, saith the LORD?" Cannot they be distinguished from each other? Let the word of God be faithfully and fully preached, and the difference will soon appear, in its nature, tendency, and effects: for "the word of God is quick and powerful, and sharper than any twoedged sword;" it comes to the heart and conscience with authority and conviction; it instructs and alarms; it breaks the hard, and humbles the proud heart; it leads to repentance, to faith, and holiness; it enlightens, quickens, purifies, and renews the soul; it is no smooth, lulling, soothing message; but resembles "the fire and the hammer that breaketh the rocks in pieces." And by these emblems, this tendency, and these effects, and by the spirit and example of true ministers of Christ, the real word of God may be distinguished as certainly, from false doctrines taught by carnal preachers, as the wheat may be known from the worthless chaff.—No fair appearances, or pretences, can conceal the hypocrisy, ambition, avarice, or infidelity, of false professors or teachers, from the omnipresent, heart-searching Judge. He hears all their words, and sees their thoughts; he will "bring to light the hidden things of darkness, and manifest the counsels of their hearts" (*Notes, 1 Cor. 4:1-5. 2 Cor. 2:14-17. 4:1,2.*) and when his vengeance shall "fall grievously upon the head of the wicked," and he has performed the thoughts of his heart respecting them; they will perfectly consider, and effectually be convinced of those truths, which before they would not believe.

V. 33-40. It is a mark of great and daring impiety for men to jest with the words of God, or to ridicule the expressive language of faithful ministers. The enmity of the carnal heart powerfully urges men thus to "pervert the words of

thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

4 ¶ Again the word of the Lord came unto me, saying,

5 Thus saith the Lord, the God of Israel: Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good.

6 For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up.

7 And I will give them a heart to know me, that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

8 ¶ And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the Lord, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt:

9 And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.

h Nah. 1:7. Zech. 13:9. Matt. 25:12. John 10:27. 1 Cor. 9:3. Gal. 4:9. 2 Tim. 2:19. * Heb. the captivity. 1 Deut. 8:15. Ps. 94:12-14. 119:67,71. Rom. 8:28. Heb. 12:5-10. Rev. 3:19. k 2 Ki. 12:12. 11:2. 2 Chr. 16:9. Neh. 5:19. Jon 3:27,28. Ps. 34:15. 1 Pet. 3:1. 12:15. 23:3. 29:10. 32:37. Ez. 11:15-17. 53:24. m 1 Ki. 10:18-7. 32:41. 33:7. 42:10. n 31:34. 32:33. Deut. 30:6. Ez. 11:19,20. 35:24-28. o 30:32. 31:33. 32:38. Deut. 35:17-19. Ez. 37:23,27. Zech. 8:8. 13:9. Heb. 8:10. 11:16. p 29:12-14. Deut. 4:29-31. 30:2-5. 1 Sam. 7:3. 1 Kings 8:46-50. 2 Chr. 6:38. Is. 55:6,7. Hos. 14:1-3. q See on 2. 5. 29:16-18. r 21:10. 32:28,29. 34:17-22. 37:10,17. 38:18-23. 39:2-9. 52:2-11. Ez. 12:12-16. 17:11-21. s See on 43: 44. t Heb. for removing, or,

the living God: they who expect impunity in sin, and despise or abuse the salvation of the gospel, are always prone to revile or deride those, who, in the most scriptural manner, preach to sinners their danger of eternal damnation: and numbers only inquire concerning the word of God, for their diversion, or to ridicule it. But every idle and profane word will add to the sinner's insupportable burden of wrath and misery, in the day when the Judge shall bid him "depart accursed into everlasting fire, prepared for the devil and his angels;" and when, being forsaken of God, everlasting shame and reproach will be his portion: and that which may seem in itself to men a light matter, will be found a most heinous act of desperate rebellion, when sinners, by persisting in it, set God himself at defiance; when God says, *Thou shalt not*; and the sinner's words or actions answer, *I will*. Let us then so inquire after the word of the Lord, that we may believe, reverence, and obey it for our good.

NOTES.—CHAP. XXIV. V. 1. (Notes, 22:24—30. 2 Kings 24:8—16.) "The vision represented two such baskets of figs, as used to be offered up for first-fruits at the temple." *Louth.* (Note, Deut. 26:1-4.)

V. 2, 3. (Notes, 1:11—14. Am. 7:7-9. 8:1-3.—Figs that are first-ripe. 2) Notes, Is. 28:1-4, v. 4. Hos. 9:9,10.

V. 4, 5. "The Jews who were left in their own country, thought themselves better beloved of God than their brethren who were carried away captive. To check this vain confidence, God promised to show the latter particular signs of his favour in a strange land; and to show distinguishing marks of his displeasure on the former." *Louth.*

V. 6. Some of them individually, and the posterity of the others. (*Marg. Ref. Notes, 29:10—14. Gen. 46:4.*)

V. 7. Many of the more pious Jews were carried away captive with Jeconiah, or before him; among whom were Daniel and his companions, and Ezekiel. (Notes, Ez. 1:1—3. Dan. 1:1—7.) The afflictions of the captives were suited to humble them, and to lead them to repentance; whilst those who remained at Jerusalem became more and more hardened in presumption and rebellion. But, whatever means were used, the power of divine grace effected the grand difference between them. The Lord promised to give the captives "a heart" (a proper state of the judgment, will, and affections of soul), to "know him," in the glory of his perfections, and in his relations unto them; and this knowledge would induce them to renounce all idols and iniquities, and to return to his worship and service "with their whole heart." (Notes, 2:23, 24. 1 Chr. 28:9. John 17:1-3.) Thus they would be acknowledged as his people, and he would be their God, their Portion, Protector, and Salvation: and he would take care of them, as a man would of the best and most valued produce of the fig-tree. Doubtless, a great reformation and revival of religion took place among the captives, and by them and their descendants the land was afterwards chiefly replenished: for those who remained in Judea were in general destroyed, or driven into Egypt; whence few, if any, of them returned: (Notes, 43:44): or they were carried to distant regions, and detained in slavery.—But some expressions lead us to sup-

10 And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

CHAPTER XXV.

A summary view of the messages sent by Jeremiah to the Jews, during twenty-three years; and a reproof of their contempt of them, 1-7. A prediction of the desolations of the land for seventy years; after which the Chaldean empire would be subverted, 8-14. A prediction of the desolation of the surrounding kingdoms; under the figures of an intoxicating cup, a destroying sword, a lion eating a sheepfold, and the howlings of the shepherds, 15-38.

THE word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon;

2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the Lord hath come unto me, and I have spoken unto you, arising early and speaking; but ye have not hearkened.

4 And the Lord hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear.

version, 15-4. Deut. 28:25,65-67. Ez. 5:1,2,12,13. 11:9,8. 25:18. 26:6. 42:18. 44:12,22. 1 Kings 9:7. 2 Chr. 7:20. Ps. 44:14. Lam. 2:15-17. Ez. 25:3. 26:2. 36:2,3. a 29:18,22. Ps. 109:18,19. Is. 65:15. x 5:12. 9:16. 14:15,16. 15:2. 16:4. 19:7. Is. 51:19. Ez. 5:12-17. 6:12-14. 7:15. 14:12-21. 33:27. a 36:1. 46:2. 2 Kings 24:1,2. Dan. 1:1. b 18:11. 19:14,15. 26:2. 35:13. 38:1,2. Ez. 49:1,2. Mark 7:14-16. c 1:2. 1 Kings 22:3. 2 Chr. 24:3,8. d 4:7,13. 5:15. 14:4. Gen. 22:3. Ex. 8:20. Mark 1:35. John 8:2. 2 Tim. 4:2. e 7:25. 11:7. 26:5. 29:19. 32:33. 35:14,15. 44:4,5. 2 Chr. 36:15,16. f 3:7. 7:24-26. 11:8-10. 13:10,11. 18:12. 17:23. 18:12. 19:15. 22:21. 36:31. Zech. 7:11,12. Acts 7:51,52. Heb. 12:25.

pose, that the Spirit of prophecy looked forward to the present dispersion of the unbelieving Jews in all the nations of the earth, and to all the debasing circumstances attending it. —To these first captives chiefly those blessings belong, which are promised to the Jews upon their return from captivity; such as were the knowledge and fear of God, and grace to live in obedience to his commandments. (30:22. 31:33. 32:38,39.) ... But I conceive the eminent completion of this prophecy will be at the time of the general restoration of that nation. *Louth.* (Notes, 32:37—41. Ez. 34:23—31. 36:20—30. 37:20—28. 39:23—29. Zech. 12:9—14.)

V. 8—10. *Marg. Ref.* on 2:3. Notes, 29:16—23. 43: 44. Deut. 29:37. Is. 65:13—15. Ez. 5:14—17.

PRACTICAL OBSERVATIONS.

The professors of true religion are presented before God, to be devoted to his glory, and employed in doing good to mankind; as the first-fruits of the fig-tree were brought to the temple, to be consecrated to God, and used by the priests and Levites. Indeed none of the human race are so good and useful as true believers; and none are so vile and worthless as hypocrites: thus "the good are very good, and the bad very bad" more than among other men. (Notes, Ez. 15: Matt. 5:13—16.) But the Lord often spares those longest, and exempts them most from present suffering, whom he has "appointed unto wrath." "As many as he loves, he rebukes and chastens;" and when the loss of estates, liberty, and country, and a complication of hardships and calamities, are sanctified to the saving of their souls; these appear to be the methods by which God acknowledges his choice of them, and his purpose of doing them good.—He alone can remove the pride, enmity, and blindness of the carnal mind, and give men hearts to know, fear, love, and trust him: when this change takes place, they cordially return to him in his appointed way. (Note, Ez. 11:17—20.) Thus they become his accepted, obedient servants and worshippers; and he becomes their God and Father. Thenceforth he will comfort them under all their trials, deliver them from every enemy, and set his eyes upon them for good, and that for ever.—Let those who desire these blessings beg of God to "give them a heart to know him;" and let parents importunately urge the same prayer for their children, ministers for their people, and every man for his relations, friends, and neighbours. Let us also remember, that it is in this way the Lord preserves a church on earth; whilst multitudes of professed Christians, without respect of rank or external distinction, are given up to complicated contempt and misery, for a warning to others not to copy their crimes, or to presume upon their own privileges; and this consideration should direct our prayers, and encourage our hopes, respecting a final prevalence of the gospel throughout the earth.

NOTES.—CHAP. XXV. V. 1. *Nebuchadrezzar*, or "*Nebuchadnezzar*."—"The first year of Nebuchadnezzar's reign, according to the Scripture account, is coincident with the end of the third, and the beginning of the fourth year o. Jehoiakim. Com. Dan. x. l. . . . This reckoning anticipates the computation of Ptolemy's Canon by two years, which

5 They said, "Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever :

6 And go not after other gods to serve them, and to worship them, and provoke me not to anger, with the works of your hands ; and I will do you no hurt.

7 Yet ye have not hearkened unto me, saith the LORD ; that ye might provoke me to anger with the works of your hands to your own hurt.

8 ¶ Therefore thus saith the LORD of hosts ; Because ye have not heard my words,

9 Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations.

10 Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

*g See on 18:11, 33:15. 2 Kings 17:13, 14. Is. 55:6, 7. Ez. 18:30, 33:11. Jon. 3:8-10. Zech. 1:4, 5. Luke 13:3-5. Acts 26:20. Jam. 4:8-10. h 7:7, 17:25. Gen. 17:8. Ps. 37:27, 105:10, 11. i 7:6, 9. 35:15. Ez. 20:23. Deut. 6:14. 9:19, 13:2, 28:14. Josh. 24:20. 1 Kings 11:4-10. 2 Kings 17:35. k See on 1:18, 19, 32:30-33. Deut. 32:21. 2 Kings 17:21, 21:15. Neh. 9:26. l 1:15. 5:15, 16. 6:12-26. 8:16. Lev. 26:25, &c. Lev. 26:45-50. Is. 5:26-30. 39:7. Hab. 1:5-10. m 27:6. 43:10. Is. 13:3. 44:28. 45:1. Ez. 29:18-20. n 17-26, 27:3-8. Ez. 26:7, 29:19, 30:10, 11. o See on 18:16. 24:9. 1 Kings 9:7, 8. * Heb. cause to perish. Euth. 3:13. 7:4. 8:11. p 7:34. 16:9. 31:10, 11. Is. 24:7-12. Ez. 26:*

two years Nebuchadnezzar reigned with his father. According to this account, the Scripture reckons his reign to continue forty-five years : . . . 52:31. which according to the common computation lasted but forty-three. But Daniel, 2:1. writing in Chaldee, follows the computation in use among the Chaldeans. *Louth.*—The computation here used fixes the beginning of Nebuchadnezzar's reign two years later; namely, from the time in which he began to reign alone. (*Notes, 2 Kings 24:1. Dan. 2:1.*)

V. 3. *Note, 1:1-3.* Jeremiah prophesied nineteen years under Josiah, who reigned thirty-one years ; and this was the beginning of Jehoiakim's fourth year. *Louth.*—Doubtless Jeremiah preached much more than was committed to writing ; and laboured constantly among the Jews, according to the tenor of those messages which were recorded ; and it is probable that several prophets spake in the name of God to the people, who wrote nothing, and whose names are not transmitted to us.

Rising early. That is, "I spared no diligence or labour." (*Marg. Ref. d, e. Notes, 7:12-15, v. 13. Ez. 9:10.*)

V. 4. Urijah the son of Shemaiah, (*Note, 26:20-23.*) and Huldah the prophetess, lived about this time. (*Note, 2 Kings 22:14.*) Zephaniah also prophesied during part of this time : (*Zeph. 1:1.*) and it is probable that Habakkuk was contemporary with them. (*Preface to Habakkuk.*)—*Sending.* [*Notes, 2 Chr. 36:14-16. Neh. 9:26-30. Is. 5:3, 4. Matt. 21:33-39.*]

V. 5-7. (*Notes, 7:17-23. 32:27-31. No hurt.*) (6) If the people had repented, and returned to the Lord, he would not have hurt them : for all his denunciations of vengeance implied a reserve of mercy to the penitent ; and his service would have been very profitable to them : so that nothing could hurt them but their own evil works. This was the constant purport of Jeremiah's ministry, and that of all the other prophets. (*Marg. Ref.*)

V. 8, 9. Nebuchadnezzar did not intend to serve JEHOVAH, but to gratify his own ambition by his conquests ; yet the Lord purposed to employ him as the executioner of his righteous vengeance ; and he gave notice of it, as soon as Nebuchadnezzar came to the throne, to make it generally known that his future success and greatness formed a part of the divine plan. (*Notes, Is. 10:5-19. Ez. 29:17-20.*)

Families of the north. (9) *Note, 1:13-15.—Nations.* [*Some of these, particularly Egypt, were the Jews' confederates, on whose assistance they relied ; and the subduing them made way for the easier conquest of Judah.* *Louth.* (*Marg. Ref. n.*)

V. 10. (*Notes, 16:8, 9. 33:10, 11. Is. 24:1-12.*) 'St. John exactly follows the Hebrew text' (*Rev. 18:22, 23.*) 'whereas the seventy in this place, instead of "the sound of the millstones," read *οσμήν ούρου*, "the smell of ointment;" from which and several other places of the New Testament, it appears that the apostles and evangelists did not implicitly follow the Greek translation ; but only when they thought it agreeable to the original text.' *Louth.* (*Note, Rev. 18:21-24.*)

V. 11. *Seventy years.* [*Notes, 1. 2 Chr. 36:21. Ezra 1:1-4. 6:13-15. Dan. 9:2, 3. Zech. 1:12, 13.*]

V. 12. 'God often punishes the persons, whom he makes instruments of his vengeance on others, for those very things,

11 And this whole land shall be a desolation, and an astonishment ; and these nations shall serve the king of Babylon seventy years. '

12 And it shall come to pass, 'when seventy years are accomplished, 'that I will 'punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it "perpetual desolations.

13 And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations.

14 For many nations and great kings shall serve themselves of them also : and I will recompense them according to their deeds, and according to the works of their own hands.

[*Practical Observations.*]

15 ¶ For thus saith the LORD God of Israel unto me ; 'Take the wine cup of this fury at my hand, and cause 'all the nations, to whom I send thee to drink it.

16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

17 Then took I the cup at the LORD's hand,

13. Hos. 2:11. Rev. 18:22, 23. q Ez. 12:4. r 12. 2 Chr. 36:21, 22. Is. 23:15-17. Zech. 7:5. s 26:10. Ezra 1:2, 3. Jan. 9:2. t 14. 50: 51. Jer. 32:35-42. Is. 13: 14. 46: 47. Dan. 5: Hab. 2: Rev. 18. u Heb. visitation. See on 23:2. n 50:13-40. 51:26, 62-64. Is. 13:19. 14:23. 15:6. 47:1. Ez. 35:9. x See on 1:5. 10. Rev. 10:11. y 27:7. 50:41. 51:6. Is. 14:2. 45:1-3. Dan. 5:28. Hab. 2:8-16. s 50:29-34. 51:20-27, 35-41. Ps. 137:8. Is. 66:8. Rev. 18:20-24. a 18:12-14. Job 21:20. Ps. 11:6. 75:8. Is. 51:17, 22. Rev. 14:19. b 27-39. c 27. 51: 7:39. Lam. 3:15. 4:21. Ez. 23:32-34. Nah. 3:11. Rev. 14:8, 10. 16:5-11. 18:3

which they did by his appointment : because their intent was purely to carry on their own ambitious and cruel purposes ; and not at all to fulfil God's will, or advance his glory. So that the evil they did was altogether their own, and the good that was produced out of it was to be ascribed to God. *Louth.* (*Notes, 29:10. Is. 10:5-19. Hos. 1:4, 5.—Perpetual desolations.*) [*Notes, 51:61-64, v. 64. Is. 13:19-22. 14:21-23.*]

V. 13. (*Notes, 46:—51:*) The prophecies, contained in the fiftieth and fifty-first chapters against Babylon, seem especially referred to ; and this renders it probable that the substance of them had been written and had been delivered before this time. The manuscripts of the Septuagint introduce all these prophecies in this place.

V. 14. The nations and kings, which confederated with Cyrus. (*Notes, 50:1-16, 21-46. 51:20-58. Is. 13:47.*)

V. 15-17. The nature of the case determines this to have been a figurative representation, and not a real transaction : for the prophet could not perform literally the things here commanded ; but this was not the case in respect of some other transactions, which many suppose to have only been done in vision. (*Notes, 13:1-11. Hos. 1:2, 3.*) It was in this way revealed to the prophet, and he was ordered to publish it as widely as he could, that the vengeance of God would be executed on all the surrounding nations, as well as on the Jews, by Nebuchadnezzar and his Chaldeans. (*Notes, 46:—49:*)—The wrath of God, and its fatal effects, when men are judicially left to infatuation and rage, and to rush upon their own destruction, are aptly represented by a cup of intoxicating liquor, mingled with poisonous ingredients ; such as was commonly given to condemned criminals, in order to end their wretched lives. (*Notes, 49:12. Ps. 75:8. Is. 51:17-23. Lam. 4:21, 22. Matt. 20:20-23. Rev. 14:8-11.*)

V. 18. *Marg. Ref. As it is this day.* 'This relates to the desolation of Judea and Jerusalem, when all that Jeremy had foretold against them was fulfilled ; and therefore must have been added by Baruch, . . . or by Ezra, or whoever it was that collected Jeremy's prophecies into one volume.' *Louth.*—As, however, the prophet lived to witness the completion of these predictions, it is not at all unlikely, that he himself added the clause to the copies that were afterwards written ; from which it might be inserted also in the others.

V. 19. *Notes, 43:8-13. 44:29, 30. 46: Ez. 29:—31:*

V. 20. *The mingled people.*—These are supposed to have been the several tribes of the Midianites, and others connected with them : or some nations dwelling on the Mediterranean Sea are intended ; or, a multitude of other nations mingled with the Egyptians.

Uz.] *Marg. Ref. k.*—The *Marg. Ref.* give nearly all the information, which can be had of the other tribes.—'The kings mentioned here and in the following verses, were petty princes of several clans or colonies. The title of king is given in Scripture to any ruler or governor.' *Louth.* (*Notes, 47:*)

V. 21. *Notes, 48: 49. Am. 1:6-15. 2:1-3. Zech. 9:1-6.*

V. 22. *Marg. Ref. Notes, Is. 23. Ez. 26:—28:—Isles, &c.* The marginal reading, "The region by the seaside," is preferable : for it does not appear, that Nebuchadnezzar subdued any countries "beyond the sea."

and made all the nations to drink, unto whom the LORD had sent me;

18 To wit, "Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, a hissing, and a curse; as it is this day;

19 Pharaoh king of Egypt, and his servants, and his princes, and all his people;

20 And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,

21 Edom, and Moab, and the children of Ammon,

22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea,

23 Dedan, and Tema, and Buz, and all that are in the utmost corners,

24 And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert,

25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes,

26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them.

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel: "Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

28 And it shall be, if ye should wish to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; "Ye shall certainly drink.

29 For lo, I begin to bring evil on the city which is called by my name, and should ye be

utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from an high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth.

31 A noise shall come even to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword; saith the LORD.

32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

33 And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

34 Howl, ye shepherds, and cry; and wail yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel.

35 And the shepherds shall have no way to flee, nor the principal of the flock to escape.

36 A voice of the cry of the shepherds, and a howling of the principal of the flock, shall be heard: for the LORD hath spoiled their pasture.

37 And the peaceable habitations are cut down because of the fierce anger of the LORD.

38 He hath forsaken his covert as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger.

d28. 1-10, 27-3, 46-51: Ez. 43:3. e 1-10, 19-3-9, 21-6-10, Pa. 60:3, Is. 51: 12-22, Ez. 9:5-8, Dan. 9:12, Am. 2:5, 3:2, 1 Pet. 4:17. f See on 5:11, 24:9, Zeph. 6:18, 2 Kings 22:19, e 14-22, 1 Kings 8:34, Ezra 9:7, Neh. 9:36, h 43-9 -13, 46:21-25, Ez. 29-32: Nah. 3:8-10, 124, 50:37, Ez. 30:5, k Gen. 10:23, 49:21, 1 Chr. 1:17, Job 1:1, Lam. 4:21, 147: Ez. 25:15-17, Am. 1:6-8, Zeph. 2:4-7, Zeph. 2:4-7, m 1 Sam. 6:17, Ashkelon, Gaza, n Is. 20:1, Am. 1:8, 2:7, 3:17-22, Ez. 17:7, Is. 31: 63-15, Lam. 4:21-22, Ez. 27:12 -14, 38:21-25, Am. 1:12, Ob. 1-16, 13, Mal. 1:2-4, p 36, 48, Is. 15: 23-26, Ez. 45-51, Am. 2:1-3, Zeph. 2:8-10, q 49:1-6, Ez. 25:2-7, Am. 1:13-15, 2:7, 4:7, Ez. 26: 27: 28:1-19, 29:18, Am. 1:9, 10, Zech. 9:2 -7, s 15, 26:22-23, 42:30, Jer. 14-8. Or, region by the seaside. 49-23 -27, Am. 2:5, Zeph. 2:1, 1:18, Gen. 10:7, 22:21, 25:15, 1 Chr. 1:30, Job 6:19, Is. 21:14-17, e 35:43, 27:21, f Heb. cut off into corners, or, having the corners of the hair pulled, 9:45, 49:32, u 1 Kings 10:15, 2 Chr. 9:14, Is. 21:13, Ez. 27:21, x See on 49:24-33, Gen. 25:2-4, 12-16, 37:25-28, Ez. 30:5, y Gen. 25:2, Zimari, x 49:34-49, Gen. 10:22, 14:1, Is. 11:11, 22:6, Ez. 32: 24, Dan. 8:2, e 51:11-28, Is. 13:17, Dan. 5:5, 5:20, Ez. 30:30, e 31:41, Dan. 12:12, 47, Dan. 5:5, Hab. 2:16, Rev. 18, e Is. 51:21, 63:6, Lam. 4:21, Hab. 2:16, f 12, 12, 12, 46:10, 14, 47:6, 7, 50:35, Zeph. 32:42, Ez. 51:4, 5, 21:21-25, g Job 34:33, h 4:28, 51:29, Is. 14:24-27, 46:10, 11, Dan. 4:

35, Acts 4:28, Eph. 1:11, i 49:12, Prov. 11:31, Ez. 9:6, Ob. 16, Luke 23:31 1 Pet. 4:17, j Heb. upon which my name is called, 1 Kings 8:43, Dan. 9:18, 19 margins, k 30:11, 45:28, Prov. 11:21, 17:5, l Ez. 14:17, 21, 38:21, Zech. 13:7 Is. 42:1, Hos. 5:14, 13:7, Joel 2:11-13, 3:16, Am. 1:2, 8:8, n 17:12, Dent. 28:15, Ps. 11:4, 68:5, Zech. 2:13, e 48:33, Ps. 78:65, Is. 16:9, Rev. 14: 18-20, 19:15, p 45:5, Is. 34:8, Hos. 4:1, 12:2, Mic. 6:2, q See on Is. 66:16, Ez. 20:35, 38:22, Zeph. 3:2, r 2 Chr. 15:6, Is. 34:2, 66:18, Luke 21:20, 25 s See on 23:19, 30:23, Is. 5:28, 30:30, Zeph. 3:8, t 18-26, 13:12-14, Is. 34:4 -8, 66:16, Zeph. 2:12, Rev. 19:17-21, u See on 5:2, 9:21, 22, 16:4-7, Ps. 79:3, 83:10, Ez. 39:4-20, v 2 Kings 9:27, Is. 5:25, more, y 36, 48:8, Ez. 34: 16, Jam. 5:1, z 6:26, 48:26, Ez. 27:30, 31, a Ez. 34:17, 20, b Heb. your days for slaughter, 12, 27:7, 51:20-28, Is. 10:12, 33:1, Lam. 4:21, 22, b 19:10 -12, 22:32, Pa. 2:9, Is. 30:14, j Heb. vessel of desire, 3:19, 2 Chr. 36:10, Is. 2:16, Dan. 11:5, Am. 5:11, margins, c 24:1, 34:3, 38:18, 12, d 2:12-22, 24: 21-23, Ez. 17:15, 18, Dan. 9:30, Am. 9:1, Rev. 6:14-17, 19:18-21, f Heb. Right shall perish from the shepherds, and escaping from, g Job 11:20, Am. 2:14, d 48:54, 52:8, 11, 24-27, Am. 9:1-3, e See on 34: 4:8, f Is. 27:10, 11: 32:14, g 4:7, 5:6, 49:19, 50:44, Hos. 5:14, 11:10, 13:7, Am. 8:8, h Heb. a desolation, 12.

V. 23. (Marg. Ref. Note, 9:25, 26, v. 26.) Little satisfactory information can be adduced, about several of the tribes or nations, mentioned in this passage; beyond what may be collected by consulting the marginal references.—Buz, *Gen. 22:21, Job 32:2, 6.*

V. 24. *Mingled.* 'The learned Dr. Pocock is of opinion, that the word *Arabia* is derived from the Hebrew *Arab*, signifying mixture: because the country was inhabited by a medley of several nations.' *Louth.*

V. 25. *Zimri.* 'A people of Arabia, descended from Zimran, Abraham's son by Keturah.' *Louth.*

V. 26. *The world.* 'The kingdoms within the extent of the Babylonish empire, which called itself Empress of the world. So οὐκονομν, (the world,) is put for the Roman empire. *Luke 2:1, Louth. (Dan. 2:38, 4:22, 5:19.)* Some render the clause, "All the kingdoms of every region which lies before this land," that is, the countries all round about Chaldaea.—Sheshach evidently means Babylon; though it is not certain on what account it was so called. (*Note, 51:41.*)—When the kings of Babylon had executed the predicted vengeance on the other nations, they would in their turn be punished for their still more enormous wickedness. (*Marg. Ref. Note, 12.*)

V. 27, 28. (*Notes, 15-17, Lam. 4:21, 22, Hab. 2:15-17.*) 'If they either do not believe thy threatenings, or disregard them, as thinking themselves sufficiently provided against any hostile invasion; you shall let them know, that the judgments denounced against them are God's irreversible decree.' *Louth.*

V. 29. If the Governor of the world would not let his own worshippers escape punishment; but would even destroy the city and temple, which were more immediately dedicated to him, for the sins of the people; would he deal with idolaters and avowed enemies, as if they were altogether innocent?

or, would he suffer them to escape with impunity? (*Marg. Ref. Notes, 49:12, 1 Pet. 4:17-19.*)

Utterly unpunished. The same words are rendered "Will by no means clear the guilty." (*Notes, Ex. 34:5-7 Num. 14:13-19, v. 18.*)

V. 30. The Lord would utter and execute his tremendous threatenings, from his holy habitation in heaven, upon Jerusalem and the temple, which had been as his habitation on earth; but which, having been polluted with wickedness were sentenced to be destroyed along with the cities of the Gentiles. (*Marg. Ref. Notes, Hos. 13:5-8, Am. 3:4-8.*)

V. 31-33. The dreadful devastations made by the Chaldeans through all the nations in that part of the world; and afterwards the destruction of Babylon by the Medes and Persians, are primarily foretold, in this awful language; but it accords very much with those passages, in which the ruin of all the antichristian powers is evidently predicted. (*Marg. Ref. Notes, 8:1-3, Is. 34: 63:1-6, 66:15-18, Ez. 38: 39: Rev. 18: 19:—Hath a controversy, &c. (31) Notes Hos. 4:1-3, v. 1. Mic. 6:1, 2.*)

V. 34-36. When the predicted judgments of God should dismay and scatter the nations, as the roaring of a lion would a flock of sheep; the shepherds or rulers would have peculiar cause to howl: they would have no place to flee to, (*Marg.*) the pasture whence their wealth arose would be spoiled, and they would fall a prey to the instruments of the Lord's indignation. (*Marg. Ref. Note, 6:24-26.*)

The days, &c. (34) 'The time is come, when you shall be either slaughtered, or dispersed and carried captive into foreign countries.' *Louth.—Pleasant vessel.* 'As an earthen vessel, that is curiously wrought, while it hold sound is well esteemed; but if once it fall and break, is worth nothing: so shall ye be unto me.' *Ep. Hall.* 'Ye, who are esteemed above the common rank, shall undergo the fate of a vessel.

CHAPTER XXVI.

Jeremiah delivers an awful message from God at the temple, and is persecuted by the priests and prophets, 1-9. He pleads his cause before the princes, exhorts them to repent, and warns them not to shed innocent blood, 10-15. The princes neglect him, referring to the example of Micah, 16-19. Urijah, having prophesied in like manner, was persecuted; and having fled into Egypt, was fetched thence by Jehoiakim and slain, 20-23. But Ahikam protects Jeremiah, 24.

IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying,

2 Thus saith the LORD; ^bstand in the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, all the words that I command thee to speak unto them; ^ddiminish not a word:

3 If ^cso be they will hearken, and turn every man from his evil way, ^fthat I may repent me of the evil, which I purpose to do unto them because of the evil of their doings.

4 And thou shalt say unto them, Thus saith

a 1:3. 25:1. 27:1. 35:1. 36:1. 2 Kings 23:34-36. 2 Chr. 36:4, 5. b 7:2. 19:14. 36:10. 2 Chr. 24:20, 21. Luke 19:47, 48. 20:1. 21:37, 38. John 9:9. 18:20. Acts 5: 20, 21, 23, 42. c 1:17. 1:24. Is. 53:1, 2. Ez. 3:10, 17-21. Matt. 28:20. Acts 20:20. 27:1. d 1:2. e 4:2. 12:32. Rev. 22:19. e 18:7-10. 36:3. Is. 1:16-19. Ez. 18: 27-30. Jon. 3:9-10. 4:2. f 1:3. See on 18:7-10. g Lev. 26:14. &c. Deut. 37:15. &c. 29:18-23. 31:16-18, 30. 32:15-25. Josh. 23:15-16. 1 Kings 9:6, 7. 2 Chr. 1: 15, 20. Neh. 9:25-30. Is. 1:29. 42:23-25. h 4:11. Deut. 4:34, 41. 11:32. Heb. 6:18. 17:23. 2 Kings 9:7. 17:13, 23. 24:2. Ezra 9:11. Ez. 38:17. Dan. 9:8-10. Am. 3:7.

made of a crystal or gem; which being let fall is shattered to pieces.' *Blaney.* The rulers of the Jews seem principally meant. (*Marg. Ref.*)

V. 37. *Peaceable habitations.* 'In the Hebrew it is *Neoth Shalem*, alluding to *Salem*, the same with Jerusalem.' *Louth.* (*Note, Heb. 7:1-3.*)

V. 38. Some expositors understand this of Nebuchadrezzar, who had left the covert of Babylon, to destroy the nations, especially Judah. (*Notes, 45-7. 49:19, 20. 50:44, 45.*)—Others explain it of the Lord, who had left Jerusalem and his temple defenceless, to their enraged invaders and oppressors; whereas had he continued to protect them, no enemy would have dared to approach, any more than other beasts would enter the den of a fierce lion, whilst he remained in it. (*Marg. Ref. Note, Is. 31:4, 5.*)

PRACTICAL OBSERVATIONS.

V. 1-14. The command to repent and turn from every evil way to the worship and service of God, and the invitations to sinners to come and trust in Christ, and partake of his salvation, concern all men and ought to be fully and plainly proposed to all. (*Note, Acts 17:30, 31. P. O. 30-34. Note, 1 Tim. 1:15, 16.*) It is agreed by the servants of God in every age and under every dispensation, that he will do no hurt to those, however wicked they have been, who truly obey this command, and accede to this invitation; that no good can come to those who provoke him by impenitent wickedness; and that no profession, or creed, or forms, can profit those, who "do not turn from the evil of their doings."—The Lord keeps an exact register of our sins and the aggravations of them, and of our abused mercies and means of grace; and thus the continued neglect shown to the warnings of his faithful ministers exceedingly hastens the execution of his judgments.—The earnestness with which the zealous servants of God labour, and the fervency with which they pray, for the salvation of souls, afford a striking contrast to the supineness and negligence of most men about their own salvation!—Our God is sincere in all his invitations, and faithful to all his promises: he "rejoiceth in mercy," and "delighteth not in the death of the wicked."—How soon will they, who refuse to seek happiness in his favour, be deprived of every source of transient joy! All miseries on earth, however, are temporal, and have an appointed period; but "the wrath to come" is perpetual, yea, eternal.—The Lord employs wicked men as his servants, and when they have executed his vengeance on others, to gratify their own hateful passions, he punishes them for their wickedness. And every threatening of Scripture will be as certainly accomplished, as those have been, which relate to Jerusalem and Babylon.

V. 15-38. How grand and awful a view have we here given us of divine Providence! How affecting a representation of the state of fallen man! The judgments of God have ever been going round from one nation to another, and have never been suffered to rest; because of the wickedness of mankind.—When we consider the fury and rage, with which the several nations of the earth have, in every age, rushed upon mutual carnage and destruction; we must allow that their conduct has resembled that of men, who are intoxicated and mad; but we need not wonder at these effects, when we reflect that they have been drinking of the cup of God's indignation, and have been given up to their own mad passions to execute his vengeance on each other. This emblem also may instruct us, what an odious and pernicious vice drunkenness is; and how dreadful the wrath of God must be to those who fall under it to rise no more. It is vain to struggle against the sentence which has been denounced, or to object to his righteousness; he will constrain men to drink of this bitter cup; he will destroy them with his avenging sword. He will not even spare those cities or countries, which have been called by his name; but if his judgments begin with

the Lord, ^aif he will not hearken to me to walk in my law, ^bwhich I have set before you,

5 To hearken to the words of ^cmy servants the prophets, ^dwhom I sent unto you, both rising up early, and sending ^ethem, but ye have not hearkened;

6 Then ^fwill I make this house like Shiloh, and will make this city ^ga curse to all the nations of the earth.

7 So ^hthe priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

8 Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded ⁱhim to speak unto all the people, That ^jthe priests and the prophets and all the people took him, saying, Thou shalt surely die.

9 ^kWhy hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabi-

Zech. 1:6. Rev. 10:7. 11:18. k See on 25:4. l See on 7:12-14. 1 Sam. 4:19-22. Ps. 78:60-64. m 24:9. 25:18. 29:24. 42:18. 44:8-12, 22. 2 Kings 22:19. Is. 43:28. 63:15. Dan. 9:11. Mal. 4:6. n 5:31. 22:11-15. Pz. 22:25, 26. Mic. 3:11. Zeph. 3:4. Matt. 21:15. Acts 4:1-5. 5:17. o 2:30. 11:10-21. 12:5, 6. 18:18. 20:1, 2, 8-11. 2 Chr. 36:16. Lam. 4:13, 14. Matt. 21:35-39. 22:6. 23:31-35. 26:34, 59-65. Acts 5:33. 7:52. Rev. 18:24. p 2 Chr. 25:16. Is. 29:21. 30:9-11. Am. 5:10. 7:10-13. Mic. 2:6. Matt. 21:23. Acts 4:17-19. 5:28. 6:14.

degenerate professors of Christianity, let not the impious and profligate expect to be "altogether unpunished;" for "from his holy habitation he will utter his voice against all flesh." He has just ground of controversy with every nation, and every individual, and he will plead against them, and "execute judgment on all the wicked." Thus evil goes from nation to nation; no tongue can express the miseries which have been endured, or the multitudes which have perished, by means of the great scourges of the world; who successively have been raised up, run their course, and then been destroyed. We have abundant cause to be thankful, that ours are yet "peaceable habitations;" but many which were so for a time, have been "cut down, because of the fierce anger of the LORD." When he leaves his place to execute judgment, or withdraws his protection from offending nations; the days of slaughter arrive, and the lands are soon left desolate, or groaning under the iron rod of oppression; and then the chief in rank and authority are most exposed to peril and suffering; and are generally the least able to escape, or to endure hardship.—But the Lord will preserve his people in all changes; and whatever removes them from this world of sin and sorrow, they will then enter into those peaceful mansions, where war, changes, sickness, and death, can find no admission; because no sin will be found in them for ever. (*Note, Is. 57:1, 2.*)

NOTES.—CHAP. XXVI. V. 1. The preceding chapter is dated in the fourth year of Jehoiakim. (*Note, 25:1.*) this in the beginning of his reign. It seems therefore most natural to suppose, that this was delivered first. Yet some think it followed immediately after. (*Notes, 36:1-10.*)

V. 2. "The great court was the place, where both men and women did ordinarily worship when they brought no sacrifice; . . . for when they offered a sacrifice, they were to bring it into the inner court, . . . or that of the priests." *Lightfoot in Louth.* (*Notes, Ez. 27:9-19. 1 Kings 6:36.*) This prophecy being delivered in the courts of the temple, on a public occasion, probably on one of the three great annual festivals, before the priests and false prophets as well as the people, was likely to exasperate the minds of the hardened offenders, especially of those in authority and reputation. (*Notes, 7:1, 2. 20:1-6. Matt. 21:23-27. Acts 5:17-25.*) and therefore the prophet was expressly commanded not to diminish a word from it; as he might have been tempted to do, especially since Urijah had been put to death for his faithfulness, probably just before. (*Note, 20-23.*)

Diminish. 'Either out of fear, favour, or flattery.' *Louth.* (*Notes, Deut. 4:2. Acts 20:18-21. v. 20. 25-27. v. 27. Rev. 22:18-21.*)

V. 3-6. (*Marg. Ref. Notes, 7:3-15. 18:7-12. 25:3-7. 36:1-3. v. 3. 1 Sam. 4:10-24. Ps. 78:56-64.—A curse.* (6) 'So that when they would curse any, they shall say, God do to thee as to Jerusalem.' (*Marg. Ref. m. Notes, 29:21-23. Is. 65:13-15.*)

V. 7, 8. *Marg. Ref.—Prophets.* (7) *False prophets.* Sept. Perhaps some of these prophets had been trained up in the schools of the prophets; but there is no proof, and little probability, that they all were, as some expositors conclude; or that so very large a proportion from those seminaries became false prophets, the deceivers and ruin of the nation. (*Notes, 1 Sam. 10:5, 6. 1 Kings 18:4. 19:20, 21. 2 Kings 23:4, 1.*)—*Die.* (8) 'As a disturber of the government, and a discourager of the people from defending their country.' *Louth.* (*Notes, 16-19. 20:1-6. 38:1-6. Acts 5:27, 28, 33-39.*)

V. 9. The priests and false prophets, who were the persecutors of Jeremiah, seem to have utterly disregarded what he had spoken concerning repentance and turning from their evil ways; and merely to have noticed the prophecy against the city and temple, in case they ^jdid not repent, as if it had

tant? ^aAnd all the people were gathered against Jeremiah in the house of the LORD.

[Practical Observations.]

10 ¶ When ^athe princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down ^bin the entry of ^cthe new gate of the LORD's house.

11 Then spake the priests and the prophets unto the princes and to all the people, ^dsaying, ^eThis man is worthy to die: ^ffor he hath prophesied against this city, as ye have heard with your ears.

12 ¶ Then spake Jeremiah unto all the princes, and to all the people, saying, ^gThe LORD sent me to prophesy against this house and against this city all the words that ye have heard.

13 Therefore now ^hamend your ways and your doings, and obey the voice of the LORD your God; and the LORD will ⁱrepent him of the evil that he hath pronounced against you.

14 ^jAs for me, behold, ^kI am in your hand; do with me ^las seemeth good and meet unto you:

15 But know ye for certain, that if ye put me to death, ^mye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: ⁿfor of a truth the LORD hath sent me unto you, to speak all these words in your ears.

16 ¶ Then said ^othe princes and all the people unto the priests and to the prophets; ^pThis man is not worthy to die: for he hath spoken to us in the name of the LORD our God.

17 Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

18 ^qMichah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; ^rZion shall be ploughed like a field, and ^sJerusalem shall become heaps, and ^tthe mountain of the house as the high places of a forest.

19 Did Hezekiah king of Judah and all Judah put him at all to death? ^udid he not fear the LORD, and besought ^vthe LORD, and ^wthe LORD repented him of the evil which he had pronounced against them? ^xThus might we procure great evil against our souls.

20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of ^yKirjath-jearim, who prophesied against this city and against this land according to all the words of Jeremiah:

21 And when Jehoiakim the king with all his mighty men, and all the princes, heard his words, ^zthe king sought to put him to death: but when Urijah heard it, ^{aa}he was afraid, and fled, and went into Egypt;

22 And Jehoiakim the king sent ^{ab}men into Egypt, ^{ac}namely, Elnathan the son of ^{ad}Achbor, and certain men with him into Egypt.

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; ^{ae}who slew him with the sword, ^{af}and cast his dead body into the graves of the ^{ag}common people.

24 Nevertheless, the hand of ^{ah}Ahikam the son of Shaphan was with Jeremiah, ^{ai}that they should not give him into the hand of the people to put him to death.

^a Matt. 27:9. Mark 15:11. Acts 13:50, 16:19—22, 17:5—8, 19:24—32, 21:30, 22:22. ^b 2 John 8:20, 59. ^c 16:17, 24, 34:19, 35:12—19, 25:37—14—16, 38:4—6, Ex. 22: 6, 27. ^d 16:17, 24, 34:19, 35:12—19, 25:37—14—16, 38:4—6, Ex. 22: 6, 27. ^e 16:17, 24, 34:19, 35:12—19, 25:37—14—16, 38:4—6, Ex. 22: 6, 27. ^f 16:17, 24, 34:19, 35:12—19, 25:37—14—16, 38:4—6, Ex. 22: 6, 27. ^g 16:17, 24, 34:19, 35:12—19, 25:37—14—16, 38:4—6, Ex. 22: 6, 27. ^h 16:17, 24, 34:19, 35:12—19, 25:37—14—16, 38:4—6, Ex. 22: 6, 27. ⁱ 16:17, 24, 34:19, 35:12—19, 25:37—14—16, 38:4—6, Ex. 22: 6, 27. ^j 16:17, 24, 34:19, 35:12—19, 25:37—14—16, 38:4—6, Ex. 22: 6, 27. ^k 16:17, 24, 34:19, 35:12—19, 25:37—14—16, 38:4—6, Ex. 22: 6, 27. ^l 16:17, 24, 34:19, 35:12—19, 25:37—14—16, 38:4—6, Ex. 22: 6, 27. ^m 16:17, 24, 34:19, 35:12—19, 25:37—14—16, 38:4—6, Ex. 22: 6, 27. ⁿ 16:17, 24, 34:19, 35:12—19, 25:37—14—16, 38:4—6, Ex. 22: 6, 27. ^o 16:17, 24, 34:19, 35:12—19, 25:37—14—16, 38:4—6, Ex. 22: 6, 27. ^p 16:17, 24, 34:19, 35:12—19, 25:37—14—16, 38:4—6, Ex. 22: 6, 27. ^q 16:17, 24, 34:19, 35:12—19, 25:37—14—16, 38:4—6, Ex. 22: 6, 27. ^r 16:17, 24, 34:19, 35:12—19, 25:37—14—16, 38:4—6, Ex. 22: 6, 27. ^s 16:17, 24, 34:19, 35:12—19, 25:37—14—16, 38:4—6, Ex. 22: 6, 27. ^t 16:17, 24, 34:19, 35:12—19, 25:37—14—16, 38:4—6, Ex. 22: 6, 27. ^u 16:17, 24, 34:19, 35:12—19, 25:37—14—16, 38:4—6, Ex. 22: 6, 27. ^v 16:17, 24, 34:19, 35:12—19, 25:37—14—16, 38:4—6, Ex. 22: 6, 27. ^w 16:17, 24, 34:19, 35:12—19, 25:37—14—16, 38:4—6, Ex. 22: 6, 27. ^x 16:17, 24, 34:19, 35:12—19, 25:37—14—16, 38:4—6, Ex. 22: 6, 27. ^y 16:17, 24, 34:19, 35:12—19, 25:37—14—16, 38:4—6, Ex. 22: 6, 27. ^z 16:17, 24, 34:19, 35:12—19, 25:37—14—16, 38:4—6, Ex. 22: 6, 27. ^{aa} 16:17, 24, 34:19, 35:12—19, 25:37—14—16, 38:4—6, Ex. 22: 6, 27. ^{ab} 16:17, 24, 34:19, 35:12—19, 25:37—14—16, 38:4—6, Ex. 22: 6, 27. ^{ac} 16:17, 24, 34:19, 35:12—19, 25:37—14—16, 38:4—6, Ex. 22: 6, 27. ^{ad} 16:17, 24, 34:19, 35:12—19, 25:37—14—16, 38:4—6, Ex. 22: 6, 27. ^{ae} 16:17, 24, 34:19, 35:12—19, 25:37—14—16, 38:4—6, Ex. 22: 6, 27. ^{af} 16:17, 24, 34:19, 35:12—19, 25:37—14—16, 38:4—6, Ex. 22: 6, 27. ^{ag} 16:17, 24, 34:19, 35:12—19, 25:37—14—16, 38:4—6, Ex. 22: 6, 27. ^{ah} 16:17, 24, 34:19, 35:12—19, 25:37—14—16, 38:4—6, Ex. 22: 6, 27. ^{ai} 16:17, 24, 34:19, 35:12—19, 25:37—14—16, 38:4—6, Ex. 22: 6, 27.

seen absolute: and thus they in effect bare false witness against him. They doubtless professed to be zealous for the temple and their religious establishment; while they chiefly regarded their own reputation, authority, and emoluments. But though they were hypocrites in religion, and profligate in morals; yet (like the scribes and Pharisees in the time of Christ) they had acquired such ascendancy over the minds of the people, that these were ready to leave their devotions to join with them in putting the prophet to death, for saying no more than Moses in the law, and all the preceding prophets, had said before him! (Marg. Ref. Notes, 16—19. Matt. 26:57—62, vv. 61, 62. Acts 21:27—30.)

V. 10. Princes.] As these princes are distinguished from the priests, the chief of whom formed a part of the Sanhedrim, that court cannot be meant, as expositors generally suppose; but the persons highest in rank and authority under the king. (Notes, 36:11—19, 38:1—6, 24—28.)—New gate.] ^aSo called because it had been repaired by Jotham. 2 Kings 15: 35. ^bLouth.

V. 11. Worthy, &c.] “The judgment of death is for this man,” Marg. “We require that the sentence of death be executed upon him.” This greatly resembled the conduct of the scribes, priests, and elders, who demanded of Pilate that Jesus should be put to death: (Notes, Matt. 27:1, 2. Luke 23: 1—5. John 18:28—32.) and the charge brought against Jeremiah was exactly the same as that brought against the first martyr St. Stephen. (Note, Acts 6:9—14.)

V. 12—15. The calm intrepidity, the disinterested faithfulness, and “the meekness of wisdom,” manifested in the prophet's answer, in such trying circumstances, are peculiarly admirable. Conscious that he had spoken nothing but what God had commanded him to speak; he seems to have been very little solicitous concerning the event as to himself; but his disinterested love to his ungrateful people, was united with fervent zeal for the honour of God, in leading him to seize the opportunity of once more, in the most solemn and pathetic manner, exhorting them to repentance; (Note, 3—6.) and of warning them not to add, to all their other personal and national transgressions, the guilt of “innocent blood;” with this peculiar aggravation, that it would be the blood of ^aprophet, shed for faithfully obeying the command of God. (Notes, 2:33—37, 2 Kings 24:3, 4. Matt. 23:34—39. Acts 4: 13—22, vv. 19, 20, 5:29—31, 7:51—60.)

V. 16—19. Some expositors consider the remainder of this chapter, as the debate which took place in the Sanhedrim, on the case of Jeremiah: but since the people were present, and no mention is made of the council, but merely of the

prices and “certain of the elders;” probably what is here recorded took place in the court of the temple. ^aThe Sanhedrim, (17) or at least some considerable men among them. Comp. 21:36, 12, 37:15, 38:4.... The people who before were forward to condemn him, now, upon hearing his apology, were as ready to acquit him: ^bLouth. They before united with the priests and prophets; (Note, 9.) but now some of them concurred with the princes; who refused to pronounce the sentence of death against Jeremiah. (24) ^cNot against this man the judgment of death.” (Note, 11.)—It does not appear, whether “the elders of the land” were some of the princes before mentioned; or some other eminent persons, who adduced very appositely the example of Michah, and quoted his words in support of their determination, and against the rash judgment of the priests and prophets. (Note, Mic. 3:8—12.)—There is no satisfactory ground in the following history, to conclude that either these princes or elders, in general, so attended to the message of God, as to repent of their sins, or to attempt a public reformation; though they seem at this time to have had transient convictions, which the Lord made use of for his servant's preservation.—Against our souls. (19) Marg. Ref. l. Notes, 12—15, v. 15. Acts 5:33—39, v. 39.

V. 20—23. ^aThis seems to be an instance, alleged by others of the Sanhedrim, in favour of the priests and prophets, who were for condemning Jeremiah. ^bLouth. (Note, 10, 16—19.)—If the narrative was added by the sacred writer, as it probably was, he meant to magnify the power and goodness of God in preserving him against the persecuting rage of Jehoiakim, as well as that of the priests and prophets. Urijah seems to have been faithful in delivering his message: but he was faulty in relinquishing his work, and fleeing into Egypt for fear of Jehoiakim; as if he dared not to stand to what he had said. (Note, 1 Kings 19:3, 4.) Jehoiakim, being at that time in alliance with the king of Egypt, was permitted to fetch Urijah thence; and he directly slew him. By burying Urijah “in the graves of the common people,” he intended to render him and his prediction contemptible among his subjects: but his own dead body was treated with far deeper indignity. (Notes, 22:13—19. Is. 53:9, 10. John 18:38—42.)—Had the king and people imitated Hezekiah, the Lord would have averted the threatened judgments, as he had done in that pious prince's time; nor would Nebuchadnezzar have been able to take the city, any more than Sennacherib had been. But God foresaw, that both rulers and people would bring destruction on themselves, by impentence, and by murdering his prophets.

CHAPTER XXVII.

Jeremiah is directed to make yokes and bonds; to wear them on his own neck, and to send them to several kings by their ambassadors; with a command to each of them from the Creator of the world, to submit to the king of Babylon, if they would escape destruction, 1-11. He counsels Zedekiah to the same effect; warns him and the people against false prophets; and predicts further desolations, 12-22.

IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying,

3, 12, 19, 20, 25: 1, 22: 1. * Or, *And the LORD said.* Am. 7:1, 4. b 12, 28: 11-14. c 13: 1-11. 18: 2-10. 19: 1-11. 23: 10. 1 Kings 11: 30, 31. Is. 20: 2-4. Ez. 4: 6. 12: 24-32. d See on 35: 19-25, 47: 49. Ez. 25: -28: 29: 18. Am. 1: 3-

V. 24. "Which declareth that nothing could have appeased their fury, if God had not moved this nobleman to stand valiantly in his defence."—This Ahikam was the father of Gedaliah, who was afterwards made governor of the land under the Chaldeans, (2 Kings 25:22.) and the son of Shaphan the scribe, who was chief minister of state under Josiah, (2 Kings 22:8-14.) and brother to Gemariah, (36:10.) Elashah, (29:3.) and Jaazaniah, (Ez. 8:11.) who were great men in those days. *Prieux.* Ahikam was employed by Josiah in his reformation, so that his grandfather must have been very great. (2 Kings 22:12, 14.)—Gedaliah appears to have been a man of good character. (Notes, 39:11-14. 40:4-16. 41:.) So that it is not improbable, that Ahikam was a pious man; though, except on this occasion, he did not boldly espouse the cause of the prophet. (*Marg. Ref. c.*)

People.] (Notes, 9:16-19.) It seems that the bulk of the people were still enraged against the prophet.

PRACTICAL OBSERVATIONS.

V. 1-9. The ambassadors of God should speak his word with all boldness, and adhere strictly to their instructions; but in so doing they will often be exposed to danger, and to the censure even of their more timid and less zealous friends.—A minister of religion, who *diminishes* aught from the message which he is sent to deliver, is as justly chargeable with unfaithfulness, as he who *alters* any thing in it: ministers should therefore be very diligent in obtaining an acquaintance with the whole revealed counsel of God, as well as careful to declare it without respect of persons.—It must not be expected that the Lord will abate any thing of what he requires, or alter his method of delivering sinners from deserved punishment, in compliance with the perverse desires of his rebellious subjects. It is his invariable rule to pour contempt on all external distinctions and performances, when men rest in them and neglect "the power of godliness;" and indeed the most implacable enemies to true religion have often been most zealous for forms and notions; especially when their interests and characters were concerned. It has therefore sometimes been safer to denounce the judgments of God against wicked princes, and even in the palaces of kings, (Notes, 22:.) than in the precincts of the temple, and before hypocritical priests and prophets; who have in every age been ready to inquire of those whom the Lord has employed as his messengers, "By whose authority? do ye such things? and to pronounce them worthy to die for doing his will. They have also frequently seduced the people into such an unaccountable reverence for them; that they have been ready to concur in their persecuting designs, without further inquiry. (Note, 5:30, 31.)

V. 10-24. It is evidently desirable, that, in every nation, the power of decision in all criminal causes, should finally be vested in the civil government: for even where princes are irreligious, they are not influenced by so many personal motives or resentments as profligate ecclesiastics are; and more justice may be expected even from Pilate than from Caiaphas. But how shameful is it, when those who bear the sacred character stand forward to persecute the servants of God, and wrest their words in testifying against them! and when after all, the magistrates show that they have done no evil; nay, justify their conduct from the examples and precepts of Scripture!—It behooves those who are most earnest in the cause of God, to be proportionably calm and resigned in their own concerns: it suffices to show, that they act in obedience to him, and confide in his protection; and it is very proper that they should express more regard for the good of their prosecutors than for their own personal safety; taking the opportunity of meekly warning them not to add the guilt of murder or oppression to their other sins, but "to amend their lives, that it may be well with them;" as all men may know for certain, that injuring faithful reprovers will hasten and increase the punishments of individuals and communities.—Of what great importance is it to be well versed in the historical part of Scripture: for opposite references may be made to it, on almost every occasion, and directions deduced from it to regulate our conduct.—It may seem a light matter to conclude, that they are "not worthy to be put to death who have spoken the word of the LORD;" yet they must think themselves greatly favoured who are thus protected, though they have no other recompense from man. For many whose consciences testify to the character of the faithful minister, and to the truth of his words; and who will occasionally countenance him from conviction, or personal respect, will not obey the commands of God delivered by him, but go on in sin to their own destruction.—No enmity is more implacable than that excited by faithful reproof; or more

2 Thus saith the LORD to me; "Make thee bonds and yokes, and put them upon thy neck,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah;

4 And command them to say unto their mas-

15. 2:1-3. e 2 Chr. 36:13. Ez. 17:13-21. † Or, concerning their masters saying, Thus, &c.

dangerous when the proud transgressor has power to gratify it: but none can go farther than the Lord is pleased to permit; and they who are employed in his service, and abide in their proper work and place, have no reason to fear man.—Extraordinary cases call for extraordinary firmness: but though the servants of God agree in the substance of their ministry, they do not all possess equal constancy and intrepidity; nor do the same persons at all times. The persecuting minister may change the scene of his labours, and thus *see* from one city to another: (Notes, Acts 14:5-7. 1 Thes. 2:1-8.) but he must not run away from his work, or shelter himself from danger, in those places where he can have no opportunity of usefulness.—Those who most honour God, by confidence in him and zeal for his glory, shall be peculiarly honoured by him: but such as appear to distrust him, and to despise his word, will be proportionately disgraced, rebuked, and laid aside.—The Lord can raise up friends to his people where they least expected them: and he will honour and recompense those who show kindness to such as are persecuted and oppressed for his sake.

NOTES.—CHAP. XXVII. V. 1. *Jehoiakim.*] As Zedekiah is afterwards mentioned through this whole transaction, it seems to have been by an error of some early transcriber, that the name of Jehoiakim is here substituted. Indeed some interpreters suppose, that the prophet had the vision in the reign of Jehoiakim; but was not ordered to make the yokes and bonds according to it, till the reign of Zedekiah. "In the beginning of the reign of Jehoiakim, . . . the word of the Lord came to Jeremiah, to be afterward executed in the reign of Zedekiah." *Bp. Hall.*—The former, however, seems the most natural supposition; and in a very few instances it is absolutely necessary to have recourse to this method of solving difficulties. (Comp. Zech. 11:12, 13. Matt. 27:9.) "Such little verbal mistakes must be allowed by all impartial readers, to have sometimes happened in transcribing the Scriptures, as well as in other books; and may easily be corrected by comparing the suspected reading with other parts of the sacred text, which admit of no difficulty or uncertainty." *Louth.*—The Septuagint does not contain this first verse.

V. 2, 3. The kings of the nations here mentioned seem to have entered into an alliance against the growing power of Nebuchadnezzar, and to have sent ambassadors to Zedekiah, to induce him to accede to the treaty. But as it had been before repeatedly predicted, that they should be subjugated by the king of Babylon, this was a vain attempt to frustrate the purpose of God. (Notes, 25:15-26.) Jeremiah was therefore ordered to make "yokes" of wood, like those which were put on the oxen; and "bonds," such as were used to fasten them; and, wearing one of each on his own neck, to excite their attention, he was directed to send one to each of the confederating kings, with the following message by the ambassadors. (*Marg. Ref. b, c.* Notes, 13:1-11. Is. 20: 2-6. Ez. 4:5.)

V. 4-9. "God is the sole Lord and Proprietor of the world; and by virtue of his absolute Sovereignty and dominion, has a right to give the kingdoms of the earth to whomsoever he pleases: (Dan. 4:17.) and he exercises this authority by "changing times and seasons," by "removing kings and setting up kings." (Dan. 2:21.) It is the business of human laws to establish every government in that method wherein it is already settled: but as this is no bar to Providence, which still has a right to alter governments, and, for great and wise reasons, often changes the scene of worldly affairs; so neither ought it to be an objection against submitting to any persons whom God's providence hath placed over us, and put into their hands the full power of exercising all those acts of government in which sovereignty consists. But although the people are bound in such cases to obey; yet this does not lessen the guilt of usurpers. 25:12." *Louth.*—There was a peculiar grandeur as well as propriety in this method of predicting Nebuchadnezzar's rapid successes.—The God of Israel declaring himself to be the Lord of all armies, and the Creator and owner of the whole earth, with all its inhabitants and productions, and claiming full sovereignty over all his creatures; avows his determination, (for reasons which he does not deign to assign,) to give all the countries in that part of the world to the king of Babylon, whom he calls "his servant," because he would accomplish an important part of his most righteous designs. (Notes, 25:8-14. Dan. 4:10-26. 5:18-24.) They, therefore, who would escape the most dreadful judgments, must submit to the God of Israel, by submitting to Nebuchadnezzar: they must hearken to (believe and obey) the prophets of Israel, and not to their own d.

ters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters;

5 I have made the earth, the man and the beasts that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.

6 And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him.

7 And all nations shall serve him, and his son, and his son's son, until the very time of his and come: and then many nations and great kings shall serve themselves of him.

8 And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 Therefore hearken not ye to your prophets nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon.

10 For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

12 ¶ I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

13 Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence,

10:11, 12, 25-27, 51-19, Ex. 5:1, 10:11, 12, 32, 37, 15:5, Gen. 9:6, Ex. 10:11, Job 28:14, 38:4, &c., Ps. 102:25, 135:5-9, 145:2-5, Is. 40:1-25, 42:5, 44:24, 45:12, 48:13, 51:13, John 1:1-3, Acts 14:15, 17:24, Col. 1:16, Heb. 1:2, 10:11, Rev. 4:11, h. Gen. 1:29, 30, 9:2, 1 Pet. 2:7, 19, 5:16, 32:8, Job 1:2, 3, Ezra 1:2, Ps. 115:15, 16, 135:10-12, Dan. 2:21, 4:17, 5:23, 35, 1:23, 14, Dan. 2:27, 35, 15, 19, k. 24:1, 25:9, 43:10, 51:20-22, Is. 44:25, Ps. 20:15-20, (See on Ps. 50:10-12, n 25:11-14, 32:31, 2 Chr. 36:20, 21, n 25:12, 50:27, Ps. 37:13, 137:8, 9, Is. 13:1, 8, k. 14:22, 23, 21:9, 47:1-5, Dan. 5:25-31, Hab. 2:7, Zech. 2:8, 9, Rev. 13:5-10, 14:8, 15:20, 16:19, 17:16, 17, 18:2-8, n 25:14, 50:51, Is. 14:4-6, n 25:28, 29, 38:17-19, 40:9, 42:10-16, 52:3-6, Ez. 17:19-21, q 24:10, Ez. 14:21, r 14-26, 14:14, 23:15, 25:32, 29:5, Ez. 7:11, Ps. 18:10-12, 14, Job 13:22, marg. Is. 8:19, Mic. 3:7, Zech. 10:2, Mal. 3:5, Acts 8:11, Rev. 9:21, 18:23, 21:8, 22:15, * Heb. dreams, s See on 14, 25:16, 1:32, 31, Lam. 2:14, u See on 15, x 2:8, 12, y 21:9, 38:2, 40:9-12, 42:10, 11, z 3, 38:17, 2 Chr. 36:11-13, Ez. 17:11-21, a See on 2, 8.

diviners and enchanters; (Marg. Ref. r.) and they must observe that Nebuchadnezzar and his son, and grandson, would, whatever opposition might be made, possess the full dominion of all these countries; but that when the appointed time was expired, (25:12,) these haughty conquerors and cruel oppressors would, in their turn, become the prey of other powerful conquerors and oppressors. (Notes, Ezra 1:1-4, Is. 14:21-23.)—This prophecy would, no doubt, be made known, in some degree, among the principal persons in the adjacent countries; and, though for the present neglected, when it received its exact accomplishment, it must have been a very conclusive proof that the God of Israel was the only true God, and the Sovereign of the whole earth, and "that he did according to his will in the army of heaven and among the inhabitants of the earth; and none could stay his hand, or say to him, What doest thou?"

V. 10, 11. The removal, dispersion, and ruin of each nation, would be the effect of the divinations of these false prophets and sorcerers, if they attended to them. Nothing but unreserved submission to Nebuchadnezzar could prevent the complicated miseries and dire effects of the unsuccessful war, and the hard bondage which awaited the vanquished. "They that . . . willingly submit themselves to him, shall continue in their own country and possessions, being only tributaries to the king of Babylon." 38:17, 42:10, 11, Louth.

V. 12. (Notes, 1. 38:1-5, 17-23.) "What the prophet saith here to Zedekiah hath a particular weight in it; because he was made king . . . by Nebuchadnezzar, and took an oath of being faithful to him, and never resisting his authority." Louth. (Notes, 2 Kings 24:20, 2 Chr. 36:13, Ez. 17:15-21, 21:25-27.)

V. 13-15. (Marg. Ref. Note, 4-9.) The false prophets of the Jews are here joined to the diviners and sorcerers of the Gentiles: with no distinction except that of speaking their lies in the name of JEHOVAH. (Notes, 23:13-15, 30.)—It is clearly intimated, that the people were about to be left to be

as the LORD hath spoken against the nation that will not serve the king of Babylon?

14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon; for they prophesy a lie unto you.

15 For I have not sent them, saith the LORD, yet they prophesy a lie in my name; (that I might drive you out, and that ye might perish, &c., and the prophets that prophesy unto you.

16 Also I spake to the priests and to all this people, saying, Thus saith the LORD; Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessel of the LORD's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.

17 Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste?

18 But if they be prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts that the vessels which are left in the house of the LORD, and in the house of the king of Judah and at Jerusalem, go not to Babylon.

19 ¶ For thus saith the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain in the house of the LORD, and in the house of the king of Judah and of Jerusalem;

22 They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the LORD; then will I bring them up, and restore them to this place.

b 38:20, Prov. 8:36, Ez. 19:24, 33:11, c 8, 24:9, 38:2, Ez. 14:21, d See on 9, Is. 38:10-13, 2 Cor. 11:13-15, Phil. 3:2, e 10, 14:14, 23:21, 25, 28:15, 29:8, 1 Kings 22:22, 23, Ez. 13:6-15, 22:32, Mic. 2:11, Matt. 7:15, 2 Pet. 2:1-3, 1 John 4:1, f Heb. in the, or, lying, g 10, 2 Chr. 18:17-22, 25:16, Ez. 14:3-10, Matt. 24:2, 2 Thea. 2:9-12, 2 Tim. 2:17-19, 4:3, 1 Rev. 13:7, 12, 14, g 13:15, 8:10-12, 14:15, 16, 20:6, 23:15, 28:16, 17, 29:22, 31, 32, Mic. 3:5-7, Matt. 15:14, Rev. 19:20, h 25:3, 2 Kings 24:13, 2 Chr. 35:7-10, 1 Sam. 1:1, 9:15, k See on 11:12, 13, 3, 17:29, n 7:16, 15:1, 18:20, 42:2, Gen. 18:24-32, 20:17, 1 Sam. 7:8, 12:19, 23, 2 Chr. 32:29, 14:12, 8, Ez. 14:14, 18-20, 23:30, Mal. 1:9, Jam. 5:16-18, n 52:17-23, 1 Kings 7:15, &c, 2 Chr. 4:2-16, o 22:28, P'oniah, 24:1, 2 Kings 24:14-16, Jehoiachin, 2 Chr. 36:10, p 52:17-21, 2 Kings 24:13-17, 2 Chr. 36:17, 18, Dan. 5:1-4, 23, q 25:11, 12, 29:12, 2 Chr. 36:21-23, Ezra 1:1-5, Dan. 9:2, r Ezra 1:7, 11, y 13:15, 7:5.

deceived by the false prophets, that they might fall into deserved calamities; as Ahab had been deceived, to his ruin, by a lying spirit in the mouth of all his prophets. (Note, 1 Kings 22:19-23.)

V. 16. Vessels. * Which were taken when Jeconiah was led captive into Babel? (Notes, 28:2-4, 2 Kings 24:16-17, 2 Chr. 36:10, Dan. 1:1, 2.)

V. 17-21. 52:17-23, 2 Kings 25:13-16, 2 Chr. 36:18-20.

V. 22. (Notes, Ezra 1:1-11, Dan. 5:1-4.) "And there they shall be, until the time of their restoration . . . by Cyrus, whom I will stir up to be gracious to my people." Ep. Hall.

PRACTICAL OBSERVATIONS.

The ministers of religion should always take the lead in every kind of self-denial or self-abasement, which they inculcate on others; and they will be supported under every hardship, which they meet with in the path of duty.—Opposition to the growing power and despotic rule of earthly conquerors and tyrants, should always be conducted in submission to the authority of God, and with every means of obtaining his peace and favour: for the most powerful confederacies will be broken, which are cemented by impiety and rebellion against him.—The whole earth is the property, as well as the work, of his omnipotent Creator; and "he giveth it to whomsoever it seemeth meet to him;" but the character of those, who have hitherto had the largest share of its power and riches allotted to them, teaches us how very worthless he deems such acquisitions, compared with spiritual blessings.—The Lord does not now expressly inform us whom he has appointed to rule the nations: and therefore the efforts of men to defend their liberties from usurpers or invaders, are not indiscriminately to be condemned. But when his will is made known by the event, it behooves us in our private capacity to consider "the powers that be, as ordained of God;" and to submit to them according to the laws and constitution of our country: with respect to their characters or conduct,

CHAPTER XXVIII.

Hananiah confidently predicts the speedy ruin of Babylon, and the return of the sacred vessels and the captive Jews, 1-4. Jeremiah expresses his desire that it may prove true; but appeals to the event, 6-9. Hananiah breaks the yoke from Jeremiah's neck, who is sent with yokes of iron to confirm his former prophecies, 10-14. He foretells Hananiah's death, which takes place accordingly, 15-17.

AND it came to pass 'the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, and in the fifth month, that Hananiah the son of Azur 'the prophet, which was of Gibeon, spake unto me in the house of the LORD, in the presence of the priests, and of all the people, saying,

2 Thus speaketh the LORD of hosts, the God of Israel, saying, 'I have broken the yoke of the king of Babylon.

3 Within two 'full years will I bring again into this place 'all the vessels of the LORD's house, 'that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon.

4 And I will bring again to this place 'Jehoniah the son of Jehoiakim king of Judah, with all the 'captives of Judah, that went into Babylon, saith the LORD; for 'I will break the yoke of the king of Babylon.

5 ¶ Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in 'the house of the LORD,

6 Even the prophet Jeremiah said, 'Amen: the LORD do so: 'the LORD perform thy words which

thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place.

7 Nevertheless, hear thou now this word that I speak in thine ears, and in the ears of all the people;

8 The prophets that have been before me and before thee of old, 'prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.

9 The prophet 'which prophesieth of peace, when the word of the prophet shall come to pass, 'then shall the prophet be known, that the LORD hath truly sent him.

10 ¶ Then Hananiah the prophet 'took the yoke from off the prophet Jeremiah's neck, and brake it.

11 And Hananiah spake in the presence of all the people, saying, 'Thus saith the LORD; 'Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

12 ¶ Then 'the word of the LORD came unto Jeremiah the prophet, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,

13 Go and tell Hananiah, saying, 'Thus saith the LORD; 'Thou hast broken the yokes of wood, but thou shalt make for them yokes of iron.

† 27:1. b 11. 3:12. 37:13. c 23:28. Is. 9:15. Zech. 13:2-4. d See on 27:2-12. Ez. 13:5-16. Mic. 3:11. * Heb. years of days. Gen. 47:9-28. Ps. 90:10. 27:15-22. † 2 Kings 24:13. 2 Chr. 36:10. Dan. 1:2. g 22:24-28. Coniah. 24:1. 52:31-34. 2 Kings 25:27-30. Jehoniah. † Heb. captivity. 24:15. marg. h 2:10. 2:20. 30:8. ien. 27:40. Is. 9:4. Nah. 1:13. † 1:1. 7:2. 19:14. 26:12. Num. 5:22. Deut. 27:15-26. 1 Kings 1:36. 1 Chr. 16:36. Ps. 41:13. 72:19. 89:52. 106:48. Matt. 27:15-26. 1 Cor. 14:16. 2 Cor. 1:20. Rev. 1:1. 3:14. 5:14. 19:4. 22:30. 21. k 3. 11:5. 17:16. 19:20. † 1 Lev. 25:14, &c. Deut. 4:26. 27: 28.

15, &c. 29:16-28. 31:16-17. 32:15, &c. 1 Sam. 2:27-32. 3:11-14. 1 Kings 14:7-15. 17:1. 21:18-24. 22:8. Is. 5:1-3. 6:9-12. 21. Joel 1:3, &c. 3:1-11. Mic. 3:8-12. Nah. 1:2. 3. m 4:10. 6:14. 8:11. 14:13. Ez. 13:10-16. Ndt. 18:22. Ez. 13:10-16. o 2:1. 27:2. 26:23, 24. 1 Kings 22:11, 24, 25. Mat. 3:18. p 23:17. 29:9. 1 Kings 13:18. 22:6, 11, 12. 2 Chr. 18:10, 22, 23. Ez. 13:7. q See on 2-4. 27:2-12. r 1:2. 29:30. 2 Kings 20:4. 1 Chr. 17:3. Dan. 9:2. s 27:15. Ps. 149:8. Lam. 2:14.

for which they must render an account to their own Master. (Notes, Rom. 13:1-8.)—As every comfort or calamity is at the disposal of God; it must in all cases be our interest to obey his will, by what means soever it is made known; and those who will not believe this, must be convinced of it by the event; and of the fallacy of all the reasonings and devices, by which they were encouraged to seek happiness, in following their own inclinations. But if all men are bound to obey God, as far as they are able in any way to discover his will; how inexcusable are they who live at the fountain-head of instruction, and have repeated warnings, exhortations, and encouragements sent to them, and yet persist in rebellion! They may be said to be in love with death, and bent on their own destruction: (Notes, Prov. 8:36. Ez. 18:30-32.) and those who encourage them to expect impunity, by contradicting the word of God, and "speaking lies in his name," are more criminal than the diviners and sorcerers of the Gentiles, and will be answerable for all the souls which perish by their means. But timeservers, who accommodate their instructions to the inclinations and wishes of men, especially of those in affluence or authority, are too generally more acceptable to the great, than the faithful ministers of Christ. Yet, whilst they promise the impotent and unbelieving increasing prosperity, they have no power or interest in heaven, by which they may avert the most dreadful calamities (Note, Mat. 1:9-11.) and it will be too late to remedy the mischief, when the event has proved them deceivers.—But if it be better to submit to those whom Providence places over us, and to live in peace, and to eat the bread of honesty by labour, than to seek great things by turbulence, and hazarding the loss of life or property; how good must it be to submit to Christ, "whose yoke is easy and whose burden is light, that we may find rest to our souls" (Note, Matt. 11:28-30.) For all, who refuse this subjection and neglect his salvation, must be finally and eternally miserable; notwithstanding all their own presumptuous hopes, and the delusions of those, who confidently promise them safety in unbelief and disobedience.

NOTES.—CHAP. XXVIII. V. 1. (Marg. Ref.) 'This plainly refers to the time specified, at the beginning of the last chapter, and confirms the conjecture there made, that Jehoiakim is put there, by a mistake of the copies, for Zedekiah' Louth. (Note, 27:1.)—In the beginning, &c.] In the former part of his reign, after he had been king about three years and five months.

V. 2-4. This false prophet imitated the style and manner of the true prophets: but he unconditionally promised prosperity to an abandoned generation; and did not so much as exhort them to repentance or reformation. (Notes, 8:9. 23:13-17. 26:12-15.) It was just such a message as some men call pure gospel; all encouragement, promise, and privilege; without warning, discrimination of character, exhortation, or precept.

Jehoniah. (4) 'This was grateful news to the people, who looked upon Zedekiah only as Nebuchadnezzar's deputy.'

Louth.—Hananiah seems to have been more desirous of popular than regal favour: for this prediction could not be altogether agreeable to Zedekiah. But he evidently was a weak, as well as a wicked prince, and was very generally despised. (Notes, 38:1-6, 24-28.)

V. 5, 6. Amen, &c.] (Marg. Ref. i.) The prophet thus expressed his fervent love to his people. He would rejoice, if the predicted miseries should be averted, though he might incur the disgrace of being deemed a false prophet: (Notes, Jon. 4:1-4. 2 Cor. 13:7-10.) and if his prayers could have prevailed, this would have been the case: but though he prayed for the people, he must prophesy against them, whilst they continued in their sins. (Notes, 15:15-18. 1 Kings 22:13-17.)

V. 8, 9. All the prophets, whom God had raised up in Israel, had predicted great calamities to guilty nations, which had either come upon them, or been averted by repentance. So that they, who at this time opposed Jeremiah, would have opposed all who preceded him, for the same reasons. But it had not been common for prophets to be sent, merely to assure the people of peace: and it was altogether unprecedented, for a true prophet to promise deliverance to a guilty nation, without calling the people to repentance. (Notes, 14:13-16. 23:13-17. Is. 30:8-11. Mic. 3:5-7.) The event must therefore show whether Jeremiah, or his opponent, was sent of God: for one of them must be a false prophet, as their predictions flatly contradicted each other.—Jeremiah offers 'two reasons; . . . first, Many other prophets agreed with him in prophesying evil against the Jews; . . . such as Hosea, Joel, Amos, Isaiah, Micah, Habakkuk, Zephaniah: whereas Hananiah being single in his prophecy, nothing but the punctual answering the event, could give him the authority of a true prophet. . . . Secondly, That considering the general corruption of the people's manners it was so much the more likely God should inflict severe judgments upon them.' Louth.

V. 10, 11. (Note, 27:2, 3.) Jeremiah continued to wear the yoke before all the people, in order the more forcibly to impress their minds, with the certainty of the events signified by this emblem. But Hananiah violently took the yoke from him, and brake it, to give the greater credit to his own confident and repeated prediction. (Notes, 1 Kings 22:11, 24, 25.)—And as the prophet had no message to deliver on this occasion, he would not enter into any further altercation with so violent a man; but waited till God directed him what to say and do.

V. 13, 14. Yokes of iron would be more galling, as well as far stronger, than yokes of wood; which implied that every effort of the nations, to resist the power of Nebuchadnezzar, would render their bondage more rigorous; and as Hananiah's prophecies tended to encourage this unavailing resistance, it is said, "Thou shalt make them yokes of iron." (Notes, 25:27-29. 27:2-11.)

V. 15, 16. (Notes, 27:12-22.) Hananiah's false prophecy encouraged the people, not only in other crimes, but also in

14 For thus saith the LORD of hosts, the God of Israel; 'I have put a yoke of iron upon the neck of all these nations, 'that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: 'and I have given him the beasts of the field also.

15 'Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; 'The LORD hath not sent thee; but thou makest this people to trust in a lie.

16 Therefore thus saith the LORD; Behold, 'I will cast thee from off the face of the earth: 'This year thou shalt die, 'because thou hast taught 'rebellion against the LORD.

17 So 'Hananiah the prophet died the same year in the seventh month.

CHAPTER XXIX.

Jeremiah, by letter, requires the exiles at Babylon to accommodate themselves to their condition; and is to believe the false prophets, who assured them of a speedy deliverance, 1-9. He promises them in the name of God, a gracious restoration at the end of seventy years, 10-14. He foretells the destruction of those who remained at Jerusalem, 15-19; and shows the dreadful end of two false prophets at Babylon, 20-23. Shemaiah writes a letter from Babylon, against Jeremiah, 24-29; by whom Shemaiah's doom is foretold, 30-32.

NOW these are the words 'of the letter that Jeremiah the prophet sent from Jerusalem

140:4. Deut. 4:20. 28:48. Is. 14:4-6. u See on 25:9-26. Rev. 17:12,13. x 27:6. Dan. 2:38. y 11. 14:14,15. 23:21. 27:15. 29:23,31. 1 Kings 22:23. Ez. 13:2,3, 22. 22:28. Zech. 13:3. z Gen. 7:4. Ex. 32:12. Deut. 6:15. 1 Kings 13:34. 'm. 23. a 2. 22:6. Num. 14:37. 16:28-35. Deut. 13:5-11. b Ez. 13:11,12. Acts 13:8-11. ' Heb. rehol. 29:32. Deut. 13:5. margins. c Is. 44:28. Zech. 1:6. 25-29. 2 Chr. 30:1-6. Esth. 9:20. Acts 15:23. 2 Cor. 7:8. Gal. 6:11. Heb.

refusing subjection to the Chaldeans, which God expressly commanded. (Notes, 20:1-6. 29:21-32. 1 Kings 22:24,25. Am. 7:14-17. Acts 13:8-12.)

V. 17. *Seventh.*] Two months after Hananiah had delivered his false prophecy, which he declared, in the name of God, would be fulfilled in two years. (Notes, 1-4.)—'Seeing this thing was evident in the eyes of the people, and yet they returned not to the LORD; it is manifest, that miracles cannot move us, neither the word itself, except God touch the heart.'

PRACTICAL OBSERVATIONS.

No true prophet ever delivered his message with greater confidence, than false prophets have expressed when speaking lies in the name of God; and yet many well-meaning people are apt to regard men the more for being very confident, as if this were an evidence that they were in the right. But that which renders false teachers acceptable to multitudes, evidently distinguishes them from the faithful servants of God; namely the coincidence of their doctrine with the pride and self-flattery of the human heart; and its tendency to encourage impenitent sinners with the hopes of impunity, and prosperity, and eternal salvation. This so flatly contradicts the whole tenor of Scripture, that none, who are acquainted with it and reverence it, can be deluded by them.—Those ministers, who are most full of love and compassion for sinners, and who most fervently seek and pray for their salvation, will be the most determined not to flatter their pride, or soothe their consciences with delusive hopes. They will most plainly declare the alarming, as well as the encouraging parts of the sacred oracles; and call men to repentance, faith, and holiness, as indispensably necessary in order to escape the present and future wrath of God. Such as are most solemn in these warnings and exhortations, copy the examples of the prophets and apostles, and "men of God," who have been before them: but smooth teachers, who deal almost exclusively in comfort, and unqualified promises, and assurances of peace and safety, without discriminating "betwixt the precious and the vile" among the people, tread in the steps of the false prophets; and the event will prove that the Lord did not send them. The tendency also of the false doctrine, to teach men rebellion against God, always distinguishes it from the true gospel of Christ, which encourages men "to repent, and turn to God, and to do works meet for repentance;" but gives no encouragement to continue in sin. (Notes, Ez. 13:10-23.)—"The servant of the Lord must not strive, but be gentle unto all men." He must recede from his right, yield to violence, bear reviling and reproach with patience, and leave God to vindicate his character, and plead his cause.—The truth may be overborne, and trampled on; but it cannot be kept down; like its divine Author, it will rise again to the confusion of all who hate it.—Every attempt of ungodly men to escape the wrath, or frustrate the purpose of God, will rivet their fetters and increase their miseries; and those who encourage them in these rebellious efforts, by "causing them to trust in a lie," (as alas! in various ways, very many do;) must expect the first, or the largest, portion of divine vengeance.

NOTES.—*CHAP. XXIX. V. 1. Letter.*] Notes, 24-32. 2 Chr. 30:1. Esth. 9:20. Acts 15:22-29.—*Preface to Romans.—Residue.*] Many of the elders and others might die, by the hardships which they suffered on the road; or be cut off by the conquerors: so that the letter was addressed to the residue.—*Prophe.*] It does not appear, that there

was any true prophet at Babylon, or in Chaldea, when this letter was sent; except Ezekiel, and Daniel who was newly entered on the prophetic office. But there were several, who were accounted prophets, and who had great influence over the people; and therefore the letter was addressed to them, along with the elders and priests.—The Septuagint read it "false prophets;" but they would hardly have been included in the address, *under that title*, in the letter, which was particularly intended to warn the people against false prophets.

2 (After that 'Jeconiah the king, and the queen, and the 'eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;)

3 By the hand of Elasah the son of 'Shaphan, and 'Gemariah the son of Hilkiyah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon,) saying,

4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, 'whom I have caused to be carried away from Jerusalem unto Babylon;

5 'Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them;

6 'Take ye wives, and beget sons and daughters; and 'take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

13:22. Rev. 2: 3. b See on 24:1-7. 28:4. c 22:24-28. Cunnih. 27:20. 28:4. 2 Kings 24:12-16. 2 Chr. 36:10. Jehoiachin. ' Or, 'imberlaine. 2 Kings 24:2. marg. 20:18. Dan. 1:3. d. d. 26:24. 39:14. 2 Kings 24:8. Ez. 8:11. e 36:25. 2 Kings 24:12. 2 Chr. 34:20. f 24:3. Is. 5:5. 10:5. 45:1. 59:12. Am. 8:6. g 10:28. Ez. 28:26. h 16:2-4. Gen. 1:27,28. 9:7. 1 Tim. 5:14. i Gen. 21:21. 24:3,4,51,60. 28:1-4. 29:19. 34:4. Judg. 1:12-14. 12:9. 14:2. 1 Cor. 7:38-38.

was any true prophet at Babylon, or in Chaldea, when this letter was sent; except Ezekiel, and Daniel who was newly entered on the prophetic office. But there were several, who were accounted prophets, and who had great influence over the people; and therefore the letter was addressed to them, along with the elders and priests.—The Septuagint read it "false prophets;" but they would hardly have been included in the address, *under that title*, in the letter, which was particularly intended to warn the people against false prophets.

V. 2. *Queen.*] Jeconiah's mother. (Notes, 22:24-30. 24:1-7. 28:2-4. 2 Kings 20:17,18. 24:8-16. 2 Chr. 36:9,10. Dan. 1:3-7.)

V. 3. (*Marg. Ref.*) These persons seem to have been sent by Zedekiah, to ratify some treaty with Nebuchadnezzar, or to make some submissions to him.

V. 4-7. The vain expectation of a speedy return to their own land, which the false prophets excited in the Jews at Babylon, led them to neglect their personal and domestic interests and comfort, and the good of the nation; and tended to betray them into measures, calculated to excite the jealousy of the victors, and to increase their own miseries. But the prophet, in the name of God, directed them to consider Babylon as their home appointed to them by him, and to take the best care they could of themselves, their families, and the nation; to use their influence and endeavours to promote the public peace; and to pray for the welfare of the city, as the way to obtain peace to themselves. These directions tended to render them patient and contented, industrious and useful, and as comfortable as their situation would admit of. This department and their constant prayers, in all their religious assemblies, for the welfare of the community, would also help to conciliate the rulers. (Notes, Ezra 6:6-12. 1 Tim. 2:1,2.) Most of these captives must end their lives at Babylon; and share the calamities and many of the advantages of that city, all their days: and their posterity must do the same, till the expiration of the appointed period. It was therefore both reasonable and prudent to pray, that there might be peace in that place, where God had assigned them their habitations; and as far as they believed his word, they would do it.—The "LORD had caused them to be carried captive;" or all the power of the Chaldeans could not have effected it: and his will ought to be submitted to in this dispensation. (20. Note, 27:4-9.) 'It is the duty of all private persons, to submit to the government that protects them, and to pray for the prosperity of it. (Ezra 6:10. 1 Tim. 2:1,2.) And if they are persecutors or enemies to the truth, they are to leave it to God to execute on them the judgments he has denounced against tyrants and oppressors, which threatenings the Jews expected God would execute upon Babylon in due time. (Ps. 137:8,9.)' *Louth.*—To pray for the peace of a city or country, and for the health or eternal salvation of the rulers, is very different from wishing success to their ambitious, rapacious, or sanguinary undertakings: though this distinction is not generally attended to.—May not the surprising change, which took place in the character of Nebuchadnezzar, (Notes, Dan. 4:) be considered as an answer to the prayers of the pious Jews for him; as the conversation of Saul was to the prayers of the Christians, for their persecutors, and to Stephen for his murderers? And may not even they, who live under the most oppressive persecutions, take an encouraging hint from this consideration, as to their duty in such circumstances?

7 And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

8 ¶ For thus saith the LORD of hosts, the God of Israel: Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.

9 For thy prophesy falsely unto you my name: I have not sent them, saith the LORD.

10 ¶ For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word towards you, in causing you to return to this place.

11 For I know the thoughts that I think towards you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.

12 Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13 And ye shall seek me, and find me, when ye shall search for me with all your heart.

14 And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

[Practical Observations.]

15 ¶ Because ye have said, *The LORD hath raised us up prophets in Babylon;

16 Know that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity;

17 Thus saith the LORD of hosts; Behold, I

will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil.

18 And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and a hissing, and a reproach, among all the nations whither I have driven them:

19 Because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending them; but ye would not hear, saith the LORD.

20 ¶ Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon:

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name: Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes;

22 And of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire;

23 Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and am a witness, saith the LORD.

24 ¶ Thus shalt thou also speak to She-^{a. c.}maiah the Nehelamite, saying, ^{597.}

25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters

1 Dan. 4:27. 6:4. Rom. 13:1. 5. 1 Pet. 2:13-17. k Ezra 6:10. 7:23. Dan. 4:19. 1 Tim. 2:12. 1 See on 23:21. 27:15. 28:15. Zech. 13:4. Matt. 24:4, 5, 24. Mark 13:5, 22, 23. Luke 21:20. Rom. 16:18. 3 Cor. 11:13-15. Eph. 4:14. 5:5. 2 Thes. 2:3, 8-11. 2 Tim. 3:13. 2 John 7-9. Rev. 13:14. 19:20. m 31. Mic. 2:11. Luke 6:26. 21:2. 2:23. * Heb. in a lie. 23:31. 27:15. n 25:12. 27:7, 22. 2 Chr. 36:21-23. Ezra 1:12. 2 Dan. 9:2. Zech. 7:5. o See on 24:6. 7. Zeph. 2:7. p Job 33:13. Ps. 33:11. 40:5. Is. 46:10, 11. 55:8-12. Mic. 4:12. Zech. 1:8. 8:14, 15. q 3:12-19. 30:18-22. 31-33. Is. 40-46. Ez. 34:11-21. 36: 37: 39. Hos. 2:14-23. 3:5. 14:2-9. Joel 2:23-32. Am. 9:8-15. Mic. 6:4-7. 7:14-20. Zeph. 8:14-20. Zech. 9:9-17. 12:5-10. 14:20, 21. Rev. 14:8-14. i Heb. and expectation. r 3:19. 33:3. Ps. 10:17. 50:15. 102:16, 17. Is. 30:19. 65:24. Ec. 36:37. Dan. 9:3. 8c. Zech. 13:9. Matt. 7:7, 8. s Lev. 28:40-45. Deut. 4:29-31. 1 Kings 8:47-50. 2 Chr. 6:37-39. Ps. 91:15. Is. 55:6, 7. Hos. 5:15. 6:1-3. Am. 5:4-8. Zeph. 2:1-3. Luke 11:9, 10. r 3:10. 24:7. Deut. 30:10. 1 Kings 9:4. 2 Kings 23:3. 2 Chr. 22:9. 31:21. Ps. 119:2, 10, 53, 69, 145. Joel 2:12. Acts 8:

37. u 1 Chr. 28:9. 2 Chr. 15:12-15. Ps. 32:6. 46:1. Is. 55:6. Rom. 10:20. v 16:14, 15. 23:8-9. 24:5-7. 30:3, 10. 31:8. 32c. 32:37. 33c. 33:7. 34c. 46:27, 28. 50:4. 5:19, 20. 33:34. 51:10. Ez. 11:16-19. 34: 35-39. z 8:9. 29:1, 6. 30: 7, 8. 34:2. 38:2, 3, 17-23. Ez. 6: 8-9. 17:12-21. 21:9-27. 22:31. 24:1-14. 26. 15. 23. 24:10. 34:17-22. 43:11. 52:6. Ez. 5:12-17. 14:12-21. 21:11, 23. a See on 24:1-3. b 15:24. 24:9. 34:17. Deut. 28:25, 64. Ps. 44:11. Ez. 8: 12:15. 22:15. 35:19. ym. 9:9. Zech. 7:14. Luke 21:24. i Heb. for a curse. 22. Is. 65:15. c See on 19:8. 25:9. Deut. 29:21-28. 1 Kings 5:7, 8. 2 Chr. 7:18-22. 29:18. Lam. 2:15, 16. d 6:19. 19:28. 28:26. 25:3-7. 29:5. 32:33. 34:17. 35:14-16. 44:4, 5. Zech. 1:4-6. 7:11-13. Heb. 12:25. e See on 24:5. Mic. 4:10. f See on 8:9. 14:14, 15. Lam. 2:14. g Gen. 48:20. Ruth 4:11. Is. 65:15. 1 Cor. 16:22. h Dan. 3:6, 21. i 7:9, 10. 23:14. Ps. 50:16-18. Zeph. 3:4. 2 Pet. 2:10-19. Jude 8-11. k See on 9:21. 11:37. 16:17. 23:24. Prov. 9:21. Mat. 2:14. 3:5. Heb. 4:13. Rev. 1:5, 14. m 31:39. s Or, dreamer. See on 8. n 1 Kings 21:8-18. 2 Kings 10:1-7. 19:9, 14. 2 Chr. 32:17. Ezra 4:7-16. Neh. 6:5, 17, 19. Acts 9:2

V. 8, 9. *Marg. Ref.—Cause, &c.* (8) By the encouragement which the Jews gave to those who promised them speedy deliverance, they, as it were, bespoke these dreams; and unprincipled men would be sure to furnish such prognostications as they found acceptable to the people. (Notes, 5: 30, 31. Mic. 2:11. Luke 6:24-26.) The prophets are here joined with the diviners.

V. 10. (Notes, 25:8-12. 2 Chr. 36:21. Ezra 1:1-4. 6:13-15. Dan. 9:2, 3. Zech. 1:12, 13.) 'But few in comparison to these, ... returned in person into their own country, ... so this promise was chiefly fulfilled in their posterity; and it is common in Scripture to speak of blessings bestowed upon the children, as if they had actually been made good to their progenitors.' *Louth*.

V. 11-14. The Lord had his plan before him; and neither the impatience of the Jews, nor the power of the Chaldeans, could alter it. He had determined, that the Chaldean monarchy should continue till the seventy years expired, and so long the Jews must remain in captivity. But he had "thoughts of peace, and not of evil," to those who were already at Babylon. (Note, 24:1-7.) These calamities were intended for their profit, and he would in due time give them that happy deliverance which they expected, or "a bitter end, even hope." (Marg. Note, 31:15-17.) Other benefits, personal or public, spiritual or temporal, they might in the mean time obtain by prayer; and they might pray to be delivered in the appointed season: but when that arrived, the Lord "would pour upon them the Spirit of grace and supplication," and lead them to fervent prayer, and great earnestness by every means to seek his favour; and they would do it with their whole heart, and succeed, and then their captivity would be ended. (Notes, 33:3. 50:1-8. Ez. 11:17-20, v. 19, 20. 36:20-27.) The termination of the judgments, brought on the nation by their sins, in answer to their penitent fervent prayers, had been predicted by Moses and the prophets: (Notes, Lev. 26:40-45. Deut. 4:29-31. 30:1-10. 1 Kings 8:46-53.) and the same is foretold by Jeremiah, as the introduction to the restoration of the Jews from their present dispersions; which some think to be here predicted, as well

as their return from Babylon. (Notes, 23:3-8. Is. 63:15-19. 64: Dan. 9:13-20. Zech. 12:9-14.)

V. 15. 'As Ahab, Zedekiah, and Sheimaiah.' (21, 25.) This is assigned as the reason of this message being sent from God to them. (1)

V. 16-20. (Marg. Ref. Notes, 21:4-10. 24:8-10. 34:17.) 'The Septuagint step in here to our relief, by evidencing a transposition of ver. 15, which they have placed, where undoubtedly it ought to stand, immediately before ver. 21.' *Blayney*.—The fact is, the Septuagint wholly omit all the intervening verses; and thus connect the fifteenth verse with the twenty-first.

V. 21-23. It is probable, that these false prophets excited the people to make disturbances, or at least to be disaffected to the government; and this so offended Nebuchadnezzar, that he put them to death in a most cruel manner, to deter others from such seditious practices. (Notes, Dan. 3.) For it pleased God to deliver them into his hand, that he might punish them for their atrocious wickedness, as well as for their lying predictions. It seems that the people did not know of their villany and adulteries, till the Lord testified against them, and by exposing their secret crimes warned men against their seductions.—The accomplishment of this dreadful prediction would have a great effect upon the minds of the Jews; and when they were enraged against any one, they would not be able to think of a more dreadful imprecation, than to wish them to be like Ahab and Zedekiah. (Marg. Ref.)—The event seems to have so evidently confirmed Jeremiah's predictions, that the captives were taken off from hearkening to false prophets, and rendered more peaceable and submissive in their situation.

V. 24-32. 'This was done, after the messengers, who delivered the former message to the captives at Babylon, were returned home, who brought along with them the letter of Sheimaiah.' *Louth*. (28) The word Nehelamite may signify a dreamer, (marg.) yet the formation and termination of the word more favour the conclusion, that it referred to the place from whence he had been carried captive.—Jeremiah had been a prophet for a long course of years; and thus

in thy name unto all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 The Lord hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the Lord, for every man that is mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks.

27 Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you?

28 For therefore he sent unto us in Babylon, saying, This captivity is long: build ye houses, and dwell in them; and plant gardens and eat the fruit of them.

p 29. 21:1, 2. 37:3. 52:24. 2 Kings 25:18—21. q 20:1, 2. 2 Kings 11:15, 18. Act 4: 1. 5:24. r 2 Kings 9:11. Hos. 9:7. Mark 3:21. John 10:20. Act 26:11, 24. 2 Cor. 5:13—15. a 27. 1 Pet. 13:1—5. Zech. 13:6—6. Matt. 21:23. John 8:58. 10:33. 1 Cor. 12:2. 2 Cor. 16:10. Act 5:18. 16:24. 2 Cor. 11:23. Rev. 2:10. u 2 Chr. 25: 16. Am. 7:12, 13. John 11:47—53. Act 4:17—21. 5:28, 40. x 26. 43:2, 3. Num.

captivity of Jeconiah, and of the Jews who were carried with him to Babylon, was an accomplishment of his predictions, and an attestation given to his prophetic mission: yet Shemaiah, (pretending to be a prophet,) thought himself authorized to treat him with the most decided contempt: and by a letter, in his own name, and not in that of the elders of the people, and directed to the priests and people at Jerusalem, he excited them to silence and punish him! His letter was particularly addressed to Zephaniah, who had succeeded Jehoiada, in superintending the affairs of the temple. Zephaniah is elsewhere called "the second priest," under Seraiah the high-priest, (52:24.) who, some think, was also called Jehoiada.—Shemaiah thought that Zephaniah neglected his duty, in not calling Jeremiah to a severe account for his predictions, which seemed to him one great end of his advancement. Jeremiah had long been owned by God, as his appointed prophet, and Shemaiah ran without being sent: yet he charged Jeremiah with "making himself a prophet," probably because the chief priests generally opposed him! And, though Jeremiah's predictions coincided with the whole tenor of their Scriptures: yet he wanted to have him confined as a madman and severely punished; because he would not flatter his wicked countrymen with the hopes of prosperity! Zephaniah does not seem to have regarded the letter, and perhaps was favourably disposed to Jeremiah. (21:1.) But the Lord ordered his prophet to denounce the doom of Shemaiah and of his family: and doubtless he took the first opportunity of transmitting the sentence to him.—"He and his seed shall be destroyed so that none of them should see the benefit of this deliverance." (Note, 28:15—17.)

In prison, &c. (26.) Or rather, "in the stocks and in prison." (Note, 20:1—6, vv. 2, 3.) The first word is translated "the stocks," in the passage referred to the latter no where else occurs.—In Arabic, a similar root means *arcum esse*, to be closely confined as in a prison.—That is mad. (26.) Marg. Ref. r. Note, 2 Kings 9:11.

PRACTICAL OBSERVATIONS.

V. 1—14. The zealous servant of God considers himself as bound to use every means in his power, to profit those who are far off, as well as those who are near. Writing is peculiarly profitable in this respect; and it is rendered immensely more beneficial by the invention of printing, in circulating the knowledge of the word of God. Alas! that these useful discoveries should be so generally perverted to contrary purposes; and so little comparatively improved, in promoting true religion: but, more encouraging prospects, especially by means of the Bible Societies, now open to our view.—Submission to Providence is always our duty and interest: and it is as foolish as ungrateful, to undervalue and reject the comforts within our reach, by repining for the want of those which we cannot obtain.—The interest of the church, or of posterity, should by no means be neglected, because we may not live to witness or share them. (P. O. 1 Chr. 22:1—10.)—Wherever our lot is cast, we ought to approve ourselves peaceable members of the community, even though subjected to hardship and oppression; considering our situation and its disadvantages, as the appointment of God; and assured that good behaviour will render it more tolerable than turbulence and faction.—It is our duty to pray for the peace of the country in which we reside, and the welfare of those rulers who afford us any measure of protection; and if this was the duty of the Jews at Babylon, and of the Christians under Nero, it must be that of all the people of God in every age and place. Christians should therefore exceedingly fear being seduced into factious measures, which are contrary to Scripture, and disgraceful to the gospel. And as no pre-inclinations are given us of those great revolutions, by which power passes from one to another; and which are generally effected by those in public situations, or by popular assemblies; it behooves us in our private stations to "study to be quiet and to mind our own business."—The promises of God will certainly be performed in their appointed season; but that must be waited for, in the use of authorized means alone.—We know not

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 ¶ Then came the word of the Lord unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the Lord concerning Shemaiah the Nehelamite; "Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie:

32 Therefore thus saith the Lord; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the Lord; because he hath taught rebellion against the Lord.

16:3. Matt. 27:53. 2 Tim. 3:8. y See on 1—10. z 25. a See on 9, 23. 14:14, 15. 23:21. 28:15—17. Ex. 13:8—16, 22, 23. b 20:6. Ex. 20:5. Num. 16:27—33. Josh. 7:24. 25. 2 Kings 5:27. Ps. 109:8—15. Is. 14:20, 22. Am. 7:17. c 22:30. 35: 19. d Sam. 2:30—34. e See on 10—14. 17:6. 2 Kings 7:2, 19, 20. Heb. revolt. 26:16. marg.

what the thoughts of God are respecting our personal concerns, and he has "put the times and seasons in his own power;" but it should suffice us to know in general, that he has "thoughts of good and not of evil," towards his church, which shall at length have an expected end of her long-continued oppression; and that "all things shall work together" for the believer's good, till his trials shall be ended, and his most enlarged hopes immensely exceeded in the rest and felicity of heaven. In general we are assured, that all who "seek the Lord, and call upon him, and search for him with their whole hearts," shall find him and be made joyful in his salvation: and that the Lord introduces great revivals of religion, by exciting his people to fervent, and united, and persevering prayers and supplications. Thus they go forth to meet him, when he comes to perform his promises; and thus let us seek for that universal prevalence of the gospel, which he has taught us to expect; as well as by improving our talents in every way that we can: and heartily concurring with the efforts of those, to whom God has intrusted other and greater talents, and given superior opportunities of exerting them.

V. 15—32. Let all beware how they call those teachers "whom they heap to themselves, after their own lusts," "prophets whom the Lord hath raised up unto them;" (Note, 2 Tim. 4:1—5, vv. 3, 4.) or those dreams, which they caused to be dreamed coincident with their inclinations, revelations from God. The mistake is often fatal: and the teacher and his instructions should be carefully compared with the Scriptures, and the nature, tendency, and effects of them well weighed.—The Lord is immutable in his purposes, and will surely be true to his word, both in punishing impenitent sinners, and in saving all who obey his gospel: and it is vain to attempt new modelling religion, by leaving out alarming and offensive truths, in order to render it more palatable to the vitiated minds of sinners. In this way men deceive themselves, and are deceived by "Satan transformed into an angel of light;" and then they are employed as "his ministers, transformed into ministers of righteousness, whose end will be according to their works." (Note, 2 Cor. 11:13—15.) For the heart-searching God often beholds much villany in those, who teach a smooth and deceitful gospel: they frequently have their secret reasons for encouraging men to indulge their lusts; otherwise, what hope could they themselves have of escaping "the damnation of hell?" And it is an unspeakable mercy to numbers, when the crimes of such deceivers are detected, to prevent the pernicious effects of their licentious or sceptical tenets: but if they continue impenitent, they will at length become the most miserable and execrated of mankind.—It should never be forgotten, that those who are evidently walking in the broad road, are altogether improper persons to teach others the way to heaven. (Note, Matt. 7:3—5.) Yet men of this character commonly treat the servants of God with peculiar rage or scorn: they are officious and intermeddling, and often instigate their superiors to persecute, when they have it not in their own power. Many of them think, that authority, especially ecclesiastical authority, is chiefly useful in enabling those who possess it, to silence and punish the laborious ministers, whose preaching detects their ignorance and hypocrisy, and whose example shames their sloth and avarice: and they make loud outcries, that the church is betrayed by its rulers, when the true ministers of God are unmolested. In their judgment, the zealous, active preacher is a madman, or a fool, or worse: let who will be tolerated, he ought to be disgraced and silenced; and a prison and the stocks are his just desert. It is happy for mankind when men of this stamp want power adequate to their malice, and when those of greater moderation have the management of such affairs.—All the accusations brought against many laborious teachers of modern times, when fairly examined, amount to no more than this: they earnestly counsel men to attend to their true interests and present duties, and not to expect impunity in sin, or in neglect of God's salvation; but to wait for the performance of his promises in his appointed way, and in obedience to his com-

CHAPTER XXX.

Prophecies of the restoration of the Jews, and the rebuilding of their city and temple; notwithstanding their extreme calamities, the justice of their punishment, the failure of all human help, and their own desponding thoughts, 1-18; of their subsequent increase and prosperity under their own rulers; and of the destruction of their enemies and the wicked, 19-24.

THE word that came to Jeremiah from the LORD, saying,

2 **Thou** speakest the word of the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

3 **For**, lo, the days come saith the LORD; that I will bring again the captivity of my people Israel and Judah, saith the LORD; and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

4 **¶** And these are the words that the LORD spake concerning Israel, and concerning Judah.

5 **For** thus saith the LORD; We have heard a voice of trembling, of fear and not of peace.

6 **Ask** ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

7 **Alas**! for that day is great, so that none is

a 1:1, 2. 26:15. b 36:2-4, 32. 51:60-64. Ez. 17:14. Deut. 31:19, 22-27. Job 19:24. Is. 8:1. 30:8. Dan. 12:4. Hab. 2:3. Rom. 15:4. 1 Cor. 10:11. Rev. 1:11, 19. c 32:5, 7. 31:27, 31:38. 33:14, 15. Luke 17:22. 19:45. 21:6. Heb. 8:8. d 10:15. 27:22. 29:14. 31:22. 32:37, 44. 33:7-11. 35. Deut. 30:3. Ps. 53:6. Ez. 39:25. Joel 3:1. Am. 9:14, 15. Ob. 19, 20. Zeph. 3:20. e 16:15. 23:8. 27:11. Ez. 40:42. 28:25, 26. 36:24. 37:21-25. 39:23. 47:14. f 4:15-20. 31. 6:23, 24. 8:19. 9:19. 25:36. 31:15, 16. Is. 5:30. 59:11. Am. 5:16-18. 8:10. Zeph. 1:10, 11. Luke 19:41-44. 21:25, 28. 23:28-30. * Or, there is fear and not peace. 46:5. 1. Heb. a male. g 6:24. 13:21. 22:23. 49:21. 50:43. Ps. 48:6. Is. 13:6-9. 21:8. Dan. 5:6. Hos. 13:13. Mic. 4:9, 10. John 16:2, 22. 1. Thes. 5:3. Is. 29:22. Joel 2:6. Nah. 2:10. 1. 2. 12-22. Ez. 7:6-12. Hos. 1:11. Joel 2:11, 31. Am. 5:19-20. Zeph. 1:14-18. Zech. 14:1, 2. Mal. 4:1. Acts 2:20. Rev. 6:17. k Lam. 1:12.

mandments: and these "words of truth and soberness" are called madness and enthusiasm, by multitudes who scarcely ever look into the word of God! They, who are thus inveterate against the truth and those who preach it, shall not behold the good, which the Lord will do unto his people; but will be punished, according as "they have taught rebellion against him."

NOTES.—**CHAP. XXX. V. 1-3.** This and some of the following chapters contain predictions as encouraging, as the preceding chapters were awful and alarming. The prophet was ordered to "write in a book," for the use of posterity, "all the words that the LORD had spoken to him." This seems to refer to the whole of his prophecies, and not to this particular message; and it is supposed that the substance of all his predictions has been transmitted to us.—**JEHOVAH** intended to restore the Jews to their own land, and to continue his worship among them: and the whole of Jeremiah's predictions would be of great use to them. As his contemporaries had almost universally neglected his warnings and exhortations, the prophet might be tempted to conclude that his labours were in vain. But this was by no means the case; for his writings would convince, lead to repentance, and encourage the Jews, during their captivity; at the approach of their deliverance they would direct their measures, and put energy into their prayers; (*Notes*, Dan. 9:1-3.) and afterwards they would tend to establish successive generations in the worship of that God, who had predicted and effected all these surprising events: they would excite their praises to him for performing his promises, warn them against idolatry and iniquity, and animate them to obedience. Nay, this weeping prophet (who seems a peculiar instance of one every way fitted for usefulness, labouring for a long course of years with very little visible success) has been made abundantly useful to the church of God for much above two thousand years already, and will continue to be so to the end of the world!

V. 4. Several prophecies foretell the restoration both of Israel and Judah, and their reunion after their restoration. *Louth.* (*Note*, 3:16-18. *Ez.* 37:15-22. *Hos.* 3:4, 5.)—The Jews, who returned from Babylon, are called "Israel," and "all Israel;" but never Israel and Judah, as distinguished from each other. (*Ezra* 2:70. 7:13. 10:5. *Num.* *Ezra* 6:16, 17.)

V. 5-9. The Lord here introduces further assurances of merciful deliverance, by speaking of the approaching miseries of the Jews, as if already come upon them. They had disregarded the predictions of these calamities; but they are here represented as "hearing a voice of trembling and fear, and not of peace." (*Marg. Ref. f.*) and the dismay and distress would be so general and extreme, that every man in the land would be seen in anguish, resembling that of a woman in travail; and all would be enfeebled, pale, and fainting. (*Marg. Ref. g, h.*) Indeed this would be a day of so great affliction, that none had ever been like it; and it might emphatically be called "the day of Jacob's trouble;" but it would as certainly precede their deliverance, as the pangs of travail do the joy of the mother "that a child is born into the world;" and the nation would also certainly survive, and be saved out of these distresses. In that day, (namely the day of their deliverance,) the Chaldean yoke would be broken

like it: 'it is even the time of Jacob's trouble, and he shall be saved out of it.'

8 **For** it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

9 **But** they shall serve the LORD their God, and David their king, whom I will raise up unto them.

[Practical Observations.]

10 **¶** Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.

11 **For** I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

12 **For** thus saith the LORD, Thy bruise is incurable, and thy wound is grievous.

2:13. 4:6. Dan. 9:12. 12:1. Matt. 24:21, 22. Mark 13:19, 20. 1 Gen. 32:7, 24-30. Hos. 12-4. m See on 10. 50:18-20. 33:34. Ps. 25:22. 34:19. Is. 14:1, 2. Rom. 11:26, 27. a 27:2. 28:10, 13, 14. Is. 8:4. 10:27. 14:25. Ez. 34:27. Nah. 1:13. c 25:14. 27:7. p Is. 59:3-5. Ez. 34:23, 24. 37:23-25. Hos. 3:5. Luke 1:69. Acts 2:30. 13:34. q 46:27, 28. Gen. 15:1. Deut. 31:6-8. Is. 41:10-15. 43:5. 44:2. 54:4. Zeph. 3:16, 17. John 12:15. r See on 3. 23:8, 9. 29:14. 46:11, 13. 49:25. 60:4. &c. Ez. 16:53. s 23:6. 33:16. Is. 55:9. Ez. 34:25-28. 38:11. Hos. 2:18. Mic. 4:3, 4. Zeph. 3:15. Zech. 2:4, 5. 3:10. 8:4-8. 1:18, 19. 15:20. 46:2. Is. 8:10-45, 25. Ez. 11:16, 17. Matt. 1:23. 28:20. Acts 18:10. 2 Tim. 4:17, 18, 22. u 4:27. 5:10, 18. 46:27, 28. Ez. 11:13. Am. 9:8, 9. Rom. 9:27-29. 11:5-7. x See on 10, 24. Ps. 61. 1. 2. 12:27, 78. y See on 15. 14:17. 15:18. 2 Chr. 36:16. Is. 1:5, 6. Ez. 37:11.

from off them, and they would be rescued from the oppression of strangers: and being weaned from idolatry, they would adhere to the worship and service of God, and live under the rulers whom he would place over them, of the lineage of David, or favoured like David.

Strangers, &c. (8.) This promise has not received its accomplishment: since after the return of the Jews under Cyrus, they were reduced into servitude by the Greeks and Romans; and at present there is no place in the world, where they can be said to be their own masters. *Louth.*

David. (9.) That is, the Messiah, who is often called by the name of David,—as the person, in whom all the promises made to David, were to be fulfilled. *Is.* 55:3, 4. *Ez.* 34:23. 37:24. *Hos.* 3:5. *Louth.* (*Notes*, *Is.* 55:1-5. *Ez.* 34:23-31. 37:23-28. *Hos.* 3:4, 5.)—The deliverance of the Jews from Babylon gave, as it were, the occasion to the prophecy: but the future restoration of both Israel and Judah, when converted to Christ their King, is evidently foretold: and many parts of the prediction never had an adequate accomplishment, nor can have, except in that event. Perhaps it will be introduced by terrible judgments on Israel and the adjacent nations; destroying obstinate rebels and opponents: and making way for the conversion of the rest: (*Notes*, *Is.* 24:17-23. *Rev.* 19:11-21.) or, the miseries of the nation, since the coming of Christ, are predicted.

V. 10, 11. (*Notes*, 4:19-27, v. 27. 46:27, 28. *Is.* 41:10-14. 43:5-7. *Zeph.* 3:14-20.) God has made "a full end" of the Egyptians, Syrians, Assyrians, Chaldeans, Medes and Persians, and Macedonians, and of the Pagan Roman empire, which successively scattered or oppressed Israel; so that each of them has been inseparably united with the conquering nations: yet the Jews, by an unprecedented interposition of Providence, after all their oppressions and dispersions, are preserved a distinct people to this present day! (*Note*, *Num.* 23:9.) How wonderfully do undeniable facts demonstrate the divine inspiration of the Scriptures! No doubt the future restoration of that people from their present dispersions, and their quiet and permanent settlement in Canaan, will, in a still more astonishing manner, attest the same most important truth, to the conviction and conversion of the nations of the earth.

Will not leave, &c. (11) *Notes*, 10:23-25. 25:29. *Ez.* 34:5-7, v. 7. *Nah.* 1:2, 6, v. 3.

V. 12-18. The Lord here speaks of the condition of Judah and Israel, in the extremity of their distresses, as it appeared to them and to others; and as it would have been without his immediate interposition. Their bruises were incurable by any human power, they had been so grievously wounded and crushed. None had skill to effect a cure, or to bind up their wounds, nor had they any healing medicines. (*Notes*, *Job* 5:18, 19. *Hos.* 6:1-3.) None could plead for them with the victors, to restore them to their land, or to show them favour; nor had they any means of recovering liberty, and re-establishing their church and state, or even of rendering their bondage more tolerable. "None knows the true nature of thy malady; or what medicines are to be applied to thy case." *Louth.* (*Notes*, 8:21, 22. 17:14. *Is.* 15:6. 59:16-19.)—All the nations, whose alliance they had courted, whose idolatries they had copied, and who professed great

13 *There is* none to plead thy cause, *that* thou mayest be bound up: *thou* hast no healing medicines.

14 *All* thy lovers have forgotten thee; they seek thee not; for *I* have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; *because* thy sins were increased.

15 *Why* criest thou for thine affliction? *thy* sorrow *is* incurable *for* the multitude of thine iniquity: *because* thy sins were increased, *I* have done these things unto thee.

16 Therefore *all* they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will *I* give for a prey.

17 For *I* will restore health unto thee, and *I* will heal thee of thy wounds, saith the Lord; *because* they called thee an outcast, *saying*, This *is* Zion, whom no man seeketh after.

18 *Thus* saith the Lord; *Behold*, *I* will bring

again the captivity of Jacob's tents, and have mercy on his dwelling-places; and *the* city shall be builded upon her own heap, and *the* palace shall remain after the manner thereof.

[Practical Observations.]

19 And *out* of them shall proceed thanksgiving and the voice of them that make merry: *and* *I* will multiply them, and they shall not be few; *I* will also glorify them, and they shall not be small.

20 Their children also shall be as aforetime and their congregation shall be established before me, *and* *I* will punish all that oppress them.

21 And *their* nobles shall be of themselves and their Governor shall proceed from the mids of them; *and* *I* will cause him to draw near, and he shall approach unto me: *for* who *is* this that engaged his heart to approach unto me? saith the Lord.

22 And *ye* shall be my people, and *I* will be your God.

23 Behold, *the* whirlwind of the Lord goeth

† Ps. 106:23, 142:4. Is. 59:16. Ez. 22:30. * Heb. for binding up, *on pressing*. Luke 10:34-35. a. 17. 8:22. 17:14. 38:6. Ex. 15:26. 16:1. Job 5:18. 34:29. Job 6:1. 14:4. Nah. 3:19. 1 Pet. 2:24. b. 2:36. 4:30. 22:20, 22:2. c. 8:2. Lam. 1:2, 15. Ez. 28:3-22. Hos. 5:14. d. See on 15:5, 6. Ps. 90:7, 8. Ez. 9:8-10. e. 15:18. Josh. 7:10, 11. Lam. 3:39. Mic. 7:9. 12:17, 46:11. Job 34:6, 29. Is. 30:13, 14. Hos. 5:12, 13. Mic. 1:9. Mal. 4:1, 2. d. 2:19, 28-30. 5:6-9, 25-31. 6:6, 7:13. 7:8-11. 9:1-9. 11:13. 32:30-35. 2 Chr. 35:14-17. Ezra 9:6, 7. 13. Neh. 9:25-39. Is. 1:4, 5, 21-24. 5:2, &c. 59:1-4, 12-15. Lam. 1:5, 4:18, 14. Ez. 16:30. 22:22. Zeph. 3:1-5. h. 10:25. 12:14. 25:12, 26-29. 50:7-11, 17. 17. 28:30-40. 51:34-37. Ez. 23:2. Ps. 129:5. 137:8, 9. Is. 14:2. 33:1. 41:11, 47:5. 6: 54:15, 17. Lam. 1:21. 4:21, 22. Hab. 2:5, 3. &c. 26:2. &c. 29:3, 7. 35:5. &c. Mic. 4:1-13. 7:10-17. Nah. 1:8-14. Hab. 2:16, 17. Zeph. 2:8-10. Zech. 1:14, 15. 2:9, 12-24. 14:2, 3. Rev. 13:10. 1 See on 13:2. 32:36. E. 15:26. 16:1. Ps. 28. Ez. 34:16. Hos. 6:1. Mal. 4:2. 1 Pet. 2:24. Rev. 22:2. k. Neh. 4:1-4. Ps. 125. 44:13-16. 79:9-11. Is. 11:12. Lam. 2:15-17. Ez. 35:12, 13. 36:2, 3, 30. See on 3:23, 29. 14:2. 33:7, 11. 46:27. 49:6, 39. Ps. 85:1. 102:13. m. 31:40.

love to them, had forgotten them, and desired no further acquaintance with them. (Notes, 22:20-23. Ez. 16:35-43. 23:24-28. Hos. 2:2-7.) JEHOVAH himself seemed to fight against them as an enemy: his chastisement was very severe, and like that of "a cruel one" for he had been provoked to it by their multiplied and obstinate iniquities. It was therefore in vain for them to lament their miseries, or complain of hard usage: their sorrow was incurable by any other hand, except that which had inflicted it; and in order to obtain help from God, they must submit to him, and acknowledge his justice in their punishment.—"Therefore," or yet surely, (16) though they suffered justly, and could not help themselves; he intended to appear for them, and to retaliate on those who had devoured them and carried them captive: he would bind up and heal the wounds, of which the nation lay as it were expiring; and because the heathen insulted over the Jews as outcasts, and over Zion as deserted and disregarded; he promised, in mercy to the people, to cause their habitations throughout the land to be rebuilt, as well as the city upon its old foundation, which during the captivity was a heap of ruins: and that the temple should be restored, and remain after the ancient manner, the centre of their worship, and the place of their solemn feasts and sacrifices. (Note, 31:38-40.) These verses were accomplished in the return of the Jews from Babylon, and the judgments executed on their oppressors: yet the connexion confirms the opinion, that they will receive a more extraordinary fulfilment, in the future dealings of God with the nation of Israel and with all their oppressors. (Notes, Is. 14:1, 2. 33:1.)—Palace. (18) 'Either the temple or the king's house.' Louth.

V. 19-21. (Marg. Ref. o-t. Notes, 33:10, 11. Ezra 3:8-11. Zech. 8:7-23.) After the captivity the Jews would have abundant cause for joy and thanksgiving: for the Lord promised that he would exceedingly multiply and prosper them: their posterity should be taken care of, as the children of the covenant, in the same manner as they had been in former ages; the nation should be established as his congregation, and their oppressors be severely punished. They would also be governed by magistrates of their own nation, and not of the Gentiles, as during the captivity; and even their chief governor would be raised up from among themselves: the Lord would cause him to draw near unto him, to inquire his will, and present his appointed worship; for who, (except thus taught, and drawn of God,) had ever engaged his heart to approach unto the Lord? The prophecy was thus accomplished in some measure, by the increase and prosperity of the Jews in their own land, under the government of several rulers of their own nation: these, for a considerable time, were the high-priests, who by office drew near before God, even into the most holy place, as the typical intercessors for the people whom they governed. Yet the Jews after the captivity, were seldom, if ever, free from dependence on strangers, and were frequently oppressed by them; and many of their rulers were very far from meriting the character here given. But when Christ arose, and was advanced to the mediatorial throne as High-Priest and King in one person, and in this character drew near before God in

Neh. 3:7, 4. Is. 44:26. Zech. 12:6, 14:10. † Or, little hill. n. 1 Chr. 29:1, 19. Ezra 6:15. Ps. 78:69. Is. 44:28. Ez. 7:20-22. Hag. 2:7-9. Zech. 1:16, 27. o. 31:4, 12, 13. 33:10, 11. Ezra 3:10-13. 6:22. Neh. 8:12, 17. 12:43-46. Ps. 58:6, 126:1-2. Is. 12:1. 37:10. 51:11. 52:9. Zeph. 3:14-20. Zech. 8:19. p. 31:27, 33:22. Is. 27:6. 60:22. Ez. 36:10-15, 37. 37:26. Zech. 2:4. 8:4, 5, 10, 9. q. 53:9, 13. 60:12. Ez. 2:3. Zeph. 3:15, 30. Zech. 9:13-17. 12:5. Job 17:22. 1 Pet. 1:7. r. 33:29. Gen. 17:5-9. Ps. 10:16, 17. 102:13, 28. Is. 1:26, 27. s. See on 16: 50:38, 31. Is. 45:26. 51:22, 23. t. Gen. 49:10. Ez. 2:2. 7:25, 26. Neh. 2:9, 10. 7:2. u. 23:5, 6. 33:13. Deut. 18:18. Is. 33:5. 2 Sam. 7:13. Ps. 89:29. 110:1-4. Is. 9:6, 7. Ez. 34:23, 34. 37:24. Mic. 5:4. Zech. 9:9, 10. Matt. 2:2. 21:5-11. 27:37. Mark 11:9, 10. Luke 1:33, 39. John 18:36, 37. 18:19-22. Acts 2:34-36. 5:31. Rev. 19:16. x. Num. 16:5-40. 17:12, 13. Ps. 110:4. Zech. 6:12, 13. Matt. 3:17. Luke 21:26. Rom. 8:34. Heb. 1:3. 4:14-16. 7:24-26. 9:15-24. 1 John 2:2. 2:9. 5:19. y. 49:18. 50:44. Is. 63:1. x. Gen. 18:27, 30, 32. Job 23:5-5. 42:3-6. Heb. 7:25. 8:24. a. 2:17. 3:1, 33. 32:38. Deut. 36:17-19. Cant. 2:16. Ez. 11:30. 36:29. 37:23. Hos. 2:23. Zech. 13:9. Matt. 22:38. Heb. 5:10. Rev. 21:3. b. See on 23:19, 20. 25:32. Ps. 56:9. Prov. 1:27. Zech. 9:14.

behalf of his people, having engaged his heart to pass through all his previous sufferings as their all-atoning sacrifice; the prediction was, in this respect, literally fulfilled; and when Israel and Judah shall believe in this Prince and Saviour, and submit to him, they shall be restored to their own land; and the whole will be fully accomplished. But "who is this, that engages his heart to undertake so arduous a service?" Who is this that ventures to intercede for sinners before a just and holy God? Is he not "the Son of God," and "the Lord of glory," "in whom the Father is well pleased," and whom "all the angels of God worship?" And through him, all that believe, become the people of God, and he becomes their Portion and Salvation. (Marg. Ref. u-z. Notes, Num. 16:5-7. Heb. 7:1-3, 23-28. 9:24-26.)

Nobles. (21) 'The Hebrew word *Addio* is singular, and literally signifies 'their mighty 'One'; a title given to God himself, Ps. 93:4. ... They shall no more be governed by strangers, but shall have a ruler of their own nation; such as was Zerubbabel, a figure of Christ. ... He shall have a near attendance on me: for I will make him a priest as well as a king, according to the prophecy concerning the Messias, "Thou art a Priest for ever after the order of Melchizedek." ... For who is there but the Messias, that is so entirely devoted to my service? ... The words *Mihu ze*, "Who is this?" have an emphasis in the original that cannot be expressed in another language, and are spoken by way of admiration. Louth. Zerubbabel was neither priest nor king, though ruler of the Jews under the kings of Persia; and to approach God in behalf of sinners, requires far more than merely devotedness to God.

V. 22. Marg. Ref. a. Notes, 31:10-14, 33, 34. 32:39-41. Ez. 1:17-20. 36:25-27. Hos. 1:21-23. Zech. 13:8, 9. Heb. 8:7-13, v. 10.

V. 23, 24. (Note, 23:19, 20.) These verses may be understood of those enemies of the Jews who attempted to hinder their return to their own land, or who afterwards molested or oppressed them: in this sense they were fulfilled in the subversion of the Babylonish empire; and in the slaughter of those who sought the destruction of the Jews in the days of Esther and Mordecai; and afterwards in the reign of Antiochus Epiphanes, and those who concurred in his cruel persecutions.—But if we explain the preceding verses of Christ and his kingdom, and of events which shall occur in future times; these, most naturally, and consistently with the context, refer to the unbelieving Jews themselves, and to the terrible ruin which came on them for wickedly rejecting and crucifying Christ, and opposing the setting up of his kingdom. These judgments came from "the fierce anger of the Lord," and the effects of them continue to this day. and in the latter days the nation of Israel will consider the rejection of that "Governor, who proceeded from themselves," as the cause of all their miseries. (Marg. Ref. Notes, Gen. 49:10. Zech. 12:9-14. Matt. 23:7-39.)—Later days. (24) Notes, 48:47. Gen. 49:1, 2. Num. 24:14, 23, 24. Deut. 4:29-31. Is. 2:2-5. Hos. 3:4, 5.

PRACTICAL OBSERVATIONS.

V. 1-9. The discoveries which God has made of h
(627)

forth with *fa, y*, a 'continuing whirlwind : it shall fall with *pau* upon the head of the wicked.

24 The 'fierce anger of the LORD shall not return, until he have done *it*, and until he have performed the intents of his heart : *in* the latter days ye shall consider it.

CHAPTER XXXI.

God declares his love to all the race of Israel, 1-7; and promises to restore and abundantly bless them, 8-14. Rachel's mourning for her children is turned into joy, 15-17. Ephaim repents and is assured of mercy. Predictions of blessings to Judah and Israel, as connected with the birth of Christ, 21-28. Every man shall answer for his own sin, 29, 30. A new and better covenant is promised, 31-34. The stability of God's favour to Israel, 35-37. The rebuilding and extent of Jerusalem foretold, 38-40.

AT the same time, saith the LORD, *will* I be the God of all the families of Israel, and they shall be my people.

• Heb. cutting. 1 Or. remain. c 4:28. 1 Sam. 3:12. Job 23:12, 11. Is. 14:21, 26, 27, 46:11. Ez. 20:47, 21:5-7. d 4:26 on 23:20, 48:47, 49:39. Gen. 14:1. Num. 24:14. Deut. 4:30, 31:29. Ez. 38:16. Dan. 2:28, 10:14. Hos. 3:5. Mic. 4:1. a See on d. 30:24. b 33:30, 32:23. Gen. 17:7, 8. Lev. 26:12. Ps. 48:14, 144:15. Is. 41:10. Ez. 11:20, 34:31, 36:28, 38:22. Zech. 13:9. John 20:17, 14:1. 16: c 18. Ez. 23:6. 30:10, 33:7, 21:25, 50:4. Is. 11:2, 13. Ez. 37:16. 27:7. Hos. 1:11. Zech. 10:8, 7. Rom. 11:26-29. d 1x: 1:16, 22. 2:23, 5:21, 12:37. 11:5-12. 14:10. 17:5-14. e 2:2. Deut. 1:9, 33:7, 8:2, 3:6. Neh. 9:12. 13:1. Ps. 7:11-16, 23:2, 52. 10:7. 15. 136. 10:24. Is. 63:7-14. Ez. 20:14-17. f Num. 10:33. Deut. 12:9. Ps. 105:11. Is. 61:14. Matt. 11:24, 29. Heb. 4:8, 9. • Heb. from afar. g Deut. 7:7-9. 10:15. 34:26-29. Hos. 11:1. Mal. 1:

truth and will, his counsels and purposes, have been continually registered and preserved for the benefit of future generations : and he speaks to us by their *writings* of his ancient servants ; as plainly as he did to their contemporaries by their *mouths*. Let us then value, and study with humble diligence and obedient faith these sacred records.—Those who simply serve God, and are zealous for his glory, will in one way or another be useful to their fellow-sinners : some of his ministers are most useful during their lives by preaching ; and others speak most effectually after their death by their writings ; but “ as every man hath received the gift, so let him minister as a good steward of the manifold grace of God ;” and “ let us not be weary in well doing ; for in due season we shall reap if we faint not.” (*Notes*, Gal. 6:6-10, v. 9, 10. 1 Pet. 4:9-11.)—Sin leads to terror and dismay : they who will not tremble at the word of God, must tremble at his judgments : obstinate transgressors will hear a voice of terror, and not of peace : and if temporal calamities dismay and distress the stoutest and most intrepid, what will be the wrath to come ? Afflictions in this world frequently prove the means of good, and are never entirely without hope ; but future punishment will be unmingled, hopeless misery.—Deep convictions of sin and terrors of conscience, attended with sharp temptations and afflictions, often cause a time of trouble so great, that the awakened sinner has never before known any thing like it ; but it frequently proves a happy crisis, when attended with “ that godly sorrow, which worketh repentance unto salvation not to be repented of ;” and in due time he shall be saved out of it. (*P. O. Job 9:22-35.*) For our gracious God will pardon his sins, speak peace to his conscience, and break off the yoke of sin and Satan ; that, “ being delivered from all his enemies, he may serve God without fear, in righteousness and true holiness before him,” all the remnant of his days, as the redeemed subject of Christ our King, whom the Father has raised up unto us. The believer also may have days of great affliction and temptations, and even of terror and dismay ; but he shall be saved from them all ; and even death, which is such a time of trouble as can but once be experienced, will be to him a season of complete deliverance, and an introduction to “ the joy of his Lord.”

V. 10-18. Let none of those who devotedly and zealously serve God, fear or be dismayed on his own account, or on that of the church ; for victory and triumph await them. Believers shall be gathered into his heavenly kingdom from afar, and out of all their dispersings ; faith, with submission to God, will give them rest and quietness here on earth ; and none shall durably make them afraid. He will be with them to save them : though he “ correct them,” it shall be “ in measure,” and for their good ; and he will “ not make a full end of them,” as of the wicked around them.—Yet the wounds and bruises which he sometimes inflicts, seem very grievous, and are incurable by any hand but his. Every effort to heal ourselves must prove fruitless : for we have none to plead our cause that we may be bound up ; nor any healing medicines, so long as we neglect the heavenly Advocate and the sanctifying Spirit. (*Notes*, 33:6-9. Hos. 6:1-3.) All earthly comforts and comforters will soon fail us ; and when we consider the number and heinousness of our sins, we may be ready to consider God himself as our irreconcilable enemy, and every chastisement as “ the wound of a cruel one ;” and so long as we only repine at our affliction, our sorrows remain incurable. But when we are thus driven from every false refuge, and led to acknowledge that God is just in all which he inflicts or threatens, and that we suffer far less than we deserve ; we submit to his righteousness and accept of his mercy. Then he rebukes our enemies, and rescues us from the jaws of the devourer : he binds up the broken heart, and cures the sin-distempered soul ; and gives complete and eternal salvation. The dealings of his grace with every true convert, and every returning backslider, are exactly the same upon a

2 Thus saith the LORD, *d*The people *which* were left of the sword *found* grace in the wilderness ; *even* Israel, ‘when I went to cause him to rest.

3 The LORD hath appeared *of* old unto me, *saying*, Yea, *d*I have loved thee *with* an everlasting love : therefore *with* loving kindness have I drawn thee.

4 Again I will *build* thee, and thou shalt be built, *O* virgin of Israel : ‘thou shalt again be adorned with thy *tabrets*, and shalt go forth in the dances of them that make merry.

5 Thou shalt *yet* plant vines upon *the* mountains of Samaria : the planters shall plant, and shall *seat* them as common things.

2. Rom. 9:13. 1 John 4:19. h Ps. 103:17. Is. 45:17. 54:9, 9. Rom. 11:28, 29. 2 Thes. 2:13-16. 2 Tim. 1:9. i Or. have extended i loving-kindness unto thee. 1 Cant. 1:4. Hos. 11:4. John 6:44, 45. 10:40. Eph. 1:3-5, 2:4, 5. Tit. 3:3-5. 6 Jam. 1:18. 1 Pet. 1:3. k 1:10. 30:18. 33:7. Ps. 51:18. 69:35. 102:16. 147:2. Am. 9:11. Acts 15:16. Eph. 2:20-22. Rev. 21:10, k. c. 121. 14:17. 18:13. 2 Kings 19:21. Is. 37:22. Luce. 1:15. 2:13. Am. 5:2. m 13. Ez. 15:20, 21. Judg. 11:34. 1 Sam. 18:6, 7. Ps. 119:3. 150:3-5. Luke 15:23-25. Rev. 19:1-8. 2 Or. *timbre*. n Deut. 23:30. Is. 62:8, 9. 53:12. Am. 8:14. Mic. 4:4. Zech. 3:10. o Ez. 3:8. Ob. 19. § Heb. *profane* them. Lev. 19:23-25. Deut. 20:18. 1 Sam. 21:5.

smaller scale as his dealings with the Jews. And in the same manner he corrects, humbles, pardons, heals, and restores offending churches from age to age : for the Redeemer of Israel is “ the same yesterday, to-day, and for ever.”

V. 19-24. Our God will certainly comfort all those who penitently turn unto him : and when he increases and glorifies his church, all who sympathized in its sorrows and prayed for its prosperity, will rejoice and be thankful.—It is a great mercy to nations to be ruled by prudent princes and magistrates, who are “ of themselves,” and have their welfare at heart ; but still more so to be governed by those whom the Lord “ causes to draw near unto him,” as his accepted servants and worshippers.—Those who approach him must have “ their hearts engaged” to do it in reverence, devotion, and faith : but who of our sinful race could thus have ventured to approach the holy God, who is “ a consuming-Fire” to all the workers of iniquity ; if Christ, our King and High-Priest had not engaged to atone for our sins, and were not entered into the true sanctuary to appear in his presence on our behalf ? Through him we find acceptance and “ access with boldness” to the throne of grace ; we become “ his people, and have the LORD for our God.” How then will they “ escape who neglect so great salvation ?” For “ behold the whirlwind of the LORD still goeth forth with fury,” and his continual indignation will “ fall with pain on the head of the wicked ;” nor “ will it return till he hath performed the intents of his heart,” in the destruction of all those who obey not the gospel of his Son. (*Notes*, 2 Thes. 1:5-10.) May we consider seriously these declarations, and the doom of former enemies of the gospel : may we duly attend to these things, before those latter days come, when consideration will only increase the anguish of all, who have perished without remedy.

NOTES.—CHAP. XXXI. V. 1. This chapter continues the prophecy begun in the preceding one, which evidently relates to the kingdom of Christ. “ The same time,” therefore, here mentioned, must refer to those events, and to the latter days of the church. (*Note*, 30:23, 24.)—Not only would the Jews be reinstated in their privileges as the people of God ; but the same blessing was promised to “ all the families of Israel.” (See on *Note*, 30:22. *Notes*, 30:4, 19-21. Gen. 17:7, 8. Heb. 11:17-19. Rev. 21:1-4, v. 3.) Some Israelites returned with the Jews from Babylon ; and probably more of them were incorporated among them, in the several places where they settled ; and many of them were converted to Christianity in the primitive ages : yet these things formed only a partial accomplishment of the prediction. But “ in the latter days,” when the Jews “ shall be turned to the Lord, all Israel shall be saved.” (*Note*, Rom. 11:25-32.) and then JEREMIAH will emphatically be “ the God of all the families of Israel,” and when the fulness of the Gentiles shall be brought in, even those of Israel, that are inseparably incorporated with them, will obtain admission into the church. Several parts of this prophecy evidently look forward thus far : yet various previous events are noticed in the course of it, as introductory to its grand completion. (*Notes*, 3:16-19. 23:5-8. 32:39-41. 33:23-26.)

V. 2. The Israelites, who had escaped the murdering sword of Pharaoh, and the hostile attempts of the Amalekites and other enemies, were marvellously preserved and favoured by JEREMIAH in the wilderness ; and, notwithstanding their rebellions and chastisements, the nation was at length put in possession of Canaan, and there established, increased, and prospered : because God went with them, to give them the rest and inheritance which he had promised to their fathers.—In like manner the remnant, which escaped the sword of the Chaldeans, would find favour with God, and be re-established in their own land. And after the still more terrible havoc made of them by the Romans, and in their consequent long-continued dispersions, similar favours are intended them. (*Notes*, 2:2-7. Ez. 20:13-17.)

6 For there shall be *a* day, *that* the watchmen upon the mount Ephraim shall cry, *Arise ye*, and let us go up to Zion unto the LORD our God.

7 For thus saith the LORD; *Sing with gladness* for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, *O LORD*, save thy people, *the remnant of Israel*.

[Practical Observations.]

8 Behold, *I* will bring them from the north country, and gather them *from* the coasts of the earth, and with *them* the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

9 They shall *come* with weeping, and with *supplications* will I lead them; *but* will cause them to walk by the rivers of waters *in* a straight way, wherein they shall not stumble: *for* I am a Father to Israel, and Ephraim is my first-born.

10 *Hear* the word of the LORD, *O ye nations*,

r 6:17. Is. 40:9. 52:7-8. 62:6. Ez. 3:17. 33:2. Hos. 9:8. q 50:19. 2 Chr. 13:4. 30:5-8. Acts 8:5-8. r 50:4-5. Ezra 1:5. 8:15-20. Is. 2:2-4. 11:11-13. Mic. 1:11. Mic. 4:1-3. Zech. 8:20-23. s Deut. 32:43. Ps. 67: 96:1-3. 98: 1-4. 117. 138:4-5. Is. 12: 1-6. 24:14-15. 42:10-12. 44:23. 49:18. 66:10-14. Zeph. 3:14-20. t Ps. 14:7. 24:9. 69:35. 106:47. 118:25. Hos. 1:7. u 23:3. Is. 1:9. 11:41. 37:1, 31. Ez. 6:8. Joel 2:22. Am. 5:13. Mic. 2:12. 7:18. Zech. 2:9. 3:13. Rom. 9:27. 11:5-6. x 8:12, 18. 23:8. 29:14. 30:3-18. Ps. 107:3. Zech. 2:6. y Ps. 65:5. 98:13. Is. 43:6. 45:22. 52:10. Ez. 20:34, 41. 34:13. Is. 40:11. 42:16. 44:3, 16. Mic. 4:5. Zeph. 3:19. Matt. 12:50. John 21:15. 1 Cor. 5:10, 11. 1 Th. 5:14. Heb. 4:15. 12:12, 13. t 3:4. 50:4. Ps. 126:5-6. Hos. 12:4. Zech. 12:1. Matt. 5:4. Luke 6:21. 2 Cor. 7:9-11. Heb. 5:7. * Or, *favours*, b Is. 35: 6-8. 41:17-19. 43:16-19. 49:9-11. c Is. 40:3-4. 57:14. 63:13. Matt. 3:3. Luke 3:4-6. Heb. 12:13. 4:20. 3:4, 19. Ez. 4:22. Deut. 32:6. 1 Chr. 29:10. Is. 63:16. 2 Cor. 6:18. Heb. 12:23. e Gen. 10:5. Ps. 72:10. Is. 24:15. 41:1. 42:

V. 3-5. Israel seems here introduced, as recollecting how God in times of old had made himself known to the fathers of the nation, and appeared for their deliverance; with a silent regret that he now seemed to forsake them. To this the Lord answered, (for "saying" is not in the original;) "Truly I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee," or, "I have prolonged mercy to thee." (*Marg. Notes, Deut. 7:6-8. 9:4-6. Mal. 1:2-5. 3:5-6. v. 6. Rom. 11:1-6, 11-15, 25-32.*) From the beginning God had peculiarly favoured them, and he would continue thus to favour them to the end: his purposes of love had been from everlasting, and the effects of them would be to everlasting: his loving-kindness had drawn them into a special relation to him; and it would yet prevail to bring them again into possession of their privileges, and to re-establish them in prosperity. (*Notes, Cant. 1:4. Ez. 16:3-8. Hos. 11:3, 4. John 6:41-46. Eph. 1:3-8. 2:1-10.*) The nation was considered as a virgin who had been betrothed to him; and, instead of mourning as she had done, (7:34. 25: 10.) like one that was deserted and desolate; she should be adorned with festive garments, and express her gladness of heart by such tokens, as young persons do on joyful occasions. (*Marg. Ref. m.*) They would also again possess their own land, and there plant vineyards which would yield a great increase.—Some of the Israelites who at different periods returned with the Jews from captivity, doubtless got possession of their ancient inheritances; but this evidently refers to events yet future. "Samaria being the metropolis of the ten tribes, seems to be put for the kingdom of Israel.... The "mountains of Samaria" are equivalent to the "mountains of Ephraim." (*Notes, Ez. 36:1-10. 37:20-22.*)

Eat them as common things. (5) The word literally signifies, "shall profane them." (*Marg.*)—It alludes to the law that forbade the fruit of any young trees to be eaten, till the fifth year of their bearing, when the fruit was lawful or common for every one to eat. (*Deut. 20:6. 28:30. Louth. (Lev. 19:23-25.)*)

V. 6, 7. "The day is; the watchmen proclaim." The Jews, and Ephraim or the ten tribes, are here represented as already in possession of their own land; and all their former jealousies and divisions are ceased; so that the watchmen, the teachers or prophets, of Ephraim excite the people to resort to mount Zion to worship. (*Notes, 1. 6:16, 17. Ps. 118:19-24. Is. 2:2-5. 40:3-8. Mic. 4:1-5.*) This may refer to the union of different nations in the church of Christ, and their harmonious worship, and amicable communion in the privileges and ordinances of the gospel. This is further intimated, when "among the chief of the nations" men are called on to rejoice, and praise God for his goodness to Jacob, and to mingle prayers with their praises, for the more complete salvation of the remnant of Israel.—The most powerful, renowned, and civilized nations on earth at this day, professing Christianity, praising God for his mercies to his ancient people, and praying for the conversion and salvation of the Jews, forms a striking accomplishment of this prophecy. (*Note, Zech. 8:20-23.*) But the re-establishment of Judah and Israel in their own land are especially foretold.

Watchmen. (6) "The word may be applied to those evangelical preachers, who should be instruments in converting the Jews to Christ, and bringing them into the church." *Louth*

and declare *it* in the isles afar off, and say, *H* that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock.

11 For the LORD hath *redeemed* Jacob, and *ransomed* him from the hand of *him that was* stronger than he.

12 Therefore *they* shall come and sing in *the* height of Zion, and shall flow together to the goodness of the LORD, *for* wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

13 Then *shall* the virgin rejoice in the dance, both young men and old together: *for* I will turn their mourning into joy, and will comfort them and make them rejoice from their sorrow.

14 And I will *satisfy* the soul of the priests with fatness, and *my* people shall be satisfied with my goodness, saith the LORD.

15 *Hear* the word of the LORD; *a* voice was heard

4:10-12. 48:20. 49:1. 51:5. 60:9. 66:19. Zeph. 2:11. f 50:17-20. Deut. 30:4. 32:28. 37:36. Is. 27:12, 13. 54:7. Ez. 5:2. 10-12. 11:15, 17. 20:34, 41. 28:25. 34:11. 37:21. Mic. 2:12. 4:6. Zeph. 3:19. John 11:52. g Is. 40:11. Ez. 34:12. 37:24. Mic. 6:4-5. Zeph. 3:16. Luke 12:32. John 10:27-29. Acts 20:38, 39. h 15:21. 50:33, 34. Is. 44:24. 49:24-26. 53:12. 54:5, 17. Hos. 13:14. Matt. 20:28. 27: 3. 28:14. Heb. 2:14, 15. 1 Ps. 142:6. Matt. 12:29. Luke 11:21, 22. j See on 4. 8:39-11. Is. 12: 35:10. 51:11. k Is. 2:2-5. Ez. 17:23. 20:40. Mic. 4:1, 2. 13:39. l Is. 130:4. Hos. 3:5. Rom. 2:4. m Hos. 2:20-23. Joel 3:18. Zech. 9:15-17. n Is. 1:31. 58:11. o Is. 35:10. 60:29. 65:19. John 16:22. Rev. 7:17. 21:4. p See on 4. Neh. 12:27, 43. Ps. 30:11. 149:3. Zech. 8:4, 5, 19. Ez. 4:5, 19. 4:5. 10:11. 51:13, 11. 60:20. 61:3. 65:18, 19. John 16:22. r Deut. 33:8-11. 2 Chr. 6:41. Neh. 10:39. Ps. 132:9, 16. 61:6. 1 Pet. 2:9. Rev. 5:10. s 25:39, 9. Ps. 17:15. 36:8. 63:5. 65:4. 107:39. Cant. 5:1. Is. 25:6. 55:1-3. 66:10-14. Zech. 9: 15-17. Matt. 5:6. Eph. 1:3. 3:19. Rev. 7:16, 17. t Is. 2:10. Matt. 2:16-18.

V. 8, 9. In answer to these prayers, or rather to excite these praises, the Lord here promises to bring Israel from the utmost coasts of the earth, without excluding the blind, the lame, the woman with child, or even her who travails with child: however feeble or unable they were of themselves, or however distressed in their circumstances, or burdened in spirit; under the protection and tender care of God, and willingly assisting each other, they would return in a great company to Zion. (*Notes, Ps. 105:37, 38. v. 37. Is. 40:8-11. v. 11.*) Mourning for their sins, nay, weeping even for joy, and praying for themselves and for each other; the Lord being their Guide, they would walk by the rivers of waters, every obstacle be removed, and their way made plain before them: for God would avow himself the Father of all Israel; and even Ephraim, who seemed quite cast off, should inherit as his first-born. (*Notes, 18-20. 3:12-19. 50:4-6. Is. 35: 8-10. 41:17-20. 49:9-13.*)—The return of a few Israelites with the Jews, after the captivity, cannot come up to the full meaning of these predictions; nor can any other gathering of Israel to their own land which has hitherto taken place. They may figuratively describe the conversion of sinners to Christ; their helpless condition in themselves; the burdens and distresses under which they labour; the repentance and prayer with which they come; the comforts and assistance which they derive from their tender Guide and Shepherd; the plain and safe way in which they are led; and their adoption as children and heirs of the Lord Almighty. But there is abundant reason to conclude, that they also predict a future gathering of the Israelites to Christ, and into their own land, from all the quarters of the globe. (*Marg. Ref.*)—*First-born.* (9) *Notes, Gen. 48:14, 17-20. 49:22-26. 1 Chr. 5:1-2. Heb. 12:22-25.*

V. 10-14. The same subject is here further enlarged on. Let all the most distant nations hear, that JEHOWAH, who scattered Israel, would gather him again into his church, as a shepherd does his flock into his fold. (*Marg. Ref. f, g.*) By breaking the power of the Assyrians and Chaldeans, he redeemed Jacob from enemies stronger than he; by breaking the yoke of Satan, he redeems the true Israel from this potent enemy. (*Notes, Is. 49:24-26. Matt. 12:29, 30. Luke 11: 14-26. v. 21, 22.*) and by crushing the power of Antichrist, he will deliver his church, and make way for the conversion of both Israel and the Gentiles.—The return of the Jews to mount Zion with songs of praise, and their "flowing together" to enjoy "the goodness of the LORD," and to thank him with joyful hearts for their plenty and prosperity; (*Marg. Ref. m, n, p.*)—*Notes, 3-5. 33:6-11. Is. 4:2. Zech. 8:4, 5. 9:13-17.*) together with the revival of religion, and the holy joy which showed itself among them, after the building of the city and temple, and was manifested in varied expressions, by all orders and ranks of the people; were emblems of the abundant holiness, privileges, and comforts reserved for the church, in those happy times which are approaching.—Nothing, however, has yet occurred that can be considered as a completion of this prediction; which certainly relates to events in futurity, and especially to the restoration and prosperity of Israel, as a nation. (*Marg. Ref. s. Notes, Ps. 132:7-9. Is. 30:23-25. 58:8-12.*)—*Not sorrow any more, &c.* (12) *Notes, Is. 25:6-8. 35:8-10. 65:17-19. Rev. 7:13-17. 21:1-4.*

V. 15-17. The original name of Rachel is here *exaltavi* (629)

in ¹Raman, ²amentation, and ³bitter weeping; Rachel weeping for her children, ⁴refused to be comforted for her children, ⁵because they were not.

16 Thus saith the LORD; ²Refrain thy voice from weeping, and thine eyes from tears: ³for thy work shall be rewarded, saith the LORD; ⁴and they shall come again from the land of the enemy.

17 And there is hope in thine end, saith the LORD, that ¹thy children shall come again to their own border. [*Practical Observations.*]

18 ¹I have ²surely heard ³Ephraim bemoaning himself thus; ⁴'Thou hast chastised me, and I was chastised, ⁵as a bullock unaccustomed to the yoke: ⁶'turn thou me, and I shall be turned; ⁷for thou art the LORD my God.

19 Surely ¹after that I was turned, I repented; and after that I was instructed, I smote upon my

thigh: ²I was ashamed, yea, even confounded, because ³I did hear the reproach of my youth.

20 ¹Is Ephraim my dear son? ²is he a pleasant child? ³for since I spake against him I do earnestly remember him still: ⁴therefore my bowels are troubled for him: ⁵I will surely have mercy upon him, saith the LORD.

21 ¹Set thee up waymarks, make thee high heaps: ²set thine heart toward the highway, ³even the way which thou wentest: ⁴turn again, O virgin of Israel, turn again to these thy cities.

22 ¹How long wilt thou go about, O thou backsliding daughter? ²for the LORD hath created a new thing in the earth, ³A woman shall compass a man.

23 Thus saith the LORD of hosts, the God of Israel; ²As yet they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity; ³the LORD bless

u 40:1, Josh. 18:25, 1 Sam. 7:17, Matt. 2:18, *Rama*. x Gen. 37:35, Ps. 77:2, Era 9:5, Gen. 42:13,36, Job 7:21, Ps. 37:38, Lam. 5:7, x Gen. 43:31, 45:1, Ps. 30:5, Mark 5:38,39, John 20:13-15, 1 Thes. 4:13, x Ruth 2:12, 2 Chr. 15:7, Ec. 9:7, Heb. 6:10, 11:6, b See on 23:3, 29:14, 30:3,18, 33:7-11, Ezra 1:5-11, Ec. 11:17,18, 20:41,42, Hos. 1:11 c 29:11-16, 46:27,28, Ps. 102:13,14, Is. 6:13, 11:11, *Ec. Lam.* 3:18,21,25, Ez. 37:11-14,25, 39:28, Hos. 2:15, 3:5, Am. 9:8,9, Matt. 24:22, Rom. 11:23-26, d Job 33:27,28, Ps. 102:19, 10, Is. 57:15-18, Hos. 5:15, 6:12, Luke 15:20, c 9:5, 3:21,32, 50:4,5, Hos. 11:9,9, 14:4-8, 13:30, 5:3, Job 5:17, Ps. 34:12, 119:75, Prov. 3:11, Is. 1:5, 9:13, 57:17, Hos. 5:13,13, Zeph. 3:2, Heb. 12:5, Rev. 3:19, g Ps. 32:9, Prov. 26:3, 29:1, Is. 51:20, 53:7, Lam. 3:27-30, h 17:14, Ps. 85:4, Lam. 5:21, Matt. 4:6, Luke 1:17, Acts 3:26, Phil. 2:13, Jam. 1:16-18, 1 See on 2:22,25, Is. 63:16, k Deut. 30:6-9, Ex. 38:28,31, Zech. 12:10, Luke 15:17-19, John 6:44,45, Eph. 2:3-5, 2 Tim.

2:25, Tit. 3:3-7, 1 Ez. 21:12, Luke 18:13, 2 Cor. 7:11, m 3:25, Lev. 26:41,42, Era 9:5, Ec. 6:9, 16:61-63, 20:43,44, 36:31,32, Rom. 6:21, n 3:25, 22:31,32, 50, Job 13:26, 20:11, Ps. 25:7, Is. 54:4, Ez. 23:3, Luke 15:30, o 9:3,19, Ps. 103:13, Prov. 3:12, Luke 15:24,32, p Deut. 32:36, Judg. 10:16, Is. 57:16-18, Hos. 11:8,9, x Gen. 43:30, 1 Kings 3:26, Cant. 5:4, Phil. 1:8, ¹Heb. round, 48:36, Is. 16:11, 63:15, r Is. 55:7, 57:18, Hos. 14:4, Mic. 7:18,19, s Is. 57:14, 62:10, t 50:5, 1 Ez. 32:46, 1 Chr. 29:3, 2 Chr. 11:16, 20:3, Ps. 62:10, 84:5, Prov. 24:32, *marg.* Ez. 40:4, Hos. 1:5, *marg.* u 31:6,30, Is. 48:20, 56:11,2, Zech. 2:6,7, v See on 4, x 2:18,23,36, 4:14, 13:27, Hos. 8:5, y 3:8,8, 11:12,14,22, 7:24, 8:4-6, 14:7, 49:4, Hos. 4:16, 11:7, 14:4, Zech. 7:11, z Num. 16:30, a Gen. 3:15, Is. 7:14, Matt. 1:21, Luke 1:34,35, Gal. 4:4, b See on 23:5-8, 33:15-26, Is. 1:26, 60:21, Zech. 8:3, c Ruth 2:4, Ps. 28:9, 128:5, 128:8, 134:3.

the same as in Genesis.—Rachel was mother to Joseph and Benjamin: from Joseph descended a very large proportion of the kingdom of Israel; and from Benjamin, numbers of the inhabitants of Jerusalem. The desolations of Israel and Judah, therefore, made immense havoc among Rachel's descendants. The sepulchre of Rachel was between Ramah and Bethlehem: (*Gen. 35:16-20.*) and she is here poetically introduced, as rising from her grave, looking around, seeing none of her offspring, and inconsolable in her sorrow, supposing them all utterly extirpated. To carry on the allusion, the Lord here addresses her, and calls on her to "refrain from weeping;" for her sorrow and labour, in bearing and bringing up her children, should not be lost, or be without recompense; as those, who were left and scattered among their enemies, would come again to their own land: and she might hope for great blessings for them in "her end," or "latter end." (See on *Note*, 20:23,24, v. 24.) The murder of the children in the coasts of Bethlehem, by Herod, was an event, which in some measure fulfilled this prediction: but it could not be the primary and full meaning of it. (*Note*, Matt. 23:16-18.)

V. 18-20. All the blessings predicted to Israel, implied that the people would be brought to true and deep repentance. This is here more particularly described, in the person of Ephraim, as representing the ten tribes of Israel. The Lord hears him under his afflictions, bemoaning himself with penitent confessions and prayers. He looks back, and recollects with grief and shame, that the Lord had often chastised him, and that he had suffered many corrections without deriving benefit: or that at length he had "received instruction," though he had long been refractory and rebellious; as headstrong bullocks, not inured to the yoke, which struggle against the driver, and will not submit.—Conscious that this is the nature of his proud, stout heart, and that it must be humbled, softened and converted; and that he cannot effect this change by his own power; he believes that God can, hopes that he will, and prays that he would "turn him, that he may be turned." (*Notes*, 17:14, Acts 5:29-31.) He acknowledges, that the Lord has a right to his obedience and service, and that he stands in a peculiar relation to him, and he desires to have him for his God and Portion.—Something of this gracious turning he experiences; he has begun to repent of his sins; and, since he had been instructed in the things of God, he is sensible of his guilt and danger, and full of self-indignation and abhorrence, to think how rebellious and ungrateful he had before been; which astonishment and self-displacement he expresses by "smiting on his thigh." He is grieved and utterly confounded to find, that he lies under a heavy load of deserved iniquity and reproach, for the sins which he had been committing from his youth, which deserved more than all the contempt and misery that he suffered. The Lord seeing Ephraim, like the prodigal son, thus "come to himself," and overwhelmed with sorrow and shame, speaks of him with the tenderest affection. (*Notes*, Luke 15:17-21.) Could this poor distressed mourner be Ephraim, his dear son, his child in whom he had so delighted? And was he at length returned home? Let him not be upbraided with his offenses, of which he so deeply repented; but let him be readmitted to all the privileges of a child, without limitation or delay. For ever since the Lord denounced sentence against him, or addressed him with cutting rebukes; he had remembered him with tender compassion, and earnest longings after him, as an affectionate parent does his son, whom he is under the painful necessity of correcting. (*Note*, Ps.

103:11-13.)—His eye was upon him through all his wanderings, waiting to be gracious: and as he was now truly penitent and supplicated mercy, he would surely extend it to him.—"Do thou turn my heart by thy preventing grace, and then I shall be effectually reformed.... As soon as God's grace touched my heart, and gave me a due sense of my duty, and the many deviations from it I had been guilty of, I straightway became a true penitent; and expressed my repentance by all the outward and inward signs of an unfeigned sorrow. The burden of my former sins lay heavy on my mind; and I became sensible, that all the calamities and reproaches I have undergone, were the due desert of mine offences." *Louth.*—This is a most instructive and encouraging representation of the nature and effects of true repentance: and its prophetic meaning may relate to the conversion of Israelites to Christianity in the primitive times; but it refers rather to events yet to be in futurity. (*Notes*, Job 33:27-30, Ez. 16:60-63, 36:25-32, Hos. 11:8-11, Zech. 12:9-14.)

V. 21, 22. The dispersed Jews and Israelites are here called on to return without delay to their deserted cities, and to set up waymarks, to throw up heaps, and to set up lofty standards, to direct inquirers in the road. Let them heartily attempt to go back to their own land, by the way in which they had gone from it, and no longer wander about as they had done like a woman, who had improperly left her father's or her husband's house, and was afraid, and ashamed, or reluctant to return. (*Note*, 2:14-19.) To encourage them to this, the Lord assures them, that "he had created," or would create, "a new thing in the earth." It would be "a new thing," altogether unprecedented, and worthy to be called a creation: for "a woman should compass a man," or a Mighty one, a great Deliverer. Now what can this more properly mean, than that a virgin, continuing so, should conceive, and compass in her womb, and bear a Son, who would be "that Seed of the woman," which was appointed to "bruise the serpent's head?" even "EMMANUEL, God with us?" This was effected by the immediate power of God, contrary to the established course of nature: it was "a new thing," both as to his miraculous conception, and his mysterious person: and it was adduced with great propriety for the encouragement of the Jews, to return to that land, where this promised Deliverer was at length to arise.—As it is a new thing, and unheard of, that a woman should court a man: so God will bring as strange a thing to pass, that the Jewish nation shall return to God their Husband.... So most of the modern Jews, and some Christian expositors understand the words.... A woman, that is, the most feeble, despicable persons, compared elsewhere to women,.... shall.... discomfit a mighty warrior! *Louth.* These are the most plausible interpretations, given of the passage; by those who reject that which is stated above. But the narrative of Potiphar's wife; (*Notes*, Gen. 39:) and that of Deborah, Jael, and Sisera; (*Notes*, Judg. 4:5.) and very many others, suffice to show, that neither of these was "a new thing in the earth." (*Num.* 16:29-34.) and surely the solemnity of the introduction, and the term "create," appear, on either interpretation, to have little propriety or meaning.—One that is only a woman, and not a wife, namely a virgin, shall conceive in her womb a man-child. (*Rev.* 12:5.) This is truly "a new thing," never before related, or heard of: without which satisfaction could not be obtained by the weary soul, nor the new covenant established. (31-34.) By this the backsliding daughter, namely the nation of the Jews which was turned away from God, ought to be so influenced, as no longer to wander

thee, ⁴⁰ habitation of justice, ^{and} mountain of holiness.

24 And there shall dwell ^f in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks.

25 For ^I have satiated the weary soul, and I have replenished every sorrowful soul.

26 Upon this ^I awaked, and beheld; and my sleep was sweet unto me.

27 Behold, ^{the} days come saith the LORD, ^{that} I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast.

28 And it shall come to pass, ^{that} like as I have watched over them, ^{to} pluck up, and to break down, and to throw down, and to destroy, and to afflict; ^{so} will I watch over them, to build and to plant, saith the LORD.

29 In those days they shall say no more, ^{“The}

fathers have eaten a sour grape, and the children's teeth are set on edge.

30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge. [Practical Observations.]

31 Behold, ^{the} days come, saith the LORD, that ^I will make a new covenant ^{with} the house of Israel, and with the house of Judah:

32 ^{Not} according to the covenant that I made with their fathers, ⁱⁿ the day that I took them by the hand to bring them out of the land of Egypt; ^{which} my covenant they brake, ^{although} I was a Husband unto them, saith the LORD:

33 But ^{this} shall be the covenant that I will make with the house of Israel: After those days, saith the LORD, ^I will put my law in their inward parts, and write it in their hearts; ^{and} will be their God, and they shall be my people.

34 And they shall ^{teach} no more every man

d 50:7. Is. 1:21. e Ps. 46:1-2. 87:1-3. Ob. 17. Mic. 4:1. f 33:11-13. Ez. 36:10-12. Zech. 2:4. 8:4-5. g See on 14. Ps. 107:9. Is. 32:2. 50:4. Matt. 5:8. 11:28. Luke 1:53. 2 Cor. 7:6. h Ps. 137:2. Zech. 4:1, 2. i See on 31. e 30:19. Ez. 35:9. Hos. 2:23. Zech. 10:9. 144:27. Dan. 9:14. m See on 1:10. 18:7-9. 45:4. n 24:6. 32:41, 42. Ps. 69:35. 102:16. 147:2. Ec. 3:2, 3. Dan. 9:25. Am. 9:11. Acts 15:16. o 30. Lam. 5:7. Is. 18:2, 3. p Deut. 24:16. Is. 3:11. Ez. 3:18, 19, 24. 18:4, 20. 33:13, 18. Gal. 6:5, 7, 8. Jam. 1:15. q 27. 23:5, 7, 30:3. 23:14-16. Am. 9:12. r 32:40. Ez. 37:25. Matt. 26:28. Mark 14:24. Luke 22:20. 1 Cor. 11:25. 2 Cor. 3:6. Heb. 8:6-13. 9:15. 12:24. 13:20. s 50:4, 5. Gal. 6:16.

about, at a distance from him.¹ *Cocceius*.—It is observable, that the other predictions of the miraculous conception, are conveyed in an obscure manner, and have caused much difficulty to expositors: (*Notes*, Gen. 3:14, 15. Is. 7:14.) and it seems exceedingly proper, that the clear and express declaration of such an event should be subsequent to its having actually taken place.—² Several ancient Jews expounded the text of the Messias. . . . And most Christian interpreters understand it of the miraculous conception of the virgin Mary. . . . Taking the words in this sense, they properly import a new creation, and such as is the immediate work of God. . . . The coming of the Messias is the foundation of all the promises both of the first and second covenant: (2 Cor. 1:20.) . . . and that covenant, of which Christ was to be the Mediator, is plainly foretold and described at the thirty-first and following verses of this chapter.³ *Louth*.

V. 23—26. After the desolations of Judah, Jerusalem, and the temple, which had been called “the habitation of justice and the mountain of holiness,” prayers for the prosperity of Zion were greatly discouraged; but the suspension would be taken off by the return of the Jews from captivity: and then such expressions of good will would be frequent and fervent. (*Notes*, Ps. 102:12—22. Dan. 4:1—20.) For the Lord had purposed to satisfy and comfort every one, who was wearied with trials, and sorry for his sins; or who sympathized in the sorrows of his afflicted people: and the outward blessings to which he meant to restore them, would be typical of the spiritual prosperity of the church, in the times of the gospel, and in the latter days. (*Notes*, 16:14, 15, 19—21. 23:5—8. 33:10—16.) This, and indeed the former part of the prophecy, seems to have been presented before the prophet’s mind in a dream or vision: and when he awaked and considered it, he was refreshed with the pleasing prospect, so contrary to the visions which he had generally experienced, as one that awakes from an undisturbed and pleasant sleep.—⁴ Having seen this vision of the Messiah to come, in whom the two houses of Israel and Judah should be joined, I rejoiced.⁵ (*Marg. Ref. g, h.*)

V. 27, 28. (*Marg. Ref. Notes*, 18:7—10. 30:19—22. 45:4, 5. Is. 27:2—6.) ¹ I will show the same care and vigilance, (44:27) in restoring them as I have formerly done in destroying them.² *Louth*.—Some understand the passage of the replenishing of the church by numerous converts, and establishing it in peace and prosperity.

V. 29, 30. (*Marg. Ref. Notes*, Ez. 18:2—4.) The people thought it hard, that they should suffer for the sins of their fathers, (though it was evident, that they imitated and exceeded them, and thus filled up the measure of their iniquities;) and they expressed their murmurs by a proverb, stating that the children’s teeth were set on edge, or put to pain, by the fathers eating sour grapes. (*Notes*, 15:2—4, v. 4. Ez. 20:5. 2 Kings 23:26, 27.) But the Lord assures them, that in the happy days here predicted, they should neither have occasion nor disposition, thus to reflect on the equity of his dealings: ³ but shall willingly acknowledge, that every one of them had smarted for his own iniquity; and had sins enow of his own, to warrant God’s proceedings against him. *Bp. Hall*.—When Christ came, all who believed on him, separated from their unbelieving countrymen, and escaped the national calamities.—⁴ This will be remarkably verified, when God shall cease to visit on the Jewish nation the imprecation, which they laid on themselves for the death of Christ: ⁵ “His blood be upon us and on our children.” *Louth*. (*Notes*, Matt. 27:24, 25.)—The conduct of every generation of that people to this day, has been equivalent to “consenting to the deed” of those, who put Jesus to death; for they all in speaking and acting respecting him, as a

deceiver, have crucified him afresh, and made the guilt of their ancestors their own. Of this they will be convinced, when converted to Christ. (*Note*, Zech. 12:9—14, v. 10.)

V. 31, 32. The national covenant, made at Sinai with Israel when brought out of Egypt, is here contrasted with “the new covenant.” Notwithstanding the tender and compassionate care of JEHOVAH to Israel at that time, when he espoused the nation to himself; they proved unfaithful and brake the covenant by apostasy, idolatry, and all kinds of atrocious iniquity: and at length, rejecting the Messiah, they were cast out of the church, and expelled from the promised land. This covenant was distinct, both from the covenant of works, of which Adam was the surety, and under which every unbeliever in every age and nation is found; from the covenant ratified with Abraham, Isaac, and Jacob; and from the covenant of grace, mediated by Christ, of which every believing Israelite received the blessing. (*Notes*, Ez. 19:5. Lev. 26:41, 42. Ez. 16:60—63. Gal. 3:15—18. Heb. 6:13—20.) This promise of a new covenant, as St. Paul has shown, implied a prediction of the abrogation of the Mosaic law, and the introduction of another and more spiritual dispensation. (*Notes*, Heb. 8:7—13. 10:11—18.)

Took them by the hand, &c. (*Notes*, Deut. 1:29—31. Hos. 11:3, 4.—*Brake*.) Or, rendered void or disannulled.—¹ I was a husband, &c. [² I acted towards them with all the faithful, affectionate care, which the husband owes to his wife.] (*Marg. Notes*, 2:2, 3. 3:12—15. Ez. 16:9—14. Hos. 2:18—23. Eph. 5:28—31.) This clause is rendered in the Septuagint, “I regarded them not.” St. Paul follows that version in this respect, though he varies from it in several parts of his quotation.—Some think the original may admit of this translation; but it is not the obvious meaning.—Israel as a nation typified the true people of God: the old covenant, made with them was typical of the new covenant made with all true believers, as one with Christ. This is not ratified with a nation as such: (though every Christian nation is under a dispensation of mercy, according to this covenant, in some things as Israel;) but it is made with Christ the Surety, in behalf of his people, and with each of them personally, when by faith he becomes a member of his mystical body. (*Notes*, Is. 55:1—3. Luke 1:67—79. Gal. 3:6—14. Heb. 13:19, 20.)

V. 33, 34. The moral law was written “in tables of stone,” and in the book of the law, and put into the hands of the Israelites; but they brake it, for want of a spiritual mind: and thus it brought them under condemnation; (*Notes*, Rom. 7:12—12. 2 Cor. 3:7—11.) but according to “the new covenant,” God engages to “put his law into the inward parts, and to write it in the hearts” of his people. That is by regenerating grace, he creates in them a judgment, disposition, and affections congenial to the holy law of love: then they perceive its spirituality, reasonableness, and excellency; they “consent to it that it is good;” they repent of breaking it; they see the nature, value, and glory of salvation in Christ, and accept of it; they hope for pardon, righteousness, and assistance through him; and thus they learn to “delight in the law after the inward man,” and to grieve and be humbled that they keep it so imperfectly. (*Notes*, Ps. 119:2—5. Rom. 7:22—25.) In this way the LORD becomes their God, and they his people, prepared for the daily exercise of repentance, faith, humble conscientious obedience, and the spiritual worship of him in his ordinances. (See on *Note*, 30:22. *Notes*, 1. 30:19—21. Gen. 17:7, 8. Heb. 11:13—16. Rev. 21:4—4.) It is not requisite for persons of this character to call one another off from idols to the knowledge and worship of JEHOVAH; (*Note*, Is. 2:1—5.) nor are they left to mere human teaching; but the whole

his neighbour, and every man his brother, saying, 'Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

35 ¶ Thus saith the LORD, (which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; 'The LORD of hosts is his name:

36 If *those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD; ¶ If heaven above can be measured, and the foundations of the earth

searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

38 ¶ Behold, the days come, saith the LORD, that the city shall be built to the LORD, from the tower of Hananeel unto the gate of the corner.

39 And *the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse-gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

e See on 1 Sam. 2:12. 1 Chr. 28:9. John 17:3. d 24:7. Is. 11:9. 30:26. 54:13. 60:19-21. Hab. 2:14. Matt. 11:27. John 8:45. 17:6. 2 Cor. 4:6. 1 John 5:20. e 33:8. 50:20. Is. 33:24. 43:25. 44:22. Mic. 7:15. Acts 10:43. 13:38-39. Rom. 11:26-27. Heb. 8:12. 10:17-18. f Gen. 1:14-18. Deut. 4:19. Job 38:33. Ps. 19:1-6. 74:16. 136:7-9. Matt. 5:45. g Ex. 14:21. 22. Job 26:12. Ps. 74:13. 76:13. 106:9. 114:3-5. Is. 51:15. 63:12. h 5:22. Jer 38:10. 11. Ps. 93:3-4. 107:25-29. Is. 51:15. Matt. 8:25-26. i 10:16. 32:18. 46:18. 50:34. 51:19. Is. 48:2. 54:5. k 33:20-26. Ps. 72:5, 17. 89:36, 37. 102:28. 119:89. 148:6. Is. 54:9, 10.

company, "from the greatest to the least," have "a heart given them to know the LORD," so as to fear, trust, and love him, and to cleave to his worship and service. (*Marg. Ref. c, d. Notes, 24:7. Is. 54:11-14. John 6:41-46.*) Then he absolves them from the guilt of all their sins, and he will not remember them any more to their condemnation. (*Notes, 50:20. Ps. 103:11-13. Is. 43:22-25. Mic. 7:18-20. John 5:24-27. Rom. 8:1, 28-39.*) The law thus written in their hearts, with the knowledge of God thus communicated, preserves them from breaking the covenant, and again coming into condemnation, by relapsing into iniquity, and living and dying in impenitence and unbelief. So that it is the peculiar excellency of this covenant, that it provides against all those dangers, which otherwise might deprive the persons interested in it of the covenant blessings. (*Notes, 32:39-41. 2 Sam. 23:5.*)—When Israel shall be again called into the church, it will not be according to the Sinai-covenant; but by having "the law written in their hearts," and the covenant thus inwardly ratified to them. (*Notes, Ez. 16:60-63, v. 61. 36:20-28. 37:23-28. 39:23-29.*)—'Lord have mercy upon us' also, 'and write all... thy laws in our hearts, we beseech thee.' *Communion service.*

V. 35-37. As surely as the heavenly bodies will continue their settled course, according to the appointment of the Creator to the end of time; and as the raging sea obeys the Creator's mandates; so surely will the nation of Israel be continued a separate people, without being finally excluded from the church: nor will God ever cast them off for all their sins; till it be possible for man to measure the height of the heavens, or to search out the foundations of the earth. (*Notes, 33:14-26. Gen. 1:14-19. Job 38:4-11. Ps. 93:3, 4. 114:3-5. Is. 51:15, 16. 54:6-10. Matt. 8:23-27. Rom. 11:1-15, 22-32.*) Words can hardly express more energetically a prophecy of the Restoration of Israel.

V. 38-40. The rebuilding of Jerusalem after the captivity seems to be here predicted merely as an earnest of all the other promised mercies. At present we know little of several of the places mentioned. (*Marg. Ref. Neh. 3:1, 24-28. 12:39.*)—The conclusion fully proves that the Spirit of prophecy meant not only to predict the building of the spiritual Jerusalem, but also to foretell future events which cannot now be particularly known: yet certainly relate to the future and final restoration of Israel. (*Notes, Ez. 48:30-35. Mic. 7:11-13. Zech. 14:10, 11, 20, 21.*)

PRACTICAL OBSERVATIONS.

V. 1-7. The greatest blessing which we can desire for our families, is that "the LORD may be their God;" and if we devote them to him, and bring them up for him, we may expect that this will be their felicity. (*Notes, Gen. 17:7, 18:17-19.*)—When he commissions the sword to waste the nations where his name is known, he reserves a remnant to whom he will be gracious; and often those judgments, which sweep numbers of hypocrites and ungodly men into perdition, make way for peculiar blessings to their survivors, or to posterity.—If we find grace with God, he will lead us through all the perils and difficulties of this wilderness, and cause us to rest in his salvation. All the discoveries which he has made of himself to fallen man, and all his marvellous works for his church, have sprung from his everlasting and unchangeable love. This induced him to form the glorious plan of salvation; and first to promise, and then to give, his beloved Son to be the sacrifice for our sins: and this also moved him to draw us by his grace and allure us by his loving kindness, to come unto him, and seek a share in the purchased blessings; and having been thus drawn to seek communion with him and conformity to him, we shall for ever enjoy the fruits of his special favour. (*Notes, Eph. 2:1-10. 2 Thes. 2:13, 14. Tit. 3:4-7.*) From the same endearing motive, JEREMIAH is led to "build up the walls of Jerusalem," and to turn the mournings of his people over her desolations, into songs of triumphant praises for her renewed prosperity.—Those whom

he has placed near to his "watchmen, who watch for their souls," and who excite and exhort sinners to arise and go up to Zion to the Lord our God, have special obligations to bless his name. All those who are called to this work should be peculiarly vigilant, faithful, and earnest; and they ought themselves first to rise and lead the way by their example, "walking in all God's ordinances and commandments, blameless." They should endeavor also to terminate those unhappy differences, which, as it were, set the tribes of Israel at variance; and all Christians ought to pray that many watchmen decidedly of this character, may be raised up, and stationed in every place; and especially employed to call the ancient people of God to rejoin his church and share her privileges. "The chief of the nations," and Britain especially, (which seems to be rendered pre-eminent in commerce and navigation, for that very purpose,) should celebrate with gladness the wondrous works of God for Jacob, in the great Redeemer raised up among that people; and should publish these glad tidings to all around, with praise and gratitude, that they may be proclaimed from shore to shore, till the utmost coasts of the earth are made acquainted with the joyful sound: nor should we forget to join our earnest endeavours, with our fervent prayers, that the Lord may "save his people, even the remnant of Israel."

V. 8-17. When the Lord's time arrives, his power and grace can readily remove all obstacles, rectify all obliquities, and remedy all defects: he can give "eyes to the blind," and "feet to the lame," strength to the weak, support to the heavy laden, and rest to the weary soul; and thus bring great companies into his church. When he effectually draws sinners to come to him, their hard hearts soon melt and soften; and they, who once were too proud and stout to attend on the ordinances of God, and the animated prayers and praises of evangelical piety, and who derided those that did, learn to mourn for sin, and cry for mercy. Then he leads them in his ways, supplies their wants, refreshes and comforts their hearts, upholds them from falling, and is a Father unto them, and they his children and his heirs.—It shall be known to the isles afar off, that he careth for his chosen people: and if he suffer them to be scattered, he will gather and keep them, as a shepherd does his flock: by price and by power, he has ransomed and redeemed them from those enemies who were stronger than they; and he will maintain and perfect their deliverance, and not let any "pluck them out of his hand." (*Notes, John 10:10-13, 26-31.*) To his courts they "flow together," (*Is. 2:2.*) that they may share and celebrate his goodness; and while he supplies all their outward wants, their souls become fruitful and cheerful "as a watered garden." Their sorrows shall terminate in joy; and their comforts are earnest of eternal felicity in that world, where "they shall not sorrow any more at all," but both ministers and people shall be "satisfied with the goodness of the LORD."—But while the believer has "a joy, that a stranger intermeddeth not with; he must in the world expect tribulations; and a voice of lamentation often interrupts that of thanksgiving, even "in the dwellings of the righteous." (*Note, 1 Pet. 1:6, 7.*) But, if bereaving providences, or heavy afflictions, cause the Christian such bitter mourning, that he "refuses to be comforted," it must be considered as his infirmity. We ought not to mourn over our children and relatives, as if "they were not," should they be removed from us; but, having used the proper means for promoting their future felicity, we should leave them with our righteous and merciful God. He graciously comforts those who are cast down, and bids his mourners dry their tears; for both their sorrows and labours shall be recompensed; and if we have "hope in our end," for ourselves and those belonging to us, concerning an eternal inheritance, all temporal afflictions will be tolerable and beneficial.

V. 18-30. The true penitent reflects with shame and contrition on his former obstinacy and rebellion, and on his

CHAPTER XXXII.

Jeremiah is imprisoned, for predicting the destruction of Jerusalem, and the captivity of Zedekiah, 1-5. By the command of God, he purchases a field, as a token that the Jews should be restored to their inheritances, 6-15. He prays to be further instructed concerning these transactions, 16-26. He is informed of the approaching calamities for the sins of the people, 26-35; and encouraged by predictions and promises of most extensive blessings, spiritual and temporal, to the nation of Israel and to the Israel of God, 36-45.

THE word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar.

2 For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judah's house.

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD? Behold I will give this city into the hand of the king of Babylon, and he shall take it;

4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

a 39. 1, 2. 12:4, 5. 2 Kings 25:1, 2. 2 Chr. 36:11. b See on 25:1. c 3.8. 33:1. 36: 5. 37:21. 39:14, 15. Matt. 5:12. d Neh. 3:25. e 2:30. 5:8. 2 Kings 6:31, 32. 2 Chr. 36:22. f 26:5, 9. 38:4. Ez. 5:4. Am. 7:13. Luke 20:2. Acts 6:12-14. 23:24. 28:24. 29:24-7. 29:8. 34:2, 3. 37:6-10. 38:3. 39:17. 39:18, 23. 39:4-7. 52:8-11. 2 Kings 25:4-7. Ez. 12:12, 13. 17:13-21. 21:25, 26. 17:22. 34:4. 5: 8. 23:7. 21:4. 33:5. 37:10. Num. 14:41. 2 Chr. 13:12. 24:20. Prov. 21:30. Ez. 17:10, 15. 11 Kings 14:5. Mark 11:2-6. 14:13-16. m 1:1. 21:1. Josh. 21: 25:19. n Lev. 23:33-25. 32-34:19. Num. 35:2. Ruth 4:4-9. o 2. 33:1. p See

misconduct under afflictions, as well as his abuse of mercies: or he knows that he has often suffered in vain, and has been as untractable as the "bullock unaccustomed to the yoke." Once he excused his sins; but now he is sensible of his ingratitude and folly: he is convinced that he must be made a new creature, in order to serve God and enjoy his favour; he feels the power of inbred sin, evil habits, and strong temptations; and perceives that he cannot new create his own heart: thus he learns to value the promises of sanctifying grace, and to plead them in prayer, crying to the Lord, "Turn thou me, and I shall be turned;" "Convert me, or I shall never be converted. His prayers will be answered, he will be more and more abased and humbled; and increasing instruction will lead him to "abhor himself," and to remember with shame the sins, which were "the reproach of his youth," and the effects of which he has perhaps still to struggle with. (Notes, Job 13:24-28, v. 26. 42:1-6. Ez. 16:60-63, v. 63.) This may, or may not, be accompanied with terror: but it will surely be attended with submission to the justice of God in all his corrections and threatenings, an entire reliance on his mercy and grace, and newness of life. Where this change is effected, (whether in the case of a new convert, or of a returning backslider,) the Lord will treat him as a beloved child, "in whom he greatly delighteth," and "will surely have mercy on him;" he will pity his sorrows and terrors, as a father does those of his son, whom he loves and corrects; and will remember him with the most tender compassions. (Notes, Prov. 3:11, 12. Heb. 12:4-13.)—He is, of his own kindness, disposed to this kindness; and in that "new thing, that he hath created in the earth," in the Virgin's Son, the glorious Prince of Peace, the great Immanuel, he has made way for the honourable exercise of his mercy to the chief of sinners. Let then poor prodigals, who are "come to themselves," no longer wander about, as ashamed or afraid to return to their Father's house; let them "set their hearts to the highway" which he has cast up; let them "return to the LORD, and he will have mercy on them;" and then let them direct and encourage others in the same salutary course.—Thus men return to Zion, and are enrolled her citizens; and all who profess to worship our God in Christ, and on his mercy-seat, should remember that his church is "the habitation of righteousness, and the mountain of holiness;" as such, they should still pray for her prosperity, and that they may be a credit and ornament to her, by their holy examples. He has yet a remnant, both of pastors and of flocks, who answer this description; and he still continues to "satisfiate the weary, and replenish the sorrowful soul." Having tasted his grace, hoping for his glory, and looking forward to the happy event of all our troubles, and those of the whole family of Christ; our thoughts even at the hour of death may be pleasant, by reflecting on what we shall shortly awake to behold and enjoy. For the Lord will still watch over his people and purify his church. No man shall finally perish, but for his own sins; nor any sinner, who is cordially willing to accept of Christ's salvation.

V. 31-40. Blessed be God for his new covenant, and for that new dispensation under which we live! But let us not trust to the outward administration of it; which will stand us in no more stead, than the Sinai-covenant did Israel, except the law be written in our hearts, as the principle of genuine repentance, faith, and cheerful obedience. This alone can prove that we are the true people of God; and that we know

5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD. Though ye fight with the Chaldeans, ye shall not prosper.

6 ¶ And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold, Hanameel, the son of Shallum thine uncle, shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it.

8 So Hanameel mine uncle's son came to me in the court of the prison, according to the word of the LORD, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. ¶ Then I knew that this was the word of the LORD.

9 And I bought the field of Hanameel mine uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver.

10 And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances.

on 7. 1 Kings 2:26. 1 Chr. 6:69. o 1 Sam. 9:16, 17. 10:3-7. 1 Kings 22:25. Zech 11:11. John 4:53. Acts 10:17-28. r Gen. 23:15, 16. 1 Kings 20:33. 12th. 3:9. 1s. 55:2. margina. * Or, seven shekels, and ten pieces of silver. Gen. 37: 28. Hos. 3:2. Zech 11:12, 13. 12:41. Is. 44:5. † Heb. wrote in the book. Josh. 18:9. 1s. 30:8. ‡ Deut. 32:34. Job 14:17. Cant. 8:6. Dan. 8:26. Jer. 9:33. 6:27. 2 Cor. 1:22. Eph. 1:13. 4:30. Rev. 7:2. 9:4. u 12:25, 44. Ruth 4:9-11. 1s. 5:1, 2.

the Father and the Son, by the teaching of the Holy Spirit, and that all our sins are blotted out, to be remembered no more for ever. This circumcision and regeneration of the heart seals to the Christian "the righteousness of faith," and evidences that he is Christ's, and has peace with God through him; and the power which formed the heavenly orbs, and continues them for lights to the earth, and which divide the sea, or stills it, when the waves thereof roar, will keep him through faith unto salvation. The personal happiness of every true believer is secured by that promise, covenant, and oath, which assure us, that "the gates of hell shall not prevail against the church." This his love is immeasurable, and passeth knowledge; it can only be apprehended by faith and experience; and to those who thus apprehend it, every present mercy is a pledge and earnest of their complete and eternal salvation.

NOTES.—CHAP. XXXII. V. 1-3. (Notes, 25:1. 37: 11-21. 38:1-6.) Jeremiah was shut up in the court of the prison, to prevent him from publicly delivering his predictions; but it does not appear that he was at first put to further hardship, or that his friends were excluded from him.—Zedekiah and his princes were desperately resolved to hold out to the last extremity, not only against the superior power of the Chaldeans, but in defiance of the word of God; and Jeremiah must be silenced, or he would discourage the people by his predictions.

V. 4, 5. (Notes, 34:1-5. 2 Kings 25:6, 7. Ez. 12:8-16.) —Visit, &c. (5) "In his posterity, whom I will restore to their own country." Louth. Zedekiah's sons were slain before his eyes; his daughters were carried by Johanan, the son of Kareah into Egypt, and never returned. (41:10. 43:6.) No individual of his posterity is mentioned in Scripture: (Note, 22:28-30.) so that the visitation of death seems to be exclusively meant.—"Till I take Zedekiah away by death; for he shall not die by the sword."

V. 6-15. The prophet was fully assured that the city and temple would soon be levelled with the ground; and all the rest of the land was even at that time in the possession of the Chaldeans: yet the Lord made it known to him, that his uncle's son would come to him to sell him a field; and as he was the next in succession, to whom the right of redemption belonged, he commanded him to purchase it. (Notes, Lev. 25:25-34.) Accordingly Hanameel came on this business.—During the famine that prevailed in the city, Hanameel probably wanted money to buy bread, and his field would not be thought of much value in such circumstances, which may account for the stipulated sum being so very small; for probably it was not much more than forty shillings. It is not known, whether this land was a part of the possessions of the priests, in the suburbs of Anathoth, or some other small estate in the neighbourhood, which had come into the family: nor is this of any importance; for the thing signified, not the sign, was chiefly to be noticed. The prophet himself could derive no advantage from the field, nor any relation who was nearer to him than Hanameel himself; and it might be very inconvenient to him to part even with so small a sum, in his difficult circumstances: but he knew that it was the word of the LORD, and he implicitly obeyed it. By remaining unmarried, (Note, 16:2-4.) he assured the people, that he was satisfied of the truth of his predictions respecting the captivity; and by thus buying the field he proved the same, as to his predictions of their restoration.—

11 So I took the evidence of the purchase, *both* that which was sealed *according to the law and custom, and that which was open.*

12 And I gave the evidence of the purchase unto *Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.*

13 ¶ And I charged Baruch before them, saying, 14 Thus saith the LORD of hosts, the God of Israel; *Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.*

15 For thus saith the LORD of hosts, the God of Israel; *Houses, and fields, and vineyards shall be possessed again in this land.*

16 ¶ Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying,

17 *Ah Lord God! behold, thou hast made the heaven and the earth, by thy great power and stretched-out arm, and there is nothing too hard for thee:*

18 Thou *showest loving kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the great, the mighty God, the LORD of hosts is his name;*

19 *Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men; to give every one according to his ways, and according to the fruit of his doings:*

20 Which *thou hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men; and hast made thee a name, as at this day;*

21 And hast *brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched-out arm, and with great terror:*

22 And hast given them this land, *which thou didst swear to their fathers to give them, a land flowing with milk and honey;*

23 And they came in, *and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them.*

24 Behold the *mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it.*

25 And *thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses for the city is given into the hand of the Chaldeans.*

[Practical Observations.]

26 ¶ Then came the word of the LORD unto Jeremiah, saying,

27 Behold, *I am the LORD, the God of all flesh: is there any thing too hard for me?*

28 Therefore thus saith the LORD; *Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it:*

29 And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it, with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.

30 For *the children of Israel, and the children*

9:15. r Ex. 6:6. 13:14, 15. 1s. 105:37, 43. 106:8-11. e Ex. 6:1. 13:9. Deut. 26:8. 1 Kings 8:42. Ps. 89:8-10. 136:12. 1 Gen. 13:15. 15:18-21. 24:7. 28:13-15. 35:11, 12. 50:24. Ez. 13:5. Num. 14:16-30. 1 Pet. 1:18, 35. 6:10, 16, 23. 7:13. 8:1. 1 John. 1:5. 15:18. 15:19. 15:20. 15:21. 15:22. 15:23. 15:24. 15:25. 15:26. 15:27. 15:28. 15:29. 15:30. 15:31. 15:32. 15:33. 15:34. 15:35. 15:36. 15:37. 15:38. 15:39. 15:40. 15:41. 15:42. 15:43. 15:44. 15:45. 15:46. 15:47. 15:48. 15:49. 15:50. 15:51. 15:52. 15:53. 15:54. 15:55. 15:56. 15:57. 15:58. 15:59. 15:60. 15:61. 15:62. 15:63. 15:64. 15:65. 15:66. 15:67. 15:68. 15:69. 15:70. 15:71. 15:72. 15:73. 15:74. 15:75. 15:76. 15:77. 15:78. 15:79. 15:80. 15:81. 15:82. 15:83. 15:84. 15:85. 15:86. 15:87. 15:88. 15:89. 15:90. 15:91. 15:92. 15:93. 15:94. 15:95. 15:96. 15:97. 15:98. 15:99. 15:100. 15:101. 15:102. 15:103. 15:104. 15:105. 15:106. 15:107. 15:108. 15:109. 15:110. 15:111. 15:112. 15:113. 15:114. 15:115. 15:116. 15:117. 15:118. 15:119. 15:120. 15:121. 15:122. 15:123. 15:124. 15:125. 15:126. 15:127. 15:128. 15:129. 15:130. 15:131. 15:132. 15:133. 15:134. 15:135. 15:136. 15:137. 15:138. 15:139. 15:140. 15:141. 15:142. 15:143. 15:144. 15:145. 15:146. 15:147. 15:148. 15:149. 15:150. 15:151. 15:152. 15:153. 15:154. 15:155. 15:156. 15:157. 15:158. 15:159. 15:160. 15:161. 15:162. 15:163. 15:164. 15:165. 15:166. 15:167. 15:168. 15:169. 15:170. 15:171. 15:172. 15:173. 15:174. 15:175. 15:176. 15:177. 15:178. 15:179. 15:180. 15:181. 15:182. 15:183. 15:184. 15:185. 15:186. 15:187. 15:188. 15:189. 15:190. 15:191. 15:192. 15:193. 15:194. 15:195. 15:196. 15:197. 15:198. 15:199. 15:200. 15:201. 15:202. 15:203. 15:204. 15:205. 15:206. 15:207. 15:208. 15:209. 15:210. 15:211. 15:212. 15:213. 15:214. 15:215. 15:216. 15:217. 15:218. 15:219. 15:220. 15:221. 15:222. 15:223. 15:224. 15:225. 15:226. 15:227. 15:228. 15:229. 15:230. 15:231. 15:232. 15:233. 15:234. 15:235. 15:236. 15:237. 15:238. 15:239. 15:240. 15:241. 15:242. 15:243. 15:244. 15:245. 15:246. 15:247. 15:248. 15:249. 15:250. 15:251. 15:252. 15:253. 15:254. 15:255. 15:256. 15:257. 15:258. 15:259. 15:260. 15:261. 15:262. 15:263. 15:264. 15:265. 15:266. 15:267. 15:268. 15:269. 15:270. 15:271. 15:272. 15:273. 15:274. 15:275. 15:276. 15:277. 15:278. 15:279. 15:280. 15:281. 15:282. 15:283. 15:284. 15:285. 15:286. 15:287. 15:288. 15:289. 15:290. 15:291. 15:292. 15:293. 15:294. 15:295. 15:296. 15:297. 15:298. 15:299. 15:300. 15:301. 15:302. 15:303. 15:304. 15:305. 15:306. 15:307. 15:308. 15:309. 15:310. 15:311. 15:312. 15:313. 15:314. 15:315. 15:316. 15:317. 15:318. 15:319. 15:320. 15:321. 15:322. 15:323. 15:324. 15:325. 15:326. 15:327. 15:328. 15:329. 15:330. 15:331. 15:332. 15:333. 15:334. 15:335. 15:336. 15:337. 15:338. 15:339. 15:340. 15:341. 15:342. 15:343. 15:344. 15:345. 15:346. 15:347. 15:348. 15:349. 15:350. 15:351. 15:352. 15:353. 15:354. 15:355. 15:356. 15:357. 15:358. 15:359. 15:360. 15:361. 15:362. 15:363. 15:364. 15:365. 15:366. 15:367. 15:368. 15:369. 15:370. 15:371. 15:372. 15:373. 15:374. 15:375. 15:376. 15:377. 15:378. 15:379. 15:380. 15:381. 15:382. 15:383. 15:384. 15:385. 15:386. 15:387. 15:388. 15:389. 15:390. 15:391. 15:392. 15:393. 15:394. 15:395. 15:396. 15:397. 15:398. 15:399. 15:400. 15:401. 15:402. 15:403. 15:404. 15:405. 15:406. 15:407. 15:408. 15:409. 15:410. 15:411. 15:412. 15:413. 15:414. 15:415. 15:416. 15:417. 15:418. 15:419. 15:420. 15:421. 15:422. 15:423. 15:424. 15:425. 15:426. 15:427. 15:428. 15:429. 15:430. 15:431. 15:432. 15:433. 15:434. 15:435. 15:436. 15:437. 15:438. 15:439. 15:440. 15:441. 15:442. 15:443. 15:444. 15:445. 15:446. 15:447. 15:448. 15:449. 15:450. 15:451. 15:452. 15:453. 15:454. 15:455. 15:456. 15:457. 15:458. 15:459. 15:460. 15:461. 15:462. 15:463. 15:464. 15:465. 15:466. 15:467. 15:468. 15:469. 15:470. 15:471. 15:472. 15:473. 15:474. 15:475. 15:476. 15:477. 15:478. 15:479. 15:480. 15:481. 15:482. 15:483. 15:484. 15:485. 15:486. 15:487. 15:488. 15:489. 15:490. 15:491. 15:492. 15:493. 15:494. 15:495. 15:496. 15:497. 15:498. 15:499. 15:500. 15:501. 15:502. 15:503. 15:504. 15:505. 15:506. 15:507. 15:508. 15:509. 15:510. 15:511. 15:512. 15:513. 15:514. 15:515. 15:516. 15:517. 15:518. 15:519. 15:520. 15:521. 15:522. 15:523. 15:524. 15:525. 15:526. 15:527. 15:528. 15:529. 15:530. 15:531. 15:532. 15:533. 15:534. 15:535. 15:536. 15:537. 15:538. 15:539. 15:540. 15:541. 15:542. 15:543. 15:544. 15:545. 15:546. 15:547. 15:548. 15:549. 15:550. 15:551. 15:552. 15:553. 15:554. 15:555. 15:556. 15:557. 15:558. 15:559. 15:560. 15:561. 15:562. 15:563. 15:564. 15:565. 15:566. 15:567. 15:568. 15:569. 15:570. 15:571. 15:572. 15:573. 15:574. 15:575. 15:576. 15:577. 15:578. 15:579. 15:580. 15:581. 15:582. 15:583. 15:584. 15:585. 15:586. 15:587. 15:588. 15:589. 15:590. 15:591. 15:592. 15:593. 15:594. 15:595. 15:596. 15:597. 15:598. 15:599. 15:600. 15:601. 15:602. 15:603. 15:604. 15:605. 15:606. 15:607. 15:608. 15:609. 15:610. 15:611. 15:612. 15:613. 15:614. 15:615. 15:616. 15:617. 15:618. 15:619. 15:620. 15:621. 15:622. 15:623. 15:624. 15:625. 15:626. 15:627. 15:628. 15:629. 15:630. 15:631. 15:632. 15:633. 15:634. 15:635. 15:636. 15:637. 15:638. 15:639. 15:640. 15:641. 15:642. 15:643. 15:644. 15:645. 15:646. 15:647. 15:648. 15:649. 15:650. 15:651. 15:652. 15:653. 15:654. 15:655. 15:656. 15:657. 15:658. 15:659. 15:660. 15:661. 15:662. 15:663. 15:664. 15:665. 15:666. 15:667. 15:668. 15:669. 15:670. 15:671. 15:672. 15:673. 15:674. 15:675. 15:676. 15:677. 15:678. 15:679. 15:680. 15:681. 15:682. 15:683. 15:684. 15:685. 15:686. 15:687. 15:688. 15:689. 15:690. 15:691. 15:692. 15:693. 15:694. 15:695. 15:696. 15:697. 15:698. 15:699. 15:700. 15:701. 15:702. 15:703. 15:704. 15:705. 15:706. 15:707. 15:708. 15:709. 15:710. 15:711. 15:712. 15:713. 15:714. 15:715. 15:716. 15:717. 15:718. 15:719. 15:720. 15:721. 15:722. 15:723. 15:724. 15:725. 15:726. 15:727. 15:728. 15:729. 15:730. 15:731. 15:732. 15:733. 15:734. 15:735. 15:736. 15:737. 15:738. 15:739. 15:740. 15:741. 15:742. 15:743. 15:744. 15:745. 15:746. 15:747. 15:748. 15:749. 15:750. 15:751. 15:752. 15:753. 15:754. 15:755. 15:756. 15:757. 15:758. 15:759. 15:760. 15:761. 15:762. 15:763. 15:764. 15:765. 15:766. 15:767. 15:768. 15:769. 15:770. 15:771. 15:772. 15:773. 15:774. 15:775. 15:776. 15:777. 15:778. 15:779. 15:780. 15:781. 15:782. 15:783. 15:784. 15:785. 15:786. 15:787. 15:788. 15:789. 15:790. 15:791. 15:792. 15:793. 15:794. 15:795. 15:796. 15:797. 15:798. 15:799. 15:800. 15:801. 15:802. 15:803. 15:804. 15:805. 15:806. 15:807. 15:808. 15:809. 15:810. 15:811. 15:812. 15:813. 15:814. 15:815. 15:816. 15:817. 15:818. 15:819. 15:820. 15:821. 15:822. 15:823. 15:824. 15:825. 15:826. 15:827. 15:828. 15:829. 15:830. 15:831. 15:832. 15:833. 15:834. 15:835. 15:836. 15:837. 15:838. 15:839. 15:840. 15:841. 15:842. 15:843. 15:844. 15:845. 15:846. 15:847. 15:848. 15:849. 15:850. 15:851. 15:852. 15:853. 15:854. 15:855. 15:856. 15:857. 15:858. 15:859. 15:860. 15:861. 15:862. 15:863. 15:864. 15:865. 15:866. 15:867. 15:868. 15:869. 15:870. 15:871. 15:872. 15:873. 15:874. 15:875. 15:876. 15:877. 15:878. 15:879. 15:880. 15:881. 15:882. 15:883. 15:884. 15:885. 15:886. 15:887. 15:888. 15:889. 15:890. 15:891. 15:892. 15:893. 15:894. 15:895. 15:896. 15:897. 15:898. 15:899. 15:900. 15:901. 15:902. 15:903. 15:904. 15:905. 15:906. 15:907. 15:908. 15:909. 15:910. 15:911. 15:912. 15:913. 15:914. 15:915. 15:916. 15:917. 15:918. 15:919. 15:920. 15:921. 15:922. 15:923. 15:924. 15:925. 15:926. 15:927. 15:928. 15:929. 15:930. 15:931. 15:932. 15:933. 15:934. 15:935. 15:936. 15:937. 15:938. 15:939. 15:940. 15:941. 15:942. 15:943. 15:944. 15:945. 15:946. 15:947. 15:948. 15:949. 15:950. 15:951. 15:952. 15:953. 15:954. 15:955. 15:956. 15:957. 15:958. 15:959. 15:960. 15:961. 15:962. 15:963. 15:964. 15:965. 15:966. 15:967. 15:968. 15:969. 15:970. 15:971. 15:972. 15:973. 15:974. 15:975. 15:976. 15:977. 15:978. 15:979. 15:980. 15:981. 15:982. 15:983. 15:984. 15:985. 15:986. 15:987. 15:988. 15:989. 15:990. 15:991. 15:992. 15:993. 15:994. 15:995. 15:996. 15:997. 15:998. 15:999. 15:1000.

The transaction being settled, according to the law and custom of the time, with great punctuality, would give it notoriety; and his orders to his companion Baruch, to put the deeds into an earthen vessel, which would not be so liable to decay, if buried in the ground, as a vessel of wood or iron; would cause the annexed reason to be the more noticed and remembered.—These deeds Baruch must secure in some place, where they might be found at the end of many days.

I subscribed, &c. (10) "I wrote in the book, and sealed." Marg. "I had a deed drawn up and sealed." Blayney. He supposes, that the practice of a person's subscribing his name to any deed, was not then known. (Note, Is. 44:3-5.)—That which was sealed, &c. (11) "The one for public notoriety, the other in case of judicial controversy." Blayney.

V. 16. The prophet seems to have been greatly perplexed, at comparing the command just given, with the dispensations of Providence, and the predictions which he had been sent to deliver. The whole appeared most wonderful to him: but he knew that it was not so before God; because "known unto him are all his works from the beginning of the world," and "he worketh all things after the counsel of his own will." And his prayer implied, though it did not expressly contain, a petition for further satisfaction on the subject.

V. 17-19. Marg. Ref. e-l.—Too hard, &c. (17) "Or hidden from thee, . . . out of the reach of thy wisdom to compass." Louth. (Marg.) The original word (נספ) more generally signifies to be wonderful. "Nothing of any kind is hidden from thee, or is too hard for thee, and therefore appears to thee wonderful." (Gen. 18:14. Notes, 27. Judg. 13:18-22. Is. 9:6, 7. v. 6.)—Fathers, &c. (18) Notes, 16:10-12. 31:29, 30. Ez. 20:5.—Great, &c. (19) "Who art infinitely wise in ordering all events, and as powerful in putting thy decrees in execution." Louth. (Marg. Ref. m-o. Notes, Job 32:27-30.)

V. 20-23. Marg. Ref. p-a. Notes, Neh. 9: Ps. 78: 105: 106:—Unto this day, (20) "The remembrance of which is preserved to this day." Louth.—Hast brought, &c. (21) Notes, Deut. 4:32-40.

of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.

31 For "this city hath been to me as "a provocation of mine anger and of my fury from the day that they built it even unto this day; "that I should remove it from before my face,

32 Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, "they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have "turned unto me the "back, and not the face: though I taught them, "rising up early and teaching them, yet they have not hearkened to receive instruction.

34 But they "set their abominations in the house, which is called by my name, to defile it.

35 And "they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; "which I commanded them not, neither came it into my mind, that they should do this abomination, "to cause Judah to sin.

m 22:21. Gen. 8:21. Ez. 23:3. n 5:9—11. 6:6-7. 23:14, 15. 1 Kings 11:7-8. 2 Kings 21:4-7, 16. 22:16, 17. 23:15. Ez. 22:3-22. Matt. 23:37. Luke 13:33, 34. " Heb. for my anger. c See on 27:10. 2 Kings 23:27, 24:3. Lam. 1:8. e 2:26. Ezra 9:7. Neh. 9:32-34. Is. 1:4-6, 23. 9:14, 15. Ez. 22:6-25-29. Dan. 9:6, 8. Mic. 3:1-5, 9-12. Zeph. 3:1-4. q See on 2:27. 18:17. Ez. 8:16. Hos. 11:2-7. Zech. 7:1, 12. " Heb. neck. r 7:13. 25:3-4. 26:5. 35:15. 44:4. 2 Chr. 36:15, 16. John 8:2. s See on 7:30. 23:11. 2 Kings 21:4-7. 23:6. 2 Chr. 33:4-7, 15. Ez. 3:1-8. 7:31. 19:5-6. 2 Kings 23:10. 2 Chr. 28:2, 3. 33:6. Ps. 106:37. 28. 14. 57:5. Ez. 16:20-21. 23:37. u Lev. 18:21. 20:9-5. Deut. 18:10. x Ez. 32:21. Deut. 24:4. 1 Kings 14:16. 15:26-30. 16:19. 21:22. 2 Kings 3:3. 21:11. 23:5. 2 Chr. 33:9. y 16:12-15. Is. 43:24-25. 57:17, 18. Ez. 36:32. Hos. 2:14. Rom. 5:20. Eph. 2:3-5. z See on 3:24. a 23:3-8. 29:14. 30:18. 31:10. 33:7. Deut. 30:3-4. Ez. 106:47. Is. 11:1-16. Ez. 11:17. 31:12-14. 36:24. 37:21-25. 39:25-29. Hos. 1:11. 3:5. Am. 9:14, 15. Ob. 17-21. Zeph. 3:30. b See on 23:6.

there committed. (Notes, 2 Sam. 15:11-15. 16:20-23.) No sooner had Solomon completed his father's designs, than the holy and "faithful city became a harlot," by the open worship of several idols; and it continued to be the scene of the grossest idolatries, with little intermission, till the Babylonish captivity. (Notes, Is. 1:21-24. Ez. 22:1-28. Mic. 3:8-12. Matt. 23:37-39.)

V. 32-35. *Marg. Ref.* See on Notes, 7:31-34. 19:4, 5. Notes, Lev. 18:21. 20:2-5.—To cause, &c. (35) The idolatrous kings, princes, and priests, and the false prophets, by their authority, influence, example, menaces, reasoning, and persuasions, "caused Judah to sin;" that is, they proved successful tempters to the people in general. (*Marg. Ref. Notes*, 2:26-30. 1 Kings 14:15, 16. 2 Kings 21:9. 24:3, 4. Dan. 9:7-10.)

V. 36. As the people would not believe the predictions of the siege and destruction of the city, till they were fulfilled before their eyes; so they seem, in general, to have been equally incredulous, respecting its future restoration, and given up to sullen despondency. (Notes, 2:25. 16:14, 15. Num. 17:12, 13. Ez. 33:10.)

V. 37-38. (Notes, 23:3-8. 30:12-21. 31:1. Ez. 34:23-31. 36:20-28.) "This promise, taken in its full extent, was not made good to those that returned from captivity; because they were frequently infested with wars, as well by the kings of Syria and Egypt, as by the rest of their neighbours; ... and were finally subdued and destroyed by the Romans." *Jerome in Louth.*—Certainly the prophecy has not yet received its accomplishment.—*My people*, &c. (38) On Note, 30:22.

V. 39-41. These verses might have some reference to the revival of religion, which took place after the captivity: but immensely greater and more durable blessings were evidently intended. The introduction of the gospel-dispensation, the conversion of many of the Jews to Christ; their union with each other, and with the Gentile converts, in the worship of God; and especially the future conversion of Israel as a nation, must be implied in the prophetic meaning. (Notes, 50:4-6. Ez. 37:15-22. Zeph. 3:9, 10. Acts 4:32-35.)—The character and privileges, however, of all true Christians are also described. By regeneration the Lord gives them "one heart," that is, one judgment and disposition. They often differ in things of inferior consequence, through remaining ignorance, sin, and temptation: but in the more important matters, which respect the divine perfections, and the glory and harmony of them; the evil of sin, and the lost estate of fallen man; the way of salvation through the divine Saviour, and his merits and grace; the nature and excellency of holiness; their obligations to love and serve God; the vanity of the world, and the importance of eternal things; they are "all of one mind and judgment." (Note, Eph. 4:1-6.) And they are all disposed to repentance, faith in Christ, and love to him and their brethren: to hate sin, and to worship and obey the Lord. Union and communion with

36 "And "now therefore thus saith the LORD, the God of Israel, concerning this city, wherof ye say, "It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence;

37 Behold, "I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, "and I will cause them to dwell safely:

38 And "they shall be my people and I will be their God:

39 And "I will give them one heart and "one way, that "they may fear me "for ever, "for the good of them, and of their children after them:

40 And "I will make an everlasting covenant with them, "that I will not turn away "from them, to do them good; "but I will put my fear in their hearts, that they shall not depart from me.

41 Yea, "I will rejoice over them to do them good, "and I will plant them in this land "assuredly, with my whole heart, and with my whole soul.

42 For thus saith the LORD; "Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

33:16. Ez. 34:25-28. Zech. 2:4, 5. 3:10. c 24:7. 30:22. 31:1, 33. Gen. 17:7. Deut. 18:17-19. Ps. 144:15. Ez. 11:20. 36:28. 37:27. s 3:22, 28. Zech. 13:9. Heb. 8:10. 11:16. Rev. 21:7. d 2 Chr. 30:12. Ez. 11:19. 3:26. 37:22. Jer. 17:21. Act. 4:32. 2 Cor. 13:11. Phil. 2:13. e 6:16. Is. 35:8. John 14:6. Heb. 10:20. f 40. Gen. 22:12. Is. 11:21. Prov. 14:30. 23:17. Acts 9:31. " Heb. all days. g Gen. 17:7. 18:19. Deut. 5:22. 11:18-21. Ps. 115:13-15. 128:6. Ez. 37:25. Acts 2:39. 3:39. 13:33. Rom. 11:16. 1 Cor. 7:14. h 31:31-33. 50:5. Gen. 17:7-13. 2 Sam. 23:5. Is. 24:5. 55:3. 61:8. Luke 1:72-75. Gal. 3:14. Heb. 6:17. 21:24. 13:24. 15:20. i Ez. 39:28. John 10:27-30. Rom. 8:28-29. " Heb. from after them. k 31:33. Ez. 36:26. Heb. 4:1. Jam. 1:17. l 1 Cor. 1:5. 1 Deut. 30:9. Is. 62:5. 65:19. Zeph. 3:17. m 18:9. 24:6. 31:28. Am. 9:15. " Heb. in truth, or, stability. Hos. 2:19, 20. n 31:28. Josh. 23:14, 15. Zech. 8:14, 15. Matt. 24:35.

God in Christ, and conformity to him, produce congeniality of spirit with each other; so that, as far as they are under the influence of divine grace, they are all "of one heart and soul," and disposed to associate and worship together; as children of one family, soldiers of one army, or travellers in one journey. (Notes, 1 Cor. 12:12-31. Eph. 2:19-22. Phil. 2:1-4.)—They have likewise, all of them, access to God, and acceptance with him in "one Way," even through Jesus Christ; and they habitually walk in the "one way of holiness" which he has marked out to them. (Notes, Is. 35:8-10. John 14:6.) These blessings are conferred on them, that they may "fear," reverence, worship, and obey God through life; and that a succession of persons, bearing this character and enjoying these blessings, may be preserved on earth to the end of the world. This is for their present and future good, and for that of "their children after them," who, being trained up under the ordinances of God, have invaluable advantages above others, and are generally made partakers of the same grace with their parents, when properly educated. (Notes, Gen. 17:7, 8. 18:17-19. Acts 2:37-40.)

With these persons God makes "an everlasting covenant," and secures to them the enjoyment of the promised blessings. He engages never to "turn away from them," so as to cease "to do them good," and to prevent the effects of their own inconstancy and depravity, by "putting his fear into their hearts that they may not depart from him." (Notes, 31:33, 34. 2 Sam. 23:5. Is. 55:1-3. Heb. 13:20, 21.) So that when love declines, and they grow unwatchful, or are tempted to sin; fear revives, they begin to tremble for the consequences, and are thus led to renewed repentance, faith, prayer, watchfulness, and obedience. Thus they cannot forfeit the promised blessings; for the Lord engages for their part in the covenant, as well as for his own. (Notes, John 10:26-31. Rom. 8:28, 39. 1 Pet. 1:2-5.) He will therefore assuredly "rejoice over them to do them good, with his whole heart and soul," for the glory of his name; and will bring them to heaven, even as he restored the captive Jews to the land of Canaan. (Notes, Is. 62:1-5. Zeph. 3:14-20. Luke 15:8-10, 22-24.)

Plant. (41) The re-establishment of Israel and Judah in Canaan, and their union as one nation, after their conversion to Christ, is here, as well as in many other places, most clearly and emphatically predicted. (Notes, 37:38. Am. 9:13-15.)

V. 42-44. (*Marg. Ref. Notes*, Deut. 30:1-10. Josh. 23:14-16.) "The return of their captivity under Cyrus, shall be an earnest of those greater blessings I will bestow on them at their general restoration." *Louth.* (Notes, 6-25. 31:27, 28, 35-40. 33:5-16.)

PRACTICAL OBSERVATIONS.

V. 1-25. The judgments of God often come gradually upon sinners; but always without fail, when not prevented by timely repentance.—Those who harden their hearts against the warnings of his word, will hate and persecute

8 And "I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

9 ¶ And it shall be to me "a name of joy, a praise, and an honour, "before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

10 Thus saith the LORD; Again there shall be heard in this place, "which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,

11 The "voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, "the voice of them that shall say, "Praise the LORD of hosts, for the LORD is good, for his mercy endureth for ever: and of them that shall bring "the sacrifice of praise into the house of the LORD. "For I will cause to return the captivity of the land, as at the first, saith the LORD.

12 Thus saith the LORD of hosts; Again in this place, which is desolate "without man and without beast, and "in all the cities thereof, shall be a habitation of shepherds causing their flocks to lie down.

13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, "shall the flocks pass again under the hands of him that telleth them, saith the LORD. [Practical Observations.]

14 Behold, "the days come, saith the LORD,

that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

15 In those days, and at that time, will I cause "the Branch of righteousness to grow up unto David; "and he shall execute judgment and righteousness in the land.

16 In those days "shall Judah be saved, and Jerusalem "shall dwell safely: and this is the name wherewith she shall be called, "the LORD our Righteousness.

17 For thus saith the LORD; "David shall "never want a man to sit upon the throne of the house of Israel;

18 Neither "shall the priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually.

19 ¶ And the word of the LORD came unto Jeremiah, saying,

20 Thus saith the LORD; "If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

21 Then "may also my covenant be broken with David my servant, "that he should not have a son to reign upon his throne; "and with the Levites the priests, my ministers.

22 As "the host of heaven cannot be numbered, neither the sand of the sea measured: "so will I multiply the seed of David my servant, and "the Levites that minister unto me.

23 Moreover the word of the LORD came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying, "The two families which the LORD hath chosen, he hath even cast them off?

in 31:34, 50:90. Ps. 61:2, 65:3, 65:23. Is. 40:2, 44:22, 56:7. Ez. 36:25, 33. Jer. 31:31. Mic. 7:18, 19. Zech. 13:1. Heb. 9:11-14. J. John 1:7-9. n 13:11. 31:4. Ps. 125:3, 1. Is. 62:2, 3, 12. Zeph. 3:17-20. Zech. 8:20-23. o 26:6. 29:1-48. p Ez. 15:14-16. 2 Chr. 20:29. Neh. 6:16. Est. 8:17. Ps. 40:8. Is. 60:5. Hos. 3:5. Mic. 7:15, 17. Zech. 12:2. q See on 32:35, 33. Ez. 37:11. r 7:5. 14:16, 25:10. John 3:29. Rev. 13:2. s 31:19-14. Ezra 3:1-13. 3:22. Neh. 12:12, 13, 43. Is. 12:1-6. 51:11. 52:9. Zeph. 3:14. Zech. 8:19. 9:17. 10:7. t 1 Chr. 16:34. 2 Chr. 5:13. 7:3. 20:21. Ezra 3:11. Ps. 105:1. 107:1. 118:1-4. 136:1-26. u Lev. 7:12, 13. 2 Chr. 29:21. Ps. 107:22. 116:17. Jon. 2:9. Hos. 13:15. v See on 7:25. s 32:43. 36:29. 51:62. v See on 17:26. 31:25. 32:41. s 19. Is. 65:10. Ez. 34:12-14. 36:8-11. Oh. 19:20. Zeph. 2:6, 7. 7:10. 7:32. Luke 15:4. John 10:3, 4. 31:27, 31-34. 32:38-41. Gen. 22:18. 49:10. 1 Chr. 17:13, 14. 21:4. 9:6, 7. 32:12. Ez. 34:23-25. Dan. 2:44. 7:13, 14. 9:25. Am. 9:11. M. 5:2. Zeph. 3:15-17. Hag. 2:6-9. Zech. 9:9, 10. Mal. 3:1. Luke 1:69, 70. 2:14, 11. 10:24. Acts 13:32, 33. 2 Cor. 1:20. Heb. 11:40. 1 Pet. 1:10-13.

Rev. 19:10. b See on 25:6. Is. 4:2. 11:1-5. 53:2. Ez. 17:22, 23. Zech. 3:8. 6:12. c 2 Sam. 23:23. Ps. 45:4, 7. 72:1-5. Is. 9:7. 11:2-4. J. John 5:22. -29. Heb. 1:9. 7:12. Rev. 19:11. d See on 23:6. Is. 45:17, 22. Rom. 11:26. e 23:27. Dent. 33:12, 28. Ez. 28:26. 34:25-28. 38:8. * J. HOV [H]idkenu. 23:6. Is. 45:24, 25. 1 Cor. 1:30. 2 Cor. 5:21. Phil. 3:9. 1 Pet. 1:1. 1 Heb. There shall not be cut off from David. 35:19. 2 Sam. 3:29. 1 Kings 8:25, margins. f 2 Sam. 7:16. 1 Kings 2:4. 1 Chr. 17:11-12, 27. Ps. 89:29-37. Luke 1:32, 33. g 56:7. 61:6. Ez. 43:19-27. 44:8-11. 45:5. Rom. 12:1. 15:16. Heb. 13:15. 16:1. 2 Pet. 2:5, 9. Rev. 1:6. 5:10. h 25:26. See on 31:35, 36. Gen. 8:22. Ps. 49:7. 104:19-23. Is. 54:9, 10. 12 Sam. 23:5. 2 Chr. 7:18. 21:7. Ps. 89:31. 104:11, 26. 17. i. 7:3. Matt. 21:35. Luke 1:6, 70. k 18:9, 6, 7. s 7:11. 1 Chr. 17:23. l See on Is. 5:11. m 31:7. Gen. 13:16. 15:3. 2:17. s 11. Ps. 139. Heb. 11:12. Rev. 7:9. n Ps. 22:3, 8. s 12:2. Is. 7:1-12. 7:14. 7:21-27. Zech. 12:8. o Is. 66:21. Ez. 44:15. p 2:12. Ps. 94:1. Heb. 11:1-12.

tended to apply effectual remedies; to re-establish her civil and ecclesiastical state; and to make known to her inhabitants the abundance of his mercy in being reconciled to them, of peace and prosperity to be found in his service, and of his truth in performing his promises. For he meant to cleanse them from both the pollution and guilt of their sins; and then they would be an accepted, holy and happy people, in whom he would delight, and be glorified, in the sight of the nations; who would be filled with astonishment and consternation, lest the power which had so prospered Israel, should punish them for their enmity and injuries against them. (Marg. Ref. Notes, Ez. 15:14-16. Neh. 6:16, 17. Esth. 6:12, 13. Is. 62:7, 2. Thes. 1:8-10.) As the return of "the captivity of Israel," as well as of Judah, is predicted; future events, respecting the nation of Israel, will form a more signal accomplishment than any which has hitherto taken place.

Abundance, &c. (6) This word is differently rendered; but not so as materially to affect the meaning. "I will reveal to them the door of repentance." Targum. "I will grant their prayer for peace and truth." Blayney. "An abundant answer to prayer seems to be meant. (Acts 11:18. 14:27.)

V. 10, 11. (Notes, 16:9. 30:19-22.) The LORD is good, &c. (11) Notes, Ezra 3:7-11.—The mention in the midst of the dire calamities, to which the Jews were at this time subjected) of that joyful song of praise, which had been so often used to express the lively gratitude and admiring love of the most eminent saints, in the most prosperous times, is peculiarly striking; especially as connected with the joy expressed, during prosperity, in the common concerns of life, and showing, that these also would be conducted with a hearty regard to the will and glory of God. (Notes, 25:10. 32:36-44. 1 Chr. 16:34-36. 2 Chr. 20:20, 21. Ps. 136:1-3, v. 1.)—Kimchi observes on the place, that none but eucharistical sacrifices shall be in use in the times of the Messiah's. Louth.

V. 12, 13. Marg. Ref. Notes, 17:19-27, v. 26. 32:42-44. V. 14-16. (See on Note, 23:6.) In the passage referred to, "The LORD our Righteousness" is given as the name of the Messiah; but here the church is thus called. The privilege, in which above all other she glories, is, that JEHOVAH

is her Righteousness; and this is the peculiarity, which distinguishes true believers from all other persons on earth (Marg. and Marg. Ref. Is. 61:10, 11. 62:10-12.)—The words, however, are more literally rendered in an old translation, favoured by many eminently learned men; "and he, who shall call her," (to be his peculiar people) "is the LORD our Righteousness." All the righteousness of the faithful, both their justification and sanctification, is derived from him. Louth.

V. 17, 18. Christ is both the King and High-Priest of his church: in him the covenant of royalty made with David and his seed, and that of priesthood made with Aaron and his seed and brethren, received their full completion: and all the sacrifices of that dispensation were superseded by his "one oblation of himself," the efficacy of which remains for ever. (Marg. and Marg. Ref. Notes, 2 Sam. 7:12-16, v. 16. Ps. 89:19-37, v. 29, 36. 110:1, 4. Zech. 6:12, 13. Luke 1:26-33. Heb. 7:) But the continuance of a regular ministry among Christians, and the privileges of believers, who are "a royal priesthood," under Christ the High-Priest, seem also to be predicted: (Marg. Ref. g. Notes, 1 & 2 Pet. 4-6, 9, 10. Rev. 1:4-6, v. 6. 5:8-10, v. 10.) and in this latter sense it is afterwards said, (22) that the seed of David and the Levites would be multiplied as the sand of the sea. (Notes, Is. 61:4-6, v. 6. 66:19-23, v. 21.)—Probably, a more literal accomplishment will hereafter be witnessed: but I do not presume to state particularly the events which may be expected.

V. 19-22. Marg. Ref. Notes, 17, 18. 31:35-37. Gen. 8:20-22. Is. 54:10-10.

V. 23-26. (See on Notes, 17-22. 32:42-44.) Despised, &c. (24) The Jews despised the privilege of being the people of God, when they were driven out of Canaan for their sins; and the nations despised them, as if no more to be a people: but the Lord intended to restore them from their captivity, to raise up Christ among them; and at length to reinstate the seed of Israel in their own land, and in all their distinguished privileges; and thus in all respects to perform the mercy promised to their fathers.

PRACTICAL OBSERVATIONS.

V. 1-13. Our gracious God more values, favours, and honours his faithful servants in a prison, than ungodly princes

brew or a Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother.

10 Now, when all the princes, and all the people, which had entered into the covenant, heard that every one should let his man-servant, and every one his maid-servant, go free, that none should serve themselves of them any more; then they obeyed, and let them go.

11 But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

12 ¶ Therefore the word of the LORD came to Jeremiah from the LORD, saying,

13 Thus saith the LORD, the God of Israel, ¶ I have made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,

14 At the end of seven years, let ye go every man his brother a Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.

15 And by ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me, in the house which is called by my name:

16 But ye turned, and polluted my name and caused every man his servant, and every man his handmaid, whom he had set at liberty at their

pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

17 Therefore thus saith the LORD Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: ¶ Behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.

18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof,

19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

20 I will even give them into the hand of their enemies, and into the hand of them that seek their life; and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

21 And Zedekiah king of Judah, and his princes, will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you.

22 Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.

g 10. 25, 14. 27. 7. 30. 8. 26. 10. 16. 36. 12, 24. 25. 36. 4. e 10. 11. 1. s. 29. 13. Mark 6. 20. 1. 21. 37. 5. Ex. 8. 15. 9. 28. 34. 35. 10. 17. 20. 14. 3. 9. 1 Sam. 19. 6. 11. 21. 19. 26. 21. Ps. 35. 7. 34. 35. 12. 5. 12. 5. Prov. 25. 11. Ex. 8. 11. Hos. 6. 4. 7. 16. Zeph. 1. 6. Matt. 24. 43. 45. Rom. 2. 4. 5. 2 Pet. 2. 20. 22. u 31. 9. 2. Ex. 24. 3. 7. 8. Dent. 5. 2. 3. 27. 29. 1. Heb. 3. 10. 11. x See on 7. 22. 11. 4. 7. Dent. 7. 8. 15. 15. 16. 12. 24. 18. Josh. 24. 17. Judg. 6. 11. y Ex. 13. 14. Dent. 5. 6. 12. 8. 14. 13. 10. Josh. 24. 17. Judg. 6. 8. z 6. 9. Ex. 21. 1. 4. 23. 11. Dent. 15. 12. 1 Kings 9. 22. 2 Chr. 23. 10. 1. s. 38. 6. Am. 2. 6. 8. 6. * Or, sold himself. 1 Kings 21. 25. Is. 50. 1. Rom. 7. 14. 17. 24. a 7. 25. 25. 11. 8. 10. 32. 30. 1 Sam. 8. 7. 8. 2 Kings 17. 2. 1 Chr. 36. 1. Neh. 9. 30. Ex. 20. 4. 8. Zech. 7. 11. 12. b 1 Kings 21. 25. 2. 2 Kings 10. 30. 31. 12. 2. 14. 13. s. 5. 12. Matt. 15. 8. c Heb. to day. c See on 10. 11. d See on 8. 2 Kings 23. 3. Neh. 10. 29. Ex. 7. 6. 31. 119. 106. e Heb. whereupon my name is called. See on 7. 10. 11. f See on 11. 1 Sam. 15. 11. Ex. 32. 30. 18. 24. 33. 12. 13. Luke 8. 13. 15. f Ex. 20. 17. Lev. 19. 12. Ex. 17. 16. 19.

they had just before found freedom. (*Marg. Ref.*)—*Proclaim*, &c. (8.) *Note*, Is. 61:1—3.

Princes. (10.) "The verse may be thus translated, "All the princes ... consented, that every one should let his man-servant ... go free: they consented, I say, and let them go." *Louth*.

V. 12—14. The law of liberating Hebrew slaves, at the end of seven years, was an express condition of the national covenant. (*Notes*, Ex. 19:5. 21:2—6. 24:3—8. *Deut.* 15:13—15. *Neh.* 5:1—5. *Is.* 58:5—12.) "The seventh year was the year of release, (*Deut.* 15:9.) consequently servants were to continue in service but six years, and at the beginning of the seventh were to be let go free. ... "At the end of three years, thou shalt bring forth all the tithes, &c." "The third year is the year of tithing." (*Deut.* 14:28. 26:12.) So Christ is said to "rise again after three days," (*Mark* 8:31.) which is elsewhere explained by his rising on the third day. *Louth*.—It is generally supposed, that the slaves should have been set at liberty on each sabbatical year: but in that case many of them would have served far less than six years; and this is not mentioned, either in the law of liberating slaves, or in that of keeping the sabbatical year. "The year of Jubilee was to be a time of general release: ... but that the sabbatical year was so, I see not the least reason to conclude; but quite the contrary." *Wayney*. It is, however, likely the observation of it was commonly attended by giving liberty to slaves, as well as a release of insolvent debtors; and that the transaction here recorded was on a sabbatical year, though the calculations of learned men on that subject are very far from satisfactory. (*Note*, 2 Chr. 36:21.)

V. 15, 16. The transaction, which had taken place, was a most solemn covenant made at the temple in the name of the LORD; so that the violation of it "polluted his name," and was a most atrocious act of perjury, or "taking the name of God in vain." (*Notes*, Ex. 20:7. 2 Kings 11:17—20. 23:3. *Neh.* 9:36—38. 10:29—39.)

V. 17. The Lord gave and proclaimed liberty to these dire judgments to seize upon the Jews: he cast them out of his protection, and left them exposed to every kind of misery.

"Calamities come upon men by direction and commission from God [to other men] as the executors of his justice." *Louth*. (*Marg. Ref. Notes*, 47:6. *Ex.* 14:13—21. v. 21.)

V. 18, 19. (*Notes*, Gen. 15:9, 10, 17.) This ceremony of dividing the sacrifice, and passing between the parts of it, implied an imprecation on the persons covenanting, if they

20:39. 38:7. Mal. 1:17. 12. g Lev. 26:34, 35. Dent. 19:19. Judg. 1:6, 7. Eath. 7: 10. Dan. 6:24. Matt. 7:2. Luke 6:37, 38. Gal. 6:7. Jam. 2:13. Rev. 16:8. h 15: 2. 21. 7. 24. 10. 32. 34. 35. 47. 6. Ex. 14:17—21. i See on 15:4. 21:9. 10. 22:18. Dent. 28:64. Heb. for a removing. Lam. 1:8. marg. k Lev. 17:2. Josh. 7:11. 23:16. Hos. 6:7. 8:1. l Gen. 15:10, 17, 18. Ps. 50:5. m 10. Ex. 22:27, &c. Dan. 9:6, 12. Mic. 7:1—5. Zeph. 3:3, 4. n 29:2. 38:7. 2 Kings 24:12, 15. marg. o 4: 30. 11. 21. 21. 7. 22. 25. 38:16. 44:30. 49:37. p 7:33. 16:4. 19:7. 1 Sam. 17:41. 46: Kings 14:11. 16:4. 21. 23. 24. 2 Kings 9:34—37. Ex. 29:5. 32:4. 35:17—20. Rev. 19:17—21. q See on 8—5. 38:6. 52:10, 24—27. 2 Kings 25:18—21. Lam. 4: 20. Ex. 17:16. r 37:5, 11. s 2 Sam. 16:11. 2 Kings 24:2, 3. 2 Chr. 36:17. 18:10. 5—7. 13:3. 37:26. 45:1—3. Am. 3:6. Matt. 22:7. t See on 37:8—10. u See on 21:4—10. 32:29. 39:23. 39:8. 52:13. x 9:11. 33:10. 44:2—6, 22. Is. 6:11. 24:12. 64:10. Ez. 33:27. Mic. 7:13. Zech. 1:12. 7:14.

brake their engagement, that they might be thus cut asunder, and made a sacrifice to divine justice.

V. 20—22. *Marg. Ref. Notes*, 7:32, 33. 8:1—3. 15:2—4. 21:4—7. 37:1—10. 2 Kings 25:1—10, 18—21.

PRACTICAL OBSERVATIONS.

In the midst of wrath the Lord remembers mercy: and whatever calamities a sinner endures through life, or however he ends his days; if he dies at peace with God, he is highly favoured; and as faithful reproofs and severe corrections tend far more to this happy event, than flattery and prosperity; they are in themselves far preferable, though seldom chosen. —The mercy of God to us should teach us mercy to our brethren: but they who despise his authority, commonly abuse their authority over others. Yet the Lord will severely punish even the greatest princes for oppressing their meanest slaves. (*Notes*, Matt. 5:7. *Jam.* 2:8—13, v. 13.)—Many things contained in the word of God are not known to his professed worshippers, which they will sometimes obey when clearly set before them; and this is one important end and use of preaching, and of reading publicly and expounding the Scriptures.—When those in authority join example to their influence, in promoting equity and humanity, they may effect great things in a little time: and this, as far as it goes, "is doing right in the sight of God," who "loveth righteousness and mercy." But when reformation springs only from terror, and the prospect of imminent destruction, it is seldom durable. Many, in such circumstances, seem very penitent, make hasty resolutions and solemn engagements, and do many things; but when the terror is subsided, they repent of their repentance, fall more entirely under the power of their sins, and seem in haste to undo the little good which they had done. (*Note*, 22:20—23. *P. O.* 13—30. *P. O. Luke* 17: 11—19.) Solemn vows and sacramental engagements, thus entered into, only pollute the name and profane the ordinances of God: and they, who are most forward to bind themselves by imprecations to perform their engagements, are commonly most ready to violate them. But if men repent of their repentance, God will repent of his forbearance: "they shall have judgment without mercy, who have showed no mercy;" and they, who will not obey God in their conduct towards such as they have been accustomed to oppress, will be cast out of his protection, and exposed to his temporal and eternal judgments.—Let us then look to our hearts; let our repentance may be genuine, and that the law of loving God with all our hearts, and our neighbour as ourselves, may

CHAPTER XXXV.

Jeremiah invites the Rechabites to drink wine; who answer, that, obeying their ancestor Jonadab, they drank none, and lived in tents, &c. 1-11. The disobedience of the Jews is contrasted with this example, 12-17. Promises made to the Rechabites, 18, 19.

THE word which came unto Jeremiah from the LORD, in the days of Jehoiakim the son of Josiah king of Judah, saying,

2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.

3 Then I took Jaazaniah the son of Jeremiah, the son of Habazianiah, and his brethren, and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan the son of Igdaiah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door.

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups; and I said unto them, Drink ye wine.

6 But they said, We will drink no wine: for Jonadab the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever:

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers.

8 Thus have we obeyed the voice of the house of the son of Rechab, our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to build houses for us to dwell in; neither have we vineyard, nor field, nor seed:

a 1:3. 22:13-19. 25:1. 26:1. 35:1. 29. 2. 2 Kings 23:35. 24:1-6. 2 Chr. 36. 5:8. Dan. 1:1. b 8. 2 Kings 10:15-16. 1 Chr. 2:55. c 4. 1 Kings 6:5, 6, 10. 1 Chr. 9:28. 23:28. 2 Chr. 3:9. 31:11. Ezra 8:29. Neh. 13:5, 8, 9. Ec. 40:7-13. 16:41-5. 11. 42:1-13. d 36:10-12. e Deut. 33:1. Josh. 14:6. 1 Sam. 2:27. 9:6-8. 1 Kings 12:22. 13:1, 26. 17:18-24. 20:28. 2 Kings 19:11-13. 5:14. 20:6. 10. 7:2, 17. 8:2-8. 23:16, 17. 2 Chr. 8:14. 25:7-9. 1 Tim. 6:11. 2 Tim. 3:17. f 26:10. g 52:24. 2 Kings 12:9. 25:18. 1 Chr. 9:15, 19, 27. 2 Chr. 8:14. Ps. 84:10. h Heb. breaketh, or vessel. Ex. 43:8. 12. 1 Chr. 9:27. Am. 2:12. 2 Cor. 2:20. 1 Kings 10:15. 1 Chr. 2:55. k Lev. 10:9. Num. 6:2-5. Judg. 13:7, 14. Luke 12:15. 1 Cor. 7:25-31. 110. Gen. 25:27. Lev. 23:42, 43. Neh. 8:1-16. Heb. 11:9-13. 1 Pet. 2:11. m Gen. 36:7. Ex. 20:12. 1 Chr. 16:19. Ps. 105:12. Eph. 6:

be so written in our hearts, as to regulate our conduct in all our transactions.

NOTES.—CHAP. XXXV. V. 1-4. It is not said, in what year of Jehoiakim's reign the event here recorded took place. Probably it was about the fourth year, when the king of Babylon made war against Jehoiakim. (*Notes*, 11. 462. 2 Kings 24:2.)—The Rechabites were a family of the Kenites, who descended from Moses's father-in-law. (*Notes*, *Judg.* 1:16. 4:11. 1 Chr. 2:55.) They had dwelt in the land from the first, but no inheritance seems to have been allotted them. It was doubtless well known that they had rules of conduct peculiar to themselves: but this trial was made to show their steady adherence to their rules, and the reasons which they assigned for it; in order to shame the disobedience of the Jews. (*Marg. Ref.*) 'The Rechabites were descended from the Kenites; (1 Chr. 2:55.) they were never incorporated with the Jews; (7) but yet were looked on as friends and allies. (1 Sam. 15:6.)... They were worshippers of the true God, though they were not circumcised.' *Louth.*—The prophet seems to have brought the Rechabites into a chamber adjoining to the temple, and to have been particular in describing it, in order to render the transaction more public; and Hanan, being "a man of God," or a prophet, (*Marg. Ref.* e.) would readily accommodate them.—*Chamber*, (*Notes*, 36:8—13. 1 Kings 6:5, 6. 1 Chr. 9:27—30. Neh. 13:5, 6. Ec. 4:15—11.

V. 5. God commanded Jeremiah to give the Rechabites wine to drink, but he did not command them to drink it; so that they were free to refuse it. (*Marg. Ref.*)

V. 6, 7. (*Note*, 2 Kings 10:15, 16, 23—25.) Jonadab lived about three hundred years before this time.—It is probable that he had practised these rules himself: and having trained up his children to habits of abstemiousness, he enjoined them and their posterity to adhere to them. He seems to have desired, that they should be, as much as possible, kept from temptations to avarice, luxury, and sensual indulgence; and be a hardy, self-denied, and industrious race. He might also foresee the calamities which were likely to come on Judah and Israel, and desire that his posterity should be prepared for the worst. He seems to have wished them to avoid giving umbrage, or exciting the jealousy or envy of those among whom they lived; which would have been the natural effect of their living in opulence, magnificence, or luxury: since one reason of his rules was, "that they might live long in the

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, when Nebuchadnezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

12 ¶ Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel, Go and tell the men of Judah, and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD.

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment; notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me.

15 I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers; but ye have not inclined your ear, nor hearkened unto me.

16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:

17 Therefore thus saith the LORD God of hosts, the God of Israel, Behold, I will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against

2:3. n Prov. 1:8, 9. 4:1, 2, 10. 6:20. 13:1. Col. 3:20. o 7. Num. 16:14. 2 Kings 5:26. Ps. 37:16. 1 Tim. 6:6. p 2 Kings 24:2. Dan. 1:1, 2. q 4:5-7. 8:14. Mark 13:14. Luke 21:20, 21. r 5:3. 6:8-10. 9:12. 32:33. Ps. 32:8, 9. Prov. 8:10. 19:20. Is. 28:9-12. 42:23. Heb. 12:25. s See on 6-10. t 13:25. 11:7. 25:3, 4. 26:5. 29:19. 32:33. 2 Chr. 36:15. Prov. 1:30-33. u See on 7:24, 26. Neh. 9:26. Jo. 30:9. 50:2. v See on 3:14. 4:14. 7:3-5. 17:20-23. 18:11. 25:5. 26:13. 44:5. Is. 1:16-19. 22:13, 30-32. Hos. 14:1-4. Zech. 1:3, 4. Acts 28:20. x See on 7:5-7. 17:24, 25. 22:4. 25:5, 6. Deut. 30:20. y 14. Is. 1:3. Mal. 1:5. Matt. 11:28-30. Luke 15:11, 13-28. z See on 11:8. 15:3, 4. 19:7-13. 21:4-10. Gen. 6:17. Lev. 26:14, &c. Deut. 28:15, &c. 29:19-28. 31:20, 21. 32:16-42. Josh. 23:15, 16. Mic. 3:12.

land where they were strangers;" for they were strangers among the Israelites, in the same sense that the patriarchs were strangers in Canaan. But above all, he doubtless meant that they should be devoted to God, as a race of perpetual Nazarites; and he deemed these rules conducive to this end, and calculated to render them simple, humble, patient, and superior to the delights of sense.—Such injunctions of dying parents or others, can only be considered as counsels; and, if consistent with Scripture, suited to the circumstances of the times, and neither put in the place of the righteousness and atonement of Christ, nor in that of obedience to God's commandments; but subordinated to them, and used in subervency to true godliness; they may be given and observed with propriety and advantage.—The Rechabites and the Nazarites resembled the religious orders in the Romish church, more than any other persons in the Old Testament: yet they were not forbidden to marry, or commanded "to abstain from meats." No restriction was laid on them in these respects: whereas these orders of monks and priests who are "forbidden to marry, and commanded to abstain from meats," are not forbidden to drink wine. (*Notes*, Num. 6:3, 4. 1 Tim. 4:1-5. v. 3.)

V. 8-11. (*Marg. Ref.*) The Rechabites resided at Jerusalem at this time; not by choice, or through any relaxation of their rules, but to shelter themselves from the invaders.—Nebuchadnezzar conquered Syria, and recruited his army with Syrians.

V. 13-17. The command given to the Rechabites originated from a man like themselves, to whom their obligations were small, when compared with those of the Jews to their God; and whose authority was limited and inconsiderable, compared with that of JEHOVAH. When Jonadab died, all his authority expired with him; he could no longer remind his posterity of his injunctions, take cognizance of their conduct, reward their obedience, or punish their disobedience. Yet, out of respect to his memory, deference to his wisdom, or experience of the salutary effects of his counsels, they persevered in observing them.—But the Jews disobeyed the commands of God, who daily loaded them with benefits; whose authority continued in full force; who earnestly and frequently reminded them of their duty, and called them to repentance; and who could reward or punish them, as much as and as long as he pleased.—Moreover, the commands of Jonadab were far more rigorous than the divine laws, and forbade the use

them: 'because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

18 ¶ And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel, 'Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you;

19 Therefore thus saith the LORD of hosts, the God of Israel, 'Jonadab the son of Rechab shall not want a man to stand before me for ever.

CHAPTER XXXVI.

Jeremiah, at God's command, causes Baruch to write in a roll all his threatening prophecies, 1-7. Baruch reads the roll publicly; and afterwards to the princes, who counsel him and Jeremiah to hide these things, 8-19. Jehoiakim reads it before Jehoiakim, who cuts it in pieces, and casts it into the fire, contrary to the request of the princes; and orders Jeiel and Baruch to be apprehended, 20-26. But the LORD hid them, 27-32. Jeremiah is directed again to write the same things, with "many like words," and a dreadful sentence against the king, which he does by the hand of Baruch, 27-32.

AND it came to pass, in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the LORD, saying,

2 Take thee a roll of a book, and write therein all the words that I have spoken unto thee against

Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.

3 It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way, that I may forgive their iniquity and their sin.

4 Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.

5 And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of the LORD:

6 Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD, in the ears of the people, in the LORD's house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities.

7 It may be they will present their supplication before the LORD, and will return every one from his evil way: for great is the anger and the fury that the LORD hath pronounced against this people.

*a See on 7:13, 26, 27, 28:3, 32:33. Prov. 1:24-31. Is. 50:2, 65:12, 66:4. Luke 13:34, 19:41. b Ex. 17:16. Deut. 5:16. Eph. 5:12. * Heb. There shall not a man be cut off from Jonadab the son of Rechab to stand. See on 33:17. 1 Chr. 2:55. c 15:19. 33:17, 18. Luke 21:39. Jude 24. a See on 25:1. 35:1. 2 Kings 24:12. b 6:23, 29. 30:2, 45:1. 51:60. Ez. 17:14. Deut. 31:24. Ezra 6:2. Job 31:35. Ps. 40:7. Is. 8:1. 30:8, 9. Ez. 2:9. 31:3. Hab. 2:3. Zech. 5:4. Rev. 5:1-4. c See on 30:2. d 24. 3:3-10. 22:13. 14. 32:39-31. 2 Kings 17:18-20. e 15:10. 25:9. 29. 47:31. f See on 1:23. 25:3. g 18:7. 28:3. Deut. 5:29. Ez. 12:3. Zeph. 2:3. Luke 20:13. 2 Tim. 2:25, 26. 2 Pet. 3:9. h Ez. 18:27, 28. 33:7-9, 14-16. Matt. 3:7-9. Luke 3:7-9.*

and possession of those things which God allowed his people to possess and to enjoy.—All these considerations tended to expose the folly, ingratitude, and unreasonableness of the people's disobedience; and to illustrate the justice of the punishment about to be inflicted on them. (*Marg. Ref. Notes, 7:12-15. 25:1-3, v. 3. Prov. 1:24-31. Is. 50:1-3. 65:11, 12.*)

V. 18, 19. The Rechabites seem to have been preserved comparatively uncorrupt, by observing these rules: their respect to their venerable ancestor was commendable, and showed a docile disposition: it does not appear that their peculiarities were leavened by superstition, spiritual pride, moroseness, or censoriousness; but rather that they were rendered subservient to piety. Their temperance, frugality, and hardness would favour their preservation amid the desolations of the land; even their poverty would tend to secure them from the conqueror, as it had previously sheltered them from the envy of their neighbours: and it was proper that God should avow his readiness to reward every degree of good, when he determined to punish his apostate people. Accordingly he promised, that the family of the Rechabites should be very durably continued, and upheld in the practice of piety and righteousness before him, as his accepted worshippers, even when the Jews were cast out of his sight. This appears to be the meaning of the expression, "to stand before the LORD:" for it cannot be supposed that they performed any service at the temple. Nothing is known respecting the fulfilment of this promise: but doubtless it was performed, and perhaps may be so to this day; and that, in every age, some of this singular family have been found among the spiritual worshippers of God. (*Marg. Ref. Note, 33:17, 18.*)

PRACTICAL OBSERVATIONS.

Every method should be used to bring men to repentance: and when promises and threatenings prove ineffectual, we should attempt to shame them out of their iniquities.—Man is greatly the creature of habit: thus the abstemiousness, which to some would be intolerable, to others is easy, because customary; and they are not affected by temptations, which to others are irresistible.—The longer and the more carefully wise and pious men have observed the course of the world; the more fully have they been convinced that it is vain, vexatious, and ensnaring; and that separation from it, (as far as duty will admit,) is far safer and happier, than the most successful pursuit of its pleasures and possessions. It would not be advisable for us in general to restrict ourselves by such rules as were prescribed by Jonadab: but it is necessary to learn indifference about all worldly things: to consider ourselves as strangers on earth; and to be devoted to God, and disposed to prefer that station and that way of life, which are best for our souls. We should habituate our appetites to brook denial, even in things lawful; and thus inure ourselves to resist temptation, to be contented with mean fare, and to be prepared for all events.—It is not generally desirable, for young persons to forsake the plain, honest employments of their parents; or to be ambitious of living in a more elegant or fashionable style; that is, amid stronger temptations to pride, luxury, sensuality, and rapacity.—Prudence and moderation are conducive to piety; and tend to preserve families from the contagion of prevailing iniquity and ungodliness: v. shunning competition and envy, they conduce to peace and

*118:11. 23:14. 24:7. 35:15. Deut. 30:2, 8. 1 Sam. 7:9. 1 Kings 8:48-50. 2 Chr. 6:38, 39. Neh. 1:1. Is. 55:6, 7. Ez. 18:32. Dan. 3:1. Acts 26:20. k Is. 6:10. Matt. 13:15. Mark 4:12. Acts 3:19. 28:18. 29:27. 1 Pet. 3:12. 32:12. 43:3. 1:15. 32. 45:1. Rom. 1:22. c 28. Is. 8:1. Ez. 2:9. Zech. 5:1. e 2:2. 7:2. 29:1. 37:15. 38:6. 28. 40:4. 2 Cor. 11:23. Eph. 3:1. 6:20. 2 Tim. 2:9. Heb. 11:36. p See on 7:2. 18:11. 19:14. 22:2. 25:2. q See on 9. Lev. 16:29. 2. 7. 28. Acts 27:9. r See on 3. 1 Kings 8:33-36. 2 Chr. 33:12, 13. Dan. 9:19. 11:3. 5. 6. 1. 14:1-3. * Heb. their supplication shall fall. s See on 1:3. 45. 5. Jer. 3:8. Zech. 1:4. 1:4. 15:10. 19:15. 21:5. Deut. 28:15. &c. 25:13-28. 2 Kings 22:13. 2 Chr. 34:21. Lum. 4:11. Ez. 5:13. 8:18. 13:13. 20:33. 22:20. 24:8-13.*

comfort; and by avoiding excess, they promote health and long life: the more mortified we are to this present world, the readier we shall be to leave it, that we may go to a better: and thus we may live and die happy, though we never possess houses or lands, or any of those envied acquisitions, which most men waste their lives in pursuing.—But, whatever rules we prescribe to ourselves, or receive from others; we must count nothing indispensable but the law of God: for there will be circumstances, when regard to safety may render it necessary to dispense with them. Yet no prudence, or good behaviour, can exempt us from sharing the common calamities, to which sin has subjected mankind.—How common is it for men to be more observant of the rules of their order, circle, or sect, or of the traditions of their fathers, than professed Christians are of the precepts of God's word!—Respect to the memory, authority, or counsel of pious parents will always meet with some recompense from God, and is commonly made effectual for the continuance of true religion in families through successive generations. But those who can neither be awed by the terror, nor allured by the goodness of God, to repent of sin and return to him; who despise his authority which is absolute, their obligations to him which are infinite, his justice and wrath which are almighty to punish, and his mercy and readiness to forgive which are boundless and everlasting, will perish miserably; and all the world will see the justice of God in the condemnation of those who disobey his commandments, and neglect his great salvation.

NOTES.—CHAP. XXXVI. V. 1-3. This was twenty-three years from the thirteenth of Josiah, when the prophet was first appointed to his office. (*Notes, 1:1-3. 25:1-7. 30:1-3.*)—The Lord foresaw, that the people would not hear and obey; but it was proper that the prophet should do every thing, which could tend to awaken their attention. His endeavours might be useful to individuals, and the rebels would thus appear the more inexcusable.—These and such like expressions do likewise import, that God's foreknowledge of future events does not put any force upon men's will, or take away the liberty of human actions. *Louth. (Marg. Ref. Notes, 18:7-10. 22:2-5. Deut. 5:23, 7. 1.)—Roll, &c. (2) Marg. Ref. b. Notes, Ez. 2:4, 10. Rev. 5:1-4.*

V. 4. Jeremiah does not seem to have possessed the skill "of a ready writer;" and therefore Baruch, who might be a more learned man, was employed as his secretary. (*Rom. 16:22. Gal. 6:11.*) We frequently read of him, as the assistant and companion of Jeremiah; (*Marg. Ref. i. 32:12. 16. Notes, 45:*) but the apocryphal book which bears his name, seems to be altogether a forgery.

V. 5. He was under confinement, probably for having given offence to the king, or the great men, by his prophecies: a calamity which often befell him. *Louth. (Notes, 20:1-6.)* See 31:1. 39:15. Heb. where the same word is used as in this place.

V. 6, 7. Some think, that this was the great day of expiation, called by way of eminence, the fast, (*Notes, Lev. 16: Acts 27:9.*) though not elsewhere so named; (*Note, Lev. 16: 29-31.*) but others suppose it to have been a fast, which was observed on account of the calamitous state of the nation.—He sheweth, that fasting, without prayer and repentance, availeth nothing, but is mere hypocrisy. (*Notes, 1-3. Is. 58:1-7.*)

8 And Baruch the son of Neriah "did according to all that Jeremiah the prophet commanded him, reading in the book the words of the Lord in the Lord's house.

E. C.] 9 And it came to pass ^{606.} in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, *that* they proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

10 Then read Baruch in the book the words of Jeremiah in the house of the Lord, in the chamber of Gemariah the son of Shaphan, the scribe, in the higher court, at the entry of the new gate of the Lord's house, in the ears of all the people.

11 ¶ When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the Lord,

12 Then he went down into the king's house, into the scribes' chamber: and, lo, all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and

read it in our ears. So Baruch read it in their ears.

16 Now it came to pass, when they had heard all the words, they were afraid, both one and other, and said unto Baruch, We will surely tell the king of all these words.

17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book.

19 Then said the princes unto Baruch, Go hide thee, thou and Jeremiah; and let no man know where ye be. [Practical Observations.]

20 ¶ And they went in to the king in the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll; and he took it out of Elishama the scribe's chamber: and Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in the winter-house, in the ninth month: and there was a fire on the hearth burning before him.

23 And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.

24 Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words.

25 Nevertheless Elnathan, and Delaiah, and Gemariah, had made intercession to the king that

n 4. 1:7. Matt. 16:24. 1 Cor. 16:10. Phil. 2:19-22. x See on 1. y Lev. 23:27. 2 Chr. 20:3. Neh. 9:1. Esth. 4:16. Is. 58:1-3. Joel 1:13. 2:12-17. Jon. 3:5. Zech. 7:5,6. 8:19. 26. a See on 35:4. b 11:25. c See on 11. 26:24. 28:3. d 52:25. 2 Sam. 8:17. 20:23. 2 Kings 18:37. * Or, door. 28:10. 2 Kings 15:37. e 10. 2 Kings 22:12-14. 25:32. 2 Chr. 34:20. f 20:21. 41:1. g 25. 26:22. 2 Kings 22:12,14. 24:8. h 10:11. 2 Kings 22:3,12. i 28:1. &c. k 2 Kings 22:10. 19. 2 Chr. 31:16-18,24. Jon. 3:6. 140:8. 41:2,16,18. 2 Kings 23:23. m Zeph. 1:1. n See on 2. Ex. 2:6,7. Matt. 10:16,28. o See on 21. p 24. Acts 24:25,26.

V. 8-10. As the command was given in the fourth year of Jehoiakim, and the fifth year is here mentioned; many expositors are of opinion that the roll was twice read; once in the fourth year when it was little noticed, and afterwards in the fifth year. And as Jeremiah was shut up, when he first ordered Baruch to read the roll; but had liberty to make his escape after it had been read, (5,19.) they conclude that two distinct readings must be intended. Others think, that the writing of the roll might take up a considerable time; and that it was deemed expedient to wait for the fasting day, as the most convenient time for reading it, which was in the fifth year of Jehoiakim; and that Jeremiah was not shut up in prison, but confined from going to the temple, by some other hindrance: (Note 5.) and, though he was at liberty when the notice was taken of Baruch's reading the roll, yet he had not gone up to the temple to read it himself. It is indeed a matter of little importance: yet the arguments of those who think it was twice read, are to me most satisfactory.—In this case, it is supposed, that the first time was on the great day of atonement; and that soon after Nebuchadnezzar took Jerusalem, and made Jehoiakim captive. (Note, 2 Kings 24:1,2. Dan. 1:1,2.) But, having made submissions to the victor, he was restored to the throne; and just after this, the roll was read the second time on a fast, proclaimed and observed in commemoration of that first taking of Jerusalem; and which has ever since been annually observed by the Jews on the eighteenth day of the ninth month.—Chamber, &c. (10) Note, 35: 1-4.

V. 11-13. Though the fast was proclaimed by authority; (9) yet it does not appear, that either the king or his princes attended the observance of it at the temple. Nor can it be determined, whether Michaiah meant to call the attention of the princes to the word of God, or to inform them against Baruch. Baruch had the use of Gemariah's chamber, who was father to Michaiah; and probably it was by his consent; (10) and Ahikam, another of Shaphan's sons, protected Jeremiah on a similar occasion. (Note, 26:24.) Yet it does not appear, that either Gemariah or Ahikam was present when the roll was read.

V. 14-16. (Marg. Ref.) The judgments denounced were so terrible as to make the ears of them that heard them go tingle. (19:3.) Louth.—The godly were afraid, seeing God was so offended; and the wicked were astonished at the horror of the punishment.

V. 17, 18. Perhaps the princes supposed, that Baruch had written his roll from memory; and that it was rather to be

q 18:18. 38:1-4. Am 7:10,11. r John 9:10,11,15,26,27. s 4. 43:2,3. Prov. 26:4,5. t 26. 26:20-24. 1 Kings 17:9. 18:4,10. Am. 7:12. Luke 13:31. Acts 23:16 &c. u 12:21. x 14. y 15. 2 Kings 22:10. 2 Chr. 34:18. z 22:14-16. Judg 9:30. Am. 5:15. a 29-31. Deut. 32:19-21. 1 Kings 22:37,38. Ps. 50:17. Prov. 1:30. 5:12. 29:1. Is. 5:18,19. 28:14,15,17-22. b 16. Job 15:4. Ps. 36:1. 64:5. Is. 26:11. Rom. 3:18. c 5:3. 1 Kings 21:27. 2 Kings 19:1,2. 22:11-19. 2 Chr. 34:19-31. Jon. 3:6. Matt. 12:41. d 12. 26:22. e Gen. 37:22,26-28. Matt. 27:4,24,25. Acts 5:34-39.

considered as his composition, than as the substance of Jeremiah's prophecies: and they might ask this apparently frivolous question, in order to silence the alarms excited by considering it as the word of God, and in full force against them. (Note, 43:3.) But Baruch, with great simplicity, so answered their question, as to show that he only acted as amanuensis to Jeremiah, and wrote *verbatim* what he had dictated to him. (John 9:10,11,15,26,27. Note, Prov. 26:4,5.)

V. 19. The princes had some conviction, that this was a message from God, and were not disposed to persecute Baruch or Jeremiah: yet they would not duly regard the divine authority, or venture the king's displeasure. He must be informed; and they were aware that he would attempt to apprehend Jeremiah and Baruch, and therefore they advised them to conceal themselves. (Notes, 5:26. 26:16-24.)

V. 20-25. It was scarcely possible for a man to show more contempt and defiance of God, than Jehoiakim did on this occasion. The predictions which he had heard, had been delivered during a long course of years, by a prophet of established reputation; many of his prophecies had already been fulfilled; as Jehoiakim's late captivity, and his state of subjection to Nebuchadnezzar, proved; and they were all coincident with the written word of God, and were addressed immediately to him and his princes. Yet he treated them with the utmost disregard; and deliberately burned the roll, as if the destruction of the sentence could have prevented its execution! (Notes, 28:68. 29:18-25.) And, though his princes were not so absolutely hardened in impiety, but entreated him not to burn the roll; yet it was a great proof of their insensibility, that they rent not their clothes, and showed no tokens of grief or consternation, either when the roll was read, or when it was so impiously destroyed.—Compare Jehoiakim's conduct with that of his father Josiah, in circumstances not totally dissimilar; which indeed seems to be referred to, by way of contrast. (Notes, 2 Kings 22:8-11. Prov. 29:1. Ez. 9:3,4.)

Three or four leaves. (23) "Sections." Blayney.—"Columns," or several partitions, into which the breadth of the parchment was divided. Louth. Σελίδες. Sept.

V. 26. The son of Hammelech. ("Of the king." Marg. —(Notes, 38:1-6. v. 6. 1 Kings 22:26,27.)—Hid, &c.] Jeremiah and Baruch, by divine direction, lay concealed in some place, where their persecutors could not find them. (Marg. Ref. f, g. Notes, 1 Kings 17:2,3,9. 18:10.)

V. 27-29. Marg. Ref.—To Jehoiakim (29) "Or, 'of Jehoiakim'.".. for this command seems to have been given to

he would not burn the roll; but he would not hear them.

26 But the king commanded Jerahmeel the son of Hammelech, and Shelemiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe, and Jeremiah the prophet: but the LORD hid them.

27 ¶ Then the word of the LORD came to Jeremiah, (after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah,) saying,

28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD, ¶ Thou hast burned this roll, saying, 'Why hast thou written therein, saying, "The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?"

30 Therefore thus saith the LORD of Jehoiakim king of Judah, "He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost.

31 And I will 'punish him, and his seed, and his servants, for their iniquity; and I will bring

upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

32 ¶ Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein, from the mouth of Jeremiah, all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

CHAPTER XXXVII.

The Chaldeans having left the siege of Jerusalem to meet the Egyptians, Zedekiah sends to desire Jeremiah's prayers; who predicts the certain return and victory of the Chaldeans, 1-10. He is taken up as a deserter, beaten, and put in prison, 11-13. Being privately consulted by Zedekiah, he confirms his former prediction, expostulates with the king, and prevails for some indulgence, 16-21.

AND king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

2 But neither; he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake by the prophet Jeremiah.

3 And Zedekiah the king sent Jehucal the son of Shelemiah, and Zephaniah the son of Maa-seiah the priest, to the prophet Jeremiah, saying, 'Pray now unto the LORD our God for us.

* Or, the king. f 2:30, 25:21-23. 1 Kings 19:1-3, 10, 14. Matt. 23:34-57. 26:47-50. John 7:92. 8:20. 11:57. g 5:19. 1:19. 15:20, 21. 1 Kings 17:3, 9, 18; 4:10-12. 2 Kings 6:13-20. Ps. 27:5. 32:7. 57:1. 64:2. 91:1. 121:8. Is. 26:20. John 8:59. Acts 12:1. h See on 23. 128:13, 14. 44:28. Job 23:13. Zech. 1:5, 6. Matt. 24:35. 2 Tim. 2:15. k Deut. 29:19. Job 15:21-27. 40:8-10. Is. 45:9. Acts 5:39. 1 Cor. 10:22. 126:9. 32:3. Is. 29:21. 30:10. Acts 9:28. m 21:4-7. 10:28, 32:28-30. 31:21, 22. n 22:30. 2 Kings 21:12-15. o 22:18, 19. Gen. 61:40. 1 Heb. visit upon. 23:34. marg. p 11:8. 17:18. 19:15. 29:17-19. See on 35:17. 44:4-14. Lev. 25:14, &c. Deut. 23:15, &c. q See on 23-30. r 4, 18.

Ex. 4:15, 16. Rom. 16:22. s Lev. 26:18, 21, 24, 28. Dan. 3:19. Rev. 22:18, 19. 1 Heb. many words on they. 2 Kings 21:17. 1 Chr. 3:15. 2 Chr. 36:10. 1:22. 24:28. 24:17. Jeconiah. 52:31. 2 Kings 24:19-16. 1 Chr. 3:16, 17. 2 Chr. 36:9. Jeconiah. c 2:25 on Ez. 17:12-21. d 2 Kings 24:19, 20. 2 Chr. 36:12-16. Prov. 29:12. Ez. 1:1. 1 Thea. 4:8. e Heb. the end of the, &c. Ex. 4:13. Lev. 8:36. 2 Sam. 10:2. 12:25. 1 Kings 14:18. 16:7. Prov. 26:6. Hos. 12:10 marg. e 21:1. 2. 28:21, 26. 30:24. f 42:12-20. Ez. 8:8, 23. 9:28. 10:17. Num. 21:7. 1 Sam. 12:19. 1 Kings 13:6. Acts 5:24.

Jeremiah, during the time of his concealment.' Louth. Or, "against Jehoiakim."—This is the latest prophecy of Jeremiah, in which Jehoiakim is mentioned, or which is dated from the years of his reign; except the message to Baruch, nearly at the same time; (Note, 45:1-3, v. 1.) though he lived about six years afterwards. (9. 25:1. 26:1.)—Perhaps the prophet lay concealed, during that whole time, from the blood-thirsty rage of the king: at least he was directed to let him alone, as one given up to a reprobate mind, for his daring impiety and wickedness on this occasion; while the sentence denounced against him, not being immediately executed, and the prophet apparently silenced, he would be the more hardened in treating the whole as a delusion or imposture.

V. 30, 31. (Marg. Ref. Note, 22:13-19.) Jeconiah sat a very short time on his father's throne; and, being carried captive to Babylon, he was succeeded by his uncle Zedekiah. No other of Jehoiakim's race was king over Judah, though some of them had authority under the kings of Persia. Mary the mother of our Lord was not descended from Solomon, but from Nathan, the son of David. Jeconiah indeed is mentioned in our Lord's genealogy by St. Matthew; but that is the line of Joseph, not of Mary. (Notes, 22:28-30. Matt. 12-17. Luke 3:25-38.)

V. 32. 'Though the wicked think to have abolished the word of God, when they have burnt the book thereof: yet this declareth that God will not only raise it up again, but also increase it in greater abundance to their condemnation.'—During the persecutions, which the Papists carried on against the reformers, and others whom they called heretics; the burning of Bibles was a very common and most impious practice, to which this observation refers. (Note, Ez. 2:9, 10.)

PRACTICAL OBSERVATIONS.

V. 1-19. Faithful ministers must use every method of awakening the consciences of sinners, "if peradventure God will give them repentance, to the acknowledging of the truth." (Note, 2 Tim. 2:23-26, v. 25.) His revealed word, and not his secret purpose, is the rule of their conduct; and they must "declare his whole counsel," whether men will hear or forbear, and without desisting because of ill success. (Notes, Ez. 2:3-5. Acts 20:18-27.)—The Lord declares the evil, which he purposes to do against sinners; that they may "hear, and fear, and return from their evil ways." They who thus improve his warnings, in dependence on his promised mercy, will find him ready to forgive all their iniquities; and others will be left without excuse.—Different advantages result from the proposal of truth, by word of mouth, and by writing: the former is generally more copious, particular, energetic, and affecting; the latter more exact, compendious, and permanent. Both should then be used, "according to the ability that God giveth to every man."—Many attend on the outward forms of Religion, and profess humiliation, mortification, and devotion, who are not humbled for their sins, and who do not mortify their lusts, "present their supplication before the LORD," or return from their evil ways. Notes, Is. 1:10-20. 58:1-7. Zech. 7:4-7.) Yet, when mul-

titudes are collected together on such occasions, the ministers of God may find a favourable opportunity of calling them to repentance, and warning them to flee from impending judgments. But national fasts without national reformation, will avail little to turn away the wrath of God; especially when they, who appoint such solemnities, do not so much as sanction them by their own example!—A faithful declaration of divine truth will attract some attention: but in general it reaches last the ears of those, who are most advanced in rank and authority; and too often finds them most closed against it. Even such as have some conviction of the truth and importance of what they hear, and are disposed to favour those employed in preaching it, are so surrounded with persons of another character, and have so many reserves about their own safety, ease, reputation, interest, or preference; that they often dare not act according to their convictions, but endeavour to silence them as soon as they can, by one evasion or another; that they often flatter themselves into a persuasion, that they act nobly in their circumstances, if they do not take an active part in persecution, but covertly shelter the servants of God from the rage of their enemies. But those who would "follow the LORD wholly," and be indeed the disciples of Christ, must be prepared to venture and suffer every thing in his cause.

V. 20-32. There are degrees of guilt even among the ungodly; and condemnation will be proportioned to them. Some rapidly arrive at the height of impiety and presumption; and none more so, than they who have broken off from a religious education. Many act, as if their outrages against the word of God could save them from the condemnation denounced by it; or as if their irrational infidelity could invalidate all the demonstrations which are given of its divine original, and render the sacred oracles of none effect! But such persons should be openly opposed, whatever their rank in life or abilities may be; and a few general persuasions do not form a sufficient testimony against their impiety: but their contempt of God's word should be noticed with unequivocal tokens of disapprobation, concern, yea, abhorrence.—The Lord himself will protect those who are valiant for his truth, from all their enemies, until they "have finished their testimony," and then it is of small consequence, by what means they are removed to heaven. But all their opposers will treasure up wrath, and add to the weight of that condemnation, of which they would not endure to be told: for God will "honour those who honour him," and in proportion as men despise him, they will sink into contempt and misery.

NOTES.—CHAP. XXXVII. V. 1-5. (Notes, 2 Kings 24:17-20. 2 Chr. 36:13. Ez. 17:15-21. 21:25-27.) Nebuchadnezzar made Zedekiah king, and entered into covenant with him, having caused him to swear allegiance in the name of JEHOVAH: yet Zedekiah, despising this oath and covenant, formed an alliance with the king of Egypt, and depending on his assistance, rebelled against Nebuchadnezzar. Accordingly, Pharaoh sent an army to his relief, which caused the Chaldeans for a short time to raise the siege of Jerusalem and in this interval Zedekiah sent this message to Jeremiah who had during the preceding part of his reign been left at

4 Now Jeremia^h came in and went out among the people; ⁵ for they had not put him into prison.

5 Then ⁶ Pharaoh's army was come forth ⁷ out of Egypt; and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

6 ¶ Then came the word of the LORD unto the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel, ¶ Thus shall ye say to the king of Judah, that sent you unto me to inquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

8 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

9 Thus saith the LORD, ¶ Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

10 For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.

11 ¶ And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army,

12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people.

13 And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, ¶ Thou fallest away to the Chaldeans.

g 15, 32-23. h 7. 2 Kings 24:7. Ez. 17:15. i 11. 34:21. k 3. 21:2. 2 Kings 22:18. 117-56. Prov. 21:30. Is. 30:1-6. 31:1-3. Lam. 4:17. Ez. 17:17. 25:6. 21:6. m See on 2:29. 34:21-22. 38:23. 39:2-3. n Oh. 3. Matt. 24:45. Gal. 6:3-7. Eph. 5:6. 2 Thes. 2:3. Jam. 1:22. * Heb. your souls. o 21:4, 5. 49:20. 50:45. Lev. 26:36-38. Is. 10:4. 30:17. † Heb. men thrust through. 51:4. Is. 13: 15. 14:19. p See on 5. ‡ Heb. made to ascend. q 1 Kings 19:3-9. Neh. 6:11. Matt. 10:23. 1 Thes. 5:22. r 11. Josh. 21:17, 18. 1 Chr. 6:50. § Or, slip away from hence in the midst. &c. s 38:7. Zech. 14:10. t 29:10-12. 35:12. u 16: 18. 20:10. 21:9. 27:6, 12, 13. 28:14. 34:1-17. Am. 7:10. Luke 23:2. Acts 6:11. 24: 5-9. 13. 24:8. v 40:4-6. Neh. 6:8. w 27:12. 35:11. 32:1, 2. Matt. 5: 11, 12. Luke 6:22, 23. 1 Pet. 3:16. 4:14-16. x Heb. falsehood, or, a lie. y 26:1-8. 26:16. Matt. 21:35. 23:34. 26:57, 68. Luke 20:10, 11. 22:64. John 18: 22. Acts 5:40. 16:22-24. 2 Cor. 11:23-25. Heb. 11:36-38. z Gen. 39:20.

liberty. (Notes, 21:1, 2. 24: 32:1-5. 33:1, 2. 36:27-29, v. 29.)—The events, here recorded, seem to have preceded those related in some of the chapters referred to.

V. 6-10. *Marg. Ref. Notes*, 21:4-7. 34:20-22.—*Wounded*, &c. (10) Or "men, who had been run through;" that is, mortally wounded. God would work miracles for the Chaldeans, rather than let the Jews escape the threatened vengeance.

V. 11-15. Many of the Jews seem to have taken the opportunity of the Chaldeans' departure, to leave the city, either to attend to their private concerns, or to shift for their safety: and Jeremiah, seeing no prospect of doing any good, sought to retire, either to Anathoth or some other place. It is not clear what his intentions were; whether wholly to withdraw from the city, or to seek at Anathoth some supply for his wants, and then to return.—The Lord had, however, otherwise appointed concerning him; and the malignity of his people was exposed by it. For, being met by Irijah, who was the grandson of Hananiah, (the false prophet, as it is most probable, Notes, 28:) he was apprehended, and accused of deserting to the Chaldeans; because he had counselled the people to surrender, as the only method of saving themselves and the city: and, though he denied the charge, (and doubtless he had no such intention,) he was treated with the utmost cruelty and indignity, and committed to the most dismal and noisome prison, which the enraged princes could find out. (Notes, 16. 20:1-6.)

To separate himself thence, &c. (12) *Marg.* Or "from among his people." *Louth.* The Septuagint render it "to buy among his people:" that is, to buy provisions, which were scarce in the city. "To receive a portion thereof among his people." *Blayney.*—The house of Jonathan, &c. (15) *Notes*, 17-21. 38:24-28, v. 26.

V. 16. ¶ It seems likely that the dungeon was a deep pit, sunk perpendicularly like a well, in the open court, . . . around which the great houses were built; and that in the sides of it, near the bottom, were scooped niches, like the cabins of a ship, for the separate lodgment of the unfortunate persons, who were let down there. *Blayney.* In this deplorable situation the prophet was left for a considerable time, namely, till the Chaldeans returned and renewed the siege.

V. 17-21. The princes of Jehoiakim had been more favourable to the prophet than their king, and more afraid of his displeasure. (Note, 36:19.) But Zedekiah was less invertebrate than his princes, and afraid of them in favouring

14 Then said Jeremia^h, *It is false; I fall not away to the Chaldeans.* But he hearkened not to him: so Irijah took Jeremia^h, and brought him to the princes.

15 Wherefore the princes were wroth with Jeremia^h, and smote him, and put him in prison, in the house of Jonathan the scribe: for they had made that the prison.

16 ¶ When Jeremia^h was entered into the dungeon, and into the cabins, and Jeremia^h had remained there many days;

17 Then Zedekiah the king sent, and took him out; and the king asked him secretly in his house and said, ¶ Is there any word from the LORD? And Jeremia^h said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.

18 Moreover, Jeremia^h said unto king Zedekiah, ¶ What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 ¶ Where are now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

20 Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

21 Then Zedekiah the king commanded that they should commit Jeremia^h into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. ¶ Thus Jeremia^h remained in the court of the prison.

2 Chr. 19:10. 18:26. Acts 5:18. 1:4-6. Rev. 2:10. n 20. 38:6, 26. h 38:10-13 Gen. 40:15. Lam. 3:53, 55. ¶ Or, cells. c 38:14-16, 24-27. 1 Kings 14:1-4. d 3:21. 12:1. 2 Kings 21:16. 2 Kings 3:11-13. Mark 6:20. e 21:7. 24:8. 29. 16-18. 29:36-38. 34:21. 22. 39:6, 7. Ez. 12:12, 13. 17:19-21. 21:25-27. f Gen 31:36. 1 Sam. 21:9-17. 26:15-21. Dan. 1:2. John 1:22. Acts 2:1. 21:1. 23. 8. Gal. 4:16. g 16:20. 34:26. 2 Kings 1:13. h 11:11. 21:1. 11:13. 15. 23. 17. 24:14-15. 28:1-5. 10-17. Lam. 2:41. Ez. 13:10-16. ** Heb. fall before. 36: 7. marg. i 26:15. 38:6-9. Acts 23:16-22. 25:10, 11. 28:16, 19. k 32:2-8. 39: 13, 28. l 1 Kings 17:4-6. Job 5:20. Ps. 33:18, 19. 34:9, 10. 37:3, 19. Prov. 16:7 21:1. Is. 39:16. Matt. 6:33. n 35:9. 52:8. f 1 Pet. 3:25-57. 2 Kings 25:5. Lam. 2:11, 12, 19, 20. 4:4, 5, 9, 10. 5:10. n 38:13, 28. 39:14, 15. Acts 12:5. 24:37. 26:16 30. Eph. 4:1. 6:20. 2 Tim. 1:8. 2, 9.

him.—When Jeremia^h was interrogated about "the word from the LORD," he neither concealed nor softened his message, but plainly told the king, that he would be "delivered into the hand of the king of Babylon:" yet he meant to plead for favour, and to present his supplication to him; to which this might have been deemed a very impolitic preface. But he had truth, reason, justice, and the king's conscience, on his side; and he needed no subterfuges or artifices. He could appeal to Zedekiah, that he had not offended him or his princes, except by faithfully declaring the word of God: and the flattering prophets, who had promised them peace, were convicted by the event of being deceivers. Surely then he ought not to be sent back to his noisome dungeon, where he must shortly die by famine or disease!—Zedekiah was induced, in some measure, to grant his request, yet he still kept him confined: and though he gave orders that he should be supplied with food, so as to secure him from dying for want; his sustenance was mean and scanty, and he was soon after treated with the greatest cruelty. (Notes, 38:1-6.)

PRACTICAL OBSERVATIONS.

Numbers witness the fatal effects of other men's sins, and yet heedlessly step into their places, and proceed in the same destructive course: and many, who pay no regard to the instructions and warnings of faithful ministers, will, in great extremities, desire their prayers.—Every respite given to hardened sinners encourages their presumption: they trust to fallacious appearances, and despise the word of God; and they deceive themselves by vain words, till "wrath comes upon them to the uttermost." But, whatever present appearances may be, the Scriptures must be fulfilled; and the feeblest, most unlikely, or despised persons, will suffice to execute the vengeance of God, and to disappoint the confidence of those who rebel against him.—It is unspeakably wearisome to zealous ministers, to witness those crimes and miseries, which they cannot prevent; and cruel treatment, united with ill success, is apt to render them reluctant to their work, and disposed to court privacy and obscurity. But every step which they take will be misrepresented by perverse opposers: the most disinterested friends of their country are frequently treated as traitors or rebels, and the most upright and blameless accused of the worst of crimes; and such casualties will meet with more credit than all their asseverations and pleas in their own behalf. Thus, whilst the enemies of God have lodged in palaces and indulged in luxury; his faithful servants have been suffering with wounds, loaded with

CHAPTER XXXVIII.

Jeremiah, being accused of disheartening the people by his prophecies, is cast into a miry dungeon, 1-6. He is taken out at the suit of Ebed-melech, an Ethiopian, and by him, 7-13. In a private conference, he counsels Zedekiah to save himself and the city, by surrendering, 14-23. Zedekiah requiring him, he conceals what had passed from the princes; and remains in the court of the prison till the taking of the city, 24-28.

THEN ^aShephatiah the son of Mattan, and ^bGedaliah the son of Pashur, and ^cJucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying,

2 Thus saith the LORD, ^ehe that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he ^fshall have his life for a prey, and shall live.

3 Thus saith the LORD, ^gthis city shall surely be given into the hand of the King of Babylon's army, which shall take it.

4 Therefore ^hthe princes said unto the king, We beseech thee, let this man be put to death; for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people in speaking such words unto them: for this man seeketh not the ⁱwelfare of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he is in your hand: ^jFor the king is not ^khe that can do any thing against you.

6 Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hamelech, that was in the court of the prison: and they let down Jeremiah with cords. ^lAnd in the dungeon

^lthere was no water, but mire: so Jeremiah sunk in the mire.

7 ^mNow, when ⁿEbed-melech the Ethiopian, one of the ^oeunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon, (the king then sitting in the gate of Benjamin.)

8 Ebed-melech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is; ^pfor there is no more bread in the city.

10 Then ^qthe king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men ^rwith thee and take up Jeremiah the prophet out of the dungeon before he die.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts, and old rotten rags, and ^slet them down by cords into the dungeon, to Jeremiah.

12 And Ebed-melech the Ethiopian said unto Jeremiah, ^tPut now these old cast clouts and rotten rags under thine arm-holes, under the cords. And Jeremiah did so.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

[Practical Observations.]

a Ezra 2:4. Neh. 7:9. b 37:3. Jehucal. c 21:1. Malchiah. 1 Chr. 9:12. Malchiah. Neh. 11:12. d Acts 4:1,2,6-10. 5:28. e 17:23. 21:9. 24:9. 27:13. 29:18. 34:17. 42:17. 44:13. Ez. 5:12-17. 6:11. 7:15. 14:21. Matt. 24:7,8. Rev. 6:4-8. 12:19. 39:18. 45:5. g See on 21:10. 32:3-5. h 26:11,21. 32:36. 12:16. 2 Chr. 42:1. Ez. 22:27. Mic. 3:1-3. Zeph. 3:1-3. 1 Ex. 5:4. 1 Kings 18:17,18. 21:20. Ezra 4:12. Neh. 6:9. Am. 7:10. Luke 23:2. John 11:46-50. Acts 16:20. 17:6. 24:5. 28:22. i Heb. peace. 29:7. k 1 Sam. 15:24. 29:9. 2 Sam. 3:39. 19:22. Prov. 29:25. John 19:12-16. l See on 37:16. Lam. 3:35.

ignomy and fetters, immured in loathsome dungeons, or dying by famine or torture. But ere long it will be said of the afflicted believer, and to the prosperous sinner, "Now he is comforted, and thou art tormented." (Note, Luke 16:24-26.) — Many secretly favour the servants of God, who, through fear of man and love of sin, will not follow their counsel. — No respect of persons or carnal policy must warp the plain and direct testimony of the faithful minister, even when addressing himself to the proudest and most powerful of the sons of men, whose frown he has most cause to fear, and from whose favour he might hope for many temporal advantages. Yet, as far as consists with his faithfulness, he may properly reason with those who injuriously treat him; inquire what offence he has committed by plainly speaking the word of God; and show that they who flatter them, are proved to be deceivers by evident facts, and stand condemned even in the consciences of those who suffer themselves to be deluded by them; and even they, who are most ready to die for the truth, may and ought to use lawful means of self-preservation, and of obtaining fairer treatment. All this, however, should be done with great meekness, without reproaches or acrimonious complaints: and the bolder any man is in the cause of God, the more gentle, patient and pliant should he be about his own concerns: his message must be delivered with authority over the consciences even of the greatest princes; but he should be ready to speak with deference and submission, and as a supplicant, when pleading his own cause. — The Lord has all hearts in his hands, and can incline his enemies to favour his servants, as much as he sees good: yet those who would be faithful to him, must prepare for enduring hardship and tribulation in this evil world.

NOTES.—CHAP. XXXVIII. V. 1-6. Some of these persons were sent by Zedekiah to Jeremiah, to inquire concerning the event of the siege, and to desire his prayers. (21:2. 37:3.) — The answer which he returned by them to the king, he afterwards published to all the people; which was the occasion of the new troubles, . . . recorded in this chapter. *Louth.* (Notes, 21:4-10. 27:12-15. 37:6-10.) — Though confined in the court of the prison, Jeremiah continued to prophecy; and those who had access to him, made known to all the people his predictions. This greatly offended the princes, who determined to defend themselves to the last extremity; and they resolved to put him to death. They therefore represented him to the king, as an enemy to the nation, who intentionally sought their hurt; though his labours, sufferings, tears, and supplications abundantly proved his fervent love to them; and Zedekiah (who seems to have been a prince of slender capacity, and who was greatly under the power of his nobles, by reason of his difficult circumstances) would not venture any thing to protect him, but abjectly left him in the hands of his enemies; though with some indication of resentment, at their opposition to his more clement intentions.

Acts 16:24. 2 Cor. 4:8,9. Heb. 10:36. i Or, of the king. 36:26. marg. m 11, 12. n 22. Gen. 37:24. Ps. 40:2. 69:2,14,15. Lam. 3:32-35. Zech. 9:11. o 39:16-18. p 13:23. Ps. 68:31. Matt. 8:11,12. 20:16. Luke 10:30-36. 13:29,30. Acts 8:27-39. q 29:2. 34:19. 2 Kings 24:15. marg. r 37:13. Deut. 21:19. Job 28:7-17. Am. 5:10. s 1-6. Ez. 7:4-6. Job 31:34. Prov. 21:12. 31:8,9. 1 Heb. will die. t 37:21. 52:6. u Ezech. 5:2. 8:7. Ps. 75:10. Prov. 21:1. s Heb. in thy hand. x 6. y Rom. 12:10,15. Eph. 4:32. z 23. 37:21. 39:14-18. l Kings 22:27. Acts 23:35. 24:23-26. 24:16,30.

(Note, 37:17-21.) Having thus extorted the king's consent, the malicious princes without delay, caused the prophet to be let down into a dungeon, or pit, where he sunk in the mire, and must soon miserably have perished; it appears to have been the bottom of the dungeon and cells before described. (Note, 37:16.) Probably, they intended to have then given out that he died in prison; and perhaps this dungeon was prepared for such silent executions. "Some think that when he was in this dismal place, he made those mournful meditations, which are set down in the third chapter of the Lamentations." *Louth.* (Notes, Lam. 3:52-57.) — Hammelech signifies the king: (Marg.) the dungeon seems to have belonged to one of Zedekiah's sons. (32:2. 36:26. 39:6.)

V. 7-13. We have here an example of fortitude and active kindness as noble, as the conduct of the princes was base and disingenuous. Ebed-melech, a Cushite, a stranger, perhaps a negro, whose name seems to imply that he had been the king's slave though now preferred, was employed to deliver the prophet, and to shame the Jews. Hearing that Jeremiah had been cast into the dungeon; he, without hesitation or delay, and without fearing the wrath of the nobles, boldly went to Zedekiah, when engaged in public business; and plainly told him, that they had done wickedly in acting in so cruel a manner towards the prophet of God; and that he must soon perish with hunger in the dungeon. By this representation he obtained from the king a commission to rescue Jeremiah, and a guard to protect him in this service, which he performed with great promptitude and tenderness; and thus saved a most valuable life, though not without the hazard of his own. (Note, 39:15-18.)

To die for hunger. (9) "They needed not to have put him into the dungeon; he would have died of hunger, without adding the cruelty of that punishment; "for there is, &c." *Louth.* — This, however, does not seem to be the obvious meaning of the words: and perhaps Ebed-melech was not aware what a dreadful place the dungeon was, in which the prophet must soon have been suffocated in the mire, or killed by the exhalations of so noisome a pit; but was fully assured that, being confined and out of sight, he would perish by hunger; for none would carry him any food, when the famine in the city became extreme. (37:21.)

V. 14-16. Jeremiah could not out consider Zedekiah as concerned in the cruelty with which he had been treated; yet he made no complaints. He was not, however, forward to repeat those warnings and counsels which seemed only to endanger his own life, and to increase the guilt of the king. "The prophet had such experience of the unsteadiness of the king's temper, of his backwardness in following good counsel, and want of courage to stand by those that daunt advise him well; that he might with good reason resolve not to venture his life to serve a man that was in a manner incapable of being directed." *Louth.* It does not appear that he was

CHAPTER XXXIX.

Jerusalem is taken and burnt; Zedekiah is made prisoner, his sons slain, his eyes put out, and himself carried in chains to Babylon, with the remnant of the Jews; a few poor p. vote excepted, 1-10. Jeremiah is kindly used, by order from Nebuchadnezzar, 11-14. A message from God to Ebed-melech, assuring him of protection, 15-18.

IN the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadnezzar king of Babylon and all his army against Jerusalem, and they besieged it.

2 And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up.

3 And all the princes of the king of Babylon came in, and sat in the middle gate, even Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

4 ¶ And it came to pass that when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls; and he went out the way of the plain.

5 But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him.

6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.

7 Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.

8 ¶ And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

9 Then Nebuzar-adan the captain of the

guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

10 But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing in the land of Judah, and gave them vineyard and fields at the same time.

11 ¶ Now Nebuchadnezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying,

12 Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee.

13 So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes;

14 Even they sent and took Jeremiah out of the court of the prison, and committed him unto Gedaliah, the son of Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

15 ¶ Now the word of the Lord came unto Jeremiah, while he was shut up in the court of the prison, saying,

16 Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the Lord of hosts, the God of Israel: Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day before thee.

17 But I will deliver thee in that day, saith the Lord; and thou shalt not be given into the hand of the men of whom thou art afraid.

18 For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee; because thou hast put thy trust in me, saith the Lord.

¶ 52:4-7. 2 Kings 25:12. Ez. 24:1-2. Zech. 6:19. b 2 Kings 25:3. c 5:10. 52:6, 7. 2 Kings 25:4. Ez. 33:21. Mic. 2:12-13. Zeph. 1:10. d 1:15. 2:14. 38:17. e 13. 2 Kings 17:30. f 38:18-19. Lev. 26:17-18. Deut. 28:25. 32:24-30. i 38:15. 16. 2 Kings 17:10. Am. 2:14. j 52:7. 2 Chr. 32:5. k See on 32:4-5. 38:15-23. 2 Chr. 33:11. Lam. 4:20. j 32:5. Josh. 4:1. 5:10. l 52:9. 26:27. 2 Kings 23:32. 26:6. k Num. 13:21. Josh. 13:5. Judg. 3:3. 2 Sam. 8:2. 2 Kings 17:24. m Heb. *spoke with him judgment*. 4:12. Ez. 17:15-21. n 52:10. 2 Kings 25:7. m Gen. 21:16. 44:34. Der. 26:34. 2 Kings 22:20. 2 Chr. 34:28. Esth. 8:6. Is. 13:16. m 52:7. 24:8-10. 34:19-21. o 52:4, 5. 52:11. 2 Kings 25:7. Ez. 12:13. 1:16. p See on 33:11. Judg. 16:31. Ps. 107:10, 11. 149:3. p 7:20. 9:10. 12:17. 17:10. 34:22. 37:10. 38:18. 52:13. 2 Kings 25:9. 2 Chr. 36:19. l. 5:9. Lam. 1:10. 2:7. Am. 2:5. Mic. 3:12. q 52:14. 2 Kings 25:10. Neh. 1:3. r 13. 40:1. 52:12-16, 25. 2 Kings 25:11, 20. j Or, *chief of the executioners, or, slaughter men*, and so, 10:11, &c. Geh. 37:36. marg. a 10:

ments of princes should be interrupted, to prevent the shedding of innocent blood. In such a cause we should not fear either the displeasure of man, or any personal consequence; for where so great evil is about to be done, decided plain language is becoming, though the greatest princes be the perpetrators of the mischief. (Note, Prov. 24:11, 12.)—They who use their influence in the fear of God, to prevent injustice, oppression, or murder, may expect that he will protect and prosper them; and those timid tempers which are easily seduced into sinful compliances, may often be as easily engaged by firm expostulation to retract, and to prevent the consequences. Promptitude and tenderness should always concur in our efforts to relieve the distressed; and the manner of showing kindness is sometimes as expressive and as agreeable as the favour itself.

V. 14-28. The man of God must never yield to resentment, or suffer himself to be "overcome of evil;" he must ever be ready to give good counsel, and to promote the salvation of those who have most deeply injured him; he ought to do any thing to win upon them, except flattering them, or offending his Lord.—It is not always necessary to exasperate proud men by repeated warnings, which they have often heard in vain. It may be proper to appeal to their consciences, whether they be not determined against doing the will of God, though they pretend to inquire after it. And it may sometimes be prudent to require of them promises, that they will not resent or punish us for what is spoken. Yet if any relenting appear, and there be even a distant hope of succeeding, we should not be too anxious about our own safety; but "declare the whole counsel of God," and leave the event with him.—Whilst men have only some general convictions, and not a steady realizing faith, they will be "unstable in all their ways." (Note, Jam. 1:5-8.) The fear of reproach will preponderate against the fear of almighty God; and every trifle will induce them to refuse that obedience which alone can ensure their welfare and the life of their souls. Thus men treat faithful monitors as enemies, and flattering sycophants as bosom friends, and bring on themselves by disobedience, the very evils which they dreaded from obedience; till "their feet sink in the mire," their selfish friends forsake them, and they involve their families and connexions of

every kind with them in inevitable destruction. But when ministers faithfully counsel and warn powerful ungodly men, they may consider themselves as highly favoured if they are not put to death, or delivered up to the will of their enemies.—The less men fear God, the more they fear their fellow-creatures; and often they dare not act according to their own judgments, consciences, or inclinations, lest they should be censured by their own servants!—We are not, however, bound to speak all we know to gratify our enemies, when no good end can be answered: and a partial evasive answer, if not contrary to truth, is sufficient for an impertinent and malicious inquiry. We have then need to be "wise as serpents, and harmless as doves."

NOTES.—CHAP. XXXIX. V. 1-9. (Marg. Ref. Notes, 2 Kings 25:1-10.)—Broken. (2) 'Such breaches were made in the walls, that the army of the Chaldeans with their commanders entered, and took possession of the city. Lowth.—Zedekiah, &c. (4) 'Instead of submitting, . . . as Jeremiah advised him, (38:17, 18.) Zedekiah endeavoured to make his escape.' *Ibid.*—Riblah. (5) 'Most interpreters suppose this city to be the same which was called Antioch, in after times, when it was re-edified by Seleucus.' *Ibid.*—Gave judgement. ['As one who had broke his oath of fidelity.' *Ibid.*

V. 10. Notes, 40:4-16. 41: 2 Kings 25:12, 22-26.

V. 11-14. Nebuchadnezzar must have heard frequently of Jeremiah's predictions, many of which were now fulfilled; and this would dispose him to respect his character. He had likewise no doubt been informed that the prophet had suffered many things, for advising the Jews to surrender. The prophet was therefore set at liberty to go home to Anathoth or elsewhere, as he pleased, and accordingly he at length joined the remnant under Gedaliah. (Notes, 40:1, 6.)

V. 15-18. This message was sent to Ebed-melech before the taking of the city. He seems to have been greatly afraid of the princes, whom he had offended by his kindness to Jeremiah; but the Lord assured him, that they would in a very little time be deprived of power; for the city would soon be destroyed. And at the same time, he was assured of protection in that catastrophe: he should escape with his life, whilst others fell by the sword; seeing he had trusted in the

CHAPTER XL.

Jeremiah, being dismissed by the Chaldeans, returns to Gedaliah, 1-6. The fugitive Jesse resort to Gedaliah, who encourages them to cultivate the land, 7-12. Johanan, informing Gedaliah that Ishmael designed to slay him, and proposing to kill Ishmael, is not believed, 13-16.

THE word which came to Jeremiah from the Lord, "after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains, among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and said unto him, "the Lord thy God hath pronounced this evil upon this place.

3 Now the Lord hath brought it, and done according as he hath said: because ye have sinned against the Lord, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee this day from the chains which were upon thy hand. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee: whither it seemeth good and convenient for thee to go, thither go.

5 Now while he was not yet gone back, he said, "Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the son

of Ahikam to Mizpah; and dwell with him among the people that were left in the land.

7 ¶ Now when all the captains of the forces which were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Saraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of Maachathite, they and their men.

9 And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, "Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah, to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer-fruits, and oil, and put them in your vessels, and dwell in your cities that ye have taken.

11 Likewise when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan;

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered vine and summer-fruits very much.

x 39:11-14. b 31:15. Josh. 18:25. 1 Sam. 7:17. c Ps. 68:6. 107:16. Acts 12:6. 7:21, 23. 29:20. Eph. 6:20. marg. "Or, manacles." d 22:8. 3. Deut. 29:24. 1 Kings 9:8-9. 2 Chr. 7:20-22. Lam. 2:15-17. e 50:7. Dan. 9:11, 12. Rom. 2: 5, 31, 9. "I, or, are upon thy hand." f marg. "I Heb. set mine eye upon thee." g 39:11, 12. marg. "I ven. 13:9. 20:15. 47:6." h 39:14. 2 Kings 25:22-24. a 26:24. 2 Kings 21:12, 14. 2 Chr. 34:20. i 4. 15:11. Ezra 7:5, 27. Neh. 1:1, 2. i-8. Prov. 16:7. 21:1. j 39:31-34. 2 Kings 8:7-9. j 39:32, 39. Acts 27:34, 38:10. Heb. 13:6. k Josh. 15:38. Judg. 21:1. 1 Sam. 7:5, 6. Micah. 1:3, 4.

Lord, and exposed himself to danger, by rescuing his prophet from his powerful persecutors.—It is worth remarking, that his confidence in God, rather than his kindness to Jeremiah, is assigned as the special reason of the promise here made to him. Had he been kind to the prophet, merely from humanity or inferior motives, it would not have been noticed in this manner; but, exerting himself to deliver a prophet "in the name of a prophet, he received a prophet's reward." (*Marg. Ref. Notes, Matt. 10:40-42. 25:31-46.*)—*For a prey.* (18) *Notes, 21:8-10, v. 9. 45:4, 5.*

PRACTICAL OBSERVATIONS.

"He that being often reproved hardeneth his neck, shall suddenly perish, and that without remedy:" and they, who will not credit the words of God, will be dreadfully convinced by the event, that not one of them fails of accomplishment.—They fatally err, who mistake reproves for pardons; and they labour in vain, who attempt to resist or elude the executors of divine vengeance.—External sancity will be equally unavailing, with magnificence or strong fortifications, to defend sinners against deserved wrath: and their obstinacy often occasions the misery and destruction of their children, relatives, and neighbours, as well as their own.—How precarious are earthly possessions! And how soon they are shifted from one hand to another, especially in times of public calamity! But whether the Lord makes men poor or rich, nothing can durably profit them, whilst they cleave to their sins.—The servants of God alone are prepared for all events: they are delivered and comforted, when the wicked are suffering for their crimes; and they often meet with more respect and kindness from the profane, or from idolaters, than from hypocrites and formalists. God however will raise them up friends, and do them good, and perform all his promises to them.—"In every nation, he that feareth God, and worketh righteousness, is accepted of him." (*Notes, Acts 16:34, 35.*) and he will reward men for the kindness which they show to his people for his sake. He gives encouragement to his servants, according to their perils, fears, and trials; and will never suffer those to be confounded or perish, who trust in his mercy and obey his commandments. And if it be a great favour for those who live in perilous times, to have their "life given them for a prey;" what cause shall we have for gratitude, if we escape the temptations, and are carried through the trials of this evil world, and finally obtain the eternal salvation of our souls!

NOTES.—CHAP. XL. V. 1. The five following chapters record the events which occurred in Judah, after Jerusalem was taken, till the residue of the Jews went into Egypt, and after they came thither; and contain several messages of God to them; which were "the word which came to Jer-

miah from the Lord." This chapter is wholly historical.—It appears that Jeremiah, after he had been freed from prison, continued among the Jews, till he was bound or handcuffed, (*Marg.*) with others of them, and carried to Ramah; and that he was there again set at liberty, in the manner here related. (*Notes, 39:11-14.*)—*Ramah.* *Marg. Ref. Notes, 31:15-17.*

V. 2, 3. The Jews were so blinded that they could not see, or would not acknowledge, the hand of God in these events, or that they were the just punishment of their sins. But this Gentile evidently perceived it: and perhaps he thought that this justified all the violence and cruelty, which he and the Chaldeans had committed. (*Notes, Deut. 29:2-26. Lam. 4:13-16.*)

V. 4, 5. *Marg.* and *Marg. Ref.—Not yet, &c.* (5) "While he" (Jeremiah) "yet would not return, he said, Go back, &c." The prophet seems to have hesitated at first what course to take. (*Notes, 26:24. 2 Kings 25:22-26.*)

V. 6. It is doubtful, whether Jeremiah acted prudently in this decision: the event seems to indicate the contrary; and it was the evident meaning of all the foregoing predictions, that the Jews should not prosper in their own land, till seventy years were expired. But he was influenced by love to the promised land, and to the remnant of his people; and he preferred the hopes of doing them good, to any favour which could have been shown him in Babylon. (*Notes, 17:15-18. 25:8-11.*)—*Mizpah.* *Marg. Ref. k.*

V. 7-12. (*Note, 26:24.*) Perhaps Gedaliah had previously surrendered to the Chaldeans; or, by some services, and his general character for integrity and capacity, he had recommended himself to the confidence of the victors. It was not their intention entirely to desolate the land; and therefore they wished to induce the poor remains of the Jews to settle there; as they feared no further resistance, when Jerusalem lay in ruins, and their rulers and nobles were either slain or made captives. They therefore placed Gedaliah over them, to encourage them to settle, and cultivate their lands. (*Note, 4:5.*) Accordingly he fixed his residence at Mizpah, a considerable town in the confines of Judah and Benjamin: (*Note, 6.*) and many of those who had commanded bodies of troops in different parts of the land, and of those who had fled into the adjacent countries, now repaired to Gedaliah, with some hopes of enjoying peace and acquiring a settlement. (*Marg. Ref.*)—Gedaliah seems to have been an upright man, and a cordial friend to his people, and well approved by them. He encouraged them to expect protection from the Chaldeans, whilst they continued in quiet subjection: he engaged, with a solemn oath, not to injure or oppress them, but to do them all the service in his power; and he excited them to use all

13 ¶ Moreover, ^aJohanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah.

14 And said unto him, Dost thou certainly know, that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? But Gedaliah the son of Ahikam ^abelieved them not.

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it: ^awherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

CHAPTER XLI.

Ishmael treacherously murders Gedaliah and many other Jews; and attempts to lead the rest over to the Ammonites, 1-10. Johanan resolves him, drives away Ishmael, takes the command, and purposes to go into Egypt, 11-18.

NOW it came to pass ^ain the seventh month, that Ishmael the son of Nethaniah the son of Elishama, ^aof the seed royal, and the princes

of the king, even ten mer with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah.

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, ^awhom the king of Babylon had made governor over the land.

3 Ishmael also ^aslew all the Jews that were with him, *even* with Gedaliah, at Mizpah, and the Chaldeans that were found there, *and* the men of war.

4 And it came to pass the second day after he had slain Gedaliah, and no man knew *it*.

5 That there came certain from Shechem, from Shiloh, and from Samaria, *even* fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring *them* to the house of the Lord.

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

^a See on 6-8. a 25:1, 41:10, 49:1-6, 1 Sam. 11:1-3, 2 Sam. 10:1-6, Ez. 23:2-6, Am. 1:13-15. b See on 8. 41:2. Prov. 25:23-26, Is. 26:10, Mic. 7:5. ^a Heb. strike them in and? c 1 Cor. 13:5-7. d 1 Sam. 24:4, 26:8, Job 31:31, e 123:4, 2 Sam. 19:3, 21:17, Ez. 33:24-29, John 11:50, 14:2, Matt. 10:16, 17, Rom. 9:8, a 23:2, 32:6, 2 Kings 25:35-37, Zech. 7:5, 8:19. b See on 40:8, c 86:12, 20, d Prov. 13:10, 27:4, Jam. 4:1-3. e 2 Kings 11:1, 2 Chr. 22:2, Ez. 17:13, f 40:11-16, 2 Sam. 3:27, 20:9, 10, Ps. 41:9, 109:5, Prov. 26:23-26.

the provision which they could for their wants, by collecting such of the fruits of the earth as had escaped the ravages of war. Accordingly their numbers increased; they gathered great abundance of provisions; and they had a fair prospect of again prospering, had not their unrepented wickedness entailed divine judgments on them. (Notes, 2 Kings 25:22-26. Ez. 33:24-29.)

Serve. (10) Or, "stand before" the Chaldeans, as a mediator: (Note, 15:1. Zech. 3:1-4.) or, as ready to receive and obey their commands.

V. 13-16. Johanan and his companions seemed to have acted honestly in this affair. They had received certain intelligence of the plot formed against Gedaliah's life, and consequently against the whole new settlement. Ishmael, (whose very name seemed hostile to Israel,) being a branch of David's family, was probably displeased that another was preferred above him; and the king of the Ammonites, (as it seems, out of hatred to the Jews,) employed him to slay Gedaliah. (Marg. Ref. a, b.) But Gedaliah, conscious of his own integrity and good-will to the people, was too unsuspecting; and as Johanan proposed a violent and very exceptionable method of defeating Ishmael's design, he seems to have considered the information as malicious. Yet he certainly ought to have examined into the evidence, and to have confined Ishmael; or to have taken some precautions for his own safety, on which that of the people so much depended. But he was left to this indiscretion, that judgment might come to the uttermost on this incorrigible remnant of the Jews. (Marg. and Marg. Ref. Notes, 41:1-10.)

PRACTICAL OBSERVATIONS.

Many can see the justice of God's judgments, and the truths of his words, in the case of others, who are heedless, or blind, as to those things which relate to themselves. Nay, some plead the prophecies against the Jews, and the descendants of Ham, in vindication of their own or other men's cruel oppressions of them; and think themselves justified, because the Scripture is fulfilled: (Notes, Gen. 9:24, 25. Deut. 28:37.) though it was equally fulfilled by the treachery of Judas, and the malice of those who crucified Christ! None, however, are so hardened as apostate professors of religion.—It is allowable for faithful ministers to receive the proffered kindness even of ungodly men, when it can be done without appearance of selfishness; when it does not tend to deceive or pre- judice the giver; and when it is not to be purchased, or repaid, by any sinful compliances or flatteries. (Notes, 2 Kings 5:15-19. 8:9.) Nay, their counsel may be often taken in secular matters; for they are "wise in their generation."—Those who earnestly desire the salvation of sinners, and the prosperity of the church, are apt to take encouragement from transient appearances, to expect better times; and they prefer the hope of being useful, to the most secure and profitable situations, in which they would be shut out from the ordinances of God, and waste their lives to no purpose.—After heavy calamities men might again obtain peace and comfort, if they would but submit to providence, and to those placed over them; if they would accommodate themselves to their circumstances, and apply themselves, with diligence, quietness, and honesty, to the duties of their station; and especially, if they would repent of their sins, and seek peace with God and protection from him. (Note, 29:4-7.) But his wrath pursueth the impenitent into every place and condition:

and whilst pride, ambition, avarice, or revenge bear rule, men will form new projects, and be restless in mischief, which commonly ends in their own ruin and that of other men.—Advancement, above such as were equals or superiors, always excites envy and opposition: and no equity, kindness, or services, can afford security from the assaults of turbulent enmity and disappointed ambition. (Notes, Prov. 27:4. Ec. 4:4-6.)—When men mean well, they are often too free from suspicion: and even information and good counsel, when given with violence, and connected with unjustifiable proposals, will often be rejected by conscientious persons. We have, however, need to be "wise as serpents, as well as harmless as doves;" not only for our own preservation, but to prevent "one sinner from destroying much good." Yet we should especially learn to trust in God alone; as the most powerful earthly protectors cannot secure us from the base designs even of very mean and inconsiderable enemies.

NOTES.—CHAP. XLI. V. 1. Seventh, &c.] Three months after the temple was destroyed. (Marg. Ref. a. 39:2.) The fast in the seventh month was observed in remembrance of the murder of Gedaliah. (Note, Zech. 7:2, 3.)

Princes.] Some of the chief officers of state belonging to Zedekiah. (36:12, 21. 38:4.) These brought a great number of others with them as their retinue; or else they could not have made such a destruction as they did. (3) Lowth.—These "princes of the king" might join Ishmael, from hatred to the Chaldeans, as well as envy of Gedaliah.—Seed-royal. Marg. Ref. c, f. Note, 40:13-16.

V. 2, 3. Gedaliah was doubtless very imprudent in taking no precaution against a person, whom he had great reason to suspect, both as a rival, and on account of the warning which Johanan had given him: yet his unsuspecting generosity aggravated the baseness of Ishmael's conduct.—Indeed the other captains, if they had not been infatuated, either by envy, resentment, or a selfish regard to their private affairs; would have been more careful, in defending a life, on which the safety of the whole company so greatly depended.—Ishmael, by coming to Gedaliah, had virtually submitted to his authority, and claimed his protection: and he was at this time, along with his friends, hospitably entertained by Gedaliah.—Yet he slew all that joined with Gedaliah in opposing him: for several of the commanders, as well as the greatest part of the people, were still left alive, as it appears by the sequel. (10, 11.) Fourth. Most of these, however, seem to have been absent from Mizpah, at this time, gathering in the fruits of the earth, or attending to their private concerns: (Note, 40:7-12.) so that probably all present, who stood out in resistance, were slain, and the rest kept in close confinement, that the transaction might be concealed, till Ishmael had completed his designs.

V. 4-8. The care, which had been taken to conceal the murder of Gedaliah and his adherents, gave Ishmael an opportunity of still further increasing the number and atrocity of his crimes.—The places, here mentioned, had belonged to the kingdom of Israel: (Marg. Ref. k-m.) but they were not far from Mizpah; and it is probable, that these men were Jews, who had resorted to Gedaliah, and, confiding in his protection, had fixed their residence in different places, in order to gather in the fruits of the earth. They expressed their grief for the calamities of the nation, by some observances which were forbidden in the law, on funeral occasions. (Marg. Ref. n, o. Note, 16:5-7.) but were customary, an.

7 And it was so, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, and cast them into the midst of the pit, he, and the men that were with him.

8 But ten men were found among them that said unto Ishmael, "Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbore, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah, was it which Asa the king had made for fear of Baasha king of Israel: and Ishmael the son of Nethaniah filled it with them that were slain.

10 Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

11 ¶ But when Johanan the son of Kareah, and all the captains of the forces that were with him heard of all the evil that Ishmael the son of Nethaniah had done,

12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah,

and found him by the great waters that are in Gibeon.

13 Now it came to pass, that when all the people which were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad.

14 So all the people that Ishmael had carried away captive from Mizpah, cast about and returned, and went unto Johanan the son of Kareah,

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after that he had slain Gedaliah the son of Ahikam, even mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:

17 And they departed, and dwelt in the habitation of Chimham, which is by Beth-lehem, to go to enter into Egypt,

18 Because of the Chaldeans: for they were afraid of them because Ishmael the son of Nethaniah, had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

p 1 Kings 15:29-39, 16:10-12, 2 Kings 11:1, 12, 15:25, Ps. 55:23, Prov. 1:16, 1s. 59:7, Ez. 42:27, 33:24-26, Rom. 3:15, q Job 24, Ps. 49:6-9, Prov. 13:8, Matt. 16:26, Mark 9:36-37, Phil. 3:7-9, r Or, near Gedaliah, Heb. by the hand, or, by the side of Gedaliah, s Josh. 10:16-18, Judg. 6:2, 1 Sam. 13:6, 14:11, 22, 24:3, 2 Sam. 17:9, Heb. 11:38, a 1 Kings 15:17-22, 2 Chr. 16:1-10, t See on 40:11, 12, u 22:30, 39:8, 43:5-7, 44:12-14, x 40:14, Neh. 2:10,

19, 4:7, 8, 6:17, 18, 13:4-8, y See on 40:7, 8, 13-16, 42:1, 3, 43:2-5, y Gen 14:14-16, 1 Sam. 30:1-8, 18-20, a 2 Sam. 2:13, b 1 Sam. 30:17, 1 Kings 20:20, Job 21:30, Prov. 28:17, Ec. 8:11, 12, Acts 28:4, c 2 Kings 25:25, d 10, 42:8, 43:4-7, e 2 Sam. 19:37-38, f 42:14, 19, 43:7, 1s. 30:2, 3, g 42:11, 16, 43:2, 3, 2 Kings 25:25, 1s. 30:16, 17, 51:12, 13, 57:11, Luke 12:4, 5, h See on 2, 140:5.

perhaps counted allowable in seasons of public calamity.—Some think, that Gedaliah, after the destruction of the temple, had erected an altar, and appointed a temporary place of worship at Mizpah, to which they purposed to carry their offerings: but it is more likely, that they meant to show their regard to the ruins of the temple, and there to offer their oblations, as well as the circumstances would admit.—The hypocrisy of Ishmael, in pretending to sympathize in their sorrows, and inviting them to see Gedaliah; and then murdering a company of men who gave him no provocation, without sparing any but those who appealed to his avarice; when added to his other crimes, constituted a complication of atrocious wickedness, which has scarcely ever been exceeded.—Perhaps he hoped at first to win them over to his party: but perceiving their attachment to Gedaliah, he thus wreaked his vengeance on them.

Treasures in the field. (8) Hidden stores, which could not be found, except by their discovering them. These they would deliver to him, as the ransom of their lives. (Notes, Job 2:4, 5. Prov. 13:8. Matt. 16:24-28. Phil. 3:8-11.)

V. 9. Asa fortified Mizpah; and in doing this, he doubtless made trenches as well as ramparts: but perhaps this pit was a hiding place, which he prepared for security, in case Baasha should suddenly assault him. (Marg. and Marg. Ref. Notes, Judg. 6:2, 3. 1 Sam. 13:6, 7. 1 Kings 15:16-22.)—A reservoir; a large pit for receiving rain water, which Asa caused to be made in the midst of the city, in order that he might not be in want of so necessary an article in case of a siege. Blayney.

V. 10. Perhaps Ishmael had at first hoped that the Jews would join him; and that, by the help of the king of Ammon, he should be able to make a stand against the Chaldeans, who had withdrawn most of their forces from that neighbourhood. But he now despaired of success in that way; and proceeded to carry the whole unarmed multitude captive into the land of Ammon. Among them, it seems there were some daughters of king Zedekiah, who had been left to the care of Gedaliah, when his sons were slain; and these, being recovered from Ishmael by Johanan, went down with him into Egypt, and seem to have died there with the other Jews. (Marg. Ref. Notes, 22:28-30. 43:4-7.)

V. 11-15. Johanan seems to have been employed at a distance from Gedaliah: so that it was some time before he heard tidings of these tragical events. But when he was informed of them, he immediately pursued Ishmael, who had not courage to face him; and being deserted, instead of apprehended by those, whom he had detained as prisoners, he escaped the avenging sword of Johanan.—Ishmael came to Gedaliah with ten men, who are supposed to have been princes of Judah, with their retinues: but he fled with only eight men. Perhaps the others had before left him, or had lost their lives in these bloody transactions; and, if they had retainers, these might think it safer to join Johanan, than to accompany Ishmael in his flight. (Marg. Ref.)

V. 16-18. Johanan had hitherto acted properly; and it was right that he should assume the command, till the king of Babylon had been informed of these transactions. He and

the other princes, having taken a decided part against Ishmael, had no sufficient reason to fear, lest the Chaldeans would revenge on them the murder of Gedaliah. (Notes, 42:10-17.)—Perhaps Johanan was unwilling to be superseded in the command; and so used his influence to induce the whole company to take refuge in Egypt; and their old attachment to the Egyptians rendered them the more ready to concur in this ruinous measure.—"The habitation of Chimham" seems to have been a residence and estate, which David had settled on Chimham the son of Barzillai, out of his own patrimony. (Note, 2 Sam. 19:31-39.)

PRACTICAL OBSERVATIONS.

When God is provoked to leave men to themselves, and to the temptations of Satan, they are hurried on into every kind of wickedness; their impetuous passions burst through all restraints, and misery and destruction attend their ways.—While divine judgments are executing on guilty nations, the best men are often first cut off, for the punishment of the survivors. (Notes, 2 Kings 23:26-33. Is. 57:1, 2.)—Candour and generosity frequently expose men to the base designs of those wretches, who are of "their father the devil," and who closely copy his example of subtlety, malice, and murder. (Notes, and P. O. John 8:37-47.) They, who hate the worshippers of God, can assume the appearance of piety and love: but they may better accomplish their purposes; and the thirst for blood, like other depraved appetites, becomes more insatiable by every gratification; until men delight in murder for its own sake.—It is well for mankind, that one selfish passion very often restrains another, in the conduct of the multitudes who are not influenced by a better motive. Thus avarice checks the progress of cruelty; ambition and pride that of licentiousness: the love of licentious pleasures, that of avarice, ambition, and revenge; and the fear of consequences, restrains all the other selfish passions. By these and similar means, the Lord bounds and overrules the wickedness of ungodly men; and provides for the accomplishment of his own wise designs, whether of judgment or of mercy.—As death, in such varied forms, meets men in those places where they least expect it, we should continually inquire, whether we be in such a state and frame of mind, as we should desire to be found in, when called to appear before our Judge. And, as men readily give all their substance to ransom their lives, how ready should we be to forsake all for the salvation of our souls!—If our hearts delight in the ordinances of God, and are disposed to sympathize in the afflictions of his people, and to regard the interests of true religion as our interests, death can do us no harm; but will remove us to that happy place, where "all tears will be wiped from our eyes."—They, who are most savage in their cruelty, to those who are not prepared to resist them, are often most cowardly when vigorously opposed.—The success of villany must be short-lived: and though base murderers and traitors may for a time escape vengeance, yet "evil pursueth" and will certainly overtake them. But how soon may our most promising appearances of worldly prosperity vanish as a dream! And how impossible is it, that any can prosper, who harden their hearts against God!—The removal of a prudent, peaceable,

CHAPTER XLII

Johanan and his company desire Jeremiah to inquire of God for them, and promise implicit obedience, 1-6. He assures them of safety if they continued in Judah, but of dreadful miseries if they go into Egypt, 7-18. He charges them with hypocrisy, in asking counsel which they did not mean to follow, 19-22.

THEN *'all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaia, and all the people, 'from the least even unto the greatest, 'came near,*

2 And said unto Jeremiah the prophet, Let, we beseech thee, our supplication 'be accepted before thee, 'and pray for us unto the LORD thy God, even for all this remnant; (for we are left but a few of many, as thine eyes do behold us;)

3 That the LORD thy God 'may show us the way wherein we may walk, and the thing that we may do.

4 Then Jeremiah the prophet said unto them, I have heard you; behold, 'I will pray unto the LORD your God according to your words; and it shall come to pass, that 'whatsoever thing the LORD shall answer you, I will declare it unto you, 'I will keep nothing back from you.

5 Then they said to Jeremiah, 'The LORD be a true and faithful witness between us, 'if we do not even according to all things for the which the LORD thy God shall send thee to us.

6 Whether 'it be good, or whether it be evil, we will obey the voice of the LORD our God, to whom we send thee; 'that it may be well with us, when we obey the voice of the LORD our God.

7 And it came to pass 'after ten days, that the word of the LORD came unto Jeremiah.

8 Then called he 'Johanan the son of Kareah, and all the captains of the forces which were with him, and all the people from the least even to the greatest,

9 And said unto them, Thus saith the LORD,

a See on 8. 40; 13. 41, 46. 43:4, 5. b 2 Kings 25:23. Ez. 8:11. 11:1. Janzanih, 8. 54, 55. 6:13. 8:10. 44:12. Acta 8:10. d 20. Is. 29:13. 48:1. 58:1, 2. Ez. 14:13. 4:21-23. 33:31. Mat. 15:8. ' Heb. fall before. 39. 7. 37. 30. merrins. e 21: 2. 37:3. Ez. 2. 9:28. 1 Sam. 7:12. 19:23. 1 Kings 13:6. Acta 8:24. 1 Lev. 23:22. 1b. 1. 27. 25:62. 1a. 1. 9. Ez. 5:31. 12:16. Zech. 13:8. 9. Matt. 24:22. 2:16. 1 Kings 8:36. Ezra 8:21. Ps. 25:4, 5. 27:11. 86:11. 143:8-10. Prov. 3:6. 1a. 2:3. Mic. 4:2. Mark 12:13, 14. b Ex. 8:29. 1 Sam. 12:23. Rom. 10:1. 123. 28. 1 Kings 22:14-16. 2 Chr. 18:13-15. Ez. 2:7. k 1 Sam. 3:17, 18. Ps. 40:10. Acta 20:20, 27. 15:2. Gen. 31:50. Job. 11:10. 1 Sam. 12:5. 30:42. 29. 12:1. Mal. 2:14. 3:5. Rom. 1:9. Rev. 1:5. 3:14. m Ex. 20:19. Deut. 5:27-29. n Rom. 7:13. 8:7. o See on 7:23. Deut. 5:29, 33. 6:2, 3. Ps. 81:13-16. 128:2. Is. 3:10. p Ps. 27:14. Is. 28:16. Hab. 2:3. q See on 1. 40:8, 13. 41:11-15. 43:2-5. r S e on 2. 2 Kings 19:4, 5, 20. &c. 22:15-20. a Gen. 26:2, 3. Ps. 37:5. t 24:6. 31:28.

and equitable ruler, and the succession of another, who is rash, turbulent, and enterprising, may affect the condition of great multitudes: so entirely do we in every thing depend on the providence of God! When men's hearts are fixed on worldly projects and connexions, they will soon pretend or fancy some motive or reason for following their inclinations: and if the fear of man sometimes restrains from evil, it more frequently leads to rebellion and impiety. But they only are happy and steady, "who fear the LORD, and walk in his ways."

NOTES.—**CHAP. XLII.** V. 1-6. It is not said, by what means Jeremiah escaped the sword of Ishmael; but the LORD took care of him according to his promises.—The princes seem to have wholly neglected him; till on this occasion, they wanted to obtain his sanction, to their purpose of going to Egypt.—In order to induce him to favour them, they applied to him with one consent, in the most respectful and plausible manner: they used language, suited to prepossess him with a favourable opinion of them, and to move his compassion; and, in words expressing great humility, they entreated his prayers in their behalf, and that he would inquire of the LORD what he would have them to do; seeing a very small remnant out of immense numbers, now remained. The prophet readily acquiesced; and doubted not that he should receive an answer from God, which he would unreservedly declare to them: (*Notes, 1 Sam. 3:16-18. Acta 20:18-27. v. 20, 27.*) and they called the LORD to witness, that they would implicitly follow his directions, whatever they were, "that it might be well with them."—The words, "Whether it be good or whether it be bad," rather may be thought to imply, that they supposed Jeremiah would answer according to his own discretion rather than that he would deliver the unerring counsel of God: yet perhaps they only meant, whether his answer were coincident with their inclinations, or the contrary.—It is the constant method of hypocrites, to pretend a profound submission to the will of God, till that comes to cross their inclinations or interest. *Louth.—May show, &c. (3) Notes, 6:16, 17. 1 Kings 8:35, 36. Ps. 143:8-10.—A true and faithful witness. (5) Marg. Ref. 1. Note, Rev. 3:14-16, v. 14.*

V. 7-9. (*Marg. Ref.*) The prophet waited for a revelation from God, in answer to the inquiries of the people; who

the God of Israel, unto whom ye sent me to present your supplication before him;

10 If ye will still 'abide in this land, 'then will build you, and not pull you down, and I will plan: you, and not pluck you up: for 'I repent me of the evil that I have done unto you.

11 Be not 'afraid of the king of Babylon, of whom ye are afraid; 'be not afraid of him, saith the LORD: 'for I am with you, to save you, and 'to deliver you from his hand.

12 And I will show mercies unto you, 'that he may have mercy upon you, and cause you to return to your own land.

13 ¶ But 'if ye say, We will not dwell in this land, neither obey ye the voice of the LORD your God

14 Saying, No; but 'we will go into the land of Egypt, where we shall see no war, 'nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:

15 And now therefore hear the word of the LORD, ye remnant of Judah; 'Thus saith the LORD of hosts, the God of Israel; 'If ye wholly set your faces to enter into Egypt, and go to sojourn there;

16 Then it shall come to pass, 'that the swora which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall 'follow close after you there in Egypt: and 'there ye shall die.

17 So shall it be with all the men that set their faces to go into Egypt to sojourn there; 'they shall die by the sword, by the famine, and by the pestilence: and 'none of them shall remain or escape from the evil that I will bring upon them.

18 For thus saith the LORD of hosts, the God of Israel; 'As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and 'ye shall be an execration, and an astonishment, and a

33:7. Ps. 69:35. 102:16. Ez. 36:36. Acta 15:16. u 18:7-10. 21:19. Ez. 92:14. Deut. 32:36. Judg. 2:18. 2 Sam. 24:16. Ps. 106:45. Hos. 11:8. Joel 2:13. Am. 7:3, 8. Jon. 3:10. 4:2. y 7:12, 17. 41:18. 2 Kings 25:26. x 1:19. 15:20. 1 Pet. 20:4. Josh. 1:9. 2 Chr. 24:7, 8. Ps. 46:7, 11. Is. 9:8-10. 41:10. 43:2. Matt. 25:30. Acta 18:10. Rom. 8:31. 2 Tim. 4:17, 18. y Neh. 1:11. Ps. 106:45, 46. Prov. 16:7. z 10. 44:16. Ez. 5:2. a 41:17. 43:7. Deut. 29:19. Is. 30:16, 17. 31:1. b 4:19, 21. Ez. 16:3. 17:3. Num. 11:5. 16:13. c 17. 44:12-14. Gen. 31:21. 1 Pet. 1:17. Tan. 11:7. Luke 9:51. d 13. 44:27. Deut. 28:15, 22, 45. Prov. 13:21. Ez. 11:8. Am. 9:1-4. Zech. 1:16. Job. 11:48. 1 Heb. eleven after you. 2 Kings 5:27. e 44:11, 12, 27. f Heb. all the men. g 22. See on 24:10. 44:14. g 44:28. h 6. 11. 7:20. 39:1-9. 52:4, &c. 2 Kings 25:4, &c. 2 Chr. 34:25. 36:16-19. Lam. 2:4. 4:11. Ez. 22:92. Dan. 9:11, 27. Nah. 1:9. Rev. 14:10. 16:2, &c. 18:16. 24:9. 25:9. 29:15, 22. 44:12. Deut. 29:21, 22. 1 Kings 9:7-9. Is. 65:15. Zech. 8:13.

saw good to delay for some time to make known his will; perhaps to show them, that Jeremiah did not speak of his own mind, but when and as he was directed. The delay was also suited to give time for consideration, and to retard the execution of their rash projects: and, as it would render them impatient, it tended also to detect their hypocrisy, and to show more clearly their determined rebellion against God.

V. 10-12. Marg. Ref. Notes, 7:5-7. 17:19-27. 18:7-10.—I repent, &c. (10) The LORD was ready to alter his conduct towards the people, provided they would obey his voice. He delighted not in their miseries, but was ready to terminate them, as soon as it could consist with his justice and the honour of his name.—*'God is said . . . to repent, when he alters the outward methods of his providence. . . . The punishments the Jews had received, had made satisfaction to his justice, as far as concerns this world; and he would not continue the same severity unless they gave him a new provocation.'* *Louth. (Note, Gen. 6:6, 7).—Be not afraid. (11) Note, 41:16-18.*

He may, &c. (12) 'I will incline the king of Babylon to take pity on you; . . . and so settle you in your own country. *Louth. (Notes, Prov. 16:7. 21:1).—He should cause them to return to their cities and inheritances: and not live in that unsettled manner which they then did.*

V. 13-17. (Marg. Ref.) 'Thus God turneth the policy of the wicked to their own destruction: for they thought themselves safe in Egypt; and there Nebuchadnezzar destroyed them and the Egyptians.' (*Notes, 43:8-13. 44:26-30. Is. 30:15-17. John 11:47, 48.*)—*If ye wholly set your faces. (15) Luke 9:51.*

V. 18. The people had witnessed the tremendous effects of the wrath of God, in the siege and destruction of Jerusalem: and had they not been passed feeling, this denunciation must have made their ears to tingle, and appalled their very souls. (*Marg. Ref. Note, Prov. 29:1.*)

V. 19. 'The Jews going into Egypt for protection, was in effect refusing to submit to the king of Babylon, to whom God had decreed the government of Judea, and all the neighbouring countries. (27:36.)' *Louth. (Notes, 25:8-12. 27:4-*

curse, and a reproach; and ye shall see this place no more.

19 ¶ The LORD hath said concerning you, O ye remnant of Judah; 'Go ye not into Egypt; know certainly that I have admonished you this day.

* 20 For 'ye 'dissembled in your hearts, when ye sent me to the LORD your God, saying, 'Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do it.

21 And now 'I have this day declared it to you; but ye have not obeyed the voice of the LORD your God, nor any thing for the which he hath sent me unto you.

22 Now therefore 'know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and to sojourn.

CHAPTER XLIII.

Johanan and the captains, despising the prophet's counsel, take him, and Baruch, and the people, and go into Egypt, 1-7. Jeremiah, by a sign, predicts the conquest of Egypt by the Chaldeans, 8-13.

AND it came to pass, that when Jeremiah 'had made an end of speaking unto all the people 'all the words of the LORD their God, for which the LORD their God had sent him to them, even all these words,

12:13-12:27. k Deut. 17:16. Is. 30:1-7. 31:1-3. Ez. 17:15. 136:21. Ez. 3:21. 22:23-27. * Heb. testified against. Deut. 31:21. 2 Chr. 24:19. Neh. 9:23-26. 31:1. Jer. 1:17. 1 Thes. 4:8. m 3:10. Ps. 134:4. 65:3. margins. 1:18-4. 33:1. Num. 22:15-18:35. Gal. 6:7. 1 Heb. have used deceit against your souls. Jam. 1:22. n See on 2. o Ez. 2:7. 3:17. Acts 20:26, 27. p See on 7:24-27. Deut. 29:19. Zech. 7:11, 12. q See on 17. 43:11. Ez. 5:3, 4. 6:11. 1 Or, to go to sojourn. a 26:8. 42:22. 51:63. b 1:7, 17. 26:2. 42:3-5. Ez. 24:3. 1 Sam. 8:10. Matt. 28:20. Acts 5:20. 20:27. c See on 40:8. 42:1.

15. 38:1-6.)—Admonished.] "Testified against." *Marg.—Note, 1-6, v. 5.)*

V. 20-22. God made known to the prophet the dissimulation of the princes and people; and their conduct, when he delivered his message, seems to have indicated a determination to disobey it. He did not therefore shun to charge the matter home on their consciences, and to denounce the awful judgments of God against them; though they had shown him much respect, and had him entirely in their power. (*Marg. and Marg. Ref. Notes, 18, 26:12-15.*)

PRACTICAL OBSERVATIONS.

Numbers have a general persuasion, that the instructions given them from the word of God are right and good; but they do not so decidedly believe them, as to yield obedience when self-denial is requisite: they however desire that faithful ministers should sanction their measures, and in urgent cases entreat an interest in their prayers. Many also learn the language of piety, and can, upon occasion, use it very plausibly: they profess great respect for the servants of God, and become their supplicants for their own selfish purposes: they impose upon them, and recommend themselves to their compassion and good-will; and make them think, that they desire to "know the way in which they may walk, and the thing that they may do." There is, however, no harm done, if ministers entertain better hopes of men than they deserve; provided they be only induced to pray for them, and to declare the word of God, without reserve or discouragement: for they should on all occasions be ready to do this for every one, whether great or small. But many, who promise, with much solemnity, to do whatever the Lord requires, so long as they can hope to have their pride flattered, and their favourite inclinations gratified; cannot endure to be contradicted, or called to exercise self-denial: and generally, something in the language of such persons, betrays the state of their hearts to those, who "have their senses exercised to discern good and evil." For how could men, if they were not greatly attached to their own wills, suppose that the Lord would require of them any thing evil in itself, or prejudicial to them? All his commands are holy, just, and good, however they may thwart our inclinations: and not only will it be well with us at last, if we "obey the voice of the LORD our God;" but, "in keeping of his precepts there is great reward."—Those who would know the mind of God in doubtful cases, must wait as well as pray. "He that believeth will not make haste," but will stay till he is satisfied, or obliged to decide: but unbelief and self-will are impatient; and the Lord often delays to answer prayer, that he may distinguish betwixt the humble believer, who must wait at mercy's door till it be opened; and the alarmed hypocrite, who, like Saul, will soon apply elsewhere, if he do not find the encouragement and success which he expected. (*Note, 1 Chr. 10:13, 14.*)—It is as vain as it is impious to attempt imposing upon God. He will, however, always give encouragement to sinners, who apply for it in his appointed way. He is ever ready to return in mercy to those whom he has afflicted, and to pardon the penitent; for "he delighteth not in the death of a sinner, but rather that he should repent and live;" and he never rejects those, who rely on his promises, and obey his commandments.—Whatever loss or

2 Then spake 'Azariah the son of Hoshaiah, and 'Johanan the son of Kareah, and 'all the proud men, saying unto Jeremiah, 'Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there;

3 But 'Baruch the son of Neriah setteth thee on against us, for 'to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

5 But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah;

6 Even men, and women, and children, and the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they even to 'Tahpanhes.

Jeremiah. d See on 40:13-16. 41:16. e 13:15. Ez. 5:2. 9:17. Ps. 10:4-5. 12:3. 119:21. 123:4. Prov. 6:17. 16:5, 18, 19. 30:9. Hsb. 24:5. Jam. 4:6. 1 Pet. 5:5. f 5:12, 18. 2 Chr. 36:13. Is. 7:9. g 6. 36:4, 10, 26. 45:1-3. h 38:4. Ps. 109:4. Matt. 5:11, 12. Luke 6:22, 23. i See on 42:5-6. 44:5. 2 Chr. 23:16. Ez. 9:16. k 42:10-15. Ps. 37:3. l See on 40:11, 12. 41:15, 16. 1 Sam. 26:19. m 41:10. 52:10. n Ez. 9:1, 2. Lam. 3:1. John 21:18. o 2:16. Tahpanhes. 44:1. 46:14. Is. 30:4. Hanes. Ez. 30:18. Tahpanhes.

suffering we may sustain from obedience, it is provided against in his word: and he has engaged to protect and deliver all who trust and serve him. But if men will "not abide his counsel," or obey his voice; if they will "lean to their own understandings," instead of trusting in his guidance; (*Note, Prov. 3:5, 6.*) if they will expect security from trouble and danger by disobedience, and obstinately pursue their worldly projects; either the evils which they feared, or far worse, will come upon them, from which they will not be able to escape. And they, who copy the crimes of those, on whom the "anger and fury of the Lord hath been poured out," will in their turn also be made "an execration, an astonishment, a curse, and a reproach." These things must be urged on the consciences of men, without respect of persons; nor must the servants of God shun to declare his whole counsel, out of regard to their rank, fear of their frown, or even gratitude for favours conferred on themselves. But no sinners should be rebuked with such sharpness, as those who have dissembled with God, in their solemn professions and inquiries after his will. This often appears in their conduct, for actions speak more plainly than words: and when it is thus made manifest, that "they will not obey the voice of God," they must be plainly told that his "wrath abideth on them."

NOTES.—CHAP. XLIII. V. 1, 2. *Marg. Ref.—Azariah.* (2) Called Jeraniah, 42:1.—*Proud men.* 'Who refused to obey almighty God, when his commands crossed their inclinations.' *Louth.* (*Notes, 13:15-17. Ez. 5:2. 9:13-16. Dan. 4:34-37. 5:18-24.*)—*Hath not sent, &c.* 'The constant method of hypocrites and infidels who pretend they are not satisfied of the truth of divine revelation; when the true cause of their unbelief is, that God's commands contradict their own lusts and appetites.' *Louth.* (*Note, Matt. 16:1-4.*)

V. 3. 'They would not directly accuse Jeremiah of partiality toward or confederacy with the Chaldeans, as his enemies had done formerly, (37:13.) but they lay the blame on Baruch.' *Louth.*—The princes had previously made up their minds, at all events to go into Egypt; and therefore they were decidedly averse to Jeremiah's counsel, because proudly attached to their own will and wisdom; and doubtless they were also exasperated by his severe language and awful warnings. They were, however, unwilling to allow, that they acted in direct defiance to God's authority: they pretended therefore, and perhaps persuaded themselves, that Jeremiah was influenced by Baruch to oppose their projects, that they might fall into the hand of the Chaldeans. Their suspicions of Baruch were doubtless ill-grounded; for he was a very pious man, and a steady friend to his people: (*Marg. Ref. Note, 45:1-3.*) but Jeremiah's character was so established; he had so long shown a patient, disinterested love to his nation, and so many of his predictions had already been fulfilled, that their accusation of him was as foolish as it was malicious. His late preference of a lot among them, to the favour of the king and princes of Babylon, was alone a sufficient confutation of the slander. (*Note, 40:6.*)

'Put us, &c.' 'Put us to death, or carry us, &c.' That is, 'Put some to death, and lead the rest captive to Babylon.'

V. 4-7. (*Marg. Ref. i-m.*) Johanan, with the captains

8 ¶ Then came the word of the LORD unto Jeremiah in Tahpanhes, saying,

9 Take great stones in thy hand, and hide them in the clay in the brick-kiln which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

10 And say unto them, Thus saith the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

11 And when he cometh, he shall smite the land of Egypt; and deliver such as are for death to death; and such as are for captivity to captivity; and such as are for the sword to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives; and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.

13 He shall break also the images of Bethshemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

p Ps. 139:7. q Tim. 2:9. q 13:1, &c. 16:2, &c. 19:1, &c. 51:63, 64. I Kings 11:29-31. Is. 20:1-4. Ez. 4:1, &c. 5:1, &c. 12:3, &c. Hos. 12:10. Acts 21:1. Rev. 19:21. r Ex. 1:14. 2 Sam. 12:31. Nah. 3:14. s 1:15. 3:5-6-26. 27:6-8. Ez. 20:18-20. Dan. 2:21. 5:18, 19. 12:5, 9. 27:6. 46:27, 28. Is. 44:26. 45:1. Jer. 22:7. 1 Kings 20:12, 16. Ps. 18:11. 37:5. 39:20. 25:19, 46:1-26. Is. 19:19. Ez. 20:19, 30. 31-32. y 2 Sam. 10:13. 44:13. Job 20:29. Ez. 5:12. Zech. 11:9. z 46:25. 48:7. 50:2. 51:44. Ez. 12:12. 2 Sam. 5:21. Is. 19:1. 21:9. 46:1. Ez. 50:13. Zeph. 2:11. s. Math. 6:9. Job 40:10. Ps. 109:18, 19. 132:16, 18. Is. 49:18. 52:1. 59:17. 61:5. 10. Lam. 1:12. Ezech. 4:24. 8:11. Col. 3:12, 11. * Heb. altitudes, or, standing images. † Or, the house of the sun. Is. 19:18. marg. c See on 12,

and soldiers, and those who concurred in his plans, seem to have compelled the rest of the company, as well as Jeremiah and Baruch, to accompany them into Egypt. This aggravated their impiety and rebellion; as they carried away those into that idolatrous country, (which had always proved treacherous to Israel,) who had returned from other nations out of affection to the land of Judah. When they arrived in Egypt, they repaired immediately to Tahpanhes, the royal city, (9) where, it is probable, they were favourably received by Pharaoh. (Marg. Ref. o.)

V. 8-13. The Jews had sheltered themselves in Egypt, to be out of the reach of the Chaldeans; but they were no sooner arrived there, than the prophet was instructed to inform them, that Nebuchadrezzar would pursue them, and place his pavilion, or display his magnificence near the palace of Pharaoh, so that he would not be able to protect them.—This prediction was attended by a sign, of which some of the Jews were made witnesses, that it might be the more noticed. (Notes, 13:1-11. 16:2-9. 18:1-10. 19:) It was also predicted, that Nebuchadrezzar would destroy great numbers of the Egyptians, and take many prisoners; (Note, 15:2-4.) that he would add Egypt to his dominions, and possess himself of the spoil of it, with the utmost speed; and with as much ease as a shepherd puts on his garment.—This shows the prodigious ease with which all the power and riches of a kingdom are carried away, when God appoints the revolution. Rollin. (Note, Ez. 29:17-20.)—Then he would return to his own land in peace, none daring to resist him; and he would burn their temples and idols, to which the Egyptians were attached beyond other nations, and which tempted the Jews also to idolatry. (Notes, 44:29, 30. 46:26. 2 Sam. 5:21. Is. 19:1. 46:1, 2. Ez. 29:1-13. 30-32.) Especially that he would break the images of Bethshemesh, (the house of the sun, marg.) in the land of Egypt; (Note, Is. 19:18.) for there was a city of that name in the land of Judah. (Josh. 15:10. Notes, 1 Sam. 6.)

Brick-kiln. (9) Bricks were the chief materials . . . used in the most stately buildings: (Gen. 11:3.) so there was constant occasion for such a brick-kiln near Pharaoh's palace. Yet this might be a great way from the palace itself; the courts of great kings being almost equal to a city for extent, in ancient times. Louth. The word rendered "brick-kiln," may perhaps mean the clay, of which the bricks were made.

PRACTICAL OBSERVATIONS.

Pride is the great root of infidelity, and proud men scorn subjection to any superior; they prefer their own wisdom to the revealed word of God; they resent warning, counsel, and reproof; they set up their own will in opposition to the divine authority, and justify themselves in the most flagrant enormities. When men of this character have resolved not to be ruled by the Scriptures, they deny the divine original of them, notwithstanding the manifold demonstrations with which they are authenticated; they give credit to any absurdity, which seems to countenance infidelity; they impute the basest conduct to the most blameless and excellent characters; and the most unexceptionable actions to the worst motives. But they express most enmity against faithful ministers, whom

CHAPTER XLIV.

God, by his prophet, expostulates with the Jews in Egypt, for persisting in idolatry, after all that they had heard, suffered, and witnessed, 1-10. Is denounces their destruction, 11-14. The Jews impudently avow their purpose of cleaving to their idols, and ascribe their miseries to the neglect of them, 15-19. The prophet shows the falsehood of their plan; and, in the name of God, predicts their utter ruin, 20-33; and, for a sign, that also, of the king of Egypt, 34, 35.

THE word that came to Jeremiah concerning all the Jews, which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros,

saying, 2 Thus saith the LORD of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a desolation, and no man dwelleth therein;

3 Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, and to serve other gods, whom they knew not, neither they, ye, nor your fathers.

4 Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate.

5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.

a 42:15-18. 43:5-7. b See on 46:14. Is. 14:2. Ez. 29:10. Heb. c 43:7. Ez. 30:18. Tahpanhes. d 2:16. 46:14, 19. Is. 19:13. 1. 3. 13:16. e Gen. 10:14. Pathros. Is. 11:11. Ez. 29:14. 30:14. f See on 35:5. Ez. 15:4. Deut. 29:2. Josh. 23:3. Zech. 1:6. g 22:4. 7:34. 9:11. h 11:14-15. i 12:1. 12:12. 12:17-19. 17:18. 51:29. 52:12. 14. 11:17. 18:11, 12. 19:34. 22:5. Lam. 4:6-11. Neh. 9:33. Lam. 1:8. 4:18. Is. 8:17, 18. 9:9. 22:25-31. Dan. 9:5-8. Zech. 7:11, 13. 1:10. 13:6. 29:26. 32:17. k 7:13, 25. 25:34. 26:5. 29:19. 32:33. 33:17. 2 Chr. 36:15. Zech. 7:7. 1:16-18. Ez. 8:10. 1 Pet. 4:3. Rev. 17:4, 5. m See on 2:24. 2 Chr. 36:16. n 8:11-13. Is. 48:4, 18. Zech. 7:11, 12. n 17-21. See on 19:13.

they treat as deceivers, and charge with malevolence, and with being enemies to mankind. When thus bent on disobedience, they employ their ability, influence, or authority, in carrying others along with them in their rebellious courses and the prospect of success, or carnal security, easily lead them into the most powerful temptations.—But vengeance pursues the obstinate rebel: while no banishment or distance from external advantages, can exclude the people of God from his presence, and the comfort of communion with him.—When he employs ambitious men to scourge guilty nations, they have easy and speedy success in their destructive expeditions; but he will especially punish those who deceive and ensnare his people, or tempt them to rebellion against him: and the idols and idolaters shall be involved in one common destruction.

NOTES—CHAP. XLIV. V. 1. The Jews were now dispersed in different cities, probably according to the appointment of Pharaoh: and there they worshipped idols without restraint. Jeremiah was therefore commissioned to deliver a message from God to them; which he seems to have done at Pathros, to a multitude there assembled; (15) but it would soon be circulated among those who lived in the other cities, which were not very distant.

Noph.] Commonly called Memphis; . . . near this place stands one of the pyramids, which is yet remaining. Louth. These were all famous and strong cities in Egypt, where the Jews that were fled dwelt for their safety: but the prophet declareth that there is no hold so strong, that can preserve them from God's vengeance. (Marg. Ref.)

V. 2, 3. Note, 42:18.—Whom, &c. (3) The God o. Israel had given so many proofs of his wisdom and power, his justice, truth, and mercy, in his dealings with that nation, during a long succession of ages; and of his awful vengeance in the recent tremendous judgments, which the Jews had witnessed; that nothing, but wilfully closing their eyes, could prevent them from knowing him to be "the one living and true God." But they could assign no good reason for worshipping idols: they did not know that they had any existence; and they could not but know, that the images which they made of them, were nothing else than lifeless wood, metal, or stone. (Notes, 10:3-15. Deut. 32:17. Is. 43:8-13. 44:6-8. 46:5-11. 48:2-5. 1 Cor. 8:4-6.)

V. 4. (Marg. Ref. k. Neh. 9:26-30. Zech. 1:5, 6.) The latter clause may be rendered, "I pray you, do not this abominable thing, that which I hate." The language is peculiarly pathetic, as well as emphatical. (Marg. Ref. l. Note, 2 Cor. 5:18-21, v. 20.)

V. 5, 6. (Marg. Ref. Notes, 2 Chr. 36:14-16. Zech. 7:8-14.) He setteth before their eyes God's judgments against Judah and Jerusalem for their idolatry; that they might beware by their example, and not with the like wickedness provoke the Lord.

V. 7-9. (Marg. and Marg. Ref. Notes, 5, 6. 7:17-20. Josh. 22:17, 18. Prov. 8:35, 36.) We ought to keep in memory God's plagues, from the beginning; that considering them we might live in his fear; and know that if he spared not . . . kings, princes, and rulers, and also whole countries

6 Wherefore "my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are *ruined and desolate*, as at this day.

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel; Wherefore commit ye *this great evil* against your souls, "to cut off from you man and woman, "child and suckling, out of Judah, "to leave you none to remain;

8 In that "ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, "that ye might cut yourselves off, and that ye might be "a curse and a reproach among all the nations of the earth?

9 Have "ye forgotten the wickedness of your fathers, and the "wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and "the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

10 They "are not "humbled *even* unto this day, "neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

11 ¶ Therefore thus saith the LORD of hosts, the God of Israel; Behold, ¶ I will set my face against you for evil, and to cut off all Judah.

12 And ¶ I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt: they shall *even* be consumed by the sword and by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: "and they shall be an execration, and an astonishment, and a curse, and a reproach.

13 For ¶ I will punish them that dwell in the

n. 4, 4. 7, 20. 21, 5, 12, 36, 7, 42, 18. Lev. 25:28. Is. 51:17, 20. Ez. 5:13, 6:12, 8. 18, 20, 33, 24, 8, 13. Dan. 9:12. Nah. 1:2. p. See on 2, 3. Is. 6:11. q. 7:19, 42. R. marg. Num. 16:38. Prov. 1:18, 5:22, 8:36, 15:32. Ez. 33:11. Hab. 2:10. L. 11, 9, 21, 51, 22. Josh. 6:31. Jude. 21:11. s. Deut. 32:25. 1 Sam. 15:3. 22:19. Sam. 2:11. " Heb. *the midst of Judah*. t. 12, 14, 27, 28. u. See on 25:6, 7. Deut. 32:16, 17. 2 Kings 17:15-17. 1 Cor. 10:21, 22. s. See on 7. Ez. 18:31, 32. y. 16, 24, 9, 25, 6, 28, 18, 42, 18. 1 Kings 9:7, 8. 2 Chr. 7:20. Is. 65:15. Lam. 2:15, 16. z. Deut. 22:17-20. Ezra 9:7-15. Dan. 9:5-8. " Heb. *wickednesses*, or, *iniquities*, &c. a. 15-19, 7, 7, 18. b. 8:12. Ez. 9:17, 10:3. 1 Kings 21:29. 2 Chr. 12:6-12, 32:28, 33:19, 34, 27. Dan. 5:20-22. Jam. 4:6-10. 1 Pet. 5:6. c. Heb. *concrete*. 2 Kings 22:19. Ps. 34:18, 51:17. Is. 57:15, 66:2. Ez. 9:4. e. 10:7, 36, 24. Ez. 9:30. Prov. 8:13, 16:6, 28:14. Matt. 27:54. Luke 23:40. Rom. 11:20. Rev. 15:4. d. 21:10. Lev. 17:10, 20:5, 6, 26, 17. Ps. 34:16. Ez. 14:8, 15:7.

and nations, for their sins; ye vile worms cannot look to escape punishment for ours." *Wives*. (9) Or, "*women*." (Notes, 15-19.)

V. 10-13. *Marg. and Marg. Ref. Notes*, 6:13-15, 36:20-25. Deut. 29:4. 2 Kings 22:15-20. Is. 64:6-8. Ez. 9:3, 4. Dan. 9:13.-Set their faces. (12) Note, 43:13-17, v. 16. "They have fully set their minds, and are gone thither on purpose. Whereby he accepteth the innocent, as Jeremiah and Baruch, that were forced. Therefore the Lord sheweth, that he will set his face against them; that is, purposely destroy them." (Notes, 42:18, 43:4-7.)

V. 14. "Scaliger observes, out of Eusebius, that Artaxerxes Ochus, making an expedition into Egypt, removed a considerable colony of Jews out of that country, and carried them away as far as the Caspian Sea, and there settled them. These, he thinks, were the remainder of those Jews that went down into Egypt at this time." Louth. As, however, Ochus's conquest of Egypt occurred much more than two hundred years from the time of the Jews going into Egypt, this opinion is not very probable: nor do we read any thing more of this remnant, or of the fulfilment of this prediction.

None shall, &c.] The Jews, when they went into Egypt, supposed, that they might more easily return into their land, than their brethren at Babylon could; and they had a desire of returning, provided they could hope to be secured from the Chaldeans. But the Lord declared, that not one of them should return thither, "but such as should escape;" which may mean such as should escape the contagion of idolatry; or a very mean and small remnant, escaping with immense difficulty from the general ruin. (Note, 28.) "None shall return into the land of Judah, but such as shall speedily withdraw themselves out of Egypt, and make an escape from this wicked Johanan." Bp. Hall.—Perhaps a few of those, who went into Egypt by compulsion, or had previously fled thither, being preserved from idolatry, were afterwards restored, with their posterity, as "a remnant according to the election of grace," to their own land, when the Jews returned from Babylon: but not one of those who went into Egypt with Johanan, willingly and in rebellion against God. (Note, 10-13, v. 12.)

land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the "which they have a desire to return to dwell there: "for none shall return but such as shall escape.

[Practical Observations.]

15 ¶ Then "all the men, which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwell in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 As for the word that thou hast spoken unto us in the name of the LORD, "we will not hearken unto thee.

17 But we will certainly do "whatsoever thing goeth forth out of our own mouth, to burn incense unto the "queen of heaven, and to pour out drink-offerings unto her, "as we have done, we, and "our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for "then had we plenty of "victuals, and were well, and saw no evil.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, "we have wanted all *things*, and have been consumed by the sword and by the famine.

19 And when "we burned incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her, "without our men?

20 ¶ Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying,

21 The incense that ye burned in the cities of

Am. 9:4. s. See on 42:15-19, 22. f. See on 3, 29, 22. Is. 65:15. g. 27:28. See on 11, 22, 21, 9, 24, 10, 42, 18. h. 27. See on 42:17. Matt. 23. Rom. 23. Heb. 2. 3. 1, 22, 26, 24, 42, 22. s. Heb. *lift up their soul*. j. 28. Is. 4:2, 10:30. Rom. 9:27, 11:5, 6. k. 5:1-5. Gen. 19:4. Prov. 11:31. Is. 1:5. Matt. 7:13. 2 Pet. 2:1, 2. 1, 6:15-17. 8, 6:12, 18:18, 38:4. Ex. 5:2. Job 15:25-27, 21:14, 15. Ps. 2:3, 73:8, 9. Is. 3:9. Dan. 3:15. Luke 19:14, 27. m. 25. Num. 30:4. Deut. 23:23. Judg. 11:38. Mark 9:28. n. Or, *frame of heaven*. See on 7:18. marg. o. 19:13, 31:23-32. 2 Kings 22:17. Neh. 9:34. Dan. 9:6-8. p. Neh. 5:34. Ps. 106:6. Ez. 20:8. Dan. 9:5, 6, 8. 1 Pet. 1:18. p. See on 9:21. q. Ez. 16:3. Is. 48:5. Hos. 2:5, 8. Phil. 3:19. 1 Heb. *bread*. r. See on 10:12. Num. 11:5, 6. Job 21:14, 15. Ps. 73:8. 1 Kings 15:13-15. s. See on 15:7, 18. t. Gen. 3:6, 11, 12, 16, 17. Deut. 7:8, 9. 1 Kings 21:25. 2 Chr. 21:6. Prov. 11:21. Mark 6:19-27. ** Or, *husbands*, 15.

V. 15-18. The women had, it seems, been more active in idolatry than the men; yet the men were enraged at the prophet's rebuke, and were determined to justify what their wives had done. After many evasions and excuses for their disobedience, they at length spake out in the most impious manner declaring, that they would not regard the word, which the prophet had spoken to them in the name of God. (Notes, 6:16, 17. 43:1-3. Ez. 5:2. 2 Chr. 28:22, 23. Mal. 3:13-18, vv. 13-15.) Either they meant to treat Jeremiah as a false prophet; or as they were avowed in infidelity and impiety, they thought the service of JEHOVAH unprofitable and ruinous, and were determined to have no more to do with it.—They had vowed to burn incense to idols, and they would do that which had gone out of their mouth. (Marg. Ref. m.) This worship they averred had been of great antiquity and authority; for their fathers and their kings and princes had sanctioned it, not only in the cities of Judah, but in Jerusalem itself; nay when this worship was observed, they had prospered in every respect; but since it had been put down, all their miseries had come upon them.—Nothing could be more irrational than this pretence: for the prophets, who had reprobated their idolatry, had also expressly predicted their calamities; and those who had favoured it, had promised them peace and prosperity. Indeed the Lord had long borne with them, till at length their measure of iniquity was filled; and then he executed vengeance upon them, because they cleaved in heart to their idols, even when they had it not in their power to worship them. (Notes, 20-23. Ec. 8:11-13, 9:1-3. Rom. 2:4-6.)—Queen, &c. (17) Marg. and Marg. Ref. Note, 7:17, 18.

V. 19. This is supposed to have been the answer of the women, who took the prophet's rebuke to themselves, and were offended at him for it; (15) and they pleaded, that they had not performed their worship, without the knowledge and concurrence of their husbands: yet, as the masculine participle is used, it seems the men joined in it.—"The vows of women were not binding, without the . . . consent of their fathers and husbands: but if the father or husband knew of the vow, and did not signify his dissent at the time, his consent was presumed." (Num. 30:1-16.) . . . Since they were thus authorized by those who had a legal right to control them; they

Judah, "and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the Lord remember them, and came it not into his mind?"

22 So that the Lord could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

23 Because ye have burned incense, and because ye have sinned against the Lord, and have not obeyed the voice of the Lord, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil has happened unto you, as at this day.

24 Moreover, Jeremiah said unto all the people, and to all the *wi zen*, "Hear the word of the Lord, all Judah that are in the land of Egypt;"

25 Thus saith the Lord of hosts, the God of Israel, saying, "Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, 'We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink-offerings unto her: ye will surely accomplish your vows, and surely perform your vows.'

a9.17. 11.13. Ez. 16.24. v.14-10. 1 Sam. 15.3. 1 Kings 17.18. Ps. 79.8. Is. 64. 1. Ez. 21.23.24. Hos. 7.2. Am. 8.7. Rev. 16.19. 18.5. 15.16. Gen. 6.3.5-7. Ps. 85.10.11. Is. 1.34. 7.13. 43.24. Ez. 5.13. Am. 2.13. Mal. 2.17. Rom. 2.5. 9.32. 2 Pet. 3.7-9. v. See on 2.12. 18.16. 24.9. 25.11.18. 26.6. 29.19. 1 Kings 7.7. Lam. 2.1.6. Dan. 9.12. 2 See on 3.18.21. 32.31-33. 2 Chr. 36.16. Lam. 1.5. a. 25. 12.13. 1 Kings 22.19. Is. 1.10. 28.14. Ez. 2.7. Am. 7.16. Matt. 11.13. b. 15.26. 33.7. Ez. 4.2.42.3. c. See on 15-19. Is. 58.1. Jude 13. 3 Matt. 19.9. Acts 23.12-15. e. 46.19. Gen. 2.16. Num. 11.21-23.28. Deut.

should not submit to any other restraint upon their inclinations.' *Blayney*. 'This teacheth us how great danger it is, for the husbands to permit their wives any thing, whereby they be not assured by God's word; for thereby they take occasion to justify their doings; and their husbands shall give an account thereof before God.'

V. 20-23. *Marg. Ref.—Could, &c.* (22) *Notes*, 15:6. 2 Chr. 36:16.—As men, when urged by repeated provocations, are no longer able to repress their anger, but it bursts forth most violently on the objects of their resentment; so the Lord could no longer endure the provocations of his people; but his honour required him to take vengeance on them, and then the effects of his indignation became most dreadful, as the Jews well knew.

V. 24, 25. *Marg. Ref.—Ye, &c.* (25) The language of this verse is rendered very remarkable, by the interchange of the masculine and feminine verbs and pronouns; which implies, that the men, as well as women, were criminal; the men by allowing the vow of the women, and these by making and performing it. (*Notes*, 15-19.) 'They insist upon their unlawful vow, as an obligation in conscience, which could not be dispensed with; just as Herod did on his unlawful oath. (*Matt.* 14:9.) *Louth*. (*Notes*, *Matt.* 4:8-11. P. O. 6-12.)

V. 26. (*Marg. Ref.*) 'I have made a solemn vow in opposition to that wicked one of yours. (25) ... I will consume them by a sudden and general destruction; or will deliver them up to impentence and apostacy.' *Louth*. (*Notes*, 34:17.)—*My name, &c.* The Jews, amidst their idolatries, professed themselves the people of JEHOVAH, and would sometimes swear by his name: but he solemnly assured them, that he would so destroy them, that none of them should remain in the land of Egypt, to dishonour his name by this hypocritical use of it.—This must be understood of that rebellious company: for multitudes of Jews in after ages settled in Egypt, and openly professed and exercised their religion there. (*Notes*, Is. 19:18.)

V. 27. *Notes*, 1:9,10. 2:18-10. 31:27,28.

V. 28. The word rendered "that escape," is translated in the Septuagint by the same word which St. Luke uses, when speaking of the success of the gospel: "The Lord added to the church daily such as should be saved," or the saved ones. (*Note*, 14.)—*Shall know.* 'Since they are so peremptory in abiding by their own vows and resolutions, they shall see whose words shall stand good, or take effect, mine or theirs.' *Louth*.—The people rejected the Lord's word of warning, of precept, and of promise; but his word of threatening stood out against them, and would certainly be executed. They established their own word, by performing their rebellious purposes; but they would not find those words take place, with which they promised themselves and each other impunity and prosperity in ungodliness. The event would in this respect show whose words would stand, the Lord's or theirs. (*Notes*, Num. 14:27-34. Zech. 1:5,6. *Matt.* 21:32-35. v.35.)

V. 29, 30. (*Notes*, 43:8-13.) Pharaoh-hophra, (called Apries by the Greek historians,) after long prosperity, which elapsed him with the most excessive pride and arrogance, was

26 Therefore hear ye the word of the Lord, all Judah that dwell in the land of Egypt; Behold, 'I have sworn by my great name, saith the Lord, 'that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, 'The Lord God liveth.

27 Behold, I will watch over them for evil, and not for good; and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them.

28 Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah; and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose word shall stand, 'mine, or theirs.

29 And this shall be a sign unto you, saith the Lord, that I will punish you in this place, that ye may know that 'my words shall surely stand against you for evil:

30 Thus saith the Lord, Behold, 'I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; 'as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, that had sought his life.

32:40-42. Ps. 89:34. Is. 62:8. Am. 6:8. 8:7. Heb. 3:18. 6:13,18. (Ps. 50:16. Ez. 20:39. g. 4.2. 5.2. 7.9. Is. 49:1.2. Zeph. 1:4,5. h. 1:10. See on 2:10. 31: 25. 1 See on 1:15. 1:14. Is. 10:19.22. 27:12,13. 116:17,25,26. Num. 11:28. 29:41. Ps. 33:11. Is. 11:24-27. 28:16-18. 46:10,11. Lam. 3:37. v. 1:16. Matt. 24:35. 'Ileb. *from me or them*. m. 30. 1 Sam. 2:34. Matt. 24:15,16,32-34. Mark 13:14-16. Luke 21:20,21,29-33. n Prov. 19:21. Is. 40:8. o. 13. 13. 46:13-26. Ez. 29:30. 31:18. 32: p. 34:21. 39:5-7. 52:8-11. 2 Kings 25:4-7.

dethroned in an insurrection headed by Amasis, who succeeded him, and, having concealed himself for a few years, he collected some forces, marched against Amasis, and gave him battle, in which being vanquished and taken prisoner, he was strangled in his own palace. Thus he was "given into the hands of his enemies and of those who sought his life," as Zedekiah had been, (*Note*, Ez. 29:2-5.) In the time which intervened between Pharaoh-hophra's being dethroned and his death, Nebuchadnezzar invaded Egypt; and, having made immense destruction of the inhabitants, and taken a prodigious booty, he came to terms with Amasis, confirmed him in the kingdom as his deputy, and returned to Babylon: whither he is supposed to have taken those Jews who survived the sword, or who were not slain by the enraged conqueror.—These events are computed to have occurred between the fourteenth and the nineteenth years of the captivity. (*Notes*, 46:13-26. Ez. 29:—32:.)

PRACTICAL OBSERVATIONS.

V. 1-14. We ought frequently to recollect the miseries of which we have heard, or which we have witnessed: seriously reflecting, that all suffering is the offspring of sin, and the effect of the divine wrath; and that frequently it is the judgment of God on the sufferers, "because of the wickedness, which they have committed to provoke him to anger." For sin is "that abominable thing which he hateth;" and every wilful transgression implies alienation of heart from him, as well as rebellion against him.—All our sorrows indeed originate from this source: yet the most awful miseries, to which men are exposed, are occasioned by their neglect of his great salvation. For, after all that he has done to open "a new and living Way," for sinners to return to him: (*Notes*, Gen. 3:22-24. John 14:4-6. Heb. 10:19-22.) the warnings, exhortations, and entreaties of his ministers generally prove unavailing, and numbers remain unwilling to be reconciled unto God: they persist in rebellion; they will not incline their ears or their hearts, to return to his worship and service; and their obstinate impentence and unbelief are evils "committed against their own souls;" their "blood is upon their own heads," and "they cut themselves off," and "make themselves a curse and a reproach."—To mingle idolatry with divine worship, and to reject the mediation of Christ, or join other mediators with him, are evils far more provoking to God, and ruinous to men, than it is generally supposed. (*Note*, Col. 2:18,19.) Those who worship images, saints, and angels, and "present oblations to the queen of heaven," should recollect the consequences of similar practices of God's ancient people, previous to the Babylonish captivity. And they, who neglect the person and mediation of the Son of God, should consider the punishment inflicted on the Jews, for rejecting and crucifying him: under which they still continue "a curse and a reproach among the nations;" because they "have not been humbled to this day," nor have "feared the Lord," they obey his command of "honouring the Son, even as they should honour the Father that sent him." (*Note*, John 5:20-23.) Indeed all men, till humbled before God for their sins, are constantly exposed to the awful danger of being crushed by his power and justice.

V. 15-30. If men remember the wickedness of former

CHAPTER XLV.

Baruch being dismissed, Jeremiah, in the name of God, warns and instructs him, and assures him of protection, 1-5.

THE word that Jeremiah the prophet spake unto ^aBaruch the son of Neriah, ^bwhen he had written these words in a book at the mouth of Jeremiah, ^cin the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

2 Thus saith the LORD the God of Israel, ^dunto thee, O Baruch;

3 Thou didst say, ^e'Wo is me now! for the LORD hath ^fadded grief to my sorrow; ^gI fainted in my sighing, and I find no rest.

4 Thus shalt thou say unto him, The LORD saith thus, Behold, ^hthat which I have built will

^a 32:12,16, 43:3-6. ^b 35:4,8,14-18,26,32. ^c 25:1. 26:1. 36:1,9. ^d Is. 63:9. Mark 16:7. 2 Cor. 1:4. 7:6. Heb. 2:18. 4:15. ^e 9:1. 15:10, &c. 20:7, &c. ^f Ps. 120:5. ^g Gen. 37:34,35. 42:3-38. Num. 11:11-15. Josh. 7:7-9. Job 16:11-13. Ps. 42:7. Lam. 1:1-19,32. ^h 3:18. ⁱ Prov. 24:10. Lam. 1:13,22. 2 Cor. 4:1. 16. Gal. 6:9. 2 Thes. 3:13. Heb. 12:3-5. ^j See on 1:10. 18:7-10. 31:28. Gen.

ages only to imitate it, they may expect even severer punishment than that which ancient rebels suffered; for neither rank nor sex will protect the workers of iniquity.—Such as neglect to use the authority intrusted with them, to restrain their own households from wickedness, will be punished as accomplices in their crimes: yet their connivance will not excuse those, who were thus emboldened to commit impiety and vice. (Notes, and P. O. 1 Sam. 22:7-35. Note, 1 Tim. 3:4,5.)—Men ought not to expect that God will grant even their lawful desires, when they refuse obedience to his commands; and all projects which are contrary to his word, must end in wretched disappointment, however politic and plausible they may appear.—The tendency of human depravity is from bad to worse; and sinners left to themselves grow continually more bold and insolent in impiety. Reproofs exasperate those whom they do not convince and humble. Multitudes show by their actions, that they will not hearken to the word of God; but will follow the devices and desires of their own evil hearts: and some dare to avow their purposes, and to say to the Almighty, Depart from us, we desire not the knowledge of thy ways! (Note, Job 21:7-16, vv. 14,15.) They, who are thus hardened and blinded by Satan, are seldom at a loss for arguments and excuses for their conduct: and whilst the long-suffering of God towards sinners, and his judgments upon hypocrites, can supply them with reasons for the most abominable wickedness; they can never be without some apology. But such perverse inferences from providential dispensations are as absurd as unscriptural: and those who know the truth and will of God, can easily prove, that all our miseries spring from sin, all our comforts and hopes from God's mercy; and that all our well-grounded persuasions of an interest in that mercy, are inseparably connected with repentance and the obedience of faith. Indeed ingenious infidels and ungodly men may perplex the plainest subjects: and they have been so numerous in all ages and places hitherto, and have possessed so much of the wealth, power, and wisdom of the world; that they have been able plausibly to plead antiquity, authority, and general consent, in support of their pernicious doctrines and vile abominations. Thus they encourage themselves and each other, to speak and act in direct defiance of the revealed will of God; to accomplish their iniquitous purposes; to vindicate what they have done; and to bear down the servants and worshippers of the Lord. But when we have borne testimony against them, and shown the folly, wickedness, and fatal consequences of their conduct; we must leave the whole to him. He will assuredly plead his own cause, and the event will show, whether the threatnings of the sacred Scriptures, or their vain conjectures, will stand their ground. Nay, the punishment of those, who have countenanced, encouraged, and abetted their rebellion and impiety, will be a sign unto them, that the Lord's word will stand against them for ever.

NOTES.—CHAP. XLV. V. 1-3. This chapter, though inserted after the narrative of the desolations of Jerusalem and Judah, is properly a continuation of the thirty-sixth chapter: and the message was sent to Baruch nearly twenty years before those desolations were accomplished. (Notes, 36:1-4,8-19.) Baruch was probably a young man, when employed to write "the words at the mouth of Jeremiah, and to read the roll at the temple;" and though well disposed to the service of God, he had not sufficiently counted the cost. He had no doubt been grieved to write and read of the many great calamities, which were coming on his people, and in which he was likely to be involved: but when he was persecuted for it by Jehoiakim, who sent to apprehend him, he complained, that "the Lord added grief to his sorrow;" and he was ready to faint with excess of disquietude and terror, from which he could find no rest.—Some think, that his distress followed immediately, when he had written the roll; and that this message was sent to encourage him, previous to his reading of it.

V. 4, 5. Baruch, as a man of learning and ingenuity, probably had formed expectations of obtaining preferment, and was "seeking great things for himself." He had perhaps previously hoped, that the predicted judgments would not

I break down, and that which I have planted I will pluck up, even this whole land.

5 And ^aseekest thou great things for thyself? seek them not: for, behold, ^bI will bring evil upon all flesh, saith the LORD; but ^cthy life will I give unto thee for a prey in all places whither thou goest.

CHAPTER XLVI.

Predictions of the destruction of Pharaoh-necho's army, near the Euphrates, by the Chaldeans, 1-12: and of the invasion and conquest of Egypt by Nebuchadnezzar, 13-26. A word of encouragement to Jacob, 27, 28.

THE word of the LORD which came to Jeremiah the prophet ^aagainst the Gentiles;

2 Against ^bEgypt, against the army of ^cPharaoh-necho king of Egypt, which was by the river

6:5,7. Ps. 80:8-16. Is. 5:2-7. 12 Kings 5:26. Rom. 12:16. 1 Cor. 7:26-32. 1 Tim. 6:6-9. Heb. 13:5. k 25:26. Gen. 6:12. Is. 66:16. 121:9. 38:2. 39:19. a 1:10. 1:7. 25:15-29. Gen. 10:5. Num. 23:9. Zech. 2:8. Rom. 3:29. b 14. 25:9,19. Ez. 29:1-32. c 2 Kings 23:29. Pharaoh-nechoch. 2 Chr. 35:20. Necho.

happen in his time; and that by prudence and activity he should obtain the favour of his superiors. For this the Lord rebuked him. 'Dost thou aspire to honour and dignity, in a time of common calamity?' *Louth.* God was about to break down the city and temple; to pluck up the people from the land, in which he had planted them; and to make dreadful destruction upon the Jews and neighbouring nations: and was this a time for one of his servants to "seek great things for himself?" This was, (as one expresses it,) 'like painting his own cabin, whilst the ship was sinking.' (Notes, 2 Kings 5:26,27. Matt. 20:17-23. 1 Cor. 7:29-31.) He was therefore commanded to give up such worldly hopes and pursuits: and he was assured, that the Lord would protect him from violence; so that neither Jehoiakim, nor his successors, nor the Jews, nor the Chaldeans, should put him to death; but that he should be wonderfully preserved in all places, till his time should come to die, according to the ordinary course of nature. (Marg. Ref. Note, 21:8-10, v. 9.)

PRACTICAL OBSERVATIONS.

The eyes of the Lord are always upon us: he notices the troubles of the most inconsiderable of his servants; and he will reprove or encourage them, as he sees needful.—We are all averse to the cross: but young converts, and inexperienced ministers, are most apt to be cast down by danger and opposition.—Our dejections are generally greater than there is cause for; they always arise from weakness of faith and want of submission to the will of God; and they commonly have in them a great mixture of undue attachment to external things. We are apt to indulge a hope of being considerable in one way or other, and to flatter ourselves with the prospect of reputation or affluence; we are pleased with our own dreams, and put out of temper by being awakened out of them. But the Lord knows the real cause of our despondency better than we do: and we should beg of him to examine our hearts, and to enable us to repress and mortify every ambitious, covetous, or sensual desire.—In such a world of sin and sorrow, as this is at all times; (and not only in seasons of public calamity;) where death is continually ravaging, and will speedily cut us off; and which the Lord will soon break down and destroy, with all those whose treasures and hearts are in it; we should not seek more than "food convenient for us." (Notes, Prov. 30:7-9. Matt. 6:11,19-21. 1 Tim. 6:6-10.) And, however our lives may be preserved or exposed, or whithersoever we may be driven, our chief diligence should be employed in obtaining an assurance, that "when this earthly house of our tabernacle shall be dissolved, we have a building of God, a house not made with hands, eternal in the heavens." (Notes, 2 Cor. 4:13-18. 5:1-8.)

NOTES.—CHAP. XLVI. V. 1. *Gentiles.* Or, "Nations." (Marg. Ref.) ^a This title belongs to this and the five following chapters; and refers to that general denunciation of God's judgments upon the countries round about Judea, contained in the twenty-fifth chapter. *Louth.* (Notes, 25:15-38.)—These nations had either helped forward the calamities of the Jews, or had rejoiced at them.—^b These prophecies were not delivered all at the same time. To some the date is annexed; in others it is left uncertain. *Blayney.*

V. 2. After Pharaoh-necho had slain Josiah in battle, and had gained great advantages in the countries bordering on the Euphrates; as he returned home, he entered Jerusalem, carried Jehoahaz captive into Egypt, and left Jehoiakim upon the throne of Judah. (Notes, 2 Kings 23:29-37. 2 Chr. 35:20-27.) Some time after he raised a very great army, and marched into the same regions to extend his conquests. But this prophecy had been before delivered, in which his entire defeat by Nebuchadnezzar was predicted. This took place about the same time that Jehoiakim, the vassal or ally of Pharaoh, was carried captive to Babylon; who, making submissions to Nebuchadnezzar, was restored to his kingdom. (Notes, 2 Kings 24:1-7. Dan. 1:1,2.)

V. 3, 4. This is a poetical and ironical call to the Egyptians to muster their forces; and implies that all their courage and efforts would be in vain. (Notes, Is. 8:9,10. Joel 2:7-17, vv. 7-11.)—*Furbish.* (4) Or, "Make bright." (Note, Ec. 21:9,10.)

Euphrates in ⁴Caraher'sh which Nebuchadrezzar king of Babylon smote ⁵in the fourth year of Jeioiakim the son of Josiah king of Judah.

3 ¹Order ye the buckler and shield, and draw near to battle.

4 Harness the horses; and get up, ye horsemen, and stand forth with your helmets; ⁵furbish the spears, and put on the ⁶brigandines.

5 Wherefore have I seen them dismayed and turned away back? and their mighty ones are ⁷beaten down, and are fled ⁸apace, and look not back: ⁹for fear was round about, saith the LORD.

6 Let ⁷not the swift flee away, nor the mighty man escape; they shall stumble and fall ⁸toward the north by the river Euphrates.

7 ⁹Who is this that cometh up ¹⁰as a flood, whose waters are moved as the rivers?

8 Egypt riseth up like a flood, and ⁹his waters are moved like the rivers; and he saith, ¹⁰I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof.

9 Come up, ye horses; and ¹raze, ye chariots; and let the mighty men come forth; the ²Ethiopians and the Libyans, that handle the shield; and ³the Lydians, that handle and bend the bow.

10 For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries; and ²the sword shall devour, and it shall be satiate, and made drunk with their blood; for the Lord God of hosts hath a sacrifice in ³the north country by the river Euphrates.

11 Go up into ²Gilead, and take balm, ³O virgin, the daughter of Egypt: ⁴in vain shalt thou use many medicines; ⁵for thou shalt not be cured.

4. Is. 10-9. e 25:1. 36:1. f 51:11, 12. Is. 8:9, 10. 21:5. Joel 3:9. Nah. 2:1. 3:14. Ez. 21:9-11, 28. h 31:3. i Heb. broken in pieces. j Heb. fled a right. 1. 15. Gen. 19:7. 2 Kings 7:7-8. Nah. 2:8. k 6:25. 20:34. marg. 10. 49:25. Is. 19:16. Ez. 32:10. Rev. 8:15-17. k Japh. 4:15-21. Ps. 33:16, 17. 147:10, 11. Ec. 9:11. Is. 30:16, 17. Am. 2:14, 15. 9:1-3. 11:2. 20:11. 50:32. Ps. 27:2. Is. 8:15. Dan. 11:19. m 10:1. 11:4. 44:6. 61:1. 25:9. n Cant. 3:6. 8:5. Is. 63:1. o 47:2. Is. 8:7, 8. Dan. 2:35. 11:22. Am. 8:9. Rev. 12:15. p Ez. 29:3. 29:2. q Ez. 15:9, 10. Is. 10:12-16. 37:24-26. r Nah. 2:3, 4. s Heb. Cush and Put. Gen. 10:6. Phut. 1 Chr. 1:8. Ps. 110:2. Phut. Nah. 3:9. Ludim. Acts 10. 4. Gen. 10:13. 1 Chr. 1:11. Ludim. Is. 66:19. Ez. 27:10. Lud. 20:5. 31:15. Is. 14:6. 34:8. 61:2. 68:4. Joel 1:5. Zeph. 1:14, 15. Luke 21:22. t Dent. 33:9. Is. 48:8. Ez. 39:17-21. Zeph. 1:7, 8. 12:17-21. s Ez. 29:2, 3. 2 Kings 17:7. u 8:32. Is. 8:8. Gen. 27:35. 43:11. Ez. 27:17. s 8 Gen. 11:17. Is. 47:4. s 40:12-15. Ez. 30:21. Mic. 1:9. Nah. 3:19. Mark 5:26. Luke 8:43. 44. t Heb. no cure shall be to thee.

V. 5. *Marg. and Marg. Ref. Notes*, 20:1—6, v. 3, 4. 30:5—9.

V. 6. ¹The words imply, that it was God's command, that none of the Egyptian army should escape. ²Louth. It is doubtless a prediction of the event, and not the prayer or imprecation of Jeremiah. (*Marg. Ref. Is. 30:15—17. Am. 2:14—16. 9:1—4.*)

V. 7, 8. ¹He derideth the boastings of the Egyptians, who thought by their riches and power to have overcome all the world; alluding to the river Nilus, which at certain times overfloodeth the country of Egypt. (*Notes*, Ez. 15:9, 10. Is. 6:6—8. 10:8—11. Ez. 29:2—5. Dan. 11:22, 23.)—Chaldea and Babylon seem especially meant, which Pharaoh-necho vainly expected to subjugate.

V. 9. *Nah. 2:3—6.—Ethiopians, &c.* ¹These names in Hebrew are Cush, and Phut, and Lud, who were the Egyptians' allies, . . . (*Ez. 30:5.*) which makes it probable that they are all Africans: Cush, though it often signifies Arabia, yet sometimes denotes Ethiopia. . . . Phut is here rendered Lybia; . . . but Phut and Lubim are spoken of as distinct people. (*Nah. 3:9.*) Phut may probably signify Mauritania, and Lud, or Ludim, the people of Meroe. These were famous for the use of the bow. *Is. 66:19.* ²Louth. (*Marg. and Marg. Ref. Notes*, Gen. 10:6, 7. Ez. 27:10, 11. 30:4, 5.)

V. 10. Pharaoh expected a day of victory and triumph; but the Lord intended a day of vengeance on him and on his army, and to make them a sacrifice to his offended justice; especially for their sin, in oppressing or deceiving Israel. (*Notes*, Ez. 29:6, 7, 16.)—³The day of the Lord often signifies the day of his vengeance: . . . from thence it comes to signify the day of judgment, in the New Testament, of which all other days of vengeance are the earnest and forerunners. . . . The slaughter of men is called a *sacrifice*, because it makes some kind of satisfaction and atonement to God's justice. ⁴Louth. (*Notes*, Is. 34:3—8. Ez. 39:17—20. Rev. 19:17—21.)

V. 11. (*Marg. and Marg. Ref. Notes*, 8:21, 22. 30:12—18.)—⁵He sheweth that no salve or medicine can prevail, where God giveth the wound.

V. 12. The disgrace of being vanquished is commonly as much dreaded by mighty and haughty monarchs and nations, as the actual loss or suffering. The pride of Pharaoh and the Egyptians would, however, soon be, in this respect, most deeply mortified. (*Marg. Ref.*)—This prophecy seems to have been fulfilled very soon after it was published. (*Notes*,

12 The nations have ¹heard of thy shame, and ²thy cry hath filled the land: for the mighty man hath ³stumbled against the mighty, and they are fallen both together.

13 ⁴The word that the Lord spake to Jeremiah the prophet, how ⁵Nebuchadrezzar king of Babylon should come, and smite the land of Egypt.

14 Declare ye in Egypt, and publish in ¹Migra, and publish in Noph, and in Taphenbes: say ye, ²Stand fast, and prepare thee; for ³the sword shall devour round about thee.

15 Why are ¹thy valliant men swept away? they stood not, because ²the Lord did drive them.

16 He ¹made many to fall, yea, ²one fell upon another; and ³they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.

17 They did cry there, ¹Pharaoh king of Egypt is but a noise; he hath passed the time appointed.

18 *As I live*, ¹saith the King, whose name is the Lord of hosts, Surely as ²Tabor is among the mountains, and as ³Carmel by the sea, so shall he come.

19 O thou daughter dwelling in Egypt, ¹furnish thyself to go into captivity: for ²Noph shall be waste and desolate without an inhabitant.

20 Egypt is like ¹a very fair heifer, but destruction cometh; ²it cometh out of the north.

21 Also ¹her hired men are in the midst of her like ²fatted bullocks; for they also are turned back, and are fled away together: ³they did not stand,

h Ez. 32:9-12. Nah. 3:8-10. e 14:9. 48:34. 49:31. 51:54. 1 Sam. 5:12. Is. 15: 5-8. Zeph. 1:10. d See on 6. Is. 10:4. 19:2. e 43:10-13. 44:30. Is. 19: 29-32. f See on 43:9, 44:1. Ez. 14:2. Ez. 30:16-18. g See on 34: 6:1-5. Joel 3:9-12. h See on 10: 2:30. 12:12. 2 Sam. 2:26. Is. 1:20. 31:8. 34:6. Nah. 2:13. 1:5, 21. Japh. 5:20, 21. Is. 66:15, 16. k Ez. 6:1. Dent. 11:23. Ps. 44:2. 68:2. 114:2-7. l Heb. multiplied the fallen. 1. Lev. 26:36, 37. m 21. 51:9. n Ez. 15:9. 1 Kings 20:10, 18. Is. 10:11-16. 31:3. 37:27-29. Ez. 29:3. 31:18. o 10:10. 44:26. 48:15. 51:57. Mal. 1:14. Matt. 5:35. 1 Tim. 1:17. p Josh. 17: 22. Japh. 4:6. Ps. 89:12. q 1 Kings 18:42, 43. r Heb. make thee instruments of captivity. Ez. 12:3. marg. 1. Is. 20:4. Ez. 12:4-12. s See on 44:1. Ez. 30: 13, 15. t 28:9. 34:22. 51:29, 37. Zeph. 2:5. u 50:11. Hos. 10:11. v See on 6. 10: 1:14. 25:9. 37:23. y 16. 2 Sam. 10:6. 2 Kings 7:6. Ez. 27:10. 11. 30:4-6. z 50:11, 27. Is. 34:7. ** Heb. bullocks of the stall. Prov. 15:17. Am. 6:4. s See on 5:15, 16.

2.) The Egyptians were routed with immense slaughter, which is predicted with great animation, and illustrated by most affecting and awful similitudes.

V. 13. The foregoing prophecy related to a great victory of Nebuchadrezzar over the king of Egypt, near the Euphrates; but this foretells the invasion of Egypt by the king of Babylon, and his entire conquest of that country. This took place about seventeen years after the destruction of Jerusalem. Probably, the prediction was delivered by Jeremiah, after he went down into Egypt. (*Notes*, 43:8—13. 44:29, 30. Is. 19:1—17. Ez. 29:32—32.)

V. 14. *Marg. Ref. f.—Stand, &c.* That is, 'Prepare to act upon the defensive, for Egypt will soon be invaded; the sword having already devoured all the adjacent regions.' (*Marg. Ref. g, h. Note*, 3, 4.)

V. 15. ¹The Hebrew word . . . rendered *valiant*, is sometimes spoken of God: (*Gen. 49:24.*) sometimes is a title given to angels: (*Ps. 78:25.*) and here the Septuagint understand it of Apis, the idol of Egypt. ²Louth.—There is no reason to think that this idol was intended; but either the mighty princes of Egypt; or, if the noun (אֲדִירִים) should be in the singular number, as it is probable; (for both the verb and pronoun are singular;) then the king himself may be intended. The LXX have, Ἀδάρ ἐφύγετο ἀπὸ τοῦ Ἀπίς; ὁ ποιεῖς τοὺς ἐκλεκτοὺς σου οὐκ ἐκρίνευ. "Wherefore did Apis flee from thee? Thy elect calf abode not."—It is not improbable, that both the translation, and the interpolation, were intended as an attack on the Egyptian idolatry: an impudicous and criminal, even if a well-intended measure; which has too often been initiated by those, who to serve a good cause, are not very scrupulous about the means which they employ. (*Note*, Rom. 3:5—8.)

V. 16, 17. (*Marg. and Marg. Ref. Note*, 51:9.) The allies of Egypt, finding themselves unable to maintain the conflict, and perceiving that Pharaoh, though he had boasted great things, was not punctual to his engagements in coming to their assistance, resolved to escape for their lives, and return home, if they were able. (*Marg. Ref. n. Note*, 8:20.)

V. 18. ¹Mount Tabor is not more surely fixed among the rest of the mountains, nor Carmel more immovably seated upon the sea-coast, than this word of mine is firmly fixed in heaven, and shall undoubtedly be performed. The king of Babylon shall come against Egypt. ²Br. Hall. (*Marg. Ref.*)

V. 19. *Marg. and Marg. Ref.—Furnish, &c.* ¹He expresses is ironical, implying, that instead of the rich and goodly ²nature, wherein she did pride herself, she should be

because the day of their calamity was come upon them, and the time of their visitation.

22 The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall cut down her forest, saith the Lord, though it cannot be searched; because they are more than the grasshoppers, and are innumerable.

24 The daughter of Egypt shall be confounded: she shall be delivered into the hand of the people of the north.

25 The Lord of hosts, the God of Israel, saith, Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and all them that trust in him:

26 And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and afterward it shall

be inhabited, as in the days of old, saith the Lord.

27 ¶ But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest, and at ease, and none shall make him afraid.

28 Fear thou not, O Jacob my servant, saith the Lord; for I am with thee: for I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee, but correct thee in measure: yet will I not leave thee wholly unpunished.

CHAPTER XLVII.

A prophecy against the Philistines, 1-7.

THE word of the Lord, that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza.

2 Thus saith the Lord, Behold, waters rise up out of the north, and shall be an overflowing

z 16:17. Deut. 32:35. Ps. 37:13. Is. 10:3. Ez. 35:5. Hos. 9:7. Ob. 13. Mic. 7:4. d Is. 39:4. Mic. 1:9. 7:16, 17. e 51:20-23. Is. 10:15, 33, 34. 14:3. 37:24. Zach. 1:12. f Is. 10:13, 19. Ez. 20:46, 47. g Jer. 6:5. 7:12. Joel 2:25. Rev. 9:2-10. h See on 11:19. Ps. 137:8. 120. Ez. 29:32. * Or, nourisher. Heb. Am. k Ez. 30:14-16. Nah. 3:8-10. 13:12, 13. Ez. 12:12. Is. 19:1. Ez. 30:13. Zeph. 2:11. m Ez. 32:9-12. Nah. 3:9. n 17:5-6. 42:14-16. Is. 20:5, 6. 30:2, 3. 31:1-3. Ez. 39:6, 7. o See on 44:30. p 48:47. 49:39. Ez. 29:14-16. See on 30:14, 11. 41:13, 14. 43:5. 44:2. r 28:4. 29:14. 31:8-11. 32:37. Is. 11:1. &c. Ez. 34:10-14. 35:24. 37:21, 22. 39:3. Am. 9:14. Mic. 7:11-16.

carried away captive, naked and bare, and wanting all manner of conveniences. (Is. 20:4. 47:2, 3.) Louth. (Note, Ez. 12:1-7.)

V. 20. "In the foregoing verse, the prophet compared Egypt to a delicate young woman. Here he resembles her to a fat and well-flavoured heifer. (50:11.)—In which comparison Grotius not improbably conjectures, there is an allusion to the good Apis, who was a bull remarkable for his beauty." Louth.—The last clause is very emphatical.—"Destruction from the north, it cometh, it cometh." (Marg. Ref.)

V. 21. Marg. and Marg. Ref. Notes, 16, 17. 50:27.

V. 22. Like a serpent.] The Egyptians would no longer utter boasting words; but in a more abject and timid manner express their terror and resentment, like a serpent hissing out of its hole, or when it is pursued. "An enchanter," Blayney. (Marg. Ref. d. Note, Is. 29:3, 4.)—With axes, &c.] Marg. Ref. e. Note, 23.

V. 23. The cities of Egypt were very many, and the inhabitants both exceedingly numerous and wealthy; but this would only render them the richer booty to the conqueror: as the hewer of wood prefers those forests, where the trees are many and of large growth. (Marg. Ref.)—Forest, &c.] Notes, Is. 10:16-19, 28-34, vv. 33, 34. Ez. 20:45-48.

V. 24, 25. Marg. and Marg. Ref.—Multitude of No. (25) 'The Hebrew word *Ammon Minno*, may be literally rendered *Ammon of No*. The same place is expressed in Ezekiel by *Hamon No*. (30:15) And in Nahum it is called *No Ammon*. (3:3.)—The name is generally thought to be derived from Jupiter Ammon, whose temple was there. . . . It is rendered *Dioplos* by the Septuagint, which is the Greek name for Thebes, famous in Homer's time for its hundred gates." Louth. (Notes, Ez. 30:14-19. Nah. 3:8-11.) "Ammon of No," signifies the deity of the place. . . . From the similitude of *AMN* and *AMN*, our translators, and others besides them, have confounded them together. . . . Ammon of No, the principal deity, and Pharaoh, the principal man, . . . are marked out. . . . as the primary objects of the divine visitation: then follow in the gross, Egypt with all her gods, and all her kings." Blayney.—All them that trust in him.] Marg. Ref. n. Note, Ez. 29:6, 7.

V. 26. (Notes, 43:8-13. 44:29, 30.) It is supposed that Pharaoh-hophra was slain by Amasis; but Amasis was at that time the deputy of Nebuchadnezzar, who was principally employed in executing the vengeance of God on the Egyptians.

Afterward, &c.] Nebuchadnezzar's conquest of Egypt was preceded, attended, and followed, by violent internal convulsions and revolutions: and Egypt did not recover from these calamities, till about forty years afterwards. (Marg. Ref. p. Notes, Ez. 29:8-15.)

V. 27, 28. (Note, 30:10, 11.) The Jews who had taken shelter in Egypt, were, with few exceptions, devoted to destruction; (Notes, 44:14, 28.) but this repetition of the Lord's former assurances to the nation of Israel, was intended to encourage the hopes of those in other places, who regarded his word, with the prospect of better times and returning and permanent tranquillity. (Notes, 23:3-8. Is. 11:10-16. 43:5-7. Ez. 34:23-31.)—The repetition, also, of so remarkable a promise, shows that it was considered as of very great importance, and should remind us of its remarkable accomplishment even to this day.—The words, "Fear not thou, O Jacob, &c." as repeated in the concluding verse, gives the promise additional energy, and renders the passage peculiarly poetical. (Marg. and Marg. Ref.)

* 23:6. 33:16. 50:19. Ez. 34:25, 26. 39:25. t 1:19. 15:20. 30:11. Josh. 1:5, 9. Ps. 46:7, 11. Is. 8:9, 10. 41:10. 43:2. Matt. 1:23. 28:20. Acts 18:10. 2 Tim 4:17, 22. n 25:9. Is. 45:23. Dan. 2:35. s 4:27. 5:10, 18. 32:42-44. 33:24-26. Am. 8:9, 9. Rom. 11:15-17. y See on 10:24. Hab. 3:2. 1 Cor. 11:35. * Or, not utterly cut thee off. a 27:20, 15-17. Am. 1:6-8. Zeph. 2:4-7. Zech. 9:5-7. * Heb. Azza. 25:20. Gen. 10:19. marg. 1 Kings 4:24. b 46:7, 8. Is. 8:7, 8. 28:17. 16:19. Dan. 11:22. Am. 9:5, 6. Nub. 1:8. Rev. 12:15, 16. 17:1, 15. c See on 1:14. 46:6, 20.

PRACTICAL OBSERVATIONS.

Every part of Scripture speaks terror to the impenitent and unbelieving, and comfort to those who obey the gospel.—The immense preparations, which in all ages have been made for the destruction of the human species, show the power of Satan, the great "murderer from the beginning," over our fallen race, by means of the pride, ambition, avarice, and revenge of the human heart: and likewise that God considers men as condemned criminals, whom he employs as executioners of each other, as he sees good. (Note, Num. 31:2.)—Neither valour, strength, speed, nor numbers, can avail those, whom the righteous God determines to make sacrifices to his justice: but they must be dismayed, flee away, and not escape: and all their vainglorious boasts and sanguine expectations, must end in disappointment and confusion.—Those who devise mischief against others, generally fall into it themselves: and the wounds, which God inflicts on his enemies, can be healed by no medicines.—How do power and prosperity pass from one to another in this changing world! Those nations, which were "the terror of the mighty," and seemed ready to obtain dominion over the whole earth, are speedily so weakened that they cannot defend themselves! But nothing so exposes kingdoms to hostile invaders, as intestine discords; whilst mighty men thus stumble one against another, they all fall together; and the state becomes incapable of defending itself against the devouring sword of its enemies. (Notes, Is. 19:2, 3, 11-14.)—When such events take place, when allies prove treacherous, and renowned princes and captains but a noise: when valiant men are swept away or put to flight, the hand of the Lord should be acknowledged: for how can they stand whom he drives away? or be courageous, whom he surrounds with terrors? When his "day of visitation cometh," the magnificence, luxury, and affluence of mighty nations vanish as a dream: and those who were sensual and strong, as fatted bullocks, fall an easy prey to every invader: and can no more resist them, than the forest can the axe of him that fells it. So that they, who trust in themselves, or in "an arm of flesh," must be confounded and punished.—But there is an appointed period to all earthly calamities: and therefore our grand concern is to "flee from the wrath to come." Instead of "making provision for the flesh to fulfil the lusts thereof," we should be daily preparing for death and judgment. Having sought reconciliation to our offended God through Jesus Christ, we should stand fast in the faith, and seek to be furnished with patience and hope against every event; for we know not what captivity, poverty, or tribulation may await us: and therefore habitual self-denial, and mortification to the world, constitute our highest wisdom, as well as our bounden duty. But nothing should dismay the servants of the Lord: he will save them from every place, where they have been scattered, and bring them to enjoy his rest and peace: he will be with them, and only correct them in measure; and will not punish any of them with that "everlasting destruction from his presence," which awaits all impenitent transgressors.

NOTES.—CHAP. XLVII. V. 1. 'Jeremiah had foretold, that the Philistines should be conquered by Nebuchadnezzar. . . . (25:20.) This probably came to pass, during the time of the siege of Tyre, which lasted thirteen years, as Josephus shows out of Philostratus, and the Phœnician annals. (4.) Louth.—The Philistines had repeatedly been subjected by the kings of Judah: but they had again recovered strength.—The prophecy was delivered "before Pharaoh took Gaza." This might probably happen, after

flood, and shall overflow the land, and 'all that is therein; the city, and them that dwell therein: 'then the men shall cry, and all the inhabitants of the land shall howl.

3 At 'the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, 'the fathers shall not look back to their children, for feebleness of hands;

4 Because of 'the day that cometh to spoil all the Philistines, and to cut off from 'Tyros and Zidon 'every helper that remaineth: for the Lord will spoil the Philistines, 'the remnant of the 'country of 'Caphtor.

5 'Baldness is come upon 'Gaza; Ashkelon is cut off with 'the remnant of their valley: 'how long wilt thou cut thyself?

6 O 'thou sword of the Lord, 'how long wilt it be ere thou be quiet? 'put up thyself 'into thy scabbard, rest, and be still.

7 How 'can it be quiet, seeing 'the Lord hath given it a charge against Ashkelon, and against 'the sea-shore? 'there 'hath he appointed it.

* Heb. the fulness thereof. 8. 16. marg. Ps. 24:1, 50:12, 96:11, 98:7. 1 Cor. 10: 25, 29. d. 16:12, 46:3. e. 39. Is. 15:2-3, 22:14, 5. Zeph. 1:10-11. Jam. 5:1. e. 31:5, 43:9, Jude. 5:22. Job 39:19-25. Ps. 39:10-11, Nah. 2:4, 3:2, 3. f. Deut. 28:54, 55. Lam. 4:3-4. g. See in 46:10. Ps. 37:13. Is. 10:3. Ez. 7:5-7, 12:21, 23, Hos. 9:7. Luke 21:22. h. 25:20-22. Is. 23: Ez. 25:-28; Joel 3:4-8. Am. 9:10, 10. Zech. 9:2-5. 1 Job 9:13. Is. 20:6, 31:3. Ez. 30:8. k. Ez. 25:16. Am. 1:8. l. Heb. isle. Job 22:30. Is. 20:6. 1 Gen. 10:13, 14. Caphtorim. Deut. 2:33. 1 Chr. 1:12. Caphtorim. Am. 9:7. m. 45:37. Is. 13:2. Ez. 7:13. Nah. 1:16. n. Gen. 1:1. Am. 1:6, 8. Zeph. 2:4-7. Zech. 9:5-7. o. 4. 25:20. Ez. 25:16. p. 6. 45:1. Lev. 19:28. 21:5. Deut. 14:1. 1 Kings 18:28. Mos. 3:5. q. 12:12. 15:3. 25:27. 31:20-23. Deut. 92:42. Ps. 17:13. Is. 10:15. Ez. 13:17. 21:1-5. e. n. c. 40:21. 12:4. 2 Sam. 2:28. i. Heb. gather thyself. s. 1 Chr. 21:7. 12:21.

Pharaoh's victories at Megiddo and Carchemish, when Judea became tributary to him.' *Louth.* (Notes, 46:2. 2 Chr. 35:20-21.) The Philistines seem to have been at that time in prosperity, and at peace with the Chaldeans. (*Marg. Ref.*) -*Azzah.* (*Marg.*) The original word is the same, when rendered *Azzah*, as when rendered *Gaza*: beginning with the same letter, (v.)

V. 2. *Marg.* and *Marg. Ref.* Notes, 46:7, 8. Gen. 7:20-23. Ps. 32:6-7. Is. 8:6-8. 14:28-32. Am. 1:6-10. Zeph. 2:4-7. Zech. 9:2-4.

V. 3. (*Marg. Ref.* Notes, 8:14-16. Nah. 2:3-6.) The terrifying circumstances of this invasion would so dismay the Philistines, that they would not dare to look back, even to see what became of their own children. (*Note, Lam. 4:3-5.*)

Stamping, &c.] "At the noise of the galloping of the hoofs of his steeds." שָׁמַע occurs no where else in the Hebrew. *Blayney.*

V. 4. *Every helper, &c.]* The destruction of the Philistines would tend to weaken the power of their confederates, the Tyrians and Zidonians; and to prepare the way for their subjection by Nebuchadnezzar. But some understand the words to signify, that the ruin of Tyre and Zidon, the helpers of the Philistines, would leave them without resource in their abject condition. (*Notes, Ez. 25:12-17.*)—*Caphtor.] Marg.* and *Marg. Ref.*

V. 5. This represents the total desolations of Gaza, which with those of Ashkelon, would cause insupportable grief to the inhabitants: this they would express, by tearing or shaving off their hair, and cutting their flesh. (*Marg. Ref. m-o. Notes, 16:5-7. 41:4-8.*)

Cut off.] "Put to silence." *Blayney.* (*Note, Job 21:13.*)—*Valley.]* Between Gaza and Ashkelon was one of the most beautiful and fruitful valleys in the world.

V. 6. Some understand this verse as the words of the Philistines: but it is not likely, that they should consider Nebuchadnezzar, or the Chaldeans, as "The sword of JEHOVAH." It is rather a most animated and pathetic lamentation of the prophet, over the miseries which the just vengeance of God was inflicting on the nations for their sins. (*Marg. Ref. Notes, 4:19-27. 12:10-13. 51:20-24.*)

V. 7. "The prophet here returns an answer to the foregoing verse, importing that the havoc, made by the sword among the Philistines, was the effect of God's irreversible purpose and decree." *Louth.*—The original continues the animated apostrophe of the question, "How canst thou be quiet? &c." (*Marg.* and *Marg. Ref. Notes, Ez. 14:13-21, v. 17. 21:2-5.*)—"The sea-shore." (included in this commission,) would take in Tyre and Zidon, which generally shared the fortunes of the Philistines: and this confirms the opinion, that the prophecy was fulfilled during the siege of Tyre by Nebuchadnezzar. (*Note, 1.*)

PRACTICAL OBSERVATIONS.

Men often apprehend no danger from that quarter, whence evil is appointed against them. (*Notes, 2 Kings 20:17, 18. Is. 7:17-19.*)—The height of ungodly prosperity is the forerunner of destruction; and sinful pleasures terminate in outcries and bewailings of misery.—We should commit our children to 'A Lord's keeping; for we know not how soon we may be deprived of power, or heart, to take any care of them our-

CHAPTER XLVIII.

A prophecy against Moab, for presuming on her wealth, 1-10; her unimpaired prosperity, 11-13, and her strength for war, 14, 15; and for her contempt of God and his people; and her great pride, &c. 16-46. The restoration of Moab, 47.

A GAINST Moab thus saith the Lord of hosts, A the God of Israel; Wo unto 'Nebo! for it is spoiled: Kirithaim is confounded and taken 'Misgab is confounded and dismayed.

2 There shall be 'no more praise of Moab: in 'Heshbon they have devised evil against it: 'come, and let us cut it off from being a nation. Also thou shalt be 'cut down, O Madmen; the sword shall 'pursue thee.

3 A 'voice of crying shall be from 'Horonaim, spoiling and great destruction.

4 Moab is destroyed; 'her little ones have caused a cry to be heard.

5 For in the going up of 'Luhith 'continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

6 'Flee, save your lives, and 'be like 'the heath in the wilderness.

30. Job 18:11. 5. Heb. canst thou? t. 1 Sam. 15:3. Is. 13:6, 13:3, 37:36, 45: 1-3, 46:10, 11. Ez. 14:17. Am. 3:6. u. Ez. 25:16. Zeph. 2:6, 7. x. Mic. 6:9, a. 9:25. 25:1. 27:4. Gen. 19:37. Num. 24:17. 2 Chr. 20:10. Is. 15: 16: 25:10. Ez. 25:11. 11. Am. 2:12. Zeph. 2:8-11. b. 22:23. Num. 32:3, 37:38. 33:47. Is. 15:3. c. Or, the high place. e. 17. Is. 16:14. d. 34:45. Num. 21:25-30. Is. 15: 5, 16:8-9. e. 14:1. 31:36. 33:24. 46:28. Ez. 3:8-14. Is. 8:3-6. f. Or, brought to silence. g. 15:21. 25:10. marg. Madmenah. h. Heb. go after. i. See on 4:20, 21. 47:2. Is. 15:2, 16:7-11. 22:4. g. 5:34. Is. 15:5. h. Num. 21:27-30. i. Ez. 8:11. Is. 13:7, 9. j. Is. 15:5. k. Heb. weeping with weeping. k. 51:6. Gen. 19:17. l. 11:1. Ez. 6:4, 5. Mic. 2:16-18. Luke 3:7. 17:31-33. Heb. 6:18. 11:7. Job 30:3-7. || Or, a naked tree.

selves.—When he intends to destroy the wicked, he will "cut off every helper;" and where he inflicts vengeance, he will remove all consolation.—The miseries occasioned by war should be deeply lamented by us; and we should earnestly desire and pray, that this "sword of the Lord may return into the scabbard, and be still;" yet we should be ready humbly to acquiesce in his appointments, who, in perfect wisdom and justice, gives it commission, and will cause it to effect his purposes, notwithstanding all the power of those who attempt to arrest its progress. (*Note, Matt. 24:6-8.*)

NOTES.—CHAP. XLVIII. V. 1. 'The following prophecies against Moab, Ammon, Edom, and the neighbouring countries, seem to have been fulfilled, during the long siege of Tyre. . . (Ez. 25:8, &c.) . . . Josephus . . . places these events five years after the destruction of Jerusalem.—The prophet Jeremiah, in his prophecy, . . . borrows several expressions out of Isaiah's prophecy against the same people; though that was probably fulfilled several years before. *Louth.*—The predictions of Isaiah, it is generally supposed, were fulfilled by Shalmaneser; but those of Jeremiah by Nebuchadnezzar. (*Marg.* and *Marg. Ref. Notes, Is. 15: 16.*)

V. 2. Moab should be no more praised as an honourable kingdom: for the invaders, having possessed themselves of Heshbon, would determine on the utter ruin of the nation. Or, the passage may mean, that there should be no more glorying in Moab, concerning Heshbon, as a strong fortress or a flourishing city: for their enemies had devised their complete destruction. (*Marg.* and *Marg. Ref. Is. 15:1.*) A confederacy of the Moabites and of the neighbouring nations, is represented by the Psalmist, as using the same language concerning Israel, which the Chaldeans are here introduced as employing concerning Moab. (*Notes, Ps. 83:1-12.*)

V. 3-5. (*Notes, Is. 15:3-5.*) The lamentations of the Moabites would be so loud and grievous, as to be heard even by their enemies, at a distance; and thus their outcries would direct the pursuers of the fugitives.

The enemies. (5) Or, *My enemies.* The Moabites were enemies to God, and to his people. (*Notes, 26-28. Ez. 25:8-11. Zeph. 2:8-10.*)

V. 6. (*Marg. Ref.*) 'Escape for your lives, and be content to be left poor, mean, and desolate; (*Note, 17:5-8, v. 5, 6.*) and hide yourselves in barren places, whither the enemy will not pursue you.—*The heath.]* "A blasted tree." *Blayney.* (*Marg.*)

V. 7. The Moabites had confided in their fortifications, or methods of defence, and in the riches laid up in their treasures; or in their superstitious observances, their idol Chemosh, the work of their hands, and the treasures dedicated to him. (*Marg. Ref.*)—Both thy great idol and his maintainers, shall be led away captives; so that they shall then know that it is in vain to look for help at idols." (*Notes, 13. 43:8-13. Num. 21:26-30, v. 29. Is. 46:1, 2.*)

V. 8. 'They that live in the country, with the flocks and pastures, shall be involved in the same calamity with the inhabitants of the cities.' *Louth.*—Not one city would escape, nor any part of the country. (*Marg. Ref.*)

V. 9. 'No common speed can deliver Moab from that

31 Therefore will I howl for Moab, and I will cry out for all Moab; *my heart shall mourn for the men of Kir-heres.*

32 O vine of Sibma, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach *even* to the sea of Jazer: the spoiler is fallen upon thy summer-fruits and upon thy vintage.

33 And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine-presses: none shall tread with shouting; *their shouting shall be no shouting.*

34 From the cry of Heshbon *even* unto Elealeh, and *even* unto Jahaz, have they uttered their voice, from Zoar *even* unto Horonaim, as a Nimrim of three years old: for the waters also of Nimrim shall be desolate.

35 Moreover I will cause to cease in Moab, saith the LORD, him that offereth in the high places, and him that burneth incense to his gods.

36 Therefore my heart shall sound for Moab like pipes, and my heart shall sound like pipes for the men of Kir-heres: because the riches that he hath gotten are perished.

37 For every head shall be bald, and every beard clipped: upon all the hands shall be cuttings, and upon the loins sackcloth.

38 There shall be lamentation generally upon all the house tops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein is no pleasure, saith the LORD.

39 They shall howl, saying, How is it broken

down! how hath Moab turned thee back with shame! so shall Moab be a derision and a dismay to all them about him.

40 For thus saith the LORD; Behold, he shall fly as an eagle, and shall spread his wings over Moab.

41 Kirioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.

42 And Moab shall be destroyed from being a people, because he hath magnified himself against the LORD.

43 Fear, and the pit, and the snare, shall be upon thee, O inhabitant of Moab, saith the LORD.

44 He that fleeth from the fear, shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, *even* upon Moab, the year of their visitation, saith the LORD.

45 They that fled stood under the shadow of Heshbon because of the force; but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones.

46 Wo be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken captives, and thy daughters captives.

47 Yet will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far is the judgment of Moab.

See on Is. 15:5. 16:7-11. r 36. 2 Kings 3:25. Kir-haraseeth. Is. 16:7. Kir-haraseeth. s Num. 32:39. Shibmah. Josh. 13:19. Is. 16:8-9. t Num. 21:32. Jazer. 32:15. 35. Josh. 21:59. u 15:18. 40:10. v 25:9, 10. Is. 9:3. 15:9. 21:7. 32:39-44. Joel 1:12, 16. Rev. 16:22, 23. y Is. 5:10. 7:25. 16:10. Joel 1:5, 12. Hag. 2:16. z See on 2. Is. 15:4-6. s Num. 32:37. b Beth-nimrah. t Jahazah. c Deut. 34:3. Is. 15:5. d Num. 32:33. Nimrah. 36. Beth-nimrah. Is. 15:6. e Heb. desolations. e 7. Num. 22:41. 23:14, 28-30. Is. 15:2. 16:12. f 4:19. Is. 15:5. 16:11. 63:15. g See on 31. h 17:11. Prov. 11:4. 13:22. 18:11. Ec. 5:13. 4. Is. 15:7. Luke 12:20, 21. Jam. 5:2, 3. i 16:6. 41:5. 47:5. Is. 3:24. 15:2, 3. Jer. 7:18. 27:31. Am. 8:10. Mic. 1:16. t Heb. diminished. k Lev. 19:28. 1 Kings 15:25. Mark 5:5. l Gen. 37:29, 31. 1 Kings 21:27. 2 Kings 6:3. s. 20. 37:1. Rev. 11:3. m Is. 15:3. 22:1. c 22:24. 23:34. Ps. 2:9. Is. 30:14. Hos. 5:3. Rom. 9:21, 22. 2 Tim. 2:20, 21. Rev. 2:27. o See on 17. Lam. 1:1. 2:1. 4.

1. Rev. 18:9, 10, 15, 16. t Heb. neck. p See on 26:27. Is. 20:4-6. Ec. 26:16-18. q 4:13. Deut. 28:49. Lam. 4:19. Ez. 17:3. 1. Jan. 7:4. Hab. 1:8. r 49:22. Is. 8:8. s Or, the cities. 24. a 4:31. 6:24. 30:6. 49:22. 50:43. Is. 13:8. 21:3. 26:17, 18. Mic. 4:9, 10. t Heb. 5:3. t See on 2. 30:11. Ezth. 3:8, 13. Ps. 83:4-8. Is. 7:8. Matt. 7:2. u See on 25-30. Prov. 16:18. Is. 37:23. Dan. 11:36. 2 Thes. 2:4. Rev. 13:6. x Deut. 32:23-25. Ps. 11:6. Is. 24:17, 18. Lam. 3:47. y 16:16. 1 Kings 19:17. 20:30. Is. 37:36-38. Am. 2:14, 15. 5:9. 9:1-4. z 18:12. 10:15. 11:23. 23:12. 46:21. 51:18. Is. 10:38. Hos. 9:7. Mic. 7:4. a Num. 21:23. Am. 9:2. b Num. 24:17. Zeck. 10:4. Matt. 21:42. c Heb. children of noise. c Num. 21:29. d 7:13. Judg. 11:24. 1 Kings 11:7. 2 Kings 23:15. e Heb. in captivity. e 46:26. 49:6, 39. Is. 18:7. 19:18-23. 23:18. Ez. 16:53-55. f See on 23:30. 30:24. Num. 24:14. Deut. 4:30. 31:29. Job 19:25. Ez. 38:8. Dan. 2:28. 10:14. Hos. 3:5.

‘The word *baddim*,’ rendered *lies*, ‘sometimes means those who pretend to the arts of divination. . . . If we take the word in this sense, (50:36.) the meaning of the sentence is, that although the soothsayers and magicians, upon whose skill Moab relies, promise him good success, and thereby encourage his pride and arrogance; yet in the event it will appear, that there was nothing of truth in what they said.’ *Louth.*

V. 31-34. *Marg. Ref. Notes, 2-6. Is. 15:5-7. 16:8-11. 24:1-12.—Heifer, &c. (34).* ‘The lowing of a young cow that runs from place to place in search of her calf, which has been taken from her.’ *Blayney.*

V. 35-39. *Marg. Ref. Notes, 7:17. 16:5-7. 25:34-36. 47:5. Is. 15:2-4, 6-9. 16:12. 22:1-4.*

V. 40. ‘The Chaldean shall come swiftly upon him, as an eagle on his prey, and shall spread his wings over Moab.’ *Bp. Hall. (Notes, 4:11-13. Deut. 28:49-57. Ez. 17:1-10.)*

V. 41, 42. (*Marg. Ref. Notes, 2-5. 46:27, 28.*) Moab has long since ceased to be a people: Israel to this day is kept distinct from all other nations!—The principal reason assigned for these severe judgments on Moab, a heathen nation, is this, that “he had magnified himself against JEHOVAH.” (*Marg. Ref. Notes, 26, 29, 30. Ez. 5:2. 9:17. 2 Kings 19:22, 23. Ez. 35:12-15. Dan. 5:18-24. 8:23-25. 11:36. 2 Thes. 2:3, 4.*)

V. 43, 44. *Marg. Ref. x, y. Notes, Is. 24:17-20. Am. 5:18-20. 9:1-4.—Year of their visitation. (44) Marg. Ref. z.*

V. 45, 46. Heshbon, a strong fenced city, would by no means prove a refuge to those who fled thither, in hopes of making a stand against the force of the enemy; for, falling into the hands of the conquerors, a fire would, as it were, issue from it to destroy the rest of the country. (*Marg. and Marg. Ref. Notes, Am. 1:3-15. 2:2, 3.*)—The prophet at the close adopts the language, in which the Amorites, many ages before, had triumphantly exulted over Moab. (*Notes, Num. 21:26-30, vv. 28, 29. 24:17.*)

V. 47. ‘The Moabites were afterwards restored to their country, as appears from Josephus: . . . but these and such like promises of mercy after judgment, are chiefly to be understood of the conversion of the Gentiles under the gospel, called the *latter days* in the prophets.’ *Louth.*—Events still in futurity seem also intimated. (*Marg. Ref. Notes, 49:6. Ez. 16:52-55, v. 53.*)

PRACTICAL OBSERVATIONS.

V. 1-25. Wo be to all those against whom the LORD of

hosts has spoken! They can expect nothing but terror and confusion; all their praise and honour must expire in infamy; they who devise evil against them will succeed according to their wishes; the sword of justice will pursue them; weeping and bitter waiting will attend their great destruction; and generally, their children will be involved in calamities on their account.—There is indeed a Refuge provided for sinners: and the exhortation should be urged on them with all earnestness “to flee from the wrath to come,” to seek the salvation of their souls, and to forsake all for Christ and the gospel; as men in perilous circumstances part with all their substance to save their lives. But the case of obstinate unbelievers is very dreadful; for “how shall we escape, if we neglect so great Salvation?”—Those who trust in their own works, treasures, or superstitions, will soon be overtaken by the vengeance of God, and will go into destruction, along with their idols and deceivers, and will for ever be made ashamed of their confidences. No guilty city, village, or individual, shall be able to escape the ruin which the Lord has spoken against them: and if any could “give wings” to sinners, they could not fly out of the reach of the divine indignation. (*Note, Ps. 139:9, 10.*)—Whatever God enjoins us must be done heartily, and according to his word, if we would escape his curse. We should indeed be thankful, that we are required to seek the preservation of men’s lives, and the salvation of their souls, and not to shed their blood: but we shall be the more inexcusable, if we do this “work deceitfully,” preferring our own interest, credit, inclination, or indulgence, to the glory and will of God: and it is great insolence for man to pretend to be more merciful than his Creator.—When men continue long in peace, wealth, and prosperity, and escape the calamities which others experience: they are apt to grow insensible and secure; to contract habits of pride, impiety, iniquity, and self-indulgence; to cleave without remorse to evil practices, and to proceed from bad to worse: so that great prosperity is peculiarly dangerous to us as fallen creatures. But when the Lord’s time comes, he will send upon sinners who are thus “settled on their lees,” such judgments as will dash their comforts and hopes in pieces. In vain do men say, that they are “mighty and strong for the battle;” when “the King the LORD of hosts” has a controversy with a people, their young men go down to the slaughter, rather than to battle; and all the beauty and strength of nations, only tend to increase the astonishment of those who bemoan their ruin, and exclaim, “How is the strong staff broken and the beautiful rod!” Every circumstance which increased their glory, now enhances their misery: and every *augury*

CHAPTER XLIX.

Prophecies concerning the Ammonites, 1-8; Edom, 1-22; Damascus, 23-27; Kedar and Hazor, 28-33; and Elam, 34-39.

***CONCERNING** the Ammonites, thus saith the LORD; Hath Israel no sons? hath he no heir? why then doth their king inherit Gad, and his people dwell in his cities?

2 Therefore behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the LORD.

3 Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges; for their king shall go into captivity, and his priests and his princes together.

4 Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter? that

* Or, *Aminat*. 7:23, 38. 48:1. a 25:9, 21. 27:3. Gen. 19:38. Deut. 2:19, 23:3. 2 Chr. 20:1, 23. Ps. 58:7. Ez. 21:28-32, 25:2-10. Am. 1:13-15. Zeph. 2:8-11. 1 Or, *Melcom*. b Judg. 10:7, 8. 11:13-15. 1 Sam. 11:1-3. 2 Kings 10:33. 24:2. Neh. 2:19. 4:7. 13:1, 2. c 1:19. Ez. 25:4-6. Am. 1:14. d Deut. 3:11. Josh. 13:24, 25. Ez. 21:20. *Rabbah*. e Num. 21:25. *Marg.* 2 Sam. 11:1, 12:27. 1 Chr. 48:11. 97:9. Ez. 16:46-55. f 1. Is. 14:1-3. Ob. 15. g 49:30. 51:7. 1. Is. 13:6. 14:31. 15:2. 16:7. 23:1, 5. Jam. 5:1. h 4:8. 6:25. *See on* 48:37. Is. 32:11, 12. 1 Job 30:7-11. 15:2. 1 Or, *Melcom*. 1 Kings 11:5, 33. 2 Kings 23:13. *Milcom*. Zeph. 1:5. *Malcham*. k 46:25. 48:7. Am. 1:15. 19:23. Is. 28:1-4. 47:7, 8. Rev. 18:7. 5 Or, *thy valley floweth away*. m 34:14. 7:24. Hos. 4:16. n 48:7. Is. 49:6. 52:7. 62:10. Prov. 10:15. Ez. 28:4-7. 1 Tim. 6:17. c 16.

about what is done, makes known their terror and distress. But "the LORD is righteous in all his ways, and holy in all his works;" and he does not "cut off the horn and break the arm" of any, except of such as "magnify themselves against him."

V. 26-47. When sinners become intoxicated with pride and ungodly lusts, the Lord will make them drunken with his judgments, and expose them to shame and derision. He abhors those who rejoice in the calamities of their neighbours, and insult over the miserable, especially over his offensive worshippers: yet this is the general effect of the envy, malice, selfishness, and impiety of the human heart. But pride, in its multiplied exercises, is the fruitful root of unnumbered crimes; and when this diabolical vice grows stronger continually, disgrace and ruin are at hand: "for a haughty spirit goes before a fall;" and the Lord knows the rage, malice, deceit, and lies of his enemies, and will disappoint them.—It becomes us to compassionate the sufferings even of our enemies: when "joy and gladness are taken away from the plentiful field," when penury and famine succeed luxury and abundance, and the riches of those who once lived in splendour are perished; we should sympathize in their sorrows, and be ready to afford them such relief as we are able. But we should also take warning to avoid their transgressions; and amidst the changes and calamities which surround us, we should learn to "set our affection on things above, and not on things on the earth." If our sins be pardoned and our hearts renewed, our God will preserve us from every fear, pit, and snare, into which others fall: and whilst "the vessels of wrath," in whom he has no pleasure, and which are "fitted for destruction," shall perish for ever, he will effectually take care of those "vessels of mercy, whom he hath afore prepared for his glory." (*Note*, Rom. 9:22, 23.)

NOTES.—CHAP. XLIX. V. 1. The king of Ammon had sent Ishmael to murder Gedaliah, and probably Nebuchadnezzar intended to revenge that injury, when he made war against the Ammonites: (*Notes*, 40:13-16. 41:16-18.) but the Lord had a controversy with them, on account of their injustice to his people. Being situated on the north-east border of the country allotted to Israel, the Ammonites seized every opportunity of seizing on the cities and lands adjacent to their territory, as if the Israelites had no heirs; and thus the subjects of the king of Ammon, or the worshippers of *Melcom* the idol of Ammon, (*marg.*) dwelt in the lot of Gad, and in the cities which God had given to his people, and which had never belonged to the ancestors of the Ammonites. (*Marg. Ref. Notes*, Judg. 10:6-9, 17, 18. 11:12-27. 1 Sam. 11:1-3. 2 Chr. 20:1, 2, 10, 11. Ps. 83:1-8. Ez. 25:2-1.)—It seems that their rapacity was on some occasions attended with the most atrocious and savage cruelty. (*Note*, Amos 1:13-15.) Even before the Syrians and Assyrians had dispossessed the Israelites, several cities, originally given to Gad or Reuben, were possessed by the Ammonites; for the names of several cities, first given to the two tribes and a half, are elsewhere found among those possessed by the Ammonites: (*Note*, 3.) but they then seized on them with less reserve. (*Notes*, 2 Kings 10:32-36. 17:5, 6. 1 Chr. 5:25, 26.)

V. 2. *Rabbah*.] *Marg. Ref. Notes*, 2 Sam. 11:26-31. Ez. 24:19-22.—*Daughters*.] "The lesser cities, which are reckoned as so many daughters to the mother city. . . The Jews made themselves masters of the Ammonites, and the neighbouring countries under the Maacabees. (1 Mac. 5:6, 7.) . . . The words *heir and inheritance*, in the Hebrew, signify any real and lasting possession." *Louth*. (*Notes*, Is. 14:1, 2. Ob.

"trusted in her treasures, saying, 'Who shall come unto me?'"

5 Behold, I will bring a fear upon thee, saith the Lord God of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth.

6 And afterward I will bring again the captivity of the children of Ammon, saith the LORD.

7 Concerning Edom thus saith the LORD of hosts: "Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?"

8 Flee ye, turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity on Esau upon him, the time that I will visit him.

9 If grape-gatherers come to thee, would they not leave some gleanings grapes? if thieves by night, they will destroy till they have enough.

21:12. Ob. 4, 5. p 29. 15:3. 20:4. 48:41-44. Josh. 2:9. 2 Kings 7:6, 7. 19:7. Job 15:21. Prov. 28:1. q 46:5. Am. 4:3. r Is. 18:3. Ob. 12-14. s 39. 46:26. 48:47. Is. 19:18-23. 23:18. Ez. 16:53. t 25:9, 21. Gen. 25:30. 27:41. 36:8. Num. 20:14-21. 21:17, 18. Deut. 2:7. Ps. 83:4-10. 137:7. Is. 34: 63:1-6. Ez. 25:12-11. 35. Dan. 11:41. Joel 3:19. Ps. 83:4-10. 137:7. Is. 34: 63:1-6. Ez. 25:12-11. Job 5:12-14. Is. 19:11-13. 25:14. Ob. 8. Rom. 1:24, 23. x 30. Gen. 36:11, 15. 1 Chr. 1:53. Job 2:11. d 1. Ez. 25:12. Am. 1:12. Ob. 9. Hab. 3:3. y 30. 61. 48:6. Matt. 24:13-18. Rev. 6:15. n Or, *they are turned back*. z 48:23. Jude 6:2. 1 Sam. 13:6. Is. 2:21. Am. 9:1-3. Ob. 3, 4. a 25:23. Is. 21:13. b 32. 46. 21. 48:41. Lam. 4:21, 22. c Is. 17:6. Ob. 5, 6. h Heb. *their sufficiency*.

17-21. *Zeph. 2:8-10*.—It is probable that the future restoration of Israel is also predicted.

V. 3. Ai, of Ammon, was situated eastward of Jordan, and was a different city from that destroyed by Joshua. (*Josh. 7:2*. 8.) "When Ai, . . . a city of the Ammonites, is destroyed, then it is time for Heshbon, the chief city of Moab, to lament her danger; for her turn comes next. (48:2.)" *Louth*.—Howl, O Heshbon, the chief city of the Gadites; (usurped by Ammon;) for Ai, the neighbouring city is spoiled." *Bp. Hall*.—Heshbon, the capital of Sihon's kingdom, had originally been taken from Moab: (*Note*, Num. 21:26-30.) and it is generally supposed, that Heshbon, of Moab, (48:2.) is the same city, the Moabites having again got possession of it.—But it is not certain that another city called by the name of that which the Amorites took from Moab, might not be intended.—The kingdom of Sihon was divided between Reuben and Gad: Heshbon was at first allotted to Reuben; but it is afterwards mentioned as a city of Gad: (*Num. 32:34-38. Josh. 13:15-21. 21:34-42*.) so that either Moab or Ammon had taken it from Reuben or Gad.—Heshbon is mentioned by Isaiah, as a city of Moab; as are several others, which had been given to Reuben and Gad: (*Comp. Num. 32:34-38, and Josh. 13:15-28, with Is. 16: 16*;) but Heshbon, as a city of Ammon, is not elsewhere mentioned.

Run to, &c.] "Try to hide yourselves in the thickets, and remove from one place to another, for fear of being discovered." *Louth*.—*Their king*, &c.] Or, *Melcom*. (*Marg. and Marg. Ref. Notes*, 1. 48:7. *Zeph. 1:5*.)

V. 4. The Ammonites gloried, either in the security of their valleys, as surrounded on every side with mountains, so that no army could penetrate into their country; or in the fruitfulness of them, one in particular was called "the flowing valley;" as resembling Canaan that flowed with milk and honey.—Ammon is called a "backsliding daughter," either as having apostatized from the religion of Lot the ancestor of the nation; or rather as refractory and rebellious; for so the word may signify. (*Marg. Ref. Notes*, Is. 28:1-4. 47:7-10.)

V. 5. *Marg. Ref. Note*, Is. 21:17-20.—*Ye shall be driven*, &c.] "So as not to dare to look back. . . None shall bring him that flees from the enemy to his house, or afford him any shelter or accommodation." *Louth*. (*Notes*, 46:5, 6. Is. 16:3-5.)

V. 6. (*Note*, 48:47.) It is observable, that the Septuagint leave out these intimations of mercy in reserve for the descendants of Moab and Ammon; though that concerning Elam is not omitted. (39.)—The conversion of idolaters is expressed, by returning from their captivity. *Louth*. (*Note*, Ez. 16:52-55, v. 53.)

V. 7. (*Marg. Ref.*)—Eliphaz, the friend of Job, was a Temanite; (*Note*, Job 2:11.) and it is probable, that the descendants of Esau were among those children of the east, who in Solomon's days were famed for wisdom: (1 Kings 4:30.) but, when God designs a people for destruction, he deprives them of that common prudence and foresight, which is requisite for the due management of their affairs; and takes from them their usual courage, so that a "thousand flee at the rebuke of one." (Is. 19:11, 12, &c.) *Louth*. (*Notes*, Is. 19:11-14. 47:7-11. Ob. 7-9.)

"Hath their wisdom overshot itself?" חִכְמָה signifies to be redundant or luxuriant, like the branches of a vine. Hence Dr. Taylor has explained this passage, "Is their wisdom become luxuriant? Doth it shoot out into proud, vain, foolish conceit?" *Blayney*.

V. 8. Ezekiel mentions Dedan twice, in his account of those who traded with Tyre: in one place he speaks of the

10 But ⁴I have made Esau bare, I have uncovered ⁵his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and ⁶he is not.

11 Leave ⁷thy fatherless children, I will preserve them alive; and let thy widows trust in me.

12 For thus saith the LORD; Behold, ⁸they whose judgment was not to drink of the cup, have assuredly drunken; and art thou he that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it.

13 For ⁹I have sworn by myself, saith the LORD, that ¹⁰Bozrah shall become ¹¹a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

14 I have heard a rumour from the LORD, and an ambassador is sent unto the heathen, saying, Gather ye together, and come against her, and rise up to the battle.

15 For lo, ¹²I will make thee small among the heathen, and despised among men.

16 Thy ¹³terribleness hath deceived thee, and the pride of thy heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: ¹⁴though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the LORD.

17 Also ¹⁵Edom shall be a desolation: every one that goeth by it shall be astonished, and ¹⁶shall hiss at all the plagues thereof.

18 As ¹⁷in the overthrow of Sodom and Gomorrah, and the neighbour cities thereof, saith the LORD, ¹⁸no man shall abide there, neither shall a son of man dwell in it.

19 Behold, ¹⁹he shall come up like a lion ²⁰at the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who is a chosen man, that I may appoint over her? for ²¹who is like me? and who will appoint me the time? and who is ²²that shepherd that will stand before me?

20 Therefore hear ²³the counsel of the LORD, ²⁴tho he hath taken against Edom; and his purposes that he hath purposed against the inhabitants of Teman: ²⁵Surely the least of the flock shall draw them out: surely he shall ²⁶make their habitations desolate with them.

21 The ²⁷earth is moved at the noise of their fall; at the cry, the noise thereof was heard in the Red Sea.

22 Behold, ²⁸he shall come up, and fly as the eagle, and spread his wings over Bozrah: and at that day shall ²⁹the heart of the mighty men of Edom be as the heart of a woman in her pangs.

[Practical Observations.]

23 ¶ Concerning ³⁰Damascus, ³¹Hamath is confounded, and Arpad: for they have heard evil tidings: they are ³²faint hearted; ³³there is ³⁴sorrow ³⁵on the sea; ³⁶it cannot be quiet.

24 Damascus is waxed feeble, and turneth herself to flee, and fear hath seized on her: ³⁷anguish and sorrows have taken her, as a woman in travail.

25 How is the city of praise not left, the city of my joy!

26 Therefore ³⁸her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

d Mal. 1:34. Rom. 9:13. e 23:24. Is. 45:3. Am 9:3. f Ps. 37:28. Is. 14:20-22. Ob. 9. g Ps. 37:35, 36. Is. 17:14. h Deut. 10:18. Ps. 10:14-18. 68:5. 82:3. 149:9. Prov. 23:10, 11. Hos. 14:3. Jon. 4:1. Mal. 3:5. Jam. 1:27. i 1 Tim. 5:5. k See on 25:28, 29. 30:11. 46:27. Prov. 17:5. Lam. 4:21, 22. Ob. 16. l Pet. 4:17, 18. m See on 44:27. Gen. 22:16. Is. 45:23. Ez. 33:11. Am. 6:9. m 22. Gen. 36:33. Is. 24:6. 33:11. Am. 1:12. n 17:18. Is. 34:9-15. Ps. 25:13, 14. 35:2-15. Joel 3:19. Ob. 18. Mal. 1:34. o 51:46. Is. 37:7. Ez. 7:26. Ob. 1. Matt. 24:6. p Is. 18:2, 3. 30:4. q 30:9-16. 51:11, 27, 28. Is. 13:2, 3. r 1 Sam. 2:7, 8. 80. Ob. 2. Mic. 7:9. Luke 17:1. s 44:29. Prov. 16:13. 18:12. 29:23. Ob. 3. t Cant. 2:14. Is. 2:21. u 48:8. Job 39:27, 28. Is. 14:19-15. Ez. 28:11. Am. 9:2. Ob. 4. v 13. Is. 34:9-15. Ez. 25:13, 14. 35:5. z 51:37. l Kingz. 9:9. 2 Chr. 7:20, 21. Lam. 2:15, 16. Mic. 6:15. Zeph. 2:15. y 50:40. Gen. 19:24, 25. Deut. 29:23. Ps. 11:6. Is. 13:19-22. Am. 4:11. Zeph. 2:9. 2 Pet. 2:6. Jude 7. z 33. Job 18:13-18. Is. 34:10. Rev. 18:21-23. a 4:7. 50:41. Zeph. 1:13. b 12:5. Josh. 13:15. 1 Chr. 12:15. c See on Ez. 15:11. Ps. 59:6, 5. 113:

5:6. Is. 40:23. * Or, *convert me in judgment.* Job 9:19-21. 23:3-7. 40:2-8. 42:5-6. Ps. 143:2. d See on 30:21. Job 41:30. Ps. 76:7. Nah. 1:8. e 50:45. Ps. 33:11. Prov. 19:21. Is. 14:24-27. 46:10, 11. Acts 4:28. Eph. 1:11. f See on 7. e 37:10. 50:15. Zech. 4:6. 1 Cor. 1:27-29. h See on 13:17, 18. Mal. 1:34. i 50:46. Is. 14:4-15. Ez. 26:15, 18. 31:16. 32:10. Rev. 1:10. j Heb. *Woodyness.* k 41:3. 48:10. Deut. 28:49. Dan. 7:4. Hos. 8:1. l See on 13. m 24. 4:31. 6:24. 13:21. 22:23. 30:6. 48:41. Ps. 16:5. Is. 13:8. 21:5. 26:17. 1 Thes. 5:3. n Gen. 14:15. 15:2. 1 Kings 11:24. Is. 17:1-3. Am. 1:3-5. Zech. 6:1, 2. 2 Cor. 11:32. o Num. 13:21. 2 Sam. 8:9. 2 Kings 17:24. 18:34. 19:13. Is. 10:9. 11:11. j Heb. *melted.* Deut. 20:8. *margin.* Josh. 2:11. 14:8. 2 Sam. 17:10. Is. 13:7. Nah. 2:10. p Is. 57:20. q See on Ez. 40:2. r 48:2, 29. 51:41. Ps. 37:55. Luke 14:14. s 6. Dan. 4:30. Rev. 18:10, 16-19. e 9:21. 11:22. 50:30. 51:34. Lam. 2:21. Ez. 27:27. Am. 4:10.

Dedanites, the descendants of Dedan, the son of Abraham by Keturah; in the other, as it is probable, of those who inhabited Dedan, a city in Idumæa. (Gen. 25:3. Ez. 27:15-20.)

Dwell, &c.] That is, 'Retire into your caverns and fastnesses, to secure yourselves, for there will be no security in the open country, or even in the cities.' (Marg. and Marg. Ref. Notes, 9-11. Judg. 6:23. Is. 2:19-21.)

V. 9-11. (Notes, Ob. 3-6.) Grape-gatherers generally leave some gleanings; and nocturnal depredators take what they can, or till they are sufficed, (*margin*.) and have as much as they can carry off, yet do not destroy every thing: but the Chaldeans, whom God employed to desolate Edom, would entirely spoil them; they would discover and plunder their secret treasures, and leave them no refuge to hide in: and they would so destroy their seed, and brethren, and neighbours; that there would be none left to say to those that were dying, 'Leave thy orphans and widows to my care, and I will provide for them.' (Notes, Ps. 137:7-9. Is. 21:11, 12. Lam. 4:21, 22. Ez. 25:12-14. 35: Am. 1:11, 12. Mal. 1:2-5.) This seems the most natural meaning of the eleventh verse in this connexion, though it is generally quoted as a promise to the people of God, when about to leave the world: and some suppose, that it was intended for the afflicted Israelites, to remind them of the advantages which they possessed above the Edomites.—Some indeed understand it ironically, as if no orphans or widows would remain, about whom the dying Edomites need be concerned: but so entire a massacre does not often take place; and such a way of predicting so dire an event, does not accord with the general serious and solemn manner of the holy Scriptures. 'Shall I preserve the life of thy fatherless children? Or shall thy widows trust in me?' (*Notes*.)

V. 12. (Notes, 25:27-29. 30:10, 11. Ez. 34:5-7. Lam. 4:21, 22. Ob. 15, 16.) Israel, the people of God, might, on some accounts, have expected an exemption from the calamities, which overtook his enemies; yet they had been deeply involved in them: and could the Edomites hope to escape?—Not the character, but the peculiar privileges of the Israelites were alluded to. (Notes, Prov. 11:31. 1 Pet. 4:17-19.)

V. 13. Marg. Ref. Notes, 9-11. Is. 34:63:1-6.

V. 14, 15. (Marg. Ref. Notes, Is. 18:2. Ob. 1, 2.) 'God's stirring up men's spirits to invade such countries is described here, as if he had sent an ambassador to the Chaldeans and their confederates, to engage them in the war against the

Idumeans: according to the methods, which earthly princes use to engage their allies.' (51:27, 28.) *Louth.*

V. 16. The word rendered *terribleness* is, by some, supposed to mean an idol worshipped by the Idumeans, from which they expected help, but which would disappoint their confidence.—Jerom, who lived in the neighbourhood, tells us, in his commentary on Obadiah, that Idumæa was a rocky mountainous country; and that the inhabitants dwelt in caves, dug out of the rocks and hills. *Louth.* (Marg. Ref. Notes, 48:28-30. Is. 14:12-15. Ob. 3-6.)

V. 17, 18. Marg. Ref. Notes, Gen. 19:24, 25, 27-29. Deut. 29:21-25. Is. 13:19-22. 34:9-15. Zeph. 2:8-10. Rev. 18:11-24.

V. 19, 20. Nebuchadnezzar was about to come up as a lion from the banks of Jordan, when driven from his den by the overflowing waters, he fiercely assaulted the sheepfolds; (*Note*, Zech. 11:1-3, v. 3.) and the Lord would cause him suddenly to run upon the land of Edom, though it was strongly fortified: or he would cause the Edomites, every one of them, suddenly to run out of the land, as despairing of success against so powerful an invader. For God had, as it were, summoned all the valiant captains of the earth to appear before him, that he might appoint one of them to this service; and from them all he had chosen Nebuchadnezzar. And who, like JEHOVAH, was able to prepare instruments to his work? Who dared to appoint him a time, either to meet him in judgment, or to face him in battle, or to fulfil his counsels and decrees? Or, what ruler of Edom would dare to withstand him, and the weapons of his indignation? What shepherd could meet this fierce lion, to defend the sheepfold against him? Let then the Edomites hear the counsel and purpose of God against them: for he meant so to enfeeble and intimidate them, that the least of Nebuchadnezzar's soldiers would be able to draw them out of their cities, and to lead them into captivity. (Marg. and Marg. Ref. Notes, 30:19-22. 50:44, 45.)

Surely the least, &c.] "Surely they shall be dragged away from the little one of the flock." That is from wives and children. *Blayney.*

V. 21. All the adjacent regions would hear with astonishment of Edom's ruin; and the outcries of the sufferers would be heard at the Red Sea, which lay at a considerable distance. (Marg. and Marg. Ref. Notes, Ez. 15:14-16. Is. 14:2-5.)

V. 22. Marg. Ref. Note, 48:41, 42.

27 And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of ^{the} Benhadad.

28 ¶ Concerning ^{the} Kedar, and concerning the kingdoms of ^{the} Hazor, which Nebuchadnezzar king of Babylon shall smite, thus saith the Lord; ^{Arise ye, go up to Kedar, and} spoil the men of the east.

29 Their tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, ^{For} *is on every side*.

30 ¶ Flee, ^{get you far off, dwell deep, O ye inhabitants of Hazor, saith the Lord;} for Nebuchadnezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

31 Arise, get you up unto the ^{wealthy nation,} that dwelleth without care, saith the Lord, which have neither gates nor bars, ^{which} dwell alone.

32 And ^{their camels shall be a booty, and the multitude of their cattle a spoil:} and I will scatter into all winds them ^{that are} in the utmost corners; and I will bring their calamity from all sides thereof, saith the Lord.

t See on Am. 1:3-5. u 1 Kings 15:19-20. 20:1, &c. 2 Kings 13:5. x 2:10. Gen. 25:13. 1 Chr. 1:39. Cant. 1:5. Is. 21:16; 27:42; 1. Ez. 27:21. y 30. 33. z 14:31. 50:14-16. Is. 13:2-5. a Gen. 25:9. Judg. 6:5. Job 1:3. Is. 11:14. b Pa. 190:5. Is. 13:20. 60:7. c 4:20. 10:20. Hab. 3:7. d Gen. 37:25. Judg. 6:5. 7:12. 8:21. 2 Chr. 5:20. 21. Job 1:3. e 24. 6:25. 20:34. marg. 46:5. Ps. 31:13. 1 Cor. 4:8. 7:5. * Heb. *fit greatly.* f See on 8. g 25. 9:24; 27. h 10:7. i Or, *nation that is at ease.* 18:11. Ps. 123:4. Is. 52:9. 11. j Judg. 18:7-10. 27. Is. 47:8. Ez. 30:9. 38:11. 39:8. Nah. 1:12. Zeph. 2:15. 1 Num. 23:3. Dent. 33:23. Judg. 18:28. Mic. 7:14. k See on 29. l 1 Deut. 28:64. Ez. 5:10; 12. 12:14, 15; j Heb. *cut off into corners, or, that have the corners of*

V. 23. (*Marg. and Marg. Ref. n. o.*) Damascus, the chief city of Syria, is put for the whole country, which, it is probable, Nebuchadnezzar totally subdued during the siege of Tyre.

On the, &c.] Or, "as on the sea," when the ship is sinking, and the sailors have nothing but death before their eyes. (*Marg. and Marg. Ref. p. Notes, Ps. 107:23-30. Ez. 27:26-36.*)

V. 24, 25. *Marg. Ref.-How, &c.* (25) This may be considered as the language of the king or the inhabitants of Damascus, when they found their city, which they had so much applauded and rejoiced in, involved in the common fate of other cities, which had been desolated by the Chaldeans. (*Notes, 48:2. 51:11.*)

V. 27. *Ben-hadad.*] A common name of the kings of Syria. (*Marg. Ref. v. Notes, Is. 17:1-3. Am. 1:3-5. Zech. 9:1-4.*)—The accomplishment of these prophecies on the surrounding nations, during the captivity of the Jews in Babylon, would greatly tend to encourage their hopes of that deliverance, which had been predicted by the same prophet; and to impress the spectators with a conviction, that the God of Israel was indeed the Lord of heaven and earth.

V. 28. Kedar and Hazor seem to have been districts to the southeast of the land of Canaan, occupied by different tribes of the Arabians, who lived in tents, and subsisted chiefly by feeding cattle, or by rapine. (*Marg. Ref. Note, Is. 21:13-17.*)

V. 29. 'Because they used to dwell in tents, he nameth the things that pertain thereunto.' (*Marg. Ref. Notes, Ps. 120:5. Cant. 1:5, 6.*)—*Fear, &c.*] *Marg. Ref. e. Note, 20:1-6, vv. 3, 4.*

V. 30-33. *Marg. and Marg. Ref. Notes, 8. 9:25, 26. Judg. 18:7-10. Is. 47:7-10. Ez. 38:11. Zeph. 2:13-15.*—*Get you far off.* (30) "Flit greatly." *Marg. Note, Ps. 50:8.*—*Dwell alone.* (31) Not in cities, or towns; but in tents, or habitations not contiguous to each other.

V. 34. Elam was a district of the country afterwards called Persia. It was subjected and ravaged by Nebuchadnezzar; but under Cyrus it aided to destroy the Chaldean monarchy. (*Marg. Ref. n. Notes, Ez. 32:24, 25. Dan. 8:2.*)—This prophecy was delivered about ten years before the taking of Jerusalem, and probably the others were delivered nearly at the same time, though accomplished a considerable time after that event.

V. 35-38. *Bow.* (35) *Note, Is. 22:67.—Winds.* (36) 'Enemies directing their force against them from every quarter of the heavens.' *Blayney.—Nation, &c.*] That is, in all that part of the world.—*Throne, &c.* (38) The Lord would place his judgment-seat among them, whence he would give sentence against them, which the Chaldeans would execute; or, 'Nebuchadnezzar, acting under the commission and authority of God, the establishment of his power, was in effect the setting up the throne or dominion of his principal.' *Blayney.*

V. 39. (*Marg. Ref. Notes, 6. 48:47.*)—Under the Medo-persian kings, Shushan the chief city of Elam or Elymaus became the metropolis of the kingdom. (*Notes, Neh. 1:1. Dan. 8:2.*) But far later and more important benefits were predicted.

PRACTICAL OBSERVATIONS.

V. 1.-22. The Lord notes down every instance of dis-

33 And Hazor shall be ^a dwelling for dragons, and a desolation for ever: there shall no man abide there, nor any son of man dwell in it.

34 ¶ The word of the Lord, that came to Jeremiah the prophet against Elam, in the beginning of the reign of Zedekiah king of Judah, saying,

35 Thus saith the Lord of hosts; Behold, I will break the bow of Elam, the chief of their might.

36 And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

37 For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, even my fierce anger, saith the Lord; and I will send the sword after them, till I have consumed them:

38 And I will set my throne in Elam, and will destroy from thence the king and the princes, saith the Lord.

39 ¶ But it shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the Lord.

their hair *polled*, 9:25. 25:23. *margins.* m 17:18. 9:11. 10:22. 50:39, 40. 51:37. Is. 13:20-22. 14:23. 34:9-17. Zeph. 2:9, 13-15. Mal. 1:3. Rev. 18:21, 22. n 25. 25. Gen. 10:22. 11:1. Ezra 4:9. Is. 21:2. Ez. 32:24, 25. Dan. 8:2. Acts 2:9. o 50. 11:29. 51:58. Ps. 45:9. Is. 22:8. p Dan. 7:2, 3. 8:5, 22. 11:4. Rev. 7:1. q 32. Dent. 28:25, 26. Ez. 5:10, 12. Am. 9:9. r 30:17. Ez. 14:7. Is. 11:12. 16:34. 27:13. 58:8. s 5:22, 24, 29. 48:39. 50:36. Ps. 48:4-6. Ez. 32:23. *marg.* t See on 34:20, 21. u 9:16. 48:2. Lev. 26:33. Ez. 5:3, 12. 12:14. x 43:10. Dan. 7:15-14. y 49:47. Is. 2:2. Ez. 38:16. Dan. 2:28. 10:14. Hos. 3:5. Mic. 4:1. z See on 6. Job 42:10. Ez. 16:53-55. 29:14. 39:25. Am. 9:14.

honesty, and will call men to an account for the whole; and especially for all their injustice to the destitute and orphans, who are not able to defend their own property. Power may for a time overcome right; but he will cause the injurious to make ample restitution for all their ill-gotten wealth.—The commission of iniquity, nay, the connivance at it, by those in authority, causes the alarm of war, with all its desolations, to be heard in the land; and it is a serious inquiry, whether an account of this kind do not stand out against this nation, at least in respect of several of our foreign dependencies? and whether they may not be made heirs to our wealth in those remote regions, who have been unjustly deprived by us of their inheritances?—It is vain for those who rebel against God, to glory in fruitful fields, and "flowing valleys;" or to trust in fleets, armies, treasures, or advantageous situations. His terror can make even the stoutest to flee: and at his word, kings, princes and priests must go into captivity together. But, however the people of God may be plundered and injured, they will "inherit the earth," and "the wealth of the sinner is laid up for the just."—Wisdom and counsel cannot be preserved from vanishing and perishing, when the time of God's visitation comes. By a blow, or a fever, the finest genius may be rendered an idiot, and the gravest statesman a lunatic. Even when men's faculties are preserved, their counsels may be so infatuated, that they may appear as fools and madmen to all around them; and, in short, without true piety there can be no valuable or durable wisdom.—When the Lord lets loose victorious armies to spoil guilty nations, they often cause tremendous desolations, not only for the sake of plunder, but out of wanton cruelty; then the inhabitants are driven into dens and caves, or hunted out of their fastnesses, and cut off by the devouring sword; and the case of widows and fatherless children is very deplorable. But the Lord has given gracious intimations of his special care of them: and if the dying believer have neither friend nor brother, to take charge of those whom he leaves behind: if he can make no provision for them, nor direct them to any earthly protection; he may be satisfied in hearing his God and Saviour say to him, "Leave thy fatherless children, and I will preserve them alive, and let thy widows trust in me." This is "a strong tower, into which the righteous may flee," and be safe in every emergency; but no secret places can hide the sinner from the wrath to come. And if the children of God here drink the bitter cup of affliction, can prosperous rebels expect to escape "altogether unpunished?" Indeed the Lord has sworn by himself, that they shall drink the cup of his vengeance to the very dregs, and "wring them out;" and that they shall become "a reproach, and a curse, and a desolation."—God will make those small among the nations, and despised among men, who exalt themselves against him and his people.—When nations grow formidable to their neighbours, and eminent in power and prosperity, their pride often deceives them; they deem themselves like the eagle, which has made "her nest in the top of the rock," and forget that God can easily bring them down from thence. He is as powerful, and as holy, as when he overthrew Sodom and Gomorrah; he can as easily destroy this guilty land, as he did those devoted cities; and make it an astonishment and a hissing to all that go by. It is therefore immensely safer to trust his promises

CHAPTER L.

Prophecies against Babylon, for all her idolatries and iniquities, but particularly for her oppression of God's people, 1-3; 9-17; 21-32; 35-46: intermixed with many and great mercies to Israel, 4-8; 18-20; 33, 34.

THE word that the LORD spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet.

2 **D**eclare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, "Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces."

3 For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

4 **I**n those days, and in that time saith the LORD, "the children of Israel shall come, they and the children of Judah together, going and weep-

ing: they shall go, and seek the LORD their God."

5 They shall ask the way to Zion with their faces thitherward, saying, "Come and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten."

6 My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away from the mountains: they have gone from mountain to hill, they have forgotten their resting-place.

7 All that found them have devoured them and their adversaries said, "We offend not, because they have sinned against the LORD, the Habitation of justice, even the LORD, the Hope of their fathers."

8 Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks. [Practical Observations.]

25:26, 27. 27:7, 51:1, *Ec.* 1:1, *Is.* 137:8, *Is.* 13:1-3, 14:4, 21:1-10, 47: *Hab.* 2:5-20, *Rev.* 18, 1 *Gen.* 11:31, *Job* 1:17, *Is.* 23:13, *Acts* 7:4, c 2 Sam. 23:2, 2 Pet. 1:21. "Heb. the land of Jeremiah." 4:6-18, 31:10, 46:14, *Ps.* 61:9, 96:3, *Is.* 12:4, 48:6, 65:19, *Rev.* 14:8-9. 1 *Heb.* lift up. *Is.* 13:2, c 51:8, *Is.* 21:9, *Rev.* 14:8, 18:2, 1 *Is.* 46:1, c 22:31, *Is.* 39:1, 1-47, *Ser.* on 43:12, 13, *Is.* 37:19, *Zeph.* 2:11, 13:41, 11:27-28, *Is.* 13:5, 17, k 12:13, 35-40, 51:8-9, 25:23, 37-44, 62, *Is.* 18:6-19, 22, 11:22, 24, *Rev.* 18:21-23, 17:20, 21:6, *Gen.* 6:7, *Is.* 12:1, *Ps.* 11:1-21, *Zeph.* 1:3, c 20, 3:16, *Is.* 33:45, 51:47, *Is.* 63:4, c 12, *Is.* 34:3, 48:6, 56:10, 11, 31:6, 31, 34:7, *Is.* 11:12, 13, 14:1, *Is.* 57:16-22, 39:1, *Hos.* 1:11, c 31:9-10, *Ezra* 3:12, 13, *Ps.* 128:1-6, *Joel* 2:12, *Zech.* 12:10, *Jam.* 4:3, c 29:12-14, *Ps.* 105:4, *Is.* 45:19, 55:6.

by penitent faith, and in humble obedience, than to rely on our advantages and to commit iniquity. He can choose from the whole earth the most proper person for his work; or he can form one on purpose, as he pleases. "Who then is like unto the LORD? Who can stand in judgment before him? Who hath hardened his heart against him and prospered?" He needs not the powerful of the earth to execute his vengeance: when his purposes are to be fulfilled, the feeblest instrument may prevail against the most potent of his enemies; and the earth shall be moved at the sound of their fall, whilst their "hearts melt, as the heart of a woman in her pangs."

V. 23-39. Divine judgments continually go round from nation to nation: dismal tidings are heard: the earth is full of commotion, and cannot be quiet: admired and joyous cities are desolated, and their splendid palaces are consumed; and those who dwell in tents, and have neither gates nor bars, cannot escape the rapacity of the executioners of divine vengeance. In all these events, the righteousness of God should be observed, amidst the violence and injustice of men. He "sits on his throne judging right:" by his judgments he shows his own holiness and the evil of sin, and gives an earnest of the day of future righteous retribution. He thus calls sinners to repentance; he confirms the faith and hope of his people, and warns them not to abuse his mercy; and they learn not to fear any purposes of man against them, when they can rejoice in the assurance, that "the LORD of hosts is with them, the God of Jacob is their Refuge," and to expect, that by all these convulsions and revolutions, way will be made for the more complete establishment of the Redeemer's kingdom, "in the latter days," when peace, holiness, and truth shall fill the whole earth.

NOTES.—CHAP. L. V. 1. (Notes, 25:12-36, 51:61-64.) The Chaldeans had been employed as the scourge of God against all the surrounding nations: but it was his purpose, that they should be made a still more tremendous example of the power of his wrath, and the truth of his word. Their crimes were more enormous than those of the other nations, and they were the most grievous oppressors which Israel had ever had. (Notes, 51:33-37. *Deut.* 28:49-57. *Is.* 47:6, 49:24-26.)—This follows the rest of the prophecies against the neighbouring countries, according to the method of God's judgments laid down before; (25:12, 13.) where the prophet declares, that after Nebuchadnezzar and his successors had fulfilled God's purposes, in being executioners of his vengeance upon other countries; they themselves should drink of the same cup. The prophecy has a farther aspect on that mystical Babylon, mentioned in Revelation, and many expressions of it are applied by St. John to the downfall of Antichrist. *Louth.* (Marg. Ref. Notes, &c. *Is.* 13:14; 21:26; 47: *Rev.* 14:19)—By, &c.] "By the ministry of Jeremiah." *Old Version.*

V. 2, 3. (Marg. and Marg. Ref. Notes, *Is.* 13:19-22, 14:21-23, 21:6-9, 39:1, 46:12, *Zeph.* 2:11, *Rev.* 14:8, 17:1-5, 18:1-3.) The ruin of Babylon was here predicted, as if it had already taken place. Notice was particularly taken of the destruction of the idols of Babylon: for that city was renowned for her idols and the immense treasures dedicated to them; and the Persians destroyed all images wherever they came, and plundered all the treasures contained in their temples; for they worshipped the sun under the emblem of fire; or, as some think, an invisible supreme God, under the external symbols of fire and of the sun.—Chaldea lay more towards the north than Judea; but the Medes and Persians came from the north of Chaldea. The Roman empire was subverted by the northern

nations: and probably the ruin of the antichristian powers will come upon them from the same quarter.—The destruction of Babylon, which was begun by the Medes and Persians, became at length so entire, that it has for ages been uninhabited by man, and deserted by every useful animal. This prophecy was delivered when Babylon was rapidly becoming more and more powerful and prosperous.

V. 4-6. The restoration of the Jews, and of many Israelites with them, to their own land, was closely connected with the subversion of the Babylonish monarchy: and the more extensive promulgation of Christianity, attended with the conversion of the Jews, will be as intimately connected with the ruin of the New Testament Babylon; but some think that the future conversion of the Jews, and their restoration to their own land are also predicted, to which the mention of Israel, with Judah, gives much support.—The people are represented, as convinced of their guilt, their duty, and their true interest: so that weeping for their former sins and for joy on account of their happy deliverance, they go "to seek the LORD their God;" they determine to leave Babylon and return to Zion, according to the liberty given them by Cyrus. (Marg. Ref. m-p. Notes, 31:8, 9. *Ezra* 1: *Is.* 43:5-7, 45:12, 13, 48:20-22.) Being unacquainted with the road, they inquire about it, as travellers who have turned their faces in that direction, being already set out and determined to proceed: and they invite their brethren to go with them, and encourage each other to go forward; that on mount Zion they may "join themselves to the LORD," and renew their acceptance and confirmation of his covenant, which was perpetually in force and obligatory: that (as fully persuaded he would not fail to perform it with them) they might engage themselves not to forget to walk with him according to it. (Marg. Ref. q-s.)—The covenant entered into by Josiah and the people, which was speedily forgotten and violated, may be referred to. (Note, 2 *Kings* 23:3.)—Then the Lord mercifully considers the former sufferings of his people. Their rulers and teachers, who should have fed and attended them as the flock of God, had occasioned their dispersion, by seducing them to idolatry. (Marg. and Marg. Ref. t-z. Notes, 5:30, 31, 23:13-15, *Is.* 9:13-17, *Ez.* 22:25-31.)—They have turned them aside from the right worship of God... at Jerusalem: to sacrifice to idols on mountains and high places." *Louth.* Thus they were exposed, as lost sheep, to be devoured by their enemies, who were like wolves and lions; and they had not thought of returning to their resting-place, to God and to his worship.

Come, &c. (5) *Notes.* *Is.* 2:2-5.—"They shall come, and shall join themselves," &c. *Blayney.* This seems the more literal translation. *A perpetual covenant,* &c.] The original words are the same, as are elsewhere translated "an everlasting covenant." (Notes, 32:39-41. *Ex.* 19:5, 2 *Sam.* 23:5, *Is.* 55:1-3.)

V. 7, 8. (Notes, 11, 12:7-13, 40:2, 3, *Ps.* 71:10, 11, *Is.* 47:6, *Lam.* 4:13-16, *Zech.* 11:4-6.) The Chaldeans having heard that the Lord was punishing the Jews for their sins, supposed that they did not offend by destroying them. They allowed that JEHOVAH had in former times been "the Habitation of justice," the sure Protector of the righteous, and "the Hope of the fathers" of the Jews; (Note, 31:23-26.) but they thought that he would not defend such wicked persons, or punish those who spoiled and murdered them: as if they had been free from sin; or as if they had sought the glory of God, or acted in obedience to his commandment, and in support of his righteousness, when they fought against that nation! But as the Lord had now taken vengeance on these oppressors of his people, the Jews were ordered to leave

9 ¶ For lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country : and ^bthey shall set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty expert man : none shall return in vain.

10 And ^kChaldea shall be a spoil: ^lall that spoil her shall be satisfied, saith the LORD.

11 Because ^{my}ye were glad, because ye rejoiced,
O ^{ye}destroyers of my heritage; because ^{ye}are
grown ^{fat}as the heifer at grass, and ^{bellow}as bulls:

12 Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations *shall be* a wilderness, a dry land, and a desert.

13 Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

14 Put yourselves in array against Babylon round about : all ye that ^ubend the bow, shoot at her, spare no arrows : ^{*}for she hath sinned against the LORD.

15 ^aShout against her round about : ^bshe hath given her hand : ^cher foundations are fallen, her walls are thrown down : ^dfor it is the vengeance

of the LORD: take vengeance upon her; 'as she hath done, do unto her.

16 Cut off ^athe sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword ^ethey shall turn every one to his people, and they shall flee every one to his own land.

17 ¶ Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nehuchadrezzar king of Babylon hath broken his bones.

18 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, ^{as} I have punished the king of Assyria.

19 And I will ¹bring Israel again to his habitation, and ²he shall feed on Carmel and Bashan, and ³his soul shall be satisfied upon ⁴mount Ephraim and ⁵Gilead.

20 ¶ In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and *there shall be none*; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

21 ¶ Go up against the land of Merathaim, even against it, and against the inhabitants of

[illegible]

Jung. 1.6.7. 1 Sam. 15:33. Ps. 137:9. Matt. 7:2. Jm. 2:13.
 180. 2. 4. 91-23. 1 Cor. 1:11. A. 15:16. 6 Tr. 7 Arth. 4
 46:16. 51:9. 13:14.
 [6. 23:1-2. Ec. 34:56-12. Joel 3:2. Mat. 9:38. Luke 15:4-6. John 10:10-
 11. 1. 2.25. 2:215. 5:6. 49:19. 51:38. 2 Kings 15:29. 17:6. & 18:9-13.
 2:215. 3:215. 4:215. 5:215. 6:215. 7:215. 8:215. 9:215. 10:215. 11:215. 12:215.
 55. 52:1. 2 Kings 24:2. 2 Chr. 36:1. Is. 47:6. Pn. 6:24. K. Is. 37:36-38. Ec.
 31:13-17. Nah. 1:3. Zeph. 2:13-15. 1. 4.5. 3:18. 23:46:7. 30:10:18. 81:
 10. 32:37. 33:7-12. Ec. 11:17. 34:13,14. 36:24:33. 37:21-22. 38:8. 39:23-25.
 40:1-2. 41:1-2. 42:1-2. 43:1-2. 44:1-2. 45:1-2. 46:1-2. 47:1-2. 48:1-2. 49:1-2.
 o 316. Josh. 17:15. p Num. 32:1. Ob. 19. q See also 4. 33:15. 18. 33:15.
 23:21. 1. 11:18. 1. 43:25. 44:32. Mic. 7:19. Acts 9:19:26. Rom 8:33,4. Heb. 5:
 10. 11:18. s & 44:1. Mic. 7:19. Rom. 11:36:37. t See on 8:33,4. Heb. 5:
 10.

Babylon; and the leading men to go before others, as the he-goats before the flock, without fearing any obstruction or opposition. 'Let every one strive to lead the way to others, and give them an example of speedily obeying God's call, without showing any fondness for the place, or the idolatries there practised.' *Louth.* (*Notes*, 4-6. 51:5. *Num.* 16:25. *Is.* 51:1-3. v. 3. 9-11, v. 11. *Zech.* 2:6-9.)—*He-goats.* (8) *Jts.* 1:1-7. 30:29-31.)

V. 9, 10. *Marg. Ref. Notes*, 41, 42, 51:27, 28. *Is.* 13:1-5, 21:1-5.—*Satisfied*. (10) They shall be enriched by the plunder, and have as much as they can desire.—The treasures accumulated at Babylon were immensely great. (*Note*, *Is.* 45:1-6.)

17. 11. Though the Chaldeans were the executors of God's judgments on the Jews; yet he punished them for what they did by his appointment: because they were carried on purely by their own ambition and covetousness, though Providence directed their cruelties and oppressions to the fulfilling its own ends and purposes. *Louth.* (Notes, Is. 10:7—15. *Hos.* 14:5.) They insulted over the miseries of the Jews, and in their success against the worshippers of JEHOVAH, and they were become exceedingly prosperous and insolent. "A heifer that treadeth." *Blayney.* (Note, *Hos.* 10:9—11.)—*Bellow, &c.* "Neigh as steeds." *Marg.* Note, 5:7—9.

V. 12, 13. Babylon was the mother-city, or metropolis of the Chaldean empire. This was the greatest monarchy on earth at that time; (*Notes, Dan.* 2:38. 4:20-26. 5:18-24.) yet the prophet called the Chaldeans "the hindmost of the nations," either because of their wickedness, or in the prospect of the abject state to which they would be reduced; or perhaps as drinking last of the cup of vengeance, which he had been directed to send to the nations. (*Note.* 25:26.)

The words may mean, "She shall be the hindmost of the nations, a wilderness, &c." Isaiah predicted that "Babylon should be pools of water." (*Note*, Is. 14:21-23.) yet here it is foretold, that she should be "a dry land and a desert." At first, the overflowing of the Euphrates reduced the adjacent country to a fen or marsh: but there is some ground to think that in process of ages, and by the changes thus gradually produced, Jeremiah's prediction also was literally fulfilled: as well as in the entire desolations of the city. (*Marg. Ref. Notes*, 51:61-64. Is. 13:19-22, 24:9-15. *Hab.* 2:4-18. *Zepl.* 2:13-15. *Rev.* 18:21-24.)

Inhabited. (13) "Re-established." *Blayney*. That is, rebuilt: for that seems the meaning of the original word, as used in this connexion.—Jerusalem would be rebuilt, but Babylon never would. (*Note, Rev. 20:4-6.*)

V. 14. *Sinned.* 'She hath been, in a remarkable manner, an enemy to God's truth and people. This may be especially applied to the mystical Babylon.' *Louth.*—¹ Though the Lord called the Babylonians his servants, and their work his work; yet because they did it not to glorify God, but for their own malice, and to profit themselves, it is here called sin.' (*Notes*, 1,7,8,11.)

V. 15. *Given, &c.*] Either in entering into a confederacy
(666)

with other nations to defend herself against the predicted vengeance; or rather in surrendering to the conqueror. (1 Chr. 29:24. *Marg. Ref., As she, &c.*) *Foundations.* This word occurs nowhere else. Probably it means *battlements*. Though Cyrus did not destroy the walls of Babylon; yet he began to execute that vengeance of God, which continued to be inflicted, till her battlements, walls, and foundations were totally destroyed. (*Marg. Ref., As she, &c.*) *Marg. Ref. c.* *Notes,* 28, 29. *Ps.* 137:7—9. 149:7—9. *Rev.* 16:3—7. 19:1—6.

V. 16. 'Babylon was more like a country walled in, than a city; her walls being sixty miles in compass according to Herodotus; forty-eight according to Strabo. . . Within this circuit a great deal of ground was taken up in corn-fields; so that they had corn enough growing within the walls to maintain a siege, as Q. Curtius asserts.' *Louth*.—The slaughter of the husbandmen, therefore, and the consequent neglect of agriculture, would increase the miseries of the inhabitants, and hasten the ruin of the city.—The reader must recollect, that not only the taking of Babylon by Cyrus, but all the subsequent sieges and calamities of that city, terminating in her utter desolation, are here predicted.—*For fear*.] This is spoken of the allies and hired soldiers of Babylon. (*Marg. Ref. Notes.* 46:16,17. 51:9. Is 13:13—15. *Erg.* 18:9,10.)

V. 17. *Marg. Ref. Notes*, 4—6. 2 *Kings* 17: 18:13—16.
19:17—19. 25:—*Broken, &c.*] Or, "gnawed his bones."
(*Note, Zeph. 3:1—4.*)

V. 18. Either the destruction of Sennacherib's army, and his death by the hand of his sons; or the destruction of Nineveh, as foretold by Nahum and Zephaniah, is here referred to. (*Marg. Ref. Nah. 1:9—14. 2: 3: Zeph. 2:13 —15.*)

V. 19. 'These promises of grace and favour to the Jewish nation, are chiefly to be understood of the general restoration, ... after the downfall of the antichristian empire,' *Lovth.* (*Marg. Ref. Notes*, 4-6. 32:42-44. *Ez.* 34:23-31. 37:24-28. 39:23-39. *Ob.* 17-21. *Mic.* 7:14-17.)

V. 20. The Jews never relaxed, after the captivity, into those idolatries, which had before been their great national offence, and had exposed them to these extreme sufferings. This and their other national sins were repented of, pardoned, and blotted out; so that they could no more be found.—But the words can be applied in their full meaning to none but

the words can be applied to Israel, all remaining to some other true believers, the spiritual Israel, all the sins of whom are "buried in the depth of the sea," so that none can lay anything to their charge, or find any unpardoned or unmortified sin in them.—The passage implies a prediction of the future conversion of Israel and Judah to Christ, and their full participation of all the blessings of his gospel.—'In all the judgments God brings upon his people, he promises to reserve a remnant, (44:14. *Is.* 1:9).—St. Paul calls it "a remnant according to the election of grace." *Length.* (*Marg. Ref. Notes.* 31: 33-6: *Is.* 59:20-21. 65:8-10. *Am.* 9:7-10, v. 9. *Matt.* 24:21-22. *Ez.* 11:1-6. 11-32.)

V. 21. "Merathaim" signifies rebels, and "Pekod," visita-

†Pekod: waste and utterly destroy after them, saith the LORD, "and do according to all that I have commanded thee.

22 A "sound of battle is in the land, and of great destruction.

23 How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

24 I have laid a snare for thee, and thou art also taken, O Babylon, "and thou wast not aware: thou art found, and also caught, "because thou hast striven against the LORD.

25 The LORD hath "opened his armoury, and hath brought forth the weapons of his indignation: for "this is the work of the Lord God of hosts in the land of the Chaldeans.

26 Come "against her from the utmost border, "open her storehouses; "cast her up as heaps, and "destroy her utterly: let nothing of her be left.

27 Slay all her "bullocks; let them go down to the slaughter: wo unto them! for "their day is come, the time of their visitation.

28 The "voice of them that flee, and escape out of the land of Babylon, "to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

29 Call together "the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: "recompense her according to her work, according to all that she hath done do unto her; "for she hath been proud against the LORD, against the Holy One of Israel.

30 Therefore shall "her young men fall in the streets, and "all her men of war shall be cut off in that day, saith the LORD.

31 Behold, "I am against thee, "O thou most proud, saith the Lord God of hosts: "for thy day is come, the time that I will visit thee.

32 And "the most "proud shall stumble and fall, and "none shall raise him up: and I will "kindle a fire in his cities, and it shall devour all round about him.

33 ¶ Thus saith the LORD of hosts, The children of Israel and the children of Judah were oppressed together: "and all that took them captives held them fast; "they refused to let them go.

34 Their "Redeemer is strong; the LORD of hosts is his name: he shall thoroughly "plead their cause, "that he may give rest to the land, and disquiet the inhabitants of Babylon.

35 ¶ A "sword is upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon "her wise men.

36 A sword is "upon the "liars; and they shall "dote: a sword is upon "her mighty men; and they shall be dismayed.

37 A sword is upon "their horses, and upon their chariots, and upon "all the mingled people that are in the midst of her: and they shall become "as women: a sword is upon "her treasures; and they shall be robbed.

38 A "drought is upon her waters; and they shall be dried up: for it is "the land of graven images, and they are "mad upon their idols.

* Or, visitation. Ez. 23:23, q 24:22. Num. 31:14-19, 1 Sam. 15:3, 11-24. 2 Chr. 36:18, 18:10, 6. x 41:19-21, 51:54-56. Is. 21:2-4, y 51:20-24, Is. 14:4-6, 12-17, Rev. 18:16-19, z 51:31-39, 57, Is. 21:3-5, Dan. 5:30, 31. Rev. 18:7, 8, x Ex. 10:3, Job 9:4, 40:2, 9, Is. 13:11, 45:9, 2 Thes. 2:4, b 35-38, 51:11, 20, Is. 13:2-5, 17:18, 18:7-9, c See on 15, 51:12, 25, 55, Is. 14, 22-24, 16:1-11, 48:14, 5, Am. 3:6, Rev. 18:8, 19:1, 21:2, 22:1, 23:1, 24:1, 25:1, 26:1, 27:1, 28:1, 29:1, 30:1, 31:1, 32:1, 33:1, 34:1, 35:1, 36:1, 37:1, 38:1, 39:1, 40:1, 41:1, 42:1, 43:1, 44:1, 45:1, 46:1, 47:1, 48:1, 49:1, 50:1, 51:1, 52:1, 53:1, 54:1, 55:1, 56:1, 57:1, 58:1, 59:1, 60:1, 61:1, 62:1, 63:1, 64:1, 65:1, 66:1, 67:1, 68:1, 69:1, 70:1, 71:1, 72:1, 73:1, 74:1, 75:1, 76:1, 77:1, 78:1, 79:1, 80:1, 81:1, 82:1, 83:1, 84:1, 85:1, 86:1, 87:1, 88:1, 89:1, 90:1, 91:1, 92:1, 93:1, 94:1, 95:1, 96:1, 97:1, 98:1, 99:1, 100:1. y 51:20-24, Is. 14:4-6, 12-17, Rev. 18:16-19, z 51:31-39, 57, Is. 21:3-5, Dan. 5:30, 31. Rev. 18:7, 8, x Ex. 10:3, Job 9:4, 40:2, 9, Is. 13:11, 45:9, 2 Thes. 2:4, b 35-38, 51:11, 20, Is. 13:2-5, 17:18, 18:7-9, c See on 15, 51:12, 25, 55, Is. 14, 22-24, 16:1-11, 48:14, 5, Am. 3:6, Rev. 18:8, 19:1, 21:2, 22:1, 23:1, 24:1, 25:1, 26:1, 27:1, 28:1, 29:1, 30:1, 31:1, 32:1, 33:1, 34:1, 35:1, 36:1, 37:1, 38:1, 39:1, 40:1, 41:1, 42:1, 43:1, 44:1, 45:1, 46:1, 47:1, 48:1, 49:1, 50:1, 51:1, 52:1, 53:1, 54:1, 55:1, 56:1, 57:1, 58:1, 59:1, 60:1, 61:1, 62:1, 63:1, 64:1, 65:1, 66:1, 67:1, 68:1, 69:1, 70:1, 71:1, 72:1, 73:1, 74:1, 75:1, 76:1, 77:1, 78:1, 79:1, 80:1, 81:1, 82:1, 83:1, 84:1, 85:1, 86:1, 87:1, 88:1, 89:1, 90:1, 91:1, 92:1, 93:1, 94:1, 95:1, 96:1, 97:1, 98:1, 99:1, 100:1. y 51:20-24, Is. 14:4-6, 12-17, Rev. 18:16-19, z 51:31-39, 57, Is. 21:3-5, Dan. 5:30, 31. Rev. 18:7, 8, x Ex. 10:3, Job 9:4, 40:2, 9, Is. 13:11, 45:9, 2 Thes. 2:4, b 35-38, 51:11, 20, Is. 13:2-5, 17:18, 18:7-9, c See on 15, 51:12, 25, 55, Is. 14, 22-24, 16:1-11, 48:14, 5, Am. 3:6, Rev. 18:8, 19:1, 21:2, 22:1, 23:1, 24:1, 25:1, 26:1, 27:1, 28:1, 29:1, 30:1, 31:1, 32:1, 33:1, 34:1, 35:1, 36:1, 37:1, 38:1, 39:1, 40:1, 41:1, 42:1, 43:1, 44:1, 45:1, 46:1, 47:1, 48:1, 49:1, 50:1, 51:1, 52:1, 53:1, 54:1, 55:1, 56:1, 57:1, 58:1, 59:1, 60:1, 61:1, 62:1, 63:1, 64:1, 65:1, 66:1, 67:1, 68:1, 69:1, 70:1, 71:1, 72:1, 73:1, 74:1, 75:1, 76:1, 77:1, 78:1, 79:1, 80:1, 81:1, 82:1, 83:1, 84:1, 85:1, 86:1, 87:1, 88:1, 89:1, 90:1, 91:1, 92:1, 93:1, 94:1, 95:1, 96:1, 97:1, 98:1, 99:1, 100:1. y 51:20-24, Is. 14:4-6, 12-17, Rev. 18:16-19, z 51:31-39, 57, Is. 21:3-5, Dan. 5:30, 31. Rev. 18:7, 8, x Ex. 10:3, Job 9:4, 40:2, 9, Is. 13:11, 45:9, 2 Thes. 2:4, b 35-38, 51:11, 20, Is. 13:2-5, 17:18, 18:7-9, c See on 15, 51:12, 25, 55, Is. 14, 22-24, 16:1-11, 48:14, 5, Am. 3:6, Rev. 18:8, 19:1, 21:2, 22:1, 23:1, 24:1, 25:1, 26:1, 27:1, 28:1, 29:1, 30:1, 31:1, 32:1, 33:1, 34:1, 35:1, 36:1, 37:1, 38:1, 39:1, 40:1, 41:1, 42:1, 43:1, 44:1, 45:1, 46:1, 47:1, 48:1, 49:1, 50:1, 51:1, 52:1, 53:1, 54:1, 55:1, 56:1, 57:1, 58:1, 59:1, 60:1, 61:1, 62:1, 63:1, 64:1, 65:1, 66:1, 67:1, 68:1, 69:1, 70:1, 71:1, 72:1, 73:1, 74:1, 75:1, 76:1, 77:1, 78:1, 79:1, 80:1, 81:1, 82:1, 83:1, 84:1, 85:1, 86:1, 87:1, 88:1, 89:1, 90:1, 91:1, 92:1, 93:1, 94:1, 95:1, 96:1, 97:1, 98:1, 99:1, 100:1. y 51:20-24, Is. 14:4-6, 12-17, Rev. 18:16-19, z 51:31-39, 57, Is. 21:3-5, Dan. 5:30, 31. Rev. 18:7, 8, x Ex. 10:3, Job 9:4, 40:2, 9, Is. 13:11, 45:9, 2 Thes. 2:4, b 35-38, 51:11, 20, Is. 13:2-5, 17:18, 18:7-9, c See on 15, 51:12, 25, 55, Is. 14, 22-24, 16:1-11, 48:14, 5, Am. 3:6, Rev. 18:8, 19:1, 21:2, 22:1, 23:1, 24:1, 25:1, 26:1, 27:1, 28:1, 29:1, 30:1, 31:1, 32:1, 33:1, 34:1, 35:1, 36:1, 37:1, 38:1, 39:1, 40:1, 41:1, 42:1, 43:1, 44:1, 45:1, 46:1, 47:1, 48:1, 49:1, 50:1, 51:1, 52:1, 53:1, 54:1, 55:1, 56:1, 57:1, 58:1, 59:1, 60:1, 61:1, 62:1, 63:1, 64:1, 65:1, 66:1, 67:1, 68:1, 69:1, 70:1, 71:1, 72:1, 73:1, 74:1, 75:1, 76:1, 77:1, 78:1, 79:1, 80:1, 81:1, 82:1, 83:1, 84:1, 85:1, 86:1, 87:1, 88:1, 89:1, 90:1, 91:1, 92:1, 93:1, 94:1, 95:1, 96:1, 97:1, 98:1, 99:1, 100:1. y 51:20-24, Is. 14:4-6, 12-17, Rev. 18:16-19, z 51:31-39, 57, Is. 21:3-5, Dan. 5:30, 31. Rev. 18:7, 8, x Ex. 10:3, Job 9:4, 40:2, 9, Is. 13:11, 45:9, 2 Thes. 2:4, b 35-38, 51:11, 20, Is. 13:2-5, 17:18, 18:7-9, c See on 15, 51:12, 25, 55, Is. 14, 22-24, 16:1-11, 48:14, 5, Am. 3:6, Rev. 18:8, 19:1, 21:2, 22:1, 23:1, 24:1, 25:1, 26:1, 27:1, 28:1, 29:1, 30:1, 31:1, 32:1, 33:1, 34:1, 35:1, 36:1, 37:1, 38:1, 39:1, 40:1, 41:1, 42:1, 43:1, 44:1, 45:1, 46:1, 47:1, 48:1, 49:1, 50:1, 51:1, 52:1, 53:1, 54:1, 55:1, 56:1, 57:1, 58:1, 59:1, 60:1, 61:1, 62:1, 63:1, 64:1, 65:1, 66:1, 67:1, 68:1, 69:1, 70:1, 71:1, 72:1, 73:1, 74:1, 75:1, 76:1, 77:1, 78:1, 79:1, 80:1, 81:1, 82:2, 83:1, 84:1, 85:1, 86:1, 87:1, 88:1, 89:1, 90:1, 91:1, 92:1, 93:1, 94:1, 95:1, 96:1, 97:1, 98:1, 99:1, 100:1. y 51:20-24, Is. 14:4-6, 12-17, Rev. 18:16-19, z 51:31-39, 57, Is. 21:3-5, Dan. 5:30, 31. Rev. 18:7, 8, x Ex. 10:3, Job 9:4, 40:2, 9, Is. 13:11, 45:9, 2 Thes. 2:4, b 35-38, 51:11, 20, Is. 13:2-5, 17:18, 18:7-9, c See on 15, 51:12, 25, 55, Is. 14, 22-24, 16:1-11, 48:14, 5, Am. 3:6, Rev. 18:8, 19:1, 21:2, 22:1, 23:1, 24:1, 25:1, 26:1, 27:1, 28:1, 29:1, 30:1, 31:1, 32:1, 33:1, 34:1, 35:1, 36:1, 37:1, 38:1, 39:1, 40:1, 41:1, 42:1, 43:1, 44:1, 45:1, 46:1, 47:1, 48:1, 49:1, 50:1, 51:1, 52:1, 53:1, 54:1, 55:1, 56:1, 57:1, 58:1, 59:1, 60:1, 61:1, 62:1, 63:1, 64:1, 65:1, 66:1, 67:1, 68:1, 69:1, 70:1, 71:1, 72:1, 73:1, 74:1, 75:1, 76:1, 77:1, 78:1, 79:1, 80:1, 81:1, 82:2, 83:1, 84:1, 85:1, 86:1, 87:1, 88:1, 89:1, 90:1, 91:1, 92:2, 93:1, 94:1, 95:1, 96:1, 97:1, 98:1, 99:1, 100:1. y 51:20-24, Is. 14:4-6, 12-17, Rev. 18:16-19, z 51:31-39, 57, Is. 21:3-5, Dan. 5:30, 31. Rev. 18:7, 8, x Ex. 10:3, Job 9:4, 40:2, 9, Is. 13:11, 45:9, 2 Thes. 2:4, b 35-38, 51:11, 20, Is. 13:2-5, 17:18, 18:7-9, c See on 15, 51:12, 25, 55, Is. 14, 22-24, 16:1-11, 48:14, 5, Am. 3:6, Rev. 18:8, 19:1, 21:2, 22:1, 23:1, 24:1, 25:1, 26:1, 27:1, 28:1, 29:1, 30:1, 31:1, 32:1, 33:1, 34:1, 35:1, 36:1, 37:1, 38:1, 39:1, 40:1, 41:1, 42:1, 43:1, 44:1, 45:1, 46:1, 47:1, 48:1, 49:1, 50:1, 51:1, 52:1, 53:1, 54:1, 55:1, 56:1, 57:1, 58:1, 59:1, 60:1, 61:1, 62:1, 63:1, 64:1, 65:1, 66:1, 67:1, 68:1, 69:1, 70:1, 71:1, 72:1, 73:1, 74:1, 75:1, 76:1, 77:1, 78:1, 79:1, 80:1, 81:1, 82:2, 83:1, 84:1, 85:1, 86:1, 87:1, 88:1, 89:1, 90:1, 91:1, 92:2, 93:1, 94:1, 95:1, 96:1, 97:1, 98:1, 99:1, 100:1. y 51:20-24, Is. 14:4-6, 12-17, Rev. 18:16-19, z 51:31-39, 57, Is. 21:3-5, Dan. 5:30, 31. Rev. 18:7, 8, x Ex. 10:3, Job 9:4, 40:2, 9, Is. 13:11, 45:9, 2 Thes. 2:4, b 35-38, 51:11, 20, Is. 13:2-5, 17:18, 18:7-9, c See on 15, 51:12, 25, 55, Is. 14, 22-24, 16:1-11, 48:14, 5, Am. 3:6, Rev. 18:8, 19:1, 21:2, 22:1, 23:1, 24:1, 25:1, 26:1, 27:1, 28:1, 29:1, 30:1, 31:1, 32:1, 33:1, 34:1, 35:1, 36:1, 37:1, 38:1, 39:1, 40:1, 41:1, 42:1, 43:1, 44:1, 45:1, 46:1, 47:1, 48:1, 49:1, 50:1, 51:1, 52:2, 53:1, 54:1, 55:1, 56:1, 57:1, 58:1, 59:1, 60:1, 61:1, 62:1, 63:1, 64:1, 65:1, 66:1, 67:1, 68:1, 69:1, 70:1, 71:1, 72:1, 73:1, 74:1, 75:1, 76:1, 77:1, 78:1, 79:1, 80:1, 81:1, 82:2, 83:1, 84:1, 85:1, 86:1, 87:1, 88:1, 89:1, 90:1, 91:1, 92:2, 93:1, 94:1, 95:1, 96:1, 97:1, 98:1, 99:1, 100:1. y 51:20-24, Is. 14:4-6, 12-17, Rev. 18:16-19, z 51:31-39, 57, Is. 21:3-5, Dan. 5:30, 31. Rev. 18:7, 8, x Ex. 10:3, Job 9:4, 40:2, 9, Is. 13:11, 45:9, 2 Thes. 2:4, b 35-38, 51:11, 20, Is. 13:2-5, 17:18, 18:7-9, c See on 15, 51:12, 25, 55, Is. 14, 22-24, 16:1-11, 48:14, 5, Am. 3:6, Rev. 18:8, 19:1, 21:2, 22:1, 23:1, 24:1, 25:1, 26:1, 27:1, 28:1, 29:1, 30:1, 31:1, 32:1, 33:1, 34:1, 35:1, 36:1, 37:1, 38:1, 39:1, 40:1, 41:1, 42:1, 43:1, 44:1, 45:1, 46:1, 47:1, 48:1, 49:1, 50:1, 51:1, 52:2, 53:1, 54:1, 55:1, 56:1, 57:1, 58:1, 59:1, 60:1, 61:1, 62:2, 63:1, 64:1, 65:1, 66:1, 67:1, 68:1, 69:1, 70:1, 71:1, 72:1, 73:1, 74:1, 75:1, 76:1, 77:1, 78:1, 79:1, 80:1, 81:1, 82:2, 83:1, 84:1, 85:1, 86:1, 87:1, 88:1, 89:1, 90:1, 91:1, 92:2, 93:1, 94:1, 95:1, 96:1, 97:1, 98:1, 99:1, 100:1. y 51:20-24, Is. 14:4-6, 12-17, Rev. 18:16-19, z 51:31-39, 57, Is. 21:3-5, Dan. 5:30, 31. Rev. 18:7, 8, x Ex. 10:3, Job 9:4, 40:2, 9, Is. 13:11, 45:9, 2 Thes. 2:4, b 35-38, 51:11, 20, Is. 13:2-5, 17:18, 18:7-9, c See on 15, 51:12, 25, 55, Is. 14, 22-24, 16:1-11, 48:14, 5, Am. 3:6, Rev. 18:8, 19:1, 21:2, 22:1, 23:1, 24:1, 25:1, 26:1, 27:1, 28:1, 29:1, 30:1, 31:1, 32:1, 33:1, 34:1, 35:1, 36:1, 37:1, 38:1, 39:1, 40:1, 41:1, 42:1, 43:1, 44:1, 45:1, 46:1, 47:1, 48:1, 49:1, 50:1, 51:1, 52:2, 53:1, 54:1, 55:1, 56:1, 57:1, 58:1, 59:1, 60:1, 61:1, 62:2, 63:1, 64:1, 65:1, 66:1, 67:1, 68:1, 69:1, 70:1, 71:1, 72:1, 73:1, 74:1, 75:1, 76:1, 77:1, 78:1, 79:1, 80:1, 81:1, 82:2, 83:1, 84:1, 85:1, 86:1, 87:1, 88:1, 89:1, 90:1, 91:1, 92:2, 93:1, 94:1, 95:1, 96:1, 97:1, 98:1, 99:1, 100:1. y 51:20-24, Is. 14:4-6, 12-17, Rev. 18:16-19, z 51:31-39, 57, Is. 21:3-5, Dan. 5:30, 31. Rev. 18:7, 8, x Ex. 10:3, Job 9:4, 40:2, 9, Is. 13:11, 45:9, 2 Thes. 2:4, b 35-38, 51:11, 20, Is. 13:2-5, 17:18, 18:7-9, c See on 15, 51:12, 25, 55, Is. 14, 22-24, 16:1-11, 48:14, 5, Am. 3:6, Rev. 18:8, 19:1, 21:2, 22:1, 23:1, 24:1, 25:1, 26:1, 27:1, 28:1, 29:1, 30:1, 31:1, 32:1, 33:1, 34:1, 35:1, 36:1, 37:1, 38:1, 39:1, 40:1, 41:1, 42:1, 43:1, 44:1, 45:1, 46:1, 47:1, 48:1, 49:1, 50:1, 51:1, 52:2, 53:1, 54:1, 55:1, 56:1, 57:1, 58:1, 59:1, 60:1, 61:1, 62:2, 63:1, 64:1, 65:1, 66:1, 67:1, 68:1, 69:1, 70:1, 71:1, 72:1, 73:1, 74:1, 75:1, 76:1, 77:1, 78:1, 79:1, 80:1, 81:1, 82:2, 83:1, 84:1, 85:1, 86:1, 87:1, 88:1, 89:1, 90:1, 91:1, 92:2, 93:1, 94:1, 95:1, 96:1, 97:1, 98:1, 99:1, 100:1. y 51:20-24, Is. 14:4-6, 12-17, Rev. 18:16-19, z 51:31-39, 57, Is. 21:3-5, Dan. 5:30, 31. Rev. 18:7, 8, x Ex. 10:3, Job 9:4, 40:2, 9, Is. 13:11, 45:9, 2 Thes. 2:4, b 35-38, 51:11, 20, Is. 13:2-5, 17:18, 18:7-9, c See on 15, 51:12, 25, 55, Is. 14, 22-24, 16:1-11, 48:14, 5, Am. 3:6, Rev. 18:8, 19:1, 21:2, 22:1, 23:1, 24:1, 25:1, 26:1, 27:1, 28:1, 29:1, 30:1, 31:1, 32:1, 33:1, 34:1, 35:1, 36:1, 37:1, 38:1, 39:1, 40:1, 41:1, 42:1, 43:1, 44:1, 45:1, 46:1, 47:1, 48:1, 49:1, 50:1, 51:1, 52:2, 53:1, 54:1, 55:1, 56:1, 57:1, 58:1, 59:1, 60:1, 61:1, 62:2, 63:1, 64:1, 65:1, 66:1, 67:1, 68:1, 69:1, 70:1, 71:1, 72:1, 73:1, 74:1, 75:1, 76:1, 77:1, 78:1, 79:1, 80:1, 81:1, 82:2, 83:1, 84:1, 85:1, 86:1, 87:1, 88:1, 89:1, 90:1, 91:1, 92:2, 93:1, 94:1, 95:1, 96:1, 97:1, 98:1, 99:1, 100:1. y 51:20-24, Is. 14:4-6, 12-17, Rev. 18:16-19, z 51:31-39, 57, Is. 21:3-5, Dan. 5:30, 31. Rev. 18:7, 8, x Ex. 10:3, Job 9:4, 40:2, 9, Is. 13:11, 45:9, 2 Thes. 2:4, b 35-38, 51:11, 20, Is. 13:2-5, 17:18, 18:7-9, c See on 15, 51:12, 25, 55, Is. 14, 22-24, 16:1-11, 48:14, 5, Am. 3:6, Rev. 18:8, 19:1, 21:2, 22:1, 23:1, 24:1, 25:1, 26:1, 27:1, 28:1, 29:1, 30:1, 31:1, 32:1, 33:1, 34:1, 35:1, 36:1, 37:1, 38:1, 39:1, 40:1, 41:1, 42:1, 43:1, 44:1, 45:1, 46:1, 47:1, 48:1, 49:1, 50:1, 51:1, 52:2, 53:1, 54:1, 55:1, 56:1, 57:1, 58:1, 59:1, 60:1, 61:1, 62:2, 63:1, 64:1, 65:1, 66:1, 67:1, 68:1, 69:1, 70:1, 71:1, 72:1, 73:1, 74:1, 75:1, 76:1, 77:1, 78:1, 79:1, 80:1, 81:1, 82:2, 83:1, 84:1, 85:1, 86:1, 87:1, 88:1, 89:1, 90:1, 91:1, 92:2, 93:1, 94:1, 95:1, 96:1, 97:1, 98:1, 99:1, 100:1. y 51:20-24, Is. 14:4-6, 12-17, Rev. 18:16-19, z 51:31-39, 57, Is. 21:3-5, Dan. 5:30, 31. Rev. 18:7, 8, x Ex. 10:3, Job 9:4, 40:2, 9, Is. 13:11, 45:9, 2 Thes. 2:4, b 35-38, 51:11, 20, Is. 13:2-5, 17:18, 18:7-9, c See on 15, 51:12, 25, 55, Is. 14, 22-24, 16:1-11, 48:14, 5, Am. 3:6, Rev. 18:8, 19:1, 21:2, 22:1, 23:1, 24:1, 25:1, 26:1, 27:1, 28:1, 29:1, 30:1, 31:1, 32:1, 33:1, 34:1, 35:1, 36:1, 37:1, 38:1, 39:1, 40:1, 41:1, 42:1, 43:1, 44:1, 45:1, 46:1, 47:1, 48:1, 49:1, 50:1, 51:1, 52:2, 53:1, 54:1, 55:1, 56:1, 57:1, 58:

39 Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited for ever: neither shall it be dwelt in from generation to generation.

40 As God overthrew Sodom and Gomorrah and the neighbour-cities thereof, saith the LORD; so shall no man abide there, neither shall any son of man dwell therein.

41 Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.

42 They shall hold the bow and the lance: they are cruel, and will not show mercy: their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report

r 12:13, 25:12, 51:26, 37:38, 43:62-64. Is. 13:20-22, 14:23, 34:11-17. Rev. 18:21-24. a 49:18. Gen. 15:25. Deut. 29:23. Is. 1:9, 13:19, 20. Hos. 11:9. Am. 4:11. Zeph. 2:9. Luke 17:38-30. 2 Pet. 2:6. Jude 7. Rev. 11:8, 13:8, 9. 2:3, 9:5, 12:23, 14:1, 17:28. Is. 13:9-17, 18: Rev. 17:16. u See Gen. 6:23. x Ps. 74:20, 137:5. Is. 13:17, 18, 14:6, 17:6. Hab. 1:6-8. Jam. 2:24. Rev. 16:6, y Ps. 46:2, 36. Is. 1:30, 2:8, 16, 47:3. Is. 5:8. Hab. 1:3. Rev. 19:14.

V. 37. *Marg. Ref.—Treasures.* 'They shall be a prey to such as come sword in hand to rifle them. As Solon said to Cræsus, who, by way of ostentation, showed him his treasures: 'Sir, if any one come that has better iron than you, he will be master of all your gold.' Louth. (Notes, 51:34-37. Is. 45:1-6.)

V. 38. Babylon was taken by means of the draining of the channel of the Euphrates, through which Cyrus marched his army into the heart of the city; at the very time when Belshazzar and his princes, his wives and his concubines, were madly insulting the God of heaven, and celebrating the praises of their idols. (Notes, 51:7, 31, 32, 47, 52, 53. Dan. 5:1-4, 18-31. Rev. 17:1-5.)

V. 39, 40. (*Marg. Ref. See on Note, 49:17, 18. Notes, 12:13, 51:61-64. Is. 13:19-22, 34:9-15. Rev. 18:21-24.*)

V. 41, 42. (*Marg. Ref.*) It is generally inferred, from this account of the cruelty manifested by the Medes and Persians, that Xenophon's encomiums on Cyrus, for clemency, as well as other virtues, were rather a declaration of what he thought a great prince should be, than a just estimate of Cyrus's character. Yet the cruelties of his successors, the Medo-Persian kings, might be more directly intended in the prophecy. (Notes, Ps. 137:9. Is. 13:17, 18.)—Roar, &c. (42) *Marg. Ref. y. Is. 5:26-30.*

V. 43. *Marg. Ref. Notes, 51:31, 32. Is. 21:3-5. Dan. 5:5-9.*

V. 44, 45. (*Note, 49:19, 20.*) The same expressions which were before used concerning the king of Babylon, as the executioner of the vengeance of God on Edom, are here used of Cyrus, as employed in a similar service against Babylon. (*Marg. and Marg. Ref. Notes, Is. 14:24-27, 46:10, 11. Dan. 4:34-37.*)

V. 46. *Notes, 49:21, 51:41, 46-49. Is. 14:4-23. Rev. 18:1-20.*

PRACTICAL OBSERVATIONS.

V. 1-8. The longer God delays his judgments, the heavier they will fall on those, who "treasure up wrath against the day" of righteous retribution.—His servants must not hesitate to declare his threatenings to the most prosperous sinners, either from fear of their frown, hope of their favour, or even gratitude for their kindness.—The ruin of those who have been the supporters of idolatry, superstition, infidelity, or impiety, is necessary in order to the revival of true religion, and the more general propagation of Christianity: and the prophecies of Scripture may yield great comfort to the believer, in this view of them. It should not be concealed, but published to all the nations, that the great seat of antichristian tyranny, idolatry, and superstition, and the grand persecutor of true Christians, is as certainly doomed to destruction as ancient Babylon was; and that all her idols will be broken, and her abominations buried in her ruins; for the Lord will cause his standard to be set up, and the instruments of his anger will be gathered together, to render "her land desolate, that none may dwell therein." (*Note, Rev. 18:21-24.*) Then will immense multitudes learn to mourn for sin, and "to seek the LORD, and join themselves to him" according to his new and everlasting covenant: then will "the lost sheep of the house of Israel" be brought back into the fold of the good Shepherd, and stray no more. In the mean time let us rejoice, that there is a remnant in every age, who seek him with weeping and supplication; especially, if conscious that we are of the number.—They, who would find acceptance with him, must come to his mercy-seat, through the heavenly Advocate. If not acquainted with this "new and living Way" to Zion, they should inquire after it, by reading the word of God and praying for his Spirit; they should also attend the instructions and seek the counsel of pious ministers, and cultivate the acquaintance of experienced Christians: above all, they should "set their faces thitherward," and

of them, and his hands waxed feeble: anguish took hold of him, and pang as of a woman in travail.

44 Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?

45 Therefore hear ye the counsel of the LORD, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans: Surely the least of the flock shall draw them out: surely he shall make their habitation desolate with them.

46 At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

18. a 51:31. Is. 13:6-8, 21:3, 4. Dan. 5:6, 6. b See on 49:22, 24. c See on 25:38, 49:19-21. d Job 41:10, 11. Is. 41:25, 46:11. e See on Ex. 15:11. Ps. 89:6, 8, Is. 40:15, 25, 43:10. f Or, convert me to peep. f See on 48:19. g 51:11. Is. 33:10, 11. Is. 14:24, 46:10, 11. Acts. 4:26. Eph. 1:11. Rev. 17:16, 17. h 37:10, 44:20. i 49:21. Is. 14:9, 10. Ex. 26:18, 31:16, 32:10. Rev. 18:9, 10, 19.

walk in the ways of God as far as they have learned them. for it is absurd and impious to pretend to inquire the way to heaven, whilst men continue in that course of life which they are conscious leads to hell. (Notes, Is. 35:8-10. John 7:14-17. Acts 10:1, 2.)—Those who have acquired some knowledge of the way, should be always ready to give instructions to inquirers. Nor ought we willingly to travel the road alone: nay, we should use every kind of argument, persuasion, and expostulation, in calling on others to attend us; and desire that both we and they may be joined to the Lord, in the most intimate union, as his redeemed servants and worshippers. If we be reconciled to him, according to the tenor of his new covenant, by faith in Christ, the blessings will be perpetually, yea, eternally secured to us: our God will never forget his own engagements; and we should continually beseech him not to leave us to forget the duties of our relation to him. Then we shall no more be as "lost sheep, who have forgotten our resting-place," and are exposed to the great devourer of souls; but we shall find rest and safety in God, "the Habitation of justice," and the Hope of all the generations of Israel. Nor will he leave us to those wretched shepherds, who cause their flocks to go astray by false doctrine and corrupt examples; or who suffer them to wander in ignorance and error, through sloth and negligence: but he will himself "feed us with knowledge and understanding."—The sins of professed Christians do not excuse the enmity, injustice, and cruelty of those, who rejoice in destroying the heritage of God. He, who will not save his people in their sins, will never countenance the wickedness of his open enemies, who upbraid them with their crimes, and then commit still viler abominations.—We should avail ourselves of opportunities given us of separating more entirely from ungodly persons, and idolatrous and corrupt professors of the gospel. Every one should be prompt in taking the lead, and setting the example, in such pious singularity; and they especially, whose office or rank gives them pre-eminence, should be as "the he-goats before the flocks," in every pious and zealous endeavour to do good. (Notes, Tit. 3:8, 12-15.)

V. 9-46. How earnest ought we to be in choosing and securing "that good part, which can never be taken from us." For worldly possessions often render men a more desirable and satisfying spoil to the sons of rapine and violence: and those who were chief soon become "the hindmost," because of the wrath of the Lord. When he arises to render to sinners according to what they have done, accumulated miseries come upon them from every quarter; and every comfort and helper fails and vanishes. Indeed the people of God seem to fall a defenceless prey to their foes; and one king or nation after another scatters them, as the lion does the helpless sheep: thus they devour and torment them; they break their bones on racks, burn them in fires, immerse them in dungeons, or reduce them to cruel bondage, and refuse to let them go. But persecutors of every age and nation may read their certain doom, in what befell the Assyrians and Chaldeans of old; for "the Redeemer of Israel is strong, the LORD of Hosts is his name, and he will thoroughly plead their cause," and give them rest, and feed them in his green pastures, and satisfy them with his abundant consolations. (Note, Ps. 23:1-3.) He will "pardon those whom he reserves," and for ever bury their sins in oblivion, and be propitious to his chosen remnant. But his enemies, after having, perhaps, been employed as his hammer to dash in pieces their fellow criminals, will themselves be broken in pieces: they will be taken in a snare, when they least suspect it; their treasures will be robbed, and they led away as fatted bullocks for the slaughter: for it is the work of God, against whom they have dared to contend. The vengeance of his broken law is terrible, and that of his despised or abused gospel still more so: but the vengeance of his temple, the punishment of those, who have used al-

CHAPTER LI.

Further copious and ^{ed} predictions of terrible judgments on Babylon, for her enormous wickedness, 1-58. Sennach is ordered to take this prophecy to Babylon, and to read it there; and then to sink the book in the Euphrates; so that Babylon should know full, and rise no more, 58-64.

THUS saith the LORD; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind;

2 And will send unto Babylon, fanners that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about.

3 Against him that bendeth let the archer bend his bow, and against him that lifteth himself up in his brigandine: and spare ye not her young men; destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, and they that are thrust through in her streets.

5 For Israel hath not been forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel.

6 Flee out of her, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the LORD's vengeance; he will render unto her a recompense.

7 Babylon hath been a golden cup in the LORD's hand that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

a See on 50:9, 14-16, 21. Is. 13:3-5. Am. 3:6. * Heb. heart. b See on 50:24, 29, 33. Zech. 2:8. Acts 9:4. c See on 4:11. 49:36. Ez. 19:12. Hos. 13:15. d 15:7. Is. 41:16. Ez. 5:12. Matt. 3:12. e 27:23. 50:14, 15, 29, 32. f See on 50:14, 41. g 1:46, 4. h 2:21. 50:27, 30. Dent. 32:35. Ps. 137:9. Is. 13:10-18. Jam. 2:13. Is. 13:15. 14:19. * 38:24-25. 46:28. 50:4, 5, 20. 1 Sam. 12:22. 1 Kings 6:13. Ezra 9:9. Ps. 94:14. Is. 49:14, 15. 54:6-11. 62:12. Am. 9:8, 9. Rom. 11:1, 2. 11:16. 19:4. 23:15. 2 Kings 21:16. Ez. 9:17. 9:9. 22:24-31. Hos. 4:1, 2. Zeph. 8:1-4. n 9:45, 50. 50:8, 23. Is. 48:30. Zech. 2:6, 7. Rev. 18:4. o Gen. 19:15-17. Num. 16:25. Prov. 13:20. 1 Tim. 5:22. o 11. 27:7. 46:10. See on 50:15, 28. Dent. 32:35. 41:13. Rev. 16:19. 18:5, 6. p 14:4. Dan. 2:23, 25. Rev. 17:1. q See on 25:14-27. Dan. 3:1-7. Hab. 2:15, 16. Rev. 14:8. 17:2. 18:24. 19:2. r 25:16. 50:38. s 41:50. Is. 21:9. 47:9. Rev. 11:8. 18:2, 8. (See on 48:20, 31. Ez. 27:30-32. 30:2. Rev. 18:9, 10, 17-19. u 8:2. 30:12-15. 46:11. Nah. 3:19. v 46:16, 21. 50:16. Is. 13:14. 47:15. x 2 Chr. 28:9. Ezra 9:6. Dan. 4:20-22. Rev. 18:5. y Ps. 37:6. Mic. 7:9, 10. z 31:6-9. 50:28. Ps. 9:14. 162:19.

their power to put down his worship and extirpate his people, is most tremendous; (*Note*, Matt. 21:40-44.) and it will be far "more tolerable for Sodom and Gomorrah in the day of judgment, than for them."—From the judgments denounced against prosperous Babylon, and the mercies promised to afflicted Israel, we should learn to "choose affliction with the people of God," rather than "the pleasures of sin for a season." (*Note*, Heb. 11:24-26.) And in the exact accomplishment which has taken place of these ancient predictions; we may be encouraged to expect, with realizing faith, the performance of all the promised and prophecies of the sacred Scriptures: for "heaven and earth shall pass away, but the words of our Lord shall not pass away." (*Note*, Matt. 24:32-35.)

NOTES.—CHAP. LI. V. 1. *Marg.* and *Marg. Ref. Notes*, 4:11—13. 50:1—3, 28, 29. *Zech.* 2:6-9.

V. 2. "As the wind drives and scatters chaff in a thrashing-floor; so shall the Persian armies make a perfect riddance of every thing that is valuable." *Louth.* (*Marg. Ref. Notes*, 15:7. Is. 17:12-14. 30:27, 28. 41:15, 16.)

V. 3. "He that bendeth his bow, shall bend it no more, nor exalt himself in his brigandine, &c." Thus come reader the first clause. (*Marg. Ref. Notes*, 50:14, 42.)

V. 4. *Note*, Is. 13:13-15.

V. 5. "For Israel hath been no widow, &c." *Old Version.*—Though Israel and Judah had been sharply corrected for the iniquities, with which they had filled the land; their enemies should find, that they were not left as a friendless widow, to be oppressed with impunity. (*Marg. Ref. Notes*, Is. 47:7-10. 54:4-10.)

V. 6. The Jews were ordered to leave Babylon, when permission was given them, (*Note*, Ezra 1:1-4.) as Lot left Sodom, lest they should be involved in her calamities, or corrupted by her idolatries. (*Marg. Ref. Notes*, 50-53. 50:7, 8. Gen. 19:12-29. *Zech.* 2:6-9. Rev. 14:9-11. 18:4-8.)

V. 7. The great splendour and prosperity of Babylon are denoted by the term *golden*: as the extensive desolations, occasioned by the victorious arms of Nebuchadnezzar, and the idolatries which he propagated, are represented by a cup in the hand of God, to intoxicate the nations and make them mad. (*Marg. Ref. Notes*, 25:15-17. Dan. 2:38. Hab. 2:5-8, 15-17.) "Babylon has recommended her idolatries to the world by several specious pretences, as well as by her authority and example: so that they have been like poison set off by a golden cup, which hath enticed men to drink without being aware of the danger; and all this by God's permission, in order to the accomplishing some great ends of his providence. This sense of this verse is applied by St. John to

8 Babylon is 'suddenly fallen and destroyed; showl for her; 'take balm for her pain, if so be she may be healed.

9 We would have healed Babylon, but she is not healed: 'forsake her, and let us go every one into his own country: for 'her judgment reacheth unto heaven, and is lifted up even to the skies.

10 The LORD hath 'brought forth our righteousness: come, and 'let us declare in Zion the work of the LORD our God.

11 'Make 'bright the arrows; gather the shields. 'the LORD hath raised up the spirit of the kings of the Medes: for 'his device is against Babylon, to destroy it; because it is the vengeance of the LORD, 'the vengeance of his temple.

12 Set up 'the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the 'ambushes: for 'the LORD hath both devised and done that which he spake against the inhabitants of Babylon.

13 O thou that 'dwellest upon many waters, 'abundant in treasures, 'thine end is come, 'and the measure of thy covetousness.

14 The LORD of hosts hath 'sworn by himself, saying, Surely I will fill thee with men, 'as with caterpillars; and they shall 'lift up a shout against thee.

15 He 'hath made the earth by his power, he hath established the world 'by his wisdom, 'and hath stretched out the heaven by his understanding.

21. 116, 119. 126:1-3. Is. 40:2. 51:11. 62:9, 10. Rev. 14:1-3. 19:1-6. a 40 4-9. 50:9, 14, 25, 29. Is. 21:5. f Heb. pure. b 27:24. 1 Kings 11:24, 23. 1 Chr. 5:26. 2 Chr. 36:22. Ezra 1:1. Is. 10:26. 13:17, 18. 21:2. 41:25. 45:1, 3. 46:11. Rev. 17:16, 17. c 12:29. 50:43. d 24:35. 50:15, 28. Ps. 74:3-11. 83:3-9. Hab. 2:17-20. *Zech.* 12:2, 3. 13:3, 4. e 46:30. Prov. 21:30. Is. 8:9, 10. 13:9. *Jam.* 2:2, 9-11. *Sub.* 4:1, 11. f 146. *Interp.* Josh. 8:24. f 11:28. Lam. 2:17-20. g 26. Rev. 17:1, 17. h 50:37. 17:49. h 2:5. Rev. 18:11-17. 17:17. 11. 50:27, 31. Gen. 6:13. 1:1. Is. 1:8. 7:2-12. *Psa.* 5:26. Am. 8:2. 11:4. 4. 7. k Heb. 2:9-11. Luke 12:49. 2:1. 2 Pt. 2:14, 15. Jude 11. 13. *Rev.* 18:19. l See on 49:13. Am. 6:8. Heb. 6:13. s Heb. his soul. m 46:1. 1:46. 6:8. *Jam.* 14-17. 2:3, 4, 25. Nah. 3:15-17. j Heb. utter. See on 50:16. n 19:28-30. 17. Gen. 1:1-6. Ps. 46:5, 6. 148:1-5. 49:26. Acts 14:15. 17:4. *Rom.* 1:20. Col. 1:16, 17. Heb. 1:2, 3. Rev. 4:11. o Ps. 104:24. 126:5. Prov. 8:19. Rom. 11:33. p Job 9:8. Ps. 104:2. Is. 40:22. 42:5. 44:24. 45:12. 48:13. 51:13.

spiritual Babylon, which has used the most plausible methods to disguise her idolatrous practices." *Louth.* (*Notes*, Rev. 14:8. 17:1-5. 18:1-3.)

V. 8. *Marg. Ref. Notes*, 50:24. Is. 47:7-15.—*Take*, &c.] "This is spoken ironically, implying that her ruin is irrecoverable." *Louth.* (*Notes*, 8:21, 22. 46:11.)

V. 9. The allies of Babylon did what they could to prevent her ruin; but finding it in vain, they determined to shift for themselves: for they saw the hand of God lifted up against her; who determined that her judgment should be made manifest to all men, as those objects are most conspicuous which reach very high. (*Marg. Ref. Notes*, 46:16, 17. 50:16.)

V. 10. By the vengeance of God on Babylon, it was manifested, that the Jewish nation had been unjustly oppressed by the Chaldeans; and that theirs was indeed the true religion, and their cause righteous as far as man was concerned. (*Note*, 5.) "Therefore we ought to give glory to him, in the assemblies of his church, and in the most public manner imaginable." *Louth.* (*Notes*, 31:6-9. 50:28. *Psa.* 37:5-8. v. 6. Is. 47:6. Mic. 7:8-10. Rev. 19:1-6.)

V. 11. (*Marg. Ref.*) Nerigissarus, king of Babylon, having formed an alliance against the Medes, Cambyses sent his son Cyrus, with an army of thirty thousand Persians, to join the Medes commanded by Cyaxares. . . . Cyaxares, king of Media, called Darius the Mede in Scripture, was Cyrus's uncle; and it was properly his army, that made the expedition against the Babylonians; he employing Cyrus as his general. . . . Persia . . . was of little account, till Cyrus made a figure in the world." *Louth.* (*Notes*, 27:28. Ezra 1:1-4. Is. 13:17, 18. 21:2. Dan. 5:30, 31. 7:5. 8:3, 4.)—*Gather the shields.*] "Fill the quivers." *Blayney.*—*Hath raised up*, &c.] *Marg. Ref. b. Notes*, Ezra 1:1-6. v. 1, 4, 5, 14, 5-6. *Vengeance.*] *Notes*, 50:15, 28.

V. 12. Let the Chaldeans make every preparation for war, and for the defence of Babylon, yet their efforts would be in vain: for the Lord would surely fulfil his predictions against them. The certainty of the event is expressed by language, implying that it had already taken place. (*Marg. and Marg. Ref. Notes*, 44, 45. Is. 14:24-27. 46:10, 11.)—Or, the words may be addressed to the besiegers, animating their exertions by assurance of success. (*Note*, Is. 13:2-5.)—*Ambushes belong to the besiegers rather than to the besieged.*

V. 13. *Upon*, &c.] "Upon the river Euphrates, which encompassed Babylon and ran through it; and by means of which it thought itself secure and impregnable."—*"Many waters"* do likewise mystically signify the many people, over which this was the reigning city.—*Measure.*] God has put a bound to thy covetousness which it shall not go beyond.

16 When she uttereth his voice, *there is* a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

17 Every man is brutish by his knowledge; every founder is confounded by the graven image; for his molten image is falsehood, and *there is* no breath in them.

18 They are vanity, the work of errors: in the time of their visitation they shall perish.

19 The Portion of Jacob is not like them; for he is the former of all things, and *Israel is* the rod of his inheritance: the LORD of hosts is his name.

20 Thou shalt my battle-ax and weapons of war: for with thee will I break in pieces the nations; and with thee will I destroy kingdoms;

21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 And I will render unto Babylon, and to

g See on 10:13, Job 37:2-11, 15:18, 18:13, 24:1, 30:16, 31:1, 32:1, 33:1, 34:1, 35:1, 36:1, 37:1, 38:1, 39:1, 40:1, 41:1, 42:1, 43:1, 44:1, 45:1, 46:1, 47:1, 48:1, 49:1, 50:1, 51:1, 52:1, 53:1, 54:1, 55:1, 56:1, 57:1, 58:1, 59:1, 60:1, 61:1, 62:1, 63:1, 64:1, 65:1, 66:1, 67:1, 68:1, 69:1, 70:1, 71:1, 72:1, 73:1, 74:1, 75:1, 76:1, 77:1, 78:1, 79:1, 80:1, 81:1, 82:1, 83:1, 84:1, 85:1, 86:1, 87:1, 88:1, 89:1, 90:1, 91:1, 92:1, 93:1, 94:1, 95:1, 96:1, 97:1, 98:1, 99:1, 100:1, 101:1, 102:1, 103:1, 104:1, 105:1, 106:1, 107:1, 108:1, 109:1, 110:1, 111:1, 112:1, 113:1, 114:1, 115:1, 116:1, 117:1, 118:1, 119:1, 120:1, 121:1, 122:1, 123:1, 124:1, 125:1, 126:1, 127:1, 128:1, 129:1, 130:1, 131:1, 132:1, 133:1, 134:1, 135:1, 136:1, 137:1, 138:1, 139:1, 140:1, 141:1, 142:1, 143:1, 144:1, 145:1, 146:1, 147:1, 148:1, 149:1, 150:1, 151:1, 152:1, 153:1, 154:1, 155:1, 156:1, 157:1, 158:1, 159:1, 160:1, 161:1, 162:1, 163:1, 164:1, 165:1, 166:1, 167:1, 168:1, 169:1, 170:1, 171:1, 172:1, 173:1, 174:1, 175:1, 176:1, 177:1, 178:1, 179:1, 180:1, 181:1, 182:1, 183:1, 184:1, 185:1, 186:1, 187:1, 188:1, 189:1, 190:1, 191:1, 192:1, 193:1, 194:1, 195:1, 196:1, 197:1, 198:1, 199:1, 200:1, 201:1, 202:1, 203:1, 204:1, 205:1, 206:1, 207:1, 208:1, 209:1, 210:1, 211:1, 212:1, 213:1, 214:1, 215:1, 216:1, 217:1, 218:1, 219:1, 220:1, 221:1, 222:1, 223:1, 224:1, 225:1, 226:1, 227:1, 228:1, 229:1, 230:1, 231:1, 232:1, 233:1, 234:1, 235:1, 236:1, 237:1, 238:1, 239:1, 240:1, 241:1, 242:1, 243:1, 244:1, 245:1, 246:1, 247:1, 248:1, 249:1, 250:1, 251:1, 252:1, 253:1, 254:1, 255:1, 256:1, 257:1, 258:1, 259:1, 260:1, 261:1, 262:1, 263:1, 264:1, 265:1, 266:1, 267:1, 268:1, 269:1, 270:1, 271:1, 272:1, 273:1, 274:1, 275:1, 276:1, 277:1, 278:1, 279:1, 280:1, 281:1, 282:1, 283:1, 284:1, 285:1, 286:1, 287:1, 288:1, 289:1, 290:1, 291:1, 292:1, 293:1, 294:1, 295:1, 296:1, 297:1, 298:1, 299:1, 300:1, 301:1, 302:1, 303:1, 304:1, 305:1, 306:1, 307:1, 308:1, 309:1, 310:1, 311:1, 312:1, 313:1, 314:1, 315:1, 316:1, 317:1, 318:1, 319:1, 320:1, 321:1, 322:1, 323:1, 324:1, 325:1, 326:1, 327:1, 328:1, 329:1, 330:1, 331:1, 332:1, 333:1, 334:1, 335:1, 336:1, 337:1, 338:1, 339:1, 340:1, 341:1, 342:1, 343:1, 344:1, 345:1, 346:1, 347:1, 348:1, 349:1, 350:1, 351:1, 352:1, 353:1, 354:1, 355:1, 356:1, 357:1, 358:1, 359:1, 360:1, 361:1, 362:1, 363:1, 364:1, 365:1, 366:1, 367:1, 368:1, 369:1, 370:1, 371:1, 372:1, 373:1, 374:1, 375:1, 376:1, 377:1, 378:1, 379:1, 380:1, 381:1, 382:1, 383:1, 384:1, 385:1, 386:1, 387:1, 388:1, 389:1, 390:1, 391:1, 392:1, 393:1, 394:1, 395:1, 396:1, 397:1, 398:1, 399:1, 400:1, 401:1, 402:1, 403:1, 404:1, 405:1, 406:1, 407:1, 408:1, 409:1, 410:1, 411:1, 412:1, 413:1, 414:1, 415:1, 416:1, 417:1, 418:1, 419:1, 420:1, 421:1, 422:1, 423:1, 424:1, 425:1, 426:1, 427:1, 428:1, 429:1, 430:1, 431:1, 432:1, 433:1, 434:1, 435:1, 436:1, 437:1, 438:1, 439:1, 440:1, 441:1, 442:1, 443:1, 444:1, 445:1, 446:1, 447:1, 448:1, 449:1, 450:1, 451:1, 452:1, 453:1, 454:1, 455:1, 456:1, 457:1, 458:1, 459:1, 460:1, 461:1, 462:1, 463:1, 464:1, 465:1, 466:1, 467:1, 468:1, 469:1, 470:1, 471:1, 472:1, 473:1, 474:1, 475:1, 476:1, 477:1, 478:1, 479:1, 480:1, 481:1, 482:1, 483:1, 484:1, 485:1, 486:1, 487:1, 488:1, 489:1, 490:1, 491:1, 492:1, 493:1, 494:1, 495:1, 496:1, 497:1, 498:1, 499:1, 500:1, 501:1, 502:1, 503:1, 504:1, 505:1, 506:1, 507:1, 508:1, 509:1, 510:1, 511:1, 512:1, 513:1, 514:1, 515:1, 516:1, 517:1, 518:1, 519:1, 520:1, 521:1, 522:1, 523:1, 524:1, 525:1, 526:1, 527:1, 528:1, 529:1, 530:1, 531:1, 532:1, 533:1, 534:1, 535:1, 536:1, 537:1, 538:1, 539:1, 540:1, 541:1, 542:1, 543:1, 544:1, 545:1, 546:1, 547:1, 548:1, 549:1, 550:1, 551:1, 552:1, 553:1, 554:1, 555:1, 556:1, 557:1, 558:1, 559:1, 560:1, 561:1, 562:1, 563:1, 564:1, 565:1, 566:1, 567:1, 568:1, 569:1, 570:1, 571:1, 572:1, 573:1, 574:1, 575:1, 576:1, 577:1, 578:1, 579:1, 580:1, 581:1, 582:1, 583:1, 584:1, 585:1, 586:1, 587:1, 588:1, 589:1, 590:1, 591:1, 592:1, 593:1, 594:1, 595:1, 596:1, 597:1, 598:1, 599:1, 600:1, 601:1, 602:1, 603:1, 604:1, 605:1, 606:1, 607:1, 608:1, 609:1, 610:1, 611:1, 612:1, 613:1, 614:1, 615:1, 616:1, 617:1, 618:1, 619:1, 620:1, 621:1, 622:1, 623:1, 624:1, 625:1, 626:1, 627:1, 628:1, 629:1, 630:1, 631:1, 632:1, 633:1, 634:1, 635:1, 636:1, 637:1, 638:1, 639:1, 640:1, 641:1, 642:1, 643:1, 644:1, 645:1, 646:1, 647:1, 648:1, 649:1, 650:1, 651:1, 652:1, 653:1, 654:1, 655:1, 656:1, 657:1, 658:1, 659:1, 660:1, 661:1, 662:1, 663:1, 664:1, 665:1, 666:1, 667:1, 668:1, 669:1, 670:1, 671:1, 672:1, 673:1, 674:1, 675:1, 676:1, 677:1, 678:1, 679:1, 680:1, 681:1, 682:1, 683:1, 684:1, 685:1, 686:1, 687:1, 688:1, 689:1, 690:1, 691:1, 692:1, 693:1, 694:1, 695:1, 696:1, 697:1, 698:1, 699:1, 700:1, 701:1, 702:1, 703:1, 704:1, 705:1, 706:1, 707:1, 708:1, 709:1, 710:1, 711:1, 712:1, 713:1, 714:1, 715:1, 716:1, 717:1, 718:1, 719:1, 720:1, 721:1, 722:1, 723:1, 724:1, 725:1, 726:1, 727:1, 728:1, 729:1, 730:1, 731:1, 732:1, 733:1, 734:1, 735:1, 736:1, 737:1, 738:1, 739:1, 740:1, 741:1, 742:1, 743:1, 744:1, 745:1, 746:1, 747:1, 748:1, 749:1, 750:1, 751:1, 752:1, 753:1, 754:1, 755:1, 756:1, 757:1, 758:1, 759:1, 760:1, 761:1, 762:1, 763:1, 764:1, 765:1, 766:1, 767:1, 768:1, 769:1, 770:1, 771:1, 772:1, 773:1, 774:1, 775:1, 776:1, 777:1, 778:1, 779:1, 780:1, 781:1, 782:1, 783:1, 784:1, 785:1, 786:1, 787:1, 788:1, 789:1, 790:1, 791:1, 792:1, 793:1, 794:1, 795:1, 796:1, 797:1, 798:1, 799:1, 800:1, 801:1, 802:1, 803:1, 804:1, 805:1, 806:1, 807:1, 808:1, 809:1, 810:1, 811:1, 812:1, 813:1, 814:1, 815:1, 816:1, 817:1, 818:1, 819:1, 820:1, 821:1, 822:1, 823:1, 824:1, 825:1, 826:1, 827:1, 828:1, 829:1, 830:1, 831:1, 832:1, 833:1, 834:1, 835:1, 836:1, 837:1, 838:1, 839:1, 840:1, 841:1, 842:1, 843:1, 844:1, 845:1, 846:1, 847:1, 848:1, 849:1, 850:1, 851:1, 852:1, 853:1, 854:1, 855:1, 856:1, 857:1, 858:1, 859:1, 860:1, 861:1, 862:1, 863:1, 864:1, 865:1, 866:1, 867:1, 868:1, 869:1, 870:1, 871:1, 872:1, 873:1, 874:1, 875:1, 876:1, 877:1, 878:1, 879:1, 880:1, 881:1, 882:1, 883:1, 884:1, 885:1, 886:1, 887:1, 888:1, 889:1, 890:1, 891:1, 892:1, 893:1, 894:1, 895:1, 896:1, 897:1, 898:1, 899:1, 900:1, 901:1, 902:1, 903:1, 904:1, 905:1, 906:1, 907:1, 908:1, 909:1, 910:1, 911:1, 912:1, 913:1, 914:1, 915:1, 916:1, 917:1, 918:1, 919:1, 920:1, 921:1, 922:1, 923:1, 924:1, 925:1, 926:1, 927:1, 928:1, 929:1, 930:1, 931:1, 932:1, 933:1, 934:1, 935:1, 936:1, 937:1, 938:1, 939:1, 940:1, 941:1, 942:1, 943:1, 944:1, 945:1, 946:1, 947:1, 948:1, 949:1, 950:1, 951:1, 952:1, 953:1, 954:1, 955:1, 956:1, 957:1, 958:1, 959:1, 960:1, 961:1, 962:1, 963:1, 964:1, 965:1, 966:1, 967:1, 968:1, 969:1, 970:1, 971:1, 972:1, 973:1, 974:1, 975:1, 976:1, 977:1, 978:1, 979:1, 980:1, 981:1, 982:1, 983:1, 984:1, 985:1, 986:1, 987:1, 988:1, 989:1, 990:1, 991:1, 992:1, 993:1, 994:1, 995:1, 996:1, 997:1, 998:1, 999:1, 1000:1, 1001:1, 1002:1, 1003:1, 1004:1, 1005:1, 1006:1, 1007:1, 1008:1, 1009:1, 1010:1, 1011:1, 1012:1, 1013:1, 1014:1, 1015:1, 1016:1, 1017:1, 1018:1, 1019:1, 1020:1, 1021:1, 1022:1, 1023:1, 1024:1, 1025:1, 1026:1, 1027:1, 1028:1, 1029:1, 1030:1, 1031:1, 1032:1, 1033:1, 1034:1, 1035:1, 1036:1, 1037:1, 1038:1, 1039:1, 1040:1, 1041:1, 1042:1, 1043:1, 1044:1, 1045:1, 1046:1, 1047:1, 1048:1, 1049:1, 1050:1, 1051:1, 1052:1, 1053:1, 1054:1, 1055:1, 1056:1, 1057:1, 1058:1, 1059:1, 1060:1, 1061:1, 1062:1, 1063:1, 1064:1, 1065:1, 1066:1, 1067:1, 1068:1, 1069:1, 1070:1, 1071:1, 1072:1, 1073:1, 1074:1, 1075:1, 1076:1, 1077:1, 1078:1, 1079:1, 1080:1, 1081:1, 1082:1, 1083:1, 1084:1, 1085:1, 1086:1, 1087:1, 1088:1, 1089:1, 1090:1, 1091:1, 1092:1, 1093:1, 1094:1, 1095:1, 1096:1, 1097:1, 1098:1, 1099:1, 1100:1, 1101:1, 1102:1, 1103:1, 1104:1, 1105:1, 1106:1, 1107:1, 1108:1, 1109:1, 1110:1, 1111:1, 1112:1, 1113:1, 1114:1, 1115:1, 1116:1, 1117:1, 1118:1, 1119:1, 1120:1, 1121:1, 1122:1, 1123:1, 1124:1, 1125:1, 1126:1, 1127:1, 1128:1, 1129:1, 1130:1, 1131:1, 1132:1, 1133:1, 1134:1, 1135:1, 1136:1, 1137:1, 1138:1, 1139:1, 1140:1, 1141:1, 1142:1, 1143:1, 1144:1, 1145:1, 1146:1, 1147:1, 1148:1, 1149:1, 1150:1, 1151:1, 1152:1, 1153:1, 1154:1, 1155:1, 1156:1, 1157:1, 1158:1, 1159:1, 1160:1, 1161:1, 1162:1, 1163:1, 1164:1, 1165:1, 1166:1, 1167:1, 1168:1, 1169:1, 1170:1, 1171:1, 1172:1, 1173:1, 1174:1, 1175:1, 1176:1, 1177:1, 1178:1, 1179:1, 1180:1, 1181:1, 1182:1, 1183:1, 1184:1, 1185:1, 1186:1, 1187:1, 1188:1, 1189:1, 1190:1, 1191:1, 1192:1, 1193:1, 1194:1, 1195:1, 1196:1, 1197:1, 1198:1, 1199:1, 1200:1, 1201:1, 1202:1, 1203:1, 1204:1, 1205:1, 1206:1, 1207:1, 1208:1, 1209:1, 1210:1, 1211:1, 1212:1, 1213:1, 1214:1, 1215:1, 1216:1, 1217:1, 1218:1, 1219:1, 1220:1, 1221:1, 1222:1, 1223:1, 1224:1, 1225:1, 1226:1, 1227:1, 1228:1, 1229:1, 1230:1, 1231:1, 1232:1, 1233:1, 1234:1, 1235:1, 1236:1, 1237:1, 1238:1, 1239:1, 1240:1, 1241:1, 1242:1, 1243:1, 1244:1, 1245:1, 1246:1, 1247:1, 1248:1, 1249:1, 1250:1, 1251:1, 1252:1, 1253:1, 1254:1, 1255:1, 1256:1, 1257:1, 1258:1, 1259:1, 1260:1, 1261:1, 1262:1, 1263:1, 1264:1, 1265:1, 1266:1, 1267:1, 1268:1, 1269:1, 1270:1, 1271:1, 1272:1, 1273:1, 1274:1, 1275:1, 1276:1, 1277:1, 1278:1, 1279:1, 1280:1, 1281:1, 1282:1, 1283:1, 1284:1, 1285:1, 1286:1, 1287:1, 1288:1, 1289:1, 1290:1, 1291:1, 1292:1, 1293:1, 1294:1, 1295:1, 1296:1, 1297:1, 1298:1, 1299:1, 1300:1, 1301:1, 1302:1, 1303:1, 1304:1, 1305:1, 1306:1, 1307:1, 1308:1, 1309:1, 1310:1, 1311:1, 1312:1, 1313:1, 1314:1, 1315:1, 1316:1, 1317:1, 1318:1, 1319:1, 1320:1, 1321:1, 1322:1, 1323:1, 1324:1, 1325:1, 1326:1, 1327:1, 1328:1, 1329:1, 1330:1, 1331:1, 1332:1, 1333:1, 1334:1, 1335:1, 1336:1, 1337:1, 1338:1, 1339:1, 1340:1, 1341:1, 1342:1, 1343:1, 1344:1, 1345:1, 1346:1, 1347:1, 1348:1, 1349:1, 1350:1, 1351:1, 1352:1, 1353:1, 1354:1, 1355:1, 1356:1, 1357:1, 1358:1, 1359:1, 1360:1, 1361:1, 1362:1, 1363:1, 1364:1, 1365:1, 1366:1, 1367:1, 1368:1, 1369:1, 1370:1, 1371:1, 1372:1, 1373:1, 1374:1, 1375:1, 1376:1, 1377:1, 1378:1, 1379:1, 1380:1, 1381:1, 1382:1, 1383:1, 1384:1, 1385:1, 1386:1, 1387:1, 1388:1, 1389:1, 1390:1, 1391:1, 1392:1, 1393:1, 1394:1, 1395:1, 1396:1, 1397:1, 1398:1, 1399:1, 1400:1, 1401:1, 1402:1, 1403:1, 1404:1, 1405:1, 1406:1, 1407:1, 1408:1, 1409:1, 1410:1, 1411:1, 1412:1, 1413:1, 1414:1, 1415:1, 1416:1, 1417:1, 1418:1, 1419:1, 1420:1, 1421:1, 1422:1, 1423:1, 1424:1, 1425:1, 1426:1, 1427:1, 1428:1, 1429:1, 1430:1, 1431:1, 1432:1, 1433:1, 1434:1, 1435:1, 1436:1, 1437:1, 1438:1, 1439:1, 1440:1, 1441:1, 1442:1, 1443:1, 1444:1, 1445:1, 1446:1, 1447:1, 1448:1, 1449:1, 1450:1, 1451:1, 1452:1, 1453:1, 1454:1, 1455:1, 1456:1, 1457:1, 1458:1, 1459:1, 1460:1, 1461:1, 1462:1, 1463:1, 1464:1, 1465:1, 1466:1, 1467:1, 1468:1, 1469:1, 1470:1, 1471:1, 1472:1, 1473:1, 1474:1, 1475:1, 1476:1, 1477:1, 1478:1, 1479:1, 1480:1, 1481:1, 1482:1, 1483:1, 1484:1, 1485:1, 1486:1, 1487:1, 1488:1, 1489:1, 1490:1, 1491:1, 1492:1, 1493:1, 1494:1, 1495:1, 1496:1, 1497:1, 1498:1, 1499:1, 1500:1, 1501:1, 1502:1, 1503:1, 1504:1, 1505:1, 1506:1, 1507:1, 1508:1, 1509:1, 1510:1, 1511:1, 1512:1, 1513:1, 1514:1, 1515:1, 1516:1, 1517:1, 1518:1, 1519:1, 1520:1, 1521:1, 1522:1, 1523:1, 1524:1, 1525:1, 1526:1, 1527:1, 1528:1, 1529:1, 1530:1, 1531:1, 1532:1, 1533:1, 1534:1, 1535:1, 1536:1, 1537:1, 1538:1, 1539:1, 1540:1, 1541:1, 1542:1, 1543:1, 1544:1, 1545:1, 1546:1, 1547:1, 1548:1, 1549:1, 1550:1, 1551:1, 1552:1, 1553:1, 1554:1, 1555:1, 1556:1, 1557:1, 1558:1, 1559:1, 1560:1, 1561:1, 1562:1, 1563:1, 1564:1, 1565:1, 1566:1, 1567:1, 1568:1, 1569:1, 1570:1, 1571:1, 1572:1, 1573:1, 1574:1, 1575:1, 1576:1, 1577:1, 1578:1, 1579:1, 1580:1, 1581:1, 1582:1, 1583:1, 1584:1, 1585:1, 1586:1, 1587:1, 1588:1, 1589:1, 1590:1, 1591:1, 1592:1, 1593:1, 1594:1, 1595:1, 1596:1, 1597:1, 1598:1, 1599:1, 1600:1, 1601:1, 1602:1, 1603:1, 1604:1

one messenger to meet another, 'to show the king of Babylon that his city is taken at *one* end.

32 And that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted. [Practical Observations.]

33 For thus saith the LORD of hosts, the God of Israel; 'The daughter of Babylon *is* like a thrashing-floor, 'it is time to thrash her: yet a little while, and the time of her harvest shall come.

34 Nebuchadrezzar 'the king of Babylon hath devoured me, he hath crushed me, 'he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicacies, he hath cast me out.

35 'The violence done to me, and to my flesh be upon Babylon, shall the inhabitant of Zion say; and, my blood upon the inhabitants of Chaldea, shall Jerusalem say.

36 Therefore thus saith the LORD; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.

37 And Babylon shall become heaps, a dwelling-

y 50:43. Is. 21:3-9, 47:11-13. Dan. 5:2-5, 30. z 50:38. Is. 44:27. a See on 30. 50:37. b Is. 21:10. 41:15-16. Am. 1:3. Mic. 4:13. Hab. 3:12. * Or, in the time that he *thra*-heth her. c Is. 17:5. 18:5. Hos. 6:11. Joel 3:13. * Mr. in 30:39. Rev. 14:15-20. d See on 49. 39:1-8. 50:7-17. Lam. 1:14-15. e 46:11. 12. f 2:24-25. 34:11. Nah. 2:2-9, 10. f 44. Job 20:15. Prov. 1:19. 12m. 2:16. E. 2:1. Am. 5:21. Matt. 23:14. 1 Heb. My violence. g 50:29. Judg. 9:20, 24. 5:57. Ps. 92:12-15. 137:8-9. Is. 26:20, 21. Zech. 1:15. Matt. 7:2. Lam. 2:13. Rev. 18:10. 18:9. 18:5. 20. 1 Or, remainder. h Heb. inhabitants. i See on 34. 33:1. Ps. 140:2. Prov. 23:33. 23:11. Is. 43:14. 47:6-9. 49:25, 26. Mic. 7:8-10. 11d. 2:2-17. 1 Dent. 32:35-43. Ps. 94:1-3. Rom. 12:19. Heb. 10:30. 1 Rev. 19:1-8. k See on 30:38. Ps. 107:33, 34. Is. 44:27. Rev. 16:12. 125:25, 2.

and there would meet with any confusion, and increase the terror and confusion of the inhabitants: but it seems, that the troops of Cyrus arrived at the palace, before the messengers could inform the king of his danger. They were also employed to carry information, that the Persians had stopped the passages, and cut off the communication between one part of the city and another: that they had set the reeds on fire; and that the soldiers were so affrighted, as to be incapable of making any resistance.—The word *reed* properly signifies marshes or lakes. . . . The enemies have burnt up all the outworks, belonging to the marshy grounds about the river. . . . Herodotus takes notice, that the extreme parts of the city were taken, before they who dwelt in the middle of it were sensible of the danger. *Louth.*

V. 33. Babylon had crushed and trampled on the nations, and especially on the Jews, as the corn was trodden out on the thrashing-floor: and she was about to endure like miseries herself. (Notes, Is. 21:10. Am. 1:3-5. Mic. 4:11-13. Rev. 14:14-20.)—The riches of the nations, likewise, had been collected into her, as the sheaves into the floor: but her crimes had made her ripe for divine vengeance; the time of her harvest was at hand; the whole would be carried away by her enemies, as the field is cleared at harvest, and the conquerors would be enriched by her spoils.—It is very common, in those countries, to thrash the corn on a floor placed in the field, soon after it is reaped: so that the time of harvest and that of thrashing are nearly the same.

V. 34-37. Zion here complains to the Lord of the injuries which she had sustained from the Chaldeans. They had devoured the substance, and destroyed the people of Judah; they had rendered Jerusalem like "an empty vessel;" and, having gorged themselves, like voracious animals, with all her precious stores, they cast her and her children out of the land of promise, and carried them into captivity. (Marg. Ref. d-g. Notes, 50:47, 18, 22, 23, 28. 2 Kings 25:1-10. Is. 47:6. Rev. 6:9-11. 18:1-8. 19:1-6.)—But this violence done to the children of Zion, and their blood which had been shed, lay upon Babylon as a heavy load; and in avenging Zion, God would waste Babylon, and render it the residence of venomous and hateful creatures alone. (Is. 34:9-15. Rev. 18:21-24.) By drying up the sea and springs of Babylon, the destruction of her people, and the total failure of all those resources, whence she derived her immense riches, may be meant: and perhaps the draining off the waters of the Euphrates may be alluded to; as all great waters are called seas in Scripture. (Marg. Ref. Notes, 50:38-40. Rev. 16:12-16.)

Swallowed me, &c. (34) The animals, which some large serpents swallow whole and alive, may be alluded to.—Heaps, &c. (37) Notes, 25:26. Is. 13:19-22.

V. 38-40. The noisy and boasting revels of the Chaldeans would be turned into howlings, when they found their enemies in the midst of them. The Lord so ordered it, that they should be left at this crisis to inflame themselves with wine, at a feast observed in honour of their idols: that their clamorous rejoicing and intoxication might make way for Cyrus to destroy them when fallen asleep, and they should wake no more in this world. (Marg. Ref. Notes, Is. 21:3-5. Dan. 5:1-9, 30, 31. Nah. 1:9, 10.) For thus God made his sacrifices to his awful justice; while they were exposed

place for dragons, an astonishment, and "a hissing, without an inhabitant.

38 They shall roar together like lions: they shall yell as lions' whelps.

39 In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.

40 I will bring them down like lambs to the slaughter, like rams with he-goats.

41 How is 'Sheshach taken! and how is 'the praise of the whole earth surprised! how is Babylon become 'an astonishment among the nations!

42 'The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.

43 Her cities are a desolation, a dry land, and a wilderness, 'a land wherein no man dwelleth, neither doth any son of man pass thereby.

44 And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall.

25:9, 12, 18. 50:12, 13, 23-26, 38-40. Is. 13:19-22. 14:23. 34:8-17. Rev. 18:2, 21-23. m 18:16. 19:8. 29:18. 2 Chr. 29:8. Lam. 2:15, 16. Mic. 6:15. Zeph. 2:15. n 2:15. Job 4:10, 11. Ps. 34:10. 58:6. Is. 35:9. Nah. 2:11-13. Zech. 1:13. 11 Or, above the mountains. Jude 16, 21. 25:37. Is. 21:4, 5. 22:19-24. Dan. 5:1-4, 30. Nah. 1:9, 11. 25:37. Ps. 137:7, 8. 75:7. q 50:47. Ps. 37:30. 44:22. Is. 24:8. 1. 3:1-15. 1:25, 26. s 19:25, 50:33. Is. 13:19. 14:13. Rev. 2:26. 1:22, 26. Rev. 18:10-19. 13:7. 50:48. Pent. 25:37. 2:10. 7:21. 1:25. 5:5. 6:16. 16:12. 7:6, 7. 53:3. Is. 37:36. 27:29-34. Dan. 9:2. 1:10. 1:11. 1:13. 1:14. 1:15. 1:16. 1:17. 1:18. 1:19. 1:20. 1:21. 1:22. 1:23. 1:24. 1:25. 1:26. 1:27. 1:28. 1:29. 1:30. 1:31. 1:32. 1:33. 1:34. 1:35. 1:36. 1:37. 1:38. 1:39. 1:40. 1:41. 1:42. 1:43. 1:44. 1:45. 1:46. 1:47. 1:48. 1:49. 1:50. 1:51. 1:52. 1:53. 1:54. 1:55. 1:56. 1:57. 1:58. 1:59. 1:60. 1:61. 1:62. 1:63. 1:64. 1:65. 1:66. 1:67. 1:68. 1:69. 1:70. 1:71. 1:72. 1:73. 1:74. 1:75. 1:76. 1:77. 1:78. 1:79. 1:80. 1:81. 1:82. 1:83. 1:84. 1:85. 1:86. 1:87. 1:88. 1:89. 1:90. 1:91. 1:92. 1:93. 1:94. 1:95. 1:96. 1:97. 1:98. 1:99. 1:100. 1:101. 1:102. 1:103. 1:104. 1:105. 1:106. 1:107. 1:108. 1:109. 1:110. 1:111. 1:112. 1:113. 1:114. 1:115. 1:116. 1:117. 1:118. 1:119. 1:120. 1:121. 1:122. 1:123. 1:124. 1:125. 1:126. 1:127. 1:128. 1:129. 1:130. 1:131. 1:132. 1:133. 1:134. 1:135. 1:136. 1:137. 1:138. 1:139. 1:140. 1:141. 1:142. 1:143. 1:144. 1:145. 1:146. 1:147. 1:148. 1:149. 1:150. 1:151. 1:152. 1:153. 1:154. 1:155. 1:156. 1:157. 1:158. 1:159. 1:160. 1:161. 1:162. 1:163. 1:164. 1:165. 1:166. 1:167. 1:168. 1:169. 1:170. 1:171. 1:172. 1:173. 1:174. 1:175. 1:176. 1:177. 1:178. 1:179. 1:180. 1:181. 1:182. 1:183. 1:184. 1:185. 1:186. 1:187. 1:188. 1:189. 1:190. 1:191. 1:192. 1:193. 1:194. 1:195. 1:196. 1:197. 1:198. 1:199. 1:200. 1:201. 1:202. 1:203. 1:204. 1:205. 1:206. 1:207. 1:208. 1:209. 1:210. 1:211. 1:212. 1:213. 1:214. 1:215. 1:216. 1:217. 1:218. 1:219. 1:220. 1:221. 1:222. 1:223. 1:224. 1:225. 1:226. 1:227. 1:228. 1:229. 1:230. 1:231. 1:232. 1:233. 1:234. 1:235. 1:236. 1:237. 1:238. 1:239. 1:240. 1:241. 1:242. 1:243. 1:244. 1:245. 1:246. 1:247. 1:248. 1:249. 1:250. 1:251. 1:252. 1:253. 1:254. 1:255. 1:256. 1:257. 1:258. 1:259. 1:260. 1:261. 1:262. 1:263. 1:264. 1:265. 1:266. 1:267. 1:268. 1:269. 1:270. 1:271. 1:272. 1:273. 1:274. 1:275. 1:276. 1:277. 1:278. 1:279. 1:280. 1:281. 1:282. 1:283. 1:284. 1:285. 1:286. 1:287. 1:288. 1:289. 1:290. 1:291. 1:292. 1:293. 1:294. 1:295. 1:296. 1:297. 1:298. 1:299. 1:300. 1:301. 1:302. 1:303. 1:304. 1:305. 1:306. 1:307. 1:308. 1:309. 1:310. 1:311. 1:312. 1:313. 1:314. 1:315. 1:316. 1:317. 1:318. 1:319. 1:320. 1:321. 1:322. 1:323. 1:324. 1:325. 1:326. 1:327. 1:328. 1:329. 1:330. 1:331. 1:332. 1:333. 1:334. 1:335. 1:336. 1:337. 1:338. 1:339. 1:340. 1:341. 1:342. 1:343. 1:344. 1:345. 1:346. 1:347. 1:348. 1:349. 1:350. 1:351. 1:352. 1:353. 1:354. 1:355. 1:356. 1:357. 1:358. 1:359. 1:360. 1:361. 1:362. 1:363. 1:364. 1:365. 1:366. 1:367. 1:368. 1:369. 1:370. 1:371. 1:372. 1:373. 1:374. 1:375. 1:376. 1:377. 1:378. 1:379. 1:380. 1:381. 1:382. 1:383. 1:384. 1:385. 1:386. 1:387. 1:388. 1:389. 1:390. 1:391. 1:392. 1:393. 1:394. 1:395. 1:396. 1:397. 1:398. 1:399. 1:400. 1:401. 1:402. 1:403. 1:404. 1:405. 1:406. 1:407. 1:408. 1:409. 1:410. 1:411. 1:412. 1:413. 1:414. 1:415. 1:416. 1:417. 1:418. 1:419. 1:420. 1:421. 1:422. 1:423. 1:424. 1:425. 1:426. 1:427. 1:428. 1:429. 1:430. 1:431. 1:432. 1:433. 1:434. 1:435. 1:436. 1:437. 1:438. 1:439. 1:440. 1:441. 1:442. 1:443. 1:444. 1:445. 1:446. 1:447. 1:448. 1:449. 1:450. 1:451. 1:452. 1:453. 1:454. 1:455. 1:456. 1:457. 1:458. 1:459. 1:460. 1:461. 1:462. 1:463. 1:464. 1:465. 1:466. 1:467. 1:468. 1:469. 1:470. 1:471. 1:472. 1:473. 1:474. 1:475. 1:476. 1:477. 1:478. 1:479. 1:480. 1:481. 1:482. 1:483. 1:484. 1:485. 1:486. 1:487. 1:488. 1:489. 1:490. 1:491. 1:492. 1:493. 1:494. 1:495. 1:496. 1:497. 1:498. 1:499. 1:500. 1:501. 1:502. 1:503. 1:504. 1:505. 1:506. 1:507. 1:508. 1:509. 1:510. 1:511. 1:512. 1:513. 1:514. 1:515. 1:516. 1:517. 1:518. 1:519. 1:520. 1:521. 1:522. 1:523. 1:524. 1:525. 1:526. 1:527. 1:528. 1:529. 1:530. 1:531. 1:532. 1:533. 1:534. 1:535. 1:536. 1:537. 1:538. 1:539. 1:540. 1:541. 1:542. 1:543. 1:544. 1:545. 1:546. 1:547. 1:548. 1:549. 1:550. 1:551. 1:552. 1:553. 1:554. 1:555. 1:556. 1:557. 1:558. 1:559. 1:560. 1:561. 1:562. 1:563. 1:564. 1:565. 1:566. 1:567. 1:568. 1:569. 1:570. 1:571. 1:572. 1:573. 1:574. 1:575. 1:576. 1:577. 1:578. 1:579. 1:580. 1:581. 1:582. 1:583. 1:584. 1:585. 1:586. 1:587. 1:588. 1:589. 1:590. 1:591. 1:592. 1:593. 1:594. 1:595. 1:596. 1:597. 1:598. 1:599. 1:600. 1:601. 1:602. 1:603. 1:604. 1:605. 1:606. 1:607. 1:608. 1:609. 1:610. 1:611. 1:612. 1:613. 1:614. 1:615. 1:616. 1:617. 1:618. 1:619. 1:620. 1:621. 1:622. 1:623. 1:624. 1:625. 1:626. 1:627. 1:628. 1:629. 1:630. 1:631. 1:632. 1:633. 1:634. 1:635. 1:636. 1:637. 1:638. 1:639. 1:640. 1:641. 1:642. 1:643. 1:644. 1:645. 1:646. 1:647. 1:648. 1:649. 1:650. 1:651. 1:652. 1:653. 1:654. 1:655. 1:656. 1:657. 1:658. 1:659. 1:660. 1:661. 1:662. 1:663. 1:664. 1:665. 1:666. 1:667. 1:668. 1:669. 1:670. 1:671. 1:672. 1:673. 1:674. 1:675. 1:676. 1:677. 1:678. 1:679. 1:680. 1:681. 1:682. 1:683. 1:684. 1:685. 1:686. 1:687. 1:688. 1:689. 1:690. 1:691. 1:692. 1:693. 1:694. 1:695. 1:696. 1:697. 1:698. 1:699. 1:700. 1:701. 1:702. 1:703. 1:704. 1:705. 1:706. 1:707. 1:708. 1:709. 1:710. 1:711. 1:712. 1:713. 1:714. 1:715. 1:716. 1:717. 1:718. 1:719. 1:720. 1:721. 1:722. 1:723. 1:724. 1:725. 1:726. 1:727. 1:728. 1:729. 1:730. 1:731. 1:732. 1:733. 1:734. 1:735. 1:736. 1:737. 1:738. 1:739. 1:740. 1:741. 1:742. 1:743. 1:744. 1:745. 1:746. 1:747. 1:748. 1:749. 1:750. 1:751. 1:752. 1:753. 1:754. 1:755. 1:756. 1:757. 1:758. 1:759. 1:760. 1:761. 1:762. 1:763. 1:764. 1:765. 1:766. 1:767. 1:768. 1:769. 1:770. 1:771. 1:772. 1:773. 1:774. 1:775. 1:776. 1:777. 1:778. 1:779. 1:780. 1:781. 1:782. 1:783. 1:784. 1:785. 1:786. 1:787. 1:788. 1:789. 1:790. 1:791. 1:792. 1:793. 1:794. 1:795. 1:796. 1:797. 1:798. 1:799. 1:800. 1:801. 1:802. 1:803. 1:804. 1:805. 1:806. 1:807. 1:808. 1:809. 1:810. 1:811. 1:812. 1:813. 1:814. 1:815. 1:816. 1:817. 1:818. 1:819. 1:820. 1:821. 1:822. 1:823. 1:824. 1:825. 1:826. 1:827. 1:828. 1:829. 1:830. 1:831. 1:832. 1:833. 1:834. 1:835. 1:836. 1:837. 1:838. 1:839. 1:840. 1:841. 1:842. 1:843. 1:844. 1:845. 1:846. 1:847. 1:848. 1:849. 1:850. 1:851. 1:852. 1:853. 1:854. 1:855. 1:856. 1:857. 1:858. 1:859. 1:860. 1:861. 1:862. 1:863. 1:864. 1:865. 1:866. 1:867. 1:868. 1:869. 1:870. 1:871. 1:872. 1:873. 1:874. 1:875. 1:876. 1:877. 1:878. 1:879. 1:880. 1:881. 1:882. 1:883. 1:884. 1:885. 1:886. 1:887. 1:888. 1:889. 1:890. 1:891. 1:892. 1:893. 1:894. 1:895. 1:896. 1:897. 1:898. 1:899. 1:900. 1:901. 1:902. 1:903. 1:904. 1:905. 1:906. 1:907. 1:908. 1:909. 1:910. 1:911. 1:912. 1:913. 1:914. 1:915. 1:916. 1:917. 1:918. 1:919. 1:920. 1:921. 1:922. 1:923. 1:924. 1:925. 1:926. 1:927. 1:928. 1:929. 1:930. 1:931. 1:932. 1:933. 1:934. 1:935. 1:936. 1:937. 1:938. 1:939. 1:940. 1:941. 1:942. 1:943. 1:944. 1:945. 1:946. 1:947. 1:948. 1:949. 1:950. 1:951. 1:952. 1:953. 1:954. 1:955. 1:956. 1:957. 1:958. 1:959. 1:960. 1:961. 1:962. 1:963. 1:964. 1:965. 1:966. 1:967. 1:968. 1:969. 1:970. 1:971. 1:972. 1:973. 1:974. 1:975. 1:976. 1:977. 1:978. 1:979. 1:980. 1:981. 1:982. 1:983. 1:984. 1:985. 1:986. 1:987. 1:988. 1:989. 1:990. 1:991. 1:992. 1:993. 1:994. 1:995. 1:996. 1:997. 1:998. 1:999. 1:1000. 1:1001. 1:1002. 1:1003. 1:1004. 1:1005. 1:1006. 1:1007. 1:1008. 1:1009. 1:1010. 1:1011. 1:1012. 1:1013. 1:1014. 1:1015. 1:1016. 1:1017. 1:1018. 1:1019. 1:1020. 1:1021. 1:1022. 1:1023. 1:1024. 1:1025. 1:1026. 1:1027. 1:1028. 1:1029. 1:1030. 1:1031. 1:1032. 1:1033. 1:1034. 1:1035. 1:1036. 1:1037. 1:1038. 1:1039. 1:1040. 1:1041. 1:1042. 1:1043. 1:1044. 1:1045. 1:1046. 1:1047. 1:1048. 1:1049. 1:1050. 1:1051. 1:1052. 1:1053. 1:1054. 1:1055. 1:1056. 1:1057. 1:1058. 1:1059. 1:1060. 1:1061. 1:1062. 1:1063. 1:1064. 1:1065. 1:1066. 1:1067. 1:1068. 1:1069. 1:1070. 1:1071. 1:1072. 1:1073. 1:1074. 1:1075. 1:1076. 1:1077. 1:1078. 1:1079. 1:1080. 1:1081. 1:1082. 1:1083. 1:1084. 1:1085. 1:1086. 1:1087. 1:1088. 1:1089. 1:1090. 1:1091. 1:1092. 1:1093. 1:1094. 1:1095. 1:1096. 1:1097. 1:1098. 1:1099. 1:1100. 1:1101. 1:1102. 1:1103. 1:1104. 1:1105. 1:1106. 1:1107. 1:1108. 1:1109. 1:1110. 1:1111. 1:1112. 1:1113. 1:1114. 1:1115. 1:1116. 1:1117. 1:1118. 1:1119. 1:1120. 1:1121. 1:1122. 1:1123. 1:1124. 1:1125. 1:1126. 1:1127. 1:1128. 1:1129. 1:1130. 1:1131. 1:1132. 1:1133. 1:1134. 1:1135. 1:1136. 1:1137. 1:1138. 1:1139. 1:1140. 1:1141. 1:1142. 1:1143. 1:1144. 1:1145. 1:1146. 1:1147. 1:1148. 1:1149. 1:1150. 1:1151. 1:1152. 1:1153. 1:1154. 1:1155. 1:1156. 1:1157. 1:1158. 1:1159. 1:1160. 1:1161. 1:1162. 1:1163. 1:1164. 1:1165. 1:1166. 1:1167. 1:1168. 1:1169. 1:1170. 1:1171. 1:1172. 1:1173. 1:1174. 1:1175. 1:1176. 1:1177. 1:1178. 1:1179. 1:1180. 1:1181. 1:1182. 1:1183. 1:1184. 1:1185. 1:1186. 1:1187. 1:1188. 1:1189. 1:1190. 1:1191. 1:1192. 1:1193. 1:1194. 1:1195. 1:1196. 1:1197. 1:1198. 1:1199. 1:1200. 1:1201. 1:1202. 1:1203. 1:1204. 1:1205. 1:1206. 1:1207. 1:1208. 1:1209. 1:1210. 1:1211. 1:1212. 1:1213. 1:1214. 1:1215. 1:1216. 1:1217. 1:1218. 1:1219. 1:1220. 1:1221. 1:1222. 1:1223. 1:1224. 1:1225. 1:1226. 1:1227. 1:1228. 1:1229. 1:1230. 1:1231. 1:1232. 1:1233. 1:1234. 1:1235. 1:1236. 1:1237. 1:1238. 1:1239. 1:1240. 1:1241. 1:1242. 1:1243. 1:1244. 1:1245. 1:1246. 1:1247. 1:1248. 1:1249. 1:1250. 1:1251. 1:1252. 1:1253. 1:1254. 1:1255. 1:1256. 1:1257. 1

45 My people, 'go ye out of the midst of her, and 'deliver ye every man his soul from the fierce anger of the LORD.

46 And 'lest your heart faint, and ye fear for the rumour that shall be heard in the land; 'a rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land, 'ruler against ruler.

47 Therefore behold, the days come, that I will 'do judgment upon the graven images of Babylon: and 'her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 Then 'the heaven and the earth, and all that is therein, shall sing for Babylon: for 'the spoilers shall come unto her from the north, saith the LORD.

49 'As Babylon 'hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth.

50 Ye that have 'escaped the sword, go away, stand not still: 'remember the LORD afar off, and let Jerusalem come into your mind.

51 We 'are confounded, because we have heard reproach: 'shame hath covered our faces; 'for strangers are come into the sanctuaries of the LORD's house.

52 Wherefore behold, the days come, saith the LORD, that I will do judgment upon her graven images: and through all her land 'the wounded shall groan.

53 Though Babylon should 'mount up to heaven, and though she should fortify the height of her strength, yet 'from me shall spoilers come unto her, saith the LORD.

54 A 'sound of a cry cometh from Babylon, and great destruction from the land of the Chaldeans.

55 Because the LORD hath spoiled Babylon, and 'destroyed out of her the great voice: when 'her

waves do roar like great waters, a noise of their voice is uttered:

56 Because 'the spoiler is come upon her, even upon Babylon, and 'her mighty men are taken, 'every one of their bows is broken: for 'the LORD God of recompenses shall surely requite.

57 And 'I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall 'sleep a perpetual sleep, and not wake, saith 'the King, whose name is the LORD of hosts.

58 Thus saith the LORD of hosts; 'The 'broad walls of Babylon shall be utterly 'broken, and her 'high gates shall be burnt with fire; and 'the people shall labour in vain, and the folk in the fire, and they shall be weary.

59 'The word which Jeremiah the prophet commanded Seraiah the son of 'Neriaah, the son of Maaseiah, when he went with 'Zedekiah the king of Judah into Babylon in the fourth year of his reign. And this Seraiah was a 'quiet prince.

60 So Jeremiah 'wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon.

61 And Jeremiah said to Seraiah, When thou comest to Babylon, 'and shalt see, and shalt 'read all these words;

62 Then shalt thou say, O LORD, thou hast spoken against this place, 'to cut it off, that none shall remain in it, neither man nor beast, but that it shall be 'desolate for ever.

63 And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates:

64 And thou shalt say, 'Thus shall Babylon sin. and shall not arise from the evil that I will bring upon her: and 'they shall be weary. 'Thus far are the words of Jeremiah.

e. 6, 10, 50. 50. 8. Is. 48:20. Zech. 2:7. Rev. 14:8-11. 18:4. d. Gen. 19:12-16. Num. 16:25. Acts 2:40. 2 Cor. 6:17. * Or, let not. Matt. 24:8-8. Mark 13:7. Luke 21:9-10. 13. e. Is. 13:3-5. 21:2, 3. (Jug. 7:22. 1 Sam. 14:16-20. 2 Chr. 20:1. Is. 19:2. 22. See on 50:2. Is. 21:9. 46:1, 2. 1 Heb. visit upon. 18. 11:22. 13:21. 23:34. 25:12. margins. h. 24:43. 50:12-16, 35-40. i. 10. Ps. 58. 110. 13:1. Prov. 11. Is. 44:23. 48:20. 49:13. Rev. 15:1-4. 16:4-7. 18:20. 19:1-7. k. See on 11. 50:3, 9, 41. l. Or, Both Babylon is to fall, O ye slain of Israel, and with Babylon shall fall the slain of all the country. 130. 11, 24, 35. 50:11, 17, 18, 23, 34. Jug. 1:7. Ps. 137:9. Matt. 7:2. Jam. 2:13. Rev. 18:5, 6. m. 6:45. 21:21. 41:28. 50:8. Is. 48:20. 51:11. 52:11, 12. Zech. 2:7-9. Rev. 18:4. n. 29:12-14. Dent. 32:31. 30:1-4. Ezra 1:3-5. Neh. 1:2-4. 2:3-5. p. Ps. 102:13, 14. 137:5, 6. Dan. 9:2, 3, 15-19. q. 3:22-25. 31:19. Ps. 74:19-21. 79:12. 121:3, 4. 137:1-3. Lam. 2:15-17. 5:1. Ez. 36:30. p. 3. 25. 14:3. Ps. 44:13-16. 68:7-13. 71:13. 109:29. Ez. 7:18. Mic. 7:10. q. 52:13. Ps. 74:3-7. 79:1. Lam. 1:10. 2:20. Ez. 7:21, 22. 9:7. 24:21. Dan. 8:11-14. 9:26, 27. 11:31. Rev. 11:1, 2. r. See on 47. 50:38. s. Ez. 30:24. t. 25:58. 49:16. Gen. 11:4, 9. Is. 14:12-15. 47:5, 7. Ez. 31:9-11. Dan. 4:30. Am. 9:2. Ob. 3, 4.

was after this, when they rebelled, and Darius overcame them by the policy of Zopyrus, and hanged three thousand gentlemen, besides the common people. (Note, 61-64.)

V. 47. (Notes, 44. 50:2, 3. Is. 21:6-9.) * Taking this prophecy in its full extent, it comprises the fall of mystical Babylon, which is represented here, and in the parallel places of Isaiah and the Revelation, as a decisive stroke, which should thoroughly vindicate the cause of oppressed truth and innocence, and put a final period to idolatry, and to all the oppressions of God's people. l. Louth. (Notes, Rev. 17:18) St. John introduces all the friends and servants of God, exulting in the fall of the New Testament Babylon. (See on Note, 48, 49.)

V. 48, 49. Marg. Ref. Notes, 50:28. Is. 14:3-6. 44:23. 48:20-22. 49:9-13. v. 13. Rev. 15:1-4. 16:3-7. 18:20. 19:1-6. —All the earth. (49) The regions which constituted this very large empire, which was spoken of as the whole earth, or world, as the Roman empire afterwards was. (Notes, 25:26. Luke 2:1.)

V. 50, 51. Marg. Ref. See on Notes, 6:10. 50:3) The Jews, who survived all preceding sufferings, and who escaped the sword when Babylon was taken, were again exhorted to leave Babylon, to think of JEHOVAH and his temple, though far off from Jerusalem; and to make haste to return thither with confidence, zeal, and gratitude. To which they answered, that they were covered with shame, because of the reproach under which they lay, whilst their holy places had been profaned, destroyed, and trampled on by strangers. (Notes, Ps. 74:3-8. 79:1-8. Is. 63:15-19. 64:9-12. Lam. 1:8-11. 4:1-2. Dan. 8:13, 14. 9:25-27.)

Let Jerusalem, &c. (50) "Let Jerusalem gain possession of your heart." Let it be a prime object of your affection and desire. 3:16. 7:31. 14:21. Blaney. (Notes, Ps. 122:6-9. 137:1-6, vv. 5, 6.)

V. 52, 53. (Marg. Ref. Notes, 44, 47.) The builders of Babel, (or Babylon,) meant to "build a tower, whose top should reach unto heaven;" (Note, Gen. 11:1-4.) and the walls of Babylon were of prodigious and almost incredible height and strength. It appears from the testimony of some

who had been upon the spot, that the walls were three hundred and fifty feet in height, and eighty-seven in thickness, and sixty miles in circuit; with towers still higher and stronger at proper distances: and though there is some difference in the account given by different authors; yet all agree that the fortifications of Babylon were unparalleled. Depending on these, and the plenty of provisions that were in the city, the inhabitants derided the besiegers. But God had sent them, and they were sure to prevail. (Notes, 30-32.)

V. 54, 55. (Marg. Ref.) The multitude, tumult, and boastings of the inhabitants of Babylon, made a noise like the waves of the sea: but in process of time it would be succeeded by entire solitude and silence; except as interrupted by the noise of doleful birds and venomous creatures. (Notes, 61-64. Is. 13:19-22. 14:9-11. 47:5, 7-10. Rev. 18:21-24.)

V. 56, 57. Marg. Ref. Notes, 38-40. 25:27-29. 50:27, 28, 35. Dent. 32:40-43. Ps. 94:1-7. Dan. 5.

V. 58. The labour and expense, beyond all computation, which had been employed by men of several nations and peoples, in erecting the stupendous walls and towers of Babylon, and forming the massy brazen gates, and in endeavouring to defend them: in which numbers had laboured as in the fire, and been wearied even unto death, would in the event be found entirely vain, useless, and ruinous. (Marg. and Marg. Ref.) Modern travellers concur in testifying, that no vestiges remain of all these immense buildings and fortifications. (Notes, 44, 47, 52, 53. Dan. 4:28-33. Hab. 2:12-14.)

V. 59. With, &c.] Or, "on the behalf of Zedekiah." Marg. It does not appear that Zedekiah went to Babylon at this time. —Quiet.] Some interpret this word, of Seraiah's office under Zedekiah, or of his carrying a present to Nebuchadnezzar: (marg.) but perhaps it refers to his character as a peaceable and pious man: who (though employed by Zedekiah on an embassy to Babylon) was ready to perform this service put upon him by the prophet, —Seraiah was brother to Baruch. (32:12. 36:4. 45:2.)

V. 60. Marg. Ref. Notes, 36:1-4, 27-32.

V. 61-64. When Seraiah was come to Babylon, and

CHAPTER LII.

Zedekiah's wicked reign, and rebellion against the king of Babylon, 1-3. Jerusalem is taken; Zedekiah made prisoner; his sons and nobles are slain; his eyes are put out, and he is carried in chains to Babylon, 4-11. The temple and city are burnt, the sacred treasures, &c. are, with the people, carried to Babylon, 12-23. The nobles are slain at Riblah, 24-27. The numbers, at different times carried captive, 28-30. Evil-merodach shows kindness to Jehoiachin, 31-34.

ZEDEKIAH was ^{one} and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal the daughter of Jeremiah of ^bLibnah.

2 And he did *that which was* evil in the eyes of the Lord, ^{according to all that Jehoiakim had done.}

a 2 Kings 21:18, 2 Chr. 36:11. * Heb. *reigned*. b Josh. 10:29, 15:42. c 1 Kings 14:22, 2 Kings 24:19, 20. 2 Chr. 36:12, 13. Ez. 17:16-20, 21:23, d 26:21-22, 36:21-23, 29-31. e 2 Sam. 24:1. 1 Kings 10:9. Prov. 28:2. Ec. 10:15, Is. 3:4.

had surveyed the strength, magnificence, prosperity, luxury, pride, and wickedness of that flourishing city; he was ordered to read, (probably before some principal persons among the captive Jews,) all the words of this prophecy, concerning its entire and final ruin and desolation, and then to give the greater solemnity to the transaction, and to show his belief of what he had read, he was directed to make an address to **JEHOVAH**, the God of Israel, concerning the import of the transaction, and to sink the book in the Euphrates, declaring that thus Babylon would fall, and rise no more; for its inhabitants would be like men fainting with weariness, who can no longer resist their assailants. Babylon was in the full height of her prosperity, when this declaration was made: and these predictions could scarcely escape the notice, either of the Jews or the Chaldeans at that time: though the event rendered them far more generally regarded. (Notes, Rev. 14:8, 18:21-24.)

Shall not arise, &c. (64) Intimations of mercy in reserve for Israel and Judah, and even for other nations, "in the latter days," are joined to the most awful denunciations of avenging judgments: but the contrary is expressly predicted concerning Babylon. She "shall arise no more."—*Thus far.* The next chapter seems to have been added by Ezra, or some other person, to illustrate the predictions of Jeremiah which are here terminated, and the *Lamentations* which follow. (Note, 46.)—It may be proper very briefly to state a few particulars, concerning the gradual fulfilment of this extraordinary prophecy.—'Notwithstanding these precautions,' (those used by Cyrus, to prevent a revolt of the Babylonians,) 'they rebelled against Darius; and in order to hold out to the last extremity, they took all their women, and each man choosing one of them, out of his own family, . . . they strangled the rest,' (with their children also,) 'that unnecessary mouths might not consume their provisions. . . . They sustained the siege for twenty months. . . . As soon as Darius had made himself master of the place, he ordered three thousand of the principal men to be crucified, and thereby fulfilled the prophecies of the cruelty, which the Medes and Persians should use towards the Babylonians.' *Bp. Newton*. B. C. 516.—'After this, 1. Babylon ceased to be a royal city, the kings of Persia choosing to reside elsewhere. They delighted more in Shushan, Ecbatana, Persepolis, &c. and did themselves destroy a good part of Babylon. 2. We are informed by Strabo and Pliny, that the Macedonians, who succeeded the Persians, . . . built Selucia in the neighbourhood, on purpose to draw away its inhabitants, and to have it deserted. Nothing can better explain what the prophet had foretold, "It shall not be inhabited." Its own masters endeavour to depopulate it. 3. The new kings of Persia, who afterwards became masters of Babylon, completed the ruin of it by building Ctesiphon, which carried away all the . . . inhabitants she had left; so that from the time the anathema was pronounced against that city; it seems as if those very persons, who ought to have protected her, were become her enemies; as if they had all thought it their duty to reduce her to a state of solitude, though by indirect means without using any violence. . . . 4. She was so totally forsaken, that nothing was left remaining but the walls, . . . when Pausanias wrote his remarks on Greece, A. D. 96. . . . 5. The kings of Persia, finding the place deserted, made a park of it, in which they kept wild beasts for hunting. . . . 6. At length the walls of Babylon fell down . . . and were never repaired. . . . The animals, which served for pleasure to the Persian kings, abandoned the place: serpents and scorpions remained. . . . The Euphrates, . . . having no longer a free channel, took its course another way. . . . 7. By means of all these changes Babylon became an utter desert, . . . so that the most able geographers at this day cannot determine where it stood.' *Rollin's Ancient History*. (Note, 50:12, 13.)—This prophecy, the latest of those delivered against Babylon, has been extant two thousand four hundred years; and all historians, travellers, and geographers, (the persons in all the world, who are the most capable of knowing,) whether Jews, infidels, or Christians; whether papists or protestants; agree that the state of those regions at this day, exactly accords with it! So certainly, also, shall the prophecies against the New Testament Babylon be accomplished.

PRACTICAL OBSERVATIONS.

V. 1-32. When they who have prospered sink into trouble.
VOL. II.—85

3 For ^{through} the anger of the Lord, it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that ¹Zedekiah rebelled against the king of Babylon.

4 ¶ And it came to pass in ^{the} ninth year ^[B. C.] of his reign, ⁱⁿ the tenth month, in the tenth ^[590.] day of the month, that Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.

5 So the city was besieged unto the eleventh ^[B. C.] year of king Zedekiah.

6 And in ^{the} fourth month, in the ninth day of

5, 19:4, f 2 Chr. 36:13, Ez. 17:15-21, g 39:1, 2 Kings 25:1, Ez. 24:1, 2, h Zech. 8:19, i 7, 6:5-8, 32:24, Lev. 26:25, Deut. 28:59-37, Is. 29:3, 42:24, 25 Ez. 4:1-7, 21:22, Luke 19:43, 21:20, k 39:2, 2 Kings 25:3, Zech. 8:19.

ble, those professed friends who were attached to their prosperity alone, often set themselves against them round about: (P. O. 2 Kings 9:30-37. Notes, 2 Kings 10:1-7. Esth. 7:8, 9.) but the Lord is a Friend who changes not, and is especially kind to his people in adversity.—Such as delight in war and blood, generally perish by others as blood-thirsty as themselves: but "blessed are the peacemakers, for they shall be called the children of God." (Note, Matt. 5:9.) He will punish his offending worshippers; but that does not secure their oppressors: for though the land of Judah was "filled with sin against the holy One of Israel;" yet the king and people of Babylon had no right to seize upon it and destroy its inhabitants. The Lord will therefore "bring forth the righteousness" of such as have been unjustly oppressed; and will plead the cause of his people against those, who slander, enslave, or spoil them: and if we have waited for him and are helped, we should come and declare in Zion his work in our behalf. (Notes, Ps. 66:13-16, 116:12-19.) When he devises evil against sinners, he will easily "raise up the spirits" of his chosen instruments, that he may effect it: and they, who would deliver their own souls, must separate without delay from among the workers of iniquity.—The splendid achievements of mighty conquerors, and the majesty of haughty monarchs and oppressive empires, only render them a golden cup in the hand of God, to make the nations mad and miserable: and too often idolatry and iniquity have spread, in proportion to the enlargement of flourishing monarchies. But these have their rise, progress, continuance, and decline: some of them gradually decay; others fall, and are destroyed suddenly and irreparably; and the just judgments of God are conspicuous to all beholders, in their ruin.—When riches and prosperity are depended on, and no end is put to men's desires of increasing their possessions; severe calamities may be expected to assign a measure to their insatiable covetousness, and to tear from them their idolized treasures.—What idol, or created arm, can withstand the Creator and Upholder of the world; who is also the portion of his people? He is able to save and to destroy; and whatever use he makes of ungodly men, he will execute vengeance on them at last: but those who trust, love, and serve him, shall be graciously protected and abundantly recompensed.

V. 33-64. Whilst God avenges all injustice and oppression; the violence done to "the saints and martyrs of Jesus" will draw down the heaviest load of vengeance; and in bringing sinners to condign punishment, he needs only to leave them to their lusts, and they will make way for their own destruction.—Drunken revels and sensual mirth are awful preparations for death: and if men would not fall asleep amidst such excesses, to awake no more but in eternal ruin, they ought not to indulge in them. (Notes, 1 Sam. 25:36-38, 2 Sam. 13:22-29.)—The wars and desolations which pervade the earth, should cause our hearts to mourn; but not to faint or fear: for though "violence be in the land, and ruler against ruler," and tremendous slaughter be made; yet the Lord presides, and is preparing to execute judgment on the enemies of his cause, that heaven and earth may sing his praise.—We may indeed, even at this day, complain of reproach and shame; because the sanctuaries of his house are possessed and profaned by those, who are strangers and enemies to his truth and grace; but let us still "remember the Lord our God," and pray for the promised, and not far distant, peace of Jerusalem: let us use every means which he has appointed, to promote the cause of genuine Christianity; and confidently expect, that Babylon and every Antichrist will soon sink, to rise no more for ever. We need not be dismayed at the haughtiness, prosperity, or power of the wicked; or at the prospect of mountainous difficulties in our way: for there is "nothing too hard for the Lord." Let us therefore hope in his word, and quietly wait for his salvation: and then we shall see, but never share, the destruction of the wicked who rise up against us.

NOTES.—CHAP. LII. V. 1-3. *Marg. Ref. Notes*, 2 Kings 24:17, 20, 2 Chr. 36:13, Ez. 17:12-21.

V. 4-16. *Marg. Ref. Notes*, 34:1-5, 39:1-10, 2 Kings 25:1-12.—*Fifth month.* (12) Note, 2 Kings 25:8-10.—'This gave occasion to the solemn fast of the fifth month, observed in the times of the captivity.' *Louth*. (Notes, Zech. 7:2-7.)—*Houses, &c.* (13) Or, "great houses."

the month, 'the famine was sore in the city, so that there was no bread for the people of the land.

7 Then 'the city was broken up, and 'all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which *was* by the king's garden; (now the Chaldeans *were* by the city round about;) and they went by the way of the plain.

8 ¶ But the army of the Chaldeans pursued after the king, 'and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

9 Then 'they took the king, and carried him up unto the king of Babylon to 'Riblah, in the land of 'Hamath; where he gave judgment upon him.

10 And the king of Babylon 'slew the sons of Zedekiah before his eyes: 'he slew also all the princes of Judah in Riblah.

11 Then 'he 'put out the eyes of Zedekiah; and the king of Babylon bound him in 'chains, and carried him to Babylon, and put him in 'prison till the day of his death.

12 ¶ Now in the 'fifth month, in the tenth day of the month, which *was* 'the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, 'captain of the guard, which 'served the king of Babylon, into Jerusalem,

13 And 'burned the house of the LORD, and 'the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire:

14 And all the army of the Chaldeans, that *were* with the captain of 'the guard, 'broke down all the walls of Jerusalem round about.

15 Then Nebuzar-adan the captain of the guard 'carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan the captain of the guard left *certain* of the poor of the land for vine-dressers and for husbandmen.

17 ¶ Also the 'pillars of brass that *were* in the house of the LORD, and 'the bases, and the brazen sea that *was* in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.

18 The 'caldrons also, and 'the shovels, and 'the snuffers, and the 'bowls, and 'the spoons, and all the vessels of brass wherewith they ministered, took they away.

19 And the basins, and the 'firepans, and the bowls, and the caldrons, and the candlesticks, and

the spoons, and the cups; *that* which *was* of gold in gold, and *that* which *was* of silver in silver, took the captain of the guard away.

20 The 'two pillars, one sea, and twelve brazen bulls that *were* under the bases, which king Solomon had made in the house of the LORD: 'the brass of all these vessels *was* 'without weight.

21 And 'concerning the pillars, the height of one pillar *was* eighteen cubits; and a 'fillet of twelve cubits did compass it; and the thickness thereof *was* four fingers: *it was* hollow.

22 And a chapter of brass *was* upon it; and the height of one chapter *was* five cubits, 'with network and pomegranates upon the chapters round about, all of brass. The second pillar also, and the pomegranates *were* like unto these.

23 And there were ninety and six pomegranates on a side; and 'all the pomegranates upon the network *were* a hundred round about.

24 ¶ And 'the captain of the guard took 'Seraiah the chief priest, and 'Zephaniah the second priest, and the three keepers of the 'door:

25 He took also out of the city 'a eunuch, which had the charge of the men of war; and seven men of them that 'were near the king's person, which were found in the city; and the 'principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And 'the king of Babylon smote them, and put them to death 'in Riblah in the land of Hamath. 'Thus Judah was carried away captive out of his own land.

28 This is the people whom Nebuchadrezzar carried away captive: 'in the seventh year three thousand Jews and three and twenty:

29 In 'the eighteenth year of Nebuchad-^[B.C.]rezzar he carried away captive from Jerusa-^[588.]lem eight hundred thirty and two 'persons:

30 In the three and twentieth year of Nebu-^[B.C.]chadrezzar, Nebuzar-adan the captain of^[584.] the guard 'carried away captive of the Jews seven hundred forty and five persons: all the persons *were* four thousand and six hundred.

31 ¶ And 'it came to pass in the seven and^[B.C.] thirtieth year of the captivity of Jehoiachin^[560.] king of Judah, in the twelfth month, in the five and twentieth day of the month, that Evil-merodach 'king of Babylon, in the *first* year of his reign,

1152. 19.9. 21.9. 25.10. 38.9. Lev. 26.26. 1. ent. 28.62.53. 32.21. Is. 3.1. Lam. 4.4-6. 5.10. Jer. 4.9-12. 5.12-12. 7.15. 14.21. m. 34.2.3. 2 Kings 25.4. n. 37. m. 39.4-7. 12. 31. 32.1. Lev. 26.17.36. Dent. 28.25. 39.50. Job. 7.6-12. o. 21.7. 32.4. 34.21. 37.18. 38.23. 39.5. Is. 30.16.17. Lam. 4.19.20. Ez. 12.12-14. 17.20. 21. Am. 2.14.15. 9.1. e. p. 2. Chr. 33.11. Ez. 21.25-27. p. 39.5. 2 Kings 23.33. 25.6. Num. 18.21. Josh. 13.5. 1 Kings 8.65. 2 Chr. 8.3. a. 22.30. 39.6.7. Gen. 21.16. 44.34. Dent. 33.24. 2 Kings 25.7. 24-27. 2 Kings 25.18-21. Ez. 9.8. 11-7. 11. o. 34.3-5. Ez. 12.13. ' Heb. 2. kind. 2. kind. 1. Or, fathers. 1 Heb. house of the words. x 2 Kings 25.8. Zech. 7.3-5. 8.19. y 29. 2 Kings 24.12. 25.3. 5. Or, chief marshal. Heb. chief of the executioners, or, slaughtermen, and so. 14. 39.9. Gen. 37.36. margins. 1 Heb. stood before. z 7.14. 2 Kings 25.9. 2 Chr. 36.19. Ps. 74.6-8. 79.1. Is. 64.10.11. Lam. 3.7. Ez. 7.20-22. 24.31. Mic. 3.12. Zech. 13.1. Matt. 24.2. Act. 6.13.14. a 22.14. 34.22. 37.6-10. 38.33. 39.8. Ez. 24.1-14. Am. 2.5. 3.10.11. 6.11. b 2 Kings 25.10. Neh. 1.3. e 15.1. 2. Zech. 14.2. d 39.9.10. 40.5-7. 2 Kings 25.12. Ez. 33.24. e 21-23. 27.19-22. 1 Kings 7.15-22. 2 Kings 25.13-17. 2 Chr. 4.12.13. 36.18. Lam. 1.10. Dan. 1.2. f 1 Kings 7.23-26. 2 Chr. 4.14.15. g Ez. 27.3. 38.3. 2 Kings 25.14.15. Ez.

46.20-24. ¶ Or, instruments to remove the ashes. Num. 4.14. 1 Kings 7.40.45. 4. Chr. 4.11.16. h Ez. 37.23. 2 Chr. 4.22. 1 Ex. 35.29. 37.16. Num. 4.7.14. 1 Kings 7.59. 1 Chr. 28.17. 2 Chr. 4.8. Ezra 1.10. ' Or, basins. k Num. 7.13. 14.19.20.26.32.33.44.50.56.62.84.86. 2 Chr. 34.14. ¶ Or, censers. Lev. 16.12. Num. 16.46. Rev. 8.3-5. 1 Ex. 25.31-39. 1 Kings 7.49. 2 Chr. 4.6-23. m 17. 21. Heb. their brass. n 1 Kings 7.47. 2 Kings 25.16. 1 Chr. 22.14. 2 Chr. 4.18. o 1 Kings 7.15-21. 2 Kings 25.17. 2 Chr. 3.15-12. ¶ Heb. bread. p Ez. 28.14-22.35. 39.15-18. 1 Kings 7.17. 2 Chr. 4.12.13. q 1 Kings 7.20. r 2 Kings 25.18. s Heb. these old. 35.4. 1 Chr. 9.19-26. Ps. 84.10. marg. n 2 Kings 25.19. ¶ Heb. saw the face of the king. Ez. 1.14. Matt. 18.10. ¶ Or, scribe of the cupbear of the host. a 13-15. 2 Kings 25.24.31. Ez. 8.11-18. 11.1-11. b 2 Sam. 9.2. Num. 24.5-11. c 2 Sam. 8.9. 24.5.16. 25.8-11. Lev. 26.33-35. Dent. 4.26. 28.36.64. 2 Kings 17.20.23. 23.27. 25.21. Is. 6.11.12. 24. 3. 27.10. 32.13.14. Ez. 33.28. Mic. 4.10. n 2 Kings 24.2.9.12-16. Dan. 1.1-3. b 12. 39.9. 2 Kings 25.11. 2 Chr. 36.20. ¶ Heb. souls. Gen. 12.5. Ez. 1.5. c 15. 6.9. d 2 Kings 25.27-30. e Prov. 21.1.

'Every great house, at least, that was in any respect considerable.' *Blayney.*

V. 17-23. *Marg. and Marg. Ref. Notes, 1 Kings 7:15-51.—Under the bases.* (20) 'Or, instead of bases, to support the brazen sea.' *Louth.* 'King Ahaz ... removed the lavers from off the bases, and most probably converted the lavers to some other use. (2 Kings 16:17.) ... We find no mention here made of the lavers, but of the bases only.' *Blayney.*

V. 24-27. (*Marg. Ref. Note, 2 Kings 25:18-21.*)—'These *were* *e* eminent persons who had concealed themselves, but *were* afterwards discovered.' *Louth.*

V. 28, 29. (*Marg. and Marg. Ref. Note, 2 Kings 24:8-16.*) 'Archbishop Usher ... supposes that this, and the two following verses, give an account of the lesser captivities which the Jews suffered under Nebuchadnezzar: whereas there were three others, in which many more persons were carried away; viz. in the first year of his reign, (*Dan. 1:3.*) in the eighth year, (2 Kings 24:12.) and in the nineteenth, when the city was destroyed.' *Louth.*

V. 30. This event is no where else mentioned: but it seems that a remnant continued, dispersed in different parts of the land, after Johanan retired into Egypt; and perhaps some escaped from Egypt and joined them: but Nebuzar-adan at length carried them away also. (*Notes, 44:1-14.*) Nebuchadnezzar at this time seems to have been occupied in the siege of Tyre. (*Note, Ez. 29:17-20.*)—On any supposition, the numbers mentioned as carried captive must appear exceedingly small, compared with the immense population of the land in preceding times: but it is probable that vast numbers were removed into other countries, by one means or another; and the miseries and massacres of the Jews seem to have been very tremendous previous to this catastrophe.

V. 31-34. *Five and twentieth.* (31) (*Marg. and Marg. Ref. Note, 2 Kings 25:27-30.*) 'This advancement might be resolved upon the twenty-fifth day, but not brought to pass till the twenty-seventh.' *Louth.—Evil-merodach.* This name seems to mean 'Foolish Merodach'; alluding to his previous character. (*Note, Is. 39:1.*)—*Prison-garments.* (31)

lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison,

32 And spake kindly unto him, and set his throne above the throne of the kings that were with him in Babylon,

33 And changed his prison-garments: and he

Gen. 40:13,20. Job 22:29. Ps. 3:3. 27:6. * Heb. good things with him. Prov. 12:25. g 27:6-11. Dan. 2:37,5:18,19. h Gen. 41:14,42. Ps. 30:11. Is. 61:1-3.

Gen. 41:14.—Diet, &c. (34) "His allowance." This may have been an allowance for the maintenance of his family; if by "eating bread continually before him" ... he meant Jehoiachin's sitting at the king of Babylon's own table. 2 Sam. 9:7,10,11. Blayney. (Notes, 2 Sam. 9:7,9-11.)

PRACTICAL OBSERVATIONS.

When nations provoke God to give them up to ruin, he leaves their princes to infatuated counsels, which bring deserved punishment on them and their subjects. Would we then have wise and successful rulers, we must pray for them, and study ourselves to walk conscientiously before God.—When sinners follow one another in the ways of rebellion, it may be expected that God will follow them with similar judgments. Ringleaders in impiety will have the heavier load of misery: external privileges and sacredness of character

did continually eat bread before him all the days of his life.

34 And for his diet, there was a continual diet given him of the king of Babylon, every day portion, until the day of his death, all the days of his life.

Zech. 3:4. 12 Sam. 9:7,13. k 2 Sam. 9:10. Matt. 6:11. † Heb. the matter of the day in his day. Ex. 5:13. marg.

aggravate the wickedness of transgressors, and will increase their punishment: and the ruin of churches and nations is often chargeable on the crimes of the leading ministers of religion.—But let us, with serious application to ourselves, observe, how certainly the word of God takes effect, and how fatal are the consequences of obstinate iniquity and impiety. Let us consider the manifold changes of this world; that we may mourn without desponding, even under long-continued afflictions, as we know not what good may be reserved for us; and rejoice in prosperity without presuming, for we know not what fatal reverse may await us. And let us set our affections on things above, where there are no changes or death, because no more temptation or sin for evermore. (Note, Rev 21:1-4.)

THE

LAMENTATIONS OF JEREMIAH.

The Jews denominate this Book *Echah*, (*How*), from the first word of the text; or sometimes they call it *Kinnoth*, (*Tears*); alluding to the mournful character of the work. Josephus and other writers ... suppose that it was written on the occasion of Josiah's death. The generality of commentators are, however, of a contrary opinion: and indeed Jeremiah here bewails the desolations of Jerusalem, the captivity of Judah, the miseries of famine, and the cessation of all public worship, in terms so forcible and pathetic, that they appear rather applicable to some period after the destruction of Jerusalem, when, agreeably to his own predictions, every circumstance of complicated distress overshadowed Judea. Gray's Key. (Note, 2 Chr. 35:25-27.)—It is indeed wonderful, that any man, having attentively perused the book, should doubt concerning the occasion on which it was written.—It came to pass, that after Israel was carried captive, and Jerusalem was desolated, Jeremiah sat weeping, and bewailed this wailing (*ἐθρηνος τον θρηνον τουτου*) over Jerusalem, and said, How, &c. Sept. The last clause of the fifty-first chapter of Jeremiah, "Thus far are the words of Jeremiah," are omitted in the LXX, which are by many writers considered as introducing the Lamentations; and the words above cited are added. They show, however, the view of these ancient translators as to the occasion of the book before us.—The prophet had said, that if the people "would not hear, his soul should weep in secret places for their pride:" (Note, Jer. 13:15-17.) and though the awful catastrophe was a remarkable attestation of his character as a true prophet, and confuted all his opposers; yet his lamentations over it constitute, beyond all comparison, the most tender and pathetic elegy which is extant in any language.—This poem affords the most elegant variety of affecting images that ever probably were collected into so small a compass. The scenes of affliction, the circumstances of distress, are painted with such beautiful combination: that we contemplate every where the most affecting picture of desolation and misery. The prophet reiterates his complaints in the most pathetic style; and aggravates his sorrow with a boldness and force of description that correspond with the magnitude and religious importance of the calamities displayed to view. In the instructive strains of an inspired writer, he reminds his countrymen of the grievous rebellions which had provoked the Lord to "abhor his sanctuary" confesses that "it was of God's mercies that they were not utterly consumed;" and points out the sources of evil in the iniquities of their false prophets and priests. He then with indignant irony threatens Edom with destruction, for rejoicing over the miseries of Judea; opens a consolatory prospect ... to Zion; and concludes with an affecting address to God, to consider the reproach of his people, and to renew their prosperity. Gray's Key.—Never was there a more rich and elegant variety of beautiful images and adjuncts arranged together within so small a compass, nor more elegantly chosen and applied. Bp. Lowth.—The primary design indeed of this sacred poem seems to have been to teach the captive Jews the due medium between odious insensibility and rebellious despondency under their calamities; to lead them to consider God as the righteous Author, and sin as the deserving cause of their suffering; to call them to the exercise of submission, repentance, faith, and prayer; to show them the way of finding support under every trial, and benefit from it; to inspire them with abhorrence of those crimes which had involved them in such complicated miseries, and with hopes of promised deliverance from the mercy of God.—This view of the subject will likewise occasionally lead us to look to Him, who for our salvation became "a Man of sorrows and acquainted with grief;" and who, in these things, and in all others, has left us a perfect "example that we should follow his steps." (Notes, 1:12-17. 3:1.) The nature of the subject precludes the expectation of direct prophecies, as proofs of the divine inspiration of the poem; except as it introduces and adopts the predictions of other Scriptures, and anticipates the accomplishment of them. Neither is it expressly quoted in the New Testament; unless St. Paul intended to refer to it; (Comp. 3:45. with 1 Cor. 4:13.) but there never was a doubt so much as hinted by the Jews, against its being the genuine work of Jeremiah and a part of the sacred oracles: and the instructions conveyed in it remarkably coincide with those of the New Testament.—Each of the chapters consists of twenty-two stanzas; (for no doubt the work is poetical;) each verse in the two first begins with a letter of the Hebrew alphabet in regular order; after the manner of some of the Psalms. The third has three short verses to each stanza; each beginning with the Hebrew letters as before; but with one variation as to the order of them. The fourth accords to the first and second; but the fifth, though consisting of the same number of verses, is not arranged according to the initial letters.—There are many traditions extant about the death of this prophet; but no great dependence can be placed on them.

CHAPTER I.

The miseries of Jerusalem, and of the Jews, pathetically lamented, with confessions of their sins, 1-11. The attention and compassion of beholders demanded in this unprecedented case, 12-17. The justice of God acknowledged, and his mercy supplicated, with prayers against insulting foes, 18-22.

How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princes

2:1. 4:1. Is. 14:12. Jer. 50:23. Zeph. 2:15. Rev. 18:16,17. b 2:10. Is. 3:25. 47:1,5. 52:2. Jer. 9:11. Ex. 23:15. c Ps. 122:4. Is. 22:2. Zech. 6:4,5. d Is. 47:1. 5:9. 54:1. Rev. 18:7. e 1 Kings 4:21. Ezra 4:20. f 5:16. 2 Kings 23:33,35. Neh.

NOTES.—CHAP. I. V. 1, 2. In these pathetic complaints, the prophet sometimes speaks in his own person: at other times Jerusalem, or Zion, as a sorrowing female, is the speaker: and at others a chorus, or collective body of the Jews, is introduced. The reader is also, in some places,

among the provinces, how is she become tributary!

2 She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies.

5:4. 9:37. g 16. 2:11,18,19. Job 7:3. Ps. 6:6. 77:2-6. Jer. 9:1,17-19. 13:17. b 19. Jer. 4:30. 22:30-32. 30:14. Is. 16:37. 23:22-25. Hos. 2:7. Rev. 17:13,16. 19:16,17,21. Is. 51:18,19. k Job 6:13. 19:13,14. Ps. 31:11. Prov. 19:7. Mic. 7:9.

made to witness the miseries of the people, during the siege of Jerusalem: then the calamities attending the plunder and destruction of it are presented to his imagination: then he reviews the dreary condition of the city and land, when the desolations were completed, and hears the insults of their

3 Judah is ^{gone} into captivity because of affliction, and ^{because} of great servitude: ^{she dwelleth} among the heathen, she findeth no rest: ^{all her persecutors overtook her between the straits.}

4 The ways of Zion do mourn, because none come to the solemn feasts: ^{all her gates are desolate}: ^{her priests sigh}, her virgins are afflicted, and she is in bitterness.

5 Her adversaries are the chief, her enemies prosper; for ^{the Lord} hath afflicted her for the multitude of her transgressions: ^{her children are gone into captivity before the enemy.}

6 And ^{from} the daughter of Zion ^{all her beauty is departed}: ^{her princes are become like harts that find no pasture}, and they are gone without strength before the pursuer.

7 Jerusalem ^{remembered} in the days of her affliction and of her miseries, ^{all her pleasant things}

that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: ^{the adversaries saw her, and did mock at her sabbaths.}

8 Jerusalem ^{hath grievously sinned}; therefore she is ^{removed}: ^{all that honoured her despite her, because they have seen her nakedness}: yea, she sigheth, and turneth backward.

9 Her filthiness is in her skirts; ^{she remembereth not her last end}; therefore she ^{came down} wonderfully: ^{she had no comfort}. O Lord, ^{behold my affliction}: ^{for the enemy hath magnified himself.}

10 The adversary hath ^{spread out his hand} upon all her pleasant things: ^{for she hath feared} that the heathen entered into her sanctuary, ^{whom thou didst command that they should not enter into thy congregation.}

12 Kings 24:14, 15, 25, 11, 21. 2 Chr. 36:20, 21. Jer. 39:9, 52:15, 28—50. * Heb. 16. Ps. 79:4, 137:3, 4. Mic. 4:11. d. 30. 1 Kings 8:46, 47, 9:7, 10. Is. 59:2—13. Jer. 6:28. Ez. 14:13—21, 22—16, 1. Heb. become a remorer, or, wandering. Jer. 15:4, 24:9, 34:17. Ez. 23:46, m. g. e. 4:15, 16, 5:12—16, 1 Sam. 2:30. f. 4:21. Is. 47:3. Jer. 13:22, 26. Ez. 16:37—39, 23:29, Hos. 2:3, 10. Rev. 3:18. g. 4:11, 21, 22, 210. Jer. 4:31. h. 17. Jer. 2:34, 13:27. Ez. 24:12, 13. i. Deut. 32:29. Is. 47:7. Jer. 6:31. 1 Pet. 4:17. k. 1. 4:1. Is. 8:5. Jer. 13:17, 18, 12, 17, 21. 2:18. Ez. 4:1. Is. 40:2, 54:11. Hos. 2:14. John 11:19. m. Ez. 17:7, 4:31. Deut. 26:7. 1 Sam. 1:11. 2 Sam. 16:12. 2 Kings 14:26. Neh. 9:32. Ps. 35:18, 119:153. Dan. 9:17—19. n. Deut. 32:27. Ps. 74:8, 9, 22, 140:8. Is. 27:17, 23:28. Jer. 48:26, 50:29. Zeph. 2:4. 2 Thea. 2:4—8. o. 7. Is. 5:13, 14. Jer. 15:13, 20:5, 52:17—20. p. 5. Or, desirable. Ps. 74:4, 79:1—7. Is. 63:19, 64:10, 11. Jer. 51:51. 52:13. Ez. 7:22, 8:7. q. Deut. 23:3. Neh. 13:1. Ez. 44:7, Mark 13:14.

enemies over them; or his attention is called to the poor captives at Babylon; as if indeed a spectator of the hardships put on them. Thus the scenes are shifted, so to speak, in such a manner, as may best realize to the mind the various and complicated miseries endured by the nation, from the death of Josiah to the final desolation of Jerusalem and Judea, and the captivity of the people; but especially at the close of that period.—The scene, here laid, is the city, after all the inhabitants had been driven out of it, and its buildings burned; and while it lay in ruins. The prophet had witnessed Jerusalem a populous, prosperous, and tumultuous city: but now viewing her desolate situation, he exclaims, "How doth the city sit solitary, that was full of people!" Jerusalem, as a weeping female, sits on the ground, with none to attend or comfort her: the Lord had forsaken her, her king was carried captive, and she was become as a widow. (Notes, Is. 3:18—26, vs. 25, 26. 54:4, 5.) She had been eminent in dignity and authority; and in the days of David and Solomon, several of the surrounding nations acknowledged her as their princess, and rendered her tribute: (Notes, 2 Sam. 8:1—14, 10:3—18. 1 Kings 4:21, 24.) but she was now become tributary, and was grievously oppressed by the heathen. How had this lamentable reverse in her condition taken place? Without doubt the hand of God was gone forth against her; or her enemies could never have thus prevailed. On these accounts, Jerusalem is represented as "weeping very sore," even in the night when others are refreshed by sleep; a continued flow of tears bedewed her cheeks; none of her idols, who had seduced her from God, and had been her paramours in spiritual adultery, could now afford her any consolation; and her heathen allies, whom she had depended on as her friends, were treacherously turned to be her enemies. (Marg. Ref. Notes, Jer. 4:30, 31. 30:12—18. Ez. 16:35—43. 23:11—25. Hos. 2:6, 7.)

V. 3. Here the scene changes, and Judah is considered as a female dragged away to Babylon, a captive and a slave, by reason of those grievous afflictions which sin had occasioned. There she dwelt "in great servitude" among idolaters, at a distance from the ordinances of God, bereft of all her comforts, and exposed to every outrage from the insulting victors, who hated her for her relation to JEHOVAH: nor could she have any rest from labour, terror, and suffering. Her persecutors, who had long pursued her, at length had overtaken her in the straits, where she could not elude or avoid them: and she was entirely exposed to their merciless oppression. (Marg. and Marg. Ref. Jer. 52:6—11. Notes, 4:18, 19. 2 Kings 25:1—10. Jer. 16:16. Am. 9:1—4.)

V. 4—7. The poor disconsolate captive is for the present lost sight of; and the reader is presented with a view of the city after it was taken. The ways, that led to Zion, had used at stated times to be thronged by persons, who, from all parts of the land, came up to keep the solemn feasts: but now the enemies were in possession of the city; the inhabitants were slain, emigrated, or carried captive, and the ways were unfrequented. The gates, through which multitudes had used to pass and repass continually, were silent and desolate. The priests, deprived of employment and subsistence, spent their time in unavailing sighs: and the virgins, who formerly attended the sacred temple-service, were in the deepest distress. (Marg. Ref. o—q. Note, 4:11—16.) Zion herself, or Jerusalem, (1) was in bitterness: her enemies had acquired the ascendancy, and prospered in all their attempts against her: the Lord, who had been her Protector, was provoked, by the multitude of her transgressions, to give

her up into the hands of her adversaries; and her children were torn from her and carried captive. (Marg. Ref. r—t. Note, Deut. 28:43, 44.) Thus all her beauty and glory, both of external prosperity and of the temple and sacred services, were departed from her. (Marg. Ref. Notes, Ez. 7:20—22. 24:25—27.) Her princes, once courageous as lions, were now become, not only timorous as the hunted harts, or deer which dare not face the pursuers; but feeble as the harts that find no pasture, and are not able to fee away. (Marg. Ref. u—z. Note, Jer. 14:2—6, v. 5.) In these circumstances Jerusalem remembered, with bitter regret, her former prosperity and privileges, both civil and sacred; and this remembrance added to her anguish, now that her people were helplessly fallen into the hand of the enemy. (Note, Luke 16:24—26.) Her adversaries saw and insulted over her miseries: and as they had always derided her sacred solemnities, and observance of her sabbaths; they now mocked her, because these peculiarities had been apparently of no use to her. (Marg. Ref. a—c.)

Sabbaths. (7) The word (שַׁבָּת) thus translated occurs in no other place: the LXX render it, 'in her captivity.' But as it is derived from the same root with that always translated "sabbath;" probably our version conveys the true meaning. "The heathen writers commonly ridicule the Jewish sabbaths, as a mark of their sloth and idleness; without considering the excellent use that day was designed for, viz. to give men leisure to attend on the service of God, and learn the duties of religion." Louth.

V. 8—11. The enemies of Jerusalem, witnessing her calamities, mocked at her religion as unprofitable: but the prophet reminded them, that her miseries were the punishment of her grievous transgressions, which rendered all her "forms of godliness" unacceptable. She was therefore removed, and as it were turned out of doors, for her offences. The nations, which had been used to honour her, now despised her; for her crimes by which she had disgraced herself, were as conspicuous as the punishments were by which God had stripped her naked, and exposed her to shame: and this was the cause of her sighs, groans, and confusion of face. Indeed she had been so shameless in her filthiness, that she had taken no pains to conceal it, but exposed it to every one. (Marg. and Marg. Ref. d—h. Notes, Jer. 2:33—37. 13:22, 2. Ez. 24:12, 13.) She had not remembered what Moses and the prophets had declared would be the last end of such misconduct; therefore she was brought down from her eminency in the most wonderful manner, and was reduced to the most abject and disconsolate misery. (Marg. Ref. i, k. Notes, Deut. 32:29. Is. 47:7—10, n. 7. Jer. 53:30, 31.) In this view of the state of Jerusalem, the prophet was extremely grieved to think, how the enemy magnified himself, and was emboldened in idolatry and blasphemy: and he therefore besought the Lord to behold and compassionate the affliction of his people. He was deeply affected to behold the adversaries of Jerusalem, not only seize on all her valuable treasures, jewels, and furniture; but spread their sacrilegious hands on the sacred vessels of the temple, which were most pleasant to every pious mind: for Jerusalem had seen the heathen, who by the law were excluded from the congregation of Israel, profaning by their presence and depredations, the sanctuary, and even the holy of holies! (Marg. Ref. i—q. Notes, Deut. 23:3—6. Neh. 13:1—3. Ps. 74:4—8. Ez. 24:19—24.) At the same time the people sighed and lamented: for in the extremity of the famine, they not only had given up their valuable effects to purchase bread, to preserve their lives:

(677)

CHAPTER II.

The prophet describes, with mourns over, the desolations of Jerusalem and the miseries of the Jews, as brought on them by the just indignation of God, 1-12. He laments over the unequalled sufferings of the people, who, by hearkening to false prophets, are exposed to the cruel insults of their enemies; and he calls on the sufferers to join with him in tears and prayers, 13-19. Zion refers her doleful case to the compassionate consideration of God, 20-22.

HOW hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven under the earth the beauty of Israel, and remembered not his footstool in the day of his anger!

2 The Lord hath swallowed up all the habita-

a 1:1, 4:1, b 3:43, 44. c 30:18, 32:7, 8. d 1:14-15. e 28:14-16. Matt. 11:23. Luke 10:15, 18. Rev. 12:7-9. d 1 Sam. 4:21. 2 Sam. 1:19. Is. 64:11. Ez. 7:20-22, 24:21. e 1 Chr. 28:2. Ps. 99:5, 139:7. f 3:43. Job 2:3. marg. Ps. 21:9. Is. 27:11. Jer. 13:14, 21:7. Ez. 5:11, 7:4, 8:13, 9:10. Zech. 11:5, 6. Matt. 13:33. g 5:17. Jer. 5:10. Mic. 5:11, 12. Mal. 1:4. 2 Cor. 10:4.

the same answer recurs: "The fierce anger of the LORD," for man's transgressions, has filled the earth with sighs and groans; with tears, and sickness, and death. Sin has slain all the former generations of men; has murdered our ancestors, relatives, friends, or children; has aimed many a mortal blow at us, and will certainly effect our death also. Sin has prepared the place of torment, and filled it with fallen spirits; and with the souls of those, who have died unpardoned and unchanged. Sin would as certainly have conveyed all our souls to this place of misery, as all our bodies to the grave; if "the Lamb of God" had not come to take away the guilt and power of it, from those who believe in him. Sin has tarnished all the beauty and marred all the glory of our rational nature. Sin fills our consciences with remorse, and our hearts with terror; deprives the soul of strength and confidence; perverts every pleasant thing and every good gift of God, and even his truths, sabbaths, and ordinances, into occasions of deeper condemnation and misery. Yet, after all, we are disposed to lodge this serpent in our bosom; yea, to entertain it in our hearts, to expect our happiness from it, and to cleave to it as our most valuable treasure! (*P. O. 2 Kings 10:1-14*).—Among the manifold evil effects of sin the pious mind is peculiarly grieved, when, being committed, by professors of true religion, it "causes the enemies of God to blaspheme," and to mock and scoff at the truths and ordinances of his word and worship. "We be to the world because of offences! and we be to those, by whom such offences come!" except their repentance be as deep as their transgressions are aggravated. We ought to prefer all other temporal effects of sin to this. Should any be wonderfully brought down from the height of affluence to the depth of penury; should their honour be changed for contempt; should they have no comfort in affliction, and be constrained to part with all their pleasant things for bread to sustain life; nay, should they have the immediate prospect of dying by famine: all this ought to be considered as far less afflictive, than that their sins should cause the name, truths, and ordinances of God to be blasphemed; and men to stumble, and fall, and perish for ever, through the increasing prejudice, hardness, and impiety which they have excited. (*Note, Matt. 18:7-9. P. O. 7-14*).—Even the profanation of sacred things, and the sacrilege of those, who in different ages have laid their rapacious hands on the substance, which was dedicated to the support of religion; and the contempt, with which the clerical office has been treated by profligates and infidels; have in great measure been chargeable upon the atrocious sins of professed Christians and preachers of the gospel, who have rendered themselves vile, and exposed themselves to shame by their evident misconduct; and therefore the Lord has made them vile and contemptible, even to the most abandoned of mankind. (*Note, Mal. 2:4-9*).

V. 12-22. We cannot derive benefit from our sufferings, unless we look above instruments and occasions, and consider the hand of God in them. He it is, who impoverishes, enfeebles, intimidates, and enslaves men, as he sees good: he treads down and crushes the mighty, the valiant, and the delicate, without respect of rank, of age, or sex. Wars, pestilences, and famines, are his judgments: conquerors, tyrants, and oppressors are his executioners; and he is just in all the miseries, which come upon us from their injustice. We should therefore look to him in all our troubles, and inquire, "wherefore he contendeth with us?" we should consider our ways, and confess our sins, and mingle our tears of natural grief for our sufferings, with those of godly sorrow for our sins. We should entreat the Lord to consider and relieve our miseries, and to pardon our transgressions: we should despair of comfort and help from all others, and confidently expect them from his mercy, truth, and power: we should justify him in our sufferings, and condemn ourselves; acknowledging that we "have rebelled against his commandment," and that grievously. Thus we should pour out our hearts before him, who regards the sighs, and counts the tears, of such as mourn for their sins. Then will he support us under every stroke of his correcting rod; in due time he will vouchsafe us deliverance, and render the whole profitable to our souls; he will restore our privileges and comforts, and confound all our enemies.—Those, who rejoice over the calamities of the Lord's people, should remember, that "their

tions of Jacob, and hath not pitied: the hath thrown down in his wrath the strong-holds of the daughter of Judah; he hath brought them down to the ground: he hath polluted the kingdom and the princes thereof.

3 He hath cut off in his fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, which devoureth round about.

4 He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all

* Heb. made to touch. Is. 25:12, 26:5. h See on Ps. 69:39, 40. Is. 23:9. marg. 43:28, 47:6. 1 Job 16:15. Ps. 75:10, 89:24, 132:17. Jer. 48:25. Luke 1:69. i Ps. 74:11. 1 Deut. 32:22. Ps. 79:5, 89:36. Is. 1:31, 42:25. Jer. 4:4, 7:20. Mal. 4:1. Luke 3:17. m 5. 3:3, 12:13. Job 6:4, 16:12-14. Is. 63:10. Jer. 21:5, 30:14.

day also is coming," when, except they repent of this wickedness, they will be rendered far more contemptible and miserable. It may therefore properly be inquired of all that pass by, whether the sufferings of the people of God be nothing to them: that, even if they have no thought of compassionating, or attempting to alleviate their distresses, they may at least behold and be instructed; they may see in them the holiness of God, the evil of sin, the emptiness of forms, the fatal effects of hypocrisy and impiety; and they may take warning to flee from the wrath to come, by considering the temporal miseries to which sin exposes men in this world. "For if the righteous scarcely are saved; where will the ungodly and the sinner appear?" If the rod of correction be so terrible, what will the sword of vengeance be?—But whatever may be learned by viewing the desolations of Jerusalem, either by the Chaldeans or Romans; far more instruction may be derived from "looking unto Jesus," and his sufferings and death. Does he not, as it were, from the cross, call on every heedless mortal to attend to the interesting scene? Does he not say, "Is it nothing to you, all ye that pass by it? Behold and see, if there be any sorrow like unto my sorrow, wherewith the LORD hath afflicted me, in the day of his fierce anger," against the sins of those, whom I came to seek and save? Is it nothing to you, that I am here a sinless sufferer? that I, the well beloved Son of the Father, am consumed by the fire of his wrath, and that "my heart in the midst of my bowels is even as melting wax," and "all my bones out of joint," and that mine enemies stand staring on me, and insulting over me? Is it nothing to you, that the Father has wreathed on my neck the yoke of man's transgressions, and laid on me the iniquity of all his people?—I say, does not our suffering Immanuel seem thus to address us? and does it not behoove us to consider who this sufferer was, what he suffered, and why he suffered at all? Here we may see the evil of sin, the honour of the law, and the justice of God, more than in all the other scenes, which we have been contemplating: here we may learn the worth of our souls, the importance of eternal things, the vanity of the world, and the misery of fallen man. Here we may see the only Foundation of our hope, and the Source of our comfort and happiness. Here we may learn gratitude and patience, meekness and mercy, from the brightest example, and the most endearing motives. Let then all our sorrows lead us to contemplate the cross of Christ, and to mark the way which he took, through sufferings and death to his glory. (*Note, Heb. 12:2, 3*). Thus we shall be comforted under our trials, and cheerfully follow our Forerunner, assured that "where he is, there we shall be also."

NOTES.—CHAP. II. V. 1. The prophet had before spoken, as full of astonishment, at the deplorable condition to which Jerusalem was fallen; and (*Note, 1:1, 2*) but he here inquires, with mingled surprise and regret, how the Lord, the Author of her afflictions, could be induced thus to distress her. Zion had been exalted to heaven in privileges, and in the honour put upon her by the temple and ordinances of God. (*Note, Matt. 11:20-24*). These, with the ark of the covenant, were "the beauty of Israel;" (*Notes, 1:4-7. Is. 64:9-12*.) and the footstool of JEHOVAH's throne. (*Notes, 1 Chr. 28:2. Ps. 99:5*.) But now she was covered with a dark cloud from his indignation; the city and temple were cast down to the ground: nor did he remember the temple, or even the ark, so as to preserve either of them in the day of his fierce anger. (*Marg. Ref. Note, Jer. 3:16-18*).

V. 2. *Marg. and Marg. Ref. f, g. Notes, 3:42-47. Jer. 13:12-14.—Polluted, &c.* The kingdom of Judah had a relative sanctity: but the Lord polluted it, by casting it out of his protection, leaving it in the power of the heathen, and destroying it, notwithstanding the covenant of royalty made with David and his seed. (*Marg. Ref. h. Notes, Ps. 89:38-45, v. 39. Is. 43:26-28. 47:6*).

V. 3. "By the horn of Israel is meant his strength and glory, (*Job 16:15*)... especially his kingly dignity." *Louth.* (*Marg. Ref. i. Notes, 1 Sam. 2:10. 2 Sam. 22:3. Luke 1:67-75, v. 69*).

Drawn, &c. The Lord had been wont to stretch forth his right hand, to fight against the enemies of Zion; but he had now drawn it back, and left them to prosper in their attempts. (*Note, Ps. 74:10, 11*.) nay, he was burned against

¹that were pleasant to the eye in the tabernacle of the daughter of Zion: ²he poured out his fury like fire.

³The Lord ⁴was an enemy: ⁵he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong-holds, and hath increased in the daughter of Judah ⁶mourning and lamentation.

⁶And he hath violently taken away his ⁷tabernacle, ⁸as if it were of a garden: he hath destroyed his places of the assembly, the Lord hath ⁹caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised, in the indignation of his anger ¹⁰the king and the priest.

⁷The Lord hath ⁸cast off his altar, he hath abhorred his sanctuary: ⁹he hath ¹⁰given up into the hand of the enemy the walls of her palaces: ¹¹they have made a noise in the house of the Lord, as in the day of a solemn feast.

⁸The Lord hath ⁹purposed to destroy the wall of the daughter of Zion: he hath ¹⁰stretched out a line, ¹¹he hath not withdrawn his hand from ¹²destroying: therefore ¹³he made the rampart and the wall to lament; they languished together.

⁹Her ¹⁰gates are sunk into the ground; he hath destroyed and broken her bars: ¹¹her king and her princes are among the Gentiles: ¹²the law is

no more: ¹³her prophets also find no vision from the Lord.

¹⁰The ¹¹elders of the daughter of Zion sit upon the ground, ¹²and keep silence; they have cast up dust upon their heads: ¹³they have girded themselves with sackcloth: ¹⁴the virgins of Jerusalem hang down their heads to the ground.

¹¹Mine eyes do fail with tears, ²my bowels are troubled, ³my liver is poured upon the earth, ⁴for the destruction of the daughter of my people; ⁵because the children and the sucklings, ⁶isworn in the streets of the city.

¹²They say to their mothers, Where is corn and wine? when they swooned ³as the wounded in the streets of the city, when their ⁴soul was poured out into their mothers' bosom.

[Practical Observations.]

¹³What thing ²shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? ³for thy breach is great like the sea: ⁴who can heal thee?

¹⁴Thy ²prophets have seen vain and foolish things for thee: and ³they have not discovered

* Heb. the desirable of the eye. Ez. 24:25. n 4:1. 2 Chr. 34:21,25. Is. 42: 25. 51:17-20, 63:6. Jer. 4: 7,20. 21:5,12. 36:7. Ez. 5:13. 6:12. 22:22. 38: 15. Nah. 1:2-6. o 4 Jer. 15:1. 30:14. p 2 Kings 25:9. 2 Chr. 36:16,17. Jer. 52:13. q Ez. 2:10. r Ps. 80:12. 89:40. Is. 5:5. 63:18. 64:11. 1:0r, ¹and, s Is. 1:3. 1:14. Zeph. 3:18. u 4:16,20. 5:12. Is. 43:28. Jer. 52:11-27. Ez. 12:12,13. 17:18. Nah. 2:9. x 1. Ps. 78:59-61. Is. 64:10,11. Jer. 7:12-14. 26:18. 32:18. Ez. 7:20-22. 24:21. Mic. 3:12. Matt. 24:2. Acts 6:13,14. y 5. 2 Chr. 36:19. Jer. 32:29. 33:34. 39:8. Ez. 7:24. Am. 2:5. 7 Heb. shut up. v Ps. 74:3-8. Ez. 7:21,22. s 17. Is. 5:5. Jer. 5:10. p 2 Sam. 6:2. 2 Kings 21: 13. Is. 39:11. Am. 7:7,8. c Job 13:21. Ez. 20:22. 8 Heb. swallowing up. 2,5. d Is. 3:26. Jer. 14:2. e Neh. 1:3. Jer. 39:28. 51:30. 52:14. f 1:3.

his people, like a consuming fire, in every place whither they fled for refuge. (Marg. Ref. l.)

V. 4. Marg. Ref. Notes, Job 16:6-16, vv. 11-14. Ps. 71:2,13.—Slew, &c.] 'Those who were in the flower of their age, the joy and delight of their parents.' Louth. (Notes, Ez. 24:16-18,25-27.)

V. 5. Swallowed.] 'As a lion devourth his prey. The verb... signifies in a general sense to destroy. (Is. 31:2.) Louth. (Marg. Ref. Note, 2.)—Her, ... his.] The palaces of Zion; the strong-holds of Israel.

V. 6. The temple was, with great violence, as completely destroyed by the Chaldeans, as a tent is removed; and the Lord no more regarded it, than a man does a temporary hut, erected in a garden, and pulled down when it is done with. (Marg. and Marg. Ref. r. s. Notes, Is. 1:7-9. 5:2-7. Matt. 21:33-44.) God had destroyed, likewise, "the place of the assembly;" or, "of the congregation." When he took away the temple, he also destroyed the multitude who used to assemble there for worship; and the seasons of assembling, both the sabbath and the stated festivals, were for a time wholly suspended. (Note, Ps. 74:7,8.) The kings also of David's favoured race, and the priests of Aaron's consecrated seed, were alike despised by him in his indignation at their sins. (Marg. Ref. Notes, 4:13-20. 2 Kings 25:6, 7,18-21.)

V. 7. (Marg. and Marg. Ref.) 'As the people were accustomed to praise God in the solemn feasts with a loud voice; so now the enemies blaspheme him with shouting and cry.' (Note, Ps. 74:3-6.)

V. 8. Marg. and Marg. Ref. a-c.—A line, &c.] Notes, 2 Kings 21:13. Is. 34:9-15, v. 11. Am. 7:7-9.—To lament.] 'This is a figurative speech, as that was, when he said, "The ways did lament;" (1:4.) meaning that this sorrow was so great, that the insensible things had their part thereof.' (Marg. Ref. d. Note, 4-7, v. 4. Is. 3:18-26, v. 26.)

V. 9. The gates of Jerusalem, or of the temple, were laid on the earth and covered with ruins, as if they had sunk into the ground. (Marg. Ref. e. Notes, Neh. 1:3. 2:12-18. 4:1-3,10.)

Her kings, &c.] (Notes, 4:20. 2 Kings 24:8-16. 25:6,7,18-21,27-30.) The law was no more: for its ordinances could no more be observed; the temple and altar being destroyed, and the ordinances of worship suspended, as if no more to be attended on. (Marg. Ref. g. Note, 6.)—Her prophets, &c.] Jeremiah himself survived the desolations of Jerusalem for a considerable time: yet it does not appear, that he delivered any encouraging prophecies to the Jews, after that event: and the most of Ezekiel's predictions, relating to Israel, (except the obscure vision of the temple, &c. in the last chapters of his prophecy,) were delivered about the time when Jerusalem was destroyed and Judea desolated.—Daniel delivered no prophecy, immediately relating to the temporal state of his people, till the seventy years of the captivity were nearly expired. So that there seems to have been, at this period, a very remarkable suspension of that information and encouragement, which the prophets had, for many ages, been employed to communicate to the people.—Except

Jeremiah, Ezekiel, and Daniel, no prophet is mentioned, from the beginning to the end of the captivity, when Haggai and Zechariah were raised up.—This chasm was an evident token of divine displeasure, and must have been a very sensible aggravation of the sufferings endured by the pious remnant. (Notes, Ps. 74:9. Ez. 7:25,26.)

Teth, the initial letter of the first word, is, in the Hebrew, printed in a smaller type.—'The ²u, it should seem, had by some accident been lost, in the copies they' (the Masoretic Editors) 'revised; and though both the sense, and the alphabetical order of the initials required it, they were scrupulous of restoring it without some mark of their doubting concerning its authenticity.' Blayney.—Such men would not wilfully alter the sacred text.

V. 10. Marg. Ref. Notes, 3:26-30, vv. 28,29. 5:11-16. Job 21:13. Jer. 8:14-16, v. 14. Am. 8:1-3, v. 3. 11-14.

V. 11. The prophet had wept over the calamities of his people, till he had no more power to weep, and his eyes failed to supply tears, nay, were almost blinded. (Marg. Ref. o.) His sorrow occasioned the most painful internal commotion, which greatly affected and disordered his vitals. Violent grief, and other vehement affections, are known to cause excessive bilious disorders, and great evacuations from the gall, which is placed on the liver, and to which the prophet is supposed to refer. (Marg. Ref. p, q. Job 16:13. Note, Ps. 22:14,15.)—He was peculiarly affected by beholding the young children, and even the suckling infants, fainting and dying for hunger and thirst, in the streets of the city, whilst none had it in their power to relieve them. (Marg. and Marg. Ref. s. Notes, 12:18,19. 4:3-5.)—The scene is here laid just before the taking of the city.

V. 12. The case of the poor starving children was as desperate, as that of the men, who lay weltering in their blood, and expiring of their wounds: for even, while they were in the arms of their mothers, and supplicated them for nourishment; they expired for want, dying in a lingering and most deplorable manner. (Marg. Ref. Note, 4:9. See on Note, 11.)

V. 13. The prophet wanted to comfort his people by some suitable topic: but he could not have recourse to those, which were commonly employed on such occasions. For who could be found to testify, that he had seen a city visited with as complicated and dire miseries as Jerusalem had been? What misery could he compare and equal with hers, in order to comfort her? (Note, 1:12-17, v. 12. Dan. 9:12.) Indeed the breach made on her, (like those made by the irruptions of the sea,) was vast and irreparable by any human power. (Marg. Ref. Jer. 30:12-18.)

V. 14. The false prophets flattered the people with assurances of peace, and thus encouraged them in their sins; and these false visions were the "causes of their banishment," or captivity: whereas, had they charged the crimes of the people upon their consciences, and called them to repentance, the captivity might have been prevented. (Notes, Is. 9:13-17. 56:9-12. Jer. 5:30,31. 14:13-16. 23:13-32. 28:2-4,15-17. Ez. 13:1-16.)

Foolish things.] דביל. The word is rendered "untempered mortar" (Ez. 13:10,11.)—The word rendered "burning"

this iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment.

15 All ^{that} pass ^{by}, ^{clap} *their* hands at thee; ^{they} hiss and ^{wag} *their* head at the daughter of Jerusalem, *saying*, ^{Is} this the city that *men* call the perfection of beauty, the Joy of the whole earth?

16 All ^{thine} enemies have opened ^{their} mouth against thee: they hiss and ^{gnash} the teeth: they say, ^{We} have swallowed *her* up: certainly this is the day that we looked for; we have found, ^{we} have seen *it*.

17 The LORD hath ^{done} *that* which he had devised; he hath fulfilled his word that he had commanded in the days of old: ^{he} hath thrown down, and hath not pitied: and ^{he} hath caused *thine* enemy to rejoice over thee, he hath set up the horn of thine adversaries.

18 Their ^{heart} cried unto the LORD, ^O wall of the daughter of Zion, ^{let} tears run down like

a river day and night: give thyself no rest; let not the apple of thine eye cease.

19 Arise, ^{cry} out in the night: in the beginning of the ^{watches} ^{pour} out thy heart like water before the face of the LORD: ^{lift} up thy hands towards him for the life of thy young children, ^{that} faint for hunger in the top of every street.

20 ^{Behold}, O LORD, and ^{consider} to whom thou hast done this. ^{Shall} the women eat ^{their} fruit, and children ^{of} a span long? ^{shall} the priest and the prophet be slain in the sanctuary of the LORD?

21 The ^{young} and the old lie on the ground in the streets; ^{my} virgins and ^{my} young men are fallen by the sword; thou hast slain *them* in the day of thine anger; ^{thou} hast killed, and not pitied.

22 Thou hast called as in a solemn day ^{my} terrorists round about, so that in the day of the LORD's anger none escaped or remained: ^{those} that I have swaddled and brought up, hath mine enemy consumed.

e. Jer. 23:14—17, 31, 32, 27:9, 10. Ez. 22:25, 28. Mic. 3:5. Zeph. 3:4. d. Deut. 20:22—24. 1 Kings 9:7—9. 2 Chr. 7:21. Jer. 18:16. ^{Heb. by the way.} e. 1 S. 10:7. 27:22—24. Ez. 25:6. Nah. 3:19. f. 16. Jer. 19:8. 25:18, 18. 29:18. 51:37. Mic. 6:16. Zeph. 2:15. g. 2 Kings 19:21. Ps. 27:1. 44:14, 15. Is. 37:22. Jer. 18:16. Matt. 27:59. Mark 15:29. h. Ps. 49:2. 50:2. Is. 54:11. 1:38. 46: Job 16:9, 10. Ps. 22:13. 35:21. 109:2. k. Ps. 35:16. 37:12. 112:10. Acts 7:54. 1 Ps. 56:2. 57:3. 124:3. Is. 49:19. Jer. 50:7, 17. 51:34. Ez. 25:3, 6, 15. 30:3. Hos. 6:8. Zeph. 2:8—10. m. Ps. 35:21. 41:8. Ob. 12—16. n. Lev. 26:14, &c. Deut. 28:15, &c. 29:19—23. 31:16, 17. 32:15—27. o. 12. Ez. 5:11. 7:9, 8:18. 9:10. p. 15. Deut. 28:43, 44. Ps. 38:16. 89:42. q. Ps. 119:145. Is. 26:16, 17. Hos. 7:14. r. b. Hab. 2:11. s. 12:16. 3:43, 49. t. 119:138. Jer. 4:31. 9:1, 17.

though it generally signifies prophecies of heavy judgments, here means *predictions* in general: for the false prophets "spake peace when there was no peace." Yet it may imply that these soothing visions were, in their effects, heavy overwhelming burdens. (Notes, Is. 13:1. Jer. 23:33—40.)

V. 15, 16. The idolaters took, as it were, the words out of the mouth of the Jews, or rather of their inspired writers, and derided them for glorying in their holy city, its beauty, and its peculiar protection and privileges. (Marg. Ref. h. Notes, 1:4—7. Ps. 48:1—3. 50:1—2.)—The combination of scorn, enmity, rage, and exultation, which the conquerors and spectators manifested when gratified by the destruction of Jerusalem and the temple, are set before the reader with peculiar pathos and energy. (Marg. and Marg. Ref. d, e, g, i, k. Notes, Deut. 29:21—28. 1 Kings 9:7—9. Ps. 79:1—5. Jer. 18:13—17. v. 16. Ez. 25:3—7.) The whole scene is presented to his view, as in some exquisitely finished historical painting; and the insulting multitudes, who surrounded the Redeemer's cross, can hardly be forgotten on the occasion. (Notes, Ps. 22:7. 6:11—13. Matt. 27:39—44.)

V. 17. (Marg. Ref.) He hath fulfilled those threatenings, which he denounced against our disobedience to the law of Moses. *Louth*.—This reference to the ancient predictions against Israel for their sins, is of great importance; both as it shows that these prophecies were then extant, and well known among the Jews; and that they were understood by the pious remnant exactly as we now explain them. (Notes, Lev. 26:14—39. Deut. 4:15—28. 28:15—64. 29:18—28. 30:15—20. 31:14—19. 32:15—42. Josh. 2:34—14. Is. 63:15—19. 64: Luke 22:21—23. Act. 2:22—24. 2:23—28.)

V. 18, 19. In the depth of their calamities, the people cried unto the Lord, out of the anguish and distress of their hearts; and called on others to lament over "the wall of the daughter of Zion," which was about to be levelled with the ground, to complete the desolations. The prophet allowed, nay required them thus to give vent to their sorrows, and to weep without intermission, as seasonable and proper: (Marg. Ref. s. Notes, Ps. 119:136. Jer. 9:1, 2.) but he also excited them to join their nocturnal lamentations with fervent prayers, pouring out their hearts before God, and lifting up their hands towards him: beginning when the nightwatches used to be set; employing those hours in ceaseless prayers and tears, which others spent in sleep; and pleading for the life of the young children, which in every street of the city lay dying; that they might not all perish with hunger, and the rising generation of Israel be thus entirely cut off. (Notes, 11, 12. 4:1—5.)—As the wall and rampart are said to lament, (8) because their ruins are objects of lamentation; so here devout persons . . . direct their prayers to God, as if the ruins themselves did entreat him to take compassion on the miseries of that place, which he had chosen for his peculiar residence. . . Offer up thy earnest prayers with tears to the throne of grace; and ^{and} up thy very soul, and thy devoutest affections with them. *Louth*. (Marg. Ref. Notes, 1 Sam. 1:12—16. v. 15. Ps. 62:8—10. v. 8. 142:1—3.)—Apple, &c. (18) Or, *daughter*, &c. Some think the *tear* is meant, and not the pupil of the eye.

V. 20—22. Jerusalem is here introduced as speaking. She entreated the Lord to consider, that he thus afflicted the only people who worshipped him and were called by his name. Could he then be unconcerned, while the women of Zion ate their own infants, as soon as they were born. This intimation, thus given, fills the mind with the utmost horror, and implies the greatest possible extreme of earthly misery,

18, 13:17. 14:17. t. Ps. 42:8. 119:55, 147, 148. Is. 26:9. Mark 1:35. Luke 6:12. u. Judg. 7:19. Matt. 14:23. Mark 13:35. x. 1 Sam. 1:15. 7:6. Job 3:24. Ps. 62:8. 142:2. y. Ps. 28:2. 63:4. 134:2. 141:2. 1 Tim. 2:8. z. 11:12. 1:—9. Is. 51:20. Nah. 3:10. a. Ez. 32:11. Deut. 9:25. Is. 63:16—19. 64:8—12. Jer. 14:20, 21. b. 10. Lev. 25:29. Deut. 28:53—57. 2 Kings 6:25, 29. Jer. 16:9. Ez. 5:10. 1 Or. *swaddled with their hands*. c. 119. 4:13, 16. Ps. 78:64. Is. 9:14—17. Jer. 5:31. 14:15—18. 23:11—15. Ez. 9:5, 6. d. Deut. 28:50. Josh. 6:21. 1 Sam. 15:3. 2 Chr. 35:17. Ezech. 13:13. Jer. 15:2. Ez. 9:6. e. 1:15, 18. Ps. 78:63. Jer. 9:21. 11:22, 12:18. 21. Am. 4:10. f. 12:7, 3:43. Is. 27:11. Jer. 13:14. 21:7. Ez. 5:11. 7:4, 9. 8:19. 9:5, 10. Zech. 11:6. g. Ps. 31:13. Is. 2:18. Jer. 6:25. 30:8. 46:5. Am. 9:1—4. h. Deut. 28:18. Jer. 1:2—4. Hos. 9:12—16. Luke 22:39, 30.

inducing desperation and barbarity; and our thoughts recoil from it, as too shocking to be dwelt upon. (Marg. Ref. Notes, 4:10. Lev. 26:29. Deut. 28:49—57. Luke 23:26—31.)—Hophni and Phinehas, the priests, were slain by the sword in the field of battle; but when Jerusalem was taken, the priests and prophets were slain in the sanctuary, and their blood mingled with that of their sacrifices: (Marg. Ref. c. Notes, Ez. 9:5—7. Luke 13:1—3.) and to complete their other calamities, the enemies of their nation, at the call of Providence, flocked from all around to profane the temple, and terrify the worshippers; even as the people had been used to flock together to keep their solemn feasts. (Note, 7.)

Span, &c. (20) "The margin reads, 'swaddled with their hands,' in which sense the word is used in the twenty-second verse. *Louth*.—'Dandled on their hands.' *Blayney*. All the affectionate care and assiduous attention of a mother seemed to be meant: yet extreme hunger and desperation induced the most unnatural cruelty to the same endeared object!—Terrors, &c. (22) Marg. Ref. g. Note, Jer. 20:1—6. v. 3.—None escaped, &c.] The remnant of *escapers* (*עוֹשְׁוֹעֵר*) were chiefly found among those who had previously been carried captive, or had gone over to the Chaldeans. (Notes, Jer. 21:8—10. 24:4—7. Ez. 11:13.)

PRACTICAL OBSERVATIONS.

V. 1—12. The mercy of God is immense and "everlasting towards them that fear him;" but no external relations, privileges, or profession, by which men may be exalted, as it were, to heaven, can avail those who have "not the fear of God before their eyes:" for they who think to please the heart-searching God, by hypocritical services, are "a people who have no understanding; and he that made them will not have mercy on them." (Is. 27:1.) For this cause, the Lord "covered the daughter of Zion with a cloud in his anger," "cast down from heaven to earth the beauty of Israel," "swallowed up his habitations," "threw down his strong-holds," "cut off his horn of defence," "burned against him as a consuming fire, and fought against him as an enemy." And if he did not regard his temple, the ark of his covenant, or the families of Aaron and David; if he cast off his altar, abhorred his sanctuary, and let the heathen profane his most holy place, when the Jews had defiled them by their sins: what hope can there be, that he will regard any forms, where the power of godliness is wanting? (Notes, Jer. 7:8—15. P. O. 1—15.) These institutions were of divine authority, and of great significance; whereas, most of those things, in which men confide, are human inventions and traditions, unwarranted by the word of God, nay, contrary to it; yet are they persuaded that "the LORD will do them good, because they have a Levite for their priest," an Ephod, Teraphim, and a house of gods or carved idols! (Notes, Judg. 17:2—13. P. O.)—But even those doctrines, ordinances and regulations, which are most exactly scriptural, when scrupulously retained by men destitute of the Spirit of God, are but a lifeless carcass of religion; and when made a cloak for iniquity, God abhors them. So that in the day of his wrath for national wickedness, he will despise temples and palaces, kings and priests, establishments and forms of every kind.—So long as persons, under heavy afflictions, are permitted without rebuke to vent their indignation on the injurious instruments of their anguish; conscience is soothed and pride flattered, and some transient and pernicious relief is obtained. It therefore becomes a necessary but painful operation, by repeated admonitions to turn the thought ^{of} he afflicted to

CHAPTER III.

The prophet bitterly bewails his complicated sufferings, 1-20. He acknowledges the mercy and truth of G-d, and the benefit of afflictions, to be a proper ground of patient hope, 21-36. He exhorts his people to submit to the sovereignty of God, and humbly to turn unto him, 37-41. He mingles complaints with expressions of faith, 42-54. He appeals to God against his enemies, and beseeches him to execute judgment upon them, 55-66.

I AM the man that hath seen affliction by the rod of his wrath.

2 He hath led me, and brought me into darkness, but not into light.

3 Surely against me is he turned; he turneth his hand against me all the day.

4 My flesh and my skin hath he made old; he hath broken my bones.

a 1:12-14, Job 19:21, Ps. 71:20, 88:7, 15:16. Is. 53:3. Jer. 15:17, 18, 20:14-18, 24:8. 1:53-55, 2:1. Dent. 28:29, Job 18:18, 30:26. Is. 59:9, Jer. 13:16. Am. 5:18-20, 5:20, Job 6:13. 2:1-7, 19:20, 29:20, Job 31:21, Is. 1:42, 63:10. d Job 16:9, Ps. 31:10, 32:4, 36:2-8, 102:4-5. e Ps. 22:11, 31:8, 11, 35:13, Jer. 51:17, 17-9, Job 1:8, 2:13, Ps. 69:21, Jer. 8:14, 9:13, 23:13. h Ps. 88:5, 6, 113:3, 7, 19, 10:42, 19:5, Ps. 88:8, Jer. 35:6, 11:8, 2:6. k 1:14, 5:5, Dan.

the hand of God lifted up against them, and to their sins as the source of their miseries; and to show that greater miseries impend, except repentance and forgiveness intervene. This should always be attempted by condoling friends, and the ministers of God. Indeed this requires a delicate and cautious hand; and they are most fit for the difficult service, who actually share the sorrows of the distressed, and mingle compassionate tears with their warnings, instructions, and exhortations. (*P. O. Job 4:1-11.*)

V, 13-22. It is sometimes advisable, to allow those, who are in extreme affliction, to consider their sorrows as very great; and even to expatiate on the circumstances which most oppress them; and then to give the subject a religious turn, and show that all their sorrows are deserved, and admit of redress; and that the sources of consolation are far greater than their greatest griefs can be. Indeed the topics, which philosophy suggests on such occasions, are very feeble and inadequate: it gives little support to the wounded and distressed heart, to hear that others have suffered the same or even greater afflictions; that they are the common lot of man, and cannot be avoided; or that it is more becoming and honourable to bear up under them, than to complain, and repine, and despond. But religion brings us more powerful supports; by leading us to consider the mercy of God, his readiness to pardon; his power to support and comfort; his wisdom, truth, and love, and the blessed effects of sanctified afflictions.—When mourners are brought to cry to the Lord, and “pour out their hearts before him,” they will not long hang down their heads unto the ground: for he can heal those breaches, which to all others are irreparable; and he will turn our earnest prayers, (though presented with sighs and tears,) into joyful praises. (*Notes, and P. O. Is. 12.*) But, while we contemplate the scenes here set before us; and view the children perishing by famine, slain by the sword, or even made the horrid repast of their frantic mothers; and the prophets and priests “slain in the sanctuary of the Lord;” whilst we view the enemies of Jerusalem “clapping their hands, wagging their heads, gnashing their teeth, and saying is this the city that men call the perfection of beauty, the joy of the whole earth?” and rejoicing in having at length obtained their advantage against her, and swallowed her up; and while on the other hand we consider, that in all this, God performed what he had devised and predicted many ages before; and remember for what and to whom he did this: let us learn to shun false teachers, who “speak smooth things and prophecy deceits;” who do not detect men’s iniquities, but flatter them in their sins; and who thus bring ruin on churches and nations, and on the souls of countless multitudes. Let us fear being deceived: let us beware of hypocrisy, and of trusting in our outward privileges: let us watch and pray against temptation; and learn to fear God, and walk humbly before him; and, “while we think we stand, let us take heed lest we fall.”

NOTES.—CHAP. III. V. 1. The construction of this chapter differs from that of those which have been considered. It consists of the same number of stanzas, according to the number of the letters in the Hebrew alphabet: but every stanza is divided into three parts, or verses, each of which begins with the same Hebrew letter; the first three verses with *Aleph*, the three next with *Beth*, &c. and in one instance the order of the letters varies from that which is elsewhere observed.—It also forms a distinct elegy, or lamentation, arranged differently from those which precede. The prophet speaks throughout the whole, lamenting his afflictions, seeking consolatory topics, and giving counsel and encouragement to his fellow-mourners. Some indeed understand it to be the language of a chorus of Jews, speaking as one person: but so many passages evidently refer to Jeremiah’s own personal trials, that this interpretation seems inadmissible. The subject of the chapter is penitential meditations upon the prophet’s own calamities, as well as those of the public; together with pious reflections upon the end which God proposes in sending afflictions, and the good use which men ought to make of such chastisements. *Louth*.—“I am the man that has seen this great affliction, which the Lord hath

5 He hath builded against me, and compassed me with *egg* and travail.

6 He hath set me in dark places, as they that be dead of old.

7 He hath hedged me about, that I cannot get out: he hath made my chain heavy.

8 Also when I cry and shout, he shutteth out my prayer.

9 He hath enclosed my ways with hewn stone, he hath made my paths crooked.

10 He was unto me as a bear lying in wait, and as a lion in secret places.

11 He hath turned aside my ways, and pulled me in pieces: he hath made me desolate.

9:12, 144, Job 19:7, 30:20, Ps. 22:2, 80:4, Hab. 1:2, Matt. 27:46. m 11, Is. 30:28, 63:17. n Job 10:16. Is. 38:13, Hos. 5:14, 6:1, 13:7-8. Am. 5:18-20, c Ps. 10:9, 17:12. p Job 16:12, 13, Ps. 50:22, Jer. 5:6, 51:20-22, Dan. 2:40-44, 7:23, Mic. 5:8. q 1:13, Job 16:7, Is. 3:26, Jer. 6:8, 9:10, 11, 19:6, 32:43, Matt. 23:38, Rev. 18:19.

in just anger brought upon his people.’ *Bp. Hall*. Probably, he spake in his own person, as one who, besides his peculiar afflictions, shared largely in those of his nation, and sympathized with them in those from which he was most exempted. He spake of himself as a public character, for the common benefit; being one of many, who thus shared and mourned over the calamities of Israel.—We have before met with some passages in the writings of Jeremiah, like the bitter complaints of Job: (*Notes, Jer. 15:10, 15-18. 17:15-18. 18:18-23. 20:14-18.*) here we find various expressions similar to those used by that afflicted and tempted servant of God; and this favours the supposition, that he related the more gloomy and discouraging part of his own experience, and the way in which he found support and relief, as the best method of instructing and comforting his fellow-sufferers.—In this view of the chapter, we consider the prophet addressing the afflicted Jews, in order to counsel and encourage them; and speaking as one who knew the heart of mourners, and could sympathize with them. He was “the man,” who had been peculiarly conversant with affliction, having experienced the effects of God’s anger, both for his own sins, and as sharing the punishment inflicted on his people, (*Notes, Heb 2:16-18. 4:14-16.*)—It is worthy to be observed, that Jeremiah, in endeavouring to promote resignation in his countrymen, represents his own deportment under afflictions, in terms which have a prophetic cast; so strikingly are they descriptive of the patience and conduct of our Saviour under his sufferings. The prophet indeed, in the meek endurance of unmerited persecution, was an illustrious type of Christ’s *Gray’s Key. (Marg. Ref. Notes, Ps. 22:38, 69:55, Jer. 37:38.)*

Seen, &c. ‘To see is often used by the Hebrew writers for to feel, taste, or to have experimental knowledge of any thing. (*Ps. 49:9. 89:48. 90:15. Jer. 14:13. 17:6, 8. Luke 2:26.*) *Blayney*.

V. 2-9. The Lord had not sent his word to the Jews by a man accustomed to ease and indulgence; but by one whom he had led into great darkness and distress, both in his outward circumstances and his inward experience. (*Marg. Ref. b. Notes, Is. 59:9-15. Jer. 13:15-17. Am. 5:18-20.*) He had scarcely known prosperity or comfort all his days, but had always been acquainted with grief and sorrow. (*Is. 53:2, v. 3.*) The Lord had so tried and distressed him in every thing, that he surely thought, (in the hour of temptation,) that God was turned to be his enemy, and continually employed his power to afflict and punish him. By a succession of sorrows, his body was emaciated, and he was put to great pain and anguish, as if his bones were broken. (*Marg. Ref. c-e. Notes, 17-20. Job 16:6-16. Ps. 51:8. Is. 38:9-13.*) God had builded against him, (as the Chaldeans had done against the city,) to exclude all relief from being brought to him, and to prevent his escape. Thus he reduced him to extremities, and surrounded him with the most distressing troubles; which caused him to sink into such despondency, that he was like one cast into a dark dungeon or sepulchre, confined among the remains of the dead, and secluded from the comforts of the living. (*Marg. Ref. f-h. Notes, 52-57. Ps. 88:3-9. 143:3.*) The entrance of this dismal cave was so barricaded, that he could not get out; he was loaded with a heavy and galling chain, to increase his misery: and when in this situation he cried to God for help, he shut out his prayer; and would neither hear his requests for his own deliverance, nor for that of his people. Thus his path was closed up as by stone walls, and he was lost in a labyrinth, from which he could not extricate himself. (*Marg. Ref. i-m. Notes, Job 19:5-22.*)—All this seems to refer to the case of the prophet, when he was in the dungeon and the stocks; and to his inward experience during those trials: (*Notes, Job 30:20-24. Jer. 20:1-9. 37:12-16. 38:1-6.*) but the language is extremely figurative; and might also be intended to represent the state of the Jewish church, during the most afflictive period.

Shutteth, &c. (8) ‘It is a great temptation to the godly when they see not the fruit of their prayers, and causeth them to think that they are not heard; which thing God

12 He hath 'bent his bow, and set me as a mark for the arrow.

13 He hath caused the 'arrows of his quiver to enter into my reins.

14 I was 'a derision to all my people; and their song all the day.

15 He hath filled me with 'bitterness, he hath made me drunken with wormwood.

16 He hath also 'broken my teeth with 'gravel stones, he hath 'covered me with ashes.

17 And 'thou hast removed my soul far off from peace: 'I forgot 'prosperity.

18 And 'I said, My strength and my hope is perished from the LORD:

19 'Remembering mine affliction, and my misery, 'the wormwood and the gall.

20 My soul 'hath them still in remembrance, and is 'humbled in me. [Practical Observations.]

21 This I 'recall to my mind, 'therefore have I hope.

r Job 6:4, 7:20, 16:12, 13. Ps. 7:12, 13, 38:2. * Heb. sons. s 63. Neh. 4:2-4. Job 30:1-9. Ps. 22:6, 7, 35:15, 16, 44:13, 69:11, 12, 79:4, 125:3, 4, 137:3. Jer. 20:7, 48:37. Matt. 27:39-41. 1 Cor. 4:9-13. t 19. Ruth 1:20. Job 9:15. Ps. 60:3, 15, 51:17-22. Jer. 9:15, 23:15, 25:15-18, 27. t Heb. bitterness. u Job 4:10. Ps. 3:7, 58:6. x Prov. 20:17. Matt. 7:9. Luke 11:11. y Ps. 102:9. z Or, rolled me in the ashes. Job 2:8. Jer. 6:26. Job 3:6. z 1:16. y Ps. 119:13, 16, 38:17, 54:10, 55:11. Jer. 8:15, 11:19, 15:5. Zech. 10:1. a Gen. 41:30. Job 7:7. Jer. 1:18. s Heb. good. b 1 Sam. 27:1. Job 6:11, 17:15. Ps. 91:22, 116:11. c 37. d 11. e Or, Remember. Neh. 9:32. Job 7:7. Ps. 69:47. 100, 132:1. c 5:15. Jer. 9:15. d Job 21:6. * Heb. bowed. Ps. 42:5, 6, 11, 43:5, 145:3. * Heb. make to return to my heart. Ps. 77:7-11. e 4-29. Ps. 119:81, 130:7. Hab. 2:3. f Ezra 9:31-15. Neh. 9:31. Ps. 78:38, 106:45. Ex. 20:8, 9, 13, 14, 21, 22. Mat. 3:6. g Ps. 77:9, 89:15. Mic. 7:18, 19. Luke 1:50. h Ps. 30:5. Is. 53:2. Zeph. 3:5. i Ex. 34:6, 7. Ps. 36:5, 89:1, 2, 33, 146:6. Tit. 1:2. Heb. 6:18.

useth to do, that they might pray more earnestly, and the oftener.

V. 10-13. The prophet seems to have enlarged on his discouragements, preparatory to the account which he intended to give of his supports and comforts.—In the season of his trouble and temptation, the Lord became terrible to him; as a bear or a lion, which suddenly rushes from his covert upon the traveller, turns him out of his way, or tears him in pieces: (Marg. Ref. n. o. Notes, Job 10:14-17. Hab. 5:13, 14, 13:5-8.) for God had made him desolate, destroyed all his comforts, set him as a mark for his arrows, and wounded him in his vitals. (Marg. Ref. p-r. Notes, Job 6:1-4, 16:6-16. Ps. 38:1, 2.)—In speaking of his own sufferings, he also referred to those of the Jews, in which he was so deeply interested: and some expressions may best suit his own case, and others that of the people.—Arrows. (13) "Sons of his quiver." Marg. A Hebrewism.

V. 14-16. In the midst of his other troubles, the prophet was derided and insulted by the people, over whose approaching calamities he so pathetically mourned; and they made him the subject of their profane songs, for which they were at length made a derision and a song to their enemies. (Marg. Ref. s. 63. Notes, Job 30:1-14. Ps. 69:10-12.) Thus the Lord filled him with bitterness, and intoxicated him with the nauseous cup, of which he made him to drink, instead of the cordials, which his case seemed to require. (Marg. and Marg. Ref. t. Notes, Ps. 60:1-3, v. 3, 75:8. Is. 51:17-23. Jer. 8:14-16, v. 14, 23:13-15, v. 15, 25:15-18, 27, 28.) In the place of nourishing, palatable food, his bread was, as it were, mixed with gravel, which brake his teeth, and put him to great pain when he attempted to eat: and he was covered with ashes, as a constant mourner and penitent. (Marg. and Marg. Ref. u, y. Notes, Ps. 102:3-11. Is. 44:19, 20.)

V. 17-20. Here the prophet, addressing himself to God, complained that he had removed his soul to the greatest distance from peace, and had made him forget prosperity, through a long continuance of adversity.—"So Joseph speaking of the seven years of famine, saith, that 'plenty shall be forgotten in the land of Egypt.'" (Gen. 41:30.) Louth. (Marg. and Marg. Ref. z, s. Note, Is. 65:16.) He was even brought to the borders of despair; as if he could have no help from the Lord, or hope in him, both being perished together. These thoughts harassed him, whilst he ruminated on his complicated and bitter troubles; and the more he revolved them in his mind, the greater depression of spirits he experienced; being bowed down, not only in humiliation, but in deep dejection, as the word often means. 'Thus with pain he was driven to and fro between hope and despair, as the godly oft-times are; yet in the end the spirit getteth the victory.' (Marg. and Marg. Ref. b-d. Notes, Job 7:7-11. Ps. 31:22. Notes, and P. O. 42: 43.)—Wormwood. (19) See on Note, 14-16, v. 15.

V. 21-23. Some connect the twenty-first verse with what goes before: and our version, (with the paragraph generally placed before the next verse,) and the termination of the distich in the original, favours this interpretation.—"Such was my wretched desponding state; yet I am delivered. I remember my despondency and am humbled for it; and also my unexpected past deliverances, which encourages my hope for the future."—The generality of commentators, however, join it with the following verses.—The reflections, set down

22 It is 'of the LORD's mercies that we are not consumed, 'because his compassions fail not.

23 They are 'new every morning: 'great is thy faithfulness.

24 The LORD is 'my Portion, saith my soul; 'therefore will I hope in him.

25 The LORD is 'good unto them that wait for him, 'to the soul that seeketh him.

26 It is 'good that a man should both 'hope and 'quietly wait for the salvation of the LORD.

27 It is good for a man that he 'bear the yoke in his youth.

28 He 'sitteth alone, and keepeth silence, because he hath borne it upon him.

29 He 'putteth his mouth in the dust; 'if so be there may be hope.

30 He giveth 'his cheek to that which smiteth him: he is 'filled full with reproach.

31 For the LORD 'will not cast off for ever:

10:23. k Ps. 16:5, 73:26, 119:57, 142:5. Jer. 10:16, 51:19, 121. l 1 Sam. 30:6. 1 Chr. 5:20. Job 13:15, 16. Ps. 31:24, 33:18, 42:11, 43:3, 62:8, 84:12. Rom. 15:13, 1 Pet. 1:21, m 26. Gen. 49:18. Ps. 25:3, 27:14, 37:31, 59:7, 40:1-5, 62:1-5, 130:5, 15, 25:9, 30:18, 40:31, 64:4, Mic. 7:7, 8. Zeph. 3:3, l 1 Thee. 1:10. Jam. 5:7, n 1 Chr. 28:9, 2 Chr. 15:2, 19:3, 30:19, 31:21. Ps. 22:26, 27:8, 69:32, 105:3, 4, 119:2, 15, 26:9, 55:6, 150:1, 112. o Ps. 52:9, 54:6, 73:28, 92:1, 94:18, p Heb. 3:14, 10:35, 1 Pet. 1:13. q Gen. 49:18. Ex. 14:13, 2 Chr. 20:17. Ps. 37:24, 119:166, 174, 130:5, 15, 30:7, 7:5. r Ps. 34:12, 116:71. Ec. 12:1. Matt. 11:29, 30. Heb. 12:5-12, s 10. Ps. 58:9, 102:7, Jer. 15:17, 2 Chr. 33:12, Job 40:4, 42:5, 6, 16:63. Rom. 3:19. u Joel 2:14, Jon. 3:9. Zeph. 2:3. Luke 15:18, 19, 13, x Job 16:10, 15:50-6. Mic. 5:1. Matt. 5:39, 26:67. Luke 6:29, 2 Cor. 11:20. y Ps. 69:9, 20, 123:3. z 1 Sam. 12:22. Ps. 77:7, 94:14, 103:8-10. Is. 54:7-10, 57:16. Jer. 31:37, 32:40, 33:24. Mic. 7:18, 19. Rom. 11:1-6.

in the following verses, are a sufficient ground for our trust in God under the severest trials. Louth.—'I recall to mind these following considerations, and thereupon I conceive hope and comfort.' Bp. Hall. This connexion seems most obvious; according to which the prophet, having stated the extremity of his distress and temptation, proceeds to show how he was raised above them. (Notes, Ps. 73:77.) He recollected, under his temptations, that, as a sinner, he might have been cut off, and cast into the pit of destruction, and should certainly have thus perished, but for the mercies of God; while his people would have been totally consumed, and no remnant of them left. As, however, the Lord had mercifully spared him, and had not utterly destroyed them; as his compassions were plenteous and unfailing, and every morning renewed to him, in the continuance of his life and many unmerited benefits; and as God had given many precious promises to Israel and to every believer, and in his great faithfulness had always performed them to those who trusted in them: so he found there was yet encouragement to hope, and to exercise patience and repentance, in expectation of returning comfort. (Marg. and Marg. Ref. Notes, 1 Sam. 7:12. Ps. 77:5-12, 106:40-48. Is. 63:15-19, 2 Cor. 1:8-11, 2 Tim. 4:16-18.)—Therefore have I hope. (21) Or, Therefore I will hope.

V. 24, 25. It next occurred to the prophet, that whatever he lost or suffered, or witnessed of the sufferings of his people, his grand interest was secure. He was satisfied that JEHOVAH was his all-sufficient Portion. (Marg. Ref. k, l. Notes, Gen. 15:1. Ps. 73:23-28, v. 26. Jer. 10:16.) He was conscious, that he had chosen him as his Portion, and expected his happiness from him, and not from the world: and therefore he determined still to hope in him, and refer all his concerns to his wisdom, truth, and love. In this, he evidently proposed himself as an example to his people, that they might seek comfort from God, when all other comfort failed. (Note, Hab. 3:17-19.) And, though they might not be able confidently to aver, that "the LORD was their Portion," yet they might remember, that he was kind and merciful to those who waited for him and sought him. (Marg. Ref. n. Notes, 1 Chr. 16:10, 11. Is. 55:6, 7.)

V. 26-30. The wisest, best, and most comfortable way, which the afflicted people could take, would be to watch against murmurs and despondency; to hope in God for support and deliverance; to submit resignedly to his will, and wait his time; to use appointed and proper means, and no other; and thus, in composure and confidence, to wait for the performance of his promises of temporal and eternal salvation. (Marg. Ref. m, p, q. Notes, Gen. 49:18. Ex. 14:13, 13:14. Ps. 27:13, 14, 40:1-5, 62:1, 2, 5-7, 130:5-8. Is. 30:18, 19, 40:27-31. Mic. 7:5-7, v. 7. Jam. 5:7, 8.) This would be good in itself, honourable to God, and profitable to them. It would also be good and useful to bear the yoke in youth: as it must be allowed to be beneficial, that young persons should be inured to hardship, subjection, and discipline; it must be also good for men to be early habituated to affliction, and resignation to the will of God; to learn subjection to his authority, and to bear his yoke. Such afflictions and disappointments would tend to take the thoughts off from the world, and to check the eagerness of men's pursuits and expectations. Thus the sufferer would be induced to court solitude and retirement, and to employ himself in serious reflection; because he would perceive, that God had laid these burdens upon him: or, he would be led to take them patiently

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.

33 For he doth not afflict willingly, nor grieve the children of men.

34 To crush under his feet all the prisoners of the earth,

35 To turn aside the right of a man before the face of the Most High,

36 To subvert a man in his cause, the Lord approveth not.

37 Who is he that saith, and it cometh to pass, when the Lord commandeth it not?

38 Out of the mouth of the Most High proceedeth not evil and good?

39 Wherefore doth a living man complain, a man for the punishment of his sins?

32. 2-23. 3:7. Judg. 10:16. 2 Kings 12:23. Ps. 78:38. 103:11-12. 134:3-5. Jer. 31:20. Hos. 11:8,9. Luke 15:20. b. Is. 28:21. Ez. 18:32. 33:11. Heb. 12:9,10. c. Heb. from his heart. c. Is. 51:22,23. Jer. 50:17,33,34. 51:39-42. 1 Pt. 39:33. 75:11. 102:20. Is. 14:17. 49:9. Zech. 9:11,12. e. Ps. 12:5. 140:12. Prov. 17:15. 22:22,23. 23:10,11. Zech. 1:15,16. f. Or, a superior. g. 2 Sam. 11:21. Is. 59:15. Hab. 1:13. h. Heb. seeth not. g. Ps. 33:9-11. Prov. 15:9. 19:21. 21:30. Is. 46:10,11. Dan. 4:35. Rom. 9:15,16. Eph. 1:11. Jam. 4:1-15. 1 Cor. 2:10. Ps. 75:7. Prov. 29:25. Is. 45:7. Am. 3:6. 12. Num. 11:1. 1 Pt. 1:6-8. Is. 38:17-19. 50:7. margin. k. Gen. 4:3. 7:13,14. Lev. 25:4,13. Num. 15:41. 17:12,13. Josh. 7:6-13. 2 Sam. 6:7,8. 2 Kings 3:13. 6:32. 9:3. 2 Kings 9:13. Job 11:6. Is. 51:20. Jon. 2:3,4. 4:8,9. Mic. 7:9. Heb. 12:5-12.

as from him. And when he considered that the Lord afflicted men for their sins, and to bring them to repentance; he would "put his mouth in the dust," through self-abasement, confessing his sins, and welcoming the chastisement; "if so be, there might be hope" of "deliverance from the wrath to come." (*Marg. Ref. o, r-t. Notes, 2 Chr. 33:12,13. Job 42:1-6. Ps. 43:5, v. 4. Ez. 16:60-63. Matt. 11:28-30. Rom. 3:19,20. Heb. 12:4-11. Jam. 1:2-4,9,16-12.*) In this temper, the afflicted penitent would meekly yield to the injuries of men, as the correction of God: "give his cheek to the smiter," and patiently endure the reproaches, with which he should be loaded. (*Note, 2 Sam. 16:5-14.*) This Christ did, though without sin; and the penitent sufferer will learn to imitate his example.—The scope of the prophet was, to show the advantages which might be derived from afflictions; and as this consideration tended to compose his own mind; he proposed it to his people, in order to reconcile them to their sufferings, and to teach them to profit by them.—"He not only humbles himself in the sight of God; but likewise patiently bears the ill treatment of men." *Is. 50:6.* *Louth.* (*Marg. Ref. x, y. Notes, Ps. 22:4-8. 69:8,9,16-20. 123:3,4. Is. 50:5,6. Mic. 5:1. Matt. 5:38-42, v. 39. 26:63-68, v. 67.*)

V. 31-36. The sacred writer here suggested other consolatory topics. God had severely punished the nation of Israel, and cut off very great numbers. But he never rejected the penitent, cast off the believer, or meant to forsake his people Israel: there was therefore still hope, both in their personal and public concerns. (*Marg. Ref. z. Notes, 1 Sam. 12:22. Ps. 77:5-12. Jer. 33:14-26. Rom. 11:1-6.*) For the honour of his justice, holiness, and truth, the Lord often "caused grief;" yet his manifold and infinite mercies disposed him to compassionate the sufferers; and to relieve them, when their sorrows had produced a salutary effect. Even in his ordinary dealings with "the children of men," he did not willingly afflict them, or "from his heart," as taking pleasure in their sufferings, or without cause; but from a wise regard to his own glory, and the benefit of his universal kingdom. (*Marg. and Marg. Ref. a, b. Notes, Ez. 18:23. Heb. 12:4-11.*) He was not like those oppressors who delighted in crushing under their feet their prisoners or vassals; and who would thus enslave and trample down the whole earth, if they could. Much less would the Lord delight in afflicting his people, who submitted and humbled themselves before him. And, as he did not use his power to oppress, or to do injustice, by prerogative; so he would never authorize it in others. He could not approve of those who as in his presence deprived others of their right, or supplanted them in their causes; and therefore as the Chaldeans had done the Jews great injustice; the latter might be sure that God would in due time plead their case against their oppressors. (*Marg. and Marg. Ref. c-f. Notes, Is. 14:1,2. 47:6. 58:5-7. Jer. 25:8-12. 50:11-14.*)

V. 37, 38. (*Marg. Ref. g, h. Notes, Ps. 33:10-12. Prov. 19:21. 21:30. 29:25,26. Is. 46:10,11. Dan. 4:34-37. Acts 4:23-28.*) "The king of Babylon, and such haughty tyrants, may boast of their power as if it were equal to omnipotence; but still it is God's prerogative to bring to pass whatever he pleases, without any let or impediment, only by speaking or declaring his purpose, that the thing should be done, as he did at the beginning of the creation." (*Ps. 33:6.*) And ever since nothing is brought to pass, but according to his determinate counsel and foreknowledge; who, as he makes men the instruments of his vengeance so he can restrain their cruelty whenever he sees fit. . . . Do not calamities come from his will and disposal, as well as prosperity? *Louth.*—When therefore the calamities of the Jews had produced the proper effect; the purposes of their op-

pression would be frustrated, and they would no longer be able to enslave or afflict them. (*Notes, Ps. 76:10. 2 Cor. 4:5,6, v. 6.*)

V. 39-41. As all sinners deserve death and destruction, and are exposed to be crushed every moment; so none whose life is prolonged, who is out of hell and may hope for heaven, has either right or reason to complain, while suffering the temporal punishment of his sins, which is far less than he deserves.—"As long as men are on this side of the grave, they ought to be thankful for having an opportunity given them for repentance." *Louth.* (*Note, 2 Pet. 3:14-16.*)—The prophet therefore checked his own complaints, and those of his people, and called them to join with him in diligent self-examination, and a serious trial of all their ways; that they might discover and repent of all their sins, and return to the Lord, trusting in his mercy and worshipping his name. He reminded them, also, not to rest in formally lifting up their hands to God; but "to lift up their hearts also;" considering the greatness and holiness of Him, whose glory filled the heavens, though he condescended to notice their worship on earth. (*Marg. and Marg. Ref. See on Note, 21-23. Notes, Deut. 4:29-31. 30:1-10. Ps. 25:1. 139:23,24. Is. 55:6,7. Jer. 3:12-15. 31:18-20. Hos. 6:1-3. 14:1-3. Jam. 4:7-10.*)

V. 42-47. Some connect these verses with the preceding, by the word, *Saying*;—"Let us lift up, &c." *Saying*, "We have transgressed, &c." The prophet, however, proceeded to direct the confessions of his people, and to put words into their mouths. He humbly acknowledged, that they had transgressed and rebelled against God; and, as he had not pardoned, it was plain they had not repented: this was the cause of all their miseries, of which he led them humbly and submissively to complain to the Lord. He had covered them with his anger, pursued them by his judgments, and destroyed them without pity; and he had covered himself with a thick cloud, so that their prayers could find no admission. (*Marg. Ref. p-x. Notes, Is. 64:6-12. Dan. 9:4-19.*) The hypocritical prayers of the people for deliverance were rejected; and even the fervent prayers of the prophet in their behalf were discouraged. Thus the Lord made them "as the offscouring and refuse" of the nations, who insulted and trampled upon them; and opened their mouths in reproaches, menaces, boasts, and blasphemies, against them and their holy religion; and the people of Israel were overwhelmed with terrors, entangled in snares, and given up to desolation and ruin.

Offscouring. (45) *The sweeping.* "St. Paul plainly alludes to this text, 1 Cor. 4:13. . . . The apostles in quoting the Scriptures, do not always follow the Septuagint, but now and then make a new translation out of the Hebrew." *Louth.*

—If the apostle referred to this text, as it is highly probable, this must have been the case; for there is nothing in the Septuagint like his words, which yet accord entirely with the Hebrew. (*Marg. Ref. y. Note, 1 Cor. 4:9-13.*)

Fear, &c. (47) *Marg. Ref. z-b. Is. 24:17-20. 51:17-20, v. 19.*

V. 48-51. The prophet here again spake in his own person, and of his share in the public calamities. He pept necessarily for the destruction of his people and of Jerusalem; and must do so, "till the Lord should look down from heaven," to regard and redress their calamities. Every object which he saw affected his heart, and renewed his sorrows but especially, when he saw the daughters of Jerusalem fallen into the hands of the brutal conquerors, and exposed to every kind of violence without any protection. (*Marg. Ref. Notes, 2:11. Ps. 119:136. Jer. 9:1,2. 13:15-17. Luke 19:41-44. Rom. 9:1-3.*)

V. 52-57. Jeremiah seems here more immediately to

Rev. 16:9. 11 Chr. 15:12,13. Job 11:13-15. 34:31,32. Ps. 4:4. 119:9. 139:23, 24. Ez. 18:28. Hag. 1:5-9. 1 Cor. 11:28,31. 2 Cor. 13:5. m. 1 Pet. 4:30. 2 Chr. 35:8. Is. 55:7. Hos. 6:1. 12:6. 14:1-3. Joel 2:12,13. Zech. 1:3,4. Acts 26:20. n. Ps. 25:1. 38:4. 143:6-8. o. Ps. 28:2. 63:4. 141:2. 1 Tim. 2:8. p. 1 Pt. 5:16. Neh. 9:26. Job 33:27,28. Jer. 3:13. Dan. 9:5-14. Luke 15:18,19. q. 2 Kings 24:4. Jer. 5:7,9,29. Ez. 24:13,14. Zech. 1:5,6. r. 2 Pt. 4:4,19. s. See Ps. 63:15. 1:21. 2 Chr. 38:16,17. Ez. 7:8. 8:18. 9:10. u. Ps. 97:2. x. See on Ps. 83:8,9. Jer. 14:11,12. 15:1. Zech. 7:13. 7:14. 2:15. 4:14,15. Deut. 28:13,37,44. 1 Cor. 4:13. z. 2 Pt. 1:6. Ex. 11:7. Job 30:9-11. Ps. 22:6-8. 44:13,14. 79:4,10. Matt. 27:38-45. a. Is. 24:17,18. 51:19. Jer. 48:43,44. Luke 21:25. b. See on 1:4,13. 2:1-9. c. 2:11,18. Ps. 119:136. Jer. 4:19. 9:1,18. 13:17. Rom. 9:1-3.

pressors would be frustrated, and they would no longer be able to enslave or afflict them. (*Notes, Ps. 76:10. 2 Cor. 4:5,6, v. 6.*)

V. 39-41. As all sinners deserve death and destruction, and are exposed to be crushed every moment; so none whose life is prolonged, who is out of hell and may hope for heaven, has either right or reason to complain, while suffering the temporal punishment of his sins, which is far less than he deserves.—"As long as men are on this side of the grave, they ought to be thankful for having an opportunity given them for repentance." *Louth.* (*Note, 2 Pet. 3:14-16.*)—The prophet therefore checked his own complaints, and those of his people, and called them to join with him in diligent self-examination, and a serious trial of all their ways; that they might discover and repent of all their sins, and return to the Lord, trusting in his mercy and worshipping his name. He reminded them, also, not to rest in formally lifting up their hands to God; but "to lift up their hearts also;" considering the greatness and holiness of Him, whose glory filled the heavens, though he condescended to notice their worship on earth. (*Marg. and Marg. Ref. See on Note, 21-23. Notes, Deut. 4:29-31. 30:1-10. Ps. 25:1. 139:23,24. Is. 55:6,7. Jer. 3:12-15. 31:18-20. Hos. 6:1-3. 14:1-3. Jam. 4:7-10.*)

V. 42-47. Some connect these verses with the preceding, by the word, *Saying*;—"Let us lift up, &c." *Saying*, "We have transgressed, &c." The prophet, however, proceeded to direct the confessions of his people, and to put words into their mouths. He humbly acknowledged, that they had transgressed and rebelled against God; and, as he had not pardoned, it was plain they had not repented: this was the cause of all their miseries, of which he led them humbly and submissively to complain to the Lord. He had covered them with his anger, pursued them by his judgments, and destroyed them without pity; and he had covered himself with a thick cloud, so that their prayers could find no admission. (*Marg. Ref. p-x. Notes, Is. 64:6-12. Dan. 9:4-19.*) The hypocritical prayers of the people for deliverance were rejected; and even the fervent prayers of the prophet in their behalf were discouraged. Thus the Lord made them "as the offscouring and refuse" of the nations, who insulted and trampled upon them; and opened their mouths in reproaches, menaces, boasts, and blasphemies, against them and their holy religion; and the people of Israel were overwhelmed with terrors, entangled in snares, and given up to desolation and ruin.

Offscouring. (45) *The sweeping.* "St. Paul plainly alludes to this text, 1 Cor. 4:13. . . . The apostles in quoting the Scriptures, do not always follow the Septuagint, but now and then make a new translation out of the Hebrew." *Louth.*—If the apostle referred to this text, as it is highly probable, this must have been the case; for there is nothing in the Septuagint like his words, which yet accord entirely with the Hebrew. (*Marg. Ref. y. Note, 1 Cor. 4:9-13.*)

Fear, &c. (47) *Marg. Ref. z-b. Is. 24:17-20. 51:17-20, v. 19.*

V. 48-51. The prophet here again spake in his own person, and of his share in the public calamities. He pept necessarily for the destruction of his people and of Jerusalem; and must do so, "till the Lord should look down from heaven," to regard and redress their calamities. Every object which he saw affected his heart, and renewed his sorrows but especially, when he saw the daughters of Jerusalem fallen into the hands of the brutal conquerors, and exposed to every kind of violence without any protection. (*Marg. Ref. Notes, 2:11. Ps. 119:136. Jer. 9:1,2. 13:15-17. Luke 19:41-44. Rom. 9:1-3.*)

V. 52-57. Jeremiah seems here more immediately to

water for the destruction of the daughter of my people.

49 Mine eye tricketh down, and ceaseth not, without any intermission.

50 Till the LORD look down, and behold from heaven.

51 Mine eye affecteth my heart because of all the daughters of my city.

52 Mine enemies chased me sore like a bird, without cause.

53 They have cut off my life in the dungeon, and cast a stone upon me.

54 Waters flowed over my head; then I said, I am cut off.

55 I called upon thy name, O LORD, out of the low dungeon.

d See on 1:16. Ps. 77:2. Jer. 14:17. e 2:20. 5:1. Ps. 80:14—16. 102:19, 20. Is. 62:7, 63:15. 64:1. Dan. 9:16—19. f Gen. 44:34. 1 Sam. 30:3, 4. Jer. 4:19—21. 14:19. Luke 19:41—44. g Heb. my soul. h Or, more than all. i g 1:19. 2:1. 5:11. Jer. 11:22. 14:16. 19:9. h Jer. 37:15. 16. 39:4—6. 1 Sam. 34:10—15. 45:29. 29. 35:19—21. Ps. 35:7, 19. 69:4. 109:3. 119:161. Jer. 37:15. John 15:25. k Jer. 37:20. 39:19. l Dan. 6:17. Matt. 27:60, 66. m Ps. 18:4. 69:1, 2, 15. 124:4, 5. Jon. 2:3—5. n See on Jer. 10:17—16. Ps. 31:22. Is. 39:10—13. Ez. 37:11. 2 Cor. 1:8—10. o 2 Chr. 33:11, 12. Ps. 18:5, 6. 40:1, 2. 69:13—18. 116:3.

speak of his own trials; with reference to the case of his people, and the public calamities of the church.—He had given no cause to his enemies to hate him; and yet they eagerly chased him as a bird, in order to destroy him.—They thought they had cut him off, when they had let him down into the dungeon, and covered him with a great stone, as if buried alive; (*Marg. Ref. b, l. Notes, Jer. 38:1—6. Dan. 6:12—17. Matt. 27:62—66.*) and he seemed to himself as certainly cut off, as if the waters had flowed over his head. (*Marg. Ref. m, n. Notes, Ps. 69:1—3. Jon. 2:3—7.*) Yet out of this low dungeon he had called upon the LORD: he had pleaded with him that he had heretofore heard his voice; and entreated him, that he would not now hide his ear from his sighs, and the breathings of his soul in prayer. God had been used to draw near to him, when he prayed; to silence his fears, to plead his cause, and rescue his life: and to him he appealed in that emergency; nor had his request been denied. (*Marg. Ref. o—s. Notes, Ps. 40:1—5. Jer. 38:7—13.*)—*Without cause.* (52) *Marg. Ref. i. Notes, Ps. 25:2, 3, v. 3. 69:4. John 15:22—25.*

V. 58—66. The Lord had seen the "wrong" done to his servant, and knew "the vengeance," the devices and imaginations of his persecutors, with all their calumnies and reproaches; and that he was their constant derision and contempt: and he therefore besought the righteous Judge to plead his cause, which he unreservedly committed to him. (*Marg. Ref. x—c. Notes, Jer. 11:18—23. 15:15—18. 18:18—23. 20:10—13.*) The verbs in the concluding verses are all future, not imperative, nor any thing in the least requiring an optative construction; a prophecy, and not an imprecation; what Jeremiah foresaw and foretold, without so much as a hint that he desired or prayed for it. "Thou wilt render them a recompense, &c. Thou wilt give them sorrow," or *obstinacy*, "of heart, thy curse upon them. Thou wilt persecute and destroy them, &c." Even the Septuagint renders the passage in this manner: and it is hard to say, what induced modern translators in general, to give it the form of a most tremendous imprecation, which certainly should not be done in any case, without evident necessity: among other important reasons, especially, because it gives the enemies of revelation, and consequently of the ancient prophets, a plausible ground of representing them, as men of a malevolent and vindictive spirit.—"Thou wilt render, &c." *Blayney.* This learned critic renders the whole in the future. (*Notes, Ps. 35:4—9. 40:14—16. 69:1—3. 109:f—20.*)—The event had fully proved, that the Lord heard and answered Jeremiah's prayer from the dungeon; and this might well encourage the church, in her deep distress and misery, (when she was, as it were, cast into the pit, overwhelmed, and ready to perish, amidst the insults and contempt of her enemies,) to expect deliverance from the power and mercy of God, in answer to the prayers of her afflicted sons, and attended with the predicted vengeance on her persecutors. This seems to be the intention of the prophet. For if God had not disregarded the cries of one afflicted servant; could it be supposed, that he would leave his whole church to sink for ever in her trouble, and not answer the prayers of all his people, and avenge them on their oppressors? (*Marg. Ref. f—k.*)

PRACTICAL OBSERVATIONS.

V. 1—20. They are best qualified to administer counsel and consolation to the afflicted, who have themselves experienced the anguish and terror of the rod of divine wrath: and therefore ministers often pass through heavy trials, that they may learn to speak seasonably to the afflicted. (*Note, 2 Cor. 1:1—7.*)—It is very profitable, in speaking to the distressed and wounded in conscience, to show them out of what troubles and temptations we ourselves have been delivered; and in what way we have been led to peace and confidence in God.—The suffering and tempted believer has very different views of the Lord's dealings with him, in the midst of his conflicts, than at other times: the struggle betwixt unbelief

56 Thou hast heard my voice: hide not thine ear at my breathing, at my cry.

57 Thou drewest near in the day that I called upon thee: thou saidst, Fear not.

58 O LORD, thou hast pleaded the causes of my soul; thou hast redeemed my life.

59 O LORD, thou hast seen my wrong: judge thou my cause.

60 Thou hast seen all their vengeance, and all their imaginations against me.

61 Thou hast heard their reproach, O LORD, and all their imaginations against me;

62 The lips of those that rose up against me, and their device against me all the day.

63 Behold their sitting down, and their rising up; I am their music.

4. 130:12. 142:3—7. Jer. 38:6. Jon. 2:2—4. Acts 16:24—28. p 2 Chr. 33:19, 19. Job 34:23. Ps. 6:8, 9. 34:6. 66:19. 116:1, 2. Is. 38:5. q Ps. 55:1. 88:13, 14. Rom. 9:26. r Ps. 69:18. 145:19. Is. 58:9. Jam. 4:8. s Is. 41:10, 14. Jer. 1:17. Acts 18:9, 10. 27:24. Rev. 1:17. 2:10. t 1 Sam. 25:39. Ps. 35:1. Jer. 51:35. u Gen. 18:16. Ps. 34:22. 71:23. 103:4. x Jer. 11:19—21. 15:10. 18:18—23. 20:7—10. 37:3. y Gen. 31:4. Ps. 6:4. 26:1. 43:1. 1 Pet. 2:23. z 59. Ps. 10:14. Jer. 11:19. a 30. 5:1. Ps. 74:18. 89:50. Zeph. 2:8. b Ps. 59:7, 12. 140:3. Ez. 36:3. c Jer. 18:18. d Ps. 139:2. e 14. Job 30:9.

and faith, flesh and spirit, is often very sharp: and outward troubles contend with inward discouragement. (*Note and P. O. Job 3:1—10.*) Indeed the Lord sometimes leads his most eminent servants "into darkness and not into light;" and they are apt to conclude, that he is punishing them as an enemy, and not correcting them as a Father: his hand seems turned against them all the day; the body is affected with the disquietude of the mind: God himself appears to exclude their souls from comfort, to put them to pain, to hedge up their way, to "shut out their prayers" and earnest cries, to plunge them into perplexity, to envelope them in darkness, and to be in every way, formidable to them. But, whether our God frown, or our enemies deride and insult; and whether our comforts be turned into "gall and wormwood," or "our souls forget prosperity;" we may be assured, that it is our infirmity and temptation, if we think, "that our strength and hope are perished from the LORD." Indeed, if we only consider our affliction and misery; or the power, justice, and holiness of God, compared with our guilt and pollution; and do not view him on a mercy-seat and ready to forgive; instead of being properly humbled before him, we shall sink into despondency. This conscious guilt may even "swallow us up in overmuch sorrow," and give Satan an advantage against us: and it is of great importance to be aware of his devices. (*Note, 2 Cor. 2:5—11.*) But if we properly recall to mind the Lord's goodness, we shall have hope in our darkest hours: and we should consider how others have found comfort in similar circumstances: that when we too have found relief, we may point it out to our brethren.

V. 21—41. The due consideration of the evil of sin and our own sinfulness will convince us, that "it is of the LORD's mercies we are not consumed." If they had not been more abundant even than our provocations, we should not now be in the land of hope, of pardon, of prayer; but in the region of vengeance, blasphemy, and despair. And how much worse might it have been with us, than now it is! How many have been cut off, and perished in their sins! How many on earth are suffering far more severe pains than we are! How many sufferers have no acquaintance with their guilt and danger: and what severe and long-continued self-denial has God often required of his most honoured servants, which they found it their wisdom and duty, and eventually their happiness, to submit to in humble patience! How meekly, submissively, and thankfully ought we to bear our lighter cross, and exercise that moderate self-denial to which he calls us! and how shameful, if we repine, despond, or seek relief by sin! These and similar reflections will suggest reasons for gratitude even in our afflictions, and for hope in our dejections. He who has hitherto spared us, and whose "compassions are new to us every morning;" still "waiteth to be gracious;" great is his sincerity in his invitations, and faithfulness to his promises; and he has promised to teach and help all who desire to come, as well as to receive all who do come to him. If we cannot then say, with unwavering voice, "The LORD is my Portion;" may we not say, "I desire to have him for my Portion and salvation, and in his word do I hope?" We may wait on him and seek him, assured of success. Let us then watch against despondency, as well as presumption; and count it "good to hope and quietly to wait for the salvation of the LORD." We should also remember, that many have found the galling yoke of affliction salutary and useful; and in the severe school of adversity have learned repentance, patience, and godliness. As that is always best for us, which most conduces to the salvation of our souls; we cannot too soon be initiated in this profitable discipline. Happy then is it, when disappointments and troubles teach young persons to retire, "to sit alone," to "keep silence" from vain words, and to give themselves to meditation and prayer; whilst others of their age, are running the round of folly and vice, and making abundant provision for future anguish and misery. And happy shall we all be, if we learn so to receive affliction, (considering that it is said

64 ¶ Render unto them a recompense, O LORD, according to the work of their hands.

65 Give them sorrow of heart, thy curse unto them.

66 Persecute and destroy them in anger from under the heavens of the LORD.

CHAPTER IV.

The prophet deplores the ruin of the city and temple; and the extreme misery of the people, especially by famine, 1-12. He ascribes these calamities to the sins of the prophets and priests; and shows how their allies disappointed them, and their enemies pursued them, 13-20. He predicts the termination of Zion's calamities, and judgments upon insulting Edom, 21, 22.

HOW is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street.

2 The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!

3 Even the seamensters draw out the breast;

[Ps. 28:4. Jer. 11:20. 50:29. 2 Tim. 4:14. Rev. 6:10. 18:6. * Or, obstinacy of heart. Deut. 2:30. Is. 6:10. g Deut. 27:15-28. Ps. 109:17, 18. 1 Cor. 16:22. f Ps. 35:6. 83:15. i Deut. 7:24. 35:19. 29:20. 2 Kings 14:27. Jer. 10:11. k Ps. 63: 115:16. la 66:1. a Is. 1:31, 22. 14:12. Ez. 7:19-22. b Jer. 52:13. Matt. 13:47. m Is. Gen. 19:25. Dan. 9:12. Matt. 21:21. n Num. 6:2 &c. Judg. 13:5, 7. 16:17. Am. 2:11, 12. Luke 1:15. o 1 Sam. 16:12. Ps. 51:7. 144:12. Cant. 5:10. Dan. 1:15. p 5:10. Job 30:17-19, 30. Joel 2:6. q Heb. darker than blackness. q 1, 2. Ruth 1:19, 20. Job 2:12. Is. 52:14.]

upon us by the hand of God,) as to extract good out of it. In order to this we must abase ourselves before him, in the deepest humiliation: and then, whatever reproach or injurious treatment we receive, we shall be conscious that we have no cause to complain, whilst we have the hope of his favour, and are thus made "partakers of his holiness." This submission and dependence on God must be safe and advantageous: for "he will not cast off for ever" any who trust in him. "Though he cause grief," yet "he delighteth in mercy," and not in afflicting the children of men: and when he has humbled and proved us, he will "have compassion, according to the multitude of his mercies," and "do us good at the latter end." Indeed, he often permits the instruments of his correction or his vengeance, to crush their subjects or prisoners under their feet: but he cannot approve of injustice or oppression. Nor can they exceed their commission, or do mischief according to their own will: for good and evil are dispensed at the mouth of God. When therefore his wise and righteous ends are answered, he terminates the power of oppressors, and rescues the oppressed. Our troubles are all from him: and when our peace is made with him, all things will certainly "work together for our good." Instead then of fretting and complaining, when we suffer a small part of the punishment due to our sins; whilst the continuance of life gives ground for hope and time for prayer; we should employ ourselves in "searching and trying our ways," in repenting of our sins and "returning unto the LORD;" and in lifting up our hearts and prayers unto our heavenly Father. We should complain to him, and not of him: and the representation of our sorrows should be always accompanied with humble confession of our manifold and heinous transgressions.

V. 42-66. If the Lord has "not pardoned" our sins, we may be sure, that it is because we have not repented and believed his gospel; yet it is possible that we are forgiven, even though we have not the comfort of it. If we be covered with his anger, and our prayers be not answered; it may be, because we ask amiss, or have not patiently waited his time. If we be made "as the filth of the world," treated as the refuse of mankind, and insulted by our neighbours; we should the more earnestly look to our God, and expect him to plead our cause and deliver us. But indeed, our own troubles, and those of the church and world around us, continually suggest causes of sorrow; and wherever we look, "our eyes may affect our hearts," and cause our tears to flow afresh. Yet we may still hope and rejoice in the Lord: no dark dungeon or deep pit can exclude us from his throne of grace. (Note, Acts 16:25-28.) If we cannot speak, he will hear our breathings and our sighs. (Note, Rom. 8:24-27, vv. 26, 27.) He will draw near to encourage, to defend, and to plead the cause of his afflicted servants, and to redeem their souls.—But what are all our sorrows compared with those of the Redeemer? "He" indeed "was the man, who saw affliction, by the rod of the LORD's wrath" against our sins; and exclaimed, "My God, my God, why hast thou forsaken me?" He "gave his cheek to the smiters, and was filled with reproach;" he was cut off, and laid in the grave, and the stone covered him: yet his prayer was answered, his cause was pleaded, he rose triumphant, and his enemies have, many of them, perished miserably from "under the heavens of the LORD." Thus will he deliver his people out of every trouble, and revive his church from every overwhelming persecution: thus will he raise our bodies from the grave, and save us with an everlasting salvation; whilst all his enemies will perish with an "everlasting destruction from his presence." (Notes, Thes. 1:5-10. Rev. 20:11-15.)

NOTES.—CHAP. IV. V. 1, 2. The nation of Israel being devoted to God and beloved by him, and Jerusalem the holy city where he was worshipped at his temple, had ex-

they give suck to their young ones: "the daughter of my people is become cruel, like the ostriches in the wilderness.

4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it unto them.

5 They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills.

6 For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her.

7 Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire:

8 Their visage is blacker than a coal; they

11, 12. Matt. 7:9-11. i Deut. 28:54-56. Is. 3:16-26. 24:6-12. 32:9-14. Jer. 6:2, 3. Am. 6:3-7. 1 Luke 7:25. 1 Tim. 5:6. marg. Rev. 18:7-9. k 2 Sam. 1:24. Prov. 31:21. Luke 16:19. 1 Job 24:8. Jer. 9:21. Ez. 15:16. l Or, iniquity of the daughter, &c. Is. 1:9, 10. Ez. 16:48-50. Matt. 11:23, 24. Luke 10:12. 13:47. m Is. Gen. 19:25. Dan. 9:12. Matt. 21:21. n Num. 6:2 &c. Judg. 13:5, 7. 16:17. Am. 2:11, 12. Luke 1:15. o 1 Sam. 16:12. Ps. 51:7. 144:12. Cant. 5:10. Dan. 1:15. p 5:10. Job 30:17-19, 30. Joel 2:6. q Heb. darker than blackness. q 1, 2. Ruth 1:19, 20. Job 2:12. Is. 52:14.]

celled other nations and cities, as the most fine gold does the baser metals; which was intimated by the gold that overlaid the walls, and formed the vessels, of the sanctuary. (Notes, 1 Kings, 6:15-35. 7:48-51.) But now they were both polluted by their sins, and disgraced by their sufferings; they had lost all their distinguished splendour and excellency, and were become base and contemptible. The temple also was totally destroyed, and its stones were thrown among the common rubbish, and mixed with the ruins of other buildings. Nay, the "sons of Zion," even the most honourable and eminent of them, who ought to have been, and had been, "precious as fine gold," were disregarded and dashed in pieces like the meanest earthen vessel. (Marg. Ref. Notes, Is. 30:12-14. 51:17-20, v. 20. Jer. 22:28-30. Rom. 9:19-23. 2 Cor. 4:7.)

V. 3-5. Through urgent famine, the women of Jerusalem seemed to be deprived of all natural affection, and were become more unfeeling to their offspring than the seamensters, or other savage creatures. In endeavouring to preserve their own lives, they neglected to tend on their infants; and thus left them to perish, as the ostrich does her eggs, which she leaves on the sand and looks no more after them: (Note, Job 39:13-18.) and some of them were even far more cruel. (10) Thus the sucking child was parched to death by thirst, the lisping children, begging for bread, were left to perish by hunger; and such as had been brought up most delicately, and with every indulgence, lay neglected in the streets, or upon dunghills, without other lodging, or other food than they could rake out of them. (Marg. Ref. Notes, Deut. 28:49-57, vv. 54-56. Is. 3:16-26. 47:1-3.)—Seamensters. (3) Marg. It is, I believe, now generally agreed, that whales, and several other seamensters, bring forth their young, and suckle them, as land-animals do: though some learned expositors, taking it for granted, that this was not, in any instance, the case, have proposed other translations, which do not seem admissible.

V. 6. Sodom was destroyed at once by fire from heaven, and its inhabitants did not suffer so much, in this world, as those of Jerusalem did, when they died in a lingering manner by famine, like criminals who are long kept in torture. And, considering the superior advantages and privileges of Jerusalem, there can be no doubt, that their guilt was far more aggravated than that of Sodom.—This indeed is the more obvious sense of the original. (Marg.) The punishment of Jerusalem was heavier than that of Sodom, because her guilt was more aggravated. (Marg. Ref. Notes, 9. Ez. 16:48-51. Matt. 11:20-24.)

V. 7, 8. (Notes, Gen. 49:22-26, v. 26. Num. 6:13-21. Am. 2:9-12.) The Nazarites, during the time of their separation, were considered as very distinguished persons; and probably they used to wear white clothing. Perhaps God had been pleased to give a peculiar blessing to their diet, to render them more healthy than their brethren, who did not abstain from wine; so that their appearance was more vigorous and comely; and they were considered as the ornament and honour of the city. (Note, Dan. 1:8-16.) But now the wrath of God had made such a change in their circumstances; that by famine, disease, and neglect, they were become base and sordid in their persons and apparel, not to be distinguished from the other wretched objects, with whom they were surrounded: and they were emaciated and enfeebled, so that their very neighbours scarcely knew them. (Marg. Ref.)

Blacker than a coal. (8) "Darker than blackness." (Marg. and Marg. Ref. p.) "Dusker than the dawn." ... שֶׁחֵר, signifies the dawn of the day, when it is neither light nor dark, but between both, at which time objects are not easily distinguished. Blayney. (Note, Is. 8:20.)

V. 9. Marg. Ref. Note, 6.—Stricken, &c.] 'Their vitals

are not known in the streets: "their skin cleaveth to their bones; it is withered, it is become like a stick.

9 *They that be slain with the sword are better than they that be slain with hunger: for these pine away, stricken through for want of the fruits of the field.*

10 *The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people.*

11 *The Lord hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.*

12 *The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.*

[Practical Observations.]

13 *For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her,*

14 *They have wandered as blind men in the streets, they have polluted themselves with blood, so that men could not touch their garments.*

15 *They cried unto them, Depart ye; it is unclean; depart, depart, touch not: when they*

fled away and wandered, they said among the heathen, they shall no more sojourn there.

16 *The anger of the Lord hath divided them; he will no more regard them: they respected not the persons of the priests, they favoured not the elders.*

17 *As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation that could not save us.*

18 *They hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for our end is come.*

19 *Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.*

20 *The breath of our nostrils, the anointed of the Lord, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.*

21 *Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.*

22 *The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom; he will discover thy sins.*

r Job 19:20, 33:21. Is. 32:4, 38:3, 102:3-5, 119:83. s Lev. 26:39. Ez. 24:23, 33:14. t See on 3, 2:20. 2 Kings 6:26-29. u Is. 49:15, 53:48. v Ps. 137:1-3. 2 Kings 24:10. Ez. 24:17-18, 32:21. Dan. 9:12. 14:16, 15:1-4, 19:3-11, 23:19-20, 24:10. Ez. 24:17-18, 32:21. Dan. 9:12. Zech. 1:6, Luke 21:32. Jer. 21:14, 29:24. 2 Kings 8:9. Ps. 43:4-6. b 2:14. Jer. 5:21. Jer. 21:14, 23:11-21. Ez. 2:26-28. Mic. 3:11, 12. Zeph. 3:3-4. c Jer. 2:30, 26:8-9, Matt. 23:33-37, Luke 11:47-51. Acts 7:52. 1 Thes. 2:15-16. d Deut. 28:25-29, 1a. 28:10-12, 55:10. 59:11. Mic. 3:6, 7. Matt. 15:14. Ps. 4:18. e Num. 35:33, 1a. 1:13. Jer. 2:34. 1 Or, in that they such. Num. 19:16. Hos. 4:2. f Num. 16:26. Ps. 6:8, 139:19. Mic. 3:1. G. 6:17. 1 Or, ye polluted. Lev. 13:45. g Gen. 49:7. Lev. 26:33-39. Deut. 28:25, 64:6, 32:26. Jer. 15:4, 24:9. h Ps. 106:44. Heb. 8:9. 15:12. 2 Kings 23:18-21. 2 Chr. 36:17. 1a. 9:14-16. k 1:19. 1a. 20:5, 30:

1-7, 31:1-3. Jer. 2:13-36, 8:20, 37:7-10. Ez. 29:6, 7:16, 13:52. 1 Sam. 24:14, 2 Kings 25:4, 5, Job 10:16. Ps. 140:11. Jer. 16:16, 39:4, 5, 52:7-9. m Jer. 1:12, 51:33. Ez. 7:12-12, 12:22, 23:27. Am. 8:2. n Deut. 28:49. 1a. 5:26-28, 30:16, 17, 41:30. Hos. 8:1. Hab. 1:8. Matt. 24:27, 28. o Am. 2:14. 9:1-3. p Gen. 2:7, 4:10, 2 Sam. 18:3. q 1 Sam. 12:3, 5, 16:6, 24:5, 10, 26:9, 16, 2 Sam. 1:14, 21, 19:21. Ps. 89:20, 21. r Jer. 39:5, 32:5. Ez. 12:13, 17:18-20, 19:4, 8. s Ps. 83:1-12, 137:7. k 1:19. Ez. 25:6, 8, 26:2, 35:11-15. Ob. 10-18. l Gen. 36:28, Job 1:1. u Is. 34:6, 31:6-8. Jer. 25:15-29, 49:12, 13. Ez. 25:12-14, 35:3-9. Am. 1:11, 12, Obad. 1, & Mal. 1:2-4. x 2 Chr. 28:19. Mic. 1:11. Rev. 16:15. y Or, thine iniquity. g marg. v. 1a. 40:2. Jer. 46:27, 28, 50:20. z Is. 52:1, 60:18. Jer. 32:40. Ez. 31:28. a 21. Ps. 137:7. b Or, carry thee captive for thy sine.

are pierced through, as if ... with a sword; but with this difference that it is by famine, the most cruel, because the most lingering death." *Louth.*

V. 10. In themselves, the women of Israel were strongly disposed to compassion, and still more to exquisite natural affection; but, notwithstanding this, their extreme anguish rendered them barbarous and savage, and this added exceedingly to the horror of their calamity and conduct. (*Marg. Ref. Notes, 2:20-22, v. 20. 2 Kings 6:28, 29. Is. 49:14-16.*)

V. 11. *Devoured.* "It hath made an entire destruction, so as not to leave one stone upon another." *Louth. (Marg. Ref.)*

V. 12. Jerusalem seems to have been well fortified both by nature and art; and those, who had attempted to take it, had almost always been miraculously baffled and destroyed. This induced the decided opinion among all the surrounding kings and nations, that Nebuchadnezzar would not succeed in his enterprise. Nor could he, if the Lord, the real defence of Jerusalem, had not been provoked to depart from her.—"These things are come to pass, contrary to all men's expectations." (*Marg. Ref. Notes, Ps. 48:1-8.*)

V. 13-16. The sins of the false prophets, and ungodly priests, conduced to the total degeneracy of the nation; and their murder of the prophets and righteous servants of God, and of the children offered to idols, provoked him to give them up to destruction. (*Marg. Ref. b, c. Notes, 2:18. Jer. 2:26-30, 6:13-15, 23:13-29. Ez. 22:25, 26. Mic. 3:4-12. Matt. 23:34-39. Acts 7:51-53.*) Thus the prophets and priests caused such numbers to be slain, that when they walked in the streets they could not avoid being polluted with blood; as blind men, when wandering about, could not shun those things, the touch of which rendered them unclean. Nay, they were even covered with the blood of the slain, so that men could not touch their garments without being defiled. Or, in the punishment of their crimes, such numbers were slain on every side, that they could not avoid pollution by touching blood; any more than blind men could.—The Jews had been wont to say to a Gentile, "Stand by thyself, I am holier than thou;" and to bid him depart, and keep at a distance, as unclean; but now the very heathen drove them out of the city as unclean, and burned it as polluted.—They used the same words to express their abhorrence of this defilement of such persons, whose office it was to cleanse and purify others, as the lepers were by the law obliged to pronounce on themselves, and cry, "Unclean, unclean." (*Lev. 13:45.*) *Louth.* They considered them as monsters of wickedness, and in contempt of their former pride and self-preference, or as loathing their vile conduct, they disdainfully shunned their company: nay, when they fled, or wandered from place to place, even the idolaters would not admit them to sojourn with them! Thus the Lord divided them into distant places. (*Note, Gen. 49:5-7.*) he no longer regarded them as his people; and therefore their enemies no more respected their priests and elders, but considered them as the chief criminals, and the

peculiar objects of their execration. (*Marg. and Marg. Ref. d-i.*)

V. 17. *Vain, &c.* The Jews had long expected help from the Egyptians, but wholly in vain; and this was one occasion of their ruin. (*Marg. Ref. Notes, Is. 30:6, 7. 31:2, 3. Jer. 37:1-10. Ez. 29:6, 7.*)

V. 18, 19. These are the desponding complaints of the remnant of the Jews. Their enemies haunted those who remained in the city, from one street to another; so that they expected death every moment; and if any of them fled to the mountains, or into the wilderness, their pursuers were as swift as eagles, and laid wait for them to destroy them. (*Marg. Ref. Notes, 2 Kings 25:1-5. Jer. 5:30, 31. Ez. 7:5-15. 12:1-16, 26-28. Am. 8:1-3.*)—God has brought upon us that judgment which he threatened by Moses, of bringing "a nation against us as swift as the eagle flieth." (*Deut. 28:49.*) *Louth. (Notes, Jer. 4:11-13. Matt. 24:26-28.)*

V. 20. "This verse some expositors understand of king Josiah; and thereupon ground their opinion, that the Lamentations were written on occasion of his death. ... But I rather conceive that Zedekiah was meant, of whom the prophet saith, that he was taken in those toils his enemies had laid to catch him. (*Jer. 52:8. Ez. 12:13.*) As long as he was safe, we had hopes of preserving some face of government, although we were carried into a foreign country." *Louth.*—Perhaps the hopes of the nation, when Zedekiah was first anointed king, are intended. He was raised to the throne by the king of Babylon; and therefore they might expect to be preserved by his power from the surrounding heathen nations, and to continue in their own land: so that they considered their national existence, so to speak, to depend on Zedekiah. But when he was hunted and taken, as a wild beast in a pit, all their hopes expired. (*Marg. Ref. Notes, 2 Kings 25:6, 7. Jer. 34:1-5. 37:17-21. Ez. 17:12-21. 21:25-27.*)

Breath, &c. (*Marg. Ref. p.*) "Ille (scilicet princeps) est spiritus vitalis, quem hec tot millia civium trahunt." Seneca, quoted by Blayney.

V. 21, 22. (*Note, 1:18-22, v. 21.*) The Edomites insulted and rejoiced over the calamities of the Jews. (*Notes, Ps. 137:7-9. Jer. 49:7-22. Ez. 25:12-14, 35. Am. 1:11, 12. Ob. 10-21.*) The prophet therefore ironically bade them rejoice; but assured them that their joy would soon be terminated for the deadly cup of divine vengeance would speedily be put into their hands, and reduce them to desperation and contempt. (*Marg. Ref. v. x. Notes, Ps. 75:8. Is. 51:17-23. Jer. 25:15-17, 27, 28. Hab. 2:15-17.*) The appointed punishment of Zion would soon be completed, and her captivity terminated: and then the Lord would bring to light and punish the iniquities of Edom; or carry them into captivity for their sins. (*Note, Is. 40:1, 2.*)

U. (21) *Note, Job 1:1.—No more.* (22) "These and such like expressions, if understood in a strict literal sense,

CHAPTER V.

The Jews complain to God, of the grievous calamities which they endured for their sins; and of the desolations of Zion, 1—18. They earnestly pray him to return unto them in mercy, 19—22.

REMEMBER, O LORD, what is come upon us: consider, and behold our reproach.

2 Our inheritance is turned to strangers, our houses to aliens.

3 We are orphans and fatherless, our mothers are as widows.

4 We have drunken our water for money: our wood is sold unto us.

5 Our necks are under persecution: we labour, and have no rest.

n 1:20, 2:20, 3:19, Neh. 1:8, Job 7:7, 10:9, Jer. 15:15, Hab. 3:2, Luke 23:42, h 2:15, 3:61, Neh. 1:3, 4:4, Ps. 44:13—16, 74:10, 11, 79:4, 12, 89:50, 51, 128:9, 4, c Deut. 28:40, & c, Ps. 79:1-2, Is. 1:7, 5:17, 63:18, Jer. 6:12, Ez. 7:21, 34, Zeph. 1:13, c, Ez. 22:24, Jer. 18:21, Hos. 14:3, c Deut. 28:48, Is. 3:1, Ez. 4:9—17, ¹ Heb. condit. for price, 1 Heb. On our necks are *ye* persecuted, 1:14, 4, 19, Jer. 18:21, 22, 18:5, 68, Jer. 27:3, 3:11, 12, 28:14, Matt. 11:29, Acts 15:10, g 2 Kings 10:15, Jer. 50:15, Ez. 17:18, h Is. 30:1—6, 31:3, 57:9, Jer. 2:18,

must relate to the final restoration of the Jews. (Jer. 31:40. Is. 52:1.) *Louth.* (Notes, Ez. 34:23—31, 37:25—28, 39:23—29. Hos. 3:4, 5. Joel 3:9—17. Am. 9:13—15. Mic. 7:8—17.)—Edom is frequently introduced, as representing the enemies of the church in general; and the final restoration of the Jews will be accompanied with the entire ruin of all the adversaries of the church, or speedily succeeded by it. (Marg. and Marg. Ref. y—a. Notes, Is. 34: 63:1—6. Mal. 1:2—5.)

PRACTICAL OBSERVATIONS.

V. 1—12. The glory of outward distinctions and privileges may soon be obscured: sin tarnishes the beauty of the most excellent gifts; and when the Lord leaves churches or nations, their "glory is departed." But that "gold tried in the fire" which Christ bestows, will never be taken from us; nor can its excellency be diminished. (Note, Rev. 3:18, 19, v. 18.)—The stones of the earthly sanctuary were repeatedly poured out in the streets, so that not one of them was left upon another: but the spiritual temple experiences no such demotions; it is built upon a Rock, against which the gates of hell cannot prevail; and every believer being one with Christ, is "an habitation of God through the Spirit." (Notes, Eph. 2:19—22. 1 Pet. 2:4—6.)—Indeed the most "precious of the sons of Zion," incomparably more valuable in the sight of God than the finest gold, are esteemed by ungodly men "as earthen pitchers," fit for nothing but the basest uses, or to be dashed in pieces; and not only were prophets and apostles treated in this manner, but even Christ himself was despised and vilified more than any of them.—They who live themselves, and bring up their children, in delicacy, elegance, and splendour, know not to what miseries they may be reserved; and such as are most habituated to luxury and indulgence, must be doubly miserable, if reduced to the extremes of hunger and thirst, and squalid penury, to lie on the ground, and to "embrace dunghills." It is therefore our interest to accustom ourselves to hardships, to deny our appetites improper gratifications, and to fear contracting such habits as may afterwards prove sources of misery.—Extreme necessity has a tendency to render the heart callous and unfeeling; they, who have improperly indulged their children when in prosperity, have often been most regardless of them in distress: and the human species has frequently been found more cruel and insensible, than the most ferocious and stupid of the irrational creatures.—The punishment of the most abandoned heathens will be light compared with that of wicked nominal Christians: but if the lingering pains of a tedious execution, of famine, or of some fatal disease, are so terrible; what will be the everlasting punishment of the wicked, when "the Lord shall accomplish his fierce anger, and pour out his fury upon them" as "consuming fire!"

V. 13—22. No enemy can prevail against us unless God withdraw his protection; and if he do, no defence can avail. But the wickedness of those, who are by office engaged to support religion, and yet betray her interests, is the great cause of national judgments, and of the ruin of flourishing churches: especially, when they have "shed the blood of the just" in the midst of them. Those who have thus polluted their garments, have commonly been recompensed in the same way; and rendered an execration even to the vilest of mankind.—The eyes of those, who have provoked the Lord to have no more regard to them, must "fail in looking for vain help from such as cannot save;" but they who trust in him shall never be confounded.—Men who are most presumptuous in prosperity, are most apt to despond in danger and trouble; and they who have before despised the warnings and counsels of the Lord's ministers, are often excessively terrified, when their end draws nigh and their days are fulfilled; and when they can find no escape from the close pursuit of "the king of errors."—If we so overrate any creature, as to account it "the breath of our nostrils," or expect "to live under its shadow;" we shall surely meet with disappointments and confusion: but our anointed King is indeed the Life of our souls, and we may safely live under his shadow, and rejoice in him in the midst of all our enemies; for he is "the true God, and Eternal Life."—All the troubles of

6 We have ^ggiven the hand ^hto the Egyptians, and to the Assyrians, to be satisfied with bread.

7 Our fathers have sinned, ^hand are not: and we have borne their iniquities.

8 Servants have ruled over us: ^hthere is none that doth deliver us out of their hand.

9 We ^geat our bread with the ^hperil of our lives because of the sword of the wilderness.

10 Our skin was black like an oven because of the terrible famine.

11 They ravished the women in Zion, ^hand the maids in the cities of Judah.

12 Princes are hanged up by their hand: the faces of elders were not honoured.

36, 44:12—14, Hos. 5:13, 7:11, 9:3, 12:1, 1 Ex. 29:5, Jer. 16:12, 31:29, Ez. 14:2, Matt. 23:32—36, 8 Gen. 42:13—36, Job 7:8, 21, Jer. 31:15, Zech. 1:5, 1 Gen. 9:25, Deut. 28:43, Neh. 2:19, 5:15, Prov. 30:22, m Job 5:4, 10:7, Ps. 71 2, 90:22 Is. 11:13, Jer. 2:16, Zech. 11:5, n Judg. 6:11, 2 Sam. 23:17, Jer. 40:9—12, 41—10—18, 42:14, 15, Ez. 1:16, 17, 12:18, 19, 6:3, 4, 8, Job 30:20, Ps. 119:58, 119, ¹ Heb. errors, or, ^hstudies of famine, p 1:1, 2, 28, 30, Is. 13:18, Zech. 14:2, q 2:12, 20, 4:16, Is. 47:6, 1, 2, 39:6, 7, 52:10, 12—27.

the church will soon be accomplished; and believers are long will have done with captivity, punishment, sin, and sorrow: but the doom of their insulting enemies approaches; the Lord will soon bring their sins to light; he will put the cup of vengeance into their hands; and they shall drink it to the dregs, and lie down in eternal shame and sorrow. (Note, Is. 50:10, 11.)

NOTES.—CHAP. V. V. 1—6. The title of this chapter in the Vulgate, and in some other versions, is "The prayer of Jeremiah;" but no such title is found in the original: nor does it seem appropriate. It is an address to God, respecting the calamities of his people, as the improvement of the preceding representation of them. It consists of the same number of stanzas as the preceding chapters; but they are much shorter, and the alphabetical order is not observed.—A chorus of the Jews, or the collective body of the nation, is represented as calling on God to remember their miseries, and the reproach to which they were exposed. (Notes, 2:20—22, Ps. 74:18—20, 79: Is. 63:15—19, 64: Hos. 14:1—3.) The inheritance, which he had given to their fathers, and the houses which they had builded on it, were possessed by the Chaldeans, and other aliens from the nation of Israel: they were bereaved of their fathers, and their mothers were left destitute widows; amidst the oppressions of their enemies; they were forced, in the land of their captivity, to pay dear even for water and fuel, which they formerly had for fetching: they were grievously oppressed and persecuted, and laboured for their tyrants, without respite or refreshment: they had repeatedly been obliged to submit to the Egyptians and Assyrians, through their urgent necessities; and at last some of them were destitute strangers in Egypt, and others were captives in the regions formerly governed by the Assyrians. (Marg. and Marg. Ref. Notes, Is. 30:1—7, Jer. 2:33—37, v. 36, 37. Hos. 5:13, 14, 7:11, 12, 14:1—3, v. 3.)

V. 7. The whole load of national guilt, which had been accumulating for ages, lay with incumbent weight on that generation of Israel: thus they bare the iniquities of their fathers, who were no more on earth, to suffer the temporal effects of their own transgressions. Of this they were at length made sensible; and that it was the cause of their extreme miseries, which they could not escape, but by a national repentance and conversion to God. It does not seem to have been spoken in a murmuring spirit; but as a humble acknowledgment of the justice of God, in his dealings with the nation. (Marg. Ref. Notes, Ez. 20:5, Jer. 31:29, 30, Ez. 18:2—4, Zech. 1:5, 6, Matt. 23:34—39.)

V. 8—10. Even the servants of the Chaldeans domineered over the captive worshippers of God: and there was none to rescue them from their insolence and cruelty. (Marg. Ref. l, m. Notes, Ez. 5:12—23, Neh. 5:14—18, Prov. 28:3.) Whilst the invasion of the land, and the siege of Jerusalem continued, and immediately after the city was taken, the people got their bread by hazarding their lives; for they were every where met with by their enemies, who destroyed them without mercy; and their skins were parched and turned black, by the extremity of the famine which they had endured. (Marg. Ref. n, o. Note, 4:7, 8.)

Because, &c. (9) "I can no otherwise understand this, than that on account of their weak and defenceless state, the people were continually exposed, while they followed their necessary business, to the incursions of the Arabian freebooters, who might not improperly be styled, "the sword of the wilderness." *Blayney.*

Terrible famine. (10) *לחמה*. The word occurs Ps. 11:6, and in the singular Ps. 119:53, and not elsewhere.

V. 11—16. After the city was taken, these outrages were committed, as they had before been in the cities of Judah. (Marg. Ref. p. Note, Zech. 14:1—3.) Their princes were disgraced or put to death, by the hands of the enemy, in the most cruel and ignominious manner, as slaves and malefactors: their elders, (either the members of the national council, or the aged and most venerable citizens,) were treated with indignity: their chosen strong men were enslaved, and employed in the hardest drudgery; and even the youths were loaded with wood till they fell under the burden. So that the elders

13 They took the young men to grind, and the children fell under the wood.

14 The elders have ceased from the gate, the young men from their music.

15 The joy of our heart is ceased; our dance is turned into mourning.

16 The crown is fallen from our head: woe unto us, that we have sinned!

17 For this our heart is faint; for these things our eyes are dim.

r Ex. 11:5. Jude. 16:21. Job 31:10. Is. 47:2. s Ex. 1:11. 2:11. 23:5. Neh. 5:1—5. 58:6. Matt. 23:4. t 1:19. 2:10. Deut. 16:18. Job 29:7—17. 30:1. Is. 3:2, 3. u Job 30:31. Is. 24:7—11. Jer. 7:34. 16:9. 25:10. Ez. 35:13. Rev. 18:22. x Ps. 30:11. Am. 6:4—7. 9:10. Jam. 4:9, 10. y 1:1. Job 19:9. Ps. 89:39. Jer. 13:18. Ez. 21:26. Rev. 2:10. 3:11. * Heb. of our head is fallen. z 1:5, 18. 2:1. 4:13. Prov. 14:31. Is. 3:9—11. Jer. 2:17, 19. 4:18. Ez. 7:17—22. 22:12—16. 2:1. 6. a 1:3, 22. 1:5. 28:36. Is. 1:5. Jer. 8:13. 46:5. Ez. 21:7, 15. b 2:11. Deut. 8:55. Job 17:7. 18. 37:31, 39. 69:3. Is. 38:14. c 2:9. 1 Kings 9:7, 8. Ps. 71:2. Jer. 17:3. 38:9. 32:13. Mic. 3:12. d Is. 32:13, 14. Jer.

no more appeared in the face of the city, to administer justice, or to give counsel; the young men no more entertained themselves and others with music. All their mirth was ceased and turned into mourning; all their honour was gone; their crown was fallen from their heads, and their miseries were come upon them because of their sins. (*Marg. Ref. q—x. Notes, Is. 24:1—12. Jer. 25:10.*)

Young men from their music. (14) "The chosen ones have ceased from their Psalms." The termination of the sacred psalmody at the temple seems especially intended.—*Crown.* (16) "All our glory is at an end, together with the advantages of being thy people, and enjoying thy presence among us, by which we were distinguished from the rest of the world." *Louth.* (*Marg. and Marg. Ref. y, z.*)

V. 17, 18. The most distressful circumstance of all, to the pious remnant, was the desolation of Zion, which was become the resort of foxes, preying upon the dead bodies, which were there left unburied: since it was without temple, altar, or sacrifice: without priest, or worshipper, or inhabitant, to drive them away. (*Marg. Ref. Notes, Ps. 63:9—11, v. 10. 79:1—5. Is. 32:9—14.*)

V. 19—22. In this deplorable case, the people of God could apply to none, but their everlasting and unchangeable King, whose throne remained from age to age. (*Notes, Ps. 90:1, 2. 102:25—28. Hab. 1:12—17, v. 12.*) They therefore anxiously inquired of him, on what account he had so long forsaken them, and seemed to forget them. They besought him to convert them unto himself, by his renewing grace; (*Marg. Ref. e. Notes, Jer. 17:14. 31:18—20.*) that he might return to them in mercy, and renew those prosperous days, which their nation had anciently enjoyed; and they complained, that he had utterly rejected them in his anger; or rather they inquired, whether he meant thus to deal with them. (*Marg. and Marg. Ref. g, k. Notes, Ps. 74:10—12. 77:5—12. 89:46—48.*)—"Our only hope is in the eternity and unchangeableness of thy nature; and that thou still governest the world, and orderest all the events of it; whereby thou art always able to help us, and art never forgetful of the promises, which thou hast made to thy people. . . . Do thou give us the grace of conversion and amendment, and then thou wilt remove thy heavy judgments, and restore us to that happiness and prosperity which we formerly enjoyed." *Louth.* (*Marg. and Marg. Ref. h, i. Notes, Deut. 30:1—10. Is. 64:6—12.*)

18 Because of the mountain of Zion, which is desolate, the foxes walk upon it.

19 Thou, O Lord, remainest for ever; thy throne from generation to generation.

20 Wherefore dost thou forget us for ever, and forsake us so long time?

21 Turn thou unto thee, O Lord, and we shall be turned; renew our days as of old.

22 But thou hast utterly rejected us; thou art very wroth against us.

9:11. e Deut. 33:27. Ps. 9:7. 10:16. 90:2. 102:12, 25—27. Hab. 1:12. 1 Tim. 1:17. 6:15, 16. Heb. 1:10—12. 13:8. Rev. 1:4, 8, 17, 18. f Ps. 45:6. 145:13. 146:10. Dan. 2:44. 7:14, 27. Heb. 1:8, 9. g Ps. 13:1. 44:24. 74:1. 77:7—10. 79:5. 85:5. 89:4. 94:3, 4. Is. 64:9—12. Jer. 14:19—21. i Heb. for length of days. h 1 Kings 18:37. Ps. 80:3, 7, 19. 85:4. Jer. 31:18. 32:39, 40. Ez. 11:13, 20. 36:25—27, 37. Hab. 3:2. j Jer. 31:4, 23—25. 33:10, 13. Zech. 8:3—6. Mal. 3:4. k Or, For wilt thou utterly reject us? l Ps. 44:9. 60:1, 2. Jer. 15:1—5. Ez. 37:11. Hos. 1:6.

PRACTICAL OBSERVATIONS.

In all troubles, prayer is our great duty and privilege, and the best means of relief; and all our sorrows should lead us to beseech the Lord to remember and help us. Though our sins and his just displeasure have caused our sufferings; yet we may hope in his pardoning mercy, his sanctifying grace, and his kind providence.—As wasting wars, terrible famines, and heavy oppressions, or persecutions, come upon nations, for the sins of former and present generations, when their appointed measure of iniquity is filled up; so the accumulating sins of a man's whole life will be punished with tremendous vengeance at last; except he obtain by faith an interest in Him, "who bare our sins in his own body on the tree."—The wrath of God turns the sinner's mirth into mourning, his liberty into bondage, and his honour into disgrace: "for this the crown is fallen from our heads, and we unto us that we have sinned!" This first reduced the race of men to its present wretched condition; and the desolations of the church originate from the same source.—But though we should mourn over the miseries of the world, and the low estate of the church; yet the true Zion, to which believers are come, cannot be desolated, but remains for ever, even as the throne of our God in heaven. This inheritance cannot be forfeited or alienated: nor can our mansions be possessed by strangers; or our relation to God, as espoused and adopted into his family, abrogated; or "the liberty, wherewith Christ hath made us free," taken from us; the freeness of our salvation disannulled; or our joy and glorying in Christ made void. Various tribulations may make our hearts faint and our eyes dim; but our way to the mercy-seat of our reconciled God is still open: and we may beseech him not to forsake or forget us; and plead with him to turn and renew us, more and more, by his grace; that our hopes may revive, and our consolations abound, "as in the days of old." For the eternal and unchangeable God will not utterly reject his church, or any true believer, whatever our trials, fears, or lamentations may be. Let us then, "in all our troubles, put our whole trust and confidence in his mercy;" let us confess our sins, and pour out our hearts before him; and let us watch against repinings or despondency, whatever we suffer, or whatever we witness of the troubles of our brethren; for this we surely know, that it shall be well in the event, with all who trust, fear, love, and serve God.

THE

BOOK OF THE PROPHET EZEKIEL.

EZEKIEL, like Jeremiah, was a priest as well as a prophet. He executed his office among the captives in Chaldaea, during the latter part of the time that Jeremiah was employed at Jerusalem, and till some time after the destruction of the city.—He did not, however, reside at or near Babylon; but by the river Chebar, supposed by some to lie two hundred miles north of that city; where numbers of the captives were placed. (*Note, 1:1—3.*) He seems to have been carried into captivity with Jehoiachin, and he dates his prophecies from that event: though he was not called to the prophetic office till the fifth year after; and probably, in the thirtieth year of his age; though some reckon this thirtieth year from Josiah's reformation, when he and Judah solemnly covenanted with God to be his people. (*Note, 1:1—3, v. 2.*) The scope of his predictions was very similar to that of Jeremiah; but his manner was exceedingly different: for he delivered his messages with a vehemence, energy, and even terror and severity, peculiar to himself, but very suitable to the subjects, and to the character of those among whom or concerning whom he prophesied. His style exactly answering the character the Greek rhetoricians give of that part of oratory they call *Δυναμικόν*, which Quintilian defines to be, *Oratio, qua rebus asperis, indignis et invidiosis vim addit*; . . . its property being to aggravate things in them selves monstrous and odious, and represent them with great force and efficacy of expression. . . . Rapin . . . calls Ezekiel's style *terrible*, as having something in it that strikes the reader with a holy dread and astonishment. *Louth.* Yet he seems to have been especially raised up, to animate and encourage the pious remnant among the captives, with the hope of returning prosperity; and to convince them that their condition was greatly preferable to that of their brethren in Judah, against whom he predicted still more tremendous judgments, terminating in the desolations of the Temple, of Jerusalem, and of Judah; and almost the extermination of the inhabitants. (*Notes, 11:14—21.*) The prophecies contained in this book, which have been most surprisingly fulfilled, and are fulfilling at this day, constitute a full demonstration, that Ezekiel "spoke as he was moved by the Holy Spirit;" especially his prophecies concerning Tyre and Egypt. (*Notes, 26—32.*) It contains also many predictions, which are not yet fulfilled, relating to the restoration of Israel, and the triumphs of the church over all her enemies; which, on careful investigation, will be found entirely to coincide with many parts of Isaiah's and Daniel's prophecies, and with those contained in the Revelation of St. John. (*Notes, 36—39.*)—There are also several evident references to it, in the New Testament, though it is not expressly quoted. (Compare 1:10: with Rev. 4: 5;—9:4. with Rev. 7:2, 3.—and 9:6. with 1 Pet. 4:17.) Nor is

there any doubt, that this prophecy formed a part of the sacred canon, in the days of our Lord and his apostles.—Some have observed, that the prophet's name was happily expressive of his character; as it may signify, *the strength, or courage, of God*—Many parts of the book, however, are very figurative and obscure; and some, of which no solution, entirely satisfactory, seems to have been hitherto given.—It opens with an account of an emblematic vision of God, by which Ezekiel was called to the prophetic office. It then contains several visions representing the calamities coming on the Jewish nation, and JERUSALEM'S departure from its temple; connected with severe reproofs of the enormous wickedness of the Jews at Jerusalem, of the captives, and the whole nation with their kings, princes, priests, and prophets; and awful predictions against them. Having then predicted the judgments of God against the surrounding nations; the prophet changes his style, gives both Judah and Israel intimations of great mercies in reserve; and foretells the destruction of the enemies of the church and of Israel in the latter ages; and he concludes with a remarkable vision of the temple, city, and holy land: which, it is probable, is an emblematic description of the unity and prosperity of the church in the Millennium.—The whole prophecy is suited to fill the mind with solemn awe of the purity and justice of God, and hope in his mercy, and with dread and hatred of sin; to lead the thoughts to Christ and his kingdom; and to encourage our hopes of glorious final success to the cause of truth and holiness on earth.

CHAPTER I.

The time, place, and manner, in which Ezekiel was called to the prophetic office, 1-3. The vision of four living creatures, and four wheels, 4-25; and of the glory of God above them, 26-28.

NOW it came to pass ^ain the thirtieth year, in the fourth month, in the fifth day of the month, ^bas I was among the captives ^cby the river of Chebar, ^dthat the heavens were opened, and ^eI saw visions of God.

2 In the fifth day of the month, which ^fwas the fifth year of king Jehoiachin's captivity.

3 The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; ^hand the hand of the LORD was there upon him.

4 And I looked, and behold, ^aa whirlwind came out of the north, ^ba great cloud, and a fire ^cinfold-

ing itself, and a brightness ^dwas about it, and out of the midst thereof ^eas the colour of amber, out of the midst of the fire.

5 Also out of the midst thereof ^fcame the likeness of four living creatures. And this ^gwas their appearance; they had the likeness of a man.

6 And every one had four faces, and every one had four wings.

7 And their feet ^hwere straight feet; and the sole of their feet ⁱwas like the sole of a calf's foot; and they sparkled like the colour of burnished brass.

8 And they had ^jthe hands of a man under their wings on their four sides; and they four had their faces and their wings.

9 Their wings ^kwere joined one to another;

a Num. 4:3. Luke 3:23. b Eccl. 9:1,2. Jer. 24:5-7. * Heb. captivity. c 3. 8. 15:23. 10:15,20,22. 43:3. d Matt. 3:16. Luke 3:21. John 1:51. Act. 7:56. 10:11. Rev. 4:1. 19:11. e 8:3. 11:24. Gen. 15:1. 46:2. Num. 12:6. Is. 1:1. Dan. 8:12. Hos. 12:10. Joel 2:28. Matt. 17:9. Acts 9:10-12. 10:3. 2 Cor. 12:1. f 8:1. 20:1. 29:1,17. 40:1. 2 Kings 24:12-15. g Jer. 1:24. Hos. 1:1. Joel 1:1. 1 Tim. 4:1. h Heb. Jehzekel. i 3:14,22. 8:1. 33:22. 37:1. 40:1. 1 Kings 18:46. 2 Kings 3:15. j Is. 21:1. Jer. 1:13,14. 4:6. 6:1. 23:19. 25:9,32. Hab. 1:8,9.

k 10:3-4. Ex. 19:16-18. 24:16,17. Deut. 4:11,12. 2 Chr. 5:13,14. 6:1. 7:1-3. Ps. 18:11-13. 50:2. 97:2,3. 104:3,4. Is. 19:1. Nah. 1:3-5. Hab. 3:3-5. Heb. 12:29. l Heb. catching itself. m Rev. 1:15. n Rev. 4:6,7. Greek. n 10:15. 10:10,14,21,22. Rev. 4:7,8. o 8-11. Ex. 25:20. 1 Kings 6:24-27. Is. 6:2. p Heb. a straight foot. q Lev. 11:3,47. q 13. Ps. 104:4. Dan 10:6. Rev. 1:15. r 8:3. 10:2,7,8,21. Is. 6:6. s 11. 2 Chr. 3:11,12. 1 Cor. 1:10

NOTES.—CHAP. I. V. 1-3. Some interpreters compute this "thirtieth year," from the reformation in the reign of Josiah; when a new era commenced, and another trial was made of the kingdom of Judah. Others compute it from the accession of Nabopolassar to the throne of Babylon, which formed a new era to the Chaldeans, coincident with that of Josiah's reformation: but others think that the prophet only meant that he was thirty years of age, before he was called to his important office.—This was in the fifth year of Jehoiachin's captivity, with whom Ezekiel seems to have been carried away; and consequently it was in the fifth year of Zedekiah's reign, about six years before the final desolations of Jerusalem. (Marg. Ref. f. Notes, 2 Kings 24:8-20.) The captive Jews seem to have been left some time without prophets or visions from God, who might supply the want of the more ordinary means of instruction; (Note, Lam. 2:9.) but at length the Lord raised them up a prophet in their captivity.—Ezekiel was among the other captives by the river Chebar; where they might be stationed by the victors to cultivate waste lands, or to carry on some manufacture for their benefit. (Marg. Ref. c.) The king of Babylon planted his Jewish captives at Telabib, (3:15) and other places on the river Chebar, which flows into the east side of the Euphrates, at Ciresium, or Carchemish, near two hundred miles northward of Babylon. ... Ammiar calls this river *Aboras*, and Ptolemy, *Chaboras*. (P. Newcombe. Michaelis. Here Ekekiel saw "the heavens opened;" and the extraordinary appearance of the firmament made way for the visions of the God of Israel. (Marg. Ref. d, e. Notes, Matt. 3:16,17. Acts 7:54-60, vv. 55,56. Rev. 4:1-3. 19:11-16, v. 11.) Thus "the word of the LORD came to him expressly," with clearness and conviction; so that he could neither doubt of its divine authority, mistake its import, or question his appointment to the prophetic office. Some suppose, that the personal Word or Son of God, came and spake to him in a distinct and audible voice, as doubtless he afterwards did. (Notes, 26-28. 2:1,2.)—This revelation was accompanied with "the hand of the LORD upon him;" a divine power thus overcoming his reluctance to the arduous work, encouraging him to enter on it, and qualifying him for it. Or it may denote that he was so impressed by the power of God, as to have his senses closed to external objects, and his mind prepared to contemplate the heavenly visions. (Marg. Ref. g, h.)

V. 4. The prophet having fixed his attention on the objects presented to his view, first "saw a whirlwind come out of the north;" this might denote the impetuous destruction which from Babylon was about to overwhelm Jerusalem and Judah. (Marg. Ref. i. Notes, Jer. 1:13,14. 23:19,20.) This whirlwind brought with it "a great cloud;" an emblem of the darkness of the Lord's dispensations, and of the heavy judgments which impended over the Jewish nation. Along with this, was "a fire infolding itself," or kindling itself, or burning necessarily: (Marg. and Marg. Ref. k.) this might represent the justice and holiness of God, and the awful vengeance

which he was about to execute, for the glory of his perfections, and from motives taken from himself, and centring in himself. The whirlwind, the cloud, and the fire, were similar to the tremendous appearances from mount Sinai, at the giving of the law; and intimated that the same glorious God was about to come, and inflict condign punishment on the transgressors of it. (Notes, Ex. 19:16-20. 2 Sam. 22:7-16. 1 Kings 19:11-14. Hab. 3:9,10. Heb. 12:18-21.) This fire diffused a brightness round about it; and from the midst of it was seen as "the colour of amber," or, as some explain it, of a polished mixed metal; which might signify, that there is light enough afforded to discern something of the divine counsels and operations; and that, as far as we can understand them, they appear very splendid and glorious.—'Out of the midst of the fiery splendour, there was, as it were, a shining colour of amber, to signify the presence of God's powerful grace and mercy in the midst of the fiery trials of his church.' Bp. Hall. (Marg. Ref. l. Note, Rev. 1:12-20.)

V. 5-14. Out of the midst of the glorious vision, the prophet saw "the likeness of four living creatures." These seem to have been emblems, or a hieroglyphical representation of the holy angels, the attendants on "the King of glory," and the ministers of his providence. They were "four," probably to denote that they were employed in all the four quarters of the world, or to the four winds of heaven. Their appearance in "the likeness of a man," denoted that they were intelligent and rational creatures, of which that form is to us the token. But each of them had "four faces," which seem to be emblematic of their endowments and characters. The "face of a man" implied, that they possessed knowledge, foresight, prudence, compassion, and philanthropy, that of "a lion," intimated their boldness and force, in executing the will of God; that of "an ox," denoted strength, unwearied diligence, and perseverance; and that of "an eagle," spiritual sagacity and heavenly affections, by which they soared aloft above all created objects, to the uncreated Source of holiness and felicity. (Marg. and Marg. Ref. m.—a. Notes, 10:9-12,14,20-22.)—Compare Rev. 4:6. where our translation ... renders the word *Zōa*, *beasts* whereas it should be rendered *living creatures*; the better to distinguish them from the antichristian beast, always expressed in that book by *Θρῆνξ*. ... In that text the four living creatures denote some part of the Christian church, as appears by comparing that place with Rev. 5:8,9. *Look*—Indeed it seems capable of full proof, that the ministers of the gospel are thus hieroglyphically described by the apostle; (Notes, Rev. 4:6-8. 5:8-10.) and this being evident, some learned men have concluded, probably on insufficient grounds, that Ezekiel's vision had a similar meaning. (Note, 10:1,2.) But the four faces which each of these living creatures had, are divided, one to each, among the living creatures which the apostle saw; and this difference may imply, that the endowments which are divided in various proportions among the wisest and holiest men on earth, are all conjoined in the

they turned not when they went; they went every one straight forward.

10 As for the likeness of their faces, they four had the face of a man and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

11 Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

12 And they went every one straight forward; whither the Spirit was to go, they went; and they turned not when they went.

13 As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ran and returned as the appearance of a flash of lightning.

[Practical Observations.]

15 ¶ Now as I beheld the living creatures, behold, one wheel upon the earth by the living creatures, with his four faces.

16 The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel.

17 When they went, they went upon their

four sides: and they turned not when they went.

18 As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four.

19 And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 Whithersoever the Spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the Spirit of the living creature was in the wheels.

21 When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the Spirit of the living creature was in the wheels.

22 And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above.

23 And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

24 And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of a host: when they stood, they let down their wings.

(12, 10:11, 22. Prov. 4:25-27. Luke 9:51, 62. q 10:14. Rev. 4:7. x Is. 46:8. Luke 15:10. 1 Cor. 14:30. y Judg. 14:18. 1 Cor. 12:8. Rev. 5:5. z 10:14. Gen. 1:1. 1 Cor. 9:9, 10. a Deut. 29:49. Job 38:27. Is. 40:31. Dan. 7:4. b 10:16, 19. c 23. Is. 6:2. d 9:17. 10:22. e 20:21. Heb. 1:14. f 7. Ps. 104:4. Dan. 10:5, 6. Matt. 28:3. Rev. 4:5. 10:1. 18:1. g Dan. 9:21. Zech. 2:4. 3:10. Matt. 24:27, 31. Mark 13:27. h 19-21. 10:9, 13-17. Dan. 7:9. 16. Rev. 4:7. k 10:9. Dan. 10:6. 11:10. Job 9:10. Ps. 36:6.

holy angels.—These living creatures were also represented with "four wings each;" being emblematical of the activity and celerity with which they executed the divine mandates: as their "hands under their wings" were of their skillfulness or dexterity in all their services, of which at the same time they made no ostentation: "The hand being peculiar to mankind among all living creatures, and the chief instrument of all artificial operations." *Louth*. Their wings being joined together, might denote the perfect unanimity which prevails among them; and their "going straight forward without turning," their steadiness and constancy in obedience.—"They needed not to turn their bodies, that their faces might stand the way they were to go; for go which way they would, they had a face that looked that way. This signifies that nothing ever diverted them from fulfilling God's commands." *Louth*.—"Their proceeding directly on, in the same undeviating position, seems to show their steadiness in performing the divine will, which advances to its destined goal right onward." *Bp. Newcombe*. Their wings "stretched upward," represented their promptitude to execute their Maker's orders; as those with which they "covered their bodies," did their conscious imperfection and meanness in his glorious presence. Their "straight feet" might be emblematical of simplicity and uprightness; as the sole of their feet, divided like that of the calf, (7) or other clean animals, might be of their perfect purity and holiness: and their "sparkling like the colour of burnished brass," seems to represent their superior excellency and dignity. They were also represented as going "whither the Spirit was to go;" which might signify the subservency of their ministrations in the providential government of the world, to the great concerns of religion, and the prosperity of the church. Their appearance was "like burning coals of fire, and the appearance of lamps;" which might denote their ardent zeal and love, connected with equal knowledge and wisdom. The lamps, or light, "going up and down among the living creatures," might intimate, that the Fountain of Light communicated to them severally, as he pleased: and the bright fire issuing forth as lightning, might be an emblem of the terrible effects of their ministry, on the objects of the divine vengeance; or it might signify the same as their "running and returning as a flash of lightning," with inexpressible velocity. (*Marg.* and *Marg. Ref.* b-g.)—Each of the seraphim in Isaiah, (*Note*, Is. 6:1-4.) had six wings; and so had the living creatures seen by the apostle: but those seen by Ezekiel had but four.—The Seraphim in these texts make use of two of their wings to cover their faces, out of reverence to the divine presence, before which they stand; whereas here the living creatures are supposed to stand under the throne, as supporting it. (10:19.) *Grotius* in *Louth*.

V. 15-25. As the living creatures were emblems of the hosts of angels, ministering to the God of Israel; so these wheels denote the mysterious dispensations of his providence,

25. Rom. 11:33. E. h 2:19. g 9:12. h 11. Is. 55:11. i 10:17. 22-24. Ps. 77:16-17. 72:5. j 10:17. k 12. Zech. 4:10. Rev. 4:7. f 16. 17. Is. 66:3. l 12. m 17. Zech. 6:1-8. n 10:17. o 10:17. p 10:17. q 10:17. r 10:17. s 10:17. t 10:17. u 10:17. v 10:17. w 10:17. x 10:17. y 10:17. z 10:17.

These are as the wheels of a chariot, in which JEHOYAH rides to execute the purposes of his own will; and by them his presence and power are manifested in every place. (*Marg. Ref. h. Notes, Dan. 7:9-12, v. 9.*) The shape of wheels, and their aptitude for continual motion, represent the constant revolutions of human affairs, under the conduct of Providence. Those persons or communities, which to-day are at the top of the wheel, may to-morrow be at the bottom, beyond all human expectation or prevention; yet in the midst of apparent confusion, and whilst every thing seems hurried on by blind chance, or fatal necessity; the most perfect regularity is observed; and the changes are directed by as fixed laws, as those which regulate the motion of wheels.—"The wheels are supposed to express the revolutions of God's providence; which are regular, though they appear intricate." *Bp. Newcombe*. (*Marg. Ref. i-m.*)—Whilst the prophet was contemplating the living creatures, he saw, "upon the earth," (to denote that the vision related to the affairs of this lower world,) "one wheel," that is, by each of them, like the four wheels of a chariot. The appearance and work of the wheels was like unto the colour of a beryl; the wisdom, justice, truth, and goodness of God's providential government, might be denoted by the exquisite workmanship and beautiful colour of the wheels. The colour here intended is supposed to have been the green of the sea-water; which some think an emblem of the perpetual vicissitudes of human affairs; as the ocean is sometimes agitated by furious storms, and then sinks into a calm. The four wheels were all formed alike; for there is a consistency, and even uniformity, in the dispensations of Providence. But there was also, "as it were, a wheel in the middle of a wheel;" perhaps a smaller wheel connected with the larger, and put in motion by it; an emblem of the connexion of causes and effects, with great apparent intricacy and almost endless variety, which are governed by the sovereign will of God. Or, by one wheel passing through another of the same size, at right angles, provision was made, that nothing could interrupt or retard their progress.—So that when the wheels moved, they went on "their four sides;" or moved steadily in their proper places, without deviating or being diverted from their course by any impediments. "They never went backward, (10:11.) to signify that Providence doeth nothing in vain, but always accomplishes its end." *Is. 55:11. Louth*. The rings (*marg.*) of the wheels were so high, and their circumference was so immense, that they were dreadful to look upon: an emblem of the vast designs of Providence, full of incomprehensible mysteries to be humbly adored by us, and involving many terrible judgments on the workers of wickedness. (*Marg. Ref. m, n. Notes, Job 26:14. Ps. 97:2-7, v. 3. Dan. 4:34-37. Rom. 11:33-36.*) But these rings were "full of eyes round about," which signified that infinite knowledge and wisdom order every dispensation, and that the purposes of God could not be disappointed by any unforeseen conjuncture. As "the

25 And there was a voice from the firmament that *was* over their heads, when they stood, *and* had let down their wings.

26 ¶ And ^{above} the firmament that *was* over their heads *was* ^{the} likeness of a throne, ^{as} the appearance of a sapphire-stone: and upon the likeness of the throne *was* the likeness as ^{the} appearance of a man above upon it.

27 And I saw ^{as} the colour of amber, as ^{the} the appearance of fire round about within it, from the

appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 As ^{the} the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. ^{this} This *was* the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

a 24. b 22. 10:1. c Matt. 28:18. Eph. 1:21, 22. Phil. 2:9, 10. 1 Pet. 3:22. d Ps. 45:6. 11. e Dan. 7:9, 10, 14. Zech. 6:13. Matt. 23:31. Heb. 1:3. Rev. 4:2, 3. 5: 13. 20:11. e Ps. 29:10, 16, 51:11. f Gen. 32:31—33. Josh. 5:13—15. 6:1, 12. 17: 6, 7. Jer. 23:5, 6. Dan. 10:18. Rev. 1:13. 3:21. 14:14. g 4. 8:2. h Deut. 4:24.

Ps. 50:3. 97:2, 3. 2 Thes. 1:8. Heb. 12:29. Rev. 1:14—16. i Gen. 9:13—16. Is. 54:8—10. Rev. 4:3. 10:1. k 8:4. 10:19, 20. 43:3. Ex. 33:18—23. Num. 12:6—9. 1 Cor. 13:12. 13:21. 1ien. 17:3. Lev. 9:24. Dan. 8:17. 10:7—9, 16, 17. Matt. 17: 5, 6. Acts 9:4. Rev. 1:17.

living creatures went whither the Spirit was to go," so the wheels followed the living creatures: for the same Spirit actuated both the living creatures and the wheels: and though the wheels were at first seen on the earth, they often were lifted up above it; all which might signify, that the dispensations of God on earth are connected with heavenly things, and are all appointed in subordination to the concerns of his church.—The firmament, over the heads of the living creatures, was as the colour of the terrible crystal: (or, as some render the word, *ice*;) at once clear, splendid, and magnificent: and suited to impress the mind with solemn awe and terror. ^{By} The "terrible crystal" is meant such as dazzles the eyes with its lustre. *Louth*. This might also denote that the ministry of the angels was entirely subordinate, and infinitely inferior to the majesty and power of God.—Whilst under this firmament the living creatures executed their commissions, the noise of their motion resembled that of the rushing of mighty waters, or of tremendous thunders, (called here "the voice of the Almighty,") or of the shout of an army; which may give us an idea of the number and power of these ministering spirits. But when they had executed their commissions, and let down their wings, a voice was heard from the firmament; perhaps denoting the divine approbation of their services, or the communication of further orders. (*Marg. and Marg. Ref. o—z. Notes*, 9:3, 4. 10:1—7, 9—13, 18, 19. 11:22—25. *Gen.* 24:2—9, v. 9. *Ps.* 103:20—22.)

V. 26—28. The emblems of the attendants and providential appointments of Israel's God having been shown, some glimpses of his divine glory are here given; but they are even more abstruse, than what has been already considered. Probably, the Lord intentionally left these emblematic or hieroglyphical discoveries of himself and of his works so obscure and intricate, in order that whilst they suggested the intended instruction, they might not be capable of being delineated by the painter, or induce the statuary to attempt a similitude of them; though some have absurdly done so. There appeared to the prophet, not a real throne, but "the likeness of a throne," an emblem of the sovereign authority of *JEHOVAH* over all creatures, over the world and the church; and it was "as the appearance of a sapphire-stone," that is, it was exquisite in beauty and splendour. Upon this "likeness of a throne, was the likeness as the appearance of a man," or *Adam*; which evidently denoted the eternal Son, the second person in the sacred Trinity, who afterwards assumed human nature; "the second Adam, the Lord from heaven," who before, "in the form of God," was Israel's king. (*Marg. Ref. b—h. Notes*, *Ex.* 24:9—11. *Is.* 6:1—4. *1 Cor.* 15:45—49.) The appearance "of amber and of fire" round "about the throne," and within it, and in every part of his manifested presence: being connected with the rainbow, a well known emblem of the covenant of grace; represented his mercy and covenant love to his people, as harmonizing with his awful justice and holiness; and showed that he administered all the affairs of his kingdom with reference to his new covenant. (*Notes*, *Gen.* 9:9—17. *Is.* 54:6—10. *Rev.* 4:1—3. 10:1.)—"We may certainly conclude, that this was the appearance of the second person of the blessed Trinity; . . . because he appears under the resemblance of a Man. . . . The light reflected from this vision had the appearance of a rainbow, a token of God's covenant of mercy; . . . to denote that God, in the midst of judgment, would remember mercy, and not utterly destroy his people. (*Rev.* 4:3.)—Especially this vision, being an evident representation of the "Word that was" to be "made flesh," whose incarnation is the foundation of God's covenant of mercy with mankind; a rainbow, the symbol and token of mercy, was a very fit attendant. *Rev.* 10:1. *Louth*.—When the prophet saw this likeness of the glory of the Lord, he fell prostrate before it in adoration, and humble consciousness of his unworthiness. (*Marg. Ref. i—l. Notes*, 8:2—4, v. 2. *Joh* 42:1—6. *Is.* 6:5. *Dan.* 8:15—19. 10:15—19. *Rev.* 1:12—20, v. 17.)—The whole of this introductory vision, when reported to the people, was suited to impress their minds also with solemn awe and fear of the divine displeasure; and yet to raise their expectations of blessings from their glorious Lord and King.

PRACTICAL OBSERVATIONS.

V. 1—14. When the ministers and ordinances of God have been despised and abused, he will sometimes render them precious by scarcity; but he will never leave his people entirely destitute of instruction or encouragement. They are as dear to him in captivity, in poverty and under severe

oppression, as when more prosperous. Outward circumstances cannot preclude them from his gracious manifestations: and his providence and grace will concur in qualifying them for the services for which they are intended, and in calling them forth to them.—We are reminded of the incomprehensible majesty of *JEHOVAH*, and of his infinite perfections, in all the discoveries which he has made of himself. The humble and attentive believer may understand enough to impress his mind with solemn awe, and to inspire filial confidence: but he must perceive such depths in every subject relative to the infinite and eternal God, and his perfections, purposes, and dispensations, as serve to teach him humility and adoration. Thus we may learn profitable lessons even from those representations, of which we can understand but little: for we may be reminded, that "clouds and darkness are round about" our God, while "judgment and justice are the basis of his throne." "A consuming fire goeth before him, and it is very tempestuous round about him; not only when he speaks from Mount Sinai, but even when he shows his glory from mount Zion, as the God and Father of his people. Light enough is afforded us to discover, that he does all in wisdom, truth, justice, and goodness: but who can declare the depths of his counsels and operations? Let us then attend to those things, which relate to our peace and duty; and leave secret things to the Lord, to whom alone they belong. (*Note*, *Deut.* 29:29.) By faith we may behold him surrounded with "an innumerable company of angels," who excel in wisdom and strength, and in all created and communicable perfections: and whilst we contemplate the discoveries of their character and services; we should pray to be made like them here, as we hope hereafter to be equal to them. We should study and copy the wisdom, zeal, alacrity, and diligence, by which they are constantly actuated and directed: and though we cannot reach the exalted strains of their worship, or the perfection of their services; though we have not their wings, but are clogged by these "vile bodies," and unable to mount with their rapid flight, or obey with their celerity: (*Note*, *Phil.* 3:20, 21.) yet we may labour with patience and constancy; we may fill up our stations with intelligence and skill; we may go about our work with boldness, and not fear the frown or wrath of man; we may "set our affections on heavenly things," and cultivate harmony and love with our brethren and fellow-servants; we may go straight forward, undiverted from our path by the smiles or frowns of the world; we may be "clothed with humility," and "serve the Lord with gladness;" we may "exercise ourselves to have a conscience void of offence towards God and man," and simply give up ourselves to be disposed of, employed, and guided by his Spirit, according to his revealed will, without preferring our own inclinations, secular interests, or honour, to his glory. These things, by the grace of God, may be attained in some good measure here on earth: and then a blessed change may be expected; when sin shall be done away for ever, when our bodies will be made spiritual, and we may emulate with success the worship and services of these blessed spirits before the throne, "who run and return like a flash of lightning." At present, we should consider them as the ministers of Providence, both in justice and mercy; especially as "sent forth to minister unto the heirs of salvation," who owe numberless deliverances to their condescending and watchful care. (*Note*, *Heb.* 1:3, 14.) While this should instruct us to imitate their conduct, in our attention to our poor and afflicted brethren; it should endear them to us, though unseen, and make us long for that time when we shall join their blissful society.

V. 15—28. While we aim to know and fill up our proper place, in the church and in the community, and to serve our generation with cheerful diligence; let us be satisfied with being informed in general, that the Lord guides the wheels of providence, as well as those of nature: amidst all the apparent intricacies and unnumbered vicissitudes, the whole is directed with an unerring hand: and, whether at the top or at the bottom of the wheel, our place is assigned by him, and for our good, if we be indeed his people. Nor need we despond in the lowest scenes of adversity; for the wheels keep turning round, and will raise us again in due time from our depression: whilst they, who presume upon prosperity, know not how soon they may be cast down.—The dispensations of Providence are ordered under the influence of that Spirit, who sanctifies the church, and dwells in the heart of every believer. If then the immense and complicated designs of

CHAPTER III.

Ezekiel, being made to eat the roll, finds it very sweet, 1-3. God encourages him for the works assigned him, and warns him to be faithful, 4-11. He is carried by the Spirit, in great bitterness, to the captive Jews, and remains with them seven days, 12-15. He is shown his duty and responsibility, as a watchman to Israel, 16-21. He is ordered to shut himself up, and is further instructed concerning the hardships which awaited him, and the shutting and opening of his mouth, 22-27.

MOREOVER he said unto me, Son of man, ^{eat} that thou findest; eat this roll, and ^{be}go speak unto the house of Israel.

2 So I opened my mouth, and he caused me to eat that roll.

3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. ^{Then} did I eat it; and it was in my mouth as honey for sweetness.

4 And he said unto me, Son of man, ^{go}, get thee unto the house of Israel, and speak with my words unto them.

5 For ^{thou art} not sent to a people of a strange speech and of a hard language, but to the house of Israel;

6 Not to many people of a strange speech and of a hard language, whose words thou canst not understand. ^{Surely}, had I sent thee to them, they would have hearkened unto thee.

10. 2:9. 1 Tim. 4:15. Rev. 10:9, 10. b 11:15, 17-21. 2:3. Jer. 24:1-7. Jer. 33:17. Acts 26:19. d 2:10. Job 32:18, 19. Jer. 6:11. 20:9. John 7:38. Col. 3:16. e Ps. 119:11. Jer. 15:16. John 6:53, 63. f Job 23:12. Ps. 19:10. 119:97, 103. Prov. 2:10, 11. Rev. 10:9, 10. g 11: 2:37. Matt. 10:56. 15:24. Acts 1:8. h Jon. 1:2. 3:2-4. Acts 26:17, 18. * Heb. deep of lip and heaviness of tongue; and so 6. 1s. 8:15. Is. 33:19. 1 Or. If I had sent thee to them, would they not have hearkened to thee? Jan. 3:5-10. Matt. 11:20-24. 12:41, 42. Luke 11:30-32. Acts 28:28. Rom. 9:30-33. 11 Sam. 8:7. Jer. 25:34. 44:4. 5:16. Luke 10:16. 13:34. 19:14. John 5:40-47. 15:20-24. k 2:4. 24:7. Is. 3:9.

which he would have to denounce against his rebellious people; the performance of which would cause them to lament and mourn, and would render them most miserable.—The ancient books were rolled on cylinders of wood, or ivory; and usually the writing was only on the inside. *Bp. Newcombe.* (Marg. Ref. Note, Rev. 5:1-4.)

PRACTICAL OBSERVATIONS.

We should hearken to the word of God, with a full purpose of yielding a prompt obedience to it. When he calls on the sinner to awake, arise, and attend to the concerns of his soul, to repent, and be converted, and believe the gospel; the Spirit of life and grace accompanies the call, and as it were sets him on his feet, and enables him to do what indeed before was his duty, but which he had neither will nor power to perform. The same blessed influence must be depended on by ministers and Christians, in every service to which they are called.—Human depravity never appears so great, as in the impudent, daring, obstinate, and atrocious wickedness of those, who have been most favoured with the means of grace. Yet the Lord will not forsake his church, though multitudes of such “rebellious children” have in every age infested it. He knows how to discriminate between “the precious and the vile,” and to estimate the degree of men’s rebellion; and he often sends his ministers to those, whom he foresees will not regard their word. But whilst they warn and “rebuke with all authority” in his name, he will be glorified and they will be accepted, “whether men will hear or whether they will forbear.” (Note, 2 Cor. 2:14-17.) and those who have most despised the word of God when faithfully preached, will know, when condemned for neglecting so great salvation, that a prophet has been among them.—The more outrageous and insolent sinners are in wickedness, the more bold and faithful must ministers be in addressing them. They cannot please men and serve Christ: (Note, and P. O. Gal. 1:6-10. Note, 1 Thes. 2:1-8.) they must be armed with that mind which was in him, that they may be prepared to endure hardship and to bear the cross: they must expect to be harassed by briars and thorns, if not to “dwell with scorpions,” and it would be vain to look for ease, comfort or safety, in such a situation, except from the Lord. They must not then fear the proud looks, or blustering words, the mockings, revilings, or menaces, of powerful rebels: but must trust in God’s protection, speak his words, and fear nothing but being numbered by him among the rebels: or being seduced or terrified to copy or countenance their ungodliness: and they must diligently hear the words of God, and meditate on them continually, that they may be earnest in their work, and well qualified for it.—Those who are most acquainted with the Scripture, will most clearly perceive, that it is every where filled with “lamentations, and mourning, and wo” to impenitent sinners, whether infidels, profligates, self-righteous moralists and formalists, or hypocrites; and that all the grace and precious promises of the gospel will eventually be fulfilled to the penitent, believing, and obedient servants of God, and to them alone.

NOTES.—CHAP. III. V. 1-3. The Lord Christ, the eternal Word from his throne, here continued to speak to his prophet. (Note, 1:26-28.) He ordered him to “eat what he found;” that is, to receive into his mind and heart the revelations made to him, without objecting to any part of them.

7 But the house of Israel will not hearken unto thee; for they will not hearken unto me: for ^{all} the house of Israel are ^{impudent} and hard hearted

8 Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.

9 As an adamant, harder than flint have I made thy forehead: ^{fear} them not, neither be dismayed at their looks, though they be a rebellious house.

10 Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thy heart, and hear with thine ears.

11 And go, ^{get} thee to them of the captivity unto ^{the} children of thy people, and ^{speak} unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear.

12 Then ^{the} Spirit took me up, and I heard behind me ^a voice of a great rushing, saying, ^{Blessed be} ^{the} glory of the Lord from his place.

13 I heard also ^{the} noise of the wings of the living creatures that ^{touched} one another, and the noise of the wheels over against them, and a noise of a great rushing.

Jer. 3:3. 5:3. * Heb. stiff of forehead and hard of heart. 1 Ex. 4:15, 16. 11: 1-5. 1 Kings 22:19. 1s. 30:7. Jer. 1:18. 17:40. Mic. 3:8. Acts 7:31-36. Heb. 11:32-37. * In Zech. 7:12. * 2:6. 1s. 10:44. Jer. 1:17. 17:18. * 2:8. 2:9. 2:42. Ps. 119:11. Prov. 8:10. 19:20. Luke 8:15. 1 Thes. 2:13. 4:1 p. 15. 11:24, 25. Dan. 6:13. q 38:2, 12, 17, 30. 37:18. Ex. 32:7. Deut. 9:12. Dan. 12:1. * 2:7. 2:57. Acts 20:26, 27. * 14. 2:2. 8:3. 11:1. 24. 40:12. 1 Kings 18. 12. 2 Kings 2:16. Acts 9:39. 1 Acts 9:2. Rev. 1:10, 15. * Ps. 72:18, 19. 103:20. 21. 148:2. 1s. 6:3. Rev. 5:11-14. 19:6. * 3:3. 10:4, 15, 19. 11:22, 23. Ex. 40:31, 35. 1 Sam. 4:21, 22. y 1:21. 10:5. 2 Sam. 5:24. * Heb. kissed. z 10:16, 17

He was to receive the truths of God as the food of his soul, and to feed upon them by faith, and with a spiritual relish; and whatever he thus found, would prove wholesome and nutrimental: especially he must thus receive the roll given to him, containing the predictions which he was sent to deliver to Israel. (Note, 2:9, 10.) And when he had eaten the roll of the book, he was ordered to go and speak to the house of Israel. Accordingly he opened his mouth, and the Lord fed him with the roll; as an emblem that he communicates his truth to all, whose hearts are prepared to receive it.—He must also meditate on every part of this roll, that his judgment might be formed on it, his memory stored with it, and his affections regulated by it; as the stomach digests, and the bowels assimilate, the food for the nourishment of our bodies. (Note, Col. 3:16, 17, v. 16.) Accordingly he did so; and the roll, though “written within and without, . . . lamentations, and mourning, and wo,” was in his “mouth as honey for sweetness.” (Marg. Ref. c, f.) The revelation of future events, and the meditation on the truths of God’s word, were very pleasant; and perhaps the first thoughts of being honoured as a prophet were agreeable. “I . . . was pleased with the hopes of being the instrument of their conversion, and the amendment of some of them.” *Louth.* But when he afterwards considered what predictions and denunciations he was commissioned to deliver to the people; that these would increase their condemnation; and that he would be hated and persecuted on this account; his spirit was much embittered. (Marg. and Marg. Ref. on 14. Note, Rev. 10:8-11.)

V. 4-11. The prophet seems to have been very reluctant to the service allotted him. (Notes, Jer. 20:7-9. Jon. 1:2, 3.) and therefore he was repeatedly urged to it. He was not, however, sent (as Jonah had been) to Nineveh, or to any of the surrounding nations, whose language not being understood by him, would have appeared strange and uncouth nor could he have conversed with them but by an interpreter: (Marg. and Marg. Ref. g, h. Notes, Deut. 28:49-57, v. 49. Is. 33:17-19. 1 Cor. 14:20-25.) but he was sent to his own people, even the nation of Israel. Yet had he gone to any of the nations, who were strangers to the language and religion of Israel, they would have been better disposed to attend to him; their hearts were not so hard, nor their consciences so seared, as those of Israel were become, by continually sinning against convictions, and abusing their peculiar advantages; and therefore they would have been more susceptible of terror or shame. (Marg. Ref. Notes, Matt. 5:13. 11:20-24. 12:41, 42.) But the Israelites would not hearken to the prophet, for they would not hearken to the Lord himself, being almost universally impudent, and hardened in their impiety. (Marg. Ref. Notes, 1 Sam. 8:6-9. John 15:17-21.)—At the same time that God informed Ezekiel of the ill success of his ministry; he assured him that he had prepared him, or would qualify him, to encounter opposition, by giving him abundant intrepidity and firmness: so that with dauntless courage he should be enabled to oppose and reprove their sins; inasmuch that their frowns and menaces should make no more impression on him, than on an adamant or diamond, which is harder than a flint. (Mt. g. and Marg. Ref. k-n. Notes, 2:3-8. Is. 50:7-9, v. 7.) And therefore, depending on this promise of support is the hour of trial, he ought

14 So ^athe Spirit lifted me up, and took me away, and I went ^bin bitterness, in the heat of my spirit: ^cbut the hand of the LORD was strong upon me.

15 ¶ Then I came to them of the captivity at Tel-abib, ^athat dwelt by the river of Chebar, and I ^bsat among they sat, and remained there astonished where they seven days. [Practical Observations.]

16 And it came to pass at the end of seven days, that the word of the LORD came unto me, saying,

17 Son of man, ^aI have made thee ^ba watchman unto the house of Israel: therefore ^chear the word at my mouth, and give them warning from me.

18 When ^aI say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, ^bto save his life; ^cthe same wicked man shall die

in his iniquity; ^abut his blood will I require at thy hand.

19 Yet ^aif thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, ^bhe shall die in his iniquity; ^cbut thou hast delivered thy soul.

20 Again, ^aWhen a righteous man doth turn from his ^brighteousness, and commit iniquity, ^cand I lay a stumblingblock before him, he shall die: ^dbecause thou hast not given him warning, he shall die in his sin, ^eand his righteousness which he hath done shall not be remembered; ^fbut his blood will I require at thy hand.

21 Nevertheless, ^aif thou warn the righteous man, that the righteous sin not, and he doth not sin, ^bhe shall surely live, because he is warned; ^calso thou hast delivered thy soul.

22 ¶ And ^athe hand of the LORD was there upon

12. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

dismiss his present fears: and, having heard and well understood all the words which God sent him to speak; he must go immediately to his captive brethren, and declare them with all plainness and authority. (Marg. Ref. o, p, r.) ^aHe sheweth (10) what is meant by eating the book; which is that the ministers of God may speak nothing of themselves, but that only which they have received of the Lord.

V. 12-15. As the prophet still showed a reluctance to his work, he was supernaturally apprehended by the Spirit of prophecy, and conveyed to the persons to whom he was to deliver his message; (Notes, R. 1:12-25. 1 Kings 18: 12-16. 2 Kings 2:16-18. Acts 8:36-40. 2 Cor. 12:1-6.) and, the visions still continuing, he heard, as he was departing, "the voice of a great rushing." This some suppose to have been an emblem of the great commotions which he was about to predict. It, however, proceeded from the living creatures, the hosts of angels; who, at the same time, "blessed the glory of the LORD from his place:" or adored the displays of his glory, in all these dispensations and appointments. (Marg. Ref. t, u. Notes, Is. 6:1-4. Rev. 5:11-14.) "The words imply, that though God should forsake his temple, (9, 3.) and destroy the place that is called by his name; yet his presence will make a temple of every place, and multitudes of the heavenly host will always be ready to do him service." Louth. "By us his ministering spirits, who are now in the place where his honour dwelleth." Bp. Newcombe. (Note, Hos. 5:15.)—The noise of the wings of the living creatures, which touched each other, and the noise of the wheels, intimated that the unanimous ministrations of angels, and the dispensations of Providence would concur with the predictions of the prophet. (Marg. and Marg. Ref. y, z. Notes, 1:5-14, vv. 8, 9, 15-25.)—Thus he was lifted up and taken away: but he went in great bitterness and heat of his spirit. (Marg. and Marg. Ref. a, b. Notes, Num. 11:1-15. 1 Kings 19:3-4. Jer. 20:14-18. Jon. 4: 1-11.) The joy which he first experienced in receiving the divine message, was quickly turned into anguish and dismay, at the prospect of those calamities which were coming on his people; and probably because of the opposition which he had to encounter. But he was unable to withstand the divine power, which constrained him to proceed. Then he came to the captives at Tel-abib. ^aThese seem to be a distinct colony... from those that are mentioned 1:3. Louth. Here he continued seven days among the captives, without delivering his message, either making observations on their conduct, or, as some think, waiting for the sabbath, as the best time to speak to them. But he was filled with terror and astonishment at what he had seen and heard. (Marg. Ref. c, d. Notes, Jer. 23:9-12, v. 9. Dan. 4:19. 7:15-18, v. 15. 10:4-9, vv. 8, 9, 15-19. Hab. 3:16.)

V. 17-19. For the admonition and encouragement, as well as the instruction of the prophet; that he might understand the nature of his office, and the indispensable necessity of faithfully performing it; the Lord expressly declared that he had appointed him "a watchman to the house of Israel." (Marg. Ref. e, f. Notes, Cant. 3:1-5, v. 3. Is. 52:7, 8. 56: 9-12. 62:6, 7. Jer. 6:16, 17. 31:6, 7. Hab. 2:1-3. Heb. 13: 17.)—The watchmen were stationed to keep a constant look out, that they might discern enemies or dangers at a distance, and warn the people to avoid or repel them; but if they neglected to watch, or to give warning, they would be chargeable with the murder of such as perished through their negligence. (Notes, Is. 21:6-12.) In like manner, a sentinel in the army, though often exposed to danger from the enemy, is in greater danger from his commander, if he desert his post or do not attend to his duty. But if the watchman gave notice of the approaching danger, and the people neglected to profit

by the warning; they might indeed be cut off, but he would be guiltless. Thus the Lord had appointed the prophet to observe and to report to his people the dangers to which their sins exposed them: this he was required to do, by hearing the word of the Lord, and "warning them from him." And if he did not fairly report to the wicked the sentence of death and destruction, which the Lord had passed upon them; solemnly warning them to repent and turn from their wicked ways, that they might save their lives; they would then be cut off by divine judgments in their sins, and the prophet would be condemned as their murderer. But if he gave the wicked full warning, and they still went on in their sins and perished; he would be free from guilt, and not be considered as necessary to their ruin. So that there were sufficient reasons, why he should be very faithful and courageous, though exposed to much contempt and persecution, and apparently unsuccessful; as this would be the only way, and the sure way, in which he might avoid being involved in the guilt and ruin of his people. (Marg. Ref. g, h. Note, 33:2-9. Acts 20:25-31. 2 Cor. 2:14-17. 1 Tim. 5:21, 22.) The wicked man "shall die in a state of sin, and be condemned to those punishments, to which death translates sinners. (John 8:24.) ... Thou shalt be accountable for the loss of his soul, just as a man's blood is laid to the charge of him, that is any way accessory to his death. Gen. 9:5. Louth (Marg. Ref. i-n. Notes, 18:3, 4. Gen. 9:5, 6. Prov. 14:32. John 8:21-26. Rom. 6:21-23.)

To save his life. (18) "To cause him to live." In giving warning, the prophet would do what he could to save the souls of the wicked: but if he neglected this, he would be in some sense their murderer. (Notes, 1 Tim. 4:11-16. Jam. 5:19, 20. 1 John 3:13-17.)

V. 20, 21. "If he, that hath been instructed in the right way, turn back. ... His righteous deeds seemed to have been done in faith and were not."—When a man who carries himself as righteous, and is in his whole course inoffensive, doth turn away from that his holy profession, and give himself over to a trade of wickedness: and I meet with him in that sinful course, and surprise him with my judgments, "he shall die, &c." ... Those good actions, which he had formerly done, and his forepast holy carriage shall not be so respected, as to keep him from just condemnation. P. Hall. (Marg. and Marg. Ref. p, r, s.)—If one of the few righteous should turn aside from his religion and righteousness, to the commission of iniquity; if the heart-searching God should be pleased to lead him into such circumstances as tended to make trial of him, and to call forth his concealed lusts, and thus to prove "a stumblingblock" in his way; (Marg. Ref. q. Notes, Is. 8:11-15. Jer. 6:21. Matt. 6:13. 13:20, 21. Luke 23:35. 1 Cor. 11:17-22. Jam. 1:13-15.) if the prophet should also neglect to warn him of his danger, and through his neglect the man should fall and perish in his sins, notwithstanding all the righteousness that he had done, which could not atone for his sins; in that case the prophet would be condemned as accessory to his destruction. But if he faithfully warned the righteous, and put them upon their guard against apostasy and iniquity; the Lord would bless his warnings to preserve them from sin, and to promote their salvation; and the prophet would also be accepted, and be "pure from the blood" even of such as perished notwithstanding. (Marg. Ref. t-y. See on Note, 17-19. Notes, 18:24-27. 33:12, 13. Matt. 12:13-15. 13:20, 21. 2 Pet. 2:20-22. 1 John 2:18, 19.)—The Scriptures speak of persons and characters as they appear to men. Numbers, who have been thought true believers, have apostatized and died in sin, as far as man can see; and if indeed a real Christian should thus apostatize, and die impenitent, his righteousness would not be remem-

me; and he said unto me, "Arise, go forth into the plain, and I will there talk with thee."

23 Then I arose, and went forth into the plain: and behold, "the glory of the Lord stood there, as the glory which I saw by the 'river of Chebar: and I fell on my face."

24 Then "the Spirit entered into me, and set me upon my feet, and spake with me, and said unto me, 'Go, shew thyself' within thy house."

25 But thou, O son of man, behold, "they shall put bands upon thee, and shall bind thee

with them, and thou shalt not go out among them:

26 And "I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them 'a reprover: 'for they are a rebellious house."

27 But when I speak with thee, "I will open thy mouth, and thou shalt say unto them, "Thus saith the Lord God; He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house."

8:4. Acts 9:6, h 1:4, 28, 9:9, 10:18, 16:19, 42, Acts 7:55, c 1:1—3, d 1:28, Dan. 8:17, 10:8, 9, Rev. 1:17, 4:10, 5:8, 14, c 2:2, 37:10, Dan. 10:8—10:19, 1:1—4, g 4:8, Mark 3:21, John 21:18, Acts 9:16, 20:23, 21:11—13, h 21:27, Ps. 51

15, 137:6, Jer. 1:17, Luke 1:20—22, 1 Lam. 2:9, Hos. 4:17, Am. 5:10, Mic. 3:6, 7, "Heb. a man reproving, k 2:3—8, 1a. 1:2, 11:25, 24:27, 29:21, 30:22, Ex. 4:11, 12, Luke 21:15, Eph. 6:19, m 11:2, 5, Matt. 11:15, 13:9, Rev. 22:10, 11,

bered, and he would perish in his sins. But the security of the covenant of grace is this: "God will put his fear into the hearts of his people, that they shall not depart from him." (Notes, Jer. 32:39—41. John 10:26—31, v. 28. 1 Pet. 1:3—5.) And the holy Scriptures are every where written in a popular style; and not with that studied regard to evident consistency, which appears in the works of every systematical divine.

V. 22—27. The prophet being powerfully impelled by "the hand of the Lord," went forth into the plain, as he was ordered, that God might further commune with him. (Note, 1:1—3, v. 3.) There he had the same vision of the glory of God, with the same effects as before. (Marg. Ref. b—d. Notes, 1:28—28.) And he was directed to go and shut himself up in his house; and there to wait for more particular instructions, in solitude, prayer, and meditation. He was also informed that they would put bands upon him: either his friends, as supposing him beside himself; (Marg. Ref. e, g. Note, Mark 3:20, 21.) or his enemies, as enraged by his predictions. Some, however, explain this of the transactions recorded in the next chapter. (Note, 4:1—8.)—His confinement and bands were emblems of the Jews, when shut up in Jerusalem by the Chaldeans; and of their bondage after the city was taken. Thus he was prevented from going among the people: nay, the Lord declared that he would cause him to be dumb, that he might not be a reprover to them, because of their obstinate rebellion. Probably these restraints were meant as a rebuke to the prophet, for his unbelieving fears and reluctance to his work; and to teach him submission to the divine will: but they were also intended to correct or punish the people who were not disposed to welcome a faithful reprover; and it may be supposed, that they had shown some tokens of contempt and enmity, whilst he sat among them at Tel-abid. (Marg. and Marg. Ref. h, i.) The prophet however would not always continue thus silent: yet it was not intended that he should speak when he pleased, or when the people required him; but when the Lord spake to him. Then he would open his mouth, and enable him to deliver his message with boldness and authority: (Notes, 24:25—27, 33:21, 22. Eph. 6:18—20.) and placing life and death, the blessing and the curse, before the people, to leave them to their choice, and the effects of it, whether they would hear or forbear. (Marg. Ref. k—m. Notes, 2:3—8. 1 Cor. 14:36—40, v. 38. Rev. 22:10—12.)

Spake with me, (24) "Then the Spirit entered into me, and set me upon my feet: and he spake unto me." *By Newcombe. Louth.* The original requires to be thus rendered. The last verb is masculine, the others feminine; and the Speaker is evidently distinguished from the Spirit, who entered into Ezekiel: probably a voice came to him from the visible glory of JEHOVAH. (Notes, Matt. 3:16, 17. 17:5—8.)

PRACTICAL OBSERVATIONS.

V. 1—15. We should receive the whole word of God in humble, obedient faith and love; for every part of it is salutary and beneficial. Its doctrines, promises, precepts, warnings, examples, and denunciations, may all be turned into wholesome nourishment by faith and prayer; nay the believer may deduce sweetness and comfort from those passages, which speak terror to the ungodly, whilst he thinks of Him, who has "delivered him from the wrath to come." "The word of Christ" should therefore "dwell richly in us;" but especially in those, who are to speak it to others: for if they are not well acquainted with it and experienced in it, they will not be able "rightly to divide" it, and apply it to their hearers.—The Lord is always ready to communicate divine instruction to those, whose minds are open to receive it; and to assist their endeavours to understand the Scriptures. (Notes, Ps. 25:8, 9. Prov. 2:1—9. P. O. 1—9.) But, however sweet retirement, meditation, and communion with God may be; yet we must prepare also for active service. We may say upon the mount, "It is good to be here:" but we must descend to struggle with temptations, to endure hardships, to face opposition, to bear our cross, and to follow our suffering Lord. (Note, Matt. 17:4.)—The work of the ministry generally appears very pleasant in the prospect, and whilst pious men are studying and preparing for it; and doubtless it is a good and most desirable work: (Note, 1 Tim. 3:1.) yet those who mean, as ministers, to be "valiant for the truth" in this rebellious world, must prepare for severe trials and conflicts. We need not however hesitate to speak the words of "God unto the people: for if we act by his commission, and according to his instructions, we may be sure that he will

bear us out. But faithful ministers often meet with more difficulties among false brethren, than among prodigates: and they who are sent to poor Indians and Pagans, have frequently found them more open to instruction and conviction, than men in Christian countries are. So that their hard language not to be understood without an interpreter, has not so much impeded their success; as the daring and hardened impiety of persons, brought up under the sound of the Gospel, would have done.—When sinners are very bold in the service of Satan, surely we ought not to be cowardly in the cause of God: when impiety and infidelity wax insolent and impudent, we should grow the more strenuous and zealous in opposing them: and if our enemies "set their faces as a flint, and make their brow as brass;" the Lord can make ours as the adamant, and enable us to withstand deceivers and opposers to the face without fearing their frowns, threatening, or rage. (Notes, Is. 42:1—4. 50:7—9, v. 7. 1 Pet. 4:1, 2.) But we should remember that his promises are intended to encourage us to attend on our duty. Having therefore such assurances of strength and support in the hour of trial; we can have no just cause to fear any enemy: and if we "receive in our hearts" as well as "hear with our ears, all the words of God;" and then speak to the people as we have opportunity, "whether they will hear, or whether they will forbear;" it should not greatly disquiet us, if those who despise the commandments of God will not hearken to our words. But though these things are our evident duty, and though there is a disposition to attend to them; yet nature will object to difficult and perilous services. And when the Spirit of God powerfully operates on our fears, affections, and consciences, and we cannot but go whither he sends us, and speak what he commands: we may often feel great impatience and uneasiness, and "go in the bitterness and heat of our spirit." So that, whilst angels are adoring the condescension of our God in employing such sinful worms in his honourable work, and blessing him for the displays of his glory in his gracious dealings with us; and all the glorious company are unanimously concurring in the execution of his purposes; we, poor sinners, though specially favoured and honoured, may be discontented and repining at the services allotted us! Indeed it must be allowed to be very discouraging, when we, are sent where there is little hope of being useful: and especially, when the more attentively our hearers are observed, the more desperate their wickedness appears to be. It may also astonish and almost stupefy any considerate man, to compare the awful denunciations of God's word, with the lives of most who profess to believe it. We must not, however, spend much time in associating with sinners, merely to make our observations; except in order to discover the best time and manner of addressing them: and even here timidity and carnal prudence will be apt to insinuate themselves, and dispose us to conceal or soften our message. Yet, if the Lord indeed intend us to preach his word, he will renew his calls and constrain our obedience, by his strong hand upon us. (Notes, Jer. 20:7—9. Acts 4:13—22, vv. 19, 20. 2 Cor. 5:13—15.)

V. 16—27. What an awful, important, and arduous work, is the ministry of the gospel! If unfaithful, we expose ourselves to the severest indignation of God, and become guilty of the murder of the souls, which perish by our default: and if faithful we must expect to excite the indignation of all who do not profit by our solemn warnings. These considerations should render every one cautious, from what motives and in what manner he engages; that he may be sure that God has "made him a watchman;" they should teach us all to "take heed to ourselves and to the ministry that we have received of the Lord, that we may fulfil it;" and to guard against ambition, avarice, and every thing which may tempt us to unfaithfulness: they should excite us to continual prayer for the increase of faith, spiritual knowledge, and that sufficiency which God alone can bestow; and to keep before our minds the awful account which must be rendered if sinners perish by our fault; that "the fear of him who is able to destroy both body and soul in hell," may subordinate all our fears of those, "who can only kill the body, and after that have no more that they can do." (Notes, Matt. 10:27, 28. Luke 12:1—7, vv. 4, 5.) We cannot indeed prevail with men to attend to the truths and will of God; but we may hear his word and declare it unto them, showing them plainly both their danger and their remedy: and if we do this fully and faithfully, we shall "deliver our own souls," even though they

CHAPTER IV.

The prophet is directed to portray Jerusalem on a tile; and by an iron pan, and by lying on his side before it for a number of days, to represent the siege and taking of that city, 1-8; and to represent the famine, to which the inhabitants of Jerusalem, and the captives would be reduced, by his own coarse, scanty, and ill-dressed diet during those days, 9-17.

THOU also, son of man, "take thee a tile, and lay it before thee, and portray upon it the city, *even* Jerusalem;

2 And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set *battering* rams against it round about.

3 Moreover take thou unto thee *an* iron pan, and set it *for* a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. "This *shall* be a sign to the house of Israel.

4 Lie thou also *upon* thy left side, *and* lay the iniquity of the house of Israel upon it: *according* to the number of the days that thou shalt lie upon it *thou* shalt bear their iniquity.

a 5:1. &c. 12:3. &c. 1 Sam. 15:27, 28. 1 Kings 11:30, 31. Is. 20:2-4. Jer. 13:1-14. 18:3. &c. 19:1. &c. 25:15. &c. 27:2. &c. Hos. 1:2. &c. 3: 12:10. b Jer. 6:26. 32:31. Am. 3:2. c Jer. 39:1-2. 5:4. Luke 19:42-44. * Or, *chief leaders*. 21:22. † Or, *a flat plate, or, slice*. d 12:6-11. 24:24-27. Is. 8:19. 20:3. Luke 8:31. Heb. 2:4. e 5:8. f 2 Kings 17:21-23. g Lev. 10:17. 16:22. Num. 14:34.

perish in their sins. We should also remember, that we are required not only to *encourage* and *comfort* those who appear to us to be righteous: they must be *warned* also; for it is by such warnings that the Lord puts the upright upon their guard, and thus they are preserved from sin and unto salvation; and the minister is also exempted from guilt, as to those who deceive themselves, or turn back and perish in their evil ways. For many, of whom men have been most confident, have grown high-minded and secure, have met with stumblingblocks in their way and have fallen and died in their iniquity. So that nothing, except actual perseverance absolutely evinces the reality of grace and soundness of heart: and the unfaithful preacher, who does not warn men of these dangers, becomes guilty of their ruin, and their blood will be required at his hands. Surely then we should study to be very explicit and particular in our ministry; and seek to *profit*, rather than to *please* our hearers, or be *commended* by them! And the hearers of the gospel should not expect from those, "who watch for their souls," and have such an account to give of their ministry, smooth and soothing discourses: but very alarming and distinguishing warnings, exhortations, and reproofs. Gentleness and caution are not the most requisite qualifications for a watchman. When the house is on fire, or the assassin about to murder those who are asleep; they do not accuse him of impertinence or rudeness, if he awake them even with noise and violence: in such a case they prefer earnestness to courtesy; and should they not judge in like manner when their souls are in danger? And ought not the feelings of the minister, who fears lest "the blood of the people should be required at his hands," be consulted; as well as those of the auditors, who cannot endure to hear of "the terror of the Lord?"—But even where the minister does not allegedly temporize, and is obedient in many things to the word of God; he may in others expose himself to rebuke and chastisement, by timidity and procrastination, and the Lord sometimes lays aside for a season such as have sinfully declined opportunities of usefulness. Where however the heart is upright, they will profit even by rebukes and suspensions.—The Lord's condescension and kindness in showing us his glory, and communing with us sinful worms, notwithstanding our peevishness and perverseness, is very astonishing; but he will convince us of our insufficiency for any good thing, if he intend to use us as his instruments.—Meditation, study, and prayer are proper preparations for service: yet after all, we should be dumb, when called to speak in the name of God, if he did not open our mouths, give us our message, and supply us with utterance and boldness. (Note, Acts 4:29-31.)—By painful experience his servants are taught humble submission, and dependence on him: and if they adhere to their instructions, they will be "a sweet savour into God," both in those who hear their word, and in those who rebelliously reject or abuse it; and who ever attempts to silence them, takes the readiest way of bringing the heaviest judgments on himself, and on the community to which he belongs. (Note, 1 Thes. 2:13-16.)

NOTES.—CHAP. IV. V. 1-8. The captives in Chaldaea, as well as the Jews in their own land, vainly hoped that Jerusalem would be preserved, and that they should be delivered from the power of the king of Babylon: (Notes, Jer. 28:2-14.) but Ezekiel by a most expressive sign was ordered to show them the contrary. It is probable that this occurred, whilst he was shut up in his own house, and unable to speak to the people: (Note, 3:22-27.) for by signs he might instruct such as came to him; and when his extraordinary conduct came to be known, many would go to see him from different motives. Thus it would become generally known among the captives, and at length be published and explained to the whole nation. It seems to have been a real transaction, not a vision: and all objections to this construction, taken from

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah *forty* days: I have appointed thee *each* day for a year.

7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm *shall* be uncovered, and thou shalt prophesy against it.

8 And behold, I will lay bands upon thee, and thou shalt not turn thee *from* one side to another, till thou hast ended the days of thy siege.

9 ¶ Take thou also unto thee *wheat*, and barley, and beans, and lentiles, and millet, and *fitches*, and put them in one vessel, and make thee bread thereof, *according* to the number of the days that thou shalt lie upon thy side; *three* hundred and ninety days shalt thou eat thereof.

18:1. Is. 53:11, 12. Matt. 8:17. Heb. 9:28. 1 Pet. 2:24. h Is. 53:6. † Beginning from 1 Kings 12:33. Ending B. C. 584. Jer. 52:30. § Beginning from 2 Kings 23:3, 23. Ending Jer. 52:30. ¶ Heb. a day for a year, a day for a year. Num. 14:34. Dan. 9:24-25. 12:11, 12. Rev. 9:15. 11:2, 3. 12:14. 13:5. 13:6, 2. k Is. 52:10. j 3:25. † Heb. From thy side to thy side. m 13, 16. ** Or, *spelt*. n 5.

the uncausness of the prophet in the situation here described, arise from forgetfulness of the power of God, who can render his servants easy in any situation. (Notes, Jer. 13:1-7. Hos. 1:2, 3.)—It is not, however, needful to suppose, that he never moved from this posture; but only that he *habitually* continued in it. A man may be said to keep his bed, though he be occasionally for a short time taken out of it. "The circumstances of this vision prove, that the prophet did really perform what is here related; or else it could not have been "a sign unto the house of Israel," (3) unless they themselves had been eyewitnesses of it. Comp. 12:7, 11. *Louth*. (Marg. Ref. d.)—He was ordered to draw a picture of Jerusalem on a tile, (an emblem of the meanness to which sin had reduced that holy city, and the speedy destruction which awaited it,) that by a general likeness every spectator might know what city was intended. He was then directed to place around it the similitude of those engines and works, which were used in sieges: and to take an iron pan, or a circular piece of iron, to place round the city as a wall; denoting the fortifications of Jerusalem, and the obstinate defence which would be made by its inhabitants. (Marg. and Marg. Ref. a-c.) He himself represented the besiegers, by setting his face against the picture of the city. For three hundred and ninety days he was ordered to lie on his left side: these days denoted so many years. (Marg. and Marg. Ref. e, f. Notes, Dan. 7:23-27. 9:24-27. Rev. 11:1, 2.) The years may be calculated from the establishment of idolatry by Jeroboam in the kingdom of Israel, to the final desolations of the whole land by Nebuzar-adan, in the twenty-third year of Nebuchadnezzar, which the best chronologers compute to have been exactly three hundred and ninety years. (Jer. 52:30.) In the siege of Jerusalem, and the ruin of the nation, they bore the punishment of their iniquity committed during those years; and Ezekiel, by lying so long on his left side, as a sign to them, typically bore it for them. (Marg. Ref. g, h. Note, Lev. 10:16-18.)—When he had accomplished those days, he was ordered to lie forty days more on his right side; which represented the forty years, which intervened between Josiah's reformation, and the same final desolations of the land, and were the more immediate cause of that catastrophe.—Some think that these four hundred and thirty days relate also to the days of the siege, deducting some time for the departure of the besiegers, when they went to fight with the Egyptians; but this is uncertain.—The prophet was thus required to set himself "against Jerusalem," and to make bare, or stretch out, his arm, to represent the force and fury with which the Chaldeans would conduct the siege. By this sign he prophesied against it: and the Lord would lay bands on him; that is, he would powerfully enable and even constrain him, to lie quietly in the posture appointed him, till the days were accomplished. (3:25. Note, 8:1.)

V. 9-17. The prophet was moreover ordered to represent the famine, which would prevail during the siege, and among the captives, by the food which he used while thus made a sign to them. His bread, which was his chief or only support, was ordered to be made of different sorts of grain and pulse mixed together, several of which were seldom used for bread, except in times of urgent scarcity. (Marg.) The grain and pulse for this bread he was ordered to prepare beforehand for the three hundred and ninety days, during which he lay on his left side: for he might afterwards prepare for the other forty days which are not here mentioned. (6) Of this coarse and unpalatable food he was allowed not much more than ten ounces a day, as small a quantity as life could well be supported with; nor was he permitted to drink more than about a pint and half of water a day, without any other liquor. This denoted, that the besieged Jews, and afterwards the captives, would be reduced to very scanty allowance of the coarsest food; and that they would suffer as much by

10 And thou shalt eat which thou shalt eat *shall be* by weight, twenty shekels a day: from time to time shalt thou eat it.

11 Thou shalt drink also water by measure, the sixth part of a hin: from time to time shalt thou drink.

12 And thou shalt eat it *as* barley-cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

13 And the LORD said, ¶Even thus shall the children of Israel eat their defiled bread *among* the Gentiles, whither I will drive them.

14 Then said I, ¶Ah Lord God! behold my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.

15 Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

16 Moreover he said unto me, Son of man, behold, ¶I will build the staff of bread in Jerusalem,

and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:

17 That they may want bread and water, and be astonished one with another, and consume away for their iniquity.

CHAPTER V.

The prophet is ordered to shave off his hair; and to divide, burn, cut, and scatter it, as an emblem of the dealings of God with the Jews; 1-7. The sign applet to Jerusalem and its inhabitants: their enormous crimes exposed, and dreadful judgments denounced, 5-17.

AND thou, son of man, take thee a sharp knife. ¶Take thee a barber's razor, and cause it to pass upon thy head, and upon thy beard: then take thee balances to weigh, and divide the hair.

2 Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind; and ¶I will draw out a sword after them.

3 Thou shalt also take thereof a few in number, and bind them in thy skirts,

o 16. 14:18. Lev. 26:26. Deut. 28:54. c. Is. 3:1. p Dan. 1:8. Hos. 9:3, 4. q 9:8. 20:49. Jer. 1:6. r Acts 10:14. a Ex. 22:31. Lev. 11:39. 40. 17:15. * Lev. 19:7. Dent. 14:3. Is. 66:17. v 5:16. 14:13. Lev. 26:26. Ps. 103:15. Is. 3:1. x 10:11. 12:18, 19. Ps. 60:3. Lam. 1:11. 4:9, 10. 5:9. y 24:23. Lev. 26:39.

n 44:20. Lev. 21:5. Is. 7:30. b Dan. 5:27. c 12. Jer. 9:21, 22. 15:2. 24:10. 38:2. d 4:1, 2. e 4:3-8. f 12. 12:14. Lev. 25:33. Jer. 9:16. Am. 9:2, 3. g 2 Kings 25:12. Jer. 39:10. 40:6. 52:16. Matt. 7:14. Luke 13:23, 24. 1 Pet. 4:18. * Heb. win'g.

thirst as by famine. (*Marg. Ref. o. Note, Lev. 26:25, 26.*)—This bread was to be eaten "as barley-cakes," as ordinary food, dressed in the meanest and hastiest manner: and to show how the Jews would be reduced to feed on such things as at other times they would have nauseated; (*Note, Job 6:5-7.*) and that they would be constrained to disregard the distinction between clean and unclean meats; (*Notes, Dan. 1:8-16, v. 8. Hos. 9:4-6.*) he was ordered to use human dung as fuel, baking the cakes in the ashes of it; and to do it in the sight of the people that they might know it.—The prophet seems not to have objected to any other part of the injunctions laid upon him, except this. He did not urge, that the representation of the siege would expose him to contempt; that it would subject him to reproach, thus to appear as the enemy of Jerusalem; that the allotted provisions were so coarse and scanty, that his health would be ruined by living so long on them; or that the posture, in which he was to lie would be very painful and distressing. In all these respects he unreservedly acquiesced: but, supposing that by this last appointment he should contract ceremonial defilement; he objected that he had never been used to pollute his soul by eating any thing unclean, from his youth up to that day. (*Marg. Ref. p-t. Notes, Ex. 22:29-31, v. 31. Lev. 11:39, 40. 17:12-16. Deut. 14:21. Is. 66:3, 4. Acts 10:9-16.*) And though his scruple was groundless, (for it does not appear that it would have been a violation of the ritual law;) yet the Lord condescended to allow him, instead of human dung, to use cow's or bullock's dung for fuel, which is commonly used in that way in the east, as it is in many parts of England at this day.—By the subsequent explication it appears, that though the hardships to be endured by the captives were included; yet that the famine, which raged in Jerusalem during the siege, was principally intended. Then the Lord would break the staff of bread, which is the chief support of life: and, their bread and water being measured to them in very small quantities, they must eat and drink with astonishment; perceiving how fast their scanty stock of provisions wasted, and how soon they were likely to perish miserably by hunger and thirst. (*Marg. Ref. x, y. Notes, Lev. 26:38, 39. 1 Kings 17:10-16, v. 12. 2 Kings 6:25-29. Ps. 60:1-3, v. 3. Lam. 4:3-5, 9-12.*)—*Staff, &c.* (16) *Marg. Ref. u. Notes, 12:17-20. Ps. 105:16. Is. 3:1-9, v. 1.*

PRACTICAL OBSERVATIONS.

All our powers and capacities should be diligently employed in receiving instruction from God, and in promoting his glory, as far as we are capable of it. In various ways he preaches to our senses: his word addresses our ears as the avenues to the heart: the sacramental signs and pledges of spiritual blessings preach to our eyes, that by them we may be instructed and affected. These external representations often appear mean and despicable to the proud, carnal, and ignorant, who look no further than the outward sign: but to the humble, enlightened, and spiritual mind, they are replete with instruction, caution, and encouragement. (*P. O. Josh. 4.*) For persons of this character will inquire into the meaning of every external observance, especially those which are of divine appointment, and search out their use and intention, that they may profit by them.—The Lord often calls his most favoured servants to the sharpest sufferings and the hardest services; which would be very distressing to them, were they not assured of proportionable supports. But no self-denial, labour, scanty, and unsavoury fare, hard lodging, or uneasy posture, can render those uncomfortable, to whom the Lord manifests his gracious presence, and communicates his abundant consolations. (*Notes, Acts 16:25-28.*) When we duly consider what severe and long-continued self-denial our gracious God of old required of his servants, and recollect that

it was their wisdom and happiness, as well as duty, to render it; we shall be the better reconciled to the exercise of that moderate self-denial to which he calls us; and shall be ashamed out of our reluctance to it, and impatience under it.—Those, who love the souls of men, would be ready to endure any temporal inconvenience or suffering, to bring them to a sense of their guilt and danger, and to take them off from presumptuous confidences: and, as example is more convincing than words, it behoves all, who desire to be useful ministers, to habituate themselves to a holy indifference about worldly pleasures and interests; that they may exemplify the duties which they inculcate, and by their prompt and cheerful obedience to apparently hard commands, put those to shame who refuse obedience in the most favourable circumstances.—Indeed, when we consider with what evils sin has filled the earth, we should all prepare for the worst: we know not how soon we may be forced to eat our refuse food by measure, and to drink our short allowance of water with astonishment; and be glad of the meanest sustenance which we now loathe and throw away. But if Jesus have "delivered us from the wrath to come," and we have long been habituated to the practice of holiness; we shall fear sin and pollution more than any external hardship; and, whatever troubles we experience, we shall not be left to "consume away in our iniquities."—No external profession or privilege can exempt sinners from deserved punishment: God will set his face against hypocrites, as well as infidels and profligates: and his ministers must do the same, however they may be reviled for it.—All who do not repent and believe the gospel, must at length bear their own iniquity in that place of torment, where not so much as a drop of water can be procured to cool the tongue: and they, who are connected with the wicked, often suffer many temporal afflictions in consequence of it. But Christ alone "bare our sins, in his own body on the tree;" to expiate our guilt, he fasted, thirsted, agonized, and died. Those who believe in him, "shall not come into condemnation; but are passed from death unto life;" and, as he shows such compassion even to their scruples; they should not attempt to impose on their brethren the most indifferent observances, which are declined professedly from a principle of conscience.

NOTES.—CHAP. V. V. 1-4. This command seems to have been given about the same time as the foregoing. The barber's razor was to be used in shaving his head and beard; and perhaps the "sharp knife," or sword, in smiting a division of the hair: or it may be rendered, "Take thee a sharp knife, *even* take thee a barber's razor:" the former may be understood of any sort of sharp instrument, the latter describing the kind.—Jerusalem had been the head of the nation of Israel, and the most favoured city upon earth: her numerous inhabitants were her ornament and strength, as the hair is the ornament of the head, and the beard is the token of manhood. But the city was to be desolated and levelled with the ground. (*Note, Is. 7:20.*) Then her ornament and strength were taken away; and as the shaving of the Nazarene disannulled his vow; (*Note, Num. 6:5.*) so perhaps this indicated, that the token of her consecration to God was destroyed by her sins. This showed the severity of the judgment of God; and the weighing of the hair intimated the strict justice and exact wisdom in which the inhabitants of Jerusalem were consigned to their several punishments. The third part of the hair which was burned with fire "in the midst of the city," that is, the picture of the city before mentioned, at the end of the siege, or the days which the prophet lay before it, (*Notes, 4:1-8.*) denoted, that a third part of the Jews who had taken refuge in Jerusalem, would perish by famine, pestilence, or conflagrations, during the siege, or when it was terminated: the third part smitten with a knife

4 Then ^btake of them again, and cast them into the midst of the fire, and burn them in the fire; ^cfor thereof ^dshall a fire come forth into all the house of Israel.

5 ¶ Thus saith the Lord God; ^eThis is Jerusalem; ^fI have set it in the midst of the nations and countries ^gthat are round about her.

6 And ^hshe hath changed my judgments into wickedness more than the nations, and my statutes more than the countries ⁱthat are round about her: ^jfor they have refused my judgments and my statutes, they have not walked in them.

7 Therefore thus saith the Lord God; Because ye multiplied more than the nations ^kthat are round about you, ^land have not walked in my statutes, neither have kept my judgments, ^mneither have done according to the judgments of the nations ⁿthat are round about you:

8 Therefore thus saith the Lord God, Behold, I, ^oeven I, ^pam against thee, and will execute judgments in the midst of thee ^qin the sight of the nations.

9 And I will do in thee ^rthat which I have not done, and whereunto I will not do any more the like because of all thine abominations.

10 Therefore ^sthe fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and ^tthe whole remnant of thee will I scatter into all the winds.

11 Wherefore, ^uas I live, saith the Lord God; surely, because ^vthou hast defiled my sanctuary with all thy ^wdetestable things, and with all thine

abominations, therefore ^xwill I also diminish thee; ^yneither shall mine eye spare, neither will I have any pity.

12 ¶ A ^zthird part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; ^{aa}and I will scatter a third part into all the winds, ^{ab}and I will draw out a sword after them.

13 Thus ^{ac}shall mine anger be accomplished, and ^{ad}I will cause my fury to rest upon them, ^{ae}and I will be comforted: and they shall know that ^{af}I the Lord have ^{ag}spoken ^{ah}it in my zeal, when I have accomplished my fury in them.

14 Moreover, ^{ai}I will make thee waste, and a reproach among ^{aj}the nations that are round about thee, in the sight of all that pass by.

15 So it shall be a reproach and a taunt, ^{ak}an instruction and an astonishment unto the nations that are round about thee, ^{al}when I shall execute judgments in thee in anger, and in fury, and in furious rebukes. ^{am}I the Lord have spoken ^{an}it.

16 When I shall send upon them ^{ao}the evil arrows of famine, which shall be for ^{ap}their destruction, ^{aq}and which I will send to destroy you: and I will increase the famine upon you, ^{ar}and will break your staff of bread:

17 So will I send upon you famine ^{as}and evil beasts, and they shall bereave thee; ^{at}and pestilence and blood shall pass through thee; ^{au}and I will bring the sword upon thee. ^{av}I the Lord have spoken ^{aw}it.

n 2 Kings 25:9. Jer. 41:—44: 52:30. i Jer. 4:4. 48:45. k 4:1. Jer. 6:6. Luke 22:19, 20. i Cor. 10:4. l 16:14. i Dent. 4:6. Mic. 5:7. Matt. 5:14. m Dent. 32:15—21. 2 Kings 17:8—20. n Ps. 106:20. Rom. 1:23—25. o Neh. 9:17. Ps. 78:10. Jer. 5:5. 6:6. 11:10. Zech. 7:11. p 11:16. 47:48, 54. 2 Kings 21:5—11. q 2 Chr. 33:9. Jer. 2:10, 11. r 15:7. 21:3. 26:3. 28:22. 35:3. 39:1. Lev. 26:17, &c. Dent. 29:20. Jer. 21:5, 13. Lam. 2:5. 3:3. Zech. 14:2, 3. Matt. 22:7. q 25:2—6. 26:2. 29:6, 7. 33:10—13. Dent. 29:23—38. 1 Kings 9:9, 10. 2 Chr. 9: 24, 50. 7. Lam. 2:15—17. r Lam. 4:6, 9. Dan. 9:12. Am. 3:2. Matt. 24:21. s Lev. 26:29. Dent. 28:53—57. 2 Kings 6:29. Is. 9:20. 49:26. Jer. 19:9. Lam. 2:20. 4:10. t 12:1. 6:8. u 24:23. 25:15. 36:19. Lev. 26:33. Dent. 4:27. 28:64. 32:26. Neh. 1:8. Ps. 44:11. Jer. 9:16. 41:12. 50:17. Am. 9:9. Zech. 2:6. 7:14. Luke 21:24. v Num. 11:25—35. Ps. 35:11. Am. 6:7. Heb. 6:13. x 8:5, 16. 23:38. 44:7. 2 Kings 21:47. 22:12. 2 Chr. 33:7. 35:14. Jer. 7:9—11. 22:24. y 7:9. 11:13. 21:2. Dent. 32:25, 26. Jer. 16:18. z 29:15. 35: Jer. 10:24. marg. Rom. 11:12. a 7:4.

g 8:18. 9:5, 10. 24:14. Deut. 29:20. Zech. 11:6. Mal. 3:17. Rom. 8:39. 11:21. 2 Pet. 2:4, 5. i 2, 6:12. Jer. 15:2. 21:9. Zech. 13:7—9. j 2 Pet. 2:13. Jer. 9:16. Zech. 7:14. k 12:12, 14. Lev. 26:33. Dent. 28:65. Jer. 42:1. 43:10, 11. 44:27. Am. 9:4. e 6:12. 7:8. 13:15. 30:5, 8. Jer. 25:12. Lam. 4:4. 5:10. 9:9. 11:35. f 16:42. 21:17. 23:25, 24:13. g 1:13. Zech. 6:8. h 6:10. 35:6, 8. 38:19. Is. 9:7. 59:17. i 22:4. Lev. 26:31, 32. Dent. 28:37. 2 Chr. 7:20, 21. Neh. 2:1. Ps. 74:3—10. 79:1—4. Is. 64:10, 11. Jer. 19:8. 24:10. 42:13. Lam. 4:8. 5:15, 16. 5:18. Mic. 3:12. k 8. i Dent. 29:24—28. Is. 26:9. Jer. 22:8, 9. (i Cor. 10:11.) m 25:17. Is. 66:15, 16. n Dent. 32:23, 24. Ps. 7:13. 91:5—7. Lam. 3:12. o 4:16. 14:13. Lev. 26:29. 2 Kings 6:25. Is. 3:1. p 14:15, 21. 33:7. 34:25—28. Qs. 23:29. Lev. 26:22. Dent. 32:24. 2 Kings 17:25. Jer. 15:3. q 12:14, 19. 39:22. r 6:12. 21:3. 23:47. s 13:15. 17:21, 24. 21:32. 22:14. 24:14. 26:14. 30:12. 37:14. Matt. 24:35.

or sword, represented those who were slain by the besiegers in attempting to escape: and the third part scattered in the wind, represented those who fled or were carried captives into other countries; who would be pursued by the justice of God and the cruelty of their enemies, into every place. A few hairs which the prophet was ordered to bind in his skirts, as if they were to be preserved, but of which some were afterwards cast into the fire, signified the remnant who were left in the land under Gedaliah, and seemed to have acquired a settlement; till the murder of Gedaliah, and the flight of the rest into Egypt, overturned the whole design. Most of them perished miserably; and the Chaldeans exasperated by their defection to the Egyptians, seemed to have treated the other Jews with greater severity on their account, and to have utterly desolated the land. (Notes, Jer. 40:—44: 52:30.)—^uMarmonides ... observes upon this place, that the priests were forbidden to shave their heads, (44:20.) and not allowed to do it in the time of mourning; (Lev. 21:5.) from whence that author concludes, that what the prophet was here commanded was performed only in vision. But there is no need of such an evasion to answer that difficulty; for the immediate command of God to any prophet is a sufficient discharge from any obligations of the ceremonial law. So Elijah offered sacrifice upon mount Carmel, (1 Kings 18:30.) contrary to the rule of the law. Deut. 12:5. Louth. (Marg. and Marg. Ref.)

V. 5—10. The Lord here explained this sign to be (that is, to represent) Jerusalem. He had placed that city in the midst of the most populous and prosperous nations then on earth, as the place of his temple, and the centre of his worship; that his perfections, truths, laws, and ordinances might be known through the Jews to others for the glory of his name. Thus she was the head among the cities and nations of the earth.—^vIt was a city set on a hill, on purpose that it might be a pattern of religion and virtue to them. Matt. 5:14. Louth. (Notes, 16:9—14. Deut. 4:6—8. 1 Kings 8:41—43. Matt. 5:14—16. Rom. 31:2.) But the inhabitants of this favoured city had perverted the ordinances of God, making them the cloak or occasion of their sins; they had changed the glorious Object of their worship for the most worthless idols and superstitions; they had gone further from his statutes, and more multiplied their abominations, than the Gentiles themselves: they were not content with copying the judgments, the rites, customs, or worship of any one heathen nation; but they collected from them all, and improved on them all. (Notes, 16:44—51. 2 Kings 21:9—13.)—They had not been so constant and zealous for the true religion, as the Gentiles had in a false one. (Marg. Ref.

m—o. Note, Jer. 2:10—12.) As they thus dishonoured God among the heathen, he determined to vindicate his insulted honour in their sight, by executing vengeance upon the Jews with a severity as unexampled as their guilt. (Marg. Ref. p—r. Notes, 23:45. Lam. 4:6. Dan. 9:12.) Inasmuch, that in the extremity of famine they should eat one another; even parents should eat the flesh of their children, and children of their parents, without any distinction; whilst the wretched remnant of them would be dispersed into every part of the earth. (Marg. Ref. s. Note, Lev. 26:29.) The destruction of Jerusalem, and the captivity of its inhabitants by the Chaldeans were primarily intended; and yet the desolations and dispersions afterwards caused by the Romans, and the desolate state of this once favoured nation to this day, form a still more awful accomplishment of the prophecy ^{More than, &c. (6)} 'She hath sinned against a clearer light, and greater convictions. Comp. 16:48. Matt. 12:41, 42. Louth.

Multiplied. (7) 'Your idols are in greater number, and your superstitions more than among professed idolaters.'

Scatter. (10) 'This is another judgment threatened against them by Moses. (Deut. 28:64.) and remarkably fulfilled in their last dispersion; when every known part of the world hath some share of them, and yet they live every where like strangers, only upon sufferance.' Louth. (Notes, Deut. 28: 64—67.)

V. 11, 12. Marg. Ref. Notes, 1—4. 6:11—14. 7:20—22. 8:2—17. 14:13—21. 2 Kings 21:4—9. Jer. 15:2—4. Am. 9:1—4.

V. 13. Marg. Ref.—Comforted, &c.] Such expressions are used in accommodation to our apprehensions. If a man has been greatly injured and dishonoured; he is comforted, when he obtains satisfaction for the injury, and can wipe away the disgrace. The Jews had greatly dishonoured God, and caused the heathen to blaspheme his holy religion: but his judgments executed on them manifested his power, justice, holiness, and truth; stopped the mouths of blasphemers; and reflected honour on his law and worship. Such 'vengeance belongeth unto God;' and he was determined not to rest till he had satisfied his justice, and glorified his name in their condign punishment; and in this he would take pleasure. For though he 'delights not in the death of a sinner,' yet he delights in acting in a manner worthy of himself, even by taking vengeance on incorrigible rebels. This sentence he had denounced in his zeal for his own glory; and he would accomplish it, in most tremendous vengeance upon the Jews. (Notes, 16:35—43. 21:17. Is. 1:21—24. 59:16—19. 63:1—6.)

CHAPTER VI.

A prediction of the destruction of the idols and idolaters of Israel, and that a remnant shall be saved, 1-10. The prophet is ordered to use vehement expressions, to show his detestation of the sins, and his sorrow for the calamities, of his people, 11-14.

AND the word of the LORD came unto me,

saying,

2 Son of man, *set thy face towards the mountains of Israel, and prophesy against them,

3 And say, *Ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, even I, will bring a sword upon you, and I will destroy your high places.

4 And your altars shall be desolate, and your images shall be broken: and I will cast down your slain men before your idols.

5 And I will lay the dead carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars.

6 In all your dwelling-places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease,

V. 14-17. The event would show, that God had denounced these tremendous judgments from a due regard to the honour of his own name, which would also assuredly induce him to accomplish them in the most tremendous manner. (Marg. Ref. Notes, 4:9-17. 14:13-23. 33:24-29. Deut. 28:37. 29:21-25. 1 Kings 9:7-9. Lam. 2:15,16.)—An instruction. (15) * They shall learn from such an example of vengeance, to hear me and to be afraid of my judgments.' Louth. (Note, Deut. 13:6-11.)

PRACTICAL OBSERVATIONS.

It is so difficult to make men sensible of their guilt and danger, that we should employ for this purpose every expedient, argument, or illustration, which we can devise.—The severest vengeance of God is regulated by the most perfect wisdom and justice: every distinction, when abused, increases guilt and condemnation: and to whatever refuge sinners flee, the fire and sword of the Lord's indignation will overtake them.—The professors of Christianity are as a city on a hill, in the midst of the nations of the earth; their conduct cannot be hid. If it consist with their holy profession, God will be glorified, his truths and worship recommended, and a blessing through them communicated to mankind. But, alas! too many of them are the vilest of men: they depart from the judgments and statutes of God, even more than the blind Pagans; they turn his grace into licentiousness, and exceed in fraud, oppression, cruelty, impiety, and iniquity, the worst of the idolaters, among whom they disgrace the Christian name. But let such persons read, in the temporal judgments executed on the Jewish nation, the awful sentence, which will be denounced against them "in the day of wrath," when God shall deal with them according to their abominations. However he may now spare guilty nations or individuals; he will then have no pity on those, who have defiled his sanctuary, and disgraced his gospel, with their detestable things. Nor will he rest, or be "comforted" respecting them, till by their condign punishment he have wiped off the dishonour which their crimes have cast upon his name and cause; and till he have satisfied his justice, in executing the most dreadful denunciations which he has spoken in his zeal. Nor let those churches, who have changed, or made of none effect, his judgments and statutes, that they might observe their own traditions, and maintain their detestable idolatries and superstitions, expect to escape the doom of Jerusalem. By sore judgments will the Lord plead against them, and make them "a reproach, a taunt, an instruction, and an astonishment;" for he has spoken, and all shall know his truth in the accomplishment of his word. But let us be instructed by such examples and warnings; let us entreat the Lord to glorify himself in our salvation; and let us endeavour to "adorn the doctrine of God our Saviour in all things." Then will he rejoice over us to do us good: all his promises will belong to us, all his perfections be engaged for our salvation; and "only with our eyes shall we behold, and see the destruction of the wicked."

NOTES.—CHAP. VI. V. 2, 3. The mountains in the land of Israel, or the whole land of promise, had been polluted with the idolatries of the people. The prophet was therefore ordered to look towards them, and address his predictions to them, as if present, and capable of hearing his word: but the hills and valleys and other parts of the country were concerned in it. (Notes, 33:24-29. 36:1-15. 37:20-22. Deut. 32:1. Is. 1:2. Jer. 22:28-30. Mic. 1:2-4. 6:1,2.) This was a rebuke

and your images may be cut down, and your works may be abolished.

7 And the slain shall fall in the midst of you, and ye shall know that I am the LORD.

8 Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries.

9 And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes which go a whoring after their idols: and they shall loathe themselves for the evils which they have committed in all their abominations.

10 And they shall know that I am the LORD, and that I have not said in vain that I would do this evil unto them.

11 Thus saith the Lord God; *Smite with thy hand, and stamp with thy foot, and say, *Alas, for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.

26. 35:15. 39:29. Ex. 7:5. 14:4,18. 2 Kings 19:19. Ps. 83:17,18. Dan. 4:35-37. 6:26,27. o 5:2,12. 12:16. 14:22. Is. 6:13. 27:7,8. Jer. 30:11. 44:14,23. 46:28. 52:1. 53:1. 54:1. 55:1. 56:1. 57:1. 58:1. 59:1. 60:1. 61:1. 62:1. 63:1. 64:1. 65:1. 66:1. 67:1. 68:1. 69:1. 70:1. 71:1. 72:1. 73:1. 74:1. 75:1. 76:1. 77:1. 78:1. 79:1. 80:1. 81:1. 82:1. 83:1. 84:1. 85:1. 86:1. 87:1. 88:1. 89:1. 90:1. 91:1. 92:1. 93:1. 94:1. 95:1. 96:1. 97:1. 98:1. 99:1. 100:1. 101:1. 102:1. 103:1. 104:1. 105:1. 106:1. 107:1. 108:1. 109:1. 110:1. 111:1. 112:1. 113:1. 114:1. 115:1. 116:1. 117:1. 118:1. 119:1. 120:1. 121:1. 122:1. 123:1. 124:1. 125:1. 126:1. 127:1. 128:1. 129:1. 130:1. 131:1. 132:1. 133:1. 134:1. 135:1. 136:1. 137:1. 138:1. 139:1. 140:1. 141:1. 142:1. 143:1. 144:1. 145:1. 146:1. 147:1. 148:1. 149:1. 150:1. 151:1. 152:1. 153:1. 154:1. 155:1. 156:1. 157:1. 158:1. 159:1. 160:1. 161:1. 162:1. 163:1. 164:1. 165:1. 166:1. 167:1. 168:1. 169:1. 170:1. 171:1. 172:1. 173:1. 174:1. 175:1. 176:1. 177:1. 178:1. 179:1. 180:1. 181:1. 182:1. 183:1. 184:1. 185:1. 186:1. 187:1. 188:1. 189:1. 190:1. 191:1. 192:1. 193:1. 194:1. 195:1. 196:1. 197:1. 198:1. 199:1. 200:1. 201:1. 202:1. 203:1. 204:1. 205:1. 206:1. 207:1. 208:1. 209:1. 210:1. 211:1. 212:1. 213:1. 214:1. 215:1. 216:1. 217:1. 218:1. 219:1. 220:1. 221:1. 222:1. 223:1. 224:1. 225:1. 226:1. 227:1. 228:1. 229:1. 230:1. 231:1. 232:1. 233:1. 234:1. 235:1. 236:1. 237:1. 238:1. 239:1. 240:1. 241:1. 242:1. 243:1. 244:1. 245:1. 246:1. 247:1. 248:1. 249:1. 250:1. 251:1. 252:1. 253:1. 254:1. 255:1. 256:1. 257:1. 258:1. 259:1. 260:1. 261:1. 262:1. 263:1. 264:1. 265:1. 266:1. 267:1. 268:1. 269:1. 270:1. 271:1. 272:1. 273:1. 274:1. 275:1. 276:1. 277:1. 278:1. 279:1. 280:1. 281:1. 282:1. 283:1. 284:1. 285:1. 286:1. 287:1. 288:1. 289:1. 290:1. 291:1. 292:1. 293:1. 294:1. 295:1. 296:1. 297:1. 298:1. 299:1. 300:1. 301:1. 302:1. 303:1. 304:1. 305:1. 306:1. 307:1. 308:1. 309:1. 310:1. 311:1. 312:1. 313:1. 314:1. 315:1. 316:1. 317:1. 318:1. 319:1. 320:1. 321:1. 322:1. 323:1. 324:1. 325:1. 326:1. 327:1. 328:1. 329:1. 330:1. 331:1. 332:1. 333:1. 334:1. 335:1. 336:1. 337:1. 338:1. 339:1. 340:1. 341:1. 342:1. 343:1. 344:1. 345:1. 346:1. 347:1. 348:1. 349:1. 350:1. 351:1. 352:1. 353:1. 354:1. 355:1. 356:1. 357:1. 358:1. 359:1. 360:1. 361:1. 362:1. 363:1. 364:1. 365:1. 366:1. 367:1. 368:1. 369:1. 370:1. 371:1. 372:1. 373:1. 374:1. 375:1. 376:1. 377:1. 378:1. 379:1. 380:1. 381:1. 382:1. 383:1. 384:1. 385:1. 386:1. 387:1. 388:1. 389:1. 390:1. 391:1. 392:1. 393:1. 394:1. 395:1. 396:1. 397:1. 398:1. 399:1. 400:1. 401:1. 402:1. 403:1. 404:1. 405:1. 406:1. 407:1. 408:1. 409:1. 410:1. 411:1. 412:1. 413:1. 414:1. 415:1. 416:1. 417:1. 418:1. 419:1. 420:1. 421:1. 422:1. 423:1. 424:1. 425:1. 426:1. 427:1. 428:1. 429:1. 430:1. 431:1. 432:1. 433:1. 434:1. 435:1. 436:1. 437:1. 438:1. 439:1. 440:1. 441:1. 442:1. 443:1. 444:1. 445:1. 446:1. 447:1. 448:1. 449:1. 450:1. 451:1. 452:1. 453:1. 454:1. 455:1. 456:1. 457:1. 458:1. 459:1. 460:1. 461:1. 462:1. 463:1. 464:1. 465:1. 466:1. 467:1. 468:1. 469:1. 470:1. 471:1. 472:1. 473:1. 474:1. 475:1. 476:1. 477:1. 478:1. 479:1. 480:1. 481:1. 482:1. 483:1. 484:1. 485:1. 486:1. 487:1. 488:1. 489:1. 490:1. 491:1. 492:1. 493:1. 494:1. 495:1. 496:1. 497:1. 498:1. 499:1. 500:1. 501:1. 502:1. 503:1. 504:1. 505:1. 506:1. 507:1. 508:1. 509:1. 510:1. 511:1. 512:1. 513:1. 514:1. 515:1. 516:1. 517:1. 518:1. 519:1. 520:1. 521:1. 522:1. 523:1. 524:1. 525:1. 526:1. 527:1. 528:1. 529:1. 530:1. 531:1. 532:1. 533:1. 534:1. 535:1. 536:1. 537:1. 538:1. 539:1. 540:1. 541:1. 542:1. 543:1. 544:1. 545:1. 546:1. 547:1. 548:1. 549:1. 550:1. 551:1. 552:1. 553:1. 554:1. 555:1. 556:1. 557:1. 558:1. 559:1. 560:1. 561:1. 562:1. 563:1. 564:1. 565:1. 566:1. 567:1. 568:1. 569:1. 570:1. 571:1. 572:1. 573:1. 574:1. 575:1. 576:1. 577:1. 578:1. 579:1. 580:1. 581:1. 582:1. 583:1. 584:1. 585:1. 586:1. 587:1. 588:1. 589:1. 590:1. 591:1. 592:1. 593:1. 594:1. 595:1. 596:1. 597:1. 598:1. 599:1. 600:1. 601:1. 602:1. 603:1. 604:1. 605:1. 606:1. 607:1. 608:1. 609:1. 610:1. 611:1. 612:1. 613:1. 614:1. 615:1. 616:1. 617:1. 618:1. 619:1. 620:1. 621:1. 622:1. 623:1. 624:1. 625:1. 626:1. 627:1. 628:1. 629:1. 630:1. 631:1. 632:1. 633:1. 634:1. 635:1. 636:1. 637:1. 638:1. 639:1. 640:1. 641:1. 642:1. 643:1. 644:1. 645:1. 646:1. 647:1. 648:1. 649:1. 650:1. 651:1. 652:1. 653:1. 654:1. 655:1. 656:1. 657:1. 658:1. 659:1. 660:1. 661:1. 662:1. 663:1. 664:1. 665:1. 666:1. 667:1. 668:1. 669:1. 670:1. 671:1. 672:1. 673:1. 674:1. 675:1. 676:1. 677:1. 678:1. 679:1. 680:1. 681:1. 682:1. 683:1. 684:1. 685:1. 686:1. 687:1. 688:1. 689:1. 690:1. 691:1. 692:1. 693:1. 694:1. 695:1. 696:1. 697:1. 698:1. 699:1. 700:1. 701:1. 702:1. 703:1. 704:1. 705:1. 706:1. 707:1. 708:1. 709:1. 710:1. 711:1. 712:1. 713:1. 714:1. 715:1. 716:1. 717:1. 718:1. 719:1. 720:1. 721:1. 722:1. 723:1. 724:1. 725:1. 726:1. 727:1. 728:1. 729:1. 730:1. 731:1. 732:1. 733:1. 734:1. 735:1. 736:1. 737:1. 738:1. 739:1. 740:1. 741:1. 742:1. 743:1. 744:1. 745:1. 746:1. 747:1. 748:1. 749:1. 750:1. 751:1. 752:1. 753:1. 754:1. 755:1. 756:1. 757:1. 758:1. 759:1. 760:1. 761:1. 762:1. 763:1. 764:1. 765:1. 766:1. 767:1. 768:1. 769:1. 770:1. 771:1. 772:1. 773:1. 774:1. 775:1. 776:1. 777:1. 778:1. 779:1. 780:1. 781:1. 782:1. 783:1. 784:1. 785:1. 786:1. 787:1. 788:1. 789:1. 790:1. 791:1. 792:1. 793:1. 794:1. 795:1. 796:1. 797:1. 798:1. 799:1. 800:1. 801:1. 802:1. 803:1. 804:1. 805:1. 806:1. 807:1. 808:1. 809:1. 810:1. 811:1. 812:1. 813:1. 814:1. 815:1. 816:1. 817:1. 818:1. 819:1. 820:1. 821:1. 822:1. 823:1. 824:1. 825:1. 826:1. 827:1. 828:1. 829:1. 830:1. 831:1. 832:1. 833:1. 834:1. 835:1. 836:1. 837:1. 838:1. 839:1. 840:1. 841:1. 842:1. 843:1. 844:1. 845:1. 846:1. 847:1. 848:1. 849:1. 850:1. 851:1. 852:1. 853:1. 854:1. 855:1. 856:1. 857:1. 858:1. 859:1. 860:1. 861:1. 862:1. 863:1. 864:1. 865:1. 866:1. 867:1. 868:1. 869:1. 870:1. 871:1. 872:1. 873:1. 874:1. 875:1. 876:1. 877:1. 878:1. 879:1. 880:1. 881:1. 882:1. 883:1. 884:1. 885:1. 886:1. 887:1. 888:1. 889:1. 890:1. 891:1. 892:1. 893:1. 894:1. 895:1. 896:1. 897:1. 898:1. 899:1. 900:1. 901:1. 902:1. 903:1. 904:1. 905:1. 906:1. 907:1. 908:1. 909:1. 910:1. 911:1. 912:1. 913:1. 914:1. 915:1. 916:1. 917:1. 918:1. 919:1. 920:1. 921:1. 922:1. 923:1. 924:1. 925:1. 926:1. 927:1. 928:1. 929:1. 930:1. 931:1. 932:1. 933:1. 934:1. 935:1. 936:1. 937:1. 938:1. 939:1. 940:1. 941:1. 942:1. 943:1. 944:1. 945:1. 946:1. 947:1. 948:1. 949:1. 950:1. 951:1. 952:1. 953:1. 954:1. 955:1. 956:1. 957:1. 958:1. 959:1. 960:1. 961:1. 962:1. 963:1. 964:1. 965:1. 966:1. 967:1. 968:1. 969:1. 970:1. 971:1. 972:1. 973:1. 974:1. 975:1. 976:1. 977:1. 978:1. 979:1. 980:1. 981:1. 982:1. 983:1. 984:1. 985:1. 986:1. 987:1. 988:1. 989:1. 990:1. 991:1. 992:1. 993:1. 994:1. 995:1. 996:1. 997:1. 998:1. 999:1. 1000:1.

of the stupidity of the people; and intimated, that the Chaldeans would shortly desolate the whole land of Judah, as the Assyrians had done that of Israel. (Marg. Ref. Note, Lev. 26:31-35.)

V. 4-6. (Marg. Ref.) 'This verse (4) is plainly taken from Lev. 26:30. ... The word hamannim, images, is generally supposed to mean such as were erected to the honour of the sun.' Louth. (Marg. and Marg. Ref. Note, Lev. 26:30.)—The extraordinary, and, as it might previously have been thought, most unlikely event, of the Babylonish captivity, in entirely terminating gross idolatries in Canaan, and among such Jews or Israelites as were not incorporated with the Gentiles, is here emphatically predicted. (Notes, Is. 27:7-11. Jer. 51-3.)

V. 7. (Marg. Ref.) 'The judgments God intended to bring on the Jews, would make the most hardened and stupid sinners sensible that this was his hand.' Louth.

V. 8-10. (Marg. Ref. o. Notes, 12:16. 14:22,23. Is. 42. 6:13. Jer. 30:10,11. 44:14. Matt. 24:21,22. Rom. 11:1-6.) The Lord did not intend that the nation of Israel should be utterly destroyed by these judgments. A small remnant should be reserved in mercy, though all had deserved to perish: these should "escape the sword" which would be drawn out after the captives; and at length be led to remember God, and their obligations to him and rebellion against him. They would then recollect their proneness to idolatry from age to age, by which they had wearied out his patience and goodness; even as a beloved wife "breaks the heart" of her husband by her continual adulteries, and by showing a disposition to prefer every man she looks on to him. (Marg. Ref. p —r. Notes, 5:13. 16:15-29. 23. Gen. 6:6,7. Ps. 95:9-11. Is. 43:22-25. Am. 2:13.) Thus they would learn to abhor themselves, and would become loathsome in their own sight; when they reflected on their base and ungrateful conduct towards the Lord, who had so greatly favoured them: and they would know his power, truth, and justice, in the execution of the predicted evils upon them; and would confess, that they were not vain words, as they had once thought them, nor pronounced without cause; but that they deserved all which they endured. Then they would fear God, forsake all idolatry, and return to his worship and service. (Marg. Ref. s, t. Notes, 7:16-19. 16:60-63. 20:40-44. 36:31,32. Lev. 26:40-42. Deut. 4:29-31. 30:1-10. Job 42:1-6, v. 6.)

V. 11. The exceedingly great wickedness and insensibility of the Jews, and the terrible calamities coming upon them, required that the prophet should express his concern in the most emphatical manner: he was therefore directed, as one carried away with the earnestness and vehemency of his mind, to "smite with his hand and to stamp with his foot," whilst he exclaimed against the abominations of the people, and denounced the judgments of God upon them. (Marg. Ref. Notes, 21:6,7,12-14,17. Num. 24:10,11. Is. 58:1,2.) This might give many of them an occasion to ridicule or revile him, as enraged or beside himself; but it might also tend to awaken some of them to a serious consideration of the predictions which he delivered with so much vehemence.

V. 12-14. (Marg. Ref. Notes, 4-7. 20:28. 1 Kings 14:22-24. 2 Kings 17:7-11. 19:36,37. Is. 57:3-6.)—More desolate. ... Dialect. (14) Marg. and Marg. Ref. e.

PRACTICAL OBSERVATIONS.

Whatever men idolize or abuse to sin will conduce to their misery, or be involved in their ruin: and those who hate the

12 He that is ^{far off} shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: ^{thus will I accomplish my fury upon them.}

13 Then shall ye know that I *am* the LORD, ^{when their slain men shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.}

14 So ^{will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward} ^{‘Diblah, in all their habitations: and they shall know that I am the LORD.}

CHAPTER VII.

Predictions that the desolations of Israel will immediately take place, 1—15. The penitent mourning and distress of them that escape, 16—19. The sanctuary given up to be defiled, for the abominations there committed, 20—22.

MOREOVER the word of the LORD came unto me, saying,

2 Also, thou son of man, thus saith the Lord God ^{unto the land of Israel}; ^{‘An end, the end is come upon the four corners of the land.}

3 Now is the end *come* upon thee, ^{and I will send mine anger upon thee, and I will judge thee according to thy ways, and will recompense upon thee all thine abominations.}

4 And ^{mine eye shall not spare thee, neither}

2 Dan. 9:7. a 5:13. Is 40:2. Lam. 4:11,22. b 4—7. Is 37:20,36—38. c 20:28. 1 Kings 14:23. 2 Kings 16:4. Is 1:29. 57:5—7. 65:3,4. 66:17. Jer. 2:20. 3:6. Hos. 4:13. d 16:27. 20:33,34. Is 5:25. 9:12,17,21. 10:4. 26:11. ^{Or, desolate from the wilderness.} e Num. 33:46. *Almond-diblahaim.* Jer. 48:22. *Beth-diblahaim.* 4:13,22. 21:2. 40:2. 2 Chr. 34:7. f 3:5,6. 11:13. Gen. 6:13. Deut. 32:20. Jer. 5:31. 51:13. Lam. 4:18. Am. 8:2,10. Matt. 24:6,13,14. 1 Pet. 4:7. c 8,9. 5:13. 6:3—7,12,13. d 8,27. 11:10,11. 16:38. 18:30. 33:20. 34:20—22. 36:19. Rev. 20:12,13. ^{‘Heb. give.} e 5:11. 5:18. 9:10. 24:14. Jer. 13:14. Zech. 11:8. 11:11. 21:16,43. 22:31. 23:49. Jer. 16:18. 25:14. Hos. 9:7. 12:2. Heb. 10:30. e 27. 6:7,14. 12:20. b 5:9. 2 Kings 21:12. Dan. 9:12. Am. 3:2. Nah. 1:9. Matt. 24:21. 13. Jer. 44:27. 1 Heb. *awaaketh against thee.* Zech. 13:7. k 10. 21:25.

knowledge of God through love of sin, shall be made to know him by experiencing “the power of his wrath.” (*Note, Ps. 90:11.*) The superstitions, to which many trust for safety, often prove the immediate cause of their ruin: and it is as awful for a sinner to be cut off, in the act of worshipping an image or a creature, as in the practice of the grossest immorality; for “the LORD is a jealous God, and will not give his glory to another.”—However poor benighted Pagans may be spared in their idolatries; if “the mountains of Israel,” the countries favoured with “the oracles of God,” become the receptacle of such abominations, they may expect his severest vengeance: and it will not be long before idols and idolatry will be as awfully and effectually destroyed out of the professed Christian church, as they were from among the Jews.—Men’s wickedness springs from forgetfulness of God, and disregard to their relations and obligations to him. Whatever therefore brings them to “remember him,” and their sins against him, should be considered as a blessing.—True repentance springs from the knowledge of God and of ourselves: this shows the evil and malignity of our transgressions, the depraved propensity of our hearts to depart from him; and the innumerable provocations committed against him, in our thoughts, words, and works, by all our faculties and senses, our bodies and souls. Then we perceive how basely ungrateful we have been for his goodness, and how much we have done to weary out his patience, and to violate our engagements and obligations to him: our self-justification and self-admiration will thus be turned into humble confessions of guilt and self-abhorrence before God: and this will lead us to hope in his mercy alone, to acknowledge his truth and justice in all our corrections, and to return to his service with uprightness of heart, renouncing all our formerly beloved, but now loathed, idolatries and iniquities. But men in general, even among professed Christians, are very remote from this penitent frame of mind: they cavil at the threatenings of Scripture, as severe or unjust; or they disregard them as vain words, and are secure and confident upon the brink of destruction. It therefore behoves such of us, as are called to preach the word of God, to speak and act as men in earnest, who are deeply affected with abhorrence of the sins against which we protest, and with compassion for those against whom we denounce the vengeance of God. This vehemence of language and gesture will excite the disgust, the ridicule, or the rage of proud and carnal men, and expose us to contempt and calumny: but if we know the worth of souls, and the danger to which unbelievers are exposed; we shall deem every sinner, who takes warning to flee to Jesus for deliverance “from the wrath to come,” an abundant recompense for the derision and obloquy, which we may encounter from tens of thousands, who are thronging the broad

will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: ^{and ye shall know that I am the LORD.}

5 Thus saith the Lord God; ^{‘An evil, an only evil, behold, is come.}

6 An ^{end is come, the end is come: it} ^{‘watcheth for thee; ‘behold, it is come.}

7 The ^{morning is come upon thee, O thou that dwellest in the land: ‘the time is come, ‘the day of trouble is near, and not the} ^{‘sounding again of the mountains.}

8 Now will I shortly ^{‘pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.}

9 And mine eyes shall not spare, neither will I have pity: I will recompense ^{‘thee according to thy ways, and thine abominations that are in the midst of thee; and ye shall know that I am} ^{‘the LORD that smiteth.}

10 Behold the day, ^{‘behold, it is come; ‘the morning is gone forth; ‘the rod hath blossomed, ‘pride hath budded.}

11 ^{‘Violence is risen up into a rod of wickedness: ‘none of them shall remain, nor of their ‘multitude, nor of any of ‘theirs: ‘neither shall there be wailing for them.}

12 The ^{‘time is come, the day draweth near: ‘let not the buyer rejoice, nor the seller mourn; ‘for wrath is upon all the multitude thereof.}

39.8. 2 Pet. 2:5. 1 Gen. 19:15,24. Is 17:14. Am. 4:13. m 12. 12:23—25,28. Is 13:22. Zeph. 1:14—16. 1 Pet. 4:17. n Is 22:5. Jer. 20:7. 1 Or, echo. o 9:8. 14:19. 20:8. 13:21,33. 22. 31. 30:15. 36:18. 2 Chr. 34:21. Ps. 79:6. Is 42:25. Jer. 7:20. Lam. 2:4. 4:11. Dan. 9:11,27. Hos. 5:10. Nah. 1:5. Rev. 14:10. 16:2. &c. p 6:12. q 3,4. ^{‘Heb. upon thee.} r Is 9:13. s 6. 1 Thes. 5:3. t 7. u 19. 14. 21:10,13. Num. 17:8. Is 10:5. v Prov. 14:3. 16:18. Is 28:1. Dan. 4:37. Jam. 4:6. y 23. Is 5:7. 9:4. 14:29. 59:6—8. Jer. 6:7. Am. 8:10. 6:8. Mic. 2:2. 3:3. 6:12. Jam. 2:3. z 2,16. 5:4,11. 6:11. Zeph. 1:18. 1 Or, tumult. 1 Or, their tumultuous persons. a 21:16—24. Ps. 78:64. Jer. 16:5,6. 22:18. 35:33. b 5—7,10. 1 Cor. 7:29—31. Jam. 5:8,9. c Is 24:1,2. Jer. 32:7,8,24,25. d 13,14. 6:11,12. Is 5:13,14.

road to destruction; and who will soon be convinced, that no earnestness could possibly be too great in such a cause.

NOTES.—**CHAP. VII.** V. 2, 3. The abrupt manner, and the many repetitions, of this prophecy, showed that the prophet was greatly affected by the prospect of the calamities which he predicted: as men cry, “Fire, fire! Thieves, thieves!” when they or others are in imminent danger.—The Lord had long spared the people, or only inflicted partial judgments: but “the end” was now come to their establishment and prosperity; and his vengeance would desolate the four corners of the land, including Israel as well as Judah. (*Marg. Ref. Notes, 7. 12:21—28. 18:30—32. Lam. 4:18, 19. Am. 8:1—3.*)

V. 4. *Marg. Ref.*—*In the midst, &c.*] The dire consequences of Israel’s abominable idolatries and iniquities, would be manifest in all those places especially, where their crimes had been committed.

V. 5. “That evil is come upon thee which alone shall make a despatch of thee; there will need no other to second it.” *By. Hall.*—“Such an evil, as shall comprehend all other calamities in it.” *Louth.*—An unprecedented evil, of itself sufficient to ruin the nation. (1 Sam. 26:8.) This was come, or coming: for the prediction seems to have been delivered about three years before Jerusalem was besieged. (*Marg. Ref.*)

V. 6. (*Marg. and Marg. Ref. Notes, 2,3,7,10,11.*)—“A destruction, which shall be fatal to a great part of those that go into captivity; as well as to those who are consumed in their own country. (5:12. 6:8. Jer. 44:27.)” *Louth.*

V. 7. The predicted day of vengeance which watched for the Jews, (6) was at hand: the day dawned, the tokens of approaching ruin were discernible: the report of the Chaldean invasion was no vain rumour; not like the echo or reverberated sound upon the mountains, by which a single voice might be mistaken for the noise of a multitude; for the Chaldean army was indeed upon the march, and would soon arrive and bring destruction with them. “Not such a joyful sound as useth to echo from the mountains, by which the treaders of the grapes express their satisfaction, at the time of vintage, which the Hebrew word . . . properly signifies.” *Louth.* (*Marg. and Marg. Ref. Notes, 10—13. 21:25—27. 30:2,3.*)

V. 8, 9. *Marg. and Marg. Ref. Notes, 2—4.*
V. 10, 11. The rod, or sceptre, of authority among the Jews, had budded into pride, ambition, and tyranny, and blossomed into violence and oppression; and these produced such an increase of wickedness, as brought down the judgments of God upon them. (*Marg. Ref. u—y. Notes, 19. 10—13. 21:9—13. Num. 17:6—11.*) Or, Nebuchadnezzar, his rod of correction, was grown exceedingly in power, pride,

13 For ^{the} seller shall not return to that which is sold, although ^{they} were yet alive: for the vision is touching the whole multitude thereof, ^{which} shall not return; ^{neither} shall any strengthen himself in the iniquity of his life.

14 They have blown the trumpet, even to make all ready; but none goeth to the battle: ^{for} my wrath is upon all the multitude thereof.

15 The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him.

[Practical Observations.]

16 ¶ But ^{they} that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

17 All hands shall be feeble, and all knees shall be weak as water.

18 They shall also gird themselves with sackcloth, and horror shall cover them; and shame

shall be upon all faces, and baldness upon all their heads.

19 They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity.

20 ¶ As for the beauty of his ornament, he seeth it in majesty: but they made the images of their abominations and of their detestable things therein: therefore have I set it far from them.

21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

22 My face will I turn also from them, and they shall pollute my secret place; for the robbers shall enter into it, and defile it.

23 ¶ Make a chain: for the land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring the worst of the

e Lev. 25:24—28, 31. * Heb. *their life were yet among the living.* f 13: 22, 32, 27. Job 15:25. Ps. 52:7. † Or, *whose life is in his iniquity.* ‡ Heb. *his iniquity.* g Jer. 4:5, 6:1, 51:27. h 11:12. Is. 24:1—7. Jer. 6:11, 7:20, 12:12. 15:12. Deut. 32:23—25. Jer. 14:18. 15:2, 3. Lam. 1:30. g 6:8. Ezra 9:15. Is. 1:9. 37:31. Jer. 44:14, 23. 1:55. Is. 38:14. 59:11. m 38:31. Prov. 5:11—14. Jer. 18:19, 18:19. 50:4, 5. Zech. 12:10—14. n 2:7. Is. 13:7, 8. Jer. 6:24. Heb. 12:12. § Heb. *go into water.* o Is. 3:21. 15:2, 3. Jer. 48:37. Am. 8:10. p Gen. 15:12. Job 21:6. Ps. 35:26, 55:4, 5. Jer. 3:25. Rev. 6:15—17. q 2 Kings 7:7, 8, 15. Prov. 11:4. Is. 2:20. 30:22. Zeph. 1:16. Matt. 16:28. † Heb. *for separation, or, uncleanness.* r Job 30:12—23. Is. 75:30, 31.

violence, and rapacity; and thus was prepared to punish the Jews; and their pride, violence, and iniquity, exposed them to this prosperous scourge of God. (Note, Is. 10:5, 6.) So that nothing would remain in Judah or Jerusalem, of all their multitude and riches; nor any to lament those that were slain or carried captive.—The word translated “any of theirs,” is by some supposed to mean, their *boasters, or tumultuous ones.* (Marg. and Marg. Ref. z, a.)

V. 12, 13. In general men think that they have reason to rejoice, if they are able to buy estates; and to lament, if obliged to sell their houses and lands. But this would by no means be the case of the Jews, at that time; for the buyer would soon be driven from his purchased possession; and the seller would only part with what must in a very short time have been torn from him: (Marg. Ref. b—d. Notes, Is. 24:—12, v. 12. 1 Cor. 7:29—31.) because the wrath of God against the whole multitude would soon desolate the land; and even they, who should survive these calamities, would not be able to return to their possessions at the year of Jubilee, being detained captive at Babylon. (Notes, Lev. 25:8—13, v. 13. 14—17, 25—30. Jer. 32:6—15, 42—44.) None of them would return till the seventy years of the captivity were accomplished; and then many of them would not be able to obtain possession of their inheritances; and in vain did any of them expect deliverance by power or courage, whilst they hardened themselves in sin. “No one, whose life was in his iniquity, shall be able to strengthen himself.”—Though they harden themselves in sin, and shut their eyes against the judgments that hang over their heads, they will at last unavoidably overtake them. Louth. (Marg. and Marg. Ref. f. Notes, Ps. 62:8—10. Luke 12:15—21.)

V. 14. In defiance of these warnings and predictions, the leaders of the Jews caused the trumpet of war to be sounded, to make all ready to withstand the invaders: but they found the people deprived of all courage and resolution; because God in his vehement wrath had intimidated them. (Marg. Ref. Notes, 16—19.)

V. 15. Marg. Ref. Notes, 5:1—4. Deut. 32:24—27. Jer. 14:17, 18. 15:2—4.

V. 16—19. A small remnant would escape death by the sword, famine, and pestilence; but they would be driven out of the land, and scattered abroad as lost sheep upon the mountains: and there they would mourn for their sins and the calamities occasioned by them; “as doves of the valleys,” which are driven to the mountains by the birds of prey, and there mourn their separation from their mates in the most desolate manner. Dejection of spirits would enfeeble the hands of this remnant, and render their knees weak as water, or enervate all their attempts to resist or escape their enemies: (Marg. and Marg. Ref. n, o. Notes, 21:6, 7. Is. 35:3, 4. Jer. 6:24—26.) and they would express their grief and horror of mind, and their confusion and shame, by every customary token. Then would they find the inefficacy of their silver and gold to purchase bread to preserve their lives, to give comfort to their desponding hearts, or to deliver them from the wrath of God and the executors of his vengeance: and therefore, though they had before covetously idolized their riches, and the love of them had been the stumblingblock over which they had fallen into manifold impieties and iniquities, which had exposed them to these calamities; yet they would then cast them into the streets, or leave them without concern to be rifled and removed by the victors, and even count them vile and polluted. (Marg. and Marg. Ref. q, r. Notes, Is. 2:19—21. 30:22. 31:6, 7. Matt.

Ec. 5:10. Is. 55:2. Luke 12:19, 20. ¶ Or, *their iniquity is their stumblingblock.* 14:3, 4, 7. 44:12. Rom. 11:9. s 24:21. 1 Chr. 28:1, 2. 2 Chr. 2:9, 3. Ezra 3:12. Ps. 48:2. 50:2. 87:2, 3. Is. 64:11. Hag. 2:3. 15:11. 8:7—10, 15, 16. 2 Kings 24:7, 23, 11, 12. 2 Chr. 33:4—7. 36:14. Jer. 7:30. * Or, *made it unto them an unclean thing.* 23, 27. 24:21. Jer. 7:31. Lam. 1:10. 2:17. v 2 Kings 24:13. 25:13—16. 2 Chr. 36:13, 19. Ps. 74:2—8. 79:1. Jer. 52:17, &c. s Ps. 10:11. 33:22. 74:10, 11, 18—23. Jer. 18:17. † Or, *burglars.* y Is. 5:4. Jer. 37:2. 40:1. Lam. 3:7. Nah. 3:10. z 9:9, 11:6. 22:3—6, 9, 13, 27. 2 Kings 21:16. 24:1. Is. 1:15. 59:3, 7. Jer. 2:34. 7:6. 22:17. Hos. 10:2. Mich. 2:2. 7:2. 7:11. 3:3, 4. s 21:31. 28:7. s 27. 42:7. 12:12. Hab. 1:6—10.

16:24—28, v. 26. Jam. 5:1—6.) For they had acquired them by injustice, hoarded them in avarice, and employed them in luxury, or in supporting idolatry, in making idols and adorning their temples.

They that escape, &c. (16) “Some few of them shall have the favour of escaping the common calamity, called elsewhere the *escaped, or the remnant*; from whence is derived the phrase, *ὁ σωθῆναι*, in the New Testament: such as are, or should be saved. (Is. 1:9. Jer. 44:4, 5.) Louth. (Marg. Ref. k.)—Mourning, &c.] Marg. Ref. l, m. Notes, 36:31. Lev. 26:40—42. Is. 59:9—15, v. 11. Jer. 31:18—20. Hos 11:8—11, v. 11. Nah. 3:7. Zech. 12:9—14.—Horror, &c. (18) Marg. Ref. p. Note, Ps. 55:4—8.

V. 20—22. The temple had been the chief beauty and ornament of Jerusalem. Solomon, according to the express appointment and directions of JEHOVAH, had builded and decorated it with immense magnificence: many of his successors had expended large sums in repairing and beautifying it: God had greatly honoured it, as the place in which he displayed his glory; indeed the people were vain of it and confided in it. But, as they had defiled the courts of it, and even the sanctuary itself, by their detestable idols, the Lord determined to remove them far from it into captivity; or to make it as “an unclean thing,” being defiled by the presence of the Chaldeans, and by the slaughter there committed. (Marg. and Marg. Ref. s, t.) These most wicked and impious strangers would be allowed to rifle its sacred treasures: nay, the Lord would turn away his face, as one who utterly disregarded what was doing; whilst they entered the holy of holies, his “secret place,” plundered it of the mercy-seat and the ark of the covenant, and utterly profaned and destroyed it. This is the general and most apposite interpretation. (Marg. and Marg. Ref. u, x. Notes, 8:7—18. 9:5—11. 24:19—24. Is. 64:9—12. Jer. 7:5—7, 30. Lam. 1:8—11. 2:5—7. Matt. 24:1, 2, 15—18.) The LXX, however, connect the passage with the nineteenth verse, and render the twentieth as follows:—“They were proud of their chosen ornaments, and made of them images of their abominations, therefore have I given them unto them for pollution.” (Notes, 16:15—22. Ex. 32:2—6.)

V. 23. This commandment to “make a chain” implied, that the Jews, as condemned criminals, would be delivered up into the hands of their enemies, and be led away captive in chains, and cast into prison. (Notes, 19:2—9. Jer. 27:2—9. 2 Kings 25:1—7.) “Bloody crimes” were either such as were punishable by the death of the criminals; or rather, those of the oppressors and persecutors, who had filled Jerusalem with innocent blood. The original is *The judgment of bloods*, that is, unjust decisions of the magistrates, by which the innocent were put to death. (Marg. Ref. Notes, 11:4—12. 22:3—5, 25—28. 2 Kings 21:24, 24, 3, 4. Is. 1:10—15, 21—24. 10:1—4. Mic. 3:8—12. 7:1—4.)

V. 24. *Pomp of the strong.*] That is, the magnificence of their greatest and haughtiest princes. (Marg. and Marg. Ref. Note, 33:24—29, v. 28.)—Holy places.] Notes, 20—22. 21:3—5, v. 2.

V. 25, 26. When one calamity should succeed to another and alarming rumours be continually propagated; the people would not be able to obtain information from the prophets, nor would the priests be able to give them instruction or consolation; and their elders and counsellors would be confounded and infatuated. This related to the case of the Jews during the invasion of the land, and the siege of the city, and afterwards during the Babylonish captivity. (Marg. and Marg.

neathen, and they shall possess their houses: ¹ I will also make the pomp of the strong to cease, and ² their holy places shall be defiled.

25 ¹ Destruction cometh; and they shall seek peace, and *there shall be none.*

26 ¹ Mischief shall come upon mischief, and rumour shall be upon rumour; ² then shall they seek a vision of the prophet; ³ but the law shall perish from the priest, and counsel from the ancients.

27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: ¹ I will do unto them after their way, and according to their deserts will I judge them, and they shall know that *I am the LORD.*

b Jer. 6:12. Lam. 5:2. c 33:23. Is. 5:14. * Or, they shall inherit their holy places. 21:2. 1 Heb. Cutting off. d Is. 57:21. 59:8-12. Jer. 8:15,16. Lam. 4:17,18. Mic. 1:12. e Lev. 26:18,21,24,28. Dent. 32:23. Jer. 4:20. f 1:11. 20:1-3. 33:31. Jer. 21:2. 37:17. 39:14, &c. g Ps. 74:9. Lam. 2:9. Am. 8:14. 12. Mic. 3:6. h 8:1. 14:1. 20:1. Jer. 18:18. i 12:10-12. 17:15-21. 21:23.

Ref. Notes. Ps. 74:9. Is. 29:9-12. Lam. 2:9. Am. 8:11-14. Mic. 3:5-7.) but it still more emphatically corresponds with the condition of that nation, from the destruction of Jerusalem by the Romans to this present day. (*Notes.* Hos. 3:4,5. John 12:34-36.)

V. 27. ¹ There shall be a general consternation of all ranks and degrees of men. Those that are in authority shall want presence of mind to give counsel and directions; and the inferiors shall have no heart to put them in execution. (*Marg. Ref. Notes.* 12:8-16. 17:15-21. 21:25-27. Is. 3:1-9.)—*Their deserts.*] *Marg.*—*Notes.* 18:30-32. Matt. 7:1,2. Jam. 2:8-13, v. 13.

PRACTICAL OBSERVATIONS.

V. 1-15. "An end" will soon come to all the prosperity and enjoyment of impenitent sinners, in every corner of the earth. Now is the day of the Lord's patience and mercy: but "the day is at hand," when he will send his anger upon ungodly men, and judge and recompense them according to their ways, without mercy or pity: then "they that are filthy will continue filthy still," and their abominations shall be in the midst of them for ever. (*Note.* Rev. 22:10-12, v. 11.) This destruction is indeed "an evil, an only evil," a natural evil, of magnitude proportioned to the moral evil and desert of sin: and all other sufferings may be deemed trivial, and scarcely worth notice when compared with it. We should, therefore, loudly sound the alarm, and strenuously and earnestly call on men "to flee from the wrath to come." For this misery continually overtakes one and another of the ungodly, yea, immense multitudes every year; and it "watcheth" for every one of them. (*Note.* Luke 21:34-36.)—"The morning of our dying day, and of the day of judgment, will soon dawn: the time of the sinner's trouble is at hand; and those who have treated all the warnings of God's word and providence as false alarms, will find them awfully realized, and will no more consider them as "the sounding of the mountains." What then will they think of their presumptuous delays and carnal security, when the day of life and of grace shall expire! when the anger of God shall be accomplished on them! when vain mirth, self-flattery, and false hope shall terminate in "weeping, wailing, and gnashing of teeth!" Indeed, whilst men are indulging their pride and lusts, and these are budding, blooming, and bringing forth fruit unto death; the instruments of vengeance are also preparing: and thus sudden destruction comes, from which there is no escape. (*Note.* 1 Thes. 5:1-3.)—Though we in this land should continue to be favoured with national peace and temporal prosperity; yet how soon will the time arrive, when all our joys and sorrows about worldly gain and loss will be no more! "The fashion of this world passeth away," and all our engerness and anxiety about it are vain and useless. The wrath of God has filled the earth with trouble and death: men must soon be torn from their possessions, to return no more to them; and how wretched must they be, who have no inheritance in that world, to which we are all hastening, and from which there is no return! nor can any man strengthen himself in iniquity, so as to outbrave or sustain these tremendous evils.

V. 16-27. All efforts to elude divine vengeance in this world or the next, must be unavailing: the wrath of God disarms the most intrepid; their "hands hang down and their knees wax feeble," and inward horror accompanies their outward calamities and confusion. And if, in the siege and taking of cities, men cast away their gold and silver, as an incumbrance rather than a security; what judgment will sinners form of the value of their now idolized wealth in the final "day of wrath and perdition of ungodly men?" Even here they can neither comfort the wounded heart, nor ease the burdened conscience, nor purchase health and ease; and in some cases they will not even procure food to satisfy the hunger of their famished possessors. Yet after all that can be said, men will set their hearts on such lying vanities; and multiply crimes, and treasure up wrath, remorse, and horror, in order to increase such riches as will yield no comfort when they most want it, and which must be left for ever!

CHAPTER VIII.

The prophet is, in vision, brought to Jerusalem and to the temple, 1-4. He sees "the image of jealousy" by the gate of the altar; the elders of Israel, worshipping base idols in a secret chamber of the temple; women weeping for Tammuz; and men with their backs to the temple, worshipping the sun 5-16. The Lord appeals to him, whether such abominations do not deserve the severest punishment; 17, 18.

AND it came to pass ¹ in the sixth year, in the sixth month, in the fifth day of the month, as I sat in my house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me.

2 Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

Jer. 52:8-11. k 4-8. 18:30. Is. 3:11. Rom. 2:5-10. 1 Heb. with their judgments. Matt. 7:2. Jam. 2:13. 1, 4. 1 Kings 20:28. Ps. 9:16. Joel 3:17. n 1:2. 20:1. 24:1. 26:1. 29:17. 31:1. 32:17. 40:1. h 14:1, 4. 20:1. g 3:1. Mol. 2. 7. Acts 10:33. c 1:3. 3:12,14,32. 37:1. d 1:4,26,27. Dan. 7:9,10. Rev. 1:14,15.

Even in religion, human folly and depravity are equally conspicuous: men value themselves on distinctions and forms, which they disgrace by their crimes, and which will eventually increase their condemnation! But whatever real or supposed decency, beauty, or majesty there may be in any of our modes of worship; God will deem them polluted to all such as make them the cloak of their iniquities; and he has often permitted the most impious, rapacious, and cruel of the nations to plunder and waste those professing churches which have dishonoured him by their crimes.—In vain do they seek peace or deliverance from their enemies, if unrepented sins exclude them from the peace and protection of God. "Mischief" must at length "come upon mischief, and rumour upon rumour;" whilst neither prophet, priest, counsellor, nor prince can escape, or show others any way of deliverance. For they who will not mourn for sin with "godly sorrow," must bewail its effects with bitter lamentations, being covered with confusion and clothed with desolation. To this awful ruin the whole multitude of the human species is exposed; yet "a remnant according to the election of grace" shall escape. These may be known by their mourning for sin, with broken hearts and penitent confessions, like "doves of the valleys;" and by becoming harmless, pure, gentle, modest, and loving, according to that instructive emblem. Such penitents shall obtain pardon and peace by faith in Jesus Christ, and those riches which will give comfort in the hour of death and profit them in the day of wrath. (*Notes.* Eph. 3:8. Rev. 3:18,19, v. 18.) May the Lord incline and enable us to choose and seek this "good part, which shall never be taken from us!"

NOTES.—CHAP. VIII. V. 1. Only fourteen months, or four hundred and twenty days, (namely, from the fifth day of the fourth month, in the fifth year of Jehoiachin's captivity, to the fifth day of the sixth month, of the sixth year after that event;) seem to have passed from Ezekiel's first vision to the date of this chapter; (*Note.* 1:1-3.) which would not allow time for his lying three hundred and ninety days on his left side, and forty on his right side, according to the interpretation given of that transaction: and for the seven days during which he sat silent. (*Notes.* 3:12-15, 4.) But this might be their leap-year, to which a full month of thirty days was added, as it is well known: or this transaction might take place after the expiration of the three hundred and ninety days, and before the forty days were entered on.—At the time however here mentioned, the prophet was sitting in his house, and was attended by some of the elders of Judah, who were in captivity: perhaps it was the sabbath day, and they came to attend his instructions, as they had neither temple nor synagogue to resort to; or they came to consult him about some of their affairs. (*Marg. Ref.* b. *Notes.* 14:1-5, v. 1. 20:1-3. 33:30-33.) Whilst they were present, he was seized by a powerful divine impulse, and cast into an ecstasy, or trance, and had the following vision presented to his mind. (*Marg. Ref.* c. *Note.* 1:1-3, v. 1.)

V. 2-4. Doubtless this was the same appearance which Ezekiel had before seen: "a likeness," that is, of a man upon a throne, "as the appearance of fire downwards," denoting the terrible and righteous indignation of God against the rebellious Jews; and as of "brightness and of the colour of amber" upward, perhaps implying the essential glory and excellency of the eternal Son of God, as they appear to the inhabitants of heaven. (*Marg. Ref.* d. *Note.* 1:26-28.) This glorious person seemed in vision to put forth the form of a hand, and to take hold of a lock of the prophet's hair, and at the same time the Spirit lifted him up in the vision of God, and conveyed him to Jerusalem, to the entrance of the inner court of the temple from the north, by that gate which was called the altar-gate. (*Marg. Ref.* e-g.)—There was "a seat," or rich, prepared for some base idol, perhaps Baal, or Molech, which was called "the image of jealousy;" (*Marg. Ref.* h, i. *Note.* 2 Kings 21:7,8, v. 7.) because the open worship of this idol provoked the Lord to jealousy, even as the open adultery of a woman, in the house of her husband,

3 And he put forth the form of a hand, and took me by a lock of my head; and the Spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy.

4 And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain.

5 Then said he unto me, Son of man, lift up thine eyes now to the way toward the north. So I lifted up mine eyes the way toward the north, and behold, northward was the gate of the altar, this image of jealousy in the entry.

6 He said furthermore unto me, Son of man, see thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations. [Practical Observations.]

7 Then he brought me to the door of the court; and when I looked, behold a hole in the wall.

8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and saw; and behold every

form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about.

11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.

12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth.

13 He said also unto me, Turn thee yet again, and thou shalt see greater abominations than they do.

14 Then he brought me to the door of the gate of the Lord's house which was toward the north; and behold, there sat women weeping for Tammuz.

15 Then said he unto me, Hast thou seen this, O son of man? Turn thee yet again, and thou shalt see greater abominations than these.

16 And he brought me into the inner court of the Lord's house, and behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east.

e 2:9. Dan. 5:5. 10:10, 18. f 3:14. 11:1, 24. 1 Kings 18:12. 2 Kings 2:16. Acts 8:59. 2 Cor. 12:2-4. Rev. 1:10, &c. 4:2, &c. g 5. 2 Kings 16:14. h 5:11. 7:20. 2 Kings 21:7. Jer. 7:30. 23:31. i Ex. 20:5. 34:14. Deut. 4:34. 5:9. 6:15. 32:16, 21. Job. 21:19. Ps. 73:33. 1 Cor. 10:21, 22. k 1:26-28. 3:22, 23. 9:3. 10:1-11. 11:21. 12:3. 43:2-4. Ex. 25:22. 40:34, 35. 2 Cor. 8:18. 45:4-6. Heb. 1:3. 1 Jer. 3:2. Zech. 5:5-11. m 3. n 12:17. Jer. 3:6. 7:17. o 9:17. 5:11. 7:20-22. 23:38. 39. 2 Kings 23:4-6. Jer. 7:30. 23:11. 26:34. p 10:19. 11:22, 23. Deut. 31:16-18. 2 Chr. 36:14-17. Jer. 26:16. Lam. 2:6, 7. q 11:14, 16. r 1 Kings 7:12. 2 Kings 21:5. s Job 24:12. Is. 7:31. Jer. 2:31. marg. 23:24. Am. 9:2, 3. Ex. 20:4.

Lev. 11:12-29. 31:42-44. Dent. 4:18. 14:3, 7, 8. Is. 57:6-10. Jer. 2:26, 27. 3:9. 16:18. Rom. 1:23. u Ex. 24:19. Num. 11:16, 25. Jer. 5:5. Dan. 9:8. x 2 Kings 22:8, 14, 24. 25:22. 2 Chr. 34:20. Jer. 26:24. 29:3. 36:10. y Num. 16:17. 17:5. 2 Chr. 26:16, 19. Jer. 7:9. z 6:15, 17. a 11:14:1. 20:1. b 7:8. Job 24:13-17. Job. 3:19, 20. c 9:9. Job 22:12, 13. Ps. 94:7-10. 14:29, 35. d 4:15. Jer. 9:3. 2 Tim. 3:13. e 44:4. 46:9. f 16:12. g 9:13. h 10:3. 40:28. 43:5. 45:19. i 2 Kings 16:14. 2 Chr. 7:7. Job 2:17. k 11:1. 12:35. 1 Kings 8:29. 2 Chr. 29:6. Jer. 2:27. 32:33. m Deut. 4:19. 17:3. 2 Kings 23:5, 11. Job 31:26-28. Jer. 44:17. Acts 7:42, 43.

would excite his jealousy. (Notes, Ex. 20:5. 34:11-17. v. 14. 1 Cor. 10:18-22.) At the same time the glory of the Lord, according to what the prophet had formerly seen in the plain, appeared to him; (Marg. Ref. k. Note, 1:) which intimated that JEHOVAH had not yet withdrawn his presence from the temple, though he had been treated with such marked contempt, by the open preference given by the Jews to a base idol.—The whole was presented in vision before the prophet's mind, whilst he continued in his own house: (Notes, 3:12-15. 11:1-3, 22-25. Acts 8:36-40. v. 39, 40. 2 Cor. 12:1-6. v. 2-4.) but doubtless it was an exact discovery of the idolatries committed at the temple; and it was intended to show the justice of the predicted vengeance, and to represent the reason and manner of the Lord's departure from his professed worshippers.

The form of a hand. (3) 'Just as the form of a hand appeared writing upon the wall, Dan. 5:5.' Louth.

V. 6. That I, &c.] The detestable idolatries committed even at the temple of God, would constrain him to leave it and the people to the merciless ravages of their enemies. He could not consistently with his honour, dwell any longer in his polluted sanctuary, or among such abominable idolaters. The Jews indeed acted, as if they had determined to exclude JEHOVAH from his temple, and drive him from among them: for the injured husband must put his wife away, when her adulteries become notorious and abandoned: or else his own reputation will suffer. (Marg. Ref. l—p. Notes, 7:20-22. 10:18, 19. 11:22-25. Deut. 31:16. 2 Chr. 36:14-17. Lam. 2:6, 7.) But, as if this one image, openly worshipped in the court of the temple, had been a small matter, the prophet was ordered to turn his eyes another way, and he would discover still more and greater abominations, because committed by persons of greater authority, and nearer the place of my immediate presence. 11:14, 16. Louth.

V. 7-12. When the prophet had been conducted to some door of the court of the temple, he found a wall: this seems to have been built, in order to conceal the idolatries, secretly practised by the elders in the chambers of the temple, which had been converted into a sort of chapel for that purpose; and to which, probably, they had a private entrance. But when he had examined this wall, he discovered a hole: and being ordered to dig or to work at it to make it larger, he found a door which had been walled up, by which he was commanded to enter. There he saw all kinds of reptiles and unclean beasts, such as the Egyptians used to worship; and all the idols, which Israel or Judah had ever worshipped, painted around upon the wall: and before them seventy men of the elders of Israel, (according to the number of the sanhedrim, or great council of the nation,) were collected together. One of them he knew to be Jaazaniah, (who perhaps was president of the council, or a very eminent man among them;) and there were they, as consecrated priests of this rabble of dunghill-gods, every man with his censer in his hand, lavishly burning incense, and presenting adorations.—This indeed

was shown to the prophet in a vision: but such was the actual conduct of the rulers and elders of Judah, in their dark recesses, in the chambers of the temple, which they secretly appropriated to their images; and, as some think, in the private chambers of their own houses also, or according to the devices and imaginations of their own hearts. For they concluded, that God did not see them, and that he had "forsaken the earth," or the land. He did not deliver the people out of their difficulties; because they continued in sin, and had not sought him with sincere repentance, faith, and prayer, but merely in hypocrisy; and they concluded that he either could not, or would not, help them: and that they were authorized to seek help from some other quarter, as Saul did to his own destruction. (Notes, 1 Chr. 10:13, 14. 2 Chr. 28:22, 23.) Nay, they seem to have questioned the existence, or the omnipresence and omniscience, of JEHOVAH: they concluded, that no good would come from waiting on him, nor any harm from forsaking him: and they determined to seek help from those idols, whose licentious characters and worship they loved, in proportion as they hated the holy character, worship, and service of JEHOVAH. (Marg. Ref. Notes, 9:8-11. Ex. 33:1-6. P. O. 1-14. Deut. 4:15-19. Job 22:5-14. Ps. 94:1-11. Jer. 44:15-23.)

V. 13, 14. Marg. Ref.—Weeping, &c. (14) It is not agreed who, what Tammuz was, or on what account this idolatrous ceremony was observed in honour of him. But it is generally allowed, that he was some very profligate man, who was defiled after his death; and that this annual lamentation for him was attended with the most infamous licentiousness: and concerning such a union of impiety and immorality, the less we know the better. (Notes, Ex. 23:13. Is. 65:1, 12.)

V. 15. Greater, &c.] This expression may be rendered, "great abominations besides these." And indeed we can scarcely conceive greater abominations than those before mentioned.

V. 16. These twenty-five men are supposed to have been priests, who having stationed themselves in the inner court, close to the porch, and entrance into the holy sanctuary; turned their backs on the temple of God to worship the rising sun. The Holy of holies was at the west end of the sanctuary, which was westward of the altar; so that they could not worship the sun with their faces to the east, without turning their backs on the Lord and his holy place. (Marg. Ref. Note, 46:8, 9.)—We cannot doubt that the practice of turning to the east, in some parts of public worship, which is still retained in many Christian churches, was originally borrowed from idolaters, who worshipped the sun: and though it is possible for us to be superstitiously afraid of superstition, respecting any indifferent posture or ceremony; yet those, who are very tenacious of this custom, would do well to consider its original, in order to abate their excessive attachment to it.

V. 17. (Marg. Ref.) The Jews were not only guilty of these gross and detestable idolatries, but also of oppression

CHAPTER IX.

17 ¶ Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and lo, they put the branch to their nose.

18 Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them.

*Or, Is there any thing lighter than to commit, &c. n 7:23, 9:9, 11:6. Gen. 6:13. 2 Kings 21:16, 24:4. Jer. 6:7, 19:4, 20:8. Am. 3:10, 6:3. Mic. 2:2, 6:12. Zeph. 1:9. o 5:11—13, 7:4—9, 9:5, 10, 16:42. Nah. 1:2. p Judg. 10:13, 14.

and injustice equally atrocious. Thus they used every means to provoke the Lord to anger.—It is not certain, whether the expression, "They put the branch to their nose," refers to some idolatrous practise; or to some methods then in use, by which men endeavoured to exasperate others, and to show their contempt and defiance of them. The LXX render it, *Avrotis pnykriphotes*: "They are as those who mock." (Luke 10:14. Gr.) "They add more fuel to my wrath, which will burst out like a flame to consume them; just as if one should lay a heap of dry sticks upon a fire." *Lightfoot in Louth.*

V. 18. *Marg. Ref. Notes*, 5:13, 24:12, 13. *Judg.* 10:13—16. *Prov.* 1:28—31. *Is.* 1:10—15. *Mic.* 3:1—4. *Zech.* 7:13.

PRACTICAL OBSERVATIONS.

V. 1—6. The "wrath of God, revealed from heaven" against sinners, appears rigorous and extreme, in proportion as men are ignorant of his perfections, of the evil of sin, and of the abominations which are every where committed. If it should please God to give any man a very clear view of his glorious majesty and authority, and of the evil that is in every act of rebellion against him; and should at once present before him, in vision, all the abominations that are continually committing in any one city: there can be little doubt that he would be prepared to justify God in the severest vengeance which he could inflict upon it. We are not thus acquainted with all the wickedness which is present to his all-seeing eye: yet, if we carefully search the Scriptures, and compare with them all that we can recollect and are conscious of, in our own thoughts, words, and works; if we carefully watch our own hearts and experience, and diligently observe the conduct of the world around us; we shall entertain far more affecting views of human depravity, and of the justice of God in his temporal and eternal judgments, than we previously had: we shall learn to drop our objections, silently "to submit to his righteousness," and patiently to wait for that day, when he will "bring to light the hidden things of darkness," and show the reasons of all his dispensations; and this will make us very thankful, that "there is forgiveness with him," and "plenteous redemption" for hell-deserving sinners.—The carelessness with which men provoke God, and prefer every worthless idol and base lust, to his favour and service, sufficiently mark the apostasy, rebellion, ingratitude, and enmity of the human heart; but generally the nearer we come to the sanctuary, the viler iniquities we discover by diligent investigation. It would peculiarly astonish and shock a pious mind, to be shown all the abominations which have been committed by the professed patrons of religion, in every part of the world. The superstition and idolatry, the blasphemous pride, and ambition the fraud and imposture, the avarice, perjury, persecution, cruelty, and licentiousness, by which the Lord has been provoked to jealousy, as it were, in the inner court of the temple, have in too many instances been notorious to all the world. And thus not only numerous individuals, but even many churches, have provoked the Lord to forsake them, as he repeatedly did his temple at Jerusalem. (*Notes*, *Jer.* 7:3—15. *P. O. Rev.* 18:9—19.)

V. 7—18. The abominations, which all men see and cry shame of, are not always the worst, and never the whole, which provokes to jealousy the holy and righteous and heart-searching God. Frequently still more atrocious things are done in secret by those, who love "darkness rather than light, because their deeds are evil." Such persons either forget, or atheistically deny, that "the Lord seeth them," and act as if he had "forsaken the earth." But he will detect their hypocrisy: and indeed after all their care to conceal their crimes, they commonly leave some opening which leads to a discovery.—No superiority in rank, dignity, learning, or worldly wisdom, no sacredness of character and office, will preserve men from the most grovelling lusts, or even from the most stupid idolatries, when they are left to their own deceitful hearts: nay, superior persons are commonly the ringleaders and examples of every abomination to their inferiors, who follow them at a humble distance.—Those who grudge all expenses, and are soon wearied out in the spiritual service of God, and who deem themselves degraded by it; often grudge no expense, labour, or debasement, in following their own idolatries and superstitions. For true religion is contrary to their pride and lusts; but their own inventions consist with the indulgence of their several inclinations: and therefore we need not wonder, that they turn their backs on the servants of God to keep human traditions, or "turn away their ears from the truth and are turned into fables." Thus

The destroyers of Jerusalem are called forth; the visible army removes to the threshold of the temple; and one is appointed to set mark on those who mourned over the prevailing abominations, 1—4. The destroyers, by God's command, slay the rest, beginning at the sanctuary, 5—7. God answers the prophet's intercession, by showing the people's enormous wickedness, 8—10. The person, employed to mark the remnant, reports that he has executed his commission, 11.

He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand.

2 And behold, six men came from the way of

Prov. 1:28. Is. 1:15, 59:2. Jer. 11:11, 14:12. Mic. 3:4. Zech. 7:13. Luke 13:25, 43:6, 7. Is. 6:8. Am. 3:7, 8. Rev. 1:10, 11, 14:7. b Ex. 12:23. 2 Kings 10:24. 1 Chr. 21:15, 13. Is. 10:6, 7. c Jer. 1:15, 16. 5:15—17, 8:16, 17, 25:9.

idolatry and false religion, as well as impiety, are connected with violence, oppression, and immorality. Therefore the Lord will "deal with them in fury and without pity;" and all his judgments on nations and churches are only earnest of his final wrath on "the workers of iniquity;" when they will indeed "cry unto him with a loud voice, but he will not hear them;" and when they will plainly appear to have merited their dreadful condemnation. For, if some, who make a fair show in the house of God, could be followed to their secret chambers, they would be found committing the most abominable crimes: many, whose exterior is decent, have the chambers of their imagination continually occupied by licentious thoughts, in which they delight, and thus gratify their hateful passions with ideal indulgences: many, who have for a time been restrained by natural modesty and regard to character, have afterwards openly manifested their secret inclinations: when, occasion being given them, they have run into the greatest excesses. In short, the more we know of ourselves and of human nature, the more and greater abominations shall we discover: (*Notes*, *Jer.* 17:9, 10.) and the longer the enlightened believer, who is enabled to walk most uprightly before God, and most blamelessly before men, examines himself and searches his heart; the more will he loathe and humble himself before God, and the more will he value "the Fountain opened for sin and for uncleanness," and daily will he purify in it his polluted soul. Thus shall he be made whiter than snow: but "how will they escape" who live and die neglecting "so great salvation?" (*Note*, *Heb.* 2:1—4.)

NOTES.—CHAP. IX. V. 1, 2. The same person, who before appeared in vision, and spake to the prophet, seems here in his hearing to have "cried with a loud voice" to those who had the charge over the city to draw near. (*Marg. Ref.* a, b. *Notes*, 8:1—6.) Accordingly, six men came into the city, from the north, each of them with a destroying weapon in his hand. Some understand by these six persons, the angels, who before had been employed to protect Jerusalem, and were now commissioned to be her destroyers. But, as there was no miraculous interposition in these divine judgments, it seems more obvious to consider them as representing the Chaldean army, or its six chief captains, who had a charge or commission against Jerusalem. (*Marg. and Marg. Ref.* c—e. *Notes*, *Is.* 10:5—7. *Jer.* 25:8—10, 51:20—24.) With them there appeared one clothed with linen, the attire of a priest, and not of a soldier, with an inkhorn by his side. Many interpreters explain this to mean Christ, our High-Priest and King, who presides over all the desolations on earth, in order to preserve his chosen people; and who seals them by his Spirit and writes their names in his book of life. But if this were "the Word," and "Son of God," how shall we interpret "the likeness of the appearance of a man" upon the throne, from whence these orders were issued? (*Notes*, 1:24—26, 8:2—4.) It seems, therefore, more agreeable to the context, to suppose that Christ the King of Israel, from the throne, gave these orders; and that "the man with the inkhorn" represented an angel, or the angels, who were employed to protect the pious remnant of the Jews from the Chaldeans; and his priestly garment might denote, that their preservation was owing to the priesthood and sacrifice of him who was to come. (*Note*, *Rev.* 15:5—8.) These persons went into the court of the temple, and stood beside the brazen altar. (*Marg. and Marg. Ref.* e, f.) To denote that the men, ordained to destruction, were offered up as so many sacrifices, to make an atonement to God's justice. The destruction of the wicked is elsewhere expressed by the name of a sacrifice. (39:17. *Is.* ... 34:6.) *Louth.*

V. 3, 4. "The glory of the God of Israel," here mentioned, might either be the visible glory which appeared in the holy of holies, above the ark, between the cherubim, and which the prophet saw removed from that situation to the entrance of the door of the sanctuary; or that glory, which he had seen in the visions of God, and which represented that token of the Lord's gracious presence with Israel. (*Notes*, 1:26—28. *Ez.* 40:34, 35.)—"The word Cherub stands for Cherubim, as 10:2—4." *Louth.* (*Note*, 10:1, 2.) This denoted, that the Lord was about to leave his place, his mercy-seat; to denounce judgment on the people as from his tribunal; to withdraw from his temple and from Jerusalem; and to give them up to the profanations and ravages of their enemies. (*Marg. Ref.* g. *Notes*, 10:18, 19, 11:22—25. *Hos.* 5:15.)—From this glory the Lord addressed the man "clothed in linen who had the inkhorn," and ordered him to go through the city, and to set

the higher gate, which lieth toward the north; and every man a slaughter-weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in and stood beside the brazen altar.

3 And the glory of the God of Israel was gone up from the cherub whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side;

4 And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

5 And to the others he said in my hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:

6 Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom ye see the mark; and begin at

my sanctuary. Then they began at the ancient men which were before the house.

7 And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

8 And it came to pass while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God, wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

9 Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord seeth not.

10 And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head.

11 And behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

d 2 Kings 15:35. 2 Chr. 27:3. Jer. 26:10. * Heb. *he turned*. † Heb. *weapon of his breaking in pieces*. e 10:2,6,7. Lev. 16:4. Rev. 15:6. * Heb. *upon his loins*. f Ex. 27:1-7, 40:29. 2 Chr. 4:1. g 3:23. 8:4, 10:4, 18. 11:22,23. 43:2-4. § Heb. *mark*. Ex. 12:7,13. Mat. 3:16. 24:45. 1 Cor. 1:22. 5:18. 4:30. 2 Tim. 2:19. Rev. 7:2,3. 9:4. 13:18,17. 14:1. 20:4. h 6:11. 2 Kings 22:13,19,20. Ps. 119:53. 135. la. 57:15. Jer. 13:17. 2 Cor. 12:21. 2 Pet. 2:8,9. * Heb. *ears*. i Sam. 9:15. Is. 59. 22:14. j 10. 5:11. 7:4,9. 8:18. 24:14. Dent. 32:39-42. * Heb. *to destruction*. k Num. 31:15-17. Dent. 2:34. 3:6. Josh. 6:17-21. i Sam. 15:3. 2 Chr. 35:17. l Ex. 12:23. Josh. 2:18,19. 6:22-25. 2 Tim. 2:19. Rev. 7:3. 9:4. 14:4. m 8:5-16. Jer. 35:29. Am. 3:2. Luke 12:47. 1 Pet. 4:17,18. n 5:11,12.

a mark upon the forehead of every one, who sighed continually, and earnestly protested against the abominable idolatries and iniquities which were there perpetrated. The forehead seems to have been mentioned, as the most conspicuous place in which a mark could be placed. (*Marg. and Marg. Ref. h. Note, Rev. 7:1-3.*) It might be supposed that they, who deeply lamented the abominations committed in Jerusalem, to the dishonour of God and the ruin of religion, either had not committed such crimes, or had repented of them: they were decidedly on the Lord's part; they would have prevented by their examples, prayers, and endeavours, the prevalence of wickedness, if they could, and were distressed that they could not. All pious persons at that crisis, no doubt, were deeply grieved to see the holy city and temple so horribly polluted. This would therefore take in all who feared God, in whatever station they were placed, or however feeble their gracious dispositions were; and it would exclude all others.—^a When the number of such mourners is not sufficient to divert God's judgment from a nation, they shall at least deliver their own souls. *Louth.* (*Notes, 2 Kings 25:15-20, v. 19. Ps. 119:236. Jer. 13:15-17. 36:10-25, v. 23,24. Luke 19:41-44. Rom. 9:1-3. 2 Cor. 12:20,21. 2 Pet. 2:4-9, v. 8.*)

He called to the man. (3.) The second person in the sacred Trinity gave his commands to the angel before mentioned. (2)—*Mark.* (4.) This alludes to the custom of the eastern nations, to mark their servants in the forehead. *Louth.*—(*Note, 1,2.*)—A general opinion long prevailed, which the original was thought to favour, that the letter *Thau* was the mark here intended; and great disputes have taken place, whether in the Samaritan characters, which are supposed to have been at that time used by the Jews, that letter was, or was not, made in the form of a cross. These disputes, however, only show how early this use of the form of the cross prevailed in the Christian church, which made way for the superstition and idolatry of the papists and many others in that particular. It may be supposed that the vision in the Revelation made to the apostle John, had some reference to this of Ezekiel; yet no mention is there made of the form of a cross; which would hardly have been omitted if it had been used on that occasion. (*Rev. 7,2,3.*)—Indeed it is obvious, that in general, the less humble, believing regard has been paid to the doctrine of the cross, and to the propitiatory sacrifice offered by the crucified Emmanuel; the greater veneration has been rendered to the external form. This began to be introduced when the simplicity of the gospel had become greatly corrupted; it was at its height a short time before the reformation; and it began to decline in many countries, when the doctrines of the gospel became more generally understood and believed. (*Note, 2 Kings 18:4.*)

V. 5-7. The Lord next commanded the executioners of his vengeance to follow "the man with the inkhorn," and to slay, without mercy or distinction, even "to utter destruction," all whom they met: only they might not come near, either to hurt or frighten, any of those who were marked in the forehead. This foretold the merciless carnage which the Chaldeans would make of the ungodly Jews; (*Marg. and Marg. Ref. i, k. Notes, 2 Chr. 36:16,17.*) and the gracious protection afforded to the few pious servants of God among them. Thus Jeremiah, Baruch, Ebed-melech, and Doubtless others, were preserved. (*Marg. Ref. l. Notes, Jer. 39:11-18. 45:4,5.*)—The destroyers were also directed to begin at the sanctuary; and, lest they should hesitate to

16, 11:1,13. o 7:20-22. 2 Chr. 36:17. Ps. 79:1-3. Lam. 2:4-7. Luke 13:1. p Num. 14:5. 16:4,21,22,45. Dent. 9:18. Josh. 7:6. 1 Chr. 21:16. Ezra 9:5. q 4:14. 11:13. Jer. 4:10. 14:13,19. Am. 7:2-5. r 7:23. 22:9-12,25-31. 1 Pet. 31:29. 32:15-22. 2 Kings 17:7, &c. 21 Chr. 36:14-16. Is. 14. 50:2-5,12-15. Jer. 5:1-9. 7:8,9. Mic. 3:9-12. Zeph. 3:1-4. s 8:17. 2 King-21 16. 24:4. Jer. 2:34. 22:17. Lam. 4:13,14. Matt. 23:35-37. Luke 11:50. * Heb. *filled with*. † Or, *vermin* of judgment. 22:27-29. Mic. 3:1-3. 7:3,4. r 8:12. Job 22:13. Ps. 10:11. 94:7. Is. 29:15. u 5. 5:11. 7:4. 8:18. 21:31,32. x 7:8,9. 11:21. 23:21. Dent. 32:41. 2 Chr. 6:23. Is. 65:6. Hos. 9:7. Joel 3:4. Heb. 10:30. † Heb. *returned the sword*. y Ps. 103:20. Is. 46:10,11. Zech. 1:10,11. 6:7,8. Rev. 16:2,12.

shed blood, and throw the dead carcases, in the courts and sanctuary of God, they were expressly ordered thus to defile them; for this act of signal justice, though a ceremonial defilement, was indeed a moral purification of the temple. (*Marg. Ref. m-o. Notes, 7:20-22. Ps. 74:4-6. Luke 13:1-3.*) Then the prophet said them begin the slaughter with the elders who were before the house; either the seventy elders whom he had seen burning incense, or the twenty-five men that were worshipping the sun: (*Notes, 8:7-12,16.*) and then they went forth to make similar destruction in the city.—The reference of the apostle Peter to this passage, seems to intimate, that the second destruction of the city and temple by the Romans was also intended by the Spirit of prophecy. (*Note, 1 Pet. 4:17-19.*)

V. 8-11. The prophet in vision beholding the destruction made of his people, whilst he was mercifully spared, and left alone, as it seems, of all who were in the court of the temple was greatly affected; and in humble adoration inquired of the Lord, whether he meant to cut off all the residue of Israel, in thus "pouring out his wrath upon Jerusalem." The ten tribes had been entirely destroyed or dispersed—only a remnant of Judah remained; and they seemed about to be utterly cut off. (*Marg. Ref. p, q. Notes, Ex. 32:7-14. Num. 14:5,11-19. 16:45-50. Jer. 14:10-18.*) By this he intended to plead for a mitigation of the sentence, as the honour of God in his promises seemed to be concerned: but the Lord informed him, that the excessive wickedness of both Judah and Israel rendered this severity indispensably needful: the land had been filled with murder, as well as with idolatry; Jerusalem was full of obstinate and perverse wickedness, the fruit of the most desperate impiety and infidelity; and therefore the Lord was determined to show no mercy to the nation in general, though he had reserved a small remnant for himself, as the seed of his future church. (*Marg. and Marg. Ref. r-x. Notes, 8:7-17.*)—In the mean time the man with the inkhorn reported the performance of the divine command: by which it appears, that he presided over and directed those, who executed the vengeance of God on the Jews; as well as "marked his servants in the forehead." (*Marg. and Marg. Ref. y. Notes, 1,2. 10:1,2.*)

PRACTICAL OBSERVATIONS.

The Lord has always ready his instruments of judgment, as well as of mercy; and when his glory departs from his people, and his power and presence no longer attend his ordinances; the form will seldom continue long, and the signal for his vengeance will commonly be given. But he departs reluctantly and gradually from those who have been long favoured with his presence; and his faithful servants readily perceive the tokens of the awful change. These are the most valuable friends and guardians of nations; and even when they are so few that the Lord will not spare communities in answer to their prayers, he will render his most terrible judgments harmless as to them. He has set "his mark upon their forehead," and "all things shall work together for their good." In times of prevailing wickedness they may be distinguished by their lamenting over those crimes which others palliate and excuse, and by bearing their testimony against them. Their zeal for the honour of God, and love to his cause, their compassion for souls, their hatred of sin, and their spiritual-mindedness, will not suffer them to be unconcerned spectators of impiety and iniquity. Their "righteous souls must needs be vexed day by day," with seeing and

CHAPTER X.

The man clothed in linen takes coals of fire from between the wheel and scattereth them over the city, 1-7. A vision of the living creatures and 4 wheels; and the removal of the divine glory from the temple, 8-22.

THEN ¹ I looked and behold, ² in the firmament that was ³ above the head of the cherubims there appeared over them as it were a sapphire-stone, ⁴ as the appearance of the likeness of a throne.

2 And he spake ⁵ unto the man clothed with linen, and said, ⁶ Go in between the wheels, ⁷ even under the cherub, and fill ⁸ thy hand with ⁹ coals of fire from between the cherubims, and ¹⁰ scatter them over the city. And he went in in my sight.

3 Now the cherubims stood on the right side of the house, when the man went in; ¹¹ and the cloud filled the inner court.

4 Then ¹² the glory of the Lord ¹³ went up from

Is. 1:1-9, 11:1-22, 21:1-22, 26:1-22, Ex. 24:10, Rev. 4:2,3, c. 20, 11:22, Ps. 19:10, 18:17, 19:1, 20:22, 1 Pet. 3:22, d. 1:26, Gen. 18:2, 22:31, 32:24, 33:1, 34:1-15, 6:1, Judg. 13:6, 18:22, John 1:18, Rev. 1:13-18, e. 7, 9:2, 3, 11, 13-13, 1:15-2, * Heb. *the hollow of thy hand*, g. 1:13, Ps. 18:12, 12, 140:10, Is. 6:7, Rev. 8:5, h. 20:47, 48, 24:9-14, 2 Kings 25:9, Is. 30:30, Jer. 24:9-10, 1:1, 9:3, 43:4, k. 1:28, 9:3, 11:22, 23, † Heb. *was lifted up*, 14:5.

hearing the works and words of ungodly men. Their prayers, examples, and endeavours are opposed to the impetuous torrent: and when they fail to stop its progress, they are deeply grieved and greatly alarmed. They mourn before God to see religion despised and trampled under foot, souls deceived, and Satan and his servants triumphing; and though spiritual consolations reconcile them to their situation for the time; yet they often desire to leave a world, where iniquity so much abounds. They especially lament the abominations committed within the church, because these are peculiarly dishonourable to God and destructive to the souls of men. Such persons are the friends to God, and shall be preserved for ever: if he be good for them, their lives shall be spared amidst desolating judgments; or they shall be previously taken from the evil to come; or the calamities, which cut off others in their sins, shall safely transmit their souls to heaven. (*Note, Matt. 5:4.*) But they, who mourn neither for their own sins, nor the sins of others, must expect no mercy; nor can any be looked on as the servants of God, who are indifferent to his cause, and unconcerned at the abominations which are committed against him.—In temporal calamities even infants are often involved in the common destruction: in the eternal punishment of the wicked, no discrimination will be regarded, except with reference to degrees of guilt: and in this respect, those who have been nearest to God in profession, privilege, or office, will be most severely punished.—If we be saved while others perish, we must ascribe the difference wholly to the mercy of our God; for we too have deserved wrath: and we should still continue to plead in behalf of our fellow-sinners, for the remnant of the church, and for the continuance and revival of religion upon earth.—But indeed the wickedness of man is great, and deserves severe vengeance: even where the Lord shows no mercy, he does no injustice; as he only recompenses men's ways on their heads: and his commands will certainly be executed, both for the salvation of his people, and the destruction of his enemies.

NOTES.—CHAP. X. V. 1, 2. The "living creatures," which were before described, (*Note, 1:5-14.*) are here called "cherubim." The cherubim which covered the mercy-seat, and that were placed in the holy of holies, or were figured upon different parts of the tabernacle and temple, were evidently emblematic of the holy angels, as fellow-worshippers of the God of Israel: and the same seems to be the meaning of the word in every other passage of Scripture. (*Notes, Gen. 3:22-24. Ex. 25:10-22. 2 Sam. 22:7-16, v. 11. 1 Kings 6:23-28. 8:7-9. Ps. 80:1.*) From the great similarity between the living creatures in the visions of Ezekiel, and of those in that of St. John, (*Notes, Rev. 4:6-8.*) commentators have generally concluded, that they must be coincident. Hence many have explained the living creatures in St. John's vision of the holy angels: but their joining in the song, "Thou hast redeemed us to God with thy blood," forms an insuperable objection. Hence others perceiving, that the ministers and churches of Christ must be meant in St. John's vision, have interpreted Ezekiel's cherubim and wheels of the same: yet the latter is not a prophecy of what would come to pass under the Christian dispensation, but a representation of what was about to take place at Jerusalem. No good reason can be given, why the two visions should mean precisely the same thing: angels as employed in God's providential government of the world, and faithful ministers, as employed in the affairs of the church, may well be supposed, in different degrees, endued with the same gifts and actuated by similar principles; and therefore capable of being represented by the same emblems, or hieroglyphics: for doubtless the former are, what the latter ought to be and would be. Nor should it be overlooked, that the cherubim had "every one four faces apiece" (21) while St. John's living creatures had the same faces divided among them. The wheels in Ezekiel are totally different from the twenty four elders in St. John, and admit of, may require, a different explanation.

the cherub, and stood over the threshold of the house; ¹⁴ and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory.

5 And ¹⁵ the sound of the cherubims' wings was heard ¹⁶ even to the outer court, as the voice of the Almighty God when he speaketh.

6 And it came to pass, ¹⁷ that when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

7 ¶ And one cherub ¹⁸ stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took ¹⁹ thereof, and put it into the hands of him that was clothed with linen: who took it, ²⁰ and went out.

Ex. 40:35, 1 Kings 8:10-12, 2 Chr. 5:13, 14, Hag. 2:9, Rev. 15:8, m. 1:24, n. 46, 31, 1 Kings 7:9, 2 Chr. 4:9, o. Ex. 19:16, 19, 20:18, 19, Deut. 4:12, 13, Job 37:2-5, 40:9, Ps. 29:3-9, 68:33, 77:17, John 12:28, 29, Heb. 12:18, 19, Rev. 10:2, 4, p. 2, † Heb. *sent forth*, q. 6, 1:13, r. 1:23-28, Matt. 13:41, 42, 49, 50, 24:34, 35.

(*Marg. Ref. a-d. Note, 1:15-25.*)—As therefore the whole of these visions and the context direct our thoughts to the dealings of God with the Jewish nation, especially in the destruction of the city and temple by the Chaldeans, and afterwards by the Romans; as the cherubim in the Scripture, generally at least, denote angels; and as wheels are a far apter emblem of the course of providence, than of any thing in the constitution of the Christian church; inasmuch that the heathen painted *fortunes*, (which we consider as the secret appointment of God,) with a wheel, the emblem of the same vicissitudes of human affairs; the interpretation already given seems far more consistent with the scope of the passage, and more satisfactory than that referred to.—The prophet saw above the cherubim, as he had done before, (*Notes, 1:26-28, 8:2-4, 9:3, 4.*) "the appearance of the likeness of a throne," and doubtless "as the appearance of the likeness of a man" upon it; and "he spake unto the man clothed with linen," who had been employed in marking the servants of God in the forehead; and ordered him to go in between the wheels, under the cherub, (for one was connected with each of the wheels,) and thence to take burning coals, and scatter them over the city. (*Marg. and Marg. Ref. e-h. Notes, 9:1, 2, 8-11, v. 11.*) Thus the burning of Jerusalem, as well as the slaughter of its inhabitants, was emblematically predicted.—We suppose him, who sat upon the throne, to have been the eternal Son of God, the second person in the sacred Trinity; and the vision to represent his glory as "the King of Israel," appearing from above the mercy-seat; the fire therefore from between the wheels, under the cherubim, seems to have signified the wrath of God to be executed by the Chaldeans upon Jerusalem, for their contempt of his mercy, their abuse of his favours, their profanation of his ordinances and temple, the wickedness of the priests, and their murder of the prophets. (*Note, Rev. 8:1-6, v. 5.*)

V. 3-7. The cherubim stood on the right side of the temple, which is generally supposed to mean the north side: this might point out the quarter, from whence destruction would come. The inner court also was filled with the cloud. The Lord had taken possession of his temple by this appearance. (*Notes, Ex. 40:34-38. Lev. 16:2. 1 Kings 8:10-14. 2 Chr. 5:12, 13.*) and he thus intimated that he was now about to withdraw from it. At the same time the visible glory removed to the threshold of the house; (*Notes, 18:19, 9:3, 4.*) and then the court was "filled with brightness," perhaps illuminating the cloud. Some think that it was the outer court which was filled with brightness, whilst the inner was filled with the dark cloud; denoting, that the Lord would leave the Jews in darkness, and send his light unto the Gentiles. At the same time the sound of the cherubim's wings was heard without, "as the voice of the almighty God when he speaketh," i. e. like the sound of most tremendous thunder, or like the voice heard from mount Sinai when the law was given; (*Marg. Ref. o. Note, 1:15-25, v. 24.*) which might intimate their triumphant admiration of the glorious justice and holiness of God in these awful dispensations; or the report that would be made of them to distant nations.—Accordingly when the man clothed in linen proceeded to execute his commission, one of the cherubim handed to him the fire, and he took it and went out, prepared to scatter it over the city; and this may denote, that the holy angels concur with each other in executing the divine mandates, whether of mercy or of judgment. (*Marg. and Marg. Ref. k-n, p-r.*)

V. 8, 21. Notes, 1:5-14, v. 8. Is. 6:6, 7.
V. 9-11. Note, 1:15-25, v. 15-21.—Head, &c. (11) That is, the Spirit, which directed their motions, or "the appearance of the likeness of a Man upon the throne," who presided over them. (*Note, 1:26-28.*)—Or this may mean, that under the direction of the Spirit, by which they were actuated, they "steadfastly set their faces to go" to one particular place, whither they moved with undeviating constancy, by a direct course. (*Marg. Ref.*)

8 ¶ And there appeared in the cherubims *the form of a man's hand under their wings.

9 And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was as the colour of a beryl stone.

10 And as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

11 When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

12 And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had.

13 As for the wheels, it was cried unto them in my hearing, O wheel!

14 And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubims were lifted up. ¶ This is the living creature that I saw by the river of Chebar.

16 And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

17 When they stood, these stood; and when they were lifted up, these lifted up themselves also: for the Spirit of the living creature was in them.

¶ 1. 18. Is. 6:6. t 1:15-17. u Dan. 10:6. Rev. 21:20. x 1:16. Ps. 36:6. 57:2. 104:24. Rom. 11:33. y 22: 1:7. z 1:20. Matt. 8:8-10. * Heb. *flesh*. a 1:18. Rev. 4:6, 8. † Or, they were called in my hearing, Wheel, or, Gravel. b 21. 1:6-10. 1 Kings 7:29-35. Rev. 4:7. c 18, 19. 8:6. 11:22. Hos. 9:12. 1:20. 1:13, 14. 43:3. e 1:19-21. f 1:12. ‡ Or, of life. Gen. 2:7. Rom. 5:2. Rev. 11:11. g 4. 7:20-22. Ps. 75:60, 61. Jer. 6:8. 7:12-14. Hos. 3.

V. 12. This circumstance, as it related to the living creatures, was not before mentioned: by the living creatures, as well as the wheels, (1:18.) being full of eyes in every part, their constant watchfulness, and their penetration, sagacity, and circumspection may be denoted. (Note, Rev. 4:8-8.) 'The wheels ... were full of eyes round about; to show that, however the course and event of things seem so unstable and uncertain, as if all ran upon wheels; and there does also appear a certain intricacy and perplexity in the proceedings thereof: yet that the infinite and most wise providence of God hath foreseen and foreordained all things to his own holy purposes.' Bp. Hall.

V. 13. O wheel! (Marg.) 'Or, "Move round." ... They are put in mind of continually attending upon their duty: for the wheels and living creatures were animated with the same principle of understanding and motion. (1:19-21.)' Louth.—If our translation be retained; the call to the four wheels as one, may denote the unity of design and operation, which form the innumerable dispensations of Providence into one grand and consistent plan.

V. 14. Some have concluded from this verse, that the same faces were also marked upon the wheels; but it seems rather to be meant of the living creatures.—"The face of a cherub," being here substituted for that of an ox, in the former vision; (1:10.) it is generally thought that the cherubim in the temple were delineated with the countenances of oxen: yet the oxen and the cherubim are separately mentioned in one place. (1 Kings 7:29.) If, however, this was the case, the hieroglyphical meaning alone should be attended to. (Marg. Ref.)

V. 15-17. Marg. and Marg. Ref. Notes, 18-22. 1:1-3, 15-25, vv. 19-21.

V. 18, 19. The glory of the LORD, departing from the threshold of the temple, removed to a greater distance, and rested above the cherubim; and they lifted up their wings, mounted with the wheels from the earth, and abode over the east gate of the temple, as about entirely to remove from it. (Marg. Ref. Notes, 11:22-25, v. 23. 43:2-5.)

V. 20-22. Marg. Ref. Notes, 14. 1:5-14.—I knew, &c. (20) The prophet now perceived that these living creatures had the same likeness in many respects, as he had seen of the cherubim at the temple, upon the walls, and doors of it: (Notes, 1 Kings 6:31-35. 7:23-39, v. 36.) for he could not have seen the cherubim in the most holy place, into which none but the high-priest might enter.

PRACTICAL OBSERVATIONS.

The holy angels, who watch over and minister to the saints of God, are often employed as the executioners of his vengeance upon hypocrites, and the enemies of his church. (Notes, Acts 12:5-11, 20-23, v. 23.)—Our God, from his mercy-seat

18 Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims.

19 And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them, and every one stood at the door of the east gate of the LORD's house; and the glory of the God of Israel was over them above.

20 This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims.

21 Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings.

22 And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

CHAPTER XI.

The prophet is shown the persons, who gave wicked counsel and despised the word of God, 1-3. He prophesies against them, 4-13. He is alarmed at the audient death of Pelatiah, 13. Encouraging promises are given to the captive Jews and Israelites, with denunciations of wrath on the impatient, 14-21. The glory of God removes from the city, 22, 23. The prophet, in vision is brought back into Chaldaea, and reports what he had seen to the captive Jews, 24, 25.

MOREOVER, the Spirit lifted me up, and brought me into the east gate of the LORD's house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

2 Then said he unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city:

12. Matt. 23:37-39. h 3, 4. 2 Kings 2:11. Ps. 18:10. 68:17, 18. i 1:17-21. 1:1-22, 23. k 8:16. 43:4. 11. 1:26-28. m 15. 1:22-28, 3, 23. n 1 Kings 6:23-35. 7:36. o 14. 1:8-10. 4:11, 18:19. Rev. 4:7. p 8. q 1:10. r 11. 1:12. Hos. 14:9. s 24. 3:12, 14. 8:3. 57:1. 40:1, 2. 41:1. 1 Kings 18:12. 2 Kings 2:16. Acts 8:39. 2 Cor. 12:1-4. Rev. 1:10. 6:10, 19. 43:4. c 8:16. d 2 Kings 25:23. e 13. f Esth. 8:3. Ps. 1:2. 36:4. 52:2. 51. 50:1. 60:4. Jer. 5:5. 18:18. Mic. 2:1, 2.

between the cherubim, is "a consuming Fire" to all who despise his great salvation: (Notes, Heb. 12:22-29, vv. 25, 29.) and his severest judgments will fall on those who abuse papal privileges, and are emboldened in their crimes by his patience and mercy.—Those awful dispensations, which excite the blasphemous objections and complaints of ungodly men, are viewed by holy angels as bright displays of the divine glory, and are celebrated with loud acclamations of praise and adoration. (Notes, Rev. 16:3-7. 19:1-6.) The terror of JEHOVAH'S justice and holiness, and the examples of his indignation against his rebellious creatures, do not in the least interrupt their confidence, joy, and love: nor would they disquiet those, whom Jesus has "delivered from the wrath to come," were it not for the weakness of their faith; and the prevalence of their sins, which obscure the evidence of their reconciliation to God, and weaken their confidence, and interrupt the comfort of their communion with him. Otherwise, what should Christians fear? All judgment is administered by him "who loved them and gave himself for them, to redeem them to God with his blood;" he is "Head over all things to his church," and all the angels are his ministering servants for their benefit. Let us then "give diligence to make our calling and election sure;" and, in our several stations, as ministers, or private Christians, let us copy the example of the holy angels, and walk circumspectly and intelligently; obey with promptitude and alacrity; and give up ourselves to be "led by the Spirit" of God, and disposed of in his providence, as he sees good. He will assuredly order every thing in perfect wisdom, truth, and love: we need fear nothing but hypocrisy, coming short of his grace, grieving the Holy Spirit, or dishonouring the gospel.—As the departure of God from churches or nations must prove their ruin; so his departure, for a time and in part, from a believer who has offended him, must occasion great distress and anguish, and sometimes cause him to say, "The pains of hell have got hold of me." What then will be the case of those, to whom the righteous Judge shall at last say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels?" Let this consideration warn sinners "to seek the LORD," while he may be found, and to call on him, while he is near;" and also excite us all to walk watchfully and humbly with our God.

NOTES.—CHAP. XI. V. 1-3. (Marg. Ref. a-e. Notes, 3:12-15. 8:2-4.) The prophet was next shown some of the ring-leaders in wickedness. He saw twenty-five men at the east gate of the temple: but it is uncertain whether they were the twenty-five men before mentioned; (Note, 8:16.) as they were not worshipping idols, but consulting about public affairs. Whether they belonged to the sanhedrim, or great council of the nation, or not; they were princes or nobles, who

3 Which say *'It is not near; let us build houses: this city is the caldron, and we be the flesh.*

4 ¶ Therefore *'prophesy against them, prophesy, O son of man.*

5 And *'the Spirit of the Lord fell upon me, and said unto me, Speak; Thus saith the Lord; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them.*

6 Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the Lord God: *'Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron: but I will bring you forth out of the midst of it.*

8 Ye have feared the sword; and I will bring a sword upon you, saith the Lord God.

9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you.

10 Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am the Lord.

11 This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel:

12 And ye shall know that I am the Lord: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that are round about you.

13 ¶ And it came to pass, when I prophesied that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord God! wilt thou make a full end of the remnant of Israel?

[Practical Observations.]

14 Again the word of the Lord came unto me, saying,

15 Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of

* Or, It is not for you to build houses near. g 7:7. 12:22,27. Is. 5:19. Jer. 1:11, 12. Am. 6:5-2. Pet. 3:4. h 7-11. 24:3-14. Jer. 1:13. i 13:2, &c. 17. &c. 20:46,47. 21:2. 25:2. Is. 58:1. Hos. 6:5. 8:1. k 2. 3:24,27. 8:1. Num. 11:25,26. 1 Sam. 10:6,10. Act. 10:44. 11:15. 12:4,5,7. 3:11. m 23:2. 29:5. 3:11. Ps. 50:21. Is. 28:15. Mat. 1:13. 14. Mark 3:22-30. Jam. 3:6. n 38:10. i Chr. 28:9. Ps. 7:9. 139:2. Jer. 16:17. 17:10. Mark 2:8. John 2:24,25. 21:17. Heb. 4:13. Rev. 2:23. o 7:23. 9:9. 22:2-6,9,12,27. 24:6-9. 2 Kings 21:16. Jer. 2:30,34. 7:6,9. Lam. 4:13. Hos. 4:2. Mic. 3:10. 7:3. Zeph. 3:3. Matt. 23:35. p 24:13-13. Mic. 3:2. 5. q 9:9-11. 2 Kings 23:18-22. Jer. 52:24-27. r Job 3:25. 20:34. Prov. 10:24. Is. 24:17,18. 30:16,17. 66:4. Jer. 33:19-23. 42:14-16. 44:12,13. Am. 9:1-

4. John 11:48. 1 Thes. 2:15,16. n 21:31. Deut. 28:49,50. Jer. 5:15-17. 29:5. t 5:18,15. 16:41. 30:19. Ps. 106:30. Ec. 8:11. John 5:27. Rom. 13:4. Jude 15. u 2 Kings 21:19-21. Jer. 39:8. 52:9,10,24-27. x Num. 34:5,9. Josh. 13:5. 1 Kings 6:65. 2 Kings 14:25. y 6:7. 15:9,14,21,23. Ps. 9:16. Jer. 9:24. z 3:7. — 1 Or, which have been unskilled. 21. 20:16,21,24. Lev. 26:40. 1 Kings 11:33. 2 Kings 21:22. Ps. 78:10. Jer. 6:16. Dan. 9:10. a 8:10,14,16. 16:44-47. Lev. 18:3,24-28. Deut. 12:30,31. 2 Kings 16:3,10,11. 17:11. &c. 21:2. 2 Chr. 13:9. 28:3. 33:3-9. 36:14. Ps. 106:35-39. Jer. 10:2. b 1. 37:7. Num 14:35-37. 1 Kings 13:4. Jer. 25:15-17. Hos. 6:5. Act. 5:5,10. 13:11. c Dent. 9:18,19. Josh. 7:5. 9. 1 Chr. 21:16,17. Ps. 106:33. 119:120. d 5:8. Am. 7:2,5. e Jer. 24:1-5.

had great influence in the measures of government. Some writers inform us, that Jerusalem was divided into twenty-four districts, over each of which there was a prince, or president, and one that was over them all was the ruler of the city.—Among these princes the prophet distinguished two, who seem to have been the most eminent: and the Lord informed him, that this company, especially the two mentioned by name, (*Notes*, 13. 8:7—12, v. 11.) were the persons who devised mischief and gave evil counsel in the city. Probably, they encouraged idolatry, countenanced the false prophets, and persecuted the true prophets. They counselled the revolt from the Chaldeans, the alliance with Egypt, and the pertinacious opposition to the besiegers, in defiance of the warnings and predictions of God, by Jeremiah and other prophets. They persuaded the people, that if there were any truth in the predictions of divine judgments on the city and land, they would not be fulfilled for a long time; that they might build houses, and attend to their temporal concerns, without any apprehensions. (*Marg. and Marg. Ref. i. g. Notes*, 12:21—25. Is. 5:18,19. Am. 6:3-8. 2 Pet. 3:1—4.) And in derision of Jeremiah's vision of a seething pot, (*Notes*, 24:3—14. Jer. 1:13,14.) they added that "they were the flesh" in this pot, or caldron; the walls of the city would protect them against the Chaldeans, as the caldron keeps the fire from the flesh that is in it; and if any attempted to take them out, it would be at their peril. Thus they taught the people to harden themselves in rebellion against God.—This is a proverb which means, We will share all fate with her, we will either be preserved or perish with her. *Michaelis*.

V. 4—12. Under the immediate impulse of the Holy Spirit, the prophet in vision seemed to himself to deliver the following message to these counsellors of rebellion: and this, being afterwards written and published, would come to their knowledge. (*Marg. Ref. i. k.*) He first reminded them of the wicked words which they had spoken, as above stated; (3) and assured them that the Lord was exactly acquainted with all their secret thoughts, counsels, and designs, their vain hopes and rebellions devices. (*Marg. Ref. l—n. Notes*, 38:10. Ps. 139:2.) He next charged them both with shedding the blood of prophets and righteous men, by their oppressions and persecutions; and also with murdering all the Jews who had been or would be slain in the war, in which they so obstinately persisted: so that they multiplied their slain in the streets of the city. (*Marg. Ref. o, p.*) The city was indeed a caldron; and those who perished by their fault, by the sword and famine during the siege, were the flesh that should continue and be consumed in it: but they themselves would be brought forth out of it. (*Marg. Ref. q, z. Notes*, 24:1—13.) They had feared being put to death, if they surrendered to the Chaldeans, and had therefore determined to stand out to the last extremity; and thus they should be slain by the sword: (*Note*, Prov. 10:24.) the Lord would deliver them into the hands of the Chaldeans, and by the hands of these "strangers" execute his judgments upon them; for Nebuchadnezzar would put them to death as criminals, at Riblah "in the border of Israel." (*Marg. Ref. r—y. Notes*, 2 Kings 25:18—21. Jer. 39:1—10, v. 5.) Then it would appear that the city was not their caldron, and that they were not able to continue in it: seeing they had obstinately refused to obey the Lord, and had copied the idolatries and iniquities of all the surrounding nations.

The things that come into your mind. (5) ידעכם, "Your

spirit." (19. *Notes*, 18:30—32, v. 31. Ps. 51:5. Luke 9:51—56, v. 55. Rom. 8:24—27, v. 27. Jam. 4:4—6.)

V. 13. Whilst the prophet, in vision, was delivering this message to the princes, Pelatiah suddenly died. It is probable, that he was actually cut off by some terrible death at Jerusalem, at this time, or afterwards when the prophecy was fulfilling; and in so remarkable a manner, as would render the vision much noticed. But when the prophet witnessed this accomplishment of God's word, as one who had the welfare of his people nearer his heart than his own character, he was greatly alarmed and distressed, and renewed his inquiries, whether the Lord meant to destroy all the remnant of his people Israel. (*Marg. Ref. Note*, 9:8—11.)

V. 14—16. The Lord was graciously pleased to relieve the anxiety of his servant respecting his people Israel, by directing his attention to the Jews who were already in captivity. They were his brethren in distress, as well as in blood; and thus more nearly connected with him, than those in the land of Judah: especially as he was raised up to prophesy among them. Nay, the dispersed Israelites were more the objects of the Lord's special favour, than the inhabitants of Jerusalem were. (*Notes*, and P. O. Jer. 24:) Indeed the latter treated the captives with disdain: they imagined that God had rejected them, and sent them into captivity as the greater sinners: or that their surrender to the Chaldeans was a forfeiture of their privileges, and even of their estates; they meant therefore to excommunicate and disinherite them, and to appropriate the city and land to themselves. (*Notes*, 33:24—29. Is. 65:7—7, v. 5. 66:5,6.) But the Lord had far other intentions; he had sent some of the people into captivity in order to their reformation: and though they were scattered among the Gentiles at a great distance from the temple; yet he "would be as a little Sanctuary" unto them in every place. (*Marg. Ref. h, i. Notes*, Ps. 131:20. 90:1,2. 91:1,2. 141:1,2. Mal. 1:9—11, v. 11. Matt. 18:19,20.) He would be their Protector and Support; he would answer their prayers, and give them the comfort of his presence; and when two or three of them met together, in a synagogue or a private house, their worship should be as acceptable, as if they had sacrificed at the temple; so that whilst the Jews at Jerusalem possessed many external religious advantages, without the power and presence of God, because of their pride and hypocrisy; those in captivity among the Gentiles should have his presence and power with them, being enabled to exercise humble faith, and to worship him in spirit and truth. (*Notes*, Dan. 6:10,11. 9:1—20.) This would be "as a little Sanctuary" in every place, a refuge to a few people, which would not excite either the jealousy or rapacity of their enemies, as the magnificent temple at Jerusalem had done. (*Note*, Is. 8:11—15.)—"As a sanctuary for a short time." *Bp. Newcombe*.—Such a promise evidently implied the future introduction of a new and more spiritual dispensation, when men should worship God with acceptance in every place. (*Note*, John 4:21—24.) But as this "little Sanctuary" must, as it were, be entered by faith in Jesus Christ, the Door and the Way: (*Notes*, John 10:6—9. 14:1—6, n. 6.) so the Jews in their present dispersions have not the benefit of it, because of their unbelief; which renders their present dispersion unspeakably more dreadful than the Babylonish captivity.

V. 17—20. The Lord further promised to the captives, that they, or their posterity, should be restored to their own land; and become decidedly set against idolatry as a *del. other*

Jerusalem have said, 'Get you far from the Lord : unto us is this land given in possession.

16 Therefore say, ^bThus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them 'as a little sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the Lord God ; ^cI will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

18 And they shall come thither, ^dand they shall take away all the detestable things thereof, and all the abominations thereof from thence.

19 And ^eI will give them one heart, and ^fI will put a new spirit within you ; and I will take the stony heart out of their flesh, and will give them a heart of flesh,

11a. 65:5. 66:5. John 16:2. g 39:34. h 2 Kings 24:12-16. Ps. 44:11. Jer. 24:5. 30:11. 31:10. 1 Ps. 31:20. 90:1. 91:1. &c. Prov. 18:10. 1s. 4:5. 8:14. Jer. 29:7, 11. 42:11. k 28:25. 34:13. 36:24. 37:21. &c. 39:27-29. 1s. 11:11-16. Jer. 3:12, 18. 30:10, 11, 18. 31:8-10. 32:37-41. Hos. 1:10, 11. Am. 9:14, 15. 12:1. 5:11. 7:20. 37:23. 43:7, 8. 1s. 1:25-27. 30:22. Jer. 16:18. Hos. 14:8. Mic. 5:10-14. m 36:25, 27. Deut. 30:6. 2 Chr. 30:12. Jer. 24:7. 32:39, 40. Zeph. 3:8. John 17:21-23. Acts 4:32. 1 Cor. 1:10. Eph. 4:3-6. Phil. 2:1-5. n 18:31. Ps. 51:10. Jer. 31:33. Rom. 12:2. 2 Cor. 5:17. Gal. 6:15. Eph. 4:23. o 36:25, 27. 1s. 48:4. Zech.

abominable wickedness. (*Marg. Ref. k, l. Note*, 36:20-24.) Few of them seem at the time when this message was sent to them, to have been true believers: but God engaged to prepare them for the blessings which he intended for them, by "giving them one heart, and by putting a new spirit within them." The "one heart" may either mean, that oneness of judgment, disposition, and affection, which the grace of God produces in his people; or that singleness of heart which distinguishes them from others. (*Marg. Ref. m. Notes, Ps. 86:11. Jer. 24:7. 32:39-41. Zeph. 3:9, 10. Acts 2:44-47. 4:32-35.*) The hearts of the Jews had been divided among different idols, and they had endeavoured to worship both JEHOVAH and their idols, to serve him and their sins: but this change would cause them to serve him singly, wholly, and devotedly, and to renounce all idols, rivals, and worldly lusts. "A new spirit" would also be given them, that is, a new temper and disposition; a new light in the understanding and direction to the judgment; new purity in their memories, imaginations, and affections; new desires, hopes, fears, joys, and sorrows; a new tenderness in the conscience, and submission in the will: the effect of the regenerating Spirit of God; for "that which is born of the Spirit is spirit," altogether spiritual, according to the law, truth, and image of God; disposed to repentance, faith, love, conscientious obedience, and holy worship. (*Marg. Ref. n. Notes, 18:30-32. 36:25-27. Deut. 29:4. 30:1-10. v. 6. Ps. 51:10. Jer. 31:31-34. Rom. 12:1, 2. 1 Cor. 5:17.*) At the same time, the Lord would take away "the stony heart out of their flesh," or from their corrupt nature: for "that which is born of the flesh is flesh," carnal, and enmity to God. "The stony heart" denotes the natural insensibility, obduracy, and obstinacy of fallen man. The carnal heart, like a stone, cannot be made to feel. Judgments, mercies, warnings, examples, are alike unavailing. (*Note, 9:3, 4.*) The terrors from mount Sinai, the love of Christ, and the sweet promises of the gospel, fail of producing suitable affections. Men live unconcerned amidst the dead and dying; yea, grow more and more hardened in times and places, where unusual mortality prevails: they accumulate loads of guilt like mountains, and are neither dismayed nor humbled: and they generally are as unfeeling to the miseries of others, as to their own danger. They are dead, insensible, and like a stone, which feels nothing from the hardest blow. But renewing grace creates a susceptibility of proper feeling in the soul and conscience: then a sinner learns to fear God, to stand in awe of his word, and to flee from his wrath. Then the mercies of God excite his gratitude, and the promises encourage his hope: he is humbled for his transgressions of the law; and unites love and gratitude with still deeper humiliation, by his knowledge of the gospel. Then his heart becomes broken, his conscience tender, his affections easily moved to fear or compassion: a wrong temper now causes him more pain than numerous gross crimes once did: and the consideration of the shortness and uncertainty of life produces, in some measure, its proper effect on his conduct. His heart becomes as living flesh, which feels the least touch, and is now capable of joy and sorrow from spiritual objects, which before it was not. This change the Lord alone can work, and he promised to do it for Israel, in order that they might "walk in his statutes," for without it *spiritual* obedience and worship cannot be performed: and thus he would "be their God, and own them as his people." (*Marg. Ref. o-q. See on Note, Jer. 30:22.*)—

This may be interpreted as a prophecy of the restoration of the Jews and some of the Israelites, to their own land: it is also applicable in its largest sense to the true Israel, the elect • God, who all partake of this blessing in due season: but especially foretells the future conversion of Israel, and their

20 That ^athey may walk in my statutes, and keep mine ordinances, and do them : and they shall be my people, and I will be their God.

21 But ^bas for them ^cwhose heart walketh after the heart of ^dtheir detestable things and their abominations, ^eI will recompense their way upon their own heads, saith the Lord God.

22 Then did ^fthe cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel ^gwas over them above.

23 And ^hthe glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city.

24 ⁱAfterwards ^jthe Spirit took me up, and brought me in a vision by the Spirit of God ^kinto Chaldea to them of the captivity. ^lSo the vision that I had seen went up from me.

25 Then ^mI spake unto them of the captivity all the things that the Lord had showed me.

7:12. Rom. 2:4, 5. p 12. Ps. 105:45. 119:4, 5, 32. Luke 1:6, 74, 75. Tit. 2:11, 12. q 14:11. 36:28. 37:27. Jer. 11:4. 24:7. 30:22. 31:33. 32:38. Zech. 13:9. Heb. 8:10. 11:15. r &c. 1:15. Jer. 17:9. Mark 7:21-23. Heb. 3:12, 13. Jam. 1:14, 15. s 1:8. Jer. 1:16. 2:20. t 9:10. 30:38. 22:31. Jer. 29:16-19. u 1:19, 20. 10:19. x 8:4. 9:3. 10:4, 13. 43:4. Zech. 14:4. Matt. 23:37-39. 24:1, 2. y 1:8, 2 Kings 2:16. 2 Cor. 12:3. z 1:3. 3:15. Ps. 137:1. a Gen. 17:22. 35:13. Acts 10:16. b 2:7. 3:4, 17, 27.

restoration to their own land. (*Notes, 34:23-31. 37:23-28. 39:23-29. Hos. 3:4, 5. Amos 9:13-15. Mic. 7:11-13.*)— These promises chiefly relate to the general conversion of the Jews, when God shall pour out upon them the Spirit of grace. . . (*Zech. 12:10.*) . . . Conversion is commonly spoken of in Scripture, as if it were a new creation, because of the new dispositions and powers which accompany it. *Louth.*

V. 21. The hearts of almost all the Jews in Jerusalem and Judah, and of numbers among the captives, "walked after the heart of their detestable things." Their affections were habitually fixed upon idols: they were disposed to copy the licentiousness, cruelty, and fraud, which these supposed deities were represented as delighting in; and they loved their gross and carnal worship. Or, they took as much pleasure in serving Satan, (who was worshipped under the names and forms of all their idols,) as he did in receiving their adoration. But none of those who continued to act in this manner, could have any interest in these promises: on the contrary, they would be recompensed according to their own ways, notwithstanding the mercies reserved for the penitent. "The prophet mentions the heart of their detestable things, . . . because evil spirits, who were worshipped in and by them, were pleased with the devotions in that manner paid to them." *Louth. (Marg. Ref.)*

V. 22-25. After the prophet had received all this information; he saw the cherubim and the wheels, with the glory of God above them, remove to a greater distance: they had before left the temple, and now they departed from the city eastward to the mount of Olives; the place from which Christ, the glory of the second temple, ascended into Heaven, previously to its destruction. (*Notes, 9:3, 4. 10:18, 19. 43:2-5. Hag. 2:6-9. Zech. 14:5. Luke 24:50-53. Acts 1:9-12.*)—Then the prophet was, in vision, brought back into Chaldea, in the same way that he had been conveyed thence: the vision left him, his ecstasy terminated, and he found himself among the elders where he was at first. (*Note, 8:2-4.*) Afterwards he reported to them and the other captives all that he had seen and heard in this vision: (8:—11:) and perhaps he also now explained the other signs which he had before shown to them. (*Notes, 4:—7:*)

PRACTICAL OBSERVATIONS.

V. 1-13. When those, who are eminent in rank or abilities, are destitute of the fear of God, and oppose or ridicule his truths and warnings, they are qualified to be extensively mischievous. Being ingenious in devising evil, plausible in counselling and vindicating it, and bold in carrying it into execution; they encourage numbers to harden themselves in rebellion against God, and to adopt and persist in the most pernicious and impious designs. But they should be reminded, that they must render an account to him, for all the mischief done by their influence; for all the blood shed in unjust and unnecessary wars, which their worldly policy has occasioned; and for all the murder, that takes place in consequence of their oppression, persecution, and unrighteous decrees. How awfully do some men of this description "multiply their slain," not only through the streets of a single city, or the districts of a kingdom, but through whole continents, nay, in every quarter of the globe! and they will at length be as much distinguished by their punishment, as they now are by their crimes. But carnal policy is connected with infidelity: and such persons turn the oracles of God into ridicule, and persuade themselves and others, that no evil shall happen unto them. If they cannot entirely shake off all regard to revelation, they conclude, that the wrath of God denounced against transgressors is doubtful, or at least distant; and that they may safely indulge their inclinations, and pursue their rebellious schemes, for some time longer; that they have

12 And ^athe prince that ^ais among them shall bear upon ^ahis shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with ^ahis eyes.

13 My ^anet also will I spread upon him, and he shall be taken in my snare: ^aand I will bring him to Babylon to the land of the Chaldeans, yet shall he not see it, though he shall die there.

14 And ^aI will scatter toward every wind all that ^aare about him to help him, and all his bands; ^aand I will draw out the sword after them.

15 And ^athey shall know that ^aI am the LORD, ^awhen I shall scatter them among the nations, and disperse them in the countries.

16 But ^aI will leave ^aa few men of them from the sword, from the famine, and from the pestilence; ^athat they may declare all their abominations among the heathen whither they come; ^aand they shall know that ^aI am the LORD.

[Practical Observations.]

17 ^aI Moreover the word of the LORD came to me, saying,

18 Son of man, ^aeat thy bread with quaking, and drink thy water with trembling and with carefulness;

19 And say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel; They shall eat their bread ^awith carefulness, and drink their water with astonishment, ^athat her land may be

desolate from ^aall that is therein, ^abecause of the violence of all them that dwell therein.

20 And ^athe cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that ^aI am the LORD.

21 ^aI And the word of the LORD came unto me, saying,

22 Son of man, ^awhat ^ais that proverb that ye have in the land of Israel, saying, 'The days are prolonged, and every vision faileth?'

23 Tell them therefore, Thus saith the Lord God; ^aI will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, ^aThe days are at hand, and the effect of every vision.

24 For there shall be ^ano more any vain vision nor flattering divination within the house of Israel.

25 For ^aI am the LORD: ^aI will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for ^ain your days, ^ano rebellious house, will I say the word, and will perform it, saith the Lord God.

26 ^aI Again the word of the LORD came to me, saying,

27 Son of man, behold, ^athey of the house of Israel say, The vision that he seeth is ^afor many days to come, and he prophesieth of the times that are far off.

28 Therefore say unto them, Thus saith the Lord God; ^aThere shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God.

o 6. 2 Kings 25:4. Jer. 39:4. 52:7. p 17:20. 19:8,9. 32:3. Job 19:6. Ps. 11:6. Is. 24:17,18. Jer. 50:34. Lam. 1:13. 3:47. 4:19,20. Hos. 7:12. Luke 11:33. q 2 Kings 25:5-7. Jer. 34:3. 38:7. 39:11. r 5:10-12. 17:21. 2 Kings 25:4,5. s 5:12,13. 14:17,21. Lev. 20:33. Jer. 42:16,22. 16:20. 5:13. 6:7,14. 7:4. 11:10. 21:27. 25:11. 26:5. 28:25. 33:33. 39:28. Ex. 14:18. Ps. 9:16. n 6:8-10. 14:22,23. Is. 1:9. 13:16. 10:22. 24:13. Jer. 4:27. 30:11. Am. 9:8,9. Matt. 7:14. 24:22. Rom. 11:4,5. * Heb. men of number. Gen. 13:16. Is. 10:19. Rom. 9:27. x 14:22,23. 36:31. Lev. 26:40,41. Jer. 34:25. Dan. 9:5-12. y Deut. 29:28. 28. 1 Kings 9:5-9. Jer. 22:5,9. z 14:16,17. 23:33. Lev. 26:36,36. Deut. 29:45,45. Job 3:24. Ps. 60:23. 80:5. 102:4-9. a 1 Kings 17:10-12. 16:6,7. 14. 36:3. Is. 6:11. Jer. 4:27. 9:10,11. 10:22. 18:16. 32:43. 33:10,12. Mic. 7:13.

to forward his escape; but the Lord would spread his net for him, and take him in his snare for the Chaldeans would overtake him, and carry him to Babylon; yet he should not see that city, though he would die there. (Marg. Ref. m-q.) Jeremiah had predicted, that his eyes should see the eyes of the king of Babylon; (Note, Jer. 34:5—v. 3.) and here Ezekiel foretold, that he should not see Babylon; and Josephus says that he thought these two prophecies inconsistent with each other, and therefore believed neither of them; yet both were exactly accomplished, when he was brought to Nebuchadnezzar at Riblah, and there had his eyes put out, and was then carried to Babylon. (Notes, 17:15—21. 21:25—27. 2 Kings 25:1—7.)—The Lord moreover declared, that all the Jews who adhered to Zedekiah, and survived the taking of the city, should be scattered through the nations, and be pursued by his judgments: and by the accomplishment of these predictions, they should be convinced that he was the eternal JEHOVAH, the Creator and Lord of all. (Marg. Ref. r—t.)

V. 16. It was the purpose of God to leave a remnant of the Jews who should escape all the divers kinds of death which cut off the rest, and who might declare among the heathen all their abominations. Either the conduct of this remnant would be so very atrocious, that the heathen might see the reason of the Lord's dealings with them, by witnessing their abandoned wickedness; or, being brought to repentance, they would confess their abominable idolatries and iniquities, and acknowledge the justice of God in his severity towards them: that so the heathen also might be made acquainted with the power, truth, and holiness of Israel's God. (Marg. and Marg. Ref. Notes, 6:8—10. 14:22,23.)

V. 17—20. The Lord next directed the prophet to instruct the people by another sign. Whenever he ate or drank, he was required to act like a man in great terror and anxiety; as if he feared that some one would rob him of his food, or as if he were eating his last meal, and must then perish by hunger and thirst. (Notes, 4:9—17. Lev. 26:25,26. 1 Kings 17:10—16. v. 12.) This denoted, that the inhabitants of Jerusalem, and those who remained in the land would soon endure far greater miseries than their captive brethren had done: when they would with astonishment, terror, and excruciating solicitude perceive famine increasing upon them, and expect to have their scanty morsel taken from them by some other starving wretches, or to be slain while eating it; or that they must soon eat their last meal, and then die miserably of hunger. For the city and those parts of the land which were still inhabited, would surely and speedily be desolated, because of the violence, oppression, and impiety of the inhabitants. (Marg. and Marg. Ref.)

V. 21—25. Emboldened by the long-suffering of God,

† Heb. *thine fulness thereof*. Ps. 24:1. 1 Cor. 10:26,28. c 7:23. Gen. 6:11—13. Ps. 107:34. Jer. 6:7. Mic. 3:10—12. d 15:6—8. Is. 3:26. 7:23,24. 24:3,12. 64:10. 11. Jer. 4:7,23—29. 12:10—12. 16:9. 19:11. 24:8—10. 25:9. 34:22. Lam. 5:18. Dan. 9:17. e 18:23. Jer. 23:33—40. f 27. 11:3. Is. 5:19. Jer. 5:12,13. Am. 6:3. 2 Pet. 3:4. g 18:3. Is. 28:12. Hos. 7:23,25—7:10—12. Joel 2:1. Zeph. 1:14. Mal. 4:1. Matt. 24:34. Jam. 5:8,9. f 23:35. 1 Kings 22:11—13,17. Prov. 26:23. Jer. 14:13—16. 23:14—29. Zech. 13:2—4. Rom. 16:18. 1 Thes. 2:5. 2 Pet. 2:2,3. k 28. 6:10. Num. 14:28—34. Is. 55:11. Dan. 9:12. Zech. 1:6. Matt. 24:35. Luke 21:13. Jer. 16:9. Hab. 1:5. Mark 13:30,31. m 1,2. n 22. Is. 28:14. 15. Dan. 10:14. 2 Pet. 3:4. o 23—25. Jer. 4:7. Matt. 24:48—51. Mark 13:32—37. Luke 21:34—36. 1 Thes. 5:2,3. Rev. 3:3.

and despising the declarations of his prophets, the Jews (both in captivity and in the land of Israel,) commonly used to say to each other, "The days are prolonged, and every vision faileth:" so that this became a proverb among them. (Marg. Ref. e, f.) They had been long threatened and were still spared; and they concluded that the visions of the prophets had failed. (Notes, 26—28. 7:2—15. 11:1—3. Is. 5:18,19. Jer. 5:10—13. Am. 5:18—20. 2 Pet. 3:1—4.) But the Lord assured them, that the event should speedily cause this impious proverb to cease: for the days were at hand, when every vision would take effect. Then the false prophets would be silenced, and their lying divinations detected: for the Lord would speak by his prophets, and cause his word to be noticed by immediately performing it, in their days, and upon the very persons to whom it was spoken. (Marg. Ref. g—m. Note, Zech. 1:5,6.)

V. 26—28. Perhaps, after the former message, the Jews altered their proverb; and instead of saying that "the vision failed," they only said, that it related to remote times and distant events. Or, this proverb was used at the same time by such as did not openly avow their infidelity. The Lord, however, ordered his prophet to assure them, that the time of his patience was expiring, and that he would immediately fulfil his most alarming predictions.—This could not, at the most, be more than four or five years before the destruction of Jerusalem.—"My threatenings shall come to pass in your own days, and ye shall have ocular demonstration of their truth." Lowth. (Marg. Ref.)

PRACTICAL OBSERVATIONS.

V. 1—16. It is often a painful trial to the faithful servants of God, that they are constrained to dwell among those who are most rebellious against him.—Men have eyes, ears, and understandings; but, as fallen and apostate creatures, they are utterly destitute of a disposition to make a proper use of them, or of the advantages which they enjoy. This is the essence of their rebellion, and cannot possibly be allowed as an excuse for it: it counteracts all the endeavours of God's servants to instruct, convince, warn, or affect them; and it often discourages them from repeating the unsuccessful attempt. They should not, however, yield to despondency, but rather devise or adopt more and other methods of engaging the attention, convincing the judgment, or reaching the heart and conscience; "if God peradventure will give" sinners "repentance, to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." (Note, 2 Tim. 2: 23—26.) for none can know, but those may hereafter consider who have been hitherto most rebellious. To this end, the minister must not shrink from any hardship or personal inconvenience, which can evince his own deep conviction of

CHAPTER XIII.

Ezekiel is ordered to prophesy against the false prophets, 1-9; and to expose their folly and wickedness, and the fatal effects of their delusions, to others and themselves, under the emblem of a wall dashed with untempered mortar, and beaten down by a violent storm, 10-16; and against the prophetesses, who, by their signs and lying prognostications, encouraged the wicked in sin, and discouraged the righteous; and to predict their disgrace and ruin, 17-25.

AND the word of the LORD came unto me, saying,

2 Son of man, ^aprophesy against the prophets of Israel that prophesy, and say thou unto them that 'prophesy out of their own hearts, ^bHear ye the word of the LORD;

3 Thus saith the Lord God; ^c'Wo unto the

^a 14:9, 10, 22, 25, 28. 2 Chr. 18:18-24. Is. 9:15, 56:9-12. Jer. 5:31. 6:13, 14, 8:10, 14:13-15, 23:2, 11-22, 25:26, 27:14, 18, 28:12-17, 29:8, 37:19. Lam. 4:13. Mic. 3:6, 11. Zeph. 3:4. 2 Pet. 2:1-3. ^b Heb. are prophets out, &c. 3:17. Jer. 14:14, 23:16, 28: 34:7, 9. 1 Kings 22:19. Is. 1:10, 28:14. Jer. 28:15, 29:20-21, 31:32. Am. 7:16, 17. c 13, 34:4. Jer. 23:1. Matt. 23:13-29. Luke 11:42-45, 52. 1 Cor. 9:16. 2 Cor. 13:2, 14. Lam. 2:14. Hos. 9:7. Zech. 11:15. Matt. 23:16-28. Luke 11:40. 1 Tim. 6:4. 2 Tim. 3:9. ^c Heb. walk after. ^d Or, things which they have not seen. 6:7. Jer. 23:28-32. e Cant. 2:15. Mic. 2:11. 8:5. Matt. 7:15. Rom. 16:18. 2 Cor. 11:13-15. Gal. 2:4. Eph. 4:14. 2 Thea. 2:

the truth and importance of his message; nor should he fear the ridicule or reproach which he may incur in the performance of his duty. He should especially at all times speak and act, as a man who is deeply convinced that "here he hath no continuing city," and who is continually preparing for a removal; who expects changes, disappointments, and difficulties, until that period arrives; and who is assured that there can be "no peace for the wicked," in any place or station, or rank in life.—He also should seek to have his answer ready, when called upon to explain the grounds of his hope, and the reasons of his conduct; (*Note, 1 Pet. 3:13-16.*) that he may be able to speak pertinently and convincingly to the consciences of those who make inquiries.—The word of God concerns princes as well as their subjects. Indeed in great national calamities, superior stations only expose men to more imminent perils, and more acute sufferings; and in the eternal world, they will expose ungodly men to the deeper condemnation.—The greatest princes will sometimes submit to extreme hardships and debasement to save their lives; they will endure fatigue, appear disguised like the meanest of their subjects, and be glad to be mistaken for them: what then should we not be willing to venture, renounce, suffer, or stoop to, to save our souls "from the wrath to come?" This may certainly be effected by all who diligently seek it in the way of the gospel: whereas men's most earnest endeavours to preserve their lives often prove ineffectual; or they are so taken in the Lord's net, that life is rendered as bitter as death is dreadful.—While ringleaders in rebellion against God are singled out for punishment; such as concur with them will not escape; and either the open detection of crimes, or men's penitent confessions, will justify God before the whole world, in all the threatenings of his word, and in all the judgments which he inflicts.

V. 17-28. Abused plenty generally ends in pinching want: and we may profitably meditate on the horrors of famine when men grudge each other, and even themselves, every morsel, and behold with terror and anguish the speedy approach of more dreadful extremities: for we may thence learn to be thankful, moderate, and liberal in our use of plenty; and the more to hate and dread sin, which thus forfeits or imbibers all our comforts; and not only desolates cities and nations, but ruins the souls of unnumbered multitudes.—It is a grievous sign of deep degeneracy when profane, infidel, and immoral speeches become proverbial: but the Lord notices them, and will call to account those who use them, and will at length put them to silence and shame.—"Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are wholly set in them to do evil;" (*Note, Ec. 8:11-13.*) but, however, men may wilfully mistake reprieves for pardons, and the Lord's long-suffering for "the failure of the vision," the days are at hand when they will find every word of God to take effect. Then flattering teachers and infidels will be confuted and condemned; and the execution of his threatened vengeance will form an awful demonstration to them of the truth of the Scriptures.

NOTES.—CHAP. XIII. V. 1-4. The Lord had before intimated his displeasure against the false prophets; (12:24.) but Ezekiel was here ordered more fully and directly to enter his protest against them, as the other prophets had done.—'The true prophets often denounce God's judgments against the false ones; laying to their charge many misdemeanors in their private conversation; and upgrading them for unfaithfulness in the office they undertook, of guiding and directing men's consciences.' *Louth.* (*Notes, 22:25-28. 34:2-6. Is. 9:13-17. 56:9-12. Jer. 5:30, 31. 6:13-15. 14:13-16. 23:9-32. Mic. 3:5-12.*)—Some of the false prophets lived in Judah, and others of them among the captives in Chaldaea. (*Notes, Jer. 29:*) They vaunted themselves to be "the prophets of Israel," and were considered by many as such; but they were the ruin of the people who confided in them. Ezekiel was therefore required to prophesy against them; not so much in expectation of bringing them to repentance, as in order to undeceive those whom they deluded. They had the

'foolish prophets, that 'follow their own spirit, and have seen nothing!

4 O Israel, thy prophets are 'like the foxes in the deserts.

5 Ye 'have not gone up into the 'gaps, neither 'made up the hedge for the house of Israel 'to stand in the battle in 'the day of the Lord.

6 They 'have seen vanity and 'lying divination, 'saying, The Lord saith: and the Lord hath not sent them: and they have 'made others to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye

9:10. 1 Tim. 4:1, 2. Tit. 1:10-12. Rev. 13:11-14. 19:20. f 22:30. Ex. 17:9-13. 32:11, 12. Num. 16:21, 22, 47, 48. 1 Sam. 12:23. Ps. 106:23. Jer. 15:1, 23:22, 27:18. Mal. 1:9. \$ Or, branches. Is. 68:12. Lam. 2:13, 14. || Heb. hedged the hedge. e Job 40:9. \$ Or, Is. 27:4. Rev. 16:14. 20:8, 9. h 30:33. Is. 2:12, 13: 6, 9, 34:8. Joel 1:15. 2:1, 31. 3:14. Am. 5:18-20. Zeph. 1:14-18. 2:2, 3. Mal. 4:5. 1 Thea. 5:2. 2 Pet. 3:10. Rev. 6:17. i 23, 12:23, 24. 22:28. 2 Pet. 3:18. k 21:23, 29. Jer. 14:14, 29:8. Zech. 10:2. 17. Jer. 23:31, 32, 28:2, 15. m 22, 13:24. Jer. 24:27, 37. Prov. 14:15. Jer. 29:31. 37:19. Mark 13:6, 22, 23. 2 Thea. 2:11.

character of being very discerning men, and were no doubt proud of their wisdom: but they were "foolish prophets;" because they followed their own fancies, and had received no revelations from God, though they audaciously ventured to speak in his name. (*Marg. and Marg. Ref. a-d.*) Israel therefore must be informed, that their favourite prophets were "like the foxes in the deserts;" crafty, ravenous, and mischievous; always scheming something for their own interest, or shifting about to save themselves, without regard to the welfare of the people; thus they spoiled the Lord's vineyard, and devoured his flock; as the foxes from the desert marred the vineyards, and did mischief in the sheepfolds of Canaan. (*Marg. Ref. e. Notes, Cant. 2:15. 2 Cor. 11:13-15.*)—They seize their prey, in a cunning and cowardly manner; and then flee into lurking places.' *Bp. Newcombe.*

V. 5. The wickedness of Israel had broken down the hedge of the divine protection, and opened a gap or breach at which their enemies might enter. And, as when such breaches are made in the walls of besieged cities, the officers and soldiers who defend them repair thither, and venture their lives in withstanding the foe, till the breach be built up again: so "the prophets of Israel" ought to have ventured all consequences, in endeavouring to bring the people to repentance; as well as to have opposed their prayers, examples, instructions, and their whole influence, against the prevalence of ungodliness and iniquity, and in using every means of averting the divine judgments which were coming upon them. But the false prophets attempted nothing of the kind; they neither sought to turn away the approaching calamities, nor to prepare the people for them; but rather encouraged them to harden themselves against God, who had declared that he was coming to fight against them by the Chaldeans. (*Marg. and Marg. Ref. Notes, 22:30. Ps. 106:19-23. Is. 59:16-19. Jer. 21:5-7. 23:21, 22. Mal. 1:9-11.*)

V. 6. The false prophets spoke with such confidence and plausibility, and their predictions so accorded to the desires and presumptuous confidence of the people, that they assuredly expected to see them accomplished. (*Marg. Ref. Notes, 12:21-28. 1 Kings 22:13, 14. Ps. 119:49. Jer. 23:32. 28:1-4.*)

V. 7-9. (*Marg. Ref. n-p. Note, 6.*) The indignation of God would fall especially upon the false prophets, whose covetous and carnal minds made them susceptible of strong impressions from the illusions of Satan: so that they first wilfully imposed on the people; and probably were afterwards judicially given up to strong delusions to believe their own lies, and to expect that the Jews would prosper in resisting the Chaldeans. (*Notes, 14:9-11. 1 Kings 22:19-23. 2 Thea. 2:8-12. 2 Tim. 3:13.*) Thus they "saw vanity and lying divination," and then they prophesied lies: and their predictions as much contradicted their former Scriptures, as they did the prophecies of Jeremiah, Ezekiel, and other later prophets. (*Notes, Jer. 28:8, 9. 29:8, 9, 15-32.*) The Lord therefore declared, that they should not be in the assembly of Israel: either they would become open apostates; or they would be detected and excommunicated, or cut off by death. Their names also would be expunged from the registers of the house of Israel; and their families should either be extinct, or not be able to claim any inheritance among those who returned from captivity; which would be an emblem of their exclusion from heaven, as not having their names written in the book of life. (*Marg. Ref. q-s. Notes, Ezra 2:61-64. Ps. 69:22-28. Is. 4:3, 4. Rev. 13:8-10.*) 'They shall not be members of the church here, nor partake of the communion of saints in heaven. The Hebrew word *Sod* signifies a secret assembly, or privy council, such as are acquainted with the most inward thoughts, and secret intent of a prince: and from thence it is applied to God's chosen people, those that are acquainted with "the whole counsel of God," and whom he instructs by the secret directions of his Holy Spirit.' *Louth.* (*Marg. Notes, Ps. 25:14. Jer. 23:18.*)

V. 10-16. The peculiar guilt of the false prophets con

say. ¹The Lord saith it, albeit I have not spoken?

8 Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God.

9 And my hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God.

10 ¶ Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar:

11 Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it.

12 Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it?

13 Therefore thus saith the Lord God; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it.

14 So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord.

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it;

16 *To wit*, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God.

17 ¶ Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them,

18 And say, Thus saith the Lord God; Wo to the women that sew pillows to all carnal-holes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you?

19 And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies?

20 Wherefore thus saith the Lord God; Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly.

21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the Lord.

22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:

23 Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I am the Lord.

a 23.6. o 5.8. 1.3. 25.3. 26.2. 29.3.4.10. 35.3. 38.3.4. 39.1. Jer. 50:31, 32. 51:25. Nah. 2:13. 3:5, 6. 1 Pet. 3:12. p 11:13. 14.9.10. Jer. 20:2-6. 26:15-17. 29:21. 32:31. 32. Rev. 19:20. * Or, secret, or, council. q Ex. 32:32, 33. Ezra 2:63. 63. Neh. 7:62. 64. Ps. 69:23. 87.6. Is. 4:3. Dan. 12:1. Luke 10:20. Phil. 4:18. Heb. 12:23. Rev. 13:8. 20:15. r 20:38. s 11:10.12. 12:20. 1 Kings 22:24. Jer. 23:20. t 2 Kings 21:9. Prov. 12:26. Jer. 23:15-15. 1 Tim. 4:1. 1 Tim. 3:13. 1 John 2:26. Rev. 2:20. u 18. Is. 57:21. Jer. 4:10. 6:14. 8:15. 14:13. 23:17. 28:9. Mat. 3:15. 7. Or, slight wall. x 22:28. 2 Chr. 13:12. Is. 30:10. Jer. 5:31. Mic. 2:11. y 35:22. Job 27:21. Ps. 11:6. 18:13. 14. 32.6. Is. 25:4. Es. 2:15-18. 29:6. Nah. 1:3.7. Mat. 7:25. 27. Mic. 6:48. 49. z Dent. 32:27. Judg. 9:34. 10:14. 2 Kings 3:13. Jer. 2:28. 29:31. 32. 37:19. Lam. 2:14. 15. a Lev. 25:23. Ps. 107:25. 148:8. Jer. 23:19. Jon. 1:4. b Ex. 9:18-29. Ps. 18:12. 13. 105:32. 148:8. Is. 30:30. Eze. 8:7. 11:19. 16:31. c Ps. 11:3. Mic. 1:6.

Hab. 3:13. Luke 6:49. 1 Cor. 3:11-15. d Jer. 6:15. 8:12. 14:15. 23:15. e 9. 21.23. 14:8. f Neh. 4:3. Ps. 62:3. Is. 30:13. g 10. Jer. 6:14. 8:11. 28:9. h Is. 49:22. 57:20. 1. 14:3. 20:46. 21:2. i Is. 3:16. &c. 4.4. 1 Jude. 4.4. 2 Kings 22:14. Luke 2:35. 2 Pet. 2:1. m 2. Rev. 2:20. 3. Is. 30:16. Jer. 10:10. 6:14. 2 Tim. 4:3. j Or, elbow. p 22:25. Eph. 4:14. 2 Pet. 2:14. q 22. r 20:38. 22:26. s Prov. 2:21. Mic. 3:5, 11. Rom. 16:18. 2 Pet. 2:23. 122. Rom. 14:15. 1 Cor. 8:11. u Jer. 33:11, 17. x 8:9, 15, 18. y Or, untempered mortar. z 2 Tim. 3:8. 9. a 2 Neem. 9. a 94 Jer. 4:10. 11:13-17. 23:9. Lam. 2:11-14. b Jer. 23:14. 27:14. 28:9. 29:23. c 10. Jer. 6:14. s 11. 23:17. d Hab. 3:13. e Heb. 3: speaking hard. f 16. Gen. 3:15. Jer. 6:14. s 11. 23:17. g 10. Jer. 6:14. s 11. 23:17. h 16. &c. 12:24. Deut. 18:10. Mic. 3:6, 7. Zech. 13:3, 4. 2 Tim. 3:9. e 21. 34:10. Matt. 24:24. 1 Cor. 11:19. Rev. 12:9, 11. 13:5, 8. 15:2. f 9, 21. 14:8. 15:7. g

sisted, in seducing the worshippers of God into idolatry and iniquity, and encouraging them to harden themselves in impenitence; by assuring them of peace and prosperity, at the very time when divine judgments were about to be poured out upon them. (*Marg. Ref. i, u. Notes, 17-23, v. 22. Jer. 4:10. 6:13-15. 14:13-15. 23:13-17.*) In this manner, perhaps some one of them courted the favour of the people: and the rest, finding him caressed and followed, supported his false predictions by their confident assertions and vain reasonings. (*Note, 1 Kings 22:13, 14.*) Thus they acted, as if a man were to build a slight wall (10. *marg.*) with loose stones, or bricks without cement; and others should labour to give it an appearance of stability, by daubing it over with mortar made of bad materials, and not properly mixed or tempered; and they should then expect that such a wall would protect them, or that a house built of such walls would serve for a secure habitation. (*Marg. Ref. x. Note, 5.*)—The people supposed themselves safe from the assaults of the Chaldeans; because they vainly presumed, that, as the people of God, he was engaged by covenant to preserve them; not considering that they had forfeited the blessing by their crimes; and the prophets laboured to varnish over these presumptuous expectations, by a variety of specious pretences. But the Lord by his prophet assured them, that this worthless wall should certainly fall down, notwithstanding all their daubing. A tremendous inundation with very large hailstones would tear away all the untempered mortar, and the stormy wind would rend the wall itself. This storm, arising from his righteous indignation, would level the wall to the ground and destroy its foundations, and consume those who built it, or sheltered themselves under it, in its own destruction. (*Marg. Ref. y-c. Notes, 1 Kings 20:29, 30. Is. 23:17-19. Matt. 7:24-27. Rom. 10:1-4.*)—That is, the Lord would send the Chaldeans to besiege and destroy Jerusalem, and desolate Judah; they would come with such force and fury, as the Jews could by no means withstand; and their success would confute the lying predictions of the prophets, and subvert the false hopes of the people. When these events should take place, the false prophets would be reproached, and taunted with their folly and presumption: all the Lord had accomplished his wrath upon them: and then those who trusted them, would be reminded by God and his prophets, that "the wall was no more, neither they that

daubed it." (*Marg. Ref. d-g. Notes, 22:25-30.*)—Ye, O great hailstones, &c. (11.) Or rather, "I will send great hailstones; they shall fall; and the storm of a whirlwind shall rend it."

V. 17-23. As the Lord ended some women with the Spirit of prophecy; so there were others who pretended to it from secular motives. (*Marg. Ref. l, m. Neh. 6:14.*) But the prophet was ordered to set his face against them also, and to charge them with "prophesying out of their own heart."—As a token of the peace and security which they promised, they sewed pillows to their own arm-holes, or "elbows," and to the arm-holes or elbows of those who consulted them; intimating that they might indulge and repose themselves in security, for no enemy would disturb them. (*Marg. and Marg. Ref. o.*)—The meaning of the kerchiefs, or coverings, which they put "upon the head of every stature," (or of persons of every age indiscriminately,) is not so evident. Some think that they were ornaments, with which they decorated those who consulted them, in token of victory and triumph. Others suppose, that this was spoken figuratively, for their hoodwinking them, or keeping them in the dark by their delusions. But probably it was some superstitious observance, a kind of amulet or charm, which they employed to entice the people into their snares. "These... women for lucre would... tell every man his fortune, giving them pillows to lean on, and kerchiefs to cover their head; to the intent they might the more allure them." So that they "hunted their souls;" and, as it seems probable, not only promised the nation deliverance from the Chaldeans; but professed to protect by some spell, the lives of those who applied to them; nay, even to save their souls, by some absolution or indulgence which they vended. "The easterns had, and still have, frequent amulets and ribands of charms, which they put principally at their hands and heads. Such charms these female prophets fabricated, and, as appears, attributed to them the power of preserving the life of those who wore them, and of bringing death on their enemies." *Michaëlis. (Note, Matt. 23:5-7.)* Thus they entangled the people in their deceits, as if they could save the lives and souls of men; without any respect to their conduct and character.—They seem to have been a company of fortunetellers, who polluted or profaned the name of God, by pretending to see his gifts at the most contemptible price; and to deal in divi-

CHAPTER XIV.

The elders, who inquired of God, while their hearts were set on idols, are sharply reproved and warned, 1-5. A call to repentance; with threatenings of temporal and spiritual judgments on many, in order to the reformation of Israel, 6-11. No righteousness of a few individuals would avert the judgments of famine, noisome beasts, sword, or pestilence, from a guilty land; much less these four sore judgments from Jerusalem, 12-21. A promise that a remnant should be preserved, for the instruction and comfort of the captives, 22, 23.

THEN came certain of the elders of Israel unto me, and sat before me.

a 8:1. 20:1. 2 Kings 6:32. Acts 4:5-8. b 33:31. Is. 29:13. Luke 10:39. Acts 23:3. c 1 Kings 14:4-5. Am. 3:7. d 4:7. 6:9. 11:21. 20:16. 36:25. Jer. 17:1, 2, 5. Eph. 5:5. e 3:20. 7:19. 44:12. Jer. 44:16-18. Zeph. 1:3. 1 Pet. 2:5. Rev. 2:14.

nation, and such like impositions, as have in every age found eager purchasers. (*Marg. and Marg. Ref. p-v. Notes, 22:25. Prov. 28:21. Mic. 3:5-7. Acts 8:18-20.*) They likewise attempted to terrify, with denunciations of wrath, those pious persons who refused to bribe them: as if life and death, heaven and hell, were at their disposal! By these artifices they worked upon the fears and hopes of those, who attended to their lies. But the Lord declared, that he was "against them," and all their signs and charms with which they terrified souls, to cause them to fly into their entangling net: and he would certainly tear them from them, expose them to shame, and deliver the people from their influence and power: because their lies counteracted the intention and tendency of his word; by distressing the minds of upright, godly men, or grieving them, while they saw God dishonoured and souls deceived: whereas the whole revealed will of God tended to encourage such persons, and to make them joyful. On the other hand, their divinations tended to harden and embolden wicked men, by encouraging them to expect peace and safety in their evil ways; contrary to the express declarations of God, that "there is no peace for the wicked." (*Marg. and Marg. Ref. a-c.*) He would therefore speedily terminate their delusions, and deliver his people, and so make his power and glory known to all concerned.—"To slay and to make alive, signify here to promise men life, or threaten them with death: (22) so the prophet saith, he "came to destroy the city;" (43:3.) that is, to pronounce the sentence of destruction upon it." *Louth.*

PRACTICAL OBSERVATIONS.

V. 1-16. Many possess great subtlety and sagacity, who are utterly destitute of true wisdom: and, whilst the world admires their talents, the Lord brands them as "fools." This is most awfully the case with numbers, who make the sacred ministry a step to worldly consequence and affluence. They profess to speak in the name of God; but have seen nothing of his glory, of the evil of sin, the worth of souls, the glory and preciousness of Christ, the way of salvation, or the beauty of holiness; they follow their own fancies, human traditions, or Satan's illusions; and then ascribe the whole to the God of truth: they are subtle, rapacious, and insinuating, in winding themselves into favour and preferment, and pursuing "filthy lucre;" but they are sure to do immense mischief in the fold and vineyard of the Lord. (*Notes, Is. 56:9-12. Rom. 16:17-20. Tit. 1:10-13. 1 Pet. 5:1-4. 2 Pet. 2:1-3, 12-16. Jude 11-13.*) Instead of standing in the gap to turn away his indignation from the people, by their prayers, holy examples, and zealous endeavours to promote true godliness; they widen the breach, by their wicked lives and erroneous doctrines, their soothing and flattering delusions, which cause men to think themselves deserving of eternal life, even when "the wrath of God abideth on them." Numbers follow the "pernicious ways" of such false teachers, "by reason of whom the way of truth is evil spoken of;" and many are seduced to expect the accomplishment of their unscriptural assertions. But the Lord is against them, and has not sent them: they shall not be "written among the righteous," nor share the heavenly inheritance: "because, even because, they seduce" the professed worshippers of God, and promise men peace and salvation, without conversion, faith, or holiness.—But indeed there are numerous ways, by which one heresiarch "builds up a wall, and others daub it with untempered mortar." Some teach men to expect safety from a comparative decency of moral character; some on account of formal or superstitious observances; some because they belong to an orthodox part of the church, and have got general notions of certain important doctrines; some because of their impressions and enthusiastic reveries; and others even by a direct perversion of the gospel, and encouraging men to "sin on that grace may abound." Each of these descriptions can find specious reasonings, or a few detached texts of Scripture, plausibly misinterpreted, to countenance their delusions: (*Note, 2 Pet. 3:14-16.*) and men of learning and ingenuity frequently employ themselves in daubing these tottering walls "with untempered mortar," to prevent their weakness from being discovered. But they are all alike distant from Christ the true Foundation: they build not on him by a penitent "faith, which worketh by love," and produces obedience; (*Notes, 1 Cor. 3:10-15. Gal. 5:1-6.*)

They either leave out his merits and atonement, or the work of his new-creating Spirit, or the substantial fruits of righteousness; and in different ways endeavour to varnish, paint, and repair the old building, instead of erecting a new one on a new foundation, for "a habitation of God through the

2 And the word of the Lord came unto me saying,

3 Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: 'should I be inquired of at all by them?'

4 Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his

f 20:3. 1 Sam. 28:6. 2 Kings 3:13. Ps. 66:18. Prov. 15:8, 29. 21:27. 26:9. Is. 1:15. Jer. 7:8-11. 11:11. Zech. 7:13. Luke 20:8. g 2:7. 3:4, 17-21.

Spirit." How far soever the wall, thus run up and daubed, may appear to the carnal eye, it will seldom stand the storm of temptation or persecution; and it will afford no shelter in the approaching tempest of death and judgment: then the justice and vengeance of God will rend it in pieces, and destroy it to the ground; and "great will be the fall of it," and the ruin of all who have got under it for shelter. (*Notes, Is. 8:16-20.*) Nor will any of the human species be so loaded with ignominy, as those who have thus seduced their fellow-sinners to trust in a lie, to their utter destruction: it shall then be inquired of them, "Where is your wall? and where is the daubing, wherewith ye daubed it?" while those whom they have deluded will execrate them, more than ever they admired and commended them. Let us therefore beware of those false prophets, (*Note, Matt. 7:13-20.*) who indiscriminately speak peace, and encourage people of every sentiment and character to expect salvation; and let us remember, that though Christ preaches peace to those, near or far off, who repent and believe the gospel; yet he assures us, that "he who believeth not, shall be damned;" and "without holiness no man shall see the Lord."

V. 17-23. What manifold ways has Satan of deceiving souls! yet because men are so much more disposed to believe soothing lies, than humbling and awakening truths; none of his schemes or instruments, from the wretched fortune-teller to the learned heresiarch, are utterly unsuccessful. The various descriptions of deceivers, who revile or despise each other, agree in promising happiness to those whom the word of God condemns; and in discouraging and grieving those whom it comforts. The masses, indulgences, and protections of the church of Rome, and their anathemas and excommunications of those as heretics, whom they cannot hunt into their net; (*Note, Rev. 13:13-17.*) the pretended candour or numbers to men of almost every opinion, except those who steadily profess an attachment to the doctrines of Scripture; and the delusion of such as connect salvation with any kind of faith, and revile those as Pharisees, who judge of the tree by the fruits: all these, and many others, produce the same effects, in grieving and perplexing upright Christians, and in "strengthening the hands of sinners, that they should not return from their wicked ways."—But confident and mercenary impostors are too numerous to be particularly exposed. Some men's boasts and pretensions would almost persuade one, that health, life, and salvation were at their disposal; in order that they might enrich themselves by turning the gift of God into ready money: and the chief difference between modern and ancient pretenders seems to be, that the former expect a more valuable recompense, than "handfuls of barley and pieces of bread;" and the signs or means, which some of them employ, are at least as ridiculous, as those used by these ancient prophetesses; and like them aptly show, how they dupe and hoodwink their votaries, and "hunt souls into their net." Thus, for a time they may, and sometimes do, entangle even the people of God; but "he will deliver them out of their hands." They pollute the name of God, by using it to sanction their mercenary impositions, and by covering them over with a profession of religion: but he will vindicate his own glory, and make their folly and wickedness evident to all men: and though numbers are deluded and amused to their ruin; yet it will at last appear, that none were thus *factually* duped, except such as hated the truth "and had pleasure in unrighteousness." (*Note, 2 Thes. 2:8-12.*) It, however, behooves Christians to keep close to the word of God, and in every thing to seek the teaching of the Holy Spirit, and to stand aloof from whatever appears suspicious. We should try every doctrine and pretension by its agreement with the Scripture, and its tendency to promote vital godliness; we should reject all which tends to discourage the humble believer, or to encourage the presumption of wicked men: we should shun all superstitious observances, and vain inquiries into futurity; and so trust the promises of God, as to obey his commandments, committing ourselves and all our concerns to the keeping of his grace and providence.

NOTES.—CHAP. XIV. V. 1-5. It is uncertain whether these "elders of Israel" were the leading persons among the captives; or, as some conjecture, certain elders from Jerusalem, who had come to Babylon about business, and who took that opportunity of seeing and hearing the prophet. They came, however, and sat before him to hear his word, and to make inquiries concerning the affairs of the nation. (*Marg. Ref. a, b Notes, 20:1-3. 33:30-33. 36:37.*) Probably they appeared very grave and devout, and gave great attention to his discourse; and perhaps he was

heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; ¹ the Lord will answer him that cometh according to the multitude of his idols;

5 That ¹ I may take the house of Israel in their own heart, because they are all ¹ estranged from me through their idols.

6 ¹ Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn ¹ yourselves from your idols; and ¹ turn away your faces from all your abominations.

7 For every one of the house of Israel, or ¹ of the stranger that sojourneth in Israel, which ¹ separateth himself from me, ¹ and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, ¹ and cometh to a prophet to inquire of him concerning me; ¹ the Lord will answer him ¹ by myself.

8 And ¹ I will set my face against that man, and will make him ¹ a sign and a proverb, and ¹ I will cut him off from the midst of my people; ¹ and ye shall know that ¹ I am the Lord.

9 And ¹ if the prophet be deceived when he hath spoken a thing, ¹ I the Lord have deceived that prophet, ¹ and ¹ I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

10 And ¹ they shall bear the punishment of their iniquity: ¹ the punishment of the prophet shall be even as the punishment of him that seeketh unto him;

b. 7. 1 Kings 21:20—25. 2 Kings 1:16. Is. 3:11. 65:4. 19. 10. Hos. 10:2. Zech. 7:14—14. 2 Thes. 2:9—11. k Deut. 32:15. Is. 41: marg. Jer. 2:5. 11—13. 31. Zech. 11:2. 18. Rom. 1:21—23. 30. 30. 8. Eph. 4:18. Col. 1:21. Heb. 3:12. 118. 30. 1 Sam. 7:3. 1 Kings 8:47—49. Neh. 1:8, 9. Is. 55:6, 7. Jer. 8:5, 6. 31:18—20. 50. 4:5. Lam. 3:39—41. Hos. 14:1—3. 8. Jon. 3:7—9. Matt. 3:9—10. Acts 3:9. 17. 20. 26. 20. Num. 4:8—10. * Or, others, m. 4. 8:16. 16:63. 36:31. 32. 2 Chr. 28: 6. 16. 2. 30. 30. 32. Jer. 13:27. Zeph. 3:11. Rom. 6:21. n Ex. 12:48. 20. 10. Lev. 16:24. 20. 2. 24. 22. Num. 15:16, 29. o Hos. 4:14. 1. 10. Jude 19. p 34. q 33:30—32. 2 Kings 8:8. &c. Is. 58:1. 2. Jer. 21:1, 2. 37:1—3. 9. 10. 17. 38:14—23. r 4:7, 8. 1:57. Lev. 17:10. 20:3—6. 26. 17. Ps. 34:16. Jer. 21:10. 44:11. t 5. 15. Num. 25:10. Deut. 28:37. Ps. 44:13, 14. Is. 65:15. Jer. 24:9. 29:22. u Lev. 20:5. 22. 3. Num. 19:20. x 6:7. 13:35. y 20:25. 2 Sam. 12:11, 12. 1 Kings 20:23. Job 12:16. Ps. 81:11, 12. Is. 63:17. 65:4. Jer. 4:10. 2 Thes. 2:9—12. s 16:27. Is. 5:25. 9:12, 17, 21. 10:4. a 17:18—20. 23:49. Gen. 4:13. Num. 5:31. Mic. 7:9. Gal 6:5. b 4:7, 8. Deut. 13:10—14. 17:2—7. Jer. 6:14, 15. 8:11, 12. 14:

ready to show them respect and favour. But the Lord saw through their disguises, and revealed their true character. Notwithstanding fair appearances, their hearts were set upon the most abominable and filthy idols: they preferred the service of them to the holy worship of God; so that these were "the stumblingblocks," over which they fell into all kinds of iniquity; and yet instead of casting them behind their backs, they set them up before their faces, determined to cleave to them at all events.—¹ They are not only idolaters in their heart; but they have actually set up idols and worshipped them. *Louth.* (Marg. Ref. c—f. Note, 7:16—19, v. 19.) Could it then at all consist with the glory of God to notice, or to give a favourable answer to the inquiries of such hypocrites? On the contrary, the prophet was instructed plainly to inform them, that the Lord himself had determined to answer all Israelites, without respect of rank or station, who came with idolatrous hearts to inquire of him, "according to the multitudes of their idols;" either denouncing vengeance upon them proportioned to their aggravated crimes, or giving them up to be deluded to their ruin. Thus he would ensnare them in their own counsels, leave them to manifest the concealed wickedness of their hearts, show all the world their hateful character, and render them contemptible and miserable: seeing they were all totally alienated from him, through an infatuated attachment to idolatry.—¹ That I may deal with them according to their deserts, and thereby convince them that I am a Searcher of hearts, and know the . . . secret wickedness of their thoughts. *Louth.*—¹ He shall be led with lies, according as he delighted therein. (Marg. Ref. g—k. Notes, 9—11. 7:25, 26. Jer. 21:2, 3. 37:1—10.)

V. 6—8. The only way to escape the threatened judgments would be by repenting, and by "turning themselves," and endeavouring to turn one another from all their idols and iniquities to the worship and service of God; and by turning away their faces with abhorrence from all their abominations, that they might look another way, and act in a contrary manner. Thus, and thus only, could they expect an answer of peace. (Marg. and Marg. Ref. i, m. Notes, 9:34. 18:30—32.) For every Israelite, nay, every proselyte, or stranger dwelling in the land of Israel, would be dealt with according to the foregoing rule. If in his heart any man separated from the Lord, favoured idolatry, and looked towards that great occasion of iniquity; (Notes, Gen. 19:16—22, v. 17. 26. Luke 17:32.) and then, out of curiosity or a desire to serve God and idols also, to save appearances, or to obtain reputation, should consult the prophets; the Lord would answer every such inquirer, not by the mouth of his prophet, but by himself and his own powerful vengeance. (Marg. Ref. n—r.) He

11 That ¹ the house of Israel may go no more astray from me, ¹ neither be polluted any more with all their transgressions; but ¹ that they may be my people, and I may be their God, saith the Lord God.

[Practical Observations.]

12 ¹ The word of the Lord came again to me, saying,

13 Son of man, ¹ when the land sinneth against me by trespassing grievously, then will I stretch out my hand upon it, and will ¹ break the staff of the bread thereof, and will send famine upon it, ¹ and will cut off man and beast from it:

14 Though these three men, ¹ Noah, ¹ Daniel, and ¹ Job, were in it, they should ¹ deliver but their own souls by their righteousness, saith the Lord God.

15 ¹ If I cause ¹ noisome beasts to pass through the land, and they ¹ spoil it, so that it be desolate, that no man may pass through because of the beasts:

16 Though these three men were in it, ¹ as I live, saith the Lord God, ¹ they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

17 ¹ Or if ¹ I bring a sword upon that land, and say, Sword, go through the land; ¹ so that I cut off man and beast from it:

18 Though these three men were in it, ¹ as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 ¹ Or ¹ if I send a pestilence into that land,

15. Rev. 19:19—21. e 34:10. &c. 44:10, 15. 48:11. Deut. 13:11. 19:20. Is. 9:16. Jer. 23:15. 50:6. 2 Pet. 4:15. d 11:15—20. 36:25—39. 37:23. e 34:30. 36:28. 37:27. 38:22. Gen. 17:7. Jer. 11:4. 31:33. 32:38. Zech. 13:9. Heb. 8:10. 11:16. Rev. 21:7. f 9:9. Ezra 9:6. Is. 24:20. Lam. 1:9, 10. Dan. 9:5, 10—12. g 4:16. 5:16. Lev. 26:26. Is. 3:1. Jer. 15:2, 3. Lam. 4:3, 10. h 17:19, 21. 25:13. Gen. 6:7. Jer. 7:20. 32:43. 36:29. i 16:18, 20. k Gen. 6:8. 7:1. s 20:21. Heb. 11:7. 12:8. Dan. 9:21. 10:11. m Job 1:5. 42:8, 9. Jer. 7:16. 11:14. 14:11, 12. 15:1. n 20. Prov. 11:4. 2 Pet. 2:9. o 5:17. Lev. 26:22. 1 Kings 20:36. 2 Kings 17:25. Jer. 15:3. * Or, bereave. p Matt. 18:19, 20. Jam. 5:16. 1 Heb. in the midst of it. q 20. 31.11. Num. 14:28, 31. r Gen. 18:23—33. 19:29. Job 22:30. Act. 27:24. Heb. 11:7. s 5:12, 17. 21:3, 4, 9—15. 29:8. 38:21, 22. Lev. 26:25. Jer. 25:9. 47:8. t 13:23, 25. Jer. 33:12. Hos. 4:3. Zeph. 1:3. u 5:12. 38:22. Num. 14:12. 16:46—50. Deut. 28:21, 22, 39—41. 2 Sam. 24:15. 1 Kings 6:37. 2 Chr. 6:28. 7:13. 20:9. Ps. 91:3, 6. Is. 37:36. Jer. 14:12. 21:6, 9. 24:10. Am. 4:10. Matt. 24:7

would execute such punishment upon him as should render him an example and proverb to all others; (Marg. Ref. s, t. Notes, Deut. 29:19—25. 1 Kings 9:7—9.) singing him out from his people, among whom he had impiously intruded; and making known his own omniscience and omnipotence by detecting and avenging his crimes. (Marg. Ref. u, x. Note, 15:6—8.)—¹ The declaration is general, and affects the captive Israelites, those who still remained in their own land; and the proselytes who dwelt there. *Bp. Newcombe.*

V. 9—11. These inquirers would soon be weary of consulting God's prophets, and be disposed to apply to those of another character; who would be left, like Ahab's prophets, to the illusions of a lying spirit: and thus being deceived themselves, to believe that prosperity would attend the inquirers, they would deceive them also. (Marg. Ref. y. Notes, 13:7—16. 1 Kings 22:19—23. Is. 63:15—19, v. 17. Jer. 4:10. 2 Thes. 2:8—12.) This the Lord warned such men to expect: for he fully purposed thus to punish them for their hatred of his truth and service. Though not the Author of the deceived prophet's sin, yet his being left to fall into Satan's delusions was the effect of a judicial sentence against him; and thus God used him as the instrument of blinding and hardening hypocrites to their destruction. And, as the false prophet only sought his own interest or credit in his predictions, and for that sin was given up to "strong delusion to believe a lie;" as those who consulted him only sought encouragement in idolatry and wickedness; and as the enmity of their hearts against God prepared them to welcome these delusions, which emboldened them to further rebellion; so the Lord would punish them in awful indignation, and cause them to bear the load of their atrocious guilt, which would involve both the deceived prophet, and the hypocritical inquirer, in the same terrible destruction. Yet this severity to individuals would prove mercy to the house of Israel, by warning them against idolatry and iniquity, that they might still continue the people of God. (Marg. Ref. z—e. Notes, 11:17—21.)

Deceived. (9) (Note, Jer. 20:7—9, v. 7.) "When any false prophet is deceived, the probable event proving contrary to his prophecy, I ИЕВОВАИ have so superintended the course of things as to deceive that prophet." *Bp. Newcombe.* (Notes, Ex. 4:21. 9:12. 14:3, 4.)

V. 13—21. The faith, obedience, and prayers of Noah had prevailed "to the saving of his house," though not of the old world: and he was assured that the earth should not be deluged a second time. (Notes, Gen. 6:8—17. 7:1, 20—23. 9:9—17. Heb. 11:7.)—Job's sacrifice and intercession in behalf of his friends were accepted: (Marg. Ref. m. Note,

*and pour out my fury upon it in blood, to cut off from it man and beast:

20 'Though 'Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.

21 For thus saith the Lord God; 'How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

z 7:8, 36:18. Rev. 16:3-6, y 14:16. z 19:20,22. Job 5:19-24. Ps. 33:18,19. Is. 3:10. Hos. 10:12. Zeph. 2:3. Acts 17:33. 1 John 2:29. 3:7,10. * Or. Also Job 13:15,17,19. 5:12,17. 6:11,12. 33:27. Jer. 15:2,3. Am. 4:6-12. Rev. 6:4-8. b 6:8. 21 b. 20,20. Is. 6:13. 10:20-22. 17:4-6. 24:13. 65:8,9. Jer. 4:

Job 42:7-9.) and Daniel had prevailed with God for the discovery of Nebuchadnezzar's dream, by which his companions and the wise men of Babylon were preserved from death. (*Marg. Ref. l. Notes, Dan. 2:*)—It was a singular honour for Daniel, who was not at this time above thirty years of age, to be ranked with these ancient eminent saints of God, who were most honoured by the answers given to their prayers in their own time.—Yet if these three eminent saints, of different ages, had all lived at once, and united in intercession for a land which had filled up its measure of sin, they would not have prevailed. Their righteousness indeed would either have exempted them from temporal calamities, or converted them into blessings: Yet not as the ground of their acceptance; but their righteous conduct would evince them to be justified persons, and partakers of God's grace and favour; and thus ensure his protection and their everlasting salvation, according to the tenor of the new covenant.—The prayers, examples, and pious labours of eminent believers, have often checked the progress of national wickedness, promoted reformation and true religion, and thus conducted to the lengthening of public tranquillity; and there is abundant encouragement during the time of the Lord's patience and mercy, to use means for the conversion of children, relatives, and neighbours: yet when that time expires, and "the days of vengeance" arrive, no intercession can prevail for the impenitent; nor can any righteous man deliver his nearest relations from destruction. (*Marg. and Marg. Ref. o-x. Notes, Jer. 15:1-4.*) But if this were the case with any other nation, the grievous transgressions of which had provoked God to commission either famine, or destructive beasts, or war, or pestilence, to execute his righteous vengeance upon it; if such men as Noah, Daniel, or Job, could not prevail for the preservation of a single person, even one of his own children; how much more would this be the case with Jerusalem and Judah, whose unprecedented crimes connected with their special religious advantages, had provoked God to commission against them all these four sore judgments at once, to the total desolation of the land! The nation, therefore, must not hope to escape, because of a very few pious men among them: individuals must not expect safety because related to pious persons: nor ought Daniel, Jeremiah, Ezekiel, or other prophets, to repine, that the Lord would not preserve Jerusalem from their stakes, or in answer to their prayers. (*Marg. Ref. y-a.*)—*Staff of bread.* (13) *Marg. Ref. g. Note, Ps. 105:16—Sword, go, &c.* (17) *Notes, Jer. 47:6,7.*

V. 22, 23. Though the Lord determined to desolate Jerusalem and Judah, and to execute his "four sore judgments" on the inhabitants: yet for his own name's sake, and out of respect to his covenants with Abraham and David, and his promises relative to the Messiah, he would preserve the lives of a remnant of the Jews, who still remained in the land; both sons and daughters, that they might yet increase for the future replenishing of the land. These would be carried captive into Chaldaea: and when the few pious Jews who were there before, should "see their ways and doings," they would be comforted concerning the evil which the Lord had done to Jerusalem: perceiving that he had good cause for all the severity which he had exercised; and taking encouragement to expect the performance of his promises of a future restoration, and of many blessings to the people. It is not certain whether this consolation and satisfaction would result from noticing the atrocious wickedness of the captives; or from hearing their penitent confessions, and declarations of the crimes which had filled Jerusalem and Judah. But probably many of them showed very plainly by their abandoned conduct, for what crimes God had executed vengeance on the nation; and others being brought to repentance, made such a report of the abominations which they had witnessed, as silenced all objections, and composed the minds of the pious remnant to cheerful acquiescence, and confidence in the truth and mercy of God. (*Marg. Ref. Notes, 6:8-10. 17:16-19. v. 16. 12:16.*)

PRACTICAL OBSERVATIONS.

V. 1-11. Very wicked men may assume such specious appearances of piety as to impose upon the most discerning ministers of Christ: for who can know what secret abominations are practised in the lives, or what unmortified lusts abound in the hearts of some who behave themselves devoutly under the preaching of God's word, and the administration of his most solemn ordinances? But the Lord sees through

22 ¶ Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and 'ye shall see their way and their doings: and 'ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it.

23 And they shall comfort you, when ye see their ways and their doings; and ye shall know that I have not done without cause all that I have done in it, saith the Lord God.

27. 5:19. 30:11. 52:27-30. Mic. 5:7. Mark 13:20. c 6:9,10. 16:63. 20:43. 28:31. Jer. 31:17-21. d Jer. 3:21-23. e 8:6-18. 9:9,9. Gen. 19:22-33. Neh. 9:33. Jer. 7:17-28. 22:9,9. Dan. 9:14. Rom. 2:5. Rev. 15:4. 16:6.

every disguise, and will certainly unmask every dissembler. (*Note, 1 Cor. 4:3-5.*) and as his answers are addressed to men according to their characters; so we should show as well as we can, to whom the comforts, and to whom the terrors belong; "dividing the word of truth" according to the character, conduct, and disposition of our hearers; and leaving the Lord, by means of the conscience, to make the application to individuals. (*Notes, 2 Cor. 4:1,2. 5:9-12, vv. 11,12. 2 Tim. 2:14-18, v. 15.*)—All the wickedness of man springs from a heart estranged from the holy character, law, and service of God, through the idolatrous love of himself, and of the creatures.—No external decency, form, or reformation, can be acceptable to God, so long as any idol possesses the heart, and rivals him in our affections: yet how many sit to hear his word, and join in his worship, and at his table, who idolize riches, pleasures, honours, and the praise of men! who seek happiness from worldly distinctions, and confide and rejoice in them, rather than in the love and service of God! and how many who prefer their own wisdom and righteousness to his glorious salvation! Thus, instead of saying, "What have I to do any more with idols?" and casting them away with abhorrence, they resolutely cleave to them; and these prove stumblingblocks, over which they fall into iniquity and misery. By their secret attachment to worldly objects, they are prepared to listen to the tempter, and to commit scandalous crimes; or, loving this present world, they apostatize from God; (*Notes, 1 Tim. 6:6-10, vv. 8-10. 2 Tim. 4:9-13.*) or cares, riches, and sensual lusts render them unfruitful members of the ground, fit for nothing but to be hewn down and cast into the fire: and "should the Lord be inquired of by such men, or give encouragement to them?" Assuredly, he will "answer them according to the multitude of their idols" and iniquities: he "will set his face against them," and make them examples of his vengeance: whilst their hypocritical worship will only aggravate their guilt and punishment, and they shall know that the heart-searching God cannot be imposed upon like their fellow-mortals. Such persons often grow weary of faithful ministers, and want "teachers after their own lusts," to comfort them in their evil courses; and they find others of like character ready enough to "teach things which they ought not, for filthy lucre's sake." Thus evil men and seducers "are multiplied, and grow worse and worse, deceiving and being deceived." (*Notes, 2 Tim. 3:13. 4:1-5, vv. 3,4.*) but the Lord overrules the whole in awful righteousness, to their mutual delusion and aggravated destruction. He sets his face against some of these teachers and professors of the gospel, for a warning to others: his punishments and threatenings have a tendency to alarm the consciences of the unconverted, and to caution his people to go no more astray from him; and they are made useful to upright believers. The door of mercy is still open: sinners are still called on to repent, and turn from all their abominations: and all are admitted among the Lord's people, and have him for their God, who seek to be cleansed by "washing in the Fountain which he hath opened for sin and uncleanness."

V. 12-23. God will inflict many sore judgments on individuals and nations who sin against him: a remnant of pious persons may indeed for a time avert or retard national judgments; but they cannot possibly prevail with him to tolerate wickedness, or to save men in their sins: nor could they in their right mind desire it, even in behalf of their own sons and daughters. The Lord will certainly deliver his servants "from all evil, and preserve them to his heavenly kingdom," and he will satisfy them as to his dealings with those for whom they pleaded in vain: but when the day of patience is expired, the same word and oath of God, which ensure the believer's salvation, are engaged for the condign punishment of the wicked. At present, "the whole creation groaneth" through the sins of men, and the very beasts of the field in various ways share the miseries of mankind. (*Note, Rom. 8:18-23.*) But in the future world sinners alone will suffer, and that in proportion to their personal guilt. Then the assembled universe will see, that "the Lord hath not done without cause, all that he hath done against them," and his servants will be satisfied with his decisions, even against their nearest relatives. For the detection of men's sins will manifest the justice of God in their punishment; even as the humble confessions of true believers now magnify the precepts and penalty of his holy law, and give all the glory of

CHAPTER XV.

The *emblem* of the wood of a vine for any thing but the fire, 1—5; an emblem of the character and doom of the Jews, 6—8.

AND the word of the LORD came unto me, saying,
2 Son of man, "What is the vine-tree more than any tree, or than a branch which is 'among the trees of the forest?

3 Shall 'wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon? 4 Behold, 'it is cast into the fire for fuel; 'the fire devoureth both the ends of it, and the midst of it is burned. 'Is it meet for any work?

5 Behold, when it was whole, it was 'meet for no work: how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned? 6 Therefore thus saith the LORD God; 'As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

7 And 'I will set my face against them; 'they shall go out from one fire, and another fire shall devour them; 'and ye shall know that I am the LORD, when I set my face against them.

a Deut. 32:33, 33. 1's. 80:8—16. Cant. 2:13, 15. 6:11. 7:12. 8:11, 12. Is. 5:1—7. Jer. 2:21. Hos. 10:1. Matt. 21:33—41. Mark 12:1—9. Luke 20:9—16. John 15:1—6. b Is. 44:23. Mic. 3:12. Zech. 11:2. c Jer. 24:8. Matt. 5:13. Mark 9:50. Luke 14:34, 35. d Jer. 80:16. Is. 27:11. John 15:6. Heb. 6:8. e Is. 1:31. Am. 4:11. Mal. 4:1. Matt. 3:12. Heb. 12:29. * Heb. Will I prosper. † Heb. made fire. f De. 17:3—10. 20:17, 48. Is. 5:1—6, 24, 25. Jer. 4:7. 7:20. 21:7. 24:8—10. 25:9—11, 18. 44:20—27. Zech. 1:6. g 14:8. Lev. 17:10. 20:3—6. 26:17. Ps. 34:16. Jer. 21:10. h 1 Kings 19:17. Is. 24:18. Jer. 48:43, 44. Am. 5:19. 9:1—4. 16:7. 7:4. 11:10. 20:38, 42, 44. Ps. 9:16. k 6:14. 14:13—21. 33:29. Is. 6:11. 24:8—12.

salvation to his grace.—In a firm belief that we shall approve all the dispensations of God towards ourselves and all mankind, when the whole shall be fully made known to us; let us now impose silence upon our rebellious murmurings and objections, the offspring of pride, ignorance, and unbelief; let us discard our useless anxiety about the case of others, assured, that "the Judge of all the earth will do right;" and let us compose our minds into patient resignation to his will, which in all things is "holy, just, and good."

NOTES.—CHAP. XV. V. 1—5. Ezekiel and his companions seem not to have been easily satisfied about the predicted judgments on Jerusalem and their nation, which they had been used to consider as "holiness to the LORD." He was therefore graciously pleased to represent to them the propriety of these dispensations, by an apt similitude, which would also counteract the presumptuous hopes of the people. The church and nation of Israel had often been compared to a vine. (Marg. Ref. a. Notes, Deut. 32:33, 33. Ps. 80:8—16. Is. 5:1—7. Jer. 2:20, 21.) A vine is peculiarly valuable if fruitful; otherwise it is almost as unsightly and worthless as a bramble; other fruit-trees may be of some use for timber, but the vine is of no value except for its fruit. "What is the wood of the vine more than another tree, or even than a branch of the trees of the forest?" Wood could not be taken from it for any work; not even for a pin or peg to hang a vessel on. (Note, Is. 22:20—25, vv. 23—25.) Only some parts of other trees are used for fuel, but "the ends and the middle," the whole of the vine when cut down, as well as the prunings of it from year to year, are consigned to the fire, and nobody attempts to reserve any part of it for other uses. And if it is useless, before it be cast into the fire, what can it be good for when almost consumed? (Marg. and Marg. Ref. b—c. Notes, John 15:6—8, v. 6.)

V. 6—8. The nation of Israel, of which the inhabitants of Jerusalem were the chief, was, in respect of other nations, as the vine in respect of the trees of the forest. Other nations were renowned for arts and arms, and became eminent and formidable, and the Lord used them in his providence as he saw good: but Israel was his vine, from which he looked for the fruits of spiritual worship and holy obedience. They, however, proved unfruitful, or brought forth poisonous berries like the wild vine. (Marg. Ref. f. Notes, Is. 5:1—7.) He would therefore at present make no use of them, except as fuel to the fire of his indignation, that his justice might be glorified in their punishment. By the ruin of the ten tribes, and the preceding judgments executed upon Judah, both ends of the vine were already burned, and the Lord did not mean to preserve the middle. He had set his face against Jerusalem and Judah, as an adversary; and the people would be consumed by one calamity after another, till the land should be utterly desolated. (Marg. and Marg. Ref. g—k. Notes, 17:3—10. 20:45—48. Ps. 87. P. O.)

PRACTICAL OBSERVATIONS.

The condescension of God to the infirmity of his servants, in satisfying them concerning the equity and propriety of his dealings with sinners, is very great.—Men are very prone to value themselves on those distinctions and advantages, which, not being productive of suitable effects on their hearts and lives, render them doubly criminal. Unholy professors of evangelical truth, and hypocritical worshippers of the true God, are, in his judgment, the refuse of the human species;

8 And 'I will make the land desolate, because they have committed a trespass, saith the Lord God.

CHAPTER XVI.

The original state of Jerusalem is shown under the emblem of an exposed infant, 1—5; whom God is represented, as rescuing, educating, expiating, and richly providing for, 6—14; but she commits the most abandoned and multiplied adulteries, 15—34; and is threatened with most terrible punishments, 35—45. Her crimes amount to equal those of her mother, the Ishitite, and to 80—83. Her crimes amount to equal those of her mother, the Ishitite, and to 80—83. Yet at length she will be received to favour, and be deeply ashamed of her base conduct, 86—93.

A GAIN the word of the LORD came unto me, saying,

2 Son of man, 'cause Jerusalem to know her abominations,

3 And say, Thus saith the Lord God unto Jerusalem; 'Thy 'birth and thy nativity is of the land of Canaan; thy father was an 'Amorite, and thy mother an 'Hittite.

4 And as 'for thy nativity, in the day thou wast born, thy navel was not cut, neither wast thou washed in water 'to supple thee; thou wast not salted at all, 'nor swaddled at all.

5 None 'eye pitied thee, to do any of these unto thee, to have compassion upon thee; 'but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.

Jer. 25:10, 11. Zeph. 1:18. † Heb. trespassed a trespass. 2 Chr. 36:14—16. n 20:4. 22:2. 23:36. 33:7. Is. 58:1. Hos. 8:1. 6:8—9—17. c 45. 21:30. Josh. 24:14. Is. 1:10. Matt. 3:7. 11:24. Luke 3:7. John 8:44. Eph. 2:3. 1 John 3:10. * Heb. cutting out, or, habitation. Is. 51:1, 2. d Gen. 15:16. 1 ent. 20:1. 1 Kings 21:26. 2 Kings 21:11. e Erya 9:1. 120:13, 13. Gen. 15:13. Ex. 1:11—14. 23:23. 24:16—27. Deut. 5:6. 15:15. Josh. 24:2. Neh. 9:7—8. Hos. 2:3. Acts 7:6. † Or, when I looked upon thee. g Lam. 2:20. marg. 22. Luke 2:7, 12. h Ex. 2:26. Is. 49:15. Lam. 2:11, 12, 19. 4:3, 4, 10. 1 Gen. 21:10. Ex. 1:22. Num. 19:16. Jer. 9:21, 22. 22:19.

for they dishonour his name more than other sinners do, and will be rendered by him proportionably contemptible. No eminence in other endowments can avail them any thing; for fruitfulness in good works is the proper excellency of a professed Christian; and indeed, in all other things the church has generally been eclipsed by the people of the world.—When the worshippers of God, therefore, do not glorify him, adorn the gospel, and serve their generation, by their holy lives; they are condemned as refuse wood, as thorns and briars, and prove as dry fuel to the flames; and when the Lord sets his face against them, they will go from one fire to another, till they be consumed. (Notes, Matt. 3:7—10. Heb. 6:7, 8.) Let us then beware of an unfruitful profession of the gospel: let us come to Christ and "abide in him," and seek to have "his words abide in us;" then shall we bring forth much fruit, glorify God, and be approved as true disciples of the Lord Jesus; whilst the unfruitful branches will be broken off, gathered together, and cast into the fire.

NOTES.—CHAP. XVI. V. 2. Ezekiel prophesied in Chaldea; but his predictions chiefly related to the Jews in their own land, and tended to corroborate those of Jeremiah; and Jeremiah, whilst he prophesied at Jerusalem, sent messages to the captives. (Notes, Jer. 29:) Thus the two prophets assisted each other, by this apparent interference with one another's work.—In the foregoing chapter, the conduct of God towards the Jews had been justified, by showing that they were an unfruitful vine: yet this was not the worst of them by far; for the horrible crimes committed by them merited the severest punishments. But pride and self-flattery rendered the people blind to all the abominations which filled Jerusalem: these the prophet was to represent to them by a parable, that they might see themselves as in a glass, and discover what manner of persons they were. (Marg. Ref. Notes, 20:4. Is. 58:1, 2.)

V. 3—5. The subsequent allegory, or parable, immediately related to the nation of Israel; but, as that was the visible church of God, and a type of his true people, it has generally been accommodated to the case of individual believers: yet, unless this be done with great caution, very erroneous and injurious conclusions may be deduced from it. For every one must perceive the absurdity of supposing, that true believers, after conversion, actually run into a 2e enormous wickedness described in this allegory; so as to exceed in every abomination the worst enemies of religion.—The prophet was commanded to remind Jerusalem of her base and mean original. It is evident, that the beginning relates to the whole nation of Israel; but afterwards a distinction is made between Jerusalem and Samaria.—Jerusalem, though at length "the holy city," was originally built by the Canaanites; and generally inhabited by the Jebusites, who were descended from Canaan, till David took it. (Notes, Gen. 10:15—19. Judg. 1:21. 2 Sam. 5:6—8.) Yet Jerusalem's "birth and nativity of the land of Canaan," refers rather to the inhabitants than to the city itself. Abraham and Sarah, the ancestors of Israel, had originally been idolaters, as the Hittites and Amorites were: (Note, Josh. 24:2.) and their posterity, when they had expelled these nations, and possessed their land, seemed to be their descendants, as resembling them in character and conduct. (Notes, Matt. 3:7—10. John 8:27—40. Rom. 4:9—17.)—Thou boastest to be the seed of Abraham, but thou art degenerate, and followest the abomi-

19 My 'meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for 'a sweet savour: and *thus* it was, saith the Lord God.

20 Moreover, thou hast taken *thy* sons and *thy* daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. *Is this* of thy whoredoms a small matter,

21 That thou hast slain my children, and delivered them to cause them *to* pass through *the* fire for them?

22 And in all thine abominations and thy whoredoms, *thou* hast not remembered the days of *thy* youth, when thou wast naked and bare, and wast polluted in thy blood.

23 And it came to pass, after all thy wickedness, (two, wo unto thee! saith the Lord God,) 24 That *thou* hast also built unto thee an 'eminent place, and hast made thee a high place in every street.

25 Thou hast built thy high place *but* every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms. 26 Thou hast also committed fornication *with*

the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

27 Behold, therefore *I* have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, *the* daughters of the Philistines, which are ashamed of thy lewd way.

28 Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast, moreover, multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.

30 How *weak* is thy heart, saith the Lord God, seeing thou doest all these things, *the* work of an imperious, whorish woman;

31 In that thou buildest *thine* eminent place in the head of every way, and *makest* thy high place in every street; and hast not been as a harlot, *in* that thou scornest hire;

32 But as *a* wife that committeth adultery which taketh strangers instead of her husband!

33 Thy *give* gifts to all whores: *but* thou

q See on 13. Deut. 32:14—17. Hos. 2:8—13. * Heb. *a savour of rest*. Gen. 8:21. marg. r. 21. 23:4. Gen. 17:7. Ex. 13:2, 12. Deut. 29:11, 12. a 20:26, 31. 23:37, 39. 2 Kings 16:3. Ps. 106:37, 38. Is. 57:5. Jer. 7:31. 32:35. Mic. 6:7. † Heb. *devour*. t 8:17. Jer. 2:34, 35. u Lev. 19:21. 20:1—5. Deut. 18:10. 2 Kings 17:17, 17:26. 23:10. x 3—7, 13, 60—63. Jer. 2:2. Hos. 2:3. 11:1. y 2:10. 13:3, 16. 24:6. Jer. 13:27. Zeph. 3:1. Mal. 1:10. 23:13—29. Rev. 8:13. 12:12. ‡ 31, 39. 20:28, 29. 2 Kings 21:7. 23:5—7, 11, 12. 2 Chr. 33:7—7. § Or, *brother-house*. a Lev. 25:30. Ps. 78:58. Is. 57:5, 7. Jer. 2:20. 17:3. b 31. Gen. 38:14, 21. Prov. 9:14, 15. Is. 30:9. Jer. 23:24. 3:2. 6:15. c 23:9, 10, 32. Rev. 17:5—12, 13, 16. d 8:10, 14. 30:7, 8. 23:3, 8, 19—21. Ex. 32:4. Deut. 29:16, 17. Josh. 24:14. e 14:19.

must be intended, as it is spoken of Israel as a nation.—'As the child is always washed with water as soon as born, (4, 9.) is not this referred to by the use of water in Christian baptism, as the emblem of regeneration? *Mede*.

V. 15—22. Adultery in all cases has always, in every country, been deemed a very heinous offence, and it was by the law of God a capital crime; but it would be peculiarly aggravated in a woman, who had been favoured and advanced in the manner above described. Thus, idolatry in others might be deemed spiritual fornication; but in Israel it was *adultery*; a violation of the marriage-covenant, accompanied with the basest ingratitude, and evidencing a most depraved state of the heart; inexpressibly dishonourable to God, when the basest idols were deliberately preferred before him; a provocation of his jealousy; a forfeiture of all the privileges of the nation, and an introduction to every other kind of wickedness. (*Marg. Ref. i, k. Note, Ex. 34:11—17. v. 14.*)—The sacred writers in general use this allusion, because of the similarity of principles, from which idolatry and adultery originate; because both of them are extremely infamous and hateful; and, perhaps, because idolatry and lewdness commonly went together. But this prophet spake of it in an indignant manner peculiar to himself; and he exposed Israel's infamy, in language taken from the conduct of the most shameless prostitutes, and suited to mark their crimes as most loathsome and detestable. (*Notes, 23:5—21. Is. 57:3—10. Jer. 2:20—30. 3:1—3, 6—11. Hos. 1:2, 3.*)—The wretched outcast having been advanced, enriched, adorned, and prospered by her espousals to God; instead of making a suitable return for these distinguishing, gratuitous, and invaluable favours, grew proud of her beauty; and confiding in her attractions, courted the admiration of other lovers, committed adultery with them, and soon became an infamous prostitute. That is, Israel became proud of their numbers, strength, riches, reputation, and privileges; and thus departed from God, made alliances with the heathen nations, and worshipped their idols. This was in some measure the case, from the time of the golden calf in the wilderness, through their successive generations; but it became more so in the latter years of Solomon, and afterwards when Jeroboam established idolatry in the kingdom of the ten tribes, and under the idolatrous kings of Judah till the captivity. (*Notes, 20:11—22. 1 Kings 11:1—8. 12:26—33.*) The adulteress also took the garments which her husband had provided for her, and with them formed and adorned splendid tents, in which to meet her paramours: that is, Israel spent their wealth and abundance in building and decorating idol-temples, and maintaining the idolatrous worship at them. (*Marg. Ref. l, m. Notes, Hos. 2:1—13. 8:9, 10.*) This the Lord abhorred as base beyond example, and he determined to put an end to it: as the jealous husband refuses to support the extravagance of his wife, who spends his substance in entertaining her lovers.—They had also formed their gold and silver into graven images: and though these were of various forms, both male and female; yet they are here represented as images of men, with whom the adulteress committed lewdness; and she even preferred these lifeless images to the company of her husband; that is, Israel preferred the worship of dead idols

to that of the living God. (*Marg. and Marg. Ref. n—q.*) Not only did they lavish all the productions of Canaan in the service of idols: but they burned their children in the fire to Molech, who were also the children of the covenant, and devoted to the Lord in circumcision: as if a woman should not only waste her husband's wealth on her lovers, but should murder the children which she had born to him, in order to gratify them! (*Marg. and Marg. Ref. r—u. Note, 23:4.*) And could such conduct be deemed a small matter, an excusable misdemeanour? In all these abominable idolatries, they had not remembered the low and defiled condition, from which God had delivered them, nor any of the favours which he had bestowed on them. (*Notes, 3—5, 5:60—63. v. 63. Is. 51:1—3. Eph. 2:11—13.*)

Pass through. (21) *'The verb Henebir, translated "to cause them to pass through the fire," signifies also to dedicate.* (*Ex. 13:12.*) So the words imply, that the Jews, instead of dedicating their first-born to God, as the law required, offered them up a sacrifice to the devil that was worshipped in their idols.' *Louth.* (*Notes, 20:25, 26, 30—32. 23:39.*)—*Poluted, &c.* (22) *'Wallowing."* "Kicking thyself." *Bp. Newcombe.* (6. marg.)

V. 23—29. This adulterous wife is represented as having less and less reserve in her abandoned licentiousness. After all her former adulteries, for which a dreadful wo is pronounced on her, she builded for herself an eminent place, or a brothel, as well as made high places in every street of Jerusalem. (*Marg. and Marg. Ref. z—c.*) This may refer to the conduct of Manasseh and other kings of Judah, who made the temple itself the scene of their open and abominable idolatries, in addition to all their other idol-temples! So that at length their relation to God, and the temple itself, tended to render them more odious and despicable; as even libertines despise women who are shameless in their conduct. Allured by the prosperity of the Egyptians, they connected themselves with them, and joined in their multiplied and abominable idolatries, for which they were noted above other nations. (*Marg. Ref. d. Notes, 23:5—21.*) And when the Lord frequently corrected Israel for their crimes, by wars, famines, and other judgments, and by delivering them into the hands of their enemies; when he especially punished them by the Philistines, the daughters of whom are represented as ashamed of the enormous idolatry of the Jews, though idolaters themselves; instead of being amended by it, they formed alliances with the Assyrians and worshipped their gods; yea, they followed every idol, which was worshipped by the several nations between Canaan and Chaldea; and still they were not satisfied, but sought out new objects of their abominable idolatry. (*Marg. and Marg. Ref. e—l. Notes, 2 Kings 21:1—8. 2 Chr. 25:14—16. v. 14. 28:22, 23.*)—'Thou hast defiled thyself with all the idolatries of the heathen, beginning with those which were practised by the former inhabitants of Canaan, and by degrees learning new species of idolatry derived from distant countries, such as Chaldea.' *Louth.*

V. 30—34. The powers of the soul should restrain and govern all the inferior inclinations; so that strong and ungovernable lusts prove a weak and inactive mind. (*Note*

givest thy gifts to all thy lovers, and 'hires't them, that they may come unto thee on every side for thy whoredom.

34 And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

35 ¶ Wherefore, 'O harlot, 'hear the word of the Lord:

36 Thus saith the Lord God; 'Because thy filthiness was poured out, 'and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, 'and by the blood of thy children, which thou didst give unto them;

37 Behold, therefore, 'I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

38 And I will judge thee, 'as women that break wedlock and 'shed blood are judged; and I will give thee blood in fury and jealousy.

39 And I will also give thee into their hand, and 'they shall throw down thine eminent place, and shall break down thy high places: they 'shall strip thee also of thy clothes, and shall take 'thy fair jewels, and leave thee naked and bare.

* Heb. *bridest*. v. 1s. 1:21, 23:15, 16. Jer. 3:16-8. Hos. 2:5, Nah. 3:4. Rev. 17:5, v. 13-2. 20:47, 34:7. 1 Kings 22:19. Is. 1:10, 28:14. Hos. 4:1. Am. 7:16. v. 15, &c. 22:15, 23:8, 24:13, 36:25. Lam. 1:9. Zeph. 3:1. 2:23, 10:18, 29. Gen. 3:7, 10:11. Jer. 13:22-26. Rev. 3:18. a. See on 20:21. Jer. 23:1. b. 23:9, 10, 22-30. Jer. 4:30, 22:20. Lam. 1:8, 19. Hos. 2:10. Nah. 3:5, 6. Rev. 17:16. † Heb. *with judgments of women*, &c. 40, 23:45-47. Gen. 38:11, 24. Lev. 20:10. Deut. 22:22-24. Matt. 1:18, 19. John 8:3-5. c. 20:21, 36. Gen. 9:6. Ex. 21:12. Num. 35:31. Ps. 79:3-5. 18:21. Zeph. 1:17. Rev. 16:6. d. 24:25, 31. 7:22-24. Is. 27:9. e. 10-20. 23:26, 29. Is. 3:16-24. Hos. 2:3, 9-13. 1 Heb. *instrument of the sign ornament*. f. Hab. 1:6-10. Jer. 8:5-7. g. 23:47, 24:21. h. Deut. 13:16. 2 Kings 25:9. Jer. 39:8, 52:13. Mic. 3:12. 1:8. 23:10, 48. Deut. 13:11, 22:21.

Matt. 26:40, 41.) How weak then must be the heart of this adulteress, who was enslaved to her lusts, and copied the most abandoned prostitutes; and yet acted with imperiousness, disdainful authority or control, and was under the power of pride and arrogance, as well as of sensuality!—How senseless and irreligious must Israel be, who preferred a rabble of dunghill deities to the living God! who scorned his merciful authority, and yet were proud of their abused privileges!—In one respect this harlot differed from all others: she did not commit wickedness for hire; which, though a base motive, might imply some palliation of guilt, especially when sharp necessity urged: but she was a wife, who abounded in all things; and yet, from mere licentiousness, and aversion to her husband, she prostituted herself to the basest strangers, and lavished his wealth in hiring them to come to her: that is, Israel always prospered when they adhered to the worship of the Lord; but were always impoverished and enslaved when they forsook God and ran into idolatry: and the alliances they formed with the neighbouring nations, (which made way for worshipping their idols,) were very expensive at the time, and ruinous in the event. (*Marg. and Marg. Ref. Notes, 2 Kings 15:19, 20. 16:7-9. Is. 30:6, 7. 57:9, 10.*)

V. 35-43. The adulteress having been arraigned; and her guilt undeniably proved, the Judge proceeded to pronounce sentence. For the enormous idolatries, cruelty, and persecution of Jerusalem and Judah, the Lord had determined to gather the surrounding nations, both those with whom they had formed alliances, as the Egyptians and Assyrians; and such as had always been inimical to them, as Edom, Ammon, Moab, and Philistia; to inflict, or to witness, his judgments upon them. (*Marg. Ref. s. b. Notes, 23:5-10. 25: Jer. 4:30, 31. Hos. 2:10-13.*) Before these nations he resolved to expose the enormous crimes of the Jews, to deprive them of all their privileges, and to put them to shame and contempt: as if a woman should be stripped naked, and publicly exposed; a punishment in some places inflicted on profligate women. Thus he would condemn them for their abominable idolatries, and for burning their children in the fire, according to the judgment on adulteresses and murderers; and he would execute the sentence with jealous indignation. (*Marg. and Marg. Ref. c. Notes, Rev. 17:1-6.*) He would give Jerusalem into the hand of the Chaldeans, who would throw down the city and temple, which the Jews had polluted by idolatry; level their cities and high places with the ground; slay, plunder, and enslave the people; and drive the remnant of them as naked captives before them. (*Notes, Is. 20:2-4. 47:1-3.*) Thus they would serve Jerusalem, as men used to deal with adulterous women, whom they stoned, slew with the sword, or otherwise put to death. (*Marg. and Marg. Ref. d-g. Notes, Lev. 20:10-*

40 They 'shall also bring up a company against thee, and they shall stone thee with stones, 'and thrust thee through with their swords.

41 And they shall 'burn thy houses with fire, 'and execute judgments upon thee in the sight of many women: 'and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.

42 So 'will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, 'and will be no more angry.

43 Because 'thou hast not remembered the days of thy youth, 'but hast fretted me in all these things; behold, therefore, 'I also will recompense thy way upon thy head, saith the Lord God: and thou shalt not commit this lewdness, above all thine abominations.

44 ¶ Behold, 'every one that useth proverbs shall use this proverb against thee, saying, 'As is the mother, so is her daughter.

45 Thou art thy mother's daughter, 'that loatheth her husband and her children; and thou art the sister of thy sisters, which loathed their husbands and their children: 'your mother was a Hittite, and your father an Amorite.

46 And thine 'elder sister is Samaria, she and her daughters that dwell at thy left hand: 'and 'thy younger sister, that dwelleth at thy right hand, is Sodom and 'her daughters.

47 Yet hast thou not walked after their ways, nor done after their abominations: but, 'as if that

21. k. 23:27, 37:23. Is. 1:25, 25. 2:18. 27:9. Hos. 2:6-17. Mic. 5:10-14. Zech. 13:2. 15:13. 21:7. 2 Sam. 21:14. Is. 1:34. Zech. 6:8. m. 39:29. Is. 40:1, 2. 54:9, 10. n. 22. Is. 7:42. 106:13. Jer. 2:32. o. 6:9. Deut. 32:21. Ps. 78:40. 55:10. Is. 63:10. Am. 1:3. Acts 7:51. Fph. 4:30. p. 7:3, 4, 8, 9. 9:10. 11:21. 22:31. Rom. 2:8, 9. q. 18:2, 3. 1 Sam. 24:13. r. 3:45. 1 Kings 21:26. 2 Kings 17:11, 15. 21:9. Ezra 9:1. Ps. 106:35-38. s. 8:15, 20, 21. 23:37-39. Deut. 5:9. 12:31. Is. 1:4. Marg. Zech. 11:8. Rom. 1:30, 31. t. 3. n. 51. 23:4, 11, 31-33. Jer. 3:8-11. Mic. 1:5. 4:8, 19, 33-56, 61. Gen. 13:11-13. 18:20. &c. 19:24, 25. Deut. 29:23, 32, 32. Is. 1:9, 10. Jer. 23:14. Lam. 4:6. Marg. Luke 17:23-30. 2 Pet. 2:6. Jud. 7. Rev. 11:8. § Heb. *thy sister lesser than thou*. y. 27. marg. 26:6. Gen. 14:8. 19:20. Hos. 11:8. ¶ Or, that was loathed as a small thing. s. 17. 1 Kings 16:31.

19. Deut. 32:12-18. v. 16. 22:23-27. John 8:3-11. v. 5.) they would burn all her palaces and edifices with fire, and make her an example to other cities and nations; as the death of an adulteress warned other women not to copy her crimes. Then would the fury of the Lord rest on Jerusalem: in this manner he would terminate her idolatries, and disable the Jews from building or endowing any more idol-temples: thus his justice being satisfied, his jealousy would subside; and, having executed his purposes of vengeance, he would be quiet, and cease from his indignation. (*Marg. Ref. h-p. Notes, 23:22-28, 43-49. Hos. 2:1-5.*)—This intimates that, after the destruction of Jerusalem, the Lord would yet have mercy on the remnant of the nation.—He would, however, certainly execute this vengeance upon them for their ingratitude, because they had grieved and provoked their Benefactor by their crimes, and in order to destroy idolatry from among them.—The punishment of the adulteress by stoning her, and thrusting her through with a sword, as compared with the subsequent intimations of mercy in reserve for her, keeps continually before the mind the intent and purport of the allegory, as relating to a collective body through succeeding generations; at some times exposed to divine judgments sweeping away very great numbers, and at other times the residue brought to repentance, and visited in mercy. So that, in expounding the chapter, it is very difficult to keep the allegory, and the thing signified by it, so fully distinct as it might be desired.

I also will recompense. &c. (43) "I also have brought thy way upon thy head... yet hast not thou had consideration of all thine abominations." *Old Version.* "I have punished thy faults; but thou wouldst not repent."

V. 44-47. Those who framed or used sententious sayings, would form a proverb concerning Jerusalem, or apply an old proverb to her, and would say, "As is the mother, so is her daughter;" intimating that the nation of Israel was just such a people, as the Hittites and Amorites whom they had supplanted had been. (*Marg. Ref. q, r. Notes, 3-5. Lev. 18:24-30.*) The Canaanites had early apostatized from the God of their fathers, and were among the first idolaters after the deluge: they had loathed and abhorred the worship of the Lord, and had burned their children in the fire to their idols. Though they had not been solemnly espoused to the Lord, as Israel was; yet he might, in some sense, be called their husband, especially when they first renounced his worship to follow after idols: and Israel had copied exactly their conduct, in apostasy from God, idolatry, and cruelty to their children. (*Marg. Ref. s, t. Deut. 12:31. Notes, 6-22. Ps. 106:35-38.*) Jerusalem had also copied the example of Samaria, called here her elder sister; because the kingdom of Israel was larger than that of Judah, and because Israel had led the way in open apostasy and idolatry, which Judah had fol

were a very little thing, 'thou wast corrupted more than they, in all thy ways.

48 As I live, saith the Lord God, 'Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, 'pride, 'fulness of bread, and abundance of idleness was in her and in her daughters, 'neither did she strengthen the hand of the poor and needy.

50 And they were haughty, 'and committed abomination before me: 'therefore I took them away as I saw good.

51 Neither hath 'Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast 'justified thy sisters in all thine abominations which thou hast done.

52 Thou also, 'which hast judged thy sisters, 'bear thine own shame, for thy sins that thou hast committed more abominable than they: 'they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

53 When I shall 'bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then

will I bring again the captivity of thy captives 'in the midst of them:

54 That 'thou mayest bear thine own shame and mayest be confounded in all that thou hast done, 'in that thou art a comfort unto them.

55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, 'then thou and thy daughters shall return to your former estate.

56 For thy sister Sodom 'was not 'mentioned by thy mouth in the day of thy 'pride,

57 Before 'thy wickedness was discovered, as at the time of thy 'reproach of the daughters of 'Syria, and all that are round about her, 'the daughters of the Philistines which 'despise thee round about.

58 Thou 'hast 'borne thy lewdness and thine abominations, saith the LORD.

59 For thus saith the Lord God; 'I will even deal with thee as thou hast done, 'which hast despised the oath in breaking the covenant.

60 'Nevertheless 'I will remember my covenant with thee in the days of thy youth, and 'I will establish unto thee an everlasting covenant.

61 Then thou shalt 'remember thy ways, and be ashamed, 'when thou shalt receive thy sisters,

49, 51. 5, 6, 7. 2 Kings 21:9, 16. John 15:21, 22. a Matt. 10:15. 11:24. Mark 6:11. Luke 10:12. Acts 7:52. b 28:29, 31, 29:3. Gen. 19:9. Ps. 138:6. Prov. 11:5. 18:12. 21:4. Is. 3:9, 16:6. Dan. 4:30, 37. 5:23. Ob. 3. 1 Pet. 5:5. c Gen. 13:10. 22:15. 23:14. Am. 6:3-5. Luke 12:16-20. 16:19. 17:22. 21:34. d 18:12. Prov. 21:13. e 15:14, 15. Am. 5:11, 12. 8:4-6. Mic. 3:2-4. Luke 16:20, 21. f Gen. 19:24. Lev. 18:22. Deut. 23:17. 2 Kings 23:7. Rom. 1:26, 27. Jude 7. f Gen. 19:24. Deut. 23:17. Job 18:15. Is. 13:19. Jer. 20:16. 49:18, 50. 49:16. 4:6. Am. 4:11. Zecl. 2:6. 2 Pet. 2:6. Rev. 18:9. g Luke 12:47, 48. Rom. 9:30-32. 1 Jer. 3:11. Matt. 12:41, 42. 15:6. Matt. 7:1-5. Luke 6:37. Rom. 21:25, 27. k 54:63. 35:6, 7, 15:31, 32. 39:26. 44:13. Jer. 31:19. 51:51. Hos. 10:6. Rom. 6:21. l Gen. 38:25. 1 Sam. 24:17. 1 Kings 2:32. m 60:61. 29:14. 39:25. Job 42:10. Ps. 14:7. 55:1. 126:1. Jer. 31:23. 48:47. 49:6, 39. Joel 3:1. n Is. 19:24, 25. Jer. 12:16. Rom. 11:23-31. e 52:63. 36:31, 32. Jer. 2:26. p 14:

22, 23. q 53. 36:11. Mal. 2:4. r Is. 65:5. Zeph. 3:11. Luke 15:28-30. 19:11. * Heb. for a report, or, a hearing. 1 Heb. prizes, or, excellencies. s 36:37. 21:24. 23:18, 19. Ps. 50:21. Lam. 4:22. Hos. 2:10, 7:1. 1 Cor. 4:5. t 2 Kings 16:5-7. 2 Chr. 28:5, 6, 18-23. Is. 7:1. 1 Heb. Aram. Gen. 10:22, 23. Num. 23:7 u 27. f Or, spoil. x 23:49. Gen. 4:13. Lam. 5:7. 1 Heb. borne them. y 7:4. 8:9. 14:4. Is. 8:11. Jer. 2:19. Rom. 2:9. z 17:13-16. Ex. 24:1-9. Deut. 29:10-13, 25. 2 Chr. 34:31, 32. Is. 24:5. Jer. 22:9. 31:39. a 8. Lev. 26:42-45. Nah. 1:5-11. Ps. 105:8. 106:45. Jer. 32:2. 33:20-25. Hos. 2:15. Luke 1:72. b 37:26. 27. Is. 55:3. Jer. 31:31-34. 32:38-41. 50:5. Hos. 2:19, 20. Heb. 8:10. 12:24. 13:20. c 63. 29:48. 36:31, 32. Job 42:5, 6. Jer. 31:18-20. 50:4, 5. d 53-55. Cant. 8:9. Is. 32:2-5. 11:9, 10. Hos. 1:9-11. Rom. 11:11. 15:8, 9, 16. Gal. 4:26, 27. Eph. 2:12-14. 3:6.

lowed. Nay, Jerusalem proved her relation to Sodom itself, which had been an inferior city and state, to the east of Jerusalem; for the Jews had copied the abominations of Sodom and of the other cities which had been destroyed with her. (*Marg. and Marg. Ref. u-y.*) Nor must Jerusalem take umbrage at being considered as of the same family with Samaria and Sodom: seeing she thought it a small matter to imitate their crimes; but had improved upon them and exceeded them, as if ambitious of pre-eminence and distinction in wickedness. (*Marg. and Marg. Ref. z. Notes, 48-51. 5:8-10. Jer. 2:33-37.*)—*As if that, &c.* (47) "That was loathed as a small thing."—*Marg. (Note, 8:17.)* The daughters of Samaria and Sodom, signify the cities and towns dependent on them.—"Samaria lay northward of Jerusalem, and Sodom southward, those two quarters of the world are expressed by the right and left, . . . being placed in such a position to those that set their faces eastward. . . . Gen. 13:9." *Louth.*

V. 48-51. The Lord here confirmed it with a solemn oath, for fuller assurance, that the sins of Sodom were not equal to those of Jerusalem. Being situated in a very fruitful country, the inhabitants of Sodom and the adjacent cities grew proud of their wealth and prosperity, indulged in luxury and sensuality, and attended to nothing but present gratification; for which they had abundant leisure, not being constrained to much labour in so productive a region; and in general they lived in peace and presumptuous security. At the same time, they neglected to protect and uphold the poor and needy, and probably their rulers oppressed and enslaved them. In short they were proud, and despised warnings or reproofs, when given up to unnatural lusts; and the Lord took them away by a tremendous judgment as he saw good. (*Notes, Gen. 13:13. 18:20-32. 19:1-29.*) Yet they had not sinned against so clear a light and such abundant advantages, or with so many aggravations, as Jerusalem had done. (*Marg. Ref. a-f. Notes, Lam. 4:6. Matt. 11:20-24.*)—Nor yet had Samaria stood it out against so many warnings and mercies, or multiplied idols, or persisted in idolatry in opposition to the efforts of several pious reforming kings, and such a long-continued succession of eminent prophets, as Jerusalem had done. (*Note, Jer. 36-11.*) So that the conduct of the Jews tended to justify, or by comparison extenuate, the guilt of both Sodom and Samaria. (*Notes, Gen. 38:26. Matt. 12:41, 42. Heb. 11:7.*)—"Pride and luxury make men expensive in their own way of living, and regardless of the wants and miseries of others. (*Luke 16:20, 21.*)"—The ingratitude of Jerusalem was greater than that of Samaria; because God had placed his name there: whose worship she forsook, and profaned the temple, by placing idols in it; which was a degree of idolatry beyond any thing the ten tribes had been guilty of. (5:11. 7:20. 8:6, 16. 23:38, 39. 43:8. 2 Kings 16:14. 21:7, 9.) *Louth.*—It is highly worthy of notice, that want of charity to the poor and needy should be mentioned among the crimes, which brought tremendous judgments on abandoned Sodom; yet the poor also were profligate, and involved in the same destruction.

V. 52-55. The Jews had perhaps proudly judged and condemned the Samaritans and Sodomites as justly punished:

and yet their own conduct tended to justify them; for they had followed and far exceeded their abominations. (*Marg. Ref. i, k. Notes, 48-51, v. 51. Matt. 7:1-5. Rom. 2:1-3.*) As these two ruined cities had been more righteous than Jerusalem, could that city expect to escape the punishment due to her enormous crimes? Multitudes of the Jews would therefore be as dreadfully destroyed as the Sodomites had been; others would be dispersed and lost among the Gentiles, as the Israelites were. Many of the Israelites would return with the Jews after the captivity; and many of the Jews would bear their shame by continuing in their dispersions. As they had kept the inhabitants of Sodom and Samaria in countenance by their crimes, and thus been a comfort to them; so Jerusalem should never be reinstated in her former glory, nor the Jews be wholly restored from their captivity, until Sodom and Samaria were restored likewise. This may mean, that they never would be thus restored: but it rather relates to the conversion of the Gentiles, who are frequently spoken of by the name of some nation, which was most given up to idolatry and iniquity. (*Marg. Ref. l-q. Notes, Is. 34: 63:1-6. Jer. 48:47, 49:6. Rev. 11:7-12, v. 8.*) Then, and not before, should the captivity of Judah be fully restored.—This took place in part in the apostolical age, but its most signal accomplishment is doubtless yet future. (*Notes, Rom. 11:11-15, 25-32.*)

V. 56-59. Either the Jews entirely overlooked the example, set before them in the desolations of Sodom; or, being proud of their privileges and prosperity, they would have disdained to mention so infamous a place, especially as standing in any near relation to them. (*Marg. and Marg. Ref. r, s. Notes, Is. 1:7-9, v. 9. 10-15, v. 10.*) This was peculiarly the case, before the iniquity of the Jews was discovered, by the punishments inflicted on them, during the invasions of the land by the Syrians and Philistines, in the reign of Ahaz: (*Marg. and Marg. Ref. t, u. Notes, 1 Kings 16:5-16. 2 Chr. 28:5, 16-23.*) but on the contrary, at the time when Ezekiel wrote, the Gentiles reproached and despised the Jews, as a most abominable people. (27. *Note, Lam. 4:13-16.*) These and other judgments had come upon them for their idolatries, of which they had openly borne the shame: but the Lord meant further to deal with them after their deserts; especially in violating their covenant engagements, which they had so solemnly ratified, but now despised as of no value or obligation. (*Marg. Ref. y, z.*)

V. 60-63. The Lord did not, however, intend finally to cast off the whole people of Israel. Of his mere mercy and abundant grace, he would remember his covenant with Abraham and Israel; and even that made with the nation at mount Sinai; and he would establish with them a better and more enduring covenant. If this at all refer to the return of the Jews from Babylon; no doubt it more directly predicts the conversion of Jews and Gentiles to Christ, and their future restoration to the church and their own land, when "the fulness of the Gentiles also shall come in." At these periods the Jews would remember, and be ashamed of their former evil ways; and willingly receive into communion with

thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

62 And I will establish my covenant with thee; and thou shalt know that I am the Lord:

e Is. 49:18—23, 54:1, 2, 60:4, 66:7—12. f Jer. 31:31. Heb. 8:13. g 60. Dan. 9:27. Hos. 2:18—23. h 6:7, 39:22. Jer. 24:7. Joel 3:17. i 61. 36:31, 32. k Job

them the worst of the heathen when converted to Christ; the Lord will then give unto Jerusalem "for daughters," those very persons whom she had disdained to acknowledge as sisters; that is, the Gentile converts would be brought into God's family as the children of his ancient church. (*Marg. Ref. d, e.*) This would be effected, not by the national covenant made with Israel; but by the new covenant of grace in the hands of Christ our Mediator; a covenant established upon better promises, and they would then indeed know the Lord. (*Marg. Ref. a, b, g. Notes, 36:25—27. Gen. 17:7, 8. Ex. 19:5, 24:3—11. Lev. 26:41, 42, v. 42. 2 Sam. 23:5. Is. 55:1—3, v. 3. Jer. 31:31—34. 32:33—41. Heb. 8:7—13. 13:20, 21.*) All these events would concur in humbling them for their sins; and they would then remember all their shameful behaviour to their merciful God; which would cover them with confusion, and silence their boasts of being the peculiar and exclusive favourites of heaven, their complaints of the Lord's dealings with them, their self-justification, and their revilings and contemptuous abuse of the poor Gentiles. When the Lord had shown himself reconciled to them, they would scarcely be able to forgive themselves, and would only have their mouths open before him in humble confessions and fervent prayers, praises, and thanksgivings. (*Marg. Ref. c, e, i.*) *Notes, 20:30—34, vv. 33, 34. 36:31, 32. Job 42:1—6, vv. 5, 6. Jer. 31:18—20. Rom. 3:19, 20. 6:21—23, v. 21.*—This seems particularly to refer to the case of the Jews, at their future conversion to their long-rejected Messiah; when their former enmity will effectually silence their proud boastings; but it may be applied to new converts, to returning backsliders, and to true believers, who are thus instructed and disciplined by their daily experience.—The conclusion of this remarkable chapter clearly predicts the abolition of the Sinai-covenant, the introduction of a new dispensation, and the union of Jews and Gentiles in the church of Christ; events against which the Jews, in the time of our Lord and his apostles, entertained the most invincible prejudices. "They erred, not knowing the Scriptures;" and indeed they continue to do so to this day.

PRACTICAL OBSERVATIONS.

N. B. The peculiar arrangement of these Practical Observations renders it impossible to divide them according to the verses of the chapter; the distinct subjects therefore are only separated by a break.

As men are with great difficulty made sensible of the heinous guilt of their conduct towards God, and as this conviction is absolutely necessary to repentance and faith in Christ; so it is the duty of ministers frequently to set before them their sins, with all the aggravations of them, as the appointed means of this humiliation.—None are with more difficulty convinced of their abominations than hypocrites: nor should any be reprov'd and exposed, with so great severity and abhorrence.—Human depravity is most evident in the wickedness of those, who have been most favoured with the means of becoming holy, and in the similarity, hitherto lamentably observable, between the visible church and the rest of the world, except as the former has produced the most monstrous abominations. Jerusalem has too generally appeared to be the daughter of the Amorite and the Hittite, and the sister of Samaria and Sodom. If we could survey the Christian church, in all the various forms and places in which it has been established in different ages; we should have a picture before us, not much, if at all more attractive than this of the nation of Israel: though there has always been, in both of them, "a remnant according to the election of grace," whose pious and quiet lives have been little noticed in history. Otherwise the annals of the church would be the most melancholy subject that could be contemplated.—Let us turn our thoughts to the first establishment of Christianity in the Gentile world, and especially in the Roman empire. The state of the Gentiles was indeed such, as rendered them a loathsome object in the eyes of a holy God; yet, in a time of pity and love he passed by, and said to them, as they lay perishing in sin and pollution, "Live, yea," he said unto them, *Live!* He planted his gospel among them, and caused Christians to multiply exceedingly. At length, the Roman emperors professing themselves Christians, the church grew great and honourable; Christianity became the established religion; abundance of liberty and encouragement was given to its preachers and professors; the places for public worship were multiplied, decorated, and enriched by ample donations and endowments, and the church prospered into a kingdom. But what were the consequences? The pride, ambition, rapacity, and licentiousness, the furious contests and cruel persecutions, the superstitions, blasphemies, impostures, and idolatries, which came in, and continued to increase for ages, at length rendered the Christian Roman empire a genuine daughter of the Pagan Roman empire; and all that used proverbs might well say, "As was the mother, so is the daughter." Nor was there ever a heathen city, or kingdom, on the

63 That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.

40:4, 5. Ps. 39:9. Lam. 3:39. Rom. 2:1. S. 16, 27. 9:19, 20. 1 Rom. 5:1, 2. 1 Cor 4:7. Eph. 2:3—5. Tit. 3:3—7.

face of the earth, of which the iniquities, cruelties, and unnatural lusts, the whoredom and adultery, corporal and spiritual, have not been justified, and far exceeded, by the church of Rome and her dependencies; which long formed so large a part of Christendom, as to give occasion to her assuming the arrogant title of the Holy Catholic Church!

If we turn our attention to the reformed and protestant churches, which were brought forth out of this antichristian community, in a low, feeble, and despised condition, (as Israel was out of Egypt,) we shall again find cause of lamentation and shame. When they were ready to be overwhelmed in infancy, by the merciless power of their enemies, and seemed to have no helper: when they were still polluted with many of the errors and superstitions of that church from which they had separated, as well as with other corruptions; the Lord in a time of love looked upon them, and said to them, "Live!" he rescued them from their oppressors, increased them abundantly, reduced them to regular order, afforded them abundant means of grace, took them under his protection, espoused them to himself, and they became his. And he continued to purify, instruct, prosper, and adorn them, with eminent and excellent ministers and writers; until they became very "renowned among the nations, through the comeliness which the Lord had put upon them." But, though they have not run into the gross outward idolatries and enormities of the church of Rome; yet they have become proud of their beauty and "played the harlot." In many places, forms, creeds, and establishments are nearly the whole of what is left of their former excellency; and this dead carcass they idolize: in others, infidelity and skepticism have discarded even the forms of truth and godliness. In covetousness, pride, luxury, and every worldly lust, they have been grievously guilty of idolatry: in impiety, perfidy, perjury, and licentiousness, many of them have vied with Rome herself: and, though more free from the blood of persecution; yet the blood shed by unjust wars and cruel oppressions in different parts of the globe, from a sordid love of gain, renders the daughter too much like her base and abominable mother. It is not necessary to expatiate further on the painful topic; the inference is obvious and unavoidable: no outward forms can change the propensity of man's heart to depart from God, and rebel against him: but they often give it occasion to rage more vehemently. Whatever nation professing Christianity, whatever sect of Christians, we accurately survey; we shall soon perceive traces of the same spirit, which led Israel into all their abominations.

Again, if we consider the subject with reference to ourselves, we shall here too find it applicable. When we recollect the mercies of God our Creator, in giving us our being and rational powers; in protecting us in helpless infancy, and bringing us to maturity, in supplying all our wants, and vouchsafing us innumerable benefits; we cannot but remember at the same time, that we have been forgetful of him, and ungrateful and rebellious in numberless instances. How have we abused his bounty, in making provision for our pride and lusts! How have many of us proceeded from one iniquity to another, as we had time and opportunity! How have we stood it out against warnings, corrections, and convictions; and gone on in sin, though evidently exposed by it to manifold losses, troubles, and sorrows! And should we not have still continued in the same course, through our idolatrous attachment to worldly objects, and our aversion to the spiritual service of God, if we had been left to ourselves? Should we not indeed have done still worse, if our restraints had been removed, and we could have gratified our inclinations without fear or shame? Many have been educated amidst good instructions and edifying examples, and for a time made some profession of religion; yet the lusts of their hearts have broken through all these obstacles, and hurried them away into apostacy, infidelity, and open wickedness. In various ways, the same cause produces similar effects, and it is evinced, that we are all conceived and born in sin, carnally minded, and enmity against God.

If we take a view even of true believers, we shall not fail to discover abundant evidence of the same mortifying truth. They know that they were "by nature children of wrath, even as others;" they were depraved and polluted, and of the same original propensities as Amorites and Hittites. As they grew up, their innate depravity brought forth its fruit in their words and actions, and proved them to be deserving of God's wrath and indignation, and meet objects of his loathing and abhorrence. Unless he had saved them, they must have perished, without help or pity; and they had no claim on him; so that they were "cast out to the loathing of their persons from the day that they were born." But, in a time of love and mercy, the Lord passed by them, when they lay in this polluted and perishing condition: "of his great love, wherewith he loved them, even when they were dead in sin," he said unto them, "Live," and saved them by his grace: he

CHAPTER XVII.

A parable of two eagles and a vine, 1-10: explained of the captivity of Jeconiah; and of Zedekiah, who had broken his covenant confirmed by an oath, with the king of Babylon, and made an alliance with the king of Egypt; and of the judgments that were coming upon him, 11-31. An emblematic prediction of the person and kingdom of Christ, 22-24.

AND the word of the Lord came unto me, saying,

2 Son of man, *put forth a riddle, and speak a parable unto the house of Israel;

3 And say, thus saith the Lord God; 'A great eagle with 'great wings, longwinged, full of feathers, which had 'divers colours, 'came unto Lebanon, and took the highest branch of the cedar:

4 He cropped off the top of his young twigs, and carried it 'into a land of traffic; he set it in a city of merchants.

a 20:49. Judg. 9:8-15. 14:12-19. 2 Sam. 12:1-4. Hos. 12:10. Matt. 13:13, 14. 35. Mark 4:33, 34. 1 Cor. 13:12. marg. b 7:12. Deut. 28:49. Jer. 4:13. 48:40. 49:16. Lam. 4:19. Hos. 8:1. Matt. 24:28. c Dan. 3:38. 4:32. 7:4. * Heb. en- brooding. d 12. 2 Kings 24:10-16. 2 Chr. 36:9, 10. Jer. 22:23-28. 24:1. els.

rescued them from the power of Satan, brought them to repentance and faith in Christ, forgave their sins, and took them into covenant with himself, and they became his people. Thus were they "washed and sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God;" they were consecrated to him by this sacred unction; they were clothed with the robes of righteousness and salvation, enriched with "the unsearchable riches of Christ," adorned with heavenly graces and privileges; and the God of Heaven became unto them both a Father and a Husband: it is his "good pleasure to give them the kingdom;" and they are made the excellent of the earth, "through the comeliness which he puts upon them." Far be it from us to suppose, that many of those, who have been thus favoured and blessed, return to the habitual practice of any gross wickedness; but alas! too often even in them, pride and the carnal mind recover much force; they backslide from God, and pursue worthless vanities and idols. Some few have been left to fall from one evil to another, in a most awful manner: to show whether the bent of their hearts would carry them, if left to themselves, and if they should cease to watch and pray. Others have, in an unguarded hour, given such cause to the enemies of the Lord to blaspheme, as has bittered all their future days. And even they, who walk most uniformly in the Lord's ways, are conscious of so many and strong inward workings of pride and ambition: of such powerful propensities to worldly objects: of such forgetfulness of God and ingratitude to him, and rebellion against his appointments; of such unfaithfulness, unprofitableness, and want of love and zeal; of such weakness of heart and strength of passions, as render them daily more and more sensible, that they equally need, and are equally unworthy of the Lord's mercy, with the most profligate of their neighbours. They have "the witness in themselves" continually, that they are naturally no better than others, and that all the difference in their state, character, hopes, and prospects, arises from the unmerited mercy and grace of God. They look upon those who are living without God in the world, in pride, idleness, luxury, licentiousness, and cruel oppression of the poor and needy; and are humbly sensible, that it has been the Lord's doing, that they were not left to live, die, and perish, in the same manner. They look at apostates and hypocrites, at proud Pharisees, and prouder infidels; and in condemning them they condemn themselves: for such they have been, or were disposed to be. And though, through grace, they now are not such; yet they so often sin against light and love, that their conduct seems to themselves equally aggravated, even when no eye, but that of God and their enlightened consciences, can see any thing culpable. This disposes them to justify God in all his corrections, which they find to be indispensably necessary for them, and to thank him for them; and whilst they adore his justice in the final destruction of impenitent sinners, they have nothing to say in their own behalf, but feel, that though more favoured, they are no more deserving. Thus the new convert remembers, and is confounded, whilst he reviews the iniquities of his past life, and discovers the enmity of his heart against God and his word. The experienced believer is "ashamed and confounded" whilst he reviews the evils of his heart and life, even since he was brought acquainted with the Gospel; and is mouth is stopped from impatient murmurs, proud boasting, severe censures, and self-justification; and the fuller his assurance is that the Lord is "pacified to him for all that he hath done," the more is he ashamed of his ingratitude and rebellion against so merciful a God and Saviour. This temper of mind distinguishes the true Christian from all other men: the Lord will bring all those to it, with whom he "establishes his everlasting covenant;" and will render them willing to be saved in the same way with the grossest outward offenders, and to receive them, when penitent, as their brethren in Christ Jesus. All others will have their mouths stopped in the day of judgment; and God will glorify himself, and satisfy his justice in their punishment.

But 'et us rejoice, that as the Lord would not break his

5 He took also of 'the seed of the land, and 'planted it in a fruitful field; 'he placed it by great waters, and set it as a willow-tree.

6 And 'it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

7 There was also 'another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

8 It was planted in a good 'soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

43:14. 47:15. Jer. 51:13. Rev. 18:3, 11-19. f 13. 2 Kings 24:17. Jer. 37:1. 1 Heb. put it in a field of seed. Deut. 8:7-9. g 19:11, 12. Is. 15:7. 44:4. h 14. Psa. 16:18, 19. 115. 2 Kings 24:20. 2 Chr. 36:13. Jer. 37:5-7. i Heb. field. 5, 6.

covenant with his ancient servants, because of all the abominations of their descendants; so he will never forsake his church, with whom he has made "a new covenant, established upon better promises;" nor will he ever leave the sinner to perish, who is humbled for his sins, and comes to trust in his mercy and grace through Jesus Christ; but will "keep him by his power through faith unto salvation."

NOTES.—CHAP. XVII. V. 2. *A riddle.* That is, an emblematic representation, which requires attention and ingenuity to unravel it, but which aptly and elegantly depicts the transactions intended by it. This riddle seems to have been put forth about the time when Zedekiah was devising to revolt from the king of Babylon, and to form an alliance with the king of Egypt. (*Marg. Ref. Notes, 20:49. Judg. 9:8-15. 14:10-14. Ps. 49:1-4. v. 4. Prov. 1:6.*)

V. 3, 4. (11, 12.) Nebuchadnezzar, king of Babylon, was described under the emblem of "a great eagle," because of his towering ambition, and his preying on all his neighbours. The great and long wings of this eagle denoted the extent of his dominions, both in length and breadth: the feathers of divers colours, might signify that he ruled over many countries abounding in people and riches, and of different languages and manners. This eagle came to Lebanon, and cropped off the highest branch of a cedar: that is, Nebuchadnezzar came to Jerusalem, and seized on Jeconiah, of the ancient and honourable family of David. And though he was the highest branch of the cedar, the heir of David's crown; yet being very young, and newly raised to the throne, in a very enfeebled state of the kingdom, he was no more able to resist the victor, than the tender twig would be to resist the eagle. He therefore carried him and his princes to Babylon, which was become "a city of merchants in a land of traffic," being very prosperous under the rule of Nebuchadnezzar. (*Marg. and Marg. Ref. Notes, Deut. 28:49-57, v. 49. 2 Kings 24:8-16. Jer. 22:24-27.*)—The word rendered traffic, is *Canaan*, which signifies trade, or merchandise. (*Zeph. 1:11. Heb. Zech. 14:21. John 2:16.*)

V. 5, 6. The conqueror did not at that time further oppress or enslave the Jews; nor place over them any of his own princes: but he took Mattaniah of the family of David, Josiah's younger son, the uncle of Jeconiah; and having engaged him by covenant, and by a solemn oath in the name of JEHOVAH, to be faithful to him; and having changed his name to Zedekiah, which signifies "the righteousness of JEHOVAH," he made him king over the nation. (*2 Kings 24:17.*) Thus he planted of the seed of the land in a fruitful field, as a willow flourishes when planted by great waters. And though the kingdom was depressed and dependent; yet Zedekiah's situation was so favourable, and the conditions granted him so moderate, that by keeping of the covenant, it might have stood. Indeed, for a time this twig grew, and became a spreading vine of low stature: and so long as Zedekiah and his princes were willing to depend on the king of Babylon, and to submit to him, the Jews enjoyed peace and recovered strength, and Zedekiah prospered in his kingdom and family. (*Marg. and Marg. Ref.*)

A willow tree. (5) אֲשָׁרָה. The meaning of this word is doubtful; some render the clause, "He set it very circumspectly." Nebuchadnezzar took every precaution to prevent Zedekiah's revolting from him. (*Marg. Ref. on 12:13.*)

V. 7, 8. The other great eagle was Pharaoh-hophra king of Egypt, who was as ambitious and rapacious as Nebuchadnezzar, but not so powerful. This eagle had great wings and many feathers, but not equal to those of the other eagle. Yet the vine bent its roots, and shot its branches towards it; in order to be watered "by the furrows of its plantation." This may refer to the inundations of the Nile, and the manner in which Egypt was watered. Zedekiah planned a revolt from the king of Babylon, and entered into an alliance with the king of Egypt; either hoping to recover independence by his assistance; or preferring to be his vassal rather than Nebuchadnezzar's, as expecting greater prosperity and security under him. But he had no sufficient, or even plau

9 Say thou, Thus saith the Lord God; 'Shall it prosper? 'shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, "even without great power or many people to pluck it up by the roots thereof.

10 Yea, behold, *being* planted, shall it prosper? 'shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.

11 ¶ Moreover the word of the Lord came unto me, saying,

12 Say now 'to the rebellious house, 'Know ye not what these *things* mean? tell them, 'Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

13 And 'hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him: 'he hath also taken the mighty of the land:

14 That 'the kingdom might be base, that it might not lift itself up, 'but that 'by keeping of his covenant it might stand.

15 But 'he rebelled against him 'in sending his ambassadors into Egypt, that they might give him horses and much people. 'Shall he prosper? 'shall he escape that doeth such *things*? 'or, shall he break the covenant, and be delivered?

16 'As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, 'whose oath he despised, and whose covenant he brake, 'even with him in the midst of Babylon he shall die.

17 Neither 'shall Pharaoh, with his mighty

army and great company, make for him in the war, 'by casting up mounts, and building forts, to cut off many persons:

18 Seeing he despised the oath by breaking the covenant, when, 'lo, he had given his hand, and hath done all these *things*, 'he shall not escape.

19 Therefore thus saith the Lord God; 'As I live, 'surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

20 And 'I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will 'plead with him there for his trespass that he hath trespassed against me.

21 And 'all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye 'shall know that I the Lord have spoken it.

22 ¶ Thus saith the Lord God, I will also take of 'the highest branch of the high cedar, and will set it; 'I will crop off from the top of his young twigs 'a tender one, and will plant it 'upon a high mountain and eminent:

23 In the mountain of the height of Israel will I plant it: 'and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and 'under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

24 And 'all the trees of the field shall know that I the Lord 'have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: 'I the Lord have spoken and have done it.

k 10, 15-17. Num. 14:41. 2 Chr. 13:12. 20:20. Is. 8:9, 10. 30:1-7. 31:1-3. Jer. 52:5. 1 Kings 25:4-7. Jer. 21:4-7. 24:18. 39:4-7. 52:7-11. Jer. 37:10. n 19:12-14. Hos. 13:15. Matt. 21:19. Mark 11:20. John 15:6. Jude 12. o 2:5, 8. 8:9. 12:9. Is. 1:2. p 24:19. Ex. 12:26. Deut. 6:20. Josh. 4:6, 21. Matt. 13:51. 16:17. 16:11. Mark 4:13. Luke 9:45. Acts 9:30. q 3:1, 2. 2 Kings 24:10-16. 2 Chr. 26:10. Jer. 37:21-28. r 16. 39:7. Jer. 39:21-24. s 5. 2 Kings 24:17. Jer. 37:1. ' Heb. brought him to an oath. 2 Chr. 36:13. Jer. 5:2. c 2 Kings 24:15, 16. Jer. 24:1. 29:2. u 6. 29:14. Deut. 28:43. 1 Sam. 27:32. Neh. 9:36, 37. Lam. 5:16. Matt. 22:17-21. t Heb. to keep his covenant, to stand to it. x Jer. 37:19-17. 38:17-21. y 7. 2 Kings 24:20. Jer. 32:3. z Deut. 17:16. Is. 30:1-4. 36:6-9. Jer. 37:5-7. ' a See on 8. Jer. 22:30. b 18. 21:35. Prov. 19:5. Jer. 32:4. 34:3. 38:18, 23. Josh. 9:30. 2 Kings 3:23. Heb. 2:3. c Ps. 55:23. d See on 18:19. 16:59. Ex. 20:7. Num. 30:2. Josh. 9:30. 2 Sam. 21:2. Ps. 15:4. Ec. 8:2. Hos. 10:4. Zech. 5:3, 4. Mal. 3:5. Rom. 1:31. 1 Tim. 1:10. 2 Tim. 3:3. e 10. 12:13.

sible reason for this treacherous conduct; being already in such a situation, as would have enabled him to reign in credit, and to be useful to his people. (*Marg. and Marg. Ref. Notes*, 13-21. 2 Kings 24:20. 2 Chr. 36:13. Jer. 37:1-5.)

V. 9, 10. It could not be expected, that this vine should prosper: the eagle that planted it would certainly root it up, destroy all its fruit, and cause all its leaves to wither, even in the spring when other trees looked green: and this would be done very easily, as a small force suffices to pull up a newly planted vine by the roots. Though it had been carefully planted, and was well watered, yet it would soon wither in its place, as a tree by the blast of the unwholesome east wind. (*Marg. Ref. Notes*, 15-21. 19:10-13.)

V. 12. *Know ye not, &c.* 'Will ye not apply your minds to understand what God speaks to you? and that, whether he direct his speech to you in plain words, or in riddles and parables? (12:2, 9. 20:49.) *Louth*. (*Marg. Ref. Note*, 2.)

V. 13, 14. *Marg and Marg. Ref. Notes*, 3-6. *Mighty, &c.* (13.) 'As hostages for the performance of the covenants agreed between him and Zedekiah.' *Louth*.—*Base*. (14.) Or *low*. It is the same word before used. (6.) A tributary kingdom dependent on the king of Babylon: so that Zedekiah was in less honourable circumstances than any of his predecessors. (*Note*, 29:14, 15.) Submission, however, to Providence would have been his duty, even if he had not engaged by covenant and oath to be faithful to Nebuchadnezzar.

V. 15-21. Zedekiah and his people expected to prosper by their worldly policy; but would God permit such perfidy and perjury to go unpunished? He had given the power into Nebuchadnezzar's hand: Zedekiah had accepted the kingdom upon the terms proposed to him, and had ratified the covenant with a solemn oath: and then he did not hesitate to break it, that he might form an alliance with another heathen king! And ought he to escape punishment, who did such things? or to be delivered by his base perfidy? (*Marg. Ref. Notes*, 5-6. *Notes*, 21:23-27.) The Lord therefore swore by himself, as the living God, (whom Zedekiah had called to witness, when he swore allegiance to the king of Babylon,) that he should die in captivity at Babylon; especially for despising his oath, and breaking his covenant. Nor should Pharaoh, whose formidable preparations threatened the destruction of the Chaldeans, do Zedekiah any good, but should rather occasion the destruction of greater numbers of the Jews: for the Lord himself would fight

Jer. 32:4, 5. 34:3-5. 39:7. 52:11. f 29:6, 7. Is. 36:6. Jer. 37:7. Lam. 4:17. g 4:2. Jer. 53:5. 52:4. h 1 Chr. 29:24. 2 Chr. 30:8. *margins*. Lam. 5:6. 1 See 15. i 21:23-27. Deut. 5:11. Jer. 5:2, 9. 7:9-15. 12:13. 32:3. Josh. 10:16. —18. 2 Sam. 18:9. 2 Chr. 33:11. Job 10:16. Ec. 9:12. Jer. 39:5-7. Lam. 1:13. 20:10. Hos. 7:12. Luke 21:35. m 20:35, 36. 38:22. Jer. 2:9, 35. 50:44. Hos. 2:2. Mic. 6:2. n 5:12. 12:14. 2 Kings 25:5, 11. Jer. 48:44. 52:8. Am. 9:1. o See on 6:7, 10. 13:14, 23. 15:7. Is. 26:11. p 34:29. Ps. 50:15. Is. 4:2. 11:1-5. 2 Kings 5:6. 33:15, 16. Zech. 3:8. 4:12-14. 6:12, 13. q See on Is. 59:2. r 20:40. 40:2. Ps. 2:6. Is. 2:2. Dan. 2:35, 44, 45. Mic. 4:1. s Ps. 92:12, 13. Is. 27:6. John 13:24. 15:5-9. t 31:6. Gen. 49:10. Ps. 22:27-30. 72:8-11. Is. 2:2. 11:6-10. 49:18-23. 60:4-12. Dan. 4:10-11, 22, 33. Hos. 14:7. Matt. 13:32. Acts 10:11, 12. Gal. 3:28. Col. 3:11. Rev. 11:5. u Ps. 96:11, 12. Is. 55:12, 13. x 1 Sam. 27:8. Job 5:11. 40:12. Ps. 75:6, 7. 89:38-45. Is. 2:13, 14. 9:6, 7. 11:1, &c. 26:5. Am. 9:11. Luke 1:33, 52. y 12:25. 22:14. 24:14. Matt. 24:35.

against them to their ruin. (*Marg. Ref. d-o. Notes*, 12:9-15. v. 13, 14. 2 Kings 24:17, 20. 25:1-7. Jer. 21:1-7. 34:1-5. 37:1-5. 5:6-10. v. 10.)—Though Zedekiah's oath had been given to a heathen, a conqueror, and a tyrant; and many plausible reasons might have been assigned for violating it; yet God considered Zedekiah's conduct as a most aggravated sin against him, and was determined to punish him for it: "Surely mine oath hath he despised; and my covenant hath he broken."—What shall we then say to the maxim, that faith is not to be kept with heretics? or that any human power can absolve men from the obligations of a solemn oath?

By casting up, &c. (17) The Jews, expecting help from Pharaoh, persisted in the determination to defend the city and to employ every means of fortifying it against the assailants: but these efforts served only to prolong and increase their miseries, and multiply the number of those who perished during the siege and after the taking of the city. (*Marg. Ref. g*.)

V. 22-24. The Lord would not, however, forget his engagements to the family of David, while he punished this degenerate branch of it. He would plant a tender shoot cropped from the highest branch of this high cedar. Some refer this to Zerubbabel, who ruled over the Jews after the captivity: but if he were at all meant, it could only be as a type of Christ. This plant was first at his incarnation apparently a tender one; but after his humiliation, sufferings, and death, he was exalted to the right hand of the Father, and made "Head over all things to his church;" and thus became a "Plant of renown." (*Marg. Ref. p, q. Notes*, Ps. 80:14, 15. Is. 9:6, 7. 11:1-10. 52:13-15. 53:1-3, 9-12. Zech. 6:12, 13.) The high and eminent mountain on which he was planted, signified the Christian church, of which mount Zion was the type. There he grows, as "the true Vine," or as the stately Cedar, or both in one, and all his people are united to him, and live in him. Under the shadow and among the branches of this tree, "dwell all fowl of every wing;" that is, sinners of every nation, rank, and character, find refuge in Christ. And all the inhabitants of the earth, and especially the rulers of it, will know the power, truth, justice, and love of God in these events; in bringing down the kingdom of David when it was exalted, and withering it when it flourished; and then in exalting it from its depressed state, and causing it to flourish when it was withered. Or the high and green tree may refer to the kingdom of Babylon

CHAPTER XVIII.

God reproves the Jews for using the proverb of sour grapes, 1-4. He shows his dealings with a righteous man, 5-9; with the wicked son of a righteous father, 10-13; and with the righteous son of a wicked father, 14-18. He will deal with each individual according to his character, 19, 20. The wicked, if he repent, shall live, 21-23; and the righteous, if he apostatize, shall die, 24. He shows the equity of his dealings, and the iniquity of the Jews, 25-29. He earnestly exhorts them to repent, in the prospect of being judged according to their ways, 30-32.

THE word of the LORD came unto me again, saying,

2 What ^amean ye, that ye use this proverb

a 17:12. Is. 3:15. Rom. 9:20. b 6:2, 3. 7:2. 25:3. 36:1-6. 37:11, 19, 25. c Jer. 15:4. 31:29, 30. Lam. 5:7. Matt. 23:36. d 19:20, 30. 33:11-20. 36:31, 32. Rom. 9:20.

and all those other kingdoms which have been and will be destroyed to make way for the kingdom of Christ. (*Marg. Ref. r-v.* Notes, 21:23-27, vv. 26, 27. 34:23-31. Is. 2:2-5. Dan. 2:34, 35, 44, 45. 7:13, 14, 23-27. Am. 9:11, 12. Zech. 8:20-23. John 15:1-8. 1 Cor. 15:20-28. Rev. 11:15-18.)

PRACTICAL OBSERVATIONS.

The greatest exploits of mighty conquerors, when impartially represented, resemble the ravages of birds and beasts of prey; except as their power and success render them more extensively destructive, and as they devour their own species. But they are employed by a righteous God to perform a part of his grand design; and till their work be done, they prosper in their enterprises.—It is far more desirable to be like “a spreading vine of low stature” which brings forth fruit, than to prosper in doing evil: and if we be “planted in the courts of the LORD,” if our branches turn towards him, and our roots draw nourishment from him; we shall be “like a tree planted by the rivers of waters, which bringeth forth its fruit in due season.” (*Notes*, Ps. 1:1-3. 92:12-15. Jer. 17:5-8, v. 7, 8.) And should we be kept poor and obscure, and live hardly by honest industry: we shall notwithstanding be more comfortable, as well as more useful, than the most successful of the ungodly. But they who depart from God, can only vary and multiply their crimes by exchanging one carnal confidence for another: and, notwithstanding their fair prospects and sanguine hopes, they never can attain to durable prosperity.—Princes and politicians are very apt to trifle with solemn oaths and treaties, and to devise specious pretences for violating them: but the Lord “will not hold them guiltless who thus take his name in vain:” and few of them will be able to plead more plausibly for *perfidy* and *perjury*, than Zedekiah might have done; against whom these awful threatenings were denounced, for breaking his covenant with the king of Babylon, and “despising the oath” sworn to him.—Rulers and nations seldom prosper who commit atrocious crimes: but no man shall escape the righteous judgment of God who dies under the unrepented guilt of such iniquity and impiety: for, as sure as the Lord liveth, he will recompense them upon the sinner’s head; and the sinful methods which men take of extricating themselves out of difficulties, are sure to entangle them in snares and nets, to their great misery or ruin.—Blessed be God our Redeemer, to whom all the prophets bare witness, differs wholly from these degenerate branches of the family of David. His word is truth, his arm is power, and his heart is love. He is “planted upon a high and eminent mountain,” that he may be conspicuous even to the ends of the earth: he is loaded with most precious fruit: sinners of every name find refuge from the wrath to come and from every enemy and danger, under his shadow: and believers not only partake of his precious fruits, but are also made fruitful by him; yea, many of them are “filled with all the fruits of righteousness, which are through him to the praise and glory of God the Father.” May every power, however flourishing and exalted, which opposes his cause, be brought low and withered: may his kingdom be exalted and prosper; and may the whole earth behold and be filled with his glory, Amen and Amen.

NOTES.—CHAP. XVIII. V. 2. God had declared, both in the law and by the prophets, that he would punish the sins of the fathers upon the children, unto several generations. He had traced back the ruin of the ten tribes to the idolatry of Jeroboam, who made Israel to sin, by establishing the worship of the golden calves; (*Notes*, 2 Kings 14:15, 16. Hos. 5:11, 12.) and he had charged the ruin of Judah on the sins of Manasseh. (*Notes*, 2 Kings 23:26, 27. 24:34. Jer. 15:2-4.) This was originally intended as an additional preservative from iniquity, especially from idolatry, which was likely to descend to their posterity, and entail judgments on them: it was an argument of the Lord’s patience; for he would not immediately cast off his people upon the first forfeiture of the covenant. It referred entirely to temporal calamities; and supposed, that the generation on which divine judgments were executed, imitated or exceeded the sins of their parents. ‘God expressly threatens to visit the sins of the fathers upon the children, both in the Old and New Testament; (*Ex.* 20:5. *Matt.* 23:35.) but this is to be understood only with respect to the temporal punishments of this world, ... not with respect to the eternal punishments of the next.’ *Louth.*—The Scripture takes notice of a certain *measure of iniquity*, which is filling up from one generation to another; till at last it makes a nation or family ripe for destruction. And although those persons on whom this vengeance falls, suffer no more than their own personal sins

concerning the land of Israel, saying, ‘The fathers have eaten sour grapes, and the children’s teeth are set on edge?’

3 As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel.

4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

3:19. e Num. 16:22. 27:16. Zech. 12:1. Heb. 12:9. f 20. Rom. 6:23. Gal. 3:10-13, 22.

deserved: yet, because the sins of former generations, which they equal or outdo, make it time for God utterly to destroy them; the punishments due to the sins of many ages and generations are said to fall upon them.’ *Sherlock*, quoted by *Louth*. But the Jews, being proudly disposed to justify themselves, and impiously to arraign the divine conduct, spake and acted as if they had been free from guilt, and suffered wholly for their fathers’ sins: whereas their abominations far exceeded those of any former generation of Israel. With a mixture therefore of profaneness and wit, they invented a proverb, which soon came into common use. This implied that wickedness indeed merited punishment, and suffering might be expected as the effect of sin; even as the teeth being set on edge was the ordinary consequence of eating sour grapes: but that it was their hard case that their fathers had enjoyed the pleasure (such as it was) of committing sin, and they had the pain of being punished for it: as if their guilty parents had wholly escaped with impunity; and as if themselves had been entirely blameless! (*Marg. Ref. Notes*, Jer. 31:29, 30. *Lam.* 5:7.)

V. 3, 4. In the most solemn manner the Lord assured the people, that he would bring this proverb into entire disuse, by exposing their crimes to public view at the time when he executed vengeance upon them. It was absurd, as well as profane, to suppose that he would punish the innocent instead of the guilty; seeing he had, as Creator, a sovereign right and power to deal with all men as he pleased. The life or soul of one man was as much regarded by him as that of another: he had the life or soul of the father as absolutely at his disposal as that of the son; and he could have no motive for letting the one escape with impunity in order to punish the other in his stead.—But “the soul that sinneth, it shall die.” According to the law, death, temporal and eternal, is the wages of every sin: and the *impenitent* sinner remains under this condemnation notwithstanding the gospel.—Some commentators explain this of the temporal death, which was about to come on the wicked Jews, by sword, famine, and pestilence; and they would confine the whole chapter to these events. But it cannot be proved that every righteous man escaped those temporal judgments, or that all who survived them were righteous. (*Note*, 21:2-5, v. 3, 4.) Many indeed of the pious Jews had “their lives given to them for a prey;” but even what Jeremiah, Baruch, and others endured, in the siege and after the taking of Jerusalem, nearly equalled the external sufferings of many wicked men among them, and not one of those who survived the siege, escaped captivity or exile. So that facts did not fully ascertain the equality of the divine conduct towards these distinct characters. The miseries which the infants suffered during the siege; and the circumstances of such of them as survived and grew up in captivity, and at a distance from the estates and comforts which otherwise they would have inherited, demonstrate that in temporal things the children actually did suffer for the sins of their parents, even though they did not imitate their crimes: nay, when they themselves were righteous persons. The same has always been the case as to *temporal things*: nor can even infidels deny the stubborn facts which prove, that the crimes of parents entail sufferings on their children. Indeed it must be allowed by men of all creeds and systems. (*Note*, *Ex.* 20:5.) Instead therefore of temporal dispensations being all that is intended in this remarkable chapter; it is evident that these were not at all meant, or in a very subordinate manner: for though Israel, as a nation, was under a peculiar dispensation as to temporal prosperity and adversity; yet it appears from various testimonies of the Old Testament, that individuals were not uniformly prospered or afflicted according to their characters. (*Psa.* 73:1-17. *Eccles.* 9:1, 2.) But in the great concerns of eternity every man was, is, and will be, dealt with according as his works evince him to have been, under the old covenant of works, or the new covenant of grace; which is enough for the entire justification of the divine conduct, whatever temporal calamities men endure through the sins of others: seeing they deserve for their own sins more than all which they thus suffer; and the Lord overrules every event for the eternal good of believers.—The use of the singular number through the whole of this argument, tends also to confirm this sentiment; as the case of individuals, and not that of the nation at large, was evidently intended. (*Marg. Ref. Notes*, 19:20. *Rom.* 2:21-23.)—As “life” signifies in general all that happiness which attends God’s favour; so “death” denotes all those punishments which are the effects of the divine displeasure, under which are comprehended the miseries of the next world.’ *Louth.*

21 But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

23 Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways, and live?

24 But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness-

ness that he hath done shall not be mentioned. in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

25 Yet ye say, 'The way of the Lord is not equal. Hear now, O house of Israel; "Is not my way equal?" are not your ways unequal?

26 When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

27 Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

27, 28, 30, 33:11-16, 19. 2 Chr. 33:12, 13. Prov. 18:13. Is. 1:16-20, 55:6, 7, Luke 24:47. Acts 3:19, 26:18-20. 1 Tim. 1:13-16. Jam. 4:8-10. x 9. 36:37. Gen. 35:5. Ps. 119:50, 112. Luke 1:5, a 5, 19, 47. Ps. 119:1, Gal. 5:23-24. Tit. 2:11-14. b 17, 28. 3:21. Rom. 8:13. e 24. 33:16. 1 Kings 17:18. Is. 25:7. 32:12. 51:1. Is. 49:25. Jer. 31:3. 50:20. Mic. 7:19. Heb. 8:12, 10:3-4. 12 Chr. 6:23. Ps. 18:20-24. 19:11. Rom. 2:6, 7. Gal. 6:7, 8. Jam. 2:21-26. 2 Pet. 1:5-11. 1 John 3:7, e 32. 33:11. Lam. 3:33. Hos. 11:8. 1 Tim. 2:4, 2 Pet. 3:9. f Ex. 34:6, 7. Job 33:27, 28. Ps. 147:11. Jer. 31:20. Mic. 7:18. Luke 15:4-7, 10, 22-24. Jer. 21:3. g 28. 3:20, 21. 33:12, 13, 18. 1 Sam. 15:11. 2 Chr. 24:2, 17-22. Ps. 36:3, 4.

125:5. Zeph. 1:6. Matt. 13:20, 21. John 6:66-70. Gal. 5:7. Heb. 10:38, 39. 2 Pet. 2:18-22. 1 John 2:19. 5:16-18. Jude 12. h 10-13. Matt. 12:43-45. Rom. 1:28-31. 2 Cor. 13:20, 21. 2 Tim. 3:1-5. i 22. Mark 13:13. Gal. 3:4. Heb. 6:4-6. 10:28-31. 2 John 8. Jer. 2:10. 3:11. x 18. Prov. 14:32. 21:16. Matt. 7:22-23. John 5:21, 24. 129. 33:17, 20. Job 32:2. 34:5-10. 35:2, 40:5. 42:4-6. Mal. 2:17. 3:13-15. Matt. 20:11-15. Rom. 3:5, 20. 9:20. 10:3. m Gen. 18:25. Deut. 32:4. Ps. 50:6. 145:17. Jer. 12:1. Zeph. 3:5. Rom. 2:5, 8. n Ps. 50:21. Jer. 2:17-23, 29-37. 16:10-13. o 24. p 21. Is. 1:18. 55:7. Matt. 9:13. 21:28-32. Acts 3:19, 20, 21. 26:18. q 33:5. Acts 2:40. 1 Tim. 4:16.

would finally be saved. (*Marg. and Marg. Ref.*) Thus Hezekiah considered his father's sins, and shunned them: so that his character was a perfect contrast to that of Abaz. (2 Chr. 28:-32:)

V. 18. *Marg. Ref. Note*, 10-13.

V. 19, 20. Notwithstanding this condescension of the Lord, in explaining his dealings to the people; he foresaw they would still object, that it was evident the son did bear the iniquity of the father. To this he answered, that the son, who had not copied his father's sins, but had lived a godly life, should surely be saved; and that they only should perish who had themselves deserved it. 'He that doeth righteously shall be . . . graciously accepted; he that doeth evil shall receive according to the wickedness he hath committed.' *Bp. Hall*.—Let it again be observed, that the question here is not about the meritorious ground of justification, but about the Lord's dealings with the righteous and the wicked. (*Marg. Ref.* See on *Notes*, 5-9, 14-17. *Notes*, Ec. 8:11-13. Is. 3:10, 11.)

V. 21, 22. In order to evince more undeniably the mercy, as well as the equity, of God's dealings with his creatures, it is here further declared that the wicked man himself, if he turned from his evil ways, would certainly be saved. (*Note*, 3:17-19).—'If that man, who hath been formerly wicked, shall now prove truly penitent, and turn from all his sins, and live holily, . . . he shall surely live and not die.' *Bp. Hall*.—'He joineth the observation of the commandments with repentance; for none can repent indeed, except he labour to keep the law.' The true penitent is also a true believer; and as to the grand question of acceptance with God unto eternal life, none of his former transgressions shall be any more mentioned unto him; but "in the righteousness which he hath done," as the fruit of faith and the effect of conversion, he shall surely live.—How enervated does it render the passage, to explain it, that his sins should not be mentioned against him to his temporal punishment, though they might to his eternal damnation! (*Marg. Ref. Notes*, 26, 27. 33:14-16. Prov. 28:13. Jer. 31:33, 34. 50:20. Heb. 8:7-13, vv. 10-12. 10:11-18, vv. 16, 17. *Jam.* 1:22-25.)

V. 23. 'Is it any pleasure to me, that men should be wicked; or that those which are now wicked men should die everlastingly? Is it not rather my desire that men should repent, and that the repentant should live? Is not this the very sum of my gospel, which I send into the world? Do I not call, and cry, and sue to men, that they would return from their sins, and be saved?' *Bp. Hall*. This is sufficient to encourage the humble penitent, and to silence the obstinate rebel; and these are condescending methods of illustrating the divine dispensations, by a reference to human affairs. The original may be rendered, "Do I greatly delight that the wicked should die? saith the Lord God; and do I not greatly delight, that he should return from his ways and live?" God does greatly delight in showing mercy to the penitent: (*Marg. Ref.* f.) he greatly approves their repentance, and takes pleasure in their happiness: but he abhors the conduct of the impenitent; and punishes them, not because he delights in their misery, but for the display of his own glory, and the general good of his universal and everlasting kingdom. The most clement and benevolent prince finds it necessary and incumbent on him, to punish with death those criminals, who endanger the safety of the state, and the peace and happiness of his loyal subjects: but it is a painful duty; while he feels much pleasure in the good conduct of his people, and in showing mercy as far as it can be done with propriety. Whereas, there have been many tyrants, who delighted in the crimes of their subjects, as giving them occasion to gratify their malignity in tortures and executions. Every dispensation of Providence, and especially the whole plan of salvation, shows that God delights in the salvation and happiness of sinners; and that he has done all which was consistent with his own glory, to prevent the necessity, so to speak, of executing vengeance. He could doubtless convert and save all men, and all devils; but he has wise reasons for not doing it. Yet it

must not be inferred, that he will not execute his threatenings on the impenitent: nay, the opposition between the two parts of the verse strongly implies, that they, who do not return from their evil ways, shall certainly perish. Nor can we conceive for a moment, that the destruction of the wicked will in the least degree interrupt the perfect blessedness of the infinite God: nay, many Scriptures show, that he takes pleasure in the display of his glory by punishing obstinate rebels; though he far more delights in mercy. And will not men allow God to delight in mercy, unless he show mercy in all possible cases, to the exclusion of his holiness, justice, truth, and wisdom, as the moral Governor of the world? Will they not allow him to be omnipotent, because he has not created all the worlds, which possibly might have been created? May he not be allowed to be good, because he has not absolutely excluded evil from the creation, which he doubtless could have done? All such objections are the offspring of pride, ignorance, unbelief, and enmity: and whilst vain men would be wise, they are often little aware that they are running into direct blasphemy. In respect both of temporal and eternal retributions, infinite wisdom directs, and seems (but only seems) to limit the exercise of divine goodness and mercy. (*Marg. Ref.* e, *Notes*, 30-32, p. 32. 33:11. Is. 30:18, 19. *Jam.* 4:1-4, v. 2. *Mic.* 7:18-20, v. 18. 1 Tim. 2:3, 4. 2 Pet. 3:9. 1 John 4:7, 8, v. 8.)

V. 24. The question here is not, whether truly righteous men ever do thus apostatize. It is certain many who were thought righteous do; and, dying without repentance, they must surely perish. This suffices to show the equality of the Lord's dealings with men, which is the subject of the chapter. (*Marg. Ref. Notes*, 25-27. 3:20, 21. 33:12, 13. Ps. 125:4, 5. Jer. 32:39-42, v. 40. Zeph. 1:6. Matt. 12:43-45. 1 Tim. 1:18-20. 2 Tim. 2:14-19. Heb. 6:4-6. 10:35-39, vv. 39, 39. 2 Pet. 2:20-22.)

V. 25. The Jews rebelled against God, robbed him of his glory, and committed manifold abominations with persevering and obstinate impenitence; and then they blasphemously charged the Lord with injustice, in punishing them for the sins of their fathers. So that their conduct was the very reverse of the justice, truth, goodness, and mercy of the Lord's dealings with them; and they had none to blame for their miseries except themselves. (*Marg. Ref.* 20. *Note*, 26, 27.)

V. 26, 27. 'It is an opinion, that prevails among the Jews even till this day, that at the day of judgment a considerable number of good actions shall overbalance men's evil ones: (33:13.) so that they thought it a hard case for a man, who had been righteous the far greatest part of his life, if he did at last commit iniquity, that his former righteousness should avail him nothing. In opposition to this doctrine, God here declares, that a righteous man sinning and not repenting, should die in his sins, and that a wicked man upon his repentance, should save his soul alive.' *Louth*.—Notwithstanding this plain declaration, it is obvious that the notion, current among the Jews, is equally current among an immense majority of professed Christians; though directly opposite to the whole doctrine of Scripture, and even subversive of it. For the condemnation of every transgressor by the holy law, salvation by free grace, justification by faith through the righteousness, atonement, and mediation of Christ, the necessity of regeneration, the sinfulness of all the supposed good works of the unregenerate and unbelieving, and the great and many defects of the real good works of true believers, with many other doctrines essential to Christianity, must be entirely set aside, before such a scheme of final retribution can be made so much as plausible. (*Marg. Ref. Notes*, 21-24. 3:20, 21. 33:12-16.)

V. 28. We have here, as it were, the beginning and progress of repentance. The man is "come to himself," and he considers, where he is, what he has done, and against whom he has offended: he considers the evil, number, and desert of his sins; what cause he has to be humbled and alarmed; and what need he has of repentance, conversion,

28 Because 'he considereth and 'turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 Yet saith the house of Israel, 'The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

30 Therefore, 'I will judge you, O house of Israel, 'every one according to his ways, saith the Lord God. 'Repent, and turn 'yourselves from

all your transgressions; 'so iniquity shall not be your ruin.

31 'Cast away from you all your transgressions, whereby ye have transgressed: and 'make you a new heart and a new spirit: 'for why will ye die, O house of Israel?

32 For 'I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn 'yourselves, and live ye.

r 14, 12-3. Deut. 32:29. Ps. 119:59. Jer. 31:18-20. Luke 15:17, 18. a 21, 31. 33: 12. 1 Sam. 7:3-4. Col. 3:5-9. Tit. 2:14. Jam. 2:10-12. r 2, 35. u 7:3, 8, 9, 27. 33:30. 34:20. Ec. 3:17. 12:14. 1 Pet. 1:17. Rev. 20:12. x Mal. 3:18. Matt. 16: 27. 25:32. 2 Cor. 5:10, 11. Gal. 6:4, 5. Rev. 22:12. y 21, 14-6. 33:11. z 9, 13. Hos. 12:6. Joel 2:12, 13. Matt. 3:2, 8. Act. 25:20. Rev. 2:16. Or, others, 32.

forgiveness, and newness of life. In consequence he turns from all his transgressions, and obtains mercy.—Is not this the very same repentance which is delineated in the parable of the Prodigal Son? (*Marg. Ref. Notes*, Ps. 119:57-63, v. 58-60. Ec. 7:13, 14. Jer. 31:18-20. Hag. 1:5-11. Luke 15:17-21.)

V. 30-32. The Lord, having thus stated the measure of his dealings with every individual, proceeds to assure the Israelites, that he will judge "each of them according to his ways:" thus it is every where declared, that the Lord will judge every man, at the last day, according to his works. (*Marg. and Marg. Ref. u-z*.) On this he grounds an earnest exhortation to them to repent, and turn from all their transgressions; to cast them all away from them; and even to "make them a new heart and a new spirit." This certainly implies the same thing as regeneration, and a new creation unto holiness: and though man cannot effect this change in himself by any power of his own; yet that temper, to which regeneration restores us, is required of every one by the holy law of God; and the essence of our depravity and apostasy consists in being of the contrary temper. (*Marg. Ref. a-c. Notes*, 5-9. 11:17-20. 36:25-27. Deut. 30:1-10, v. 6. Jer. 4:3, 14. 31:33, 34. 32:39-41.) This change is absolutely necessary to the exercise of every Christian grace, and the performance of every Christian duty. It must be effected, or iniquity will be the sinner's ruin: the less a sinner can do of himself, the more need he has to beg of God to work it in him: ordinances and means are appointed, directions and promises are given; in order that they, who desire this change, may seek it from God. This is as much man's duty, and as proper a subject for exhortation, as faith, repentance, love to God 'or man, or any other spiritual service, which the carnal mind can no more perform, than effect this new creation. Indeed exhortations to the same import are found repeatedly in the New Testament. (*Notes*, Matt. 12:33-37, v. 33. 23:25-28. Jam. 4:7-10, v. 8.) The Israelites were therefore commanded to do these things, in order that they might be convinced of their own depravity, inability, and misery; and that they might learn to value the promises of God to this effect, and plead them in prayer. (*Notes*, 36:37. Ps. 51:10. Jer. 17:14. 31:18-20, v. 19. Lam. 5:19-22, v. 21.) In this sense such exhortations are similar to Christ's command to the paralytic to "take up his bed and walk:" depending on his help, who gave the command, he attempted obedience, and found himself enabled to perform it. But the sinner's inability is criminal: he might justly be left under condemnation: and when the gospel "commands all men every where to repent," and they so love their sins, and are so proud, that they will not come to him who is exalted to give repentance; they seem resolved to die, as a person who has taken poison and refuses the antidote. And it is the height of human presumption and impiety, for men to charge their ruin upon God, when they so criminally despise his law, and neglect the salvation of his gospel.—The prophets often exhort the Jews to an inward purity and holiness; thereby to take them off from relying on an outward legal righteousness. (4) . . . By thus instructing them in a more excellent way of serving God than the ceremonial law did directly prescribe; they prepared their minds for receiving those truths, which the gospel would more fully discover. God promises (36:26) to "give them a new heart, &c." here he exhorts them to "make themselves a new heart and a new spirit," which difference of expression is thus to be reconciled, that although "God works in us to will and to do," and is the first Mover in our regeneration; yet we must work together with his grace; at least willingly receive it, and not quench or resist its motions. *Louth.—Ruin.* (31) כבשיל rendered "stumblingblock." (*Notes*, 14:1-5, v. 4. Is. 8:11-15, v. 14, 15.)

PRACTICAL OBSERVATIONS.

V. 1-20. It is not more natural for fallen man to commit wickedness, than it is to excuse or justify it, and to throw the blame on others. Thus men venture to charge God with injustice, rather than condemn themselves; and either deny that future vengeance awaits them, or consider themselves punished, in this and all their sufferings, for the sin of Adam, as if they had not imitated him, and broken the law of God as well as he!—Acute wit is very different from heavenly wisdom: and it is often employed as a most dangerous weapon against religion, to the ruin of many, especially of the impious possessor.—Detached sentences of Scripture, and instances in providence, may be adduced and wrested to support the

most detestable doctrines; and even truth itself may be stated in so crude and vague a manner, as apparently to favour the most erroneous inferences. The patience, goodness, and mercy of God to some men, are often perversely interpreted to be injustice to others: as if he might not show mercy to whom he would, and as he would, provided he punish none above their deservings! (*Note*, Matt. 20:1-16, v. 13-15.) But the Lord will inquire of men, what they mean by their infidel and impious objections and sarcasms; and at length effectually silence them. Then the most admired infidel or profligate will have done with his witty jests and scoffs, and have them turned into "wailing and gnashing of teeth;" and "wo be to them who" thus "laugh now, for they shall weep and lament."—All souls are in the hands of the great Creator and Proprietor of the universe; and he will deal with them either in perfect equity or rich mercy: nor will any perish for the sins of another, who is in no sense worthy of death for his own. Many inquiries may here be started of cases and persons, concerning which Revelation is silent; and therefore we ought to be so, or only to say, "Shall not the Judge of all the earth do right?" In our own case, we know that we have sinned; and our souls must as certainly sink into perdition, as our bodies must die, if the Lord should deal with us according to the requirements and sanctions of his holy law. But, blessed be his name, we are under a dispensation of mercy, and are invited to come to Christ, and to accede to the covenant of which he is the Surety. Thus sinners become righteous, and, being justified by faith, they have peace with God; his "saving grace teaches them to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world;" they learn to avoid their easily besetting, secret, lucrative, or fashionable sins; they "do justice, love mercy, and walk humbly with God." Thus they evidence that they are justified, and may be assured that eternal life abideth in them; whether they be of Jewish or Gentile extraction, whether their parents were righteous or wicked; for "of a truth God is no respecter of persons; but in every nation, he that feareth God and worketh righteousness, is accepted of him." (*Note*, Acts 10:34, 35.) If this be our conduct and experience, let us give the glory of our salvation to him, and take the comfort of it in this evil world, and in the prospect of death and judgment. Indeed nothing else can give us solid satisfaction: for though there is great encouragement for us to "train up our children in the nurture and admonition of the Lord;" yet there is no absolute certainty that they will not take bad courses, and run into those destructive abominations, which we have most conscientiously shunned, and carefully warned them against, and even persist in them to the end of life. In this case they must expect no favour for their parents' sake: but must perish, and "their blood will be upon their own heads." But, on the other hand, no man needs to be discouraged as to his own acceptance, on account of the wickedness of his parents and progenitors; (though his constitution, estate, and temporal concerns may be impaired by it); provided he considers and avoids their crimes, and walks in the ways of repentance, faith, and holy obedience, marked out in the sacred word.—But how absurd is the conduct of those, who are satisfied with any superstition, idolatry, or form, or even without any religion: provided they live as their fathers did, and walk in their ways, true or false, right or wrong! (*P. O.* 1 Pet. 1:7-21, v. 18.) In short "the tree is known by its fruits: every tree, that bringeth forth good fruit is hewn down, and cast into the fire;" and the more fruitful we are in real good works, the more evidently it appears that we are "trees of righteousness, the planting of the Lord, that he may be glorified."

V. 21-32. How amazing is the condescension of our God in reasoning against the objections of his 'bellicious creatures. And how inexcusable will they be, who yet say, or think, that "his ways are unequal," when it is so plain, that "his ways are equal and their ways unequal!" This appears with still greater evidence, when we consider that the most wicked man on earth is not excluded from his favour and eternal life by all his former sins, if he do not impudently persist in them, or despair of mercy: for if he repent and believe the Gospel, and "turn from all his transgressions, and do that which is lawful and right, he shall save his soul alive:" none of his sins shall once be mentioned against him to his condemnation; but "in his righteousness that he hath done," since his conversion, and by the faith and grace of the gospel, "shall he live."—As to that righteousness, from

CHAPTER XIX.

A lamentation over the ruin of the royal family of Judah, under the emblem of young lions taken in a net to be destroyed, 1-9; and of a vine and its branches, once flourishing, but now rooted up, withered, and burnt, 10-14.

MOREOVER, ^atake thou up a lamentation for ^bthe princes of Israel,

2 And say, What is thy mother? ^aA lioness: she lay down among lions, she nourished her whelps among ^ayoung lions.

3 And she brought up one of her whelps: ^ait became a young lion, and it learned to catch the prey; ^ait devoured men.

4 The nations also heard of him; ^ahe was taken in their pit, and they brought him with chains unto the land of Egypt.

5 Now when she saw that she had waited, and her hope was lost, then she took ^aanother of her whelps, and made him a young lion.

6 And ^bhe went up and down among the lions, he became a young lion, and learned to catch the prey, and devoured men.

7 And he knew their ^adesolate palaces, and he laid waste their cities; ^aand the land was desolate, and ^athe fulness thereof, by the noise of his roaring.

a 14, 2-10, 25-17, 27-2, 32-16, 18. Jer. 9:1, 10, 17, 18. 13-17, 18. b 2 Kings 23:29, 30, 34. 2-16, 12, 25-7. 2 Chr. 33:25, 36; 36:10. Jer. 22:10-12, 19, 28, 30. 24:1, 1, 8. 52:10, 11, 23-7. Lam. 4:20, 5:12. c Nah. 2:11, 12. Zeph. 3:1-4. d Job 4:11. Ps. 58:6. Is. 5:29, 11:6-9. Zech. 11:3. e 6. 2 Kings 23:31, 32. 2 Chr. 36:12. f 2 Kings 23:34. 2 Chr. 36:4. Jer. 22:11, 12. g 3. 2 Kings 23:34-37. h 2 Kings 24:1-7. 2 Chr. 36:5. Jer. 22:13-17, 26:36. i Or, widows. 12-25. Prov. 19:12. 25:11, 16. c 12-19, 30, 12. Am. 6:5. Mic. 1:2. nargine. 12 Kings 24:1-6. m 4. 12:13, 17:20. i Or, hawks. n 2 Chr. 36:6. Jer. 22:8-19, 36:30, 31. o 7, 6:2, 36:1. p 2. 2 Chr. 36:12. q 15:2-8, 17:6. Is. 5:1-4. Matt. 21:33-41. r Or, quietness, or, likeness. s Num. 24:6, 7. Ps. 90:8-11, 89:25-29.

which many turn away, to commit all the abominations of the wicked, and to live and die in them, they will by no means be profited by it; but in their trespasses and sins will they perish, and "their last state will be worse than their first." True believers however are preserved by God and persevere in his ways; they keep Christ's commandments and continue in his love; they fear coming short or turning back; and thus they watch and pray, continue to the end, and are saved. And are not these ways of God equal? and what can reasonably be objected to them? As therefore he will shortly "judge every man according to his ways;" and as "he hath no pleasure in the death of a sinner, but rather that he should repent and live;" let sinners be warned, and encouraged to repent, to turn from all their transgressions, to cast them away with abhorrence, and seek to the Lord for "a new heart and a new spirit." Without this, iniquity must be their ruin; for none will eventually be saved, except those who repent and become new creatures, and "walk in newness of life;" and none will perish who thus turn to the Lord. Let them therefore turn these commandments and exhortations into prayers; let them trust in Christ for pardon and strength; and they will by him be enabled to do all things that pertain unto salvation. It is indeed more our interest, as well as more becoming us, to be employed in mourning over and confessing our sins, praying for grace and forgiveness, mortifying our pride and lusts, exercising ourselves unto godliness, and "doing good to all men" as we have time and opportunity; than to be disputing about hard questions, perverting the Scriptures, excusing our iniquities, or replying against God.

NOTES.—CHAP. XIX. V. 1. *Marg. Ref. a. b.*

V. 2-9. The inquiry here made, and the answer given to it, must not be understood of the mother of Zedekiah, or of the other branches of Josiah's family, but of the Jewish nation; which is represented under the image of a lioness, because of the cruelty and oppression that generally prevailed; for the rulers and people of Judah seemed to have lost their humanity, and to have been transformed into savage beasts. The lioness lay down among lions: that is, the Jews formed alliances with the heathens, and learned their manners. Thus "she brought up her whelps among young lions;" that is, the sons of Josiah, though descended from so good a father, yet learned from the people and princes and the surrounding nations, to be ambitious, oppressive, and rapacious, like the tyrants and conquerors of the Gentiles. When Josiah was slain, the people of the land made Jehoahaz king in his stead; and this lion's whelp, being advanced to royal authority, became a young lion, and soon learned to use his power in oppression and cruelty. But Pharaoh-necho and his allies came against him, and took him as a wild beast in a pit; and he was carried thence in chains into Egypt, where he died. *Marg. Ref. c. Notes, 2 Kings 23:29, 30, v. 30, 33. Jer. 22:10-12.* And when the people saw there were no hopes of his return, they submitted to Jehoiakim, whom Pharaoh had appointed to be king. Thus he became their young lion, and used his power for eleven years most cruelly: desolating the palaces, cities, and country, by the terror of his oppressions. At length he drew on him the hatred and vengeance of the king of Babylon, and that of the neighbouring nations,

8 Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit.

9 And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

10 ^aThy ^amother is ^alike a vine in thy blood, planted by the waters: ^ashe was fruitful and full of branches, by reason of many waters.

11 And ^ashe had strong rods for the sceptres of them that bare rule, and ^aher stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

12 But ^ashe was plucked up in fury, she was cast down to the ground, and ^athe east wind dried up her fruit: her ^astrong rods were broken and withered; ^athe fire consumed them.

13 And now ^ashe is planted in the wilderness, in a dry and thirsty ground.

14 And ^afire is gone out of a rod of her branches, which hath devoured her fruit, so that ^ashe had no strong rod to be a sceptre to rule. ^aThis is a lamentation, and shall be for a lamentation.

a 12, 14, 21-10, 13. Gen. 49:10. Num. 24:7-9, 17. Ezra 4:20. 5:11. Ps. 2:8, 9. 80:15, 17. 10:2. Is. 11:1. v 31-3. Dan. 4:11, 20, 21. u 15:6-8. Ps. 52:5, 80:12, 13, 16. 89:40-45. Is. 5:5-6. Jer. 31:25. x 17:10. Jer. 4:11, 12. Hos. 13:15. y 7:11. 2 Kings 23:29, 34. 24:1-16. 25:6, 7. Jer. 22:10, 11, 18, 19, 25-27, 30. z 15:4, 20:47, 48. Deut. 32:22. Is. 27:11. Matt. 3:10. John 15:6. a 10. Deut. 28:47, 48. Jer. 52:27-31. b Ps. 63:1. 68:6. Hos. 9:3. c 17:18-20. Judg. 9:15. 2 Kings 24:20. 2 Chr. 36:13. Is. 9:18, 19. Jer. 38:23, 52:3. d 11. 21:23-27. Gen. 49:10. Neh. 9:37. Ps. 80:15, 16. Hos. 3:4. 10:2. Am. 5:11. John 19:15. e 1. Lam. 4:20. Luke 19:41. Rom. 9:2-4.

and he was taken prisoner, and ended his life miserably: so that the terror of his roaring no more disturbed the mountains of Israel. (*Marg. and Marg. Ref. Notes, 2 Kings 23:34, 37. 24:1, 2. Jer. 22:13-19. 26:16-24. 36:30-32.*)—The captivity of Jeconiah, and that of Zedekiah, are not here expressly mentioned. Jeconiah reigned a very short time, and Zedekiah seems rather to have been a timid and deceitful, than a tyrannical prince.

V. 10-13. The Jewish nation and their princes are here represented under the emblem of a vine, with many branches.—The expression, "in thy blood," is obscure, and differently interpreted. Some say, that blood was commonly put at the roots of vines to enrich the soil, and render them more fruitful. "In thy quietness," (*marg.*) "Thy mother is like a vine, in the time of her first peaceable plantation." *Bp. Hall.* So long as Judah continued to behave peaceably, the nation flourished; nay, so long as Zedekiah and his subjects quietly submitted to Nebuchadnezzar, they enjoyed many blessings, which they forfeited by revolting. (*Notes, 17:*) This vine was planted by many waters, became fruitful, had many branches, and among them strong rods for sceptres; that is, powerful princes had reigned over them, under whom Judah appeared very considerable among the neighbouring kings and nations. But at length the Lord in anger had plucked it up, thrown it on the ground, and left it, with all its strong rods, to wither and be burned. That is, the strength and prosperity of the kingdom were decayed and come to nothing. The remnant of this vine was now planted in a barren and dry land: her branches were continually consumed: her princes were slain and carried away captive; and there were none left, except a succession of inexperienced, feeble, and worthless princes, who were speedily about to be entirely deprived of the throne. (*Marg. Ref. Notes, 16:*)

V. 14. 'A destruction is risen from among themselves, even from the treachery of Zedekiah, which hath utterly destroyed the remainder of her hopes; so that now there is no more likelihood of any of the royal blood being exalted to the government.' *Bp. Hall.*—This is matter of present lamentation, and shall be so to after times.' *Louv. (Marg. Ref.)*

PRACTICAL OBSERVATIONS.

Those who associate with ungodly and abandoned persons, will soon be assimilated to them; and when professors of religion form such connexions, their children generally grow up in conformity to the worst maxims and fashions of a wicked world. Having cast off the fear of God, they often seem to be divested even of humanity, and to be transformed into savage beasts; and that most noble and royal blood, of which so many are proud, only distinguishes them as lion's whelps from the other beasts of prey.—Advancement to authority discovers the ambition and selfishness of men's hearts; and many know no use of power, except as it enables them to "catch the prey," and devour their own species. But those who are thus the plague and terror of their neighbours, may expect to be hated and terrified in their turn: they are often hunted and laid wait for like wild beasts; and as they spend their lives in mischief, they generally end them by violence. Yet men proceed in the same bloody track, without profiting by the example of their predecessors!—It is, and must be "for a lamentation," that pious and useful families so soon

CHAPTER XX.

refuseth to be inquired of by certain elders of Israel, 1-3. *He recapitulates his dealings with the people; and their rebellions, in Egypt, 4-9; in the wilderness, 10-28; and in Canaan, 27-29; as initiated by that generation, 30-32. While the rebels will be rigorously punished, a chosen remnant shall be gathered into their own land, as accepted worshippers and humble penitents, 33-44. The destruction of Jerusalem is foretold, by a parable of a forest, 45-49.*

AND it came to pass ^ain the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to inquire of the LORD, and sat before me.

2 Then came the word of the LORD unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord God; ^aAre ye come to inquire of me? ^aAs I live, saith the Lord God, I will not be inquired of by you.

4 Wilt thou judge them, son of man? wilt thou judge them? ^aCause them to know the abominations of their fathers:

5 ¶ And say unto them, Thus saith the Lord God; ^bIn the day when I chose Israel, and lifted up my hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up my hand unto them, saying, ^cI am the Lord your God;

6 In the day that I lifted up my hand unto them,

a 1:2, 8:1, 24:1, 26:1, 29:1, 17:30, 31:1, 32:1, 40:1. b 14:1-3, 39:30-33. 1 Kings 14:2-6, 22:15, &c. 2 Kings 3:13, 14, 29:13, 58:2. Jer. 57:17. Matt. 22:16. c 8:1, Luke 2:48, 8:35, 10:39. Acts 22:3. d 1:1, 1:12, Matt. 3:7, 1:16, 3:7, 14:3, 7:3, 1 Sam. 28:6, 1:5, 50:15-21. Prov. 15:3, 21:27, 28:9, 1:15, Mic. 3:7, Matt. 15:8, 9. f 2:2, 23:36-45, 5:3, 1 Cor. 6:2, 3. * Or, *pleaded* them. 14:14, 20, 7:16, 11:14, 14:11-14, 15:1. g 16:2, 3. Matt. 23:29-27. Luke 11:47-51, 13:33-35, Acts 7:51, 52. h Ex. 6:6, 7, 19:4-6, Deut. 4:37, 7:6, 14:2, 15:12, 15:18, 9, 43:10, 43:12, Jer. 33:24, Mark 13:20, 16:15, 22, 27, 11. i 1:2, Deut. 32:40, Rev. 10:5. j Or, *swore*, and so 6, &c. Ex. 6:8, 9, 15:11, 1:3, 8:3, 4:31, Deut. 4:34, 11:2-7, Ps. 103:7. 1 Ex. 3:6, 16, 20:2, 3, 15:15, 21:1. n Gen. 15:13, 14. Ex. 3:8, 17, 14: 15. o Deut. 8:7-9.

degenerate, and flourishing churches and nations are so speedily rooted up and withered. But in all these events the Lord is righteous: and his anger dries up and consumes the prosperity of the most flourishing sinners.—Yet blessed be God, one Branch of the vine here alluded to, is not only become “a strong Rod for the sceptre of them that bear rule,” but is himself the true and living Vine: and neither he, nor any of his fruitful branches, shall be rooted up, withered, or consumed for ever. This is a rejoicing, and shall be for a rejoicing, to all the chosen people of God, throughout all generations.

NOTES.—CHAP. XX. V. 1-3. ‘All the prophecies, recorded from the eighth chapter to this, probably belong to the sixth year of Jehoiachin’s captivity.’ *Louth.* (*Marg. Ref. a.* Note, 8:1.)—Many conjectures have been formed about these elders, and the subject of their inquiry; but it suffices for us to know, that they were addicted to idolatry, and either that their inquiry was a mere pretence, or they vainly attempted to serve God and idols also. Therefore the Lord swore by himself, that he would not be inquired of by them. (*Marg. Ref. b-e.* Note, 14:1-5.)—‘You shall not receive such an answer as you expect, but such as your hypocrisy deserves.’ (31, 14:3, 4.) *Louth.*

V. 4. Some think that the prophet attempted to plead with God in behalf of these elders; (*Marg. and Marg. Ref. f.*) but perhaps he was thus excited and required, to act as their judge, to bring them to a trial, and having proved their guilt, to denounce sentence in the name of God against them. In order to do this, he must set in order before them “the abominations of their fathers,” of which their own conduct was an exact copy. (*Marg. Ref. g.* Notes, 16: 18:2-4, 23: Jer. 31:29, 30. Acts 7:51-53.)

V. 5, 6. The Lord’s choice of Israel to be his people, was the source of all their privileges: in consequence of this, he made himself known to them by his word and works, when they had generally forgotten him; which he did in order that they might become his worshippers and servants. He “lifted up his hand” to them, as it was customary in solemn oaths, engaging himself to be their God, to effect their deliverance out of Egypt, and to bring them into Canaan; which he had, so to speak, searched out for them, as the most fertile and excellent land on earth; a type of heaven, that chosen inheritance of God’s chosen people. (*Marg. Ref. h, o-q.* Notes, Num. 13:23, 24, 14:7-9. Deut. 7:6-8, 11:12. Is. 41:3, 9. Jer. 2:2, 3, 7, 3:19, 31:3-5.)

Lifted up, &c. 5. ‘I swear that I would be their God, which manner of oath was observed from all antiquity, when they used to lift up their hands towards the heaven, acknowledging God to be the Author of truth, and the Defender thereof, and also the Judge of the heart; wishing that he should take vengeance, if they concealed any thing which they knew to be truth.’ (*Marg. and Marg. Ref. i-m.* Notes, Gen. 14:22-24, v. 22. Deut. 32:40-42, v. 40. Rev. 10:5-7, v. 5.)

V. 7-9. When the Lord had engaged himself to be Israel’s God, and to confer every blessing on them; and whilst he was working many and stupendous miracles in their behalf: he

“to bring them forth of the land of Egypt, into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands:”

7 Then said I unto them, ‘Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: ^aI am the LORD your God.’

8 But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

9 But I wrought for my name’s sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt. [*Practical Observations.*]

10 ¶ Wherefore, I caused them to go forth out of the land of Egypt, and brought them into the wilderness.

11 And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them.

12 Moreover, also I gave them my sabbaths,

11:11, 12, 32:8. p Ex. 13:5, 33:3, 1 Lev. 20:24, Num. 13:27, 14:8. Deut. 6:3, 11:9, 28:9, 15, 27:3, 31:20, 32:13, 14, Josh. 5:6. Jer. 11:5, 32:22, q 15, 16, 46:2. Deut. 8:1, 11:16, 17:14, r 8, 15:6, 15:31, 1:2, 23:21, 31:7, &c. 9, 14:6, 2 Chr. 15:3, 2 Chr. 23:5, Lev. 17:7, 18:3, Deut. 29:16-18, Josh. 24:14, u 19, Ex. 16:12, Lev. 11:4, 20:7, x Deut. 9:7, Neh. 9:26, 15:63, 10, y 7, Ex. 32:4-6, z 13:21, 5:13, 7:8, a 14:22, 36:21, 22, 39:7, Ex. 32:12, Num. 14:18, &c. Deut. 9:28, 32:26, 37, Josh. 7:9, 1 Sam. 12:22, b Josh. 2:10, 9:9, 10, 1 Sam. 4:8, c Ex. 13:17, 15, 14:17-22, 15:22, 20:2, d Deut. 4:8, Neh. 9:15, 14, Ps. 147:19, 20, Rom. 3:2, e *Heb. made them to know.* f 13:21, Lev. 16:5, Deut. 30:15, 16, Luke 10:28, Rom. 10:5, Gal. 3:12, f Gen. 2:3, Ex. 16:23, 20:8-11, 35:2, 20:2, 32, 24, 32, 39, 25:4, Deut. 5:12-15, Neh. 9:14, Mark 2:27, 28, Col. 2:16,

reasonably commanded them to cast away all their abominable idols, which they looked up to and worshipped, and especially those of the Egyptians their oppressors, who could not defend their devotees against the power of JEHOVAH the God of Israel. But even there, the Israelites rebelled against him, and clave to their idols; inasmuch, that he saw reason to say, that he would “pour out his fury on them in the land of Egypt;” that is, he justly might have destroyed them with the Egyptians, and certainly would, if he had dealt with them according to their deserts. But having called “Israel his son, and his first-born,” and having undertaken his deliverance, the Egyptians would have imputed it to his want of power if he had not effected it; they would have concluded that he was not the “one true and living God,” and have been hardened in idolatry and blasphemy. Therefore, for the glory of his own name, and to make his perfections known among the Egyptians and the surrounding nations, he spared Israel, and delivered him with his mighty hand and outstretched arm.—The honour of his truth and mercy was also concerned, and required that he should perform his promises made to their fathers. (*Marg. Ref. Notes, 13, 14, 21, 22, 16:6-8, 23:3, 5-10, v. 8, 36:22-24, 32. Ex. 20:2-5. Lev. 18:2-4. Deut. 32:6, 7. Is. 9:6, 7. Jer. 14:7-9, v. 7. Eph. 1:3-8.)*

V. 10, 11. *Marg. and Marg. Ref. c, d.—Gave.* (11) ‘A favour not afforded to other nations. (*Deut. 4:8.* Num. 147:20.) Such a treasure as David prizes above “thousands of gold and silver.” Ps. 119:72. *Louth.*

If a man, &c.] (*Marg. Ref. e. Note, Lev. 18:5.*) The moral law showed Israel the extent of their duty to God and man; and proved their need of mercy and grace, as well as served for the rule of their conduct: the ceremonial law shadowed forth Christ, their Righteousness and Sanctification. Those who properly attended to these judgments and statutes of the Lord, in a humble, believing, and conscientious obedience, would live in them, according to the covenant of grace: and a national observance of these laws and statutes would have ensured Israel’s prosperity in Canaan. Yet the manner in which St. Paul quotes this expression (*Rom. 10:5. Gal. 3:12.*) implies, that it was intended to show the Jews, that righteousness could not be obtained by the works of the law: and this well suited the argument in this place; as it served to mark the contrariety between the holy law, the rule of obedience, and Israel’s rebellious conduct. So that evidently they had no claim either to temporal advantages, or eternal life, by the law to which they trusted: as those blessings could only be claimed by such as had done according to the commandments, and not by those who had violated them all. (*Notes, Matt. 19:16-22, v. 17. Luke 10:25-29. Rom. 2:12-16, v. 13. 10:5-11. Gal. 3:10-14.*)—‘If we understand the forementioned condition in its rigorous sense, as implying an exact and unerring obedience, and as the word life contains the promise of eternal life under it; . . . as it was impossible to be performed; so no person could lay claim to eternal life, by virtue of any promise therein contained. From whence St. Paul infers the necessity of seeking to Christ, and laying hold of the promises of his gospel, for the obtaining justification and eternal life. Gal. 3:20, 21. *Louth.*—The promise & 13

to be a sign between me and them, that they might know that **I am the LORD** that sanctify them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them: and my sabbaths they greatly polluted: then **I said**, I would pour out my fury upon them in the wilderness, to consume them.

14 But **I wrought** for my name's sake, that it should not be polluted before the heathen, in whose sight **I brought** them out.

15 Yet also **I lifted up** my hand unto them in the wilderness, that **I would not bring** them into the land which **I had given them**, flowing with milk and honey, which is the glory of all lands;

16 Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.

17 Nevertheless mine eye spared them from destroying them, neither did **I make an end** of them in the wilderness.

18 But **I said** unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:

r 20. Ex. 31:13-17, h 37:23. Ex. 19:5-6, Lev. 20:8, 21:8, 15:23, John 17:17-19, 1 Thes. 5:22, Jude 1. 18. Ex. 16:23, 32:8, Num. 14:22, Deut. 9:12-24, 31:27, 1 Sam. 8:8, Neh. 9:16-18, Ps. 78:40, 111:53-111, 106:13-33, Is. 63:10, k 16:24, Lev. 26:15, 43, 28 Sam. 12:9, Prov. 1:25, 13:13, Am. 2:4, 1 Thes. 4:8, Heb. 10:28-29, 11, m 11, m 20, 26:28, Num. 15:31-36, Is. 56:6, n 8:21, Ex. 32:10, Num. 14:11, 12, 16, 20, 21, 45, Deut. 9:8, Ps. 106:23, s 9:22, 36:22, 23, Eph. 1:6, 12, p 23 Num. 14:28-30, 26:65, Deut. 1:34, 35, Ps. 95:11, 106:26, Heb. 3:11, 18, 4:3, q 6, 11:24, s 8, 14:13, 23:8, Ex. 32:1-8, Num. 15:39, 25:2, Am. 5:25, 26, Acts 7:39-43, 18:18, 19:10, 1 Sam. 24:10, Neh. 9:19, Ps. 78:37, 38, u 7:2, 11:13, Jer. 4:27, 5:18, Neh. 1:8, 9, x Num. 14:32, 33, 32:13-15, Deut. 4:3-6, Ps. 78:6-8, y Zech. 1:2-4, Luke 11:47, 45, Acts 7:51, 1 Pet. 1:18, z 7, Jer. 27.

the Old Testament, of pardon, acceptance, and sanctification, and in a word, of spiritual blessings, belong to the gospel, as much as those in the New Testament. (2 Cor. 1:20. Heb. 6:17, 18. 8:10-12, 11:13.)

V. 12. The Lord, as a peculiar and distinguishing favour, gave Israel his sabbaths; which included the holy rest of the weekly sabbaths, and also those of the solemnities and sabbatical years. These were "signs" of their special relation to him, as his people: for at those stated times they met him with their worship, and he engaged to meet them with his blessings. They likewise marked and kept up the distinction and separation between them and the Gentiles; and conduced to bring them more acquainted with God, his perfections, truth, and holy will: so that they were appointed means of sanctification to their souls. (Marg. Ref. Notes, Gen. 2:2, 3. Ex. 16:28-30. 31:13-17. Lev. 25:1, 7. Deut. 5:12-15. Is. 56:1, 2. 58:13, 14. Mark 2:27, 28. Col. 2:16, 17. Heb. 4:3-11, p. 9.)

V. 13, 14. The people in the wilderness were continually rebelling against God; they seemed to think his service a mean and irksome employment. They preferred the worship of the golden calf, and the idols of Egypt and Moab, to his statutes, which were too spiritual to suit their carnal hearts. They also greatly profaned his sabbaths: neglecting the duties of those holy days, and employing them in worldly avocations, or in secret idolatry and wickedness. So that regard to his own glory alone prevented him from utterly extirpating them in the wilderness. (Marg. Ref. Notes, Ex. 16:22-30. 32:1-6, 11-14. Num. 14:11-19. 16:1-4, 22, 45-50. Ps. 78:17-41. 106:19-33.)

V. 15. The Lord swore in his wrath, that none of that generation, which had despised the promised land and attempted to return into Egypt, should enter into his rest; but that they should all wander and die in the wilderness, except Caleb and Joshua. (Marg. Ref. Notes, Num. 14:20-33. Deut. 1:32-36. Ps. 95:8-11. Heb. 3:7-13. 4:1, 2.)

V. 16. Marg. Ref. Notes, 13-15.—Heart. 'They still had a hankering after the idolatries they had learned in Egypt; to which they added new idols which they had seen in the countries, through which they travelled, viz. the idols of the Midianites, Amorit, &c. Num. 15:39. 25:2. Deut. 29:16, 17. Louth.

V. 17. The Lord spared the rising generation, that his promises to their fathers might be fulfilled to them; whilst his wrath was poured out on those who were grown up. His purposes respecting the nation were similar in the time of Ezekiel: he was determined to destroy multitudes by his awful judgments, and to drive them all out of the land of Canaan: but he meant to preserve a remnant, whose children should again inherit the land; and to them he would fulfil his promises, especially that of the Messiah, who would be raised up among them. (Marg. Ref. Notes, 9:3, 4. Num. 25:1-8. 26:1, 2. Deut. 4:3, 4. Jer. 4:19-27, v. 27. 31:2-5.)

V. 18. (Notes, Deut. 4:1-12. 26:32.) The commands and exhortations here referred to occupy all these chapters; and indeed almost the whole of Deuteronomy, in which

19 **I am** the LORD your God; **I walk** in my statutes, and keep my judgments, and do them;

20 And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that **I am the LORD** your God.

21 Notwithstanding, the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them: they polluted my sabbaths: then **I said**, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

22 Nevertheless, **I withdrew** my hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight **I brought** them forth.

23 **I lifted up** my hand unto them also in the wilderness, that **I would scatter** them among the heathen, and disperse them through the countries;

24 Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.

25 Wherefore **I gave** them also statutes that were not good, and judgments whereby they should not live;

3:9. m Ex. 20:2, 3. Deut. 5:6, 7, 7:4-6. Ps. 81:9-10, Jer. 3:22, 23, b 11-20, 36; 27, 37, 24, Deut. 4:1, 5:1, 2:25, 5:6, 1:2, 11:1, 12:1, &c. 32. Neh. 9:13, 14, Ps. 19:7-11, 105:45, Tit. 2:11-14, c 12, 4:24, Ex. 20:11, 31:19-17, Neh. 13:15-22, Is. 58:13, Jer. 17:22, 24, 27, d Num. 21:5, 25:1-8, Deut. 6:23, 9:4, 31:27, 10:26, 29-33, Acts 13:18, e 11:13, f 8:13, 21:31, 2 Chr. 31:21, 25, Rev. 7:6, 1, g 7:8, 13:15, Lam. 4:11, f 11:36, h Job 13:21, Ps. 78:38, Lam. 2:8, 19:14, 22, Ps. 25:11, 79:9, 10, 115:1, Is. 48:9-11, Jer. 14:7, 21, Dan. 9:17, 19, k 15, Deut. 32:40, Rev. 10:5, 6, 11, Lev. 26:33, Deut. 28:64-68, 32:26, 27, Jer. 15:4, m 13, n 6:19, 18:6, 12:15, Deut. 4:19, Job 31:26, 27, Am. 4:2, c 26, 39, 14:9-11, Deut. 4:27, 28, 28:36, Ps. 81:12, Is. 66:4, Rom. 1:21-28, 2 Thes. 2:9-11,

Moses, at the mouth of God, most pathetically addressed that generation of Israel, just before his death, which under Joshua was put in possession of Canaan. 'Whereby the Holy Ghost confuteth them that say they will follow the religion and example of their fathers, and not measure their doings by God's word, whether they be approvable thereby or no.' V. 19, 20. Marg. Ref. Notes, 12-14. 18:14-17.

V. 21, 22. Even that generation of Israel, which grew up in the wilderness, and lived in the midst of miracles both of judgment and mercy, was frequently rebellious against the Lord, as it appears by the history of their conduct, and by the reproofs given them by Moses. It is, however, evident that they were much improved by the instructions and judgments of God; and that the generation that entered Canaan, was the best which there ever was of that favoured nation: and indeed the language concerning them, in this passage, is by no means so emphatical as that used concerning their fathers. (13) Yet God might justly have destroyed them all, as he did numbers in the matter of Baal-peor; and he certainly would, had not a regard to his own glory among the surrounding nations, and to the honour of his own truth and grace, influenced him still to spare and bless them. (Marg. Ref. Notes, 7-9. Num. 21:4-9. 32:6-15, vv. 14, 15. Josh. 22:21-34. 24:15-32.)

V. 23, 24. The predictions of the dispersion of the Israelites, which were delivered by Moses just before his death, are evidently here referred to. They had a partial accomplishment in the Babylonish captivity; but they are far more exactly fulfilling at this day. (Marg. Ref. Notes, 16, 17. Lev. 26:31-39. Deut. 4:25-28. 28:64-67. 32:26, 27.)

V. 25, 26. 'God in a just judgment for their disobedience to his own laws, gave them up to a reprobate mind, and suffered them to walk after the idolatrous and impious customs of the heathen round about them. And whereas, by obeying the laws and ordinances which he had given them, they might have lived happily; (11) they became slaves to the vile and cruel practices of the heathen idolatries: so as to offer up their very children in sacrifice to idols. (26) ... I suffered them to pollute themselves (so the form *Hiphal* is elsewhere used in the sense of permission) ... in those very gifts, which by the law they were to dedicate to my service. ... Their sin brought its own punishment along with it, destroying the hopes of families and bringing them to utter desolation. Louth.—The first-born by the law, were consecrated to God, but the Israelites devoted them to Baal or Molech. (Marg. Ref. p. q.)—'Because they would not obey my laws, I gave them up to themselves that they should obey their own fancies.'—It is astonishing to find many very learned and able men maintaining, that the "statutes which were not good," meant the law of Moses, or some part of it; when the prophet evidently spoke of a much later time than the giving of the law; when the context clearly explains the meaning; and when "the statutes that were not good," are expressly contrasted with the good laws of God. The giving of the law at mount Sinai could not be intended to punish

26 And I^a polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the Lord.

27 ¶ Therefore, son of man, speak unto the house of Israel, and say unto them, thus saith the Lord God, "yet in this your fathers have blasphemed me, in that they have committed a trespass against me.

28 For when I had brought them into the land, for the which I lifted up my hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink-offerings.

29 Then I said unto them, What is the high place whereunto ye go? And the name thereof is called Bamah unto this day.

30 Wherefore, say unto the house of Israel, Thus saith the Lord God; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be inquired of by you, O house of Israel?

As I live, saith the Lord God, I will not be inquired of by you.

32 And that which cometh into your mind shall not be at all, that ye say, we will be as the heathen, as the families of the countries, to serve wood and stone.

33 As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you:

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out.

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

37 And I will cause you to "pass under the rod, and I will bring you into the bond of the covenant:

38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord.

p 31. Is. 63:17. Rom. 11:7-10. q 16:20, 21. Lev. 18:21. 2 Kings 17:17. 21:6. 2 Chr. 28:3. 33:6. Jer. 32:35. r Ex. 13:12. Luke 2:23. s 6:7. t 2:7. 3:4, 11, 27. u Rom. 9:24. Rev. 13:5. * Heb. trespassed a trespass. x Josh. 23:3, 4, 14. Neh. 9:22-28. Ps. 78:35-38. 105:15-21. 106:31. 119:105-11. 136:13. Ps. 78:38. 119:75-7. Jer. 2:7, 36. 11:10. I told them what the high place was, a. Bamah, a 16:24, 25, 31. b Num. 32:14. Judg. 2:14. Jer. 7:26. 9:14. 16:12. Matt. 23:29. Eccl. 7:51. e 26. Dan. 18:10-12. Ps. 106:37-39. Jer. 7:31. 19:5. d 3. 14:3, 1. 1 Sam. 28:5, 6. 2 Kings 3:13, 14. Job 27:8, 10. Ps. 66:18. Prov. 1:27, 28. 28:9. Is. 1:13. Jer. 14:12. Zech. 7:13. Matt. 25:11, 12. Jam. 4:1-3. e 11:5. 26:10. Ps. 139:2. Prov. 19:21. Lam. 3:37. f 1 Sam. 5:5.

Jer. 44:19, 20. Rom. 12:2. g Deut. 4:28. 28:36, 64. 29:17. Is. 37:19. Dan. 5:4. Rev. 9:20. h 8:18. Jer. 21:5. 42:18. 44:6. Lam. 2:4. Dan. 9:11, 12. 138. 34:16. Is. 27:9-13. Am. 9:9, 10. k 36. 19:13. 38:8. Hos. 2:14. Mic. 4:10. 7:13-15. Rev. 12:14. 139:22. Jer. 2:9, 25. 25:31. Hos. 4:1. Mic. 6:1, 2. m 13:21. Ex. 32:7. k. Num. 11:14. 16:25. Ps. 106:15, &c. 1 Cor. 10:5-10. n 34:17. Lev. 27:32. Jer. 33:13. Matt. 25:32, 33. o 16:59, 60. Lev. 26:25. Ps. 89:30-32. Am. 3:2. t Or, a delivering. p 11:21. 34:17, 20-22. Num. 14:28-30. Am. 9:9, 10. Zech. 13:8, 9. Mal. 3:3. 4:1-3. Matt. 3:9, 10, 12. 23:32, 33. Rom. 9:27-29. q 13:9. Num. 14:30. Ps. 95:11. Jer. 44:14. 1 Cor. 10:5. Heb. 4:6. Jude 5. r 6:7. 15:7. 23:49. Ps. 9:16.

sins committed by Israel more than forty years afterwards: and both the moral, the ceremonial, and the judicial law, were good for their several purposes, and salutary to the people for the time being, as far as they used them properly. (Marg. Ref. o. Notes, 10-12. Leut. 32:4. John 1:17. 2 Cor. 3:7-11.) But God judicially left the people to be blinded by Satan, to prefer the ruinous practices of idolaters to his wise and salutary ordinances; as he is said to "send a strong delusion to believe a lie," to those who "obey not the truth, but obey unrighteousness." (Notes, 14:9-11. 2 Thes. 2:8-12.) Thus he gave them up for their previous rebellion, to ripen for that destruction which he intended to bring upon them: that they might learn to know God by his judgments, seeing they had despised his mercies. (Marg. Ref. r.)

V. 27. Yet, &c.] Besides all the provocations of Israel in Egypt and the wilderness, the prophet was to charge on the nation the superstitions, idolatries, and iniquities, which they had committed in the land of Canaan. These had disparaged the perfections of God, and, as it were, blasphemed him; as if he had been less deserving of their worship than the basest idol. (Marg. and Marg. Ref.)

V. 28. As soon as the people were settled in Canaan, where they should have applied themselves to obey the commandments of God, they began to look out for high hills, or shady groves, on which to offer their sacrifices, as more solemn or more retired: and there they presented their oblations, instead of bringing them to the court of the tabernacle; as if they had intended a provocation, rather than an acceptable service. This may be understood either of the high places, where they worshipped God in a prohibited manner; or of those where they were guilty of idolatry. (Marg. Ref. Notes, 16:15-22. Judg. 2:6-13. Ps. 78:56-60. 106:35-38. Is. 57:7, 8. Jer. 2:21-24.)

V. 29. The Lord frequently called the people to an account by his prophets, for these provocations: he inquired of them, "what the high place was," to which they went up, that they should so prefer it to his temple: he exposed the very word to odium, that it might sound as offensive in the ears of his worshippers, as a brothel does in those of a virtuous woman: yet so attached were they to these high places, throughout all their generations; that they still retained the name Bamah, or the high place, as the favourite appellation for the places where they sacrificed.—The words may be expounded of some noted high place, which the Jews frequented to perform their idolatrous worship: and then the sense will be to this purpose; What is this high place, or Bamah, which you frequent? Who bade you call it so? I named my altar Mizbeach; (the Hebrew word for altar;) but this place had its name from the heathen idolatry, and it still retains it. Louth. (Marg. and Marg. Ref. 16:24.)

V. 30-32. The Jews ought not to conclude that they were about to suffer only for their fathers' sins; for they were polluted with the same idolatries and iniquities. Nay, he elders who sat before the prophet, (by whom the Lord would not be inquired of,) were projecting entirely to cast off

his worship, and to conform to the idolatries of the people among whom they lived; that they might obtain their favour, share their prosperity, and escape from present affliction and reproach. But the Lord solemnly assured them, that he would not prosper them in this impious attempt: their apostasy would expose them to far severer punishment than those people would suffer that had been educated in idolatry: they would not be considered as aliens; but as traitors and deserters, who had joined the enemy, and must expect no quarter or favour. (Marg. Ref. Notes, 1-3. 16:15-22, vv. 20, 21. Jer. 2:33-37. 19:5. 44:15-19.)—God tells them, that he will prevent this purpose of theirs from taking effect: and we find, that from . . . the Babylonish captivity, they have been very cautious of committing idolatry, and scrupulous of making the least approaches to it. Louth.

V. 33-38. The Lord further declared, that he would assert his authority over his apostate people, by the powerful and terrible vengeance which he would inflict upon them. He would separate them from the inhabitants of those countries, to which they had been driven, and with whom they attempted to unite themselves: and he would bring them into a situation, like that of their fathers in the wilderness. There he would plead his cause with them, and make them to pass under the rod, as the shepherd does the flock, when he distinguishes between the sheep and the goats, or marks out some of them for slaughter; and he would bring them into "the bond of the covenant," or deal with them according to it; enforcing the bond, and exacting the penalty, as to the obstinate rebels; and again ratifying it with the penitent and obedient, and showing them mercy according to it. Thus he would destroy from among them the rebels; as he had done from among their fathers, previously to their entrance into Canaan; whom, having brought out of Egypt, he would not suffer to enter into the promised rest. (Marg. Ref. Lev. 26:25, 26, v. 25. Num. 14:27-34. Jer. 2:8, 9. Hos. 2:14-17. Am. 3:1-3.)—The passage seems to refer to the whole of the Lord's dealings with Israel, from the time when this prophecy was delivered, to the establishment of a small remnant of them in their own land after the captivity: from among whom the idolaters, and idolatry itself, were completely destroyed, by their manifold desolations, and the terrible havoc made among them. (Note, Is. 27:7-11.) These events are accommodated to the history of Israel's being brought out of Egypt and purified in the wilderness, before they entered Canaan; though we do not find any thing in history, which seems literally to answer to the prediction: but there was a great resemblance in these two distant dispensations. Many, however, with great probability suppose, that the dealings of God with Israel and Judah, in future ages, both of judgment and mercy, are foretold.

V. 39. An ironical permission, full of indignation and rebuke; sharply upbraiding them for despising those many warnings God had given them; and implying that he was now resolved to forsake them, and give them up to "stupid delusions," as a just judgment for their abuse of the means of

39 As for you, O house of Israel, thus saith the Lord God: "Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: 'but pollute ye my holy name no more with your gifts, and with your idols.

40 For "in my holy mountain, in the mountain of the height of Israel, saith the Lord God, "there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the 'first-fruits of your oblations, with all your holy things.

41 I will accept you 'with your 'sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; "and I will be sanctified in you before the heathen.

42 And ye shall know that I am the Lord, "when I shall bring you into the land of Israel, into the country 'for the which I lifted up my hand to give it to your fathers.

43 And there "shall ye remember your ways, and all your doings wherein ye have been defiled; 'and ye shall loathe yourselves in your

own sight for all your evils that ye have committed.

44 And ye shall know that I am the Lord, "when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God.

45 ¶ Moreover the word of the Lord came unto me, saying,

46 Son of man, 'set thy face toward the south, 'and drop thy word toward the south, and prophesy against 'the forest of the south field;

47 And say to the forest of the south, Hear the word of the Lord; Thus saith the Lord God; Behold, I will kindle a fire in thee, and it shall devour every 'green tree in thee, and every dry tree: "the flaming flame shall not be quenched, and all faces 'from the south to the north shall be burned therein.

48 And all flesh shall see that I the Lord have kindled it: it shall not be quenched.

49 Then said I, Ah Lord God! they say of me, 'Doth he not speak parables?

a 25:26. Jude. 10:14. 2 Kings 3:13. Ps. 81:12. Hos. 4:17. Am. 4:4, 5. Rom. 1:24—23. 2 Thes. 2:11. c 23:37—39. Prov. 21:27. Is. 1:13—15. 66:3. Jer. 7:9—11. Zeph. 1:4, 5. Matt. 24. Rev. 3:15, 16. v. 17:23. Ps. 2:6. 68:15, 16. Is. 2:2, 3. 66:30. Jer. 3:12. Joel 3:17, 18. Ob. 16. Mic. 4:1, 2. Heb. 12:20—22. Rev. 21:10. x 37:22—28. Is. 56:7. 60:7. 66:23. Zech. 8:20—23. Mal. 1:11. 4:4. Rom. 11:1. Heb. 13:15. 1 Pet. 2:5. * Or, chief. y 28. 6:13. Gen. 8:21. Lev. 19:13, 17. Eph. 5:2. Phil. 4:18. † Heb. savour of rest. z 11:17. 34:19. 36:24. 37:25. 38:8. Is. 11:1—16. 27:12, 13. Jer. 23:3. 50:18. 52:37. Am. 9:14. Ob. 17—21. Mic. 7:12—16. a 28:22, 23. 38:23. 39:27—29. Lev. 10:3. Is. 5:16.

grace, so long offered to them, and still rejected by them." **Louth.** In abhorrence and disdain of their wickedness, he bade them follow their beloved idols, and take the consequence, both at the present and in future. Let them do it at their peril, seeing they would not hearken to him: but let them no more profane and affront his name, by joining him with their dunghill gods, and offering sacrifices both to him and them. (*Marg. Ref. Notes, 23:39. Jer. 7:8—11.*)

V. 40—41. "In the Christian church, called God's holy mountain, in allusion to the temple at Jerusalem. . . . The prophet here expresses the Christian worship by those religious oblations, which were proper to his own time: as the other prophets frequently describe the Christian church by representations taken from the Jewish temple and service. ('Is. 19:19. 56:7. 60:7. 66:23.') **Louth.**—God purposed to raise up to himself a large company of spiritual worshippers, when he had destroyed the rebels from among his people. He would restore Israel to their own land, and they would worship him on mount Zion, the eminent and honourable place which he had chosen.—There would they find acceptance and present their oblations; he would be honoured in them among the heathen: and they would know and worship him alone, when he had gathered them from their dispersions into their own land: for they would remember their sins and abhor themselves for them, as true penitents; and they would acknowledge, that he had dealt with them in mercy, and for the glory of his name, and not according to their deservings.—This was fulfilled in part, by their restoration from captivity; but it seems to be a prediction of the establishment of the Christian church; and also, and indeed more expressly, of the future conversion of the Jews, and their restoration to their own land. (*Marg. Ref. Notes, 5—9, v. 9. 16:60—63. 36:20—24, v. 22. 31—36.*)

V. 45—48. These verses are the beginning of another prophecy, and belong properly to the next chapter. The prophet was ordered to look southward, towards the land of Israel, especially Judah and Jerusalem: and, though he was about to prophesy against it, his word would drop, as the dew or rain: for he would speak with gravity and temper, as one who sought the conversion, and not the ruin of the people. (*Marg. Ref. i. Note, Deut. 32:2.*) The land of Israel, and the city Jerusalem, had been as a cultivated vineyard; but it was now become a forest, filled with unfruitful trees, abounding with beasts of prey, and about to be cut down and burned. (*Marg. Ref. k. Notes, 15: Is. 5:1—7.*) For the Lord was determined to consume the whole forest, both green and dry trees together, that is, persons of all ranks and characters: (*Notes, 21:2—5. Luke 23:26—31, v. 31.*) and all the inhabitants of the land, with all their allies, would be scorched or consumed by it; and thus it would be generally known, that the JEHOVAH himself had kindled the fire, and that it was in vain for man to attempt to quench it. (*Marg. Ref. l—p. Matt. 3:7—10, v. 10. John 15:6—8, v. 6.*)

V. 49. "They make this an argument for disregarding what I say, that I use so many similitudes and metaphorical expressions, that they can't discover my meaning. (12:9.) Whereupon God commands him in the next chapter to speak the same thing in plain terms." **Louth.** (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

V 1—9. It is incumbent on ministers to charge men's sins upon their consciences, as well as to pray for them that they may be converted and saved: when this is done in a

Luke 2:14. 1 Pet. 3:15. b 33:44. 24:24. 26:33. Jer. 24:7. 31:34. John 17:3. 1 John 5:20. c 11:17—20. 34:13. 35:24. 37:21, 25. d 15. e 6:9. Lev. 26:39—41. Neh. 1:3—10. Hos. 5:15. f 16:61—63. 39:31. Job 42:6. Jer. 31:18. Zech. 12:10—14. Luke 18:13. 2 Cor. 7:11. g 14:22. 36:21, 22. Ps. 79:9. 115:1. Eph. 1:6. 1 Tim. 1:16. h 4:7. 6:2. 12:12. Deut. 32:3. Job 39:22. Am. 7:16. Mic. 2:6. marg. k Jer. 13:19. 22:7. Zech. 11:1, 2. 11:5, 6. 19:14. 22:20, 21. Deut. 32:22. Is. 9:18, 19. 30:33. Jer. 21:4. m 17:24. Luke 23:31. n Is. 66:24. Mark 9:49—49. o 21:34. Is. 24:1—6. p Deut. 29:24—28. 2 Chr. 7:20—21. Is. 26:11. Jer. 40:2, 3. Lam. 2:16, 17. q Matt. 13:13, 14. John 16:25. Acts 17:18.

scriptural manner, they judge and pass sentence on the wicked; and God will ratify their decisions in heaven, and produce them at the last day; except the criminals judge and condemn themselves, and seek his mercy and salvation. (*Note, Matt. 16:19.*)—It is a dreadful case, when sinners provoke God to "swear in his wrath," that he will no more be inquired of by them; and when he gives them up to their lusts and idols; determines to receive no services from them: and says of the barren fig-trees, "Let no fruit grow on you henceforth for ever." Their condemnation then becomes irreversible, and nothing remains for them, but "a certain fearful looking for of judgment and fiery indignation." In ordinary circumstances, however, none can know this to be their case. Persons of this awful character are always hardened, either in presumption or despair, and, whilst these alarming subjects should teach us to beware of hypocrisy no upright inquirer need be discouraged by them; for all who seek salvation in the Lord's appointed way shall certainly find it.—If he had waited till some of our fallen race had merited his favour, or appeared meet objects of his complacency; nay, till any of us had been disposed to inquire after him and return to him; not one would have been saved. His free love to rebels and enemies moved him to promise, and at length to give, the great Redeemer: he mercifully sent his word to us, as he did to Israel in Egypt: he made himself known to us, when we were "enemies in our mind by wicked works;" and, being thus "found of us when we sought him not," he taught us to seek his favour, and an interest in his covenanted mercies. Thus he became our God and Portion, and we his worshippers and servants: his word and oath became the security of our souls, and the ground and warrant of our consolations, when we "fled for refuge to lay hold on this hope set before us;" and we then learned to expect liberty and victory, and an inheritance in that heavenly country, which he has searched out for his chosen people. But in the day, when the Lord thus makes himself known to sinners, and "of his great love, wherewith he hath loved them even when dead in sins," (*Note, Eph. 2:4—10, v. 4.*) calls them to life and salvation; he also commands them to cast away all their idols and iniquities, and to defile themselves no more with the abominations of the ungodly world around them: that they may be his people "to show forth his praise." Yet, if we look back to the important season, when we were first awakened to a sense of our guilt and danger; and remember our reluctance to part with our idolized interests, pleasures, and pursuits; and to bear the requisite cross, reproach, and self-denial: if we consider the opposition that our hearts made to the humbling doctrines and holy precepts of God's word; or our procrastination, and the sins which we committed against the convictions of our consciences, and the strivings of the Holy Spirit: we shall be constrained to confess, that the Lord "wrought with us, for his own name's sake," and "for the glory of his grace;" or he would have left us even then to our own perverseness and rebellion, or have cut us off in his righteous indignation. For many of us are conscious, that, at no moment of our lives, did more of the enmity of our hearts against God, and his authority and sovereignty appear, than just before he made us willing by his power, to leave all and follow Christ.

V. 10—49. It has been repeatedly observed, that the believer, all his journey through, is conscious of many evils in his heart, temper, and conduct; and is continually con-

CHAPTER XXI.

The prophet, predicting the indiscriminate slaughter made by the Lord's sword, in Israel, is commanded to sigh bitterly, for a sign, 1-7. Another prophecy to the same effect, 8-17. Nebuchadnezzar in suspense, whether to attack Babylon or Jerusalem, is determined by divination to march against Jerusalem, 18-24. Sentence denounced against profane Zedekiah, 25-27. The destruction of Ammon predicted, 28-32.

AND the word of the LORD came unto me, saying,

2 Son of man, ^aset thy face toward Jerusalem, ^band drop *thy word* toward the holy places, and prophesy ^cagainst the land of Israel.

3 And say to the land of Israel, Thus saith the LORD; ^dBehold, I *am* against thee, and ^ewill draw forth my sword out of his sheath, and ^fwill cut off from thee ^gthe righteous and the wicked.

4 Seeing then that I will cut off ^hfrom thee the

a 4:37, 20:46, 25:2, 28:21, 29:2, 38:2. Eph. 6:19. b Deut. 32:2. Am. 7:16. Mic. 2:6, marg. c 4:7, 6:2, 20:46, 36:1. Jer. 26:11, 12. Acts 6:13, 14. d 5:8, 20:3. Jer. 21:13, 30:31, 31:5, 25. Nah. 2:13, 3:5. e 9-11, 19, 5:12, 14:17, 21. Ex. 15:9, 16:25, 33:3. Deut. 32:41, 42, 32:13. Is. 10:5, 34:5. Jer. 47:6, 51:30, 52:1, 2. Zech. 13:7. 19:5, 6. Job 9:22, 23, Ec. 9:2. Jer. 15:2-4. e 6:11-17, 2:2, 4:7. h 20:18 Num. 14:21-23. Deut. 29:24-28. 1 Kings 9:7-9. i 30. 1 Sam. 3:12. Is. 45:23, 55:11. Jer. 23:20. Nah. 1:9. k 12: 6:11, 9:4. Is.

strained to confess, that he never could have escaped destruction, if God had not "wrought with him for his own name's sake, and not according to his own doings." He has deserved wrath in numberless instances; and he would have turned back and perished a thousand times over, had it been possible, if he had been left to himself. He is therefore more and more disposed to "remember his ways and doings, and to loathe and abhor himself," and to give the whole glory of his salvation, from first to last, to the mere mercy and distinguishing grace of God alone. And when he enters heaven, that happy land of promise, (which differs from Canaan, as rebellion, pollution, enemies, and sufferings are thence for ever excluded;) he is prepared to "cast his crown before the throne," and praise redeeming love; and to offer spiritual sacrifices, in that holy mountain, suited to his obligations, and to the boundless love of his God and Saviour.

In like manner, had not God "wrought for his own name's sake," his visible church must long since have been destroyed: but his honour is concerned in its preservation, lest his name should be profaned among idolaters and infidels. The Lord has given us his oracles and ordinances, his law and his gospel, for the rule of our conduct and the foundation of our hope; and they are suited, in the proper use of them, to promote our present comfort, and to direct us in the way to everlasting life. He has also given us his holy sabbaths, his own day to be kept holy, as a sign of our relation to him our Creator and Redeemer; and that, in rendering him on it the worship due to his name, we may receive from him the sanctifying grace of his Holy Spirit, to "purify us unto himself a peculiar people zealous of good works." But wherever we look, we observe multitudes that are called Christians, who do not walk in his statutes, but despise his judgments, and greatly pollute his sabbaths. For their hearts go after their idols; worldly gain, sensual or dissipated pleasure, or other carnal objects, are eagerly pursued even on the Lord's day; and if men serve the devil, the world, and the flesh on this holy day; we cannot suppose, that they serve any better master on other days.

Alas! it is a very small remnant, even in this highly favoured land, who delight in sanctifying the day of God, because they honour and love his ordinances, truths, and precepts; and this remnant are despised as precise and narrow-minded; for obeying the plain word of God, which others generally *profess* to believe. Thus from time to time, the church, or different parts of it, become greatly corrupted in every respect: and the Lord gives up immense numbers to follow their own traditions, lusts, and delusions, until their very gifts and services become their greatest abominations. At length he executes his judgments upon them, as he did on Israel in the wilderness; and, having by severe discipline destroyed many of the rebels from among them, and reformed the remainder, he charges them, "not to walk in the statutes of their fathers, but to keep his judgments and do them." Then perhaps for a time spiritual religion revives: but soon the power of godliness begins to decline, dangerous errors and heresies, abominable idolatries, or immoralities creep in; and it again becomes necessary by judgments and corrections to plead against them; again to "purge out the rebels from among them," and to bring forth a company refined as gold from the furnace; or else to take away their privileges from them, and confer them on some other people.

In these ways, God has from the beginning wrought with his church "for his name's sake," and has purified her from time to time, instead of utterly destroying her: and his word engages and his honour requires, that he should still have a people on earth; that "the gates of hell should never prevail." But those who remain so insensible and wicked amidst the means of grace, as to cast off his worship, that they may be like the heathen to serve wood and stone, or to live "without Christ" and "without God in the world," may be assured, that they will never prosper in such an impious

righteous and the wicked, therefore shall my sword go forth out of his sheath ^aagainst all flesh from the south to the north:

5 That ^ball flesh may know that I the LORD have drawn forth my sword out of his sheath: ^cit shall not return any more.

6 ^dSigh therefore, thou son of man ^ewith the breaking of *thy* loins; and ^fwith bitterness sigh ^gbefore their eyes.

7 And it shall be, when they say unto thee, ^hWherefore sighest thou? that thou shalt answer, ⁱFor the tidings, because it cometh: ^jAnd every heart shall melt, and ^kall hands shall be feeble, and every spirit shall ^lfaint, and all knees shall be ^mweak as water: behold, ⁿit cometh, and shall be brought to pass, saith the LORD God.

22:4. Jer. 4:19, 9:17-21. John 11:33-35. 1 Is. 16:11. 21:3. Jer. 30:6. Dan. 5:6, 8:27. Nah. 2:10. Hab. 3:16. m 4:12, 12:3-5, 37:20. Jer. 19:10. n 12:9-11, 20:49, 24:19. o 7:26. 2 Kings 21:12. Is. 7:28, 19:19. Jer. 6:22-24, 49:23. p Ex. 15:15. Deut. 20:5. Marg. Josh. 2:9-11. 5:1. 3 Sam. 17:10. Nah. 2:10. q Job 4:3, 4. Is. 35:3. Jer. 50:13. Luke 21:26. Heb. 12:12. r Lev. 25:35. Is. 15:2. Jer. 8:18. Lam. 5:17. s Heb. go into water. 7:17. marg. t 7:2-12, 12:22-28. 1 Pet. 4:7.

project. With "a mighty hand and an outstretched arm," the Lord will assert his authority; and if idolatrous Israelites were so severely dealt with, of how much sorer punishment will apostates from Christianity be thought worthy. The same gracious dispensation which ensures the salvation of every believer, denounces deeper condemnation on the unbelieving and rebellious: if the rod of the covenant do not bring men to repentance, and to walk with God according to the gracious tenor of it; he will execute upon them the punishment due to the despisers of it; and if any part of his vineyard become a forest of unfruitful trees, he will soon burn it up with unquenchable fire.—Men often deride or revile the truths of God, as if they were obscure and unintelligible; when in fact they understand so much of them, as to hate the light which condemns them. But, whilst others cavil at God's word, or form projects of rebellion: it is our wisdom to humble ourselves before him, and to beg of him to glorify himself in our salvation.

NOTES.—CHAP. XXI. V. 2-5. These verses evidently explain the parable at the close of the former chapter. (*Marg. Ref. a-c. Notes, 20:45-49.*) Jerusalem and the land of Israel were intended by "the forest of the south field." The holy places either mean the temple and its courts; or the temple, the holy city, and the holy land. The Lord, who had so long been known by the princes of Judah "as a sure Refuge," (*Note, Ps. 48:3.*) was at length turned against them, and was about to draw his sword, "to cut off both the righteous and the wicked." As he had determined on this indiscriminate slaughter and devastation, he would commission his sword, (that is, the Chaldean army, the same as the *fire*, which was "to devour both the green and the dry trees," 20:47.) to go forth against all flesh, throughout the whole extent of the land. (*Marg. Ref. d, e. Notes, 9:10, 19-22.*) Thus the Jews, and indeed all nations, might know, that this destruction was not fortuitous, or merely the effect of man's policy, ambition, or revenge; but that God had decreed it against a rebellious people, which had filled up the measure of their iniquities.—The words, "I will cut off from thee the righteous and the wicked," cannot mean, that every individual would be slain; but all would be cut off from the land of Israel, though not out of the land of the living: however, they militate very strongly against those, who explain the eighteenth chapter, and similar passages, of an exact discrimination observed in these calamities between the righteous and the wicked. (*Notes, 9:3-7. 18:3, 4.*) Many of the pious Jews were preserved from death during these judgments; but probably not all, nor they only: yet they were all "cut off from the land of Israel," so that not one remained in it; for all the survivors were either carried captive to Babylon, or migrated into Egypt and other countries. But if any righteous persons fell by the sword, the famine, or the pestilence: as they were removed from the evil to come, to a better world, in mercy not in anger, all the promises and emblems, respecting the Lord's special regard to them, might be sufficiently verified. Thus Josiah, though slain in battle, went down to the grave in peace. (*Marg. Ref. f-i. Notes, 2 Kings 22:15-20. 23:29, 30.*)

V. 6, 7. To give these awful predictions the greater emphasis, the prophet was ordered to sigh deeply and frequently, in the presence of the elders, or of the captive Jews; as if his heart would break, or his loins were racked with pain, like the anguish of a woman in travail: as afterwards he was ordered to "cry and howl" for the same reason. (12.) And when the people inquired of him the cause or meaning of his bitter sighs and groans, he was ordered to answer them, that they were extorted by the tidings which he heard, and which they would soon hear, of the invasion of Judah, and of the siege and destruction of Jerusalem: for these events, which were just at hand, would exceedingly distress and intimidate the whole company, and deprive them of all courage, strength and spirits. (*Marg. Ref. Notes, 7:16 - 9. Jer. 23:9. 12, v. 9. Hab. 3:16.*)

8 ¶ Again the word of the Lord came unto me, saying,

9 Son of man, prophesy, and say, Thus saith the Lord; Say, 'A sword, a sword is "sharpened, and also furbished:

10 It is sharpened to make a sore slaughter, 'it is furbished that it may glitter; 'should we then make mirth? 'it condemneth 'the rod of my son, as every tree.

11 And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, 'to give it into the hand of the slayer.

12 Cry and howl, son of man: for it shall be upon my people, it shall be upon all the princes of Israel: 'terrors by reason of the sword shall be upon my people: 'smite therefore upon thy thigh.

13 'Because it is 'a trial, and what if the sword 'contemneth even the rod? 'it shall be no more, saith the Lord God.

14 Thou, therefore, son of man, prophesy, and 'smite thine 'hands together, and 'let the sword be doubled the third time, the sword of the slain: it is the sword of the great men that are slain, which 'entereth into their privy chambers.

t 3,15,23. Dent. 32:41,42. Job 20:25. Is. 66:16. Jer. 12:12. 15:2. Am. 9:4. u 7:13-13. Is. 27:1. 34:6. z Jer. 48:4. Nah. 3:3. Hab. 3:11. y Ezech. 8:15. Ec. 3:4. Is. 5:12-14. 22:12-14. Am. 6:3-7. Nah. 1:10. Luke 21:34. 85. * Or, it is the rod of my son; it despiseth every tree. 20:26. Ps. 2:7-9. 110:5-6. Rev. 2:27. z 25-27. 19:11-14. 2 Sam. 7:14. Ps. 89:26. 32,38-45. 19. Jer. 25:9,33. 51:20-23. b 6. 9:8. 30:2. Jer. 35:34. Joel 1:13. Mic. 1:3. 1 Or, they are thrust down to the sword with my people. c 14. 6:11. Jer. 51:12. 1 Or, When the trial hath been, what then? shall they not also belong to the despoiling rod? d Job 2:23. 2 Cor. 8:2. e 10:25. f 27. g 17. 6:11. Num. 24:10. § Heb. hand to hand. h Lev. 25:21,24. 2 Kings 24:1,10-16. 25:1, &c.

V. 9, 10. The sword of war was given into the hands of the Chaldeans by the just indignation of God: and it was "sharpened," that it might do the more terrible execution; and "furbished," that its very glittering might cause the greater alarm. The Jews it seems thought that divine vengeance was become as a sword, which had grown dull and rusty in the scabbard: but they would soon learn, that it was made ready for use, and would be employed against them. Was it then a time for them to rejoice and indulge in sensual mirth, or to deride the threatenings of God? and did not their circumstances rather call on them to join the prophet in sighs and lamentations? (*Marg. Ref. t-y. Notes, Is. 5:11-17, vv. 11,12,18,19. 22:8-14. 28:12-15. Am. 6:3-8.*)

It condemneth, &c. (10) 'It makes no distinction between the sceptre and common wood; between the branches of the royal family, descended from David and Solomon, whom I honoured with the title of being my sons, (*Ps. 89:26. 2 Sam. 7:14.*) and the meanest of the people? *Louth. (Marg. Ref. z.)* Nebuchadnezzar would disregard Israel's relation to JEHOVAH, (*Note, Ez. 4:22,23.*) as well as the sceptre in the hand of David's descendants; and the sword of God's righteous vengeance would cut down Zedekiah and his family, like any other of the trees of the forest.—Or, "It is the rod of my Son, it despiseth every tree." (*Marg. and Marg. Ref.*) The rod of the Son of God, by which he destroys his enemies, would pay no regard to any of the trees in that devoted forest.

V. 11, 12. *Marg. and Marg. Ref. Notes, 6,7,14,19-22. 6:11.*

V. 13. These events would be a grievous trial of the faith and patience of God's people; or rather a trial of the Jews and their rulers, whether they would repent or not. And if the sword despoised even the rod or sceptre in the hands of Zedekiah, what would be the event? Truly that sceptre would fall from his hands, the temporal kingdom in David's family would cease, and Jerusalem would be desolated. (*Marg. and Marg. Ref. Note, 9:10.*)—Ezekiel, moved with compassion, thus complaineth, fearing the destruction of the kingdom, which God had confirmed to David and his posterity by promise; which promise God performed, although here it seemed to man's eye that it should utterly perish? (*Note, 25-27, v. 27.*)

V. 14. *Marg. and Marg. Ref. g. Notes, 17. Num. 24:10,11.—Be doubled, &c.]* This is by some interpreted to signify, that the third invasion of Nebuchadnezzar would complete the ruin of Jerusalem. He had taken Jehoiaikim captive, and then Jeconiah, and at the third time he would take Zedekiah, and lay the city in ruins and desolate the land. But perhaps it only refers to the repeated prophecies concerning the sword which was coming on the land. 'Let the stroke be repeated twice and thrice, that is oftentimes. . . (*Job 33:29.*) *Louth. (Marg. Ref. h.)* This sword would especially enter into the chambers of the great men, where they concealed their idolatries and iniquities; as they were the ringleaders in rebellion, and would by no means escape. (*Marg. Ref. i. 1 Kings 22:24,25.*)

V. 15. The point of this sword, exciting terror and multiplying destruction, would appear at all the gates of Jerusalem;

15 I have set the "point of the sword 'against all their gates, 'that their heart may faint, and their ruins be multiplied: ah! it is made bright, it is "wrapped up for the slaughter.

16 "Go thee one way or other, "either on the right hand, "or on the left, whithersoever thy face is set.

17 I will also 'smite my hands together, and I will cause my fury to rest: I the Lord have said it.

[Practical Observations.]

18 ¶ The word of the Lord came unto me again, saying,

19 Also, thou son of man, 'appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose it at the head of the way to the city.

20 Appoint a way, that the sword may come to 'Rabbah of the Ammonites, and to Judah in Jerusalem 'the defended.

21 For 'the king of Babylon stood at the "parting of the way, at the head of the two ways, "to use divination; he made his "arrows bright, he consulted with "images, he looked in the liver.

22 At his right hand was the divination for Jerusalem, to appoint "captains, to open the mouth

Dan. 3:19. 18:12. 1 Kings 20:30. 22:25. Am. 9:2. § Or, glittering, or, fear. k 22. 15:7. Jer. 17:27. l 20:47. m C. sharpened. n 11. m 4:20. 14:17. 16:46. o Gen. 13:9. ** Heb. set thyself, take the left hand. o 14. 22:12. Num. 24:10. p 5:13. 16:42. Deut. 28:65. Is. 1:24. Zech. 6:8. q 4:1-3. 5:1, &c. Jer. 1:10. r 25:5. Deut. 3:11. 2 Sam. 12:26. Jer. 49:2. Am. 1:14. Rabbah. s 2 Sam. 5:9. 2 Chr. 26:9. 32:5. 33:14. Ps. 48:12,13. 125:1,2. Is. 22:10. Lam. 4:12. (Prov. 16:33. 21:1. † Heb. mother of &c. u Num. 23:23. Deut. 18:10. 1 Sam. 15:23. Prov. 16:10. mag-pink. Act. 16:16. ‡ Or, knives. § Heb. terraphim. Gen. 31:19,30. Marg. Judg. 17:5. 18:14,18,20,24. 2 Kings 23:24. Marg. Hos. 3:4. 4:12. Zech. 10:2. marg. || Or, battering-rams. Heb. rams. 4:2.

so that the inhabitants would not have a single way left for them to escape. (*Marg. and Marg. Ref.*)

It is made bright.—The Hebrew reads here and ver. 10, "It is made like lightning." The same metaphor which we read in Virgil: *Vagantque eripit enses fulmineum*: He drew his sword which did like lightning blaze! *Louth.—Wrapped up.]* That it might not lose its edge or polish, till it was to be used. Or "sharpened." *Marg. (11.)* It occurs no where else in Scripture.

V. 16. The sword is here addressed, by a bold figure, as a messenger that was to go and execute the commission of God on every side. (*Marg. and Marg. Ref. Notes, 19-22. 14:13-21, v. 17. Jer. 47:6,7.*)

V. 17. The Lord thus emphatically declared his purpose of encouraging and prospering the besiegers, till he had taken full vengeance on the Jews. (*Marg. Ref. 14. Notes, 5:13. 22:13.*)

V. 19-22. The prophet was here ordered still more plainly to declare, that "the sword of the king of Babylon" was intended by all these metaphors. He must describe on a tile, a parchment, or the ground, the road from Babylon to a place, where it was parted into two roads, one leading to Jerusalem, the other to Rabbah the capital city of the Ammonites. (*Marg. Ref. r. Notes, 29-32. 25:2-7. Jer. 49:1-5. Am. 1:13-15.*)—As the people of Judah confided in the fortifications of Jerusalem, and were about to retire within them; so they were called "Judah in Jerusalem the defended." (*Marg. Ref. s, t.*) This plan would represent the conduct of Nebuchadnezzar. For that prince would march his army from Babylon, intending to destroy both Rabbah and Jerusalem, but undetermined which he should first attack; so that when he came to the parting of the roads, neither his policy nor his resentment decided his measures, but he had recourse to divination. (*Marg. and Marg. Ref. u. Note, Is. 47:12-15.*) This was an appeal to some superior power to determine for him; conducted with many superstitious and idolatrous rites. Three kinds of augury or divination seem to have been used on this occasion. 'They wrote on several arrows the names of the cities they intended to assault; and then, putting them all together promiscuously in a quiver, they drew them out thence as lots are drawn; and that city whose name was written on the arrow first drawn, was the city they first made war upon.' *Jerom in Louth.* 'He mingled his arrows.' *Vulgate.*—The terraphim or little images, that were carried with them, were consulted as oracles; some artificial answer was supposed to be returned by them: (*Marg. and Marg. Ref. Judg. 17:5. Notes, Gen. 31:19. Hos. 3:4, v. 4.*) and having offered sacrifices, the priests or augurs examined the intestines, especially the liver: from the state of which in different animals, whether mutilated or complete, sound or unsound, or from its colour, they grounded their decisions, according to signs and marks laid down among them. The Lord, however, so overruled it, that all these inquiries concurred in determining Nebuchadnezzar to march against Jerusalem rather than Rabbah. And when this was settled, he appointed captains, and prepared every thing for the siege of that city. (*Marg. and Marg. Ref. v, x.*)

CHAPTER XXII.

A catalogue of the crimes committed in Jerusalem, for which judgment was awarded against the Jews, 1-16. God will prove them as metals in the furnace, 17-22. The wickedness of the prophets, priests, princes, and people, shown to be the combined causes of their ruin, 23-31.

MOREOVER the word of the Lord came unto me, saying,

2 Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt show her all her abominations.

3 Then say thou, Thus saith the Lord God; The city which sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself.

4 Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come even unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries.

5 Those that be near, and those that be far from thee, shall mock thee, which art infamous and much vexed.

a 20.4. 23.35. * Or, plead for. † Heb. city of bloods. 23.15. 2 Kings 21.16. 24.3. Jer. 2.9.31. Hos. 1.2. Nah. 3.1. Matt. 24.9. 27.25. Luke 11.30. Acts 2.32. b 16.1. 18.31. † Heb. make her know. c 8.9-17.16. 23. d 27. 24.6-9. Zeph. 3.3. e 4.7-12. 12.35. Rom. 3.5. f 2 Pet. 2.3. 12 Kings 21.4-9. Jer. 2.35. g Num. 32.1. Matt. 23.32. 1 Thes. 2.16. h 5.14.15.16. 7.21.28. Lev. 26.32. Deut. 28.47. 29.21. 1 Kings 9.7. 2 Chr. 7.20. Ps. 11.13.11. 3.1. 88.41.42. Jer. 18.18. 24.8. 1.18. Lam. 2.15.16. Dan. 9.16. 6. Heb. polluted of name, much in veneration. Jer. 15.2.3. 1. 27. Neh. 9.34. Is. 1.2. Jer. 2.25.32. Dan. 9.8. Mic. 3.1-3.9-11. Zeph. 3.3. † Heb. cry. Mic. 2.1. k Ex. 21.17. Lev. 20.9. Deut. 27.16. Prov. 20.30.11.17. Matt. 15.4-5. Mark 7.10. 1. 29.18.12. Ex. 22.21.22. Deut. 27.19. Prov. 22.23. Jer. 7.6. Zech. 7.10. Mal. 3.5. † Or, deceit. m 26.20.13.21.24.23. 39.39. Lev. 19.30. Am. 8.4-6. Mal. 1.6-8.12. n Heb. men of strangers. o Ex. 20.16. 23.1. Lev. 19.16. 1 Kings 21.10-13. Ps. 50.20. 101.5. Prov. 10.18.

blended with the poor and obscure in one common ruin, except as the great are singled out as the principal criminals; and the sword often pursues them, into their secret recesses of wickedness, and their most secure hiding places. Even those who fill thrones, when distinguished by profaneness and iniquity, will be exposed to shame, and their punishments made proportionably conspicuous: if they escape such revolutions as sometimes hurry monarchs from the throne to the prison; yet death will soon terminate their career, rob them of their diadems and sceptres, and transmit them as criminals to the judgment-seat of God.

V. 18-32. The most self-sufficient and ungodly, as well as the most sagacious and politic, sometimes find their counsels so perplexed, as to feel the want of a superior direction: and the vain superstitions and divinations of idolaters proclaim, how desirable it is to be directed by the word and Spirit of God. But, whatever apparent chance or choice, whatever augury or divination determine the measures which men adopt; the Lord secretly leads them to execute his wise designs: and even ambitious conquerors and cruel tyrants are the undesigned executioners of deserved punishment on condemned criminals. (Notes, Ps. 76:10. Prov. 16:33. 21:30. Is. 10:5-7. Dan. 5:18-24.) Wherever the sword of divine justice turns, it meets with men deserving of its stroke: but it commonly begins at the sanctuary, and first executes vengeance on those who profane it by their hypocrisy and iniquity. These are the last persons, in general, who give credit to the warnings of God's word: their hearts are often hardened by repeatedly violating the most solemn vows and engagements, and attending on sacred ordinances in an impious and infidel manner; and they are left to themselves till they ripen for vengeance: then their sins are made to appear, and they are brought to condign punishment.—Next to such wicked professors of religion, they will be most severely punished who insult over their falls and miseries.—What a frivolous advantage is it to a condemned malefactor to be executed the last of the company! how little reason has he to exult over his fellow-sufferers! yet this is the common conduct of profane men; when they see others punished while they are spared; though the sword will not be sheathed till it have consumed them also.—But in the midst of the most tremendous predictions and denunciations of wrath, we still hear some report of mercy, and of him through whom mercy is exercised to sinful men. All these dispensations are in the hand of the only begotten Son of God: and all wars, convulsions, and revolutions, combine to bring forward the establishment of his kingdom. The Lord will “overturn, overturn, overturn,” till that great revolution takes place, when “the kingdoms of the earth shall become the kingdoms of our Lord, and of his Christ.” This should satisfy all who love his rightful authority, and are become his loyal subjects: “what he doeth they know not now, but they shall know hereafter.” But let us be thankful to be employed as instruments of his mercy, let us use our understandings in devising methods of doing good; and let us stand aloof from those brutish men who are only skillful to destroy.

NOTES.—CHAP. XXII. V. 2. Jerusalem, instead of a holy city, was become “a city of blood,” filled with murder, and every crime for which men were punishable by death.

6 Behold, the princes of Israel, every one were in thee to their power to shed blood.

7 In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow.

8 Thou hast despised my holy things, and hast profaned my sabbaths.

9 In thee are men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness.

10 In thee have they discovered their father's nakedness: in thee have they humbled her that was set apart for pollution.

11 And one hath committed abomination with his neighbour's wife; and another hath slewdly defiled his daughter-in-law; and another in thee hath humbled his sister, his father's daughter.

12 In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord God.

13 ¶ Behold, therefore I have smitten my hand

18.8. 26.22. Jer. 6.28. 9.4. 37.13-15. 38.4-6. Matt. 26.59. Acts 6.11-13. 24.5. 13. Rev. 12.9.10. o 18.6.11.15. Ps. 106.28. 1 Cor. 10.18-21. p 16.43. 24.13. Judg. 20.6. Hos. 4.2.10.14. 6.9.7.4. q Gen. 35.22. 49.4. Lev. 18.7.8. 20.11. 1. 27.20.23. 2 Sam. 16.31.22. 1 Chr. 5.1. Am. 2.7. 1 Cor. 5.1. r 18.6. Lev. 18.19. 20.18. † Or, every one. s 18.11. Lev. 18.20. 20.10. Dent. 22.28. Job 31.9-11. Jer. 5.7.8. 9.2. 29.23. Mal. 3.5. Matt. 5.27.28. 1 Cor. 6.9. Gal. 5.19. Heb. 13.4. †† Or, every one. t Lev. 18.15. 20.12.17. 66. Or, by lewdness. u Lev. 18.9. 20.17. Deut. 27.22. 2 Sam. 13.1.14.28.29. x Ex. 23.7.3. Deut. 16.19. 27.25. Is. 1.23. Mic. 7.2.3. Zeph. 3.3. y 18.8.13. Ex. 22.25.26. Lev. 25.35. Deut. 23.19. Neh. 5.1-7. Ps. 118.1-7. Prov. 1.19. Is. 56.11. Matt. 23.14.25. Luke 3.13. 18.11. 19.8. 1 Cor. 5.11. 6.10. 1 Tim. 3.3. 6.3.10. Jam. 5.1-4. Jude 11. a 23.35. Deut. 32.18. Ps. 106.21. Jer. 2.32. 3.21. b 21.14.17. Num. 24.10.

(Marg. and Ref. Notes, 3-16. Matt. 23:34-39. Acts 7:51-53.) The prophet, therefore, instead of pleading in her behalf, was summoned to sit in judgment on her: whilst the Lord himself assumed the office of an accuser and a witness, and showed that she merited the sentence of condemnation denounced against her. (Marg. and Marg. Ref. b, c. Notes, 20:4. Mal. 3:5,6. v. 5.)

V. 3-5. There is a peculiar emphasis in all these accusations brought against Jerusalem, arising from the consideration that this was the city which God had chosen for the place of his temple, and favoured with his oracles, ordinances, special presence, and protection, above all the cities upon earth. Yet the inhabitants of this very city were peculiarly guilty of murder and idolatry, the two most atrocious of all crimes. They shed much blood in sacrificing their children to idols, in persecuting the prophets and servants of God, and in cruelly oppressing the poor; by iniquitous laws and unrighteous decrees; and probably by frequent assassinations, in perpetrating robberies, and in furious quarrels. So that the people seemed in haste to bring forward the time of vengeance.—They also made idols to defile themselves; which was eventually to destroy themselves, as it was sure to provoke the Lord to destroy them. Thus they would speedily arrive at those years of desolation which had been predicted, when they would become the objects of scorn and reproach to the heathen: for even the idolaters whose gods they worshipped, having tenaciously adhered to the religion of their fathers, would mock them for forsaking JEHOVAH, and insult them under the miseries to which their rebellion had exposed them; so that their infamy would equal their misery. (Marg. and Marg. Ref. Notes, 2:25-28. 5:14-17. Is. 1:10-15. v. 15. Jer. 2:26-30. 33:37-7. 34. Lam. 4:13-16. Mic. 3:8-12. Zeph. 3:1-4. Rev. 17:1-6.)

V. 6-11. Marg. and Marg. Ref. Notes, 18:5-13. 20:30-32. Ex. 22:21-27. Lev. 18:18. 19:16. 20. 1 Sam. 22:9-19. Is. 59:3-8. Jer. 5:7-9. 1 Cor. 1:1-5. v. 1.

V. 12. (Marg. Ref. x-z. Note, 18:10-13.) “The judges have taken bribes, not only to pervert justice, but even to take away the lives of the innocent.” Louth.—All the immorality, murders, and oppressions, as well as idolatry of the Jews, arose from forgetfulness of God, of his perfections, commandments, testimonies, promises, and wonderful works, and of their relations and obligations to him. (Marg. Ref. a. Notes, 9:17. Jer. 2:31,32.)

V. 13. The Lord was about to show his abhorrence of the iniquity committed by his professed worshippers, and his earnestness in punishing it; as men smite their hands together when they are provoked beyond what they are able to bear. (Marg. Ref. b. Note, 21:17.)

Thy dishonest gain.] 732. “Thy covetousness.” Old Version. Covetousness is almost always connected with some kind or degree of unfair and fraudulent dealing; but this is not so generally considered as direct dishonesty: and the insertion of the epithet may lead some to think that no eagerness after gain is hateful to God, unless attended by gross injustice: whereas “covetousness” in all cases “is idolatry.” (Marg. Ref. c. Notes, 27:28. 1 Tim. 6:6-10. vv. 8-10.)

V. 14. (Marg. Ref. e, f.) The utter inability of sinners

at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

14 Can thy heart endure, or can thy hands be strong, in the days that I shall deal with thee? I the Lord have spoken it, and will do it.

15 And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee.

16 And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the Lord. [Practical Observations.]

17 And the word of the Lord came unto me, saying,

18 Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver.

19 Therefore thus saith the Lord God, Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.

20 As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you.

21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the fur-

nace, so shall ye be melted in the midst thereof, and ye shall know that I the Lord have poured out my fury upon you.

23 And the word of the Lord came unto me, saying,

24 Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation.

25 There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.

26 Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

27 Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain.

28 And her prophets have daubed them with untamped mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken.

29 The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully.

c 27. Prov. 28:9. Is. 33:15. Jer. 5:26-27. 7:9-11. Am. 2:6-8. 3:10. 8:4-6. Mic. 2:1-3. 6:10-11. 1 Thes. 4:6. d 2-4. e 21:7. 28:9. Job 40:9. Is. 31:3. 45:9. Jer. 13:21. 1 Cor. 10:22. Heb. 10:31. f 5:13. 17:24. 24:14. 1 Sam. 15:31. g 1:13. 1:31. g 5:12. 12:14. 15. 34:6. 38:19. Lev. 28:33. Deut. 4:27. 28:56. 1. Noh. 1.8. Jer. 15:1. Zeph. 7:11. h 18-22. 20:38. 23:47. 24:14. 1. Is. 14:1. 2. Zeph. 13:9. Mat. 3:3-4. 1. Matt. 3:12. 1 Pet. 1:12. * Or, be profaned in the fire. f 7:24. 25:3. Is. 43:25. 47:6. i 6:7. 39:6. 7:28. Ex. 8:22. 1 Kings 20:13-25. Ps. 38:18. Is. 37:20. Dan. 4:25. 32-35. k Ps. 119:118. Is. 1:22. Jer. 6:28-30. 1:20. Is. 48:4. Lam. 4:12. n Prov. 17:3. Is. 31:3. 48:10. 1 Heb. 4:20-25. n 11:7. 21:3-5. Mic. 4:12. Matt. 13:30. 40-42. * Heb. According to the gathering. o 21. 21. 31. 2. Is. 4:16. p 24:13. Jer. 4:11. 12:20. q 15:6. 7:20. 47:48. Deut. 4:21. 29:20. 32:22. 2 Kings 25:9. Ps. 21:9. 50:3. Is. 30:33. Jer. 21:12. Nah. 1:5. Zeph. 1:18. r Ps. 68:2. 112:10. Is. 64:27. marg. Jer. 9:7. s 16:31. Hos. 5:10. Rev. 16:1. t 2 Chr. 28:22. 36:14-16. Is. 1:5. 9:13. Jer. 2:

30. 5:3. 6:29. 44:16-19. Zeph. 3:2. u 13:10-16. 1 Kings 22:11-13. 23. Jer. 5:30. 31:6. 13. Lam. 4:13. 4:13. y 2 Pet. 2:1-3. x 27-29. Is. 56:11. Hos. 6:9. Mic. 3:5-7. Rev. 13:11. 15. y 13:19. Jer. 2:30. 34. Matt. 23:14. Mark 12:40. Luke 20:47. Rev. 17:8. 18:13. z 1 Sam. 2:12-17. 22. Matt. 2:26. 27. Lam. 4:13. Mic. 3:11. 12. Zeph. 3:4. Mal. 1:6-8. 3:1-3. * Heb. offered violence to. a Lev. 24:2. k 1 Sam. 2:15-29. b 14:33. Lev. 10:1-3. 10:1. 14:7. 20:25. Jer. 15:19. Hag. 2:11-13. c 6. 20. 12. 13. d 36:20-23. Rom. 2:24. e 6. 19:3-6. 45:9. Is. 1:23. Hos. 7:1-7. Mic. 3:2. 3:11. 7:3. Zeph. 3:3. Jam. 2:6. 7. f 13. Matt. 21:13. Jam. 5:1-4. g 25. 13:10-16. Is. 80:10. Jer. 8:10. 11. h 13:22. 23. 21:29. Jer. 23:25-32. g 25. 14. Zeph. 3:4. Is. 13:6. 7. Jer. 23:21. 23:21. 25:9. 26:3. 27:19. k 7. 18:12. Is. 5:7. 10:2. 59:5-7. Jer. 5:25-31. 6:13. Is. 31:10. Mic. 2:9. 3:3. Jam. 5:4. l Or, deceit. 1. 7. Ex. 22:21. 23:9. Lev. 19:33. 24. Ps. 94:6. Matt. 25:43. l Heb. without right.

to stand against that God whom they continually set at defiance, shows their folly to be equal to their impiety. (Notes, 28:6-10, v. 9. Job 40:9-14. 1 Cor. 10:18-22. v. 22.)

V. 15. (Marg. Ref. g.) When Jerusalem was desolated and laid in ruins, her iniquity and idolatry were entirely purged out, as by fire; and gross idolatry was never after practised there, even to the final destruction of the city by the Romans. (Marg. Ref. h. Notes, 18-22. 23:27. 24:9-13. Is. 27:1-11.)

V. 16. In thyself. Or, For thyself. The Lord had been the Portion of his people; and he had allotted Canaan to them for their temporal inheritance. But they had forfeited his favour, and were driven out of the country; they might therefore provide for themselves, and get what inheritance they could among the nations by whom they were enslaved and carried captive: and thus they should know the Lord by experiencing the misery of forfeiting his favour, and incurring his indignation. (Marg. Ref.)

Thou shalt be profaned, &c.] Marg. 'Thou shalt no longer enjoy the privileges of a city called by my name and set apart for my residence; but shalt be laid open as common ground to be profaned by infidels.' Louth.

V. 18-22. Israel compared with other nations, had been as the gold and silver compared with the baser metals. But they were now become as the dross, or scum, of silver; the refuse that is consumed in the furnace, or thrown away when the silver is refined. Or they were become as brass, tin, iron, and lead, or a mixture of such metals as are comparatively of small value. These may mean different characters among them, all far beneath what Israelites ought to have been, and at best only equal to the heathen. The Lord intended therefore to gather them into Jerusalem, as metals are cast into the furnace; to make the fire exceedingly hot under them by blowing it; and to leave them there to be melted and proved; that if there were any gold or silver, it might be separated and refined, and that the dross and base metal might be consumed. The wrath of God kindled and blew this fire, which consisted of the judgments inflicted on the Jews by the Chaldeans; by whom Jerusalem was entirely destroyed, and all orders and characters of men were either slain, or reduced to a wretched captivity.—The destruction of Jerusalem by the Romans, and the long continuance of calamities of the Jews since that event, seem also to have been intended by the Spirit of prophecy, though the Chaldean invasion was primarily foretold. (Marg. and Marg. Ref. Notes, 20:45-48. 24:3-11. Is. 1:25-27. Jer. 6:27-30. Mal. 3:1-4.)

V. 24. No cleansing, purifying, fertilizing showers of rain, attended on these tremendous storms; the land still continued polluted with idolatry and wickedness, after all the calamities which had been experienced, and notwithstanding the

predictions of more entire desolations. The people were not led to repentance or reformation, but grew more and more wicked amidst them all. (Marg. Ref.)

V. 25. The false prophets, who were numerous, conspired together to maintain the authority of their lying predictions, to encourage the people in wickedness, and to oppose with contempt and violence the few who spake the word of God. Perhaps they boasted of their unanimity, as a proof of the truth of their predictions; whereas it was a wicked "conspiracy" against the cause of God and the interests of true religion. They resembled "roaring lions ravening the prey;" they were fierce, cruel, and rapacious, seeking only to enrich themselves, and to be avenged on all who opposed them. They not only deceived the souls of men by false doctrine, but they procured the death of numbers, that they might take the treasure and precious things belonging to them; thus they multiplied the widows in Jerusalem, by the murder of their husbands on one pretence or another; and reduced them to poverty, by seizing their property as forfeited. (Marg. Ref. Notes, 27:28. 13:1-16. 1 Kings 22:6, 10, 11, 19-23. Jer. 5:30, 31. 6:13-15. 23:13-15. 29:1. Mic. 3:8-12. Matt. 23:14.)

V. 26. The whole company of the priests were become like Hophni and Phinehas: they wrested the law of God from its true meaning, that it might seem to sanction their enormities; or they contemptuously broke it for their own ungodly gain. They profaned the temple by their crimes, where the sacrifices and oblations were offered, or used by them in a most unholy manner. They disregarded the distinction between holy and profane, and between clean and unclean, both in respect of times, meats, persons, and actions; making every thing bend to their interest. They connived at the profanation of the sabbaths, and joined in it; and their sacred function was so disgraced by their crimes, that the name of God was greatly profaned by them. (Marg. and Marg. Ref. Notes, 20:12-14. 36:20-24. 44:23. 24. Lev. 10:8-11. 1 Sam. 2:12-17. 22. Is. 56:9-12. Jer. 2:8. 5:30. 31:8-10. 12. Zeph. 3:1-4. v. 4. Mal. 1:6-11. 2:1-9. Matt. 27:12. Acts. 4:1-3.)

V. 27, 28. The prophets employed all their ingenuity to varnish over the crimes of the princes, who were like ravening wolves, and took bribes to shed innocent blood. By these means the prophets shared the dishonest gain with the princes, or availed themselves of their authority to gratify their avarice or revenge. And thus from them robbery and oppression were diffused through the land. (Marg. Ref. e, f. Notes, 13:25. 19:2-9. Ps. 62:2-4. Is. 1:21-24. 10:1-4. Mic. 3:1-4. 6:10-15. v. 12. 7:1-4. v. 3. Zeph. 3:1-4. v. 3.)—Have daubed, &c. (28) Marg. Ref. g, h. Note 13:10-16.

30 And ^{he} sought for a man among them, that should ^{make} up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.

31 Therefore, have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: ^{their} own way have I recompensed upon their heads, saith the Lord God.

CHAPTER XXIII.

The idolatry of Israel in Egypt; exposed by a parable of two sisters, Aholah, and Aholibah, 1-4. The subsequent violence of Aholah, and her punishment, 5-10. The whoredoms and punishment of Aholibah, 11-35. As she is visited by similar judgments, 35-49.

THE word of the Lord came again unto me, saying,

m Is. 59:16, 63:5. Jer. 5:1. n 13:5. Gen. 1:23-32. Ex. 32:10-14. Ps. 106:23, 30. Jer. 15:1. o 21:22. p 7:3, 8:9, 9:10, 11:21, 16:43. Rom. 2:8, 9, 16:44. Jer. 3:7-10. b 20:8. Lev. 17:7. Deut. 19:16, 17. Josh. 24:14. c 8:19, 21, 16:22. Hos. 2:15. d 16:40. 1 Kings 12:30. e 16:5, 20. Ex. 19:5, 6. Ps. 45:11-16. Jer. 2:2, 3. Rom. 7:4. * That is, *his tent, or, tabernacle.* 1 Kings 12:

2 Son of man, there were ^{two} women, the daughters of one mother:

3 And they committed ^{whoredoms} in Egypt: they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of them were Aholah ^{the} elder, and Aholibah her sister; and ^{they} were mine, and they bare sons and daughters. Thus were their names; ^{Samaria is} Aholah, and Jerusalem ^{Aholibah.}

5 And Aholah played the harlot when she was mine; and she ^{deloted} on her lovers, ^{on} the Assyrians her neighbours,

26-32. John 4:22. † That is, *My tabernacle in her.* 1 Kings 8:29. Ps. 76:2, 133:12, 14. ‡ 1 Kings 14:9, 16, 15:26, 30, 16:31, 32, 21:26. 2 Kings 17:7-18. § 7, 9, 12, 16, 20, 16:37. Jer. 50:38. h 16:28. 2 Kings 15:19. Hos. 5:13, 8:9, 10, 10:6, 12, 1.

V. 29. *Marg. and Marg. Ref. Notes, Jer. 5:26-31, 6:13-15. Am. 4:1-3, 5:10-13.*

V. 30. Jeremiah, and some few others, endeavoured to bring the people to repentance, and to avert divine judgments by their prayers: but they were greatly despised; their efforts were generally and pertinaciously opposed, and almost entirely unsuccessful; and their prayers were discouraged. There was not one, however, that possessed authority or influence, who made a good use of it. Neither the king nor any of his nobles, neither the high-priest nor any of the chief priests, not one of the scribes, the members of the sanhedrim, or the magistrates, nor of those, who possessed credit and influence: none of them all employed their abilities and authority to stop the progress of wickedness, and to bring the principal offenders to justice; or endeavoured by their labours and examples to promote a reformation, or to interpose by their prayers to avert divine judgment. The Lord (speaking after the manner of men) sought for some Moses, Phinehas, or Samuel, to stand in the gap on this occasion; but, as he found none, the destruction of Jerusalem was inevitable. (*Marg. Ref. Notes, 9:3, 13:5. Ps. 99:6. 106:19-23, 28-31. Is. 59:16-19, v. 16. Jer. 5:1, 2.*)

PRACTICAL OBSERVATIONS.

V. 1-16. How strong must the stream of human depravity be when it can burst through so many powerful obstructions, and inundate even the city of God with such a torrent of horrible wickedness, as is in this chapter described!—We must not excuse, or scruple to expose, the crimes of men, because they live in “holy places,” or occupy sacred functions: for when nominal Christians, or the clergy, become odious by their vices; the glory of God requires, that they should be made a reproach and a mocking even to the heathen: and if they be sheltered from deserved punishment and contempt, religion itself will be disgraced, or the sacred ministry despised; but their infamy and vexation show, that God will not connive at wickedness in persons of any name or station.—It is happy for mankind, that the power of ungodly men is limited: for they who perpetrate the most injustice and murder, would do still more were it “in their power.” But while they greatly harass and afflict others, they destroy themselves.—The Lord notes the sins of men with all their aggravations, and as he will call them to account for their idolatries, murders, and outrageous cruelties; so he will not overlook the neglect and contempt shown by children to their parents, the oppression of those of other religions, nations, or complexions; the vexation of orphans and widows; the slanders by which characters and even lives are destroyed; the profanation of his holy sabbaths: the neglect of his ordinances, or hypocrisy in attending on them; the preference given by men to their own traditions and superstitions, above his truths and precepts; their multiplied violations of his holy law, in the gratification of their sensual appetites, and in every species of lewdness; or their bribery, extortion, and greediness of gain, however acquired.—It is very common for sinners secretly to indulge their worldly lusts; and to vanish it over with a zealous profession of religion, and a great attachment to some of its doctrines or observances: and thus they impose on themselves, or on others; and perhaps exclaim against those who warn them of their danger, as precise or over rigorous. But can “their hearts endure, or their hands be strong, in the day that God shall deal with them,” as he has spoken? If in temporal judgments, every heart melts and all hands wax feeble; what will be the case “in the day of wrath, and revelation of the righteous judgment of God?” Will the stout-hearted, at that awful season, be able to harden their hearts under misery, as they now do in impiety? Will they despise the accomplishment, as they now do the revelation, of the wrath of the almighty God? As this must be impossible, let them, ere it be too late, submit to God and seek his mercy and salvation. And let those who find acute pain or lingering disease (comparatively light and momentary afflictions) very hard to be endured, take warning to “flee from the wrath to come,” lest a far “worse thing come upon them.”

V. 17-31. When rulers and princes choose to be like ravening wolves, and to shed blood in oppression or persecu-

tion; they will be sure to find profane priests and false prophets, to buoy up their confidence and keep them in countenance! There always were men of this stamp, who would violate the law of God, contradict his truths, explain away his precepts, prostitute his ordinances, “see vanity, divine lies,” confound all distinctions between holy and unholy, “daub the wall with untempered mortar,” and even become caterers to the lusts, or instruments of the cruelty and iniquity of wicked rulers, for a share of the spoil, and that they might be permitted to “take the treasure and the precious things.” Thus they destroy both the lives and souls of men, “for filthy lucre’s sake.” By such professed ministers of religion, whose false doctrines are devised to hide the shame of their wicked lives, the church of God becomes “a den of thieves” instead of “a house of prayer;” the gold and silver become dross and base metal; and nations are prepared to be melted, or consumed, by the fire of the divine indignation. And if lighter visitations be not sanctified, and rendered effectual to bring men to “repentance and fruits meet for repentance;” they will prove to be the forerunners of desolating judgments and irreversible destruction.—But let every one, according to his measure of ability and influence, endeavour to “make up the hedge and to stand in the gap,” to stop the progress of iniquity, and to avert the judgments of God from our guilty land. The Lord seeks for such men, and will accept their prayers and efforts; and so long as any are found, especially among our princes, senators, magistrates, and rulers in church or state, we may hope to be still preserved; but when none shall remain of this character, it may be expected, that God will “pour out his indignation upon us, and recompense our ways upon our heads, as he hath spoken.” Let then all who fear his name, unite to promote his truth and righteousness; even as zealously as wicked men, of every rank and profession, often conspire and combine their efforts to run them down.

NOTES.—CHAP. XXIII. V. 2. The two nations of Israel and Judah, were both descended from one common stock, and at first formed but one people or family. (*Notes, 16: 44-47. Jer. 3:6-11.*)

V. 3. As soon as the family of Jacob was grown up into a people, they were seduced into idolatry, and initiated into those abominations, to which they ever after were so exceedingly prone. (*Marg. Ref. Note, 20:7-9.*)

V. 4. The kingdom of Israel, of which Samaria was the capital city, containing ten tribes, and occupying the larger part of Canaan, was called “the elder sister” in this parable. (16:46.) “Aholah,” the name given to her, signifies, *His or her tent, or tabernacle;* (*Marg. and Ref.*) and implies, that the whole of the religion established in Israel was a human invention, a temple and service of their own, and not of God’s appointment. “Aholibah,” the name given to the younger sister, or to the kingdom of Judah and the city of Jerusalem, signifies, *My tent in her;* (*Marg. and Ref.*) and implies that the worship established in Judah was from God, and that his temple was indeed at Jerusalem: for the profanation of it was the grand aggravation of the sins of the Jews. Both these sisters belonged to the Lord: they were solemnly espoused to him at Mount Sinai, and bare sons and daughters to him; that is, children of God, true believers were raised up among them: and had they continued faithful to him, the whoredoms of their youth in Egypt would not have been mentioned against them. (*Marg. Ref.*)

V. 5-10. The kingdom of Israel not only revolted from the family of David, but apostatized from God, whose people they were by the most solemn engagements. In addition to their previous gross idolatries, in worshipping the golden calves and Baal: in the latter times of their nation, they connected themselves with the Assyrians, who became their neighbours by conquering the Syrians. They then became doting fond of their idols: being captivated by the comely persons and splendid appearance of the Assyrian captains and horsemen; and thinking every thing desirable, which tended to connect them with these new idolatrous allies. Thus they defiled themselves with their idols; and at the same time they retained the idolatries, which they had first learned in Egypt. Wherefore the Lord at length punished

6 Which were clothed with blue, captains and rulers, 'all of them desirable young men, horsemen riding upon horses.

7 Thus she 'committed her whoredoms with them, with all them *that were* 'the chosen men of Assyria, and with all on whom she doted; 'with all their idols she defiled herself.

8 Neither left she her 'whoredoms brought from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore, 'I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted.

10 These 'discovered her nakedness: 'they took her sons and her daughters, and slew her with the sword: and she became 'famous among women; for they had executed judgment upon her.

11 And when 'her sister Aholiba saw *this*, she 'was more corrupt in her inordinate love than she, and in her whoredoms more than 'her sister in her whoredoms.

12 She doted upon the Assyrians *her* neighbours, 'captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, *that* they took both one way;

14 And *that* she increased her whoredoms: for when she saw men 'portrayed upon the wall, the images of the Chaldeans portrayed with 'vermilion,

15 Girded 'with girdles about their loins, exceeding in dyed attire upon their heads, 'all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

16 And 'as soon as she saw them with her eyes, she doted upon them, 'and sent messengers unto them into Chaldea.

12-15. * Heb. bestowed her whoredoms upon them. 16:15. † Heb the choice of the children of Ashur. Gen. 10:22. k 30. 20:7. 22:3,4. Ps. 106:59. Hos. 5:3-6:10. 1.3,19,21. Ex. 32:4. 1 Kings 12:28. 2 Kings 10:29. 17:16. m 2 Kings 15:29. 17:5,6,23. 18:9-12. 1 Chr. 5:26. Hos. 11:5. Rev. 17:12,13,16. n 29. 16:37-41. Hos. 2:3,10. o 47. ‡ Heb. a name. 48. Jer. 22:6,9. p 4. q Heb. she corrupted her inordinate love more than she. † Heb. the whoredoms of her sister. 16:47-51. Jer. 3:8-11. q 5. 16:29. 2 Kings 16:7-15. 2 Chr. 28:16-23. r 6,23. s 31. 2 Kings 17:18,19. Hos. 12:1,2. t s 10,11. 46:1. Jer. 50:2. u Jer. 22:14. x 1 Sam. 18:4. Is. 22:21. y Judg. 8:18. 2 Sam. 14:25. † Heb. at the sight of her eyes. Gen. 3:6. 2 Cor. 7. 2 Sam. 19:2. Jos. 21:21. Ps. 119:37. Prov. 6:25. 23:33. Matt. 5:28. y 40. 11. 16:17-29. 2 Pet. 2:11. * Heb. children of Babel. Gen. 10:10. 11:9. s 22,28. 16:37. 2 Sam. 13:15.

them by the kings of Assyria, who turned against them, entirely spoiled their country, and slaughtered, enslaved, impoverished, and dispersed the inhabitants. Thus they executed judgment upon Samaria and Israel, and Aholah became 'famous, 'or a name, for her crimes and her calamities. The expression means *celebrated*, whether in an honourable or a dishonourable manner; either famous or infamous.—'As she had been formerly renowned among the heathen for her beauty; (16:14.) so now she was every where talked of as a remarkable instance of God's vengeance, and set forth as an example to other cities and nations, to deter them from the like abominations.' *Louth.* (*Marg. and Marg. Ref. Notes*, 16:30—43. 2 Kings 15:19-20. 17:3—6,24. Jer. 3:6—11. Hos. 5:13,14. 8:9,10. 10:5,6. 11:5—7. 14:1—3.)

V. 11—21. All the time that the kingdom of Israel was ripening for judgments, and even after it was ruined, Judah was growing more and more corrupt, and devoted to idols: and in the reign of Ahaz, afterwards in that of Manasseh and Amon, and at last after the death of Josiah, the Jews were more mad upon their idols than even the Israelites had been; so that the efforts of their pious princes to reform them, only served to discover the inveteracy of the disease, which increased amidst the most powerful remedies used to abate it. They too connected themselves with the Assyrians, and were enamoured of them and their idols; and then with the Chaldeans, and followed their idols: still retaining also their attachment to the Egyptians and their idols. Thus they were like those abandoned women, who have cast off all regard to decency, duty, or consequences; and are given up in the most infatuated manner to their unbridled inordinate passions, and are ready to prostitute themselves to every man they see: and their conduct was represented by these allusions, to show how loathsome and hateful idolatry is in 'e sight of God. But after a short time, they were as much alienated from the Chaldeans, as they had been attached to them; (as is frequently the case between bad women and their paramours;) and this made way for their tempters to become their executioners. For, though they were alienated from the Chaldeans, they continued to provoke the Lord by their abominable idolatries and heathen alliances,

17 And the 'Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, 'and her mind was 'alienated from them.

18 So she 'discovered her whoredoms, and discovered her nakedness: then 'my mind was alienated from her, like as my mind was alienated from her sister.

19 Yet she 'multiplied her whoredoms, 'in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doted upon their 'paramours, whose flesh is *as* the flesh of asses, and whose issue *is like* the issue of horses.

21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians or the paps of thy youth.

22 ¶ Therefore, O Aholiba, thus saith the Lord God; Behold, 'I will raise up thy lovers against thee, 'from whom thy mind is alienated, 'and I will bring them against thee on every side;

23 The 'Babylonians, and all 'the Chaldeans, 'Pekod, and Shoa, and Koa, and all 'the Assyrians with them: all of them 'desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee 'with chariots, wagons, and wheels, and with an assembly of people, *which* shall set against thee buckler and shield and helmet round about: and 'I will set judgment before them, and they shall judge thee according to their judgments.

25 And 'I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: 'they shall take thy sons and thy daughters; and 'thy residue shall be devoured by the fire.

26 They shall also 'strip thee out of thy clothes, and take away thy 'fair jewels.

†† Heb. loosed, or, disjoined. b 16:36. 21:24. Is. 3:9. Jer. 8:12. Hos. 7:1. c 16:27. 22:19. Ps. 75:59. 106:40. Jer. 6:3. 12:8. 15:1. Lam. 2:7. Hos. 2:2. Am. 5:8. Zech. 11:8. d 14. 16:25,26,27. Am. 4:4. e 3,8,21. 16:22,20:7. f 16:30. g 17:15. h 23. 16:37. i 10:5,6. 39:3,4. Heb. 16:10. Rev. 17:16. j 17. l 1. Jer. 6:22,23. 12:9-12. k 21:19, &c. 2 Kings 20:14-17. 25:1-3. s 12 Kings 24:2. Job 1:7. Is. 23:13. Acts 7:4. m Jer. 50:21. n Gen. 2:14-25. 18. Ezra 6:22. o 6,12. p 26:10. Jer. 47:3. Nah. 3:3,4. 3:2,3. q 45. 16:38. 21:23. 2 Sam. 24:14. Jer. 39:5,6. r 5:13. s 16:36-42. Ex. 34:14. Deut. 20:20. 32:21. 22. Prov. 6:34. Cant. 8:5. Zeph. 1:18. a 47. Hos. 2:4,5. t 15:6,7. 20:7,48. 22:18-22. Rev. 18:8. u 29. 16:18,37,39. Jer. 13:22. Hos. 2:9,10. Jer. 17:16. 18:14-17. †† Heb. instruments of thy decking. Is. 3:17-24. 1 Pet. 3:8,4.

especially alienated from the Egyptians; so that he was at length entirely alienated from them. (*Marg. and Marg. Ref. Notes*, 3. 16:44—47. 2 Kings 16:7—9. 20:12—19. Jer. 3:6—11.)

Dyed attire, &c. (15) 'The Chaldeans, and afterwards the Persians, wore a sort of turbans upon their heads, with different degrees of ornaments, according to their different qualities.' *Louth.*

V. 22—24. (*Marg. Ref. Notes*, 45,49. 16:35—43. Rev. 17:15—18.)—'I will set, &c. (24) The Lord employed the Chaldeans to execute his judgments on the Jews: and they intended to judge and condemn them, for violating the solemn treaties and rebelling against them. (*Marg. Ref. q. Notes*, 28. 17:15—21. 21:23.)

V. 25. *Nose, &c.* [This refers to the severe vengeance, which enraged jealous husbands sometimes took on their adulterous wives; or to the ignominious and terrible punishment, that was publicly inflicted on them; and it implied that God would employ the Chaldeans to destroy the king, princes, priests, and prophets of Judah; and, as it were, first to mutilate, and then put to death, this infamous adulteress with her whole family. (*Marg. Ref.* See on Note, 22—24. *Notes*, 8:6. Ex. 20:5. 34:14—17. v. 14.)

V. 26. *Marg. and Marg. Ref. Note*, 40—42.

V. 27. 'These severe judgments shall effectually deter thee from idolatry, and make thee abhor the least approaches to it. (22:15.)' *Louth.* This prediction is frequently repeated; and the accomplishment of it has been most wonderful. It might have been expected, that a nation ever prone to idolatry, even when residing in a country where the worship of the true God was established, and none else tolerated, would have readily conformed to the idolatrous usages of the nations, among whom they were scattered by the captivity, and so have been incorporated with them. Yet, neither the authority, the frowns, the examples, or the favour, of their conquerors or powerful neighbours, nor their own fears, hopes, interests, or predilection for the sensual, joyful worship of idols, could prevail with them to run into gross idolatry, during the captivity, or afterwards! Nay, they were instrumental to the proselyting of numbers of idolaters to the worship of JEHOVAH, in the countries where they were 'dispersed'

27 Thus ²wi I take thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord God; Behold, I will deliver thee into the hand of *them* whom thou hatest, into the hand of *them* from whom thy mind is alienated:

29 And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

30 I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols.

31 Thou hast walked in the way of thy sister; therefore will I give her cup into thy hand.

32 Thus saith the Lord God; Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much.

33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou shalt even drink it and suck it out, and thou shalt break the shreds thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord God.

35 Therefore thus saith the Lord God; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

36 ¶ The Lord said, moreover, unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;

37 That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them.

38 Moreover, this they have done unto me:

x 16:41, 22:15, Is. 27:9, Mic. 5:10-14, Zech. 13:2, y 3:19, z 17:92, 16:37, Jer. 21:7-10, 24:8, 34:20, a 26:24-45-47, Deut. 28:47-51, 2 Sam. 13:15, b 18:16-36, 37, c 12-21, 6:9, Ps. 106:35-38, Jer. 2:18-20, 16:11, 12:22, 8:9, d 7:17, e 13:16-47, 51, Jer. 3:8-11, f 2 Kings 21:13, Jer. 7:14, 15, Dou. 9:12, g Ps. 60:4, h 51:17, Jer. 45:15-26, 48:9, Matt. 20:22, 23, Rev. 16:19, 18:6, i 22:43, 25:9, 26:2, 25:15, 26:2, j Ps. 28:37, 1 Kings 9:7, Ps. 76:3, Jer. 25:9, Lam. 2:15, 16, Mic. 7:8, k 1 Jer. 25:27, Hab. 2:16, l 15:17, 22, m Ps. 75:8, n 3:8, Rev. 18:7, o 22:12, Is. 17:10, Jer. 2:32, 3:21, 23:27, 32:33, Hos. 8:14, 13:6, Rom. 1:28, p 1 Kings 14:9, Neh. 9:26, q 45-49, 7:4, 44:10, Lev. 24:15, Num. 14:34, 18:22, r 20:4, 22:2, Jer. 1 Cor. 6:2, 3, s Or, *plead* 6:9, Jer. 11:14, 14:11, t 4, u 16:2, Is. 58:1, Hos. 2:2, Mic. 3:8-11, Matt. 23:12-33, Luke 11:39-52, Acts 7:51-52, v 15:16, 32, Hos. 4:2, 3:1, u 9:45, 16:36, 38, 22:2-4, 24:6-9, 2 Kings 4:4, 106:37, Hos. 1:15, Jer. 7:6, 9, Hos. 4:2, Mic. 3:10, Luke 13:34, x 4, 16:20, 21:45, 20:26, 31, Lev. 13:21, 20:2-5, Deut. 12:31, 2 Kings 17:17, 21:6, Jer. 7:31, 32:35, y 7:20, 8:5-16, 2 Kings 21:4, 7, 23:11, 12, z 20:13, 24, 22:8, Neh. 13:17, 16, Jer. 17:27, a Is. 3:9, Jer. 7-8-

And though, since their national rejection of Christ, the Jews have been as destitute even of the appearance of true religion as can well be conceived; yet they have in general been preserved from gross idolatry, during almost eighteen hundred years! The fact itself is unparalleled in the history of mankind; but the astonishment of every reflecting person, who carefully compares it with these express predictions, must be exceedingly increased by so doing. (*Marg. Ref. See on Note, 22:15.*)

V. 28, 29. 'The Chaldeans that were thy lovers formerly: (22) but since thou hast broken thy league and friendship with them, thy love is turned to hatred. . . This shall prompt them to take a full revenge on thy perfidiousness.' *Louth. (Marg. Ref. See on Note, 22-24, v. 24.)*

V. 30. *Marg. Ref.*

V. 31. (*Marg. Ref. Notes, 11-21, 16:44-51. 2 Kings 21:13. Jer. 3:6-11. 7:12-15. 25:15-18.*) 'I will execute the same judgments and vengeance against thee, and that with greater severity.'

V. 32-35. *Marg. Ref. See on Note, 22:3-5. Notes, Ps. 75:8, Is. 1:21-24. Jer. 25:27, 28. Hab. 2:15-17. Matt. 26:36-39.—It containeth, &c. (32) The judgments of God to be inflicted on the Jews would be very terrible, and of long continuance; as those of Israel had been and would be.—Pluck off, &c. (34) As one drunken, frantic, and in despair.*

V. 36. (*Marg. and Marg. Ref. Notes, 4:204. 22:2.*)

V. 37-39. *Marg. Ref. u, x. Notes, 16:15-22, 44-47. 20:25, 26. 22:3-15.—Same day, &c. (38, 39) Marg. Ref. y—a.—After the people had burned their children in the fire to idols, they came, with horrid presumption and hypocrisy, into the sanctuary of God, and polluted it with their abominable sacrifices.—Lo, &c. (39) 'The words may be expounded of their setting up idols in the very temple, and worshipping them there. (2 King 21:4.)' *Louth.**

they have defiled my sanctuary in the same day and have profaned my sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and lo, thus have they done in the midst of my house.

40 And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments,

41 And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil.

42 And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sabaeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I unto her that was told in adulteries, Will they now commit whoredoms with her, and she with them?

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

45 ¶ And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands.

46 For thus saith the Lord God; I will bring up a company upon them, and will give them to be removed and spoiled.

47 And the company shall stone them with stones, and despatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.

48 Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.

49 And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I am the Lord God.

11. 11:15. Mic. 3:11, John 18:28, b 38, 44:7, 2 Chr. 33:4-7, Jer. 23:11, c 16, Is. 57:9, d Heb. coming, 2 Kings 20:13-15, d Ruth 3:3, Esth. 2:12, e 2 Kings 9:30, Jer. 4:30, margins, f 16:13-16, Prov. 7:10, Is. 3:18-23, g Heb. honourable, Esth. 1:6, Prov. 7:16, 17, Is. 57:7, Am. 2:8, 6:4, g 44:16, Is. 65:11, Mal. 1:7, h 16:18, 19, Jer. 44:17, Hos. 2:8, 9, Is. 32:6, 18, 19, Hos. 13:6, Am. 6:1-6, h Heb. multitude of men, k Job 1:15, Joel 3:8, l Or, drunkards, 16:11, 12, Rev. 13:3, m Ezra 9:7, Ps. 106:5, Jer. 13:23, Dan. 9:16, n Heb. her whoredoms, o 32-13, c 36, Jer. 5:14, Hos. 6:5, Zech. 1:6, Hos. 8:3-7, p 37-39, 16:38-43, Lev. 20:10, 21:9, Deut. 22:21-24, John 8:7, q 37, r 22-26, 16:40, Jer. 25:19, ** Heb. for a removing and spoil, Jer. 15:4, 24:9, 34:17, margins, s 25:29, 9:6, 16:41, Jer. 33:4, 5, t Or, single thou out, 24:5, u 24:21, 2 Chr. 36:17-19, v Deut. 13:16, Jer. 39:8, 52:13, x 27, 6, 32:15, 36:35, Mic. 5:11-14, Zeph. 1:3, 5:15, 16:11, Deut. 18:11, Is. 26:9, 1 Cor. 10:16-11, 2 Pet. 2:6, z 7:4, 9:10, 11:21, 16:43, 22:31, Is. 59:18, a 33, b 6:7, 20:32, 42, 44, 25:5, Ps. 9:16.

V. 40-42. The princes and nobles of Judah used every artifice, to induce the heathen nations to enter into alliances with them; and bestowed much pains to gain admission with them to their idolatrous worship, as harlots do to inveigle their lovers. And when their ambassadors came before them, besides other methods of making themselves appear alluring or considerable, they took care to be surrounded with luxuries and effeminate retainers, who welcomed the ambassadors of the idolatrous princes with loud acclamations.—'They sent into other countries, to have such as should teach the service of their idols.' The 'table' refers to the idolatrous sacrifices, and the feasts connected with them.—The word rendered Sabaeans may mean drunkards; (*marg.*) and it is very probable that the drunken and mad revels, which the worshippers of Bacchus made in honour of that filthy idol, adorned with chaplets and other decorations, and accompanied with music, songs, and dances of the most sensual kind, may here be referred to. (*Marg. and Marg. Ref. Notes, 11-21. 16:23-29. Ez. 32:2-6. 2 Kings 9:30-37, v. 30. Is. 57:7-10. 65:11, 12. Jer. 4:30, 31. Hos. 2:10-13.*)

V. 43, 44. The Lord repeatedly warned Israel and Judah not to enter into alliances with idolaters, nor to join in their idolatries; but though they were grown old in these practices, and had suffered so much by them, that it might have been hoped they would be weary of them; yet they were as eager after them as ever! (*Marg. and Marg. Ref.*)

V. 45. As upright magistrates used to condemn and execute judgment on adulteresses and murderers; so did the prophets in the name of God denounce sentence against Jerusalem and Samaria. Even the heathen princes, who executed the sentence, were more righteous than the apostate scribes. (*Marg. Ref. See on Note, 37-39. Note, 16:43-45.*)

V. 46-48. *Marg. and Marg. Ref. See on Note, 45*

CHAPTER XXIV.

The prophet is informed of the day, when Nebuchadnezzar laid siege to Jerusalem, 1, 2. He is shown the miseries of the Jews, and the destruction of the city, by the parable of a boiling pot, 3-14. He is forbidden to mourn for the sudden death of his wife; to denote that the calamities of the people should exceed all expressions of sorrow, 15-24. When tidings were brought him of these events, his mouth would be opened and he should be no more dumb, 25-27.

A GAIN in the ninth year, in the tenth month, in the tenth day of the month, the word of the Lord came unto me, saying,

2 Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day.

3 And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God; 'Set on a pot, set it on, and also pour water into it:

4 Gather the pieces thereof into it, even every

a 12:1, 29:1, 36:1, 22:1, 17:31, 33:1, 17:33, 21:40, 1:2 Kings 24:12, b 14, 8:1, 34:8, 9, Hab. 2:2, 2 Kings 25:1, Jer. 39:1, 52:1, d 17:2, 19:2, 20:2, 49:4, 75:2, Mic. 2:1, Mark 12:12, Luke 8:10, 23:35, 39:12, 25:17, 12:16, 12:34, 19:63, 10:7, 51:7, 16:1, 1:3, Jer. 1:14, 1:22, 18:2, Mic. 3:2, 5, Matt. 24:1, 16:17, 17:20, Jer. 30:8, 32:10, 11:24-27, Rev. 19:20, 1:10, * Or Jeshp. b 9:1, 11:6, 7, 22:2, 34:9-12, 27:2, 37:15, 2 Kings 21:16, 24:1, Mic. 7:2, Nah. 3:1, Matt. 23:35, Rev. 11:7, 8, 17:6, 18:24, 11:13, Jer. 6:29.

V. 49. *Ye shall bear, &c.* 'Ye shall bear the punishment due to your sins of idolatry. To bear sin, or iniquity, is a noted expression in Scripture, signifying the undergoing the punishment due to it. (35) *Louth*.—This observation is of great importance, in respect of our Lord's sufferings, and the sense in which he "bare our sins in his own body on the tree." (Notes, Lev. 10:16-18, 16:20-22, v. 22. Is. 53:11, 12. 1 Pet. 2:18-25, v. 24.)

PRACTICAL OBSERVATIONS.

Those who first seduce others into wickedness will have a dreadful account to render: for when the fence of modesty, fear, and conscience are broken down, and habits of sinful indulgence are contracted, it is extremely difficult to reclaim the offenders.—Evil habits, conversation, and connexions so pollute the memory, the imagination, and the affections, and so weaken the authority of reason and conscience over the animal inclinations and corrupt propensities of our fallen nature; that, even after apparent reformation, the offenders are very prone to relapse into their former practices. Every object tends to bring them to remembrance, associated with the idea of pleasure, and separated from the recollection of the painful consequences; and thus they are again tempted to return to them. When sinful imaginations are indulged, and former scenes of vice reviewed with delight; there can be no true repentance or change of heart: for true penitents reflect, with loathing and remorse, on the iniquities of their former years.—Whilst our ears and minds are wounded with the mention of the practices of those, who "work all uncleanness with greediness;" we are not generally aware, that these abominations have in them less turpitude, than our ingratitude to God, and rebellion and enmity against him; except as they partake of that criminality in common with more decent transgressions.—If we would not be polluted with wickedness, we must avert our eyes from it, and close our senses against those objects which excite sinful thoughts and inclinations. So long as men are attracted with personal accomplishments and external embellishments, and with the pomp and pride of life; they will always be tempted to prefer worldly connexions, fashions, and maxims, to the worship and service of God, and the company of his people: and an intercourse with polished, but irreligious nations, always occasions an increase of vanity and iniquity.—That love, which is cemented by concurrence in sin, generally terminates in disgust, contempt, and enmity: and God commonly employs tempters to punish those who listen to them.—When sinners will not take warning by the punishment of others; they will be made warnings themselves, to teach men not to copy their crimes.—Contempt, astonishment, desolation, rage, and despair, will be the portion of the cup of all who forget God, turn their backs on him, and refuse to return: (Note, Ps. 11:6.) but they, who are his people by profession, and by sacramental vows and engagements, and yet apostatize, will be punished most severely; and especially such as, after having done those abominable things which God hates, venture to go into his sanctuary and profane his ordinances, to compromise for their crimes, or cloak them.—If the grace of God do not change men's hearts, old age will not cure them of the love of sin: nay, the filthiness of the heart often seems to increase with the decays of nature; and worn out debauchees, like rotten wood, become more inflammable when ready to moulder into dust. How dreadful must it be for men to enter the eternal world in such a temper of soul, and with such vile affections!—Unrepented, unmortified, unpardoned sin must end in the destruction of body and soul, in time and to eternity: families, churches, and nations are ruined by it continually: and all righteous men and holy angels, yea, the whole assembled world will applaud the sentence, which at the last day the Judge shall pronounce against the workers of iniquity.

NOTES.—CHAP. XXIV. V. 1, 2. The prophet re-

good piece, the thigh, and the shoulder; fill it with the choice bones.

5 Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them seethe the bones of it therein.

6 ¶ Wherefore thus saith the Lord God; 'Wo to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! "bring it out piece by piece; "let no lot fall upon it.

7 For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust;

8 That it might cause fury to come up to take vengeance: 'I have set her blood upon the top of a rock, that it should not be covered.

9 Therefore thus saith the Lord God; 'Wo to the bloody city! 'I will even make the pile for fire great.

m 9:5, 11:7-9, 11, Josh. 10:22, n Josh. 7:16-18, 1 Sam. 14:40-42, 2 Sam. 8:2, Joel 3:3, Ob. 11, Jon. 1:7, Nah. 3:10, o 1 Kings 21:19, Is. 3:9, Jer. 2:34, 6:12, Plev. 17:13, Deut. 12:16, 21, Job 16:18, Is. 26:31, q 5:13, 8:17, 18, 22:30, 31, Deut. 32:21, 22, 2 Kings 23:17, 2 Chr. 34:25, 36:16, 37, Jer. 17:18-20, 15:1-4, r 16:37, 38, 23:45, Deut. 29:29-32, Jer. 22:8, 1 Cor. 4:5, Rev. 17:1-8, 18:5-10, 16-20, s See on 6. Hab. 2:12, Luke 13:34, 35, Rev. 14:20, 16:6, 19, 22:19-22, 31, Is. 30:33, 31:9, 2 Thes. 1:8, 2 Pet. 3:7-12, Jude 7, Rev. 21:8.

sided many hundred miles from Jerusalem: yet on the very day when the siege of that city was formed, the Lord revealed it to him; and ordered him to make such a memorial of it, as would afterwards give authority to his declaration, that it was in truth the word of God. (Marg. Ref. Notes, 1:1-3, v. 2. 2 Kings 25:1-5, v. 1.)

V. 3-5. To represent to the rebellious Jews the certain event of the siege, the prophet was ordered to speak a parable to them. For the Lord gave repeated orders, (as in haste to be obeyed,) to set on a pot and pour water into it. Into this they were directed to gather the pieces of an animal, or of several animals, "the choice of the flock;" especially the choice pieces and bones. This represented Jerusalem besieged by the Chaldeans: all ranks of men were gathered into it, by taking refuge within the walls, especially the nobles and princes; and thus they were retained in the city to their destruction.—'Add this ... parable: ... though they seem resolved not to take heed to what thou deliverest, either in plain words, or figurative expressions.' *Louth*.—Burn also the bones, &c. (5) 'The bones of those who have been unjustly slain in the midst of the city, (11:7.) whose blood cries for vengeance against it, and kindles God's anger like fire.' *Ibid.* (Marg. and Marg. Ref. Notes, 11:1-3, 4-12, v. 7. 12:18-22. Jer. 1:13, 14.)

V. 6-8. Jerusalem, that bloody city, (Marg. Ref. k, l.) was the pot, and the wickedness committed in it, the scum. The judgments of God upon the Jews caused this scum to arise, by exciting convictions, and discovering their crimes. Under these dispensations they should have put away their transgressions; as the scum, which arises by the heat of the fire, is taken off from the top of the pot. But they grew worse and worse; their sins remained unrepented and unpardoned, and therefore their miseries would continue and increase. All the besieged would endure lingering and dire calamities, till it came to the turn of each to perish, or to fall into the hands of the besiegers: multitudes would die during the siege, by the sword, by famine, and by pestilence: no lot would fall upon them, which should be slain, and which spared; but they would be involved in one common ruin: and all who survived the siege would either be slain, or enslaved by the conquerors, or driven as wretched exiles to wander and perish in other countries. (Marg. Ref. m, n. Notes, 2 Sam. 8:2, Nah. 3:8-11, v. 10.) For the guilt of Jerusalem's murders and other iniquities, remained in the midst of her. Indeed the murderers had avowed their crimes: the blood shed by them was, as it were, set on the top of a rock, a conspicuous place, into which it would not sink, and where it could not be concealed; and they disdained even to cover it with dust, or to bestow the least pains to hide it.—'The words allude to the command of the law, (Lev. 17:13.) that they cover the blood of any beast, or other living creature that was slain, with dust; which was not only intended to prevent their eating of blood, but also to give men a sort of horror or aversion to the sight of bloodshed.' *Louth*. (Note, Lev. 17:10-16.) The Lord would therefore call up his hot displeasure, expose their wickedness to all the world, and make their punishment as notorious as their crimes had been (Marg. Ref. o-r. Notes, 9-13. 2 Kings 25:1-7, Is. 26:20, 21, Jer. 6:13-15, v. 15.)

V. 9-11. The great pile for fire represented the power, courage, violence, and indignation of the Chaldeans, which would exceedingly distress the Jews, and both prevent their escape and accelerate their ruin. The command to "heap on wood," &c. denoted the commission given the besiegers to conduct the assault with increasing vigour, and to treat the Jews with marked severity: so that they would be wasted in the city like flesh in the boiling pot; and all their previous calamities would prepare them for a prey to the Chaldeans, as the meat is stewed and seasoned for relishing food. For they would in this manner glut their revenge, cruelty, and avarice,

10 Heap on wood, kindle the fire, consume the flesh, and "spice it well, and let the bones be burned.

11 Then "set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and "that the filthiness of it may be molten in it, that the scum of it may be consumed.

12 She hath "wearied herself with lies, and "her great scum went not forth out of her: her scum shall be in the fire.

13 In "thy filthiness is lewdness: "because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more "till I have caused my fury to rest upon thee.

14 I "the Lord have spoken it: it shall come to pass, and I will do it; I will not go back, "neither will I spare, neither will I repent; "according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God.

[Practical Observations.]

15 ¶ Also the word of the Lord came unto me, saying,

16 Son of man, behold, I take away from thee "the desire of thine eyes "with a stroke: "yet neither shalt thou mourn nor weep, neither shall "thy tears "run down.

17 "Forbear to cry, "make no mourning for the dead, "bend the tire of thy head upon thee, and

"put on thy shoes upon thy feet, and "cover not thy "lips, and "eat not the bread of men.

18 So I spake unto the people in the morning "and at even my wife died; and I did in the morning as I was commanded.

19 ¶ And the people said unto me, "Wilt thou not tell us what these things are to us, that thou dost so?

20 Then I answered them, The word of the Lord came unto me, saying,

21 Speak unto the house of Israel, Thus saith the Lord God; Behold, I will profane my sanctuary, "the excellency of your strength, "the desire of your eyes, and "that which your soul pitieth; and "your sons and your daughters whom ye have left shall fall by the sword.

22 And "ye shall do as I have done: ye shall not cover your lips, nor eat the bread of men.

23 And your tires shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; "but ye shall pine away for your iniquities, "and mourn one toward another.

24 Thus "Ezekiel is unto you a sign: according to all that he hath done shall ye do: and "when this cometh, "ye shall know that I am the Lord God.

25 Also, thou son of man, shall it not be in the day when I take from them "their strength, the joy of their glory, the desire of their eyes, and "that

n Jer. 17:3. 20:5. Lam. 1:10. 2:16. x Jer. 21:10. 32:29. 37:10. 38:18. 39:8. 52:13. y 20:38. 22:15. &c. z 33:6, 27, 47, 48. 36:25. [a. 1:25. 4:4. 27:9. Mic. 5:11. 14. Zech. 13:1. 9:3, 5. Mal. 4:1. Mat. 3:12. 1 Cor. 3:12, 13. r [a. 47:13. 57:9. 10:7. 2:13. 9:5. 10:14, 15. 51:52. Hos. 12:1. Hab. 2:13, 18, 19. a 6:13. Gen. 6:5-7. 8:21. [a. 1:5. Jer. 5:3. 44:16, 17. Dan. 9:13, 14. b 11. 23:36-48. 2 Cor. 7:1. c 22:24. 2 Chr. 35:14-16. [a. 5:4-6. 9:13-17. Jer. 6:28-30. 25:3-7. 31:18. Hos. 7:1, 19-16. Am. 4:6-12. Zeph. 3:2, 7. Matt. 23:37, 38. Luke 13:7-9. 14:15. 15:13. 5:5. 16:42. Rom. 9:3. Num. 22:19. 1 Sam. 15:29. Ps. 33:9. [a. 55:11. Jer. 23:30. Matt. 24:35. f 5:11. 7:4, 9. 8:18. 9:10. Jer. 1:3. 6:16, 43. 18:30. 23:31. 23:24, 49. [a. 3:11. Jer. 4:18. Matt. 16:27. Rom. 2:5. 6. h 18:21, 25. Prov. 5:9. Cant. 7:10. [a. 36:18. k 21-24. 10:2, 3. Jer. 22:18. 1 Thes. 4:13. [a. 9:1, 18. 13:17. Lam. 2:18. * Heb. go. 1 Heb.

as if enjoying the pleasures of a feast: and they would pursue the poor remains of the people with unrelenting rage, as men burn the bones, when they have eaten the flesh from off them. But, as the pot was still polluted with the scum, or rust of the metal, (with the relics of their idolatry and iniquity,) it must also be heated, burned, and even melted by the fire, till wholly purified: that is, Jerusalem would be entirely levelled with the ground, as nothing short of this could purify it from its abominations; and then afterwards it would be rebuilt, free from those defilements, a holy city as in former ages. (*Marg. Ref. Notes, 3-8. Is. 1:25-27. 27:7-11. Jer. 30:19-22. 31:23-26.*)

V. 12, 13. Jerusalem had wearied herself, or wearied God with lies. At a great expense, and with much labour, she had followed after idols, which were "lying vanities;" she had sought the assistance of her heathen neighbours who deceived her; and she had professed to worship JEHOVAH, when this profession was mere hypocrisy. As no reformation had taken place, the Lord would consume her iniquity by his fiery vengeance. Her idolatry was no occasional offence, the effect of peculiar circumstances of temptation: but it was the result of a violent depraved propensity; an enmity to God and his holy worship, and a strong attachment to the sensual rites and worshippers of abominable idols: as the unfaithfulness of an adulterous wife, is proved to arise from a rooted licentiousness of heart, when she grows more dissolute amidst all means used to reclaim her. The Lord had used various methods to wean the Jews from idolatry, by reforming kings, holy prophets, and awful judgments; but they still continued obstinately attached to idols: they would therefore at length be given up to ruin; and nothing further would be done for their reformation, till the Lord had "caused his fury to rest upon them." (*Marg. Ref. Notes, 9-11. 5:13. Is. 1:5, 6. 5:3, 4. Jer. 3:6-11. 5:3-6. 31:18-20. Hos. 5:15. Zeph. 3:1-4.*)

V. 14. *Marg. Ref. Note, 12:26-28.*

V. 16-18. This was the last message which the prophet carried to the captives, respecting the destruction of Jerusalem and of the temple; and it was introduced by a very afflictive dispensation to himself. The Lord informed him previously that he would "take away the desire of his eyes with a stroke;" that is, his wife, whom he greatly loved, and whom we may suppose to have been in every respect worthy of his endeared affection, and a great comfort to him amidst his heavy trials: yet God would take her from him by a sudden stroke without any intervening sickness, which would aggravate the pain of this sudden and great affliction. Ye the was commanded to avoid eye outward expression of sorrow: he was not allowed to shed tears, or to make any outcry, or to use any of the customary tokens of mourning: he was required to wear his turban, or bonnet, and his shoes, as usual; and not to cover his lips, the sign of silent distress. He was not allowed to eat the bread, which was commonly sent on such occasions to the mourners by their friends; as suppos-

Be silent. Ps. 37:7. marg. 59:9. 45:10. Am. 8:3. Hab. 2:20. m Jer. 16:4-7. n 23. Lev. 10:6. 21:10. o 2 Sam. 15:30. p 22. Lev. 13:45. Mic. 3:7. 1 Heb. upper lip, and so 22. q Hos. 9:4. r 1 Cor. 7:29, 30. s 12:9. 17:12. 20:49. 21:7. 37:18. Mal. 3:7, 8, 13. t 7:20-22. 9:7. Ps. 74:7. 79:1. Is. 65:11. Jer. 7:14. Lam. 1:10. 2:6, 7. Lam. 11:31. Acts 6:13, 14. u Ps. 36:6. 105:4. 132:8. x 16. Ps. 37:4. 84:1. y Heb. the pity of your soul. z 23:25, 47. Jer. 6:11. 9:21. 16:3, 4. 21:17. Job 27:15. Ps. 78:64. Jer. 16:4-7. 47:3. Am. 6:9, 10. a 4:17. 33:10. Lev. 26:39. b Is. 59:11. c 4:3. 12:6, 11. Is. 8:18. 20:3. Hos. 1:2, &c. 3:1-4. Luke 11:29, 30. d 1 Sam. 10:2-7. Jer. 17:15. Luke 21:13. John 13:19. 14:29. 16:4. e 6:7. 7:9, 37. 17:24. 25:5, 7, 11, 14, 17. f 21. Ps. 48:2. 50:2. 128:1-9. Jer. 7:4. g Heb. the lifting up of your soul.

ing their minds too full of perturbation to make provision for themselves: and perhaps consisting of such things, as were deemed to correspond with their afflicted state, or suited to minister to their comfort. Accordingly, by the grace of God he was enabled to acquiesce in the divine will, in this trying dispensation: and, after having received this distressing information, he went to speak to the people, and probably to notify to them the affliction which was coming upon him, and the manner in which he was ordered to behave under it. For at even his wife died, and the next morning he openly conformed his conduct to the divine command, though it would probably expose him to the censure of being insensible, and devoid of tender affections. (*Marg. and Marg. Ref. Notes, 19:24. 44:25-27. Lev. 10:3. 21:1-5. Jer. 16:5-7. 1 Cor. 7:29-31. 1 Thes. 4:13-18. v 13.*)

V. 19-24. Some of the people would inquire the prophet's meaning, in derision or censoriousness; but others would suppose that he thus intended to fix their attention on his instructions: and their inquiry gave him an opportunity of delivering the message of God to them. (*Marg. Ref. Notes, 20:49. 21:6, 7. 37:15-19. v 19.*) He had determined to profane his temple which had been the chief defence, distinction, and honour of their nation; and which the idolatrous Jews still presumed upon as their safeguard, and gloried in as their pride: nor could they bear to hear or think, that it would ever be destroyed by the heathen. (*Marg. and Marg. Ref. t-x. Notes, 16-18. 7:20-22. Jer. 7:3, 4. 26:9.*) At the same time, the remainder of their children, the objects of their tenderest affection and compassion, would be slain before their eyes. And then they would imitate the prophet, when he had been bereaved of his most valued earthly comfort: they would not show any of the ordinary tokens of sorrow, lest they should give umbrage to the haughty victors or because their troubles came upon them in such quick succession, that they had not space for lamenting each of them, or because their personal sorrows were swallowed up in the calamities of the nation; or the multitudes, who had cause to lament, would render particular instances of afflictions less noticed: or in short their griefs would be too big for utterance. So that, in sullen and stubborn desperation, without even the relief of freely giving vent to their sorrows, they would pine away in unrepented and unpardoned iniquities, or only fretfully complain and repine one to another in private. (*Marg. Ref. y-b. Notes, 33:10. Lev. 26:38, 39. Am. 6:9-11.*)—Though this was addressed to the captives, yet it related to the general concerns of the nation. For the prophet suffered this heavy affliction in this composed manner, to be a sign unto them of their approaching condition and conduct; when they would know the power, truth, and justice of the Lord, by the accomplishment of these terrible predictions.

V. 25-27. When the city and temple in which they gloried should be destroyed: all the nobles and valiant men, who were the strength, confidence, and rejoicing of the Jews, cut off; and their valuable treasures, an still more valued

whereupon they set their minas, their sons and their daughters,

26 That he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I am the Lord.

CHAPTER XXV.

Prophecies against Ammon, 1-7; Moab and Edom, 8-14; and Philistia, 15-17

THE word of the Lord came again unto me, saying,

2 Son of man, set thy face against the Ammonites, and prophesy against them;

3 And say unto the Ammonites, Hear the word of the Lord God; Thus saith the Lord God; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of

*g Dent. 28:32. Jer. 11:22. 52:10. h 33:21. 1 Sam. 4:12-18. Job 1:15-19. 13:26-37. 29:31. 33:22. Ex. 6:11-12. Ps. 51:15. Luke 21:15. Eph. 6:19. k 24. a 6:2. 20:45. 21:2. 33:2. b 21:28-32. Gen. 19:38. Jer. 9:23, 25. 25:21-37. 27:3. 31:1-6. Am. 1:13-15. Zeph. 2:8-11. c 6:8. 28:2. 35:10-15. 38:2. Prov. 17:5. Linn. 1:31, 42. 4:21. Mic. 7:8. * Heb. children. Jdg. 6:3, 5. 7:12. 8:10. 1 Kings 4:30. d Gen. 29:1. Num. 23:7. Is. 41:2. e Lev. 26:16. Dent. 28:33, 34.*

children, torn from them; the Lord would send one of those, who had escaped the sword, to inform the prophet. (*Marg. and Marg. Ref. f-h. Note, 33:21, 22.*) Then his mouth would be again opened to speak with him that brought the tidings, and to the people concerning the affairs of the nation; and they would be convinced by the event, that he had been a sign unto them, to make them know and fear the Lord. (*Marg. Ref. i. Notes, 33:24-33. 34: 36-39.*) In the mean time he would be dumb, as to the Jews, and would not deliver any prophecies to them, during the continuance of the siege; though employed to deliver several predictions concerning the neighbouring nations. (*Marg. Ref. k. Notes, 3:22-27. vv. 25-27. 25-32: 35.*)

PRACTICAL OBSERVATIONS.

V. 1-14. "The times before appointed," for the condign punishment of ungodly men, may seem to approach slowly, but they will certainly and speedily arrive. In the mean while it behoves the ministers of God to use every method of exciting the attention, and awakening the consciences, of the careless, and obstinate, to a sense of their guilt and danger.—The refugees to which impenitent rebels flee for safety, are often the occasions of the scenes of their destruction.—Men weary themselves far more in the pursuit of lying vanities, either in open wickedness, or hypocrisy, or superstition, than they need to do, in seeking happiness and salvation in the service of God, and in the method of the gospel.—Some sinners are longer spared than others: but, unless they "repent and be converted," they will all perish, without respect to rank, abilities, or reputation.—The wrath of God is sufficient to convert any place into a hell, for the torment of his obstinate enemies; even as his favour and consolations can change a dungeon into a heaven, for the benefit of his suffering servants.—Those who are shameless in their crimes, shall be rendered infamous in their punishment: and all the innocent blood, which ambitious warriors, cruel tyrants, oppressors, or persecutors, or false accusers, have gloried in shedding, shall soon be required at their hands.—When the instructions of God's word, and the chastenings of his rod, leave men hardened in impenitence, he often condemns them "to continue filthy still;" and their filthiness will then no more be purged till he has caused his fury to rest upon them to their final destruction. However infidels may despise the denunciations of his word, he will certainly accomplish them, and not go back, nor spare, nor repent; but will judge sinners according to their ways and their doings.

V. 15-27. "Marriage is honourable in all," not excepting either priests or prophets, or the most eminent servants of God: and an amiable and pious wife is justly valued and rejoiced in, as one of the chief of created comforts. Yet this honourable and endeared affection must be subordinated to the love of God and submitted to his will. The faith which influenced Abraham to sacrifice his beloved Isaac, will cause us to submit patiently, should the Lord take away the desire of our eyes by a sudden stroke: for he has a right to recall every loan, and is able to make up every loss to us.—We cannot expect to retain very long our most valued earthly comforts: and should continually be seeking for grace, to enable us properly to bear such separating strokes: yet we may be sure that our sovereign God will not take our relatives from us, without some wise and good reason. But should he see it conducive to his own glory, to our good, or the good of our brethren, to make us examples of suffering affliction and of patience: if our hearts be in a proper frame, we shall say, "Thy will be done;" and shall find "his grace sufficient for us." Nature must indeed feel exquisitely: but Christians should be careful not to "sorrow as men without hope," or to copy the vehement language and expressions of grief,

Israel, when it was desolate; and against the house of Judah, when they went into captivity;

4 Behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.

5 And I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks: and ye shall know that I am the Lord.

6 For thus saith the Lord God; Because thou hast clapped thy hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel;

7 Behold, therefore I will stretch out my hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I am the Lord.

8 Thus saith the Lord God; Because that

*Jdg. 6:3-6. Is. 1:7. 62:8, 9. 65:22. f 21:20. Rabbath. 2 Sam. 12:26. g Is. 17:2. 22:14. Zeph. 2:14, 15. h 8. 24:24. 26:6. 30:3. 35:2. 38:23. Ps. 83:16. 12. 37:20. 49:27, 33. 34:37. Jer. 49:27. 1 Am. 2:15. Nah. 3:19. Zeph. 2:15. i Heb. Land. k 6:11. * Heb. foot. 1:15. 35:15. 36:5. Neh. 4:3, 4. marg. Prov. 24:17. 11. 12. * Heb. soul. m 13:16. 14:9. 35:3. Zeph. 1:4. n Jer. 49:2. Am. 1:14. || Or, meat.*

which are in use among those "who know not God;" and ministers especially should always endeavour so to moderate their passions on trying occasions, that they may be instructive examples to the numbers, who have their eyes upon them. They must not deviate from their duty to follow the fashions of a vain world: nor is it expedient to omit their work on account of personal troubles; for it has often been observed, that their words on such occasions have proved peculiarly useful to the hearers.—Every dispensation of Providence, and every action of the eminent servants of God, should lead us to inquire what we may learn from them; and it is very desirable, that the conduct of ministers should excite the people to hear the word of God from them.—His ordinances, and the welfare of his church, should be dearer to our hearts than our nearest relatives: for they are "the excellency of the strength," and the most honourable and joyful distinction of every nation, which truly values them. But when men abuse and pollute divine institutions by their crimes, and yet confide in the outward form, as entitling them to acceptance and protection; the Lord will take away these privileges, or pour contempt upon them. Yet after all the scriptural examples of this truth, men still continue to confide and glory in externals, while they hate the power of godliness!—But if the case of sinners, under great temporal calamities, who remain unhumiliated and desperate, and pine away in their iniquities, be very dreadful; what will be the case of those, who are cast into that place, "where their worm dieth not, and their fire is not quenched?" (*Note, Mark 9:43-50.*) Blessed be God we need not thus pine away in any of our present afflictions; for should all comforts fail, and all sorrows combine against us, yet the broken heart and the mourner's prayer are always accepted before our God. Mourning before him, confessing our sins, and seeking his help and grace; we need not despond, and shall not be left comfortless in any situation during life, or in the approaching agonies of death.

NOTES.—CHAP. XXV. V. 2. "Look thou towards the coast of the Ammonites, and in this posture do thou prophesy against them." *Bp. Hall. (Marg. Ref. a. Note, 6:2, 3.)*

V. 3-7. The enmity of the Ammonites, Moabites, and Edomites against the Jews, seems to have originated from ancient competitions, and from covetous desires of their possessions; but it was augmented by their hatred of God and of his worship. (*Marg. Ref. b, c. Notes, Ps. 83:1-8.*) They therefore rejoiced over the profanation and destruction of the temple, as well as over the miseries of the people and the desolation of the land; and they expressed their insulting triumph in the most indecent manner; as if they meant to encourage the Chaldeans in the work of carnage and destruction. (*Marg. and Marg. Ref. i, k.*) The Lord therefore reminded them, (for it is probable that these predictions would be sent to them, or heard of by them,) that he was about to deliver them also into the hands of their enemies to be destroyed. (See on *Notes, 21:28-32.*)—It is likely, that Nebuchadnezzar subjugated the Ammonites some time after the destruction of Jerusalem: that the Arabians, and other nations to the east of Judah, took possession of their cities and enjoyed the fruit of their lands: and that they made Rabbath their headquarters, and there kept their camels and folded their flocks, of which they possessed vast multitudes.—The Ammonites have long since perished from being a distinct nation; and the performance of these predictions was suited to convince the survivors, that JEREMIAH was indeed the only living and true God.—By the men of the east must be meant the Chaldeans. (21:19, 20.) Ammon is likewise reckoned among these countries, which God foretold Jeremiah should

Moab and Seir do say, Behold, the house of Judah is like unto all the heathen;

9 Therefore, behold, I will open the side of Moab from the cities from his cities which are on his frontiers, the glory of the country, Beth-jeshimoth, Baalmeon, and Kiriaethaim,

10 Unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites will not be remembered among the nations.

11 And I will execute judgments upon Moab; and they shall know that I am the Lord.

12 ¶ Thus saith the Lord God; Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them;

13 Therefore thus saith the Lord God; I will also stretch out my hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword.

14 And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger, and according to my fury; and they shall know my vengeance saith the Lord God.

15 ¶ Thus saith the Lord God; Because the

o Num. 24:17,18. Ps. 83:4-8. Is. 15: 16: 25:10. Jer. 25:21. 48: Am. 2:1-3. Zeph. 2:8-11. p 12-14. 35: Deut. 2:5. Is. 34: 63:1-6. Jer. 27:3. 49:7-32. Am. 2:11,12. Ob. 1. &c. q Is. 10:9-11. 35:18-20. * Or, shoulder. r Josh. 13:30. s Num. 32:37,38. Josh. 15:17,19. Jer. 48:23. t 4. 1 Or, against. u 21:32. Ps. 83:3-6. Is. 23:16. x 17. 5:8,10,15. 11:9. 16:41. 30:14,19. 39:21. Ps. 9:16. 149:7. Jude 15. y Jer. 9:25,26. 25:21. 48: 25. 35:15. s. 8:35. 2 Chr. 23:17. Ps. 137:7. Jer. 49:7, &c. i Heb. revenging revengement. Gen. 27:41,42. Am. 1:11,12. Ob. 10-16. b 16. Is. 34: 63: 16. Lam. 4:21,22. Mal. 1:3,4. c 14:9,13,17,19-21. 29:8. Gen. 5:7. Jer. 7:30. d Gen. 35:11. Jer. 49:20. Ob. 9. Hab. 3:3. s Or, shall fall by the sword unto Dedan. Jer. 49:23. 49:8. e Gen. 27:29. Is. 11:14. 63:1. &c. Jer. 49:2. f Deut.

be delivered into the hands of the king of Babylon. (Jer. 25: 21.) Louth. (Marg. Ref. d-h.)

V. 8. Judah had been distinguished from other nations, by the peculiar protection of JEHOVAH, as well as by the temple, and the worship there performed: but their idolatries had rendered them in these respects like the other nations; and their calamities, terminating in the destruction of their city and temple, seemed to indicate, that the Lord either could not or would not protect them any longer. Thus they appeared to be made like to the heathen; and Moab and Edom were greatly rejoiced at it. (Marg. Ref. Notes, 9-11.)

V. 9. 'I will make a passage for his enemies to invade his frontier cities, and from thence to possess themselves of the best of his country.' Louth. (Marg. and Marg. Ref. r, s.)

V. 10, 11. "With the sons of Ammon, I have even given it for a possession to the sons of the east; in order that the sons of Ammon may no longer be remembered among the nations. And I will, &c."—The ruin of Moab would deprive the Ammonites of every resource, and be one means of their sinking into neglect and oblivion. Thus both Ammon and Moab, who were nearly related, and generally supported each other, would be desolated together by the same powerful enemies. (Marg. and Marg. Ref. Gen. 19:31-38, vv. 37, 38. Notes, 1 Sam. 11:1-3. 2 Sam. 10:2-14. 12:26-31. Is. 11:1-16, v. 14. 15:16. Jer. 48:49:1-6. Am. 1:13-15. 2:1-3. Zeph. 2:8-10.)

V. 12, 13. The Lord had given the peculiar blessing to Jacob in preference to Esau; Jacob had grievously offended Esau by his conduct in that matter; and Esau's resentment had been transmitted to his posterity. The Israelites and Jews had also obtained many advantages over the Edomites: who watched their opportunity of taking vengeance for them, when the Jews were in distress, and especially when they were crushed by the power of the Chaldeans: but in so doing they highly offended the God of Israel, and brought his terrible vengeance upon themselves. (Marg. Ref. Notes, 35; Gen. 27:36-42. Num. 20:14-21. 24:17-19. 2 Sam. 8:12-14. Ps. 137:9-9, v. 7. Is. 34:63:1-6. Jer. 49:7-22. Joel 3:18-21, v. 19. Am. 1:11,12. Ob. 1-21. Mal. 1:2-5.)

V. 14. Marg. Ref.—By the hand, &c. Judas Maccabeus, and afterwards Hyrcanus, vanquished the Edomites, and at length reduced them entirely into subjection to the Jews: and thus that revengeful nation was made to know the vengeance of God, by the hand of his people Israel.

V. 15. The Philistines were a remnant of the old inhabitants of Canaan; and from the days of Joshua they had hated Israel, and had been for ages very formidable enemies; but, having been at length reduced, they were not able to express their old hatred, till the Jews were subdued by the Chaldeans; and then they assisted them to cut off the fugitives. (Marg. and Marg. Ref. Notes, Judg. 3:1. 10:6-9. 13:1. 4: 16: 1 Sam. 4:13-18:31. 2 Sam. 5:17,18. 8:4. Is. 14:28-32. Jer. 47: Joel 3:8-8, v. 4. Am. 1:6-8. Zech. 9:5,6.)

V. 16. Cherethims, &c. Either the Cherethims were a tribe of the ancient Canaanites, bordering on the Philistines; or this is merely another name, by which the Philistines were

Philistines have dealt by revenge, and have taken vengeance with a despiseful heart, to destroy it for the old hatred;

16 Therefore thus saith the Lord God; Behold, I will stretch out my hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the seacoasts.

17 And I will execute great vengeance upon them with furious rebukes; and they shall know that I am the Lord, when I shall lay my vengeance upon them.

CHAPTER XXVI.

The ruin of Tyre, for insulting over Jerusalem, is foretold, 1-6. The siege and taking of that city by Nebuchadnezzar, 7-14; and the conservation occasioned by its fall, 15-21.

AND it came to pass in the eleventh year, in the first day of the month, that the word of the Lord came unto me, saying,

2 Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste:

3 Therefore thus saith the Lord God; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

4 And they shall destroy the walls of Tyrus,

32:35,36. Ps. 68:10,11. Nah. 1:2-4. Heb. 10:30,31. Rev. 6:14,17. g 6,12. Is. 14:29-31. Jer. 25:20. 47: Joel 3:4. Am. 1:6-8. Zeph. 2:4- Zech. 9:5-8. h 2 Chr. 28:18. Ps. 53:7. Is. 9:12. 1 Judg. 14-16: 1 Sam. 4. i 13: 14: 17: 31: 2 Sam. 6: 1 Chr. 7:21. j Or, with perpetual hatred. k 7. l 11 Sam. 30: 14. 2 Sam. 15:18. Zeph. 2:5. Cherethim. m Or, haven of the sea. n 11. 15: 15. o Heb. vengeance. p 5,11,14,6,7. Ps. 9:16. a 1:2:8:1. 20:1. Jer. 39:2. b Josh. 19:29. Ps. 83:7. Is. 23: Jer. 23:9,27. Zech. 4:7,4. Joel 3:4. Am. 1:9,10. Zech. 9:2,3. c 25:25,26,36,2. Ps. 40:15. 70:3. 83:2-4. d Lam. 1:1. Acts 2:5-10. e 35:10. Jer. 49:1. f 5:8. 2:3. 25:22. Jer. 51:13. 50:31. Nah. 2:13. g Mic. 4: 11. Zech. 14:2. h 27:25,32-34. Ps. 93:4,107:25. Is. 5:30. Jer. 6:23. 51:32. Luke 21:25. 19. Is. 23:11. Jer. 5:10. Am. 1:10. Zech. 9:3,4.

known. "The remnant" seems to mean the inhabitants of Ashdod, which had been almost entirely destroyed. (Marg. and Marg. Ref. 2 Sam. 15:18-22. Zeph. 2:5-7.)

PRACTICAL OBSERVATIONS.

The hatred, which ungodly men bear to true religion is so excessive, that they can rejoice in the desolations of the church, and the calamities of her children, even when ruin impends over them from the same quarter!—Though God acts with perfect wisdom and justice, in permitting the profanation of his sanctuary, and the troubles of his professed worshippers, being influenced by abhorrence of their sins, and zeal for his own glory; yet their enemies are induced by far other motives, when they triumph and insult over them in such circumstances.—Those who rejoice at the calamities of their neighbours, out of avarice, ambition, resentment, or malignity, will be exposed to judgments for it: but they who rejoice with great delight in the afflictions of God's people, out of hatred to his truth and worship, may expect that he will stretch forth his hands against them, as his personal enemies. Gladly would such persons see the church entirely destroyed, and made, in character and circumstances, like the rest of the world: but, notwithstanding all her corruptions and afflictions, a vast difference still remains, and will continue to the end of the world, and to all eternity.—When rapacious men are about to seize upon the possessions of others, they often are deprived of their own: and such as disdain the afflicted will soon sink into contempt.—"Vengeance belongeth unto God;" they who without his commission revenge themselves, greatly offend, and will be made to know his vengeance: and those who treasure up the old hatred, and watch for their opportunity of manifesting it, are "treasuring up for themselves wrath against the day of wrath, and the revelation of the righteous judgment of God."

NOTES.—CHAP. XXVI. V. 1. It is probable, that this was the first day of the first month of that year in which Jerusalem was taken; though the month is not mentioned. (Marg. Ref. Notes, 2 Kings 25:1-5.)

V. 2. The Tyrians do not seem to have had any peculiar enmity against the Jewish religion or nation: but they were merchants, whose object it was to extend their commerce; and they supposed, that the ruin of Jerusalem would conduce to their advantage: they hoped to draw to themselves the trade with those people, who had been used to frequent the gates of Jerusalem; and thus to be replenished, when she was laid waste.—There was a great confluence of people to Jerusalem from all parts at the solemn feasts, ... as well of Jews as proselytes. ... When Jerusalem was taken, ... the spoil of the city was carried thither' (to Tyre) 'for sale: and probably several of the inhabitants, being made captives, were sold there for slaves, a traffic the Tyrians dealt in very much. (27:13. Joel 3:4-6.) Louth.—Thus the wicked rejoice at their fall, by whom they may have any profit.' (Marg. Ref. Note, Joel 3:8-8.)

V. 3-6. This chapter and the two following contain a very copious prophecy against Tyre, which was one of the most ancient cities in the world, and for many ages one of the

and break ^{down} her towers: I will also scrape her dust from her, and make her like the top of a rock.

5 It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God: and it shall become a spoil to the nations.

6 And her daughters which are in the field shall be slain by the sword; and they shall know that I am the Lord.

7 ¶ For thus saith the Lord God; Behold, I will bring upon Tyrus, Nebuchadnezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.

8 He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee.

9 And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

10 By reason of the abundance of his horses, their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach.

11 With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.

12 And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they

shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones, and thy timber, and thy dust, in the midst of the water.

13 And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.

14 And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken it, saith the Lord God. [Practical Observations.]

15 ¶ Thus saith the Lord God to Tyrus; Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

16 Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their brodered garments: they shall clothe themselves with strembling; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee.

17 And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of seafaring men, the renowned city, which was strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it!

18 Now, shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure.

19 For thus saith the Lord God; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;

k 12. Lev. 14:41-45. l 24:7,8. m 14:19. 47:10. n 25:7. 29:19. o 8. 16: 45:48. Jer. 49:2. p 25:7,11,14,17. q 3. 28:7. 29:18-20. 30:10,11. 32:11. 12. Jer. 25:9,22. 27:3-6. r 17:14-16. s 27:3-36. t 27:3-36. u 27:3-36. v 27:3-36. w 27:3-36. x 27:3-36. y 27:3-36. z 27:3-36. aa 27:3-36. ab 27:3-36. ac 27:3-36. ad 27:3-36. ae 27:3-36. af 27:3-36. ag 27:3-36. ah 27:3-36. ai 27:3-36. aj 27:3-36. ak 27:3-36. al 27:3-36. am 27:3-36. an 27:3-36. ao 27:3-36. ap 27:3-36. aq 27:3-36. ar 27:3-36. as 27:3-36. at 27:3-36. au 27:3-36. av 27:3-36. aw 27:3-36. ax 27:3-36. ay 27:3-36. az 27:3-36. ba 27:3-36. bb 27:3-36. bc 27:3-36. bd 27:3-36. be 27:3-36. bf 27:3-36. bg 27:3-36. bh 27:3-36. bi 27:3-36. bj 27:3-36. bk 27:3-36. bl 27:3-36. bm 27:3-36. bn 27:3-36. bo 27:3-36. bp 27:3-36. bq 27:3-36. br 27:3-36. bs 27:3-36. bt 27:3-36. bu 27:3-36. bv 27:3-36. bw 27:3-36. bx 27:3-36. by 27:3-36. bz 27:3-36. ca 27:3-36. cb 27:3-36. cc 27:3-36. cd 27:3-36. ce 27:3-36. cf 27:3-36. cg 27:3-36. ch 27:3-36. ci 27:3-36. cj 27:3-36. ck 27:3-36. cl 27:3-36. cm 27:3-36. cn 27:3-36. co 27:3-36. cp 27:3-36. cq 27:3-36. cr 27:3-36. cs 27:3-36. ct 27:3-36. cu 27:3-36. cv 27:3-36. cw 27:3-36. cx 27:3-36. cy 27:3-36. cz 27:3-36. da 27:3-36. db 27:3-36. dc 27:3-36. dd 27:3-36. de 27:3-36. df 27:3-36. dg 27:3-36. dh 27:3-36. di 27:3-36. dj 27:3-36. dk 27:3-36. dl 27:3-36. dm 27:3-36. dn 27:3-36. do 27:3-36. dp 27:3-36. dq 27:3-36. dr 27:3-36. ds 27:3-36. dt 27:3-36. du 27:3-36. dv 27:3-36. dw 27:3-36. dx 27:3-36. dy 27:3-36. dz 27:3-36. ea 27:3-36. eb 27:3-36. ec 27:3-36. ed 27:3-36. ee 27:3-36. ef 27:3-36. eg 27:3-36. eh 27:3-36. ei 27:3-36. ej 27:3-36. ek 27:3-36. el 27:3-36. em 27:3-36. en 27:3-36. eo 27:3-36. ep 27:3-36. eq 27:3-36. er 27:3-36. es 27:3-36. et 27:3-36. eu 27:3-36. ev 27:3-36. ew 27:3-36. ex 27:3-36. ey 27:3-36. ez 27:3-36. fa 27:3-36. fb 27:3-36. fc 27:3-36. fd 27:3-36. fe 27:3-36. ff 27:3-36. fg 27:3-36. fh 27:3-36. fi 27:3-36. fj 27:3-36. fk 27:3-36. fl 27:3-36. fm 27:3-36. fn 27:3-36. fo 27:3-36. fp 27:3-36. fq 27:3-36. fr 27:3-36. fs 27:3-36. ft 27:3-36. fu 27:3-36. fv 27:3-36. fw 27:3-36. fx 27:3-36. fy 27:3-36. fz 27:3-36. ga 27:3-36. gb 27:3-36. gc 27:3-36. gd 27:3-36. ge 27:3-36. gf 27:3-36. gh 27:3-36. gi 27:3-36. gj 27:3-36. gk 27:3-36. gl 27:3-36. gm 27:3-36. gn 27:3-36. go 27:3-36. gp 27:3-36. gq 27:3-36. gr 27:3-36. gs 27:3-36. gt 27:3-36. gu 27:3-36. gv 27:3-36. gw 27:3-36. gx 27:3-36. gy 27:3-36. gz 27:3-36. ha 27:3-36. hb 27:3-36. hc 27:3-36. hd 27:3-36. he 27:3-36. hf 27:3-36. hg 27:3-36. hh 27:3-36. hi 27:3-36. hj 27:3-36. hk 27:3-36. hl 27:3-36. hm 27:3-36. hn 27:3-36. ho 27:3-36. hp 27:3-36. hq 27:3-36. hr 27:3-36. hs 27:3-36. ht 27:3-36. hu 27:3-36. hv 27:3-36. hw 27:3-36. hx 27:3-36. hy 27:3-36. hz 27:3-36. ia 27:3-36. ib 27:3-36. ic 27:3-36. id 27:3-36. ie 27:3-36. if 27:3-36. ig 27:3-36. ih 27:3-36. ii 27:3-36. ij 27:3-36. ik 27:3-36. il 27:3-36. im 27:3-36. in 27:3-36. io 27:3-36. ip 27:3-36. iq 27:3-36. ir 27:3-36. is 27:3-36. it 27:3-36. iu 27:3-36. iv 27:3-36. iw 27:3-36. ix 27:3-36. iy 27:3-36. iz 27:3-36. ja 27:3-36. jb 27:3-36. jc 27:3-36. jd 27:3-36. je 27:3-36. jf 27:3-36. jg 27:3-36. jh 27:3-36. ji 27:3-36. jj 27:3-36. jk 27:3-36. jl 27:3-36. jm 27:3-36. jn 27:3-36. jo 27:3-36. jp 27:3-36. jq 27:3-36. jr 27:3-36. js 27:3-36. jt 27:3-36. ju 27:3-36. jv 27:3-36. jw 27:3-36. jx 27:3-36. jy 27:3-36. jz 27:3-36. ka 27:3-36. kb 27:3-36. kc 27:3-36. kd 27:3-36. ke 27:3-36. kf 27:3-36. kg 27:3-36. kh 27:3-36. ki 27:3-36. kj 27:3-36. kl 27:3-36. km 27:3-36. kn 27:3-36. ko 27:3-36. kp 27:3-36. kq 27:3-36. kr 27:3-36. ks 27:3-36. kt 27:3-36. ku 27:3-36. kv 27:3-36. kw 27:3-36. kx 27:3-36. ky 27:3-36. kz 27:3-36. la 27:3-36. lb 27:3-36. lc 27:3-36. ld 27:3-36. le 27:3-36. lf 27:3-36. lg 27:3-36. lh 27:3-36. li 27:3-36. lj 27:3-36. lk 27:3-36. ll 27:3-36. lm 27:3-36. ln 27:3-36. lo 27:3-36. lp 27:3-36. lq 27:3-36. lr 27:3-36. ls 27:3-36. lt 27:3-36. lu 27:3-36. lv 27:3-36. lw 27:3-36. lx 27:3-36. ly 27:3-36. lz 27:3-36. ma 27:3-36. mb 27:3-36. mc 27:3-36. md 27:3-36. me 27:3-36. mf 27:3-36. mg 27:3-36. mh 27:3-36. mi 27:3-36. mj 27:3-36. mk 27:3-36. ml 27:3-36. mn 27:3-36. mo 27:3-36. mp 27:3-36. mq 27:3-36. mr 27:3-36. ms 27:3-36. mt 27:3-36. mu 27:3-36. mv 27:3-36. mw 27:3-36. mx 27:3-36. my 27:3-36. mz 27:3-36. na 27:3-36. nb 27:3-36. nc 27:3-36. nd 27:3-36. ne 27:3-36. nf 27:3-36. ng 27:3-36. nh 27:3-36. ni 27:3-36. nj 27:3-36. nk 27:3-36. nl 27:3-36. nm 27:3-36. nn 27:3-36. no 27:3-36. np 27:3-36. nq 27:3-36. nr 27:3-36. ns 27:3-36. nt 27:3-36. nu 27:3-36. nv 27:3-36. nw 27:3-36. nx 27:3-36. ny 27:3-36. nz 27:3-36. oa 27:3-36. ob 27:3-36. oc 27:3-36. od 27:3-36. oe 27:3-36. of 27:3-36. og 27:3-36. oh 27:3-36. oi 27:3-36. oj 27:3-36. ok 27:3-36. ol 27:3-36. om 27:3-36. on 27:3-36. oo 27:3-36. op 27:3-36. oq 27:3-36. or 27:3-36. os 27:3-36. ot 27:3-36. ou 27:3-36. ov 27:3-36. ow 27:3-36. ox 27:3-36. oy 27:3-36. oz 27:3-36. pa 27:3-36. pb 27:3-36. pc 27:3-36. pd 27:3-36. pe 27:3-36. pf 27:3-36. pg 27:3-36. ph 27:3-36. pi 27:3-36. pj 27:3-36. pk 27:3-36. pl 27:3-36. pm 27:3-36. pn 27:3-36. po 27:3-36. pp 27:3-36. pq 27:3-36. pr 27:3-36. ps 27:3-36. pt 27:3-36. pu 27:3-36. pv 27:3-36. pw 27:3-36. px 27:3-36. py 27:3-36. pz 27:3-36. qa 27:3-36. qb 27:3-36. qc 27:3-36. qd 27:3-36. qe 27:3-36. qf 27:3-36. qg 27:3-36. qh 27:3-36. qi 27:3-36. qj 27:3-36. qk 27:3-36. ql 27:3-36. qm 27:3-36. qn 27:3-36. qo 27:3-36. qp 27:3-36. qq 27:3-36. qr 27:3-36. qs 27:3-36. qt 27:3-36. qu 27:3-36. qv 27:3-36. qw 27:3-36. qx 27:3-36. qy 27:3-36. qz 27:3-36. ra 27:3-36. rb 27:3-36. rc 27:3-36. rd 27:3-36. re 27:3-36. rf 27:3-36. rg 27:3-36. rh 27:3-36. ri 27:3-36. rj 27:3-36. rk 27:3-36. rl 27:3-36. rm 27:3-36. rn 27:3-36. ro 27:3-36. rp 27:3-36. rq 27:3-36. rr 27:3-36. rs 27:3-36. rt 27:3-36. ru 27:3-36. rv 27:3-36. rw 27:3-36. rx 27:3-36. ry 27:3-36. rz 27:3-36. sa 27:3-36. sb 27:3-36. sc 27:3-36. sd 27:3-36. se 27:3-36. sf 27:3-36. sg 27:3-36. sh 27:3-36. si 27:3-36. sj 27:3-36. sk 27:3-36. sl 27:3-36. sm 27:3-36. sn 27:3-36. so 27:3-36. sp 27:3-36. sq 27:3-36. sr 27:3-36. ss 27:3-36. st 27:3-36. su 27:3-36. sv 27:3-36. sw 27:3-36. sx 27:3-36. sy 27:3-36. sz 27:3-36. ta 27:3-36. tb 27:3-36. tc 27:3-36. td 27:3-36. te 27:3-36. tf 27:3-36. tg 27:3-36. th 27:3-36. ti 27:3-36. tj 27:3-36. tk 27:3-36. tl 27:3-36. tm 27:3-36. tn 27:3-36. to 27:3-36. tp 27:3-36. tq 27:3-36. tr 27:3-36. ts 27:3-36. tt 27:3-36. tu 27:3-36. tv 27:3-36. tw 27:3-36. tx 27:3-36. ty 27:3-36. tz 27:3-36. ua 27:3-36. ub 27:3-36. uc 27:3-36. ud 27:3-36. ue 27:3-36. uf 27:3-36. ug 27:3-36. uh 27:3-36. ui 27:3-36. uj 27:3-36. uk 27:3-36. ul 27:3-36. um 27:3-36. un 27:3-36. uo 27:3-36. up 27:3-36. uq 27:3-36. ur 27:3-36. us 27:3-36. ut 27:3-36. uu 27:3-36. uv 27:3-36. uw 27:3-36. ux 27:3-36. uy 27:3-36. uz 27:3-36. va 27:3-36. vb 27:3-36. vc 27:3-36. vd 27:3-36. ve 27:3-36. vf 27:3-36. vg 27:3-36. vh 27:3-36. vi 27:3-36. vj 27:3-36. vk 27:3-36. vl 27:3-36. vm 27:3-36. vn 27:3-36. vo 27:3-36. vp 27:3-36. vq 27:3-36. vr 27:3-36. vs 27:3-36. vt 27:3-36. vu 27:3-36. vv 27:3-36. vw 27:3-36. vx 27:3-36. vy 27:3-36. vz 27:3-36. wa 27:3-36. wb 27:3-36. wc 27:3-36. wd 27:3-36. we 27:3-36. wf 27:3-36. wg 27:3-36. wh 27:3-36. wi 27:3-36. wj 27:3-36. wk 27:3-36. wl 27:3-36. wm 27:3-36. wn 27:3-36. wo 27:3-36. wp 27:3-36. wq 27:3-36. wr 27:3-36. ws 27:3-36. wt 27:3-36. wu 27:3-36. wv 27:3-36. ww 27:3-36. wx 27:3-36. wy 27:3-36. wz 27:3-36. xa 27:3-36. xb 27:3-36. xc 27:3-36. xd 27:3-36. xe 27:3-36. xf 27:3-36. xg 27:3-36. xh 27:3-36. xi 27:3-36. xj 27:3-36. xk 27:3-36. xl 27:3-36. xm 27:3-36. xn 27:3-36. xo 27:3-36. xp 27:3-36. xq 27:3-36. xr 27:3-36. xs 27:3-36. xt 27:3-36. xu 27:3-36. xv 27:3-36. xw 27:3-36. xy 27:3-36. xz 27:3-36. ya 27:3-36. yb 27:3-36. yc 27:3-36. yd 27:3-36. ye 27:3-36. yf 27:3-36. yg 27:3-36. yh 27:3-36. yi 27:3-36. yj 27:3-36. yk 27:3-36. yl 27:3-36. ym 27:3-36. yn 27:3-36. yo 27:3-36. yp 27:3-36. yq 27:3-36. yr 27:3-36. ys 27:3-36. yt 27:3-36. yu 27:3-36. yv 27:3-36. yw 27:3-36. yx 27:3-36. yy 27:3-36. yz 27:3-36. za 27:3-36. zb 27:3-36. zc 27:3-36. zd 27:3-36. ze 27:3-36. zf 27:3-36. zg 27:3-36. zh 27:3-36. zi 27:3-36. zj 27:3-36. zk 27:3-36. zl 27:3-36. zm 27:3-36. zn 27:3-36. zo 27:3-36. zp 27:3-36. zq 27:3-36. zr 27:3-36. zs 27:3-36. zt 27:3-36. zu 27:3-36. zv 27:3-36. zw 27:3-36. zx 27:3-36. zy 27:3-36. zz 27:3-36.

most flourishing; being the centre of commerce between the east and the west, and the grand emporium of the earth. Such predictions have generally been accomplished in a gradual manner: and whilst some signal and near event was particularly foretold; they contained also expressions, which related to more remote futurity. It had been foretold by Isaiah, that Tyre, after having been destroyed by the Chaldeans, would at length recover her prosperity, and that the Tyrians would be converted to Christianity. (Notes, Is. 23.) The total and final ruin of that city could not be effected, till those prophecies had been fulfilled: yet that also was clearly predicted, and has accordingly been exactly accomplished. These verses may therefore be interpreted as a summary prediction of those events, which would take place during a long succession of ages: and thus we at this day possess a fuller demonstration, that Ezekiel wrote by divine inspiration, than his contemporaries had; for what man could have thought of so entire a destruction of such a flourishing city, as that which is here predicted, and has accordingly happened? The Lord, being against Tyre, declared that he would "cause many nations to come up against her." This may mean the Chaldean army, composed of troops from several nations: but it seems rather to signify the Chaldeans, Macedonians, and other nations, who successively weakened, and at length totally desolated Tyre. These would bear down all before them, like an inundation of the sea; and not only destroy her walls and towers; but even reduce the ground, on which the city stood, to a bare and barren rock, a place for the spreading of nets, like some rocks found in the midst of the seas. The spoil and trade of Tyre would also be divided among many nations; and her daughters, the dependent towns and villages in the adjacent country, would be destroyed by the sword of the conquerors. (Marg. Ref. Notes, 14-21. 27:26-36.)

V. 7. King of kings.] Marg. Ref. f. Note, Dan. 2:37. V. 9-11. Marg. Ref. Notes, Is. 23:6-11. Nah. 3:2,3.

V. 12. Marg. and Marg. Ref. Notes, 19:20. A spoil, &c.] Though the Tyrians had carried off their most valued treasures, so that Nebuchadnezzar, when he took the city after thirteen years' siege, was greatly disappointed as to the value of the plunder; yet there could not but be great quantities of spoil left in so rich a city. (Note, 23:17-20.)

V. 13. 'Great cities are full of all kind of raveny and luxury: this shall be turned into a melancholy silence.' Louth. (Marg. Ref. Notes, Is. 23:6-9,15-18. Jer. 25:10. Rev. 18:21-24.)

V. 14. 'It has been commonly said, ... when Old Tyre

was closely besieged, and was near falling into the hands of the enemy, that the Tyrians fled from thence, and built new Tyre on the island: but the learned Vitrina hath proved at large from good authorities, that new Tyre was founded several ages before, and was the station for ships.' Bp. Newton.—It was, however, the city on the continent which Nebuchadnezzar destroyed; and this was never rebuilt.—

'He raised the whole to the ground, and slew all found therein. After this it never recovered its former glory; ... not rising any higher than to become a village by the name of Old Tyre. ... The city on the island became the Tyre, afterwards so famous by that name.' Prideaux.—At length Alexander the Great used the ruins of the city on the continent, to make a road or causeway across the narrow sea to the city on the island, when he besieged it; and this tended to render the site of old Tyre like the top of a rock; and then her stones were literally cast into the "midst of the water." (12) And in process of time the city on the island was also entirely destroyed. (Marg. Ref. Notes, 3-6,21.)

V. 15. The isles, &c.] The countries of Europe bordering on the Mediterranean, which traded with Tyre, and where her colonies were established, seem here to be principally intended. They were greatly interested in her fate, which must have exceedingly affected their trade and prosperity: probably they had much wealth in the hands of the Tyrian merchants, and in the warehouses of that city, when it was destroyed: and the fall of so prosperous a city, and the miseries endured by her inhabitants, were sufficient to make all others tremble for themselves, as well as mourn over her. (Marg. Ref.) Notes, 16-18, v. 18. 27:26 36. Is. 23:5,12.)

V. 16-18. The great consternation, excited by the fall of Tyre, is here described in language peculiarly impressive and affecting. (Marg. and Marg. Ref. Notes, 27:26-36, vo. 30-36. Ex. 15:14-16. Is. 23:4,6,7. Rev. 18:9-19. P. O.) Their terror, &c. (17) Though the Tyrians never made extensive conquests by land; yet they claimed the sovereignty of the seas, and often made those who frequented them tremble, by their powerful fleets and superior skill in naval affairs: but they would at length cause them to tremble by their unexpected fall. (18)

Departure. (18) 'When thy people shall be carried captive.' Louth. Or, when they fled from the city, and emigrated to other countries.

V. 19. Bring, &c.] The destruction of Tyre is here compared to a shipwreck. (Marg. Ref. Notes, 27:26-36.)

V. 20. Tyre would at length be so entirely destroyed, that her prosperity would no more be remembered, than men

20 When "I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth," in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory "in the land of the living";

21 I will make thee "a terror, and thou shalt be no more;" though thou be sought for, yet shalt thou never be found again, saith the Lord God.

CHAPTER XXVII.

The riches and extensive commerce of Tyre shown, 1—25. Her dreadful and irrecoverable fall predicted, 26—36.

THE word of the LORD came again unto me, saying,

g 32:18—32, Is. 14:11—19, Luke 10:15, x Job 30:3—6, Ps. 88:3—6, Is. 59:10, Lam. 3:6, y 28:25, 26, 39:7, 25—29, Is. 4:5, Zech. 2:8, z 32:23, 26, 32, Ps. 27:13, * Heb. *terrors*, 15, 16, 27:36, 28:19, a 14, Ps. 37:36, Jer. 51:64, Rev. 18:21, c 32, 19:1, 26:17, 23:12, 32:2, Jer. 7:30, 9:10, 17—20, Am. 5:1, 16, b 4, 25, 26:17, 28:2, 3, Is. 23:2, c 12, &c. Is. 23:3, 5, 11, Rev. 18:3, 11—15, d 4, 10, 11, 28:12—

are when they have long been dead and buried. (*Marg. Ref. Notes*, 32:17, 18, 21—32. *Is.* 14:12—20.) This would be at the time "when the LORD shall set glory in the land of the living;" which may either mean, the display of his glory in the exact fulfilment of this prediction, or in the restoration of the Jews to their own land; and in events yet future: or it may refer to the coming of Christ, and the establishment of the gospel.—Some make Tyre a type of Rome, the New Testament Babylon, or antichrist; at whose destruction the Lord "will set glory in the land of the living," by making his cause triumphant all over the earth. (*Notes*, Rev. 18:—20:)

V. 21. (*Marg. and Marg. Ref. Notes*, 3—6, 14.) These prophecies, like most others, were to receive their completion by degrees. Nebuchadnezzar... destroyed the old city; and Alexander employed the ruins... in making his cause the island... It may be questioned, whether the new city ever after that arose to that height of power, wealth, and greatness, to which it was elevated in the times of Isaiah and Ezekiel. It received a great blow from Alexander... by his building Alexandria in Egypt, which in time deprived it of much of its trade... It had the misfortune afterwards of changing its masters often; being sometimes in the hands of the Ptolemies kings of Egypt, and sometimes of the Seleucide kings of Syria; till at length it fell under the dominion of the Romans. It was taken by the Saracens about the year of Christ 639:... it was retaken by the Christians... in the year 1124... From the Christians it was taken again in the year 1189, by the Mamalucks of Egypt:... from them it was taken in the year 1516 by... the Turks, and under their dominion it continues at present. But alas! how fallen, how changed, from what it was formerly! It is now become a heap of ruins, visited only by the boats of a few poor fishermen. *Bp. Newton on the Prophecies*.—"On the north side it has an old Turkish ungararrisoned castle: besides which you see nothing here, but a mere Babel of broken walls, pillars, vaults, and there being not so much as one entire house left: its present inhabitants are only a few poor wretches, harbouring themselves in the vaults, and subsisting chiefly upon fishing, who seem to be preserved in this place by divine Providence, as a visible argument, how God has fulfilled his word concerning Tyre, viz. that "it should be, as the top of a rock, a place for fishers to dry their nets on." *Maunderell's Journal*, quoted by *Bp. Newton*. The accounts given by late travellers of the present appearance of Tyre, and its inhabitants, differ in some respects from this, and from each other: yet all combine in establishing this conclusion; viz. that Ezekiel's prophecy has received a most extraordinary accomplishment: but it is not improbable that future ages may witness a still more literal completion, when the exact place of Tyre shall be no more certainly known, than those of Nineveh and Babylon are at this day. (*Notes*, Ps. 37:35, 36. *Is.* 13:19—22. *24:21—23*. *Jer.* 51:61—64, v. 64. *Joe* 3:3—8. *Am.* 1:9, 10. *Nah.* 3:19. *Zech.* 9:2—4.)

PRACTICAL OBSERVATIONS.

V. 1—14. Many maxims, current in the commercial world, are diametrically opposite to the law of God, which requires us "to love our neighbour as ourselves:" for the selfish love of gain influences men to rejoice in the calamities of others, even of cities and nations, which interfere with this leading object; especially if they can hope to grow rich when others are impoverished. But God will show himself to be against such mercenary selfish traders, whose hearts grow callous to every human feeling, through the love of riches. How then must he abhor those, who increase their wealth by the sweat and blood of their brethren, whom they violently enslave and cruelly oppress for this only reason!—Men have little cause to glory in those precarious advantages, which excite the envy and rapacity of other covetous persons, and are continually shifting from one to another; and in getting, keeping, and spending of which, they provoke that God, whose wrath "turns joyous cities into ruinous heaps." Thus his justice is displayed and his purposes effected from age to age: and none can say how soon the most powerful and wealthy resorts

2 Now, thou son of man, "take up a lamentation for Tyrus;"

3 And say unto Tyrus, "O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord God; O Tyrus, thou hast said, 'I am of perfect beauty.'"

4 Thy borders are in the midst of the seas, thy builders have perfected thy beauty.

5 They have made all thy ship-boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee.

6 Of the oaks of Bashan have they made thine oars; the company of the Ashurites have thine benches of ivory, brought out of the isles of Chittim.

17. Ps. 50:2. Is. 23:9. * Heb. *perfect of beauty*. † Heb. *heart*, 26:5. ‡ Heb. *built*. e Deut. 3:9. Cant. 4:8. *Shenir*. f 1 Kings 5:1, 6. Ps. 29:5, 92:12, 104:16, Is. 14:8. g Is. 2:13. Zech. 11:2. § Or, *they have made thy hatches of ivory well trodden*. ¶ Heb. *daughters*. h Gen. 10:4. Kittim. Num. 24:24. Jer. 2:10.

of commerce may become, like Tyre, "a place for the spreading of nets," and "a spoil to the nations." We have abundant cause for gratitude on account of that exemption from war in our land, with which we are favoured; and to pray that it may be continued to us and our posterity: for the condition of invaded countries, and besieged and plundered cities, is most dreadful. Indeed nothing can reconcile the humane reflecting Christian to the horrors and carnage of war, but the consideration, that the righteous Lord is thus displaying his glory, and making way for the establishment of his kingdom of truth and holiness.

V. 15—21. They who carefully study the Scriptures, will derive advantage even from the desolations of war, through successive generations, and in the most distant regions; as they will thence deduce still fuller proof of the divine inspiration of that sacred book, which is the sole rule of their conduct and the only foundation of their hopes. Every discovery of a remarkable fulfilment of any Scripture prophecy, is like an evident miracle wrought before their eyes for the confirmation of their faith: and this evidence is continually accumulating upon them, in connexion "with the witness in themselves" which they enjoy in their own experience. Being thus instructed and established in the faith, we should use redoubled diligence, to obtain and possess the full assurance of our citizenship, in that city, which has immovable foundations, unalienable treasures, and joys increasing and eternal, and which no enemies can destroy. (*Note*, Is. 33:20—22.) All else is "vanity and vexation;" they, who now terrify others by their power, may soon astonish them by their fall: those, who have now the most established prosperity, will soon be as dead men, out of sight and forgotten: and the wicked will not only go down into the grave, but into the bottomless pit of destruction. But the glory of God, the preservation and prosperity of his church, and the everlasting salvation of his people, will be promoted by the destruction of all who oppose them.

NOTES.—CHAP. XXVII. V. 2. * This alludes to the mournful ditties used at funerals, wherein the... mourning women recounted every thing, that was valuable or praiseworthy, belonging to the deceased, and then lamented his loss. *Jer.* 9:17, 18. *Louth*. (32. 26:17, 18. *Note*, 2 Sam. 1:19—27.)

V. 3, 4. Tyre was situated upon the Mediterranean sea, and formed the nearest entrance to it from the interior and eastern part of Asia. It was therefore every way conveniently placed, to unite in commerce Asia, Africa, and Europe, the whole of the known world at that time: especially it was the centre for the trade of Asia and the East Indies, with the many isles and countries of Europe. Old Tyre was built upon the sea coast on the Continent; the new city was upon an island, about half a mile from the shore. In both, the builders had done their utmost to render every thing commodious, elegant, and magnificent, in the greatest degree: so that they seemed to have "perfected their beauty." Of these improvements in architecture, and in every thing connected with the most extensive trade, and the most abundant prosperity, the Tyrians were become exceedingly proud; and they thought their city a perfect model, and superior to all others in the world. (*Marg. and Marg. Ref. Notes*, 28:12—15. *Is.* 23:2—9.)

V. 5—9. In the subsequent description of the navigation and commerce of Tyre, the critics and antiquaries have found much employment: but a few brief hints must suffice in this place. The whole is suited to give us the most enlarged idea of the wealth, luxury, and extensive commerce of this renowned city: and to render the prediction of its ruin, and its accomplishment, the more affecting and instructive. The Tyrians, or Phenicians, (for Tyre was the principal city of Phenicia,) were accounted the inventors of navigation; and it is certain, that they carried it to greater perfection than any other of the ancients. We are here informed, that the planks for their shipping, or the decks of their ships, were of fir, brought from Shenir, or mount Hermon: their masts were

7 Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee.

8 The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, that were in thee, were thy pilots.

9 The ancients of Gebal and the wise men thereof were in thee thy talkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.

10 They of Persia, and of Lud, and of Phut, were in thine army, thy men of war: they hunged the shield and helmet in thee; they set forth thy comeliness.

11 The men of Arvad with thine army were upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect.

12 Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs.

13 Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market.

14 They of the house of Togarmah traded in thy fairs with horses, and horsemen, and mules.

15 The men of Dedan were thy merchants; many isles were the merchandise of thy hand:

1 Kings 10:25. Prov. 7:16. Is. 14:9. * Chr. purple and scarlet. Ex. 26:4. Jer. 10:9. k Gen. 10:4. 1 Chr. 1:7. 1 Gen. 10:15. Sidon. 49:13. Josh. 11:8. m 11. Gen. 10:18. Is. 10:9. Jer. 49:23. Arpad. n 28. 1 Kings 5:6. 9:27. 2 Chr. 2:13, 14. e Josh. 13:5. 1 Kings 5:18. marg. Ps. 83:7. 1 Or, stoppers of ships. Heb. strength. 27. p 38:5. Dan. 5:23. q 30:5. Gen. 10:6, 13, 22. 1 Chr. 1:8, 11, 17. Is. 66:19. Jer. 46:9. Nah. 3:9. r 11. Cant. 4:4. s 8. t 3, 4. n 38:13. Gen. 10:4. 1 Kings 10:22, 22:48. Tharshish. 2 Chr. 20:36, 37. Ps. 72:10. Is. 2:16. 23:6, 10, 14. 60:9. Jer. 10:9. Jon. 1:3. x Gen. 10:2, 4. 1 Chr. 1:5, 7. Is. 66:19. Dan. 8:21. 10:20, 11:2. Heb. y 22:26. 38:2, 3. 33:1. Jer. 10:9. 1 Chr. 1:5. z Josh. 9:3-4. Rev. 18:12. Or, merchandise. s 38:6. Gen. 10:3. 1 Chr. 1:6. b 20. Gen. 10:7, 25:3. 1 Chr. 1:9, 32. Jer. 25:23, 49:8. e Rev. 18:12. d Gen. 10:22. Aram. 28:5. Judg. 10:6. 2 Sam. 8:5. 10:6. 16:

made of the cedars of Lebanon; their oars (for oars as well as sails were used by the ancients in most, if not all ships) were of "the oaks of Bashan" so that the land of Israel supplied the Tyrians with timber for ships, though the Israelites built but few themselves. (*Marg. and Marg. Ref. e-g.*)—The Tyrians were also furnished with benches of ivory, or inlaid with ivory, by the company of the Ashurites. As ivory was brought out of the interior parts of Asia; and as Chittim signifies the countries adjacent to the Mediterranean sea; it is probable, either that some Europeans imported the ivory, and sold the benches, when made, to the Tyrians, or that artificers came to Tyre to manufacture them. (*Marg. and Marg. Ref. h.*)—But it does not appear how the Assyrians could be said to make these benches; and the clause is rendered by some, of box-wood inlaid with ivory. (בְּחִיטִּים מְלִיטִּים *Robertson.*)—The fine linen of Egypt, (which was renowned throughout the world,) and richly embroidered too, was used by the Tyrians for their "sails;" or rather for their flags, or colours, as the original may be more properly rendered: and it can scarcely be conceived, that their sails were generally formed of such rich materials; though this extravagance might occasionally be used in an ostentatious display of wealth and magnificence.—Their tents and canopies upon the decks of their galleys, were formed of cloth of blue and purple from the isles of the Egean sea, or the Grecian colonies on the coast of Asia Minor. Purple was called the Tyrian colour: yet the Tyrians were not contented with their own manufactures, but luxuriously used that which was brought from far, and of a great price. (*Marg. and Marg. Ref. i, k.*)—They had mariners from Zidon the mother-city, and from Arvad an island in Phœnicia; who did the laborious work on board their ships: whilst the Tyrians, being very skilful in navigation, acted only as pilots, or occupied the more honourable departments.—The inhabitants of Gebal, a promontory in Phœnicia, having been long skilful and experienced in closing the joinings of the ships to prevent leaks, or in stopping them when made, were retained for this service: whilst ships and mariners, from all nations, came to Tyre to purchase their merchandise, and to dispose of their own for it. (*Marg. and Marg. Ref. l-o.*)

V. 10, 11. The Tyrians were themselves chiefly employed in navigation and commerce, and in enjoying their affluence: but it was requisite that they should have forces ready to oppose hostile assailants. They had therefore an army of men, hired from Persia, Lydia, and Libya; whose martial appearance and armour added to the comeliness of the city. The island of Arvad furnished them with soldiers to guard their walls, as well as with mariners; (8) and the Gammadims, who perhaps inhabited some part of Phœnicia, garrisoned their towers: and their glittering shields, being hung

they brought thee for a present, horns of ivory and ebony.

16 Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate.

17 Judah, and the land of Israel, they were thy merchants: they traded, in thy market, wheat of Minnith and Pannag, and honey, and oil, and balm.

18 Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

19 Dan also and Javan, going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

20 Dedan was thy merchant in precious clothes for chariots.

21 Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these were they thy merchants.

22 The merchants of Shebah and Raamah they were thy merchants: they occupied in thy fairs with chief of all spices and with all precious stones, and gold.

23 Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, were thy merchants.

24 These were thy merchants in all sorts of

8. Is. 7:2. 6 (Heb. thy works. || Heb. chrysoprase. e Deut. 8:8. 92:14. 1 Kings 5:9, 11. 2 Chr. 2:10, 15. Ezra 3:7. Acts 12:28. f Josh. 11:38. g Gen. 43:11. Jer. 3:22. * Or, rosin. h Gen. 15:2. 1 Kings 11:24, 25. Is. 7:8. Acts 9:2. 1 Judg. 18:29. ** Or, Meuzul. k Ex. 30:23, 24. Ps. 45:8. Cant. 4:13, 14. 115. || Heb. clothes of freedom. m 1 Kings 10:15. Jer. 25:24. Acts 2:11. Gal. 4:25. n Gen. 25:13. 1 Chr. 1:29. Cant. 1:5. Is. 21:16. || Heb. were the merchants of thy hand. o 2 Chr. 17:11. Is. 60:7. p Gen. 10:7. 1 Kings 10:1-13. 1 Chr. 1:9. 2 Chr. 9:1, &c. Ps. 72:10, 15. Is. 60:6. q Gen. 11:31, 32. 12:4. 2 Kings 19:12. Is. 37:12. Acts 7:4. Charran. r Gen. 10:10. Calneh. Is. 10:9. Calno. Am. 6:2. Calneh. s Gen. 2:8. Am. 1:5. t Gen. 25:3. Job 1:15. u 32:22. Gen. 10:22. Num. 24:2. Ps. 83:8. Assur. Is. 7:18, 20. §§ Or, excellent things.

upon the walls, made them have a still more magnificent appearance. The Lydians in Asia seem to have descended from Shem; but Ludim is placed among the sons of Mizraim, the son of Ham: and as Lud and Phut are elsewhere named together, it is probable, that some tribe in Africa is meant; perhaps the Abyssinians. (*Marg. Ref. 30:5. marg. Gen. 10:13, 22.*) The conjectures of learned men about the Gammadims are altogether unsatisfactory.

V. 12-25. We have here a particular account of the nations or cities that traded with Tyre, and the commodities which they brought to her markets. Thus Tarshish, or Tartessus in Spain, (as it is supposed,) exchanged various metals (which were either the produce of that country, or fetched from others) for the rich luxuries of the eastern world. It is probable, that the tin was brought from Britain, (out of Cornwall,) which was first known to the ancients, as yielding great quantities of that metal. (*Marg. Ref. u. Notes, 1 Kings 10:22. Is. 2:10-18, v. 16.*)—The different parts of Greece, or the regions about the Euxine and Caspian seas, sold slaves, and vessels of brass, to the Tyrians. Togarmah, or Phrygia, Cappadocia, and other regions in Asia Minor, supplied them with horses and mules, and with servants skilful in managing them. (*Marg. and Marg. Ref. x-a.*) The inhabitants of Dedan, supposed to be in Arabia, traded with them; and many isles or countries of Europe, traded with the Tyrians for the goods, which they brought them; especially "horns of ivory," or rather horns, ivory, and ebony, i. e. the horns of some curious animals, ivory, which is the teeth of elephants, and ebony, a very hard and valuable wood. These they brought for a present to the Tyrians, or rather as the price of the goods which they purchased.—"Many isles bought the merchandise of thy hand, &c." (15) The Syrians bought the manufactures, which the Tyrians made in abundance, and paid for them with precious stones and other articles of luxury. (*Marg. and Marg. Ref. b-d.*) The land of Judah and Israel had no precious stones or metals to exchange, though it was "the glory of all lands;" but it supplied them with what was more valuable, namely abundance of good wheat, honey, oil, and balm used in medicine. It is uncertain whether Pannag be the name of a place, or of some valued production of Canaan. (*Marg. and Marg. Ref. e-h. Note, Acts 12:20-23, v. 20.*) Damascus changed the wine of Helbon, and white wool, which were both in great repute, for the useful manufactures of Tyre.—The inhabitants of Dan and Javan, (probably not the city Dan in the coasts of Israel, nor any part of Greece as before, but cities in the east,) brought polished iron, or steel, with rich spices to Tyre, to exchange for the commodities of the western world: as another Dedan (probably in Idumæa) did rich cloths to ornament or line their chariots.—Some districts of Arabia supplied Tyre with cattle; others with spices ge l.

things, in blue clothes, and brodered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.

25 The ships of Tarshish did sing of thee in thy market; and thou wast replenished, and made very glorious in the midst of the seas.

[Practical Observations.]

26 Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas.

27 Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas, in the day of thy ruin.

28 The suburbs shall shake at the sound of the cry of thy pilots.

29 And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land;

30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast

up dust upon their heads, they shall wallow themselves in the ashes:

31 And they shall make themselves utterly bare for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart and bitter wailing.

32 And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea?

33 When thy wares went forth out of the seas, thou fillest many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34 In the time when thou shalt be broken by the seas in the depths of the waters, thy merchandise and all thy company in the midst of thee shall fall.

35 All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance.

36 The merchants among the people shall hiss at thee; thou shalt be a terror, and never shalt be any more.

* Heb. foldings. x Ps. 48:7. Is. 2:16. 23:14. y 4. z Is. 33:23. a 26:19. Ps. 93:2, 4. Rev. 17:15. b Ps. 48:7. Acts 27:14, 41. † Heb. heart. c 7-9, 12, 13, 19, 22, 24, 25:12. Prov. 11:4. Rev. 18:11, &c. * Or, even with all. d 26:14, 21. e Heb. heart. 26. † Or, voices. e 35:26, 10, 15-18. 31:16. Ex. 15:14. Nah. 2:3. f 26:18, 32:10. g 31:32, 26:17. Is. 23:1-3. Rev. 18:9-19. h 1 Sam. 4:12. 2 Sam. 12. Job 2:12. Lam. 2:10. Rev. 18:12. i Ezech. 4:1-3. Job 2:8, 42:6. Jer. 6:25. 25:31. Mic. 1:10. k 7:18. Lev. 21:5. Deut. 14:1. Is. 15:2, 22:12. Jer.

16:6, 47:5, 48:37. Am. 8:10. Mic. 1:16. 1 Is. 16:9. 22:4. Mic. 1:8. m 2, 26:17. n Lam. 1:12, 2:13. Rev. 18:18. o 26:26, 4:5. p 3:12, &c. Is. 23:3-8. Rev. 18:3, 12-15, 19. q 26:27, 28:12-15, 19-21. Zech. 9:3, 4. r 26:15-18. Is. 23:5. s 28:17-19. 32:10. Rev. 18:9, 10. t 26:2. 1 Kings 9:8. Jer. 18:19, 18. Lam. 2:15. Zeph. 2:15. u 26:14, 21. † Heb. terrors. ** Heb. shalt not be for ever. Ps. 37:10, 36.

and precious stones.—The inhabitants of Mesopotamia, Media, and the adjacent regions, traded with Tyre, bringing chests of all kinds of rich apparel. In short, all the ships, which sailed on the sea, and which were generally called "the ships of Tarshish," celebrated the praises of Tyre; that city was replenished with all kinds of riches, and made glorious with all earthly decorations and magnificence. (*Marg. and Marg. Ref. i-y.*)—Upon a review of these hints concerning the commerce of Tyre, it is plain that that city traded with every part of the then known world, either immediately, or through the medium of other nations.

V. 26—36. Tyre is here poetically described, as a ship at sea, and wrecked, through the mistakes and mismanagement of her pilots and rowers. (*Notes, Is. 33:20—24.*) When the rulers of Tyre provoked Nebuchadnezzar to make war upon them, and when they pertinaciously resolved to withstand that haughty conqueror, they rowed this gallant ship into perilous waters; and when the city was taken, it was "broken by the east wind in the midst of the seas." The same was the case, in the time of Alexander the great, and in those subsequent disasters, which terminated in the total ruin of Tyre. Thus the inhabitants and riches of Tyre, like the crew and cargo of a broken ship, sunk into the midst of the seas. (*Marg. and Marg. Ref. z-d. Note, Ps. 48:7.*) The cry of the leading men of Tyre, when they saw that the city must be taken, (like that of pilots, when they perceive that the ship must sink,) would be heard in the extreme parts of the city, or even on the adjacent continent. All the rowers and mariners of the ships, who had been accustomed to trade with Tyre, would come on shore to witness the fatal catastrophe, and would express their extreme sorrow by every significant token; and, with great astonishment and deep regret, contrast the former prosperity of Tyre, when kings and nations were enriched by her, with her present condition, now that she was utterly broken and ruined. (*Marg. and Marg. Ref. e-t. Notes, 26:16—18.*) But, whilst most kings and nations would be astonished and troubled; some merchants would triumph and insult over her, (as she had done over Jerusalem,) expecting to be replenished, now she was laid waste. (*Note, 26:2.*) The whole of this is so correspondent with the lamentation, made over the fall of the New Testament Babylon, or Rome, that we cannot but suppose there was something typical in the fall of Tyre. (*Notes and P. O. Rev. 18:1—19.*)—The vicissitudes of time, or rather the barbarism of the Greeks of the lower empire, and the Mohammedans, have accomplished this prediction. . . . Instead of that ancient commerce, so active and so extensive; Sour, (Tyre,) reduced to a miserable village, has no other trade, than the exportation of a few sacks of corn and raw cotton, nor any merchant but a single Greek factor, . . . who scarcely makes sufficient profit to maintain his family. *Volney.* This extract is taken from the writings of one, who published the observations which he made on the spot; and who was very far indeed from favouring the cause of revelation. (*Marg. Note, 26:21.*)

PRACTICAL OBSERVATIONS.

V. 1—25. While there are persons and books in abundance, ready to instruct us concerning the advantages of extensive commerce, about which the inhabitants of these nations are neither ignorant nor indifferent: it would be well, if more regard were paid to those Scriptures, which point out the sins and dangers to which men are exposed by it. We should be thankful for our situation at the entrance of the

seas, which renders our land as convenient a centre of modern, as Tyre was of ancient commerce; and we possess singular advantages, as an island, for excluding foreign invaders, as well as for a friendly intercourse with all the nations of the earth. At the same time we should by no means forget the wisdom and goodness of the Creator, in so dispensing his liberality, that each country has its valuable productions, which it can spare to other nations: and it would be happy for mankind, if the mutual destruction of wars was more generally exchanged for the reciprocal advantages of commerce, till all nations were united in one common bond of amity and mutual utility. It is also worthy our notice, how many things of small value in themselves, are by manufactures and commerce rendered the means of honest industry and subsistence to hundreds of thousands.—Yet commerce, beneficial as it is, has its peculiar dangers and evils. Alas! that modern commerce, and even that of this favoured land, should have occasioned, perhaps, the shedding of more human blood, than the most destructive wars of sanguinary conquerors! But we hope that God will ere long raise up to us a number of humane and philanthropic legislators, to terminate these hateful abuses; and to establish such regulations, as shall render our commerce conducive to the happiness of the most distant nations, as well as to that of our own: otherwise, whatever profane politicians may imagine, our prosperity will soon be broken, like a shipwrecked vessel. It is obvious likewise, that commerce tends to increase men's wants, and inordinate gratifications, and their pride, self-confidence, and vainglory: as if it rendered cities and nations, "perfect in beauty," sufficient for their own prosperity, and independent on the providence of God. Too often men, eagerly pursuing riches, neglect justice, truth, and humanity; and deem every measure justifiable which proves lucrative, and every thing glorious that is prosperous. Yet more merchants and traders are just, generous, and benevolent, than are humble, pious, and devoted to God. When riches increase, the possessors are apt to set their hearts upon them, and to forget the Lord, who alone "giveth them power to get wealth;" they prefer the wisdom of this world, to that which is from above: they study the ledger more than the Bible: extending their trade is a far greater object in their view, than the propagation of the Gospel: religion is made subservient to worldly interest; and the maxims of the counting-house are employed in bartering for churchlivings, and in managing designs, professedly intended for pious and charitable purposes. The beauty of holiness, and the peculiar privileges of the children of God, have no splendour in their eyes, compared with large estates, fair houses elegantly furnished, and all the indulgence of pride and luxury, and of that avarice by which they are supported. And thus the religion, morals, and maxims of nations are corrupted and debauched; the sinews of their strength are relaxed; their policy degenerates into craft, and their counsels into mercenary sophistry.

V. 26—36. When nations have filled up the measure of their sins, the Lord in anger gives up their rulers to be infatuated; and they engage in rash projects and destructive wars; and thus prosperous states are reduced and ruined; their former grandeur only serves to enhance the greatness of their fall: many spectators lament and are astonished at their ruin; and others triumph in it, and rise to prosperity whilst they are no more. "Trade is a fluctuating thing: it passed from Tyre to Alexandria, from Alexandria to Venice.

CHAPTER XXVIII.

The judgments of God on the prince of Tyre, for his impious pride, 1-10. A lamentation over him, as fallen from his height of grandeur through iniquity, 11-19. A prophecy against Zidon, 20-23. The restoration of Israel foretold, 24-26.

THE word of the LORD came again unto me, saying,

2 Son of man, say unto the prince of Tyrus, Thus saith the Lord God; "Because thy heart is lifted up, and thou hast said, 'I am a god, I sit in the seat of God; 'in the midst of the seas; 'yet thou art a man, and not God, though I thou set thy heart as the heart of God:

3 Behold, thou art wiser than Daniel; there is no secret that they can hide from thee:

4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

5 By thy great wisdom and by thy traffic, hast thou increased thy riches, and thy heart is lifted up because of thy riches:

6 Therefore thus saith the Lord God; "Because thou hast set thy heart as the heart of God;

■ 5:17, 31:10. Dent. 8:14. 2 Chr. 26:16. Prov. 16:18. 18:12. Is. 2:12. Dan. 5:22, 2:1 Tim. 3:6. 1 Pet. 5:5. b 6:9. Gen. 3:5. Acts 12:22, 23. Rev. 17:3. c 12-14. Is. 14:13, 14. Dan. 4:30, 31. 2 Thes. 2:4. d 27:3, 4. e Heb. heart, 27:26, 27. f 9. Ps. 9:20. 32:6, 7. Is. 31:3. f 6. g Dan. 1:20. 2:48. h 1 Kings 4:20-32. 10:13. Job 15:8. Ps. 25:14. Dan. 2:22, 27, 23, 47, 5:12. i 28:3. Deut. 8:17. 1 Sam. 17:11. 23:4, 5. Ec. 9:11. Hab. 1:15. Zech. 9:2-4. j Heb. the greatness of thy wisdom. Prov. 16:12. Is. 5:21. Rom. 12:16. k 27:12, a.c. Is. 23:3. Hos. 12:7, 8. Jam. 4:13, 14. l 2. 1 Pet. 5:2. Dent. 6:11, 12. s 13:11. t 2 Chr. 25:19. 32:23-25. Job 31:24, 25. Ps. 52:7, 62:10. Prov. 30:9. Is. 10:34-14. Dan. 4:36. 5:2. Hos. 12:4. Ec. 12:15-21. 1 Tim. 6:17. m 2. Ex. 17:17. Job 9:4. 40:9-12. 1 Cor. 10:22. 2 Tim. 2:1. n 20:7-14. Is. 23:9, 8. Am. 3:6. o 30:11, 31:12.

from Venice to Antwerp, from Antwerp to Amsterdam and London; the English rivaling the Dutch, as the French are now rivaling both. . . It behooves those, who are in possession of it, to take the greatest care that they do not lose it.

.. Liberty is a friend to that, as that is a friend to liberty. But the greatest enemy to both is licentiousness, which tramples upon all law and lawful authority, encourages riots and tumults, promotes drunkenness and debauchery, sticks at nothing to supply its extravagance, practises every art of illicit gain, ruins credit, ruins trade, and will in the end ruin liberty itself. Neither kingdoms nor commonwealths, neither public companies nor private persons, can long carry on a beneficial flourishing trade without virtue, and what virtue eacheth, sobriety, industry, frugality, modesty, honesty, punctuality, humanity, charity, the love of our country, and the fear of God. The prophets will inform us, how the Tyrians lost it; and the like causes will always produce the like effects." *Bp. Newton*.—Whatever may be the case with the community, individuals may guard against these evils in themselves: and their immortal interests call them to it more forcibly, than any temporal motives can do.—If we be poor, we should learn to be contented with food and raiment; and raving the needful provisions of Judah and Israel, we need not covet the superfluities of Tyre. Those who engage in commerce should remember, that they are the servants of God; and learn to conduct their business according to the precepts of his word, in submission to his providence, and with an aim to his glory. And those who possess wealth should remember, that they are his stewards, and must not waste his goods, in gratifying "the lust of the flesh, the lust of the eye, or the pride of life," but should use them in "doing good to all men, especially to the household of faith," and in promoting the Christian religion. Above all, we should be careful to "seek first the kingdom of God and his righteousness," and to do and use every thing in subserviency to the salvation of our souls. Then our riches will never be taken from us; and when we shall be no more on earth, we shall go to possess an incorruptible and unchangeable inheritance in heaven.

NOTES.—CHAP. XXVIII. V. 2-5. Ethbaal, or Ithobalus, was the prince or king of Tyre, at the time when this prophecy was spoken, and when the city was taken by Nebuchadnezzar. He seems to have been a man of eminent abilities; and under his government the Tyrians for a time prospered exceedingly. But, being lifted up with the most excessive pride, he arrogated divine honours to himself, as many vainglorious monarchs have done. His sovereignty over the seas was so uncontrolled, and his authority was so firmly established, that he seemed to himself to reign as a god "in the midst of the seas;" and to be placed on the throne of God, rather than on that of a man. Yet was he a poor, frail, mortal man, and not God; though he affected to be absolute independent, and honoured as a deity. (*Marg. and Marg Ref. a-e. Notes, 6-15. Ps. 82:6, 7. Dan. 4:28-33, vv. 30, 31. Acts 12:20-23, vv. 22, 23. 2 Thes. 2:3, 4.*)—Daniel, who was not at this time more than thirty-six years of age, being employed in the court of the king of Babylon, had become exceedingly renowned for his wisdom, in all the concerns of government, as well as in interpreting dreams, and resolving difficult questions: but the king of Tyre supposed himself to be wiser than Daniel, and that no secret could be hid from him (*Marg. Ref. g, h.*) He was perhaps

7 Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall dole thy brightness.

8 They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas.

9 Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no god, in the hand of him that slayeth thee.

10 Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God.

11 Moreover the word of the Lord came unto me, saying,

12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; "Thou sealest up the sum, full of wisdom, and perfect in beauty.

13 Thou hast been in Eden the garden of God, every precious stone was thy covering, the

32:12. Dent. 28:49-50. Is. 25:3, 4. Dan. 7:7. Hab. 1:6-8. p 15-17. q 32:18-30. Job 17:16. 33:18, 28. Ps. 23:1. 30:9. 55:15. 88:4, 5. Prov. 1:12. 26:17. Is. 33:17. r 27:26, 27, 34. s 2. Dan. 4:31, 32. 5:23-30. Acts 12:22, 23. t Ps. 82:7. Is. 31:3. u Or, soundeth. v 31:18. 32:19, 21, 24-30. 44:7, 9. Lev. 26:41. 1 Sam. 17:36, 36. Jer. 6:10. 9:25, 26. John 8:24. Acts 7:51. Phil. 3:3. x 7:11, 9. Jer. 25:9. y 2. 18:14. 26:17. 27:2, 32. 32:16, 16. 2 Chr. 35:25. Is. 14:4. Jer. 8:17-20. z 2-5. 27:3, 4. Rom. 15:28. 2 Cor. 1:22. a Prov. 21:30. Is. 10:13. Jer. 8:23. Luke 2:40. Acts 6:3. 1 Cor. 1:19, 20. 3:19. Col. 1:9. 2:3. Jam. 3:13-18. b 31:9, 35:36. Gen. 2:8. 3:23, 24. 13:10. Is. 51:3. Joel 2:3. Rev. 2:7. c 27:16, 28. Gen. 2:11, 12. Ex. 28:17-20. 39:10-21. Is. 34:11, 12. Rev. 17:4. 21:19, 20.

a man of learning, and understood many abstruse subjects; or he had discovered the secret machinations of his enemies, which he ascribed to his superior discernment, and supposed that nothing could elude his penetration. But the chief use which he had made of his wisdom had been to increase his revenues and treasures, by protecting the trade and wealth of his subjects. This he ascribed to his own wise counsels, and thus his riches tended in every way to enhance his pride and self-sufficiency. (*Marg. and Marg. Ref. i-l. Note, Is. 47:7-10.*)

V. 6-10. "Thou didst think in thine heart that thou wast equal with God." *Old Version. (John 5:18. Phil. 2:6.)* This haughty prince was become the rival of "the Lord of Hosts," and robbed him of his glory; who therefore resolved to resist and abase him. The Chaldeans were not numbered among the people who traded with the Tyrians, but were "strangers;" yet God had chosen them to execute his sentence against that city and her king. They were the most "terrible of the nations," and would oppose their victorious arms to Ithobalus's self-wise politics. By besieging, and at length taking and destroying Tyre, they would tarnish and defile all his beauty and splendour: and they would bring him down to the grave, without any honour or ceremony; as those who are slain at sea are thrown overboard. And would he still boast, that "he was God," when in the hands of the executioners of the Lord's vengeance on him? (*Marg. and Marg. Ref. m-t, x.*) Certainly his death would prove the contrary: and he would die out of God's covenant and under his wrath, and the death of the wicked, (which was meant by "the death of the uncircumcised,") he would perish miserably in every sense. (*Marg. Ref. u.*)—Thou shalt come to the same ill end as befalls the other enemies of God and of his truth. *Lowth.*—Hiram, king of Tyre, was the friend of David and Solomon, and probably a pious person: (*Notes, 2 Sam. 5:11. 1 Kings 5:1.*) yet his successors had joined the enemies of God, and Ithobalus especially would have his portion among them.

V. 12-15. The prophet was next directed to conclude the prediction against Tyre with a lamentation, or poetical elegy, over this haughty monarch; which would be the more remarkable, as he was at that time at the height of pride and prosperity. Ithobalus's opinion of his own dignity, and his ostentation of magnificence, are described in very remarkable language. He vainly thought himself to be the sum of all excellency; that his abilities, personal accomplishments, authority, and splendour comprised the "fulness of wisdom and the perfection of beauty;" and that they were his by an unalienable tenure, securely sealed up among his treasures. He thought his dignity as great, and his advantages as many, as those of Adam "in Eden the garden of God." His crown was formed, and his garments decorated, with abundance of precious stones: of these nine are mentioned, which were set in gold, and were the same as nine of those that were placed in the breastplate of the high-priest, with whom some think he meant to vie in this particular. (*Note, Ex. 28:15-29, vv. 17-20.*) Tabrets, and other musical instruments had been prepared for him with exquisite skill: either to celebrate his coronation, the day when he was "created" king; or his birth, and afterwards his birthday as it annually returned. Perhaps he had been anointed king, according to the custom in Israel: it was his office to cover or protect his people, and for this purpose God had raised him to his throne: but he forgot his depend

sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes, was prepared in thee in the day that thou wast created.

14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, covering cherub, from the midst of the stones of fire.

17 Thy heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

* Or, ruby. † Or, chrysolite. ‡ Or, chrysoprase. § 26.13. Is. 14:11, 23; 16.30, 32. e 15.21, 30. f 16. Ex. 25:17-20, 30.26. 40.9. g Ex. 9:16. Ps. 75: 5-7. Is. 10:6, 15; 37:26, 27. Dan. 2:37, 38; 4:35. 5:18-23. John 11:51. Rom. 9: 17. h 2.16, 20, 40. Is. 14:12-15. 2 Thes. 2:4, 13, 17. Rev. 18:18. k 3-6, 12, 27, 34. l 1, 17, 18. Gen. 1:25, 27, 31. 6:5, 6. Prov. 14:24. Is. 14:12. Lam. 5:16. 2 Pet. 2:4. m 27, 12. Ec. 1:23, 17, 18. Hos. 12:7. Luke 19:45, 46. John 2:16. 1 Tim. 6:9, 10. n 8:17. Gen. 6:11. Am. 3:9. Mic. 2:2. 6:12. Hab. 2:8, 17. Zeph. 1:9. e Gen. 3:24. Lev. 18:24-28. Is. 22:19, 23, 9. Mic. 2:10. 2 Pet. 2:4-6. Rev. 12:9. p 14. q 2, 5. 16:14, 15. 31:10. Prov. 11:2. 16:18. Luke 14:11. Jam. 4:6. r Is. 19:11-13. Jer. 8:19. Rom. 1:22-25. 1 Cor. 1:19-21. s Job 40:11, 12. Ps. 73:13, 14, 17. 118:41. 139:48, 32, 10. Is. 14:9-11. u 25:14, 16. v 5, 4. Jude. 9:15, 20. Am. 1:9, 10, 14, 2, 2, 5. Rev. 18:8. y Mal. 4:3. 2 Pet. 2:6. z 27, 35, 36. Ps. 76:12. Is. 14:16-19. Rev. 18:9, 10, 15-19. a 25:14, 21. 27:36. Jer. 51:63, 64. Rev. 18:21. § Heb. *terrors*. b 6:2, 25; 2, 29, 2. c 27:8, 32, 30. Gen. 10:15. *Sid. m*. Is. 23:2-4, 12. Jer. 25:32, 27:3. 47:4. Joel 3:4-8. Zech. 9:

ence on him, deemed himself able to do it by his own power, and shone in his own eyes, as an angel in heaven, or as a deity.—This refers to the cherubim that covered the mercy-seat, which were anointed with the holy ointment, along with the ark of the covenant, &c. or to those who guarded the entrance of Eden, and kept every way the tree of life. (*Notes, Gen. 3:22-24. Ex. 25:10-21. 30:22-33.*)—In this conceit of his own excellency, and counting himself equal to the inhabitants of heaven, the holy mountain of God, he walked up and down, surrounded and decorated with precious stones, sparkling like fire. Indeed the affairs of Tyre had been managed by him with great prudence and success, from the beginning of his reign; till the detection of his iniquity brought down the wrath of God upon him, and then he was infuriated to his ruin. (*Marg. and Marg. Ref.*)—The expressions used, in this poetical description of the excessive pride of this monarch, seem to allude to the fall of angels, and to that of Adam in Paradise; and they intimated that his ruin would be owing to the same cause, and attended with similar effects to him. (*Notes, Is. 14:3-20.*) He is likewise supposed to have been a type of the Roman antichrist, of whom similar things are spoken in the New Testament; and almost the whole of this description may be accommodated to that proud enemy of God and his truth.—But indeed the character, pretensions, and fall of one who has been intoxicated with power and pride, so resemble those of others of the same spirit, that it is not always easy to determine, whether the coincidence arises from this circumstance, or whether the one was intended to be a type of the other.

Thou wast perfect, &c. (15) An exact description of the angelical purity in which the devil was created; and in which he continued, till being lifted up with pride, he fell from his first estate. *Louth.*

V. 16-19. The policy of the king of Tyre, had employed such methods of extending its commerce, as led to great violence and oppression, and various transgressions of the divine law. And therefore, though he thought his city and throne sacred, as "the mountain of God," being consecrated by his own divinity; yet the Lord would cast him out of it, as profane and abominable; he would destroy him from the midst of his ostentatious magnificence, as he had cast down the angels that sinned, from their glorious state in heaven; and he should no longer think himself the protecting deity of Tyre. Seeing "his heart was lifted up" by his endowments and prosperity, and "he had corrupted his wisdom," by employing it in base projects to increase his magnificence: the Lord would cast him to the ground, and render him a deplorable spectacle, and an instructive

20 ¶ Again the word of the Lord came unto me, saying,

21 Son of man, set thy face against Zidon, and prophesy against it,

22 And say, thus saith the Lord God; Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee; and they shall know that I am the Lord, when I shall have executed judgments in her, and I shall be sanctified in her.

23 For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the Lord.

24 ¶ And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them that despised them; and they shall know that I am the Lord God.

25 Thus saith the Lord God; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.

26 And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God.

2. d 5:8, 21, 3. 26:3, 29:3, 10, 35:3, 38:3, 39:1. Jer. 21:13, 50:31. Nah. 1:6, 2: 13, 3, 5. e 25, 39:13. Ex. 9:16, 14:17, 15:21. Lev. 10:3. f 1 Sam. 17:45-47. Ps. 9:16, 21, 12:15. 33:17, 18. Is. 5:15, 16, 37:20. Rev. 19:1, 2. 20:1, 36:23, 38:33. g 1:2, 38:32. Jer. 15:2. h 25:7, 11, 17, 25:6. i Num. 33:55. Josh. 23:13. Judg. 2:3. Jer. 12:14. Mic. 7:4. 2 Cor. 12:7. k 23, 26, 36:36-38, 39:28. l 11:17, 20. 41:34, 13, 36:24, 37:21, 39:27. Lev. 26:44, 45. Deut. 30:34. Ps. 106:47. Is. 11: 12, 27:12, 13. Jer. 30:18, 31:8-10, 32:37. Hos. 1:11. Joel 3:7. Am. 9:14, 15. Ob. 17-21. Mic. 1:1-14. Zeph. 3:19, 20. m 22, 36:23, 38:2, Is. 5:16. n 36:23, 37:25. Jer. 23:8. 27:11. o 34:25-28, 38:8. Lev. 25:18, 19. Deut. 12:10. Jer. 23:6-8, 33:16. Hos. 2:18. Zech. 2:4, 5. ¶ Or, with confidence. 38:11. 1 Kings 4:25. *margine*. Prov. 14:26. p Is. 65:21, 22. Jer. 29:5, 6, 28, 31:4, 5, 32:15. Am. 9:13, 14. 24, 25-32; 35: Is. 13:21. Jer. 46:—51. Zech. 1:15. ¶ Or, spoil. 17:10. Is. 17:14. 33:1. Jer. 30:16. Hab. 2:8. Zeph. 2:9, 9. r 22, 24, 34:30, 36:22, 23. Ex. 29:46.

tive warning to other kings, who should behold his fall. He had accounted his palaces to be "sanctuaries," or temples to his own divinity, in which he sat as in the seat of God; but he had defiled them by his crimes, and the iniquity allowed in his traffic; therefore they would be consumed with a fire kindled by his own folly; and he should perish with them amidst many spectators, for a terror and a warning to them, and should never be restored. (*Marg. and Marg. Ref. Notes, 26:21, 27.*)—The infamous traffic of the papal antichrist, in the church of God and about holy things, will certainly expose him to similar or more terrible destruction. (*P. O. Rev. 18:9-19.*)

V. 21-23. Tyre was built by the inhabitants of Zidon, which was the more ancient but the less considerable city, and depended on Tyre. (*Marg. Ref. c. Notes, Gen. 49:3 Josh. 19:24-31. Is. 23:24.*) The Lord however was against Zidon also; and he determined to glorify his power, justice, and truth, in executing judgments on her, by pestilence and the sword; that his holy name might thereby be known and had in honour. This seems to have been fulfilled by the Chaldeans.—Zidon was afterwards utterly destroyed, by Ochus king of Persia. *Louth.* (*Marg. Ref. d-h Notes, Jer. 47:4. Joel 3:3-8.*)

V. 24-26. These cities bordering on Israel, and peopled in great measure from the ancient inhabitants of Canaan, had been "thorns and briers" to them; had created them much trouble, and treated them with great contempt. (*Marg. Ref. i. Notes, Num. 33:55, 56. Josh. 23:11-13.*) But they were about to be finally deprived of their power to molest them. So that when the Lord should restore Israel to their own land, for the glory of his name among the nations: they would dwell in peace and prosperity, being delivered from their enemies by the just judgments of God upon them.—This was in part fulfilled, after the return of the Jews from captivity: but it is probable, that it will have a far more striking accomplishment, when they shall be converted to Christ, and gathered from their present dispersions. (*Marg. and Marg. Ref. Notes, 34:23-31. 36:20-27. 37:24-26. 39:23-29.*)—The last clause, and many others to the same effect, imply, that they shall know God and his perfections by their own experience.

PRACTICAL OBSERVATIONS.

V. 1-10. Pride is peculiarly the sin of our fallen nature, the essence of our apostasy, and the very poison which Satan's temptation infused into the hearts of our first parents, and through them into those of all their children. Every possession, endowment, or distinction, which the Lord con-

CHAPTER XXIX.

Prophecies of the ruin of Pharaoh and Egypt, for their pride and treachery to Israel, 1-7; the desolations of Egypt, during forty years, 8-12; the restoration of that country, and its base and abject condition through succeeding generations, 13-16. Nebuchadnezzar should be rewarded, for his labour in besieging Tyre, with the spoils of Egypt, 17-20. Israel shall again flourish, 21.

IN the tenth year, in the tenth month, in the twelfth day of the month, the word of the Lord came unto me, saying,

2 Son of man, ^bset thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt:

3 Speak, and say, Thus saith the Lord God; Behold, ^cI am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, ^dMy river is mine own, and I have made it for myself.

4 But ^eI will put hooks in thy jaws, and I will cause ^fthe fish of thy rivers to stick unto thy

n 17. 1:2. 8:1. 20:1. 26:1. 40:1. h 6:2. 20:46. 21:2. 25:2. 28:21. c Jer. 43:30. d 30—32. Is. 18: 13-17. 20: Jer. 9:25, 26; 25:18, 19. 38:3-13. 46:2-28. Joel 3:18. Zech. 14:18-19. e 28:22. Ps. 75:7. Nah. 1:6. f 32:2. Ps. 74:13, 14. Is. 27: 3, 19. Rev. 12:3, 4, 16, 17. 13:2, 4, 11. 16:13. 20:2. g 9. 28:2. Dent. 8:17. Is. 1: 51, 52. Rev. 12:3, 4. h 38:4. 2 Kings 19:28. Job 41:1, 2. Is. 37:29. Am. 4:2. i Hab. 1:14, 15. k 31:13. 32:4-6. 39:4-6, 11-20. Ps. 110:5, 6. Jer. 8:2. 16:4.

fers upon us, serves to excite and give energy to this hateful propensity: and we are disposed to idolize the gifts, or to glory in them as if from ourselves: and to forget the Giver, to become his rivals, and to speak and act as if we were independent of him, and sufficient to our own safety and happiness. To such a tremendous excess has this disease sometimes arisen, that poor dying worms have fancied themselves deities; have demanded temples, sacrifices, and adoration; have dreamed, that they were able to save or to destroy; and have presumed to arrogate the style, and attempted to exercise the peculiar prerogatives, of the most High God! But the mightiest and most accomplished monarch, whose heart is thus lifted up, and intoxicated by dignity and prosperity, may be assured, that God will resist and abase him: and what a wretch will he be proved at last, who, having been honoured and flattered as more than human through life, dies in his sins, and has his eternal portion with the devil and his angels, in the bottomless pit! Then at least, the delusion will cease, and he will know himself to be a feeble and wretched, because a sinful man. What then is that wisdom, of which so many boast, as if "no secret could be hid from them?" It may perhaps serve to amass riches, and other incentives to their worldly lusts: yet even in this respect both the exercise and the success of it depend on the providence of God. If in these things they were wiser and more prosperous than Daniel, or than Solomon: yet the most illiterate and despised believer is far wiser than they, in the most important matters; for "the secret of the Lord is with them that fear him," which alone can lead to happiness temporal and eternal. Whereas all the wisdom in the world, is in fact insufficient to save men's bodies from the grave, or their souls from hell: it cannot secure their limbs from pain, or their hearts from anguish: and a fever or a blow may render the wisest man on earth an idiot, or a lunatic, to the end of his days.

V. 11-26. How vain are all talents, beauty, dignity, or magnificence! How little would it avail us if we could seal all worldly accomplishments and distinctions, "among our treasures!" Nay, were it possible to enter the garden of Eden, and to contemplate its beauties, and feast upon its fruits; or even to enter heaven, that holy mountain of God, and among his angels to behold the glories and hear the harmony of that blessed place; we could enjoy no solid happiness, without a humble, holy, and spiritual mind. Should the brightest Cherub or Seraph there, who has been "perfect since the day in which he was created," discover the least pride and iniquity, he must be "cast out as profane," even as Satan the first offender was. So that all wisdom and prosperity, which elate the heart, or are corrupted in devising or compassing iniquity, will soon prove to be folly and misery: and all the brightness of earthly magnificence, and the vain joys of sensual, tugdly mirth, will shortly be exchanged for weeping, wailing, and gnashing of teeth;" except "godly sorrow, which worketh repentance unto salvation," intervene. Spiritual pride, however, is of all most diabolical: and when men are puffed up with knowledge, gifts, or eminence in the church of God; when they ambitiously usurp authority, and arrogate to themselves the power over men's consciences, or presume to change the laws of God; when they mistake external pomp for "the beauty of holiness," and carnal policy for heavenly wisdom, and "gain for godliness," and shine as angels in their own esteem: then they peculiarly resemble Satan in heaven, when iniquity was first found in him; and are in danger of similar destruction to his, when he was cast down to hell. Such men very often defile sacred places and functions by their iniquities, and their infamous traffic about spiritual things: and they may expect to perish by no common destruction, but to be made a warning to others not to copy their sacrilege, blasphemy, and presumption.—It is exceed-

scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

5 And ^gI will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: ^hI have given thee for meat to the beasts of the field and to the fowls of the heaven.

6 And all the inhabitants of Egypt shall ⁱknow that ^jI am the Lord, because they have been ^ka staff of ^lreed to the house of Israel.

7 When ^mthey took hold of thee by thy hand, ⁿthou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

8 ^oTherefore thus saith the Lord God; Behold, ^pI will bring a sword upon thee, and ^qcut off man and beast out of thee.

25:33. ^rHeb. face of the field. j 1 Sam. 17:44. Ps. 74:14. Jer. 7:33. 34:20. Rev. 19:17, 18. m 28:22-24, 26. Ex. 9:14. 14:18. n 2 Kings 18:21. Is. 20:5, 6. 30:3-5. 31:1-3. 36:6. Jer. 2:36. Lam. 4:17. o 17:15-17. Jer. 37:5-11. p Ps. 118:9. 146:5, 4. Prov. 25:19. Jer. 17:5. q 19:20. 14:17. 30:4, 5, 10, 11. Jer. 46: 13, &c. r 25:13. 52:10-13. Gen. 6:7. Ex. 12:12. Jer. 7:20. 32:33.

ingly difficult to possess any distinction, without being proud of it; or to conduct extensive and lucrative trade, without covetousness, oppression, or iniquity: indeed this can be learned no where, except in the school of Christ, and by the teaching of his Spirit.—In short, sin alone can ruin a holy creature: and only he 'who taketh away sin,' is able to do real good to fallen man. Happy therefore is the true Christian, though poor, afflicted, and despised; though destitute of shining talents, and exposed to "prickling thorns and briars," or terrible persecutions. For, whilst the cup of the Lord's indignation goes round, and he is glorified in executing judgments on his proud and prosperous enemies: he will display his truth, power and mercy, in the salvation and everlasting honour and felicity of his redeemed people.—Let others then celebrate the genius and learning of Greece, and the magnificence and riches of Tyre, Babylon, or Rome. Let us celebrate the praises of Zion, the city of our God, of which glorious things are spoken by the Lord himself: let us seek no other honours or distinctions than those, which belong to all her citizens: (*Notes*, and *P. O. Ps.* 87:) and whatever else we remain ignorant of, let us seek the humbling, sanctifying knowledge of God, and the enlarged experience of his salvation. Then we shall be enabled to say, "The lines are fallen unto me in a pleasant place: yea, I have a goodly heritage."

NOTES.—CHAP. XXIX. V. 1. This and the three following chapters contain predictions concerning Egypt, which were delivered at different times. (*Marg. Ref.*)

V. 2-5. (*Notes*, Is. 18: 19: 20:) Pharaoh-hophra, or Apries, king of Egypt, was here represented by a great dragon, or crocodile, lying in the midst of his rivers. (*Marg. Ref.* f. *Notes*, 32:2-6. Ps. 74:13-17. Is. 27:1. 51:9-11.) The river Nile, and the streams and canals which communicated with it, rendered Egypt peculiarly prosperous and wealthy: and that river abounds with crocodiles; which are very voracious, and domineer over the other inhabitants of the river, as if they were the sole proprietors, and placed there to devour all the rest. Such was Pharaoh-hophra: he was a man of a very haughty, tyrannical, and cruel disposition; and having prospered for several years, he grew exceedingly arrogant; and as Herodotus informs us, he boasted "that no god could deprive him of his kingdom." This impiety was as absurd, as if the crocodile should think that the river was his own, and that he made it for himself. (*Marg. Ref.* g. *Note*, 28:2-5.) But the Lord was able to deal with this unruly monster, who lay fearless in his rivers, and set the universe at defiance: he meant to destroy him and his forces, as if he had dragged the crocodile forth with a hook, and all the fish of the river had stuck to his scales, and they had been all cast together upon a dry and desert place, to be devoured by the wild beasts and the birds of prey. (*Marg.* and *Marg. Ref.* h-1.) Bochart observes that the word Pharaoh signifies a crocodile, in Arabic.—The Egyptians in process of time, wearied with the tyranny and cruelty of Iophra, revolted from him, and under Amasis they routed and destroyed his army, and all that adhered to him: at length, he too fell into the conqueror's hands, and was strangled by him: and thus Amasis succeeded to the throne, after Egypt had suffered most dreadful miseries by these intestine dissensions. (*Notes*, 8-13. Is. 19:1-17. 20: Jer. 43:8-13. 44:29, 30. 46:13-26.)—^lI will put hooks, &c. (*Notes*, 2 Kings 19:27, 28. Job 41:1-11.)

V. 6, 7. The events, fulfilling this and other prophecies, would be suited to convince the Egyptians that the God of Israel was the Lord of the whole earth. They would be thus punished because they had seduced the Israelites into a dependence on them, and then deceived them to their ruin. Both Israel and Judah had very sinfully formed alliances with the Egyptians; and relying on them, had engaged in

9 And the land of Egypt shall be desolate and waste; and they shall know that I am the LORD: because he hath said, The river is mine, and I have made it.

10 Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene, even unto the border of Ethiopia.

11 No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

12 And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 ¶ Yet thus saith the Lord God; At the end of forty years will I gather the Egyptians from the people whither they were scattered:

14 And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom.

15 It shall be the basest of the kingdoms;

10-12. 30:7,13-17. Jer. 43:10-13. 1 s. Prov. 16:18. 13:12. 29:23. u. 11:30. 12. * Heb. wastes of waste. † Or, from Migdol to Syene. 30:6-9. Ex. 14:2. Jer. 41:1. 46:14. ‡ Heb. Sewah. x 30:10-13. 31:12. 32:13. 33:3. 36:28. Jer. 43:11. 12. y 2 Chr. 35:21. 1s. 23:15,17. Jer. 25:11. 12. 29:10. Dan. 9:2. z 30:7. Jer. 35:15-19. 37:6-11. x 30:23,35. Jer. 46:19. b 1s. 19:22,25. Jer. 46:26. c 30:7. 14. Gen. 10:14. 1 Chr. 1:12. Paltusim. 1s. 11:11. Jer. 44:1. s Or, bith. † Heb. low. d 17:6,14. 30:13. Zech. 10:11. e 31:2. 32:2. Nah. 3:9,9. 16:7.

with the Assyrians and Chaldeans. But Egypt proved to them like "a staff of reed," which would not bear the weight of those who lean on it; but breaking pierces their hands or arms, and leaves them in pain to stagger or fall. (*Marg. Ref. Notes, 2 Kings 18:20,21. 1s. 20:5,6. 30:1-7. 31:1-3. Jer. 2:33-37, vv. 36,37. 37:1-10.*)

V. 8-13. The preceding figurative prediction related principally to the king of Egypt; what follows chiefly respected the nation: that foretold the ruin of Hophra and his party by civil wars; this relates to the desolations occasioned by the victorious arms of Nebuchadnezzar, some years after. It is probable, that the people had approved of the proud and imperious language of their king, and so were punished as accomplices in his crime. (*Marg. Ref. t. See on Note, 2-5.*)—The Lord caused Nebuchadnezzar to invade Egypt; and gave him such success, that he put a stop to the commerce of the people, and to their intercourse with their neighbours, nay, to their agriculture and journeying; and even reduced the country to a desert, "from the tower of Syene," or rather "from Migdol to Syene," "even to the borders of Ethiopia;" from the entrance into Egypt out of Asia, to Ethiopia; from one end of the land to the other. (*Marg. and Marg. Ref. u. 30:6. marg.*) History informs us that Nebuchadnezzar conquered Egypt, and carrying multitudes of prisoners thence, dispersed them in different parts of his dominions: and doubtless great numbers perished, or took shelter in other nations at the same time. But we are not sufficiently informed of the transactions of those ages, to show the exact fulfilment of this part of the prophecy, as has been done in other instances. It was, however, predicted, that the land would continue desolate, and the inhabitants dispersed, till forty years were expired. The end of this term nearly coincided with that of the ruin of the Babylonish monarchy; and it is probable, that Cyrus permitted the captive Egyptians to return, and repopulate their own land, as well as the captive Jews. (*Marg. Ref. x-b. Notes, Jer. 44:29,30. 46:26.*)—"The calamities that befell the Egyptians are passed over by Herodotus; because the Egyptian priests would not inform him of any thing that tended to the disgrace of their nation." *Sealiger*, quoted by *Louth*.

V. 14, 15. In a few years after the time that this prophecy was delivered, the Egyptians were reduced by the Chaldeans, and Egypt has been governed by foreigners, and been tributary to other nations, from that time to the present day. It was during many ages one of the most renowned kingdoms in the world; but it had first oppressed, and then seduced and deceived, the people of God; and this sentence was therefore denounced against it. After the ruin of the Babylonish monarchy, it was subdued by the Persians, and though it frequently revolted, they always recovered dominion over it. It afterwards fell under the power of the Macedonians; then it became subject to the Romans, and at length a province of that empire. The Saracens next subdued it; then the Mamelucks; and lastly the Turks, to whom it remains in the most abject servitude at this day. Thus for above two thousand years Egypt has continued "a base" and tributary "kingdom," not able to "exalt itself above the nations," as formerly: nor have the inhabitants, during all these ages, been permitted to live under princes of their own race. So that, when at any time they have attempted to shake off the yoke, the short space, during which they aimed at independ-

neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord God.

17 ¶ And it came to pass in the seven [B. C. and twentieth year, in the first month, in 571. the first day of the month, the word of the LORD came unto me, saying,

18 Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:

19 Therefore thus saith the Lord God; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon: and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army.

20 I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord God.

17:15-17. 1s. 20:5. 30:1-6. 31:1-3. 36:4-6. Jer. 2:18,19,36. 37:5-7. Lam. 4:17. Hos. 5:13. 7:11. 12:1. 14:3. g 21:23. Num. 6:15. 1 Kings 17:18. Ps. 25:7. 79:8. 1s. 64:9. Jer. 14:10. Hos. 8:13. 9:9. Heb. 10:3,17. Rev. 16:19. h 6:9,21. 28:22-24,26. 11. 12. k 26:7-12. Jer. 27:6. 18-10. 30:10-12. Jer. 43:10-13. † Heb. spoil her spoil, and prey her prey. ** Or, hire. m 2 Kings 10:30. 1s. 10:6,7. 43:4-3. Jer. 25:9.

ence, was as nothing to this long succession of ages; and even then, they were rather unsuccessfully struggling for liberty than actually enjoying it. This is a most astonishing accomplishment of a most singular prophecy: for who could have conceived, that so renowned and powerful a country should have been thus permanently subjected to foreigners? (*Marg. and Marg. Ref. Notes, 17:5,6,13,14, v. 14. Gen. 9:24,25.*)

V. 16. The Egyptians being reduced into subjection, the Jews were never afterwards tempted to place any confidence in them, as they had before done. (*See on Note, 6,7.*)—Their confidence in Egypt "brought their iniquity to remembrance" either it provoked the Lord to call their sins to remembrance, that he might punish them; or when the Jews in after ages should look upon the abject state of Egypt, it would cause them to remember, and be ashamed of the sin committed by their ancestors, in depending on that people. (*Marg. Ref.*)

V. 17-20. Nebuchadnezzar besieged Tyre thirteen years before he took it. During the siege his soldiers had endured great hardship; their heads had been made bald by constantly wearing their helmets, and their shoulders had been peeled by carrying materials to form the works; and the king must have been at incalculable expense in the undertaking; yet, when the Tyrians found that their city must fall, they sent away their most valuable effects, either to the city on the island, or to their colonies; or else they destroyed them: so that the plunder of the city was not sufficient to defray the charges of the siege, or to recompense the labours of the army. (*Marg. Ref. k.*) But the Lord considered Nebuchadnezzar and the Chaldeans as his servants, in executing his predicted vengeance on the Tyrians; and he purposed to give them a suitable recompense. He would therefore employ them in the conquest of Egypt; which, being weakened by civil wars, would be an easy prey, and abundantly enrich them with its spoil. This prophecy was a confirmation of the preceding, which had been delivered almost seventeen years before. (*Marg. and Marg. Ref.*)

V. 21. This may refer to the increasing influence and authority of Daniel, in the court of Nebuchadnezzar; and the more favourable disposition of that prince to the religion of the Jews, during the latter part of his life: or to the deliverance of Jeconiah from prison, and the favour shown him by Evil-merodach, the son of Nebuchadnezzar; which was a token for good to the house of Israel, in that the family of David began again in some measure to prosper (*Note, 2 Kings 25:27-30.*) But some think that "that day" relates to the termination of the forty years of Egypt's desolations, when the captivity of the Jews would also cease.—We may suppose, that Ezekiel continued prophesying, when Daniel was in authority, and after Jeconiah's enlargement, with greater encouragement and effect than before; but this, as connected with the former part of the next chapter, seems to be the latest prophecy of his which has been transmitted to us.—When thy prophecies are made good by the event, this shall add a new authority to what thou speakest. (24:27.) *Louth.* (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

Wherever we turn our attention, we discover evidences of the pride and folly of the human heart; and of the abhorrence with which God beholds those, who forget their dependence

21 ¶ In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the Lord.

CHAPTER XXX.

The desolation of Egypt and her allies, 1-10. The arms of Pharaoh incurably broken; and those of Nebuchadnezzar strengthened, to execute the judgments of God on Egypt, 20-28.

THE word of the Lord came again unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord God; Howl ye, Wo worth the day!

3 For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen.

4 And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

n 28:25, 26. 1 Sam. 2:10. Ps. 92:10, 112:9, 132:17, 148:14. Is. 27:6. Jer. 23:5. Luke 1:69. c 3:26. 2:22. 33:2. Ps. 51:15. Am. 3:7, 9. Luke 21:15. Col. 4:3, 4. p 9, 16. c 2:12. Is. 13:6, 14:31, 15:2, 16:7, 23:1, 36:6, 65:14. Jer. 4:8, 47:2. Joel 1:5, 11. Zeph. 1:11. Zech. 11:2. Jam. 5:1. Rev. 18:10. b 7:7, 12. Ps. 37:13. Ob. 15. Zeph. 1:7, 14. Matt. 24:33. Phil. 4:5. Jam. 5:9. Rev. 6:17. c 18. 32:7, 34:12. Is. 40:20, 21. Is. 19:1. Joel 2:12. Am. 5:16-20. d 29:12. Ps. 110:6, 149:7-9. e 24:21-23, 34:2, &c. Jer. 25:15-28. Joel 3:11-14. Zeph. 3:6, 7. Zech. 14:3-10. Rev. 19:13-21. e 22:8. Is. 19:2. Jer. 50:35-37. * Or, fear, 9. Ex. 15:14-16. Ps. 48:6, 7. Is. 19:16, 17. Rev. 18:9, 10. f 10:23, 12:19. Is. 16:17.

on him, and rob him of the glory due to his name.—Prosperous oppressors are, among the human species, as crocodiles in a river, or seamounters in the great waters: and whilst they prey without remorse on their inferiors, they should be regarded as the common enemies of mankind. Yet, they have commonly bewitched the greatest part of those whom they have enslaved, into a stupid admiration of their power and success, and into a pertinacious adherence to them even to their own ruin!—When princes and their subjects unite in impiety and iniquity, the Lord often renders them reciprocally the occasions and instruments of each other's punishment. For he is against, and will show himself above, the most powerful and insolent workers of iniquity; and can easily subdue those who set all others, and even him, at defiance. He fights against those who injure his people, and still more against such as seduce them from their confidence in him and draw them into sin. And though they deserve to be deceived, wounded, and deserted by those in whom they have sinfully confided; yet their tempters and deceivers must expect the severest punishment.—The desolating judgments and the avenging sword, which the Lord has sent forth into all parts of the earth, and the inconceivable miseries and havoc that war has made in every age and nation, prove that the world is full of wickedness; and these lamentable scenes not only illustrate the justice of God; but they are the natural effect of man's pride, revenge, ambition, avarice, and callous selfishness: they prove him to be the child, and to bear the image, of the arch-apestate, "the murderer from the beginning," and to possess the same nature with the first-born of fallen Adam, who murdered his righteous brother. But it is a relief to the pious and humane mind to discern traces of the superintending providence of God, and of the truth of his word, in reviewing these dark transactions. The history of nations, in their rise, progress, and decline, is the best exposition of ancient prophecies: all events, in one way or other, fulfil the Scriptures, and turn to the believer "for a testimony" when he remembers, that "thus it was written, and thus it must be." All things work together for the good of the church; even nations are reduced, to remove from the people of God the occasions of sin, and to promote their holiness; and in the midst of the most tremendous scenes of war and bloodshed, he is bringing forward those glorious times of truth, and righteousness, and peace, which he has promised shall succeed these convulsions. Thus in the deepest scenes of our adversity, he sows the seed of our future prosperity.—The Lord "hath raised up for us a Horn of salvation in the house of his servant David;" and he will shortly raise up ministers, and open their mouths to proclaim his gospel throughout the earth. Like a rich and generous master, he will not let any man serve him for nothing; if he employ ambitious or covetous men as his executioners, he will recompense them according to the leading desires of their hearts: and verily every man shall have his reward. Happy then are they, who desire his favour, grace, and image, and seek their happiness in the spiritual blessings of his new covenant: they will delight in his service, and not covet any recompense except his merciful acceptance; while the riches, honours, and pleasures which they have chosen, are ensured to them for ever and ever.

NOTES.—CHAP. XXX. V. 2, 3. As the day of Egypt's desolation is here said to be near, and as Nebuchadnezzar did not invade that country till he had taken Tyre: it is probable, that this prophecy was delivered about the same time with that in the close of the former chapter, and several years after those which follow.—The Egyptians were called upon to howl with anguish, in the prospect of these judgments; as they surely would do when they arrived:

5 Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword.

6 Thus saith the Lord; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord God.

7 And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted.

8 And they shall know that I am the Lord, when I have set a fire in Egypt, and when all her helpers shall be destroyed.

9 In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

10 Thus saith the Lord God; I will also make

1. Is. 50:15. h Is. 18:1, 20:4. Jer. 46:9. Nah. 3:8, 9. i Heb. Phut. 27:10. i Jer. 21:20, 21, 30, 37. j Heb. children. k Jer. 44:27. l Job 9:13. Is. 20:3-6, 31:3. Nah. 3:9. * Or, From Migdol to Syene, 29:10. m 29:12, 32:18-32. Jer. 25:1-39. 16-31. n 28:24, 35, 29:6, 9, 16. o 14:16, 22:31. Deut. 32:22. Is. 42:25. [Am. 4:11. Am. 1:17, 10, 12, 14, 2:2, 5. Nah. 1:5, 6. j Heb. broken. 6. p 5, 8. Is. 18:1, 2, 20:3-5. Zeph. 2:12. q 38:11, 39:6. Judg. 18:7. Is. 32:9-11, 47:8. Jer. 49:31. Zeph. 2:15. l Thes. 5:2, 3. r 4:26, 16, 27:35, 32:9, 10. Is. 19:17, 23:5. Jer. 49:21. Zech. 11:2, 3. s 33:33. Am. 4:2. t 29:4, 5, 19, 32:11-16.

and to cry "Wo worth the day," or "Alas the day;" intimating that it would be the most dreadful day which they had ever seen. For it would be the day in which God would execute vengeance on his enemies; and so "a cloudy day," or one of uncommon terror and distress, especially as clouds and rain were rarely known in Egypt. It would also be "the time of the heathen;" the time of divine judgments on the Gentiles, as there had been a time of his wrath and judgments on the Jews.—God's judgments on particular places and nations are an earnest of that general judgment when he shall execute judgment on all the ungodly. Louth. (Marg. Ref. Notes, 4-8. 7:6-11. 32:7, 8. Joel. 2:1-3. Am. 5:18-20.)

V. 4, 5. As Ethiopia bordered on Egypt, and was in alliance with the Ethiopians, it would share in these extreme calamities; and their forces would be slain among those of Egypt. For "the foundations" of her cities, or those of her government, would be broken down; and all her allies and mercenary troops from different nations, would fall by the sword.—The names in the Hebrew are *Cush, Phut, and Lud*, who are mentioned together as the Egyptian allies, Jer. 46:9. ... Cush properly signifies Ethiopia here, (See 29:10.) as being joined with Phut and Lud, which were people of Africa. Phut is rendered Libya by our interpreters here, and in that place in Jeremiah: but Phut and Lubim were a distinct people. ... (27:10).—Phut may denote some part of Africa near Egypt, and Lud probably signifies some part of the Abyssines' country. Louth.—Chub. (5) 'The Cubi are mentioned in Ptolemy, as the people of Marcotis, a province of Egypt.' Ibid.—The men of the land, &c.] 'The LXX translate it, "the men of my league," or covenant; i. e. the Jews; many of whom fleeing into Egypt, were destroyed there with the Egyptians.' Ibid. (Marg. and Marg. Ref.)

V. 6. 'The governors of the several provinces, those who are called "the stay of the tribes thereof," Is. 19:13. Louth. (Marg. Ref. Note, Is. 19:11-14.)

From the tower, &c.] Or, "From Migdol to Syene." Marg. Note, 29:8-13, v. 10.

V. 7, 8. Marg. and Marg. Ref. Note, 29:8-13.—Her cities, &c. (7) Egypt was exceedingly populous, and more filled with cities than any other nation in the world at that time: which would render her desolation in this respect the more extraordinary.

V. 9. The providence of God would take care, that messengers should be sent in ships by sea, or boats up the Nile, to inform the Ethiopians of the ruin of Egypt, and to alarm them with fears of similar calamities; from which they carelessly deemed themselves secure. Perhaps Nebuchadnezzar sent these messengers to summon the Ethiopians to surrender. They would, however, occasion them great distress and terror, similar to the astonishment of the nations, in the day when the Egyptians were destroyed at the Red Sea; (Note, Ex. 15:14-16.) or to what the Egyptians had just before endured. (Marg. Ref. Notes, 32:9, 10. Is. 18:1, 2, 20:2-5.)

V. 10, 11. Marg. Ref.

V. 12. If the rivers of Egypt had been dried up, that fruitful land must have become a barren desert; and the Lord was about as effectually to destroy all the sources of its power and prosperity: for he would entirely deliver up the land into the possession of wicked and oppressing spoilers, as if he had sold it to them. Such were the Chaldeans, who first conquered, plundered, and enslaved Egypt; and the Persians, Macedonians, Romans, Saracens, Mamelucks, and Turks, who have successively domineered over and oppressed that country, equally deserved this character. These spoilers have wasted, and cruelly tyrannized over Egypt, from that time to this present day, according to the word of

the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, "the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

12 And I will make the rivers "dry, and sell the land into the hand of the wicked: and I will make the land waste, and "all that is therein, "by the hand of strangers: I the LORD have spoken it.

13 Thus saith the Lord God; "I will also destroy the idols, and I will cause their images to cease out of "Noph; and "there shall be no more a prince of the land of Egypt: and I will "put a fear in the land of Egypt.

14 And I will make "Pathros desolate, and will set fire in "Zoan, and "will execute judgments in No.

15 And "I will pour my fury upon "Sin, the strength of Egypt; and I will cut off the multitude of No.

16 And I will "set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph shall have distresses daily.

17 The young men of "Aven and of "Pi-beseth shall fall by the sword: and these cities shall go into captivity.

18 At "Tehaphneh also "the day shall be "darkened, when "I shall break the yokes of Egypt: and "the pomp of her strength shall cease in her: as for her, "a cloud shall cover her, and her daughters shall go into captivity.

428-7, 31:12, 32:12, Deut. 28:50, Is. 14:4-6, Jer. 51:20-23, Hab. 1:6-9, x 35: 6, 39:4, 11-20, Is. 34:3-7, Zeph. 1:17, 18, Rev. 14:20, 19:18, y 29:3, Is. 19:5-10, 44:27, Jer. 50:38, 51:36, Nah. 1:4, Rev. 16:12, * Heb. drought, z Judg. 2:14, Is. 19:4, † Heb. the fulness thereof, 1 Cor. 10:26, 28, a 28:10, 31:12, c Ex. 12:12, Is. 19:1, Jer. 43:12, 13, 46:27, Zeph. 2:11, Zech. 13:2, c Is. 19: 13, Jer. 2:16, 44:1, 46:14, Hos. 9:6, Memphis, Heb. Moph, d 29:14, 15, Zech. 10:11, e Is. 19:16, Jer. 46:5, f 29:14, † Or, Tanis, Num. 13:22, Ps. 78:12, 43, Is. 19:11, 30:4, g Jer. 46:25, Nah. 3:8-10, h Ps. 11:6, Nah. 1:6, Rev. 16:1, i Or, Pelusium, 18:5, 28:18, † Or, Heliopolis, Gen. 41:45, On, † Or, Bubastum, k Jer. 2:16, Tahpanhes, 43:7-9, 46:14, Tahpanhes, 1 Ex.

God by Ezekiel, (Marg. and Marg. Re^c. Notes, 13, 29: 14, 15, Is. 19:4-15.)

V. 13. The Egyptians were not more renowned among the ancients for wisdom and learning, for wealth, power, and prosperity; than for the multitude of their idols, and the stupidity with which they worshipped even various reptiles and vegetables. On these idols they depended for protection: but the Lord determined to destroy them with their worshippers, and the cities in which they were stationed.—This has been remarkably fulfilled; for the ancient idolatry of Egypt gradually declined, or was exchanged for that of other nations, when the country fell under the dominion of foreign lords: and as there has not been for above two thousand years a prince of the land of Egypt; so the Egyptians have long received their religion from their masters, and have been an abject servile race, greatly afraid of offending their cruel oppressors.—The present Egyptians are either Mohammedans; or ignorant superstitious Christians, who seem to have little more than the name of that holy religion. (Marg. Ref. Notes, 12, 29:14, 15, Is. 19:1-3, 16-18, Jer. 43:8-13, 46: 13-26.)

V. 14-19. (Marg. and Marg. Ref.)—^aNoph, ... in Hosea ... is called Moph, (9:6,) which comes near in sound to Memphis. ... Zoan, or Tanis, was ... the metropolis of the kingdom in Moses's time. (Ps. 78:12, 43.) ... No, or Hamon No, ... probably the same with the city Thebes, famous for its hundred gates. (Jer. 46:25.) It is generally agreed that Sin is the same with Pelusium, one of the seven mouths of the Nile, which was commonly called, the key of Egypt; ... and therefore was strongly fortified. ... Aven is the same with On, mentioned Gen. 41:45, in after times called Heliopolis, (Is. 19:18, Jer. 43:13.) ... because of a temple or image there dedicated to the Sun. Pi-beseth was afterward ... called Bubastum, and is so translated here by the LXX.^s Louth. (Note, Jer. 46:24, 25.)

Yokes. (18) "When I shall set those at liberty, that are oppressed by the bondage of Egypt. 34:27. Louth.—The LXX render the word "sceptres," and perhaps properly.

V. 20-26. This prophecy was delivered soon after the Egyptians had come to relieve Jerusalem when besieged by Nebuchadnezzar, but had gone back into their own land without effecting any thing; and some months before that city was taken: that is, more than sixteen years before the preceding prophecies. (Notes, 2, 3, 29:17-20, 2 Kings 25:1-5, Jer. 37:1-10.)—The Lord at that time informed his servant, that he had broken the arm of Pharaoh, and that it never should be set or bound up, to be healed, and made strong to hold a word any more. When the king of Babylon took from the king of Egypt all his dominions in Asia, one of his arms was broken. (Notes, 2 Kings 24:7, Jer. 46:1-12.) This had taken place some time before, in the days of Pharaoh-necho:

19 Thus "will I execute judgments in Egypt: and they shall know that I am the LORD.

20 "And it came to pass in the eleventh ^[B. C. 588.] year, in the first month, in the seventh day of the month, that the word of the LORD came unto me, saying,

21 Son of man, I have broken the arm of Pharaoh king of Egypt; and lo, "it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord God; Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and "I will cause the sword to fall out of his hand.

23 And "I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And "I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and "he shall groan before him with the groanings of a deadly wounded man.

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and "they shall know that I am the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

26 And "I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I am the LORD.

10:15, 22, 23, Is. 5:30, 9:19, 13:10, Joel 3:15, Matt. 24:29, ** Or, restrained, m 29:15, Is. 9:4, 10:27, 14:25, n 31:18, 32:18, &c. Is. 14:11, Jer. 46:20-26, o 3, Is. 19:1, p 14, 5:8, 15, 25:11, 17, 39:21, Num. 33:4, Ps. 9:16, 148:7, Rom. 2:5, 6, Rev. 17:1, q 1:2, 26:1, 29:1, 17, r 24, Ps. 10:5, 37:17, Jer. 48:26 s Jer. 30:13, 46:11, 51:8, 9, Nah. 3:19, Rev. 18:21, t 29:3, Jer. 46:25, u 2 Kings 24:7, Jer. 37:7, 46:1-12, v Jer. 46:21-25, y 17, 18, 26, 28, 12:13, z 25, Neh. 6:8, Is. 10:32, 39, 144:1, Is. 45:1, 5, Zech. 10:11, 12, a Deut. 32:41, 42, Ps. 17:13, Is. 10:5, 6, Zeph. 2:12, b 26:15, Job 24:12, Jer. 51:52, c 19:26, 29:16, 31, 32:15, 38:16, 23, 39:21, 22, d 17, 18, 23, 6:13, 29:12,

and the Lord declared, that he should never recover those territories, or any ascendancy in that part of the world; nay, that his other arm, which was now strong, should soon be broken; so that the sword would drop out of that likewise. This took place under his son and successor, when Egypt was so weakened by civil wars, as to be utterly unable to resist the invaders: and when Pharaoh-hophra was vanquished, dethroned, and driven into the fens to hide himself from Amasis and his party. These events made way for Nebuchadnezzar's conquest of that kingdom. All this time he was acquiring strength and enlarging his dominions: for the Lord "strengthened his arms, and put the sword" of his vengeance into his hand. Thus the Egyptians were vanquished, enslaved, dispersed, and carried captive. In the mean time Hophra, equally obnoxious to both the contending parties, dragged on his life in great terror and misery: and at length, after a fruitless effort to recover his authority, he was taken and strangled by Amasis, who succeeded, as the vassal of Nebuchadnezzar, to the throne of this desolated and ruined country. (Marg. Ref. Notes, 29:2-5, 8-13, Jer. 44:29, 30, 46:26, Dan. 11:30.)

PRACTICAL OBSERVATIONS.

That power which renders men proud must be abased; and that prosperity and peace, which lead to carelessness and carnal security, will terminate in terror and anguish.—The wrath of God consumes the prosperity and wealth of powerful nations: when the day of his vengeance comes, it desolates populous countries, or covers them with the carcases of the slain; it turns a fruitful land into a barren desert, and flourishing cities into ruinous heaps; it fills all places with terror and misery, and reduces men to the most abject servitude; yet these are only present effects of the divine indignation, and not worthy of our fear, compared with the "wrath to come," from which Jesus delivers his people.—It is vain to endeavour to bind up the arm which the Lord is pleased to break, or to strengthen those whom he will bring down: "a dark and cloudy day" awaits his enemies, and all who associate with them, or help them, will share their punishment.—All power and success is from the Lord; and men prosper as long as they are employed in executing his righteous purposes. Happy are his willing servants, who so know him, "in Christ reconciling the world unto himself," as to fear, love, trust, worship, and obey him. In one way or other, however, all "shall know the LORD:" and they who disregard the discoveries which he has made of himself in mercy, will at length know his power, truth, and justice, in the punishment inflicted on them for their sins: whilst they will be for ever excluded from all hope of his favour; and groan and wail, because their wound is incurable.—All earthly prosperity is fluctuating: those who to-day are at the top of the wheel, before to-morrow may be turned to the bottom,

CHAPTER XXXI.

The prophet is ordered to show Pharaoh the prosperity and pride of the king of Assyria; and his disastrous fall, 1—17: and that he would be destroyed in like manner, 18.

AND it came to pass ^ain the eleventh year, in the third month, in the first day of the month, that the word of the Lord came unto me, saying, 2 Son of man, ^bspeak unto Pharaoh king of Egypt, and ^cto his multitude; ^dWhom art thou like in thy greatness?

3 ¶ Behold, ^ethe Assyrian was ^fa cedar in Lebanon ^gwith fair branches, and with a shadowing shroud, and ^hof a high stature; and his top was among the thick boughs.

4 The ⁱwaters ^jmade him great, the deep ^kset him up on high with her rivers running round about his plants, and sent out her ^llittle rivers unto all the trees of the field.

5 Therefore, ^mhis height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when ⁿhe shot forth.

6 All ^othe fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

a 1:2, 30:20. Jer. 52:5, 6. b Jer. 1:5, 17. Rev. 10:11. c 29:19, 30:10. Nah. 3:8—10. d 18. Is. 14:13, 14. e Nah. 3:1, &c. Zeph. 2:13. f 17:3, 4, 22. Is. 10:39, 34, 37, 38. Dan. 4:10, 20—23. Zech. 11:2. g Heb. fair of branches. h 26. Jude. 9:15. Dan. 4:12. h 17:5, 8. Prov. 14:28. Jer. 51:56. (rev. 17:1, 15. i Or, nourished him. j Or, brought him up. k Or, conduits. l Ps. 37:35, 3, 4. Is. 10:8—14, 36:4, 19, 37:11—13. Dan. 4:11. m Or, it sent them forth. n 17:23. Dan. 4:12, 21. Matt. 13:32. l 28:13. Gen. 2:9, 13:10. Ps. 80:10. m Ps. 37:35. Is. 10:7—14, 36:4, 19, 37:11—13. n Ex. 9:16. Ps. 75:7. Dan. 2:21, 37:38, 41.

and their arrogant presumption changed into abject despair. But the everlasting mercy of our unchangeable God secures the final felicity of all that love his name.

NOTES.—CHAP. XXXI. V. 1. This prophecy was delivered somewhat more than a month before Jerusalem was taken. (Marg. Ref.)

V. 2. The prophet could not personally address Pharaoh, or his numerous attendants, forces, or subjects; but his prophecies would doubtless be made known in Chaldea, and by degrees in other countries; and thus they might come to the ears of the Egyptian king.—Pharaoh was very proud of his power and greatness: and the prophet inquired to whom he supposed himself to be like. (Note, 29:2—5.) Doubtless he thought himself, and was celebrated by his flatterers, as equal to the greatest monarchs who had ever lived: but even if this had been the case, it would not have secured the continuance of his prosperity; for the event had shown, that the most renowned and successful kings and kingdoms might soon be brought to destruction. (Marg. Ref.)

V. 3—9. The Assyrian monarchy was one of the most ancient and prosperous which we read of in history. It seems to have attained its summit of greatness under Sennacherib and Sennacherib. (Notes, 2 Kings 15:19, 20, 17:18, 19: 2 Chr. 28:16—18. Is. 7:17—25, 8:1—8, 10: 33.) But it is not certainly known when and by whom it was destroyed. Probably it was reduced by Nabopolassar, the father of Nebuchadnezzar, and Cyaxares king of Media, some years before Nebuchadnezzar began to reign at Babylon. Nineveh, the capital of that monarchy, which was one of the most extensive cities ever built, was then taken, and from that time began to decay; till it was at length so entirely desolated, that modern travellers are not agreed where it was situated. These events will be more particularly considered upon several passages in the prophecies of Jonah, Nahum, and Zephaniah. (Marg. and Marg. Ref. e—g. Notes, Gen. 10:8—12, v. 11. Jon. 1:2, 3:1—4, 4:9—11. Nah. 1:1, 9—14, 2:3. Zeph. 2:13—15.) But here the prophet mentioned the fall of the Assyrian monarchy, as a fact which was well known to have lately taken place.—The Assyrian king had been highly exalted in his kingdom: and his great power, and extensive dominions, with the protection he afforded to his friends, resembled the spreading branches, the thick shade, and the high stature of a very flourishing cedar on mount Lebanon. The fruitful lands of Assyria; the large revenues which the king drew from vast multitudes all over his extensive territories; his extensive commerce, through the river Tigris, with the countries bordering on the Indian ocean; or, in a word, the various sources of his wealth and prosperity, resembled the rivers and streams, which cause the trees planted by them to grow exceedingly. By these means this empire and its head were exalted above all the kingdoms of the earth; their power became more formidable, and their vassals more numerous, than those of any other people: so that cities, provinces, and nations courted their alliance; took shelter under their powerful protection; and increased and prospered under it, as the fowls of the air amidst the boughs, and the beasts of the field under the covert, of the wide spreading, lofty cedar. (Marg. and Marg. Ref. h—k. Notes, 17:22—24, 19:10—13. Dan. 4:10

7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

8 The cedars in the garden of God could not hide him: the fir-trees were not like his boughs, and the chestnut-trees were not like his branches; ^anot any tree in the garden of God was like unto him in his beauty.

9 I have ^bmade him fair by the multitude of his branches: so that ^call the trees of Eden, that were in the garden of God, envied him.

[Practical Observations.]

10 ¶ Therefore thus saith the Lord God; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;

11 I have therefore ^ddelivered him into the hand of ^ethe mighty one of the heathen; ^fhe shall surely deal with him: ^gI have driven him out for his wickedness.

12 And ^hstrangers, the terrible of the nations, have cut him off, and have left him: ⁱupon the mountains, and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are ^jgone down from his shadow, and have left him.

22—25, 5:20—23. o 17:22—24. Judg. 9:8—20. Ps. 96:12, 13. Is. 55:12, 13. Zech. 11:2. p Gen. 36:14, 37:11. 1 Sam. 18:15. Prov. 27:4. Eccl. 4:4. Jam. 4:5, 6. q 14, 28:17. 2 Chr. 25:19, 32:25. Job 11:11, 12. Prov. 16:18, 18:12. Is. 14:13, 15. Dan. 4:12, 5:20. (b. 3. Jam. 4:6. r 11:9, 21:31, 23:26. Judg. 16:23. 1 Tim. 1:20. s 32:11, 12. Jer. 23:9. Dan. 5:18, 19. t Heb. in doing he shall do unto him. Jude. 1:7. Matt. 7:1, 2. Jam. 2:13. u Lev. 18:24—25, 20:22, 23. Deut. 18, 12. v 26:7, 30:11. Hab. 1:6, 11. x 32:4, 5, 35:8, 39:4. Is. 34:5—7. y Dan. 4:12—14. Nah. 3:17. Rev. 17:16.

—18, 20—26. Matt. 13:31, 32.) Thus the monarch became renowned and honourable; and this cedar in Lebanon grew more lofty than any “cedar in the garden of God,” or in Eden; or any of the kingdoms or independent states, which might be compared to fir-trees, and chestnut-trees, or any other stately and beautiful trees. Perhaps the ascendancy acquired by the Assyrian monarchs over the kings of Judah likewise, may be alluded to by the expression, that “no tree in the garden of God was like unto him in his beauty.” However, they were so prospered in the providence of God, that all other kings and princes envied them their great success and renown. (Marg. Ref. Notes, 28:12—15.)

V. 10—13. The allegory and its interpretation are here interwoven. The Assyrian monarch, though already destroyed, was poetically addressed; and probably the whole race of those princes who reigned in succession was intended, as the description so exactly suits the character of Sennacherib. They were ambitious of reducing all other kings and nations to subjection, and of establishing an universal monarchy; and their pride increased in proportion to their power and success. The Lord had therefore delivered the last of that line into the hand of “the mighty one of the heathen,” or the conqueror of the nations, who was able to deal with him, even Nebuchadnezzar, the subverter of the Assyrian monarchy. (See on Chap. 3—9.) By him the Lord had driven the king of Assyria from his throne, his palace, his royal city, and his kingdom, for his wickedness. The Chaldeans, a people to whom the nations had hitherto been strangers, (as they were but lately risen into eminence,) but who were most terrible for valour and fierceness, cut down this lofty cedar, and left him to wither and decay. So large was it grown, that its fallen branches covered the mountains and valleys, and its broken boughs were found near all the rivers; that is, the fragments of this very large dismembered empire formed many states and kingdoms.—And when the nations perceived that the Assyrian king could no longer protect them, they renounced their allegiance to him: nay the very persons, who had courted his friendship, now preyed upon him and insulted over him!—Or, literally, the birds and beasts of prey came to devour the carcasses of the multitudes, who were slain in these conflicts. (Marg. Ref. Notes, 28:6—10, vv. 6, 7, 32:2—6. Is. 18:4—6.)

V. 14—17. God had destroyed the Assyrian monarchy, for a warning to all other kings and nations, not to be ambitious of dominion, or proud of pre-eminence, or secure in prosperity; and not to depend on themselves, or forget the great Author of their advantages: for the rivers, whence they drank waters, came originally from that Ocean.—All the monarchs of Assyria, or the last king and all his proud princes; and all those in every age, who had domineered over their neighbours, and despised God, had been “delivered to death;” and their bodies were gone under the earth, amidst the rest of the “children of men,” even like the meanest of them, who without funeral pomp are thrown into the pit: and this was the end of their greatness, to which many of them had been hurried by a violent and premature death.—Indeed, when the Assyrian monarch went down to the grave, the Lord so ordered it, that there was a great mourning for him.—The deep, that nursed up this fair tree (1) is described as mourn-

13 Upon this ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches :

14 To the end that none of all the trees by the waters, exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water : for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

15 Thus saith the Lord God ; In the day when he went down to the grave I caused a mourning : I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed : and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit : and all the trees of Eden, the choice and best of Lebanon, all that

drink water, shall be comforted in the nether parts of the earth.

17 They also went down into hell with him, unto them that be slain with the sword ; and they that were his arm, that dwelt under his shadow in the midst of the heathen.

18 ¶ To whom art thou thus like in glory and in greatness among the trees of Eden ? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth : thou shalt lie in the midst of the uncircumcised, with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord God.

CHAPTER XXXII.

A lamentation over the dreadful fall of Pharaoh and Egypt, 1—10, as destroyed by the sword of the king of Babylon, 11—16. Pharaoh and his subjects brought down to hell, with the nations of the uncircumcised, 17—32.

AND it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the Lord came unto me, saying,

2 Son of man, take up a lamentation for Pha-

r 29:5, 32:4. Is. 18:6. Rev. 19:17, 18. a Deut. 13:11. 21:21. Neh. 13:18. Dan. 5:22, 23. 1 Cor. 10:11. 2 Pet. 2:6. * Or, stand upon themselves for their height. b Ps. 82:7. Heb. 9:27. c 32:18—32. Ps. 63:10. d Nah. 2:8—10. Rev. 18:9—11, 18, 19. e Heb. be black. f 26:10, 15. 27:28. Nah. 2:3. Hag. 2:7. Heb. 12:26, 27. Rev. 11:13. 18:9, &c. f 32:19, &c. Is. 14:15. g 9, 18. Is. 14:3. Hab. 2:17.

ing at its downfall : . . . as if the floods had stopped their usual course, on purpose to lament his fate. . . . The forest of Lebanon, and all the stately trees in it, sympathized with his misfortunes ; that is, all his confederates and allies. Louth. His fall affected many nations and provinces, and vast multitudes of people, who had lived under his government and contributed to his greatness. A stop was put by his death to their enriching commerce, and to all the business connected with the government of so extensive an empire : and all who grew rich by collecting the revenue, or by honourable and lucrative offices, would doubtless lament his fall.—This seems to be meant by the Lord's "covering the deep, and restraining the floods," as in mourning for him : which denotes a stagnation of that profitable circulation, which there must be in a prosperous empire, betwixt all parts of it and the seat of government.—Especially the Assyrian nobles and people, the Lebanon where this cedar grew, no doubt deplored the loss of that empire which they had so long possessed, and fainted for grief, and for apprehensions of the fatal effects that might follow this catastrophe. The surrounding nations also shook at the sound or report of this revolution, as the fall of a mighty cedar may be heard at a great distance. Yet when the Lord cast him into the grave and the invisible world, those who had formerly envied or rivalled him, and who had grown prosperous by similar resources till he had reduced and ruined them, would be comforted and rejoice to see him ruined in like manner. This is represented under the bold figure of those who lay in the grave, or in the state of the dead, congratulating each other, when they saw their destroyer coming to join them in that abject situation. And they also, who confided in his protection and were his support, (his soldiers, captain, and confederates,) had been slain with him, and were with him gone down into the grave and the world of departed spirits. (Marg. and Marg. Ref. Notes, 26:15. 28:16—19. 32:17—32. Is. 14:3—20. Jer. 51:9, 34—37. Rev. 18:9—19.)

V. 18. Pharaoh is here called to look in this glass, and to see what his glory and greatness would speedily come to. Even if he were as honourable and powerful as the Assyrian king, he would soon be slain, and die a miserable death, and perish among those who were strangers and enemies to God. This sentence was irrevocably passed on Pharaoh, and all his multitude. (Marg. Ref. Notes, 2. 28:6—10. 32:19. Jer. 9:25, 26.)

This is, &c.] 'The judgment that befell the king of Assyria, . . . is an exact representation of the destruction that remains for Pharaoh and his people. The word *Is*, commonly denotes the same as to signify, or represent, especially in prophecies, parables, and such like figurative descriptions. (34:31. 37:11. Gen. 41:26. Ex. 12:11. Matt. 13:19. 26:26.)' Louth.

PRACTICAL OBSERVATIONS.

V. 1—9. What competition and striving is there among men, about the precarious, unsatisfactory, and perishing distinctions of this world ! But how few are candidates for that "crown of glory which fadeth not away !" Many of the most powerful, prosperous, and renowned, have also been the most abominable of mankind : and whilst millions have been subjected to their will, perhaps they had not one subject more zele in the sight of God than themselves. This consideration may serve to abate our admiration of those gaudy distinctions, which the Lord evidently deems so worthless and perilous ; and may teach us to seek more valuable and enduring advantages.—All greatness and success come from God, through whatever channels they are conveyed : but how few properly consider their dependence on him and obligations to him ! Generally, prosperity increases pride, presumption, and impiety, in regular proportion. They, who have the most of those things, which are supposed to constitute an earthly

paradise, are either envied the most, or envy others, or both ; and this greatly interrupts the little enjoyment which otherwise they might find in them : but the blessings of the heavenly paradise are not liable to such alloy. How much better then is it to be a lowly tree of righteousness, yielding fruit to the glory of God and the good of men, and in the end to be transplanted into the garden of God above, to flourish for ever ; than to be a lofty cedar, and at length to be cut down and cast into the fire of hell !

V. 10—18. Those who possess authority should use it in protecting their subjects : they are advanced in Providence for this purpose ; and this lies at the foundation of their right to allegiance, submission, and tribute from them.—We should be thankful for the blessings of civil government, and not envy those who bear the burden of governing ; and who, if they abuse their trust, will have a still heavier burden of punishment laid upon them in another world.—The Lord never drives men from their possessions, or bereaves them of their comforts, but when he can show that their sins deserved it. He has executioners ready, when vengeance is to be taken : but we need not desire to be "the mighty, or the terrible," of the nations, to be thus employed ; seeing it is far more pleasant and profitable to imitate him, "who went about doing good."—They who trust in princes, will soon be driven from their confidences or perish with them ; and those who selfishly favour the prosperous, will as selfishly desert or prey upon them when they are fallen. The higher men soar in power and pride, the more terrible will be their fall : and such conspicuous characters commonly involve great multitudes of friends and dependants in their ruin, and are sincerely lamented by those who are losers by their calamities. Yet some will rejoice to see them reduced to as abject a condition as themselves : but the gratification of envy, revenge, and malignity is a wretched comfort, suited only to the inhabitants of hell.—In the fate of proud, ungodly oppressors of former ages, those who tread in their steps may read their own doom : and the Lord executes such extraordinary judgments, on purpose to warn others from their destructive courses.—It is the end of wicked men, of every age, nation, and condition in life, to go down into the grave, "to die with the uncircumcised," and to have their portion in the unquenchable fire of hell ; and they who delight in war, commonly perish by the sword. The wicked man is indeed often seen flourishing like the cedar, and spreading like the green bay-tree : but the pious observer will notice, that he soon passes away, and is not : and when he seeks him, his place can no where be found. But let us "mark the perfect man, and behold the upright ; for the end of that man is peace." (Notes, Ps. 38:35—38.)

NOTES.—CHAP. XXXII. V. 1. This was about a year and a half after the destruction of Jerusalem ; and at a time when Pharaoh continued in the undisturbed possession of his power and prosperity. (Marg. Ref.)—It is remarkable, that there should be so many predictions concerning the ruin of this monarch, and the desolations of his kingdom. But Egypt had been the first oppressor of the church, and was to be judged for it ; and perhaps that kingdom typified the papal antichrist, and the more dreadful ruin that awaits him. (Gen. 15:13, 14. Rev. 11:8.)

V. 2—6. The Egyptian king had resembled a young and fierce lion, in his conduct both towards his subjects and his neighbours : or in allusion to the seas and rivers, with which his kingdom was bounded and intersected, he was a sea monster, or a crocodile. (Marg. and Marg. Ref. b—d.)—In the height of his prosperity he raised a very great army, and made war upon the Cyrenians ; but he was vanquished, and his army cut in pieces : and the Egyptians suspecting, from his savage temper, that he had led them forth on purpose to be thus destroyed, made an insurrection against him : which he

raoh king of Egypt, and say unto him, 'Thou art like a young lion of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and foulest their rivers.

3 Thus saith the Lord God; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net.

4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height.

6 I will also water with thy blood the land wherein thou swimmest, even to the mountains; and the rivers shall be full of thee.

7 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

8 All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God.

9 I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

10 Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall.

11 ¶ For thus saith the Lord God; ¶ The sword of the king of Babylon shall come upon thee.

¶ 20-2. 6. 38-13. Gen. 49:9. Num. 24:9. Prov. 28:15. Jer. 4:7. Nah. 2:11-13. d 28:3. Ps. 71:13. Is. 27:1. 51:9. * Or, dragon. e 34:18. f 12:13. 17:20. Jer. 16:16. Lam. 1:13. Hos. 7:12. Hab. 1:14-17. g 29:5. 31:12, 13. 39:4, 5, 17-20. 1 Sam. 17:44-46. Ps. 63:10. 74:14. 79:2, 3. 83:9, 10. 110:5, 6. Is. 11:19. 18:6. 34:2-7. 66:21. Jer. 8:2. 25:33. Rev. 19:17, 18. h Is. 34:3-7. Rev. 14:20. i Or, of thy swimming. j Or, extinguish thee. Job 18:5, 6. Prov. 13:9. 15:3, 18. Ex. 10:21-25. Is. 13:10. 34:4. Jer. 13:16. Joel 2:3, 31. 3:15. Am. 8:9. Matt. 24:29. Rev. 6:12, 13. k Heb. lights of the light in heaven. l Heb. them dark. m Heb. provoke to anger, or, grief. Rev. 11:18. 18:10-15. n 29:12. 30:23, 26. Jer. 25:15-25. 12:7, 35. Deut. 29:24. 1 Kings 9:8. m 26:16. 30:9. Ex. 15:14-

increased by further cruelties and rash measures, until it made way for his ruin. Thus the voracious dragon or crocodile "went forth with," or from, "his rivers," to trouble and foul those of his neighbours: but the Lord spread his net upon him, and used a company of many people to drag him out of his rivers; and he was then cast forth upon the open field, to be devoured by the birds and beasts of prey.—To represent Pharaoh's great power, and the effects of his fall, it was, figuratively stated, that the flesh of this overgrown monster was so immense, that it would cover the mountains and fill the valleys; and that his blood would be sufficient to drench the land even to the mountains, and to fill the rivers; as when the waters were turned into blood in the days of Moses. This denotes, that his ruin would be attended with terrible miseries to the Egyptians, and afford an immense booty to their enemies. (Marg. and Marg. Ref. e-h. Notes, 29:2-5. 31:10-13. 39:9, 10. Ps. 74:13-17. Is. 27:1. 34:3-7. Rev. 14:14-20.)

V. 7, 8. Pharaoh thought himself the great luminary of Egypt; but the Lord declared that he would put him out by dethroning him. Then the whole land would be darkened, as if the sun, moon, planets, and stars were all eclipsed and hidden at once; and the darkness would be as entire, as in the plague that was inflicted in the time of Moses. (Notes, Ex. 10:21-23. Mark 15:33.) These bold metaphors denote the total subversion of the state; the anarchy and civil wars which ensued; the miseries attending the Chaldean invasion; and the contempt, baseness, and abject slavery, to which that once flourishing kingdom was about to be reduced. (Marg. and Marg. Ref. Notes, 30:2, 3. Is. 13:9, 10. Jer. 4:19-27. Joel 2:28-32, v. 31. Matt. 24:29-31. Rev. 6:12-14.)

V. 9, 10. When the report of the ruin of Egypt should reach many distant nations, and the exiles, or captives, should relate the particulars of their distresses to those among whom they were dispersed, it would greatly disquiet their hearts; even though they had not been in any way connected with that kingdom: for it would be a most affecting instance of the instability of human affairs, and of God's wrath against the enemies of his people. They would thus see, as it were, the Lord brandishing his sword before their eyes, which would fill them with amazement and terror; and every one of them would tremble continually, lest the next stroke should destroy him in like manner. (Marg. and Marg. Ref. Notes, 26:16. 30:9. Ex. 15:14-16. Josh. 2:8-11.)

12 By the swords of the mighty, will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

13 I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

14 Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord God.

15 When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the Lord.

16 This is the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, even for Egypt, and for all her multitude, saith the Lord God.

[Practical Observations.]

17 ¶ It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the Lord came unto me, saying,

18 Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

19 Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.

20 They shall fall in the midst of them that are slain by the sword: she is delivered to the sword: draw her and all her multitudes.

21 The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.

¶ 16. Jer. 51:9. Zach. 11:2. Rev. 18:10. n 26:7. 30:22-25. Jer. 43:10, 46:13, 35:26. o 28:7. 30:11. 31:12. Deut. 28:49, 50. Hab. 1:6, 7. p 29:8. 30:12. q 2. 29:11. 34:18. * Heb. desolate from the fulness thereof. 28:12, 19, 20. Ps. 24:1. 107:34. r 6:7. 30:26. Ex. 7:5. 14:18. Ps. 9:16. 83:17, 18. s 2. 26:7. 2 Sam. 14:7. 3:33. 2 Chr. 35:25. Jer. 9:17, 18. t 1. 1:2. u 2:16. 21:6, 15. 16:9. Mic. 1:8. Luke 19:41. Rom. 12:15. v 43:3. Jer. 1:10. Hos. 6:5. w 21:24, &c. 28:20. 31:14. Ps. 30:9. 83:9. Is. 14:15. x 27:3, 4. 28:12-17. 31:2, 18. s Is. 14:9-15. b 21:24, 29, 30. 28:10. 1 Sam. 17:26, 36. Jer. 9:25, 26. c 23-26, 29, 30. 29:8-12. f Or, the swo. d. is laid. d Ps. 28:3. Prov. 24:11. Jer. 22:19. e 27. Is. 1:31. 14:2. f Luke 16:23, 24. f 19-24, 25. Num. 16:30-34. Ps. 9:17. 55:15. Prov. 14:32.

V. 11-14. The desolations of Egypt were effected by the king of Babylon: and this was the sword which was hung over the head of Pharaoh, though his fall was immediately wrought by his own subjects. The Chaldeans, by invading Egypt were about to destroy the multitudes of its inhabitants and to terminate its splendour and dignity: nay, they would so desolate the land, that the waters of it should no more be frequented, as before, with the foot of man or beast: and the Lord would cause their waters to be deep, and "their rivers to run," smooth and silent, "like oil;" as there would be none to drain them off into canals, or by any means to impede their course, or to disturb them. Some understand this last verse of the adjacent countries.—"When Egypt is made desolate, . . . then their neighbours will enjoy such quietness as a river does, which smoothly glides along, and never has its stream souled or disturbed." Louth. (Marg. Ref. Notes, 29:8-13. 34:17-22.)

V. 15, 16. Marg. Ref.

V. 17. Fifteenth, &c.] That is, of the twelfth month, just a fortnight after the preceding prophecy. Perhaps these predictions were delivered, on the sabbath-days, to the assembled captive Jews.

V. 18. Marg. Ref. v, x.—Cast them down.] That is, 'Predict their being cast down.' (Note, 43:2-5, v. 3.) "The daughters of the famous nations" mean the cities or colonies, or the helpless and wretched inhabitants, of the nations afterwards enumerated.—The nether, &c.] The expressions denote utter destruction, and are parallel to those elsewhere used of being brought down to hell, to the grave, or into silence. (31:14. Is. 14:15.) Louth.

V. 19. Egypt had been more renowned for wisdom and prosperity than any other nation: and Pharaoh thought himself superior to all his predecessors in dignity and excellency. But his ruin was determined on, and he was about to fall and perish, among those who were strangers and enemies to God. (Marg. Ref. Notes, 31:2, 18.)—Or the nation may be meant, the total ruin of which was described by the death and burial of an individual.

V. 20. Marg. and Marg. Ref.—Draw, &c.] Let the Chaldeans drag Egypt, and her multitudes, like criminals to execution; or drag out their corpses to be buried disgracefully in a pit.

V. 21. Pharaoh is here poetically represented as entering the state of the dead, whither many mighty warriors and potentates had gone before him; and he is addressed, and we.

22 ^aAsshur is there and all her company : his graves are about him : all of them slain, fallen by the sword :

23 Whose ^bgraves are set in the sides of the pit, and her company is round about her grave : all of them slain, fallen by the sword, ^cwhich caused ^dterror in ^ethe land of the living.

24 There is ^fElam and all her multitude round about her grave, all of them slain, fallen by the sword, ^gwhich are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living ; yet have they ^hborne their shame with them that go down to the pit.

25 They have ⁱset her a bed in the midst of the slain, with all her multitude : her graves are round about him : ^jall of them uncircumcised, slain by the sword : though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit : he is put in the midst of *them that be slain*.

26 There is ^kMeshech, Tubal, and all her multitude : her graves are round about him : ^lall of them uncircumcised, slain by the sword, though they ^mcaused their terror in the land of the living.

27 And they ⁿshall not lie with the mighty *that are fallen of the uncircumcised*, which are gone

down to hell with ^otheir weapons of war : and they have laid their swords under their heads ^pbut their iniquities shall be upon their bones though *they were* the terror of the mighty in the land of the living.

28 Yea, ^qthou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are slain* with the sword.

29 There is ^rEdom, her kings, and all her princes, which with their might are ^slaid by *them that were slain* by the sword : they shall lie with the uncircumcised, and with them that go down to the pit.

30 There ^tbe ^uthe princes of the north, all of them, and all ^vthe Zidonians, which are gone down with the slain ; with their terror they are ashamed of their might ; and they lie uncircumcised with *them that be slain* by the sword, ^wand bear their shame with them that go down to the pit.

31 Pharaoh shall see them, and ^xshall be comforted over all his multitude, *even Pharaoh* and all his army slain by the sword, saith the Lord God.

32 For ^yI have caused my terror in the land of the living : and he shall be laid in the midst of the uncircumcised with *them that are slain* with the sword, *even Pharaoh* and all his multitude, saith the Lord God.

g 24, 26, 29, 30, 31, 3, &c. Num. 24:24. Ps. 83:8-10. *Assur*, Is. 30:33. 37:36-38. Nah. 1:7-12. 3:1, &c. h 26:30. Is. 14:15. 124-27, 32, 26:17. Is. 14:16. * Or, *dismaying*, k 26:20. Job 38:13. Ps. 27:13. 116:9, 142:5. Is. 38:11. Jer. 11:19. 16:20. 10:22. 14:1. 1 Chr. 1:17. Jer. 25:25. 49:34-39. Dan. 5:2. m 18, 26:20. n 25:30. 16:32, 24. 34:29. 36:6, 7, 15. 39:26, 44:13. o Ps. 138:8. Rev. 2:22. p See on 19:21. 44:7, 2 Sam. 1:20. 1 Chr. 10:4. Acta 7:51. q 27:13. 38:2, 3. 39:1. Gen. 10:2. 1 Chr. 1:5. r 19:24. s 23:27, 32. t 21. Job 3:13-15. Is. 14:19, 19.

comed by them for their dreary habitation. The bold imagery of eastern poetry abounds in these descriptions : yet they imply the general belief, that when the body is cast into the grave, the soul enters an invisible state, where it retains its consciousness and capacities.—Here follows a poetical description of the infernal regions, where the ghosts of deceased tyrants, with their subjects, are represented as coming to meet the king of Egypt and his auxiliaries, (30:8.) upon their arrival to the same place. Hell signifies here the state of the dead. *Louth.* (*Marg. Ref. Notes*, 31:14-17. Ps. 16:8-11. Is. 14:9-20. *Luke* 16:22, 23.)

V. 22, 23. The king of Assyria was ready to meet Pharaoh, when he should be made "free among the dead." He is represented as surrounded by the graves of multitudes who had been slain along with him. These were set in the sides of that pit, into which the Assyrian had fallen before it came to Pharaoh's turn. The subversion of the monarchy and the destruction of the people, as well as the death of the king, was intended by this representation. They had "caused terror in the land of the living," but being slain and buried, they lay quiet in the pit, and none feared them. (*Marg. and Marg. Ref. Notes*, 26:17-20.)—The Jewish expositors understand the land of Israel, by "the land of the living," because the way of life and salvation was there known.

V. 24, 25. Nebuchadnezzar is supposed to have conquered the province of Elam, which formed a part of Persia. (*Marg. Ref. Notes*, Jer. 49:34-38.) It is therefore represented as fallen with the multitude of its inhabitants, into the grave, having been "slain by the sword." They too had been renowned and terrible ; but at length they bore the shame of being defeated and destroyed. A bed, or coffin, was placed for Elam (the nation being represented as a deceased woman) in the midst of all her multitude : and their king also was placed among those that were slain.

V. 26-28. Meshech and Tubal seem to mean the Scythians and northern nations ; (*Marg. Ref. q. Note*, 38:2.) who frequently made inroads into the southern and more fertile countries of Asia, and caused great terror and devastation, but generally perished with as dreadful a slaughter. They too had "caused terror in the land of the living," yet they would not lie with the mighty, or be numbered with the Assyrian or Egyptian monarchies. But they went down to death, with their weapons of war in their hands, as men who fought desperately and scorned to yield ; and they were buried with their swords laid under their heads, as denoting their characters and exploits ; whilst their iniquities or depredations had brought their bones to the grave, and perhaps, afterwards exposed them to insults from those whom they had injured. Among persons of this description would Pharaoh be broken, and slain, and perish. Some give another sense to the passage. "They shall not lie among those heathen heroes who died a natural death, and are laid in their graves with pomp and magnificence : . . . who were carried to their graves in state : and had their achievements, and other ensigns of honour, affixed to their monuments for perpetuating their memory." *Louth.* (*Marg. and Marg. Ref.*)

V. 29. *Marg. Ref. Notes*, 25: 35. *Obadiah*.

V. 30. The north.] This may mean the Medes, Arme-

† Heb. *weapons of their war*. Is. 54:17. 2 Cor. 10:4. u 18:20. Job 20:11. Ps. 49. 14. 109:18. Prov. 14:32. John 8:24. x Dan. 2:34, 35. y 25: 35. Gen. 25:30. 36: 1, &c. Is. 34: 63:1-6. Jer. 49:7-22. Am. 1:11, 12. Ob. 1, &c. Mal. 1:3, 4. ‡ Heb. *given, or, put*. z 38:6, 39:2. a 28:21-23. Geo. 10:15. Jer. 25:22. b 24, 25. c 14:22. 31:16. Lam. 2:13. d 27. Jer. 25:15, &c. Zeph. 3:6-8. 2 Cor. 5: 11. Heb. 10:31. Rev. 6:15-17.

nians, or other nations north of Babylon ; or rather the Tyrians and Syrians north of Judah, who were more likely to be mentioned with the Zidonians. (*Marg. Ref. Notes*, 26:-28.)

V. 31, 32. When Pharaoh should enter the state of the dead, and see all those kings and nations who had gone before him, he would the more willingly submit to his doom.—This is spoken according to the common sentiments of mankind, who are better satisfied to suffer with a multitude than alone ; though it can be no comfort to those who have perished in their sins, to find multitudes as miserable as themselves. In short, they had caused their terror in the land of the living ; and the Lord was about to cause his terror to fall upon them. (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

V. 1-16. How weak and helpless, in respect of the Almighty, are the most powerful and terrible of mankind. Whilst they ravage on every side, devour their own species and trouble the nations of the earth, to gratify their mad ambition, or revenge, or rapacity ; he spreads his net over them, entangles them, and disposes of them at his pleasure ; and their former greatness only renders them a richer prey, or a more tremendous spectacle, to those around them ! Thus "the lamp of the wicked is put out ;" the pomp and splendour of kings and kingdoms are totally extinguished ; their "sun goeth down at noon ;" and their boasted luminaries set to rise no more !—Terror and amazement must needs seize the hearts of those, against whom the Lord brandishes his sword ; and they must tremble every moment for their lives and souls.—It is very mortifying to the pride of man, to consider, what numbers, who once "caused terror in the land of the living," are now gone down to the grave. Those "who made the earth to tremble," and whose renown and power extended to the most distant regions, are now confined within the narrow limits of the tomb. They, whose counsels and eloquence swayed the determinations of princes and nations, and had as extensive effects on human affairs as the sword of the mighty, now lie silent in the dust ! They, whose wisdom, learning, beauty, wit, or politeness, were celebrated by numerous admirers, are now decayed and mingled with their original earth ! whilst the unnoticed multitudes, who go down obscurely to the grave by thousands every hour are vast beyond conception. All this is the punishment of sin, and the execution of the sentence, "Dust ye are, and to dust shall ye return."

V. 17-32. It is inconceivable how large a proportion of the human race has been prematurely hurried into the grave, by the diabolical trade of war. As if destruction were the most honourable and pleasing employment, which "the strong among the mighty" of the earth, could devise for themselves and their numerous retainers ! The subject is in every view gloomy and horrid ; but if we recollect, that when the body goes down to the dust, the soul enters into an unchangeable state of happiness or misery : that all who die "uncircumcised in heart," unconverted and unbelieving, go down into the midst of hell, to bear for ever their shame and punishment : that immense multitudes die in the very heat of their most malignant and diabolical passions, or in the midst of forbidden gratifications, with their unrepented iniquities upon

CHAPTER XXXII.

The prophet is instructed in the duties of his office, as the watchman of Israel, 1—9; commanded to state the rule by which God dealt with them, and the equity of his conduct, 10—30; informed of the destruction of Jerusalem; and ordered to "pursue the warnings and crimes of those who remained in the land," 21—29; and shown the hypocrisy and covetousness of those, who came to hear the word of God from him, 30—33.

AGAIN the word of the LORD came unto me, saying,

2 Son of man, "speak to the children of thy people, and say unto them, 'When I bring the sword upon a land, if the people of the land take a man of their coasts, and 'set him for their watchman:

3 If when he seeth the sword come upon the land, 'he blow the trumpet, and warn the people;

4 Then, 'whosoever 'heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, 'his blood shall be upon his own head.

5 He heard the sound of the trumpet, and took not warning; 'his blood shall be upon him. 'But he that taketh warning shall deliver his soul.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, 'he is taken away in his iniquity; but 'his blood will I require at the watchman's hand.

7 ¶ So thou, O son of man, 'I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

8 When I say unto the wicked, 'O wicked man,

u 17,20, 31, 37, 27. * Heb. A land when I bring a sword upon her. b 6:3, 11:8, 14:21, 21:16, 16:25, Jer. 12:12, 15:2, 23:1, 47:6, 7. Zech. 13:7. c 2 Sam. 18:24—27. 2 Kings 9:17—20. Is. 21:6—9, 56:10, 62:6. Jer. 51:12. Hos. 9:8, d 8:9, Neh. 4:13—20, 14:38, Jer. 4:5, 6:1, 51:27. Hos. 8:1, Joel 2:1, Am. 3:1 Cor. 14:5. 1 Heb. he that hearing thereof. e 2 Chr. 25:16. Prov. 29:1, Jer. 6:17, 42:30—32. Zech. 1:2—4, Jam. 1:22. f 5:9, 18:13, Lev. 20:9, 11, & 2 Sam. 1:16. 1 Kings 2:37. Acta 18:6, g Ex. 9:19—21. 2 Kings 6:10. Acta 2:37—41. Heb. 11:7. h 5:16—10, 11:9, 18:20, 24:19. Prov. 14:32. John 8:21, 24. 13:18—20, 34:10. Gen. 9:5, 42:22. 2 Sam. 4:11. i 3:17—21, Cant. 3:3, 5:7. Is. 52:6. Jer. 6:27, 9:16, Mic. 7:4, Eph. 4:11, Heb. 13:17. j 2:8. 1 Kings 22:14—16, 28. Jer. 1:17, 23:28, 26:2, Acta 5:29, 20:20, 26:21. 1 Cor. 11:23, 15:3. Col. 1:23, 29. 1 Thes. 4:1, 2. Is. 14, 18:4—10, 13:15, 20. Gen. 2:17.

their souls, and unmortified lusts domineering in their hearts; many of them also answerable for the crimes and destruction of their fellow-sinners; the view becomes tremendous in the extreme.—Alas! what are men doing! How are they blinded and deceived by Satan! What are those objects, which they thus pursue, through scenes of horror, and seas of blood, and multiplied impieties and iniquities? "Surely man walketh in vain shadow, and disquieteth himself in vain;" whether he pursue riches, renown, power, or pleasure. Soon must he be torn from all his possessions and gratifications, to join the multitude of the dead; and to "receive the things done in the body, whether they be good or evil;" and it will be a wretched consolation to those who perish in their sins, that vast multitudes have gone, and are going, the same broad road to destruction; since they were mutual tempters here, so they will be mutual tormentors hereafter. (Note, and P. O. Luke 16:27—31.) As "the hour cometh when all that are in the graves shall hear the voice of Christ, and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation;" we, who have known something of "the terror of the Lord," would fain persuade men, to hearken to the voice of the great and terrible Judge, now that he speaks to them as a compassionate and merciful Saviour; and to "seek first the kingdom of God, and his righteousness." Then "being pardoned, justified, and sanctified, in the name of the Lord Jesus, and by the Spirit of our God," they need not fear death and the grave. For Jesus has engaged to receive the departing spirits of his people to his glorious presence: their bodies will feel no pain in the silent tomb; and he will at length raise them also, incorruptible and glorious, that they may be for ever with him. Let us then comfort one another in this mournful and dying world with these words; and let us "be steadfast, unmoveable, always abounding in the work of the Lord, as knowing that our labour is not in vain in the Lord."

NOTES.—CHAP. XXXIII. V. 2—9. The prophet had before been thus shown the important responsibility of his prophetic office; but after the most awful part of his predictions were accomplished, he was again reminded of it, and ordered to declare it to the people; that they might be taught to approve his faithfulness, and that he might be warned to persevere in it. (Note, 3:17—19.)—They were called "the children of his people," as if God would disown them because of their wickedness. The instruction is the same as before; but the illustrations are more full and explicit. The Lord himself had "sent the sword upon the land;" and the recent transactions in Judah, where very great numbers had been taken away in their sins, notwithstanding all the warnings given them, were suited to render these topics more

thou shalt surely die; 'if thou dost not speak to warn the wicked from his way, 'that wicked man shall die in his iniquity; but his blood will I require at thy hand.

9 Nevertheless, 'if thou warn the wicked of his way to turn from it; 'if he do not turn from his way, he shall die in his iniquity; but 'thou hast delivered thy soul.

[Practical Observations.]

10 ¶ Therefore, O thou son of man, speak unto the house of Israel; 'Thus ye speak, saying, 'If our transgressions and our sins be upon us, and we pine away in them, 'how should we then live?

11 Say unto them, 'As I live, saith the Lord God, 'I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: 'turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

12 Therefore, thou son of man, 'say unto the children of thy people, 'The righteousness of the righteous shall not deliver him in the day of his transgression: 'as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth.

13 When I shall say to the righteous, 'that he shall surely live; 'if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, 'he shall die for it.

14 Again, when I say unto the wicked, 'Thou

3:4, Prov. 11:21. Ec. 9:13. Is. 3:11. Is. 13:9—10. Jer. 8:11, 12, 14—16, e 6, Acta 20:26, 27. P. 9:19, 21. Acta 13:5, 6, 28—29. Gal. 5:19—21. 6:7, 8. Eph. 5:3—6. Phil. 3:18, 19. 1 Thes. 4:3—8, 5:14. q Prov. 29:1. Luke 12:47. Acta 13:46. Heb. 2:3, 12:25. r 2 Cor. 2:15—17. s 24:23. Lev. 26:38. t 37:11. Is. 49:14, 51:20. Jer. 2:25. u 5:11, 14:16—18, 16:48. Num. 14:21, 28. Is. 49:18, Jer. 22:4, 41:18. Zeph. 2:19. Rom. 14:11. x 18:23, 32. 2 Sam. 14:14. Lam. 3:38. Hos. 11:8. Luke 15:30—32. 1 Tim. 2:4, 2 Pet. 3:9. y 14:6, 18:30, 31. Prov. 1:23, 8:36. Is. 55:6, 7. Jer. 3:22, 31:19—20. Dan. 9:13. Hos. 14:1. Acta 8:19, 26:20, z 2 a 18. 3:20, 20, 18:24—26, b 19, 18:21, 27—32. 1 Kings 8:48—50. 2 Chr. 7:14. Matt. 21:28, 31. c 3:20, 18:24. Luke 18:9—14, Heb. 10:38. 2 Pet. 2:20—22. 1 John 2:19, d 18:4, 24. e 8. 3:18. Is. 3:11. Jer. 18:7, 8. Luke 18:3—5

affecting.—The repetition of this and similar warnings, after Jerusalem was taken and destroyed, showed, that they did not refer merely to the circumstances of those times, but were applicable to individuals in every place, especially to such as are favoured with the oracles of God.—¹ He sheweth that the people ought to have continually governors and teachers, who may have a care over them, and to warn them ever of the dangers which are at hand. . . The wicked shall not escape punishment, though the watchman be negligent: but if the watchman blow the trumpet, and then he will not obey, he shall deserve double punishment." (Marg. and Marg. Ref. Notes, 18:34, 10—13. Is. 56:9—12. Acta 18:1—6, v. 6, 20:25—28. Heb. 13:17.)

V. 10. "If, according to the prophecies, God have determined to reckon with us for our sins, and to bring judgment upon us, to what purpose shall our conversion be? and how shall we live though we do amend?" Bp. Hall.—"Thus the wicked, when they hear God's judgments for their sins, despair of his mercies, and murmur."—The impenitent Jews seem to have charged inconsistency and contradiction upon the prophet's messages: for whilst he warned them to repent, and assured the penitent of forgiveness; he also predicted that the people "would pine away in their transgressions." (Note, 24:19—24, v. 23.) "Now," said they, "If this be the case, how should we live? And of what use are your exhortations and promises? You only tantalize us, and there is no sincerity in these proposals: our ruin is decreed, and no repentance of ours can prevent it."—But in reality the prediction implied, that God foresaw the people in general would be obstinately impenitent: though some individuals would repent and be pardoned. (Note, Jer. 18:7—10.) It also showed indeed, that the ruin of the city and nation was determined; but it did not relate to the final state of individuals, who would still be dealt with according to the rules before mentioned, and here again repeated. (Marg. Ref.)

V. 11. "Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways and live?" (Note, 18:23.) This had been proposed in the form of a question: but God here confirms it as an immutable truth, by a solemn oath, that he had none; but was much more pleased, that sinners should repent and live. (Note, Heb. 6:16—20, vv. 16—18.) The verse may be rendered, "As I live, saith the Lord God, I am not delighted with the death of a sinner; but I am delighted, if the wicked turn from his way and lives." (Marg. Ref. Notes, 18:28—32.)

V. 12, 13. The same truths are here again stated, which have before been considered, but with some variation of expression: (Notes, 3:20, 21. 18:21, 22, 24—27.) especially it is here added, that if the righteous man "trust to his own

shall surely die; 'if he turn from his sin, and do 'that which is lawful and right;

15 If the wicked restore the pledge, 'give again that he had robbed, 'walk in the statutes of life, without committing iniquity; 'he shall surely live, he shall not die.

16 None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

17 ¶ Yet 'the children of thy people say, The way of the Lord is not equal: but, as for them, their way is not equal.

18 When 'the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

19 But 'if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

20 Yet ye say, 'The way of the Lord is not equal. O ye house of Israel, 'I will judge you every one after his ways.

[Practical Observations.]

21 ¶ And it came to pass 'in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that 'one that had escaped out of Jerusalem came unto me, say ng, 'The city is smitten.

22 Now 'the hand of the Lord was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me

in the morning; 'and my mouth was opened, and I was no more dumb.

23 Then the word of the Lord came unto me, saying,

24 Son of man, 'they that inhabit those wastes of the land of Israel speak, saying, 'Abraham was one, and he inherited the land: 'but we are many 'the land is given us for inheritance.

25 Wherefore, say unto them, Thus saith the Lord God; 'ye eat with the blood, and 'lift up your eyes towards your idols, 'and shed blood; and shall ye possess the land?

26 Ye 'stand upon your sword, ye 'work abomination, 'and ye defile every one his neighbour's wife: 'and shall ye possess the land?

27 Say thou thus unto them, Thus saith the Lord God; 'As I live, 'surely they that are in the wastes, shall fall by the sword, and him that is in the open field, will I give to the beasts 'to be devoured, and they that be in the forts and 'in the caves, shall die of the pestilence.

28 For 'I will lay the land 'most desolate, 'and the pomp of her strength shall cease; 'and the mountains of Israel shall be desolate, that none shall pass through.

29 Then 'shall they know that I am the Lord, when I have laid the land most desolate, 'because of all their abominations which they have committed.

30 ¶ Also, thou son of man, 'the children of

f. 15, 55-7. Jer. 4:1. Hos. 14:1. * Heb. judgment and justice. 18:21, 27. Mic. 6:8. Matt. 9:13. g 18:7, 12, 16. Ex. 22:25, 27. Deut. 24:6-10, 13-17. Job 22:6, 24:3-9. Am. 2:8. h Ex. 22:1-4. Lev. 6:2-5. Num. 5:6-8. Luke 19:8. i 20:11, 13, 21. Rev. 18:5. Luke 1:6. k 18:27, 28. Rom. 2:7. Rev. 22:12-14. l 19:22. m 1:18. 43:25. 41:22. Mic. 7:15, 19. 1 John 2:1-3. n 20:13, 23, 29. Job 35:2. 40:8. Matt. 25:34-36. Luke 12:2. o 12:13, 18, 25. 2 Pet. 2:20-22. o 14. 18:27, 28. p 15:30. Ps. 62:12. Ec. 12:14. Matt. 16:27. John 5:29. 2 Cor. 5:10. Rev. 20:12-15. 22:12. q 1:2. r 24:26, 27. s 2 Kings 25:4. &c. 2 Chr. 36:17. k Jer. 39:2-8. 52:4-14. 1:13. 3:22, 32, 31. 40:1. u 3:26, 27. 24:26, 27. x 27. 53:4. Jer. 39:10. 40:7-10. 32:6. y 14: 51:2. Acta 7:5. z Mic. 3:11. Matt. 3:9. Luke 8:3. John 8:33, 39. Rom. 4:12. 9:7. 1 Thea. 5:3. a Gen. 9:4. Lev. 3:17. 7:26, 27. 17:10-14. 19:26. Deut. 12:16. 1 Sam. 14:32-34. Acta 15:20, 21, 29, 21:

5. b 18:6, 12, 15. Deut. 4:19. Ps. 24:4. Jer. 44:15-19. c 9:9. 22:6, 9, 27. d Gen. 27:40. Mic. 2:1, 2. Zeph. 3:3. e 18:12. Lev. 18:20-20. 20:13. 1 Kings 11:5-7. 1 Pet. 4:3. Rev. 21:8, 27. f 18:6, 11, 15. 22:9-11. Jer. 5:8, 9. g Lev. 18:25, 28. 20:22. Deut. 4:25, 26. 29:13-23. Josh. 23:15, 16. 1 Sam. 2:30. Ps. 50:16-20. 94:20, 21. h 24. 5:12-17. 6:11-14. Jer. 15:2-4. 42:22. 44:12. i Heb. to devour him. j Jude. 6:2. 1 Sam. 13:8. 22:1. 26:11. 21:3. Jer. 41:9. k 6:14. 12:20. 15:8. 2 Chr. 36:21. l 1:6. 1:11. Jer. 3:11. 16:16. 25:11. 41:2, 6, 22. Mic. 7:13. Zech. 7:13, 14. j Heb. desolation and desolation. l 7:21. 24:21. 30:6, 7. m 6:2, 3, 6, 36:4. n 6:7. 7:27. 23:19. 25:11. Ex. 14:18. Ps. 116:83, 17. 18. o 6:11. 8:6-15. 22:2-15, 23-31. 36:17, 18. 2 Kings 17:9-18. 2 Chr. 36:14-17. Jer. 5:1-9, 25-31. Mic. 6:9-12. Zeph. 3:1-4. p Jer. 11:19, 19. 18:18.

righteousness," and to the promises of life made to the righteous, and "commit iniquity; all his righteousness" will not profit him. Men, who think themselves righteous, and are so accounted by others, but who are not truly humble and spiritual, will, in one way or other, "trust to their own righteousness." Some will so confide in their own supposed good works, as to neglect or despise the salvation of the gospel; and yet, while they trust to their own righteousness to justify them, the iniquities which they commit will most certainly condemn them. Others think, that as they are clear in their views, bold in their profession of the gospel, zealous for its doctrines, and do much to promote them; it would be unbelief to doubt of their being true Christians, though they indulge some darling sins in secret, or grasp at unlawful advantages, or in one way or other "set their affection on" earthly objects, and are "carnally minded." Thus they count themselves righteous persons, favourites of heaven, and interested in the promises of life; and yet they commit iniquity, and practically fall into the detestable aphorism, "Let us sin on, that grace may abound."—Others having for a time made a plausible profession of religion, conclude themselves certainly converted; and then venture into sin, upon the supposition that God will not damn them for it; and quiet their consciences by abusing the doctrine of final perseverance, and the examples of some believers, of whom it is recorded in Scripture, that they fell into the same sins, and yet repented and were saved.—It is doubtless possible for a true believer to be caught in any of these nets; the only question is, whether he will or will not eventually be delivered, though by sharp rebukes and corrections, and thus return to God with weeping and supplication. (*Marg. Ref. Notes, Luke 22:32-34, v. 32. Heb. 10:35-39. 1 Pet. 1:2-5.*)

V. 14-16. (*Marg. Ref. Notes, 18:5-9, 21-23, 26, 27. Mic. 7:18-20. Rom. 2:7-11. 2 Cor. 5:9-12.*) The clause "give again that he had robbed," is here added.—"The sin is not forgiven, unless what is taken away be restored." *Augustin*, quoted by *Louth*.—"He condemneth all them of hypocrisy, who pretend to forsake wickedness, and yet declare not themselves such by their fruits; that is, in obeying God's commandments, and by a godly life. (*Marg. Ref. h. Notes, Lev. 6:2-7. Num. 5:7, 8. Luke 3:10-14. 19:1-10. v. 8.*)

V. 17-20. *Marg. Ref. Notes, 18:2-4, 25-32.*
V. 21, 22. According to the date here given, this escaped Jew did not come to the prophet, with the intelligence of Jerusalem's being smitten, till almost eighteen months after that event; and some learned men have supposed, that there is a mistake in the date, or that it ought to be calculated differently. (*Notes, 1:1-3, v. 2. 2 Kings 25:1-5, v. 3.*) No doubt the prophet had heard of that event long before eighteen months had elapsed; but perhaps he had not received that full and authentic account of it from an eyewitness, which he

was taught to expect, before he delivered any further messages from God to his people. (*Note, 24:25-27.*) For above three years he had been dumb, in this respect at least: (*Note, 3:22-27.*) perhaps he had been able to converse with the Jews, concerning the predictions which he had formerly delivered to them; and perhaps he spake to them, or delivered in writing, the prophecies which he uttered concerning other nations; but he had received no further revelation from God respecting their affairs; in this sense he had been dumb. But now his mouth was opened, and he prophesied to them as aforesaid. (*Marg. Ref.—The hand of, &c. (22)*) "I felt a sensible impulse of the prophetic spirit. (13.)"

Louth.

V. 24-29. A small remnant continued in the land under Gedaliah, after the desolations of Jerusalem; (*Notes, 2 Kings 25:22-26. Jer. 40:4-16. 41:43*); and, notwithstanding all their crimes and miseries, they flattered themselves that they were entitled to the inheritance of the whole land. The promise of it had been made to Abraham, when he had no children; yet his posterity had inherited it: (*Notes, Is. 51:1-3. Matt. 3:7-10. John 8:30-36, v. 33.*) but the remaining Jews were many; and they supposed themselves on that account more likely to keep possession of it. They, however, overlooked the contrariety of their character to that of Abraham: they forgot that they had forfeited the title by their crimes; and that both former and later prophets had predicted these desolations of the land. Thus they presumptuously expected to prosper in sin, and to be enriched by the ruin of their brethren. (*Note, 26:2.*) But the Lord sent them a message, which was widely different from their expectations. In defiance of his law, and in conformity to the abominable superstitions of the nations, they ate with the blood, and pertinaciously worshipped idols; they committed murder and made their sword the arbiter of their disputes, violently defending themselves in injustice; they were guilty of adultery and every abomination; and was it fitting, that they should possess the land, from which their brethren had been driven for similar crimes? On the contrary, the Lord solemnly swore by himself, that they should all be destroyed by one or other of his judgments, wherever they took refuge; and that the land should be utterly desolated, and be deprived of all that pomp and strength in which they gloried.—This was fulfilled, after the murder of Gedaliah, when the survivors fled into Egypt, where they miserably perished; and in the total desolation of the whole land. (*Marg. and Marg. Ref. Notes, 5:1-4. 6:12-14. 7:23, 24. 14:13-21. Jer. 15:1-4. 41:44.*)

V. 30-33. While the prophet was affectionately seeking the good of his people; they were continually talking of him, or against him, wherever they met together. (*Marg. Notes, J. 11:18-23. 15:10. 18:18. 20:10-13.*) He was their con-

thy people still are talking 'against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, 'come, I pray you, and hear what is the word that cometh forth from the Lord.

31 And they come unto thee 'as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: 'for with their mouth they show much

* Or, of thee. q Is. 29:13, 58:2. Jer. 23:35, 42:1-6, 20. Matt. 15:8, 22:16, 17. Heb. according to the coming of the people. R. 1:14. Luke 10:39. Acts 10:55. 1 Tim. 6:9, 10. u Heb. a song. t loves. u Mark 4:16, 17. 6:20. John 5:35, 7:21-27. Luke 8:45, 49, 5:21, 11:23. Jam. 1:22-24. s Ps. 79:36, 37. Is. 29:13.

stant topic, and it was their recreation to animadvert on him, or to ridicule him. (Notes, Is. 28:9-15, 21, 22.) But he would perhaps never have known it, had not the Lord seen it good, that he should reprove them in his name for so doing.—They invited each other to "come and hear the word of the Lord" from the prophet; and they came and sat before him with the same apparent seriousness, as the most pious people could do: they gave him a patient, and apparently an attentive hearing; yea, they professed "much love" to him and his doctrine; but their hearts were possessed by covetousness; their leading affections and desires went forth after riches; they loved their money more than either God or man, the prophet, his word, or their own souls: and therefore they would not part with one gainful sin, for all that he could say; but would rather cavil at it or ridicule it. (Marg. and Marg. Ref. q-t. Notes, 14:1-5. 20:1-3. Is. 2:5-5. 58:2-4. Matt. 19:16-22, v. 16, 22.) Indeed his voice and manner, his graceful elocution, cogent arguments, or apt illustrations, rendered him to them "as a very lovely song of one that had a pleasant voice and could play well on an instrument;" in which the sound is commonly more attended to, than the meaning of the words sung; but they did not receive his words as a message from God, with a reverential and obedient faith; as it appeared from their subsequent conduct. (Marg. and Marg. Ref. u.)—But when the preceding prophecies, concerning the total desolations of the land, were accomplished, as they certainly would be; they would know, that he was not merely "a sounding brass, or tinkling cymbal;" but that a prophet of God had been among them, whose words would be verified in the ruin of all that despised or disobeyed them. (Marg. Ref. x, y. Note, Luke 10:1-12, v. 3-12.)—They come to hear thee for their entertainment, not for their edification, as many go to hear famed and eloquent preachers. St. Augustine tells us, that he himself was such an auditor of St. Ambrose, before he was converted. "... I heard him diligently when he discoursed in the congregation; but not with that application of mind which I ought to have done: but I came rather out of curiosity, to know whether his eloquence was answerable to that opinion the world had of him. I was very attentive to his style, and charmed with the sweetness of his delivery; but had little value or concern for the subjects he treated of." Lowth.

PRACTICAL OBSERVATIONS.

V. 1-9. How much wiser are men in their temporal, than in their spiritual and eternal concerns! They set watchmen to guard their houses from robbers or confagurations; and sentinels to give warning of the approach of the enemy: and they best approve of those who are most quicksighted and vigilant, who see the danger at a distance and give the most decisive alarm; and he, who should not give warning, would be deemed by man, as well as by God, accessory to the death of those who were slain through his neglect. But in the concerns of God and eternity, where the appointed watchmen are infinitely more concerned to be faithful, and to give the alarm in the plainest manner; they are sure to give offence to numbers, if they obey their Master's commands! When they cause the trumpet to give so certain a sound, that every sinner is made to feel himself to be the wicked man, who is "warned to flee from the wrath to come;" and when "the terror of the Lord" is so placed before men's eyes, that they tremble at the prospect of eternal damnation: great will be the indignation and opposition excited against them. The most blind, drowsy, greedy, dumb watchman that can be found, is preferred by an immense majority, to one who is thus awful in his warnings, and close in his application to their consciences: they are ready to say to their teachers, "Speak smooth things, prophesy deceits, cause the Holy One of Israel to cease from before us;" and any one of Ahab's lying prophets will be more acceptable, than Micahiah the prophet of the Lord, whom they hate, because he always prophesies evil concerning them. (Notes, 1 Kings 22:6-S. Is. 30:8-11. 56:9-12. P. O. 9-12.)—We cannot then "be men-pleasers and the servants of Christ;" but the faithful watchman alone will deliver his own soul; those who perish from under his ministry, will have none to blame but themselves; and he will doubtless have many seals to his ministry, to be "his joy and crown in the day of Jesus Christ:" whilst the unfaithful watchman will be condemned as the murderer of all those, who perish in their sins, through his negligence, selfishness, cowardice, flatteries, and lies. We who are ministers should frequently meditate on these subjects, and state them to our hearers: that they may know on what

love, but their heart goeth after their covetousness.

32 And lo, thou art unto them as a very lovely song 'of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

33 And *when this cometh to pass, (lo, it will come,) then 'shall they know that a prophet hath been among them.

Jam. 2:14-16. 1 John 3:17. 6 Heb. make loves, or, jests. Is. 28:13. Jer. 28:16. Luke 16:14. t Matt. 6:24, 13:22, 19:22. Luke 12:15-21. Eph. 5:5. 1 Tim. 6:9, 10. u Heb. a song. t loves. u Mark 4:16, 17. 6:20. John 5:35, x 1 Sam. 3:19, 20. Jer. 28:9. y 2 S. 2 Kings 5:8. Luke 10:11.

ground we stand, and on what principles we act; and perceive, that we must be plain and faithful, if we would either "save ourselves, or those that hear us."

V. 10-20. When ungodly men are determined to continue in sin, they will be very ingenious in devising some shadow of a reason for their most unreasonable conduct: and they will endeavour to fasten a charge of inconsistency on those, who "declare the whole counsel of God;" they will pervert the most humiliating truths into a quietus to their consciences, and an excuse for their sloth and lusts; as if God were the Author of their sins, because he is "the Giver of every good and perfect gift!" Thus they rush out of presumption into a kind of desperation, which is often no more than a flimsy covering of downright infidelity: and they pretend that it is of no use to repent, or pray, or use the means of grace, because it is decreed that some sinners (they cannot know who) shall be left to themselves, and perish in hardened impenitency and unbelief! It is hard to say, whether such men are more desirous of deceiving themselves, or Satan of deceiving them. But surely it proves a strong determination of mind to unbelief, when the Lord declares and confirms it with an oath, that "he hath no pleasure in the death of the wicked, but rather that he should repent and live," that men will not believe him: but, instead of attending to his pressing exhortation to turn from their evil ways, and as if they were in love with death and damnation, will employ themselves in multiplying cavils and objections, which only tend to charge God with injustice, and are constructive blasphemy. For he, who can do all other things, has declared that it is impossible for him to lie, to do injustice, or to deny himself. Let us then bless his holy name, for the provision of his grace and the security of his word, which assure the true penitent of complete forgiveness and eternal life: and let us also study to profit by his warnings to the righteous, not to "trust to their righteousness and commit iniquity;" and then we shall see cause to bless his name for these also.

"Blessed is he that feareth always;" but those who so confide in the promises made to God's people, and so presume themselves to be of that number, as to be emboldened "to commit iniquity;" convert the very mercy and truth of God into "a savour of death," and an occasion of condemnation to their souls: whilst they, who so fear the threatenings of the law, denouncing the sinner's death and damnation, as to take warning from it to repent and turn from all their sins, change that most awful curse into "a savour of life" to their souls. But such penitents always "do works meet for repentance;" and while they trust only in God's mercy through Jesus Christ; they conscientiously make restitution, as far as they are able, for all the injustice and robbery which they have committed; they walk in the ordinances of God and his statutes of life, without returning to the practice of iniquity: they "do justice, love mercy, and walk humbly with their God;" and they shall surely live, and not die. (Note, Mic. 6:6-8, v. 8.) Instead, therefore, of listening to the suggestions of the devil, of wicked men, or of our own evil hearts, as if the Lord's "ways were not equal;" let us condemn our own ways before him as unrighteous, and seek that "repentance, which is unto salvation not to be repented of;" let us watch against all hypocrisy, and reject every temptation to apostasy, or to pride and self-confidence. Thus "building up ourselves on our most holy faith, and praying in the Holy Ghost, let us keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." (Note, Jude 20, 21.)

V. 21-33. It is a peculiar mercy, in times of public calamity, for the Lord to open the mouths of his faithful ministers, and to "give them a door of utterance;" that they may teach the sufferers how to find comfort under their afflictions, and to derive benefit from them.—But how inveterate are the selfishness and presumption of ungodly men! They can rejoice in the misery and death of multitudes, and even of their nearest relations, if they have any expectation of being enriched by them! They often claim an interest in the peculiar blessings engaged to true believers: while their whole conduct as evidently proves them the enemies of God, as Abraham's faith and obedience proved him "the friend of God!" And they call this groundless presumption, strong faith: when the whole testimony of God declares them to be "the children of the devil," entitled to all the threatenings, and to nothing else! For, however men may deceive themselves with vain words; adulterers, thieves, liars, slanderers, covetous persons, and such like, have no inheritance in the

CHAPTER XXXIV.

The shepherds of Israel are sharply rebuked and severely threatened, 1—10. The Lord promises to be the Shepherd of his scattered flock, and to feed and tend them in his pastures and fold, 11—16; to punish the powerful oppressors among the Jews, and to rescue the oppressed, 17—22. Figurative predictions of Christ and his kingdom, 23—31.

AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, thus saith the Lord God unto the shepherds; ^aWo be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

3 Ye eat the fat, and ye clothe you with the wool, ^bye kill them that are fed: but ye feed not the flock.

4 The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which

was lost; ^bbut with force and with cruelty have ye ruled them.

5 And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered.

6 My sheep wandered upon all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

7 ¶ Therefore, ye shepherds, hear the word of the LORD;

8 As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;

9 Therefore, O ye shepherds, hear the word of the LORD;

10 Thus saith the Lord God; Behold, I am

a Jer. 2:8, 3:15, 10:21, 12:10, John 10:1, 2:12, b 8—10, 13:19, Jer. 23:1, Mic. 3:1—5, 11:12, Zech. 3:3—4, Zech. 11:17, Matt. 21:43—51, Luke 12:42—46, 20:46, 47, Rom. 13:13, 2 Pet. 2:3, c 2 Sam. 5:2, Ps. 78:72, Isa. 41, 48, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

promised land; because "for these things the wrath of God cometh upon the children of disobedience." (Notes, 1 Cor. 6:9—11. Gal. 5:19—21. Eph. 5:5—7. Jam. 2:19—24.)—Wherever such men seek shelter, "evil pursueth" them; and they will assuredly perish because of all their abominations. —But however unexceptionable the conduct, and however scriptural the doctrine of that "man of God" who constantly affirms such truths; he will be sure to be persecuted, at least with the scourge of the tongue: and it is generally well for faithful ministers, that they do not hear the contemptuous, malicious, and hard speeches, which ungodly men use of them, behind their backs; for it would tend to exasperate and discourage them. Such persons, however, should remember, that the Lord notes down all the words which they speak "by the walls or the doors of their houses;" and considers them to be effusions of their contempt and enmity against him. (Jude 14, 15.) And their malice and scorn are aggravated by hypocrisy, when they come among God's people, to sit and hear his word, on purpose to quarrel with it or ridicule it; as Satan came among the sons of God to obtain permission to do Job mischief.—But indeed various corrupt motives induce men to frequent the places, where the word of God is most faithfully preached. Many, who seem to come with alacrity, and to hear with attention, are brought by direct enmity, that they may find somewhat to object to or oppose; and they even persuade others to accompany them, that they may join in the same profane opposition. Far more come out of curiosity. Some to exhibit themselves, to form connections, to please their friends, or to establish a reputation. Others make up their religion wholly of hearing; and suppose themselves excellent Christians, because they attend on faithful preachers, commend their sermons, and "with their mouth show much love" to the men and their messages: while they will not practise what they hear, but their hearts are wholly turned unto covetousness. Others have a taste for ingenuity, elocution, or graceful delivery; and finding out preachers who have talents of this kind; hearing them is their amusement, instead of a concert or an opera; especially at those leisure hours on the Lord's day when no other places of recreation are open. Thus, even the gifts, as well as the faithfulness of ministers, become "a savour of death" to those, who hear and are delighted with their words, as "with the very lovely song of one, that hath a pleasant voice, or can play well on an instrument;" but who will not do them. (Note, Jam. 1:22—25.) It often happens, however, that they, who come at first from such carnal motives, are afterwards brought to a better sense of things, and become doers as well as hearers of the word. So that the minister may be encouraged to be faithful and instant in preaching the word; without anxiously inquiring what brought his auditory together: and then, whether men will hear or forbear, they will know by the event, that a servant of God has been among them; and he will be received at last by his Judge, with "Well done, good and faithful servant, enter thou into the joy of thy Lord."

NOTES.—CHAP. XXXIV. V. 2—6. At the time when this prophecy was delivered, Jerusalem was destroyed, the land desolated, and the Lord's flock scattered or destroyed; and the wicked shepherds were about to be called to account, as the principal criminals who had occasioned so great an evil. "The shepherds of Israel" signify their rulers and teachers: their kings and princes, priests and prophets, scribes and elders. (Marg. Ref. a. Notes, Is. 56:9—12, Jer. 28:9, 23:1—4. John 10:1—5.) The duty of the shepherd is to feed the flock, and to make that his principal object: but they were only careful to feed themselves. They had eaten the fat, — milk, of the flock; clothed themselves with the wool;

and killed the fattest of the sheep, without regarding what became of the rest. They made every advantage which they could from their offices; they exacted their tributes and taxes, their tithes and perquisites, with great earnestness; and they oppressed and even destroyed the people, to enrich themselves: but they bestowed no pains to provide for the welfare of the state, or of the souls of those intrusted to them.—They resembled those shepherds, who utterly neglect the weak and sick of the flock, and leave them to die without attempting their recovery; who, if any have their bones broken or are wounded, do not bind them up; and if any are driven away by robbers or wild beasts, or wander from the fold, never seek to bring them back; but treat the sheep with great cruelty, and are more like ravening wolves, than careful, tender shepherds. Thus the rulers of Israel had neglected to rescue the oppressed, to relieve the destitute, to remedy grievances, to provide properly for the public safety, to redeem those who had been driven into captivity, or to encourage the return of such as had taken refuge among idolaters. (Marg. Ref. b—h. Notes, 7—10, 19:2—9, 22:25—28. Jer. 52:30—31, 22:13—20. Mic. 3:1—4, 12. Zeph. 3:1—4. Zech. 11:4—9, 15—17.) Their teachers also were equally negligent of their souls; they neither encouraged the weak and wavering; nor attempted to remove their error, ignorance, or wickedness, by wholesome instructions, counsels, and examples; nor reclaimed those who were turned aside to idolatry: but they employed their power in exacting upon the people, and made their sacred office a pretence for the most cruel oppressions and persecutions. (Marg. Ref. f, g. Notes, 11—16. Matt. 9:36—38, 10:5, 6, 18:12, 13. Luke 15:3—7. John 10:10—18, 21:15—17. Acts 20:28. 1 Pet. 5:1—4.) By these means the people were scattered from the temple, abhorring the sacrifices of the Lord; and from Jerusalem and Judah, to escape the tyranny of their rulers; and so became "as sheep without a shepherd." And by the impolicy, impiety, and wickedness of their leaders, and the fatal effects of the abuse which they made of their authority, they were at length given up to be a prey to the Assyrians and Chaldeans, and other nations, to be destroyed or carried into captivity: so that in the event, the land was utterly desolated; and the Lord's flock, his visible church, was left to wander on the dark mountains of the heathen, and was scattered over the face of the earth. (Marg. Ref. i—m. Notes, 7—10, 1 Kings 22:17. Jer. 13:15—21, 23:12, 50:4—6. Zech. 13:7.)—This was at least equally applicable to the rulers, priests, and scribes in the days of Christ, and to the subsequent doom and condition of the Jewish nation.

V. 7—10. For the crimes before charged on the shepherds of Israel, and here again repeated, the Lord declared himself to be "against them;" and he threatened "to require of them the flock," which he had committed to them, and which had been ruined by their fault. He would also turn them with disgrace out of their office, and deprive them of all the emoluments of it; and, as they would not feed the flock, so they should not be allowed to devour it. (Marg. Ref. Notes, 17—22, 3:17—19, 33:2—9. Is. 66:19—23, v. 21. Jer. 13:18—21. Zech. 11:15—17. Mal. 2:1—3. Matt. 21:40—44, v. 41.)—The descendants of David were from this time excluded from the temporal kingdom; the family of Aaron and the tribe of Levi were at length laid aside from their sacred functions; and numbers, both of magistrates and teachers, were entirely deprived of power to oppress the people and enrich themselves.—I will require a severe account of their kings and princes, their priests and prophets, of the damage my people have sustained through their ill-management; and I will deprive them of that honour and pre-eminence which they have made such ill use of; as I have already displaced Zedekiah

against the shepherds; *and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; *for I will deliver my flock from their mouth, that they may not be meat for them.

[Practical Observations.]

11 ¶ For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out.

12 *As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord God.

16 I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick; *but I will destroy the fat and the strong; I will feed them with judgment.

z 3:18-20, 33:6-8. Jer. 13:15-20. Heb. 13:17. t Jer. 29:6, 52:9-11, 21-27. u 2 Ps. 23:5, 72:12-14, 102:19-20. x 5:8, 6:3 Gen. 6:17. Lev. 26:24. Dent. 28:29. Is. 45:12, 48:15, 51:12. Hos. 5:14. y Ps. 23:1-3, 80:1. Is. 40:10, 11:56:8. Jer. 23:3, 31:8. Matt. 13:11, 12. Luke 19:10. John 10:16. * Heb. According to the shepherd's seeking, &c. 1 Sam. 17:34, 35. Luke 15:4-6. John 10:11, 12. z 30:3, Jer. 13:16. Joel 2:13. Am. 5:15-20. Zeph. 1:15. Acts 2:19-21. a 11:17, 20:41, 28:25, 36:24, 37:21, 32, 38:8, 39:27. Ps. 105:47. Is. 11:11-16, 66:19, 20. Jer. 23:3, 8, 30:13, 31:8, 32:37. Am. 9:14. Zeph. 3:19, 20. b 36:18-25. Mic. 7:14, 15. c 27. Ps. 23:1, 34:8-10. Is. 25:6, 30:23, 24. Jer. 31:12-14, 25. John 10:9. Rev. 7:16, 17. d Jer. 33:12, 13. e Ps. 23:2. Cant. 1:7, 8. Is. 11:5, 27:10, 65:9, 10. Hos. 2:19. Zeph. 3:13. f 4:11. Is. 40:11, 61:1-3. Mic. 4:5, 7. Matt. 15:21, 18:11. Mark 2:17. Luke 5:31, 32. 15:4-7, 19:10. g 39:18. Dent. 32:15. Is. 5:17, 10:16. Jer. 50:11. Am. 4:1-3. h Is. 49:23. Jer. 9:15, 23:15. i 20-22, 20:37, 38.

and the princes, priests, and others that were in authority under him.' *Louth.*

V. 11-16. The Lord having denounced sentence on the shepherds of Israel, next intimated his merciful intentions towards the scattered flock. These he would search and find out, wherever they were. As the shepherd, when his flock has been scattered by wild beasts, gathers them together as soon as he can; and, having numbered them to see how many are still wanting, he spends the day in seeking for them and bringing them back; so the Lord would seek out his sheep, which had been dispersed by the Chaldeans, in that dark and cloudy day when they besieged and took Jerusalem. (*Marg. Ref. z.*) He would gather them from all countries whither they had been driven as exiles and captives; he would bring them to their own land, and there perform to them every part of the shepherd's office. (*Marg. Ref. a-f.* Note, 2-6. Jer. 23:3, 4.) But at the same time, he would punish their proud oppressors, and feed them with judgment, distinguishing between them according to their characters, as it is afterwards declared. (*Marg. Ref. g, h.* Note, 17-22.)—Doubtless this primarily referred to the restoration of the Jews from captivity, and their re-establishment and prosperity in their own land; and it was typical of the good Shepherd's tender care of the souls of his people and kindness to his church, in every age, even to the end of the world.—But it seems still to look further, even to the general restoration of the whole nation, which most of the prophets foretell shall come to pass in the latter days. (11:17, 20:41, 28:25, 36:24, 37:21, 38:8, 39:27.) *Louth.*—The express promises here given, that JEHOWAH himself will feed his flock in the predicted times, compared with the language of the New Testament concerning Christ, our "good" and "great" and "chief Shepherd," contains an unanswerable argument in proof of his Deity, as one with the Father. (*Marg. and Marg. Ref. y.* Notes, 23-31. Ps. 23:1-3, 80:1. Is. 40:9-11, v. 11. Mic. 5:3, 4, v. 4. 7:11-13. John 10:14-18. Heb. 13:19, 20. 1 Pet. 5:1-4, v. 4.)

V. 17-22. The whole nation seemed to be the Lord's flock; yet they were of very different characters: but he knew how to distinguish between them, "as the shepherd divideth the sheep from the goats." (*Note, Matt. 25:31-33.*)—The rams and he-goats, or the fat and strong, denoted the rich and powerful, the proud and self-sufficient, the wise and learned of this world. These had got possession of the best estates, and lived in magnificence, luxury, and sensuality; and, not contented with this, they would not suffer the poor to use their leavings in comfort; but continually harassed them with usurious exactions and impositions, with suits and prosecutions, and by every means reduced them to the most abject penury and misery: as if strong and fat

17 And as for you, O my flock, thus saith the Lord God; Behold, I judge between cattle and cattle, between the rams and the he-goats.

18 Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

20 ¶ Therefore thus saith the Lord God unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

22 Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

[Practical Observations.]

23 And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their Shepherd.

24 And I the Lord will be their God, and my servant David a Prince among them; I the Lord have spoken it.

25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

Zech. 10:3. Matt. 25:32, 33. * Heb. small cattle of lambs and kids. † Heb. great he-goats. k 16:20, 47. Gen. 30:15. Num. 16:9, 13. 2 Sam. 7:19. Is. 7:13, 1:2, 3. Mic. 2:2. m 32:2. Matt. 15:6-9, 23:13. n 10:17. Ps. 22:12-15. Matt. 25:31-46. o 3-5. Dan. 8:3-10. Zech. 11:5, 16, 17. p 10. Ps. 22:12-14. Jer. 23:3, 3. Zech. 11:7-9. q Ec. 12:11. Is. 40:11. Jer. 23:4-6. Mic. 5:2-5. Zech. 13:7. John 10:11. Heb. 13:20. 1 Pet. 2:25, 4. r 37:24, 35. Is. 11:1, 55:4. Job 39:9, 10. Ps. 3:5. Rev. 22:16. s 30:31, 36:28, 37:23, 27, 39:28. Ex. 29:45, 46. Jer. 31:13, 32:38. Zech. 13:9. Rev. 21:3. t 1:37, 2. Josh. 5:13-15. Ps. 51:6. Is. 9:6, 7. Jer. 23:5, 33:15-17. Mic. 5:2. Matt. 28:18. Luke 1:31-33. Acts 5:31. 1 Cor. 15:25. Eph. 1:21, 22. Phil. 2:9-11. Heb. 2:9, 10. Rev. 19:13-16. s 37:26. Is. 55:3. Jer. 31:31-33. Zech. 6:13. Heb. 13:20. x Lev. 26:6. Job 5:22. Is. 11:6-9, 35:9. Hos. 2:18-23. y 28. Ps. 4:8. Jer. 23:6, 33:16.

cattle, the rams and he-goats, having eaten up the best of the pasture and drunk the deep waters; should wantonly tread down and spoil the residue of the pasture, and render the water turbid and muddy; that the other cattle might starve or be forced to feed on disrelishing and unwholesome food. (*Marg. and Marg. Ref. i-m.* Notes, 22:27, 45:9. Jer. 5:26-29. Am. 4:1-3. 6:3-8. Mic. 2:1-3. 3:1-4, 8-12. 7:1-4. Zeph. 3:1-4.) This may also be applied to the corrupting of the fountains of religious instruction by the scribes and priests, who "rendered the word of God of none effect, through their traditions;" or those false glosses which they hired the false teachers to put upon it. (*Notes, 22:25, 26. Jer. 5:30, 31. 6:13-15. 23:7-12. Mal. 2:4-9. Matt. 15:3-9.*) But the Lord intended to plead the cause of the poor, the fatherless, and the widow, against their rich and proud oppressors; that the fat cattle might be led to the slaughter, and the lean possess the pasture. The former had used all their superior power to annoy and distress the latter; so the Lord would save them from their hands, and judge between them. (*Marg. Ref. n-p.* Notes, Zech. 11:1-11.)

Seemeth it, &c.] (*Marg. Ref. k.*) 'This reproof may fitly be applied to those great persons, who take no care that the poor may enjoy the benefit of their superfluities; but rather let them be thrown away and perish, than they will be at the trouble of seeing them disposed of for the good of those that want.' *Louth.*—By good pasture and deep waters is meant the pure word of God, and the administration of justice, which they did not distribute to the poor till they had corrupted it.

V. 23-31. These verses are evidently a prophecy of Christ and of the most glorious times of his church on earth. The Lord saved his ancient flock from oppressors and false teachers, and at length raised up among them, and set over them and his church, that one "good Shepherd, whom he had promised from the beginning." He was called DAVID, because he was descended from that favoured king of Israel, and typified by him; and because he was a Ruler and Teacher of his people after God's own heart. (*Marg. Ref. q, r.* Notes, 2 Sam. 7:8-11. Ps. 73:70-72.) The word David signifies Beloved; and Christ is the well-beloved Son of the Father, "in whom he is well pleased." The Messiah is elsewhere styled David, as being the person in whom all the promises made to David, were fulfilled. (Is. 55:3. Jer. 30:9. Hos. 3:5.) The expression may likewise allude to David's first employment, which was that of a shepherd. *Louth.* In him the Lord is indeed the God and Portion of his chosen flock; and this his Servant and Son is "a Prince among them," being "Head over all things to his church." (*Marg. Ref. s, t.*) "Through the blood of his cross, the

26 And I will 'make them and the places round about 'my hill a blessing; and I will cause the shower to come down in his season; there shall be 'showers of blessing.

27 And 'the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall 'know that I am the LORD, 'when I have broken the bands of their yoke, and delivered them out of the hand of those that 'served themselves of them.

28 And 'they shall no more be a prey to the heathen, 'neither shall the beasts of the land

devour them; but they shall dwell safely, and none shall make *them* afraid.

29 And 'I will raise up for them a Plant 'of renown, and they shall be no more 'consumed with hunger in the land, 'neither bear the shame of the heathen any more.

30 Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the Lord God.

31 And 'ye my flock, the flock of my pasture, are men, 'and I am your God, saith the Lord God.

1 Gen. 12:2. Is. 19:24. Zech. 8:13, 23. a 20:40. Ps. 2:6, 68:16, 132:14-16. Is. 2:2-4, 55:7. Mic. 4:1, 2. b Deut. 28:12. Ps. 68:9. Is. 32:15, 20, 44:3. Mal. 3:10. c 47:12. Lev. 26:4. Ps. 53:12, 92:12-14. Is. 4:2, 35:1, 2, 61:3. John 15:5-9. d 33:29, 37:28. e 10. Lev. 26:13. Is. 9:4, 10:27, 14:2, 3, 52:2, 3. Jer. 9:20, 30:8. f Jer. 25:14, 27:7. g 8. 36:4, 15. h 25:29. Jer. 30:10, 46:27. i Is. 4:2.

11:1. 53:2. Jer. 23:5, 33:15. Zech. 3:8, 6:12. * Or, for renown. Ps. 72:17. Is. 9:6. † Heb. taken away. 26:27, 35:29. Is. 49:9, 10. Rev. 7:16. k 36:3-6, 124. 16:62. 37:27. Ps. 46:7, 11. Is. 8:9, 10. Matt. 1:23. 28:20. m 36:38. Ps. 78:52. 80:1. 95:7. 10:3. Is. 40:11. Mic. 7:14. Luke 12:32. John 10:11, 16:26-30. 20:15-17. Acts 20:28. l 1 Pet. 5:2, 3. n 24.

covenant of peace is made with all his willing subjects, who are "the sheep of his pasture;" and it is established on better promises than that made with the nation of Israel.—It would conduce very greatly to the security of a flock of sheep, to have all ravenous beasts extirpated from the land: thus the Lord engaged effectually to defend his church, in the days of his promised Shepherd, from all their enemies, who resemble lions, tigers, wolves, or subtle foxes: so that his sheep might dwell safely and rest comfortably, even in the most perilous places. (*Marg. Ref. u-y. Notes, Is. 11:6-9. 35:8-10. Hos. 2:18-20.*) For, though the powers of darkness, persecutors, and seducers have harassed the church hitherto; yet they have not prevailed against it, nor against any true believer: and ere long Satan shall be chained up, and all persecution and antichristian corruptions shall be terminated. (*Note, Rev. 20:4-6.*) Under this "good Shepherd," the church, and all those favoured spots where there are spiritual folds of his sheep, would be made a blessing to the places round about: their pastures would be regularly watered with the rain of heavenly grace; "showers of blessings" would descend upon their souls, while attending on divine ordinances; the numbers of believers would rapidly increase, and the grace and peace of the whole company of them would abound. (*Marg. Ref. z-b. Notes, Jer. 32:39-41. Is. 2:41-47. 4:32-35. 5:1-6. 9:31.*) This would especially be the case, when the Lord had broken the yoke of their oppressors, who had enslaved them for their own mercenary purposes: then the heathen would no more be suffered to prey upon them, nor persecutors to devour them; but they would dwell without danger or terror. (*Marg. Ref. c-h.*) The Lord also promised to raise up to them "a Plant of Renown." This also means Christ; who, though infinitely excellent in himself, and adored by holy angels, was "as a tender plant out of a dry ground," in his incarnation, humiliation, and death: but, springing up in his resurrection, ascension, and heavenly glory, he became greatly renowned on earth, by the spread of the gospel through the nations. (*Marg. and Marg. Ref. i, k. Notes, 17:22-24. Is. 42. 11:1. 53:3. Zech. 3:8, 6:12, 13. Rev. 22:2-5.*) And being indeed "the Tree of Life," bearing all the fruits of salvation, he yields spiritual food to the souls of his people, on which they 'feed in their hearts by faith with thanksgiving.' So that the true Israel shall not be destroyed by famine, or made ashamed among the heathen, as the nation of Israel has been. (*Notes, 36:13-15, 36-38.*) This could have no more than a typical accomplishment in the return of the Jews from captivity, under Zerubabel, and in their subsequent prosperity. Even the success of the gospel in the primitive times, and the preservation of the church hitherto, form only partial completions of it. But the destruction of antichrist, the calling of the Gentiles, the restoration of the Jews into the church and to their own land, and the consequent peace and prosperity of the church and of the world, fully answer to the energetic language of these predictions. (*Notes, 36:25-30. 37:20-28. 39:23-29. Jer. 23:3-8. 30:22. Hos. 3:4, 5. Zech. 8:20-23. Rom. 11:11-15, 25-32. Rev. 11:15-18.*)

PRACTICAL OBSERVATIONS.

V. 1-10. No rank or office in the church or in society, can exempt men from the reproofs of God's word, when they neglect their duty and abuse the trust reposed in them: and if the "shepherds of Israel," of the Lord's own appointment, feed themselves and not the flock, we be unto them! Indeed too many rulers, even in Christian countries, seem entirely to have forgotten the end of their appointment; and act, as if they had been advanced to authority, to gratify their own ambition, cruelty, avarice, luxury, or lust, at the expense of those, whose welfare they ought to have sought in every action, as their great object, in connexion with the glory of God and the salvation of their own souls. So that, while they have utterly neglected to protect the poor and industrious, from the oppressions of the rich; to redress public grievances, to provide for the destitute, and to guard the peace and prosperity of the community; they have awed men into submission by force and cruelty, and thus for a time silenced every murmur against their tyrannical measures, their oppressive taxes, and bloody executions. Thus they have indulged the mean ambition of growing rich by impoverishing their subjects, and of governing over a company of abject slaves with uncontrolled

authority. Such attempts depopulate flourishing kingdoms, and either scatter their inhabitants, by driving them for refuge to other nations; or cause them to be cut off, by exciting insurrections, encouraging invasions, or making way for destructive wars. Though there should be no man able or willing to remedy those evils; yet the Lord will show himself against such shepherds: he will soon deprive them of their abused authority, and call them to account for all the mischief which their crimes have occasioned; and deliver the people from their mouth, that they may not be meat for them.—But when this negligence, avarice, and wickedness are found in the pastors and rulers of the church; when they feed themselves, but through sloth and ignorance take no care to feed the flock, when they are only intent upon obtaining and multiplying rich benefices, that they may eat the fat and riot in luxury; when they never attempt to instruct the ignorant, to reclaim the erroneous, to alarm the careless, to encourage the broken-hearted, the distressed, and tempted, to reform the profligate or restore the backslider, or in any way to bring men to repentance, to faith in Christ, to established peace and holiness of life: when they on the contrary domineer over men's consciences with force and cruelty, as if they were "lords over God's heritage," and fleece and butcher the flock, "which he hath purchased with his own blood;" when they waste the church by fierce persecutions, or infect it with damnable heresies; when the sheep are scattered, because there is no shepherd, but a wolf instead of one, and so fall into divisions and errors, forsake the word and ordinances of God, and are seduced into impiety or infidelity:—in this case the guilt of the shepherd is, and his punishment will be, most aggravated. All the souls, that perish through the default of such men, will be required at their hands; the Lord will be against them, as they are evidently enemies to him; they will at length be driven from their office with contempt and detestation, and stripped of all their honours and emoluments; and their flocks will be delivered from such devourers.

V. 11-22. "The Lord our Shepherd" will take care that none of his true sheep shall finally wander or be lost, through the misconduct of those, who are "idol shepherds and greedy dogs." (*Note, and P. O. Is. 56:9-12. Note, Zech. 11:15-17, v. 17.*) He will either raise up for them "shepherds after his own heart;" or he will supply the want of them by his own care; and will both seek and find every one of them, and convey them to his fold rejoicing.—Thus the incarnate Son of God came into this dreary wilderness, "to seek and save that which was lost;" personally, in the days of his flesh, he went about seeking "the lost sheep of the house of Israel;" and by his apostles and his ministers ever since, he has also gone to search them out all over the Gentile world. Wherever his elect people are scattered, in the days of their darkness and ignorance, he finds them out and brings them into his fold. He also comes to their relief in the dark and cloudy days of persecution and temptation; he heals their backslidings, leads them forth in the paths of righteousness, feeds them in the rich pastures of his ordinances, folds them under his omnipotent protection, and causes them to rest and repose their souls upon his love and faithfulness. He seeks those that wander, and brings back that which was driven away; he binds up the broken-hearted and heals the diseased.—And ought not his ministers then to do the same? Surely none but hirelings will value the emolument or reputation of the ministry more than this good and useful work: and the true pastor will be ready to endure hardship, to bear reproach and persecution; and to spend and lay down his life for the same ends, for which the chief Shepherd shed his precious blood. But, alas! how few in comparison have there been hitherto, who have laboured and suffered in this disinterested, self-denying, humble, patient, and zealous manner! How few are there, who thus "keep themselves pure from the blood of all men!" (*Note, Acts 20:25-27.*) Of how many will the souls of multitudes be required by the chief Shepherd at his appearance, when his faithful servants "will receive a crown of glory that fadeth not away!" Even in this respect, "broad is the way that leadeth to destruction, and many there be that go in at it;" and still it may be said, "All seek their own, and not the things that are Jesus Christ's."—But there is as much difference in character among professed Christians, as among those who bear the name and wear the garb of minis-

CHAPTER XXXV.

A prophecy against the Edomites for their hatred of Israel, 1-15.

MOREOVER the word of the LORD came unto me, saying,

2 Son of man, set thy face against mount Seir, and prophesy against it,

3 And say unto it, Thus saith the Lord God; Behold, O mount Seir, I am against thee, and I will stretch out my hand against thee, and I will make thee most desolate.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the LORD.

5 Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end;

6 Therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: since thou hast not hated blood, even blood shall pursue thee.

7 Thus will I make mount Seir most desolate,

a 21:1, 22:1, 24:1, 2 Pet. 1:21. b 6:2, 20:46, 21:2, 25:2. Is. 50:7. Eph. 6:19. c 25:8. Gen. 32:3, 35:9. Deut. 2:5. Josh. 24:4. 2 Chr. 10:22, 23, 25:11-14. d 25:12-14, 32:29. Ps. 53:3-18. Is. 34: 63:1-6. Jer. 9:25, 26, 49:7-22. Lam. 4:21, 22. Am. 1:11, 13. Ob. 1, 6. e 5:8, 21:3, 22:3, 10. Jer. 21:13. Nah. 2:13, 2:5. f 6:14. Jer. 6:12, 15:6, 51:25. * Heb. desolation and desolation. 7. g 9. 6:6. Joel 3:19. Mal. 1:3, 4. h 9:12, 6:7. Ex. 9:14, 14:4. i 12, 35:12. Gen. 27, 41, 42. Ps. 137:7. Am. 1:11. Ob. 10-16. † Or, hatred of old. 25:15. ‡ Heb. poured out the children. § Heb. hands. Jer. 18:21. k 21:25, 29. Dan. 9:21.

ters. It seldom happens that the fat and the strong, the rich and prosperous, are the most flourishing part of Christian congregations: and the proud and self-sufficient are always, either secretly or openly, the enemies of the true Gospel, and of true believers. Such men are "the rams and the he-goats" of the flock: they are ambitious of domineering in the church, as well as in the world: and whilst they think no possession or indulgence too great for themselves, and no subsistence too mean and scanty for their poor brethren; the word of God also must be preached, and his ordinances administered, as best suits their convenience and interest, or soothes their conscience, and gratifies their humour! Thus, through their undue influence, the pasture is trodden down, and the waters are fouled: the good food of pure, experimental, distinguishing preaching, is changed for a more distant, polite, smooth, fashionable, and flattering strain; and the streams of sound doctrine are corrupted. (*P. O. Josh. 7:10-18. Notes, Is. 30:8-11. Mic. 2:5, 7, 11.*) And whilst they thus seem to eat up the good pasture, and to drink the deep waters; "the poor in spirit," who relish nothing but the Bread and Water of life, are starved: for they cannot live upon such unwholesome provisions. While we should properly guard against such persons, we must leave it to God to "judge between cattle and cattle:" and when he shall come to separate between the sheep and the goats, (if not before,) he will "destroy the fat and the strong, and feed them with judgment."

V. 23-31. Our good Shepherd has already ransomed his chosen flock, and is placed as "a Prince over his people." His covenant of peace has been ratified with many: nor shall either temptation or enemy separate them from his love: but they shall dwell and rest safely, even in this howling wilderness, pass securely through the valley of death, and sleep in his arms, as it were, in the silent grave. (*Notes, and P. O. Rom. 8:28-39.*) Yet the church is still infested with roaring lions, ravening wolves, and every evil beast; and is exposed to manifold persecutions: it is yet as to many things in captivity, and is comparatively of small extent and exceedingly corrupted. We have therefore very much still to hope and to pray for in this behalf. In our several situations we should aim so to live and labour in faith and love, and so to "watch unto prayer," that we may become blessings to all around us; and that "showers of blessings" may descend on our souls, and the congregations to which we belong. Our constant desire and prayer should be, that there may be "showers of blessings" in every place, where the truth of Christ is preached; that numerous converts may spring up on every side; that all who profess the gospel may be "filled with the fruits of righteousness;" that the yoke of Satan, and of every anti-christ, may be broken, and the church delivered from all those, who make religion subservient to their personal or political interests: that Jews and Gentiles may be united in Christ Jesus, and form one church; that every partition-wall may be broken down, every corruption purged out, and every boundary removed; and that "the earth may be filled with the knowledge of the glory of the LORD, as the waters cover the sea." When thus the nations shall all become acquainted with "the Plant of renown," who is both the Feeder and Food of his people; famines and pestilences, as well as wars, will probably cease through all the earth: and it will be known in a most glorious manner, that the Lord is with his church, and that they are his people, and he their God. In the mean time let us admire and rejoice in his condescending love, who has chosen us rebellious men to be the sheep of his pasture, and

and cut off from it him that "passeth out and him that returneth."

8 And I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

9 I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I am the LORD.

10 Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the LORD was there:

11 Therefore, as I live, saith the Lord God, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee.

12 And thou shalt know that I am the LORD, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume.

Ob. 11. 1 Ps. 103:16. Is. 63:2-6. Ob. 15. Matt. 7:2. Rev. 16:5-7, 18:6, 24, 19, 2, 3. † Heb. desolation and desolation. 9. 33:28. marg. m 29:11. Judg. 5:6, 7. 2 Chr. 15:5, 6. n 31:12, 32:4, 5, 39:4, 5. Is. 34:2-7. o 25:13. Jer. 49:17, 18. Zeph. 2:9. Mal. 1:3, 4. p 36:5. Ps. 83:4-12. Jer. 49:1. † Or, though, &c. 48: 35. Ps. 48:1-3. 76:1, 132:13, 14. Is. 12:6, 31:9. Zeph. 3:15-17. Zech. 2:5. q Ps. 137:7. Am. 1:11. Matt. 7:2. Jam. 2:13. r Ps. 9:16. 59:17, 18. * Heb. devour. 13.

is become our Shepherd and Salvation: and let us "hear his voice, and follow him, and he will give us eternal life, and we shall never perish; neither shall any one ever pluck us out of his Almighty hands." (*Note, John 10:26-31.*)

NOTES.—CHAP. XXXV. V. 2-5. The descendants of Esau inhabited mount Seir: (*Marg. Ref. c.*) and as they inherited his enmity against Jacob, on account of the birth-right and blessing; so they seem to have been considered, as in some respects the representatives of the enemies of the church in every age. (*Marg. and Marg. Ref. Notes, 25:12-15. Gen. 27:39-42. Ps. 137:7-9. Is. 34: 63:1-6. Obadiah.*) Iniquity had an end. (5) "When their iniquity received its just doom." *Louth.*

V. 6. "Since thou hast loved cruelty, and taken delight in shedding blood, vengeance shall pursue thee, and thou shalt fall into the hands of those that will be as eager to shed thine. . . . "Thou hast not hated blood;" . . . the words imply more than they express, *Jer. 7:31. Louth.*—The blood of the Israelites, shed from hatred of God and his people, is especially meant. (*Marg. Ref. Notes, Am. 1:11, 12. Ob. 10-14.*)

V. 7, 8. *Marg. and Marg. Ref. Notes, 32:2-6. 39:17-20. Is. 34:3-7.*

V. 9. *Marg. Ref. Notes, Joel 3:18-21. Mal. 1:2-5.—Cities, &c.* The cities of Judah and Israel at that time lay desolate; but they were about to be rebuilt and replenished: the flourishing cities of Edom, on the contrary, would speedily be destroyed, and never return to their former condition. "Dr. Prideaux . . . informs us, that the Nabatheans having driven the Edomites out of their ancient habitations, in the time of the Babylonish captivity; they settled themselves in the southern part of Judea, where they were afterwards conquered by Hyrcanus, and obliged to embrace the Jewish religion, and so became at length incorporated with that nation." *Louth.*

V. 10. The Edomites expected to get possession of the countries, both of Israel and Judah, as living in the neighbourhood, or as allies for some time of the Chaldeans: and perhaps they were encouraged by some vague tradition concerning that land having been promised to the posterity of Abraham and Isaac; and concerning Esau, the elder brother, having been supplanted by Jacob. This expectation seems to have excited their ardour in seeking the ruin of the Jews, and in rejoicing over it. But the Lord the Proprietor of the land, had dwelt there in his temple, and by his ark and visible glory: he had given abundant proofs of his omnipotence, in putting the descendants of Jacob in possession of it and maintaining them in it: and though he had now for their sins given them into the hands of the Chaldeans; yet he reserved that holy land for their posterity, and the Edomites would not be able to deprive them of it. (*Marg. and Marg. Ref. Notes, 26:2. 36:3-5. 48:30-35. v. 35. Jer. 49:1.*)

V. 11. (*Marg. Ref. q. Notes, 6. Ob. 15, 16. Matt. 7:1, 2.*) "I will make my people see, that I have not quite cast them off, by my avenging their quarrel upon thee." *Louth.* (*Marg. Ref. r.*)

V. 12, 13. The Edomites not only coveted the fertile inheritance of Israel, and entertained a family and national antipathy against them: but they also hated and despised them because of their relation to JEHOVAH. When they, therefore, saw the land desolated, and the people destroyed or carried captive, they reviled "the mountains of Israel," and thus blasphemed God, as if he had been unable to keep possession; and they boasted and gloried, as if the God of Israel

13 Thus "with your mouth ye have boasted against me, and have multiplied your words against me: "I have heard them.

14 Thus saith the Lord God; "When the whole earth rejoiceth, I will make thee desolate.

15 As "thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: "thou shalt be desolate, O mount Seir, and "all Idumea, even all of it: "and they shall know that I am the Lord.

CHAPTER XXXVI.

The insults and blasphemies of the heathen over Israel's desolations rebuked, with promises of abundant and permanent blessings to the mountains of Israel, 8—15. God had cast out Israel for their sins; and he promises to restore them, not for their deservings, but for the honour of his own name, 16—24. Promises of abundant spiritual blessings, and of great temporal prosperity, accompanied by the deepest self-abandonment and prayers of those who received them, 25—38.

ALSO, thou son of man, prophesy unto "the mountains of Israel, and say, Ye mountains of Israel, "hear the word of the Lord:

2 Thus saith the Lord God; "Because the enemy hath said against you, Aha, "even the ancient high places are "ours in possession:

3 Therefore, prophesy and say, Thus saith the Lord God; "Because "they have made you desolate, and "swallowed you up on every side, that ye might be a possession unto the residue of the heathen, "and ye are "taken up in the lips of talkers, "and are an infamy of the people:

4 Therefore, ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God "to the mountains, and to the hills, to the "rivers, and to the valleys, "to the desolate wastes, and to the cities that are forsaken, which became "a prey and derision to the residue of the heathen that are round about:

5 Therefore thus saith the Lord God; "Surely

in the fire of my jealousy have I spoken against the residue of the heathen, and against "all Idumea, which have appointed my land into their possession "with the joy of all their heart, "with despiteful minds, to cast it out for a prey.

6 Prophecy therefore concerning the land of Israel, and say unto "the mountains, and to the hills, to the rivers, and to the valleys, "Thus saith the Lord God; Behold, I have spoken in my jealousy and in my fury, because "ye have borne the shame of the heathen:

7 Therefore thus saith the Lord God; "I have lifted up my hand: Surely "the heathen that are about you, they shall bear their shame.

8 "But ye, O mountains of Israel, "ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are "at hand to come.

9 For behold, "I am for you, and "I will turn unto you, and ye shall be tilled and sown:

10 And "I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and "the wastes shall be builded:

11 And I will multiply upon you man and beast; and they shall increase and bring fruit: "and I will settle you after your old estates, and "will do better unto you than at your beginnings: "and ye shall know that I am the Lord.

12 Yea, I will cause men to walk upon you, even my people Israel; and "they shall possess thee, and thou shalt be their inheritance, and thou shalt "no more henceforth bereave them of men.

13 Thus saith the Lord God; Because they say unto you, Thou land devoured up men, and hast bereaved thy nations;

14 Therefore, thou shalt devour men "no more,

1 Sam. 2:3, 2 Chr. 32:15, 19. Is. 10:13—19, 36:20, 37:10, 23, 29. Dan. 11:36. Mal. 2:13, 2 Pet. 2:18. Jude 15, 16. Rev. 13:5, 6. "Heb. magnified. 1 Job 34:37. 35:16. Ec. 10:14. marg. u. 12. Ec. 16:12. Num. 14:27, 2 Kings 19:28. Jer. 29:23. x Is. 14:7, 6:13—15, y 36:2—5, Is. 13:7, 7. Prov. 17:5. Lam. 4:21. Ob. 23. z 3:4, a 36:5, Is. 34:5, 6, Mark 3:8. b 4:9, 39:6, 7. a 6:3, 33:23, 34:14, 37:22. h 1:6, 20:7, 37:4. Jer. 22:29. c 5:25, 33:26, 2. d 10:1, 32:13. Ps. 78:68. Is. 38:14. Hagg. 3:19. e 35:10. Jer. 49:1. "Heb. Because for because. 13:10. Lev. 26:4. f Jer. 39:41. g 36:2. Lam. 1:—5. g Ps. 35:25, 56:1. Prov. 1:12. Jer. 51:34. Lam. 2:2, 16. h Deut. 28:37. 1 Kings 9:7, 8. Ps. 44:13, 14. Jer. 18:16, 24:9. 83:24. Lam. 2:15. Dan. 9:16. i Or, made to come upon the tin of the tongue. 1 Job 30:1—10. Is. 35:16, 69:12. Matt. 27:39—44. 1 Cor. 4:13. k 1:6. Deut. 11:11. l Or, bottoms, or, dikes. 1:33—35, 6:14. 2 Chr. 36:17—21. Is. 6:11. 24:1—12. m 34:28. Ps. 79:4. Is. 64:10, 11. n 38:19. Is. 66:15, 16. Zech. 1:15.

had been overcome, as well as the nation of Israel. (*Marg. and Marg. Ref. Notes, 2—5. 36:5.*)—Boasted. (13) "Magnified." *Marg. Note, Jer. 48:41, 42.*

V. 14. "When I shall restore other nations, conquered by the king of Babylon, to their former prosperity, thou shalt still lie waste and desolate. The Edomites never recovered their country after the Nabatheans had expelled them." *Louth.*—Perhaps the land of Israel is meant.—When the whole land of Israel should rejoice, as being replenished, the land of Edom would be rendered desolate. (*Notes, Is. 14:7, 8. 65:13—15. Ob. 17—21.*)

V. 15. *Marg. Ref. Notes, Num. 24:18, 19. Jer. 49:7—22. Lam. 4:21, 22. Ob. 1—9.—Idumea.* Or Edom, as it is in the Hebrew.

PRACTICAL OBSERVATIONS.

It is of fatal consequence for parents to teach their children resentment or enmity against others; and still more so to instil into them prejudices against the cause and people of God: for these seeds will spring up and yield most pernicious fruit, after they have gone down to the grave.—The wrath of God is loudly proclaimed against those, who have perpetual hatred to his people; and who take advantage of their calamities to insult over them and oppress them. They, who do not "hate blood," may readily be induced to shed it in ambitious wars and cruel persecutions, or by suitable temptations: and then "blood will pursue them," or even a more dreadful punishment.—The Lord himself will punish the crimes of ungodly professors of his holy religion, and chastise his offending children: but he will let his enemies know that he dwells in his church, notwithstanding all her sins and sufferings: and when they think to gratify their malice, envy, or avarice, by oppressing and spoiling his worshippers, he will cease to afflict his offending worshippers, and make his power and vengeance known among their oppressors. He hears and remembers the multiplied blasphemies, boastings, and menaces of profane infidels and persecutors; and he will produce them to their confusion in the day of wrath. And those who continue to "rejoice in iniquity," in ungodly prosperity, or in the calamities of the righteous, shall weep and gnash their teeth in despair, when the joy of the whole church shall be for ever perfected.

NOTES.—CHAP. XXXVI. V. 1. The whole land of Israel was at this time uninhabited; but the Lord had a peculiar favour to it; and the prophet was ordered to address

himself to "the mountains of Israel," as the most conspicuous parts of the land.—This might be meant as a reproof to such as refused to hear his word; but it was a great encouragement to those who regarded it, and assured them that God had mercy in reserve for them. (*Marg. Ref. Notes, 2—8.*)

V. 2. "The Idumeans made their boasts (5. 35:10.) that they should soon become masters of the mountainous parts of Judea, where the ancient fortresses were placed, which commanded all the rest of the country. To the same sense, we are to understand the expression of "riding on the high places of the earth" (*Deut. 32:13.*) that is, taking possession of the fortresses or passes which command the rest of the country." *Louth. (Marg. Ref.)*

V. 3. The vain talkers among the heathen derided the pretensions of Israel, concerning a divine and exclusive right to the land of Canaan; as well as the language of the sacred writers, in calling it "the glory of all lands," and "the Lord's holy mountain." Whereas it now lay desolate, uncultivated, profaned, and seized upon by idolaters. Nor did JEHOVAH interfere to make good his claim, in behalf of his people; and they therefore thought, that it might more properly be called an *infamous* than a *glorious* land. (*Marg. and Marg. Ref. Notes, Deut. 28:37. 1 Kings 9:7—9. Jer. 18:13—17, v. 16. 50:7, 8. Lam. 4:13—16.*)

V. 4—7. "In the fire of his jealousy" for the honour of his name, which had been thus insulted by his enemies, JEHOVAH had spoken against them, and determined to put them to shame and to take vengeance on them; especially on the Edomites, who considered the land of Israel as already their own possession; and who rejoiced exceedingly over the sufferings of the Jews, both from covetousness, and the malice and enmity of their despotic hearts; and they gladly aided the Chaldeans to cast them out, that the land might be a prey unto them. (*Marg. and Marg. Ref. Notes, 34—36. 35:10—14. Ps. 137:7—9. Lam. 4:21, 22.*)

Surely, &c. (5) This seems equivalent to the more general form by which the Lord swears by himself; and accordingly in the seventh verse it is joined with, "I have lifted up my hand, &c." (*Marg. Ref. u. x.*)

V. 8. *Marg. Ref.—At hand, &c.* The predicted seventy years of the captivity were wearing away; and the time would soon arrive for the Jews to repossess and cultivate their own land, and to eat the fruits of it.—If we suppose the words to relate to the general restoration of the nation

neither 'beware thy nations any more, saith the Lord God.

15 Neither will I ^{cause} men to hear in thee the shame of the heathen any more: neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God.

[Practical Observations.]

16 ¶ Moreover the word of the Lord came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me 'as the uncleanness of a removed woman.

18 Wherefore, I poured my fury upon them 'for the blood that they had shed upon the land, and for their idols wherewith they had polluted it:

19 And I scattered them among the heathen, and they were dispersed through the countries: 'according to their way, and according to their doings, I judged them.

20 And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, 'These are the people of the Lord, and are gone forth out of his land.

¹⁷ Or, cause to fall. m. 6: 34, 20. Is. 54:4, 60:14. Mic. 7:8-10. Zeph. 3:19, 20. n. Lev. 18:24-28. Num. 35:34. Ps. 106:37, 38. Is. 24:5. Jer. 2:7, 3:1, 2, 9, 16; 18. Mt. 2:10. o. Lev. 15:19, &c. Is. 64:6. p. 7:8; 14:19, 21:31. 2 Chr. 34:21, 23. Is. 42:25. Jer. 7:20, 44:6. Lam. 2:4, 4:11. Nah. 1:6. Rev. 14:10, 16:1, &c. q. 15:49-8. r. 5:7. s. 12:22, 15. t. 18:20, 21. u. 18:20, 21. Rom. 2:6. Rev. 20:12-15. v. 18:25. Rom. 2:24. w. F. 32. 11-13. Num. 14:15-16. Josh. 7:9. 2 Kings 18:30, 35. 19:10-12. J. 3:34. Dan. 3:15. x. 20:9, 14:22. Deut. 32:26, 27. Is. 37:35, 48:9. y. 32. Jer. 7:7-8. 9:5-7. Ps. 106:1, 115:1, 2. z. 20:41, 38:23. Num. 20:12, 13. Is. 5:16. 1 Pet. 3:15. a. 39:28. Ex. 15:4-16. Ps. 102:13, 136. Dan. 9:4, 3:25, 20, 42, 3. 34-37. s. 26, 27. b. 23:22. 1 Or, your. c. 11:17, 34:13, 37:21, 35, 39:27, 39.

the longest distance of time, that the things of this world can extend to, is but as a moment in respect of eternity.' *Louth*. (Note, 2 Pet. 3:8, 9.)

V. 9-12. *Marg. Ref. Notes*, 13-15, 37. Jer. 30:19-22. 31:27, 28. Am. 9:11, 12. Zech. 8:3-8.—*All the house, &c.* (10) The mercy here promised would be shown to Israel, in the most comprehensive sense, and not to Judah exclusively. (Note, Jer. 31:3-5, v. 5.)—*Will do better, &c.* (11) The outward state of the Jews was never so prosperous after the captivity, as it had been before that catastrophe: we must therefore understand this of their preservation from idolatry, and their adherence to the worship of God; and especially of the coming of the promised Saviour. These predictions refer also to a future return of the Jews to their own land, when converted to Christ: and then indeed the Lord "will do better" unto them and their land, than at their beginnings.

V. 13-15. The Canaanites had been extirpated by Israel; and Israel had been destroyed or driven out by the Assyrians and Chaldeans, and by sword, famine, and pestilence: The heathen, therefore, who probably were pleased to find a seeming contrariety between the Jewish Scriptures and these facts, represented the good land as unwholesome, unfruitful, and destructive of its inhabitants; and yet they were ready to take possession of it for themselves! But the Lord declared, that he would replenish the land, and not suffer it any more to be desolated, as it had been during the Babylonish captivity; and that he would not any more give the heathen occasion thus to reproach it. Though the whole land of Israel was not desolated, after the destruction of Jerusalem by the Romans, as it had been after that by the Chaldeans; yet the slaughter made among the Jews was far greater, and they were entirely driven out of the land, and have continued in a state of exile from it for above seventeen hundred years. It seems therefore unavoidable, but that we must refer the full completion of these prophecies to some future event: when the land shall again become fruitful, and be inhabited by the nation of Israel to the end of time. (*Marg. and Marg. Ref. Notes*, 37:25-28. Num. 13:32. 14:7-9. Am. 9:13-15.)

V. 17-19. *Marg. Ref. Notes*, Lev. 18:24-30. Num. 35:31-34. Ps. 106:35-38. Jer. 3:6-11.—*As the uncleanness, &c.* (17) 'As such a person was under a legal pollution, and forbidden to come within the courts of the temple, or attend upon God's worship there: so the defilements the Jews had contracted by their idolatries, and other heinous sins, rendered them unequalled to be my people, or to offer up any religious service to me.' *Louth*. (*Marg. Ref. o. Is.* 64:6-8, v. 6.)

V. 20-24. The Jews, when scattered among the Gentiles, appeared to them an abject and wretched company of people. They were noticed as the worshippers of JEHOVAH wherever they went: but they were looked upon as a vile and more worthless race, than any of the idolaters among whom they were driven: and having been carried captive out of their own land, and reduced to a miserable slavery by their enemies, JEHOVAH himself was despised and blasphemed, as if he had been unable to protect his worshippers, and as if there had been no profit in serving him. For many of the Gentiles would ascribe their wickedness to the tendency of that religion which they abhorred; and not to their having acted incon-

21 ¶ But, I had pity for my holy name, which the house of Israel had profaned among the heathen, whither they went.

22 Therefore, say unto the house of Israel, Thus saith the Lord God; I do not *this* for your sakes, O house of Israel, but for my holy name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will 'sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; 'and the heathen shall know that I *am* the Lord, saith the Lord God, 'when I shall be sanctified in you before their eyes.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 ¶ Then I will sprinkle clean water upon you, and ye shall be clean: 'from all your filthiness, and 'from all your idols, will I cleanse you.

26 A 'new heart also will I give you, and a new spirit will I put within you: and I will take away 'the stony heart out of your flesh, and I will give you a heart of flesh.

27 And I will put my spirit within you, and

Deut. 30:3-5. Is. 11:1, 16. 27:12, 13, 49:5, 56. Jer. 23:3-8, 30:18, 31:8, 32:37, 37:12-20. Hos. 1:11. Am. 9:11, 13. Rom. 11:25-28. 11:31-32. 11:33-34. 11:35-36. 11:37-38. 11:39-40. 11:41-42. 11:43-44. 11:45-46. 11:47-48. 11:49-50. 11:51-52. 11:53-54. 11:55-56. 11:57-58. 11:59-60. 11:61-62. 11:63-64. 11:65-66. 11:67-68. 11:69-70. 11:71-72. 11:73-74. 11:75-76. 11:77-78. 11:79-80. 11:81-82. 11:83-84. 11:85-86. 11:87-88. 11:89-90. 11:91-92. 11:93-94. 11:95-96. 11:97-98. 11:99-100. 12:1-2. 12:3-4. 12:5-6. 12:7-8. 12:9-10. 12:11-12. 12:13-14. 12:15-16. 12:17-18. 12:19-20. 12:21-22. 12:23-24. 12:25-26. 12:27-28. 12:29-30. 12:31-32. 12:33-34. 12:35-36. 12:37-38. 12:39-40. 12:41-42. 12:43-44. 12:45-46. 12:47-48. 12:49-50. 12:51-52. 12:53-54. 12:55-56. 12:57-58. 12:59-60. 12:61-62. 12:63-64. 12:65-66. 12:67-68. 12:69-70. 12:71-72. 12:73-74. 12:75-76. 12:77-78. 12:79-80. 12:81-82. 12:83-84. 12:85-86. 12:87-88. 12:89-90. 12:91-92. 12:93-94. 12:95-96. 12:97-98. 12:99-100. 13:1-2. 13:3-4. 13:5-6. 13:7-8. 13:9-10. 13:11-12. 13:13-14. 13:15-16. 13:17-18. 13:19-20. 13:21-22. 13:23-24. 13:25-26. 13:27-28. 13:29-30. 13:31-32. 13:33-34. 13:35-36. 13:37-38. 13:39-40. 13:41-42. 13:43-44. 13:45-46. 13:47-48. 13:49-50. 13:51-52. 13:53-54. 13:55-56. 13:57-58. 13:59-60. 13:61-62. 13:63-64. 13:65-66. 13:67-68. 13:69-70. 13:71-72. 13:73-74. 13:75-76. 13:77-78. 13:79-80. 13:81-82. 13:83-84. 13:85-86. 13:87-88. 13:89-90. 13:91-92. 13:93-94. 13:95-96. 13:97-98. 13:99-100. 14:1-2. 14:3-4. 14:5-6. 14:7-8. 14:9-10. 14:11-12. 14:13-14. 14:15-16. 14:17-18. 14:19-20. 14:21-22. 14:23-24. 14:25-26. 14:27-28. 14:29-30. 14:31-32. 14:33-34. 14:35-36. 14:37-38. 14:39-40. 14:41-42. 14:43-44. 14:45-46. 14:47-48. 14:49-50. 14:51-52. 14:53-54. 14:55-56. 14:57-58. 14:59-60. 14:61-62. 14:63-64. 14:65-66. 14:67-68. 14:69-70. 14:71-72. 14:73-74. 14:75-76. 14:77-78. 14:79-80. 14:81-82. 14:83-84. 14:85-86. 14:87-88. 14:89-90. 14:91-92. 14:93-94. 14:95-96. 14:97-98. 14:99-100. 15:1-2. 15:3-4. 15:5-6. 15:7-8. 15:9-10. 15:11-12. 15:13-14. 15:15-16. 15:17-18. 15:19-20. 15:21-22. 15:23-24. 15:25-26. 15:27-28. 15:29-30. 15:31-32. 15:33-34. 15:35-36. 15:37-38. 15:39-40. 15:41-42. 15:43-44. 15:45-46. 15:47-48. 15:49-50. 15:51-52. 15:53-54. 15:55-56. 15:57-58. 15:59-60. 15:61-62. 15:63-64. 15:65-66. 15:67-68. 15:69-70. 15:71-72. 15:73-74. 15:75-76. 15:77-78. 15:79-80. 15:81-82. 15:83-84. 15:85-86. 15:87-88. 15:89-90. 15:91-92. 15:93-94. 15:95-96. 15:97-98. 15:99-100. 16:1-2. 16:3-4. 16:5-6. 16:7-8. 16:9-10. 16:11-12. 16:13-14. 16:15-16. 16:17-18. 16:19-20. 16:21-22. 16:23-24. 16:25-26. 16:27-28. 16:29-30. 16:31-32. 16:33-34. 16:35-36. 16:37-38. 16:39-40. 16:41-42. 16:43-44. 16:45-46. 16:47-48. 16:49-50. 16:51-52. 16:53-54. 16:55-56. 16:57-58. 16:59-60. 16:61-62. 16:63-64. 16:65-66. 16:67-68. 16:69-70. 16:71-72. 16:73-74. 16:75-76. 16:77-78. 16:79-80. 16:81-82. 16:83-84. 16:85-86. 16:87-88. 16:89-90. 16:91-92. 16:93-94. 16:95-96. 16:97-98. 16:99-100. 17:1-2. 17:3-4. 17:5-6. 17:7-8. 17:9-10. 17:11-12. 17:13-14. 17:15-16. 17:17-18. 17:19-20. 17:21-22. 17:23-24. 17:25-26. 17:27-28. 17:29-30. 17:31-32. 17:33-34. 17:35-36. 17:37-38. 17:39-40. 17:41-42. 17:43-44. 17:45-46. 17:47-48. 17:49-50. 17:51-52. 17:53-54. 17:55-56. 17:57-58. 17:59-60. 17:61-62. 17:63-64. 17:65-66. 17:67-68. 17:69-70. 17:71-72. 17:73-74. 17:75-76. 17:77-78. 17:79-80. 17:81-82. 17:83-84. 17:85-86. 17:87-88. 17:89-90. 17:91-92. 17:93-94. 17:95-96. 17:97-98. 17:99-100. 18:1-2. 18:3-4. 18:5-6. 18:7-8. 18:9-10. 18:11-12. 18:13-14. 18:15-16. 18:17-18. 18:19-20. 18:21-22. 18:23-24. 18:25-26. 18:27-28. 18:29-30. 18:31-32. 18:33-34. 18:35-36. 18:37-38. 18:39-40. 18:41-42. 18:43-44. 18:45-46. 18:47-48. 18:49-50. 18:51-52. 18:53-54. 18:55-56. 18:57-58. 18:59-60. 18:61-62. 18:63-64. 18:65-66. 18:67-68. 18:69-70. 18:71-72. 18:73-74. 18:75-76. 18:77-78. 18:79-80. 18:81-82. 18:83-84. 18:85-86. 18:87-88. 18:89-90. 18:91-92. 18:93-94. 18:95-96. 18:97-98. 18:99-100. 19:1-2. 19:3-4. 19:5-6. 19:7-8. 19:9-10. 19:11-12. 19:13-14. 19:15-16. 19:17-18. 19:19-20. 19:21-22. 19:23-24. 19:25-26. 19:27-28. 19:29-30. 19:31-32. 19:33-34. 19:35-36. 19:37-38. 19:39-40. 19:41-42. 19:43-44. 19:45-46. 19:47-48. 19:49-50. 19:51-52. 19:53-54. 19:55-56. 19:57-58. 19:59-60. 19:61-62. 19:63-64. 19:65-66. 19:67-68. 19:69-70. 19:71-72. 19:73-74. 19:75-76. 19:77-78. 19:79-80. 19:81-82. 19:83-84. 19:85-86. 19:87-88. 19:89-90. 19:91-92. 19:93-94. 19:95-96. 19:97-98. 19:99-100. 20:1-2. 20:3-4. 20:5-6. 20:7-8. 20:9-10. 20:11-12. 20:13-14. 20:15-16. 20:17-18. 20:19-20. 20:21-22. 20:23-24. 20:25-26. 20:27-28. 20:29-30. 20:31-32. 20:33-34. 20:35-36. 20:37-38. 20:39-40. 20:41-42. 20:43-44. 20:45-46. 20:47-48. 20:49-50. 20:51-52. 20:53-54. 20:55-56. 20:57-58. 20:59-60. 20:61-62. 20:63-64. 20:65-66. 20:67-68. 20:69-70. 20:71-72. 20:73-74. 20:75-76. 20:77-78. 20:79-80. 20:81-82. 20:83-84. 20:85-86. 20:87-88. 20:89-90. 20:91-92. 20:93-94. 20:95-96. 20:97-98. 20:99-100. 21:1-2. 21:3-4. 21:5-6. 21:7-8. 21:9-10. 21:11-12. 21:13-14. 21:15-16. 21:17-18. 21:19-20. 21:21-22. 21:23-24. 21:25-26. 21:27-28. 21:29-30. 21:31-32. 21:33-34. 21:35-36. 21:37-38. 21:39-40. 21:41-42. 21:43-44. 21:45-46. 21:47-48. 21:49-50. 21:51-52. 21:53-54. 21:55-56. 21:57-58. 21:59-60. 21:61-62. 21:63-64. 21:65-66. 21:67-68. 21:69-70. 21:71-72. 21:73-74. 21:75-76. 21:77-78. 21:79-80. 21:81-82. 21:83-84. 21:85-86. 21:87-88. 21:89-90. 21:91-92. 21:93-94. 21:95-96. 21:97-98. 21:99-100. 22:1-2. 22:3-4. 22:5-6. 22:7-8. 22:9-10. 22:11-12. 22:13-14. 22:15-16. 22:17-18. 22:19-20. 22:21-22. 22:23-24. 22:25-26. 22:27-28. 22:29-30. 22:31-32. 22:33-34. 22:35-36. 22:37-38. 22:39-40. 22:41-42. 22:43-44. 22:45-46. 22:47-48. 22:49-50. 22:51-52. 22:53-54. 22:55-56. 22:57-58. 22:59-60. 22:61-62. 22:63-64. 22:65-66. 22:67-68. 22:69-70. 22:71-72. 22:73-74. 22:75-76. 22:77-78. 22:79-80. 22:81-82. 22:83-84. 22:85-86. 22:87-88. 22:89-90. 22:91-92. 22:93-94. 22:95-96. 22:97-98. 22:99-100. 23:1-2. 23:3-4. 23:5-6. 23:7-8. 23:9-10. 23:11-12. 23:13-14. 23:15-16. 23:17-18. 23:19-20. 23:21-22. 23:23-24. 23:25-26. 23:27-28. 23:29-30. 23:31-32. 23:33-34. 23:35-36. 23:37-38. 23:39-40. 23:41-42. 23:43-44. 23:45-46. 23:47-48. 23:49-50. 23:51-52. 23:53-54. 23:55-56. 23:57-58. 23:59-60. 23:61-62. 23:63-64. 23:65-66. 23:67-68. 23:69-70. 23:71-72. 23:73-74. 23:75-76. 23:77-78. 23:79-80. 23:81-82. 23:83-84. 23:85-86. 23:87-88. 23:89-90. 23:91-92. 23:93-94. 23:95-96. 23:97-98. 23:99-100. 24:1-2. 24:3-4. 24:5-6. 24:7-8. 24:9-10. 24:11-12. 24:13-14. 24:15-16. 24:17-18. 24:19-20. 24:21-22. 24:23-24. 24:25-26. 24:27-28. 24:29-30. 24:31-32. 24:33-34. 24:35-36. 24:37-38. 24:39-40. 24:41-42. 24:43-44. 24:45-46. 24:47-48. 24:49-50. 24:51-52. 24:53-54. 24:55-56. 24:57-58. 24:59-60. 24:61-62. 24:63-64. 24:65-66. 24:67-68. 24:69-70. 24:71-72. 24:73-74. 24:75-76. 24:77-78. 24:79-80. 24:81-82. 24:83-84. 24:85-86. 24:87-88. 24:89-90. 24:91-92. 24:93-94. 24:95-96. 24:97-98. 24:99-100. 25:1-2. 25:3-4. 25:5-6. 25:7-8. 25:9-10. 25:11-12. 25:13-14. 25:15-16. 25:17-18. 25:19-20. 25:21-22. 25:23-24. 25:25-26. 25:27-28. 25:29-30. 25:31-32. 25:33-34. 25:35-36. 25:37-38. 25:39-40. 25:41-42. 25:43-44. 25:45-46. 25:47-48. 25:49-50. 25:51-52. 25:53-54. 25:55-56. 25:57-58. 25:59-60. 25:61-62. 25:63-64. 25:65-66. 25:67-68. 25:69-70. 25:71-72. 25:73-74. 25:75-76. 25:77-78. 25:79-80. 25:81-82. 25:83-84. 25:85-86. 25:87-88. 25:89-90. 25:91-92. 25:93-94. 25:95-96. 25:97-98. 25:99-100. 26:1-2. 26:3-4. 26:5-6. 26:7-8. 26:9-10. 26:11-12. 26:13-14. 26:15-16. 26:17-18. 26:19-20. 26:21-22. 26:23-24. 26:25-26. 26:27-28. 26:29-30. 26:31-32. 26:33-34. 26:35-36. 26:37-38. 26:39-40. 26:41-42. 26:43-44. 26:45-46. 26:47-48. 26:49-50. 26:51-52. 26:53-54. 26:55-56. 26:57-58. 26:59-60. 26:61-62. 26:63-64. 26:65-66. 26:67-68. 26:69-70. 26:71-72. 26:73-74. 26:75-76. 26:77-78. 26:79-80. 26:81-82. 26:83-84. 26:85-86. 26:87-88. 26:89-90. 26:91-92. 26:93-94. 26:95-96. 26:97-98. 26:99-100. 27:1-2. 27:3-4. 27:5-6. 27:7-8. 27:9-10. 27:11-12. 27:13-14. 27:15-16. 27:17-18. 27:19-20. 27:21-22. 27:23-24. 27:25-26. 27:27-28. 27:29-30. 27:31-32. 27:33-34. 27:35-36. 27:37-38. 27:39-40. 27:41-42. 27:43-44. 27:45-46. 27:47-48. 27:49-50. 27:51-52. 27:53-54. 27:55-56. 27:57-58. 27:59-60. 27:61-62. 27:63-64. 27:65-66. 27:67-68. 27:69-70. 27:71-72. 27:73-74. 27:75-76. 27:77-78. 27:79-80. 27:81-82. 27:83-84. 27:85-86. 27:87-88. 27:89-90. 27:91-92. 27:93-94. 27:95-96. 27:97-98. 27:99-100. 28:1-2. 28:3-4. 28:5-6. 28:7-8. 28:9-10. 28:11-12. 28:13-14. 28:15-16. 28:17-18. 28:19-20. 28:21-22. 28:23-24. 28:25-26. 28:27-28. 28:29-30. 28:31-32. 28:33-34. 28:35-36. 28:37-38. 28:39-40. 28:41-42. 28:43-44. 28:45-46. 28:47-48. 28:49-50. 28:51-52. 28:53-54. 28:55-56. 28:57-58. 28:59-60. 28:61-62. 28:63-64. 28:65-66. 28:67-68. 28:69-70. 28:71-72. 28:73-74. 28:75-76. 28:77-78. 28:79-80. 28:81-82. 28:83-84. 28:85-86. 28:87-88. 28:89-90. 28:91-92. 28:93-94. 28:95-96. 28:97-98. 28:99-100. 29:1-2. 29:3-4. 29:5-6. 29:7-8. 29:9-10. 29:11-12. 29:13-14. 29:15-16. 29:17-18. 29:19-20. 29:21-22. 29:23-24. 29:25-26. 29:27-28. 29:29-30. 29:31-32. 29:33-34. 29:35-36. 29:37-38. 29:39-40. 29:41-42. 29:43-44. 29:45-46. 29:47-48. 29:49-50. 29:51-52. 29:53-54. 29:55-56. 29:57-58. 29:59-60. 29:61-62. 29:63-64. 29:65-66. 29:67-68. 29:69-70. 29:71-72. 29:73-74. 29:75-76. 29:77-78. 29:79-80. 29:81-82. 29:83-84. 29:85-86. 29:87-88. 29:89-90. 29:91-92. 29:93-

because you to walk in my statutes, and ye shall keep my judgments, and do them.

[Practical Observations.]

28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

29 I will also save you from all your uncleanness: and I will call for the corn, and will increase it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field that ye shall receive no more reproach of famine among the heathen.

31 Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations.

32 Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord God; In the day that

k 37:24. Jer. 31:33. Phil. 2:12, 13. Tit. 2:11-14. Heb. 13:21. 1 Jo. 28:25. 37:25. 39:28. m 11:20. 37:23, 27. Cant. 6:3. Jer. 30:32. 31:33. 32:38. Zech. 13:9. Matt. 22:32. 2 Cor. 6:16-18. 7:1. Heb. 8:10, 11:16. Rev. 21:3, 7. n 25. Jer. 33:8. Hos. 14:2, 4, 8. Joel 3:21. Mic. 7:19. Zech. 10:13. Matt. 1:21. Rom. 11:26. Tit. 2:14. John 1:7-9. o 8:9. 37:27-29. Ps. 105:6. Hos. 2:21-23. Matt. 5:33 p Deut. 29:23-28. J el 2:1, 25. q 6:9. 16:61-63. 30:13. Lev. 26:39. Ezra 9:6. &c. Neh. 9:23-33. Jer. 31:18-21. Dan. 9:1-21. r Job 42:5. Is. 6:5. 64:6. Zech. 12:10, 11. Luke 14:13. 2 Co. 7:10, 11. s 22. Deut. 9:5. Dan. 9:19, 19. 2 Tim. 1:9. Tit. 3:3-6. t 16:63. Ezra 9:6. Rom. 6:21. 1 Pet. 4:2, 3. u 10. Is

Doubtless many of the Jews, who returned from Babylon, were thus renewed and sanctified: yet numbers of them continued strangers to these peculiar spiritual blessings, though preserved from outward idolatry. These promises indeed are pleaded by all true believers, in every age, and fulfilled to them: and this may be called the *spiritual meaning*. But the context speaks so expressly and repeatedly of the house of Israel being restored to the land, which the Lord had given to their fathers, that, in the *prophetic meaning*, I apprehend, it greatly confirms the opinion, that after the Jews shall be converted to Christ, they shall also be restored to their own land. Then these promises will be fulfilled to them in their fullest sense; and the subsequent part of the prophecy will be literally accomplished, in the sight of all the nations; and the Jews are no doubt preserved a distinct people, on purpose to make way for this great display of the Lord's power and truth, and thus to demonstrate to all the world the divine original of the holy Scriptures. (Note, Jer. 30:10, 11.)

V. 28-30. Though Canaan is now become a "barren land, for the wickedness of those who dwell therein;" yet the Lord can easily render it more fruitful than ever; and thus silence the reproach before spoken of. (Marg. Ref. Notes, 13-15, 36. 34:23-31. Ps. 107:43-43. Is. 30:23-25. Jer. 30:22. 31:27, 28. 33:6-11. Am. 9:13-15.)—Many understand these verses of the great success of the gospel in the predicted times.

V. 31. (Marg. Ref. Notes, 32. 6:8-10. 16:60-63, v. 63. 20:40-44. Lev. 26:40-42. Ezra 9:6. Job 42:1-6, v. 6. Is. 65: 64, 4. Jer. 31:18-20.) If we consider this passage as a prediction of the conversion of the Jews to Christ, and their restoration to their own land; the iniquities, which they shall especially remember with self-abhorrence, must mean their obstinate rejection of the Messiah, and their long-continued opposition to his cause, and all their other sins as resulting from that unbelief. (Note, Zech. 12:9-14, v. 10.)

V. 32. "The prophet repeats what he said ver. 22, on purpose to check the vain presumption in the Jews, and confidence of their own intrinsic worth or merit; a fault they have been very prone to in all ages." Louth.—The extreme care of the inspired writers, in using all means of keeping alive a sense of guilt, and exciting a spirit of deep contrition, even when delivering the most free and enlarged promises of rich mercy, is a most instructive subject of meditation, especially to the ministers of the gospel. (Marg. Ref. See on Note, 22-24, v. 22.)

V. 33-35. Marg. Ref. See on Note, 28-30. Notes, 17, 25-27. Is. 51:1-3, v. 3. Jer. 31:10-14.

V. 36. (Marg. Ref. Notes, 3-5. 37:12-14. Ps. 126:1-3. Mic. 7:11-17. Zech. 8:9-15, 20-23.) "He declares, that it ought not to be referred to the soil, or plentifulness of the earth, that any country is rich and abundant; but only to God's mercies: as his plagues and curses declare, when he maketh it barren." (See on Note, 28-30.)

V. 37. Though the Lord would do these things freely "for his own name's sake," and not for any merit or excellency of the people, as they were always disposed to imagine; (Notes, 22-31, 32.) yet he would have them to plead these promises with him, inquiring about the time and manner of their accomplishment, and earnestly begging of him to perform it: and he intended to pour out "the Spirit of grace and supplication" upon them, that they might be excited thus to inquire of him to do it for them. (Notes, Zech. 12:6-14.) Then Jerusalem and the cities of Judah would be replenished with multitudes of inhabitants, like those who thronged thither to the solemn feasts; rapidly increasing in number, as well as living harmoniously.

I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.

36 Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it.

37 Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock.

38 As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord.

58:12. Jer. 32:43. 33:10. 50:19-20. Am. 9:14, 15. x 6:14. Deut. 29:22-28. 2 Chr. 36:21. Jer. 29:9-11. y Ps. 58:11. 64:9. 126:2. Jer. 33:9. z 23:13. Gen. 2:8, 9. 13:10. Is. 31:3. Joel 2:5. a 17:24. 34:30. 37:23. 39:27-29. Mic. 7:15-17. b 22:14. 24:14. 37:14. Num. 23:19. Matt. 24:35. c 14:13. 20:3. Ps. 10:17. 10:17. Is. 55:5, 7. Jer. 29:11-13. 50:4, 5. Zech. 13:9. Matt. 7:7, 8. Phil. 4:6. Jam. 4:2, 3. d 10. "Heb. flock of holy things." e Ex. 23:17. 34:23. Deut. 16: 16. 2 Chr. 7:8. 30:21-27. 35:7, &c. Zech. 8:19-23. Acts 2:5-11. f 33-35. 34:31. Jer. 30:19. 31:27, 28. John 10:16. Rev. 7:4-9.

niously and inoffensively, like flocks of sheep.—This may signify the increasing number of worshipping congregations, all over the land, and in every part of the earth, in those happy days which were predicted. "He will dispose their hearts to apply themselves to him by prayer, and will answer the petitions they make to him for the fulfilling these his promises." Louth. (Marg. Ref. Notes, 14:1-5. 20:1-3. Ps. 10:17, 18. Jer. 29:11-14.)

V. 38. Some understand by "the holy flock," the sheep and lambs designed for sacrifice at the solemn feasts: but perhaps the assembled worshippers are meant. (Marg. and Marg. Ref. 34:31. Notes, Ps. 95:7. 100:3.)

PRACTICAL OBSERVATIONS.

V. 1-15. The most sacred truths, ordinances, and works of God, and every person or thing which relates to him, are "taken up in the lips of" profane "talkers;" who divert themselves and each other, and gratify their pride and malice, by endeavouring to represent that as despicable and infamous, which God has pronounced holy, honourable, and excellent. Such scoffers triumph and boast upon every apparent success as if they had swallowed up the church, and she were become a derision and a prey to her enemies: and their alacrity and joy in their successful efforts against her are increased, when they can gratify their covetousness, as well as pride and malignity, by these despicable persecutions. But in this manner they provoke the Lord to jealousy; he will return upon them the contempt and affliction, which they have caused to his people; and punish them for their impious and scornful words, as well as for their unjust and cruel behaviour towards his servants. For, though the truth and cause of God may be borne down for a season, they cannot be kept down: the mountains of Israel, however wasted, profaned, or forsaken, will again be peopled, cultivated, and rendered fruitful; yea, the Lord is with his people; "who then can be against them?" And the time is at hand, when he will purify and settle his church, and replenish her with numerous converts, and do better for her, than even in the beginnings of the gospel dispensation. Then will he silence the calumnies, cavils, and objections of the ungodly: every part of the word of God will appear to all men to be verified by undeniable facts; and the whole history of mankind shall show the truth of the Scriptures, the excellency of our holy religion, and the happiness of the people of God.

V. 16-27. When we consider the abominations, which have hitherto prevailed in the visible church, we shall not wonder, that the Lord has repeatedly put away one part or another of it, with abhorrence and indignation; but shall rather admire his patience and mercy, in still maintaining his cause amidst such multiplied provocations: and when we compare his justice and holiness with our own guilt and pollution, and recollect how we have defiled ourselves and all his good gifts, by "our evil ways and doings;" we shall often be amazed, that he has not ere this "poured out his fury upon us," and punished us according to our deservings. But "the glory of his own great name" always supplies him with motives for doing good to his people: and even when he cuts off hypocrites and apostates, and severely corrects his offending children, he will not have his honour profaned among his enemies, by letting them wholly trample down his worshippers: so that he will render his cause triumphant in the event. Not that he will connive at the sins of those who are "called by his name;" for this would still more embolden the blasphemies of ungodly men; but he will "save his people from all their sins;" and when he separates them from the company of those that perish, he will also "redeem them from all iniquity

CHAPTER XXXVII.

By a vision of the resurrection of dry bones, the restoration of Judah and Israel from their hopeless condition is prefigured and predicted, 1-14. The reunion of Judah and Israel is predicted, by the uniting of two sticks in the prophet's hand, 15-22. The blessings of their union under Christ their King, 23-25.

THE hand of the LORD was upon me, and he carried me out in the Spirit of the LORD, and set me down in the midst of the valley which was full of bones,

2 And caused me to pass by them round about: and, behold, *there were* very many in the open valley; and lo, *they were* very dry.

3 And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

4 Again, he said unto me, *Prophecy* upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

5 Thus saith the Lord God unto these bones,

a 1:3, 3:14, 22, 33:22, 40:1. Rev. 1:10. b 3:3, 11:24. 1 Kings 18:12. 2 Kings 2:16. Acts 8:39. c Or, *campaign*. Gen. 1:30. e 11. Ps. 141:7. d John 6:5, 6. e Deut. 32:39. f 1 Sam. 2:5. John 5:21. Acts 26:5. Rom. 4:17. 2 Cor. 1:9, 10. Heb. 11:19, 11:15, 16. Num. 20:8. 1 Kings 13:2. Matt. 21:21. John 2:5. g 36:1. Is. 26:19, 42:13. Jer. 22:29. Mic. 6:2. John 5:25, 28, 29. h 9, 14. Gen. 2:7. Ps.

and purify them unto himself a peculiar people zealous of good works."—Indeed he finds us all "foolish, disobedient, deceived, slaves to divers lusts and pleasures," and polluted with those abominable things which he loathes and abhors: but when "the loving-kindness of God our Saviour towards us is made manifest, he saves us by the washing of regeneration and the renewing of the Holy Ghost, which he pours upon us abundantly through Jesus Christ our Saviour." (*Notes, Matt. 1:21-23. Tit. 2:11-14. 3:4-7.*) These blessed influences, like purifying water, then bedew and cleanse all the powers of our souls; and our being "cleansed from all filthiness," and from the love and power of every sin, and detached from idolatrous affections for every created object, proves our interest in "the blood of sprinkling," and shows that our sins are forgiven. (*Notes, Hos. 14:1-8.*) When the Lord speaks, and says, "I will, be thou clean," the leprosy of our depraved nature is cleansed: he who first created our souls can now create them to holiness, now that sin has marred their beauty and ruined their health. He gives all his believing people "a new heart," and puts a new spirit within them: the heart of stone is then changed for a heart of flesh, and becomes susceptible of every holy affection: then they are influenced in a proper manner by his word and Providence: and the blessed Spirit of God, dwelling in his new creatures, as a Teacher, Sanctifier, and Comforter, gently leads them to walk, with increasing liberty and delight, "in all his commandments and ordinances blameless." (*Note, Luke 1:6.*)

V. 28-38. Our God is ever ready to fulfil his most precious promises to every one, who perceives his need of them and their suitability to his case, and who pleads them by prayer in the name of our glorious Advocate: and thus the most polluted and inveterate transgressor may become a humble, holy, and spiritual worshipper and servant of God; one meet to be numbered with his people, and to enjoy his favour as his all-sufficient and eternal Portion. And when the Lord thus "saves men from all their uncleannesses," he will supply all their wants, and cause every event to concur in doing them good.—A humble disposition of mind, leading a man frequently to remember his evil ways with loathing and self-abhorrence, and cordially to confess his unworthiness of the least mercy, even while he expects the richest blessings from the abounding grace of God, is an essential and inseparable concomitant of "the new heart and spirit" bestowed on true believers. Nor is there any more decisive proof that a man is yet in his sins, than a disposition to justify himself, and to expect the divine favour as the reward of his own goodness. (*Note, Luke 18:9-13.*) The Lord will make it known to all the heirs of salvation, and that in proportion to their growth in grace, that "boasting is for ever excluded," that shame and misery are all which such sinners can deserve; and that they are saved "to the praise of the glory of his grace," and for the honour of his great name. This conviction prepares them for every duty on earth: and when they shall come to glory, it will induce them to cast their crowns before the throne, and to ascribe salvation to God and to the Lamb for evermore. In some of these promises, the Lord, as it were, passes by, and says to the sinner, "Wilt thou be made clean?" Ask me, and I will cleanse thee; and so wants to be inquired of by them to do these things for them, and to do them more and more perfectly for believers: others of them invite us to pray for the increasing purity, prosperity, and spread of true religion. He waits to be inquired of by his people to fulfil these prophecies, and to fill the earth with his holy flock, and with the congregations of his saints. Let us then give ourselves unto prayer, and turn all these promises and predictions into petitions and supplications; and thus seek increasing holiness, fruitfulness, and comfort to our own souls, and expect more glorious times for the church of God.

NOTES.—CHAP. XXXVII, V. 1-10. The predictions

Behold, I will cause breath to enter into you, and ye shall live:

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD.

7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.

9 Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live.

10 So I prophesied as he commanded me, and

104:29,30. John 20:22. Rom. 8:2. Eph. 2:5. 1:8-10. k 14. 6:7,13. 7:4,9. 11:10,12. 20:38. 23:22-26. 32:15. 34:27. 35:12,15. 38:23. 39:6,22,28. Deut. 28:6. 1 Kings 20:38. Is. 49:23. Joel 2:27. 3:17. 1 Jer. 13:5-7. 28:8. Acts 4:19. 5:30-29. m 1 Kings 19:11-13. Acts 2:2,37. 16:26-29. n Or, *breath*. n 5,14. Cant. 4:16. John 3:8.

of the preceding chapter, taken in their fullest sense, seemed very unlikely, and almost impossible, to be fulfilled, considering the ruined and dispersed state of Judah and Israel. The prophet was therefore shown in a vision, by what power and in what way they would be performed. Under the influence of the prophetic Spirit, he was carried in a vision "into the midst of a valley" full of human bones: like those places in which fierce battles had been fought and very great multitudes slain, who had been left unburied till the flesh was all consumed, and the bones were dried, divided, and scattered about. (*Marg. and Marg. Ref. a-c.*) When he had gone round and carefully surveyed these bones, and found them "very many and very dry," the marrow from within, as well as the flesh from without being utterly wasted; God inquired of him, "Can these dry bones live?" To which he answered with a proper mixture of humility and faith, "O Lord God, thou knowest." No created power could restore them to life: but if God should please to put forth his power, they might be raised from the dead and live. (*Marg. Ref. d, e. Notes, Matt. 22:23-33, v. 29. John 3:3-5. 5:28,29. Acts 26:4-8, v. 8. Heb. 11:17-19.*)—The Lord then ordered him "to prophesy upon these bones," to predict their resurrection, to call upon them to hear his word, and to speak over them the promises that follow, concerning their being reunited, and restored to life, that they might know his power and Godhead. This would appear even a more hopeless service, than to prophesy "the restoration of Israel" to their ancient prosperity, or to preach to the most hardened sinners: yet he started no objections, but obeyed his orders. (*Marg. Ref. f-k. Note, John 2:1-5, v. 5.*) And while he was speaking, he seemed, in vision, to hear a noise, and to see a great commotion among the bones; for behold, they were, so to speak, every one in quest of its kindred bone, and under the divine direction and influence, each speedily found its proper place, and was jointed to those bones which belonged to the same body, till the whole were formed into a vast number of complete skeletons: and then sinews, flesh, and skin covered them and they became entire human bodies, yet without life. The prophet was next ordered to "prophesy to the wind," and to command it, in the name of the Lord God, to blow from the four quarters of the heaven upon these slain men, that they might live: and while he obeyed his orders, they were restored to life, and he was surrounded with a very large army.—"The wind" seems to have been the emblem of the Spirit of God, the Author and Giver of life: and the same original word signifies both *wind, breath, and the Spirit*. This therefore represented the prophet's calling upon God by his Spirit to quicken these dead bodies, that by his power they might become living men. (*Marg. and Marg. Ref. l-o. Notes, 11-14. Gen. 2:7. 1 Kings 19:11-4. Ps. 104:27-30. Cant. 4:16. John 3:7,8. 20:19-23, v. 22. Rom. 8:1,2, v. 2,10,11.*) The whole vision was an instructive emblem of the power of God operating by means, which of themselves must be entirely inefficacious, and thus producing most stupendous effects.

V. 11. The dry bones, indeed, aptly represented the ruined and desperate condition of both Israel and Judah: yet the language which the Jews employed was that of unbelief mingled with impatience; second causes seemed to give them no prospect of deliverance; and they overlooked the great first Cause of all: they therefore considered the state of the nation to be as desperate as that of the dry bones. (*Marg. Ref. Notes, 33:10. Num. 17:12,13. Is. 40:27-31. Jer. 2:25.*)

V. 12-14. When Cyrus issued his proclamation, the Lord, as it were, opened the graves of the house of Israel, and when he stirred up their spirits to embrace the proffered liberty, he put his Spirit into them, that they might live, and their re-establishment in their own land evinced the truth of God in the prediction and his power in its accom-

the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11 ¶ Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, 'Our bones are dried, and our hope is lost: we are cut off for our parts.'

12 Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

13 And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves,

14 And shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

[Practical Observations.]

15 ¶ The word of the Lord came again unto me, saying,

16 Moreover, thou son of man, take thee one stick, and write upon it, 'For Judah, and for the children of Israel his companions: then take another stick, and write upon it, 'For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

17 And join them one to another into one stick; and they shall become one in thy hand.

18 ¶ And when the children of thy people shall speak unto thee, saying, 'Wilt thou not show us what thou meanest by these?

19 Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is

in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in my hand.

20 ¶ And the sticks whereon thou writest shall be in thy hand before their eyes.

21 And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And I will make them one nation in the land, upon the mountains of Israel; and one King shall be King to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 Neither shall they defile themselves any more with their idols, nor with their detestable things; nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And David my servant shall be King over them; and they all shall have one Shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their Prince for ever.

o Ps. 104:30. Rev. 11:11. 20:4,5. p 16:19, 36:10, 39:25. Jer. 31:1. 33:24-26. Hos. 1:11. Rom. 11:26. q 1-8. Num. 17:12,13. Ps. 77:7-9. 141:7. Is. 40:27. 49:14. Jer. 2:25. r 21. Is. 26:19. 61:14. Hos. 6:2. 13:14. s 25. 28:25. 36:24. Ezra 1:2. Am. 9:14,15. t 6. 16:62. Ps. 128:2,3. u 9. 11:19. 36:27. 39:29. Is. 32:15. Joel 2:28,29. Zech. 12:10. Acts 2:16,17. Rom. 8:2,11. 1 Cor. 15:45. Tit. 3:5,6. x 17:24. 22:14. 36:36. y Num. 17:2,3. z 2 Chr. 10:17. 11:13-17. 15:9. 30:11-18. a 1 Kings 12:16-20. 2 Chr. 10:19. b 22-24. Is. 11:13. Jer. 50:4. Hos. 1:11. Zeph. 3:9. c 12:9. 17:12. 20:49. 34:1. 41:6. 46:1. 48:1. 50:1. 51:1. 52:1. 53:1. 54:1. 55:1. 56:1. 57:1. 58:1. 59:1. 60:1. 61:1. 62:1. 63:1. 64:1. 65:1. 66:1. 67:1. 68:1. 69:1. 70:1. 71:1. 72:1. 73:1. 74:1. 75:1. 76:1. 77:1. 78:1. 79:1. 80:1. 81:1. 82:1. 83:1. 84:1. 85:1. 86:1. 87:1. 88:1. 89:1. 90:1. 91:1. 92:1. 93:1. 94:1. 95:1. 96:1. 97:1. 98:1. 99:1. 100:1. 101:1. 102:1. 103:1. 104:1. 105:1. 106:1. 107:1. 108:1. 109:1. 110:1. 111:1. 112:1. 113:1. 114:1. 115:1. 116:1. 117:1. 118:1. 119:1. 120:1. 121:1. 122:1. 123:1. 124:1. 125:1. 126:1. 127:1. 128:1. 129:1. 130:1. 131:1. 132:1. 133:1. 134:1. 135:1. 136:1. 137:1. 138:1. 139:1. 140:1. 141:1. 142:1. 143:1. 144:1. 145:1. 146:1. 147:1. 148:1. 149:1. 150:1. 151:1. 152:1. 153:1. 154:1. 155:1. 156:1. 157:1. 158:1. 159:1. 160:1. 161:1. 162:1. 163:1. 164:1. 165:1. 166:1. 167:1. 168:1. 169:1. 170:1. 171:1. 172:1. 173:1. 174:1. 175:1. 176:1. 177:1. 178:1. 179:1. 180:1. 181:1. 182:1. 183:1. 184:1. 185:1. 186:1. 187:1. 188:1. 189:1. 190:1. 191:1. 192:1. 193:1. 194:1. 195:1. 196:1. 197:1. 198:1. 199:1. 200:1. 201:1. 202:1. 203:1. 204:1. 205:1. 206:1. 207:1. 208:1. 209:1. 210:1. 211:1. 212:1. 213:1. 214:1. 215:1. 216:1. 217:1. 218:1. 219:1. 220:1. 221:1. 222:1. 223:1. 224:1. 225:1. 226:1. 227:1. 228:1. 229:1. 230:1. 231:1. 232:1. 233:1. 234:1. 235:1. 236:1. 237:1. 238:1. 239:1. 240:1. 241:1. 242:1. 243:1. 244:1. 245:1. 246:1. 247:1. 248:1. 249:1. 250:1. 251:1. 252:1. 253:1. 254:1. 255:1. 256:1. 257:1. 258:1. 259:1. 260:1. 261:1. 262:1. 263:1. 264:1. 265:1. 266:1. 267:1. 268:1. 269:1. 270:1. 271:1. 272:1. 273:1. 274:1. 275:1. 276:1. 277:1. 278:1. 279:1. 280:1. 281:1. 282:1. 283:1. 284:1. 285:1. 286:1. 287:1. 288:1. 289:1. 290:1. 291:1. 292:1. 293:1. 294:1. 295:1. 296:1. 297:1. 298:1. 299:1. 300:1. 301:1. 302:1. 303:1. 304:1. 305:1. 306:1. 307:1. 308:1. 309:1. 310:1. 311:1. 312:1. 313:1. 314:1. 315:1. 316:1. 317:1. 318:1. 319:1. 320:1. 321:1. 322:1. 323:1. 324:1. 325:1. 326:1. 327:1. 328:1. 329:1. 330:1. 331:1. 332:1. 333:1. 334:1. 335:1. 336:1. 337:1. 338:1. 339:1. 340:1. 341:1. 342:1. 343:1. 344:1. 345:1. 346:1. 347:1. 348:1. 349:1. 350:1. 351:1. 352:1. 353:1. 354:1. 355:1. 356:1. 357:1. 358:1. 359:1. 360:1. 361:1. 362:1. 363:1. 364:1. 365:1. 366:1. 367:1. 368:1. 369:1. 370:1. 371:1. 372:1. 373:1. 374:1. 375:1. 376:1. 377:1. 378:1. 379:1. 380:1. 381:1. 382:1. 383:1. 384:1. 385:1. 386:1. 387:1. 388:1. 389:1. 390:1. 391:1. 392:1. 393:1. 394:1. 395:1. 396:1. 397:1. 398:1. 399:1. 400:1. 401:1. 402:1. 403:1. 404:1. 405:1. 406:1. 407:1. 408:1. 409:1. 410:1. 411:1. 412:1. 413:1. 414:1. 415:1. 416:1. 417:1. 418:1. 419:1. 420:1. 421:1. 422:1. 423:1. 424:1. 425:1. 426:1. 427:1. 428:1. 429:1. 430:1. 431:1. 432:1. 433:1. 434:1. 435:1. 436:1. 437:1. 438:1. 439:1. 440:1. 441:1. 442:1. 443:1. 444:1. 445:1. 446:1. 447:1. 448:1. 449:1. 450:1. 451:1. 452:1. 453:1. 454:1. 455:1. 456:1. 457:1. 458:1. 459:1. 460:1. 461:1. 462:1. 463:1. 464:1. 465:1. 466:1. 467:1. 468:1. 469:1. 470:1. 471:1. 472:1. 473:1. 474:1. 475:1. 476:1. 477:1. 478:1. 479:1. 480:1. 481:1. 482:1. 483:1. 484:1. 485:1. 486:1. 487:1. 488:1. 489:1. 490:1. 491:1. 492:1. 493:1. 494:1. 495:1. 496:1. 497:1. 498:1. 499:1. 500:1. 501:1. 502:1. 503:1. 504:1. 505:1. 506:1. 507:1. 508:1. 509:1. 510:1. 511:1. 512:1. 513:1. 514:1. 515:1. 516:1. 517:1. 518:1. 519:1. 520:1. 521:1. 522:1. 523:1. 524:1. 525:1. 526:1. 527:1. 528:1. 529:1. 530:1. 531:1. 532:1. 533:1. 534:1. 535:1. 536:1. 537:1. 538:1. 539:1. 540:1. 541:1. 542:1. 543:1. 544:1. 545:1. 546:1. 547:1. 548:1. 549:1. 550:1. 551:1. 552:1. 553:1. 554:1. 555:1. 556:1. 557:1. 558:1. 559:1. 560:1. 561:1. 562:1. 563:1. 564:1. 565:1. 566:1. 567:1. 568:1. 569:1. 570:1. 571:1. 572:1. 573:1. 574:1. 575:1. 576:1. 577:1. 578:1. 579:1. 580:1. 581:1. 582:1. 583:1. 584:1. 585:1. 586:1. 587:1. 588:1. 589:1. 590:1. 591:1. 592:1. 593:1. 594:1. 595:1. 596:1. 597:1. 598:1. 599:1. 600:1. 601:1. 602:1. 603:1. 604:1. 605:1. 606:1. 607:1. 608:1. 609:1. 610:1. 611:1. 612:1. 613:1. 614:1. 615:1. 616:1. 617:1. 618:1. 619:1. 620:1. 621:1. 622:1. 623:1. 624:1. 625:1. 626:1. 627:1. 628:1. 629:1. 630:1. 631:1. 632:1. 633:1. 634:1. 635:1. 636:1. 637:1. 638:1. 639:1. 640:1. 641:1. 642:1. 643:1. 644:1. 645:1. 646:1. 647:1. 648:1. 649:1. 650:1. 651:1. 652:1. 653:1. 654:1. 655:1. 656:1. 657:1. 658:1. 659:1. 660:1. 661:1. 662:1. 663:1. 664:1. 665:1. 666:1. 667:1. 668:1. 669:1. 670:1. 671:1. 672:1. 673:1. 674:1. 675:1. 676:1. 677:1. 678:1. 679:1. 680:1. 681:1. 682:1. 683:1. 684:1. 685:1. 686:1. 687:1. 688:1. 689:1. 690:1. 691:1. 692:1. 693:1. 694:1. 695:1. 696:1. 697:1. 698:1. 699:1. 700:1. 701:1. 702:1. 703:1. 704:1. 705:1. 706:1. 707:1. 708:1. 709:1. 710:1. 711:1. 712:1. 713:1. 714:1. 715:1. 716:1. 717:1. 718:1. 719:1. 720:1. 721:1. 722:1. 723:1. 724:1. 725:1. 726:1. 727:1. 728:1. 729:1. 730:1. 731:1. 732:1. 733:1. 734:1. 735:1. 736:1. 737:1. 738:1. 739:1. 740:1. 741:1. 742:1. 743:1. 744:1. 745:1. 746:1. 747:1. 748:1. 749:1. 750:1. 751:1. 752:1. 753:1. 754:1. 755:1. 756:1. 757:1. 758:1. 759:1. 760:1. 761:1. 762:1. 763:1. 764:1. 765:1. 766:1. 767:1. 768:1. 769:1. 770:1. 771:1. 772:1. 773:1. 774:1. 775:1. 776:1. 777:1. 778:1. 779:1. 780:1. 781:1. 782:1. 783:1. 784:1. 785:1. 786:1. 787:1. 788:1. 789:1. 790:1. 791:1. 792:1. 793:1. 794:1. 795:1. 796:1. 797:1. 798:1. 799:1. 800:1. 801:1. 802:1. 803:1. 804:1. 805:1. 806:1. 807:1. 808:1. 809:1. 810:1. 811:1. 812:1. 813:1. 814:1. 815:1. 816:1. 817:1. 818:1. 819:1. 820:1. 821:1. 822:1. 823:1. 824:1. 825:1. 826:1. 827:1. 828:1. 829:1. 830:1. 831:1. 832:1. 833:1. 834:1. 835:1. 836:1. 837:1. 838:1. 839:1. 840:1. 841:1. 842:1. 843:1. 844:1. 845:1. 846:1. 847:1. 848:1. 849:1. 850:1. 851:1. 852:1. 853:1. 854:1. 855:1. 856:1. 857:1. 858:1. 859:1. 860:1. 861:1. 862:1. 863:1. 864:1. 865:1. 866:1. 867:1. 868:1. 869:1. 870:1. 871:1. 872:1. 873:1. 874:1. 875:1. 876:1. 877:1. 878:1. 879:1. 880:1. 881:1. 882:1. 883:1. 884:1. 885:1. 886:1. 887:1. 888:1. 889:1. 890:1. 891:1. 892:1. 893:1. 894:1. 895:1. 896:1. 897:1. 898:1. 899:1. 900:1. 901:1. 902:1. 903:1. 904:1. 905:1. 906:1. 907:1. 908:1. 909:1. 910:1. 911:1. 912:1. 913:1. 914:1. 915:1. 916:1. 917:1. 918:1. 919:1. 920:1. 921:1. 922:1. 923:1. 924:1. 925:1. 926:1. 927:1. 928:1. 929:1. 930:1. 931:1. 932:1. 933:1. 934:1. 935:1. 936:1. 937:1. 938:1. 939:1. 940:1. 941:1. 942:1. 943:1. 944:1. 945:1. 946:1. 947:1. 948:1. 949:1. 950:1. 951:1. 952:1. 953:1. 954:1. 955:1. 956:1. 957:1. 958:1. 959:1. 960:1. 961:1. 962:1. 963:1. 964:1. 965:1. 966:1. 967:1. 968:1. 969:1. 970:1. 971:1. 972:1. 973:1. 974:1. 975:1. 976:1. 977:1. 978:1. 979:1. 980:1. 981:1. 982:1. 983:1. 984:1. 985:1. 986:1. 987:1. 988:1. 989:1. 990:1. 991:1. 992:1. 993:1. 994:1. 995:1. 996:1. 997:1. 998:1. 999:1. 1000:1.

plishment. (Marg. Ref. Ezra 1:1-6.)—'That principle of life expressed by breath or spirit, ver. 9, not excluding that new Spirit of grace, which God will at that time plentifully bestow upon them. (11:19. 36:26,27.) The principle of grace is often spoken of as a higher principle of life, and the earnest of our heavenly happiness. Rom. 8:11. 1 Cor. 6:17. 15:45.' *Louth*.—The vision was evidently intended, in its primary meaning, to encourage the desponding Jews; and to predict both their restoration after the captivity, and also the recovery of Judah and Israel from their present long-continued dispersions. But it was also a clear intimation of the resurrection of the dead; and it likewise represents the power and grace of God in the conversion of the most hopeless sinners to himself. (Marg. Ref. Notes, Is. 26:19. 66:10-14. Hos. 6:1-3. 13:14. Luke 15:22-24. v. 24. John 5:24-29. Rom. 8:10,11. 11:11-15. v. 15. 1 Cor. 15:45-49. Eph. 2:4-10. vv. 4,5. Rev. 11:7-12. v. 1. 20:4-6,11-15.)

V. 15-19. The prophet was next ordered to take two sticks, or small pieces of wood; and to signify by writing on each, that the one was the emblem of Judah, and those of the other tribes who had joined themselves unto them under the government of the house of David; and that the other was the emblem of the tribes of Ephraim, Manasseh, and the several tribes which formed the kingdom of Israel. These he was directed to join together, that they might become one stick in his hand. When he did this before the people, they would conclude that he had some prophetic meaning in it, and inquire whether he would not inform them of it: and he was ordered to show them, that the Lord would unite the two kingdoms by his power, and in consequence of their union with him. Their disunion had greatly weakened them, and their furious contests had made immense havoc of both; and thus they became a prey to their common enemies. But it was here predicted, that they should be united and established together in the service and favour of God.—This was partially accomplished after the Babylonish captivity; when all the Israelites who returned with the Jews from Babylon, settled under the same government and formed with them one nation. But it is highly probable, or indeed certain, that there will hereafter be a far more remarkable accomplishment of it. It may also be considered as an emblem of the union of the Jews, Israelites, Samaritans, and Gentiles in the church of Christ, being all made one by their union with him, their common Head; and an intimation of a more entire harmony among professing Christians, than has yet taken place. (Marg. Ref. Notes, 20-22. Num. 17:2-5. 2 Chr. 13:13-22. Is. 11:1-16. v. 13. Jer. 50:4-6. Hos. 14:5. Zech. 11:7-14.)—'Ezekiel foretold many things by

signs; and the Jews were very inquisitive into the meaning of them: though sometimes their curiosity proceeded rather from a secret contempt of the prophet and his predictions, than a real desire of information. (12:9. 17:12. 20:49. 24:19.) *Louth*.

V. 20-22. 'Thou shalt place the sticks or rods thus joined together before their eyes, as a visible token or pledge of the truth of what I enjoin thee to speak to them in the following words.' *Louth*. It is plain, that the times subsequent to the coming of the Messiah were here especially intended: for it was promised, that both Jews and Israelites should be gathered into their own land, and become one nation under one King, and that that King should be David: (24) but they were never governed, as one nation, by any king, to whom the name of David could properly be given, from the time of the captivity to the coming of Christ, who is several times called David. (See on Note, 34:23-31. vv. 23,24. Marg. Ref. Note, 15-19. Gen. 49:10.)

V. 23. The Lord here promised, that he would deliver Israel from all the places, where they had been living in sin; and bring them into his church as true believers, both justified and sanctified; that they might be his people, and he the Object of their worship and the Source of their felicity. (Marg. Ref. Notes, 20:40-44. 36:25-31. Jer. 30:22.)

Transgressions.—This expression comprehends in it, their being touched with a hearty compunction, for their great sin of rejecting and crucifying the Messiah, their King and Saviour. *Louth*. (Note, Zech. 12:9-14. v. 10.)

V. 24. Marg. Ref. Notes, 20-22,25. 34:23-31. Hos. 1:1. 34:5. Mic. 2:12,13. 5:2-4.

V. 25. This cannot possibly be interpreted of any events which took place before the coming of Christ: and after his coming, the Jews were soon driven from their own land, and have never regained possession of it. Yet the language is so expressive, that it must mean that the Jews and Israelites shall dwell in Canaan under the rule of David, or Christ, from the time predicted, throughout all generations to the end of the world. Events yet in futurity will more fully elucidate the prophecy to those who shall witness its accomplishment. (Marg. Ref. Notes, 20-24. 28:24-26.)

V. 26,27. 'God will be reconciled to them through Christ, and admit them into that covenant of peace, of which he is the Mediator. ... Eph. 2:14.' *Louth*.

Set, &c. (26.) This signifies, that the Lord would establish his true religion and accepted worship, (of which the sanctuary had been so long the centre,) in Israel, when reinstated in the promised land.—My tabernacle. (27) 'Here he promises new and more valuable tokens of his presence among

26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

s 34:25. Gen. 17:7. 2 Sam. 23:5. Ps. 89:34. Is. 55:3. 59:20, 21. Jer. 32:40. Hos. 2:18-23. Heb. 13:20, 21. t 38:10, 35. Is. 27:6. 49:31. Jer. 30:19. 31:27. Zech. 8:4, 5. Heb. 6:14. u 11:16. 43:7, 45:1. &c. Lev. 26:11, 12. 1 Kings 8:27. 1 Pt. 68:18. Zech. 2:5. 2 Cor. 6:16. x John 1:14. (* u 2:9, 10. Rev. 21:3, 22. y 23. 11:20. 14:11. 36:23. Lev. 26:12. Hos. 2:25. z 36:23, 36. 38:23. 39:1, 23.

them, by the graces of his holy Spirit, and the efficacy of his word and sacraments. (2 Cor. 6:16.)¹ *Louth.* (*Marg. Ref. Notes*, 23. 11:17-20. 34:23-31. v. 25. 48:30-35. 2 Sam. 23:5. Is. 55:1-3. Jer. 30:22. 31:31-34. 32:39-41. 50:2, 3. Hos. 2:18-20. 2 Cor. 6:14-18. Heb. 13:20, 21.)

V. 28. The nations of the earth shall witness God's peculiar favour to Israel, and powerful interposition in behalf of that nation, according to his promise: and this will be the means of bringing many of them to believe the Scriptures, and to embrace Christianity. (*Marg. Ref. Notes*, 36:20-24. 39:23-29. *Rom.* 11:1-15, 25-32.)

PRACTICAL OBSERVATIONS.

V. 1-14. The almighty power of God is expressly engaged to perform his whole word; and therefore our objections and doubts, arising from difficulties or apparent impossibilities, are the offspring of ignorance and unbelief. That omnipotent word, which once spake this fair creation into existence, and still upholds it; and which shall hereafter call forth from their graves the innumerable millions of the dead, to a life of endless happiness or misery; must be sufficient to remove all obstacles, and effect all purposes, that form a part of the divine plan. On this power ministers ought absolutely to depend, when they preach the gospel: for the state of those, who are dead in sin and enmity against God, slaves to Satan and their own lusts, and habituated to various evils, is as desperate in itself, and they are as much without strength, without either will or power to save themselves, as these dry bones were: nor could any created power restore them to God and holiness. But the true minister has some experience of "the exceeding greatness of that mighty power, which wrought in Christ, when he was raised from the dead," and which has wrought and still works in every believer: and he knows it to be sufficient to soften the hardest, and to cleanse the most polluted heart. When he therefore considers the case of proud infidels and Pharisees, or of abandoned profligates and blasphemers; the Lord as he were asks him, Can these dry bones live? Can such be made his saints and servants? And his answer is, "LORD thou knowest." If he please to work, the dry bones will live; nor can we make a single exception to this rule, without limiting the power of our God. But though the work be wholly his; yet he commands us to use means; and if he ordered us to preach to the dry bones in a charnel-house, it would be our wisdom and duty to obey; and pride and unbelief alone could start objections. If sinners then were as devoid of life and sense as the dry bones, we ought to preach to them, and to call on them to "hear the word of the LORD," and to set before them his truths, invitations, and promises; warning, exhorting, beseeching, and persuading them to come to Christ for salvation: and to hope that God would powerfully work, whilst we were using the appointed means. But the incapacity of sinners, though equally entire, is of another kind: they are rational creatures, whose understandings, consciences, affections, and imaginations may be addressed, and who are capable of fears, hopes, and desires. Surely then we should be ready at the Lord's command to go to the highways and hedges, in order to invite and even "compel men to come in," as far as arguments and persuasions can do it; to beseech rebels to be reconciled to God, and to command them to repent and believe the gospel; accompanying all our endeavours with earnest prayers, that the Spirit of God may come and breathe on dead sinners, that they may live. Under this kind of preaching various effects will be produced: many will be made to tremble, and to inquire what they "must do to be saved?" And a great commotion will sometimes be excited among those who have been careless and secure; there will be a gathering of the people to hear the word, and to confer about matters of religion: numbers will be induced to attend on the means of grace; and even those, who eventually are converted, often do many things outwardly before they are actuated by a vital inward principle. We should indeed be careful not to rest in any thing short of true conversion; and we should warn the people not to settle in forms, notions, or external reformation: yet this "shaking among the dry bones" may encourage us to proceed, preaching earnestly, praying fervently, and waiting patiently: and we may hope in due time to see a large company of spiritual soldiers, warring under the banner of Christ, against sin, the world, and the devil, raised up from those who before "were dead in trespasses and sins." Let us also remember, that the same power is equally engaged

CHAPTER XXXVIII.

A prophecy of the formidable preparations of Gog and Magog, with their allies, to invade the land of Israel in the latter days, 1-17; and of the glorious power of God to be displayed in their destruction, 18-23.

AND the word of the LORD came unto me, saying,

2 Son of man, bset thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him.

3 And say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:

Ps. 79:10. 102:15. 126:2. Rom. 11:15. a 20:12. Ex. 31:13. Lev. 20:8. 21:8. John 17:17-19. 1 Cor. 1:30. Eph. 5:26. 1 Thes. 5:23. a 21. 39:1. b 6:2. 20. 46. 25:2. 35:2. c Rev. 20:8. d Gen. 10:2. 1 Chr. 1:5. * Or, prince of the chief.

to raise the church from her lowest depressions, and our souls from the deepest discouragements; and to perform all that for us and ours, which is truly good for us. Our part is to use proper means, to wait and pray, and not to yield to discouragement, because of difficulties, as if our hope was lost, or we were cut off, when our trials are heavy, and our prospects gloomy. But let us look to him, who will at last open our graves and bring us forth to judgment, that he may now deliver us from sin, and put his Spirit within us, and "keep us by his power through faith unto salvation;" then we shall at last come forth victorious from all our conflicts, and for ever bless God for our present sharpest tribulations.

V. 15-28. Nothing has so hindered the success of the gospel hitherto, as the divisions among professed Christians: and it requires the same power of God to unite discordant persons and parties, so that they may "be one in his hand," as is requisite to raise his church from the most discouraging situation. They who desire the prosperity, should labour and pray for the peace of Jerusalem: and in this sense especially, "Blessed are the peacemakers, for they shall be called the children of God." We have all one King and Shepherd, and are all one nation and family; nay, one body, as united to Christ our Head: how unnatural for us then to be as two, or several armies, fighting against and weakening each other! Let us then study and "endeavour to keep the unity of the Spirit in the bond of peace;" let us with one accord seek for divine grace, to keep us from any more defiling ourselves with our idols, detestable things, or any transgressions: let us pray that the Lord would in like manner cleanse his church; that he may be known among the nations, as the Sanctifier of Israel: let us thank him, that he has set his tabernacle among us, by his gospel and appointed ordinances; and beg of him to continue it in the midst of us for evermore; and that he would also place it again among his ancient people Israel, and vouchsafe it to all other nations of the earth: that this everlasting covenant of peace may be with them, as well as with us; that we may altogether be the obedient and happy subjects of the Son of David; and that the Lord may be our God, and we his people for evermore.

NOTES.—CHAP. XXXVIII. V. 2, 3. "The prophecy, contained in this and the following chapter, concerning Israel's victory over Gog and Magog, without question relates to the latter ages of the world, when the whole house of Israel shall return into their own land. (39:25, 26.) ... "Gog, the land of Magog;" or "of the land of Magog." Magog was the son of Japheth, (*Gen.* 10:2.) from whence the Scythians are generally supposed to be derived. The Mogul Tartars, a people of the Scythian race, are still called so by the Arabian writers. ... By Gog and Magog may most probably here be meant the Turks; who were originally natives of Tartary, called Turchestan by the Eastern writers. ... The land of Canaan hath been, for several years, in the possession of the Turks. ... The people called here by the name of Gog, and their allies, will attempt to recover it again out of the hand of the Jews, its rightful owners. This may probably occasion the war and victory here spoken of. ... The LXX interpreters take the word *Rosh*, commonly translated *chief*, for a proper name: so they render the sentence thus: "The prince of Rosh, Meshech, and Tubal." *Rosh*, taken as a proper name, signifies those inhabitants of Scythia, from whence the Russians derive their name and original." *Louth.*—It is not indeed agreed what people or transactions are here predicted; but it seems evident, that the prophecy is not yet accomplished. Nothing occurred in the wars waged by the Assyrian kings against the Jews after the captivity, or in their conflicts with Antiochus Epiphanes, that answer to it: and it is foretold, that these events would be fulfilled "in the latter days." It is therefore probably supposed, that the accomplishment will be posterior to the conversion of the Jews, and their restoration to their own land: and that the Turks, Tartars, or Scythians, from the northern parts of Asia, perhaps uniting with the inhabitants of some more southern regions, will make war upon the Jews, and be cut off in the manner here predicted.—Gog and Magog are mentioned by St. John. (*Note*, Rev. 20:7-10.) It is probable that the inhabitants of the same regions are intended; but different events are evidently predicted: for that assault of Gog and Magog will follow the millennium, and happen just before the general judgment; but this refers to the times which will introduce the millennium.—"Gog" seems to be

4 And [†]I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, [†]horses and horsemen, [†]all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them [†]handling swords:

5 [†]Persia, Ethiopia, and [†]Libya with them; all of them with shield and helmet:

6 [†]Gomer, and all his bands; the house of [†]Togarmah of the north quarters, and all his bands: and many people with thee.

7 Be [†]thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

8 [†]After many days [†]thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

9 Thou [†]shalt ascend and come like a storm, thou shalt be [†]like a cloud to cover the land, thou, and all thy bands, and many people with thee.

10 Thus saith the Lord God; It shall also come to pass, [†]that at the same time shall things come into thy mind, and thou shalt [†]think an evil thought:

11 And thou shalt say, [†]I will go up to the land of unwall'd villages: [†]I will go to them that are at rest, that dwell [†]safely, all of them dwelling without walls, and having neither bars nor gates,

12 To [†]take a spoil, and to take a prey to [†]turn thy hand upon the desolate places that are now inhabited, [†]and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the [†]midst of the land.

13 [†]Sheba, and Dedan, and the merchants of Tarshish, [†]with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast

thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 [†]Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; [†]In that day when my people of Israel [†]dwell safely, shalt thou not know it?

15 And thou shalt come from [†]thy place out of the north parts, thou, [†]and many people with thee, all of them riding upon horses, a great company, and a mighty army:

16 And thou shalt come up against my people of Israel, [†]as a cloud to cover the land; [†]it shall be in the latter days, and I will bring thee against my land, [†]that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God; [†]Art thou he of whom I have spoken in old time [†]by my servants the prophets of Israel, which prophesied in those days many years, that I would bring thee against them?

18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, [†]that my fury shall come up in my face.

19 For [†]in my jealousy and in the fire of my wrath have I spoken, [†]Surely in that day there shall be a great shaking in the land of Israel;

20 So that [†]the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the [†]steep places shall fall, and every wall shall fall to the ground.

21 And [†]I will call for a sword against him throughout all my mountains, saith the Lord God: [†]every man's sword shall be against his brother.

29-4, 32-5, 2 Kings 19:28, Is. 37:29, h. 15, Dan. 11:40, 123:12, k 1 Chr. 12: 6, 2 Chr. 25:5, Jer. 46:9, 127:10, o. [†]Phut, 30:5, marg. Gen. 10:6, 1 Chr. 1:8, Nah. 3:9, Put, m Gen. 10:2, 1 Chr. 1:5, n 27:14, Gen. 10:3, 1 Chr. 1:6, Dan. 11:40, o 2 Chr. 25:8, Ps. 2:1-4, Is. 8:9, 10:37, Jer. 46:3-5, 14:16, 51:12, Joel 3:9-12, Zech. 14:3-5, p 16, Gen. 49:1, Num. 24:14, Deut. 4:30, Jer. 48:47, 49:39, Hos. 3:3-5, Hab. 2:3, q Ex. 20:5, Is. 24:22, 29:5, Jer. 32: 5, Lam. 4:2, 12, 32:36-42, ec. 37:21, ec. 37:27-29, Is. 11:11, ec. 10:3, 3: 1, 13, 32:37, Am. 9:14-15, s 34:13, 36:1-8, Dan. 11: 11, 28:26, 34:23-28, Jer. 23:6, 53:16, u 13:11, Is. 21:1, 2, 25:4, 28:2, Dan. 11:40, x 16, Jer. 4:13, Joel 2:2, y Ps. 83:34, 139:2, Prov. 19:21, Is. 10:7, Mark 7:21, John 13:2, Acts 5:3, 8:22, 1 Cor. 4:5, 1 Or, conceive a mischievous purpose, Ps. 35:4, Prov. 6:14, 18, 12:2, Mic. 2:1, z Ex. 15:9, Ps. 10:8, Prov. 1:1-16, Is. 37:24-25, Rom. 3: 15, a Judg. 18:7, 27, Jer. 49:31, 32, Zech. 2:4, 6, 1 Or, confidence, 8, Prov. 3: 29, 30, s Heb. [†]spoil the spoil, and to prey the prey, 29:19, marg. Is. 10:6, Jer. 20:16, b Is. 1:24, 25, Am. 1:8, Zech. 13:7, c 36:33-35, Jer. 52:43, 44, 33:12,

13, Zech. 1:12, 17, d 8, Zech. 10:8-10, e Heb. [†]navel, Judg. 9:37, ma g, e 27:12, 15, 20, 23, 25, f 19:3-6, 32:2, Jer. 50:17, 51:38, Neh. 2:11-13, Zech. 11:3, g 4:2, h 11:1, Zech. 2:5, 8, 13:2, Pan. 11:40, i 4, Joel 3:2, Zeph. 3:8, Zech. 12:2-4, 14:2, Rev. 16:14, 16, 20:8, 18, m 8, l'cut, 31:29, i 2-16, 2, Dan. 2:28, 10:14, Hos. 3:5, Mic. 4:1, 1 Tim. 4:1, 2 Tim. 3:1, n 23, 36:23, 39:21, Ex. 14:1 Sam. 17:45-47, 2 Kings 19:19, Ps. 33:17, 18, Dan. 3:24-29, 4:32-37, 6:15-27, Mic. 7:15-17, Matt. 6:9, 10, o 10:1, 16, Is. 10:5, 16, 27:1, 34:1-6, 63:1-6, 66:15, 16, Dan. 11:40-45, Joel 3:9-14, Zech. 12:2-6, 14:1, k, l Heb. [†]by the hands of my, p 36:5, Deut. 32:22, Ps. 18:7, 89:46, Nah. 1:2, Heb. 12:29, q 39:25, Deut. 29:20, Is. 42:13, Joel 2:18, Zech. 1:14, r Hag. 2:6, 7, 12, 22, Heb. 12:28, Rev. 11:13, 16:20, s Jer. 4:23-26, Hos. 4: 3, Nah. 1:4-6, Zech. 14:4, Rev. 6:12, 13, ** Or, towers, or, stairs, Is. 30:25, 2 Cor. 10:4, t 14:17, Ps. 105:16, u Judg. 7:22, 1 Sam. 11:20, 2 Chr. 20:23, Hag. 2:22.

the name of the prince, [†]Magog, of his land or people. (*Marg. and Marg. Ref. Notes*, 32:26-28, Gen. 10:2-5.)

V. 4. These formidable enemies will certainly be induced to make this formidable invasion of the land of Israel: and then God will defeat it, as he did that of Sennacherib, by putting his hook in their jaws, &c. (*Marg. Ref. Notes*, 29:2-5, 2 Kings 19:27, 23, Dan. 11:40-45.)

V. 5. *Marg. and Marg. Ref. Note*, 30:4, 5.

V. 6. [†]Gomer was Japheth's son, and Togarmah the son of Gomer; these are thought to be they that inhabit Asia Minor. . . The Persians from the east, the Ethiopians from the south, the Moors from the west, and the Phrygians from the north, shall join with them in this onset. [†]By Hall.

V. 7. (*Marg. Ref.*) This is an ironical exhortation to Gog, to make all possible preparation, and to use every precaution to defend himself and his army, and to ensure victory: and it intimates, that God will thus gain the greater honour by his defeat. (*Marg. Ref. Notes*, 16:17, Is. 8:9, 10, Jer. 46:3, 4, Joel 3:9-17.)

V. 8. [†]This judgment shall be inflicted by God upon thee, . . . after a succession of many generations: "in the latter years," or "days" (16) that is, towards the end of the world: (*Comp. Dan. 8:26*.) particularly the expression of "latter days" or years, is used to denote the times of the general restoration of the Jewish nation. (*Deut. 4:30, Jer. 30:24, Hos. 3:5*.) *Louth.* (*Marg. Ref. Notes*, 11-17, 36:3-5.)

[†]Always waste.] [†]Long in a state of desolation, namely, first by the Assyrians, Babylonians, Antiochus Epiphanes, and Romans; lastly, and at this time, by the Turks. [†]Desolations far more durable, than those of the Babylonish captivity, are evidently predicted.

V. 9. *Marg. Ref. Notes*, 16, 17, Is. 25:3-5, 28:1-4, 2, Dan. 11:40-43.

V. 10. The Lord foresees, from ages and generations, every thought, good or bad, that will ever come into the mind if any of his creatures, and every purpose of their hearts; and all these infinitely numerous apparent contingencies form

a part of his immense and glorious plan! (*Marg. and Marg. Ref. y.*)

V. 11, 12. The converted Jews and Israelites, will live in peace, and holy confidence in God, without attempting to molest others, or fear of being molested: they will therefore have neither walls, gates, nor bars; and this will tempt these depredators to invade them. (*Marg. and Marg. Ref. Notes*, 31:23-31, v. 28, Judg. 18:7-10, Jer. 23:5, 6.)

V. 13. [†]Those merchants, as soon as they heard of this intended invasion, came into Gog's camp, as to a market, to buy both persons and goods, which should come into the conqueror's power. . . Their chief merchants . . . are described as so many princes, Is. 23:8, and are called lions, because of the injustice and oppression they too commonly practised in their commerce. [†]Louth. [†]One enemy shall envy another, because every one shall think to have the spoil of the church. (*Marg. Ref. Notes*, 26:2, 27:10-25, Rev. 18:9-19.)

V. 14, 15. [†]As soon as the news of their being settled in their own country comes to thy knowledge, thou wilt certainly make preparations to invade them. [†]Louth. (*Marg. Ref. Notes*, 2-4, 10-12.)

V. 16, 17. The exact accomplishment of these ancient prophecies will turn to a testimony to the nations that shall witness them: and they will recollect, that thus it was written, and thus it had come to pass. [†]This signal victory over Gog and his associates, shall be a means of bringing infidels to give glory unto me. (36:23, Comp. 39:21.) . . . The expressions here used . . . plainly imply, that there was to be a succession of many ages, between the publishing those prophecies, and this event foretold by them. [†]Louth. (*Marg. and Marg. Ref. Notes*, 10-15, Ps. 110:5-6, 149:7-9, Is. 27:1, 34:1-6, 63:1-6, Dan. 11:40-45, Joel 3:9-17, Zech. 12:2-8, 14:1-3, Rev. 11:15-18, 14:14-20, 19:11-21.) [†]Gog, according to this prophecy, will come against Israel, as settled in their own land: and the effect will be the conversion of the heathen: but Gog and Magog, as foretold by St. John, will "compass the camp of the saints," and the beloved city (773)

22 And [†]I will plead against him with pestilence and with blood; and I will rain upon him, and upon his [†]ands, and upon the many people that are with him, [†]an overflowing rain, and great hailstones, fire, and brimstone.

23 Thus will I magnify myself, and sanctify myself; [†]and I will be known in the eyes of many nations, and they shall know that I am LORD.

CHAPTER XXXIX.

God will glorify himself in the terrible destruction of Gog and Magog, 1-7. The multitude of weapons burned by Israel, 8-10. The burial of Gog and his multitude in Hamong, 11-16. The birds and beasts invited to feed on the slain 17-20. The heathen shall see God's judgments, and the reasons for which he punished Israel, 21-24; whom he will gather again with everlasting favour, 25-29.

THEREFORE, thou [†]son of man, prophesy against Gog, and say, Thus saith the Lord God; [†]Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:

2 And [†]I will turn thee back, and leave but the sixth part of thee, [†]and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:

3 And [†]I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 Thou shalt fall upon the mountains of Israel, thou and all thy bands, and the people that is with thee: [†]I will give thee unto the ravenous

birds of every sort, and to the beasts of the field, to be devoured.

5 Thou shalt fall upon the open field: for I have spoken it, saith the Lord God.

6 And [†]I will send a fire on Magog, and among them that dwell [†]carelessly in the isles: and they shall know that I am the Lord.

7 So [†]will I make my holy name known in the midst of my people Israel; [†]and I will not let them pollute my holy name any more: and the heathen shall know that I am the LORD, the Holy One in Israel.

8 [†]Behold, it is come, and it is done, saith the Lord God; [†]this is the day whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the hand-staves, and the spears, and they shall burn them with fire seven years:

10 So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God.

11 [†]And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of

v. 1a. 66:16. Jer. 25:31. Zech. 14:12-15. x. 13:11. Gen. 19:24. Ex. 9:22-25. Job. 10:11. Ps. 116: 18:12-14. 77:16-18. Is. 28:17. 29:6. 30:30-33. Matt. 7: 27. Rev. 16:31. y. 36:43. z. 16. 37:28. 39:7, 13, 27. Ps. 9:16. Rev. 15:3, 4. 15:1-6. a. 38:2, 3. b. 35:5. Nah. 2:13. 3:5. c. Ps. 40:14. 68:2. Is. 37:32. * Or, *strikes thee with six plagues*; or, *draw thee back with a hook of six teeth*, as 38:4. d. 33:15. Dan. 11:40. † Heb. *sides of the north*. e. 30:21-24. Ps. 46:9. 76:3. Jer. 21:4, 5. Hos. 1:5. † 17-20. 38:21. g. 32:4, 5. 33:27. Is. 34:2-8. Jer. 15:3. Rev. 19:17-21. † Heb. *wing*. § Heb. *to devour*. || Heb. *face of the field*.

which evidently mean the true church after the millennium: and "fire will come down from God out of heaven and devour them;" and immediately the day of judgment will follow. (Comp. Notes, Rom. 11:11-15. with Rev. 20:7-15.)

V. 18-20. At the terror of the wrath of God and by his judgments on these invaders, all nature will be, as it were, thrown into convulsions at his presence, and concur in executing his vengeance on them. (Marg. and Marg. Ref. Notes, 35:5. Jer. 4:19-27. Hos. 4:1-3. Hag. 2:6-9, 20-23. Matt. 24:29-31. Rev. 6:12-14. 11:13, 14. 16:17-21.)

V. 21-23. "God's decrees are expressed by his speaking the word and giving out the command. . . (Ps. 105:16.) *Louth*.—Some think that the Lord will send assistance to Israel, by the armies of Christian princes. In addition, however, to all external opposition, he will occasion discord among the invaders, and they shall destroy one another; as well as perish by pestilence, hailstones, and fire and brimstone. (Marg. Ref. Notes, 13:10-16. 14:13-21. Gen. 19:24, 25. Josh. 10:11. Judg. 7:16-22. Is. 29:5, 6. 30:29-32, v. 30. Rev. 16:17-21.)

PRACTICAL OBSERVATIONS.

When God most effectually works to promote his cause, and to prosper his church in unity and purity; Satan will be most busy, (if permitted,) in exciting his servants, with combined efforts, to oppose it: and they, who on other occasions are most hostile to each other, often unite to fight against his people. But he, whose all-seeing eye penetrates the deepest recesses of the human heart, through long series of ages, yea, from eternity; and who foresees what things will come into men's minds, and what evil thoughts they will think, is equally able to disappoint their devices. In vain do men prepare for the defence and success of themselves and their companions, when God is pleased to fight against them; for "though hand join in hand, the wicked shall not be unpunished."—Those who enjoy the Lord's protection, are safe, and may be secure, though they have no other defence.—It is most atrocious to devise mischief against those who serve God in quietness and honesty, and who are harmless, inoffensive, and unsuspecting. But the love of riches, and the hatred of God and holiness, incite men to the most base and destructive enterprises: and when any dwell securely, bad men soon know of it, and mark them as their prey. Hence, alas! it is become necessary for those communities, which desire peace, to learn and encourage war as a science and a trade. (Notes, Is. 2:2-5. Rev. 20:4-6.)—All opposition to the cause of God will eventually tend to sanctify his great name, and to fulfil the writings of his ancient prophets; and that in proportion as it is formidable.—Those who love to terrify their neighbours, will be made to tremble at the power and indignation of the Lord. The whole creation will concur in the destruction of his devoted enemies: nay, they will help forward their own and each other's ruin, till they are driven by the tempest of his jealousy into "the lake that burneth with fire and brimstone;" and thus he will be magnified and sanctified upon all those, who refuse to submit to him and serve him.

NOTES.—CHAP. XXXIX. V. 1-5. Marg. and Marg.

29:5. 32:4. Jer. 9:2. 22:19. h. 30:8, 16. 39:19-22. Am. 1:4, 7, 10. Nah. 1:6. * Or, *confederally*. 38:11. Judg. 18:7. i. 38:13. Ps. 72:10. k. 22. 38:16, 23. 120:9, 14. 39. 36:20, 21, 36. m. Is. 12:6. 43:3, 4. 55:5. 60:9, 14. n. 7:2-10. Is. 33:10-12. Rev. 16:17, 21, 26. o. 38:17, 2 Pet. 3:8. p. Ps. 111:2, 3. Is. 66:24. Mal. 3:5. q. Josh. 11:8. Ps. 46:3. Jer. 9:10. * Or, *Jasine*. †† Or, *make a fire of them*. ‡ Ex. 9:22. 12:36. Is. 19:2. 33:1. Mic. 5:8. Hab. 2:8. Zeph. 2:2. 10. Matt. 7:2. Rev. 13:10. 18:6. a. 47:18. Num. 34:11. Luke 5:1. John 6:1.

Ref. Notes, 17-20. 38:2-4.—*Chief prince of Meshech, &c.* (1) Or, "prince of Rosh, Meshech and Tubal."—*Leave, &c.* (2) Or, "It will strike thee with six plagues." (Marg. Note, 38:19-23.)—It seems probable, that none of the invaders will escape the general destruction: but perhaps the inhabitants of Magog in general are meant. The immense army of Gog, led forth to invade Israel, will almost empty his land; and the subsequent judgments of God, upon those that remain at home, will reduce them to the sixth part of the whole. (Note, 6.)

And will cause thee, &c. [The words may be better translated, "After I have caused thee to come up, &c."] *Louth*

V. 6. Some terrible judgment will destroy those countries, whence the army of Gog was led forth; about the same time that the army itself shall be cut off.—"They that dwell carelessly in the isles," may denote the allies of Gog before-mentioned. (Notes, 38:5-7, 13.)—"I will send my fierce judgments upon the enemy of my church; and upon those that being separated and guarded by the sea, live securely, confident of their safety." Bp. Hall. (Marg. and Marg. Ref.)

V. 7. "I will not suffer my name to be dishonoured any more; nor let it be said among the heathen, that I was not able to rescue my people out of the hand of their enemies." *Louth*. (Marg. Ref. 21:22. See on Note, 20:7-9. Zeph. 3:6-20-24. 37:28. 38:16-23.)

V. 8. This was predicted above two thousand years before the event: yet the prophet spake of it, as already come and done, to denote the certainty of it: and as seeing in vision its actual accomplishment. "The time appointed for this great destruction is come; and it is the last and finishing stroke of God's justice upon the enemies of his church." *Louth*. That is, before the millennium. (Note, 38:2. Is. 66:15-18.)—"This plague is fully determined in my counsel, and cannot be changed." (Marg. Ref. Notes, 7:2-11. 38:16, 17. 2 Pet. 3:8. Rev. 16:17-21, v. 17.)

V. 9, 10. The language, here used, seems to imply, that the army of Gog will be cut off by miracle, as that of Sennacherib had been: for the people are described as going forth, not to fight and conquer, but merely to gather the spoil. (Notes, 2 Chr. 20:22-25. Ps. 68:11, 12. Is. 33:23, 24.) The immense destruction of the invaders is illustrated by the circumstance (perhaps hyperbolic) of the weapons found among the slain, serving for fuel, during seven years, at least to the inhabitants of the adjacent cities. But when it is considered, how little fuel comparatively is needed in warm climates, we may even conceive of this being literally fulfilled. The Israelites, however, will neither reserve these weapons for their own use, nor form them into trophies of their victory; but use them for fuel. (Marg. and Marg. Ref. p. q. Note, Ps. 46:8, 9.) "In token of an entire conquest, and that such a lasting peace should ensue, that there should be no more need of warlike preparations." *Louth*.—It is supposed that this prediction will be fulfilled just before the millennium; a which happy period, "men shall every where beat their swords into ploughshares, and their spears into pruning hooks

the sea : and it shall stop the 'noses of the passengers : and there shall they bury Gog and all his multitude : and they shall call it, 'The valley of 'Hamon-gog.

12 And seven months shall the house of Israel be burying of them, that they may 'cleans the land.

13 Yea, all the people of the land shall bury them : and it shall be to them 'a renown 'the day that I shall be glorified, saith the Lord God.

14 And 'they shall sever out men of 'continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, 'to cleanse it : after the end of seven months shall they search.

15 And the passengers that pass through the land, when any seeth a man's bone, then shall he 'set up a sign by it, till the buriers have buried it 'in the valley of Hamon-gog.

16 And also the name of the city shall be 'Hamonah. Thus shall they cleanse the land.

[Practical Observations.]

17 ¶ And, thou son of man, thus saith the Lord God; 'Speak unto 'every feathered fowl, and to every beast of the field, Assemble yourselves, and come ; gather yourselves on every side 'to my 'sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 Ye shall 'eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of 'goats, 'of bullocks, all of them 'fatlings of Bashan.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 Thus 'ye shall be filled at my table with

horses and chariots, with mighty men, and with all men of war, saith the Lord God.

21 And 'I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, 'and my hand that I have laid upon them,

22 So the house of Israel shall 'know that I am the Lord their God from that day and forward.

23 ¶ And 'the heathen shall know that the house of Israel went into captivity for their iniquity : because they trespassed against me, therefore 'hid I my face from them, and 'gave them into the hand of their enemies : so fell they all by the sword.

24 °According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

25 Therefore thus saith the Lord God; 'Now will I bring again the captivity of Jacob, and have mercy upon 'the whole house of Israel, 'and will be jealous for my holy name ;

26 After that 'they have borne their shame, and all their trespasses whereby they have trespassed against me, 'when they dwelt safely in their land, and none made them afraid.

27 When 'I have brought them again from the people, and gathered them out of their enemies' lands, 'and am sanctified in them in the sight of many nations ;

28 Then 'shall they know that I am the Lord their God, 'which caused them to be led into captivity among the heathen : but I have gathered them unto their own land, 'and have left none of them any more there.

29 Neither will I 'hide my face any more from them : 'for I have poured out my Spirit upon the house of Israel, saith the Lord God.

* Or, mouths. † That is, the multitude of Gog. Num. 11:34. margin. ‡ 14. 16. Num. 19:16. Dent. 21:23. u Dent. 26:19. Ps. 149:5-9. Jer. 33:9. Zeph. 3:19, 20. 1 Pet. 1:7. x 21:22, 22:22. Ps. 126:2, 3. y Num. 19:11-19. † Heb. continuance. z 12. § Heb. build. Luke 11:44. a 11. † That is, The multitude. b Gen. 31:54. 1 Sam. 9:13, 16:3. Is. 56:9. Jer. 12:9. Zeph. 1:7. † Heb. the feast of every wing. c 4. 1 Sam. 17:46. Is. 18:6, 34:6. Jer. 46:10. ** Or, slaughter. † 29:5, 34:8. Rev. 19:17, 18:21. † Heb. great goats. 34:17. marg. e. Ps. 68:30. Is. 34:7. Jer. 50:11, 27, 51:40. † Dent. 32:14. Ps. 22:12. Am. 4:1. g 38:4. Ps. 76:6. Hag. 2:22. Rev. 19:18. h 36:23, 38:16, 23. Ex. 9:16, 14:4. Is. 26:11, 37:20. Mal. 1:11. i Ex. 7:4, 8:19. 1 Sam. 5:7, 11, 6:9. Ps. 32:4. k 7:23, 28:25, 31:30. Jer. 24:7, 31:34. John 17:3. 1 John 3:20. 1:36, 18-23, 36. 2 Chr 7:21, 22. Jer. 22:3, 9, 40, 2:3. Lam. 2:15-17. m 29. Dent. 31:17, 18.

nation shall not rise against nation, neither shall they learn war any more." (Notes, Is. 2:2-5. Rev. 20:1-6.)—*Shall spoil, &c.* (10) *Marg. Ref. r. Notes, Is. 14:1-2. 33:1.*

V. 11-16. Gog will expect to seize the whole land of Israel for his army and people : but the Lord will only give them "a place of graves" in some part of it ; and not even that, till their bodies have lain for some time unburied. The multitudes of the slain will infect the air with their stench, and cause the travellers to stop their noses ; or they will die in the way, and obstruct those that are passing on the road. So that the Israelites must bury them, though they had neither trouble nor peril in vanquishing them. This will be the work of seven months to all the people of the land ; that is, of all such as can be spared from other needful employments. But it will be necessary in order to cleanse the land.—No doubt the prophet referred to the ceremonial law, in this passage ; though that law will not be regarded, when this prediction shall be fulfilled : but it will be also needful to cleanse the land from the natural defilement, which might otherwise cause an infection.—This labour of Israel will bring great honour to them, as well as redound to the glory of God.—'The valley near the sea,'... (of Gennesaret), 'is called "the valley of the passengers" because it was a great road, by which the merchants and traders from Syria, and other eastern countries, went into Egypt. ... All the people shall be employed seven months in burying the dead : (13) and after they are ended, particular persons, appointed for that purpose, shall make a clear riddance.' *Louth.* (*Marg. and Marg. Ref. Notes, Num. 19:11-21.*)

A sign, &c.] 'A stone, or some other mark of distinction, that men may avoid passing over them.' *Louth.*

Hamonah.] 'This is probably meant of a city, that should be afterwards built near this valley, and called Hamonah, signifying a multitude, to perpetuate the memory of such a transaction.' *Ibid.*—No such city, however, has yet been built, of which we have any account : and every circumstance, here predicted, so varies from what St. John foretells of Gog and Magog, as to be absolutely irreconcilable with it. (Notes, 21, 22, 38:18-20.)—*Hamon-gog* signifies the multitude of Gog. *Marg.*

V. 17-20. 'It was the custom for persons that offered sacrifice, to invite their friends to a feast, that was made of the remainder : (Gen. 31:54. 1 Sam. 9:13.) so here we

32:20. Ps. 10:1, 30:7. Is. 8:17, 59:2, 64:7. Jer. 33:5. n Dent. 32:30. Judg. 2:14, 3:8. Is. 42:24. o 36:19. Lev. 26:24. 2 Kings 17:7, &c. Is. 1:20, 3:11, 59:17, 18. Jer. 2:17, 19, 1:18, 3:25. Dan. 9:5-10. p 34:13, 36:24. Is. 27:12, 13, 56:9. Jer. 3:18, 23:3, 30:3, 10:15, 31:3, 32:37. Am. 9:14. Rom. 11:26-31. q 39:40, 37:21. 2 Jer. 31:1. Hos. 1:11. r 36:4-6, 21-29. Joel 2:18. Zech. 1:14, 8:2, a 16:2, 57:58, 63, 32:25, 30. Jer. 3:24, 25. Dan. 9:16. t Lev. 26:5, 6. 1 Pet. 32:15. 1 Kings 4:25. Mic. 4:4. u 25, 28, 25, 26. x 13, 36:23, 24, 38:16, 23. Lev. 10:3. z Is. 27:12. Am. 9:9. Rom. 9:6-8, 11:1-7. a 23-25, 37:26, 27. Is. 45:17, 54:8-10. b 36:25-27. Is. 32:15, 44:3-5, 59:20, 21. Joel 2:28. Zech. 12:10. Acts 2:17, 18, 33.

phet, by God's command, invites the beasts and fowls to partake of the sacrifice of his enemies slain. The slaughter of God's enemies is called a sacrifice, because it is offered up as an atonement to the divine justice.' *Louth.* (*Marg. and Marg. Ref. Notes, 1-5, v. 4. Ps. 79:1-5, vv. 2, 3. Is. 34:3-7. 56:9-12, v. 9. Jer. 50:27. Rev. 19:17-21.*)

V. 21, 22. *Marg. Ref. Notes, 23-29, 38:16, 17, 21-23.*—*From that day and forward.* (22) This implies, that these events will take place not long after the conversion and restoration of Israel : and that a length of time shall succeed during which they will continue the true and accepted worshippers of God. (*Note, John 17:1-3, v. 3.*) Neither of these circumstances can be made to accord with what St. John predicts of Gog and Magog, at the end of the millennium, and just before the last judgment. (*Notes, Rev. 20:7-15.*)

V. 23-29. These verses seem to refer to this and all the preceding prophecies, concerning the restoration and subsequent prosperity of Israel. They did not go into captivity to Babylon, because JEHOVAH was unable to protect them, or through any breach of his promise ; but "because of their transgressions," which provoked him to "hide his face from them," and to leave them in the hands of their enemies. In like manner they were expelled from the land by the Romans, and continue in a captive or exiled state to this day ; because they rejected and crucified Christ, and pertinaciously fought against his gospel : and he has dealt with them accordingly. But when he shall at length have mercy on the whole house of Israel, by converting them to Christianity for the glory of his own name ; and when they shall have "borne the shame" of being cast off for their sins, while they dwelt safely in their own land, and shall again be gathered into it : then the nations shall perceive his justice, truth, and goodness in his dealings with his people, and shall learn to know, worship, and serve him : and Israel also shall know the Lord their God, in a humbling spiritual manner, as revealed in and by Jesus Christ, whom they have so long rejected. At that time they shall all be gathered into their own land : and the Lord will "no more hide his face from them," or leave them in the hand of their enemies, as he will "have poured out his Spirit upon them," and thus made them his holy worshippers and servants.—The return of a few Jews from Babylon, and their continuance, increase, partial reformation, and prosperity, till

CHAPTER XL.

Ezekiel's vision of the model of a city: and of an angel, with a line and reel, measuring the temple, 1-5. A description of the east gate of the outer court, 6-19; of the north gate, 20-23; and of the south gate, 24-26; of the south gate of the inner court, 27-31; of the east gate, 32-34; and of the north gate, 35-38. The eight tables for sacrifices, 39-43. The chambers for the singers and for the priests, 44-47. The porch and pillars of the temple, 48, 49.

IN the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the self-same day the hand of the Lord was upon me, and brought me thither.

a 1:2, 8:1, 29:17, 32:17. b 33:21. 2 Kings 25: Jer. 39: 52. c Ex. 12:41. d 1: 3, 1:14, 22, 11:24, 37:1. Rev. 1:10. e 1:1, 8:3. Dan. 7:1, 7. Acta 2:17, 16:9. 2 Cor. 12:1-7. f 17:22, 23. Is. 2:2, 3. Dan. 2:34, 35. Mic. 4:1. Rev. 21:10. * Or, upon. g 49:30-35. Gal. 4:26. Rev. 21:10-23. h 1 Chr. 28:12, 19.

the years of Christ, followed by their present long-continued dispersion, under the frown of God, and destitute of his Spirit, could in no degree answer to these predictions. We are therefore constrained either to explain them exclusively of the blessings conferred on the church at large; or to conclude that some future events, exactly answerable to them, shall take place in respect of the nation of Israel: and this latter interpretation is far more consistent with the most obvious method of explaining the Scriptures. (*Marg. Ref. Notes, 34:23-31. 36:20-27, 36. 37:23-28. Is. 32:15. 44:3-5. 59:20, 21. 60: Hos. 3:4, 5. Joel 2:28-32, v. 28. 3:9-21. Zech. 12:9-14, v. 9. Rom. 11:25-32.*)

PRACTICAL OBSERVATIONS.

V. 1-16. The Lord will surely make all men, even the most careless and inveterate transgressors, know his holy name; and by the power of his righteous indignation, or by the riches of his mercy and grace: and he will at length silence every objection to his dispensations, and not suffer his holy name to be polluted any more.—This time is at hand: the day of which God has spoken is about to be ushered in; his promises and judgments will soon be exactly accomplished: let us then go forth to meet him by faith and prayer, and anticipate the approach of his promised blessings, to ourselves and to his church. Speedily the weapons of war, which are so much in use all over the world, will be rendered needless. Indeed they might now be all burned, or buried in the depth of the sea, to the great benefit of mankind; and they would be thus disposed of, did not men more resemble Satan, in pride, malice, and treachery, than God their Creator and Judge, in justice, truth, goodness, and mercy; and if they did not take more delight in robbing, murdering, or domineering over others, than in love and good works. Yet it is the common lot of spoilers to be spoiled and slaughtered, by those whom they seek to injure.—After all the disturbance, which is made by men of vast ambition or insatiable avarice, and after all their mighty expectations and achievements, “a place of graves” is all the Lord gives them on earth: and sometimes even this is denied; that the indignities exercised towards their dead bodies may be an emblem of the contempt and misery to which their guilty souls are doomed in the invisible world.—It is our duty to show a humane disposition even towards the most invidious; yet self-love may suffice to induce the survivors to bury the dead. It should therefore moderate our regard to these mortal bodies, and their decoration and indulgence, and our attention to external accomplishments in others, to consider that commonly, in two or three days after death, the human body becomes too deformed a spectacle to be looked on without horror by those who used most to love and admire it.—When the Lord is glorified in the ruin of his enemies, and in the good conduct and prosperity of his people: it becomes a day of great renown to them: but it is the chief renown of any land, when all ranks and orders of men concur in cleansing it from the filthiness of sin, which is far worse than any natural or ceremonial pollution whatever. This is a good work, which will require persevering diligence, that it may not be done superficially; but that search may be made into the secret recesses of iniquity, by persons severed for that service, and with the assistance of all that are able to give them information, or in any way concur in promoting their great and beneficial designs.

V. 17-29. The most mighty and prosperous of sinners are only fattened for the slaughter, like “the bulls and rams of Bashan:” at length they will all be made a sacrifice to justice, for the display of the glory of God, before the nations of the earth: whilst the poor and afflicted people, that trust in him, shall certainly know and experience his power, truth, and love, in their full deliverance and advancement in due time.—But even the professed people of God often fall into the hands of their enemies, or into divers and sore calamities; because they have trespassed against him, and he deals with them according to their uncleanness and their transgressions. And indeed, if true believers yield to temptation, and commit deliberate wickedness, the Lord will hide his face, and inflict sharp correction on them; and they will walk in darkness, and their enemies will seem to insult over them. But, though they may thus be deserted, tempted, corrected, and distressed; yet they have a sure refuge in the Lord’s mercy: for a season they bear their shame; till being truly penitent, he again has mercy on them, for the honour of his own name; and then

2 In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south.

3 And he brought me thither, and behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thy heart upon all that I shall show thee;

i Pa. 49:2. Is. 14:13. k 1:7, 37. Dan. 10:5, 6. Rev. 1:15. l 47:3. Is. 9:20, 28: 17. Zech. 2:1, 2. Rev. 11:1. 21:15. m 2:7, 8: 3:17, 43:10, 11, 44:5. Matt. 10:27, 13:9, 51, 52.

they dwell safely and comfortably under his protection, and none can make them afraid. For, the name of God will finally be hallowed; his cause will be triumphant on earth, and in heaven: he will yet have mercy on the dispersed house of Israel, and gather them out of their captivity; and he will never finally hide his face from any of those, on whom he has poured out his sanctifying Spirit. But we must not expect to be wholly exempted from temptation, distress, and trouble, till we enter heaven: then we shall be filled with the Spirit of holiness, and behold the face of our God, without one frown or intervening cloud for evermore.

NOTES.—CHAP. XL. V. 1. (*Marg. Ref. a-c.*) The prophet had this extraordinary vision in the most gloomy season of the captivity, twelve years before Jehoiachin was released from prison by Evil-merodach. (*Note, 2 Kings 25: 27-30, v. 27.*)—*The hand, &c.* *Marg. Ref. d, e.* *Notes, 1:1-3, v. 3.*

V. 2. (*Notes, 8:1-4. 2 Cor. 12:1-6.*) The vision contained in the remainder of this book, is allowed by commentators to be one of the most obscure in the sacred Scripture: so that it is not fully agreed what city, temple, and land were intended; or whether it had reference to former or to future times; whether it is to be understood literally or figuratively; whether it relate to the church on earth, or that in heaven. Some think the following description of the temple was intended to show what Solomon’s temple had been: (*Notes, 1 Kings 6: 7:*) others explain it of the second temple, and of the city, after they were rebuilt and arrived at their greatest prosperity. There can indeed be little doubt, that the grand outlines of the description were taken from Solomon’s temple, with all the additions made to its courts and out-buildings in after ages; and that in many particulars, it may be considered as a model of it, when destroyed by Nebuchadnezzar. We may also suppose that Zerubbabel, Joshua, and the other Jews, had respect to it, as far as circumstances would permit, in rebuilding the temple after the captivity. There are however several circumstances which conclusively show, that something exceedingly superior to either the first or second temple was intended; and that the external description must be considered as a figure and emblem of spiritual blessings. (*Note, 41:22.*) This will appear, in many particulars, as we proceed: but especially the dimensions of the temple, city, and land; and the division of the land to the prince, priests, and tribes; and the river of water springing from the threshold of the temple, enlarging till it reached the dead sea, and sweetening its waters; with “the trees” growing “on the banks of the river bearing fruit every month;” cannot be literally interpreted, or made to accord with any thing which has yet taken place. (*Notes, 45: 47: 48:*)—The general scope of Ezekiel’s temple is, by giving a promise of restoring Solomon’s, to preserve the Jews from defiling themselves with idolatry during their captivity; and when the time of that should be expired, to encourage them to go home and rebuild their temple, and observe the laws and ordinances prescribed by Moses for performing God’s worship there; which yet was never to be equal to Solomon’s in every respect, before the Messiah should come, . . . whose church should resemble Solomon’s temple, in symmetry and beauty, in firmness and duration, in a regular, orderly, and decent worship of the true God; and in the manifestation of the divine presence, at first by the miraculous gifts of the Holy Ghost, and ever since by the inward assistances, comforts, and protection of the same Spirit. *Louth.*—The state of the church, however, in that happy period which we are taught to expect, seems to be emblematically predicted.—Nothing is more usual, than for the prophets to describe the state of the Christian church, by representations taken from the Jewish temple and service. *Louth.* (*Notes, Is. 60: 66:*)—If we would judge of the propriety, with which those glorious days were predicted under such allusions; we must place ourselves in the situation of the pious Jews when in captivity, who favoured the very dust and stones of their city and temple; (*Note, Ps. 102:13-22, vv. 13, 14.*) and who could not well detach their ideas of the church’s prosperity from that of the external splendour of the sanctuary; or conceive of more glorious times for the worship of God, abstracted from the expectation of a larger temple or city.—It is probable that the more immediate accomplishment of the prophecy will be subsequent to the

for to the intent that I might show *them* unto thee *art* thou brought hither: "declare all that thou seest to the house of Israel.

5 And behold "a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits *long*, "by the cubit and a hand breadth: "so he measured the breadth of the building, one reed: and the height, one reed.

6 ¶ Then came he "unto the gate "which looketh toward the east, and went up "the stairs thereof, and measured the "threshold of the gate, *which was* "one reed broad; and the other threshold of the gate, *which was* one reed broad.

7 And every "little chamber was one reed long, and one reed broad; and between the little chambers *were* five cubits: and the threshold of the gate by the porch of the gate within *was* one reed.

8 He measured also the porch of the gate within, one reed.

n Is. 21. 10. Jer. 25:2. Acts 20:27. 1 Cor. 11:23. o 42:20. Ps. 125:2. Is. 26:1. 60:16. Zech. 2:5. Rev. 21:12. p Deut. 3:11. q 42:20. r 20. 8:16. 11:1. 42:1. 44:1. 46:12. 1 Chr. 9:18,24. Neh. 3:29. Jer. 19:2. s Heb. *and* *the* *way* *to* *the* *east*. s 26. 1 Kings 6:8. t 10:18. 43:5. 46:2. 47:

version of the Jews, their restoration to their own land, the destruction of Gog and Magog, and the pouring out of the Spirit, mentioned in the close of the foregoing chapter: and it will perhaps continue through the thousand years, during which Satan will be chained up in the bottomless pit. (Notes, 38:39: Rev. 20:1—6.) But whether there will be any external forms, analogous to those here predicted, cannot be determined; though in some respects it seems very improbable. It is, however, absurd to attempt laying down rules for church government, discipline, or modes of worship, from so obscure a vision: seeing men of lively imaginations and contrary sentiments may, perhaps with equal plausibility, accommodate it to their several systems.—In general the vision seems to have been intended, both to remind the Jews of what they had lost by their sins, and so to lead them to repentance; and to encourage their hopes of the final prevalence of the cause, which was at that time so greatly depressed.

A very high mountain, &c.] "Mount Moriah, whereon the temple was built, which is here called "a very high mountain," because it represents the seat of the Christian church, foretold by the prophets, that it should be "established on the top of the mountains." (Is. 2:2. Mic. 4:1. Comp. Rev. 21:10.) Mount Moriah lay southward of the hill of Zion, ... though ... northward of the lower part of the city, ... commonly called ... Jerusalem.' *Louth*. (Marg. Ref. i.) "The very high mountain," however is not said to have been Moriah, or Zion. (Notes, 17:22—24. Is. 2:2—5. Dan. 2:34,35,44,45.)—The prophet saw on the south the frame or plan of the city, which would at length be builded, and which he afterwards repeatedly mentioned; though he was directed first to describe the courts and the temple.

V. 3. *A man, &c.*] Many suppose this man to have been the eternal Son of God, anticipating his incarnation by appearing in human form. He is the Builder, as well as the Foundation and Corner-stone, of the spiritual temple; and "his appearance as brass" might denote his durable stability and glory, in his person and mediatorial government. (Rev. 1:15.) Yet, as the glory of God in Christ has been shown to be the scope of the introductory vision, (Notes, 1:10:) and as the same glory appeared to the prophet in this vision, when the man here spoken of was present; (Note, 43:2—5.) it may be questioned whether he were not a created angel. "The use of the line was to measure the land; ... and of the reed to take the dimensions of the buildings in and about the temple." *Louth*. These may denote his revealed word, or secret decrees, according to which he will regulate every thing that relates to the doctrine, worship, and practice of his church. (Marg. Ref. Notes, Zech. 2:1—5, vv. 1,2. Rev. 11:1,2.)

V. 4. "He proposes to the prophet two duties, always necessary; that he should diligently learn from God, and faithfully deliver what he hath received." (Marg. Ref. Notes, 2:7,9. 43:10,11. 44:5. 1 Cor. 15:1,2. Rev. 1:1—3.)

V. 5. This wall is supposed to have surrounded the temple and all its out-buildings: and it may be an emblem of the church's separation from the world, and its security under the divine protection.—The reed, with which the prophet's instructor measured, is computed to have been nearly four yards long: though some think that the ordinary Jewish cubit is meant, and distinguished from that which was used in Chaldea; and that the reed was not much above three yards long. The outward wall is stated to have been one reed in "breadth," or thickness, and one "in height." (Marg. Ref. Note, 42:15—20.)

V. 6. The gate of the outward court in which the Israelites worship seems to be intended. "The Angel passes by the court of the Gentiles, and does not measure it; (Rev. 11:2.)

9 Then measured he the porch of the gate, eight cubits; and "the posts thereof, two cubits: and the porch of the gate *was* inward.

10 And "the little chambers of the gate eastward *were* three on this side, and three on that side; they three *were* of one measure: and the posts had one measure on this side and on that side.

11 And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits.

12 The space also before the little chambers *was* one cubit on *this side*, and the space *was* one cubit on that side: and the little chambers *were* six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of one little chamber to the roof of another; the breadth *was* five and twenty cubits, door against door.

14 He made also posts of threescore cubits, even unto the post of "the court round about the gate.

1. Ps. 84:10. marg. u 5,7. x 42:5. 1 Kings 6:5—10. 1 Chr. 9:26. 23:28. 2 Chr. 3:9. 31:11. Ezra 8:29. Jer. 35:4. y 45:19. z 7. † Heb. *limit*, or, *bound*. u 8:7. 42:1. Ex. 27:9. 35:17. Lev. 8:16. 1 Chr. 28:6. Ps. 100:4. Is. 62:9.

perhaps signifying that the multitude of the nations, flowing into the church, could not be comprised in any measure or number.¹ "The word *Saph*, translated *threshold*, signifies the *lintel*, or upper part of the door-case, as well as the threshold properly so called, or the lower part of it.² *Louth*. These were equal in dimensions to the thickness of the wall. (Marg. and Marg. Ref.)

V. 7. The entrance into the outward court seems to have been through a porch, with doors at both ends; and on each side of this porch, were three small chambers, or rooms, a reed square in size, with a passage of five cubits between them.³ The inward threshold at the farther end of the porch looking into the first court, was of the same size with the outer one. (6) *Louth*. (Marg. Ref. Notes, 42:4—13.)

V. 8. Or, "he even measured, &c." (1 Kings 6:5—10.)

V. 9. "The porch of the gate, ... (7) and the posts thereof," seems to have been a portico, or penthouse, on the inside of the entrance beyond the chambers, projecting eight cubits, and supported by posts or pillars, two cubits in circumference; which carried off the wet, and served for shade and shelter, to those who entered into the outward court.

V. 10. "These rooms were for the use of the porters, that took care of the several gates that led to the temple. (1 Chr. 9:18,23,24. 26:12,13,18.) The side-posts, or fronts of the doors, belonging to each row of chambers, were of the same size." *Louth*. (Note, 7.)

V. 11. The width of the gate, or door, at each end of the entrance, (perhaps including the door-posts,) was ten cubits; and the height thirteen cubits, or about twice the height of the wall.

V. 12. (Marg.) A space of a cubit, in width, seems to have been separated by some rail or fence on both sides, from the passage before each of the little chambers; to keep off the throng of those who entered into the court, and perhaps for a passage to those who occupied the rooms. (7)

V. 13. The whole arch of the east-gate, measured from the southern extremity of one room to the northern extremity of the opposite room, was twenty-five cubits; including the dimensions of the two rooms, or twelve cubits; (7) the spaces before the rooms, or two cubits; (12) and the breadth of the entrance ten cubits. This makes twenty-four cubits: and the other cubit seems to have been taken up by the walls of the rooms, inward, towards the entrance. The doors of the rooms, on each side of the entrance, seem to have faced each other.

V. 14. The word, rendered "posts" and "post," is by many supposed to mean *penthouses*. Perhaps the verse may signify, that the penthouses to the chambers, and within the porch towards the court, when the several measures were added together, amounted to sixty cubits in extent.—Some, however, explain it to mean the *height* of the three stories of chambers, one above another. (Marg. Ref. Note, 42:5,6.) The angel is said to have *made*, what he delineated before the prophet, in the pattern or frame which he showed him.

V. 15. "The whole length of the porch, from the outward front, (41:21,25.) unto the inner side which looks into the first court (17) was fifty cubits; which may be thus computed: twelve cubits for the thickness of the wall at each end; (6) eighteen for the three chambers on each side; (7) and ten cubits for the spaces between the chambers; allowing the same space between the chambers on each side, and the two walls." *Louth*.

V. 16. "Every one of these little chambers (7) had a narrow window to it, toward the inside of the gate where the passage was; and so there was over the side-posts or fronts,

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate were fifty cubits.

16 And there were narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches: and windows were round about inward: and upon each post were palm-trees.

17 Then brought he me into the outward court, and lo, there were chambers, and a pavement made for the court round about: thirty chambers were upon the pavement.

18 And the pavement by the side of the gates over against the length of the gates, was the lower pavement.

19 Then he measured the breadth from the fore front of the lower gate unto the fore front of the inner court without, a hundred cubits eastward and northward.

20 ¶ And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof.

21 And the little chambers thereof were three on this side, and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits.

22 And their windows, and their arches, and their palm-trees, were after the measure of the gate that looketh toward the east: and they went up unto it by seven steps; and the arches thereof were before them.

23 And the gate of the inner court was over against the gate toward the north, and toward the east: and he measured from gate to gate a hundred cubits.

24 ¶ And after he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures.

25 And there were windows in it and in the arches thereof round about, like those windows: the length was fifty cubits, and the breadth five and twenty cubits.

26 And there were seven steps to go up to it, and the arches thereof were before them: and it had palm-trees, one on this side, and another on that side, upon the posts thereof.

27 And there was a gate in the inner court toward the south: and he measured from gate to gate toward the south a hundred cubits.

28 And he brought me to the inner court by the south gate: and he measured the south gate according to these measures;

29 And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and there were windows in it and in the arches thereof round about; it was fifty cubits long, and five and twenty cubits broad.

30 And the arches round about were five and twenty cubits long, and five cubits broad.

31 And the arches thereof were toward the outer court; and palm-trees were upon the posts thereof: and the going up to it had eight steps.

32 ¶ And he brought me into the inner court toward the east: and he measured the gate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures: and there were windows therein and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof were toward the outward court; and palm-trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

35 ¶ And he brought me to the north gate, and measured it according to these measures;

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length was fifty cubits, and the breadth five and twenty cubits.

37 And the posts thereof were toward the outer court; and palm-trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

38 And the chambers and the entries thereof, were by the posts of the gates, where they washed the burnt-offering.

39 And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt-offering, and the sin-offering, and the trespass-offering.

* Heb. closed, 41:16. 1 Kings 6:4. 1 Cor. 13:12. h 7:12. † Or, galleries, or, porches. 21:32, 35, 30; 41:15, 42:3. John 5:2. ‡ Or, within. c 1 Kings 6:29, 32, 35. 2 Chr. 3:5. Ps. 92:12. Rev. 7:9. d 10:5, 42:1. 46:21. Rev. 11:2. e 1 Kings 6:5. 1 Chr. 9:26, 9:28. 2 Chr. 31:11. f 42:4, 45:5. g 23:27, 46:12. § Or, from without. h 6. i Heb. whose face was. j 17:10—18:20, 30, 36, 37. † Or, galleries, or, porches. 16:26, 30—34. k 8, 10, 13, 15, 25, 29. l 116, 31, 37. 1 Kings 6:29, 32, 35. 7:26. 2 Chr. 3:5. Rev. 7:9. m 6:26, 31, 34, 37, 49. Heb. 6:1. n 19:27, 28, 44. o Ex. 27:6—18. 38:9—12. p 6:20, 35. 46:9. q 21:29, 29, 33, 35, 36. r 16:22, 29. John 12:

46. 1 Cor. 13:12. 2 Pet. 1:19. s 21:33. t 6:22. 2 Pet. 3:18. u 16:22. Ps. 92:12, 13. Cant. 7:7, 8. x 23:32. y 19:23, 47. z 32, 35. a 7:10, 12. 1 Chr. 28:11, 12. 2 Chr. 31:11. Neh. 13:5, 9. Jer. 35:2—4. 36:10. b 16:22, 25. c 21:25, 33, 36. * Heb. breadth. d 26, 34. e 22, 26, 34, 37. f 26—31, 35. g 21:25, 36. h 6:22, 26, 31, 34, 37. i 27:12. 44:4. 47:2. k 21:29, 35. l 31, 34. m 12. n 10:11. 1 Kings 6:5. o Lev. 1:9. 8:21. Heb. 10:22. o 41:22. h 16. Mal. 1:12. Luke 22:30. 1 Cor. 10:16—21. p Lev. 1, 3. & q Lev. 4:13. & r. s. 53:5, 10. 2 Cor. 5:21. r Lev. 5:6. & s. 6:6. 7, 12.

placed at the entrance of every chamber. By narrow or closed windows, some understand windows with lattice-work, to let in the light. But the phrase seems equivalent to that which is more fully expressed, 1 Kings 6:4, by "open and narrow windows" that is, as the margin of our Bibles doth very well explain it "broad within" (to disperse the light) and "narrow without." Louth. (Marg. and Marg. Ref. Note, 1 Kings 6:4.)—The arches seem to have been built above each door, with a window in them; as it is generally practised in many cities at present.—Palm-trees.] Marg. Ref. c. Note, 1 Kings 6:31—35.

V. 17. "The outward court" was within the porch above described; but without, or more distant from the temple than the inner court. It is supposed to have been surrounded by cloisters, or porticos, with a pavement under them; and over these were chambers for the use of the priests and Levites; or rather for storehouses, in which to preserve the sacred oblations. A different word is used for these chambers, than that before translated "little chambers;" and they seem to have been distinct from them. (Marg. Ref. Notes, 45:—8, v. 5. 1 Chr. 9:24—33, 23:24—28. 2 Chr. 31:11—14. Neh. 10:35—39.)

V. 18. Perhaps there was a pavement, between the porticos on each side, facing the entrance called "the lower pavement," because the pavement on each side, under the porticos, was raised higher than this was.

V. 19. The distance between the inner door, into the outward court, and the door at the other extremity into the inner court was a hundred cubits. The way to the temple was a continued ascent; so that the door into the inner court was "the higher," that into the outward, the lower, gate. The width of this part of the court from south to north was the same as the length from east to west. At least this seems the most obvious construction of the concurring words. (23, 27, 47. Marg.)

V. 20—23. The north-gate, into the outward court, and every thing relating to it, which is next described, was made nearly, if not exactly in the same manner as the east gate. (Marg. and Marg. Ref. Notes, 6—10.)

Before them. (22) Or, suitable to them; that is to those of the east-gate. Louth.—The gate, &c. (23) Note, 19. "The north-gate of the inner court did exactly answer this north-gate of the outer court; and in like manner the east-gate of the inner court answered the east-gate of the outward court." Louth.—"The gate of the inner court was over against the gate, (that is, of the outward court,) as well on the north side as on the east."

V. 24—27. (Marg. Ref. Note, 20—23.) It seems there were no gates on the west: though the courts may be supposed to have extended, by the sides of the temple, to the western wall; at least the square, at first described, within the surrounding wall, would admit of this. (Note, 5.)

V. 28. The outward court enclosed the inner, on the east, north, and south sides. Thus the prophet was led from the south gate of the outward court, to the south gate of the inner, which was over against it: and so into the inner court itself.

V. 29—31. (Notes, 8—15.) The entrance into the inner court seems to have been through a portico, like that at each gate of the outward court, with little rooms for porters, and spaces between of the same dimensions, and with a pent-house towards the outward court: but the ascent was by eight steps; whereas the outward court had but seven.—"The fifteen Psalms from the hundred and twentieth forward called "Songs of degrees," or ascents, are supposed to have been sung on some of these steps or ascents." Louth.—The arches, (30) are supposed to have been built over the spaces which separated the porters' lodges; and to have been twenty-five feet in height. (Marg. and Marg. Ref.)

40 And at the side without, *as one goeth up to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables.

41 Four tables *were* on this side, and four tables on that side, by the side of the gate, eight tables, whereupon they slew *their sacrifices*.

42 And the four tables *were* of hewn stone for the burnt-offering, of a cubit and a half long, and a cubit and a half broad, and one cubit high: whereupon also they laid the instruments, where-with they slew the burnt-offering and the sacrifice.

43 And within *were* hooks, a hand broad, fastened round about: and *upon the tables *was* the flesh of the offering.

44 ¶ And without the inner gate *were* the chambers of the singers in the inner court, which *was* at the side of the north gate; and their prospect *was* toward the south: one at the side of the east gate, *having* the prospect toward the north.

45 And he said unto me, This chamber, whose prospect *is* toward the south, *is* for the priests, *the keepers of the charge of the house,

46 And the chamber whose prospect *is* toward

the north, *is* for the priests, *the keepers of the charge of the altar: *these *are* the sons of Zadok among the sons of Levi, *which come near to the Lord to minister unto him.

47 So he measured the court, ^{ba}a hundred cubits long, and a hundred cubits broad, four square; and the altar *that was* before the house.

48 ¶ And he brought me to the porch of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side.

49 The length of the porch *was* twenty cubits, and the breadth eleven cubits; and he brought me by *the steps whereby they went up to it: and there *were* *pillars by the posts, one on this side, and another on that side.

CHAPTER XLI.

The posts, doors, walls, chambers, foundations, dimensions, divisions, and ornaments, of the visionary temple itself, i. 26.

AFTERWARD he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the tabernacle.

2 And the breadth of the door *was* ten cubits;

* Or, at the step. 35. † Or, end-iron, or, the two hearth-stones. ‡ Lev. 1:6-8, 8:20, 13:27, u. 7, 19:29, 1 Chr. 6:31, 32, 16:41-43, 25:1, &c. E. ph. 5:19, (v. 8:16, † Lev. 8:35, Num. 3:28, 32, 38, 1 Chr. 6:49, 9:23, 2 Chr. 13:11, Ps. 134:1, Rev. 1:6. † Or, word, or, ordinance, and so 46. † 44:15, Lev. 6:12, 13, Num. 18:5, † 43:19, 44:15, 16, 48:11, 1 Kings 2:35. † Lev. 10:3, Num. 16:5, 40, Eph.

V. 32-37. The east and north gates were built in the same manner as the south gate. (*Marg. Ref. Notes, 29-31.*)

V. 38. Just within the portico of the north entrance, beyond the chambers, *was* the place, where the legs and entrails of the sacrifices, especially of the burnt-offerings, were washed. (*Marg. Ref. Notes, Ex. 30:18-21, Lev. 1:5-9.*)

V. 39-43. No tables, to be used for this purpose, are mentioned either in Exodus and Leviticus, or in the account given of Solomon's temple.—Those learned men, who suppose that such were used at the tabernacle and temple, seem to draw this conclusion, either from the Jewish traditions, or from this part of Ezekiel's vision: whereas this seems to intimate the introduction of a new and more spiritual dispensation. (*Marg. and Marg. Ref. m-r. Note, 41:22.*)

Two tables. (40) *Two tables were on each side, as you come into the porch of that gate; and two on each side of the inner part of the gate that looked toward the altar. *Louth.—Within. (43) *Within the gate or entrance on the north side *were* iron hooks, for the hanging up the beasts, that *were* to be sacrificed, in order to flaying off their skins. *Louth. (*Marg. and Marg. Ref. s.*)

V. 44. *These chambers were placed at the northeast corner of the inner court, and so had their prospect toward the south. . . . They had likewise chambers at the southeast corner of the court, which had their prospect toward the north. *Louth. The LXX read the verse thus.—Behold there were two chambers in the inner court, one on the south of the gate, which looketh to the north, bearing towards the south: and one on the south of the gate, which was to the south, but looked towards the north. (*Marg. Ref. Notes, 1 Chr. 6:31, 32, 25:1-6, Neh. 13:4-13.*)

V. 45, 46. The word *chamber* may mean a row of chambers; of which there seems to have been three: one for the singers, one for the priests, who in their courses took care of the sacred vessels and treasures; and one for the priests, who attended on the altar and sacrifices. (*Marg. and Marg. Ref. Notes, 44:15, 16, 1 Kings 2:35.*)—Altar. (46) *Note, 43:13-17.*

V. 47. The inner court was of the same dimension with each division of the outward court: and the altar stood directly before the porch of the temple. (19:23, 27.)

V. 48, 49. The length of the porch *was* the same as the breadth of the temple, that is, twenty cubits. Two doors of three cubits wide, opening each way, seemed to have formed the entrance; these with five cubits on each side, called *the post of the porch,* amount to sixteen cubits; and the other four cubits may be supposed to have been the distance from these posts to the outside of the walls of the temple.—The breadth of the porch in Solomon's temple was only ten cubits, or half the length; but here it is represented as eleven cubits. The ascent from the inner court into the temple was by steps; and there were two pillars as in Solomon's temple. (*Marg. Ref. Notes, 9:41, 3, 1 Kings 6:2, 3, v. 3, 7:15-22.*)

PRACTICAL OBSERVATIONS.

In the depth of the tribulations of the church and of believers, our gracious God commonly gives some distant glimpses of approaching deliverance and comfort, to support their faith and patient expectation.—The great Builder of the spiritual temple, whose power and glory are infinite and eternal, always works by rule: and, whilst he performs his secret counsels, he requires us to compare all our works with the standard of his word. This we should study carefully,

2:13, b 19:23, 27. † 1 Kings 6:3, 2 Chr. 3:4, d 31, 34, 37. † 1 Kings 7:15-21, 2 Chr. 3:17, Jer. 52:17-23, Rev. 3:12. † See on 40:2, 3, 17, b 1 Kings 6:2, Zech. 6:12, 13, Eph. 2:20-22, 1 Pet. 2:5, Rev. 3:12, 11:1, 2, 21:3. * Or, entrance. Ex. 96:36, 36:37, 1 Kings 6:31-35, 2 Chr. 3:7, 29:7, John 10:7, 9.

that we may be "fellow-workers together with him;" and that our worship and obedience may be regulated by faith, and not by fancy or carnal wisdom. We should therefore "behold with our eyes and hear with our ears," and set our heart upon all that the Lord sheweth us; attending to the whole revelation of his will, and seeking the teaching of his Spirit; that we may be "thoroughly furnished for every good work;" and if employed as ministers, may be able to "declare the whole counsel of God to the people."—Every part of Scripture is divine, useful, and important, in different ways, or to different persons; but it may not all be so immediately useful to us: others have had, and others will have, the benefit of some portions, which are to us not so intelligible or full of instruction. But if we cannot understand or edify by any part of Scripture, we should humbly acknowledge our own ignorance, and adore the divine wisdom and knowledge; and not allow ourselves to start objections on that account. Yet, as some portions are more clear, and, to us at least, more important than others: so a fondness for the study of the obscure parts in preference to the obvious, and for "the titling of mint and cummin, above the weightier matters of the law," is a folly and a temptation sometimes even of godly men.—The church of God and all Christians are separated from the world, and protected by God; they are built on an immovable foundation, and exalted in excellency and privilege above the nations of the earth; and they are continually and gradually ascending towards the sanctuary above.—"A little chamber" in this true temple, is preferable to the most magnificent palace of the wicked: how glorious then must be the many mansions prepared in heaven for the disciples of Christ!—There are even now very numerous churches of the saints; yet we may hope and pray, for their immense increase in numbers, and in grace and peace. They are all supported and sheltered by omnipotence: they have their measure of light, through ordinances and instruments, from Christ "the Light of the world," by which they may walk and work comfortably; but it is not sufficient to gratify the thirst of knowledge in those who cannot be content to "see through a glass darkly." Into these churches men have access as living members by faith in Christ: there they "flourish as the palm-tree," by communion with God and his people; and they shall at length be made more than conquerors.—The nearer we approach to God in profession or office, the more spiritual we should be. This will be best effected by daily looking to and feeding on our great Sacrifice, "by faith in our hearts with thanksgiving:" nor should we be slack to commemorate his death, who has "washed us from our sins in his blood, and made us kings and priests to God;" that we may here, in the courts of his temple, ripen for our removal to the sanctuary above, there to rejoice in his love and glorify his name for evermore.

NOTES.—CHAP. XLI. V. 1. *By the posts are meant the . . . door-cases on each side of the entrance. (40:3, 48.) These were six cubits thick, on the north and south sides. . . . The same thickness had the upper lintel over the door. . . . The word which we render *tabernacle*, . . . sometimes signifies a *covering*, . . . (Ex. 26:7, 36:14.) In this signification it may not be unfitly applied to the upper lintel, which is a kind of covering to the door. *Louth.—Some understand the verse of penthouses, in the front of the porch, on each side, six cubits wide, with a covering of the same dimensions. (*Marg. Ref. Note, 40:48, 49.*)

V. 2. The door out of the porch into the sanctuary,

and the sides of the door *were* five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits.

3 Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits.

4 So he measured the length thereof, ^dtwenty cubits; and the breadth, twenty cubits, before the temple; and he said unto me, ^eThis is the most holy place.

5 After, he measured the wall of the house, six cubits; and the breadth of *every* ^fside-chamber, four cubits, round about the house on every side.

6 And the side-chambers *were* three, ^gone over another, and ^hthirty in order; ⁱand they entered into the wall which *was* of the house for the side-chambers round about, that they might ^jhave hold, but they had not hold in the wall of the house.

7 ¶ And ^kthere *was* an enlarging, and a winding about still upward to the side-chambers: for the winding about of the house went still upward round about the house; therefore the breadth of the house *was* still upward, and so increased from the lowest chamber to the highest by the midst.

8 I saw also the height of the house round about: the foundations of the side-chambers *were* ^la full reed of six great cubits.

9 The thickness of the wall, which *was* for the side-chamber without, *was* five cubits; and that ^mwhich *was* left *was* the place of the side-chambers that *were* within.

10 And between the chambers *was* the wideness of twenty cubits round about the house on every side.

11 And the doors of the side-chambers *were* toward the place that *was* left, one door toward the north, and another door toward the south:

^e 1 Kings 6:2,17. 2 Chr. 3:3. ^d 1 Kings 6:20. 2 Chr. 3:8. Rev. 21:16. ^e Ex. 26:53-34. Heb. 9:3-8. ^f 6,7. 42:3-14. ^g 1 Kings 6:5,6. ^h Heb. side-chamber over side-chamber. ⁱ Or, three and thirty times, or, feet. ^j 1 Kings 6:6,10. ^k Heb. be holden. 1 Pet. 1:5. ^l Heb. it was made broader, and went round. 1 Kings 6:8. Matt. 13:32. Heb. 6:1. ^m 40:5. Rev. 21:16. ⁿ 5. ^o 42:1,4. ^p 19. 42:4. ^q 13-15. 42:1,10,13. ^r Or, several walks, or, walks with pillars. 42:3. Cant.

seems to have been wider than that out of the court into the porch. (Note, 40:18,49.) but the whole length of the porch is still made out to be twenty cubits, perhaps including the side-walls.—The dimensions of the first sanctuary, and of the most holy place, (4) accord with those in Solomon's temple. (Marg. and Marg. Ref. 1 Kings 6:2,3, v. 2. 15—22, v. 17. 31—35. 2 Chr. 3:3-8.)

V. 3. The partition-wall between the sanctuary and the holy of holies, is supposed to have been two cubits in thickness; the breadth of the wall on each side the gate seven cubits; and the entrance into the most holy place six cubits in width.

V. 5, 6. Marg. and Marg. Ref.—Six cubits. (5) 'The thickness of the wall from the foundation; the first story of the side-chambers. . . At five cubits height from the ground, the wall, or the buttresses, which supported these outward chambers, abated of their thickness one cubit; and there was a rest or ledge of one cubit's breadth, on which the ends of each story were fastened: . . . they were not fastened in the main wall of the house.' Louth. (Notes, 1 Kings 6:5,6,10.) The nethermost side-chambers in Solomon's temple were five cubits wide.

V. 7. 'So much of breadth was added to the side-chambers, as was taken out of the thickness of the wall: so that the middle story was one cubit larger, and the uppermost story two cubits larger than the lower rooms. And winding stairs, which enlarged as the rooms did, went up between each two chambers, from the bottom to the top: and there were two doors at the top of each pair of stairs, one door opening into one room, and the other into that over against it. (1 Kings 6:8.) Louth. Marg. and Marg. Ref. Note, 1 Kings 6:8.)

V. 8. This may mean, that the prophet from the upper chamber had a view of the height of these buildings, which surrounded the temple; and, including the rests, as a part of the foundation on which they were supported, it was a full reed, or six large cubits in width. (Note, 40:5.)—'By "the house" is meant these chambers three stories high, in which sense the word *beth* (house) is used ver. 6.' Louth.

V. 9. This seems to be meant of the outward wall, which enclosed the side-chambers. The dimensions are large: but the whole structure was erected to be very strong and durable.

The space of five cubits is thought by some to have been also allowed as a walk before the chambers. (Note, 42:4.)

V. 10. A different word is here used for "chambers" than

and the breadth of the place that *was* left *was* five cubits round about.

12 Now the building that *was* before ⁿthe separate place at the end toward the west *was* seventy cubits broad; and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house, a hundred cubits long; and the separate place, and the building, with the walls thereof, a hundred cubits long;

14 Also the breadth of the face of the house, and of the separate place toward the east a hundred cubits.

15 And he measured the length of the building over against the separate place which *was* behind it, and the ^ogalleries thereof on the one side and on the other side, a hundred cubits, with ^pthe inner temple, and the porches of the court;

16 The door posts, and the ^qnarrow windows, and the galleries round about on their three stories, over against the door, ^rceiled with wood round about, and ^sfrom the ground up to the windows, and the windows *were* covered;

17 To that above the door, even unto the inner house, and without, and by all the wall round about within and without by ^tmeasure.

18 And *it was* made ^uwith cherubims and ^vpalm-trees, so that a palm-tree *was* between a cherub and a cherub; ^wand *every* cherub had two faces;

19 So that the face of a man *was* toward the palm-tree on the one side, and the face of a young lion toward the palm-tree on the other side: *it was* made through all the house round about.

20 From the ground unto above the door *were* cherubims and palm-trees made, and on the wall of the temple.

21 The ^xposts of the temple *were* squared, and the face of the sanctuary: the appearance of the one as the appearance of the other.

1:17. 7:5. Zech. 3:7. ⁿ 17. 42:15. ^o 26. 40:16,25. 1 Kings 6:4. 1 Cor. 13:12. ^p Heb. ceiling of wood. 1 Kings 6:15. 2 Chr. 3:8. Hag. 1:4. ^q Or, the ground unto the windows. ^r Heb. measures. ^s 1 Kings 6:26-32. 7:56. 2 Chr. 3:7. ^t 40:16,22. Rev. 7:9. ^u 1:10. 10:14. Rev. 4:7-9. ^v Heb. post. 40:14. 1 Kings 6:33. marg.

before; and some suppose that another row of buildings, at twenty cubits distance from the side-chambers, is intended. There was a row of chambers joined to the temple; and another row of buildings, parallel with them, with a passage of ten or eleven yards in breadth between them, besides the place that was left before spoken of. (9)—But the description, and the various explanations of different commentators, are very obscure; and probable conjecture seems all that can be attained to on the subject.

V. 11. 'The doors of the lower rooms opened into the void space between the chambers.' Louth. This was the case, both of those chambers, which were on the south side, and those on the north side of the temple. Perhaps all the doors faced this void place; an area from the stairs leading to it on each side. (9)

V. 12. It has been supposed that there was a row of buildings, on the south and north sides of the temple, (besides the side-chamber,) with a space of twenty cubits between; and perhaps some building was erected on the west end of the temple, seventy cubits wide and ninety long, with a wall five cubits thick. Some, however, understand the verse of a wall, which was continued from east to west, on the outside of all the buildings before-mentioned, by the sides of the temple, to the extent of ninety cubits, and at the west end to seventy cubits.—From north to south is called its breadth, as it corresponded with the width of the temple; from east to west its length, as it was parallel with the length of the temple.

V. 13-15. These verses seem to mean, that the temple with the buildings and spaces above described, occupied an area of a hundred cubits square, in the centre of which the temple itself was placed. (Marg. and Ref.)

V. 16. Marg. and Marg. Ref.—From the, &c.] 'It measured from the ground up to the windows of the temple, which were placed above the side-chambers. "The windows were covered," either because the side-chambers, jutting out beyond the main wall of the temple, hindered their being seen in the inner court; or else they were covered on the inside with curtains drawn before them.' Louth.

V. 17. The windows were placed above the height of the door, at the east end of the temple; and were continued at measured distances, at the same height along the wall, on both sides of the holy place, to the wall of the inner sanctuary; in which there were no windows.—The windows on the out-buildings seem likewise to be included, which were

22 The altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, *were* of wood: and he said unto me, 'This is the table that is before the Lord.'

23 And the temple and the sanctuary had two doors.

24 And the doors had two leaves *apiece*, two turning leaves; two leaves for the one door, and two leaves for the other door.

25 And *there were* made on them, on the doors of the temple, cherubims and palm-trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without.

26 And *there were* narrow windows and palm-trees on the one side and on the other side, on the sides of the porch, and upon the side-chambers of the house, and thick planks.

CHAPTER XLII.

The chambers within the wall of the court, 1-14. The dimensions of the ground, on which all these buildings stood, 15-20.

THEN he brought me forth into the outer court, the way toward the north: and he brought me into the chamber that *was* over against the separate place, and which *was* before the building toward the north.

Ex. 30:1-3. 1 Kings 6:20, 22, 7:8. 2 Chr. 4:19. Rev. 8:3. t 23:41, 44:16. Ex. 25:23-30. Lev. 24:6. Prov. 9:3. Cant. 1:12. Mal. 1:7, 12. 1 Cor. 10:21. Rev. 3:20. u 1 Kings 6:31-35. 2 Chr. 4:22. x 40:48. y See on 16-20. z See on 16, 40:16. a 40:2, 3, 24, 41:1. b 11:20. Rev. 11:2. c 4, 41:9, 12-15. d 41:10. e 40:17, 18.

placed at regular distances, and made in exact proportion. (Marg.)

V. 18-20. (Marg. Ref.) 'The cherubim had four faces: ... but only two of these appeared in the carved work; the two other faces, that of an ox and an eagle being supposed to be hid in the plain or surface of the wall.' *Louth.*—The two faces, which were most conspicuous, seem to be intended. (Marg. and Marg. Ref. 1 Kings 6:29. Notes, 1:5-14, v. 10. 10:1, 2.)—Unto above the door. (20) That is, to the windows.

V. 21. 'The lintels or door-posts, both of the temple and inner sanctuary were not arched, but square; with a flat beam or upper lintel laid upon the top of the side-posts.' *Louth.* (Marg. and Ref.)

V. 22. 'The altar of wood,' must signify that on which incense was burned. (Note, 43:13-17.)—The dimensions are here much larger than those mentioned in Exodus; but that made by Solomon is supposed to have been larger than that made by Moses. (Marg. Ref. s. Notes, Ex. 30:1-6. 1 Kings 6:15-22, vv. 20, 22. 7:48-51.) Both of these, however, were covered with gold: and it is very remarkable, that in this temple described by Ezekiel, there is not the least mention made of gold or silver; though there was such a profusion of these metals, both in the tabernacle made by Moses, and in Solomon's temple. Does not this imply, that a glory of a more spiritual nature was intended under these emblems? Thus the glory of the second temple was greater than that of the first, because honoured by the personal presence of Immanuel. (Note, Hag. 2:6-9.)

This is the table, &c.] Some suppose that the altar of incense is here called a table, because of the incense laid upon it, and presented to God: and others that the table of show-bread was pointed out to the prophet, when his Instructor said, 'This is the table, &c.'—May not an intimation be here given, that under the New Testament, a table would be substituted for the altars of the Old Testament, in that ordinance by which we are admitted to the nearest communion with our God and Father? Marg. Ref. t. Note, 44:15, 16.)

V. 23, 24. 'The two doors being exceeding large, ... each of them had two leaves, that they might be more easily opened.' *Louth.* (Marg. Ref. Note, 1 Kings 6:31-35.)

V. 25, 26. 'There was a wainscot work of boards, fastened to the end of the great beams, which came out beyond the wall of the porch. These were laid so as to make a frieze-work over the entrance into the eastern porch. ... The figures of palm-trees were carved on that wainscot.' *Louth.* (Marg. Ref. Notes, 16-20.)

PRACTICAL OBSERVATIONS.

When we carefully improve our instructions, concerning the introductory parts of religion, we shall be led forward by our great Teacher into the interior parts of divine truth; that we may go forward in knowledge, wisdom, and experience, till we arrive in the most holy place above.—The spiritual building, which the Lord is erecting, will prove both eminent and durable: our standing in the grace of God will be firmer, and our views and hearts more enlarged, in proportion as we mount upward in our affections and conversation: and all the windings and intricacies of a Christian's path still lead him upward.—The peace and enlargement of the church, and the believer's comfort and growth in grace, commonly make progress together.—The cause of God gains ground gradually amidst all revolutions, under every dispensation: the boundaries of the church were vastly extended by the first preaching

2 Before the length of a hundred cubits *was* the north door, and the breadth *was* fifty cubits.

3 Over against the twenty cubits which *were* for the inner court, and over against the pavement which *was* for the outer court, *was* gallery against gallery in three stories.

4 And before the chambers *was* a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.

5 Now the upper chambers *were* shorter: for the galleries *were* higher than these, than the lower, and than the middlemost of the building.

6 For they *were* in three stories, but had not pillars as the pillars of the courts: therefore the building *was* straitened more than the lowest and the middlemost from the ground.

7 And the wall that *was* without over against the chambers, toward the outer court on the forepart of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the outer court *was* fifty cubits: and lo, before the temple *were* a hundred cubits.

9 And from under these chambers *was* the entry on the east side, as one goeth into them from the outer court.

*2 Chr. 7:3. f 41:15, 16. g Matt. 7:14. Luke 13:24. * Or, did not of these. † Or, and the building consisted of the lower and the middlemost. ‡ 41:8. 1 Kings 6:8. § Or, from the place of. § Or, he that brought me. || Or, as he came.*

of the gospel to the Gentiles; but they will be much more enlarged, when the Jews shall be converted, and all nations shall do service to the great Redeemer.—We have fellowship with angels in our employment and felicity, in proportion as we grow devoted to the service of our God and Saviour.—Prudence, affection, and fortitude should unite with fervency, in all our services.—The ordinances of God have hitherto been rendered more simple and spiritual: the table of the Lord has succeeded to altars and sacrifices; and the worship of God "in spirit and truth," and the beauty of holiness, to the burdensome rites and costly ornaments of the old dispensation. We should therefore endeavour to grow more simple in our dependence, and in our intentions and pursuits, and more spiritual in our affections and worship; for these things evidently mark the progress of the church, and of every believer, towards the perfection of the heavenly world.

NOTES.—XLII. V. 1. This is, by some commentators, supposed to describe some buildings not before mentioned.—"Chamber," in the singular, is thought to be used for *chambers*, or rows of chambers in three stories. These seem to have been situated in the inner court, (Notes, 13:14,) perhaps just before the separate place, at the entrance from the north. (Marg. Ref. c.)

V. 2. Perhaps this means that the north door was a hundred cubits from the entrance into the court; and the door, or gateway, or portico, was fifty cubits in length.

V. 3. 'One side of these buildings looked upon the void space about the temple, which contained twenty cubits, ... (41:10.) and the other ... toward the pavement belonging to the outward court, described 40:17.' *Louth.* (Marg. Ref.)—There are difficulties in these delineations, which none seem hitherto have cleared up. A reverence is due to the word of God; some instructive meaning is doubtless conveyed, which will one day be manifested: in the mean while, I would give any hints or conjectures that I can. I am, however, far from confident, that I have in several particulars, shown the real meaning of the vision. But a *hint*, or a *conjecture*, may give some other person a clue, which may help to lead him through these intricacies.

V. 4. There seems to have been two rows of these chambers, and a wall between of ten cubits width; with an entrance into it from the chambers, of one cubit in width. (Marg. Ref.)

V. 5, 6. 'The two upper stories had balconies, standing out of them, the breadth of which was taken out of the rooms themselves, and made them so much the narrower.' *Louth.*—These were not supported by pillars built on the outside of the walls, as was the case in some other balconies or galleries; but merely by the wall itself; and therefore the chambers became narrower in the second story than in the first, and in the third than in the second. It does not, however, appear, how the second story was supported, as the wall of the first story was made the basis of the balcony above it; and the wall of the second the basis of the third story. Perhaps some arch was formed for this purpose; and a slight one might suffice, as the weight to be supported towards the top of the building would be comparatively small. (Marg. and Marg. Ref.)

V. 8. And before, &c.] Passing from the north to the south side of the temple, (11:12,) the prophet was shown that the space of ground, which was before the temple on the east, measured a hundred cubits. (41:14)

V. 9. (Marg.) 'The entry into these south chambers,

10 The chambers *were* in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

11 And ^{the} way before them *was* like the appearance of the chambers which *were* toward the north, as loz ^g as they, *and* as broad as they: and all their goings out *were* both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that *were* toward the south *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

13 ¶ Then said he unto me, The north chambers *and* the south chambers which *are* before the separate place, ^{they} *be* holy chambers, where the priests that ^{approach} unto the Lord shall eat the most holy things: there shall they lay ^{the} most holy things, and the meat-offering, and the sin-offering, and the trespass-offering; for the place *is* holy.

14 When the priests enter therein, then shall they not go out of the holy place into the outer court, but there they shall lay their garments wherein they minister; for they *are* holy; and shall put on other garments, and shall approach to those things which *are* for the people.

15 Now when he had made an end of measuring the inner house, he brought me forth toward ^{the} gate whose prospect *is* toward the east, and measured it round about.

1:13, 41:13-15. k 2-8. 1:9. m Ex. 29:31. Lev. 6:14-16, 25. 7:6. 10:13, 17. a 9. Num. 18:9. n 40:46. Lev. 10:3. Num. 16:5, 40. 18:7. Deut. 21:6. o Lev. 2:3, 10. 6:14, 17, 25, 29. 7:1, 6. 10:17. 14:13. 21:22. Num. 18:9, 10. p 44:19. Ex. 28:40-43. 29:3-9. Lev. 8:7, 13, 33-35. Luke 9:62. q 1:6, 10. Rom. 3:22. 13:14. Gal. 3:27. 1:10. 5:5. r 1:1. 2:1-5. s 40:5, 6. t 1:11. u Lev. 11:1, 2. Rev. 11:1, 2. n 40:5. Is. 26:1. 60:1. Zech. 2:5. x 4:9.

was by a pair of stairs at the east corner of the outer court. 46:19. ^{Louth.}

V. 10. ^{Thickness.} [Or rather *breadth* of the wall, that is the breadth of ground which that wall enclosed. 41:12. ^{Louth.}

Over against.] (1, 13.) 'These south chambers had the same situation with respect to the temple as the north chambers had.' ^{Ibid.}

V. 11, 12. 'Such a way led to these chambers, as is described leading to the chambers on the north side: (4) the proportions of both were the same; and the windows, doors, and passages belonging to these, were exactly uniform with those on the north side.' ^{Louth.} (Notes, 4-9.)

V. 13. The chambers above described, (8-12.) were appropriated to the priests, that in them they might "eat the most holy things," which must not be carried out of the precincts of the temple; and also to lay up any part of them, which was reserved for future use. (Marg. Ref. Note, 8, 11, 12.)

V. 14. 'They shall not go into the court of the people in their priestly vestments, but shall lay them up in some of these chambers. The priestly garments were only to be used in the time of their ministration. 44:19. Ex. 28:43. ^{Louth.} (Marg. Ref. Note, 44:17-20.)

Shall approach.] Or "Shall come into the court belonging to the people."

V. 15-20. The temple and its out-buildings are here stated to be built on a square at least of very nearly an English mile on each side, or four miles in circuit. (Note, 40:5.) This is far greater than either Solomon's temple, or that after the captivity, ever was; or indeed than the mountain of the temple was capable of containing, according to the description of the Jewish writers. This shows that the vision cannot be explained of any temple that has hitherto been built, or indeed of any literal temple; but figuratively and mystically. (Marg. and Marg. Ref. Notes, 48:30-35. Rev. 21:9-21.)—Some learned men indeed, on the authority of the Septuagint, would substitute *cubits* for *reeds* in all these verses: but the word *cubits* does not once occur; whereas the word *reeds* is repeated four times. It is evident, that the Greek translators had Solomon's temple in view, and changed *reeds* for *cubits*, in order to adjust the dimensions of this temple to those of Solomon's: and that later writers have proposed the alteration in the text for the same reason. But, if men allow themselves to substitute one word for another, in the sacred text, because the alteration would render that consistent with their systems, which otherwise would be incompatible with them; there is no knowing to what lengths they may proceed. Surely it is better to acknowledge our ignorance on such abstruse subjects, than to support a favourite scheme of interpretation, by giving countenance to so dangerous a measure!

The sanctuary. (20) 'By "the sanctuary" is here meant the whole compass of ground, which was the precincts of the temple, elsewhere called "the holy mountain." (43:12.) In comparison of which, Jerusalem itself, though upon several

16 He measured the east side with 'the measuring reed, five hundred reeds, with the measuring reed round about.

17 He measured the north side, five hundred reeds, with the measuring reed round about.

18 He measured the south side, five hundred reeds, with the measuring reed.

19 ¶ He turned about to the west side, and measured five hundred reeds, with the measuring reed.

20 He measured it by the four sides: 'it had a wall round about, five hundred reeds long, and five hundred broad, to make 'a separation between the sanctuary, and the profane place.

CHAPTER XLIII.

The glory of God returns to the temple, 1-5. He promises to preserve the people from those sins, which had deprived them of his presence, 6-8. He commands the prophet to show them the pattern of the house, &c.; for their instruction, 10-12. The measures of the altar for burnt offerings, 13-17. Rules for consecrating it, and the priests, 18-27.

AFTERWARD he brought me to the gate, ^{even} the gate that looketh toward the east:

2 And behold, ^{the} glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and ^{the} earth shined with his glory.

3 And it was according to the appearance of the vision which I saw, ^{even} according to the vision that I saw when I came to destroy the city: and the visions *were* like the vision that I saw by ^{the} river Chebar; and I fell upon my face.

2. 49:30. Rev. 21:12-17. y 22:26. 44:23. 48:15. Lev. 10:10. 2 Cor. 6:17. Rev. 10:10-27. z 40:6. 42:15. 44:1. 46:1. 1:28. 3:23. 9:3. 10:18, 19. Is. 6:3. John 12:41. c 11:23. d 1:34. Rev. 1:15. 14:2. 19:1-6. e 10:4. Is. 60:1-3. Hab. 2:14. 3:3. Rev. 19:1. 21:23. f 1:4-28. 8:4. 9:8. 10:1-22. 11:22, 23. * Or, to prophesy that the city should be destroyed. 9:1, 5. 32:18. Jer. 1:10. Rev. 11:3-6. g 1:3. 3:23.

accounts styled "The holy city," was esteemed but as profane ground. 48:15. ^{Louth.}

PRACTICAL OBSERVATIONS.

The public worship of God in his courts, the secret devotion of the closet, and the social intercourse of Christians, should all be attended to in their places; in order to produce a "conversation becoming the Gospel of Christ."—When true religion shall diffuse its benign influence through the nations, and the churches of the saints shall be exceedingly multiplied, we may expect greater unity in judgment, worship, and practice, than there is in the present low and divided state of vital godliness.—Whilst as spiritual priests we approach to the Lord through our glorified High-Priest, feed on the sacrifice that he has offered, and appear before God clothed in his robe of spotless righteousness: we should be careful to exemplify the efficacy of our principles in the holiness of our lives. We should in every thing support the distinction between sacred and profane: the minister must not leave the sanctuary to pollute himself by sin, to involve himself in secular concerns, or to renounce his ministry. The man, that "hath put his hand to the plough, and looketh back, is not fit for the kingdom of God." true believers continue to the end in the ways and service of the Lord: this is their privilege, their desire, and their practice. Sacred things must not be made subservient to secular interests: but these must be subordinated to the concerns of religion, and kept distinct from them, or rendered subservient to them. However the privileges and liberty of believers may be enlarged, or the boundaries of the church extended; a separation still subsists between the righteous and the wicked, which will be manifested, and made final and eternal, in the approaching day of righteous tribulation.

NOTES.—CHAP. XLIII. V. 1-5. (Marg. Ref.) 'The word, Behold, is an expression of joy and admiration; as if the prophet had said, Behold a wonderful and joyful sight! the glory of that God, who calls himself "the God of Israel," as choosing to dwell among them, and to give evident tokens of his presence among them, and protection over them: this glory which had departed from this place for so long a time, . . . now returns by the same way it departed. (10:19.) ^{Louth.} (Notes, 10:18-22. 11:22-25.)—It is not recorded that the glory of God visibly took possession of the second temple; as it had done of the tabernacle, and afterwards of Solomon's temple, when consecrated. (Notes, Lev. 9:22-24. 1 Kings 8:10-14. 2 Chr. 7:1-3.) It is therefore necessary to look beyond the return of the Jews from Babylon, and the rebuilding of the temple, for the fulfilment of these predictions. Indeed the personal presence of Immanuel, at the second temple, rendered it more glorious than that built by Solomon; (Note, Hag. 2:5-9.) yet this part of the vision rather relates to the times, which are here supposed to be predicted in the whole of this description; namely those which shall succeed the conversion of the Jews, and their restoration to their own land.—The prophet "saw the glory of the God of Israel" coming "from the east." Christ is "the Sun of righteousness;" and as "the sun arises in the

4 And the glory of the Lord ^hcame into the house by the way of the gate whose prospect is toward the east.

5 So the Spirit took me up, ^kand brought me into the inner court; and behold, ^lthe glory of the Lord filled the house.

6 And ^mI heard him speaking unto me out of the house; and ⁿthe man stood by me.

7 ^oAnd he said unto me, Son of man, ^pthe place of my throne, ^qand the place of the soles of my feet, ^rwhere I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel ^sno more defile, *neither* they, nor their kings, by their whoredom, nor ^tby the carcases of their kings in their high places.

8 In their ^usetting of their threshold by my thresholds, and their post by my posts, ^vand the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

9 Now, ^wlet them put away their whoredom, and ^xthe carcases of their kings, far from me, ^yand I will dwell in the midst of them for ever.

10 ^zThou son of man, ^ashow the house to the house of Israel, ^bthat they may be ashamed of ^ctheir iniquities: and let them measure the ^dpattern.

11 And if they be ashamed of all that they have done, ^eshow them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write ^fit in their sight that they may keep the whole form thereof, and all the ordinances thereof, ^gand do them.

12 This is the law of the house; ^hUpon the top of the mountain the whole limit thereof round about *shall* be most holy. Behold, this is the law of the house.

[Practical Observations.]

13 And these *are* ⁱthe measures of the altar after the cubits. ^jThe cubit is a cubit and a handbreadth; even the ^kbottom *shall* be a cubit, and the breadth a cubit, and the border thereof by the ^ledge thereof round about *shall* be a span: and this *shall* be the higher place of the altar.

14 And from the bottom ^mupon the ground *even* to the lower settle *shall* be two cubits, and the breadth one cubit; and from the lesser settle *even* to the greater settle *shall* be four cubits, and the breadth *one* cubit.

15 So ⁿthe altar *shall* be four cubits; and from ^othe altar and upwards *shall* be ^pfour horns.

16 And the altar *shall* be ^qtwelve cubits long, twelve broad, ^rsquare in the four squares thereof.

h 10:19, 19: 44:2. i 13:12-14. 8:3. 11:24. 37:1. 40:2. i 1 Kings 18:12. 2 Kings 2:16. Acts 6:39. k Cant. 1:4. 2 Cor. 12:2-4. l 14:4. Ex. 40:34. 1 Kings 8:10, 11. 2 Chr. 5:14. m 1:23. Hos. 2:7-9. n Lev. 1:1. Is. 66:6. Rev. 16:1. o 40:3. p 1:26. 10:1. Ps. 47:8. Is. 6:1. Jer. 3:17. 14:21. 17:12. Rev. 22:8. q 1 Chr. 29:2. Ps. 59:5. Is. 66:1. Matt. 5:34, 35. q 9. 37:26-28. 48:35. Ex. 29:45. Ps. 63:18. 132:14. Joel 3:17. Matt. 28:20. John 1:14. 14:23. 2 Cor. 6:16. Rev. 21:2, 3. Rev. 23:39. 39:7. Hos. 14:8. Zech. 13:2. 14:20, 21. a 9. Lev. 26:30. Jer. 16:18. 1:51. 8:3-16. 23:39. 44:7. 2 Kings 16:14, 15. 21:4-7.

23:11, 12. 2 Chr. 33:4, 7. *Or, for there was but a wall between me and them. a 16:30, 31. Hos. 2:2. Col. 3:5-9. x 7. 37:23. y 7. 37:26-28. z 40:4. Ex. 25:30. 1 Chr. 28:11, 19. a 11. 15:51, 63. 36:31, 32. Num. 6:31. i 1:1. Rev. 11: number. h 40:-42: 44:5, 6. c 11:20. 36:37. John 13:17. d 40:2. 42:20. Ps. 93:5. Joel 3:17. Zech. 14:20, 21. Rev. 21:37. e Ex. 27:1-8. 2 Chr. 4:1. f 40:5. 41:8. i 1 Heb. bosom. j Heb. tip. k Heb. Harel, that is, the mountain of God. l Heb. Ariel, that is, the lion of God. Is. 29:1, 2, 7. Ex. 37:2. Lev. 9:9. 1 Kings 2:25. Ps. 115:27. h Ex. 27:1. 2 Chr. 4:1. Exa. 3:3. i Ex. 36:1, 2.

east; so did he arise in the eastern regions, and thence his light has been communicated to the western world. It is not intimated, that a dark cloud attended this visible glory, as under former dispensations; for the full light of the gospel dispels the darkness which before rested on heavenly things. It was however attended by "a voice, like a noise of many waters" (1:24. Rev. 1:15.) which may denote the efficacy of the gospel in alarming and converting sinners; or the terrible denunciations of God's vengeance on all opposers of his people, whom he will overwhelm as by the roaring and vehemence of some great inundation. "The earth also shined with his glory" (Notes, Is. 61:4. Hab. 3:3-5.) for the light of divine truth, displaying the glory of God in Jesus Christ, shall illuminate all the nations when those times shall arrive.—The glory of God, which the prophet saw, resembled that which had before appeared to him. (Notes, 1:4-28. 3:22-27. 9:3, 4. 10: 11:22-25.) He had then foretold the destruction of Jerusalem with such exactness, that it might be said he "came to destroy it" but now he predicted the Lord's return to the city, and its prosperity; and he had a renewal of the same vision, which caused him to prostrate himself in humble adoration of the divine majesty. Thus the glory of God filled the temple; and the divine Spirit brought the prophet into the inner court to witness that transaction.

V. 6. While the prophet was adoring the manifested glory of God; he was addressed by a voice out of the temple, and charged with the subsequent message. (Marg. Ref.) It is also observed, that the man, who had been his Instructor, stood by him. If this Instructor was the Messiah, as many think, then the prophet had a vision of the three persons in the sacred Trinity, manifesting in different ways their presence with him. (Notes, 40:3. Matt. 3:16, 17.)

V. 7-9. JEHOVAH had dwelt between the cherubim, above the mercy-seat and the ark of the covenant; so that in this respect, he had a throne and a footstool at his temple; (Marg. Ref. o-q;) but the people and their kings had defiled his sanctuary and his holy name by their idolatries. (Marg. Ref. r. Note, 20:39.)—"The carcases of their kings," may signify, either the idols worshipped by the kings of Judah, which were as lifeless, and as loathsome before God, as putrid carcases; or the dead bodies of the children whom they sacrificed to their abominable idols, upon high places erected within sight of the temple. (Notes, Lev. 26:30. Jer. 16:17, 18, v. 18.) But indeed, they had brought their images, even into the sanctuary itself; so that the thresholds and pillars of the places erected for idolatry, stood close by, or over against, the threshold, pillars, and posts of the temple; and there was but a wall between the glorious God and these his contemptible and detestable rivals. (Marg.) Thus they had so provoked him, that he consumed them in his anger. (Marg. Ref. t. Notes, 8:16. 1 Kings 21:4, 5. 23:4-6.) But the Lord here engages, that this shall no more be the case: the house of Israel shall no more defile his sanctuary and his holy name, as they had done: "Now shall they," says he, "put away their whoredom and the carcases of their kings far from me, and I will dwell in the midst of

them for ever." This is the literal translation of the ninth verse. It is evidently a prediction, or a promise, and not an exhortation. And thus it exactly accords with the prophecies in many of the chapters preceding this vision. (Marg. Ref. u-y. Notes, 34:23-31. 36:25-27. 37:23-28. 39:23-29.) After the return of the Jews from Babylon, they relapsed no more to gross idolatry; but they soon were led to prefer their own traditions and superstitions to the commandments of God; and they rejected Christ, to cleave to their own pharisaical or legal righteousness. Thus they "set their thresholds by God's threshold." The same has been more or less done by every society of Christians and their rulers; but the Lord will shortly purify his whole church from all abuses, idolatries, superstitions, false doctrines, and human inventions; and when this is done, he will come gloriously to dwell in his church for ever; on earth to the end of the world, in heaven to all eternity.

V. 10, 11. The Jews must be shown the measure and "pattern" of the house, in order to render them ashamed of their idolatries and iniquities; and when this had produced its effect, they would be more fully informed concerning all the regulations and laws of it, which would be written before them, that they might do them.—This would remind them of what God had done for them in times past, and show them what he had reserved for them in future; and on both accounts make them ashamed of their rebellions; it would also serve to expose their sins, and to direct their reformation. This may also refer to the times, when the whole church shall be reformed according to the standard of Scripture; when all Christians shall discern, by that light, their deviations from the truth of God, in doctrine, discipline, worship, and practice; and repenting of them, shall effectually endeavour to rectify them.—We may probably suppose, . . . that the model of God's temple, here set forth, is but a pattern of heavenly things, as Moses's was; (Ex. 25:40.) and a type of that pure church, "built upon the foundation of the apostles and prophets, Jesus Christ being the chief Corner-stone," which we may hope God will, in due time, every where restore. And in the mean season it is the duty of all good Christians, according to their abilities, to inform themselves and others, what is the pattern, form, and fashion of this true church of God, in order to reform all those deviations which have been made from it. Louth. (Marg. and Marg. Ref. Note, 40:2.)

V. 12. This is the law, or rule, concerning the house; that the whole area above described (Notes, 42:15-20.) should be most holy, and no part of it used for common purposes. (Marg. Ref.)

V. 13-17. (Note, 40:5.) The bottom of the altar, which lay on the ground, seems to have extended a full cubit beyond the rest of it; and a border of a span-breadth was placed around it, as some think, to keep the blood of the sacrifices from running upon the pavement, and to confine it to the channel by which it was carried off. This was "the higher place," or ground, compared with the rest of the court, being raised one cubit above it. From this bottom to "the lower settle" was two cubits. The settles seem to have been ledges

17 And the settle *shall be fourteen cubits long and fourteen broad in the four squares thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit about; and his stairs shall look toward the east.*

18 ¶ And he said unto me, Son of man, thus saith the Lord God; These *are* the ordinances of the altar in the day when they shall make it, *to offer burnt-offerings thereon, and to sprinkle blood thereon.*

19 And thou shalt give *to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God, a young bullock for a sin-offering.*

20 And thou shalt take of the blood thereof, and put it on the four horns of it, *and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.*

21 Thou shalt take the bullock also of the sin-offering, and he shall burn it in the appointed place of the house, without the sanctuary.

22 And on the second day thou shalt offer *a*

k'd of the goats without blemish for a sin-offering; and they shall cleanse the altar, as they did cleanse it with the bullock.

23 When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the Lord, and the priests shall cast salt upon them, and they shall offer them up for a burnt-offering unto the Lord.

25 Seven days shalt thou prepare every day a goat for a sin-offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

26 Seven days shall they purge the altar and purify it; and they shall consecrate themselves.

27 And when these days are expired, it shall be that upon the eighth day, and so forward, the priest shall make your burnt offerings upon the altar, and your peace-offerings: and I will accept you, saith the Lord God.

k Ex. 25:25, 30:3. 1 Kings 18:32. 1 Ex. 20:26. m 8:16, 40:6. n 45:18, 19. Ex. 40:29. Lev. 1:17. 8:18-21. 16:19. m. 21:23. 10:4-12. o 40:46, 44:15. 43:11. 1 Sam. 1:33, 36. 1 Kings 2:27, 35. 1. n 1:6. 6:12. Jer. 33:18-22. 1 Pet. 2. 5, 9. p Num. 16:5-40. 18:5. q 45:18, 19. Ex. 29:10, 11. Lev. 4:3, 8:2, 8:14, 15. 5:9. r Num. 16:7, 27. r 15. Ex. 29:12, 36. Lev. 4:23, 30, 34. 8:13, 9:9. s 16:17. t 22:26. Lev. 16:19. Heb. 9:21-23. u Ex. 29:14. Lev. 4:12, 21. 8:17. Heb. 13:

11, 12. x 25. Ex. 29:15-18. Lev. 8:18-21. Is. 53:6, 10. 1 Pet. 1:19. y 20:26. z Lev. 2:3. Num. 18:19. 2 Chr. 13:5. Matt. 5:13. Mark 9:49, 50. Col. 4:6. a Ex. 29:35-37. Lev. 8:33. b Heb. fill their hands. Ex. 29:24, 32:29. marg. b Lev. 9:14. c Rom. 15:16. Phil. 2:17. Heb. 13:15. 1 Or, thank-offerings. d 20:40, 41. Job 42:5. Rom. 12:1. Eph. 1:6. Col. 1:20, 21. 1 Pet. 2:5.

of a cubit in breadth on each side of the altar, on which the priests might walk to perform what was needful to be done. From the lower settle to the higher was four cubits.—The lower settle, or in-benching, is called “the lesser,” and the higher “the greater,” yet it does not appear that the higher was broader than the lower, and the extent of it must have been less; but it would be most conspicuous on account of its height, and so more noticed. Above this upper settle the altar was raised four cubits, and on the corners four horns were fixed. The upper part of the altar was twelve cubits square; but the lower settle, measuring at the outside, was fourteen: for the two settles deducted two cubits on each side from the dimensions of the bottom.—God commanded in the law that the priests should not ascend by stairs or steps to the altar; and the original here only means *ascents*, probably by a sloping gradual rising.—Dr. Lightfoot . . . remarks, out of the Jewish writers, that within two cubits of the top, or place where the hearth was, there was another narrowing or bench of a cubit in breadth, where the priests stood to officiate.—The altar is twice mentioned . . . under two different names: the first, *Harel*, that is, the *mountain of God*, being so called, as some Rabbins think, in opposition to the idolatrous altars built upon high places; the second, *Ariel*, that is, the *lion of God*, . . . because it devoured and consumed the sacrifices.—This ascent is directed to be placed at the east side of the altar, that they who went up should look toward the west and upon the temple, and should turn their backs to the rising sun, in opposition to the rites of those idolaters who worshipped the rising sun. (8:16.) *Louth*. Perhaps by *Ariel*, the hearth of the altar is meant. (*Marg. Note*, Is. 29:1, 2.)—The description of this altar materially differs from the account given of that which was made when Solomon built the temple.—That was indeed nearly the same height as this, but it was twenty cubits square; and nothing is said about any settles or in-benchings; but the reader is led to suppose that it was as wide at the top as at the bottom: and the altar erected after the captivity was set upon its bases, probably on the very foundation of the altar made by Solomon, and of the same dimensions. (*Notes*, 2 Chr. 4:1. *Ezra* 3:2, 3.)—These considerations confirm the supposition, that the state of the church, or of Israel, when converted to Christ and restored to their own land, is predicted, under emblems taken from the ceremonies of the Mosiacal dispensation. But, probably, the precise meaning of each particular will not be understood till explained by the fulfilment. (*Marg. Ref. Note*, Ex. 27:1-8.)

• V. 18-27. These rules for the dedication of the altar, and consecration of the priests, in some things agreed with, in others differed from, those prescribed by Moses. (*Marg. and Marg. Ref. n-v, b.d. Notes*, Ex. 29:1-37. Lev. 8:9. Num. 7:1-11. 2 Chr. 29:21-32. *Ezra* 6:16, 17.) But the instruction seems to be the same, as has been deduced from these types and shadows of the ceremonial law, in the books of Exodus, Leviticus, and Numbers: and the same evangelical truths are here prophetically proposed, as were there exhibited in the way of positive injunction.—It is remarkable, that the prophet is addressed, as if he were personally to superintend the service, in the same manner that Moses did when the tabernacle was set up, and when Aaron and his sons were consecrated. Yet he was not employed at the consecration of the altar or temple after the captivity: but probably was dead before that time.—(*Seed of Zadok*. (19) 40:46. *Note*, 44:10-14.—*Cast salt, &c.* (24) *Marg. Ref. z. Note*, Lev. 2:13.—*Shall consecrate themselves*. (26) *Marg. and Ref.*

PRACTICAL OBSERVATIONS.

V. 1-12. All external institutions of religion derive their excellency and efficacy from the presence and manifested glory of God in them: and, as this glory is displayed in Christ our “Sun of righteousness,” we sinners may behold it with comfort. His voice indeed is very terrible to his enemies, and at first excites great commotion and consternation in the hearts of his chosen people: but when they are taught by the Holy Spirit, they experience its power accompanied with peace and comfort to their souls.—Every display of the divine glory should inspire our hearts with reverential awe; and the condescension and multiplied visits of our gracious God should never cause us to forget our own unworthiness and vileness. He may for a time “hide his face” from his church or any of his servants, to rebuke their sins and to humble them for their good; but in due time he will return: and, as his glory irradiates the soul of him who beholds it, so it will ere long illuminate the whole earth.—It is of the infinite mercy of our God that he reigns upon “the throne of grace” over his redeemed people, and makes his church “the place of the soles of his feet.” But if we would have the assurance and comfort of this his condescending love, we must seek his sanctifying grace; that we may no more defile his holy name, or our souls that are his temple, by our sins; or his church, by immoralities, impieties, or superstitions. For, by “setting up their thresholds and posts” in opposition to the Lord’s, even kings have often substituted a carcass of worthless, nay, idolatrous observances, in the place of vital and evangelical godliness. And for these things, God has abhorred the services of his professed people, and consumed them in his anger, from age to age. As, in those happy and glorious times which are approaching, every particular will be regulated and reformed according to the sacred Scriptures; so we should now put away whatever has displeased God in the conduct of his people in other ages, that we may personally anticipate those times, and do what we can towards preparing for them.—The goodness of God towards us should “lead us to repentance;” and the discovery of the rule and pattern for our conduct, will show us the necessity of it, and direct us in it; “for by the law is the knowledge of sin.” But when Christ crucified, and “the things that are freely given us of God” through him, are shown to the soul by the Holy Ghost, they peculiarly fill us with shame for all our iniquities. This penitent frame of mind prepares us for fuller discoveries of the mysteries of redeeming love, and for a more distinct understanding of all the ordinances and commandments of God.—The whole of the Scriptures are written and should be opened and applied, that men may perceive their sins and repent of them, and their duties and do them: that all which belong to the church of God may be “most holy, according to the law of the house.”

V. 13-27. We wretched sinners can no more be holy without “the sanctification of the Spirit,” than we can be righteous, or have access to God, except through Christ, our Altar, Priest, and Oblation. We now indeed are not required to offer any atoning sacrifices; for “by one offering he hath perfected for ever them that are sanctified;” but “the sprinkling of his blood” is incessantly requisite to us, in all our approaches to God the Father. Even his royal and chosen priesthood who minister unto him, could not be permitted to present their “spiritual sacrifices” were they not cleansed from guilt through his precious blood: (*Notes*, Heb. 13:15, 16. 1 Pet. 2:4-6.) all their powers and faculties and senses need the same cleansing, before they “can serve God acceptably” in body and soul: their best services contract so much pollu-

CHAPTER XLIV.

The first gate assigned to the prince alone, 1-3. The people reprimed for admitting strangers to pollute the sanctuary, 4-9. Idolatrous priests to be excluded from their office, 10-14. The sons of Zadok, who had adhered to the worship of God, accepted in it, 15, 16. Ordinances for the priests, 17-31.

THEN he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut.

2 Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD the God of Israel hath entered in by it, therefore it shall be shut.

3 It is for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of that gate, and shall go out by the way of the same.

4 Then brought he me the way of the north gate before the house; and I looked, and behold, the glory of the LORD filled the house of the LORD; and I fell upon my face.

5 And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

6 And thou shalt say to the rebellious, even to

a 46:17, 49:14, 2 Chr. 4:9, 20:5, 33:5, Acts 21:28-30, b 43:1, 46:1, c 43:2, 46:1, d 24:10, e 24:10, f 46:2, 8, 2 Chr. 23:13, 34:31, g 34:24, 31:25, Zech. 6:12, 13, h Ex. 24:9-11, Deut. 12:17, 18, 1a, 23:18, 62:9, 1 Cor. 10:18 Rev. 3:6, 20:4, 46:2, 8-10, h 49:20, 40, i 3:23, 10:14, 18, 11:22, 23, 43:4, 5, 6, 3:4, Hag. 2:7, Mal. 3:1, k 1:28, 43:3, Gen. 17:13, Num. 16:42, 45, Ps. 69:7, Rev. 1:17, l Heb. set thine heart, 40:4, Ex. 9:31, marg. Deut. 32:46, 1 Chr. 22:19, 2 Chr. 11:6, Prov. 24:32, marg. Dan. 10:12, 143:10, 11, Deut. 2:30, Matt. 23:20, m 2:3-8, 9:9, 26:27, n 45:9, 1 Pet. 4:3, o 9:7, 20:22, 26:37, 43:7, 8, Acts 21:28, l Heb. children of a stranger, p Lev. 26:41, Deut. 10:16, 30:6, Jer. 41:9, 26:2, Acts 7:51, Col. 2:11-13, q Lev. 3:16, 21:8, 8, 21:22, 25, 3:4.

tion from remaining sinful, that they can be accepted only as sprinkled with that "blood which cleanseth from all sin." But when they come in the appointed way to the mercy-seat, their Advocate pleads for them within the sanctuary above, and his blood is the propitiation for their sins: they themselves become living sacrifices, holy and acceptable to God through him; and being daily washed in his blood, and seasoned with the salt of his purifying grace, they "glorify him in body and spirit, which are his."—All our approaches to God should be with recollection and deliberation: our hearts should be previously prepared for attending on solemn ordinances, especially for devoting ourselves to the Lord at his table: ministers should seriously prepare for entering upon their important work, and continuing steadfast and fervent in spirit that they may fulfil it: and we should all daily be preparing to meet our God in death and judgment; that we may then find his gracious acceptance, and render him our eternal Hallelujahs.

NOTES.—CHAP. XLIV. V. 1-3. 'He brought me to... the gate of the outer sanctuary, which looked eastward; and that gate which I had seen formerly open, (as that by which the glory of God visibly entered into the temple), was now shut. Then said the Lord unto me, This gate shall continue shut, and no ordinary person shall ever enter by it; because the Lord God of Israel hath honoured and hallowed it, by entering in thereby.' *Bp. Hall. (Marg. Ref. Note, 43:1-5).*—Some suppose, that by the prince the high-priest is meant; and others the civil governor, as Zerubbabel, or Nehemiah. But as no such rules were laid down in the Mosaic law, or prescribed concerning Solomon's temple; so there appear no traces of their having been observed under the second temple.—The prince, in many of the preceding prophecies, evidently means Christ; (*Marg. Ref. d, e*) and whatever be prophetically intended, the injunction may remind us, that none can enter heaven, the true sanctuary, as Christ did: namely, by virtue of his own excellency, and his personal holiness, righteousness, and strength. He who is "the Brightness of JEHOWAH's glory" entered this way; but it is now shut to the whole human race; and we all must enter as sinners, by faith in his blood, and by the communication of his grace.—The prince, having entered by the portico of this gate, would there sit to eat bread before the Lord, and then return to his palace by the same way. (*Marg. Ref. c, d. Note, 46:8, 9.*) This may signify the Saviour's meeting his people, and communing with them in his ordinances, and especially at his table; and coming to them and returning to his heavenly palace, so to speak, by a way of his own; as the kings of the house of David did from their palace to the temple and back again. (*Notes, 1 Kings 10:4, 5.*) JEHOWAH, by an audible voice out of the sanctuary, is represented as thus speaking to the prophet.

V. 4. 'There was no door into the house on that side; but I could see the brightness of the divine glory shining through the windows.' *Louth. (Marg. Ref. Note, 43:2-5.)*

the house of Israel, Thus saith the Lord God, O ye house of Israel, let it suffice you of all your abominations;

7 In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant, because of all your abominations.

8 And ye have not kept the charge of my holy things: but ye have set keepers of my charge in my sanctuary for yourselves.

9 Thus saith the Lord God; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel.

10 And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity.

11 Yet they shall be ministers in my sanctuary, having charge of the gates of the house, and ministering to the house: they shall slay the burnt-offering and the sacrifice for the people, and they shall stand before them to minister unto them.

12 Because they ministered unto them before their idols, and caused the house of Israel to fall

Mal. 1:7, 12-14, John 6:52-58, r Lev. 3:13-17, 17:11, s Gen. 17:14, Lev. 26:15, Deut. 31:16, 30, 1a, 24:5, Jer. 11:10, 31:32, Heb. 8:9, t Lev. 22:2, &c, Num. 18:5-9, 1 Tim. 5:13, 14, 2 Tim. 4:1, u Or, sword, or, ordinance, 14, 16, 40:45, 46, 1 Chr. 23:32, Ezra 8:21-30, v 7: Pa. 30:16, 39:5, Joel 3:17, Zech. 14:21, John 3:3-5, Tit. 1:5-9, x 15: 22:26, 48:11, 2 Kings 23:8, 9, 2 Chr. 29: 4, 5, Neh. 9:34, Jer. 23:11, Zeph. 3:4, y Gen. 4:13, Lev. 19:8, Num. 5:31, Pa. 38:4, 1a, 33:11, r 14, 40:45, 1 Chr. 26:1, &c, a 2 Chr. 29:34, 30:17, 35:10, 11, b Num. 16:9, 18:6, c 1 Sam. 2:29, 30, 2 Kings 16:10-16, s, 9:16, Hos. 4:6, 6: 1, Mal. 2:9, 9, Heb. were for a stumblingblock of iniquity unto, &c, 14: 3, 4.

V. 5, 6. (*Marg. and Ref. Notes, 40:4, 43:10, 11.*) When the prophet had well compared the conduct of his people "with the laws of the house," it would be evident to him, that they had been guilty of many abominations; and he was ordered to call them to repentance and reformation, and to let what was past suffice them, for they had already become exceedingly guilty. (*Notes, 45:9, 1 Pet. 4:3-5.*)

V. 7-9. 'Setting up idols within the precincts of mine own house, and appointing idolatrous priests to officiate there (43:8)... Or... they suffered the heathen to offer at God's altar, expressly against the law.' *Louth.* The last-mentioned profanation is not recorded in any instance.—The introduction of uncircumcised persons, to eat of the peace-offerings and oblations, would have been a gross violation of the Mosaic law. But "the uncircumcised in heart," as well as "in flesh," are mentioned; yet there was no law to exclude unregenerate persons, who were circumcised and ritually clean, from the ordinances of the temple: so that this must denote a different constitution. (*Marg. and Marg. Ref. c, p, u. Notes, Lev. 26:41, 12. Deut. 10:16, 30:1-10, v. 6. Jer. 4:3, 4, 9:25, 26. Acts 7:51-53. Rom. 2:25-29. Phil. 3:1-7, v. 3. Col. 2:11, 12.*) And it seems to refer to the prostitution of the Christian sacraments, by admitting ungodly persons, who come from secular motives, to partake of them; and to the admission of such persons into the ministry, as seek nothing but the emolument or worldly distinctions of the sacred office; which things are the scandal, and threaten the ruin, of the protestant churches, as well as others. Thus God's covenant is broken, and its seals and the most sacred institutions of Christianity are prostituted, secularized, and abused; the most holy things are neglected, and keepers are placed over the charge of God in the sanctuary, to please the humours, to flatter the pride, to subserve the lusts, or support the political designs of men. All these abuses will be terminated when this prophecy shall be fulfilled. (*Marg. Ref.*)

V. 10-14. Even those Levites, who were also priests as descended from Aaron, had often led the Jews into idolatry, by their example and influence; and yet in general they had been permitted to perform the most honourable parts of their sacred function: but, in the times predicted, such persons would deservedly be disgraced, and punished by degradation to the meaner and more laborious services; such as the work of porters, or slaying the sacrifices.—Few, if any, of those who before the captivity had been criminal in this respect, witnessed the restoration of the temple-service; nor does it appear that their descendants were thus degraded, on account of the idolatry of their ancestors; and after the captivity, it is not recorded, that any of the priests were guilty of leading the people to worship idols. But a thorough reformation of the whole church, or the prevalence of pure religion among the converted Jews, is evidently predicted, under allusion to the Mosaic institutions.—Thus perhaps, those ministers, who have supported antichristian idolatries and gross superstitions; or who have been heretical in their doctrines, or scandalous in their lives, may be excluded from the sacred service

unto iniquity; ^atherefore have I lifted up my hand against them, saith the Lord God, ^aand they shall bear their iniquity.

13 And ^athey shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall bear their shame, and their abominations which they have committed.

14 But I will make them ^bkeepers of the charge of the house for all the service thereof, and for all that shall be done therein.

15 ¶ But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and ^bthey shall stand before me to offer unto me the fat and the blood, saith the Lord God:

16 They shall enter into my sanctuary, and they shall come near ^mto my table, to minister unto me, and they shall ^mkeep my charge.

[Practical Observations.]

17 ¶ And it shall come to pass, *that* when they enter in at the gates of the inner court, ^athey shall be clothed with linen garments; and no wool shall come upon them, while they minister in the gates of the inner court, and within.

18 They shall have linen ^bbonnets upon their heads, and shall have ^blinen breeches upon their loins; they shall not gird themselves ^awith any thing that causeth sweat.

19 And when they go forth into the outer court,

d 20:16. 15:23, 28. Gen. 32:40—42. Ps. 106:26. Am. 8:7. Rev. 10:5, 6. e 10:13. Num. 18:3. 2 Kings 23:9. p 32:30, 36:7. h Num. 18:4. 1 Chr. 23:28—32. 49:45. 49:19. 45:12. 1 Kings 23:35. 1 Tim. 3:9—10. 2 Tim. 2:2. Rev. 2:18, 12, 18. 3:17, 14, 22. k Dent. 10:8. Zech. 3:1—7. 17. Lev. 3:16, 17. m 41:22. Mal. 4:4. 19:4. n Num. 18:7. Dent. 33:8—10. o Ex. 39:27—9. Lev. 16:4. Rev. 4:4. 17:12. p Ex. 28:40, 41. 39:28. 1 Cor. 11:1—10. q Ex. 28:12, 13. 1 Cor. 14:30. * Or, *inverting places*. Heb. *in with about*. r 12:13, 14. Lev. 6:10, 11. s 46:20. Ex. 29:37. 30:39. Lev. 6:27. Matt. 23:17—19. 1 Tim. 2:15. Dent. 14:1.

and otherwise punished and disgraced, when the times here predicted shall arrive: yet being brought to repentance, they may be employed in the worship of God, and admitted to perform more ordinary services. Or, in general, effectual means will be used, to prevent the exceedingly great scandal and wide-spreading mischief, of an unregenerate and ungodly ministry. (*Marg. and Marg. Ref. Notes, Lev. 1:5—9. Num. 8:19. 18:1—7. 2 Kings 23:9. 1 Chr. 23:2—28.*)

V. 15, 16. Zadok was made high-priest by Solomon, when Abiathar was degraded for rebellion, according to the sentence denounced against the family of Eli. (*Marg. Ref. i. Notes, 1 Sam. 2:35, 36. 1 Kings 1:8—10, 39. 2:26, 27, 35.*) *Zadok* signifies *righteous*: and it is probable that his posterity in general supported the worship of *JEHOVAH*, when the other priests went astray from him; and therefore the priest-hood was to be established among them, and they would be honoured by exclusively performing those services, in which the priests had the nearest access to God. In this prophecy, they represent faithful, holy, and conscientious ministers of Christ: and it is here predicted under this allusion, that such ministers shall greatly abound, and be encouraged in the happy period intended.—It is observable, that the table in the sanctuary is mentioned rather than the altar of incense; perhaps intimating the change in the external institutions of divine worship, which would take place before the accomplishment of the prophecy. It is not easy to determine, whether any external regulations, in respect of divine ordinances, answering to these predictions, will be made among the converted Jews, when reinstated in their own land, or not.—(*Marg. Ref.*)

V. 17—20. The garments of the priests as appointed in the law are here referred to, though with some variations. (*Marg. and Marg. Ref. o—q. Notes, Ex. 28:40—43.*)—The prescribed attire may denote, that every thing should be so devised, as to render Christians and ministers most unincumbered, and prepared for their work; and that they should “abstain from all appearance of evil,” and whatever may prove offensive and disgusting in their deportment and ministrations. The putting off their garments, that they might not “sanctify the people with” them, may prophetically refer to the superstitions in use among papists and others, who suppose a sanctifying efficacy, inherent in the garments or relics of holy men. “They shall not tie them to an expectation of sanctity to be derived from them.” *Bp. Hall. (Marg. Ref. r, s.)* All these superstitions will be at length abolished; and yet a decent distinction will be preserved between things sacred and common. (*Notes, 42:14.*) The way also in which the priests were directed to wear their hair, in the medium between opposite extremes, might denote the attention that should be paid to gravity and decorum in their external appearance, as well as the simplicity and spirituality of their hearts. (*Marg. Ref. t, u.*)—*And within.* (17) That is, in the temple itself.

even into the outer court to the people, ^athey shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not ^asanctify the people with their garments.

20 Neither shall they ^ashave their heads, ^anor suffer their locks to grow long; they shall only poll their heads.

21 Neither shall any priest drink wine, when they enter into the inner court.

22 Neither shall they take for their wives ^aa widow, nor her that is ^aput away; but they shall take maidens of the seed of the house of Israel, or a widow ^athat had a priest before.

23 And they shall ^ateach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean.

24 And ^ain controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes ^bin all mine assemblies; ^aand they shall hallow my sabbaths.

25 And they shall ^acome at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

26 And ^aafter he is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary, ^aunto the inner court, to minister in the

u Num. 6:5. 1 Cor. 11:14. x Lev. 10:9. Luke 1:15. 1 Tim. 3:8. 5:23. Tit. 1:7. h y Lev. 21:7, 13, 14. 1 Tim. 3:2, 4, 5, 11, 12. Tk. 1:6. i Heb. *thrust forth*. Dent. 24:1—4. j Heb. *from a priest*. e 22:26. Lev. 10:11. Dent. 33:10. 110:45. Mic. 3:5—11. Zeph. 3:4. Hag. 2:11—13. Mal. 2:5—8. 2 Tim. 2:24, 25. Tit. 1:9—11. a Dent. 17:8—13. 1 Chr. 23:4. 2 Chr. 19:8—10. Ezra 2:43. b Lev. 23: Num. 28: 29. Neh. 8: c 22:26. d Lev. 21:1—6. 22:4. Matt. 8:21, 22. Luke 9:59, 60. 2 Cor. 5:16. 1 Thes. 4:13—15. e Num. 19:11—13. Heb. 9:13, 14. f 17

V. 21. *Marg. Ref. Notes, Lev. 10:8—11.*

V. 22. According to the law, the high-priest was not allowed to marry either a widow, or a divorced person: but here all the priests are forbidden to marry any widow, except the widow of a priest. (*Marg. and Marg. Ref. Notes, Lev. 21:7, 10—15, vv. 13—15.*) This regulation plainly intimates the superior sanctity of the times referred to. There is no reason, however, to induce us to a literal interpretation of this regulation, as if binding on Christian ministers, any more than for such an interpretation of the other rules of this vision: it only implies, that in the predicted period, they would avoid all scandalous or suspicious connexions, and every thing that could lessen their characters among the people, or discredit their sacred office.—It is observable, that marriage is always considered as consistent with the most sacred characters, and in the most holy persons, under every dispensation of the church, and even in its highest state of earthly purity.

V. 23, 24. (*Marg. Ref. z. Notes, 22: Lev. 10:8—11, 26. Dent. 33:10. Mal. 2:4—9.*)—The priests and Levites under the Mosaic dispensation frequently acted as magistrates. (*Marg. Ref. a. Notes, Dent. 17:8—13. 1 Chr. 23:2—6. v. 4. 26:29—32. 2 Chr. 19:5—14.*) In allusion to which, it is perhaps here intimated, that controversies will, in the times predicted, be generally decided by arbitration; by reference to ministers and according to the law of God; and not by litigations before human tribunals, according to the laws of man. (5) (*Notes and P. O. Acts 6:1—7. Note, 1 Cor. 6:1—6.*)—The particular mention of hallowing the sabbath, in this emblematical prophecy of a future prosperous state of religion; implies the importance, as well as the perpetual obligation of that sacred institution: when true piety most prevails it will be most honoured by ministers and people. (*Marg. Ref. b, c. Notes, Is. 56:5—7. 58:13, 14.*)

V. 25—27. ^aWhosoever touched a dead body became legally unclean. (*Num. 19:1.*) and thereby was unqualified to attend upon God's worship in the temple. (*Lev. 22:3.*) His uncleanness continued seven days; . . . and the priests were to reckon to him (a priest) “seven days more.” *Louth. (Marg. Ref. d, e. Notes, Lev. 21:1—6. Num. 19: 11, 21.)*—Even when those additional days were expired, he must recommence his ministrations by offering a sin-offering. (*Marg. Ref. g. Notes, Ex. 29:10—14. Lev. 4.*) The superiority of Christian ministers, in the approaching happy period over their natural affections, is here denoted with reference to the law of Moses: they are supposed to mourn for their near relations; but they are represented as moderating their grief, and not long permitting it to interrupt them in their important work; yet still even in this respect needing forgiveness, through Christ our sin-offering.

V. 28—30. The portion both of the land, and of its increase, which were presented as a holy oblation to God, were by him given to the priests for their maintenance. Thus they would have no inheritance, distinct from the portion which

sanctuary, he shall offer his sin-offering, saith the Lord God.

28 And it shall be unto them for an inheritance; *I am* their inheritance: and ye shall give them no possession in Israel: *I am* their possession.

29 They shall eat the meat-offering, and the sin-offering, and the trespass-offering; and every dedicated thing in Israel shall be theirs.

30 And the first of all the first-fruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thy house.

Lev. 4:3, &c. 8:14, &c. Num. 6:9—11. Heb. 7:28—28. h 45:4. 48:9—11. Num. 18:20. Deut. 10:9. 18:12. Josh. 13:14, 33. 1 Pet. 5:2—4. 1 Lev. 2:3, 10, 6:14—18, 25, 29. 7:6. Num. 18:9—11. 1 Cor. 9:13, 14. Heb. 13:10. * Dr. *devoted*. Lev. 27:21, 29. Num. 18:14. † Or, *chief*. ‡ Ex. 13:2, 12, 13. 22:29, 30. 23:13. Num. 3:13. 15:19—21. 18:12—18, 27—30. Deut. 18:4. 2 Chr. 31:4—6, 10. Neh.

God reserved for himself. They would be maintained, so to speak, at his table; and would forfeit their support, if his worship should be forsaken. What particular regulations, concerning the provision for ministers in the predicted times, are thus foretold, the event must determine: certainly important alterations are needful in that respect. (*Marg.* and *Marg. Ref.* h—k. *Notes*, 45:1—8. *Lev.* 27: *Num.* 18:20—24. *Josh.* 13:14.)

Cause a blessing, &c. (30) *Marg. Ref.* l. *Notes*, Num. 6: 23—26. *Deut.* 26:12—15. *Prov.* 3:9, 10. *Mal.* 3:7—12.

V. 31. (*Marg. Ref.*) This was forbidden to all Israelites by the law; here only to the priests: perhaps because all Christians are spiritual priests; or as intimating a repeal or alteration of the ancient ceremonial institutions. In general it may intimate, that they would keep at a distance from all polluting, inordinate, or inexpedient indulgence of their appetites.

PRACTICAL OBSERVATIONS.

V. 1—16. No man should presume, even in appearance, to arrogate to himself that glory which belongs to God alone. It is also very proper that Christ our Prince should "in all things have the pre-eminence;" but though the way, by which he has entered into heaven, is for ever shut against the whole fallen race of Adam; yet he has opened for us "a new and living way," by which we may find access and acceptance through faith in his blood. He also graciously comes among his assembled people, to commune with them, before they go to be with him in heaven. Then the glory of the Lord fills his sanctuary, and his people adore him with humble gratitude: and we should carefully meditate on these goings of our God and King, and hearken to all that he says to us, concerning "the ordinances and laws of his house;" and we should mark well the entrance into his courts, and all the goings out of them. Thus we shall be able to see, how rebelliously even professed Christians have prostituted his sacraments, and the sacred ministry, by throwing them open to strangers, enemies, and evidently unregenerate persons; to the disgrace of the gospel, and the grief of true believers, and the encouragement of wicked men. Alas! they, to whom these charges have been committed, have not kept them: but have profaned them for secular interest or carnal affection: to feed hungry relatives, or to enrich or humour ungodly connexions. Or men have heaped to themselves flattering teachers after their own lusts, or they have made the seals of God's covenant the passport to preferment! These are gross violations of the covenant, and great abominations, of which it should "suffice all the parties concerned." (*P. O. Rev.* 18:9—19.) They have always been the ruin of vital godliness, in proportion as they have prevailed; and indeed they prevail almost universally. But whatever men may connive at or determine, the Lord will certainly exclude all such as are "uncircumcised in heart;" and though they may enter into the outward sanctuary, they shall find no admission into heaven.—Those professed ministers of religion, who forsake God, and lead the people astray into idolatry, superstition, heresy, or wickedness, shall even bear their iniquity: and when they who sustain this sacred character fall into scandalous sins, they should not be hasty in returning to their public work: for even if they repent, and again serve God and enjoy communion with him, and be in some respects employed by him; yet they may not be able to recover their influence or to be useful as before: and if they be degraded and bear their shame, for an example to others; they should not complain, but be thankful for acceptance in the meanest place or most laborious services. But such as indeed keep the charge of the sanctuary, and closely adhere to the Lord when others go astray from him, and boldly protest against prevailing crimes, shall be peculiarly honoured of God as instruments of glorifying him, and of doing good to his people, by their prayers, examples and ministrations.

V. 17—31. All who are employed in the important work of the ministry, should be of harmless and blameless conversation; sound in the faith, full of good works; of exemplary temperance, sobriety, and gravity: walking humbly before God, and circumspectly in the sight of men: not arrogating honour to themselves, or leading the people into a superstitious

31 The priest shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

CHAPTER XLV.

The holy oblation of the land, for the sanctuary, and for the priests and Levites. 1—5. The portions of the prince and the people, 7, 8. Ordinances of justice to be observed by them, 9—12. Oblations to be presented in the beginning of the year, at the passover, and in the feast of tabernacles, 13—25.

MOREOVER, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the Lord, a holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about.

10:35—37. Jam. 1:18. 1 Deut. 26:10—15. Prov. 3:9, 10. Mal. 3:10, 11. m Ex. 22:31. Lev. 17:15. 22:8. Deut. 14:21. Rom. 14:20, 21. 1 Cor. 8:13. * Heb. *cause the land to fall by lot*. a 47:31, 32. 48:29. Num. 34:13. Josh. 13:6. 14:2. Ps. 16:5, 6. b 2—7. 48:8—23. Lev. 25:23. Prov. 3:9, 10. † Heb. *holiness*. Zech. 14:20, 21.

eneration of them; yet acting honourably, and maintaining a sober peculiarity in their whole conduct. They should perform the most common actions of life in a pious and sanctified manner; their apparel, and the whole of their style of living, should be plain, simple, frugal, and such as manifests their indifference about worldly things: they should be careful in forming connexions, and in the choice of wives, and prudent in the management of their families; showing that they are governed by reason, conscience, and the fear of God, not by passion and humour, in all these matters. They should teach the people, both by word and example, the difference between the holy and profane, the clean and the unclean: they should study to be peacemakers, and should regulate their judgment and decisions in all cases by the commandments of God; and not according to their own humours, interests, or partialities: they should observe, and teach others to observe, the statutes of the Lord, in all the ordinances of his house, and in hallowing his sabbaths: they should govern their passions and moderate their sorrows, by stricter rules than they expect others to do; not suffering their work to be interrupted, or improperly performed, whenever they can help it. They should delight in every part of their sacred services: and yet do all in a humble reliance on Christ our Sin-offering, and his precious blood and prevailing intercession: and they should be superior to all avarice and sensuality. The Lord himself is the Portion of such ministers; and they need not be anxious respecting a temporal subsistence, though they have no possession in Israel. Their God will incline his servants to perform their bounden duty, by supplying their wants: and thus he will cause his blessing to rest on the houses of their benefactors, in answer to their prayers for them. So that they will not generally be obliged to involve themselves in worldly cares and employments for a maintenance: much less will they be driven to do any thing sinful or scandalous through urgent necessity: but trusting in God and doing his will, they shall be provided for as it is good for them; and "having food and raiment, they will learn to be therewith content." Lord, increase the number of such faithful and exemplary ministers; and enlarge and prosper the spiritual priesthood, all over the whole earth.

NOTES.—CHAP. XLV. V. 1—8. The division of the land, appointed in these verses and in the forty-eighth chapter, entirely differs from that which took place in the days of Joshua; and nothing, at all answerable to it, seems to have occurred when the Jews returned from Babylon: but whether it will be, in any measure, literally fulfilled at their future restoration to their own land; or whether it figuratively describe the regulations which shall at length take place in the affairs of the church, cannot be positively determined. It seems evident, that our translators did right in adding the word *reeds*, to the numbers mentioned in this admeasurement; referring to the reed, that was in the hand of Ezekiel's divine conductor, which was about four yards long; for the length and breadth of the sanctuary are stated the same as before. (*Notes*, 40:5. 42:15—20.) So that, unless the text be there totally changed, without any authority; this passage, as well as that, must be understood of "reeds." Except when the suburbs are mentioned, the word cubit does not once occur in either place. (2)—According to this measure, (of cubits,) the portion here set out will be almost seven miles square; whereas, if we measure by reeds, it will arise to six times as much, and can only be understood in a mystical sense. *Length*.—This surely is not a sufficient reason for altering the original text: for a great part of the vision, on any supposition, must be thus interpreted. There are, however, on the other hand, those who make these measures immensely larger: but I can neither understand their rules of computation, nor the grounds on which they proceed.—It is indeed evident, that the land of Canaan could by no means admit of so large a proportion being allotted to the sanctuary, with the priests and Levites; but, it is probable this was intended to intimate the immensely large extent of the Christian church, above that of Israel; especially in those glorious times which are doubtless emblematically predicted.—Supposing, therefore, that *reeds* are intended, this holy oblation would on the

take a young bullock ^awithout blemish, ^band cleanse the sanctuary:

19 And the priest shall take of the blood of the sin-offering, and put ^{it} upon the posts of the house, ^cand upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

20 And so thou shalt do the seventh day of the month for ^devery one that erreth, and for ^ehim that is simple: ^fso shall ye reconcile the house.

21 In the first month, in the fourteenth day of the month, ^gye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

22 And upon that day shall ^hthe prince prepare for himself and for all the people of the land a ⁱbullock for a sin-offering.

23 And seven days of the feast he shall prepare a burnt-offering to the Lord, ^jseven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin-offering.

24 And he shall prepare ^ka meat-offering of an ephah for a bullock, and an ephah for a ram, and a hin of oil for an ephah.

a Lev. 22:20. Heb. 7:26. 9:14. 1 Pet. 1:19. b 43:22, 26. 1 Lev. 16:16, 33. Heb. 9:22—25, 10:3:14—22. c 43:14, 20. Lev. 16:18—20. d Lev. 4:27, &c. Ps. 19:12. Rom. 16:18, 19. Heb. 5:2. e 15:18. Lev. 16:20. f Ex. 12. Lev. 33:5—8. Num. 9:2—14, 28:16—25. Deut. 16:1—8. 1 Cor. 5:7, 8. g Matt. 20:28, 26:26—28. h Lev. 4:14. 2 Cor. 5:21. i Num. 28:15—31, 29:11—38. k Num. 23:1, 2. Job 42:8. Heb. 10:8—12. 146:5—7. Num. 28:12—15. m Lev. 23:33—43.

imply, that in those happy days, kings and rulers will take a more leading and active and liberal part, in supporting the worship of God, according to the gospel, than many at present think they ought to do? (*Notes, 2 Chr. 29:10, 11, 12—19, v. 15, 30:12, 31:3, 4, 35:7—9. Ezra 7:27, 28. Ps. 72:8—11. Is. 49:22, 23. 60:1—14. Rev. 11:15—18.*)

PRACTICAL OBSERVATIONS.

We should present to the Lord an oblation, of the first and best of all our possessions; that we may honour him with our substance, and obtain his blessing on all our labours and comforts.—It is the duty of Christians, according to their ability, to provide for the decent and comfortable subsistence of ministers, that they may attend to their work without distraction. But it becomes ministers to be content even with a scanty provision, and to “suffer all things rather than hinder the gospel of Christ.” The interests of religion require that they should generally reside near their work, and as retired as may be from the vain hurry of the world; that they may “give themselves to the word of God and prayer;” and that every thing pertaining to them may savour of holiness and piety.—Subjects also should willingly contribute what is requisite to the honourable support of their governors, and the charges of government: and princes, especially “the princes of Israel,” ought to imitate the equity and lenity of Christ our King: they should use their authority for the good of the people, and lay no needless or oppressive burdens on them; that they may comfortably enjoy their possessions. If any have deviated (as alas! too many have, and still do,) from these salutary rules; they must be warned to proceed no further, but to let the past iniquity suffice; to remove all violence and spoil, and to terminate all exactions. These are the duties of men in every age: and the happy time is coming, when all ranks in every part of the earth will attend to them. Then there will be no more fraud, oppression, misery, war, or devastation; but universal righteousness, peace, and prosperity. (*Note, Rev. 20:1—6.*)—It is an important part of the will of God, that men should deal with exact honesty in all the transactions of life: no zeal, orthodoxy, or diligence in religion can compensate for the want of truth and justice in our moral conduct; though for a time they may cloak it. The Lord requires a just weight and a true balance, and exactness in every one of our dealings.—All should use their influence, and improve their talents, in promoting the cause of godliness. The sabbaths and ordinances of God, and the commemoration of his benefits, should be our chief delight and satisfaction; and we should aim to reduce our various duties to some regular method, that they may not interfere with each other; and to persist in it till it become habitual. And, though nothing we do can atone for sin; our zealous services testify our acceptance of the sacrifice of Christ our Prince and High-Priest, which according to his part, he has most graciously prepared for us, and to which we must have continual respect in all our approaches to God. For our very best duties are polluted with sin; we pollute the ordinances in which we join, and all that we are connected with, till they are cleansed in the fountain of his blood: and our errors, ignorance, and simplicity, as well as our wilful sins, need the same cleansing. But his oblation of himself once offered is of infinite sufficiency, and answers these and all other purposes of mercy to the whole multitude of believers, in every age and nation: and it would equally suffice for the whole human species, were they made willing to come to God by him, who by “one offering hath perfected for ever them that are sanctified.” As therefore “Christ our

25 In ^mthe seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oil.

CHAPTER XLVI.

Ordinances for the prince in his worship, 1—8, and for the people, 9—15. Rules for the prince's disposal of his inheritance, 16—18. The places for boiling or baking the oblations, 19—24.

THUS saith the Lord God; The gate of the inner court that looketh toward the east, shall be shut the ⁿsix working days; but ^oon the sabbath it shall be opened, and in the day of the new-moon it shall be opened.

2 And the prince shall enter by the way of the porch of ^pthat gate without, and shall stand ^qby the post of the gate, and the priest shall prepare his burnt-offering and his peace-offerings, and ^rhe shall worship at the threshold of the gate: then he shall go forth; ^sbut the gate shall not be shut until the evening.

3 Likewise ^tthe people of the land shall worship at the door of this gate before the Lord in the sabbaths and in the new moons.

Num. 29:12—38. Deut. 16:13—15. 2 Chr. 5:3. 7:8—10. Neh. 8:14—18. Zech. 14:16—19. John 7:27—39. a 44:1, 2. b Gen. 3:19. Ex. 20:9. Luke 13:14. c 45:17. Is. 66:23. Heb. 4:9, 10. d 44:3. 2 Chr. 23:13, 34:31. e 1 Kings 8:22, 23. 1 Chr. 17:16, 29:10—12. 2 Chr. 6:13, 29:29. Matt. 26:39. Heb. 5:7, 8. f 12 g Luke 1:10. Heb. 10:19—22.

Passover is sacrificed for us; let us keep the feast” of faith and communion with him, not with the old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth: (*Note, 1 Cor. 5:6—8.*) let us begin our years, our months, our weeks, and days, with self-examination, repentance, faith, prayer, and devotedness to God; and spend them in the same manner. Let us live like strangers and pilgrims on earth, rejoicing in Christ, as we pass through this desert to heaven; and then we shall soon arrive in those mansions above, “where is fulness of joy, and pleasures at God’s right hand for evermore.”

NOTES.—CHAP. XLVI. V. 1—3. The prophet had before observed, that “the way of the gate of the outward sanctuary, which looketh toward the east, . . . was shut;” and had been informed, that it must not be opened, but for the prince. (*Note, 44:1—3.*) But “the gate of the inner court” on the east is here spoken of. This was to be shut on other days, but to be opened on the sabbaths and new moons, until the evening. According to this, it seems, that none were at any time to come into the sanctuary by the east gate of the outward court, except the prince: and that the priests and Levites must go into the inner court by the north or south gates, except on the sabbaths and new moons: when, entering the outward court by the north or south gates, perhaps they might pass into the inner court by the east gate: or they must open it, that the prince might enter, and that the people might worship before it, with the altar and sacrifices full in view.—“The prince only shall enter by the way of that gate; and when he is to enter, shall stand at the post of that gate, until the priest have prepared his burnt-offering and peace-offering; and . . . when they have made this safe way for him, he shall come in, having first bowed down, and worshipped at the threshold of the gate. Likewise the people . . . shall worship at the door of this gate, but they shall not presume to enter by it.” *Bp. Hall.* This seems to denote the constant, reverential, and exemplary attendance of kings on the pure, evangelical ordinances of religion, in the approaching flourishing days of the church. Some indeed interpret it of Christ’s meeting his assembled people on their solemn festivals, especially on his own day, to apply to them the benefits of his atonement and prevailing mediation: but, he does not meet his people as joining in their worship, or as offering any sacrifice: so that this interpretation appears to be inadmissible. (*Marg. Ref.*)

The porch of that gate without. (2) *Note, 40:9.—Prepare, &c.* Or, “offer” it: for so the word often means.—*The people, &c.* (3) The gate on the sabbaths and new moons was not to be shut till evening; which implied, that those days should be wholly employed in religious exercises: whereas on other days men might attend as they had leisure, and then return to their ordinary employments. (*Note, 12.*)

V. 4—7. “This was a new ordinance; whereupon the number of the beasts, and the proportions of the meat and drink-offerings, are different here from those prescribed in the law.” *Louth.* (*Marg. Ref. h, i.*)—“The meat-offering under the law, was only three-tenths deals; or tenths of an ephah, to a bullock, two tenths for a ram, and one-tenth for every lamb: with a fourth part of a hin of oil. (*Num. 28:5, 7, 9, 12—14, 20, 21. 29:9, 10. Note, 45:18—27.*)

As he shall be able to give. (5) “According to the gift of his hand;” that is, what he shall think sufficient. (*Marg. and Ref.*)

V. 8, 9. None but the prince might enter the sanctuary from the east, and there was no entrance from the west: so

4 And ¹he burnt offering that the prince shall offer unto the Lord in the sabbath-day shall be six lambs without blemish, and a ram without blemish.

5 And ¹the meat-offering shall be an ephah for a ram, and the meat-offering for the lambs ¹as he shall be able to give, and a hin of oil to an ephah.

6 And in the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and a hin of oil to an ephah.

8 And when the prince shall enter, ¹he shall go in by the way of the porch of ¹that gate, and he shall go forth by the way thereof.

9 ¹But when the people of the land shall come before the Lord in the solemn feasts, ¹he that entereth in by the way of the north gate to worship, shall go out by the way of the south gate; and he that entereth by the way of the south gate, shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

10 And ¹the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

11 And in the feasts and in the solemnities, ¹the meat-offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and a hin of oil to an ephah.

12 Now when the prince shall prepare ¹a voluntary burnt-offering, or peace-offerings voluntarily unto the Lord, ¹one shall then open him the gate that looketh toward the east, and he shall prepare his burnt-offering and his peace-offerings, ¹as he did on the sabbath-day: then he shall go forth; and after his going forth ¹one shall shut the gate.

13 Thou shalt daily prepare a burnt-offering unto the Lord of a lamb of the first year without blemish: thou shalt prepare it every morning.

14 And thou shalt prepare a meat-offering for it every morning, ¹the sixth part of an ephah,

and the third part of a hin of oil, to temper with the fine flour; a meat-offering continually by a perpetual ordinance unto the Lord.

15 Thus shall they prepare the lamb, and the meat-offering, and the oil, every morning ¹for a continual burnt-offering. [Practical Observations.]

16 ¹Thus saith the Lord God; ¹If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his ¹to the year of liberty; after, it shall return to the prince: but his inheritance shall be his sons' for them.

18 Moreover, ¹the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons' inheritance out of his own possession: that ¹any people be not scattered every man from his possession.

19 ¹After, he brought me through ¹the entry, which was at the side of the gate, into the holy chambers of the priests, which looked toward the north; and behold, there was a place on the two sides westward.

20 Then said he unto me, This is the place where the priests shall boil the trespass-offering and the sin-offering, where they shall bake the meat-offering; that they bear them not out into the outer court, ¹to sanctify the people.

21 Then he brought me forth into the outer court, and caused me to pass by the four corners of the court; and behold, ¹in every corner of the court there was a court.

22 In the four corners of the court there were courts ¹joined of forty cubits long and thirty broad: these four ¹corners were of one measure.

23 And there was a row of building round about in them, round about them four, and it was made with boiling-places under the rows round about.

24 Then said he unto me, These are the places of them that boil, ¹where the ministers of the house shall boil the sacrifice of the people.

h 45:17. Num. 29:9, 10. 17, 11, 12. 45:21. Num. 28:12. * Heb. the gift of his hand. Lev. 11:21. Num. 6:91. Dent. 16:17. k 2. 44:1-3. Col. 1:18. l Ex. 23:14-17. 34:23. Dent. 16:16. Pa. 84:7. m 1:12, 17. Phil. 3:13, 14. Heb. 10:38. 9 Pet. 2:20, 21. n 8 Sam. 6:14-19. 1 Chr. 29:20, 22. 2 Chr. 6:3-4. 7:4. 20:27. 28. 29:24, 29. 34:30, 31. Neh. 8:8, 9. Pa. 42:4. 122:1-4. Matt. 18:20. 23:20. Heb. 8:6. 4:11-16. Rev. 2:1. o Lev. 23: Num. 15: 28: 29. Dent. 16: p 7. q Lev. 1:3. 23:28. Num. 29:39. 1 Kings 3:4. 1 Chr. 29:21. 2 Chr. 5:6. 7. 7-7. 29:31. Ezra 1:4. 3:5. 6:17. Rom. 12:1. Eph. 5:2. r 1:28. 44:3. s 14:17. t Ex. 29: 82-83. Num. 29:2-5, 10. Dun. 9:1-13. John 1:29. 1 Pet. 1:19, 20. Rev. 13:8. Heb. a son of his year. Ex. 12:5. Lev. 12:6. marg. ¹Heb. offering by morn-

ing. Pa. 92:2. Is. 50:4. n Num. 28:5. x Heb. 7:27. 9:26. 10:1-10. y Gen. 25:6. 2 Chr. 21:3. Pa. 37:18. Matt. 25:34. Luke 10:42. John 8:35, 36. Rom. 8: 15-17, 29-32. Gal. 4:7. z Lev. 25:10. Matt. 23:14-29. Luke 19:25, 26. Gal. 4:30, 31. a 45:8. Is. 72:2-4. 78:72. Is. 11:3, 4. 32:1, 2. Jer. 23:5, 6. b 22:27. Kings 2:19. Mic. 2:1, 2. 3:1-3. c Pa. 68:18. John 10:28. Eph. 4:8. d 84:3-6, 21. e 40:44-46. 42:9. f 44:29. 1 Sam. 3:12-15. 2 Chr. 35:15. g Lev. 24: 7. 7. h See on 44:19. ¹Heb. a court in a corner of a court; and a court in a corner of a court. i Or, made with chimneys. j Heb. cornered. i 20. Matt. 24:45. John 21:15-17. 1 Pet. 5:2.

that all the people must enter from the north, or from the south. (Note, 1-3.) But those who entered from the north were to go out by the south, and they who entered by the south, to go out by the north. This may signify, that every thing should be regulated, in respect of divine worship, in that way which may most effectually prevent disorder and interruption: but it is generally supposed to intimate that men should go forward, and make progress in religion, and go through with it; and not be superficial, hypocritical, or apostate.—There being no passage or thoroughfare out of the temple westward; if the people had entered in at the east gate, they must have returned back the same way they came in: which would have been turning their back upon God and the place of his residence. ¹Louth.—As the prince was to return by the east gate, this reason is scarcely conclusive. (Marg. Ref.)

V. 10. Though the prince was directed to enter and return by a way of his own; yet he might enter the sanctuary at the same time, and continue as long there as the people; and thus testify his fellowship with them in the worship of God.—He shall pay the same attendance upon God's worship with the people; since all men are equal in the sight of God. ¹Louth. (Marg. Ref.)

V. 11. Marg. Ref. Notes, 4-7, v. 7. 45:18-27.

V. 12. ¹When the service is performed, he shall go back the same way, (5) and the porter shall shut the gate after him; because it may not stand open upon ordinary days. ¹Louth. (Marg. Ref. Note, 1-3.)

V. 13-15. (Marg. and Marg. Ref. Notes, Ex. 29:38-41. Num. 28:3-10.) It is observable, that nothing is here said about "the evening-sacrifice;" or the additional lamb, morning and evening, on "the sabbath-days." Many suppose the evening-sacrifice to be included: but as "the morning" is repeated in a remarkable manner, and the evening is not once mentioned; it seems rather to be an intimation of

that change in the externals of religion, which the coming of Christ would introduce.

V. 16-18. This may signify, that princes in those days will not waste their revenues in enriching favourites and dependants. The prince might settle a perpetual inheritance on his sons; but the grant made to any servant would expire at the year of jubilee.—Some think, that this implies, that Christ our Prince gives his children, or true believers, their inheritance unalienably: but those whom he only endues with gifts and talents, employs in some part of his service, whilst they remain unregenerate, will be deprived of all, when true Christians receive the full possession of their inheritance. And in this case, the eighteenth verse may be considered as descriptive of the character and government of our Prince of Peace. (Marg. Ref.)

V. 19-24. ¹The flesh of the sacrifices, which were to be eaten, was to be boiled, except the flesh of the passover. (2 Chr. 35:13.) So it is taken notice of as a piece of daintiness... in the sons of Eli, that they would not have the flesh which came to their share sodden, but roasted. (1 Sam. 2: 15.)... The Hebrew word *Keturoh*, translated *joined*, is rendered in the margin, *made with chimneys*, which sense very well agrees with the description... There was a place in the inner court for boiling the trespass and sin-offerings; (19, 20.) and boiling places might be appointed for boiling the peace-offerings, which... perhaps were dressed by the Levites;... whereas the former were boiled by the priests in the court properly belonging to them. ¹Louth.—About the walls of these little courts, which were as kitchens, were little chambers for the cooks. (Marg. and Marg. Ref.)—The most holy things, of which none but the priests might eat, were to be prepared in the inner court: the peace-offerings, of which the people partook, were to be boiled in these little courts, at the corners of the outward court. The direction, "not to bear the most holy things out, unto the outer court,"

CHAPTER XLVII.

The prophet is shown waters springing from under the threshold of the temple, growing wider and deeper, and at length becoming an impassable river, which healed the desert, and the dead sea; abounded with fish; and had on each bank fruit-trees filled with new fruit every month, the leaves of which served for medicine, 1-12. The borders of the land appointed, as to be divided among Israelites and sojourners, 13-23.

AFTERWARD he brought me again unto ^athe door of the house; and behold, ^bwaters issued out from under the threshold of the house eastward: for the fore-front of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward; and behold, there ran out waters on the right side.

a 41:2-23-25. b Ps. 46:4. Is. 30:25. Joel 3:18. Zech. 14:8. John 7:37-39. Rev. 22:1. c 41:2,4. d 40:3. Zech. 2:1. Rev. 11:1. 21:15. e Luke 24:49. Acts 2:4, 33. 10:45,46. 11:16-18. * Heb. of the ankles. f Acts 19:10-20. Rom. 15:19.

sanctify the people," may intimate, that the peculiar privileges of believers are not granted, or left open to unconverted persons; and that they should not promiscuously be admitted to partake of the Lord's supper: as this tends to induce in them an opinion, that they are holy persons, and need not conversion; and thus occasions much superstition and delusion. (*Note*, 44:17-20, v. 19.)

PRACTICAL OBSERVATIONS.

V. 1-15. We should worship and commune with God every day, in our closets and families, and in public as we have time and opportunity. On six days of the week indeed, men are called to serve God in their temporal employments; and must not neglect those duties, even for the sake of spending all their time in his more immediate worship. But on his own day we all should occupy ourselves wholly in his sacred service; and, laying aside every other employment and all avocations, as much as may be, and shaking off sloth and inactivity, we must learn to delight in the succession of one religious exercise to another, as the proper business of the whole day: and it may be right occasionally to appropriate a day from the other six, to be spent in a similar manner.—It behooves those in authority to use their influence and example, in promoting a general regard to the worship of God, and their wealth in preparing every thing for it; they should frequent his holy ordinances with reverence and attention, and without betraying any symptoms of weariness: for, however they may be distinguished in other matters from their subjects, they are in the sight of God entirely upon a level with them; and every distinction admissible respecting his worship, between them and others, must be confined merely to external circumstances. But whether rulers will or will not join with us, in attending on the lively ordinances, in which "Christ is set forth as evidently crucified among us," he, our Prince of Peace, will surely manifest his presence amidst us: and especially when we spend his holy day with his assembled saints, and feed by humble faith on the Sacrifice, which he has prepared and offered for us. In expectation and assurance of his glorious and gracious presence, we should worship with reverence in his courts; abound in spiritual sacrifices; consecrate our talents and substance to him, according to our ability; and take care that every thing be done decently and in order. We should recollect, that *Press forward* is the Christian's motto: we must still depart further and further from our sins, and sinful pursuits and connexions; and get further into the knowledge, practice, and experience of the gospel: and we should dread a hypocritical profession and worship, which generally terminate in a man's returning into his old course of sin and death.—The Lord has prescribed us many duties, as of indispensable obligation: but he has also graciously left many things to our voluntary choice; especially as to the proportion of our time and substance to be appropriated to his immediate worship and service; that they, who "greatly delight in his commandments," may abound in them to his glory, the edification of their brethren, and their own benefit; without entangling their own consciences, or prescribing rules that might be inexpedient to others; or inducing them to formal services, for which they have no heart, and in which God could have no pleasure. But we must never omit our daily worship, nor neglect to apply the sacrifice of the Lamb of God to our souls, for pardon, peace, and salvation.

V. 16-24. Our King of peace and righteousness will enrich all his spiritual progeny with an unalienable inheritance: nor will he let any man in any way serve him, without allotting him a suitable reward. But it will be dreadful to be put off with a revocable portion, and to be left utterly destitute, when the children shall receive their full liberty and eternal inheritance; let us then rest in nothing short of regenerating grace, and the Spirit of adoption witnessing with our spirits, that we are children and heirs of God.—If all princes had in them the mind that was in Christ; their peaceable subjects would never have cause to complain of being thrust out of their possessions, or scattered from them; in order that favourites and dependants might be enriched

3 And when ^dthe man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters, ^ethe waters were to the ankles.

4 Again he measured a thousand, and brought me through the waters; ^fthe waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins.

5 Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, ^gwaters to swim in, a river that could not be passed over.

6 ¶ And he said unto me, Son of man, ^hhast thou seen this? Then he brought me, and caused me to return to the brink of the river.

7 Now, when I had returned, behold, at the

Col. 1:6. g Dan. 2:34,35. Hab. 2:14. Matt. 13:31,32. Rev. 7:9. 11:15. 20:2-4. 1 Heb. of swimming. h 8:17. 40:4. 44:5. Jer. 1:11-13. Zech. 4:2. 5:2. Matt. 13:31.

with the spoil. They would rather straiten themselves to relieve the people; as "knowing the grace of Christ, who, though he was rich, for our sakes became poor, that we through his poverty might be rich."—The minister of the gospel is as truly serving Christ and the people, when in his study he is searching the Scriptures, meditating, and preparing for his work, as when he is publicly preaching the word to the congregation. He should endeavour to get well acquainted with his instructions, and to speak from a matured judgment, and an experienced heart, and with fervency of spirit: he should be careful, both in dispensing the word, and in administering the sacraments, to guard the people against superstition and false confidence, and from mistaking the notion or form for "the power of godliness;" and every thing, in his outward accommodations, and manner of life, and his method of spending his time, should be so regulated, as may best tend to make him "approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth."

NOTES.—CHAP. XLVII. V. 1-5. This part of the vision must be understood figuratively; which is important, in forming a determination concerning the import of the whole vision. Doubtless both Solomon's temple and the second temple were well supplied with water, conveyed thither in order to wash the sacrifices, and for similar purposes; and to preserve every thing clean and wholesome: but these waters flowed originally from the temple, not as a common sewer, but as a delightful fertilizing river. The prophet had before surveyed the doors of the house: but he now for the first time discovered a very small stream of waters, (so the word signifies,) springing forth from under the threshold of the house eastward, at his right hand, and at the south side of the altar. These waters no doubt, were an emblem of the "gospel preached with the Holy Ghost sent down from heaven" to render it effectual; and conveying with it all spiritual blessings to the souls of believers, and to the nations of the earth. (*Marg. Ref. b. Note*, Rev. 22:1.) "The gradual rise of the waters represented in this vision, denotes the large effusion of the Spirit, which was very remarkable at the first publication of the gospel, and its wonderful increase from small beginnings; and will be so again, when God shall "pour the Spirit of grace" upon the Jews, in order to their conversion. (*Zech. 12:10*.) . . . The supplies of grace are often represented, in the holy writers, under the metaphor of a river, and streams watering the dry and thirsty earth, both cleansing and making fruitful the ground where they pass. The metaphor is probably taken from the river that watered paradise. *Louth. (Marg. and Marg. Ref. c-f. Note*, Gen. 2:10-14.)—When the prophet had been shown the source of these waters, he was led by his conductor to observe the progress and increase of them; and, as the east gate was shut, he was brought out from the temple north ward.—When his conductor, with the line in his hand, had measured the length of a thousand cubits from the source, he led the prophet across the waters, which only reached to his ankles: but continuing to try their depth every thousand cubits, he found them grow still deeper every time, till they could no longer be forded, but were become a river impassable, except by swimming.—This was an emblem of the progress of Christianity, from small beginnings to an immense increase; and the latter part of the representation may relate to the times, when the gospel shall fill the earth, and produce the most extensive and important good effects on the state of mankind in every nation.—Thus the river signifies the same as the "stone, cut out without hands, and becoming a great mountain and filling the whole earth;" and the grain of mustard-seed becoming a large plant, like a tree in which the fowls of the air make their nests. (*Marg. and Marg. Ref. g. Notes*, Is. 2:2-5. 9:5,6. Dan. 2:34,35,44,45. Matt. 13:31,32.) The passage may also be accommodated to the progressive growth in knowledge and holiness of true Christians: and it is often applied to the holy Scriptures, in which there are some things plain to the meanest capacity, and others incomprehensible to the most exalted created understanding; and only to be apprehended by faith, as a river that cannot be forded.

'bank of the river were very many trees on the one side and on the other.

8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed.

9 And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed: and every thing shall live whither the river cometh.

10 And it shall come to pass, that the fishes shall stand upon it, from En-gedi even unto En-eglam; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

11 But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt.

12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

13 ¶ Thus saith the Lord God: "This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions.

14 And ye shall inherit it, one as well as another: concerning the which I lifted up my

hand to give it unto your fathers: and this land shall fall unto you for inheritance.

15 And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad;

16 Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazar-haticon, which is by the coast of Hauran.

17 And the border from the sea shall be Hazar-enan, the border of Damascus, and the northward, and the border of Hamath. And this is the north side.

18 And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side.

19 And the south side southward, from Tamar even to the waters of strife in Kadesh, the river to the great sea. And this is the south side southward.

20 The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side.

21 So shall ye divide this land unto you according to the tribes of Israel.

22 ¶ And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, that in what time the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God.

* Heb. lip. 1 Kings 9:26. 2 Kings 2:13. margine. 12. Gen. 2:9-10. Rev. 22:2. k 1s. 35:7. 41:17-19. 43:20. 44:3-5. 49:10. Jer. 31:9. 1 Or, plain. Deut. 31:15. 4. Heb. two rivers. Ps. 78:16. 2. Matt. 2:19-22. 1s. 11:8-9. Mal. 1:11. Matt. 13:17. 1. Heb. two rivers. Ps. 78:16. 2. Matt. 2:19-22. 1s. 11:8-9. Mal. 1:11. Rev. 2:2. 1 Cor. 15:45. Eph. 2:1-5. n 1s. 49:12. 60:3-10. Zech. 2:11. 8:21-23. Acts 2:41. 47. 4:4. 5:14. 6:7. 21:20. Greek. o Matt. 4:19. 13:47-50. Mark 1:17. Luke 5:4-10. John 21:3-11. p 2 Chr. 20:2. q 1s. 48:23. Num. 34:6. Josh. 23:4. § Or, and that which shall not be healed, shall be, &c. Heb. 6:4-8. 10:26-31. 2 Pet. 2:19-22. Rev. 21:8. 22:11. r 1 Cor. 29:23. Judg. 9:45. Ps. 107:34. Jer. 17:6. Mark 9:43-49. s 7. Ps. 92:12. 1s. 60:21. 61:3. t Heb. come up. 1 Job 8:16. Ps. 1:3. Jer. 17:8. 1 Or, principal. ** Or, bruises and sores.

1s. 1:6. Jer. 8:22. Rev. 22:2. u Num. 24:2-12. x 45:5-6. Gen. 48:5. 1 Chr. 5: 1. 1. Jer. 31:9. 31:1. 11 Or, suore. 20:5. 6:23. 49. Gen. 12:7. 13:15. 13:7. 17:8. 28:3. 28:13. Num. 14:16-30. y 18:29. Prov. 16:33. z 17-20. a 48:1. b Num. 34:8. c Num. 13:21. 1 Kings 8:25. Am. 6:14. Zech. 9:2. d 2 Sam. 8:8. Berothah. e Gen. 14:15. 1 Chr. 18:5. Acts 9:2. 11 Or, the middle village. f 48:1. Num. 34:9. § Heb. from between. g Gen. 31:23. 47. Galat. Num. 32:1. Judg. 10:8. h Gen. 13:10. Job 40:23. 148:26. i Or, Meribah. Num. 20:13. Deut. 32:51. 33:3. Ps. 81:7. ¶ Or, valley. Josh. 12:3. ** Or, toward Teman. k 13. 14. 1. Is. 56:6, 7. Acts 2:5-10. 11:18. Eph. 2:19-22. 3:6. Rev. 7:9, 10. m Rom. 10:12. Gal. 3:28, 29. Col. 3:11.

V. 7. Trees, &c.] Marg. and Ref. Marg. Note, 12.

V. 8-10. These waters ran eastward into the desert, and then into the sea; which is supposed to mean the dead sea, or the lake of Sodom, that lay east of Jerusalem. In this sea it is said no living creature is found; at least it is evident, that it does not abound with fish, as other seas do. But the prophet was informed by his conductor, that when the waters from the sanctuary should enter the sea, its waters also would become wholesome, and fit for the production and habitation of fishes, and of every living thing found in other seas; for to every place whither they flowed they would communicate life abundantly: so that fishers would spread their nets from one side of this lake of Sodom to another, (for En-gedi lay on one side, and En-eglam on the other side, of the lake,) and take exceedingly great quantities of all those kinds of fish, which they had been used to catch in the Mediterranean sea. 'Mystically denoting the healing virtue of God's grace to cure the vices and corruptions of wicked men.' Lowth.—This represented the efficacy of the gospel, when attended by the pouring out of the Holy Spirit, to communicate spiritual life to the most atrocious sinners, like those of Sodom: to render the Gentile nations productive of numerous converts; checking the progress of iniquity, undermining the foundations of idolatry, reforming cities and countries, and bringing men to know, worship, and serve the one living and true God, where his name had not before been known. So that the ministers of Christ would meet with abundant encouragement to labour, and to preach the gospel, where before none ever thought of being so employed: till at length the most hopeless and benighted nations would be abundantly filled with the light and holiness of true religion. (Marg. and Marg. Ref. Joel 3:18-21. v. 18. Matt. 4:18-22. v. 19. 13:47-50. Luke 5:1-11. v. 10.)

The rivers, &c. (9) The word "rivers and river," are promiscuously used in this verse: though some of the Jewish writers are of opinion, that these waters divide themselves, and some flow eastward, and others westward; which opinion they ground... chiefly upon the words of Zechariah. 14:8. Lowth. (Note, Zech. 14:8-9. v. 8.) The dual (marg.) seems to mark out two rivers: but as the word rendered "country" (8) is Galilee, it perhaps implies that one river flowed into the sea of Galilee, though that which flowed into the dead sea be principally noticed.

V. 11. There would, however, still remain some marshes, reeks, or swamps, into which these healing waters could

not find an entrance; and these would be left incurably sterile and worthless. This represents the case of those, who reject, neglect, or pervert the gospel; or those countries, which exclude it from among them. In short it is the only healing medicine for the distempers of our fallen race; and they will be given up as reprobate to final ruin who are not healed by it. (Marg. and Marg. Ref. Notes, Heb. 6:4-8. 2 Pet. 2:20-22.)

V. 12. St. John has almost transcribed this part of the vision, and applied it to the salvation of Christ, as perfected in the felicity of heaven. (Note, Rev. 22:2-5. v. 2.) In this vision, the trees, on each side of the river of the water of Life, seem to signify the several parts of the mediatorial work of Christ, and the sufficiency of his salvation to supply all the various wants of believers, and to complete their uninterrupted felicity. Many expositors interpret this verse of believers, who are, "trees of righteousness" planted on the banks of this river in great abundance. Yet the plenteous provisions of the gospel, the precious promises of the sacred word, and the privileges of believers, as communicated to their souls by the quickening Spirit, may be aptly thus represented. These abound on each side of the river, wherever the gospel is successfully preached: they afford nourishment and delight to the souls of men; they never fade or wither, or are exhausted; they are various, according to the variety of circumstances and occasions, in the Christian's experience; as if a tree should yield a succession of different kinds of fruit in great abundance, through the months of the year: and even the leaves serve as medicines to their souls: the warnings and reproofs of the word, and the salutary corrections of their Father's rod, though generally less valued, and always less pleasant, than divine consolations, yet tend to heal the maladies of their souls, and to restore them to holiness and happiness. (Marg. and Marg. Ref. Notes, Gen. 2:8, 9. 3:22-24. Prov. 3:18. Rev. 2:6, 7.)—If believers are intended by these trees, the emblem shows that they are rendered flourishing and fruitful by the word and Spirit of God; that they become exceedingly useful; that they persevere in their fruitfulness and usefulness through the various changes of life; that they exercise various Christian graces in succession; and that their profession, doctrine, example, conversation, and endeavours, powerfully tend to instruct, reform, and benefit mankind. (7. Notes, Ps. 1:1-3. v. 3. 92:13-15. Jer. 17:5-8. John 15:2.)—Because their waters, &c. [Notes, 1-5. Rev. 22:1-6.]

CHAPTER XLVIII.

The portions allotted to Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, and Judah, 1-7. The allotments for the annuaries, the priests, Levites, city, and prince, 8-22. The portions of Benjamin, Simeon, Issachar, Zebulun, and Gad, 23-29. The plan of the city, its gates, dimensions, and name, 30-35.

NOW these are the names of the tribes. ¹From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazaran, the border of Damascus northward, to the coast of Hamath; (for these are his sides east and west;) ²a portion for Dan.

² And by the border of Dan, from the east side unto the west side, a portion for Asher.

³ And by the border of Asher, from the east side even unto the west side, a portion for Naphtali.

⁴ And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh.

⁵ And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim.

⁶ And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben.

a Ex. 1:1-5. Num 1:5-15. 13:4-15. Rev. 7:4-8. b 47:15-17. Num. 34:7-9. c Heb. one portion. e Gen. 30:3-6. Josh. 19:40-47. Judg. 18:28-29. 2 Sam. 24:2. 1 Kings 12:22-29. Matt. 20:15, 16. d Gen. 30:12, 13. Josh. 19:21-23. e Gen. 30:7, 8. Josh. 19:32-39. f Gen. 30:22-24. 41:51. 48:5, 14-20. Josh. 13:29-31. 17:1-11. g Josh. 16:17-8. 10:14-18. h Gen. 29:32. 49:3, 4. Josh. 13:15-21. 1. Gen. 29:35. Josh. 15: 19:9. k 45:1-5. 135. 1s. 12:6. 33:20-22.

V. 13-23. The prophet here again returns to the division of the land, the account of which had been interrupted by intervening discoveries. (45:1-8.) As no such division of Canaan took place after the captivity, this must be understood of future events. Several names are here added, or changed for others: yet the boundaries of the land are nearly the same as were marked out by Moses; except, that it does not appear, whether any part, or what part, of the country east of Jordan, is included within the eastern boundary. (*Marg. and Marg. Ref. b-i. Notes, Num. 34:1-15. Josh. 15:1-12. 16: 17: 18:1-10.*) The ten tribes, as well as Judah and Benjamin were to be admitted to a full share in the inheritance; and this seems to imply, that the future restoration of Israel to the promised land is predicted; while the circumstance of the strangers that sojourned in the land, being admitted to a share in the inheritance, as if native Israelites, plainly intimates the calling of the Gentiles into the church, and their joint inheritance with the Jews in the privileges of the gospel and in the heavenly felicity. (*Marg. Ref. l, m.) Joseph, &c. (13) Marg. Ref. x. Notes, Gen. 48:5. 1 Chr. 5:1,2.—I lifted up, &c. (14) Marg. and Ref.*

PRACTICAL OBSERVATIONS.

The more carefully we examine the things of God and religion, the more interesting will be our discoveries concerning them.—All our invaluable privileges and advantages are conveyed to us through the gospel; they flow from Christ, our Temple, Altar, and Door of access to the Father; they all spring from the everlasting love and mercy of our God, through his atoning sacrifice, and by the sanctification of the Holy Spirit. No obstructions of men, or fallen angels, can interrupt the communication of spiritual blessings from the fulness of Christ to the souls of his beloved people; and the course of the greatest rivers might far more easily be stopped, than the progress of his gospel, when God is pleased to prosper the labours of his servants. It has hitherto continued gradually to diffuse its influence; and it will still run wider and deeper in its energy and effects till it shall fill, heal, and fructify the whole earth. We may rejoice in the assured hope of this happy event; and in the mean time we may be satisfied, that the water, which Christ gives his praying people, shall be "in them a well of water springing up into everlasting life."—Whilst we wait for the completion of our felicity, and are conflicting with various trials and temptations: let us attend to the sacred Scriptures, beginning with the most obvious and practical truths, and proceeding gradually to those which are the most difficult; remembering that many things will be found incomprehensible to us, which we must apprehend by faith and humbly adore, but not presume to think that we can fathom, or judge of by our limited powers, or our proud reasonings. But we should chiefly mark the blessed effects, which the word and spirit of God are every where represented as producing on the souls of men; that we may inquire whether they have wrought such a change in our judgment, and affections, and character? Into whatever place, or heart of man, these healing waters flow, they communicate divine life and holiness; they counteract the various evil propensities of our fallen nature, and teach men to "deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world." So that where they abound, knowledge, purity, piety, and charity, and every thing good and useful, abound likewise. How desirable then is it to be instrumental in sending the word of God to those regions which have hitherto been given up to idolatry, ignorance, impiety, and vice! and to see the

⁷ And by the border of Reuben, from the east side unto the west side, a portion for Judah.

⁸ ¶ And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side: and the sanctuary shall be in the midst of it.

⁹ The oblation that ye shall offer unto the Lord shall be of five and twenty thousand in length, and of ten thousand in breadth.

¹⁰ And for them, even for the priests, shall be this holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length; and the sanctuary of the Lord shall be in the midst thereof.

¹¹ It shall be for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.

¹² And this oblation of the land that is offered

Zech. 2:11, 12. 2 Cor. 6:16. Eph. 2:20-22. Col. 2:9. Rev. 21:3, 22. 22:3. m 44:2. 45:4. Num. 35:1-9. Josh. 21: Matt. 10:10. 1 Cor. 9:13, 14. n 8. 10:1. The sanctified portion shall be for the priests. o 40:46. 43:19. 44:15, 16. p Or word, or ordinance. Matt. 24:45, 46. 2 Tim. 4:7, 8. 1 Pet. 5:4. Rev. 2:10. p 44:10.

preachers of the gospel encouraged to cast their nets, and to attend to their laborious work with patient hope and evident success, where sin and Satan before reigned with undisturbed sway! The time is coming when they shall thus labour and prosper, in those distant regions, which are now enveloped in Pagan or Mohammedan darkness, with as much encouragement, as the apostles did at Jerusalem, when numbers were "daily added to the church of such as should be saved;" and their converts shall be of the same excellent character as those were, "when great grace was upon them all." Yet is this blessed gospel of salvation the savour of death to numbers in every age; and those who are not made holy by it, because they neglect, oppose, or abuse it, must die in their sins and perish without remedy.—As the Lord has so amply provided in Christ Jesus all the rich variety of spiritual blessings, which can conduce to our comfort and holiness, and as those blessings lose no part of their beauty or excellency by the succession of ages: so Christians also should study to be useful and fruitful, the lights of the world and the healing of the people; that their whole conduct, and all their endeavours, may conduce to render men wiser, holier, and happier, on every side of them. They should bring forth fruit suited to the seasons of adversity and prosperity, and to the various occasions and circumstances in which they are called to act: they should consider it their duty and their privilege to have, their leaf unwithering, and their fruit increasing; because they are watered from the sanctuary of God; and they should delight in proceeding with increasing zeal and usefulness to serve him to the end of their lives. Surely none should deem themselves "branches of the living Vine," who do not in some measure bring forth such fruits as he did, when he went about doing good to the souls and bodies of men! And if all that bear the name of Christians and profess the doctrine of Christ, were of this character, his religion would appear to be most excellent and beneficial in the eyes of all beholders. Such Christians need not doubt of their inheriting the good land, which Canaan typified, and which the Lord has sworn to give to the seed of Abraham: all the Gentiles, who believe in Christ, and are united to him by the supply of his sanctifying Spirit, are the children of Abraham and heirs according to promise, and will share the privileges of Israelites, without marring their inheritance: for there is room in the church and in heaven for all, who come for the blessings of that new covenant, of which Christ is the Surety and Mediator.

NOTES.—CHAP. XLVIII. V. 1-7. This division of the land entirely differs from that which was made in the days of Joshua; and it is not probable that it should ever literally take place: but it seems to denote the equality of privilege, which subsists among all the tribes of the redeemed, whatever their previous characters have been; and their intimate union and communion with each other.—This division of the land among the twelve tribes may imply, that all true Christians shall be equally sharers in the privileges of the gospel. *Louth.* A portion is laid out for each tribe directly across the country from east to west: and Reuben's lot is placed between Ephraim and Judah. (*Marg. and Marg. Ref. Notes, 47:13-23. Josh. 13:15-22. 15:1-12. 16:1-10. 17:11-13.*)

V. 8-13. *Marg. and Marg. Ref. Notes, 44:15, 16. 45. 1-8.—As the Levites, &c. (11.)* 'All the priests were Levites; but no Levites were priests, except the descendants of Aaron.' 'As the other Levites went astray.'

V. 14 This may intimate that what has been devoted to

shall be unto them ^aa thing most holy, by the border of the Levites.

13 And over against the border of the priests the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell it, neither exchange, nor alienate the first-fruits of the land: for it is holy unto the Lord.

15 ¶ And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be ^aa profane place for the city, for dwelling, and for suburbs, and the city shall be in the midst thereof.

16 And these shall be the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length over against the oblation of the holy portion shall be ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy portion; and the increase thereof shall be for food unto them ^athat serve the city.

19 And they that serve the city shall serve it out of all the tribes of Israel.

20 All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation ^afour-square, with the possession of the city.

21 ¶ And ^athe residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, ^band westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it

shall be the holy oblation; and the sanctuary of the house shall be in the midst thereof.

22 Moreover, from the possession of the Levites, and from the possession of the city, being in the midst of ^athat which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

23 As for the rest of the tribes, from the east side unto the west side, ^aBenjamin shall have ^aa portion.

24 And by the border of Benjamin, from the east side unto the west side, ^aSimeon shall have ^aa portion.

25 And by the border of Simeon, from the east side unto the west side, ^aIssachar ^aa portion.

26 And by the border of Issachar, from the east side unto the west side, ^aZebulun ^aa portion.

27 And by the border of Zebulun, from the east side unto the west side, ^aGad ^aa portion.

28 And by the border of Gad, at the south side southward, the border shall be even ^afrom Tamar unto the waters of ^astrife in Kadesh, and to ^athe river toward ^athe great sea.

29 This is ^athe land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 ¶ And these are ^athe goings out of the city on the north side, four thousand and five hundred measures.

31 And ^athe gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west side four thousand and five hundred, ^awith their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

35 It was round about eighteen thousand measures: ^aand the name of the city from ^athat day, shall be, ^aThe Lord is there.

q 45:4. Lev. 27:21. r 45:5. Deut. 12:19. Luke 10:7. s Lev. 27:10, 28:33. t 12. Lev. 23:20, 27:9, 32. Mal. 3:8-10. u 22:26, 42:20, 44:23, 45:6. x Josh. 9:27. Ezra 2:43-58. Neh. 7:46-62. y 1 Kings 4:7-23. Neh. 11: z Heb. 12:27. Rev. 21:16. a 22. 34, 33, 34. 37:34. 45:7, 8. Hos. 1:11. b 8-10. c 1-7. Gen. 16:19. Josh. 18:21-22. d Heb. one portion. 1. Gen. 29:33. 49:5-7. Josh. 19:1-9. e Gen. 30:14-18. Josh. 19:17-23. f Gen. 30:19, 30. Josh. 19:10-16. g Gen. 30:10, 11. Josh. 13:24-28. h 47:19. 2 Chr. 30:2. i Heb.

Meribah-kadesh. Num. 20:1, 13. Ps. 106:32. i Gen. 15:18. Num. 34:57. Josh. 13:3. 1a. 27:12. k 47:15, 19, 20. l 47:13-22. Num. 34:12. Josh. 13:21-21. m 16:32-35. Rev. 21:16. n 1a. 26:13. 54:12. 60:11. Rev. 21:12, 13, 21, 25. o Gen. 22:14. Jer. 33:16. Zech. 14:21. i Heb. JEHOVAH-shammah. Ex. 15:26. 17:15. Josh. 6:24. Ps. 46:5. 48:14. 132:14. 1a. 12:6. 14:32. 24:23. Rev. 21:3. 22:3.

the immediate service of God should not be alienated from it; that ministers should be contented with their provision, and not show a fickle or mercenary disposition; and that the inheritance of believers is unchangeably secured to them. "The first-fruits" signify their portion of land: no other first-fruits are mentioned. (Marg. Ref. Notes, Lev. 27:9-13, v. 10. 28-34.)

V. 15-17. Notes, 20. 42:15-20. 45:1-8, v. 6.

V. 18. For food, &c.] "For those who perform inferior offices in the city." Louth. Perhaps for the Nethinim. (Marg. Ref.)

V. 19. (Notes, 1 Kings 4:7-23.) "This service being a burden, it is fit that all the tribes should bear their part in it." Louth.

V. 20. Square.] "A square figure being the emblem of perpetuity, strength, and solidity. (42:16-20.)—A great part of the wisdom of the eastern nations was wrapped up in hieroglyphical emblems and numbers. . . . This method God hath thought fit to make use of to discover some mysterious truths in his word: so as perhaps he thinks not convenient to be more clearly revealed till the proper time or season; intending by such hints to encourage men's searching into the more obscure parts of the Scriptures." Louth. (Note, Rev. 21:9-21, v. 16.)

V. 21. Marg. Ref. Note, 45:1-8, v. 7, 8.

V. 22, 23. The lot of Judah was north of the holy oblation, and that of Benjamin south of it. (Marg. Ref.) The contrary took place in the division of the land by Joshua. (Rev. Je. ch. 18:11-20.)

V. 24-29. (Marg. and Marg. Ref. Notes, Josh. 13:24-28. 19:1-28.) "These appointments are not laid out with any regard to the division of the land made in Joshua's time: for here a platform of a new church and state is set forth." Louth.

V. 30-35. It is most obvious to interpret these "measures," of the reed which the prophet's conductor held in his hand: for what was the use of it, but to measure with? Or what measure should we compute by, but that which the

Spirit of God has pointed out to us? By this measure the city would be near forty miles in circuit, or ten miles on each side of the square; which was vastly larger than Jerusalem ever was. Doubtless the large dimensions of the city and land were intended to intimate the great increase of religion, and the propagation of the gospel in the times predicted. (Marg. Ref. Notes, 45:1-8. 1a. 26:1, 2. 54:23, 3. 60:15-22, v. 18. Rev. 21:9-21, v. 12, 13, 16, 21.) "The same description is given of the gates of the new Jerusalem, (Rev. 21:12, 13.) to signify that all true Israelites have their share in this heavenly city, and a right to enter into it. (Rev. 22:14.) Louth.—Levi. (31) One gate is here assigned to Levi; and only one to Joseph, or the two tribes descended from him.—The land here divided is never called Canaan, nor the city measured Jerusalem; probably because they were figurative of spiritual blessings to the church and to Israel: but "the Lord is there," or, "JEHOVAH-shammah," (marg.) is the name given to this holy city: signifying that his powerful and gracious presence with his church is the source of all her peace, security, felicity, and holiness; and that at length these blessings will be abundantly communicated, and his presence and glory signally displayed among his people. (Marg. Ref. o. Marg. and Ref. Notes, Matt. 18:19, 20. 28:19, 20. John 14:18-24. Rev. 21:22-27. 22:2-5.)

PRACTICAL OBSERVATIONS.

When true converts enter the church by faith in Jesus Christ, all their former sins are blotted out, every stigma is removed, all distinctions are swallowed up, and the vilest of them are admitted to a full participation of all the privileges of the children of God, and made heirs according to the hope of eternal life. Yet on earth some of them must be placed more advantageously than others for their spiritual improvement: and in proportion to their degrees of grace and fruitfulness on earth, so will be their capacity for the glory and felicity of heaven, and their enjoyment of it.—Our inheritance as the spiritual priests of the living God, cannot be forfeited or exchanged: nor should we desire to change the temporal portion which our gracious Lord has allotted us.

Especially it behooves the ministers of Christ to be contented in their places, and with "such things as they have;" and, as they must by no means waste or alienate the revenues appropriated to the maintenance of religion; so the Lord will call those to a strict account who plunder them, or make the concerns of religion to subserve their love of filthy lucre.—In the visible church on earth, there will still be some part "profane;" even believers must spend part of their time in those employments which do not immediately belong to religion; and though these must be performed from pious motives and in a conscientious manner, yet they should be kept distinct from spiritual concerns.—All that belong to the Israel of God should serve the common cause, in their proper places, and according to their abilities: and those who occupy

themselves in so good a work, should not be left destitute of such things as are needful for them.—The way of access into the church is open on every side, that sinners may enter by faith from all the quarters of the globe, and from all the tribes of the earth: and all that belong to the true church below, shall at last find admission into the holy city above: for all things are so regulated and established by the power, truth, and love of God, that no believer shall ever be ashamed of his confidence.—Through the whole extent of the church, even when it shall fill the earth, the Lord will vouchsafe his gracious presence and blessing. May we be found citizens of this holy city, and act consistently with that character and have the benefit and comfort of the Lord's presence with us in life, in death, and for evermore.

THE BOOK OF DANIEL.

THE WRITER of this book was contemporary with Ezekiel, but probably younger than he: yet he began to prophesy before him; and he continued in his prophetic office much longer. He was of the royal family of Judah; and having been early in life carried captive to Babylon, he soon became renowned for wisdom, and was advanced to great authority under Nebuchadnezzar: and he seems to have continued in an exalted station, and in offices of great trust and power, through all the subsequent period of the Chaldean monarchy; and afterwards under Darius the Mede and Cyrus the Persian: yet he was even then far more eminent for wisdom and piety, than for rank and authority. (Notes, 1:3—7. Ez. 14:13—21, vv. 14, 20. 28:2—5, v. 3.) Josephus, no doubt speaking the current opinion of his countrymen at that time, calls Daniel "one of the greatest of the prophets; for he was wont not only to foretell future things, as other prophets also did; but he likewise determined the time when they should come to pass." But since his time, "the Jews, in order to invalidate the evidence that results from the prophet's writings in support of Christianity, have, on the authority of a few doctors, agreed to class him among the *Hagiographi*;" which decision, however, does not, upon their own rules, affect his pretensions to be considered as an inspired writer. *Gray's Key*.—It may further be noted, that this determination, and the frivolous reasons assigned for it, are strong proofs, that his prophecy of seventy weeks has created them exceedingly great difficulties; because it so fixes the time of the Messiah's advent, that, unless Jesus of Nazareth be He, all expectations of his coming must be finally disappointed, if Daniel was indeed a prophet in the highest sense of the word. (Notes, 9:24—27.)—Our Lord, however, called him "Daniel the prophet," with a special recommendation of his predictions, even the most difficult of them, to the attention of his disciples. (Comp. 8:13, 9:27. 11:31, 12:11, with Matt. 24:15. Mark 13:14.) And there is such a coincidence between his prophecies and those of St. John, "that the latter, in his Revelation, doth more distinctly unfold those events, which the former foretells in general terms." *Mede*.—"In his work hath been produced such instances of his having been a prophet, as an infidel cannot deny, or, if he denies, cannot disprove." *Bp. Newton*.—"The first six chapters are chiefly historical, though indeed the second chapter contains the prophetic interpretation of Nebuchadnezzar's dream, concerning the kingdoms which were successively to illustrate the power of God, who removeth and setteth up kings as seemeth good to him. . . . The four historical chapters which succeed, relate to the miraculous deliverance of Daniel's companions from the furnace: the remarkable punishment of Nebuchadnezzar's arrogance; the impiety and portended fate of Belshazzar; and the divine interposition for the protection of Daniel in the lions' den. All these are written with a spirit and animation highly interesting. We seem to be present at the scenes described; and the whole is enriched with the most exalted sentiments of piety, and with the finest attestations to the praise and glory of God." *Gray's Key*.—The last six chapters are entirely prophetical; and a great part of them has generally been considered as extremely obscure. . . . But it is the nature of prophecies not to be thoroughly understood, till they are thoroughly fulfilled. Not that such prophecies are therefore like the pagan oracles, of an ambiguous, equivocal, and delusive nature. Obscure they may be: but there is a wide difference between obscurity and equivocation. The pagan oracles were, purposely worded in such a manner, that if they failed in one sense, they might hold good in another, though directly the contrary: the scripture prophecies have a determined meaning; and though sometimes they may comprehend more events than one, yet they are never applicable to contrary events. The pagan oracles were delivered for the immediate direction of those who consulted them; and therefore a mistake at first was of more fatal consequence: the scripture prophecies were intended more for the instruction of future ages; and therefore it is sufficient if time shall illustrate the particulars. The pagan oracles are no sooner understood, than they are despised: . . . the reverse is true of the scripture prophecies: and the better you understand, the more you will admire them. The completion of the former demonstrates their fraud and futility, the completion of the latter, their truth and divinity." *Bp. Newton*.—Some parts, however, of these predictions are so exceedingly plain, and have been so exactly and circumstantially fulfilled, that Porphyry, a bitter enemy of Christianity, took occasion from this circumstance, to maintain that they were written after the predicted events. This is a most important testimony: for it shows, that the completion of those parts, which relate to historical facts, terminating in the reign of Antiochus Epiphanes, was absolutely undeniable; yet it is capable of clear proof that these prophecies were extant, in the Greek language, many years before Antiochus was born; and in the hands of the Egyptians, who had no kindness either to the Jews, or their religion.

BUT in fact, the prophecies of Daniel have in all succeeding generations received as undeniable accomplishments, as those did which relate to more ancient events. They all take their beginning from about the prophet's days; they all give a concise prophetic history of the church, and of the world, as far as immediately connected with it, nearly to the end of time: for even the prophecy of the seventy weeks, though the first coming of the Messiah is the most prominent subject, shows the state of the Jewish nation to this day, and intimates events which have not yet taken place. They all, either expressly, or by consequence, predict four great monarchies; the fourth of which shall last "to the time of the end," "the end of the indignation." They all foretell long-continued calamities to the Jewish nation, and to the people of God; at length terminating in the restoration of Israel, and the final and universal triumph of true religion; the kingdom of Christ and of his saints, which must endure to the general resurrection. They are not insulated predictions; they all exhibit the same grand outlines of the plan of Providence, to the period of the church's calamities, varied in such a manner, as to reflect reciprocal light on each other. And for above two thousand years, the most prominent parts of history form the best interpretation of these astonishing prophecies.—These four kingdoms have succeeded each other; they have answered the description given of them with surprising exactness. The Messiah came at the appointed period, and was cut off; "the abomination of desolation" was set up in the holy place; Jerusalem was destroyed; the poor remnant of the Jews were scattered, and remain so to this day. The fourth kingdom, which thus desolated them, and persecuted the infant Christian church, after a time appearing in another form, has exactly answered the predictions of its blasphemy, tyranny, idolatry, and long-continued dominion, given in this ancient book: and nothing now remains, but the destruction of this kingdom, the conversion of the Jews, and the final triumphs of true religion, to render the whole history of all those ages, a clear comment on Daniel's prophecies.*—One great cause of the uncertainty, which numbers complain of as to the real meaning of these predictions, arises from learned and ingenious men trying to accommodate the events of their own time, (important indeed to them, but small in the grand concerns of the world, during revolving thousands of years,) to some detached particulars in the prophecy. But it should be remembered, that prophecy is a very small, though exact map; on which, not every country town or considerable place is found, but merely those of pre-eminent consequence. No city, so to speak, is marked in Britain but London. It should, however, be also understood, that any interpretation, which violates the geography or chronology of prophecy, must be "a private interpretation," and not the real meaning. (Note, 2 Pet. 1:20, 21.) The grand outlines alone are marked, and those in their due order and arrangement. It is also of great importance to note, that many of the prophets, perhaps all in some measure, agree in the grand events predicted: the coming of a Saviour, to be the Light of the world, a great High Priest, and a glorious King; "His sufferings, and the glory which would follow;" the present state of the Jews, the corruption and persecutions of the church by a powerful and blasphemous enemy; the final restoration of Israel; and the victories, triumphs, and kingdom of the Redeemer. Some give one view of these subjects, and some another: but all agree in the general outlines; the prophets uniformly confirm each other's testimony; and in no one instance is there a discordant voice, or any thing that can be thought so, by those who diligently examine and compare the whole. This combination of testimony gives prophecy its full force; and, connected with its accomplishment, amounts to a complete moral demonstration, that the Scriptures are the oracles of God.

* The rise and surprising progress of the Mohammedan delusion seem also clearly predicted, under the emblem of the "little horn of the third beast." (Notes 8:9—19, 22—26.)

'The prophecy is writ, part in Hebrew, part in Chaldee; for which this reason may be assigned; that those parts of it, in which the Babylonian empire was concerned, were writ in their language, viz. from 2:4. to the end of the seventh chapter; a great part of which was probably entered into their public registers.' *Louth*.

From the consideration, that this eminent and greatly beloved servant of God was, to extreme old age, and probably till his death, a minister of state in a heathen court, we may conclude with observing, that faith and piety are not confined to any place or station in life, but that the Lord can preserve his people humble and spiritual in the midst of all possible suares, and in the most entangling employments, to which his providence calls them.

CHAPTER I.

Jehoiakim, with part of the sacred vessels, is carried captive, 1, 2. Nebuchadnezzar commits Daniel, and certain young Jews, to the master of the eunuchs, to be instructed in the Chaldee learning; allotting them a daily portion, and changing their names, 3-7. They're sent to eat of the king's meat; and, being permitted to live on pulse and water, they improve in vigour and comeliness, 8-16. God confers on them knowledge and wisdom; so that, being far superior to the wise men of Babylon, they are preferred by the king, 17-21.

IN the third year of the reign of Jehoiakim king of Judah, came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure-house of his god.

3 ¶ And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes;

4 Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

a 2 Kings 24:1, 2. b 2. 5, 6. b 2:37, 38. 5:18. Deut. 28:49—52. 32:30. Judg. 2:4. 3. 11. c Pa. 106:41, 42. Is. 42:24. c 5:2. 9 Chr. 36:7. d Gen. 10:10. 11:2. Is. 11:11. Zech. 5:11. e 5:2, 3. Judg. 16:33, 24. 1 Sam. 5:2. 31:9, 10. Ezra 1:7. Jer. 51:41. Hab. 1:16. f 2 Kings 20:17, 18. Is. 39:7. Jer. 41:1. g Lev. 21:18—21. 24:19, 20. Jer. 8:19. 2 Sam. 14:25. Act. 2:20. Eph. 5:27. h 2:20, 21. 5:11. e. 1:19. Acts 7:22. i See on 17—20. Prov. 23:29. k 1 Kings 4:22, 23. 2 Kings 23:30. Matt. 6:11. Luke 11:3. * Heb. of his drink. 119. Gen. 41:46. 1 Sam. 16:22. 1 Kings 10:8. 2 Chr. 9:7. Jer. 15:19. Luke 1:19. 21:36. m 2:17.

NOTES.—CHAP. I. V. 1, 2. (*Marg. Ref. a. Notes, 2 Kings 24:1, 2. Ezra 1:1—4. Jer. 25:1.*) This may be considered as the first date of the beginning of the seventy years, captivity: for it has been shown, that there were several.—'At this time Jehoiakim became tributary to the king of Babylon; and consequently the seventy years of captivity and vassalage to Babylon began.' *Louth*.—'He carried the sacred vessels to the temple of his god: not so much for the ordinary use of his priests, as to be laid up for monuments in the treasure-house that pertained to his idol, . . . even Bel, the god of the Babylonians, &c.' *Bp. Hall*. (*Marg. Ref. c—e. Note, 5:1—4.*)—*The Lord gave.* (2) *Marg. Ref. b.*

V. 3—7. It is evident, that Daniel and his companions were carried captive, when Jehoiakim fell into the hands of Nebuchadnezzar, though it is not here mentioned, and before the captivity of Jehoiachin.—The eastern monarchs have in every age been accustomed to employ eunuchs, in their palaces and about their persons; and as these were frequently advanced to the highest dignities; the original word is sometimes used in general for a courtier, or officer in the palace. It is probable however that Daniel and his companions were eunuchs.—'The master of the eunuchs,' on this occasion, received orders from Nebuchadnezzar, to select from the young men of Israel, and especially from those of royal and noble birth, such as were unblemished in their outward form, and of comely figure, who had good capacities, and had received the rudiments of a good education; and whose prudence, good sense, and learning might render them fit to occupy some station at court. It was then, as well as at present, deemed a branch of magnificence to be served by foreigners; perhaps the king had observed several of the young Jews to be very ingenious, and of promising abilities; and he desired to avail himself of the talents both of his native subjects, and of those whom he had acquired by conquest. These young men were to be instructed in the learning and language of the Chaldeans, and in every science which could qualify them for service. Three years were allotted for their education; and to encourage them to be diligent and obsequious, they were to be supplied with viands and wine, every day from the king's own table. This education would tend, and probably was meant, to detach them from the interests of their people and religion, and to attach them to those of their new masters.—Among the number selected, there were four more distinguished and conscientious than the rest: their names were all compounded with the original words for God, or Lord. "Daniel" signifying *God my judge*; "Hananiah," the *grace of the Lord*; and "Azariah," the *Lord is a help*. It is not agreed what "Mishael" signifies, but it is compounded with El, the name of God.—'The master of the eunuchs,'

5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

6 Now, among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

[*Practical Observations.*]

8 ¶ But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore, he requested of the prince of the eunuchs that he might not defile himself.

9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

Ex. 14:14, 20. 28:3. Matt. 24:15. Mark 13:14. n 8:10, 11. o 4:8. 5:12. Gen. 41:45. 2 Kings 23:34. 24:17. p 2:49. 3:12—30. q Ruth 1:17, 18. 1 Kings 5:5. Ps. 119:108, 115. Acts 11:23. 1 Cor. 7:37. 2 Cor. 9:7. r Lev. 11:45—47. Deut. 32:38. Ps. 106:28. 141:4. Ez. 4:13, 14. Hos. 9:3, 4. Acts 10:14—16. Rom. 14:15—17. 1 Cor. 8:7—10. 10:18—21, 28—31. a Gen. 32:28. 39:21. 1 Kings 8:50. Ezra 7:27, 28. Neh. 1:11. 2:4. Ps. 4:3. 106:46. Prov. 16:7. Acts 7:10. 1 Prov. 29:25. John 12:42, 43. † Heb. *sadder*. Matt. 6:10—18. ‡ Or, term, or, continuance.

however, changed these names for others compounded with the names of the idols of Babylon; as intimating the change which he expected or desired in their religion. (*Marg. and Marg. Ref. Notes, 4:8, 9, v. 8. Gen. 41:45, 46.*)—The word rendered "children" is frequently used for young persons, when come to maturity; and it is the common opinion, that Daniel was at this time twenty years of age. Indeed we must suppose, from the narrative, that both he and his companions were at least seventeen or eighteen.—As these young men were of the seed-royal, it is probable that some of them were descended from Hezekiah: and thus the prophecy concerning his posterity was exactly fulfilled. (*Note, 2 Kings 20:17, 18.*)

V. 8—16. It is probable that Daniel first formed his own determination, and then brought over his companions to his views and purpose. (*Marg. Ref. q.*) He did not consider it as unlawful to learn the sciences and language of the Chaldeans, as a preparation for future usefulness; and we may hence decidedly conclude, that he was not required to study the arts of the magicians and astrologers. He resolved however, 'not to defile himself with the portion of the king's meat.'—Many of the dishes would consist, in part at least, of those meats which were unclean according to the law; others of them would be such as had been offered to idols and the wine, it is probable, had been presented to them, and a part from it poured out for a libation on their altars. Daniel, no doubt, concluded that by eating and drinking of these provisions he should have fellowship with idolaters; (*Marg. Ref. r. Note, 1 Cor. 10:18—22.*) or be corrupted with the prevailing luxury and intemperance of the court, as well as induced to eat such meats as the law of God forbade; and that such a self-indulgent course of life was suited neither to the afflicted state of his country, nor to his own condition as a captive, nor to his character as a devoted worshipper of the God of Israel. He was therefore resolved not to defile himself, yet he did not rudely refuse what was intended in kindness, but gently and modestly requested the prince, or master of the eunuchs, to indulge him in this respect, as his conscience was concerned in it. It is, however, improbable, that he would have succeeded quietly in his purpose; had not that God, whom he so conscientiously served, given him a place in the esteem and tender compassionate regard of this stranger; by means of the excellent abilities, discretion, and courteousness, and amiable qualities, with which God had endued him. (*Marg. Ref. s. Notes, Gen. 32:27, 28. 39:2—6. Prov. 16:7.*) The prince of the eunuchs, therefore, was disposed to gratify Daniel: but he feared lest the king, who had given orders about the diet of the young Jews, should observe any of them to look unhealthy and dejected, as he took it for

11 Then said Daniel to 'Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17 ¶ As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them: and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore, stood they before the king.

20 And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers, that were in all his realm.

21 And Daniel continued even unto the first year of king Cyrus.

* Or, the steward. † Heb. of pulse that we may eat, &c. 16. Gen. 1:28,30. Deut. 8:3. Rom. 14:2. u Ex. 23:25. Deut. 28:1-14. 2 Kings 4:42-44. Ps. 37:16. Prov. 10:23. Hag. 1:6,9. Mal. 2:2. Matt. 4:4. Mark 6:41,42. x 11. y 2,21. z 1 Kings 3:12,28. 4:29-31. 2 Chr. 1:10,12. Job 32:8. Ps. 119:99-100. Prov. 2:6. Ec. 2:26. Is. 23:25. Luke 21:15. Acts 6:10. 7:10. Col. 1:9. Jam. 1:5,17. z Acts 7:22. * Or, he made Daniel understand. a 4:9,10. 5:11,12. 10:1. Gen. 41:8-15. Num. 12:6. 2 Chr. 26:5. Ec. 28:3. 1 Cor. 12:7-11. b See on 5. Gen.

41:46. 1 Kings 17:1. Prov. 22:29. Jer. 15:19. e 1 Kings 4:29-34. 10:1,23,24. f Heb. wisdom of understanding. d Gen. 31:7. Num. 14:22. Neh. 4:12. Job 19:3. e 2:2-11,21-23. 4:7,8, &c. 5:7,8,17. Gen. 41:8. Ex. 7:11,12,22. 8:7,19. Is. 19:3. 47:12-14. 2 Tim. 3:8,9. f 6:28. 10:1. He lived to see that glorious time of the return of his people from the Babylonian captivity, though he did not die then. So still is used? Ps. 110:1. 112:3.

PRACTICAL OBSERVATIONS.

granted they would, if they lived on pulse and water: so that comparing their countenances with those who were not so scrupulous, he should inquire into the cause of the difference; and, finding that his orders had been disobeyed, should in a rage order him to be put to death. (*Marg. and Ref.*) The subsequent history shows that he had some ground, from the character of the king, for these apprehensions. It seems, however, that he was willing to connive at the desired change, though he would not order it: and perhaps he hinted to Daniel, that Melzar, his deputy, could do it without danger: at least Daniel applied to him, and besought that a trial might be made for the space of ten days; during which time he and his friends would live upon pulse, or vegetables, and water, without any kind of animal food or wine: and if on this spare diet they did not thrive as well, as those who ate the king's portion, he might afterwards refuse his concurrence. This temperate diet would be in its own nature wholesome; yet it was not suited to render them fatter in flesh than the others: but doubtless Daniel's confidence was placed on the special blessing of God, to render it so nourishing, that he and his friends might no more be tempted to defile themselves. It cannot, however, be supposed, that he would in any case have consented to eat forbidden food, whatever sufferings his refusal might have exposed them to. But the Lord did not disappoint his expectation; for his looks and those of his friends fully satisfied Melzar, that he might safely leave them to their own plan; and so he took away, perhaps as a perquisite to himself, the portion which was allotted them from the king's table.—This was a singular instance of conscientious temperance and self-denial in young persons, who had been brought up in affluence. (*Marg. Ref. u-x. Note, Ex. 2:21.*)

V. 17-21. It pleased God so to prosper the instructions given to Daniel and his friends, and their application to study; and so to communicate knowledge and wisdom from himself, that they far excelled their fellow-students in every thing: (*Marg. Ref. x, y. Notes, 2:27-30, v. 28. Gen. 41:16. 1 Kings 3:5-14. Prov. 21:9. Luke 21:12-19, v. 15. Acts 6:9-14, v. 10.*) and Daniel was early endued with the supernatural ability of interpreting remarkable dreams, as Joseph had been in Egypt; for he alone was chosen to be a prophet. (*Marg. and Marg. Ref. z. Notes, 2:17-23. Gen. 40:8.*) So that when they were brought before the king, (who appears to have been a man of learning and penetration,) they were found far better qualified for his service than any of the other students: nay, they far excelled in learning, and in the satisfactory solution of difficult questions, all the magicians and astrologers, and other pretenders to extraordinary discoveries with which his realm abounded. They were, therefore, speedily advanced to honourable stations in his palace; and Daniel continued to be employed in the affairs of government, and to be regarded as a prophet, through the whole remaining duration of the Chaldean monarchy; and till Cyrus succeeded to the kingdom, on the death of his father-in-law, Darius the Mede. Thus he lived to witness the conclusion of the seventy years which Jeremiah had predicted as the term of the captivity: (*Note, 2:2,3.*) and there can be no reasonable doubt that Cyrus's favourable decree was procured by his means. Indeed it is evident that he survived that event at least two or three years. (*Marg. and Marg. Ref. a-o. 10:1. Note, Ezra 1:1-4.*)

Skill in all learning, &c. (17) * They were particularly skilful in those parts of the Chaldean learning which was really useful, and might recommend them to the favour of the kings both of Babylon and Persia, and qualify them for places of trust under them.—So Moses's education in Egyptian learning (*Acts 7:22.*) fitted him to be a ruler of God's people. *Levith.* (*Note, Ex. 2:10.*)

V. 1-7. The successes of ungodly men, even in their enterprises against the worshippers of God, are to be ascribed to his interposition: they could "have no power against them, except it were given them from above;" though they generally either take the glory of it to themselves, or give it to their idols.—The Lord will permit his enemies to profane even those things which have been consecrated to his service, when they have been polluted by the hypocrisy or crimes of his professed worshippers.—It is the prudence of princes to employ the abilities and endowments of body or mind, and all qualifications natural or acquired, which are to be found among every class of their subjects: and it is the wisdom of God thus to bring forth into scenes of usefulness those whom he has qualified to serve the public, or his church. He will sometimes have a few of his servants to stand in kings' palaces, to direct the deliberations of senates, or to sway the affairs of kingdoms; as well as others to be employed in the work of the ministry, or in the obscure occupations of private life. We should, therefore consider seriously what is our proper work, and do it diligently; and not censure others who aim to glorify God in a different sphere.—Youth is the time for acquiring useful knowledge: nor is it superfluous for those who most simply seek wisdom from God, to apply their minds, and to employ their time, in pursuing various kinds of human learning.—Kings, who would have able statesmen and servants, should encourage literature, and support men of abilities in prosecuting their studies; for they will find but few disposed to such pursuits, except they have a prospect of being comfortably supported, nay, liberally rewarded. How careful then should parents be, so to train up their children, that they may be qualified for future usefulness! But alas! the education which is generally patronised by royal or public bounty, tends more to corrupt men's principles and morals than to improve them; and to lead them from scriptural sentiments, language and behaviour, to adopt the names, notions, habits, and phraseology of heathens: and, instead of teaching youth to bridle their passions, and to exercise self-denial, it too commonly initiates them in luxury, or confirms them in habits of licentiousness.

V. 8-20. If the Lord has put it into the heart of any young person, from pure principles, to "purpose not to defile himself," by any unlawful or inexpedient indulgence; he will enable him to obtain the benefit, and to escape the dangers of every situation. But this will require much command over every appetite and natural inclination: and much firmness, meekness, and prudence will also be requisite to avoid giving needless offence: for, even where conscience and duty are concerned, modest persuasion and entreaty are preferable to impetuosity, moroseness, and obstinacy.—When the Lord sees good, he can bring his servants "into favour and tender love," even with strangers to true religion: and indeed the genuine spirit of Christianity, when connected with the meekness of wisdom and superior abilities, is exceedingly amiable and conciliating even in the eyes of ungodly men, where it does not interfere with their pride, lusts, and interests.—Those who first form salutary designs, will seldom be left alone in them; though few in general will concur, compared with the numbers who prefer present indulgence or interest to duty.—Temperance, nay, abstinence, is more consistent with health, than men are apt to believe, who seek excuses for self-indulgence. Yet there may be seasons, when a degree of abstemiousness is needful, which in other circumstances would not be proper. If this be undertaken by any man in the fear of God, and not from pharisaical pride or affectation, or with a spirit of censoriousness; but either that he may not defile himself by an improper intercourse with ungodly men, or that he may "keep under his body and

CHAPTER II.

Nebuchadnezzar, perplexed with a dream which he had forgotten, with menace and promises requires his wise men to make it known to him, with the interpretation, 1-9. They acknowledge their inability, and are sentenced to die, 10-13. Daniel obtains respite, joins in prayer with his friends, has the dream revealed to him, and blesses God, 14-24. He stays the decree, and is brought before the king, 24-30. The dream and its interpretation, 31-45. The king honours Daniel; and confesses that his God is pre-eminent above all gods, 46, 47. Daniel and his friends are greatly preferred, 48, 49.

AND in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

2 Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans to the king in Syriac, O king, live for ever: tell thy servants the dream, and we will show the interpretation.

5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not

make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

6 But if ye show the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore show me the dream, and the interpretation thereof.

7 They answered again and said, Let the king tell his servants the dream, and we will show the interpretation of it.

8 The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

9 But, if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can show me the interpretation thereof.

10 ¶ The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

* Chal. made pieces. k Deut. 13:16. Josh. 6:26. 2 Kings 10:27. Ezra 6:11. 148. 5:7, 16, 29. Num. 22:7, 17, 34:11. † Or, fee. 5:17. marg. m 4:9. Ec. 10:4. ‡ Chal. buy. Eph. 5:16. Col. 4:5. m 3:15. Esth. 4:11. o 1 Kings 22:6, 22. Prov. 12:19. Is. 44:25. Ec. 13:6, 17, 19. 2 Cor. 2:17. p 21. 5:25, 31. 7:25.

a 1:1-5. 2 Chr. 36:5-7. b 3. 4:5. Gen. 40:5-8. 41:1, &c. c 6:18. Esth. 6:1. d See on 1:20. 4:5, 5:7. Gen. 41:8. Ex. 7:11. Deut. 18:10-12. Is. 8:19. 19:3. 67:12, 13. e 1. Gen. 40:8. 41:15. f Gen. 31:47. Ezra 4:7. Is. 36:11. g 8:5. 4:19. 5:10. 6:8, 21. 1 Sam. 10:24. 1 Kings 1:25, 31. Neh. 2:3. Matt. 21:9. Mark 11:9, 10. h 4:7. 5:3. Gen. 41:8. Is. 44:25. 13:29. 1 Sam. 15:33. Ps. 50:22. 58:7.

bring it into subjection" he may expect a peculiar blessing on his spare diet, to support his health, and to fit him for active service; without burdening his conscience, or "making provision for the flesh to fulfil the lusts thereof." And though a regard to health is a general duty, there may be cases when the care "of keeping a conscience void of offence" will render even this a subordinate consideration; which may in a measure be overlooked, upon the same principle, that the offending right hand must be cut off, and that the martyr yields up his life rather than sin against God. When any see it necessary to purpose such designs in their hearts, and to mention them even to those who have a tender love for them; they will often find them a hindrance to their designs, out of fear, either respecting them, or on their own account. When, however, the trial is made, such fears are often found to have been mere temptations: and conscientious temperance will always be found more beneficial, even to the comfort of this present life, than sinful indulgence. It also exceedingly tends to fit a man for study, or any great and continued mental exertions: and pious young men should endeavour to excel their fellows in every useful pursuit; not that they may be praised, but for the honour of the Gospel, and that they may be qualified for usefulness.—For whatever station or service the Lord intends men, he will give them suitable endowments: and the wisdom which he bestows, is ten thousand times better than worldly policy, curious arts, or the most admired attainments of human learning; both for the management of secular concerns, and with respect to the eternal world.—It is a happiness to the realm, and an honour to the prince, when he is competent to judge who are best qualified to serve him, and when he expressly prefers them on that account.—A youth spent in temperance and piety, and in departing from evil, conduces to durable usefulness and eminence; and treasures up joys for the future, either on earth, or in heaven, or both. Let then young men keep their eyes steadily fixed on the examples of this chapter: let us all "count every thing but loss for the excellency of the knowledge of Christ," and the experience of his salvation; and always remember that God will "honour those that honour him, but that they who despise him shall be lightly esteemed."

NOTES.—CHAP. II. V. 1. Nebuchadnezzar was king of Babylon when he came up to Jerusalem, and carried away Daniel and his friends to Babylon; which was in the first year of his reign: yet after Daniel had been three years educating, Nebuchadnezzar is said to have had this dream in the second year of his reign. (1) Hence it is concluded that he reigned some time along with his father: and that this was in the second year of his reigning alone. (Note, Jer. 25:1.) The king was convinced that his dream was supernatural, and was troubled about it, though he could not recollect particulars: God so ordering it, that he might bring Daniel forth into notice, to make known his own glory, as the God of Israel and of the whole earth. (Marg. Ref.)

Dreams.] "Though it was but one continued dream, it contained divers scenes of affairs, being a description of the succession of the four monarchies which were to continue, under different forms, to the end of the world? Louth.—Rather, the fourth will continue, in one form or other, till all the kingdoms of the world become the kingdom of Christ. (Note, 44:45.)

V. 2. Daniel and his companions did not appear among them; perhaps because the Chaldeans despised them as youths and strangers, and would not have them thought equal in knowledge with themselves? Louth.—Screers.] "This

word is always taken in an ill sense by the holy writers, for those who consult evil spirits." Ibid.—The Chaldeans.] "The Chaldeans were so much addicted to the study of the heavenly motions, and to make prognostications from thence; that the word Chaldean is used, both in Greek and Latin writers, for an astrologer." Ibid. (Marg. Ref. Notes, 4:4—7. 5:5-9. Gen. 41:8. Ec. 7:11, 12. 22:18. Deut. 18:9-12.) As Daniel and his friends were not called in on subsequent occasions, when further advanced in years and established in reputation, along with the astrologers and Chaldeans; this shows that their learning was of another kind, and was known to be so. (Notes, 1:8-16, 17-20, vv. 17, 20. 5:10-12.)

V. 3, 4. In Syriac. (4) Or, Chaldee: these were then the same language; or, as some think, the Syriac was a more elegant dialect of the Chaldee, chiefly used by the learned. From this verse to the end of the seventh chapter, Daniel wrote in Chaldee, and not in Hebrew: probably in order to induce the Chaldeans to read the account of those transactions which so greatly concerned them.—The expression "O king live for ever," was a customary salutation, implying a cordial desire of his life, health, and permanent felicity: it was used by Daniel and other pious men, as well as by the heathens, though probably with a more extensive meaning; and was equivalent to "God save the king," as in use among us. (Marg. Ref. g. 6:21. Note, 1 Kings 1:31. Neh. 2:3.)

V. 5-9. Nothing can be conceived more unreasonable than this demand of Nebuchadnezzar, or more tyrannical and cruel than the sentence annexed to it. The whole narration displays the arrogance, impetuosity, and violence of his character; and illustrates the evil tendency and fatal effects of arbitrary power, constant homage and flattery, and uninterrupted prosperity, on the mind of fallen man. Being eager to recover the recollection of his dream; he required of the wise men, what was absolutely impossible, except by immediate revelation from God. (Notes, 10-13, v. 11. 17-23-30.) And he threatened them with the most terrible death, and with the deepest ignominy to their characters and family, if they did not immediately perform what he required: but if they did, he promised to reward them in the most liberal and honourable manner. When they reasonably desired to be informed of the dream, and promised to give the interpretation by the rules of their art, (which they never could have performed;) he construed this into a fraudulent intention of gaining time and opportunity for the execution of some corrupt design. Being terrified by his dream, he perhaps expected some sudden revolution: nay, he might, even suspect them of having formed some treasonable designs against him; so that he supposed, they waited till the time was changed, and the event had deprived him of the power of punishing them: but he was determined to know it directly, or to execute his barbarous intentions.—If they could discover the dream, it would give a sanction to their interpretation of it: but otherwise he should conclude them to be base impostors. (Marg. Ref.)

Gain the time. (8) "Buy," Marg. "Buying or redeeming the time is a proverbial expression, denoting men's using their utmost endeavours to free themselves from imminent danger or difficulty; gaining time being a considerable advantage to that purpose." Eph. 5:16. Col. 4:5. Louth. (Note, Eph. 5:15-20, v. 16.)

V. 10-13. The peremptory words and conduct of the king led the Chaldeans and magicians, not only to confess the impotency of their arts, and to remonstrate that no king

11 And it is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh.

12 For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.

13 And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain. [Practical Observations.]

14 ¶ Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon:

15 He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation.

17 Then Daniel went to his house and made the thing known to Hananiah, Mishael, and Azariah, his companions:

18 That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

19 Then was the secret revealed unto Daniel in a night-vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

21 And he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.

24 ¶ Therefore, Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will show unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king;

28 But, there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these:

29 As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

q 77, 89, 5:11. Gen 41:39. Ex 8:19. Matt 19:25. r Ex 29:45. Num 35:34. 1 Kings 8:27. 2 Chr 6:18. Ps 68:18. 113:5,6. 132:14. Is 8:18. 57:15. Joel 3:21. John 1:1—3, 14. 14:17,23. 2 Cor 6:16. Rev 21:3. a 3:13. Job 5:2. Ps 76:10. Prov 15:14. 19:12. 20:2. 27:34. 29:22. Matt 2:16. 5:22. 16:9—15. Euth. 3:12. 15. f 48:29. Prov 28:15—17. Is 10:1. u 1:19,20. 6:12. * Chal. returned. e 2:8,20. 10:16—22. Ps 9:12—18. † Or, chief marshal. Chal. chief of the executioners. e 2:8,20. Jer 37:36. Jer 39:9. 52:12. margins. y 9. g 9—11. 1:18,19. a 1:7,11. 3:12. b Euth. 4:15—17. Ps 50:15. 91:15. Prov 3:5,5. Is 37:4. Jer 33:3. Matt 19:19. Acts 4:24—31. 12:4,5. Rom 15:30,31. 2 Chal. f rom b for God. § Or, they should not destroy Daniel, &c. Gen 18:25. Mal 3:18. 2 Pet 2:9. c 22:27—29. 4:4. 2 Kings 6:8—12. Ps 25:14. Am 3:7. 1 Cor 2:9,10. d 7:7. Num 12:6. Job 41:33. 15:16. Matt 2:12,13. e Gen 14:20. 1 Kings 8:26. 1 Chr 29:20,20. 2 Chr 20:21. Ps 41:13. 72:18,19. 103:12. 113:2. 115:18. 145:12. f 21—23. 1 Chr 29:11,12. Job 12:13,16—22. Ps 62:11. 117:5. Prov 8:14. Jer 32:19. Matt 6:13. Jude 24,25. Rev 5:12,13. g 9. 7:25. 1 Chr 29:20. Job 41:21—25. Ec 3:1—8. Jer 27:5—7. h 41:17,22. 1 Sam 2:7,8. Job 12:18. Ps 75:5,6. 113:7,8. Prov 8:15,16. Luke 1:51,52. Acts 13:21,22. Rev.

19:16. i Ex 31:3,5. 1 Kings 3:8—12,28. 4:29. 10:24. 1 Chr 22:12. 2 Chr 1:10—12. Prov 2:6. Luke 21:15. 1 Cor 1:30. Jam 1:5,17. 3:15—17. k 11,28,32. Gen 37:5—9. 41:16,25—28. Job 12:22. Is 41:22,26. 42:9. Matt 13:13. Rom 16:25,26. 1 Cor 2:9—11. Eph 3:5. 1 Job 26:6. Ps 139:11,12. Jer 23:24. Luke 12:2,3. John 21:17. 1 Cor 4:13. Heb 4:13. m 5:11,14. Ps 36:9. 104:2. John 1:8,12. 12:45,46. 1 Tim 6:16. Jam 1:17. 1 John 1:5. n 1 Chr 29:13. Ps 50:14. 103:1—11. Is 12:1. Matt 11:25. Luke 10:21. John 11:41. o Gen 32:9—11. Ex 3:15. 1 Kings 8:57. 18:36. 1 Chr 29:10. 2 Chr 20:6. p See on 20:21. Prov 8:1. 21:22. 21:5. Ec 7:19. 9:16,18. q 29,30. Gen 18:17. Ps 25:14. Am 3:7. John 15:15. 17:11. 1:15. r 15. s See on 12:13. Acts 27:24. t Prov 24:11,12. Ec 9:13. † Chal. That I have, &c. * Chal. children of the captivity, &c. 1:8. 6:13. Neh 7:6. 1 Cor 1:27,28. u 1:7. 4:8,19. 5:12. x 3—7. 4:18. 5:18. Gen 41:15. 1 Sam 17:33. y See on 2:10,11. 5:7,8. Job 5:12,13. Is 19:3. 44:25. 47:12,13. Ps 115:3. Matt 6:9. a See on 18. Gen 40:8. 41:16. Is 41:22. Dan 4:3. * Chal. hath made known. b 10:14. Gen 48:1. Num 24:14. 2 Tim 3:1. Heb 1:1. 2 Pet 3:3. † Chal. came up. Ec 38:10. c 22,28,47.

ever made such a demand on any who professed these sciences; but to declare, that the discovery was beyond the reach of all human or created penetration, and only known and discoverable by the gods, whose dwelling was not with flesh, or among men. This they spake of their gods: but the only living and true God, who alone could reveal the secrets contained in this dream, indeed condescends to dwell among men. (Marg. Ref. r. Notes, Ec 29:42—46. 1 Kings 8:27. Is 57:15,16. John 1:14. 14:21—24. 2 Cor 6:14—18. v. 16. Eph 2:19—22, v. 22. Rev. 21:1—4, v. 3.) and he actually made known the dream to Daniel; and so showed the difference between JEHOVAH and his prophets, and the idols and magicians of Babylon. (Marg. Ref. q. Notes, 5—9, 17—23, 27—30. 5:10—12.)—Nebuchadnezzar was the more exasperated by this decided reply, and immediately issued a decree to destroy all the wise men of Babylon: and whether in his inconsiderate rage, he meant so, or whether he spake in such general terms as to admit of this construction, Daniel and his fellows also were sought for to be put to death. Otherwise, the sorcerers would have been put to death, without rendering the city less wise than before. But the dream would have remained an impenetrable secret; and God had purposed that it should not be so. (Marg. Ref. s—u. Note, 2.)

V. 14—16. As Daniel and his friends had not been summoned, with the other wise men; and yet were supposed to be involved with them in the condemnation pronounced against them; it was most reasonable, that they should have a hearing from the king.—It seems that Daniel had, at times, access to him. Arioch appears to have favoured his application; the king's fury was perhaps abated; and it pleased God to dispose his heart to regard the proposal of his servant. Daniel had, before this, understanding in dreams and visions; (1:17.) but he would not have so confidently promised the desired information to the king, had he not received some intimation from God, that it would in due time be communicated. No doubt he was actuated by a zeal for the honour of God, and of true religion, as well as by a desire of preserving his own life and that of his friends. (Marg. and Marg. Ref. c.)

V. 17—23. In answer to the united, fervent, and persevering prayers of this pious company, the secret was revealed to Daniel, in so distinct and clear a manner, that he had no doubt of its being a divine inspiration, and that it would approve itself as such to Nebuchadnezzar. (Marg. and Marg. Ref. a—d. Notes, Matt 18:19,20. Acts 12:5—11.) He therefore immediately praised God, as the Fountain of all wisdom, knowledge, and might; and the Author of all those revolutions in empires, of which he had so extensive a view at this time before his mind, and which were to take place through a very long succession of ages; and he rendered thanks and praise, in the most exalted language, to him for this extraordinary revelation, in a time of such imminent danger. (Marg. Ref. e—q. Notes, 31—45. 4:10—18, v. 17. 1 Sam. 2:4—8. Ps 75:5—7.)—His wisdom appears in ordering the great affairs of the world; and his might and power in bringing them to pass. To the same purpose Jeremiah styles him "Great in counsel, and mighty in works." Jer. 32:19. Louth.—The revelation made to Daniel gave him, not only "wisdom," but "power," to save many lives, and do immense good to his people.

V. 24. The rash decree of the king had doomed to one common destruction, not only the sorcerers, but all those in Babylon who were considered as wise and learned men: and Daniel was honoured as the willing instrument of preserving all their lives. The Lord, in answer to the benevolent prayers of him and his friends, spared the whole company. (Acts 27:24. Note, Ez. 14:13—21, v. 14,20.)

V. 25. Daniel undertook to do it of his own accord, (24) but this officer, according to the manner of courtiers: takes this opportunity of ingratiating himself to the king: as if the discovery of Daniel's abilities in this kind was owing purely to his diligence. Louth.—Arioch seems indeed to have claimed some merit to himself: yet he also spake as one, who was glad to be excused from the bloody and odious service which had been assigned him. (Marg. and Marg. Ref. Note, Prov 24:11,12.)

V. 26—30. (Marg. Ref. u, x. Note, 10—13.) Daniel told the king, in the most express terms, that none of his

iron: 'forasmuch as iron breaketh in pieces and subdueth all *things*: and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest *the* feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave *one* to another, even as iron is not mixed with clay.

44 And in *the* days of these kings shall *the* throne of heaven be set up a kingdom, which shall never be destroyed: and *the* kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as *thou* sawest that the stone

was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; *the* great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

46 *¶* Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret.

48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel *sat* in the gate of the king.

f7.7. Jer. 15:12. Am. 1:3. *g* See on 33—35. 7:7, 9. Jer. 12:3. 13:1. 17:12. *h* Or, brittle. *i* Chal. *this with this*. *j* Chal. *their days*. *k* See on 22:37. *l* Gen. 49:10. Ps. 2:6—12. 72:1. &c. 89:3, 4, 19—35. 110:1—4. Is. 9:6, 7. Matt. 3:3. 28:18. Eph. 1:20—22. k 4:3, 34. 6:26. 7:13, 14, 27. Ps. 145:13. Ez. 37:25. Mic. 4:7. Luke 1:32, 33. John 12:34. Rev. 11:15. *5* Chal. *kingdom thereof*. *l* 18:35. Is. 2:9. 21:18, 19. 60:12. 1 Cor. 15:24, 25. Rev. 2:27. 19:15—20. *m* 34:35. Is. 29:16. Zech. 12:3. Matt. 21:44. *10* Or, *which was not in hands*. *31* Marg. Luke 17:20. 2 Cor. 10:4, 5. *n* Dent. 10:17. 2 Sam. 7:22. 1 Chr. 16:25. Neh. 4:14. 9:32. Job 36:25. Ps. 48:1. 96:4. 135:5. 145:3. Jer. 32:18, 19. Mal.

mightiest which ever appeared on earth,) have certainly been far more celebrated than any others. The history of them, in fact, comprises the grand transactions of mankind from the days of Daniel to this present time. The church of God likewise has had far more concern with these, than with any other empires; and the countries belonging to them have hitherto been the chief seat of the Redeemer's kingdom, which will be rendered universal by the total subversion of the last of them. It cannot therefore be wondered, that so many more prophecies should be inserted in the sacred oracles, concerning these four kingdoms, than about other nations and empires.

V. 44, 45. "In the days of those kings," or during the prevalence of the Roman authority, "the God of heaven" had determined to "set up" another "kingdom, which shall never be destroyed," or fall under the power of any conquerors; seeing it would "break in pieces, and consume all these kingdoms, and stand for ever." This was represented by "a Stone cut out without hands," (8:25.) which "smote the image" and utterly destroyed it, and "became a great mountain that filled the whole earth," (Note, 34, 35.) "The Stone" was entirely distinct from the image, nay, directly opposite to it and all its interests: it must therefore mean a kingdom set up by the power of God, without the concurrence of human policy or force, and in opposition to all the authority and combined efforts of the princes of this world. The kingdom of Christ was evidently intended: from small beginnings, it has already made an immense progress: it has subverted, and will continue to subvert, Pagan and Anti-Christian kingdoms, and to entirely destroy and disperse them; and at length it will triumph over all opposition, and "become a great mountain, and fill the whole earth." This part of the prophecy yet remains to be accomplished: so that we have in this dream a most extraordinary prophetic abstract of the most signal events, which would take place through all succeeding ages, nearly to the consummation of all things. As far as the accomplishment has proceeded, it has been most exact and undeniable; and future ages shall be filled with astonishment and awe, by witnessing this "Stone, cut out without hands," destroying the remaining toes of this image; and becoming universally triumphant. Thus the great God made known to this heathen prince what was afterwards to come to pass; and "the dream was certain, and the interpretation thereof sure." (Marg. Ref. See on Note, 34, 35. Notes, 7:23—27, v. 27. Hab. 2:12—14, v. 14. Matt. 3:2. 6:10. Rev. 20:1—6.)

V. 46—49. Nebuchadnezzar was so astonished, by Daniel's declaring his dream with such minute exactness, and showing him such wonderful events couched under it; that he thought him a deity, and attempted to render him adoration with sacrifices and incense. (Marg. Ref. p. q. Notes, Matt. 2:9—12. 14:33. Acts 10:24—26. 14:11—18. 28:3—6. Rev. 19:9, 10. 22:8, 9.) Doubtless Daniel withdrew him from this purpose, and informed him more fully, to whom the honour was due: upon which he acknowledged the God of Daniel to be "a God of gods, and a Lord of kings, &c." Yet he does not appear to have been convinced, that it was necessary or him to renounce idolatry, and to become his worshipper and servant. He, however, greatly preferred and enriched Daniel, and at his request he preferred his companions also; but Daniel became one of his chief ministers. No doubt they accepted of these preferments, in hopes of rendering some service to their people and religion, as well as of doing gene-

ral good to mankind.—Hence it is plain, that hitherto there were no religious tests, or observances required by the king, previous to their admission to places of trust and authority. (Marg. Ref. r—a.)—A revealer of secrets. (47) Notes, 10—13, 27—30. Gen. 41:38—46.

PRACTICAL OBSERVATIONS.

V. 1—13. No greatness or prosperity can secure so much as an undisturbed night's sleep: and when the Lord pleases he can render men miserable even by uneasy dreams. He has various methods of making known his purposes; in order to manifest his own glory, to draw men's attention to his servants, and to evidence the authenticity of his sacred oracles.—Men are generally more eager to gratify curiosity, or to dive into futurity, than to learn the way of salvation, or the path of duty: yet all foreknowledge of future events tends to increase anxiety and trouble: except as it is counterpoised by submission to the will, and confidence in the wisdom, truth, and love of God.—They, who attend on the courts of princes, learn the language of benevolence: but the most emphatical wishes of health, or life, or salvation, are frequently unmeaning compliments, which run counter to the real desires of their hearts. Yet Christians may often use the same words in sincerity; "praying for kings and all in authority," that they may properly fill up their high stations on earth, and also "live for ever" in the felicity of heaven.—It is a great evil, when multitudes are subjected to the arbitrary sway of one capricious and haughty tyrant, who may imperiously command the most absurd and impossible things; who, having been long humoured, can brook no denial or delay; and who deals about death, without feeling or remorse, on the most inoffensive of his subjects. Such rulers are in general extremely jealous and suspicious, and apt to misconstrue the most reasonable actions, or expressions, into rebellion and treason: and the rewards, which they confer when gratified, are a very inadequate counterbalance for the miseries that they inflict when enraged; in which they generally involve the innocent with the guilty. We should therefore be thankful to live under a limited monarchy; in which our sovereign is authorized and enabled to do as much good as he will, but has no legal power of doing injustice.—Yet we should remember that God is just, even when men are most unjust; and that they, who fall victims to the cruel jealousy of unreasonable tyrants, often on other accounts deserve their doom. The Lord also orders every event, as may best detect the folly and imposture of those varied delusions, which succeed one another in the world; and the insufficiency of all human power, wisdom, and penetration: that by the confession even of those, who oppose his truth, when baffled in their devices, it may appear that the discoveries which he makes, and the operations which he performs, are impossible to all others. (Notes, Ex. 8:18, 19. 9:11.) But the views of the most sagacious of ungodly men are strangely confused, in respect of the glorious Lord of all: they have a faint idea of his pre-eminence, and of some of his perfections; but his majesty and mercy, his exaltation and condescension, his "dwelling with" human "flesh" to save and bless sinful men, and all the glories displayed in the great work of redemption, are wholly hidden from them: and they are more apt to conceive of God as distant, and as not interfering in the affairs of men; than to conclude that not "a sparrow falls to the ground," nor "a hair from our heads, without him."

V. 14—30. The furious rage of men who cannot, or will not, distinguish between "the pure, peaceable," and he

CHAPTER III.

Nebuchadnezzar sets up a golden image, and commands all his ministers of state, and officers, when they hear all kinds of music, to fall down and worship it, on pain of being cast into a fiery furnace, 1-6. His orders are almost universally complied with, 7. Shadrach, Meshach, and Abed-nego, are accused of disobedience, 8-12. The king vehemently threatens them, if they persist in refusal, defying any God to deliver them, but they answer calmly and resolutely, 13-15. They are cast into the furnace, the flame of which kills those who threw them in, 19-23. The king is astonished, at seeing them walk unharmed in the fire, with "a fourth like to the Son of God," 24, 25. They come forth; and all the immense company see that the fire has not touched them, 26, 27. Nebuchadnezzar blesses God, and decrees severe punishment on those who spoke against him, 28, 29. The subsequent promotion of the three Jews, 30.

NEBUCHADNEZZAR the king ^amade an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, ^bin the province of Babylon.

2 Then Nebuchadnezzar the king ^csent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

a 2:31, 32. 6:23. Ex. 20:23, 32-29. 4:31. Deut. 7:25. Judg. 8:26, 27. 1 Kings 12:28. Ps. 115-4-8. 135:15. Is. 40:2. 30:22. 40:19. 46:6. Jer. 10:9. Hos. 8:4. Hab. 2:19. Acts 17:29. Rev. 9:20. b 30. 2:48. Esth. 1:1. c Ex. 32:2. Num. 25:2. Job 16:23. 1 Kings 12:32. Prov. 29:12. Rev. 17:2. d Ps. 82: Acts 19:34, 35. Rom. 1:21-23. 3:11. 1 Cor. 1:24-26. Rev. 13:13-16. 17:13, 17. * Chal. *señal* might. Prov. 9:13-15. Is. 40:9. 58:1. † Chal. *they command*. Hos. 5:11. Mic.

"wisdom which is from above," and that "which is earthly, sensual, and devilish," may involve the servants of God under the same condemnation with the basest impostors; but he knows how to rescue them, and even to make their dangers the means of their greatest good. He directs them to a gentle and cautious deportment, in the midst of the greatest injuries and perils: but, whatever methods they adopt, for retarding the purposes or pacifying the rage of wicked men; their grand means is to excite one another to "pray for mercies to the God of heaven," who is able to extricate them from every difficulty, and to keep them from perishing with the wicked.—"The secret of the LORD is with them that fear him." (Note, Ps. 25:14.) and though we do not expect such immediate revelations from God, as Daniel was favoured with; yet he will answer our believing prayers for direction in every perplexity, show us whatever is for our good, and turn our fears and sorrows into grateful praises. Every renewed mercy should lead us to renew our adorations: we should remember, and reverently adore, and joyfully proclaim the glorious perfections of our God, the honour of his kingdom, and the wise and righteous dispensations of his providence, who "changes times and seasons, and removeth and setteth up kings:" we should celebrate him as the Giver of knowledge and wisdom, as "knowing what is in the darkness," and dwelling in inaccessible light; whilst we thank him for the favours bestowed on us, and for granting us the instruction; help, and encouragement, which we sought from him, in our tribulations. But, when the Lord peculiarly honours us before men, we must remember and expressly acknowledge, that it is not for our own sakes, but "for his name's sake," and for the benefit of his church, and for the conviction of his enemies, that there is indeed a God in heaven, who can reveal such secrets and perform such works, as it never entered into the heart of the wisest man to conceive possible: of this the prophecies contained in the sacred Scriptures, and fulfilling through the successive ages of the world, are a full demonstration to every considerate mind. (Notes, Is. 41:21-26.)

V. 31-49. The most powerful and renowned empires, which have been erected on earth, are but as the baseless fabric of a disjointed vision, which vanishes when we awake: they may excel in brightness and be very terrible, but they are only a vain pageant of glory and excellency; for these are substantially to be found in God and heavenly things alone.—The kings and conquerors of the earth have, in every age, kept the nations in a perpetual tumult by their ambitious projects, and the revolutions which they have occasioned. Some have been more eminent for wealth, some for power, some for hardy courage and ruinous success: their delight has been in destroying, subduing, breaking in pieces, and crushing mankind: one form of tyranny has commonly been superseded by another still more base and barbarous; and men in general have been groaning under the effects of their contests and vices, yet willingly concurring to support and encourage them! But all human power and prowess tend to decay: many mighty empires have gradually been weakened, till they have been subverted by open enemies, or by intestine convulsions. In the midst of all these events, "the God of heaven is setting up his kingdom;" not by human might or power, but by his word and Spirit. This does not interfere with the proper exercise of any human authority: but it will, by its secret operation, overturn and destroy all opposing or intervening power, break in pieces every antichrist, fill the earth, and continue for ever. May we be the willing subjects of this kingdom, and spend our lives in seeking its peace and prosperity!—It is natural for men to run into extremes; and either to despise and injure,

3 Then ^dthe princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then a herald cried ^ealoud, To you 'tis commanded, ^fO people, nations, and languages, 5 That at what time ye hear the sound of ^gthe cornet, flute, harp, sackbut, psaltery, ^hdulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up.

6 And whoso ⁱfalleth not down and worshippeth shall ^kthe same hour be cast into the midst of ^la burning fiery furnace.

7 Therefore, at that time, ^mwhen all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, ⁿall the people, the nations, and the languages, fell down

6:16. e 4:1. 6:25. Esth. 8:9. f See on 10. † Or, *singing*. Chal. *symphony* e 11, 15. Ex. 20:5. Is. 44:17. Matt. 4:9. Rev. 13:15-17. h 2:15, 13. Mark 6:7. Num. 10:28. Jer. 29:22. Ex. 22:18-20. Matt. 13:42, 50. Rev. 9:2, 14:11. k See on 10. l Jer. 51:7. Acts 14:16. 1 John 5:19. Rev. 12:9. 13:3, 8, 14. 17:9. 19:20.

or to idolize, those who speak the word of God to them: but it is our business to direct their attention to the great Author and Giver of every good gift.—Many have some general apprehensions of the power and majesty of God, and that others ought to serve him, who yet have no serious thoughts of worshipping him themselves. He, however, overrules even such convictions, to bring his servants into those stations, in which they are to be usefully employed: and they may consistently accept the favours offered them, when they give them an opportunity of doing good, and are not clogged with any sinful conditions.—It behooves those who are advanced, to be mindful of their former friends; but far more to use their influence in promoting the wise and righteous, that God may be glorified, and the best interests of mankind furthered by them.

NOTES.—CHAP. III. V. 1-7. It is not certain at what time the events of this chapter occurred. The Septuagint indeed says, that it was in the eighteenth year; that is, after Nebuchadnezzar's prophetic dream.—Some think Nebuchadnezzar had a reference in this image to that which he had seen; as if he would have one wholly of gold, and not be contented with being represented by "the head of gold." (Marg. Ref. a.) It seems, however, more probable, that the impression of his dream had worn off, and that his ambition and arrogance were still further increased by success; that his attachment to idolatry was augmented by his victories over the people of JEHOVAH; and that this image was formed from the spoils of the conquered nations. It was of an enormous size, and must have cost immense treasure. The height of it was above thirty yards; but this, being ten times its breadth, or thickness, and out of all proportion, favours the conclusion, that the pedestal also on which it stood was taken in, under the admeasurement. It was perhaps made hollow, but with plates of solid gold; and it was set up in an extensive plain near Babylon, which could contain a vast concourse of people; and probably it was erected in honour of Bel, the chief idol of Babylon. (Note, Is. 46:1, 2.) Having completed the image, in order to render the worship of it more noticed, and to make the greater ostentation of his own magnificence and authority, Nebuchadnezzar summoned all his officers, civil and military, from every part of his extensive dominions, to attend on its dedication. (Marg. Ref. c, d.) When met together upon the plain, they were ordered, by proclamation, to fall down and worship this new made deity, of whatever nation they were: the signal for this act of adoration, by the striking up of all kinds of musical instruments at once, might be intended to allure them by soothing strains to join in the worship, and inspire fervour into their supposed devotion. (Marg. and Marg. Ref. e.) But to secure uniformity in so large a company, it was also proclaimed that every one, who refused compliance, should immediately be cast into a burning fiery furnace. (Marg. Ref. g-i.—Note, Jer. 29:21-23.) It does not appear, that any were obliged to attend who did not hold places under government: others would doubtless be there, and then they must comply; but all employed in the conduct of public affairs were constrained to be present, at very great trouble and expense, from every part of the empire: so that it was a sort of religious test, by which they were to approve themselves proper persons to be employed in the king's service; and, as it is common on such occasions, there was a general conformity observed. Almost all concerned were so over-awed by the menaces and power of the king, or so allured by the hopes of ingratiating themselves with him; or so devoid of principle, knowledge, or conscience; or so attached to a pompous and soothing and fascinating idolatry, that they unanimously observed the signal, and prostrated themselves in adoration of the golden image. (Marg. Ref. ..)

and worshipped the golden image, that Nebuchadnezzar the king had set up. [Practical Observations.]

8 ¶ Wherefore at that time certain Chaldeans came near, and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, "O king, live for ever.

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image :

11 And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace.

12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

13 ¶ Then Nebuchadnezzar in his rage and

fury commanded to bring Shadrach, Meshach, and Abed-nego. ¶ Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

17 If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O king.

m 6:13. Erra 4:12-16. Eath. 3:6,8,9. Acts 16:20-22. 17:6-8. 26:22. 1 Pet. 4:3,4. n Seeon 2:4. 5:10. 6:6,21. o 4-7. 6:12. Ex. 1:16,22. Eath. 3:12-14. Ps. 94:20. Ps. 3:16. Ia. 50:1. John 11:57. Rev. 13:16,17. p Ex. 15:20,21. 32:18. 19. 1 Chr. 15:16,28. 16:5,6. 25:1-6. 2 Chr. 29:25. Ps. 81:1-3. 92:1-3. 149:3,4. 150:3-6. Am. 6:5. q 2:49. 6:13. 1 Sam. 18:7-11. Eath. 3:8. Prov. 27:4. Ec. 4:4. r Chai. rei no regard upon thee. Acts 2:28. 17:7. r 19. 2:12. Gen. 4:5. 1 Sam. 20:30-33. Eath. 3:5,6. Prov. 17:12. 27:3. 29:22. Luke 6:11. s Matt.

10:13. Mark 13:9. Luke 9:12. Acts 5:25-27. 24:24. t Or, of purpose. Ex. 21:13,14. t 1. 4:8. Is. 46:1. Jer. 50:2. u Seeon 10. x 17. Ex. 32:33. Luke 13:9. y 28:29. 6:16,20. Ex. 5:2. 2 Kings 18:35. 2 Chr. 32:15-17. Ia. 36:20. 37:23. Matt. 27:43. z Matt. 10:19. Mark 13:17. Luke 12:11. 21:14,15. Acts 4:8-12. 19. 5:29. 6:15. 24:10-13. a 4:35. 6:20-22,27. Gen. 17:1. 18:14. 1 Sam. 17:9-46. Job 6:19. Psal. 39. Ps. 71:2. 62:1-6. 73:20. 115:3. Prov. 18:10. 1 Ia. 12:2. 26:5,4. 54:14. Luke 1:57. Acts 20:24. 21:13. 27:20-24. Rom. 8:31. Heb. 7:25.

The several words by which the different officers, and the various kinds of musical instruments, are enumerated, do not seem to admit of any satisfactory explanation: for, without referring to ancient usages, they cannot be distinctly made intelligible, except to those few, who are fully acquainted with those usages, and perhaps scarcely even to them.—"The idol is not known for an idol, so long as he is with the workman: but when the ceremonies and customs are recited and used, and the consent of the people is there; then of a block they think they have made a god." No instance, that I recollect, occurs before this, of idolatrous conformity, or any religious conformity, enforced by penal statute: but the example has been abundantly copied by the New Testament Babylon, and by many others who in this respect have in some measure imitated her. On this account she is probably called "Babylon the Great, the mother of harlots, and of abominations of the earth." (Notes, Jer. 51:7. Rev. 13:11-17. 14:9-11. 18:3-6.)

V. 8-12. Many opinions have been held concerning the way in which Daniel escaped on this occasion. The silence of the Scripture, as well as the excellency of his character, sufficiently prove that he did not worship the golden image: for the same impartiality which caused David's adultery and murder, and Solomon's idolatry, to be recorded, would have reported Daniel's sin, if on this occasion he had been overcome by temptation.—He might be elsewhere employed about the king's business, and be dispensed with in his absence: or he might refuse to worship the image: yet his enemies might fear to accuse him in the first instance, choosing to prepare the way for his ruin, as they supposed, by first attacking his friends. It seems, however, that Shadrach and his two companions chose rather to make this public protest against idolatry, than to absent themselves. The Chaldean accusers appear to have been influenced in part by enmity to the Jewish religion, and zeal for idolatry; but still more by envy and indignation at the preferment bestowed on strangers, and by a hope of succeeding to their preferments. It is probable, that no other Jews were employed in offices under the king: or it must be supposed, degenerate as they were, more would have been found, who refused compliance with the decree.—The accusers represented, that three of the captive Jews, who had been graciously promoted by the king, had proved themselves ungrateful for his favour, by contemptuously disobeying his will: as if they had despised the king's authority, and were influenced by a spirit of obstinate rebellion, rather than by conscientiousness, in refusing to worship the golden image. Thus the accusers both paid court to Nebuchadnezzar, and misrepresented the behaviour of these young men, in order to irritate him against them.—"This is the more intolerable, for that they have dared to affront thee in that very province, the charge of which thou hast committed unto them." Bp. Hall. (Marg. and Marg. Ref. Note, 2:46-49.)

V. 13-15. Nebuchadnezzar had formerly found these persons "ten times better, than all his magicians and astrologers;" and he had employed them, and found them faithful and able. (Notes, 1:17-20. 2:46-49, v. 49.) He could not but know, that the laws of their religion forbade them to worship any image, and that they acted consistently in refusing obedience. Yet his imperious temper would not endure the least opposition; but he was enraged even to jury, when he heard of their conduct: and having cited them before him, and renewed his menace of the fiery furnace, if they disobeyed his orders, that when the music should again play, they should prostrate themselves in worship before the golden image: he said, "their God, and all that

was called god or worshipped," at defiance, by emphatically inquiring, "Who is that God that shall deliver you out of my hand?" though he had before acknowledged JEHOVAH to be a God of gods, and a Lord of kings!—Thus Nebuchadnezzar exalted himself above God almighty, as Sennacherib had done before him; ... notwithstanding that he had before made an ample confession of the true God, 2:47. Lowth. (Marg. Ref. Notes, Ex. 5:2. 9:17. 2 Kings 18:28-35. 19:13-22. 2 Chr. 32:9-16. v. 15. 2 Thes. 2:3,4.)—The question which he proposed to them means, "Did ye on set purpose, and with deliberate determination?" (14. marg.)

V. 16-18. This anwer is stamped with a peculiar beauty and propriety. The accused persons uttered no outrageous language against the idols of Babylon, or the iniquity of this sanguinary edict; nor did they use any soothing address, mean supplications, or flattering expressions, to mollify the king's displeasure: but they calmly assured the king, that they were no way perplexed about the answer, which they should return to him; they had made up their minds; they did not want time for deliberation; they were not anxious about the consequences; yet they were ready in few words to state their determination. (Marg. Ref. z. Notes, Matt. 10:19,20.) If it were so, that he should cast them into the furnace, that God whom they worshipped was able to deliver them. Of this it seems they had some expectation; either because of the numbers, who would witness the contest between JEHOVAH and this haughty idolater; or because of the bold defiance of God which he had uttered. (Marg. Ref. a. Notes, 6:18-23, vv. 20-22. 25-28, v. 27. 1 Sam. 17:34-37,45-49. 2 Kings 19:14-19, v. 19. Acts 12:5-11.) If therefore the Almighty saw good he would deliver them out of the hand of the king: but if he should not please thus miraculously to interpose, they were not solicitous about the event; but desired the king should know for certain, that they would on no account, at any time, worship his gods, or on the present occasion adore his golden image.—When we consider the situation of these men; that they were strangers and captives, at a distance from the land and ordinances of God, and without any person to countenance or encourage them; that they had been under great obligations to the king; that most of their countrymen, even when in their own land, were given up to idolatry, that they were not required to abjure the God of Israel, or to enter upon a constant course of idolatry, but merely in one instance to comply with the king's humour; and in such remarkable circumstances, when the whole empire was against them, and the fiery furnace before them: I say, when these things are duly considered, we shall perceive, that this instance of heroic constancy, and intrepidity in a good cause, was scarcely ever equalled, and certainly was never exceeded, by a mere man, since the beginning of the world. (Marg. Ref. b. Notes, Prov. 28:1. Jer. 26:12-15. Acts 4:13-22, vv. 19,20. 5:29-31. 7:51-60.)—The language commonly used, and the pictures formed on this subject, have led numbers to conceive of these persons as children: but it seems far more probable, that they were in the full vigour of manhood, at least thirty or nearly forty years of age, when this event took place.

V. 19-23. The decisive answer, returned by these pious Jews, threw the proud tyrant into the utmost excess of rage, which appeared in the perturbation of his countenance. (Marg. and Marg. Ref. c. d. Notes, 5:5-9, v. 6. Gen. 4:3-5, v. 5.) To show his indignation at the supposed atrociousness of their conduct, he ordered the heat of the furnace to be increased sevenfold; which would merely have shortened and lessened their torture, if the Lord had left them to be consumed in the flames. (Marg. Ref. e-g. Notes, Lev. 26:24. Ps. 90:11. Matt. 10:27,28.) He expected, that

18 But if not, ^bbe it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 ¶ Then ^cwas Nebuchadnezzar 'full of fury, and ^dthe form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* ^ehe spake, and commanded that they should heat the furnace ^fone seven times more ^gthan it was wont to be heated.

20 And he commanded the ^hmost mighty men that *were* in his army ⁱto bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace.

21 Then these men were bound in their ^jcoats, their hosen, and their ^khats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's ^lcommandment was ^murgent, and the furnace exceeding hot, the ⁿflame of the fire ^oslew those men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, ^pfell down bound into the midst of the burning fiery furnace.

[Practical Observations.]

24 ¶ Then Nebuchadnezzar the king was ^qastonished, and rose up in haste and spake, and said unto his ^rcounsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, ^sO king.

25 He answered and said, Lo, I see four men

b Prov. 29:1. Is. 51:12. Matt. 10:29, 32, 33, 39, 16:25. Luke 12:3—9. Acts 4:10—13, 19, 5:29—32. Rev. 2:10, 11, 12:11. c See on 13. Prov. 21:24. Acts 5:5, 7:54. d Chal. *Alled*. d 5:6. Gen. 4:5, 6, 31:2. e Ex. 15:9, 10. 1 Kings 20:10, 11, 2 Kings 19:37, 38. Ps. 76:10. f 6:24. Lev. 25:15, 21, 24, 28. g 1 Kings 18:33—35. 2 Pet. 2:63—66. h Chal. *mighty of strength*. h See on 15. Acts 12:4, 5, 16:23, 25. i Or, *mantles*. j Or, *turbans*. k Chal. *word*. l Ex. 12:33. m Or, *spark*. n 6:24. Prov. 11:8, 21:18. Zech. 12:2, 3. Matt. 27:5. Acts 12:19, 16:16, 17, Ps. 34:49, 65:11, 12, 124:1—5. Jer. 38:6. Lam. 3:52—54, 2 Cor. 13:8—10, 4:17, 1 Pet. 4:12, 13. m 5:6. Acts 5:23—25, 9:6, 12:13. n Or, *governors*. See on 2, 3. o 9:10, 17, 4:22, 27, 5:18, 6:7, 22, 1 Sam. 17:55. Acts 23:13, 27. o See on 15, 43:2. p [Chal. *there is no hurt in them*. Ps. 91:3—9. Mark 16:18. Acts 28:5, 6, 1 Pet. 3:13. p 28. Job 1:5, 38:7. John 19:7, 8. q Chal. *door*.

mightiest of his soldiers to cast them into the furnace; and bound them with their clothes on, as if he would secure the destruction of all that belonged to them. Thus they were cast bound into this tremendous furnace of fire, at the time when it was heated to that extreme degree, that the executioners themselves were struck dead by the vehement flame which issued out of it. It is not improbable, that these had been forward to comply with the king's orders, and to show their malice against the Jews; and thus they fell victims to their own evil dispositions. Every circumstance, however, served to illustrate the greatness of the miracle, in the preservation of those who "fell down bound into the midst of the burning fiery furnace." (*Marg. and Marg. Ref. h—l.*)

V. 24, 25. Some think that Nebuchadnezzar was astonished by the death of his mighty men, or by the terrors of his conscience: but it is more likely, that he saw at a distance the young men walking at liberty, and apparently in comfort, in the fiery furnace. It seems that it was large enough to admit of their walking about in it, and was probably formed somewhat like those in which lime is at present burned. Nebuchadnezzar called his counsellors to witness this astonishing incident: they had thrown three men bound into the fire; but now four were walking about, in the midst of the furnace; and the fourth was so glorious, that he was like a son of God, or a holy angel. The fire, it seems, had power to burn the bonds of the young men, though not to singe their garments: they found no inconvenience, and they felt no terror, in the midst of this most vehement fire, nor any desire to come forth from it: they probably were employed in thankful praise and adoration of their great Deliverer, though the song ascribed to them in the Apocrypha is not genuine: and whatever the king might mean by the fourth person "like the Son of God," it is probable, that it was indeed the eternal and coequal Son of the Father, and not a created angel. (*Marg. and Marg. Ref. Notes, Is. 43:1, 2. Matt. 28:19, 20, v. 20. Acts 18:9—11.*)

V. 26, 27. When the king had viewed for some time this surprising scene, he was convinced of his error, and altered his conduct: he called to the pious Jews, by the honourable appellation of "the servants of the most high God," and commanded them to come forth. None could bring them out, nor would they quit their place without being called from it. (*Note, Acts 16:35—40.*) But on this summons they came forth: and all the multitude of the chief persons, from every part of the empire, who witnessed the transaction, were collected together to examine them; and found, to their unspeakable astonishment, that the fire had no power at all on their bodies, or even any effect upon their raiment. Thus the principal persons, in every part of this extensive empire, would be prepared to return home, and to circulate and authenticate, in the most unexceptionable and decisive manner, the account

loose, "walking in the midst of the fire, and "they have no hurt: and the form of the fourth is like the Son of God.

26 ¶ Then Nebuchadnezzar came near to the ^tmouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ^uye servants of the most high God, ^vcome forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And ^wthe princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, ^xupon whose bodies the fire had no power, ^ynor was a hair of their heads singed, neither were their coats changed, nor the smell of fire had passed on them.

28 Then Nebuchadnezzar spake, and said, ^zBlessed be the God of Shadrach, Meshach, and Abed-nego, who hath ^{aa}sent his angel, and delivered his servants ^{ab}that trusted in him, ^{ac}and have changed the king's word, and ^{ad}yielded their bodies, that they might not ^{ae}serve nor worship any god, except their own God.

29 Therefore, ^{af}I make a decree, That every people, nation, and language, which speak any thing ^{ag}unlawful against the God of Shadrach, Meshach, and Abed-nego, shall be ^{ah}cut in pieces, and their houses shall be made a dunghill: ^{ai}because there is no other God that can deliver after this sort.

30 Then ^{aj}the king ^{ak}promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

q 17, 2:47, 6:20. Ezra 5:11. Acts 16:17, 27:23. Rev. 19:5. r Josh. 3:17, 4:10, 16:19, 18, 28:16, 52:12. Acts 16:37. s See on 2, 3. 1 Sam. 17:46, 47, 2 Kings 19:17, 18, 23:18, 36:7—9, 1a, 26:11. Acts 2:5—12, 26:28. t Is. 43:2. Heb. 11:34. u Matt. 10:30. Luke 21:17, 18. Acts 27:34. x See on 2:47, 4:34, 6:26. Gen. 9:25. Ezra 1:3, 7:23—28. y 25, 6:22, 2 Chr. 32:21. Ps. 34:7, 8, 13, 37:36. Acts 5:19, 12:7—11. z 1 Chr. 5:20, 2 Chr. 20:1, 24. Ps. 22:4, 5, 33:18, 21, 34:22, 62:8, 84:11, 12, 146:5, 147:11. Is. 26:3, 4. Jer. 17:7, 8. 2 Cor. 1:9, 10. Eph. 1:12, 13, 1 Pet. 1:21, 2. Ezra 5:11. Acts 4:19, b Rom. 14:7, 9. Phil. 1:20. Rev. 12:11. c See on 16—18, Ex. 20:5. Matt. 4:10. s Chal. *a decree is made by me*. d Chal. *error*. d See on 15, 17, 28. e Chal. *made pieces*. See on 2, 5, marg. e 6:27. Deut. 32:31. Ps. 3:9, 76:10. f 1 Sam. 2:30. Ps. 91:14. John 12:26. Rom. 8:31. g Chal. *made to prosper*. Ps. 1:3.

of this wonderful interposition of the God of Israel in behalf of his faithful worshippers. And we cannot but suppose, that it had a happy effect upon the minds of many individuals, and tended greatly to check the progress of idolatry, and to promote the worship of the living God. (*Marg. and Marg. Ref. Notes, 4:1—3, 6:25—28.*)

V. 28, 29. This transaction seems to have produced deep convictions in the mind of Nebuchadnezzar: insomuch that, at the time, he rendered adoration before all his princes to the God of Israel, who had "sent his angel to deliver his servants:" he allowed, that they had done *right* in trusting in the Lord; and in rather yielding up their bodies to the flame, than worship any other but their own God. But (as if he were resolved at all events to be a persecutor) he decreed most terrible punishments to those who dared to speak a word against the God of the Jews: "because no other God could deliver after that manner." His convictions, however, were transient: his pride was unhumbled; and no abiding change at this time took place in his disposition and conduct; as it will appear from the extraordinary narration of the ensuing chapter. (*Marg. and Marg. Ref. Notes, 2:5—9, 4:34—37, 6:25—28, Ezra 1:1—3.*)

Have changed the king's word. (28) 'Have rendered his command of no effect, God having suspended the execution of it.' *Louth.*

V. 30. (*Marg. Ref.*) The Septuagint add at the end of this verse, "And he advanced them to be governors over all the Jews that were in his kingdom."—That translation, indeed, contains, in this chapter, several circumstances, which are not in the original; while the death of the mighty men, who cast the three young into the furnace, is omitted.

PRACTICAL OBSERVATIONS.

V. 1—7. Ungodly men commonly spare no cost in gratifying their pride and lusts; and the devotees of idolatry and superstition are often equally profuse about their false worship: surely then the servants of God should not be niggardly in showing their attachment to his cause and service!—Pride and bigotry combine in disposing princes to require from their subjects conformity to their religion, whether right or wrong: and alas! there are but few in comparison, even among professed Christians, who can give a much better reason for their religious observances, than the Babylonians could for worshipping the golden image, which the king had set up.—When worldly interest allures, and sanguinary statutes terrify, seldom any great number will refuse compliance; but fear, or hope, or superstition, will procure "the golden image" far more worshippers than will adhere to the God of heaven. Conformity and uniformity of this kind are perfectly easy to the slothful, the careless, the sensual, and the infidel: that is, to a very great majority in most communities; whose worship, if paid at all springs far more from habit, interest,

CHAPTER IV.

Nebuchadnezzar proclaims to all nations the dealings "of the most high God" with him, adding benevolent salutations and admiring praises, 1-3. He states that he had a dream which the magicians could not interpret, 4-7; and that he related it to Daniel, 8-18; who interpreted it, 19-27. The dream is fulfilled, in Nebuchadnezzar's loss of dignity, reason, and almost the human form for a season, 28-33; but, being restored, he humbly and fervently adores and praises God, 34-37.

NEBUCHADNEZZAR the king, "unto all people, nations, and languages, that dwell in all the earth; ¹peace be multiplied unto you.

2 ²I thought it good to show the signs and wonders ³that the high God hath wrought toward me.

3 How ⁴great are his signs! and how mighty

a 34, 29. 7:14. Ezech. 3:12. 8:9. Acts 2:6. b 6:25. 1 Chr. 12:18. Ezra 4:17. 5:17. Rom. 1:17. Eph. 1:32. 1 Tim. 1:3. 1 Pet. 1:2. c Chal. It was recently before me. Josh. 7:19. 1 Sa. 51:14. 71:18. 92:1, 2. c Ps. 66:16. Acts 22:3-16. 26:9-16. d 6:27. Ps. 71:19, 20. 71:19. 92:5. 104:24. Rom. 11:33. e 17, 34, 35. 2:44. 6:26. 7:14, 27. Ps. 66:7. 145:13. 1a. 9:7. Jer. 10:10. Luke 1:32, 33.

love of ease, or desire of obtaining the ruler's favour, than from regard to the authority and commandments of God.—Satan has ever studied to entice men into antiscriptural modes of worship, by external splendour, and whatever could enchant the senses, enliven the imagination, or move the affections: and even music, though consecrated to the service of the sanctuary, and capable of good improvement in subservency to devotion, has been, and is often, wretchedly abused to the vilest purposes: it should therefore be used in religious ordinances with jealousy and caution, lest it should produce a false fervour, and subserve the cause of vice, delusion, idolatry, superstition, or enthusiasm. (*Note, Ec. 15:1.*)

V. 8-23. While the multitude, in every age, nation, and rank in society, are servile in compliance with the will of their superiors, and ready to obey any laws about religion, which conduce to their outward ease, safety, or emolument, without fear of God or regard to conscience; there are a few witnesses for the truth in the most degenerate times, who dare to be singular, and to venture all consequences in "obeying God rather than man." These will be sure to meet with malicious accusers: especially if the liberty, favour, or property which they enjoy, be worth envying or coveting. Their enemies will speciously profess themselves to be the only loyal and dutiful subjects to their prince, and zealous for his welfare, the honour of the law, and the quiet of the realm: and they will represent the pious scruples of the servants of God, as arising from contumacy, contempt of authority, and disaffection to the government: and as deserving the severest punishment denounced by the most cruel laws. They will not, if they can help it, let persecuting statutes remain unexecuted: and they will plead, that if the religious tenets of the persecuted do not deserve punishment, yet their obstinacy and contempt of legal authority do. Thus princes have often been wrought up to the highest pitch of rage and fury, against their most useful and inoffensive subjects, and their most faithful servants: and Christians have been dragged as the vilest malefactors before kings and rulers; and put to the dreadful alternative, either to risk the everlasting wrath of God by deliberate disobedience to his commandments, or to suffer every torture which the infernal rage and cruelty of man can devise.—Those who have been long accustomed to be obeyed with unreserved servility, and to over-awe and crush all opposition, can scarcely conceive of a power above them, or a God able to deliver his servants out of their hands: but their impious boasts and proud menaces are real kindnesses to the persecuted, who need not be careful or fearful, in answering under such circumstances. Indeed these fiery trials will not suit the superficial or hypocritical: the fear of man, and love of the world, and want of fear or love to God; and above all their want of faith, will concur in rendering them apostates in the time of temptation. Nor will every real believer be able to stand, with serene and unshaken fortitude, when first cast into such a trying situation. But the Lord will strengthen his people's faith in the time of need: and firm reliance on the divine wisdom, power, truth, and mercy, together with peace of conscience, and an assured joyful hope of heaven, will gradually compose their minds, and determine them to venture all consequences rather than sin against the Lord. He is as able, as he was in ancient times, to preserve the lives of his servants in the most imminent perils, to support them under the most exquisite sufferings, and abundantly to recompense all their losses for his sake. A firm persuasion of these truths will fortify the soul against temptations to perjure, or to be ashamed of Christ: for no plea of necessity, danger, obligation to gratitude, or example, will be sufficient, if we deliberately break God's commandments for the sake of temporal safety or advantage.—We should be meek in our replies, even when exposed to the most unmerited injuries, "not rendering railing for railing:" for "the wrath of man worketh not the righteousness of God:" but we must also be *decisive*, that we will obey God rather than man, and take the consequences.

V. 24-30. A firm and resolute conduct, however calm and prudent, will greatly enrage proud persecutors, whose furious countenances both show the misery of being the slaves to their own passions, and prove whose children they are, and what master they serve: but this does not render them in

are his wonders! ¹his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

4 ¶ I Nebuchadnezzar ²was at rest in my house and flourishing in my palace.

5 I saw ³a dream which made me afraid, and the thoughts upon my bed, and the visions of my head troubled me.

6 Therefore made I a decree ⁴to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers,

1 Tim. 1:17. Heb. 1:8. Rev. 11:15. f Ps. 30:6, 7. Is. 47:7, 8. 56:12. Jer. 48:11. Ez. 28:2-5, 17, 29:3. Zeph. 1:12. Luke 12:19, 20. 1 Thes. 5:2, 3. g See on 2:1. 5:5, 6, 10. 7:28. Gen. 41:1. Job 7:13, 14. h See on 2:2. Gen. 41:7, 8. Is. 8:19. 47:12-14.

any degree the more to be feared; for after all they can only kill the body, and by increasing the *intensity*, they decrease the *duration*, of the sufferings which they inflict, and expose their own folly and impotency.—But what incalculable guilt have persecutors to answer for! The crimes of their numerous instruments will in some sense be chargeable on them: and the souls of the murderers, (if not their lives also,) as well as the blood of the murdered, will be required at their hands. It must then be infinitely dangerous to all, whether principals or accessories, to meddle with this diabolical business: and could we look into the eternal world, we should behold the persecuted believer safe from the malice of his foes; and the willing executioners of the unjust rage of persecutors, enduring the wrath of God in unquenchable fire.—The Lord can render every furnace of affliction, and the bed of death, nay, the rack, or the flames, the scene of sweet communion between him and his people. Their sufferings only serve to loosen their bonds, and to set them at liberty from sin and the world: they may be comfortable in any situation, by the manifested presence of the Son of God; and this may be so evident, as even to fill their persecutors with astonishment and dismay.—The Lord can soon convince the most proud that he is above them; and he can show them the madness and folly of their rebellion: and he will effectually "cause the wrath of man to turn to his praise, and restrain the remainder of it;" he can extort adorations even from his enemies; and make all men see how wise, safe, and happy they are, who adhere to his service, in seasons of peculiar danger and difficulty. He can make those, who have no love to him, instrumental in stopping the mouths of blasphemers, and in promoting the knowledge of his great name: and he can render the sufferings of his people conducive to their temporal, as well as to their eternal good. "O LORD God of hosts, blessed is the man who putteth his trust in thee!"—Finally, let us remember, that he, who preserved these pious Jews in the fiery furnace, is able to uphold us in the hour of sharp temptation, to keep us from falling into sin in the most unfavourable circumstances, and "to present us faultless before the presence of his glory with exceeding joy."

NOTES.—CHAPTER IV. V. 1-3. This chapter no doubt contains the exact words of Nebuchadnezzar's proclamation, which Daniel was directed to insert in his prophecy; and thus it became a part of "the oracles of God." Nebuchadnezzar thought it good to send the wonderful narrative of those things which had happened to him, connected with his sentiments concerning them, into every part of his extensive dominions; whilst he was under that impression of divine things, which they had made upon his mind.—We have repeatedly found this haughty monarch under some general convictions, concerning the pre-eminent power and majesty of JEHOVAH: yet it was also evident, that there was no effectual change in his disposition and conduct: (*Notes, 2: 46-49, v. 47. 3:28, 29.*) but the beginning and the conclusion of this chapter lead us at least to hope, with prevailing confidence, that he was at last made a monument of the victorious power of divine grace, and the exceeding riches of divine mercy. Without any such pompous additions to his name, and style of king, as were generally customary; (*Ezra 7:12.*) he addressed himself to all the inhabitants of the earth, meaning chiefly, but not exclusively, those of his own dominions. He began by wishing them *peace*, as the sum of all earthly blessings; which is the more observable, as he had spent his life in embroiling them in wars. (*Marg. Ref. b. Rom. 1: 5-7, v. 7. 1 Pet. 1:12, v. 2.*) He deemed it good, thus publicly to declare the miraculous dealings of God with him; it was proper, reasonable, becoming, and useful, as an expression of adoring gratitude to God, and of good will to men: (*Notes, Rom. 12:1, 2. Tit. 3:8.*) and he concluded with breaking out into admiration of the greatness and power of the wonderful works of JEHOVAH, and an acknowledgment of his everlasting authority and kingdom, in language similar to the most exalted adorations of his most eminent servants and worshippers. (*Marg. Ref. d. e. Notes, 1 Sam. 2:1-8. 1 Chr. 29:10-19, v. 11, 12. Ps. 145:9-13. Matt. 6:13.*)—If we consider Nebuchadnezzar's previous character, and the most humiliating and distressing calamity which the chapter

the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the Spirit of the holy Gods: and before him I told the dream, saying,

9 O Belteshazzar, master of the magicians, because I know that the Spirit of the holy Gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

[Practical Observations.]

10 Thus were the visions of my head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof were fair, and the fruit thereof much, and in it was meat for all; the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

(2. 7. Is. 44:25. Jer. 27:9, 10. 2 Tim. 3:9. 1 k. 7: 5:12. Is. 46:1. Jer. 50:2. 1 See on 9:18, 5:11, 14. Is. 63:11. m. See on 1:30. 2:48, 5:11. n. 8. Gen. 41:38. 1 Sam. 4:8. o. 5. 2.3. Gen. 11:6-8. Ez. 23:3. p. 18. 2:4, 5. Gen. 40:9-19. 41:15. &c. Judg. 7:13-15. * Chal. *was seeing*. q. 20-26. Ps. 37:35, 36. Is. 10:33, 34. Jer. 12:2. Ez. 31:3-18. r. 21, 22. Gen. 11:4. Deut. 9:1. Matt. 11:23. s. Jer. 27:6, 7. Ez. 17:23. 31:6. t. Lam. 4:20. u. Matt. 13:32. Luke 13:19. x. 5. 10. 7:1. y. 17, 23. Ps. 103:20. z. 8:13. Deut. 32:2. Ps. 89:7. Zech. 14:5. Mark

13 I saw in the visions of my head upon my bed, and behold, a watcher and a holy One came down from heaven;

14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches.

15 Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth.

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

17 This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the in-

records, we must be convinced, that sullen silence or outrageous blasphemy was far more to be expected from him, than such an adoration as this, of that God who had so degraded and abased him.

V. 4-7. 'God's particular judgments often resemble the general one, in their coming suddenly and unexpectedly, when men indulge themselves in their carnal security. (Ps. 20:6, 7. Matt. 24:43, 44. 1 Thes. 5:2, 3.)' Louth.—After Nebuchadnezzar had successfully finished his wars, and the immense improvements and buildings which he made at Babylon, of which many authors have written copiously, and as men filled with astonishment; he had uninterrupted peace, rest, and prosperity in his palace, and probably expected to end his days in tranquil enjoyment: but he was suddenly alarmed by a remarkable dream, and by his thoughts upon his bed concerning it. (Marg. Ref. f-h. Notes, 2:1. Gen. 41:8.) According to custom, therefore, he published an edict, commanding the attendance of all his wise men, that they might interpret the dream to him: but, though on a former occasion they had promised to interpret his dream, if he would declare it to them, yet they were not able at this time to do it; nay, they did not so much as venture to attempt it. (Marg. Ref. i. Notes, 2:2-13. 5:9-9.) Perhaps they thought that some calamity was foreboded: but not being able to determine any thing distinctly about it; they did not choose to risk the consequence of a conjectural interpretation, but rather to submit to the disgrace of not being able to interpret it, as no other punishment was denounced.

V. 8, 9. Whether the king consulted the other wise men to prove them, before he applied to Daniel; or whether he would rather have received the desired information from them, than from him; he could scarcely avoid recollecting that Daniel had on a former occasion shown him both his dream and the interpretation of it. (Notes, 2:24-45.)—In relating this conference he observed, that Daniel was also called "Belteshazzar, according to the name of his god," Bel, or Belus; as he had formerly worshipped this idol as his god, though when he wrote this he "worshipped the God of heaven" (37) and that in Daniel was "the Spirit of the holy Gods," or of the holy God: the name of God being plural in the Hebrew, though generally used with a singular adjective or verb. (Note, Gen. 1:1.)—He next noticed, that he had addressed Daniel, as "the master of the magicians," as being pre-eminent among all the reputedly wise men of Babylon: for he had not at that time learned to distinguish between a prophet of the Lord and these impostors, except as he deemed Daniel more skilful than they. Convinced, however, that he spake by "the spirit of the holy Gods," or the Lord God of Israel, and that no secret was so concealed from him, as to occasion him any perturbation of mind, he earnestly desired him to interpret his visions. (Marg. Ref. 18. Notes, 1:3-7, 17-20. 2:46-49. v. 48. 5:10-16. Gen. 41:38.)

V. 10-18. As the king lay asleep, he dreamed that he saw a tree, in the centre of the earth, (conceiving of it as of an immensely spacious plain,) of so enormous a height and size, that its top reached to heaven, and it was visible to the extremity of the earth. This tree was covered with an exuberance of beautiful leaves, and loaded with immense quantities of fruit: its branches formed a covert for the beasts of the field, and places for the nests of the fowls of the air, and all the inhabitants of the earth fed upon its fruit. This

1:34. Luke 4:34. Jude 14. * Chal. *was thought*. Rev. 10:3 19:2. a. 23. 5:20. Matt. 3:10. 7:19. Luke 9:9. 13:7-9. 1:12. Jer. 51:6, 9. Ez. 31:12, 13. c. See on 25-27. Ez. 29:14, 15. d. See on 32:33. Hab. 1:11. Mark 5:4, 5. Luke 8:27-29. e. 23:25, 31. 7:25. 11:13. 12:7. Rev. 12:14. f. 13:24. 1 Kings 22:19, 20. 1 Tim. 5:21. g. See on 8:9, 13. Is. 63:8. Rev. 4:8. h. Ps. 9:16. 83:17, 18. Ez. 25:17. 1:25. 32-35. 2:21. 5:18-21. Jer. 27:5-7. k. 25. 11:21. 1 Sam. 2:8. Ps. 12:8. 118:7, 8. Ez. 7:24. 1 Cor. 1:28.

represented the exceedingly prosperous condition of Nebuchadnezzar, the height of his exaltation, the extent of his dominions and renown, the splendour of his kingdom, the multitude of his subjects who received protection from him, and the peace and plenty which they enjoyed under his administration: (Marg. Ref. q-u. Notes, Is. 10:28-34. v. 33, 34. Ez. 31:10-13.) He then saw "a watcher and a holy One," either a holy angel, or a divine person, called a watcher, as watching over the affairs of men, (Note, 20-26, vv. 23, 24.) who spake with great authority and energy, and as one giving orders to his servants, to "hew down the tree, &c." Yet, when the branches, leaves, and fruit should be destroyed or scattered, and the beasts and fowls driven away, the stump of the tree would be preserved in the earth, as if girt round with iron and brass; while overgrown with grass, and wet with the dew of heaven. (Marg. and Marg. Ref. z-c. 26. Notes, 20-26, vv. 25, 28-33. Rev. 18:1-3.)—Here a transition was made from the tree, to Nebuchadnezzar who was represented by it. The tree being lost sight of, a person came in its stead; as the imagination in dreams frequently passes from one thing to another, in a wild and incoherent manner. This person was represented as living on the grass of the field, as wetted with the dew of heaven, as having his portion with the beasts; and as having lost the heart or disposition of a man; being estranged from the pursuits, employments, and manners of life, peculiar to the human species, and fitted to associate with the beasts of the field. Thus he would continue, till seven times, or years, passed over him; and then this condition would be terminated, and he restored to his former capacities and situation. (Marg. Ref. d, e. Notes, 20-26, vv. 24, 25, 28-33, vv. 32, 33. 5:18-24.) All this would take place by "the decree of the watchers, and by the demand of the holy Ones;" which some understand of the holy angels, the ministers of Providence; who received from God this decree, and commission to carry it into execution, for the manifestation of the divine glory in abasing this proud man. Others by "holy ones" understand the saints of God, true believers, in answer to whose earnest prayers for deliverance from oppression, this decree was made. But some think that the "Holy, Holy, Holy Lord God of Hosts," the triune JEHOVAH, was meant by the watchers and the Holy Ones; and indeed Daniel's interpretation gives great sanction to this opinion: as he says that "this was the decree of the most High." (23, 24.) By his appointment this event would take place, and be notified to all who lived on the earth, "that the living might know, that the most High ruleth in the kingdom of men;" that he was above the mightiest monarchs, and disposed of them and their dominions as he pleased; and that he frequently placed over them the meanest and basest of men.—This dream Nebuchadnezzar desired Daniel to interpret; as he, and he alone, could do it, by the inspiration of the Spirit of God. (Marg. Ref. f-m.)

V. 19. When Daniel had heard this dream, and perceived what a terrible calamity was coming on his prince and benefactor, for whom he had a benevolent regard; and when he considered the painful, and even perilous, service imposed on him, of declaring this terrible message from God to a man of so impetuous and violent a temper: he was greatly astonished, and kept silence for an hour under perturbation of mind. (Marg. Ref. o. Notes, 8:27. Hab. 3:16.) This he king

terpretation thereof, 'forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: "but thou art able; for the Spirit of the holy Gods is in thee."

19 ¶ Then "Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, "let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, "My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.

20 The "tree that thou sawest which grew and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves were fair and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 It is "thou, O king, that art grown and become strong: for "thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king "saw a watcher and a holy One coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field: and let it be wet with the dew of heaven, "and let his portion be with the beasts of the field, till seven times pass over him:

24 This is the interpretation, O king, and this

17, 2, 7, 5, 8, 15, Gen. 41:8, 15, Is. 19:3, 47:12-14. m See on 8, 9, 2:26-28. 1 Kings 14:2, 3, Am. 3:7, n 8, 1:7, 2:25, 5:12, o 7:28, 8:27, 10:16, 17, Jer. 4:10, Hab. 3:10, p See on 4, 5, 1 Sam. 3:17, q 24, 10:16, Gen. 31:35, 32:4, 15, Ex. 32:32, 1 Sam. 1:15, 24:8, 26:15, 2 Sam. 18:31, 1 Kings 16:37, r See on 2 Sam. 18:32, Jer. 29:7, s See on 10-12, Ez. 31:3, 16, t See on 2:37, 28, 2 Sam. 12:7, Matt. 14:4, u 5:18-23, Gen. 11:4, 28:12, 2 Chr. 28:9, Ps. 36:5, 108:4, Jer. 27:6-8, Rev. 18:5, v See on 13:17, x 15, 5:21, y See on 17, Job 20:29, marg. Ps. 107: 148:6, Is. 14:24-27, 23:9, 46:10, 11, z Job 1:12-19, 40:11, 12, Ps. 24:7, a See on 32:33, Job 30:3-8, Mark 5:34, b See on 17, 32, 34, 35, 2:21, 5:21, Ps. 75:7, Jer. 27:5, c 15, d Matt. 21:25, Luke 15:18, 21, e Gen. 41:33-37, Ps. 119:46, Acts 24:25, 2 Cor. 5:11, f Job 34:31, 32,

noticed, and bade him not be troubled at the dream, or its interpretation; intimating that he would not be offended at him, for declaring the heaviest tidings to him. Accordingly Daniel introduced the subject with a very courtly, yet doubtless sincere, expression of his good-will: had the matter rested with him, the dream and its interpretation would have concerned only his enemies; but the most High God had otherwise determined.—"He was troubled for the great judgment of God, which he saw ordained against the king: and so the prophets used, on the one part, to denounce God's judgments, for the zeal they bare to his glory; and on the other part, to have compassion upon man, and also to consider, that they should be subject to God's judgments, if he did not regard them with pity." (*Marg. Ref. Note, Jer. 29:4-7, v.*)

One hour | The word *hour*, as measuring time, occurs first in the writings of this prophet. (3:15.)

V. 20-26 The application of the dream to Nebuchadnezzar was very obvious. He was the flourishing tree; which in various respects was emblematical of his power, fame, wealth, and prosperity. The hewing down also of this tree, with the circumstances attending it, showed his loss of these advantages, through that judgment of God which was coming upon him: for, being smitten with a most extraordinary madness, and becoming for a time like a brute, he would be utterly incapable of all the functions of government. Being consequently set aside, others would assume the direction of public affairs: while no remedy being found for his malady, and he discovering in every thing the propensities of an animal, he would be driven from the dwellings of men, and left to associate with the beasts, feeding with them upon grass, and exposed, without shelter or covering, to the inclemencies of the weather. This would continue for seven times or years; till at length he would be made to know, that the most High ruled in the kingdom of men, and gave it to whom he pleased. It is observable that Daniel omitted the last expression used by the king, "And setteth up over it the basest of men;" thinking perhaps the application mortifying enough without repeating it. He also showed him that the kingdom would be ensured to him, after he was convinced, that, however high any of the kings of the earth might be exalted, the heavens, or the God of heaven, alone ruled with independent and absolute authority.—This dream and its interpretation would soon become known in the court of Nebuchadnezzar: and as Daniel was in great authority there: when the former part of it received so remarkable an accomplishment, he would use his influence to lead all parties concerned to expect the fulfilment of the latter part also: and thus God wonderfully inclined their hearts to wait for that event, managing the

is "by the decree of the most High, which is "come upon my lord the king;

25 That they shall "drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee; "till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

26 And whereas they commanded "to leave the stump of the tree-roots; thy kingdom shall be sure unto thee, after that thou shalt have known that "the heavens do rule.

27 Wherefore, O king, "let my counsel be acceptable unto thee, and "break off thy sins by righteousness, and thine iniquities "by showing mercy to the poor; if it may be a "lengthening of thy tranquillity. [*Practical Observations.*]

28 ¶ All this "came upon the king Nebuchadnezzar.

29 At the "end of twelve months, he walked 'in the palace of the kingdom of Babylon.

30 The king spake and said, 'Is not this "great Babylon, "that I have built for the house of the kingdom, by the might of my power, "and for the honour of my majesty?

31 While "the word was in the king's mouth, there "fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; "The kingdom is departed from thee:

32 And "they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and

Prov. 16:6, 28:13, Is. 55:6, 7, Ez. 18:21, 27-32, Matt. 3:8, Acts 8:22, 26:20, Jam. 4:8-10, q Ps. 41:1-3, Is. 58:5-7, 10-12, Ez. 18:7, Luke 11:41, Acts 10:9-4, Gal. 5:13, 22, Eph. 4:28, h 1 Kings 21:29, Joel 2:14, Jon. 3:9, Zeph. 2:3, i Or, *healing of thine error*, j Num. 23:19, Prov. 10:34, Zech. 1:6, Matt. 24:35, k Gen. 6:3, Ec. 8:11, l Pet. 3:9, 2 Pet. 3:9, 10, 15, Rev. 2:21, f Or, upon 15:20, Ps. 73:8, Prov. 16:18, Hab. 1:15, 16, 2:4, 5, Luke 14:11, 1 Pet. 5:5 m Gen. 10:11-11-29, Rev. 16:19, 17:5, 18:10, 21, n 1 Chr. 29:12-14, 2 Chr. 2:5, 6, Is. 10:12-15, 37:24, Ez. 28:2-5, 29:3, o 5:18, 19, Esth. 1:4, Ps. 49:20, 136:1, 145:5-12, 1 Cor. 10:31, Rev. 21:24-26, p 5:4, 5, Ex. 15:9, 10, Job 30:33, Luke 12:20, Acts 12:23, 23, q 34, Matt. 3:17, John 12:28, Acts 9:3-5, Rev. 16:7, r 5:28, 1 Sam. 13:14, 15:23, s See on 14-16, 25, 5:21, Job 30:5-7

affairs of the empire by a regency, and not advancing any other person to the throne; that it might be open for Nebuchadnezzar's restoration, when he recovered the use of his rational powers. (*Marg. Ref. Notes, 10-18, 28-33, 2:38.*) —The heavens, &c. (26) 32:37. Luke 15:18, 21.

V. 27. Daniel concluded, by entreating the king to take in good part the counsel which he was about to give him: and in good earnest to repent, and renounce his sins, and begin to lead a life of righteousness; to cease from all oppression and injustice; and to show mercy to his poor subjects and captives, especially the poor oppressed worshippers of JEHOUAH: that so, renouncing idolatry, he might become the servant of the most High God; for perhaps this might prove "a lengthening of his tranquillity." Daniel could not be sure but that this judgment was conditionally denounced, (as the destruction of Nineveh by Jonah,) or it might at least be retarded or alleviated. (*Marg. Ref. Notes, Jer. 18:7-10, Jon. 3.*) "Wherefore, O king, . . . regard the counsel, which I . . . give thee: . . . be thou careful to turn away from those sins, wherewith thou hast provoked God, unto a holy and righteous carriage before him; . . . resolve now to demean thyself religiously towards God, and mercifully towards his afflicted people: and if there be any possible means to continue thy peace and welfare, this is it which I have now prescribed thee." *Bp. Hall.*—"Cease from provoking God any longer by thy sins: that he may mitigate his punishment, if thou show by thy upright life, that thou hast true faith and repentance. —"If it may be a healing of thy error," *Marg.* "Suffer the errors of thy former life to be redressed."—The LXX render the first clause, "Redeem thy iniquities by alms-deeds: but the translation no more accords to the original, than the doctrine does to the constant tenor of Scripture.

V. 28-33. It pleased God to give Nebuchadnezzar a year's respite and space for repentance; but he did not repent; he neither repented nor profited by Daniel's plain dealing; and probably the impression wore off in a continual succession of business and pleasure. (*Notes, Rom. 2:4-6, 2 Pet. 3:14-16, v. 15, Rev. 2:20-23, v. 21.*) So that after the expiration of the year he was exceedingly elated in his mind by reflecting on his great success and achievements. He is generally supposed to have been walking in a terrace of those hanging gardens, which were annexed to his most magnificent palace: these were raised to a great height in the air, with surprising art, labour, and expense; and from the uppermost of them he had a view at once of the whole city, and all its sumptuous edifices. (*Marg. and Marg. Ref. i, k.*) With these objects before his eyes, he said, (probably in soliloquy), "Is not this great Babylon, which I have built, &c."—The city had indeed been founded many ages before: but he had

seven times shall pass over thee, 'until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The "same hour was the thing fulfilled upon Nebuchadnezzar: 'and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

34 ¶ And 'at the end of the days I Nebuchadnezzar 'lifted up mine eyes unto heaven, and mine understanding returned unto me, and 'I blessed the most High, and I praised and honoured 'him that liveth for ever, 'whose dominion is an ever

lasting dominion, and his kingdom is from generation to generation :

35 And 'all the inhabitants of the earth are reputed as nothing: 'and he doeth according to his will in the army of heaven, and among 'the inhabitants of the earth; and 'none can stay his hand, or say unto him, 'What doest thou?

36 At the same time 'my reason returned unto me; and for the glory of my kingdom, 'mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was 'added unto me.

t See on 17:23, Ex. 8:10, 9:14, 29. Josh. 4:24. Job 12:18-21. Prov. 8:15, 16. Is. 57:30, 45:3. Jer. 37:5. v. 5. Job 20:5. Is. 30:13, 14. 1 Thes. 5:2. v. See on 25:32, x. 16:23, 32. v. Ps. 121:1, 123:1, 130:1, 2. Jer. 2:2-4. Luke 19:13. z Job 12:1, Ps. 50:14, 103:1-4, 107:3, 15:23, 31. Is. 24:15. Lam. 3:18-23. a 17:32. Ps. 7:17, 9:2, 92:1. Lam. 3:28. v. 17:1. Ps. 90:2, 102:24, 146:10. Jer. 10:10, 10:10, 10:10, 11:17, 6:16. Rev. 4:10, 10:6. c See on 3:2, 4:4, 7:14. Ps. 10:10, 14:5, 13. Is. 9:6, 7. Mic. 4:7. Luke 1:33. Rev. 11:15. d Job 34:14, 15, 19-24.

Is. 40:15-17, 22-24. e 1 Sam. 3:18. Job 23:13. Ps. 33:9-11, 115:8, 135:6. Is. 14:24-27, 46:10, 11. Matt. 11:25, 26. Acts 4:28. Eph. 1:11. P. 2:12, 10:11. f Ps. 33:8, 14, 49:1. Is. 26:9. g Job 9:4, 13, 34:29, 40:8-12, 42:2. Prov. 21:30. Is. 43:13. Acts 5:39, 5:5, 11:17, 1 Cor. 10:22. h Job 9:12, 33:12, 13, 40:2. Is. 45:9-11. Rom. 9:19, 11:33-36, 1 Cor. 2:16, 13:4, 15:26, 32. 2 Chr. 33:12, 13. k 1 Sam. 3:30. Job 13:12. Prov. 22:4. Matt. 6:33. 2 Cor. 4:17.

exceedingly enlarged, beautified, enriched, replenished, and fortified it; so that it became the wonder of the world, for its walls, temples, palaces, and decorations: and therefore he spake, as if he had built it from the ground. The end he proposed in these works was, that it might be "the house of his kingdom," his royal city, the centre of his kingdom, and the seat of his government: this he supposed he had done by his own power; and he aimed in doing it to promote "the honour of his majesty." Thus he took all the glory to himself, and overlooked entirely his obligations and accountableness to God, and his dependance on him; he regarded the whole as his own, to be used according to his own will, and for his own glory, without any respect to the will and glory of God.—This was the language of a proud apostate rebel, of one who aspired to the throne of God and was his rival, according to the first temptation, "Ye shall be as gods;" and according to the character of the ambitious tempter, who aspires to be the god and prince of this world. (*Marg. Ref. 1—o. Notes, 1 Chr. 29:10-19. Is. 10:8-14. Ex. 28:2-5, 30:2-3. Acts 12:20-23.*) But while this proud word was in the king's mouth, and probably known to none but God and himself; a voice came from heaven directed to him by name, and denouncing the immediate execution of the sentence predicted in the dream. These seem to have been the last words which he understood, before he was deprived of his reason; and they were attended with such terror, as might concur in bringing the judgment upon him; he, however, well recollected them, when at length he recovered his senses. Immediately the sentence was carried into execution; and he continued brutalized, so to speak, till his hairs (probably over his whole body) were "grown like eagles' feathers, and his nails like birds' claws."—It is not necessary or useful to inquire particularly into the nature and causes of this strange malady, or to show that aught of the kind ever befell any other person. "Is any thing too hard for the Lord?" It was immediately from him, in execution of his righteous sentence, for the display of his own glory, and for the most merciful purposes, though it had the appearance of severity. The previous notice, given by the dream and its interpretation, would tend to dispose the persons concerned to concur with the divine appointment, and to leave the king, for the time, to the life of a brute.—(*Marg. Ref. p-y. Notes, 20-26, 5:18-24.*)

V. 34-37. At the end of the predicted season, Nebuchadnezzar was restored to the perfect use of his reason, and all his powers of body and mind. He then "lifted up his eyes to heaven," as a rational creature, and in adoration of the glorious majesty of God, who there reigned over all the kings of the earth: and (instead of raging "like a wild bull in a net," as so proud a man under such a mortifying dispensation would have been apt to do) he "blessed" and praised "the most high God;" acknowledging the justice, wisdom, and mercy of his dealings with him; thanking him for sparing and recovering him; and giving him honour and worship, as the living and true God, the universal, almighty, and everlasting Sovereign; in comparison of whom all the inhabitants of the earth, even the mightiest monarchs and conquerors, are reputed as nothing; who "does according to his will" both in the glorious armies of heaven, and "among the inhabitants of the earth;" and as none can withstand his power, or defeat his counsels; so none may find fault with any thing he does, or call him to account; seeing he has an unalienable right to do what he will, and cannot deviate from the most perfect wisdom, justice, truth, and goodness. (*Marg. Ref. x-h. Notes, 1-3, v. 3. 2:44, 45. 1 Sam. 2:1-8. 1 Chr. 29:10-19, v. 11, 12. Job 1:20-22. 33:12, 13. Ps. 33:10-12, 145:9-13. Is. 40:12-17, 21-24. Rom. 11:33-36.*)—This acknowledgment was the first evidence that his reason was restored to him; and it showed that he was far more rational than he had ever before been: and more fit for ruling others, seeing he understood his subordination to God, as his Ruler, and Lord. Accordingly he was reinstated in his honour and prosperity, that his kingdom might be rendered more glorious and renowned than ever: his counsellors and princes, (induced probably by Daniel,) perceiving the predicted change, sought to him, and replaced him on his throne;

and he was more honoured and prospered than he had been before, as he no doubt ruled more in righteousness, and for the general good of his subjects. And now he declared to the whole world, that, instead of seeking his own glory, or worshipping Belus, it was his business and constant practice to worship and honour the King of heaven; all whose works verified his holy word; all whose dealings with his creatures were in justice and wisdom; and who knew how to humble in repentance, or to abase in contempt and destruction, those who walked in pride, and had been most habituated to it, or most odious in it. (*Marg. Ref. i-o. Notes, 28-33, 5:18-24. Ex. 9:13-17, 18:6-11. Deut. 32:4. 2 Chr. 33:12, 13, 18, 19, 21-25. Job 40:9-14. 42:1-9. Ps. 138:6. Is. 10:12-14. Luke 18:9-14. Jam. 4:4-10. 1 Pet. 5:5-7.*)—No better words could possibly have been spoken on the subject, nor can any comment reach their energy and full meaning; and though we cannot perhaps certainly conclude any man's conversion from his words, without we witness his works coincident with them; yet there can be no reasonable doubt, that he was a true penitent, a convert to God, and an accepted believer. The simplicity and humility, with which he recorded his own proud and vainglorious language, and the diligence with which he circulated this humiliating narrative throughout his empire, concur with his excellent discourse of God and his works, and his dealings with him, in establishing this conclusion. (*Note, Ps. 51: title.*) Nor should the exceeding riches of God's mercy and grace, in rendering such a proud tyrant, idolater, and oppressor, one of his children and servants, be veiled from our view. (*Notes, Luke 23:39-43. Rom. 5:20, 21. Eph. 1:3-8. 2:4-10. 1 Tim 1:12-16.*) Indeed this instance does not materially differ from the case of other sinners, who have given evidence of their humiliation, repentance, faith, reconciliation to God, love to him, and zeal for his glory, even when connected with their own disgrace: for "where sin hath abounded, grace much more abounds."—Nebuchadnezzar exposes himself to shame before the whole world, that he may glorify God. This is the true way of praising God.—It is computed that Nebuchadnezzar did not live above a year after this restoration: and though the imperfect histories which remain of those times give no distinct account of these events; yet they expressly mention, that he prophesied of the conquests of Babylon by the Medes and Persians, and of other remote transactions. This must have arisen from the attention which he paid, towards the close of his life, to the prophecies of Daniel, and the assurance, with which he declared his expectation concerning the accomplishment of them.

PRACTICAL OBSERVATIONS.

V. 1-9. The *dispassionate* language of those, who have most disturbed the earth by their ambition, implies that "peace" is the greatest of all blessings: and that they are the best friends to mankind, and the most honourable characters, who do most towards promoting and "multiplying peace," temporal and spiritual, between God and man, between man and man, and in men's hearts and consciences.—When a sinner "comes to himself," whatever his previous character and conduct have been, he will think it good to promote the welfare of mankind, by diffusing the knowledge of God, and of his glorious perfections and wonderful works: and, if occasion require, he will be ready to declare the very things, which most discover the sinfulness and folly of his own conduct, and the pride of his own heart.—The more men get acquainted with God and his works, the higher their admiration will be of his greatness and glory; and the less will they think of their own attainments and exaltation: and we should all count it our privilege to propagate our discoveries on such interesting subjects, according to our measure of ability, influence, or authority.—When worldly men have accomplished their projects, and have arrived at the degree of prosperity and affluence to which they aspired; when they are at rest in their houses or palaces, and flourishing in their external circumstances: when they are saying to their souls, in vain-confident security, "Sou, take thine ease, eat, drink, and be merry:" then there is reason to conclude, that some heavy calamity impends over them.—If at any time terror

37 Now I Nebuchadnezzar praise and extol and honour "the King of heaven, "all whose

8.34. 5:4.23. 1 Pet. 2:9,10. m 5:23. Matt. 11:25. Acts 17:24. n Deut. 32:4. 1 Sam. 2:3. Ps. 33:4-5. 99:4. 119:75. 145:17,18. Is. 5:16. Rev. 15:3. 16:7. 19:

seizes on ungodly men, they generally first seek direction or relief from sinful measures or worthless delusions: nor do any of us at all times apply to God, or his servants, for counsel or comfort, till other counsellors and comforters disappoint our expectations. The more these are proved, the more evidently is their worthlessness discovered, and the plainer it appears that they promise only to deceive. But it is happy, if at last we are willing humbly to hearken to those, who are taught by the Spirit of our holy God, to make known to us his truth and will. Yet many have general convictions, as well as repeated instructions, concerning the divine perfections, authority, and majesty; and concerning a discrimination of characters between the faithful ministers of Christ, and deceivers of every kind: whose views remain strangely indistinct, whose hearts still cleave to their idols, superstitions, and lusts, and who seek, in their perplexity, information only, without any disposition to yield an obedient ear to the commandments of God.

V. 10—18. The utmost worldly prosperity and exaltation, is but as that of a tree growing out of the earth, to a great height, very conspicuous, covered with leaves and branches, and such fruit as may profit men in their temporal interests; and which must soon be cut down, destroyed, or "cast into the fire;" but "the trees of righteousness," which the Lord has planted, when they cease to flourish and bear fruit on earth, shall be transplanted to heaven, and be fruitful and flourishing there for ever.—Monarchs should use their power to protect and diffuse good among their subjects; but how feeble is their protection, and how trivial their good compared with that of Christ our Prince and Saviour!—The degree and continuance of human prosperity depends entirely on that glorious Lord, who orders all things "according to the counsel of his own will," for the honour of his great name; often by the ministration of angels, and in answer to the prayers and for the good of his people. He mercifully corrects, when he might justly destroy: and the most severe and durable of all temporal calamities is unspeakable mercy to a sinner, if it conduce to the salvation of his soul. And though every kind and degree of insanity is justly dreaded, as the most terrible affliction to which we are here exposed; yet should the most entire madness, idiotism, or even degradation to the rank of a brute, for years, preserve a sinner from multiplying crimes, and treasuring up wrath, there would be in it a degree of mercy; and it would eventually be preferable, in the judgment of unbiassed reason, to an unrestrained course of prosperous vice; and if at last it should be overruled to his salvation, it would be the subject of eternal praises. Nay, if the Lord should see good, by such means, to keep a believer from dishonouring his name, by any folly or wickedness to which he was powerfully tempted; the dreadful prevention would be far preferable to the evil thus prevented. So that we know not what is best for us, when all things are duly considered.—No honour, dignity, wealth, abilities, learning, or usefulness can ensure a man from the most degrading situation, in which human nature has yet been placed: and it would be easy for the Lord to reduce any person to the extremest indigence and misery, which ever were experienced in an hospital, a dungeon, or a madhouse; or even to drive him forth among the beasts of the field, to feed and herd with them, and grow like them. We should therefore be thankful for our reason and advantages, and make a good use of them, while we enjoy them; and we should diligently seek the assurance of those blessings, which can never be taken from us: we should especially beware of pride and forgetfulness of God, and study to be influenced by the conviction, that "the most High ruleth" over the whole world, and "giveth it to whom he pleaseth." We have indeed no reason to covet or glory in those outward distinctions, which are often conferred on "the basest of men;" but we ought earnestly to seek those blessings, which are peculiar to the saints, who are the excellent of the earth.

V. 19—27. It may well astonish and trouble a benevolent mind, to reflect on the miseries which impend over the ungodly; and even over many of those, with whom we are most nearly connected, and to whom we are under the greatest obligations.—We should, as opportunity offers, be faithful to the greatest of men: yet recollection and caution should precede our addresses, as they must give pain or offence: and they should be delivered with such expressions of good-will, as may evince, that we are grieved to speak what we dare not conceal, and would gladly avert what we cannot but perceive to be coming upon them.—Those who are in superior stations, should encourage the servants of God to deal plainly with them; as they will be strongly tempted to the contrary, which will be the heavy loss of both parties.—A great proportion of the minister's faithfulness consists in applying general truths to particular persons or characters; that every sinner may discern himself to be intended, and not others only, as his self-love would otherwise suggest. (Notes, and P. O. 2 Sam. 12:1—14.) This should be so clearly stated, that men may see how the case and character, described in the word of God, agree with their own; and how the doom

works are truth, and his ways judgment: and "those that walk in pride he is able to abase.

1.2. o 30.31. 5:20—24. Ex. 18:11. 2 Chr. 33:11,12,19. Job 40:11,12. Ez. 19:56,63. Jam. 4:6,7. 1 Pet. 5:5,6.

denounced belongs to them, except they repent: for "the decree of the most high God" will be executed upon kings as well as upon their meanest subjects.—It may be doubtful, whether temporal calamities can by any means be averted; but final misery will certainly be escaped by all, who "repent and turn to God, and do works meet for repentance." And if it be "the Father's good pleasure to give us the kingdom," it will be made sure to us, as with a band of iron and brass: all our trials and losses will work together to prepare us for it, and to put us in possession of it; and to bring us to that knowledge of God, that submission to his righteousness teaching, and authority, and that humble love of his name and zeal for his glory, which constitute the mettle for that inheritance.—It behooves those who declare the judgments of God against sinners, to call them to repentance: and to show them what they must cease from, and what they ought to do; what to renounce, and what to choose: for there can be no true faith, or forgiveness, where men do not "break off their sins by righteousness," and learn justice, equity, and mercy, to the poor and afflicted. (Notes, Is. 58:5—12. Matt. 6:12, 14,15. 18:21—35. P. O. 23—35. Note, Jam. 2:8—13, v. 13.) These things, duly attended to, may lengthen our temporal tranquillity; and if they spring from an upright heart, they will evidence our interest in heavenly blessings.

V. 28—37. When the Lord gives time for repentance, as well as warnings and calls to repent, and men grow hardened in pride; when they persist and increase in self-sufficiency and idolatry, in contempt of God, and his authority, justice, and mercy, and in sacrilegiously robbing him of his glory; the sentence, which has been long suspended over them, must be executed "suddenly and without remedy." (Note, Prov. 29:1.)—The voice of his condemning word will silence all the proud speeches, which sinners are uttering to themselves, or to one another.—Whatever dreadful misery men fall into on earth, they will in one way or other get out again: but those who "lift up their eyes in hell," will never be able to pass that gulf, which separates between them and "the heirs of salvation."—The Lord can increase, extend, limit, and terminate our troubles, as he pleases: and as he can deprive men of their understandings, and restore them; as he can disqualify and again fit them for every place and service; as he can renew, humble, and soften the heart, and bring the proudest enemy to become his most devoted suppliant and thankful worshipper and servant: so he can restrain the ambition of men, and lead those who know him not, to fulfil his purposes; even where that requires such an exactness in their conduct, as seems only capable of being produced by the most conscientious, unreserved, and self-denying obedience.—When sinners recover from that state of infatuation, to which they are reduced by Satan and their lusts, and through which they pore and grovel upon the earth, like the beasts that perish; they will first show it, by "lifting up their eyes to heaven," adoring and expecting help from God, and "setting their affections on things above;" and when believers are delivered from sanctified affliction, instead of repining at the Lord's dealings with them, they will, with their restored health and faculties, "bless the most high God" for his gracious chastisement, as well as for the removal of it; and endeavour to "honour him who liveth and reigneth" for evermore.—In proportion to our near and distinct views of his holy and righteous sovereignty and almighty power, the meanness will all the inhabitants of the earth appear in our estimation; for they are all reputed as nothing before him. As "he doeth what he will in heaven and on earth, and none can stay his hand," or call him to account for his conduct; we should learn to receive every thing as his appointment, to submit to his will, to seek his favour, and to rejoice, that "his counsel shall stand, and he will do all his pleasure." Thus our trials and deliverances will prove mercies; and we shall use every gift of God to promote the glory of the Giver. This is our highest privilege, and the sure path to immortal happiness, in which "excellent majesty will be added to us." In every circumstance of life and death, we should bless, praise, and honour our God and Saviour, and excite others to do the same; for "all his works are done in truth, and his ways are judgment;" "he knoweth how to abase those who walk in pride;" but "he giveth grace" and consolation "to the humble" and broken-hearted sinner, who calls upon him.

NOTES.—CHAP. V. V. 1—4. Belshazzar signifies *Bel is his riches*. He was the grandson of Nebuchadnezzar, and not his immediate successor. (Marg. and Ref. Notes, Ezra 1:1—4. Is. 14:21—23.) He reigned seventeen years: and all that time he was engaged in unsuccessful wars with Cyrus and the Medes and Persians, having succeeded to it along with his kingdom. Cyrus had driven the Chaldean armies out of the field, and at this time besieged Babylon: but the king and people, confiding in their impregnable fortifications, the abundance of provisions stored up in the city, and the extent of cultivated lands within the walls, derided his attempts. (Notes, 30.31. Is. 13:7,8. 44:25—28, v. 28. 45:1—6. Jer. 51:30—32.) Indeed it seemed scarcely possible that Cyrus should succeed: but he was raised up by God for this

CHAPTER V.

Belshazzar feasts with his lords, &c. they drink wine out of the sacred vessels of God, and join in praising their idols, 1-4. A hand is seen writing on the wall; and the astrologers being unable to read what was written, the king and his nobles are exceedingly terrified, 5-9. Daniel, by means of the queen, is brought in, 10-16. He rejects the king's proffered reward; and shortly reproves his pride, idolatry, and impiety, 17-24. He explains the handwriting, as denouncing the immediate death of the king, and the translation of his kingdom to the Medes and Persians, 25-28. The promised honours are ordered him, 29. That very night Belshazzar is slain, and Darius the Medo-takes the kingdom, 30, 31.

BELSHAZZAR the king ^amade a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, while he tasted the wine commanded to bring ^bthe golden and silver vessels which his ^cfather Nebuchadnezzar had ^dtaken out of the temple which was in Jerusalem; that the king and his princes, his wives, and his concubines, ^emight drink therein.

3 Then they brought the golden vessels, that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

4 They drank wine, and ^fpraised the gods ^gof gold, and of silver, of brass, of iron, of wood, and of stone.

5 ¶ In ^hthe same hour came forth fingers of a man's hand, and ⁱwrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote.

6 Then ^jthe king's countenance ^kwas changed,

^a Gen. 40:20. Esth. 1:3. Is. 21:4, 5. 22:12-14. Jer. 51:39, 57. Nah. 1:10. Mark 6:21, 22. b 1:2. 2 Kings 24:13. 25:15. 2 Chr. 36:10, 18. Ezra 1:7-11. Jer. 27:16-22. 52:19. c Or, grandfather. 11, 13, 15. 2 Sam. 9:7. 2 Kings 8:25-27. 2 Chr. 11:20. 15:16. Jer. 27:7. d Chal. brought forth. e 4:23. d 23. 2 Chr. 6:37. Judg. 16:23, 24. Is. 42:8. Hos. 2:3-13. Rev. 9:20, 21. f 3:1-7, 8. Ps. 115:4-8. 135:15-18. Is. 40:19, 20. 42:17. 46:6, 7. Jer. 10:4-9. Hab. 2:19. Acts 17:23. 19:24-28. f 4:31, 33. Job 20:5. Ps. 78:30, 31. Prov. 29:1. Luke 12:9. 21:1. 1 Thes. 5:2, 3. g 8:15, 16, 24-28. Col. 2:14. Rev. 20:12-15. h Seco. 2, 2:1. 3:1. Jer. 13:20-27. 20:19-27. Ps. 73:18-20. i Chal. b. techniques. j Or, Chal. changed it. k 10. Seco. on 4:5, 19. 7:38. k Ps. 69:23. Is. 13:18. 21:34. l Or, girdles. Is. 5:27. Chal. bindings, or, knots. 11s. 35:3. Jer. 7:17. 21:7. Nah. 2:

service, and was endued with extraordinary capacity, vigour, and perseverance; while Belshazzar was a feeble and negligent prince, given up to pleasure, and leaving the affairs of his kingdom to others.—Cyrus had already formed his plan, and had privately made preparation, for draining off the waters of the Euphrates into adjacent lakes and reservoirs, that he might march his army on its channel into the city; and he waited for this feast, as the proper time for the execution of his design. It was a stated festival, probably observed in honour of some idol; on which it was customary for the people of all ranks to give a full loose to their appetites, in every kind of indulgence; and Cyrus reasonably expected on that occasion to find them off their guard, and in the utmost confusion; nor was he disappointed. For, regardless of so potent and vigilant an enemy at the gates, Belshazzar set his subjects the example of riot and excess, and they copied it. He entertained a thousand of his nobles at his own table; and it was considered as a great condescension that he would eat and drink with them; for these princes did not generally mix with their subjects. Whilst they were thus regaling themselves with generous wines, he proposed to fetch the sacred vessels of the temple to drink out of, from contempt to JEHOVAH and his worshippers.—The seventy predicted years of the captivity, from Jehoikim's first reduction, drew near to an end; and Belshazzar might intend this to show his disregard of the prophecies respecting the restoration of the Jews. The vessels seem to have remained hitherto unmolested in the treasury of the temple of Belus: some indeed think, that they had been dedicated to that idol, and used in his worship; but this does not appear from the history. (Marg. b, c. Notes, 1:1, 2. v. 2. Ezra 1:7-11.) Belshazzar, however, at this time determined to appropriate them to his own use, and to pollute them by idolatry and intemperance. For, while the company drank out of these sacred vessels, they celebrated the praises of their idols, which were mere lifeless gold, or silver, or of other inferior materials: probably singing songs concerning their pretended exploits, and to their honour; pouring out libations to them; and ascribing all the victories of their ancestors, and the greatness of the city, to their assistance; especially praising them as the authors of their success against the worshippers of JEHOVAH. Thus they seemed ambitious of carrying impiety and blasphemy to the greatest extreme. (Marg. Ref. d, e. Notes, Judg. 16:23-25. 1 Sam. 5:1, 2. Hab. 1:11. Rev. 11:7-12, v. 10.) Many expositors seem to consider sacrilege as almost exclusively Belshazzar's crime. But the spoiling of the sacred treasures by Nebuchadnezzar, and no doubt appropriating them to his own use, was sacrilege in the same sense, as Belshazzar's employing the sacred vessels to common purposes: and the peculiar heinousness of Belshazzar's sin evidently consisted, in studiously and publicly insulting

and his thoughts troubled him, ^lso that the ^mjoints of his loins were loosed, and his knees smote one against another.

7 The king cried ⁿaloud ^oto bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall ^pbe clothed with ^qscarlet, and ^rhave ^sa chain of gold about his neck, and shall be ^tthe third ruler in the kingdom.

8 Then came in all the king's wise men: ^ubut they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belshazzar ^vgreatly troubled, and his ^wcountenance was ^xchanged in him, and his lords were astonished.

[Practical Observations.]

10 ¶ Now the queen, by reason of the words of the king and his lords, came into the banquet house: and the queen spake, and said, O king live for ever: ^ylet not thy thoughts trouble thee, nor let thy countenance be changed.

11 There is ^za man in thy kingdom, in whom ^{aa}the Spirit of the holy Gods; and in the days of thy ^{ab}father ^{ac}light and understanding, and wisdom like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy ^{ad}father, the king, I say, thy father, made ^{ae}master of the magicians, astrologers, Chaldeans, and soothsayers:

12 Forasmuch as ^{af}an excellent spirit, and know-

10. Heb. 12:12. ¶ Chal. with might. 4:14. marg. m. Seco. on 2:2. 4:6. Gen. 41:8. Is. 44:25, 26. 16:29. 2:6. Gen. 41:42-41. Num. 22:7, 17. 21:1. 1 Sara. 17:25. ** Or, purple. o Prov. 1:3. Cant. 1:10. Ec. 16:11. p 2:48. 6:2, 3. Esth. 3:1. 10:2, 3. q Seco. on 2:27. 4:7. Gen. 41:8. Is. 47:9, 12-15. r 6:21. Job 18:11-14. Ps. 18:14. Rev. 6:15. ¶ Chal. brightness. Seco. 6:10, 8. a Ps. 48:6. Is. 13:6-8. 21:2-4. Jer. 6:24. 30:6. Mut. 23. t Seco. on 2:4. 3:3. 6:6, 21. l Kings 1:31. u Gen. 35:17, 18. 1 Sam. 4:20-22. Job 13:4. 21:34. v Seco. 2:47. 4:8, 9, 18. Gen. 41:11-15. ¶ Or, grandfather. Seco. on 2. x 2:11. 2 Sam. 14:17. Acts 12:22. 14:11. Rev. 3:9. y Or, grandfather. 2. y Seco. on 2:48. 4:9. Acts 16:16. z 14. 6:3. Ps. 16:3. Prov. 12:26. 17:27. Col. 1:29.

the God of Israel, by using the sacred vessels of his temple, when feasting in honour of the idols of Babylon.

V. 5-9. While the king, his nobles, and women, were rejoicing with impious mirth, in defiance of the power, providence, and word of God; there appeared on the wall of the room, the fingers of a man's hand, employed in writing, over against the candlestick, that it might be more distinctly seen. This, no doubt, was effected by the ministration of an angel. The king not only saw the hand, but the writing afterwards remained on the wall; and though he did not understand what was written, yet conscious guilt led him to forbode some dreadful meaning. "His thoughts troubled him," his remorse of conscience caused him to turn pale, his whole frame was disordered, so that the joints of his loins were loosed through terror, and his knees smote against each other. (Marg. and Marg. Ref. f-1. Notes, Ps. 69:22-28, v. 23. Is. 13:7, 8. 21:2-5. 45:1-6, v. 1.) In great anguish and agitation, therefore, he called to his servants to bring in the astrologers and soothsayers; and, with large promises of honour and preferment, he allured them to exert their utmost skill to read and interpret the handwriting. (Marg. and Marg. Ref. m-p. Notes 2:5-9. 4:4-7.) But they were not able to do it; and some not very probable conjectures have been formed concerning the reason of their inability: but we only know, that God was pleased, for the honour of his own name, to hide it from them. This renewed or increased Belshazzar's consternation: and his nobles also, notwithstanding their numbers, mirth, and wine, were dismayed and astonished exceedingly. (Marg. and Marg. Ref. r, s. Note, Joel 2:6.) ¶ It was probably writ in the old Hebrew letters, now called the Samaritan character, which the Chaldeans were ignorant of. Louth. It is, however, wholly incredible, that there should not be one learned man in Babylon, acquainted with the old Hebrew alphabet. Probably the difficulty lay, not in knowing the characters, but in finding out any consistent meaning in them. (Note, 25-28.)

V. 10-12. The queen, here spoken of, was not the queen-consort; for Belshazzar's wives and concubines were present at the feast. The queen-mother, Nitocris, the widow of Evil-merodach, the son of Nebuchadnezzar and the father of Belshazzar, is generally supposed to be meant. (Notes, 2 Kings 25:27-30. Ezra 1:1-4.) She was a woman of great capacity and reputation: and her active and prudent management had been for some time the chief stay of the empire. She had not attended this riotous banquet: but, hearing the tidings of the hand writing, and the terror of Belshazzar, she came into the room; and, after the customary salutation, exhorted the king to resume his courage, and not to yield to dread or despondency; for, though the wise men of Babylon could not read the writing, he had a man in his kingdom who could. She spoke of Daniel in

ledge, and underst^{and}ing, interpreting of dreams, and showing of hail sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will show the interpretation.

13 Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?

14 I have even heard of thee, that the Spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee.

15 And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not show the interpretation of the thing:

16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts; now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

[Practical Observations.]

18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

* Or, of an interpreter, &c. † Or, of a dissolver, &c. ‡ Chal. knots. 16. 1 Kings 10:1-3. 2 Chr. 9:1, 2. 1:7, 4:8, 19. b 11. 1:21. 2:48. 8:1, 27. c 2:25. 6:13. Ezr. 4:1. 5:16. 19:20. 10:7, 16. § Or, grandfather. See on 2:11, 18. ¶ John 7:1, 3. Judea. e See on 11:12. f 7:8. See on 2:3-11. h 29:10-12. 47:12, 13. † Chal. interpret. Gen. 40:8. g See on 7. Acts 8:18. h 29:2. 2 Kings 3:13. 5:16. 26. Acts 9:20. † Or, fee. 2:6. marg. 1:3, 17, 18. 4:22. 6:22. Acts 26:1, 19. j 2:37, 38. 4:17, 22-25, 32. k 2:38. l 2:38. m 4:30-33, 37. Ezr. 9:17. 18:11. Job 15:25. 27. 40:11, 12. Prov. 16:5, 18. 1a. 14:12-17. Luke 1:51, 52. 13:14. n 1 Sam. 6:6, 2 Kings 17:14. 2 Chr. 36:13. Jer. 19:15. Heb. 3:13. ** Or, to deal proudly,

language similar to what Nebuchadnezzar had used, and which she probably had learned from him: for she was aged, and Nebuchadnezzar had not been dead above twenty-four years; so that she no doubt well remembered the extraordinary events which occurred towards the close of his life. (Marg. and Marg. Ref. v-x. Notes, 4:8, 9.) Having mentioned, that "in him was the Spirit of the holy Gods," she spake with admiration of the variety of knowledge and wisdom which he possessed, like those of the gods, according to her confused ideas on that subject: she mentioned his being advanced above all the other wise men of Babylon; as having been repeatedly proved superior to them in excellency of knowledge and disposition, and in interpreting dreams, or solving difficult questions; alluding, no doubt, to the instances which have been considered: (2: 4) and she observed, that if he were called, he would certainly read and interpret the handwriting. Probably, she knew where to find him, though Belshazzar did not; and might tacitly intend to censure his neglect of so extraordinary a person.—Though Nebuchadnezzar called Daniel Belteshazzar, from the name of his idol, he was it seems more generally called by his original name. He was not among the magicians, when called by Belshazzar: and both these circumstances show, that he was well known as a zealous worshipper of Israel's God, and as entirely estranged from the practices of the magicians; though erroneously considered by Nitocris as the master of them. (2:18. Note, 4:8, 9.)

V. 13-16. Some infer from Belshazzar's ignorance of Daniel, that he had not been employed under him: but this rather proves that the king minded pleasure more than business; and was better acquainted with those who ministered to his sensuality, than with such as managed affairs of state. Belshazzar knew nothing of him; (Daniel;) who argues him to have been a weak and vicious prince, according to the character historians give of him; and that he left the care of the public affairs to his mother, minding nothing but his pleasures. Louth. It is certain that Daniel did "the king's business" in the former years of Belshazzar; (8:27) and it seems probable, that he was never quite laid aside, though comparatively neglected. Indeed Belshazzar spake to him with less respect than Nebuchadnezzar had been used to do; and seems even to have reflected on him as a stranger and a captive, whilst he acknowledged his extraordinary endowments. As, however, the wise men could not read the writing, and he had been informed that Daniel could, he was willing that he should on that condition have the promised recompense. (Marg. and Marg. Ref.)

V. Daniel evidently behaved in a very different manner to Belshazzar, on this occasion, than he had formerly

19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew, and whom he would he kept alive, and whom he would he set up; and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him:

21 And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this;

23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.

24 Then was the part of the hand sent from him; and thus writing was written.

25 And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

† Chal. made to come down. Is. 47:1. Jer. 13:19, 48:18. Ezr. 30:6. o See on 4: 25, 32, 33. Job 30:3-7. 11 Or, he made his heart equal, &c. p See on 4:17, 25, 32, 35, 37. Ezr. 9:14-16. Ps. 83:17, 18. Ezr. 17:24. q 18. Ps. 119:46. Matt. 14:4. Acts 4-13. r Ezr. 10:3. 2 Chr. 33:33. 38:12. Is. 29:10, 11. Matt. 21:2-4. Acts 5:29-32. 1 Pet. 5:5, 6. s Luke 12:47. John 13:17. Jam. 4:17. t 2 Kings 14:10. 1a. 2:12. 33:10. 37:23. Jer. 50:29. Ezr. 28:25, 17. 31:10. Hab. 2:4. 1 Tim. 3:6. Rev. 13:5, 6. u See on 4:37. Gen. 14:19. Ps. 115:16. v See on 2-4. 1 Sam. 5: 1-9. x Is. 115:4-7. 135:15-17. Is. 46:6, 7. Hab. 2:18, 19. 1 Cor. 8:4. y Gen. 2:7. Job 12:10. 34:14, 15. Ps. 104:29. 148:4. Is. 42:5. Acts 17:25, 28. z Job 31:4. Ps. 139:3. Prov. 20:24. Jer. 10:23. Heb. 4:13. a Rom. 1:21-23. b See on 5.

done to Nebuchadnezzar; both omitting the customary expressions of respect and good-will, and slighting his offers of honour and preferment. (Notes, 4:19-27.) But it should be considered, that Nebuchadnezzar was his senior, as well as his superior in authority; and his benefactor: whereas he spake to Belshazzar, as a very aged and eminent person (being at this time almost ninety years old) to one much younger. He had in former instances known from prophecy, that the Chaldean monarchy would continue for some time, and his preferment gave him an opportunity of being useful: but he was now assured that Belshazzar's reign and life, and the Chaldean monarchy, were about to terminate together. Probably, he was at this time nearly, if not fully, as high in authority as Belshazzar proffered to advance him; and he could scarcely avoid despising one, who was so extremely ignorant concerning even the affairs of his own kingdom. Nebuchadnezzar was a very faulty character: yet he had great abilities, applied them to business, and was in many respects eminent, as a monarch: but Belshazzar was every way base, odious, and contemptible. Above all, he had that night been insulting the God of heaven, in the most daring manner, by profaning the sacred vessels in his revels, and extolling his own idols. (Note, 1-4.) Daniel therefore knew that his doom was irreversible, and immediately to be put in execution: and he did not speak to him, as a subject to his prince: but, as the delegate of heaven, he denounced sentence against him, as a condemned criminal. (Marg. and Marg. Ref. Notes, 29. Jer. 36:27-29. Matt. 23:29-39. Acts 7:51-53. 8:18-24.)

V. 18-24. Daniel in addressing Belshazzar called his attention to the singular case of Nebuchadnezzar, (his father, or grandfather,) and thus solemnly introduced his interpretation.—Nebuchadnezzar had received all his power from God; he had become terrible to all the nations of his extensive empire; and he had very frequently used his unlimited authority, in an arbitrary, oppressive, and cruel manner. (Marg. Ref. i-l. Notes, 2:37. 3:1-23. 4:10-18. Jer. 27: 4-9.) Yet the immediate cause of that well-known judgment, to which he was exposed, was the hardness of his heart, through pride and presumption, in arrogant contempt and defiance of God: for which diabolical sin, he was degraded as it were to a brute, till he was brought to submit and worship the Lord; which at length he did in language almost angelical. (Marg. and Marg. Ref. m-p. Notes, 4:1-3, 28-37.) But Belshazzar, though fully acquainted with all these facts, had not humbled himself before God: but had been guilty of an insult on him, more flagrant than any of Nebuchadnezzar's crimes; having sacrilegiously and contemptuously used the consecrated vessels, in honour of his base idols; and thus

26 *This is the interpretation of the thing:* MENE; "God hath numbered thy kingdom, and finished it.

27 TEHEL; "Thou art weighed in the balances, and art found wanting.

28 PERES; "Thy kingdom is divided, and given to the Medes and Persians.

29 Then commanded Belshazzar, and 'they

c 9:2. Job 14:1. Is. 13:14. 21:1-10. 47: Jer. 25:11,12. 27:7. 50: 51: Acta 15: 18. d Job 31:6. Ps. 62:9. Jer. 6:30. Ez. 22:19-20. e 31: 6:28. 8:3,120. 9:1.

refused to glorify the God, "in whose hand his breath was, and whose were all his ways." (*Marg. Ref. q-b.*) And it was at the very time, when he was thus setting JEHOVAH at defiance, that the handwriting was seen on the wall. (*Notes, 1-9.*)

V. 25-28. The literal meaning of the words written seems to be: "He hath numbered, He hath numbered; He hath weighed, and they divide." This Daniel interpreted to signify, that God had certainly numbered the years, or days, of the Chaldean monarchy, and of Belshazzar's life; and they were now fully accomplished: (*Gen. 41:32.*) the measure of his days was finished, and that of his iniquity was filled; so that God would no more spare him. "Tekel," "He hath weighed;" this signified, that the king was weighed in the impartial balances of divine justice, and found deserving of the deepest condemnation; as base metal and counterfeit money are detected by the scales, being weighed and found deficient.

—"Peres" is the same as "Upharsin," without the prefix and the termination, and signifies, "he hath divided;" but the similarity between *Peres*, and the original word for Persians, seems also referred to; and it was therefore interpreted to mean, that his kingdom was taken from him and given to the Medes and Persians, who would possess it between them. (*Marg. Ref. Notes, 30, 31. Jer. 6:27-30. Ez. 22:18-22.*)

—It is remarkable, that Daniel never exhorted Belshazzar to repentance, for he knew that his doom was fixed. (*Notes, 17. 1 Sam. 28:12-19.*)

V. 29. Belshazzar does not seem to have understood, that the sentence was to be executed immediately; but, whether he believed Daniel or not, he made a point of showing no resentment, and of ordering him the promised recompense; and though Daniel had previously expressed his contempt of the honours intended him, yet he did not refuse them; (*Notes, 17.*) notwithstanding he foresaw the immediate termination of that authority, by which they were conferred.—Some however suppose, that the orders were indeed given immediately; but the execution of them was necessarily deferred till morning, which the intervening transactions of course prevented.

V. 30, 31. While these things were transacting in the palace, two divisions of Cyrus's army had marched on the channel of the river into the city, from each end of it: and finding the gates of brass, intended to bar the entrance from the river into the streets, left open, through the carelessness and intoxication of the besieged; they met, and marched into the heart of the city without opposition, and surprised the palace before the alarm was given. So that, having broken in, and slain Belshazzar, and proclaimed peace and safety to all who laid down their arms; a general submission followed, the city was taken, and the empire reduced, almost without further bloodshed. (*Marg. Ref. g. Notes, 1-4. Is. 13:2-5. 45:1-6. Jer. 51:38-40, 61-64.*)—Cyrus was son-in-law and nephew to Darius, or Cyaxares the Mede; to whom the title of king and the civil authority belonged till his death, which happened about two years after; but Cyrus still retained the command of the army, and great power over the whole empire.—It is computed, that Darius was born that very year in which Jeconiah was carried captive to Babylon, and a fatal blow given to the kingdom of Judah. (*Note, Ezra 1:1-4.*)

PRACTICAL OBSERVATIONS.

V. 1-9. Carnal men are often most secure, and given up to excessive indulgence, when destruction impends over their heads. Ostentation and studied magnificence unite with sensuality, in stupefying their consciences and hardening their hearts; and if we could see how soon such joyous and luxurious revels are changed for "weeping, wailing, and gnashing of teeth," we must view those who frequent them, with a mixture of pity and aversion; as we should a company of condemned malefactors, whom we saw intoxicated, and dancing in their chains, immediately before the hour appointed for their execution. Such intemperate carousals were indeed consistent in the worshippers of lifeless images and of unclean spirits: for it might be expected, that these objects and ordinances of religious worship would lead men to impious and blasphemous defiance of the God of heaven; as well as into every excess in sensual gratification. But what have Christians to do with such "revellings, banquetings, and abominable idolatries?" And what better are the songs used in many modern feasts, extolling intemperate indulgences and licentious amours, than the praises formerly sung to Bacchus, and Venus, or any other of the filthy group of Pagan deities? Or what are these things but a direct insult on that true God, in whose name we have been baptized? Yet many "think it strange, that we will not run with them to the same

clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 ¶ In that night was Belshazzar the king of the Chaldeans slain.

31 And Darius the Median took the kingdom, being about threescore and two years old.

Is. 13:17. 21:2. 45:1,2. f See on 7:15. g 1,2. Is. 21:4-9. 47:9. Jer. 51:11,31, 39,57. h 6:1. 9:1. * Chal. he as the son of, &c. 1 Or, now.

excess of riot, speaking evil of us!" (*Note, 1 Pet. 4:3-5.*) Nay, some apparently think, that no pleasures have their highest relish, unless seasoned with impiety or sacrilege: and they not only sin for the gratification of their sensual passions, but for the sake of sinning; as if their oaths, blasphemies, and profaneness were pleasant to them, in proportion as they are provoking to God! and the greater the number who join together in these outrages, the bolder they grow in them. But how easily can the Lord dismay such daring transgressors! He has no need to commission thunders, lightnings, or earthquakes: he can do it effectually by a handwriting on a wall, or by showing them what he has written in his holy word. One glimpse of his glorious and holy majesty, one realizing apprehension of "his wrath revealed from heaven against all ungodliness and unrighteousness of men," is sufficient to appal the heart, to change the countenance, and to agitate the whole frame, of the stoutest rebel on earth. But no bodily pain or anguish can give an adequate conception of that inward agony, which sometimes seizes the sinner, in the midst of mirth and jovial company, when enjoying all the delights of sense, with all the magnificence of a palace, or the exhilarations of a banqueting-house. For if God be pleased merely to let a man's conscience loose upon him, his own "thoughts will so trouble him," that his feelings will be an anticipation of the sorrows of death and of the pains of hell. How important then is it, that we, above all things, seek to be at peace with him, and with our own consciences!—Sometimes, indeed, such terrors are salutary, and cause a man to cry out, "What must I do to be saved?" and so lead him to Christ for pardon and peace. But many cry out, through horror of conscience and fear of wrath, who are not humbled for their sins, and who seek relief from anguish by lying vanities. These will liberally reward such as can help them to forget their misery, or amuse them with vain hopes, or gratify their curiosity, or pride, or sensuality.—But when the Lord lays his hand on men, these expedients do not afford so much as a temporary relief: and he often blinds and infatuates the wise men of this world, that he may bring into notice those whom he has endued with heavenly wisdom; nor can all human sagacity develop the plainest matter, which he is pleased to conceal. Yet the ignorance and uncertainty, which professedly wise men manifest concerning the meaning of the sacred Scriptures, are suited to drive awakened sinners to despair; as if no satisfactory answer could be given to the infinitely important question, "What must I do to be saved?"

V. 10-17. In this evil world, the most excellent and useful persons are often left in obscurity, like diamonds in the rubbish of the quarry, because their value is not perceived: yet, if the Lord have work for them, he will, by one means or other, bring them forth to do it.—The encouragement given, by persons in other respects of great abilities, to alarmed sinners, not to "let their thoughts trouble them," often goes upon as erroneous principles, as those on which the queen comforted Belshazzar. Alas! what did it avail him, that Daniel could read the writing, when that writing contained his irrevocable condemnation? And what else can the holy law do for transgressors, when men are taught to seek righteousness and salvation by their own obedience?—Many have heard of the light, understanding, and wisdom, of some eminent servant of God, and have been led to extol them; to ascribe his attainments to a divine influence, and to consider him, as of a more excellent spirit than other men; who yet wish to consult him, only as a superior kind of magician, to interpret their dreams, to solve curious questions, and to explain difficult and controverted subjects, without inquiring after the way of salvation, or the path of duty! But if any one has, even by such means, access to the great and powerful, when under tribulations or convictions, at whatever distance he may be kept, or however they may sooth him by promises or flatteries; he must remember his own character and office, and not be content with gratifying the humour of princes or nobles, or his own love of lucre or honour. In some cases it is right to reject their proffered kindness with decision, or even disdain; at all times to show an indifference about these matters, and to be far more earnest to do them good, and declare the whole counsel of God.

V. 18-31. When sinners have long neglected to profit by the judgments of God on others, their own aggravated destruction may be supposed to approach. Their ancestors or neighbours have prospered and forgotten their Maker, they have been intoxicated with exaltation, and have abused it in tyranny and oppression; they have become terrible in proportion as they have been powerful; and they have been hardened in proud contempt of God; instead of being rendered thankful to him. Perhaps he has made examples of

CHAPTER VI.

Daniel is highly preferred by Darius, and envied by his courtiers, who can find no occasion against him except concerning his religion, 1-5. Darius is prevailed on, to sign a decree, prohibiting every one, during thirty days, to present any petition to either God or man, except to the king; under pain of being cast into the den of lions, 6-9. Daniel prays three times a day to God as usual; is accused before Darius; the execution of the sentence is urgently demanded, and Daniel is cast into the den of lions, 10-17. The king shows much grief; but Daniel is miraculously preserved; and his accusers are devoured by the lions, 18-24. Darius commands all his subjects to fear before the almighty God, whom Daniel serves, 25-27. Daniel's subsequent prosperity, 28.

IT pleased ^aDarius to set over the kingdom ^{ba} hundred and twenty princes, which should be over the whole kingdom;

2 And over these three presidents; ^cof whom Daniel *was* first: ^dthat the princes might give accounts unto them, ^eand the king should have no damage.

3 Then this Daniel ^fwas preferred above the presidents and princes, because ^{ga}an excellent spirit *was* in him; and the king thought to set him over the whole realm.

4 ^hThen the presidents and princes ^{bought} to find occasion against Daniel concerning the kingdom; ⁱbut they could find none occasion nor

a 5:31. b Ex. 18:21, 22. Esth. 1:1. c 4:38, 49. 5:16, 29. 1 Sam. 2:30. Prov. 3:16. d Matt. 19:23. Luke 16:2. e Ezra 4:22. Esth. 7:4. Prov. 26:6. f Prov. 22:29. g 5:12, 14. 9:23. Gen. 41:38-41. Neh. 7:2. Prov. 3:3, 4. 17:27. Ec. 2:15. h 3:8. Gen. 43:18. Judg. 14:4. Ps. 87:12, 13, 23. Prov. 29:27. Ec. 4:4. Jer. 18:18, 23. 20:10. Matt. 26:4. 27:18. Luke 20:20. 22:2. 1 Sam. 18:14. 19:4, 5. 22:14. Luke 23:14, 15. John 19:4. 2 Cor. 11:12. Phil. 2:15. 1 Tim. 5:14. Tit. 2:8. 1 Pet. 2:12. 3:16. 4:14-16. j 1 Sam. 24:17. Esth. 3:8. John 19:6, 7. Acts 24:13-16.

them in the view of others, by some signal judgments, till they have learned to submit and to adore: yet the persons, who have known all this, have in similar circumstances imitated and exceeded their pride, tyranny, and impieties, regardless of that God, ^kin whom they live, and move, and are.^l Thus men fill up the measure of their iniquity, and bring upon themselves "the judgment that is written." Whatever be their rank or situation, persons of this description cannot reasonably expect to hear any thing, except severe rebukes and awful denunciations, from the servants of God.—Soon will every impenitent sinner find the handwriting of God's word, that now stands out against him, executed upon him; whether he be weighed in the balance of the law as a self-righteous Pharisee, or in that of the gospel as a painted hypocrite. His days will soon be numbered and finished; he will be judged and condemned, and all he seems to have will be taken from him, and divided among his enemies or successors; whilst nothing will remain for himself, but "indignation and wrath, tribulation and anguish," for evermore.—Ere the uncertain term of life then be finished, let us judge ourselves, according to the word of God: let us weigh our characters in his impartial balances: that, though the law condemns us as sinners, yet we may not be adjudged unbelievers by the gospel, but may obtain a share of those blessings, which will be perfected in a kingdom that cannot be moved, or taken from us. Having these good things, we may despise the honour that comes from man; and we shall rejoice and be exalted, whilst sudden and inevitable destruction overtakes all the workers of iniquity.

NOTES.—CHAP. VI. V. 1. 'These' (hundred and twenty provinces) 'were afterwards enlarged to a hundred and twenty-seven by the victories of Cambyzes and Darius Hystaspis. (Esth. 1:1.)' *Louth.*

V. 2. 'Darius came not to Babylon, but tarried at Ecbatane in Media, whither he sent for Daniel, that he might be always near him.' *Louth.* The words translated "that the king should have no damage," may be rendered "that the king should not be troubled." (*Marg. Ref.*)

V. 3. It must be supposed, that Daniel's interpretation of the handwriting, just before the taking of Babylon, made him known to Darius. His renown, however, for wisdom and integrity was very great, and he was found upon trial to deserve all the reputation, which he had acquired: (*Note, Ez. 28:2-5, v. 3.*) so that Darius, when he made a new arrangement of his dominions, upon this vast accession of territory, under three presidents, thought good to make Daniel the chief of them, and as it were the viceroy of the whole empire. 'He had great experience in the public affairs, it being now sixty-five years since he was first advanced by Nebuchadnezzar. (2:48.)' *Louth.* (*Marg. Ref. Notes, Gen. 41:38-44.*)

V. 4, 5. The great reputation and preferment of a stranger, who had also been a minister of state for many years under the kings of Babylon, could not but give great umbrage to Darius's own subjects. The nobles of his court, especially the princes and presidents, would envy his prosperity, disdain subjection to him, and covet his high station; as well as hate him for his religion: and probably his circumspection, integrity, experience, and penetration, would preclude many of the courtiers from those fraudulent advantages which they had expected; and would tend to expose their iniquitous practices. Thus various passions would concur in producing a combination against him. But such was his unexceptionable conduct, such his unbiased impartiality, his strict inte-

fault, forasmuch as he *was* faithful, neither was there any error or fault found in him.

5 Then said these men, 'We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.'

6 Then these presidents and princes 'assembled together to the king, and said thus unto him, 'King Darius, live for ever.

7 'All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, 'have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, 'he shall be cast into the den of lions.

8 Now, O king, 'establish the decree, and sign the writing, that it be not changed, 'according to the law of the Medes and Persians, which 'altereth not.

9 Wherefore king Darius 'signed the writing and the decree. [*Practical Observations.*]

10 'Now when Daniel knew that the writing was signed, he went into his house; and 'his win-

20:21. * Or, came tumultuously. 11. Ps. 56:6. 62:3. 64:2-6. Matt. 27:23-25. Luke 23:23-25. Acts 22:23. k 21. 24. 3:9. 5:10. Neh. 2:3. Acts 24:23. l See on 3:3, 2, 27. m Ps. 59:3. 62:4. 83:1-3. 84:20, 21. Mic. 6:5. Matt. 12:14. 26:4. Mark 15:1. John 12:10. Acts 4:5-7. 28. n 3:5. f Or, interdict. n 3:5. f Or, 10:9. Nah. 2:12. o Esth. 3:12. 8:10. Is. 10:1. p 12:15. Esth. 1:19. 8:3. q Chal. *aseth* not. Matt. 24:35. q Ps. 62:9, 10. 118:9. 146:3. Prov. 6:2. Is. 2:22. r 1 Kings 8:30, 36, 44, 48-50. 2 Chr. 6:38. Ps. 5:7. Jon. 2:4. Heb. 4:16.

grity, and consummate prudence, that they could find no hard-against him, or discover so much as a fault or mistake, ⁿwhich to accuse him before the king. And they were constrained to confess to each other, in their secret cabals, that they should never be able to substantiate any accusation against him, except they could render his religion criminal: and in this they knew him to be very exact, and one who would not deviate from his plan, for any interest, or to avoid any danger. (*Marg. Ref. Notes, Ps. 37:32, 33 Matt. 22:15-22.*)

V. 6-9. We can scarcely imagine a more absurd decree, than this proposed to Darius, to be by him rendered irreversible! At first sight, it appears almost inconceivable that any man could be induced, by influence and persuasion, and without the shadow of an argument, to pass such an edict. But power and prosperity are intoxicating: this decree seemed to make the king, for a month, the sole deity and benefactor in his empire; and thus it addressed itself to his pride and vainglory. His nobles would doubtless avow, that it was thought a proper honour to be conferred on so illustrious a prince, and that it would conduce to the public tranquillity. At the instance therefore of so many chief men, perhaps merely deeming it a sort of compliment, and having but faint impressions of a Supreme Being, to whom all men have constant need to present their petitions, he heedlessly signed the decree without suspecting the malice concealed under it.—They stated expressly, that all the presidents were consulted, and had concurred in proposing this counsel to him: but Daniel the chief of them knew nothing of it; and so all signified no more than *two* of them! Probably, the rest of the persons mentioned had yielded assent to it, some heedlessly, others maliciously.—Thus, not only was all the exercise of every kind of religion suspended by law, through this extensive empire, for the space of a month; (except any chose to worship the king, who thus inconsiderately or impiously suffered himself to be regarded as the sole deity of his subjects;) but no request might be made by one man to another: nay, the edict was so worded, that a child might have been condemned by it for asking bread of his father, or a starving beggar for craving relief. But they who framed the law had one object in view, and did not mean to make any further use of it.—We have consulted, which way we may do thee most honour, and most ingratiate thee with thy subjects, now at thy first entrance on thy throne; and we have found no way more . . . plausible than this; . . . we have decreed that none of thy subjects shall, for the space of thirty days make any petition, to any god or man, save to thee, O king; that by this means, they may be . . . injured to an awful and divine conceit of thy greatness, and be more encouraged to have access to thee, for the more endearing of thee to them by the granting of their suits.' *Bp. Hall.* (*Marg. and Marg. Ref. Notes, 12-17, 24. Esth. 2:1. 3:8-15. 8:8.*)

Law of, &c. (8) 'Here the words are, "The law of the Medes and Persians," out of regard to the king who was a Mede; there' (*Esth. 1:19.*) 'it is styled "the law of the Persians and Medes," the king being a Persian at that time. *Louth.*

V. 10, 11. Either Daniel was absent from court when this business was transacted, or it was studiously concealed from him; for it does not appear that he heard of it, till it had been signed by the king and made public. And when he knew what had been done; he did not complain to Darius of hard usage, or exclaim against the absurdity, impiety, and iniquity of the edict, or make interest to have it repealed, or

dows being open in his chamber towards Jerusalem, 'he kneeled upon his knees 'three times a day, and prayed, and 'gave thanks before his God, 'as he did aforetime.

11 Then these men 'assembled, and found Daniel praying and making supplication before his God.

12 Then 'they came near, and spake before the king concerning the king's decree, Hast thou not signed a decree; that every man that shall ask a *petition* of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, 'The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they and said before the king, 'That Daniel, which is of the children of the captivity of Judah, 'regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard *these* words, 'was sore displeased with himself, and set his heart on Daniel to deliver him: 'and he laboured till the going down of the sun to deliver him.

15 Then these men 'assembled unto the king, and said unto the king, 'Know, O king, that the

law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

16 Then 'the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, 'Thy God whom thou servest continually, he will deliver thee.

17 And 'a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

[Practical Observations.]

18 ¶ Then the king went to his palace, and passed the night fasting; neither were 'instruments of music brought before him: 'and his sleep went from him.

19 Then the king 'arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, 'is thy God whom thou 'servest continually, 'able to deliver thee from the lions?

21 Then said Daniel unto the king, 'O king, live for ever.

1 Kings 8:51, 2 Chr. 6:13, Ezra 9:5, Ps. 95:6, Luke 22:41, Acts 7:60, 9:40, 20:36, 21:5, Eph. 3:14, 1 Ps. 55:17, 85:3, marg. Acts 3:1, 10:9, v. Ps. 34:1, Phil. 4:6, Col. 3:17, 1 Thes. 5:17, 18, Heb. 13:15, x Neh. 6:11, v. Ps. 11:1, 2, Matt. 10:23-33, Luke 12:4-9, Acts 4:18, 19:29, 5:20, 29, 40-42, 20:24, Phil. 1:12, 13, 2 Tim. 4:10, 13, 2 Cor. 1:10, 12:19, 27:32, 35, z See on 3:8-12, Acts 16:19, 21:27-28, a 8, Ruth. 1:19, b 1:6, 2:25, 5:13, c 2:12, Esth. 3:3, Acta 17:7, d See on 3:13, Matt. 27:17-24, Luke 23:13-21, John 19:7-12, e 2 Sam. 8:28, 29, f 12, Esth. 8:8, Ps. 94:20, 21, g 2 Sam. 3:39, Prov. 29:25, Jer. 28:5, Matt. 14:8-10, 27:23-25, Mark 6:25-26, 15:14, 15, John 19:12-16, Acta 24:

27, 25:9, Rom. 13:3, h 20, 8:15, 17, 28, Job 5:19, Ps. 91:14-16, 118:3, 9, Is. 43:2, Acts 27:23-24, i Lam. 3:53, Matt. 27:60-66, Acts 12:4, 16:23, 24, j 2 Sam. 12:16, 17, 19, 24, k Kings 21:27, Job 21:12, Ps. 137:2, Ec. 2:8, Is. 24:5, 9, Am. 6:4-6, 21, 1 Kings 13:2-9, Rev. 18:23, l Or, table, k 2:1, Esth. 8:1, Ps. 77:4, 1 Matt. 28:1, Mark 16:2, 2 Cor. 2:13, 1 Thes. 3:5, m See on 15:27, 3:15, 17, 28, n 1 Chr. 16:11, Ps. 71:14-18, 73:23, 119:112, 146:2, Prov. 23:17, 18, Hos. 12:6, Luke 18:1, Acts 6:4, Rom. 2:7, Col. 4:2, 1 Thes. 5:17, 18, Jam. 1:25, o 3:17, Gen. 18:14, Num. 11:23, 14:15, 16, Jer. 32:17, Luke 1:37, 2 Cor. 1:10, 2 Tim. 1:12, 4:16-18, Heb. 7:25, Jude 24, p See on 6, 2:4, Neh. 2:3.

request a dispensation in his favour. He perfectly knew that he was aimed at, and his people through him: and therefore as a public and eminent person, he determined to set a decided example of his religion, without fearing what man could do to him. (Note, Neh. 6:10-14, v. 11.) He thought himself called on to protest against the law in this manner, either disregarding his life in so good a cause, or expecting a miraculous deliverance. He therefore continued his stated devotions in his chamber, morning, noon, and evening, with his windows open, and probably his door also; for his accusers entered without interruption, and found him presenting his supplications to his God. Though the city and temple were desolated, yet he prayed towards Jerusalem, as it was customary, with reference to the temple, which had been a type of Christ; (Notes, 1 Kings 8:28-30, Jon. 2:3, 4.) and though he was very old he prayed upon his knees. Whatever he had done at other times, or whatever other Jews might do in this emergency, he would by no means conceal his religion; and though he was a man of much business, it appears that he had three stated seasons of devotion every day.—It is generally supposed, that in this, he had reference to the hours of prayer, which were commonly observed by the Jews.—He would not by silence show, that he consented to this wicked decree. He set open his windows toward Jerusalem when he prayed; both to stir up himself with the remembrance of God's promises to his people, when they should pray toward that temple; and also that others might see, that he would neither consent in heart nor deed, for these few days, to any thing that was contrary to God's glory. (Marg. Ref. Notes, Ps. 55:16, 17, 95:6. Acts 10:9-16, v. 9, 21:1-6, v. 5.)

V. 12-17. Whe Daniel's enemies had obtained the decree against him, and undeniable evidence of his disobedience to it, they seemed still to have doubted of success: being aware how much the king valued so able and upright a servant, and how evidently he would perceive their malice in this machination against him. They therefore first reminded him that he had passed such a decree; seeking to draw from him an acknowledgment that it was irreversible by the law of the Medes and Persians. Having succeeded in this, they copied the example of those who accused Shadrach and his friends before Nebuchadnezzar: and instead of mentioning Daniel, as a man of great dignity, wisdom and excellency: they described him contemptuously, as "that Daniel," the captive Jew, who had been favoured and preferred. They accused him of disregarding the king and his decree; as if his worship of God had resulted from pride, ingratitude, and rebellion against Darius; and they reported that he made his petition three times a day, so that his offences were multiplied: but they did not mention the Object of his worship, perhaps lest that should suggest a vindication of his conduct. (Marg. Ref. z-c. Notes, 3:8-12, Acts 16:19-24, v. 20, 21, 17:5-9, v. 7.) The king, however, at once perceived, for what purpose the decree had been solicited; and was exceedingly displeased with himself that he had suffered himself to be so deluded: as under pretence of honouring him above all that was called god, or worshipped, they had devised to render him accessory to the murder of the most eminent and excellent person in his dominions. Under this conviction, he was

very earnest to deliver Daniel: and he spent the day in considering how it might be done, and in trying to effect it; either by evading or dispensing with the edict, or in persuading his nobles not to insist on the execution of it. (Marg. Ref. d, e.) But the foolish constitution of this government, (exactly the reverse of the happy rule for our monarch's conduct,) allowed indeed their kings to be as tyrannical as d mischievous as they pleased; but tied them up from pardoning any person who had broken one of their decrees, however capricious and arbitrary. They might be cruel and unjust; but in many cases they might not be merciful, and in some they were restrained from doing justice! (See on Note, 6-9, Note, Ps. 94:20, 21.) Thus the ringleaders of this faction turbulently assembled before Darius, and demanded the execution of this most iniquitous sentence, as their constitutional right: so that Daniel was at length given up to their implacable rage. In this Darius was greatly to blame: for he should have refused his consent to so palpable an act of injustice, whatever had been the consequence. He however entertained some expectations, that the God whom Daniel had so long and devotedly worshipped, would rescue him in this emergency; having probably heard of the preservation of the three pious Jews in the fiery furnace. (Notes, 3:19-23.) Thus he allowed that Daniel had done right, and had pleased God in violating his decree; and in that very action, for which he consented to cast him into the den of lions: as Pilate afterwards justified Christ, when he delivered him to be crucified. (Marg. Ref. g, h. Notes, Matt. 27:19-26.) Daniel was therefore thrown into the den of lions; and it might have been expected, that they would devour him at once. Yet, either it was seen, that the lions did not seize on him; or some expectation of a miraculous interposition induced them to close the den with a stone, sealed with the king's own signet and that of his lords: that there might be full security against all collusion, and that he might be confined all night among the lions. (Marg. Ref. i. Note, Matt. 27:62-66.)

V. 18-23. No doubt Daniel spent a far more pleasant night among the lions, whilst employed in fervent prayer and admiring grateful praise, than either his malicious prosecutors, or the king himself did. As for the latter, he was so grieved, and ashamed of his folly; so affected with the consideration of having cast his faithful servant into the den of lions, and so anxious about the event; that he spent the night fasting, and without any of his ordinary recreations nor could he close his eyes to sleep. (Marg. and Marg. Ref. j, k. Notes, 2 Sam. 3:31-35, Esth. 6:1, 2, Ps. 77:4.) And as soon as the morning allowed him, he repaired to the den, having yet some hope that Daniel had been miraculously preserved.—The decree having been now complied with, we may suppose, that he ordered the stone to be removed; and then, through fear and conscious misconduct, he dolefully ventured to speak to Daniel, as if yet alive; inquiring whether "the living God, whom he served continually" had shown himself able to deliver him. (Marg. Ref. l-o.) Some indeed think that he saw Daniel before he spake, but the contrary seems more probable: and his expectation of a miracle shows, that he had strong convictions of the power of Israel's God; though w^holly motives retained him among

22 'My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him, innocency was found in me: and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

24 And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their

g 20, 2 Sam. 22:7. Ps. 31:14, 33:21, 118:29. Mic. 7:7. Matt. 27:46. John 9:17, 28. 3:38. Num. 20:16. 2 Chr. 32:21. Ps. 34:7. Is. 63:9. Acts 12:11, 27:23. a 1 Sam. 17:37. Ps. 91:11—13. 2 Tim. 4:17. Heb. 11:33. c 23. Ps. 18:19—24, 84:11. Is. 8:10. Acts 24:16. 2 Cor. 1:12. 1 John 3:19—21. n Gen. 40:15. 1 Sam. 24:9—11. 26:13. Ps. 71—4. Acts 25:8—11. v 14:18. Ex. 18:9. 1 Kings 5:7. 2 Chr. 24:1, 12. x 3:35—37. 1 Chr. 5:20. 2 Chr. 30:20. Ps. 37:40, 115:8, 146:3—6. Prov. 18:10. Is. 35:3. Matt. 9:23. Heb. 11:33. y Deut. 19:18—20. Esth. 7:10. 9:25. Prov. 11:8. z Deut. 21:16. Josh. 7:21, 25. 2 Kings 11:6. Esth. 9:10. a 3:22. Is. 58:13. b 4:1. Ezra 1:12. Esth. 3:12. 8:9. c Ezra 1:1. 1 Pet. 1:2. 2 Pet. 1:2.

the worshippers of idols. (Notes, Acts 26:24—32.)—To this inquiry, Daniel, being safe and easy both in body and mind, answered with the utmost composure, without any complaint of unkindness, but with a respectful expression of good-will. (21.) Not only was the God of Israel able to protect him from the lions; but even a single angel, when commissioned by him, had power effectually to shut all their mouths. In this manner God had seen good to attest his innocency, in that conduct for which he had been condemned, seeing that he had approved himself upright before his heart-searching Judge; and he could appeal to the king also, that he had done him no wrong; having been actuated by a sense of duty, and not by any contempt of him or his laws. (Marg. Ref. p-u. Notes, 2 Sam. 22:21—28. Ps. 91:11—13. Acts 25:9—11. 27:20—26, v. 24, 25. Heb. 11:32—34, v. 33.) This answer was very welcome to Darius, who now ordered Daniel to be taken up out of the den: and he was found entirely unhurt; "because he had believed in his God," and trusted in his protection while he obeyed his commandments. (Marg. Ref. u, x. 1 Chr. 5:18—22, v. 20.)

V. 24. The law of the Medes and Persians forbade the king to pardon Daniel; but it did not restrain him from casting his accusers into the lion's den in his stead: nay, perhaps malicious prosecutors and false accusers were legally exposed to the same sentence, which they sought to bring upon the innocent; for this has been a salutary provision in many nations. (Note, Deut. 19:15—21.) The ringleaders, however, of the conspiracy were cast into the den: for we cannot suppose that all the great men before mentioned were thus condemned, (7) nor indeed could the lions have devoured so great a number at one time. If Darius had thus punished the criminals alone, and had not cast their wives and children with them into the den, the sentence would have been unexceptionable: but that which he actually pronounced was both unjust and cruel. Yet, by this measure, the reality and greatness of the miracle wrought in Daniel's deliverance were evidenced: for the lions soon mastered and destroyed them all; by which it appeared, that they were exceedingly fierce and ravenous, and only restrained by a supernatural power; which being removed, they became through hunger the more voracious. (Marg. Ref. Notes, Esth. 2:2—4. 7:10. 8:8, 11—13.)

V. 25—28. After this, Darius, perhaps by Daniel's counsel, and in imitation of Nebuchadnezzar's example, published an account of these facts to all his subjects in their several languages; and decreed, that they should all "tremble and fear before the God of Daniel." He spake, in this address, very honourably of the Lord, as "the living God," of the immutable steadfastness of his purposes, laws, and authority; and of his power to work miracles, and to deliver his servants; and he required his people to do him honour. But it does not appear, that he renounced idolatry, to become the worshipper of JEHOVAH: and his language is not comparable to that of Nebuchadnezzar, after his restoration to his reason and his throne; especially it wants that savour of humiliation and self-abasement, which appears in the other. (Marg. Ref. b-k. Notes, 2:46—49. 4:1—3, 34—37.)—These events, this authoritatively made known through so many nations, must have exceedingly tended to prepare the way for the diffusion of further light, by the Jews who went to sojourn in different countries, and at length by the preaching of the Gospel.—After this, Daniel continued in authority and prosperity under Darius, and his successor Cyrus who reigned seven years. Daniel was living in the third year of Cyrus; but probably he died not long after. (Marg. Ref. l. 10:1.)

PRACTICAL OBSERVATIONS.

V. 1—9. Piety, wisdom, and integrity are profitable to a man in all possible circumstances; and often induce others to favour such as possess them, merely from regard to their own interests.—In large kingdoms numbers must be employed in managing public affairs; but alas! how seldom are many

bones in pieces, or ever they came a: the bottom of the den.

25 ¶ Then 'king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.

27 He delivereth and rescueth, and he worketh signs and wonders, in heaven and in earth, who hath delivered Daniel from the power of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

John 2. d 3:29. Ezra 6:8—12. 7:12, 13. e Ps. 2:11. 99:1—3. 119:120. Is. 66:2. Jer. 10:10. Luke 12:5. Heb. 12:23. 13:34. Deut. 5:25. 1 Sam. 17:25—36. How. 3:10. Acts 17:23. Rom. 9:26. 1 Thes. 4:10. 5:14. p 1:8. 33:12. 165:2. Mal. 3:6. Heb. 6:17, 18. Jam. 1:17. h See on 2:44. 4:3, 34. Ps. 25:10. 145:13. Is. 9:7. Matt. 6:13. Luke 1:33. Rev. 11:15. 1 Joh 36:15. Ps. 18:48. 35:17. 57:10. Luke 1:74, 75. 2 Cor. 1:8—10. 7:17, 14:18. k 4:2, 3, 31. Jer. 32:19, 20. Mark 16:17, 18. Acts 4:30. Heb. 2:4. * Chal. hand. 11:21. 2 Chr. 36:22, 23. Ezra 1:1, 2. Is. 44:23. 45:1.

of them decidedly of "an excellent spirit!" And how seldom do kings prefer men entirely on that account! Yet nothing else can fully prevent damage to both prince and people.—In some cases, men may continue in favour and power, notwithstanding repeated and entire revolutions; not by a criminal fickleness, but through an immovable adherence to integrity and prudence, and a readiness by every lawful means to do good to mankind.—Extraordinary honour, wisdom, or exaltation always excite envy and enmity; but especially where one man's inflexible honesty disappoints or detects the iniquity and avarice of numbers. Those who are thus exposed to the view, malice, and severe scrutiny of multitudes, who are their competitors and enemies, need to act with great circumspection and wisdom; that no fault or error, no evil "or appearance of evil," may be found in them: and it is very honourable to God and religion, when the most enraged and pertinacious opponents can find no fault with any part of the conduct of an eminent believer, except they can convert his piety and steadfastness in the faith into an accusation against him. He who enabled Daniel thus to "walk in wisdom towards them that were without," in his difficult situation, and thus wrought more powerfully than when he protected him in the den of lions, is equally able to give us wisdom and "grace sufficient for us," that we may copy his example, and "by well-doing put to shame" and silence, "those that falsely accuse our good conversation in Christ." Yet this conduct of believers often drives their enemies to open persecution, as their only weapon.—How commonly are powerful princes surrounded by designing men, whose flatteries are the covering of their malice and selfishness! and how do pride and vainglory lay men open to be imposed on by the grossest artifices! They, who affect to be honoured as gods, are proved to want the understanding of men: and the palpable absurdities, which have been sanctioned by the authority of renowned monarchs, and by the approbation of senates and councils, appear like a libel on human nature, as if intended to expose the folly and impiety of our fallen race.—It is well that no human laws can deprive us of the privilege of asking petitions of the God of heaven: for except he continually uphold, protect, and supply us with all things needful for soul and body, we must sink into extreme misery. Were the Lord as regardless of men, as they are of him, and did he withhold his communications as long as they do their petitions and thanksgivings, they would speedily be left without comfort or hope. Yet how little is this considered! Indeed it is to be feared, that those who (without any prohibitory decree) present no hearty and serious prayers to God, for more than thirty days together, are far more numerous, than they who serve him continually, and worship him with bended knees, and humble, thankful hearts, praying and giving thanks to him three times a day. No wonder then that laws have been more frequently made to restrain, than to encourage, serious piety: for alas! a very great majority hitherto, even of legislators, have been strangers to the truth and will of God; and numbers have hated them for interfering with their worldly pursuits and pleasures.

V. 10—17. Persecuting and sanguinary laws are always enacted on false pretences, and are replete with absurdity, impiety, and injustice: but it does not beehove Christians to make bitter complaints, or use sarcastical revilings. We should quietly obey God rather than man, and commit the keeping of our lives and souls to him in well doing; and, instead of intermitting the exercise of our religion to escape the cross, we should count ourselves called on to make a more open profession of it: for that conduct, which in ordinary cases might appear ostentatious, becomes in other circumstances a proper protest against prevailing impiety, and an edifying example to our brethren. (Note, Matt. 6:1—4.) Such Christians and ministers especially as are of eminent reputation, should deem themselves, on these emergencies, called on to stand forth in the most intrepid and decided man-

CHAPTER VII.

Daniel has a vision of four great beasts arising out of the sea; the fourth having ten horns; among which a little horn comes up, 1-8; and of the Messiah's kingdom, 9-14. An angel interprets the vision, of four kingdoms which would succeed each other; and shows the nature of the fourth kingdom, with the mischiefs done by the little horn, and the destruction of that kingdom, to make way for the kingdom of God, 15-28.

IN the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

2 Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea.

a 5:1, 22, 30. 8:1. Jer. 27:7. b 2:1, 23, 29. 4:5. Num. 12:6. Job 33:14-16. Jer. 23:28. Joel 2:23. Am. 3:7. Acts 2:17, 18. * Chal. saw. c 7:13, 15. Gen. 13:1. 46:28. Job 4:13. Ez. 1:1. 2 Cor. 12:1. d 1:1. 8:1. 30:8. Hab. 2:2. Rom. 15:4. Rev. 14:13-17. e 1 Or, wonder. f Rev. 7:1. (Rev. 17:15. g 2:32, 33, 37-40. Zech. 6:1-3. h 4-8, 17. Ps. 76:4. Ez. 19:3-8. Rev. 13:1, 2. i Deut. 28:49, 50. 2 Sam.

ner; and to risk all consequences, by a conduct which may not be required of more obscure persons. But the most eminent servants of God will see cause to prostrate themselves before him, with every expression of the most profound reverence, humility, and self-abasement; and the most entire reliance on his mercy through the mediation of Christ.—Those who fill the most exalted stations, and are most extensively useful, must not only find time for communion with God, but should abound in it more than others; having more to pray and to return thanks for: and with advancing years, men ought to grow more fervent and constant in their devotions; that the consolations of God may make up the loss of other comforts, or the want of relish for them; and that they may constantly be in a proper frame of mind for joining the worship of “the saints in light.” But in this evil world, that conduct which most accords to the will of God, will often be turned into matter of accusation against us. It is, however, far “better to suffer for well-doing than for evil-doing.” for though pious persons cannot place much confidence in the protection even of those princes whom they have most faithfully served, and who are most convinced of their wisdom and uprightness; yet they may in all cases be assured of the divine favour and consolation. Various personal and political interests may render kings irresolute in defending their best friends against the assaults of their enemies. They may inconsiderately give the occasion of injuring them; and how-ever displeased with themselves, or earnest in labouring to extricate them from danger; they may with sorrow find, that they cannot do it, without hazarding such consequences, or making such sacrifices as they dare not venture on. Thus fear of man, iniquitous laws, foolish and rash measures, and malignant accusers, may concur in extorting the sentence of condemnation against those who deserve all possible honour and reward. But that God, whom believers serve continually, is able to deliver them out of every danger and temptation; and to defeat all the purposes of their persecutors to destroy them; and it is far better to “trust in him than to put any confidence in princes.” (Note, Ps. 118:9.)

V. 18-28. The most powerful man on earth may pity, where he cannot deliver, and mourn over those oppressions which he cannot redress; (Note, Ec. 3:16, 17,) and be constrained or seduced into those measures which fill his heart with anguish, and his conscience with remorse, and mar all his enjoyments. So vain is all earthly greatness! and so unavailing all the materials of earthly satisfaction!—But the persecuted believer may be happy in the most dreary dungeon, or the most perilous situation; as nothing can exclude him from “the throne of grace,” or from that “peace of God which passeth all understanding.” “Through faith even the mouths of lions may be stopped.” if temporal safety be good for us, we shall be preserved in the very jaws of destruction: hungry lions shall be harmless as lambs, and their presence shall only serve to increase our admiration of the Lord’s power, and our gratitude for his goodness: nay, even Satan, that “roaring lion, who goeth about seeking whom he may devour,” shall be so restrained, that he shall not be able to harm us, or even to frighten us, while we rest on the promises of our God, and attend to his commandments. We should then “exercise ourselves to have a conscience void of offence towards God and man,” that we may rejoice in its testimony in difficult circumstances; and we should be ready to answer with meekness and kindness, even those who have injured us, especially if they are sensible of their fault. (Notes, 2 Cor. 1:12-14. 1 Pet. 3:13-16.) However our temporal trials may end, we shall come forth of them all: and no hurt will be found on those who have believed in God, and kept his way. But whilst their troubles terminate in their greater honour, comfort, and felicity; the shortlived “trimming of the wicked” will end in their unpitied and irreversible ruin; in which their relatives are often involved along with them. Thus “the Lord taketh the wise in their own craftiness;” and their devices against him give him an occasion of making known his own eternal power and Godhead among the nations, and of bringing such as were far off to adore and tremble before him. He is the living and unchangeable God, who alone “is steadfast for ever,” his decrees, purposes, and laws are, and ought to be established, — nat none can change them: “His is the kingdom, the

3 And four great beasts came up from the sea, diverse one from another.

4 The first was like a lion, and had eagle’s wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man’s heart was given to it.

5 And, behold, another beast, a second like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

1:23. 1a. 5:28, 29. Jer. 4:7, 13. 25:38. 48:40. Lam. 4:19. Hab. 1:6-8. Matt. 24:28. k 4:31-33. Jer. 50:30-32. l Or, wherewith it, &c. 14:30. 5:18-20. 1a. 14:12-17. Jer. 25:9-26. Hab. 2:9-10. m 4:32, 33, 37. Job 28:23. Ps. 9:20. Ez. 29:9, n 2:39. 8:3. 2 Kings 2:24. Prov. 17:12. Hos. 13:8. o Or, one dominion. 5:28. 8:4. 11:2. p 1a. 13:17, 18. 56:9. Jer. 50:21-32. Ez. 39:17-20.

power, and the glory for ever:” and “he delivereth and rescueth, and worketh signs and wonders in heaven and earth.” These things are sometimes made evident, even to such as are not influenced to worship and serve him: and many are employed as his instruments in making known his perfections and wonderful works to others, who themselves remain strangers to his saving grace. May we then be believers and doers of the word; and not merely hear, preach, or write about it, lest we should be found at last to have “deceived our selves.”

NOTES.—CHAP. VII. V. 1. The preceding chapter concludes the historical records which Daniel was directed to transmit to posterity: in this he begins to relate his own prophetic visions. In the first year of Belshazzar’s reign, or seventeen years before the events just recorded, a visionary representation was made to his mind in a dream, which he committed to writing, and communicated to his people. It contains for substance the same prophetic intimations with Nebuchadnezzar’s dream, (Notes, 2:31-45.) but under different allusions, and with many additional circumstances. (Marg. and Marg. Ref.)

V. 2, 3. The great sea, agitated by the four winds, represented the earth and its inhabitants, as thrown into perpetual convulsions by ambitious princes and mighty conquerors, and the confusion and wild uproar excited by their furious contests for victory and dominion. The “four beasts” signified the same, with the four constituent parts of Nebuchadnezzar’s visionary image. To his carnal mind mighty conquerors and extensive flourishing empires would have a show of glory, which was represented by a splendid and immense image: to the spiritual mind of Daniel, they would appear terrible, odious, and destructive, which was more aptly denoted by devouring beasts. (Notes, 2:31-35.)—They arose out of the sea, not all at once, but one after another: which signified that these kingdoms would subvert and succeed each other, as well as acquire dominion over other nations. They were also “diverse one from another,” and like the image whose head was of gold, the first was the more noble, the last more terrible.—The prophetic dream of Nebuchadnezzar, and the vision of the four beasts, equally predict, that, from the era of the Babylonian monarchy to the commencement of the millennium, there should be four, and no more than four empires: universal so far as the church is concerned. Faber. (Marg. Ref. Notes, Rev. 7:1-3, v. 1. 13:1.)

V. 4. The Chaldean empire, as advanced to its summit of prosperity under Nebuchadnezzar, and as declining under Belshazzar, was intended by this beast. The “lion” was an emblem of Nebuchadnezzar’s courage and success in acquiring dominion over his neighbours; and perhaps of the superior generosity and magnanimity with which he ruled over the nations. The “eagle’s wings” denoted the rapidity and unabated vigour with which he prosecuted his victories. But while the prophet contemplated this, he observed, “that the wings thereof were plucked.”—After the death of Nebuchadnezzar, the Chaldeans made no more conquests: several of the subjected nations revolted; the Medes and Persians soon began to straiten them; till at length Babylon was besieged and taken: and in this manner that monarchy was terminated. No longer did this beast appear rapid in conquest, as an eagle, or courageous and terrible as a lion: but it was changed, as it were, into a human creature; it “stood on its feet as a man, and had a man’s heart given to it.” After Nebuchadnezzar’s death, the kings of Babylon became less terrible to their foes and subjects, and more cautious, and even timid: till at length Belshazzar shut himself up in Babylon, not daring to face Cyrus as “a man” would not venture to face a raging bear, which “a lion” would despise. (Marg. Ref. Notes, Jer. 51:30-33.)

V. 5. Whilst Daniel beheld how the first beast was weakened, he saw another beast come up out of the sea, to subvert and supplant him. This represented the kingdom of the Medes and Persians. Its emblem was “a bear,” less noble and courageous, but more voracious and savage than a lion. (Note, Hos. 13:5-8.) This beast “raised up itself on one side,” for the Medes and Persians extended their conquests almost wholly to the west of their own countries: or, “it raised up one dominion,” (Marg.) that is, the Medes and

6 After this I beheld, and lo another like a leopard, which had upon the back of it, four wings of a fowl; the beast had also four heads; and dominion was given to it.

7 After this I saw in the night-visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly: and it had great iron teeth:

p 2:39, 8:5-7, 20:21, 10:20, 11:3, &c. Hos. 13:7, Rev. 13:2, q 4, Ez. 17:3, r 8:22, 11:4, &c. s See on 2:13, t See on 19:23, 2:40, 8:10, u Sam. 22:43.

Persians united to form one kingdom; or the Persians who were the inferior people, acquired the chief dominion. It had also "three ribs . . . between its teeth:" this is interpreted of the three kingdoms of Babylon, Lydia, and Egypt, which the Persians conquered, and grievously oppressed; thus taking the prey, as it were, out of the mouth of the Chaldeans. And there were those standing by who called on the beast to "arise and devour much flesh;" this may be explained of the providential dispensations which excited the Medes and Persians to attempt extensive conquests; and of the cruelty of the Persian kings, which hardly ever was exceeded or equalled: but may it not also denote their attempts to subdue the Thracians, Macedonians, Greeks, and other European nations, which at length occasioned the ruin of their monarchy? Their success made them still more greedy of dominion.^u *Louth. (Marg. Ref. Notes, 2:39, 8:3, 4.)*

V. 6. This bear having disappeared, the prophet saw an extraordinary "leopard" rise up in its stead. This was the emblem of the Grecian or Macedonian empire, which for the time was the most renowned in the world. It was erected by Alexander the Great, on the ruins of the Persian monarchy, and it was continued in four divisions under his successors. The leopard being exceedingly fierce and swift, represented that kingdom, and especially Alexander its founder. But the swiftness of a quadruped was not an adequate emblem of the rapidity with which he made his conquests; as he subdued nations more speedily than others could march their armies through them. The leopard had therefore four wings of a fowl upon his back.—When Alexander died, his kingdom was, after many severe and long-continued contests among his captains, divided into four parts, Egypt, Syria, Macedonia, and Thrace with some regions of Asia Minor. These were the "four heads" of this third beast; and under them dominion was given to it, till it was gradually reduced by the Romans.—"By the swiftness of Alexander's progress, and the victories which he obtained by small forces, it appeared that Providence gave him the empire of the world."^v *Louth. (Marg. Ref. Notes, 2:39, 8:5-8, 11:2-4, Rev. 13:2-4, v. 2.)*

V. 7. Some expositors have explained this fourth beast of the successors of Alexander, and have endeavoured to make out that Antiochus Epiphanes was the "little horn." But were any of Alexander's successors, or even all of them together, more powerful and dreadful than he had been? Were their conquests more extensive and destructive than his? For it is most evident that those of this fourth beast were. The "ten horns" were "kings," or kingdoms, (according to the language of prophecy,) all existing at once, and not individual princes rising in succession. "The little horn" was not one of the ten, but arose among and after them; and this beast in one form or other was to subsist, till the establishment of the kingdom of Christ, nay, to the universal success of his religion; as it is afterwards predicted. These reasons have induced almost all modern protestant expositors, to look elsewhere for this "fourth beast;" and the emblems are so apposite, that there can be little danger of mistake, or reason for hesitation, as to the grand outlines. This "fourth beast" evidently accords with the legs and feet of iron, which were seen by Nebuchadnezzar in his visionary image, and which were at length divided into ten toes. It far exceeded, in power, fierceness, and destructive rage, all that had gone before it, as well as in the extent and long duration of its dominions: and no animal could be found so terrible and furious as to lend it a suitable name. This was doubtless an emblem of the Roman state, the invincible fortitude, hardness, and force of which perhaps were never equalled. By wars and conquests, the Romans bore down all opposition, and reduced almost every kingdom or state in the known world, into some kind or degree of dependence; drew all the spoil and wealth of many conquered nations to enrich their proud capital; and tyrannised over all that did not quietly yield obedience to their authority. (*Marg. Ref. Notes, 19-27, 2:40-43.*)—"That which the Romans could not quietly enjoy in other countries, they would give to other kings and rulers; that at all times when they would they might take it again: which liberality is here called 'the stamping of the rest under their feet.'"

—This fourth empire was governed in another manner, and by other maxims, than any of the preceding; and in process of time, it was divided into ten kingdoms. These are indeed reckoned up in several ways by different writers; according to the date assigned to the enumeration: but in general it is clear, that the principal kingdoms in Europe at this day, sprang from them, and comprise them; excepting some of the more northern regions, and those possessed by the Turks.—The various ways, in which these ten kingdoms have been enumerated, as the catalogue has been formed for different periods, is indeed an

it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

8 I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked

u See on 24, 2:41, 42, Rev. 12:3, 13:1, 17:7, 12, v See on 20-25, 8:9-12, Rev. 13:11-13.

interesting subject to a student of history, and of prophecy but the full discussion of such a learned subject by no means suits this publication. Mr. Faber's remarks on this point are well worthy the accurate student's attention, and his conclusion from it seems well grounded. "The historian Machiavel, . . . little thinking what he was doing, reckons up the ten primary kingdoms as follows. 1. The Ostrogoths in Mesia. 2. The Visigoths in Pannonia. 3. The Sueves and Alans in Gasgoine and Spain. 4. The Vandals in Africa. 5. The Franks in France. 6. The Burgundians in Burgundy. 7. The Heruli and Turingi in Italy. 8. The Saxons and Angles in Britain. 9. The Huns in Hungary; and 10, the Lombards at first upon the Danube, afterwards in Italy. The same catalogue is exhibited by that excellent chronologer Bp. Lloyd, who adds the dates, when these ten kingdoms arose. 1. The Huns about A. D. 356. 2. The Ostrogoths, 377. 3. The Visigoths, 378. 4. The Franks, 407. 5. The Vandals, 407. 6. The Sueves and Alans, 407. 7. The Burgundians, 407. 8. The Heruli and Rugi, 476. 9. The Saxons, 476. 10. The Lombards in the north of Germany, 483: in Hungary, 526.—These taken upon the concurring testimony of a historian and a chronologer, are "the ten kingdoms," into which the Roman empire was originally divided; and consequently they are the first "ten horns," of which we are in quest. *Faber, Vol. I. pp. 170, 171.*—The western empire was at first divided into ten kingdoms; as the regions conquered by Alexander the Great, were into four; and whatever alterations took place in subsequent ages; the one still continued, in the language of prophecy, the ten horns of the fourth beast, and the other, the four heads of the third beast.—The western empire was broken into ten kingdoms; This therefore must be exclusively intended; and St. John, before he enters on the state of the church in the west, during the reign of the ten-horned beast and the two-horned beast, gives an account of the eastern empire, and the subversion of it, by the Saracens and Turks, in a distinct chapter. (*Notes, Rev. 9:11-13*)—It is, however, certain, that the Roman empire was divided into ten kingdoms; and though they might be sometimes more and sometimes fewer; yet they were still known by the name of the ten kingdoms of the western empire, which suffices for our general purpose. For, though the Romans subdued those countries in the east, which had successively belonged to the Chaldeans, the Persians, and the Macedonians; yet their empire (or the body, head, and horns of the beast) was in the west. 'All the four beasts are still alive, though the dominion of the three first be taken away. The nations of Chaldaea and Assyria are still the first beast. Those of Media and Persia are still the second beast. Those of Macedonia, Greece, Thrace, Asia Minor, Syria, and Egypt are still the third; and those of Europe, on this side Greece, are still the fourth.' *Sir Isaac Newton.*

V. 8. While the prophet was considering these ten horns, he saw "another little horn" springing up among them. This evidently points out the power of the church and bishop of Rome, which from small beginnings, long before it became a temporal dominion, thrust itself up among the ten kingdoms, and at length got possession of three of them, having turned out those who held them. 'If ever three kingdoms were "plucked up" before a little kingdom, which arose imperceptibly among the ten primary kingdoms, they must be three, the names of which occur in the preceding list of Machiavel, and Bp. Lloyd. Accordingly we find that the kingdom of the Heruli, the kingdom of the Ostrogoths, and the kingdom of the Lombards, were successively eradicated before the little papal horn, which at length became a temporal, no less than a spiritual power, at the expens of these three depressed primary states.' *Faber.*—This seems better founded, than the opinion, that the Exarchate of Ravenna, the kingdom of the Lombards, the state of Rome, and the authority of the Roman Pontiff, of which two, the Exarchate of Ravenna and the state of Rome, were not among the ten primary kingdoms. In this horn, were "eyes like the eyes of a man." This circumstance denoted the policy, sagacity, and watchfulness, by which the little horn would spy out occasions of extending and establishing its interests, and advancing its exorbitant pretensions; and the court of Rome has ever been remarkable for this, above all the states in the world, as every person at all acquainted with history must know. It had also "a mouth speaking great things;" and we shall have frequent occasion to speak of the arrogant claims, blasphemous titles, and great swelling words of vanity, of this horn. The style of "his holiness," "Our Lord God the Pope, another god on earth," and the claim of infallibility, and of a power to dispense with God's laws, to forgive sins, and to sell admission into heaven, may serve for a specimen of the great things which this mouth has spoken. (*Marg. Ref. c. Notes, 23-27, 2 Thes. 2:3, 4.*)

up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.

9 ¶ I beheld 'till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: this throne *was like* the fiery flame, and his wheels as burning fire.

10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

11 I beheld then, because of the voice of the great waters which the horn spake: I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame.

x 8:23-25. Rev. 9:7. y See on 25. 11:36. 1 Sam. 2:3. Ps. 12:3. 2 Thes. 2:4. 2 Tim. 2:2. 2 Pet. 2:18. Jude 16. Rev. 13:15,6. z See on 2:24,35,44,45. 1 Cor. 15:24. Rev. 19:19-21. 20:1-4. a 13:22. Ps. 90:2. 102:24,25. Mic. 5:2. Hab. 1:12. b Ps. 104:2. Matt. 17:2. Mark 9:3. 1 Tim. 6:16. 1 John 1:5. Rev. 1:14. c 2 Thes. 1:7,8. 2 Pet. 3:7-10. d Ps. 104:3,4. Ez. 1:13-21. 10:2-7. e 1 s. 50: c 2 Thes. 1:7,8. 2 Pet. 3:7-10. f Nah. 1:5,6. g Deut. 33:2. 1 Kings 22:19. Ps. 8:7,23. 13:6. 15:2. Rev. 20:11-15. h See on 8:25. 2 Pet. 2:18. Jude 16. Rev. 13:5,6. 13:8. 8:25. 11:45. 2 Thes. 2:8. Rev. 18:8. 19:20. 20:10. 4:6. 8:7. * Chal. a prolonging in life was given them. 1 Ps. 8:4,5. Is. 9:6,7. 1 s. 1:26. Matt. 13:

Rev. 13:5-7. 17:3-5.)—'I conceive that "the little horn," and "the two-horned beast," represent the very same ecclesiastical power, the one symbolizing that power at its first rise; the other, when it had grown up into a catholic empire, by having the saints delivered into its hand.' Hence we find that Daniel, 'who largely describes "the little horn," makes no mention of "the two-horned beast," while St. John who describes "the two-horned beast," styling him "a false prophet," makes no mention of the little horn.' *Faber*, Vol. I. p. 143. (Notes, Rev. 13:11,12. 19:17-21. v. 20.)

V. 9-12. The prophet continued to contemplate the scene, till at length all "these thrones were cast down;" and "the Ancient of days," or the eternal God who existed from everlasting, was emblematically represented as placed on his throne. "His garment, white as snow" was the emblem of his most perfect "justice and holiness;" "the hair of his head like the pure wool," denoted his unerring wisdom and awful majesty; "his throne like the fiery flame" signified his terrible vengeance on the wicked; and "his wheels" (on which it was fixed as a chariot) "as burning fire," showed that his providence would execute the awful sentence of his justice on his enemies. (*Marg. Ref. z-d. Notes, Ps. 68:17,18. Is. 6:1-4. Ez. 1:15-28. 10:18,19. 11:22-25. Rev. 4:1-5.*) This was also denoted, and its terror illustrated, by "the fiery stream that came forth from before him." An immense multitude of angels ministered unto him; and unnumbered millions of his creatures were gathered before his tribunal: for "the judgment was set, and the books were opened;" the book of his law, and of these prophecies, and the register of the offences of the criminals to be judged, &c. (*Marg. Ref. e-g. Notes, Deut. 33:2. Jude 14-16. Rev. 20:11-15.*)—This language is especially applicable to the general judgment; but that cannot be the prophetic meaning of the passage; for it is plain that God the Father is here spoken of as the Judge; whereas the Son will appear as the sole Judge in the day of final retribution: the fulfilment of this prophecy will precede the introduction of the millennium: the final judgment will succeed to the consummation of all things here on earth. In short, this was spoken of the coming of the Lord, to destroy the kingdom of the little horn, and to set up the kingdom of God on earth. For the great God, being filled with indignation at the blasphemous words of this proud and impious usurper, will destroy all the remains of the power of the fourth beast, to which it belongs; that is, of the Roman empire, as inimical to the cause of Christ: and his body shall be destroyed and given to the flames; because the little horn was the ring-leader to the beast, in tyranny, cruelty, and idolatry; and because of the close connexion between it and the other ten horns. Rome will be wholly desolated, and her hierarchy abolished; every antichristian power will be crushed; and the whole will be reduced under the government of Christ, and those who rule under him and for him. (*Marg. Ref. h. i. Notes, 15-22. Rev. 18:19.*)—The other beasts had indeed been deprived of dominion, yet "their lives were prolonged for a season;" the countries, which had been governed by the Chaldeans, Persians, and Macedonians, though no longer in possession of empire, yet continued under the government of idolaters, or enemies to true religion; for "a beast" in the prophetic language is an idolatrous or persecuting power; but when the fourth beast shall lose his authority, his life also shall be taken away, and no idolatrous or antichristian power shall remain in any nation; for at that time the other beasts shall be slain, which is clearly intimated by "their lives being prolonged for a season."—If the existence of these idolatrous empires is to be continued through the millennium, and to the end of the world, as some expositors state, what can be the meaning of the words, "for a season?" (*Marg. and Marg. Ref. Note, Rev. 20:7-10, conclusion.*)

12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

13 I saw in the night-visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

[Practical Observations.]

15 ¶ I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

16 I came near unto one of them that stood by,

41. 24:30. 25:31. 26:64. Mark 13:26. 14:61,62. Luke 21:27,36. John 8:13. 5:27. 12:34. Acts 7:56. Phil. 2:6-8. Heb. 2:14. Rev. 1:7,13,18. 13:14. m 9:22. n Ps. 47:5. 68:17,18. Jer. 49:19. Eph. 1:20,21. 1 Tim. 6:16. Heb. 9:24. o 27. Ps. 2:6-8. 5:6. 10:1,2. Matt. 11:27. 28:18. Luke 10:22. 19:11,12. John 3:35. 5:22-27. 1 Cor. 15:27. Eph. 1:22. Phil. 2:9-11. 1 Pet. 3:22. Rev. 3:21. p 8:4. q 72:17. Is. 60:12. Rev. 11:15. 17:14. r 18:27. 2:35,44. 4:3. 6:98. Ps. 48:6. 145:13. 146:10. Is. 9:7. Ob. 21. Mic. 4:7. Luke 1:33. John 12:34. 1 Cor. 15:24-28. Heb. 12:28. r 28. 8:27. Jer. 15:17,18. 17:16. Hab. 3:16. Luke 19:44-44. Rom. 9:2,3. Rev. 10:9-11. i Chal. *heath*. s See on 2:1,3. 4:5. Gen. 40:7,8. 41:8. t 10. 8:13-16. 10:5,6,11,12. 12:5,6. Zech. 1:8-11. 2:3. 3:7. Rev. 5:5. 7:13,14.

V. 13, 14. The prophet further saw "one like the Son of man, coming with the clouds of heaven," that is, with divine majesty and glory: this must point out Christ to us, as the eternal Son of God, appearing in human nature, ascending to heaven, the throne of God, to receive the kingdom covenanted to him. (*Note, Ps. 2:7-9.*) He came to "the Ancient of days," who sat on the throne, and was brought in before him by the angelic attendants; and he received a glorious, universal, and everlasting kingdom, which would never vanish, or be subverted, or succeeded by any other.—'This passage not only shows, that the setting up of the everlasting kingdom, was to happen in the times of the fourth, or Roman, monarchy; but also, that it would happen when the Son of man would ascend from earth to heaven.... The prophet does not represent him, as coming in the clouds, from heaven to earth, (as at the general judgment,) but as coming with the clouds of heaven from his former residence, towards the throne of God; which according to the Scripture-style is heaven. And this is confirmed by the words immediately following; that "they brought him near before him," viz. before the Ancient of days.... Though the immediate Ruler of this kingdom is called "the Son of man;" yet it is obvious, that there is something very amazing in the prophetic description of the high honour and glory, that should be given to him! Whoever considers these expressions! (in the fourteenth verse,) "with impartiality, ... whatever be his sentiments otherwise about the Person spoken of, must own, that there is at least some difficulty, in conceiving how such everlasting glory and dominion should belong to any one, who should be no more than the Son of man, or a mere creature; and particularly in conceiving how such magnificent things should be ascribed to one, who was no more than the Son of man, by ... the prophets, who inculcated so strongly and justly, that all mere creatures are before God as nothing, and less than nothing.' *Maclaurin*.—When Christ was about to ascend into heaven, he said, "All power is given to me, in heaven and earth." (*Notes, Matt. 28:18. Eph. 1:15-22. Phil. 2:9-11.*) Then his kingdom began to be set up, and the power of the fourth kingdom to decline: but it is plain from the eleventh verse, that the grand event predicted in this passage is, his glorious coming to destroy the kingdom of every Antichristian power, and to render his own kingdom universal upon earth. (*Marg. Ref. Notes, 23-27. Rev. 11:15-18. 20:1-6.*)

V. 15-18. When Daniel had considered these emblems of future times, he foresaw that idolatrous empires would occasion great and durable calamities to the church of God, before a happy event could be expected: yet he did not fully understand what was meant, nor how matters would end; and he was therefore much grieved and troubled in mind. (*Marg. and Marg. Ref. r, s.*) So that, desiring information from one of the numerous attendants "of him that sat on the throne," he received the following interpretation. In general, the four beasts, signified "four kings," or kingdoms, that were to arise up on earth, which would oppose the church of God: yet the saints would at length "take the kingdom, and possess it for ever," not only personally in heaven, but collectively on earth, after the ruin of the fourth kingdom; for they would rule with Christ to the end of time, and nothing would succeed this kingdom on earth, but the everlasting glory of heaven. (*Marg. Ref. y. Notes, 19-22. 2:34,35,44,45. Is. 2:2-5.*) It is with reference to this, probably, that the apostle says, "The promise that he should be the heir of the world was given to Abraham." (*Note, Rom. 4:13.*)

Out of the earth. (17) 'Shall be of the earth, earthly, and have nothing of a heavenly spirit in them; whereas the kingdom of Christ is a heavenly kingdom, which the saints shall possess.' *Louth*. (*Marg. Ref. x.*)

and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 These great beasts, which are four, are four kings, which shall arise out of the earth.

18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

21 I beheld, and the same horn made war with the saints, and prevailed against them;

22 Until the Ancient of days came, and judgment was given to the saints of the most High;

u 3:4, 9:27-40, 8:19-22. x See on 3. Ps. 17:14, John 18:36. Rev. 13:1, 11. y 2:27. Ps. 45:16, 149:5-9, Is. 60:12-14, 2 Tim. 2:11, 12. Rev. 2:26, 27, 3:21. 5:10, 20:4. * Chal. high ones, that is, things, or, places. x See on 7. 2:40-43. † hal. those. a See on 8:11, 23:24, 8:9-11. b 25. 11:36, 37. c 8:12, 24. 11:31. 2:8. Rev. 11:7-9, 12:3-4, 13:5-7, 17:6, 14, 19:19. d See on 9-11. 2 Thes. 2:8. Rev. 11:1-18, 14:8-20, 19:11-21, 20:9-15. e See on 18. Is. 63:4. Matt. 18:28. Luke 22:29-30, 1 Cor. 6:2, 3. Rev. 1:6, 3:21, 5:10, 20:4. f See on 7. 2:40. Luke 2:1. g 20. Rev. 12:8, 13:1, 17:3, 12, 13, 16-18. h See

V. 19-22. Daniel seems to have been satisfied with knowing in general, that the three first kingdoms would resemble such monarchies as he had seen: but he was anxious to learn more about the kingdom, intended by the fourth beast, which was so different from all the rest, and so formidable with "teeth of iron, and nails of brass." (Note, 7.)—The "nails of brass" were not before mentioned. Brass was the emblem of the third kingdom in Nebuchadnezzar's dream, (2:39.) and some suppose this to intimate, that the fourth kingdom would employ the power of the third kingdom in the east, to oppress other nations; though the seat of the fourth kingdom, the body of the beast, was in the west!—The prophet, however, supposed this to represent some more formidable enemy of the church than any of the others; as well as far more powerful and oppressive in its conquests. He wanted also to know more concerning the ten horns; but especially "the little horn," of which he had further observed, that "his look was more stout than his fellows." The Roman court and Pontiff, from very inconsiderable beginnings, for many ages domineered over those kingdoms intended by the ten horns, in the most audacious manner; laying them under interdicts and excommunications, levying heavy taxes on them; deposing kings, and disposing of their dominions; absolving their subjects from their oaths of allegiance, and exciting them to rebellions and insurrections; claiming a supremacy in all causes; and so trampling on the greatest monarchs, as never was done by any other power. Daniel had also noticed, that this horn had "made war with the saints, and prevailed against them;" and accordingly the persecutions, massacres, and religious wars, excited by the church and bishop of Rome, have occasioned the shedding of far more blood of the saints of God, than all the persecutions of professed heathens from the foundation of the world. (Marg. Ref. c. Notes, Rev. 11:7-12, 13:5-7, 17:9-14.) This is the character of the same power, described by St. John as "the great harlot, who was drunk with the blood of the saints and martyrs of Jesus." (Note, Rev. 17:6.)—It was predicted also that this horn would prevail against the saints, "until the Ancient of days should come," to give judgment against it, in favour of his saints; and till they should be put in full possession of the kingdom, as one with Christ their glorious Head; and this certainly refers to future times. (Note, 8.) These were the particulars which Daniel wanted to have interpreted to him; and there was a great propriety, in matters of this nature being thus fully revealed to him, whose chief concern must be about the affairs of the church and of true religion: whilst Nebuchadnezzar's dream, of the same four monarchies, related wholly to their temporal dominion. (Marg. and Marg. Ref. z-b, d, e.)

V. 23-27. The answer of the angel to Daniel's inquiry, has been particularly adverted to in the preceding interpretation. He informed the prophet, that "the fourth beast should be the fourth kingdom," which should arise upon earth; and this could be no other than the Roman empire. This would be "diverse from all kingdoms:" the kingdoms of Alexander's successors were not remarkably different from those which had preceded them; but the Roman state was entirely dissimilar from them all, in its forms of government, and in various particulars. It would "devour the whole earth, and tread it down and break it in pieces." If we should explain this only of the land of Judah, it is obvious that the Chaldeans caused more grievous and permanent calamities to that land, than ever the successors of Alexander did: yet

and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws; and they shall be given into his hand, until a time, and times, and the dividing of time.

26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting

on 8:20, 8:9-12, 11:36. 2 Thes. 2:3-10, 1 Tim. 4:1-3, 18:20, 8:24, 25, 11:36. 37. Is. 37:23, 2 Thes. 2:4. Rev. 13:5-6, 11. k Rev. 6:9, 10, 11:7-10, 13:7-10, 14:12, 16:6, 17:6, 18:21. 12:21, 11:31, 35-38, 12:11, 2 Thes. 2:4, 1 Tim. 4:1-3. Rev. 13:15-17, m 4:25, 32, 12:7, 11:12. Rev. 11:2, 12:11, 13:5, n See on 10, 11, 22. 2 Thes. 2:8. Rev. 11:13, 20:10, 11. o See on 14, 18, 24. Ps. 149:5-6, Is. 49:23-26, 54:3, 60:11-16. Zeph. 3:19, 20. Zech. 14:9. Rev. 20:4, p 2, 44. 4:34. Ps. 145:13, Is. 9:7. Luke 1:33. John 12:34.

nothing comparable to those inflicted by the Romans: but it evidently refers to their extensive conquests in every part of the known world. When this kingdom had been divided into ten horns, or kingdoms, "another should come up after them," "diverse from the first," who should "subdue three kings," or three of the kingdoms before mentioned. (Marg. Ref. f-h.) But how was Antiochus Epiphanes different from his predecessors? Or how could he subdue three of the kings, which were in order of succession before him? Or how could he come up, "after the ten horns," if he were one of them? We can therefore find this little horn nowhere, but within the Roman empire. The monstrous power of the church and bishop of Rome, has been far more different from every other species of tyranny, than the Roman empire was from all other monarchies: and it has been seen how this power subdued three of the ten kingdoms.—This little horn would "speak great things against the most High;" let it be noted how much emphasis is laid on this circumstance: and we have noticed, and shall have frequent occasion to mention, some of the blasphemous and impious words of the Roman Antichrist. (Note, 8.)—He would also "wear out the saints of the most High." The persecutions of Antiochus Epiphanes were only for a few years: whereas those of the pope and its instruments have continued through many centuries; and, though now somewhat suspended, are probably not terminated: so that their duration and severity have "worn out the saints" of God, more than any other persecutions ever did.—He would also "think," or devise, "to change times and laws." It could not be considered as anything very singular, for a king to alter the laws in his own dominions, or as to secular matters; and no change, greatly for the worse, could be made in the religious laws and customs of the idolatrous nations: but that the little horn should presume to change the laws respecting religion, (not excepting the laws of God,) and this through the dominions of the other ten horns, as well as in his own kingdom, would be wonderful indeed. The close connexion, however, of this little horn with the other ten horns; its influence over them, and their destruction, as well as his, in consequence of this connexion; evidently show, that this was what the prophet beheld with astonishment. And has not the papal power arrogated the prerogative of making times holy or unholy, contrary to the word of God? Has it not commanded men every where to abstain from meat, and cease from work, when God required no such thing? Has it not multiplied its holy days, till scarcely four of the six working days have been left for man's labour at the same time, has it not licentious temperance and excess on its festivals and carnivals, and authorized licentious diversions on the Lord's own holy day? This power has pretended to change God's laws, or to dispense with obedience to them, that its own new laws might be observed, forbidding to marry, and licensing fornication, and many things of this sort. (Marg. Ref. l. Notes, 11:36, 37, 1 Tim. 4:1-5. Rev. 13:1-17.)—Thus matters would be left in his hands, "till a time, and times, and the dividing of time," that is, for three years and a half, or forty-two months, which, reckoning thirty days to a month, (and this was the general computation,) make just one thousand two hundred and sixty days; and those prophetic days signify one thousand two hundred and sixty years: a number which we shall repeatedly meet with in the Revelation of St. John. (Marg. Ref. m. Notes, 12:5-9, v. 7. Rev. 11:1-6, v. 2, 3. 12:3-6, v. 6, 12-17, v. 14. 13:5-7, v. 5.) At the expiration of this term, the dominion of this horn will

kingdom, 'and all dominion shall serve and obey him.

28 Hitherto is 'the end of the matter. As

q Ps. 2:6-12. 22-27, 28. 72:11. 86:9. Is. 60:12. Ob. 21. Rev. 11:15. * Or, rulers. Rev. 17:14. 19:16. † 8:17, 19. 11:27. 12:9, 13. ‡ See on 15. 8:27. 10:9, 16.

cease: he will be judged, condemned, and consumed, and his authority never revived to the end of the world. Then, "the kingdom, under the whole heaven, will be given to the people of the saints." (Notes, 13-18.) The most High will set up his everlasting and universal kingdom; all other rulers and governors will serve and obey him.—Can this mean any thing less than a universal prevalence of true religion, under the countenance of Christian princes, even to the end of the world, without any remarkable declension, or successful opposition? And has not enough of this extraordinary prophecy been already fulfilled, to warrant our assurance, that the remainder will be so too, as well as to demonstrate the divinity of the Scriptures?—Thus the second, as well as the first, prophecy of this book, relating to the four empires, reaches down below the end of the Roman empire, and to the universal empire of the Messiah. . . . The great things said to be done by the little horn, and the continuance of his power to the time of the universal conversion of the nations, put it beyond all question, that it is not one particular person that is meant, but a very long succession. . . . He is never called any other than "a little horn." . . . His greatness is chiefly placed in great words and looks, joined with singular penetration and cunning; which is of itself a presumption, that the great things he was to accomplish, would be owing to the power of others, voluntarily giving their power to him, after having been seduced by him. . . . The following small number of characters, to be gathered by plain and easy reasoning from a few passages in one prophet, (Daniel,) 'make up a singular description, not applicable to any power, that ever was or will be, but one. . . . A seducing power that was to arise, after the conversion, the downfall, and division, of the Roman empire, established in the western parts of that empire, when divided into so many' (ten) 'sovereignties; little, in comparison of these others as to secular authority; but claiming and obtaining an universal spiritual authority over the body of the western kingdoms; acquiring and maintaining this through policy and craft; . . . procuring a voluntary surrender of power from really superior sovereigns; improving it so, as to be a ringleader to these others in apostasy, persecution, and various kinds of opposition to the truth; and continuing to exert such power for such ends, under a considerable number of ages.' *MacLaurin. (Note, Rev. 17:9-14.)* From carefully comparing what different expositors have stated concerning this "little horn," and the time at which the predicted term of 1260 years began, with the prophecies themselves, I am led to conclude, that "the little horn" was in existence for a considerable time before he was possessed either of ecclesiastical or temporal dominion. That he sprang up soon after the empire was divided into ten kingdoms. (*Note, 2 Thes. 2:5-7.*) That, though the bishop of Rome even then, nay, before, made arrogant claims; yet the little horn was comparatively harmless, till by the decree of Phocas he was constituted 'UNIVERSAL BISHOP, and SUPREME HEAD OF THE CHURCH,' A. D. 606. That by this decree, "the saints, and the times and laws, were given into his hands." (25) he had the power of persecuting and domination, whether he immediately exercised it, or not. And that the 1260 years are to be dated from his being thus invested with absolute ecclesiastical dominion, and not from his becoming a temporal potentate, which did not occur till a later period. This is indeed the abstract of Mr. Faber's copious argument on this subject; in which he very successfully shows, that several other computations are inconsistent with themselves, as well as with each other; and imply, that the little horn, in many ways, was active and successful, before the time at which they date his beginning to exist. (*Faber, Vol. I. pp. 139-170.*) From the obscurity, however, of prophecy, previous to its fulfilment, we are cautioned not confidently to assign the date of future events; but, probably, at the end of 1260 years from A. D. 606, the glorious events predicted will begin to receive a remarkable accomplishment.

V. 28. Daniel, from this interpretation, foreseeing the calamities of the church, for so long a season previous to the joyful termination of them, was greatly troubled in mind, which affected his body also. He, however, laid up the matter in his memory and heart, that he might meditate on it, and derive instruction from it. (*Marg. Ref. Notes, 15-18. 8:27. Hab. 3:16.*)

PRACTICAL OBSERVATIONS.

V. 1-14. Those splendid achievements, and that extensive authority, which excite admiration, applause, envy, or ambition, often rank men with destructive hurricanes and savage beasts, in the judgment of God and of his saints. These are the instruments of divine vengeance on a guilty world, which is kept in perpetual agitation by their contest; as the great sea is by the raging of the conflicting winds. They are indeed diverse from each other; but agree in their aim to aggrandize themselves, and to gain the dominion, by making havoc of the human species, and trampling men under their feet: and many around them, by their flattering encomiums and delusive oratory, call on them to "arise and devour much flesh."

for me Daniel, 'my cogitations much troubled me and my countenance changed in me: 'but I kept the matter in my heart.

1 Gen. 37:10, 11. Mark 9:10. Luke 2:19, 51. 9:44.

The greater renown such chieftains received, from posterity, the more mischievous were they to their contemporaries: and whilst our youth are taught to admire the exploits of the Greeks and Romans, they are seldom led to reflect on the dire carnage, and widely spread desolations, which their wars occasioned. No savage beast, nor even the worst qualities of them all put together, can equal the odious constituents of an ambitious conqueror's character: and an Alexander, or a Julius Cesar, may be considered as a compound of pride, ambition, selfishness, rage, and cruelty; whilst he can glory in the slaughter of a million of his own species, for the sole purpose of advancing his own reputation and greatness, or of extending the dominions and wealth of his idolized country. But when we look at such beasts as dreadful and terrible, and exceedingly strong, and consider their fatal successes; we should recollect, that they are under the secret direction of God, whose "counsel shall stand, and he will do all his pleasure;" and thus we shall be preserved from either admiring or dreading them. For these lions and monsters of more savage breed, are all chained: the dominion given them has its appointed extent and duration; their wrath shall turn to the praise of the Lord, and "the remainder of it he will restrain." Whilst he has work for them as his executioners, they have rapid success; when that is done they disappear, or are broken in pieces; and as one of them after another is removed, and the earth seems to be at rest, being delivered from a scourge and a curse; another rises up perhaps still more outrageous and mischievous. But, in whatever form, age, or place, they "practise and prosper;" or whatever be their courage and sagacity, or their arrogance, impiety, and cruelty, in war, or in persecution; their thrones will be cast down, to make way for the kingdom of "the Ancient of days," the everlasting God, whose works and counsels are all in glorious justice, holiness, wisdom, and majesty; and whose wrath is a devouring fire against all his enemies. He will "put down all authority" which exalts itself against him; and the terrible displays of his power and wrath, in his temporal judgments on the nations, form an emblem of that day, when we must all appear before his tribunal to give an account of our works: "when the books shall be opened, and all, whose names shall not be found written in the book of life, will be cast into the lake of fire;" "when thousand thousands shall minister unto him, and ten thousand times ten thousand shall stand before him." Ere that solemn decisive season shall arrive, for the manifestation of the glory of God to all worlds, in his dealings with his creatures; the doom of each of us will be determined, at the hour of our death; and before the end shall come, the Father will openly and actually give unto his incarnate Son, our Mediator and Judge, the inheritance of the nations, as his willing subjects. Of this he gave a proof, when he "raised him from the dead, and gave him glory;" when the divine Saviour ascended up on high, and was brought by his attending angels before the Ancient of days; and when all "power in heaven and earth was given to him."

V. 15-28. Hitherto it has been permitted, that the depravity of man should be exposed, in the conduct of many rivals and competitors to "the Lord of glory;" of many enemies, who have opposed his cause, and made havoc of innumerable multitudes of his saints; and have prevented the success of their efforts, in spreading that glorious cause, which they loved more than their lives. Yet they have never prevented the eternal felicity of any one chosen vessel of mercy; nor could "the gates of hell ever prevail against the church."—Idolatry, impiety, arrogance, and persecution have generally been concomitants; and have always been odious and pernicious; but never so odious and pernicious, as when covered with a mask of religion. There have been and will be many antichrists; but he "that sits in the temple of God, and exalts himself above all that is called God, or is worshipped," has been more fierce and "stout than his fellows;" and has "worn out the saints of the most High, and thought to change times and laws," more than they all; and his condemnation will be proportionably dreadful for the judgment shall sit, and "the Lord will destroy him with the breath of his mouth, and with the brightness of his coming." (*Note, 2 Thes. 2:8-12, v. 8.*) Other tyrants and persecutors may be spared for a season, even when dethroned; but this enemy shall be wholly destroyed, and cast into the fire. Then all idolatry and false worship shall cease, and our Redeemer shall receive dominion and glory, and a kingdom over all people, nations, and languages, which shall never pass away nor be destroyed.—We must not indeed be ambitious of temporal power, or use unhallowed means to subvert even antichristian tyranny: but we may pray that God our Saviour would plead his own cause, and fulfil his word, and make his truth victorious: we may desire to be instrumental in forwarding these happy events, in any way in which it may please him to employ us; and we may anticipate with joy those glorious times, when "all nations shall fall down before" our Redeemer, "and all kings shall do him service;" and

CHAPTER VIII.

Daniel has a vision of a ram, and a he-goat that overcame the ram, 1-7. The horn of the goat is broken, and four horns come up in its stead, 8. A little horn springs from one of them and becomes exceedingly great, and does much mischief, 9-12. The duration of these events, 13, 14. Gabriel shows Daniel, that this vision related to the kingdom of the Medes and Persians as conquered by the Macedonians; and to a power that would thence arise, and extensively, and for a long time, prevail against the church, 15-25. The certainty and remote futurity of the events; and Daniel's grief, astonishment, and sickness, 26, 27.

IN the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

2 And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last.

a See on 7:1. b 15. 7:15, 28. 9, 2. 10:2, 7. 11:4. c 3. See on 7:2, 15. Num. 12:6. Heb. 1:1. d Neh. 1:1. Ezech. 2:8. 3:15. 7:16. 8:15. 9:11, 15. e Gen. 10:22. 14:1. Is. 21:2. Jer. 23:25. 49:34-39. Ez. 32:24. f 16. g 10:5. Num. 24:2. Josh. 24:31. 1 Chr. 21:16. Zech. 1:18. 2:1. 5:1, 5, 9. 6:1. h 20. 2:39. 7:5. 15:31. 6:28. Ezra 1:2. 4:5. Ezech. 1:3. Is. 13:17. 21:2. 44:28. Jer. 51:11. i Heb. the second.

when every throne on earth shall be filled by those, who do his will and seek his glory. We should make serious inquiry into these matters, as well as into other parts of God's word; and by proper examination and humble prayer, we shall thence deduce encouragement to our hope, and find strength added to our faith. We should keep them in our hearts, and expect the approaching period, when "the saints shall receive the kingdom," and their cause shall finally triumph over all opposition; and the trouble, arising from the views which we receive of the sufferings to be endured by God's people, will be counterbalanced by the expectation of so glorious an event. May we be numbered with the saints, now they are under the cross, that we may share all their triumphs, and be "numbered with them in glory everlasting."

NOTES.—CHAP. VIII. V. 1. The Chaldeans were not particularly concerned in the subsequent prophecies; and therefore they were written in the Hebrew tongue, as more useful to the Jews.—(Marg. Ref. Notes, 2A. 7:1.)

V. 2. Shushan or Susa, was afterwards the capital city of the Persian empire; and many commentators suppose, that Daniel was there only in vision, (as Ezekiel had been carried to Jerusalem,) and that he was actually at Babylon at the time. (Marg. Ref. Notes, Neh. 1:4. Ez. 8:1-4. 11:22-25. 40:2.) Indeed the language may admit of this interpretation; yet it does not appear why the scene of the vision should be Shushan, if he were not really there. But it is inquired, what he should do at Shushan, when Belshazzar, who employed him, was at war with the Medes and Persians. He might however be there, as employed in some embassy from Belshazzar to Cyrus, or some of the parties engaged in war against him. Indeed it is probable, that Shushan was at this time in the hands of the king of Babylon. Nebuchadnezzar conquered Elam, according to Jeremiah's prediction; (Notes, Jer. 49:34-39.) and it does not appear that Cyrus had at this time retaken it. Elam is indeed sometimes used for Persia; but the province of Elam was only a part of that country.—Daniel's residing in the palace at Shushan shows, that he still continued in those posts of honour to which Nebuchadnezzar had advanced him. (27) Lowth.—Ulai. This river divides Susiana from the province of Elam, properly so called. See Pliny's Lowth.

V. 3, 4. The kingdom of Media and Persia, before represented by a voracious bear, was on this occasion shown to Daniel, under the form of a ram with two horns. (20. Notes, 2:39. 7:5.) The bear aptly described the nature of this monarchy; but the "ram with two horns," was its known emblem in those countries. The original word for "a ram," and that for *Elam*, or *Persia*, have a great affinity: it was usual for the kings of Persia to wear a diadem of gold made like a ram's head, and it is said that, "rams' heads with horns, one higher and the other lower, are still to be seen on the pillars at Persepolis." The Chaldean monarchy was drawing near to its end, when Daniel had this vision; and its subversion had been sufficiently predicted; this vision therefore was introduced by the emblem of the Medo-Persian empire. The two horns of this ram, one higher than the other, do not mean Darius and Cyrus, or any two princes; for the ram had two horns, when he was smitten by the goat, or the Macedonians; (7) but they signify the joint power of the Medes and Persians forming one monarchy. The Medes were the most ancient of the two nations, and had been most eminent; but the Persians became most powerful and renowned; so that "the higher horn came up last" (Marg. and Marg. Ref. i.) This ram, though comparatively a feeble animal, was seen "pushing" with his horns, "westward, northward, and southward," so that none could withstand or escape him, or prevent his executing his purposes, and becoming great. Persia lay to the east of Babylon; and the

4 I saw the ram pushing westward, and northward, and southward; so that no beast might stand before him, neither was there any that could deliver out of his hand; and he became great.

5 And as I was considering, behold, a he-goat came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes.

6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he-goat waxed very great: and when he was strong, the great horn was

k 5:30, 31. 7:5. 11:2. Is. 43:1-5. Jer. 50: 51. 17. Job 10:7. Ps. 7:2. 50:22. Mic. 5:8. m 5:19. 11:3, 16, 36. n 21. 2:32, 39. 7:8. i Or, none touched him in the earth. j Heb. a horn of sight. 8:21. 11:3. o See on 3: p 11:11. q Lev. 26:37. Josh. 8:20. r See on 7:7. s See on 7:7. t Deut. 31:20. Ezech. 9:4. Jer. 5:27. Ez. 16:7. u 4:31. 5:20. 2 Chr. 26:16. Ps. 82:6, 7. Ez. 28:9. x 22. 7:6. 11:4.

kingdoms extended their conquests westward, as far as the Egean sea; north and northwest, they subdued various people even to the Caspian and Euxine sea: and to the south and southwest, they vanquished Egypt and several of the adjacent regions. Some of the later kings of Persia carried their arms also into the east; but it is not certain, that they made any conquests in that quarter. The kingdom of Ahasuerus indeed is said to have extended "from India to Ethiopia," but this seems only to imply, that it reached to the borders of India, (Note, Esth. 1:1, 2.) The principal successes of the Medes and Persians, however, were "westward, and northward and southward." (Marg. Ref. Notes, 5-7. 11:2-4.)

V. 5-7. Whilst the prophet beheld with astonishment the fury and success of the ram, he observed "a he-goat come from the west" to oppose him: this was afterwards interpreted to mean the kingdom of Greece, or Macedonia, and "the little horn the first king," or, Alexander the Great, and those of his race, who for a short time succeeded him. (21) A Goat was the known emblem of this kingdom; and the Macedonians had long been called the Goats' people; For Caranus their first king, going with a great multitude of Greeks, to seek new habitations in Macedonia, was commanded by the oracle to take the goats for his guides to empire: and afterwards seeing a herd of goats fleeing from a violent storm; he followed them to Edessa, and there fixed the seat of his empire, made the goats his ensigns, and called the city *Egeae*, or the Goats' town, and the people *Egeadae*, or the Goat's people. Bp. Newton.—The Persian kings had made some very formidable but unsuccessful attempts to subdue the Greeks, and by repeated injuries they had so exasperated the whole nation, that, laying aside their quarrels with each other, they united against the common enemy. The politics and successes of Philip king of Macedon, and other circumstances, had concurred to make way for Alexander the Great, to accomplish his design of leading an army into Asia, to conquer if possible the Persian empire. With a small body of most valiant and well disciplined soldiers, the flower of Greece and Macedon, he marched into Asia; and his progress and successes were so rapid, that his army seemed, as it were, to fly above, and "not to touch," the surface of "the earth;" and when Darius the Persian king came to meet him, with armies perhaps twenty times as large, he was attacked with such impetuosity, and routed with such immense slaughter; that by the loss of three great battles, his power was utterly broken, he was pursued as a fugitive, and at length slain by his own servants. Afterwards Alexander with unexampled celerity marched his forces into every part of this extensive empire, bearing down all opposition, and receiving the submission of cities and nations; till the ram, the Medo-Persian kingdom, was cast down to the ground, and "stamped upon," or trodden under foot by the victor, and none could deliver it, or any part of it, out of the hands of the Macedonians. (Marg. Ref. Note, 7:6.) When Alexander first menaced Asia with an invasion, Darius treated his proposals and designs with the most affronting contempt. And he afterwards attempted to bribe his physician to poison him: these injuries had so exasperated the king and his troops, that they pursued Darius rather as an assassin, than as a competitor for honour and empire; and the he-goat attacked the ram, as "moved with choler" against him.—It is recorded by Josephus, that this prophecy was shown to Alexander by the Jewish high-priest on the following occasion. Whilst Alexander besieged Tyre, the high-priest of the Jews refused to pay tribute to him, because he had sworn allegiance to Darius; and this refusal so enraged the conqueror, that he set out in great haste to revenge himself on that nation. But, in answer to the prayers of the high priest and people, the former was directed in a vision to

broken; and for it came up four notable ones, toward the four winds of heaven.

[Practical Observations.]

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

10 And it waxed great, even to the host of

7:22. Matt. 24:31. Mark 13:27. Rev. 7:1. 22:3, 24. 7:8, 20—26. 11:21, 25. a 11:16, 41, 45. Ps. 48:2. 106:21. Jer. 3:19. Ez. 20:6, 15. Zech. 7:14. * Or, against. b 24:25. 11:28, 30, 33—36. Is. 14:13. Rev. 12:4. c 7:7, 7. d 25. 5:23. 7:25. 11:36. 2 Kings 19:22, 23. 2 Chr. 32:13—22. Is. 37:23, 29. Jer. 48:35, 42. 2 Thes. 2:4.

forth to meet Alexander, in his pontifical vestments, attended by the other priests in their sacred apparel: and when the enraged victor met this procession, he bowed down before the high-priest with religious awe and veneration. This behaviour astonished all present: but he informed them, that whilst he was planning this expedition, at Dio in Macedon, he had seen in a dream this very person in this very habit, inviting him to come into Asia, and promising him success in his expedition; and that he now meant to adore the God of the Jews, (who had directed and prospered his expedition,) in the person of his high-priest. Accordingly he peaceably entered Jerusalem, and offered sacrifices in the temple, where the high-priest showed him these prophecies of Daniel, in which it was foretold that a king of Greece should subvert the Persian empire. It is certain that Alexander granted many peculiar privileges to the Jewish nation; and this can hardly be accounted for, without admitting the truth of these events as recorded by Josephus.

V. 8. After the Macedonian kingdom had acquired extraordinary greatness and power, Alexander was cut off, when he was in the prime of his life, and in the full career of victory and prosperity; through excessive intemperance, and not without the suspicion of poison. In a few years after, the insignificant remains of his family were extinct; and then the great and noble horn of the goat was broken. Afterwards his captains had fierce contests about his dominions; till at length, four kingdoms arose, which continued for some time, and were "notable," conspicuous and eminent in the world; the kingdom of Egypt was to the south; that of Syria, and its dependencies, to the east; that of Thrace, with Bithynia, &c. to the north; and that of Macedonia to the west. (Marg. Ref. Notes, 22. 2:39. 7:6. 11:2—5.) Thus four horns sprang up from the head of the goat, in the place of the one which had been broken: but the power neither continued in the same family, nor was any one of these kingdoms equal to that of Alexander himself.

V. 9—12. (23—25.) Expositors in general used in former times to interpret this "little horn" to mean Antiochus Epiphanes, of whose persecutions we have an account in the books of Maccabees; but modern interpreters of prophecy have shown that this interpretation is not at all satisfactory; and have given us entirely other views of the subject. According to the first opinion, this part of the prophecy may be thus explained. From one of the four kingdoms, into which the dominions of Alexander were divided, came forth "a little horn;" which represented Antiochus Epiphanes, descending from the kings of Syria. This would occur "in the latter time of their kingdom," and Antiochus lived but a little time, before the Romans subdued the Grecian empire: it would also be "when the transgressors were come to the full" (23) that is, when the Jews had made themselves ripe for judgment by their crimes. This horn denoted "a king of fierce countenance," and Antiochus was a king of a most ferocious cruelty; and one that "understood dark sentences;" or, of designing subtlety. "His power would become mighty, but not by his own power:" (24) for from low beginnings he would arise to great prosperity, by the assistance of allies. After the Romans had conquered his father Antiochus the Great, and exceedingly weakened his dominions; and Seleucus, his brother, had drained all his treasures to pay the sum stipulated to the Romans; Antiochus, who had been a hostage at Rome, returned home in a very obscure manner: but being favoured by Eumenes, king of Pergamus, he obtained the kingdom in preference to his brother's posterity, and became in time powerful and formidable; carrying war into Egypt, "to the south;" and into Persia, and Armenia, "to the east;" and especially he subdued and oppressed the land of Judah, called "the pleasant land," because of the temple and ordinances of God. Thus "he waxed great" and employed his power "against the host of heaven," and "cast down some of the stars to the ground, and stamped on them;" this might figuratively describe his persecution of God's worshippers, and the cruelties which he exercised against many of the excellent and eminent persons among them. And he not only "magnified himself" against the high-priest, and the rulers of the Jews; but against God himself, "the Prince of this host," the Prince of princes: for he set up the image of Jupiter Olympus in the temple, profaned every thing with swine's flesh, compelled the Jews to blaspheme God; put a stop to the administration of all the sacred institutions, and desolated and polluted the whole sanctuary. For, to punish the sins of the Jews, "an host was given him against the daily sacrifices," i. e. God gave him power to prevail against them; so that the truth was by him cast down to the ground, and he

heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

11 Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

12 And a host was given him against the

Rev. 13:5—7. † Or, against. e Josh. 5:14, 15. Heb. 2:10. Rev. 17:14. 19:13—16. 1 Or, from. f 12. 11:31. 12:11. Ex. 29:33—42. Num. 28:3. Ez. 46:14 g See on 9:26, 27. Luke 21:5, 6, 24. § Or, the host was given over for the transgression against the daily sacrifice. h 11:31—35. Rev. 13:7.

practised wickedness, and prospered in it: (24) accomplishing his deep and dark machinations, by the most crafty politics; behaving with the utmost arrogance; and making and infringing solemn treaties and agreements, to compass the destruction of multitudes. But at length, when he was coming, full of rage, to execute vengeance on the Jews, who opposed his tyranny; he was seized with a most loathsome and dire disease, and died miserably by the evident judgment of God, without the intervention of any human power. Thus some interpret this prophecy. (Notes, 11:21.—30.) But many insuperable objections lie against this interpretation. "A horn of a beast is never taken for a single person: it always signifies a new kingdom; and the kingdom of Antiochus was an old one. Antiochus reigned over one of the four horns; and the little horn was a fifth, under its proper kings. This horn was at first a little one, and waxed exceeding great; but so did not Antiochus. . . . His kingdom on the contrary was weak, and tributary to the Romans; and he did not enlarge it. The horn was "a king of fierce countenance, and destroyed wonderfully, and prospered and practised;" . . . but Antiochus was frightened out of Egypt by a mere message of the Romans, and afterwards routed and baffled by the Jews. The horn was mighty by another's power; Antiochus acted by his own. . . . The horn cast down the sanctuary to the ground, and so did not Antiochus; he left it standing. The sanctuary and host were trampled under foot two thousand and three hundred days, (14) and in Daniel's prophecies days are put for years; but the profanation of the temple, in the reign of Antiochus, did not last so many natural days. . . . These were to last . . . to "the end of the indignation" against the Jews; and this indignation is not yet at an end. They were to last till the sanctuary which had been cast down should be cleansed; and the sanctuary is not yet cleansed." Sir Is. Newton.—"Antiochus's kingdom was nothing more than a continuation of one of the four kingdoms; and cannot possibly be reckoned as a fifth kingdom springing up among the four. . . . When he stood up "the transgressors in the Jewish nation were not come to the full." . . . The holy city was inhabited "with all peace; and the laws were kept very well; because of the godliness of Onias the high-priest, and his hatred of wickedness." 2 Mac. 3:1. Bp. Newton. These, and other expositors therefore, suppose this little horn to mean the empire of the Romans, from the time when they had got footing in Greece and Macedonia; which formed one horn of the goat. They then entered on that stage, on which these events were to take place. At first they seemed to have little power in the regions which Alexander had governed; yet that increased exceedingly, by the forces brought from Rome and Italy; and as these formed no part of this goat, "the horn grew strong not by its own power." The Roman emperors also became terrible persecutors of the Christian church, putting to death many of the brightest ornaments of the gospel, especially several of the apostles of Christ. Yea, they "magnified themselves against this Prince of the host," the King of kings; both as Pilate the Roman governor ordered his crucifixion, and as they persecuted his followers for three centuries. And after the emperors became Christians, then the church and bishop of Rome arose to great dominion, by power given from others; and they have proved "rulers of fierce countenance, and understanding dark sentences;" being ever notorious for savage cruelty and dark machinations against their opposers. (Notes, 2:40—43. 7:7, 5, 19—27. 11:31—35.) With this interpretation of Sir Isaac Newton and Bishop Newton, the writer of this comment had acquiesced, though not with full satisfaction; till the appearance of Mr. Faber's Dissertation on the Prophecies. But the careful examination of his arguments and statement on the subject has convinced him, that the Mohammedan delusion, and not that of the papacy, is here pointed out. The copious reasonings, calculations, and quotations of this learned writer, cannot possibly be even condensed into so small a compass, as to be here inserted; and the reader must be referred to the work itself. (Faber on the Prophecies, Vol. I. chap. v.) A few hints, however, may be added.—It seems unnatural to make "the little horn" of the he-goat, or the third beast, that is, of the Macedonian empire, exactly the same as "the fourth beast," or the Roman empire; especially in a prophecy, in which the fourth beast is not once mentioned; and the arguments above deduced, in support of that opinion, are by no means conclusive. It appears to me unaccountable, on mature reflection, that there should be, in these concise, yet most comprehensive prophecies of Daniel, so many repeated and particular predictions of the papal delusions in the west; and not a hint of the Mohammedan delusion in the east, the progress and effects

daily *sacrifice*, by reason of transgression, and it cast down the truth to the ground; and it practised and prospered.

13 ¶ Then I heard one saint speaking, and another saint said unto that certain saint which spake, "How long shall be the vision concerning

the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, "Unto two thousand and three hundred days," then shall the sanctuary be cleansed. [Practical Observations.]

i Ps. 119:142. Is. 59:14. 2 Thes. 2:10—12. k 4. 11:36. 1 Sam. 23:9. Job 12:6. Jer. 12:12. Rev. 13:1—17. l See on 7:16. 12:5,6. Deut. 33:2. Zech. 1:9—12. 13. 2:34. 14:5. 1 Thes. 3:13. 1 Pet. 1:12. Jude 14. * Or, the number of secrets, or, the wonderful number. Heb. Palmori. Jude 13:18. marg. s. 9:6. Matt. 11:27. Luke 10:22. John 1:18. m 12:6. Ps. 74:9,10. 79:5. Is.

6:11. Rev. 6:10. n See on 11:12. o 9:27. 11:31. 12:11. Matt. 24:15. Mark 13:14. Luke 21:20. p Or, making desolate. p 7:33. Is. 63:18. Luke 21:24. Heb. 10:29. Rev. 11:2. q 7:25. 12:7,11,12. Rev. 11:2,3. 12:14. 13:5. r Heb. even ing, morning. 26. Gen. 1:5. r Is. 1:27. Rom. 11:26,27. Rev. 11:15. s Heb. justified. Is. 45:25. Gal. 3:8.

of which have been most extensively mischievous; and are especially and separately noted as such by St. John. (Notes, Rev. 9.) The Holy Spirit, now purposing to describe the exploits of another great enemy to Christianity, recalls, in the vision of the ram and the he-goat, the attention of Daniel, to the second and third empires, whose prophetic history had been already detailed, for the purpose of introducing another "little horn," which was to come up out of one of the principal horns of the Macedonian beast, as the former "little horn" sprang up among the ten horns of the Roman beast. *Faber*, p. 190. It must be far more natural and reasonable, to look for the little horn of the he-goat, in the regions which formed the Macedonian empire, as broken into four divisions; than in any part of the Roman empire, even when extended to the same regions. It is plain, that the rise of the papal ecclesiastical authority, by which "the saints of the Most High" were delivered into the hands of the bishop of Rome, by the edict of Phocas, constituting him universal bishop, A. D. 606; and the first dawn of Mohammed's religious imposture occurred in the same year; and in all probability, the two delusions will be terminated precisely at the same time. (Note, 23—25.) In neither case, as it appears to me, is the temporal dominion exclusively, or even primarily foretold; but the religious delusion. It does not then remain to be inquired, either when the pope became a temporal prince, or when Mohammed began his conquests. The little horn of the west, and that of the east, seem to have entered on the work of spiritual delusion at the same period. It being carefully kept in mind, that the religious imposture and its effects, in both cases, are primarily meant; and the temporal authority, merely as subservient to them; it will not be any objection to this interpretation, that the dominion of the Mohammedan's began to decline in a few centuries, and probably will be extinct, before the close of the 1260 years: for the effects of the spiritual delusions will nevertheless remain, till dispelled by the triumphant light of divine truth: as will the papal delusion also, however the pope, and the dominion of the Mohammedans supporting his ecclesiastical dominion, may be crushed. The extreme corruption of the professed Christian church, and the worship of images, and angels, and saints, and manifold other corruptions, which had long been gaining ground in the church, gave occasion to the Mohammedan delusion, and plausibility to it as a protest against the idolatry of Christians, as well as of Gentiles: (23) and Mohammedism in an especial manner gained its first successes, and for a long time chiefly prevailed, in the regions which had constituted the corrupt parts of the eastern church. When Christian churches were converted into mosques; "the daily sacrifices" might be said to be "taken away," and the numbers of nominal Christians, who were thus led to apostatize, and of real Christians and ministers who perished by the sword of his warlike persecuting power, fulfilled the prediction, that "he cast down some of the host, and of the stars to the ground, and stamped on them." Mohammed allowed that Jesus was an eminent prophet; but he declared, that he himself was above him, and came to supply his deficiencies, and supersede his gospel. Thus he "magnified himself to the Prince of the host," and "stood up against the Prince of princes;" and his success through an amazing extent of country, in which his religion is upheld to this day, sufficiently showed, that he "cast down the truth to the ground," and that "he practised and prospered." (24) This was to take place in the latter time of the Grecian kingdom; (23) and it is well known, that the remains of the eastern empire, (properly speaking, the Grecian kingdom,) and the power of the Greek church, as distinguished from the Latin, were subverted by the Mohammedans; so that a mere skeleton of the latter has hitherto subsisted in the east. Whoever has read any part of the Koran, remarkable for sententious general obscurity; plausible, yet conveying no precise ideas; suited to impose on the ignorant and credulous, but incapable of enduring enlightened investigation; will see the propriety of the terms, "understanding dark sentences;" and the severe and overbearing requirements of its tenets, expressly enforced by the sword, surely mark out "a king of fierce countenance." Considered as a spiritual delusion, its power has been mighty, but not by its own power; not by the energy of the doctrine, or by a divine power attending it, as Christianity prevailed against all opponents; but by the sword of war. Mohammed cried, with little success, what preaching would do, but he prevailed only so far as to procure a few powerful adherents, by whose influence he raised an army, and by whose valour and prowess he soon accomplished great things. Yet his worldly policy, and that of his adherents and successors, was equal to their valour in war: and never perhaps exceeded, Is.

except by the little horn of the fourth beast, or the papal antichrist. (Note, 23—25.) Neither this little horn of the he-goat, nor the little horn of the fourth beast, sprang up at first, within the regions belonging to the Macedonian empire; in this respect the objections to each interpretation are equal: but Mohammedism soon spread from Mecca in Arabia, into Syria, and occupied locally, as well as authoritatively, the ancient dominion of the he-goat, and does the same to this day: which the popish delusion has never done at any time or in any degree. Mohammed and his successors came on numbers, who suspected no such harm; and while they promised themselves peace he prevailed against them: (25) of this Mr. *Faber* has adduced several remarkable instances. And finally, whatever human power has effected, or may effect, against the temporal dominion of the Mohammedan empire; the spiritual delusion will certainly be destroyed "without hand," or immediately by God himself, probably at the very time when "the man of sin" also shall be destroyed. (Marg. and Marg. Ref. Notes, 2 Thes. 2:8—12. Rev. 11:15—18. 19:11—21.)

V. 13, 14. The word rendered here "certain saint," is translated in the margin, "The Numberer of secrets," or "The wonderful Numberer;" and must mean a person of extraordinary rank, as being able to unfold those secrets which were hid from angels; and is therefore justly supposed to mean the Son of God, called the WONDERFUL COUNSELLOR, (Is. 9:6.) as being acquainted with all God's purposes and designs. John 1:18. *Louth*.—The difficulty, or impossibility rather, of making these two thousand three hundred years accord with the times of Antiochus, I suppose obliged the ancients to consider Antiochus as the type of Antichrist. . . . The question was asked, not only how long the daily sacrifice shall be taken away, and "the transgression of desolation" continue; but also how long the vision shall last. So the answer is to be understood; and these days, the whole time from the beginning of the vision, to the cleansing of the sanctuary. *Bp. Newton*.—Some difficulty is found, in determining the precise time, from which to date these two thousand three hundred years; and the case is the same, in respect of the thousand two hundred and sixty years, repeatedly stated to be the term of the desolations of the church, both by Daniel and St. John. (Notes, 12:5—13. Rev. 11:2.) "The abomination that maketh desolate" is mentioned, 11:31. A similar phrase, "for the overspreading of abominations he shall make it desolate," occurs 9:27. In both these passages, the desolating judgments brought on Jerusalem and the Jews by the idolatrous Romans, are evidently meant, and our Lord explains them in this sense, when predicting those events. (Notes, 9:25—27. v. 27. 11:31. Matt. 24:15—18, v. 15.) In those texts, no particular dates or circumstances are mentioned, which interfere with this interpretation. But the words, in this place, "the transgression of desolation;" (Marg.) are so connected with circumstances and dates, which cannot be made in any way to coincide with those events, that it is evident some other are intended. The dates in these verses must be considered in connexion with those in the twelfth chapter. "We are informed by Daniel, that "at the end of a time, and times, and half a time," or "1260 years," the restoration of the Jews will commence; and that all the matters, foretold in his preceding predictions, will be accomplished: that "from the time that the daily sacrifice shall be taken away," and "the abomination that maketh desolate set up, there shall be 1290 years," to some event or another, which however he does not specify; and that "blessed is he that waiteth, and cometh to the 1335 years," after the time when "the abomination of desolation" shall be "set up." (Dan. 12:7,11,12.) . . . Numbers, which by no efforts of calculation can be made to harmonize with the era of the siege of Jerusalem. *Faber*, Vol. I. 199. (Notes, 12:5—9. v. 7. 11—13.) Much more than 1335 years have passed since the siege and destruction of Jerusalem by the Romans, about A. D. 70; but no extraordinary events, either as to the Jews, or in fulfilment of Daniel's prophecies, have yet occurred, or any thing to place those who lived during them in a happy situation. *Bp. Newton*, compelled, as it may seem, by chronological numbers, explains the prophecy in the twelfth chapter of the Mohammedan delusion: (Note, 12:11—13.) yet "the abomination, that maketh desolate" mentioned in that chapter; (12:7.) is doubtless the same as that here spoken of. "Daniel informs us, . . . that he heard a certain saint inquiring, 'How long shall be the continuance of this vision,' (which treats of) 'this daily sacrifice,' (taken away by the little horn) "and this transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" The answer made to this ques-

15 ¶ And it came to pass, when I, *even I*, Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me *as* the appearance of a man.

16 And *I* heard a man's voice *'between the banks of Ulai, which called, and said, 'Gabriel, make this man to understand the vision.*

17 So he came near where I stood: and when he came, *I* was afraid, and fell upon my face: but he said unto me, *'Understand, 'O son of man: for at the time of the end shall be the vision.*

18 Now as he was speaking with me, *I* was in a deep sleep on my face toward the ground: but *he* touched me, and *'set me upright.*

19 And he said, Behold, *I* will make thee know what shall be in *'the last end of the indignation: for at the time appointed the end shall be.*

20 The *'ram which thou sawest having two horns, are the kings of Media and Persia.*

a See on 7:23. *t* 7:16-19. 12:8. Matt. 13:35. 24:15. Mark 4:12. 13:14. 1 Pet. 1:10, 11. Rev. 13:18. *u* 10:5, 16. Josh. 5:14. 13:5. Ez. 1:36-38. Matt. 24:30. Rev. 1:13. *x* 10:11, 12. Acts 9:7. 10:13. Rev. 1:12. *y* 2. 13:5. *z* 9:21. Luke 1:19, 26. *a* 9:22, 23. 10:14, 21. 12:7, 8. Zech. 1:9, &c. 2:4. Heb. 1:14. Rev. 12:20. *b* 10:7, 18. Gen. 17:3. Ez. 1:28. Matt. 17:8. Mark 9:4, 5. Rev. 1:17. 19:9. 10:22, 8. c 15. 9:32. 10:11. *d* See on Ez. 21. 6:2. *e* 19. 9:27. 11:35, 36. 12:4, 13. 11ab. 2:3. 17:27. 10:9, 9. Luke 9:32. 22:45. *f* 10:16, 16, 18. Gen. 15:13. Job 4:13. Ez. 2:2. Zech. 4:1. Acts 26:6. *g* *He* *me stand upon my stand- ing.* *h* See on 15-17. Rev. 1:1. 11:7, 23, 24. 9:26, 27. 11:27, 33, 35. 12:7, 8. Rev.

21 And *'the rough goat is the king of Grecia: and *'the great horn that is between his eyes is the first king.**

22 Now that being broken, *'whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.*

23 And *'in the latter time of their kingdom *'when the transgressors are *'come to the full, *'a king of fierce countenance, *'and understanding dark sentences, shall stand up.*****

24 And his power shall be mighty, *'but not by his own power: and he shall destroy wonderfully, and *'shall prosper, and practise, and *'shall destroy the mighty and the *'holy people.****

25 And *'through his policy also he shall cause craft to prosper in his hand; and he shall *'magnify himself in his heart, and by *'peace shall destroy many: he shall also *'stand up against the Prince of princes; *'but he shall be broken without hand.*****

10:7. 11:18. 15:1. 17:17. *k* See on 3. 11:19. *l* See on 5-7. 10:20. 11:2. *m* See on 11:3. *n* 11:4. *o* 10:14. Num. 24:24. *p* 38:16. 1 Tim. 4:1. *q* Gen. 15:16. Matt. 23:32. 1 Thes. 2:16. *r* 11ab. *s* accomplished. *a* See on 12:2. 7:8. 11:20, 25. Deut. 28:50. *r* 25. 11:21, 24. 2 Thes. 2:9-11. Rev. 13:11-14. 19:20. *s* Rev. 13:3-9. 17:12, 13. *t* See on 12. 11:36. *u* 10:11. 7:25. 11:31-36. Rev. 13:10. 16:15. 17:5. 19:2. *v* Heb. *people of the holy ones.* *x* See on 21:24. 2:8. 11:11-25. 22:33. *y* 11:36, 37. Jer. 48:26. *z* Or, *prosperity.* 11:21. *z* See on 11. 11:36. Rev. 17:14. 19:16. *a* 2:34, 35, 44. 7:25. 11:45. Jot 34:20. Acts 12:23. Rev. 19:19-21.

able to place in one view, the reasons which have induced the author to alter his former exposition of the prophecy. (*Marg. and Marg. Ref. Notes*, 9-14. 11:40-43.)—No doubt the character here given of this "little horn," and the prediction of his exploits, as expositors have copiously shown in a variety of circumstances, do accord to those of the Roman Antichrist: but do they accord to him exclusively? Probably, the more any sober-minded man studies the history of Mohammedism, the fuller will be his conviction, that the features of the two delusions (as of twin sisters,) are far more alike than it is generally supposed.—"The Christian churches began very early to degenerate from their primitive purity, and to apostatize in the manner predicted by St. Paul. The apostasy, however, was long confined to individuals, nor did *"the transgressors come to the full,"* until it was publicly authorized and upheld by the spiritual head of the catholic church. But in the year 606, when the "saints were delivered into the hand" of the papal horn, the apostasy became an embodied system; for immediately afterwards idolatry was openly and shamelessly established by the sovereign pontiff. In this year then the 1260 days commenced; "the transgressors came to the full" consequently in this year we must look for the rise of "the king." Accordingly the Mohammedan apostasy commenced in the east in the self-same year that the pope was constituted bishop of bishops, and supreme head of the church in the west. Inasmuch that Dr. Prideaux, struck with this wonderful chronological coincidence, could not refrain from exclaiming that Antichrist seemed at that time to have set both his feet on Christendom together, the one in the east, the other in the west." *Faber*, Vol. I. pp. 256, 257.—"The coincidence of the rise of Mohammedism, and the commencement of popery properly so called, is thus stated by Mr. Whittaker. "Daniel states the rise of Mohammed to take place, when *"the transgressors are come to the full."* St. Paul says that *"the delusion of the Man of sin"* shall be sent as a punishment because men *"believed not the truth, but had pleasure in unrighteousness,"* where surely the same period, (that in which the sins of the people call for judgment,) is characterized for the rise of the two powers. Now St. John assigns to each of them the same duration, and speaks of *"the time of their end"* as the same; and consequently they must begin at the same time; in exact correspondence with each of the separate declarations of the two former writers. Such coincidences in prophecy, of which the holy penmen themselves do not seem aware, prove, like the same in history, that the writers drew originally from the same source, with this only difference, that in the former case their information must have more than a human origin, even the operation of that *"self same Spirit, who divideth to every man severally as he will."* *Faber*, Vol. I. p. 225.

Dark sentences. (23) רִמְזֵי: Riddles, or enigmas. (See on *Note*, 1 Kings 10:1, 2, v. 2.) The word aptly describes the obscure and affected sublimity of the Koran.

V. 26. "The vision of the two thousand three hundred mornings and evenings, mentioned in the fourteenth verse." *Louth.* (*Marg. Ref. Note*, 13, 14.)—"The *"shutting up of the vision,"* implies that it should not be understood of some time: and we cannot say that it was sufficiently understood, so long as Antiochus Epiphanes was taken for the little horn. . . . The vision being *"for many days"* must necessarily infer a longer term, than the calamity under Antiochus, of three years, or three years and a half.—Such a vision could not be called long to Daniel, who had seen so much longer before.—Two thousand three hundred years, . . . may properly enough be said to be *"for many days."* *Bp Newton.* (*Marg. Ref.*)

tion was "Unto 2300 days," or, as the LXX read "2400 days," or as certain copies mentioned by Jerome read, "2200 days," "then shall the sanctuary be cleansed." Bp. Newton doubts whether these prophetic days are to be calculated from the establishment of the Persian empire, from the invasion of Asia by Alexander, or from the beginning of the history of the little horn.—Whatever doubt there may be upon this point, and whatever difficulty there may be in ascertaining which of the three readings is the true one; I cannot but think, that it is sufficiently evident, both that the 1260 days are a certain part of the 2300 days, and that these two periods exactly terminate together in the self same year.—We are expressly told that the vision of the ram and the he-goat, whenever it begins, reaches to *"the time of the end,"* "or to the last end of the indignation." (17:19.) and we are no less expressly informed that to the end of the wonders, predicted by Daniel, there shall *"be three times and a half, or 1260 days."* (12:7, 9.) Hence it necessarily follows, that since the period of 2300 days, and the period of 1260 days, both equally reach to *"the time of the end,"* or to the end of the predicted wonders; they both exactly terminate together. Thus it appears that the period of 1260 days is in fact the latter part of the greater period of 2300 days. *Faber*, Vol. I. pp. 207-211. "The prophet represents the two-horned Medo-Persian ram, not as rising from the sea, but as standing by his river: in other words, he does not speak of the origin of the monarchy, . . . but of some period, which he does not specify, in the course of its regular and settled government. Now the Medo-Persian ram rose in the year A. C. 536. . . . He continued standing, . . . till . . . A. C. 330. . . . It appears therefore, that the date of the vision must be fixed somewhere between the year A. C. 536 . . . and the year A. C. 330." *Faber*, Vol. I. 228, 229. If the 1260 years, so often spoken of, began A. D. 606, they must end A. D. 1856. . . . And 2300 reckoned backward from that period, will bring us to the year A. C. 334. And though we must not place too much confidence in the exactness of such calculations, yet the main points in this argument seem unquestionable. (*Note*, 23-25.) It may perhaps be worthy of notice, that it is now about two thousand three hundred and seventy-three years, since Daniel had this vision; and, no doubt the end of the two thousand and three hundred days or years is not very distant.

V. 15-19. The eternal Son of God seems to have stood before the prophet, in *"the appearance of a Man,"* and with a human voice to have called unto the angel Gabriel, to explain the vision to him. "The power to command the angel showed it was God."—But the glory of what he saw, and the overpowering influences of the prophetic Spirit, filled Daniel with terror and astonishment: so that he fell on his face and sunk into a deep sleep; till he was awakened, and raised up, and made to know what would come upon his people, in *"the last end of the indignation,"* and about the time appointed for the termination of it. (*Note*, 13, 14.)—But in what sense could Antiochus's persecutions be called *"the last end of the indignation,"* seeing the destruction of Jerusalem by the Romans was to follow, and all the calamities of the Jews to this day? (*Marg. Ref.*)

V. 21. *Grecia.* *Javan*, Heb. whence *Ionian*. (*Note*, Gen. 10:2-5.) Greece was the chief province of this empire, from whence it had its original and name. *Louth.* (*Note*, 9-12.)

V. 22. "Four kingdoms shall be set up by Alexander's generals, who shall be of the same nation with him, although not of his posterity; nor shall they have that power or extent of dominion which he possessed." *Louth.* (*Notes*, 8. 11: 2-4.)

V. 23-25. Many things belonging to these verses have already been anticipated: because it appeared most advise-

26 And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; ^dfor it shall be for many days.

27 And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

CHAPTER IX.

Daniel, being assured that the end of the captivity was near, fasts; and earnestly prays for the restoration of Jerusalem, 1-19. Gabriel is sent to inform him, that the city, being rebuilt, shall continue for seventy weeks of years; when the Messiah, having been cut off for the sins of his people, and the covenant confirmed with many; the legal sacrifices would be terminated, and desolating judgments overwhelm both the city and nation, 20-27.

IN the first year of ^aDarius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;

2 In the first year of his reign, I Daniel under-

^b See on 11-15. c 12:49. Rev. 10:4. 22:10. d 10:1, 14. Is. 24:22. Hos. 3:3, 4. 8:22. 7:28. 10:16. Hab. 3:6. f 2. 2:48, 49. 5:14. 1 Sam. 3:15. g See on 15-17, 2. 5:31. 6:12, 28. 11:1. * Or, in which he, &c. h 8:15, 16. Ps. 119:24, 99, 100. Matt. 24:15. Mark 13:34. Acts 8:34. 1 Tim. 4:13. 2 Tim. 3:15-17. 1 Pet. 1:10-12. 2 Pet. 1:19-21. Rev. 1:3. c 2 Chr. 36:21. Jer. 25:11-12. 27:7, 29:10. Zech. 7:5. d Ps. 74:3-7, 79:1-2. Is. 6:11, 12. 24:10-12. 64:10. Jer. 7:34. 25:18. 29:6, 18. Lam. 1:1. Mic. 3:12. e 6:10. Neh. 14. Ps. 102:15-17. Jer. 29:12, 13. 33:3. Ez. 36:37. Jam. 5:16-18. f 10:2, 3. Ezra 8:21. 9:5. 10:6. Neh. 14. 9:1. Euth. 4:1-3. 16. Ps. 35:13. 49:10, 11. Is. 22:12. Joel 1:13. 2:12. Jon. 3:6-9. Luke 2:37. Acts 10:30. Jam. 6:10. g 5-12. Lev. 26:40-42. 1 Kings 8:47-

V. 27. Daniel's fainting, sickness, and astonishment, at the prospect of the evils which he saw coming on his people and on the church, are circumstances, which confirm the supposition, that calamities of very long continuance were predicted. He, however, at length recovered his health and composure, and attended to the business, about which the king had employed him: though it seems he had only a very imperfect understanding of this extraordinary vision.

PRACTICAL OBSERVATIONS.

V. 1-8. As the Scriptures were written in the language of the people, to whom they were especially addressed; so ought they to be faithfully translated into the language of every country to which they are sent; that men may have free access to them, and be made wise to eternal salvation. Indeed every thing, in religion, should be made as plain as possible to the meanest capacity, and to the most illiterate; and whatever contradicts this intention savours more of the subtlety of Antichrist, than of the wisdom and simplicity of Christ.—“When holy men of God spake as they were moved by the Holy Ghost,” they declared future events, as if they had been eyewitnesses of the performance of them. To “this light, that shineth in a dark place, we shall do well to take heed,” until the day of glory dawn in our hearts, and “the witness in ourselves” establish at once our belief of the truth of the Scriptures, and the assurance of our own interest in the blessings there revealed. (*Notes, 2 Pet. 1:19. 1 John 5:9, 10.*)—The most feeble of the creatures become formidable enemies, if God be pleased to employ them against us; and it often happens, in providence as well as in grace, that “the first become last, and the last first.”—Powerful men commonly employ themselves in pushing down their neighbours, and trampling upon them: they are not willing that any should stand before or escape them; for they desire to do their own will, and become unrivalled in greatness, whatever mischiefs they bring upon others. But such men lay the axe to the root of their own greatness: they multiply enemies along with their successes; and thus others avenge the cause of the oppressed; and fulfil the righteous judgments of God; even when urged forward by their own impetuous ambition, rapacity, or resentment. When prosperous warriors thus drive furiously, and carry all before them, and millions admire their consummate valour and conduct, or their good fortune; perhaps their enterprises are little better than madness, though rendered successful by Providence, till they have reached their appointed limits; and then in the midst of their career of prosperity, they are suddenly removed; and while men dispute about the second causes of the disaster; it is plain that the great first Cause of all had no more of his plan for them to execute, and therefore he cut them off, to make room for other instruments. We perceive this clearly by comparing these prophecies with the records of their accomplishment; and we shall see it as evident in the case of others, as in that of Alexander, if we steadily exercise our faith on the word of God, and judge of every character, action, and event, by that rule.

V. 9-14. When turbulent conquerors are “suddenly broken” without remedy, the earth might be quiet, but that others arise in their stead, to keep the nations in perpetual tumult, and to drench the earth with the blood of its inhabitants.—This is an abstract of the history of mankind; nor have the pleasant lands, where the light of heavenly truth has most clearly shined, escaped these desolations.—Those who fill the earth with war, are frequently disposed to vex the church with persecution; and they often scarcely think themselves mighty in power, till they have declared war against the armies of the living God, and trampled down those, who are burning and shining lights on earth, and who shall shine as stars in the kingdom of God for ever. Whether they intend it, or not, they “magnify themselves against the King

stood by books the number of the years, whereof the word of the Lord came ‘to Jeremian the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

3 ¶ And I set my face unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth, and ashes:

4 And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: [*Practical Observations.*]

6 Neither have we hearkened unto thy

49. 2 Chr. 7:14. Neh. 9:2, 3. Ps. 32:5. Jer. 3:13. 1 John 1:8-10. h Ex. 20:6. 34:6, 7. Num. 14:18, 19. Deut. 5:10. 7:9. 1 Kings 8:23. Neh. 1:5. 9:32. Jer. 32:17-19. Mic. 7:18-20. Nah. 1:3-7. Luke 1:72. Rom. 8:28. Jam. 1:12. 2:5. 1 John 5:2, 3. 1 Kings 8:47-50. 2 Chr. 6:37-39. Ezra 9:6. Neh. 1:6-8. 9:33, 34. Ps. 106:6. Is. 64:5-7. Jer. 3:25. 4 Ps. 18:21. 119:102. Is. 59:13. Ez. 6:9. Hos. 1:2. Mal. 3:7. Heb. 3:12. 110. 2 Kings 17:13, 14. 2 Chr. 33:10. 26:15, 16. Is. 30:10, 11. Jer. 6:16, 17. 7:13, 25, 26. 25:3-7. 26:5. 29:19. 32:32, 33. 44:4, 5, 16. Zech. 1:4-6. 7:8-12. Matt. 21:34-40. 23:37. Luke 20:10-12. Acts 7:51, 52. 13:27. 1 Thes. 2:15, 16.

of kings, the Prince” of the holy army of martyrs, when they persecute his people. They may indeed so far prevail, as to put a stop to the public preaching of the gospel, and administration of divine ordinances; they may silence the ministers and trample on the truths and sanctuary of Christ; they may “destroy wonderfully the mighty and holy people” of God; they may unite fierceness with policy and power, “and practise and prosper;” yet their successes will have an appointed period: and when the hypocrites are detected, or cut off, and the believers are sufficiently proved and purified, they will “be broken without hand.” Many, who for a time had power given them for these purposes, have thus run their course, and perished miserably in their sins.—The two thousand and three hundred days will soon expire, when every enemy shall be destroyed, and the sanctuary cleansed; when the time of the indignation shall come to an end, and the church’s tears shall terminate in joy and praise.

V. 15-27. While some things are exceedingly plain in these prophecies, for our conviction; let us remember that difficulties still remain, among other reasons, to be a touchstone of our modesty and sincerity. If we humbly desire to understand the meaning of them, our great Prophet will lead us into it as far as is good for us: but we may be thankful to be taught by the instrumentality of men, and by the silent teaching of the Holy Spirit: for the glory even of angels, if they were to appear to us sinful worms of the earth, would scarcely be supportable; and the best of us should need much encouragement to endure their visible presence, or to hear their kindest words: at so great a distance has sin placed us from the world of spirits, to which otherwise we should have been most nearly allied! But amidst all our doubts and discouragements, on our own account, or that of the gospel, we may, if true believers, look forward with a cheerful hope of a happy event; and we should thus endeavour to compose our minds for attending on the business, to which we are severally appointed, in the church and in the world.

NOTES.—**CHAR. IX. V. 1. *Darius*, and *Marg. Ref.* *Notes*, 5:30, 31. *Ezra* 1:4.—*Marg.*]** ‘This is the same person, who is called Cyaxares, the son of Astyages, by the heathen historians, with whom Josephus agrees. . . . Astyages had the name of Ahasuerus among the Jews, as appears by a passage in Tobit, (14:15) where the taking of Nineveh is ascribed to Nebuchadanosor and Assuerus, who were the same with Nabopolassar, Nebuchadnezzar’s father, and Astyages.’ *Louth*.

V. 2, 3. It is probable that Daniel received the answer to his prayer which is recorded in the concluding part of this chapter, a short time before he was cast into the den of lions; and it was an excellent introduction to that trial of his faith and piety. (*Notes*, 6:—) He learned from the books of the prophets, especially from the writings of Jeremiah, that the desolations of Jerusalem would continue seventy years, which he understood were drawing to a conclusion. (*Marg. Ref.* b-d.) ‘We may observe from hence, that the prophets studied the writings of those prophets who were before them, for the more perfect understanding of the times when their prophecies were to be fulfilled.’ *Louth*. These seventy years were dated from the latter end of the third or beginning of the fourth year of Jehoiakim, when Daniel was carried captive, and this was the sixty-ninth of them. (*See on Note*, 1:1, 2.)—The prophet was considerably above eighty years of age at this time, and chief President of the whole kingdom: yet he diligently set himself to seek from God, by prayer and fasting, with every token of sorrow, humiliation, and self-denial, the performance of his promised mercy to his afflicted people, and his future blessings upon them. He had his regular hours of prayer three times a day, and we may be sure that he did not forget his people on those occasions: (*Note*, 6:10, 11.) yet he regarded it as a duty incumbent on

servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, 'righteousness *'belongeth* unto thee, but *'unto* us confusion of faces, as at this day: to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

8 O Lord, *'to* us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 To *'the* Lord our God *belong* mercies and forgivenesses, *'though* we have rebelled against him;

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, *'which* he set before *'us* by his servants the prophets.

11 Yea, *'all* Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore *'the* curse is poured upon us, and the oath *that is* written in the law of Moses the servant of God, because we have sinned against him.

12 And he hath *'confirmed* his words, which he spake against us, and against *'our* judges that judged us, by bringing upon us a great evil: for *'under* the whole heaven hath not been done as hath been done upon Jerusalem.

13 As *'it* is written in the law of Moses, all this evil is come upon us: *'yet* *'made* we not our

prayer before the LORD our God, *'that* we might turn from our iniquities, and understand thy truth.

14 Therefore hath the LORD *'watched* upon the evil, and brought it upon us: for *'the* LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice.

15 And now, O Lord our God, *'that* hast brought thy people forth out of the land of Egypt with a mighty hand, and hast *'gotten* thee renowned, as at this day; *'we* have sinned, we have done wickedly.

16 *'O* Lord, *'according* to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, *'thy* holy mountain: because for our sins and *'for* the iniquities of our fathers, *'Jerusalem* and thy people *are become* a reproach to all *that are* about us.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and *'cause* thy face to shine upon *'thy* sanctuary that is desolate, *'for* the Lord's sake.

18 O my God, *'incline* thine ear, and hear; open thine eyes, and behold our desolations, and the city *'which* is called by thy name: *'for* we do not *'present* our supplications before thee for our righteousness, but for thy great mercies.

19 O Lord, hear; *'O* Lord, forgive; O Lord, hearken and do; *'defer* not, for *'thine* own sake, O my God: *'for* thy city and thy people *are* called by thy name.

[Practical Observations.]

ra Ezra 9:7. Neh. 9:32-34. n 8:14. Deut. 32:4. Ezra 9:13. Neh. 9:33. Pa. 5:14, 14. 119:137. Jer. 12:1. Luke 23:40, 41. * Or, thou hast, &c. o Ezra 9:6, 7. Pa. 44:15. Is. 45:16, 17. Jer. 2:26, 27. 3:35. Ez. 16:3. 36:31. Rom. 6:21. p Deut. 4:27. 2 Kings 17:6, 7. Is. 11:11. Jer. 24:9. Am. 9:3. Acts 3:5-11. q See on 6:1. Jer. 14:20. Lam. 1:7, 8, 18. 3:42. 5:16. * 7. Ez. 44:6, 7. Num. 14:18, 19. Neh. 9:17, 31. Pa. 62:12. 86:5, 15. 130:47. 145:8, 9. Is. 54:7. 63:7. Lam. 3:22, 23. Jon. 4:2. Mic. 7:18, 19. Eph. 1:6-8. 2:4-7. t See on 5: Neh. 9:18, 19, 28-30. Pa. 106:43-45. Jer. 14:7. Ez. 20:8, 9, 13, 14. u See on 5: 2 Kings 17:13. 18:12. Ezra 9:10, 11. Neh. 9:13-17. Heb. 1:1. * 2 Kings 17:18-22. Is. 14:4. Jer. 8:5-10. 9:26. Ez. 22:26-31. y Lev. 25:14. & Deut. 27:15-26. 28:15, &c. 29:25. &c. 30:17-19. 31:17, 18. 32:19-42. z Is. 44:26. Lam. 2:17. Ez. 13:6. Matt. 5:16. Rom. 15:8. a 1 Kings 39. Job 12:17. Pa. 2:10. 148:11. Prov. 8:16. b Lam. 1:12. 2:13. &c. Ez. 5:9. Joel 2:2. Am. 3:2. Matt. 21:21. Mark 13:18. Luke 21:32. c See on 11. Is. 42:9. John 10:35. d Job 36:13. Is. 9:13. Jer. 3:20. 5:3. Hos. 7:7, 10, 14. f Heb. *entrusted* we not the face of; &c. e Deut. 28:4. Pa. 85:4. 119:18, 27, 73. Is. 64:7. Jer. 31:18. Lam. 5:21.

him, to set apart stated seasons for mortification and devotion, in the distressed state of his people and the church of God. (Marg. Ref. c, f.)

V. 4. It may be supposed, that Daniel enlarged very much on these particulars, in his copious supplications, of which he has given a compendium. In these he first confessed the sins of himself and his people, and professed his belief in the terrible greatness and power of Israel's God, and his covenanted mercy and favour to those, who loved him and kept his commandments: for others were only nominal Israelites, who had forfeited their privileges by their crimes, and by impenitence and unbelief. (Marg. Ref. Notes, Ez. 20:6. 34:5-7. Lev. 26:40-42. Ezra 9:6. Neh. 1:5-11. 9:2, 3. Mic. 7:18-20. Nah. 1:2-6. Rom. 8:28-31. v 28. Heb. 12:22-29.)—The better men are, the greater is the sense of their guilt, and the deeper is their humiliation. (Job 42:6. * Tim. 1:15.)—Louth. (Notes, and P. O. Matt. 8:5-13. * Note, Eph. 3:8.)

V. 5, 6. Marg. Ref. Notes, 7-10. 1 Kings 8:46-53. Ezra 9:7. Neh. 9:26-34. Ps. 106:6, 7, 34-38.

V. 7-10. 'He sheweth that whensoever God punisheth, he doth it for just cause: and thus the godly never accuse him of rigour, as the wicked do; but acknowledge that in themselves there is just cause why he should so entreat them.'—Daniel also recollected, that abundant mercies and forgivenesses, as well as perfect justice, belonged to God: so that even the rebellious might hope in him, when brought to a sense of their guilt and danger.—The kings of Judah and Israel were dead, and there were at that time no inhabitants of Judah or Jerusalem; but the prophet considers not only the generation of Israel then living, but also the several orders of men, who, in former ages, had provoked God to pour out vengeance on the nation. He shows that the whole blame lay on them, and that they had all acted most shamefully. Some had been covered with "confusion of face," as true penitents, and the rest would inherit everlasting shame and contempt. (Marg. and Marg. Ref. Note, 12:2, 3.)

Set before us, &c. (10) Or, "Placed before our faces." The plain instructions and pressing exhortations of the prophets are thus described, in order to aggravate the guilt of those who notwithstanding persisted in rebellion. (Marg. Ref. u. Notes, 2 Kings 17:12-15. Neh. 9:26-30. Zech. 1:5, 6. 7:8-13. Acts 7:51-53.)

V. 11. Marg. Ref. Notes, Deut. 27:15-26. 28:15. 29:10-19. 25. Lam. 2:17. Ez. 20:33-38.

V. 12. (Marg. Ref.) The destruction of Jerusalem by

Luke 24:45. John 6:45. 8:32. Eph. 1:17, 18. 4:21. Jam. 1:5. f Jer. 31:28. 44:27. g See on 7. Neh. 9:33. Pa. 51:14. h Ex. 6:1, 6. 14: 15: 32:11. 1 Kings 8:51. Neh. 1:10. Jer. 32:30-32. 2 Cor. 1:10. i Ex. 9:16. 14:18. Neh. 9:10. Ps. 106:6. Is. 55:13. j Heb. *made* thee a name. k See on 5. Luke 15:18, 19, 21. 18:13. l 1 Sam. 12:7. Neh. 9:8. Ps. 31:1. 71:2. 143:1. Mic. 6:4, 5. 2 Thes. 1:6. 1 John 1:9. l See on 20. Pa. 87:1-3. Joel 3:17. Zech. 8:3. m Ex. 30:5. 1 Lev. 26:39, 40. 106:6. &c. Matt. 23:31. Luke 11:47-51. n 1 Kings 9:7-9. Pa. 44:13, 14. 79:4. Is. 64:9-11. Jer. 24:9. 29:18. Lam. 1:8, 9. 2:15, 16. o Num. 6:23-26. Pa. 46. 67:1. 80:1, 3, 7, 19. 119:135. Rev. 21:23. p Lam. 5:16. q See on 10. John 16:24. 9 Cor. 1:29. r 1 Kings 19:29. 2 Kings 19:36. Pa. 17:6, 7. Is. 37:17. 63:15-19. 64:12. s Heb. *whereupon* thy name is called. Jer. 7:10. 14:9. 15:16. 25:29. 1 Cor. 1:2. s Is. 64:6. Jer. 14:7. Ez. 36:32. t Heb. *cause* to *fall*. Jer. 37:20. marg. t Num. 14:19. 1 Kings 8:30-39. 2 Chr. 6:21, 25-30, 39. Am. 7:2. Luke 11:8. u Pa. 44:25-26. 74:9-11. 79:5. 85:5, 6. 102:13, 14. Is. 64:9-12. x Pa. 79:8-10. 102:15, 16. 115:1, 2. Jer. 14:7, 20, 21. Ez. 30:3, 14, 22. 38:22. 39:25. Eph. 1:6, 12. 3:10. y See on 18. Pa. 79:6. Is. 63:16-18. Jer. 14:8. 25:29.

the Romans, and the condition of the Jews during almost eighteen centuries, have far more exceeded all the miseries caused by the Chaldeans in taking Jerusalem, and in the Babylonish captivity, than those miseries exceeded the judgments inflicted on other nations: and, is it not then evident, that the guilt of crucifying the Messiah, and rejecting his Gospel, was immensely more atrocious, than all their previous transgressions? (Note, 25-27.)

V. 13. As it is written, &c.] 'A devout acknowledgment of God's justice and providence in making his judgments exactly fulfil the threatenings denounced many ages before by Moses. (Lev. 26:14, &c. Deut. 28:15, &c.) Louth.—Thus every succeeding part of the sacred writings attests and proves the divine authority of those parts which preceded. The history relates the fulfilment of former predictions; and then new prophecies are added, which future events accomplish. (Note, Is. 42:9.)

Yet made we not, &c.] Few of the Jews, comparatively, humbly prayed for deliverance from their troubles, as expecting it from the power and mercy of God: and some, who prayed to him for help in affliction, did not seek for his converting grace, or desire to be turned from all their iniquities, and to stand before his truth and will. (Marg. Ref. d, e. Notes, Is. 64:6-8. v 7. Jer. 31:18-20. Lam. 5:19-22. v 21. 2 Tim. 2:23-26.)

V. 14. Marg. Ref. Note, 7-10.—[Watched.] The Jews had watched for opportunities of committing wickedness; and therefore the Lord watched his opportunity of executing deserved punishment upon them: that is, he did it at the most proper time, and in the most effectual manner, in order to make known the glory of his holy name. (Note, Jer. 31:27, 28.)

V. 15, 16. Marg. and Marg. Ref. h, i, l, n.—Thy righteousness. (16) The Lord had glorified his "righteousness" in punishing the people for their sins; but his justice would also consist with the exercise of mercy towards them, and, as he had promised to deliver and restore them, it was become in some sense an act of righteousness to do it; the honour also of his word and of his holy name required this, and it involved all the interests of truth and righteousness on earth. 'According to all thy merciful promises and the performance thereof.' (Marg. Ref. k. Notes, Ps. 78-11. 143:1, 2. 1 John 1:8-10. v 9.)

V. 17. Marg. Ref. Notes, Num. 6:24-26. Ps. 4:6-8. 67:1-3.—[The Lord's sake.] That is, either for *'his* own name's sake; and not for their sake; (Ez. 36:22, 32.) or for the sake of Christ, "the Lord," as most Christian interpreters

20 ¶ And 'while I was speaking, and praying, and 'confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God ^bfor the holy mountain of my God;

21 Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused ^dto fly 'swiftly, 'touched me about ^tthe time of the evening-oblation.

22 And she informed me, and talked with me, and said, O Daniel, I am now come forth to 'give thee skill and understanding.

23 At 'the beginning of thy supplications the 'commandment came forth, and I am come to show thee; in 'that *hour* ^ggreatly beloved: there-

2 to 10:12. Ps. 32:5, 145:18. Is. 59:9, 65:24. Acts 4:31. 10:30, 31. a See on 4. Ec. 7:20. Is. 65:1. Jer. 3:23. Jam. 3:2. John 1:8-10. b See on 16. Ps. 137:5, 6. Is. 56:7, 62:6, 7. Zech. 8:3. Rev. 21:2, 10. c 8:16, 10:16. Luke 1:19, 26. d Ps. 103:20, 104:4. Is. 6:2. Ez. 1:11, 14. Heb. 1:7. e Heb. with nearness, or, fight. e 8:18, 10:10, 16:18, Is. 6:6, 7. Acts 12:7. Heb. 1:14. f 1 Kings 18:36. Ezra 9:5. Matt. 27:46. Acts 3:1, 10:3, 9. g See on 24-27. 8:16, 10:21. Zech. 1:9, 14: 6:4, 5. Rev. 11:1. h Heb. make thee skilful of understanding. h 10:12, 1 Heb. word. 11:10, 11, 19. Luke 1:29. i Heb. a man of desires. Cant. 7:10. Ez. 24:16, 26:12. margine. k Matt. 24:15. 1 Lev. 25:8. Num. 14:24. Ez. 4:6. l Or, restrain. Matt. 1:21. 1 John 3:8. m Lam. 4:22. Col. 2:14. Heb. 9:26, 10:14. n Or, seal up. Ez. 28:12. n Lev. 8:15. 2 Chr. 29:24. Is. 53:10. Rom. 5:10.

have understood it.—'For the sake of the Messias, known by the title of the Lord among the Jews; (Ps. 110:1.) and called "Messiah the Prince." (25) All God's promises are fulfilled in and for the sake of Christ. (2 Cor. 1:20.) Louth.—Jerusalem must be rebuilt and the Jews restored, in order to the performance of the promises concerning the Lord Christ. (Note, Hos. 1:6, 7.)

V. 18. *Marg. Ref.* Notes, 1 Kings 8:28-30, 46-53. 2 Kings 19:14-19. Neh. 1:5-11, 9:31-35. Is. 64:6-8. Jer. 14:7-9. Ez. 36:31-37.—We do not, &c.] 'Declaring that the godly life only unto God's mercies, and renounce their own works, when they seek for the remission of their sins.'

V. 19. 'He could not content himself with any vehemency of words; for he was so led with a fervent zeal; considering God's promise made to the city, in respect of the church, and for the advancement of his glory.' (Marg. Ref. Notes, Ps. 44:23-26, 79:8-13, 102:12-22. Is. 63:15-19, 64:9-12.)—Perhaps Daniel feared lest the promised blessing should be delayed, through the neglect of the people; supposing that but few of them earnestly prayed for it. (Notes, Jer. 29:11-14. Ez. 36:37.)—The humble, fervent, believing importunity of his prayer, is most admirable, and worthy of imitation.

V. 20. *Marg. Ref.*—My sin, &c.] Daniel's character stands so fair in Scripture, for wisdom and piety, from early youth to extreme old age, that we should scarcely have known that he was a sinner if he had not told us so: yet doubtless he was proportionably humbled before God for his sins of heart and life; and considered the continued calamities of the nation as a chastisement of his offences, as well as for those of his countrymen. (Notes, Ec. 7:19, 20. Is. 6:5, 53:4-6, v. 6. Jam. 3:1, 2, v. 2. 1 John 1:8-10, 3:4-6, v. 5.)

V. 21-23. While Daniel was thus humbling himself before God, and earnestly pleading in behalf of his people and Jerusalem, and for blessings on the church of God; the angel Gabriel, (called here "the man," because he appeared in human form,) whom he had seen in a former vision, (8:16.) came flying swiftly, as one in haste and earnest, to answer his prayers and relieve his anxiety. He touched Daniel about the time of the evening-oblation, the hour when it had been offered while the temple was standing; or at three o'clock in the afternoon: about which hour Christ our Sacrifice expired. (Marg. Ref. f. Notes, 1 Kings 18:36, 37. Acts 10:3-8, v. 3.) Probably, Daniel had spent all the former part of the day in fasting, prayer, and religious exercises, and was about to conclude for the present: but, whilst he was thus earnestly engaged, the angel "touched him," and excited his attention; informing him that he was commissioned to instruct him in the most important matters, connected with the subject of his prayers: for he had no sooner begun to pray, than the Lord commanded Gabriel to come to him; as he was a man "greatly beloved," a special favourite of heaven, even one in whom the Lord greatly delighted. (Marg. and Ref.) Therefore he should understand the plan of Providence, and be enabled to consider the vision in a satisfactory manner. (Marg. and Marg. Ref. g-k. Notes, Matt. 24:15-18, v. 15. Rev. 1:3, 22:6, 7.)—It is probable that Daniel had prayed, not only for the restoration of the Jews from captivity, and the rebuilding of the city and temple; but also, that it might be preserved from returning to those sins which had brought the calamities upon them; for the continuance of divine favour to them; and for all the blessings which were expected from the coming of the promised Messiah; and the following vision was an answer to these prayers and desires of his heart. (Note, Is. 65:24, 25, v. 24.)—Learned men have observed a near affinity between the prophecy of Daniel, and the Revelation of St. John; and we may take notice, that much the same title is given to them

fore 'understand the matter, and consider the vision.

24 Seventy 'weeks are determined upon thy people and upon thy holy city, to 'finish the transgression, 'and to 'make an end of sins, and 'to make reconciliation for iniquity, and 'to bring in everlasting righteousness, and 'to seal up the vision and 'prophecy, 'and to anoint 'the most Holy.

25 Know therefore 'and understand, that 'from the going forth of the commandment 'to 'restore and to build Jerusalem unto 'the Messiah 'the Prince shall be seven weeks, and threescore and two weeks: the street shall 'be built again, and the 'wall, 'even in 'troublesome times.

26 And after threescore and two weeks shall

2 Cor. 5:18-20. Col. 1:20, 21. Heb. 2:17. o Is. 51:6, 8, 53:11, 56:1. Jer. 23:6, Rom. 3:21, 22. 1 Cor. 1:30. 2 Cor. 5:21. Phil. 3:9. Heb. 9:12-14, 2 Pet. 1:1, p Matt. 11:13. Luke 24:23-27, 44, 45. John 19:28-30. q Heb. prophet. Acts 3:22, q Ps. 2:6, marg. 45:7. Is. 61:1. Luke 4:18-21. John 3:34. Heb. 1:8, 9, r Mark 1:24. Luke 1:35. Acts 3:14. Heb. 7:26. Rev. 3:7. s See on 23. Matt. 13:33. Mark 13:14. Acts 9:30. t Ezra 4:24, 6:1-15, 7:18-26. Neh. 2:1-8, 3:1, &c. || Or, build again. u John 1:41. 4:25. v 8:11, 25. Is. 5:6, 55:4, Mic. 5:2. Acts 3:15, 5:31. Rev. 1:5, 19:16. || Heb. return and be builded. §§ Or, be each, or, ditch. x Neh. 4:8, 16-18, Eph. 5:16, ||| Heb. strait of times. Neh. 6:15.

both. Daniel is styled "a man greatly beloved;" "... and 'the character given to St. John, is that of "the disciple whom Jesus loved."—(John 21:20, 24.) Louth.

V. 24. We have, in this and the following verses, one of the most undeniable prophecies of Christ, and of his coming and salvation, which is found in the whole Old Testament; and they contain the true reason, why the Jews are unwilling to call Daniel a prophet; as this prediction demonstrates that Jesus was the promised Messiah, and that they are guilty of the most obstinate unbelief, in expecting another Messiah, so many centuries after the time expressly fixed for his coming, and after the actual and undeniable accomplishment of the other parts of the same prophecy. There are indeed difficulties in expounding the passage, which have occasioned different opinions among commentators; yet all agree in the great outlines. It is universally allowed, that the seventy weeks here mentioned, mean "seventy weeks" of years; that is, four hundred and ninety years.—'Seventy weeks contain ten Jubilees; ... and denote the bringing in of the most complete Jubilee.' Louth. Were it doubted that in this chronological prophecy, express reference was intended to the year of Jubilee; it would subvert the author's opinion and arguments on that subject. (Notes, Lev. 25:8-13, 20-22.) But this is by no means certain.—This period was "determined," or decreed. (Notes, Luke 22:21-23 v. 22. Acts 4:23-28, v. 28.) During this term, the Jews would enjoy the peculiar privileges of the people of JEHOVAH; and Jerusalem being rebuilt, would retain the name of "the holy city;" but about the expiration of these years, a sacrifice would be offered, making effectual atonement for sin, superseding the necessity of the repeated legal sacrifices and sin-offerings; and thus "making an end of sins," (or "the sin-offerings,") "and making reconciliation," (or atonement,) "for iniquity, and bringing in everlasting righteousness" for the complete justification of every believer. Then the time allotted for the law and the prophets would expire: the kingdom of God would be preached: and all the visions and prophecies of the Scriptures, concerning Christ, would receive their accomplishment, in this Holy One of God being anointed by the Holy Ghost, and in all respects perfected and exalted as the Messiah. (Marg. and Marg. Ref. Notes, Is. 51:4-8, v. 6, 8. Jer. 23:5, 6. Rom. 1:17. 3:21-26. 5:11. 1 Cor. 1:26-31, v. 30. 2 Cor. 5:18-21, v. 21. Heb. 7:26-28, 9:24-26, 10:11-18.)—The marginal readings vary, in some respects, from the translation; but they do not appear material to affect the meaning.—To finish transgression.] Marg. Perhaps, "to finish transgression," means the commission of that crime by the Jewish nation, when they adopted the counsel, and followed the example of their rulers, scribes, and priests; and demanded the crucifixion of Jesus, exclaiming, "His blood be upon us and upon our children," by which the measure of their guilt was filled up. The original word is not used by Moses for any of the legal sacrifices. (Notes, Matt. 23:34-39.)—To seal up, &c.] 'To fulfil the prophecies of foregoing ages concerning the Messias, and to confirm them, by making the events to answer the prediction, as the setting of a seal confirms the authenticity of any writing.' Louth.—The word, rendered "prophecy," is prophet: (marg.) and may be understood of Christ, the great Prophet of the church, being openly preached to mankind in this character. (Notes, Deut. 18:15-19. Acts 3:22, 23.)—"The most holy," is literally "Holy of holies," an expression which usually signifies the inner sanctuary; and it is very properly applied to the Messias, who was greater than the temple: (Matt. 12:6.) because in him "dwelt the fulness of the Godhead." (Col. 2:9.) whereupon he calls his body "the Temple." (John 2:21.) Louth.

V. 25-27. The former verse gives a general view of the subject, but these enter more into particulars. The prophet

‘Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

27 And he shall confirm the covenant with

many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

¶ Ps. 22:15. 1. 33. Luke 24:36. John 11:51, 52. 12:32—34. 2 Cor. 5:21. Gal. 3:13. 1 Pet. 2:24. 3:18. * Or, and shall have nothing. John 14:30. Matt. 22:7. 23:33. 24:2. Mark 13:2. Luke 19:43, 44. 21:26. Acta 6:13, 14. a Matt. 24:16. Mark 13:7. b 11:10, 12. Is. 8:7, 8. Jer. 46:7, 8. Am. 8:8. 9:5. 1 Or, it shall be cut off by desolations. c Is. 53:3. Jer. 31:31—34. 32:40—42. Ez. 16:60—63. Matt. 23:28. Rom. 15:8, 9. Gal. 3:13—17. Heb. 3:13—18. 9:8—

13. 9:15—20. 10:16—18. 13:20, 21. d Matt. 27:51. Heb. 10:4—22. † Or, with the abominable armies. 8:13. 12:11. Matt. 24:15. Mark 13:14. Luke 21:20. a 1:35. Is. 10:22, 23. 28:22. Luke 21:24. Rom. 11:26. c Lev. 26:14, &c. Dent. 4:26—28. 28:15, &c. 29:18, &c. 30:17, 18. 31:28, 29. 32:19, &c. Ps. 69:22—28. 1 Thes. 2:15, 16.

was called on to “observe and understand,” that from the “going forth of the commandment to restore Jerusalem unto the Messiah, would be seven weeks, and sixty-two weeks;” during the seven weeks the streets and walls of the city would be rebuilt, amidst much opposition, and in turbulent times. (*Marg. and Marg. Ref. t-x. Notes, Neh. 3:—6:—*) After the expiration of the sixty-two weeks, (making sixty-nine in all,) or in the seventieth week, the Messiah would be cut off by a violent death, but not for any offence of his own. (*Marg. and Marg. Ref. y. Notes, Is. 53:4—12. 2 Cor. 5:18—21, v. 21. 1 Pet. 2:18—25, v. 24. 3:17, 18. 1 John 2:1, 2. 3:4—6, v. 5.*) Then the people, of a prince who should come, would destroy both Jerusalem and the temple, and bear down all before them like a deluge of waters; for “unto the end” of that war “desolations” of the most dreadful kind “were determined upon.” (*Marg. Ref. z, a, b. Notes, Is. 8:6—8. Matt. 22:1—10, v. 7. 24:6—8, 15—18, 29—31. Mark 13:14—23. Luke 21:20—28.*) But before this the Messiah (“the Messenger of the covenant,” who was to be “given as a Covenant to the people,”) would “confirm the covenant with many for one week,” the last week of the seventy, whether ending at the death of Christ, as some compute, or extending to two or three years after that event, as others. For, by his own personal ministry, and afterwards by that of his apostles, multitudes of the Jews would accede to the new covenant mediated by him, and way would be made for the calling of the Gentiles also. (*Marg. Ref. c. Notes, 2 Sam. 23:5. Is. 42:5—7. 55:1—3. Zech. 9:11. Mal. 3:1—4, v. 1. Heb. 8:3—6, v. 6. 7—13, v. 10. 12:22—25, v. 24. 13:20, 21.*)—And his sacrifice of himself, offered during this week, (perhaps towards the middle of it,) would virtually terminate the Mosaic dispensation, and vacate the ceremonial law: so that all other sacrifices and oblations would thenceforth be in every respect inefficacious. (*Marg. Ref. d. See on Note, 24.*) But the Jewish nation in general, adhering to these sacrifices, and scornfully rejecting that of the Messiah; would, in consequence, see the idolatrous standards of hostile invaders, (which they justly counted “an abomination,”) appear in the land and about Jerusalem; as a token of the desolations which were about to overspread the whole city and country, and to pursue the devoted inhabitants; till all the vengeance which had been determined and predicted, had been poured out upon them; and by the destruction of Jerusalem and the temple, the sacrifices there offered would actually be caused to cease. (*Marg. and Marg. Ref. e, f. Notes, 7:13, 14. 11:31. 12:11—13. Matt. 24:15—18, v. 15.*)—They were no longer “shadows of good things to come,” instituted acts of worship, and ‘means of grace.’ Commemoration immediately succeeded to prefiguration; Christian ordinances to Levitical; and from the time when Jesus expired on the cross, when “the veil of the temple was rent,” the dispensation of the Messiah superseded that of Moses, the whole of which became as a cancelled bond. (*Note, Col. 2:13—16.*) This seems a general outline of the events here foretold; and historical records sufficiently show its general accomplishment, though some difficulty in subordinate matters may still remain.—^a There are four edicts recorded in Scripture, to which these words, (“the going forth of the commandment, &c.”) ‘may seem applicable; viz. the edict in the first year of Cyrus, (*Ezra 1:1.*) in the second of Darius, (*Ezra 6:1. Hag. 1:1.*) in the seventh of Artaxerxes, (*Ezra 7:7.*) and in the twentieth. (*Neh. 1:2.*)—There are some things in the prediction which, when duly adverted to, give good ground for passing by the two first edicts. And as to the two last, it has been well observed, . . . that Christ’s death happened seventy weeks of solar years after one of them, and as many weeks of lunar years after the other. . . . The two first edicts speak only about the rebuilding of the temple, . . . without one word about rebuilding the city; whereas the prediction speaks about an edict for “rebuilding the city, and the walls and streets of it,” without one word about rebuilding the temple; though in foretelling the second destruction of the city, that of the temple is also mentioned. . . . But the third edict, that of the seventh of Artaxerxes, though it does not contain the very expressions of Daniel’s prediction; yet it contains things to which these expressions are . . . applicable. . . . Sir Isaac Newton justly observes, that the dispersed Jews became a people and a city, when they returned into . . . body politic; and that was in the seventh year of Artaxerxes Longimanus; when Ezra, . . . by the king’s commission, erected magistrates all over the land, to govern the people according to the law of God and of the king; under Ezra they first became a polity or city by a government of their own. . . . But there is another cha-

racter, which is perhaps yet more decisive. According to the prediction, the edict . . . must be only seven weeks before completing the building of the city: for one and the same event, viz. the appearance of the Messiah, which is placed only sixty-two weeks after the building, is placed only sixty-nine after the edict: which demonstrates, that the distance between the edict and the building could be no more than seven weeks. . . . Now the two first edicts were made long before; . . . for in the twentieth of Artaxerxes, (above eighty years after the latest of those edicts,) it was told Nehemiah that the wall was broken down, the gates burnt with fire, and the place of his father’s sepulchres lay waste.’ *Maclaurin.* The date of the going forth of the decree to restore and rebuild Jerusalem, cannot therefore be reckoned from the time of Cyrus’s decree, or that of Darius. It is generally fixed to the commission granted to Ezra by Artaxerxes in the seventh year of his reign; though some prefer the commission granted to Nehemiah by the same prince, in his twentieth year, and so reckon the years by the shorter computation. But as the lunar years were made to coincide with the solar by intercalary months; in order to the due observance of the sacred festivals, (*Note, Lev. 23:4.*) this computation seems inadmissible, and solar years must be intended. The former, therefore, seems much more satisfactory; and is only objected to because Nehemiah’s commission especially related to the rebuilding of the walls of Jerusalem; whereas Ezra’s was of a more general nature. But the expressions here used may be understood figuratively, of resettling the whole Jewish constitution in church and state, which Ezra began and Nehemiah carried on or finished; as well as of rebuilding and fortifying the city. The most eminent chronologers compute it to have been nearly four hundred and ninety years from the commission granted to Ezra, to the death of Christ; and some contend that it was so with the greatest exactness.—This period was divided into three subordinate ones. During seven weeks, or forty-nine years, “the street and wall,” or rampart, (*marg.*) were to be “built in troublous times.” This takes in the space that intervened between the granting of Ezra’s commission, and the completion of Nehemiah’s work, (as recorded in the last chapter of his book, and which contains the last history in the Old Testament,) or perhaps some time longer. From the return of the Jews, in virtue of Cyrus’s decree, till the days of Artaxerxes Longimanus, (though the temple had been rebuilt, and some parts of the city,) the affairs of the Jews continued in great disorder, both as to the state of the city, and the regulation of their civil and religious concerns. From Ezra’s commission, however, they began to assume a more promising aspect; and, notwithstanding the troubles excited by various enemies, matters were at length brought into better order, both as to the temple and its worship, and as to the police and defence of the city; and the state was guarded with wholesome laws impartially executed. These things were accomplished in troublesome times, as the histories of Ezra and Nehemiah show; but afterwards the nation became populous and powerful, and Jerusalem very strong and almost impregnable. These were the events that occurred in the first seven weeks; and from the expiration of that term to the beginning of the gospel by the ministry of John the Baptist, as some compute, or to that of our Lord, were four hundred and thirty-four years, or sixty-two weeks; and the last week, or seven years, is allotted to the ministry of John and of Christ himself, until his crucifixion: for he was to be cut off after “the seven and the sixty-two weeks,” or in the seventieth week; but as it is said that “in the midst,” or in the half part “of the week,” he would cause the sacrifice to cease; some conclude, that the last week extended beyond his crucifixion, to the time when the gospel began to be preached to the Gentiles also. We cannot, however, be absolutely certain in respect of minute calculations: but whether before, or just after the death of Christ, every thing was done within this last week, or seven years, which was requisite for introducing the gospel dispensation, for confirming the new covenant of grace, and for the calling of multitudes to partake of its blessings. The legal sacrifices then lost their obligation and efficacy; the condemnation of the Jewish nation was denounced and ratified by Christ himself; and preparation was soon made for its execution, though it was not fully completed till about forty years afterwards: these intermediate years being like the time which intervenes between the condemnation and the execution of a malefactor. Those insurrections, however soon began, which induced the Romans to make war upon the Jews. Then their armies under Vespasian and Titus, erected their idolatrous standards in the holy land and sur-

CHAPTER X.

Daniel, after long mourning and fasting, has a vision, the glory of which overpowers him, 1-9. An angel comforts and strengthens him; and, noticing the opposition of the prince of Persia, the assistance of Michael, and the coming of the prince of Grecia, promises him further information, 10-21.

IN the third year of ^aCyrus king of Persia, a thing was revealed unto Daniel, ^bwhose name

a 1:41. 6:28. 2 Chr. 35:22,23. Ezra 1:1,2,7,8. 3:7. 4:3,5. 5:13-17. 6:3,14. Is. 34:28. 45:1. b 1:7. 4:8. 5:12. c 8:26. 11:2. Gen. 41:32. Luke 1:20. Rev. 19:9. d 14. 12:4,5. e Heb. great. e 1:17. 2:21. 5:17. 8:16. 9:22,23. f Ezra 9:4,5. Neh. 1:4. Ps. 42:9. 43:2. 137:1-5. Is. 66:10. Jer. 9:1. Matt. 9:15. Rom. 9:2,3.

rounded Jerusalem; the city was besieged, taken, and desolated, and left to be trodden down by the Gentiles; immense multitudes perished miserably; the temple was destroyed by the soldiers, contrary to the orders of the general; the remnant of the Jews were dispersed through all nations; and those judgments "were poured out" as an irresistible deluge on that people, which have continued to this day. Thus the general interpretation is plain, notwithstanding some difficulties.—It is very useful to observe, that (supposing all these things to be real causes of some kind of obscurity; namely, of that obscurity which is impenetrable by superficial attention, but is consistent with convincing evidence upon due search,) the veil of apparent obscurity, which distinguishes prophecy from history, is a proof of wise contrivance; ... seeing what on first view increases the obscurity, on due inquiry, increases the evidence, and determines the meaning of the prediction. *Maclaurin*.—Indeed inattention to the words of the prophecy itself has been the chief cause of those differences of opinion, which prevail in explaining it; it contains internal characters, which, carefully noted, fix the time of its accomplishment very satisfactorily.—It is, however, undeniable, that Daniel foretold that the Messiah would come within less than five hundred years from a decree granted for rebuilding Jerusalem; he showed that he would be put to death by a legal sentence; (for so the word implies;) and he expressly predicted, that in consequence, Jerusalem and the temple would be desolated, and the nation of the Jews exposed to tremendous punishments, of which no termination is mentioned. Within that time, Jesus of Nazareth appeared; he answered in every respect to the description given of him by all the prophets: he was put to death as a deceiver; yet vast multitudes became his disciples, and Christianity gained a permanent establishment. After a time, Jerusalem and the temple were destroyed; and the state of the Jews to this day is a striking comment on this prediction. How can it then be denied that Daniel spake by divine inspiration? or that Jesus is the promised Messiah? Both these important points might be fully demonstrated by this one prophecy, even if it stood single: how much more when it is only one star, so to speak, in a resplendent constellation; or one among a great number of predictions, all of which combine with united evidence to demonstrate the same grand truths!

Messiah the prince. (25) *Notes*, Gen. 49:10. 1 Chr. 5:2. Ps. 2:1-6, vv. 3,6. 110:1-4. Matt. 2:1,2. 25:34-40, v. 34. 27:37,38. Acts 5:29-31.—*Not for himself.* (26) *Marg. Note*, John 14:29-31.—The vulgar Latin render the words to this sense, "The people that deny him shall be no longer his." 11:17. Heb. *Louth*. (*Note*, Hos. 1:8-10.)—He shall have no successor." *Rab. Croall*. As of the risen Messiah's kingdom there shall be no end, so he has no successor.

PRACTICAL OBSERVATIONS.

V. 1-5. Those who were in ancient times most eminent in wisdom and piety, and favoured with most frequent communications from heaven, paid the greatest reverence to the written word of God: and spiritual pride, or enthusiasm, alone renders men regardless of this sacred standard, because of superior knowledge or supposed new revelations; for the genuine Spirit of prophecy would have a directly contrary effect.—The most exalted in rank, and they who are most occupied in important employments, are under greater obligations, and have more urgent need than other men, to spare time for the study of the Scriptures and prayer.—The promises of God are intended to encourage our petitions for their accomplishment. No personal ease or prosperity can render the believer regardless of the desolations, or indifferent about the prosperity of Zion: and no constancy in stated exercises of devotion should prevent us from sometimes setting apart extraordinary seasons for prayer and fasting; that we may more deeply humble ourselves before God for our sins, and those of our people; and with more earnest and undivided attention, seek his blessings on our undertakings and on his cause. Nor will the aged believer, if growing in grace, and not prevented by bodily infirmities, excuse himself from these self-denying and humiliating duties.—Our addresses to the Lord our God should always be attended with humble confessions of our own unworthiness, and reverential awe of his holy, great, and terrible majesty; even whilst we plead before him, as "the God who keepeth covenant and mercy with his people." Love to him, shown by obeying his commandments, is the proper evidence that we are interested in these blessings: nor can those who live in sin, and are conscious that they "have committed iniquity, and done wickedly, and recoiled in departing from his precepts," take comfort from his covenant and mercy till they repent and seek forgiveness,

was called Belteshazzar; and the thing was true ^abut the time appointed was long; and he understood the thing, and had understanding of the vision.

2 In those days I Daniel was mourning three full weeks.

3 I ate no pleasant bread, neither came flesh

Jam. 4:9,10. Rev. 11:3. f Heb. books of days. 9:24-27. g 6:18. Is. 24:6-11. 1 Chr. 9:27. f Heb. bread of desires. 11:8. Job 33:20. Am. 5:11. Nah. 2:9. margins.

and have their hearts thus influenced to love and obey him. But, such as freely confess their sins, and labour for language to express their sense of the malignity and multitude of their transgressions, give a hopeful evidence, that they are prepared for returning peace, and for a gracious answer to all their supplications.

V. 6-19. No rank or order of men in the community is free from blame, in respect to the accumulation of national guilt; and if kings or princes refuse to hearken to the faithful ministers of God; they render the mercy of God, in thus warning them, an occasion of deeper guilt and condemnation.—In all our sufferings we should acknowledge the justice of the Lord, and that he is glorious even in our punishment; and that shame and confusion of face are our portion, as we have sinned away our mercies and exposed ourselves to his severe rebukes. Yet we must not yield to despondency: for "to the Lord our God belong mercies and forgivenesses, though we have rebelled against him;" nay, his pardoning grace is even greater than all our crimes. He will indeed execute his threatened judgments on guilty nations, and pour out his curse on impenitent sinners, according as it is written in the book of the law: he will thus establish his word, which he has spoken against the wicked, in bringing a great evil upon them, even far greater than befell Jerusalem: and so long as men neglect prayer, or do not pray "to be turned from their iniquities, and to be made to understand the truth" of God, he will "watch upon the evil to bring it upon them," being "righteous in all his works." Yet he is ever ready to deliver those, who humble themselves before him and call upon him, and to exert that power which he so gloriously displayed, when he brought Israel out of Egypt.—When we humbly confess our sins, and plead his promises, and beseech him "for the honour of his name" and the credit of his cause, to help and deliver us, that Jerusalem may not become a reproach, we may confidently expect in due time an answer of peace: and we never pray more acceptably, than when we are satisfied about our own concerns, and earnestly entreat our God and Father to "cause his face to shine on his sanctuary, for the sake" of Christ "the Lord our righteousness;" and when we "present our supplications before him, not for our righteousnesses, but for his great mercies."

V. 20-27. The fervent and importunate cries of zealous Christians are well pleasing to the Lord: he will "forgive, and hearken, and do;" whilst they are speaking he is preparing an answer; and all his angels, though invisible, are his ministering spirits to convey blessings to "the heirs of salvation." They fly swiftly to execute every one of his commands; but they especially delight in performing kind services to praying souls: who, being accepted in Christ, are "greatly beloved," in proportion to the degree in which the resemble him and seek his glory.—The Lord gives skill and understanding in answer to prayer, and they who well consider his words, shall receive instruction in every thing which concerns them.—All blessings bestowed on sinners centre in Christ, and come to them through his all-sufficient atoning sacrifice: and the most eminent believers need frequently to be reminded to look off from forms, and types, and shadows, and outward privileges, unto the anointed Holy One, who was cut off by an ignominious execrating death, "suffering once for sins, the just for the unjust, that he might bring us to God." Thus he finished whatever the types prefigured, the prophets foretold, or the justice of God and the honour of the law required, in order to the pardoning and subduing of our transgressions, the atoning for our iniquity, our reconciliation to God, our everlasting righteousness and sanctification. Here is the Foundation of our hope, our "Fountain opened for sin and uncleanness," our Way of access to the throne of grace, and our entrance into heaven. This seals the sum of prophecy, and confirms the covenant with many; and whilst we rejoice in the blessings of salvation, we should remember the groans which the purchase of them cost our Redeemer.—But "how can they escape, who neglect so great salvation?" The desolations of Jerusalem, and the slaughter or long-continued dispersion of the Jews, by "the overspreading of abomination," and the pouring out of divine vengeance on the murderers of Christ, not only evince the truth of the Scriptures, but loudly warn others not to copy so fatal an example.—When the Lord commands, the city will be builded, and its prosperity secured, even in turbulent times, and at his word desolations rush in like a flood, from which no outward privileges can defend us: but the streets and walls of the true Jerusalem, which has been so long building in troublesome times, will at length be completed by the ruin of every adversary; and "peace will be

nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the first month, as I was by the side of the great river, which is ^hHiddekel;

5 Then I lifted up mine eyes, and looked, and behold ^aa certain man clothed in linen, whose loins were girded with fine gold of ^uUphaz:

6 His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me saw not the vision; ^ubut a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore ⁱI was left alone, and saw this great vision, and there remained no strength in

me: for my comeliness was ^tturned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then ^awas I in a deep sleep on my face, and my face toward the ground.

10 ¶ And behold, ^aa hand touched me, which set me upon my knees and upon the palms of my hands,

11 And he said unto me, O Daniel, ^aa man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, ⁱI stood trembling.

12 Then said he unto me, ^fFear not, Daniel: for from the first day that thou didst set thy heart to understand, and to ^cchasten thyself before thy God, thy words were heard, and I am come for thy words.

^a 2 Sam. 19:24. Matt. 6:17. ⁱ 8:2. Ez. 1:3. ^k Gen. 2:14. ^j 12:6,7. Josh. 5:13. Zech. 1:8. Rev. 1:13—15. ^u Heb. one man. ^m 12:6. Ez. 9:2. ⁿ 1:5. Eph. 6:12. Rev. 1:13—15, 15:6,7. ^o Jer. 10:9. ^p Ex. 28:30. ^q Ex. 1:16. 10:9. Rev. 21:20. ^r Ez. 1:14. Matt. 17:2. Luke 9:29. ^s Rev. 1:14—16, 19:12. ^t Ez. 1:7. Rev. 1:15, 16:1. ^u Ez. 1:24. Rev. 10:3,4. ^v 2 Kings 6:17. Acts 9:7. ^w Ez. 1:28. Heb. 12:21. ^x Gen. 3:10. ^y Is. 2:10. ^z Jer. 33:24. ^{aa} Gen. 3:2. ^{ab} Ez. 3:3. John 16:32. ^{ac} 2 Cor. 12:3. ^{ad} See on 7:28. 8:17,27. Hab. 3:16. Matt. 17:6. Mark 9:6. Rev. 1:17. ^{ae} 1 Or, vigour. ^{af} Gen. 32:25,31. 2 Cor. 12:7.

within her walls, and prosperity within her palaces." Let us pray for this "peace of Jerusalem, for they shall prosper that love her."

NOTES.—CHAP. X. V. 1. This chapter begins Daniel's last vision, which he had about four years after the preceding one. It is continued to the end of the book; and it is stated, that as the things revealed would certainly take place, so the time would be long before they would all be accomplished. To the death of Antiochus Epiphanes, of whom exclusively many interpret the latter part of the vision; no more than three hundred and seventy years intervened; and Daniel had predicted events vastly more remote; but on another interpretation, which is supported by the highest authorities, and by the most conclusive reasonings, it will appear that many parts of this vision are not yet accomplished, and indeed that they look forward almost to the end of time: and thus Daniel himself seems to have understood them. (*Marg. and Marg. Ref.*) "And he understood the matter, and knowledge was unto him by the vision." Thus the concluding words may be literally rendered: he acquired much knowledge of these events, in addition to what he had before, by this vision; though some things still remained obscure to him. (12:8.)

The time appointed, &c. צָבַר. The time of warfare was long, or great. (*Job* 7:1. *Marg.*) The severe conflict, which the true church of the living God would sustain against successive powerful and malignant enemies, seems peculiarly noted by this term. (*Notes*, Gen. 3:14,15. 2 Cor. 10:1—6. 2 Tim. 4:6—8.)

V. 2, 3. Daniel had been at this time seventy-three years in captivity, and could not be less than ninety years of age; yet he spent three weeks in mournfully humbling himself before God.—It is probable, that he was greatly affected, at witnessing the backwardness of the Jews to avail themselves of Cyrus's proclamation; perhaps fearing, lest his example, in serving the king of Persia, should be misunderstood by them. He doubtless would also hear, from time to time, discouraging accounts of the difficulties, which his brethren in Judea had to encounter: and many think, that machinations were then carrying on against them in the Persian court, which might throw still greater obstacles and discouragements in their way. (*Notes*, *Ezra* 4:.) But, whatever induced him thus to observe so long a season of fasting and prayer, he abstained, during the whole time from all relishing food, and from wine, subsisting on bread and vegetables, drinking only water, and avoiding the use of those ointments and other indulgences, which his station and time of life seemed to render necessary. (*Marg. and Marg. Ref.* *Notes*, 1:3—16.)

—This was very different from the fads of later ages, in which men indeed abstain from flesh; but eat other delicacies, and drink strong liquors without prohibition or scruple.

Full weeks. (2) "Weeks of days." *Marg.* This distinguishes them from the weeks of years, in the foregoing chapter. (*Note*, 9:24.)

V. 4—9. Part of the time of Daniel's fasting must have coincided with the season, appointed for the passover and the feast of unleavened bread, which took up from the fourteenth to the twenty-first of the first month: but the passover could not be observed, in any other place than Jerusalem; and the distressed state of the nation rendered fasting peculiarly proper at that time.—Hiddekel, or Tigris, was near Shushan, where, it is probable, Daniel at that time resided. (*Marg. Ref.* 1, k.) Whilst he was walking on the banks of that river, or contemplation or devotion, with attendants at a distance, he lifted up his eyes, and saw one in the form of a man, who could be no other than "the Son of God."—The description St. John gives of Christ, as High-Priest of the church, (*Rev.* 1:15.) seems to be taken from this place of Daniel; which proves that the person here described can be no other than

^a 8:18. Gen. 2:21. 15:12. Job 4:13. 83:15. Cant. 5:2. Luke 9:32. 22:45. ^b 16, 18. 8:18. 9:21. Jer. 1:9. Rev. 1:17. ^c Heb. moved. ^d See on 9:23. John 13:23. 21:20. ^e Heb. of desires. ^f See on 3: ^g Ps. 45:11. Cant. 7:10. ^h See on 8:16,17. 9:23,25. ⁱ Heb. upon the standing. ^j Acts 26:16. ^k Job 1:4—16. 37:1. Mark 16:8. Acts 9:6. ^l 19. ^m Is. 35:4. 41:10,14. Matt. 28:5,10. Mark 16:6. Luke 1:31, 30. 2:10. 24:38. Acts 18:9,10. 27:24. Rev. 1:17. ⁿ g 2,3. 9:20—23. ^o Is. 58:9. 65:24. Acts 10:34,31. ^p 1 Lev. 16:29,31. Num. 29:7. ^q Ps. 69:10. ^r 11. 9:20—22. Acts 10:3—5.

the Son of God; which may be further confirmed by comparing the person described here, and 12:6,7, with *Rev.* 10:2, 5,6, who is there represented as setting his right foot on the sea, and his left upon the land, as sovereign Lord of both elements. (*Matt.* 28:19.) *Louth.* (*Notes*, 12:5—9. *Rev.* 1:12—20. 10:2—7.) His priestly garment of linen was an emblem of his purity, and the equity of his administration, and the excellency of his mediatorial work. His girdle, of the finest gold, might denote his faithfulness to his word, and readiness to perform all things which he had undertaken for his church: "his body, like the beryl," might signify his heavenly beauty and excellency: his face as lightning, and "his eyes as lamps of fire," might show the terror of his frown, and his discernment and knowledge of all hearts and all events; "his arms and feet, as polished brass," might imply his glorious power, as engaged to defend and support his people, and to tread down their enemies: and "the voice of his words, like the voice of a multitude," might signify the extensive efficacy of his word to save or to destroy. (*Marg. Ref.* 1—s. *Notes*, *Ez.* 1:15—25, v. 24. 26—28. 10:3—7.)—Daniel alone saw the vision of this glorious Person; for his attendants were so alarmed, that they fled to hide themselves: and even he was so overwhelmed by it, as to be deprived of strength and courage; and his countenance was changed to a pallid and ghastly hue, like that of a corpse. Yet was he not wholly incapacitated for hearing the words of the Lord, though he lay prostrate on the ground in humble adoration of his glorious majesty; his senses and faculties being closed from all other objects as in a deep sleep. (*Marg. Ref.* 1—a. *Notes*, 15—19. 8:15—19. *Matt.* 17:1—4. *Acts* 9:7—9.)

V. 10—14. Whilst Daniel lay prostrate on the earth, "an hand touched" him; this seems to have been a created angel, and not the Son of God: and the prophet was lifted upon his knees and hands, that he might attend to the vision. The angel encouraged him as before, (9:23,) by assuring him, that he was peculiarly dear to the Lord; and called on him to understand, or attend to, what he was about to speak, and to stand up for that purpose; as he was sent to give him important information. (*Marg. and Marg. Ref.* b—d.) Thus excited, Daniel "arose, and stood trembling;" and the angel proceeded to encourage him to lay aside his terrors, for which he had no cause: for since "the first day, that he set his heart to understand" the causes of his people's calamities, and what would be the event of them; and to *chasten*, or rather *humble*, himself by fasting and mortification; (*Marg. Ref.* h. *Note*, *Ps.* 35:13,14,) his prayers were heard: and the angel was now come to him on that account. But he had been employed during the three weeks of Daniel's fasting and prayer, in warding off the mischief, which was rising against his people in the Persian court.—The "prince of the kingdom of Persia" cannot mean Cyrus, who was friendly to the Jews; but his son Cambyses, who managed affairs in his father's absence upon some expedition, and who was set against the Jews by their enemies, might be intended; and the angel had been so long watching over his designs, in order to defeat them. (*Marg. Ref.* i, j. *Note*, *Ezra* 4:4—6.)—But many think an evil angel was meant, who presided, under "the god of this world," over that department, to watch his opportunity of doing mischief to the church. (*Notes*, *Zech.* 3:1—4. *Eph.* 6:10—13. *1 Thes.* 2:17—20, v. 18. *Rev.* 12:3—6.) Some indeed explain it, of the guardian angel, intrusted with the care of Persia: but it is palpably absurd to suppose one holy angel set to oppose another holy angel: and indeed the interpretation, which introduces *presiding* angels, holy or unholy, seems to have little or no scriptural ground to rest on. (*Notes*, 20:21. 11:39.) The angel, however, who spake to Daniel, was detained all this time to defeat the machinations of the enemies of Israel; and yet could

13 But the prince of the kingdom of Persia withstood me one and twenty days: but lo, ¹Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet ^mthe vision is for many days.

15 And when he had spoken such words unto me, ¹I set my face toward the ground, and I became dumb.

16 And behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

17 For how can the servant of this my lord talk with this my lord? for as for me, straightway

there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me one like the appearance of a man, and he strengthened me,

19 And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

21 But I will show thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael thy prince.

[20. Ezra 4:4-6, 24. Zech. 3:1, 2. Eph. 6:12. 1 Thes. 2:18. 1 Cor. 12:1. Jude 9. Rev. 12:7. * Or, the first. Col. 2:10. 1 Pet. 3:22. 1 See on 2:28. Gen. 19:1. Deut. 4:30. 31:21. 1 Sam. 2:2. Hos. 3:5. Mic. 4:1. 2 Tim. 3:1. m. 1. 8:36. 12:49. Hab. 2:3. n See on 9. 8:18. Ez. 24:27. 33:22. Luke 1:20. o. 5:6, 18. 8:15. 9:21. 1. 1:25. Phil. 2:7, 8. Rev. 1:13. p. 10. 1:6, 7. Jer. 1:9. Ez. 3:27. 33:23. Luke 1:64. 21:15. q. 17. 12:8. Ex. 4:10, 13. Josh. 5:14. Judg. 6:13, 15. 13:8. John 20:25. r. 8, 9. 15:28. 8:17, 27. Ez. 1:18. 1 Or, the servant of my lord. Matt. 22:44. Mark 14:36. s. Gen. 29:30. Ez. 24:10, 11. 33:30. Judg. 6:22. 13:21-23. 15:6-15. John 1:18. t See on 8. u See on 10, 16. 8:18.

not have prevailed, but that Michael, one of the chief princes, (whom many think to denote Christ,) came to his assistance, (*Marg.* and *Ref.* i-k. *Notes*, 20, 21, v. 21. 12:1. *Jude* 9, 10. *Rev.* 12:7-12, v. 7.) while employed to watch the measures of the Persian rulers: but he was at that time sent to make known to Daniel what would befall his people in remote future ages, even "in the latter days." (*Marg.* *Ref.* l, m.)

V. 15-19. This angel who was helped by Michael, or the whole scene before him, appeared so awful and glorious to Daniel, that he was astonished and struck dumb by what he saw and heard: but one like to a man, touched his lips, and then he was enabled to speak; and he complained, that instead of deriving comfort from the vision, his sorrows were renewed by it, and he was utterly overcome; for how could the poor servant endure to speak with his glorious Lord? so that it was no wonder that he was left fainting and breathless. Again therefore one touched him, in appearance as a man; and communicated strength to him; and then the prophet was enabled to hear the words which he spake to him. (*Marg.* and *Marg. Ref.* *Notes*, 4-9. *Job* 40:3-5. 42:1-6, v. 5, 6. *Is.* 6:1-7. *Hab.* 3:16.)

How can, &c. (17) "How can the servant of this my Lord, talk with that my Lord?" that is, the other person that first appeared to me with so majestic a presence, at whose sight I was perfectly confounded. *Louth.*—This supposes, at least with probability, that the angel mentioned in the preceding verses, is here meant; not that glorious Person before described, but an angel deputed by him.—O man, &c. (19) "Thou needest not be under such terrible apprehensions, as if this vision did portend thee some mischief: . . . for it is a peculiar token of God's favour to thee. (*Judg.* 6:22. 13:22.)" *Louth.*

V. 20, 21. The angel next inquired, whether Daniel well understood for what purpose he came to him. Thus reminding him, that he was sent to instruct him concerning the things which would befall his people: but when he had executed this commission he would return back, and continue to counteract the devices of the Persian kings against the Jews, and of the powers of darkness, as working in and by them, even till that monarchy should terminate; by which many fatal effects would be prevented, and many troubles averted. And when that commission was executed, the prince of Grecia would come; or the Macedonian empire, under Alexander and his successors, would be established, and the chief danger and trouble to the Jews would arise from that quarter. But he would proceed more fully to open and enlarge on the prophecies of the former Scriptures to the same effect; or rather to show what was written in the book of God's secret purposes, of which all prophecies are as an abstract.—God's decrees are spoken of, as if they were committed to writing, and registered in a book. . . . (*Deut.* 32:34. *Ps.* 56:8. *Is.* 65:6. *Mal.* 3:16.) *Louth.* But Daniel might be assured, that he had not one friend in the court of Persia, who would concur with the angel to forward the prophet's designs in behalf of his people, but Michael their Prince; and that he must depend on him alone to disappoint the devices which were forming against them.—This forms the introduction to the prophecies in the next chapters, which were not proposed as emblems, but in plain language.—A great deal is advanced by respectable expositors on these verses, about tutelary and guardian angels, presiding over different countries, as if they strove one against another, each for his favourite country. This may indeed consist with either *paganism* or *popery*, but it is utterly incompatible with *Christianity*. The passage is allowed to be difficult: but perhaps careful consideration may allow the interpretation

x 1 Sam. 23:15. Job 16:5. 23:6. Is. 35:3, 4. Luke 22:32, 43. Acts 18:23. 2 Cor. 12:9, 10. Eph. 3:16. Phil. 4:13. Col. 1:11. y 11. 9:23. John 11:3, 5, 36. 15:9-12. 19:26. 21:30. z See on 12. Judg. 6:23. Is. 41:10, 14. 43:1, 2. Luke 24:36-38. John 11:27. 16:33. Rev. 1:17. a Josh. 1:6, 7, 9. Is. 35:4. Hag. 2:4. Zech. 8:13. 1 Cor. 16:13. Eph. 6:10. 2 Tim. 2:1. b 1 Sam. 3:9, 10. c See on 15. Ps. 139:3. d See on 13. Is. 37:36. Acts 12:23. e 7:6. 8:5-8, 21. 11:2-4. f 16:26. 11: 12: Is. 41:22, 23. 43:9. Am. 3:7. Acts 15:15-18. g Heb. strengtheneth himself, g 13. 9:25. 12:1. Jude 9. Rev. 12:7.

above given to be satisfactory. Daniel was chief president in Persia: yet, not one of the princes or counsellors of that empire, cordially united with him in doing good to the Jews: he must therefore look above, to Michael their Prince, and his mighty angels, who would at length effect a revolution, by turning the dominion from Persia to Greece, which would be more favourable to the Jews, than Persia in after times. (*Marg.* and *Marg. Ref.* d-f. *Notes*, 10-14. 7:6. 8:5-7. 11:2-4.)

PRACTICAL OBSERVATIONS.

This world will continue to be a vale of tears, to the greatest and best of men, as long as they live in it; for when they are most exempted from personal trials, they often see most cause to mourn over the calamities of the church, and the sins which occasion them. When we duly lay these things to heart, and diligently seek to understand on what account God contends with us, or his people; and, as consciously guilty, afflict and humble ourselves by self-denial in things lawful, disrelishing earthly comforts, while such important concerns engross our attention; we may expect peculiar answers to our prayers.—The more we delight in communion with God, the less we shall be attached to the pleasures of sense; and the more willing we shall be to forego them; that we may be at liberty for nobler joys.—They, who accustom themselves in youth to self-denial, will find it less grievous when they grow old: and in all cases, fasting, temperance, meditation, and prayer, are happy means of obtaining discoveries of the glory of Christ to our souls. But we are better fitted to receive these discoveries by faith, than to behold, with our bodily eyes, the refulgency of his personal and mediatorial excellences: and the secret defence and support of his providence and grace are more suited to our state in this world; than the thunder of his power manifested in our behalf, or his majestic word audibly spoken to us. (*Notes*, Ez. 19:16-20. 20:18-20. *Deut.* 5:22-29. *Heb.* 12:15-24.) Our frail and vile bodies are not able to support such glorious displays; nor will be, till "mortality shall be swallowed up of life;" the least intimations of the visions of God would fill us with terror; nor could we behold them, (unless supernaturally supported,) without being overwhelmed with astonishment, and even reduced to corruption. We may then be thankful to be spoken to by men like ourselves, and by the small still voice of his teaching and comforting Spirit: and we should learn, from these records, to adore the unseen glorious majesty of God our Saviour, and to be humbled under the sense of our meanness and sinfulness; seeing one of the best beloved of our race could not find courage and strength, even to converse with a ministering spirit of the world above, in whom he saw such superior excellence and glory. The Lord will, however, support his servants under the discoveries of his majesty, and the sense of their own vileness, and he will prepare them to hear his word: when he has cast them down, he will again raise them up, and make them know that he has loved them: and he will gradually turn their trembling and sorrow into holy joy and confidence in him.—When we judge, and humble, and chasten ourselves before God, we are most likely to escape his chastening.—While Satan, and his angels, and various evil counsellors, excite princes to devise mischief against his church; we may rejoice that Christ our Prince, and all "his mighty angels," hold with us in these things, and counteract the machinations of our enemies: but we ought not, by any means, to expect that many others will favour us, in this evil world, or in the courts of the princes of this world. All things, however, which are written in the *Scriptures* of truth, will certainly be accomplished, and the whole counsel of God shall be established.—Our prayers are often in a way

CHAPTER XI.

A prediction of the Persian empire being overthrown by the Grecian, and the Grecian divided into four parts, 1-4. A prophecy of the kings of the south and of the north, through several generations, 5-30: and of the dominion, success, and destruction of powers hostile to the people of God, 31-45.

ALSO I, in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

2 And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches, he shall stir up all against the realm of Grecia.

3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others besides those.

5 ¶ And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

6 And in the end of years they shall join them-

a See on 5:31, 9:1, b 10:18, 19. Acts 14:22. c 8:26, 10:1, 21. Prov. 22:21. John 1:35, 18:37, 38. Rev. 21:5. d Ezra 4:5, 6. e Ps. 73:6, 7. f 25: 7, 5. 8:4. g 7:8 8:5-8, 21. h 16:36, 43:5, 51:9. 8:4. Eph. 1:11. Heb. 2:4. Jam. 1:18. 1 Job 30: 5-7. Ps. 37:35, 36. 43:6-12. 37:17-20. Luke 12:20. 17:5. 3:8, 22. Ps. 39:6. Ez. 21:19, 4:8. Matt. 12:35. 17:8. Jer. 12:15, 17. 18:7. 31:40. 45:4. 18, 9, 11, 14, 25, 40. m 3:4. n 13: marg. Ez. 38:8, 9. * Heb. associate themselves. o 7, 13, 15, 40. 1 Heb. rig'hts. p Job 38:15. Ps. 110:5. Ez. 30:21. Zech. 11:16, 17.

of being effectually answered, before we have any assurance of their being accepted: let us then "not be weary of well-doing," but continue in prayer, and we shall certainly prevail if we faint not.

NOTES.—CHAP. XI. V. 1. The angel here continues his discourse; and, to what he had before said of his superintending the affairs of Persia, (*Note*, 10:20, 21,) he adds, that in the first year of Darius, (when perhaps it was debated whether the Jews should be liberated or not,) he was employed to confirm and establish him in his favourable dispositions. This measure was then in contemplation, but it was not determined on till after the death of Darius, and the succession of Cyrus. (*Marg. Ref. Note*, Ezra 1:1-4.)

V. 2-4. 'I will show thee the succession of the Persian and Grecian empire, in plain and naked truth, not in symbolical or figurative representations, as it was showed before.' *Louth.* (*Marg. Ref. c.*)—The memorable events, which were revealed to Daniel, in the vision of the ram and the he-goat, are here again more clearly and explicitly revealed, in his last vision, by an angel: so that this latter prophecy may, not improperly, be said to be a comment and explanation of the former. *Bp. Newton.* (*Notes*, 7:6. 8:5-7.)—The three kings of Persia, here mentioned, were Cambyse, the son of Cyrus: Smerdis the Magian, who falsely pretended to be another of his sons; and Darius Hystaspis who married Cyrus's daughter. (*Notes*, Ezra 4:4-9, 17-24.) Xerxes the son of this Darius was the fourth king in Persia, after Cyrus, who, having inherited, or acquired, riches immense beyond conception, stirred up all his subjects and allies to invade Greece. For this expedition, he collected the largest army that is read of in history, consisting, *altogether*, of more than five millions of men; besides the Carthaginians, and others, whom he excited to war against the Grecians in other quarters. But, though this tremendous invasion exceedingly wasted Greece: yet it was resisted by a very small number of the inhabitants, with the most determined valour, and the most decided success. The Persian troops were shamefully routed and dispersed, incredible numbers perished, and Xerxes returned home in disgrace, and almost unattended. This was one of the most memorable expeditions recorded in history: and it gave rise to those long wars, and that inveterate hatred, between the Greeks and Persians, which ended in the subversion of the Persian empire by Alexander. So that the prophecy, touching upon the principal events, passes over the nine subsequent Persian kings from Xerxes to the time of Alexander, as less worthy of notice; and contrasts his successful expedition against Persia, with Xerxes's unsuccessful invasion of Greece. Alexander is here called "a mighty king, who should stand up, and rule with great dominion, and do according to his will;" which implies, not only his extensive conquests and absolute authority; but his capricious tyranny, which cost some of his most faithful followers their lives when they ventured to oppose his inclinations. But when he had acquired the summit of success, power, and renown, he was suddenly cut off; and his dominions were divided into four parts, not to his posterity, but to his captains; who did not equal the honour of his kingdom, which was thus "plucked up," for the benefit of others, and not of his own family.—The natural brother, and the sons, with the mother

selves together; for the king's daughter of the south shall come to the king of the north to make an agreement; but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

7 But out of a branch of her root shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

8 And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.

9 So the king of the south shall come into his kingdom, and shall return into his own land.

10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he

† Or, whom she brought forth. q Job 14:7. Is. 9:14. 11:1. Jer. 12:2. Mal. 4:1. r 21. Ps. 48:10-13. 109:8. Luke 12:20. s Ps. 55:23. Ez. 17:18. t Gen. 31:30. Ex. 12:12. Num. 33:4. Deut. 12:3. Judg. 18:24. Is. 37:19. 46:1, 2. Jer. 43:12, 13. 45:25. Hos. 8:6. 10:5, 6. § Heb. vessels of their desire. 1:2, 3. 10:3. Is. 2:16. Hos. 13:15. margins. ¶ Or, year. u 22:40, 9:26. Is. 8:7, 8. Jer. 46:7, 8. 51:42. x 7:39, 15:25, 12. y 5, 9. z 44. 8:7. Ps. 76:10.

and wife, of Alexander, in about fifteen years, perished, chiefly by treachery and murder; and then no remains of his family were left: and his captains, after many destructive wars, were all destroyed or reduced, except four, who became heads of four subordinate kingdoms. "Cassander reigned in Greece and the west, Lysimachus in Thrace and the north, Ptolemy in Egypt and the south, and Seleucus in Syria and the east." *Bp. Newton.* (*Marg. Ref. Notes*, 2:39. 7:5, 6, 8, 8, 22.)

V. 5. The dominions of Alexander were divided into four parts: but two of these kings soon became more eminent than the others, and often seized upon a great part of their dominions: namely the kings of Egypt and of Syria, called, in this prophecy, the kings of the south and of the north, as Egypt lay to the south, and Syria to the north, of Judea. These two kingdoms alone are noticed in what follows: because Judea lay between them, and was affected by their contests and transactions.—This verse is rather obscure: it is, however, generally allowed to mean, that Ptolemy Lagus king of Egypt would soon become powerful, as one of Alexander's princes: but that another of them, even Seleucus Nicator, king of Syria, would be strong above him; for he was the conqueror of the conquerors, and gained the ascendancy over them, engrossed a very large proportion of Alexander's dominions, and outlived all his competitors. (*Marg. Ref.*) "The king of the south shall be strong; and one of his princes shall be strong above him, and shall rule with great dominion." *Sept.*

V. 6. Antiochus Soter succeeded Seleucus Nicator, and was succeeded by Antiochus Theus, in the kingdom of Syria: and Ptolemy Philadelphus reigned in Egypt after his father Ptolemy Lagus. During this time, there were frequent wars between these neighbouring and rival monarchs. But at length they entered into a treaty of peace; to confirm which Antiochus agreed to put away his wife Laodice with her sons, and to marry Berenice the daughter of Ptolemy. Thus "the daughter of the king of the south came to the king of the north," to make an agreement with him, and brought with her an immense dowry. (*Marg. and Marg. Ref. n, o.*) But she could not retain the power of the arm, the interest which she had acquired: for Antiochus recalled Laodice, and put away Berenice; and Laodice, fearing another change, poisoned her husband, and caused Berenice to be murdered with her attendants. So that Antiochus himself could not stand his ground, or retain his power: and Berenice was delivered to destruction, and those that brought her, and he "whom she had brought forth," or her son: (for so the words are generally rendered;) nor was her father able to defend her, for he died about the same time. Such were the consequences of this disastrous marriage and alliance. (*Marg. and Ref. p.*)

V. 7-9. Ptolemy Euergetes, brother to Berenice, "a branch out of the same root," standing up in his father's estate, came with a great army to avenge his sister's death on Seleucus Callinicus, son of Laodice, who had succeeded to the throne of Syria. And he entered forcibly into the fortress, or strongest places, of that kingdom, and easily prevailed against Seleucus. So that when a sedition in Egypt recalled him home, he carried away with him many captives; and not only the nobles, but the gods, of Syria were thus

shall set forth a great multitude; but *the multitude shall be given into his hand.

12 And when he hath taken away the multitude, *his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.

13 For *the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come *after certain years with a great army and with much riches.

14 And in those times there shall many stand up against the king of the south: also the *robbers of thy people shall *exalt themselves to establish the vision; but they shall fall.

15 So the king of the north shall come, and

a 10. 2:38. 1 Kings 20:13,28. Ps. 33:16,17. Ec. 9:11. Jer. 27:6. b 5:19,20,23. 8:25. Deut. 8:14. 2 Kings 14:10. 2 Chr. 25:19. 26:16. 32:25. Prov. 16:18. Is. 10:7-12. Ez. 26:2,5,17. Hab. 3:4-6. Acts 12:22,23. 1 Tim. 3:6. 1 Pet. 5:5. c See on 6:7. * Heb. at the end of times, even years. d 16. 12:7. 1 Heb. children of robbers. e d Acta 4:25-28. Rev. 17:17. e Jer. 5:10. 6:6. 33:4. 52:4. Ez. 17:17. 1 Heb. city of muntions. f See on 6. 8:7. Josh. 1:5. Prov. 21:30,31. § 1 Heb. the peo-

ple of his choices. g See on 3:36. 8:4. || Or, goodly land. 41:45. marg. 8:9. Heb. land of ornament. h 19. 2 Kings 12:17. Ez. 4:3,7. 25:2. Luke 9:51. || Or, much uprightness, or, equal conditions. ** Heb. to corrupt. 1 Pr. 56:9. Ez. 17:17. Matt. 12:30. Luke 11:23. Rom. 8:31. k Gen. 10:4,5. Jer. 2:10. 31:10. Ez. 27:6. Zeph. 2:11. † Heb. for him.

brought into Egypt. It is said that he took home with him no less than two thousand five hundred idols; among which were some, which Cambyes had formerly carried out of Egypt; and for this service the superstitious Egyptians honoured him with the title of *Euergetes*, or the *Benefactor*. With these captive princes and images, he also carried off immense treasures; and, having avenged himself on Seleucus, he continued more years than he, surviving him four or five years, and remaining unmolested in his own kingdom. (*Marg. and Marg. Ref.*)

V. 10-12. Seleucus Ceraunus, and Antiochus the Great, the sons of Seleucus Calinicus, were stirred up to war against the king of Egypt, in hopes of recovering the territories which had been taken from their father. But Ceraunus was poisoned by one of his discontented captains; and Antiochus was left to pursue the war alone. This circumstance was marked in the prophecy; for after mention had been made of "his sons," it is added "He," or one of them, "shall certainly come, &c." Ptolemy Philopater had succeeded Euergetes, his father, in the kingdom of Egypt, before these events took place; and Antiochus made war upon him, overran the countries that he held in Asia, and spread desolations like a flood whatever regions he passed through. Then, making a truce with Ptolemy, during which both parties treated of peace, and prepared for war; Antiochus returned to attack Ptolemy's forces and overcame them, and carried the war even to the borders of Egypt, which he threatened with an invasion. This exceedingly exasperated Ptolemy, who marched against him with a great army, gave him battle, entirely defeated Antiochus's numerous forces, obliged him to retreat to Antioch, and thence to send ambassadors to treat of peace. But Ptolemy did not pursue the advantages of this decisive victory; for, being elated with his success, he gave himself up to the most disgraceful debaucheries. After the retreat of Antiochus, he visited the cities of his Asiatic dominions, and Jerusalem among the rest; and being, with great difficulty, restrained from entering into the holy of holies, he was so displeased with the Jews, that he destroyed, some say forty thousand, others sixty thousand, of his Jewish subjects in Egypt by a most furious persecution; and casting down so many tens of thousands of his own subjects did, of course, weaken his kingdom and conduce to its ruin. (*Marg. and Marg. Ref.*)—*Overflow.* (10) *Marg. Ref. u. Notes*, 22,23, 40-43, v. 40. 9:25-27, v. 26. Is. 8:6-8.

V. 13-16. "After certain years," (*marg.*) that is, about fourteen years afterwards, Antiochus the Great, having recovered from the effects of his late defeat; and Ptolemy Philopater being dead, and succeeded by his son Ptolemy Epiphanes, who was only four or five years of age; Antiochus raised a greater army than before, and amassed very large sums of money to defray the expenses of the war, by which he hoped to deprive Ptolemy of his dominions. And at the same time, that Antiochus marched his army to attack the Egyptian provinces, many other enemies stood up against the king during his minority. For the conduct of his father, and of those abandoned ministers who now governed in his name, had so disgusted the Egyptians, that they were ready to join Antiochus; and Philip, king of Macedonia, made a league with him against Ptolemy, stipulating to divide his kingdom between them. The persecuted Jews also became refractory, and broke off from their allegiance to the king of Egypt, to join Antiochus; for this seems to be the meaning of the words translated, "the robbers of thy people." These *revolters* exalted themselves against their former masters; and so helped to establish, or accomplish, this vision, or prophecy; but they were reduced by Ptolemy's forces, who under Scopas gained many advantages against those of Antiochus, and recovered possession of Cælo-Syria, and Palestine. The presence, however, of that prince turned the scale in his favour; for he soon recovered what Scopas had taken, and besieged and took the strong city Zidon, and others of Ptolemy's best fortified cities. So that the king of Egypt could not withstand his arms, even with his choicest troops; but he carried all before him, and succeeded in his designs,

*cast up a mount, and take the *most fenced cities and the arms of the south *shall not withstand, neither *his chosen people, neither *shall there be any strength to withstand.

16 But he that cometh against him *shall do according to his own will, and none shall stand before him: and he shall stand in the *glorious land, which by his hand shall be consumed.

17 He shall also *set his face to enter with the strength of his whole kingdom, and *upright ones with him; thus shall he do: and he shall give him the daughter of women, *corrupting her: but she shall not stand on his side, *neither be for him.

18 After this shall he turn his face unto *the isles, and shall take many: but a prince *for his

ple of his choices. g See on 3:36. 8:4. || Or, goodly land. 41:45. marg. 8:9. Heb. land of ornament. h 19. 2 Kings 12:17. Ez. 4:3,7. 25:2. Luke 9:51. || Or, much uprightness, or, equal conditions. ** Heb. to corrupt. 1 Pr. 56:9. Ez. 17:17. Matt. 12:30. Luke 11:23. Rom. 8:31. k Gen. 10:4,5. Jer. 2:10. 31:10. Ez. 27:6. Zeph. 2:11. † Heb. for him.

and established his authority in the land of Judah, "the glorious land" of God's chosen people, and of his special presence: which was by him consumed, in furnishing subsistence to his troops; or rather it was by him established, as some render the word; for it was favoured, and prospered greatly under his government. (*Marg. and Marg. Ref.*)

The robbers, &c. (14) מרפרי, *rumpere, erumpere, dirumpere*. The word commonly means robbers, because they break through all restraints of law, and violently oppose their rulers, as well as violently rob their neighbours: but it may signify *revolters*, as breaking loose from those, who had acquired dominion over them. Thus the verb in Hithpael is used, 1 Sam 25:10. "The expression of Josephus is remarkable, that the Jews submitted to Scopas by force; but to Antiochus they submitted willingly." *Bp. Newton.*

Shall be consumed (16) לִכְרֵי. Καὶ τελευτήσει εν τῇ χειρὶ αὐτου. Sept. "Thus Theodoret explains it, "and it shall be perfected by his hand," that is, "it shall prosper;" for so likewise Josephus hath taught us, . . . that the Jews, of their own accord having received Antiochus, were greatly honoured by him." *Bp. Newton.*

V. 17. Antiochus, after this success, set himself with all the strength of his kingdom, to get possession of Egypt, being assisted by the Jews, called "upright ones," as worshipping *JEHOVAH*, in contradistinction to idolaters; or, as the phrase may mean, making an agreement with him, that is, with Ptolemy; for Antiochus attempted to circumvent him by treaty, as well as to subdue him by arms. Thus he endeavoured to accomplish his purpose: and to induce Ptolemy to enter into treaty with him, he gave him his daughter Cleopatra in marriage; whose singular beauty is supposed to be intimated by the expression, "the daughter of women," that is, a most accomplished daughter of women. In this he meant fraudulently, for he thought to corrupt his daughter to betray the interests of her husband; but the project failed: for Ptolemy was aware of the artifice, and kept upon his guard; and Cleopatra preferred the interests of her husband to those of her insidious father, and even joined in an embassy to the Romans craving protection against him. (*Marg. and Marg. Ref.*)—*Upright ones*, &c.] *Εὐθεία πάντα μετ' αὐτου ποιεῖ.* Sept. *Et recta faciet cum eo.* Vulg.

V. 18, 19. Antiochus, not being able to execute this project, turned his arms another way, and attacked many of the isles and cities bordering on the Mediterranean sea. (*Marg. Ref. k.*) This offended the Romans, who deemed themselves insulted by this treatment of their allies: and in their own behalf, to vindicate the honour of their state, they proclaimed war against him, and in a short time, their consuls and commanders drove him out of Europe; pursued him into Asia; by a most decisive victory deprived him of a great part of his dominions, and compelled him to submit to a very hard and dishonourable peace. He then returned in disgrace to Antioch, his strong hold. Nor did he long survive these defeats, for finding difficulty in raising the very large sums of money which the Romans exacted from him, he attempted to plunder a rich temple of Jupiter Belus, in the province of Elymais, where he was slain by the enraged inhabitants. So that he soon after "stumbled, and fell, and was not found." (*Marg. and Marg. Ref.*)

V. 20. "Then shall stand up one in his estate, that causeth an exactor to pass over the glory of his kingdom." (*Marg.*) Seleucus Philopater, who succeeded his father, being obliged to pay a large annual tribute to the Romans, performed nothing memorable, except levying money from his subjects, for this and other purposes. These exactions tarnished "the glory of his kingdom;" and within a few days, or years, (for he reigned twelve years,) he was slain by Heliodorus, whom he had employed to rob the temple of God at Jerusalem. Thus he was destroyed "neither in anger, nor in battle," but by treachery: for Heliodorus hoped to succeed to the throne; as Demetrius the son of Seleucus was a hostage at Rome, and Antiochus his brother was absent from the Syrian court. This project however was disappointed.

so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

31 And arms shall stand on his part, and

a Neh. 6:12-14. Matt. 24:10. 1 & 24:25. Rev. 17:12-14. k See on 8:11. Lam. 1:10. 2 & 7:20, 21. 9:7. 24:21, 22. l See on 8:12, 13, 36. 9:27. m 8:

bly providing for their common safety, he made war upon them with great impetuosity and success. However, this expedition terminated in a different manner, than either of the preceding: for the Roman state sent ambassadors to him, at the request of the Ptolemies, commanding him to lay down his arms, and not to molest their allies. Perhaps these ambassadors came in Grecian ships, or the name "Chittim" signifies the several European countries that border on the Mediterranean sea. (*Marg. Ref. f. Note, Num. 24:23, 24.*) These executed their commission in the most peremptory and decisive manner: for one of them, named Marcus Popilius, Lenas, made a circle with his cane round Antiochus, and insisted on his answer before he passed out of that circle; being determined to declare war against him, if he hesitated to comply with his demands: and Antiochus, not daring to bring upon himself the whole power of the Romans, who were then free from other wars, was forced to submit. Thus he was checked in his full career of victory, to his extreme vexation; and returning home, full of grief and shame, he vented his indignation against the Jews, the covenant people of God: for he detached Apollonius with an army of twenty-two thousand men, who coming to Jerusalem, slew great multitudes, plundered the city, set fire to it in several places, and pulled down the houses and walls round about it. Then they builded on an eminence, in the city of David, a strong fortress, which might command the temple; and issuing from thence, they fell on those who came to worship, and shed innocent blood on every side of the sanctuary, and defiled it; so that the temple was deserted, and the whole service omitted; the city was forsaken of its natives, and became an habitation of strangers. "So he did;" and after his return to Antioch he published a decree, which obliged all persons, upon pain of death, to conform to the religion of the Greeks: and so the Jewish law was abrogated, the heathen worship was set up in its stead, and the temple itself was consecrated to Jupiter Olympius. In transacting... these matters, "he had intelligence with them that forsook the holy covenant;" Menelaus, and the other apostate Jews of his party." *Bp. Newton.* (1 *Mac.* 1:29-61. 2 *Mac.* 5:24-26. 6:1-9.)—Indeed the distresses of the Jews in those days arose principally from the machinations of their countrymen, who joined the enemies of their nation and religion. (*Marg. and Marg. Ref.*) "There is not so complete and regular a series of these things, there is not so concise and comprehensive an account of their affairs, to be found in any author of those times. The prophecy is really more perfect than any history: no one historian hath related so many circumstances, and in such exact order, as the prophet hath foretold them. So that it was necessary to have recourse to several authors, Greek and Roman, Jewish and Christian, and to collect something from one, and something from another, to explain and illustrate the great variety of particulars contained in this prophecy.... No one could thus declare "the times and seasons," (*Acts* 1:7.) but "he who hath them in his own power," *Bp. Newton.*

V. 31. Thus far the prophecy is clear, and the interpretation satisfactory; but the subsequent part is very difficult, and commentators have differed exceedingly about it. Some have explained the whole of Antiochus Epiphanes; some have made him a type of Antichrist; and others extend a part of it to the subsequent kings of Syria. But, though very little of that which follows in this vision, can be explained of the shortlived exploits of Antiochus; yet a similarity of character and conduct, between him and future oppressors of God's people, might give occasion to the inspired writer, or rather to the angel, to glide from one to the other by an almost imperceptible transition.—As Antiochus had the power of the sword, his captains seized on the sanctuary, which had been strongly fortified, and was itself the defence of the people: and they polluted it, in various ways; and placed a base idol in the temple of God, which was an abomination that desolated the city and sanctuary, by driving thence all pious Jews: they also builded idol-altars in all the cities of Judah. This therefore may apply to Antiochus, (*Marg. Ref. l, m.*) But very eminent expositors suppose, that the transition before mentioned begins here to be made; and, as it must shortly be admitted, it cannot be better introduced, than in this place. "In the same year that Antiochus, by the command of the Romans, retired out of Egypt, and set up the worship of the Greeks in Judea, the Romans conquered the kingdom of Macedonia, the fundamental kingdom of the empire of the Greeks, and reduced it into a Roman province; and thereby began to be put an end to the reign of Daniel's third beast. This is thus expressed by Daniel; "and after him arms," that is, the Romans, "shall stand up."... *Arms* are every where in this prophecy put for the military power of a kingdom; and they stand up, when they conquer and grow powerful. Hitherto Daniel described the actions of the kings of the north and the south: but upon the conquest of Macedonia by the Romans, he left off describing the actions

*they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

32 And such as do wickedly against the cove-

13. 9:27, 12:11. Matt. 24:15. Mark 13:14. Luke 21:20. * Or, astonisheth. Acts 13:40, 41.

of the Greeks, and began to describe those of the Romans in Greece: *Sir Is. Newton.* (*Notes*, 7:1-8. 8:3-12.)—*Arms.* Not armour, but the "arms" of the human body; as in other parts of this prophecy: (*Note, Ez.* 30:20-26.)—In support of this interpretation, it may be further added, that the Jews themselves, as Jerome informs us, understood this passage, neither of Antiochus Epiphanes, nor of Antichrist, but of the Romans; of whom it was said above, that "the ships of Chittim shall come, and he shall be grieved." After some time, says the prophet, out of the Romans themselves, who came to assist Ptolemy, and menaced Antiochus, there shall arise the emperor Vespasian; there shall arise his arms and seed, his son Titus with an army, and they shall pollute the sanctuary, and take away the daily sacrifice, and deliver the temple to eternal desolation? *Bp. Newton.*—We must know, that after the death of Antiochus Epiphanes, the third kingdom comes no more into the holy reckoning; none of the Greek kings after him being at all prophesied of.... The reason of this is, because during the reign of Antiochus, Macedonia, (whence that kingdom sprang,) with all the rest of Greece, came under the Roman obedience. From thence therefore the Holy Ghost begins the rise of the fourth kingdom, yea, the Roman historians themselves mark out that time for the rise of their empire? *Mede.*—Our Saviour himself, making use of the same phrase, "the abomination of desolation" in his prediction of the destruction of Jerusalem, may convince us, that this part of the prophecy refers to that event? *Bp. Newton.*—The emphatical manner, in which our Lord quotes this prophecy of Daniel, greatly confirms this argument. Indeed the concluding verse of the ninth chapter contains nearly the same language, in an express prediction of the destruction of Jerusalem by the Romans. (*Marg. and Marg. Ref. m. Notes*, 8:13, 14, v. 13. 9:25-27, v. 27. *Matt.* 24:15-18.) There can remain little doubt with any one, who carefully compares the concluding part of this chapter and the next chapter, with the other Scriptures; who accurately examines the import of the words employed; and who attentively considers the records of history; that the fourth kingdom, even that of the Romans, is predicted, if not exclusively, yet principally. First Rome Pagan, then Rome Christian, and then Rome Papal, must be intended; whether the transition be made at this verse, or not till the thirty-sixth: for no other power, which has hitherto appeared on earth, at all answers to the description here given, or has had dominion during so long a term of time, as the angel plainly marks out.—The persecutions and profanations of the temple, by Antiochus Epiphanes, began about one hundred and sixty-eight years before the Christian Era: he died in less than four years afterwards. The Romans soon began to disturb the Jews: at length Pompey, about sixty-three years before the Christian Era, took Jerusalem, and entered into the holy of holies. He, however, neither plundered the temple, nor in any other respect profaned it. But from that time, Jerusalem was dependent on the Romans, and subject to those whom they made kings or governors, till the destruction of the city and temple by Titus; and in the year of our Lord one hundred and thirty-two, the emperor Adrian caused a temple to be erected to Jupiter Capitolinus, on the very spot where the temple of God before stood, and banished the Jews from Jerusalem and its neighbourhood. Thus "the abomination that maketh desolate," was effectually placed "in the sanctuary of strength," to pollute it; and "the daily sacrifice was taken away." Yet these events seem also to have been, in some degree, figures of the corruptions, introduced into the Christian church, by the idolatries of Papal Rome.

V. 32, 33. Antiochus doubtless corrupted many of the Jews to do wickedly: and the remnant that knew, trusted, and loved their God, were greatly strengthened, and did wonders in supporting his cruel tortures, and resisting his usurped and abused authority: but it cannot be said, that they instructed many, or made numerous converts to their religion. They indeed endured severe things; yet it was not for "many days;" three years and a half being a very short time in the language of prophecy.—Whereas the Romans not only destroyed Jerusalem, and took away the daily sacrifice; but during their dominion they both crucified Christ, persecuted his followers, and also set themselves to extirpate Christianity: and their magistrates used the most alluring promises and flatteries, as well as the most terrible threatenings, to prevail with Christians to apostatize and worship idols. Many were thus corrupted and did wickedly, but the real Christians were enabled to resist all these temptations, and to adhere to their religion with the most heroic constancy: and through the whole extent of the Roman empire, as well as in other places, Christianity was rapidly propagated. At the same time the Christians, and the ministers of Christianity, were exposed to death by the sword and flame, and were carried captive, and stripped of their property during "many days;" for the ten persecutions of

uant "shall he *corrupt by flatteries: but *the people shall do know their God *shall be strong, and do exploits.

33 And they that *understand among the people shall instruct many: *yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

34 Now when they shall fall, *they shall be holpen with a little help: but many shall *cleave to them with flatteries.

35 And " some of them of understanding shall

a Prov. 19:5, 26:28. * Or, *cause to dissemble*. 2 Thes. 2:9-12. Rev. 13:12-15. c1 Chr. 28:19. Ps. 9:10. Jer. 31:34. John 17:3. 2 Cor. 4:3-6. 1 John 2:3,4. 5:20. p Mic. 5:7-9. 7:15-17. Zech. 9:13-16. 10:3-6,12. 12:3-7. 14:1-4. Mal. 4:2,3. 2 Tim. 2:1-3. Heb. 10:32,33. Rev. 6:11,52. 7:9,10. 12:7-11. c12,13. 4:10. Is. 32:3,4. Zech. 30-32. Matt. 13:11,51,52. 28:20. Luke 24:44-47. Acts 4:2-4. 11:23. 14:21. 2 Tim. 2:25. c1 Matt. 10:31. 20:23. 24:9. John 16:2. Acts 12:2,3. 1 Cor. 1:9. 2 Tim. 1:12. 1:6. Heb. 11:31-37. Rev. 1:9. 2:13. 6:9. 7:14. 13:7-10. 17:6. s Rev. 12:2-6,13-17. 13:1-4. c1 Matt. 7:15. Acts 20:29,30. Rom. 16:18. 2 Cor. 11:13-15. Gal. 2:4. 1 Tim. 4:1,2. 2 Tim. 3:1-7.

the Roman emperors lasted almost three hundred years, with only short intermissions of rest and peace. The dispersion of the apostles, teachers, and Christians, in the primitive times, by persecution, greatly promoted the promulgation of the Gospel. They understood, and were wise, and carried their wisdom with them, and instructed immense multitudes. (*Marg. and Marg. Ref. Notes, Matt. 10:16-23. 24:9-14. Acts 20:19-21. 2 Cor. 11:21-27. 2 Tim. 3:10-12. Rev. 6:7.*)

V. 34, 35. When the Jews fell under the persecutions of Antiochus, Mattathias of Modin, and his son Judas Maccabeus, revolted from the persecutors; and after the death of Mattathias, Judas repeatedly vanquished the armies of Antiochus with far inferior forces: at length he recovered Jerusalem, cleansed the sanctuary, restored the worship of God, and survived Antiochus: and both the priesthood and sovereignty remained in that family for several generations. The small force of these Jewish heroes might be called "a little help," yet in fact it proved a most effectual help. The two books of Maccabees must be referred to on this subject; for it occupies the greatest part of them.—But if we advert to what succeeded the persecutions mentioned in the preceding note, we shall perceive a much more unexpected interpretation. After the Christians had fallen under the power of their persecutors, the conversion of Constantine gave them deliverance: they were no longer persecuted, but favoured by the Roman emperor and his deputies. Yet this proved only "a little help" to the cause of true religion. It added indeed much to the temporal prosperity of the church, but it greatly tended to debase the character of professed Christians. Especially it caused many to "cleave to them with flatteries;" for hypocrisy became prevalent among both the clergy and laity, who were intent on flattering the emperor and those in authority, for their own interest. (*Marg. Ref. s. t. Notes, Rev. 12:1-6,13-17.*) And indeed persecution soon revived, and Christians were permitted to fall into these calamities, to try and prove them, and to distinguish them from hypocrites, as well as to purge away their defilement and make them white.—This would continue "to the time of the end; because it was yet for an appointed time." The persecutions which Christians have suffered from their professed fellow-Christians, began from the days of Constantine, and have continued more or less to this day; and they will continue till "the appointed time" of the Jews' conversion, the ruin of every Antichristian power, and the final and universal promulgation of the Gospel. The persecutions, however, of the twelve hundred and sixty years, under the little horn of the fourth beast, seem principally intended. (*Marg. Ref. u-y. Notes, 36. 7:23-27.*) And it does not appear to me, that any particular part of that period is *exclusively* meant: or that any thing *precisely* fixes and restricts the fulfilment of the prediction, to the persecutions of the sixteenth century, during the progress of the reformation, as Mr. Faber thinks, and labours to prove; and on which he builds very much indeed.

To try them, &c. (35) "Some of them of understanding shall fall," (that is, *perish*), "in purifying them, and in purging them, and in making them white, &c."...As labouring to propagate their tenets, and as attempting to purge, reform, and make white a corrupt and degenerate church. *Faber*, Vol. I. pp. 295, 297.—It does not appear that this translation can be established. The first verb is generally used for purifying metals by fire; and the pronoun *them* is not found after either of the latter verbs. If, however, it were admitted, it would not restrict the meaning to any one period of the 1260 years, as, surely, the prophesying of the witnesses in sackcloth, during that whole term, means a zealous attempt to purify a degenerate church. (*Note, Rev. 11:3-6.*)

V. 36. After the Romans had stopped the progress of Antiochus in Egypt, he was no more able to do according to his will, or to exalt himself: he indeed "spake marvellous things against the God of gods;" but he could not be said to "magnify himself against every god," for he was remarkable for his superstition and idolatry. The prophecy therefore could not receive its accomplishment in him.—"Then the king shall do according to his will, &c." "Under the name 'king' must be understood the Roman state, under what kind of government soever." *Mede*.—The prophet was

fall *to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it* is yet for a time appointed.

[Practical Observations.]

36 And the king shall *do according to his will; and he shall *exalt himself, and magnify himself above every god, and shall *speak marvellous things against *the God of gods, and shall prosper *till the indignation be accomplished: *for that that is determined shall be done.

37 Neither shall he regard the God of his

4:3. Tit. 1:11. 2 Pet. 2:1-3,18,19. 1 John 2:18,19. 4:1,5. 2 John 7. Jude 4. Rev. 2:20. 13:11-14. u 33. 8:10. Matt. 16:17. 26:56,69-75. John 20:25. Acts 13:13. 15:37-39. x 12:10. Deut. 8:2,3,16. Prov. 17:3. Zech. 13:9. Mal. 3:2-4. 4:1-5. Jer. 1:23. 1 Pet. 1:7. Rev. 2:10. 1 Or, *by them*. y 29,40. 8:17. 12:9,27. Is. 1. 12:1,11. Hab. 2:3. Rev. 14:15. 17:17. 2 See on 16:14. John 5:30. 6:58. a See on 7:8,20. 2 Thes. 2:4. Rev. 13:5,6. 17:3. b See on 8:11,24. 25. c 2:47. Deut. 10:17. Josh. 22:22. Ps. 136:2. d 7:20-25. 8:19. 12:7,11-13. Rev. 11:2,3. 12:14. 13:5. e 4:35. 9:26,27. Job 23:13,14. Ps. 33:10,11. Prov. 19:21. Is. 46:10,11. Acts 4:23. Rev. 10:7. 17:17.

speaking of the persecutions, which would be permitted for the trial and probation of the church, after the empire was become Christian; and now he proceeds to describe the principal author of these persecutions. ... After the empire was become Christian, there would spring up in the church an Antichristian power that should act in the most absolute and arbitrary manner, exalt itself above all laws human and divine; dispense with the most sacred and solemn obligations; and in many respects enjoin what God had forbidden, and forbid what God had commanded. ... This power too was to continue in the church, and "prosper, till the indignation be accomplished; for that that is determined shall be done." This must denote some particular period; or otherwise it is no more than saying, that God's indignation shall not be accomplished, till it be accomplished.—This is the same as what before was called, (8:19.) "the last end of the indignation," and (9:27.) "the consummation;" and it meaneth the last end and consummation of God's indignation against his people, the Jews. (12:7.) *Bp. Newton*.—St. Paul seems to have referred to this prophecy of Daniel, in his extraordinary prediction of "the Man of Sin;" and in great measure to have sanctioned the general outlines of the above interpretation; especially in respect of "marvellous things spoken against the God of gods." (*Marg. Ref. Notes, 2 Thes. 2:1-12.*) The series of the predicted events also leads us to the same interpretation.—After the empire became Christian, a king (or kingdom) gradually sprang up in it, of a most absolute and tyrannical nature, "doing according to his own will," with the most avowed defiance of God's laws; and requiring the most implicit obedience from men of all ranks, orders, and nations. The emperors first exercised, or excited, this power, by ecclesiastical counsels, called and influenced by them: but it gradually passed into the hands of the clergy; and the bishop and church of Rome at last carried it to the most enormous height, exalting and magnifying themselves above every god. These have long prospered, and will, more or less, do so, till the Lord's indignation against his people shall be accomplished, and the determined period of the calamities of the church be expired.

V. 37. In what sense could it be said, that Antiochus did not regard the god of his fathers, when he compelled the Jews to worship Jupiter Olympus? or that he regarded not "the desire of women?" when, besides being married, he was excessive in indulging his lust, and did nothing to restrain others from the same? "The desire of women, and of the married life, the Roman should discountenance, when he shook off the gods of his ancestors." *Mede*. It is certain that Constantine, the first Christian emperor, in various ways discouraged marriage, and honoured celibacy, thus acting in direct opposition to the ancient policy of Rome: and that the subsequent idolatry and blasphemy of the antichristian power, were accompanied by a proportionable discountenance of marriage, till it was totally prohibited to the ministers of religion.—By "the desire of women," the desire of marriage seems to be meant: and where on earth has any power or government permanently and avowedly stigmatized marriage as dishonourable, and almost idolized celibacy and virginity, except that of Rome, even from the conversion of the emperors to Christianity to this day; and except those who have retained some measure of her antichristianity?—This interpretation, which all protestant commentators, at least, have hitherto given of the words, rendered "the desire of women," has been decidedly opposed by Mr. Faber: and it must be owned, that the original word, for *desire*, (חַמָּה) is generally used in Scripture in a somewhat different construction. (*Faber*, Vol. I. pp. 303-308.) "The desire of women," may either mean, 'the desire of possessing women,' or 'the desire which women have for some special object,' or 'The desire of Israel,' as an English phrase, may mean, 'the object which Israel desired,' or 'the *desire* itself which Israel felt for that object:' but the former is evidently the meaning in the passage referred to; (1 Sam. 9:20.) and the original phrase is generally, if not constantly, used in this manner. Thus the expression "the love of God," may mean, either his love to us, or our love to him; and grammarians in this way commonly distinguish the genitive or possessive.

fatners nor the desire of women, nor regard any god: for he shall magnify himself above all.

38 But in his estate shall he honour the God of forces: and he god whom his fathers knew not

Gen. 3:16. Deut. 5:21. 21:11. Cant. 7:10. Ez. 24:16. 1 Tim. 4:3. g Gen. 3:5. s. 14:13. 2 The. 2:4. * Or, But in his stead. † Heb. as for the almighty God, in his seat he shall honour, yea, he shall honour a God, &c. 1 Tim.

On this ground Mr. Faber concludes, that "the Desire of women," is some object of worship, whom this king shall disregard: and he supposes, that the Messiah is meant, who is called, "the Desire of all nations." (Note, Hag. 2:6—9, v. 7.) That text, however, stands alone in Scripture, to support this interpretation: whereas the other accords with several prophecies. No doubt, on the ground of the promise concerning the Messiah, women, in the chosen line, desired children, in hopes of being parents, or ancestors, of that great Deliverer. But after the same word of God, which gave the first promise, had fixed the Messiah's line, to Abraham, to Isaac, and to Judah, and afterwards to the descendants of David; there can be no more reason for ascribing the desire of having children, in women in Israel not of this line, to this hope; than that of the Grecian women, and many others, who have expressed an equally strong reluctance to being childless. (Note, Judg. 11:34—40.) And why the Messiah should be called, "the Desire of women," in general, rather than of men, in a prophecy, delivered many hundred years after it had been predicted that he should descend from David; and not to be fulfilled till almost two thousand years after his birth, does not appear. This interpretation, therefore, does not seem to me to be established: though enough has been advanced to require learned men to reconsider the current exposition. If "the desire of women," mean, "that which women desire," why may not marriage still be intended? The history of the whole human race proves, that honourable marriage to one husband is the general "desire of women," with but comparatively few exceptions. (Note, Gen. 3:16.) Indeed, marriage is more generally and strictly "the desire of women" than of men; though the desire of having women, is much more general among men, than that of having men is among women: for men are far less generally satisfied with one wife, than women with one husband: as polygamy, concubinage, and promiscuous fornication in every age and nation have clearly proved. And the prohibition of marriage, to priests secular and regular, has always been attended with discouraging the marriage of women, and the encouragement of vows of virginity, even in those, who could not judge for themselves in such a case, because of their youth. Convents of nuns have regularly, and almost necessarily, attended those of monks and friars; and in both senses, the apostle's prediction, of "a power forbidding to marry," as well as Daniel's of a power "not regarding the desire of women," has been literally fulfilled.—Mr. Faber, and some others, conclude from the expression, "nor regard any god," (compared with the 36th verse, that the predicted power must be an avowed atheist.—But if he "honour the god of forces, and a god whom his fathers knew not," (38) how can he be an avowed atheist? He, who sets his own authority above that of "whatever is called or worshipped," fully answers the description; though he may find it convenient to retain a profession of some religion, nay, of orthodox Christianity, and "a form of godliness." If a succession of men require obedience to their own commands, which evidently contradict those of God; if they establish or claim the power of dispensing with the laws of the only God, whom they profess to worship, that they may attain their own purposes; and this habitually and openly from age to age; they "magnify themselves above all that is called God or worshipped," though not avowed atheists.—(Marg. Ref. Notes, 2 The. 2:2—12. 1 Tim. 4:1—3. 2 Tim. 3:1—5. 1 John 4:1—3.)—Whether some more daringly impious, infidel, or even atheistical character, may not be assumed by that succession of men, who, as the little horn of the fourth beast, have hitherto oppressed the church, and corrupted the gospel, near the close of the twelve hundred and sixty years, I will not presume to determine. Indeed, I think this probable; and also, that this prophecy of Daniel will be made far more clear, when these events shall have occurred. But the attempts made to prove the accomplishment of it, in the paroxysm of atheism, during the first years of the French revolution, and in the subsequent events, do not appear to me to have been in any degree successful: for nothing in this transaction has yet occurred, which, either for extent or duration, can answer to the language used in the prophecy.

V. 38. "For together with God, in his seat shall he honour Mahuzzim; even together with that God whom his ancestors knew not, shall he honour (them) with gold, and with silver, and with precious stones, and with pleasant things." Mede. (Marg. and Marg. Ref.) Mahuzzim is the plural of the word, translated a fortress, a strong tower, or a rock, in very many places of the Scripture, and in this very chapter, 7:10, 19. Heb. "True Christians, have, with David, but one Mahoz, the 'Mahoz of salvations:' but apostate Christians have their many Mahuzzim." By "the strange and foreign God," (38) whom the Roman church should at length acknowledge, is meant Christ: for though to the Jew every strange and foreign god was a false god; yet to the Gentiles,

shall he honour with gold, and silver, and with precious stones, and pleasant things.

39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge

4:1, 2. † Or, munitions. Heb. Mauzzim. h Rev. 13:12—17. 17:1—5. 18:12. § Heb. things desired. Is. 44:9. † Heb. fortresses of munitions.

who worshipped none but idols, the foreign God was the true. Therefore the philosophers at Athens, when St. Paul preached Christ to them, said he preached a foreign God. Mede. To this it may be added, that the true God was to them the UNKNOWN GOD; "whom their fathers knew not." "With this foreign God, he shall worship Mahuzzim, gods-protectors, such as saints and angels are supposed to be." Mede. The translation of this verse, as above given, seems far more literal, than our version: and it is certain that from the time, when the Roman power began to profess the worship of the true God, and of Christ his co-equal Son, whom their fathers knew not,) they began to corrupt Christianity, by substituting saints and angels, as protectors and mediators, in the place of the geni and demons of paganism. They did not renounce the worship of God, or the mediation of Christ; but along with this "one God and one Lord," they worshipped "gods many and lords many;" and the reader may find, in Mr. Mede's works, and in Sir Isaac Newton's observations on this prophecy, most astonishing instances of the early introduction of this idolatry, and the gross language used by the fathers even of the fourth century in respect of it. Mr. Mede's interpretation of this clause seems to me at least well grounded; but it has not been generally admitted.—"And the god Mahuzzim, in his estate he shall honour; even a god whom his fathers knew not, &c." Bp. Newton. But Mahuzzim is plural, and denotes towers, or fortresses: whereas the word translated "God," in the second clause, is singular, and cannot mean the same with Mahuzzim; but must signify either the true God, or some particular idol or false god.—The verse may be translated thus; "And with God," (or instead of God,) "Mahuzzim in his estate shall he honour; even with God," (or instead of God,) "those whom his fathers knew not shall he honour, &c." Bp. Newton.—If this translation be adopted, then the objects of worship, which the fathers of those concerned had not known, are the same as Mahuzzim.—It should however, be observed, that the translation or interpretation of this clause, in either way, does not in the least deduct from the certainty of the exposition in other respects. The meaning evidently is, that the worship of Mahuzzim of protectors and guardians, instead of God, as God, or with God, is indisputably predicted, if there be any meaning in words: and the practice of the church of Rome, and also in the eastern, as well as the western division of the empire, after it professed Christianity from very early ages to this day, is plainly intended; while the profusion of rich oblations, at the shrines of their saints, fully explains and illustrates the concluding part of the verse. "And who is there so little acquainted with ecclesiastical history, as not to know, that the worship of saints and angels was established both in the Greek and Latin Church? They were not only invoked and adored, as patrons, intercessors, and guardians of mankind; but festival days were instituted to them, miracles were ascribed to them, churches were erected to them; their very relics were worshipped, and their shrines and images were adorned with the most costly offerings, and were honoured with gold, and silver, and with precious stones, and desirable things. And what renders the completion of the prophecy still more remarkable is, that they were celebrated and adored under the title of Mahuzzim, of bulwarks and fortresses, of protectors and guardians of mankind." Bp. Newton.—Even the dead bodies of saints were called by the fathers of the fourth century, (as Chrysostom, Hilary, Theodoret, Gregory, Nyssen, and others,) "great towers of the martyrs, fortifying cities more strongly, than any impregnable wall of adamant," and much more to this effect. Such expressions are to be found in many ancient, and even modern, liturgies and manuals of prayers, applied to the virgin Mary, and to saints and angels; and in the eighth century this idolatrous worship was fully established by law.

V. 39. "And he shall make" (or appoint) "for his strong holds Mahuzzim, along with the foreign God whom he acknowledges; he shall multiply honour," (that is, to the Mahuzzim whom he shall make,) "and he shall cause them to rule over many, and shall divide the earth for a reward." Thus the verse may be translated, perhaps as literally as the construction will admit of. The word rendered "do," in our version, is known to have a most extensive meaning, and may well be supposed here to signify to make, or appoint. If this be admitted, then the interpretation is plain. The strong holds of this antichristian power are his churches and monasteries, which he would consecrate to saints, or angels or to God and his saints. Having once acknowledged these Mahuzzim, as objects of religious worship, as gods-protectors, he would honour them more and more, from age to age. He would invest them with a dominion, (as far as he could do it,) not only over men on earth, but even over those who have entered the unseen world; and induce immense multitudes to seek deliverance out of purgatory, for their decess

and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

40 ¶ And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

41 He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

* Heb. a price. Rev. 18:9—13. i See on 35: 8, 17. 12:4, 9. k See on 5:6. Ez. 38:14—17. 11s. 5:23. 21:1. 66:15. Jer. 4:13. Zech. 9:14. m Ez. 38:4, 15. Rev. 9:15, 16:12. n See on 10:22. o See on 45. Ez. 38:9—13. ¶ Or, goodly land. 16. Heb. land of delight, or, ornament. p Is. 11:13, 14. Jer. 9:25. 48:47. 49:6. 1 Heb. send forth. q Ez. 29:14, 15. Zech. 10:10, 11. 14:17, 18. Rev. 11:8. r See on Jer. 45.

relations and friends, from their powerful intercession; and to purchase at a vast expense, masses and prayers from the priests and monks for that purpose.—Let it here be remembered that this power has invested the apostle Peter with the keys of heaven itself, in order that, as his successor, the pope might claim the same authority over the eternal state of mankind at large!—And finally he would divide the earth among them. “St. George shall have England, St. Andrew, Scotland, St. Dennis, France, St. James, Spain, St. Mark, Venice, &c. and bear rule as presidents and patrons of their several countries.” *Mede*. The secular possessions of the Pope are called *St. Peter’s patrimony* and *Peter’s pence*, as a tax levied from the several countries subject to the popeedom. This with a variety of emoluments, from the incomes of the bishops and clergy, and the disposal of the richest preferments, commonly to foreigners; were “the price,” or valuable consideration, for which he divided the land; and doubtless, this dividing of the earth among the Mahuzzim, was made a source of great gain, accruing from the several countries thus placed under the guardian care of these several saints.—“Thus shall he do: . . . to the defenders of Mahuzzim, together with the strange God whom he shall acknowledge, . . . he shall multiply honour; . . . and he shall cause them to rule over many, and the earth shall he divide for a reward.”—The defenders and champions of Mahuzzim were the monks, and priests, and bishops, . . . and religious orders; and that they have been honoured, and revered, and almost adored, in former ages; that their authority and jurisdiction have extended over the purses and consciences of men; that they have been enriched with noble buildings and large endowments, and have had the choicest of the lands appropriated for church-lands, are points of such public notoriety that they require no proof. *Bp. Newton*.—The word rendered *strong holds* may, in a figurative sense, mean *defenders*: as *Mahuzzim* (*towers*) may signify *protectors*: and thus Bishop Newton’s translation is very just, and in general the explanation is striking: but what then are we to understand by the *strange God*? He is here distinguished from the Mahuzzim; though the Bishop’s interpretation of the preceding verse seems to make him the same. But it has been shown, that the God, whom the ancestors of this power had not known, cannot be the same as the Mahuzzim; because in both places the word is singular, (in a language, which generally has the name of God in the plural,) and must mark out some one object of worship, distinct from the Mahuzzim. If therefore Mr. Mede’s interpretation be not admitted, perhaps that may be most entitled to attention, which supposes the worship of the consecrated bread, as if Christ were bodily present by transubstantiation, to be intended.—However whether the Mahuzzim, or their defenders (the defenders of gods-protectors) be meant, the history of the church throughout the whole ancient Roman empire, to this day, most surprisingly verifies the prediction. This interpretation, however, may be objected to, as making the grand subject of this last vision, of Daniel, in great measure to coincide with those before stated in the seventh and eighth chapters; especially in respect of the fourth beast, and the little horn of the fourth beast. But if the angel interpreted to the prophet, in plain language, what had before been shown him under emblems, and more obscurely; as it is manifest he did, in the former part of the chapter; why may he not be supposed to proceed in the same way, in the latter part? This does indeed, as here expounded, enter into particulars, and mention circumstances, not before adduced; especially as including the corruptions of the eastern church also: but the grand outline is the same. What may hereafter unexpectedly follow from the paroxysm of continental Atheism, the French revolution, the usurpation of Napoleon Buonaparte, and his dynasty, we cannot say: but present appearances in no degree favour the opinion, that these things separately or conjointly are here predicted: and as to the rest, our posterity will be most competent to judge; and probably will discover, that we have all been mistaken more or less. (*Notes, Rev. 11:13, 14. 14:4—20.*)

V. 40—43. The kings of the north and the south were the kings of Syria and Egypt, till these kingdoms were swallowed

42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

9:10. Ez. 38:5, 6. x Jer. 11:8. Judg. 4:10. 11:30. Ez. 38:9—12. Rev. 16:12 17:13. 19:19—21. u Joel 2:20. Zech. 14:8. x 16:41. Ps. 48:2. Is. 2:2. 14:13 Mic. 4:2. 2 Thes. 2:4. § Or, goodly. Heb. mountain of delight of holiness y 2:35. 7:26. 8:25. Ez. 38:22, 23. 39:2 2 Thes. 2:8. Rev. 13:10. 14:14—20. 19 19—21. 20:2, 9.

up by the Roman empire. But “at the time of the end;” that is, of the prosperity of that empire, when it was about to be broken to pieces, say many commentators, (*Marg. Ref. i, k.*) “the king of the south would push at him:” this predicts, as they suppose, the victories of the Saracens under Mohammed and his successors; who coming from the south made war upon the eastern division of the Roman empire, and seized on several of its finest provinces: yet they did not utterly subvert it. And indeed the doctrine of Mohammed was first forged at Mecca, and the supremacy of the Pope was established by a grant from Phocas, in the very same year, A. D. 606: so that the little horn of the third beast, and that of the fourth beast, began their reign together, and will probably terminate them nearly at the same time. (*Notes, 7: 23—27. 8:9—14.*) But though the Saracens from the south, or Arabia, dismembered and weakened the eastern empire; yet the Turks from Scythia, a northern region, totally subverted it. This king of the north came against the king of the south, (who had subjugated the eastern part of the Roman empire,) “like a whirlwind, with chariots and with horsemen,” of which the Turkish armies chiefly consisted: “and with many ships;” without which they could not have got possession of so many maritime countries: thus they entered and overflowed them like an inundation, and so passed over. They overspread the western parts of Asia, and then passing over into Europe, they fixed their empire at Constantinople, upon the ruins of the eastern empire, which had long before been divided from that of Rome in the west. (*Notes, Rev. 9:*)—Among other conquests, it was predicted that this “king of the north” would “enter into the glorious land,” or the land of Canaan; this the Turks did, and they are masters of it to this day. (*Marg. and Marg. Ref. o.*) “And many countries were by them overthrown,” as Syria and Palestine: but they were never able to subdue the Arabian tribes, or the mixed people, which inhabited the regions formerly occupied by Edom, Moab, and Ammon, whose posterity are probably now incorporated with the Ishmaelites and Midianites. (*Marg. Ref. p.*) These escaped them: and the Ottoman emperors even now pay the Arabs an annual pension of forty thousand crowns, for the safe passage of their pilgrims and caravans to Mecca: and yet even this often fails of protecting them from plunder.—Thus the Turkish princes stretched forth their hands to grasp these countries, and got possession of their treasures, and were enriched and strengthened by the acquisition; carrying away also great multitudes of the inhabitants captive to Constantinople: and these and other regions of Africa remain in their hands to this day, along with their Asiatic and European dominions. The expression, however, “the time of the end,” seems to fix the period pointed out by this prophecy to later ages than those of the Saracens, or even those of the Turks. If, therefore, any persons should be dissatisfied with the above interpretation, I should not oppose the opinion, that the whole of it is still future and unaccomplished. In that case, I shall not presume even to conjecture what power is meant by “the king of the north,” or “the king of the south;” or whether the things spoken (40, 41.) be intended of the power described in the preceding verses, or of “the king of the north,” or what events are intended.—Possibly, the several powers who have hitherto in different places, combined against the true church, will be set against each other. The papal kingdoms, or whatever power shall succeed them, may help to destroy the Mohammedan power, and be in part destroyed by it. The restoration of the Jews to their own land, when converted to Christianity, and the effects of this, may be predicted: but if the prophecy be not fulfilled, I presume not to prophesy from it. Nothing hitherto, that I know of, has occurred, as an accomplishment of it, beyond what has been mentioned.—It may probably, relate to the same events, which are predicted by Ezekiel, concerning Gog and Magog, as introducing the Millennium. (*Notes, Ez. 38: 39: Joel 3:9—17. Rev. 4:14—20. 16: 19:11—21.*)

V. 44, 45. This part of the prophecy doubtless relates to events yet future. Some conjecture that the Persians who border on the Turkish dominions to the east, and the Russians who lie north of them, will unite against the Turks that

CHAPTER XII.

Michael will deliver the people of God out of extreme trouble, 1. The resurrection of the dead, and the happiness of the righteous, 2, 3. Daniel is ordered to shut up these words, till a time when they would be better understood, 4. The duration and end of these predicted events, 5-12. The prophet is bidden to go, and enter his rest in peace, 13.

AND ^aat that time shall ^bMichael stand up, ^cthe great Prince which standeth for the children of thy people: and ^dthere shall be a time

a See on 11:45. b 10:13. Jude 9. Rev. 12:7. c 9:25, 10:21. Is. 9:7. Ez. 34:24. 37:24. Eph. 1:21. Rev. 1:5. 17:14. 19:11-16. d 9:12, 26. Is. 26:20, 21. Jer. 30:7. Matt. 24:21. Mark 13:19. Luke 21:23, 24. Rev. 16:17-21. e Is. 11:1. f 12:13, 14. Jer. 30:7. Ez. 37:21-23. 39:23-29. Hos. 3:4, 5. Joel 9:15-21. Am. 9:11-15. Ob. 17-21. Zech. 12:3-10. Rom. 11:5, 6; 15, 26. 1 Es. 32:32-33. Ps. 69:28. Is. 4:3. Ez. 13:9. Luke 10:20. Phil. 4:3. Rev. 5:5. 13:8, 20:12, 15. g Job

in the land of Canaan the latter will fix their camp with great ostentation, as well as wage the war with great fury; and that there they shall receive such a defeat, as shall end in the utter subversion of their monarchy. But it may perhaps refer to events, which have before been mentioned, namely, the return of the Jews to their own land after their conversion, and the assistance to be given them by the Christian European powers; which tidings from the east and north will no doubt greatly trouble the Turkish princes, who possess the country that is again to be restored to the Jews. And thus going forth with great fury to war against the Jews, and having pitched their camp between the Mediterranean sea and the Dead sea, in the mountains of Judea, they will be suddenly and surprisingly ruined without help or recovery. Thus the ruin of the eastern antichrist will not be far distant from that of the western; both of which seem to be predicted in this chapter. (*Marg. and Marg. Ref. Notes, 40-43. Ez. 38:*)—The word rendered, "to make away," signifies to curse, or to devote to utter destruction, and may intimate that the war would be on a religious account.

PRACTICAL OBSERVATIONS.

V. 1-19. The predictions of the Scripture not only confirm the doctrines contained in it; but they tend to establish our faith in the overruling providence of God, which is thus sensibly demonstrated to us.—Little do men in general imagine, how much even the determinations of princes and senates are influenced by the agency of good or bad spirits. In mercy to his people, the Lord employs his mighty angels to strengthen and confirm those who know him not, in every determination and measure, which he sees will prove for the good of his servants; and they are thus imperceptibly directed by an internal influence, when they most entirely follow their own inclinations.—While wealth and power animate men to engage in ambitious projects; they are sure, whether successful or not, to involve multitudes in ruin: and the projects only continue for a few days, to act "according to their own will, and rule with great dominion;" and then they are taken away and make room for others.—The debates of councils, and the solemn treaties of princes, are frequently such a mixture of dissimulation and selfishness, that they cannot endure an impartial investigation: and their most plausible schemes often terminate in most complicated disasters. But ambition, avarice, and revenge, or similar passions, still keep the world in motion; one turbulent chieftain succeeds to the estate of another: success and power continually change sides, as well as riches and renown. Great prosperity increases men's pride, or emboldens self-indulgence; and thus tends to their ruin: and he, who is a slave to his lusts, can never be strengthened, even by "casting down ten thousands" of his enemies. But, how can kings expect to be strengthened by the murder of their own industrious and conscientious subjects, through cruel persecutions? By such measures they drive them into revolts, and thus many stand up against them. The vision, however, will be established, and the purpose of God accomplished, let who will stand or fall. When his designs are effected, men are left to provoke such as are more powerful and proud than themselves, till they stumble and fall, and are not found.

V. 20-35. As some monarchs have been the frebrands of the world; so others have been mere sponges of the people, whose chief glory has been to raise taxes from them like sordid usurers: and such have often perished by the machinations of designing men. They, whom the world calls *illustrious*, are often in the Lord's account *vile persons*: and such as obtain "the honour of a kingdom," are sometimes deserving of the greatest ignominy and detestation.—Whilst the pots of the earth strive with each other, they are properly matched; and in turn they prevail, and are prevailed against, deceive and are deceived. But they commonly are ambitious of contending with the covenanted people of God, and thus they enter into an unequal contest with their Maker. When they see the church weak and outwardly exposed, they forget that her "Redeemer is mighty;" and their natural enmity against the holy covenant of God renders them exceedingly ready to take offence, or to vent their indignation against his people, when others affront and injure them: and they will generally find apostates and hypocrites, with whom to "hold intelligence" in these ruinous measures. When arms stand on their part, they do not fear to pollute God's sanctuary, and to desolate Zion by their abominations; and by their flattering promises they allure wicked professors to join them. Those, however, who know God, will put their trust in him, and he will ena-

of trouble, such as never was since there was a nation even to that same time: and at that time ^athy people shall be delivered, every one that shall be found ^b'written in the book.

2 And ^cmany of them that sleep in the dust of the earth shall awake, ^dsome to everlasting life, and some to shame and ^eeverlasting contempt.

3 And ^fthey that be ^g'wise, shall ^h'shine as the

19:25-27. Is. 28:19. Ez. 37:14-12. Hos. 13:14. Matt. 22:29-32. John 11:23-26. 1 Cor. 15:20-22, 51-54. 1 Thes. 4:14. Rev. 20:12. h Matt. 25:46. John 5:24, 29. Acts 24:15. i Is. 66:24. Jer. 20:11. k 11:33, 35. Prov. 11:30. Matt. 24:45. 1 Cor. 3:10. 2 Pet. 1:3, 16. * Or, teachers. Acts 13:1. Eph. 4:11. Heb. 5:12. 1 Prov. 4:18. Matt. 13:43. 19:28. 1 Cor. 15:40, 41. 1 Thes. 2:19, 20. Rev. 1:20.

ble them to stand their ground, to bear their cross and to maintain their conflict.—Frequently, when the church is most wasted by persecution, it is most honoured with able preachers, and replenished with numerous converts through their instructions.—But outward prosperity seldom greatly helps the cause of godliness: many at such times "cleave to" the people of God "by flatteries," and hypocrites multiply much more than true believers. Even they that have understanding, are often left to fall into some fiery trial, or even to be baffled by temptation, to prove and purify them; but their sufferings and conflicts will have an end, at the time when destruction shall overtake the workers of iniquity.

V. 36-45. How dreadfully do the transactions of the visible church illustrate the doctrine of man's depravity! The blasphemies and impious abrogations of the divine laws, to make way for man's inventions; the denying of the Head, in order to worship creatures; the most diabolical pride united with voluntary humility; the most carnal and abandoned conduct, cloaked under the appearance of the greatest mortification;—the most lavished profusion joined with the most extreme avarice and extortion, have been found in the greatest degree, among the rulers of the professedly Christian church! but these are antichristian abuses, which will soon come to an end, however men may now practise and prosper in them. The end of the Lord's indignation against his people, and of his patience towards his enemies, approaches; and if we would escape the ruin of the infidel, the idolater, and the superstitious and cruel persecutor, as well as that of the profane, we must make the oracles of God our standard of truth and duty, the foundation of our hope, and the light of our paths, through this dark world to the glorious inheritance above.

NOTES.—CHAP. XII. V. 1. Michael signifies, *Who is like God?* And this name, with the title of "the great Prince, which standeth for the children of thy people," clearly points out the divine Saviour, and cannot properly be understood of a created angel. (*Marg. Ref. b, c. Note, 10:10-14, v. 13.*) If the words, "at that time," be referred to the destruction of Jerusalem by the Romans, Christ's standing up may be explained of his incarnation, for the redemption of his people; and of the introduction of the gospel dispensation, just before those calamities began; but if we interpret "at that time," to refer to the ruin of the eastern and western Antichrists, as just before predicted; then Christ will stand up in his glorious power to terminate the afflictions of his people, and to make his cause triumph over all opposition. "The time of trouble," as including all that the Jews have suffered from the crucifixion of Christ to the present day, and all that yet remains for them to suffer, till their conversion to Christ and consequent restoration, has been so great and permanent, that their afflictions during their bondage in Egypt, or in the Babylonish captivity, and all their other persecutions from the beginning to the coming of Christ, were very light in the comparison. (*Marg. Ref. a, d. Notes, 9:12. Gen. 49:10. Deut. 28:46. Luke 21:22-24.*) Yet there were in the apostles' days, and have been since in every age, "a remnant according to the election of grace," who have been preserved from the national sin of unbelief, and from the punishments which have been inflicted on them for it. Nay, the unbelieving progenitors have been spared for the sake of those chosen ones, who were in due time to descend from them; and so every one has been, and will be delivered, who is found written in the book of God's secret purposes as his elect; or in the register of true believers, when those purposes are made known by the event. (*Marg. Ref. e. Notes, Is. 6:13. 65:8-10. Matt. 24:21, 22. Rom. 11:1-6. Rev. 13:8-10.*) The afflicted state of the church, and the events with which it shall terminate, seem to be also predicted. (*Notes, Rev. 11:3-14. 14:14-20. 16:*)

V. 2, 3. As these verses conclude the series of prophetic events, which have been deduced from the days of Daniel, to the complete setting up of Christ's kingdom on earth; it seems obvious to interpret them of the general resurrection. To whatever other event we endeavour to apply them; no adequate interpretation can be given of the words, "some to shame and everlasting contempt." For admitting that hypocrites do enter the visible church with true believers at every revival; yet their profession of faith cannot be an "awaking to everlasting shame and contempt." The awaking also of those, "that sleep in the dust," is very different from *the resurrection of the souls*, mentioned by St. John, (*Note, Rev. 20:4-6, v. 4.*) and the language so accords with that of the

brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

4 But thou, O Daniel, "shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.

[Practical Observations.]

5 ¶ Then I Daniel looked, and behold, there stood *other two* the one on this side of the 'bank of the river, and the other on that side of the bank of the river.

6 And *one* said to the 'man clothed in linen, which was *upon* the waters of the river, "How long shall it be to the end of these wonders?"

7 And I heard the man clothed in linen, which was upon the waters of the river, when *he* held up his right hand and his left hand unto heaven, and sware by him that *liveth* for ever, "that it

shall be for a time, times, and *a* half; *and* when he shall have accomplished to scatter the power of *the* holy people, all these *things* shall be finished.

8 And I heard, *but* I understood not: then said I, O my Lord, "what shall be the end of these things?"

9 And he said, "Go thy way, Daniel: for the words are *'closed up and sealed till the time the end.*

10 Many *shall* be purified, and made white, and tried; *but* the wicked shall do wickedly: and none of the wicked shall understand; *but* the wise shall understand.

11 And from *the* time that the daily sacrifice shall be taken away, *and* *the* abomination that *'maketh* desolate set up, *there shall be* *a* thousand two hundred and ninety days.

m Jer. 23:22. Luke 1:16,17. John 4:36. Phil. 2:16,17. Jam. 5:19,20. n 8:26. Rev. 10:4. 22:10. o 9:8. 17:11,40. p 11:33. Is. 11:9. 29:18,19. 30:26. 32:3. Zech. 14:6-10. Matt. 24:14. Rom. 10:18. Rev. 11:6,7. 11:16,17. 12:1,2. Heb. 1:10. 1:14. 1:15. 1:16. 1:17. 1:18. 1:19. 1:20. 1:21. 1:22. 1:23. 1:24. 1:25. 1:26. 1:27. 1:28. 1:29. 1:30. 1:31. 1:32. 1:33. 1:34. 1:35. 1:36. 1:37. 1:38. 1:39. 1:40. 1:41. 1:42. 1:43. 1:44. 1:45. 1:46. 1:47. 1:48. 1:49. 1:50. 1:51. 1:52. 1:53. 1:54. 1:55. 1:56. 1:57. 1:58. 1:59. 1:60. 1:61. 1:62. 1:63. 1:64. 1:65. 1:66. 1:67. 1:68. 1:69. 1:70. 1:71. 1:72. 1:73. 1:74. 1:75. 1:76. 1:77. 1:78. 1:79. 1:80. 1:81. 1:82. 1:83. 1:84. 1:85. 1:86. 1:87. 1:88. 1:89. 1:90. 1:91. 1:92. 1:93. 1:94. 1:95. 1:96. 1:97. 1:98. 1:99. 1:100. 1:101. 1:102. 1:103. 1:104. 1:105. 1:106. 1:107. 1:108. 1:109. 1:110. 1:111. 1:112. 1:113. 1:114. 1:115. 1:116. 1:117. 1:118. 1:119. 1:120. 1:121. 1:122. 1:123. 1:124. 1:125. 1:126. 1:127. 1:128. 1:129. 1:130. 1:131. 1:132. 1:133. 1:134. 1:135. 1:136. 1:137. 1:138. 1:139. 1:140. 1:141. 1:142. 1:143. 1:144. 1:145. 1:146. 1:147. 1:148. 1:149. 1:150. 1:151. 1:152. 1:153. 1:154. 1:155. 1:156. 1:157. 1:158. 1:159. 1:160. 1:161. 1:162. 1:163. 1:164. 1:165. 1:166. 1:167. 1:168. 1:169. 1:170. 1:171. 1:172. 1:173. 1:174. 1:175. 1:176. 1:177. 1:178. 1:179. 1:180. 1:181. 1:182. 1:183. 1:184. 1:185. 1:186. 1:187. 1:188. 1:189. 1:190. 1:191. 1:192. 1:193. 1:194. 1:195. 1:196. 1:197. 1:198. 1:199. 1:200. 1:201. 1:202. 1:203. 1:204. 1:205. 1:206. 1:207. 1:208. 1:209. 1:210. 1:211. 1:212. 1:213. 1:214. 1:215. 1:216. 1:217. 1:218. 1:219. 1:220. 1:221. 1:222. 1:223. 1:224. 1:225. 1:226. 1:227. 1:228. 1:229. 1:230. 1:231. 1:232. 1:233. 1:234. 1:235. 1:236. 1:237. 1:238. 1:239. 1:240. 1:241. 1:242. 1:243. 1:244. 1:245. 1:246. 1:247. 1:248. 1:249. 1:250. 1:251. 1:252. 1:253. 1:254. 1:255. 1:256. 1:257. 1:258. 1:259. 1:260. 1:261. 1:262. 1:263. 1:264. 1:265. 1:266. 1:267. 1:268. 1:269. 1:270. 1:271. 1:272. 1:273. 1:274. 1:275. 1:276. 1:277. 1:278. 1:279. 1:280. 1:281. 1:282. 1:283. 1:284. 1:285. 1:286. 1:287. 1:288. 1:289. 1:290. 1:291. 1:292. 1:293. 1:294. 1:295. 1:296. 1:297. 1:298. 1:299. 1:300. 1:301. 1:302. 1:303. 1:304. 1:305. 1:306. 1:307. 1:308. 1:309. 1:310. 1:311. 1:312. 1:313. 1:314. 1:315. 1:316. 1:317. 1:318. 1:319. 1:320. 1:321. 1:322. 1:323. 1:324. 1:325. 1:326. 1:327. 1:328. 1:329. 1:330. 1:331. 1:332. 1:333. 1:334. 1:335. 1:336. 1:337. 1:338. 1:339. 1:340. 1:341. 1:342. 1:343. 1:344. 1:345. 1:346. 1:347. 1:348. 1:349. 1:350. 1:351. 1:352. 1:353. 1:354. 1:355. 1:356. 1:357. 1:358. 1:359. 1:360. 1:361. 1:362. 1:363. 1:364. 1:365. 1:366. 1:367. 1:368. 1:369. 1:370. 1:371. 1:372. 1:373. 1:374. 1:375. 1:376. 1:377. 1:378. 1:379. 1:380. 1:381. 1:382. 1:383. 1:384. 1:385. 1:386. 1:387. 1:388. 1:389. 1:390. 1:391. 1:392. 1:393. 1:394. 1:395. 1:396. 1:397. 1:398. 1:399. 1:400. 1:401. 1:402. 1:403. 1:404. 1:405. 1:406. 1:407. 1:408. 1:409. 1:410. 1:411. 1:412. 1:413. 1:414. 1:415. 1:416. 1:417. 1:418. 1:419. 1:420. 1:421. 1:422. 1:423. 1:424. 1:425. 1:426. 1:427. 1:428. 1:429. 1:430. 1:431. 1:432. 1:433. 1:434. 1:435. 1:436. 1:437. 1:438. 1:439. 1:440. 1:441. 1:442. 1:443. 1:444. 1:445. 1:446. 1:447. 1:448. 1:449. 1:450. 1:451. 1:452. 1:453. 1:454. 1:455. 1:456. 1:457. 1:458. 1:459. 1:460. 1:461. 1:462. 1:463. 1:464. 1:465. 1:466. 1:467. 1:468. 1:469. 1:470. 1:471. 1:472. 1:473. 1:474. 1:475. 1:476. 1:477. 1:478. 1:479. 1:480. 1:481. 1:482. 1:483. 1:484. 1:485. 1:486. 1:487. 1:488. 1:489. 1:490. 1:491. 1:492. 1:493. 1:494. 1:495. 1:496. 1:497. 1:498. 1:499. 1:500. 1:501. 1:502. 1:503. 1:504. 1:505. 1:506. 1:507. 1:508. 1:509. 1:510. 1:511. 1:512. 1:513. 1:514. 1:515. 1:516. 1:517. 1:518. 1:519. 1:520. 1:521. 1:522. 1:523. 1:524. 1:525. 1:526. 1:527. 1:528. 1:529. 1:530. 1:531. 1:532. 1:533. 1:534. 1:535. 1:536. 1:537. 1:538. 1:539. 1:540. 1:541. 1:542. 1:543. 1:544. 1:545. 1:546. 1:547. 1:548. 1:549. 1:550. 1:551. 1:552. 1:553. 1:554. 1:555. 1:556. 1:557. 1:558. 1:559. 1:560. 1:561. 1:562. 1:563. 1:564. 1:565. 1:566. 1:567. 1:568. 1:569. 1:570. 1:571. 1:572. 1:573. 1:574. 1:575. 1:576. 1:577. 1:578. 1:579. 1:580. 1:581. 1:582. 1:583. 1:584. 1:585. 1:586. 1:587. 1:588. 1:589. 1:590. 1:591. 1:592. 1:593. 1:594. 1:595. 1:596. 1:597. 1:598. 1:599. 1:600. 1:601. 1:602. 1:603. 1:604. 1:605. 1:606. 1:607. 1:608. 1:609. 1:610. 1:611. 1:612. 1:613. 1:614. 1:615. 1:616. 1:617. 1:618. 1:619. 1:620. 1:621. 1:622. 1:623. 1:624. 1:625. 1:626. 1:627. 1:628. 1:629. 1:630. 1:631. 1:632. 1:633. 1:634. 1:635. 1:636. 1:637. 1:638. 1:639. 1:640. 1:641. 1:642. 1:643. 1:644. 1:645. 1:646. 1:647. 1:648. 1:649. 1:650. 1:651. 1:652. 1:653. 1:654. 1:655. 1:656. 1:657. 1:658. 1:659. 1:660. 1:661. 1:662. 1:663. 1:664. 1:665. 1:666. 1:667. 1:668. 1:669. 1:670. 1:671. 1:672. 1:673. 1:674. 1:675. 1:676. 1:677. 1:678. 1:679. 1:680. 1:681. 1:682. 1:683. 1:684. 1:685. 1:686. 1:687. 1:688. 1:689. 1:690. 1:691. 1:692. 1:693. 1:694. 1:695. 1:696. 1:697. 1:698. 1:699. 1:700. 1:701. 1:702. 1:703. 1:704. 1:705. 1:706. 1:707. 1:708. 1:709. 1:710. 1:711. 1:712. 1:713. 1:714. 1:715. 1:716. 1:717. 1:718. 1:719. 1:720. 1:721. 1:722. 1:723. 1:724. 1:725. 1:726. 1:727. 1:728. 1:729. 1:730. 1:731. 1:732. 1:733. 1:734. 1:735. 1:736. 1:737. 1:738. 1:739. 1:740. 1:741. 1:742. 1:743. 1:744. 1:745. 1:746. 1:747. 1:748. 1:749. 1:750. 1:751. 1:752. 1:753. 1:754. 1:755. 1:756. 1:757. 1:758. 1:759. 1:760. 1:761. 1:762. 1:763. 1:764. 1:765. 1:766. 1:767. 1:768. 1:769. 1:770. 1:771. 1:772. 1:773. 1:774. 1:775. 1:776. 1:777. 1:778. 1:779. 1:780. 1:781. 1:782. 1:783. 1:784. 1:785. 1:786. 1:787. 1:788. 1:789. 1:790. 1:791. 1:792. 1:793. 1:794. 1:795. 1:796. 1:797. 1:798. 1:799. 1:800. 1:801. 1:802. 1:803. 1:804. 1:805. 1:806. 1:807. 1:808. 1:809. 1:810. 1:811. 1:812. 1:813. 1:814. 1:815. 1:816. 1:817. 1:818. 1:819. 1:820. 1:821. 1:822. 1:823. 1:824. 1:825. 1:826. 1:827. 1:828. 1:829. 1:830. 1:831. 1:832. 1:833. 1:834. 1:835. 1:836. 1:837. 1:838. 1:839. 1:840. 1:841. 1:842. 1:843. 1:844. 1:845. 1:846. 1:847. 1:848. 1:849. 1:850. 1:851. 1:852. 1:853. 1:854. 1:855. 1:856. 1:857. 1:858. 1:859. 1:860. 1:861. 1:862. 1:863. 1:864. 1:865. 1:866. 1:867. 1:868. 1:869. 1:870. 1:871. 1:872. 1:873. 1:874. 1:875. 1:876. 1:877. 1:878. 1:879. 1:880. 1:881. 1:882. 1:883. 1:884. 1:885. 1:886. 1:887. 1:888. 1:889. 1:890. 1:891. 1:892. 1:893. 1:894. 1:895. 1:896. 1:897. 1:898. 1:899. 1:900. 1:901. 1:902. 1:903. 1:904. 1:905. 1:906. 1:907. 1:908. 1:909. 1:910. 1:911. 1:912. 1:913. 1:914. 1:915. 1:916. 1:917. 1:918. 1:919. 1:920. 1:921. 1:922. 1:923. 1:924. 1:925. 1:926. 1:927. 1:928. 1:929. 1:930. 1:931. 1:932. 1:933. 1:934. 1:935. 1:936. 1:937. 1:938. 1:939. 1:940. 1:941. 1:942. 1:943. 1:944. 1:945. 1:946. 1:947. 1:948. 1:949. 1:950. 1:951. 1:952. 1:953. 1:954. 1:955. 1:956. 1:957. 1:958. 1:959. 1:960. 1:961. 1:962. 1:963. 1:964. 1:965. 1:966. 1:967. 1:968. 1:969. 1:970. 1:971. 1:972. 1:973. 1:974. 1:975. 1:976. 1:977. 1:978. 1:979. 1:980. 1:981. 1:982. 1:983. 1:984. 1:985. 1:986. 1:987. 1:988. 1:989. 1:990. 1:991. 1:992. 1:993. 1:994. 1:995. 1:996. 1:997. 1:998. 1:999. 2:000. 2:001. 2:002. 2:003. 2:004. 2:005. 2:006. 2:007. 2:008. 2:009. 2:010. 2:011. 2:012. 2:013. 2:014. 2:015. 2:016. 2:017. 2:018. 2:019. 2:020. 2:021. 2:022. 2:023. 2:024. 2:025. 2:026. 2:027. 2:028. 2:029. 2:030. 2:031. 2:032. 2:033. 2:034. 2:035. 2:036. 2:037. 2:038. 2:039. 2:040. 2:041. 2:042. 2:043. 2:044. 2:045. 2:046. 2:047. 2:048. 2:049. 2:050. 2:051. 2:052. 2:053. 2:054. 2:055. 2:056. 2:057. 2:058. 2:059. 2:060. 2:061. 2:062. 2:063. 2:064. 2:065. 2:066. 2:067. 2:068. 2:069. 2:070. 2:071. 2:072. 2:073. 2:074. 2:075. 2:076. 2:077. 2:078. 2:079. 2:080. 2:081. 2:082. 2:083. 2:084. 2:085. 2:086. 2:087. 2:088. 2:089. 2:090. 2:091. 2:092. 2:093. 2:094. 2:095. 2:096. 2:097. 2:098. 2:099. 2:100. 2:101. 2:102. 2:103. 2:104. 2:105. 2:106. 2:107. 2:108. 2:109. 2:110. 2:111. 2:112. 2:113. 2:114. 2:115. 2:116. 2:117. 2:118. 2:119. 2:120. 2:121. 2:122. 2:123. 2:124. 2:125. 2:126. 2:127. 2:128. 2:129. 2:130. 2:131. 2:132. 2:133. 2:134. 2:135. 2:136. 2:137. 2:138. 2:139. 2:140. 2:141. 2:142. 2:143. 2:144. 2:145. 2:146. 2:147. 2:148. 2:149. 2:150. 2:151. 2:152. 2:153. 2:154. 2:155. 2:156. 2:157. 2:158. 2:159. 2:160. 2:161. 2:162. 2:163. 2:164. 2:165. 2:166. 2:167. 2:168. 2:169. 2:170. 2:171. 2:172. 2:173. 2:174. 2:175. 2:176. 2:177. 2:178. 2:179. 2:180. 2:181. 2:182. 2:183. 2:184. 2:185. 2:186. 2:187. 2:188. 2:189. 2:190. 2:191. 2:192. 2:193. 2:194. 2:195. 2:196. 2:197. 2:198. 2:199. 2:200. 2:201. 2:202. 2:203. 2:204. 2:205. 2:206. 2:207. 2:208. 2:209. 2:210. 2:211. 2:212. 2:213. 2:214. 2:215. 2:216. 2:217. 2:218. 2:219. 2:220. 2:221. 2:222. 2:223. 2:224. 2:225. 2:226. 2:227. 2:228. 2:229. 2:230. 2:231. 2:232. 2:233. 2:234. 2:235. 2:236. 2:237. 2:238. 2:239. 2:240. 2:241. 2:242. 2:243. 2:244. 2:245. 2:246. 2:247. 2:248. 2:249. 2:250. 2:251. 2:252. 2:253. 2:254. 2:255. 2:256. 2:257. 2:258. 2:259. 2:260. 2:261. 2:262. 2:263. 2:264. 2:265. 2:266. 2:267. 2:268. 2:269. 2:270. 2:271. 2:272. 2:273. 2:274. 2:275. 2:276. 2:277. 2:278. 2:279. 2:280. 2:281. 2:282. 2:283. 2:284. 2:285. 2:286. 2:287. 2:288. 2:289. 2:290. 2:291. 2:292. 2:293. 2:294. 2:295. 2:296. 2:297. 2:298. 2:299. 2:300. 2:301. 2:302. 2:303. 2:304. 2:305. 2:306. 2:307. 2:308. 2:309. 2:310. 2:311. 2:312. 2:313. 2:314. 2:315. 2:316. 2:317. 2:318. 2:319. 2:320. 2:321. 2:322. 2:323. 2:324. 2:325. 2:326. 2:327. 2:328. 2:329. 2:330. 2:331. 2:332. 2:333. 2:334. 2:335. 2:336. 2:337. 2:338. 2:339. 2:340. 2:341. 2:342. 2:343. 2:344. 2:345. 2:346. 2:347. 2:348. 2:349. 2:350. 2:351. 2:352. 2:353. 2:354. 2:355. 2:356. 2:357. 2:358. 2:359. 2:360. 2:361. 2:362. 2:363. 2:364. 2:365. 2:366. 2:367. 2:368. 2:369. 2:370. 2:371. 2:372. 2:373. 2:374. 2:375. 2:376. 2:377. 2:378. 2:379. 2:380. 2:381. 2:382. 2:383. 2:384. 2:385. 2:386. 2:387. 2:388. 2:389. 2:390. 2:391. 2:392. 2:393. 2:394. 2:395. 2:396. 2:397. 2:398. 2:399. 2:400. 2:401. 2:402. 2:403. 2:404. 2:405. 2:406. 2:407. 2:408. 2:409. 2:410. 2:411. 2:412. 2:413. 2:414. 2:415. 2:416. 2:417. 2:418. 2:419. 2:420. 2:421. 2:422. 2:423. 2:424. 2:425. 2:426. 2:427. 2:428. 2:429. 2:430. 2:431. 2:432. 2:433. 2:434. 2:435. 2:436. 2:437. 2:438. 2:439. 2:440. 2:441. 2:442. 2:443. 2:444. 2:445. 2:446. 2:447. 2:448. 2:449. 2:450. 2:451. 2:452. 2:453. 2:454. 2:455. 2:456. 2:457. 2:458. 2:459. 2:460. 2:461. 2:462. 2:463. 2:464. 2:465. 2:466. 2:467. 2:468. 2:469. 2:470. 2:471. 2:472. 2:473. 2:474. 2:475. 2:476. 2:477. 2:478. 2:479. 2:480. 2:481. 2:482. 2:483. 2:484. 2:485. 2:486. 2:487. 2:488. 2:489. 2:490. 2:491. 2:492. 2:493. 2:494. 2:495. 2:496. 2:497. 2:498. 2:499. 2:500. 2:501. 2:502. 2:503. 2:504. 2:505. 2:506. 2:507. 2:508. 2:509. 2:510. 2:511. 2:512. 2:513. 2:514. 2:515. 2:516. 2:517. 2:518. 2:519. 2:520. 2:521. 2:522. 2:523. 2:524. 2:525. 2:526. 2:527. 2:528. 2:529. 2:530. 2:531. 2:532. 2:533. 2:534. 2:535. 2:536. 2:537. 2:538. 2:539. 2:540. 2:541. 2:542. 2:543. 2:544. 2:545. 2:546. 2:547. 2:548. 2:549. 2:550. 2:551. 2:552. 2:553. 2:554. 2:555. 2:556. 2:557. 2:558. 2:559. 2:560. 2:561. 2:562. 2:563. 2:564. 2:565. 2:566. 2:567. 2:568. 2:569. 2:570. 2:571. 2:572. 2:573. 2:574. 2:575. 2:576. 2:577. 2:578. 2:579. 2:580. 2:581. 2:582. 2:583. 2:584. 2:585. 2:586. 2:587. 2:588. 2:589. 2:590. 2:591. 2:592. 2:593. 2:594. 2:595. 2:596. 2:597. 2:598. 2:599. 2:600. 2:601. 2:602. 2:603. 2:604. 2:605. 2:606. 2:607. 2:608. 2:609. 2:610. 2:611. 2:612. 2:613. 2:614. 2:615. 2:616. 2:617. 2:618. 2:619. 2:620. 2:621. 2:622. 2:623. 2:624. 2

12 "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

n Rom. 11:15. Rev. 20:4. o 9. * Or, and thou, &c. p 3. Is. 57:1,2. Zech. 8:7. Matt. 19:29. Luke 2:29,30. 2 Cor. 5:1. 2 Thes. 1:7. 2 Tim. 4:7,8. Rev.

five days." *Bp. Newton.* (*Marg. and Marg. Ref. k, l. Notes, 8:13,14. 9:25,27. v. 27. 11:31. Matt. 24:15—18.*) These twelve hundred and ninety days must be calculated from the same time, as "a time, times, and a half;" or three years and a half, or forty-two months, or twelve hundred and sixty years; and they reach to thirty years beyond them. The subversion of the kingdom of the papal Antichrist, and the destruction of the seat of the beast, and of the Mohammedan delusion, (*Rev. 18:19*;) will probably be at the end of the twelve hundred and sixty years; thirty years more may be taken up in wholly extirpating every antichristian power; and the last number of thirteen hundred and thirty-five years, which reaches forty-five years beyond that time, may predict the complete introduction of the millennium, when "the earth shall be filled with the glory of the Lord, as the waters cover the sea;" and happy will they be, who wait and live to see that time. (*Notes, Rev. 11:15—18. 20:1—6.*) Daniel having received this information, was directed to prepare for death and rest in heaven, for he would stand in his lot, as a glorified saint, to witness the accomplishment of these predictions. (*Marg. and Marg. Ref. o—q. Notes, Is. 57:1,2. Luke 2:26—32. Rev. 14:12,13.*)—Let any one carefully compare the terms and dates in these two concluding chapters of Daniel, with the Scriptures referred to in the margin, and the references on the notes on the chapters which have been commented on; and it is probable that he will no longer doubt, that the prophet Daniel, and the apostle John, in Revelation, spake of the same transactions.—¹ What an amazing prophecy is this, comprehending so many various events, and extending through so many successive ages; from the first establishment of the Persian empire, above five hundred and thirty years before Christ, to the general resurrection!... How much nobler and more exalted the sense, more important and more worthy to be known by men, and to be revealed by God, when taken in this extended view, and applied to this long and yet regular series of affairs, by the most easy and natural construction, than when confined and limited to the times and actions of Antiochus, to which yet it cannot be reconciled by the most strained and unnatural interpretation!" *Bp. Newton.*

PRACTICAL OBSERVATIONS.

V. 1—4. Our glorious Prince and Saviour, who once appeared on earth to make atonement for our sins, and who now is at the right hand of the Father, as our Advocate to plead our cause; will be sure to "stand up in behalf" of his people in the extremity of their trials and temptations, and to make them triumphant over all their enemies: nor can any troubles prevent the everlasting felicity of a single person, whose "name is written in the book of life." But none of our deliverances will be complete till that hour cometh, when "all that are in the graves shall hear the voice of the Son of God, and shall come forth: they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation." At that decisive season, when the multitude of the wicked shall not only be the objects of disdain and abhorrence to the righteous Judge of all, and his saints and angels, without any mixture of compassion or mercy; but shall even loathe and despise each other; the righteous shall obtain glory, honour, immortality, and eternal life. Let us then seek wisdom and righteousness, resist

13 But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

14:13. q Ps. 1:5. Luke 21:36. Jude 14,15.

temptation manfully, bear up under troubles cheerfully, and wait for a happy issue of all our conflicts and sorrows.—But what peculiar and abundant encouragement may the faithful preachers of the gospel derive from this subject, amidst all their fatigues and difficulties, and the contempt and persecution, which they encounter in this evil world! For they are truly "wise, and shall shine in glory as the brightness of the firmament;" and every one, whom they are the instruments of turning unto righteousness, will be an addition to their crown of glory and rejoicing in the day of Christ. Let us not then "be weary of well doing; for in due season we shall reap, if we faint not." (*Notes, Gal. 6:6—10. vv. 9,10. Phil. 2:14—18. v. 16.*)

V. 5—13. If we are enabled to obtain a well grounded assurance of eternal happiness, and are diligently employed in our proper work; we may be well satisfied, though a part of the sacred Scriptures should be "sealed up" from us: for God has so ordered it, that some things are to be closed from our view, and reserved for the use of future generations. We ought not, however, to be willingly ignorant of any part of revelation; but should, with modesty and humility, bestow much pains to understand and explain the sacred oracles, that knowledge may be increased; and when many are thus employed, some will discover one thing, and some another, and the whole will become better understood. May the Lord send forth many preachers and labourers in various ways, "who may run to and fro" all over the earth, to guide those who sit in darkness, into the ways of truth and righteousness!—Our Lord and Saviour, who rules over the "raging of the waters and the madness of the people," is the sole Proprietor of this knowledge; even angels, when they desire to look down and inquire into the affairs of his church, seek all their information from him; and he gives his servants on earth wisdom and knowledge, answerable to their occasions. We should then apply to him continually for instruction; what he communicates we should thankfully receive; but we should inquire no further into those things which he sees good to conceal. We know in general, that the prevalence of his enemies, "to scatter the power" of his saints, has an appointed period: and that he is continually "purifying to himself a peculiar people zealous of good works," even when wickedness most abounds and prospers: that all the trials of believers, yea, and all their temptations too, (though they often for the moment blacken and defile them,) shall eventually combine to "purify and make them white;" and that, when persecution stops the public administration of divine ordinances, and idolatry renders the visible church an abomination and a desolation; still there is a scattered or hidden remnant, who are wise to understand the ways of God, which "none of the wicked understand."—But glorious times approach. Happy will they be, who live to see them; yea, happy are believers at all times: they rest in God by faith now, and a rest is reserved for them in heaven at last. They may then cheerfully look forward to a dying hour; when the Lord will bid them "depart in peace," for their eyes have seen, and their hearts have experienced, his salvation; they may expect to rest in their happy lot in the end of their days; and in heaven to share the triumphs of the church on earth, which they here foresaw, or longed and prayed for, but did not live to witness. (*P. O. Rev. 20:1—6.*)

THE

BOOK OF HOSEA.

THE twelve remaining prophecies have long been considered as one book. It is thought, that St. Stephen referred to this arrangement, when quoting a passage from Amos, he says, "As it is written in the book of the prophets:" (*Acts 7:42.*) and it is certain, that in the first ages of Christianity, both Jews and Christians numbered up the books of the Old Testament, according to it. This may help to show what those books were, to which Christ and his apostles referred, as *The Scriptures*, and *The oracles of God*.—The writers of this part of Scripture are generally called THE MINOR PROPHETS; not that their writings were inferior, in excellency or authority, to the larger works of the other prophets: but merely on account of their brevity.—They are not placed exactly after the order in which the prophets delivered them. Nine of them prophesied before the captivity; three (*Haggai, Zechariah and Malachi*;) prophesied after the Jews were returned from Babylon; and some of the former were as early, or more so, than the prophet Isaiah; especially Jonah, who evidently preceded all the others. As to the rest, the various schemes formed, and the different opinions held, by very learned men, and the slender grounds on which in some cases they rest their opinions, show that it is a subject of more difficulty than use. A general reference to the prefaces to each prophecy; and to the dates affixed to it, or the different parts of it, must here suffice.

It may be supposed that these prophets who wrote little, and many who wrote nothing, were eminent and useful preachers of righteousness, to their own generations; and perhaps some of them did more service in their own time, than those who have left more behind them for the benefit of posterity; at least the Lord generally dispenses his gifts and services in this manner.

Hosea, whose prophecy we now enter upon, exercised his sacred office for a great many years: he predicted the captivity of the ten Tribes long before it arrive, yet he probably lived to witness its near approach. He is supposed to have been of the kingdom of Israel, though his prophecies frequently relate to Judah also. His style is remarkably concise, sententious, and unconnected, though some parts are peculiarly pathetic, animated, and sublime. His general scope was to convince his people

of their exceeding sinfulness, and to warn them by the terror, and lead them by the goodness of God to repentance. His predictions of events, which soon took place, are numerous: but those relating to the state of Israel and Judah for many ages, the conversion of the Gentiles, and the future restoration of Israel, are peculiarly distinct and striking; they coincide with those of the other prophets; and the extraordinary fulfilment of several of them, in past and present times, both proves the divine inspiration of the writer, and gives assurance that the rest will in due time be accomplished.—Considering the brevity of this prophecy, few parts of the Old Testament are more fully attested by quotations, or clear references, in the New. (Comp. 1:10, 11, 2:23, with Rom. 9:25, 26. 1 Pet. 2:10.—6:6. with Matt. 9:13.—10:9. with Luke 23:30. Rev. 6:16.—11:1. with Matt. 2:15.—13:14. with 1 Cor. 13:1, 55.)—Very strong language has been used, by some learned men, on the corrupt state, in which the original text of the minor prophets is general, and of Hosea in particular, has been sent down to us; and abundant corrections, some on very slender authority, others purely conjectural, some where they might seem to render the sense more clear, others where, to me at least, they appear to render it more obscure, have been proposed.—But this method, if freely encouraged, is a desperate remedy: it tends to add to, and take from, the word of God, and to substitute the conjectures of men, in the place of his infallible oracles. In a few instances, with great caution and sobriety, on the united authority of manuscripts and versions, a slight alteration may be admissible: but in general, it is probable, that the humble, diligent, and pious student of Scripture will find, that the text, as it now stands, contains in every part an important and instructive meaning. Industry, (with earnest prayer,) in endeavouring to understand the sacred oracles, in their present state, would perhaps do more to render the meaning of them intelligible, explicit, and impressive; than all the labour which is taken to correct and improve the text: and if at last, a few passages remained obscure or ambiguous; this would by no means be of such bad consequence, as conjectural alterations, or alterations on dubious authority.

The translation of this prophecy, likewise, has been much complained of: and perhaps some passages are less exactly and clearly rendered, than usual. But it is no easy matter to give an unexceptionable version of so concise an ancient book, which is on many accounts peculiarly difficult: and it is very doubtful, whether, all things considered, a better translation could at present be made, than that which we already possess: at least such attempts, in this and other instances, do not appear to have been very successful.

CHAPTER I.

An account of the prophet, and of the times when he lived, 1. At God's command, and to expose the idolatry of Israel, he takes a wife of whoredoms; and calls his children, by names expressive of the judgments which were coming on his people, 2-9. The increase and restoration of Judah and Israel, under one Head, is predicted, 10, 11.

THE word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash king of Israel.

a Jer. 1:2, 4. Ez. 1:3. Joel 1:1. Jon. 1:1. Zech. 1:1. John 10:35. 2 Pet. 1:21. b Rom. 9:25. c Eccl. 1:1. Mic. 1:1. d 2 Kings 14:16-29. 15:1, 2, 32. 16: 18. 2 Chr. 26:—32. e Mark 1:1. f 3:1. See on Is. 20:2, 3. Jer. 13:1-11. Ez. 4: 5. g 2:4. 2 Pet. 2:14. marg. h Ez. 34:15, 16. Deut. 31:16. 2 Chr. 21:13.

NOTES.—CHAP. I. V. 1. This is the general title of the book: Hosea wrote “the word of the LORD, that came to him.” (*Marg. Ref. a.*) His name is the same as Joshua, or Jesus, except the word is compounded with the first syllable of the word JEHOVAH. It signifies salvation. (*Notes, Josh. 13:16. Matt. 1:20, 21.*)—All the kings of Judah, who succeeded each other during Hosea's ministry, are mentioned: but Jeroboam king of Israel alone, under whose reign he began to prophesy; for after Jeroboam's death the affairs of Israel fell into the utmost confusion. (*Marg. Ref. c, d. Notes, 2 Kings 14:21-28. 15:8-30. 2 Chr. 26:—29.*) If we suppose, that the prophet exercised his ministry for a few of the last years of Jeroboam, and of the first of Hezekiah, we shall find that he laboured in the work nearly seventy years, and must have lived to a very great age. No information is given of the time in which he delivered any one of his predictions. (*Note, Is. 1:1.*)

V. 2, 3. The prophet was called to enter on his prophetic office in a very remarkable manner. When he was, as it seems, a very young man, he was commanded by the Lord, to marry “a wife of whoredoms;” one notorious for that vice, and whose children would be considered as “children of whoredoms.” This was intended to be an emblem of the Lord's dealings with the idolatrous Israelites, whom he had espoused to himself. And accordingly Hosea married Gomer the daughter of Diblaim.—It has been much disputed, whether this were done in reality or in vision; or whether it were any thing more than a parable, which he was commanded to speak to the people. But it seems to be taking an unauthorized liberty with Scripture, to explain narrative into vision or parable, without absolute necessity, or the least intimation of it in the text. (*Note, Jer. 13:1-7.*)—Even if we consider it as a reality, many difficulties remain to be solved. It is argued, that it would have been inconsistent with the prophet's character, to marry a notoriously bad woman: and therefore some have conjectured, that she was previously reformed, as Rahab the harlot had been, before she was married to Salmon. Others imagine, that she bore a good character when the prophet married her, but afterwards became “a wife of whoredoms” and her children were brought under the suspicion of being “children of whoredoms;” and this is more plausible than the former, which by no means accords to the thing signified. (*Marg. Ref. f-h. Note. 3:1-3.*) But perhaps it may be shown, that it was not unlawful, or immoral, for the prophet to marry a licentious woman, on such an occasion. Some restrictions were laid upon the priests in these respects; but Hosea, not being a priest, was not concerned in them. (*Notes, Lev. 21:7, 10-15. Ez. 44:22.*) Gomer was an Israelite, and so not included in the prohibitions of intermarrying with Gentiles. The rule in the New Testament, of believers marrying “only in the Lord,” was doubtless always obligatory, as to the spirit of it, in ordinary cases; because most important consequences depend on it; but, (like the laws against the marriages of near relations,) though generally and highly expedient, it cannot be deemed of immutable

2 The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms; for the land hath committed great whoredom, departing from the LORD.

3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.

4 And the LORD said unto him, Call his name Jezreel; for yet a little while, and I will avenge

Ps. 73:27. 106:39. Jer. 3:1-4, 9. Ez. 6:9. 16: 23. Rev. 17:1, 2, 5. 1 Is. 8:1-3. k 6, 9. Is. 7:14. 9:6. Matt. 1:21. Luke 1:13, 31, 53. John 1:42. l 2 Kings 9:24, 25. 10:7, 8, 11, 17, 29-31. 15:10-12. m Heb. visit. 2:15. 9:7. Jer. 23:2.

and indispensable obligation; for cases may be imagined in which it must be violated, or other moral laws of God be broken. (*Notes, Lev. 18:6-17. 1 Cor. 7:39, 40. 2 Cor. 6:14-18.*) The express command of God would suffice to authorize any deviations from ordinary rules, which were not of immutable and moral obligation: and it is impossible, that he should actually command an immoral action; though he might command what, without such a command, would be wrong for a man to do, as he enjoined the extirpation of the Midianites and the Canaanites, men, women, and children. (*Notes, Num. 31:2, 14-18. Josh. 7:24.*) So that it might not only be lawful for the prophet thus to marry, but be his bounden duty; and to bear the heavy cross that it would lay on him.—The Israelites were idolatrous in Egypt, before their national espousals to the Lord at Mount Sinai, as well as afterwards; so that they were, through their successive generations, unto him, “a wife of whoredoms, and children of whoredoms.” (*Note, Ez. 20:7-9.*) it would therefore form a more affecting picture of God's unmerited goodness and unwearied patience, and of their perverseness and ingratitude, by which they grieved him, wearied him out, and dishonoured him, if we take it literally, than if we adopt any other interpretation of it. A man, who had a wife, who both before and after marriage was guilty of incontinence, would be ready to look upon her children with suspicion, and to consider them as “children of whoredoms;” and others would be apt to think the same: this was the case of the Lord respecting the people of Israel; and it will perhaps afterwards appear, that the conduct of the prophet exactly pictured that of God to Israel, with respect to his past, present, and predicted future dealings, with that favoured but ungrateful nation. (*Notes, Ez. 16: 23:*)

V. 4, 5. Gomer, the name of Hosea's wife, may signify consumption. This might in general denote the speedy ruin of the kingdom of Israel for their idolatries. The names, also, which God commanded the prophet to give his sons by Gomer, referred to the different gradations, by which that ruin would come upon them.—Jezreel was the city, where Jehu smote the family of Ahab: the name signifies, the seed of God, or scattered by God, as seed is when sown; Jehu had executed judgment on Ahab's family, and was recompensed for that service, by the continuance of the kingdom in his family to the fourth generation. But his subsequent conduct evinced, that he was actuated by selfish motives in all that he did; the ambition, cruelty, and hypocrisy, of which he was then guilty, were to be avenged on his house, after their subsequent idolatry and iniquity had ripened them for this destruction; and then the kingdom would speedily cease from the house of Israel. (*Marg. and Marg. Ref. k, l. Notes, 2 Kings 9:25, 26. 10:29-31.*) This was predicted towards the close of the reign of Jeroboam, the grandson of Jehu, whose son Zachariah was soon murdered by Shallum who usurped the throne; and from that time the history of the kingdom of Israel contains little else than conspiracies, murders, and usurpations: till it was subverted by the Assyrians, and the people were scattered of God, through the

the blood of Jezreel upon the house of Jehu, and "will cause to cease the kingdom of the house of Israel"

5 And it shall come to pass at that day, that "I will break the bow of Israel in the valley of Jezreel." [Practical Observations.]

6 "And she conceived again, and bare a daughter. And God said unto him, Call her name 'Lo-ruhama: for I will no more have mercy upon the house of Israel; but I will utterly take them away."

7 But "I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen."

m 2 Kings 15:29, 17:6, &c. 18:9—12. 1 Chr. 5:25, 26. Jer. 3:8. Ez. 23:10, 31. n 2:18. Ps. 37:15, 46:9. Jer. 49:34, 35. 51:56. o Josh. 17:16. Judg. 6:33. * That is, Not having obtained mercy. 2:23. 1 Pet. 2:10. p 2 Kings 17:6, &c. Is. 27:11. q Heb. not add any more to have. r Or, that I should altogether pardon them. s See on 9:15—17. r 11:12. 2 Kings 18:35. t Is. 7:14. 12:2. 49:6. Jer. 20:5, 6. Zech. 2:6—11. 4:6. 9:9, 10. Matt. 12:1—23. Tit. 3:4—6. * Ps. 33:16. 41:3—6. § That is, Not my people. Jer. 15:1. u Gen. 13:16. 32:12. Is. 49:19. Rom. 9:

various provinces of the Assyrian empire. (Notes, 2 Kings 14:23—28. 15:8—31. 17:18—12. 1 Chr. 5:25, 26.)—Perhaps some fatal battle was afterwards fought in the valley of Jezreel, in which the Assyrians broke the bow, or destroyed the military force, of the kingdom of Israel.

V. 6, 7. The daughter, which Gomer next bare, has been considered as an emblem of the unfeeling state of Israel, after the fall of Jehu's family: her name signifies "Not having obtained mercy." (Marg. and Ref.) and implied that God would finally cast off the kingdom of Israel, as a separate people, and no more show them the special mercy which he bears to his chosen inheritance. (Marg. and Marg. Ref. p. q. Note, 9:15—17.) But at the same time he promised that he would "have mercy on Judah, and save them by the LORD their God," and not by the weapons of war. (Marg. Ref. r—t. Notes, 2 Kings 19:30—35. Ezra 1:1—4.) Some explain this of the deliverance of Judah from the Assyrian invasion, by the miraculous destruction of Sennacherib's army, and not by any human means: others of their return from captivity, by the Lord's powerfully inclining the heart of Cyrus to release them. We should not however lose sight of the great salvation "by the LORD their God," when he was "manifested in the flesh" to effect even that spiritual redemption, of which all the temporal deliverances of his people were no more than types and shadows. Of this salvation all the prophets wrote; the Jewish nation was continued in possession of their privileges, till "this Horn of salvation was raised" up among them. (Notes, Is. 40:9—11. 45:20—25. Jer. 23:5, 6. Zech. 2:6—13. 4:4—7. 9:9, 10. Matt. 1:20—23. Tit. 3:4—7.) His victories were obtained, not by bow or sword, but by his precious blood and powerful grace: and he will at last save the Jews, and recover them from their present dispersions; for which purpose, they are evidently reserved from age to age a separate people; whilst the Israelites have either been incorporated among them, or among the Gentiles. (Notes, Num. 23:9. Jer. 30:10, 11.)

V. 8—10. "Lo-ammi" signifies, Not my people; (marg.) as Israel had not sought or "obtained mercy." God would no longer own them as his people; they would be left entirely to renounce his worship, and he would utterly cast them out of his special protection. Yet he would not break his promise made to their fathers: the numbers of the Israelites would still be "as the sand of the sea." Multitudes of their tribes would be joined to the Jews, or converted along with them to Christ: and the innumerable millions of the Gentiles, who should become the children of God by faith in Jesus Christ, would be indeed the true Israel and "the seed of Abraham," as united to that one Seed to whom the promises were made. So that, in the places, where it had heretofore been said that the inhabitants were not God's people, there would many be addressed as the children of the living God. (Marg. and Marg. Ref. Notes, Rom. 4:9—12. 9:24—29. Gal. 3:15—18. v. 16. 26—29. 1 Pet. 2:10.)

I will not be your God. (9.) Or, "I will not be unto you," that is a Husband, or Father, or God. (Note, 2:2—5.) "I will no more own you for my people, nor continue my protection over you. (Lev. 26:12. Ez. 11:20. 14:1.) Louth.

V. 11. This may refer to the union of the Israelites with the Jews, who came up under Zerubbabel after the captivity: they were not divided as before, but "appointed themselves one head," or captain and ruler over them all. (Note, Ezra 1:7—11.) Or it may relate to the conversion of the Israelites as well as the Jews to Christ, in the primitive times: or rather to that future period when the Jews, and all the Israelites who are or shall be incorporated with them, or wherever dispersed, shall gather together, and submit to Christ, as their Head of authority, direction, protection, and influence; and so come up out of the land of their captivity: for, as the scattering of the people by the Lord has been great and long: so the day of their being gathered from their dispersion shall be very glorious in itself, and in its consequences; which seems to be intended by "the day of Jezreel." (Marg.

8 ¶ Now when she had weaned Lo-ruhama, she conceived, and bare a son.

9 Then said God, Call his name 'Lo-ammi: for ye are not my people, and I will not be your God.

10 ¶ Yet "the number of the children of Israel" shall be as the sand of the sea, which cannot be measured nor numbered; "and it shall come to pass, that "in the place where "it was said unto them, Ye are not my people, there it shall be said unto them; "Ye are the sons of the living God.

11 Then shall "the children of Judah, and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: "for great shall be the day of Jezreel.

27:28. Heb. 11:12. x See on Rom. 9:25, 26. y Or, instead of that. y 2:23. Is. 49:6. 49:17—22. 54:1—3. 60:1, &c. 60:20. 1 Pet. 2:10. z John 1:12. Rom. 8:14—17. 9:26. 2 Cor. 6:18. Gal. 1:6, 7. 1 John 3:1, 2. a 3:5. b 11:12, 13. Jer. 18:19. 24:5—8. 30:3. 31:1—9. 33:15—26. 56:4, 5, 19. F. Is. 60:1—63. 31:24, 24. 37:21—25. Mic. 2:12, 13. Zech. 10:6—9. Rom. 11:25, 26. t Ps. 22:27—30. 110:3. Rom. 11:15.

Ref. Notes, 4:5. 3:4, 5. Jer. 3:16—18. Ez. 34:23—31. 37:20—22. Mic. 2:12, 13. Rom. 11:11—15.)

PRACTICAL OBSERVATIONS.

V. 1—5. It would seldom be expedient, and sometimes it would not be lawful, for us to exercise all that tenderness, compassion, and liberal kindness to those who grossly violate their relative and social engagements, which the Lord shows to us, after all our ingratitude, unfaithfulness, and misbehaviour to him: but he has provided a method, in which to display the honour of his justice and holiness, whilst his grace abounds to the chief of sinners.—We should be ready to be any trial or cross in our persons, or in domestic and relative life, which the Lord pleases to appoint for us. He has a right to our implicit submission; our sharpest afflictions are far less than our deservings; and he can make up all losses to us, and comfort us in the most disquieting circumstances.—That situation may become safe and easy to us, when the Lord appoints it for us, which would have been intolerable and perilous, if we had thrust ourselves into it: and when we are obedient to God's command, we may trust our characters with him, and venture all consequences; even though we act contrary to the general sentiments of mankind in ordinary cases.—We should be broken and wearied out, with a very little part of that perverseness from others with which we try the patience and grieve the Spirit of our God: nor can any event in life sufficiently illustrate his long-suffering and mercy to his people, and their base and ungrateful conduct to him.—But, while the upright soul, who loathes and mourns over his sins, may still hope in that mercy, which he is conscious of having abused; let the proud, hypocritical, and hardened rebel beware. His specious and hollow services will have their reward; but his pride and hypocrisy will meet with their merited punishment: and though avarice, ambition, and iniquity may for a time advance a man's family, or even promote the prosperity of a nation; yet they will at length bring down a load of vengeance, which will scatter or sink them in infamy and ruin.

V. 6—11. The Lord's mercy is infinite and "everlasting towards them that fear him;" but it has its limits in respect of impenitent sinners and guilty nations; the time approaches when he "will no more have mercy" on them for ever: and dreadful will be the case of those, who shall "have not obtained mercy," when death shall summon them to God's tribunal! But "the salvation of the righteous is of the LORD:" he saves them by his own mercy, truth, and power, from guilt and sin, from Satan and this present world, and from all their enemies; that they may "serve him in righteousness and true holiness before him, all the days of their lives;" and they need fear no dangers, who have God for their "Shield and exceeding great Reward." Though many of his professed people have been cast off, and he would no more be their God; yet the number of his true Israel can never be known. Blessed be his name, that in our land, of which it might once have been said, "Ye are not my people;" it may now be said of numbers, "Ye are the children of the living God." May it be truly said of the writer, and every reader of these Observations!—Let us then join ourselves to his worshippers, and enlist under the banner of our appointed Head that with one accord we may leave the land of our captivity, and march forward to the Canaan above; celebrating as we proceed the glory of our Redeemer, the greatness of our deliverance, our invaluable privileges, and our joyful prospect.—And let us pray for that glorious day, when the scattered Jews shall gather themselves to Christ, and be again numbered amongst his seed, his true Israel; and when there shall be "one LORD and his name One," through all the nations of the earth. (Notes, Zech. 14:6—9. v. 9. Matt. 6:9.)

NOTES.—CHAP. II. V. 1. God had promised, that "where it had been said to them, Ye are not my people, there it should be said, Ye are the children of the living God;" which has been explained of the calling of the Gentiles and the dispersed Israelites into the church; (Note

CHAPTER II.

Israel is convicted of aggravated idolatry and base ingratitude, and threatened with heavy judgments, 1-13. God assures them with promises of reconciliation, and of many blessings to them, and to others by their means, 14-23.

SAY ye ^{unto} your brethren, ^{Am}Ammi; and to your sisters, ^{Ru}Ruhamah.

2 ^Plead with your mother, plead; for ^{she}she is not my wife, neither ^{am}am I her husband: ^{let}her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;

3 Lest ^II strip her naked, and set her as in the day that she was ^{born}born, and make her ^{as}as a wilderness, and set her like ^aa dry land, ^{and} say her with thirst.

4 And ^II will not have mercy upon her children; for they be the ^{children}children of whoredoms.

5 For ^{her}her mother hath played the harlot: she that conceived them ^{hath}done shamefully: for she said, ^II will go after my lovers, that ^{gave}me my bread and my water, my wool and my flax, mine oil and my ^{drink}drink.

[Practical Observations.]

a See on 1:9-11. * Titus, My people. Ex. 19:56. Jer. 31:33, 32:38. Ez. 11:20, 36:28, 37:27. Zech. 13:9. * *Thatis, Having obtained mercy.* 23 Rom. 11:30, 31, 2 Cor. 4:1, 1 Tim. 1:13, 1 Pet. 2:10. b Is. 58:1, Jer. 2:2, 19:3, Is. 2:4, 23:45. Matt. 23:37-39. Acts 2:51-53. 2 Cor. 5:16. c Is. 50:1, Jer. 3:6-8, d Is. 3:13, 13:19. Ez. 16:20, 23:13, e Is. 47:9, Jer. 13:22, 28. Ez. 16:37-15, 33:2-25. Rev. 17:18. f Ez. 16:4-8, 22, g Is. 23:13-14, 33:9, 64:10. Jer. 2:31, 4:2, 12:10, 22:6. Ez. 19:13, 20:35-36. h Jer. 2:6, 17:6, 51:43. i Ez. 17:3, 23:15-18. Am. 8:11-13. k Is. 15:27, 11. Jer. 13:14, 16:5. Ez. 8:18-9, 10: Zech. 1:12. Rom. 9:18, 11:22. Jam. 2:13. l 12. 2 Kings 9:22. Is. 57:3. John 8:41. m 2. 1. 4:5, 12-15. Is. 1:21, 60:1. Jer. 2:20, 25:3, 16-9. Ez. 16:15, 23:25-11. Rev. 2:20, 23:17-15. p Is. 10. Ezra 9:6, 7. Jer. 2:26, 27. 11:13. Dan. 9:5-8. o Is. 8:9. Is. 57:7, 8. Jer. 3:1-3. Ez. 23:16, 17, 40-44. p 12. Jude. 16-23. Jer. 44:17, 18. q Heb. drinks. q Job 3:23, 19:8. Lam. 3:7, 9. Luke 15:14-16. 19:43. s Heb. wall a wall. * Is. 13, 2 Chr. 28:20-22. Is.

8-10.) and the Jews are here exhorted to acknowledge them as brethren, and to call them "Ammi," or "My people," and "Ruhamah," or "Having obtained mercy." (Note, 1:6, 7.) They were required to treat all, who had obtained mercy, and were become God's people, as brothers and sisters; and to congratulate them on their admission to this happy estate. It may also intimate that when Israel should be cast off from being God's peculiar people, there would still be found a remnant, to whom his servants might thus address themselves, at the time when the prophet wrote, and when the Jewish nation was rejected after the coming of Christ. (Notes, Acts 15:22-29. 1 Pet. 2:9-11.)—Some expositors interpret this of the general restoration of the Jewish nation: but St. Paul evidently quotes the passage referred to, as a prediction of the calling of the Gentiles. (Marg. and Marg. Ref. Notes, 21-23. Rom. 9:24-29.)

V. 2-5. While the servants of God were directed to own, as brethren, the converted Gentiles, and the restored of Israel; they were called on to plead in the name of God "with their mother," or the church and nation of Israel. When the prophets protested against idolatry, and the pious remnant separated from idolaters, though their kings, princes, and priests, and the bulk of the nation were of that number, they then "pleaded with their mother." When Christ and his apostles severely reprov'd the chief priests, scribes, Pharisees, and the nation in general, and foretold their rejection and the calling of the Gentiles, they pleaded with their adulterous mother, and took the Lord's part against her; and by encouraging penitent publicans, harlots, Samaritans, and Gentiles, they said "to their brethren, Ammi, and to their sisters, Ruhamah."—It might be deemed unprofitable for sons to plead against their mother; yet the honour of their God and Father on this occasion required it. She was therefore to be reminded, that the Lord no longer considered her as his wife, or himself as her Husband; and that he would proceed to execute judgment on her, unless she deeply repented and was thoroughly reformed. (Marg. Ref. b, c. Notes, 1:8-10, v. 9. Is. 50:1-3. Jer. 3:1-11. 26:1-9.)—This was expressed by "putting away her whoredoms out of her sight, and her adulteries from between her breasts, &c." and it implied a command, to put away all the idols from the land, and to avoid whatever might tempt them or others to that crime; and to pull down, as it were, the idols which were set up in their hearts. If this were not done immediately, the Lord threatened, that he would "strip her naked, &c." that is, he would deprive the people of all their honourable distinctions and invaluable advantages, and reduce them to the most abject, contemptible, and miserable condition, similar to their bondage in Egypt, in the infancy of the nation; and would leave them, as in a wilderness, to perish with hunger and thirst. (Marg. Ref. d-h. Notes, Ez. 16:3-8, 35-43. 23:27.) Nor would he "have mercy on their children" for they were born of idolaters, brought up in idolatry, and even dedicated to idols: and therefore God regarded them as "children of whoredoms." (Marg. Ref. k-m. Notes, 2:3, 5:7. Mal. 2:10-12.) And indeed what else could be expected of them, when their mother had been so abandoned, as to run into the most shameful practices? For the people in general ascribed their plenty and prosperity, in things temporal, to the bounty of their idols; and were emboldened to go on in the abominable worship of them, by

6 ¶ Therefore, behold, ^II will hedge up thy way with thorns, and ^{make}make a wall, that she shall not find her paths.

7 And ^{she}she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, ^II will go and return to my ^{first}first husband; ^{for}for then was ^{it}it better with me than now.

8 For ^{she}she did not know that ^II gave ^{her}her corn, and ^{wine}wine, and oil, and multiplied her silver and gold, ^{which}which they prepared for Baal.

9 Therefore, ^{will}will I return, and ^{take}take away my corn in the time thereof, and ^{my}my wine in the season thereof, and will ^{recover}recover my wool and my flax ^{given}given to cover her nakedness.

10 And ^{now}now will I discover her ^{clew}clewfulness in the sight of her lovers, ^{and}and none shall deliver her out of my hand.

11 I will also ^{cause}cause all her mirth to cease, ^{her}her feast-days, her new moons, and her sabbaths, and all her solemn feasts.

30, 23, 16, 31:1-3. Jer. 2:28, 36:27, 30:12-15. Ez. 20:32, 22:22. * s 5:15, 6:12, 14:1. Ps. 116:7. Jer. 3:22-25, 31:18, 50:45. Lam. 3:40-42. Luke 15:17-20. Jer. 2:4, 3:1, 31:32. Is. 16:8, 23:4. u Is. 6. Deut. 6:10-12, 8:17, 18, 32:13-15. Neh. 9:28, 25. Jer. 11:22. Dan. 4:17, 25:32, 5:21. s Hab. 1:16. Acts 17:23-25. Rom. 1:25. v 5 Is. 10:1. Jer. 9:27. Jer. 7:14, 44:17, 18. Ez. 16:16-19. Dan. 5:3, 23. Luke 15:13-15, 16:12. 1 Heb. new wine. 4:11. Is. 24:7-9. s Or, whither with they made Baal. s 4, 13:9. Ez. 32:2-4. Jude. 17:1-5. Is. 46:6. s Dan. 11:1. Jude. 21:4. Mal. 1:4, 3:18. s 3, Is. 3:18-26, 17:10, 11. Ez. 16:27, 39, 23:26. Zeph. 1:13. Hag. 1:6-11, 2:16, 17. * Or, take away. b 8, Is. 3:17. Jer. 13:22, 26. Ez. 16:36, 37, 23:29. Luke 12:2, 3. 1 Cor. 4:5. ¶ Heb. folly, or, villany. c 5:13, 14, 13:7, 8. Ps. 50:22. Prov. 11:21. Mic. 5:8. d 9:1-5. Is. 24:7-11. Jer. 7:34, 16:9, 25:10. Ez. 36:13. Nah. 1:10. Rev. 18:22, 22. e 1 Kings 12:32. Is. 1:13, 14. Am. 5:21. 8:3, 5, 9, 10.

abounding in every thing which they could abuse to sensuality.—Thus the heathens used to worship one imaginary deity as the giver of their corn, another as the giver of their wine, or of their fruit; and, in the festivals kept in honour of these idols, they ran into the most shameful excesses.—By lovers are meant, in the first place, the idols with which the Israelites committed spiritual fornication: (Jer. 31:1.) and then the idolatrous nations, whose alliance the Israelites courted, and in order to it practised their idolatries. Louth. (Marg. Ref. n, o. Notes, 8, 9. Jude. 9:26-29, v. 27. Jer. 44:15-18. Ez. 16:16-22.)—There seems no sufficient reason for interpreting this chapter exclusively of the ten tribes, as many expositors do.

V. 6, 7. The Lord did not intend wholly to cast off all the seed of Israel; and therefore speaking of the nation in general, he declared his purpose of keeping them from sinking into universal idolatry.—While the infatuated harlot was eagerly bent on following after her lovers; God purposed to make a thorn-hedge across her road, through which she could not pass without greatly tearing herself; nay, to build a wall which she could not get over to find her paths. So that, though she attempted "to follow her lovers, she should not overtake them." That is, the Lord would so punish his people by heavy judgments, as to preserve them from total idolatry: thus while very great numbers would perish, a remnant would be recovered and preserved from that abomination. (Marg. and Marg. Ref. q, r. Notes, 3:4, 5, 14:1-3. Is. 27:7-11, v. 9. Ez. 20:33-38. 36:25-14, v. 7. Hab. 1:12-17. Luke 15:13-16.) When the ten tribes were carried into Assyria, and the Jews to Babylon, neither their idols nor their idolatrous allies could do them any good: and not being able to overtake them, or to find protection and deliverance from them, they would be convinced of their folly in forsaking the living God for dead idols, their first Husband for these worthless lovers; and so, coming to themselves, they would be led to return home to repent, to seek reconciliation, and readmission to their former privileges. This seems immediately to predict the restoration of the Jews and many Israelites with them, from the Babylonish captivity, when they were effectually recovered from gross idolatry; but the future conversion of the nation may also be intended. (Marg. Ref. s-u. Notes, 5:15, 6:1-3. Ps. 116:7. Jer. 31:18-20. Luke 15:17-19.)

V. 8, 9. The people did not understand, consider, or acknowledge, that the Lord gave them all their temporal mercies; and this ignorance or forgetfulness exposed them to be tempted to abuse them in sacrifices, oblations, or vestments, prepared for Baal and other idols. (Marg. and Marg. Ref. x, y. Notes, 13:1, 2. 2 Chr. 24:4-14, v. 7. Hab. 1:12-17. Acts 17:22-25.) To convince them of this, the Lord intended to resume his grant: it had been but a loan to them, which he would recover by distraining upon them for it; seeing they had thus most evidently forfeited it.—At the very season when she expects to receive the fruits of the earth, her enemies shall invade her, and destroy them. Louth. (Marg. Ref. z, a. Notes, 10-13. Is. 3:16, 17, v. 17. 18-26, vv. 24-26. Ez. 16:15-22.)—They prepared unto Baal. (v.) "Wherewith they made Baal." Marg. (Note, Ez. 32:2-6.) ἡντιν δὲ ἀργύρα καὶ χρυσά ἐποίησεν τῇ Βααλ. Sept.—To the image of Baal. (Rom. 11:4. Gr.)

V. 10-13. God himself determined to cause all the nations whose idols the Israelites had worshipped, to witness

12 And ¹ she will destroy her vines and her fig-trees, whereof she hath said, ² these are my rewards that my lovers have given me: and ³ I will make them a forest, and the beasts of the field shall eat them.

13 And ¹ I will visit upon her the days of Baalim, wherein ² she burned incense to them, and ³ she decked herself with her ear-rings and her jewels, and ⁴ she went after her lovers, and ⁵ forgot me, saith the Lord.

[Practical Observations.]

14 ¹ Therefore, behold, ² I will allure her, and bring her into the wilderness, and ³ speak comfortably unto her.

15 And ¹ I will give her her vineyards from thence, and the valley of Achor ² for a door of hope: and ³ she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the Lord,

* Heb. make desolate. f 5. 9:1. g Ps. 80:12, 13. Is. 5:5, 6. 7:23. 29:17. 32:13. —15. Jer. 26:18. Mic. 3:12. h 9:7, 9. Ex. 32:3. Jer. 23:12. 19:10. 13:1. Judg. 2:11—13. 3:7. 10:6. i Kings 16:31, 32. 18:18. &c. 2 Kings 1:12. 10:28. 21:3. k 11:2. Jer. 7:9. 11:13. 15:15. l Ez. 23:40—42. m 5:7. Jer. 2:23—25. n Deut. 6:12. 8:11—14. 32:18. Judg. 3:7. 1 Sam. 12:9. Job 8:13. Ps. 78:11. 106:13, 21. 15:17. 10. Ez. 32:12. 23:35. o Is. 30:18. Jer. 16:14. p Cant. 1:4. John 6:44. 12:32. q 3. Jer. 2:2. Ez. 20:10, 35, 36. Rev. 12:5, 14. r Is. 35:3. 4. 40:1, 2. 49:13. &c. 51:3. &c. Jer. 3:12—24. 30:18—22. 31:1—37. 32:26—41. 33:6—36. Is. 41:21—24. 45:1. &c. Jer. 37:11—28. 39:25—29. Am. 9:11—15. Mic. 7:14—20. Zeph. 3:9—20. Zech. 1:12—17. 8:19—23. Rom. 11:26, 27. f Or, friendly. He to her heart. Gen. 34:3. Judg. 19:3. marg. s 12. Lev. 26:40—45. Deut. 30:3—5. Neh. 1:8, 9. Is. 65:21. Jer. 32:15. Ez. 28:26. Am. 9:14. t Josh. 7:25. Is. 65:10. u Lam. 3:21. Ez. 37:11—14. Zech. 9:12. John 10:9.

their wickedness and shame; nor should any deliver them from deserved punishment. They observed festivals in honour of their idols; yet they seem to have paid regard to some of those appointed in the law, and to have made them seasons of jovial mirth and sensual indulgence: and the Jews came from the worship of idols, to celebrate them at the temple. (*Marg. and Marg. Ref. b, e. Notes, 9:4—6. 1 Kings 12:26—33. Jer. 7:8—11. Ez. 16:35—43. 23:28, 42. Rev. 17:15—18.*) But the Lord would turn their mirth into mourning; when, by his desolating judgments he destroyed all their vines and fig-trees, which they vainly supposed were given them by their idols, as a recompense for worshipping them. Thus he would visit on the nation the sins of all those days and years during which they had worshipped Baalim, or idols; when they had resembled an adulteress, who adorns herself with her most costly attire, at the expense of her injured husband, that she may be the more agreeable to her wicked paramours: for they were entirely forgetful of the authority of God and their obligations to him.—Jehu had “destroyed Baal out of Israel;” but the people had substituted other idols in his place; and so had filled up the measure of their father’s crimes: and the Jews set up the worship of Baal, and adhered to it, till the Babylonish captivity. (*Notes, 9:1, 2. 2 Kings 10:28—31. 21:3. 23:4. Jer. 19:5.*) It is probable that the idolaters adorned themselves with great care, as well as wore peculiar garments, when worshipping their idols. (*2 Kings 10:22.*)—By showing how harlots trim themselves to please others, he declareth how that superstitious idolaters set a great part of their religion in decking themselves on their holy days. (*Marg. Ref. f—n.*)—*Leopdness.* (10) לבנהת, from, לבא, a fool. “Folly,” or “villany.” *Marg. Ακαθαρσιαν. Sept.*

V. 14—17. The preceding prophecies were fulfilled, in the captivities of Israel and Judah, and perhaps in the present dispersion of the Jews. But when these judgments had prepared the way, the Lord intended to deal with them in a more gentle manner. He would “allure,” or persuade them to return to him by invitations and hopes of reconciliation and felicity: he would thus draw them off from worldly pleasures and carnal confidences, and make all their former delusions to vanish, so that they would see themselves as in a barren wilderness, and exposed to inevitable ruin, except the Lord helped them; as the case had been with their fathers in the wilderness. And when they should thus be reduced to despair of help, he would speak comfortably to them, and encourage them to trust in his mercy, grace, and providence. (*Marg. and Marg. Ref. o—r. Notes, Ez. 16:1—3. 17:1—4. Deut. 8:2, 3. 32:10—12. Ez. 20:33—38.*) Thus he would, from that destitute and forlorn condition, restore them to the possession of their former privileges; as if fruitful vineyards were suddenly given in a barren wilderness: and “the valley of Achor,” or *Trouble*, (where Achan was stoned,) in which Israel had fallen before his enemies, would be “for a door of hope,” preparing them for mercy, by humbling them, and leading them to renounce their idols, and seek help from God alone.—This valley was also one of the first acquisitions of Israel in Canaan, and an encouraging earnest of their possessing the whole. (*Marg. Ref. s—u. Notes, Josh. 7:24—26. Is. 65:8—10. v. 10.*)—Thus being delivered from all their enemies and sorrows, they would sing praises with joyful hearts, as their fathers had done before, when they saw the Egyptians dead upon the seashore. (*Marg. Ref. x, y. Notes, Ez. 15:1—21.*) From that time they would be more

that thou shalt call me *Ish*; and shalt call me no more *Baal*.

17 For ¹ I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

18 And ¹ in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and ² I will break the bow, and the sword, and the battle, out of the earth, and will make them to lie down safely.

19 And ¹ I will betroth thee unto me *for ever*; yea, I will betroth thee unto me *in righteousness*, and in judgment, and in loving-kindness, and in mercies.

20 I will even betroth thee unto me in faithfulness: and thou shalt know the Lord.

21 And it shall come to pass in that day, ¹ I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth;

Acts 14:27. x Ex. 15:1—21. Num. 21:17. Ps. 106:12. y 11:1. Jer. 2:2. Ez. 16: 8, 22, 60. † That is, *My husband*. 7. Is. 54:5. Jer. 3:14. John 3:29. 2 Cor. 11:2. Eph. 5:25—27. Rev. 19:7. ‡ That is, *My lord*. § Ez. 32:13. Josh. 23:7. Ps. 16:4. Zech. 13:2. a Jer. 10:11. b Is. 2:11, 17. 26:1. Zech. 2:11. 11:13. c Jer. 5:23. Ps. 9:11—13. Is. 11:6—9. 65:25. Ez. 34:25. d Ps. 46:9. e 1. E. 39:9. Mic. 4:3. Zech. 9:10. e Lev. 26:5, 6. Ps. 23:2. Jer. 23:6. 30:10. 33:16. Ez. 34: 25. Mic. 4:4. Zech. 3:10. f Is. 54:5. 62:3—5. Jer. 3:14, 15. John 3:29. Rom. 7: 4. 2 Cor. 11:2. Eph. 5:25—27. Rev. 19:7—9. 21:2, 10. g Is. 54:8—10. Jer. 31: 31—36. 32:38—41. Ez. 37:25—28. 39:29. Joel 3:20. h Ps. 85:10. Is. 45:23—25. 54:14. Jer. 32: 30, 32, 25. Eph. 1:7, 8. i Jer. 9:24. 24:7. 31:34. Ez. 38:23. Matt. 11:42. Luke 10:22. John 8:55. 17:3. 2 Cor. 4:6. Phil. 3:8. Col. 1:10. 2 Tim. 1:12. Heb. 8:11. 1 John 4:6. 5:20. k Is. 63:24. Zech. 8:12. 13:9. Matt. 6:33. Rom. 8:32. 1 Cor. 3:21—23.

cordially attached to the Lord than ever: no longer “calling him *Baal*,” or *my Lord*, or *Master*, alluding to the authority rather than the affection of a husband; but “*Ish*,” which is the language of cordial affection in a woman speaking to her husband. For, the abuse of the word *Baalim* in the worship of their idols, should lead to a total disuse of it, so that it should no more be remembered or employed by them. (*Marg. and Marg. Ref. z, a. Notes, Ez. 23:13. Josh. 23:7. Is. 65:11, 12. Jer. 10:11. Zech. 13:2, 3.*)—This may primarily foretell their restoration from the Babylonish captivity: yet it may also be applied to the conversion of the Jews and Israelites to Christ, in the apostolic days, and to the future conversion of that nation.—Perhaps the incarnation of Christ may be referred to, in the name here mentioned, *Ish*, *My Husband*, or literally *My Man*. (*Note, Is. 32:1, 2.*)—The word “*Baal*” is used for Husband, when God is meant, in several places, (*Is. 54:5. Jer. 31:31. Heb.*) but “*Ish*” or “*Ishi*” in this application of it, occurs in no other place.—*Allure.* (14) כפרתי. *Note, 1 Kings 22:19—23. v. 20.—Shall sing.* (15) Or, “Be humbled.” ענית: ταπεινωθησεται. *Sept. Note, Deut. 8:2.*

V. 18—20. When the people were weaned from idols, and attached in love and faithfulness to the worship of God; he would then not only renew his covenant with them, but he would make a covenant in their behalf “with the beasts of the field,” and every animal: that is, he would take care that no creature should do them any harm, and that all should concur in doing them good. Their land was occupied by “the beasts of the field,” during the captivity, when it had been desolated by war: but he would afterwards rid the country of them, and defend it from invaders, and make it a quiet and secure habitation for them. (*Marg. Ref. b—e. Notes, Job 5:20—23. Ps. 91:3—13. Is. 11:6—9. Ez. 34:23—31. Rom. 8:34—39.*) Nay, he would betroth them to himself, as their husband their kind Friend, Protector, and Companion, in the most solemn and public manner. (*Marg. Ref. f—h. Notes, Is. 54:4—10. 62:1—7. Matt. 9:14, 15. John 3:27—36. v. 29. 2 Cor. 11:1—6. v. 2. Eph. 5:21—33. Rev. 19:7—10.*) He would engage the honour of his righteousness, wisdom, loving-kindness, mercy, and truth, for their security. employ these attributes for their good, and glorify himself in his dealings with them: he would communicate to them “wisdom, and righteousness, and sanctification, and redemption,” he would enrich, ennoble, adorn, and rejoice them, with all the comforts and blessings of the marriage relation; and perform all his precious promises to them: and thus he would cause them to know him, as their Lord and God.—This may be understood of the conversion of the Jews to Christ; and of the inestimable blessings and privileges of the spiritual Israel, of all true believers, to which they are admitted by faith in Christ, and union with him; and a participation of his righteousness, unsearchable riches, and mediatorial blessings: but the future conversion and restoration of Israel is especially predicted. (*Notes, 34:5. Is. 11:1—16. 12:1—6. Jer. 30:5—9. Ez. 36:25—38. 37:15—28. 39: 23—29. Am. 9:13—15. Ob. 5:17—21. Mic. 7:14—17.*)

Know, &c. (20) “Thou shalt find that I am, and will be, a gracious Lord unto thee.” *Bp. Hall.* (*Marg. Ref. i.*)

V. 21—23. When this happy change should take place in Israel’s condition, which had before been so desolate and perilous, all things in heaven and earth would contribute to their advantage. This is represented in very bold figurative language: the heavens are introduced as beseeching the

22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

23 And I will sow her unto me in the earth;

1:4,11. m Ps. 72:16. Jer. 31:27. Zech. 10:9. Acts 8:1-4. Jam. 1:1. 1 Pet. 1:2. n 1:6. Rom. 11:30-32. 1 Pet. 2:9,10. o 1:10. Zech. 2:11. 13:9. Rom. 9:23,25. p 8:2. Deut. 32:17-19. Is. 22:27. 68:31. 118:28. Cant. 2:16. Is. 44:5.

Lord to fill their clouds with water, that they might water the land; and he promises to hear them the earth is represented as calling on the heavens to pour down rain, and they hear: the fruits of the ground call also on the earth to furnish them with supplies, and are heard; and these again regard the desires and wants of Jezreel, or that people, who had been "the seed of God," yet by him scattered, but who are then to be gathered to him. (Notes, 1:4,5,11.) All nature seems alive and active in helping converted Israel: and the abundant supply of their spiritual wants, in answer to the prayers of the people and ministers of Christ, and through the ordinances of his appointment may also be thus typified. The dispersion of Israel and Judah would at length prove, like the scattering of seed upon the earth, in order to a large increase; for God would (through them, when dispersed as seed in the earth,) "have mercy on them who had not obtained mercy," and gather those among his people, who had not before owned, worshipped, and rejoiced in him as their God. This is applied by the apostle to the conversion both of Jews and Gentiles to Christ: and the latter part of the chapter evidently foretells that restoration of Israel, which shall be "as life from the dead" to the nations of the earth. (Marg. Ref. k, m, p. See on Note, 18-20. Notes, Is. 4:2. Mic. 5:7-9, v. 7. Zech. 8:20-23. 10:5-12, v. 9. 13:8,9. Rom. 9:24-29, vs. 25,26. 11:11-15.)

PRACTICAL OBSERVATIONS.

V. 1-5. We ought gladly and thankfully to own and love all those as brethren, whom God appears to have "put among his children;" and encourage them with the consideration, that they have obtained mercy, and are become his people.—But the ministers of Christ must not connive at the corruptions in doctrine or worship, or the other evil practices or customs of that religious community, which claims the authority, and stands in the relation to them, of a "mother:" for the glory of God, and the interests of his truth and righteousness, should be far nearer to our hearts, than the credit or favour of our fellow-creatures, however related to us or advanced above us. And indeed, every Christian ought, by his example, profession, and conversation, to protest against the superstitions, errors, or abuses of that church, to which he belongs, or from which he has been brought forth: for eminently pious persons are sometimes raised up within those corrupt churches which God is about to give up to destruction; on purpose to bear testimony against them, and call men to repentance: that a remnant may be preserved or rescued from the contagion which has infected the rest.—If men would escape sin and condemnation, they must put all occasions of evil out of sight, repress the rising sinful inclination of the heart, and shun whatever may be a temptation to them, or render them temptations to others.—Impenitent sinners will soon be stripped of all their abused advantages and worldly prosperity, and exposed to the utmost shame, contempt, and misery: and those who have trained up their children in impiety, iniquity, or false religion, cannot reasonably expect, that God will confer spiritual blessings upon them. Idolaters and the supporters of divers kinds of false religion, often ascribe their temporal enjoyments to their sins or idols, and thus are emboldened to commit still more iniquity; whereas the Lord "giveth us all things richly to enjoy," and the devil tempts men to consume them upon their lusts.

V. 6-13. When we are inflamed, by the violence of any headstrong passion, or harassing temptation, and bent upon the gratification of depraved inclinations; it is a special mercy to have our way "hedged up with thorns," or closed by some insurmountable wall, that we may not be able to overtake our beloved idols and pleasures: and if pain, sickness, or any calamity keep us from sin, we should be thankful for it.—Every godly man will habitually prefer suffering to sin: and it is even a mercy to ungodly men to be kept by severe affliction from "treasuring up wrath against the day of wrath." But if insurmountable obstructions, and inextricable difficulties not only disable them for a time from finding any pleasure in their sins, or from committing them, but are the means at length of bringing them to themselves, to perceive and lament their folly in departing from God, and to return to him, humbly seeking forgiveness and salvation: the mercy is inestimably precious. (Note, 2 Chr. 33:12,13. P. O. 11-25. Dan. 4:10-18. Notes, Luke 15:13-19. P. O. 11-24.) When professors of the gospel depart from the ways of God, and meet with no such thorn-hedges and strong walls to impede their sinful course, and to bring them back ashamed and humbled, their case looks very dark: but if backsliders are by such discipline led to say, "I will go and return to the Lord, that I may again have the comfort of communion with him, and of my relation to him; for then it will be far better with me than now," we should encourage and exhort them to be firm and decided in so doing. If men forget, or consider not, that their comforts come from God, and so use them in a sinful manner; he will often in mercy take

them away, to bring the offenders to reflect on their folly and danger. When he turns unjust stewards out of their stewardship, and calls them to give an account of it, none of their friends or idols can deliver them out of his hand; and all shall see, and be constrained to confess, that they deserve their ignominy and misery.—In this our land of affluence and abundance, what numbers prepare their corn, wine, oil, gold, and silver, for Baal, by their excess, luxury, and ostentation! And often the behaviour of those who are employed in gathering in the precious fruits of the earth, seems to be an attempt to revive the bacchanalian riots of ancient idolaters. (Note, Ruth 2:4.)—Men who live in allowed sin, and then pretend to rejoice in God's ordinances, or on religious festivals, (as many ungodly persons do in their carnal way of celebrating Christmas, and other seasons commemorated among Christians), are most awfully deceived: "all such rejoicing is vain," and tends to "weeping and gnashing of teeth."

V. 14-23. When sinners seem ripe for vengeance; the Lord sometimes shows his sovereign grace, in having mercy on them in order to bring them to repentance, he both drives them from their sins by his terrors and judgments, and "allures" them, by discoveries of his love, and hopes of acceptance and happiness. He often deprives them of all hope and comfort in the world, and from themselves; and when their humiliation, terrors, and sorrows tend to desperation, he speaks comfortably to their hearts. He brings them into a desolate wilderness, where no joy can be found, except from his mercy; and thence he gives them all the provisions of his grace, and the comforts and privileges of his salvation. He makes the valley of deep dejection, and extreme trouble, to be "a door of hope" to them; and drives them to despair of earthly joy, and help from themselves; that, being shut out from every other door, they may more earnestly knock at mercy's gate until it be opened. Then their terrors and sorrows are terminated; he brings them out of the horrible pit, and puts a new song into their mouths, and they sing, "O Lord, I will praise thee, though thou wast angry with me, yet thine anger is turned away, and thou comfortedst me: behold God is become my salvation, I will trust and not be afraid." (Note, Is. 12:1-3.)—The Lord loses none of his authority by his condescending love to us; yet his awful majesty thus becomes the object of our confidence and delight: and believers are enabled to expect all that tenderness and kindness from their holy God, which a beloved wife can expect from the most affectionate husband; yea far more. But he saves them from their idols, and sets them against their sins, and both inclines and enables them to walk before him "in newness of life," as well as gives them the joy of his favour and salvation.—If his new covenant be made with us, he will make "all things to work together for our good," and every creature shall help us: for all things are ours, even death itself; and we may lie down with peace and security in his clay-cold bed, having committed our spirit into the Redeemer's hands. (Notes, Acts 7:54-60. Rom. 8:28-39. 1 Cor. 3:18-23. Phil. 1:21-26.) Happy then are they who are thus betrothed to the Lord, "in righteousness, judgment, loving-kindness, mercies, and faithfulness;" though in themselves poor and polluted, weak and foolish; yet in him they have wisdom, strength, and righteousness; and they are enriched, ennobled, arrayed with garments of salvation, and made most blessed for evermore. Even the worst of transgressors are now invited to seek, and encouraged to hope for, union with the Lord of life and glory, in this honourable and endeared relation; nor can too much be expected from his grace, who shed his precious blood for rebels and enemies. Let us then seek an interest in these blessings, compared with which all others are worthless: let us remember, that we are sown in the earth as seed, that in our several places we may conduce to the conversion of our fellow-sinners; that they may seek and "obtain mercy, who had not obtained mercy," and that they may say to the Lord, "Thou art my God," who have been strangers and enemies. (Notes, Matt. 5:13-16. 1 Pet. 1:1,2.) Let us keep this object in view, in all our actions and our whole conversation; and let us continually pour out our supplications, for ourselves and all around us, to God, who "gives grace and glory, and withholdeth no good thing from those that walk uprightly." (Note, Ps. 84:11,12.)

NOTES.—CHAP. III. V. 1-3. Some interpret this as a vision, or parable which the prophet spake to the people. and those, who consider it as a fact, have some hesitation in deciding, whether it related to Hosea's former wife, or to another woman on whom he was to fix his affections. (Note, 1:2,3.) It seems, however, most probable, that it is the continuation and conclusion of the prophet's account of the transaction, with which his prophetic office began; and which was a picture of the Lord's dealings with Israel. He had married a woman of bad character, and had treated her with affection and kindness; yet she afterwards became an adul

CHAPTER III.

The Lord's intended future kindness to Israel, notwithstanding their wickedness; illustrated by the emblem of Hosea's conduct towards his adulterous wife, 1-5.

THE LORD said the LORD unto me, "Go yet, love a woman beloved of her friend, yet an adulteress; according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine."

2 So I bought her to me for fifteen pieces of silver, and for a homer of barley, and a half homer of barley.

n 1:2,3. b Jer. 3:20. marg. Matt. 28:50. c 11:8. Deut. 7:6,7. Judg. 10:16. 2 Kings 13:23. Neh. 9:12,19,31. Ps. 106:43-46. Jer. 3:1-4,12-14. 31:20. Mic. 7:18-20. Zech. 1:16. Luke 1:54,55. d Ps. 123:2. Is. 17:9. 45:9. Mic. 7:7. e 4:11. 7:5. 9:1,2. Ex. 32:6. Judg. 9:27. Am. 2:8. 6:6. 1 Cor. 10:7,21. 1 Pet. 4:3. f Heb. grapes. f Gen. 31:41. 34:12. Ex. 22:17. 1 Sam. 18:25. g Lev. 27:16. Is. 5:10. Ez. 45:11. h Heb. b. each. h Deut. 21:13. i 10:3. Gen. 49:10. John 19:15. k 2 Chr. 15:2. Dan. 8:11-13. 9:27. 12:11. Matt. 24:1,2. Luke 21:24. Acts 6:13,14. Heb. 10:26. i Heb. a standing, or, statue, or, pillar. Is. 19:

teress and departed from him. She had been "beloved of her friend" and husband, but proved unfaithful; yet he continued to love her; and he was directed to go and show his love by his conduct towards her. Instead of a public prosecution, or a private divorce; (*Marg. Ref. a, b. Note, Matt. 1:18,19.*) he went with overtures of reconciliation, and only required that she would remain in a state of separation from him "for many days," a competent time to evince the sincerity of her repentance; and that she would no more renew her adulteries, but reserve herself for him; and then he promised to consider himself as her husband, and at length to take her back to him.—The money and the barley with which he bought her to him, accorded to the customs of those times, when they often gave dowries for, instead of receiving them with, their wives. (*Notes, 12:12-14. 1 Sam. 18:23-27.*) This implied, that the marriage had been virtually dissolved by her adulteries; and perhaps it served, or was intended, for her maintenance during the days of her seclusion, and to keep her from the temptation of becoming a harlot for subsistence. And the small sum of money, (about £1. 17s. 6d.) and the coarseness of the provisions, being barley, not wheat, might denote the disgraced and abject condition to which sin had reduced her; and might intimate, that she ought to submit to present inconveniences, and wait patiently the time of being restored to favour.—We may conclude, from the things signified by this transaction, that she submitted to the terms, was received again by the prophet, and behaved better afterwards. For this was "according to the love of the LORD for the children of Israel."—Some interpret this almost wholly of the kingdom of Israel: but the prophecy requires us to understand it of the whole people, descended from Abraham, Isaac, and Jacob. They had been espoused to the Lord in the wilderness, notwithstanding their idolatries in Egypt; and yet, after all the displays of his love to them through their successive generations, they were always prone to fix their eyes on base idols: this was adultery, a violation of their marriage covenant. (*Marg. Ref. c, d. Notes, Ez. 16: 20:17-23. 23:*) They "also loved flagons of wine," they were attached to idol-worship, because in it they gave unbridled license to their sensual appetites. (*Notes, Ez. 32:1-6. Num. 25:1-3.*) But the Lord still had love for the nation; and though he meant to deprive them of their privileges, exclude them from his church for many days, and to debase and reduce them to great distress; yet they would still subsist as a distinct people, and at length be anew betrothed to him, and reinstated in his favour, and the full enjoyment of their privileges. (*Notes, 4:5. 2:18-23. Rom. 11:25-32.*)—"The words which our translation renders "flagons of wine," may be translated "cakes of (dried) grapes." Such were the cakes probably which the Jews offered to the queen of heaven. (*Jer. 7:18. 44:19.*) ... The expression signifies in general those entertainments which they were partakers of in the idol-temples. *Am. 2:8. 1 Cor. 10:7,21. Louth.*

Thou shalt not be for another man. (3) "The sentence may be thus translated more agreeably to the original. "Thou shalt not have an husband, neither will I have thee to my wife." i. e. Thou shalt continue for some time in a state of widowhood. The Hebrew phrase *Lo tehi laish* properly signifies, *Thou shalt not have a husband*, and so it is rendered ... *Ez. 44:25. ...* The LXX render it to the same sense *Οὐκ ἔσται γυνὴ ἀνδρός*, and so it is used by St. Paul, *Rom. 7:3. Ibid.*

V. 4, 5. The kingdom of Israel was soon after this entirely ruined, and the people were either incorporated with the Jews, or with the nations among whom they resided; or left in so remote and undiscovered a situation, as to be hitherto not distinguishable from the rest of mankind: and they have had neither king, prince, priest, sacrifice, nor religious establishment, from that day to this. The Jews remained for several years without these advantages, during the Babylonish captivity; yet their civil and religious constitution was again restored. But, since the rejection of that nation at the introduction of Christianity, and the destruction of their city and temple by the Romans; they have continued to this time, for much above seventeen hundred years, without king or prince of their own nation; and without priest and sacrifice, or any thing substituted in the place of the temple worship; and (which is still more remarkable) they have also remained

3 And I said unto her, "Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee."

4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim:

5 Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.

19. 1 Ex. 28:4. Lev. 8:7. Judg. 8:27. 17:5. 1 Sam. 2:18. 14:3. 21:9. 22:18. 23:6,9. 30:7. 2 Sam. 6:14. m Gen. 31:19. marg. Judg. 17:5. 18:17-24. 2 Kings 23:24. marg. Ez. 20:32. 21:21. marg. Mic. 5:11-14. Zech. 13:2. n 5:6. Is. 27:12,13. Jer. 3:2,23. 31:16-10. 50:4,5. o 1 Kings 12:16. Is. 55:3,4. Jer. 30:9. 33:17. Ez. 31:24. 37:22-25. Am. 9:11. Acts 15:16-18. p Ps. 130:3,4. Jer. 33:9. Ez. 16:63. Rom. 2:4. q Num. 24:14. Deut. 4:30. Is. 2:2. Jer. 30:24. Ez. 38:8,16. Dan. 2:28. 10:14. Mic. 4:1. Rom. 11:25-31.

without "an image, ephod, or teraphim," without any of those idolatrous observances and apparatus, to which they were so generally attached when this prophecy was uttered "—From the destruction of Jerusalem by Vespasian, unto this day ... they have had no republic or civil government of their own; but live every where like so many exiles, only upon sufferance: they have had neither priests nor sacrifice, their temple being destroyed, where only they were to offer sacrifice. And yet the want of a place, where to perform the most solemn part of their public worship, does not tempt them to idolatry, or make them fond of image-worship, or any such idolatrous practice which was the epidemical sin of their forefathers." *Louth.*—Let it be here recollected that this prediction follows that of the calling of the Gentiles. (*Note, 2:18-20.*)—This is surely a most astonishing prophecy, of events directly contrary to all human probability; yet undeniably taking place, not on a particular occasion, or for a short time, but through very many revolving centuries and in the most distant regions. How could Hosea have foreseen this, had not God inspired him? And does not this demonstrate, (in the only way by which such things can be demonstrated,) the divine inspiration of this prophecy, and of those by whom it is quoted? (*Marg. Ref.*)—It was also predicted, that afterwards they should return, (from their state of rejection and unbelief,) "and seek the LORD their God, and David their king." (*Marg. Ref. n, o. Notes, Is. 55:4,5. Jer. 30:5-9. Ez. 34:23-31. 37:20-25.*) It should be particularly observed, that it is not said, "that David their king" shall come unto them; but that "they shall seek ... David their king," as being already come, though rejected and neglected by them. This even their own writers explain of the promised Messiah, and doubtless it foretold their future conversion to Christ; for which they are evidently preserved a separate people; neither a part of the true church, nor yet given up to spiritual adultery; but put aside on a separate scanty maintenance, in a debased condition, for a long time, (like Hosea's wife,) to be at length received to favour again.—It is added, "they shall fear the LORD and his goodness;" the discovery which these events shall make of the Lord's goodness, and of his unmerited kindness and mercy to them in Christ Jesus, will fill them with reverential awe of him and a fear of offending so kind a Friend; and will fix their hearts in the spiritual worship of him, and conscientious obedience to his commandments. (*Marg. Ref. p. Notes, Ps. 130:3,4. Rom. 2:4-6.*) This would be "in the latter days" under the Gospel dispensation, and in the later ages of it, even in that approaching period, when they shall be converted to Christ, and gathered from their present dispersions. (*Marg. Ref. q. Notes, Deut. 4:29-31. Jer. 30:19-22.*)

Without an image, &c. (4) *Marg. and Marg. Ref. k-m.* Several learned men, considering this verse as a threatening, and, properly maintaining that to be preserved from idolatrous worship was no punishment, labour to put a construction on the words, as if they related to some parts of the Mosaic instituted worship. But, as it is simply a prophecy, this effort is needless and certainly useless; for the words cannot bear that meaning, according to the general use of them in Scripture. (*Notes, Gen. 31:19. 35:1-4. Ez. 34:11-17. Judg. 8:27. 17:2-5. 18:13-26. Ez. 21:19-22. Zech. 10:2,3.*)

PRACTICAL OBSERVATIONS.

When we consider the ingratitude and folly even of some believers, their frequent idolatrous attachment to worldly objects and sensual gratifications, and hankerings after them, which is proportionably an unfaithfulness to God and a departure from him; we shall admire his persevering love to them, almost as much as his condescension and compassion to sinners, in the glorious salvation provided for them, and the price with which it was effected. And, as far as consists with other duties, we should copy his example, in our readiness to forgive and be reconciled to those, who have most ungratefully and grossly injured us.—The dislike of men to true religion arises from their preference of worldly to spiritual pleasures: they therefore love an object and a form of worship, which allow them to indulge, instead of requiring them to mortify, their corrupt inclinations. But God will purify the objects of his special love from these base propensities; he will rebuke, disgrace, and afflict them for their sins; he will

CHAPTER IV.

God denounces judgments on Israel, for their aggravated impieties and iniquities, 1-5. He exposes the ignorance and wickedness of the priests, and determines to reject them, 6-11. To punish the idolatry and profruity of the people, he will leave their wives and daughters to commit lewdness, without present punishment, 12-14. He warns Judah, not to imitate Israel's crimes, which are still further reprov'd, 15-19.

HEAR the word of the LORD, ye children of Israel: ^bfor the LORD hath a controversy with the inhabitants of the land, because ^cthere is no truth, nor mercy, ^dnor knowledge of God in the land.

2 By ^eswearing, and lying, and killing, and stealing, and committing adultery, they break out, and ^fblood toucheth blood.

3 Therefore, shall ^gthe land mourn, and every one that dwelleth therein shall languish, ^hwith

a 1 Kings 22:19. Is. 1:10. 28:14. 34:1. 66:5. Jer. 2:4. 7:2. 9:20. 19:3. 34:4. Am. 7:16. Rev. 21:29. b 12:2. Is. 1:18. 3:13, 14. 6:3. 34:8. Jer. 25:31. Mic. 6:2. c Is. 59:13-15. Jer. 6:13. 7:3-6. Mic. 7:2-5. d Jer. 4:22. 5:4. e Rom. 1:29-31. 13:9. 15:27. 16:18. 17:1. 19:13. 21:10. 22:3. 23:13. 24:12. 25:13. 26:18. 27:13. 28:1. 29:17. 30:1. 31:1. 32:1. 33:1. 34:1. 35:1. 36:1. 37:1. 38:1. 39:1. 40:1. 41:1. 42:1. 43:1. 44:1. 45:1. 46:1. 47:1. 48:1. 49:1. 50:1. 51:1. 52:1. 53:1. 54:1. 55:1. 56:1. 57:1. 58:1. 59:1. 60:1. 61:1. 62:1. 63:1. 64:1. 65:1. 66:1. 67:1. 68:1. 69:1. 70:1. 71:1. 72:1. 73:1. 74:1. 75:1. 76:1. 77:1. 78:1. 79:1. 80:1. 81:1. 82:1. 83:1. 84:1. 85:1. 86:1. 87:1. 88:1. 89:1. 90:1. 91:1. 92:1. 93:1. 94:1. 95:1. 96:1. 97:1. 98:1. 99:1. 100:1. f 1 Kings 2:26. 3:3. 10:14. 11:2. 12:1. 13:1. 14:1. 15:1. 16:1. 17:1. 18:1. 19:1. 20:1. 21:1. 22:1. 23:1. 24:1. 25:1. 26:1. 27:1. 28:1. 29:1. 30:1. 31:1. 32:1. 33:1. 34:1. 35:1. 36:1. 37:1. 38:1. 39:1. 40:1. 41:1. 42:1. 43:1. 44:1. 45:1. 46:1. 47:1. 48:1. 49:1. 50:1. 51:1. 52:1. 53:1. 54:1. 55:1. 56:1. 57:1. 58:1. 59:1. 60:1. 61:1. 62:1. 63:1. 64:1. 65:1. 66:1. 67:1. 68:1. 69:1. 70:1. 71:1. 72:1. 73:1. 74:1. 75:1. 76:1. 77:1. 78:1. 79:1. 80:1. 81:1. 82:1. 83:1. 84:1. 85:1. 86:1. 87:1. 88:1. 89:1. 90:1. 91:1. 92:1. 93:1. 94:1. 95:1. 96:1. 97:1. 98:1. 99:1. 100:1. g 1 Kings 2:26. 3:3. 10:14. 11:2. 12:1. 13:1. 14:1. 15:1. 16:1. 17:1. 18:1. 19:1. 20:1. 21:1. 22:1. 23:1. 24:1. 25:1. 26:1. 27:1. 28:1. 29:1. 30:1. 31:1. 32:1. 33:1. 34:1. 35:1. 36:1. 37:1. 38:1. 39:1. 40:1. 41:1. 42:1. 43:1. 44:1. 45:1. 46:1. 47:1. 48:1. 49:1. 50:1. 51:1. 52:1. 53:1. 54:1. 55:1. 56:1. 57:1. 58:1. 59:1. 60:1. 61:1. 62:1. 63:1. 64:1. 65:1. 66:1. 67:1. 68:1. 69:1. 70:1. 71:1. 72:1. 73:1. 74:1. 75:1. 76:1. 77:1. 78:1. 79:1. 80:1. 81:1. 82:1. 83:1. 84:1. 85:1. 86:1. 87:1. 88:1. 89:1. 90:1. 91:1. 92:1. 93:1. 94:1. 95:1. 96:1. 97:1. 98:1. 99:1. 100:1. h 1 Kings 2:26. 3:3. 10:14. 11:2. 12:1. 13:1. 14:1. 15:1. 16:1. 17:1. 18:1. 19:1. 20:1. 21:1. 22:1. 23:1. 24:1. 25:1. 26:1. 27:1. 28:1. 29:1. 30:1. 31:1. 32:1. 33:1. 34:1. 35:1. 36:1. 37:1. 38:1. 39:1. 40:1. 41:1. 42:1. 43:1. 44:1. 45:1. 46:1. 47:1. 48:1. 49:1. 50:1. 51:1. 52:1. 53:1. 54:1. 55:1. 56:1. 57:1. 58:1. 59:1. 60:1. 61:1. 62:1. 63:1. 64:1. 65:1. 66:1. 67:1. 68:1. 69:1. 70:1. 71:1. 72:1. 73:1. 74:1. 75:1. 76:1. 77:1. 78:1. 79:1. 80:1. 81:1. 82:1. 83:1. 84:1. 85:1. 86:1. 87:1. 88:1. 89:1. 90:1. 91:1. 92:1. 93:1. 94:1. 95:1. 96:1. 97:1. 98:1. 99:1. 100:1.

unto his overtures of reconciliation, and tokens of love, with various humiliating dispensations; he will bring them to repent, to submit to correction, to separate from sin and worldly idols, and patiently to wait for him; and when they are thus willing to reserve themselves for him alone, he will give himself to them as their God and Portion. Those, for whom mercy is purposed and reserved, are yet often left, for a time, in a state of humiliating desertion, without any comfortable communion with him, in order to prove their faith and patience: many of them live a great while in an unconverted state; yet are restrained from such crimes, as would utterly ruin them, or prevent them from filling up their appointed stations in the church. In due season they are brought to "seek the LORD," to trust in the divine Saviour, and to rejoice in his holy comfort. And though their first fear of God arise from a view of his terrible holy majesty, and his righteous and powerful vengeance; yet the discovery of his goodness, and his love to sinners through Jesus Christ, and the experience of his mercy and grace, sweetly lead their hearts to a filial reverence of so kind and glorious a Friend and Father, to an habitual fear of offending and dishonouring him, to a dread of his frown and correcting rod, and an adoring awe of him, when they present their worship and services before him. May we, who live in these latter days, thus "fear the LORD and his goodness?" and may both Jews and Gentiles all over the earth thus seek and worship the God and Father of our Lord Jesus Christ, and rejoice in his salvation.

NOTES.—CHAP. IV. V. 1-3. Hosea is here supposed, by expositors in general, to address the kingdom of Israel exclusively; and perhaps he spake immediately to those of the ten tribes, as living among them: yet his reproofs and exhortations were so framed, as to suit the case of the Jews also, when they came into their hands.—The former chapters seem to have formed one general subject, consisting of several messages delivered to the people, when at God's command he married Gomer; when her children were born and named; when she departed from him; and when he proposed to her terms of reconciliation. But he here began to speak to them in direct language, concerning their gross immoralities and idolatries.—The children of Israel, or the whole family of Jacob, are called upon to "hear the word" of God, who had "a controversy with all the inhabitants of the" promised "land;" for though he meant first to proceed against Israel, Judah would not escape, without repentance and entire reformation. (*Marg. Ref. b. Notes, 12:1, 2. Ps. 50:1-6. Is. 5:3. 34:1. Mic. 6:1, 2.*) The ground of this controversy was, "because there was no truth, nor mercy, nor knowledge of God in the land;" there was hardly any sincerity, varacity, or fidelity to be found among them; they were dissemblers in religion, and they were deceivers, impostors, and cheats in their commerce with each other. As there was no honesty among them, it could scarcely be expected there should be any mercy, or compassion and kindness, to the poor and afflicted; and in fact they were cruel and selfish extortioners and oppressors of the poor; and they neither knew the character of God, nor his truth or will, so as to be influenced by it, to piety, justice, or charity. (*Marg. Ref. d. Notes, 1 Chr. 28:9. Jer. 9:23, 24. 22:13-19. Rom. 1:28-32.*) But their desperate inward wickedness broke out into multiplied and aggravated perjuries, blasphemies, lies, murders, thefts, and adulteries; the whole body politic was become like one putrid ulcer, or bleeding cancer, or many all running into one. (*Notes, Is. 1:5, 6. 59:1-8. Jer. 5:26-31. Ez. 22:2-13, 25-28. Mic. 3:1-4, 8-12.*) Especially, the whole land was full of murders, which were committed in the conspiracies of one usurper against another, in which the adherents of each slaughtered ruler were cut off by the victorious party, in great numbers, one company after another. (*Marg. and Marg. Ref. c, e, f. 2 Kings 15:10, 14, 25, 30. Notes, 1 Kings 16:8-*

the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

4 Yet let no man strive, nor reprove another: for thy people are ^aas they that strive with the priest.

5 Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will ^bdestroy ^cthy mother.

6 ^dMy people are ^edestroyed ^ffor lack of knowledge; ^gbecause thou hast rejected knowledge, ^hI will also reject thee, that thou shalt be no priest ⁱto me: ^jseeing thou hast forgotten the law of thy God, ^kI will also forget thy children.

7 As ^lthey were increased, so they sinned

16. 23:9. &c. Ez. 13:9-16. 14:8-10. Mic. 3:5-7. Zech. 11:9. 13:2. & Heb. cut off. m 2:2. Is. 50:1. Jer. 15:8. 50:12. Ez. 16:44, 45. Gal. 4:26. n 12. Is. 1:3. 3:12. 5:13. Jer. 4:22. 8:7. & Heb. cut off. o 1. 6:6. 2 Chr. 15:3. Job 36:12. Prov. 19:2. Is. 27:11. 45:20. Jer. 5:3, 4, 21. Matt. 15:14. 2 Cor. 4:3-6. p 1 Sam. 2:12. Prov. 1:30-32. Is. 28:7. 56:10-12. Jer. 2:8. 8:8, 9. Mai. 2:7, 8. Matt. 23:16-26. & Zech. 11:8, 15-17. Mai. 2:1-3, 9. Matt. 21:41-45. Mark 12:8, 9. Luke 20:16-18. r 8:14. 13:6. 2 Kings 17:16-20. Ps. 119:61, 139. Is. 17:10. Matt. 15:3-6. s 1:6. 1 Sam. 2:28-36. 8:12-15. t 10. 6:1. 5:9. 13:6, 14. Ezra 9:7.

14, 23.) Therefore the most distressing calamities were coming on the land, which would reduce all the inhabitants to the extremest miseries, and end in its total desolation; till neither beasts, fowls, nor fishes were left. These are figurative expressions denoting the entire destruction or dispersion of all the people. (*Marg. Ref. g, h. Notes, Is. 19:5-10. Jer. 4:19-27. Zeph. 1:2, 3.*)

V. 4, 5. "Yet no man contendeth; and no man reproveth." This is a natural rendering, and gives a very usual sense to the Hebrew future. *Bp. Newcombe.* While wickedness of all kinds was openly committed; there was no one, either magistrate, or priest, or prophet, who protested against it, or steadily opposed it.—According to our version, the words imply, that the case was desperate; all were too wicked to be employed as reprovers, or too proud and obstinate to endure reproof. Nay, they were ready to turn against their reprovers and destroy them, even when authorized by God himself; being of the spirit of Korah, and his company, when they strove against "Aaron the priest of the LORD;" or like Joash king of Judah, who stoned "Zechariah the priest," the son of his benefactor Jehoiada, when he reprov'd him for his sins. (*Marg. Ref. i, k. Notes, Num. 16:8-11, 35. Deut. 17:8-13. 2 Chr. 24:17-22. Ps. 106:16-18.*)—Some object to this interpretation, because it could not be a crime to contend with idolatrous priests: but the conduct of Israel towards the prophets of God, and others who reprov'd them, might resemble that of such as had contended with his priests.—They would therefore fall in the approaching day of vengeance, or when they thought themselves most secure; and the ruin of their false prophets would be like that of those, who are surprised with calamity "in the night," when the terror and distress are more affecting than in the daytime: yea, the Lord would "slay the mother," as well as the children; the whole constitution of the church and nation, as well as individual Israelites, or Samaria the capital of Israel. (*Marg. and Marg. Ref. l, m.*) "If thou faltest in the day, the prophets shall not be long after thee; they shall fall in the night: and I will destroy the very church and kingdom, whereto thou appertainest." *Bp. Hall.*

Strive with the priest. (4) "This seems to be a proverbial expression, to denote a stubborn and incorrigible temper: for it was a capital offence by the law, for any to behave themselves in a presumptuous manner against the injunctions of the priest. (*Deut. 17:12.*) Lowth.

V. 6. The professed worshippers of JEHOVAH were perishing, in the most entire ignorance of true religion: (*Marg. and Marg. Ref. n. Notes, 1-3. Prov. 19:2. Acts 17:22-25.*) and this was in great measure the fault of the priests and teachers, who utterly neglected their duty, and indeed were incapable of performing it. The whole company of priests seem to be here addressed as one person; as they had despised and rejected knowledge, and wilfully forgotten the word of God; therefore God would reject them and take no care of their posterity. (*Marg. Ref. p-s. See on Note, Deut. 33:10. Notes, Is. 28:7, 8. 56:9-12. Mai. 2:4-9. Matt. 15:12-14. 23:13-23. Luke 11:52. John 8:54-59. v. 55. 9:39-41. 16:1-3.*)—This could not be exclusively addressed to the priests of the golden calves, and other priests in Israel, whom God had never owned as his priests, and therefore could not reject; but it must, in part at least, be spoken of the family of Aaron, whom he had appointed to the priesthood, but would at length reject for their ignorance and wickedness. Some of these might reside in Israel; but most of them were in Judah, which must therefore be here included.

V. 7-11. In proportion as the priests increased in numbers and prosperity, they grew more and more wicked; the Lord would therefore render the honour, which had been conferred on them, an occasion of their deeper disgrace; by exposing their crimes, and inflicting ignominious punishment

against me: ^{therefore} will I change their glory into shame.

8 They ^{eat} up the sin of my people, and they ^{set} their ^{heart} on their iniquity.

9 And there shall be, ^{like} people, ^{like} priest: and I will ^{punish} them for their ways, and ^{reward} them their doings.

10 For ^{they} shall eat, and not have enough: ^{they} shall commit whoredom, and shall not increase: because they have ^{left off} to take heed to the LORD.

11 Whoredom and wine and new wine ^{take} away the heart.

[Practical Observations.]

12 ^{My} people ^{ask} counsel at their stocks, and their staff ^{declareth} unto them: for the spirit of whoredoms hath caused ^{them} to err, and they have ^{gone} a whoring from under their God.

13 They ^{hacrifice} upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof ^{is} good: ^{therefore} your daughters shall commit

whoredom, and your spouses shall commit adultery.

14 ^I will not ^{punish} your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: ^{therefore} the people ^{that} doth not understand shall ^{fall}.

15 ^{Though} thou, Israel, ^{play} the harlot, ^{yet} let not Judah offend; and come not ye unto ^{Gilgal}, neither go ye up ^{to} Beth-aven, nor swear, The LORD liveth.

16 For Israel ^{slideth} back as a backsliding heifer: now the LORD will feed ^{them} as a lamb in a large place.

17 Ephraim ^{is} joined to idols: ^{let} him alone.

18 Their ^{drink} ^{is} ^{sour}: they have ^{committed} whoredom continually: ^{her} ^{rulers} with shame do love, Give ye.

19 The ^{wind} hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

a 1 Sam. 2:30. Jer. 2:26, 27. Mal. 2:9. Phil. 3:19. x Lev. 6:26, 7:6, 7. * Heb. lift up their soul to, &c. Ps. 24:4, 25:1. y 1 Sam. 2:29. Is. 56:11. Mic. 3:11. Mal. 1:10. Rom. 16:18. Tit. 1:11. 2 Pet. 2:3. z Is. 9:14—16. 24:2. Jer. 5:31. 8:1, 12. 23:11, 12. Ez. 22:26—31. Matt. 15:14. * Heb. evil upon. 1:4, marg. † Heb. cause to return. Ps. 109:17, 18. Prov. 5:22. Is. 3:10, 11. Zech. 1:6. a Lev. 26:26. Prov. 13:25. Is. 65:13—16. Mic. 6:14. Hag. 1:6. Mal. 2:1—3. b 14. 9:11—17. c 2 Chr. 24:17, 18. Ps. 36:3. 125:5. Jer. 34:15, 16. Ez. 18:24, 26. Zeph. 1:6. 2 Pet. 2:20—22. d 12. Prov. 6:32. 20:1. 23:27—35. Ec. 7:7. Is. 15:2, 28:7. Luke 21:34. Rom. 13:11—14. e Jer. 2:27, 10:8. Ez. 21:21. Hab. 2:19. 3:4, 14. 4:18—20. Mic. 2:11. 2 Thes. 2:9—11. g 31. Lev. 17:7, 30:5. Num. 15:39. Deut. 31:16. 2 Chr. 21:13. Ps. 73:27. Jer. 3:1—3. Ez. 16:23. Is. 1:29. 57:7. Jer. 3:6, 13. Ez. 6:13. 16:16, 25. 20:28, 29. 12 Sam. 12:10—12. Job 31:9, 10.

Am. 7:17. Rom. 1:23—28. § Or, Shall I not, &c. k 17. Is. 1:5. Heb. 12. 8, 11 Kings 14:23, 24. 15:12. 2 Kings 23:7. m 1, 6. 14:9. Prov. 28:5. Is. 44:18—20. 56:11. Dan. 12:10. John 8:43. Rom. 3:11. Eph. 4:18. l Or, be punished, n 12. Jer. 3:6—10. Ez. 23:4—8. o 11, 12. 2 Kings 17:18. Jer. 3:10, 11. Luke 12:47, 48. Eph. 5:11. p 15. 12:11. Am. 4:4. 5:5. q 5, 10. 10:5. † Kings 12:28, 29. r Is. 48:1. Jer. 5:2. Ez. 20:39. Am. 6:10. 8:14. Zeph. 1:5, 6. s 11:7. 1 Sam. 15:11. Jer. 3:6, 8, 11. 5:6. 7:24. 8:5. 14:7. Zech. 7:11. marg. t Lev. 26:33. Is. 7:21—25. 22:18. u 11, 12. 12:1. 13:2. x 4. Ps. 81:12. Matt. 15:14. Rev. 22:11. y Deut. 32:32, 33. Is. 1:21, 22. Jer. 2:21. † Heb. gone. z 10. 2 Kings 17:7—17. a Ex. 23:8. Deut. 16:19. 18:9. 8:23. 13:4. Prov. 30:13, 15. Am. 5:12. Mic. 3:11. 7:3. * Heb. shreds. Ps. 47. b Jer. 4:11, 12. 5:11. Zech. 5:9—11. c 10:6. Is. 1:29. 42:17. Jer. 2:26, 27, 36. 37. 3:24, 25. 17:13.

upon them. (Marg. Ref. t, u. Notes, 13:5—8. Mal. 2:4—9.) They were so far from attempting to reform the people, that they were well pleased to have the sin-offerings multiplied: for they feasted on the flesh, and had many perquisites from them; and they therefore delighted in the iniquity of the people, as increasing their incomes. 'They live upon the sin-offerings of the people; and are so far from restraining them, that they take delight in seeing them commit iniquity; because the more they sin, the greater is the number of the sin-offerings, which are the priests' portion.' Louth. (Marg. and Marg. Ref. x, y.)—Thus absolutions, indulgences, and dispensations have long enriched the Romish clergy; and spiritual courts have prosecuted such offenders, as could afford to pay fines and fees, apparently for no other reason; and many such things have been, and are, perpetrated by the professed ministers of religion!—As these priests were the patterns of the people in their crimes, they would be involved with them in punishment, without distinction. (Marg. and Marg. Ref. z. Notes, 1 Sam. 2:17—36. 4: Is. 9:13—17. 24:1—12. v. 2. Ez. 22:26—30.) At length they would be reduced to pinching famine and unsatisfied hunger; their multiplying of wives and concubines, (contrary to the original law of marriage,) and their other scandalous fornications, and connivance at those of the people, would prevent the increase of their families; and seeing they had ^{left off} to take heed to the LORD, manifold evils would come upon them. (Marg. Ref. a—d. Notes, Ez. 4:9—17. Mic. 6:10—13. Luke 21:34—36.)—This shows, that the priests of JEHOVAH's family were chiefly intended; for the priests of the calves, and those of Baal, had not, at any time, "taken heed to the LORD."—Indeed the whoredom and intemperance, both of priests and people, deprived them of understanding and judgment, and rendered their hearts and consciences unfeeling, and utterly unfit for any thing good.—The people's sins deserved to be punished with such priests; and such priests have helped to make the people thus wicked. Bp. Hall.

V. 12—14. The professed worshippers of JEHOVAH were so infatuated by their sensual indulgences and idolatrous practices, that they preferred consulting the wood of their images, to inquiring of God by his word, his prophets, or the high-priest; and they even divined by means of "their staves," in some superstitious manner; being utterly given up to idols, and alienated from God. (Marg. Ref. e—g. Notes, Is. 44:12—20. Jer. 10:1—8. Ez. 21:19—22. Hab. 2:18, 19.)—Because they take away God's honour, and give it to idols: therefore he will give them up to their lusts, that they shall dishonour their own bodies. (Rom. 1:28.) They therefore preferred the mountains and groves, where the idols were worshipped, to his temple: because they afforded an agreeable shade, and secret recesses for their abominable impurities. (Marg. Ref. h. Notes, Is. 57:3—8. Ez. 20:28, 29.) To punish these enormities, the Lord determined to leave their daughters and wives to disgrace and distress them, by committing whoredom and adultery: nor would he inflict on them any immediate judgment for these crimes; which would eventually embolden them to proceed, and others to imitate them, and so to become the scourges of their idolatrous fathers and husbands. And indeed this would be the natural consequence of their crimes: for themselves, (the original is masculine,) though fathers and husbands, separated from their families, to associate with

abandoned harlots, even with such as were initiated, or consecrated, to be priestesses of their abominable idols, and prostitutes to their worshippers. Thus they set their wives and daughters an example of the vilest licentiousness, even in religion; and did what they could to corrupt their principles and morals! And a people, which had become truly besotted and infatuated, notwithstanding all their religious advantages, could not long escape destruction. (Marg. and Marg. Ref. i—m. Notes, 1—6. Deut. 23:17, 18. 1 Kings 14:22—24. 2 Kings 23:7. Rom. 1:21—32.)—Many of the same charges were brought by the prophets against Judah, though Israel is here supposed to be principally intended; as it may be seen by consulting the Marg. Ref.

V. 15. Here Israel and Judah are separately addressed. Though Israel was given up to idolatry and iniquity, "let not Judah thus offend;" for they yet had many advantages; they still retained among them the worship of God, according to his law; and from them the Messiah was to arise. But, if the Jews meant to avoid the crimes and ruin of Israel, let them not come near the places where idolatry was practised. Gilgal had been in many instances peculiarly distinguished; but it was become notorious for idolatry. (Notes 9:15—17. 12:10, 11. Josh. 5:9, 10. 10:7. Am. 4:4, 5. 5:4—6.) Beth-aven was the same as Beth-el; it had been "the house of God," but it was at that time "the house of vanity," for so Beth-aven signifies. (Notes, 5:8—10. 10:5—8. 1 Kings 12:26—33.) Neither let them dare to swear by the name of JEHOVAH while worshipping their idols, for he abhorred such a coalition; or before the calves, as if they had represented him. (Marg. Ref. r. Notes, Jer. 7:8—11. Ez. 20:39. 23:39. Am. 8:11—14. v. 14. Zeph. 1:4, 5. Matt. 6:24. 2 Cor. 6:14—18.)—"God complaineth that Judah is infected, and willet them . . . to return in time."

V. 16—19. Israel was become utterly intractable, and obstinate in rebellion: like a refractory heifer, which hangs back and will not draw in the yoke. (Marg. Ref. s. Notes, 11:5—7. v. 7. Jer. 3:6—11.) The Lord therefore purposed to disperse them throughout the Assyrian empire, where they would be as much exposed to injury and violence, as a single deserted lamb in a large wilderness is to the wild beasts. Ephraim, or the kingdom of Israel, was incurably devoted to idols; and the people should no more be molested by the unwelcome warnings of prophets, or other means of reformation, but be let alone to ripen for destruction. (Marg. Ref. u, x. Notes, 4:5. Ps. 81:11, 12. Matt. 15:12—14.) "He is gone, Ephraim, "is gone after their wine." (18) He is gone after the wine or banquets of idols. Bp. Newcombe. Or, He is loathsome through drunkenness. The people were continually given up to whoredom, corporal and spiritual: their rulers were wholly corrupted, and showed evidently their love of bribes, even shamelessly demanding them from the people, as the price of deciding in their favour. (Marg. Ref. a. Notes, Prov. 30:15, 16. Ez. 22:12, 13. Mic. 3:8—12. 7:1—4. Matt. 26:14—16.) Therefore they would be hurried into captivity, as by a furious irresistible tempest; and then they would be ashamed of depending on their idolatrous or hypocritical sacrifices. (Marg. and Marg. Ref. y, z, b, c. Notes, 13:15, 16. Jer. 2:33—37. 4:11—13. 51:2.)

PRACTICAL OBSERVATIONS.

V. 1—11. The Lord has a controversy with each of us on account of our sins; and if he contend, either in judgment or

not find him; the hath withdrawn himself from them.

[Practical Observations.]

7 They have dealt treacherously against the Lord: for they have begotten strange children: now shall he devour them with their portions.

8 Blow ye the cornet in Gibeah, and the trumpet in Ramah: cry aloud at Beth-aven, after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.

10 The princes of Judah were like them that remove the bound: therefore I will pour out my wrath upon them like water.

11 Ephraim is oppressed and broken in judg-

ment, because he willingly walked after the commandment.

12 Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness.

13 When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound.

14 For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him.

15 I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

† Cant. 5:6. Luke 5:16. † 6:7. Is. 48:8, 39:13. Jer. 3:24, 5:11. x Neh. 13:23, 21. Ps. 141:7, 11. Mal. 2:14-15. y Jer. 12:8. z Lam. 1:8. 7:8. 1 Jer. 5:6, 1. Joel 2:15. a 9:9. 10:9. Judg. 10:12-13. 3:4-5. 1 Sam. 13:4. 2 Sam. 21:6. 1:10. 29:30. b 1 Sam. 7:17. 8:4. 15:34. c 4:15. 10:5, 8. Josh. 7:2. 1 Kings 12:29. d Judg. 5:14. e 12:14. 8:8. 9:11-17. 11:5, 6. 13:1-3. 15:16. 1:28. 1-4. Am. 3:14, 15. 7:9, 17. f 16:10. 48:3, 5. Zech. 1:6. John 16:4. g 5. h Deut. 19:14, 27:17. 2 Kings 16:7-9. 2 Chr. 27:16-22. Prov. 17:14. 22:28. i Ps. 36:6. 86:17. 93:3, 4. Matt. 7:27. Luke 6:48. k Deut. 28:33. 2 Kings 15:16-20, 29. Am. 11:12. 11 Kings 12:26-33. Mic. 6:16. m Job 13:28. Is. 50:9. 51:8. n Prov. 12:4. * Or, a worm. Jon. 4:7. Mark 9:44-48. o Jer. 30:12, 14.

short and limited time, would destroy both them, and the idols which they had chosen for their portion, with all their temporal possessions and advantages. (Marg. Ref. y.)

V. 8-10. The prophet called upon the watchmen of Israel and Judah to blow the trumpet of alarm; for the enemy was just at hand; and when the Assyrians had desolated the cities of Israel, even to Beth-aven, the principal seat of idolatry, they would fall upon Benjamin also, which belonged to the kingdom of Judah. (Marg. Ref. a-d. Notes, 4:15. Is. 58:1, 2.) Ephraim would be totally desolated by the enemy, in the approaching day of rebuke: for the prophet had declared, among the tribes of Israel, that only which would most surely come to pass. The princes of Judah, by violating God's law, had broken down the fence of his protection; and made way for his wrath to be poured out upon them, as an inundation of waters. (Marg. Ref. f-i. Notes, Gen. 7:10-23. Ps. 32:6, 7. Is. 8:6-8. Dan. 9:25-27, v. 26, 27.) "They have violated the most sacred laws of God, upon which not only the ordinances of his worship, but likewise the rights and properties of men depend; and are become guilty of the same injustice and confusion with those who remove the ancient bounds and landmarks. Deut. 19:14. Louth.—When Ahaz, king of Judah, with his princes, called in the kings of Assyria, to help him against Syria and Israel, he removed the bound, and opened the way for that inundation which desolated Israel, and reduced Judah to deep distress. (Notes, 2 Kings 16:7-9, v. 7. Is. 7:17-20.)

V. 11, 12. The Israelites suffered exceedingly from the exactions and oppressions of their rulers, the usurers, who succeeded each other in their depredations, and from their victorious invaders. This was permitted, in order to punish them, for their willing and persevering obedience to the laws of Jeroboam and his successors, which required them to worship the golden calves at Dan and Beth-el, and to conform to other established idolatries, in express contradiction to the law of God. (Marg. Ref. k, l. Notes, 2 Kings 12:26-31. 14:15, 16. Mic. 6:16.) He would therefore, insensibly, yet assuredly, waste their strength and prosperity, as a moth eats holes in the garment; and as Judah had proved equally submissive to the will of their idolatrous kings, he would consume them, as rottenness and worms do the wood; and so cause even stately buildings to decay and fall down. (Marg. and Marg. Ref. m-o.)

V. 13, 14. When Israel and Judah, at different times, found themselves pressed by enemies and dangers; instead of humbling themselves before God and seeking his help, they sought the protection of the Assyrians, and "sent to king Jareb" (perhaps another name for Pul, or Tiglath-pilezer;) but instead of healing their wounds, or doing them any service, they helped to make them incurable. (Marg. Ref. o-q.) For this obstinacy, added to their former sins, provoked the Lord to become their open enemy, and to destroy them, as a fierce young lion would tear and carry away the helpless cattle; whilst none of their idols or allies could rescue them from his hands. (Marg. Ref. r-t. Notes, 13:5-8. Job 10:14-17. Lam. 3:10-13.) "Jareb" signifies He shall plead. (Marg.) The king of Assyria perhaps undertook to be arbitrator between Judah and Israel, and to mediate a peace.

V. 15. The mercy-seat was properly the Lord's place among his people; which he left when he came forth to execute vengeance upon them: (Marg. Ref. u. Notes, Ez. 43:4. 10:3-7. 11:22-25.) but having done this, he meant to return to his place, and there to wait, and to leave them under their punishment, till they should repent, or plead guilty, and confess their sins, and seek his favour and protection. And he knew that, however they had before despised him, in their affliction they would feel their need of him, and seek him without delay or remissness. (Marg. Ref. x, y.

Mic. 1:9. p 7:11. 10:6. 12:1. 2 Kings 15:19, 29. 16:7. 2 Chr. 28:16-18. † Or, to the king of Jareb; or, to the king that should plead. q 2 Chr. 28:20, 21. Jer. 30:15. r 13:7, 8. Job 10:16. Ps. 7:2. Lam. 3:10. Am. 3:4-8. s Ps. 7:2. 30:22. Mic. 5:6. t Deut. 28:31. Job 10:7. Is. 5:29. Am. 2:14. u 6. Ez. 35:21, 22. 1 Kings 8:10-13. Ps. 132:14. Is. 26:21. Ez. 8:6. 10:4. 11:23. Mic. 1:3. x 14:1-3. y Lev. 26:40-42. Deut. 4:29-31. 30:1-3. 1 Kings 8:47, 48. 2 Chr. 6:36, 37. 7:14. Neh. 1:8, 9. Job 33:27. Is. 64:5-9. Jer. 3:13. 29:12-14. 31:18-20. Ez. 6:9. 30:43. 38:31. Dan. 9:4-12. † Heb. be guilty. y Judg. 4:3. 6:6, 7. 10:10-16. 2 Chr. 33:12, 13. Job 27:8-10. Ps. 50:15. 76:34. 88:16. Prov. 1:27, 28. 8:17. Is. 26:9, 16. Jer. 2:27. Zeph. 2:1-3. Luke 13:25.

Notes, Judg. 10:11-16. 2 Chr. 33:12, 13. Job 27:7-10. 33:19-30. Prov. 1:24-31. Jer. 22:20-23. Luke 15:17-19.)

Acknowledge their offence.] "Be guilty;" (arg.) that is, become conscious of guilt, and disposed to condemn themselves. (Note, Num. 5:6.)

PRACTICAL OBSERVATIONS.

V. 1-6. All ranks of men must stand before God in judgment; and all ought to yield an obedient ear to his word, and the warnings of his ministers to "flee from the wrath to come;" for as all have sinned, all should repent, and humbly seek his pardoning mercy.—None are exposed to severer punishment, than those who artfully entice men to sin, and ensnare them in fatal errors; and kings and priests have often been peculiarly guilty of this great transgression.—Those who apostatize from God and his truth, commonly become the bitterest enemies to such as adhere to him: they have often employed most profound dissimulation, and diabolical malice, and false accusation, to make slaughter of them, as enemies to the church and state; and rebukes and corrections have seldom deterred them from persecuting projects.—The Lord perfectly knows men: none of their designs or motives are concealed from him; though they deeply disguise them from others, and even from themselves, and cover their grossest defilements with specious pretensions.—Our doings must be carefully "framed to return to the Lord," if we would be at peace with him: for he has no delight in vain profession, and empty forms or notions; but he requires that our repentance and faith be manifested in our whole temper and conduct. But those who "know not the Lord," nor "the power of his anger," the value of his favour, and the efficacy of his converting grace; remain under the influence of that "spirit which worketh in the children of disobedience," and will never "frame their doings to return to God."—Pride makes men obstinate in other sins, and rivets the chains which sensual or worldly lusts have forged: for "the wicked through the pride of their countenance will not seek after God," or submit to him in sincere repentance; and therefore, having fallen into iniquity, they must perish in it. With such unhumbleness, unbelieving, and rebellious hearts, men may go with their flocks and herds, and the most expensive and ostentatious services, to seek the Lord: but they will not find him; for he withdraws himself from proud Pharisees and hypocrites, to commune with broken-hearted publicans and sinners. So that, by dealing treacherously with the Lord, men only deceive themselves.

V. 7-15. The education of children, as strangers to God and his truth, exceedingly hastens the doom of guilty nations. When tokens of approaching ruin appear, ministers ought to give the alarm, before evil overtakes the criminals; and when some are cut off, "in the day of the Lord's rebuke," they must warn others to expect the same punishment, unless they repent. Such things will be generally found among the tribes of Israel; and the watchman must give warning, if he mean to deliver his own soul. (Notes, Ez. 3:17-21.)—When princes break down the fence of the divine law, by their edicts, decisions, or examples, they open the floodgates of God's wrath: and when subjects willingly obey ungodly and persecuting statutes, they may expect to be given up to grievous oppressions and exactions; for God will disregard the interest, liberty, and security of those who disregard his honour and renounce his service. His more ordinary judgments insensibly waste men's prosperity and comfort; but when, under rebukes, they trust to an arm of flesh, and have recourse to sinful expedients; they will not only find that these do not bring cure or deliverance, but that God will visit them with more terrible displays of his indignation. Yet "he will return to his place," his mercy-seat, and wait there to be gracious to all, who acknowledge their offences and seek his face. Many indeed, who despise

CHAPTER VI.

Exhortations to repentance and hope in God, 1-3. A lamentation over those who had sinned (4th conviction), 4. Reproof of obstinate sinners, and threatenings against them, 5-11.

COME, and let us return unto the Lord: for he hath torn, and he will heal us: he hath smitten, and he will bind us up.

2 After two days will he revive us; in the third day he will raise us up, and we shall live in his sight.

3 Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the

rain, as the latter and former rain unto the earth.

4 ¶ O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? For your goodness is as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth.

6 For I desired mercy, and not sacrifice: and the knowledge of God more than burnt offerings.

[Practical Observations.]

a:5:16, 14:1. Is. 2:3-5, 55:7. Jer. 3:22, 50:4,5. Lani. 3:40,41. Zeph. 2:1-3. b:5:12-14, 13:7-9. Deut. 32:39. 1 Sam. 2:6. Job 5:18, 34:29. Ps. 30:7-11. Is. 30:22. Jer. 30:12-17, 33:5,6. e:13:11, 2 Kings 20:5. 1. 30:4,5, 71:20. Is. 25:10,20. Ez. 27:11-13. 1 Cor. 1:7,8. 4 Gen. 17:18. Ps. 61:7. John 14:19. Rom. 14:8. e:2:20. Is. 54:13. Jer. 24:7, 31:34. John 17:3. f:Prov. 21:1-5,9. Matt. 13:11,12. John 7:17, 8:12,31,32. Acts 47:11,12. Phil. 3:13-15. g:2 Sam. 24:4. Ps. 19:4-10. Prov. 4:18. Mal. 4:2. Luke 1:78,79. 2 Pet. 1:19. Rev. 22:16. h:10:12, 14:5. John 20:23. Is. 65:9. Jer. 2:2,3. Is. 5:8, 23:15, 41:4. Ez. 36:25, 37:12. 22:21. Mic. 5:7. Zech. 10:1. 11 S. 1:5,3,4. Jer. 3:19, 5:7,9,23. 9:7. Luke

13:7-9, 19:41,42. k:Judg. 2:18,19. Ps. 78:34-37. 106:12,13. Jer. 3:10, 34:15, 16. Matt. 13:21. 2 Pet. 2:20-22. *Or, mercy, or, kindness. l:13:3. m:1 Sam. 13:13. 15:22,23. 1 Kings 14:8-12. 17:1. 16:17,18. 20:42. 21:20-24. 22:8. 2 Kings 1:16. 2 Chr. 21:12-17. Is. 53:1. Jer. 1:10,18. 5:14. 13:13,14. Ez. 3:9, 10, 43:3. Acts 7:31-41. n:1 Kings 19:17. Is. 11:4. Jer. 23:29. Heb. 4:12. Rev. 1:16. 2:16. 19:15-21. *Or, that thy judgment might be, &c. Gen. 18:25. Job 34:10,11. Ps. 57:6. Zeph. 3:5. Rom. 2:3. o:1 Sam. 15:22. Ps. 50:8,9. Prov. 21:3. Is. 1:11-17. 56:6-10. Jer. 7:23,25. 33:4,7. Am. 5:21-24. Mic. 6:6-8. Matt. 5:7. 9:13, 12:7. p:41. 1 Chr. 28:9. Jer. 22:16. 1 John 2:3,4. 3:8.

him in their prosperity, appear to seek him under their afflictions: but he knows how to distinguish the upright from the hypocrite; and those who are first led by severe tribulations, to seek him earnestly, diligently, and sincerely, will find him a present Help and an effectual Refuge; as "with him is mercy and plenteous redemption," for "all those who call upon him in truth,"

NOTES.—CHAP. VI. V. 1-3. The prophet took occasion from the intimation of mercy at the close of the former chapter, to exhort the people, without delay to come together, and with one accord to return to the worship of the Lord. (*Marg. Ref. a. Note, 5:15.*) The LXX join the concluding verse of the foregoing chapter, to this, and not improperly, by adding *λεγομεν*, "saying." With reference to the events predicted, that is, to the desolations that were coming on the people by the Assyrians and Chaldeans; the exhortation may be considered as the language of the penitents to each other, and to their neighbours, calling on them to unite in humiliation, repentance, and works meet for repentance. (*Notes, 14:1-3. Is. 2:2-5. 12: 63:15-19. 64: Jer. 50:4-6.*) They consider their miseries as the effect of God's righteous indignation. "He had torn" and smitten them, and their enemies were only his instruments; and from his mercy, truth, and power alone, they hoped for deliverance: he alone could, and they trusted he would, heal their distempers and bind up their wounds. (*Marg. Ref. b. Notes, 5:11-14. Deut. 32:37-39. 1 Sam. 2:4-8. Job 5:18,19.*) Instead therefore, of fleeing from him as an enemy, they encouraged each other to apply to him as their Physician. For some time they would have to wait for his interposition: the nation of Israel was as it were dead; but "after two days," that is, on "the third day," the Lord would revive them; and they would "live in his sight," as his people, upon their return from the Babylonish captivity, after the appointed time of its continuance. (*Marg. Ref. c. d. Notes and P. O. Ez. 37:1-14.*)—The language is generally supposed to be prophetic of the resurrection of Christ on the third day, with whom, as her Surety, the whole church virtually arose from the dead, to live unto God: with him the hopes of all believers revived; his power, as risen, quickens their souls when dead in sin; and his resurrection was the earnest of the resurrection of their bodies unto everlasting life. "The prophets, when they predicted temporal deliverances, were often carried out beyond themselves, and their first subject, if I may so express it, to foretell the more signal mercies relating to the times of the gospel." *Louth.* By the persevering exercise of faith, and by waiting on the Lord, in every means of becoming acquainted with him and his perfections, truth, and will, they would obtain an experimental knowledge of his mercy and faithfulness, and a comforting knowledge of their own pardon and acceptance. (*Marg. Ref. e, f. See on Note, 4:1-3, v. 1. Notes, John 8:30-36, vv. 31,32. Acts 11:23,24.*)—For "his going forth was prepared as the morning;" the time that intervened between the promise of a Saviour to fallen man upon his coming, and exaltation at the right hand of the Father, resembled that which intervenes between the dawning of the day and the meridian brightness of the sun; and he would as surely come and effect the redemption of his church, as sunrise follows the dawn. (*Note, Mal. 4:2,3.*)—His coming likewise, to save and comfort every penitent, is gradual and certain, from the first sense of guilt, to the completion of his salvation in heavenly felicity. (*Marg. Ref. g. Note, Prov. 4:18,19.*) In neither sense, does "his going forth" resemble a meteor, or the evening-sun; but the increasing brightness of the morning from the first dawn, which can scarcely be discerned, or distinguished from other appearances, to the noonday brightness. (*Note, Is. 8:20.*) The Lord would also descend upon the souls of those who waited on him, as the former and latter rain upon the earth; purifying, softening, fruitifying, and refreshing them, by the influences of his Holy Spirit. (*Marg. Ref. h. Notes, 10:12,13. 2 Sam. 23:3,4. Ps. 72:4-7, v. 6. Is. 44:3-5. Jer. 3:2,3. 2 Pet. 1:19.*)

V. 4,5. Neither Ephraim nor Judah would thus "follow

on to know the Lord" and wait for him; and he spake as one that was at a loss what to do with them. (*Marg. Ref. i. Notes, 11:8-11. Is. 5:3,4. Jer. 3:19, 31:18-20.*) He was not willing wholly to give them up; yet he did not deem it honourable to save them from ruin, in their present state of mind: and all means used to reform them had proved ineffectual. While they were suffering under correction or filled with terror; or when their reforming kings were exerting their pious endeavours, or the prophets were labouring among them; they seemed favourably disposed to repent and return to God; but this their goodness (unlike the morning light, or the stated rain, *Note, 1-3.*) vanished like the empty morning cloud and "the early dew," and produced no abiding effect on their conduct: and when the causes of these transient impressions ceased, they relapsed into idolatry and iniquity, and were as rebellious as before. (*Marg. and Marg. Ref. k, l. Note, 13:3,4.*) In the night of adversity, they seemed religious; but the rising sun of returning prosperity dispersed all these promising appearances. For this cause the Lord sent them such awful messages by the prophets, as were suited either to "hew them into shape, or to "hew them in pieces;" nay, he slew them by the words of his mouth," which were like pronouncing the sentence of death on a criminal, and giving orders for his execution: and the judgments, that were denounced against them, were gradually and certainly approaching, as the light from the dawning of the day; instead of that favour which was arising upon true penitents: (3) nay, the justice of God would be as clear as the morning light; even in the greatest miseries, to which they would be reduced. (*Marg. and Marg. Ref. m, n. Notes, Is. 11:2-5, v. 4. Jer. 1:9,10. 5:11. 23:28,29. Ez. 43:2-5, v. 3. Rom. 2:4-6. Rev. 2:14-16.*)

V. 6. All the appointed sacrifices were typical of the atonement made by the promised Saviour, external signs of the offerer's faith and repentance, acts of worship towards God, and means of grace to believers. But the people deemed them the substantial part of religion; presented them in unbelief, pride, and impenitence; and thought to compensate by them for their entire neglect of justice, mercy, and piety, and for all their scandalous crimes: and when they omitted these institutions they thought the Lord's controversy with them was chiefly on that account. He therefore informed them, that he "desired mercy and not sacrifice," or, rather than sacrifice: and the knowledge of him, which produced holy fear, dependence, submission, obedience, and love, more than burnt-offerings; because they were of superior excellency and immutable obligation. (*See on Note 4:1-3, v. 1. Notes John 17:1-3, v. 3. 2 Cor. 4:4-6.*) He was displeased with them for their injustice, oppression of the poor, idolatry, and impiety; and no number of sacrifices could avail them so long as they continued in sin.—This in no way interferes with the great doctrine of the sacrifice of Christ being the sole meritorious cause of a sinner's pardon and acceptance with God, or that of faith alone interesting us in this atonement; or with the necessity of our attendance on instituted ordinances. But it exposes the folly of such as trust in external observances of any kind, to compensate for their want of love to God and man: it shows that nothing can profit us which does not spring from repentance and faith, and is not attended with a sober, righteous, and godly life: and that externals may safely be omitted or postponed, when the exercise of mercy and kindness to our brethren requires it, and both cannot be done. (*Marg. Ref. See on Note, 5:6. Notes, Matt. 3: 23,24. 9:10-13, v. 13. 12:7,8.*) *I desired, &c.* חסדני דעלית *I delighted in.* *Notes, Is. 53:9,10. 62:1-5.*)

V. 7. "Like Adam." *Marg. i.* "They have transgressed the covenant," which I solemnly contracted with them; just as Adam did in Paradise." *Louth.*—Israel and Judah had also renounced JEHOVAH for base idols, as a wife treacherously forsakes her husband for strangers. (*Marg. Ref. Notes, 1:2,3. 3:1-3. 5:7. Jer. 3:6-11,20-25.*)

V. 8,9. Ramoth-gilead, beyond Jordan, was one of the cities of refuge, and allotted to the priests; but it was totally given up to wickedness and polluted with murder. (*Marg. Ref. s. Notes, Deut. 4:41-43. Josh. 20:7-9.*) The com-

7 But they ^{like men} have transgressed the covenant: there have ^{they} dealt treacherously against me.

8 ^{Gilead} is a city of them that work iniquity, and is ^{polluted} with blood.

9 And ^{as} troops of robbers wait for a man, ^{so} the company of priests murder in the way ^{by} consent: for they commit ^{lewdness}.

10 I have ^{seen} a horrible thing in the house of Israel: ^{there is} the whoredom of Ephraim, Israel is defiled.

11 Also, O Judah, ^{he} hath set a harvest for thee, ^{when I} returned the captivity of my people.

* Or, like Adam. Gen. 3:6, 11. Job 31:33. q 8:1. 2 Kings 17:15, 18, 12. Is. 24: 5, Jer. 31:32. Ez. 16:59-61, 20:37, Heb. 8:9. r 6:7. Is. 24:16, 48:8. Jer. 3:7-11, 30: 5, 11, 9-6. a 12:11. Josh. 21:38, 1 Kings 17:1. t Or, cunning for blood. 5:1, 2 Sam. 3:27, 20:10, 1 Kings 2:5. Ps. 10:9, 59:2, Is. 59:6, 7, Jer. 11:19. Mic. 7:2. Matt. 26:15, 18. Acts 33:12-15, 25:3. 17:1. Ezra 8:31. Job 1: 15-17, 12:6, 24:2-17. Prov. 1:11-19. u 5:1, 2 Jer. 11:9, Ez. 22:27, Mic. 3:9-11. Zeph. 3:3, 4. Mark 14:1. Luke 22:6-8. John 11:47-53. Acts 4:24-28. t Heb. with one shoulder, or, to Shechem. 1 Kings 12:25. s Or, enormity. x Jer. 2:2, 13: 5, 50:30, 51: 13, 18, 13. 23:14. y See on 4:11-14, 17, 18, 5:3, 4, 1 Kings 12:28-30, 15:30. 2 Kings 17:23. Jer. 3:6-11. Ez. 23:5-11. z Jer. 51:38.

pany of priests also, that dwelt there, was a mere banditti; consenting together in robbery, murder, and every enormity; standing by each other in doing and vindicating their evil deeds.—The Hebrew word “Aven,” (translated iniquity,) frequently signifies *idolatry*; and the blood which Gilead is said to have been polluted with, may mean the blood of their children which they sacrificed to Moloch. Dr. Wells interprets the verse of those Gileadites who assisted Pekah in the murder of Pekahiah. (2 Kings 15:25.) The phrase translated here, “polluted with blood,” literally signifies *with bloody footsteps*, being taken from such as are found with their shoes stained with the blood they have shed. (1 Kings 2:5.) *Louth.* (Marg. and Ref.)—Polluted. (8) יקבץ, from יקבץ, decipere, supplantare, whence the name Jacob. (Notes, 5:1, 2, v. 2. Ez. 22:25, 26. Mic. 3:8-12.)—The word rendered “by consent,” (9) seems to mean *towards Shechem*. The priests beset the road to Shechem, as robbers and murderers. (Marg. and Marg. Ref.)—They commit lewdness. (9) Or, “enormity.” Marg. Enormous wickedness of various kinds.

V. 10. A horrible thing.] “Such an apostasy from God as cannot be mentioned without horror. (Jer. 2:11, 12. 5:30.) *Louth.*—The idolatry which was begun by Jeroboam of the tribe of Ephraim, had opened the way for all the subsequent abominations by which the kingdom of Israel was polluted. “He made Israel to sin.” (Marg. Ref. Notes, 1 Kings 14:15, 16.)

V. 11. The seeds of idolatry, from Israel, had been sown plenteously in Judah; and thus “he” (that is, Israel, or Ephraim,) “had set” or prepared “a harvest for” Judah also. (Notes, Jer. 51:33. Joel 3:9-17. Mic. 4:1-13. Rev. 14:14-20, v. 15.) The nation was become ripe for divine judgments, which would be inflicted by the Assyrians and Chaldeans; till God would “turn away the captivity of his people.” (Ps. 147. 53:6, 126:1.) “When I would have turned away the captivity of my people.” When I would, upon their repentance, have averted my judgments, which will end in their captivity. *Louth.*—“A harvest is appointed for thee among those who lead away the captivity of my people.” Bp. Newcombe. This translation requires only a trivial change of the pointing: and gives the clearest sense of the verse. (Marg. Ref.)

PRACTICAL OBSERVATIONS.

V. 1-6. In all our troubles we should place our whole confidence in the mercy of God; and should take warning and encouragement to return to him, and exhort others to do the same. He afflicts us in providence, that we may look to him to restore our prosperity: he convinces and humbles our hearts by his Holy Spirit, and often fills the conscience with remorse and dismay, in order to prepare us for the healing balm of his salvation, and the consolations which he bestows on the contrite believer. (Notes, Is. 57:15, 16, 19.) No affliction or temptation therefore, no guilt or power of sin, no wounded spirit or terrified conscience, should induce us to despair of help and comfort from God. He may suffer us for a time to be seized on with “the sorrows of death, or the pains of hell,” and to be “like those that go down into the pit;” but as he raised the Redeemer from the grave, so will he revive the hearts and hopes of all who trust in him, and cause them at length to walk before him, and rejoice in his manifested presence and love. (Notes, Ps. 30:5-12. 40:1-5. 71:20, 21. 116:1-5.) Let us then begin and “follow on to know the Lord;” that we may experience the freeness and efficacy of his grace, the faithfulness of his promises, and the elicity of his people. The feeblest glimpse of “hope in his word,” which dawns upon the humble sin-distressed soul, is a sure earnest of increasing light and comfort, till “the Son of righteousness shall arise upon him with healing in his beams;” and till he shall arrive in his presence above, and possess the fullness of knowledge, purity, love, and joy for evermore.—Increasing light and hope shall be afforded to the waiting soul, with showers of purifying, fertilizing, and comforting grace; and he, who sent “the former,” will send “the

CHAPTER VII.

Heavy charges of atrocious crimes, brought against the king, notes, and people of Israel, 1-10; and awful denunciations of the wrath of God against them, 11-16.

WHEN ^I would have healed Israel, then ^{the} iniquity of Ephraim was discovered, ^{and} the wickedness of Samaria: for ^{they} commit falsehood: and the thief cometh in, ^{and} ^{the} troop of robbers ^{spoil}eth without.

2 And ^{they} consider not in their hearts, ^{that} I remember all their wickedness: now ^{their} own doings have turned them about; ^{they} are before my face.

Joel 3:13. Mic. 4:12. Rev. 14:15-20. a Job 42:19. Ps. 126:1, 4. Zeph. 2:7. a Jer. 51:9. Matt. 23:27, 1. Luke 12:31, 19, 42. b 4:17, 6:8-10, 8:9, 11:12, 12: 14, 13:1, 2:16, 15: 25, 1-3, Mic. 6:16. c 8:5, 10:5, Ez. 16:46, 51, 23:4. Am 8: 14. d Heb. evil. e 11:12, 12:17, 15: 59:12-15. Jer. 9:2-6. Mic. 7:3-7. e See on 6:9. f Heb. stripeth. f Deut. 32:29. Ps. 50:22. Is. 1:3. 5:12. 44:19. 57:1. t Heb. say not to. g 9:9. Jer. 35:7. Jer. 14:10, 17:1. Am. 8:7. Luke 12, 2:3. 1 Cor. 4:5. Rev. 20:12, 13. h Num. 32:2. Job 20:11-29. Ps. 9:16. Prov. 5:22. Jer. 4:19. 4:18. i Job 34:21. Ps. 90:8. Prov. 5:21. Jer. 16:17, 32:19. Heb. 4:13.

latter rain” also, and perfect the good work that he has begun. (Notes, Ps. 138:8. Phil. 1:3-6, v. 6.)—But we have not the same reason to depend on our own resolutions, convictions, or hopeful beginnings, as we have to trust in the truth and mercy of our God: alas! these are as mutable as the others are unchangeable. Under the rod of affliction, under terrors of conscience, or under the awakening word of some Boanerges, many seem deeply impressed and well disposed to religion; but when the restraint, the scourge, the terror is removed, their transient goodness vanishes like an empty cloud, or is exhaled by temptation as the dew by the burning sun; and we mourn our disappointed expectations respecting them. What shall be done with such persons? For “if any man draw back, the Lord will have no pleasure in him.” (Notes, Heb. 6:4-6. 10:35-39. 2 Pet. 2:20-22.) Or what shall he do to us, who are prone to a similar, if not an equal inconstancy? May he put his fear into our hearts, and set up his kingdom within us, and never, never more, leave us to ourselves, or suffer us to be overcome by temptation!

V. 7-11. Obstinate transgressors must not expect soothing messages from a holy God: he will “hew them by the words of his prophets;” and if this do not prevail to bring them down to the dust of self-abasement, “he will slay them by the words of his mouth;” and, by executing his threatened vengeance on them, convince them of the truth of his holy word.—All oblations and external services are mere hypocrisy, whilst justice, mercy, truth, and piety are neglected: and that confidence, even in the sacrifice of Christ, is groundless presumption, which encourages any one to “continue in sin.” If men had the true knowledge of God, they could not be so deluded: and if they were partakers of true faith, they could not but hate sin, and uprightly fear, love, obey, and serve our God and Saviour. But under every dispensation men prove themselves the children of Adam, by breaking the law and covenant, and abusing the mercy and goodness of God: the most favoured places often become most notorious for sin; the most sacred offices are filled by the worst of men; no tongue can express what horrible defilements God sees continually, even in his visible church. But whilst multitudes are ripening for destruction, a time is coming, when he will return the captivity of his people, and fill the earth with his glory: and then “Jacob shall rejoice, and Israel shall” abound in songs of grateful praise.

NOTES.—CHAP. VII. V. 1-3. The labours of Elijah, Elisha, and many other prophets; the ruin of Ahab’s idolatrous family by Jehu, who destroyed Baal out of Israel; (1 Kings 17:22: 2 Kings 1:10-12) and all that succession of mercies and warnings which the Lord continued to them, were means used for their healing: but they eventually served the more to discover the extreme wickedness of all ranks of men; especially in Samaria, where fraud, violence, and robbery were perpetrated in the most atrocious manner. (Marg. and Marg. Ref. a-e. Notes, 4:1-3. 5:1, 2, 11, 12. 6:8, 9.) For they never seriously considered that God noted, and remembered against them all their wickedness; not even when the effects of their crimes beset them about, and caused them manifold distresses. (Marg. and Marg. Ref. f-i. Notes, Job 22:5-14, vv. 12-14. Ps. 10:2-11, v. 4, 11.) But, as their kings and princes were given up to idolatry and other wickedness; the people were glad to please them, by conforming to their false worship, copying their vices, and lavishing flattering encomiums upon them; with which they were highly gratified, and rendered bolder in wickedness.—The succession of kings from Jeroboam, the son of Nebat, “who made Israel to sin,” even to the prophet’s time, may be intended. (Marg. Ref. k.)

Lies. (3) Their flatteries, or perhaps their hypocritical conformity to the established idolatry; or their slanders and false accusations of those few who adhered to the spiritual worship and service of God.

V. 4. The whole company were adulterers, as well as idolaters, and were most eagerly bent upon the indulgence of their unlawful passions. Their ^{he} was inflamed with

3 They ^{make} the king glad with their wickedness, and the princes with their lies.

4 They ^{are} all adulterers, "as an oven heated by the baker, ^{who} ceaseth from raising after he hath kneaded the dough, until it be leavened.

5 In ^{the} day of our king the princes have ^{made} him sick with ^{bottles} of wine; ^{he} stretched out his hand ^{with} scorpions.

6 For ^{they} have ^{made} ready their heart like an oven, while they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

7 They ^{are} all hot as an oven, and have ^{devoured} their judges; all their kings are fallen: ^{there} is none among them that calleth unto me.

8 Ephraim, ^{he} hath mixed himself among the people; Ephraim is ^a cake not turned.

9 Strangers have ^{devoured} his strength, and he knoweth ^{it} not: yea, gray hairs ^{are} there and there upon him, yet he knoweth not.

10 And ^{the} pride of Israel testifieth to his face: ^{and} they do not return to the Lord their God, ^{nor} seek him for all this. [Practical Observations.]

k 5:1. 1 Kings 22:6, 13, Jer. 5:31, 28:1-4, 37:19, Am. 7:10-13, Mic. 6: 5-7, 13, Rom. 1:32, 1 John 4:5. 1 See on 4:12, Jer. 5:7, 9:2, Jam. 4:4, m See on 6:7. * Or, the raiser will cease. † Or, baking, u Gen. 40:20, Dan. 1:6-4, Matt. 14:6, Mark 6:21, 22, c Prov. 20:1, Is. 5:11, 12:22, 33:21, 7:5, Hab. 2:15, 16, Eph. 5:19, 1 Pet. 4:3, 4. † Or, heat through wine, p 1 Kings 13: 4, q Ps. 1:1, 68:12, Prov. 13:20, 23:29-35, Dan. 5:4, 23, r 4:7, 1 Sam. 19:11-15, 2 Sam. 13:29, 29, Ps. 10:8, 9, Prov. 4:16, Mic. 2:1, s Or, applied, s 8:4, 1 Kings 15:28, 16:9-11, 18:22, 2 Kings 9:24, 33, 10:7-14, 15:10, 14:25, 30, t 10:14, 5:15, 10:36, 13:13, Is. 9:13, 43:2, 64:7, Ez. 22:30, Dan. 9:13, u 5:7, 9, 3:3, Ezra 9:13, 12, Neh. 13:22-25, Ps. 106:35, Ez. 23:4-11, Mal. 2:1, x 8:2-4, 1 Kings 15:21, Zeph. 1:5, Matt. 6:24, Rev. 3:15, 16, y 8:7, 2 Kings 13:3-7, 22, 15, 29, 29, Prov. 23:35, Is. 42:22-25, 57:1, 11, j Heb. sprinkled, z 4:6-6 on 5:5, a 7:6, 1, Prov. 27:22, Is. 9:13, Jer. 8:5, 6, 25:7, 35:15-17, Am. 4:6-6 on 5:5, z 4:6, 1, b Ps. 10:4, 14:2, 52:2, Rom. 3:1, c 11:1, d 4:1, Prov. 6: 32, 15:32, margin, 17:16, e 5:13, 8:8, 9:3, 12:1, 14:3, 2 Kings 15:19, 17:4.

sensual desires like a heated oven. Satan or his agents had combined to excite their own lusts in kindling this fire: (Note, Jam. 1:13-15.) and they cherished and kept it burning; waiting for the opportunity of gratifying it, without regard to duty or decency. The tempter had only to prepare them the occasion of sin, as the baker prepares the dough for the heated oven; and they were ready to seize upon it.—⁴ He will cease from waking, after, &c." (Marg.) The baker may take his rest till the dough be ready: for the oven is sufficiently heated, and no more needs his attention. (Marg. Ref. Note, 5-7.)

V. 5-7. On the king's birthday, or coronation-day, or on some other public occasion when he made a royal feast, his nobles tempted him to drink to the most shameful excess, "making him sick with bottles of wine;" (or "heat through wine" marg.) and when he was thus intoxicated, "he stretched out his hand with scorpions," treated every thing sacred with the most impious contempt; and perhaps employed his authority to persecute the worshippers of JEHOVAH. (Marg. Ref. n-r. Note, Gen. 40:20-22. P. O. Esth. 1:10-12. Dan. 1:1-9. Matt. 14:6-12.) "Some recent and notorious act of contempt to God, or to his prophets, or to public justice, is here alluded to." Bp. Newcombe.—Thus they prepared themselves and each other for every daring wickedness: and perhaps some of them had their hearts inflamed with ambition and revenge, and lay in wait for that opportunity, to murder the drunken king and usurp his throne. Their furious passions rendered Satan's temptations unnecessary. Their "baker" might "sleep all the night," and in the morning find his oven as hot as he could wish it; that is, their hearts are ready for any wickedness as could be desired. For, being heated with wine and selfish and malignant passions, they murdered their magistrates and kings one after another: yet neither the people, nor any one of their kings, amid these distractions and miseries, would seek help from God! All the kings of Israel were idolaters, and most of them most atrociously wicked in other respects. (Marg. and Marg. Ref. s, t.) "The flame of civil discord is spread among the people in general. This hath been the destruction both of the inferior magistrates, and of their kings too. An anarchy continuing for eleven years, after the death of Jeroboam the second; and afterwards his son Zechariah, and his successors, Shallum and Pekahiah, being slain by conspiracies formed against them. (2 Kings 15:10, 14, 25.)" Louth.

V. 8-10. Ephraim (or the kingdom of the ten tribes) had intimately connected himself with the surrounding nations, by alliances, intermarriages, and communion in idolatry: yet he still professed to worship JEHOVAH. Thus he became "a cake, not turned," half burnt and half dough, and none of it fit for use: a motley mixture of idolatry and the worship of God. But he was eager in iniquity, and lukewarm, yea hypocritical, in the worship of God, and partial in every attempt to reform. (Marg. Ref. u, x. Notes, 8:2-4. Ps. 106:35-45. Jer. 12:7-9, v. 9.) The strange gods and heathen alliances weakened him continually; and the neighbouring nations by hostile invasions devoured his strength: yet he perceived no danger, and never suspected the cause of his decay, namely, that the hand of God was

11 ¶ Ephraim also is like ^a silly dove [&] without heart: ^{they} call to Egypt, ^{they} go to Assyria.

12 When they shall go, ^I will spread my net upon them; ^I will bring them down as the fowls of the heaven; ^I will chastise them, ^{as} their congregation hath heard.

13 ¶ Wo unto them! for they have ^{fled} from me: ^{destruction} unto them! because they have transgressed against me: ^{though} I have redeemed them, yet they have ^{spoken} lies against me.

14 And ^{they} have not cried unto me with their heart, ^{when} they howled upon their beds: they ^{assemble} themselves for corn and wine, ^{and} they rebel against me.

15 Though ^I have ^{bound} and strengthened their arms, yet do they ^{imagine} mischief against me.

16 They ^{return}, but not to the Most High: they ^{are} like a deceitful bow: their princes shall fall by the sword for ^{the} rage of their tongue: ^{this shall be} their derision in the land of Egypt.

Is. 30:1-6, 31:1-3, Jer. 2:18, 36, Ez. 23:4-8, f Job 19:6, Jer. 16:16, Kz. 12: 13, 17:10, 32:3, g Ec. 9:12, h Lev. 26:14, &c. Dent. 28:15, &c. 29:22-28, 31: 16-29, 32:15-15, 2 Kings 17:13-18, Jer. 44:4, 18:12, Is. 31:1, Lam. 5:16, Ez. 16:23, Matt. 23:23-29, Rev. 8:13, k 11:2, Job 21:14, 15, 22:17, Ps. 139:7-8, Jon. 1:3, 10, l Heb. spoil, 1 Dent: 15:15, Neh. 1:10, Ps. 106:10, 107:23, Is. 41:14, 43:1-3, 63:8-10, Mic. 6:4, 1 Pet. 1:18, 19, m 3:11:2, Is. 59:13, Jer. 18:11, 12, 42:20, 44:17, 18, Is. 18:2, 25, Mal. 3:13-15, 1 John 1:10, n Job 35:10, Ps. 78:34-37, Is. 29:13, Jer. 8:10, Zech. 7:5, o Is. 52:5, 65:14, Am. 8:2, Jam. 5:1, p 3:1, Ez. 35:6, Jude. 9:27, Am. 2:8, Mic. 2:11, Rom. 16:18, Phil. 3:19, Jam. 4:3, q 2 Kings 13:5, 23, 14:25-27, Ps. 106:43-45, * Or, chastened, Job 5:17, Ps. 94:12, Prov. 3:11, 12, Heb. 12:5-11, Rev. 3:19, r Ps. 2:1, 62:3, Jer. 19:9, Nah. 1:9, 11, Acts 4:25, Rom. 1:21, 2 Cor. 10:5, s 6:4-8, Is. 11:7, Ps. 78:37, Jer. 3:10, Luke 8:13, 14, 11:24-26, t Ps. 78:57, u 3:13, Ps. 124:5, 52:9, 57:4, 73:9, Is. 3:8, Jer. 19:18, Matt. 12:36, 37, Jam. 3:5-8, 2 Pet. 2:8, Rev. 13:5, 6, x 8:13, 9:3, Ez. 23:32, 36:20.

lifted up against him. (Marg. Ref. y. Notes, 2 Kings 15: 19, 20, 29. 17:1-6. Is. 13:22-25.) In short, he had as evident tokens of approaching ruin, as gray hairs are of old age and of the decay of the constitution: and the prophets evidently saw these symptoms and pointed them out to him, but he took no notice. This arose from his pride, which openly testified against him; seeing neither judgments, warnings, nor mercies, could induce him to return and seek the Lord. (Marg. and Marg. Ref. z-b. Notes, 5:5, Jer. 8:4-7. Am. 4:6-13.)

V. 11, 12. In another view of the subject, Ephraim was become like "a silly dove," not in innocence and gentleness, but in folly and timorousness, "without heart;" having neither understanding, courage, nor resolution. He was frightened at every appearance of danger: but instead of fleeing to God for refuge, as the doves fly to their windows; he was like the silly dove, that flies here and there for safety, till she is taken in the fowler's net, being easily seduced into it. Sometimes he applied to the Assyrians, and sometimes to the Egyptians, without prudence or prospect of safety: and thus he would be entangled in the net which the Lord had spread for him, and be overtaken with inevitable ruin, as the fowls are ensnared and destroyed by the fowler. (Marg. Ref. c-g. Notes, 5:13, 14, 10:5, 6, 11:5-7, 14:1-3, 2 Kings 15:19, 20, 17:4. Is. 30:4, 5, 31:1.) For God would certainly punish them, "as the congregation" of Israel "had" repeatedly "heard" from the prophets: and especially, as had been foretold in the books of Moses. (Marg. Ref. h.) "When they hearken to their assembly." When they are swayed by the counsel of their assembly to seek foreign assistance." Bp. Newcombe.

V. 13-16. Deserved ruin must come upon the people, seeing they had not only transgressed against God, but fled from him, who alone could pardon and save them. Though he had often redeemed them from their enemies; yet they had "spoken lies against" him, as if he were a severe Master, and his service hard and unprofitable: or they had mocked him with hypocritical professions of repentance. (Marg. and Marg. Ref. i-m. Notes, Ez. 20:2. Dent. 15: 13-15, Mic. 6:3-5, Matt. 25:24-30.) Even when on the bed of sickness or death, or labouring under heavy afflictions, they howled out for anguish and terror, and vented their bitter and impatient complaints before God: they did not cry to him with their hearts; they did not humble themselves before him or expect help from him; at least they did not intend to return to his service, but only cried out, (like the unclean spirit), "Torment me not," in a mixture of horror and enmity. (Marg. Ref. n, o. Notes, Job 35:9-13. Ps. 78:34-37, Matt. 8:28, 29. P. O. 28-34.) When they met together to pray for a favourable harvest or vintage, they sought these things only to consume on their lusts, and persisted at the very time in rebellion against God. (Marg. Ref. n. Note, Jam. 4:1-3.) And when the Lord chastised them, and afterwards bound up their wounds and strengthened them, they still devised more rebellion and wickedness against him.—Even when they seemed to repent and turn to him; they only left Baal to worship the golden calves; or they rested in some form or external reformation, and never came

CHAPTER VIII.

Reproofs of Israel's idolatry, hypocrisy, rebellion, and folly; and denunciations of deserved punishment, in which Judah also is joined, 1-14.

LET the trumpet to 'thy mouth. *He shall come* 'as an eagle against 'the house of the LORD, because they have 'transgressed my covenant, and trespassed against my law.

2 Israel shall cry unto me, My God, we know thee.

3 Israel hath 'cast off *the thing that is good* : the enemy shall pursue him.

4 They have 'set up kings, but not by me: they have made princes, and I 'knew it not : 'of

their silver and their gold have they made them idols, that they may be cut off.

5 'Thy calf, O Samaria, hath cast thee off 'mine anger is kindled against them : 'how long will it be ere they attain to innocency ?

6 For 'from Israel was it also : 'the workman made it ; therefore it is not God : but 'the calf of Samaria 'shall be broken in pieces.

7 For they have 'sown the wind, and they shall reap the whirlwind : 'it hath no 'stalk : the bud shall yield no meal : if so be it yield, 'the strangers shall swallow it up.

8 Israel is 'swallowed up : now shall they be

a 5:8. Is. 18:3. 58:1. Jer. 4:5. 6:1. 51:27. Ez. 7:14. 33:9-6. Joel. 2:15. Am. 8:8. Zeph. 1:16. Zech. 9:14. 1 Cor. 15:52. * Heb. the roof of thy mouth. b Dant. 48:49. Jer. 4:13. 48:40. Hab. 1:8. Matt. 24:28. c 9:15. 2 Kings 18:17. Am. 8:3. 9:1. Zech. 11:1. d 6:7. Is. 24:5. Jer. 31:32. Ez. 16:59. Heb. 8:9-13. e 6:15. 7:13, 14. 2 Kings 10:16, 28. Ps. 78:34-37. Is. 48:1, 2. Jer. 7:4. Mic. 3:11. Matt. 7:21-23. 23:11, 12. Luke 13:25-27. Tit. 1:16. 1 John 2:4. f Ps. 36:3. 81:10, 11. Am. 1:11. 1 Tim. 5:12. g Lev. 26:36. Deut. 28:35. Lam. 3:66. 4:19. h 1 Kings 12:16-20. 2 Kings 15:10-30. i Matt. 25:12. Luke 13:25, 27. John

10:14. Gal. 4:9. k 2:8. 13:2. 1 Kings 12:28. 16:31. 113:9. 1 Kings 13:34. Jer. 44:7, 8. Ez. 18:31. m 6. 10:5. Is. 45:20. Acts 7:41. n Deut. 32:22. 2 Kings 12:16-18, 21. o Prov. 1:22. Jer. 4:14. 13:27. p Ps. 106:19, 20. q Ps. 115:4-8. 135:15-18. Is. 44:9-20. Jer. 10:3-9, 14, 15. Hab. 2:18-20. Acts 17:29. 19:26. r 10:2, 5, 6. Jer. 43:12, 13. 50:2. s 2 Kings 23:15, 19. 2 Chr. 31:1. 34:6, 7. t 10:12, 15. Job 4:8. Prov. 22:8. Ec. 5:5. Gal. 6:7, 8. u Is. 17:11. Jer. 12:13. v Or, standing corn. x 7:9. Deut. 32:33. Judg. 6:3-6. y 2 Kings 13:9-7. 15:19, 29. y 2 Kings 17:1-6. 18:11. Jer. 50:17. 51:34. Lam. 2:2, 5, 16. Ez. 36:3.

up to true repentance, faith, spiritual worship, or holy obedience. They deceived every expectation formed of them, like a broken or a useless bow in the day of battle : their princes therefore would one after another perish by the sword, for their daring impieties and revilings of God's prophets ; and their miseries would excite the derision of the Egyptians, on whom they had depended for protection against the Assyrians. (*Marg. Ref. q-x. Notes, 5-10. 6:4, 5. 11:5-7. Ps. 78:56, 60.*)

PRACTICAL OBSERVATIONS.

V. 1-10. The means used to bring sinners to repentance and salvation, whether by the labours of God's ministers, or by providential dispensations, serve only to detect and aggravate their wickedness ; except they be accompanied with his special blessing.—The whole "salvation of the righteous is therefore of the LORD ;" but the condemnation of the wicked is of themselves, and justly deserved.—Men commit numerous and heinous crimes, without reflection, recollection, or remorse : because "they consider not, that the LORD remembers all their wickedness," and will produce the whole of it as evidence against them, and show all the world the justice of their punishment, by discovering the malignity of their crimes.—Alas ! how poor an object do men attain, who ingratiate themselves with ungodly kings and nobles, by wickedness and lies ; and thus expose themselves to the wrath of God, and even increase the condemnation of their haughty patrons ! The depraved hearts of men and the temptations of Satan are as congenial as fire and fuel, and concur in preparing sinners for the practice of every crime ; and want of opportunity, ability, or courage, prevents more wickedness, than perhaps all other causes combined. So that the open, and even the secret enormities of men's lives, atrocious as they are, bear a very small proportion to the desperate wickedness of their hearts. But when lust is inwardly conceived and cherished, it will more or less break forth into outward sin ; the devil, who first suggests the idea of forbidden indulgence, will assist in devising the means of gratification ; and then sinners will proceed without further temptation, "having made ready their hearts like an oven," while they lie in wait for the opportunity. Thus adulteries, murders, and all horrible crimes are perpetrated, without hesitation or remorse, when it can be done with present impunity.—Days of public festivity, though they ought to be days of praise and thanksgiving, and holy joy in God, are almost always attended with much wickedness, and followed with many fatal effects.—Intoxication leads men to every kind of impiety and immorality : but what an infamy and degradation is it for a king to be "made sick with bottles of wine," and to be a companion and an example to scorners and blasphemers ! (*Notes, 1 Kings 20:16-18. Prov. 20:1. P. O. 1-16. Notes, 23:29-35. P. O. 19-35.*) They who tempt princes and rulers to such a degrading vice, can never be their friends : and not unfrequently the event shows that they were plotting their ruin ; and that they were lying in wait, with hearts full of malice or ambition, to murder both body and soul, by an exquisite refinement in cruelty. (*Note, 2 Sam. 13:22-29.*) Whilst men thus execute the vengeance of God on each other, how seldom do those that witness such transactions, "call upon God," who alone can preserve them from being involved in similar ruin ? Thus nations ripen for destruction ; and such as are called Christians often differ in nothing from pagans ; except in the worthless attempt to form a coalition between religion and the world, that is, between God and the devil ! But we are so blind to ourselves, that neither nations, nor churches, nor individuals, can see, in their own case, those symptoms of decay and approaching ruin, which are visible to all around them. The same pride which emboldens men to break the law of God, leads them to self-flattery, and to continue impenitent amidst the rebukes of Providence, and the warnings of his word. "They will not return to the LORD, nor seek him for all this."

V. 11-16. When sinners are terrified, and driven from one device to another for safety ; they are so devoid of understanding, that the mercy and grace of God a frequently

the only refuge, to which they never think of fleeing. But to whatever other expedients they have recourse, the LORD will take them in his net, and execute upon them those judgments, of which all his congregations have often heard. Who then be those transgressors who attempt to flee from God ! for in this way destruction is inevitable. But to him, as the Redeemer of Israel, the chief of sinners may approach with acceptance ; and those who perish in their sins speak lies against him, if they charge their ruin either on his secret purposes, or his refusal to have mercy on them. Yet numbers, when in deep distress, they howl forth their terrors in the form of prayers, do not cry to God with their hearts, for the blessings of his complete salvation. Even their prayers for temporal mercies only require provision for their lusts, and are united with rebellion. Whether God afflict and weaken them, or bind up and strengthen them, they continue to "devise mischief against him." Their very repentance, and conversion from one sect, sentiment, form, or vice, to another, leave them far short of conversion to God, to Christ, and holiness : for "they return, but not to the most High," and rest in some plausible scheme of hypocrisy or false religion. When they speak fair, their professions are deceitful ; but when they pour forth outrageous blasphemies and lies, their tongues agree with their hearts ; (*Note, Jam. 3:3-6.*) and their destruction will be attended with the derision and contempt of their tempters and companions in iniquity. Such is human nature ! Such is the progress and end of impiety ! Such shall we prove if left to ourselves ! "Create in us a clean heart, O God, and renew a right spirit within us."

NOTES.—CHAP. VIII. V. 1. The prophet, as Israel's watchman, was commanded to blow the trumpet. (*Marg. and Marg. Ref. a. Notes, 5:8-10. Num. 10:2-10. Is. 58:1, 2. Ez. 33:2-9. Joel 2:1-3. Am. 3:4-8.*) Thus he must give warning of the coming of the Assyrian king, with speed and violence like an eagle, against the people among whom God had dwelt ; because they had now provoked him, by breaking his law, and violating his covenant, to depart from them.—Give notice of the approaching enemy, (5:8.) who is coming with speed and fierceness, like a bird of prey (*Deut. 28:49.*) against the city and temple of Jerusalem. By "the house of the LORD," may be meant God's people in general, whom he formerly took a peculiar care of as his own family ; (9:15.) This may probably denote Sennacherib's invasion ; (*Louth. (Marg. Ref. b-d. Notes, Jer. 4:5-13. Matt. 24:26-28.)*—The verse may be considered as a general warning to Judah as well as Israel : though the following verses are immediately addressed to the ten tribes.—*Transgressed, &c.*) (*Notes, 6:7. Is. 24:1-12, vv. 5, 6. Jer. 31:31, 32.*)

V. 2-4. When Israel should be hard pressed by the Assyrians, they would claim a relation to God, and profess to put themselves under his protection, as a people that had known and worshipped him. But their pretensions would be disregarded ; for they "had cast off" him that is good, or "that which is good ;" they had forsaken the LORD, and his temple and worship : they had despised his prophets and trampled on his law, by their idolatries and iniquities ; and this for many ages : therefore their enemies would pursue and prevail against them. (*Marg. Ref. e-g. Notes, John 8:54-59. Tit. 1:14-16.*) They had set up kings and princes of their own choosing, in opposition to his chosen race the family of David, when they revolted from Rehoboam, and through all succeeding generations : they never consulted their heavenly King, about the appointment of their earthly kings : and both they, and their kings and princes, had employed their treasures in making idols, as if on purpose to provoke God to cut them off. (*Marg. Ref. h-k. Notes, 2:8, 9. Ez. 32:2-6. 1 Kings 12:16, 26-31. 16: 2 Kings 15:2.*)

V. 5, 6. The calf of Samaria (or that placed at Beth-el, in the kingdom of which Samaria was the capital,) could not protect its worshippers, but would "cast them off ;" for the Assyrians would seize upon them and their idol also. And how long would it be ere they cleared themselves of this idolatry ? Did they never intend it ? The whole of that worship was Israel's invention, from the time when the golden calf was made in the wilderness, contrary to the

among the Gentiles as "a vessel wherein is no pleasure.

9 For they are gone up to Assyria, "a wild ass alone by himself: Ephraim hath hired lovers.

10 Yea, though they have hired among the nations, "now will I gather them, and they shall sorrow a little for the burden of the king of princes.

11 Because Ephraim hath made "man" tars to sin, altars shall be unto him to sin.

12 I have "written to him the great things of my law, but they were counted as a strange thing.

13 They sacrifice flesh for the sacrifices of mine offerings, and eat it; "but the Lord accept-

Lev. 26:33, Deut. 28:25, 61. a. Is. 30:14, Jer. 22:28, 48:38, Rom. 9:22, 2 Tim. 2:20, 21, b. 5:13, 7:11, 2 Kings 15:19, Ez. 23:5-9, c. Job 39:5-8, Jer. 2:21, 4:25-7, 10:13, 12:11, Is. 30:6, Ez. 16:33, 34. * Heb. *lone*, c. 10:10, Ez. 16:37, 23:9, 10:22-26, 47. † Or, *begin to burden*. (2 Kings 14:26, 15:19, 20, 17:3, 1 Chr. 5:26, c. 10:8, 26:13, Ez. 26:7, Dan. 2:37, h. 10:1, 2:8, 12:11, Is. 10:10, 11, 1, Deut. 4:28, Jer. 16:13, c. Deut. 4:8-5, Neh. 9:13, 14, Ps. 119:18, 147:19, 20, Prov. 22:20, Ez. 30:11, 12, Rom. 3:1, 2, 12, 14, 6, 2 Kings 17:15, 16, Neh. 9:26, Ps. 50:17, Is. 30:9, Jer. 5:17, 28:9, Mark 7:9. ‡ Or, *In the sacrifices of mine offerings, they sacrifice flesh and eat it*. Jer. 7:21-23, Zech.

express command of God. (Marg. Ref. Notes, Ez. 32:2-6, 1 Kings 12:26-29.)

Thy calf, &c. (5) "Remove far from thee thy calf, O Samaria." *Bp. Newcombe*. Till the worship of the golden calf was entirely abolished, the removing of other idols would not avert the wrath of God. The workmen made the idol, and it could neither be God, nor any proper representation of him; but a mere dead image of a calf, which would soon be broken, and become fragments of gold.

V. 7, 8. All the expense and trouble of the people in their idolatrous worship, and all their crimes, politics, and heathen alliances, by which they attempted to secure themselves, were only "sowing the wind;" and if they had any increase, they could only "reap the whirlwind." (Marg. Ref. t. Notes, 10:12, 13, Is. 17:10-14, 44:19, 20, Gal. 6:5-10, vv. 7, 8.) Such seed could produce nothing valuable; and if a little transient prosperity seemed to result from it, it would soon be torn from them by strangers, who would swallow them up with their property; and they would be left among the nations as a broken or mean vessel, which a man throws away, or uses for the basest purposes. (Marg. and Marg. Ref. u-z. Notes, Jer. 22:28-30, Rom. 9:22, 23, 2 Tim. 2:20-22.)

V. 9, 10. When the Syrians attacked the Israelites, they applied for help to the kings of Assyria; and they ran about as a headstrong wild ass when separated from his companions. (Notes, Job 39:5-8, Jer. 2:22-24.) At a ruinous expense they hired the assistance of idolaters, and conformed to their mode of worship. But though they seemed to have obtained their purpose, and to have engaged powerful allies; yet the Lord would gather these allies against them as their enemies, and would begin to punish them by the burden or tribute laid on them by the king of Assyria, who called himself "a king of princes." (Note, Is. 10:8-11.) Yet this would be a light affliction, compared with those which would follow. (Marg. and Marg. Ref.) "The word *menal* signifies in a little time here, as it does Hag. 2:6." *Louth*.

V. 11, 12. The Israelites, having, in the days of Jeroboam the son of Nebat, forsaken the temple and altar, at Jerusalem, erected altars at Beth-el and Dan, and at several other places, to the golden calves, to Baal, and to other idols; as if they had purposely intended to add sin to sin; therefore their altars and sacrifices would be imputed to them as aggravated crimes, and expose them to just and dreadful punishment. The Lord had caused the great and important truths and commandments of his law, respecting himself, and the worship and service which he required, to be written for their instruction, and he had sent his prophets to enforce it upon the people; but they continued to treat it as "a strange thing;" they knew scarcely any thing of it, they disregarded and despised it, and adhered to their own devices. (Marg. Ref. Notes, 10:5, 6, Is. 44:9, Jer. 10:6-10, Hab. 2:18, 19, Acts 19:23-31, v. 26.) "Thus the idolaters count the word of God as strange, in respect of their own inventions."—Alas! in how many places, even among protestants, is a minister, who inculcates the great doctrines of Christianity, as stated at the reformation, accused of preaching a new religion, and "bringing strange things" to the ears of the people! Indeed, every thing is new to the ignorant, as it is to a child, however long and extensively it has before been known; and such charges proclaim, either the ignorance, or the enmity to the truth, of those who bring them.

V. 13. The people professed to sacrifice unto God, while they "made void his commandments, that they might keep their own traditions;" but the feast, which they made on the sacrifice, was their sole advantage: (Marg. and Ref. m. Notes, 6:6, Jer. 7:21-23, Am. 5:21-24.) for the Lord, instead of accepting their worship, was determined to punish their obstinate disobedience and idolatry; and to reduce them to as grievous a bondage as their fathers had endured in Egypt. "Going into Egypt was a proverbial speech for extreme misery." *Louth*. (Marg. Ref. n, o. Notes, 7:13-15, v. 16, 9:1-6, vv. 3, 6, Deut. 28:68.)

eth them not; "now will he remember their iniquity, and visit their sins: they shall return to Egypt.

14 For Israel hath "forgotten his "Maker, "and buildeth temples; "and Judah hath multiplied fenced cities: but I will send a fire upon his cities and it shall devour the palaces thereof.

CHAPTER IX.

Israel is sentenced to a variety of miseries, for their aggravated sins, especially their idolatry, 1-17.

REJOICE not, O Israel, for joy, "as other people: for thou hast "gone a whoring from thy God, "thou hast loved a reward "upon every corn-floor.

7, 6. in 5:6, 9:4, 12:11, 1 Sam. 15:22, 23, Prov. 21:27, Is. 1:11-15, 66:3, Jer. 14:10-12, Am. 5:22, 1 Cor. 11:20, 29, n. 9, Ez. 20:5, 32:34, Rev. 16:19, o. 7, 16, 9:8, 11:5, Deut. 28:68, p. 13:6, Teut. 32:18, Ps. 106:21, Is. 17:10, Jer. 2:32, 3:21, 23:27, q. 14, 29:23, 45:21, Ezech. 2:10, r. 1 Kings 12:31, 32, 16:31, 32, s. 2 Chr. 28:10, 27:4, Is. 23:23-11, 2 Kings 18:13, Is. 42:13, 25, Jer. 17:27, Am. 1:4, 10:12, 14, 2:5, a. 10:5, Is. 17:11, 22:12, Lam. 4:21, Ez. 2:10, Am. 6:6, 7, 13, 8:10, Jam. 4:16, 5:1, b. Ez. 16:47, 48, 20:32, Am. 3:2, c. See on 4:12, 5:4, 7, d. 12, Jer. 44:17. * Or, in, &c.

V. 14. When the Israelites were wholly forgetful of God, and regardless of his authority, they erected temples to the golden calves and to other idols. Judah also, instead of confiding in the Lord, "multiplied fenced cities," as their security against invaders: thus both Israel and Judah were provoking God to pour out his judgments upon them, which would soon destroy their cities, temples, and palaces, as by one general conflagration. (Marg. Ref. Notes, 2 Kings 17:5, 6, 25:8-10, Am. 2:4, 5.)—His Maker, &c.] "Him who made him." *Notes*, Ps. 100:3.

PRACTICAL OBSERVATIONS.

Great earnestness and boldness are especially required when ministers are called on to warn degenerate professors of religion of approaching ruin, and exhort them to repent of transgressing God's law and despising his covenant.—In times of great danger, and especially in the day of judgment, many will say, "My God we know thee," and "Lord, Lord, open to us;" to whom he will answer, "Depart from me, ye workers of iniquity." (Notes, Matt. 7:21-23, Luke 13:22-30, vv. 25-27.) For evil will overtake all, who "cast off that which is good," and rest in a mere form of godliness.—No comfort can be expected in any of the relations of life, which we form without consulting God: good rulers, or masters, or servants, as well as more intimate relatives, should be sought from him by prayer and valued as his gift. Nor can we expect success in any undertaking, even in our temporal concerns, in which we do not acknowledge him, and seek to know and do his will. (Notes, Prov. 3:5, 6, Col. 3:16, 17, v. 16.)—Those who covetously idolize gold and silver, are nearly as criminal as they were who formerly made images of them to worship: and in various ways men act, as if they were bent upon their own ruin.—All our selfish and worldly confidences will one day fail us; because we provoke God to jealousy by putting them in his place. But how long will it be, ere we any of us "attain unto innocency," and renounce all our idols?—No human inventions can form an essential part of our religious worship, any more than the work of the carpenter or goldsmith can be a god.—Let us then, "not be deceived; what a man sows that also shall he reap," and those who sow vanity shall reap destruction and confusion. No good can come from impiety, idolatry, and wickedness, whatever pains or expense men bestow upon them: and the transient prosperity of fools will not only soon terminate, but it "will destroy them." (Note, Prov. 1:32, 33.) Apostates will be confounded in punishment with other evildoers; except as they will be more disgraced than they, and become among ungodly men, as a vessel in which the Lord has no pleasure.—Men are often more brutish than the most stupid of the animals, and more obstinate than the most intractable: they are so enslaved to their degrading lusts and passions, that they pay very dear for the gratification of them even in this world; but this is only "a little sorrow," compared with the punishment prepared for them hereafter.—So long as men despise the truths and precepts of God's written word, and count the mysteries of his nature, the demands of his law, the doctrines of his gospel, and the ordinances of his worship, "a strange thing;" all the observances and costly oblations of their own devising, will "be unto them for sin;" for God accepts nothing which is not done in faith; and he will remember and punish the sins of all men, except those of the true believer. And whether they who forget God multiply temples, or palaces, or castles; they can by no means secure themselves against the wrath of that "righteous Judge," whose justice they have provoked, and whose salvation they have neglected, despised, or perverted. (Notes and P. O. Heb. 2:1-4.)

NOTES.—CHAP. IX. V. 1-3. Perhaps the Israelites were joyfully celebrating some public success, or gathering in their vintage or harvest, when the prophet published this message to them. They had no right to rejoice, as Judah had, among whom there were still considerable remains of true religion; or even as the people of other countries, who had not forsaken God in so aggravated a manner, or been guilty of such deep contempt, or so base and ingrate-

2 The 'floor and the 'wine-press shall not feed them, and the new wine shall fail in her.

3 They 'shall not dwell in 'the Lord's land; 'but Ephraim shall return to Egypt, 'and they shall eat unclean things 'in Assyria.

4 They 'shall not offer wine-offerings to the Lord, 'neither shall they be pleasing unto him: their sacrifices 'shall be unto them 'as the bread of mourners; 'all that eat thereof shall be polluted: for 'their bread for their soul shall not come into the house of the Lord.

5 'What will ye do 'in the solemn day, and in the day of the feast of the Lord?

6 For lo, 'they are gone because of 'destruction: 'Egypt shall gather them up, Memphis shall bury them: 'the pleasant places for their silver, 'netles shall possess them: thorns 'shall be in their tabernacles.

7 The 'days of visitation are come, the days of

recompense are come; 'Israel shall know it: 'the prophet is a fool, the 'spiritual man is 'mad, for 'the multitude of thine iniquity, and the great hatred.

8 The 'watchman of Ephraim was 'with my God: 'but the prophet is a snare of a fowler in all his ways, and hatred 'in the house of his God.

9 They have 'deeply corrupted themselves, as in the days of 'Gibeah; 'therefore he will remember their iniquity, he will visit their sins.

10 I 'found Israel like 'grapes in the wilderness; I saw your fathers as the first-ripe in the fig-tree at her first time; 'but they went to Baal-peor, and 'separated themselves unto that shame; 'and their abominations were according as they loved.

[Practical Observations.]

11 'As for Ephraim, 'their glory shall fly away like a bird, 'from the birth, and 'from the womb, and from the conception.

e29.12. Is. 24:7-12. Joel 1:3-7, 9-13. Am. 4:6-9. 5:11. Mic. 6:13-16. Hag. 1:9. 2:16-17. * Or, wine fat. f Lev. 23:20, 20:22-24. Deut. 4:26, 27. 28:53. Joel. 25:15. 1 Kings 9:7. Mic. 2:10. g Lev. 25:23. Jer. 2:7. 16:18. h 6:8, 13. 11:5. Deut. 29:28. Is. 11:15-16. i 1:4, 13. Dan. 1:8. Acts 10. 14. k 1:11. 2 Kings 17:6. 13:4. Joel 1:13. 2:14. m 8:13. Is. 1:11, 12. 57:6. 66:3. Jer. 6:20. Am. 4:4, 5. 5:22. Mal. 1:9, 10. n Num. 19:11. Deut. 26:14. Neh. 8:9-12. Ez. 24:17, 22. Mal. 2:13. o Ex. 40:23. Lev. 17:11. 21:6, 8, 17, 21. Num. 4:7, 28:2. p Is. 10:3. q 2:11. Joel 1:13. r Deut. 28:53, 64. 1 Sam. 13:6. 2 Kings 18:7. Heb. spoil. 7:13. marg. s 8:13. 11:11. Is. 11:1. 27:12. Zech. 10:10, 11. t Or, their silver shall be desired, the nettle shall, &c. Heb. the desire of. u 10:3. Ps. 107:34. Prov. 23:1. Is. 5:6. 7:23. 32:13. 34:13. u Is. 10:3. Jer. 10:15. 11:23. 46:21. Ez. 7:2. 12:22-28. Am. 8:2. Mic. 7:4. Zeph. 1:14-18. Luke 21:22. Rev. 16:19. x Is. 26:11. Ez. 25:17, 38:

ful an apostasy, as they had. (Marg. Ref. a-c. Notes, 4:12-14. Jer. 2:10-13. Ez. 16:15-29, 44-51.) Their prosperity, therefore, would be more transient and ruinous than that of other nations; for, like an adulterous woman, they had violated their covenant with God, and preferred the most worthless idols to him. They loved to receive even the fruits of the earth, as from these their paramours; because festivals in honour of their idols, were more suited to their state of heart, than presenting the sacrifices of thanksgiving to God, and honouring him with their substance. (Notes, 2:2-13.) He therefore would visit them with famine; so that their corn-floor and wine-press would not suffice for their support, instead of supplying their luxurious revels; and the "new wine would lie to her," by disappointing her expectations, that is, those of the nation considered as a harlot. (Marg. Ref. e.) Nay, the people would not be allowed to inhabit JEHOVAH's favoured and good land, where he designed to dwell among his worshippers; (Marg. Ref. f. Notes, Lev. 18:24-30. Deut. 4:25-28. Josh. 23:14-16. Mic. 2:8-10.) some of them would migrate into Egypt, either in the time of famine, or when pressed by the Assyrians; the rest would be carried into Assyria, and there be constrained to live on food which was ceremoniously unclean, or even refuse and vile, being pressed with extreme necessity. (Marg. Ref. g-k. Notes, 8:13. Ez. 4:9-17. Dan. 1:8-16. Am. 5:25-27.)

V. 4-6. The Israelites would have no opportunity of pouring out wine-offerings to God, nor any wine to do it with; neither could they present any acceptable service, or have any communion with him. (Marg. Ref. l, m. Notes, Joel 1:9. 2:12-14.) Their sacrifices would either be totally interrupted, or would be "as the bread of mourners;" who being unclean could not eat of the holy things without violating the law. (Marg. Ref. n.) The show-bread would no longer be presented in "the house of the Lord in their behalf;" nor sacrifices offered for them. (Marg. Ref. o.) And what would they do, on their solemn feasts, when both the spiritual and carnal joy of them had ceased? For the prophet, as it were, beheld, and saw the people gone out of the land, to avoid impending destruction: and they would be collected together into Egypt, to die and be buried there; whilst their pleasant places, which were decorated or filled with silver, (as well as the other more humble tabernacles,) would soon be overgrown with nettles and thorns. (Marg. Ref. r-t. Notes, 10:7, 8. Is. 32:9-14, vv. 12-14. 34:9-15, v. 13.)

Egypt, &c. (6) (Marg. Ref. s.) Probably, numbers of the Israelites fled for refuge into Egypt, during the ravages of the Assyrians, and perished miserably there; as the Jews did, after the destruction of Jerusalem by the Chaldeans. (Notes, Jer. 41:16-18. 42:44.)

V. 7, 8. The prophets had long foretold these days of "visitation" and "recompense," and Israel would soon know the truth of their predictions: for they were even just arrived. (Marg. Ref. u, x. Notes, Ez. 7:2-7, 12, 13.) though they now counted "the prophet a fool," and the inspired servant of God a madman; because of their extreme depravity, and enmity to the Lord and his worship and service. Or, the event would show their false prophets, and preachers to inspiration, to have been fools and madmen, to whose delusions God had given up Israel, to punish the multitude of their crimes and their great hatred of him. Marg. and Marg. Ref. y-a. Notes, Mic. 2:11. Zech. 7:15-17.)—The prophet observed that "the watchmen of

23. y 8. Jer. 6:14. 8:11. 23:16, 17. Lam. 2:14. Ez. 13:10. Mic. 2:11. Zeph. 3:4. Zech. 11:15-17. § Heb. man of the Spirit. z 2 Kings 19:11. Jer. 29:26. Mark 3:21. Acts 26:14, 25. 2 Cor. 5:13. a Ez. 14:9, 10. 2 Thes. 2:10-12. b Cant. 8:3. h 6:26. Jer. 6:17, 31:6. Ez. 3:17, 18. 33:7. Mic. 7:4. Heb. 13:17. c 1 Kings 17:1. 18:1-36. 39. 22:28. 2 Kings 2:14, 21. 3:15-20. 4:1-7, 33-37, 41, 43. 5:14, 27. 16:18. 7:2, 19. 13:21. d 5:1. 1 Kings 18:19. 22:6, 11, 22, 23. Jer. 6:14. 14:13. Lam. 2:4. 4:13, 14. i Or, against. John 15:24. Rom. 8:7. e Is. 24:5. 31:6. f 10:9. Judg. 19:22-30. 20: 21. g 8:13. h 11:1. Ex. 19:4-6. Jer. 2:2, 3. 31:2. i 2:15. Num. 13:23, 24. Is. 28:4. Mic. 7:1. k Num. 25:3, &c. Deut. 4:3. Ps. 105:28. l 14:14. 1 Kings 16:31. Jer. 11:13. Rom. 6:21. m Num. 15:38. Deut. 32:17. Ps. 81:12. Ez. 20:8. Am. 4:5. n Gen. 41:52. 48:16-20. 49:22. Deut. 35:17. Job 18:5, 18, 19. o Ps. 58:8. Ec. 6:3. Am. 1:13. p 14. Deut. 28:18, 57. Luke 23:29.

Ephraim" (as Elijah, Elisha, Micaiah, and others,) had communed with his God, had him present and assisting him in his work, and wrought with him in "turning many to righteousness;" but these nominal watchmen or prophets were, in all their ways, like the snare of a fowler to entangle men to their ruin; as they increased the people's hatred of God and his worship, and thus brought down vengeance upon themselves and them, by their idolatry or hypocrisy.—The marginal reading, "hatred against the house of his God," gives the clearer sense.—Some give another turn to the verse: 'Ye falsely imagined that these prophets of Ephraim were sent of God, and had familiar acquaintance with him; but ye shall find them to be but as the snare of a fowler. Bp. Hall. 'God has delivered this people up to these delusions, as a just punishment of their many sins, and of the great hatred they have against God and his worship.' Louth. (Notes, Rom. 1:23-32. 2 Thes. 2:8-12.)—Watchman. (8) Notes, Is. 56:9-12. 62:6, 7. Jer. 6:16, 17. Ez. 3:17-19. Heb. 13:17.

V. 9, 10. The people of all the tribes of Israel were become as "deeply corrupted," as the men of Gibeah, who abused and murdered the Levite's concubine; or those of the tribe of Benjamin, who defended the perpetrators of that detestable crime, and so were almost wholly cut off; (Marg. Ref. e-g. Notes, Judg. 19-21;) and God would remember and visit the crimes of the generation, to whom the prophet spake, with like tremendous judgments. Indeed Israel in his first and best days, just before his entrance into Canaan, was as pleasing to God as grapes would be to a weary traveller in the parched desert; or as the first ripe figs, when being scarce they are the more valued. (Marg. Ref. h. Notes, Jer. 2:2, 3. Mic. 7:1-4.) Yet, even when the nation thus followed the Lord in the wilderness, a multitude of them were seduced by the Midianitish women, to frequent the temple of Baal-peor, and to separate themselves from the ordinances of God unto that shameful idolatry, and that abominable whoredom, which they loved better than the spiritual and holy worship of JEHOVAH: and they ever after chose such abominations, or idols, as suited their perverse and sensual inclinations. (Marg. Ref. i-m. Notes, Num. 25: Deut. 4:3, 4. 29:19, 20. Ps. 106:28-31. Am. 4:4, 5.)—'The Hebrew word, yinnazeru, were separated, alludes to the order of the Nazarites, who were in a peculiar manner set apart for God's service; . . . whereas these dedicated themselves to the service of that filthy idol Baal-peor, that shame, or shameful thing. (Jer. 11:13.)—Bosheth, shame, was a nickname for Baal: so Jerub-baal is called Jerub-besheth, 2 Sam. 11:21.' Louth. (Note, Judg. 6:31, 32.)

V. 11-14. Ephraim signifies fruitfulness: and the vast number, to which this tribe had increased, was its peculiar glory. (Marg. Ref. o-s. Note, 15-17.) By this distinction the Ephraimites seem to have been greatly elevated; but it was about to "fly away," speedily and irrecoverably, as a bird let loose. Their children would die as soon as they were born, or be stillborn or abortions; by which the nation would be gradually enfeebled and diminished: and of the small number that should grow up to maturity, the Lord would so bereave them by various judgments, that there should scarcely be any one left of them: for nothing but misery could ensue, when God had been provoked to depart from them in anger, and to deprive them of his gracious presence and protection. (Gen. 41:52. Notes, 48:17-20. 49:22-26. Num. 1:32-35. Deut. 33:17.) Indeed, Ephraim had been prosperous and replenished; and as pleasantly situated, as

12 I thought they bring up their children, yet will I leave them, that there shall not be a man left: yea, 'wo also to them when I depart from them!

13 Ephraim, 'as I saw Tyrus, is planted in a pleasant place: but Ephraim 'shall bring forth his children to the murderer.

14 Give them, O LORD: 'what wilt thou give? give them 'a miscarrying womb and dry breasts.

15 All their wickedness 'is in Gilgal: for there I hated them: for the wickedness of their doings 'I will drive them out of my house, I will owe them no more: 'all their princes are revolvers.

16 Ephraim is smitten, 'their root is dried up, they shall bear no fruit: yea, though they bring

forth, yet will I slay even 'the beloved fruit of their womb.

17 'My God will cast them away, 'because they did not hearken unto him: 'and they shall be wanderers among the nations.

CHAPTER X.

Reproofs of Israel's manifold sins, denunciations of terrible judgments, and exhortations to repentance, 1-15.

ISRAEL 'is 'an empty vine, he bringeth forth fruit unto himself: 'according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly 'images.

2 'Their heart is 'divided; now shall they be found faulty: 'he shall break down their altars, he shall spoil their images.

13. 16. Deut. 28: 32, 31, 32, 25. Job 27: 14. Jer. 15: 7. 16: 3, 4. Lam. 2: 20. P. Num. 26: 65. Judg. 1: 5. S. 6: 7. 13. Deut. 31: 17. 1 Sam. 16: 14. 28: 15, 16. 2 Kings 17: 18, 23. 18: 15. 20: 27. 28: 16. 10: 11, 13. 5: 16. 2 Kings 15: 16. Jer. 9: 21. Am. 7: 17. Zech. 1: 16. Mark 13: 17. Luke 21: 23. 24: 29. 1 Cor. 7: 26. ' Heb. *an empty vine that bears no fruit*. Job 21: 10. v. 4: 15. 12: 11. 19: 23. 5: 2-9. 10: 13. 1 Sam. 7: 16. 10: 14. 5: 15. Mic. 6: 5. ' I say unto you, 1: 23. 18. Zeph. 1: 8. ' I will drive them out of my house, I will owe them no more. 1 Kings 9: 7-9. 2 Kings 17: 17-20. Jer. 3: 8. 14: 15. 33: 21-26. Am. 5: 27. 1: 5. 1: 2. Is. 1: 43. Jer. 5: 3. Ez. 22: 27. Mic. 3: 11. Zeph. 3: 3. Acts 4: 5-7, 27, 5: 21. c. 11-13. Job 18: 16. Is. 5: 24. 40: 24. Mal. 1: 4. Heb. *the desires*. Ez. 24: 21. d. 2 Chr. 18: 13. Neh. 5: 19. Ps. 31: 14. Is. 7: 13.

Mic. 7: 7. John 20: 17, 28. Phil. 4: 19. e. 7: 13. 1 Kings 14: 15, 16. 2 Kings 17: 14-20. 2 Chr. 36: 16. Ps. 81: 11-13. Prov. 21: 1. Is. 45: 18. Jer. 25: 34. 26: 4-6. 35: 15-17. Zech. 14: 7-11. 14: 14. Acts 3: 23. f. Deut. 28: 64, 65. 32: 26. Am. 8: 2, 9. Jer. 7: 35. Jam. 1: 1. a. Is. 5: 1-7. Ez. 15: 1-5. John 15: 1-6. ' Or, *a vine emptying the fruit which it giveth*. b. Zech. 7: 5, 6. Rom. 14: 7, 8. 2 Cor. 5: 16. Phil. 2: 21. c. 2: 8. 8: 4, 11. 12: 8, 11. 13: 6, 7. ' Heb. *statues, or, standing images*. Lev. 26: 1. 1 Kings 14: 23. marg. ' 2 Or, *He hath divided their heart*. Is. 44: 18. 2 Thea. 2: 11, 12. d. 7: 8. 1 Kings 18: 21. Zeph. 1: 5. Matt. 6: 24. Luke 16: 13. Jam. 1: 8. 4: 4. 1 John 2: 15. Rev. 3: 15, 16. e. 5-8. 8: 5, 6. Jer. 43: 13. Mic. 5: 13. Zech. 13: 2. ' Heb. *behead*.

even the flourishing city of Tyre, which excited the admiration of all beholders: (Ez. 27: 3, 4.) but from this time they would educate children, and lead forth their young men to battle merely to be slain by their enemies. So that the prophet scarcely knew what to ask in their behalf; or could only entreat the Lord to give them "a miscarrying womb and dry breasts," as a less calamity than "bringing forth children for the murderer," or to be trained up in idolatry. (Marg. and Marg. Ref. u, x. Notes, Matt. 24: 19, 20. Luke 23: 26-31.)

V. 15-17. Gilgal, where their fathers first covenanted with God, after they had entered the promised land, and where his tabernacle once stood before it was removed to Shiloh, was at the time when the prophet wrote, become the repository of all kinds of idolatry and iniquity, whence they were diffused through the land on each side of Jordan: therefore the Lord abhorred them, and resolved to drive them out of his house, as an adulterous woman when divorced. (Marg. Ref. y-a. See on Note, 4: 15.) Nor would he any more love them, or specially favour them as a nation; seeing all their princes were revolvers, rebels, and apostates. Indeed the calamities were begun; their root was dried up, and their fruit would wither. When the Israelites were sentenced to fall in the wilderness, their children were preserved to inherit the promised land: but as Ephraim was to be finally rejected, even the beloved fruit of the womb would be slain with their parents, as those of the Canaanites had been. (Marg. and Marg. Ref. b, c. Notes, 11-14. Num. 14: 24-31. Ps. 90: 13-17.) God had determined to cast them off, because they would not hearken to him; and the remnant of them would be scattered as wanderers among the nations.—This was soon after fulfilled, respecting the kingdom of the ten tribes, and continues so to this day: and even such of them as were incorporated with the Jews, have with them been wanderers among the nations for many hundred years. (Marg. Ref. d-f. Notes, John 7: 31-36, v. 35. Jam. 1: 1.)—It is wonderful, that these prophecies, so often repeated, and so exactly descriptive of the present state of that favoured nation, after many revolving ages, do not more impress the minds of those who read them with admiration of the foreknowledge of God, and full conviction of the divine inspiration of the holy Scriptures.

All their princes, &c. (15) Above half the kings of Judah were pious rulers: but not one of the kings of Israel was so. (Preface I Kings.)

PRACTICAL OBSERVATIONS.

V. 1-10. Those who abide under the wrath of God, and continue to accumulate guilt and condemnation, can have no good cause to rejoice in temporal prosperity; but such as apostatize from the religion of pious ancestors, violate their own solemn engagements, and run into wickedness, in opposition to the convictions of their consciences, and the strivings of God's Spirit with them, have even less reason for joy than any other sinners; for to them belongs the deepest condemnation.—Abundance received as the reward of serving Mammon, or abused in making provision for men's lusts, will end either in most ruinous prosperity, or most distressing calamities.—They whose pampered bodies are rendered unclean by unlawful indulgence; may perhaps be reduced to the necessity of eating the most unclean and unwholesome food, through the extremity of indigence. (Note, Luke 15: 13-16. P. O. 11-16.)—But no famine is so dreadful as that of the soul: awful is the case of those who can perform no acceptable service to the Lord, but must either utterly neglect him, or render him such worship as he abhors: yet in this case we should all have been, had not the Son of God, by his incarnation, atonement, and intercession, opened us a door of access and acceptance through faith in his name.—Men may now despise the solemn days and ordinances of God, and dishonour every feast which aims to gratify their love of jovial

mirth, and sensual indulgence; but the utter want of every means of grace and hope of mercy, will make them know their value: and what will they then do? (Note, Am. 8: 11-14.) Thus multitudes hurry on to destruction; their bodies are gathered into the grave; their souls sink into hopeless misery; and their "pleasant places for their silver," as well as their commodious habitations, if not covered with thorns and nettles, yet pass into the hands of those who neither know nor care what is become of them. (Notes, Ps. 39: 6. 49: 10, 16, 17. Ez. 2: 18-23. Luke 12: 15-21, vv. 20, 21. 16: 27-31.) But the ministers of God, who foresee, and openly declare, these approaching days of visitation and recompense, must expect to be reviled as wild enthusiasts, or as weak and foolish men: for God leaves sinners under delusion, because of the greatness of their crimes and their enmity against him. But if worldly men deem the servants of God fools and madmen; these know and can prove them and their flattering teachers to be so. Happy are they, that have watchmen placed over them, who walk with God, seek his glory, do his work, and enjoy his assistance and blessing: many such there have been, and are; may "the Lord of the harvest" increase their numbers and prosper their labours! But more have been found crafty and selfish, ensnaring men in error and iniquity, and misleading them into the ways of ruin for their own mercenary ends; opposing, hindering, reviling, and persecuting the true servants of God; increasing men's hatred of him, and of each other; and thus disturbing and defiling even the house of the Lord. Alas! many parts of the church are as corrupted, in these and other respects, as Benjamin was in the days of Gibeah, and may expect similar visitations. At some times, and in some places, a people are formed by divine grace, who are peculiarly delightful to our holy God; but then a falling off commonly succeeds, and some "separate themselves to this shame," and others to that, according to the different "abominations which they have loved." Thus they go out from true believers, because they were not of them; and their glory soon vanishes and appears no more.

V. 11-17. How soon could our God insensibly waste the most populous nations! Nay, how often does he thus decrease them! and what awful instances of this has our eventful age exhibited! What an alloy it is to our comfort in our beloved children, to reflect for what purposes they may possibly be brought up and reserved! "This is a sore vanity;" but the best remedy of it is submission, and confidence in God, and a conscientious performance of our duty: especially in training up our families in the fear of God, and in seeking for them, as well as ourselves, "first the kingdom of God and his righteousness;" and setting them a good example. (Note, Gen. 17: 17-19. P. O. 16-22.) Surely it is far more desirable to be written childless, than to bring up children in the service of sin and Satan! and they, who provoke God to depart from them, can reasonably expect nothing but wo for themselves and their offspring, here and hereafter.—The Lord will drive impenitent and hypocritical professors of Christianity with abhorrence out of his house, and "love them no more;" his wrath dries up the root and withers the fruit of all our comforts: and the poor scattered Jews, whom God cast off because they did not hearken to him, and whom he has condemned to be "wanderers among the nations," are a daily warning to us to beware, lest we neglect or abuse his gospel: for how then could we escape a similar, or even a far more terrible condemnation? (Notes, Ps. 59: 11-13, v. 11.)

NOTES.—CHAP. X. V. 1-3. Israel had often been compared to a vine, which is valuable only for its fruit; but the nation was become "an empty vine," which brought no fruit to perfection. (Marg. and Marg. Ref. a, b. Notes, Ps. 80: 13-13. Is. 5: 1-7. Ez. 15: 1.) They not only spent their abundance on themselves; but even their apparent good works sprang from ostentation, or other selfish motives, and

3 For now they snail say, 'We have no king, because we feared not the LORD; what then should a king do to us?

4 They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall fear because of the calves of Beth-aven: for the people thereof shall mourn over it, and the priests thereof that rejoiced on it, for the glory thereof, because it is departed from it.

6 It shall be also carried unto Assyria, for a present to king Jareb: Ephraim shall perceive shame, and Israhel shall be ashamed of his own counsel.

7 As for Samaria, her king is cut off as the foam upon the water.

8 The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.

7:13-19. Rom. 1:31. 2 Tim. 3:3. h Deut. 29:14. Is. 5:7. 59:14-15. Am. 5:7. 6:12. Acts 8:23. Heb. 12:15. Rev. 8:10, 11. 18:5, 6. 13:2. 1 Kings 12:28-32. 2 Kings 10:29, 17:16. 2 Chr. 11:15. 13:8. k 4:15. 5:8. Josh. 7:2. 1 Judg. 18:24. Rev. 18:11-19. Or, Chemarim. 2 Kings 23:5. marg. Zeph. 1:4. m 1 Sam. 4:21, 22. Acts 19:27. n 5:8. Is. 46:1, 2. Jer. 43:12, 13. Dan. 11:8. o 5:13. 2 Kings 17:3. p 4:19. Is. 1:29. 44:9-11. 45:16. Jer. 2:26, 27, 36, 37. 3:24, 25, 48. 13. Ez. 36:31-32. q 11:6. Job 18:7. Is. 30:3. Jer. 7:24. Mic. 6:16. r 1 Kings 21:1. 2 Kings 1:3. s 2 Kings 13:30. 17:4. t Heb. the face of the water. Jud. 3. 15. 4:15. 5:8. u Deut. 9:21. 1 Kings 12:28-30. 13:34. 14:16. Am. 6:14. Mic. 1:5, 13. Is. 1:21. Is. 32:13. 31:15. v 1 Kings 13:2. 2 Kings 23:15. 2 Chr. 31:1. 34:5-7. z Is. 2:19. Luke 23:30. Rev. 6:16. 9:6. a 9. Judg. 19:

not from regard to the glory and will of God. (Notes, Matt. 6:1-5.) In proportion as they were enriched by the produce of their good land, they multiplied altars and images; which had a goodly show of devotion, but were an abomination to the Lord. (Marg. and Marg. Ref. c. Notes, 8:14. 12:10-14. v. 11.) They vainly attempted to divide their hearts between him and idols, which were his rivals; and thus they were found guilty of violating the covenant of God, and of forfeiting all the blessings of their relation to him. (Marg. and Marg. Ref. d. e. Notes, 1 Kings 18:21. 2 Kings 17:7-11, 33-40. 18:22. Matt. 6:24. Jam. 1:5-8.) By the Assyrians, he would certainly destroy their altars and images; and they should be left without any king to head or protect them, and be forced to confess that, because they "had not feared the Lord," no king could do any thing effectual to preserve them from ruin. 'A king cannot protect us, if God be against us.' Louth. (Marg. Ref. Notes, 8:2-4. 2 Kings 15:16-30. 17:1-4.)

V. 4. The Israelites, in professing to covenant with God, or make vows to him, spake lies, and joined perjury to hypocrisy. In swearing allegiance to their princes, they concealed the most treacherous intentions; and all their civil compacts and decisions were conducted with fraud and perjury. Thus, even the administration of justice (as it should have been,) sprang up, like pestiferous hemlock in the furrows of the field; and tended to diffuse, still more widely, deceit, injustice, impiety, and misery, throughout the whole land. (Marg. Ref. g. h. Notes, Am. 5:7-13. 6:12-14. Mic. 3:1-4.) 'Injustice being publicly countenanced, encourages the same practices in private men's dealings; thus instead of judgment and fair dealing, injustice increases every where, as bitter and poisonous weeds grow up in a field where there is no care taken to destroy them.' Louth.—Hemlock.] Notes, Deut. 29:18. Heb. 12:15-17.

V. 5, 6. The inhabitants of Samaria would be seized with terror, when they heard that the golden calves, which had been worshipped at Beth-aven, or Beth-el, and Dan, were carried off by the invaders, or given to the Assyrian king. The people would deeply regret the loss of their idols; but the priests, who had rejoiced in the emolument and credit which they had derived from that idolatry, would have more substantial cause for mourning, when their gains and their glory were all taken away together. For the gold of the calves would be sent to the king of Assyria, as a present, or oblation out of the spoil of the conquered nation; and this would turn to the shame of the doing idolaters, who took counsel to worship dead images which could not protect themselves, in preference to the living, true, and almighty God. (Marg. Ref. i-m. Notes, 8:5, 6. 11:5-7. 13:1, 2. 2 Kings 17:2.)—The word, rendered priests, is Chemarim: these were certain idolatrous priests, who were clothed in black, when they offered sacrifices. (Marg. and Ref. Notes, 2 Kings 23:5. Zeph. 1:4.)

Jareb. (6.) Chap. 5:13. there it probably means Tiglath-pilezer, . . . unto whom Menahem took himself for safety; and here it seems to denote Shalmaneser, who took the Israelites under his protection, by making them tributaries.

Louth. (Note, 5:13, 14.)

7, 8. Perhaps Hosea the last king of Israel was here meant. After various revolutions, and an interregnum of some continuance, that kingdom seemed in a hopeful way of attaining tranquillity and prosperity, under his government;

9 O Israel, thou hast sinned 'from the days of Gibeah: there they stood: the battle in Gibeah against the children of iniquity did not overtake them.

10 It is in my desire that I should chastise them; and the people shall be gathered against them, when they shall bind themselves in their two furrows.

11 And Ephraim is as a heifer that is taught and loveth to tread out the corn; but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plough, and Jacob shall break his clods.

12 Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come, and rain righteousness upon you.

13 Ye have ploughed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

14 Therefore shall a tumult arise among thy

22-30. 20:5, 13, 14. b Judg. 20:17-48. c Gen. 6:5. 8:21. Zeph. 3:6, 7. Matt. 23:31, 32. d Deut. 28:63. Is. 1:34. Jer. 15:6. Ez. 5:13, 16, 42. e 8:11, 10. Jer. 16: 16. 21:4. Ez. 16:37. 23:10, 48, 47. Mic. 4:10-13. Zech. 14:3. Matt. 22:7. Or, I shall bind them for their two transgressions, or, in their two habitations. f 4:16. Jer. 50:11. g 2:5. 3:1. 9:1. Deut. 25:4. (rom. 16:18. h 11:4. i Heb. the beauty of her neck. 12 Chr. 28:5-8. Is. 28:24. k 8:7. Ps. 126:5, 6. Prov. 11:18. Ec. 11:6. Is. 32:20. Jam. 3:18. 1 J. 4:3, 4. m Ps. 105:4. Is. 31:1. 55:6. Jer. 29:12-14. 30:4, 5. Am. 5:1, 6, 8, 14, 15. Zeph. 2:1-3. Luke 13:24, 25. n 6:5. Ps. 72:6. Is. 5:6. 30:23. 44:3, 45:8. Ez. 34:26. Acts 2:18. 1 Cor. 3:6, 7. o 8:7. Job 4:8. Prov. 22:8. Gal. 6:7, 8. p Prov. 1:31. 12:19. 15:20, 21. 19:5. q Ps. 52: 7. 62:10. r Ps. 33:16. Ec. 9:11. s Is. 2:21-4. 33:14. Am. 3:6, 9. 9:5.

but these promising appearances resembled those airy bubbles, that form the foam on the top of the water; and they soon vanished and came to nothing by the slaughter of the king. (Note, 2 Kings 17:1-6.) Then the high places of Aven, (or Beth-aven, Note, 5:8-10) would be destroyed; and whilst thorns and thistles overgrew their desolated altars, (Marg. Ref. u-y. Note, 9:4-6) the terrified worshippers would call upon the hills and mountains to crush or cover them from impending and more tremendous vengeance. (Notes, Is. 2:19-21. Luke 23:26-31. Rev. 6:15-17.)

V. 9-11. The disposition of Israel had, in succeeding ages, resembled that of the Benjamites in the days of Gibeah. (See on Note 9:9, 10.) The men of Gibeah stood to what they had done, and the Benjamites stood by them in it; and thus Israel had always obstinately persisted in the most atrocious abominations. Though the last battle in Gibeah almost destroyed the tribe of Benjamin; yet it did not overtake and extirpate the children of iniquity: for many still remained from age to age in Israel, to copy that detestable example. (Marg. Ref. a-c. Notes, Gen. 6:5. 8:20-22. v. 21. Judg. 20:29-48.) The Lord had therefore formed a determined purpose to punish them, as even taking pleasure in so doing. (Notes, Deut. 28:63. Is. 1:21-24. Ez. 5:13.) The people of Assyria, with their allies, would gather at his call against them; when by their idolatry they had bound themselves for slavery, as the oxen are confined to labour up and down the two furrows of the field. Ephraim indeed was like a heifer, who had been taught, and loved, to tread out the corn; which was not hard labour, and was attended with the liberty of eating it; that is, the Israelites loved the privilege and temporal advantages of being the people of God, but they were not disposed to labour or self-denial in his service. By milder discipline, God had attempted to train them to obedience, as the husbandman gently causes the yoke to pass upon the fair neck of the young heifer, to prepare her for the work; but as that did not effect the purpose, he would reduce them to great hardships, like those endured by beasts of burden, or used to ride on, as horses, or asses, or camels: and even Judah and the whole house of Jacob would be brought into bondage by the Assyrians and Chaldeans, as if they were set to plough and to break the clods; seeing they had quarrelled with the easy yoke of God's commands. (Marg. and Marg. Ref. g-i. Notes, Deut. 25:4. Matt. 11: 28-30.)

They shall bind themselves, &c. (10.) Or, "when I shall bind them for their two transgressions," or, "in their two habitations." Marg. Beth-el and Dan, where the two golden calves were placed, were the "two habitations." Ev rais deux abikias avrois. Sept.

V. 12, 13. No way remained, to the Israelites and Jews, of escaping the threatened judgments, except by "sowing to themselves in righteousness." Repentance and conversion from sin, attendance on the ordinances of God, and obedience to his commandments, would be like sowing good seed, which would yield an increase for their own advantage; and in this way, though they could not merit any thing from God, they might hope and wait for his merciful acceptance, as their harvest. (Notes, 8:7, 8. Ps. 126:5, 6. Prov. 11:18. Ec. 11:3-6. Gal. 5:10, v. 7, 8.) But their hearts resembled fallow ground, hard and unbroken, and covered with noxious weeds; so that, unless they were humbled and broken for sin and cleansed from worldly lusts and affections, they could not

people, and all thy fortresses shall be spoiled, "as Shalman spoiled Beth-arbel in the day of battle: "the mother was dashed in pieces upon her children.

15 So shall Beth-el do unto you because of your great wickedness: in a morning shall the king of Israel utterly be cut off.

CHAPTER XI.

Israel's ingratitude to God for his benefits, 1-4. His judgments on them, 5-7. Intimations of mercy, 8-11. Judah's fidelity, contrasted with Israel's treachery, 12.

WHEN Israel was a child, then I loved him, and called my son out of Egypt.

t 2 Kings 17:6, 18:9-10. Jer. 48:41. Nuh. 3:12. Hab. 1:10. u 2 Kings 18:33, 34, 19:11-13. x 13:16. Gen. 32:11. Is. 13:10-15. Jer. 13:14. Neh. 1:1. y 5. Am. 7:9-11. z Heb. the evil of your evil. Rom. 7:13. z 3:7. Is. 16:14. a 2:15. Deut. 7:7, 8. Jer. 2:2. Ez. 16:6. Mal. 1:2. b Ez. 4:22, 23. Matt. 2:15. c 7. Deut. 28:2-4. 1 Sam. 8:7-9. 2 Kings 17:13-15. 2 Chr. 36:15, 16. Neh. 9:80. Is. 30:9-11. Jer. 35:13. 44:16, 17. Zech. 1:4-6. 7:11, 12. Luke 13:34. John 8:19-21. Acts 7:51, 52. 2 Cor. 2:15, 16. d 2:13. 13:12. Judg. 2:13. 3:7. 10:6.

receive the good seed of God's word, nor bring forth the fruits of righteousness: but self-examination, watchfulness, prayer, confession and mortification of sin, would "break up this fallow ground," and eradicate these weeds. (*Marg. Ref. k, l. Notes, Jer. 43:1. Matt. 13:20-23.*) They had too long delayed this needful duty; and it was full time for them to seek the Lord, and his favour and help, by earnest prayer: thus they might expect, that he would give the increase by the influences of his Spirit, and "come and rain righteousness upon them." (*Marg. Ref. m, n. Notes, 6:1-3. Ps. 72:4-7. Is. 55:6, 44:3-5. 45:8.*) But, on the contrary, they had long bestowed abundant pains in the practice of wickedness; as if they had ploughed and sowed, in order to get a crop of iniquity; and in consequence they had eaten the fruit of their own lies, and hypocrisy, and idolatry. They trusted in their own projects and heathen alliances, and in numerous and valiant forces; but, as they had neglected God and his service, these confidences would certainly fail them. (*Marg. Ref. r. Notes, 8:14. 2 Kings 17:1-6.*)

Sow, &c. (12) ΣΥΡΓΑΡΕ ΙΝΑΡΟΙΣ ΕΙΣ ΔΙΚΑΙΟΥΝΝΗ. Sept. This is a literal translation. (*Note, Ps. 24:3-8.*)—*Way, &c.* (13) *Am. 8:14. Marg.*

V. 14. Intense divisions and foreign invaders would soon combine to ruin Israel. All their strongholds would fall into the hands of the enemy, and their inhabitants would be treated with the same savage cruelty with which Shalman (or Shalmaneser) had desolated Beth-arbel, when he took it by assault, and slew indiscriminately all the wretched inhabitants. Nor could Beth-el and its idols do any thing for them better than this; for it was the source and substance of their enormous wickedness. (*Marg. Ref. s-x. Notes, 5:6. 13:15, 16.*) And after a night of adversity, when they thought the morning of prosperity was come, under the government of Hosea, he would suddenly be cut off, and the whole people left defenceless in the hands of their enemies.—Beth-arbel was a place in Armenia, famous afterward for the defeat of Darius the last king of Persia, by Alexander. . . The Hebrew reads, *Because of the evil of your evil.* That language expresses the greatness of any thing by repeating the word over again. The same expression is used by St. Paul; (*Rom. 7:13.*) "That sin might become exceeding sinful;" that is, hereby it might appear how full of evil our natural corruption is. *Louth.* (*Marg. Note, Rom. 7:13, 14.*)—*In a morning.* (15) בִּשְׁבֹר. 'The expression in the Hebrew denotes the first appearing of the morning.' *Louth.* (*Note, Is. 8:20.*)

PRACTICAL OBSERVATIONS.

Those who seek their own credit or worldly profit in religious duties, will be accounted unfruitful branches of the true Vine; for all who abide in Christ bring forth fruit to the glory of God and the benefit of mankind. Alas, in this view how empty a vine is the visible church even to this very day! How little of the genuine fruits of righteousness grow up to it!—Human nature is prone to multiply crimes, as God multiplies his favours; and fruitful fields and a good estate, or a flourishing trade, commonly occasions the increase of avarice, pride, sensuality, and impiety. They who attempt to share their hearts between God and Mammon will surely "be found faulty," and condemned as hypocrites: for we should give the Lord the whole; and then love others for his sake, and according to his commandment; and so love him in all, and do all to his glory. (*Notes, Ez. 20:3. Deut. 6:5.*)—Every idolized dependence will soon be torn from those who fear not God: and what indeed could a king, or even a kingdom, or "all the kingdoms of the world, and the glory of them," do for those, who have him for their enemy?—Hypocrisy, perjury, or treachery in oaths and covenants, convert the most sacred observances into the most atrocious crimes, and corrupt the very fountain of law and justice, rendering it the source of most cruel oppression.—They who rejoice in iniquity, prepare terror and sorrow for themselves: for all created glories are transient, and soon depart, pass into other hands, and leave those ashamed who confided in them. All earthly prosperity is but a collection of bubbles, and is soon destroyed "like the foam upon the water;" and soon will haughty sinners call upon the rocks and mountains to hide them from the face of that angry Judge, whom they now

2 As they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images.

3 I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them.

4 I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat upon them.

5 He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return.

1 Kings 16:31, 32. 18:19. 2 Kings 17:16. e 1 Kings 12:33. Is. 65:7. Jer. 18:15, 14:1. Ez. 15:4. Num. 11:11, 12. Deut. 1:31. 8:2. 32:10, 11. Is. 46:7. 63:9. Acts 13:18. g 2:8. 7:1. 14:4. Ez. 15:26. 23:25. Is. 1:2. 30:26. Jer. 8:22. 30:17. h Cant. 1:4. Is. 68:9. John 6:44. 12:32. 2 Cor. 5:14. 12 Sam. 7:14. k Lev. 26:13. l Heb. lift up. 12:8. Ps. 78:23-25. 105:40. John 6:32-58. m 7:16. 8:13. 9:3, 5. n 5:13. 10:6. 2 Kings 15:19, 29. 17:3-6. 18:11. Is. 8:6-8. Am. 5:27. o 5:1. 2 Kings 17:13, 14. 18:12. Jer. 8:4-6. Am. 4:6, 8-10. Zech. 1:4-6.

despise, when he speaks to them in the mild language of a merciful Saviour.—In every age, even in the visible church, we meet with those who copy and emulate the crimes and infamy of the most atrocious sinners of ancient times: nor can any judgments on earth so extirpate "the children of iniquity," that none shall be found who do evil and stand to it. But the Lord will punish all such; and their sins will form those chains, in which they shall be bound, and delivered up into the hands of their enemies.—Those who love the privileges of the gospel alone, or the temporal advantages of a religious profession, and do not love to draw in the yoke of evangelical obedience, and will not be induced to it by fatherly corrections, must expect to meet with severe treatment: and such as refuse the liberty of God's service must fall into the drudgery and oppression of Satan and their own lusts.—However men may deceive themselves, it is most certain, that "accordingly as a man sows, so also shall he reap;" and our "sowing unto righteousness" will abound to our own account, and we shall "reap in mercy." Men should then be exhorted to "break up the fallow-ground" of their hearts, that they may be prepared to receive the seed of God's word, and to give it root and nourishment, that it may produce an abundant increase.—It is time, that sinners entered upon this: for none can tell how soon the seedtime may be lost, and the hopes of the harvest gone for ever: and though the Lord alone can "come and rain righteousness upon us;" yet it is our duty to use all means, in spiritual as well as in natural things. As for those, who "plough wickedness and reap iniquity," in their unjust gains or forbidden pleasures; they will soon "eat of the fruit of their own ways, and be filled with their own devices." Nor can their confidence in their own abilities, or in the multitude of the mighty or the renowned who are of their mind, and who patronize and encourage them, protect them against the wrath of God.—Alas! what exquisite miseries do men's sins bring upon them, even in this world! Are nations rendered a scene of tumult and bloodshed? Are strong holds spoiled, and women and children murdered? Are kings cut off, and their subjects enslaved? Sin alone has done all this mischief, and these are but a small specimen of its dreadful triumphs. Let us then with humble grateful faith, look to "the Lamb of God, who taketh away the sin of the world."

NOTES.—CHAP. XI. V. 1. In the infancy of the nation, when Israel was weak and enslaved in Egypt, God manifested his distinguishing love of him, acknowledged him for his son, and called him out of Egypt by the hand of Moses and Aaron. (*Notes, Ex. 4:22, 23. Jer. 2:2, 3. Ez. 16:3-14. 20:1-10.*) As this was typical of the true Israel's conversion from the bondage of sin and Satan, to the liberty of God's children, through his peculiar love to them; so it also prefigured the bringing up of the only begotten Son of God out of Egypt, whither he had been driven by Herod's cruelty; that he might in the Lord's land perform the whole work of our redemption. (*Note, Matt. 2:13-15.*) 'Israel is called God's son, and his first-born: (*Ez. 4:22, 23.*) and therein was an eminent type of the Messiah, in whom all God's promises are fulfilled. This prophecy is applied by St. Matthew, (23:5.) to our Lord's return out of Egypt, . . . and the literal sense of the words does more properly belong to him, than to Israel; which is observable in many other prophecies, which can but improperly be applied to those of whom they were first spoken, and, taking them in their true and genuine sense, are only fulfilled in Christ. (*See particularly Ps. 22:16-18.*) *Louth.*

V. 2. The perverse and ungrateful Israelites, after their deliverance out of Egypt, refused to hearken to the prophets of God who called them to cleave to his service: nay, they were rather impelled, by resentment and enmity, to more decided rebellion and apostasy, and to run into various kinds of idolatry. (*Marg. Ref. Notes, 5-7. 2:10-13. Num. 25:1-8. Judg. 2:11-13. Jer. 44: Ez. 16:15-22. 20:13-26.*) In like manner, the Jews afterwards walked directly contrary to the preaching of Christ and his apostles.

V. 3, 4. The Lord had all along treated Israel, even the revolted ten tribes, with the tenderness of a nursing mother to her young child. He upheld them from falling, carried them above their difficulties, and taught them how they

6 And the sword shall abide on his cities, and shall consume his branches, and devour them, cause of their own counsels.

7 And my people are bent to backsliding from me: though they called them to the most High, none at all would exalt him.

8 How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? My heart is turned within me, my repentings are kindled together.

9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for

10:14, 13:16, Lev. 26:31, 33, Deut. 28:52, 39:25, Jer. 5:17, Mic. 5:11, q. Ps. 50: 11-16, Is. 9:14, 18:5, 27:10, 11, Ez. 15:2-7, 20:47, Mal. 4:1, r. 10:6, Ps. 106: 39, 43, Is. 30:1, a. 4:16, 14:4, Pa. 78:57, Prov. 14:14, Jer. 3:6, 8:11, 8:5, 14:7, 2:7, 16, 2 Chr. 30:1-11, Ps. 81:11, Am. 5:4-6, 14:15, * Heb. together they exalted me, v. 64, Jer. 9:7, Lam. 3:33, Matt. 23:37, Luke 19:41, 22, z. Gen. 14:8, 19:24, 25, Deut. 29:23, Is. 1:9, 10, Am. 4:11, Zeph. 2:9, 2 Pet. 2:6, Jude 7, Rev. 11:8, 18:18, y. Deut. 32:35, Judg. 10:16, 2 Sam. 24:16, 2 Kings 13:23, Ps. 106:45, Is. 63:15, Jer. 3:12, 31:20, Am. 7:3-6, z. Lam. 1:20, a. 14:4, Ez. 32:10, 14:4, Deut. 32:26, 27, Ps. 78:38, Is. 27:4-8, 48:9, Jer. 30:11, 31:1-3, Ez. 20:8, 9, 13,

ought to walk in order to please him; 'as a mother doth teach her child to go, leading it by the arms.' (*Marg. Ref. f. Notes, Deut. 1:29-31, v. 31. 8:1-3.*) He had also healed their breaches and afflictions, though they did not know, or thankfully acknowledge, him as their Healer. (*Marg. Ref. g. Note, 6:1-3.*) Indeed he still drew them towards him, not by those violent methods, which are sometimes used with brutes; but by such cogent arguments, such tender persuasions, such constraining motives and obligations, as were suited to work on the understanding, will, and affections of rational creatures. (*Notes, Cant. 1:4. Jer. 31: 3-5, v. 3. John 6:41-46, vv. 44, 45. 12:27-33, v. 22.*) Especially his continued love towards them was suited to draw them to repentance, confidence, and obedience: for he not only plentifully provided for their wants, but carefully removed every impediment to their comfortable enjoyment of his bounty: as the husbandman takes off the yoke and unmuzzles the ox, which has finished his labour: as well as lays the provender before him. (*Marg. and Marg. Ref. h-1. Note, Rom. 2:4-6, v. 4.*) The continued and persevering kindness of God to Israel, rather than, any particular instances seems intended.

V. 5-7. The Israelites had a strong attachment to Egypt; and probably intended to migrate thither, when pressed by the Assyrians. (*Notes, 9:1-3. Jer. 41:16-18.*) They would not however be sent back as a nation, to that house of bondage; (though probably many individuals fled thither and died there; but the Assyrian king would acquire the dominion over them; seeing they refused to return to the worship of JEHOVAH: and his authority would be that of the sword, abiding on their cities and villages, desolating them and devouring the inhabitants. This would be the effect of their own counsel, in refusing submission to the Assyrians, and in seeking help from the Egyptians. (*Note, 2 Kings 17:4-6.*) Though they were called the people of JEHOVAH, they were bent to backside or apostatize from him. This was the constant bias of their minds, and they were obstinate in it; so that, though the prophets earnestly called them to the worship of the "most high" God, none of them would exalt or honour him, but all of them preferred their worthless idols to him. (*Marg. Ref. Note, 2.*)

Bent to, &c. (7) "My people are in suspense because of their backsliding from me." Either they are in continual anxiety, because of my displeasure; or else they are irresolute, and halt between God and their idols: *Louth.* (*Notes, 2: 7: 13-16, 10:1-3. 1 Kings 18:21. Matt. 19:16-22. Acts 24: 24-27. 26:24-29.*)—Perhaps the invitation, which Hezekiah sent to the ten tribes, to come and join in celebrating the pass-over, may be alluded to. (*Note, 2 Chr. 30:6-11.*)

V. 8-11. Strict justice demanded, that Israel should be rendered as Admah and Zeboim, which were destroyed along with Sodom and Gomorrah, by fire from heaven; so that none escaped; and the place where they had stood was rendered ever after a monument of divine vengeance. (*Marg. Ref. x. Notes, Gen. 14:1-3. 19:24-26. Deut. 29:21-25, v. 23.*) But mercy objected to this righteous severity; for how could the Lord give up his Israel to such universal and dire destruction? (*Marg. Ref. u.*) Speaking after the manner of men, his bowels were moved, and his heart pained and even "turned within him" at the thought; so that his repentings (or disposition to relent and mitigate the sentence) were excited along with his holy indignation. (*Marg. Ref. y, z. Note, Jer. 31:18-20.*) He would not therefore execute the fierceness of his anger in so undistinguishing a manner; nor return by one stroke after another, utterly to destroy Ephraim. (*Note, Jer. 30:10, 11.*) For, being "God and not man," of infinite perfection in wisdom and mercy, as well as in justice and holiness, he knew how to moderate and regulate his indignation, and to glorify all his perfections in his dealings with them. (*Marg. Ref. c. Notes, Mal. 3:5-6. Rom. 11:25-32.*) He had dwelt "in the midst of them," as the Holy One of Israel; and it would not consist with his glory to destroy them, as he had done Sodom and the neighbouring cities, without sparing any rem-

I am God, and not man; 'the holy One in the midst of thee: and I will not enter into the city.

10 They shall walk after the Lord: the shall roar like a lion: when he shall roar, then the children shall tremble from the west.

11 They shall tremble as a bird 'out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the Lord.

12 Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints.

14:21-23, b. 1 Sam. 26:8, 2 Sam. 20:10, c. Num. 23:19, Is. 5:5-9, Mic. 7:18-20, Mal. 3:6, Rom. 11:28, 29, d. Is. 12:6, Ez. 37:27, 38, Zeph. 3:13-17, e. Is. 2:5, 49:10, Jer. 2:2, 7:6, 9, 31:5, Mic. 4:5, Zech. 10:12, Jon. 3:12, Rom. 8:1, 2 Pet. 2:10, f. Is. 41:14, 42:13, Jer. 25:30, Joel 3:16, Am. 1:2, 8:4, 8, g. Job 37:1, Ps. 7:11, 119:120, Is. 64:2, Jer. 5:22, 38:9, Hab. 3:16, Acts 24:25, h. Zech. 8:7, 13:5, 9:3-6, Is. 11:11, Zech. 10:10, k. 7:11, Is. 60:8, l. Jer. 31:12, Ez. 28:25, 26, 36:33, 37:31, 25, Am. 9:14, 15, Ob. 17, m. 7:16, 12:7, Ps. 78:36, Is. 29:13, 44:20, 59:34, Mic. 6:12, n. 4:15, 2 Kings 18:4-7, 2 Chr. 28:39, o. Gen. 32:28, 1 Cor. 6:2, Rev. 1:6, 3:21, 5:10, p. ↑, *most holy.*

nant; or to make them perpetual desolations: he would not enter Samaria, or their other cities, in this tremendous manner. Some of the people should survive the catastrophe, and be incorporated among the Jews, or otherwise be brought into the church, who in future times would "walk after the Lord." When his terrible and powerful voice should be heard among them, as the roaring of a lion, Israel in after-times would tremble throughout their dispersions, like the birds of the air, or the dove, the most timid of them: and being thus brought to fear and to submit to him, they would be reinstated in the church, and perhaps in their own land. This is evidently a prediction of the future conversion and restoration of Israel: and not merely of their return from Babylon, or of any subsequent events, which have hitherto occurred. (*Notes, 3:4, 5. Is. 11:11-16. 12:27, 12:13, 60:8-14. Jer. 32:39-41. Ez. 16:52-63. 34:23-31. 36:20-28. 37: 20-28, 39:23-29. Joel 3:9-17. Am. 9:13-15. Mic. 7: 11-20. Zeph. 3:18-20. Zech. 14:10, 11.*)

V. 12. All the religious professions and services of Israel were lies and hypocrisy, with which they compassed and offended God. But in Judah the princes wrought with God and ruled for him; and, as they regarded his laws, they had great influence with him; and the people were faithful with the saints, or followers of their pious progenitors. (*Note, Deut. 33:3.*) This was written probably at the time of Hezekiah's reformation, and was an intimation of his deliverance from Sennacherib's invasion. (*Marg. and Marg. Ref. Notes, 2 Kings 18:4-6. 2 Chr. 29:12-19, v. 15, 36. 30:12, 15, 21-27. 31:5-8.*)

PRACTICAL OBSERVATIONS.

The care of the Lord over us, from our earliest infancy should induce us to grateful obedience and holy worship; and it will tend to our condemnation if it have not this effect. But his love to his church of redeemed sinners from the beginning, and especially in giving his Son to become incarnate, and to pass through hardships and sufferings, from his birth in the stable to his death upon the cross, should principally encourage our hopes, and engage our affections to him. Yet alas! many, who are favoured with abundant means of becoming acquainted with this "love of God our Saviour" towards fallen man, turn away from him as if he were an enemy, and prefer their lusts and idols to his unsearchable riches and unspeakable kindness! They indeed alone are truly happy, whom he teaches by his Spirit, upholds by his power, and causes to walk in his ways. They do not always know at first to whom they are indebted for these beginnings of healing and salvation; but they will at length acknowledge him, as the Author and Finisher of that blessed work. He neither finds sinners willing to be saved in his humbling, holy method, nor does he force salvation upon them against their will: (*Note, Phil. 2:12, 13.*) but he draws them in the most rational, tender, and persuasive manner: rendering his arguments, warnings, motives, and encouragements efficacious, by the influences of his Holy Spirit. In the gospel, he sets his rich provisions before them; and by his grace, he takes away prejudice, pride, hardness, and blindness of heart, the carnal mind, and the love and dominion of sin, and creates an appetite for the blessed feast; and so they feed and live for ever. But they, who have only outward advantages, "not knowing that the goodness of God leadeth them to repentance," proceed with a hard and impenitent heart, to treasure up wrath against the approaching day of wrath. For miseries in various forms await those who refuse to return to God, and their own counsels serve only to bring ruin upon them. (*Note, Jer. 2:14-19.*)—But alas! how "bent to backsliding" are even God's professing people! Notwithstanding the labours of ministers to call people to the service of the most High! there are very few in comparison, who cordially honour him, and give him the throne in their hearts. So that he might justly give up even a great part of the visible church, as he did Admah and Zeboim; nay, "it is of his mercy, that we are not all consumed." (*P. O. Lam. 3:21-41.*) But his compassions are free and infinite: he pities the miseries, forgives the sins, moderates the corrections of his offending

CHAPTER XII.

Ephraim and Judah are reproved, 1, 2. The conduct of the nation exposed, by comparison with that of their pious ancestor Jacob, whom God especially favoured: and a call to repentance, 3-6. Ephraim's crimes and ingratitude provoke God to punish him, 7-14.

EPHRAIM ^afeedeth on wind, and followeth after the east wind: ^bhe daily increaseth lies and desolation; ^cand they do make a covenant with the Assyrians, and oil is carried into Egypt.

2 The Lord hath also ^da controversy with Judah, ^eand will ^fpunish Jacob according to his ways; ^gaccording to his doings will he recompense him.

3 ^hHe ⁱtook his brother by the heel in the womb, and by his strength he ^jhad power with God:

4 Yea, he had power over ^kthe Angel, and prevailed: he wept, and ^lmade supplication unto

a 6, 7. Job 15:2, Jer. 22:92, b 11:12, c 5:13, 7:11, 2 Kings 15:19, 17:4-6, Is. 30:6, 7, 57:9, d 4:1, Jer. 25:31, Mic. 6:2, e 2 Kings 17:19, 20, Is. 8:7, 8, 10:6, Jer. 3:8-11, Is. 23:11, &c. 31:32, f Heb. *visit upon*, 2:13, 8:13, 9:9, Is. 10:12, 24:21, *margine*, Is. 31:1, 99:18, Mat. 16:27, Rom. 2:8, g Gen. 25:26, Rom. 9:11-19, h Heb. *was prince, or, loved himself*, princely, Gen. 32:21-23, Jam. 5:16-18, h Gen. 32:29, 30, 48:15, 16, Ex. 3:2-5, Is. 63:9, Mic. 8:1, Acts 7:30-35, i Gen. 32:9-12, Heb. 5:7, k Gen. 28:12-19, 35:9-15, l Ps. 66:6, 1 Thes. 4:7, Gen. 6:13-18, m Gen. 28:16, 29:30, 35:7, v. Is. 15, Ps. 134:18, Is. 42:8, o 11:1, Prov. 1:3, Is. 31:6, 55:6, 7, Jer. 3:14-22, Lam. 3:34-41, J. 1:12, Zech. 1:3, Acts 2:38, 26:20, v. 4:1, Prov. 21:3, Is. 32:7, 1:16, 17, 8:8-11, Jer. 22:15, Am. 5:21, Mic. 6:8, Zech. 7:9, 10, 8:16, 17, J. 1:17, 2:13, q Gen. 49:15, Ps. 27:14, 37:7, 123:2, 130:7, Is. 17:30, 38:17.

people, and seems to repent of his severity towards them. How then should we repent of our ingratitude to him!—He will not destroy his church, nor leave his enemies to triumph; for he is the unchangeable God, and not like mutable man: and he can execute vengeance on hypocrites, and correct his offending children, without inflicting his fierce anger by an indiscriminate destruction. But, while this “Holy One,” who designs to dwell in the midst of his church, “roars like a lion” against the workers of iniquity; true Israelites tremble before him, but do not flee from him. Thus, fearing his wrath, confessing their guilt, and trusting in his mercy, they will be restored to the enjoyment of his favour; and will have the tokens of his acceptance; whilst the deceits and lies of hypocrites shall be exposed and punished. It is peculiarly honourable to him, when we obey his commands, serve him in our respective places, and are faithful among his saints, in times of general apostasy: and “them, who thus honour God, he will honour; but they that despise him shall be lightly esteemed.”

NOTES.—**CHAP. XII.** V. 1, 2. Israel acted as foolishly in seeking help from idols and idolaters, as a man would do, who should seek to satisfy his hunger, by greedily pursuing the noxious east wind, which could only disappoint him. (*Marg. Ref. a. Notes*, 8:7, 8. Is. 44:19, 20.) But indeed they continually multiplied hypocrites and frauds, which served only to increase their desolations: for after having made a solemn treaty with the Assyrians, they violated it; sending quantities of oil into Egypt, to purchase the assistance of that people, in shaking off the Assyrian yoke. (*Marg. Ref. c. Notes*, 2 Kings 17:34, Is. 30:1-7, 31:1-3.)—Indeed, the Lord had also a controversy with Judah in this matter: though they adhered to the family of David and the priesthood of Aaron, and did not publicly commit idolatry; yet they were prone to form heathen alliances, instead of wholly trusting in God. For this he purposed to punish them, in a manner suitable to the offence; which he afterwards did by Sennacherib's invasion: though he did not give them up to the Assyrians, as he did the ten tribes. (*Marg. and Marg. Ref.*)

V. 3-6. Having mentioned Jacob, (including the whole nation descended from that Patriarch,) the prophet showed how contrary the conduct of Israel and Judah, in “trusting to an arm of flesh,” was to that of their believing progenitor. As a token, that he would afterwards struggle hard for the birthright and the blessing of God, he even in the womb took his brother by the heel, as if contending for the privilege of primogeniture. (*Notes*, Gen. 25:25, 26.) And afterwards, being strong in faith “he had power” as a prince “with God,” when he prevailed with him for deliverance from the armed force of his enraged brother. He was at that time in no condition to make the least resistance, and he had no place to flee unto; yet he sought no other succour than that of God. But he wrestled with him, and “had power with” him whom Moses called “a Man,” as he appeared in human form, but who was “the Angel of God's presence,” the eternal Son of God, yea, God, with whom by his strength he prevailed; and he would not depart until he blessed him, and surnamed him Israel. (*Marg. and Marg. Ref. Notes*, Gen. 32:6-12, 24-32, 48:16, Ex. 23:20-23, Is. 63:9.) His wrestling was only the sign of that spiritual conflict, by which he obtained this honourable victory, over a fervent prayer; (*Notes*, Luke 22:39-46, v. 44, Col. 2:14-4, v. 4, 4:9-14, v. 12, Heb. 5:7-10, v. 7.) for he wept, (for the sins that had first provoked his brother, and for the sorrows with which he was then oppressed,) and “made supplication to him” even “to the Angel, for deliverance from his brother.—This very person called “a Man” by Moses, (who yet records, that the name of the place was called “Peniel,” or the face of God;) and by Hosea, “God,” and “the Angel,” yea, “the

him; he ^afound him in Beth-el, and there he ^bspoke with us;

5 Even ^cthe Lord God of hosts: the Lord ^dis his memorial.

6 Therefore, ^eturn thou to thy God: ^fkeep mercy and judgment, ^gand wait on thy God continually.

[Practical Observations.]

7 ^hHe is a ⁱmerchant, ^jthe balances of deceit are in his hand: ^khe loveth to oppress.

8 And Ephraim said, ^lYet I am become rich, ^mI have found me out substance: ⁿin all my labours ^othey shall find none iniquity in me ^pthat were sin.

9 And ^qI ^rthat am the Lord thy God from the land of Egypt, will ^syet make thee to dwell in tabernacles, ^tas in the days of the solemn feasts.

10 I ^uhave also spoken by the prophets, and

40:31, Lam. 3:25, 26, Hab. 2:3, Zeph. 3:8, i Or, *Canaan*, Ez. 16:3, Zech. 14:21, John 2:16, r Lev. 19:35, 36, Prov. 11:1, 16:11, Am. 8:5, 6, Mic. 6:10, 11, 1 Tim. 6:9, 10, s Is. 3:5, Ez. 22:29, Am. 2:7, 3:9, 10, 4:1, 5:11, 12, Mic. 3:12, 3:13, 7:3, Is. 56:1, 56:2, Jam. 5:4, 5, s Or, *deceive*, 1 Sam. 12:23, Job 31:24, 25, Ps. 49:9, 52:7, 62:10, Zech. 11:5, Luke 12:19, 20, 16:13, 14, 1 Tim. 6:5, 17, Rev. 3:17, v Deut. 8:17, Is. 10:13, 14, Hab. 1:16, 2:5, 6, Or, *all my labours suffice me not*; we shall have punishment of iniquity in whom is sin, x Prov. 30:12, 20, Jer. 2:23, 35, Mal. 2:17, 3:13, Luke 10:29, 16:15, y Heb. *which*, y 13:4, Ez. 2:2, Lev. 19:38, 26:13, Num. 15:41, Ps. 8:10, Mic. 6:4, z Gen. 23:2, 2 Sam. 7:2, 11:1, Jer. 35:7, Heb. 11:9-13, a Lev. 23:40-43, Ezra 3:4, Neh. 8:15-17, Zech. 14:16-19, John 7:2, b 1 Kings 13:1, &c. 14:7-16, 17:1, &c. 18:21-40, 19:10, 2 Kings 17:18, Neh. 9:30, Jer. 25:4, Am. 7:14, 15.

WORD God of Hosts,” found Jacob at Beth-el, and there spake to him, and to his remotest posterity with him. And who could this be, to whom these several titles belonged, but He, who appearing then in “the form of God,” afterwards “took on him the form of a Servant, and was made in the likeness of men?” (*Marg. Ref. b. Notes*, 2 Cor. 12:7-10, Phil. 2:5-11.)—“He had power with God: yea he had power over the Angel and prevailed.”... The words... are equivalent; which plainly prove, that this Person who assumed a human shape was really God; that is, “the Son of God,” and “the Angel of the Covenant,” by whom all the divine appearances, recorded in the Old Testament, were performed; the affairs of the church being ordered by him from the beginning. *Louth.* (*Note*, John 1:18.) The Lord spake twice to Jacob in Beth-el, but the first time especially seems intended: when God appeared from above the ladder to him, as he lay asleep beneath, having fled from the face of Esau; when God gave most gracious promises to him and his posterity; when Jacob called the place “Beth-el,” or “the house of God,” and made a solemn vow to him. Afterwards he appeared to him at Peniel; and at length again he sent him to Beth-el, to pay his vow that he had made in the day of his distress. (*Notes*, Gen. 25:16-19, 35:1, 9-15.) But his descendants, regardless of all vows, warnings, and obligations, set up even “at Beth-el” their golden calf, and turned that house of God into “a house of vanity,” by their abominable idolatry. Yet it was “the LORD of hosts,” or *armies*, whom Jacob had met with in these places, who was to be known by that “memorial to all generations” (*Notes*, Ex. 3:14, 15, Ps. 135:13, Is. 42:8, 9,) and he was as able to deliver them, as he had been to deliver their ancestors; so that they needed not seek help from any other. Let them therefore “turn to their God, and keep mercy and judgment,” or righteousness, “and wait on God continually;” and in that way they should at length experience his power, mercy, and truth, as Jacob had done. (*Marg. Ref. o-q. Note*, Ps. 25:4, 5.) The Jews did this in a *me* measure under Hezekiah, and were marvellously delivered from Sennacherib; but the Israelites, who entirely neglected it, were soon destroyed by Shalmaneser. (*Note*, 11:12.)—*Wait, &c.* (6) *Εγγίξῃς πρὸς τὸν Θεὸν σου διὰ παντός. Sept.*

V. 7-9. Ephraim prospered as a merchant. The word is “Canaan.” (*Marg. and Ref.*) The inhabitants of Canaan or Phenicia were much employed in commerce: hence the word “Canaan” signifies a *trader*: and the Israelites conducted trade upon Canaanitish principles, covetously and iniquitously; using false balances, cheating by various artifices, and “loving to oppress” the poor. (*Marg. and Marg. Ref. r, s. Notes*, Deut. 25:13-16, Prov. 11:1, 20:10, 23, Am. 8:4-10.) Thus they grew rich, and they supposed that Providence favoured and approved of them. They, however, ascribed their wealth to their own industry, and thought it a substantial advantage: and, though the prophets might condemn them, they were satisfied that they could not be detected in any iniquitous methods of growing rich, which could properly be called sin, or deserve the wrath of God. What was not absolutely to be justified, might at least be excused. But the Lord, who as their God, had so favoured them, even from their deliverance from Egypt, would drive them from their stately houses, to dwell in mean and moveable tents, as “wanderers among the nations:” even such tents as were used on the days of the solemn feast of tabernacles, which were a memorial of the tents in which their ancestors had dwelt during forty years in the wilderness.—Some indeed interpret this of future mercies in reserve for Israel, notwithstanding their sins; and suppose that the joy of the feast of tabernacles is referred to. (*Marg. and Marg. Ref. t-x. Notes*, Lev. 23:34-43, Neh. 8:14-18, *Con.* 14:16-19, John 7:37-39.)

I have 'multiplied visions, and 'dused similitudes, by the 'ministry of the prophets.

11 *Is there 'iniquity in Gilead?* 'surely they are vanity: 'they sacrifice bullocks in Gilgal; yea, 'their altars are as heaps in the furrows of the fields.

12 And 'Jacob fled into the country of Syria, and 'Israel 'served for a wife, and for a wife he kept sheep.

13 And 'by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved.

c Num. 12:6. Joel 2:28. Acts 2:17, 18. 2 Cor. 12:1, 7. d 1:2-5. 3:1. J. 5:1-7. 20:2-5. Jer. 13:1-14. 19:1, 10, 11. Ez. 4: 5: 15: 20:49, 23:2, &c. * Heb. *Aand.* e 6:8. 1 Kings 17:1. f Jer. 10:8, 15. Jon. 2:8. g 4:15. 9:15. Am. 4:4. 5:5. h 8:11. 10:1. 2 Kings 17:9-11. Jer. 2:20, 28. i Gen. 27:43. 28:5. 29:1. Deut. 26:5. j Gen. 22:28. k Gen. 22:18-28. 31:41. m 13:4, 5. Ez. 12:50, 51. l Sam. 12: 5. Ps. 77:20. Is. 63:11, 12. Am. 2:11, 12. Mic. 6:4. Acts 3:22, 23. 7:35-37. n 2 Kings 17:7-17. Ez. 23:2-10. † Heb. *with bitterness.* o 2 Sam. 1:16.

V. 10, 11. The varied means which God had employed by the ministry of his prophets, from age to age, and which he still continued to use, greatly aggravated Israel's crimes. The prophets not only declared their visions by words, but they also illustrated and enforced their admonitions and exhortations, by using parables, illustrations, and similitudes, to explain and apply their messages; but all to no purpose. (*Marg. Ref. b-d. Notes, 1:2-9. Is. 5:1-7. 20:2-4. Ez. 4: 5: 20:15-49. 24:16-24.*)—It is probable that this was written some time after the inhabitants of Gilead had been carried captive by Tiglath-pilezer. (*Notes, 2 Kings 15:29. 1 Chr. 5:25, 26.*) 'Do ye think that there was more iniquity in the Gileadites that are already carried away captive, than in you? Surely the rest of Israel is in the same case; they all lie open to the same judgment. . . . They sacrifice to their idols in Gilgal also.' *Ep. Hall.* In short, their altars are as numerous as the heaps of dung laid on the ploughed field, or of stones gathered out of it. (*Marg. Ref. c-h. Notes, 4:15. 8:11, 12. 10:1-3.*)

V. 12-14. The people ought to have remembered the low condition of their progenitor Jacob; as well as his plain, honest, industrious character, and his pious confidence in God. When he went into Mesopotamia, *Aramnaharaim*, or Syria of the two rivers, that is, the country between the rivers Euphrates and Tigris; he was so destitute, yet so diligent and skilful, that he laid the foundation of his future provision, and even of his family, by serving fourteen years as a shepherd for his two wives, Rachel and Leah, and cheerfully enduring hardship all that time; from which low original all their subsequent prosperity arose. (*Notes, Gen. 27:—31: Deut. 26:5-11.*)—Afterwards, when his descendants were greatly debased and oppressed in Egypt; it was "by a prophet," that God delivered them. Surely then they ought not to despise the prophets; when God by his prophet Moses brought the nation out of Egypt, preserved them from the destructive rage of Pharaoh, and formed them into a wise and understanding nation. But they had most bitterly provoked his anger, by despising his prophets and abusing his goodness; they should therefore perish in their sins, with "their blood upon their own heads," and he would turn upon them the contempt and reproach which they had cast on him and his servants. (*Marg. and Marg. Ref. n-p.*)

Most bitterly. (14) "With bitterness." *Marg. מרר.* The word is rendered "waymarks," Jer. 31:4. Some think that the altars before compared to "heaps" (11) are meant as the sinful cause of Ephraim's miseries and disgrace.—Some think that the passage is connected with the preceding verse in this manner. Jacob fled to Gilead from Mesopotamia, where he had been a servant and fed Laban's sheep for his wives. (*Note, Gen. 31:23, 24.*) And God by his prophet Moses led Israel to Gilead, when he delivered them from Egyptian bondage. Yet the inhabitants of Gilead which had been thus distinguished, were carried away captive; and could Ephraim expect to escape? *Mahanaim*, where the angel met Jacob, as returned to Canaan, was in the land of Gilead; (*Gen. 32:2. 2 Sam. 17:26, 27.*) and *Peniel*, where he "wrestled with God and prevailed," lay in that neighbourhood. (*Judg. 8:8, 9. Note, 3-6.*)

PRACTICAL OBSERVATIONS.

V. 1-6. Those who depend on creatures for safety or felicity, whilst "the wrath of God abideth on them," feed on "wind, and follow after the east-wind" and the increase of their delusions, enhances their miseries.—Such as in some things deserve commendation, are in others to be blamed: and God has many a controversy even with his saints, who are visited with rebukes and corrections according to their doings. (*P. O. Job 10:1-7.*)—We ought then to be followers of the most eminent believers in their most simple dependence on God, their fervency in persevering prayer, and their most unreserved obedience. We should select for our imitation the most distinguished parts of their conduct in which they are mentioned with most honour, and most evidently prevailed with God by their strength of faith and humble expectation.—If we have power with the great "Angel of the covenant," and lay hold of him and his salvation by vigorous faith; whatever our foes or fears may suggest, or however our sins and sorrows may cause us to join tears with our supplications, we shall certainly have power with

14 Ephraim 'provoked him to anger 'most bitterly: 'therefore shall he leave his 'blood upon him, 'and his reproach shall his Lord return unto him.

CHAPTER XIII.

The glory of Ephraim was about to end in idolatry and abominations, for his idolatry and ingratitude to God. 1-14. The terrible desolation of Samaria foretold, 15, 16.

WHEN 'Ephraim spake trembling, 'he exalted himself in Israel; but when 'he offended in Baal, 'he died.

2 And 'now they 'sin more and more, and

1 Kings 2:33, 34. Ez. 18:13. 24:7, 8. 33:5. † Heb. *bloods.* p 7:16. Deut. 28:37. l Sam. 2:30. Dan. 11:18. a 1 Sam. 15:17. Prov. 18:12. Is. 66:2. Luke 14:11. b Num. 2:18-21. 10:22. 13:8, 16. 27:16-28. Josh. 3:7. 1 Kings 12:25. c 11:4. 1 Kings 16:29-33. 18:18, 19. 2 Kings 17:16-18. d Gen. 2:17. Rom. 5:12. 2 Cor. 5:14. e Num. 32:14. 2 Chr. 28:13. 33:23. Is. 30:1. Rom. 2:5. 2 Tim. 3:13. * Heb. add to sin.

God: for "he and the Father are *One*;" he is the "LORD God of hosts, the LORD is his memorial;" he has all hearts in his hands, and he can easily cause our most malignant enemies to be at peace with us.—Let us then "cease from man," and set ourselves to wrestle with him for the blessing, determined never to give over till we prevail. Let us seek him in his ordinances, and hear him speak to us by all his promises and precepts to his ancient servants: and may we be enabled to turn to him, as our Portion, to keep and execute judgment and mercy towards all men, and to "wait on our God continually."

V. 7-14. They who neglect piety, are in general exceedingly defective in their moral conduct: and lawful, honourable, and useful, as commerce must be allowed to be, when properly conducted; yet too many called Christians are mere *Canaanites* in this respect; the "balances of deceit are in their hands, and they love to oppress." They think every measure allowable by which men grow rich: they prosper in the world, ascribe it to their own prudence, and spend their wealth upon themselves; and if they can keep up their credit with men, or excuse themselves by the maxims and customs of the commercial world, or of others in their own line of trade, their consciences are satisfied. Their deviations are trivial and justifiable; they are not worthy to be called transgressors against God; and such as condemn them are uncharitable enthusiasts, or men who know nothing of the world. But however God may wink at such things in the "days and places of total ignorance; he will assuredly mark and punish them in those who profess his truth and frequent his ordinances; and who have been favoured with the "multiplied visions and similitudes of the prophets," by the parables of Christ, the instructions of his apostles, and the stated ministry of the word. Iniquity in such places is peculiarly hateful; and it is often connected with idolatry, superstition, hypocrisy, or open impiety.—It is better to endure the hardest labour in the lowliest menial situation, under poverty and oppression, than to grow rich by sin: and we shall best form a judgment of our own conduct by comparing it with that of ancient believers, in their approved actions and in similar circumstances.—None will "despise prophesyings," but those who know not what things God has in former ages done for his church, by "the ministry of his prophets;" and he still honours and works by his faithful ministers: who endeavour by every scriptural means to bring men acquainted with his truth and will. All therefore who despise them, despise him that sent them, and provoke him to anger most bitterly; they will perish "with their blood upon their own heads," except they repent of this their wickedness; and the Lord will cause the reproach cast on him, to return and rest upon them.

NOTES.—CHAP. XIII. V. 1, 2. When Ephraim was little in his own estimation, and spake in a humble, diffident manner: when he feared the Lord, "trembled at his word," or lest he should offend him and forfeit his protection; he then grew considerable in Israel.—Joshua, the conqueror of Canaan, descended from Ephraim; and from his time, that tribe gained the ascendancy in the northern parts of the land, and preserved it, till Jeroboam, an Ephraimite, became king of Israel: and then the kingdom of the ten tribes was frequently called Ephraim, and was in many things prosperous. But when Ahab and the succeeding kings set up the worship of Baal, this prosperity declined; and the kingdom in general, and the tribe in particular, became like a criminal condemned to die, or a man languishing under a mortal disease. (*Marg. Ref. a-d. Notes, 1 Kings 12: 16:30-33.*) Yet nothing could induce the people to renounce idolatry. When Jehu had destroyed Baal, they adhered to the golden calves, and lavished their treasures, and employed their ingenuity in framing other idols: and when these were taken from them, they made others in their stead. (*Marg. Ref. e-g. Notes, 2:8, 9. 8:2-6. 11:2. 2 Kings 10:29-31. 17:7-14.*) The kings and priests, and other zealous worshippers, required those who brought sacrifices to "kiss the calves." By a peculiar arrangement the word for *men* is, in the original, next to that for *calves*. "The sacrificers, men, the calves let them kiss." That *man* (*Adam*), whom "God made in his own image and likeness," nay, man favoured with the oracles of God, should degrade himself by kissing, as an act of adoration and love, the lifeless image of a mean brute, is a won

'have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves.

3 Therefore they shall be as the morning-cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

4 Yet I am the Lord thy God from the land of Egypt, and thou shalt know no God but me: for there is no saviour besides me.

5 ¶ I did know thee in the wilderness, in the land of great drought.

6 According to thy pasture, so were they filled; they were filled, and their heart was exalted: therefore have they forgotten me.

7 Therefore I will be unto them as a lion: as a leopard by the way will I observe them.

8 I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their

heart, and there will I devour them like a lion: the wild beast shall tear them.

[Practical Observations.]

9 O Israel, thou hast destroyed thyself; but in me is thy help.

10 ¶ I will be thy King; where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?

11 I gave thee a king in mine anger, and took him away in my wrath.

12 The iniquity of Ephraim is bound up; his sin is hid.

13 The sorrows of a travelling woman shall come upon him; he is an unwise son; for he should not stay long in the place of the breaking forth of children.

14 I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues, O grave, I will be thy destruction: repentance shall be hid from mine eyes.

(28. 84. 10. 1. Ps. 115:4-8. Is. 46:6, 7. Jer. 10:4. Heb. 2:18, 19. g. 11:6. Ps. 135: 17, 18. Is. 44:17, 20, 45:20. 46:8. Jer. 10:8. Rom. 1:22-25. * Or, the sacrifices of men. 1 Sam. 10:1. 1 Kings 19:18. Ps. 2:12. Rom. 11:4. 16:4. k Ps. 14: 63:2 s. 12-17. Is. 17:15. 11:15. Job 2:35. 11:2. 9. Ex. 20:2. Ps. 81:9, 10. 43:10. 44:8-9. m. Is. 48:11-13. 47:3. 12:2. Acts 17:23. 2:27. 18. 1:6. 31:7. 19:23. Nah. 1:7. 1 Cor. 8:3. Gal. 4:9. 12:2. 2:7. 8:15. 32:10. Jer. 2:2. 6:1. Heb. draughts. p. 10:1. Deut. 8:12-14. 32:13-17. Neh. 9:25, 26, 35. Jer. 2:31. g. 84. Deut. 6:10-12. 32:18. Ps. 11:4. 18:17. 10. Jer. 2:32. s. 11:1. Is. 42:13. Jer. 5:6. Lam. 3:10. Am. 1:2. 3:4, 8. s. 2 Sam. 17:5. Prov. 17:12. Am. 8:1-3. 1 Heb. beast of the field. Ps. 50:13. Is. 6:29. 56:9. Jer. 12:9. 1:11. 2 Kings 17:17. Prov. 6:28. 8:36. Is. 3:9, 11. Jer. 2:17, 19. 4:18. 5:25. 9:4. Deut. 32:26. Ps. 33:20. 46:1. 121:1, 2. 146:5. Eph. 1:3-5. Tit. 3:3-7. 5 Heb.

in thy help. x Ps. 10:16. 44:4. 47:6, 7. 71:12. 89:19. 149:2. Is. 33:22. 43:15. Jer. 5:19. Zech. 14:9. John 1:49. y. 4. 10:3. Deut. 32:37-39. Jer. 2:28. z. 8:4. Judg. 2:16-18. 1 Sam. 8:5, 6, 19, 20. 12:11, 12. 1 Kings 12:20. a. 1 Sam. 8:7-9. 10:15. 12:13-19. 15:23. 16:1. 31:1-7. 1 Kings 12:15, 16, 26-32. 14:7-16. 2 Kings 17:1-4. Ps. 5:8, 9. 1 Deut. 32:34, 35. Job 14:17. 21:19. Rom. 2:5. c. Ps. 48:6. Is. 13:8. 21:3. Jer. 4:31. 13:21. 22:23. 30:6, 7. 49:24. Mic. 4:9, 10. 1 Thes. 5:3. d. Prov. 22:3. Acts 24:25. e. 2 Kings 19:3. Is. 26:17, 18. 37:3. 66:8. 9. Acts 16:29-34. 2 Cor. 6:2. Heb. 3:7, 8. f. Heb. a time. f. 6:2. Job 19:25-27. 33:24. Ps. 16:10. 30: 49:15. 71:20. 86:13. Is. 25:8. Ez. 37:11-14. Rom. 11:15. 1 Heb. hand. g. Is. 35:19. 1 Cor. 15:21, 22, 52-57. 2 Cor. 5:4. Phil. 3:21. 1 Thes. 4:14-17. Rev. 20:13, 14. 21:4. h Num. 23:19. 1 Sam. 15:29. Jer. 15:6. Mal. 3:6. Rom. 11:29. Jam. 1:17.

derful proof of stupidity and depravity.—Thus Cicero describes a statue of Hercules, as having its mouth and chin worn something smoother, because the worshippers used not only to adore it with prayers and thanksgivings, but also to kiss it! (Notes, 1 Sam. 10:1. 1 Kings 19:18. Ps. 2:10-12, v. 12. Rom. 11:1-6, v. 4.)—Some render it, "Let the sacrifices of men kiss the calves." Marg. But it does not appear that human sacrifices were offered in the worship of the calves.

Trembling. (1) רָחַץ. The word occurs in no other place. Some interpret the clause of Jeroboam, a descendant of Ephraim, speaking words suited to excite horror, when he commanded the worship of the golden calves, in order to his own exaltation in Israel, and that of his family.

V. 3, 4. To punish these abominable idolatries, the prosperity of Ephraim, like his goodness, (Note, 64, 5.) would be "as the morning cloud, the early dew, the chaff before the whirlwind, or the smoke out of the chimney;" i. e. violently and speedily made to vanish and disappear. (Marg. Ref. k.) For, after all that the Lord had done for Israel, from their deliverance out of Egypt, they ought to have acknowledged and worshipped no other god, but him alone; for none but he was, or could be, a Saviour, or deliverer of his people, from temporal or eternal ruin. (Marg. Ref. l, m. Notes, Is. 43:8-13, vv. 11-13. 45:20-22.) This verse may be understood as a prophecy of what the Lord will do for Israel in future times. (Notes, 9-14, 14: Rom. 11:25-32.)

V. 5-8. God had acknowledged, regarded, and provided for Israel in the wilderness; when otherwise they must have perished by thirst, because it was a land of great drought. (Marg. and Marg. Ref. n, o. Notes, Deut. 8:2, 3. 32:10. Jer. 2:6.) Yet when they entered Canaan, and were like cattle placed in a good pasture; they gratified their appetites to excess, and their hearts were lifted up in pride. This caused them to forget God and their obligations to him, and so they apostatized to gross idolatry. (Marg. Ref. p-r. Note, Deut. 32:15.) Therefore he would meet them in vengeance, with the fierceness of a leopard, that watches by the way to seize upon the travellers; with the fury of a savage bear, enraged by the loss of her young; with the force of a lion, or as the most terrible beast that inhabited their forests. (Marg. and Marg. Ref. r, s.) They never venture to fire on a young bear, when the mother is near; for if the cub drop, she becomes enraged to a degree little short of madness; and if she gets sight of the enemy, will only quit her revenge with her life! Cooke's Voyage.

V. 9. "One hath destroyed thee, O Israel," that is, "Thou art destroyed."—Thou shouldst have trusted in me for thy help; but, having forsaken me, thou art destroyed.—Israel did not trust in God for help, and Sennacherib triumphed over them: Hezekiah and Judah did trust in God for help, and were delivered from him.—This seems the construction and sense of this verse; and the meaning is nearly the same as in our translation.—Israel need not blame others for his ruin; for he had destroyed himself; but he could not save himself, his help was in and from God alone. (Marg. and Marg. Ref. Note, 4, 5.)

V. 10, 11. The Lord had all along undertaken to be Israel's King and Protector: and the judges, whom he raised up, delivered the people, by his authority and immediate help. But where was there any who could save them in all

their cities; or of all their rulers, whom they had set up for themselves? (Marg. Ref. x, y. Preface to Judges. Note, Judg. 8:22, 23.) In the time of Samuel they would have a king; and God in anger granted their rebellious request, and gave them Saul, who, both during his life and at his death, was the occasion of great calamities to them. (Marg. Ref. z, a. Notes, 1 Sam. 8:1-5, v. 5. 6-9, 19-22. 12:8-19. 31: 2-6.) And the case had been similar with the kings of Israel, from Jeroboam's revolt, to the ruin of the kingdom of the ten tribes by the death of Hoshea their last king. This last event seems especially alluded to. "I will give thee a king in mine anger, and take him away in my wrath." (Notes, 1 Kings 12:16-22. 2 Kings 17:1-6.)

V. 12, 13. The nation had accumulated wickedness from age to age, which was, as it were, bound up in bags, and laid by in a secure place to be produced against the day of account. (Marg. Ref. b. Notes, Deut. 32:34, 35. Job 14:16-22, v. 17. Rom. 2:4-6.) The affairs of the nation were coming to a crisis; as the hour of travail approaches to the pregnant woman, and her sorrows can in no wise be avoided. But the event would be that of a woman, who dies without being delivered; for the people would make no more efforts to rescue themselves from their difficulties, than a dead child could do. They were so foolish, that they continued in a situation which must certainly end in ruin, without attempting any reformation or repentance: so that the souls of individuals, and the political existence of the nation, would perish together, like the mother and child in the case alluded to. They ought indeed to use endeavours most earnestly, without delay to extricate themselves, before it was too late; but they foolishly neglected or postponed every means! (Marg. and Marg. Ref. c-e.) The old translation reads it in a plainer sense, "Else he would not stand still like a stillborn child." As a child, if it could be supposed to have understanding, would deliver itself out of the straits of the womb, and not tarry there to the manifest danger of itself and the mother: . . . so if Ephraim, or Israel, had acted wisely they would have prevented the approaching destruction by a speedy reformation. Louth. (Notes, 2 Kings 19:3. 26:12-18, vv. 17, 18.)

V. 14. The predictions of the ruin of Israel, as a nation, were connected with intimations of a merciful and powerful interposition of God, to save a remnant of them, as from death and the grave: (Notes, Ez. 37:1-14.) yet this was only a shadow of the ransom of the true Israel, by the death, burial, and resurrection of Christ, from the wrath of God, the death of sin, the power of Satan, and finally from death and the grave itself at the last day. When Christ died, and was buried, and rose again, he, as it were, disquieted the dominions of death, and was the plague of that king of terrors; and at length he will be the destruction of both death and the grave. This was absolutely determined, and would certainly be accomplished, notwithstanding Israel's sins and miseries. (Marg. Ref. f, g. Notes, Job 19:23-27. Ps. 16:8-11. Is. 25:6-8. 26:19. John 5:28, 29. 1 Cor. 15:20-28, 50-58. 2 Cor. 5:1-4. Rev. 20:11-15.) The Lord would not repent of this his purpose and promise: he would even hide repentance from his eyes, as determined not to look at it.—Πού ἡ δίκη σου Σατανα: πού το κερρον σου, δόν; "Where is thy vengeance, O death? Where is thy sting, O grave?" or "O hell?" Sept. The apostle seems to have referred to the words, as

15 ¶ Though he be fruitful among his brethren, an east wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels.

16 ¶ Samaria shall become desolate; for she hath rebelled against her God: they shall fall by

i Gen. 41:52. 48:19. 49:22. Deut. 33:17. k 4:19. Ps. 1:4. Is. 17:13. 41:16. Jer. 4:11. Ez. 17:10. 19:12. l 9:11-16. Job 18:16-19. Ps. 109:13. Is. 14:21,22. m Heb. vessels of desire. Dan. 11:8. Nah. 2:9. n 2 Kings 17:6. 18:9-11. Is. 7:6,9. 8:4. 17:3. Am. 3:9-15. 4:1-3. 6:1-8. 9:1-4. Mic. 1:4-6. 6:15. n 10:

thus translated, though he does not quote them. (1 Cor. 15:55.) The word, translated, *I will be*, is rendered in many versions, *Where*, both here and in the tenth verse. "Where is thy king?" and only the transposition of a single letter is requisite to authorize this construction.

V. 15, 16. Ephraim, (whose name signifies *fruitfulness*, Gen. 41:52.) had been very fruitful in respect of the numbers descended from him; yet he would certainly be destroyed by the Assyrians whom the Lord would send against him: as the east wind from the wilderness blights the spreading tree; or as when the springs from beneath dry up, and it withers for lack of moisture. (*Marg. Ref. i, l. Notes, 9:11-14.*) Thus his fountain would be dried up; and his treasures, and choice vessels of precious metal and rich furniture, would be spoiled. For when the land had previously been ravaged, Samaria would be desolated, by the most inhuman murder even of the women with child, and the sucking infants, among the other inhabitants. (*Marg. and Marg. Ref. m, n. See on Note, 10:14,15.*)

PRACTICAL OBSERVATIONS.

V. 1-8. Humility, with the fear of the Lord, and a dependence on his mercy, truth, and power, form the grand requisite for honour and advancement, in the service of Israel's God and King. But they who exalt themselves shall be abased; and such as forsake God, to follow idols and iniquities, give a fatal wound to their own prosperity, and are the murderers of their own souls.—The way of transgression is down hill; and they who begin to descend, often "sin on more and more," till they come into the pit of destruction.—Many would spare no expense in religion, provided it might be regulated "according to their own understanding," to suit their own inclinations, and not according to the word of God. In this case they would adore the work of the craftsman, or the creature of their own imagination, with abundant reverence, devotion, and affection; and with as much stupidity, as the Israelites prostrated themselves before, and kissed, the dead image of a calf! But every fleeting object in nature might preach to such men the vanity of their religion, and the transient continuance of their prosperity. Surely, no one, who has read the Bible, should acknowledge any other God, than him from whom "cometh salvation!" And those who have experienced the power of converting grace, and have walked with God in the liberty of the Gospel, will be effectually preserved from such delusions: for none can be entitled to our worship, who cannot save us from all enemies and evils; and there is no other Saviour, but the Father, Son, and Holy Ghost, into whose name Christians are baptized. He takes care of his people, in their lowest estate, and preserves them in every barren desert and land of drought, through which they pass.—But when sinners under terror of conscience, or in difficult circumstances, obtain ease or prosperity, and then run into excess, are lifted up in pride, or lulled into carnal security, and so forget God, they may expect to be punished with marked severity. This ingratitude, so natural to fallen man, excites his heaviest indignation, and turns his kindness into jealousy, which burns most fiercely against the objects of it. He can torture the inmost soul, and as it were, "rend the caul of the heart," of his rebellious and apostate worshippers: nor can words describe, or similitudes illustrate, the anguish which he is able, whenever he sees good, to excite in the heart and conscience: for "who knoweth the power of his wrath?" (*Note, Ps. 90:11.*)

V. 9-16. We have all destroyed ourselves, and ought never so to speak concerning the purposes of God, or Satan's temptations, or any other subject, as to forget, that our own wilful apostasy and rebellion have exposed us to that deserved wrath, which must have terminated in eternal ruin had not mercy intervened. Nor can we have any help but from the Lord: and, blessed be his name, in him is effectual help; and for us, if we are willing to accept of it. "All things are ready," the mercies of God are infinite, his redemption all-sufficient, his invitations free and unincumbered, his promises exceedingly great and precious; his wisdom, power, and truth are concerned to accomplish them to every believer: he will be the King, the Protector, and Ruler, of all who believe, and he will save them completely and for ever: (*Note, Is. 33:20-22, v. 22.*) but all other devices, for obtaining safety, and eternal life and salvation, are as vain as Israel's hope in their kings and judges; whom they rebelliously set up, when they rejected the Lord and "would not have him to reign over them."—What we inordinately desire, will perhaps be given us in anger; and whether granted, or withheld, or taken from us, it will be the occasion of wrath and tribulation to our souls.—The sins of unbelievers, with all

the sword: "their infants shall be dashed in pieces, and their women with child shall be ripped up.

CHAPTER XIV.

Encouraging calls to repentance, and counsels respecting it, 1-3. Promises of secular blessings to Israel, 4-8. These things worthy of particular attention, 9.

O ISRAEL, "return unto the Lord thy God; for thou hast fallen by thine iniquity.

14,15. 2 Kings 9:12. 15:16. Ps. 137:8,9. Is. 13:16. Am. 1:13. Nah. 3:10. n 6:1. 12:6. l 1 Sam. 7:3,4. 2 Chr. 30:6-9. Is. 55:6,7. Jer. 3:12-14. 4:1. Joel 2:12. 13. Zach. 1:3,4. Acts 26:18-20. b 13:9. Jer. 2:19. Lam. 5:16. Ez. 28:14-16.

their aggravations, are laid up in the omniscience of God, as if "hid among his treasures;" and who can conceive what a long and heavy account there stands out against each person! Except therefore sinners repent, and believe the gospel, anguish will soon come upon them, as the sorrows of a travelling woman, from which there will be no deliverance. He is then most unwise, who does not make haste to flee from the wrath to come. For, however men may be alarmed and affected; unless they "enter in at the strait gate," and become penitent believers, "new created in Christ Jesus unto good works;" they will as surely perish, as the child does whose mother's womb becomes its grave. But the great Redeemer is able and willing to extricate those who call upon him, out of this and every difficulty. He has paid the ransom of our souls with his blood, and begun his triumphs by his resurrection from the dead: and all, who accept his salvation and bring forth the fruits of it, may be assured, that he will also "ransom them from the power of the grave and redeem them from death;" till he has forced the devouring monster to disgorge his prey, and till he has become the destruction of the grave, and "mortality be swallowed up of life." Then will the millions of the redeemed rejoice, and praise the Lord, for having destroyed the last enemy, and for having restored them, in body and soul, to a glorious immortality. "These are true and faithful sayings;" for God has promised, and "repentance will be hid from his eyes." But without fruitfulness in good works, springing from the Spirit of Christ; all other fruitfulness will be found as empty, as the uncertain riches of the world: the wrath of God will wither its branches; the springs that watered it will become dry, and it shall be spoiled, and come to nothing.—In short, "tribulation and anguish" belong to those, who have rebelled against God, and are fixed immovably on all who impatiently persist in rebellion; and their woes will be far more terrible, than any that are experienced in that cruelty and carnage, which sometimes attend the storming of populous cities. From such miseries and murders, and from sin the fruitful parent of all sorrow, "Good Lord, we beseech thee to deliver us!"

NOTES.—CHAP. XIV. V. 1-3. This chapter is very different from the general tenor of the preceding prophecy; and perhaps it was delivered after the reduction of Samaria, and the ruin of the kingdom of Israel. Some pious persons, or penitents, might be found among the scattered remnant, who would exceedingly need encouragement. Others might be brought to repentance by means of their afflictions; and such exhortations and promises imply predictions of future events to the nation of Israel and to the church of God.—Israel is here exhorted to "return unto the Lord." (*Marg. Ref. a. Notes, 6:1-3. 12:3-6. v. 6. Is. 55:6,7. Jer. 3:12-15. 4:1,2. 31:18-20.*) JEHOVAH had always been known as their God; and they might expect all blessings from him by virtue of the covenant made with their fathers. (*Notes, Lev. 26:40-42.*) They ought then to renounce their sins and idols, by true repentance, by faith in his mercy and grace through the promised Redeemer, and by diligently attending on his worship and service. Thus they would be recovered from that ruined state, into which they "had fallen by their iniquities" and idolatries. (*Marg. Ref. b. Note, 13:9.*) In order to this, they must "take," not legal sacrifices, but "words" expressive of the desires of their hearts, and with them address the Lord. In order to guide their prayers, the prophet showed them what words suited their case. (*Marg. Ref. c. Notes, Is. 63:15-19. 64: Matt. 6:9. Luke 11:4.*) First they must entreat God "to take away all iniquity," conscious that they could neither expiate, nor subdue their sins; (*Notes, Matt. 1:20,21. John 1:29. Tit. 2:14.*) and beseech him to "receive them graciously," to take them of his rich mercy into his family, and to confer on them all the blessings of salvation. Or, "take good;" that is, all good things to bestow upon us. (*Marg. and Marg. Ref. d, e. Notes, Ps. 68:18. Eph. 4:7-10, v. 8.*) Then with their lips they would proclaim his praise, and give him the whole glory of their salvation; rendering him sacrifices of thanksgiving, far more acceptable than the calves of the stall. (*Note, Heb. 13:15,16, v. 15.*) At the same time, they must renounce their former heathen alliances and idolatries, and every carnal confidence: and profess that they would no more have recourse to the Assyrians, or attempt to multiply horses from Egypt, in order to resist, or pursue, or flee from their foes: that they would no more adore as gods "the work of their own hands," or expect help from their idols: but that they would come to the Lord; believing him to be always ready to relieve the destitute, the friendless, the helpless, and unworthy. (*Marg. Ref. g-i. Notes, 4-8, v. 8. 5:13,14.*)

2 "Take with you words, and turn to the Lord: say unto him, "Take away all iniquity, "and receive us graciously: so will we render the calves of our lips.

3 "Asshur shall not save us; "hwe will not ride upon horses: "neither will we say any more to the work of our hands, "Ye are our gods: "for in thee the fatherless findeth mercy.

4 "I will "heal their backsliding, "I will love them freely: "for mine anger is turned away from him.

5 I will be "as the dew unto Israel: "he shall "grow as the lily, "and "cast forth his roots as Lebanon.

6 His "branches shall "spread, "and his beauty

c Job 54:31, 32. Joel 2:17. Matt. 6:9-13. Luke 11:2-4. 18:13. d 2 Sam. 12:13. 24:10. Job 7:21. Ps. 51:2-10. Is. 6:7. Ec. 36:23, 26. Matt. 7:19. Zech. 3:1. John 1:29. Rom. 11:27. Tit. 2:14. Heb. 10:4. 1 John 1:7, 3:5. e Eph. 1:6, 7. 2:7, 8. 2 Tim. 1:1. f Or, "see good. Matt. 7:11. Luke 11:13. 15:21-24. f Ps. 69:34. 111:1. 1:15. 1 Pet. 2:5, 9. g 5:13. 7:11. 8:9. 12:1. 2 Chr. 15:7. Ps. 145:3. h Deut. 17:16. Is. 20:7, 8. 33:17. Is. 30:2, 16. 31:3. 36:8. i 8. 2:17. Is. 1:29. 2:20. 27:9. Ez. 35:25. 37:23. 43:7-9. Mic. 5:10-14. Zech. 13:2. k Ex. 22:22-24. Ps. 10:14. 68:5. 146:9. Prov. 23:10, 11. John 14:18. marg. 11:7. Ez. 15:26. Is. 57:18. Jer. 3:22. 5:6. 8:22. 14:7. 17:14. 36:6. Matt. 9:12, 13. n Deut. 7:7, 8. Zeph. 3:17. Rom. 3:24. Eph. 1:6, 7. 2:4-9. 2 Tim. 1:9. Tit. 3:4-7. n Num. 25:4, 11. Ps. 78:38. Is. 12:1. 2 Cor. 5:19-21. o Deut. 32:2. 2 Sam. 23:4. Job 23:19. Ps. 72:6. Prov. 19:12. Is. 41:8. 25:19. 44:3. Mic. 5:7. p Cant. 2:1, 12, 16. 4:5. Matt. 6:28, 29. Luke 12:27. q Or, *blissom*. q Ps. 72:16. 92:12. Is. 55:2. r Heb. *strike*. 2 Kings 19:30. Is. 27:6. Ez. 17:22-24. Eph. 3:17. r Ps. 80:

7:11, 12. 8:3-10. 10:5, 6. 12:1, 2. Is. 30:2-7, 15-17, 20-22. 30:1-3, 6, 7. Jer. 2:33-37. v. 36, 37.—*Fatherless.* (3) *Marg. Ref. k.*—The whole forms an important description of the nature and effects of a sinner's conversion to God through Jesus Christ. (*Note, 1 Thes. 1:9, 10.*)

V. 4-8. These verses contain most precious promises, to be performed in answer to the preceding prayers, whenever Israel should be excited to present them. (*Note, Ez. 36:37.*) God would "heal Israel's backsliding," or their manifold apostasies and idolatries; he would recall them from their wanderings, pardon their guilt, subdue their evil propensities, speak peace to their consciences, renew their souls, and establish them in holiness: and all this would flow from his free unmerited mercy and favour. Thus he would show that his righteous "anger was turned from them," and that he was perfectly reconciled. (*Marg. Ref. l-n. Notes, Is. 12:1-3. 43:22-25. v. 25. Jer. 3:20-25. v. 22, 23. Mic. 7:18-20. Rom. 3:21-26. 2 Cor. 5:17-21. Eph. 2:4-10. Tit. 3:4-7.*) Then he would be to them as the refreshing, fructifying dew, which silently distils on the plants and flowers all over the earth. Israel would become a holy people, growing rapidly, "like a lily," which is noted for its beautiful whiteness. Yet as this was only a fading flower, he would also send abroad his roots like a cedar in Lebanon: his branches would become spreading and beautiful as those of the olive-tree, and the savour of his graces would resemble the smell of the odoriferous plants of Lebanon. Thus he would be a most stately, fruitful, and delightful tree, uniting the greatest variety of excellences: multitudes from all parts of the earth would come to dwell under his shadow, and be converted to the true and living God. Being thus revived from the death of sin and misery, the people would grow up to maturity, as the corn ripens for the harvest; they would bear fruit as the vine, and be as delightful to all around them, as the celebrated wines made from the vineyards on the sides of mount Lebanon, which at this day are most excellent. (*Marg. and Marg. Ref. o-q. Notes, Deut. 32:2. Ps. 52:8. 92:12-15. Cant. 1:3. 4:11. Zech. 8:20-23. 2 Cor. 2:14-17. Phil. 4:14-20. v. 18.*) Then Ephraim, who had been "joined to idols," would be effectually divorced from them: he would speak as one ashamed of having ever worshipped them, and renounce them with indignation and abhorrence; and the Lord, in infinite mercy, would hear his prayers and confessions; and observing Ephraim, that he was at length become humble and penitent, he was ready to give grace and speak peace. (*Marg. Ref. z-a. Notes, 1:3. Job 33:27-30. Jer. 30:18-20. Luke 15:20-24.*) He would be to him, "like a green fir-tree," large, beautiful, and shady; in him Ephraim should find all things needful for safety and comfort, and from him would proceed all the pleasant effects of his repentance and faith, and all those holy fruits by which God is glorified, and men are benefited; and which abound to the account of those who produce them. (*Marg. Ref. b, c. Notes, John 1:16. 3:19-21. v. 21. 15:2-8. 1 Cor. 15:3-11. v. 10. Gal. 5:22, 23. Phil. 2:12, 13. Jam. 1:16-18.*) The passage seems to predict the conversion of the Jews and incorporated Israelites to Christ, in the apostolic times; and also the future conversion of that people. The exquisitely beautiful poetry of these verses has excited the warm admiration of all competent judges.—*The scent, &c (7) "The memorial" (Marg.) or remembrance. (Note, Cant. 1:4.)*

V. 9. The due understanding and improvement of these directions and encouragements, would be the effect and proof of wisdom and prudence: and every wise and prudent man, in the things of God, would certainly thus know and improve them. His dealings with his people, the doctrines of his word, and the requirements of his law; the ways by which men come to him and walk with him, and the paths in which

shall be as the olive-tree, and this smell as Lebanon.

7 They "that dwell under his shadow shall return; they shall "revive as the corn, "and "grow as the vine: the "scent thereof shall be as the wine of Lebanon.

8 Ephraim shall say, "What have I to do any more with idols? "I have heard him, and observed him: "I am like a green fir-tree. "From me is thy fruit found.

9 Who is "wise, and he shall understand these things? prudent, and he shall know them? "for the ways of the Lord are right, "and the just shall walk in them: "but the transgressors shall fall therein.

9-11. Ez. 17:5-8. 31:3-10. Dan. 4:10-15. Matt. 13:31, 32. John 15:1, &c. Rom. 11:16-24. g Heb. go. s Ps. 52:8. 128:3. t Gen. 27:27. Cant. 4:11-15. 2 Cor. 2:14, 15. Phil. 4:18. u Ps. 91:1. Cant. 2:3. Is. 32:1, 2. x 6:2. Ps. 85:6. 133:7. Is. 61:1. John 11:25. 12:24. 1 Cor. 15:36-38. y Cant. 6:11. Zech. 8:12. z Or, *blissom*. s marg. 1 Or, *memorial*. a 2:3. Job 34:32. Acts 19:18-20. 1 Thes. 1:9. 1 Pet. 1:14-16. 4:5, 6. b Job 35:7. Jer. 31:18-20. Luke 15:20. John 1:47, 48. 1:14. 4:19-5:13. 60:13. c John 1:16. 15:1-8. Gal. 5:22, 23. Eph. 5:9. Phil. 1:11. 2:13. 4:13. Jam. 1:17. d Ps. 107:43. Prov. 1:5, 6. 4:18. Jer. 9:12. Dan. 12:10. Matt. 13:11, 12. John 8:47. 18:37. e Gen. 18:25. Deut. 32:4. Job 34:10-12, 19. Ps. 19:7, 18. 118:75, 128. Ez. 18:25. 33:17-20. Zeph. 3:8. Rom. 7:12. f Job 17:5. Ps. 84:5, 7. Prov. 10:29. Is. 8:13-15. Matt. 11:18. g Luke 9:54. & 22:29. 7:23. John 19:20. 9:39. 15:24. Rom. 9:32, 33. 2 Cor. 2:15, 16. 2 Thes. 2:9-12. 1 Pet. 2:8.

he walks towards them, are all "right," holy, just, wise merciful, and faithful. This the righteous (the true convert and penitent believer) perceives, and comes to walk with God, in them; but obstinate transgressors (or, *those who prevaricate*) stumble at every part of his word and providence, and pervert the whole, to the increase of their impiety and presumptuous wickedness: and thus they are snared and perish, even by means of those things which in themselves are most excellent and divine. (*Marg. and Marg. Ref. Notes, Deut. 32:4. Ps. 19:7-11. 25:10. 107:33-43. v. 42, 43. Mic. 2:6, 7. Rom. 9:30-33. Jam. 3:13-16. 1 Pet. 2:7, 8.*)

PRACTICAL OBSERVATIONS.

Sin is the prolific parent of all the misery in the universe, and we should trace all our sorrows to this source. Blessed be God, in this world we may be recovered, how long soever we be "fallen by our iniquity;" for we are called on to return to the Lord our God, as in "Christ reconciling the world unto himself," and when by faith we obey this call, we are raised up from the brink of despair and hell, reinstated in the full favour of God, and taught to rejoice in the hope of eternal glory.—The words, which flow from "a contrite heart," are far more pleasing to God, than ten thousands of bullocks and rams; as being uniformly connected with a disposition to look unto "the Lamb of God, that taketh away the sin of the world." (*Notes, Ps. 51:17. Matt. 5:3. John 1:29.*) We should not therefore, under any distresses, even when we have "fallen by iniquity," turn away from God, but rather turn to him, as our only Refuge and Salvation. We should first beseech him to teach us what to ask, and how to ask; and when the words of the Holy Spirit in the Scriptures correspond with our longing desires, we should take them with us, and present them before the Lord, that *it may be done unto us according to them*. We must especially be earnest with him to take away all our iniquity: if that is pardoned we are happy; as nothing but sin can prevent our receiving all good from our gracious God: and surely the whole glory of our salvation, and every possible expression of praise and gratitude, are justly due to our merciful Deliverer; and we can never refuse him the easy, and pleasant, yet honourable sacrifice of the "fruit of our lips, giving thanks unto his name." But the true penitent will also evince his sincerity by renouncing his former sins and carnal confidences: he does not want these sources of satisfaction or "refuges of lies;" since he has learned to trust in the tender love and compassion of that God, "in whom the fatherless findeth mercy," and who "withholds no good thing from them that walk uprightly." They, who thus come before God, will surely find him ready to "heal their backslidings," how great and many soever they have been: "he will love them freely, and turn away all his indignation from them:" he will refresh their souls with the dew of his grace; he will render them holy, amiable, steadfast, fruitful, and useful: and others will repair to them, and grow up into the experience and fruitfulness of the Gospel, through their converse, example, and prayers. Thus the cause of God revives in one place or another from time to time: believers ripen for heaven, or grow more serviceable on earth; God is glorified, the church is increased, and sinners saved.—Still the Lord "waits to be gracious," and he observes with pleasure the broken-hearted penitent; he is ready to refresh every weary soul; and to make those joyful and fruitful, who were most barren and disconsolate; for "from him is all our fruit found." May he give us that wisdom and prudence, which lead to the knowledge, experience, and practice of these things; may we learn to walk in the right ways of God, as his righteous servants; and may none of us, being disobedient and unbelieving, stumble at the word of his grace, or at any of its truths and requirements.

THE BOOK OF JOEL.

It is uncertain at what time Joel prophesied: some think he predicted those calamities which Amos lamented; (*Am.* 7:1-9, others that he lived afterwards. He prophesied to Judah exclusively: whether before or after the desolations of Israel. He foretold, or described, a terrible judgment on the land, by locusts and drought: which may also be considered as typical of the calamities, that were about to be brought on the nation by the Chaldean armies, and other invaders. These predictions were attended with earnest exhortations to solemn fasting, repentance, and prayer, and with promises of returning peace and prosperity. The conclusion contains prophecies of the glorious times, which were coming under the gospel dispensation, and of the righteous judgments to be executed on all the enemies of God and his church. In this he coincides with the other prophets: who (with perhaps the single exception of Jonah) all more clearly predict, or more obscurely intimate, these great events. But the most remarkable prophecy in Joel, is that which the apostle Peter quoted on the day of Pentecost, and which is more than once referred to in the New Testament. (*Comp.* 2:28-32. *Acts* 2:14-21. *Rom.* 10:12-17.) The effects of the Gospel, as the manifestation of the Spirit, both among Jews and Gentiles; and the consequences of opposing it, to the Jewish nation in particular, are here foretold in the fullest and plainest manner: and the event to this day fully attests Joel's divine inspiration.—The style of this prophet is allowed by the most competent judges, to be exceedingly beautiful: and few remains of ancient poetry (none, except those reserved in the sacred Scriptures,) contain such an assemblage of elegance, pathos, and sublimity, as are found in his writings. Whatever obscurity appears to us is wholly in the subject; for the language is uncommonly perspicuous: and consequently the critics have proposed much fewer alterations, than in the more concise, sententious, and obscure prophecies of Hosea; nor has our translation of it been exposed to similar objections.

B. C. 720.

CHAPTER I.

The prophet describes the entire destruction of the fruits of the earth, by drought and noxious insects, 1-7. He calls on the people to lament, over their calamities, with prayer and fasting, 8-17. He cries to God for them, and represents the very beasts as joining in his supplications, 18-21.

THE word of the LORD that came to Joel the son of Pethuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?

3 Tell ye your children of it, and let your children tell their children, and their children another generation.

4 That which the palmer-worm hath left hath the locust eaten; and that which the locust hath left hath the canker-worm eaten; and that which the canker-worm hath left hath the caterpillar eaten.

5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.

6 For a nation is come up upon my land, strong, and without number, whose teeth are

B. C. 720.

the teeth of a lion, and he hath the cheek-teeth of a great lion.

7 He hath laid my vine waste, and barked my fig-tree: he hath made it clean bare, and cast it away; the branches thereof are made white.

[Practical Observations.]

8 Lament like a virgin girded with sackcloth for the husband of her youth.

9 The meat-offering and the drink-offering is cut off from the house of the LORD; the priests, the LORD's ministers, mourn.

10 The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth.

11 Be ye ashamed, O ye husbandmen; howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished.

12 The vine is dried up, and the fig-tree languisheth; the pomegranate-tree, the palm-tree also, and the apple-tree, even all the trees of the field, are withered: because joy is withered away from the sons of men.

a Jer. 1:2. Ez. 1:3. Hos. 1:1. 2 Pet. 1:21. b Acts 2:16. c Ps. 49:1. Is. 34:1. Jer. 5:12. Hos. 5:1. Am. 3:1. 4:1. 5:1. Mic. 1:2. 3:1, 9. Matt. 13:9. Rev. 2:7. d Job 8:8. 12:12. 15:10. 21:7. e 2:2. Deut. 4:32-35. Is. 7:17. Jer. 30:7. Dan. 12:1. Matt. 24:21. f Ex. 10:12. 13:14. Deut. 6:7. Josh. 4:6, 7, 21, 22. Ps. 44:1. 71:18. 78:3-8. 145:4. Is. 33:19. * Heb. The residue of the palmer-worm. g 2:25. Am. 4:9. h Ex. 10:12-15. Deut. 28:38-42. 1 Kings 8:37. 2 Chr. 6:28. 7:13. Ps. 78:46. 105:34. Am. 7:1. Rev. 9:3-7. 1 Nah 3:15-17. k Is. 33:4. Jer. 6:14, 27. Is. 24:7-11. Am. 6:3-7. Luke 21:34-36. Rom. 13:11-14. m 11. 13. Jer. 4:8. Ez. 30:2. Chap. I. v. 2, 3. 12. Luke 16:19, 23-25. o 2:2-3.

11:25. Prov. 30:25-27. p Ps. 107:34. Is. 8:8. 32:13. Hos. 9:3. q Prov. 30:14. Rev. 9:9. r 12. Ez. 10:15. Ps. 105:33. Is. 5:6. 24:7. Jer. 8:13. Hos. 2:12. Hab. 3:17. t Heb. laid my fig-tree for a barking. s 13-15. 2:12-14. Is. 22:12. 24:7-12. 32:11. Jer. 9:17-19. Jam. 4:8, 9. 5:1. t Prov. 2:17. Jer. 3:4. Mal. 2:15. u 13:16. 2:14. Hos. 9:4. x 2:17. Lam. 1:4, 16. y Ex. 28:1. 2 Chr. 13:10. Is. 61:6. z 17-20. Lev. 26:20. Is. 21:3, 4. Jer. 12:4, 11. 14:2-5. Hos. 4:3. a 6. Is. 24:11. Jer. 48:33. Hos. 9:2. Hag. 1:11. t Or, ashamed. b Jer. 14:3, 4. Rom. 5: c Is. 17:11. Jer. 9:12. d 10. e Num. 13:23. Ps. 59:12. Cant. 2:4. 4:13. 7:7-9. f 16. Ps. 4:7. Is. 9:3. 16:10. 24:11. Jer. 48:33. Hos. 9:1, 2.

NOTES.—Chap. I. V. 2, 3. The prophet opened his subject, by calling on the aged men, and all the inhabitants of the land, to attend with deep and serious reflection to the events which were about to take place. None of them could remember calamities so dire and complicated, nor had any such befallen Judah since it was a nation. (*Notes*, 4. *Dan.* 9:12.) They ought therefore to speak of them to their children, that the account might be transmitted by one generation to another, through succeeding ages, to warn their posterity not to provoke God to punish them with similar judgments. (*Marg. Ref. Notes*, Ex. 10:1, 2. Ps. 78:3-8.)

V. 4. The exact difference between these several species of insects, cannot easily be explained. Probably, the several species mentioned came in succession, at different seasons of the year. Sometimes one, and sometimes another of them, had been used to cause a partial devastation of the fruits of the earth; but on this occasion they followed each other, till they had utterly destroyed the whole. Indeed, some think that this was the case for several years together, and that it was an emblem of the repeated invasions and devastations of the Chaldeans. (*Marg. and Marg. Ref. Notes*, 5-12. 2:1-11, 18-20, 25. Ez. 10:6, 13-17. Am. 7:1-3.) We have no history of the completion of this prophecy; if indeed the passage be not historical rather than prophetic.—A future event which might be averted by repentance is spoken of, as having already taken place, to enliven the description, by setting the images before the eye of the reader. *Bp. Newcombe*.

V. 5-7. The prophet considering the effects of this heavy visitation, called on the drunkards to awake and bewail their miseries. Their sins, and the danger to which their souls were exposed, had failed to rouse them from insensibility; but

this judgment was suited to affect them; as it would deprive them of their idolized indulgence, and force them to be sober in the most distressing circumstances. 'It carries along with it evident tokens of being sent as a punishment for their disorders,' *Louth*. (*Marg. Ref.* 1-n. *Notes*, Is. 24:1-12, v. 7-11. Hos. 9:1-3. Am. 6:3-8. Luke 16:19-26. 21:34-36.)—For though these insects were small and easily crushed; yet their unnumbered multitudes would render them as formidable as a mighty and populous nation invading the land. Their teeth, suited to destroy the vegetables and bark of trees, would be more formidable than those of a lion; and they would leave nothing growing, but leafless and naked stems. (*Notes*, 2:7-9, 10, 11, v. 11. 25. Prov. 30:11-14, v. 14. 24-28, v. 27. Rev. 9:3, 10.)

V. 8. Judah was here called upon to lament, on account of her miseries, as a betrothed virgin, who should be deprived of the intended and beloved husband of her youth, before the completion of her marriage; that is, with exceedingly great and unfeigned sorrow. This intimated how very heavy their calamities would be. (*Marg. Ref. Note*, Is. 32:9-14.)

V. 9. Some of the priests would piously lament the suspension of sacred ordinances, on so melancholy an occasion; the rest would naturally mourn over the diminution of their revenues, and means of self-indulgence. (*Notes*, 13-16. 2:12-17. *Ism.* 1:4-7, v. 4. Hos. 9:4-6.)

V. 10. *Marg. and Marg. Ref. Notes*, 17-20. Is. 24:1-12, v. 3, 4, 7. Hos. 4:1-3, v. 3.

V. 11. The husbandmen would be ashamed of their unsuccessful labours, in cultivating their fields and vineyards; as neither their skill, nor industry, on which they would be apt to depend, could prevent the most terrible famine: all their

13 "Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat-offering, and the drink-offering, is withholden from the house of your God.

14 "Sanctify ye a fast, call a solemn assembly, gather the elders, and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord.

15 "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.

16 Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God?

17 The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

18 How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

g 8,9. 2:17. Jer. 4:8. 9:10. Ez. 7:18. h 1 Cor. 9:13. Heb. 7:13,14. 12 Sam. 12:16. 1 Kings 21:27. Jon. 3:5-8. k 1a. 61:8. 1 Cor. 4:1. 2 Cor. 3:5. 6:4. 11:23. 19. Lev. 25:10. Num. 29:6. m 2:15,16. 2 Chr. 30:3,4. * Or, day of restraint. Lev. 23:35. n Deut. 29:10,11. 2 Chr. 20:13. Neh. 9:23. o Jon. 3:6. p 2:2. Jer. 30:7. Am. 5:16-18. q 2:1. Ps. 37:13. 1a. 13:6-8. 17. 7:2-12. 11:22-23. 22. Zeph. 1:14-18. Luke 19:41-44. Jam. 5:9. Rvs 6:17. s 4:9,13. Am. 4:6. 7. a Deut. 12:6,7,11,12. 15:10-15. Ps. 105:3. 1a. 62:8,9. 1 Heb. grains. t 20. 1 Kings 18:5. Jer. 12:4. 14:5,6. Hos. 4:3. Rom. 8:22. u Ps. 50:15. 91:15. Mic. 7:7. Hab. 3:17,18. Phil. 4:6,7. x 2:3. Jer. 9:10. Am. 7:4. y Or, habitations.

hopes would be frustrated, and they would be confounded for having entertained them. (Notes, Jer. 14:2-6. Rom. 5:3-5, v. 5.)

V. 12. (Marg. Ref.) The joy of harvest, and all joy in outward things, must cease during such a famine. (Note, Hab. 3:17-19.)

V. 13. "He shows, that the only means to avoid God's wrath, and to have all things restored, is true repentance."—The priests, especially those who kept the watches at the temple, are here called on to set the people an example of humiliation before God.—Instead of going to rest, or spending the watches in Psalmody; let them lie all night on the ground covered with sackcloth, and employ themselves in confessing their sins and deprecating the wrath of God. (Note, 2 Sam. 12:16.)—To suppose that they were only to sleep in sackcloth, instead of their ordinary covering, quite enervates the exhortation. (Marg. Ref. Notes, 9:212-14. Ps. 100:134:135:1,2.)

V. 14, 15. The priests had great influence in appointing fasts, though the authority of the kings was also employed. (Notes, 2 Chr. 20:3,4. Ezra 8:21-23. Neh. 9:1. Jer. 36:8-10. Jon. 3:5-9. Zech. 7:2-7.) They were not only called upon to lament before God themselves, with every expression of humiliation and repentance; but to appoint and keep holy, a solemn season, of public fasting and prayer; the elders (or the princes and rulers of the people) must be called on to assemble at the house of the Lord, to join in humbly deprecating his displeasure, and seeking forgiveness of their sins; and all the people were required to lament, that they ever saw such a day, which seemed to be a time of judgment and vengeance; and "of destruction" rather than of correction, "from the Almighty." (Marg. and Marg. Ref. Notes, 2:1-3,15-17. Ez. 7:5,7,10,11. Am. 5:18-20. Zeph. 1:14-16. Luke 19:41-44. Rev. 6:15-17.)

V. 16. Neither priests nor people could now frequent the temple with peace-offerings, or sacrifices of praise, or joyfully celebrate their festivals, as formerly they used to do: they could only come before God to mourn and complain, because of their sins and miseries. (Marg. Ref. Notes, 9:13,12:12-14, v. 14. P. O. Deut. 12.)

V. 17, 18. A terrible drought, as well as locusts, and other devouring insects, was predicted or described: and dry hot weather often in those countries precedes the coming of the locusts.—The failure of the crops rendered granaries and barns useless; and so they were neglected, and left to go to ruins: yea the unoffending cattle groaned under the calamities inflicted for the sins of men. (Notes, 19:20. 1 Kings 18:5,6. Jer. 12:1-4, v. 4. 14:2-6. Hos. 4:1-3, v. 3. Rom. 8:18-23.)

V. 19, 20. All the produce of the land was consumed as if it had been by fire: and the rivers of water were all dried up: so that even the beasts seemed by their doleful outcries to join the prophet, in beseeching God to deliver them from their distresses: and thus they shamed those Jews, who refused to call upon him. (Marg. and Marg. Ref. Notes, Ps. 104:20-23, v. 21. 147:9.)

PRACTICAL OBSERVATIONS.

V. 1-7. The word of God, among its other manifold uses, is intended to explain the dispensations of Providence; that the Author, the cause, the support, and the remedy of every affliction may be made known. What the Lord has taught us in this school, or in any other, we should carefully impart to our children; that they may receive the benefit, without the anguish, of our salutary chastisements, and may transmit the same instructive warnings to their children also.—The

19 O Lord, "to I see will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field.

20 The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

CHAPTER II.

A figurative description of the locusts, as a mighty army, sent forth to ravage the land.—1-17. Repetition of calls to public fasting, prayer, repentance, &c.—18-19. Promises of manifold blessings, 18-27. Predictions of the pouring out of the Spirit, under the gospel; and of subsequent events, 28-32.

"BLOW ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand;

2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.

y Job 38:41. Ps. 104:21. 145:15. 147:9. z 1 Kings 17:7. 18:5. a 15. Num. 16:9. 8. Jer. 4:5. Hos. 8:1. * Or, cornet. 1 Chr. 15:28. Hos. 5:8. b Num. 10:5-7,9. Ez. 33:3-5. Am. 3:6. Zeph. 1:18. c 3:17. Ps. 87:1. Dan. 9:16,20. Zeph. 3:11. Zech. 9:3. d Ezra 8:3,4. Ps. 119:120. 1a. 86:2,9. Jer. 5:22. 10:7,10. Dan. 4:26. Phil. 2:12. e 1:15. 1a. 2:42. Ez. 7:5-7,10,12. 12:23. Am. 8:2. Ob. 15. Mal. 4:1. 1 Thes. 5:2. Jam. 5:1. 1 Pet. 1:7. f 10:31. 3:14,15. Ez. 20:27. Ps. 57:2. 1a. 5:30. 8:22. Jer. 13:16. Am. 5:18-20. Zeph. 1:14,15. Heb. 12:18. Jude 13. g Am. 4:13. h 5:11,25. 1:6. 1:12,3. Ek. 10:6,14. 1an. 12:1. Mark 13:19. i Heb. generation and generation. Deut. 32:7. Ps. 10:6. margins.

most insignificant insects at God's command become more tremendous to proud man, than even herds of savage beasts, or armies of hostile invaders: (Note, Ez. 8:16,17.) how then should we fear the power of his wrath, who can so easily arm the whole creation against us, or lift up his own heavy hand to crush us at once!—The more inordinately men indulge their appetites, the more grievously must pinching want press upon them: whereas habitual self-denial and temperance prevent the most distressing effects even of impoverishing losses. It is well, if any temporal sufferings serve to awaken the drunkard, the epicure, and the sensualists, to lament for their sins, and to flee from the wrath to come. But what must be the feelings of those who continue insensible, till they fall into that place, where not a drop of water can be procured to alleviate their misery; and where their howling and weeping will be without extenuation, intermission, or hope for evermore.—The bitter lamentations, the confusion and anguish, the hardships and miseries, which are the effects of extreme famine, should teach us to be thankful for a land of plenty, to be contented with a moderate portion, and to be temperate, liberal, and pious in our use of it.

V. 8-20. We are so dependent upon God in every thing, that no human wisdom or power can provide plenty, when he pleases he sends scarcity: without "his rain," the seed-corn must perish, the trees of the field must wither, and all our temporal joys must sicken and die: and such judgments are emblems of the great day of retribution, which will soon come "as a destruction from the Almighty." Even the brutes groan under the effects of man's sin; and they seem in their way, to cry and complain to the Lord, that without their fault they are reduced to perish by hunger and thirst, through the wickedness of their oppressor and tyrant, man. How stupid then are sinners, who are insensible under such judgments, or only lament with a rebellious and unhumiliated sorrow!—We should never rest in any expressions of mere grief; but should also humble ourselves before God on account of those sins which have provoked his chastening rod. All our other sorrows should lead us to that "godly sorrow, which worketh repentance unto salvation, not to be repented of." We ought to grieve under outward afflictions, chiefly when they deprive us of the comfort and benefit of divine ordinances, or when "joy and gladness are cut off from the house of the Lord." No self-denial, humiliation, or continued self-abasement before God, should appear too great, as there is yet hope of forgiveness of our sins, and deliverance from everlasting misery. "The ministers of God" especially should set the example, and use their influence, to promote a spirit of repentance and piety amongst the people. Public solemn seasons of fasting and humiliation, attended with the assembling together of the honourable of the land, as well as of the multitude to confess their sins, to bow down before God, and to pour out their prayers unto him, are proper means of averting national calamities. And though many will observe them formally, or wholly neglect them; yet God will hear the united prayers of the remnant of his servants, and often for their sakes rescue a guilty nation from impending destruction.—They, who who would excite other men to such duties, must take the lead in them, as being greatly affected, and desirous of affecting all around them. Thus individuals will find the comfort of acceptance with God, whatever may become of nations which proceed to greater ungodliness; and they will enjoy their gracious recompense, when the wicked, and all their possessions, shall be burnt up with the righteous indignation of "our God, who is a consuming fire." (Heb. 12:29.)

NOTES.—CHAP. II. V. 1-3. The priests were directed

3 A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

4 The appearance of them is as the appearance of horses; and as horsemen, so shall they run.

5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle-array.

6 Before their face the people shall be much pained: all faces shall gather blackness.

7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

8 Neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded.

k Ps. 50:3. Am. 7:4. 1 Gen. 2:8. 13:10. Is. 51:3. Ez. 31:8,9. m 14-7. Ex. 10:15. Jer. 5:17. Zech. 7:14. n Rev. 9:7. o Nah. 2:3,4. 3:2,3. Rev. 9:9. p Is. 5:24. 30:30. Matt. 3:12. q 2. r Ps. 119:83. Is. 13:8. Jer. 8:21. 30:6. Nah. 2:10. s Heb. pot. s. Sam. 1:23. 2:18,19. Ps. 10:5. Is. 5:26-33. t 2 Sam. 5:8. Jer. 5:10. u Prov. 30:37. v Or, dart. x Ez. 10:6. Jer. 9:21. John 10:1. y Ps. 18:7. 114:7. Nah. 1:5. Matt. 27:51. Rev. 6:12. 20:11. z 23:1. 3:15. Is. 13:10. 34:4. Jer. 4:23. Ez. 32:7. Am. 8:3. Matt. 24:29. Mark 13:24,25. Luke 21:25,26. Acts 2:30. Rev. 8:12. a 3:16. 2 Sam. 22:14,15. Ps. 46:6. Is. 7:18. 13:4. 42:13. Jer. 25:30. Am. 1:2. b 25. c Jer. 50:34. Rev. 18:8. d Jer. 50:7. Am. 5:18,20. Zeph. 1:15. e Num. 24:23. Nah. 1:6. Mal. 3:2.

to blow the trumpets at the temple; and to alarm the people, who assembled there, with the prospect of the near approach of the judgments before predicted; (*Notes*, 1:4-12,16-20.) that the report might thence be diffused throughout the whole land, and all the inhabitants might tremble at God's word, and be induced to repent and deprecate his displeasure. (*Marg.* and *Marg. Ref.* a-d. *Notes*, 15-17. *Num.* 10:2-10. *Hos.* 8:1.) For the Lord was about to execute judgment on a guilty nation, as on a solemn day of vengeance. (*Marg. Ref.* e. See on *Note*, 1:14,15.)—The visitation by the locusts seems to have been primarily intended: but the calamities preceding, attending, and following the destruction of the city by the Chaldeans, might also be referred to. This approaching "day of the Lord" would be "a day of darkness, a day of clouds, and of thick darkness, as the morning spread upon the mountains;" its light would resemble the faint glimmering of the dawn, which appears on the eastern mountains, and just deducts from the midnight darkness, that obscures the earth in gloomy and cloudy weather. (*שחר*. *Note*, Is. 8:20.) This may refer to the immense multitudes of the locusts, which have often been known to obscure the sun at noonday, and to render the regions through which they pass, for the time, more dark and dismal than during the night: or it may describe the state of the people's minds, which were filled with a horror little short of despair. This darkness and horror would result from the invasion of a mighty nation, attended with such effects, as the Jews had never before witnessed, and such as would not occur again for many ages. The progress of this army would resemble that of a conflagration: the lands, on which they had not entered, appeared verdant and fruitful, even as the garden of Eden; but they would make such entire destruction wherever they went, as to leave every place behind them like a barren wilderness. (*Marg.* and *Marg. Ref.* f, h, k-m. *Notes*, 10, 11,18-20,25. 1:5-7. *Gen.* 13:10-12. 19:24,25. *Hos.* 9:11-14. 11:8-11.)

Ever the like. (2) 'The locusts which plagued Egypt are described after the same manner. (*Ex.* 10:14.)—In both places we are to take it as a proverbial expression, to set forth the extraordinary greatness of the judgment, and not to understand it too strictly, according to the grammatical sense of the words.' *Louth.* (*Marg. Ref.* i. *Note*, *Ex.* 10:6.)

V. 4, 5. It has been often observed, that locusts greatly resemble horses in the shape of their heads: the impetuosity also of the progress made by these ravagers would be like that of horsemen; their noise, heard at the distance of several miles, would be as tremendous as that of chariots of war rattling over the mountains, or like that of a vehement fire consuming combustibles with great crackling and fury; and their progress at the same time so regular, that they would resemble a well-disciplined army upon the march, or attacking the enemy.—Many have with admiration observed this to be the case with the immense flights of locusts, which often ravage those eastern regions. (*Marg. Ref.* o, p. *Notes*, 7-9. *Rev.* 9:7-10, v. 9.)

V. 6. Not paleness, which may be occasioned by sickness, or fainting, or slighter terror; but "blackness," like that of the countenances of those who are expiring in convulsions, or whose blood is suspended from circulation by some inward or outward violence. The extremity of horror and anguish is intended. (*Marg.* and *Marg. Ref.* *Note*, *Jer.* 8:21,22, v. 21.)

V. 7-9. 'The particles of similitude here, and in the fourth and fifth verses, show that real locusts are described,

9 They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.

10 The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:

11 And the Lord shall utter his voice before his army, for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?

[*Practical Observations.*]

12 ¶ Therefore also now, saith the Lord, 'Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning:

13 And bend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

Rev. 6:17. f Deut. 4:29,30. 1 Sam. 7:3. 1 Kings 8:47-49. 2 Chr. 6:38,39. 7:13, 14. Is. 55:7. Jer. 4:1. 29:12,13. Hos. 6:11. 12:6. 14:1. Zech. 1:3,4. Acts 26:20. 27:12. 28:18. 28:20. 28:21. 28:22. 28:23. 28:24. 28:25. 28:26. 28:27. 28:28. 28:29. 28:30. 28:31. 28:32. 28:33. 28:34. 28:35. 28:36. 28:37. 28:38. 28:39. 28:40. 28:41. 28:42. 28:43. 28:44. 28:45. 28:46. 28:47. 28:48. 28:49. 28:50. 28:51. 28:52. 28:53. 28:54. 28:55. 28:56. 28:57. 28:58. 28:59. 28:60. 28:61. 28:62. 28:63. 28:64. 28:65. 28:66. 28:67. 28:68. 28:69. 28:70. 28:71. 28:72. 28:73. 28:74. 28:75. 28:76. 28:77. 28:78. 28:79. 28:80. 28:81. 28:82. 28:83. 28:84. 28:85. 28:86. 28:87. 28:88. 28:89. 28:90. 28:91. 28:92. 28:93. 28:94. 28:95. 28:96. 28:97. 28:98. 28:99. 28:100. 28:101. 28:102. 28:103. 28:104. 28:105. 28:106. 28:107. 28:108. 28:109. 28:110. 28:111. 28:112. 28:113. 28:114. 28:115. 28:116. 28:117. 28:118. 28:119. 28:120. 28:121. 28:122. 28:123. 28:124. 28:125. 28:126. 28:127. 28:128. 28:129. 28:130. 28:131. 28:132. 28:133. 28:134. 28:135. 28:136. 28:137. 28:138. 28:139. 28:140. 28:141. 28:142. 28:143. 28:144. 28:145. 28:146. 28:147. 28:148. 28:149. 28:150. 28:151. 28:152. 28:153. 28:154. 28:155. 28:156. 28:157. 28:158. 28:159. 28:160. 28:161. 28:162. 28:163. 28:164. 28:165. 28:166. 28:167. 28:168. 28:169. 28:170. 28:171. 28:172. 28:173. 28:174. 28:175. 28:176. 28:177. 28:178. 28:179. 28:180. 28:181. 28:182. 28:183. 28:184. 28:185. 28:186. 28:187. 28:188. 28:189. 28:190. 28:191. 28:192. 28:193. 28:194. 28:195. 28:196. 28:197. 28:198. 28:199. 28:200. 28:201. 28:202. 28:203. 28:204. 28:205. 28:206. 28:207. 28:208. 28:209. 28:210. 28:211. 28:212. 28:213. 28:214. 28:215. 28:216. 28:217. 28:218. 28:219. 28:220. 28:221. 28:222. 28:223. 28:224. 28:225. 28:226. 28:227. 28:228. 28:229. 28:230. 28:231. 28:232. 28:233. 28:234. 28:235. 28:236. 28:237. 28:238. 28:239. 28:240. 28:241. 28:242. 28:243. 28:244. 28:245. 28:246. 28:247. 28:248. 28:249. 28:250. 28:251. 28:252. 28:253. 28:254. 28:255. 28:256. 28:257. 28:258. 28:259. 28:260. 28:261. 28:262. 28:263. 28:264. 28:265. 28:266. 28:267. 28:268. 28:269. 28:270. 28:271. 28:272. 28:273. 28:274. 28:275. 28:276. 28:277. 28:278. 28:279. 28:280. 28:281. 28:282. 28:283. 28:284. 28:285. 28:286. 28:287. 28:288. 28:289. 28:290. 28:291. 28:292. 28:293. 28:294. 28:295. 28:296. 28:297. 28:298. 28:299. 28:300. 28:301. 28:302. 28:303. 28:304. 28:305. 28:306. 28:307. 28:308. 28:309. 28:310. 28:311. 28:312. 28:313. 28:314. 28:315. 28:316. 28:317. 28:318. 28:319. 28:320. 28:321. 28:322. 28:323. 28:324. 28:325. 28:326. 28:327. 28:328. 28:329. 28:330. 28:331. 28:332. 28:333. 28:334. 28:335. 28:336. 28:337. 28:338. 28:339. 28:340. 28:341. 28:342. 28:343. 28:344. 28:345. 28:346. 28:347. 28:348. 28:349. 28:350. 28:351. 28:352. 28:353. 28:354. 28:355. 28:356. 28:357. 28:358. 28:359. 28:360. 28:361. 28:362. 28:363. 28:364. 28:365. 28:366. 28:367. 28:368. 28:369. 28:370. 28:371. 28:372. 28:373. 28:374. 28:375. 28:376. 28:377. 28:378. 28:379. 28:380. 28:381. 28:382. 28:383. 28:384. 28:385. 28:386. 28:387. 28:388. 28:389. 28:390. 28:391. 28:392. 28:393. 28:394. 28:395. 28:396. 28:397. 28:398. 28:399. 28:400. 28:401. 28:402. 28:403. 28:404. 28:405. 28:406. 28:407. 28:408. 28:409. 28:410. 28:411. 28:412. 28:413. 28:414. 28:415. 28:416. 28:417. 28:418. 28:419. 28:420. 28:421. 28:422. 28:423. 28:424. 28:425. 28:426. 28:427. 28:428. 28:429. 28:430. 28:431. 28:432. 28:433. 28:434. 28:435. 28:436. 28:437. 28:438. 28:439. 28:440. 28:441. 28:442. 28:443. 28:444. 28:445. 28:446. 28:447. 28:448. 28:449. 28:450. 28:451. 28:452. 28:453. 28:454. 28:455. 28:456. 28:457. 28:458. 28:459. 28:460. 28:461. 28:462. 28:463. 28:464. 28:465. 28:466. 28:467. 28:468. 28:469. 28:470. 28:471. 28:472. 28:473. 28:474. 28:475. 28:476. 28:477. 28:478. 28:479. 28:480. 28:481. 28:482. 28:483. 28:484. 28:485. 28:486. 28:487. 28:488. 28:489. 28:490. 28:491. 28:492. 28:493. 28:494. 28:495. 28:496. 28:497. 28:498. 28:499. 28:500. 28:501. 28:502. 28:503. 28:504. 28:505. 28:506. 28:507. 28:508. 28:509. 28:510. 28:511. 28:512. 28:513. 28:514. 28:515. 28:516. 28:517. 28:518. 28:519. 28:520. 28:521. 28:522. 28:523. 28:524. 28:525. 28:526. 28:527. 28:528. 28:529. 28:530. 28:531. 28:532. 28:533. 28:534. 28:535. 28:536. 28:537. 28:538. 28:539. 28:540. 28:541. 28:542. 28:543. 28:544. 28:545. 28:546. 28:547. 28:548. 28:549. 28:550. 28:551. 28:552. 28:553. 28:554. 28:555. 28:556. 28:557. 28:558. 28:559. 28:560. 28:561. 28:562. 28:563. 28:564. 28:565. 28:566. 28:567. 28:568. 28:569. 28:570. 28:571. 28:572. 28:573. 28:574. 28:575. 28:576. 28:577. 28:578. 28:579. 28:580. 28:581. 28:582. 28:583. 28:584. 28:585. 28:586. 28:587. 28:588. 28:589. 28:590. 28:591. 28:592. 28:593. 28:594. 28:595. 28:596. 28:597. 28:598. 28:599. 28:600. 28:601. 28:602. 28:603. 28:604. 28:605. 28:606. 28:607. 28:608. 28:609. 28:610. 28:611. 28:612. 28:613. 28:614. 28:615. 28:616. 28:617. 28:618. 28:619. 28:620. 28:621. 28:622. 28:623. 28:624. 28:625. 28:626. 28:627. 28:628. 28:629. 28:630. 28:631. 28:632. 28:633. 28:634. 28:635. 28:636. 28:637. 28:638. 28:639. 28:640. 28:641. 28:642. 28:643. 28:644. 28:645. 28:646. 28:647. 28:648. 28:649. 28:650. 28:651. 28:652. 28:653. 28:654. 28:655. 28:656. 28:657. 28:658. 28:659. 28:660. 28:661. 28:662. 28:663. 28:664. 28:665. 28:666. 28:667. 28:668. 28:669. 28:670. 28:671. 28:672. 28:673. 28:674. 28:675. 28:676. 28:677. 28:678. 28:679. 28:680. 28:681. 28:682. 28:683. 28:684. 28:685. 28:686. 28:687. 28:688. 28:689. 28:690. 28:691. 28:692. 28:693. 28:694. 28:695. 28:696. 28:697. 28:698. 28:699. 28:700. 28:701. 28:702. 28:703. 28:704. 28:705. 28:706. 28:707. 28:708. 28:709. 28:710. 28:711. 28:712. 28:713. 28:714. 28:715. 28:716. 28:717. 28:718. 28:719. 28:720. 28:721. 28:722. 28:723. 28:724. 28:725. 28:726. 28:727. 28:728. 28:729. 28:730. 28:731. 28:732. 28:733. 28:734. 28:735. 28:736. 28:737. 28:738. 28:739. 28:740. 28:741. 28:742. 28:743. 28:744. 28:745. 28:746. 28:747. 28:748. 28:749. 28:750. 28:751. 28:752. 28:753. 28:754. 28:755. 28:756. 28:757. 28:758. 28:759. 28:760. 28:761. 28:762. 28:763. 28:764. 28:765. 28:766. 28:767. 28:768. 28:769. 28:770. 28:771. 28:772. 28:773. 28:774. 28:775. 28:776. 28:777. 28:778. 28:779. 28:780. 28:781. 28:782. 28:783. 28:784. 28:785. 28:786. 28:787. 28:788. 28:789. 28:790. 28:791. 28:792. 28:793. 28:794. 28:795. 28:796. 28:797. 28:798. 28:799. 28:800. 28:801. 28:802. 28:803. 28:804. 28:805. 28:806. 28:807. 28:808. 28:809. 28:810. 28:811. 28:812. 28:813. 28:814. 28:815. 28:816. 28:817. 28:818. 28:819. 28:820. 28:821. 28:822. 28:823. 28:824. 28:825. 28:826. 28:827. 28:828. 28:829. 28:830. 28:831. 28:832. 28:833. 28:834. 28:835. 28:836. 28:837. 28:838. 28:839. 28:840. 28:841. 28:842. 28:843. 28:844. 28:845. 28:846. 28:847. 28:848. 28:849. 28:850. 28:851. 28:852. 28:853. 28:854. 28:855. 28:856. 28:857. 28:858. 28:859. 28:860. 28:861. 28:862. 28:863. 28:864. 28:865. 28:866. 28:867. 28:868. 28:869. 28:870. 28:871. 28:872. 28:873. 28:874. 28:875. 28:876. 28:877. 28:878. 28:879. 28:880. 28:881. 28:882. 28:883. 28:884. 28:885. 28:886. 28:887. 28:888. 28:889. 28:890. 28:891. 28:892. 28:893. 28:894. 28:895. 28:896. 28:897. 28:898. 28:899. 28:900. 28:901. 28:902. 28:903. 28:904. 28:905. 28:906. 28:907. 28:908. 28:909. 28:910. 28:911. 28:912. 28:913. 28:914. 28:915. 28:916. 28:917. 28:918. 28:919. 28:920. 28:921. 28:922. 28:923. 28:924. 28:925. 28:926. 28:927. 28:928. 28:929. 28:930. 28:931. 28:932. 28:933. 28:934. 28:935. 28:936. 28:937. 28:938. 28:939. 28:940. 28:941. 28:942. 28:943. 28:944. 28:945. 28:946. 28:947. 28:948. 28:949. 28:950. 28:951. 28:952. 28:953. 28:954. 28:955. 28:956. 28:957. 28:958. 28:959. 28:960. 28:961. 28:962. 28:963. 28:964. 28:965. 28:966. 28:967. 28:968. 28:969. 28:970. 28:971. 28:972. 28:973. 28:974. 28:975. 28:976. 28:977. 28:978. 28:979. 28:980. 28:981. 28:982. 28:983. 28:984. 28:985. 28:986. 28:987. 28:988. 28:989. 28:990. 28:991. 28:992. 28:993. 28:994. 28:995. 28:996. 28:997. 28:998. 28:999. 29:1. 29:2. 29:3. 29:4. 29:5. 29:6. 29:7. 29:8. 29:9. 29:10. 29:11. 29:12. 29:13. 29:14. 29:15. 29:16. 29:17. 29:18. 29:19. 29:20. 29:21. 29:22. 29:23. 29:24. 29:25. 29:26. 29:27. 29:28. 29:29. 29:30. 29:31. 29:32. 29:33. 29:34. 29:35. 29:36. 29:37. 29:38. 29:39. 29:40. 29:41. 29:42. 29:43. 29:44. 29:45. 29:46. 29:47. 29:48. 29:49. 29:50. 29:51. 29:52. 29:53. 29:54. 29:55. 29:56. 29:57. 29:58. 29:59. 29:60. 29:61. 29:62. 29:63. 29:64. 29:65. 29:66. 29:67. 29:68. 29:69. 29:70. 29:71. 29:72. 29:73. 29:74. 29:75. 29:76. 29:77. 29:78. 29:79. 29:80. 29:81. 29:82. 29:83. 29:84. 29:85. 29:86. 29:87. 29:88. 29:89. 29:90. 29:91. 29:92. 29:93. 29:94. 29:95. 29:96. 29:97. 29:98. 29:99. 30:1. 30:2. 30:3. 30:4. 30:5. 30:6. 30:7. 30:8. 30:9. 30:10. 30:11. 30:12. 30:13. 30:14. 30:15. 30:16. 30:17. 30:18. 30:19. 30:20. 30:21. 30:22. 30:23. 30:24. 30:25. 30:26. 30:27. 30:28. 30:29. 30:30. 30:31. 30:32. 30:33. 30:34. 30:35. 30:36. 30:37. 30:38. 30:39. 30:40. 30:41. 30:42. 30:43. 30:44. 30:45. 30:46. 30:47. 30:48. 30:49. 30:50. 30:51. 30:52. 30:53. 30:54. 30:55. 30:56. 30:57. 30:58. 30:59. 30:60. 30:61. 30:62. 30:63. 30:64. 30:65. 30:66. 30:67. 30:68. 30:69. 30:70. 30:71. 30:72. 30:73. 30:74. 30:75. 30:76. 30:77. 30:78. 30:79. 30:80. 30:81. 30:82. 30:83. 30:84. 30:85. 30:86. 30:87. 30:88. 30:89. 30:90. 30:91. 30:92. 30:93. 30:94. 30:95. 30:96. 30:97. 30:98. 30:99. 31:1. 31:2. 31:3. 31:4. 31:5. 31:6. 31:7. 31:8. 31:9. 31:10. 31:11. 31:12. 31:13. 31:14. 31:15. 31:16. 31:17. 31:18. 31:19. 31:20. 31:21. 31:22. 31:23. 31:24. 31:25. 31:26. 31:27. 31:28. 31:29. 31:30. 31:31. 31:32. 31:33. 31:34. 31:35. 31:36. 31:37. 31:38. 31:39. 31:40. 31:41. 31:42. 31:

14 "Who knoweth if he will return and repent, and leave a blessing behind him; *even* a meat-offering and a drink-offering unto the LORD your God?

15 ¶ Blow the trumpet in Zion, *sanctify* a fast, call a solemn assembly:

16 Gather the people, *sanctify* the congregation, *assemble* the elders, gather the children, and those that suck the breasts: *let* the bridegroom go forth of his chamber, and the bride out of her closet.

17 Let *the* priests, the ministers of the LORD, weep *between* the porch and the altar, *and* let them say, *Spare* thy people, O LORD, *and* give not thy heritage to reproach, *that* the heathen should *rule* over them: *wherefore* should they say among the people, *Where is* their God?

18 ¶ Then will the LORD *be* jealous for his land, *and* pity his people.

19 Yea, the LORD will answer and say unto his people, Behold, *I* will send you corn, and wine, and oil, *and* ye shall be satisfied therewith: *and* I will no more make you a reproach among the heathen:

20 But I will *remove* far off from you *the*

northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea; and *this* stink shall come up, and his ill savour shall come up, *because* he hath *done* great things.

21 ¶ Fear not, O land; *be* glad and rejoice: *for* the LORD will do great things.

22 Be not *afraid*, ye beasts of the field: *for* the pastures of the wilderness do spring, *for* the tree beareth her fruit, the fig-tree and the vine do *yield* their strength.

23 Be glad then, *ye* children of Zion, and *rejoice* in the LORD your God: *for* he hath given you *the* former rain *moderately*, and *he* will cause to come down for you the rain, the former rain, and the latter rain *in* the full month.

24 And *the* floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And I will restore to you the years *that* the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I sent among you.

26 And *ye* shall eat in plenty, and be satisfied, and praise the name of the LORD your God,

n Ex. 32:30. 1 Sam. 6:5. 2 Sam. 12:22. 2 Kings 19:4. Am. 5:15. Jon. 1:6. 9:9. Zeph. 2:3. 2 Tim. 2:25. o Is. 65:8. Hag. 2:19. 2 Cor. 9:5-11. marg. p 1:9, 13, 16. q Num. 10:3. r 1:14. 1 Kings 21:9, 12. 2 Kings 10:20. marg. Jer. 36:9. s Ex. 19:10, 15. Josh. 7:13. 1 Sam. 16:5. 2 Chr. 29:25, 24. 30:17, 19. 35:6. Job 1:5. 1:14. Deut. 20:11. 2 Chr. 20:15. Jon. 3:7. s Zech. 12:11-14. Matt. 9:15. 1 Cor. 7:5. x 1:9, 13. y 1 Kings 6:3. 2 Chr. 8:12. Ex. 8:16. Matt. 23:35. z Hos. 14:2. a Ex. 33:12, 13. 34:9. Deut. 9:18-29. Is. 37:20. 64:9. 12. Dan. 9:18, 19. Am. 7:25. Mal. 1:9. b Ex. 44:10-14. 74:10. 18-23. 74:19. 89:41, 61. Ex. 36:1-7. c Neh. 9:36, 37. Is. 63:17-19. * Or, use a hymn of praise. Deut. 28:37. 1 Kings 9:7. 2 Chr. 7:20. P. 44:14. q Num. 14:14-16. Deut. 32:27. Ps. 42:10, 19. 115:2. Jer. 20:9. Mic. 7:10. Matt. 27:43. e Is. 42:13. Zech. 1:14. 8:2. f Deut. 32:36, 43. Judg. 10:16. Ps. 103:13, 17. 60:10. 63:9, 15. Jer. 31:20. Lam. 3:22. Hos. 11:8, 9. Luke 15:20. Jam. 5:11. g Ex. 16:1. Is. 62:8, 9. 65:21-24. Hos. 2:15. Am. 9:13, 14. Hag. 2:16-19. Mal. 3:10-12. Matt. 6:33. h 26. 1. Ex. 34:29. 36:15. 39:29. 42-11. 44-6. Ex. 10:19. 1 Jer. 1:14. m Ex. 27:8. Zech. 14:8. n Deut. 11:24. o Ex. 39:12-16. p 2 Kings 8:13. † Heb. magnified to do. q Gen. 15:1. Is. 41:

10. 54:4. Jer. 30:9, 10. Zeph. 3:16, 17. Zech. 8:15. r Ps. 65:12, 13. 96:11, 12. 98:8. Is. 35:1, 2. 44:23. 55:12, 13. Hos. 2:21, 22. s 20. Deut. 4:32. 1 Sam. 12:16. 14:16. 17:1, 19. 126:2. Jer. 33:3. t 1:18-20. Ps. 36:6. 104:11-14, 27-29. 145:24. 156. 147:8-9. Is. 30:23, 24. Jon. 4:11. u 1:19. Ps. 65:12. Is. 51:3. x Lev. 26:4, 5. Ps. 67:6. 107:35-38. Ex. 34:26, 27. 36:8, 30, 35. Hos. 14:5-7. Am. 9:14, 15. Hag. 2:16-20. Zech. 8:12. Mal. 3:10-12. y Gen. 4:12. 1 Cor. 5:7. z 1:14, 14b. 2. Lam. 4:2. Zech. 9:13. Gal. 4:26, 27. a Ps. 23:7, 32:11. 33:1. 55:1-3. 104:34. Is. 12:2-6. 41:16. 61:10. Hab. 3:17, 18. Zeph. 3:14-17. Zech. 9:9. Luke 1:46, 47. Phil. 3:13, 14. † Or, a teacher of righteousness. 28:29. Deut. 32:2. Job 33:23. Ps. 72:6, 7. Is. 30:21, 23. Eph. 4:8-11. ‡ Heb. according to righteousness. b Lev. 26:4. Deut. 11:14. 28:12. Prov. 1:15. Jer. 3:3. Hos. 6:3. Zech. 10:1. Jam. 5:7, 8. e Am. 4:7. d 3:13, 15. Lev. 26:10. Prov. 39:10. Am. 9:13. Mal. 3:10. e 2-11. 1:4-7. Zech. 10:8. f Lev. 26:5, 26. Deut. 6:11, 12. 10:1. Neh. 9:25. Ps. 22:26. 108:5. Prov. 13:25. Cant. 5:1. Is. 55:2. 62:8, 9. Mic. 6:14. Zech. 9:15, 17. 1 Tim. 6:17. g Deut. 12:7, 12, 18. 26:10, 11. 1 Tim. 4:3-5.

might not return to them as a nation, and avert the public calamities which were otherwise coming upon them? At least they might hope, that he would mitigate the severity of the judgment, and leave part of the fruits of the earth, as "a blessing" for them, after the locusts had finished their depredations; out of which they might present before him a meat-offering, and a drink-offering; that he might not lose the honour, nor they the comfort and benefit, of their solemn worship. This also instructed them what part of the calamity ought most to afflict them. (*Marg. Ref. n-p. Notes, 1:13-16. Jon. 3:5-9, v. 9.*)

V. 15-17. The priests and rulers were again, and more particularly and earnestly, excited to announce the observance of a solemn fast, to be kept as a holy day to the LORD. (*Note, 1:14, 15.*) Let them convene the congregation of Israel into the courts of the temple, and prepare the people by external purifications and proper instructions, for the profitable solemnizing of the day. (*Marg. Ref. s. Note, Ex. 19:10-15.*) Not only the elders and the grown people, but even the children and the sucking infants, must be present, as a part of the congregation, that the consideration of the calamities, in which they would be involved, might the more affect the minds of the parents. Newly married persons, also, forgetful of the concerns and satisfactions peculiar to their situation, must be wholly engaged in the public humiliation and lamentation of their people. (*Marg. Ref. t, u. Notes, Deut. 29:10-12. 2 Chr. 20:13. Zech. 12:9-14, v. 12-14. 1 Cor. 7:1-5, v. 5.*) "The priests," as "the ministers of God," were to take the lead; and standing between the porch of the temple and the altar of burnt-offering, where they might most conveniently be seen and heard, they were required to weep for the sins and troubles of the nation, and to beseech the Lord "to spare his people and heritage," though deserving of punishment; and not to let them be utterly ruined by famine, and thus left enfeebled and destitute, to be reproached, insulted, and enslaved by idolaters: who would blasphemously inquire, what was become of Israel's God and Protector. (*Marg. and Marg. Ref. x-d. Notes, Ps. 44:9-16. 79:8-13.*)—This has been considered as an intimation, that other calamities, besides that of the locusts, were intended in these predictions.

V. 18-20. Whenever the elders, priests, and people of Israel should thus "turn unto the LORD," they would find him "jealous for" the honour of that land where his temple stood and his name was worshipped, and ready to rescue it from famine, and the oppressions of idolaters: and he would be compassionate to the miseries of his people, though brought upon them by their sins. They would then receive encouraging answers to their prayers, assuring them of an abundant supply of all their wants, and of every thing conducive to the enjoyment of life; nor would he again suffer the heathen to insult over them. He would also drive away the vast army of locusts, which from the north had invaded the land, into the deserts betwixt the southern extremity of

the Dead Sea and the Mediterranean Sea, where they should die; and no effect of their ravages should remain, except the stench occasioned by the putrefying of so immense a quantity of insects; though they had done and threatened such immense mischief. (*Marg. and Marg. Ref.*) Jerome relates, . . . that in his own time, the heaps of locusts which were driven by the winds into the sea, afterwards putrefied upon the shore, and so corrupted the air as to bring a pestilence. *Louth.*—The locusts in Languedoc were about an inch in length, of a gray colour. The earth in some places was covered four inches thick with them, in the morning before the heat of the sun was considerable: but as soon as it began to grow hot, they took wing and fell upon the corn, eating up both leaf and ear: and that with such expedition, by reason of their number, that in three hours they would devour a whole field. After which they again took wing, and their swarms were so thick, that they covered the sun like a cloud, and were whole hours in passing. . . . After having eaten up the corn they fell upon the vines, the pulse, the willows, and even the hemp, notwithstanding its great bitterness. After this these insects died, and stank very much. *Philosophical Trans.*

V. 21-24. The land had been represented, by a bold figure, as mourning over its desolations, and the beasts as groaning, and even crying to the LORD, because of their sufferings: (*Notes, 1:10, 17-20.*) and here the promises of returning plenty and prosperity are introduced by a poetical address to the land, and to the cattle. (*Marg. Ref. q, r, t.*) As the locusts had done great things in destroying the fruits of the earth, "the LORD would do great things" in rendering the fields and pastures abundantly fruitful. (*Marg. Ref. s. Notes, Num. 23:23. Ps. 126:1-3. 2 Thes. 1:5-10, v. 10.*) The cattle would speedily be supplied with plenty: for "the pastures of the wilderness," or of those parts of the country which were least populous and cultivated, began already to spring; and the fruit-trees to put forth their several valuable productions: so that instead of sorrow and fear, the land and its inhabitants, and the beasts of the field, would soon exult for joy and gladness.—As the cattle had their share in the dearth; so now they shall receive comfort in the return of plenty. *Louth.* (*Marg. Ref. u-y. Ps. 65:9-13. Is. 30:23-25.*) "The children of Zion," however, ought not only to rejoice in the temporal abundance bestowed on them, but "in the LORD their God," considering him as the Giver of all their comforts, and using them to his glory. (*Marg. Ref. a. Notes, Hab. 3:17-19. Zeph. 3:14-17. Luke 1:46-55, v. 46, 47.*) "The season for" the former rain, was about the middle of our October. . . . The Hebrew word, rendered "moderately," signifies "according to righteousness," and is equivalent with "according to judgment," (*Jer. 10:24.*) or "in measure." (*30:11.*) . . . Our margin reads it "a Teacher of righteousness," which sense is followed by the Chaldaes paraphrast, and the vulgar Latin, and may be a proper introduction to the promise which follows. (*28.*) *Louth.* The

that hath dealt wondrously with you: and my people shall never be ashamed.

27 And ye shall know that *I am* in the midst of Israel, and *that I am* the LORD your God, and none else: "and my people shall never be ashamed.

[Practical Observations.]

28 *I Am*. It shall come to pass afterward, *that I will* pour out my Spirit "upon all flesh; and your sons and "your daughters shall prophesy, your old men shall "dream dreams, your young men shall see visions:

29 And also "upon the servants and upon the

handmaids in those days will I pour out my Spirit.

30 And *I will* show wonders in the heavens and in the earth, blood, and fire, and "pillars of smoke.

31 The "sun shall be turned into darkness, and the moon into blood, before "the great and the terrible day of the LORD come.

32 And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: "for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, "and in the remnant whom the LORD shall call.

b 20, 21. Gen. 33:11. Ps. 13:6. 72:18. 116:7. 126:2,3. Is. 25:1. i Ps. 25:2,3. 29:17. Is. 29:22. 45:17. 49:23. 54:4. Rom. 5:5. 9:33. 10:11. John 2:28. 13:17. 14:2. 11:12. 12:14. Ps. 40:5. 68:18. Is. 12:6. Ez. 37:37,38. Zeph. 3:17. 2 Cor. 6:16. Rev. 21:3. 11s. 45:5,18,21,22. 52:6. Ez. 39:22,28. m 26. 1 Pet. 2:6. n Prov. 1:23. Is. 32:15. 44:3. Ez. 39:29. John 7:39. Acts 2:18-18. o Is. 40:5. 49:6. Zech. 12:10. Luke 3:6. Acts 2:2-4,33,39. 10:44-47. 11:15-18. 13:7,8. p Acts 21:9. Gal. 3:28. q Gen. 37:5-10. Num. 12:6. Jer.

23:28. r 1 Cor. 12:13. Col. 3:11. s Luke 21:11,25,26. Acts 2:19,20. Rev. 6:12-17. i Gen. 19:28. Josh. 6:30. Judg. 20:38,40. Cant. 8:6. Rev. 18:18. u 10 3:15. Is. 13:9,10. 34:4,5. Matt. 24:29. 27:45. Mark 13:24,25. Rev. 6:12,13 x Zeph. 1:14-16. Mal. 4:1,5. y Ps. 50:15. Jer. 33:3. Zech. 13:9. Acts 2:21. Rom. 10:12-14. 1 Cor. 1:2. z Is. 46:13. 50:20,21. Ob. 17,21. John 4:22. Rom. 11:26. Heb. 12:22. a Is. 10:22. 11:16. Mic. 4:6,7. 5:3,7,8. John 10:16. Acts 2:39. 15:17. Rom. 8:28-30. 9:24,27. 11:5. 2 Thes. 2:13,14.

first month answered to the latter part of March and the former part of April; and the latter rain at this season served to fill the ear, and prepare the corn for the sickle.—The barley-harvest seems to have generally begun in the first month; but the wheat-harvest was later. (*Marg.* and *Marg. Ref.* b-d. *Note*, *Jer.* 3:2,3.)

V. 25. The great abundance of the plentiful years should replenish the granaries and storehouses, which had been emptied in the years of famine. (*Notes*, 1:4-11,17,18.)

My great army. (*Note*, 10:11.) "We have here a key to the grand and beautiful description, which runs through these two chapters. . . . Every reader of taste must be struck with the poetical and sublime manner in which the allegory is conducted. There is not a more splendid piece of poetry extant." *Bp. Newcombe.* (*Marg. Ref.* f-h.)

V. 26, 27. The primary meaning of this prophecy is clear: but several expressions in these verses so accord to those used in respect of the deliverance of the Jews from captivity, their subsequent prosperity and security, and the prevalence of true religion among them, that it is not unreasonable to suppose, that the former part of the prophecy contained, under the primary meaning, a prediction of the desolations made by the Chaldeans; and the latter part, under the primary meaning, a prediction of the blessings in reserve for the nation, after their return from captivity, till the coming of Christ, and also after their conversion to him. (*Notes*, Ez. 34:23-31. 36:20-38. 39:21-29. Hos. 3:4,5.)—"My people shall not be disappointed of the trust they place in me; nor be reproached by the heathen, as if I had forsaken them." *Louth.* (*Marg. Ref.* i, k, m. *Note*, Is. 45:15-17. v. 17.)—*And none else.* (27) *Marg. Ref. l. Notes*, Is. 44:6-8. 45:20-22.

V. 28-32. The apostle Peter quoted almost the whole of this passage, and it is recorded by the historian nearly as it stands in the Septuagint, (*Note*, Acts 2:14-21. v. 16-21.) in addressing the Jews on the day of Pentecost, as a prediction of those events which then began to take place. St. Paul also quotes part of it, in speaking of the conversion of the Gentiles. (*Note*, Rom. 10:12-17.) After the events before more expressly foretold, or "in the latter days," the times of the Messiah, the LORD promised to pour out his Spirit upon all flesh.—"Though the Jews only are enumerated, there is a latent reference to the effusion of the Spirit on the Gentiles also, in the times of the gospel dispensation." *Bp. Newcombe.* This promise began to be accomplished on the day of Pentecost, when the Holy Spirit was poured out on the apostles; and on the assembled multitude, of whom great numbers were converted: and it was continued in the converting grace and supernatural gifts, conferred on the Jews and Gentiles through many nations. Then "the sons and daughters" of the Jews became prophets, and exercised many miraculous powers; both old and young men were favoured with prophetic dreams and visions; and even servants and handmaids, though in a state of slavery, were made partakers of the sanctifying grace and the extraordinary gifts of the Holy Spirit. But it is predicted, that about that time God would begin to show signs of his awful displeasure against the Jewish nation: and that extraordinary appearances, in the heavens and upon the earth, would be presages of the approaching destruction of Jerusalem and the dissolution of the ecclesiastical and political estate of the Jews; which would be attended with immense bloodshed, terrible conflagrations, and "pillars of smoke," such as ascend from the flames of burning cities. Then would "the sun and moon be darkened," or be "turned into blood;" this foretold, either the tremendous appearances in the heavens which preceded these calamities; or the total unwhinging of the Jewish constitution, the subversion of all rule and authority in church and state, and those terrible intestine convulsions and massacres, which made way for the final destruction of the city and temple, by the just judgment of God, who on that great and terrible day of vengeance poured his wrath on the devoted Jews by the hands of the Romans. (*Marg. Ref.* u, x. See on *Note*, 10:11. *Notes*, Is. 24:23. Mal. 3:1-4. 4:1. Matt. 24:29-31. Mark 13:24-31. Luke 21:20-28.) But in the midst of all these calamities, there would be deliverance and salvation for all, who should "call upon the name of the LORD."—"This St. Paul (*Rom.* 10:13) explains of those, who give themselves up unto Christ,

and profess themselves his disciples." *Louth.*—"Neither is there any way, or means, to escape the terribleness of this judgment, but by believing in the Lord Christ, and calling upon his name. For in the church of God only shall salvation be had, and deliverance "from the wrath to come," which salvation shall lie open, both to the believers of the Gentiles, and to the remnant of those Jews, whom the LORD shall call." *Bp. Hall.*—It is evident, that, what is here spoken of "calling on the name of JEHOVAH," is repeatedly in the New Testament applied to "calling on the name of Christ." (*Marg. Ref.* y. *Notes*, Acts 2:14-21. v. 21. Rom. 10:12-17. vv. 12-14. 1 Cor. 1:2, v. 2.) And it is remarkable, that those who embraced Christianity, and "honoured the Son even as they honoured the Father," separated from the unbelieving Jews, before the siege of Jerusalem, and were preserved from the miseries here predicted: while the unbelieving Jews, though they professed to "call on the name of the LORD," were overwhelmed by them: "for he that honoureth not the Son, honoureth not the Father." He "that hath not the Son, hath not the Father;" and "the Supreme Being, which is worshipped by those who refuse adoration to EMMANUEL, is not the true God, "the God of Abraham," "the God and Father of our Lord Jesus Christ," but an idol, the creature of vain man's reasonings and imaginations.

I will pour out, &c. (28) (*Marg. Ref.* n-q.) In this prophecy of the "pouring out of the Spirit," express and particular mention is made of miraculous and prophetic gifts, as largely bestowed on young and old, bond and free, nay Jew and Gentile; which fixes the fulfilment of it to the day of Pentecost, and the subsequent times. (*Notes*, Acts 2:14-21. v. 16,17. 33-36. 62-66. v. 6,8. 8:5-8,14-17. 10:44-48. vv. 45-47. 21:7-14. v. 9.) But in other instances, in which the "pouring out of the Spirit" is predicted; and which are either general, or may be interpreted of later ages, and even events yet future; miraculous powers are not explicitly mentioned. (*Notes*, Prov. 1:21-23. Is. 32:15. 44:3-5. 59:20, 21. Ez. 36:25-27. 39:23-29. v. 29. Zech. 12:9-14. v. 9.) May not this intimate, that miraculous powers will not be given, in the future grand triumphs of Christianity, any more than in the partial revivals and successes in these later ages. The complete revelation now vouchsafed, connected with the astonishing fulfilment of ancient prophecies; accompanied by the pouring out of the "Spirit of grace and supplications," of regeneration and sanctification, will be abundantly sufficient.

In mount Zion, &c. (32) *Marg. Ref. z. Notes*, 3:9-17. v. 17. 18-21. Is. 2:2-5. 12:4-6. 28:16. Ez. 47:1-10. Zech. 14:6-9. v. 8,9. Luke 24:44-49. v. 47.—*In the remnant, &c.* This seems more immediately to point out the Jews, who embraced Christianity in the primitive times: yet it may also include all, whether Jews or Gentiles, to the end of time, who shall be called to the fellowship of our Lord Jesus Christ. (*Marg. Ref.* a. *Notes*, Rom. 9:24-29. 11:1-6.)

PRACTICAL OBSERVATIONS.

V. 1-11. If the alarm of approaching temporal judgements should, in a distinct and audible manner, be given to offending nations and churches, that men may tremble, and seek to avert the impending storm; surely the ministers of the gospel should be very faithful and earnest, in warning sinners to seek deliverance from the wrath to come!—The day of judgment, with its decisive consequences, will soon arrive: but what "a day of darkness and gloominess" will that be, to the impenitent workers of wickedness! And how far will its terror exceed all that ever was experienced or imagined on earth! Yet those horrors will be but as "the morning," or the entrance on the subsequent endless state of misery and despair. Our grand business therefore here is to secure an interest in Jesus Christ, and his eternal salvation.—The meanest executioners of the wrath of God can soon consume all our outward comforts, and turn an earthly paradise into a dreary wilderness. We can neither resist, flee away, nor shelter ourselves, when "the LORD mustereth his host for the battle." What then will be the case, when "the heavens and the earth shall pass away with a great noise, the elements shall melt with fervent heat," and "the sun, and moon, and stars shall" for ever "withdraw their shining!" Then "the Lord Jesus will be revealed in flaming fire, with his mighty angels," to execute his threatened

6 The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might render them far from their border.

7 Behold, I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head:

8 And I will sell your sons and your daughters into the hands of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken it.

[Practical Observations.]

9 ¶ Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

10 Beat your plough-shares into swords, and your pruning hooks into spears: let the weak say, I am strong.

11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither shall thy mighty ones to come down, O LORD.

12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

13 Put ye in the sickle, for the harvest is ripe:

come, get ye down; for the press is full, the fats overflow; for their wickedness is great.

14 Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.

15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the Hope of his people, and the Strength of the children of Israel.

17 So shall ye know that I am the LORD your God dwelling in Zion my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

18 ¶ And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.

o 3.8. Deut. 23.32.65. Ez. 27.13. * Heb. sons of the Grecians. p Is. 11.12. 43.6. 49.12. Jer. 23.8. 30.10.11.16. 31.8. 32.27. Ez. 34.12.13. 35.24. 38.8. Zech. 10.6-10. q 4. Judg. 1.7. 1 Sam. 15.33. Esch. 7.40. Matt. 7.2. 2 Thes. 1.6.7. Jam. 2.13. Rev. 13.10. 16.6.7. 19.2. r Deut. 32.30. Zech. 2.14. 4.2.9. s Is. 14.1. 2. 60.14. 1 Job 1.15. Ez. 23.42. u Jer. 6.20. x Ps. 96.10. Is. 34.1. Jer. 31.10. 50.2. 1 Heb. annuity. Ez. 21.21.22. y Is. 8.9.10. Jer. 46.34. Ez. 38.7. z Is. 2.4. Mic. 4.3. Luke 23.35. 1 Or, scythes. a 2 Chr. 25.8. Zech. 12.8. b Ez. 38.9-18. Mic. 4.12. Zeph. 3.8. Zech. 14.2.3. Rev. 16.14-16. 19. 19.20. 20.8.9. § Or, the LORD shall bring down thy mighty ones. c Ps. 103.20. Is. 10.34. 13.3. 37.35. 2 Thes. 1.7. Rev. 19.14. d 2.14. 2 Chr. 20.26. Ez. 39.11. Zech. 14.4.5. e Ps. 23.9. 7.6. 75.8.9. 95.13. 98.9. 110.5.6. Is. 2.4. Ez. 39.11. Mic. 4.3. Rev. 15.11. f Deut. 16.9. Mark 4.29. Rev. 14.15.16. g Jer. 31.33. Hos. 6.11. Matt. 13.39. h Is. 63.3. Lam. 1.15. Rev. 14.17-20. 1 Gen. 13.13. 15.16. 18.20. j Is. 34.2-8. 63.1-7. Ez. 38.8-23. 39.8-20. Rev. 16.14-16.

to reduce their foes to a state of similar debasement and misery. (Marg. and Marg. Ref. h, l, m—p. Notes, Is. 14:12. 33.1. Jer. 49:1. Ez. 25:26.2. 35: Am. 1:6-12. Ob. 10-16. Zeph. 2:4-7. Zech. 9:1-6. 12:2-5.) There are no events recorded in history which entirely correspond with these predictions; perhaps the ruin of the Pagan Roman empire, which had destroyed Jerusalem and dispersed the Jews, might be adverted to; but the grand accomplishment seems to be yet in futurity, and the event alone can fully clear them up. The enemies and persecutors of the Christian church may be included in the interpretation, but Israel as a nation is especially intended.—Grecians. (6) Javanim, Ionians, marg.—Note, Gen. 10:2-5.

V. 9-17. This is a challenge, publicly proclaimed, to the enemies of Israel and of the church, to excite themselves and each other to a combined assault. Let not only such as had been trained up to arms, and were warriors inured to battle, draw near; but let the husbandmen change their instruments of tillage into swords and spears; let the feeble and timid assume courage and affect strength; and let the heathen collect all their forces to battle against the worshippers of JEHOVAH. (Marg. Ref. z. Note, Is. 2:2-5, v. 4.)—

Peaceful times are described by contrary expressions of turning "swords into plough-shares, and spears into pruning hooks." Louth.—"The mighty ones," whom the Lord was called upon to cause to come down, may either mean those potentates, that he would bring down as appointed to the slaughter; or those whom he would employ as the executioners of his vengeance. Some explain it of angels, as ministers of his vengeance. His enemies would come down to battle, expecting victory and triumph: but he would bring them down as criminals to be judged, condemned, and executed. As their wickedness had been great, and they were ripe for judgment; the Lord would order his angels, or his servants, to put in the sickle, to reap the harvest, and to gather and tread the vintage, which would be very copious. (Marg. Ref. f-i. Note, Rev. 14:14-20.) There can no doubt that Joel predicted the same events, which John long afterwards did, in the passage referred to. Immense multitudes would be collected into "the valley of decision," or "concision," or "threshing;" (marg.) where their cause would be decided, and their doom pronounced, and executed in the approaching day of the LORD, which would be attended with most alarming prodigies. (Marg. Ref. j, k. Notes, Ez. 38: 39:1-10, 11-16. v. 11, 16. Dan. 11:40-45.) The Lord would roar as a lion against them out of Zion; as they were to be punished for their hatred to his cause, and their injuries to his people. (Marg. Ref. m.) Then the whole visible creation would be thrown into the most violent commotions, as if the final dissolution of all things were come: but in the midst of all these errors, the Lord would enable his people to hope and rejoice in his mercy, truth, and powerful protection, and thus strengthen them against their fears and temptations. (Marg. and Marg. Ref. l, n, o. Notes, Jer. 41:9-27. Nah. 1:2-6. Matt. 24:29-31.) They should know and experience his

gracious presence in his church; and he would render her holy as well as secure; and preserve her from the injuries and intrusions of heathens, infidels, and such as were strangers to the power of godliness. (Note, l, z.)—Nothing took place in the interval between the captivity and the coming of Christ, either in respect of the nations which fought against the Jews, or the purity and peace of Jerusalem, at all answerable to this energetic language. Strangers, one after another, took Jerusalem, and even polluted the temple; and after the coming of Christ, the Romans destroyed both, and they have ever since been "trodden under foot of the Gentiles." But the Scriptures referred to, show that almost all the prophets foretell the same final victory of the church, over all the nations that oppose it; about the time when the Jews shall be converted, and restored to their own land; and just before the millennium, when "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ." (Notes, Rev. 11:15-18. 19:11-21.) For, by comparing this prophecy with those in the Revelation of John, where Israel is not separately mentioned, we may learn, that the destruction of the enemies of the church, and the triumphs of true religion in general, are predicted, and not exclusively the restoration of Israel, and the destruction of his enemies. The sublime description cannot but lead the reader to think of the end of the world, the day of judgment, and the heavenly Jerusalem yet events preceding the millennium are evidently predicted.

Prepare war. (9) "Sanctify war, &c." Marg. (Note, Is. 13:2-5.) From this expression many conclude, that the war spoken of will be engaged in on religious pretences, and be a kind of proclaimed crusade, or holy war, for the extirpation of restored Israel, and of the true church of God: and indeed this does not appear at all improbable, from comparing the several prophecies already referred to. But as the fulfilment is yet future, I would by no means be confident as to the particulars of this last conflict, by which the glorious millennium will be introduced.

The valley of Jehoshaphat. (12) "Joel . . . informs us, that the battle of the nations shall not only be fought between the two seas, but "in the valley of Jehoshaphat." and St. John predicts very definitely, that the same battle shall not only be fought in a land which extends 1600 furlongs; but in a certain place of that land called Armageddon." The "valley of Jehoshaphat" therefore, and "Armageddon" are one and the same region. "Now the word Jehoshaphat signifies the judgment of the LORD; and the valley of the battle is indifferently styled by Joel, "the valley of Jehoshaphat," . . . and "the valley of concision or destruction." It is plain, therefore, that this is not the proper, but only a descriptive name of the place. . . Here then St. John steps forward, and furnishes us with the literal proper name of the region, which is thus to be made the scene of the just judgment of God Armageddon signifies the destruction of Megiddo. Faber Vol. II. p. 381. (Notes, l, z. Dan. 11:44,45. Rev. 16:12-16, v. 16.)

V. 18-21. At the time here foretold, a most abundant

20 But Judah shall dwell for ever, and Jerusalem from generation to generation.

c Ez. 37:25. Am. 9:15. * Heb. *abide*. d Is. 4:4. Ez. 36:25,29. Matt. 27:25.

communication of divine influences will attend the administration of God's ordinances; there will be a rapid increase of converts, who will grow in grace, fruitfulness, and consolation in an extraordinary manner; and the gospel will spread very speedily into the remotest corners of the earth. These events are predicted under significant emblems: it will be, as if the mountains should of themselves distil wine and milk in abundance; and every part of the land should be well watered, and exceedingly productive. (*Marg. Ref. 1, v. Notes, Is. 30:23—25. 41:17—20. 43:14—21. 44:3—5. 55:1—3, 12, 13.*) Spiritual blessings are principally to be understood, as it appears from the prediction, "that a fountain should come forth of the house of the LORD, and water the valley of Shittim." (*Notes, Ez. 47:1—12.*) "So the holy waters (Ez. 47:) are described, as running from the altar as far as the Dead Sea, the east part of which bordered on the country of Moab, within whose border was the valley of Shittim." *Louth.* (*Num. 25:1.*)—"In this verse, (18) either the times of the Messiah are described; or we have a description of Jerusalem, after its final restoration, when a golden age shall commence among its inhabitants, and when the knowledge of God and his Christ, shall a second time be widely diffused from it.—*Egypt.* (19) There shall be a signal difference between Egypt and Idumea, whose people shall be lost in the mass of other nations, and whose sovereignty shall not be restored; and Judah and Jerusalem, whose inhabitants shall be reinstated after their captivity; and on their future return, shall dwell for ever in their land, JERUSALEM displaying his glory among them." *Bp. Newcombe.* "The word blood, (21) may signify pollution in general. (*Is. 44. Ez. 16:6.*)—But the words chiefly import, that God will pardon the Jews the great crime of shedding the blood of Christ, upon their sincere repentance; the guilt of which they had imprecated on themselves and their posterity; (*Matt. 27:25.*) and had felt the effects of God's displeasure on that account for many ages." *Louth.*—The promulgation of the gospel, and the progress of the work will be attended by the ruin of such nations and persons, as shall persist in opposing them; on whom vengeance will be taken for all the violence and persecutions, which they have committed. (*Marg. Ref. z—b. Notes, Is. 34: 63:1—6. Ez. 29:2—7.*) From this period the church will continue in a state of peace and prosperity to the end of time: the Lord will then purify her from all the errors, abuses, and pollutions, which have hitherto defiled and deformed her. For he "dwelleth in Zion," among his people, and will at length render his cause triumphant. (*Marg. and Ref. c, d. Notes, Is. 12:4—6. Ez. 48:30—35, v. 35.*)

PRACTICAL OBSERVATIONS.

V. 1—8. The appointed period of the troubles, to which the church and the believer are exposed, is frequently "a day of vengeance" on their enemies and persecutors: and all who have scattered, plundered, or injured the servants of God, will certainly be called to a severe account.—While men spend upon one vice what they gain by another, they rapidly "treasure up wrath against the day of wrath," and

21 For I will cleanse their blood that I have not cleansed: for the LORD dwelleth in Zion.

† Or, even if the LORD that dwelleth, &c. 17. Rev. 21:3.

show the atrociousness of their impiety and profligacy.—Enmity to God, and persecution of his people, have generally been connected with the most degrading sensuality. But how wonderful is it, that men can sport with the miseries of their own species! can give a momentary worthless gratification a decided preference to the most important and permanent interests of their neighbours! and can subject even those, who were incapable of offending them, to the extremity of hardship and anguish, without reluctance, from such mean and base motives! The Lord will review all these infamous transactions in due time: he will utterly disregard all the compensations, which oppressors would make for their crimes, by ostentatious liberality or hypocritical shows of piety; and their opposition to his will can avail nothing; but "swiftly and suddenly will he return their recompense upon their own heads." He will make them refund their treasures, which they have gotten by sacrilege, persecution, oppression, and cruelty; or by selling his rational creatures, or his worshippers, for slaves as cattle, tearing them from their beloved relatives, and removing them far from their borders. They cannot be sure, but that they may fall into the hands of those, whom they have thus cruelly injured; and perhaps their wrongs may be retaliated on them or their children; and their ill-gotten estates may descend with this incumbrance to their heirs.

V. 9—20. Most dreadful yet deserved punishment will certainly be inflicted on all impenitent oppressors, and sinners of every description, when the Lord shall call the nations to his tribunal. As men ripen for his judgments, they are cut down, like the harvest or vintage, by the executioners of his vengeance: and the whole multitude will shortly be assembled to hear the righteous sentence denounced against them. He, who now reigns on a throne of grace, as a merciful Saviour, will then avenge himself on the despisers of his grace, and the opposers of his cause; and his wrath from mount Zion will be more tremendous than that from mount Sinai. But amidst all the trials of life, "in the hour of death, and in the day of judgment," the Lord will be the Hope and Confidence of his people, and the Support and "Strength of the children of Israel."—Various degrees of peace, prosperity and purity have been, and will be, found in the church on earth; and we should look forward in hope and with earnest prayers, for those glorious days which are foretold: but in heaven alone will perfect holiness and felicity be enjoyed. No strangers will enter the church triumphant, to defile those happy regions; no sin, temptation, or infirmity will then disturb our peace: for the Lord will fully cleanse every one of the blessed company, previous to their admission; that he may manifest his presence and love with them for evermore. May we then be "numbered with his saints in glory everlasting;" and while we wait on earth for this our rest and inheritance; may our prayers be incessantly poured forth for the predicted enlargement, peace, and purity of the church, and our talents and influence employed to the utmost, in forwarding every scriptural plan and effort, for the promoting of that most blessed event.

THE

BOOK OF AMOS.

THOUGH this prophet was of Tekoa, a city in the tribe of Judah: (2 Chr. 11:5,6.)... yet he dwelt in Israel, and prophesied chiefly against that kingdom. He was a shepherd, and herdsman, and a gatherer of sycamore fruit; (7:14.) but rural employments were general and honourable among his countrymen. However, in the words, "I was no prophet, neither was I the son of a prophet," he seems to distinguish himself from those who were educated in the schools founded by Samuel. He borrows many images from the scenes in which he had been engaged: and gives them force and dignity, by the eloquence and grandeur of his manner. We shall find in him many affecting and pathetic, many elegant and sublime passages. No prophet hath more magnificently described the Deity; or more gravely rebuked the luxurious; or reproved injustice and oppression with greater warmth and a more generous indignation. An eminent judge and master of style, (*Bp. Louth.*) pronounces him nearly equal to the very first prophets in elevation of sentiments and loftiness of spirit, and scarcely inferior to any in splendour of diction and beauty of composition." *Bp. Newcombe.*—Amos was contemporary with Hosea: but it is supposed by the most competent judges, that he began to prophesy before him, and continued in his office a much shorter time. He has been confounded with Amoz, the father of Isaiah: but the names in the original are very different. He delivered prophecies against several of the neighbouring nations, and against Judah; but he exercised his ministry chiefly in Israel. In coincidence with the other prophets, he foretold the captivity and dispersion of the whole house of Israel, their preservation in this dispersed state as a distinct people, the coming and kingdom of Christ, the conversion of the Gentiles, the final triumphs of the church, and the future restoration of Israel: and that part of these predictions, which has been most wonderfully accomplished, is a sure pledge for the fulfilment of all the rest. Two of his prophecies are expressly quoted in the New Testament; (*Com. 5:23—27. with Acts 7:42 43*—and 9:11,12, with *Acts 15:15—17.*) in both of which his prophetic character is strongly attested.

CHAPTER I.

Some account of the prophet, and of the time when he prophesied, 1, 2. The judgments of God, on Syria, 3—5; Philistia, 6—8; Tyre, 9, 10; Edom, 11, 12; and Ammon, 13—15.

THE words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

2 And he said, The Lord will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither,

3 ¶ Thus saith the Lord; For three transgressions of Damascus, and for four, I will not turn away the punishment thereof: because they have thrashed Gilead with thrashing instruments of iron:

4 But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad.

5 I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the Lord.

6 ¶ Thus saith the Lord; For three transgressions of Gaza, and for four, I will not turn

away the punishment thereof: because they carried away captive the whole captivity, to deliver them up to Edom:

7 But I will send a fire on the wall of Gaza, which shall devour the palaces thereof:

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn my hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord God.

9 ¶ Thus saith the Lord; For three transgressions of Tyrus, and for four, I will not turn away the punishment thereof: because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant:

10 But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

11 ¶ Thus saith the Lord; For three transgressions of Edom, and for four, I will not turn away the punishment thereof: because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever:

12 But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

13 ¶ Thus saith the Lord; For three transgressions of the children of Ammon, and for

a Jer. 1:1, 7:7. b 7:14. Ex. 3:1. 1 Kings 19:15. Ps. 78:70—72. Matt. 4:18, 19. 1 Cor. 1:27. c 2 Sam. 14:2. 2 Chr. 11:6, 20:20. Jer. 6:1. d Is. 1:1. Mic. 1:1. e Jer. 14:21. 15:1, 2. Asaiah. 2 Chr. 26: Hos. 1:1. Matt. 1:8, 9. Ozias. 7:9, 11. 2 Kings 14:23—25. 2 Zech. 14:5. h 3:7, 8. Prov. 20:4. Is. 42:13. Jer. 25:30. Hos. 13:8. Jer. 2:11. 3:16. 14:7, 8. Is. 33:9. Jer. 12:4. 14:2. Joel 1:9—13, 16—18. k 1 Sam. 25:2. Is. 35:2. Jer. 40:19. Nah. 1:4. 16:9, 11, 13. 2:1, 4, 5. Job 5:19. 19:3. Prov. 6:4. Ec. 11:2. m Is. 7:8, 8:4. 17:1. Jer. 49:23—27. Zech. 9:1. n Or, ye, for, four. o Or, convert it, or, let it be quiet, and so, 6, 9, &c. p 1 Kings 19:17. 2 Kings 8:12. 10:35, 39. 13:8, 7. Is. 41:15. q 10:12, 14. 22, 5. Jude. 9, 19, 20, 57. Jer. 17:27. 49:27. Ec. 30:9, 39:5. Hos. 3:14. 1 Kings 19:15. 2 Kings 8:15. q 1 Kings 20:1. &c. 2 Kings 6:24. 13:23, 2. 2 Chr. 16:2. r Is. 43:14. Jer. 50:35. margine. 51:30. Lam. 2:9. Nah. 3:13. s Or, Bikkah-aven. t Or, Beth eden. s 9:7. 2 Kings 16:9. t 8:9, 11. u 1 Sam. 6:17. Is. 14:29—31. Jer. 47:4, 5. Ez. 25:15, 16. Zeph. 2:4—7. Zech. 9:5. Acts 8:26. ¶ Or, carried them away with an entire captivity. 2 Chr. 21:16, 17. 23:18. Joel 3:6. x 9, 11.

Ex. 35:3. Ob. 11. y Deut. 32:35, 41—43. Ps. 75:7, 8. 94:1—5. Rom. 12:19. x 4. 2 Kings 18:8. 2 Chr. 26:6. Jer. 23:18—20. 47:1. Zech. 9:5—7. h Is. 20:1. Jer. 47:5. Is. 25:16. b Ps. 81:14. Is. 1:25. Zech. 13:7. c Is. 14:29—31. Jer. 47:4, 5. Ez. 25:16. Zech. 2:4—7. d Is. 23: Jer. 47:4. Ez. 26:—28. Joel 3:4—8. Zech. 9:2—4. e 8:11. f Heb. covenant of brethren. 2 Sam. 5:11. 1 Kings 5:1—11. 9:11—14. 2 Chr. 2:8—16. f 4, 7, &c. Ez. 26:12. Zech. 9:4. g Is. 21:11, 12. 34:63, 1—7. Jer. 49:—27. Ez. 25:13, 14. 35: Ob. 1. &c. Mal. 1:4. h Gen. 27:40, 41. Num. 20:14—21. Deut. 2:4—8. 23:7. 2 Chr. 28:17. Ps. 83:3—8. 137:7. Lam. 4:21, 22. Ez. 25:12. 35:5, 6, 11. Joel 3:19. Ob. 10—14. i Heb. corrupted his companions. i Ps. 85:5. Ec. 7:9. Is. 57:16. Mic. 7:18. Eph. 4:26, 27. 5:1. k Gen. 36:11. Jer. 49:7, 20. Ob. 9. 1 Gen. 36:33. Is. 34:6. Jer. 49:13, 22. m Deut. 2:19. Jer. 49:1—5. Ez. 25:3—7. Zeph. 2:8. n Deut. 23:3, 4. Judg. 10:7—9. 11:15—28. 1 Sam. 11:1, 2. 2 Sam. 10:1—8. 2 Kings 24:2. 2 Chr. 20:1, 10. Neh. 2:19. 4, 7. &c. Ps. 33:7.

NOTES.—CHAP. I. V. 1. There is no certainty in any of the conjectures, that have been formed concerning this prophet: and we know nothing more of him, than what is intimated in his prophecy. (7:14, 15.) The former years of Uzziah coincided with the times of Jeroboam, the grandson of Jehu. (Notes, 7:10, 11. 2 Kings 14:21, 23, 24. 15:8. Hosea 1:1.) We find elsewhere that a terrible earthquake happened during the reign of Uzziah: it is recorded by Josephus; and there is a general tradition among the Jews, that it took place when Uzziah invaded the priestly office, and was smitten with a leprosy. Yet, as Jotham, who managed the affairs of the kingdom when Uzziah was smitten with leprosy, was not born when Jeroboam died; this opinion is worthy of little credit. The earthquake, however, seems to have been very tremendous, and it is mentioned as such by Zechariah several ages afterwards. (Note, Zech. 14:4, 5.)—When the prophet collected his predictions, he added this respecting the time when the first was delivered. (Marg. Ref.)—The word rendered *herdmen*, occurs only in one other place in Scripture, and is there translated *sheep-master*. (2 Kings 3:4.)

V. 2. In Jerusalem and on mount Zion the Lord dwelt among his people, on a mercy-seat: (Notes, Hos. 5:15. Joel 3:18—21, v. 21.) but he would thence denounce and execute judgments, more terrible than the roaring of a lion, on his enemies, and especially on idolatrous and hypocritical Jews and Israelites. (Marg. Ref. h. Note, Joel 3:9—17, v. 16.) For, by a drought he was about to desolate the countries, not so much as sparing the habitations of the shepherds, or leaving any verdure on the most fertile mountains and regions. (Marg. Ref. i, k.)

V. 3—5. The prophet first began with denouncing judgment against the several oppressors of his people. Damascus was the capital of Syria. Three and four, or seven, transgressions do not mean an exact number of offences; (Marg. and Marg. Ref. l.) but it is thus intimated, that in many things the persons spoken of had provoked the wrath of God, and were ripe for vengeance: and one offence is mentioned as more aggravated than the others, which was the immediate cause of their calamities. This, in the case of the Syrians, was their oppression of the inhabitants of Gilead beyond Jordan, whom they treated with as great cruelty, as if they had thrashed them with thrashing instruments of iron: or perhaps they actually tortured, in this inhuman manner, such of them as fell into their hands. (Marg. Ref. n.) This alludes to the thrashing vain, described by Isaiah. (41:15.) It moved on serrated wheels, and at once forced out the grain, and cut the straw.† Bp. Newcombe.—Hence the word is used for the weak's being crushed by the mighty. Lowth.—Therefore, the wrath of God, as a consuming fire, would enter the house, or among the descendants, of Hazael king of Syria, and consume those palaces, which Ben hadad his predecessor had erected at

Damascus, or those which his son Ben-hadad should inhabit (Note, Hos. 8:14.) The Lord would also break down the bar of that city, open her gates to the besiegers, cut off the inhabitants of the open country, wrest the sceptre from the hands of the reigning family, and carry the people captive into Kir, in the land of Media. (9:7. Is. 22:6.)—This sentence seems to have been executed by the Assyrians. (Marg. and Marg. Ref. m, o—s. Note, 2 Kings 16:7—9, v. 9.)

V. 6—8. Gaza, Ashdod, Ashkelon, and Ekron were the principal cities of Philistia: probably Gath was at this time in the possession of the kings of Judah.—The Philistines had added to their other crimes, a recent instance of cruel revenge against the people of God. On some occasion, they had taken captive a multitude of Jews, or Israelites, and had sold the whole company as slaves to the Edomites, who they well knew would treat them with the utmost rigour. (Notes, 9—12.) The Lord would therefore no longer delay to punish them according to their deserts; but would destroy their cities, dethrone their princes, and extirpate the remnant of the nation. (Marg. and Marg. Ref.)—This was executed afterwards by the Assyrians, Jews, and Chaldeans. (Notes, Jer. 47:)

V. 9, 10. The Tyrians had forgotten the brotherly covenant, which had subsisted between David and Solomon kings of Judah, and Hiram king of Tyre; (Marg. Notes, 2 Sam. 5:11. 1 Kings 5:1—11. 9:11—14. 2 Chr. 2:3—16.) and other treaties of amity, which had been entered into for their reciprocal advantage: and they had been guilty of great cruelty to the nation, after the example of the Philistines. (Notes, 6—8.) This provoked God to send those judgments upon them, which were afterwards inflicted by Nebuchadnezzar and by Alexander the great. (Marg. Ref. d. Notes, Is. 23: Ez. 26—28:)

V. 11, 12. Edom, or Esau, was Jacob's brother: yet the Edomites were more cruel to the descendants of Jacob, than any of the strangers by whom they were surrounded! (Marg. Ref. h. Note, Ps. 137:7—9.) After the example of their progenitor, they pursued the Israelites with the sword: they readily purchased them for slaves, from those who made them captives: (Notes, 7—10.) they were void of compassion towards them, and full of furious revenge, which they gratified by the most outrageous cruelties: but this would kindle the fire of God's wrath against their strongest cities, and reduce them to desolation.—This was executed by the Assyrians and Chaldeans, and others, and finally by the Jews. (Marg. and Marg. Ref. g—l. Notes, Is. 34:63—6. Jer. 49:7—22. Ez. 25: 35: Joel 3:18—21, v. 19. Obad. 1—16. Mal. 1:—4.)

V. 13—15. The Ammonites to the east of Gilead were as cruel to the inhabitants of that district, as the Assyrians to the north had been. Their enmity and avarice had induced them to be guilty of the most horrid barbarities, in order to

four, I will not turn away the punishment thereof: because they have 'ripped up the women with child, of Gilead, that they might enlarge their border:

14 But I will kindle a fire in the wall of 'Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind:

15 And 'their king shall go into captivity, he and his princes together, saith the LORD.

CHAPTER II.

The judgment of God against Moab, for his impotent revenge on the dead king of Edom, 1-3. On Judah, for his contempt of God's law, 4, 5; and on Israel, for idolatry, iniquity, and ingratitude, 6-16.

THUS saith the LORD; 'For three transgressions of Moab, and for four, I will not turn away the punishment thereof: because he burned the bones of the king of Edom into lime:

2 But I will send a fire upon Moab, and it shall devour the palaces of 'Kiriath: and Moab shall die with tumult, with shouting, and with the sound of the trumpet:

3 And I will 'cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

*o Hos. 13:16. * Or, divided the mountains. p Is. 5:8, Jer. 19:1, Ez. 35:10. Hab. 2:5, 6. q Deut. 3:11, 2 Sam. 12:25, Jer. 49:2, 10:25. r 2 J. 39:25, Is. 9:5, s Ps. 8:15, Is. 39:9, Dan. 11:44, Zech. 7:14, 1 Jer. 49:4, a 4:8, 13:6, 11:13, N. om. 25. Deut. 23:4, 5, Ps. 83:1-7, Mic. 6:5, b Is. 11:1, 14:13, 16:25, 17:1, 18:1, 19:1, 20:1, 21:1, 22:1, 23:1, 24:1, 25:1, 26:1, 27:1, 28:1, 29:1, 30:1, 31:1, 32:1, 33:1, 34:1, 35:1, 36:1, 37:1, 38:1, 39:1, 40:1, 41:1, 42:1, 43:1, 44:1, 45:1, 46:1, 47:1, 48:1, 49:1, 50:1, 51:1, 52:1, 53:1, 54:1, 55:1, 56:1, 57:1, 58:1, 59:1, 60:1, 61:1, 62:1, 63:1, 64:1, 65:1, 66:1, 67:1, 68:1, 69:1, 70:1, 71:1, 72:1, 73:1, 74:1, 75:1, 76:1, 77:1, 78:1, 79:1, 80:1, 81:1, 82:1, 83:1, 84:1, 85:1, 86:1, 87:1, 88:1, 89:1, 90:1, 91:1, 92:1, 93:1, 94:1, 95:1, 96:1, 97:1, 98:1, 99:1, 100:1. c 2 Kings 3:3, 25:27, Prov. 25:2, d Jer. 49:34, 41, e 1:11, Is. 9:5, Jer. 48:34, f Num. 21:17, 18, Jer. 48:7, 25, g Deut. 31:18, 18, 32:13-27, h 2 Kings 17:19, Jer. 9:25, 28, Hos. 5:12, 13, 6:1, 12, 1 Lev. 23:14, 15, Judg. 2:17-20, 2 Sam. 12:9, 10, 2 Kings 21:11-17, 2 Chr. 9:11, 17, Neh. 1:7, 9:26, 2:10, 15:7, 21:2, Jer. 6:2, Ez. 26:13-16, 27:24, 28:24, 48:11, 49:1, 1:1, 2:1, 3:1, 4:1, 5:1, 6:1, 7:1, 8:1, 9:1, 10:1, 11:1, 12:1, 13:1, 14:1, 15:1, 16:1, 17:1, 18:1, 19:1, 20:1, 21:1, 22:1, 23:1, 24:1, 25:1, 26:1, 27:1, 28:1, 29:1, 30:1, 31:1, 32:1, 33:1, 34:1, 35:1, 36:1, 37:1, 38:1, 39:1, 40:1, 41:1, 42:1, 43:1, 44:1, 45:1, 46:1, 47:1, 48:1, 49:1, 50:1, 51:1, 52:1, 53:1, 54:1, 55:1, 56:1, 57:1, 58:1, 59:1, 60:1, 61:1, 62:1, 63:1, 64:1, 65:1, 66:1, 67:1, 68:1, 69:1, 70:1, 71:1, 72:1, 73:1, 74:1, 75:1, 76:1, 77:1, 78:1, 79:1, 80:1, 81:1, 82:1, 83:1, 84:1, 85:1, 86:1, 87:1, 88:1, 89:1, 90:1, 91:1, 92:1, 93:1, 94:1, 95:1, 96:1, 97:1, 98:1, 99:1, 100:1.*

extirpate the people, and to enlarge their border. This was about to bring down the vengeance of God on Rabbah, their capital city, which would be taken by storm, and destroyed suddenly as by a whirlwind; and this would be succeeded by the captivity of the king and his princes. (*Marg. and Marg. Ref. Notes, Judg. 11:12-23, Jer. 49:1-6, Ez. 25:1-7.*)

PRACTICAL OBSERVATIONS.

God has often chosen the instruments of his work, in the sacred ministry, and in other important services, from inferior stations in society: and they need not be ashamed of their mean extraction or former low occupations, and should not be reproached on account of them: provided they faithfully discharge the duties to which they are called.—The neglect of warnings from God frequently precedes the execution of his severe judgments: and while from his throne of grace, he delights to exercise mercy to the humble believer, he will thence denounce and execute the severest vengeance on his enemies. He bears long with transgressors: but he will no longer "turn away the punishment" of those, who have filled up the measure of their guilt.—Cruelty to the helpless, and persecution of his people, ripen nations and individuals for destruction with great rapidity. His wrath consumes flourishing families and magnificent palaces, like a tremendous fire: it breaks down the gates of fortified cities, depopulates fertile regions, dethrones princes, and reduces potent nations to captivity and slavery. Thus oppressors are visited in rotation, according to the degree of their cruelty, treachery, violation of relative duties, or contempt of sacred treaties; or to that of their enmity and oppression.—"They shall have judgment without mercy, who have showed no mercy;" and they who cast off all pity for their brethren, and whose wrath and revenge have raged perpetually against them, have no reason to expect any mercy from God. Yet what cruelty will not men commit to increase their estates! And what villany will not ambitious princes and even republics countenance in order to enlarge their territories! But the day of retribution will come on all such inhuman monsters, as an overwhelming tempest and an irresistible whirlwind: and what will they then do? or whither will they flee from the vengeance of God, and from the devouring fire of his incensed justice?

NOTES.—CHAP. II. V. 1. *Marg. Ref.—Because, &c.* The Lord noticed this expression of impotent revenge of the Moabites against the dead body of an idolatrous prince, and assigned it as a reason of the severe judgments which he was about to inflict on that people.

V. 2, 3. (*Marg. Ref. Notes, Is. 15:16, Jer. 48: Ez. 25:8-11, Zeph. 2:8-10.*)—"The judge" seems to mark out the principal magistrate, or ruler: for there is no mention of a king in the prophecies against Moab; though the nation was governed by a king, in the days of Jehoshaphat king of Judah. (*2 Kings 3:4-26.*)

V. 4. Judah was not indicted for any particular outrage against the dictates of humanity or natural conscience, though guilty of very many; but for contempt of the law and authority of God, who had committed to the nation his sacred oracles. (*Note, Rom. 3:2.*) Despising his worship, ordinances, and commandments, they hearkened to their false teachers, and

4 ¶ Thus saith the LORD; 'For three transgressions of 'Judah, and for four, I will not turn away the punishment thereof: because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:

5 But 'I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 ¶ Thus saith the LORD; 'for three transgressions of Israel, and for four, I will not turn away the punishment thereof: because they sold the righteous for silver, and the poor for a pair of shoes;

7 That 'pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the same 'maid, to profane my holy name:

8 And they lay themselves down upon clothes laid to pledge by every altar, and they drink the wine of 'the condemned in the house of their god.

9 ¶ Yet destroyed 'I the Amorite before them, whose height was like the height of the cedars,

25. 1 Judg. 2:11-17, 10:6. 2 Chr. 30:7, Jer. 8:2, 9:14, Ez. 20:13, 16, 24, 30, 1 Pet. 1:18, m Jer. 17:27, 21:10, 37:10, 39:8, 52:13, Hos. 8:14, n 6:3-7, 2 Kings 17:18, 18:12, Ez. 25:5-9, Hos. 4:12, 11-14, 7:7-10, 8:4-6, 13:2, 3, Mic. 6:10-16, o 5:11, 12, 8:4-6, Is. 5:23, 29:21, Joel 3:3, 4:5, 12, Is. 10:2, p 4:1, 1 Kings 21:9, Prov. 28:21, Mic. 2:2, 9, 7:2, 3, Zeph. 3:3, q 5:12, Is. 10:2, r Lev. 18:15, Ez. 22:11, 1 Cor. 5:1, * Or, young woman, s Lev. 20:3, 2 Sam. 12:14, Ez. 36:20, Rom. 2:24, t Ez. 22:26, 27, Deut. 24:12-17, Ez. 18:7, 12, 6:14, Is. 57:7, Ez. 33:41, 1 Cor. 8:10, 10:7, 21, x 6:6, Judg. 9:27, Hos. 4:18, y Or, such as are injured, or murdered, z Gen. 15:16, Ez. 3:8, 34:11, Num. 21:24, Deut. 2:24-33, Josh. 3:10, 24:18-12, Judg. 11:21-23, Neh. 9:22-24, Ps. 135:10-12, 136:17-22, z Num. 13:28, 29, 33, Deut. 1:28, 2:10, 11, 8:11, 9:1-3.

worshipped idols, which were vanity and lies. 'Seeing the Gentiles... were thus punished, Judah, which was so fully instructed in the Lord's will, might not think to escape.' (*Marg. Ref. Notes, Ps. 51:4, 106:6, 147:19, 20, Jer. 8:8, 9, 11:2-8.*)

V. 6-8. After the prophet had given a general warning to the surrounding nations, and to Judah: he more particularly, in the name of God, addressed the Israelites, to whom he was especially sent. They also had filled up, or were about to fill up, the measure of their sins, and the Lord would not avert from them the merited punishment. Several atrocious crimes were charged on them, some of which were sanctioned by the authority and example of the rulers. The smallest bribe, even the value of a pair of shoes, would induce the magistrates to give up a poor man to the will of his merciless oppressor, to be cast into prison, reduced to slavery or put to death; though his cause and character were most evidently righteous; nay, perhaps for that very reason! (*Marg. Ref. n, o. Notes, 5:10-13, vv. 11, 12, 8:4-10, vv. 4-6, Is. 5:22, 23, Mic. 3:1-4.*) The least property of a poor man, though scarcely more valuable than the dust of the earth that fell on his head, excited their covetousness, and they panted after it till they had got it from him: or, as some render the clause, "They tread down the heads of the poor into the dust of the earth." Thus they perverted the cause of such as were too weak, timid, or gentle to resist their oppressions. (*Marg. Ref. p, q. Notes, 4:1-3, v. 1, Is. 10:1-4, Mic. 2:1-3, 8-10, v. 9.*) At the same time they were equally regardless of the divine law, and even of common decency, in their sensual indulgences: for, both the father and his son would cohabit with the same woman, to the scandal of their religion; when the Gentiles themselves would not allow a man to marry his father's wife. (*Marg. and Marg. Ref. r, s. Note, 1 Cor. 5:1-5.*) Instead of restoring, according to the law, the garments of the poor when taken as pledges; they made use of them, especially when they prostrated themselves before their idols; when they feasted, or slept, or committed abomination, before their altars; and the wine, which they poured out as libations, or drank in their idolatrous feasts, was received as a bribe for the condemnation of innocent persons, or as a fine unjustly levied from them! (*Marg. and Marg. Ref. 6:3-8, Notes, Ez. 22:25-27, Deut. 24:10-13.*) The word rendered "their god," may be translated "their gods." Either the golden calves, or other idols, are evidently meant.

V. 9-12. The peculiar favours, which God had shown to Israel, aggravated the guilt of their iniquities and idolatries. He had destroyed before their fathers the gigantic Amorites, and the other formidable inhabitants of the land, on purpose to put them in possession of it. Not only were some individuals, among these nations, of extraordinary stature and strength: but the whole collective body of them resembled a deep-rooted and strong oak; which the Lord for Israel's benefit destroyed, root, branch, and fruit together. (*Marg. Ref. y-a, d. Notes, Gen. 15:16, Num. 21:21-25, 34, Deut. 3:11, Josh. 11:21-23, 15:14, 1 Sam. 17:4-7, 48-53, 2 Sam. 21:15-22.*) This was indeed the continuation of his former favours to that nation, in delivering them from the Egyptians, and preserving them in the wilderness. (*Marg. Ref. b, c. Notes, Deut. 8:2-5.*) He had also greatly honoured them.

and he was strong as the oaks; yet **I** destroyed his fruit from above, and his roots from beneath.

10 Also **I** brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.

11 And **I** raised up of your sons for prophets, and of your young men for **Nazarites**. **Is it** not even thus, O ye children of Israel? saith the LORD.

12 But ye gave the **Nazarites** wine to drink; and commanded the prophets, saying, Prophecy not.

13 Behold, **I** am pressed under you, as a cart is pressed that is full of sheaves.

14 Therefore **the** flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself:

15 Neither shall he stand that handleth the

bow; and he that is swift of foot shall not deliver himself: neither shall he that rideth the horse deliver himself.

16 And he that is courageous among the mighty shall flee away naked in that day, saith the LORD.

CHAPTER III.

God expostulates with Israel and Judah, and warns them of approaching judgment, 1-8. He calls the Philistines and Egyptians to behold the punishment of Samaria and the ten tribes for their sins, 9-15.

HEAR this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

2 You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.

3 Can two walk together, except they be agreed?

a Josh. 11:21, 22. 2 Sam. 23:16-22. Job 18:16. Is. 5:24. Mal. 4:1. b Ex. 12:51. Neh. 9:12. Ps. 105:23, 24. 136:10, 11. Jer. 32:20, 21. Ez. 20:10. Mic. 6:4. c Num. 14:31-35. Deut. 1:20, 21, 39. e Sam. 3:20. 19:20. 1 Kings 17:1. 18:4. 19:16. 20:13, 34, 41. 22:3. 2 Kings 2:2-5. 6:1. 17:13. 2 Chr. 36:15. 2 Pet. 1:20. 91. f Num. 6:2, &c. Judg. 13:4-7. Lam. 4:7. Luke 1:13-17. g Is. 5:3, 4. Jer. 2:3, 51. Mic. 6:3, 4. h 7:12, 13. Is. 30:10, 11. Jer. 11:21. 26:11. Matt. 21:34-38. Acts 4:18. 5:28. 7:51. 1 Thes. 2:15, 16. 1 Ps. 78:40. Is. 1:14. 7:13. 43:24. Ez. 6:9. 16:43. Mal. 2:17. * Or, *I will press your place, as a cart full of sheaves*

presseth. k 9:1-3. Job 11:20. marg. Ec. 9:11. Is. 30:16. Jer. 9:23. 1 Ps. 33:16, 17. † Heb. *strong of his heart*. Jer. 48:41. m Judg. 4:17. 2 Kings 7:8, &c. Mark 14:52. n 2 Chr. 20:15. Is. 46:3. 48:12. Hos. 4:1. 5:1. Mic. 3:1. Rev. 2:29. o Jer. 8:3. 31:1. 33:24-29. Ez. 37:16, &c. e 20:10. d Ex. 19:5, 6. 1 Pet. 7:5. 10:16. 26:18. 24:9. Ps. 147:19, 20. Is. 63:19. e Gen. 10:32. Jer. 1:15. 10:25. Nah. 3:4. Zech. 14:17, 18. Acts 17:26. f Ex. 9:6. 20:36-38. Dan. 9:2. Matt. 11:20-24. Luke 12:47, 48. Rom. 2:9. 1 Pet. 4:17. * Heb. *visit upon*. Jer. 9:25. 11:22. 13:21. marg. Hos. 2:13. 8:13. 9:9. g Gen. 5:22. 6:9. 17:1. 2 Cor. 6:14-16.

and provided for their spiritual good, in raising up prophets from among their sons, to instruct them in his service: and he had continued this favour to the kingdom of the ten tribes, even after their revolt from the family of David, and separation from the temple and worship at Jerusalem. (*Marg. Ref. e.*) He had likewise raised up, among their young men, **Nazarites**, to be examples of self-denial and devotedness to God. (*Marg. Ref. f. Num. 6:1-21. Lam. 4:7, 8.*) But instead of profiting by these undeniable and extraordinary benefits, they tempted the **Nazarites** to break their vows; and by authority, threatenings, and persecution, endeavoured to silence the prophets. (*Marg. Ref. h. Notes, 7:12-17. Is. 30:8-11, v. 10. Jer. 20:1-6. 26:7-9, 12-15. Mic. 2:6, 7.*)—**I** They would not endure their idolatry and other darling sins should be removed. *Louth.*

V. 13. Israel was become, as it were, an intolerable burden to the Lord: they so dishonoured and provoked him, that he was weary of them, and was pressed down by their obstinate provocations, like a cart when heavy laden with sheaves of corn. (*Marg. and Marg. Ref.*)—**I** Therefore **I** will press your place as a loaded corn-vain presseth the sheaves. *Bp. Neucombe.* (*Note, Is. 28:23-29, v. 27.*) Provoked by their crimes, he would entirely destroy their cities and habitations. The illustration, according to either rendering, is taken from the scenes in which the prophet had been conversant.

V. 14-16. Neither agility of man or horse, nor vigour, numbers, or valour, would deliver the people from the judgments which were coming upon them; few would escape, and those few would be destitute fugitives in other countries, or naked captives in the hands of their enemies.—The desolations occasioned by the earthquake before mentioned (1:1) may perhaps be here referred to; but the destruction of Samaria, and the captivity of Israel by the Assyrians, must principally be intended. (*Marg. and Marg. Ref. Notes, 9:1-4. Ec. 9:11, 12. Is. 30:15-17. Ez. 5:1-4.*)

PRACTICAL OBSERVATIONS.

In what varied and horrid forms do the malignant passions of the human heart break forth, on different occasions! But the Lord keeps an exact account of the conduct of ungodly men even towards each other: and he will punish every expression of a vindictive and cruel disposition, towards the living or the dead.—They, who insult over the fallen or the miserable, may expect to be insulted over, perhaps when in extreme agony; and to die “with tumult and shouting, and with the sound of a trumpet;” and judges and princes, when ringleaders in wickedness, may have the pre-eminence of more aggravated misery than their subjects. But it is a small thing for those, “to whom are committed the oracles of God,” to avoid the gross enormities of benighted heathens: even without crimes so atrocious in the sight of men, they may fill up a large measure of guilt, and ripen speedily for vengeance, “by despising the law of the LORD, and not keeping his commandments;” and by preferring their own imaginations or inclinations to his holy truths, ordinances, and precepts. False doctrines, delusive superstitions, idolatries, and direct and aggravated violations of the word of God, have often been perpetuated by tradition in the visible church; and one generation after another has “erred through the lies, after which their fathers have walked,” till the wrath of God has burned like fire, to consume even “the palaces of Jerusalem.”—When actions which are known to be criminal are deliberately ventured upon for worldly gain, men will by degrees proceed to perpetrate the basest villainies for the lowest recompense, and become callous to all the miseries of the poor: nay, they will take pleasure in trampling on the righteous and the meek, out of contempt and enmity to their characters! Such nominal Christians will grudge the poor servant, labourer, and mechanic the smallest advantage or

indulgence; and eagerly pursue every iniquitous method of extorting their little from them, to increase their own abundance.—Injustice and rapacity are generally accompanied with sensuality and licentiousness, and lead to impiety, infidelity, or abominable idolatry. But no wrongs will be so fatal to the injurer, as those which are done to the poor and meek, who cannot, or will not, avenge themselves.—When the obligations are considered, which professed Christians have received from God in his providence; and by his word, ministers, and ordinances, and the good examples set before them; it must be evident, that their crimes are far more aggravated than similar practices of ignorant Pagans.—Those who hate self-denial and piety themselves, will commonly attempt to seduce such as profess them, either to renounce or disgrace their profession: too many, who seemed to “run well,” have thus been led into those “worldly lusts which war against the soul;” and as “every one that doeth evil, hateth the light,” we need not wonder at the pains which wicked men take, to silence, intimidate, or corrupt the ministers of God. Thus they add obstinacy to iniquity, and do the work of Satan, as well as that of the fallen children of Adam. When this becomes the general character of churches or nations, it cannot be expected that the Lord will any longer endure them; but they will be given up to complicated misery, notwithstanding all their idolized power, courage, or resources: nor can individuals, who profess, and thus disgrace, the gospel, escape the future wrath of an offended God.

NOTES.—CHAP. III. V. 1-3. This chapter begins another message from God, which was addressed to all the posterity of Jacob. This whole family which the Lord had brought out of Egypt, had been owned, noticed, and favoured by him in such a manner as no other people had been, especially in having his oracles and ordinances among them, and being admitted into a covenant relation to him as his worshippers. But instead of being, on that account, connived at in their wickedness; his honour required that they should be punished with distinguished severity. (*Marg. and Marg. Ref. d-f. Notes, Ez. 19:4-6. Ps. 147:19, 20. Is. 63:7-19. Ez. 9:5-7. Matt. 3:7-10. 11:20-24. Rom. 3:1, 2.*) They could not reasonably expect to continue in friendship and peace with God, and under his protection, while their conduct was directly contrary to his holy law. Without coincidence in judgment, inclinations, and pursuits, men cannot be intimately united in friendship, or live together in harmony and comfort. They, therefore, who do not count the Lord worthy of all love, honour, worship, and obedience; who do not love his law, nor regard his service as liberty and felicity, but dislike his way of saving sinners, and seek not his glory; cannot walk together with him in his ordinances, commandments, and providence. Notions, forms, sects, or outward conduct, cannot supply the want of reconciliation with God, and that conformity to him, which must be derived from the regenerating grace of the Holy Spirit. (*Marg. Ref. g. Note, Gen. 5:21-24.*)—“Can two go together except they meet by appointment?” As a journey, in which two engage, supposed a settled meeting; so the denouncing of God’s designs by his prophets shows that he has made himself known to them. *Bp. Neucombe.*—Others seem to put the same construction on this verse; and the context is thought to favour it. Yet it does not appear how the prophet’s mission could thus be proved till his predictions were accomplished; and certainly, the instruction on the preceding interpretation, is very important, and accords with the plain meaning of the words, and the general tenor of Scripture. “Can two walk together, except they meet by appointment.” Thus God and man meet, according to his appointment, when the sinner repents, and is converted; when he believes, and is justified, and reconciled; and sanctified: and thenceforth he walks

4 Will ^a lion roar in the forest, when he hath no prey? will a young lion ^a cry out of his den, if he have taken nothing?

5 Can ^a bird fall in a snare upon the earth, where no gin ^a is for him? shall ^{one} take up a snare from the earth, and have taken nothing at all?

6 Shall ^a trumpet be blown in the city, ^{and} the people not ^{be} afraid? ^{shall} there be evil in a city, and ^{the} Lord hath not done ^{it}?

7 Surely the Lord God will do nothing, ^{but} he revealeth his secret unto his servants the prophets.

8 The ^{lion} hath roared, who will not fear? the Lord God hath spoken, ^{who} can but prophesy?

9 ^I Publish in the palaces at ^{As} Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon ^{the} mountains of Samaria, ^{and} behold the great tumults in the midst thereof, and the oppressed in the midst thereof.

10 For ^{they} know not to do right, saith the

h. 1.2. Ps. 101:21. Hos. 11:10. * Heb. give forth his voice. 1 Jer. 31:28. Dan. 9:14. k Jer. 45: 6. 61. Ez. 33:3. Hos. 5:8. Zeph. 1:16. 1 Jer. 5:22. 10:7. 2 Cor. 5:11. 1 ^{or}, run together. m Gen. 50:20. Is. 14:24—27. Acts 2:23. 4:28. 1 ^{or}, and shall say the LORD do somewhat. n Gen. 6:13. 18:17. 1 Kings 22:19—23. 2 Kings 3:17—20. 6:12. 22:13, 20. 23:10. 24:10. 25:10. 26:10. 27:10. 28:10. 29:10. 30:10. 31:10. 32:10. 33:10. 34:10. 35:10. 36:10. 37:10. 38:10. 39:10. 40:10. 41:10. 42:10. 43:10. 44:10. 45:10. 46:10. 47:10. 48:10. 49:10. 50:10. 51:10. 52:10. 53:10. 54:10. 55:10. 56:10. 57:10. 58:10. 59:10. 60:10. 61:10. 62:10. 63:10. 64:10. 65:10. 66:10. 67:10. 68:10. 69:10. 70:10. 71:10. 72:10. 73:10. 74:10. 75:10. 76:10. 77:10. 78:10. 79:10. 80:10. 81:10. 82:10. 83:10. 84:10. 85:10. 86:10. 87:10. 88:10. 89:10. 90:10. 91:10. 92:10. 93:10. 94:10. 95:10. 96:10. 97:10. 98:10. 99:10. 100:10. 101:10. 102:10. 103:10. 104:10. 105:10. 106:10. 107:10. 108:10. 109:10. 110:10. 111:10. 112:10. 113:10. 114:10. 115:10. 116:10. 117:10. 118:10. 119:10. 120:10. 121:10. 122:10. 123:10. 124:10. 125:10. 126:10. 127:10. 128:10. 129:10. 130:10. 131:10. 132:10. 133:10. 134:10. 135:10. 136:10. 137:10. 138:10. 139:10. 140:10. 141:10. 142:10. 143:10. 144:10. 145:10. 146:10. 147:10. 148:10. 149:10. 150:10. 151:10. 152:10. 153:10. 154:10. 155:10. 156:10. 157:10. 158:10. 159:10. 160:10. 161:10. 162:10. 163:10. 164:10. 165:10. 166:10. 167:10. 168:10. 169:10. 170:10. 171:10. 172:10. 173:10. 174:10. 175:10. 176:10. 177:10. 178:10. 179:10. 180:10. 181:10. 182:10. 183:10. 184:10. 185:10. 186:10. 187:10. 188:10. 189:10. 190:10. 191:10. 192:10. 193:10. 194:10. 195:10. 196:10. 197:10. 198:10. 199:10. 200:10. 201:10. 202:10. 203:10. 204:10. 205:10. 206:10. 207:10. 208:10. 209:10. 210:10. 211:10. 212:10. 213:10. 214:10. 215:10. 216:10. 217:10. 218:10. 219:10. 220:10. 221:10. 222:10. 223:10. 224:10. 225:10. 226:10. 227:10. 228:10. 229:10. 230:10. 231:10. 232:10. 233:10. 234:10. 235:10. 236:10. 237:10. 238:10. 239:10. 240:10. 241:10. 242:10. 243:10. 244:10. 245:10. 246:10. 247:10. 248:10. 249:10. 250:10. 251:10. 252:10. 253:10. 254:10. 255:10. 256:10. 257:10. 258:10. 259:10. 260:10. 261:10. 262:10. 263:10. 264:10. 265:10. 266:10. 267:10. 268:10. 269:10. 270:10. 271:10. 272:10. 273:10. 274:10. 275:10. 276:10. 277:10. 278:10. 279:10. 280:10. 281:10. 282:10. 283:10. 284:10. 285:10. 286:10. 287:10. 288:10. 289:10. 290:10. 291:10. 292:10. 293:10. 294:10. 295:10. 296:10. 297:10. 298:10. 299:10. 300:10. 301:10. 302:10. 303:10. 304:10. 305:10. 306:10. 307:10. 308:10. 309:10. 310:10. 311:10. 312:10. 313:10. 314:10. 315:10. 316:10. 317:10. 318:10. 319:10. 320:10. 321:10. 322:10. 323:10. 324:10. 325:10. 326:10. 327:10. 328:10. 329:10. 330:10. 331:10. 332:10. 333:10. 334:10. 335:10. 336:10. 337:10. 338:10. 339:10. 340:10. 341:10. 342:10. 343:10. 344:10. 345:10. 346:10. 347:10. 348:10. 349:10. 350:10. 351:10. 352:10. 353:10. 354:10. 355:10. 356:10. 357:10. 358:10. 359:10. 360:10. 361:10. 362:10. 363:10. 364:10. 365:10. 366:10. 367:10. 368:10. 369:10. 370:10. 371:10. 372:10. 373:10. 374:10. 375:10. 376:10. 377:10. 378:10. 379:10. 380:10. 381:10. 382:10. 383:10. 384:10. 385:10. 386:10. 387:10. 388:10. 389:10. 390:10. 391:10. 392:10. 393:10. 394:10. 395:10. 396:10. 397:10. 398:10. 399:10. 400:10. 401:10. 402:10. 403:10. 404:10. 405:10. 406:10. 407:10. 408:10. 409:10. 410:10. 411:10. 412:10. 413:10. 414:10. 415:10. 416:10. 417:10. 418:10. 419:10. 420:10. 421:10. 422:10. 423:10. 424:10. 425:10. 426:10. 427:10. 428:10. 429:10. 430:10. 431:10. 432:10. 433:10. 434:10. 435:10. 436:10. 437:10. 438:10. 439:10. 440:10. 441:10. 442:10. 443:10. 444:10. 445:10. 446:10. 447:10. 448:10. 449:10. 450:10. 451:10. 452:10. 453:10. 454:10. 455:10. 456:10. 457:10. 458:10. 459:10. 460:10. 461:10. 462:10. 463:10. 464:10. 465:10. 466:10. 467:10. 468:10. 469:10. 470:10. 471:10. 472:10. 473:10. 474:10. 475:10. 476:10. 477:10. 478:10. 479:10. 480:10. 481:10. 482:10. 483:10. 484:10. 485:10. 486:10. 487:10. 488:10. 489:10. 490:10. 491:10. 492:10. 493:10. 494:10. 495:10. 496:10. 497:10. 498:10. 499:10. 500:10. 501:10. 502:10. 503:10. 504:10. 505:10. 506:10. 507:10. 508:10. 509:10. 510:10. 511:10. 512:10. 513:10. 514:10. 515:10. 516:10. 517:10. 518:10. 519:10. 520:10. 521:10. 522:10. 523:10. 524:10. 525:10. 526:10. 527:10. 528:10. 529:10. 530:10. 531:10. 532:10. 533:10. 534:10. 535:10. 536:10. 537:10. 538:10. 539:10. 540:10. 541:10. 542:10. 543:10. 544:10. 545:10. 546:10. 547:10. 548:10. 549:10. 550:10. 551:10. 552:10. 553:10. 554:10. 555:10. 556:10. 557:10. 558:10. 559:10. 560:10. 561:10. 562:10. 563:10. 564:10. 565:10. 566:10. 567:10. 568:10. 569:10. 570:10. 571:10. 572:10. 573:10. 574:10. 575:10. 576:10. 577:10. 578:10. 579:10. 580:10. 581:10. 582:10. 583:10. 584:10. 585:10. 586:10. 587:10. 588:10. 589:10. 590:10. 591:10. 592:10. 593:10. 594:10. 595:10. 596:10. 597:10. 598:10. 599:10. 600:10. 601:10. 602:10. 603:10. 604:10. 605:10. 606:10. 607:10. 608:10. 609:10. 610:10. 611:10. 612:10. 613:10. 614:10. 615:10. 616:10. 617:10. 618:10. 619:10. 620:10. 621:10. 622:10. 623:10. 624:10. 625:10. 626:10. 627:10. 628:10. 629:10. 630:10. 631:10. 632:10. 633:10. 634:10. 635:10. 636:10. 637:10. 638:10. 639:10. 640:10. 641:10. 642:10. 643:10. 644:10. 645:10. 646:10. 647:10. 648:10. 649:10. 650:10. 651:10. 652:10. 653:10. 654:10. 655:10. 656:10. 657:10. 658:10. 659:10. 660:10. 661:10. 662:10. 663:10. 664:10. 665:10. 666:10. 667:10. 668:10. 669:10. 670:10. 671:10. 672:10. 673:10. 674:10. 675:10. 676:10. 677:10. 678:10. 679:10. 680:10. 681:10. 682:10. 683:10. 684:10. 685:10. 686:10. 687:10. 688:10. 689:10. 690:10. 691:10. 692:10. 693:10. 694:10. 695:10. 696:10. 697:10. 698:10. 699:10. 700:10. 701:10. 702:10. 703:10. 704:10. 705:10. 706:10. 707:10. 708:10. 709:10. 710:10. 711:10. 712:10. 713:10. 714:10. 715:10. 716:10. 717:10. 718:10. 719:10. 720:10. 721:10. 722:10. 723:10. 724:10. 725:10. 726:10. 727:10. 728:10. 729:10. 730:10. 731:10. 732:10. 733:10. 734:10. 735:10. 736:10. 737:10. 738:10. 739:10. 740:10. 741:10. 742:10. 743:10. 744:10. 745:10. 746:10. 747:10. 748:10. 749:10. 750:10. 751:10. 752:10. 753:10. 754:10. 755:10. 756:10. 757:10. 758:10. 759:10. 760:10. 761:10. 762:10. 763:10. 764:10. 765:10. 766:10. 767:10. 768:10. 769:10. 770:10. 771:10. 772:10. 773:10. 774:10. 775:10. 776:10. 777:10. 778:10. 779:10. 780:10. 781:10. 782:10. 783:10. 784:10. 785:10. 786:10. 787:10. 788:10. 789:10. 790:10. 791:10. 792:10. 793:10. 794:10. 795:10. 796:10. 797:10. 798:10. 799:10. 800:10. 801:10. 802:10. 803:10. 804:10. 805:10. 806:10. 807:10. 808:10. 809:10. 810:10. 811:10. 812:10. 813:10. 814:10. 815:10. 816:10. 817:10. 818:10. 819:10. 820:10. 821:10. 822:10. 823:10. 824:10. 825:10. 826:10. 827:10. 828:10. 829:10. 830:10. 831:10. 832:10. 833:10. 834:10. 835:10. 836:10. 837:10. 838:10. 839:10. 840:10. 841:10. 842:10. 843:10. 844:10. 845:10. 846:10. 847:10. 848:10. 849:10. 850:10. 851:10. 852:10. 853:10. 854:10. 855:10. 856:10. 857:10. 858:10. 859:10. 860:10. 861:10. 862:10. 863:10. 864:10. 865:10. 866:10. 867:10. 868:10. 869:10. 870:10. 871:10. 872:10. 873:10. 874:10. 875:10. 876:10. 877:10. 878:10. 879:10. 880:10. 881:10. 882:10. 883:10. 884:10. 885:10. 886:10. 887:10. 888:10. 889:10. 890:10. 891:10. 892:10. 893:10. 894:10. 895:10. 896:10. 897:10. 898:10. 899:10. 900:10. 901:10. 902:10. 903:10. 904:10. 905:10. 906:10. 907:10. 908:10. 909:10. 910:10. 911:10. 912:10. 913:10. 914:10. 915:10. 916:10. 917:10. 918:10. 919:10. 920:10. 921:10. 922:10. 923:10. 924:10. 925:10. 926:10. 927:10. 928:10. 929:10. 930:10. 931:10. 932:10. 933:10. 934:10. 935:10. 936:10. 937:10. 938:10. 939:10. 940:10. 941:10. 942:10. 943:10. 944:10. 945:10. 946:10. 947:10. 948:10. 949:10. 950:10. 951:10. 952:10. 953:10. 954:10. 955:10. 956:10. 957:10. 958:10. 959:10. 960:10. 961:10. 962:10. 963:10. 964:10. 965:10. 966:10. 967:10. 968:10. 969:10. 970:10. 971:10. 972:10. 973:10. 974:10. 975:10. 976:10. 977:10. 978:10. 979:10. 980:10. 981:10. 982:10. 983:10. 984:10. 985:10. 986:10. 987:10. 988:10. 989:10. 990:10. 991:10. 992:10. 993:10. 994:10. 995:10. 996:10. 997:10. 998:10. 999:10. 1000:10.

with God, as his Father, Friend, Guide, Guardian, and Portion.

V. 4—8. These animated interrogations were intended to convince the people that they had cause for alarm, and should earnestly seek to avert the threatened wrath of God. The lion in the forest, and the young lion in the den, are observed to roar over their prey, or as urged by hunger for want of it, when they have it in view, or as devouring it; and not at other times: in like manner the Lord would not have "roared out of Zion," had he not marked out the idolatrous Israelites as the objects of his righteous indignation, which was about to seize upon them with irresistible force. (*Marg. and Marg. Ref. h.*)—Birds are not caught in a snare by chance; but it is laid for them, and generally not taken up till some of them be ensnared: so the calamities which befell the people, were the effect of the Lord's purpose of punishing them for their sins; and would not be removed till they had effected their reformation, or their ruin.—The trumpet announcing the approach of the enemy would excite the people to run together, and concert measures for their security: and ought not Israel to take the alarm at the terrifying messages delivered to them in the name of God? (*Marg. and Marg. Ref. i.*)—*Notes, Jer. 4:5—7. 6:1. Ez. 32:2—9. Hos. 5:8—10. 8:1.* They would not surely ascribe their troubles to any other cause; for was there any evil, or calamity in a city, which was not from him, and the effect of his wrath? (*Marg. and Marg. Ref. m. Notes, Gen. 50:20. Is. 45:7. Jam. 1:13—18.*) Indeed he would do nothing, (especially respecting Israel,) without revealing his secret purpose to his servants the prophets; who being thus informed of what was about to come to pass, must declare it to the people, that they might take warning and act accordingly. Nor could they do otherwise: for who could help trembling at the roaring of a lion? And who could help prophesying when the Lord God spake to him of the judgments which he was about to execute upon transgressors? The people ought not, therefore, to blame the prophets for their awful predictions; but to approve their conduct, and to take warning to repent and return to God, if so be his wrath might be averted or deferred.—The grand outlines of the plan of divine Providence and the events of history, to this day and to the end of the world, were made known to the prophets of Israel and Judah; and a very large proportion of them, many ages before they took place: so that a general history of mankind, as to the most important facts, might be composed from their writings. Yet, these prophets excepted, no nation has had fewer good authors, no nation has been more generally disregarded, and despised. (*Marg. Ref. n—p.*)

V. 9—15. The heathen neighbours of Israel, and those who had most oppressed and annoyed them, as the Philistines and Egyptians, were summoned to assemble at Samaria, that they might behold their crimes and punishment. (*Marg. Ref. q—t. Notes, Deut. 29:21—25. 1 Kings 9:7—9.*) There they would behold a city full of tumults, occasioned by vice, injustice, and varied oppressions; to which they were so habituated, that they knew not how to act honestly or conscientiously; but were continually storing up the gains of violence and robbery, even in the palaces of their kings and nobles. (*Marg. and Marg. Ref. u, x. Notes, 2:6—8. 4:1—3. 8:4—10. Zeph. 1:9.*) For these crimes the Lord, in vindication of his own honour, would send Shalmaneser and the Assyrians to invade the land, and besiege the city, and level it with the ground. The inhabitants would then be so generally massacred, that only a few obscure persons would escape. As with great difficulty and danger the

Lord, ^{who} store up violence and ^{robbery} in their palaces.

11 Therefore thus saith the Lord God; ^{An} adversary ^{there} shall be even round about the land; and he shall bring down thy strength from thee, ^{and} thy palaces shall be spoiled.

12 Thus saith the Lord: ^{As} the shepherd ^{taketh} out of the mouth of the lion two legs, or a piece of an ear: ^{so} shall the children of Israel be taken out ^{that} dwell in Samaria in the corner of a bed, ^{and} ⁱⁿ Damascus in a couch.

13 Hear ye, ^{and} testify in the house of Jacob, saith ^{the} Lord God, the God of hosts,

14 That ⁱⁿ the day that I shall ^{visit} the transgressions of Israel upon him, ^I will also visit the altars of Beth-el: and the horns of the altar shall be cut off, and fall to the ground.

15 And I will smite ^{the} winter-house with ^{the} summer-house; ^{and} the houses of ivory shall perish, ^{and} the great houses shall have an end, saith the Lord.

2 Pet. 3:5. x Hab. 2:8—11. Zeph. 1:9. Zech. 5:3, 4. Jam. 5:3, 4. || *or, spoil.* y 6:14. 2 Kings 15:19, 29. 17:3—6. 18:9—11. Is. 7:17, &c. 8:7, 8. 10:5, 6, 9—11. Hos. 11:5, 6. x 10:15. 2:5. 6:8. 2 Chr. 36:19. a 1 Sam. 17:34—37. Is. 31:4. b Heb. deliverer. b 9:33. 1 Kings 20:30, 22:25. Is. 8:4. 17:1—4. c 1 Kings 20:34. 2 Kings 16:9. * *Or, on the bed's feet.* d Deut. 8:19. 30:18, 19. 2 Kings 17:13, 15. 2 Chr. 24:19. Acta 2:40. 18:5, 20:21. Eph. 4:17. 1 Thea. 4:8. e 5:27. Josh. 22:22. Is. 1:24. f Ex. 32:34. || *or, punish Israel for his transgressions.* g 9:1. 1 Kings 13:2—5. 2 Kings 23:15. 2 Chr. 31:1. 34:6, 7. Hos. 10:5—8. Mic. 1:6, 7. h Jer. 36:22. 1 Judg. 3:20. k 1 Kings 22:39. || 1. 6:11. Is. 5:9.

shepherd recovers some small remains of the sheep that a lion has devoured, which shows what is become of those that are missing; so a few individuals, who had hid themselves under their beds, or wrapped themselves up in some fragment of the covering, to escape the sword of the conquerors, would at length be brought forth to be carried away captive. Or, some who had fled to Damascus, being pursued thither by the common enemy of Israel and Syria, would thus be with difficulty preserved from slaughter in their beds. (*Marg. and Marg. Ref. y—c. Notes, 1 Kings 20:29—31, v. 34. 22:24, 25.*) For the prophet was to testify to the family of Jacob, that when the Lord should arise to punish their transgressions, he would certainly destroy the altars of Beth-el, and avenge on them that base idolatry: and that the winter-houses and summer-houses which the great men had for luxury, as well as all their decorated and magnificent palaces, would be entirely destroyed by their enemies. (*Marg. and Marg. Ref. d—i. Notes, 6:9—11. 1 Kings 22:39. Is. 5:8—10. Hos. 10:5—8. Mic. 1:5—7.*)—Ben-hadad agreed that Ahab should build streets in Damascus: (*1 Kings 20:34.*) and probably many Israelites dwelt there.—^a This prophecy may have been delivered when Jeroboam the second was in possession of Damascus. (*2 Kings 14:28.*) *Bp. Newcombe.*

They know not, &c. (10.) 'They will not know nor learn to do right. (*Jer. 5:4. 8:7. 9:3.*)' *Louth.*

PRACTICAL OBSERVATIONS.

It is lamentable to consider, how often peculiar advantages only serve to increase the guilt and punishment of their possessors; we should therefore take heed not to presume on external privileges, without sanctifying grace rendering them effectual to our souls.—The proud, the sensual, the covetous, the unmerciful and deceitful, cannot enjoy communion with a holy God: he can have no pleasure in them, nor they in him. And as all our happiness must arise from his love and from walking with him; we should be the more earnest in seeking conformity to his Image, as connected with reconciliation to him through Jesus Christ.—Let none suppose, that the threatenings of God's word were intended merely to frighten them, or that he has no ground for the severity which is denounced, or that he does not intend to execute it. Impenitent sinners are the prey against which he utters his tremendous voice; and not one of them will escape his righteous vengeance. Their present troubles spring from his anger, and will either end in their repentance, or destruction. Surely then, sinners should take warning, and escape for their lives; and we all ought to "submit to God's righteousness," in the evil which he inflicts upon us for our sins. "His secret is with them that fear him," and he has made known the rules of his dealings with us by his holy prophets: nay, his faithful ministers, though not acquainted with his secret counsels by immediate revelation, may see most evidently that judgments are about to be executed on the wicked; and they cannot but speak, that men may fear and flee from impending destruction.—Even idolaters will at length be called upon to witness, and to approve, God's judgments upon apostates and hypocrites. The tumults of prosperous wickedness, sensuality, and oppression, which blind the understanding, and harden the heart to every sentiment of feeling of justice or mercy, tend to tumults of a still more terrible nature, and provoke the most ruinous judgments of God against nations and individuals. Indeed "a remnant according to the election of grace" will be secured by our great and good Shepherd, as from the jaws of destruction, in the worst of times; but generally they consist of the poor, obscure,

CHAPTER IV.

The prosperous Israelites are reproved and threatened for oppression and idolatry. Their incorrigibility under previous visitations, 6-11. They are warned to prepare to meet God, who is about to execute vengeance upon them, 12, 13.

HEAR this word, ^aye kine of Bashan, that are in ^bthe mountain of Samaria, ^cwhich oppress the poor, which ^dcrush the needy, which say to their masters, ^e'Bring, and let us drink.

² The Lord God ^fhath sworn by his holiness, that lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fish-hooks.

³ And ^gye shall go out at the breaches, every cov at that ^hwhich is before her; and ye shall cast ⁱthem into the palace, saith the Lord.

⁴ ^j"Come to Beth-el and transgress: ^kat Gilgal multiply transgression; ^land bring your sacrifices every morning, ^mand your tithes after ⁿthree years:

⁵ And ^ooffer a sacrifice ^pof thanksgiving with leaven, and ^qproclaim and publish the free-offerings: ^rfor ^sthis liketh you, O ye children of Israel, saith the Lord God.

⁶ ^t"And I also have given you cleanness of teeth in all your cities, ^uand want of bread in all your places: ^vyet have ye not returned unto me, saith the Lord.

⁷ And also ^wI have witholden the rain from

you, ^xwhen ^ythere were yet three months to the harvest: ^zand I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, ^{aa}and the piece whereupon it rained not withered.

⁸ So ^{ab}two or three cities wandered unto one city, to drink water; ^{ac}but they were not satisfied: ^{ad}yet have ye not returned unto me, saith the Lord.

⁹ I have smitten you ^{ae}with blasting and mildew: ^{af}when your gardens and your vineyards, and your fig-trees and your olive-trees increased, ^{ag}the palmer-worm devoured them: ^{ah}yet have ye not returned unto me, saith the Lord.

¹⁰ I have sent among you the ^{ai}pestilence ^{aj}after the manner of Egypt: ^{ak}your young men have I slain with the sword, ^{al}and have taken away your horses; and I have made ^{am}the stink of your camps to come up unto your nostrils: ^{an}yet have ye not returned unto me, saith the Lord.

¹¹ I have overthrown some of you, ^{ao}as God overthrew Sodom and Gomorrah, and ye were ^{ap}as a fire-brand plucked out of the burning: ^{aq}yet have ye not returned unto me, saith the Lord.

¹² Therefore, ^{ar}Thus will I do unto thee, O Israel: ^{as}and because I will do this unto thee, ^{at}prepare to meet thy God, O Israel.

¹³ For lo, ^{au}he that formeth the mountains, ^{av}and

^a Deut. 32:11, 15. Ps. 112. Jer. 50:11, 27. Ez. 39:18. b 6:1, 1 Kings 16:24. c 2: 6:7, 3:9, 10. 5:11. 8:4-6. Rx. 22:21-25. Deut. 15:9-11. Ps. 12:5, 140:12. Prov. 22:22, 23:10, 11. Ec. 4:1. 5:8. Is. 1:17-24. 5:8. 58:6. Jer. 5:28-29. 6:6, 7:6. Ps. 22:7, 12:37, 29. Mic. 2:1-3, 3:1-3. Zech. 7:10, 11. Mal. 3:5, 3:6. 5:1-6. d Deut. 28:33, Job 20:19, margin. Jer. 51:34. e 2:8. Joel 3:3, 6:8. See on Ps. 89:35. g Is. 37:39. Jer. 16:16. Rx. 29:4, 5. Hab. 1:15, 16. h 2 Kings 25:4. Is. 25:1, 2. i Or, away the things of the palace. 2 Kings 7:8, 15. Is. 2: 20, 31:7. Zeph. 1:18. Matt. 15:23. 1 Pt. 1:19. Ez. 29:39. Joel 3:9-12. Matt. 23:32, 26:45. Mark 14:41. k 5:55. Hos. 4:15. 9:15. 12:11. l Num. 23:4, 4. m Deut. 14:23, 28:26. n Heb. three years of days. i Heb. offer by burning. o Lev. 7:12, 13. 23:17. p Lev. 22:13-21. Deut. 12:6, 7. Matt. 6:2. q Ps. 81:10. Matt. 15:9, 13:14. Rom. 1:28. 2 Thes. 2:10-12. s Heb. so ye love. Hos. 9:1, 10. q Lev. 23:26. Deut. 28:38. 1 Kings 17:1, 19:2. 2 Kings 4:38. 6:25-27. 8:1. r See on 8:9. 2 Chr. 28:22. Is. 9:13, 28:11. Jer. 5:3, 15:7. Hos. 5:15, 6:1, 7: 14-16. Joel 2:12-14. Hag. 2:17. Zech. 1:3-6. Rev. 2:21. 9:20, 21. 16:10, 11. s Lev. 26:18-21. 23:24, 27, 28. 1 Chr. 28:23, 24. 1 Kings 8:35, 36. 2 Chr. 7:13, 14. Is. 5:6. Jer. 3:3. 5:24, 25. 14:4, 22. Hag. 1:10, 11. Zech. 14:17. Jam. 5:17. Rev.

11:6. t Joel 2:23. John 4:35. u Ex. 9:22. 9:4, 26. 10:23. Judg. 6:37-40. 1 Chr. 4:7. z See on Joel 1:10-13. y 1 Kings 18:5. Is. 41:17, 18. Jer. 13: z Ez. 4:16. Mic. 6:14. Hag. 1:6. aa See on 6:9-11. Jer. 23:14, Hos. 7:10. b Deut. 28:22. 1 Kings 8:37. 2 Chr. 6:28. Hag. 2:17. || Or, the multitude of your gardens, &c. did the palmer-worm, &c. c 7:12. Deut. 28:42. Joel 1:4. 3:25. d See on 8:4. Job 38:8-13. 1:5. 42:24, 25. e Ex. 9:3-6. 12:29, 30. 15:25. Lev. 26:16, 25. Deut. 7:15, 23, 27, 30. Ps. 78:49, 50. || Or, in the way. f Lev. 16:25. 2 Kings 8:12. 10:32. Jer. 6:11. 11:22. 18:21. 48:15. ** Heb. with the captivity of your horses. 2 Kings 13:3-7. g 8:3. Deut. 28:26. Jer. 8:1, 2. 9:2, 15. 13:4. Joel 2:20. h See on 8. Ex. 8:19. 9:12, 17, 34, 35. 10:37, 37. 14:4. i Gen. 19:21, 25. Is. 13:19. Jer. 49:18. Hos. 11:8. 2 Pet. 2:6. Jude 7. k Zech. 3: 2. 1 Chr. 3:13, 14. Jude 23. l See on 6. Jer. 6:28-30. Ez. 9:2-17, 22. 13:18. Rev. 9:50. In 24 on 2, 3. 2:14, 15. 4:1-4. m 5:4. 15. Is. 47:4, 5. 13:7. Hos. 13:8. Matt. 5:25. 24:41, 51. 25:1-13. Mark 3:32-37. Luke 14:31, 32. 21:34-36. 1 Thes. 5:2-4. 1 Jan. 4:8-10. Rev. 3:3. o Job 38:4-11. Ps. 65:6. Is. 40:12. Zech. 12:1. p Ps. 135:7. 147:18. Jer. 10:13. 51:16.

and neglected: while the rich oppressors "who store up robbery in their palaces," the delicate, the luxurious, and magnificent, are marked out for judgment; and their hypocritical or idolatrous forms of worship serve only to increase their condemnation.

NOTES.—CHAP. IV. V. 1-3. The cattle of Bashan were remarkable for their size, fatness, and wantonness; and the wealthy, luxurious, and profligate rulers and nobles of Samaria seem to have been intended; though some interpret it of the haughty matrons. (Marg. Ref. a, b. Notes, Ps. 22:11-13. Ec. 39:17-20.) But the princes might be described as kine, rather than bulls, to reprove their effeminacy and cowardice when assaulted by their enemies; while they crushed and trampled upon their unresisting brethren, and sold them for slaves; saying to the masters, who bought them, "Bring us wine that we may drink." Having made the iniquitous bargain, perhaps on low terms, they required from the purchaser, in this slave-trade, to be treated with wine. (Marg. Ref. c-e. Notes, 2:6-8. Joel 3:3-8, v. 3. Mic. 3:1-4.) But the Lord had sworn by his own holiness, that they and their posterity should be dragged out of their habitations, as helpless fishes are drawn by the hook out of the water to be destroyed. (Marg. Ref. f, g. Notes, Jer. 16: 16. Ez. 29:2-5. Hab. 1:12-17, vv. 14-17.) The wall of Samaria would be broken down by the besiegers: then every one of these oppressors would endeavour to escape by that breach which was nearest to his station; they would cast away the treasures which they had hoarded in their palaces; or they would throw them down there, that they might be the more unincumbered in fleeing from the enemy: and yet they would not be able to escape. (Marg. and Marg. Ref. h. Notes, 2 Kings 7:6-9. Is. 2:19-21. Matt. 16:24-28, v. 26. Phil. 3:8-11.)

V. 4, 5. This is an ironical or sarcastical address to the idolatrous Israelites. Let them go to Beth-el or Gilgal, and multiply transgressions. (Marg. Ref. i, k. Notes, 5:4-6. Ez. 20:39. Hos. 4:15. 9:15-17. 12:10, 11.) Let them offer daily oblations to their idols, and employ in their service the second tithes, which every third year ought to have been consumed in religious feasting, with their priests, Levites, and poor brethren; (Marg. Notes, Deut. 14:22-29. 26:12-15.) and let them openly present their peace-offerings and free-will-offerings to their golden calves, proclaiming the sacrifices and inviting guests, in imitation of the worship paid to God at Jerusalem: for this conduct would be agreeable to their inclinations, and consistent with their character. (Marg. and Marg. Ref. n-p.) "Burn a thank-offering of leaven," in contempt of the law. (Jer. 7:12, 13.) ^q *Sp. Newcombe.* (Notes, Lev. 2:11. 7:12-14.)—^r Your hearts are so set upon your idolatrous worship, that it is in vain to use any argu-

ments to persuade you to the contrary. (Ps. 81:12.) ^s *Louth.*—"He speaketh this in contempt of them who resorted to these places; thinking that great devotion, and good intention, had been sufficient to have bound God unto them."

V. 6. "Cleanness of teeth" from want of food. (Marg. Ref. q.)—^t Yet have, &c.] "The famine that I have sent... hath not brought you to a sense of your sins, or any sincere purposes of amendment." ^u *Louth.*

V. 7. ^v I have withholden the rain, &c.] "This was called the latter rain, and the season for it was the first month, which was three months before the wheat-harvest. (Joel 2: 23.) ^w *Louth.*

^x One city, &c.] "This may import, that God punished Israel with drought, at the same time when he sent rain upon the cities of Judah; making that remarkable difference between Israel and Judah, which he did formerly between Egypt and Goshen." ^y *Louth.*—It is also probable, that in Israel, those cities which had been most free from idolatry were most exempted from the drought. (Marg. Ref. 8. Notes, Jer. 14:2-6. Joel 1:17, 18.)

V. 8. Marg. Ref.

V. 9. (Notes, Joel 1:4-12. 2:1-20.) These visitations were suited to convince the Israelites of their sin and folly, and to bring them to "repent and turn to God, and do works meet for repentance;" but, not having this effect, they eventually hastened the ruin of the nation. (Marg. and Marg. Ref. Hag. 2:15-19, v. 17.)

V. 10. In consequence of famine, drought, and locusts, dreadful pestilences prevailed in the land; like those with which God had visited the Egyptians, especially when the first-born were destroyed; and in this enfeebled state, the people were harassed by the incursions of the Assyrians and other enemies, who slew their chosen young men, and seized on those horses, which, at great expense, had been procured from Egypt for their cavalry. Being thus obliged to keep their armies encamped, when pestilence raged, and many were slaughtered, and perhaps left unburied through the distress of the survivors; their camps became exceedingly offensive, and this greatly augmented the dire and complicated calamities, with which they were visited. (Marg. and Marg. Ref. Notes, Ex. 9:6. 12:29, 30. 15:25, 26.)

V. 11. (Marg. Ref. Note, Gen. 19:24, 25.) Perhaps this judgment was the effect of the earthquake before mentioned, (1:1.) "You were almost all consumed, and a few of you wonderfully preserved." (Note, Zech. 3:1-4, v. 2.)

V. 12, 13. As the Israelites persisted in impenitent rebellion and idolatry, notwithstanding all these warnings, judgments, and respite; the Lord was determined to do thus unto them; that is, to bring upon them the calamities which had before been predicted. (Note, 3:9-15.) He warned

createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, the God of hosts, is his name.

CHAPTER V.

A lamentation over Israel, 1-3. Exhortations to seek God, with promises, instructions, and rebukes, 4-15. The judgments of God on the scornful and presumptuous, 16-20. God rejects the hypocritical services of Israel, and sentences them to captivity, 21-27.

HEAR ye this word which I take up against you, even a lamentation, O house of Israel.

2 The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up.

3 For thus saith the Lord God; the city that went out by a thousand shall leave a hundred, and

* Or, spirit. John 3:8. q Ps. 139:2. Dan. 2:28. Matt. 9:4. Luke 7:39, 40. 2:25. f 5:8. 8:9. Ex. 10:22. 14:20. Is. 5:50. Jer. 13:16. a Dent. 32:13. 33:29. Mic. 1:3. Hab. 2:19. c 3:13. 5:8. 6:8. 9:6. Is. 47:4. 48:2. Jer. 10:16. 51:19. e 3:1. 4:1. b 16. Jer. 7:29. 9:10, 17, 20. Ez. 19:14. 16:17. 27:27-32. 28:12. 32:16. Mic. 2:4. c Is. 37:22. Jer. 14:17. 18:13. 31:4. d 2 Kings 15:29. 17:6. Is. 3:8. Hos. 14:1. e Is. 14:21. 24:20. 43:17. Jer. 51:64. f Jer. 4:30. g 7:2-5. 8:11. Is. 51:17, 18. Jer. 2:27, 28. 30:12-14. Lam. 1:16-19. Ez. 16:36, 37. Hos. 6:2. h Dent. 4:27. 28:62. Is. 1:3. 10:22. Ez. 12:16. Rom. 9:27. 16. Dent. 30:1-6. 1 Chr. 28:9. 2 Chr. 15:2. 20:3. 34:3. Ps. 14:2. 27:8. Is. 55:6, 7.

them therefore "to prepare to meet their God," as their offended Judge and Adversary, who was about to denounce sentence, and to execute righteous vengeance upon them by the Assyrian armies. They would then have to contend with the Creator of the mountains, the sovereign Disposer of winds and storms, the heart-searching omniscient Judge, who sheweth to every man even his secret thoughts; the Arbiter of every man's prosperity or adversity, who turneth the morning of hopeful success into the darkness of misery and despair; and the omnipotent Lord, who is able to tread down the stoutest of the great ones of the earth, and to "put all enemies under his feet." He was coming against Israel as an Adversary: but if any desired to escape his vengeance, it behoved them to submit, and humble themselves before him. (*Marg.* and *Marg. Ref. Notes*, 5:7-9, 18-20. *Dent.* 33:29. *Ps.* 139:2. *Is.* 5:26-30, v. 30. 8:21, 22. 40:12-17. *Dan.* 2:27-30, v. 28. *Matt.* 5:25, 26. 24:45-51. *2 Pet.* 3:10-16.)

PRACTICAL OBSERVATIONS.

The luxurious and cruel oppressors of the poor are often as destitute of manly courage as of compassion; and their wanton tyranny over their helpless inferiors, is attended with as abject a servility towards their powerful opposers.—Careless and prosperous sinners will soon be entangled in their own devices, or by the judgments of God, as in a net; and they will be disappointed in all their efforts to escape deserved vengeance.—How miserable are they, whose religion, the result of their corrupt reasonings and inclinations, serves only to multiply and aggravate their transgressions, whose diligence, expense, and superstitious devotion, ripen them for destruction; and whose confidence and self-satisfaction in anti-scriptural observances, prove that they are given over to "a strong delusion to believe a lie!" Let us then compare our sentiments, conduct, and worship, with the standard of holy Scripture; and pray continually to be guided into the way of peace and holiness.—To what diversified miseries has sin exposed us, even in this world! But let us remember, that this is a state of probation and discipline; and that afflictions are employed as rebukes, corrections, and warnings, and should be thus improved. For they tend to show the evil of sin, the power of divine wrath, the vanity of this world, the danger of continuing impenitent, and our need of the mercy, grace, and comfort of the Gospel.—But when famine and pinching hunger and thirst, when impoverishing dispensations, when wasting pestilences and wars, when earthquakes and conflagrations, when urgent distresses, affecting examples in the case of others, and marvellous escapes in their own, do not lead men "to repent, and turn to God, and to do works meet for repentance," they manifest the hardness, depravity, and enmity of their hearts, and so display the justice of God in their final condemnation. Ere long we must meet our God in judgment: but we shall never be able to stand before him, if he be severe in marking our iniquities: we cannot deny or excuse our crimes; we cannot withstand, escape, or endure his righteous vengeance: for what can a poor worm do, who has to contend with the omnipotent, omniscient, and ever-lasting Creator and Sovereign of the universe? If we would "prepare to meet our God" with comfort, at that awful period; we must now meet him in Christ Jesus, the eternal Son of the Father, who came down from heaven, to bleed and die in our nature, to save lost sinners: we must meet him upon a mercy-seat, by faith and prayer: we must "seek him whilst he may be found, and call upon him whilst he is near;" that so his "saving grace may teach and enable us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world;" and then "we shall have confidence, and not be ashamed before him at his coming."

NOTES.—*CHAP. V. V. 1-3.* "The prophet bemoans the state of Israel, as dead and irrecoverably lost. . . . Those cities or kingdoms are called *virgins*, who were never conquered. (*Is.* 23:12. 37:22.) . . . "She is forsaken," . . . like an infant that is exposed, or fallen upon the ground, and hath

that which went forth by a hundred shall leave ten, to the house of Israel.

4 ¶ For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live:

5 But seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to naught.

6 Seek the Lord, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Beth-el.

7 Ye who turn judgment to wormwood, and leave off righteousness in the earth,

8 Seek him that maketh the seven stars and

Jer. 29:13. Lam. 3:25, 26. Zeph. 2:3. Matt. 7:8. k Ps. 22:6. 69:32. 105:3, 4. Is. 55:3. 1:4. Hos. 4:15. 9:15. 10:14, 15. 12:11. m 8:14. Gen. 21:33. n 7:17. Lev. 26:30-32. 1. ent. 28:41. Hos. 4:15. 10:15. o Job 8:22. Ps. 33:10. Is. 8:10. 29:20. 1 Cor. 1:28. 2. Rev. 18:17. p 4. Ez. 33:11. q Ez. 12:6. r 6:6. Gen. 48:20. Josh. 18:5. Judg. 1:22, 23. 3 Sam. 13:20. 1 Kings 11:28. Ez. 37:7. Zeck. 10:6. s Is. 1:31. Jer. 4:4. 7:20. Ez. 20:47, 48. Mark 5:43-48. t 11:12, 6. 12. Dent. 29:18. Is. 1:3. 5:7. 10:1. 59:13, 14. Hos. 10:4. Hab. 1:12-14. u Ps. 36:3. 125:5. Ez. 3:20. 18:24. 33:12, 13, 18. Zeph. 1:6. x Job 9:9. 38:31, 32.

none to take it up? *Louth.*—God would forsake the people; and there would be none able to raise them from their ruined condition, or to prevent their being carried away into captivity by the Assyrians. They would soon be so diminished and enfeebled, by intestine convulsions and foreign invasions, that their cities would not be able to furnish more than a tenth part of their former number of soldiers; and so they would be utterly unable to resist the power of the Assyrian invaders. (*Marg. Ref.*)

V. 4-6. Notwithstanding all these denunciations, the Israelites would have nothing to blame for their ruin, except their own obstinate impenitence in rebellion. Still the Lord assured them, that if they would seek him they should live and be preserved from their enemies; that is, if they sought his favour and protection, by repentance, faith, and prayer, and by returning heartily to his worship and service. And any individuals, who thus sought him, would save their souls alive; and might be rescued from the general ruin of the nation. But they must not imagine, that going to worship the calves at Beth-el, or Gilgal, or Beer-sheba, (which last, probably, was in the hands of the kings of Israel at that time,) would avail them any thing. (*Notes*, 4:4, 5.) All the worship and sacrifices presented in those places were an abomination; and they must protest against them, and seek the Lord according to his word. For Beth-el and Gilgal, and their inhabitants, idols, priests, and worshippers, would speedily fall into the hands of the enemies; and none of them would be able to avert or to quench, the fire of God's indignation, which was about to devour the whole house of Joseph, or the kingdom of Israel, of which Ephraim and Manasseh formed a principal part. (*Marg. Ref. Notes*, 14:15. *Is.* 55:6, 7. *Jer.* 29:11-14. *Zeph.* 2:1-3. *Matt.* 6:33, 34. 7:7-11.) "The original runs thus, 'Beth-el shall become Aven.' Beth-el signifies 'the house of God:' when the place was defiled by idolatry, it was named by way of reproach *Beth-aven*, that is, the house of vanity, or idolatry; (*Hos.* 4:15.) and it is here called so in another sense, viz. as vanity is the same with a thing of naught, or of no continuance. . . . The idol you worship will not be able to deliver you, but will itself be involved in the common calamity." *Louth.*

V. 7-9. The rulers and magistrates of Israel were here particularly addressed; their iniquity rendered their judicial proceedings a source of oppression and misery; and they had left off all regard to justice, as well as to religion, throughout the land. (*Marg. Ref.* t, u. *Notes*, 10-13. 6:12-14, v. 12. *Is.* 10:1-4. *Ez.* 22:27, 28. *Hos.* 10:4. *Hab.* 1:2-4. *Zeph.* 3:1-4.) Thus they provoked that glorious God, whose favour they should have sought: even Him, who had created the stars in their constellations, which were supposed to have a great influence on the seasons, for rain or drought, for plenty or scarcity. For he could as easily raise men from the depth of misery to felicity, or cast them down from the summit of prosperity into distress and despair, as he changes the darkness of the night into the light of the morning, or the brightness of the day into the gloom of the evening. (*Marg. Ref.* x-z. *Notes*, 4:12, 13. *Ez.* 10:21-23. *Job* 9:4-13.) He was able again to pour the waters of the ocean upon the earth, and cause a second deluge, if he saw good; for he is the eternal, self-existent, and all-sufficient JEHOVAH. He could even give strength to a few plundered and dispirited captives to vanquish the mightiest conquerors, or to take the most strongly fortified cities. What then had his enemies to expect, but inevitable destruction? (*Marg.* and *Marg. Ref.* a-c. *Notes*, *Gen.* 7:10-12. *1 Sam.* 2:4-8. *1 Kings* 20:1-30. *Jer.* 37:6-10, v. 10. *Luke* 1:46-55, vv. 51, 52.)

Wormwood. (7) "Or, into hemlock, as the word *Laan-nah*, is translated, 6:12. Ye that pervert the law, which was designed to protect innocence, and under colour of it exercise the greatest oppression." *Louth.*—The seven stars, &c. (8) The Hebrew names are *Kima* and *Kealil*. (*Job* 9:9. 38:31.)

V. 10-13. The idolatrous, or infidel, and iniquitous rulers

26 But ye have borne ^{the} tabernacle of your ^{idol} Moloch and Chiun your images, the star of your god, which ye made to yourselves.

27 Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name is The God of hosts.

CHAPTER VI.

Woe denounced on the self-indulgent and self-confident Jews and Israelites, 1-6. Predictions of terrible calamities, 7-14.

WO ^{is} to them ^{that} are ^{at} ease in Zion, ^{and} trust in the mountain of Samaria, ^{which} are ^{named} chief of the nations, to whom the house of Israel came!

2 ^{Pass} ye unto ^{Calneh}, and see; ^{and} from thence go ye to ^{Hamath} the great; then go down to ^{Gath} of the Philistines: ^{be} they ^{better} than these kingdoms? ^{or} their border greater than your border?

* Or, *Sicuth* your king. o Lev. 18:21, 20:2-5, 1 Kings 11:33, 2 Kings 23:12, 13. *Milcom*. p 2 Kings 15:29, 17:6. *Acta* 7:43. q 4:13, a *Judg.* 18:7. Is. 32:9-11. 33:14. Jer. 48:11, 49:31. Luke 6:55, 12:17-20. *Jam.* 5:5. * Or, *secure*. Jer. 7:4. d 4:1, 8:14. 1 Kings 16:24. e Ex. 19:5, 6. f Or, *first-fruits*. *Jam.* 1:18. d Jer. 2:10, 11. Nah. 3:8. * Gen. 10:10. Is. 10:9. *Caino*. (2 Kings 17:24, 30. 18:34, 19:13. 1 Sam. 17:23, 2 Chr. 26:6, h. 10. 10:11. 35:18, 19. 37:12, 13. Ez. 31:2, 3. Nah. 3:8. 15:18, 9:10. Ec. 8:11. Is. 49:7, 55:12. Ez. 12:22, 27. Matt. 24:48. 1 Thea. 5:3. 2 Pet. 3:4. Rev. 18:7, k 12. 5:12. Ps. 94:20. f Or, *habitation*. 1 Is. 5:11, 12. 22:13. Luke 16:19. Rom. 13:

15:22. Ps. 50:7-21. *Prov.* 15:8, 9, 21:27. Is. 1:10-20. 66:3, 4. Jer. 6:18-20. 7:21-23. Hos. 6:6. Mark 12:28-34.)

V. 25-27. The generation of Israel, to whom the prophet spake, copied and exceeded the crimes of their forefathers, even from the time of their leaving Egypt. For almost forty years, during their continuance in the wilderness, the prescribed sacrifices to the Lord were greatly neglected or interrupted; and yet with great toil and expense, they carried along with them shrines or models of the tabernacles, in which their idols had been worshipped, with images in them, as learned men suppose. (*Marg. Ref. m. Notes, Ez. 20: 7-9, 13-15.*)—Moloch is a name familiar to the student of Scripture; but nothing satisfactory can be known of "Chiun," or "the star of their god, which they made to themselves;" perhaps some of the planets or constellations were worshipped under this name, and the image of it might be decorated or distinguished by the figure of a star. (*Acts 7: 42, 43.*) Some remains of this idolatry, probably, existed in the time of Amos.—Ye shall be removed further from your own country, than when Hazael king of Syria carried away so many Israelites captives to Damascus. (14.) ... The king of Assyria carried the ten tribes captives, as far as Media, (2 Kings 17:6.) ... at a much greater distance than Babylon ... (*Acts 7:43.*) ... The captivity of the ten tribes would be far worse than that of the two remaining, and with less hopes of returning to their own country. *Louth.* (*Marg. and Marg. Ref. o-q. Notes, Lev. 18:21. 20:2-5. 2 Kings 23:5, 11. Acts 7:37-43. vv. 42, 43. 19:23-31. vv. 24, 26.*)—The ten tribes might indeed be especially addressed; but it is evident, that all the descendants of those Israelites who came out of Egypt, were concerned in the expostulation and the prediction.

PRACTICAL OBSERVATIONS.

V. 1-13. Pious minds will often be constrained to lament over the corruptions and calamities of the visible church: for if those, who profess to worship the one living and true God, provoke him to forsake them, they have none to raise them up from their fallen state. But the true church, though often distressed and apparently diminished, still maintains its ground, and will again be replenished.—While "the Judge standeth at the door," ready to execute vengeance on evildoers, he still proclaims mercy to those who will accept of it in his way: but men often expect deliverance, by those idolatrous or superstitious forms, which ensure and enhance their condemnation: and so long as they refuse "to seek the LORD," and to come to him by Jesus Christ, that "they may live;" the fire of divine indignation breaks forth upon them, and none of their devices or teachers can quench it.—No man can too much regard, or reasonably disregard the wrath or favour of God, who orders all things in heaven and earth as he pleases. He destroys countries by drought or fire, by deluges or hostile invaders, in an irresistible manner. He can envelope men in natural or spiritual darkness, or involve them in terror and despair; or he can give light, joy, and prosperity, as he sees good: and while oppressors "turn judgment into wormwood, and leave off righteousness in the earth," they forget that "the LORD can strengthen the spoiled against the strong," and execute vengeance on them, by the hands of the poor outcasts whom they despise. But hardened oppressors can seldom be induced to fear the wrath, or seek the favour of God: "they hate the light," and those faithful preachers, who speak not good of them, but evil, and who rebuke their crimes as openly as they commit them. Intent on enriching and indulging themselves, they trample on the poor, and iniquitously, as well as unmercifully, deprive them of their hard-earned pittance, that themselves may riot in sensuality and magnificence. But the Lord notices with abhorrence all

3 Ye that put far away the evil day, ^{and} cause the seat of violence to come near;

4 That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That chant ^{unto} the sound of the viol, ^{and} invent to themselves instruments of music, ^{like} David;

6 That drink wine in bowls, and anoint themselves with the chief ointments: ^{but} they are not grieved for the affliction of Joseph.

7 Therefore, now shall they go captive with the first that go captive, ^{and} the banquet of them that stretched themselves shall be removed.

8 The Lord God hath sworn by himself, saith the LORD the God of hosts, I abhor ^{the} excellency of Jacob, ^{and} hate his palaces: ^{therefore} will I deliver up the city with ^{all} that is therein.

13, 14. Jam. 5:5. § Or, *abound with superfluities*. 1 Sam. 25:36-38. Ps. 73: 7. Luke 12:19, 20. § Or, *quaver*. m Gen. 31:27. Job 21:11, 12. Ec. 2:8. Is. 6: 12. 1 Pet. 4:3. Rev. 18:22. n 5:23, 8:3. 1 Chr. 23:5. § Or, *in bowls of wine*. Hos. 3:1. 1 Tim. 5:5. o Matt. 26:7-9. John 12:3. p Gen. 37:25-28. 42:21, 22. Ezech. 3:15. Rom. 12:15. 1 Cor. 12:26. * Or, *branch*. 2 Kings 15:23, 17:3-6. Jer. 30:7. q 5:5, 27. 7:11. Deut. 28:41. Luke 21:24. r 1 Kings 20:16-20. Ezech. 5:8, 12-14. 7:1, 2, 8-10. Is. 21:4. Dan. 5:4-6. Nah. 1:10. s 2, 7. Jer. 51: 14. Heb. 6:13-17. t Lev. 28:11. Ps. 78:59. Zech. 11:8. u 8:7. Ps. 47:4. Is. 21:21. x 3:11. Lam. 2:5. y Mic. 1:6-9. † Heb. *the fulness thereof*. Ps. 50:12.

their "afflicting of the just," and all their bribery, percolation, and perversion of law and equity; and he will soon terminate their prosperity and oppression together. It is, however, generally prudent for men, if they can do it consistently with their duty, to keep silence in such evil times, and to leave the matter with the Lord; lest improper intermeddling should render a bad condition still worse.

V. 14-27. The ministers of Christ must speak, whatever they venture or suffer: they must continue to call on men to "seek the good and not the evil, that the LORD God of hosts may be with them." And as we must learn "to hate the evil and love the good," if we would acceptably serve God on earth or be fit for heaven; it behooves us earnestly to plead his promises, and to beseech him to "create in us a clean heart and to renew a right spirit within us;" and then all piety and righteousness, and every relative duty, will readily and constantly be attended on.—The Lord is ever ready to be gracious to the souls that seek him; and we may hope for his returning favour to the remnant of diminished churches, when they seek him in humility and sincerity. But mourning and lamentation must come on all who neglect him, even in those places where joy and gladness did most abound; and it is a vain presumption, for the impenitent and unbelieving to hope for favour "in the day of the LORD," which will be to them "darkness and not light, even very dark, and no brightness in it;" for though ungodly men, persisting in impenitence and unbelief, may escape the most complicated temporal judgments, none of them can avoid everlasting destruction. God abhors even the most pompous services of the proud, impenitent, and hypocritical; and is offended at their very songs of praise. But, it is grievous to reflect how his word has been disregarded, even by his worshippers, in every age of the church; and how much more labour, expense, and self-denial have been exercised by idolaters and the devotees of superstition, than have been observable among those, who professed to adhere to the scriptural and spiritual worship of our God.

NOTES.—CHAP. VI. V. 1. The wealthy and haughty inhabitants, both of Jerusalem and Samaria, seem to be here addressed. They confided in their fortifications and external advantages, or profession of being God's people; thus they carelessly indulged themselves, and were heedless about consequences, though destruction impended over them. (*Marg. and Marg. Ref. a, b. Notes, Job 21:7-16. Is. 32:9-14, vv. 9-11.*)—Some, however, understand the passage differently. —"The word ... rendered "are at ease," signifies also to be *insolent*; in which sense the words may fitly belong to the ten tribes, who despised Zion and the temple, "which God chose out of all the tribes of Israel, to place his name there." ... Zion, or Jerusalem, and Samaria are the chief seats of the two kingdoms, whither is the greatest resort of the whole nation. ... The Chaldee interprets it, "who give names to their children, according to the names of the chief of the heathen, to whom the house of Israel apply themselves for protection." Thus in the later times, some of the Jews took the names of Alexander, Antipater, Agrippa, and the like, to compliment some great men among the Greeks or Romans of those names. *Louth.—Chief of the nations.* "First-fruits." (*Marg. Note, Jam. 1:16-18, v. 18.*)

V. 2. To show the people what little ground they had for their confidence and carnal security, the prophet calls on them to consider some of the neighbouring cities, which had once been flourishing, but probably were then in ruins. Had these cities been more favoured, than the kingdoms of Judah and Israel? Or had they been more prosperous? Or was their border larger? That is, did they more deserve the indignation of God, for their ingratitude? or had they more to "emphatically

9 And it shall come to pass, if there remain ten men in one house, that they shall die.

10 And a man's uncle shall take him up, and he ^{shall} burneth him, to bring out the bones out of the house, and shall say unto him that is by the sides of the house, *Is there yet any with thee?* and he shall say, No. Then shall he say, ^{and} *Thy tongue:* for ^{we} may not make mention of the name of the Lord.

11 For behold, ^{the} Lord commandeth, and ^{he} will smite the great house with breaches, and the little house with clefts.

* 5:3. 1 Sam. 2:33. Ezech. 5:11. 9:10. Job 1:2, 19, 20, 28. Ps. 109:18. Is. 14: 21. a. B. 3. 1 Sam. 31:12. 2 Kings 23:16. Jer. 16:6. b. 5:13. Num. 17:12, 13. 2 Kings 6:33. Ez. 24:21—28. c. Jer. 44:26. Ez. 20:39. *Or, they will not make, or, have not made. d. 3:6, 7. 9:19. Ps. 105:16, 31, 34. Is. 10:5, 6. 13:3. 46:10, 11. Ez. 29:13—20. Nah. 1:14. e. 3:15. 2 Kings 25:9. Hos. 13:16. Zech. 14:2. Luke 19:44. f. Or, droppings. Ez. 10:18. Fla. 48:4. Jer. 5:3. 6:29, 30. Zech. 7:11, 12. g. 5:7, 11, 12. 1 Kings 21:7—13. Ps. 34:20, 21. Is. 59:13, 14. Hos. 10:13.

the avarice of invaders? (*Marg. Ref.*)—*Calneh*; a city in the region of Babylon; and, as it seems, lately subdued by the Assyrians. *Uzziah*, in whose reign Amos prophesied, took this city. *Better, greater*. Why then do ye worship their gods? And why are you not grateful to *JEHOVAH*? *Bp. Newcombe*.—The prophet, however, seems to have meant their presumption, rather than their ingratitude.—*Hamath the great.* 2 Kings 17:24, 30. 19:13. Is. 10: 9.) Not Hamath, afterwards mentioned. (14)

V. 3—8. The persons here addressed either thought that no evil would come upon them, or they considered it as very distant: and they supposed that there was no necessity at the present for repentance or reformation. As assured of prosperity and impunity, they ^{called} for the seat of violence, and openly committed iniquity and oppression, under colour of law and justice. (*Marg. and Marg. Ref. i, k. Notes*, 12—14. 5:10—13, 18—20. Ps. 94:20, 21.) At the same time, they lay down to sleep on beds richly ornamented with ivory, and reclined to feast upon magnificent couches; selecting the best of the lambs and calves for their luxurious and intemperate meals; regaling themselves with songs; inventing instruments of music for their carnal pleasure, as David had done for the honour of God and the service of the sanctuary; and drinking wine, not from small cups, but out of bowls, and to excess; and anointing themselves with the most costly ointments and perfumes. (*Marg. and Marg. Ref. l—o. Notes*, 5:21—24. Is. 5:11—17, vv. 11, 12. 22:8—14, vv. 12, 13. Luke 12:15—21, v. 20. 16:19—25. Jam. 5:1—6, vv. 4, 5.) Thus they stupefied their consciences, and rendered their hearts callous: so that they disregarded the miseries of their oppressed brethren, and the calamities occasioned to the people, in other parts of the land, by famine, pestilence, and hostile invasions; and those which the prophets foretold were about to come upon them. But these selfish, luxurious persons would be the first who would go into captivity; they would be torn away from their luxurious banquets, to penury, slavery, or death. For the Lord solemnly swore by himself, (or, “by his soul,”) that “he abhorred all the excellency of Jacob,” or all those things on which the descendants of that patriarch valued themselves; whether they were riches, or strength, or outward privileges, or their empty profession of being God's people; especially their splendid palaces, which were builded and maintained by oppression: and he would therefore give them up with all the rich furniture, and jewels, and treasures, with which they were replenished, to be plundered and desolated by the Assyrians and Chaldeans. (*Marg. and Marg. Ref. q—r, t—y. Notes*, 5:21—24. Ps. 47:4. Ez. 24:19—24.)—The word rendered *excellency*, often means *pride, or arrogance*, which God especially abhors.—“These verses” (4—6,) “are an elegant description of the ill uses men too often make of a plentiful fortune; that it shuts out all serious considerations, makes them void of compassion towards those that are in misery; and to regard nothing but the present gratification of their senses. . . . The words allude to the afflicted state of Joseph, when he was sold by his brethren.” *Louth*. (*Marg. Ref. p. Notes*, Gen. 37:19—30. 42:21, 22.)

V. 9—11. Previous to that final desolation of the city, the ravages of famine and pestilence would be so great, that in many instances none would survive of the most numerous families. Their relations would be constrained to burn the bodies, (which was not customary in Israel,) or bury the bones of the dead, with very little assistance, and in silence and astonishment. They would scarcely venture to express their griefs to their nearest neighbours and fellow-sufferers; and they would despair of pity or help from God; whom they would suppose to have utterly rejected them, and to be ready to add to their punishment if they presumed to mention his name: thus they would pine away under these calamities, in terror, enmity, and despair. “This obscure verse (10) seems to describe the effects of famine and pestilence, during the siege of Samaria. The carcass shall be burnt, and the bones shall be removed, with no ceremony of funeral rites, and not with the assistance of the nearest kinsmen. Solitude shall reign in the house: and if one is left, he must be silent and retired, lest he be plundered of his scanty provisions.” *Bp. Newcombe*. For, at the Lord's command, both their

12 ¶ Shall horses run upon the rock? will one plough there with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock:

13 Ye ^{which} rejoice in a thing of naught, which say, Have we not taken to us horns by our own strength?

14 But behold, I will raise up against you a nation, O house of Israel, saith the Lord the God of hosts; and they shall afflict you from the entering in of Hamath unto the river of the wilderness.

Mic. 7:3. Hab. 1:3, 4. Acts 7:51, 52. h. Ez. 32:18, 19. Judg. 8:19, 20, 27. 16:23—25. 1 Sam. 4:5. Job 31:25, 29. Ec. 11:9. Is. 8:6. Jer. 9:23. 50:11. Jon. 4:6. Hab. 1:15, 16. Zeph. 3:11. Luke 12:19, 20. John 16:20. Jam. 4:16. Rev. 11:10. 12 Kings 13:25. 14:12—14, 25. 2 Chr. 26:6—8. Is. 71:4. 17:3, 4. 28:14, 15. Dan. 4:30. k. 2 Kings 15:29. 17:6. Is. 7:20. 8:4—8. 10:5, 6. Jer. 5:15—17. Hos. 10:5, 6. 1 Num: 34:8. 1 Kings 8:65. Ez. 47:15—17. j. Or, valley,

stately palaces, and the more humble habitations, would be desolated with proportionable distress, and all ranks involved in one common ruin. (*Marg. and Marg. Ref. Notes*, 5:1—3, 10—14, v. 13. 13:1—3. 9:1—4. 2 Kings 6:32, 33.)

V. 12—14. It was as perilous even to endeavour the reformation of the people, as it would be to ride a race on the top of a craggy rock, where both horses and horsemen would be in great danger of being killed; and as vain, as to plough there with oxen, when no impression could be made or increase expected.—Is it possible that horses should run upon the steep and craggy cliffs? . . . So impossible is it that ye Israelites should continue to prosper, while ye remain thus sinful? *Bp. Hall*. The ancients did not shoe their horses.—The administration of public justice, and even their religious observances, had proved as nauseous as gall, and as poisonous as hemlock; instead of being a source, or an example, of equity and piety. (*Marg. Ref. f, g. Notes*, 5:7—9, v. 7. Ps. 94:1—7, 20, 21. Is. 10:1—4.) Yet they continued to rejoice in their idols, their wealth, fortifications, or successes, which were things of no value; and they boasted of being able to provide for their own defence; which was as absurd, as if an animal should suppose, that it had assumed, or could assume, “horns by its own strength.” These boasts perhaps were occasioned by the successes of Jeroboam. (*Notes*, 2 Kings 14:23—28.) The Lord would therefore raise up against them the Assyrians, who would oppress Israel, as afterwards the Chaldeans would waste Judah: the whole land from one end to the other should be laid desolate. The mention of “the river of the wilderness,” the border of the promised land on the southwest, shows that Judah, as well as Israel, was intended. (*Marg. and Marg. Ref. h—i.*)

PRACTICAL OBSERVATIONS.

Careless sinners in every situation are in constant danger of destruction; but those “who are at ease in Zion,” and possess seared consciences and vain confidence, under the means of grace, are in the most perilous state; and no pre-eminence in rank or station in the church, no distinction of sect or party, will secure those who are destitute of the sanctifying grace of God. Nay, every other advantage, in this case, will increase pride, rebellion, and condemnation.—Ungodly men are prone to put off the evil day: they presume that they shall live many years, and that they shall escape with impunity; or at least, that there is no danger as yet, nor any need of repentance, self-denial, and prayer. Many of them seek to amass wealth by crimes, and spend it in every kind of self-indulgence, and continued pleasure and dissipation; whilst their ingenuity is employed in inventing new methods of gratification, to dissipate reflection, to silence conscience, and harden their hearts. No wonder then that they become insensible to the miseries of the poor, or to the persecutions and afflictions of the church; and that they spend that on their lusts, by which God should have been honoured, and his people relieved; for they are *continually neglecting, and even wilfully murdering, their own souls!* The just and holy God must abhor the excellency, and hate both the palaces and temples, of such professed Christians. Their carnal ease and riotous banquets will soon be removed; and how dreadful will it be, when luxury and excess shall end in hopeless and endless misery. (*Note*, Luke 16:24—26.) Even on earth sinners may be so loaded with afflictions, or driven to desperation, that sullen silence and astonishment may seize upon them; and every thought of God, or of Christ, or prayer, may increase their agony, and every temper of hell may be experienced and manifested. Men should therefore take warning not to stifle their convictions, or harden their hearts; and not to discourage the labours of ministers for their good: for if God give them up to obduracy, all efforts to bring them to repentance will be unavailing. Nothing tends more to this judicial obduracy than premeditated injustice; or confidence in our own wisdom, righteousness, and strength, in opposition to the word of God, and from enmity to it; and “those who thus walk in pride, the Lord knoweth how to afflict, or to destroy.”

NOTES.—CHAPTER VII. V. 1—3. The Lord, in vision, showed Amos the judgments which he was about to bring upon Israel. He appeared to him as forming grasshoppers,

CHAPTER VII.

The judgments of grass hoppers and of fire are averted by the prayer of Amos 1-6. By a wall and a plumb-line is shown the strict justice of God in Israel's punishment, 7-9. Amoziah, the priest, accuses Amos to Jeroboam, and forbids him to prophesy at Bethel, 10-13. Amos shows how God had called him to prophesy, and predicts the ruin of Amoziah and his family, 14-17.

THUS hath the Lord God 'showed unto me; and behold, 'he formed 'grasshoppers in the beginning of the shooting up of the latter growth; and lo, it was the latter growth after the king's mowings.

2 And it came to pass, that 'when they had made an end of eating the grass of the land, then I said, 'O Lord God, forgive, I beseech thee: 'by whom shall Jacob arise? 'for he is small.

3 THE LORD 'repented for this: It shall not be, saith the LORD.

4 ¶ Thus hath the Lord God 'showed unto me: and behold, the Lord God 'called to contend by fire, and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord God, 'cease, I beseech thee: by whom shall Jacob arise? 'for he is small.

6 The LORD 'repented for this: This also shall not be, saith the Lord God.

7 ¶ Thus he showed me: and behold, the LORD stood upon 'a wall made by a plumb-line, with a plumb-line in his hand.

8 And the LORD said unto me, 'Amos, what

a 7, 8, 1. Jer. 1:11-16, 24:1. Ez. 11:25. Zech. 1:20. b 4, 9. Ex. 10:12-16. Is. 33:4. Joel 1:4. 2:25. Nah. 3:15-17. * Or, green worms. c Ex. 10:15. Rev. 9:4. d 5. Ex. 32:11-12, 34:9. Num. 14:17-19. Jer. 14:20-21. Dan. 9:15. Jer. 4:15, 19. e 1 Or, who of (or, for) Jacob shall stand? Is. 51:19. Ez. 9:3. 11:12. 12:1. 41:22-25. Is. 37:4. Jer. 42:2. f 6. Deut. 32:35. 1 Chr. 21:15. Ps. 105:15. Hos. 11:8. Joel 2:14. Jon. 3:10. g 1, 7. Rev. 4:1. h 1-4, 7. 4:11. 5:6. Ex. 9:23-24. Lev. 10:2. Num. 16:35. Is. 27:4. 66:15, 16. Jer. 4:4. 21:12. Joel 2:30. Mic. 1:4. Nah. 1:6. 12. Ps. 85:4. Is. 10:25. k 2. Is. 1:9. Jer. 30:19. 13. Judg. 2:13. 10:18. Ps. 90:13. 135:14. Jer. 2:29. Jon. 1:2. n 2 Sam. 7:2. 2 Kings 21:13. Is. 28:17. 34:11. Lam. 2:8. Ez. 40:3. Zech. 2:12. Rev. 11:1. 21:15. n Jer. 1:11-13. Zech. 5:2. o 8, 2. Jer. 15:6. Ex. 7:2-9. Mic. 7:18. Nah. 1:8, 9. p 3, 14. 5:5. 8:14. Gen. 7:6-23-25. 46:1. Lev. 26:30, 31. q 2 Kings

or locusts, in order to send them forth to waste the land. (Marg. and Marg. Ref. a-c. Notes, Joel 1:4-7. 2:1-9, 18, 20.) It is probable that the king was used to take a great part of the first mowing of the meadows, for the provender of his horses; so that the cattle of the people chiefly depended on the second growth, and the failure of that supply would have greatly distressed them.—The prophet seeing in his vision this calamity coming on them, and fearing that it would be inflicted in reality; earnestly interceded for his people, that the Lord would forgive their sin and remit their punishment: for, if he thus proceeded against them, by whom could Jacob, or his church, be recovered from its present enfeebled and desolate condition? This plea, in which the honour of God was nearly concerned, prevailed; and the Lord remitted or mitigated the punishment. (Marg. and Marg. Ref. d-f. Notes, Ez. 32:11-14. Num. 14:13-19. Josh. 7:6-9. Jer. 14:7-9.)—Some suppose this to have been an emblem of the first invasion of the Assyrians, which was not so fatal as might have been expected. After Ahab and his family had reduced Israel to the brink of ruin, they began to revive again under the government of Jehu, his son Joash, and his grandson Jeroboam: yet desolations awaited them from the Assyrians, which would soon begin; but they were restrained, or retarded, in answer to the prayers of the prophets. (Notes, 2 Kings 14:25-27. 15:19, 20.)—It is probable, that Amos made known to the people these visions in order, as he received them.

V. 4-6. God next showed the prophet, that he was preparing to contend with Israel by fire; either by excessive heat and drought, or lightning, or the breaking forth of subterranean fires. This appeared to him to waste, not only the rivers, but the waters of the ocean, as well as to consume a part of the land and the people; which implied, that entire ruin was threatened, and was begun to be inflicted. This induced the prophet to renew his former plea, and with similar success; and the more tremendous effects of the judgment were prevented. (Marg. Ref. Notes, 4:11. Mic. 1:2-4. v. 4. Nah. 1:2-6.)—Some understand this of the ravages that Tiglath-pilezer made in the land, which occasioned only temporary and partial calamities, though they threatened entire desolation. (Notes, 2 Kings 15:29. 1 Chr. 5:25, 26.)

V. 7-9. The Lord next appeared to Amos upon a wall, that had been formed by a plumb-line. This might represent the church of Israel, as originally formed according to those rules, which God, in infinite wisdom, justice, truth, and goodness, had prescribed by Moses. The plumb-line in his hand implied, that he was examining, with exactness, how far the people had deviated from their rule and original constitution, being about to judge and punish them according to their sins. (Marg. Ref. Notes, 2 Kings 21:13. Is. 28:17-19. Rev. 11:1, 2.) This vision seems to have discouraged the

seest thou? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel: 'I will not again pass by them any more:

9 And the high-places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and 'I will rise against the house of Jeroboam with the sword. [Practical Observations.]

10 ¶ Then Amaziah 'the priest of Beth-el, sent to Jeroboam king of Israel, saying, Amos 'hath conspired against thee in the midst of the house of Israel: the land is 'not able to bear all his words.

11 For 'thus Amos saith, 'Jeroboam shall die by the sword, 'and Israel shall surely be led away captive out of their own land.

12 Also, Amaziah said unto Amos, 'O thou seer, 'go flee thee away into the land of Judah, and there 'eat bread, and prophesy there:

13 But 'prophesy not again any more at Beth-el: 'for it is the king's 'chapel, and it is the 'king's court.

14 ¶ Then answered Amos, and said to Amaziah, I was no prophet, 'neither was I a prophet's son; but I was 'a herdsman, and a gatherer of 'sycamore-fruit:

15 And the LORD 'took me 'as I followed the flock, and the LORD said unto me, 'Go, prophesy unto my people Israel.

16 ¶ Now, therefore, 'hear thou the word of the

15:8-10. r 1 Kings 12:31, 32. 13:32. 2 Kings 14:23, 24. 2 Chr. 13:8, 9. Jer. 30:1-3. 39:26-27. Matt. 21:23. s 1 Kings 18:17. Jer. 26:5-11. 37:13-15. 38:4. Luke 23:2. Acts 5:23, 24, 25. Titien. 37:8. Jer. 18:18. Acts 7:54. u Jer. 26:9. 28:10, 11. Acts 6:14. x 9. Ps. 26:5. Matt. 26:61. y 7, 8, 9. 2 Kings 17:5. z 1 Sam. 9:9. 2 Chr. 16:10. Is. 20:10. a 2:12. Matt. 8:34. Luke 8:37, 38. 13:31. Acts 16:39. b 1 Sam. 2:36. Is. 56:11. Ez. 13:19. Mal. 1:10. Rom. 16:16. 1 Cor. 2:14. 1 Pet. 5:2. c 2:12. Acts 4:17, 18. 5:26, 40. d 1 Kings 12:29, 32. 13:1. e Or, sanctuary. f Heb. house of the kingdom. g 1 Kings 20:35. 2 Kings 2:3, 5, 7. 4:31. 1 Chr. 16:12. 19:20, 34. 1 Tim. 1:17. Zech. 13:5. 1 Cor. 1:27. h Or, wild free. i 2 Sam. 7:8. Ps. 78:70-72. Matt. 4:15, 18, 9, 9. j Heb. from behind. k Jer. 1:7. Ez. 2:34. Luke 24:46-48. Acts 1:8. 4:20. 5:20, 29-32. 11 Sam. 15:16. 1 Kings 22:19. Jer. 28:15-17.

prophet's intercession: he saw their idolatries and iniquities to be so many and heinous, and the judgments predicted against them to be so righteous, that he could say nothing to it. But the Lord, having called his strict attention to the vision, showed him that he was about to proceed against Israel in exact justice; that the threatened and deserved punishment should not be remitted or delayed; that the strong holds, cities, and idolatrous temples should be desolated; and that this would begin in the destruction of the family of Jeroboam by the sword of a conspirator. (Marg. Ref. o-q. Notes, 2 Kings 15:8, 12.)

V. 10, 11. Amaziah, the chief priest, or president over the idolatrous worship, at Beth-el, was highly displeased with Amos for declaring these alarming judgments at that place; and especially for the last, for the preventing of which he had not prayed. (Marg. Ref. r. Notes, 1 Kings 12:26-29, 31. 2 Chr. 13:4-12, vv. 8, 9.) Probably he feared, lest it should set the people against the worship of the golden calves, undermine his credit and interests, and even alienate them from the established government. He therefore sent word to Jeroboam, (who seems to have been then at Samaria,) accusing the prophet of having conspired against him, and of exciting the people to revolt and rebellion: so that "the land was not able to bear all his words," and would certainly be greatly injured, unless he were silenced and punished. (Marg. Ref. s, t. Notes, 1 Kings 18:17. Jer. 18:18. 38:1-6.) But he offered no proof of this conspiracy, except Amos's predictions of approaching judgments: and in reporting his words he bore false witness against him: for he had not said, that "Jeroboam should die by the sword;" but that the Lord "would rise against the house of Jeroboam with the sword," which took place after Jeroboam's death, in the murder of his son Zachariah by Shallum who succeeded him. (2 Kings 15:12.)—He traduces the prophet as a stirrer up of sedition. The same crime was objected to Jeremiah, . . . to Christ, . . . and to St. Paul. Louth. (Marg. Ref. u-y. Notes, Jer. 26:7-9, 11. Matt. 27:57-62. Luke 23:1-5. Acts 6:9-14. 24:1-9, v. 5.)

V. 12, 13. It does not appear that Jeroboam noticed Amaziah's information: either despising the prophet and his predictions, or having a more favourable opinion of him than to suspect him of any seditious design. But Amaziah was desirous of driving him away by any means. He therefore ironically called him "a seer," or a prophet; but intimated that he only meant to get a livelihood by that employment: and he advised or charged him to flee away from Beth-el into the land of Judah, where he would be more welcome, and fare better than in Israel. He must, however, by no means prophesy any more at Beth-el, which was "the king's chapel," or sanctuary, where his established worship was conducted and graced with his presence, and where he had a palace and kept his court. It was therefore very improper and not

LORD: thou sayest, ¹Prophecy not against Israel, and drop not *thy* word against the house of Isaac.

17 Therefore thus saith the **LORD**; ²Thy wife shall be a harlot in the city, and thy sons and thy daughters shall fall by the sword, and ³thy land shall be divided by line; and thou shalt ⁴die in a polluted land: ⁵and Israel shall surely go into captivity forth of his land.

CHAPTER VIII.

The vision of a basket of summer-fruit, signifying the speedy ruin of Israel, 1-10. Severe reproofs, and predictions of heavy judgments, 4-10. A famine of the word of God prophetically menaced, 11-14.

THUS hath the **LORD** God ¹showed unto me: and behold a basket of summer-fruit.

1-13. Is. 30:10. Mic. 2:6. 1 Deut. 32:2. Ez. 20:46, 21:2. m Is. 13:16. Jer. 20:6. 28:16. 29:32. Lam. 5:11. Hos. 4:13, 14. Zech. 14:2. n Ps. 78:55. o 2 Kings 17:6. Ez. 4:13. Hos. 9:3. p 11. Lev. 26:33-39. Jer. 36:27-32. q 7:14, 7. h 7:8. Jer. 11:1-14. Ez. 8:6, 12:17. Zech. 1:18-21. 5:2, 5, 6. c Deut. 23:1-4. 2 Sam. 16:1-2. Is. 28:4. Jer. 24:1-3. 40:10. Mic. 7:1. d Jer. 1:12. 5:31. Lam. 4:18. Ez. 7:3, 3:7, 10. 12:32. 29:8. e 7:8. f 10:5, 23. Hos. 10:5, 5.

tolerable, that he should revile the king's religion, and denounce the judgments of God against him and his family and people, in the very place where his chapel and court were.—“Thou shalt not add to prophecy.” Heb. (*Marg. and Marg. Ref. Notes*, 1 Sam. 9:5-10, vv. 7-9. 1 Kings 13:1, 2.)

V. 14-17. Amos answered Amaziah with great boldness, yet with modesty and propriety. He declared, that he had not formerly been a prophet, nor was his father a prophet; nor had he been educated in the schools of the prophets. But he had been a herdsman, and a gatherer of a fruit, (a wild fig), which grew on some kind of sycamore-trees, and was used for food by the poor people, or perhaps by the cattle. In these rural occupations he had been inured to hard labour and homely fare: and he had followed them contentedly, till the Lord, by express revelation, commanded him to go and prophesy to his people. (*Marg. Ref. e, f. Notes*, 1 Kings 19:20, 21. 2 Kings 2:3. 4:1. Zech. 13:4-6.) Yet Amaziah, in direct opposition to the divine mandate, forbade his prophesying against Israel, or dropping a word against that people at Beth-el! (*Marg. and Marg. Ref. g-1. Note*, Deut. 32:2.) The prophet was therefore commissioned to denounce: sentence against him; that his wife, through either extreme indigence or licentiousness, should become a harlot in the streets of Beth-el; that his children should be slain by the sword of war or of the murderer; that his estates should be divided by line among those who seized on it; that he should die in a heathen land; and that Israel would surely go into captivity unto another land. (*Marg. Ref. m-p. Notes*, 2:9-12, p. 12. Jer. 20:1-6. 28:15-17. 29:21-23, 24-32. vv. 31, 32. Hos. 4:12-14. Acts 4:13-22, vv. 17-20. 5:27-31.)

PRACTICAL OBSERVATIONS.

V. 1-9. The prayers of pious ministers and believers avert many calamities from churches and nations, which would otherwise overwhelm them: though this is seldom considered, or brought into the account, in the measures of princes and senates.—Those who most faithfully denounce the terrors of the Lord against sinners, should be most earnest in prayers for their repentance and forgiveness.—The low estate of the church, and of any part of it, may be pleaded with God as a reason why he should pardon and spare it: for it is his cause; he would be deprived of his revenue of worship and honour, should it be totally ruined; and none but he can raise Jacob from his low estate, when he is so weak and has so many and powerful enemies.—Our gracious God will for a time regard his people's prayers for their irreligious neighbours and relatives, and defer the execution of deserved punishment: but he will at length examine the cause of every community and individual, by the line and standard of his word: and then all the unbelieving and impenitent will be condemned; and even they, who have before most earnestly pleaded in their behalf, will have no more to say for them. (*Note*, Luke 13:6-9. P. O. 1-9.)

V. 10-17. No fervent prayers or self-denying labours of ministers, can induce proud sinners to bear with their faithful reproofs and warnings. They will be accused of wishing for those miseries, which they *warn* men to flee from; their opposition to established impieties and iniquities will be construed into disaffection, or rebellion against the king or common wealth; and their ministry will often be considered as an intolerable grievance. Men in general cannot bear with their alarming and reproving words: but mercenary and ambitious priests, the ringleaders of heresy, or superstition, or idolatry, will be the most inveterate and intolerant. Men of this character have commonly been false accusers of the Lord's servants to princes, and the first movers of persecution: for their reputation, authority, and quiet enjoyment of their preferments, are endangered by the prevalence of truth and righteousness. Sometimes, however, even irreligious or idolatrous princes have been indisposed to listen to their insinuations, or to adopt their counsels; and they have been forced to employ menaces against those, whom they would have more imperiously silenced, if they could: or they have given them counsel, that savoured of their own character. They will perhaps intimate, where and how ministers are most likely to obtain preferment, or to escape the cross; but

2 And he said, ¹Amos, what seest thou? And I said, ²A basket of summer-fruit. Then said the **LORD** unto me, ³The end is come upon my people of Israel; ⁴I will not again pass by them any more.

3 And ¹the songs of the temple ²shall be howlings in that day, saith the **LORD** God: ³there shall be ⁴many dead bodies in every place; ⁵they shall cast them forth ⁶with silence.

4 ¹Hear this, O ye that ²swallow up the needy, even to make the poor of the land to fail,

5 Saying, ¹When will the ²new moon ³be gone, that we may sell corn? ⁴and the sabbath, that we

not where good may be done to souls. They consider it as the extreme of folly, insolence, or rusticity, to declare alarming offensive truths before the great; or where error, impiety, and vice are sanctioned by high authority, long established customs, or eminent examples: as if smooth and soothing heresies alone were fit to be prophesied in the chapels of kings, and soft deceitful words alone would pass current in their palaces! and as if they were the enviable prerogative of royalty and privilege of nobility, to tread, unmolested and unadmonished, the broad road to everlasting misery! Indeed none ought to intrude themselves into such places and services: nor are all, who are called to the ministry, qualified to assails iniquity, impiety, infidelity, or superstition, in these strong-holds. But when the Lord has work to do of an extraordinary kind, he will raise up and furnish proper instruments for it. In doing this, he often deviates from men's rules, and takes such as have not been regularly educated, but perhaps were engaged in some laborious occupation, where they were inured to hardship, kept at a distance from the luxuries and indulgences of the affluent, and taught indifference to the interests and splendour of the world. They, however, who are selected to these services, must declare the whole word of God, without reserve, or respect of persons, to princes or people, to whatever treatment they may be exposed: and those who oppose or attempt to silence them, will do it at their peril. We cannot indeed speak too humbly of ourselves and our poor attainments and services, but as ministers we ought to “magnify our office,” and though we should not apply the denunciations or examples of God's word personally to our opposers; yet we should not hesitate to declare, that they, who despise the least of those whom the Lord sends forth to preach his word, are despisers of him; and that all who injure them may expect severe rebukes, in their families, persons, and circumstances, and even fatal effects to their souls, except they repent. Nor can the most haughty and powerful prevent any of those judgments, the denunciation of which offends them; while their opposition provokes God to contend with them in particular, as his avowed adversaries.

NOTES.—CHAP. VIII. V. 1-3. Under the emblem of a basket of summer-fruit, which must be used immediately or it will perish, the speedy approach of the predicted judgments upon Israel was denoted, for which they were fully ripe. (*Marg. Ref. b-e. Notes*, 7:7-9. Is. 28:1-4, v. 4. Jer. 1:11, 12. 24:1. Ez. 7:2-11.) This may be supposed to have begun in the murder of Zachariah the son of Jeroboam: as the subsequent contests, between the successive usurpers of the throne, made way for the Assyrian invasions, which terminated in the entire ruin of the kingdom of Israel. (*Notes*, 2 Kings 15:3-30. 17:1-6.) These approaching events would turn the songs, which were used in the temple of Beth-el, or those of their other idol-temples, or in the palace, into howlings of terror and despair. Numbers would die in every place by the sword, pestilence, and famine, whose bodies the survivors would cast forth, without the customary solemnities of burial; as hardened in grief, and regardless of their nearest friends and relatives, through anxious concern for their own safety. (*Marg. and Marg. Ref. f-h. Notes*, 4-10, vv. 9, 10. 6:9-11. Lev. 10:3-6. Hos. 10:5, 6.)

V. 4-10. The rich and powerful in Israel were exceedingly addicted to injustice and cruel oppression, as well as ringleaders in impiety and idolatry: and the approaching calamities would fall more heavily on them than on others. They ought therefore to consider how they might escape, or how they could endure, such miseries: instead of oppressing the poor, as if they would devour and extirpate them by their exactions. (*Marg. Ref. i, k. Notes*, 2:6-8. 5:10-13, vv. 11, 12.) It seems, that trade and commerce were suspended, even in the kingdom of Israel, on the new moons and sabbath-days, which they observed with some forms of devotion. But this was a weariness to the covetous oppressors; who were ready to say to themselves, and to each other, “When will this tedious day be over? When will this wearisome task of religion be ended? They longed to return to their worldly pursuits: they were in haste to set forth corn and

may 'set forth wheat, 'making the ephah small, and the shekel great, and 'falsifying the balances by deceit?

6 That we may 'buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?

7 The LORD hath 'sworn by the excellency of Jacob, Surely 'I will never forget any of their works.

8 Shall not 'the land tremble for this, and 'every one mourn that dwelleth therein? and it shall 'rise up wholly as a flood: and it shall be cast out and drowned, as by the flood of Egypt.

9 And it shall come to pass in that day, saith the Lord God, 'that I will cause the sun to go down at noon, 'and I will darken the earth in the clear day:

10 And 'I will turn your feasts into mourning, and all your songs into lamentation; and I will

bring up 'sackcloth upon all loins, and baldness upon every head; and I will make it 'as the mourning of an only son, and the end thereof as 'a bitter day.

11 ¶ Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, 'but of hearing the words of the LORD:

12 And they shall wander from sea to sea, and from the north even to the east, they 'shall run to and fro to seek the word of the LORD, and shall not find it.

13 In that day shall 'the fair virgins and young men faint for thirst.

14 They that 'sware by the 'sin of Samaria, and say, Thy god, O Dan, liveth; and, The 'manner of 'Beer-sheba liveth; even they 'shall fall, and never rise up again.

* Heb. open. o Lev. 19:36, Deut. 25:15. Prov. 11:1. 16:11. 20:23. Ez. 45:10—12. Mic. 6:10, 11. † Heb. perverting the balances of deceit. Hos. 12:7. p. 4. 2:6. Lev. 25:39—42. Neh. 5:1—5:8. Joel 3:6. q 6:8. Deut. 33:28—29. Ps. 47:4. 68:34. Luke 2:32. r Ex. 17:16. 1 Sam. 15:2, 3. Ps. 10:11. Is. 49:25, Jer. 31:34. Hos. 7:2. 8:13, 9:9. r Ps. 18:7. 60:2, 3. 114:3—7. Is. 55:24, 10:20. Jer. 4:24—26. Mic. 1:3—5. Nah. 1:5, 6. Hab. 3:5—8. Hag. 2:6, 7. 1:10, 9:5. Jer. 12:4. Hos. 4:3. 10:5. Matt. 24:30. u 9:5. Is. 8:7, 8. Jer. 46:8. Dan. 9:26. x 4:13, 5:8. Job 5:14. Is. 13:10. 29:9, 10. Jer. 15:9. Mic. 3:6. Matt. 24:29. Rev. 6:12, 8:12. y Ex. 10:21—23. Matt. 27:45. Mark 15:33. Luke 23:44. z See on 3. 5:23. 6:4—7. Deut. 16:14. 1 Sam. 27:35—38. 2 Sam. 13:29—31. Job 20:3. Is. 21:3, 4. 22:12—14.

other provisions to sale, in order to increase their riches. In managing this traffic, which so nearly concerned the labouring poor, they made "the ephah," or bushel, too small, and thus cheated in the quantity of what they sold; and they weighed the silver, with which they were paid, by too heavy a weight, and thus cheated in the sum which they took for it; nay, they used artifice in the act of weighing, and imposed in that way also on their customers; and they even took advantage of the people's necessities, to sell the refuse-corn, which was scarcely fit for use. (*Marg. and Marg. Ref. 1—o. Notes, Neh. 13:15—22. Prov. 11:1. Is. 58:13, 14. Mic. 6:10—15. 7:1—4. Mal. 1:12—14. Rom. 8:5—9.*) By these methods, the poor became their debtors, and they obtained a supposed right to sell them for slaves; which they inhumanly took advantage of, when they gained a very trivial sum by depriving them of liberty. (*Marg. Ref. p. Notes, 1:6—8. 2:6—8. Neh. 5:1—13. Joel 3:3—8. v. 3:6—8.*) But the Lord swore by himself, who was the real "Excellency of Israel," or most honourable distinction of his people, that he would never forget or omit to punish any of their works. (*Marg. Ref. r. Notes, Is. 43:22—25, v. 25. Jer. 31:33, 34. Hos. 7:1—3, v. 2:8. 13:9, 10.*) These crimes would provoke him to send upon them those judgments, which would make the land to tremble, as in an earthquake; it would be desolated by overwhelming calamities from one end to another, as Egypt is annually covered by an inundation of the Nile; the prosperity and hopeful prospects of the people would be suddenly darkened, as if "the sun should go down at noonday," and the clear light should at once be exchanged for midnight darkness. Their idolatrous or sensual feasts, and the songs accompanying them, would be turned into lamentations; every expression of extreme grief and dejection would be universally employed by the survivors, as if each of them had lost an only child; and instead of a joyful end to their troubles, they would terminate most bitterly, in the captivity and dispersion of the nation. (*Marg. Ref. s—b. Notes, 1:3. 5:7—9. 6:3—8. 9:5. 6. Ps. 114:3—5. Is. 8:6—8. 13:9, 10. 24:17—22. Jer. 4:19—27. 15:8, 9. Joel 2:28—32, vv. 30, 31. Zech. 12:9—14, v. 10.*)

V. 11—14. In accession to all outward miseries, the remnant of Israel would be visited with "a famine," not of bread only, and with "thirst," not for water only, but "of hearing the words of the LORD;" and they would wander far and wide to seek information of the will of God respecting them, and yet entirely lose their labour.—The kingdom of Israel seems to have been favoured with fewer prophets, during some time before the Assyrian captivity, than in former ages. After that catastrophe, the motley people and religion of the Samaritans succeeded in the land. The dispersed Israelites were either incorporated with the heathen: or lived without prophets, or teachers qualified to explain the Scriptures to them, and far removed from divine ordinances and means of grace: nor could any of their efforts or inquiries supply this want to their souls. (*Marg. Ref. d, e. Notes, Ps. 74:9. Is. 5:5, 6. 30:20, 21. Ez. 7:25, 26. Hos. 3:4, 5. Mic. 3:5—7. Rom. 11:7—10.*) But some think, and not improbably, that the present state of the Jews was also predicted. After they rejected Christ and his apostles and ministers, they were punished with a famine and thirst of the words of God: and in vain have they ever since sought and waited for another Messiah, or other teachers, to instruct them in his truth and will.—In that day, it was predicted, "the fair virgins and young men would faint for thirst," which may mean, that the most amiable and zealous, who were best disposed to religion, would rest in outward forms and decency of conduct; and, being destitute of "the wells of salvation," would at last perish for want of that water of life, which Christ alone can bestow.

Marg. Ref. f. Notes, Is. 40:27—31, vv. 30, 31. Zech. 9:17.)

Thus, those who swear, as an act of solemn worship, by the idols which were the sin of Samaria, by the golden calf that was the god of Dan, and by the idol which was worshipped at Beer-sheba, after the manner prescribed there by its priests, would at length be punished. Though this was a dead idol, they swore by it as the living God! But they would fall to rise no more. (*Marg. and Marg. Ref. Notes, 5:4—6. 1 Kings 12:26—29. 14:14—16. 16:24. Hos. 8:5, 6. 10:5, 6. 13:1, 2. Zeph. 1:5.*)—From the north even to the east. (12) "The prophet omits naming the south; because the idolaters, to whom he directs his discourse, would choose to inquire any where rather than of the true prophets of the Lord; (1 Kings 22:7. 2 Kings 3:1.) who dwell in... Judah, which was situated in the southern parts of the nation." *Louth.*

PRACTICAL OBSERVATIONS.

We should carefully notice, and endeavour to deduce instruction from, every discovery which it may please God to afford us of his truth and will.—Nothing tends more to alarm the consciences of careless sinners, than a conviction that their end draws near, and that the Lord is about to punish them for their transgressions; but if men will not take warning, and improve present mercies and opportunities; their carnal mirth, self-confident joy, and hypocritical songs of praise, will soon end in howlings of terror and despair.—Those who are most averse to hear the awful messages of God, should on some occasions be more directly addressed.—Times of public calamity will be peculiarly dreadful to the sensual, the avaricious, and the secure.—The ordinances of God must be a weariness to the carnal mind; the sabbath will therefore either be profaned, or be a dull and heavy day; the sermon and service will be thought intolerably tedious; the return of these seasons will be considered as a sad deduction from the enjoyment, or interruption of the business, of life; for such persons are all the time out of their element. And could we witness the fraudulent and covetous practices, which, in diversified forms, render the mercantile transactions of numbers "an abomination to the LORD," we should not wonder to see them so averse to his worship, or so soon weary of it; for their consciences cannot but be at some times disquieted, as well as their darling pursuits interrupted, by such spiritual exercises. But what place will they be fit for in another world, who have here delighted in iniquity and ungodliness? They may conceal their works, or forget them; but the Lord registers them all in his book of remembrance; and, seeing nations tremble and mourn for sin, and dark and gloomy calamities spread most flourishing kingdoms, and turn all their joys into howlings and distress; what will be "the weeping, and wailing, and gnashing of teeth" which sinners will experience, in that "bitter day," which will succeed to their sinful and sensual pleasures!—No earthly calamity should be so much dreaded, as the want of the instructions of God's word, and the means of grace: this is a far more fatal famine, than that which only kills the body; as it directly leads to the miserable perdition of the immortal soul. This judgment is often inflicted on those, who abuse, despise, or neglect the gospel; and who prefer antisciptural notions and forms to the religion of the Bible. (*Note, John 12:34—36. P. O. 34—50.*) When God in anger thus visits a degenerate church, their own schemes and endeavours, to find out a way of salvation, will stand them in no stead. Let us then value, and seek to profit by, our peculiar advantages, and fear provoking God to deprive us of them: and let it be remembered, that even if these blessings be continued in our land, death will soon remove ungodly men to that place, "where there is no repentance unto salvation," and where "the filthy continue filthy still;" for they, who fall into that pit of destruction shall rise no more for ever.

CHAPTER IX.

The certainty of the judgments being inflicted on Israel, 1-7. A remnant would be preserved, 8-10. A prediction of Christ, the blessings of his kingdom, and the restoration of Israel, 11-15.

I SAW the Lord standing upon the altar: and he said, "Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.

2 Though they dig into hell, thence shall my hand take them; though they climb up to heaven, thence will I bring them down:

3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.

5 And the Lord God of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and it shall be drowned, as by the flood of Egypt.

a 2 Chr. 18:18. Is. 6:1. Ez. 1:28. John 1:18, 32. Acts 26:13. Rev. 1:17. b 3:14. Ez. 9:2. 10:4. c 14. 6:3, 4. Zech. 1:11, 12. * Or, chapter, or, knock. † Or, wound. ‡ Ps. 68:21. Hab. 3:13. e 2:14, 15. Is. 24:17, 18. 30:16. Jer. 49:41. † Job 26:6. Ps. 139:7-9. Is. 2:19. g Job 20:6. Is. 14:13-16. Jer. 49:16. 51:33. Ez. 28:13-16. Oh 4. Luke 10:18. h Job 34:22. Jer. 23:33, 34. † Ps. 135:9-11. Jer. 18:16. i Is. 27:1. † Lev. 26:33, 38-39. Dent. 28:64-65. Ez. 5:2, 12. Zech. 13:8, 9. m Lev. 17:10. Dent. 28:63. 2 Chr. 16:9. Ps. 34:15, 16. Jer. 24:2. 44:11. n Ps. 46:6. 144:5. Is. 64:1-2. Mic. 1:3, 4. Nah. 1:5, 6. Hab. 3:10. Rev. 20:11. o 5:8. Jer. 12:4. Hos. 4:3. p Ps. 132:6. 93:3, 4. Is. 8:7, 8. Matt. 7:27. q Ps. 104:8. * Or, aspen. Heb. ascension. † Or, bundle. Gen. 2:1. † 5:8. Gen. 7:11-19. Jer. 4:13. Ez. 3:14, 15. † Jer. 9:25, 26. 13:23. u 10. Ps. 12. 61. Hos. 12:13. x Dent. 2:23. Jer. 47:4. y 1:5. 2 Kings 16:9. z 14. Ps. 114-4.

NOTES.—CHAP. IX. V. 1-4. The altar, on which the prophet in vision saw the Lord standing, and giving orders for the destruction of the temple and the worshippers, is generally understood of the altar at Beth-el: for the sacrifices offered on it to the golden calf chiefly provoked God to take vengeance on Israel. He therefore from thence commissioned the Assyrians, to smite the lintel of the door, and cause its posts and pillars to shake; to destroy that temple and put an end to that idolatry; and mortally to wound the king, princes, priests, and people, who worshipped there; for he was determined to slay the last of them by the sword of his vengeance, from which there should be no method of escape. (Marg. and Marg. Ref. a-e. Notes, 2:14-16. 3:9-15, v. 14. 8:1-3. Ps. 68:21. Is. 6:1-4. Hab. 3:12, 13.) But as the vision seems to coincide with some predictions of the Lord's departure from the temple at Jerusalem; (Notes, Ez. 8: 9: 10: 11:) it may be questioned, whether that event were not also intended by the Spirit of prophecy.—The devoted objects, however, of the divine indignation would find no place of refuge from their omnipresent and omnipotent Avenger. Could they even dig to the centre of the earth, or descend to the place of condemned spirits, his hand would there arrest them: could they climb up into heaven, his arm would cast them down: should they hide themselves in the rocks, at the summit of mount Carmel, he would search them out, and drag them from their recesses: or should they endeavour to elude his search by diving to the bottom of the ocean, he would order the serpent, or some destructive sea-monster, to bite or devour them there. The executioners of his vengeance would pursue them into every place whither they fled from them: and even the remnant, that would be dispersed, as captives and slaves in the land of their enemies, would be followed by the destroying sword; for the Lord would watch over them for evil and not for good. (Marg. Ref. f-k. Notes, Ps. 139:7-12. Is. 14:12-15. 27:1. Jer. 16:16. 23:23, 24.)—The contrast between hell and heaven (2) shows that the unseen world, and not the grave, is here meant. (Note, Ps. 16:8-11.)

V. 5, 6. The eternal, almighty God, would even cause the land to melt like wax at his touch; and all the inhabitants to mourn because of the wide-spreading calamities which would follow. For it was he "who formed" and occupied the heavens as his "chambers," or exalted throne; who has appointed the creatures of this lower world as a "troop" of his armies, to annoy his enemies; and who can at his pleasure, bring all the waters of the ocean to cover the whole earth.—"The power and sure vengeance of the Deity are very abundantly described in this and the four preceding verses." Bp. Newcombe. (Marg. and Marg. Ref. Notes, 5:7-9, v. 8. 8:4-10, v. 8. Gen. 2:1. Ps. 46:6. 93:3, 4. 104:3. Is. 64:1. 3. Mic. 1:2-4. Nah. 1:2-6. Hab. 3:9, 10. 2 Pet. 3:5-7, * 10-13. Rev. 20:11-15, v. 11.)

V. 7-10. "Are ye not under a curse, as the Ethiopians, the posterity of Ham, were; (Gen. 9:25.) by reason of your multiplied sins and apostasies? Louth. (Notes, Gen.

6 It is he that buildeth his stores in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name.

7 Are ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?

8 Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saying that I will not utterly destroy the house of Jacob, saith the Lord.

9 For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

11 In that day will I raise up the tabernacle of David that is fallen, and will close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

12 That they may possess the remnant of

6. Prov. 5:21. 15:3. Jer. 44:27. a Gen. 6:7. 7:4. Dent. 6:15. 1 Kings 13:34. Hos. 1:6. 9:11-17. 13:15, 16. b Is. 27:3, 8. Jer. 5:10. 30:11. 31:35, 36. 33:24. 26. Joel 2:32. Ob. 16, 17. Rom. 11:1-7, 28, 29. c Lev. 26:33. Dent. 28:64. † Heb. cause to move. † Heb. stone. d Is. 33:14. Ez. 20:38. 34:16, 17. Zeph. 3:11-13. Zech. 13:8, 9. Mal. 3:2-5. 4:1. Matt. 3:10-12. 13:41, 42, 49, 50. e 1:3. Ps. 10:11. Ez. 8:11. Is. 5:19. 29:14, 15. 56:12. Jer. 18:18. Mal. 3:15. f Acts 15:16, 17. g Is. 9:6, 7. 11:1-10. Jer. 23:5, 6. 30:9. 33:14-16. 39-26. Ez. 17:24. 34:23, 24. 37:24, 25. Hos. 3:5. Mic. 5:2. Luke 1:31-33, 67, 70. Acts 2:30-36. h Is. 16:5. Ez. 21:25-27. * Heb. hedge, or, wall. Job 11:1. Ps. 80:12. 89:40. i Is. 5:5. † Ps. 143:5. Is. 63:11. Jer. 46:26. Lam. 5:21. Ez. 36:11. Mic. 7:14. k Is. 11:14. 14:1, 2. Joel 3:8. Ob. 18-21.

9:24, 25, 10:6, 7.)—"The sense seems to be, Trust not in you ancestors who were so highly favoured by me. Your vices have made you vile in my sight. Trust not in my deliverance of you from the land of Egypt. . . . Other nations have been transplanted into fertile countries as well as you, and particularly your neighbouring enemies." Bp. Newcombe.—Little is certainly known about the events here referred to doubtless they were well known in the prophet's days. (Marg. Ref. x, y.)—But though the Lord would destroy the sinful kingdom of Israel from off the earth; yet he would not utterly extirpate all the posterity of Jacob. He intended to scatter the remnant of them through all nations, and to harass them with manifold calamities, as the corn is shaken in the sieve: yet he would preserve all that were valuable of them with the most exact care, and not suffer one of them, however mean and inconsiderable, to perish. (Notes, Luke 22:31-34. John 6:30-40. 1 Pet. 1:3-5.) The astonishing preservation of the Jews as a distinct people, through all their dispersions to the present day, is here evidently predicted (Marg. and Marg. Ref. z-e. Notes, Num. 23:9. Is. 6:11-13. 27:7-11. Jer. 30:10, 11. 31:35-37. 46:27, 28. Hos. 1:11. 3:4, 5. Matt. 3:11, 12. Rom. 11:1-6, 25-32.)—"I will mingle the Israelites among all nations, just as good and bad grain are mingled in a sieve: but will so order it, that none of the good grain shall be lost. Louth. "Though I will thus mix the Israelites with distant nations; yet there shall be a general restoration of them to their own land. . . . The most secure and presumptuous sinners of the Israelites shall fall by the sword." Bp. Newcombe.—The whole house of Jacob, the families brought out of Egypt, are here certainly intended, and not the ten tribes only.

V. 11, 12. "On the restoration of the Jews after their captivity, the Messiah came, and the Gentiles (or the rest of mankind besides the Jews) were admitted into the church: and on the future grand restoration of the Jews, the borders of the Christian church will be enlarged among the Gentiles." Bp. Newcombe.—The foregoing prophecy evidently included the rejection of the Jews, and their dispersion by the Romans, with which the establishment of the Messiah's kingdom was closely connected. The palace of David became "a tabernacle," by the defection of the ten tribes and by subsequent calamities: this tabernacle fell down at the Babylonian captivity, and it lay in ruins till the coming of Christ: so that these expressions may denote the mean estate of David's family, the degeneracy of Judah, and the very depressed state of true religion. But by the incarnation and birth of Christ, the Seed of David, and in consequence of his death, resurrection, ascension, and heavenly exaltation, that "tabernacle" was again erected, its breaches were closed, its ruins repaired, and it was advanced to far greater prosperity, than even in the days of David and Solomon. (Marg. and Marg. Ref. Notes, Is. 9:6, 7. 11:1-10. Jer. 23:5, 6. Ez. 17:22-24. Hos. 3:4, 5.) The kingdom of the Son of David became conspicuous, glorious, and extensive: it acquired the ascendancy over its enemies, many of whom became the subjects of

Edom, and of all the heathen ^m which are called by my name, saith the LORD that doeth this.

13 Behold, the days come, saith the LORD, that ^athe ploughman shall overtake the reaper, and the treader of grapes him that ^ssoweth seed; and ^tthe mountains shall drop ^ssweet wine, and all ^tthe hills shall melt.

14 And ^aI will bring again the captivity of my

1 Gen. 27:43, 47. Num. 24:17, 18. Ps. 60:8. Mal. 1:4. m ls. 43:7. 63:19. 65:1. Jer. 14:9. 15:18. Dan. 9:18, 19. ^a Heb. upon whom my name is called. ⁿ Lev. 26:5. Ez. 35. Hos. 2:21-23. John 4:35. ^t Heb. dranceth forth. ^o Is. 35:1, 2. 55:13. Joel 3:18. ^q Or, new wine. p 5. Judg. 5:5. Ps. 97:5. q Ps. 53:6.

Christ; and this was the case among the heathen nations in general; they were called by the grace and by the name of Christ; the LORD JEHOVAH here spoken of, who predicted and performed all these things: for the Gentile converts, as well as other Christians, were called by the name of Christ, and called upon his name. (Note, Acts 15:13-18, vv. 16, 17.) The apostle's quotation comes nearer to the translation of the LXX than to the Hebrew: though it rather gives the general sense, than the words of the former. Especially, instead of "That they may possess the remnant of Edom;" it is in the Acts, "That the residue of men might seek after the Lord, &c." The LXX translators seem to have read *Yidrasu*, instead of *Yirashu*, and Adam instead of Edom.—It is however plain, on either reading, that the conversion of the Gentiles, and not the reducing of them to subjection, is predicted. "That they may be heirs with the remnant of Edom, and with all the nations which are called by my name," or "upon which my name is called." (Marg. and Marg. Ref. l.)

V. 13-15. ^a As the prophecy in the foregoing verse was to commence from the coming of Christ, but not to receive its full completion, till the fulness both of Jews and Gentiles come into the church: so these verses ought to be understood of the happy state of the Millennium, which may be supposed to begin, after the Jews are restored to their country. (Joel 3:18.) ^b *Louth*.—"This part of the prophecy will receive its completion, on the future restoration of the Jews to their land." ^c *Neucombe*. The passage may have some reference to the primitive times; but will receive a more glorious accomplishment in those expected events which all the prophets more or less foretold.—The plenteous harvest would take up so much time in gathering and securing, that the ploughman, preparing to sow for the ensuing crop, would overtake the reaper; whilst the treader out of the grapes would immediately follow: all hands would be full of business, and all meet with much encouragement and advantage. This represents the great diligence and success of the preachers of the gospel, and the vast numbers of flourishing and joyful converts, which they shall then make. (Marg. and Marg. Ref. Notes, Lev. 26:5. John 4:35-38.) The mountains dropping sweet wine, and the hills melting into rivulets of wine or oil, denote the abundant consolations and fruitfulness of believers, through the abundant influences of the Holy Spirit upon their souls. (Marg. and Marg. Ref. o, p. Notes, Is. 30:23-25. 35:1, 2. 55:12, 13. Hos. 14:4-8. Joel 3:18-21.) Then the Lord will bring again the captivity of his people, and they will be planted and prosper in their own land, and will no more be pulled up out of it. (Marg. Ref. q-t. Notes, 5:10-13, v. 11. Is. 60:15-22. 61:4-6. 62:8, 9. 65:8-10, 21-23. Ez. 34:23-31. 37:25-28. 39:23-29.) This cannot be interpreted of the

people of Israel, and they shall ^rbuild the waste cities, and inhabit ^tthem; and they shall ^splant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and ^tthey shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

Jer. 29:18. 31:23. Ez. 16:53. 39:25. Joel 3:12. r Is. 61:4. 65:21, 22. Jer. 30:18. 31:39-40. Ez. 36:33-36. 37:25-28. s 5:11. Is. 62:8, 9. Ez. 24:26. Zeph. 1:13. t Is. 60:21. Jer. 24:6. 32:41. Ez. 34:28. 37:25. Joel 3:20. Mic. 4:4.

return of the Jews from the Babylonish captivity; for they were afterwards driven out of their land by the Romans, and continue excluded from it to this day; so that the future conversion of the Jews, and their restoration to their own land, and the security and felicity of the church in times to come, must be here predicted.

PRACTICAL OBSERVATIONS.

Hypocrisy, the obstinate preference of human inventions and traditions to God's appointments, and idolatrous and superstitious observances of divers kinds, render men's religious observances their most heinous and ruinous crimes.—Wherever ungodly men flee to hide themselves, they meet the frown and vengeance of their offended Sovereign, which would suffice to turn a local heaven into a real hell. Wretched then must they be, on whom the Lord "sets his eyes for evil, and not for good," for all creatures are ready at his command to pursue and fight against his enemies.—When professed Christians copy the crimes of infidels or idolaters, they become still more abominable in the sight of God: and no external advantages, or favours, can prove us the objects of his special covenanted love. While he watches over sinful kingdoms to destroy them; he will not fail to preserve his church. His servants may be scattered, persecuted, tempted, and harassed in a variety of ways; but not one of them shall be lost: for the least true believer shall infallibly be taken care of, through all the revolutions of nations, in the hour of death, and amidst the convulsions of expiring nature; but the tares will be gathered from amidst the wheat, and cast into the fire to be burned; and then hypocrites will know the truth of those threatnings, which they here presumptuously despised.—Blessed be God, we live in the days, when the kingdom of David is set up, in the Person of his Son the divine Redeemer, and we Gentiles are become his possession and are called by his name; let us be thankful for our privileges, and endeavour to walk worthy of them. Yet we still witness many breaches in the tabernacle of our King: many divisions, abuses, and scandals yet deform the church; the power of godliness is declined in many parts of it; other parts of it are harassed by oppressions and persecutions; and a great part of mankind yet continue strangers and enemies to the gospel; we should therefore continue in prayer for the complete performance of these predictions, in the more perfect peace, purity, and beauty of the church; in the increase of diligent, able, faithful, and successful ministers; in the ruin of all obstinate enemies; and in the conversion of Jews, Gentiles, and Mohammedans to the faith of Christ.—But only in heaven shall we be so planted and established, as to experience no more changes, fears, temptations, sins, or sorrows: for there alone is fulness of joy for evermore.

THE BOOK OF OBADIAH.

It is probable, that Obadiah delivered this short prophecy, about the time when Jerusalem was destroyed by Nebuchadnezzar.—Obadiah signifies the *servant of the LORD*, which was a common name in Israel: but the prophet Obadiah must be distinguished from all others that bore it.—He seems to have been contemporary with Jeremiah, and uses several of the same expressions in prophesying against Edom as Jeremiah did: (Jer. 49:7-22.) and he concludes, (as almost all the other prophets do,) with predicting victory and prosperity to Israel and to the church.

A prediction of the ruin of Edom for his pride, and his malice against the descendants of his brother Jacob, 1-16. Promises of glorious times, in the latter ages, 17-21.

THE vision of Obadiah. Thus saith the LORD God ^aconcerning Edom; ^bWe have heard a rumour from the LORD, ^cand an ambassador is sent among the heathen, ^dArise ye, and let us rise up against her in battle.

a Ps. 137:14-21. 11. 34:6, 11. Jer. 9:25, 26. 25:17, 21. 49:7-22. 1 Sam. 4:21, 22. Ez. 25:12-14. 39:3. &c. Joel 3:19. Am. 1:11, 12. Mal. 1:3, 4. b Jer. 49:14, 15. 51:46. Matt. 24:6. Mark 13:7. c Is. 18:2, 3. 30:4. d Jer. 6:4, 5. 50:9. 15: 51:47, 48. Mic. 2:13. e Num. 24:18. 1 Sam. 2:7, 8. Job 34:25-29. Ps. 107:2.

NOTES.—V. 1, 2. Obadiah might be employed to deliver verbal messages to his people on other occasions: but

2 Behold, ^aI have made thee small among the heathen: ^tthou art greatly despised.

3 ^aThe ^rpride of thy heart hath deceived thee, ^tthou that dwellest in the clefts of the rock, whose habitation ^sis high; that saith in his heart, ^bWho shall bring me down to the ground?

4 Though thou ⁱexalt ^tthyself as the eagle, and

39:40. Is. 23:9. Ez. 29:15. Mic. 7:10. Luke 1:51, 52. f Prov. 16:18. 19:12. 29:23. Is. 10:14-16. 15:6. Jer. 48:29, 30. 49:16. Mal. 1:4. g 2 Kings 14:7. marg. 2 Chr. 25:12. h Is. 47:7, 8. Jer. 49:4. Rev. 18:7, 8. 1 Job 20:6, 7. 39:27, 28. Hab. 2:9.

this vision alone was preserved for the benefit of future generations.—The prophets had heard a report from the LORD,

though thou set thy nest ^{among} the stars, thence will I bring thee down, saith the LORD.

5 If thieves came to thee, if robbers by night, ("how art thou cut off!") would they not have stolen till they had enough? if the grape-gatherers came to thee, would they not leave ^{some} grapes?

6 How ^{are} the things of Esau searched out! how ^{are} his hidden things sought up!

7 All ^{the} men of thy confederacy have brought thee ^{even} to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; ^{they that eat thy bread have laid a wound under thee: there is none understanding} in him.

8 Shall I not in that day, saith the LORD, ^{even} destroy the wise men out of Edom, and understanding out of the mount of Esau?

9 And ^{thy} mighty men, O Teman, shall be dismayed, to the end that ^{every} one of the mount of Esau may be cut off by slaughter.

[Practical Observations.]

10 ¶ For thy violence against thy brother Jacob, ^{shame} shall cover thee, and thou shalt be cut off for ever.

11 In the day that thou stoodest on the other side, ⁱⁿ the day that the strangers carried away captive his forces, and foreigners entered into his

gates, and cast lots upon Jerusalem, ^{even} thou wast as one of them.

12 But ^{thou} shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress.

13 Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity;

14 Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain ⁱⁿ the day of distress.

15 For the day of the LORD is near upon all the heathen: ^{as} thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16 For ^{as} ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

k Is. 14:12-15. Jer. 51:53. Am. 9:2. 1 Jer. 49:9. m 2 Sam. 1:19. Is. 14:12. 2 Sam. 50:23. Lam. 1:1. Zeph. 2:15. Rev. 18:10. n Deut. 24:21. Is. 17:6. 24:13. Mic. 7:1. ¶ Or, *gleeings*. o Is. 10:13-14. 45:3. Jer. 49:10. 50:37. Matt. 6:19-20. p Ps. 51:12-13. Jer. 4:30. 30:14. Lam. 1:19. Ez. 23:22-25. Rev. 17:12-17. ¶ Heb. *men of thy peace*. Jer. 30:10. 38:22. *margins*. 1 Heb. *the men of thy bread*. Ps. 41:9. John 13:18. q Is. 19:11, 12. 27:11. Jer. 49:7. Hos. 13:13. ¶ Or, *about*. r Job 5:12-13. Ps. 35:10. Is. 15:3, 13, 14. 29:14. 1 Cor. 3:19, 20. s Ps. 75:5, 6. Is. 19:16, 17. Jer. 49:22. 50:36, 37. Am. 2:16. Nah. 3:12. 1 Gen. 36:11. Job 2:11. Jer. 49:7, 20. Ez. 25:13. Am. 1:12. u Is. 34:5-8. 63:1-3. x 21. Deut. 2:7. y Gen. 27:41. Num. 20:14-21. Ps. 83:5-9. 137:7. Lam. 4:21. Ez. 25:12. 35:5, 12-15. Am. 1:11. z Ps. 69:7. 87:45. 109:29. 132:18. Jer. 8:25. 51:51. Eccl. 7:18. Mic. 7:10. a Jer. 49:13, 17-20. Ez. 25:13, 14. 35:6, 7, 15.

Mal. 1:3, 4. b 2 Kings 24:10-16. 25:11. Jer. 52:23-30. ¶ Or, *his substance*. Jer. 31:10. c Ps. 50:18. 137:7. ¶ Or, *do not behold*. e Ps. 22:17. 52:11. Mic. 4:1. 7:10. Matt. 27:40-43. f Job 31:29. Prov. 17:24. 24:17, 18. Lam. 4:21. Ez. 45:6, 7. 35:15. Mic. 7:8. Luke 19:41. g 1 Sam. 2:3. Ps. 31:18. ¶ Heb. *magnified thy mouth*. Is. 37:24. Jam. 3:5. 2 Pet. 2:18. Jude 16. Rev. 13:5. h 2 Sam. 16:12. Ps. 22:17. Zech. 1:15. ¶ Or, *forces*. i Am. 1:8, 9. ¶ Or, *about*. up. Ps. 31:8. 1:12. Gen. 35:3. Jer. 20:7. 1 Ps. 119:5, 6. Jer. 9:25, 26. 25:15-29. 49:12. Lam. 4:21, 22. Ez. 30:3. Job 7:11-14. Mic. 5:15. Zech. 14:14-18. m Judg. 1:7. Ps. 137:8. Ez. 35:15. Joel 3:7, 8. Hab. 2:8. Matt. 7:2. Jam. 2:13. n Ps. 75:8, 9. Is. 49:25, 26. 51:22, 23. Jer. 25:15, 16, 27, 28. 49:12. 1 Pet. 4:17. ¶ Or, *sup up*. Is. 42:14. *marg.* Hab. 1:9. o Is. 8:9, 10. 29:7, 8.

that ruin was preparing for the insulting enemies of the Jews, the Edomites; and ambassadors were sent among the nations, to excite each other to war against them; by which means the Lord would shortly make them small and greatly despised among their heathen neighbours. (*Marg. Ref. Notes, Jer. 49:14, 15. Lam. 4:21, 22.*)

V. 3-6. (*Notes, Jer. 49:9-11, 16.*) The Edomites inhabited a mountainous country, which they had strongly fortified: they had for some time been prospered, and they proudly confided in their strength and munitions, and concluded that no enemy could prevail against them. But the Lord was become their adversary; and even if they were like the eagle, which builds her nest at the top of the loftiest cedar; nay, if they could exalt themselves as much above their other enemies, as the stars are out of the reach of man; yet he would certainly bring them down, and their pride would only help to deceive and ruin them. With astonishment the prophet saw, as it were, the hostile invaders not only making depredations and slaughter, and then departing; but cutting off all their multitudes and ransacking their most secret treasures, till they had plundered the whole of them. (*Marg. and Marg. Ref. Notes, Job 20:4-9. 39:26-30. Prov. 11:2. Is. 14:12-15. 16:6. Jer. 51:52, 53. Am. 9:1-4. Rev. 18:4-8.*)

V. 7-9. These calamities would be brought upon Edom, by the defection and treachery of all their confederates; who would march to their borders as if to assist them, and induce them to go forth to meet them as friends, and thus deceive and prevail against them. The very troops, that took pay to defend them, would most fatally assault them; nor would they have understanding to see or avoid this danger, or to take warning from this prediction.—Those that were maintained at thy cost, as thine allies, have given thee a secret blow which thou wast not aware of. *Louth.*—The Edomites seem to have been joined in alliance with the Chaldeans and tributary to them, when Jerusalem was taken: but within about five years after, they and their confederates invaded and desolated Edom.

V. 10-14. The prophet shows, what the conduct of Edom towards his brother Jacob ought to have been; and thus, with peculiar energy, by the implied contrast with their actual conduct, in the several circumstances adduced, exposes the cruelty, violence, insolence, rapacity, and treachery, which he had committed in various ways, during the distresses of the nation. (*Marg. and Marg. Ref. Notes, Gen. 27:39-42. Ps. 137:7-9. v. 7. Ez. 25:12-14. 35: Joel 3:3-8, v. 3. Am. 1:9-11. Mal. 1:2-5.*)

V. 15, 16. Israel and Judah had experienced a day of the Lord's righteous judgment on them for their sins, by the hands of the Assyrians and Chaldeans, and their allies; while the Gentiles seemed to escape with impunity, and to prosper in their wickedness: but the day of the Lord was at hand, in which he would judge all those nations, that had injured his people, and retaliate their oppressions upon them. The Jews had drunk the cup of God's indignation, even on mount Zion:

and the heathen should drink, continually and abundantly, of the same cup, until they were utterly destroyed.—The ruin of the several nations which bordered on Israel and had fought against him, was predicted; but they were types of the enemies of the Christian church, who will be utterly destroyed in due season. (*Notes, Is. 34: 63:1-6.*) 'The prophet speaks of the Jews here, as already under a state of captivity; as they actually were before this prophecy was fulfilled.' *Louth.* (*Marg. Ref. Notes, Ps. 76:10. Is. 49:24-26. 51: 17-23. Jer. 25:13-28. 49:12. Lam. 4:21, 22. 1 Pet. 4:17-19.*)

V. 17-21. When this prophecy was delivered, mount Zion either lay desolate, or was about immediately to be desolated, while the enemies of the Jews had dominion over them.—"But upon mount Zion shall be those that escape," (or an escaping): "and it shall be holy." *Bp. Newcombe.*—Thus it was foretold, that there would be "deliverance and holiness" at Jerusalem, and that the house of Jacob would again occupy their ancient possessions. (*Marg. and Marg. Ref. p-r. Notes, Is. 2:2-5. 4:3, 4. Joel 2:28-32. v. 32. 3:9-17. v. 16, 17.*) Then Israel and Judah would become as a flame to consume the Edomites as stubble, till they were utterly destroyed; and the remnant of the people, who were at that time captives, would not only possess the land of Canaan, but the adjoining districts; which they would take out of the hands of those who now oppressed them.—The remaining tribes would possess the country, which had belonged to those who continued in their dispersions, to the utmost borders of the promised land, and even beyond them. (*Marg. Ref. s-x. Notes, Is. 11:11-16, v. 14. Ez. 38:18-23. Joel 3:18-21, v. 19.20. Mic. 5:7-9. Zech. 12:6-8.*) Thus one part of Judah would possess mount Seir to the south; and another the land of the Philistines towards the west; and others would recover possession of mount Ephraim and Samaria, though at that time possessed by strangers. Benjamin would inherit Gilead, beyond Jordan, which the Ammonites had seized on; and the residue of the ten tribes would gain possession of all the country, formerly inhabited by the Canaanites, even to Zarephah, or Sarepta, which bordered on Zidon. It is not agreed, what is meant by Sepharad: but some think, that it was the name of a city in Edom, which the remnant of those, who were led captive from Jerusalem, would possess with the cities of the south. (*Marg. and Marg. Ref. y-e. Notes, Zeph. 2:4-7.*) For "saviours," or deliverers would be raised up on mount Zion, to judge and execute vengeance on the Edomites; and the kingdom or dominion, would actually be possessed and exercised by ИЕХОВАН, for the benefit of his worshippers. (*Marg. Ref. f, h.*)—Many parts of this prophecy were accomplished, when the Jews returned to their own land by Cyrus's decree; when the temple was rebuilt, and the worship of God restored; when Jerusalem was re-established in prosperity, and the land replenished with inhabitants; when the Jews, under the Maccabees and other leaders entirely subjugated the Edomites, and incor-

17 ¶ But upon mount Zion shall be ^adeliverance, and ^bthere shall be holiness; and the house of Jacob shall possess their possessions.

18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it.

19 And they of the south shall possess the mount of Esau; and they of the plain the Phi-

p Is. 46:13. Joel 2:32. q Jer. 46:28. Am. 9:8. * Or, they that escape. Jer. 46:14, 23. Ez. 7:16. † Or, it shall be holy. Is. 1:27. 4:3, 4. 60:21. Joel 3:17. Zech. 8:3. 14:20, 21. Rev. 21:27. r Is. 14:1, 2. Joel 3:19—21. Am. 9:11—15. s Is. 1:17. 31:9. Mic. 5:8. Zech. 12:6. ‡ 2 Sam. 19:20. Jer. 37:16, 19. Am. 5:15. 6:6. u Ps. 83:6—15. Is. 5:24. 47:14. Joel 2:23. Nah. 1:10. † Cor. 3:12. x 9:10, 16. y Num. 24:18, 19. Josh. 15:21. Jer. 32:44. Am. 9:12. Mal. 1:4, 5. z Josh. 13:2, 3. 15:33, 45, 46. Judg. 1:18, 19. Is. 11:13, 14. Ez. 25:16. Am. 1:8. Zeph. 2:4. —7. Zech. 9:3—7. a 2 Kings 17:24. Ezra 4:2, 7—10, 17. Ps. 69:35. Jer. 31:4—6. Ez. 36:6—12, 29. 37:21—25. 47:13—21. 48:1—9. b Josh. 13:25, 31. 18:21—28.

porated the remnant of them among themselves as proselytes; and in their subsequent prosperity, till the days of Christ.—No mention is made of the Philistines in the New Testament. They seem, before that time, to have been extirpated from the land.—But the salvation and holiness of the gospel, its success and spread, by the faithful preaching of the word, and the conversion of the Gentiles, were also intended; especially the future restoration of Israel, the destruction of antichristian opposers, and that prosperous state of the church, to which all the prophets evidently bear witness. Then, and not till then, in the full sense of the words, shall “the kingdom be the Lord’s.” (Notes, Dan. 2:34, 35, 44, 45. 7:13, 14, 19—27. Matt. 6:10. Rev. 11:15—18.)

PRACTICAL OBSERVATIONS.

V. 1—9. The Lord exalts or abases individuals or collective bodies, and renders nations honourable or contemptible, “according to the counsel of his own will;” but always in perfect wisdom, justice, truth, and goodness.—Self-confidence, reliance on external advantages, ambitious projects, and carnal security, uniformly lead to calamity and contempt; and thus the pride of men’s hearts deceive them. No exaltation or power can secure those, whom God is concerned in honour to bring down.—Renowned warriors are generally the most rapacious and insatiable of all thieves and robbers; the prosperity of others only excites and sharpens their appetite for plunder; and thus riches conduce to the ruin of their possessors.—They who rely on plausible and mercenary helpers are deficient in understanding: for there is so much treachery in man, that such confederates commonly give the most fatal wounds. They only are happy who trust in the Lord, for in the day of his displeasure, he destroys the wisdom of the prudent, and mars the courage of the mighty, that all his enemies may receive deserved punishment; and his friends may be rescued from oppression, and rejoice with thankful praises in his salvation.

V. 10—21. God will surely confound those who oppress their brethren, of the same nature with themselves; and those especially who hate such as the Lord loves, and afflict them because they belong to him. They who rejoice in the calamities which others inflict, will be numbered among the oppressors; and all that would escape their doom, must

listines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin shall possess Gilead.

20 And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south.

21 And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord’s.

1 Chr. 5:26. Jer. 49:1. Am. 1:13. Mic. 7:14. c Jer. 3:18. 33:26. Ez. 34:12, 13. Hos. 1:10, 11. Am. 9:14, 15. Zech. 10:6—10. d 1 Kings 17:13, 10. Luke 4:26. Sorepta. † Or, shall possess that which is in Sepharad, they shall possess. e Jer. 13:19. 32:44. 33:13. f Judg. 2:16. 3:9. 2 Kings 13:5. Is. 19:20. Dan. 12:3. Joel 2:32. Mic. 5:4—9. Zech. 9:11—17. 10:5—12. † Tim. 4:16. Jam. 5:20. g Ps. 149:5—9. Dan. 7:27. Luke 22:30. 1 Cor. 6:2, 3. Rev. 19:11—13. 20:4. h Ps. 2:6—9. 22:28. 102:15. Is. 9:8, 7. Dan. 2:35, 44. 7:14, 27. Zech. 14:9. Matt. 6:10, 13. Luke 1:32, 33. Rev. 11:15. 19:9.

take care not to sanction their cruelties by their presence or approbation in any way. It is criminal to behold, with the least degree of satisfaction, or even without deep concern and compassion, the distresses of our neighbours; and far more heinously wicked to insult over them under their calamities. If we cannot enter the doors of the oppressed and afflicted, to sympathize with them, and to sooth or relieve their sorrows; we had better keep at a distance, lest we should increase their distress, or appear to take pleasure in their misery. How base then must they be, who seize on such opportunities to lay hands on the property of their neighbours, or to wreak their revenge or satiate their cruelty, by giving assistance to the principal actors in these bloody tragedies!—But let both the sorrowful believer and the insolent oppressor know, that “the day of the Lord is near upon all the heathen;” that the injuries, which the persecuted have endured, will be recompensed upon their persecutors, who will drink of that cup, which they have been employed as willing instruments in putting into the hands of others; and that the troubles of the righteous will soon be over, but those of the wicked will be eternal and complete. (Note, 2 Thes. 1:5—10.) Happy then is the inhabitant of Zion, even in the most afflicted times! there alone is deliverance from the wrath to come and from every evil; there holiness is communicated and resides; and while the Lord purifies his redeemed “from all their iniquities, to be unto himself a peculiar people, zealous of good works;” he both marks them out as his own, and prepares them to possess their purchased inheritance. His people will also be victorious, and as a flame to consume their enemies: and they shall “inherit all things,” whilst others shall lose even what they seemed to have.—Blessed be God, for the divine Saviour and Judge on mount Zion, and for those whom he sends forth as his ministers to bring sinners to partake of his salvation! May all employed in this work be faithful and successful! so that their word may be “a savour of life unto life” to large numbers, and a “savour of death unto death” to all that reject it, as judging and condemning obstinate unbelievers; and in both respects “a sweet savour” to the Lord whose is “the kingdom, and the power, and the glory, for ever, Amen.” (Notes, Matt. 6:13. 2 Cor. 2:14—17.)

THE BOOK OF JONAH.

JONAH was no doubt more ancient than any of those prophets, whose writings are preserved in this part of the sacred Scriptures.—He predicted the successes of Jeroboam, the son of Joash; (2 Kings 14:25.) and it is probable that the prophecy was delivered a considerable time before its accomplishment. Some think, that Jonah executed his prophetic office, as early as the latter part of Jehu’s reign: but it is not agreed, whether the events recorded in this book, occurred at his entrance on that office, or at a later period.—Nothing more is known of him, except that he was of Gath-hepher, a town in the tribe of Zebulun; (Josh. 19:13. Githa-hepher;) which was situated in Galilee: (John 7:52.) and the traditions extant concerning him, are unworthy of the least notice.—The book before us is rather a narrative than a prophecy. Several of the events recorded in it are of a very extraordinary nature; which has induced some to explain it as an allegory, and emboldened others profanely to ridicule it. But it should be remembered, that our Lord himself has repeatedly attested the truth of the narrative; and shown, that the most wonderful event in it was intended as a type or emblem of his own death, burial, and resurrection on the third day. (Matt. 12:40—42. 16:4. Luke 11:32.) The knowledge of “the power of God,” as recorded in the Scriptures, and as displayed in his works of creation and providence, will fully satisfy the humble mind respecting the miracles here recorded: and a deep knowledge of our own hearts will greatly abate our astonishment at the extraordinary conduct of the prophet himself.—The fame of Jonah’s deliverance appears to have spread among the heathen nations: and the Greeks who were accustomed to adorn the memory of their heroes, by every remarkable event and embellishment which they could appropriate, afterwards added to the fictitious adventures of Hercules, that of having continued three days without injury in the belly of a dog, sent against him by Neptune. The fable of Arion and the Dolphin, of which the date is fixed at a time nearly coeval with the period of Jonah, is possibly a misrepresentation of particulars recorded in this sacred book. Gray’s Key. Jonah lived almost as early as the most ancient Greek poets.—His impartiality in recording his own sins is worthy of being noted: for this conduct is peculiar to the sacred writers.

CHAPTER I.

God commands Jonah to go and prophesy against Nineveh. 1, 2. Fleeing from the service, he attempts to sail to Tarshish; but is overtaken by a tempest, and discovered by lot, 3-10. The mariners reluctantly cast him into the sea; the storm abates, and they sacrifice to JEHOVAH, 11-16. Jonah is swallowed by a great fish; and continues in its belly three days, 17.

NOW the word of the LORD came unto *Jonah the son of Amittai, saying,

2 Arise, go to *Nineveh, that great city, and cry against it; *for their wickedness is come up before me.

3 But Jonah rose up *to flee unto Tarshish from the presence of the LORD, and went down to *Joppa; and he found a ship going to *Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

4 ¶ But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.

6 So the shipmaster came to him, and said unto him, *What meanest thou, O sleeper? Parise,

a 2 Kings 14:25. Matt. 12:39. 16:4. Luke 11:29,30,32. *Jonas.* b 3:2,3. 4:11. Gen. 10:1,12. 2 Kings 19:35. Nah. 1:1. 2:3. Zeph. 2:13-15. c 2:4. Is. 58:1. Jer. 1:7-10. 7:1. 3:5-9. Mic. 3:8. Matt. 10:13. d Gen. 18:20. 22:1. 24:6. Jam. 5:4. Rev. 18:5. e 4:2. Ex. 4:13,14. 1 Kings 19:3,9. Jer. 20:7-9. Ez. 3:14. Luke 9:8,2. Acts 15:33. 26:19. 1 Cor. 9:16. f Gen. 3:8. 4:16. Job. 1:12-27. Ps. 139:7-12. 2 Tim. 1:9. g Josh. 14:15. 2 Chr. 2:16. Acts 9:36. h Is. 2:1. 23:1. 66:9. Ez. 27:12. i Job 10:13,19. 11:21. 15:10. Num. 11:31. Ps. 78:24-26. 135:7. Am. 4:13. Matt. 9:24-27. Acts 27:13-20. * Heb. cast forth. † Heb. thought to be broken. ‡ 6:14,16. 1 Kings 18:26. Is. 41:17-20. 45:20. Jer. 2:28. Hos. 7:14. 1 Job 24. Acts 27:18,38. Phil. 3:7,8. 1 Sam. 24:3. n Judg. 16:19. Matt. 23:5. 26:40,41,43,45. Luke 22:45,46. o Is. 3:15. Ez. 19:2. Acts 21:13. Rom. 13:11. Eph. 5:14. p Ps. 78:34. 107:6,12,13,18-20, 28,29. Jer. 2:27,28. Mark 4:37-41. q 3:9. 2 Sam. 12:22. Acts 4:16. Joel 2:14.

NOTES.—CHAP. I. V. 1. Some think that Jonah had before this, for some time, exercised his prophetic office in Israel; others, that he was at this time first called to it. But nothing beyond conjecture can be adduced on the subject. (*Marg. Ref.*)

V. 2, 3. Nineveh, the capital of the Assyrian empire, was one of the largest cities of which we read; being thirty miles in circumference, if historians may be credited. (*Marg. Ref. b. Note, 3:1-4. 4:9-11. Preface to Nahum.*) Other prophets foretold the destruction of heathen cities for their crimes: but Jonah was ordered to go to Nineveh, that he might, on the spot, denounce the judgments of God against it.—Some think that he declined this service, because he was jealous for the honour of Israel, and was not willing that the Gentiles should partake of the benefits of prophecy; and indeed he afterwards intimates his fear, that God would mercifully spare Nineveh, and that he should be despised and punished as a false prophet. (*Note, 4:1-4.*) But, when we consider the perils and hardships to which this journey and message were likely to expose him; when we imagine to ourselves the probable reception of a despised prophet of Israel in this proud idolatrous city, come avowedly to predict its speedy destruction; and that this might draw upon him the resentment both of the rulers and the multitude: when we reflect how such a message would be received in the streets of London at this day; we shall not wonder that he was extremely reluctant to undertake the service. Strong faith, and a habit of unreserved obedience, were necessary to overcome the reluctance which Jonah must have felt: and perhaps he was a young man, and not as yet inured to perilous employments.—He seems to have supposed that the Spirit of prophecy would not rest on him if he left the land of Israel to go some other way than to Nineveh; he desired to be freed from those prophetic impulses with which he had not courage and faith to comply; and he therefore purposed "to flee unto Tarshish from the presence of the LORD." (*Marg. Ref. e, f. Notes, Gen. 38. Ps. 139:1-12.*) Accordingly he went to Joppa, a seaport town computed to be about forty miles from Gath-hepher, and in the opposite direction from Nineveh. (*Marg. Ref. g.*) There he met with a vessel about to sail to Tarshish, and, paying the fare, went aboard; as if he thought that now he should be removed to a distance from the immediate presence of God, and as not expecting to be pursued by a more imminent danger, than any of those from which he fled.

Tarshish. (3.) *Marg. Ref. h. Notes, 1 Kings 10:22. Is. 2:10-18, v. 16.*—Bochart says, that there were two places of this name; one, Tartessus in Spain... near the pillars of Hercules; the other in the Indian Ocean, near Ophir... which island is thought to be the modern Ceylon. To this latter men sailed from Ezion-geber on the Red Sea. *Bp. Newcombe.*—Some versions, however, and expositors, suppose Tarsus in Cilicia to be here meant.

V. 4-6. During the time which was occupied in this rebellious project, Jonah seems to have received no more impulses of the prophetic Spirit; and to have been left to great

call upon thy God, if so be that God will think upon us, that we perish not. [*Practical Observations.*]

7 And they said 'every one to his fellow, Come *and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.

8 Then said they unto him, *Tell us, we pray thee, for whose cause this evil is upon us; *What is thine occupation? and whence comest thou? what is thy country? and of what people art thou?

9 And he said unto them, *I am a Hebrew; *and I fear the LORD, the God of heaven, which hath made the sea and the dry land.

10 Then were the men exceedingly afraid, and said unto him, *Why hast thou done this? for the men knew that he fled from the presence of the LORD, because he had told them.

11 ¶ Then said they unto him, *What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous.

12 And he said unto them, *Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you.

13 Nevertheless the men rowed hard to bring

Am. 5:15. r Judg. 7:13,14. Is. 41:6,7. s Josh. 7:14-18. Judg. 20:9,10. 1 Sam. 10:20,21. 14:4,12. Ezech. 3:7. Ps. 22:18. Prov. 16:33. Matt. 27:35. Acts 1:23-26. 13:19. 1 Josh. 7:10-13. 22:16-20. 1 Sam. 14:38,39. Job 10:2. u Num. 32:23. Josh. 7:18. 1 Cor. 4:5. x Josh. 7:19. 1 Sam. 14:43. Jam. 5:16. y Gen. 47:3. 1 Sam. 30:15. z Gen. 14:13. 39:14. Phil. 3:5. a 2 Kings 17:25,28,32-35. Job 1:9. Hos. 3:5. Acts 27:23. Rev. 15:4. b Ezra 1:2. 5:11. 7:12,13. Neh. 1:4. 2:4. Ps. 135:28. Dan. 2:18,19,44. Rev. 11:13. 16:11. c Neh. 9:6. d Ps. 95:5-8. 146:5,6. Acts 14:15. 17:23-25. d John 19:8. † Heb. afraid, with great fear. Dan. 5:6-9. e 2 Sam. 7:25. 2 Sam. 24:3. f 3. Job 27:22. g 1 Sam. 6:2,3. 2 Sam. 21:1-6. 21:11-13. Mic. 6:7,7. g Heb. silent from us. † Or, great noise and more tempestuous. Heb. sent and sea. h Ps. 124:17. John 11:50. i Josh. 7:20,21. 1 Chr. 21:17. Ez. 9:18. Acts 27:21. s Heb. digged.

insensibility of conscience. "But the LORD sent out a great wind into the sea; so that there was a mighty tempest." This was commissioned to arrest the ship, and it was in the utmost danger of being wrecked. (*Marg. and Marg. Ref. i. Notes, Ps. 107:23-30. 135:7. 148:7-12, v. 8.*) It seems that the tempest was of an extraordinary nature. The affrighted mariners, therefore, having some sense of a superior power but no right knowledge of the true God, and being of different countries, cried every one to the idol he had been used to worship, for deliverance from death: at the same time they cast overboard their merchandise, or tackling, to lighten the ship and preserve it from sinking. (*Marg. Ref. k, l. Notes, Acts 27:18,19,33-38, v. 38. Phil. 3:1-7, v. 7.*) Yet, during all this confusion and hurry, Jonah lay asleep below deck, and heard nothing of what was doing! having perhaps had little sleep for some time, through fatigue and uneasiness. This caused the shipmaster to address him as a very stupid and indolent person; to reprove him for sleeping when all their lives were in such imminent peril; and to excite him to arise, and call upon the God whom he had been used to worship, if so be he might be induced to regard, compassionate, and deliver them.—Thus he who, as the messenger of JEHOVAH, ought to have been reproving the Ninevites, received a just and severe rebuke from an idolatrous mariner! (*Marg. Ref. m-q. Notes, 3:5-9, v. 9. Joel 2:12-14. Am. 5:14, 15.*)

V. 7. The extraordinary nature of this tempest, and the general notions of a superior power, and of right and wrong, which these men entertained, induced them to conclude, that some atrocious criminal sailed with them, for whose cause this evil had befallen them. (*Note, Acts 28:3-6.*) According therefore to the custom both among the Gentiles, and also among the worshippers of JEHOVAH, they agreed to decide, by casting lots, who the criminal was. This was an appeal to the heart-searching God and his providence; and he was pleased to determine the matter for them, by causing the lot to fall upon Jonah. (*Marg. Ref. Notes, Lev. 16:8-10. Num. 32:23. Josh. 7:13-18. 1 Sam. 10:17-22. 14:36-44. Prov. 16:33. 18:18. Acts 1:23-26.*)—This was an usual method of referring things to the appointment or discovery of Providence. *Louth.*

V. 8-10. When Jonah had been thus singled out as the culprit, whom divine vengeance pursued, the mariners did not proceed against him with violence, as might have been expected, considering their loss and extreme danger; but, perceiving perhaps something grave and serious in his demeanour, they calmly entreated him to inform them, whether he were not conscious of some great crime, for which this calamity was come upon them; and whether he could deny that it was on his account. They desired also to know, what his employment was, whether lawful or not; whether he were not now upon some criminal project, or fleeing from justice. And in short, who he was, and of what country. (*Marg. Ref. x, y. Note, Josh. 7:19.*) Accordingly he, without reserve, informed them of his people and religion, as a worshipper of "JEHOVAH the God of heaven," the Creator both of the sea

it to the land; ¹but they could not: for the sea wrought, and was tempestuous against them.

14 Wherefore ¹they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: ²for thou, O LORD, hast done as it pleased thee.

15 So ¹they took up Jonah, and cast him forth

¹ Job 34:29. Prov. 21:30. 1 S. 16. Ps. 107:28. Is. 28:16. In Gen. 9:6. Dent. 21:17. Acts 23:4. In Ps. 11:5. 135:6. Dan. 4:34, 35. Mt. 11:23. Eph. 1:9, 11. 6. Josh. 7:24-25. 2 Sam. 21:8, 9. 1 P. 5:9. 3 J. 4. 107:29. Matt. 8:25. Luke 9:24. ² Heb. *stood*. q 10. Dan. 1:37-17. 6, 2. Mark 4:31. Acts 5:11. 1 Heb.

and the dry land; and ingenuously confessed his heinous sin. (*Marg. Ref. z-c.*) This exceedingly alarmed them; either as it showed them the power of that God, who was contending with them, and whom they knew not how to appease; or because they were in doubt how to behave towards his prophet, perceiving extreme danger whether they kept him in the ship, or cast him overboard. They, however, remonstrated with Jonah for rebelling against the command, and attempting to "flee from the presence" of the great Creator; and for involving them as well as himself, in such imminent danger. (*Marg. and Marg. Ref. d-f. Notes, 11-16, v. 14. Josh. 7:25, 26, v. 25. John 19:8-12, v. 8.*)

V. 11-10. The mariners, perceiving that the tempest continued to increase more and more, and not knowing how to act, inquired of Jonah himself, as JEHOWAH's prophet, what they ought to do in this emergency. And he, convinced of his sin and folly, submitting to the justice of God, and expecting death for his crime, and perhaps receiving some intimation of the divine will, counselled them to cast him into the sea; and thus the tempest would cease, for he knew that it was raised on his account. (*Marg. and Marg. Ref. h, i. Notes, Josh. 7:20, 21. 2 Sam. 24:17.*) He would not, however, cast himself overboard; for that would have been an act of suicide. But the men, probably affected by the candid confession and the disinterested submissive conduct of Jonah, and fearing to lay hands on the servant of JEHOWAH, used every effort to get into port or near the land; that, putting him on shore, they might preserve his life and their own also. When they found their endeavours to be in vain, (as "the sea grew still more and more tempestuous," they prayed, not every one to his god as before, but to JEHOWAH, entreating him, that they might not perish for taking away Jonah's life, nor be deemed guilty of murdering the innocent; as his sovereign appointment had laid them under the necessity of doing this for their own preservation. (*Marg. and Marg. Ref. l-n.*) After this appeal, they cast Jonah overboard; and, as the storm immediately ceased, they were so impressed with what they had seen and heard, that they exceedingly feared the power and revered the authority of JEHOWAH, and worshipped his name; and either at that time, or as soon as they could, they offered to him sacrifices of thanksgiving for their deliverance, and made vows of becoming his servants and worshippers.—We may conclude, that some of them at least were savingly converted, by means of these extraordinary transactions.—"Disclaiming all their idol-gods, they offered a sacrifice to the only true God, and made vows to him, (which they would certainly perform upon their return,) to worship him at Jerusalem." *Bp. Hall. (Marg. and Marg. Ref. p-r.)*

V. 17. As it was the will of God sharply to chastise Jonah, but not to cut him off; he had prepared a great fish near the ship, to receive him into its stomach. Christ has called it a *whale*, and repeatedly authenticated the whole narration; and probably some of that species have throats wide enough to swallow a man, though others may not. (*Marg. Ref. t.*) The whole affair was miraculous: the preservation of Jonah, from suffocation in the belly of the whale, could only be effected by a continued exertion of almighty power; and the most daring infidel will scarcely venture to say, that God could not prepare so great a fish for this purpose, and effect Jonah's deliverance in such a manner. In this situation Jonah remained for three days and three nights; at least (according to the Hebrew phraseology) one whole day and night and a part of two others. In this he was a type of Christ, as dead and buried, and rising again on the third day. "The precise time was thus determined, to prefigure the period of our Lord's continuance in the grave." *Bp. Newcombe. (Note, Matt. 12:38-40.)*

PRACTICAL OBSERVATIONS.

V. 1-6. They, who serve God in the work of the ministry, must prepare for implicit and unreserved obedience amidst manifold hardships and dangers; and should arm themselves with faith and patience, and a spirit of self-denial. They must arise and go to every place, whither Providence calls them; and not spare to reprove the sins of the great or of the many, or to denounce against them the judgments of that God, before whom their crimes have been committed.—Unbelief and the fear of man start a thousand objections to such services: and even pious men are capable of most absurd notions and extravagant actions, when desirous of escaping the cross, or declining obedience in perilous circumstances: nay, like Adam, they may be tempted to hide themselves from the presence of the Lord, by flight, or by vainly attempting to conceal themselves "among the trees

into the sea: ¹and the sea ²ceased from her raging.

16 Then the men feared the LORD exceedingly, and ¹tendered ²a sacrifice unto the LORD, and ³made vows.

17 Now ¹the LORD had prepared a great fish to swallow up Jonah. And Jonah was ²in the belly of the fish three days and three nights.

¹ sacrificed a sacrifice unto the LORD and vowed vows. r Gen. 8:20. Judg. 13:16. 2 Kings 5:17. Ps. 107:22. Is. 60:5-7. s Gen. 28:20. Ps. 50:14. 66:13-16; 116:14. Ec. 5:4. t 4 G. Gen. 1:21. Ps. 104:25, 26. Hab. 3:2. u Matt. 12:40. 16: 4. Luke 11:30. ² Heb. *bowels*.

of the garden!" Thus awakened sinners have sometimes removed from the preachers or companions, who have disquieted them, in hopes of being again easy in their beloved sinful course of life: and thus even pious ministers, when greatly opposed or discouraged, are apt to seek impatiently for removal to some other place, and to think they could do better any where, or in any situation, than in that assigned them by their Lord and Master. But there is in all possible cases more danger from disobeying than obeying God: he can arrest his fugitives by storms from without or from within: and nothing but shame and distress can come on those, who flee from their proper place and work.—Sin and temptation may render even a believer, for a time, more insensible than the most ignorant heathen! in imminent danger, when natural conscience extorts from the latter a cry of distress to an imaginary or "unknown God," and induces them to part with their possessions in hopes of saving their lives; the former may remain secure and asleep, without any sense of guilt or fear of wrath. But the Lord rebukes and chastens those whom he loves; and the very persons, whom he sometimes employs for this purpose, serve to cover his offending servants with shame, and to fill them with anguish.—Surely the people of the world in general may be thus addressed: "Shall men part with all their substance to save their lives; and will they not renounce worldly interests and pleasures, to save their souls? What do men mean by sleeping on in sin, when the word of God, and the convictions of their consciences, warn them, to arise, and call upon the LORD, if they would escape everlasting misery?—And do we not all need such reproofs on some occasions? What do we mean, amidst all our fears, temptations, difficulties, and perils, and those of the church or the community, to be so supine and heartless? Should we not admonish and excite each other to awake, and arise, and call upon our God; 'if so be he will think upon and deliver us, that we perish not?'"

V. 7-17. In great distresses, it behoves us to inquire, on what account, and for whose cause, the evil is come upon us. And though it may not be deemed expedient to use the lot, amidst the abuse and profanation of it that prevail; yet we may appeal to the Lord in prayer; and by his word and Spirit, and in his Providence, he can readily show us the cause and remedy of all our troubles.—They who rebel against God, often cause or occasion great calamities to those with whom they associate: yet they should not be treated with harshness or virulence, and careful inquiry ought always to precede the punishment of culprits.—When the true believer has been betrayed into sin, and is evidently become the criminal cause of harm to others, and when he is brought to a proper sense of his misconduct, he will frankly confess his guilt, and speak honourably of God, though to his own shame and condemnation: and indeed it may justly cause the profligate and profane to tremble, when they consider with what marked severity the Lord often punishes the transgressions of his worshippers. In such circumstances they will condemn themselves, and submit patiently to any temporal punishment, if so be they may hope to be "delivered from the wrath to come;" nay, they will rather choose chastisement in their own persons, than to become the occasion of ruin to others. (1 Chr. 21:17.) Such behaviour will sometimes win upon the ungodly, when they cannot but see their criminality, and are suffering in consequence of it; and it is proper to do all we can to save the lives, even of those who have greatly offended; for the natural conscience has a horror at the thoughts of wilful murder.—When necessity constrains men to take away life, it should be done with extreme reluctance, and only in order to preservation from death, or for other important ends. And it ought not to be done, if it can be avoided by any tolerable loss or hardship; for the persons concerned should be able humbly to appeal to God, that they could not avoid the painful expedient, and be confident that "innocent blood will not be laid to their charge."—When the cause of evil is removed, the effect will commonly cease; and the renunciation of sinful pleasures or interests, makes way for a sweet sense of the pardoning love of God.—His servants will scarcely ever be entirely useless; he often takes occasion, even from our sins and follies, to promote the glory of his name and the salvation of souls: and if men's lives be endangered and their property diminished, through their acquaintance with his worshippers; yet if their discourse or example bring any to fear, trust, worship, and obey God, their gain will be great.—Surely the conduct of these heathen mariners will rise up in judgment against great numbers of those called Christians, who neither offer prayers in their distresses, nor sacrifices of thanksgiving for their

CHAPTER II.

Jonah's prayer in the fish's belly, and his thanksgiving and vows, 1-9. His marvellous deliverance, 10.

THEN Jonah ¹prayed unto the Lord his God ²'bout of the fish's belly,

2 And said, ³I cried ⁴by reason of mine affliction unto the Lord, and he heard me; ⁵'out of the belly of ⁶'hell cried I, ⁷'and thou heardest my voice.

3 For ⁸'thou hadst cast me into the deep, in the ⁹'midst of the seas; and the floods compassed me about: ¹⁰'all thy billows and thy waves passed over me.

4 Then ¹¹I said, I am cast ¹²'out of thy sight; yet I will look again ¹³'toward thy holy temple.

5 The ¹⁴'waters compassed me about, ¹⁵even to

the soul: the depth closed me round about, the weeds were wrapped about my head.

6 I went down to the ¹⁶'bottoms of the ¹⁷'mountains; the earth with her bars ¹⁸was about me: for ever: ¹⁹'yet hast thou brought up my life from ²⁰'corruption, O Lord my God.

7 When ²¹'my soul fainted within me ²²I remembered the Lord: and ²³'my prayer came in unto thee, into thy ²⁴'holy temple.

8 They that ²⁵'observe lying vanities, forsake their own mercy.

9 But ²⁶I will sacrifice unto thee with the voice of thanksgiving; ²⁷I will pay that I have vowed. ²⁸'Salvation ²⁹is of the Lord.

10 ³⁰'And the Lord ³¹'spake unto the fish, and it vomited out Jonah upon the dry land.

a 2 Chr. 33:11-13. Ps. 50:15, 91:15, Is. 26:16. Hos. 5:15, 6:1-3. Jam. 5:13. b Job 13:15. Ps. 130:1, 2. Lam. 3:53-55. Acts 16:24, 25. c Gen. 32:7, 12-24. d 1 Sam. 30:6. Ps. 4:1, 18:4-6, 22:34, 94:6, 120:1, 142:1-3. Luke 22:41. Heb. 5:7. 'Or, out of mine affliction. 1 Sam. 1:16. d Ps. 18:5-6, 86:13, 88:1-7, 116:3. 'Or, the grave. Ps. 16:10. Matt. 12:40. Acts 2:27. e Ps. 65:2, 71:12-16. Ps. 69:1, 2, 14:15. Lam. 3:54. f Heb. heart. g Ps. 42:7. h Ps. 31:22, 73:1-7. Is. 38:10-14, 17, 49:14. Jer. 37:11. 1 Kings 9:7, Jer. 7:15, 15:1. i 1 Kings 9:38, 42:8. 2 Chr. 6:38. Ps. 37. Dan. 4:10. 1 Ps. 40:2, 69:1, 2. Lam. 3:54. j Heb. cuttings off. m Deut. 32:22. Ps. 65:8, 104:6, 8, Is. 40:12. Hab.

most signal deliverances.—The Lord will humble, but he will not destroy, his offending servants: and he can preserve or punish, in numberless ways of which we have no conception.—But let us not overlook him, who gave himself up to death, to rescue us from the wrath of God: the storm that he suffered to appease, was wholly of our raising; and he died, was buried, and on the third day rose again, to sanctify death and the grave to his people, and to be the First-fruits of their resurrection to everlasting life and glory.

NOTES.—CHAP. II. V. 1, 2. Jonah was brought into such a situation, as no other man ever was in before or since: yet his life was not only preserved, but he was enabled to exercise his reason, and to collect his thoughts for prayer! He was reduced to this condition of extreme misery and peril, by the righteous judgment of God; he could not possibly be delivered except by miracle; he must be oppressed with guilt and terror: yet he still hoped in the mercy of God, and ventured to call upon him. (Marg. and Marg. Ref. a-c. Notes, 2 Chr. 33:11-13. Ps. 130:1, 2. Lam. 2:52-57.) His close confinement, his heavy load of guilt, and the state of his mind, rendered his situation "as the belly of hell," or the state of the dead, where there is no hope, and whence there is no escape: yet even then he cried unto the Lord, and was heard and delivered. (Marg. Ref. d, e. Notes, 2 Sam. 22:5-16. Ps. 40:1-5, 86:12, 13, 88:1-7, 116:3, 4. Heb. 5:7-10, v. 7.)—Then Jonah spent that time in his earnest prayers to God, and in his humble and hearty confessions of his sin: . . . and after, when he was by the power of God delivered, . . . he penned this song of thanksgiving for so wonderful a mercy. Bp. Hall.—"Those devout thoughts, which he had at that time, he afterwards digested into the following prayer; and added a thanksgiving for his deliverance at the end of it. So several of David's Psalms were probably composed after his trouble was over: but in a manner suitable to the thoughts he had at the time of his affliction, and with a grateful sense of God's mercies for his deliverance out of it. (Ps. 54:120.) Louth. (Notes, Ps. 142: title. Is. 38:9-13, v. 9.)—¹Being now swallowed up of death, and seeing no remedy to escape; his faith burst out unto the Lord; knowing that from the very hell he was able to deliver him."

V. 3, 4. The Lord had not only permitted and directed, but he had even constrained the mariners to cast Jonah into the sea: so that he recognized the hand of God, and submitted to his justice in that dispensation. (Notes, 1:1-16. 2 Sam. 16:5-14, vv. 10-12. Ps. 39:10, 51:14.) He was compassed about with floods of waters in the great deep: whilst all the waves and billows passed over him. (Marg. and Marg. Ref. f, g. Notes, Ps. 42:6-8, v. 7. 69:14, 15.) He had attempted to flee from the presence of the Lord; and now he feared that he "was cast out of his sight." (Marg. Ref. h, i.) Yet he would not quite despair; but would still look to God for help, with a believing regard to his "holy temple," the sacrifices there offered, and the mercy-seat from which he communed with his people: he would still pray for forgiveness, and hope to be permitted again to go up to the temple; or at least to be admitted into the sanctuary above, if he died in his present situation. (Marg. Ref. k. Notes, 1 Kings 8:28-30. Dan. 6:10, 11.)

V. 5-7. When Jonah was cast into the sea, the waters surrounded him, "even to the soul," or life, or so as to reduce him to the condition of a dying man; the seaweeds were wrapped about his head, either before the fish swallowed him, or being sucked in with the water into his stomach. And thus he was carried to the bottom of the sea, and to the deep-rooted bases of those mountains that formed the shore; and he seemed as effectually precluded from all hope of deliverance, as if he had been buried in the centre of the earth, and her perpetual rocks and hills had been the barriers of his tomb. Yet from this pit of corruption the Lord brought him forth alive, and at that time he "saw not corruption," as without a miracle he must have done!—Thus

the Lord Jesus having endured the wrath of the Father due to our sins, was laid in a new sepulchre hewn out of a rock, closed with a large stone, sealed and guarded by Roman soldiers: yet from that pit of corruption, he was brought forth alive by the power of God, without having seen corruption. (Marg. Ref. l-o. Notes, Ps. 16:8-11. 2:2-3. Is. 38:17-20, v. 17. Lam. 3:52-57, v. 54. Acts 11:65-32.)—When Jonah's heart fainted through terror and distress, he remembered the Lord, and his power, mercy, and truth; his prayer was heard in heaven and accepted; and thus he was delivered. (Marg. Ref. p-s. Notes, 1 Sam. 30:6. Ps. 27:13, 77:5-12. Lam. 3:21-23. 2 Cor. 1:8-11.)

V. 8, 9. Jonah had been severely corrected: yet he was fully sensible how much better it was to worship God, than to regard the idols of the heathen; or any of the superstitions which prevailed in Israel. These were all deceitful vanities; in forsaking God and his instituted worship to observe them, men forsook their own mercies and privileges: and they were equally deluded, who sought safety and peace by disobeying God, as Jonah had done. He was now convinced of his guilt and folly: and was determined, if he should be delivered, that he would present his sacrifice of praise, with thankful acknowledgment of God's mercies, and pay the vows that he had made in his distress: for salvation, temporal, spiritual, and eternal, was from the Lord, and the glory of it should be ascribed to him alone. (Marg. Ref. Notes, Gen. 35:1. 1 Chr. 10:13, 14. Ps. 31:6, 56:12, 13, 66:13, 14, 107:31, 32, 116:17-19, 118:17, 18. Rev. 7:9-12.)—This may be considered as his language after his deliverance; and some think that he vowed, when in the fish's belly, that, in case he were spared, he would readily go to Nineveh according as he had been commanded.

V. 10. God so overruled this monster of the deep, that it was led to get near the shore, and disgorge its prey alive upon the dry land; probably not far from the place where Jonah had embarked.—Thus death and the grave were commanded to restore the body of the crucified Redeemer. (Marg. Ref.)

PRACTICAL OBSERVATIONS.

We cannot be in any place or circumstances, in which we are excluded from the mercy-seat of God: and sharp afflictions are often sent to excite those to earnest cries for mercy, who were negligent in prosperity, and under the rebukes of his word.—Even believers may be reduced by sin, temptation, affliction, terror, and a sense of divine wrath, to a situation which bears some resemblance to "the depths of hell;" but their discouragements will differ from despair, in that they will never totally cease to seek help from God; and faith and hope will still struggle against the gloomy suggestions of unbelief.—The hand of God should be acknowledged in all our troubles: a proper estimate should be formed of the greatness of our difficulties, and the urgency of our distresses; in order that our faith may be fixed more simply upon the almighty power of the Lord for deliverance, and that afterwards we may be duly sensible of our obligations: and we should endeavour to attain to a proper sense of the greatness of our guilt, that we may more value his rich mercy and free salvation.—When we have been rescued from pressing difficulties, we should call to remembrance our fears and sorrows, and the weakness and wavering of our faith and hope: that we may be the more affected with the loving-kindness of the Lord, in hearing our supplications; and that we may "offer the sacrifices of thanksgiving, and pay our vows," with greater alacrity and zeal.—Our case can never be desperate, while we are out of hell: but as far as a believer is overcome by temptation, to copy those "that observe lying vanities," he "forsakes his own mercy," and changes the consolations which he would enjoy, for distress and dismay. It is our happiness, that we may worship and hope in God, who is able and willing to save all that call upon him, from sin and its eternal consequences; and from its temporal painful

CHAPTER III.

Jonah, at God's renewed command, goes to Nineveh, and denounces its destruction, 1-4. The Ninevites excited by the king, believe, fast, pray, reform, and trust in God's mercy, 5-9. The Lord repents him of the evil, 10.

AND the word of the LORD came unto Jonah the second time, saying,

2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey.

4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5 ¶ So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

a 1:1, John 21:15-17. b 3:1, 2. Zeph. 2:13-15. c Jer. 1:17, 15:19-21. Ez. 2:7. 3:17. Matt. 3:8. John 5:14. d Gen. 22:3. Matt. 21:28, 29. 2 Tim. 4:11. * Heb. a city great of God. Gen. 30:8. Ps. 36:6. 80:10. marg. n. e 10. 2 Kings 20:1, 6. Jer. 18:7, 8. f Ex. 9:18-21. Matt. 12:41. Luke 11:32. Acts 27:26. Heb. 11:1, 7. g 2 Chr. 20:3. Ezra 9:21. Jer. 36:9. Joel 1:14. 2:12-17. h Jer. 31:34. 42:1, 8. Acts 8:10. i Jer. 13:18. k Ps. 2:10-12. Jam. 1:9-10. 4:6-10. l Esch. 4:1-4. Job 2:8. 42:6. Jer. 6:26. Lam. 3:29. Dan. 9:3. Mic. 1:10.

effects, as far as it is good for them: yea, "he is able to do exceeding abundantly, above all that we ask or think."—Amidst all our varying experiences, and the changing scenes of life, we should keep the eye of faith fixed upon our own suffering and dying, but now risen and ascended Redeemer. "All the waves and billows" of the wrath of the Father, due to our sins, went over him; "the floods of ungodly men" compassed him, the powers of darkness assailed him, death seemed to prevail against him, the grave was opened to receive his body, and his soul departed into the place of separate spirits: but he was again brought alive out of "the pit of corruption;" that through him the salvation of the Lord might be communicated to all believers. Let us then humbly confess our sins; consider his resurrection as the first-fruits of our own; and thankfully receive every temporal and spiritual deliverance, as the beginning and pledge of our eternal redemption.

NOTES.—CHAP. III. V. 1-4. It was proper that Jonah should have his commission renewed, before he resumed his office, after his late perverse disobedience; and that he should prove the sincerity of his repentance by performing that service, which before he had declined. He was therefore commanded to go and preach to Nineveh the preaching that God commanded him; and he promptly obeyed without regard to consequences.—Nineveh was so large a city, that it would take a man three days to walk round it, or to go into all the principal streets of it. When Jonah therefore came thither, and had entered into the city, he made one day's journey about it, proclaiming, as the herald of JONAH, that within forty days Nineveh would be overthrown, by an earthquake, or by some other awful and sudden judgment, such as had befallen Sodom. This respite and warning intimated, that there was a reserved condition of mercy, in case they repented; and probably the proclamation was attended with proofs of their most notorious sins. In this progress he met with no interruption; and it is probable that his first day's preaching produced such effects, as rendered it unnecessary for him to proceed any further. (*Marg. and Marg. Ref. Notes, 1, 2, 3.*) Diodorus Siculus informs us, that Nineveh was 480 furlongs in compass, which make sixty of our miles. . . . So that it was bigger than Babylon, which, according to his account, was but forty-eight. *Lowth.*

V. 5-9. Some think, that Pul was king of Nineveh at this time; but it is probable, that these events occurred before his days. (*Notes, 2 Kings 14:25, 15:19, 20.*)—There were no outward indications of the overthrow of Nineveh, and Jonah wrought no miracle in confirmation of his prediction: yet the Ninevites believed it to be the word of God, and that it would be verified; probably through a conviction excited in their minds of the greatness of their guilt, and from a recollection of the many wonderful judgments that Israel's God had inflicted on his enemies. Perhaps they had also heard of the wonderful things, which God had wrought in respect of Jonah. "The fame of the wonderful works God had wrought for the Jews was spread over the eastern parts of the world. This might make the Ninevites hearken to a man of that nation, that came to them as sent by God. And it is likely that he gave them an account of the miraculous circumstances which attended his own mission. But without question, a sense of their own guilt, and their deserving whatever punishment heaven could inflict, was a principal reason that moved them to have regard to his message. And by the men of Nineveh's repenting at the preaching of Jonas, God designed to upbraid the stubbornness of his own people, and shame them as it were, into repentance, for fear the men of Nineveh should rise up in judgment

6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes.

7 And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands.

9 ¶ Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

10 ¶ And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not.

Matt. 11:21. Luke 10:13. m 5. 2 Chr. 20:3. Ezra 9:21. † Heb. said. ‡ Heb. great men. n Joel 1:18. Rom. 8:20-22. o 1:6, 14. Ez. 130:1, 2. p Is. 1:16-19. 55:6, 7. Ez. 18:21-24, 27, 30-32. 33:11. Dan. 4:27. Matt. 3:8. Acts 3:19, 26, 30. i 1:6. 2 Sam. 12:22. Ps. 105:45. Joel 2:13, 14. Am. 5:15. Luke 15:18-20. r 1 Kings 21:29. Job 33:27, 28. Jer. 31:18-20. Luke 15:20. a 4:2. Jer. 18:18. Joel 2:13. Am. 7:3, 6.

against them." (*Matt. 12:41.*) *Lowth.*—They therefore dreaded the threatened vengeance, yet had some hope of escaping it; and without delay they used every means which they could devise, in order to appease the wrath of God. For when the preaching of Jonah was made known to the king, he was so alarmed, that he laid aside all his ensigns of royalty, put on "sackcloth and sat in ashes;" and, with the concurrence of his nobles and the approbation of his subjects, he ordered a fast to be proclaimed and observed with the greatest strictness. Not only were the people required to abstain wholly from food; but the very oxen and sheep were to be kept from all provender and water, that their mournful lowings and bleatings might add to the solemnity of the awful occasion. All the inhabitants likewise, from the least to the greatest, were commanded to wear sackcloth; nay, the very horses and mules which appeared in the streets were thus covered, instead of wearing their former gaudy trappings; while the inhabitants, as with one voice, united in the most earnest prayers to the God of Israel, to have mercy on them, and spare the city: at the same time they were required to repent, and forsake all their sins, but especially their violence, oppression, and injustice.—"Natural religion instructed them that their earnest prayers, without true amendment, would not avail them before God; nor would their repentance be thought sincere, unless they returned to the true owners, what they had gained by violence and injustice." *Lowth.*—The proclamation of approaching destruction had not been attended with any express call to repentance, or promises of mercy, yet they proceeded upon this general encouragement, from their apprehensions of the goodness of the Lord, that they could not tell but he might be induced to remit their punishment; or (speaking after the manner of men) to change his mind and repent of his purpose; his vehement anger being appeased by their submissions, humiliation, and supplications: at least this was the most probable way of escaping the impending destruction. In all this, something beyond natural conscience, even the special blessing of God on his own word, influencing them to believe it, and to act accordingly, must be acknowledged. (*Marg. and Marg. Ref. Notes, 2 Chr. 20:34. Ps. 2:10-12. Joel 1:14, 15. 2:12-14. Acts 11:18. 14:24-28. v. 27. Heb. 11:5, 6.*)

V. 10. We may conclude, that this fast was observed in a very strict and solemn manner, in all parts of Nineveh; that many fervent prayers were presented to the Lord, and his name greatly honoured and the idols disparaged; that a general reformation took place, and that many were converted to the true God, and his spiritual worship and service. These things the Lord observed and approved, especially their turning from their evil ways: and therefore "he repented of the evil, that he had said he would do to them." He did not execute his threatened vengeance; his warning having had its intended effect: for it was his secret purpose, to manifest his readiness to forgive, to glorify his mercy, to shame the impotence of Israel, and to give an earnest of the conversion of the Gentiles. (*Marg. Ref. Notes, Job 33:27-30. Jer. 18:7-10. 31:18-20. Matt. 12:41, 42. Luke 15:20-24.*)

PRACTICAL OBSERVATIONS.

The sincerity of our repentance must be evinced by obedience, in those particulars especially about which we have been most rebellious: and the Lord seals the forgiveness of his offending servants, by again employing them in his honourable work. But he will not soften or alter his messages, because of any man's reluctance to deliver them, or to hear them; or because of the numbers or the greatness of those whom they condemn.—The fear of the power and wrath of God, and the experience of his mercy, will raise us above

CHAPTER IV.

Jonah, displeased at the mercy of God to Nineveh, peevishly expostulates, and prays for death, 1-3. God gently reproves him, 4. He leaves the city; is shadowed by a gourd, which withers; he manifests great impatience and rebellion; but is shown, by his concern about the fests, the propriety of God's aid to Nineveh, 5-11.

BUT ^{it} displeased Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and said, pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, ^{and} repentest thee of the evil.

3 Therefore now, O LORD, take, I beseech thee, my life from me; ^{for it is better for me to die than to live.}

4 ¶ Then said the LORD, ^{Doest thou well to be angry?}

[Practical Observations]

5 So ^{Jonah} went out of the city, and sat on

a 4, 9. Matt. 20:15. Luke 7:39. 15:28. Acts 13:46. Jam. 4:5, 6. b 1 Kings 19:4. Jer. 20:7. c 1, 3. Luke 10:39. d Ex. 34:6, 7. Num. 14:18, 19. Ps. 78:38. 86:5, 15. 115:8. Hos. 11:8, 9. Joel 2:13, 14. Mic. 7:18. e 3:10. Ex. 32:14. Ps. 90:15. Jer. 18:8. Am. 7:3, 8. [Num. 11:15, 20, 3. 1 Kings 19:4. Job 3:20, 21. 6:8, 9. Jer. 20:14-18. Phil. 1:21-25. g Job 7:15, 16. Ec. 7:1. 1 Cor. 9:15. * Or, Art thou greatly angry? 9. h Num. 20:11, 12, 24. Ps. 106:32, 33. Mic. 6:3. Matt. 20:15. Jam. 1:19, 20. 1. 1 Kings 19:13, 15. 57:17. Jer. 20:9. k Gen. 19:27, 28. Jer. 7:15, 16. Luke 19:41-44. 1. 17. Ps. 103:10-14. 1. Or, palmerist. Heb.

the fear of men: and he can render the most timorous bold as lions, to proclaim his truths in the midst of his most powerful enemies.—We are often needlessly afraid of men in obeying God: for he gives his word a more favourable reception than we expected; and sometimes the heathen will be more attentive than his professed worshippers.—It is by faith, that sinners, when warned, are moved by fear, to inquire after deliverance from the wrath to come: (Note, Heb. 11:7.) a small degree of light may convince men, that fasting, humiliation before God, confession of sin, prayer, and turning away from known iniquity and impiety, are probable means of escaping wrath, and obtaining, though not of meriting mercy: and kings and nobles cannot do a more essential service to the people, than in leading them, by their authority and example, to these religious exercises. But no external mortifications or devotions can be of any use, if men do not turn from the evil of their ways.—If idolaters, without any express revelation of mercy, or instruction in the truths and will of God, at the call of an Israelitish prophet, upon a mere peradventure we may escape destruction, were thus earnest, fervent, prompt, self-denying, and humble in seeking mercy: how inexcusable will professed Christians be, who, notwithstanding all the warnings, instructions, invitations, and promises of Scripture, persist in unbelief, impenitence, self-indulgence, and procrastination! But, if God so readily pardoned the inhabitants of Nineveh, where it may be apprehended the greater part were only transiently impressed and partially reformed; how readily will he pardon the broken-hearted penitent, and the believing supplicant at his mercy-seat!—We may also here see the blessed effects of the resurrection of Christ, and the consequent preaching of his gospel, in the conversion and salvation of the Gentiles: and let us pray that this preaching, and these effects, may pervade the whole earth; and join our zealous, diligent, self-denying, and liberal endeavours, in aiding every scriptural attempt to accomplish this most desirable object.

NOTES.—CHAP. IV. V. 1-4. It might have been expected, that Jonah would be very humble and submissive, in consequence of his former misconduct, and the merciful dealings of God with him; and that the success of his mission, in the repentance and preservation of the Ninevites, would inspire him with lively joy and gratitude: but on the contrary we find, that he was greatly displeased, and very angry even with God himself, for showing mercy to Nineveh; though mercy alone had preserved his life, and saved his soul from hell!—In this rebellious frame, he ventured to expostulate with God, and to excuse, nay vindicate, his former disobedience!—When first commanded to prophesy against Nineveh, he was aware of the event. He supposed that God would mercifully spare the city, and that he should be stigmatized as a false prophet; being well acquainted with the abundant mercy and goodness of God towards his offending creatures. (Marg. Ref. b-d. Notes, 1, 2, 3. Ex. 34:5-7. Mic. 7:18-20, v. 18.) And now, seeing this had turned out as he expected, he besought God, to slay him and end his pain, for death was more desirable in his case than life: as if the Lord had done him an injury, in delivering him from the belly of the whale!—We may allow something in this case to the unfounded prejudices of the Israelites, who were too apt to despise the Gentiles, and to deem the mercy of God to them a deduction from their own privileges. Jonah might also consider Nineveh as a formidable enemy to his nation, and in that view wish for its destruction. Some think, he had a mistaken zeal for the honour of God, and thought that he would appear to have broken his word, in not executing the judgment which he had denounced.—But it is evident, that he was greatly influenced by a proud and rebellious

the east side of the city, and there made him a booth, and sat under it in the shadow, [†]till he might see what would become of the city

6 And the LORD God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. ^{So} Jonah ^{was} exceeding glad of the gourd.

7 But ^{God} prepared a worm when the morning rose the next day, and it smote the gourd that ^{it} withered.

8 And it came to pass when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live.

9 And God said to Jonah, ^{Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death.}

10 Then said the LORD, Thou hast ^{had}

Kikajon. m Esth. 5:9. Prov. 23:5. Is. 39:2. Am. 6:13. Luke 10:20. 1 Cor. 7:30. [Heb. rejoiced with great joy. n Job 1:21. Ps. 30:6, 7. 102:10. o Ps. 90:5, 6. Is. 40:6-8. Joel 1:12. p 6, 7. 1:4, 17. Ez. 19:12. Rev. 3:19. q Ps. 121:6. Cant. 1:6. Is. 49:10. Rev. 7:16. r 3. Lev. 10:3. 1 Sam. 3:18. 2 Sam. 15:25, 30. Job 2:10. Ps. 39:9. l Or, Art thou greatly angry? 4. s Gen. 4:5-14. Job 18:4. 40:4, 5. ¶ Or, am greatly angry. t Judg. 16:16. Job 6:2. Matt. 26:38. 2 Cor. 7:10. Rev. 9:6. ** Or, spared.

spirit; that he considered the Ninevites as unworthy of his regard; and that he did not desire their welfare, but merely came to denounce and witness their destruction. It is equally evident that he was not duly humbled for his own sins; and had an undue regard to his own reputation; fearing the disgrace of being thought a false prophet, and not daring to trust God to take care of his credit and safety. In this frame of mind, he overlooked the good done, and the glory of the divine goodness and mercy, as of little consequence. Yet the Lord reproved him with gentleness, and inquired whether he had cause to be thus discomposed, or did right in these peevish complaints and impatient wishes for death, when so great mercy had been shown him: to which he seems to have made no answer, but to have continued sullen and fretful. (Marg. and Marg. Ref. e-h. Note, 1 Kings 19:3, 4.)

V. 5-8. Doubtless Jonah might have been hospitably entertained at Nineveh, and allowed to live according to his own rules, had he been disposed to be friendly: and he might have been usefully employed, in confirming the inhabitants in their good purposes, and in instructing them in the truths and worship of God. But, though he had received an intimation, that the city would be spared, he seems not to have fully believed it: and he would neither venture himself in the city, nor have any fellowship with the inhabitants; as if he meant, notwithstanding their repentance, to "shake off the dust of his feet, for a testimony against them." He therefore left the city, and made a booth or tent to dwell in, till he should see the event. It pleased God, however, very graciously and miraculously, to prepare a large gourd, which, with rapid growth and luxuriant foliage, was speedily ready to afford him a refreshing shadow from the heat of the sun, from which it seems his tent could not defend him. This tended to appease his grief and calm his spirits; nay, he was "exceedingly glad" on account of this personal accommodation; whilst the repentance and preservation of a great city made him very angry and peevish! To check this disproportionate joy, and to make way for his further humiliation and instruction, the Lord prepared a worm and caused it to destroy the root of the gourd, so that the next day it withered: and, a sultry east wind increasing the burning heat of the morning-sun, Jonah was so oppressed, that he fainted, grew more impatient than ever, and wished again for death, as the most desirable deliverance from his misery.—The winds in the hot countries are oftentimes more suffocating than the heat of the sun, when they blow from the sandy deserts; and they make the sunbeams give a more intense heat. Louth.—Some think, that he left the city, before he had seen the tokens of repentance among the inhabitants; and others, that he waited till the forty days were almost expired, when, dreading some sudden destruction, he dared not stay any longer. It however, seems most probable, that he both witnessed the conduct of the Ninevites, and had some intimations of the Lord's gracious purposes, before he left the city; and that he retired from it immediately after. (Marg. and Marg. Ref.)

V. 9-11. The Lord was graciously pleased to renew his expostulations with Jonah, at this crisis, and to inquire whether the withering of the gourd was an adequate cause of his great anger and impatience: but he proudly and passionately justified himself, asserting that he "did well to be angry even unto death;" that is, to break his heart, and to die with grief and vexation. (Marg. and Marg. Ref. Notes, Gen. 4:6, 7, 13-15. Job 7:15, 16. 2 Cor. 7:9-11.) "I have just cause to be angry, even to that degree as to wish myself dead. The prophet here records his own impatience without concealing any circumstance of it, as Moses and other holy writers have done." Louth. Upon this the Lord graciously

pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night :

11 And should not I spare Nineveh, that

* *Het, was the son of the night.* u 1. Is. 1:18. Matt. 18:33. Luke 15:28—32.

condescended to argue the matter with him. Would he have spared the gourd, merely for his own convenience and refreshment? and was he very angry and rebellious when it withered; though it was not his work or property, and had cost him no labour; and though it was naturally of a swift growth and a withering nature? (*Marg.*) And was it not right, that the Lord should spare Nineveh, in which were so large a number of his creatures, formed by his power and for the purposes of his glory? If all the inhabitants of that city, who were capable of knowing good from evil, without one exception, were deserving of the most tremendous punishment, and ripe for vengeance; yet there were no less than a hundred and twenty thousand infants, incapable of "knowing their right hand from their left," who were no more criminal than the offspring of others of man's fallen race; and would Jonah contend with his Maker for sparing the city for their sakes? "If we compute them for a fifth part of the inhabitants of Nineveh, the whole sum will amount to six hundred thousand." *Louth.* (*Notes, Gen. 18:23—33.*) There was also very much cattle in the city, to which God had respect, as far more valuable than the withering gourd. (*Marg. Ref. z.*)—Among the many hundreds of thousands of grown persons in the city, there were also many true penitents; and the general humiliation and reformation, which had been effected, rendered it peculiarly suitable for God to glorify his mercy in their preservation.—Hence it might be inferred, that Jonah was deeply criminal, in being so much concerned about his own ease, comfort, and credit; and so unconcerned about the honour of God, and the benefit of his creatures.—We may suppose, that this silenced and humbled Jonah; that he at length learned submission; and, being made to know the evil of his own heart, that he would be prepared to serve God in the prophetic office, with more humility and propriety, than he had hitherto done.

PRACTICAL OBSERVATIONS.

V 1—4. Human depravity breaks out in such varied ways, as occasions are given, that it is not easy to say of what man is incapable. (*Note, 2 Chr. 16:7—10.*) Regard to his own honour, or that of his sect, or a proud contempt of others, may possibly seduce even a believer, in an unguarded hour, to quarrel with the goodness and mercy of the Lord: nay, malignity, in some occasional emotions, may delude a man to think it more desirable to witness or seal the ruin of sinners, than to be instrumental to their preservation. Indeed this is the root of all bigotry and persecution, as far as pious men have ever been betrayed into it. (*Note, Luke 9:51—56.*) Even a faithful minister may, in some possible circumstances, be tempted to impatience, by witnessing unexpected success to his own labours, in places where he had little desire of it, whilst his sanguine hopes and ardent wishes for others have been disappointed; or when his success was productive of bitter effects to his character or interests.—When great good is done by those, whose conduct is so inconsistent, and so much tends to prejudice men against their ministry; it must be most evident, that "the excellency of the power is of God and not of man."—Nothing but a deep knowledge of our own hearts can explain to us, how it is possible for a true believer to pray in the language of rebellion, and of self-justification respecting things most flagrantly evil! how a man, who has been convicted, corrected, humbled, marvellously delivered, and made thankful for such mercies, can be induced again to vindicate before God his former transgression! how a prophet could decline preaching for fear he should do good! or repent of preaching because he had been singularly successful! or justify his fleeing from his work because he knew that the Lord was gracious and merciful! or mention these endearing perfections of God, to complain of them! or how the severest discipline and the most marvellous deliverances should fail to cure this perverseness! Yet of these things our

great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand, and also much cattle?

x 1:2. 3:2,3. y Deut. 1:39. z Ps. 36:6. 104:14,27,28. 145:8,9,15,16.

hearts are capable, and these are but a small part of their deceitfulness and desperate wickedness. (*Note, Jer. 17:9,10.*) This would appear, if God should now (as he one day will) publish an impartial history of the secret thoughts of our hearts, in our varied experiences.—It is, however, peculiarly criminal to indulge this proud and peevish spirit in our prayers; yet this too will be our case, unless we carefully watch over our passions, when under great difficulties and strong temptations. We are even capable of sincerely thanking God one day for sparing our lives, and of fretting the next because we are left to live in trouble! And we are apt to think it better for us to die than to live: not so much because heaven is more desirable than earth, or lest we should live to dishonour God; but because we are troubled by our own imaginations and corruptions; or because we are exposed to reproach and the cross, amidst successful endeavours to glorify God and do good to mankind. In general we are all most prone to desire death, when we are least fit to meet our Judge: so that the mercy of God is as much displayed in bearing with his peevish servants, as in pardoning repenting rebels; and his gentle reproofs most effectually show the evil of our discontent and impatience.

V. 5—11. We often create ourselves uneasiness by our folly: nay, some are prevailed on by temptations of divers kinds to retire from public stations, when they have the fairest opportunities of usefulness. Yet the Lord frequently sends gracious consolations, when we merit heavy trials, and soothes those sorrows which result from our sin and folly.—The same strong ungoverned passions, which expose us to be cast down at trifling difficulties, render us exceedingly glad of trivial advantages, and dispose us to idolize our dying comforts. These the Lord often recalls, to teach us that all our gourds must wither, and that he alone is the durable Portion of his people.—When we are discontented without cause, we may expect to be corrected by some real and distressing affliction: and the Lord sometimes seems intent with his own hand to increase our sorrows, when we are ready to faint under them, in order to humble us for our future good. But pride and anger render men incapable of perceiving the most glaring absurdities in their own conduct, and dispose them to vindicate the most daring rebellions.—Our discontent, murmurs, contentions, and despondings are often about such trifles, that the cause of them needs only be mentioned, in order to its being exposed! The Lord takes from us what was never properly our own, and was not likely to continue with us; he sends a little pain or reproach instead of everlasting misery and contempt; and we think "we do well to be angry," and even break our hearts with impatience, and speak and act as if our grief were insupportable and our wound incurable; and rashly to wish for death, when in so rebellious a frame of mind. (*Note, Phil. 1:21—26.*) Whilst we thus selfishly and in unbelief regard our own ease, interest, or credit; we proportionably disregard the glory of God, and the lives and souls of our neighbours; as if these were not worth our attention, compared with our own feelings: so contrary are we to the law of loving God supremely, and our neighbours as ourselves; and such need have we of the pardoning mercy, the atoning blood, and the new creating Spirit of our God!—But his mercies are over all his works: he has a property in his creatures, and will leave none to perish, but for the honour of his justice, holiness, truth, and wisdom. He delights in pardoning the penitent; our infant offspring are the objects of his tenderest regard; and even the irrational creatures share his compassion and bounty. Let us then rejoice, and be thankful for the mercies of our God, and imitate them in our whole conduct: and, while he condescends to expostulate with us on our selfishness, may our hearts be humbled and softened to compassion and good-will to all men, and prepared for every service to which we are called.

THE BOOK OF MICAH.

THE prophet was 'of the kingdom of Judah, as he only makes mention of kings who reigned over that country. . . . Mareshah (1:14,15,) is placed in Judah. (*Josh.* 15:44. *2 Chr.* 11:8.) *Bp. Newcombe*—^a He is called the *Morasthite*, . . . from the place of his nativity, *Morasthi*, which St. Jerom distinguishes from *Mareshah*; (1:15,) though he places them both in the tribe of Judah.' *Louth*—Micah was contemporary with Isaiah and Hosea; but it is probable that he began to prophesy later than they. The date of the third chapter is fixed in Jeremiah to the reign of *Hezekiah*; (*Note, Jer.* 26:16—19.) but nothing further is known with certainty, concerning the time when Micah's predictions were delivered.

He addressed his messages both to Judah and Israel: and his book, like that of the other prophets, contains sharp reproofs of sin, awful denunciations of wrath, encouraging promises, and predictions of Christ, and of the establishment and prosperity of his kingdom.—It is evident that Micah was acknowledged to be a prophet, and that his prophecy was well known in the time of Jeremiah. His authority as a prophet, and that of his book as a part of Scripture, are twice appealed to in the New Testament, in respect of the place where the Messiah should be born. (*Matt.* 2:5,6. *John* 7:42.) Our Lord uses nearly his words, concerning the persecutions to which his disciples would be exposed: (*Comp. 7:6 with Matt.* 10:33,36,) and many of his predictions have received an undeniable accomplishment; (*Notes*, 3:8—12. 4:2—4 5:2—6.) though others are not yet fulfilled. His style has been much admired by the best judges; but it is occasionally obscure, through conciseness, and sudden transitions from one subject to another.

B. C. 743.

CHAPTER I.

The time when Micah prophesied, 1. Judgments denounced against Samaria and Jerusalem, for their sins, 2—7. A lamentation over the terror and distress occasioned by the Assyrian invasion, 8—16.

THE word of the LORD that came to ^aMicah the Morasthite, in the days of ^bJotham, Ahaz, and Hezekiah, kings of Judah, ^cwhich he saw ^dconcerning Samaria and Jerusalem.

2 Hear, all ye people; ^ehearken, O earth, and ^ftell that therein is: ^gand let the Lord God be witness against you, ^hthe Lord from his holy temple.

3 For behold, the LORD ⁱcometh forth out of his place, and will come down, ^jand tread upon ^kthe high places of the earth.

4 And ^lthe mountains shall be molten under him, ^mand the valleys shall be cleft, ⁿas wax before the fire, ^oand as the waters ^pthat are poured down ^qa steep place.

5 For ^rthe transgression of Jacob is all this, and for the sins of the house of Israel. What is the transgression of Jacob? ^sis it not Samaria? and what are the high places of Judah? ^tare they not Jerusalem?

a 14,15. Jer. 26:18. b 2 Chr. 27:—32. Is. 1:1. Hos. 1:1. c Am. 1:1. Hab. 1:1. d 5. Hos. 4:15. 6:5—14. 6:10,11. 8:14. 12:1,2. Am. 2:4—8. 8:1,2. 6:1. ^e Heb. ye people all of them. e 6:10,12. Deut. 32:1. Ps. 49:1,2. 50:1. Is. 1:2. Jer. 22:29. Mark 7:14—16. Rev. 2:7,11,17,29. 3:6,13,32. f Heb. the fulness thereof. Ps. 24:1. 50:12. f Ps. 50:7. Jer. 29:23. Mat. 2:14. 8:5. g Ps. 114. 28:2. Jon. 2:7. Hab. 2:20. h Is. 26:21. 64:1,2. Ez. 3:12. Hos. 5:14,15. i Job 40:12. Is. 2:10—19. 25:10. 63:3,4. Am. 4:13. k Deut. 32:13. 33:29. Hab. 3:19. l Jude. 5:4,5. Ps. 97:15. Is. 64:1—3. Am. 9:5. Nah. 1:5,6. Hab. 3:6,10. 2 Pet. 3:10—12. Rev. 20:11. m Zach. 14:4. n Ps. 88:2. o Heb. a descent. o 2 Kings 17:7—23. 2 Chr. 36:14—16. Is. 50:1,2. 59:1—15. Jer. 2:17,19. 4:18. 5:25. 6:19. i 1 Thes. 2:15,16. p 1 Kings 13:32. Jer. 7:1. 8:5,6. Am. 6:1. 8:14. q 2 Kings 16:3,4,10—12. 2 Chr. 28:2—4,23—25. r 3:12. 2 Kings 19:25. Is. 25:2,12. Jer. 9:11. 51:37.

NOTES.—**CHAP. I. V. 1. Marg. Ref. Notes, Is. 1:1. Hos. 1:1.**

V. 2—4. 'Let the Lord bear testimony against you, and ^aforewarn you of your danger, by me his prophet.' *Bp. Newcombe*—^a I call him to witness, that I have forewarned you of the judgments that hang over your heads, unless you speedily repent: and he himself will become a witness against you, and convince you of your sins, in such a manner, that you shall not be able to deny the charge.' *Louth*. The two nations, (or peoples,) namely Judah and Israel, yea, the whole land of Canaan and all its fulness, were summoned to appear before God, who, from his holy temple in heaven, (of which the temple on Mount Zion was but a shadow,) would be both Witness to detect their guilt, and judge to denounce sentence against them. (*Marg.* and *Marg. Ref.* e, f. *Notes*, 6:1,2. *Deut.* 32:1. *Ps.* 50:4—6,7—15, v. 7. *Hab.* 2:20. *Mat.* 3:5,6.) He was about to leave his place, (his mercy-seat, or his glorious throne above,) to come down and enter into judgment with them. (*Marg. Ref.* g, h. *Notes*, Is. 26:20,21. *Hos.* 5:15.) Then would he tread upon the high places of the earth, or reduce the power and pride of the mightiest princes: the very mountains would melt like wax under him: and the valleys would be rent with chasms, such as are made by impetuous torrents when poured down from a steep place: that is, all ranks of men would be reduced to the utmost confusion and misery. (*Marg.* and *Marg. Ref.* i—n. *Notes*, *Judg.* 5:4,5. *Ps.* 68:7,8. 97:3—7. *Is.* 2:10—18. 64:1—3. *Nah.* 1:2—6. *Hab.* 3:6—10. *2 Pet.* 3:10—13. *Rev.* 20:11—15.)

VOL. II.—113

B. C. 743.

6 Therefore ^aI will make Samaria as a heap of the field, ^band as plantings of a vineyard: ^cand I will pour down the stones thereof into the valley, ^dand I will discover the foundations thereof.

7 And ^eall the graven images thereof shall be beaten to pieces, ^fand all ^gthe hires thereof shall be burned with the fire, ^hand all the idols thereof will I lay desolate: ⁱfor she gathered ^jit of the hire of a harlot, ^kand they shall return to the hire of a harlot.

8 Therefore, ^lI will wail and howl; ^mI will go stripped and naked: ⁿI will make ^oa wailing like the dragons, ^pand mourning as the ^qowls.

9 For ^rher wound is incurable; for it is come unto Judah; ^sshe is come unto the gate of my people, ^teven to Jerusalem.

10 ^uI ^vDeclare ye ^wit not at Gath, weep ye not at all: in the house of ^xAphrah ^yroll thyself in the dust.

11 ^zPass ye away, ^{aa}thou ^{ab}inhabitant of Saphir ^{ac}having thy shame naked: ^{ad}the inhabitant of ^{ae}Zanan came not forth in the mourning of ^{af}Beth ezel; ^{ag}he shall receive of you his standing.

Hos. 13:16. a Jer. 51:25. Lam. 4:1. Ez. 13:14. Hab. 3:13. Matt. 24:2. t Lev 26:30. 2 Kings 23:14,15. 2 Chr. 31:1. 34:6,7. Is. 27:9. Hos. 8:6. 10:5,6. u Jer 44:17,18. Hos. 2:5,12. x Deut. 23:18. Joel 3:3. Rev. 18:3,9,12,13. y Is. 16:9 21:3. 22:4. Jer. 4:19. 9:11,19. 48:36—39. z Is. 20:2—4. a Job 30:25. Ps. 102:6. b Heb. daughters of the owl. c Or, she is grievously sick of her wounds. h Is. 1:5,6. Jer. 15:18. 30:11—13. e 2 Kings 18:13—15. Is. 3:7,8. d 12. 3 Chr. 32:1. &c. Is. 10:23—32. 37:32—36. e 2 Sam. 1:20. Am. 5:13. 6:10. f Thalia, dust. Josh. 18:23. Op'rah. f Job 2:8. Jer. 6:26. Lam. 3:29. g Is. 16:2. Jer. 48:6,9. * Or, thou that dwellest farthest. i Heb. inhabitants. h Is. 20:4. 47:2. 3. Jer. 13:22. Ez. 16:37. Nah. 3:5. j Or, the country of flocks. k Or, a place near.

V. 5—7. Samaria was the great source of wickedness to Israel, and Jerusalem to Judah; from whence idolatry and iniquity, sanctioned by authority and example, were diffused through the land. (*Marg. Ref.* o—q. *Notes*, 1 Kings 13:23—32. v. 32. 2 Kings 16:3,4,10—16. *Hos.* 7:1—3. 8:5,6. *Am.* 6:1. 8:11—14. v. 14.) Therefore Samaria would first be visited, as a warning to Jerusalem: and it would be reduced to a heap of rubbish and stones, such as were seen collected in vineyards, when the ground was prepared for planting the vines. For the stones of their sumptuous edifices would be poured down into the adjacent valley, and the city razed even to the foundations; their graven images would be seized or destroyed by the conquerors, with all their consecrated treasures; and that idolatrous worship would be finally abolished. (*Marg. Ref.* r—u. *Notes*, 3:8—12. 2 Kings 19:25. *Is.* 10:8—11. *Hos.* 8:5,6. 12:10,11.) These riches had been collected, as infamously as a harlot obtains her hire; and they should be wasted and spoiled in a manner equally disgraceful. (*Marg. Ref.* x. *Notes*, *Deut.* 23:17,18. *Jer.* 44:15—18. *Hos.* 2:2—5, v. 5. 10—13.)

V. 8, 9. The prophet expressed his deep concern for the calamities which he predicted, by representing himself ready to appear as one frantic with grief; and not only weeping and howling for anguish of spirit, but stripping himself and going naked, as an emblem of the captivity and slavery of his people. (*Marg. Ref.* y. *Note*, Is. 20:2—4) and making a most doleful noise, like that of dragons or owls. (*Marg.* and *Marg. Ref.* a.) For Samaria's wound would be incurable; and the Assyrians, having destroyed the kingdom of Israel, would

(897)

12 For the inhabitant of Maroth waited carefully for good: but evil came down from the Lord unto the gate of Jerusalem.

13 O thou inhabitant of Lachish, bind the chariot to the swift beast: she is the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou give presents to Moresheth-gath: the houses of Achizib shall be a lie to the kings of Israel.

15 Yet will I bring an heir unto thee, O inhabitant of Mareshah: he shall come unto Adullam the glory of Israel.

16 Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

CHAPTER II.

Reproves of the people's iniquity, avarice, opposition to the prophets and attachment to false prophets, with imprecations and denunciations of judgment upon them, 1-11. Predictions of the gathering of Israel to Christ, and of his victories and kingdom, 12, 13.

WO to them that devise iniquity, and work evil upon their beds! when the morning is light they practise it, because it is in the power of their hand.

1 Ruth 1:20. 2 Or, was grieved. k 1 Sam. 4:13. Job 30:26. Is. 59:9-11. Jer. 15:11-19. 19. Is. 45:7. Am. 3:6. m Job. 15:39. 2 Kings 18:13, 14, 17. 2 Chr. 11:9. 12:9. 1. 17. n 1 Sam. 19:17. Is. 10:31. Jer. 4:29. o Ex. 32:21. 1 Kings 13:14. 14. 16. 16. 21. Rev. 2:11, 20. 18:1-5. p 2 Kings 18:16. 3:4. Jer. 33:8. Ez. 23:11. q 2 Kings 16:18. 18:14, 15. 2 Chr. 16:1-3. Is. 30:6. 7. 10. 17. r Ps. 62:9. 118:9. 146:3, 4. 7. That is, a lie. Josh. 15:44. s Is. 7:13. Jer. 10:5, 6. Jer. 49:1. 1. Josh. 15:44. 5. Or, the glory of Israel shall come to, &c. 1 Sam. 29:1. Is. 10:33. u Josh. 13:35. 2 Chr. 11:7. x Job 1:20. Is. 15:2. 22:12. Jer. 6:25. 22:19. 16:6. 48:37. Am. 8:10. y Deut. 28:56, 57. Is. 3:16. z 1 Sam. 4:5. z Deut. 28:41. 2 Kings 17:8. Is. 39:6, 7. a 1 Sam. 3:9. 5:11. b Ps. 74:14-16. 140:1-8. Prov. 6:12-19. 12:2. Is. 33:7. 38:9. 40:1. c 1 Sam. 11:12. Nah. 1:11. Luke 20:20. 22:2-6. d Is. 2:12. Rom. 1:1. 3:1. Prov. 4:16. e Hos. 7:6, 7. Matt. 27:12. Mark 15:1. Am. 2:17. 4:1. Jer. 31:29. Deut. 28:32. Prov. 3:27. Ez. 4:1. Job 19:11. f 2 Tim. 1:1. K. Rev. 21:2-19. Job 31:39, 39. Is. 5:8. Jer. 22:17. Am. 8:1-6. Hab. 2:5-9. 1 Tim. 6:13. f 9. Ez. 22:21. 2 Kings 9:26. Neh. 5:1-11. J. 4:21. 2:12. Ez. 18:12, 13. 22:12, 27. Am. 9:4-6. Mal. 3:5. Matt. 23:14. 1 Cor. 4:1. defraud. 1 Sam. 12:3, 4. g Jer. 6:8. Am. 3:1, 2. h 1. Jer. 18:11. 34:17. Lam.

nvade Judah, and march even to the gates of Jerusalem. This they afterwards did under the conduct of Sennacherib. (Marg. and Marg. Ref. b-d. 2 Kings 18:9-13, 17. Is. 15:6, 8-6. 10:28-34.) The word rendered dragons, frequently signifies seamen, but here a land animal seems to be intended. The word may signify a kind of wild beast like a dog, between a dog and a fox, or a wolf and a dog, ... (our English travellers call them Jackals), which, abiding in the fields and waste places, make in the night a lamentable howling noise. Bp. Newcombe.

Owls. (8) Or ostriches. During the lonesome part of the night, they often make a very doleful and hideous noise. I have often heard them, as if they were in the greatest agonies, an action beautifully alluded to by the prophet Micah. Quotation in Bp. Newcombe.

V. 10-16. The prophet seems here to have had in prospect, both the ruin of Samaria and the desolations of Israel by Shalmaneser, and the invasion of Judah by Sennacherib, kings of Assyria. These successes of idolaters against JEHOVAH's worshippers, ought not to be declared at Gath, lest the Philistines should rejoice. (2 Sam. 1:20.) In their presence the Israelites ought not to weep at all. The word "Aphrah" signifies dust: and the prophet, it is likely, puts it here for Ophrah, in the tribe of Benjamin, that the name may better suit their condition. Lowth. In the distressed cities or towns of Israel and Judah, the inhabitants would be called to roll themselves in the dust. (Marg. and Marg. Ref. f.) "Saphir" signifies fair or beautiful; (some think Samaria was intended:) but its inhabitants would be stripped of their comely ornaments, torn from their habitations, and led away as naked slaves. (Marg. and Marg. Ref. g, h. Notes. Is. 31:6, 17. 47:1-3. Ez. 16:35-43, vv. 37, 39.) "Zaanaim" signifies a place of flocks; (Josh. 15:37, Zenan;) Beth-ezel, a house that is near: the inhabitants of the former would not go forth to assist the latter under their distresses; but the enemy would soon fix his station among them; they would share the fate of their neighbours, and the invaders would obtain great advantage by encamping before the city. (Marg.) "Maroth" signifies bitterness, (Josh. 15:59, Marath,) but some think that Ramoth was meant, which signifies exaltations. The inhabitants expected, and earnestly looked out for better tidings, or better times; but "evil came down from the Lord" upon them, and even proceeded to the gates of Jerusalem. (Marg. and Marg. Ref. k. l. Note. Is. 45:7.) Lachish was a city of Judah, but it bordered on Israel; and having learned their idolatries, it communicated them to the inhabitants of other cities, and even to those of Jerusalem: therefore the city would certainly be taken and plundered by the Assyrians; and the inhabitants would be glad to flee away in chariots drawn by horses, dromedaries, or the fleetest animals: and they would give presents to Moresheth-gath, some town belonging to the Philistines, to shelter them from the invaders. (Marg. Ref. m-p. Notes. 2 Kings 18:13. 17:198.) "Achizib" signifies a lie; and thus that city

2 And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage.

3 Therefore thus saith the Lord; Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time is evil.

4 In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled: the bath changed the portion of my people: how hath he removed it from me! turning away he hath divided our fields.

5 Therefore, thou shalt have none that shall cast a cord by lot in the congregation of the Lord.

6 Prophecy ye not, say they to them that prophesy: they shall not prophesy to them, that they shall not take shame.

7 O thou that art named the house of Jacob, is the Spirit of the Lord straitened? are these his doings? do not my words do good to him that walketh uprightly?

8 Even of late my people is risen up as an

2:17. Jam. 2:13. 1 Am. 2:14-16. 9:1-4. Zeph. 1:17-18. Jer. 27:12. Lam. 1:14. 5:5. Rom. 16:4. 1 Is. 2:11, 12. 3:16. 5:19. 28:14-18. Jer. 13:15-17. 36: 23. 43:2. Dan. 4:37. 5:20-23. In Am. 5:13. Eph. 5:16. n Num. 23:17, 18. 24:3, 15. Job 27:1. Is. 14:4. Ez. 16:44. Hab. 2:6. Mark 12:12. o 2 Sam. 1:17. 2 Chr. 35: 25. 2:10. 17-21. 14:17, 18. Joel 1:3, 13. Am. 5:1, 17. 1 Heb. a lamentation of lamentations. Lam. 1-5. Ez. 2:10. p Deut. 28:29. Is. 6:11. 24:3. Jer. 19: 25-29. n 1. Zeph. 1:2. q 10. 1:15. 2 Kings 17:23, 24. 2 Chr. 36:20, 21. Is. 63: 17, 18. r Or, instead of restoring, &c. s Deut. 32:8, 9. Josh. 18:4-6, 10, 11. t 1. Deut. 32:3, 8. Neh. 7:61-65. u Or, Prophecy not as they prophesy. Hab. 2:6. Jer. 2:10. Ez. 20:46. 21:2. 1 Is. 30:10. Jer. 26:8, 9. 28:25. Am. 5:12. 7:13-16. Acts 4:17-19. 5:29. 29:40-42. 7:51, 52. 1 Thes. 2:15, 16. u Ps. 74:9. Ez. 3: 26. Am. 8:11-13. Jer. 6:14, 15. 11:12. y 3:9. Is. 48:1, 2. 58:1. Jer. 2:4. Matt. 3:8-10. John 8:39, 40. Rom. 2:28, 29. 9:6-13. 2 Tim. 3:5. x Num. 11: 23. Is. 50:2. 59:12. Zech. 4:6. 2 Cor. 6:12. 11 Or, shortened. n Ps. 19:7-11. 119:70. 71:62, 63, 99-103. Jer. 15:16. Rom. 7:13. h Ps. 15:2. 34:11. Prov. 2:7. 10:29, 14:2. 26:18. 1 Heb. upright. 2 Heb. yesterday. c 2 Chr. 26:5-8. Is. 9:21.

would deceive the expectation of the kings of Israel. (Marg. and Ref.) The Lord would also bring the Assyrians, or their colonies, to be the heirs of "Mareshah," which signifies an heir, or an inheritance; and they would also seize upon Adullam, and mar all the glory of Israel. (Marg. and Marg. Ref. s-u. Note. 2 Chr. 28:6-8.) The honourable men shall be forced to hide themselves from their enemies in the cave of Adullam, as David did when he fled from Saul. (1 Sam. 22:1.) Lowth. The nation might therefore prepare (as a mother) to shew every token of distress and mourning over her children, brought up delicately and greatly delighted in; casting off her ornaments, and cutting off her hair, as the eagle moults its feathers: for they would all in a short time be carried into captivity. (Marg. Ref. x-z.)

PRACTICAL OBSERVATIONS.

They, who would escape the indignation of God, must hearken diligently to the reproofs and warnings, as well as the doctrines and encouragements, of the sacred oracles.—He will bear witness against all that work iniquity, as well as denounce judgment upon them; and his holy temple will not protect hypocrites, but enhance their condemnation.—When he "comes forth from his place" to execute judgment, the haughty and powerful of the earth tremble and fall before him: for how can sinners endure that presence, before which the elements shall melt, and the whole creation shall vanish away?—But our transgressions alone render his presence terrible to us: and if sin be pardoned and subdued, we have nothing to fear at death, or in the day of judgment.—Capital cities and great men too often give examples of idolatry, impiety, and iniquity, which flow from them throughout whole kingdoms, and infect all the lower orders in society: and the judgments of God will follow in the same channels, and in the same proportion: for ringleaders in wickedness must expect to have the first or largest measure of punishment; and that wealth, which is obtained by vice, will be spent or lost with disgrace and misery.—But we should lament the distresses which we foresee are coming upon the ungodly: and tears seem far more congenial to our condition in this world than laughter. No hands can cure the wounds that almighty God inflicts, except his own. (Note. Hos. 6:1-3.) We may hope, wait, and seek for good, but evil must come upon us, unless he be reconciled to us: all other refuges but Christ must be lies, to those who trust in them: other heirs will succeed to every inheritance, except that of heaven; and all glory will be turned into shame, if not connected with "the honour which cometh from God only." Sinners may now selfishly disregard the sufferings of their neighbours; yet their turn will soon come. But it is most grievous, when the sins and sorrows of the church are so notorious, as to rejoice the hearts, or embolden the blasphemies, of her avowed enemies.

NOTES.—CHAP. II. V. 1. The rulers, magistrates, and wealthiest of the people, devised evil in their hearts on their beds, forming their schemes of oppression and robbery during the night, and arising early to carry them into execution

enemy: ye pull off the robe ^{with} the garment from them that pass by ^{securely}, as men averse from war.

9 The ^{women} of my people have ye ^{cast} out from their pleasant houses; ^{from} their children have ye taken away ^{my} glory for ever.

10 Arise ye, ^{and} depart; ^{for} this is not your rest: ^{because} it is polluted, ^{it} shall destroy you, even with a more destruction.

11 If ^a man ^{is} walking in the spirit and false-

* Heb. over against a garment. d 2 Sam. 20:19. 2 Chr. 28:8. Ps. 55:20. 2. 120:6. 7 Prov. 3:29-30. 1 Ur. wives. e 2. Matt. 23:14. Mark 12:40. Luke 20:47. 1 Sam. 26:19. Joel 3:8. g Ps. 72:19. Ez. 39:21. Hab. 3:14. Zech. 2:5. 2 Cor. 3:18. 4:5. h Deut. 4:26. 30:18. Josh. 23:15, 16. 1 Kings 9:7. 2 Kings 15:29. 17:6. 2 Chr. 7:20. 36:20, 21. 1 Deut. 12:9. Ps. 95:11. Heb. 4:1—9. 4 Lev. 18:24—28. 20:22—25. Ps. 106:38. Jer. 3:2. 1 Jer. 9:19. 10:18. Ez. 36:12—14. m 1 Kings 13:18. 22:21—23. 2 Chr. 18:19—22. Is. 9:15. Jer. 14:14. 23:14, 25, 32. 27:14, 15. 28:2, 3, 15. 29:21—23. Ez. 13:3—14, 22, 22:28. 2 Cor. 11:13—15. 2 Thes.

having power to overcome all opposition to their iniquities, and to bear them out in them. (Marg. Ref. Notes, 2, 3. 3:8—12. 7:1—4, v. 3. Ps. 36:3, 4. Hos. 7:5—7.)

V. 2, 3. (Marg. and Marg. Ref. Notes, 1. 3:1—4. Ez. 20:17. 1 Kings 21:1—16. Neh. 5:1—5. Job 24:2—12. 31:38—40. Is. 5:7—10. 10:1—4. Jer. 22:13—19. Am. 3:1—3. 8:4—10. 9:1—4. Zeph. 1:9. Jam. 5:1—6.) ^{As} they devise mischief against others: so will I devise an evil against them as a due punishment for their sin. As they have unjustly deprived others of their inheritance: so shall a conquering enemy dispossess them and carry them into captivity. . . . The word *family* is equivalent to *people*. (Jer. 1:15. 8:3. 10:25.) *Louth*.

V. 4, 5. The Lord, by the Assyrians and Chaldeans, would make the whole house of Israel dolefully to lament, that their portion was changed from prosperity in the promised land, to captivity in that of their enemies. (Marg. and Marg. Ref. n-p. Notes, Is. 14:3—6, v. 4. Jer. 9:10, 11, 17—22. 14:17, 18. Am. 5:1—3, v. 1. 16:17.) He would wonderfully remove their inheritance from them, and, turning away in anger, he would divide their fields to others. Nor should there be any persons appointed, to assign them by lot a portion of land among the congregation of the Lord, as had been the case in the days of Joshua and in the years of jubilee: for they would be totally disinherited and excluded from their peculiar privileges. (Marg. Ref. q-s. Notes, 8—10, v. 10. Deut. 32:8. Josh. 18:3—10. 2 Kings 17:5, 6, 18—24.)

V. 6, 7. The rulers and people endeavoured to silence the true prophets, that they might no more hear their offensive and alarming predictions: and therefore the Lord would deprive them of that invaluable advantage, and let none prophesy to them, to put them to shame or bring them to repentance. (Marg. and Marg. Ref. t-x. Notes, Is. 30:8—11. Am. 7:12—17.) ^{The} latter part of the sentence may be rendered, "Their shame shall not depart," or be removed from them; that is, God hath determined to bring that shame upon them which their sins deserve. *Louth*.—But did it behoove those, who were called by the name of Jacob, to act as if the Spirit of God might be limited in his operations, and constrained to inspire such things as pleased them, and such alone? Were these the doings of Jacob their pious ancestor? Were these such actions as God would approve? Or were the severe messages of the prophets the Lord's doings, when the sins of the people alone had rendered them necessary? Would they not be acceptable and useful to them, if they uprightly desired to know and do the will of God? And did not all his words, whether they alarmed, humbled, instructed, reproved, or encouraged the people, conduce to the real benefit of all who were upright in heart? (Marg. and Marg. Ref. y-b. Notes, Ps. 19:7—11. Is. 59:1, 2. 2 Cor. 6:11, 13. 2 Pet. 1:20, 21, v. 2.)

V. 8—10. The people who were called the worshippers of *ГЕНОВАН*, had of late, more than ever before, risen against him and his servants as enemies: they had robbed and plundered the inoffensive and the helpless, even stripping them of their garments: they had forcibly dispossessed the women of the habitations in which they delighted; and had sold their children for slaves, depriving them finally of their liberty, country, religion, and all the privileges which God had bestowed upon Israel as their "glory." (Marg. and Marg. Ref. c-g. Notes, 1—3. Ps. 42. Luke. 2:25—32, v. 32.) The Lord in anger therefore commanded them to arise, and go forth out of the land into captivity. It should no longer be their rest and quiet habitation, seeing it was polluted by their idolatry and iniquity: but it should rather be to them a place of execution, where they would be destroyed in a most tremendous manner. (Marg. Ref. h-l. Notes, Lev. 18:24—30. Deut. 4:25—28. 30:15—20. Ps. 106:35—45. Heb. 4:3—11.)

Many suppose that the ravages committed by Pekah, when Israel made tremendous destruction in Judah, is referred to, as one cause of Israel's ruin. (Note, 2 Chr. 28:5—8.)

V. 11. A man habitually influenced by the spirit of lies, who or the sake of wine and sensual indulgence, would encourage the people to hope for impunity in sin, and abundance of every thing requisite for the gratification of their passions; would be more welcome to them, and more congenial to their sentiments and conduct, than the holy servants of God were: and therefore they would, as a just judgment be left to be deceived by such prophets. (Marg. and Marg. Ref. Notes, Jer. 6:13. 8:10—12. Rom. 16:17—20.)

hood do lie, *saying*, "I will prophesy unto thee of wine and of strong drink; ^{he} shall even be the prophet of this people.

12 ^I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; ^I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: ^{they} shall make great noise by reason of the multitude of men.

13 The ^{breaker} is come up before them: ^{they}

2:8—10. 2 Pet. 2:1—3. 1 John 4:1. Rev. 16:13, 14. 1 Cor. 11:22. 12:13. 13:1. 14:1. 15:1. 16:1. 17:1. 18:1. 19:1. 20:1. 21:1. 22:1. 23:1. 24:1. 25:1. 26:1. 27:1. 28:1. 29:1. 30:1. 31:1. 32:1. 33:1. 34:1. 35:1. 36:1. 37:1. 38:1. 39:1. 40:1. 41:1. 42:1. 43:1. 44:1. 45:1. 46:1. 47:1. 48:1. 49:1. 50:1. 51:1. 52:1. 53:1. 54:1. 55:1. 56:1. 57:1. 58:1. 59:1. 60:1. 61:1. 62:1. 63:1. 64:1. 65:1. 66:1. 67:1. 68:1. 69:1. 70:1. 71:1. 72:1. 73:1. 74:1. 75:1. 76:1. 77:1. 78:1. 79:1. 80:1. 81:1. 82:1. 83:1. 84:1. 85:1. 86:1. 87:1. 88:1. 89:1. 90:1. 91:1. 92:1. 93:1. 94:1. 95:1. 96:1. 97:1. 98:1. 99:1. 100:1. 101:1. 102:1. 103:1. 104:1. 105:1. 106:1. 107:1. 108:1. 109:1. 110:1. 111:1. 112:1. 113:1. 114:1. 115:1. 116:1. 117:1. 118:1. 119:1. 120:1. 121:1. 122:1. 123:1. 124:1. 125:1. 126:1. 127:1. 128:1. 129:1. 130:1. 131:1. 132:1. 133:1. 134:1. 135:1. 136:1. 137:1. 138:1. 139:1. 140:1. 141:1. 142:1. 143:1. 144:1. 145:1. 146:1. 147:1. 148:1. 149:1. 150:1. 151:1. 152:1. 153:1. 154:1. 155:1. 156:1. 157:1. 158:1. 159:1. 160:1. 161:1. 162:1. 163:1. 164:1. 165:1. 166:1. 167:1. 168:1. 169:1. 170:1. 171:1. 172:1. 173:1. 174:1. 175:1. 176:1. 177:1. 178:1. 179:1. 180:1. 181:1. 182:1. 183:1. 184:1. 185:1. 186:1. 187:1. 188:1. 189:1. 190:1. 191:1. 192:1. 193:1. 194:1. 195:1. 196:1. 197:1. 198:1. 199:1. 200:1. 201:1. 202:1. 203:1. 204:1. 205:1. 206:1. 207:1. 208:1. 209:1. 210:1. 211:1. 212:1. 213:1. 214:1. 215:1. 216:1. 217:1. 218:1. 219:1. 220:1. 221:1. 222:1. 223:1. 224:1. 225:1. 226:1. 227:1. 228:1. 229:1. 230:1. 231:1. 232:1. 233:1. 234:1. 235:1. 236:1. 237:1. 238:1. 239:1. 240:1. 241:1. 242:1. 243:1. 244:1. 245:1. 246:1. 247:1. 248:1. 249:1. 250:1. 251:1. 252:1. 253:1. 254:1. 255:1. 256:1. 257:1. 258:1. 259:1. 260:1. 261:1. 262:1. 263:1. 264:1. 265:1. 266:1. 267:1. 268:1. 269:1. 270:1. 271:1. 272:1. 273:1. 274:1. 275:1. 276:1. 277:1. 278:1. 279:1. 280:1. 281:1. 282:1. 283:1. 284:1. 285:1. 286:1. 287:1. 288:1. 289:1. 290:1. 291:1. 292:1. 293:1. 294:1. 295:1. 296:1. 297:1. 298:1. 299:1. 300:1. 301:1. 302:1. 303:1. 304:1. 305:1. 306:1. 307:1. 308:1. 309:1. 310:1. 311:1. 312:1. 313:1. 314:1. 315:1. 316:1. 317:1. 318:1. 319:1. 320:1. 321:1. 322:1. 323:1. 324:1. 325:1. 326:1. 327:1. 328:1. 329:1. 330:1. 331:1. 332:1. 333:1. 334:1. 335:1. 336:1. 337:1. 338:1. 339:1. 340:1. 341:1. 342:1. 343:1. 344:1. 345:1. 346:1. 347:1. 348:1. 349:1. 350:1. 351:1. 352:1. 353:1. 354:1. 355:1. 356:1. 357:1. 358:1. 359:1. 360:1. 361:1. 362:1. 363:1. 364:1. 365:1. 366:1. 367:1. 368:1. 369:1. 370:1. 371:1. 372:1. 373:1. 374:1. 375:1. 376:1. 377:1. 378:1. 379:1. 380:1. 381:1. 382:1. 383:1. 384:1. 385:1. 386:1. 387:1. 388:1. 389:1. 390:1. 391:1. 392:1. 393:1. 394:1. 395:1. 396:1. 397:1. 398:1. 399:1. 400:1. 401:1. 402:1. 403:1. 404:1. 405:1. 406:1. 407:1. 408:1. 409:1. 410:1. 411:1. 412:1. 413:1. 414:1. 415:1. 416:1. 417:1. 418:1. 419:1. 420:1. 421:1. 422:1. 423:1. 424:1. 425:1. 426:1. 427:1. 428:1. 429:1. 430:1. 431:1. 432:1. 433:1. 434:1. 435:1. 436:1. 437:1. 438:1. 439:1. 440:1. 441:1. 442:1. 443:1. 444:1. 445:1. 446:1. 447:1. 448:1. 449:1. 450:1. 451:1. 452:1. 453:1. 454:1. 455:1. 456:1. 457:1. 458:1. 459:1. 460:1. 461:1. 462:1. 463:1. 464:1. 465:1. 466:1. 467:1. 468:1. 469:1. 470:1. 471:1. 472:1. 473:1. 474:1. 475:1. 476:1. 477:1. 478:1. 479:1. 480:1. 481:1. 482:1. 483:1. 484:1. 485:1. 486:1. 487:1. 488:1. 489:1. 490:1. 491:1. 492:1. 493:1. 494:1. 495:1. 496:1. 497:1. 498:1. 499:1. 500:1. 501:1. 502:1. 503:1. 504:1. 505:1. 506:1. 507:1. 508:1. 509:1. 510:1. 511:1. 512:1. 513:1. 514:1. 515:1. 516:1. 517:1. 518:1. 519:1. 520:1. 521:1. 522:1. 523:1. 524:1. 525:1. 526:1. 527:1. 528:1. 529:1. 530:1. 531:1. 532:1. 533:1. 534:1. 535:1. 536:1. 537:1. 538:1. 539:1. 540:1. 541:1. 542:1. 543:1. 544:1. 545:1. 546:1. 547:1. 548:1. 549:1. 550:1. 551:1. 552:1. 553:1. 554:1. 555:1. 556:1. 557:1. 558:1. 559:1. 560:1. 561:1. 562:1. 563:1. 564:1. 565:1. 566:1. 567:1. 568:1. 569:1. 570:1. 571:1. 572:1. 573:1. 574:1. 575:1. 576:1. 577:1. 578:1. 579:1. 580:1. 581:1. 582:1. 583:1. 584:1. 585:1. 586:1. 587:1. 588:1. 589:1. 590:1. 591:1. 592:1. 593:1. 594:1. 595:1. 596:1. 597:1. 598:1. 599:1. 600:1. 601:1. 602:1. 603:1. 604:1. 605:1. 606:1. 607:1. 608:1. 609:1. 610:1. 611:1. 612:1. 613:1. 614:1. 615:1. 616:1. 617:1. 618:1. 619:1. 620:1. 621:1. 622:1. 623:1. 624:1. 625:1. 626:1. 627:1. 628:1. 629:1. 630:1. 631:1. 632:1. 633:1. 634:1. 635:1. 636:1. 637:1. 638:1. 639:1. 640:1. 641:1. 642:1. 643:1. 644:1. 645:1. 646:1. 647:1. 648:1. 649:1. 650:1. 651:1. 652:1. 653:1. 654:1. 655:1. 656:1. 657:1. 658:1. 659:1. 660:1. 661:1. 662:1. 663:1. 664:1. 665:1. 666:1. 667:1. 668:1. 669:1. 670:1. 671:1. 672:1. 673:1. 674:1. 675:1. 676:1. 677:1. 678:1. 679:1. 680:1. 681:1. 682:1. 683:1. 684:1. 685:1. 686:1. 687:1. 688:1. 689:1. 690:1. 691:1. 692:1. 693:1. 694:1. 695:1. 696:1. 697:1. 698:1. 699:1. 700:1. 701:1. 702:1. 703:1. 704:1. 705:1. 706:1. 707:1. 708:1. 709:1. 710:1. 711:1. 712:1. 713:1. 714:1. 715:1. 716:1. 717:1. 718:1. 719:1. 720:1. 721:1. 722:1. 723:1. 724:1. 725:1. 726:1. 727:1. 728:1. 729:1. 730:1. 731:1. 732:1. 733:1. 734:1. 735:1. 736:1. 737:1. 738:1. 739:1. 740:1. 741:1. 742:1. 743:1. 744:1. 745:1. 746:1. 747:1. 748:1. 749:1. 750:1. 751:1. 752:1. 753:1. 754:1. 755:1. 756:1. 757:1. 758:1. 759:1. 760:1. 761:1. 762:1. 763:1. 764:1. 765:1. 766:1. 767:1. 768:1. 769:1. 770:1. 771:1. 772:1. 773:1. 774:1. 775:1. 776:1. 777:1. 778:1. 779:1. 780:1. 781:1. 782:1. 783:1. 784:1. 785:1. 786:1. 787:1. 788:1. 789:1. 790:1. 791:1. 792:1. 793:1. 794:1. 795:1. 796:1. 797:1. 798:1. 799:1. 800:1. 801:1. 802:1. 803:1. 804:1. 805:1. 806:1. 807:1. 808:1. 809:1. 810:1. 811:1. 812:1. 813:1. 814:1. 815:1. 816:1. 817:1. 818:1. 819:1. 820:1. 821:1. 822:1. 823:1. 824:1. 825:1. 826:1. 827:1. 828:1. 829:1. 830:1. 831:1. 832:1. 833:1. 834:1. 835:1. 836:1. 837:1. 838:1. 839:1. 840:1. 841:1. 842:1. 843:1. 844:1. 845:1. 846:1. 847:1. 848:1. 849:1. 850:1. 851:1. 852:1. 853:1. 854:1. 855:1. 856:1. 857:1. 858:1. 859:1. 860:1. 861:1. 862:1. 863:1. 864:1. 865:1. 866:1. 867:1. 868:1. 869:1. 870:1. 871:1. 872:1. 873:1. 874:1. 875:1. 876:1. 877:1. 878:1. 879:1. 880:1. 881:1. 882:1. 883:1. 884:1. 885:1. 886:1. 887:1. 888:1. 889:1. 890:1. 891:1. 892:1. 893:1. 894:1. 895:1. 896:1. 897:1. 898:1. 899:1. 900:1. 901:1. 902:1. 903:1. 904:1. 905:1. 906:1. 907:1. 908:1. 909:1. 910:1. 911:1. 912:1. 913:1. 914:1. 915:1. 916:1. 917:1. 918:1. 919:1. 920:1. 921:1. 922:1. 923:1. 924:1. 925:1. 926:1. 927:1. 928:1. 929:1. 930:1. 931:1. 932:1. 933:1. 934:1. 935:1. 936:1. 937:1. 938:1. 939:1. 940:1. 941:1. 942:1. 943:1. 944:1. 945:1. 946:1. 947:1. 948:1. 949:1. 950:1. 951:1. 952:1. 953:1. 954:1. 955:1. 956:1. 957:1. 958:1. 959:1. 960:1. 961:1. 962:1. 963:1. 964:1. 965:1. 966:1. 967:1. 968:1. 969:1. 970:1. 971:1. 972:1. 973:1. 974:1. 975:1. 976:1. 977:1. 978:1. 979:1. 980:1. 981:1. 982:1. 983:1. 984:1. 985:1. 986:1. 987:1. 988:1. 989:1. 990:1. 991:1. 992:1. 993:1. 994:1. 995:1. 996:1. 997:1. 998:1. 999:1. 1000:1.

V. 12, 13. Many expositors interpret these verses according to the context, as a prediction of the captivity of Israel and Judah. After great numbers had perished, the remnant of them would be assembled, as a flock of sheep in Bozrah into the midst of the fold, to be thence taken out for slaughter; and the multitude of them or that of their enemies, being large, would make a great noise and tumult. The Assyrian or Chaldean commander would march before the army, to break his way into the city: and after the walls had been destroyed, the gates would be opened, by which they would go forth with their spoil and prisoners, with the king of the victorious army before them; and "the Lord himself at the head of them," prospering their undertakings, and using them as his executioners: and indeed this seems the most obvious interpretation.—Yet very respectable expositors understand the passage as a prophecy of the conversion of the Jews and Israelites to Christ.—The Lord would not only bring back the remnant of the nation from Babylon, multiply them as a flock of sheep, and turn their mourning into joyful exclamations; but he would in due time bring them into the Christian church as the sheep of his pasture. The Lord Jesus, in the character of "The Breaker," would open their way through all obstacles, into a state of communion with God, and happiness in his favour: he would break through all hindrances, by his miraculous incarnation, his obedience and sufferings, resurrection, ascension and intercession; by "leading captivity captive," and opening the gates of heaven to all believers: and by the work of his Spirit in their hearts, breaking off the fetters of sin and Satan. Thus he has gone before, and his people follow, "breaking," in his strength, through the hosts of their enemies, that obstruct their way to heaven. Their King has passed before them, and the Lord is at their head, and he leads them forward to share his victories and triumphs, till they enter the same everlasting mansions, and death the last enemy be destroyed.—The conversion and restoration of the Jews, according to this interpretation, are especially foretold. (Marg. Ref. Notes, 4:6, 7. 7:14—17. Is. 11:11—16. 27:12, 13. 49:9—13. 52:11, 12. Jer. 23:5, 6. 31:6—9. Ez. 37:20—23. Hos. 1:11. Zech. 9:11—16. 12:6—8. Heb. 2:10—15. Rev. 19:11—16.)—Bozrah. (12) Marg. Ref. r.

PRACTICAL OBSERVATIONS.

The more deliberately wickedness is contrived and committed, the greater guilt is contracted: and men must give an account of all that passes in their hearts, on their beds, and in their most secret retirements. Yet many think every thing allowable that is practicable, and which for the present may be done with impunity; regardless of the wo God has denounced against successful plunderers and oppressors. Indeed princes and rulers often have it "in the power of their hand" to do whatever they will. What need, therefore, have they constantly to pray, that God would incline their hearts to do that, and that only, which is pleasing in his sight; and for the best interests of their subjects! And how earnestly should we all pray, that God would thus rule, direct, and incline the hearts of kings, and all that are in authority over their fellow-men in every part of the world, especially in our own land!—The unwearied diligence of wicked men, in their sinful pursuits, should shame us out of our indolence in the service of God. When covetousness occupies the heart, violence and fraud commonly employ the hands: and while men thus oppress whole families, and rob even the remote posterity of their heritage, to enrich themselves; they forget, that the almighty God "devises evil against them," from which they will find no possible way of escape; and that an evil time is coming, when they shall no more behave themselves with haughtiness and insolence. Then their joyful congratulations will be turned into doleful lamentations, that they are utterly spoiled, driven from their earthly portion, and excluded for ever from all share in the inheritance of "the congregation of the LORD." No wonder men of this character hate the faithful messengers of God, who would put them to shame for their sins: they have only the name of Christians, or they would not think to modify the language of the Holy Spirit by human authority, to silence those whom God commands to speak, or to teach his ministers to accommodate their doctrine to gratify their passions, or political measures. These are not the doings of true Israelites, who are "without guile," and who love and profit by all the words of God. Such nominal Christians are in fact the worst enemies of God.

have broken up, and have passed through the gate, and are gone out by it; and their king shall pass before them, and the Lord on the head of them.

CHAPTER III.

Micah reproves the princes for their cruelty, and the prophets for their falsehoods and selfishness, 1-7. He declares himself inspired, emboldened, and authorised by the Spirit of God, to protest against the sins and oppression of the princes, priests, and prophets; and to denounce the desolation of the city and temple, 8-12.

AND I said, "Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel: Is it not for you to know judgment?"

2 Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;

3 Who also eat the flesh of my people, and flay their skin from off them, and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

4 Then shall they cry unto the Lord, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

5 Thus saith the Lord concerning the prophets that make my people err, that bite with

their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him:

6 Therefore, night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God.

8 But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

10 They build up Zion with blood, and Jerusalem with iniquity.

11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us.

Is. 49:10, 51:12. Jer. 23:5, 5. Ez. 34:23, 24. Hos. 1:11, 3:5. Zech. 9:14, 15. John 10:27-30. Heb. 2:10, 6:20. Rev. 7:17, 17:14, 19:13-17, a 9:10, Is. 1:10. Jer. 13:15-18, 22:23. Hos. 5:1. Am. 4:1. b Deut. 1:13-17, 16:18, 2 Clio. 19:5. Ps. 14, 14:1, 32:1-5. Jer. 5:4, 5. 1 Cor. 6:5. c 1 Kings 21:20, 22:6-8. Am. 5:10-11, 10:1-14, 10:17, 17:14, 19:23, 24. Acts 7:51, 52. Rom. 2:29, 2 Tim. 3:3, 4:2 (Heb. 19:4, P. 17, 1, 139, 21, 22, Prov. 28:1, Jam. 1:8, 19. Rom. 1:32, e Ps. 54:1, Is. 3:5, Ez. 2:27, 31:3, Am. 8:1-6, Zeph. 3:3, Zech. 11:1, 5. f Ez. 11:6, 7, g 3:15, Jer. 5:1. h Ps. 11:1, Prov. 1:5, 28:9, Is. 1:15, Jer. 2:28, Ez. 5:5, Zech. 7:13. Matt. 7:22, 23, Luke 13:25, John 9:31, Jer. 7:13, D. r. s. 17:18, 32:19, Is. 59:1-13, Jer. 33:3 k Is. 3:11, Rom. 2:8, 1, Is. 9:17, Jer. 14:14, 15:23, 17:27, 32:17-17, 29:21-23, Ez. 13:11, 16:22-25, 29, Mal. 2:8, Matt. 15:14, m 2:11, Is. 56:9-12, Ez. 18:19, Matt. 7:18, Rom. 16:18, n Ps. 74:9, Is. 8:20-22, Jer. 13:16, Ez. 13:22,

23, Zech. 13:2-4, * Heb. from a vision. 1 Heb. from divining. o Is. 29:10, 59:10, Jer. 15:5, Am. 8:5-10, p Ez. 8:15, 19, 9:11, 1 Sam. 9:9, Is. 44:25, 47:14-14, Deut. 3:9-11, Zech. 13:4, 2 Tim. 3:8, 9, q Lev. 18:45, Ez. 24:17, 22, 1 Heb. upper lip. r 1 Sam. 14:37, 28:15, Ps. 74:9, Am. 8:11, s Job 32:18, Is. 11:2, 3, 56:1, Jer. 1:18, 6:11, 15:19-21, 20:9, Ez. 3:14, Matt. 7:29, Acts 4:5-12, 19:20, 7:51-57:13, 12, 18, 5, 6, 9, 11, 1 Cor. 2:4, 12:13, 14, Is. 58:1, Ez. 16:2, 20, 4, 22, 2, 43:10, Matt. 3:7-12, Acts 7:51, 52, n 1, Ez. 3:16, Hos. 5:1, x Lev. 26:15, Deut. 27:19, Ps. 58:1, 2, Prov. 17:15, Is. 1:23, Jer. 5:28, y Jer. 24:13-17, 32, 25:25-28, Hab. 3:9-12, Zeph. 3:3, Matt. 27:25, John 11:50, § Heb. blood. 2:7, 3, Num. 16:15, 1 Sam. 8:3, 12:3-4, Is. 1:23, Ez. 22:12, 27, Hos. 4:18, Zeph. 3:3, a Jer. 6:13, 8:10, Mal. 1:10, 1 Tim. 3:3, Tit. 1:11, 1 Pet. 5:2, b 5:1, Is. 56:11, Acts 8:18-20, 2 Pet. 2:1-3, 14, 15, Jude 11, c 1 Sam. 4:3-6, Is. 48:2, Jer. 7:4-12, Matt. 2:9, Rom. 2:17, 1 Heb. enying, d Am. 9:10.

and his church, and often join persecution of his people with oppression of the widow and the orphan: and their polluted privileges will soon be taken from them and turn to their destruction.—Teachers, who recommend self-indulgence by their doctrine and example, best suit them; and they will generally be given up to such deceivers. But Christ's sheep "hear his voice, and follow him;" he gathers them into his fold and feeds them in his pasture: and an innumerable multitude are already collected, who are before the throne, joyfully ascribing salvation to God and to the Lamb that was slain. As he has rent the veil, and opened our way to the throne of grace; as he has burst the grave, and opened the gates of heaven, and entered as our Forerunner; let us depend on him and follow him, and so break through the maxims and customs of the world, the opposition of sin and Satan, and all the difficulties in our way to glory. And when we are called to arise, and depart out of this polluted world to our rest in heaven, we need fear no evil in passing through death and the grave; for he will be with us, and bring us both in soul and body to his holy habitation. (Notes, Ps. 23:4-6. John 10:26-31. Rev. 7:13-17.)

NOTES.—CHAP. III. V. 1-4. The rulers of Israel might be intended by this address, as well as those of Judah; yet the latter seem to be chiefly meant. They had every opportunity of knowing the rules of justice and equity, and it was peculiarly incumbent on them to understand and practise them: yet they carelessly, nay, wilfully, continued ignorant of them, or decided causes and enacted laws in opposition to them. (Marg. Ref. a, b. Notes, 8-12, v. 8. Ps. 82:2-5. Jer. 5:3-6.) They evidently hated every thing good and all pious men; and loved wickedness, and the wicked by whom they could serve their own base purposes. Instead of feeding and protecting the Lord's flock, they fleeced, butchered, and devoured them; reducing the poor people to the deepest misery by their cruel exactions and oppressions. (Marg. Ref. c-f. Notes, 2:1-3, 7:1-4. Is. 10:1-4. Jer. 5:30, 31. Ez. 22:27, 28, 34:2-10, 17-22. Am. 5:10-15. Zeph. 3:1-4. Zech. 11:4-6. Matt. 23:14. Jam. 5:1-6.) They would therefore shortly cry out under the oppressions of their enemies, or other great distresses; but the Lord would utterly disregard them, according to their behaviour to him, and to their poor brethren. (Marg. Ref. g, h. Notes, Prov. 21:13. Is. 1:10-15. § 3-7. Zech. 7:13. Jam. 2:8-13, v. 13.)—These verses are also peculiarly descriptive of the character and conduct of the Jewish scribes, priests, and rulers, in the days of Christ and his apostles; and perhaps predict the sultry condition of that people.

V. 5-7. The false prophets likewise were most heinously criminal, and indeed one great cause of the general wickedness of the nation. They flattered the people into a delusive expectation of peace in their evil ways: yet they were ready to bite and devour such as opposed them; and even to declare war against those who would not satisfy their avarice and rapacity, being "greedy dogs that could never have enough;" so that their peaceable and soft language was restricted to their prophesying, before those who paid well for them. (Marg. Ref. i, m. Notes, 2:11. Is. 9:13-17, vv. 15, 16, 56:9—

12. Jer. 14:13-16. 23:13, 25-32. 28:10-17. Lam. 4:13-16. Ez. 13:1-16. 22:25-28. Matt. 7:15-20. Rom. 16:17-20.) Therefore the approaching distresses should convince their prognostications, and prevent them from pretending to any more visions. The sun of their prosperity, reputation, and hope would suddenly be darkened, and leave them in misery, contempt, and despair. (Marg. and Marg. Ref. n, o. Notes, Is. 8:20-22, 29:10-12. 59:9-15, v. 9, 10. Jer. 15:8, 9. Am. 8:4-10, vv. 8, 9.) God would shame and silence all such seers and diviners; and they should cover their lips, as mourners or unclean persons; confessing that they could obtain no answer from God, to their anxious inquiries concerning the end of their calamities. (Marg. and Marg. Ref. p, r. Notes, Ps. 74:9. Hos. 3:4, 5. Zech. 13:4-6.)—How exactly does this describe the state of that once favoured nation, for above the last seventeen hundred years!

V. 8-12. It is probable, that Micah was greatly opposed by the wicked princes and false prophets: but he knew and confidently declared, that he spake by the authority of God, and the inspiration of his Spirit; that he was abundantly endowed with honesty, courage, wisdom, and energy to deliver his faithful message, whether they would hear it, or not; and that he was especially commissioned to declare unto the house of Jacob the number and heinousness of their sins. He therefore as evidencing his courage and impartiality, called on the rulers of the people to attend, and not to persist in fighting against God. (Marg. Ref. s-u. Note, 1-4.) They indeed abhorred all justice and perverted equity: they had beautified the city with magnificent houses, and fortified it with walls, and perhaps repaired or added buildings to the temple; but it was done with money, which had been the wages of murder and oppression. The magistrates, priests, and prophets were alike mercenary and avaricious: yet they presumed upon their external privileges, "the temple of God," and their formal worship: so that when they were warned of approaching judgments, they inquired "whether the Lord were not among them;" and were confident no evil would befall them. (Marg. and Marg. Ref. y-d. Notes, 5-7, v. 5. Is. 1:21-24, 48:1-2. Jer. 5:30, 31. 7:3-11. 22:13-19. Ez. 22:25-28, Zeph. 3:1-4. Acts 6:9-14.) To punish therefore their hypocrisy and iniquity, the city would certainly be desolated and become heaps of rubbish; and the mountain, on which the temple stood, would be rendered as waste and unfrequented, as the forests and deserts.—This prophecy was delivered in the reign of Hezekiah, and probably in the beginning of it. (Marg. Ref. e, f. Note, Jer. 26:16-19.) The princes, priests, and prophets, in general, either discountenanced his zeal for reformation, or concurred in a hypocritical manner: but the king was decided; and these predictions seem to have encouraged and quickened his endeavours, and to have stirred up more persons to concur with him; by which means the judgments were retarded, but not averted.—The destruction of the city and temple by the Romans, as well as that by the Chaldeans, seems to have been predicted; in which the ground, where the temple stood, is said to have been broken up with a plough by the conquerors.—The avowed counsel of Caiaphas to put our Lord

12 Therefore, shall ^aZion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

CHAPTER IV.

A prediction of the establishment, enlargement, peace, and prosperity of the church in the latter days, 1-8. Assurances that Zion's troubles should end happily, and her enemies be destroyed, 9-13.

BUT ^ain the last days it shall come to pass, ^bthat the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; ^cand people shall flow unto it.

2 And many nations shall come, ^dand say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; ^eand he will teach us of his ways, and we will walk in his paths: ^ffor the law shall go forth of Zion, and the word of the LORD from Jerusalem.

3 ^gAnd he shall judge among many people, ^hand rebuke strong nations afar off; ⁱand they shall beat their swords into ploughshares, and their spears into ^jpruninghooks: nation shall not lift up a

sword against nation, ^kneither shall they learn war any more.

4 But they shall sit every man under his vine and under his fig-tree; ^mand none shall make them afraid: ⁿfor the mouth of the LORD of hosts hath spoken it.

5 For all people will walk every one in the name of his god, ^pand we will walk in the name of the LORD our God for ever and ever.

6 In that day, saith the LORD, ^qwill I assemble her that halteth, ^rand I will gather her that is driven out, and her that I have afflicted;

7 And ^sI will make her that halted a remnant, and her that was cast far off a strong nation: ^tand the LORD shall reign over them in mount Zion from henceforth, even for ever.

8 ^uI And thou, ^vO tower of the flock, ^wthe strong hold of the daughter of Zion, unto thee shall it come, even ^xthe first dominion; the kingdom shall come to the daughter of Jerusalem.

9 Now ^ywhy dost thou cry out aloud? ^zis there no king in thee? is thy counsellor perished? ^{aa}for pangs have taken thee as a woman in travail.

1:16. Ps. 79:1, 107:34, Jer. 26:18, Matt. 24:2, Acts 6:13, 14, f 4:1, 2, Is. 2:2, 3, Gen. 49:1, Is. 2:1-3, Jer. 48:47, Ez. 38:16, Dan. 2:28, 10:14, Hos. 3:5, Acts 2:17, Heb. 1:2, 2 Pet. 3:3, b 8:12, Ps. 68:15, 16, Is. 11:9, 66:20, Ez. 17:22, 23, 40:2, 43:12, Dan. 2:35, 44, 7:14, 18, 22, 27, Zech. 8:3, Rev. 11:15, 20:4, 21:1, &c. c Gen. 49:10, Ps. 22:27, 68:29-32, 72:7-11, 75, 86:9, 110:3, Is. 11:10, 27:12, 43:6, 49:19, 52, 54, 62, 63:14, 66:18-23, Jer. 3:17, 16:19, Zeph. 3:9, 10, Zech. 2:11, 14:16-21, Mal. 1:11, Rom. 11:25, 26, Rev. 15:4, d Is. 2:3, Jer. 31:6, 50:4, 5, Zech. 8:20-23, e Deut. 6:1, Ps. 25:9, 12, Is. 54:13, Matt. 11:25-30, John 6:45, 7:17, Act. 10:32, 33, 13:42, Jam. 1:19-25, f Ps. 110:2, Is. 42:1-4, 54:14, 58:1, 63:9, Matt. 28:19, 20, Mark 16:15, 16, 20, Luke 21:47, Acts 1:5, 13:46, 47, Rom. 10:12-18, 15:19, g 1 Sam. 2:10, Ps. 82:8, Rev. 13:9, 9:8, Is. 11:3-5, 51:5, Matt. 25:31, 32, John 5:22, 23, 27, 16:8-11, Acts 17:31, Rev. 11:1, h 5:15, 7:16, 17, Ps. 2:5-12, 68:30, 31, 110:1, 2:5, Is. 25:3, 60:12, Dan. 2:44, Joel 3:2, 9-16, Zech. 12:3-6, 14:3, 12-19, Rev. 19:17-21.

to death, without alleging any charge against him, that the nation might not perish, was a remarkable instance of that carnal policy, by which princes and priests have attempted to build Zion with blood, even the blood of the prophets, apostles, and ministers of God, nay, by that of his well-beloved Son. (*Notes, John 11:49-53.*)

PRACTICAL OBSERVATIONS.

Princes and magistrates are more concerned to know judgment than other men, as their conduct has more important, extensive, and permanent effects: and princes in Israel have abundant opportunity of knowing it. Yet, through human depravity, and the disadvantages and temptations peculiar to their situation, they are often ignorant of the rules by which they ought to govern, judge, or act: and sometimes they most evidently prove, that they "hate the good and love the evil," by their iniquitous exactions and oppressions. Thus thousands are made miserable to humour the caprice, to maintain the luxury and ostentation, or to gratify the ambition or avarice of one cruel tyrant! But let not such men expect to be heard or favoured by God, when they shall cry unto him in extreme distress; for "they shall have judgment without mercy, who have showed no mercy." Alas! these wholesome truths seldom reach the ears of those to whom they are most needful; but who are too generally environed with flatterers, or teachers of lies, whom they reward with a share of their plunder and riot. Such are smooth in their doctrine, soft in their manners, and courtly in their address; but they can snarl and bite too, if their inferiors offend them; and contend furiously and maliciously with those who refuse to satisfy their mercenary demands. And, though they are "dumb dogs that cannot bark" in the cause of God, yet they open their mouths wide to revile and to devour. But "the light that is in them is darkness;" their prosperity and honour will soon end in misery and disgrace, and their sanguine hope in black despair: they will be ashamed of their lying divinations and erroneous doctrines, by which they have fatally misled the people; and they shall have no answer from God in the time of their distress. On the other hand, he who preaches by the authority and according to the oracles of God, from zeal for his glory and love to the souls of men; who is conscious of integrity, and assured of the truth of his doctrine, may speak with constancy and confidence in the midst of calumny and opposition: though he should be called upon to expose the transgressions of princes and priests, "who abhor judgment," and prostitute their important offices to the gratification of their vile avarice, ambition, malice, or sensuality. Even such men may be so blinded by self-flattery, and in the just judgment of God, as to have a presumptuous confidence in him, and expect security in sin, because of their abused privileges, unmeaning forms, and hypocritical profession: but they must be told that they are in the way of destruction; and it should be known by all, that rulers and teachers of this description are the causes of ruin to churches and nations, and are answerable for all the calamities which for their sakes come upon them.

NOTES.—CHAP. IV. V. 1-3. (*Note, Is. 2:2-5.*) The connexion of this prophecy (which has already been explained) with the close of the foregoing chapter, shows, that

20:9, 9, 1 Ps. 46:9, Is. 2:4, 11:6-9, Hos. 2:18, Joel 3:10, Zech. 9:10, * Or, scythens, k 1's, 72:7, Is. 9:7, 60:17, 18, 65:23, 1 Kings 4:25, Is. 36:16, Zech. 3:10, m Is. 54:14, Jer. 23:5, 6, Ez. 34:25, 28, 38:11, 39:26, n Is. 1:20, 40:5, 58:14, o 2 Kings 17:20, 34, Jer. 2:10, 11, p Gen. 17:1, Is. 7:16, Is. 2:5, Zech. 10:2, (vul. 2:8, 3:17, q Ps. 3:14, 15, Is. 48:14, 145:1, 2, r 2:12, Is. 35:3-6, Jer. 31:8, 15:7, 34:16, Zeph. 3:19, s Is. 147:2, Is. 56:8, Jer. 3:18, 30:17, 18, Ez. 34:12, 13, 15, 16, 17, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

the establishment of the Christian church, in consequence of the abrogation of the Mosaic dispensation, and the destruction of Jerusalem by the Romans, were predicted. But, though it has in a measure been fulfilling ever since those events, yet its grand accomplishment must be future: for "the Scripture cannot be broken;" and the nations have not yet so submitted to the Prince of peace, as to "beat their swords into ploughshares," nor has war ceased to be a science and a profession. (*Marg. Ref. Notes, Rev. 20:1-6.*)

V. 4. This beautiful addition to the prophecy, as it stands in Isaiah, denotes the sweet harmony which in those happy days shall prevail among Christians, in communing with God and with each other; their perfect security, and peaceful industry; their thankful and comfortable use of temporal plenty, and the abundance of their spiritual consolations. (*Marg. Ref. Notes, 1 Kings 4:25, Zech. 3:10.*)

V. 5. The Gentiles were tenacious of the religion of their ancestors, and took pleasure in worshipping their imaginary deities: whilst Israel had always been disposed to grow weary of the worship of God, and to relapse into idolatry. (*Note, Jer. 2:10-12.*) But, in the predicted period, the true Israel will "cleave to the Lord with purpose of heart," and delight greatly in worshipping his name and doing his will with constancy and perseverance.—This is, in some measure, the desire, purpose, and conduct of true believers in every age: God is their Portion, and his service will be their happiness for ever and ever.—This will be remarkably fulfilled at the general conversion of the Jews, when this prophecy shall receive its utmost completion. *Louth.* (*Marg. Ref. Notes, Is. 2:2-5, v. 5, Zech. 10:5-12, v. 12.*)

V. 6, 7. The collecting of the enfeebled and dispersed Jewish captives, from Babylon to Jerusalem, (as sheep that had been lamed, or driven away by robbers,) and their subsequent increase into a considerable remnant, and then into a strong nation, under the government of the Lord, formed but a faint shadow of the rapid increase of the Christian church, amidst all her persecutions and afflictions in the first age after Christ: and this was only an earnest of the healing, purifying, increasing, and prospering of the church which we wait for; When the kingdom of the Lord shall be conspicuously set up, the Jews shall be readmitted into the church, and restored to their own land; and the fullness of the Gentiles converted: and this reign of Christ shall continue till it is succeeded by the everlasting kingdom of heaven.—Though I have broken the power of my people, removed them into captivity far off, and afflicted them: yet will I restore them to their country, I will send them the Messiah, and will always be their King.—For ever. This will be fulfilled at the future restoration of the Jews. *Bp. Newcombe.* (*Marg. Ref. Notes, 2:12, 13, Is. 6:13, 56:8, 60:15-22, v. 22, Jer. 31:8, 9, Ez. 34:23-31, 37:20-38, Joel 3:9-17, v. 17, v. 17-21, v. 21, Rev. 11:5-18.*)

V. 8-10. Mount Zion was the Tower of the Lord's flock under the old dispensation, the centre of their union, and the special residence of their Protector; and the temple was its strong hold. (*Marg. Ref. x, y. Note, Gen. 35:21.*) Thither Christ the good Shepherd and the Ruler of his people came, and there first he set up his kingdom. This kingdom

1) Be in pain and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies.

11 ¶ Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

12 But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor.

13 Arise and thrash, O daughter of Zion: for

I will make thy horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.

CHAPTER V.

A prophecy of the birth and kingdom of Christ; and of his powerful protection of his people, 1-6; of the increase, purity, and peace of the church, and the ruin of his enemies, 7-13.

NOW gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

2 But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that

1. Is. 66:7-9. Hos. 13:13. John 16:20-22. 2 Kings 20:18, 25:4. 2 Chr. 33:11. 26:20. Hos. 2:14. Rev. 12:14. 17:8-13. Ezra 1:12. Is. 45:13. 48:20. 52:9-13. Zech. 2:7-9. e. Ps. 106:10. Jer. 15:21. h. Is. 5:25-30. 8:7,8. Jer. 52:4. Lam. 2:15,16. Joel 3:2, &c. 17:10. Ob. 12. k. Is. 55:8. Jer. 29:11. Rom. 11:33. 1. Is. 21:10. Joel 3:12,13. Zech. 14:1-3. Rev. 14:14-20. m. Is. 41:15. 15:1. Jer. 51:33. n. Is. 5:28. o. Is. 5:15. Dan. 2:44. Zech. 9:13-15. Rev. 2:26,27. p. Job. 6:19. 2 Sam. 8:10,11. Ps. 68:29. 72:10. Is. 18:7. 28:18. 60:9. R. Is. 15:25-28. 1 Cor. 16:22. Rev. 21:24-26. q. Zech. 4:14. 6:5. a. Deut. 28:19. 2 Kings 24:2. Is. 8:9,10. 10:6. Jer. 4:7. 25:9. Joel 3:9-11. Hab.

1:6-10. 3:16. b. Deut. 28:51-57. 2 Kings 25:1-9. Ez. 21:21,22. 24:2. Luke 19:43,44. c. Job 16:10. Lam. 3:30. Matt. 5:39. 26:67. 27:30. John 18:22, 19:3. Acts 23:2. 2 Cor. 11:20. d. 1 Sam. 8:5,6. Is. 33:22. Am. 2:3. e. Matt. 2:6. John 7:42. f. Gen. 35:19. 48:7. Ephratah. Ruth 4:11. 1 Sam. 17:12. 1 Chr. 2:50,51. 54:4. 2 Sa. 132:6. g. 1 Sam. 16:19. 23:25. h. Ex. 18:21,25. Deut. 1:15. 1 Sam. 8:12. 17:18. i. 11:11. 53:2. Ez. 17:22-24. Am. 9:11. Luke 2:1-7. 11:1 or 1:27,28. k. Gen. 48:10. 1 Chr. 5:2. Is. 5:6,7. Jer. 23:5,6. Ez. 34:23,24. 37:22-35. Zech. 9:9. Matt. 2:6,18. Luke 1:31-33. 23:23,38. John 19:14-22. Rev. 19:16.

would be like the first dominion of Israel in the days of David and Solomon; and would surpass and supersede all other monarchies. The Son of David would come to Jerusalem and establish his kingdom, and thence its influence would extend to other nations. And, though that city would soon after be destroyed: yet the evangelical church, the spiritual Zion, would succeed to it; in which Christ reigns for the benefit of his people, and his cause must prevail even to the end of the world. (*Marg. Ref. z. Notes, Num. 24:18,19. Is. 1:25-27. Dan. 2:34,35,44,45. 7:19-27. v. 22,27. Zech. 9:9,10.*)—Indeed the calamities to be endured by Zion, from the Assyrian invasion, and during the Chaldean ravages, and the taking and destruction of the city, (which were typical of the subsequent calamities of the Jewish nation and of the church,) would cause her "to cry aloud," as a woman in her pangs; and as if there were no king to protect, or counsellor to direct her. But why did she yield to disconsolate sorrow? Let her remember that her pains were those of travail, not the agonies of death, that she might have hope under them, and know how to exert herself for deliverance. (*Marg. Ref. a-d. Notes, Is. 66:7-9. Jer. 4:30,31. 30:5-9. v. 6,7. 12-18. John 16:16-22. v. 21.*) She would certainly be driven out of the city, and dwell as in an open field, and even be dragged to Babylon as a captive: yet that crisis would make way for her happy restoration and for better times, when the Lord would redeem her from the hand of her enemies.—This event shadowed forth the recovery of the Jews from their present dispersions, and the deliverance of the Christian church from antichristian tyranny. (*Marg. Ref. e, g. Notes, 7:8-10. Is. 6:11-13. Ez. 20:33-38. Hos. 2:14-17. Rev. 11:3-18.*)

V. 11-13. Many nations would be collected against Zion, to pollute her by their idolatries, or forward and exult in her calamities. But they would not understand, that the Lord collected them, as sheaves of corn are gathered upon the floor to be thrashed; and Zion, weak and dispirited as she then was, should be strengthened, as with "horns of iron and hoofs of brass," to trample them down and beat them in pieces; and, being enriched by their plunder, she would consecrate her gain to the Lord of the whole earth, by whose assistance these victories would be obtained. (*Marg. Ref. Notes, Ps. 149:7-9. Is. 41:15,16. 54:15-17. 60:4-7. Ez. 38:39. Joel 3:9-17. Zech. 9:12-16. 14:1-3. Rev. 2:24-28. 14:14-20. 21:22-27.*)—There occurs nothing in the history of the Jewish church, which fully accords to this prediction. Sennacherib's army was not destroyed by the Jews; nor had they any hand in the subversion of the Babylonian monarchy. The victories of the Maccabees over Antiochus might be a partial accomplishment of it; and so might that of the Christian church over the power of her persecutors, after the conversion of Constantine; but certainly the grand accomplishment is yet in futurity.

PRACTICAL OBSERVATIONS.

While we wait for those last days, in which the kingdom of Christ shall be exalted above all other dominions, and extended over all nations, let us be thankful for our own peculiar privileges, and excite ourselves and each other to frequent the ordinances of our God; that we may learn and walk in his holy ways, receiving the law from his hands; which, being written in our hearts by his Spirit, may evidence our interest in the righteousness of the great Redeemer. Let us also "endeavour to keep the unity of the Spirit in the bond of peace," and to live peaceably with all men: that while the nations of the earth still continue to learn and practise war, and numbers delight in discord and confusion; it may appear by our conduct, that harmony, equity, truth, and love, are genuine effects of faith in Christ, and of his gospel when truly obeyed. Even in this world of contention and violence, if we have peace with God, and with our consciences and our brethren, we may rest securely under the divine protection, and fear no enemy: we may rejoice in our privileges, and "walk in the name of our God," with grateful

praises and unabated alacrity and vigour: and we ought to cleave to him with far more constancy, than the men of this world do to their idolized possessions and pleasures.—Even the weak in faith, and those who have been wounded and made to halt, in their conflicts with temptation, or who have been cast out by their brethren, or driven away by persecution, or weighed down by affliction, may yet hope in God. When they look to him, he will gather, strengthen, and heal them, and take care of them, as their King and Protector: even as he will render his enfeebled oppressed church "a strong nation," and superior to all enemies or competitors. In his glory his people shall be glorious, and the feeblest believer shall rejoice in the joy of his inheritance: and all the afflictions of the church, and of the believer, are sure to end happily. We should then cry aloud with the prayer of faith, not with the voice of despondency, under our distresses. We have an omnipotent King to rule over us, and an all-wise Counsellor to advise us; his promises engage that the crisis of extreme sorrow shall introduce the most joyful deliverance, to all who love and obey him; for he will redeem them from all their enemies.—But those who unite against Zion, to pollute her, or to triumph over her, are ignorant of these intentions and counsels of our God, and are not aware that they are compassing their own destruction, and that they are only collecting together to be destroyed.—As the strength and victory of believers are wholly from the Lord, they can do no less than ascribe all the glory to his name, and consecrate all their powers, advantages, and possessions to his service. Let us thus gird on our armour, and arise to "fight the good fight of faith;" and amidst our conflicts, let us rejoice in hope of being made more than conquerors, and anticipate the songs of heaven; and, dedicating all our talents to his service, let us, seek and pray, that as the Redeemer of sinners, and the Object of all love and worship to his ransomed people, he may become "the Lord of the whole earth."

NOTES.—CHAP. V. V. 1. The complete victory of Zion over all her enemies having been predicted, in the close of the preceding chapter; (*Note, 4:11-13.*) they are here challenged to collect their forces for the assault. Either Nineveh or Babylon seems to be meant by "the daughter of troops;" as their prosperity arose from success in war, and they were renowned for valiant soldiers.—The king of Assyria besieged Samaria, and he or his captains insulted Hosea, the judge or king of Israel, with all indignities; as the victorious king of Babylon also did Zedekiah, when he had besieged and taken Jerusalem. (*Notes, 2 Kings 17:4. 25:6,7.*) Some have thought, that the outrageous conduct of Sennacherib and Rabshakeh to Hezekiah was meant; but Sennacherib did not lay siege to Jerusalem, nor was Hezekiah ever in his power. Many however suppose, that Rome was intended by "the daughter of troops;" and that the Romans were called upon to collect their armies to besiege Jerusalem, because the Jews had thus insulted and despised Christ, the Judge of Israel. (*Marg. Ref. Notes, Deut. 28:49-57. Lam. 3:26-30. v. 30. Matt. 26:63-68. v. 67,68. Luke 19:41-44.*)

V. 2. The house of David would be reduced very low, yet the city of David would certainly be honoured by the nativity of the Messiah. "Ephratah" distinguishes Bethlehem in Judah, from another place of the same name, in a different part of the land; (*Josh. 19:15,16.*) and therefore Matthew here quotes the passage according to the meaning, not verbally: "And thou Bethlehem, in the land of Judah." This city had been reduced to be small among the flourishing cities of that numerous tribe, and its many thousands under their princes: yet the birth of Christ would so dignify it, that it would by no means be the least honourable of them: (*Note Matt. 2:3-6.*) for he would come forth thence, to be Ruler in Israel, upon the throne of David for evermore. (*Marg. Ref. o-k. Notes, Luke 1:26-33,46-55.*) Or the clause may be read interrogatively, "Art thou little among the thousands of Judah?"—The words, "unto me," may either refer to the

7 And ^{the} remnant of Jacob shall be in the midst of many people, ^{has} a dew from the LORD, as the showers upon the grass, that ^{harrieth} not for man, nor waiteth for the sons of men.

15 And I will execute vengeance in anger and
fury upon the heathen, such as they have not
heard.

* s. Heb. eat up. † Gen. 10:11–11. marg. † Or, with her own neck *swore* and s. 14. 25. Luke 1:7. ‡ 2 Kings 15:29. 17:3–5. 18:9–15. 19:32–35. 2 Chr 33:11. Is. 10:5–12. 32. g. 8. Ez. 14:22. Joel 2:32. Am. 5:15. Zeph. 3:13. 11:5, 15. 6. He. Deut. 32. Jude. 6:36–40. Pa. 72:6. Ec. 13:13–17. 44:3–5. 66:15. Ez. 47:1–12. Hos. 6:3. 14:5. Zech. 14:8. Matt. 28:19. Acts 9:15. 11:15–19. 13:46–48. Rom. 10:15. 15:19, 22. 1 Cor. 3:16. 1 Th. 5:5, 11. 11:10. 14:22. 15:18. 16:1. 17:10. 9:30. 20:10. 21:10. 22:10. 23:10. 24:10. 25:10. 26:10. 27:10. 28:10. 29:10. 30:10. 31:10. 32:10. 33:10. 34:10. 35:10. 36:10. 37:10. 38:10. 39:10. 40:10. 41:10. 42:10. 43:10. 44:10. 45:10. 46:10. 47:10. 48:10. 49:10. 50:10. 51:10. 52:10. 53:10. 54:10. 55:10. 56:10. 57:10. 58:10. 59:10. 60:10. 61:10. 62:10. 63:10. 64:10. 65:10. 66:10. 67:10. 68:10. 69:10. 70:10. 71:10. 72:10. 73:10. 74:10. 75:10. 76:10. 77:10. 78:10. 79:10. 80:10. 81:10. 82:10. 83:10. 84:10. 85:10. 86:10. 87:10. 88:10. 89:10. 90:10. 91:10. 92:10. 93:10. 94:10. 95:10. 96:10. 97:10. 98:10. 99:10. 100:10. 101:10. 102:10. 103:10. 104:10. 105:10. 106:10. 107:10. 108:10. 109:10. 110:10. 111:10. 112:10. 113:10. 114:10. 115:10. 116:10. 117:10. 118:10. 119:10. 120:10. 121:10. 122:10. 123:10. 124:10. 125:10. 126:10. 127:10. 128:10. 129:10. 130:10. 131:10. 132:10. 133:10. 134:10. 135:10. 136:10. 137:10. 138:10. 139:10. 140:10. 141:10. 142:10. 143:10. 144:10. 145:10. 146:10. 147:10. 148:10. 149:10. 150:10. 151:10. 152:10. 153:10. 154:10. 155:10. 156:10. 157:10. 158:10. 159:10. 160:10. 161:10. 162:10. 163:10. 164:10. 165:10. 166:10. 167:10. 168:10. 169:10. 170:10. 171:10. 172:10. 173:10. 174:10. 175:10. 176:10. 177:10. 178:10. 179:10. 180:10. 181:10. 182:10. 183:10. 184:10. 185:10. 186:10. 187:10. 188:10. 189:10. 190:10. 191:10. 192:10. 193:10. 194:10. 195:10. 196:10. 197:10. 198:10. 199:10. 200:10. 201:10. 202:10. 203:10. 204:10. 205:10. 206:10. 207:10. 208:10. 209:10. 210:10. 211:10. 212:10. 213:10. 214:10. 215:10. 216:10. 217:10. 218:10. 219:10. 220:10. 221:10. 222:10. 223:10. 224:10. 225:10. 226:10. 227:10. 228:10. 229:10. 230:10. 231:10. 232:10. 233:10. 234:10. 235:10. 236:10. 237:10. 238:10. 239:10. 240:10. 241:10. 242:10. 243:10. 244:10. 245:10. 246:10. 247:10. 248:10. 249:10. 250:10. 251:10. 252:10. 253:10. 254:10. 255:10. 256:10. 257:10. 258:10. 259:10. 260:10. 261:10. 262:10. 263:10. 264:10. 265:10. 266:10. 267:10. 268:10. 269:10. 270:10. 271:10. 272:10. 273:10. 274:10. 275:10. 276:10. 277:10. 278:10. 279:10. 280:10. 281:10. 282:10. 283:10. 284:10. 285:10. 286:10. 287:10. 288:10. 289:10. 290:10. 291:10. 292:10. 293:10. 294:10. 295:10. 296:10. 297:10. 298:10. 299:10. 300:10. 301:10. 302:10. 303:10. 304:10. 305:10. 306:10. 307:10. 308:10. 309:10. 310:10. 311:10. 312:10. 313:10. 314:10. 315:10. 316:10. 317:10. 318:10. 319:10. 320:10. 321:10. 322:10. 323:10. 324:10. 325:10. 326:10. 327:10. 328:10. 329:10. 330:10. 331:10. 332:10. 333:10. 334:10. 335:10. 336:10. 337:10. 338:10. 339:10. 340:10. 341:10. 342:10. 343:10. 344:10. 345:10. 346:10. 347:10. 348:10. 349:10. 350:10. 351:10. 352:10. 353:10. 354:10. 355:10. 356:10. 357:10. 358:10. 359:10. 360:10. 361:10. 362:10. 363:10. 364:10. 365:10. 366:10. 367:10. 368:10. 369:10. 370:10. 371:10. 372:10. 373:10. 374:10. 375:10. 376:10. 377:10. 378:10. 379:10. 380:10. 381:10. 382:10. 383:10. 384:10. 385:10. 386:10. 387:10. 388:10. 389:10. 390:10. 391:10. 392:10. 393:10. 394:10. 395:10. 396:10. 397:10. 398:10. 399:10. 400:10. 401:10. 402:10. 403:10. 404:10. 405:10. 406:10. 407:10. 408:10. 409:10. 410:10. 411:10. 412:10. 413:10. 414:10. 415:10. 416:10. 417:10. 418:10. 419:10. 420:10. 421:10. 422:10. 423:10. 424:10. 425:10. 426:10. 427:10. 428:10. 429:10. 430:10. 431:10. 432:10. 433:10. 434:10. 435:10. 436:10. 437:10. 438:10. 439:10. 440:10. 441:10. 442:10. 443:10. 444:10. 445:10. 446:10. 447:10. 448:10. 449:10. 450:10. 451:10. 452:10. 453:10. 454:10. 455:10. 456:10. 457:10. 458:10. 459:10. 460:10. 461:10. 462:10. 463:10. 464:10. 465:10. 466:10. 467:10. 468:10. 469:10. 470:10. 471:10. 472:10. 473:10. 474:10. 475:10. 476:10. 477:10. 478:10. 479:10. 480:10. 481:10. 482:10. 483:10. 484:10. 485:10. 486:10. 487:10. 488:10. 489:10. 490:10. 491:10. 492:10. 493:10. 494

V. 7-9. The remnant of Israel, that was converted to Christ in the primitive times, namely the apostles, evangelists, and first teachers and professors of the gospel, were scattered among "many people" or nations, as the drops of dew, or the showers of rain on the earth, which cause grass to grow in those places where no human culture is employed, and without waiting for the help of man. Thus they went into the cities and villages of the Gentiles, not as sent for by them, or commissioned by human authority, or depending on the power or wisdom of man; but as immediately employed, qualified, and prospered by God; and by their doctrine, prayers, and examples, they were the instruments of rendering those barren deserts fruitful, in a large increase of spiritual worshippers, and holy servants of God, our Saviour.—No doubt the converted Jews will in future times exhibit a still more striking completion of this part of the prophecy. (*Marg. Ref. g-i. Notes, Deut. 32. Judges 6:36-40. Ps. 72:4-7. 110:3. Is. 32:15-20, 55:10-13. Ez. 47:1-12. Hos. 6:1-3. 14:3-8. Joel 2:28-32. Zech. 14:6-9. Mark 16:4-16, 19, 20. Acts 9:15-16. 11:8. Rom. 11:11-15. 15:14-21.*)—But to those who neglected and opposed this salvation, these same persons would be terrible and destructive as lions among the beasts of the forest, or even among the flocks of helpless sheep. For their doctrine would condemn them; and the Lord, concurring by his providence, would cut off all their enemies.—The destruction of the enemies of the Jews, after their future restoration to their own

CHAPTER VI.

The Lord has a controversy with his people for their great ingratitude, 1-5. The sin of apostasy of alarmed sinners to obtain his favour, contrasted with his reasonable requirements and service, 6-8. His voice against the city which should be attended to, 9. Reproofs of Israel's iniquity and idolatry; with awful threatenings, 10-16.

HEAR ye now what the LORD saith; Arise, contend thou before the mountains, and let the hills hear thy voice.

2 Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel.

3 O my people, what have I done unto thee?

a 1-2. 1 Sam. 15:16. Jer. 13:15. Am. 3:1. Heb. 3:7,8. b Deut. 4:26. 32:1. Ps. 60:4. Is. 1:2. Jer. 22:28. Luke 19:40. * Or, with. 14. Is. 2:12-14. c Ez. 37:4. d Deut. 32:22. 2 Sam. 22:8. Ps. 104:5. Prov. 8:29. Jer. 31:37. e Is. 1:18. 5:7. 34. 43:26. Jer. 2:9,29-35. 25:31. Ez. 20:5,36. Hos. 4:1. 12:2. f Is. Ps. 50:7. 81:13. g Jer. 2:5,21. h Is. 43:22,23. i Ps. 51:4. Rom. 3:4,5,19. k Ez. 12:51. 14:30,31. 20:2. Deut. 4:20,24. 5:19. 9:26. Neh. 9:11. Ps. 78:51-53. 106:7-10. 136:10,11. Is. 63:9-12. Jer. 32:21. Ez. 20:7-9. Am. 2:10. Acts 7:36. 1 Deut. 7:8. 15:15. 21:18. 2 Sam. 7:23. m Ex. 15:20,21. Num. 12:1. n Deut.

land, seems to be here predicted. (*Marg. and Marg. Ref. k-m. Notes, 5:6, 4:11-13. Ps. 2:7-12. 21:8-12. 110:5-6. 149:7-9. Ob. 17-21. vv. 18,19. Zech. 9:13-16. 12:2-8. 14:12-15. 2 Cor. 2:14-17. Rev. 19:11-21.*)—The former verse described the benefits the converted Jews should bring to those Gentiles, who were disposed to embrace the gospel: this' (8) "instructs us how terrible adversaries they will prove to such as persist in their enmity to them, and to the truth." *Louth.*

V. 10-15. In those happy times, God promised to wean the people from all confidence in chariots, horses, cities, and strong-holds, even as though they had been entirely destroyed; and to purge out all sorcery, witchcraft, and idolatry, and the relics of those abominations from among them: and, having done this, he would destroy their enemies, (so the word translated cities, may be rendered, *marg.*) and "execute vengeance in anger and in fury, on the nations which have not hearkened unto me." *Bp. Neucombe.* (*Marg. and Marg. Ref. Notes, 7-9. Is. 2:6-21. 27:7-11. Hos. 1:5,7. 14:1-8. vv. 3,8. Zech. 4:4-7. 9:9,10. 13:2,3.*) The reformation of the Jews after their return from Babylon might be alluded to: but the purification of the Christian church from all antichristian corruptions of faith and worship, and all idolatry and superstition, seems more immediately to be predicted. The reliance on human merits for justification; the external pomp used in worship; and the oppressive exercise of human authority in mere matters of conscience, will be entirely destroyed, by the clear light of divine truth and the power of divine grace; and simplicity and purity in doctrine, worship, and practice will prevail, when the enemies of the church shall be destroyed.—The purity also of restored Israel, and the judgments on their formidable opposers, are predicted: indeed this seems the more direct meaning of the prophecy. (*Notes, Ez. 38: Dan. 11:40-45.*)—*Whitecrafts, &c. (17) Marg. Ref. p. Notes, Ez. 22:18. Deut. 18:9-12. Is. 8:19,20. Rev. 19:17-21, v. 20.*

PRACTICAL OBSERVATIONS.

Those who delight or excel in war, often gather themselves against the church of God; and sometimes they treat the most honourable and excellent of the saints, as the Judge of Israel and of all the world was treated in the days of his humiliation: but they cannot prevail against the cause which God upholds, or prevent the accomplishment of his decrees. We ought not then to be impatient, or to despond, under any contumely or cruelty with which we meet for his sake. On the contrary, we should look steadfastly to the divine glory of 'our Redeemer, "whose goings forth have been from of old, 'never everlasting;" and upon his condescending love to sinners, when he humbled himself to appear in our nature, and to become poor and a sufferer, that he might be our Prince and Saviour, and that by ruling over us he might confer the most invaluable blessings. A relation to him ennoble the meanest, and enriches the poorest; and surely we shall not refuse to obey him, who has a right to our services, purchased by his unspeakable sufferings for us and immense obligations conferred on us!—Great have been the effects of his redemption: yet his church is still left to struggle with various difficulties; and will continue to be so, till the arrival of that grand deliverance, for which it travels and is in pain to this hour, when Jews and Gentiles shall, all over the earth, meet as brethren in Christ Jesus.—In the mean time let us trust to our Shepherd's care and power: he stands as one intent upon his work, and feeds his purchased flock with divine condescension, majesty, and authority; his very looks appal the wolves that would devour his harmless sheep, and they abide unhurt amidst their powerful and enraged enemies. How great and glorious ought his name to be throughout the earth! He is our Peace; and, having reconciled us to God by his blood, he gives us inward peace in our outward tribulations. (*Notes, Eph. 2:14-18. Phil. 4:5-7. Col. 1:18-20.*) If he permit the assaults of our enemies, he will supply helpers and assistance sufficient for us; and all the power of every enemy shall fall before those "shepherds and principal persons," whom he employs to maintain and propagate his truth and cause. As he employed the converted

and wherein have I wearied thee? testify against me.

4 For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD.

6 ¶ Wherewith shall I come before the LORD, and bow myself before the high God? shall I

a 2,18. 9:7. 16:3. Ps. 103:1,2. 111:4. Eph. 2:11. e Num. 22-25: 31:16. Deut. 32:4,5. Josh. 24:9,10. Rev. 2:14. p Num. 31:8. 2 Pet. 2:15. Jude 11. q Num. 22:41. 23:13,14,27,28. 25:1. 33:49. Josh. 4:19. 5:9. 10:42,43. r Judg. 5:11. marg. Ps. 36:10. 71:15,16,19. 143:11. Rom. 3:25,26. 1 John 1:9. s 2 Sam. 21:3. Matt. 19:16. Luke 10:25. John 6:28. Acts 2:37. 16:30. Rom. 10:2,3. (Ps. 22:29. 35:6. Eph. 3:14. u Gen. 14:18-22. Dan. 3:26. 4:9. 5:15,21. Mark 6:7. Acts 16:17.

Jews, like dew and rain, to fructify the Gentile nations, so should we endeavour to be in our several places in his church and in the world; aiming to glorify God, and expecting the blessing from him, and not waiting for men's solicitation to attempt their good, nor growing weary through their ingratitude. Yet the most beneficent, zealous, and useful Christians and ministers will prove the occasions of the deepest condemnation to obstinate unbelievers and enemies; and as their ruin will be attended with the purification of the church from every error and defilement; so we shall be assured of victory in our personal conflicts, in proportion as we simply depend upon the Lord our Salvation, worship him spiritually, and serve him with devoted diligence in all his ordinances and commandments.

NOTES.—CHAP. VI. V. 1, 2. After having delivered the foregoing evangelical predictions, (5:7-15.) the prophet was again employed to reprove the sins of the people. He called upon them to hear the word of God: for he had ordered him to arise, and with great boldness and earnestness to contend with them, in God's behalf, before the mountains and hills: that even these strong foundations of the earth might hear his controversy with Israel, and his pleading against them: and so witness and declare his righteousness, in the punishments inflicted on them.—He taketh the high mountains and hard rocks to witness against the obstinacy of his people.—The most mighty monarchs, the most renowned sages, or most powerful nations of the earth, might thus be figuratively appealed to. (*Marg. and Marg. Ref. Notes, Deut. 4:25-28. v. 26. 32:1. Ps. 50:1,2,4-6. Is. 1:2. Jer. 22:28-30. v. 29. Ez. 36:1.*)

V. 3-5. The people were here called upon to declare what had aggrieved them, that they were become weary of God's worship, and prone to idolatry. Had he ever oppressed them with burdensome or unreasonable services? Or had he refused to supply their wants and protect them? If they had any thing to urge against his commandments, institutions, or dispensations, let them testify against him. (*Marg. Ref. f-h. Notes, Is. 43:22-25. Jer. 2:5,31,32.*) Having redeemed them from slavery in Egypt, he had placed Moses, Aaron, and Miriam over them, to rule and teach them, and help them in the exercises of their religion. (*Marg. Ref. k-m. Notes, Ez. 15:20,21. Num. 12:1,2.*) Nor ought they to forget the consultations of Balak and Balaam, about cursing and prevailing against them; and how the Lord constrained Balaam to bless them altogether, in every place from whence he viewed them: and how he had prevented the more fatal effects of his last diabolical device against them, and turned it against Balaam, Balak, and the Moabites. (*Marg. Ref. n-q. Notes, Num. 22-25:*) Thence they might learn the equity, faithfulness, and kindness of the Lord towards them, and the righteousness of his present dealings with them: for this was a specimen of his continual protection, for which they were inexcusably ungrateful.—Shittim was in the plains of Moab, Gilgal lay west of Jordan. (*Note, Josh. 5:9.*)—All the favours shown to Israel, from Balaam's attempts to curse them, till they were encamped in the promised land, are here referred to.

Righteousness. (5) 'We may often observe that the original word includes the notion of mercy.' *Bp. Neucombe.*—When that to which sinners had no claim, is mercifully promised, as in this instance, then the righteousness or justice of God is concerned in fulfilling that promise: but justice and mercy are in most cases opposed to each other. (*Notes, Is. 45:20-22. v. 21. Rom. 3:21-26. v. 26. 2 Thes. 1:5-10. vv. 5-7. 1 John 1:8-10. v. 9.*)

V. 6-8. Some approved expositors understand these verses as the substance of Balak's consultation with Balaam, concerning the method of obtaining the favour of Israel's God, that he might give them leave to curse his people; and of Balaam's answer, recommending to him justice, mercy, and a humble walk with God. But this does not at all agree with the history of those transactions: for Balaam seems, from first to last, to have recommended to Balak not doing but numerous and costly sacrifices; and when these failed, he counselled him to draw the Israelites into fornication and

VCL. II.—114

(905)

and thou shalt take hold, but shalt not deliver; and that which thou deliverest will I give up to the sword.

15 Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

16 ¶ For the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof a hissing: therefore ye shall bear the reproach of my people.

1 Deut. 32:21-23. Is. 3:6-9, 21:17-20. Jer. 18:44. Ez. 5:12. Am. 2:14-16. 9:1-4. u Lev. 27:20. Deut. 23:38-40. Is. 63:8,9. 65:21,22. Jer. 12:13. Joel 1:10-12. Am. 5:11. Zeph. 1:13. * Or, he doth much keep thee, &c. x 1 Kings 16:25,26. Hos. 5:11. v 1 Kings 16:30-33. 18:4. 21:23,25. 2 Kings 16:3. 21:3. Is. 9:16. Rom. 2:20. * Or, I be 7:24. x 1 Kings 8:5. 2 Chr. 29:9,31. 37:37. Jer. 15:1,15. 16:8. 21:22. 22:17,18. 1 Cor. 13:12. b Ps. 44:13,14.

and his family, were observed to the times of Micah; not only in Israel, but as it seems, in some parts of Judah, as if of higher authority than the law of God: and their hateful maxims, counsels, and examples were attended to. It was therefore proper that the offenders should be exposed to contempt and desolation; and that they should bear reproach from the heathen, as the worshippers of God, seeing they had acted so inconsistently with that character. (Marg. and Marg. Ref. Notes, 1 Kings 9:7-9. 16:30-33. 21:23,26. 2 Kings 16:3,4. 21:3. Ps. 42:9,10. 44:9-16. Is. 25:6-8. Jer. 18:13-17. Hos. 5:11,12. Acts 4:13-22. vv.19,20.)

PRACTICAL OBSERVATIONS.

V. 1-8. The ministers of God must be very earnest, faithful, and intrepid, in pleading his cause against his enemies; and when his controversy with his rebellious subjects, and especially with hypocrites, shall be openly decided, the whole creation will applaud his justice in their condemnation.—The excellency of our God, the goodness of his laws, the grace of his gospel, the pleasantness of his service, and the kindness of his providence, should all combine to make us ashamed of the negligence and inconstancy of our obedience: for we often act, as if his service was wearisome, and we were disposed to renounce it. But if we were called to speak, and plead our own cause, we could neither testify aught against him, or urge any reasonable excuse for ourselves: nor can rebels or apostates in any measure justify or excuse themselves in “departing from the living God.”—We should always remember the mercies, which our progenitors have long ago received, and which tended greatly to our advantage: and the oracles of God, and good teachers, rulers, and examples, are to be valued among our most valuable privileges. Could we know how often the Lord has defeated the machinations of Satan and his servants against us, we should have abundant proof of his kindness and of our own ingratitude; and this would show his righteousness in his sharpest corrections. Plain remonstrances, on this and similar subjects, are suitable means of alarming men’s consciences, and showing their need of “coming before the most high God” to deprecate his wrath. Under deep convictions and terrors, sinners would do much, nay almost any thing, to appease him and quiet their own consciences: but while they remain ignorant of the gospel, or prejudiced against it, they either rest in external ordinances and good behaviour, as a compound system of self-righteousness; or they run into expensive, burdensome, and painful services, which God has not commanded; nay, perhaps they are seduced into an endeavour to please him, by those things which are most atrocious and horrid. For, if it were possible, in great terrors of conscience, men would present to the Lord “ten thousand rivers of oil;” and numbers have actually sought to expiate their guilt by the murder and massacre of heretics, by human sacrifices, and even by “giving their first-born, the fruit of their body, for the sin of their souls.” These practices must arise from mistaken apprehensions of the divine character; and are more suited to the worshippers of Satan, than to those of JEHOVAH. Blessed be his name, he has in his word revealed to us a way of access, a propitiatory Sacrifice, and a method of applying for the benefits of it, which are honourable to him, and admirably suited to our case. And, would we show the sincerity of our repentance and faith and love, he requires nothing from us, but to “do justly, to love mercy, and to walk humbly with our God;” for notwithstanding our manifold failures, even in this return of grateful obedience; he is ever ready to renew his pardon, and to communicate his grace to the humble waiting penitent.

V. 9-16. In order that sinners may receive instruction, the Lord calls them by the voice of his word, and by that of his providence: in these warnings, the wise behold his glory and read his character; they hear the correcting rod, speak to them of the evil of sin, and their need of repentance; they learn the lessons which he teaches, and call others to attend and to consider who has appointed their afflictions; that they may not murmur or despond, but derive good from them. But if this voice be disregarded, the sword of vengeance will be drawn: for so bent is man on wickedness, that amidst all judgments and warnings he is inwardly propense to proceed in covetous, fraudulent, or oppressive endeavours to

CHAPTER VII.

The prophet complains of the decrease of godly men, and the iniquity of his people; yet encourages himself to trust in God, 1-7. The church expects victory over her insulting foes, and deliverance from her afflictions, with renewed consolations and prosperity, 8-13. Prayers and predictions of glorious times, 14-17; with an exulting view of the unequalled mercy and truth of God towards his people, 18-20.

“**W**HO is me! for I am as ‘when they have gathered the summer-fruits, ‘as the gleanings of the vintage: there is no cluster to eat: my soul desired the first-ripe fruit.”

2 The ‘good man’ is perished out of the earth: and there is none upright among men: ‘they all lie in wait for blood; they ‘hunt every man his brother with a net.

Is. 25:8. Jer. 51:51. Lam. 5:1. Ez. 39:28. Dan. 9:16. a Ps. 120:5. Is. 6:5. 24:16. Jer. 4:31. 15:10-15. * He, the gathering of, &c. b Is. 17:6. 24:13. c Is. 28:4. Hos. 9:10. f Or, godly, or merciful. d Ps. 121:141-3. Is. 57:1. Rom. 3:10-18. e Prov. 1:11. 12:6. Is. 59:7. Jer. 5:16. f 1 Sam. 24:11. 26:20. Ps. 57:6. Jer. 5:26. 16:16. Lam. 4:18. Hcb. 1:15-17.

grow rich, to enjoy pleasure and pomp, or distinction, and in various ways to multiply lies and deceit. Thus heavier sufferings are ensured, the satisfaction of outward mercies is marred, and the wrath of God may be expected to corrode the inmost soul: nor can there be deliverance, except by repentance, faith, and renewed obedience. But alas! men are much more ready to observe and cleave to iniquitous and ungodly laws, counsels, and maxims, than to “walk in the good ways of the LORD;” and when this is the case with his professing people, they may expect a double portion of misery and shame, nay, unless they repent, “shame and everlasting contempt.”

NOTES.—CHAP. VII. V. 1-4. This description of the wickedness of the people, especially in Judah, has been thought inconsistent with the times of Hezekiah; and it has therefore been considered as prophetic of the wicked reign of Manasseh. But perhaps the prophet witnessed such scenes towards the close of Hezekiah’s reign, as caused him dolefully to prestage the ensuing apostasy. He lamented that after all his zealous labours he could find very few pious persons: but was like a man who went into an orchard or vineyard, after the fruit had been gathered; and, instead of satisfying himself with the first-ripe fruit, which was most valued and plentiful, could not find a single cluster of grapes, but only a few gleanings of inferior goodness. He longed to live among eminent believers, but he found very few who had any sense of piety, and these were far inferior to their pious ancestors. For good and merciful men were taken to heaven, and the land was deprived of them, till an upright person could scarcely be found. (Marg. and Marg. Ref. a-d. Notes, Ps. 121:4. Is. 17:4-8. 24:13-15. 57:1,2.) In general they sought to enrich themselves, by murdering or ruining their neighbours; even as hunters pursue their game into the net. They were exceedingly diligent and active in mischief, doing it “with both hands earnestly,” or effectually. They excelled in doing evil, with great diligence and ability: they did it to the best advantage. The prince, or magistrate, asked a bribe for perverting justice; and the rich oppressor had only to mention the mischief which he purposed to do; and so the bargain was concluded, and they covered up the infamous transaction. The best of them were entangling and mischievous as briars; and created more pain and trouble to such as had dealings with them, than a thorn-hedge to those who attempted to force through it: the worst of them therefore must be serpents, or wolves and tigers. (Marg. and Marg. Ref. e-1. Notes, 3:8-12. 2 Sam. 23:6,7. Prov. 1:10-14. 4:16,17. Is. 1:21-24. Jer. 5:26-29. 16:16. Ez. 2:6. Hab. 1:12-17. Matt. 26:14-16.) No doubt then could remain, that “the day of visitation,” predicted by all Israel’s watchmen, was at hand, when they would be reduced to the most perplexing straits. (Marg. Ref. m, o. Notes, Is. 10:1-4. Jer. 6:13-17. Ez. 12:21-25. Hos. 9:7,8. Am. 8:1-3.)

They wrup it up. (3) יָכַח, כָּחַח, torquendo condensavit.—יָכַח, funis perplexus.—The prince, the judge, and the great man, agreeing in the ill designs, make a threefold cord of iniquity: or they twist one sin upon another, the latter to maintain and cover the former. Louth.

V. 5-7. The people in general were so deceitful, that the few honest persons among them had need to be very cautious; no friend, or counsellor, or guide, could safely be trusted: nay, it would be dangerous freely to disclose their minds to their own wives, lest they should be hired to betray them. All regard to relative duty and subordination was vanished; children were become undutiful and rebellious, and a man’s own family often proved his worst enemies, especially if he disgusted them by his piety. (Marg. Ref. p-s. Notes, Gen. 9:20-23. Judg. 14:15-18. 16:5-16. 2 Sam. 15:1-12,31. Ps. 41:9. 55:12-15. 118:8,9. Jer. 12:5,6. Am. 5:10-13. v. 13. Matt. 10:16,18. v. 16. 21:22. 26:47-56. vv. 47-49. Luke 12:49-53.) The prophet therefore saw no safety or comfort, but in “looking to the LORD, and waiting on the God of his Salvation,” who would be sure to hear and help him, and those who followed his example. (Marg. Ref. t-x. Notes, Gen. 49:18. Ps. 62:1-7. 142:4,5. Is. 25:9. Lam. 3:24-30. vv. 25,26. Hab. 3:17-19.)—Our Lord quotes the sixth verse, (Note, Matt. 10:34-36.) and applies it to the persecutions

3 ¶ That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up.

4 The best of them is as a brier: the most upright is sharper than a thorn-b hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity.

5 ¶ Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.

6 For the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house.

7 Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me.

8 ¶ Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me.

9 I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness.

10 ¶ Then she that is mine enemy shall see it, and shame shall cover her which said unto me,

Where is the Lord thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets. [Practical Observations.]

11 In the day that thy walls are to be built, in that day shall the decree be far removed.

12 In that day also he shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain.

13 Notwithstanding, the land shall be desolate because of that which dwell therein, for the fruit of their doings.

14 ¶ Feed thy people with thy rod, the flock of thy heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old.

15 According to the days of thy coming out of the land of Egypt will I show unto him marvellous things.

16 ¶ The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf.

17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee.

18 Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression

g Prov. 4:16, 17. Jer. 3:5. Ez. 22:6. h 3:11. Is. 1:23. Jer. 8:10. Ez. 22:27. Hos. 4:1. Am. 5:12. Matt. 23:15. i Kings 21:9-14. ¶ Rel. de minister of the word. k Is. 26:21. Luke 12:12. l 1 Cor. 4:5. m 2 Sam. 23:6, 7. Is. 55:12. Ps. 2:6. Heb. 6:8. n Ez. 12:23, 24. Hos. 9:7, 8. Am. 8:2. n Is. 10:43. Jer. 8:12. 10:15. o Is. 22:5. Luke 21:25. p Job 6:14, 15. Ps. 118:8, 9. Jer. 9:4. Ez. 5:5. Matt. 10:16. q Jude, 16. Is. 5:20. r Gen. 9:22-24. 49:4. 2 Sam. 15:10-12. 16:11, 12-23. Prov. 30:11, 17. Ez. 22:7. Matt. 9:21, 35, 36. 1uke 12:51. 2 Tim. 3:2, 3. s Ps. 41:9. 55:12-14. Jer. 12:20, 21. Ob. 7. Matt. 26:23, 49, 50. John 13:18. t Ps. 34:5, 6. 55:16, 17. 109:1. 124:4, 5. Is. 8:17. 45:22. Hab. 3:17-19. Luke 6:11, 12. u Gen. 49:18. Ps. 25:5. 27:12-14. 37:7. 40:1-3. 62:1-8. Is. 12:2. 25:9. l. Am. 3:25, 26. Luke 2:25-32. x Ps. 4:2, 3. 38:15. 50:5. 65:2. 1 John 5:14, 15. y Job 31:33. Ps. 13:1-6. 35:15, 16, 19, 21-26. 39:16. Prov. 24:17, 18. Jer. 50:11. Lam. 4:21, 22. Ez. 25:6. 35:15. 40:12. John 16:20. Rev. 11:10-12. z Ps. 37:21. 41:10-12. Prov. 24:16. a Ps. 107:10-15. 112:4. Is. 9:2. 49:9. 50:10. Matt. 4:16. Luke 1:78, 79. b Ps. 27:1. 84:11. 97:11. 124:4. Is. 2:5. 60:1-3, 19, 20. Mal. 4:2. John 8:12. Acts 26:13. 2 Cor. 4:6. Rev. 21:23. 22:5. c Marg. Lev. 26:41. 1 Sam. 3:18. 2 Sam. 16:11-12. 24:17. Job 34:31, 32. Lam. 1:13. 3:39-42. Luke 15:18, 19. d 1 Sam. 24:15. 25:23. Ps. 70:1-11. Jer. 50:17-20. 33:31. 51:35, 36. Rev. 6:10, 11. 16:30. e Job 23:1. Ps. 37:6. Mal. 3:18. 1 Cor. 4:5. 2 Tim. 1:5-10. 2 Tim. 4:1. f Or, And thou wilt see her that is mine enemy, and cover her with shame. g Ps. 137:6, 9. Is. 47:5-9. Jer. 50:39, 34. 51:8-10, 24. Neh. 2:3. Rev. 17:1-7. g Ps. 55:25. 109:29. Jer. 51:51. Ez. 7:18. Ob. 10. h Ps. 42:3, 10. 79:10. 115:2. Is. 57:10.

about to be raised against his disciples: and the character of the Jews, in those days, exactly answering the description here given.

V. 8-10. Jerusalem (or the church) seems to be here introduced, as speaking by the prophet. Assyria, Babylon, Edom, or Rome, is addressed as an insulting triumphing adversary, whose rejoicing would be short. Though Jerusalem had fallen, or was about to fall, into deep distress, yet she would arise again out of it: though sorrow and affliction should oppress her, yet "the Lord would be a Light unto her" and again shine upon her. She would therefore compose herself to bear the fatherly corrections of God, which her sins had provoked, and submit to his displeasure with patience and hope. (Marg. Ref. y-c. Notes, Lev. 26:40-42. 2 Sam. 24:17. Ps. 131-4, v. 4. 27:1-3. 38:16-18. 97:11. 112:4. Prov. 24:15-18. Is. 50:10-11. Jer. 50:11. Lam. 3:39-41. 4:21, 22. Ez. 25:3-7. Ob. 10-16. John 16:16-22. Rev. 11:7-12.) As she had not injured her insulting enemy, she would wait for the Lord to plead her cause, and execute judgment for her. She was indeed covered with disgrace and calumny, as well as misery; but God would bring her forth from her dark retreat, and clear her aspersed character; and manifest his truth and righteousness in delivering her, and punishing her persecutors. (Marg. Ref. d, e. Ps. 37:5-8. Is. 54:15-17. Rom. 8:32-34.) Then her enemy would witness her returning prosperity and purity with confusion and terror; and would with shame recollect her insulting inquiries in the depth of her misery, whilst she demanded, "Where is the Lord thy God?" And then Jerusalem would behold her rival trodden down, with extreme contempt, to rise no more. (Marg. and Marg. Ref. f-k. Notes, Ps. 35:24-28. 42:1-3, 9, 10. 79:3-13. 137:9-13. Is. 25:10-12. Ps. 41:10-14. Nah. 2:3. Zech. 10:5-12. Mal. 1:2-5. Rev. 17:1-6. 18:20.)—The deliverance of the Jews from captivity, and the destruction of Babylon, were predicted, as typical of other and more important deliverances of the church, and destructions of her enemies.

V. 11-13. When the appointed time for rebuilding the walls of Jerusalem should arrive, the decrees of the kings of Persia, forbidding that work, would be removed far away: and the Jews would flock to Jerusalem from every region whither they had been dispersed; without being allured to stay away, by the distance or advantages of their situations.—But the conversion of sinners to Christ, in the days of the apostles, and especially in those glorious times (where were predicted, and shadowed forth by those events. (Marg. and Marg. Ref. l-n. Notes, Ezra 4:10-24. Neh. 2:17, 18. 3: Is.

11:11-16. 19:23-25. 27:12, 13. 60:3-14. 66:19-23. Jer. 23:3, 4. Ez. 36:20-24. 37:20-22. Hos. 3:4, 5. Am. 9:13-15.)—Though such blessings were reserved for Israel in after ages; yet the wickedness of the nation would certainly bring on them the threatened desolations.—The general restoration of the Jews shall not be brought to pass, till after their land hath lain desolate for some ages, as a testimony of God's displeasure against the ancient inhabitants for their sins, especially that heinous one of rejecting the Messiah. Louth. (Marg. and Marg. Ref. o, p. Notes, 3:8-12. Lev. 26:31-35. Is. 6:11-13. 24:1-2. Dan. 9:25-27. Luke 21:20-24.)

V. 14-17. The prophet here entreated the Lord to "feed his people" (the flock which he valued as his heritage,) "with his rod," or by his word, Spirit, and providence, even during their dispersions in distant lands, where they would be exposed, and be solitary, as sheep; or dwell alone, as preserved separate from the nations among whom they were dispersed. (Note, Num. 23:9.) But let him feed them as on mount Carmel; and provide for them, as for the flocks in Bashan and Gilead, where was good pasturage; or as he had fed their fathers in ancient times: that is, he prayed that God would preserve them during the captivity, and restore them to their own land, and prosper them in it, as in their most flourishing times. (Marg. and Marg. Ref. q-s. Notes, 5:3. Ps. 23:1-4. 78:70-72. Is. 35:1, 2. 40:9-11. Jer. 23:3-6. Ez. 34:23-31. 36:11. Zeph. 3:11-13. John 10:10-16, 26-31. 21:15-17. 1 Pet. 5:1-4.) To this prayer the Lord answered, that he would renew his ancient wonders when he brought their fathers out of Egypt, "with a strong hand and a stretched arm," in their deliverance from their dispersions; which the nations beholding, should be astonished and silenced, not daring to oppose their power, though they stopped their ears to the truth. They would thus be degraded to the dust, groveling on the earth as serpents; and afraid to show themselves, as worms that seldom creep from their holes; for they would fear the wrath of God, who thus pleaded the cause of his people. (Marg. and Marg. Ref. t-a. Notes, Gen. 3:14, 15. Ez. 15:3-19. Deut. 32:24. Josh. 2:8-11. 2 Sam. 22:43-51. v. 45. Ps. 68:22, 23. 72:9-11. Is. 21:9-21. 49:22, 23. 60:10-14. 64:1-3. 65:24, 25. Jer. 33:6-9. Zech. 8:20-23. Rev. 3:8, 9. 6:15-17. 18:9, 10.)—This too must predict greater deliverances and triumphs of the church, and debasement and terror of her enemies, than those which took place when Sennacherib's army was destroyed; when Babylon was taken, and the Jews liberated by Cyrus; or when the Maccabees were victorious over their persecutors: and doubtless those

of 'the remnant' of his heritage? 'he retaineth not his anger for ever, because 'he delighteth in mercy.

19 He will 'turn again, he will have compassion upon us; he will 'subdue our iniquities;

e 14. 2:12, 4:7. 5:3,7,8. Joel 2:32. Rom. 11:4-7. Heb. 8:9-12. f Ps. 77:6-10. 85:4,5. 103:9. Is. 57:16. Jer. 3:3,12. g Is. 62:5. 65:19. Jer. 32:41. Ez. 33:11. Zeph. 3:17. Luke 15:3-7, 9,10,23,24,32. Eph. 2:4,5. Jam. 2:13. h Deut. 30:3. 32:36. Ezra 8:9. Ps. 90:13,14. Is. 63:15-17. Jer. 31:20. Lam. 3:32. Hos. 14:4. i Deut. 30:6. Ps. 130:8. Ez. 11:19,20. 36:25-27. Rom. 6:14,17-22. 7:

events were intended, which it has repeatedly been proved that all the prophets foretold.—'If the expressions are thought too strong for the events which happened under the Macca-bees; they may likewise have a reference to the times of the future restoration.' *Bp. Newcombe.*

Their ears, &c. (16) 'They shall hardly believe their own ears, when they hear those wonderful works, which God hath wrought for them.' *Louth.* (Note, 1 Sam. 3:11.)

V. 18-20. The prophet concluded his predictions, by celebrating, with admiring love and gratitude, and adoring praises, the mercy and truth of God in his dealings with his people. Who, that ever was worshipped as god, could pretend to equal JEHOVAH in his perfections and operations? What could be found worthy to be compared with his readiness to pardon the sins, and to remit the punishment, of his heritage; notwithstanding that their transgressions had provoked him to reduce them to a remnant? Though he might justly have "retained his anger for ever," yet he did not, because he ever "delighteth in mercy." This had often been evinced by facts: and though heavy judgments were about to come upon the whole nation of Israel; yet he would return to them with tender compassion, and subdue the power, as well as pardon the guilt, of their sins, and so entirely take them away, that they should be, as it were, for ever buried "in the depths of the sea." (*Marg. Ref. b-l. Notes, 4:6,7. 5:3,4,7-9. Ez. 15:9-11. 33:18,19. 34:5-7. Deut. 4:29-31. 30:1-10. 33:26-29. Ezra 9:8,9. Ps. 71:19. 85:4,8. 89:6-12. 103:1-4,11-13. Is. 6:13. 40:18-20, v. 18. 25:26. 43:22-25, v. 25. 44:22. 55:6-9. 57:15,16. Jer. 31:33,34. 32:39-41. Ez. 33:11. Zeph. 3:14-17. Luke 15:3-10. Rom. 6:16-23. 11:1-6,25-32. Eph. 1:6-8. Jam. 2:8-13, v. 13.) Thus he would fulfil the engagements of his covenant and oath, which he made to Abraham and Jacob, for the glory of his mercy and faithfulness.—These engagements evidently related to Christ, and the success of his gospel to the end of time; and the future restoration of Israel, and the final prevalence of true religion in all lands, will be the complete preformance of them. (*Marg. Ref. m. Notes, Gen. 12:1-3. 22:16-18. Luke 1:46-55, vv. 54,55. 67-75. Heb. 6:13-20.*)*

PRACTICAL OBSERVATIONS.

V. 1-10. It is a heavy trial to pious persons to be deprived of 'the communion of the saints,' especially when it is owing to the decay of godliness, and a decrease in the numbers and zeal of believers. Alas! we may long in vain for the company of many such Christians, as were the first ripe fruits of the gospel, in those happy times when "great grace was upon them all," and "the Lord added to the church daily such as should be saved." Believers of this description are generally scarce: when they are removed to heaven, the earth suffers a very grievous loss: and we should long earnestly to see their posterity copy their examples, or others raised up in their places to be the instruments of extensive good. We may, however, be thankful, that we meet with a few gleanings of this vintage; though alas! the greater part of professed Christians seen given up to selfishness, fraud, iniquity, and ungodliness. Even those who ought to support equity and patronise religion, too commonly "do evil with both hands earnestly;" and by their venality and concurrence in iniquity, help each other to grow rich and great: and thus they conceal many an infamous transaction, which the Lord will at length unfold before the whole world. We cannot but lament the malice and mischievousness of large multitudes on every side, and grieve to think of

and thou wilt 'cast all their sins into the depths of the sea.

20 Thou wilt 'perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

23-25. 8:2,3,13. Tit. 2:14. Jam. 4:5,6. 1 John 3:8. k Ps. 103:12. Is. 38:17. Jer. 50:20. Dan. 9:24. l Gen. 12:3. 17:7,8. 22:16-18. 26:3,4. 28:13,14. Ps. 105:8-10. Jer. 33:25,26. Luke 1:54,55,72-74. Acts 3:25,26. Rom. 11:28-31. Heb. 6:13-18.

the misery that is coming upon them: we must grieve that so little confidence can be placed in those, who make the greatest professions of friendship: (*Note, Ps. 62:8-10.*) and that even the nearest relatives should so often forget their obligations, and prove unfaithful, and the sources of the most painful afflictions, and those connected with them. But, if the believer finds that his worst foes are those of his own family; he should be rendered more simple in his dependence, and fervent in his prayers to the God of his salvation, who will never refuse to hear and help him. We should also, under all our trials, look continually unto our divine Redeemer, that we may learn to copy his patience, meekness, constancy, and love, amidst all his unequalled injuries and agonies; and thus become examples to those around us. If we truly belong to him, we shall at length share his victories, as well as be conformed to him in sufferings. Though our enemies may seem to prevail and rejoice over us, we should not despond, or decline the conflict: though cast down, we are not destroyed; though foiled, we are not slain; and ought therefore to resume our arms, and renew the combat. Our darkness, through temptation, tribulation, or persecution, will not long prevent our comfort in the Lord, "our Light and Salvation." Though we have often and grievously sinned, and are suffering under the rod of his fatherly displeasure, yet we may unite hope in his mercy with submission to his correction; for he will at length plead our cause, and bring us forth to the light, clear our characters from slanderous imputations, and fulfil to us his faithful promises: so that all, who have derided our confidence in God, because of difficulties and distresses, shall be covered with shame; and those who hate us for his sake, shall be "trodden down as the mire in the streets."

V. 11-20. No hinderances can obstruct the intended favours of God to his church or servants: and their returning peace and comfort allure others to come and join themselves to them. Let us then continue in prayer to the Lord, that he would graciously feed his dispersed "flock, his heritage," that dwell "in the world, but are not of it;" and that he would support us and our brethren under all disconsolations and trials, and make us joyful in him and in his salvation, as his people were in days of old. Then will he hear our prayers, and renew his ancient wonders, and make us victorious over every opposer; and at length all his enemies and those of his church shall be filled with terror, and have their portion with the old serpent, the tempter and murderer of mankind. Let us then rejoice, and praise the pardoning mercy of our God: let us hope and pray that he will turn to us, and turn us to himself; that he will have compassion on us, and subdue, as well as forgive, our sins, and fully and finally deliver us from these our inward and most dangerous foes. Let us rely on the mercy and truth engaged by covenant and oath to Abraham and all his believing children; and remember, that the Lord has given this infallible security, for "the strong consolation of all those, who have fled for refuge to lay hold on the hope set before them" in Christ Jesus. And let none of us omit to pray without ceasing, for the fulfilment of these prophecies, in their literal and most enlarged sense, to Israel, and to the whole earth; and to show our sincerity and earnestness in such prayers, by every exertion in our power to promote that most desirable object, and our countenance and zealous assistance to all, whether societies or individuals, who by scriptural means are employed in this blessed work and labour of love.

THE BOOK OF NAHUM.

It is probably conjectured that Nahum delivered this prophecy about the time when Sennacherib invaded Judah. It relates almost entirely to the destruction of Nineveh, and of the Assyrian empire, of which the cutting off of Sennacherib's army was an earnest and presage: and its primary intent seems to have been the encouragement of the pious Jews, amidst the troubles and alarms occasioned by that invasion.—It does not appear, that this short prophecy is referred to in the New Testament: yet it certainly formed a part of that volume, which Christ and his apostles called "the Scriptures," "the oracles of God." No other prediction is clearly contained in it, but that of the desolations of Nineveh; 'that vast and populous city, whose walls were a hundred feet high, and capable of admitting three chariots abreast upon them, and fortified with fifteen hundred towers, on the walls, of two hundred feet high!—So totally, indeed, was this city destroyed, that in the second century after Christ not a vestige remained of it, to ascertain the spot on which it stood. Its situation has long been a matter of doubt and uncertainty. This remarkable prophecy, thus remarkably accomplished, . . . affords a signal evidence of the inspiration of Nahum, and a striking lesson of humility to human pride.' *Gray's Key.* (Note, 3.19.)—The best judgements are agreed, that in respect of arrangement, style, and sublimity, it is one of the most finished poems extant in human language.

B. C. 710.

CHAPTER I.

The subject of the prophecy, and the writer of it, 1. The majesty and terrible effects of God's indignation, 2-6. His love to his people and severity to his enemies, 7, 8. The prophet foretells the ruin of the Assyrian king and his army, and the rejoicing of the Jews, 9-15.

THE burden of ^bNineveh. The book of the vision of Nahum the Elkoshite.

2 God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.

3 The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.

4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

a Is. 13:1, 14:28, 15:1, 21:1, 22:1, 23:1, Jer. 23:33-37, Zech. 9:1, b Gen. 10:11, Jon. 3:3,4, Zeph. 2:13, * Or, The LORD is a jealous God, and a revenger. c Ex. 20:5, 34:14, Deut. 4:24, Josh. 24:19, Is. 42:13, Ez. 38:18,19, 39:25, Joel 2:18, Zech. 1:14, 8:2, d Deut. 32:35,42, Ps. 94:1, Is. 59:17,18, Rom. 12:19, 13:4, Heb. 10:30, † Heb. that hath fury, Lev. 26:28, Job 20:23, Is. 51:17,20, 59:13, 63:3-6, 66:15, Jer. 4:4, 25:15, 36:7, Lam. 4:11, Ez. 5:13, 6:12, 8:18, 88:6, Mic. 5:15, Zech. 8:3, e Deut. 32:34,35,41-43, Jer. 3:5, Mic. 7:19, Rom. 2:5,6, 2 Pet. 2:9, f Ex. 34:6,7, Neh. 9:17, Ps. 103:8, 145:8, Joel 2:13, Jon. 4:2, Jam. 1:19, g Job 9:4, Ps. 62:11, 66:3, 147:5, Eph. 1:19,20, h Num. 14:18, Job 10:14,15, i Ex. 19:16-18, Deut. 5:22-24, 1 Kings 19:11-13, Job 38:1, Ps. 18:7-15, 50:9, 97:2-5, 104:3, Is. 19:1, 66:15, Dan. 7:13, Hab. 3:15-15, Zech. 9:14, Matt. 26:64, Rev. 1:7, k Job 38:11, Ps. 104:7, 106:9, 114:3,5, Is. 50:2,3, 51:10, Am. 5:8, Matt. 8:26, l Josh. 3:13-15, Ps. 74:15, Is. 19:5-10, 41:27, Ez. 30:12, m Is. 33:9, Am. 1:2, n 2 Sam. 22:8, Ps. 29:5,6, 68:8, 97:4,5, 114:4,6, Is. 2:12-14, Jer. 4:24, Hab. 3:10, Matt. 27:51, 28:2, Rev. 20:11, o Judg.

NOTES.—CHAP. I. V. 1. Jonah had long before preached to the Ninevites, and their repentance had for the time averted the threatened vengeance: (*Preface to Jonah. Notes, Jon. 3.*) but they relapsed into idolatry and wickedness, and were become most cruel enemies to the people of God. Nahum had therefore a vision of terrible destruction as speedily coming upon them, which he wrote in a book, and as some think sent to them. His name signifies *comfort*, or a *Comforter*, and this prediction would comfort the afflicted and alarmed Jews.—He was called "the Elkoshite" from Elkosh in Galilee, the place of his birth or habitation, as it is supposed.—*Burden.*] *Notes, Is. 13:1. Jer. 23:33-40.*

V. 2-6. The Assyrians had desolated the kingdom of Israel; they often harassed 'that of Judah, and perhaps at this time menaced its ruin; and they triumphed as if their idols had overcome the God of Israel. (*Notes, 2 Kings 17-19.*) The prophet therefore began this "burden of Nineveh" by declaring that God was jealous of his own glory, and revenged himself with fury, or great severity, on those who despised or blasphemed him, or injured his worshippers; and that "he reserved for his enemies" the word *wrath* is not in the original; nor could words express the punishment that he "reserved" in due time to inflict upon them. (*Marg. and Marg. Ref. b-e. Notes, Ex. 20:5, 34:11-17, v. 14. Num. 31:2. Deut. 32:21,22,34,35,40-42. Ps. 94:1-7, v. 1. Is. 42:13-17, v. 13. 59:16-19. 63:1-6. Jer. 3:4,5. Ez. 38:19,20. Mic. 7:18-20, v. 18. Zech. 8:2. Rom. 12:17-21. 13:3-5, v. 4. Heb. 10:28-31, v. 31. Rev. 6:9-11, 18:20. 19:1-6.*) Indeed "the LORD was slow to anger," and not hasty in executing vengeance; because he was "great in power" and always able to execute his purposes: but he would *not* means acquit the wicked, or obstinate impotent offenders. (*Marg. Ref. f-h. Notes, Ex. 34:5-7. Num. 14:13-19, v. 17-19. Ps. 103:6-10, v. 8,9. Jon. 4:1-4, v. 2. Mic. 7:18-20. Rom. 2:4-6, 2 Pet. 3:9-13.*) His dispensations were indeed very mysterious; and when

B. C. 710.

5 The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.

6 Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

7 The LORD is good, a strong hold in the day of trouble; a and he knoweth them that trust in him.

8 But, with an overrunning flood he will make an utter end of the place thereof; and darkness shall pursue his enemies.

9 What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time.

10 For while they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.

5:5. Ps. 46:6, 97:5. Is. 64:1,2. p 2 Pet. 3:7-12. q Ps. 2:12, 76:7, 90:11, Is. 27:4, Jer. 10:10, Mal. 3:2, Rev. 6:17, † Heb. stand up, r † eut. 32:22,33 Is. 10:16,17, Lam. 2:4,4:11, Ez. 30:16,17, Rev. 16:1,8,9, a 1 Chr. 16:34, Eze. 3:11, Ps. 25:8, 100:5, 136:1, &c. 145:6-10, Jer. 33:11, Lam. 3:25, Rom. 11:32, 1 John 4:8-10, † Ps. 18:1,2, 27:5, 62:6-8, 71:3, 84:11, 91:1,2, 144:1,2, Prov. 18:10, Is. 25:4, 26:1-4, 32:2, § Or, Strength, u Ps. 20:1, v 15, 39, 16, 77,2, 86:7, 91:15, Is. 37:3,4, x Ps. 1:6, Matt. 7:23, John 10:27, † y 4:5, 2 Tim. 2:19, y 1 Chr. 5:20, 2 Chr. 16:8,9, 32:8,11,21, Ps. 84:12, Jer. 17:7,8, Dan. 3:58, 6:23, Matt. 27:43, z Is. 8:7,8, 28:17, Ez. 13:13, Dan. 9:26, 11:10,22,40, Am. 8:8, 9:5,6, Matt. 7:27, 2 Pet. 3:6,7, a 1, 2,8, Zeph. 2:13-15, b Job 30:15 Prov. 4:19, Is. 8:22, Jer. 13:16, Matt. 8:12, c 11, Ps. 2:1-4, 21:11, 33:10 Prov. 21:30, Is. 8:9,10, Ez. 38:10,11, Acts 4:25-28, 2 Cor. 10:5, d 1 Sam. 3:12, 26:8, 2 Sam. 20:10, e 2 Sam. 23:6,7, Mic. 7:4, f 3:11, 1 Sam. 25:36-38, 2 Sam. 13:28, Jer. 51:39,57, g Ps. 68:2, Is. 9:18, 10:17-19, 27:4, Mal. 4:1

he came to execute vengeance, his way was through whirlwinds, storms, and black clouds, as if they were the dust of his feet. He would show tokens of his power and indignation, similar to what he had done of old, when the sea was divided and Jordan dried up before him; when the mountains trembled, and their productions were withered at his presence: even the earth, yea, the whole world would at last be burned up before him, and all its inhabitants destroyed. What man or kingdom, therefore, could withstand him, when "his fury" should "be poured out like fire, and the rocks thrown down before him." (*Marg. and Marg. Ref. i-r. Notes, Ex. 19:16-20. Judg. 5:4,5. 2 Sam. 22:7-16. 1 Kings 19:11-14. Ps. 46: 97:3-7. 114:3-8. Is. 33:7-13. Am. 1:2. Hab. 3:3-11, 2 Pet. 3:10-13. Rev. 20:11-15, v. 11.*)—This was a most suitable introduction to the predictions of vengeance on proud Nineveh, and her king and inhabitants.—*Will not at all acquit, &c.* (3) See on *Note, Ex. 34:5-7, v. 7.*

V. 7, 8. The preceding most sublime display of the power of the Lord's anger, is next beautifully contrasted with a declaration of his exuberant goodness to his people. The Assyrian invasion, and the insulting menaces of Sennacherib and his captains, formed "a day of trouble" to Hezekiah and his subjects: but the Lord was "a strong hold" to them; he knew and approved those who trusted in him, and would distinguish them from all others. (*Marg. and Marg. Ref. s-y. Deut. 32:4. 2 Sam. 22:2,3. 2 Kings 18:5,6, 19:3,4,32-37. Ps. 1:4-6, v. 6. 84:11,12. 2 Tim. 2:19.*) But he would destroy Nineveh, and desolate the place where it stood, as with an inundation; and pursue his enemies the Assyrians with dark and tremendous calamities. (*Marg. Ref. z-b. Notes, 28-10. Is. 8:6-8,21,22. Zeph. 2:13-15.*) The place where Nineveh stood is not at present exactly known. 'Nineveh is already perished, and there is no remaining trace of her.' *Lucian*, an ingenious heathen who wrote in the second century. (*Note, 3:19.*)

11 There is *none* come out of thee, that imagineth evil against the LORD, a 'wicked counsellor.

12 Thus saith the LORD; 'Though *they be* quiet, and likewise many, yet thus shall they be cut down, when he shall 'pass through. Though I have afflicted thee, 'I will afflict thee no more.

13 For now 'will I break his yoke from off thee, and 'will burst thy bonds in sunder.

14 And the LORD hath 'given a commandment concerning thee, *that* no more of thy name be sown: 'out of the house of thy gods will I cut off the graven image and the molten image: 'I will make thy grave; 'for thou art vile.

15 Behold 'upon the mountains the feet of him that bringeth good tidings, that publisheth peace!

h 9. 2 Kings 18: 3, 14, 30, 19: 22—25. 2 Chr. 32: 15—19. Is. 10: 7—15. * Heb. counsellor of Belial. 1 Sam. 2: 12. 2 Sam. 20: 1. 2 Chr. 13: 7. † Or, if they would have been at peace, so should they have been many, and so should they have been slain, and he should have passed away. 1 Is. 10: 32—34. 14: 23—27. 17: 14. 30: 29—33. 31: 8, 9, 37, 38. ‡ Heb. scorn. Is. 7: 20. k Ex. 12: 12. Is. 5: 8. Dan. 11: 1. 11. 30: 19. 51: 22. 60: 18—20. Joel 2: 19. Rev. 7: 16. m Is. 9: 4. 10: 27. 11: 2. Jer. 2: 20. 30: 8. Mic. 5: 5, 6. n Ps. 107: 14. Jer. 5: 5. o Ps. 71: 3. Is. 34: 13. 18. 109: 13. Prov. 10: 7. Is. 14: 20—22. q Ex. 12: 12. Lev. 26: 30.

V. 9, 10. Sennacherib (as well as Shalmaneser and his predecessors) devised to destroy the worshippers of God; which was considered as designing evil against יְהוָה himself, being the result of proud enmity to him and defiance of him. (Marg. Ref. c. Notes, 2 Kings 19: 22, 23. 2 Chr. 32: 17—22, v. 19. Is. 10: 7—11.) He would, therefore, utterly destroy Nineveh and the Assyrian empire; and the calamity should be so complete, that it would not be necessary to repeat it. (Marg. Ref. d.) While they formed powerful confederacies, and raised numerous armies, to execute their mischievous counsels, "being folded together as thorns;" and while they were perplexed in their counsels, and indecisive in their measures, like a drunken man; or while indulging in excess and intoxication; they would be suddenly and totally consumed, as the dry stubble is by the fire.—It is recorded that Nineveh was taken by the Babylonians and Medes, when the city was full of riot and intemperance, by reason of a feast which the king and his nobles celebrated. (Marg. Ref. f, g. Notes, 3: 8—11, v. 11. 2 Sam. 23: 6, 7. Jer. 25: 15—17.)

V. 11—13. This wicked counsellor, or 'counsellor of Belial,' (Marg. and Ref.) who "devised evil against the LORD," seems to mark out Sennacherib, who came from Nineveh to utter blasphemies by the mouth of Rabshakeh, and who devised to destroy Jerusalem: for this completed the provocation which brought the vengeance of God on Nineveh, and on the Assyrian empire. (Note, 9, 10.) The Lord therefore declared, that though the army of Sennacherib was "quiet," fearing nothing from the dismayed Jews; and though it was very numerous; yet the destroying angel, when he passed through them, would cut them down as the scythe of the mower does the tender grass. (Marg. and Marg. Ref. i—k. Notes, 2 Kings 19: 35. Is. 10: 28—34. 14: 24—27. 17: 12—14. 30: 29—33. 31: 8, 9.) And though the Lord had afflicted the Jews by the Assyrians; yet he would no more distress them by their invasions, but would wholly deliver them from the yoke, which had before been very galling to them. (Marg. Ref. l—n. Notes, Is. 9: 4, 5. 10: 24—27.)

V. 14. The Lord had given orders that Sennacherib's army should be cut off: but he himself was reserved for execution by the hands of his own sons. Esarhaddon, his son, indeed succeeded him, and reigned prosperously many years; but the Assyrian empire was subverted soon after, and probably that family was extinct, at least their power was annihilated; and no more of that seed was permitted to be sown or to grow upon the earth.—The idols also of Nineveh were about to be extirpated: the graves of the city, the empire, and the royal family were preparing: and because they were vile in their conduct, they would be debased, and neglected as those who are buried in disgrace and forgotten. (Marg. Ref. Notes, 3: 4—6. 2 Kings 19: 36, 37. Ps. 109: 6—20, vv. 13, 14. Is. 14: 16—23. 19: 1. 46: 1, 2.)—The house of thy idol shall become thy grave, when thou shalt be dishonourably slain by thine own sons; ... as a just punishment of thy blasphemy against the God of Israel. *Louth.*

V. 15. Messengers would be sent from Jerusalem into the most distant parts of the land, to carry the welcome tidings of the destruction of Sennacherib's army, and of the peace of Jerusalem and Judah; and to invite the Jews to come and celebrate their solemn feasts, and to pay their vows at the temple for their deliverance. They might then do it safely; for the Assyrian tyrant would no more pass through to ravage the land, his power being utterly cut off. (Marg. and Marg. Ref. Notes, Ps. 66: 11—14. 116: 17—19. Is. 30: 29—32. 40: 9—11. 52: 7, 8. Rom. 10: 12—17.)—This may be considered as typical of the future destruction of the enemies of the church, which will make way for the universal preaching of the gospel, and for the peace and felicity of believers.

PRACTICAL OBSERVATIONS.

The scriptural character and perfections of our glorious
(910)

O Judah, 'keep thy solemn feasts, 'perform thy vows: for 'the wicked shall 'no more pass through thee: he is utterly cut off.

CHAPTER II.

Predictions of the siege and taking of Nineveh; the ruin of the Assyrian empire; the captivity of the princes and people; the plundering and destruction of the city; and the extinction of the royal family; for their oppression, cruelty, and tyranny, 1—13.

HE that dasheth in pieces is come up before thy face: 'keep the munition, watch the way, make thy loins strong, fortify thy power mightily.

2 For the LORD 'hath turned away the 'excellency of Jacob, as the excellency of Israel: 'for the emptiers have emptied them out, and marred their vine-branches.

3 The shield of his mighty men is 'made red,

Is. 19: 1. 46: 1, 2. Jer. 50: 2. r 3: 4—6. 2 Kings 19: 37. 2 Chr. 32: 21. s 1 Sam. 3: 13. Dan. 11: 21. t Is. 40: 9, 10. 52: 7. Luke 2: 10, 14. Acts 10: 36. Rom. 10: 15. § Heb. feast. u Ps. 107: 8, 21, 23. 145: 12—14, 18. ¶ Heb. Belial. 11: 12. Marg. x Is. 37: 36—38. * Or, The dispenser, or, hammer. Is. 14: 6. Jer. 25: 9; 51: 20—23. a 3: 14, 15. 2 Chr. 25: 8. Jer. 46: 3—10. 51: 11, 12. Joel 3: 9—11. b Is. 10: 5—12. Jer. 25: 29. 1 Or, the pride of Jacob as the pride of Israel. Zeph. 3: 11. c Gen. 49: 22, 23. Ps. 80: 12, 13. Jer. 49: 9. Hos. 10: 1. d Is. 63: 1, 2. Zech. 1: 8: 6, 2. Rev. 6: 4, 12, 13.

God, do not accord to the imaginations and sentiments of proud reasoners on that subject: for, admiring their own supposed excellencies, they form notions of God conformable to them, and thus admire and worship an ideal deity.—But "the God and Father of our Lord Jesus Christ, the Father of mercies," is also "jealous and revenger;" and executeth most terrible punishments on those who rebel against his authority, oppose his truth, or persecute his people. He is indeed "slow to wrath, and ready to forgive;" the penitent and believing; but he will "by no means acquit the wicked;" and he reserves "tribulation and anguish for every soul of man that doeth evil;" and does not "repent and do works meet for repentance." But "who regardeth the power of his wrath?" (Note, Ps. 90: 11.)—When he shall arise to execute vengeance on his enemies, the whole creation will tremble, and melt or be consumed with fervent heat: and all things will concur in augmenting the dismay and destruction of the ungodly. "Who then will be able to stand before his indignation, or to abide the fierceness of his anger, when his fury shall be poured out like fire, and the rocks and mountains shall be thrown down by him?" What will it then avail the condemned criminal to reflect, that he has amused himself, and others, by specious reasonings against the awful justice, holiness, and vengeance of his offended Sovereign; and soothed conscience into a delusive peace by vain speculations? But a believing apprehension of the goodness and mercy of God, as consisting with his perfect justice through the redemption that is in Christ Jesus; and a reliance on him for pardon and peace, induce a well-grounded confidence and assurance. Those who come in this way to "trust in the LORD," will find him their "Strong hold" and impregnable Fortress in every time of trouble and danger; and he will make it appear that he approved and favoured them; while his enemies shall be carried away as with a flood, into the blackness of darkness and despair. For all who imagine evil against God, and his truth and cause, will be utterly destroyed; and their mischievous combinations, and intoxicating revels, will prepare them as thorns folded together, or as dry stubble, for the fire of his wrath: nor will their multitudes, their confidence, their sagacity, or abilities, in the least secure them. For a time indeed the Lord employs such men to scourge his offending children, and to winnow the corn o his floor: but he will soon break off their yoke, terminate their power, and forbid them any more to afflict his church. All idols and idolaters, and all the vile and abominable of the earth, will soon be buried in the grave which the Lord is preparing for them: and then Zion shall rejoice and celebrate her solemn feasts, and pay her vows, and never more be troubled with the wicked passing through her. Let us then rejoice in the glad tidings and peace of the gospel; let us with grateful joy attend on sacred ordinances, as the sacred feasts of our souls; let us remember to "pay the vows, which we made in the day of our distress and trouble;" and so look forward with cheerful hope to our admission into that world whither the wicked never can enter, and where sin and temptation will no more be known.

NOTES.—CHAP. II. V. 1, 2. Nabopolassar king of Babylon, or Nebuchadnezzar his son, seems to be here particularly intended, by "The dasher in pieces," to denote his fierceness and success in war. In conjunction with Cyaxares king of Media he marched his army to besiege Nineveh, with the avowed purpose of subverting the Assyrian empire: and the king and people of Nineveh are here challenged to employ every art of defence, and to exert all their courage and prowess to defend the city against him: yet it would all be in vain. (Marg. and Marg. Ref. a. Notes, 3: 14. Is. 8: 9, 10. Jer. 51: 20—24. Joel 3: 9—17. Zeph. 3: 8, 11—13.) For the Lord would avenge on Nineveh the pride and insolence, which the Assyrian kings had shown to Jacob, when they magnified themselves against them, and grievously oppressed them. They had utterly destroyed the kingdom

the valiant men *in* scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken.

4 The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings.

5 He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared.

6 The gates of the rivers shall be opened, and the palace shall be dissolved.

7 And "Huzzab shall be led away captive, she shall be brought up, and her maids shall lead her as with the voice of doves, tabering upon their breasts.

8 But Nineveh is *not* of old like a pool of water: yet they shall flee away. Stand, stand, shall they cry; but none shall look back.

9 Take ye the spoil of silver, take the spoil of gold: for there is none end of the store, and glory out of all the pleasant furniture.

10 She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness.

¹ Or, dyed scarlet. ² Or, fiery. e. Is. 48. Zech. 11:2. f. 3:23. Is. 37:24. 66:5. Jer. 41:3. Ez. 23:40. Dan. 11:40. ³ Heb. their bows. g. Is. 21:5. Jer. 50:29. 51:27. ⁴ Or, valiant. h. 3:3. Is. 5:27. Jer. 46:12. ⁵ Heb. conerger, or conerger. i. Is. 45:12. ⁶ Or, molten. 2 Pet. 3:10, 11. ⁷ Or, that which was established; or, there was a stand made. ⁸ Or, discovered. k. Is. 36:14. 59:11. Luke 23:27, 48. ⁹ Or, from the days, that she hath been. Gen. 10:11. 1 Jer. 51:13. Jer. 17:1, 15. m. 3:17. Is. 13:14. 47:13. 48:20. Jer. 50:16. 51:30. ¹⁰ Or, cause them to turn. n. Is. 33:14. Jer. 51:58. ¹¹ Or, and their infinite store. ¹² Heb. vessels of desire. 2 Chr. 33:10. Jer. 23:34. Ez. 26:12. Dan. 11:8. ¹³ margin. o. 3:7. Gen. 1:2. Is. 13:19—22. 14:23. 24:1. 34:10—15. Jer. 4:

of Israel, and reduced its inhabitants to slavery in foreign lands; and they had harassed, distressed, and endeavoured to ruin the kingdom of Judah. Thus they had gathered and carried off the fruit, and marred the branches of the Lord's vineyard: and he was about to execute vengeance upon them. (*Marg. and Marg. Ref. b, c. Is. 10:5—19.*)

Hath turned away, &c. (2) "For JEHOVAH restoreth the excellency of Jacob, as the excellency of Israel." *Bp. Newcombe.*—This interpretation agrees better with the scope of the text, . . . and suits very well with the Hebrew idiom. *Louth.*

V. 3—6. The soldiers of the confederate kings carried red shields, and wore scarlet garments, to render their appearance more terrible, and to denote their purpose of shedding blood without fear or mercy. Their chariots of war glittered like torches, when they were preparing for the assault; and the brandishing of their spears was like the shaking of fir-trees by a terrible tempest. And when they had broken into the city, their chariots would rage and jostle, and be driven with speed and fury, like flaming torches or flashes of lightning. The king of Babylon would recount his valiant captains, and order them to the assault; and their numbers, impetuosity, and contempt of danger and difficulty, would cause them to stumble in marching hastily to mount the walls. Some understand the fifth verse of the Assyrian king and his army. The besieged would prepare with haste and eagerness to defend their walls: but the river Tigris, or other rivers that ran into it, being disregarded, would open the assailants a passage into the city; and the palace being seized on and destroyed, the city would soon be reduced.—It is recorded that an inundation of the Tigris broke down a part of the walls of Nineveh, and thus opened the besiegers a way into the heart of the city. (*Marg. and Marg. Ref. Notes, 3:2, 3. Is. 2:26—30. 21:3—5. 45:1—6, v. 12. Jer. 51:27, 28. Zech. 1:8—11, v. 8.*)

V. 7. "Huzzab" signifies "that which was established." (*Marg.*) Some take it for the name of the queen-consort, who would thus be led captive. Perhaps the empire of Assyria, or Nineveh, was poetically represented as a queen, who had been established in great security, but was about to be brought forth, and carried captive to Babylon: and the captivity of the nobles and people of Nineveh might be represented, by this queen being attended by her maidens, mourning like doves, and beating their breasts; as a tabret is struck repeatedly by those who play on it. (*Marg. and Marg. Ref. k. Notes, Is. 47:1—10.*)

V. 8—10. Nineveh had neither been taken, nor put in fear for many ages: so that it was like an undisturbed pool, or fishpond, replenished with great quantities of fish. But at the predicted time, the inhabitants, and even the soldiers, would flee before their enemies, and all the efforts of their captains to stop them would be ineffectual. The besiegers might then seize upon their immense treasures, and all their magnificent furniture for Nineveh would be emptied and desolated, with the extreme terror and anguish of the inhabitants. The original is peculiarly animated, and in the highest

11 Where is the dwelling of the lions, and the feeding-place of the young lions where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid?

12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

13 Behold, I am against thee, saith the Lord of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

CHAPTER III.

Heavy charges and denunciations against Nineveh, 1—7. The desolation of No in Egypt, a warning to Nineveh to expect similar destruction, 8—10. Further predictions of her ruin, and of the inefficacy of all methods to prevent it, 11—19.

WO to the bloody city! it is all full of lies and robbery; the prey departeth not;

2 The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.

3 The horseman lifteth up both the bright sword, and the glittering spear: and there is a multitude of slain, and a great number of carcases; and there is none end of their corpses; they stumble upon their corpses:

4 Because of the multitude of the whoredoms

23—26. 51:62. Zeph. 2:13—15. 3:6. Rev. 18:21—23. ¹ p. 18:21. ² Is. 22:14. Is. 13:7, 8. ³ 17:15. ⁴ Is. 21:3. Jer. 30:3. ⁵ 3:17. ⁶ 3:17. ⁷ 3:17. ⁸ 3:17. ⁹ 3:17. ¹⁰ 3:17. ¹¹ 3:17. ¹² 3:17. ¹³ 3:17. ¹⁴ 3:17. ¹⁵ 3:17. ¹⁶ 3:17. ¹⁷ 3:17. ¹⁸ 3:17. ¹⁹ 3:17. ²⁰ 3:17. ²¹ 3:17. ²² 3:17. ²³ 3:17. ²⁴ 3:17. ²⁵ 3:17. ²⁶ 3:17. ²⁷ 3:17. ²⁸ 3:17. ²⁹ 3:17. ³⁰ 3:17. ³¹ 3:17. ³² 3:17. ³³ 3:17. ³⁴ 3:17. ³⁵ 3:17. ³⁶ 3:17. ³⁷ 3:17. ³⁸ 3:17. ³⁹ 3:17. ⁴⁰ 3:17. ⁴¹ 3:17. ⁴² 3:17. ⁴³ 3:17. ⁴⁴ 3:17. ⁴⁵ 3:17. ⁴⁶ 3:17. ⁴⁷ 3:17. ⁴⁸ 3:17. ⁴⁹ 3:17. ⁵⁰ 3:17. ⁵¹ 3:17. ⁵² 3:17. ⁵³ 3:17. ⁵⁴ 3:17. ⁵⁵ 3:17. ⁵⁶ 3:17. ⁵⁷ 3:17. ⁵⁸ 3:17. ⁵⁹ 3:17. ⁶⁰ 3:17. ⁶¹ 3:17. ⁶² 3:17. ⁶³ 3:17. ⁶⁴ 3:17. ⁶⁵ 3:17. ⁶⁶ 3:17. ⁶⁷ 3:17. ⁶⁸ 3:17. ⁶⁹ 3:17. ⁷⁰ 3:17. ⁷¹ 3:17. ⁷² 3:17. ⁷³ 3:17. ⁷⁴ 3:17. ⁷⁵ 3:17. ⁷⁶ 3:17. ⁷⁷ 3:17. ⁷⁸ 3:17. ⁷⁹ 3:17. ⁸⁰ 3:17. ⁸¹ 3:17. ⁸² 3:17. ⁸³ 3:17. ⁸⁴ 3:17. ⁸⁵ 3:17. ⁸⁶ 3:17. ⁸⁷ 3:17. ⁸⁸ 3:17. ⁸⁹ 3:17. ⁹⁰ 3:17. ⁹¹ 3:17. ⁹² 3:17. ⁹³ 3:17. ⁹⁴ 3:17. ⁹⁵ 3:17. ⁹⁶ 3:17. ⁹⁷ 3:17. ⁹⁸ 3:17. ⁹⁹ 3:17. ¹⁰⁰ 3:17. ¹⁰¹ 3:17. ¹⁰² 3:17. ¹⁰³ 3:17. ¹⁰⁴ 3:17. ¹⁰⁵ 3:17. ¹⁰⁶ 3:17. ¹⁰⁷ 3:17. ¹⁰⁸ 3:17. ¹⁰⁹ 3:17. ¹¹⁰ 3:17. ¹¹¹ 3:17. ¹¹² 3:17. ¹¹³ 3:17. ¹¹⁴ 3:17. ¹¹⁵ 3:17. ¹¹⁶ 3:17. ¹¹⁷ 3:17. ¹¹⁸ 3:17. ¹¹⁹ 3:17. ¹²⁰ 3:17. ¹²¹ 3:17. ¹²² 3:17. ¹²³ 3:17. ¹²⁴ 3:17. ¹²⁵ 3:17. ¹²⁶ 3:17. ¹²⁷ 3:17. ¹²⁸ 3:17. ¹²⁹ 3:17. ¹³⁰ 3:17. ¹³¹ 3:17. ¹³² 3:17. ¹³³ 3:17. ¹³⁴ 3:17. ¹³⁵ 3:17. ¹³⁶ 3:17. ¹³⁷ 3:17. ¹³⁸ 3:17. ¹³⁹ 3:17. ¹⁴⁰ 3:17. ¹⁴¹ 3:17. ¹⁴² 3:17. ¹⁴³ 3:17. ¹⁴⁴ 3:17. ¹⁴⁵ 3:17. ¹⁴⁶ 3:17. ¹⁴⁷ 3:17. ¹⁴⁸ 3:17. ¹⁴⁹ 3:17. ¹⁵⁰ 3:17. ¹⁵¹ 3:17. ¹⁵² 3:17. ¹⁵³ 3:17. ¹⁵⁴ 3:17. ¹⁵⁵ 3:17. ¹⁵⁶ 3:17. ¹⁵⁷ 3:17. ¹⁵⁸ 3:17. ¹⁵⁹ 3:17. ¹⁶⁰ 3:17. ¹⁶¹ 3:17. ¹⁶² 3:17. ¹⁶³ 3:17. ¹⁶⁴ 3:17. ¹⁶⁵ 3:17. ¹⁶⁶ 3:17. ¹⁶⁷ 3:17. ¹⁶⁸ 3:17. ¹⁶⁹ 3:17. ¹⁷⁰ 3:17. ¹⁷¹ 3:17. ¹⁷² 3:17. ¹⁷³ 3:17. ¹⁷⁴ 3:17. ¹⁷⁵ 3:17. ¹⁷⁶ 3:17. ¹⁷⁷ 3:17. ¹⁷⁸ 3:17. ¹⁷⁹ 3:17. ¹⁸⁰ 3:17. ¹⁸¹ 3:17. ¹⁸² 3:17. ¹⁸³ 3:17. ¹⁸⁴ 3:17. ¹⁸⁵ 3:17. ¹⁸⁶ 3:17. ¹⁸⁷ 3:17. ¹⁸⁸ 3:17. ¹⁸⁹ 3:17. ¹⁹⁰ 3:17. ¹⁹¹ 3:17. ¹⁹² 3:17. ¹⁹³ 3:17. ¹⁹⁴ 3:17. ¹⁹⁵ 3:17. ¹⁹⁶ 3:17. ¹⁹⁷ 3:17. ¹⁹⁸ 3:17. ¹⁹⁹ 3:17. ²⁰⁰ 3:17. ²⁰¹ 3:17. ²⁰² 3:17. ²⁰³ 3:17. ²⁰⁴ 3:17. ²⁰⁵ 3:17. ²⁰⁶ 3:17. ²⁰⁷ 3:17. ²⁰⁸ 3:17. ²⁰⁹ 3:17. ²¹⁰ 3:17. ²¹¹ 3:17. ²¹² 3:17. ²¹³ 3:17. ²¹⁴ 3:17. ²¹⁵ 3:17. ²¹⁶ 3:17. ²¹⁷ 3:17. ²¹⁸ 3:17. ²¹⁹ 3:17. ²²⁰ 3:17. ²²¹ 3:17. ²²² 3:17. ²²³ 3:17. ²²⁴ 3:17. ²²⁵ 3:17. ²²⁶ 3:17. ²²⁷ 3:17. ²²⁸ 3:17. ²²⁹ 3:17. ²³⁰ 3:17. ²³¹ 3:17. ²³² 3:17. ²³³ 3:17. ²³⁴ 3:17. ²³⁵ 3:17. ²³⁶ 3:17. ²³⁷ 3:17. ²³⁸ 3:17. ²³⁹ 3:17. ²⁴⁰ 3:17. ²⁴¹ 3:17. ²⁴² 3:17. ²⁴³ 3:17. ²⁴⁴ 3:17. ²⁴⁵ 3:17. ²⁴⁶ 3:17. ²⁴⁷ 3:17. ²⁴⁸ 3:17. ²⁴⁹ 3:17. ²⁵⁰ 3:17. ²⁵¹ 3:17. ²⁵² 3:17. ²⁵³ 3:17. ²⁵⁴ 3:17. ²⁵⁵ 3:17. ²⁵⁶ 3:17. ²⁵⁷ 3:17. ²⁵⁸ 3:17. ²⁵⁹ 3:17. ²⁶⁰ 3:17. ²⁶¹ 3:17. ²⁶² 3:17. ²⁶³ 3:17. ²⁶⁴ 3:17. ²⁶⁵ 3:17. ²⁶⁶ 3:17. ²⁶⁷ 3:17. ²⁶⁸ 3:17. ²⁶⁹ 3:17. ²⁷⁰ 3:17. ²⁷¹ 3:17. ²⁷² 3:17. ²⁷³ 3:17. ²⁷⁴ 3:17. ²⁷⁵ 3:17. ²⁷⁶ 3:17. ²⁷⁷ 3:17. ²⁷⁸ 3:17. ²⁷⁹ 3:17. ²⁸⁰ 3:17. ²⁸¹ 3:17. ²⁸² 3:17. ²⁸³ 3:17. ²⁸⁴ 3:17. ²⁸⁵ 3:17. ²⁸⁶ 3:17. ²⁸⁷ 3:17. ²⁸⁸ 3:17. ²⁸⁹ 3:17. ²⁹⁰ 3:17. ²⁹¹ 3:17. ²⁹² 3:17. ²⁹³ 3:17. ²⁹⁴ 3:17. ²⁹⁵ 3:17. ²⁹⁶ 3:17. ²⁹⁷ 3:17. ²⁹⁸ 3:17. ²⁹⁹ 3:17. ³⁰⁰ 3:17. ³⁰¹ 3:17. ³⁰² 3:17. ³⁰³ 3:17. ³⁰⁴ 3:17. ³⁰⁵ 3:17. ³⁰⁶ 3:17. ³⁰⁷ 3:17. ³⁰⁸ 3:17. ³⁰⁹ 3:17. ³¹⁰ 3:17. ³¹¹ 3:17. ³¹² 3:17. ³¹³ 3:17. ³¹⁴ 3:17. ³¹⁵ 3:17. ³¹⁶ 3:17. ³¹⁷ 3:17. ³¹⁸ 3:17. ³¹⁹ 3:17. ³²⁰ 3:17. ³²¹ 3:17. ³²² 3:17. ³²³ 3:17. ³²⁴ 3:17. ³²⁵ 3:17. ³²⁶ 3:17. ³²⁷ 3:17. ³²⁸ 3:17. ³²⁹ 3:17. ³³⁰ 3:17. ³³¹ 3:17. ³³² 3:17. ³³³ 3:17. ³³⁴ 3:17. ³³⁵ 3:17. ³³⁶ 3:17. ³³⁷ 3:17. ³³⁸ 3:17. ³³⁹ 3:17. ³⁴⁰ 3:17. ³⁴¹ 3:17. ³⁴² 3:17. ³⁴³ 3:17. ³⁴⁴ 3:17. ³⁴⁵ 3:17. ³⁴⁶ 3:17. ³⁴⁷ 3:17. ³⁴⁸ 3:17. ³⁴⁹ 3:17. ³⁵⁰ 3:17. ³⁵¹ 3:17. ³⁵² 3:17. ³⁵³ 3:17. ³⁵⁴ 3:17. ³⁵⁵ 3:17. ³⁵⁶ 3:17. ³⁵⁷ 3:17. ³⁵⁸ 3:17. ³⁵⁹ 3:17. ³⁶⁰ 3:17. ³⁶¹ 3:17. ³⁶² 3:17. ³⁶³ 3:17. ³⁶⁴ 3:17. ³⁶⁵ 3:17. ³⁶⁶ 3:17. ³⁶⁷ 3:17. ³⁶⁸ 3:17. ³⁶⁹ 3:17. ³⁷⁰ 3:17. ³⁷¹ 3:17. ³⁷² 3:17. ³⁷³ 3:17. ³⁷⁴ 3:17. ³⁷⁵ 3:17. ³⁷⁶ 3:17. ³⁷⁷ 3:17. ³⁷⁸ 3:17. ³⁷⁹ 3:17. ³⁸⁰ 3:17. ³⁸¹ 3:17. ³⁸² 3:17. ³⁸³ 3:17. ³⁸⁴ 3:17. ³⁸⁵ 3:17. ³⁸⁶ 3:17. ³⁸⁷ 3:17. ³⁸⁸ 3:17. ³⁸⁹ 3:17. ³⁹⁰ 3:17. ³⁹¹ 3:17. ³⁹² 3:17. ³⁹³ 3:17. ³⁹⁴ 3:17. ³⁹⁵ 3:17. ³⁹⁶ 3:17. ³⁹⁷ 3:17. ³⁹⁸ 3:17. ³⁹⁹ 3:17. ⁴⁰⁰ 3:17. ⁴⁰¹ 3:17. ⁴⁰² 3:17. ⁴⁰³ 3:17. ⁴⁰⁴ 3:17. ⁴⁰⁵ 3:17. ⁴⁰⁶ 3:17. ⁴⁰⁷ 3:17. ⁴⁰⁸ 3:17. ⁴⁰⁹ 3:17. ⁴¹⁰ 3:17. ⁴¹¹ 3:17. ⁴¹² 3:17. ⁴¹³ 3:17. ⁴¹⁴ 3:17. ⁴¹⁵ 3:17. ⁴¹⁶ 3:17. ⁴¹⁷ 3:17. ⁴¹⁸ 3:17. ⁴¹⁹ 3:17. ⁴²⁰ 3:17. ⁴²¹ 3:17. ⁴²² 3:17. ⁴²³ 3:17. ⁴²⁴ 3:17. ⁴²⁵ 3:17. ⁴²⁶ 3:17. ⁴²⁷ 3:17. ⁴²⁸ 3:17. ⁴²⁹ 3:17. ⁴³⁰ 3:17. ⁴³¹ 3:17. ⁴³² 3:17. ⁴³³ 3:17. ⁴³⁴ 3:17. ⁴³⁵ 3:17. ⁴³⁶ 3:17. ⁴³⁷ 3:17. ⁴³⁸ 3:17. ⁴³⁹ 3:17. ⁴⁴⁰ 3:17. ⁴⁴¹ 3:17. ⁴⁴² 3:17. ⁴⁴³ 3:17. ⁴⁴⁴ 3:17. ⁴⁴⁵ 3:17. ⁴⁴⁶ 3:17. ⁴⁴⁷ 3:17. ⁴⁴⁸ 3:17. ⁴⁴⁹ 3:17. ⁴⁵⁰ 3:17. ⁴⁵¹ 3:17. ⁴⁵² 3:17. ⁴⁵³ 3:17. ⁴⁵⁴ 3:17. ⁴⁵⁵ 3:17. ⁴⁵⁶ 3:17. ⁴⁵⁷ 3:17. ⁴⁵⁸ 3:17. ⁴⁵⁹ 3:17. ⁴⁶⁰ 3:17. ⁴⁶¹ 3:17. ⁴⁶² 3:17. ⁴⁶³ 3:17. ⁴⁶⁴ 3:17. ⁴⁶⁵ 3:17. ⁴⁶⁶ 3:17. ⁴⁶⁷ 3:17. ⁴⁶⁸ 3:17. ⁴⁶⁹ 3:17. ⁴⁷⁰ 3:17. ⁴⁷¹ 3:17. ⁴⁷² 3:17. ⁴⁷³ 3:17. ⁴⁷⁴ 3:17. ⁴⁷⁵ 3:17. ⁴⁷⁶ 3:17. ⁴⁷⁷ 3:17. ⁴⁷⁸ 3:17. ⁴⁷⁹ 3:17. ⁴⁸⁰ 3:17. ⁴⁸¹ 3:17. ⁴⁸² 3:17. ⁴⁸³ 3:17. ⁴⁸⁴ 3:17. ⁴⁸⁵ 3:17. ⁴⁸⁶ 3:17. ⁴⁸⁷ 3:17. ⁴⁸⁸ 3:17. ⁴⁸⁹ 3:17. ⁴⁹⁰ 3:17. ⁴⁹¹ 3:17. ⁴⁹² 3:17. ⁴⁹³ 3:17. ⁴⁹⁴ 3:17. ⁴⁹⁵ 3:17. ⁴⁹⁶ 3:17. ⁴⁹⁷ 3:17. ⁴⁹⁸ 3:17. ⁴⁹⁹ 3:17. ⁵⁰⁰ 3:17. ⁵⁰¹ 3:17. ⁵⁰² 3:17. ⁵⁰³ 3:17. ⁵⁰⁴ 3:17. ⁵⁰⁵ 3:17. ⁵⁰⁶ 3:17. ⁵⁰⁷ 3:17. ⁵⁰⁸ 3:17. ⁵⁰⁹ 3:17. ⁵¹⁰ 3:17. ⁵¹¹ 3:17. ⁵¹² 3:17. ⁵¹³ 3:17. ⁵¹⁴ 3:17. ⁵¹⁵ 3:17. ⁵¹⁶ 3:17. ⁵¹⁷ 3:17. ⁵¹⁸ 3:17. ⁵¹⁹ 3:17. ⁵²⁰ 3:17. ⁵²¹ 3:17. ⁵²² 3:17. ⁵²³ 3:17. ⁵²⁴ 3:17. ⁵²⁵ 3:17. ⁵²⁶ 3:17. ⁵²⁷ 3:17. ⁵²⁸ 3:17. ⁵²⁹ 3:17. ⁵³⁰ 3:17. ⁵³¹ 3:17. ⁵³² 3:17. ⁵³³ 3:17. ⁵³⁴ 3:17. ⁵³⁵ 3:17. ⁵³⁶ 3:17. ⁵³⁷ 3:17. ⁵³⁸ 3:17. ⁵³⁹ 3:17. ⁵⁴⁰ 3:17. ⁵⁴¹ 3:17. ⁵⁴² 3:17. ⁵⁴³ 3:17. ⁵⁴⁴ 3:17. ⁵⁴⁵ 3:17. ⁵⁴⁶ 3:17. ⁵⁴⁷ 3:17. ⁵⁴⁸ 3:17. ⁵⁴⁹ 3:17. ⁵⁵⁰ 3:17. ⁵⁵¹ 3:17. ⁵⁵² 3:17. ⁵⁵³ 3:17. ⁵⁵⁴ 3:17. ⁵⁵⁵ 3:17. ⁵⁵⁶ 3:17. ⁵⁵⁷ 3:17. ⁵⁵⁸ 3:17. ⁵⁵⁹ 3:17. ⁵⁶⁰ 3:17. ⁵⁶¹ 3:17. ⁵⁶² 3:17. ⁵⁶³ 3:17. ⁵⁶⁴ 3:17. ⁵⁶⁵ 3:17. ⁵⁶⁶ 3:17. ⁵⁶⁷ 3:17. ⁵⁶⁸ 3:17. ⁵⁶⁹ 3:17. ⁵⁷⁰ 3:17. ⁵⁷¹ 3:17. ⁵⁷² 3:17. ⁵⁷³ 3:17. ⁵⁷⁴ 3:17. ⁵⁷⁵ 3:17. ⁵⁷⁶ 3:17. ⁵⁷⁷ 3:17. ⁵⁷⁸ 3:17. ⁵⁷⁹ 3:17. ⁵⁸⁰ 3:17. ⁵⁸¹ 3:17. ⁵⁸² 3:17. ⁵⁸³ 3:17. ⁵⁸⁴ 3:17. ⁵⁸⁵ 3:17. ⁵⁸⁶ 3:17. ⁵⁸⁷ 3:17. ⁵⁸⁸ 3:17. ⁵⁸⁹ 3:17. ⁵⁹⁰ 3:17. ⁵⁹¹ 3:17. ⁵⁹² 3:17. ⁵⁹³ 3:17. ⁵⁹⁴ 3:17. ⁵⁹⁵ 3:17. ⁵⁹⁶ 3:17. ⁵⁹⁷ 3:17. ⁵⁹⁸ 3:17. ⁵⁹⁹ 3:17. ⁶⁰⁰ 3:17. ⁶⁰¹ 3:17. ⁶⁰² 3:17. ⁶⁰³ 3:17. ⁶⁰⁴ 3:17. ⁶⁰⁵ 3:17. ⁶⁰⁶ 3:17. ⁶⁰⁷ 3:17. ⁶⁰⁸ 3:17. ⁶⁰⁹ 3:17. ⁶¹⁰ 3:17. ⁶¹¹ 3:17. ⁶¹² 3:17. ⁶¹³ 3:17. ⁶¹⁴ 3:17. ⁶¹⁵ 3:17. ⁶¹⁶ 3:17. ⁶¹⁷ 3:17. ⁶¹⁸ 3:17. ⁶¹⁹ 3:17. ⁶²⁰ 3:17. ⁶²¹ 3:17. ⁶²² 3:17. ⁶²³ 3:17. ⁶²⁴ 3:17. ⁶²⁵ 3:17. ⁶²⁶ 3:17. ⁶²⁷ 3:17. ⁶²⁸ 3:17. ⁶²⁹ 3:17. ⁶³⁰ 3:17. ⁶³¹ 3:17. ⁶³² 3:17. ⁶³³ 3:17. ⁶³

of the well-favoured harlot, 'the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

5 Behold, *I am* against thee, saith the Lord of hosts; and I will discover thy skirts upon thy face, and I will show the nations thy nakedness, and the kingdoms thy shame.

6 And *I* will cast abominable filth upon thee, and *make* thee vile, and *will* set thee as a gazing-stock.

7 And it shall come to pass, *that* all they that look upon thee shall flee from thee, and say, 'Nineveh is laid waste: *who* will bemoan her; whence shall I seek comforters for thee?

8 Art *thou* better than *populous* No, that was situate among the rivers, *that had* the waters round about it, whose rampart was the sea, and her wall was from the sea?

9 *Ethiopia* and *Egypt* were her strength, and *it* was infinite; *Put* and *Lubim* were *thy* helpers.

10 Yet was *she* carried away, *she* went into captivity: *her* young children also were dashed in pieces *at* the top of all the streets: and they *cast* lots for her honourable men, and all her great men were bound in chains.

11 *Thou* also *shalt* be drunken: *thou* shalt be hid, *thou* also shalt seek strength because of the enemy.

12 All *by* strong holds *shall* be like fig-trees

e. Is. 23:15-17, 47:9, 12:13, Rev. 17:1-5, 18:9, 23:23. f See on 2:13. Ps. 23:25. g Is. 47:2, 3, Jer. 13:22, 26, Ez. 16:37, 23:30, Mic. 1:11, Hab. 2:16, h Job 9:31. i Is. 19: 3, 5-7, Lam. 3:16, Mal. 2:3, 1 Cor. 4:13, 11:14, Job 30:8, Mal. 2:3, k 1 Kings 9:7, Is. 14:16-19, Jer. 51:37, Zeph. 2:15, 1 Cor. 4:9, Heb. 10:33, Jude 7, 1 Nom. 16:34, Jer. 51:9, Rev. 18:10, m 2:9, 10, Jer. 51:41-43, Rev. 18:16-19, n Is. 61:19, Jer. 15:5, Lam. 2:13, o Ez. 31:2, 3, Am. 6:2. * Or, nourishing. Heb. Naamon. Jer. 46:25, 26, Ez. 30:14-16, ps. 19:5-10, o Is. 20:5, Jer. 46:9, r Gen 10:6, Phut. 1 Chr. 1:8, Ez. 27:10, 30:5, marg. 30:5, marg. 1 Heb. in thy help. s Ps. 33:17, Is. 20:4, t 2 Kings 8:12, Ps. 137:9, Is. 13:16, Hos. 13:16, Am. 1:13, u Lam. 2:19, 4:1, x Joel 3:3, Ob. 11, y 1:10, Is. 75:8, Is. 29:9, 49:26, 63:6, Jer. 25:15-17, 51:57, z 1 Sam.

(Marg. and Ref.)—The passage is peculiarly poetical. (Marg. Ref. Notes, 2:1, 2. Is. 9:4, 5. Hab. 3:1.)

V. 4-6. The idolatries and sorceries of Nineveh, and that luxury, intemperance, and licentiousness with which they were attended; and the captivating methods, by which the Assyrians brought other nations to submit to their authority, or to unite in their idolatries and iniquities; are here assigned as the reasons of the Lord's determination to expose them to the greatest ignominy and misery imaginable: in the same manner, as they had utterly disregarded the welfare of whole nations, and given them to be spoiled and ruined without remorse. Israel and Judah especially had been thus treated by them. (Marg. Ref. Notes, 1:14. Is. 23:15-18. 47:1-3, 7-15. Ez. 16:35-43. 23:25. Zeph. 2:13-15. Rev. 17:1-5, 18:1-18. v. 3, v. 3, 9, 10. P. O. 9-19.)

V. 7. 'If we seek for any mourners, ... to perform this office over departed Nineveh, none will be found to do it, every one rejoicing over her destruction.' Louth. (Marg. Ref. Notes, 19: 2-8-10. Is. 14:3-8. 51:17-20, v. 19. Jer. 51:9, 34-37. Lam. 2:13.)

V. 8-11. Populous No, or "No-ammon," seems to have been desolated in the manner here described, a short time before this prophecy was delivered: some think that Sennacherib had just taken and destroyed it. (Marg. and Marg. Ref. p. Notes, Jer. 46:24-26. Ez. 30:14-19. 31:2-18.) It had been very populous, situated in a very fertile soil, and fortified by nature and art, in an almost impregnable manner. As an Ethiopian then reigned over Egypt, the immense forces of these two kingdoms were combined for its defence, together with the assistance of the Lybians and Mauritanians, and other nations of Africa: yet was the city taken, and its inhabitants carried captive, after the most shocking cruelties had been exercised upon numbers of them, and even upon their infants; whilst their most honourable men were divided by lot among the conquerors as slaves, and so led away in chains. (Marg. and Marg. Ref. q-x. Notes, Ps. 149:7-9. Jer. 46:9. Ez. 27:10, 11. 30:4, 5. Hos. 13:15, 16. Joel 3:3-8, v. 3, 6.)—And were the inhabitants of Nineveh better than those of No, or more likely to be preserved from such a ruin? By no means: on the contrary, they would be infatuated with prosperity, or stupified by excess or calamity; they would hide themselves within their walls, and look out in vain for assistance against their besiegers. (Marg. Ref. y-a. Notes, Ps. 75:8. Jer. 25:15-27. Lam. 4:21, 22. Am. 9:1-4, v. 3. Mic. 6:14-17, v. 17. Luke 23:26-31, v. 30. Rev. 6:15-17.)

V. 12. Fig-trees, &c.] The image, though a common one, is very lively and expressive. Bp. Newcombe. (Marg. Ref. Notes, Rev. 6:12-14, v. 13.)

V. 13. Marg. Ref. Notes, Is. 19:16. 45:1-6, v. 1, 2.

V. 14. Go, &c.] That is, make bricks and prepare mortar, in order to erect new fortifications, if possible to elope the enemy. (Marg. Ref.)

V. 15-17. 'Whilst thou art repairing the old fortifications,

with the first-ripe figs: if they be shaken, they shall even fall into the mouth of the eater.

13 Behold, *thy* people in the midst of thee *are* women: *the* gates of *thy* land shall be set wide open unto thine enemies: the fire shall devour *thy* bars.

14 'Draw thee waters for the siege, *fortify* thy strong holds: go into clay, and tread the mortar, make strong the brick-kiln.

15 There *shall* the fire devour thee; the sword shall cut thee off, *it* shall eat thee up like the canker-worm: make *thyself* many as the locusts.

16 Thou hast multiplied thy merchants *above* the stars of heaven: the canker-worm *spoil*eth, and *lieth* away.

17 Thy *crowned* *are* as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, *but* when the sun ariseth they flee away, and their place is not known where they *are*.

18 Thy *shepherds* slumber, *O* king of Assyria: *thy* nobles shall dwell *in the dust*: *thy* people is scattered upon the mountains, and no man gathereth *them*.

19 There is *no* *healing* of *thy* bruise; *thy* wound is grievous: all that hear *the* bruit of thee *shall* clap the hands over thee: for *upon* whom hath not *thy* wickedness passed continually?

13:6. 14:11. Is. 2:10, 19. Hos. 10:8. Am. 9:3. Mic. 7:17. Luke 23:30. Rev. 6:15-17. a 2:1. Jer. 4:5, 8:14. b Hab. 1:10. Rev. 6:13. c Is. 19:16. Jer. 50:37, 51:30, d 2:6. Ez. 107:16. Is. 45:1, 2. e Ps. 147:15. f 2 Chr. 32:3, 4, 11. Is. 22:11, 37:25. g Is. 8:9. Jer. 46:3, 4, 9. Joel 3:9-11. h 13: 2, 13. Zeph. 2:13. i Joel 1:4. 2:25. k Ez. 10:13-15. 1 Gen. 15:5. 22:17. Neh. 9:23. Jer. 33:22. l Or, spreadeth himself. m Rev. 9:7. n Ex. 15:16. Ps. 76:5, 6. Is. 56:9, 10. Jer. 51:39, 57. o Jer. 50:18. Ez. 31:3, &c. 32:22, 23. s Or, valiant ones. Is. 47:1. Rev. 6:15. p 1 Kings 22:17. Is. 13:14. q Jer. 30:15-15, 48:11. Ez. 30:21. 22. Mic. 1:9. Zeph. 2:13-15. r Heb. wringing. s Jer. 10:22. t Job 37:23. Is. 14:8, &c. Lam. 2:15. Ez. 25:6. Rev. 18:20. t 2:11, 12. Is. 10:6-14. 37:18. Rev. 13:7, 17:2. 18:3.

or making new ones, the enemy shall set thy works on fire. . . The sword of thine enemies, who shall be as numerous and destructive as locusts or canker-worms, shall destroy thee. (Joel 1:4.) Though thou multiply thine armies, like locusts or caterpillars; yet the enemy shall destroy them. As the locusts destroy the fruits of the earth, and fly away to another place; so shall thy soldiers pillage all the wealth thou hast gained by traffic, and then leave thee.' Louth.—Nineveh, by commerce, became extremely populous; but the number of her traders, when the city was besieged, would consume her provisions, as caterpillars waste the land. Perhaps mercenary soldiers are meant, who, having devoured the produce of the country, fled or deserted to the enemy, when their help was wanted. Even their tributary kings, or most honourable captains, would resemble locusts that remove when the sun grows hot; for they would abide with the Ninevites whilst danger was distant, but would be gone when the enemy approached. (Marg. and Marg. Ref.)—The tributary princes deserted Nineveh, in the day of her distress.' Herodotus. 'Diodorus Siculus, speaking of the siege in which Nineveh fell, says, 'When the enemy shut up the king in the city, many nations revolted, each going over to the besiegers for the sake of their liberty; that the king despatched messengers to all his subjects, requiring forces from them to assist him; and that he thought himself able to endure a siege, and remained in expectation of the armies, which were to be raised throughout the empire; relying on an oracle, that the city could not be taken, till the river became its enemy.' Bp. Newcombe.

V. 18. The rulers of Assyria were become drowsy and self-indulgent, and they would be disheartened and debased, slain, and left upon the ground; while the people were scattered as lost sheep, without any to seek after them. (Marg. and Marg. Ref. Notes, 1 Kings 22:17. Ps. 76:5, 6. Is. 56:9-12, v. 9, 10. Ez. 34:2-6.)

V. 19. (Marg. and Marg. Ref. r. Notes, Jer 30:12-18, v. 12-15. 46:1.) The obsolete word "bruit," signifies report. Jer. 10:22.—Upon, &c.] Nineveh had corrupted, or oppressed, by her wickedness all the surrounding nations, continually during many ages: therefore all the nations would rejoice at her fall. 'All the neighbouring countries have felt the effect of thy cruelties and oppressions.' Louth. (Marg. Ref. s, t. Notes, Is. 10:8-14. 14:3-11. Lam. 2:15, 16. Ez. 25:3-7, v. 6. Zeph. 2:13-15. Rev. 18:1-3, 20. 19:1-6, v. 2, 3.)—The entire desolation of Nineveh is, in this prophecy, most expressly and particularly foretold; yet no event can be imagined more improbable, at the time when Nahum wrote, than this. The entire desolation of London, so that none could decide where this great metropolis was situated, would not be considered by us as more improbable, than the desolations of Nineveh must have appeared at that day; when it was the greatest and most populous and powerful city in the known world. Yet, when conquered by the kings of

Babylon, who transferred the seat of empire to the city which they had built for their own glory, Nineveh was deserted by its inhabitants and left to moulder into ruins; and within two hundred years after the coming of Christ, no trace remained of this proud capital of the Assyrian empire! And now it is not agreed, either among learned men or travellers, or the inhabitants of those regions, where Nineveh stood! Some even place it on the Euphrates. But of those who agree that it stood on the Tigris, some place it on one side, some on the other, of that river; and others higher up, and some nearer the sea, by many miles. I do not say, that these discordant opinions are alike probable; for most well-informed and competent judges would perhaps nearly agree, except as to the exact spot where the city stood; yet the very circumstance, of so many different opinions existing, is the completest proof imaginable, that the prediction has been most wonderfully accomplished; and that it was delivered by the inspiration of that God, "known unto whom are all his works, from the beginning of the world."

PRACTICAL OBSERVATIONS.

Very flourishing cities are often full of lies and robbery, of fraud and injustice; and in general they are contaminated with blood, shed in massacres, persecutions, oppression of dependent provinces, or iniquitous war: and by these means the prey is accumulated, and "departeth not" till the Lord constrains them to make restitution: but he will recompense the crimes of such cities and kingdoms, and pour out the blood of those who are lavish of the blood of others.—Too often they resemble well favoured harlots; and disseminate far and wide their impiety, infidelity, licentiousness, and vice; and

the nations are corrupted by their example, or enslaved to support their grandeur and luxury, or to gratify their avarice and ambition. The Lord will surely express his abhorrence of such politics and practices; and will turn the glory of cities thus aggrandized into shame and "make them vile, and as a gazing-stock" to others. Thus Nineveh, Babylon, Tyre, and many others have been reduced and ruined, that they might be a warning to us, even as No was to Nineveh. And what better are we than these ancient cities or kingdoms? except as there is a remnant of true Christians among us, who are a greater security and a stronger rampart to us, than all our advantages of situation; than our fleets, armies, or allies, even though our strength should appear to be "infinite." In these respects we are not superior to the cities and empires which have been mentioned: and the multitude of the nation are equally wicked, amid immensely superior advantages for being holy.—When the Lord shows himself against a people, their enemies have an easy victory, and power to destroy their children, or enslave their nobles and honourable men. Then their strong holds are taken upon the first assault; their valiant soldiers become as women; their efforts are unsuccessful, their confederates treacherous, their helpers the immediate causes of their ruin: and every confidence must fail, till their wounds become grievous and incurable; and all, on whom "their wickedness hath passed continually," will rejoice and exult at their fall. Thus will it at length happen to all the enemies of God: but he continues good to Israel, a Strong hold in every time of trouble, which cannot be stormed and taken; and "he knoweth them that trust in him."

THE

BOOK OF HABAKKUK.

The absurd and contradictory legends of the Jewish writers, concerning this prophet, are not worthy of notice, except as they show how little dependence can be placed on such witnesses. Some pretend that he was the son of the Shunamitish woman whom Elisha restored to life! While others (especially the apocryphal book of Bel and the Dragon,) introduce him as feeding Daniel in the den of lions, just before the return of the Jews from Babylon! It is, however, plain that he prophesied before the captivity; and probably, about the close of Josiah's reign, and the beginning of Jehoiakim's, being contemporary with Jeremiah.—Habakkuk stands high in the class of the Hebrew poets. The beautiful conjunction between the parts of this prophecy, its diction, imagery, spirit, and sublimity, cannot be too much admired. *Bp. Newcombe*. He is repeatedly quoted, as an inspired writer, in the New Testament. (Comp. 1st. with *Acts* 13:40, 41. and 2:3, 4. with *Rom.* 1:17. *Gal.* 3:11. *Heb.* 10:37, 38.) and his predictions of the devastations made by the Chaldeans, and the judgments to be inflicted on them, are generally considered as including the temporary success and final ruin of the oppressors and corrupters of the Christian Church, and the final and universal prevalence of true religion throughout the earth.—As Nahum... foretold the destruction of the Assyrians, who carried the ten tribes captive; so Habakkuk foretells the judgments that should come on the Chaldeans, who completed the captivity of the two remaining tribes; *Louth*.—The prophet begins with complaints of the wickedness of his people, and then proceeds to predict the Chaldean invasion and its terrible effects. He bewails the successful wickedness of the invaders; gives encouragement to God's people, and denounces judgments on his enemies: and he concludes with celebrating, in the highest strains of sublime poetry, the ancient wonders that the Lord had wrought for Israel in order to excite confidence and joy in him, in the prospect of approaching calamities.

CHAPTER I.

The prophet complains that violence and contention prevailed among his people. 1.—4. The Lord shows him the vengeance to be inflicted by the Chaldeans, 5.—11. He rebukes God, and laments the treachery and cruelty of prosperous sinners, 12.—17.

THE burden which Habakkuk the prophet did see.

2 O LORD, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save!

3 Why dost thou show me iniquity, and cause me to behold grievance? for spoiling and

violence are before me: and there are that raise up strife and contention.

4 Therefore, the law is slackened, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.

5 Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe though it be told you.

6 For lo, I raise up the Chaldeans, that bitter

a Is. 22:1. Nah. 1:1. b Ps. 13:1, 2. 74:9, 10. 94:8. Rev. 6:10. c Ps. 22:1, 2. Jer. 14:9. Lam. 2:8. d Ps. 12:1, 2. 55:9—11. 73:3—9. 120:5, 6. Ec. 4:1. 5:8. Jer. 9:2—6. Ez. 2:6. Mic. 7:1—4. Matt. 10:16. 2 Pet. 2:5. e Ps. 11:3. 119:126. Mark 7:9. Rom. 3:31. f 1 Kings 21:13. Jon 2:1, 7. Ps. 22:12, 16. 53:1, 2. 59:2, 4. 82:1—5. 94:20, 21. Is. 1:21—33. 39:2—4. 13:15. Jer. 5:27—29. 12:1, 6. 26:8, 21—23. 37:1—16. 38:1—6. 42:22—23. Hos. 10:4. Am. 5:7, 12. Mic. 2:1, 2. 3:1—3.

NOTES.—CHAP. I. V. 1. (*Notes*, Is. 13:1. Jer. 23:33—40.)

V. 2—4. 'It is but a vexation to me. O Lord, to see that iniquity which I cannot reform. I see every where cruelty and oppression; ... and when I reprove them, there are those which raise up strife and contention against me.'

Bp. Hall.—It appears that the prophet had long lamented the abounding and increasing wickedness of his people, and prayed that God would put some effectual stop to it: but it continued to prevail more and more, and he was tempted to conclude that his prayers were disregarded. He also complained, that the Lord constrained him to behold violence and iniquity; whilst the poor were crushed and cruelly plundered by the powerful. He inquired why his lot was cast in such evil times, that he was forced to dwell among robbers and oppressors, and to witness discords and virulent

7:2—4. Matt. 23:34—36. 26:59—66. 27:1, 2, 25, 26. Acts 7:52, 53. 23:12—14. Jam. 2:6, 7. * Or, *wasted*. Ex. 23:2, 6. Deut. 16:19. Ez. 9:9. marg. g Deut. 4:27. Jer. 9:25, 26. 25:14—29. h Is. 29:14. Lam. 4:12. Dan. 9:12. Acts 13:40, 41. 11a. 28:21, 22. Jer. 5:12, 13. 18:18. Ez. 12:22—28. Zeph. 1:12. Acts 6:13, 14. k Deut. 28:49—52. 2 Kings 24:2. 2 Chr. 36:16, 17. Is. 23:13. 39:6, 7. Jer. 1:15, 16. 4:6, 7. 6:22, 23. 21:4. 25:9.

contentions. These things were become so common, and the rulers were so addicted to bribery, that the law lay dormant, and the execution of it was entirely relaxed; so that wicked men circumvented and defrauded the righteous with impunity: for either no sentence could be obtained, or it proved a perverted and iniquitous decision. Such was the wretched condition of Judah; and it was the consequence of idolatry, impiety, or hypocrisy in religion. (*Marg. and Marg. Ref.* *Notes*, Ps. 12:1—4. 13:1—4. 58:1, 2. 73:2—14. 83:2—5. 120:5—7. Is. 59:3—15. Jer. 12:1—4. Lam. 3:2—9, v. 8. Mic. 3:1—4. 7:1—4.)

V. 5. In answer to the prophet's complaint, the Lord showed him, that the Chaldeans would speedily execute vengeance on the Jews. They were, therefore, warned to give peculiar attention to the events, which were taking place among the heathen, by the victories of the Chaldeans

and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places that are not theirs.

7 They are terrible and dreadful: their judgment and their dignity shall proceed of themselves.

8 Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far, they shall fly as the eagle that hasteth to eat.

9 They shall come all for violence: their faces shall sup up as the east wind, and they shall gather the captivity as the sand.

10 And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.

11 Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his god.

[Practical Observations.]

* Heb. *breadth*. † Or, from them shall proceed the judgment of these, and the captivity of these. 1 Jer. 39:5-8, 52:9-11, 25-27. Dan. 5:19, 27. m. Dent. 32:48. 1 Is. 5:26-28. † Heb. *sharp*. n Jer. 5:6. Zeph. 3:8. o Jer. 4:13. Lam. 4:19. Ez. 17:3, 12. Hos. 8:1. Matt. 24:28. Luke 17:37. p. 6. 2:5-13. Dent. 28:51, 52. Jer. 4:7. 5:15-17. 25:9. q Or, the supping up of their faces, as, &c. or, their faces shall look toward the east. Heb. the opposition of their faces shall be toward the east. q Is. 27:8. Jer. 4:11, 12. Ez. 17:10, 19, 12. Hos. 13:15. r. 2:5. Gen. 41:49. Jer. 7:12. Job 29:18. Ps. 139:18. Jer. 17:8. 35:22. Hos. 1:10. Rom. 9:27. a 2 Kings 24:12. 25:6, 7. 2 Chr. 36:6, 10. y. Lam. 4:17. Jer. 32:24. 33:4. 52:4-7. a Dan. 4:30-34. x Dan. 5:3, 4, 20. t. Dent. 4:28. Ps. 50:2. 53:2. 104:28. 57:15. Mat. 5:2. 1 Tim. 1:17. 6:16. Heb. 1:10-12. 13:6. Rev. 1:5, 11. z Is. 43:15. 49:7. Acts 3:14. a 3:2. Ps. 119:

12 ¶ Art thou not from everlasting, O Lord my God, my Holy One? we shall not die. O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.

13 Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoured the man that is more righteous than he?

14 And makest men as the fishes of the sea, as the creeping things, that have no ruler over them?

15 They take up all of them with the angle; they catch them in their net, and gather them in their drag: therefore they rejoice and are glad.

16 Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plentifulous.

17 Shall they therefore empty their net, and not spare continually to slay the nations?

17. Is. 27:6-9. Jer. 4:27. 5:18. 30:11. 33:24-26. 46:28. Ez. 37:11-14. Am. 9: 23, 4. b Ps. 17:13. Is. 10:5-7. 37:26. Jer. 25:9 &c. Ez. 30:25. † Heb. *Rock*. Deut. 32:4, 30:31. 1 Sam. 2:2. Ps. 18:12. † Heb. *founder*. c Is. 27:10. Jer. 30:11. 31:18-20. 46:28. Heb. 12:5, 6. d Job 15:15. Ps. 5:4, 5. 11:4-7. 34:15, 16. 1 Pet. 1:15, 16. * Or, grievance. e Ps. 10:1, 2, 15. 73:3. Jer. 12:1, 2. f Is. 21:2. 33:1. g Ezech. 4:14. Ps. 55:22. 50:3, 21. 88:1. Prov. 31:8, 9. Is. 64:12. h 3, 4. 2 Sam. 4:11. 1 Kings 2:32. Ps. 37:12-15, 23, 35. 55:1, 2. Acts 2:23. 3:15-15. i Or, moving. j Prov. 8:7. k Jer. 16:16. Ez. 25:2, 3. Am. 4:2. Matt. 17:27. l Ps. 10:9. Luke 5:5-10. John 21:6-11. † Or, *due-net*. m Jer. 50:11. Lam. 2:15, 16. Ez. 25:6. 26:2. 35:15. Rev. 11:10. n. Dent. 8:17, 18. Is. 10:13, 14. 37:24, 25. Ez. 25:6. 25:3. 29:3. Dan. 4:30. 5:23. † Heb. *fat*. o Jer. 9:10. 2:5-5, 17. Is. 14:16, 17. Jer. 25:9-25. 46:49. 52: Ez. 25:30.

or to consider themselves as one of the nations which were to be scourged by them: or they were reminded, that they would wonder with great astonishment, when scattered among the heathen, at the accomplishment of those predictions which at present they disregarded. For they would not believe that God would work such a work, at least in their days, and by the Chaldeans; though he himself informed them by his prophets, that he certainly would. (Marg. Ref. Note, Is. 29:13-16.)—The application of this by St. Paul to Jerusalem in his days, evinces, that the destruction of Jerusalem by the Chaldeans was an emblem, or anticipation, of the calamities that came on the nation for rejecting the gospel. (Note, Acts 13:38-41, v. 41.)—The apostle quoted the passage from the Septuagint, rather than from the original text: yet the quotation does not exactly accord to either. The Greek translators seems to have read *despisers*, instead of *among the heathen*. This, with another trivial variation, gives nearly the rendering of the passage, as it stands in the Acts. The meaning is not materially different on either reading.

In your days.] Hence it follows, that the Chaldeans invaded Judea, while those were living whom the prophet addressed. Bp. Newcombe.—As Jerusalem was destroyed within less than thirty years from the death of Josiah; and as the Chaldeans were not, till about that time, very formidable among the nations: it may be probably conjectured, that Habakkuk delivered this prophecy about the end of Josiah's reign, or soon after his death; and that the circumstance of the obscure Chaldeans, rather than the renowned Assyrians, being appointed to accomplish it, conducted to harden the people in unbelief.

V. 6. Bitter, &c.] That is, fierce, cruel, and impetuous, bearing all down before them, and regardless of the miseries which they occasioned. (Marg. and Marg. Ref. Notes, Deut. 38:49-57, vv. 49-52. 2 Chr. 36:17.)

V. 7. The decisions and regulations of the Chaldeans, would be framed entirely according to their own caprice, and to confirm their own authority, without any regard to the good of the conquered nations: they would regard their prosperity and dignity as proceeding from their own courage and conduct, and glory in them on that ground; and they would not consider themselves as accountable to any superior for the use which they made of them.—The marginal reading . . . does not seem to agree with the original. Louth. (Marg. Ref. Note, Dan. 5:18-24.)

V. 8. Marg. and Marg. Ref. Notes, Is. 5:26-30. Jer. 4:1-13. v. 13. 5:3-6. v. 6. Hos. 8:1. Zeph. 3:1-4, v. 3.

V. 9. Shall sup, &c.] That is, they would devour all before them, as the unwholesome east wind blasts and withers the productions of the earth. (Marg. and Marg. Ref.)—Some render the words, "Whatsoever they gather they shall carry it toward the east," meaning to Babylon. Louth.

V. 10. (Marg. Ref.) The Hebrew uses the singular number as well here, as in the following verse; and is to be understood of the king of Babylon, who conquers kings and princes, and treats them with scorn and contempt. So 'they used Zedekiah and his princes, &c.' Louth. (Ez. 35:32.)

V. 11. The rapid and uninterrupted success of the king of Babylon against the Jews and the adjacent nations, would intoxicate him with arrogance, and cause him to pass

all bounds of reason, moderation, or decency, in his oppressions and impieties: and he would greatly offend the Lord who had prospered his undertakings, by imputing his success to his idol Belus, or Nebo. This may refer to the golden image, that Nebuchadnezzar set up; and to his extraordinary insanity, which was the punishment and cure of his pride, and perhaps Belshazzar's arrogance and blasphemy also might be alluded to, which preceded the ruin of the Chaldean monarchy, and the deliverance of the Jews from captivity. (Notes, Dan. 3:428-33. 5:1-4, 18-24.)

V. 12-17. The prophet again poured out his complaints before God, in the prospect of the dreadful calamities which were coming on his people from the Chaldeans. He had hoped, that the Lord would reform the nation by gentler corrections, or by raising up eminent instruments for that work: but when he understood the heavy judgments to be inflicted upon them, he was grieved, even as he had been by witnessing their crimes. (Note, 2-4.) He was astonished, that God would punish his offending worshippers by so idolatrous and iniquitous a people as the Chaldeans; and he still hoped that he would not finally leave them in their hands. As an Israelite, and as representing that nation, he addressed God, the everlasting JEHOVAH, as his God, his eternal and unchangeable Portion, and the glorious Object of his adoration; "his Holy One," who was perfect in justice, truth, goodness, and purity: he was therefore assured that he and his people should not die, or be utterly cut off by their enemies. (Marg. Ref. y-a. Notes, 3:3-5, v. 3. Deut. 33:27-29, 90:2. 102:23-28. Is. 40:27-31. 43:14-21, v. 14, 15. Jer. 30:10, 11.) The Lord had indeed ordained and established the Chaldean in power, to judge his people, to distinguish between hypocrites and believers, to punish the one, to correct the other for their good, and thus to reform the nation. But he was of purer eyes, than to behold iniquity without abhorrence; and therefore he would by no means countenance injustice, treachery, or tyranny. Why then would he look on, and keep silence as an unconcerned spectator, while these wicked idolaters devoured those who were more righteous than themselves? (Marg. and Marg. Ref. b-h. Notes, Ps. 34:15-17. Is. 10:5, 6. 27:7-11, v. 9, 10. 33:1. Jer. 12:1-4.) Why did he so prosper the cruel and rapacious, as to enable them to prey on their inferiors, as the seamensters and large fishes do on the multitude of the smaller fishes; or as reptiles are destroyed by more powerful creatures, having none to rule over or protect them?—Indeed men became the prey of their own species, as fishes are taken by the fishermen, without being able to make any effectual resistance; whilst some were drawn out by the angle, others by the cast-net, or the draw-net. Thus the victorious Chaldeans would prey upon the helpless Jews, and rejoice in their miseries and their own successful wickedness; and ascribe their victories to means and instruments, to their sword, courage, and conduct, by which they lived in plenty and luxury; and not to the living God, who alone giveth men power to grow rich and great. And this would increase their prosperity to vainglory, or vain idolatry; in which they would act as absurdly, as if the fisherman should offer sacrifice, or burn incense, to his net, when he had taken a large draught of fishes, or grew rich by his occupation. But would the Lord permit them thus to gather and hoard up wealth by fraud and rapine, and to destroy whole nations, (especially his own people) to aggrandize themselves? (Marg. and

CHAPTER II.

The prophet, waiting earnestly for an answer, is ordered to write his vision, which would certainly be fulfilled, 1-3. The proud are not upright; but the just by faith shall live, 4. The judgment of the Chaldeans for incontinence, ambition, cruelty, treachery, and idolatry, 5-19. A call to the whole earth to keep silence before God, 20.

I WILL stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.

2 And the Lord answered me, and said, Write

a. Ps. 73:16, 17. Is. 21:8, 11, 12. * Heb. fenced place. 2 Sam. 18:24. 2 Kings 9:17, 17:9. Is. 21:5, 6, 8, 9. b. 1:12-17. Ps. 35:3. Or, in me. 2 Cor. 13:3. Gal. 1:16. * Or, when I am argued with. Heb. upon my reproof, or, arguing. Job 23:5-7. 31:35, 37. Jer. 12:1. c. Deut. 27:8. 31:19, 22. Is. 8:1, 30:8. Jer. 38:2-4, 42:7-32. Dan. 12:4. Rev. 1:18, 19, 14:13. 19:9. 21:5-8. d. John 16:29, 29. 1 Cor. 14:19. 2 Cor. 3:12. e. Jer. 27:7. Dan. 8:19. 9:24-27. 10:1, 14. 11:27, 35. Acts 1:7. 17:26. Gal. 4:2. 2 Thes. 2:6-8. f. Ex. 12:41. Jer. 102:13. Jer. 25:12.

Marg. Ref. i.—o. Notes, 2:5-8. Is. 10:7-11. 14:16-20. Jer. 16:16. 50:11. Ez. 28:2-5. Dan. 4:28-33, v. 30. 5:25-28.)

PRACTICAL OBSERVATIONS.

V. 1-11. The servants of God cannot but be greatly afflicted, by witnessing the prevalence of ungodliness, iniquity, violence, and contention; especially among those who profess to worship the true God, according to his word. This will excite their earnest cries: and it will often cause them to complain, that the Lord delays to hear their prayers and to prosper their labours, and constrains them to stand by, while his law is despised and trampled on, the laws of men are slackened or perverted, and the wicked are allowed to "compass about the righteous," and to ruin him by iniquitous judgments. But sometimes their prayers and complaints are answered in a way, of which they were not aware: and the Lord lifts up a standard against the incursions of impiety, by meeting them with desolating judgments. Even when he gives warning that this is his purpose, few to whom it is told will believe it. Most men presume upon continued prosperity, or that calamities will not come in their days: so that, when predicted judgments overwhelm guilty nations or individuals, "they marvelously wonder," as if no intimation had been given them that it would be so. But when the Lord has work of this kind to do, he can soon raise up "bitter and hasty" instruments, to desolate countries; and seize upon dwelling-places that are not theirs: men whose pride and arrogance are as terrible as their cruelty and fierceness. Their valour, speed, and success are from God: but their barbarity, rapacity and treachery, and the abuse of their power and dignity, are of themselves. These influence them to ravage nations, to destroy or enslave millions, to deride and scorn princes, and to take pleasure in mischief and devastation. And, whilst the Lord employs and prospers them in executing his judgments, they grow more intoxicated by success, and more hardened in impiety, infidelity, and idolatry; and thus ripen themselves for destruction. (Note, 2 Kings 19:25.)

V. 12-17. The everlasting and holy Lord God of Israel, while he ordains the basest of men for correction and judgment, continues the invariable Friend of his people; and though he "chasten them sore, he will not give them over unto death." He is "of purer eyes than to behold iniquity;" and as he will not connive at or countenance the crimes of his worshippers, or even the inconsistent walking of true believers; so he cannot possibly approve of the enormous injustice, treachery, cruelty, rapacity, or blasphemy of his avowed enemies. Yet the transient success of bad men, in devouring those that are more righteous than themselves, often proves a dangerous temptation to believers; and causes them to question, for the time, the truth of their own principles, and to be dissatisfied with their choice and Portion. (Notes, Ps. 73:2-28.) But this is their infirmity; and prayer for stronger faith, and for clearer and more realizing views of eternal things, is the proper remedy.—It is lamentably true, that "men are like the fishes of the sea," and the ungoverned animal tribes, which devour each other, and are "made to be taken and destroyed." The havoc of the human species by mighty conquerors and cruel tyrants, and nations that delight in war, to enrich and aggrandize themselves; and the constant re-acting of the same bloody tragedy, on one stage after another, all over the earth, through successive generations, with the loud plaudits of the numerous and admiring spectators; form one of the most mortifying and distressing reflections imaginable to the pious and humane observer. Yet the Lord has wise reasons for permitting these things: though he abhors, not only the injustice and cruelty of the actors, but also their impiety and self-admiration, whilst they ascribe their greatness and prosperity to their own policy, courage, good fortune, or idols, and rejoice in their fleeting riches and fading glories; and he will soon end their successful and splendid robberies. Death and judgment shall make them cease to prey on others, and they themselves shall be preyed upon.—But let us remember, whatever temporal or spiritual advantages we possess, by whatever means, instruments, or endeavours; to give all the glory of them to God with humble thanksgivings and praises. Thus all things will be sanctified to us, lead our thoughts to the great Source of felicity, and help to prepare us for the enjoyment of his favour for ever. (Note, 1 Chr. 29:10-20.)

NOTES.—CHAP. II. V. 1-3. The prophet, having

the vision, and make it plain upon tables, that he may run that readeth it.

3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

4 Behold, his soul which is lifted up, is no upright in him: but the just shall live by his faith

5 ¶ Yea also, because he transgresseth by wine, he is a proud man, neither keepeth a

&c. Heb. 10:36, 37. 2 Kings 6:33. Ps. 27:14. 130:5-6. Is. 30:18. Lam. 3:25, 26. Mic. 7:7. Luke 2:25. Jam. 5:7, 8. h. Luke 18:7, 8. 2 Pet. 2:3. i. Job 40:11, 12. Dan. 4:30, 37. 5:20-23. Luke 18:14. 2 Thes. 2:4. 1 Pet. 5:5. k. John 3:36. Rom. 1:17. Gal. 2:16. 3:11, 12. Heb. 10:38. 1 John 5:10-12. 6. Or, How much more. 1 Prov. 20:1. 23:29-33. 31:4-5. Is. 5:11, 12, 22, 23. 21:5. Jer. 51:39. Dan. 5:1-4, 23. Nah. 1:9, 10. m. 4. Ps. 138:6. Prov. 30:13, 14. Is. 2:11, 12, 17. 16:6. Jer. 50:29. Dan. 5:20-23. Jam. 4:6. n. 2 Kings 14:10. 1 Thes. 4:11. Greek.

made his complaints and inquiries before God, humbly waited for an answer. He was a watchman, who was appointed to stand in his watchtower, to give warning of the approach either of enemies or helpers. (Marg. and Marg. Ref. a, b. Notes, 1:12-17. Ps. 85:8. Is. 21:6-12. Ez. 3:17-19. 33:2-9. Heb. 13:17.) He would therefore wait upon God, with recollection and prayer, expecting further instructions: and he would watch to see what the Lord would say to him, or "in him," by the Spirit of prophecy; that he might know what answer to give the people, who reproved and contended with him for uttering the alarming predictions of the foregoing chapter, and who started objections which he knew not how to obviate. Accordingly the Lord ordered him to write the following vision in large legible characters, "upon tables" made of wood and covered with wax; (as it was customary in those days;) that, being hung up in some public place, every one might read it with the utmost facility; and that the Jews might generally get acquainted with it. (Marg. Ref. c, d. Notes, Is. 8:1-4, v. 1. 30:8-11. Jer. 36:1, 27-32.) For it related to most interesting events; which would not immediately be fulfilled, but for which a time was appointed in the purposes of God. When that appointed period should arrive, the prophecy would speak for itself, proclaiming its divine original by its exact accomplishment: this therefore was to be patiently waited for, though apparently long delayed; for it would infallibly come to pass, and not tarry beyond the prescribed and best time. (Marg. Ref. e, h. Notes, 2 Kings 6:32, 33. Ps. 27:13, 14. 102:13-22, vv. 13-17. Lam. 3:26-30. Dan. 9:2, 3, 24-27, 11:36. Luke 18:1-8, vv. 7, 8. Acts 1:4-8, v. 7. Jam. 5:7, 8. 2 Pet. 2:1-4.)—Some interpret this of the coming of Christ, and render it, He will surely come, &c. (Note, Heb. 10:35-39, v. 37, 38.)

What I shall, &c. (1) 'Or rather, "What I shall answer as to what I have argued," viz. to the expostulations I made with God just before. . . . God commands the prophet to write the contents of this vision, in such legible characters, as were "in public tables, that were hung up in temples and mark places, that every one might have cognizance of them." Lowth.

Though it tarry, &c. (3) 'There are two different words in the Hebrew, which our English expresses by that one word tarry. "Though he tarry, expect him; because he that cometh, will come; he will not go beyond" the appointed time, but will make good the promises of deliverance given to your fathers." Ibid.

V. 4. The former part of this verse may be applied to Nebuchadnezzar, or Belshazzar: whose hearts were exalted in pride, and alienated from God, even when they used submissive words respecting him. (Marg. Ref. i. Notes, 2:46-49. 3:26-29. 5:18-24.) The Septuagint render the verse, "If any man draw back, my soul shall have no pleasure in him: but the just shall live by his faith." This the apostle quotes, only reversing the order of the two clauses in the verse. (Heb. 10:38.) This leads us to consider the proud, unbelieving, and apostate Jews, as well as the Chaldeans. The general principle perhaps may be thus stated, with reference to the state of things in the prophet's time. The proud and hypocritical Jews objected and scoffed at these predictions; as those of whom St. Peter spake, did at that of the coming of Christ to destroy his enemies and judge the world. (Note, 2 Pet. 3:1-4, v. 3, 4.) They were elated with self-sufficiency, and proud of their privileges: they confided in their own wisdom, strength, or courage, they "trusted in themselves that they were righteous," vindicated their conduct against the reproofs of the prophets, and disdained their humiliating warnings and exhortations: their "souls," or hearts, were not upright in them; they were unsound and hypocritical, and "they drew back" from God and his worship, when called to self-denial and trials for conscience' sake. Whereas every righteous person, who was accepted by God, and who walked by the rule of his word, lived by faith in his mercy, grace, promise, and providence, and in the redemption of the predicted Saviour: by this faith he was justified and sanctified, and had both his title to eternal life and his meanness for it: by this faith he lived unto God, in dependence and submission, expecting all good from him, and devoting himself to his service: not being of "such as drew back unto perdition, but of those that believed to the saving of their souls." This discrimination of character, be-

home, who "enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeeth unto him all people :

6 Shall not all these "take up a parable against him, and a taunting proverb against him, and say, "Wo to him "that increaseth *that which is* not his ! "how long ? and to him that "ladeth himself with thick clay !

7 Shall "they not rise up suddenly that shall "bite thee, and awake that shall vex thee, and thou shalt be for booties unto them ?

8 Because "thou hast spoiled many nations, all the remnant of the people shall spoil thee ; because of men's "blood, and for "the violence of the land, of the city, and of all that dwell therein.

[Practical Observations.]

9 ¶ Wo to him "that "coveteth an evil

Gen. 5:18, 10:7-13. p. Prov. 27:20. 30:15, 16. Ec. 5:10. p. 9-10. Is. 14:16, 17. Jer. 25:17-29. 28:1. Num. 23:7-10. Is. 14:14-19. Jer. 29:22. 50:13. Ez. 32:21. Mic. 2:4. "Or, Ho, he. s. 19, 10, 15. Job 20:15-29. 22:6-10. Prov. 22:16. Jer. 51:34, 35. Jam. 5:1-4. t. Pa. 94:3. Luke 12:20. 1 Cor. 7:29-31. 1 Pet. 4:7. u. 13. 44:20. 55:2. x. Prov. 29:1. Is. 13:1-5, 16-18. 21:2-9. 41:25. 45:1-3. 46:11. 47:11. 48:14, 15. Jer. 50:21-32. 51:11, 27, 28, 57. Dan. 5:25-31. Nah. 1:5, 10. 1 Thes. 5:3. y. Ec. 10:8. Jer. 8:17. z. 10:17. Is. 33:14. Jer. 27:7. 30:16. 50:10, 17. 31:14, 48, 55, 56. Zech. 2:8, 9. t. Heb. bloods. 17. a. P. 137:8. 14:6, 7. 36:1, 17, 18, 28, 33, 34. 51:11, 24, 34, 35. M. c. 4:11-13. Zech. 1:13. 2:8. 12:2-1. 11:12. Rev. 6:10. 18:20-24. 1 Gen. 13:10-13. 19:26-38. Deut. 7:25. 26. Josh. 7:21-25. 1 Kings 21:2-4. 19-24. 2 Kings 5:7-7. Job 20:19-28. Jer. 22:13-19. Jer. 51:4. Acts 1:17-25. Jude 11. z. Or, gaineth an evil

tween the proud Pharisee and the humble believer, is always to be observed ; but it was most evident when Christ came, and when his gospel was first published ; and probably the Spirit of prophecy intended those future times and events, to which the apostle has applied this passage. (Marg. Ref. k. Notes. Rom. 1:17. Gal. 3:10-14, v. 11. Heb. 10:35-39, v. 38.) "He, who is righteous by his faith, shall live." The distinction between "the righteousness of faith," and the righteousness of works, is evidently intended, as it appears by the way in which the apostle cites the text. The proud is not upright, and is condemned for his pride and hypocrisy ; but the humble is not justified by his humility, but by his faith. (Note, Rom. 4:14-17.)

V. 5-8. "The prophet, having assured the Jews of a deliverance in God's appointed time, proceeds now to denounce his judgment against the Babylonian monarchy, speaking of it as comprised under one person at the head of it. . . (1:1) He describes him as intoxicated with his successes, and not knowing how to set any bounds to his ambition ; but still as his conquests enlarge, his desire of having more increases." Louth.—It is probable, that the kings of Babylon, (as well as their subjects,) indulged to a great excess of riot also, and inflamed their passions by intoxication, for the execution of their destructive projects. Nebuchadnezzar was a very proud ambitious man, intoxicated by greatness and prosperity ; he was not satisfied with his paternal dominions ; but his lust of dominion and his ambitious views were expanded, till he became insatiable as "hell and death," or the grave : and he wanted to gather to him all nations, to aggrandize himself by extending his authority, to increase his revenues, and to acquire a greater measure of fame among men. (Marg. and Marg. Ref. i-q. Notes. 9-11. Prov. 27:20. 30:15, 16. Is. 5:8-17, v. 8, 14. Dan. 5:1-4, 16-24.) But his overgrown empire would speedily be subverted : all the nations, which he or his successors had conquered and oppressed, would at length insult over his fallen family and empire, with taunting proverbs ; they would denounce woes upon him, for seizing upon those countries which did not belong to him ; and inquire scoffingly how long he had held them ; and they would ridicule and reprobate him, for "loading himself with thick clay," or with those ill-gotten dominions and treasures, which would only pollute, burden, and incurber him, without being of any real use to him or his family. (Marg. and Marg. Ref. r-u. Notes. Is. 14:3-20. 44:19, 20. 55:1-3. Jer. 51:33-37. Lam. 4:21, 22. Ez. 32:21. Luke 12:15-21, v. 20. Jam. 5:1-6.) For the Medes and Persians would soon rise up, to perplex and harass the kings of Babylon, whose great wealth and extensive empire would render them the richer booty for them. As the Chaldeans had "spoiled many nations," a remnant of these very people would join their enemies in spoiling them ; to avenge the innocent blood which they had shed, and especially the violence done to the land of Judah, the city of Jerusalem, and the Jews. (Marg. Ref. x-a. Notes. Is. 13:1-5, 17-22. 21:1-9. 33:1. 45:1-6. Jer. 50:22-28, 35-46. 51:61-64.)—It is obvious, that all this may be applied both to the temporal conquests, dominion, and tyranny of Pagan Rome, and her persecution of the primitive Christians, and to the ruin of that overgrown empire : and also to the spiritual pride and ambition, the insatiable thirst of dominion, the tyranny, cruelty, and persecution of Papal Rome ; and to the expected event of that usurpation, and the ruin of that city which has been the seat of it, whether these events were intended in the prediction or not. (Notes, Rev. 12:14-17:18.)

V. 9-11. The king of Babylon aimed to exalt his family to so high a situation of power and greatness, that they might be out of the reach of their enemies, and have nothing to fear

covetousness to his house, that he may "set his nest on high, that he may be delivered from the "power of evil !

10 Thou hast "consulted shame to thy house by cutting off many people, and hast "sinned against thy soul.

11 For "the stone shall cry out of the wall, and the "beam out of the timber shall "answer it.

12 Wo to "him that buildeth a town with "blood, and establisheth a city by iniquity !

13 Behold, "is it not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves "for very vanity ?

14 For "the earth shall be filled "with the knowledge of the glory of the LORD, as the waters cover the sea.

15 ¶ Wo unto him that giveth his neighbour

Gen. 10:3-6. 49:11, 52:7. Prov. 18:11, 12. Is. 28:15. 47:7-9. Jer. 49:16. Ob. 4. 5 Heb. palm of the hand. d. 2 Kings 9:26. 10:7, 8. Is. 14:20-22. Jer. 22:30. 36:31. Nah. 1:14. Matt. 27:25. e. Num. 16:38. 1 Kings 2:23. Prov. 1:18. 8:36. Is. 33:11. f. Gen. 4:10. Josh. 24:27. Job 31:38-40. Luke 19:40. Heb. 12:24. Jam. 5:3, 4. Rev. 4:10. g. Or, piece, or, fastening. h. Or, witness against it. i. g. Gen. 4:11-17. Josh. 6:26. 1 Kings 16:34. Jer. 22:15-17. Dan. 4:27-31. Mic. 3:10. Nah. 3:1. John 11:47-50. Rev. 17:6. "Heb. bloods. 8. h. Gen. 11:6-9. 2 Sam. 15:31. Job 5:13, 14. Pa. 39:6. 127:1, 2. Prov. 21:30. Is. 48:8-50:11, 55:2. Jer. 51:58, 64. Mal. 1:4. i. Or, in vain. j. Pa. 22:27. 67:1, 2. 72:19. 86:9, 88:1-3. Is. 6:8. 11:9. Zech. 14:8, 9. Rev. 11:15, 15:4. k. Or, by knowing the glory, &c. l. g. Gen. 19:32-35. 2 Sam. 11:13. 13:36-28. Jer. 25:15, &c. 51:7. Rev. 17:2, 18:18.

from any rival : as the eagle's lofty nest is the security of her young. (Marg. and Marg. Ref. c. Notes. Prov. 18:10, 11 Is. 47:7-10. Jer. 49:16. Ob. 3-6, v. 4.) But this covetousness or rapacity prompted him to use most iniquitous, oppressive, and cruel methods of aggrandizing himself, which proved ruinous to his posterity : both by rendering him the object of the hatred and envy of his neighbours, and by exposing him to the righteous judgment of God. Thus, by "cutting off many people" he ensured disgrace to his family, even as if he had consulted how to shame them ; and he brought guilt upon himself, as if he had intended to destroy his own life or soul. (Marg. Ref. d, e. Notes. 2 Kings 9:25, 26. Prov. 1:17-19. Is. 14:16-23. Matt. 27:24, 25.) For if other witnesses of his guilt should be wanting, or men should not venture to give their evidence against him ; the very stone and timber of the city and palaces, which he had erected with the spoils of the oppressed nations, would concur in crying to God for vengeance upon him, and in testifying his guilt. (Marg. and Marg. Ref. f. Notes. 12-17. Jer. 22:13-19. Mic. 3:8-12. Luke 19:28-40, v. 40. Jam. 5:1-6, v. 3, 4.)—The temporal effects of Nebuchadnezzar's oppressions on his kingdom and family, as speedily to be ruined by the Medes and Persians, were here predicted ; but we cannot draw any conclusion from it, as to the state of his soul ; for it is probable, that he repented and obtained forgiveness. (Notes, Dan. 4:1-3, 34-37.) "The stones of the house shall cry, and say that they are built of blood ; and the wood shall answer and say the same of itself."

V. 12-14. Nebuchadnezzar was very proud of great Babylon, which he had builded for himself ; (Note, Dan. 4:28-33, v. 30.) but this work was performed at the expense of immense bloodshed, and the iniquity thus contracted brought down the wrath of God on his posterity. He had exposed himself, and his soldiers, to vast fatigue, hardship, and peril in his wars ; and he had wearied his subjects and vassals, as if they had laboured in the fire, while they builded the walls, castles, temples, and palaces of Babylon ; yet all this was in fact for "very vanity." For that city would soon be taken by the Medes and Persians ; the monarchy and royal family would be ruined, the seat of empire removed, and Babylon itself at length entirely destroyed. (Marg. and Marg. Ref. g, h. Notes, Gen. 11:1-9. Ps. 127:1, 2. Ec. 2:4-11. Jer. 51:25, 58:61-64, v. 62, 64. Rev. 17:6, 18.) Indeed, it was the righteous purpose of God, to permit the Chaldeans and their associates to be thus harassed and wearied, in order to punish their idolatry, and their oppression of his worshippers ; and he intended to destroy that city, in order to show his glory to the whole earth, by redeeming Israel and replenishing Jerusalem : that there the Redeemer might appear, and that his gospel might spread from thence, to fill the earth with the knowledge of the glorious perfections, truth, and salvation of the Lord ; with the worship of his name, and obedience to his will, even as the waters deeply and entirely overspread the whole channel of the seas. (Marg. and Marg. Ref. i. Notes. Is. 61:4-4, v. 3. 11:6-9, v. 9. Zech. 14:6-9. Rev. 11:15-18. 20:1-6.)—This universal success of the gospel will follow the ruin of the New Testament Babylon ; even that city, which has been builded with blood and iniquity, and where the people have been left to labour in the fire, and to weary themselves for the veriest vanities, in idolatries, superstitions, will-worship, and fruitless efforts to preserve an usurped authority. It is therefore evident that these events also were intended. — God's providence in governing the world shall consistently appear in the downfall of the Babylonian empire ; especially as it is described by the prophets, as an earnest and type of the fall of mystical Babylon, which will be a decisive stroke that

drink, 'that putteth thy bottle to him, and maketh him drunken also, "that thou mayest look on their nakedness!

16 Thou art filled 'with shame for glory: 'drink thou also, "and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, "and shameful spewing shall be on thy glory.

17 For "the violence of Lebanon shall cover thee, and the spoil of beasts, which made them afraid, "because of men's blood, and for the violence of the land, "of the city, and of all that dwell therein.

Hos. 7:5. m Gen. 9:22. Ex. 32:25. * Or, more with shame than with glory. Prov. 3:35. Is. 47:3. Hos. 4:7. Phil. 3:19. u Pa. 75:8. Is. 49:26. 51:21—23. Jer. 55:28, 27, 51:57. Rev. 18:6. o Is. 20:4, 47:3. Nah. 3:5, 6. Is. 28:7, 8. Hos. 7:5. q Zech. 11:1. r Pa. 55:23, 137:8. Jer. 28:17. Rev. 19:20—24. s Jer. 50:28, 33:4, 51:24, 34—37. t Is. 37:38. 42:17. 44:9, 10. 45:16, 20. 46:1, 2, 6—8. Jer. 2:27, 28. 10:3—5. 50:2. Rom. 6:21. u Jer. 10:8, 14, 15. Jon. 2:8. Zech. 10:2. Rom.

will thoroughly vindicate oppressed truth and innocence.' *Louth.*

V. 15—17. Probably, the Chaldeans were very much addicted to drunkenness, and delighted in tempting each other, or strangers, to that vice; giving them liquor and pressing them to drink to excess of it, in order that they might overreach them when intoxicated, or discover and expose their infirmities and faults. For this, a wo was denounced against them, that they should be exposed to shame, instead of retaining their present honour and reputation; that they would be left to drink to excess, and to expose themselves as uncircumcised idolaters; (which Belshazzar did at his feast;) and that then the Lord would put his cup of wrath into their hands, intoxicate them with his judgments, and leave them to defile their magnificence, according to the loathsome behaviour and condition of drunken men. (*Marg. and Marg. Ref. k—p. Notes, Gen. 9:20—23. 19:31—33. 2 Sam. 11:12, 13. 13:22—29, vv. 28, 29. Is. 52:23, 28; 7:8. 47:1—3. Dan. 5:1—4. Hos. 7:5—7. Nah. 3:4—6.*)—But the same image is elsewhere used for tempting others to idolatry, or other iniquity, or rendering them miserable. (*Notes, Pa. 75:8. Is. 51:21—23. Jer. 25:15—17, 27, 28. 51:7. Rev. 14:8—11. 17:1—5. 18:4—8, 20—24.*) It may therefore predict the pains, which the king and people of Babylon would take to tempt the nations, especially the Jews, to idolatry, or to debase them by oppression; and the judgments of God upon them for it. In this respect they typified the church of Rome, the great seducer of Christians to idolatry and superstition, and the persecutor of the church, which shall soon receive its righteous retribution.—The Chaldeans would thus be punished "for the violence of Lebanon," that is, say some, "for the violence done to the temple built of cedars of Lebanon;" (*Zech. 11:1.*) or for the ravages committed near that mountain: or rather for the cruelties, by which they resembled the wild beasts which frequented it. "Therefore the spoil of beasts shall make them afraid." "As thou hast spoiled others, without any sense of common humanity: so the army of the conqueror shall deal by thee, . . . and shall tear thee in pieces as wild beasts do their prey." *Louth.* "The spoil of beasts," &c. or as men pursue and destroy beasts of prey upon the mountains, who have made them afraid by their depredations. They would suffer for men's blood which they had shed, and for the violence done to Judah, Jerusalem, and the Jews. (*Marg. Ref. q—s. Notes, 5—8, v. 8.*)

The cup. (16) *Grotius justly observes that the fifteenth and sixteenth verses contain an allegory. The Chaldeans gave to the neighbouring nations the cup of idolatry, and deceitful alliance; and in return they received from JEHOVAH the cup of his fury.' *Bp. Newcombe.*

V. 18, 19. The idols of Babylon could not profit their makers: they were "teachers of lies," leading men to false conceptions of God and his worship; their oracles, as interpreted by the priests, were unprofitable and pernicious lies; and the whole deluded men into an absurd confidence in a dumb idol, the work of their own hands. A wo was therefore denounced against those, who continued so stupid and perverse, as to say to a log of wood, or a block of marble, formed into any shape, by the saw, plane, or chisel, "Awake, arise, come, help, teach, counsel us;" when, though it was overlaid with gold and silver, and appeared very splendid; yet, being lifeless, it was actually inferior to the meanest reptile. (*Marg. and Marg. Ref. 1 Kings 18:26—29. 2 Kings 19:14—19. Ps. 115:3—8. Is. 44:9—18. 46:1, 2, 5—9. Jer. 10:3—13. Dan. 3:1—7. Acts 18:23—31. Rom. 1:21—23. 1 Cor. 12:1—3, v. 2. Rev. 9:20, 21. 17:1—5.*) This is certainly applicable to the idolatry of the New Testament Babylon. For her example, influence, and authority diffused the worship of angels, saints, and images throughout the Christian church, which has continued in many places to this day; and probably will continue, till that city shall be destroyed and "swept with the besom of destruction," as ancient Babylon has been.

V. 20. Opposed to these false and imaginary objects of worship, JEHOVAH was here set before the nations, as dwelling in his sanctuary among his people; that is, in Christ, in his church, and amidst his worshippers, in heaven and earth. 'The true God has his throne in heaven, as the

18 ¶ What 'profiteth the graven image, that the maker thereof hath graven it; the molten image, and "a teacher of lies, "that the 'maker of his work trusteth therein, to make 'dum idols?

19 Wo unto him "that saith to the wood Awake; to the dumb stone, Arise, it shall teach! Behold, "it is laid over with gold and silver, and there is no breath at all in the midst of it.

20 But "the LORD is in his holy temple: 'let all the earth keep silence before him.

1:23—25. 2 Thes. 2:9—11. 1 Tim. 4:1, 2. Rev. 13:11—15. 19:20. x Pa. 115:4—8. 135:15—18. Is. 1:31. 44:14—20. y Heb. fashioner of his fashion. y 1 Cor. 12:2. z 1 Kings 18:26—29. Jer. 9:7, 7:7. Is. 44:17. Dan. 3:7, 18, 29. 5:23. Jon. 1:5. a Is. 40:19, 46:6. Jer. 10:4, 9. Dan. 3:1. Acts 17:29. Rev. 17:4. b Pa. 114. 115:3. 135:13, 14. Is. 6:1. 66:1, 6. Jon. 2:4, 7. Eph. 2:21, 22. c Heb. be silent all the earth before him. Pa. 46:10. 76:8, 9. Zeph. 1:7. Zech. 2:13.

place of his peculiar residence, (*Jon. 2:7.*) from whence he will answer the prayers of his servants, though the temple of Jerusalem should be destroyed.' *Louth.* He is the sovereign Lord of all, to whom all worship, honour, and obedience are due: "let all the earth keep silence before him," not daring to oppose his truth, or provoke his wrath; but submitting quietly to his rebuke, humbly adoring his perfections, accepting of his salvation, and obeying his will, without objecting, murmuring, or disputing. 'It alludes to such a silence, as is kept in courts of justice, when a judge pronounces the sentence.' *Louth.* (*Marg. and Marg. Ref. Notes, Job 29:7—11. Ps. 46:10. 76:8, 9. Is. 6:1—4. Zech. 2:10—13.*)

'Keep silence, &c.] Ευλαβισαθω προ προσωπου αυτου.—'Stand it awe before his presence.' Sept.

PRACTICAL OBSERVATIONS.

V. 1—8. When we have presented our prayers before God, we should expect and wait for an answer; using every means of information, and watching the course of Providence: that we may learn his will, and how to answer those who cavil and object; or who revile our confidence in him, and our belief of his word. Ministers also must wait upon God, earnestly and continually, to know how to answer their opposers; as well as watch for opportunities of usefulness. It behooves them to render their important message as plain and energetic as possible; that it may be level to the capacity of the most unlearned, and may excite the attention of the most heedless. For all men are deeply concerned in the truths of God's word: all his predictions, promises, and threatenings shall in the appointed season be accomplished; every part shall then declare its own truth and divinity; and they, who "wait for the LORD," will not complain of having waited in vain. We should rest on and plead his promises; and though the performance of them tarry, we should "hope unto the end;" and we shall thus experience the truth and preciousness of them. But pride objects to this method of seeking happiness, and to the whole system of revealed religion: the ambitious, the self-wise, and the self-sufficient are not, and cannot be, upright in heart in their religious inquiries and professions; and by rejecting and despising the "righteousness of God by faith," they evince their insincerity. The humble broken-hearted sinner alone believes this report; he submits to God; he fears, hopes, waits, prays, and uses every means of obtaining an interest in this free salvation. He rests his soul on the promise, and on Christ through whom it is given: thus he obtains righteousness and strength, wisdom and grace; he walks and works, as well as lives, by faith; perseveres unto the end, and is exalted to glory, whilst proud Pharisees and hypocrites are debased unto hell.—But in what varied ways does human depravity break forth! A vain exorbitant ambition disposes men to despise the most eligible situations, and to rove from home in quest of happiness: success only enlarges their desires, and renders them insatiable and boundless; and the wretched slaves of these vain cravings and expectations would be as far from felicity as ever, could they obtain the whole earth for their possession. Thus they multiply crimes, enemies, and dangers: they fall under the wo denounced against those, who "increase that which is not theirs;" and their short-lived incumbency defiles their souls, and excites others to rise up, vex, and make a booty of them, in their turn; and to avenge on them the blood which they have shed.

V. 9—20. In vain do men expect, by "an evil covetousness," to advance their families, and secure them from the power of evil: they only treasure up guilt and shame for them; (*Notes, Prov. 20:21. 28:15—17.*) and every part of their treasures, amassed by fraud or violence, will cry out for vengeance on them. For were a man thus to build a city, or erect a kingdom, for his posterity, he would leave them a curse instead of a blessing; and he in acquiring, and they in attempting to preserve it, would "labour in the fire and weary themselves for very vanity." For the Lord will assuredly glorify himself, before all the inhabitants of the earth, in executing judgment upon the murderers and plunderers of mankind; under whatever specious guise they make their appearance.—Nor can sensual pleasures do more for men's happiness, than avarice or ambition: whilst they

CHAPTER III.

The prophet prays that God would revive his work, and has mercy on his people, 1, 2. He commemorates the displays made of JEHOVAH'S glory in His ancient works for Israel, as encouraging hope of future deliverance, 3—15. He shows how deeply he was affected by the prospect of the approaching judgments; but resolves to rejoice in God when all other comforts failed, 16—19.

A PRAYER of Habakkuk the prophet upon Shigionoth.

2 O LORD, I have heard thy speech and was afraid: O LORD, revive thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy.

3 God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

4 And his brightness was as the light; he had

a. Ps. 86: 90. titles. * Or, according to variable songs, or, tunes, called in Hebrew, Shigionoth. Ps. 7: title. b. 16. 1:5—10. Ex. 9:20, 21. 2 Chr. 34:27, 28. Job 4:12—21. Ps. 119:120. Is. 66:2. Jer. 36:21—24. Dan. 8:17. Heb. 11:7. 12:1. Rev. 15:4. † Heb. report, or, hearing. Is. 53:1. Rom. 10:16, 17. c. Ezra 9:8. Ps. 85:6, 30. 13:1—17. 138:7. Is. 51:9—11. 63:15—16. 64:1—4. Hos. 6:2, 3. Phil. 1:6. ‡ Or, preserve alive. d. Jer. 25:11, 12. 62:3—4. Dan. 9:2. e. Ex. 32:10—12. Num. 14:23. 16:45, 47. 2 Sam. 24:10—17. Ps. 61:2. 38:1. 78:38. Jer. 24:10. 29:10. Lam. 3:32. Zech. 1:12. (Judg. 5:4, 5. Ps. 68:7, 8. Is. 64:3. g. Gen. 38:11. Jer. 49:7. Am. 1:12. Ob. 9. § Or, the south. h. Gen. 21:3. Num. 10:12. Deut. 33:2. 1 Sam. 25:1. i. Ps. 32:4. 4:4. 9:16, 20. k. Ex. 19:16—20. 20:18. 24:15—17. Deut. 5:24. Ps. 68:17. 114:3—7. 116:6, 3. 2 Cor. 3:7—11. Rev. 5:13, 14. m. Ex. 13:21. 14:30. Neh. 9:12. Ps. 104:2. Is. 60:19, 20. Matt. 17:2. 1 Tim. 6:16. Rev. 21:23. 22:5. || Or, bright beams out of his side. n. Job 36:14. Prov.

transgress by wine, and tempt others to that degrading vice, and glory in making their neighbours drunken also, that they may cheat or deride them; they forget, that God has denounced a wo upon them, and that the cup of his wrath is about to be put into their hands, which will turn all their mirth into howling, and all their glory into contempt. Indeed, all who seduce others into any kind of carnal or spiritual wickedness, to gratify their own vile passions or interests, will meet with the severest condemnation from the Lord. Nor can idols, superstitions, or teachers of lies, of whatever description, profit any man, or render him profitable to others. Wo be to all who inculcate or countenance such human inventions, or diabolical delusions! nay, to those, who are deluded to give that glory to a dumb idol, or to any creature, which our jealous God claims wholly to himself! He dwells in his holy temple: may we, may all the inhabitants of the earth, fall down before him; welcome his salvation, and worship him through Christ Jesus, and by the influences of his Spirit! Thus we shall shun these vices and delusions; seek durable honours, riches, and pleasures; and employ all our powers to glorify our God and Saviour.

NOTES.—CHAP. III. V. 1. 'A prayer of Habakkuk the prophet, with an ode.' Sept.—Shigionoth may denote a musical instrument of great compass, with which the Jews accompanied this piece of poetry. Bp. Newcombe. (Marg.) The word prayer seems to be taken generally for an act of devotion to God. (Note, 1 Sam. 2:1.)

V. 2. The prophet had hearkened attentively to the revelation, which the Lord had made to him of his future dealings with Israel; and, though heavy judgments had been denounced on their oppressors, and intimations of future deliverances had been given; yet there was no reason to hope, that the threatened judgments on Israel might be averted or retarded. He was therefore alarmed, at the prospect of the approaching captivity; and prayed that God would revive his work among them, in the midst of those years of adversity, and make known his glorious perfections and his favour for his people, by preserving them, and purifying them, in this furnace of affliction, that they might be prepared for deliverance from it: and that even in the midst of his wrath against them, he would remember mercy also, give them some mitigation of their calamities, and revive true religion among them.—This seems primarily to refer to the years of the Babylonish captivity, though it may be applied to the years which were to intervene before the coming of the Messiah; to those of the antichristian oppressors of the church; or to any other season, when the church is under divine rebukes or grievous afflictions. (Marg. and Marg. Ref. Notes, 16. 15—10. Ezra 9:8. Ps. 90:13—17. 119:120. Is. 63:15—19. 64: Dan. 7:28. Hos. 6:1—3.)

V. 3—5. The prophet to encourage his hope of effectual help from God in behalf of the people) set himself to celebrate the praises of his former interpositions in their behalf. (Notes, Ps. 77:5—12. 143:5. Is. 51:1—3.) As Israel's "Holy One," the Object of their worship, and their righteous Ruler and Protector, he had come from Teman, or mount Seir; and from Paran, to deliver Israel from Egypt, and to meet them on mount Sinai. He had sent Moses from that quarter, and his visible glory came from thence. Then the firmament was illuminated by the displays of his Majesty; he was adored by all the angels of heaven, and the praise of his wonders rang through all the earth. (Marg. and Marg. Ref. f—l. Notes, Ex. 19:16—20. 20:19—20. 24:15—18. Deut. 33:2. Judg. 5:4, 5. Ps. 104:2.) The brightness of his glory was conspicuous and resplendent as the light: "he had horns coming out of his hand," an emblem of the power, which he

"horns coming out of his hand; and there was the hiding of his power.

5 Before him went the pestilence, and burnings coals went forth at his feet.

6 He stood, and measured the earth: he held, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: this ways are everlasting.

7 I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble.

8 Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thy horses, and thy chariots of salvation?

9 Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. 10 Thou didst cleave the earth with rivers.

13:10. o. Ex. 12:29, 30. Num. 14:12. 16:46—49. Ps. 78:50, 51. Nah. 1:2. p. Ps. 18:7—13. || Or, burning diseases. Deut. 32:24. q. Ex. 15:17. 23:31. Num. 34: Deut. 32:8. Acts 17:26. r. Josh. 10:42. 11:16—23. Neh. 9:22—24. Ps. 135:8—12. s. 10. Gen. 49:26. Deut. 33:15. Judg. 5:5. Ps. 68:16. 114:4—7. Is. 64:1—3. Nah. 1:5. Zech. 14:4, 5. i. Ps. 90:2. 103:7. Is. 51:6, 8. Matt. 24:35. Luke 15:10. Heb. 13:8. u. Ex. 15:14—16. Num. 22:34. Josh. 2:10. 9:24. * Or, Ethiopia, Gen. 10:6, 7. †† Or, under affliction, or, vanity. x. Gen. 25:1—4. Num. 31:2, &c. Ps. 33:9—10. y. Ex. 14:21, 22. Josh. 3:16, 17. Ps. 114:3, 5. Is. 50:2. Nah. 1:4. Marg. 4:35. 10:16. z. Deut. 33:28. Ps. 18:10. 45:4. 88:4, 7. 119:19. Rev. 6:2. 15:11, 14. ‡† Or, were exalted. a. Deut. 33:23. Ps. 7:12, 13. 35:1—3. Is. 51:9, 10. 52:10. Lam. 2:4. b. Gen. 15:18—21. 17:7, 8. 22:16—18. 26:3, 4. 28:13, 14. Ps. 105:8—11. Luke 1:72—75. Heb. 6:13—18. c. Ps. 143:6. d. Ex. 17: 6. Num. 20:11. Ps. 78:15, 16. 105:41. 1 Cor. 10:4. §§ Or, the rivers of the earth,

exerted to defend Israel and scatter their enemies: or, as it may be rendered, "bright beams came forth from his side." (Marg.)—The verb, whence the word here used is derived, signifies to shine, Ex. 34:28, 29, 35, and a pencil, or cone, of rays, issuing from a point, diverges in the shape of a horn.... In the place whence the light proceeded, he gloriously concealed his presence. Capellus understands the verse, of the lightning on mount Sinai; but I rather refer it to the brightness, which occasionally issued from the Shechinah.... The Israelites were consumed by a fire which went out from JEHOVAH.... The burnt-offering was consumed by a fire which came out from before him. Bp. Newcombe. (Notes, Ex. 34:29—35. Lev. 9:24. 10:1, 2.)—All this, however, was rather the hiding, than the discovery, of his almighty power; or, the hiding place of his power, under which Israel was safely sheltered. (Marg. and Marg. Ref. m, n. Notes, Job 26:14. Prov. 18:10, 11.) Pestilences and fire marched before him, and attended his steps, when he passed through Egypt, to destroy the first-born and desolate the land; when he appeared to the people from the top of Sinai; when he destroyed the rebels from among them; and when he marched before them to subdue the Amalekites, Amorites, Midianites, and other enemies. (Marg. and Marg. Ref. o, p. Notes, Ex. 12:29, 30. Num. 16:35, 45—50. 25:4, 5. 2 Sam. 22:7—16.)—This is a sudden burst of poetry, in the true spirit of the ode; the concealed connexion being, that God, who had formerly displayed such power in delivering the Israelites from Egyptian slavery, might succour their posterity in a like wonderful manner; and the enthusiasm of the poet leading him to neglect all obvious ways of entering on his subject. Bp. Lowth. 'The grandest circumstances are selected: the diction is as splendid as the subject.' Bp. Newcombe.

V. 6. The God of Israel stood and measured out Canaan, and allotted it for the inheritance of their tribes; as he had divided the whole earth among the nations. He dispersed the power of Egypt, which would have hindered Israel's departure to the promised inheritance; he destroyed the confederated nations of Canaan, that would have prevented them from taking possession of it. (Marg. Ref. q, r. Notes, Ex. 23:31. Num. 34: Deut. 32:8. Neh. 9:21, 22. v. 22. Acts 17:26—29. v. 26.) The whole creation seemed to be thrown into convulsions, at the presence of Israel's God: Sinai and Horeb shook and quaked; and the most formidable and powerful opposers, which were as the mountains and hills, that have kept their places from the creation, were driven away as chaff, or made to bow down in subjection to his people. (Marg. Ref. s. Notes, Judg. 5:4, 5. Ps. 68:7, 8, 15, 16. 104:32. 114:3—8. Is. 64:1—3. Nah. 1:2—6.) 'The mountains and hills are spoken of as emblems of eternity, because time seems to make no change or alteration in them. (Gen. 49:26. Deut. 33:15.)—His ways, &c.] His purposes are decreed from all eternity, and will infallibly be executed in their appointed time.' Lowth. (Marg. Ref. t. Notes, Ps. 103:15—18. Is. 64:5. Heb. 13:7, 8.)

V. 7. The prophet, in his vision, saw the Ethiopians, Arabians, Midianites, Moabites, Ammonites, and others who inhabited the adjacent regions, in consternation and distress, whilst they heard of the wonders wrought by JEHOVAH in delivering Israel, witnessed the convulsions of nature around them, and learned how the Amalekites, and Sihon, and Og, had been destroyed by Israel; and when they found themselves attacked by the same terrible enemies. Several of these tribes dwelt in tents, or within curtains. (Marg. and Marg. Ref. Notes, Ex. 15:1. 16. Num. 3:1—10. Josh. 2:8—11. 9:24.)

10 The "mountains saw thee, and they trembled: 'the overflowing of the water passed by: 'the deep uttered his voice, and lifted up his hands on high.

11 The "sun and moon stood still in their habitation: 'at the light of 'thine arrows they went, and at the shining of thy glittering spear.

12 Thou 'didst march through the land in indignation, thou didst "thrash the heathen in anger.

13 Thou "wentest forth for the salvation of thy people, even for salvation "with thine anointed; 'thou woundedst the head out of the house of the wicked, by 'discovering the foundation unto the neck. Selah.

14 Thou didst strike through with his staves 'the head of his villages: 'they 'came out as a whirlwind to scatter me: 'their rejoicing was as to devour the poor secretly.

e. 6. Ex. 19:16-18. Judg. 5:4, 5. Ps. 68:7, 8, 9, 74:4, 5, 114:4, 5. Is. 64:1, 2. Jer. 4:24. Mic. 1:4. Nah. 1:5. Matt. 27:51. Rev. 6:14, 20:11. f. Ex. 14:22-28. Josh. 2:15, 16, 4:13-23. 2 Sam. 9:11. Ps. 18:15, 66:6, 74:13-15, 77:16-19, 114:3-8, 136:13-15, 145:11, 146:11-13. Heb. 11:29. Rev. 16:12. g. Ps. 65:13, 93:3, 96:11-13, 99:7, 10. Is. 43:20, 55:12. h. Josh. 10:12, 13. Is. 28:21, 38:8. i. Ps. 19:4-7, 12:12, 13:29, 30, 44:17, 15. Ps. 78:50, 51, 83:9-11. j. Ex. 14:5-9, 14:5-6. k. Num. 21:23-35. Josh. 6-12. Neh. 9:22-24. Ps. 44:1-3, 78:55. Act. 13:19. m. Jer. 51:33. Mic. 4:12, 13. n. Ex. 14:13, 14, 15:1, 2. Ps. 68:7, 19-23. o. Ps. 77:20, 89:19-21, 99:6, 105:15, 26. Is. 63:11. p. Ex. 12:29, 30. Josh. 10:24, 42, 11:8, 12. Ps. 18:37-45, 68:31, 74:13, 14. q. Heb. making naked. r. Ex. 14:4-7, 12:12, 13:29, 30, 44:17, 15. Ps. 78:50, 51, 83:9-11. s. Ex. 14:5-9, 15:9, 10. Ps. 83:2-3, 118:10-12. Act. 4:27, 28. t. Heb. were tempestuous. Dan.

V. 8. The Lord was not displeased with the rivers or the sea, when he turned the waters of the Nile into blood, or when he divided those of the Red Sea, and of Jordan: but he came, as in haste to deliver Israel, attended by his holy angels, with his "horses and chariots of salvation;" and when love to his people caused him thus to alter the course of nature, for their deliverance and prosperity. (*Marg. and Marg. Ref. Notes, Ex. 7:15-21, 14:21-31, 15:1-21, Deut. 33:26, Josh. 3: 4; Ps. 68:4, 104:3, Is. 19:1.*)

V. 9, 10. "The question asked in a very bold and poetical manner, in the eighth verse, is answered in the ninth; that God displayed his power to deliver his people, according to his faithful word." *Bp. Newcombe. (Marg. Ref.)* The Lord appeared as a mighty warrior to fight for Israel, and made his bow (here put for all the weapons of war) quite naked, as openly prepared for the assault. This accorded to his oath and word of promise, to Abraham, Isaac, and Jacob, in behalf of their descendants "the tribes" of Israel, to give them the land of Canaan. Therefore, the Lord "did cleave," or divide, "the rivers of the earth," (*marg.*) to open them a passage to their promised inheritance: and the mountains, as if conscious of JEHOVAH's presence with his people, trembled and quaked. (*Marg. Ref. a-e. See on Note, 8. Notes, Ex. 19:16-20, Ps. 68:7, 8, 77:14-20, 114:3-8, Heb. 6:13-20.*) The overflowing waters of the Red Sea, of Jordan, removed to make way for them; and being piled up as walls or mountains, they seemed to celebrate the praises of their Creator's power, and to lift up their hands in admiration and adoration of him. A most emphatic, sublime, and bold poetical figure! (*Marg. Ref. f, g. Notes, Ps. 65:12, 13, 93:3, 96:11-13, Is. 55:12, 13.*)—Some understand the last clause in the ninth verse, of the rivers of waters miraculously flowing from the rock, when smitten by the rod of Moses, and following the camp of Israel, during their wanderings in the wilderness. (*Notes, Ex. 17:5, 6. Num. 20: 10-13. Ps. 78:13-16, 1 Cor. 10:1-5, v. 4.*)

V. 11. The sacred poet and prophet, in the midst of his rapturous praises, cannot be supposed to have attended to exactness of method. (*Note, 12, 13.*) He therefore suddenly passed from the power of God displayed in dividing the sea and Jordan, to that shown when the sun and moon were stayed in their course, whilst Joshua was fighting with the Canaanites. They stood still in their tabernacle, the firmament of heaven. They stopped, and again moved; they shone, and then set; as best coincided with the Lord's plan when he fought for Israel: for his arrows and "the lightning of his spear," his manifested power, truth, and love to his people, shone so bright as to eclipse their feeble beams. (*Marg. and Marg. Ref. Notes, Josh. 10:1-14, 2 Sam. 22:7-16, vv. 14, 15. Ps. 144:5-8, vv. 5, 6.*)

V. 12, 13. The Lord, at that time, and frequently in after ages, marched through the land of Canaan in indignation, to crush and scatter its heathen inhabitants, and to deliver his people from their oppressions. Thus he rescued them by the judges; and at length by "David his anointed," all whose victories were typical of Christ and his salvation. (*Marg. Ref. l-n. Notes, Neh. 9:21-30, Ps. 44:1-3, Is. 63:7-14, Act. 13:16-20.*) At those times he "wounded the "head," or the chief persons, in the families of these wicked enemies of Israel; he subverted their power and prosperity, as a building, which is razed to the foundation; or he wounded them mortally as when the head is cloven down to the neck. —Some, however, interpret these verses of preceding events. —The ardour of the prophet having led him to begin in the midst of his subject, (3) he here returns to what passed in

15 Thou didst "walk through the sea with thine horses, through the "heap of great waters.

16 When "I heard, "my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, "that I might rest in the day of trouble: when he cometh up unto the people, "he will "invade them with his troops.

[Practical Observations.]

17 "Although "the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall "fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls:

18 Yet "I will rejoice in the LORD, I will joy in "the God of my salvation.

19 The Lord God is "my Strength, and he will make my feet "like hinds' feet, and he will make me "to walk upon my high places. To the chief singer on my "stringed instruments.

11:40. Zech. 9:14. s. Ex. 1:10-16, 12, 22. Ps. 10:8, 64:2-7, t. 8. Ps. 77:19. s. Or, mud. u. 2:1, 15-11. x. Ps. 119:120. Job. 23:9. Ex. 3:14, Dan. 8:27, 10:8. y. Ps. 91:15, 94:12, 13. Is. 26:20, 21. Jer. 15:10, 11, 45:3-5. Ex. 9:4-6, 2 Thes. 1:6-9, z. 1:6. Deut. 28:49-52. 2 Kings 24:1, 2. Jer. 25:9-11. || Or, cut them in pieces. a. Deut. 28:15-18, 30-41. Jer. 14:2-8. Joel 1:10-13, 16-18. Am. 4:6-10. Hag. 2:16, 17. "Heb. ite. b. Deut. 12:18, 1 Sam. 2:1. Ps. 33:1, 46:1-5, 85:6, 97:12, 104:34, 118:15, 149:2. Is. 41:16, 61:10. Zech. 10:7. Luke 1:46, 47. Rom. 5:9, 3. Phil. 4:4. Jam. 1:9, 10, 1 Pet. 1:8, 4:12, 13. c. Ex. 15:2. Ps. 25:5, 27:1, 119:14, 15, 12:2. Mic. 7:7. Luke 2:30. d. Ps. 18:1, 27:1, 46:1. Is. 12:2, 45:24. Zech. 10:12. 2 Cor. 12:9, 10. Eph. 3:16, Phil. 4:13. Col. 1:11. e. 2 Sam. 22:34. Ps. 18:33. f. Deut. 32:13, 33:29. Is. 38:14. ** Heb. Negation. Ps. 4: 6, 94: 55, 67: 78, titles.

Egypt before the dividing of the Red Sea: the mention of which astonishing miracle he repeats. (15) . . . "Out of the house," or, so that there should be no house: the prophet . . . refers to the destruction of the first-born; . . . this is figuratively called the utter overthrow of the Egyptian houses. *Bp. Newcombe.* Moses, Aaron, Joshua, and others, who were especially appointed by God to their distinct services, may be included among his "anointed." (*Marg. Ref. o.*)—As the Egyptians had craftily attempted to crush the enslaved Israelites, by destroying their male children; so G. J. crushed Egypt by destroying the first-born.

V. 14, 15. When Pharaoh had consented to Israel's departure, hearing afterwards that they were entangled in the country, he craftily attempted to come on them unawares, when unarmed or unable to resist or flee, that he might glut his revenge in their destruction: but he fell a victim, with all his forces, to his own malicious and insidious policy. (*Marg. and Marg. Ref. p. Notes, Ex. 11:5, 6, 12:29, 30, 14:17, 18, 26-30, 15:9-11. Ps. 78:50, 51, 136:10-22.*) The Lord, by those instruments which he employed for the deliverance of his people, effectually smote through the heads of the cities and villages of Egypt. They came out furiously as a whirlwind to scatter Israel, rejoicing to afflict and oppress them, either by open violence, or by secret machinations: but JEHOVAH marched before his poor and oppressed people through the Red Sea, as with his horses and chariots of war; and having guarded them through the heap of mighty waters, he overwhelmed and destroyed their pursuers, by the reflux of the sea into its former channel. (*Marg. and Marg. Ref. See on Notes, 8:12, 13. Notes, Ex. 1:9-17, 14:5-9.*) "The Egyptians rapidly followed the Israelites; and in imagination devoured a defenceless people." *Bp. Newcombe.* Nothing similar to this occurred after Israel had entered Canaan: though some expositors understand the passage of their triumphs over the Canaanites. (*Notes, Josh. 10:1-5, 24, 25, 11:1-3, 12:2.*)

V. 16. This refers to what the prophet had heard of the Chaldean invasion, which had thrown him into the greatest agitation. (*Note, 2.*) His body trembled and was convulsed; his voice faltered; his bones were in pain and weakness, as if decayed through disease; and he trembled in the inmost recesses of his heart; anxiously inquiring, what refuge he could flee to, or what means he could use, to be safe and at rest in the approaching day of trouble, when the king of Babylon would come up, and invade, or cut in pieces, the people with his troops. "I shall rest secure under the divine protection, when the Chaldeans shall come to invade Judea." *Louth.*—Some expositors suppose, that the calamities and deliverances which the prophet foresaw, were those of the Christian church, as well as those of the Jews; indeed these were indisputably a type or shadow of the other. (*Marg. and Marg. Ref. Notes, 17-19. Jer. 23:9-12, v. 9. Dan. 7:28, 8:27, 10:4-9, v. 8.*)

V. 17-19. The prophet foresaw that the Chaldeans would utterly desolate the land, and render the vineyards, oliveyards, orchards, fields, and pastures entirely unproductive; that every outward comfort would fail, and that the extremity of distress and hardship must be endured. And perhaps he also understood, that the ordinances of God's house, and all other means of grace and of divine consolation, would be suspended. Yet by meditation, prayer and praise, composing his mind, he was enabled to exercise faith and hope in God; and he had those views of his power, truth, love to his people, and all-sufficiency for their happiness, in life and death and for ever; that he was determined to rejoice in him

and his salvation, in all possible circumstances. "The Lord God," his Strength, his Support, Protector, and Comforter, was able to make up all losses, to supply all wants, and to rejoice his heart under all afflictions. (*Marg. and Marg. Ref. a-d. Notes, 16. Gen. 49:18. Ec. 15:2. 1 Sam. 2:1. 2 Sam. 22:2-4. 23:5. Ps. 27:1-3. 46:1-7. 84:11,12. Is. 12:3,3. 61:10,11. Mic. 7:5-7. Zech. 9:9,10. Luke 1:46-55, vv. 46,47. 10:17-20, v. 20. Rom. 5:1-11. 8:31-39. Phil. 4:4. Jam. 1:2-4. 1 Pet. 1:6-9. 4:12-16.*) He would make his feet as those of the hind, or hart; that he might walk safely on the brink of the most tremendous precipices, or climb on high places out of the reach of his pursuers: or, that he might live in the enjoyment of his exalted privileges, and the hope of a most glorious inheritance, notwithstanding all difficulties, privations, sufferings, and temptations. (*Marg. Ref. a, f. Notes, Deut. 32:13. 33:29. 2 Sam. 22:34,35, v. 34. Is. 58:13,14, v. 14.*)—This song of praise, and believing prayer, he dedicated to the chief singer at the temple, to be set to music on some stringed instruments, which he had chosen or provided for that purpose. (*Marg. and Ref.*)

PRACTICAL OBSERVATIONS.

V. 1-16. Whatever causes us to fear or grieve should remind us to be instant in prayer; whether it be a message from God's word, or a dispensation of his providence; whether it respect ourselves, or the church, or those with whom we stand connected. (*Note, Phil. 4:5-7.*) If we fear or grieve, that the work of God in our hearts, families, or congregations, declines; we should pray the more earnestly, that the Lord would revive it "in the midst of the years" of our pilgrimage; that he would subdue our iniquities, increase our faith and love, convert sinners, and cause believers to be zealous, diligent, and fruitful. Even when we suffer the fatherly correction of our God, we should hope and pray that "in wrath he would remember mercy," and that we may be supported under our trials, and derive benefit from them.—We shall see no cause for despondency, either in our own case, or in that of the church, if we duly remember the ancient wonders of his love to his people. The displays of his power, truth, and mercy to Israel, and of righteous severity upon his enemies, were very resplendent, and his glory covered the heavens and the earth. How then have they been filled with the brightness of his light, displayed in the great redemption of his Son! The Majesty that shone from Mount Sinai, at the Red Sea, in the wilderness, at the river Jordan, and in Canaan, (whilst the mountains saw, and trembled, the deep adored, and the sun and moon stood still, as in amazement at their Creator's power, when he "rode on his horses and chariots of salvation,") was great and worthy to be praised: yet was it eclipsed by the harmonious discovery of the divine perfections which was made, when the Son of God suffered

on the cross for the sins of his rebellious creatures. Then the sun was darkened, the rocks were cleft, the graves were opened, the veil of the temple was rent; and all creatures seemed to share in the astonishment and consternation, except the hardened priests, scribes, and Pharisees! How glorious also was that display, when the earth quaked, and angels descended to attend upon the resurrection of their crucified Lord! when he "ascended up on high, and led captivity captive, and received gifts for men, even for the rebellious;" when the Holy Spirit came down from heaven on the assembled apostles, to testify his glorious ascension and exaltation at the right hand of the Father! and when he came in holy majesty and power to avenge himself on his crucifiers, to destroy Jerusalem, and to erect his kingdom on the ruins of their abrogated dispensation; and again, to terminate the persecutions of his pagan enemies, by subverting the Roman empire! Great and glorious have been the works of our God for his church: yet not only history, but prophecy, causes us to meditate terror, when we consider the intimations, that are given of various severe conflicts, which his people yet must sustain with many antichrists.

V. 17-19. In respect of the troubles which may befall us personally, however we may be impoverished, tempted, despised, persecuted, or afflicted, in life or death; we should seriously and frequently consider, how we "may rest in the day of trouble;" and our gracious God has fully provided a refuge for us, in Christ Jesus, and shown it to us in his holy word. And if our fears lead us to abound in prayer and meditation, and in praising God for his former mercies to us or to his church; if we are led to live wholly by faith in him, as the God of our salvation, and to "exercise ourselves to have a conscience void of offence, towards him and all men;" we shall find hope prevail. And, as we must have cause for rejoicing in every tribulation or peril, we shall be generally enabled to rejoice: we shall find our hearts assured of support and comfort by the way, and of finishing our course happily; and then other things will less move us: and whatever may fail us, or be taken from us, or laid upon us, we ought to rejoice in our all-sufficient and eternal Portion. As he is the Strength, as well as Salvation of his people, he will fit us for our warfare and our trials; he will carry us above, out of the reach of our enemies, and he will bring us to "tread on our high places," in his holy habitation in heaven, and to join the songs of those chief singers, who are now celebrating the praises of God and the Lamb. In hopes of this immortal crown, let us sit loose to earthly possessions and comforts, and let us cheerfully bear up under our crosses: for yet "a little while, and he that shall come, will come, and will not tarry;" and he will "take us to himself, that where he is there we may be also."

THE

BOOK OF ZEPHANIAH.

It is probable, that Zephaniah delivered these prophecies towards the close of Josiah's reign, when religion was greatly declined in Judah, through the hypocrisy of those who had concurred in the reformation of that pious king. He was contemporary with Jeremiah, in the first years of that prophet; and sometimes uses the same language. He severely reproveth the wickedness of the Jews, and predicted the Chaldean invasion and its fatal effects: he exhorted the people to repent and seek the Lord, as the only method of escaping ruin, personal and public: he foretold various judgments, that were coming on those nations, which inflicted or rejoiced over the miseries of the Jews; and he concluded with most animating predictions of evangelical times, and of great prosperity to the church.—These predictions entirely accord with many which have been considered: and it is certain that this prophecy formed a part of the sacred Scriptures, in the days of Christ and his apostles, though no express quotation is made from it in the New Testament.

CHAPTER I.

The time when Zephaniah prophesied, 1. Denunciations of wrath against Judah and Jerusalem, for idolatry and apostacy, 2-6. Predictions of terrible judgments, coming on men of different orders and descriptions, which could by no means be avoided, 7-18.

THE "word of the Lord which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.

"I will utterly consume all things from off the land, saith the Lord.

a Ex. 1:3. Hos. 1:1. 2 Tim. 3:16. 2 Pet. 1:19. b 2 Kings 22:23. 2 Chr. 34:35. Jer. 1:2. 25:3. * Heb. By taking away, I will make an end. c 2 Kings 22:16,17. 2 Chr. 36:21. Is. 6:11. Jer. 6:8,9. 24:8-10. 34:22. 36:29. Ez. 33:27-29. Mic. 7:13. † Heb. face of the land. d Jer. 4:23-29. 12:4. Hos. 4:3. e Ez. 7:19. 14:

NOTES.—CHAP. I. V. 1. *Marg. Ref.—Hizkiah.* [The letters of this name are the same with those of Hezekiah; and some have thought that this prophet was descended from that pious king. But it does not appear that Hezekiah had any son except Manasseh; and 'there was not a sufficient

3 I will ^dconsume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, ^eand the ^fstumbling blocks with the wicked; ^gand I will cut off man from off the land, saith the Lord.

4 I will also ^hstretch out my hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off ⁱthe remnant of Baal from this place, and the name of ^jthe Chemarims with the priests;

5 And them that ^kworship the host of heaven upon the house-tops; ^land them that worship

3-7. 44:12. Matt. 13:41. Rev. 2:14. † Or, idols. Is. 27:9. Hos. 14:3,8. Mic. 5:11-14. Zech. 13:2. ‡ Ex. 14:13-21. 15:6-8. § Ex. 15:12. 2 Kings 21:13. Is. 14:26,27. ¶ 2 Kings 23:4,5. 2 Chr. 34:4. † Hos. 10:5. *margin.* * See on 2 Kings 23:12. Jer. 19:13. 32:29. † 1 Kings 16:21. 2 Kings 17:41. Matt. 6:24.

distance of time between them, (Hezekiah and Zephaniah,) for four descents." *Louth.*

V. 2, 3. These are figurative representations of desolating judgments. Neither the fowls of the air, nor the fishes of the sea, would profit the Jews; and 'his would be equivalent

"and that swear ^{by the Lord}, and that ^{swear by} Malcham;

6 And them that are ^{turned back from the Lord}; and *those* that have not sought the Lord, nor inquired for him.

7 Hold ^{thy peace at the presence of the Lord God}; for the day of the Lord *is* at hand; for the Lord hath prepared a sacrifice, ^{he hath} bid his guests.

8 And it shall come to pass, in the day of the Lord's sacrifice, that I will ^{punish} the princes, and the king's children, and all such as are clothed with ^{strange apparel}.

9 In the same day also will I punish all those that leap on the threshold, ^{which fill their masters' houses with violence and deceit}.

10 And it shall come to pass ^{in that day}, saith the Lord, *that there shall be* the noise of a cry from ^{the fish-gate}, and a howling from ^{the second}, and a great crashing ^{from the hills}.

11 *Howl, ye inhabitants of Maktesh*, for ^{hail}

11.1. 10:30. Is. 48:1. Jer. 4:2. Hos. 4:15. * Or, to. Is. 44:5. 45:23. Rom. 14:11. Josh. 23:7. 1 Kings 11:33. *Milcom*. Am. 5:26. *Moloch*. 1 Sam. 15:11. Ps. 96:3. 125:5. Is. 14:1. Jer. 10:1. 15:6. Ez. 3:20. Hos. 4:15. 11:7. Heb. 10:38. 39. 2 Pet. 2:18-22. q. Ps. 10:4. 14:23. Is. 43:22. Hos. 7:7. Rom. 8:11. r. 1 Sam. 2:9.10. Job 40:4-5. Ps. 46:10. 76:8. Is. 6:5. Am. 6:10. Hab. 2:20. Zech. 2:13. Rom. 3:19. 1 Cor. 15:20. 1 Kings 10:22. Is. 3:16-24. * 1 Sam. 5:5. * 1 Sam. 2:15. 16. 2 Kings 5:20-27. Neh. 6:15. Prov. 28:12. Acts 16:19. b. 7:15. Jer. 39:2. c. Is. 22:4-5. 39:11. Jer. 4:19-21. 31. Am. 8:3. d. 2 Chr. 33:14. Neh.

lent to their being destroyed. (*Marg.* and *Marg. Ref.* c, d, f. *Notes*, 2 Kings 22:15-20. 2 Chr. 36:21. Jer. 4:19-27. Hos. 4:1-3, v. 3.) Their idols were "stumblingblocks," the occasion to the people of falling into sin and misery; but in mercy they could be destroyed with their obstinate worshippers; and accordingly that nation no more relapsed into gross idolatry after the captivity. (*Marg.* and *Marg. Ref.* c. *Notes*, Is. 27:7-11, v. 9. Ez. 7:16-19, v. 19. 14:1-8, 13-21. Hos. 14:1-3, v. 3. 4-8, v. 8. *Mic.* 5:10-15.)

V. 4. A remnant of Baal's worshippers remained in Judah and Jerusalem, notwithstanding all Josiah's efforts to destroy that idolatry; but the Lord by the Chaldeans finally extirpated it. "The Chemarim" or the black ones, were an order of idolatrous priests, or devotees to Baal, who perhaps wore black garments, or painted their faces black. (*Marg. Ref.*) "The Chemarim were an order of superstitious priests, appointed to minister in the service of Baal, and were as his peculiar chaplains."—"I will destroy these, together with the priests of the tribe of Levi, who have joined in the worship of idols." *Louth.* (*Marg. Ref. Notes*, 2 Kings 23:5. Hos. 10:5, 6.)

V. 5. *Marg. Ref.* k. *That swear, &c.* "That join the worship of idols to that of the true God, who is 'a jealous God,' and will not admit of any rival in his worship. (Hos. 4:15.)—Malcham is the same with Moloch, to whom the people of Judah continued to offer their children, as Jeremiah upbraids them, 7:31. 19:5, notwithstanding the reformation that Josiah had made. (2 Kings. 23:10.)—Swearing is an act of religious worship, or a solemn invocation of God, as a Witness and a Judge, (Deut. 10:20.) and therefore expressly forbid to be used to idols. (Josh. 23:7.) *Louth.* (*Marg.* and *Marg. Ref. Notes*, 1 Kings 18:21. 2 Kings 17:41.)

V. 6. Many had concurred in Josiah's reformation, who afterwards relapsed into idolatry; and they would be punished with those, who had never professed to seek and serve him. (*Marg. Ref. Notes*, Ps. 14:1-3. 36:34. 125:4, 5. Is. 14. Jer. 3:6-11. Ez. 3:20, 21. Heb. 10:35-39. 2 Pet. 2:20-22.)

V. 7, 8. The people were ordered to keep silence, and not murmur or object to the execution, which was about to take place in the approaching day of the Lord. (*Marg. Ref.* r. s. *Notes*, Ps. 39:9, 10. Am. 6:9-11. Hab. 2:20. Zech. 2:10-13, v. 13.) For the slaughter of the wicked would be a sacrifice to his justice, on which he had invited the Chaldeans and their confederates to feast.—This "alludes to the custom of those that offered sacrifice, which was to invite their friends to partake of the feast which accompanied it." *Louth.* (*Marg.* and *Marg. Ref.* t, u. *Notes*, 1 Sam. 16:5. Job 1:5. Prov. 9:1-6. Is. 34:3-7. Ez. 39:17-20. Rev. 19:17-21.) In that day the princes, and even "the king's children," would be punished. For though Josiah set his sons an excellent example, and doubtless gave them good instructions; yet they "roved very wicked, and shared abundantly in the public calamities. Jehoahaz died a captive in Egypt; Jehoikim by a violent death; and Zedekiah, having seen his sons slaughtered, had his eyes put out, was carried to Babylon, and died there. (*Marg.* and *Marg. Ref.* x. *Notes*, 2 Kings 23:33. 25:6, 7.) Such of the Jews also would be punished, as were weary of the usual raiment of their country, and clothed

the merchant-people are cut down as they; they that bear silver are cut off.

12 And it shall come to pass at that time, *that* I will search Jerusalem with candles, and punish ^{the men that are} settled on their lees: that say in their heart, ^{The Lord will not do good, neither will he do evil}.

13 Therefore, ^{their goods shall become a booty}, and their houses a desolation: they shall also ^{build houses}, but not inhabit *them*; and they shall plant vineyards, but not drink the wine thereof.

14 The great day of the Lord is near, ^{it is} near, and hasteth greatly, ^{even} the voice of the day of the Lord: ^{the mighty man shall cry there} bitterly.

15 That day ^{is} a day of wrath, a day of trouble and distress, a day of wasteness and desolation, ^{a day of darkness and gloominess}, a day of clouds and thick darkness,

16 A ^{day of} the trumpet and alarm against the fenced cities, ^{and against the high towers}.

3:2. e. 2 Kings 22:14. 2 Chr. 34:22. *margin*. f. 2 Sam. 5:7. 2 Chr. 3:1. g. Jer. 4:8. 25:34. Ez. 21:12. Joel 1:5, 13. Zech. 11:2, 3. Jam. 5:1. h. Neh. 8:31. Hos. 12:7, 8. John 2:16. Heb. 11:18-18. 1 Jer. 16:16, 17. Am. 9:1-3. Ob. 6. k. Jer. 48:11. Am. 6:1. * Heb. *curled*, or, *thickened*. 1 Job 21:15. Ps. 10:11-13. 14:1. 94:7. Is. 5:19. Jer. 10:5. Ez. 8:12. 9:9. Mal. 3:14, 15. 2 Pet. 3:4. m. 9. 6:31. 24:1-3. Jer. 4:7, 20. 5:17. 5:11, 15. 12:10-13. Ez. 7:12, 21. 22:31. *Mic.* 3:12. n. Deut. 28:30, 35, 51. Is. 5:8, 9. 65:21, 22. Am. 5:11. *Mic.* 5:16. o. Jer. 30:7. Ez. 30:3. Joel 2:11, 31. Mal. 2:5. Acts 2:20. Rev. 6:17. p. Ez. 7:6, 7, 12, 12:25. 2. Am. 2. Phil. 4:5. Jam. 5:9. 2 Pet. 2:3. q. 10. Is. 22:4-5. 66:6. Jer. 25:36. Joel 2:11. 3:16. 1 Thes. 4:16. Heb. 12:26. r. Is. 15:4. 33:7. Jer. 48:41. s. 2. Am. 5:18-20. 1 Kings 21:22, 23. Rom. 2:5. 2 Pet. 3:7. Rev. 6:17. t. Job 3:4-8. Joel 2:24. u. Jer. 4:19, 20. 6:1. 8:16. Hos. 5:8. 8:1. Am. 8:6. Hab. 1:6-10. 3:8. x. Ps. 48:12, 13. Is. 2:12-15. 32:14.

themselves with the strange apparel of idolaters, as desirous of being in all respects conformed to them. (*Marg. Ref.* y. *Note*, Num. 15:38-40.)—"The text may likewise be explained of such men as wore women's apparel, and such women as wore that belonging to men; which was contrary to an express law, . . . and was a right offence in the worship of some idols." *Louth.* (*Note*, Deut. 22:5.)—"The courtiers did imitate the strange apparel of other nations, to win their favour thereby, and to appear glorious in the eyes of all others."

V. 9. The servants of the oppressive princes and nobles exulted, in forcing their way into the houses of the oppressed; leaping for joy when they passed over the thresholds, that they might convey the plunder into their masters' houses, for which they doubtless were liberally rewarded. (*Marg. Ref.* *Leap, &c.*) "Or rather 'leap over the threshold.' The expression probably denotes some idolatrous rite, like that which was practised in the temple of Dagon, where the priests did not tread on the threshold. (1 Sam. 5:5.)" *Louth.*

V. 10. "A cry" of the enemy rushing into the city at different gates, and in different quarters, on the people, from the hills; and a howling of the people, as terrified or slaughtered by them. (*Marg. Ref.*)

V. 11. *Maktesh*. ("The lower city." . . . This is agreeable to the etymology of the word, which signifies a hollow place, or a mortar." Bp. Newcombe. (Prov. 27:22. Heb.) "This is meant of the street of the merchants, which was lower than the rest of the place about it." (*Marg. Ref.*)—*The merchant-people*.] "The people of Canaan." (*Note*, Hos. 12:7-9.)—*Bearers of silver*.] "The rich merchants in general, or the moneychangers in particular." Bp. Newcombe.

V. 12. The Lord determined to detect, expose, and punish those secret idolatries, iniquities and impieties, which had escaped all human observation. He would search every retired corner; as men search with candles for stolen goods: and no concealed abomination would then escape conviction or punishment. Or, "No corner would escape the Chaldeans, who should diligently search the houses, and plunder the wealth of them." They especially would be punished, who were become daring, through long-continued impunity and prosperity; as wine grows stronger and more heady, when it has long settled on the lees; who had run into infidelity or atheism, and despised alike the promises and threatenings of God, saying in their hearts, that he would neither do good to his worshippers, nor punish his enemies. (*Marg.* and *Marg. Ref. Notes*, Job 21:7-16, v. 15. Ps. 94:1-7, v. 7. Is. 5:18, 19. Ez. 8:7-12, v. 12. Am. 6:1. 9:1-4. Mal. 3:13-18, v. 14, 15. 2 Pet. 3:1-4.)—"The thoughtless tranquillity of the rich is compared to the fixed unbroken surface of fermented liquors." Bp. Newcombe.—(*Note*, Jer. 48:11.)

V. 13. (*Marg. Ref. Notes*, Is. 5:8-10. 6:11, 12. 24:1-12. 65:21-23. Am. 5:10-13, v. 11. *Mic.* 6:10-15.) "The enemy shall plunder their goods, and then demolish their houses: so that they shall not enjoy these possessions, which they have gotten by fraud and violence. (9. Am. 5:11.)" *Louth.*

V. 14-16. (*Marg. Ref. Notes*, 7, 8, 10. Is. 2:10-18, 22:4-5. Jer. 4:19-27, v. 19-21. 6:1. Ez. 7:2-14. 12:21-28

17 And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung.

18 Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

CHAPTER II.

An exhortation to seek God, without delay, in hope of preservation in the day of his anger, 1-3. Prophecies against the Philistines, Moabites, Ammonites, Ethiopians, and Assyrians, 4-15.

GATHER yourselves together, yea, "gather together, O nation not desired;

2 Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you.

3 Seek ye the Lord, ye meek of the earth, which have wrought his judgment; seek right-

eousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger.

4 For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noonday, and Ekron shall be rooted up.

5 Wo unto the inhabitants of the sea coasts, the nation of the Cherethites! the word of the Lord is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

6 And the seacoast shall be dwellings, and cottages for shepherds, and folds for flocks.

7 And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the Lord their God shall visit them, and turn away their captivity.

8 I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border.

g Deut. 28:29. Is. 29:10. 59:9,10. Lam. 4:14. Matt. 15:14. John 9:40,41. Rom. 11:7-12. 2 Cor. 4:4, 2 Pet. 1:9. 1 John 2:11. Rev. 3:17. z. 1a. 24:5-6, 50:1. 59:12. 75:2. Jer. 2:17,19. 13:18. Lam. 1:14,18. 13:18. 13:15. 16:17. Ez. 22:25-31. 100:9,85. Mic. 3:9-12. 7:15. a. 2 Kings 9:33-37. P. 79:2,3. 83:10. Jer. 9:21,22. 15:3. Heb. 6:1. 1. Lam. 2:21. 4:11. Am. 1:10. b. 11. P. 49:6-9. 52:5-7. Prov. 11:4. 18:11. 1. 2:20,21. Jer. 9:23,24. Ez. 7:10. Lam. 1:16,25. Luke 12:19. 21:16,22,23. c. 16. Jer. 21:30. d. 3:8. Lev. 26:33-35. Deut. 29:20-28. 31:17. Is. 21:1-12. Jer. 2:2-29. 2:30,34. 9:11. e. Deut. 32:21-25. 1 Kings 14:22. Ps. 78:26. 79:5. Ez. 9:3-5. 16:38. 36:5-6. 1 Cor. 10:22. f. 2,3. Is. 1:14. 2 Chr. 20:4. Neh. 1:9. 4. Ez. 4:11. 12:12. 12:18. Matt. 18:20. b. Is. 14:14-15. Jer. 12:7-9. Zech. 11:4. "O, desirous." Is. 26:8,9. c. 3:8. 2 Kings 22:16,17. 23:26,27. Ez. 12:25. Matt. 24:3-10. d. Job 21:19. Ps. 14:15. 17:13. 41:15,16. Hos. 13:3. e. 1:18. Ps. 42:12. 50:22. Jer. 23:20. Lam. 4:11. Neh. 1:6. Mal. 4:1,2. Luke 13:24-28. f. Ps. 105:4. Is. 55:6,7. Jer.

3:13,14. 4:1,2. 28:12,13. Hos. 7:10. 10:12. Am. 6:4-6,14,15. Matt. 7:7,8. g. 2 Chr. 31:21,28. Ps. 22:26. 25:9,3. 76:8. 148:4. Is. 61:1. Jer. 22:15,16. Matt. 25:5. Am. 1:21,22. f. 1 Pet. 3:4. b. Phil. 3:13,14. 1 Thes. 4:10. 1 Pet. 1:12. 2 Pet. 3:18. 12 Sam. 12:22. Joel 2:13,14. Am. 5:15. Jon. 3:9. k. Gen. 7:15,16. Ez. 12:27. Ps. 31:20. 32:6,7. 57:1. 91:1. Prov. 18:10. Is. 26:20,21. Jer. 39:18. 45:5. Col. 3:2-4. l. Jer. 25:20. f. Ps. 25:15-17. Am. 1:6-8. Zech. 9:5-7. m. Ps. 91:8. Jer. 6:4. 15:8. n. Jer. 47:7. Ez. 23:18. Cherethites, o. Am. 3:1. 5:1. 1 Zech. 1:5. Mal. 1:12. p. Josh. 13:3. Jude 9. 3. q. 14:15. Is. 17:2. Ez. 25:5. 5. r. Is. 14:29-32. Ob. 19. Zech. 9:6,7. Acts 8:26,40. s. Is. 11:11. Jer. 31:3. 7. Mic. 2:12. 4:7. 5:3-8. Hag. 1:12. 2:9. Rom. 11:5. t. Or, when, &c. i. Gen. 50:24. Ez. 4:31. Luke 1:68. 7:16. n. 3:20. Ps. 85:1. 126:1-4. Is. 14:1. Jer. 3:18. 23:3. 30:13. 39:19. 33:7. Ez. 39:25. Am. 9:14,15. Mic. 4:10. x. Jer. 48:27-29. Ez. 25:8-11. y. Ps. 54:7. Jer. 49:1. Ez. 25:3-7. 38:2. Am. 1:13.

world, and lose his own soul? And what shall a man give in exchange for his soul? Let us then "flee from the wrath to come," and "choose that good part, which shall never be taken from us;" then we shall be prepared for every event; and nothing "shall separate us from the love of God, which is in Christ Jesus our Lord."

NOTES.—CHAP. II. V. 1-3. This exhortation to repentance plainly intimated, that the preceding denunciations of desolating judgments were absolute, only because the Lord foreknew that the nation would generally continue impenitent.—Judah was addressed, as "a nation not desired;" God had delighted in his people, but he now no longer desired them; nay, he abhorred their odious crimes. Or it may be rendered "not desirous;" (*marg.*) that is, wholly careless respecting the favour or the wrath of God. They were, however, ordered to gather together in a solemn assembly, to fast and pray, and humble themselves before God; or, as some render it, to examine themselves, that they might discover and repent of their sins. This must be done without delay: for "the decree," or sentence against them, was about "to bring forth" those desolations, which would put it out of their power to assemble. The day allotted them for this purpose, would soon pass, "as the chaff" driven by the wind: and the fierce anger of God, in the day of his wrath, would speedily overtake them. But if the nation in general still neglected this duty; yet let the remnant of the meek and lowly, the humble, teachable, and peaceable, seek the Lord in fervent prayer. They were despised and afflicted, and chiefly found among the poor "of this world;" yet they had obeyed his commandments and adhered to his worship; or, being truly penitent, they were now disposed to do so. Let them therefore seek his favour, and his justifying and sanctifying righteousness, and endeavour more fully to understand and keep his commandments. Though they were meek; yet let them seek more meekness, and "poverty of spirit," that they might be more deeply humbled, and become more submissive, dependent, and obedient. This might possibly preserve them from sharing in the approaching calamities; or at least they would in this way be prepared for behaving properly and finding comfort under them, and for deriving benefit from them. (*Marg. Ref. Notes, 3:8. 2 Kings 22:15-20. Ps. 107:1,18. 25:8,9. 32:6,7. Is. 55:6,7. 57:15,16. 61:1-3. Jer. 41:2. Hos. 10:12,13. Am. 5:4-6,14,15. Matt. 5:3-5. 7:7-11. Luke 13:22-30, vv. 24,25. 2 Cor. 6:1,2. Heb. 3:7-13.)*

V. 4-7. "There will be no escaping into the neighbouring countries, such as the Philistines are in particular: for their cities likewise shall become a prey to the forces of Nebuchadnezzar. . . . The Philistines, who live on the coast of the Mediterranean Sea, . . . (*Ez. 25:16.*) called there as well as here, "Cherethites," or "Cherethims." The word is translated . . . *Cretians* by the LXX. . . . They are supposed to have been a colony removed from Crete to Palestine. . . . The seacoast (5) shall in aftertimes belong to the Jews, who shall possess all the Philistines' country; as it appears that they did in the first times of Christianity. (*Acts 8:26,40.*) *Louth.*—The seaport towns of the Philistines, and Cherethites, would be so desolated, that their commerce would cease, and the seacoast would wholly be occupied by shepherds; until at length it would fall into the hands of the remnant of Judah after the captivity; as it did in the time of the

Joel 2:1-3,10,11. Am. 5:18-20. Luke 21:20-24. 2 Pet. 3:10-13. Rev. 6:12-17.)—*Tonnars.* (16) "Properly such as were erected on the angles of walled cities. . . . The topic of approaching calamity from ZEPHANIAH, is often insisted on in the prophets; but no where, I think, with such beautiful amplification, as in these verses." *Bp. Newcombe.*

V. 17. (*Marg. Ref. y, z. Notes, Deut. 28:28,29. Is. 29:9-12. 59:9-15. Lam. 4:13-16. John 9:39-41. Rom. 11:7-10. 2 Cor. 4:3,4. 2 Thes. 2:8-12.*) The blood and the carcasses of the slain would be thrown upon the ground, like dust or dung upon the face of the earth, and there left to putrefy. (*Marg. Ref. a. Notes, 2 Kings 9:30-37. vv. 35-37. Is. 24:1-12. vv. 3-7. Jer. 8:1-3. 9:22. Ez. 39:11-16. Am. 4:10.*)

V. 18. *Marg. Ref. Notes, 2,3,9,11. Ez. 20:5. Deut. 32:21,22. Ps. 49:6-12. Prov. 16:23. 11:4. Is. 2:19-21. Jer. 9:23,24. Ez. 7:16-19. v. 19. Matt. 16:24-28, v. 26. Luke 12:15-21. vv. 20,21. 16:19-25.*

PRACTICAL OBSERVATIONS.

The servants of God are all of one mind, and with one voice proclaim, that "there is no peace for the wicked."—How soon does human depravity subvert all that man can do to revive true religion! Even where a decent exterior excites our favourable judgment, the Lord often sees such abominations as call for his severest vengeance.—If the materials and occasions of sin shall perish with the wicked; how much more will the tempters, who seduce men to iniquity!—When professors of true religion copy the crimes of the heathen, they must expect severer punishment than they.—Vain are all endeavours to worship God and idols, to serve God and Mammon: and apostasy evinces hypocrisy, as neglect of God shows impiety and contempt: "for if any man draw back, the Lord will have no pleasure in him." May we "none of us be of those, that draw back unto perdition, but of them that believe to the saving of the soul!"—It will be unavailing in the day of the Lord, for sinners to object, cavil, or complain; nay, his presence will certainly stop their mouths: for it will appear that they who perish fall a sacrifice to his justice, for breaking his law, and because they have no interest by faith in the Redeemer's atoning blood.—That day of God (of which all temporal judgments are earnest,) will soon arrive; and then neither pious nor royal parents will prove any security to their ungodly children: the, the children of kings and of saints, who have abused their peculiar privileges, will experience the deepest condemnation. Then various instances of vanity, and conformity to the world, will be adduced as proofs of men's pride and carnality, which now are deemed trivial or justifiable: and oppressors and their agents will be called to an awful account for their ill-gotten treasures. Then there will be cries and howlings from every quarter, and among men of all descriptions. The covetous and fraudulent merchants and traders will forget their gainful projects; and plausible hypocrites will be exposed in their secret iniquities. Then daring infidels, who have settled on their lees, and equally despised the favour and defied the wrath of God, will cry to the rocks to fall on them and hide them from his intolerable frown. In short, in that time of wrath, of trouble and distress, neither silver nor gold will be able to deliver their possessors; but the whole world will be consumed with the fire of the Lord's indignation. "What is a man profited, if he gain the whole

9 Therefore, ^{as} I live, saith the LORD of hosts, the God of Israel, ^{surely} Moab shall be as Sodom, and the children of Ammon ^{as} Gomorrah, *even* the breeding of nettles, and salt-pits, and a perpetual desolation: ^{the} residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have ^{for} their pride, because they have reproached ^{and} magnified *themselves* against the people of the LORD of hosts.

11 The LORD *will* be terrible unto them; ^{for} he will ^{famish} all the gods of the earth; ^{and} *men* shall worship him, every one from his place, *even* all the isles of the heathen.

12 [¶] Ye ^EEthiopians also, ye *shall* be slain by ^{my} sword.

13 And he will stretch out his hand against the north, and destroy Assyria; and ^{will} make Nineveh a desolation, *and* dry like a wilderness.

r Num. 14:21. Is. 49:19. Jer. 46:16. Rom. 14:11. a Is. 11:14. 15: 26:10. Jer. 48: 49:1-7. Ez. 25:1. &c. Am. 1:13-15. 2:1-3. b Id. Gen. 19:24, 25. Deut. 29:23. Is. 13:19, 20. 34:9-13. Jer. 18: 50:40. c 7: 3:13. Joel 3:19, 20. Mic. 5:7, 8. d Is. 16:6. Jer. 48:29. Dan. 4:37. 5:20-23. Ob. 3. 1 Pet. 5:5. e Ex. 2:17. 10:3. Is. 11:12-13. 47:22-23. Ez. 38:11-13. 1 Dom. 32:35. Mic. 2:17. Zech. 13:2. f Gen. 1:10. g Ps. 2:8-12. 27:20. 72:9. 11:7. 86:9. 97:6-8. 117: 138:4. 1. 2:2-4. 11:9, 10. Mic. 4:1-3. Zech. 2:11. 8:20-25. 14:9-21. Mal. 1:11. John 4:21-23. 1 Tim. 2:8. Rev. 11:5. h Gen. 10:5. Is. 24:16. 42:4, 10. 49:1. 1 Is. 18:1. &c. 20:5. 43:3. Jer. 46:9, 10. Ez. 30:4-9. 2 Ps. 17:13. Is. 10:5. 13:5. Jer. 47:6, 7. 51:20-25. 1 Ps. 83:8, 9. Is. 10:12. 13:5. Ez. 31:3, &c. Nah. 1:1. 2:10, 11. 3:7, 15, 19. Zech. 10:10, 11. Is. 16: 13:

Maccabees. The Lord purposed thus to destroy the enemies of the Jews, and restore his people from captivity: and this information would serve to encourage the repentance and prayers of those who regarded it. (*Marg. and Marg. Ref. Notes, Jer. 47: Ez. 25:15-17. Am. 1:6-8. Zech. 9:5-7.*)

V. 8-10. Moab and Ammon would be rendered as desolate as Sodom and Gomorrah, though in another way. (*Marg. Ref. c. Note, Gen. 19:24, 25.*) These countries would become a barren desert covered with nettles, or dug up for salt-pits, till at length they would be possessed by the Jews.—Some think, that the conversion of the inhabitants of those regions to Christianity was intended by the expression, “The remnant of my people shall possess them.” Judas Maccabæus and his brethren subdued the Ammonites: (1 Mac. 5:6.) but this and the seventh verse will receive their utmost completion, at the general restoration of the Jewish nation. *Louth.*—“These nations presumed to take from the Jews that country, which the Lord had given them.” (*Marg. Ref. Notes, Is. 15: 16: 25:10-12. Jer. 48: 49:1-6. Ez. 25:2-11. Am. 1:13-15. 2:1-3.*)

V. 11. JEHOVAH would, by his judgments, render himself an object of terror to the nations, because he intended to destroy the idolatrous inhabitants, and to “famish their gods.” These were supposed to feast upon the sacrifices, and they would therefore be *made lean* when none were offered. (*Deut. 32:38.*) The extirpation of pagan idolatry through many nations, by the promulgation of the gospel in the primitive ages, in part fulfilled this prophecy: and the entire and final abolition of sacrifices, to the gods of Greece and Rome, through so large a portion of the most renowned countries on earth, which indisputably took place, and was occasioned by the preaching of despised Jews, compared with this prophecy, is well worthy of special notice. Yet it will have a more signal accomplishment, when the universal success of Christianity shall destroy all kinds of idolatry; and men shall worship the Lord, every one in his own place, all over the earth, even to the most remote isles of the Gentiles; without any occasion to go up to Jerusalem to worship. (*Marg. Ref. Notes, Ps. 22:27, 28. Jer. 16:19-21. Zech. 13:2, 3. Mal. 1:9-11. v. 11. John 4:21-24. Rev. 11:15-18.*) *Louth.* The Jews called all places *islands*, to which they went by sea. *Louth.*

V. 12. “Also ye, Ethiopians, shall be with “those that are the slain of my sword” namely, with the Moabites and Ammonites. Nebuchadnezzar, by whom these predictions were fulfilled, may be here called the Lord’s sword. (*Marg. Ref. Notes, Ez. 30:4-9.*)

V. 13-15. After Nineveh was taken by the kings of Babylon and Media, it went to decay, through the endeavours of the Chaldeans to aggrandize Babylon, until it was at length utterly desolated. (*Marg. Ref. Notes, Is. 13:19-22. 34:9-17. Ez. 31:3-17. Mic. 5:5, 6. Nah. 1:7-13. 2: 3:*)

Cedar-work. (14) “This reference to the former elegance of the city is finely introduced; and, in the next verse, the grand and affecting description of her desolate state is beautifully contrasted by her past festivity and pride. *Preferable to rejoicing Nineveh* was a proverb.” *Bp. Newcombe.* The word translated “bittern” is by some rendered *porcupine*.

PRACTICAL OBSERVATIONS.

The most alarming passages in the word of God are blended with others, which encourage sinners to repent and seek his favour: and though none are more hopeless than degenerate professors of true religion; yet they should be exhorted to judge themselves, that they may not be judged of the Lord.” (*Note, 2 Tim. 2:24-26.*)—Nations, under tokens of God’s displeasure, ought to gather together to deprecate his vengeance, before it is executed upon them: and while it is

14 And ^{the} flocks shall lie down in the midst of her, all the beasts of the nations: both the ^{cor}morant and the bittern shall lodge in the ^{upper} lintels of it; *their* voice shall sing in the windows; desolation *shall* be in the thresholds: ^{for} he shall uncover ^{the} cedar-work.

15 This ^{is} the rejoicing city that dwelt carelessly, that said in her heart, ^I am, and *there* is none besides me: how is she become a desolation, a place for beasts to lie down in! ^{every} one that passeth by her shall hiss, and wag his hand.

CHAPTER III.

Sharp rebukes of Jerusalem, for divers aggravated sins, 1-7. Gracious promises to the people of God; with exhortations to wait for the accomplishment of them, and to rejoice in them, 8-20.

W O to her that is filthy and polluted, ^{to} the oppressing city!

2 She ^{obeyed} not the voice; ^{she} received not ^{cor}rection; ^{she} trusted not in the LORD; ^{she} drew not near to her God.

19-22. 34:11-17. Rev. 18:2. 1 Or, *pelican*. 2 Or, *knops*, or, *chapiters*. Am. 9:1. 5 Or, *when he hath uncovered*. c Jer. 22:14. p Is. 10:13-14. 22:2. 47:7. Rev. 18:7-10. q Is. 47:8. Ez. 28:29. 25:3. r Is. 14:4, 5. Lam. 1:1. 21. Rev. 18:10-19. s 1 Kings 9:7. Job 27:23. Ps. 52:6, 7. Lam. 2:15. Ez. 27:36. Nah. 3:19. Matt. 27:39. Or, *glutinous*. Heb. *crave*. Lev. 1:16. a Is. 5:7, 80. 12: 59:13. Jer. 6:6. 22:17. Ez. 22:7, 29. Am. 3:9. 4:1. Mic. 2:2. Zech. 7:10. Mal. 3:5. b 1 Pet. 2:15, &c. Neh. 9:28. Jer. 7:23-28. Zech. 7:11-14. c Is. 1:5. Jer. 2:30. 5:2. Ez. 24:13. 1 Or, *instruction*. Ps. 50:17. Prov. 1:7. 5:12. Jer. 32:33. 35:13, 17. John 3:18, 19. d Is. 78:22. Is. 30:1-3. 31:1. Jer. 17:5, 6. e Ps. 10:4. Is. 29:13. 43:22. Heb. 10:22.

continued, sinners should be called upon to seek forgiveness, that the decree and sentence recorded in Scripture may not be awarded against them; (*Matt. 25:41.*) otherwise the fierce wrath of the Lord will then drive them as chaff into everlasting punishment. Yet none but the “meek of the earth,” the contrite “who tremble at God’s word,” will sincerely seek this salvation. These are “poor in spirit,” and will hearken to the Lord’s teaching, submit to his authority, plead guilty at his mercy-seat, do his will, and trust wholly to his mercy: these will “seek first his kingdom and his righteousness;” they will long and pray for more humility and meekness; they will be harmless and blameless; and the chief hope of deliverance from national judgments ought to be placed on their prayers and endeavours. If, however, they fail in this, they will be preserved or comforted under public calamities, and be safe “in the day of wrath and revelation of the righteous judgment of God.” But whilst the worshippers of God are punished for their hypocrisy, or corrected for their benefit, his open enemies have no cause to triumph. The whole word of the Lord is against them, and the sword of his justice shall certainly slay them. He hears their reproaches and revilings, when they calumniate his people, or rejoice over their faults, or speak evil of them for righteousness’ sake; or when they magnify themselves against them in their afflictions: and he will assuredly abase the pride of his enemies, and avenge the injuries done to his servants.—Carnal security, ambition, luxury, and sensual dissipated mirth, tend to dismay and desperation, whether in cities or individuals. Yet all the desolations of flourishing nations will make way for the subversion of Satan’s kingdom of idolatry, impiety, and iniquity: that all men may worship the God and Father of our Lord Jesus Christ. As we, in these remote isles of the heathen, experience the truth of these predictions, and thus know their accomplishment in many respects, let us study to improve our advantages, expecting the performance of every promise, and praying that our Father’s name may be hallowed all over the earth.

NOTES.—CHAP. III. V. 1-4. The prophet having shown the judgments of God on the enemies of the Jews, returned to his subject, and proceeded to reprove and condemn that people for their transgressions. Jerusalem was become filthy and polluted; she was glutinous, luxurious, and infamous for all kinds of abominable wickedness, especially for oppression and violence. (*Marg. and Marg. Ref. a.*) The inhabitants refused to obey the voice of God, who spake to them by his word and his prophets: they hardened themselves in iniquity, or gave themselves up to rebellious murmurs and despondency when corrected: they trusted in their strength and allies, and not in the Lord, for protection and safety: and they drew not near to him, in his courts and ordinances, to seek his favour and assistance in their difficulties; but rather turned from him to their idols. (*Marg. and Marg. Ref. b, c. Notes, Neh. 9:26-30. Jer. 7:21-28. Ez. 24:12, 13. Zech. 7:12, 13.*) Their princes, nobles, and judges were ravenous as lions; or as wolves that prowl abroad in the evening, after having been pinched with hunger all the day: and they seized all they could to lay it by for the future, as the greedy wolf makes havoc of the flock, reserving the bones to be gnawed when he had no longer an opportunity of devouring the prey.—“They devour all presently, and leave not so much as the bones to the next day; as the most voracious creatures commonly do.” *Louth.*—Their prophets were superficial declaimers, men of light minds, without knowledge or seriousness: they deceived the people with false doctrines and predictions, and imposed upon them in their secular concerns: and the priests, like Hophni and Phinehas,

3 Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow.

4 Her prophets are ^blight and treacherous persons: their priests have polluted the sanctuary, they have done violence to the law.

5 The just Lord is in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame.

6 I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

7 I said, Surely thou wilt fear me, thou wilt receive instruction; so thy dwelling should not be cut off, howsoever I punished them: but they rose early, and corrupted all their doings.

[Practical Observations.]

8 ¶ Therefore, wait ye upon me, saith the Lord, until the day that I rise up to the prey:

[Joh 4:8-11, Ps. 10:8-10, Prov. 28:15, Is. 1:23, Jer. 22:17, Ez. 22:6-25, 27, Mic. 3:1-4, 9-11, g. Jer. 5:6, Hab. 1:7, h. Is. 9:15, 56:10-12, Jer. 5:31, 6:13, 14, 8:10, 11:13-15, 23:9-17, 25-27, 27:14-15, Lam. 2:14, Ez. 13:3-4, Hos. 9:7, Mic. 2:11, 3:5, 6, Matt. 7:15, 2 Cor. 11:13, 2 Pet. 2:1-3, 1 John 4:1, Rev. 19:20, 1 Sam. 2:12-17, 22, Ez. 22:26, 44:7-8, 10, 4:6-8, Mal. 2:8, k. Dent. 32:4, Ps. 99:3, 145:17, Is. 45:21, Hab. 1:13, Zech. 9:9, Rom. 3:25, 1 Pet. 1:17, 115:17, Dent. 23:14, Is. 12:6, Ez. 48:35, Mic. 3:11, Zech. 2:5, m. Gen. 18:25, Job 8:3, 34:10, 17-19. ¶ Heb. morning by morning, Is. 2:19, 33:2, 50:4, Jer. 2:12, Lam. 3:23, n. Ps. 37:6, Is. 42:3,4, Mic. 7:9, Luke 12:2, Rom. 2:1, 1 Cor. 4:5, o. Jer. 3:3, 6:15, 8:12, p. Is. 10:15, 16:19, 37:41-43, 24-26, 36, Jer. 23:9-11, 28, Nah. 2:3, Cor. 10:6, 11, ¶ Or, corners, q. 2:1, 5:1, 6:8, 8, Rev. 8:6-8, Luke 19:42-44, 2 Pet. 3:9, r. Jer. 7:7, 17-23, 27, 2:5, 38:17, s. 2 Tim. 2:6-8, 32:12, 33:1, 36:3-10, t. Gen. 6:12, Dent. 4:16, Hos. 9:9, u. Ps. 27:14, 87:3, 62:15, 123:2, v. 10:5, 6, Prov. 20:2, Is. 80:18, Lam. 3:25, 36, Hos. 12:6, Mic. 7:7, Jam. 5:7, x. Ps. 12:5, 78:56,

polluted the temple by their crimes, and wrested the law by their corrupt glosses, that it might not seem to condemn them. (Marg. Ref. f-1. Notes, 1 Sam. 2:12-17, 22, Is. 1:21-24, p. 23, 9:13-17, 56:9-12, Jer. 5:26-31, 6:13-15, 14:13-16, 22:13-19, v. 17, 23:9-12, Ez. 13:5-16, 22:3-5, 24-28, Mic. 3:8-12, Matt. 7:13-15, 2 Cor. 11:13-15, 2 Pet. 2:1-4.)—This may be understood of the state of Jerusalem, from the death of Josiah to the Babylonian captivity; yet the context rather leads our attention to a subsequent period. The predictions of the former chapter relate to the return of the Jews from captivity, and to events connected with their prosperity after that deliverance; the latter part of this chapter evidently predicts the times of the Gospel; and the character here given of Jerusalem, aptly suits the state of things among the Jews, from the birth of Christ to the calamities brought upon them by the Romans.—Being filthy and polluted, they hearkened not to the voice of God, by John the Baptist, by Christ, and by his apostles; instructions and corrections were unavailing for their reformation; they trusted in themselves, and not in their incarnate Lord, to whom they would not draw near. And the chief priests, elders, scribes, and Pharisees, were precisely such blind guides, deceivers, oppressors, and perverters of the law, as are here described. (Notes, Matt. 23:13-33.)

V. 5-7. The special presence of "the just Lord" in Jerusalem, by his temple and ordinances, greatly aggravated the guilt of the inhabitants, while they presumptuously relied on it as their security. (Marg. Ref. k, l. Notes, 14:7, Dent. 32:4, Is. 48:12, Jer. 7:3-7, Mic. 3:8-12, v. 11, Acts. 6:9-14, v. 13, 14.) For he would "do no iniquity," and their crimes would neither receive countenance from his example, nor toleration from his justice. By the continual instructions of his word and prophets, he failed not to make known his judgments to them: yet they continued shameless in their iniquities. This is very applicable to the personal presence of Christ with the Jews, and his daily teaching in the temple, the synagogues, and the streets: neither his holy example, nor his doctrine, could make them ashamed of their crimes. (Marg. and Marg. Ref. m-o. Notes, Is. 28:17-19, 50:4, Jer. 32:3, 6:13-15, Mic. 7:8-10, Rom. 2:4-6, 1 Cor. 4:3-5.)

—The Lord had also given the Jews warning, as well as wrought deliverance for them by the desolations which he had made of other nations and their strong holds; not only those of distant countries, but also those of Ephraim and Samaria: expecting (to speak after the manner of men) that they would take the alarm and fear him and receive instruction; that it might not be necessary utterly to destroy Jerusalem, however they were punished with other and less severe visitations. But instead of repenting, they grew more and more bent on wickedness, and corrupted all their doings. (Marg. and Marg. Ref. p-t. Notes, Is. 63:7, 8, Jer. 7:3-7, 25:3-7, 36:1-3.)—Thus the Jews, in after ages, grew more and more corrupt, amidst all warnings and deliverances; they rose early to crucify Christ and to persecute his followers; and in this manner they filled up the measure of their iniquities. (Notes, Matt. 23:24-39, 1 Thes. 2:13-16.)

V. 8. "Therefore, since both the nations, and ye, are so unreligiously sinful, make account of a heavy day, wherein I will arise to execute my vengeance on you." Bp. Hall.—Notwithstanding these provocations, saith God, I

for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

9 For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.

10 From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering.

11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain.

12 I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord.

13 The remnant of Israel shall not do iniquity,

Is. 42:13, 14, 59:16-18, y. Ez. 38:14-23, Joel 3:9-16, Mic. 4:11-13, Zech. 14:2-3, Rev. 16:14, 19:17-18, z. 1:18, Dent. 32:21, 22, Cant. 8:6, Ez. 36:5, 36:19, a. Is. 19:18, Matt. 12:35, Eph. 4:28, ¶ Heb. i. i. marg. b. 1 Kings 8:41-43, Ps. 22:27, 86:9, 10, 113:3, Jer. 16:19, Hab. 2:14, Zech. 2:11, 8:20-23, 14:9, Rom. 15:6-11, Rev. 11:15, ¶ Heb. shoulder, c. Ps. 68:31, 72:5-11, Is. 11:1, 18:1, Ez. 37:23, 49:20-23, 60:4-12, 66:18-21, Mal. 1:11, Acts 8:27, 24:17, Rom. 11:12, 15:16, 1 Pet. 1:1, d. 19:20, Is. 45:17, 54:4, 61:7, 65:13, 14, Joel 2:26, 27, Rom. 9:33, 1 Pet. 2:6, e. Num. 16:3, Is. 48:12, Jer. 7:4-9, 12, Ez. 7:20-24, 24:21, Mic. 3:11, Matt. 3:9, Rom. 2:17, ¶ Or, in my, f. Is. 8:12-13, Is. 11:9, Dan. 9:16, 20, g. 14:32, h. Is. 63, Zech. 11:1, 13:8, 9, Matt. 5:3, 11:5, 1 Cor. 1:27, 28, Jam. 2:5, h. Ps. 37:40, Is. 50:10, Nah. 1:7, Matt. 19:21, Rom. 15:19, Eph. 1:13, 1 Pet. 1:21, i. 1:7, Is. 6:13, 10:20-22, Mic. 4:7, Rom. 11:4-7, k. Is. 11:8-9, 35:8, 60:21, Jer. 31:33, Ez. 36:25-27, Joel 3:17, 21, Zech. 14:20, 21, 1 John 3:9, 10, 5:18,

exhort the godly among you to expect the fulfilling of the promises I have made, of restoring the Jewish nation to my wonted favour, in the latter ages of the world; in order to which great crisis, I will execute remarkable judgments upon the unbelievers and disobedient. . . . This may perhaps be meant of the same general summons which Joel speaks of, when the nations shall be gathered into the valley of Josaphat. (Joel 3:2, 12.) Louth.—"My determination is to gather the nations that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; when all the land shall have been devoured with the fire of my jealousy."—When a jealous God had inflicted vengeance on his apostate worshippers, and desolated the promised land, he would proceed to pour out his indignation on all the nations and kingdoms, which rejected him and his salvation. This accords with the general scope of prophecy.—The remnant, who waited for redemption in Israel, were exhorted, amidst the wickedness they witnessed, and the oppressions which they endured, to "wait for the Lord." He was about to rise up as a lion to devour his prey: he had determined to gather the nations, that by them he might pour his fierce anger on the wicked Jews; until the whole land should be consumed by the fire of his jealousy against that adulterous generation: and then he would punish those who, influenced by corrupt motives, had been the executioners of his vengeance on his professed worshippers.—This may be interpreted, either of the Chaldeans and their allies, the Romans and their tributaries, or the antichristian nations which have so long supported the cause of idolatry, superstition, and persecution. (Marg. Ref. Notes, Ez. 38:14-23, Joel 3:9-17, Mic. 4:11-13, Zech. 14:1-3, Rev. 16:12-16, 19:11-21, 20:1-6.)

V. 9, 10. These verses predict the purifying and enlarging of the church, by the preaching of the gospel about the time when vengeance would be executed on the Jewish nation. Then "the Lord would turn to the people," or "peoples," (the original is plural,) "a pure language," which may signify either the pure and purifying doctrine of the gospel; or the language, which the grace of the Lord would then teach them to use. He would bring men acquainted with the language of humility, repentance, faith, spiritual knowledge and wisdom, sincerity, purity, and love. He would teach them to speak of him and to him, as they ought to speak; in order that they might all call upon him, and serve him with harmony, and cordial unity of mind and mouth. (Marg. and Marg. Ref. a, b. Notes, 2:11, Gen. 11:6-9, Is. 19:18, Hab. 2:12-14, v. 14, Zech. 2:0-13, v. 11, 8:20-23, 14:6-9, Rom. 15:4-13, Eph. 4:1-6, 2:9.) For he would bring from the remote regions, beyond the rivers of Ethiopia, humble suppliants to his grace, who would be acknowledged as the children of his dispersed church, and who would offer to him spiritual sacrifices with acceptance. Doubtless this predicted the conversion of the Gentiles to Christ, as well as the happy effect of the gospel on the believing Jews; and the conversion of the Ethiopian eunuch, with the effects of his preaching in his own country, may be considered as one instance of its literal accomplishment. (Marg. Ref. c. Notes, Ps. 68:31-33, v. 31, 72:8-11, Is. 11:1-16, 18:1, 27:12, 13, Mal. 1:9-11, v. 11, Acts 8:26-40.) "Lest any should think that God's glory should have perished, when Judah was destroyed, he sheweth that he will publish his grace through

in doing evil than the most diligent believer is in doing good.

V. 8—20. The remnant of godly persons who live in evil times, may confidently "wait upon the LORD," both to save them, and to terminate the success of his enemies. He will certainly arise to pour upon the wicked the fierceness of his anger, and "the whole earth will be devoured by the fire of his jealousy;" yet he will then peculiarly bless those who wait for him. When he casts off professed Christians for their hypocrisy, he sends his gospel to those who have hitherto sat in darkness: and his grace will render his true people sincere in their profession, punctual to their engagements, upright in all their dealings, and holy in their conversation; teaching them a pure language, honourable to God and edifying to men. Persons of this character should all call upon and serve the Lord with one consent; as "he seeketh those to worship him, who worship him in spirit and truth." For this purpose his gospel is sent into regions divided from each other by mountains, rivers, and seas; and all who become humble suppliants to him for salvation, through faith in Jesus Christ, are numbered among the genuine children of his church, and form a holy priesthood to offer spiritual sacrifices unto him, wherever they are dispersed. They are also made partakers of true repentance and complete forgiveness, and none of them shall be put to shame, because of their former transgressions.—But the Lord will certainly cast out of his church all that "rejoice in their pride," and are haughty because of those privileges which they abuse and idolize. He will "exclude boasting," and leave no man any thing to glory in, save the Lord Jesus, "as made of God to him, Wisdom, Righteousness, Sanctification, and Redemption." (Note, 1 Cor. 1:26—31.) All whom he saves, are made poor in spirit, and most of them are poor and afflicted in the world: but whilst they trust in him, they cannot but be rich, noble, wise, and happy. Their deep humiliation for sin, and their obligations to the Redeemer, concur in forming them upright and sincere; a people that do no iniquity, speak no lies, neither is a deceitful tongue found in their mouths: though nothing is more common among many who profess, disgrace, and are proud of the doctrines of the gospel; as

their shops, customers, and those who depend on their word can too often testify. But the sheep of Christ are harmless and inoffensive: they may securely rest upon his word and repose their soul under his care; and he will feed them in his plenteous pastures, and preserve them from the power and terror of every enemy. "Many," indeed "are the troubles of the righteous," from within and without: yet may they still rejoice in God, and triumph in his love. "The King of Israel in the midst of them" is the Lord of hosts: and he will soon take away their judgments, and save them so effectually that they shall see evil no more for ever. Let us then encourage each other, and ourselves, against dejection, that our hands may not be slack when we should work, or resist our enemies. The love of our mighty Redeemer is as large as his power: he rejoices to save the returning prodigal, to comfort the weeping penitent, to relieve the trembling suppliant, or to restore the wandering sheep: he delights in the objects of his choice, the purchase of his blood, the trophies of his victories, the work of his new creating grace. He rests well pleased in his love of his redeemed church: and exults with joy over every poor sinner whom he has taught to trust in his mercy, to love his name, to obey his commands, and to copy his example. Surely then our hearts should rejoice in him when we hear such words of in finite condescension and grace! We should express our joy by singing and speaking his praises; and we should "rest in his love," and seek no other Refuge, Portion, or Felicity. We may now indeed be sorrowful, because detained from his solemn ordinances, whether by sickness, persecution, or providential hindrances: but we should be glad that this is our trial and grief; and we may rejoice and exult at being reproached for loving the house and the word of our God. In due time we shall be gathered into the temple above, from all our dispersions, notwithstanding our weakness and haltings in the Lord's ways: and then he will turn our mourning into joy, and our reproach into honour, before the whole world. At length the last enemy shall be destroyed, and our captivity to Satan, sin, and death, shall be finally abolished; and our glory and felicity will be perfect, unchangeable, and eternal.

THE

BOOK OF HAGGAI.

THE prophets whose writings have hitherto engaged our attention, lived before or during the Babylonish captivity, and referred to it in most of their predictions; but the three that follow prophesied after the return of the Jews to their own land. Haggai delivered all the messages here recorded, within four months. They relate to the building of the second temple, and contain 10 proofs, exhortations, and encouragements, respecting that undertaking; and also predictions of Christ and his kingdom connected with them, nay, of the final and universal prevalence of the gospel.—The apostle Paul quotes Haggai, to prove, that the prophets foretold one great revolution in the external state of the church, which would shortly take place, and only one. (Comp. 2:6, 7 with Heb. 12:26, 27.)

CHAPTER I.

The time when Haggai prophesied, 1. He reproves the delay of the Jews in building the temple; and exhorts them to proceed, 2—11. They obey, and receive encouragement from God, 12—15.

IN the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, go-

vernor of Judah, and to Joshua, the son of Josedech, the high-priest, saying,

2 Thus speaketh the LORD of hosts, saying, 'This people say, The time is not come, the time that the LORD's house should be built.

3 Then came the word of the LORD by Haggai the prophet, saying,

a 2:1, 10, 20. Ezra 4:24. 5:1, 2. Zech. 1:1. * Heb. by the hand of, &c. Ex. 4:13. 1 Kings 14:18. 2 Kings 14:25. b Ezra 6:14. c 12:14. 2:24, 21—23. 1 Chr. 3:17. d Salathiel. Ezra 2:2. 3:2, 8. 4:2. 5:2. Neh. 7:7. Zech. 4:6—10. Matt. 1:12. 13. Zerobabel. Salathiel. † Or, captain. Ezra 1:8. 2:63. Neh. 5:14. 8:9.

NOTES.—CHAP. I. V. 1. (Notes, Ezra 4:17—24, v. 24. 5:1, 2. 6:6—15.) The second year of Darius Hystaspis was about sixteen years after Cyrus issued his decree.—The repeated testimony of Zechariah shows, that these events occurred, not more than seventy years after the destruction of the temple by Nebuchadnezzar: (Zech. 1:12, 13. 7:3—5.) and as no Darius reigned in Persia, till long after that time, except Darius Hystaspis, it is beyond all doubt, that he was intended.—Shealtiel is exactly the same in the original, with Salathiel, (1 Chr. 3:17.) and Josedech, with Jehozadak. (1 Chr. 6:14, 15.) It would have been more convenient to the mere English reader, if the same persons had uniformly been called by the same names; where the original is the same, or so nearly the same, as to preclude all doubt of the meaning.—Jeshua (Ezra 2:2.) is spelt differently than Joshua in this verse: but the same person is evidently intended. (Marg. and Marg. Ref.)—If these two notable men had need to be stirred up and admonished of their duties; what shall we think of other governors, whose doings are either against God, or very cold in his cause?

V. 2. The Jews, discouraged by opposition, had left off to build the temple; and they concluded that it was not a

proper time to resume that work, though they did not intend to give it up. They were then few in number, and poor, compared with the affluence of Israel in the days of Solomon; their enemies were many, and the kings of Persia frowned on them; they had many temporal concerns, personal and public, to attend on; and they concluded that they should not be able to build the temple at all, or not with suitable magnificence. They therefore thought it best to rest contented with an altar, on which to sacrifice, till a more favourable opportunity arrived. But "The LORD of hosts" (whose power was sufficient to support them against all opposition) disapproved these vain excuses, and therefore sent the prophet with the subsequent message.—'I hey preferred policy and private profit to religion.' (Marg. Ref. Notes, Num. 13:31. Neh. 4:10. Ec. 9:10.)

V. 4. While the Jews thought themselves unable to rebuild the temple, they were very active about their own houses; and many of them decorated them with wainscot and ceilings of cedar, or other valuable materials; and then lived in them, at ease and in indulgence. But if the times had been so bad, as to render it impracticable for them to build the temple, it would not have been in their power to acquire such

4 *Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?*

5 Now, therefore, thus saith the LORD of hosts; Consider your ways.

6 Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages, to put it into a bag with holes.

7 Thus saith the LORD of hosts; Consider your ways.

8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.

9 Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the LORD of hosts. Because of my house that is waste, and ye run every man unto his own house.

10 Therefore, the heaven over you is stayed from dew, and the earth is stayed from her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and

upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high-priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.

13 Then spake Haggai the LORD's messenger in the LORD's message unto the people, saying, I am with you, saith the LORD.

14 And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high-priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God,

15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

g 2 Sam. 7:2. Ps. 132:3-5. Matt. 6:33. Phil. 2:21. h Ps. 74:7. 102:14. Jer. 26:18. 52:13. Lam. 2:7. 4:1. Ez. 24:21. Dan. 9:17, 18, 26, 27. Mic. 3:12. Matt. 24:12. 17. 2:15-18. Lam. 3:40. Ez. 18:28. Luke 15:17. 2 Cor. 13:5. Gal. 6:4. i Heb. set your heart on, &c. Ek. 7:23. 9:31. Marg. Ps. 43:5. Marg. Ez. 40:4. Dan. 6:14. 10:12. h 9:216. Lev. 26:20. Deut. 28:38-40. 2 Sam. 21:1. 17. 107:34. Is. 5:10. Jer. 14:4. Hos. 4:10. 8:7. Joel 1:10. -13. Am. 4:6-8. Mic. 6:14, 15. Zech. 9:10. Mal. 2:2. 3:9-11. 11. Lev. 26:26. 1 Kings 17:12. Job 20:22. Jer. 44:18. Ez. 4:16, 17. f Heb. pierced through. Job 30:28. Zech. 5:4. m See on 5. Is. 119:59, 60. Is. 28:10. Phil. 3:1. n Chr. 2:38-10. Ezr. 3:7. 6:4. Zech. 11:12. o See on 2-4. Jon. 3:12. Matt. 3:8. p 1 Kings 5:3. 2 Chr. 7:16. Is. 37:33. 133:13, 14. q 37:7. Ez. 29:43. Is. 60:7, 13. 66:11. John 13:31, 32. r See on 6. 2:16, 17. Is. 17:10, 11. Mal. 3:9-11. t Or,

houses for themselves. (*Marg. Ref. Notes, 2 Sam. 7:1-3. Ps. 132-5. Matt. 6:33, 34.*) Their excuses were therefore fallacious; and even Zerubbabel and Joshua were faulty in conniving at their negligence. (*Note, Ezra 4:17-21.*) The decree of Artaxerxes, or Smerdis the usurper, against the building of the temple, lost all its authority when he was slain; but that of Cyrus remained in full force. Had the Jews therefore been duly zealous and courageous, they would immediately have resumed the work, which had been violently interrupted.—It argues a great contempt of God and religion, when men think no cost or finery too much to bestow upon themselves, and the meanest accommodation good enough for the service of God: *Louth.*

V. 5-11. Consider the plagues of God upon you, for preferring your policies to his religion; and because ye seek not him first of all.—The Lord here called the people to consider their ways; that is, not only their conduct and motives by way of self-examination, but also the state of their affairs; by which they would perceive that their conduct was as impolitic as it was irreligious. (*Marg. and Marg. Ref. i m. Notes, Ps. 119:57-63. vs. 59, 60. Ec. 7:13, 14. Ez. 18: 28. 1 Cor. 11:29-34. vs. 30-32.*) They well knew, that their crops of corn had been very scanty, in proportion to the land tilled, or the seed sown. They had not a sufficiency of meat or drink, either through scarcity, or for want of a blessing; their clothes soon wore out, and did not defend them from the cold; and the hard-earned wages of the labourer, or mechanic, seemed to be put into a bag with holes; they were so soon gone, through dearness of provisions, and a variety of expenses. It was therefore expedient for them to review their conduct; and this would show them, that they should immediately (though to the neglect of their own concerns) go to Mount Lebanon, or other forests on the mountains, and prepare timber, and set about the building of the temple; and God would graciously take pleasure in it, as the centre of his worship, and the type of Christ, though far inferior in magnificence to Solomon's temple; yea, he would deem himself "glorified" by it. They must know, that when they had used all proper means, had every probability, and had entertained the most sanguine expectations, of a large increase, they were strangely disappointed; and even what they had brought home was unaccountably wasted, as if the Lord had "blown upon it," and driven it away! And wherefore was this? Truly, because they neglected the temple and left it in ruins, whilst they eagerly employed themselves in building and decorating their own houses; and therefore they were visited by drought and famine, and various diseases both of man and beast. (*Marg. and Marg. Ref. k, l, n-x. Notes, 2:15-19. Deut. 28:23, 24. Is. 17:10, 11. Mal. 3:7-12.*) The returned captives seem to have greatly prospered in their husbandry and other employments for some time; but when they began to neglect the temple, and to spend the gains on their own houses, and in their own indulgence; they were visited with drought and unfruitful seasons, and remarkable ill success in every thing. Let them consider what was the reason of this change.

Brought it home, &c. (9) 'The line may very well be translated: And ye have brought an offering to my house, and I have snuffed at it.' *Bp. Newcombe.*

V. 12. This message of God by his prophet had the pro-

per effect. The rulers and people were faulty, but they were not hardened as their fathers had been; and, though they had not lately been accustomed to the ministry of prophets, and Haggai seems not to have wrought any miracle; they considered him as sent by the LORD their God, and reverence his authority. Zerubbabel and Joshua were most ready to receive this reproof, and attend to his exhortation, and the people were influenced by their example. They therefore "feared the LORD" and obeyed his voice, and immediately began to make preparation for the work. (*Marg. Ref. Notes, Ezra 5:1-2. Prov. 25:11, 12. Mic. 2:6, 7.*)

V. 13-15. Within little more than three weeks after Haggai's first message was delivered, the people having already testified their readiness to obey, he was sent again to them with a gracious assurance of the Lord's presence and favour. He was called the Lord's messenger, (the word being the same as is generally rendered an angel,) because of his employment, which was to bring messages from God to the people. His word was attended with a powerful blessing, in stirring up their minds and animating their courage for this arduous undertaking. (*Marg. Ref. Notes, Ezra 1:1-5. 7:27, 28. 2 Cor. 8:16-24. vs. 16, 17. Phil. 2:12, 13.*)

PRACTICAL OBSERVATIONS.

Even pious persons often need to be excited, by repeated admonitions, to the duties of their station; especially when attended with danger and difficulty.—Many good works have been purposed, and not performed, because men imagined that the proper time was not come: thus believers lose opportunities of usefulness, and sinners procrastinate in the concerns of their souls till it be too late.—The Lord notices all the objections and excuses with which men satisfy themselves and each other, in the neglect of duty; and when he shall expose and answer them, "every mouth will be stopped." Providential dispensations are seldom interpreted properly, without a careful attention to the word of God: thus many conclude that poverty or trouble excuses them from duty, when indeed it is intended to rebuke their negligence.—Those who plead, that they cannot at present afford to contribute to pious or charitable designs, often lavish in needless expenses on their tables, houses, furniture, apparel, or decorations, ten times as much as was expected from them for far better purposes: and few are at all aware how large a fund frugality and self-denial might raise, even from persons of moderate incomes, for good works, without the least injury to them or their families. But if men will dwell in ceiled houses, and indulge every wayward inclination, when the house of God lies waste and his poor are starved, they may expect rebukes and corrections. How can they, who evidently do not "seek first the kingdom of God and his righteousness," think themselves true Christians? And are not lukewarm professors of true religion marked in God's word with peculiar disapprobation? (*Note, Rev. 3:14-16.*) Indeed, those who do not prosper in the world ought to "consider their ways;" for "there is that withholdeth more than is meet, and it tendeth to poverty." If the Lord be offended by a man's selfishness, he can easily blast all his projects, and insensibly reduce him, whatever his occupation or industry may be. He can deprive him of all comfort in his possessions: and even if his income be not scanty, he can cause him to spend badly, and then all his gains shall seem to be vain

CHAPTER II.

The prophet encourages the Jews, by assuring them that this temple, though far inferior to the former in magnificence, would be rendered more glorious by the presence of the Messiah, 1-9. By the law concerning things holy and unclean, he shows that their sins had deprived them of God's blessings, which from that time he would vouchsafe them, 10-19. He predicts the prosperity of Christ's kingdom, under that of Zerubbabel, his ancestor and type, 20-25.

IN the seventh month, in the one and twentieth day of the month, came the word of the LORD by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high-priest, and to the residue of the people, saying,

3 Who is left among you that saw this house

10.20, 1.15. * Heb. the hand of the, &c. 1.1. 2 Pet. 1.21. b 1.14. Ezra 1.8. 2.63. Neh. 8.9. c Ezra 3.12. Zech. 3.9,10. d Ez. 7.20. Luke 21.5,6. e Deut. 31.23. Josh. 1.6,9. 1 Chr. 22.13. 22.20. Zech. 8.9. 1 Cor. 16.13. Eph. 6.10. 2 Tim. 2.1. f 1.13. g 1.12. Judg. 2.18. 1 Sam. 16.18. 2 Sam. 5.10. Mark 16.20. Acts 7.9. 2 Tim. 4.17. g Ez. 29.45,46. 33.12-14. 34.8,10. h Num. 11.1.

"into a bag with holes;" all his labours be fruitless, all his possessions blown upon, and all his expectations frustrated. Our dependence is in every thing so entirely on God, that when "we look for much, and have little," and are remarkably crossed in our undertakings; it behooves us to inquire, wherefore he contends with us. And, if we attend to his word, consult his ministers, inquire of him in prayer, and examine ourselves, we shall not fail to find out the cause. Perhaps some duty is neglected, the payment of some vow is postponed, or some worldly object is idolized. When this discovery is made, we should without delay amend what has been amiss: and if we attend to those things which please the Lord, and wherein "he is glorified," whatever else be neglected or procrastinated, we shall best consult our own true interest and comfort: but without that faith and fear, which produce unreserved and prompt obedience, we cannot expect that the Lord will be with us.—The most exalted or sacred characters ought not to be offended, when reminded of their duty by the meanest servant of God; they should reverence his authority, and submit to his reproof, in the words of his ministers: and the more wisdom and piety they have, the more readily will they attend to such exhortations. When leading men set the example, it will influence the remnant of the people, and they may expect encouragement; and "if the Lord be with us," who can be against us, to prevent our success, or in any measure to hurt us? These considerations should stir up our spirits, to be diligent and courageous in laying ourselves out in the work assigned us: yet if any means prove successful to render us zealous in good works, we must give all the praise to him, from whom alone "cometh every good and perfect gift," and "who worketh in us to will and do of his good pleasure."

NOTES.—CHAP. II. V. 1, 2. *Marg. and Marg. Ref.* V. 3-5. These transactions took place about sixty-eight years from the time when the temple had been destroyed, and about seventeen years from the issuing of the decree of Cyrus, and above fifteen years after the foundations had first been laid. (*Note, Ezra 3:12,13.*) Yet some Jews still remained alive who had seen the former temple in their youth, before they were carried to Babylon. These could not but observe, from the preparations, the plan, and the progress of the work, that this new temple was likely to be much inferior to it in grandeur. Whilst they lamented this, they seem to have undervalued the labours of the people, and to have discouraged the work: and therefore the Lord sent his servant to prevent the effects. He allowed, that this house must appear as nothing, in the eyes of those who had seen the other in its glory: yet that should not prevent the rulers and people from proceeding with the vigour and courage of faith and hope; as God was with them to prosper their labours, according to the promises of the covenant made with their fathers; and "his Spirit," the Author of all true glory and excellency, "remained among them," to direct, sanctify, and bless them, as in the days of old: and therefore they needed not fear acceptance or assistance. (*Marg. Ref. Notes, Ez. 29:42-46. Num. 11:17,25,28,29. Josh. 1:7. 1 Chr. 22:11-13. 28:10. Neh. 9:20. Is. 48:16. 59:20,21. 63:11-14. Zech. 4:4-7. 8:3,9-15. v. 9. 1 Cor. 16:13,14. Eph. 6:10-13. 2 Tim. 2:1,2.*)

V. 6-9. For their further encouragement, the rulers, priests, and people were informed, that during the continuance of this temple, a most important change or revolution would take place, introducing a new and more glorious state of the church. "Yet once more," the Lord intended entirely to change the external form of his church, and to bring in that dispensation which should endure to the end.—"The word 'once,' has a clear sense, if understood of the evangelical age; for many political revolutions succeeded; . . . but only one great and final religious revolution." *Bp. Newcombe.* (*Note, Heb. 12:26-29.*)—This would be "in a little while," compared with the years that had passed since the first promise of the Messiah, or even from the giving of the law. Then the Lord would "shake the heavens and the earth" various convulsions and changes would take place in the Jewish church and state, which would end in the abrogation of the ritual law and the whole Mosaic dispensation, the

in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?

4 Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech the high-priest; and be strong, all ye people of the land, saith the LORD, and work: for I am with you, saith the LORD of hosts:

5 According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you; fear ye not.

6 For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land.

25-29. Neh. 9:20,30. Is. 63:11-14. Zech. 4:6. John 14:16,17. 1 Josh. 8:1. 2 Chr. 20:17. Is. 41:10,13. Zech. 6:13,15. Matt. 28:5. Acts 27:24. Rev. 1:17. k 21:22. Heb. 12:35-28. l Ps. 37:10. Is. 10:25,29-17. Jer. 51:33. Heb. 10:37. m Is. 34:4. Jer. 4:23-28. Ez. 39:20. Joel 2:30-32. Matt. 24:29,30. Mark 13:24-26. Luke 21:25-27. Acts 2:19,20. Rev. 6:12-17. 8:5-12. 11:19. 16:2-21.

disannulling of the national covenant, the destruction of Jerusalem, and the ruin of their civil government; attended with earthquakes, tempests, and violent commotions of the elements, above and beneath, by sea and by land. (*Marg. Ref. k-n. Notes, 20-23. Jer. 4:19-27. Ez. 17:22-24. Joel 2:28-32. Matt. 24:29-31. Luke 21:25-28. Acts 2:14-21, vv. 16-20.*) These events would be preceded by great revolutions and commotions among the nations; the Persian monarchy would be subverted by the Macedonians, and that by the Romans; and all these changes would make way for the coming of Christ and the introduction of his spiritual kingdom. At the appointed time, He, "the Desire of all nations," whom all nations ought to desire, and in due time would desire; He, in whom "all the nations of the earth were to be blessed," and of whose coming a general expectation would prevail, as of some most desirable event; He would come, and his presence, who is "the Glory of the LORD" and the true Temple, "in whom all the fulness of the Godhead dwells bodily," would fill that house with glory, and render it far more glorious, than the Shechinah (or visible glory) rendered Solomon's temple. (*Marg. Ref. o, p. Notes, Gen. 3:14,15. 12:3-3, v. 3. Ez. 40:34,35. 1 Kings 8:10-14. Mal. 3:1-4, v. 1. Matt. 12:5,6. Luke 2:25-32, vv. 30-32. John 2:13-22. Rev. 21:22-27, v. 22.*)

The Lord could, if he so pleased, enrich that house with silver and gold beyond the former temple; for all the treasures of the earth are his; but, as a more spiritual dispensation was about to be introduced, he had a greater and a more spiritual glory to confer upon it, in the presence of Immanuel his incarnate Son. (*Note, Ez. 41:22.*) Thither he would come, as "the Prince of peace;" there he would preach and confer peace: and in the mean time God would give peace to those who worshipped there, in anticipation of the blessings of Messiah's reign. (*Marg. Ref. s.*)—The second temple could not excel the first in glory, in any other respect than this: it was indeed considerably beautified, decorated, and enriched in after ages; but nothing equal to the splendour of the temple in the days of Solomon: and the Jews themselves allow, that the ark of the covenant, the visible glory, and some other things which distinguished the former temple, were wanting in this. But they cannot find any thing that is worthy to be mentioned, in which it was more glorious; though they have been excited to rack their invention to the utmost for that purpose. For as the second temple has been destroyed above seventeen hundred years; if nothing else can be adduced, in which its glory exceeded that of Solomon's temple, it must be allowed that the presence of the promised Messiah was intended; and if this be yielded, it will undeniably follow that "Jesus of Nazareth" was he; and thus they must condemn their own obstinate rejection of him, concerning whom all their own prophets spoke. For in this alone did the glory of the latter house exceed that of the former, that the "Desire of all nations," the Lord of glory came to it, personally and in human nature. So that this prophecy alone is sufficient to decide the controversy with them, seeing they allow the divine inspiration of Haggai. (*Notes, Dan. 9:24-27.*)—Some indeed speak, as if Herod the great entirely pulled down this temple, and builded another; but what Josephus records on that subject is not consistent with itself, and with other writers, and seems rather penned in the style of panegyric than of history: and, however Herod repaired, beautified, and enlarged the out-buildings of the temple, it never was the general opinion of the Jews themselves, that he demolished the second temple; but that it continued the same, till its destruction by the Romans. With that event the old dispensation ended; "for the Desire of all nations was come," and he erected his spiritual temple, as it were, upon the ruins of it.—The word rendered "come" (7) is plural, and it is with probability supposed, that the substantive should be plural also. "The desires of all the nations shall come." Some learned men, therefore, have argued, that the precious or desirable things, namely, the riches of the nations are meant: and that it is a forced construction to interpret the passage of the Messiah. —The objections to this interpretation are, the great solemnity of the introduction; (6,7.) and the impropriety of the

7 And ^aI will shake all nations, ^band the Desire of all nations shall come: ^cand I will fill this house with glory, saith the LORD of hosts.

8 The silver is mine, and the gold is mine, saith the LORD of hosts.

9 The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

[Practical Observations.]

10 ¶ In ^athe four and twentieth day of the ninth month, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts; ^aAsk now the priests concerning the law, saying,

12 If ^aone bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? and the priests answered and said, No.

13 Then said Haggai, ^aIf one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

14 Then answered Haggai, and said, ^aSo is this people, and so is this nation before me, saith

the LORD; and so is every work of their hands; ^aand that which they offer there is unclean.

15 And now, I pray you, ^aconsider from this day and upward, ^afrom before a stone was laid upon a stone in the temple of the LORD:

16 Since those days were, ^awhen one came to a heap of twenty measures, there were but ten: when one came to the press-fat for to draw out fifty vessels out of the press, there were but twenty.

17 I smote you ^awith blasting and with mildew ^aand with hail ^ain all the labours of your hands; ^ayet ye turned not to me, saith the LORD.

18 Consider now from this day and upward, from the four and twentieth day of the ninth month, ^aeven from the day that the foundation of the LORD's temple was laid, consider it.

19 Is the seed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth: ^afrom this day will I bless you.

20 ¶ And again the word of the LORD came unto Haggai ^ain the four and twentieth day of the month, saying,

u Ez. 21:27. Dan. 2:44,5. 7:20-25. Joel 3:9-16. Luke 21:10,11. o Gen. 3:15. 22:18. 49:10. Zech. 9:9,10. Luke 2:10,11. Rom. 15:9-15. Gal. 3:8. p Ex. 40:24,35. 1 Kings 8:11. 2 Chr. 5:14. Ps. 80:1. Mal. 3:1. Luke 19:47. 20:1,21:38. John 1:14. 2:13-17. 7:37-39. 10:23-38. Col. 2:9. q 1 Kings 6:20-35. 1 Chr. 29:13-16. Ps. 24:1. 50:10-12. Is. 60:13,17. r Ps. 24:7-10. 1 Tim. 3:16. Jam. 2:1. s Ps. 85:3,8. Is. 9:6,7. 57:18-21. Mic. 5:5. Luke 2:14. John 14:27. Acts 13:38. Eph. 2:14-17. Col. 1:19-21. t 1:20,11,15. u Lev. 10:10,11. Deut. 33:10. Ez. 44:23,24. Mal. 2:7. Tit. 1:9. x Ex. 29:37. Lev. 6:27,29. 7:6. Ez. 44:19. Matt. 23:19. y Num. 5:2,3. 9:6-10. 19:11-22. z 1:4-11. Prov. 15:8.

21:47,28:9. Is. 1:11-15. Tit. 1:5. a Ezra 3:2,3. b 18. 1:5,7. Ps. 107:43. Is. 5:12. Hos. 14:9. Mal. 3:8-11. Rom. 6:21. 1 Cor. 11:31. c Ezra 3:10. 4:24. d 1:6-9. 11. Prov. 3:9,10. Zech. 8:10-12. Mal. 2:2. e Gen. 12:6,23,27. Deut. 28:22. 1 Kings 8:37. 2 Chr. 6:28. Is. 37:27. Am. 4:9. f Ex. 9:18-29. Is. 28:2. g 1:11. Ps. 78:46. Is. 62:8. Jer. 3:24. h 2 Chr. 28:22. Job 36:13. Is. 9:13. 42:5. Jer. 5:3. 5:16,17. 8:4-7. Hos. 7:9,10. Am. 4:8-11. Zech. 1:2-4. 7:3-13. Rev. 2:21. 9:20,21. i 15. Deut. 32:23. Luke 15:17-20. k 1:14,15. Ezra 5:1,2. Zech. 8:9. 1 Gen. 26:12. Lev. 26:3, &c. Deut. 15:10. 28:2-15. Ps. 84:12. 128:5. 1:5. 133:3. Prov. 3:9,10. Zech. 8:11-15. Mal. 3:10. Matt. 6:33. m 10.

language, "The desirable things of all nations shall come," when it should rather be said, "the desirable things of all nations shall be brought." The word is used plurally, with the force of the singular, (like *deliciae*, or *spes*, in Latin,) *Dan.* 9:23. *vis desideriorum*, "greatly beloved." *Cant.* 5:16. we have... *ipse totus desideria, for desiderabilis.* ("He is altogether lovely.") It may well be doubted, whether the second temple could exceed that of Solomon, in the splendour and costliness of its ornaments. ... Pridcaux values the gold with which the holy of holies alone was overlaid, at four millions, three hundred and twenty thousand pounds sterling. ... It seems to me, that, supposing the Messiah to be prophesied of, greater precision in the language would not have been used: for this would have led the Jews to expect a demolition of the temple then building, and the erection of another in its stead. ... No nominal distinction, between Zerubbabel's and Herod's temple, seems to have been ever made by the Jews: but in popular language these structures, though really different, were spoken of as the same. On one occasion, Josephus himself mentions only two buildings of the temple; a former, in the time of Solomon; and a latter, in that of Cyrus.—In *Chronicon Hebraicum*, &c. Vespasian is said to have destroyed the temple, four hundred and forty years after it was rebuilt." *Bp. Newcombe*.—No more than seven years were spent in building Solomon's temple, and only four in building the second temple, from the time when the Jews resumed the work. It is indeed most evident, that Herod never pulled down the temple, in order to erect a new one. There was a temple, for the worship of JEHOVAH according to the law, during all the forty-six years, which was spent in repairing or rebuilding it.—One part must therefore have been taken down at once, as far as needful for the purpose, and no more: but the old foundation, and the most essential parts of the structure, no doubt remained.—Whoever compares the sixth chapter of the first of Kings, even with the most splendid accounts of the second temple, however adorned with costly stones, and other magnificent decorations: must perceive, that the former being overlaid in every part with pure gold, gave it a glory, of this kind, which was incomparably beyond that of the second temple, in its highest magnificence: and the prophecy clearly means, that the glory of the second temple should exceed the glory which the first had at any time been favoured with.—Nothing but the presence of the incarnate Son of God could fulfil this prediction.

V. 10-14. The time which had elapsed from Haggai's first message to this, being nearly four months, seems to have been taken up by the Jews in preparing to build: but now they proceeded to the work itself. The prophet was on this occasion ordered to propose two questions to the priests, the ordinary interpreters of the law. (*Marg. Ref. u. Notes, Lev. 10:8-11. Ez. 44:23,24. Mal. 2:4-9, v. 7.*) Supposing a man should carry, in the skirt of his garment, any part of the holy oblations, (which were to be eaten by the priests alone, in the courts of the temple,) and then with that same skirt should touch some ordinary provision, would that communicate sanctity to the bread, flesh, wine, or oil thus touched? This the priests answered in the negative; ceremonial holiness could not be thus conveyed. On the other hand, if a man, who was unclean by a dead body, touched such provisions, would not that render them unclean, unfit to be offered to

God, or even for common use? To which they answered in the affirmative. It was then evident, that uncleanness was more easily communicated than holiness: and the inference was, that the people when they lived in the neglect of their duty, as to the building of the temple, through a covetous or self-indulgent attention to secular concerns, could not have their ordinary employments sanctified by the sacrifices which they offered; but on the contrary they polluted their religious services, by their own unbelief and hypocrisy, or selfish neglect of their duty in this particular.—"That thing, which is of itself good, cannot make another thing so; and therefore they ought not to justify themselves by their sacrifices and ceremonies: but contrary he that is unclean and not pure of heart, doth corrupt those things, and make them detestable to God, which else are good and godly." (*Marg. Ref. x-a. Notes, 1:4-11. Lev. 6:25-29. Num. 9:6-8. 19:11,21. Prov. 15:8,9. 21:4,27. Is. 1:10-15. Ez. 44:17-20, v. 19. Tit. 1:14-16.*)

V. 15-19. The people were therefore called on, to consider "from that day," both what had befallen them, and what was about to befall them; and to compare these together. Before they had begun to place more courses of stone, on the foundation which they had laid several years before, (that is, during the years the work had been neglected,) they had been strangely frustrated in their expectations. If a man came to a heap of corn, in the straw, or in the chaff, which he computed at twenty measures, he seldom obtained more than ten: for there proved to be much straw and chaff, and little corn. Or if a man expected fifty barrels of wine from the grapes which he carried to the winepress; when he came to draw it off after they had been pressed, there proved no more than twenty, they were so unproductive. For the Lord had been so offended with their carnal and selfish negligence of his temple, that he disappointed them in all their works; and visited them with various calamities, which they ascribed to second causes, and so did not repent or return to his service. (*Marg. Ref. b-h. Notes, 1:5-11. Ezra 5:1,2. Ps. 107:33-43, v. 34. Joel 1:4,17,18. Am. 4:6-10. Zech. 8:9-15. Mal. 2:1-3, v. 2.*) But let them take notice, that from that very day, when they began to build on the foundation of his house, though their corn was not gathered in, nor had their trees begun to bud, (for it was nearly the depth of winter,) and there was no appearance of a favourable change; yet from that day he would as remarkably bless them, with fruitful seasons and abundant increase; both graciously to recompense their obedience, and to encourage them to proceed. (*Marg. Ref. i-l. Notes, 1:13-15. Prov. 3:9,10. Mal. 3:7-12. Matt. 6:33,34, v. 33. 2 Cor. 9:8-11.*)

V. 20-23. "And the word of the LORD came the second time unto Haggai, in, &c." The conclusion of the book was a second message, sent by the prophet, on the same day with that which precedes.—Zerubbabel, as the governor of Judah, was the type as well as the progenitor of Christ; to whom doubtless the prophecy was principally directed. The Lord again declared his purpose of causing violent concussions and revolutions in the heavens and earth, or in the state of the church and of the world. He would subvert monarchies one after another, and destroy nations by intestine wars. (See on *Note, 6-9, v. 6. Notes, Dan. 2:34,35,44,45. Rev. 1:15-18.*) But he would take Zerub-

21 Speak to Zerubbabel, governor of Judah, saying, "I will shake the heavens and the earth;

22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the

n 1:1, 14. 1 Chr. 9:19. Ezra 2:2, 5:2. Zech. 4:6—10. o 6:7. Ps. 46:6. Ez. 26:15, 38:19, 39. Joel 3:16. Heb. 12:26, 27. Rev. 16:17—19. p 16, 60:12. Ez. 21:27. Dan. 2:34, 35, 41, 45. 7:25—27. 8:25. Mic. 5:8, 15. Zeph. 3:8. Zech. 10:11, 12:2—5, 14:3. Matt. 24:7. Rev. 11:15. q Ez. 14:17, 28, 15:4, 19. Ps. 46:9, 76:6. Ez. 39:20.

babel, and keep him safe as his signet; and employ him to rule over his people; as a man ratifies deeds by his signet or seal, and sets it on any thing as a security, or to mark authenticity or appropriation: for he had chosen him for that purpose. (*Notes*, Cant. 8:6, 7. Jer. 22:24—27. Job. 6:22—27, v. 27. 2 Tim. 2:19.) This was a gracious intimation, that the Lord would preserve Zerubbabel, and the people of Judah by him, amidst the machinations of their enemies and the ruin of surrounding states and kingdoms. But it also predicted the establishment and continuance of the kingdom of Christ, the elect Servant of the Father, the Governor of Judah: by union with whom his people are sealed with the Holy Ghost, and stamped with his image, and thus distinguished from all other persons, and preserved unto the day of redemption. (*Notes*, 2 Cor. 1:21, 22. Eph. 1:13, 14. 4:30—32, v. 30.) And it predicted the changes, that would take place in the church, and in the kingdoms of the world, even to that time, when the kingdom of Christ shall subvert and occupy the place of all those monarchies which have opposed his cause.—^a This could not be fulfilled in Zerubbabel, who did not in all likelihood live many years after the finishing of the temple; and to be sure, did not see any of these great changes here foretold: and therefore the Messias must be here described under the name of Zerubbabel, as he elsewhere is under that of David. *Louth*. (*Marg. Ref. Notes*, Ez. 34:23—31, v. 23. Hos. 3:4, 5. Zech. 3:8—10. 4:8—10. 6:10—13.)

PRACTICAL OBSERVATIONS.

V. 1—9. The word of God is intended to encourage us, as well as to excite us to our duty.—Those who have witnessed or read of, extraordinary effects produced by the power of God in his ordinances, should not despise or dishearten those, who are endeavouring to do good in a little way, with small success, and under great disadvantages. Though it may appear "as nothing in their eyes," yet the seed may spring up and become a great tree; and every degree of good to souls should be thought important. (*Zech*. 4:10.) Indeed men are very incompetent judges of what is glorious, in religious matters: many things excite admiration because they are noisy and ostentatious; whereas "the kingdom of God cometh not with observation." Abiding and blessed effects are sometimes produced by obscure and despised instruments, and for a time in silence and neglect: till at length they burst forth to public view, and claim attention as excellent, useful, and permanent; when such as for a little time excited admiration and applause, but were more superficial, vanish or terminate in confusion. If we be therefore occupied, according to the command of God, and in dependence on his promise, we should "be strong" in faith, vigorous, and active, labouring in hope, even in obscurity and with little visible success; for though man may despise us, "the Lord of Hosts will be with us," according to his covenanted word, "Lo I am with you always, even to the end of the world;" and his Spirit who abides with his people for ever, will not refuse us a measure of success and comfort in our work: therefore we should not fear. That power, which shakes the heavens and the earth the sea, and the dry land; and which effected such wonderful changes and revolutions among the Jews and Gentiles, in the first ages of the gospel; can easily prepare men's hearts in any congregation, or of any description, to welcome Christ, as the Desire of their hearts and precious to their souls. He whose are all the riches of the earth and all their possessors, can defray the expense of any undertaking, which is really for his glory; so that we may depend on him for whatever we want: and if his ministers be poor, or the places appropri-

horses and their riders shall come down, every one by the sword of his brother.

23 In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet; for I have chosen thee, saith the Lord of hosts.

r Judge. 7:22. 1 Sam. 14:16. 2 Chr. 20:22, 23. Is. 9:19, 19:2. s Cant. 8:6. Jer. 22:24. John 6:27. 2 Tim. 2:19. t Is. 42:1, 43:10, 49:1—3. Zech. 4:6—14. Matt. 12:18. 1 Pet. 2:4.

ated to his worship mean, or any apparently good design fail of adequate resources; we may be sure that he sees it best for his servants, and most for his own glory, that it should be so. They however, who are stewards of his gold and silver, should remember that he will demand an account of the use which they make of them; and when they contribute most liberally to pious or charitable designs, they should observe, that they only render to the Lord a portion of *his own*, and that he has a right to demand the whole when ever he pleases.—But the glory of the gospel-church is greater than that of either the former or the latter temple: for "behold a greater than Solomon is here!" The "Desire of all nations," is the precious Foundation and approved Cornerstone of this spiritual temple: believers are the living stones of which it is formed; and it is the constant habitation of God by his Holy Spirit, and shall be for evermore. (*Note*, Eph. 2:19—22.) Here are contained the whole spiritual beauty and glory of the earth: hereafter being removed to heaven, these will be the joy and admiration of angels and archangels to all eternity. May then revolutions and reformations, in churches and kingdoms, make way for Christ to be desired and valued by all nations; may he abundantly fill his habitation with the glory of his holiness, peace, and consolation; and may the poor blinded Jews have their eyes open to behold the preciousness of him, whom they have hitherto rejected, and who indeed is "a Light to lighten the Gentiles, and the Glory of his people Israel!"

V. 10—23. "Holiness becometh" the temple of God and his spiritual priesthood: and those who are appointed to interpret his word, ought to be ready and expert in solving cases respecting it. The merest novice, however, in spiritual things must know, that "evil communications corrupt good manners;" and yet the company of saints has no natural efficacy to sanctify: for diseases are often infectious, but health cannot be imparted in the same way. Pollution, being congenial to our nature, is more easily communicated than holiness: how dangerous then is it for those, who profess godliness, to form intimate connexions with unbelievers, vainly hoping to impart good, when they have immensely more cause to fear the most important injury to themselves! (*Note*, 2 Cor. 6:14—18.)—We should also learn not to depend on external services, which are all rendered unclean by an unbelieving, carnal, and hypocritical heart. While we live in known sin or neglect of known duty, we cannot reasonably expect benefit from ordinances, or comfortable success in our temporal concerns; but when we are uprightly obedient, the Lord graciously accepts our imperfect and defiled services.—Were we carefully to consider the different parts of our lives, and compare them with each other; we should most of us perceive an evident difference between those, in which we have been totally irreligious or greatly negligent, and those, in which we have endeavoured "first to seek the kingdom of God and his righteousness:" and that the former have been far more full of anxiety and disappointment, the latter of success and comfort, even in outward things. But if it have not been remarkably so *with us*; yet the Lord will curse the blessings of the wicked, and imbitter the prosperity of the negligent: and he will sweeten the cup of affliction to those, who humbly and diligently serve him. And, whatever changes take place on earth, all will concur in promoting the comfort, honour, and happiness of his servants, who devote themselves unreservedly to him: even as they will tend to establish the kingdom of Christ, the chosen Signet of the Father, by whom all believers are preserved and sealed unto life eternal.

THE BOOK OF ZECHARIAH.

ZECHARIAH began to prophesy two months after Haggai; being raised up to be his coadjutor, in exciting the Jews to rebuild the temple: but it is probable, that he continued to exercise his prophetic office during a much longer time; though the visions and predictions, in the latter part of the book, are not dated. Various traditions are extant concerning him: but in general they are improbable, or uncertain and frivolous; so that no more is known of him, than what is recorded in Scripture, and may be seen by consulting the marginal references on some of the verses in which his name is mentioned. His prophetic character and usefulness is recorded by Ezra: (*Ezra* 5:1, 2. 6:14.) and his book is repeatedly quoted and referred to, and thus sanctioned as the word of God, in the New Testament. (Compare 9:9. with *Matt.* 21:4, 5. *John* 12:14—16.—11:12, 13, with *Matt.* 27:7—10.—12:10, with *John* 19:34—37. *Rev.* 1:7.—13:7. with *Matt.* 26:31. *Mark* 14:27.) The numerous and extraordinary prophecies, however, which it contains, sufficiently demonstrate that the prophet "spoke as he was moved by the Holy Ghost." Many of these have been undeniably and most wonderfully accomplished: and the rest, though considered as peculiarly obscure, on careful investigation will be found to foretell, sometimes under other emblems and metaphors, the same future events with the most remarkable predictions, both in the Old and New Testaments.

Zechariah has been styled, 'the sun among the minor prophets'; and the time approaches, when the propriety of this title will no doubt be fully illustrated.—After general warnings, and exhortations to repentance, the prophet foretells the completion of the temple; the rebuilding, replenishing, security, and prosperity of Jerusalem, and the cities of Judah; and the judgments of God on the enemies of his people: but, in doing this, under the types of Zerubbabel and Joshua, and by using figurative language, he predicts the coming of Christ, our King and High-Priest, the establishment of his kingdom, the building of his spiritual temple, the conversion of the Gentiles, and the enlargement and prosperity of the Christian church. (1:—4: 6.) By the visions of a flying roll and an ephah, he shows the judgments which would come on the wicked Jews, and the abject and oppressed state of the nation, after they had filled up the measure of their sins. (5:) Then follow prophecies (interspersed with warnings and exhortations,) of prosperity and enlargement to Jerusalem; till at length, the strong nations of all languages would become the worshippers of **JEHOVAH**, and join themselves to his people. (7: 8:) The intermediate events to the surrounding nations, and to the Jews, from the completion of the temple till the coming of Christ, are next foretold, with figurative intimations of the prevalence of his gospel, by the triumphs of his apostles and servants. (9: 10:) To these are subjoined, the destruction of the temple, and the rejection of the nation for contempt of Christ, and other sins; and afterwards of the nations that oppressed Jerusalem and the church. At length a bright scene is opened to our view, by prophecies of the conversion of the nation to their crucified Messiah; the humility, zeal, and excellence of the new converts; and the final ruin of all idolatry and false religion. (11: 12: 13:—3.) And finally, the inspired writer returns to speak more explicitly of the death of Christ, as our Sacrifice, by the sword of divine justice; the tremendous judgments which would then be inflicted on the unbelieving Jews; the preservation of a remnant through fiery trials, and their conversion, the taking and destruction of Jerusalem, to be followed by the ruin of the nations who had fought against her; the removing of the succeeding ages, to the restoration of the Jews, and the rebuilding of their city, and the arrival of the Millennium, when all the nations will either be terribly destroyed, or become joyful worshippers of God; and during which the cause of holiness shall decidedly and finally prevail.—(13:7—9. 14:—) This is the general outline of the book, according to the author's view and interpretation of it, which is here given to assist the reader, in forming his judgment on the exposition of particular prophecies; in several of which he has been reluctantly compelled to differ from some learned and eminent expositors.

B. C. 520

CHAPTER I.

The prophet expostulates with the Jews, and exhorts them to repentance, 1—6. His vision of horses and their riders, 7—11. Comfortable promises to Jerusalem, 12—17. A vision of four horns and four carpenters, 18—21.

IN the eighth month, in the second year of Darius, came the word of the **LORD** unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

2 The **LORD** hath been sore displeased with your fathers.

3 Therefore, say thou unto them, Thus saith he **LORD** of hosts; 'Turn ye unto me, saith the

B. C. 520.

LORD of hosts, 'and I will turn unto you, saith the **LORD** of hosts.

4 Be ye not as your fathers, ^{unto} whom the former prophets have cried, saying, Thus saith the **LORD** of hosts; 'Turn ye now from your evil ways, and ^{from} your evil doings: ^{but} they did not hear, nor hearken unto me, saith the **LORD**.

5 Your fathers, ^{where are they?} and the prophets, do they live for ever?

6 But, my words and my statutes, which I commanded my servants the prophets, ^{did} they not

1. 7, 7:1. *Ezra* 4:24. 6:15. *Hag.* 1:1. 1:5. 2:1. 10:20. b *Ezra* 5:1. *Matt.* 23:35. *Luke* 11:51. c *Neh.* 12:4. 16. d 2 *Kings* 22:16. 17. 19. 23:25. 2 *Chr.* 36:13—20. *Ezra* 8:6. 7:13. *Neh.* 9:24. 27. *Ps.* 79:5. 6. *Jer.* 44:6. *1 Sam.* 1:12—15. 2:3—5. 3:42. 45. 5:7. *Ez.* 22:31. *Dan.* 9:11. 12. *Zeph.* 2:1—3. *Matt.* 23:30—32. *Acts* 7:52. * *Neh.* with displeasure. e *Deut.* 4:30. 31. 30:2—10. 1 *Kings* 8:47. 48. 2 *Chr.* 15:4. 3:6—9. *Neh.* 9:23. *Is.* 31:6. 55:7. *Jer.* 3:12—14. 22. 4:1. 25:5. 35:15. *Lam.* 3:39—41. *Ez.* 33:11. *Hos.* 6:1. 14:1. *Joel* 2:12. *Matt.* 3:7. *Luke* 15:18—20. *Jam.* 4:8—10. f *Jer.* 12:15. 29:12—14. 51:18—20. *Hos.* 14:4. *Mic.* 7:19. 20. *Luke* 15:21, 22. g 2 *Chr.* 29:6—10. 30:7. 34:21. *Marg.* *Neh.* 9:16. *Ps.* 78:

8. 106:6. 7. *Ez.* 18:14—17. 1 *Pet.* 1:18. h 7:11—13. 2 *Chr.* 24:19—22. 36:15. 16. *Neh.* 9:26. 30. *Is.* 30:9—11. *Jer.* 6:16. 17. 13:16—18. 17:19—23. 25:3—7. 35:15. 36:2, 3. 38. 44:1, 5. *Ez.* 3:7—9. *Mic.* 2:9. *Acts* 7:51. 52. 1 *Thm.* 2:15. 16. 1. 3. *Is.* 1:16—19. *Jer.* 7:3—7. 13:11. *Ez.* 18:30—32. 33:11. *Am.* 5:13—15. 24. *Matt.* 3:8—10. *Acts* 3:19. 26:20. k *Jer.* 11:6—8. 13:9. 10. 26:5. 35:23. 24. 44:16. 1 *Jub.* 14:10—12. *Ps.* 90:10. *Ec.* 1:4. 9:1—3. 12:5. 7. *Acts* 13:36. *Neh.* 7:23. 24. 9:27. 2 *Pet.* 3:2—4. m *Num.* 23:19. 32:23. 2 *Chr.* 36:17—21. *Is.* 44:26. *Jer.* 26:15. 44:28. *Ez.* 12:25—28. *Dan.* 9:11, 12. *Matt.* 24:35.

NOTES.—**CHAP. I. V. 1. Marg. Ref. a, b.—Berechiah.** (*Note, Matt.* 23:34—36.) It is the general opinion of expositors, that our Lord in the passage referred to, means Zechariah, the son of Jehoiada. (*Note, 2 Chr.* 24:19—22.) Yet some reasons may be alleged, which at least render it probable, that the prophet Zechariah was intended. For why should "the son of Jehoiada" be called, "the son of Barachias?" Chrysostom indeed asserts that Jehoiada was also called *Barachiah*, which signifies one that blesses the **LORD**, as Jehoiada does one that confesses him; but there is not the smallest proof in Scripture, that he was ever so called; and if the son of Jehoiada be meant, an alteration of the text in Matthew must be admitted, which is not advisable, unless absolutely unavoidable. Zechariah was a young man, when he began to prophesy; (24:) he might live long after the temple was finished, and after the death of Zerubbabel and Joshua.—Zechariah, of Iddo, is mentioned among the priests, in the days of Joiakim, the son of Joshua; (*Neh.* 12:4, 16.) and tradition reports, that Zechariah was of the sacerdotal line. It is not peculiarly improbable, that the Jews, exasperated by his faithful expostulations, should murder him in the inner court of the temple: and the canon of Scriptures, being previously closed, could not record it, any more than the martyrdom of those who suffered under Antiochus Epiphanes. The silence of Josephus proves nothing; as he uniformly, when he can, passes over, or palliates, whatever he thinks dishonourable to his people. The transaction, might,

however, be well known in our Lord's time, by tradition or authentic history. But especially let it be considered, how far it might have been previously expected, that the murder of one, who suffered before the persecuting reigns of Ahab, Manasseh, and Jehoiakim, (during which more innocent blood was shed, and more prophets were slaughtered, than in all preceding ages,) should be mentioned as the last of the righteous persons, whose blood would be required of the generation which crucified the Messiah.—The blood shed after the death of Zechariah, son of Jehoiada, especially filled up the measure of national wickedness, and brought on Judah the Babylonish captivity: yet on this supposition it is wholly passed over by our Lord. But if Zechariah the prophet were meant, and if he were murdered after the captivity, as the other Zechariah had been before; the whole appears natural, and probably he might be the last eminent person who thus suffered by the hand of the Jews.

V. 2—4. Marg. and Marg. Ref. Notes, 7:8—14. Deut. 4:29—31. 30:1—10. 2 *Kings* 23:26. 27. 2 *Chr.* 36:13—17. *Ezra* 9:7. *Neh.* 9:26—30. *Is.* 55:6. *Jer.* 6:16—21. 7:3—7. 25:3—7. 35:15—17. *Ez.* 18:30—32. *Am.* 4:12. 13. *Mic.* 7:18—20. *Jam.* 4:7—10.

V. 5, 6. "Your fathers are dead;" it is true, you say, and so are the prophets too. . . . It was not for them to live here for ever. But though my prophets died; yet the words, both of counsels and menaces, which they delivered to you fathers, live still. . . . Your fathers freely confessed, to God

*take hold of your fathers? and they returned and said, "Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us."

[*Practical Observations.*]

B. C. 7 ¶ Upon the four and twentieth day of the eleventh month, which is the month *Sebat*, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Barachiah the son of Iddo the prophet, saying,

8 I saw by night, and behold a Man riding upon a red horse, and he stood among the myrtle-trees that were in the bottom; and behind him were there red horses, speckled, and white.

9 Then said I, O my Lord, what are these? And the Angel that talked with me, said unto me, I will show thee what these be.

10 And the Man that stood among the myrtle-trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth.

11 And they answered the Angel of the Lord that stood among the myrtle-trees, and said, We have walked to and fro through the earth, and behold, all the earth sitteth still, and is at rest.

* Or, *overtake*. Deut. 28:15-45. Jer. 42:16. Am. 9:10. 1 Thes. 5:4. q Job 6:42. Mal. 3:18. o Lam. 1:18. 2:17. 4:11, 12. Ez. 37:11. p Num. 32:56. Jer. 23:20. q Deut. 28:20. Is. 3:8-11. Jer. 44:18-11. Ez. 20:43. Hos 9:15. Rom 2:9-11. r 1. s Gen. 20:3. 1 Kings 3:5. Job 4:13. Dan. 2:19. 7:2, 13. 13:7. Josh. 5:13. Ps. 45:14. Is. 63:1-4. a 6:52. Jer. 6:4. 19:19-21. s Gen. 2:16. 3:5. Is. 41:29. 55:13. 57:15. Rev. 2:1. 1 Chr. 10:9. 6:7. y 19. 4:4, 11. 6:4. Dan. 7:16. 5:13. Rev. 7:13, 14. z 3:5. 4:5. 5:5. 6:4, 5. Gen. 31:1. Dan. 8:16. 9:24, 23. 10:11-14. Rev. 17:17. 19:9, 10. 22:8. 16. a 8, 11. 13:7. Gen. 24:24-31. Hos. 12:3-5. b 11. 4. 6:5-8. Job 2:1-2. Ez. 1:5-11. Heb. 1:14. c 8, 10. Ps. 67. 103:20-21. Matt. 13:41. 24:30, 31. 25. 31. 2 Thes. 1:7. 1 Pet. 1:4. d 6:7. Dan. 10:20. e 13. 1 Thes. 3:3. 18:10, 11. Ez. 32:25-29. Is. 63:9. Rev. 3:7. Ps. 74:10. 79:5. 102:13. Is. 64:9-12. Rev. 6:10. 7:5. 2 Chr. 30:21. Jer. 25:11, 12. 29:10. Dan. 9:2. 1:14-16. 2:4

glory and to their own shame; Right, so as God threatened to deal with us according to our doings, even so hath he done; we are sinful and miserable, and he is just. *Bp. Hall.*—As men astonished with my judgments, . . . not touched with true repentance.—It must be supposed, that some were merely astonished, and others truly penitent. (*Marg. Ref. Notes.* Is. 64:5-8. Lam. 2:17. 4:11, 12. Ez. 14:22, 23. 37:11. Dan. 9:7-13.)

Take hold. (6) "Overtake." *Marg.* "As an enemy does not that he pursues." *Bp. Newcombe.* (*Notes.* Num. 23:13-21. 32:23. Deut. 28:15. Am. 9:7-10. Mal. 3:13-18. Matt. 24:35.)

V. 7. *Sebat* is the Chaldee or Syriac name of the eleventh month, which contained part of our January and part of February. *Tables.*

V. 8-11. The prophets saw in a vision, by night, (as denoting perhaps the afflicted state of the Jews at that time,) "a Man," one in human form, even the Son of God who afterwards became Man for our salvation; and he sat like a warrior upon a red horse, as about to execute vengeance on the enemies of his people. He was stationed "in the bottom," or in a low valley (denoting both the humility and low estate of the church) "among myrtle-trees," an apt emblem of true believers; (*Note.* Is. 55:12, 13.) and behind him were other horses with riders upon them. These seem to have been emblematic of holy angels, as ministers of Providence under Christ, who waited on him, being ready to execute his commands; and the diverse colours of their horses may denote the different dispensations of wrath or mercy, or both blended together, which they superintended. (*Marg. and Marg. Ref. u, x.* *Notes.* 6:1-8. Rev. 6:1-8. 13:11-16.) When the prophet saw these things, he inquired of One, who communicated with him, what they meant. He is called "the Angel;" it is however evident, that he seems to have been the same, before and afterwards called "the Man;" for "the Man, who stood among the myrtle-trees, answered and said" that these were they, whom *JEHOVAH* had commissioned to go throughout the earth, and to examine the state of it. (*Marg. Ref. b-d.* *Notes.* 6:1-8. *u, v.* 5:7. Job 1:7. 1 Pet. 5:8, 9.) And immediately, the other angel, as having returned from executing this commission, showed this Angel, that all the earth was still and at rest. So that the person called the Man, (8, 10) is also spoken of as "the Angel of the Lord." (*Marg. Ref. z, a, c.* *Notes.* 3:7-7. Gen. 16:7-11. 22:16-18. 32:24-30. 48:16. Ez. 32:6, 14. 23:20-23. Is. 63:9. Hos. 12:3-6. Mal. 3:1-4. v. 1. John 8:54-59. v. 58. Acts 7:37-43. v. 38.)—The Persian king reigned peaceably over his extensive dominions. Even the Chaldeans at that time lived quietly under him, and other nations were remarkably at rest, whilst the church was in great affliction and abasement.—Having given this answer, they seem to have waited for another commission. "The Man, or Angel, (11) . . . denotes the *Logos*, or Son of God, appearing as the Captain of God's hosts or armies. (*Josh.* 5:13, 14.) . . . They answer this Man, (8) or Angel, as if he were their Superior or Commander." *Louth.*—I had a vision by night; Christ, the Angel of the covenant, represented himself to me, as a Man riding on a red horse; . . . and behind him were several

12 ¶ Then the Angel of the Lord answered and said, O Lord of hosts, show how wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

13 And the Lord answered the Angel that talked with me, with good words and comfortable words.

14 So the Angel that communed with me, said unto me, Cry thou, saying, Thus saith the Lord of hosts; I am jealous for Jerusalem and for Zion, with a great jealousy.

15 And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction.

16 Therefore, thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.

—12. 8:2-8:19. Is. 40:1-2. Jer. 30:10-22. 31:3, &c. Am. 8:11-15. Zeph. 3:14-20. 8:13. 2:3, 4. 4:1. 1:17. Is. 40:1, 6. m 8:2. Is. 9:7. 37:32. 42:13. 59:17. 63:15. Hos. 11:8. Joel 2:19. Nah. 1:3. n 3:11. Is. 47:7-9. Jer. 48:11-13. Am. 10:7. Rev. 18:7, 8. o Is. 54:8. Heb. 12:6. p Ps. 69:28. 83:9-16. 137:1-18. Is. 51:7. 17:6. Jer. 51:21, 34, 35. Ez. 25:3-7, 12-17. 26:2. 29:6, 7. 35:9-9. 30:4, 5. Am. 1:3-6. 9:13. Ob. 10-16. q 2:10, 11. 8:3. Is. 12:1. 54:8-10. Jer. 31:25-26. 33:10. Jer. 37:21-25. 38:25-29. 48:33. r 4:9. Ezra 6:14, 15. Is. 44:26-29. Hag. 1:14. s 2:12. Job 38:5. Is. 34:11. Jer. 31:39, 40. Ez. 40:3. 47:3. t Noh. 11:3, 20. Ps. 69:35. Is. 44:26. 44:6-8. Jer. 31:23, 34. 32:43, 44. 53:13. Ez. 39:10, 11, 13. m 8:14. Ob. 20. u 1. Heb. 4:6. v Is. 40:1-2. 49:13. 51:12. 52:9. 54:8. 66:13. Jer. 31:13, 14. Zeph. 3:15-17. z 2:12. 3:2. 2 Chr. 6:6. Ps. 133:1, 13. Is. 1:1. 41:8, 9. Rom. 11:26, 29. Eph. 1:4.

angels, ready to attend his commands. . . . And the great Angel of the covenant, . . . (as taking the answer out of the mouth of that angel that spake to me,) answered and said, These are ministering spirits, whom the Lord hath sent to take a view of all the parts of the world." *Bp. Hall.*—The Persian empire, and the other nations connected with Judæa, enjoyed peace at that time; but the state of the Jews was unsettled, . . . which circumstance gives occasion to the following intercession." *Bp. Newcombe.*—All the enemies of the Persian empire in general, and of the Jews in particular, . . . are quiet: so this seems a proper time for setting forward the building of the temple, which hath been so long interrupted." *Louth.*

V. 12, 13. "Christ, the Mediator, prayed for the salvation of his church, which was now troubled, when all the countries about were at rest, . . . Then Christ the Mediator of his church, answered and said, &c." *Bp. Hall.* (*Note.* 8-11.) The person, called "a Man" and "the Angel," was indeed the great Advocate and Intercessor of the church; and was introduced as pleading with the Father in behalf of Jerusalem and Judah, which had lain under his indignation for seventy years. (*Marg. Ref. g.* *Notes.* Ps. 74:9-11. 79:1-5. 102:13-22. Is. 64:9-12.) This period, as it was dated from the first captivity in the fourth year of Jehoiakim, expired when Cyrus first issued his edict; but it was almost seventy years at this time from the final destruction of the city and temple; and just seventy years from the time when Nebuchadnezzar laid siege to Jerusalem. (*Marg. Ref. h.*)—The Lord answered with good and comfortable words, such as were gracious and encouraging to the prophet; assuring the Angel that his intercession was accepted, and mercy would be shown to his people. (*Marg. Ref. i.* *Notes.* 14-16. Is. 40:1-2. Jer. 31:14-16. Am. 9:11-15. Zeph. 3:14-20.)

V. 14-17. The Angel, who condescended to commune with the prophet, next commissioned him to proclaim good tidings to his people; and to assure them that the Lord of all the armies in heaven and earth, was "jealous with great jealousy," or zealous, for Jerusalem, as he had been against her. His love and endeared relation to his people would not permit him to overlook the injuries done her. He was greatly displeased with the Chaldeans and others, who had reduced the Jews to deep and permanent distress: for he had been displeased a little with his people, and they had heaped forward the affliction. The Jews had indeed deserved the heaviest indignation of God; nor could their enemies proceed farther than he intended; but they acted out of ambition, malice, and enmity against them; they took pleasure in their disgrace and misery; they used their power with cruelty and tyranny; and they intended to keep them perpetually in a state of abject bondage and captivity, and persisted in injuring them after the seventy years of their captivity. Therefore the Lord was highly displeased with them.—God was displeased with the instruments of his vengeance, for their extreme cruelty to the Jews; and with the nations, who insulted over them in their distress." *Bp. Newcombe.* (*Marg. Ref. m-n.* *Notes.* 8-11. 8:2. Ps. 137:7-9. Is. 10:5-7. 47:6-10. 54:6-10. Jer. 51:34-37. Lam. 4:21, 22. Ez. 25:3-7, 12. Am. 1:3-15. Ob. 10-16.)—At the same time, the "cvs

18 ¶ Then lifted I up mine eyes, and saw, and behold four horns,

19 And I said unto the angel that talked with me, "what be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem.

20 And the LORD showed me four carpenters.

21 Then said I, What come these to do? And he spake, saying, "These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.

Y. 21. 5:1-5, Josh. 5:13. Dan. 8:3. z 2 Kings 15:29. 17:1-6. 18:9-12. 24:25. Dan. 3:37-43. 7:3-8. 8:3-14. 11:23-35. a 9:21. 2:2. 4:11-14. Rev. 7:13, 14. b 21. 8:14. Jer. 50:17, 18. Dan. 12:7. Hab. 3:14. c 9:12-16. 10:3-5. 12:2-6. Deut. 33:25. Judg. 2:16, 18. 1 Sam. 12:11. Neh. 9:27. Is. 54:15-17.

must be assured, that the Lord was actually reconciled to them and was returned to dwell among them, with abundance of mercy: the temple would certainly be rebuilt; and the line stretched forth over every part of the city, to mark out the streets of it for building, that it might be restored to its ancient dimensions and prosperity. Nay, the prophet was farther to proclaim, that through the prosperity, or good, (*marg.*) intended them, the other parts of the land would be replenished with cities: for the Lord would comfort the inhabitants of Zion, and make effectual his choice of Jerusalem, as the centre of his worship, and the place of his peculiar and gracious residence. (*Marg. Ref. q-t. Notes, 2:1-5, 10-13. 4:8-10. 8:3-5. Ezra 6:13-15. Neh. 11:7-9. Is. 44:25-28. Jer. 31:23-26, 38-40. 33:10-13.*) These predictions primarily related to the state of the Jews after the captivity: yet that was but a shadow of what shall take place in the church, after the termination of the oppression of the New Testament Babylon.

V. 18-21. The prophet had, immediately after, a vision of "four horns," which the angel, answering his inquiries, showed to represent those powers, that had scattered the Jews and desolated the city and land. And then "JEHOVAH," evidently the same with whom he communed, "showed him four carpenters," or smiths, (*workmen*), who came to "fray," or terrify, drive away, or demolish "these horns of the Gentiles."—Some by the horns understand the four great monarchies, which had scattered or would scatter the church: and then the carpenters or workmen may mean in part the same powers. The Persians cast out the Chaldeans; the Macedonians, the Persians; and the Romans, the Macedonians; and the Goths and other northern nations cast down the power of the Romans. Others understand by the four horns, the several kings of Assyria, Chaldea, and Persia, who had successively crushed Israel and Judah; and then they suppose Zerubbabel, Joshua, Ezra, and Nehemiah, to be the four carpenters. But perhaps the vision only meant in general, that enemies from the four winds had arisen, or would arise, against the Jews and the church; but that able instruments would be raised up to defeat their attempts, to deliver the people of God, and so make his cause to prevail and prosper. And this may take in both the ministers of his word and those of his Providence. Some interpret the four horns to mean the Samaritans, Ammonites, Arabians, and Philistines, who harassed the Jews, that had returned from Babylon: but these nations had never "scattered Israel and Judah."—"Why four? To denote that these kingdoms had many enemies; enemies on every side." *Bp. Newcombe.*—"These signified all the enemies of the church, east, west, north, south. The carpenters, or smiths, are God's instruments, which with their mallets and hammers break these hard and strong horns; . . . and declare that no enemies' horn is so strong, but God hath a hammer to break it in pieces."—*Carpenters.* (20) "Or smiths. . . . These were to repair the destructions, which the horns had made." *Lowth. (Marg. Ref. Notes, 9:13-16. 10:4. 12:6-8. Dan. 7:4-8. 8:3-7. Mic. 5:5-9.)*

PRACTICAL OBSERVATIONS.

V. 1-6. It conduces greatly to the conviction of the hearers, when several of the Lord's ministers testify the same truths: and those who profit by the means afforded them, shall have them continued and increased.—Humiliation for sin must precede the comfort of forgiveness: and therefore "the ministration of condemnation" should make way for "the ministration of righteousness, and of the Spirit." (*Note, 2 Cor. 3:7-11.*)—All our sufferings arise from the just displeasure of God: and this must continue from generation to generation against our sinful race, except as any turn to him by repentance and faith. His readiness to forgive, and to return in mercy to the humble suppliant, should encourage and induce us to repent; (*Note, Rom. 2:4-6.*) and we should earnestly beg of him to "turn us that we may be turned."—We must follow no examples further than they accord to the word of God: and therefore they, whose fathers have refused to hearken to the ministers of Christ, must by no means be like them: as the authority of parents will not bear men out in iniquity, idolatry, superstition, unbelief, or impence. For where are they now? They are dead, their places known no more, and their authority is terminated: "but the

CHAPTER II.

The prophet has a vision of One, who came to measure Jerusalem: and an assurance of its flourishing state, under God's protection, 1-5. The people are warned to leave Babylon, before the impending judgments were executed, 6-8. A call on Zion to rejoice in the presence of God, and the increase of the church; and on all flesh to be silent before him, 10-13.

I LIFTED up mine eyes again, and looked, and behold a man with a measuring line in his hand.

2 Then said I, "Whither goest thou? And he said unto me, "to measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.

Ob. 21. Mic. 5:5, 6, 9. d 19. e Pa. 75:4, 5. Lam. 2:17. a 1:18. b 1:16. Ez. 40:3. 47:4. Rev. 11:1. 21:15. c 5:10. John 16:5. d Jer. 31:39. Ez. 45:6. 48:15-17, 30-35. Rev. 21:16, 17.

word of God endureth for ever." they can do no more harm or good; but he ever liveth to save, or to destroy. And where are those who died in their sins? If they have ruined their own souls, is that a reason why their posterity should ruin theirs also? How vain then is it for men to be satisfied with their notions or forms, merely because they "received them by tradition from their fathers," when they are contrary to the word of God! (*Note, 1 Pet. 1:17-21, v. 18.*) They, and the prophets, apostles, or ministers whose words they rejected, are gone to receive their recompense: but though the prophets do not live here for ever; yet their words of precept, promise, doctrine, or prediction, remain perpetually in force, and are constantly taking effect, or receiving their accomplishment: and the Lord continues to deal with men according to their doings, as tried by the standard. "Being dead they yet speak," and warn us to keep out of the reach of their threatenings; for they will surely overtake, and lay hold of us, except we trust in the promises and obey the commandments of God; as they have already taken hold of numbers, who too late found, and were forced to acknowledge, the truth of them.

V. 7-21. Our divine Redeemer, our Brother and Friend, is not only "King of kings," but likewise Lord of all angels, who go throughout the earth, to execute his purposes of mercy or of judgment, for the good of his chosen people. He condescends to notice them in their lowest debasement: he delights in their humility; he takes pleasure in the effects of his own grace, which changes thorns into myrtles; he peculiarly approves of their patience and meekness in suffering afflictions; and he is ever ready to instruct, and to answer the humble inquiries of his servants.—But it is no uncommon case for the enemies of God to be prosperous and careless, and quiet and at rest in their sins; whilst his people are enduring correction, harassed by temptation, disquieted by fears of wrath, or groaning under oppression or persecution. Yet their heavenly Advocate fails not to plead their cause: and the measure and duration of their fiery, but purifying trials, are determined by infinite wisdom and love. His fatherly indignation against them will not endure for ever; but he will have mercy on them and comfort them at the appointed time. "The LORD of hosts" will never reject the pleadings of his beloved Son for his beloved people; but will answer him with gracious and comfortable words, which shall be made known to his afflicted brethren, as he sees needful for them. Whatever their deserts, fears, or sufferings may be, their God and Father "is jealous for them with a great jealousy;" and his anger is little against them, compared with his heavy displeasure against their prosperous enemies; whose cruel contempt and enmity, when employed to correct the people of God, will ensure to themselves the heavier condemnation. But after every hiding of his face, the Lord will return to Zion with mercies; his spiritual temple will surely be builded in defiance of all opposition, and his churches must be spread abroad. Whatever opposers prevail to scatter his worshippers, or to run down his truth, he will raise up able instruments to defeat their designs, and to put them to confusion; whether persecuting tyrants are to be crushed, by powerful kings and their armies; or proud infidels and heresiarchs to be confuted and silenced by his ministers, and the effectual preaching of his holy gospel.

NOTES.—CHAP. II. V. 1-5. This was a continuation or variation of the foregoing vision, and related to the same subjects.—The prophet saw "a man with a measuring line in his hand," whom he ventured to interrogate about his purpose: and he answered, that he was going "to measure Jerusalem," and mark out the dimensions of it. If the Angel who talked with the prophet, was the same as "the man who stood among the myrtle-trees," (*Notes, 1:8-13.*) the Angel of the covenant, the Word and Son of God, as it seems most probable; the man with the measuring line must have been a created angel, in human form. (*Marg. Ref. b, d. Notes, Ez. 40:3. Rev. 11:1, 2.*)—When the Angel, who talked with Zechariah, went forth, the other angel, with the measuring line, went out to meet him, "To whom he," the first Angels, said, "Run, &c."—He directed him with the measuring line, to give the prophet, who was then a young man, further satisfaction: and to assure him that Jerusalem would be greatly enlarged and replenished; that it would be inhabited, as

3 And behold, the angel that talked with me went forth, and another angel went out to meet him,

4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein :

5 For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.

6 ¶ Ho, ho, come forth, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.

7 Deliver thyself, O Zion, that dwellest with the daughter of Babylon.

8 For thus saith the LORD of hosts: After the glory hath he sent me unto the nations which

spoiled you: for he that toucheth you, toucheth the apple of his eye.

9 For behold, I will shake my hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

10 ¶ Sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of thee, saith the LORD.

11 And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.

12 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

13 Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.

e 1:9,13,14,19. 4:1,5. f 1:8,10,11. g Jer. 1:6. Dan. 1:17. 1 Tim. 4:12. h 1:17,8. i 1:5,12,8. 14:10,11. Is. 39:20. Jer. 30:18,19. 31:24,38-40. 33:10-13. Ez. 33:10,11. Mic. 7:11,12. 9:8. Ps. 46:7-11. 48:3,12-14. Is. 4:5. 12:6,36. 1,30,31. 60:18,19. k Is. 60:19. Hag. 2:7-9. Luke 2:22. Rev. 21:10,11,23. 22:3-5. 1 Ruth 4:1. Is. 55:1. m 7. Is. 48:20. 52:11,12. Jer. 3:18. 31:8. 50:8. 51:6,45,50. 2 Cor. 6:16. 1 Rev. 18:7. n Deut. 28:64. Jer. 15:4. 31:10. Ez. 5:12. 11:16. 12:14,15. 17:21. o Gen. 19:14. Num. 16:26,34. Acts 2:40. p Is. 8:2,2. Mic. 4:10. q 4,5. 1:15,16. 10. 5:5,7-14. r 9,11. Is. 48:15,16. Mal. 3:1. John 14:23,24,25. 15:26. 17:12. 18:1. 1 John 4:9,10,14. s 2 Kings 24:2. Jer. 50:17,18. 51:34,35. Ez. 25:6,7,12,15. 26:2. 25. 50:1-2. Am. 1:3-5. 9:11,13. Ob. 16-18. Mic. 4:11. 5:6. 7:10. Hag. 2:8,17. Zeph. 2:8. t Gen. 20:6. Ps. 105:13-15. Isa. 9:4. 2 Thes. 1:6. n Deut. 32:17. Ps. 17:8. x Is. 10:32. 11:15. 13:2. 19:16. y Is. 14:2. 33:1,23.

cities which are not circumscribed by walls, but spread abroad on every side; or like those, whose suburbs are far larger than the part which lies within the walls. (Marg. Ref. h. Notes, 8:4,5. 14:10,11. Ez. 36:10,11.) Yet would it be in perfect security: for the Almighty God would defend it, as if it were walled round with fire, to consume every one who attempted to enter as an enemy: and he would be the glory of his people, by dwelling in his temple in the midst of the city. (Marg. Ref. i, k. Notes, 9:8. Is. 4:5,6. 26:1. 60:15-22. Hag. 2:6-9. Rev. 21:22-27. 22:2-5.)—The prosperity, and honour of Jerusalem, for some time after the captivity, were a feeble shadow of the extent of the Christian church, the number of her converts, her security under the Lord's protection, and her glory through his presence in his ordinances, and as dwelling in Jesus Christ. Yet this seems especially to refer to those glorious times, which shall succeed the destruction of the New Testament Babylon.—

Vitrings refers the literal completion of this prophecy to the time of the Maccabees; but thinks, that the protection and glory of the future Jerusalem may also be predicted. (Rev. 20:9.) Bp. Newcombe.

V. 6-9. The language of this proclamation first claims our attention. "The LORD of hosts" is the Speaker, (8) yet he speaks as one who is sent; at the same time he says, "I will shake my hand upon them . . . by this ye shall know that the LORD of hosts hath sent me." (9) The language shows, that not the prophet, but he that spake by him was intended. There are evidently two persons here called. "The LORD of Hosts;" one who is sent, and the other, he who sent him: even the eternal Son of God, and the Father who sent him, as his willing Messenger, to be the Saviour of his people. (Marg. Ref. r, z. Notes, 10-13. Is. 48:16.) Thus relatively, as well as in respect of his human nature, he condescended to be inferior to the Father, though he claimed to be naturally equal, as One with him in the unity of the Godhead. And had not the prophet, or rather the Holy Spirit who spake by him, considered the promised Messiah as "JEHOVAH Sabaoth," Immanuel, such language would not have been used; for it would have had an evident tendency to mislead us.—This must necessarily be understood of Christ, who being God, equal with his Father, was sent, as he was Mediator, to dwell in his church." (11)—The Lord having promised to protect, honour, and bless Jerusalem, here issued a proclamation to the Jews, (who still remained in Babylon and the northern regions of Chaldaea;) and to the Israelites in their dispersions, to return without delay that they might share her privileges. He had indeed scattered them on every side, by their late calamities; and this was their chastisement and affliction, rather than their sin. But, since the decree of Cyrus and the assurances of his returning favour, they would be inexcusable in remaining at a distance from the holy city, among devoted idolaters. They might till this time be considered as "Zion," the church of God, though dwelling in Babylon; but now they were commanded to deliver themselves without delay. (Marg. Ref. m-p. Notes, Num. 16:26. Deut. 28:64. Is. 48:20-22. 52:2,3. Jer. 51:6. 2 Cor. 6:14-18. v. 17. Rev. 18:4-8.) For, "after the glory" promised and already begun to be conferred on Jerusalem, by his presence with his people; the LORD of hosts had sent his Messiah to the nations which had spoiled the Jews, to take vengeance upon them: as he who touched them, "touched the apple of his eye" (speaking after the manner of men;) they touched him in the most tender part, and would surely excite his keenest resentment. (Notes, Deut. 32:10. Ps. 17:6-8. v. 8.) The Messiah would therefore shake his hand upon them, as making a signal to the executioners of

his vengeance; and then they, who had been their servants, would plunder and oppress them: and by this the Jews and Israel would know that the "LORD of hosts had sent him." (Marg. Ref. q-t, x, y. Notes, Is. 14:1,2. 33:1. Jer. 27:4-9.) They ought therefore, without delay, to flee from those devoted cities and countries, lest they should be involved in their calamities.—Not long after this the Babylonians revolted from Darius, and he besieged that city for twenty months; and, having taken it, he made terrible slaughter of the inhabitants, and destroyed most of its fortifications, which prepared the way for its more complete desolation. (Note, Jer. 51:61-64. v. 64.)—This may also be considered as the call of Christ to his people, to separate from antichristian corrupters and oppressors of his church, before that destruction of the New Testament Babylon, which probably will be the grand means of convincing the Jews that Jesus was their promised Messiah.

V. 10-13. This seems to be an express prediction of the coming of Christ, in human nature, to dwell in the midst of his church. "The daughter of Zion," the inhabitants of Jerusalem, were called on to rejoice and sing, because he would come and "dwell in the midst of them;" for he was "the Glory of his people Israel." (Marg. Ref. a-c. Notes, 9:9. 10. Ps. 68:18. Is. 12:4-6. 40:9-11. 52:9-10. Zeph. 3:14-17. Mal. 3:1-4. v. 1. John 1:14. 12:12-19.) But he was also to be "a Light to the Gentiles;" and many nations, in that day, would renounce their idolatry, and join themselves to the Lord as his worshippers, among whom he would dwell and by this the Jews would know that the LORD of hosts had sent him to them.—Let the reader attentively mark the language: "Many nations shall be joined to JEHOVAH; and they shall be my people; and I will dwell, &c."—It is evident, that JEHOVAH here speaks; yet he adds, "Thou shalt know that JEHOVAH of hosts hath sent me unto thee." (11)—It is the singular number. The prophet "should know, that JEHOVAH of hosts had sent" that person to him, who spake in the name of the LORD; not the people that JEHOVAH had sent the prophet to them.—It seems impossible, that this language should be mistaken, except it be disregarded. Few passages, even in the New Testament, more clearly speak of distinct persons, in the unity of the Godhead, than this does. (See on Note, 1:8-11. Note, 6-9.)—The day intended may either mean the time when the gospel was first preached to the Gentiles; or that which will soon arrive, when "the fulness of the Gentiles shall come in." But the next verse evidently looks forward to the latter days; for then "the LORD will inherit Judah, in his holy land, and again choose Jerusalem;" when Israel shall be turned to the Lord their Messiah, and restored to their own land. (Marg. Ref. f, g. Notes, 1:14-17.) However, at both these times, he would evidently be raised up out of his holy habitation, to plead the cause of his people against their enemies: and it would behove all the fallen, frail race of men to fear before him, and to adore these displays of his power, justice, truth, and love, with silence and submission, and without murmurs, objections, or opposition. (Marg. and Marg. Ref. h, i. Notes, Ps. 46:10. Hag. 2:20.)—"Many were made proselytes to Judaism; the Edomites were converted in the time of John Hyrcanus." Bp. Newcombe. (11)—The vanquished Edomites were indeed then compelled to be circumcised and to profess themselves Jews.—But can any man of reflection be satisfied with such an interpretation? Have not whole nations, and powerful nations, at least in as unexceptionable a way, embraced Christianity. (Marg. Ref. d. Notes, 8:20-23. Ps. 22:27,28. 68:29,31-33. 72:8-11. Is. 60:1-14. Rev. 1:15-18.) And are not far more glorious times foretold? And does not

CHAPTER III.

vision of Joshua standing before the Angel in filthy garments, and resisted by Satan: but the Angel orders him change of raiment and a fair mitre, and gives him encouraging promises, 1-7. A prophecy of the Branch, and the Stone on which were seven eyes; with further promises, 8-10.

AND he showed me Joshua the high-priest standing before the Angel of the LORD, and Satan standing at his right hand to resist him.

2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

3 Now Joshua was clothed with filthy garments, and stood before the Angel.

4 And he answered and spake unto those that stood before him, saying, Take away the filthy

garments from him. And unto him he said, Be hold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the Angel of the LORD stood by.

6 And the Angel of the LORD protested unto Joshua, saying,

7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

[Practical Observations.]

a 1.9, 13, 19, 2.3. b 8. 6.11. Ezra 5:2. Hag. 1:1, 12. 2.4. c Deut. 10:8. 18:5. 1 Sam. 6:20. 2 Chr. 29:11. Ps. 108:23. Jer. 15:13. Ez. 44:11, 15. Luke 21:35. 3 Gen. 48:16. Ex. 3:2-5. 23:20, 21. Hos. 12:4, 5. Mal. 3:1. Acts 7:30-38. e Job 1:6-12. 2:1-8. Luke 22:31. Rev. 12:9, 10. That is, an adversary. Job 1:6 Ps. 109:6. margins. 1 Pet. 5:8. f Heb. he is adversary. Gen. 3:15. f Job 109:31. Luke 22:32. Rom. 16:20. 1 John 3:8. g Dan. 12:1. Mark 1:25. Luke 4:35. 9, 42. Jude 9. h 1:7. 2:12. 2 Chr. 5:6. John 13:18. Rom. 8:33. Rev. 17:14. Am. 4:11. Rom. 11:4, 5. Jude 25. i 2 Chr. 30:18-20. Ezra 9:15. Is. 64:6. Dan. 9:18. Matt. 22:11-13. 11, 7. 1 Kings 19:2. Is. 6:2, 3. Luke 1:19. Rev. 11. m Is. 43:25. Ez. 36:25. Gal. 3:27, 28. Phil. 3:7-9. Rev. 7:14. n Ps. 32:

1.2. 51:9. Is. 6:5-7. John 1:29. Heb. 8:12. o Is. 61:13, 10. Luke 15:22. Rom. 3:22. 1 Cor. 6:11. 2 Cor. 5:21. Col. 3:10, 11. Rev. 19:7, 8. p 6:11. Ez. 28:2-4. 29:6. Lev. 8:6-9. Heb. 2:9. Rev. 4:10. 5:8-14. q 1. Gen. 22:15, 16. 28:12-17. 48:15, 16. Ex. 33:20, 21. Is. 63:9. Hos. 12:4. Acts 7:55-58. r Jer. 11:7. 1 Gen. 28:15. Lev. 8:35. 10:3. 1 Kings 2:3. 1 Chr. 23:32. Ez. 44:8, 15. 48:11. 1 Tim. 6:13, 14. 2 Tim. 4:1, 2. s Or, ordinance. t 1. Gen. 17:8-13. 1 Sam. 2:28. Jer. 15:19-21. Mal. 2:5-7. Matt. 19:28. Luke 22:30. 1 Cor. 6:2, 3. Rev. 3:21. u 1:8-11. 4:14. 6:5. Luke 20:35, 36. John 14:2. Heb. 12:22, 23. Rev. 5:9-14. s Heb. walks. Rev. 3:4, 5.

his confirm, beyond reasonable doubt, that exposition, which explains the prophecy of our Lord's coming and kingdom?

PRACTICAL OBSERVATIONS.

The great Builder of the church, whatever instruments he employs, always works by line and rule; and he knows the dimensions of his holy city, and all those who truly belong to it. But we may humbly, yet boldly, apply to him for information, about all interesting matters which perplex us: and by his gracious instruction, even the young and inexperienced will be made so wise, in the most important concerns, that no man can without great sin despise their youth.—The church of God is so admirably constructed, that, after all the millions which have already entered it, "there is yet room" for innumerable millions more: none shall be refused who trust in Christ; and he never excludes from the church in heaven, one of the true members of the church on earth.—Our desire, prayer, and endeavour then ought to be, that Jerusalem may be replenished with converts, so numerous that her present limits may be far too narrow, and that the suburbs of this holy city may become very much larger, than all her present dimensions are.—The inhabitants of Zion need fear no danger or disgrace, however exposed and despised they may be; seeing the LORD will be "a wall of fire around them, and a glory in the midst of them." We should therefore, in our several places, circulate his proclamation far and near: that sinners, who are scattered in all parts of the globe, may be brought to separate from their wicked companions; to renounce idolatry, superstition, and iniquity: and join themselves to the "God and Father of our Lord Jesus Christ," as his worshippers and servants.—When he has displayed his glory in purifying his church, he will proceed to punish those who have spoiled her. Let all men therefore fear to harm his worshippers; for the least injurious touch will provoke his indignation: "if his wrath be kindled, yea but a little," and he do but shake his hand over his enemies, misery and contempt will seize upon them; and all the world shall know that the Father has sent the Son to be the Saviour of his people, and the terrible Judge and Avenger of all "who will not have him to reign over them." Let us then rejoice in his salvation, who now dwells in our nature, and abides with his people perpetually; and to whom many nations have already been joined, and all the rest in due time will join themselves. May we be found a part of his chosen inheritance, and yield him a large revenue of praise, honour, and worship: and then he will own us for his portion, and be our Portion in his holy land above. And let all flesh tremble and adore before him: for though he now has taken up his residence in his holy habitation in heaven, and many are ready to inquire, "Where is the promise of his coming?" yet he will soon arise, and make his cause triumphant, and punish his enemies: and he will ere long come to judgment, to complete the salvation of his people, and to "punish the inhabitants of the earth for their iniquity."

NOTES.—CHAP. III. V. 1-4. The prophet next saw "Joshua the high-priest standing before the Angel of the LORD," (or "the Angel JEHOVAH," as a criminal upon his trial; or rather as Israel's representative, officiating in his ministry, and seeking a blessing upon his afflicted people. While he thus stood before Christ, Satan appeared to "stand at his right hand," as his adversary and accuser, "to resist him," and to show cause why he should not be accepted in his services, or why he should be condemned; by which the subtle and malicious endeavours of the devil, to discourage the servants of God from their work, or to defeat the success of it, were meant. (Marg. and Marg. Ref. c-c. Notes, Job 1:3-11. 2:1-5. Ps. 109:6-20, vv. 6, 7. Luke 22:31-34. Rev. 12:7-12, vv. 9, 10.) But "the LORD," the "Angel JEHOVAH," Christ before whom Joshua stood, said to Satan, "JEHOVAH rebuke thee, even the LORD who hath chosen Jerusalem, rebuke thee," &c. or, "will rebuke thee, or does rebuke thee." It could not be denied, that Joshua,

and the other priests, and the people, were in many things very faulty: but Satan's accusations arose from enmity to God and his cause, and not from any dislike to their unworthiness; and therefore he ought to be, and certainly would be, rebuked and silenced. They had just been marvellously delivered from idolatrous Babylon, as "brands plucked out of the burning;" and no wonder if they carried about with them the marks of the fire, in which they had been nearly consumed: yet this was a reason, not why they should be thrown again into it; but why they should be pardoned, and "redeemed from all iniquity, and purified... a peculiar people zealous of good works." (Marg. Ref. g-i. Notes, Is. 54:15-17. Rom. 8:32-34. 11:1-6. Jude 9, 10, 22-25, v. 23.) While the Advocate of the church thus stood up in her behalf against her accuser; the prophet observed, that Joshua was clothed in filthy garments as he stood before him. This was an emblem of his sinfulness, and that of the people whom he represented; and as he was not properly habited to appear before the LORD, this seemed to give the enemy an advantage. (Marg. Ref. k. Notes, 2 Chr. 30:16-20. Is. 64:6. Dan. 9:18.) Various conjectures have been formed concerning the sins of which Joshua had been guilty: but his connivance at the neglect of the people respecting the temple, seems the most probable, as far as any particular crime was referred to. (Note, Hag. 1:4.) The vision, however, rather related to the manifold sins and defilements of Joshua, of the priests, and of the people, which the legal sacrifices could not take away. In this situation Joshua had nothing to say in his own behalf; till Christ ordered the attendant angels to remove his filthy garments, assuring him that his sins were pardoned, and "that he would clothe him with change of raiment." (Marg. Ref. l-o. Notes, Ps. 32:1, 2. Is. 6:5-7. 61:1-3, v. 3. 10, 11. Luke 15:22-24. John 1:29. Rom. 3:21-26, vv. 22-24. 13:11-14, v. 14. 2 Cor. 5:18-21, v. 21. Gal. 3:26-29, vv. 27, 28. Eph. 4:20-24. Phil. 3:8-11, v. 9. Heb. 7:26-28.) Thus he was prepared for ministering with acceptance in his sacred office: and the people were reminded, that the Aaronic priesthood could not profit them, except by the intervention of a better priesthood, by which iniquity might actually be put away.—The Logos, or Son of God, said unto Satan, "The LORD," even God the Father, "rebuke thee," and not suffer thy mischievous imagination against Jerusalem and the temple to prosper. ... This text seems parallel with Gen. 19:24. where it is said, "The LORD rained fire from the LORD out of heaven," a text alleged both by ancient and modern writers, to prove that a distinction of persons in the blessed Trinity was a doctrine delivered in the Old Testament, though but imperfectly. The words may be rendered, "The LORD hath rebuked thee," or rejected thy plea, having long ago chosen Jerusalem.' Louth.

V. 5. The prophet would doubtless rejoice to see Joshua rescued, and arrayed in clean garments: but he observed that he yet had not the mitre inscribed with "Holiness to the LORD," which was the peculiar mark of his appointment to the high-priesthood. (Marg. Ref. Note, Ex. 28:36-38.) But he was encouraged to entreat that this also might be put upon his head: and, his request being granted, Joshua was invested with that, as well as the other garments of his office.—Many, however, suppose the first clause to be a continuation of the orders given by the Angel of the LORD—"And accordingly I command you to set a fair mitre on his head: Bp. Hall.—I, the LORD, further commanded, and said... The Angel, "that talked with me," (6. 23.) still stood by, and made that solemn protestation which follows.' Louth.

V. 6, 7. When this was done, and Joshua was solemnly admitted to his high office, notwithstanding all former sins. (Notes, Is. 6:1-8.) the Angel protested to him, or solemnly assured him with the authority of the LORD of hosts, that i. he conscientiously walked in his ways, and faithfully continued to execute the important trust and charge committed to him, he should be honoured as the judge or ruler over the

8 Hear now, O Joshua the high-priest, thou, and thy fellows that sit before thee: *for they are men *wondered at: for behold, I will bring forth *my servant *The BRANCH.

9 For behold *the stone that I have laid before Joshua; upon one Stone shall be *seven eyes: be-

x P. 71 7 is 8:18. 20:3. 1 Cor. 4:9-13. * Heb. of wonder. y Is. 42:1. 49:3, 5. 51:14. 54:11. Ez. 34:23, 24. 37:24. Phil. 2:6-8. z 6:12. Is. 42:1. 11:1. 53:2. Jer. 23:5. 33:15. 17:12-22. 31:29. Luke 1:78. *margin* a Ps. 118:92. Is. 8:14, 15. 28:16. Matt. 21:42-44. Acts 4:11. Rom. 9:33. 1 Pet. 2:4-5. b 4:10. 2 Chr.

temple and all its services, whilst he lived; and should at length have admission to the company of those attendant spirits, which were around the throne. (*Marg.* and *Marg. Ref. Notes*, Gen. 26:2-5. Lev. 10:3. 1 Sam. 2:27-30. Mat. 2:4-9. Matt. 19:27, 28. Luke 22:28-30. Heb. 12:22-25, v. 22. Rev. 5:8-14.)

V. 8. Joshua and the other priests, with Zerubbabel and his assistants, had been men greatly wondered at. Their marvellous deliverance from Babylon; their resolution in coming up to Jerusalem when it lay in ruins; their perseverance in the midst of many and great hardships and perils; and their preservation among inveterate and potent enemies, caused numbers to think of them with astonishment. (*Marg. Notes*, Ps. 71:7. Is. 8:18. 1 Cor. 4:9-13.) But they would surely be preserved; because One was in due time to arise from the remnant of Judah, of whom Joshua was a type, and who was called by the same name; "Joshua" being the Hebrew, and "Jesus" the Greek, termination. (*Notes*, Num. 13:16. Matt. 1:20, 21.) In due time the Lord would bring forth "his Servant the BRANCH"; namely, at his incarnation, when he would spring forth as a small branch from a decaying root, and yet grow up to supereminent dignity and glory. (*Marg. Ref. y, z. Notes*, 6:12, 13. Is. 4:2. 11:1. 53:2, 3. Jer. 23:5, 6. Ez. 17:22-24. 34:23-31, v. 29.)—"The word *Mophet* signifies not only a *wonder*, but likewise a *sign*, or a *type*. . . They are men intended for signs and tokens, they are *typical* men; . . . "men that foreshow something to come." They, with Joshua the high-priest at the head of them, are a figure of the restoration of the church under the government of the Messias. . . I will point out, or foretell, the coming of the Messiah into the world, as a person altogether distinct from Joshua, or any other present among you; and I will make him known to you under the name of the BRANCH. . . The word *Tsemach*, "Branch," the LXX render **Avarelon*, the *east*, or *sunrising*, from whence it is applied to Christ, (Luke 1:78.) and rendered the *dayspring*. *Louth*.—How any man can suppose, as several have done, that Zerubbabel was exclusively meant, (when he was already "brought forth," and placed as high in authority, as at any future period,) would be astonishing; did not multiplied instances prove the extreme difficulty, with which some very learned men discern the Saviour in the clearest predictions and testimonies of Scripture.

V. 9, 10. An allusion might here be made to some corner-stone, or foundation-stone, of the temple, which had been laid, under the inspection of Joshua, and in the presence of many of the people; and on which the names of the tribes of Israel perhaps were engraven. But the Lord called their attention to the true Foundation and Corner-stone of the spiritual temple, which he had laid in his purposes and prophecies, and which he would openly lay before the people, in his incarnation and by the gospel, even Christ, as Immanuel, "God manifest in the flesh." (*Marg. Ref. a. Notes*, Ps. 118:19-24, v. 22, 23. Is. 28:16. Matt. 21:40-44. Acts 4:5-12, v. 11. 1 Cor. 3:10-15. 1 Pet. 2:4-8.)—"The "seven eyes" upon this stone are interpreted by many to signify the manifold and abundant wisdom and knowledge of Christ, as the Counsellor and ever-watchful Protector of his church; or the manifold gifts and graces of the Holy Spirit; and some explain it of certain superior ministering angels, so called. (*Notes*, 4:8-10. 2 Chr. 16:7-10, v. 9. Rev. 5:5-7, v. 6.) But others suppose that they denote the attention, which would be paid to this precious Corner-stone: and doubtless the eyes of all believers from the beginning had looked forward to it, through types and predictions; those of all believers, both of the Jews and Gentiles, after Christ's coming to the end of the world, would be fixed upon it, in faith, hope, and love; wicked men would behold it with contempt, abhorrence, or dismay; and evil spirits would eye it with malignity and despair. In short the eyes of all in heaven, earth, or hell, would, in one way or other, or at one time or other, be fixed upon it.—The Lord of hosts would "engrave the graving" of this Stone, as the Corner-stone of the temple had been engraven: this seems especially to refer to the sufferings of Christ, through which he was prepared to be the Foundation and Salvation of the whole church. (*Marg. Ref. c.*) On that "one day," on which Christ was crucified for his people, a complete atonement was made for all their sins, and the way opened for their pardon, acceptance, and sanctification. (*Marg. Ref. d. Notes*, 13:1. Dan. 9:24. John 1:29. 1 Tim. 2:5-7. Heb. 7:26-28. 9:24-26. 10:5-10. 1 John 2:1, 2.) And in that day, when sinners come to him, the tried Corner-stone, and obtain pardon, and spiritual life and grace from him; they begin to enjoy peace and to live in harmony; calling upon one another to associate in religious exercises, and in holy fellowship; while they rest under

hold, 'I will engrave the graving thereof, saith the Lord of hosts, and I will *remove the iniquity of that land in one day.

10 In that day, saith the Lord of hosts, *shall ye call every man his neighbour under the vine and under the fig-tree.

16:9. Rev. 5:6. c Ex. 28:11, 21, 36. John 6:27. 2 Cor. 1:22. 3:3. 2 Tim. 2:19. d 13:1. Is. 53:4, 5c. Dan. 9:24-27. John 1:29. Eph. 2:16, 17. Col. 1:20, 21. 1 Tim. 2:5, 6. Heb. 7:27. 9:25, 26. 10:10-18. 1 John 2:2. e 1 Kings 4:25. Is. 58:16. Hos. 2:18. Mic. 4:4. John 1:45-49.

his protection and live upon his consolations; as men used to feast together upon the fruit and under the shade of their vines and fig-trees. This may perhaps have a special reference to that day, when the eyes of restored Israel shall be fixed upon Christ, the precious Corner-stone which they have hitherto rejected. Then their load of national guilt shall at once be removed; and they shall enjoy spiritual peace and temporal security in their own land, and in the days of Solomon. (*Marg. Ref. e. Notes*, Jer. 50:20. Hos. 2:18-20. 14:4-8. Mic. 4:4.)

PRACTICAL OBSERVATIONS.

V. 1-7. If we could behold what goes forward in the world of spirits, we should see very much to alarm, to humble, and to encourage us.—The most honoured, eminent, and excellent of men, when viewed as "standing before the LORD," would appear to be sinners deserving of condemnation; not only for their actual sins, but for the defilement of their best services: and Satan would be seen employing a variety of subtle and malevolent machinations, to defeat all our pious designs, and even, if possible, to procure our condemnation. But, though we cannot answer the charges brought against us; our heavenly Advocate never wants an effectual plea, in behalf of all who intrust their cause in his hands. He will rebuke, confound, and silence our bold accuser, by arguments grounded on his own meritorious obedience unto death, and on the mercy and truth of the Father through him. If it be proved, by our genuine conversion, that we belong to that company, whom he "hath chosen, that they should be holy and without blame before him in love," we have nothing to fear. We were once as brands in the fire, without sense of our misery and danger, or desire of deliverance: yet he plucked us out, of his own most gratuitous, unsolicited mercy and grace, "according to the eternal purpose which he hath purposed in himself;" (*Notes*, Eph. 2:4-10, v. 4, 5. Tit. 3:4-7.) and he will not now leave us to be thrown back into the burning, because of those remains of sin, which are our grief and burden, when we stand daily before him, confessing our guilt, entreating him to pardon and cleanse us, and prepared to give him the whole glory of our salvation. If the great Intercessor then silences our accuser by arguments of this kind; we should resist his discouraging suggestions in the same manner; we should desire to be the Lord's instruments, in "plucking brands out of the fire;" and should bear patiently and meekly with the sins and infirmities of new converts and weak believers, according to the mercy of our Lord to us. In his sight we all appear as "clothed in filthy garments;" not only in our first approach to him for salvation, but in respect of our hearts and actions ever since: except as he orders the poor prodigal to be divested of his rags, and clothed with the best robe, which he has provided for his change of raiment. When we truly trust in Christ, we shall thus "be made the righteousness of God in him;" he will also cause our iniquity to pass away by his sanctifying grace, and enable us to "put off the old man, which is corrupt according to the deceitful lusts;" and, having "put on the new man," to walk thenceforth in newness of life." Happy then are they who seek help from him! the prayers of his ministers and people are accepted for them, and they are qualified for every work to which they are called. But if we would have the assurance and comfort of these privileges, and serve the Lord in any honourable and useful station; we must hearken to his protestations concerning the necessity of holiness and faithful obedience, as well as to his promises of free salvation. We must learn to walk in his ways, and keep his charge, and be faithful in a little: in order that we may be more and more employed by him on earth, and in hopes of serving him in heaven for ever, along with holy angels and perfected saints.

V. 8-10. Whatever trials we pass through, or whatever services we perform, or however we may be wondered at by friends or foes; our whole dependence must rest on Christ "the BRANCH" of righteousness; that we may be grafted into him and grow like him. On him must our eyes be fixed, as the only Foundation which the Father has laid for his church, or on which a sinner can rest his hope of salvation. He alone can remove our iniquity: in one day he made an all-sufficient atonement for sin; and the Lord laid on him the transgressions of us all; and when his hands, feet, and side were pierced for us, our names and cause were graven by the Father upon his heart. Whenever we look to him in genuine faith, the guilt and power of sin are marvellously removed; we then begin to enjoy true peace and comfort, in communion with him and his saints; and we have an antepast of heavenly felicity; while in his ordinances, by faith and love, "we sit down under his shadow with great delight, and his fruit is sweet to our taste." (*Note*, Cant. 2:3.)

CHAPTER IV.

A vision of a golden candlestick, with seven lamps, supplied with oil, through pipes, from two olive-trees, 1-3; explained to mean the effectual assistance, which God would afford Zerubbabel and Joshua in finishing the temple, 4-10. The two olive-trees are the two anointed ones, 11-14.

AND the Angel that talked with me came again, and waked me, as a man that is wakened out of his sleep;

2 And said unto me, "What seest thou? And I said, I have looked, and behold a candlestick, all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof:

3 And two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

4 So I answered and spake to the angel that

1:9, 13, 19. 2:3, 3, 6, 7. b 1 Kings 19:5-7. Jer. 31:26. Dan. 6:18. 10:8-10. Luke 9:32. 22:45, 46. c 5:2. Jer. 1:11-13. d Ex. 25:31-38. 37:17-21. 40:24, 25. 1 Kings 7:49-50. 1 Chr. 29:15. 2 Chr. 4:7, 20-22. 13:1. Jer. 52:19. Matt. 5:14-16. Rev. 1:12, 20. 2:1. * Heb. *her bowl*. 1 Kings 7:50. e Ex. 25:37. Rev. 4:5. f Or, *seven several pipes to the lamps*. 12. f 11:14. Judg. 9:9. Rom. 11:17. 2 Cor. 11:4. g 12-14. 19, 19, 5, 6. d. Dan. 7:16-19. 12:8. Matt. 13:36. Rev. 7:13, 14. h 15. Mark 4:13. 1 Gen. 41:16. Ex. 13:9, 21. Dan. 2:30. 1 Cor. 2:12-15. h 13:15. Num. 27:16. 2 Chr. 14:11. Is. 11:2-4. 30:1. 32:15. 63:10.

NOTES.—CHAP. IV. V. 1. Some short interval having taken place between the foregoing and the following parts of the vision, Zechariah through the infirmity of the flesh was fallen asleep. But his divine Instructor waked him, that he might attend to what he had further to show him. (*Marg. Ref. Notes, Jer. 31:23-26. Dan. 8:15-19, v. 18.*)

V. 2, 3. (*Note, Ez. 25:31-39.*) This candlestick of pure gold (alluding to that in the sanctuary,) represented the church of God, formed of the excellent of the earth, and fitted for receiving and communicating the light of truth and holiness, in this dark world. The lamps of the candlestick, in the sanctuary, were supplied by the priests, in the ordinary manner; but this was supplied in a supernatural way, for there was a bowl, or common reservoir, placed on the top of the candlestick, at an equal distance from each of the seven lamps; and from this bowl were seven pipes, through which the oil gradually ran of itself to supply each of them, as it was wanted. At the same time, two olive-trees were growing, one on each side of the bowl; and a branch of each of them, being nearest to it, distilled of its own accord abundance of the finest oil, of a golden colour, through a golden pipe into the bowl; from which the lamps were replenished, through the seven pipes. (11, 12.) Beyond doubt, this represented the abundance of divine grace, for the illumination and sanctification of the ministers and members of the church, which is treasured up in Christ, to be from him dispensed, through his ordinances, to every individual in all parts of the world, as occasions and circumstances may require; and which cannot be procured or precluded by any human power, but is communicated according to the methods which he has established, and revealed in his word. This church was at that time found among the Jews, and the candlestick was set up at Jerusalem: and its light would be supplied and kept burning, notwithstanding the weakness or unworthiness of the persons concerned, the number or power of their enemies, or the apparent difficulties under which they laboured. (*Marg. and Marg. Ref. Notes, 4-7, 11-14. Judg. 9:9-15, v. 9. Matt. 5:14-16. Rom. 11:16-24. Rev. 1:12-20, vv. 12, 20. 2:1. 4:5, 11:3-6, v. 4.*)

V. 4-7. The prophet, not understanding the vision, ventured to inquire the meaning from his gracious Instructor: (*Marg. Ref. g-i. Note, Mark 4:1-20, v. 13.*) and, being gently reproved for his dullness of apprehension, or his attention being still more excited, he confessed his ignorance, and was left to discover the meaning, from the message which he was for the present ordered to deliver to Zerubbabel; assuring him, that his support and success would not be derived from armies, or human authority, but from the Spirit of God. The power of the Jews, or of the authority of the Persian kings, would not avail in these undertakings; but they would be rendered successful by the Holy Spirit. The first edict of Cyrus was procured by the secret operation of God on his mind; Darius and Artaxerxes would be influenced in the same manner to favour them. (*Notes, Ezra 1:1-4. 7:27, 28. Neh. 1:5-11, v. 11. 2:4.*) But especially the instruments employed, would not be invested with extensive authority or great power, or endowed with military conduct or courage; but with the Spirit of God, rendering them eminent for wisdom, holiness, faith, and zeal, and directing them to proceed in dependence on God. Such, in a measure, were Zerubbabel, Joshua, and their helpers; such afterwards were Ezra and Nehemiah, and those who concurred with them. By instruments and means of this kind, the temple was rebuilt, and at length the civil and ecclesiastical state of Judah was restored. (*Marg. and Marg. Ref. k. Notes, 9:13-16. 2 Chr. 14:9-15, v. 11. 32:5-8, v. 7, 8. Is. 11:2-5. 32:15. 63:11-14. Ez. 37:11-14. Hos. 1:6, 7. 2 Cor. 10:1-6, vv. 4, 5. 1 Pet. 1:10-12, v. 12.*) Indeed the obstructions in their way resembled a "great mountain," which would be immovable and insurmountable by any human power; but in the name and strength of that God, who would work by Zerubbabel, he might set them at defiance; for before him the "great

talked with me, saying, "What are these, my Lord?"

5 Then the angel that talked with me answered and said unto me, "Knowest thou not what these be? And I said, 'No, my Lord.

6 Then he answered and spake unto me, saying, "This is the word of the LORD unto Zerubbabel, saying, 'Not by might, nor by power, but by my Spirit, saith the LORD of hosts.

7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, 'Grace, grace, unto it.

8 Moreover the word of the LORD came unto me, saying,

—14. Ez. 37:11-14. Hos. 1:7. Hag. 2:2-5. 1 Cor. 2:4, 5. 2 Cor. 10:4, 5. 1 Pet. 1:12. 1 Or, *army*. 2 Chr. 32:7, 8. Ps. 20:6-8. 33:16, 20, 21. 44:3-7. 114:4, 5. Ps. 114:4, 6. Is. 40:3, 4, 15. 44:1-3. Jer. 31:35. Dan. 2:34, 35. Mic. 1:4. 4:1. Nah. 1:5, 6. Hab. 3:5. Hag. 2:9-21. Matt. 21:21. Luke 5:5. Rev. 16:20. m 9. Ps. 118:22. Is. 28:16. Matt. 21:42. Mark 12:10. Luke 20:17. Acts 4:11. Eph. 2:20. 1 Pet. 2:7. n Ezra 3:11-13. 6:15-17. Job 38:6, 7. Rev. 5:9, 13. 19:1-6. o Jer. 33:11. Rom. 11:6. Eph. 1:6, 7. 2:4-8.

mountain would become a plain;" and he would in due time bring forth the headstone, or the topstone, to be placed on the summit of the temple: whilst all the people, with loud and repeated acclamations, would ascribe their whole success to the free, unmerited, and abundant grace and favour of God; as well as seek his continued mercy and grace by fervent prayer. (*Marg. Ref. l-o. Notes, 14:4, 5. Ezra 6:13-17. Ps. 118:19-24. Is. 28:16. 40:3-5. Jer. 33:10, 11. Dan. 4:44, 45. Hag. 2:20-23. Matt. 21:21, 22, v. 21. Rev. 5:8-14. 7:9-12. 19:1-6. 21:1-4.*)—In all this, Zerubbabel doubtless was the type of Christ, who builds his spiritual temple, not by human power and authority, but by the regenerating and sanctifying influences of the Holy Spirit; and by instruments qualified and disposed by the same divine Agent: whilst mountains melt into plains before him, and the work goes on amidst the combined opposition of earth and hell. And thus will he proceed, till the whole multitude of the redeemed shall be perfected, body and soul, in heavenly glory; and angels join the full chorus of the church triumphant, in adoring praises to that free grace, which formed, conducted, and completed the surprising plan.—To this sense the Chaldee paraphrase expounds the words, "His Messiah shall come forth, who was named from all eternity, and shall obtain the empire of all the kingdoms of the earth." And St. Jerome tells us, . . . that the ancient Jews explained it so. *Louth.*

V. 8-10. The same truths are here expressed, or illustrated, in another manner. Zerubbabel with his own hands had, some time before, laid the foundation-stone, in the presence of Joshua and the people; yet, through various hindrances and discouragements, he probably despaired of seeing the work completed; but he was here assured that his hands should also finish it; and by this he would know, that the Lord had sent his prophet to him; or rather, by this Zechariah would know that JEHOVAH of hosts, the Father had sent his divine Instructor to him. "Thou shalt know," (meaning the prophet,) that I am Christ sent of my Father for the building and preservation of my spiritual temple. (*Marg. Ref. p, r. Notes, 2:6-13. 6:12-15. Ezra 3:8-11. 5:6-17, v. 16. 6:13-15. Heb. 12:2, 3.*) The aged person among the Jews had despised these small beginnings, and probably many others concurred with them; and thus they both distrusted God and disheartened one another. Perhaps those in Chaldea, "despising such a day of small things," excused themselves from returning into their own land; as if the dawnings of the day of God's returning favour ought not to have been highly valued. Their enemies also despised and ridiculed these feeble efforts. Yet all the friends of the work would at length rejoice, in seeing Zerubbabel successfully and skilfully sustain the character of the master-builder of the temple; and with his plummet in his hand take surveys of the work, to see that it was properly done, until the whole should be completed. (*Marg. and Marg. Ref. s, t. Notes, Ezra 3:12, 13. Neh. 4:1-3. Dan. 2:34, 35. Hag. 2:3-5. Matt. 13:31-33. 1 Cor. 1:26-31.*) This he would do "with those seven," which some explain of seven of his principal assistants; but probably it alludes to the seven eyes, that were upon the foundation-stone; (39.) and which would still watch over and superintend the work, till it was finished. These "were the eyes of the LORD, &c." His omniscience and manifold wisdom, by which he providentially directs every event all over the earth, would concur with Zerubbabel, and order all things in subserviency to his success. (*Marg. and Marg. Ref. u, x. See on Note, 3:9, 10, v. 10. Notes, 1:8-11. Am. 7:7-9.*) Thus Christ began, continues to build, and will himself complete, his spiritual temple. The small beginnings of his gospel were despised by numbers; and the feeble efforts that are made in different places to promote his cause, or the first dawnings of his grace in new converts, are often contemned. Even the friends of the gospel are apt to "despise the day of small things;" but they will all at length rejoice to see this great Builder carry on and complete his design

9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you.

10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth.

11 ¶ Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick and upon the left side thereof?

12 And I answered again, and said unto him, What be these two olive-branches which through the two golden pipes empty the golden oil out of themselves?

p Ezra 3:10-15; q 6:12,13. Ezra 6:15. Matt. 16:18. Heb. 12:2. r 2:8,9,11. 6:15. Is. 48:16. John 3:17. 5:35,37. 8:16-18. 17:21. s Ezra 3:12,13. Neh. 4:2-4. Job 8:1. 7. Prov. 4:18. Dan. 2:34,35. Hos. 6:3. Hag. 2:3. Matt. 13:31-33. 1 Cor. 1:28,29. 23. ¶ Or, since the seven eyes of the Lord do rejoice. Is. 66:11,14. Luke 15:6-10,34. 1 Am. 7:7,8. 1 Heb. stone of oil. u 2:9. Rev. 8:2. x 1:10,11. 2 Chr. 16:9. Prov. 15:3. Rev. 5:6. y 3. Rev. 11:4. z Heb. by the hand of. 3. Or, empty out of themselves oil into the gold. 4 Heb. the gold. z 5. Heb. 6:11,12. a 6:13. Ex. 29:7. 40:15. Lev. 8:12. 1 Sam. 10:1. 16:1,12,13. Ps. 2:6. marg. 89:20.

and to observe how "the eyes of the Lord" watch over the operations of his grace, from first to last; till at length angels and men will count them the grand themes of their admiring praise and adoration.

V. 11-14. The prophet was still ignorant of the meaning of "the two olive trees," especially of those branches, from which the oil was more immediately conveyed to the lamps; and upon inquiry he learned, that "they were the two anointed ones, which stood before the Lord of the whole earth." Zerubbabel and Joshua, the anointed ruler and high-priest of Judah, who stood before the Lord, and were his instruments in the work of the temple, were "the anointed ones" intended; but they were only types and shadows, (as the temple itself was,) of him who was to come. They therefore typified Christ, as anointed with the Holy Spirit without measure, to be the King and High-Priest of the church, and to build, illuminate, and sanctify the spiritual temple. As the anointed High-Priest, he obtained these gifts by his sacrifice of himself, his resurrection, and ascension into heaven; and through his continual and all prevailing intercession, they are communicated by him as the anointed King of his church. From the union of these two offices in his mysterious person, both God and man, this inexhaustible fulness of grace is derived and conferred. Thus the olive-branches of themselves distill the golden oil, through the two golden pipes, into the bowl; and from this fulness all receive that grace, which they require in their several places and services, through the means of grace, as the seven pipes fed the seven lamps of the candlestick.—It is plain, that the golden candlestick is the Jewish state, both civil and religious; and that the oil, with which the lights are supplied, is the spirit of God. *Bp. Newcombe.* And is it not equally plain, that Zerubbabel and Joshua were, in these transactions, typical persons, types of Christ our King and our High-Priest? (*Marg.* and *Marg. Ref.* see on *Note*, 2, 3. *Notes*, 2-7. 6:12,13. *Ps.* 2:4-6, v. 6. 68:18. 89:19-37, v. 20. 110:4. *Eph.* 4:7-13. *Heb.* 1:8,9. 7:1-3. *Rev.* 11:3-6, v. 4.)

Two golden pipes. (12) "There were two greater pipes in the candlestick, through which the oil was conveyed into the five lesser. (3) Louth.

PRACTICAL OBSERVATIONS.

We are so dull, and so soon weary of attending on spiritual things, that our gracious God must not only set them before us, but again and again by various methods awaken our attention.—The church contains all the knowledge, holiness, and consolation which are to be found in this sinful world; and all this light comes from Christ, as its great Source. (*Note*, 1 *Tim.* 3:14,15, v. 15.) He has formed his candlestick on earth of the most valuable materials, and with the most exquisite workmanship; and he has so arranged his word, his ordinances, his ministers, and people, that no part of the church may be destitute of "the light of life," and that the whole may shine as "a light in the world."—Even when our ignorance or inattention deserves reproofs, if we ask wisdom of him, he will "give us liberally and not upbraid" us.—No human power or efforts can do good to the souls of men, except the Spirit of God work by them: nor can any authority or might prevent that good which this divine Agent is pleased to do, often by feeble and unworthy instruments. To make known the gospel throughout the world, and to render men wise, holy, and happy, we do not so much need the assistance of mighty monarchs and powerful armies; or that of wealth, great abilities, eminent learning; or even the power of philosophy, eloquence, and oratory: but we want men filled with the Holy Spirit, full of faith, heavenly wisdom, holiness, zeal for the glory of God, and love to the souls of men; who would go forth in simple dependence on the grace and providence of God, to use no carnal weapons, but the spiritual armour provided for them, and by fervent prayer to seek the blessing from him alone. Before

13 And he answered me and said, Knowest thou not what these be? And I said, No, my Lord.

14 Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.

CHAPTER V.

Visions of a large flying roll, signifying the judgments about to be executed on the wicked, 1-4; and of an Ephraim, with a woman sitting in it, covered with a talent of lead, and carried to be stationed in the land of Shinar; signifying the durable miseries of the Jews, when they should have filled up their measure of iniquity, 5-11.

THEN I turned, and lifted up mine eyes, and looked, and behold a flying roll.

2 And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for

110:4. Is. 61:1-3. Dan. 9:24-26. Hag. 1:1,12. Heb. 1:9. 7:1,2. ¶ Heb. 1. one of oil. Is. 6:1. marg. b 3:1. 6:5. Deut. 10:8. 1 Kings 17:1. Jer. 4:19. c Job. 3:11. Is. 54:5. Mic. 4:13. a 2. Is. 8:1. Jer. 36:1-6,20-24,27-32. Ez. 2:9,10. Rev. 5:1. c. 10:2,8-11. b 12. Jer. 1:11-14. Am. 7:8. c Zeph. 1:14. 2 Pet. 2:3. d Gen. 6:11-13. Rev. 18:8. e Deut. 11:28,29. 27:15-26. 28:15. c. 29:19-28. Ps. 109:17-20. Prov. 3:33. Is. 24:6. 43:38. Jer. 26:6. Dan. 9:11. Mal. 3:9. 4:6. Matt. 25:41. Gal. 3:10-13. Heb. 6:6-8. Rev. 21:8. 22:15. f Luke 21:36.

such Zerubbabel's mountains would become plains; or rather before him who has said, "Lo, I am with you always, even to the end of the world." As his instruments, they would begin and finish many a good work; even as he laid the foundation, and will in due time bring forth "the headstone," of his church.—In the mean while, may we first give diligence to obtain the assurance, that we are a part of the spiritual building; that we may both witness and partake of the blessing, when the whole company of heaven shall exclaim, "Grace, grace, unto it." Having this assurance, whatever we are called to engage in, for the honour of God and the good of the church, let us use every means diligently, but trust only in the Lord. Let us not be discouraged by mountains in the way, for faith and prayer will not fail to remove them; and let us hope for a happy event to all our endeavours. Nor let us "despise the day of small things," either in respect of ourselves or others: for our God commonly produces great effects from small beginnings. Rather let us be thankful for every little hope, help, or success, or any little good done by us; let us rejoice to see instruments made active in the Lord's work, either in the magistracy, the ministry, or any other way. Especially let us fix our faith on Christ, and joyfully view him carrying on his work according to his own glorious plan, and daily bringing his spiritual edifice nearer to its completion; while the omnipresent and omniscient providence of God concurs with his grace, in perfecting the great design. Beholding him as our Priest upon the throne; let us seek through his intercession and of his royal bounty, supplies from that fulness, which has hitherto sufficed for all his saints and servants, according to their trials and employments; let us wait on him in all his ordinances, expecting communications of his Spirit; and thus let us hope to be sanctified wholly "in body, soul, and spirit;" "for faithful is he that hath promised, who also will do it."

NOTES.—CHAP. V. V. 1-4. The preceding visions were replete with encouragement to the pious rulers and people of Judah; but these bear a gloomy aspect, both towards obstinate sinners, and towards the whole nation in process of time.—The prophet's attention was called to "a flying roll." He saw several skins of parchment, or other materials of which rolls for writing were made, joined together and written upon, flying in the air; which seemed to him to be above ten yards long and five yards wide; and his divine Instructor informed him, that they represented "the curse," which would go "through the whole land" against all the wicked. (*Marg. Ref.* a-d. *Notes*, Is. 8:1-4, v. 1. Jer. 36:1-3,8-10,20-25,32. Ez. 2:9,10. Rev. 5:1-4.)—The Lord "would bring it forth," as the rule of judgment; and he would deal with every one according to it. So that the thief, being condemned by one part of it, would be cut off according to it; the perjured person, being condemned by another part of it, would be cut off according to it; and in like manner, with other criminals. For the curse would enter into the house of the thief, the perjured person, &c. and abide there till it had destroyed all the riches, comfort, and credit of him and his family; even as if it had consumed the stones and timber of his habitation. (*Marg. Ref.* e, f, i. *Notes*, 8:16,17. *Ez.* 20:7,15. *Lev.* 6:2-7. 14:34-53, v. 44. 45. *Deut.* 27:15-26. 28:15. *Josh.* 6:17-19. 7:1,13-26. *1 Prov.* 30:7,9. *Dan.* 9:11. *Hab.* 2:9-11. *Mal.* 3:5,6. *Jam.* 5:1-6.)—Shall be cut off, &c. (3) "Holdeth guiltless guiltless." *Marg.* Not being detected in his perjury and dishonesty, and so escaping punishment from man; the thief and the perjured person would be emboldened to expect impunity, and to plead not guilty to every charge; but the curse of God would pursue and overtake him. (*Note*, *Deut.* 27:15.)—The large size of the roll might intimate, that it not only contained all the curses written in the law and denounced by the prophets, but also an account of all the sins of those, against whom it was sent forth: its "flying" might signify, that it continually

*every one that ^{stealeth} shall be cut off ^{as} on this side, according to it; and every one that ^{sweareth} shall be cut off ^{as} on that side, according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

5 ¶ Then ^{the} angel that talked with me went forth, and said unto me, ^Ulift up now thine eyes, and see what is this that goeth forth.

6 And I said, What is it? And he said, This is ^{an} ephah that goeth forth. He said moreover, This is their resemblance through all the earth.

7 And behold, there was lifted up a ^{talent} of lead: and this is ^a woman that sitteth in the midst of the ephah.

8 And he said, ^{This is} wickedness. And he cast it into the midst of the ephah; and he cast ^{the} weight of lead upon the mouth thereof.

* Or, every one of this people, that stealeth, holdeth himself guiltless, as it doth, g. Ex. 20:15. Prov. 29:24. 30:9. Jer. 7:9. Hos. 4:2. Mal. 3:8-10. 1 Cor. 6:7-9. Eph. 4:28. Jam. 5:4. h. 4. 8:17. Lev. 19:12. Is. 48:1. Jer. 5:2. 23:10. Ez. 17:13-16. Mal. 3:5. Matt. 5:33-37. 23:16-22. 1 Tim. 1:9, 10. Jam. 5:12. 1 Pet. 1:43-45. 1 Pet. 7:26. Job 18:15. 20:26. Prov. 8:33. Hab. 2:9-11. Jam. 5:3. 1:19, 14, 19. 2:3, 4, 5. 1:1. m. Ez. 45:10, 11. Am. 8:5. ¶ Or, weighty piece. Is. 13:1. 15:1. 22:11. n. Jer. 3:1, 2. Ez. 16:23. Hos. 1:2, 3. o. Gen. 15:16. Matt.

hovered over the heads of the impenitent, and would speedily fall upon them; and the two crimes of theft and false swearing, might be mentioned as a compendium of the two tables of the law. (*Marg. Ref. g, h.*)—The roll was very ample to show what a number of curses should come on the wicked. . . . The thief and the false swearer, says Capellus, are put for every kind of transgressor.' *Bp. Newcombe.*

V. 5-11. This vision seems to be a prediction of the present state of the Jewish nation. Their prosperity would indeed be restored for some ages; but they would at length "fill up the measure" of their iniquity, and be exposed to a far heavier and more durable calamity than the Babylonish captivity. The prophet, being again directed by his divine Instructor to look up, and see what *went forth*; (that is, from the counsels and decrees of God, before concealed but thus revealed;) he was shown an ephah, or a measure about the size of a bushel: and he was told, that "this was their resemblance through all the earth," or "the land" of Judah. This was the form in which this ephah was made: "yet it was of a much bigger size, large enough to contain a woman in it; which was the reason Zechariah did not know what it was." *mouth.* On the top of the ephah was suspended a talent of lead, as a ponderous cover for it. In the ephah sat a woman, the emblem of the Jewish nation: and the angel cast something into the measure, which he told the prophet was "wickedness;" denoting that he kept an exact account of their sins, and would put them all with the nation into the measure, and only bear with the people till that should be full; for the emblem requires, and the language implies, that the wickedness put into the ephah, should be considered as distinct from the woman. At length, the weight of lead was cast on the mouth of the ephah, by which the woman that sat in it, and the wickedness cast into it, would both be so closed up, as no more to be extricated. This seems to mean the condemnation of the Jews, after they had filled up the measure of their iniquities, by crucifying Christ and rejecting his gospel. (*Marg. and Marg. Ref. m-o. Notes, Gen. 15:16. Matt. 23:29-36. 1 Thes. 2:13-16.*) The "two women with wings like a stork, and the wind in their wings," seem to have been emblematic of the Roman armies and their rapid conquests, coming speedily at the call of Christ, to execute his righteous sentence on that devoted nation. And the lifting up of the ephah, and carrying it away through the air, to build it a house in Shinar, or Babylon, where it was to be fixed on its own base, so that its condition would for a very long time remain unaltered, represents the taking of Jerusalem, the dispersion of the Jews like that made by the Babylonish captivity, and the long continuance of that calamity; as the just punishment of their sins, and by reason of their obstinate unbelief and rejection of Christ, to cleave to the works of their abrogated law, and the superstitious traditions of their elders.—It is observable that the word "Shinar" signifies *shaking out*, and gives weight to this interpretation, which, in the grand outlines, seems very clear and satisfactory. "The meaning of the vision seems to be, that the Babylonish captivity had happened, on account of the wickedness committed by the Jews; and that a like dispersion would befall them, if they relapsed into like crimes." *Bp. Newcombe.*—The language also implies, that it would be far more durable. (*Marg. Ref. p-s. Notes, Gen. 49:10. Deut. 28:49-59. Dan. 9:25-27. Hos. 3:4, 5. Am. 9:1-4. Luke 21:20-24, v. 24.*)

PRACTICAL OBSERVATIONS.

The full discoveries of the free and abundant grace of the gospel, and the greatest encouragements given to repentance, faith, and evangelical obedience, tend to aggravate the guilt, and enhance the punishment, of those "who go on still in their

9 Then lifted I ^{up} mine eyes and looked, and behold, there came out two women, and the wind *was* in their wings; and they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, "To build it a house in the land of Shinar: and it shall be established, and set there upon her own base."

CHAPTER VI.

A vision of four chariots, with horses of different colours, 1-8. *¶* *The crows, put on Joshua's head, and then preserved in the temple, the Branch, the Messiah, as Priest and King, as building the temple, and as executing the counsel of peace, is prefigured and predicted, 9-15.*

AND I turned, and lifted up mine eyes, and looked, and, behold, there came ^{four} chariots out from between two mountains; and the mountains *were* mountains of brass.

2 In the first chariot *were* ^{red} horses; and in the second chariot ^{black} horses;

23:32. 1 Thes. 2:16. p. 7. Ps. 38:4. Prov. 5:22. Lam. 1:14. Am. 9:1-4. c. Deut. 33:9. Dan. 9:26, 27. Hos. 8:1. Matt. 24:28. r. 1 Pet. 28:59. Jer. 29:22. Hos. 3:4. Luke 21:24. s. Gen. 10:10, 11, 12, 14, 15. Is. 11:11. Dan. 1:2. s. 5:1. b. 118, 19. Dan. 2:38-40. 7:3-7. 8:2, 3. 1 Sam. 2:8. Job 34:29. Ps. 33:11. 36:6. Prov. 21:30. Is. 14:26, 27. 43:13. 46:10, 11. Dan. 4:15, 16. Acts 4:28. Eph. 1:11. 3:11. d. 1:8. Rev. 6:4. 12:3. 17:3. e. 6. Rev. 6:5, 6.

wickedness."—The tremendous curses of God's word go forth "over the face of the whole earth" (*Notes, Luke 21:34-36. 1 Thes. 5:1-3.*) and they are continually falling upon the heads of the unjust and profane, according to the things written in the book of the law; and in the book of God's omniscience, who will never forget any of their works.—While men seek to enrich their families by fraud, rapine, oppression, perjury, or other crimes; they open their doors, and bring a curse into their habitations along with their ill-gotten gains; and it will there remain, to the ruin of their substance, and the impoverishing of their posterity: while another part of the same curse will rest on their souls, and sink them into everlasting punishment.—As we are all transgressors of the law, so we cannot escape this wrath of God, except we "flee for refuge to lay hold on the hope set before us in the gospel." To give us space for this, the Lord endures our provocations with much longsuffering; but there is an appointed measure for every individual, (as well as for every nation,) in which he sits, and into which all his wickedness is cast: and when he has filled this measure, the Lord will shut him up under his heavy wrath, as with a talent of lead, and commission the executioners of his vengeance to carry him to his own place, there to assign him his "long home," far from the city of our God, and among his enemies, as "a vessel of wrath fitted for destruction." There will be "established on his own base," and continue for ever a hater of God and his holiness, and an object of his unchangeable and hot displeasure. Let sinners then fear "to treasure up wrath against this day of wrath;" for the more they multiply their crimes, the faster the measure fills: let them especially take heed not to oppose, despise, or neglect the great salvation of the gospel; for this, above all other sins, hastens and ratifies the tremendous sentence: and whilst the day continues, "Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return to the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon."

NOTES.—CHAP. VI. V. 1-8. "The two brazen mountains may be merely an ornamental part of the vision; or they may denote God's firm and immutable decrees by which he governs the earth. "His righteousness is like great mountains." *Bp. Newcombe.* The emphasis laid on "the mountains" being "mountains of brass," sufficiently proves that something essential to the vision was intended. (*Marg. Ref. c. Notes, Ps. 33:10-12. 36:5-9. v. 5, 6. Prov. 21:30. Ec. 3:12-15. Is. 14:24-27. 46:10, 11. Eph. 1:9-12. 3:9-12, v. 11.*) The four chariots are generally interpreted of the four great monarchies, the Chaldean, Persian, Grecian, and Roman, which successively executed God's purposes of justice and mercy. As the red horses mentioned at first are afterwards omitted; it is supposed to be intimated, that the first of those monarchies was already subverted; and the bay horses, which are first joined with the grisled, but afterwards mentioned separately, are supposed to denote the Goths, Vandals, and other barbarous nations which subverted the Roman empire. But the reasons assigned for the different colours of the horses, from the different complexions (so to speak) of these monarchies, do not give entire satisfaction. Certainly the Persian monarchy was more favourable to the Jews, than any of the others; and it does not seem to have been more fatal to other nations. And whatever favours Alexander the Great showed to the Jews; the sufferings of that nation, under some of his successors, especially Antiochus Epiphanes, exceeded all which they endured, from the Babylonish captivity till the coming of Christ. The "white horses," therefore, are not in this respect, a proper emblem of the Grecian empire. Nor does it appear, for what end the Chal-

(940)

14 And the crowns shall be to 'Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for 'a memorial in the temple of the LORD.

15 And 'they that are far off shall come and build in the temple of the LORD; 'and ye shall know that the LORD of hosts hath sent me unto you. 'And this shall come to pass, if ye will diligently obey the voice of the LORD your God.

CHAPTER VII.

The Jews inquire concerning the observance of certain appointed fasts, 1-8. The prophet reproves them for not regarding God in their fasting, 9c-4-7. He warns them not to copy the obstinacy and rebellion of their fathers, and exhorts them to practise justice and mercy, 8-14.

AND it came to pass in 'the fourth year of 'king Darius, that the word of the LORD

came unto Zechariah, in the fourth day of the ninth month, *even* in 'Chisleu;

2 When 'they had sent unto the house of God, Sherezer, and Regem-melech, and their men, 'to 'pray before the LORD,

3 And to 'speak unto the priests which were in the house of the LORD of hosts, and to the prophets, saying, 'Should I weep in the 'fifth month, 'separating myself, as I have done these so many years?

4 'Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and 'seventh month, even those 'seventy years, 'did ye at all fast unto me, *even* to me?

and priesthood in Christ. The former had been confined to the family of David, the latter to that of Aaron; from them Zerubbabel and Joshua were risen, and they concurred in building the temple. But One would at length arise, "after the order of Melchizedek," who would be a Priest upon a throne, and unite the two distinct offices in his single person, of which the crowning of Joshua was a type. As a Priest, he would offer an atoning sacrifice, and expiate sin, and then make intercession for sinners: as a King, he would rule, enact laws, execute judgment, conquer and destroy his enemies; protect and exalt his people; and thus "the counsel of peace" would be accomplished by this union of the two offices in our Prince of peace. (*Marg. Ref. d. Notes, 4:11-14, v. 14. Ps. 85:9-13. Mic. 5:3-6, vv. 4, 5. Rom. 5:1, 2. Eph. 2:14-18. Col. 1:18-20.*) And, as the prophets were always cordial helpers to the pious kings and priests, in the execution of their offices: so the prophetic office of Christ makes him known in his kingly and priestly office. This was understood of the Messiah in the days of our Saviour. 'Herod . . . had a mind to be thought the Messiah; his flatterers would put this thought into his head, who from thence were called the *Herodians*, (*Matt. 22:16.*) as many of the ancient writers suppose. This put him upon rebuilding the temple.' *Louth.*

V. 14, 15. After these crowns had been put on the head of Joshua, they were to be placed in the temple for 'a memorial' of the transaction, and of the piety of those men, who had presented the gold of which they were made.—'Helem' seems to have been the same person as Heldaï, and 'Hen, the son of Zephaniah,' as Josiah. (10) Perhaps these names were inscribed on the crowns. And, as they came from a great distance to bring this oblation, so it was foretold, that they who were far off, would "come and build in the temple of the LORD," either as instruments in the hands of the great Builder, or as coming to be made a part of the spiritual building. Thus they would know the truth of the prophet's mission. (*Marg. Ref. g-h. Notes, 2:10-13, v. 11. 8:20-23. Is. 56:3-8. 60:10-14. 1 Cor. 3:10-15. Eph. 2:19-22. 1 Pet. 1:4-6.*)—Some reference may be had to the assistance afforded by the Jews who lived in distant countries, and even by Gentile princes, in building the material temple: but this typified the calling of the Gentiles into the church, and the usefulness of many Gentile converts in promoting its extent, purity, and prosperity. These things would come to pass, "if they diligently obeyed the voice of the LORD," &c. (*Marg. Ref. i. Notes, 3:6, 7. Is. 58:3-12.*)—'And ye, of the Jewish nation, shall be first sharers in the benefits arising from Christ's kingdom and priesthood, (and then those "that are far off," if you diligently hearken to the voice of God speaking to you, both by his prophets and by his Son.' *Louth. (Note, Acts 13:42-48.)*

PRACTICAL OBSERVATIONS.

All the diversified events, that take place in the world, spring from the unchangeable counsels of God, which are formed in unerring wisdom, and perfect justice, truth, and goodness. "His counsel shall stand and he will do all his pleasure;" and none can stay his hand, or say to him, What doest thou?" (*Num. Dan. 4:34-37.*) He might justly fill the earth with unmingled woe: but he moderates the severity of his vengeance, as far as consists with the honour of his justice, and when his judgments have "quieted his spirit," as provoked by man's daring rebellions.—The holy angels delight in executing his mandates, whether of wrath or of mercy. While they seek to go forth, they wait his orders and exactly conform to his will; and, as we hope shortly to be equal to them, we should now study and copy their examples.—If insuperable hinderances prevent men from giving personal assistance to pious and good designs; it is well, if they are willing to contribute towards them from their substance; and, when such services spring from faith and love, they will remain for "a memorial" to their benefit in the temple of the

LORD above. Yet nothing can be accepted from sinners, but what is presented in dependence on Christ, our Priest and King. 'For us men and for our Salvation he came down from heaven, and became incarnate, and grew as a Branch out of a dry ground, till he arose to his pre-eminent dignity and glory; showing us, that humiliation and self-abasement are the first steps towards true glory and honour. To him, the great Builder, as well as Foundation, of the temple, all the glory belongs, and shall be rendered for ever. We must both submit to him as our King, trust in him as our Priest, and give him all the glory of our salvation; if we would have the new covenant ratified with us, and its blessed peace communicated to our hearts and consciences. Let us not think of separating what God has joined together in his "counsel of peace;" for we cannot obey Christ as our King, unless we come to God by him as our Priest; nor come to God by him as our Priest, if we refuse to have him reign over us as our King. We have heard the gospel of peace, through the blood of his cross, in these distant regions; but are we come to him and built on him, as a part of his spiritual temple; or are we yet the palace of Satan? (*Note, Luke 11:24-26, vv. 21, 22.*) Are we endeavouring to promote the purity and prosperity of this temple; or do we defile it by our sins? Certainly we can have no comfortable ground to think our peace is made with God, unless we diligently endeavour to obey his voice, and keep his commandments.

NOTES.—CHAP. VII. V. 1. This transaction occurred above two years after the visions recorded in the foregoing chapters: but the prophet doubtless continued to instruct and exhort the people during that time, though none of his predictions were recorded.—'Chisleu,' the "ninth month," answered to part of November and part of December. (*Marg. Ref.*)

V. 2, 3. 'The verb in the Hebrew is singular, "He had sent," but our interpreters render it plurally, by an *enallage* of the number, which is frequent in the Hebrew; and the vulgar Latin interprets it to the same sense. According to this syntax, the words might be as well translated thus, "When Sharezer, and Regem-melech, and their men, had sent unto the house of God." These probably were men of some note among the Jews that still continued at Babylon.' *Louth.*—Either the Jews in Chaldea, or those in Judah, sent the persons here mentioned, with their attendants, to the temple; both to offer prayers in their behalf, and to propose a question to the priests and prophets, concerning some fasts which they had been used to observe. (*Marg. and Marg. Ref. c, d. Notes, 6:10, 11. Ezra, 6:6-12. See on Note, Hag. 2:10-14, v. 11.*) They kept an annual fast in the fourth month, in remembrance of the breaking down of the wall of Jerusalem; (2 Kings 25:3, 4.) another in the fifth month, in remembrance of the burning of the temple; (2 Kings 25:8, 9.) another in the seventh month on the day on which Gedaliah was slain; (2 Kings 25:25.) and another in the tenth month, because at that time the siege of the city was begun. (8:19. 2 Kings 25:1.) But the Jews now questioned, whether they ought to continue the observance of these fasts, seeing the city and temple were both in part rebuilt and likely to be completed.—They had wept for their sins, and separated themselves from food and ordinary recreations and employments, that they might spend the day in devotions; and they had persevered in it for many years: but must they still continue thus to employ and deny themselves? (*Marg. Ref. f, h.*)

V. 4-7. Whoever originally proposed the question before stated, it evidently concerned the whole nation; and therefore God sent his prophet to the people and priests on the occasion.—The fasts, which they had observed, were not of divine appointment; though the observance of them would have been good, had they uprightly kept them. (*Note, 2:3.*) But they were not truly humbled or sorry for those sins, which had provoked the wrath of God against them; and, while they wept as sufferers, they did not submit to his jus-

6 And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves?

7 Should ye not hear the words which the LORD hath meried by the former prophets when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain?

8 And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying, Execute true judgment, and show mercy and compassions every man to his brother:

10 And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

11 But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.

* Or, be not ye they that did eat for, &c. † Or, Are not these the words, &c. 1s. 55:3,6,7. m 1:8—6. 1s. 1:16—20. Jer. 7:5,23,36:2,3. Ez. 18:30—32. Dan. 9:8—14. Hos. 14:1—3. Am. 5:14,15. Mic. 6:8—8. Zeph. 2:1—3. 1 Heb. the hand of, &c. Hag. 1:1, marg. n Deut. 34:3. Jer. 17:26, 32:4, 33:3. o See on 7:18,17. Lev. 19:15,35—37. Deut. 10:18,19, 15:7—14, 16:18—20. Ps. 82:3—4. Prov. 21:13. Is. 58:6—10. Jer. 7:5—7. Ez. 45:9. Hos. 10:13,15. Am. 5:21. Mic. 6:8. Matt. 23:23. Luke 11:42. Jam. 2:1—7. § Heb. Judge judgment of truth, Lev. 21:12 marg. John 7:51. p Ex. 22:21—22, 23:9. Deut. 21:11—18, 27:19, 1s. 72:4. Prov. 22:22,23, 23:10,11. Is. 1:16,17,23. Jer. 5:28, 22:1, 27:12,29,30. Ana. 4:1 s 11,12. Mic. 2—3 s 1—4. Zeph. 3:1—3. Matt. 3:5. Matt. 23:14, 1 Cor. 6:10. Jam. 5:4. q 1s. 21:11, 36:1,140,2. Prov. 8:15, 3:5. Matt. 11:19,20, 18:18. Mic. 2:1. Mark 7:31—23. Jam. 1:14,15. 1 John 3:15. r 1s. Ez. 10:3. 2 Kings 17:13—15, 2 Chr. 33:10. Neh. 9:17,26. Prov.

tice in their sufferings, or seek his mercy for their deliverance. They were not truly penitent; they did not forsake their sins; the glory and favour of God were not their grand object; their fasting was the result of self-righteousness, or ostentation; or a matter of custom, a form, a compliance with human authority, out of regard to ease, interest, or reputation; and it had no salutary effects upon their temper and conduct: so that they pleased themselves as really, when they wept and fasted, as when they ate and drank in a sensual and ungodly manner. (Marg. and Marg. Ref. l. Notes. Is. 1:10—15. 58:3—7. Matt. 6:16—18. 23:5—7,14. Rom. 14:5—9. 1 Cor. 7:13—17, 8:13. 10:29—33, v. 31.) But, whether they fasted or not, they ought certainly to have attended to the earnest calls of God, by the former prophets, to repentance and reformation. If their fathers had done this, their ancient prosperity would have been continued; and nothing but this could re-establish them in their former flourishing condition. (Marg. and Marg. Ref. m. Notes, 8—10. 1:5, 6.)—From the eleventh year of Zedekiah, to the fourth year of Darius Hystaspis, are just seventy years. . . Did you fast upon religious motives, and for your better improvement in the duties of repentance and amendment? "When ye did eat," . . . (Rom. 14:6.) . . . ye sought your own pleasure and convenience, not my glory! . . . (1 Cor. 8:8.) . . . Should ye not, &c. (7) Or "Are not these the words, &c." Marg.—The prophet puts them in mind of those exhortations the prophets before the captivity gave them; that they may lay them to heart, and not be guilty of the same sins, for fear of incurring the same penalties? Louth.—When ye offered sacrifices, after which ye feasted, did ye not, in this religious act, regard yourselves more than me? . . . Did not the former prophets make like declarations, concerning the inefficacy of your external observances? Did they not insist on the superior excellence of moral duties? Bp. Newcombe.—He sheweth that they did not 'fast of a sincere heart, but for hypocrisy; . . . because they lacked those offices,' (duties of charity,) which should have declared that they were godly.' (Matt. 23:23.)

V. 8—10. (Marg. and Marg. Ref. Notes, 8:16,17,19. Ez. 22:21—24. Deut. 16:18,19. 2 Chr. 19:5—11. Ps. 82:2—4. Prov. 22:22,23. Is. 1:16—20, 10:1—4. Jer. 7:5—7. 21:11,12. 22:13—19, vv. 15,16. Mic. 2:1—3, 6:6—8. Zeph. 3:1—4.) 'I often put your fathers in mind, that judgment and mercy were more acceptable to me than fasting, or any external performances; (Is. 58:6,7. Jer. 7:22—24.) and I repeat the same admonition to you of the present age.' Louth.

V. 11,12. Marg. and Marg. Ref. Notes, 2 Kings 17:12—15. 2 Chr. 36:13—16. Neh. 9:20,26—30. Ps. 58:3—5. Is. 6:9,10. Ez. 3:4—11. Acts 7:51—53.—Pulled, &c. (11) As oxen that are not willing to draw in the yoke.

An adamant stone. (12) "Bochart shows, that the word means a hard stone used to polish gems." Bp. Newcombe.

V. 13. The people cried for temporal deliverance, when the sentence (as to the destruction of the city and the captivity,) had become irreversible; and therefore God would not hear them; but if any of them, even at that time, cried to him for spiritual salvation in humble faith, he certainly answered them. (Marg. Ref. Notes, Prov. 1:24—31. 21:13. 28:9. Is. 50:1—3, v. 2. Jer. 11:11,12. Luke 13:22—30, vv. 25—27.)

V. 14. Scattered them as with a whirlwind. 'This sub-

12 Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his Spirit by the former prophets; therefore came a great wrath from the LORD of hosts.

13 Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts:

14 But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

CHAPTER VIII.

Promises, that Jerusalem shall be replenished with inhabitants, and be prosperous, 1—8. The people are encouraged to build the temple, by the assurance of manifold blessings, 9—15. Exhortations to truth, justice, and piety, that their mournful fasts might be turned into cheerful feasts, 16—18. A prediction of the conversion of many nations, by the example and endeavours of pious Jews, 21—23.

AGAIN the word of the LORD of hosts came to me, saying,

1:24—32. 1s. 1:19,20. Jer. 6:16,17. 7:24. 13:10,26;5,6. 35:15. 36:31. 44:16. Ez. 8:7. Dan. 9:5. Zeph. 3:2. Acts 7:51. Heb. 12:25. § Heb. gave a backsliding shoulder. Neh. 9:29. Jer. 8:5. Hos. 4:16. Heb. 10:38,39. a Ps. 58:4,5. Acts 7:57. ¶ Heb. made heavy. Is. 6:10. 2 Job 9:4. Is. 48:4. Jer. 5:3. Ez. 2:4,3:7—9, 11:15. o Ps. 50:17. Is. 6:10. Matt. 13:15. Mark 4:12. Luke 8:12. John 9:39,20. Acts 28:26. 2 Thes. 2:10—12. z Neh. 9:30. Acts 7:51,52. 1 Pet. 1:11,12. 2 Pet. 1:21. ** Heb. the hand of the, &c. 7. z 2 Chr. 36:16. Jer. 36:18. Dan. 9:12. 1 Thes. 2:15,16. z Ps. 81:8—12. Prov. 1:24—28. Is. 50:2. Jer. 6:16,17. Luke 13:34,35. 19:42—44. a Prov. 21:13. 28:9. Is. 1:15. Jer. 11:11. 14:12. Is. 4:3, 20:3. Mic. 3:4. Matt. 23:11,12. Luke 13:23. Jam. 4:3. o 2:6. 9:14. Lev. 26:33. 1 Sam. 1:27,28,34. Ps. 58:9. Is. 17:15,21:1,60:15. Jer. 4:11,12. 23:19, 25:32,33. Am. 1:14. Nah. 1:3. Hab. 9:14. c Deut. 28:34,39. Jer. 5:15. d 2 Chr. 36:21. Am. 5:30. Dan. 9:16—18. Zeph. 3:6, ¶ Heb. land of desire. e Dan. 8:8.

lime metaphor is expressed by a single word in the original. Bp. Newcombe.—"The land of desire is for a desolation." The contrast is striking. (Marg. Ref.)

PRACTICAL OBSERVATIONS.

If we earnestly desire to know the will of God in doubtful cases; we must not only consult his word and ministers, but seek his direction by fervent prayer.—Some duties are obligatory at all times, and others belong to special seasons. It behooves those who are suffering or trembling because of their sins, to weep and fast, and separate themselves from lawful pleasures, to attend to the great business of humbling themselves before God, and seeking forgiveness; and it is equally seasonable for those who have experienced signal deliverances and special tokens of his reconciling love, to abound in praise and in every expression of grateful joy. But most men rest in the outside of these religious exercises; and whether they fast and pray, or eat and drink, they do it to themselves, according to their own humour, or for their own honour, or interest, or quiet, in one way or other. Yet they are in general so pleased with their performances, that they think it a ground of murmuring and complaint, that God will not richly reward what they "did not at all to him," and what in fact he abhors, as the result of pride, selfishness, and hypocrisy! Nay, many who, with apparent conscientiousness inquire the truth and will of God, prove indisposed to embrace the one, or to practise the other. But the neglect of moral duties is as inconsistent with sincerity in religious observances, as the neglect of religion is inconsistent with the practice of morality, from a single eye to the glory and will of God. Our rule is, that "whether we eat or drink, or whatever we do, we do all to the glory of God;" and true Christians will aim to receive all with that thankfulness, and use all with that moderation, which may render even their meals honourable to his name: but they will be conscious, that they continually fall short of their rule, and need forgiveness in every thing. What then must be the case with numbers, whose very religion is as selfish as their "banquetings and revellings"?—Willful disobedience mars the prosperity of cities, and of apparently flourishing churches; and no mourning or fasting, under public or personal rebukes, will prove of real use, except the ground of the Lord's controversy be removed. In this all his servants, in every age and under every dispensation, are agreed.—Except magistrates "execute true judgment," and private persons do justice and show mercy and compassions to their brethren; except they cease to "oppress the widow, the fatherless, the strangers," and the poor of every name or nation; except men repress their resentments, and no longer "imagine evil against their brethren in their hearts;" they evidently refuse to hearken to the warnings of God's word, and to bear the yoke of his commandments; they increase the natural hardness of their stony hearts, by resisting convictions, and indulging their prejudices and passions, "lest they should hear the law and the words of the LORD by his Spirit in his prophets;" and they cannot expect that even their prayers will turn away the great wrath of God from them. He indeed always readily hears the cry of the broken-hearted penitent: yet it will soon come to pass, in respect of all who die impenitent and unbelieving, that, "as he cried, and they would not hear, so they will cry and he will not hear" or help them. And then there will be no remedy or refuge from those miseries, which here they despised and defied, but which they then will not be able to endure.

2 Thus saith the LORD of hosts; ¹I was jealous for Zion with great jealousy, and ²I was jealous for her with great fury.

3 Thus saith the LORD; ¹I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called ²a city of truth; and the mountain of the LORD of hosts, ³The holy mountain.

4 Thus saith the LORD of hosts; ¹There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for ²very age.

5 And the streets of the city shall be full of boys and girls, ³playing in the streets thereof.

6 Thus saith the LORD of hosts; If it be ¹marvellous in the eyes of the remnant of this people in these days, ²should it also be marvellous in thine eyes? saith the LORD of hosts.

7 Thus saith the LORD of hosts; Behold, ¹I will save my people from the east country, and from the ²west country;

8 And I will bring them, ³and they shall dwell in the midst of Jerusalem: ⁴and they shall be my people, and I will be their God, in truth and in righteousness.

9 ¹Thus saith the LORD of hosts; ²Let your hands be strong, ye that hear in these days these words by the mouth of ³the prophets, which ⁴were

in the day ¹that the foundation of the house of the LORD of hosts was laid, that the temple might be built.

10 For ¹before these days ²there was no hire for man, nor any hire for beast; ³neither was ⁴there any peace to him that went out or came in, because of the affliction: ⁵for I set all men every one against his neighbour.

11 But now ¹I will not be unto the residue of this people as in the former days, saith the LORD of hosts.

12 For ¹the seed shall be ²prosperous; the vine shall give her fruit, and the ground shall give her increase, and ³the heavens shall give their dew: and I will cause ⁴the remnant of this people ⁵to possess all these things.

13 And it shall come to pass, ¹that as ye were ²a curse among the heathen, ³O house of Judah, and house of Israel; so will I save you, ⁴and ye shall be a blessing: ⁵fear not, ⁶but let your hands be strong.

14 For thus saith the LORD of hosts; ¹As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, ²and I repented not:

15 So again ¹have I thought in these days to do well unto Jerusalem and to the house of Judah: ²fear ye not. [Practical Observations.]

a 1:14-16. Ps. 78:55-59. Is. 42:13, 14. 59:17. 63:4-6, 15. Ez. 36:5, 6. Joel 2:18. Nah. 1:2, 6. 1:16. Jer. 30:10-11. c 2:10, 11. Is. 12:6. Ez. 48:35. Joel 3:17, 21. John 1:14. 14:23. 2^o Cor. 6:16. Eph. 2:21, 22. Col. 2:9. Rev. 21:3. d 14:20, 21. Is. 1:21, 25. 60:14. Jer. 31:23. 33:16. e 2:1, 2. Is. 19:1. 65:25. 66:20. Rev. 21:10, 27. f 1 Sam. 2:31. Job 5:26. 42:17. Is. 65:20-22. Lam. 2:20, 21. 5:11-15. Heb. 12:32. g Heb. multitude of days. g 2:4. Ps. 123:3, 4. 14:12-15. Jer. 30:19, 20. 31:27, 31. Lam. 2:19. Matt. 11:16, 17. 1^o Cor. 4:8, 9. d 1^o Rom. 13:14. Num. 11:22, 23. 2 Kings 7:2. Jer. 32:17, 27. Luke 1:20, 37. 18:27. Rom. 6:19-21. e 1:10, 17. 10:7, 23. 14:11-16. 27:12, 13. 43:5, 6. 49:12. 59:19. 66:19, 20. Jer. 31:8. Ez. 37:19-25. Hos. 11:11. Mal. 1:11. Rom. 11:25-27. 1^o Heb. country of the going down of the sun. Ps. 50:1. 113:3. k Jer. 3:17, 18. 23:5. 32:41. Ez. 37:25. Joel 3:20. Am. 9:14, 15. Obad. 17-21. Zeph. 3:14-20. 11:9. Lev. 25:12. Jer. 4:2. 30:22. 31:1, 33. 32:28, 39. 41:10. 32:38. 37:27. Hos. 2:19-23. 2 Cor. 6:16-18. Rev. 21:3, 7. m 13. Josh. 1:6, 8. 1 Chr. 22:13. 28:20. Is. 35:4. Hag. 2:4. Eph. 6:10. 2 Tim. 2:1. n Ezra 5:1, 2. Hag. 1:1, 12. 2:21. o Hag.

NOTES.—CHAP. VIII. V. 2. The Lord had been exceedingly jealous for his people, and displeased with their oppressors; (*Marg. Ref. Note, 1:14-17.*) and he had already in part avenged them on the Chaldeans and his other enemies, with great fury.—This is the general interpretation; but perhaps the verse in the connexion in which it here stands, has another meaning.—“I have been jealous against Zion, with a vehement jealousy; and I have been angry against her with great fury.” Zion, the church of the Jews, acted as an adulterous wife; and the calamities which she had endured, were the effects of the Lord’s jealousy and indignation: but he was now about to return to her in mercy.—The construction of the original, which is required for this interpretation, and is objected to by Bp. Newcombe, is exactly the same as in Ps. 106:16.

V. 3. *Marg. Ref. b, c. Notes, 2:10-13. Is. 12:4-6, v. 6. Ez. 48:30-35, v. 35. Joel 3:9-17, v. 17. Zeph. 3:14-17. Rev. 21:1-4.—A city, &c.* That is, a city in which divine truth was known and believed; the true God worshipped in the appointed manner, and in sincerity; and where fidelity, as well as justice and equity, was practised among men. This primarily related to the state of Jerusalem, as reformed by Zerubbabel, Joshua, Ezra, Nehemiah, and others: yet it was typical of the Christian church consisting of true believers, which alone can fully answer to these characters. (*Marg. Ref. d, e. Notes, 14:20, 21. Is. 1:25-27. 11:6-9. 60:10-14, v. 14. 65:24, 25. Jer. 31:23-26. Heb. 12:22-25. Rev. 21:22-27.*)

V. 4, 5. These verses are beautifully descriptive of a state of great outward tranquillity, attended with plenty, temperance, and contentment. The inhabitants of the city are supposed to live to extreme old age, and to walk cheerfully and without fear in the streets; whilst their numerous descendants being healthful and lively, free from want, fear, or sorrow, amicably engage in their childish diversions on every side of them: a sight extremely pleasing to those aged spectators. (*Marg. and Marg. Ref. Notes, 2:1-5, v. 4. Ps. 128:3-4. 144:12-15. Is. 65:20-23. Jer. 30:19-22.*)—The walls of Jerusalem were not dedicated till above sixty years after this prophecy. *Bp. Newcombe.*

V. 6. *Marg. and Marg. Ref. Notes, Num. 11:21-22. 2 Kings 7:1, 2. Rom. 4:18-22.*

V. 7, 8. ¹“This denotes the general restoration of the Jewish nation, from their several dispersions. . . . The west country here mentioned hath a particular relation to their present dispersion, great numbers of them being in these latter ages settled in the western parts of the world. . . . They shall constantly serve and worship me, and I will bless and protect them. (13:9.) *Louth.*—The passage in its full import, must be interpreted, either of the Christian church, or of the future restoration of the Jews. (*Marg. and Marg. Ref. Notes, 13:8, 9. Ps. 107:1-7, v. 3. Is. 11:11-16, 27:*

1-8, 11. 2:16, 17. § Or, the hire of man became nothing, &c. v. P. Judg. 5:6, 7. 11. 2 Chr. 15:5-7. Jer. 16:16. q Is. 19:2. Am. 3:6, 8, 9. Matt. 10:34. r 9. Ps. 103:9. Is. 12:1. Hag. 10:1. Mal. 3:9-11. a Gen. 26:12. Lev. 26:4, 5. Deut. 28:4-12. Ps. 67:6. Prov. 3:9, 10. 30:23. Ez. 34:26, 27. 36:30. Hos. 2:21-23. Joel 2:22. Am. 9:13-15. Hag. 2:19. 1^o Heb. of peace. Jam. 3:18. t Gen. 27:28. Deut. 32:2. 31:13, 28. 1 Kings 17:1. Prov. 19:12. Hos. 14:5. Hag. 1:10. u 6. Mic. 4:4. x Is. 61:7. Ez. 36:13. Ch. 17-20. Matt. 6:33. v Deut. 26:37. 29:23-28. 1 Kings 9:7, 8. 2 Chr. 7:20-22. Ps. 41:13, 14, 16. 79:4. Is. 65:11, 16. Jer. 24:9. 25:18. 26:6. 29:18. 42:18. 44:12, 22. Lam. 2:15, 16. 4:15. Ez. 15: Dan. 9:11. 2:11, 9:13. 10:6. 2 Kings 17:19-20. Is. 9:9, 21. Jer. 32:32. 33:24. Ez. 37:16-19. a 20-23. 10:6-9. Gen. 12:3, 8. 26:4. Ps. 72:17. Is. 15:24, 25. Mic. 5:7. Zeph. 3:20. Gal. 3:14, 25, 29. b 9. Is. 35:3, 4. 41:10-16. 1 Cor. 16:13. c 1 Cor. 16:33. Is. 14:24. Jer. 31:23. d Jer. 4:28. 15:1-6. 20:16. Ez. 24:14. e Jer. 29:11-14. 32:42. Mic. 4:10-13. 7:18-20. f 13. Is. 43:1. 2. Zeph. 3:16, 17.

12, 13. 43:5-7. 49:5-13. 59:16-19, v. 19. Jer. 3:16-18. 23:7, 8. 30:19-22, v. 22. Ez. 37:25-28. Hos. 2:18-23. Joel 3:18-21. Zeph. 3:14-20. 2 Cor. 6:14-18, v. 17. Rev. 21:1-4, v. 3. 22-27.)

V. 9-15. The Jews who had heard and obeyed the words of Haggai and Zechariah, when they called them to build the temple, were encouraged to proceed in that good work with vigour and alacrity. While this had been neglected, there had been no profitable employment for those who endeavoured to subsist by the labour of their hands, or by that of their cattle; nor could they travel from place to place in safety, because of the calamities of the times; for the Lord had been provoked to leave them exposed to their enemies, and even let them loose to quarrel with each other. (*Marg. and Marg. Ref. n-q. Notes, Judg. 5:6, 7. 2 Chr. 15:1-7. Ezra 5:1, 2. Is. 19:2, 3. Hag. 1:5-11. 2:15-19.*) But he now intended remarkably to prosper them, beyond the example of all former days. The lands should bring forth abundance, and they should possess it in peace; and the heathen who had deemed them a contemptible, wretched, and accursed people, and treated them accordingly, beholding their wonderful deliverances and prosperity, should consider them as an honourable and happy nation. For, as nothing could prevent the execution of his purposed wrath upon their fathers; so nothing should interrupt the course of his promised mercy towards them. (*Marg. Ref. r-x. Notes, Gen. 26:12. Prov. 3:9, 10. Hos. 2:18-23. 14:4-8. Am. 9:13-15. Mal. 3:7-12.*)—The consideration, that all the nations which now worship the true God and receive the Scriptures as his word, have derived the whole of their knowledge in divine things, and all their privileges, under God, from Jewish prophets, apostles, and teachers; and that the Saviour “in whom all nations shall be blessed,” sprang from that favoured race, emphatically explains what is meant, when the Lord says, “Ye shall be a blessing.” (*Marg. Ref. a. Notes, 20-23. Gen. 12:1-3, v. 2. Is. 19:23-25.*)—The mentioning of both Judah and Israel, which had been so long separated, shows that both the curse and the blessing here spoken of, in the ultimate sense, belong to the whole body of the Jews; who, as they are a public instance of God’s judgments now, so shall they hereafter be of his blessings; viz. at the general restoration and conversion of that nation? *Louth.*—It may be added, that this event will be “as life from the dead” to all the nations, and the Jews shall then indeed be a blessing to mankind at large.—*Ye were a curse, &c.* (13) *Marg. Ref. y.*

V. 16, 17. Let those who believe these promises, show their faith by their works, and wait the fulfilment of them, in an obedient tenor of conduct, as magistrates and as private persons. (*Marg. and Marg. Ref. g-i. See on Note, 7:8-10. Notes, 13. Job 29:1-17. Mic. 2:1-3.*)—The false oath might be “loved,” not only because of the gain ac-

16 ¶ These *are* the things that ye shall do; ^aSpeak ye every man the truth to his neighbour; ^bexecute the judgment of truth and peace in your gates:

17 And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these *are* things that I hate, saith the LORD.

18 ¶ And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.

g Dent. 10:12, 13. 11:7, 8. Mic. 6:8. Luke 8:14. Eph. 4:17, &c. 1 Pet. 1:13-16. h 19. Lev. 19:11. Ps. 15:2. Prov. 12:17, 19. Jer. 9:3-5. Hos. 4:1, 2. Mic. 6:12. Eph. 4:25. 1 Thes. 4:6. Rev. 21:8. ⁱ Heb. judge truth and the judgment of peace. 7:9. Is. 9:7. 11:3-9. Am. 5:15, 24. Matt. 5:9. 1:7. 10: Pro. 3:23. 5:14. Jer. 4:14. Mal. 2:1-2. Matt. 5:28. 12:35. 15:19. k 5:3, 4. Jer. 4:2. Mal. 2:5. 1 Ps. 5:5, 6. 10:3. Prov. 6:16-19. 8:13. Jer. 44:4. Hab. 1:13. m 2 Kings 23:4. Jer. 39:2. 52:6, 7. n 7:3. Jer. 52:12-15. o 7:5. 2 Kings 25: 61. Jer. 41:1-3. p Jer. 52:4. q Eccl. 8:17. 9:22. Ps. 30:11. Is. 12:1. 35:10. 61:11. Jer. 31:12, 13. ^r Heb. solemn, or, set times. ^s 16. Luke 1:74, 75. Tit. 2: 11, 12. Rev. 22:15. a 2:11. 14:16, 17. 1 Kings 8:41, 43. 2 Chr. 6:32, 33. Ps. 22:27.

quired by it, but also from contempt of God, and enmity against him. (Marg. Ref. See on Note, 5:1-4, v. 4.)

V. 19. While the Jews had neglected the truths of God's words, and his true worship; and while they deceived, defrauded, and quarrelled with each other, God had given them occasion for mournful fasts; but he had now promised to change those into cheerful feasts; and he therefore exhorted them to "love the truth and peace," as the proper method of perpetuating their comforts and mercies. (Marg. Ref. Notes, 7:2-7. Ez. 36:25-27. Luke 1:67-75, vv. 74, 75. Tit. 2:11-14.)

V. 20-23. "These verses refer to the great accession of converts, which the Jewish church received, between the captivity, and the coming of Christ; to the number of Christian disciples which the Jewish preachers made; and to the future conversions of which the restoration of the Jews will be an eminent cause." Bp. Newcombe.—Notwithstanding all the miseries that the Jews had long endured, and the approach and weakness which still attended them: it would at length "come to pass," that "people," or *peoples*, from many cities, would come to court their friendship. For the inhabitants of one city should go to those of another, purposely to persuade them to go with them without delay, "to pray before JEHOVAH" the God of Israel, and to seek his favour, each individual purposing to accompany them in so doing. In this manner "many peoples," yea, "strong nations," would come to Jerusalem to seek and worship JEHOVAH, and to lay hold "on the skirt of a Jew; a gesture naturally used to entreat assistance and protection." Bp. Newcombe. (Marg. Ref. z. Note, Is. 4:1.) For they had heard that God was in an especial manner present with that people. (Marg. and Marg. Ref. Notes. 2:10, 13. v. 11. 14:16-19. Josh. 2:8-16. Ruth 1:16, 17. 2:11, 12. Ps. 22:27, 28. 72:17-19. 117: Is. 2:2-5. 11:10. 60:14-14. Jer. 16:19-21. v. 19. Hos. 1:8-10. Mal. 1:9-11. v. 11. Matt. 1:20-23. 8:10-12. Acts 15:13-18. Rom. 11:11-15. 15:8-13. 1 Cor. 14:20-25, vv. 24, 25. Rev. 11:15-18.)—This is indeed a clear prediction of the most extraordinary and unlikely event, which, at the time when Zechariah delivered it, could be imagined; namely, that many nations, powerful nations, renowned for arts and arms, for civilization and philosophy; nations, which had successively subjugated and oppressed Israel; nations, which had despised and ridiculed, with unbounded scorn, the worshippers of JEHOVAH, would at length learn religion from that very people!—The Jews, when prosperous in their own land, were exceedingly prone to embrace the idolatries of the surrounding nations: what then could be more improbable, or more contrary to general observation, than that, after they had been crushed and enslaved, by successive conquerors, they should at length become teachers of religion to their oppressors, and to the nations of the earth? Yet this is expressly foretold: with emphatical repetition and variation of circumstances!—The term "Jew," or *Judean*, became the more general national appellation, from the Babylonish captivity: and we have had repeated occasions to remark, that the prophets foretold the conversion of the Gentiles, in language taken from the stated religious worship of their own times. (Notes, Is. 66: 19-23. Ez. 40:2.) It is therefore here evidently foretold, (Marg. Ref. x.) that at least ten times as many Gentiles would be converted to the true religion, as there were Jews, properly so called, among them at the time when the prophecy should begin to be fulfilled.—The astonishing interposition of God in behalf of his people, at Babylon and Susa, &c. (Esth. 3:-9. Dan. 2:-6): and the translation of the Scriptures into Greek, and the wide dispersion of them in that language, no doubt had considerable effects; but effects far beneath the language here used. For this certainly can mean nothing less, than that many powerful nations, of all languages, would renounce idolatry and become the worshippers

20 Thus saith the LORD of hosts; *It shall yet come to pass*, that there shall come people, and the inhabitants of many cities:

21 And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.

22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

67:1-4. 72:17. 86:9. 117: 138:4, 5. Is. 2:9, 3. 11:10. 49:6, 22, 23. 60:3-12. 66:18-20. Jer. 16:19. Hos. 1:10. 2:23. Am. 9:12. Mic. 4:1, 2. Mal. 1:11. Matt. 8:11. Acts 15:14-18. Rom. 15:9-12. Rev. 11:15. ⁱ Or, continually. Heb. going. 5. Heb. entreat the favour of. ^j 2. marg. Is. 1:3. 22:19. 16:12. ^k Is. 25:7. 55:5. Jer. 4:2. Mic. 4:3. Hag. 2:7. Gal. 3:8. Rev. 15:4. 21:24. ^l Gen. 31:7, 41. Num. 14:32. Job 19:3. Eccl. 11:2. Mic. 5:5. Matt. 1:21, 22. ^m Is. 66:18. Rev. 7:9, 10. 14:6, 7. ⁿ 1 Sam. 15:27, 28. Is. 3:6. 4:1. Luke 8:44. Acts 19:12. a Num. 10:29-32. Ruth 1:16, 17. 2 Sam. 15:19-22. 2 Kings 2:6. 1 Chr. 12:18. Is. 55:5. 60:3. Acts 13:47, 48. b Num. 14:14-16. Deut. 4:6, 7. Josh. 2:9-13. 1 Kings 8:42, 43. 1 Cor. 14:25.

of the God of the Jews, and learn the way of salvation from them, with the grand peculiarities of their religion: and that they would look up to the Jews, as a people peculiarly blessed by the presence and favour of God, and press with great earnestness to share their privileges. This and indeed much more is foretold: and accordingly it is an undeniable fact, that Greece and Rome, Egypt, and very great multitudes in Assyria, Persia, renowned countries both in the east and the west, by the propagation of the gospel, renounced their idols, became the worshippers of JEHOVAH, and took the Jewish Scriptures as his sacred oracles. In process of time, whole nations embraced Christianity; and all the knowledge of the true God, and of true religion in the world, is derived from Judah, by the Saviour, "the Light of the Gentiles, and the Glory of his people Israel," originally through the writings and preaching of prophets, apostles, and evangelists, who were of the stock of Israel: nor is there the least genuine knowledge of the one living and true God in the world at this day, which may not be traced back to that source, and that method of communication. And, no doubt, when the Lord shall render his cause universally triumphant, all the ministers will draw their instructions from the Scriptures of the Old and New Testament, nearly the whole of which, excepting the book of Job, and probably the gospel of Luke, and the Acts of the Apostles, (*Preface to Luke*), were written by the descendants of Israel. For, though it pleased God to employ Gentile converts, as preachers, pastors, and teachers in the primitive times: yet none (except Luke) were honoured as writers in the New Testament. And it is highly probable indeed, there can scarcely be a doubt that numbers of the converted Jews will be employed and greatly prospered, in the future conversion of the Gentiles. Hitherto, however, the prophecy has been most wonderfully and exactly accomplished, and future events will no doubt throw still more abundant light upon it.

PRACTICAL OBSERVATIONS.

V. 1-15. The unchangeable love of God, and his faithful engagements to his people, form their only and their sufficient security, that no enemy shall prevail against them, or injure them with impunity: and his gracious presence with his church, and that alone, renders her worthy to be called, "the city of truth and the mountain of holiness."—Godliness and honesty conduce exceedingly to peace and prosperity, in cities and nations. It is beautiful to behold the old and young living amicably and comfortably together; and we ought to be thankful to behold our children healthful and cheerful, and engaged in those diversions which suit their tender age, without any cause of terror or complaint; but it is most desirable to see "young men and maids, old men and children," with one accord joining in the worship and service of God, as citizens of the heavenly Jerusalem. If, in the present low state of vital godliness, we can scarcely conceive how so entire a change can be effected, as to render it general all over the earth: let us not conclude that it cannot be: for it is "no marvellous thing in the eyes of the LORD," that a revolution thus extensive and glorious should be effected; and the almighty power of his new creating Spirit could produce it in less time than he was pleased to employ in creating the world. When he pleases thus to work, he will save multitudes in all parts of the earth, and they will become citizens of his holy city, and his obedient people; and he will be "their God in truth and righteousness;" for while he performs his promises, and makes them partakers of his salvation; they will learn "to serve him in righteousness and true holiness." Let then the hands of all those be strong, who are labouring to promote the cause of the gospel; for, while they attend to the words of his prophets and apostles, they may be sure that their labour will not be in vain. But let us not forget, that we best consult our own interest, by giving the service of God a decided priority in our choice and

CHAPTER IX.

Predictions of judgments on the Syrians, Tyrians, and Philistines; with intimations of mercy to a remnant, and promises of protection to the Jews, &c.; of Christ's coming to Jerusalem riding on an ass's colt; and of the nature, extent, and benefits of his kingdom, and of the blood of his covenant, &c.—12: of the victories obtained by the sons of the church; their privileges, and their joy in the goodness and beauty of the Lord, 13—17.

THE burden of the word of the Lord in the land of Hadrach, and ^bDamascus shall be the rest thereof: ^dwhen the eyes of man, as of all the tribes of Israel, shall be toward the Lord.

2 And ^aHamath also shall border thereby; ^cTyrus and ^eZidon, though ^bit be very wise.

3 And Tyre did ^bbuild herself a strong hold,

a Is. 13:1. Jer. 23:33—38. Mal. 1:1. b Gen. 14:15. Is. 17:1—3. Jer. 49:23—27. Am. 1:3—5. 3:12. c 5:4. Is. 9:8, &c. d 3:21—23. 2 Chr. 20:12. Ps. 25:15. Is. 17:7, 8. 45:20—22. 52:10. Jer. 16:19. e Num. 13:21. 2 Kings 23:33. 25:21. Jer. 49:23. Am. 6:14. f Is. 23: 26—28: Joel 3:4—8. Am. 1:9, 10. g 1 Kings 17:9. Ez. 28:21—26. Ob. 20. h Ez. 28:3—5, 12. 1 Josh. 19:29. 2 Sam. 24:7. k 1 Kings 10:27. Job 22:24. 27:16. Is. 23:8. Ez. 27:33. 28:4, 5. 1 Prov. 10:32. 11:4. Is. 23:1

endeavours. (*Note, Matt. 6:33, 34.*) When he is provoked by men's procrastination or negligence, he can cause trade to decay, and peace to remove, and "set every man against his neighbour:" but when he returns in mercy, peace and plenty result from his smile, and they become most prosperous, honoured, and happy, who were most abject and miserable. (*Note and P. O. Ps. 107:33—43.*)

V. 16—23. While we rely on the Lord's promises, we ought also to consider what are the things which we ought to do. Surely Christians should remember the exhortation to "put away lying, and to speak every man truth with his neighbour;" to execute the judgments of truth and peace, to abhor all malice, fraud, and perjury; to hate what the Lord hates, and to love that in which he delights! When they thus serve him, and he turns their mourning for sin into joy and gladness; when divine ordinances become their "cheerful feasts," and they evidently "love truth and peace;" they appear amiable, excellent, wise, and happy; "their light shines before men;" they "adorn" and recommend "the doctrine of God our Saviour," and convince all around them that the Lord is with them of a truth; and thus supported and elevated, a cottage, a dungeon, a death-bed, a fiery furnace, or a lion's den may be the scene of great peace and enjoyment. In this way the ancient servants of God attracted the attention and admiration of their heathen neighbours: thus they softened their prejudices, and insinuated themselves into their affections, whilst they saw "what manner of men they were among them for their sakes;" and so Christianity has diffused its blessed influence through many powerful and prosperous nations. The same cause would again produce the same effect; and when Christians shall generally cease from their sharp contentions, renounce unscriptural tenets and practices, and show their "love of truth and peace" in the whole tenor of their conduct; we may expect a far more extensive promulgation of true religion, than any which yet has taken place. In the mean time let us stir up ourselves and each other, to "go and pray before the Lord," and seek his face: let us strive to make known his truth in dark places, and to give weight to exhortation by example. And let not Britons forget, while they thankfully rejoice in their peculiar privileges, and are themselves living witnesses of the fulfilment, in their case, of this ancient prophecy, how deeply all, of every rank and station, are indebted to the ancestors of the dispersed and too generally despised Jews. That distinguished nation has been, and will be, "a blessing" to the nations of the earth, and should be loved and honoured for their fathers' sake; who, as it were, call upon us to make grateful returns for our immense obligations to them, by attempting, in every scriptural and practicable way, as well as constantly and earnestly praying for, the conversion of their descendants to their divine Messiah.

NOTES.—CHAP. IX. V. 1. This chapter begins another prophecy, which reaches to the end of the eleventh; and it opens with predictions of judgments upon several nations, bordering upon the Jews. This "burden of the word of the Lord" first related to Hadrach: Syria is doubtless intended; but it is not certain whether Hadrach was the name of some idol, or of some district in Syria; or for what reason it was thus called. This burden, however, would fall and rest on Damascus, the capital of Syria. (*Marg. Ref. a—c. Notes, Is. 9:8—12, v. 8. 17:1—3. Jer. 49:23—27. Am. 1:3—5.*) The prophecy was fulfilled by Alexander, who seized on immense riches in that city, and by his successors who governed it as conquerors: but it is not foretold of Damascus, as of Tyre, that the city should be destroyed: (4) and accordingly it is still a considerable city, and probably the most ancient city in the world. (*Gen. 14:15. 15:2.*) These events would take place, "when the eyes of man, as of all the tribes of Israel, should be toward the Lord;" which may denote, that these troubles would continue till the coming of Christ, when the eyes of men in general, as those of all the tribes of Israel, should be fixed upon the true God, expecting help and salvation from him: and it might intimate, that the Syrians would not be delivered, till they were converted to Christianity, and became worshippers of Israel's God. (*Marg. Ref. d. Notes, 8:20—23. Is. 17:4—8, v. 7, 8. Jer. 16:9—21, v. 19.*) Or, that this burden would rest on Damascus, "when the eyes of men, even of all the tribes of Israel, would

be heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, the Lord will cast her out, and ^ahe will smite her power in the sea; and she ^bshall be devoured with fire.

5 Ashkelon shall see ^ait, and fear; Gaza also ^bshall see ^cit, and be very sorrowful, and Ekron ^dfor her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And ^aa bastard shall dwell in Ashdod, and I will cut off ^bthe pride of the Philistines.

—7. Ez. 28:16. Joel 3:8. m Ez. 27:36—36. 28:2, 8. n Ez. 28:18. Am. 1:10. o Is. 14:29—31. Jer. 47:4—7. Ez. 25:15—17. Zeph. 2:4—7. Acts 8:26. Jer. 51:9. Ez. 26:15—21. Rev. 18:9—11, 15—17. q Is. 20:5, 6. Rom. 5:5. Phil. 1:20. r Ez. 2:18—21. 6:2. Am. 1:8. s Is. 2:12—17. 23:9. 28:1. Dan. 4:37. Zeph. 2:10. 1 Pet. 5:5.

be towards the Lord;" by whom they would be protected when their neighbours were reduced. When the Jews saw the conqueror approach, they looked to God and implored his protection: and Jaddua, the high-priest, met Alexander in his pontifical robes, who received him very graciously. (*Note, Dan. 8:5—7.*)—Some learned men have endeavoured to show, that this and the two following chapters were not written by Zechariah, but before his time. Their arguments, however, do not bring any degree of conviction, to my mind at least. They urge, that it was not at all likely for Zechariah to predict the destruction of the temple, when encouraging the Jews to build it; (*Note, 11:1—3.*) but did not God, by Moses, predict the dispersion of Israel, while encouraging them to go up and possess the promised land? (*Deut. 28:—32.*) Did not the Lord foretell to Solomon the destruction of the temple, through the sins of the people, even when it had just before been dedicated? (*Note, 1 Kings 9:7—9.*) And did not Daniel, a considerable time before Zechariah began to prophesy, foretell the destruction of Jerusalem and the temple, and the judgments of God on his people within seventy weeks: on the very day, when his prayer was heard for the rebuilding of the temple, and the restoration of Jerusalem? (*Note, Dan. 9:25—27, v. 27.*) It is certain, that Tyre was very affluent and powerful, when Alexander the great took and destroyed it: and why should that judgment, and not the desolations by Nebuchadnezzar, be predicted? The arguments, indeed, adduced in favour of this opinion, would not have been much noticed, had they not been sanctioned by eminent names: but one thing above all others satisfies my mind, that the opinion is unfounded; namely, they who do not allow that Zechariah delivered these predictions, are not agreed to whom they should be ascribed, or what date to assign them. Some argue that Jeremiah was the writer of them; but others carry back many parts of them to a far earlier period. In fact, the whole book has been ascribed to Zechariah by the Jews, in every age: and it is rather remarkable, that learned men, who frequently suppose errors of transcribers, and propose conjectural amendments, should be influenced, by what probably was an error of a transcriber, (*Notes, 11:12—14. Matt. 27:6—10, v. 9.*) to assign part of this book to Jeremiah, or to some preceding prophet, contrary to the constant tradition both of the Jewish and Christian Church.

V. 2—4. Hamath bordered on Syria on the one hand, and Tyre and Zidon on the other; and they would share her burden. (*Marg. Ref. e—g.*) The Tyrians deemed themselves exceedingly wise. (*Note, Ez. 28:2—5.*) They had strongly fortified the city upon the island, since Nebuchadnezzar had destroyed that upon the continent; and they were become extremely rich by their industry and commerce. But the Lord meant to reject and impoverish them, and to destroy the strong holds which were built in the sea, as well as their naval force; and to burn the city with fire. This was fulfilled by Alexander. (*Notes, Is. 23: Ez. 26: 27: 28: 29: 17—20. Am. 1:9, 10.*) "New Tyre was built on an island, at the distance of half a mile from the shore: so its situation was very strong; and it was fortified with a wall round it one hundred and fifty feet high. . . . By her merchandise she had gained immense riches. . . . The Carthaginians shall not be able to assist her with their naval forces." *Isaiah*.—"Her power in the sea" may signify the strength of her insular situation: and this distinguishes the Tyre taken by Alexander, from that destroyed by Nebuchadnezzar. (*Note, Ez. 26:14.*)—The carnage made by Alexander, when he took Tyre, the multitudes sold for slaves, and likewise the entire desolations of the city, fix the fulfilment of the prophecy to the latter event; and the fall of Tyre would of course prove ruinous to Zidon. (*Marg. Ref. i—n.*)

V. 5, 6. The Philistines having witnessed the desolations of Tyre and Zidon, would be greatly alarmed and distressed even in their principal cities. Perhaps they had hoped, that Tyre would stop and terminate the progress of Alexander's victories, and that they should escape; but they would be made "ashamed of these expectations," and find themselves exposed without defence to the power of the conqueror. Then the king would be destroyed at Gaza; Ashkelon would be reduced to desolation; either some base person would be made ruler over Ashdod, or the city would be given to be

7 And 'I will take away his 'blood out of his mouth, and his abominations from between his teeth: but 'he that remaineth, even he, shall be for our God, and he shall be as 'a governor in Judah, and Ekron as 'a Jebusite.

8 And 'I will encamp about my house because of the army, 'because of him that passeth by, and because of him that returneth: and 'no oppressor shall pass through them any more: 'for now have I seen with mine eyes.

[Practical Observations.]

1 Sam. 17:34—36. Ps. 9:7. 53:6. Am. 3:12. 'Heb. bloods. u 8:23. Is. 11:12—14. 19:33—25. Jer. 48:47. 49:39. Ez. 16:57—61. z Is. 49:22, 23. 60:14—16. Gal. 3:28. y 2 Sam. 24:16—23. 1 Chr. 11:4—6. 21:15—30. 22:1. z 2:12. Gen. 32:12. Ps. 34:7. 46:1—5. 125:1, 2. Is. 4:5. 26:1. 31:5. 33:20—22. 52:12. Jer. 31:16, 17. Rev. 20:9. a 2 Kings 23:29. 24:1. Jer. 46:2, 13. Dan. 11:6, 7, 10—16, 27—29, 40—45. b 14:11. Ps. 73:4. Is. 21:1. 54:14. 60:18. Jer. 31:12. Ez. 38:24, 25. 39:28. Am. 9:15. Rev. 20:1—3. c Ez. 3:7, 8. 2 Sam. 16:12. Acts 7:34. d 2:10. Ps. 57:8—8. Is. 12:6. 40:9. 52:9, 10. 62:11. Zeph. 3:14, 15. e Ps. 2:6.

inhabited by a colony of strangers; and thus the pride of the Philistines would be cut off. (*Marg. Ref. Notes*, Is. 14:28—32, 20:5, 6, Jer. 47; Ez. 25:15, 16. Am. 1:6—8. Zeph. 2:4—7.) 'Gaza was taken by Alexander after a two months' siege; ten thousand of the inhabitants slain; and the governor, Betis, dragged round the city till he was dead. "King" is a general word for any governor. . . . Strabo, speaking of Gaza, . . . saith "It was formerly a city of note, but was destroyed by Alexander the great, and remains desert and uninhabited. . . . (Acts 8:26.)" Louth. When Gaza was thus taken and destroyed, the other cities of the Philistines fell into the hands of the conqueror, and probably experienced little favour from him; and especially some stranger, not a native of the country, had authority in Ashdod. 'The family of Israel shall dwell in Ashdod, who before were in it as strangers.' *Chaldee paraph.* quoted by Louth. The Maccabees conquered Ashdod; and the Philistines are not mentioned in the New Testament, but their country seems to have been possessed by the Jews.

V. 7. The Philistines, and other enemies of the Jews, would be deprived of their power to waste them any more; and the spoil, which they had taken by the most bloody and atrocious murders, or rapines, would be torn from them, as the prey from between the teeth of a wild beast. (*Marg. Ref. t. Notes*, 1 Sam. 17:34—37. Am. 3:9—15, v. 12.) Yet a remnant would embrace the true religion, and become the people of God devoted to his service; and they would be honoured even as "a governor in Judah," and the inhabitants of Ekron would be privileged as a Jebusite, or a citizen of Jerusalem; or as some Jebusites, whom David perhaps proselyted and incorporated among his people, when he took Jerusalem. Araunah, on whose thrashing-floor David was ordered to sacrifice, and on which the temple was afterwards built, was a Jebusite; but his conduct showed the spirit of a genuine Israelite. (*Marg. Ref. u-y. Notes*, 8:20—23. 2 Sam. 24:15—25. 1 Chr. 21:28—30. 22:1. Is. 19:23—25.) Many Philistines might be proselyted to the Jewish religion, at or after the times of the Maccabees; but their conversion to Christianity was principally intended.

V. 8. While the Macedonian conquerors were extending their ravages; and afterwards, while the successors of Alexander, who reigned in Syria and in Egypt, were continually marching their armies through Judea, in their wars with each other; the Lord promised to encamp round his temple to protect it from being plundered and destroyed: for he had seen the oppression of the Chaldeans and others, and he would watch over it to protect it from similar depredations. (*Marg. Ref. z, a. Notes*, 2:1—5. 7:14. 2 Kings 23:29—34. 2 Chr. 35:20—24. Dan. 11:5—30, 40—45.) Antiochus Epiphanes was permitted to profane the temple, and to persecute the Jews: but this was only for a short time, and not like the desolations of the Chaldeans; and it ended in the honour of the Jews, and the disgrace and ruin of their persecutors: so that no such oppressor as Nebuchadnezzar passed through them any more; that is, till after Christ was come and rejected, when they ceased to be the people of God. But the passage no doubt refers to events yet future, which will far more signally accomplish it. (*Marg. Ref. b. Notes*, Is. 51:21—23. 54:15—17. 60:15—22. Ez. 28:24—26. 34:23—31. 37:23—28. 39:23—29. Joel 3:18—21. Am. 9:13—15. Zeph. 3:14—20. Rev. 20:1—3.)—How can this suit the times before the captivity? (*Note*, l.)

Seen, &c.] (*Marg. Ref. c.*) 'My eye hath pervaded future events, and hath thus determined.' *Bp. Newcombe*. 'For I have well noted and pitied thy late affliction.' *Bp. Hall*.

V. 9, 10. 'From the promise, contained in the foregoing verse, of God's protecting his church and temple, the prophet, in a sudden transport, takes occasion to break forth into a joyful representation of the coming of the Messias. . . . "He is righteous and the Saviour." . . . The ancient Jews explained this prophecy of the Messias; and it is plain from the gospels, that the Jews in Christ's time understood it so. For when our Lord applied it to himself, by entering into Jerusalem upon an ass, it so affected the multitude, that they spread their garments and palm-branches in the way, as at the reception of some great prince: (*Matt* 21:8, 9.) nay, his

9 ¶ Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: 'behold, thy King cometh unto thee: 'he is just, and 'having salvation; 'slowly, and riding upon an ass, and upon a colt the foal of an ass.

10 And 'I will cut off the chariot from Ephraim, and the horse from Jerusalem, and 'the battle-bow shall be cut off: and 'he shall speak peace unto the heathen: and 'his dominion shall be from sea even to sea, and 'from the river even to the ends of the earth.

45:1. 110:1—4. Is. 9:6, 7. 32:1, 2. Jer. 23:5, 6. Matt. 21:4, 5. Mark 11:9, 10. Luke 19:37, 38. John 1:49. 12:13—15. 19:15. f Ps. 45:6, 7. 85:9—12. Is. 45:21. Matt. 1:21. Rom. 3:24—26. † Or, saving himself. g Matt. 11:29. 21:5—7. Mark 11:7. Luke 19:30—35. John 12:14—16. h Hos. 1:7. 2:18. Mic. 5:10, 11. Hag. 2:22. 2 Cor. 10:4, 5. 10:4, 5. k Ps. 72:3, 7, 17. Is. 11:10. 49:6. 57:18, 19. Mic. 4:2—4. Acts 10:36. Rom. 15:9—13. 2 Cor. 5:18, 20. Eph. 2:13—17. Col. 1:20, 21. 1 Ps. 2:8—12. 72:8—11. 96:1—3. Is. 9:6, 7. 60:12. Mic. 5:4. Rev. 11:15. m Deut. 11:24. 1 Kings 4:21.

disciples took occasion, from this sight, to rejoice and praise God with a loud voice.' Louth.—All the preceding deliverances of the Jews were types of the blessings to be conferred on the church under the reign of the Messias, or introductory to them. "The daughter of Zion" was therefore called on to rejoice greatly and shout for joy, because her long expected King was about to come unto her. (*Marg. Ref. d, e. Notes*, 2:10—13, v. 10. Gen. 49:10. Ps. 2:4—6. 21:1. 45:1—5, 9. 11. 96:11—13. Is. 9:6, 7. 12:4—6. 52:9, 10. 62:10—12. Jer. 23:5, 6. Zeph. 3:14—17.) When he appeared, he would be perfectly just and holy in his character and public administration; yea, he would honour the divine law and justice in the salvation of his people. Though the most honourable and mighty of all the kings and conquerors, who ever appeared on earth; he would display none of that magnificence and grandeur, by which they generally are distinguished. On the contrary, humility and lowliness would mark his deportment; poverty and outward meanness, his circumstances; and contempt and insult would be his lot on earth. On the single occasion, in which he would at all assume the character of a King; on the memorable occasion, when he would enter Jerusalem amidst the Hosannahs of the multitude, (which soon after as loudly demanded his crucifixion,) he would for once ride; not on a stately steed gorgeously caparisoned, or in a triumphal car; but on an unbroken untractable creature, an ass's colt; a proper emblem of the ungraceful nature of those, over whom he came to reign; but whom his powerful grace renders submissive and obedient; even as his miraculous energy made this animal go on undismayed and guidable, amidst the joyful acclamations of the surrounding multitudes. Even this "ass's colt" was not his own, as *Man*, but borrowed; nor was it fitly prepared to be ridden on, but merely with the clothes of the disciples cast loosely upon it. In every respect, the divine majesty and dignity of this King were contrasted with the unexampled manner in which he was received into the holy city, that was typically the capital of his mighty kingdom, (*Marg. and Marg. Ref. f, g. Notes*, Ps. 45:6, 7. 72:1—7. 85:10—13. Is. 11:2—5. 42:1—4. 45:23—25. 61:1—3. Matt. 1:22, 23. 11:28—30, v. 29. 12:14—21. 21:1—11. Mark 11:1—11. Luke 19:28—40. John 12:12—19. Rom. 3:19—26.) Then the Lord intended to deprive both Jews and Israelites of all carnal confidences; to terminate the contentions among such as submitted; and to destroy all the force and power of those, who rebelled against him. And at the same time he would send his gospel of peace among the heathen, reconciling them to God and to each other, and inducing them to submit to Messias's dominion; until it should at length extend, not only all over the land, but to the utmost borders of the earth. (*Marg. Ref. h-k. Notes*, Ps. 2:7—12. 46:8—10. 72:8—11. Is. 2:2—5. 57:19. Hos. 1:6, 7. Mic. 5:5, 6, 10—15. Hag. 2:20—23, v. 22. 2 Cor. 5:18—21. Eph. 2:14—18. Col. 1:15—20.) 'As horses are used in war, Christ may be supposed by this action to have shown the humble and peaceable nature of his kingdom. . . . Ephraim and Judah shall not engage in war to spread the Messias's kingdom; but their spiritual King shall peaceably convert the Gentiles, and shall extend his dominion every where.' *Bp. Newcombe*.—The beginning of the tenth verse may be rendered, "For I will cut off." &c. Both Israel and Judah had been exceedingly prone to rely on chariots and horses; but the ruin of these confidences, by the calamities of successive ages, would introduce the reign of that meek and righteous King and Saviour, who would enter Jerusalem riding on an ass's colt.—'By these places ("from sea to sea," &c.) he meant an infinite space and compass over the whole world.' (*Marg. Ref. l, m.*)

Having salvation. (9) "Saving himself." *Marg.* יָצַו. "By being saved." All the ancient versions render the word as our translators do, or nearly; but the Jews object to it, and indeed it is not easy to defend the translation. Zion's King, as "saved" through his awful sufferings, and made triumphant over his numerous and powerful enemies, and exalted to the throne of glory in our nature, is "become the Author of eternal salvation to all them that obey him." Thus, without any forced rendering of the words, the same general meaning is established. (*Notes*, J. 50:5—9. Jleb. 57:10—10.)

V. 11. 'The propho. speakr is the name of God,

11 "As for these also, 'by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water.

12 "Turn you to the strong hold, ye prisoners of hope; even to-day do I declare that I will render double unto thee;

13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

n Dent. 5:31. 2 Sam. 13:13. 2 Chr. 7:17. Dan. 2:29. * Or, whose covenant is by blood. Ps. 24:8. Matt. 26:28. Mark 14:24. Luke 22:20. 1 Cor. 11:25. Heb. 9:10-25. 10:29. 13:20. a Ps. 69:33. 102:19-21. 107:10-16. Is. 42:7,22. 49:9. 51:14. 53:12. 61:1. Luke 24:48. Acts 26:17,18. Col. 1:13,14. p Ps. 30:3. 40:2. Jer. 39:6. Luke 16:24. Rev. 20:3. q Is. 52:2. Jer. 31:8. 50:5,23. 51:10. Mic. 4:8. Nah. 1:7. Heb. 6:18. r Is. 38:15. Jer. 31:17. Lam. 3:21,22. Ez. 37:11. 17:14. q Ps. 149:2-9. Lam. 4:2. Am. 2:11. Ob. 21. x Dan. 8:21-25. 11:32-34. Joel 3:8-9. Mic. 4:2,3. Mark 16:15-20. Rom. 15:16-20. 1 Cor. 1:21-28. 2 Cor. 10:3-5. 2 Tim. 4:7. y 12:8. Is. 18:32-35. 45:3. 144:1. 149:6. Is. 41:

directs his discourse to the church of the faithful: . . . the pronoun and affixes are feminine.' *Louth*. 'As for the, O Zion, whose covenant with me is made, and confirmed, by the precious blood of the Messiah; . . . I do herein give thee a type of thy future deliverance from all thy spiritual miseries, in that I have brought forth thy captives out of the miserable captivity at Babylon.' *Bp. Hall*.—The restoration from the Babylonish captivity, and the great future restoration, may both be foretold.' *Bp. Newcombe*. The bondage of Egypt, from which the Israelites were delivered by the sprinkling of the blood of the paschal Lamb; and that from which they had just been restored, were like pits or dungeons, in which was no water; where they were sinking in the mire, or perishing for want by a lingering death: and both these deliverances were granted in virtue of the engagement of Christ to shed his blood for his people. But these only shadowed forth the deliverance of sinners from the bondage of sin and Satan, and from the sentence of condemnation under which they lay: and numbers have been from age to age sent forth from their gloomy bondage, "in the pit where is no water," by the blood of the Redeemer's covenant; and saved from that horrible pit, where not a drop of water can be had to cool the burning tongue, of those who are tormented in the flame. (*Marg. and Marg. Ref. Notes*, Is. 12:3-10. 24:3,4,6-8. Ps. 40:1-5, v. 2. 6-8. Is. 49:9-13. 61:1-3. Jer. 38:1-6, v. 6. Matt. 26:28-28. Luke 16:19,24-26. Gal. 3:10-14, v. 13. Heb. 9:18-23. 10:1-4. 12:18-21. Rev. 5:8-14.)

V. 12. This may be considered as an address to the Jews, who still remained in Chaldaea; they were prisoners; yet the favour shown them by the Persian kings, and especially these promises and predictions, rendered them "prisoners of hope." Let them then without delay return to Zion, as "the strong hold" prepared for them; assured that God would render their prosperity double to what their adversity had been, or double to all the advantages which they could relinquish for this purpose; for he had that day solemnly declared it. Yet it is also an address to the prisoners of sin and Satan, who, having such a Saviour preached to them, may hope for liberty and felicity: let them then turn to Christ; and in him the power, truth, and love of God will be their "Strong hold;" and let them expect joys and comforts double and far more than double both to all their sorrows, and to all the sinful pleasures and worldly advantages which they renounce, or the trials which they may be called to endure. (*Marg. Ref. Notes*, Job 42:10-17, v. 10.)

Prisoners of hope. 'A beautiful address, as God, when he doomed his people to banishment, by no means totally rejected them.' *Bp. Newcombe*.

V. 13-16. When Judah had been prepared, by a revival of true religion, to be as a "bent bow" in the Lord's hand; when Ephraim, or the remnant of the ten tribes, should be made as arrows, to "fill the bow," and to be employed against his enemies; when Judas Maccabeus, and his followers the sons of Zion, should be raised up against Antiochus Epiphanes and his armies, who were of Grecian extraction, and they should become terrible, as the sword of a mighty man, to their oppressive assailants: then the Lord would be "seen over them," as the eagle hovers over and protects her young; and his arrows would be piercing and destructive as the lightning: then he would blow the trumpet of alarm, to call the Jews to the standard, and they would bear down all before them, as the whirlwinds do in the southern deserts. (*Marg. and Marg. Ref. t-c. Notes*, 10:5-12, v. 5-7. 12:2-8. 14:1-3. Josh. 10:11-14. 2 Sam. 22:7-16. Ps. 45:3-5. 149:7-9. Is. 27:12,13. 30:29-32. 66:15-18, p. 15,16. 2 Cor. 10:1-6, v. 4,5.) While the Lord should thus defend them, they would consume their enemies and destroy them with sling-stones, as David did Goliath. (*Marg. Notes*, 2 Sam. 17:45-53.) they would celebrate their victories with every expression of joy, and their exhilaration and acclamations of gratitude would be so great, that they would resemble those who "make a noise through wine;" and be filled with all good things, or with holy consolations, as the bowls used for the drink-offerings (or the corners of the altar into which a part of their wine was poured,) were with the wine. (*Marg. and Marg. Ref. g.*) Thus the Lord would

14 And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south.

15 The Lord of hosts shall defend them; and they shall devour and subdue with sling-stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar.

16 And the Lord their God shall save them

15:16. 49:2. Eph. 6:17. Heb. 4:12. Rev. 1:16. 2:12. 19:15,21. x 2:5. 12:8. 14:3. Ex. 14:24,25. Josh. 10:11-14,42. Matt. 28:20. Acts 4:10,11. Rom. 15:19. Heb. 2:4. a Ps. 18:14. 45:3-5. 77:17,18. 144:5,6. Is. 30:30. Rev. 6:2. h 3:1. 6:4,5. Is. 18:3. 27:13. 2 Cor. 10:4,5. c Is. 21:1. 66:15. d 10:12. 12:6. Mic. 5:8. Rev. 19:13-21. e 1 Sam. 17:45-51. 1 Cor. 1:18,25. f Or, the stones of the slings. f 17. 10:7. Ps. 78:65. Cant. 1:4, 5:1. 7:9. Is. 55:1. Acts 2:13-18. Eph. 5:18,19. f Or, fill both the bowls, &c. 14:20. g Ez. 27:2. Lev. 4:7,25. h Is. 100:3. Is. 40:10,11. Jer. 23:3,4. Ez. 34:22-26,31. Mic. 5:4,5. 7:14. Luke 12:32. John 10:27-30. 1 Pet. 5:2-4.

take care of them as his flock, and count them precious as the jewels of his crown, and set them up as an ensign for the Jews to flock to, who had been dispersed by the persecutions of Antiochus. (*Marg. Ref. h-k. Notes*, Is. 11:10. 40:9-11. 62:1-5, v. 3. Ez. 34:23-31. Mic. 7:14-17. Mal. 3:13-18, v. 17. John 10:26-31. 1 Pet. 5:1-4.)—Others, however, interpret the passage of the apostles, and the preachers of the gospel, in the primitive ages. They were prepared for their work, as the Lord's "bow and arrows;" they were raised up to oppose the idolatry, iniquity, and proud science of Greece and Rome; and they were "as swords in the hand of a mighty man." Wherever they went, God was evidently with them: his word from their lips (like an arrow from the bow,) penetrated the hearts and consciences of the hearers. The blowing of the gospel-trumpet called together increasing numbers, who, with accumulated weight, bore down before them the empire of idolatry and wickedness. They were marvellously defended, in the midst of persecuting foes, by the power of God: they gained surprising victories by faith and prayer; they drank abundantly of divine consolations, and were "filled with the Spirit" as consecrated vessels. (*Notes*, Acts 2:12-21, v. 13,15. Eph. 5:15-20, v. 18.) They were saved by the good Shepherd as his flock, and honoured and valued as his jewels and crown; and multitudes continually resorted to them as his ensign, to enlist as soldiers in the army of Jesus Christ. The former interpretation may be admitted, as in some measure typical of the latter, which is much more satisfactory.—Alexander the great is called the king of Javan, or Greece. (*Dan. 8:21*.) . . . I will animate the Jews against the troops of Antiochus.' *Grotius*.—It is true that Judas Maccabeus gained some advantages over the Syrians; but the language of this prophecy seems too strong for these events; and may remain to be fulfilled against the present possessors of the countries called Javan, which were Greece, Macedonia, and part of Asia Minor.' *Bp. Newcombe*.—This may probably be the case: yet the context favours the preceding interpretation.

V. 17. The "goodness" of God would appear admirable, in the protection and successes of the Jews above mentioned: but far more in the redemption of sinners by Jesus Christ, and the success of the gospel among the benighted Gentiles. The free mercy and plenteous grace, the tender compassion and love of Christ to rebels and enemies, in the whole design of his salvation, and in its completion, pass all knowledge; and every deep contemplation upon them must issue in admiration. At the same time "his beauty" (or the excellency and glory of all the divine perfections, as harmoniously displayed in the person and work of Christ,) is equally admirable with "his goodness:" for power, justice, holiness, truth, and wisdom are as conspicuous as mercy in this grand concern. (*Marg. Ref. l, m. Notes*, Ps. 31:19,20. 50:1,2. 104:34. Cant. 5:10-16, v. 16. Is. 64:4. Rom. 5:20-21. 2 Cor. 3:17,18. 4:5,6. Eph. 1:3-8, v. 7,8. 3:9-12, v. 10. 14-19.) This therefore may be supposed to be the principal object, which the prophet had in contemplation, when he thus anticipated the admiring praises of the church in the predicted times. The plenteous gifts, graces, and consolations of the Spirit, afforded to believers of every description at and after the day of Pentecost, were represented under the allusion of young persons made exceedingly cheerful, by an abundance of temporal provisions: as when pinching penury is succeeded by plenty of every thing conducive to enjoyment; or as when victories are celebrated by feasts and rejoicings. (*Marg. and Marg. Ref. n. Notes*, Cant. 2:4,5. 5:1. Is. 62:8,9. 65:13-15.)

PRACTICAL OBSERVATIONS.

V. 1-8. Dreadful will be the case of those, on whom "the burden of the word of the Lord" shall rest, at that solemn season, when the eyes of all the race of men shall be fixed on him, as come "to judge the world in righteousness." May our eyes now be fixed on him, in faith, hope, and love, as becomes the true Israel of God! All other wisdom will soon prove folly; all other strong holds, except "the name of the Lord," will be cast down; and all the wealth, that men have gloried and confided in, will become contemptible "as the mire in the street;" nor will even oceans quench that fire, which shall be kindled by the indignation of God. -Terror

in that day as the flock of his people; for *they shall be* as the stones of a crown, 'lifted up' as an ensign upon his land.

17 For 'how great is his goodness, and 'how great is his beauty! 'corn shall make the young men 'cheerful, and new wine the maids.

CHAPTER X.

An exhortation to seek and expect rain, and other blessings from God; as the distresses of the people had arisen from idols, false teachers, and corrupt priests.—3. Promises of extraordinary assistance, deliverance, success, and consolation, to the Jews and to the church, 4-12.

ASK 'ye of the LORD 'rain in 'the time of the latter rain; so the LORD shall make 'bright clouds, 'and give them showers of rain, to every one grass in the field.

2 For 'the 'idols have spoken vanity, and 'the

1 Is. 62:3. Hag. 2:23. Mal. 3:17. k 9:23. Is. 11:10-12, 60:3, 14. Zeph. 1:18. 1 Ps. 31:19, 37:1-9, 86:5, 15, 145:7, 8. Is. 63:7, 15. John 3:16. Rom. 8:20, 21. Eph. 1:7, 8. 2:4, 5. 3:18, 19. Tit. 3:4-7. 1 John 4:8-11. m Ex. 15:11. Ps. 45:2. 50:2, 90:17. Cant. 5:10-16. Is. 33:17. John 1:14. 2 Cor. 4:4-6. Rev. 5:12-14. n Is. 62:8, 9. 65:13, 14. Hos. 2:21, 22. Joel 2:26. 3:18. Am. 8:11-14. 9:13, 14. Ezech. 5:18, 19. o *grain, or speak.* Cant. 7:9. a Ex. 36:37. Matt. 7:7, 8. John 16:24. Jam. 5:16-18. b Deut. 28:23, 24. 1 Kings 17:1. 18:41-45. Is. 5:6. 30:23. Jer. 14:22. Am. 4:7. c Deut. 11:14. Job 29:23. Prov. 16:15. Hos. 6:3. Joel 2:23, 24. Jam. 5:7. * Or, *lightnings.* Job 38:27-31. 37:1-6. Rev. 10:13. 51:16. d Ps. 65:9-13. 72:6. 104:13, 14. Is. 44:3-5. Is. 34:26. Hos. 10:12. Mic. 5:7. 1 Cor. 3:6, 7. e Is. 44:9, 10. 46:5-7. Jer. 10:8-14. 14:22. Hab. 2:16. * *Heli.* *terraphim.* Gen. 31:19. Joab. 18:14. Hos. 4:1. Jer. 32:25-27. 27:9. 29:23, 21, 22. Lxx. 2:14. Eze. 13:6-16, 22, 23. 21:23.

sorrow, and confusion will soon succeed to the most sanguine expectations of those whom he rejects; their dwellings will be turned to aliens, their pride will be trampled upon, and all the fruit of their abominations will be torn from them, together with the power of doing further mischief. But the remnant which is devoted to God will be safe and happy, and they shall be honoured as the "governors of Judah," and as citizens of the heavenly Jerusalem. The Lord still encamps about his church; and while armies of proud oppressors pass by and return, his eyes watch over her that they cannot prevail; and shortly the time will come when "no exactor shall pass through her any more."

V. 9-17. Let all, who love the Lord, rejoice with loud acclamations in Zion's King; in his majesty and meekness, in his purity and compassion, in his righteousness and salvation; and while we admire and confide in his lowliness, equity, truth and love, may we transcribe them into our own spirit and conduct. Let us "not mind high things, but condescend to men of low estate;" and be content with poverty and mean accommodations: let us compassionate the indigent and the unworthy, and be willing and guidable in every service; lest we should be sent to learn docility and submission from the ass's colt. We should be thankful that the Son of God did not come with the weapons and the terrors of war; but with the words of mercy and peace: that, being pardoned and reconciled to God, and rescued from our former usurping lords, and renouncing our carnal confidences, we may be his willing subjects; and heartily desire that his dominion may be extended throughout the earth. For, through the precious blood of his covenant, numbers of the poor prisoners of Satan have been and are set at liberty from the horrible pit, in which they must otherwise have perished, without hope or comfort. And if we be thus escaped, and have "our feet set upon the rock, and a new song put into our mouths;" let us call to our fellow-sinners "as prisoners of hope," to turn to the same strong hold, assured of an abundant recompense.—Sharp have been the conflicts, immense the exertions, and extensive the conquests of Zion's sons, whom the Lord has raised up, qualified, and employed in the spiritual warfare, against his proud despisers in former ages; and whenever he thus makes any of them as "polished shafts" in his hand; when he animates them with courage, faith, and zeal; when he helps them to "cast off the works of darkness, and to put on the armour of light;" he will assuredly go with them to the combat, and give them a measure of the same success. Let us then sound the trumpet of the gospel, and take the sling and stone of faith and prayer, "the sword of the Spirit," "the helmet of salvation, and the whole armour of God;" and we shall be able to face any Goliath, who shall defy the armies of our Immanuel. And, while we drink abundantly of his divine consolations, and are "filled with the Spirit;" we shall be joyful under every hardship, and bold in all dangers. For the good Shepherd will save his purchased flock, from every wolf and lion that assaults them. He will preserve every redeemed sinner, as a bright jewel in his glorious crown, and set him as an ensign, by which to bring others to list themselves in his armies. And the more we are employed, nourished, comforted, and satisfied with the plenteousness of his house; the more we shall admire, love, and praise his goodness, and his beauty, which all heaven adores and celebrates as revealed in the face of our Redeemer. May we "behold his glory as in a glass," till we are "changed into the same image, from glory to glory, by the Spirit of our God."

NOTES.—CHAP. X. V. 1. The spiritual blessings, promised in the preceding chapter, had been shadowed forth under allusions to temporal plenty: (Notes, 9:13-17.) and the people were therefore reminded, that they must ask them from God. As rain is essential to the fruitfulness of the

diviners have seen a lie, and have told false dreams; 'they comfort in vain: 'therefore they went their way as a flock, they were 'troubled 'because 'there was no shepherd.

3 Mine 'anger was kindled against the shep herds, 'and I 'punished the goats: for the LORD of hosts hath 'visited his flock the house of Judah, and hath made them 'as his goodly horse in the battle.

4 Out of him came forth 'the corner, out of him 'the nail, out of him 'the battle-bow, out of him every oppressor together.

5 ¶ And they shall be 'as mighty men, which 'tread down their enemies in the mire of the streets in the battle: and they shall fight, 'be-

Mic. 3:8-11. g Job 21:34. Jer. 6:14. 8:11. 14:13, 14. 23:17. 28:4-6, 15. 37:19. h Jer. 13:17-20. 50:17. 51:23. Mic. 2:12. i Or, *answered that there, &c.* Num. 27:17. 1 Kings 22:17. Ez. 34:5, 8. Matt. 9:36. Mark 6:31. k 11:5-8, 17. Is. 56:9-12. Jer. 10:21. 23:1, 2. 50:6. Ez. 34:20, 1. Ez. 34:16, 17, 20, 21. Matt. 23:33. l Heb. *visited upon.* Is. 10:12. 24:21. Jer. 11:22. 25:12. Zeph. 1:8. margins. m Ex. 4:31. Ruth 1:8. Zeph. 2:7. Luke 1:68, 78. 7:16. 1 Pet. 2:12. n Prov. 21:31. Cant. 1:9. o 120:21. 5:13-16. 12:6-8. Num. 24:17. Is. 41:14-16. 46:2. 54:16. Jer. 1:18, 19. Mic. 5:5-8. Matt. 2:7. 2 Cor. 10:4, 5. Eph. 4:8. 11:6-10. 17. 2 Tim. 2:4, 5. Rev. 17:14. 19:13-15. p 1 Sam. 14:38. Is. 19:13. margins. q Ezra 9:8. Is. 22:25-25. r 9:8, 10. Gen. 49:24. s 9:13. 12:8. 1 Sam. 16:18. 2 Sam. 23:8. Ps. 45:3. Luke 24:19. Acta 7:22. 18:24. 2 Cor. 10:4. i. Ps. 18:42. Is. 10:6, 25. 10: 63, 6. Mic. 7:10. v 14:3, 13, 14. Deut. 20:1. Josh. 10:14, 42. Is. 5:6, 10. 41:13. 13. Joel 3:12-17. Matt. 28:20. Rom. 8:31-37. 2 Tim. 4:7, 17. Rev. 19:13-15.

earth, they were directed to pray for it in its regular seasons: and so the Lord would make "bright clouds," either such as are forerunners of rain, or such as are bright by the lightnings which accompany it; and then every field would produce grass, or other vegetables in plenty.—This may be considered as an exhortation to the people, and the preachers of the gospel, to seek the fruiting influences of the Holy Spirit by faith and prayer, without which no means can be successful. (Marg. and Marg. Ref. Notes, Ps. 65:9-13. 72:4-7. v. 4. Is. 55:6. Jer. 14:19-22. Ez. 36:37. 37:1-10. v. 9. Hos. 10:12, 13. 1 Cor. 3:4-9. Jam. 5:7, 8, 16-18.)

V. 2, 3. "The prophet detests the Jews from seeking to idols, by putting them in mind of the calamities idolatry brought on their forefathers. . . The idols are said here to speak vanity, that is, by the answers the priests gave in their name; for elsewhere they are called *dumb idols*. (Ps. 115:7. Hab. 2:18.) *Louth*.—The idols of the Jews before the captivity; and their oracles, diviners, and false teachers, had deceived their expectations, imposed upon them with false doctrines and lying predictions, and giving them vain and delusory comfort, by their assurances of continued prosperity. Therefore the people were driven away like a flock of sheep by robbers; and their troubles arose from want of faithful rulers and teachers. For they, who bore those characters, provoked the Lord to anger by their crimes, and by leading the people into wickedness, through their influence and example: and therefore he punished "the goats," or the great men, who went before the people, as the he-goat before the flock. (Marg. and Marg. Ref. e-l. Notes, 11:4-9, 15-17. Is. 56:9-12. Jer. 10:6-8, 12-15. 14:13-16. 23:13-17. 27:4-11. 28:15-17. Ez. 13:6-16. 34:2-10, 17-22. Hos. 3:4, 5. Mic. 3:5-12. Matt. 9:36-38.) But having cut off the shepherds and the goats, the Lord had in mercy visited the remnant of the flock, and was about to renew their courage and strength for conflict and victory, even as the goodly horse is prepared for the battle. This may be applied to the successes of the Jews after the captivity, under the Maccabees; or to that of Jewish preachers in spreading the gospel. (Marg. and Marg. Ref. m, n. Notes, 1:14-17. 9:13-16.)—"He will be merciful to his church, and cherish them, as a king or prince doth his best horse, which shall be for his own use in the day of battle."

V. 4. Every one, who should be raised up to support the nation, as "the corner-stone" does the building; or to unite discordant parties, as the nail, the different timbers, must come out from the Lord, who ought to be trusted and thanked for them. Or, if any should be employed to crush their enemies, their valour, helpers, and success must come from him. This may be applied to Christ the Corner-Stone, and the uniting Nail, of his church, and her Protector and Ruler, who crushes all her enemies by his own power, and by the weapons which he employs.—The rulers and teachers of the church, and the preachers employed in converting the nations to Christianity, may likewise be intended. (Marg. Ref. Notes, 5-12. 1:18-21. 9:9-10. 12:6-8. Ezra 9:8. Ps. 118:19-24. v. 22. Is. 22:20-25, vv. 23-25. Mic. 5:5-9. Ren. 19:11-21.)

V. 5-12. These verses are in some things similar to those considered in the former chapter; yet there are expressions, which can scarcely be applied to either of the events there mentioned. (Notes, 9:13-17.) Under Judas Maccabæus the Jews became indeed very formidable, and trod down the forces of Antiochus "as the mire in the streets;" and "because the LORD was with them," his cavalry could not stand against them. Thus the house of Judah was strengthened and delivered, and re-established in their civil and religious privileges, and many of the dispersed Israelites were joined to them. This might also be applied to the success of the apostles and evangelists, in their spiritual warfare:

cause the LORD is with them, 'and the riders on horses shall be confounded.

6 And I will strengthen the house of Judah, 'and I will save the house of Joseph, and I will bring them again to place them; 'for I have mercy upon them: and they shall be 'as though I had not cast them off: 'for I am the LORD thy God, and will hear them.

7 And they of Ephraim shall be like a mighty man, 'and their heart shall rejoice as through wine: 'yea, their children shall see it, and be glad; 'their heart shall rejoice in the LORD.

8 I will 'hiss for them, and gather them; 'for I have redeemed them: 'and they shall increase as they have increased.

9 And I will 'show them among the people: and they shall 'remember me in far countries; and they shall 'live with their children, and turn again.

10 I will bring them again also 'out of the land of Egypt, and gather them out of Assyria; and I will bring them 'into the land of Gilead and Lebanon; 'and place shall not be found for them.

11 And 'he shall pass through the sea with af-

fliction, and shall 'smite the waves in the sea, and all the deeps of the river shall dry up: and 'the pride of Assyria shall be brought down, and 'the sceptre of Egypt shall depart away.

12 And I will strengthen them in the LORD; and they shall 'walk up and down in his name, saith the LORD.

CHAPTER XI.

The destruction of Jerusalem, the temple, and the Jewish rulers, 1-8. Under the type of Zechariah is shown Christ's care of his flock, and the people's hatred of him, 4-7. The rejection of the nation, for ingratitude and contempt of Christ, is denoted, by his breaking the bread, called 'Heavenly and Bands, 8-14. The emblem and curse of a foolish, or 'idol shepherd, 15-17.

OPEN thy doors, 'O Lebanon, 'that the fire may devour thy cedars.

2 'Howl, fir-trees, for the cedar is fallen; because the 'mighty is spoiled: howl, O ye oaks of Bashan; 'for the 'forest of the vintage is come down.

3 'There is 'a voice of the howling of the shepherds: 'for their glory is spoiled: 'a voice of the roaring of young lions; 'for the pride of Jordan is spoiled.

Or, they shall make the riders on horses ashamed. 12:4. Ps. 20:7-8. 33:16, 17. Ez. 33:15. 39:18-20. Hag. 2:22. Rev. 19:17, 18. x 12. Ps. 89:21, 22. Is. 41:10. Ez. 37:16, &c. Ob. 18-21. Mic. 4:5, 18. 5:8, 9. 7:16, 17. Zeph. 3:19, 20. y 8:7. Jer. 13:19. 22:6-8. 31:1, 31. 33:24-26. 46:27, 28. 50:4, 5. Ez. 39:25. Hos. 1:3. Rom. 11:25, 26. 15:14, 1. Jer. 31:20. Hos. 1:7. 2:23. 3:5. 14:4-8. Mic. 7:8-20. a 11. Is. 49:17-21. 54:4-8. 11-14. 60:14-17. 61:7. Jer. 30:18-20. Ez. 38:11. b 13:9. Is. 41:17-20. 65:23, 24. Jer. 33:23. Ez. 36:37. c 9:15, 17. Gen. 43:31. Ps. 104:15. Prov. 31:6, 7. Acts 2:33-18. Eph. 13:19. d Gen. 18:19. Is. 40:16. 102:28. Is. 38:19. Jer. 32:39. Acts 2:39. 13:33. e 1 Sam. 2:1. Ps. 13:5. 23:7. Is. 66:14. Hab. 3:18. Zeph. 3:14. Luke 1:47. John 16:22. Acts 2:23. Phil. 4:1. 1 Pet. 1:8. f Is. 5:26. 7:18. 11:11, 12. 27:12, 13. 55:1-3. Matt. 1:23. Rev. 22:17. g 9:11. Is. 44:22. 51:1. 52:1-3. Jer. 31:10, 11. 1 Tim. 2:4. -h Is. E. 1:7. 1 Kings 4:26. Is. 49:19-22. Jer. 30:19, 20. 33:22. Ez. 36:10. 11:37, 38. Hos. 1:10. 1 E. 8:17. Jer. 31:27. Dan. 3:6. Hos. 2:23. Am. 9:9. Mic. 5:7. Acts 5:4. 11:19-21. 13:14. &c. k Deut. 30:1-4. 1 Kings 9:7, 45. Neh. 1:2. Jer. 51:50. Ez. 6:9. 11:6, 69:23. Acts 2:38, 39. 3:25, 26. 13:32, 33.

but what follows leads me to conclude, that the recovery of the Jews, and the whole house of Israel, from their present dispersion, and future events for which that nation is reserved, were predicted: and that it can only be accommodated to any of the past affairs of Israel, or of the church. A time is coming, when the Lord will have mercy on them and hear their prayers; he will again place them in their own land, and "be as though he had not cast them off." Then power and gladness will be given to their tribes; and they and their children shall "rejoice in God." He will call them together by his word, as the shepherd calls his dispersed flock by his well-known whistle: he will gather them as his redeemed people, and increase them as he had done in former ages. He indeed intended to scatter them as seed through the nations of the earth; alluding to their present dispersed state, in which they are nevertheless marvellously preserved a distinct people. In this dispersion they would at length remember him, in the most distant lands, and turn again and "live before him, with their children;" then he would bring them from the lands, in which they had been in bondage and captivity, as he had of old brought them out of Egypt and Assyria, or Chaldea; and he would replace them in their own land, which would be so replenished, that room would not be found for them. At this approaching time, they will experience the same marvellous protection and assistance against the enemies, who oppose their return or settlement, as their fathers had done, when they passed through the Red Sea from their affliction in Egypt, and through Jordan into the promised land; and all the power and pride of their antichristian assailants will be destroyed, like those of Pharaoh and Sennacherib. Thus, being "strengthened by the LORD," they will walk up and down in his name, trusting and rejoicing in him, and celebrating the praises of his glorious perfections and wonderful works. -It can scarcely be doubted, that some more signal fulfilment of this prophecy is yet to be expected: but the event alone can exactly determine, in what way the predicted deliverance will be effected. (Notes, 12:2-8. 13:8, 9. Deut. 4:29-31. 30:1-10. Is. 2:2-5. 11:11-16. 12: 19:23-25. 27:12, 13. Jer. 30:5-11, 19-22. 31:27, 28. Ez. 28:24-26. 34:23-31. 37:20-28. 38:8-23. 39:23-29. Dan. 2:44, 45. 11:40-45. Hos. 1:11. 3:4, 5. Joel 3:9-21. Am. 9:13-15. Mic. 2:12, 13. 4:11-13. 5:5-15. 7:14-17. Zeph. 3:14-20. Rev. 19:11-21.) -By Assyria and Egypt are meant, in general, the enemies of God and his truth; who shall all be subdued and broken in pieces by the kingdom of Christ. *Louth.*

PRACTICAL OBSERVATIONS.

The blessings held forth in the promises are actually obtained and enjoyed through faith and prayer: and success in every undertaking, must be expected and sought from God alone. It forms "the bright" and the black clouds, and sends both the beneficial rain, and the destructive thunderstorm: both "the ministration of death," and "the ministration of the Spirit and of righteousness," are from him: and he not only invites, but commands us, to ask good things from him; assuring us, that "every one who asketh, receiveth." But deists, diviners, and false teachers of every description, seduce

men by lies; and comfort them in vain: and when these deceivers and blind guides are mistaken for pastors, the flock will be scattered and troubled like "sheep that have no shepherd." Those who bear the office, either of rulers or of teachers, and neglect their duty, but lead men from God and into sin or error, kindle his wrath against themselves and those under their care: but however he may punish degenerate professors of his gospel and corrupt pastors, he will visit his people, and prepare them for the conflict and the victory. To the Lord we must therefore look, to raise up persons to support, cement, unite, defend, and deliver his church: and all useful persons are the servants and instruments of Christ, from whom the stability, unity, successes, and triumphs of the church proceed, and to whom the glory of them must be given. Those whom he strengthens and attends, become "mighty men," "valiant for the truth," and successful in their warfare against the most formidable enemies. When he excites a spirit of prayer, even in those who seem to be cast off, he will hear and have mercy upon them; then will he renew their comforts, and make their hearts to rejoice in him and his salvation: and he will bless them and their children after them, that they may live before him. Thus he continually calls sinners by his word, redeems them from their iniquities, and gathers them into his church; for his chosen are scattered through the nations, and walk in evil ways, till he causes them to remember him, and to seek his salvation: then being delivered from the bondage of sin and separated from the world, they pass through seas of affliction and temptation; by his powerful support, they are made conquerors over their inward enemies, and their outward persecutors: and they shall soon pass safely through the Jordan of death, to the regions of endless felicity. Let us then trust and rejoice in the Lord, and strengthen our hearts and hopes in him; and let us walk up and down this evil world, by faith in his name, and celebrating his praises: assured of being received into those blissful mansions, where there will be room found, for all the innumerable multitude of those, whom Jesus "hath redeemed unto God with his blood." And let us constantly pray, and labour as we are able, for the performance of these predictions and promises to his ancient people Israel, in all their dispersions.

NOTES.-CHAP. XI. V. 1-3. 'There is a remarkable story mentioned in the Jewish writers to this purpose. Some time before the destruction of the temple, the doors of it opened of their own accord; a circumstance attested by Josephus. . . . Then R. Johanan . . . directing his speech to the temple, said, I know thy destruction is at hand, according to the prophecy of Zechariah, "Open thy doors, O Lebanon, &c." *Louth.* This story shows at least, what event the ancient Jews supposed to be here foretold. (Note, 9:1.) Lebanon may either signify the temple built of cedars from that mountain; or the city filled with haughty and prosperous inhabitants, and with stately mansions like the cedars of Lebanon. (Marg. Ref. a. Notes, Jer. 22:6, 7, 20-23. v. 23. Hab. 2:15-17. v. 17.) This must therefore be a prediction of the destruction of Jerusalem and the temple by the Romans: for there were no ravages from the time of this prophet to that event,

4 Thus saith the Lord my God; ¹Feed the flock of the slaughter;

5 Whose possessors slay them, and ²hold themselves not guilty: and they that ³sell them say, ⁴Blessed be the Lord; for I am rich: ⁵and their own shepherds pity them not.

6 For ¹I will no more pity the inhabitants of the land, saith the Lord: but lo, ²I will deliver the men every one into his neighbour's hand, and ³into the hand of his king: and ⁴they shall smite the land, ⁵and out of their hand I will not deliver them.

7 And ¹I will feed the flock of slaughter, ²even you, ³O poor of the flock. And I took unto me

two ¹staves; the ²one I called Beauty, and the other I called Bands; and I fed the flock.

8 Three shepherds also I cut off ¹in one month; ²and my soul ³loathed them, ⁴and their soul also abhorred me.

9 Then said I, ¹I will not feed you: ²that that dieth, let it die; and that that is to be cut off, let it be cut off; ³and let the rest eat, every one the flesh of ⁴another.

10 ¹And I took my staff, ²even ³Beauty, and cut it asunder, ⁴that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and ¹so the

11:4, 5. Is. 49:4, 5. John 20:17. Eph. 1:3. k 7. Is. 40:9—11. Ez. 34:23, 24. Mic. 6:4. Matt. 15:24, 23:37. Luke 19:41—44. Rom. 15:8. 1 Jer. 23:1, 2. Ez. 22:25; 27:34, 2, 3, 10. Mic. 3:1—3, 9—12. Matt. 23:14. John 16:2. m Jer. 23:3, 50:7. n Gen. 37:25—28, 2 Kings 4:1. Neh. 5:5. Matt. 21:12, 13, 2 Pet. 2:3. Rev. 18:13. o Deut. 19:19, Hos. 12:5. 1 Tim. 6:5—10. p Ez. 24:4, 6, 18, 19, 21. John 10:1, 12:13, q 5. Is. 27:11. Ez. 3:8, 9, 10. Hos. 1:6. Matt. 18:33—35, 27:23—35, 38. Luke 19:13, 21:2—24, 1 Thes. 2:16. Heb. 12:20—31. Jam. 2:13. r 9, 14, 18, 10. Is. 3:5, 9, 19—21. Jer. 13:14. Mic. 7:2—7. Hag. 2:22. Matt. 10:21, 34—36, 24:10. Luke 12:52, 53, 21:15, 17. Heb. make to be found. a Dan. 9:25, 27. Matt. 22:7. John 19:15. 1 Mal. 4:6. v Ps. 30:22. Hos. 2:10. Mic. 5:8, 6:14. Heb. 2:3, 10:26, 27. z 4, 11, 13, 8, 9. Or, verily the poor. y Is. 41:1, 41:11. Jer. 5:4, 5. Zeph. 3:12. Matt. 11:5. Mark 12:37. Jam. 2:5. z 10, 14. Lev. 27:32. 1 Sam.

17:40, 43. Ps. 23:4. a Ps. 133: Ez. 37:16—23. John 17:21—23. t Or, Binders. John 10:16. Eph. 2:13—16. b Hos. 5:7. Matt. 23:34—36, 24:50, 51. c Lev. 26:11, 30:44. Deut. 32:19. Ps. 5:5, 78:59, 105:40. Jer. 12:8, 14:21. Hos. 9:15. Heb. 10:38. d Heb. was straitened for. Luke 12:50. d Is. 49:7. Luke 19:14. John 7:7, 13—25. e Jer. 23:33, 39. Matt. 13:10, 11, 21:43, 23:38, 39. John 8:21, 24, 12:45. Is. 14:46, 47, 28:26—28. f Ps. 69:22—23. Jer. 15:2, 5, 43:11. Matt. 15:14, 19. Rev. 22:11. g Deut. 23:53—56. Is. 9:19—21. Jer. 19:9. Ez. 5:10. h Heb. his fellow, or, neighbour. h 7. Ps. 50:2, 80:17. Ez. 7:20—22, 21:21. Dan. 9:26. Luke 21:5, 6, 32. Act. 6:13, 14. Rom. 9:3—5. 1 Num. 14:31. 1 Sam. 2:30. Ps. 89:39. Jer. 14:21, 31:31, 32. Ez. 16:59—61. Hos. 1:9. Gal. 3:16—18. Heb. 7:17—22, 9:8—13. i Or, the poor of the flock, &c. certainly knew.

answerable to the expressions; and the whole context leads our thoughts to the days of Christ. (*Marg. Ref. b. Notes*, 14:1—3. *Matt.* 24:1, 2. *Luke* 19:41—44, 21:20—24.) In the former chapter, the future conversion of the Jews was predicted; (*Note*, 10:5—12.) in this, the manner by which they would be reduced to their present dispersed condition was described. After a time, the nation would fill up the measure of their iniquities; and then the country would be laid open to the Romans, and they would destroy Jerusalem and the temple, as a conflagration would devour the cedars of Lebanon. The persons of inferior power, or nations less distinguished than they, may be intended by "the fir-trees" and "oaks of Bashan," who were called on to "howl because the cedars were fallen." (*Marg. and Marg. Ref. c. Notes*, Is. 2:10—18, v. 13. 10:28—34, v. 33, 34. Ez. 31:3—9, 18. Nah. 3:8—11.) Jerusalem and the nation of Israel had been fenced, planted, and tended as a vineyard, whence a vintage was expected; but it was become an unfruitful forest, and it would be hewn or burned down to the ground. Or, "the defenced forest," (*Marg.*) may mean Jerusalem, with its strong fortifications. The princes, priests, and scribes would howl in madness and despair, at seeing all their honour, authority, wealth, and prosperity torn from them; and all the principal persons would roar like enraged lions, driven from their coverts by an inundation of Jordan, when it desolated the neighbouring fields, which were as the pride of that river. For thus would the Romans expel these oppressors, when they wasted the land. (*Marg. Ref. d—h. Notes*, 4—9, v. 5, 8. 15—17. Is. 56:9—12. Jer. 49:19, 20. Ez. 19:2—9. 20:45—22:25—28. Mic. 3:8—12. Zeph. 3:1—4. Matt. 23:34, 36. Acts 7:51—53. 1 Thes. 2:13—16. Jam. 5:1—6.)

V. 4—6. It is evident, that the prophet performed some symbolical actions, as emblems of the events predicted; but doubtless Christ was here especially intended. The Father (whom as Man he acknowledged to be the Lord his God, John 20:17.) appointed him as "the good Shepherd" to feed the flock, just before it was given up to the slaughter. "He came to seek and save the lost;" and his personal ministry was among "the lost sheep of the house of Israel." His labours, doctrines, and miracles were calculated to reform and preserve the people: yet they eventually occasioned the ruin of the nation; and he seemed to feed them for the slaughter. (*Marg. Ref. i—l. Notes*, 7—9. Is. 40:9—11. Jer. 23:1, 2. Ez. 34:2—6, 17—22. Mic. 3:1—4, 9—12.) Their rulers and teachers, who bore the pastoral office, deceived, oppressed, and devoured the people, without shame or remorse; nay, they boasted of their own righteousness, and hypocritically praised God for making them rich; as if he had concurred in their unmerciful oppressions! (*Marg. Ref. n—p. Notes*, Hos. 12:7—9, John 10:1—5, v. 1, 10—13. 1 Tim. 6:5—10, v. 9, 10. 2 Pet. 2:1—3.) Therefore the Lord determined to show them no more pity than they had done the people; and as the nation in general was extremely corrupt, and concurred in rejecting Christ; so he would involve them in one common calamity; (except "a remnant according to the election of grace;" *Note*, Rom. 11:1—6.) and the people would both be given up to destroy one another by furious intestine dissensions, and be left in the power of the Roman emperor, whom they acknowledged as their only king, when they demanded the crucifixion of Christ their true King. (*Marg. and Marg. Ref. q—t. Notes*, Is. 27:1—1, v. 11. Dan. 9:25—27, v. 26, 27. Mal. 4:4—6, v. 6. Matt. 10:21, 22. 23:1—10, v. 7. 24:6—14. John 19:13—18, v. 15. Heb. 10:26—31.)—Idolatry is not here mentioned among the sins of the Jews, in the times predicted; but covetousness and hypocrisy are specified; which, with the context, fully proves, that the destruction of Jerusalem by the Romans was intended. "He noteth the hypocrites, which have ever the name of God in their mouths, though in their life and doings they deny God! attributing their gain to God's blessing, which cometh of the spoil of their brethren."—"Ye devour

widows' houses, and for a pretence make long prayers therefore ye shall receive the greater damnation." (*Note*, *Matt.* 23:14.) Some suppose the Romans, when selling the captive Jews for slaves, to be meant; but the language far better suits the covetous, oppressing, hypocritical scribes and Pharisees. The Jews presumptuously expected, that God would deliver his worshippers, city, and temple from the Roman idolaters: they had no prophet sent expressly to declare the contrary, as in the siege of the city by the Chaldeans; and they had forgotten or explained away these ancient predictions, and scorned the warnings of Christ and his disciples. But the event, and their condition for above seventeen hundred years, have abundantly shown, the fallaciousness of their hopes.

V. 7—9. The good Shepherd, by his forerunner John the Baptist, and personally, and by his apostles, would "feed the flock of slaughter;" but his attention would chiefly be directed to the "poor of the flock," among whom a remnant would be preserved from the common ruin of the nation. (*Marg. and Marg. Ref. x, y. See* *Note*, 4—6. *Notes*, Is. 11:2—5, 61:1—3. Zeph. 3:11—13, v. 12. Matt. 11:2—6, v. 5. Luke 4:16—19.) Some by "the flock of slaughter," understand the poor and oppressed, who were "counted as sheep for the slaughter" by their cruel oppressors.—As an emblem of this feeding the flock, it is probable, that the prophet "took two staves," such as were generally used by shepherds: one of these he called "Beauty," by which was meant the honour, privilege, and ornament, which the Jews possessed, according to their national covenant, in the oracles, instituted worship, and temple of God: and especially by the ministry of Christ, and his apostles, who preached the gospel to them before all others. The other he called "Bands," denoting the connexion of the nation under one government, and the harmony that had in some measure hitherto united them, as the flock of God. (*Marg. and Marg. Ref. z—a. Notes*, 10—14. Ps. 133:1. Ez. 37:15—19. Luke 2:28—32, v. 32. John 10:14—18, v. 16, 17:20—23. Rom. 3:1, 2. 9:5. Eph. 2:13—23.) But it would soon appear, that they did not generally profit by the doctrine and ministry of Christ, but chose to adhere to false teachers in preference: and he would therefore "cut off three shepherds in one month."

Some explain this of the three leading sects among the Jews, the Pharisees, Sadducees, and Herodians: others of their rulers, priests, and scribes, who were three orders of pretended shepherds, and were all degraded and cut off suddenly. "One month seems a proverbial expression for a short time." *Louth.* They were set aside, when the apostles were commissioned and sent forth to preach; and they were destroyed by the Romans, the executioners of the Lord's vengeance. For his righteous soul "loathed" their pride, hypocrisy, and wickedness; and they as much abhorred his holy character, doctrine, and precepts. He therefore gave them up, and would feed them no more; but left them unprotected to destroy one another; to be destroyed by their enemies; and to perish in their sins without good instruction, or those means of grace which he had abased. (*Marg. and Marg. Ref. b—l. Notes*, Deut. 28:49—57. 32:19, 20. Is. 9:18—21. 49:7, 8. v. 7. Hos. 9:15—17. Matt. 15:12—14. Luke 19:11—27, v. 14, 27.)

Loathed. (9) "Was straitened for." *Marg.* "I have a baptism to be baptised with: and how am I straitened till it be accomplished." (*Luke* 12:50.)—Or "grieved." "He was moved with indignation, being grieved at the hardness of their hearts." (*Mark* 3:5.) The word (חָנַן) translated "abhorred," is not met with elsewhere in Scripture.—It has this sense in the Syriac. *Bp. Newcombe.*—The LXX render it, Ἄν ψυχὰς αὐτῶν ἐρωποῦν ἐν ἐμῇ ("Their souls went against me," or rushed upon me:) a striking prediction of the fixed, and virulent purpose, of the most distinguished orders among the Jews, with all their policy, power, and influence, to procure the death of Christ.—The horrid circum-

'poor of the flock' that waited upon me 'knew that it was the word of the Lord.

[Practical Observations.]

12 And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.

13 And the Lord said unto me, Cast it unto the potter; for a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.

14 Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel.

17 Pa. 69:33. 72:12-14. Is. 14:32. Zeph. 3:12. Luke 7:22. 19:48. Jam. 2:5,6. 1 Is. 17:21,5; 9, 40:31. Lam. 3:25,26. Mic. 7:7. Luke 2:25,38. 23:51. Acts 1:21, 22. n 6. 1 Lev. 25:38. &c. Deut. 28:49. &c. 31:21,29. 32:21-42. Luke 24:46-53. Rom. 11:7. &c. Jam. 5:1-5. Heb. it be good in your eyes. 1 Kings 21:2. 2 Chr. 30:4. margins. n Matt. 26:15. John 13:27-30. o Gen. 37:28. Ex. 21:32. Matt. 2:15. Mark 14:10,11. Luke 22:9-6. p Matt. 27:3-10. Acts 1: 13,19. q Is. 53:2,3. Acts 4:11. r 9. Is. 9:21. 11:3. Ez. 37:10-20. Matt. 24: 10. Acts 23:7-10. Gal. 5:15. Jam. 5:14,16:4-8. 1 Or, Binders. 7. Is.

stance of the Jews, during the siege of Jerusalem, eating, and even quarrelling about, the flesh of their brethren and children, should not here be forgotten. (Marg. Ref. g.)

That that dieth, &c. (9.) The translation of this verse accords with that of the LXX, in deference to whom it was probably made. But the Hebrew is *feminine* throughout, and may be rendered thus: "... She that dieth, let her die; and she that is cut off, let her be cut off: and as to those women who are left, they shall eat every woman the flesh of her female friend." עֵרְוַת הַנְּשִׂאִים אֶת־בֶּרֶךְ הַנְּשִׂאִים

V. 10, 11. These events seem to have been prefigured by the prophet's cutting asunder his staff, or crook, called "Beauty," when he had delivered this part of the prophecy. This signified the abolition of the national covenant with Judah and Israel, who would be deprived of all those distinctions, which had been their glory and beauty; and which virtually took place when they rejected and crucified Christ. For then, as a nation, they ceased to be God's peculiar people, and their ordinances lost their efficacy, "waxed old, and were ready to vanish away;" and the poor of the flock, those who waited on Christ, "knew that it was the word of the Lord." They soon learned, that the Jews were no longer to be regarded as the peculiar people of God; and so they separated from among them, when they saw the Roman armies about to besiege Jerusalem, being well aware of the event. (Marg. and Marg. Ref. See on Note, 7-9. Notes, 13:9. Jer. 31:31-34. Ez. 16:60-63. Hos. 1:8-10. Zeph. 3:11-13. Matt. 24:15-18. Rom. 11:7-10. Heb. 8: 8-13.)

V. 12-14. This evident prophecy of a transaction, recorded in the New Testament, is expressed with much obscurity; as indeed might previously have been expected. It is probable that the prophet performed some symbolical action of the kind here described, before the rulers and priests, as a type of Christ, and as showing by what means the Jews would seal their own condemnation. He demanded his wages for feeding the flock, if they thought good to give him any; and he received "thirty pieces of silver," probably shekels of about the value of half a crown or three shillings each. These the Lord directed him to cast unto the potter; disdaining, that he or his shepherd should be valued at so paltry a sum; and accordingly the prophet cast them to the potter in the house of the Lord; either the potter came thither for that purpose, or he was at work near the temple. This predicted the bargain of the chief priests with Judas, for that very sum to betray Christ into their hands; the traitor's returning the money in horror of conscience to the chief priests, in the precincts of the temple; and their determining to purchase with it a "potter's field to bury strangers in." (Marg. and Marg. Ref. n-p. Notes, Gen. 37:28. Ez. 21:28-32, v. 32. Matt. 26:14-16. 27:3-10. Acts 1:16-19.) Then their Shepherd brake the other staff called "bands," that he might break the brotherhood between Judah and Israel;" which denoted the dissolution of their civil and ecclesiastical state, and that the people would be given up to the most destructive and furious contests with each other. (Marg. and Marg. Ref. r. Notes, Matt. 24:9-14, v. 10. Acts 23:6-10. Jam. 4:1-3.) Some suppose that the whole was merely a vision, which the prophet reported to the people; but it is recorded as a transaction or a direct prophecy, and not as a vision. (Note, Hos. 1:2,3.) The rulers and priests giving thirty שֶׁקֶלִים, is the wages of the prophet; the contempt thus shown to God himself; the money being thrown back by him that received it; and its eventually being given to the potter; are circumstances sufficiently strong to show, that St. Matthew does not accommodate the passage, but gives us the real meaning of the Holy Spirit in it, though some other circumstances do not coincide. And the awful and affronting nature of the messages and predictions in this chapter, and towards the close of this book, give additional weight to the opinion, that this prophet was "Zacharias the son of Barachias," whom the Jews "slew between the temple and the altar; and his blood, the last of the innocent blood thus shed till the coming of Christ. (Note, 1:1.)—The name of Jeremiah stands in our versions of the New Testament,

15 ¶ And the Lord said unto me, Take unto thee yet the instruments of a foolish shepherd.

16 For lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still; but he shall eat the flesh of the fat, and tear their claws in pieces.

17 Wo to the idol-shepherd that leaveth the flock? the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

56:10-12. Jer. 2:26,27. Lam. 2:14. Ez. 13:3. Matt. 15:14. 23:17. Luke 11:40. 12:13. 2 Cor. 12:22. Ez. 34:4-6,16. Matt. 23:2-4,15-29. Luke 12:45,46. John 10:12,13. 1 Or, hidens. n Gen. 33:13. 1 Sam. 17:34,35. Is. 40:11. 5 Or, hear. x Gen. 31:38. Ez. 34:21,21. John 10:1,1. Jer. 23:1. Ez. 13:3. 34:2. Matt. 23:13,16. Luke 11:42-52. z Is. 9:15. 44:10. Jer. 23:32. 1 Cor. 8:4. 10:19,20. a John 10:12,13. b Is. 6:9,10. 29:10. 42:19,20. Jer. 50:35-37. Hos. 4:5-7. Am. 8:9,10. Mic. 3:6,7. John 9:39. 12:40. Rom. 11:7. c 1 Sam. 2:31. 1 Kings 13:4. Ez. 60:22-24.

but many learned men, on very probable grounds, are of opinion, that no name was originally in the text. "Then was fulfilled that which was spoken by the prophet, saying, &c." (Note, Matt. 27:6-10, v. 9.)

The brotherhood, &c. (14.) I cannot explain this passage, without supposing, that the kingdom of Israel subsisted when the prophet wrote it; and that ... the wars between Judah and Israel are referred to. Bp. Newcombe. But do not many prophecies, allowedly written long after the captivity of the ten tribes, and predicting the times of the Messiah, thus mention Judah and Israel separately? Does not Ezekiel foretell, among other things, the final restoration of the Jews, as introduced, under the emblem of two sticks uniting in his hand; signifying, so to speak, the miraculous reunion of "the staff Bands," after it had been thus broken? (Notes, Ez. 37:15-28.) And what connexion had the wars between Judah and Israel with the betraying and crucifying of Christ? The principal calamities of the race of Jacob began, when they divided into two kingdoms: on their return from captivity they all formed one people; but after their rejection of Christ, internal discords, far more fierce and more speedily destructive than the wars between Judah and Israel, hastened the fatal catastrophe of the nation. This is quite sufficient for prophetic language.—"The Lord said... a goodly price, &c." (13) Marg. Ref. q. Note, Is. 53:2,3.—God was despised in the person of his prophet; but the Lord o Hosts himself was also sold for this small sum!

V. 15-17. Thus far the prophet had typified the great and good Shepherd; but now he was ordered, to take "the instruments of a foolish shepherd;" as an emblem of the infatuated rulers and blind guides, whom Providence in righteous judgment would then place over the nation. From the time that they rejected Christ, and he rejected them, they should have rulers, priests, and prophets, of one sort, and of one heart, (as if they had formed "one shepherd,") to oppress, devour, deceive, and ruin them, both in respect of soul and body. But wo to this idol-shepherd, that left off to feed the flock, and attended to nothing but eating their flesh, and disabling them from resistance by "tearing their claws in pieces!" (Marg. and Marg. Ref. s-x. Notes, Is. 56:9-12. Jer. 23:1,2. Ez. 13:1-4. 34:2-6,17-22. Matt. 15:12-14. 23:16-33. John 10:10-13. Acts 20:29-31.) Such a one resembles a shepherd, as an idol does a deity: the idol receives the homage, oblations, and sacrifices, but disappoints the deluded worshipper to his ruin: and the idol-shepherd has the garb and appearance of a shepherd, receives submission, and is supported at much expense; but he leaves the flock to perish through his neglect, or leads them into ruin by his false doctrine, and wicked example. Therefore the sword of the divine vengeance would rest on "his arm" and "right eye," to wither the one, and utterly "to darken" the other: for a total deprivation of power and authority, and an entire judicial blindness would make way for his total ruin. This referred to the proud, blind, and hardened scribes, Pharisees, priests, and rulers of the Jews; and to what company of men, in any age, can either the character, or the threatened judgments on them and their successors and disciples, be applied with more exact and discriminating justice? It indeed suits many others, in different churches and nations; and it has had an awful and long-continued fulfilment, in the character of the Jewish teachers, and the condition of the nation in all ages, since the days of Christ. (Marg. Ref. Notes, Is. 6:9,10. 29:9-12. 42:18-20. 44:19,20. Matt. 13:14,15. John 9:39-41. Rom. 11:7-10,25-32.)

A shepherd, &c. (16) "A shepherd" in the singular number denotes a succession of such governors, as are described in the following words. So the succession of priests is represented under the single person of Levi, Mal. 2:5,6. Louth.

PRACTICAL OBSERVATIONS.

V. 1-11. The admission of wickedness into communities opens the door to a fire which will consume their prosperity, however great it may be: and the tremendous doom of Jerusalem may well alarm other degenerate churches as the fall of the cedar might cause the ivy-trees and oaks of

CHAPTER XII.

Jerusalem shall be made a cup of trembling, and a burdensome stone, to all her enemies, 1-5. The Jews shall be miraculously strengthened, smitten, fed, and prospered, 6-9. "In that day" the pouring out of the Spirit of grace shall cause them to look, with deep repentance, on him whom they had pierced, 9-14.

The burden of the word of the Lord ^bfor Israel, saith the Lord, ^cwhich stretcheth forth the heavens, and layeth the foundation of the earth, and ^dformeth the spirit of man within him.

2 Behold, I will make Jerusalem ^aa cup of trembling unto all the people round about, ^bwhen they shall be in the siege both against Judah and against Jerusalem.

3 ¶ And in that day ^cI will make Jerusalem ^aa burdensome stone for all people: all that burden themselves with it shall be cut in pieces, ^bthough all the people of the earth be gathered together against it.

a 9:1. Lam. 2:14. Mal. 1:1. b Is. 51:22,23. Jer. 30:10,11,16,17,50:34. Ez. 36:5-7. Joel 3:19-21. Ob. 16,17. c Job 26:7. Ps. 102:25,26, 104:2, 136:5,6. Is. 40:12,22, 42:5, 44:24, 45:12,18, 48:13, 51:13. Jer. 10:12, 51:15. Heb. 1:10-12. d Gen. 2:7, 2:8. Num. 16:22. Ec. 12:7. Is. 57:16. Jer. 38:16. Ez. 18:4. Heb. 12:9. e Ps. 73:8. Is. 31:17,22. Jer. 25:15,17, 49:12,51:7. Hab. 2:16. Rev. 14:10,16, 19:18,6,20,24. * Or, slumber. Jer. 51:57, or, poison. Jer. 8:14. marg. † Or, end also against Judah shall be, which shall be in siege against Jerusalem. 11:11. f 9:2,8,9, 10:3-5, 14:2,3. Is. 60:12, 66:14-16. Ez. 38:39. Joel 3:8-16. Ob. 18. Mic. 5:8,15, 7:15-17. Hab. 2:17. Zeph. 3:19. Hag. 2:22. g Dan. 2:34,35, 41,45. Matt. 21:44. Luke 20:18. h 14:2,3. Mic. 4:11-13. Rev. 16:14,17, 17:12-14, 19:19-21, 20:8,9. i 3:6,8,9,11,12. ch. 10:5,14,15. Deut. 28:28.

Bashan to howl.—If any part of the Lord's vineyard prove an unfruitful forest, it must be cut down and cast into the fire: and those, who have been pre-eminent in rank and office, will have the precedence in suffering, when all their glory and pride shall be spoiled: yet in such a state of the community, the best methods of reformation often excite so great contempt, enmity, and opposition, that they hasten its downfall.—Alas! very many, who possess rank and authority in the church, only consider what gain they can make of their situation; and, whilst they fatten upon the miseries or final ruin of the flock, they are too callous to feel either remorse or pity. They follow precedents, take accustomed advantages, and keep out of the reach of human laws; and many cloak their oppression and avarice with hypocrisy, and bless God that they are rich; when their conduct proves them destitute both of piety and humanity. But the Lord leaves nations to rulers and teachers of this base character for their sins: and it is common for even the oppressed to copy the crimes of their oppressors, till they are given up together into the hands of their neighbours and enemies; who smite and destroy them, and there is none to pity or deliver them. Yet the good Shepherd still has and will have a flock: and he often feeds the poor in mercy, and they learn to wait on him; whilst the rich and powerful are ripening for vengeance. But he does not withdraw from favoured nations those privileges, which have been their glory and beauty, till their hypocrisy and enmity to him and his cause render it necessary for him to make them examples of his awful severity. When this takes place, the criminals become of all men the most infatuated, hardened, mischievous, and miserable: and when the ordinances and oracles of God are withdrawn from those who have long abused them, the very poor of the flock will remember, that "thus it was written, and thus it must be."

V. 12-17. Wilful contempt of Christ is the great cause of men's ruin, in those places which have the word of God sent to them. Alas! at how low a price do men value this precious Saviour! What sums do multitudes lavish on those who minister to their pleasures, amusement, or decorations: and how they grudge the veriest trifle, where the edification of their own souls, or those of other men, is concerned! A trifling loss, to be submitted to for conscience' sake, seems a great matter: a few pieces of silver still seem to many more valuable than "the unsearchable riches of Christ!" And the contempt cast upon him, by putting such trifles in competition with him, or giving them the preference to his love and salvation, has in it a proportion of the same guilt, which the priests and rulers contracted, who bribed Judas to betray him for thirty shekels; which Judas contracted who thus sold his Lord; or which they incurred, who cried out, "Not this man, but Barabbas." He may therefore continually say unto us, "A goodly price, that I am valued at by you!" and no wonder he disdains men's persons and services, and pours contempt on their treasures, when they prefer every worthless object to his immeasurable love. Thus nations and churches provoke him to withdraw his presence and to leave them in darkness; and to give them up to "bite and devour each other, till they are consumed one of another;" and if professed Christians were more generally agreed in their supreme valuation of Christ, they would not in general contend much about other matters. But when men reject his authority and salvation, they are often, in awful judgment, delivered over to follow "blind guides" and "foolish shepherds," and "idol-shepherds," who are far more tremendous scourges than war, famine, and pestilence all combined together. While such pagans and worthless idols deceive others to their ruin, they will themselves incur the deepest condemnation; and their usurped or abused authority, or pretended illumina-

4 In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

5 And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God.

6 ¶ In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.

7 The Lord also shall save the tents of Judah first, that the glory of the house of David and

2 Kings 6:14,18. Ps. 76:5-7. Ez. 38:4, 39:20, 1:9. 1 Kings 8:29, 2 Chr. 6:20, 40:7,15. Neh. 1:6. Is. 37:17. Jer. 24:6. Dan. 9:18. Acts 17:30. m 6. Jude, 6. 9. Is. 1:10,23,26, 29:10,32, 1:6,17. Jer. 30:21, 33:25. Ez. 45:8,9. † Or, There is strength to me, and to the inhabitants, &c. 10:6,12. Is. 18:32,39, 20:6,7, 46:1, 68:34,35, 118:10,14, 144:1. Is. 28:6, 41:10-16, Joel 3:16, 2 Cor. 12:9,10. f. 10:16,17. Ob. 18. Rev. 20:9. g 9:15. Is. 118:6-9, Is. 41:15,16. Dan. 2:34,35, 44:45. Mic. 4:13,5-8. Rev. 19:19,20. p Is. 9:20,54:3, 2 Cor. 6:7. q 4:16, 2:4,12,8-5, 14:10,11. Neh. 11: Jer. 30:18, 31:38-40, Ez. 48:30-35, r 1:16, 11:11. Is. 2:11-17, 23:9. Jer. 9:23,24. Matt. 11:25,26. Luke 1:51,53, 10:21, John 7:47-49. Rom. 3:27. 1 Cor. 1:26-31, 2 Cor. 4:7-12. Jam. 2:5, 4:6.

tion, will end in deep contempt, and the darkness of misery and despair: for "if the blind lead the blind, they shall both fall into the ditch" together. (Notes, 2 Pet. 2:17. Jude 11-13.)

NOTES.—CHAP. XII. V. 1. This verse forms a solemn introduction to the following prophecy, and shows the very great importance of it. (Marg. Ref. Notes, Gen. 27. Num. 16:22. Is. 40:12-24, vv. 12,22. 57:15,16. Heb. 1:10-12. 12:9-11, v. 9.)

V. 2-5. Some expositors consider this as predicting the victories of the Maccabees over Antiochus; but that persecutor never besieged Jerusalem: and the language is much too strong to denote the successes of the Maccabees. *Bp. Newcombe.* Others apply it to the success of the first preachers of the gospel in converting the nations, and to the judgments executed upon their opposers and persecutors. But, however it may be accommodated, some special events were doubtless intended by the Holy Spirit; and it is probable that the grand accomplishment of it is yet to be expected.—It was foretold, that God should make Jerusalem "a cup of trembling," or a stupefying poisonous draught, to all the people round about, when they would be engaged in besieging that capital and the other cities of Judah. That is, divine judgments would immediately overtake them, as the evident effect of their attempts. (Marg. and Marg. Ref. e. Notes, Ps. 75:8. Is. 51:17-23, vv. 17,22,23. Jer. 25:15-17. Hab. 2:15-17. Rev. 14:9-11. 16:17-21, v. 19. 18:4-8.) Yea, he would make Jerusalem "a burdensome stone to all, that should burden themselves with it." This alluded to large stones, or weights, that men use to try their strength by lifting, which sometimes proving too heavy for them, bruised, or even killed them: thus all, who attempted to injure Jerusalem, would destroy themselves; even though all the people (or peoples) of the earth should gather themselves against it. (Marg. Ref. f, g. Notes, Ez. 38:39. Dan. 2:34,35,44,45. Joel 3:9-17. Mic. 4:11-13. Matt. 21:40-44. Rev. 19:11-21.) For the Lord would smite their horses with terror and blindness, as well as the riders with madness, out of his attentive and watchful care over Judah: so that the rulers of Judah would cordially expect help from "the Lord of hosts, their God," by means of the inhabitants of Jerusalem, without seeking out for any foreign succours. Or, "There is strength to me, and to the inhabitants of Jerusalem in the Lord of hosts, their God" (Marg. and Marg. Ref. i-m. Notes, 6-8. 9:8,13-16, 14:1-3,12-15. Gen. 19:11. 2 Kings 6:13-18. 2 Chr. 32:5-8. Hos. 14:1-3.)—The former part of this chapter... relates to an invasion made upon the inhabitants of Judah and Jerusalem, in the latter times of the world, probably after their return to, and settlement in their own land. ... The horses and their riders shall be put into such confusion, as to run foul of one another. (2 Kings 6:18.) ... The marginal reading (5) is to be preferred: "There is strength to me, and to the inhabitants of Jerusalem, in the Lord of hosts, our God." God doth visibly interpose for our deliverance, and thereby encourage us to rely on his protection. *Lowth.*

V. 6-8. These verses further confirm the supposition, that the grand accomplishment of the prophecy is yet future; and that it relates to the times when Israel shall be converted and restored to their own land. Then their governors will be "like fire upon a hearth," that kindles the wood laid on it; or like a torch put to a sheaf or faggot, as they will consume all those who oppose their re-establishment in their own land; and Jerusalem will be rebuilt in its actual situation, to be their habitation, or capital city. (Marg. Ref. n-q. Notes, 9:13-16. 14:10,11. Ps. 149:7-9. Jer. 30:12-18. Ez. 48:30-35. Mic. 4:11-13, 5:7-9.)—A the time pre-

the glory of the inhabitants of Jerusalem, do not magnify themselves against Judah.

8 In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the Angel of the Lord before them.

9 ¶ And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one

mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.

^a Job 19:5. Ps. 37:25. 38:16. 53:12. 125:9. 9:8. 15:16. Joel 3:16, 17. u. Is. 30:26. Jer. 30:19-22. Ez. 34:23, 24. Mic. 5:8. 7:16. Heb. 11:34. ^b Or, *abject*, Heb. fallen. 1:17. 2:1. Jer. 27:10. x Ps. 2:6, 7. 45:7. 110:1, 2. Is. 7:13, 14. 9:6. 7:28. 25:1. 38:16. Jer. 45:21-26. Hos. 1:7. 3:5. Mic. 5:2-4. Matt. 1:23. Rom. 15:1-4. 17:14. 18:16. Rev. 22:13. 22:3. y 3:1. Gen. 22:15-17. 48:15. 16: Ez. 34:24. 1. Josh. 5:13, 14. Sam. 14:17-20. Is. 63:9. Hos. 12:3-5. Mal. 3:1. Acts 7:30-35. z 2-6. Hag. 2:22. a Prov. 1:23. Is. 32:15. 44:3. 49:19-21. Ez. 39:29. Joel 2:28, 29. Acts 2:17, 33. 10:45. 11:15. Tit. 3:5, 6. b 7. c Jer.

31:9. 50:4. Rom. 8:15. 26:27. Eph. 6:18. Jude 20. d Ps. 22:16, 17. John 1:29. 19:34-37. Heb. 12:2. Rev. 1:7. e Jer. 6:28. Am. 8:10. Matt. 26:75. Acts 2:37. 2 Cor. 7:9-11. f 2 Kings 23:29, 30. 2 Chr. 35:24, 25. g Jer. 3:21. 4:28. 31:18. Matt. 24:50. Rev. 1:7. h Heb. families, families. Ex. 12:30. h Jer. 13:18. Jon. 3:5, 6. i 7:3. Joel 2:16. 1 Cor. 7:5. k 2 Sam. 5:14. 7:2-4. 12:1. Luke 3:1. l Ex. 6:16-26. Num. 3:4. Mal. 2:4-9. m 2 Sam. 16:5. 1 Kings 1:8. 3 Chr. 3:19. 4:27. 23:7, 10. 2 Chr. 29:14.

dicted, "the LORD will save the tents of Judah first." The conversion of the nation will begin among the more obscure Jews, and not among their principal persons, who occupy the rank of the house of David, &c. that these may not glory over their inferiors, as if the change had been effected by their power, valour, sagacity, or influence, or assume any improper ascendancy over them: or, those from whom less is expected, will be first honoured as instruments of their deliverance and victories. At the same time, even the feeblest will resemble David in courage, faith, and grace, and be as eminent in every thing good, as that man after God's own heart had been; while "the house of David," or their most eminent characters, will be "as God, even as the Angel of the LORD," (of whom the prophet had so often spoken,) even as Christ, to go before them, and set them an example. (*Marg. and Marg. Ref. r-y. Notes, 2:6-9. 3:1-4. 4:4-7. v. 6. Gen. 48:15, 16. Is. 7:13, 14. 9:6, 7. 11:1-5. 63:9. Jer. 23:5-6. Mic. 5:2-6. Luke 1:26-33. 1 Cor. 1:26-31. 2 Cor. 4:7.*)—This accords to the idea, which we are taught to form of the immense abundance of spiritual gifts and grace, to be conferred on the people of God, at the time when this prophecy shall have its most signal accomplishment.

V. 9-14. "God's signal interposition in behalf of Judah and Jerusalem, after their future restoration, having been foretold, the prophet proceeds to foretell their conversion to Christianity." *Bp. Newcombe. (Marg. Ref. z. Notes, 2-5. Ez. 38, 39. Dan. 11:40-45.)*—At the time, when the Lord was about to destroy the enemies of the Jews, he intended to prepare them for that favour by "pouring upon the house of David and the inhabitants of Jerusalem," that is, both upon the rulers and common people, "the Spirit of grace and of supplications." The Holy Spirit is infinitely gracious and merciful; he is most freely bestowed upon sinners; and he is the Author of all grace, or holiness. He is also "the Spirit of supplications;" he shows men their ignorance, indigence, guilt, pollution, misery, and danger; he leads them to understand and believe the truths and promises of Scripture; and he excites hope and spiritual desires, and thus inwardly constrains them to pour out their hearts in earnest prayer. (*Marg. Ref. a-c. Notes, Ps. 143:10. Is. 32:15. Acts 2:14-21. Rom. 8:24-27. Eph. 6:18-20. Tit. 2:4-7.*) Miraculous or prophetic gifts are not mentioned in this prediction, but only spiritual grace. (*Note, Joel 2:23-32, vs. 28, 29.*) Then, says the Speaker, (JEHOVAH, who alone can give the Holy Spirit, *Note, John 16:7.*) "they shall look on Me, whom they have pierced." (*John 19:37.*) The ancestors of that generation of Jews caused Christ to be nailed to the cross, and pierced by the soldier's spear; for they employed the Romans to execute the sentence which they had denounced, exclaiming, "His blood be on us, and on our children!" And their posterity have ever since been consenting to this deed by their impenitent unbelief, and the language with which they have always spoken of him. (*Note, Matt. 27:24, 25.*) But at the predicted period, they will know who this crucified Jesus was; and then they shall by faith "look to him and mourn" over him, as pierced and slain by them. This reflection will melt their hearts into extreme sorrow and compunction; they will repent of that national in, and of all their personal transgressions, as men are used bitterly to lament the death of an only or a first-born son: for they will perceive that they had wickedly slain the Hope and Glory of their nation. (*Marg. Ref. d, e. Notes, Ps. 22:16-18. Is. 45:20-22. Luke 22:8-32, v. 32. John 1:39. Acts 3:12-16. 5:29-31. Heb. 12:2, 3.*) This will be a general mourning of the whole people, like that which was occasioned by the death of Josiah, who was slain in the valley of Megiddon. (*Notes, 2 Kings 23:29, 30. 2 Chr. 35:25-27.*) "It may be the field, where the battle was fought, might be called Hadadrimmon." *Louth.* All the people shall mourn with godly sorrow, which will not only be expressed in public, but in their families and in private; and even husbands and wives will separately, in retirement,

express their godly sorrow, and humble themselves before God for all their sins. And as their rulers, priests, scribes and people, had concurred in the crucifixion of Christ; so all orders of men will concur in this humble and believing repentance. The family of David the king, that of Nathan the most eminent prophet in David's reign; that of Levi, or the priests and ministers of religion; and that of Shimei, who perhaps was some noted scribe, might be mentioned, as representing the different orders of men among them.—A partial fulfilment of this took place, at and after the day of Pentecost, in the conversion of numbers of the Jews who had just before crucified Christ; (*Notes, Acts 2:37-41.*) and it is descriptive of the conversion of sinners in every age. Yet there can be no reasonable doubt, that it is an intended prediction of the conversion of Israel, when they shall as one body embrace the gospel of Jesus Christ.—Some suppose Nathan the son of David to be meant; (12) but then the royal house is twice mentioned, and the prophets are unnoticed, which in the Old Testament are generally considered as a distinct order. (*Marg. Ref. g-l. Notes, Ez. 19:10-15. Joel 2:15-17. 1 Cor. 7:1-5, v. 5.*)

First-born. (10) What a reflection is this simile suited to excite in our minds, of the bitterness experienced in Egypt, on the sudden death of the first-born throughout the land! (*Note, Ez. 12:29, 30.*) And of the intenseness, in some instances, of that "godly sorrow, which worketh repentance unto salvation."—In the margin of the English Bible we have, Or, of *Simcon*. Our translators, therefore, thought, that the Hebrew text might sometimes be corrected by the Greek version. *Bp. Newcombe.* This reading, however, has been added since the time when the present translation was made; and is not found in the old copies with marginal readings, in which marginal readings I have not met with one deviation from the letters of the Hebrew text.—*Shimei.* (13) *Marg. Ref. m.*

PRACTICAL OBSERVATIONS.

The word of the LORD, "who stretcheth forth the heavens and layeth the foundation of the earth, and formeth the spirit of man within him," will be a heavy burden on those against whom it is sent; but it is "for Israel," and speaks peace to all true believers.—Many have been the attempts of wicked men to extirpate the people of God; but they have only ruined themselves: for the church has always proved "a cup of trembling" to all her assailants, and "a burdensome stone, to those who have burdened themselves with her;" and all will assuredly be crushed or cut in pieces, who injure her, even if all the power, valour, policy, learning, wealth, and multitude of the whole earth should combine against her.—So long as the rulers and teachers of the church expect their help and "strength from the LORD of hosts their God," and use no means or instruments except such as are consecrated; his watchful eyes will ever be open to take care of them, and his arm stretched forth to protect them, and to strike their persecutors with astonishment, blindness, or madness. But it is far more desirable, when the examples, labours, and conversation of ministers and Christians, render them as "an hearth of fire among the wood, or like a torch in a sheaf," to kindle the flame of divine love and holy affection from heart to heart, and to diffuse the influence of piety to the right hand and to the left.—In the conversion of sinners, as well as in redemption, the Lord will "exclude boasting," and take care that "no flesh shall glory in his presence;" therefore not many mighty, noble, wealthy, or learned, are called; and he often begins among the poor and despised in families, towns, cities, and nations; and then uses them as his instruments, in the salvation of a remnant of the rich, the wise, and the honourable; that these may not have any ground of self-preference or contempt of others, or any pretence for assuming authority over them.—The best of men have hitherto been so very far from perfection, that it is possible for a company of believers to be called forth, the weakest of whom shall exceed the most illustrious of those who have

CHAPTER XIII.

The fountain to be opened for a cleansing of Jerusalem, 1. The extirpation of idolatry and false prophecy, 2-6. The sufferings of Christ, the scattering of his seed, the destruction of unbelievers, and the saving of a remnant through severe trials, 7-9.

IN that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.

2 ¶ And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be

a 12:8, 11, b Joh. 9:30, 31, Ps. 51:2, 7, Is. 1:16-18, Ez. 36:25, John 1:29, 19:34, 35, 1 Cor. 6:11, Eph. 5:23-27, Tit. 3:5-7, Heb. 9:13, 14, 1 John 1:7, 5:6, Rev. 13:8, 6:7, 14, c 12:7, 10, * Heb. separation for uncleanness, Lev. 15:2, &c., Num. 19:9-24, Ez. 33:17, 29, d Ez. 23:13, 14, 24:12, 3, Josh. 23:7, Ps. 16:4, Is. 2:18, Ez. 35:25, 37:23, Hos. 2:17, 14:8, Mic. 5:12-14, Zeph. 1:3, 4, 2:11.

yet been known on earth : and we are led to conclude, that this will actually be the case, in that purer state of the church which is predicted. Then the feeblest Christian will equal David in strength of faith, and vigour of affections, and holy courage : yet there will be rulers, teachers, and examples of such superior attainments, as to be fully qualified to go before the people in every duty and every grace. These will be "followers of God as dear children," and bear the image and possess the mind of Christ, to a degree of which in these lukewarm days we have scarcely any conception.—Before we can expect the peculiar protection and consolation of the Lord ; we must be deeply humbled for our sins. The beginning, progress, and perfection of our sanctification come from "the pouring out of the Spirit of grace and supplications," wherever that is granted, fervent prayer and deep humiliation will be the never-failing effects ; the eyes of the mind will soon be directed in faith to him, who was pierced for our sins : and while we condemn the conduct of him who betrayed, and of those who "crucified the Lord of glory," we shall not exculpate ourselves. We shall remember, that in fact our sins were the cause of the Redeemer's crucifixion ; our unbelief has been a continuation of the crime of his crucifiers ; our ingratitude and dishonourable conduct have often verged towards the guilt of "crucifying him afresh." We may therefore all "look to him, whom we have pierced," and upon our sins, as the thorns, the nails, and the spear. This will increase the poignancy of our sorrow and remorse ; while we hope for mercy through that blood which we helped to shed. When our sins are viewed in this glass, we see more cause to mourn for them, than for the loss of any earthly object ; and we become inconsolable, save by the consolations of the blessed gospel. Such godly sorrow will not be ostentatious, but will court privacy, and pour out itself in secret ; and it will cause us to derelict the ordinary comforts and pleasures of life. It is also equally needful to all orders of men in society ; "for all have sinned and come short of the glory of God." When we are thus humbled, and yet can rejoice in the grace of the gospel ; let us pray for the outpouring of the Spirit on the benighted heathens, that with one consent they may look unto Jesus, mourn for sin, become his disciples, and partake of his grace and salvation ; and especially on Israel, in all his dispersions, whose conversion and restoration shall be "as life from the dead," to all the nations upon earth. (*Note, Rom. 11:11-15.*)

NOTES.—CHAP. XIII. V. 1. In the day mentioned at the close of the foregoing chapter, (*Note, 12:9-14.*) a fountain would be opened to the rulers and people of the Jews, in which to wash away their sins. This must mean the atoning blood of Christ, connected with his sanctifying grace. It began to flow, when from "his pierced side came forth blood and water." (*Notes, John 19:31-37, vv. 34, 37, 1 John 5:6.*) This is not like the laver, or sea of brass, in the court of the temple, which continually had need to be replenished : for it is a fountain supplied from his infinite fullness, and the infinite sufficiency of his atonement, and never diminishing, how much soever it is used. This fountain has indeed been hitherto closed, with respect to the unbelieving nation of Israel : but when "the Spirit of grace" shall humble and soften their hearts, he will also open it to their view, and lead them to wash away their guilt and pollution in it. (*Notes, 2 Cor. 3:12-16.*)—^c He sheweth what shall be the fruit of their repentance, to wit, remission of sins by the blood of Christ, which shall be a continual running fountain to purge them from all uncleanness.^d When Christ was crucified, the blood and water from his pierced side, were emblems of pardon through his atonement, and regeneration and sanctification by his Spirit. These blessings are outwardly represented in baptism and in the Lord's supper : but to explain this promise of either or both of them, considered as external ordinances, is palpably to mistake "the sign" for "the thing signified," than which a more perilous and ruinous notion has scarcely ever been entertained, however it may be supported by eminent names and specious reasonings. (*Marg. Ref. b. Notes, Ps. 51:1-7, 10, Ez. 36:25-27, 1 Cor. 6:9-11, Tit. 2:4-7, 1 John 1:5-7, Rev. 1:4-6, 7:13-17, v. 14, [Uncleanness.] Marg. and Ref. Note, Is. 64:6-8, Ez. 36:17.*)

V. 2, 3. Idolatry had, before the captivity, been the prevailing sin of the Jewish nation : and their false prophets had been the instruments of unclean spirits, in seducing the people into that and other abominations. But they were never addicted to gross idolatry after the days of Zechariah. That

remembered : and also I will 'cause the prophets and the unclean spirit to pass out of the land.

3 And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live ; for thou speakest lies in the name of the LORD : and his father and his mother that begat him shall thrust him through, when he prophesieth.

4 And it shall come to pass in that day, that the

e 1 Kings 22:22, Jer. 8:10-12, 23:14, 15, 29:23, Ez. 13:12-16, 23, 14:9, Mic. 2:11, Matt. 7:15, 2 Cor. 11:13-15, 2 Pet. 2:1-3, 15-19, 1 John 4:1, 2, Rev. 19:20, f Matt. 12:43, Rev. 16:13, 14, 18:2, 20:1-8, g Ez. 32:27, 28, Deut. 18:6-11, 18:20, 33:9, Matt. 10:37, Luke 14:26, 2 Cor. 5:16, h Jer. 2:26, Mic. 3:6, 7.

thorough reformation, however, which will take place upon the conversion of Israel to Christianity, is predicted under these allusions. Idolatry and superstition have been, and are, exceedingly prevalent in many parts of the Christian church : and while this has formed one grand hindrance to the conversion of the Jews ; it has also ensnared many of them, by inducing them to idolatrous compliances to escape persecution. (*Note, Deut. 28:64.*) But about the time here predicted, all these antichristian abominations will be terminated ; and converted Israel will watch very carefully against every appearance of such abuses. The very names and memorials of all the idols will be abolished ; and the false prophets, and the unclean spirit that inspired them, will be banished. (*Marg. Ref. d-f. Notes, Ez. 23:13, Deut. 12:2-4, v. 3, Josh. 23:7, Is. 65:11, 12, Jer. 10:11, Mic. 5:10-15, Matt. 12:43-45, Rev. (19:17-21, v. 20, 20:1-3).*) And if any shall still presume to prophesy against the gospel of Christ, or to promote idolatry or superstition ; even their parents will strenuously oppose them, and be the first to bring them forth to punishment, according to the law of Moses. (*Marg. Ref. g. Notes, Deut. 13:6-11, 18:20-22, Luke 14:25-27, 2 Cor. 5:16.*)—^c They shall treat such a one in the same manner as their fathers did the true prophet, the Messiah ; shall pierce or thrust him through.^d *Louth.* How far the nation of Israel may then, under a theocracy, be governed according to their judicial law, we cannot determine : but these expressions, taken from it, merely denote the vigorous and decided measures which will be used to suppress these abominations, according to the nature of the dispensation under which they shall live.—The universal ruin of idolatry seems also predicted. "That gross idolatry wherewith the world was infected, shall now cease ; and the very names of those pagan idols shall now be forgotten." *Ep Hall.*

V. 4-6. The odium cast on false prophets at the predicted time, as well as the failure of their predictions, will put them to shame ; and they will no longer wear rough garments, like those of the true prophets, in order to deceive the people. (*Marg. Ref. Notes, 2 Kings 1:8, Matt. 3:4.*) But they will disclaim the name, for fear of disgrace and punishment ; declaring that they had been brought up to other occupations, about which they meant to employ themselves : "for man hath taught me, &c.," or, "man hath possessed me from my youth," that is, as his servant. Some have thought that the abolition of the several orders of the monks and friars was here predicted ; who will at length be ashamed of their distinguishing habits, and pretensions to superior sanctity and miraculous powers, and will gladly betake themselves to other employments. But perhaps it only applies to them, because they in many respects resemble the false prophets ; who seem to have sat for the picture, which the prophet drew of future deceivers.—Among those who will disavow their being prophets, some will be found "with wounds in their hands," which may refer to marks imprinted in their hands, as a badge of their being devoted to some idol ; to the wounds that men have often given themselves by voluntary austerities ; or to some punishment which had been inflicted on them for their impostures. These they ascribe to other causes, as having been the effect of accident or correction, when at home with their friends ; or, as a mark affixed to show to what person or family they belonged. (*Marg. Ref. k-m. Notes, Rev. 13:13-17, vv. 16, 17, 14:9-11.*)—*As* a most remarkable prophecy of Christ follows in the next verse, some expositors explain this also of him, and the wounds that he received in his hands when crucified. The Jews were professedly the friends of the promised Messiah, and he had acted in the most friendly manner to the nation : but they put him to death by a blind and malevolent perversion of the law, which God by Moses had given against deceivers and false prophets.

V. 7. The prophet here enters on a new subject : he had been prophesying of more remote futurity ; but he returns to predict the death of Christ, and shows what the consequence of that event would be to his people. "The sword" of divine justice had lain asleep, as it were, during the long season of God's forbearance. (*Note, Rom. 3:21-26, vv. 25, 26.*) but he now commanded it to "awake," in order to execute vengeance upon "his Shepherd," whom he had appointed to feed his flock : it was commissioned to awake "against the Man," one in human nature, the Redeemer now considered as incarnate : yet this was no ordinary man, much less an enemy

prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive;

5 But he shall say, *I am no prophet, I am a husbandman*; for man taught me to keep cattle from my youth.

6 And one shall say unto him, *What are these wounds in thy hands?* Then he shall answer, *Those with which I was wounded in the house of my friends.*

7 ¶ Awake, *O sword*, against *my Shepherd*, and against *the Man that is my Fellow*, saith the *LORD of hosts*: *smite the Shepherd*, and the sheep shall be scattered; and *I will turn my hand upon the little ones.*

8 And it shall come to pass, *that in all the land,*

2 Kings 1:8, 1a, 20-2, Matt. 2:4, 11:8-9, Mark 1:6, Rev. 11:3, * Heb. *garment of hair to lie*, k Am. 7:14, Acts 19:17-20, 1 I Kings 18:28, Rev. 13:16, 17:14, 11, P. 22:16, Prov. 27:5, 5, John 18:35, 19:14-16, n Deut. 32:41-42, Is. 37:1, Jer. 47:6, Ez. 21:4, 5, 9, 10, 38, n 11:4, 7, 11, Ez. 34:23, 24, 37:21, Mic. 5:2, 4, John 10:13-15, Heb. 13:20, 1 Pet. 5:4, p Is. 9:6, Jer. 23:5-6, Hos. 1:2, 1:23, 1:27, John 1:1, 2, 5:17, 18:23, 8:58, 10:30, 38, 14:19-11:23, 16:15, 17:21-23, Phil. 2:6, Col. 1:15-19, Heb. 1:5-12, Rev. 1:8, 11:17, 2:23, 21:6, 22:13-16, q Is. 53:4-10, Dan. 9:24-26, John 1:29, 3:11-17, cts 2:34, 3:26-38, Rom. 3:24-25, 4:25, 5:6-10, * 32 c 3m 5:21, Gal. 3:13, (Col. 1:19, 20, Heb. 10:5-10, 1 Pet. 1:18-20, 2:24, 25, 3:18, 1 John 2:2, 4:9, 10, Rev. 13:8, r Matt. 28:31-36, Mark 14:27-50, John 16:39, s 11:7, 11, Matt. 10:42, 18:10, 11:14, Luke 12:32, 17:2, John 18:9, t 11:6-9, Deut. 28:49-68, 1e, 6:5:

but "my Fellow," Companion, Equal, Compeer, "saith the *LORD of hosts*," even the Son of the Father, "the Word that was with God, and was God." It was commissioned "to smite the Shepherd" without sparing him; which may refer to the whole of Christ's sufferings, in which men and evil spirits were no more than the executioners of that wrath of God which he suffered for our sins: yet it seems especially to relate to his agonies in the garden, and his exclamation on the cross, when he endured unspeakable anguish from the immediate hand of the Father, who "was pleased to bruise him and to put him to grief," till divine justice was fully satisfied. (*Marg. Ref. n-r. Notes*, 11:4-14, *Is.* 9:6, 7, 40:9-11, 53:4-6, 9, 10, *Dan.* 9:24-27, *Mic.* 5:2-4, *John* 1:1-3, *Rom.* 8:32-34, *Heb.* 13:20, 21, *1 Pet.* 5:1-4, v. 4, *1 John* 4:9-12.) When the Shepherd should thus be smitten for the sins of the flock, "the sheep would be scattered," as the disciples were when Christ was apprehended; (*Matt.* 26:31, 56, *Mark* 14:27.) and then the Lord would "turn his hand upon the little ones," to take care of the helpless company, which would be exposed like little children to the rage of their persecutors, when their Lord was taken from them. (*Marg. Ref. s. Notes*, 11:7-11, v. 7, 11, *Matt.* 10:40-42, 18:14, *Luke* 22:31-34, *John* 6:36-40, 16:31-33, 18:4-9.) —*My fellow.*] עֲמִיתִי. The word rendered neighbour in general. (*Lev.* 19:15, 17, 25:14, 15, c. Heb.)

V. 8, 9. In consequence of the sin of the Jews, in rejecting and crucifying Christ, and in opposing his gospel, the Romans would be employed to go through and destroy the greatest part of them, all over the land. But a remnant, "a third part," would be preserved: and, after having passed through trials and afflictions, like a fiery furnace, till they were proved and refined; they would at length be converted, and be acknowledged as the people of God. (*Marg. Ref. t-y. Notes*, 11:4-9, 14:1-3, *Is.* 48:9-11, 65:11-15, *Jer.* 30:10, 11, *Dan.* 9:25-27, *Joel* 2:28-32, v. 31, 32, *Mal.* 3:1-4, v. 2, 3, 4, 1-3, *Matt.* 24:21, 22, *Rom.* 11:1-10, *Heb.* 10:26-31, *Jam.* 1:2-4, *1 Pet.* 1:6, 7, 4:12-16.) This may refer to the conversion of a remnant of the Jews, in the days of the apostles; but it seems also to predict that the remnant of the nation, which should survive the almost extirpating destruction made of them by the Romans, after having been long preserved a distinct people in the midst of extraordinary trials and oppressions, would at length, when "the Spirit of grace and supplications should be poured out upon them," call upon the Lord in humble faith and great fervency; and, being converted to Christianity, should be readmitted to the privileges of his people, and taught to acknowledge him for the Lord their God, as he is revealed to sinners in Jesus Christ; and so he would own and bless them as his people. (*Marg. Ref. z. a. Notes*, 8:7, 8, 10:5-12, 12:9-14, v. 10, *Lev.* 26:40-45, *Deut.* 4:29-31, 30:1-10, *Is.* 44:3-5, *Jer.* 30:22, 31:1, 31-34, 32:38-41, *Ez.* 34:23-31, *Hos.* 2:21-23, 3:4, 5, *Acts* 2:14-21, v. 21, *Rom.* 11:25-32.)

PRACTICAL OBSERVATIONS.

Blessed be God, he has prepared a fountain for the most guilty and polluted; and his gospel invites us all to wash in it and be clean. The proud and unbelieving, however, cannot discern its nature, use, or excellency. But when the heart is humbled and set against sin, the fountain is disclosed to view; and the believer daily washes in it, till his robes are made white, and he is prepared to join the glorious company before the throne of God.—Pardon of sin is inseparably connected with genuine repentance; so that justifying faith is never separated from sanctifying grace. Thus men learn to love the truths, precepts, and ordinances of God, and to hate every false way. They forget or abhor their idols and iniquities; they become zealous against all impostures, by which false teachers and unclean spirits corrupt the minds of men: they "thenceforth know no man after the flesh" Christ be-

saith the *LORD*, 'two parts thereof shall be cut off and die; 'but the third shall be left therein.

9 And I will 'bring the third part through the fire, and will 'refine them as silver is refined, and will try them as gold is tried: 'they shall call on my name, and I will hear them: I will say, 'It is my people; and they shall say, the *LORD* is my God.

CHAPTER XIV.

It is predicted that Jerusalem shall be taken and spoiled by many and cruel enemies, 1-3. The conversion of sinners, and the increase of spiritual light, till the whole earth submits to God, 4-9. Jerusalem is rebuilt and replenished, 10, 11. The plague of all who have fought against her, and the conversion of a remnant, 12-19. The holiness of the church in the latter days, 20, 21.

BEHOLD, "the day of the *LORD* cometh, and thy spoil shall be divided in the midst of thee.

2 For I will 'gather all nations against Jerusalem

12-15, 66:4-6, 24, Ez. 5:2-4, 12, *Dan.* 9:27, *Mal.* 3:1, 2, 5, 4:1-3, *Matt.* 3:10-12, 21:43, 41, 22:7, 23:33-37, 24:21, *Luke* 19:41-44, 20:16-18, 21:20-24, 23:28-30, 1 Thes. 2:15, 16, Rev. 9:7-12, 16:19, v. 14, 1:2, Is. 6:13, *Jer.* 30:11, *Joel* 2:31, *Ez.* 47:6, *Am.* 9:8-9, *Matt.* 24:32, *Mark* 13:20, *Rom.* 9:27-29, 11:1-5, * Ps. 66:10-12, 1e, 43:2, 1 Cor. 3:11-12, 1 Pet. 4:12, 2 John 23:9, *Prov.* 17:3, 1e, 48:10, *Mal.* 3:2, 3, *Jam.* 1:12, 1 Pet. 1:5, 7, y 10:6, 12:10, Ps. 34:15-19, 50:15, 91:15, 1e, 58:9, 65:23, 24, *Jer.* 29:11, 12, *Hos.* 2:21-23, *Joel* 2:32, *Acts* 2:21, *Rom.* 10:12-14, z 8:8, *Lev.* 26:12, 44:45, *Leut.* 26:17-19, *Is.* 4:4-6, *Jer.* 30:22, 31:23, 32:38, Ez. 11:20, 35:28, 37:27, *Hos.* 2:23, *Matt.* 22:29-32, *Heb.* 8:10, *Rev.* 21:3, 4, 7, a 1:2, 12, 13:6, 9, *Joel* 2:31, 3:14, *Mal.* 4:5, *Acts* 2:20, *Rev.* 16:14, b *Deut.* 28:9, c, Is. 5:26, *Jer.* 34:1, *Dan.* 2:40-43, *Matt.* 22:7, *Luke* 2:1.

comes more dear to them than sons or daughters; they will "content earnestly for the faith once delivered to the saints;" nor will they connive at their nearest relatives, who "speak lies in the name of the *LORD*." Indeed the Christian dispensation does not require those severities, which God commanded by the *judicial* law of Moses: yet the prevalence of true religion will bring all delusions into neglect, and expose them to censure: and it will make men ashamed and afraid to publish their false visions or impostures, "by which they lie in wait to deceive."—Even external mortification and apparent deadness to the world, may be the cloak of ambition and hypocrisy; and "rough garments" may be used, as well as more pompous sacerdotal vestments, to awe men's minds into a blind deference to an antichristian deceiver.—It is desirable that false teachers should be driven from that employment to some more useful occupation: but still more that they should "repent, and do works meet for repentance."—It can never be without benefit for us to recollect the "wounds in the hands" and feet of the gracious Saviour. Alas! how often has he been wounded in the house of his professed friends? Yea, by his real friends, his disciples, when, forgetful of their obligations, they have acted inconsistently with the honour of his gospel. May we then ever remember the price, which it cost him "to open for us a fountain for sin and uncleanness;" may we not forget the dignity of our Shepherd, as the Compeer of the Lord of hosts; nor yet the depth of his humiliation and the intenseness of his sufferings, while smitten by the sword of divine justice, when it awoke against him, that he might be punished for our sins; nor the "love which passeth knowledge," which moved him thus to interpose in our behalf. Thus whilst we wash in the sacred fountain, we shall reflect with awe and gratitude on him, whose vital blood supplied the purifying stream; we shall learn to hate sin, and love, adore, and obey our Benefactor; to submit to corrections, and endure persecutions; expecting to be conformed to the Redeemer by suffering in this evil world, as we hope to be in glory, when we arrive at that better world above. For while the many neglect this great salvation to their ruin, the remnant who are saved must pass "through much tribulation into the kingdom of God;" that, by these fiery trials, as well as by the purifying fountain, they may be refined like gold, and made "meet for their Master's use, and ready for every good work." But if the sharpest sufferings lead us to call upon the Lord, with increasing fervency, frequency, and importunity, he will hear us: and if we be "his people, and he be our God," the event of our trials will be "praise and honour, and glory, at the appearing of our Lord Jesus Christ."

NOTES.—CHAP. XIV. V. 1-3. 'The Romans, being lords of the known world, had the strength of all nations united in their forces.' *Louth.—Half.* (2) 'The Hebrew word may be rendered a portion. . . The Romans spared the young and useful part of the Jews. However these were either condemned to the mines in Egypt, or exposed to the sword, and to the wild beasts, in the provincial theatres, or sold for slaves. . . The forty thousand, who were permitted to go where they pleased, were Idumeans.' *Bp. Newcombe.* Yet all these were "cut off from the city."—Some expositors, on this and other grounds, suppose that all the predictions of this chapter relate to events still future: but probably they begin with the catastrophe of Jerusalem's destruction by the Romans, and so gradually extend to those events, which shall hereafter take place in respect of the Jews, the church of Christ and their enemies. The time when the Romans marched their armies, composed of many nations, to besiege Jerusalem, was "the day of the *LORD*" Jesus, on which he came to "destroy those that would not that he should reign over them." (*Marg. Ref. a, b. Notes*, *Matt.* 22:1-10, v. 7, 24, 33-35, *Luke* 19:11-27, v. 14, 27, 41-44.) When

to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3 Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.

4 ¶ And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

e. Matt. 24:15, 16. Mark 13:14, 19. Luke 19:43, 41, 21:20-21. d. Is. 13:16. Lam. 1:10, 5:11, 12. Am. 7:17. Matt. 24:19-21. e. Luke 21:24. f. 13:8, 9. Is. 65:6-9, 18. Matt. 24:22. Rom. 9:27-29. Gal. 4:26, 27. g. 28:9, 10, 45, 12, 2-9. Is. 63:1-6. 66:15, 16. Dan. 2:34, 35, 44, 45. Job 32:9-17. Zeph. 3:19. Hag. 2:21, 22. Rev. 6:13, 17-19. h. Ez. 1:5-6. Josh. 10:42. 2 Chr. 20:15. i. 7. Ez. 11:23. 43:2. Acts 1:1, 12. k. 7. Is. 64:1, 2. Mic. 1:3, 4. Nah. 1:5, 6. Hab. 3: v. Mark 11:23. 1:10. Joel 3:12-14. m. Ez. 47:1-12. n. Or, my mountains. f. Or, when he shall throw the valley of the mountains to the place he separated in Num. 16:34. Rev. 11:13. 16:18-21. o. Am. 1:1. p. Ps. 96:13. 97:4-6. 98:9.

the Romans had taken the city, all the outrages were committed, and the miseries endured, which are here predicted. (*Marg. Ref. c-e. Note, Luke 21:20-24.*) A very large proportion of the inhabitants were destroyed, or taken captives, and sold for slaves; and multitudes were driven away to be pursued by various perils and miseries: numbers also, having been converted to Christianity, became citizens of "the heavenly Jerusalem," and thus were "not cut off from the city" of God. (*Notes, Gal. 4:21-31. Heb. 12:22-25.*) But, it is probable that the remnant of Jews who survived this almost exterminating destruction, and their descendants who have for so many centuries been preserved a distinct people, in order to their future restoration, are intended. (See on *Note, 13:8, 9.*)—It is also observable, that the Romans after having been thus made the executioners of divine vengeance on the Jewish nation, never prospered as they had done before; but the Lord evidently fought against them, and all the nations which composed their overgrown empire; till at last it was subverted, and their fairest cities and provinces were ravaged by barbarous invaders. (*Marg. Ref. g. Note, 12-25.*)

Day of battle. (3) "When he overthrew the Egyptians in the Red Sea; or when the ark of God's presence led the armies of Israel in the land of Canaan." *Louth.* (*Marg. Ref. h.*)

V. 4, 5. The Lord Jesus, who will "go forth to fight against" the enemies of his people, often stood upon the mount of Olives when on earth; from thence he ascended into heaven; and, in consequence of his ascension, and the commission granted to his apostles, the gospel was sent to the different regions of the globe. (*Marg. Ref. i. Notes, Ez. 11:22-25, v. 23. Matt. 21:1-5. Luke 24:50-53. Acts 1:9-12.*) The ceremonial law, and the whole Mosaic dispensation, which obstructed the admission of the Gentiles into the church as the surrounding mountains did their entrance into Jerusalem, were then virtually removed. The peculiar privileges, that Jerusalem had enjoyed, (of which the pleasant and fruitful mount of Olives was an apt emblem,) were taken from her and divided among the heathen nations; and the remnant of Jews, who believed the word of God, fled away from the destruction which was coming on Jerusalem. The valley caused by the removal of this mountain, "reached unto Azazel." Some suppose this to be a proper name of some place, near the mount of Olives; but being derived from a verb which signifies to separate, it may signify the separate place. Some think that the Gentiles are meant, who, by the ceremonial law had been separated from the people of God, yet were at length admitted into the church: but perhaps the place to which the Jewish converts fled, to separate themselves from their unbelieving countrymen, when the Roman armies were about to encompass Jerusalem, may be intended. Thither they fled, being warned by these convulsions. (*Marg. and Marg. Ref. k-n. Notes, 4:4-7. Is. 64:1-3. Mic. 1:3-4. Matt. 24:15-18. 27:51-53, v. 52.*)—On the cleaving of mount Olivet, while part was removed to the north and part to the south, a valley, or chasm is supposed to have been made from east to west, through which those who took the alarm hastened to escape, as the Jews had "fled from before the earthquake in the days of Uzziah." This seems to have been very terrible, as the traditional memory of it was common when Zechariah prophesied, nearly three hundred years after. (*Notes, Am. 1:1. Rev. 11:13, 14. 16:17-21.*) Then says the prophet, "the Lord my God will come, and all the saints with thee;" that is, Christ would come to destroy Jerusalem and to establish his church and kingdom, in which all his saints and angels would joyfully concur. (*Marg. Ref. p, q. Notes, Deut. 33:2. Ps. 50:1-3. 96:10-13. 98:1-9. Dan. 7:9-14, 23-27. Matt. 16:24-28, v. 27. 24:29-31. 25:31-33. 2 Thes. 1:5-10. Jude 14-16.*) The above seems the most satisfactory interpretation: the language made use of may with great probability be considered as figurative; and the rejection of the Jews, and the establishment of the Christian church, chiefly of Gentile con-

5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azazel: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee.

6 And it shall come to pass in that day, that the light shall not be clear, nor dark:

7 But it shall be one day, which shall be known to the Lord, not day, nor night: but it shall come to pass, that "at evening-time it shall be light."

8 And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward

Is. 64:1-3. 66:15, 16. Dan. 7:9-14, 21-27. Matt. 16:27. 24:27-31. 25:31. Mark 13:26, 27. Luke 21:27. 2 Thes. 2:8. Jam. 5:8. Jude 14. Rev. 6:16, 17. 20:4, 11. q. Deut. 33:2. 1 Thes. 3:13. 2 Thes. 1:7-10. r. Ps. 97:10, 11. 112:4. Prov. 4:18, 19. Is. 50:10. 60:1-3. Hos. 6:3. Luke 1:78, 79. John 15: 12, 16. Eph. 5:4. Col. 1:12. 2 Pet. 1:19. Rev. 11:3, 15. 1 Heb. precious. s. Heb. thickness. || Or, the day shall be one. s. Rev. 21:23. 22:5. t. Ps. 37:18. Matt. 24:36. Mark 13:32. Acts 1:7. 15:18. 17:36, 31. 1 Thes. 5:2. n. Is. 9:7. 11:9. 30:26. 60:19, 20. Dan. 12:4. Hos. 3:5. Rev. 11:15. 1:15. 20:2-4. x. Ez. 47:1-12. Joel 3:18. Luke 24:47. John 4:10, 14. 7:38. Rev. 22:1, 2, 17. || Or, eastern. Joel 2:20.

verts with only a remnant of God's ancient people, and the total abolition of all the ancient rights, was the most extraordinary religious revolution, which had then, or has yet, taken place.—Some, however, consider the passage as a prediction of events yet unfulfilled; but, as might have been expected, they are not agreed what particular events are intended.

V. 6-9. If the preceding verses have been properly explained, these contain a compendious prophecy of the state of the church, from its establishment in the apostle's days, to those glorious times, which are expected in the predicted millennium. "In that day," under the Christian dispensation, for a long season, the light would neither be "clear nor dark;" it would be greatly obscured by ignorance, heresy, superstition, and idolatry; yet not wholly extinguished; and the state of the church would be much deformed by sin and calamities; yet some holiness and consolation would be found. This period could neither be called a clear bright day, cheered and illumined by the shining of a summer's sun; nor would it be dark, as if the sun were set, or totally eclipsed; but it would contain a great mixture of truth and error, of holiness and sin, of happiness and misery. Yet it would form one day, and never be interrupted by a night of total darkness. It would also be known unto the Lord, as to the degree of its light, and the term of its continuance; and he would watch over it, and take care of his cause and people during all the time of it. But his people would hardly know, whether to call it day or night, or a compound of both; yet at length, towards the evening of the world, "the Sun of righteousness" would break forth, and shine with unclouded splendour, dispelling the gloom of ignorance, heresy, idolatry, and superstition; and illuminating the church, and the earth, with knowledge, righteousness, peace, and consolation. (*Marg. and Marg. Ref. r-u. Notes, Is. 9:6, 7, v. 7. 30:26. 60:15-22. Dan. 2:4, 45. 7:8. 11:31-45. Hos. 3:4, 5. 6:1-3. Rev. 11:3-14. 19:1-21. 20:1-6.*) During that whole period, however, the gospel, attended by the influences of the Holy Spirit, having begun its progress from Jerusalem, would continue its course on every side, amidst all those changes of which summer and winter are an emblem. (*Marg. and Marg. Ref. x, y. Notes, Ez. 47:1-11. Joel 3:18-21.*) Thus nothing should totally impede its progress, till "the Lord shall be King over all the earth," not only in right but in fact; till neither idols, false religion, nor antichristian power should remain, as his rivals; till all princes should submit to and serve him; and all the earth should agree in one Object and way of worship, and unite in submission and obedience to one Lord. No longer would they have deities of different names, according to the regions which they inhabited; or trust to the tutelary care of this or the other saint; or be divided into a number of sects and parties; but they would be all of one mind, to worship that one "name of the Father the Son, and the Holy Ghost," into which all Christians are baptized.—This interpretation evidently accords with various other prophecies, both in the Old and New Testament, and with the history of the Christian church, which records the fulfilment of those prophecies: and it shows, that the prophet was inspired to deliver a regular series of predictions, from the death of Christ (*Note, 13:7.*) to the establishment of the millennium: (*Marg. Ref. z, a. Notes, 8:20-23. Gen. 49:10. Ps. 2:6-12. 22:27, 28. 72:4-7, 17-19. Is. 2:2-5. 11:6-9. 54:3, 5. Zeph. 3:9, 10. Matt. 25:19, 20. Rev. 11:15-18.*) whereas, according to some eminent expositors, the most distant events are brought together, without the least connexion; and the reader cannot tell, whether any part has been fulfilled, or what part; or whether the triumphs of the church on earth, or the glories of heaven are foretold.

V. 10, 11. About the same time, an entire change will be made in the condition, disposition, and character of Israel, even as great, as if a large district should be entirely levelled to a plain; the mountains being cast down, and the valleys filled up. Every outward or inward obstruction to their conversion, and restoration to their own land, will be effectually

the hinder sea: ¹⁰For ¹¹summer and in winter shall it be.

9 And ¹²the LORD shall be King over all the earth: in that day shall there be one LORD, and his name one.

10 All the land shall be ¹³turned as a plain from Geba to ¹⁴Rimmon, south of Jerusalem: and it shall be lifted up, and ¹⁵inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner-gate, and ¹⁶from the tower of Hananeel unto the king's wine-presses.

11 And ¹⁷men shall dwell in it, and there shall be no more utter destruction; but Jerusalem ¹⁸shall be safely inhabited. [P. action Observations.]

12 ¶ And this shall be ¹⁹the plague wherewith the LORD will smite all the people that have fought against Jerusalem; ²⁰their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, ²¹that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14 ²²And ²³Judah also shall fight ²⁴at Jerusalem;

Is. 35:7, 41:17-18, 49:10, 58:11, Rev. 7:16-17, z 8:20-23, Gen. 49:10, 1 Sam. 2:10, Ps. 2:6-8, 22:27-31, 47:2-9, 67:4, 72:11-17, 86:9, Is. 2:2-4, 45:22-23, 49:6-7, 51:5, 60:12-14, Dan. 2:44, 4:5, 7:27, Am. 9:12, Mic. 4:1-3, 5:4, Zeph. 3:9, Jer. 11:15, a Jer. 23:6, Matt. 1:23, 25:19, Eph. 3:14, 15, 4:6, 7, Is. 40:3, Luke 3:4-6, ²⁵Or, compassed, c Josh. 21:17, 1 Kings 15:22, Is. 10:26, d Job. 15:32, Judg. 20:45, 47:21, 1 Chr. 4:32, 6:77, e 24, 12:6, Jer. 50:15, f Or, shall abide, g 2 Chr. 25:13, Neh. 3:1, 12:39, Jer. 31:35-40, 37:13, 38:7, z Num. 21:3, Is. 60:18, Jer. 31:40, Ez. 37:36, Joel 3:17, 20, Am. 9:15, Rev. 22:3, ²⁶Or, shall abide, h 2:4, 3:1, 8, Is. 26:1, 66:22, Jer. 25:6, 33:15, 16, Ez. 34:22-29, 13, 12:9, Ps. 110:3-6, Is. 34:8-15, 16, Is. 22:34-44, 16:7-20, Joel 3:1-2, Mic. 4:1-3, 5:8, 9, 7:15-17, Rev. 16:17-21, k Lev. 16:15-21, 21:28, Deut. 28:35, 2 Chr. 21:15, 19, Ps. 40:11, Acts 12:23, Rev. 9:3, 6, 16:10, 11, 21, 17:16, 18:6-8, l 12:4, Judg. 7:22, 1 Sam. 14:15-23, 2 Chr. 20:22-24, Ez. 39:21, Rev. 17:12-17, m 10:4, 5, 12:5-7, ²⁷Or, show also, O Judah, shall, &c. n Or, against, o 2 Kings 7:6-18, 2 Chr. 14:13-15, 20:

removed. Jerusalem, which has long been "trodden under foot of the Gentiles," will be raised up from that debased condition, and rebuilt to the whole of her former extent, and inhabited throughout: and it shall no more be devoted to utter destruction, under the awful curse of God, as it had been after the crucifixion of Christ; but it will become a secure and peaceful habitation for the converted Jews. (*Marg.* and *Marg. Ref. Notes*, 2:1-5, 4:4-7, 7:4-8, 12:6-8, Neh. 3:1, Is. 26:1, 40:3-5, Jer. 31:38-40, Ez. 34:23-31, 37:25-28, 38:11, 39:21-29, Am. 9:13-15.)

V. 12-15. These verses seem to predict the tremendous judgments, which will be inflicted on those who shall oppose the settlement of the Jews in their own land: but whether they are to be understood literally, or not, the event must determine. They will all, however, be subdued by Judah "fighting at Jerusalem," and by their fierce contentions with each other: and all that appertain to them will share in the plague: while restored Israel, whom they shall assault, will be enriched by their spoil. But it may also be interpreted of the destruction of all antichristian powers, which shall precede the glorious millennium. "The LORD will save the tents of Judah first;" (12:7.) and then "they shall join their forces against the common enemy, when he comes against Jerusalem." (12:2.) *Louth*. No doubt the same events are predicted as in the verse referred to. (*Marg.* and *Marg. Ref. Notes*, 10:4-12, v. 4, 5, 12:2-8, Judg. 7:16-22, 1 Sam. 14:11-15, 2 Chr. 20:22-25, Ez. 38:19-23, 39:2-10, Dan. 11:44, 45, Joel 3:1, 2, 9-17, Acts 12:20-23, v. 23, Rev. 16:8-11, 17:15-18, 19:11-21.)

V. 16-19. The feast of tabernacles was typical of Christ's dwelling in our nature, as in a tabernacle; and of the Christian's contempt of the world, and joy in the Lord, as a stranger and pilgrim on earth. (*Marg. Ref. p-r. Notes*, 8:20-23, Lev. 23:39-43, Neh. 8:14-18.) To keep the feast of tabernacles therefore seems to mean, that the persons intended would be converted to Christ, and join with pleasure in his ordinances, continually and with perseverance. The remnant of the nations, which had just before been fighting against Jerusalem, or the church; the surviving subjects of the eastern and western antichrists, and all the Gentiles, will in general be converted to pure Christianity, and become the spiritual worshippers and obedient servants of the Lord. But such as persist in idolatry, and opposition to true religion, will be visited with drought and famine; which probably implies both temporal and spiritual judgments. And, as Egypt seldom has any rain, and another method must be taken to visit her with famine; so no situation or circumstances shall preserve any people from these judgments, who refuse to worship the Lord alone, because of their attachment to their ancient superstitions and idolatries, or to their iniquities: they must therefore either be converted or destroyed. (*Marg.* and *Marg. Ref. s-u. Notes*, Ps. 2:6-12, 149:7-9, Is. 5: 6, 7, Am. 4:7-9, 8:11-14, Jam. 5:16-18, Rev. 11:3-6,

and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

15 And ²⁸so shall be the plague of the horse of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

16 And it shall come to pass, ²⁹that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship ³⁰the King, the LORD of hosts, and to keep the feast of tabernacles.

17 And it shall be, ³¹that whoso will not come up of ³²all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, ³³even upon them shall be no rain.

18 And if the family of Egypt go not up, and come not, ³⁴that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

19 This shall be the ³⁵punishment of Egypt and the punishment of all nations that come not up to keep the feast of tabernacles.

20 ¶ In that day ³⁶shall there be upon the ³⁷bells of the horses, ³⁸HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like ³⁹the bowls before the altar.

25-27, Is. 23:18, Ez. 39:9, &c. o 12, p 8:20-23, 9:7, Is. 60:6-9, 66:18-21, Joel 2:32, Acts 15:17, Rom. 9:23, 24, 11:5, 16, 26, Rev. 11:13, 17-19, 17, 21, 21:7-10, Is. 6:5, Jer. 46:18, 48:15, 51:57, Mal. 1:14, Luke 19:38, John 1:49, Phil. 2:9-11, Rev. 19:16, r 18:19, Lev. 23:34-35, Num. 29:12-38, 1 Cor. 1:49, 13:16, 31:10-13, 2 Chr. 7:8-10, 8:13, Ezra 3:4, Neh. 8:14-18, Hos. 12:9, John 7:25-39, s Ps. 28-32, 110:5, 6, Is. 45:23, 60:12, Jer. 10:25, Rom. 14:10, 11, 1 Cor. 10:32, 12:3, 23:14, Am. 5:2, Acts 17:23, 27, u Deut. 31:17, 28:25, 24, 1 Kings 8:25, 17:1, 2 Chr. 6:26, 7:13, Is. 5:5, Jer. 14:4-22, Am. 4:7, 5, 7, Jan. 5:17, Rev. 11:6, v Heb. upon them there is not, Deut. 11:10, 11, ** Or, sin, John 3:19, x Prov. 21:3, 4, Is. 23:18, Ob. 17, Zeph. 2:11, Mal. 1:11, Luke 11:41, Acts 10:15, 28, 11:9, 15:9, Rom. 14:17, 18, Col. 3:17, 22-24, Phil. 1:13, 16, 1 Pet. 4:11, w Or, brides, Ex. 28:33-35, y Ez. 28:36, 39:30, Lev. 8:9, Ps. 110:3, 1 Chr. 3:16, 17, 1 Pet. 2:5, 9, Rev. 1:6, 5:10, 20:6, z Lev. 6:28, 1 Sam. 2:14, Ez. 46:20-24, a 9:15, Ez. 25:29, 37:16, Num. 4:7, 14, 7:13, 19, 84:5, 2 Chr. 4:8, marg.

v. 6.) The impossibility of all nations literally coming to Jerusalem, every year, to observe a feast, is alone sufficient to prove that a figurative meaning must be sought for: but the event only can fully ascertain that meaning. (*Note*, Is. 66:19-23.)—The Jews have a tradition, that the defeat of Gog and Magog, which seems to be the same discomfiture which is here described, shall fall out upon the feast of tabernacles; or as others say, that the seven months' cleansing of the land (Ez. 39:12.) shall be finished at that time. *Louth*. In the upper parts of Egypt they seldom have any rain; but near the Mediterranean sea it sometimes rains abundantly, which is considered as a detriment, and not an advantage.

V. 20, 21. At length the time of the complete peace and purity of the church will arrive. Then the very "bells of the horses," or their "brides" (*marg.*) will be inscribed with HOLINESS TO THE LORD, according to the inscription on the mitre of the high-priest. (*Note*, Ex. 28:36-38.) Some explain this of the war-horses; supposing it to mean, that these being disused, their ornaments will be consecrated to God. Others understand it of horses employed in common services; and suppose it to imply, that the most secular occupations will then be so conducted, that they will become holy actions performed to the glory of God. Then the pots (either the earthen or brazen pots, which were used in boiling the sacrifices, or the drinking cups of the priests,) will be as holy as "the bowls before the altar" had been; which may signify, that the meanest minister or Christian (who is a spiritual priest,) will be equal to what the most eminent of God's servants formerly were; or that all their pleasures will be regulated with such moderation, and united with so much piety and gratitude and love, as to render them acceptable even like solemn religious services. This will be the case with all the "pots in Jerusalem and Judah;" all persons will then be thus devoted to God in their employments and satisfactions. They are likewise represented as using these pots, even for sacrifices, which may mean, that the ceremonial distinction between holy and unholy will be abolished; and that men will conduct their ordinary affairs and their sacred services, upon the same holy principles of faith, fear, love, and obedience. (*Marg. Ref. x-b. Notes*, 9:13-16, v. 15, Neh. 8:10, 11, Ps. 110:3, Is. 23:15-18, Mal. 1:9-11, v. 11, Rom. 14:5-9, 13-18, 17, 17:18, 1 Cor. 10:29-33, v. 31, Col. 3:16, 17, Tit. 2:14-16, 1 Pet. 2:4-6, 9, 10, Rev. 1:4-6, v. 6.) ³⁹God's name shall be honoured in every circumstance. *Bp. Newcombe*.—And in that day there will be no more any Canaanite in the house of the Lord; which may mean, that mercenary ministers will no more be allowed to prostitute that sacred function; nor ungodly men to abuse holy ordinances to promote their worldly ends. For the word may be rendered "a merchant;" and Christ will then drive "all buyers and sellers out of the temple." (*Marg. Ref. b, c. Notes*, Hos. 12:7-9, Matt. 21:12, 13, John 2:13-17, (957)

21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them,

† 7:6. Deut. 12:12. Neh. 9:10. Rom. 14:6. 7. 1 Cor. 10:31. 1 Tim. 4:2-5. † Is. 33:8. Ez. 44:9. Hos. 12:7. marg. Joel 3:17. Matt. 21:12, 13. Mark 11:15-

Rev. 18:9-19. P. O.) This happy state will continue to the end of the world.—How exactly do all the prophets agree about the final event of the long-continued contest, between the worship of the true God and idolatry; betwixt piety and impiety, truth and error, holiness and unholiness!—"At the even tide it shall be light;" and, blessed be God, that season cannot be very distant. (See on Note, 6-9.)

PRACTICAL OBSERVATIONS.

V. 1-11. The judgments of God commonly begin at the sanctuary. When his day of retribution comes, he can soon gather the nations together to battle against the objects of his wrath; indeed, he needs only give them power, and their own wicked hearts will dispose them to all the enormities, which avarice, cruelty, revenge, or lust can perpetrate. But the residue of his chosen people shall never "be cut off from the city of our God;" and he seldom permits those to prosper, who have imbrued their hands in the blood of his worshippers.—

"The Lord of glory," by his incarnation, and obedience unto the death upon the cross on earth in our nature, and by his ascension into heaven, and constant intercession for us, as our faithful, compassionate, and all-prevailing High-Priest before the Father's throne, has removed all obstructions to our entrance into his church, and into the mansions of felicity; and by his gospel, he has, as it were, sent Jerusalem's choicest privileges to these distant regions: yet except we "flee for refuge to lay hold on this hope set before us," and "come to God by him," we shall be no better for these advantages, in that day, when he shall come to judgment "and all his saints with him."—Men flee without delay from an earthquake, and leave every thing behind them, "lest the earth swallow them up also;" how should we then flee to the greatest distance from the brink of that tremendous gulf which continually swallows up such multitudes of the ungodly!—In this world the believer enjoys the light of day: yet it is attended with so many clouds and storms, that it often seems to resemble the night. He sees; but it is "through a glass darkly;" he experiences some hope and consolation; but they are interrupted with a variety of fears, sorrows, and temptations; and his feeble beginnings of holiness are greatly counteracted and obscured, by the remains and prevalence of his sinful passions. His life is therefore a strange mixture, or interchange, of light and darkness, and he often can scarcely tell whether it be day or night with him; yet is it "one day that is known to the LORD;" his faith and hope may be much enfeebled and clouded, but they are never extinguished: his Sun may be eclipsed, or hidden, but it never goes down: it may be winter with his soul, but it is never total darkness, as with those who are yet unconverted. The Lord also knows all his difficulties, discouragements, and temptations: he can distinguish between his conflicts, failures, errors, and seasons of distrust or slackness; and the total unbelief, the willing slavery and negligence, of "the children of disobedience;" and he knows how to make all needful allowances, and to communicate proportionable supports.—It often happens likewise, that, towards the evening of life, the believer's light becomes more clear and abiding, and his last days his best days: and indeed his personal experience generally accords to that of the church, the "light of which will shine more and more unto the perfect day" (Notes, Prov. 4:18, 19. 2 Cor. 3:18, 19. 4:6. Gal. 5:16-18, v. 17. 2 Pet. 1:19. Rev. 21:22-27.) Let us then be thankful even for the dawning "of the Sun of righteousness" upon our souls; and let us rejoice in the hope of a clearer and more sanctifying and cheering

and seeth therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

17. John 2:15, 16. Rev. 18:11-15. 21:27. 22:15. d 1 Tim. 3:15. Heb. 3:6 1 Pet. 4:17.

light, towards the close of our pilgrimage; as ushering in the perfect light of the world above. The sacred streams of living waters also, which flowed from Zion, have reached our land: may we continually refresh our souls with them, amidst the varying dispensations of Providence; and may every revolution, and every distress of nations, make way for them to flow on, wider and deeper, till the Lord Jesus be acknowledged "King over all the earth;" till all men, in sincerity and peace, unite in the spiritual worship and service of our God and Saviour; and all distinctions are swallowed up in the universal harmony of "the nations by the obedience of faith." When the Lord shall begin to work in answer to our prayers, every mountain shall be brought low, and every valley shall be exalted; proud Babylon shall fall, and the ruins of Jerusalem shall be repaired, and her borders enlarged; that men may dwell therein safely, and fear no curse or utter destruction for ever.

V. 12-21. Whilst the grand revolutions, predicted in this chapter, shall be taking place, (and indeed at all times,) tremendous will be the plagues of all, who fight against the church; and could we see the present condition of those, who have perished in this conflict; we should behold far more terrible things, than if we witnessed men's "flesh consuming as they stand upon their feet, their eyes consuming in their holes, or their tongues in their mouths;" and every member of the body, which had been an instrument of unrighteousness, enduring the awful vengeance of God. Even that furious rage and malice, which cause men here to plague, torment, and murder each other, are faint shadows of the perfect mutual enmity, which reigns universally among the whole multitude of those, who have perished in their sins.—But every judgment of God on his enemies will tend to enrich and profit his believing people: his all-powerful grace speedily converts, and his plenteous mercy pardons and reconciles, even those who have just before been fighting against him; and they learn to rejoice in his worship and service.—But how distinguishing is that grace, which thus saves some of his enemies, at the moment when he consigns others to destruction! Yet no unbelievers can escape, how long soever they be borne with: every sinner must either be reconciled to God, or fall before him; for "his hand will find out all his enemies, . . . and he will make them as a fiery oven in the day of his wrath;" nor can any man evade his vengeance, who does not come to him, worship him, and rejoice before him.—The more the church is weaned from the beggarly elements of external distinctions and relative sanctity, the more will she be replenished with real holiness. Every action and every enjoyment of the believer, ought to be so regulated according to the truth and will of God, and directed to his glory, that it may be holiness to him. Our whole lives ought to be as one constant sacrifice or act of devotion: no selfish or mercenary motive should prevail in any of our actions, any more than "a Canaanite" should enter "into the house of the LORD." Alas! how far are we from this perfection! How far is the Christian church from this state of purity! How are her sacred functions made subservient to the avarice, ambition, and lusts of men! How are her ordinances profaned to secular and mercenary purposes! How are our lives defiled by low and selfish pursuits, and our duties tainted by wrong motives! But times of greater purity are at hand, and the Lord will come speedily to reform and enlarge his church as he has promised. Yet in heaven alone will perfect knowledge, holiness, and felicity be found.

THE

BOOK OF MALACHI.

THE name of this prophet signifies, *My angel*, or *My messenger*; and is the same word as he employed concerning the forerunner of Christ, and nearly the same which he used about Christ himself. (3:1.) Perhaps he was called Malachi with reference to these predictions, as well as to his prophetic office; and probably he had another name. He seems to have been the last in order of the prophets, whose writings were transmitted to posterity; and to have been contemporary with Nehemiah, or even to have lived after his time. The scope of his prophecy was to reprove and reform many abuses and enormities, which prevailed among the Jews, and especially the priests; to announce the near approach of the Messiah; to declare the effects of his coming to men of different characters; and to teach the people in what manner they ought to wait and prepare for that event. But it also contains predictions of the calling of the Gentiles, and the extensive propagation of the Gospel. Probably, with Malachi the prophetic office ceased, or was suspended, till the coming of the Messiah, which was about four hundred years. As this prophet particularly foretold the ministry of John Baptist and the speedy coming of Christ, he is very frequently quoted or referred to, in the New Testament. (Comp. 3:1. with Matt. 11:10. Mark 1:2. Luke 7:27.—and 4:5, 6. with Matt. 17:10-12. Mark 9:11, 12. Luke 1:16, 17.)—"The words of Malachi (4:4, 5) import, that after him the Jews were not to expect a succession of prophets, whereupon he exhorts them carefully to observe the law of Moses, and to look for no other prophet, till Elias the forerunner of the Messiah should come." *Louth*.

CHAPTER I.

The love of God to Israel contrasted with his hatred of Edom, 1-5. God reproves the Jews, especially the priests, for ingratitude, and contempt of him and his ordinances; and foretells the calling of the Gentiles, 6-14.

THE burden of the word of the LORD to Israel
by Malachi.

2^d I have loved you, saith the LORD. Yet ye say, 'Wherein hast thou loved us? Was not Esau Jacob's brother?' saith the LORD: 'yet I loved Jacob,

3 And I hated Esau, and I laid his mountains and his heritage waste for the dragons of the wilderness.

4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, 'The border of wickedness, and 'The people against whom the LORD hath indignation for ever.

5 And 'your eyes shall see, and ye shall say, 'The LORD will be magnified from the border of Israel.

6 ¶ A son honoureth his father, and a

a Is. 13:1. Hab. 1:1. Zech. 9:1. 12:1. * Heb. by the hand of. Hag. 1:1. 2:1. margins. b Deut. 7:6-8. 10:15. 23:3-4. Is. 41:8. 43:4. Jer. 31:3. Rom. 9:13. 9:29. c 6:7. 2:17. 3:7, 8, 13, 14. Jer. 2:5, 31. Luke 10:29. d Gen. 25:22. 27:27. 30:33. 28:34. 13:14. 22:28-30. 48:4. Rom. 9:10-18. e Gen. 29:30, 31. Deut. 21:15, 16. Luke 14:25. f Is. 34:9-12. Jer. 49:16-18. Ez. 25:13-14. 35:3, 4, 7, 9. 14:15. Jer. 19. Ob. 15, 19. g Is. 13:21, 22. 31:13-14. 35:7. Jer. 9:11. 51:37. h Is. 9:10. Jer. 11:16. 1. John 9:4. 12:14. 31:29. Ps. 127:1. Prov. 21:30. Is. 10:4, 15, 16. Lam. 3:37. Matt. 12:30. k Jer. 31:17. Ez. 11:10. Am. 6:2. 13. Ps. 137:7. Is. 11:14. 34:5-10. 63:1-6. Lam. 4:21, 22. Ez. 25:14. 35:9. b Deut. 4:3. 11:17. Josh. 24:7. 1 Sam. 12:16. 2 Chr. 29:8. Luke 10:23, 24. a Ps. 35:26. 27:58, 110:11. 83:17, 18. Ez. 38:16, 23. 39:21, 22. t Or, upon. Heb. from upon. c Ez. 20:12. Lev. 19:3. Deut. 6:16. Prov. 30:11, 17. Matt. 15:4, 6. 19:19. Mark

NOTES.—**CHAP. I. V. 1. Marg. and Marg. Ref. Notes, Is. 13:1. Jer. 23:33-40.—Israel.** The Jews were more immediately intended; yet the whole nation, descended from Jacob were concerned in the subject, which is thus begun.

V. 2-5. The prophet was directed to open his message of sharp rebukes, by reminding the people of the Lord's peculiar love to them as it had been manifested in all his dealings with the nation. Yet he knew, that they would say, 'Wherein hast thou loved us?' They had endured grievous hardships during the Babylonish captivity; and though now restored to their own land, they still continued subject to the kings of Persia, and under many disadvantages, perils, and difficulties; so that they could not discern any distinguishing fruits of his peculiar love to them. (*Marg. Ref. b, c. Notes, 2:17. 3:7-12. v. 7, 8. 13-18. v. 13. Deut. 7:6-8. Neh. 9:31-37. Is. 41:8, 9. Jer. 31:3-5. v. 3. Hos. 11:1.*) Perhaps they supposed that they were entitled to the divine favour, as descended from Abraham, the friend of God, and from Isaac the promised seed. But Esau likewise was descended from Abraham and Isaac; and was twin-brother to Jacob, and elder than he: yet the Lord had loved and chosen Jacob, and rejected Esau as comparatively the object of his hatred. (*Marg. Ref. d, e. Notes, Gen. 25:22-23. 27:27-29, 33. 29:30, 31. Deut. 21:15-17. Luke 14:25-27. Rom. 9:10-14.*) Esau indeed prospered in the world; but he lost the birthright and the blessing, and lived and died, as far as it is known, profane and unbelieving; whilst Jacob was made the heir of the promises, walked with God as a believer, and died happy. (*Notes, Gen. 25:31-34. 27:41, 42. 32:6-8. 33:7. 36:6, 7. 48:15, 16. 49:18. Heb. 11:13-16. 12:15-17.*) They knew the history of Jacob's posterity, and they could not deny that the Lord had always remarkably appeared for them: but the mountains of the heritage, allotted to Esau's descendants, had, by wars and various means, been rendered so waste and barren, that they were only fit to harbour those monstrous serpents which frequent sandy deserts. The impoverished Edomites indeed were projecting to return to their land, and rebuild their cities, as the Jews had done; but the Lord purposed to defeat their efforts, and to make it appear that his indignation against them was perpetual; because of their other sins, and because they had unjustly enlarged their borders, by seizing the lands allotted to Israel. (*Marg. Ref. f-1. Notes, Ps. 137:7-9. Is. 9:8-12. v. 9, 10. 34:3-15. 63:1-6. Jer. 49:7-22. Lam. 4:21, 22. Ez. 25:12-14. 35. Job 31:8-21. v. 19. Am. 1:11, 12. Ob. 1:1-21.*) Thus the Jews would see and be compelled to own, that the Lord had magnified himself in maintaining their lot, and punishing those who endeavoured to intrench upon them. (*Marg. and Marg. Ref. m, n.*)—Edom was the type of the enemies of God, as Israel was of his chosen people. Judas Maccabeus and other Jewish leaders, shortly after, entirely subdued the Edomites.

From the border, &c. (5) 'Or, 'Beyond the border of Israel.' God sheweth his great power in other countries besides Israel. *Bp. Newcombe.*

V. 6-8. It was allowed by all men, that a son ought to honour the person, and respect the reputation and authority, of his father. A servant also was used to fear the displeasure, and reverence the will and commands, of his master;

servant his master: 'if then I be a Father, where is my honour? and if I be a Master, where is my fear? saith the LORD of hosts unto you, 'O priests, that despise my name. 'And ye say, 'Wherein have we despised thy name?

7 'Ye offer "polluted bread upon mine altar; and ye say, 'Wherein have we polluted thee? In that ye say, 'The table of the LORD is contemptible.

8 And 'if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, 'or accept thy person? saith the LORD of hosts.

9 And now, I pray you, 'beseech 'God that he will be gracious unto us: this hath been 'by your means: 'will he regard your persons? saith the LORD of hosts.

10 Who is there even among you that would shut the doors for naught? neither do ye kindle fire on mine altar for naught. 'I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.

11 For, 'from the rising of the sun even unto

7:10. 10:19. Luke 18:20. Eph. 6:2. p 1 Tim. 6:1, 2. Tit. 2:9, 10. 1 Pet. 2:17-19. q Ez. 4:22, 23. Is. 1:2. 64:8. Jer. 31:9. Matt. 6:9, 14, 15. Luke 6:36. 1 Pet. 1:17. r Matt. 7:21. Luke 6:46. John 13:13-17. s 8:8. 1 Sam. 2:28-30. Jer. 5:30, 31. 23:11. Ez. 22:26. Hos. 4:6. 5:1. t 9:14-17. 3:7, 8, 13, 14. Jer. 2:1, 22. Hos. 12:8. Luke 10:29. u Or, Bring unto me, &c. v 1 Lev. 21:1. 21:6. x 12. 1 Sam. 2:15-17. 1 Cor. 10:21. 11:21. 22:27-32. y 14. Lev. 22:19-25. Lev. 25:21. z Heb. to sacrifice. a 10:13. Job 42:8. Ps. 20:3. Jer. 14:10. Hos. 8:13. b 2 Chr. 30:27. Jer. 27:18. Joel 1:13, 14. 2:17. Zech. 3:1-5. John 9:31. Heb. 7:26, 27. u Hebr. the face of God. Ex. 32:11. Jer. 26:19. margins. Lam. 2:19. v Heb. from your hands. b Acts 19:16. c Job 1:9-11. Is. 56:11, 12. Jer. 6:13. 8:10. Mic. 3:11. John 10:12. Phil. 2:4. 1 Pet. 5:2. d 11:1-15. Jer. 6:20. Am. 5:21-24. Heb. 10:38. e Ps. 50:1. 116:3. Is. 45:6. 59:19. Zech. 8:7.

and men would condemn him who neglected the duty of this relation. But God had always been as a Father to Israel, not only as the Author and Preserver of their natural lives, or their Benefactor in temporal things; but in respect of their religious advantages, and the typical adoption which belonged to them: (*Notes, Ez. 4:22, 23. Rom. 9:4, 5.*) yet where were the honour, reverence, submission, and regard to his will and glory, which that relation required? They also called him their Lord and Master; but they neither aimed to please him, nor feared to offend him; they neither respected his authority, nor obeyed his commands. (*Marg. Ref. o-r. Notes, Gen. 9:20-23. Ex. 20:12. Is. 1:2. Eph. 6:1-9.*)—This was especially the case with the priests, who were more highly privileged than the people, and more expressly consecrated to his service: yet they had "despised his name." (*Marg. Ref. s. Notes, 2:4-9. 1 Sam. 2:12-17, 22-30.*) They would indeed ask, 'Wherein have we despised thy name?' as disdaining the charge, and offended with the messenger who brought it. (*Marg. Ref. t. See on Note, 2-5, v. 2.*) But in answer to this, they were accused of "offering polluted bread on his altar." This may refer, either to the meat-offerings which were burned upon the altar, and which they made of the refuse of the wheat; or to the sacrifices which fed the sacred flame, and were the bread or food of the altar. (*Note, Lev. 21:6.*) If they further inquired how this polluted the Lord; it was answered, that they had said, "The table of the LORD is contemptible." They thought that any thing was good enough to be consumed upon the altar, or to supply, as it were, "the table of the LORD;" so that, provided the people did but bring the best of the increase to the tables of the priests, they let them offer the refuse of their flocks and herds in sacrifice. Thus the animals which were blind, or lame, and sick, and good for nothing else, were consumed on God's altar, from contempt of him and expressly contrary to his law: and was not this evidently evil? (*Marg. and Marg. Ref. x, y. Notes, 9-14. Lev. 22:18-24. Ez. 41:22. 1 Cor. 10:18-22.*) Would their civil governors be satisfied with such worthless animals, for tribute or for presents? Nay, would they not think themselves grossly affronted, if any thing vile and refuse were offered them? And could they expect, that the God of heaven would accept either them or their services, seeing they so despised him? 'It argues a great contempt of almighty God, when men are less careful in maintaining the decencies of his worship, than they are in giving proper respect to their superiors.' *Louth.* (*Marg. Ref. z.*)—It is evident, that these priests understood nothing of the typical meaning of the sacrifices, as shadowing forth the unblemished "Lamb of God;" that they were equally ignorant of the law, which required that the Lord should be served with the first and best of every thing; and that they grudged the expense, thinking all those oblations thrown away, which did not turn to their own emolument.

V. 9-11. The Jews seem to have been at this time suffering under some sharp rebukes from God for their sins; and the priests were appointed to burn incense, and make intercession in behalf of the nation. Let them, therefore, "beseech the LORD to be gracious" to Israel, according to the duty of their office: but as these judgments came upon the nation for the sins of the priests, or those into which they led the people

CHAPTER II.

The priests are sharply reproved, for profaning the covenant made with their fathers, and neglecting their duty, 1-9; and both the priests and people for marrying strange wives, 10-12; and treacherously divorcing their former wives, 13-16; and for impiety and presumption, 17.

AND now, ^aO ye priests, this commandment is for you.

2 If ye will not hear, and if ye will not lay it to heart, ^dto give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, ^eand I will curse your blessings; yea, ^fI have cursed them already, because ye do not lay it to heart.

3 Behold, ^gI will corrupt your seed, ^hand spread dung upon your faces, ⁱeven the dung of your solemn feasts; and one shall take you away with it.

4 And ye shall know that I have sent this commandment unto you, ^jthat my covenant might be with Levi, saith the LORD of hosts.

5 My covenant was with him of life and peace; and ^kI gave them to him for the fear wherewith he feared me, and was afraid before my name.

a 1:6. Jer. 13:13. Lam. 4:13. Hos. 5:1. b Lev. 26:14, &c. Deut. 28:15, &c. 30:17. Ps. 31:12. c 30:8-13. Jer. 6:16-20. 13:17. 25:4-9. 34:17. Ez. 3:7. Zech. 1:3-6. 7:11-14. d 1:4. e 1:4. f 1:4. g 1:4. h 1:4. i 1:4. j 1:4. k 1:4. l 1:4. m 1:4. n 1:4. o 1:4. p 1:4. q 1:4. r 1:4. s 1:4. t 1:4. u 1:4. v 1:4. w 1:4. x 1:4. y 1:4. z 1:4. Aa 1:4. Ab 1:4. Ac 1:4. Ad 1:4. Ae 1:4. Af 1:4. Ag 1:4. Ah 1:4. Ai 1:4. Aj 1:4. Ak 1:4. Al 1:4. Am 1:4. An 1:4. Ao 1:4. Ap 1:4. Aq 1:4. Ar 1:4. As 1:4. At 1:4. Au 1:4. Av 1:4. Aw 1:4. Ax 1:4. Ay 1:4. Az 1:4. Ba 1:4. Bb 1:4. Bc 1:4. Bd 1:4. Be 1:4. Bf 1:4. Bg 1:4. Bh 1:4. Bi 1:4. Bj 1:4. Bk 1:4. Bl 1:4. Bm 1:4. Bn 1:4. Bo 1:4. Bp 1:4. Bq 1:4. Br 1:4. Bs 1:4. Bt 1:4. Bu 1:4. Bv 1:4. Bw 1:4. Bx 1:4. By 1:4. Bz 1:4. Ca 1:4. Cb 1:4. Cc 1:4. Cd 1:4. Ce 1:4. Cf 1:4. Cg 1:4. Ch 1:4. Ci 1:4. Cj 1:4. Ck 1:4. Cl 1:4. Cm 1:4. Cn 1:4. Co 1:4. Cp 1:4. Cq 1:4. Cr 1:4. Cs 1:4. Ct 1:4. Cu 1:4. Cv 1:4. Cw 1:4. Cx 1:4. Cy 1:4. Cz 1:4. Da 1:4. Db 1:4. Dc 1:4. Dd 1:4. De 1:4. Df 1:4. Dg 1:4. Dh 1:4. Di 1:4. Dj 1:4. Dk 1:4. Dl 1:4. Dm 1:4. Dn 1:4. Do 1:4. Dp 1:4. Dq 1:4. Dr 1:4. Ds 1:4. Dt 1:4. Du 1:4. Dv 1:4. Dw 1:4. Dx 1:4. Dy 1:4. Dz 1:4. Ea 1:4. Eb 1:4. Ec 1:4. Ed 1:4. Ee 1:4. Ef 1:4. Eg 1:4. Eh 1:4. Ei 1:4. Ej 1:4. Ek 1:4. El 1:4. Em 1:4. En 1:4. Eo 1:4. Ep 1:4. Eq 1:4. Er 1:4. Es 1:4. Et 1:4. Eu 1:4. Ev 1:4. Ew 1:4. Ex 1:4. Ey 1:4. Ez 1:4. Fa 1:4. Fb 1:4. Fc 1:4. Fd 1:4. Fe 1:4. Ff 1:4. Fg 1:4. Fh 1:4. Fi 1:4. Fj 1:4. Fk 1:4. Fl 1:4. Fm 1:4. Fn 1:4. Fo 1:4. Fp 1:4. Fq 1:4. Fr 1:4. Fs 1:4. Ft 1:4. Fu 1:4. Fv 1:4. Fw 1:4. Fx 1:4. Fy 1:4. Fz 1:4. Ga 1:4. Gb 1:4. Gc 1:4. Gd 1:4. Ge 1:4. Gf 1:4. Gg 1:4. Gh 1:4. Gi 1:4. Gj 1:4. Gk 1:4. Gl 1:4. Gm 1:4. Gn 1:4. Go 1:4. Gp 1:4. Gq 1:4. Gr 1:4. Gs 1:4. Gt 1:4. Gu 1:4. Gv 1:4. Gw 1:4. Gx 1:4. Gy 1:4. Gz 1:4. Ha 1:4. Hb 1:4. Hc 1:4. Hd 1:4. He 1:4. Hf 1:4. Hg 1:4. Hh 1:4. Hi 1:4. Hj 1:4. Hk 1:4. Hl 1:4. Hm 1:4. Hn 1:4. Ho 1:4. Hp 1:4. Hq 1:4. Hr 1:4. Hs 1:4. Ht 1:4. Hu 1:4. Hv 1:4. Hw 1:4. Hx 1:4. Hy 1:4. Hz 1:4. Ia 1:4. Ib 1:4. Ic 1:4. Id 1:4. Ie 1:4. If 1:4. Ig 1:4. Ih 1:4. Ii 1:4. Ij 1:4. Ik 1:4. Il 1:4. Im 1:4. In 1:4. Io 1:4. Ip 1:4. Iq 1:4. Ir 1:4. Is 1:4. It 1:4. Iu 1:4. Iv 1:4. Iw 1:4. Ix 1:4. Iy 1:4. Iz 1:4. Ja 1:4. Jb 1:4. Jc 1:4. Jd 1:4. Je 1:4. Jf 1:4. Jg 1:4. Jh 1:4. Ji 1:4. Jj 1:4. Jk 1:4. Jl 1:4. Jm 1:4. Jn 1:4. Jo 1:4. Jp 1:4. Jq 1:4. Jr 1:4. Js 1:4. Jt 1:4. Ju 1:4. Jv 1:4. Jw 1:4. Jx 1:4. Jy 1:4. Jz 1:4. Ka 1:4. Kb 1:4. Kc 1:4. Kd 1:4. Ke 1:4. Kf 1:4. Kg 1:4. Kh 1:4. Ki 1:4. Kj 1:4. Kk 1:4. Kl 1:4. Km 1:4. Kn 1:4. Ko 1:4. Kp 1:4. Kq 1:4. Kr 1:4. Ks 1:4. Kt 1:4. Ku 1:4. Kv 1:4. Kw 1:4. Kx 1:4. Ky 1:4. Kz 1:4. La 1:4. Lb 1:4. Lc 1:4. Ld 1:4. Le 1:4. Lf 1:4. Lg 1:4. Lh 1:4. Li 1:4. Lj 1:4. Lk 1:4. Ll 1:4. Lm 1:4. Ln 1:4. Lo 1:4. Lp 1:4. Lq 1:4. Lr 1:4. Ls 1:4. Lt 1:4. Lu 1:4. Lv 1:4. Lw 1:4. Lx 1:4. Ly 1:4. Lz 1:4. Ma 1:4. Mb 1:4. Mc 1:4. Md 1:4. Me 1:4. Mf 1:4. Mg 1:4. Mh 1:4. Mi 1:4. Mj 1:4. Mk 1:4. Ml 1:4. Mm 1:4. Mn 1:4. Mo 1:4. Mp 1:4. Mq 1:4. Mr 1:4. Ms 1:4. Mt 1:4. Mu 1:4. Mv 1:4. Mw 1:4. Mx 1:4. My 1:4. Mz 1:4. Na 1:4. Nb 1:4. Nc 1:4. Nd 1:4. Ne 1:4. Nf 1:4. Ng 1:4. Nh 1:4. Ni 1:4. Nj 1:4. Nk 1:4. Nl 1:4. Nm 1:4. Nn 1:4. No 1:4. Np 1:4. Nq 1:4. Nr 1:4. Ns 1:4. Nt 1:4. Nu 1:4. Nv 1:4. Nw 1:4. Nx 1:4. Ny 1:4. Nz 1:4. Oa 1:4. Ob 1:4. Oc 1:4. Od 1:4. Oe 1:4. Of 1:4. Og 1:4. Oh 1:4. Oi 1:4. Oj 1:4. Ok 1:4. Ol 1:4. Om 1:4. On 1:4. Oo 1:4. Op 1:4. Oq 1:4. Or 1:4. Os 1:4. Ot 1:4. Ou 1:4. Ov 1:4. Ow 1:4. Ox 1:4. Oy 1:4. Oz 1:4. Pa 1:4. Pb 1:4. Pc 1:4. Pd 1:4. Pe 1:4. Pf 1:4. Pg 1:4. Ph 1:4. Pi 1:4. Pj 1:4. Pk 1:4. Pl 1:4. Pm 1:4. Pn 1:4. Po 1:4. Pp 1:4. Pq 1:4. Pr 1:4. Ps 1:4. Pt 1:4. Pu 1:4. Pv 1:4. Pw 1:4. Px 1:4. Py 1:4. Pz 1:4. Qa 1:4. Qb 1:4. Qc 1:4. Qd 1:4. Qe 1:4. Qf 1:4. Qg 1:4. Qh 1:4. Qi 1:4. Qj 1:4. Qk 1:4. Ql 1:4. Qm 1:4. Qn 1:4. Qo 1:4. Qp 1:4. Qq 1:4. Qr 1:4. Qs 1:4. Qt 1:4. Qu 1:4. Qv 1:4. Qw 1:4. Qx 1:4. Qy 1:4. Qz 1:4. Ra 1:4. Rb 1:4. Rc 1:4. Rd 1:4. Re 1:4. Rf 1:4. Rg 1:4. Rh 1:4. Ri 1:4. Rj 1:4. Rk 1:4. Rl 1:4. Rm 1:4. Rn 1:4. Ro 1:4. Rp 1:4. Rq 1:4. Rr 1:4. Rs 1:4. Rt 1:4. Ru 1:4. Rv 1:4. Rw 1:4. Rx 1:4. Ry 1:4. Rz 1:4. Sa 1:4. Sb 1:4. Sc 1:4. Sd 1:4. Se 1:4. Sf 1:4. Sg 1:4. Sh 1:4. Si 1:4. Sj 1:4. Sk 1:4. Sl 1:4. Sm 1:4. Sn 1:4. So 1:4. Sp 1:4. Sq 1:4. Sr 1:4. Ss 1:4. St 1:4. Su 1:4. Sv 1:4. Sw 1:4. Sx 1:4. Sy 1:4. Sz 1:4. Ta 1:4. Tb 1:4. Tc 1:4. Td 1:4. Te 1:4. Tf 1:4. Tg 1:4. Th 1:4. Ti 1:4. Tj 1:4. Tk 1:4. Tl 1:4. Tm 1:4. Tn 1:4. To 1:4. Tp 1:4. Tq 1:4. Tr 1:4. Ts 1:4. Tt 1:4. Tu 1:4. Tv 1:4. Tw 1:4. Tx 1:4. Ty 1:4. Tz 1:4. Ua 1:4. Ub 1:4. Uc 1:4. Ud 1:4. Ue 1:4. Uf 1:4. Ug 1:4. Uh 1:4. Ui 1:4. Uj 1:4. Uk 1:4. Ul 1:4. Um 1:4. Un 1:4. Uo 1:4. Up 1:4. Uq 1:4. Ur 1:4. Us 1:4. Ut 1:4. Uv 1:4. Uw 1:4. Ux 1:4. Uy 1:4. Uz 1:4. Va 1:4. Vb 1:4. Vc 1:4. Vd 1:4. Ve 1:4. Vf 1:4. Vg 1:4. Vh 1:4. Vi 1:4. Vj 1:4. Vk 1:4. Vl 1:4. Vm 1:4. Vn 1:4. Vo 1:4. Vp 1:4. Vq 1:4. Vr 1:4. Vs 1:4. Vt 1:4. Vu 1:4. Vv 1:4. Vw 1:4. Vx 1:4. Vy 1:4. Vz 1:4. Wa 1:4. Wb 1:4. Wc 1:4. Wd 1:4. We 1:4. Wf 1:4. Wg 1:4. Wh 1:4. Wi 1:4. Wj 1:4. Wk 1:4. Wl 1:4. Wm 1:4. Wn 1:4. Wo 1:4. Wp 1:4. Wq 1:4. Wr 1:4. Ws 1:4. Wt 1:4. Wu 1:4. Wv 1:4. Ww 1:4. Wx 1:4. Wy 1:4. Wz 1:4. Xa 1:4. Xb 1:4. Xc 1:4. Xd 1:4. Xe 1:4. Xf 1:4. Xg 1:4. Xh 1:4. Xi 1:4. Xj 1:4. Xk 1:4. Xl 1:4. Xm 1:4. Xn 1:4. Xo 1:4. Xp 1:4. Xq 1:4. Xr 1:4. Xs 1:4. Xt 1:4. Xu 1:4. Xv 1:4. Xw 1:4. Xx 1:4. Xy 1:4. Xz 1:4. Ya 1:4. Yb 1:4. Yc 1:4. Yd 1:4. Ye 1:4. Yf 1:4. Yg 1:4. Yh 1:4. Yi 1:4. Yj 1:4. Yk 1:4. Yl 1:4. Ym 1:4. Yn 1:4. Yo 1:4. Yp 1:4. Yq 1:4. Yr 1:4. Ys 1:4. Yt 1:4. Yu 1:4. Yv 1:4. Yw 1:4. Yx 1:4. Yy 1:4. Yz 1:4. Za 1:4. Zb 1:4. Zc 1:4. Zd 1:4. Ze 1:4. Zf 1:4. Zg 1:4. Zh 1:4. Zi 1:4. Zj 1:4. Zk 1:4. Zl 1:4. Zm 1:4. Zn 1:4. Zo 1:4. Zp 1:4. Zq 1:4. Zr 1:4. Zs 1:4. Zt 1:4. Zu 1:4. Zv 1:4. Zw 1:4. Zx 1:4. Zy 1:4. Zz 1:4.

bringing down judgments on the land; how can it be expected, that their official prayers will induce him to be gracious to us? Though he has superseded the Aaronic priesthood, and sent his gospel among the Gentiles; and prayers, praises, and thanksgivings, when offered through the merits and by the Spirit of Christ, in any place, are more acceptable to him, than the incense and oblations at Jerusalem were of old; yet human nature appears still the same. Men continue, as formerly, though in a different way, to profane the name of the Lord, and to pollute his table; to despise his work and his recompense as contemptible; to count his service weariness; and to express their contempt of him, in their behaviour towards every thing connected with his worship. And none are, at this day, more apt thus to "despise the LORD," and to "offer the lame and blind in sacrifice" than those who enter and continue in the ministry, not "of a willing mind, but for filthy lucre's sake." But let all, who love the Lord, pray that he would send disinterested, active, and diligent labourers into his harvest; such as will at present be content with food and raiment, and cheerfully wait till their Master returns, expecting at that decisive season "to receive a crown of glory that fadeth not away." (P. O. 1 Pet. 5:1-7.)

NOTES.—CHAP. II. V. 1-3. The prophet had before reproved both the priests and the people: (Notes, 1:9-14.) but this message was immediately directed to the priests, as a commandment from the Lord; and if they did not carefully and seriously attend to it, to glorify him, by repentance and a conduct more consistent with their profession, he would send his curse on them, and even curse their temporal possessions and all their peculiar advantages; that is, he would render them distressing, ensnaring, and ruinous. Nay, he had in a measure done this already. But he purposed to corrupt their seed-corn that it should yield no crop; he would not prosper any of their labours; or, he would render their posterity and the priestly family contemptible, and bring it to decay. Yea, he would render them vile; as if the dung, which was taken from the entrails of the sacrifices, should be spread over their faces, and they covered over and taken away to the dunghill along with it, as refuse and loathsomeness. 'The maw was ... the priests,' (Deut. 18:3.) but 'such priests deserved only the dung which it contained.' *Bp. Neucombe.* (Marg. and Marg. Ref. Notes, 37-12, v. 9. 1 Sam. 2:27-30. 1 Kings 14:7-11. 10. Ps. 69:22-28, v. 22. 109:6-10, v. 9-14. Hos. 3:7-11. Hag. 1:5-11. 2:15-19. Rev. 16:8, 9.)

V. 4-9. The Lord had made a covenant with the tribe of Levi, and the family of Aaron, about the priesthood; as well as one with the nation of Israel about the land of Canaan, and their other peculiar advantages; and afterwards he made one with David about the kingdom. And the Levites would know at length that God had sent these orders, that this covenant might be confirmed to them, by means of their repentance and reformation; or, "because my covenant was with Levi," for the breach of which you are accountable. *Louth.* The whole tribe of Levi and family of Aaron were here spoken of as a single person, with whom "the covenant of life and peace" had been made; which would be enjoyed in the favour of God and the comfort of his service. This

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

7 For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts.

8 But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts.

9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.

10 Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

11 ¶ Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the

13:30. 20:21. 2 Cor. 5:20. Gal. 4:14. 1 Thes. 4:8. s. Ps. 18:21. 118:102. Is. 30:1. 59:13. Jer. 17:13. Ez. 44:10. Dan. 9:5, 8. Heb. 3:12. 1 Sam. 2:17. 24. Is. 9:16. Jer. 18:15. 23:11-15. Matt. 15:2-5. Rom. 2:19-24. 14:21. s. Or. fall in the law. u. 5:10. Lev. 21:15. Neh. 13:29. x. 8. 1 Sam. 2:30. Prov. 10:7. Dan. 12:3. Mic. 3:6, 7. y. 1 Kings 22:28. Jer. 28:15, 16. 29:20-22, 31, 32. 33:12-16, 21. Mark 7:13, 14. Luke 20:45-51. z. 8. Matt. 5:21, 22, 27, 28, 33-37. 43:44. 18:17, 18. 23:16-24. Mark 7:8-13. Luke 10:29. 11:42. Rom. 7:7-10. h. Or, lifted up the face against. Heb. 6:4, 8. Ec. 33:24. Matt. 3:9. s. Luke 17:3. 3:8. John 8:39, 53, 56. Acts 7:2. Rom. 4:1. 9:10. Heb. 12:9. b. Job 31:15. Ps. 13:1. Is. 43:17, 18. 44:2. John 8:41. Acts 17:25, 26. c. 11:14, 15. Jer. 9:4, 5. Hos. 7:2-8. Matt. 10:21. 22:16. Acts 7:26. 1 Cor. 6:5-8. Eph. 4:35. 1 Thes. 4:6. d. x. 11. Ez. 34:10-16. Josh. 23:12-16. Ezra 9:11-14. 10:23. Neh. 13:29. 18:1. Jer. 18:24-30. Jer. 7:10. Ez. 18:13. 22:11. Rev. 21:8. f. Ez. 19:5, 6. Lev. 20:26. Deut. 7:3-6. 14:2. 33:26-29. Ps. 106:28, 34-39. Jer. 2:37, 7, 21, 22.

appointment was a gracious recompense of their piety and reverential fear of God: for when this trust was committed to them, many of them were well acquainted with the law given by Moses, and ready to speak of it to the people: their worship and conversation were sincere and faithful, and free from iniquity or hypocrisy: they "walked before God," as at peace with him, and as following after equity and peace with men; and they were instrumental in converting numbers from their sins, to the worship and service of God. (Marg. Ref. i-o. Notes, Ez. 32:26-29. Num. 16:8-11. 25:11-13. Deut. 33:8-11. 2 Chr. 17:7-9. 30:21, 22. Ezra 7:6-10. Neh. 8:1-9:13. 9:3. Jer. 23:21, 22. Ez. 44:23, 24. Dan. 12:2, 3. Hos. 4:6. Luke 16:11-17.) They were not mere sacrificers, as their posterity had become; but they were sensible, that the priest ought ever to be ready to speak upon any part of sacred knowledge, and as the messenger of God, to instruct the people from his word. (Marg. Ref. q. Notes, Lev. 10:8-11. Deut. 17:8-13. Jer. 18:18. Hag. 2:10-14.) Yet their posterity had departed from this good way; they had violated the law by their conduct, and perverted it by their explanations; and thus they stumbled, prejudiced, and misled the people: they had abused, and broken the covenant made with their fathers; and therefore they were rendered base among the people, and exposed to contempt as a worthless, mercenary set of men. This was a divine judgment upon them for their sins; especially for being "partial in the law," leaving out such parts, as did not suit their interest, convenience, or inclination; or interpreting it by private regards and affections. (Marg. and Marg. Ref. s-z. Notes, 1-3. 1 Sam. 2:17-30. 3:6. 3:12. Is. 9:13-17, v. 15, 16. Matt. 5:21, 22, 27-32. 15:3-6. 23:16-28. 1 Tim. 5:21, 22. Jam. 3:17, 18.)

Fear wherewith, &c. (5) Of which the holy writings give us two remarkable instances; the zeal of the Levites against the worshippers of the golden calf, ... and that zealous act of Phinehas, mentioned Num. 25: ... The Levites had forty-eight cities allotted them among the several tribes, that the people might more easily consult them. *Louth.* (Note, Num. 35:2-8.) It is required, ... of the priests of God's sanctuary, that they should be men of knowledge and heavenly wisdom; so as their breasts should keep, and their lips should express to the people, the right understanding of divine things. *Bp. Hall.*

V. 10-12. The prophet next addressed himself to both the priests and the people. They were all descended from Adam and Noah, as men; and from Abraham, Isaac, and Jacob, as Israelites. They were formed by the Creator of one nature, and of one nation; yet they dealt treacherously with each other; and this they did in many respects, so as to "profane that holiness," which God had put upon Israel, by separating and consecrating them to be a holy people to himself. This holiness "the LORD loved;" yet they despised and profaned it, by their intercourse with idolaters in preference to their brethren. For even Judah, in Jerusalem in the holy city, had committed an abomination, in marrying the daughters of idolaters, which were the children of an idol, and of Satan who was worshipped in the idol; so that they became as it were sons in law to the idol, and to Satan, in contempt of their consecration to JEHOVAH. (Marg. and

14 ¶ Yet ye say, •Wherefore? Because ¶the LORD hath been witness between thee and ¶the wife of thy youth, against whom thou hast dealt treacherously: yet is she ¶thy companion, and the wife of thy covenant.

in mind of the first institution of marriage, (as Christ did afterwards on a like occasion) and tells them, that God made but one man at first; (the word rendered "one" is masculine.) "and made the woman out of him; when he could have created more women, if he had pleased: to instruct men, that this was the true pattern of marriage, ordained for true love and undivided affection, and best serving the chief end of matrimony, namely, the religious education of children." *Louth.*—"The Lord God ... breathed into his nostrils the breath" (or spirit) "of life, and man became a living soul." But had he not "the residue of the spirit?" Was his life-giving power exhausted? and could he not have created many women for this one man, had he seen good? But he meant that a godly posterity should be trained up, which would best be done by the joint care of both parents, living together in love, and uniting their instructions, examples, and prayers for that end; to which polygamy and divorces would have been alike unfavourable. (*Marg.* and *Marg. Ref.* s.u. *Notes*, 10-12. *Gen.* 2:21-24. 6:1,2. 23:1-14. *Jer.* 2:20,21.

17 ¶ Ye have ^awearied the LORD with your words. Yet ye say, ^bWherein have we wearied ^chim? When ye say, ^cevery one that doeth evil is good in the sight of the LORD, and he delighteth in them; or, ^dwhere is the God of judgment?

V. 17. The profane language of the people was as offensive to God, as their actual impieties and injustice: for they avowed the blasphemous opinion, that he was most pleased with wicked men. The persons who said this, did not prosper in their outward circumstances, as they expected; they proudly thought themselves good and entitled to God's favour; they envied the prosperity of the wicked; and they argued, that if the Lord were "a God of judgment," he would not let matters go on in this manner: so that unless he punished their enemies and prospered them, they should be ready to deny his Being, providence, or perfections. (*Marg. Ref. Notes.* 3:13-18, vs. 13-15. *Deut.* 32:4. 1 *Sam.* 2:3. *Job* 34:5-9. *P.* 73:5-17. *Ec.* 8:11-13. *Is.* 5:18, 19. 7:13. 30:18, 19. 43:22-25. 2 *Pet.* 3:1-4.) 'The prosperity of the wicked, . . . implied, as they thought, either that their works were pleasing to God; or else that he disregarded human affairs, and would never call men to account for their actions.' *Louth.*

V. 1-9. Those who will not lay the commandments of God to heart, to glorify him by repentance and obedience, must be exposed to his awful curse; and their abused temporal blessings will be mingled with bitterness, and be made an occasion of falling to them: yet very often, men under severe rebukes in their persons, connexions, undertakings, and possessions, do not see the hand of God lifted up against them.—It is a peculiar favour to be employed in the sacred ministry, and in making known to sinners, “the covenant of life and peace:” when they, who are thus engaged, are themselves interested in that covenant, and when God has put his fear into their hearts, and made them eminent for faith and holiness. Such ministers will be able and ready to teach the truths and precepts of God’s word with gravity and sincerity; and “iniquity will not be found in their lips:” they will “walk with God in peace and righteousness, and turn many from iniquity,” who will be “their joy and crown of rejoicing in the day of Jesus Christ.” But all, who sustain or desire to enter into this sacred function must remember

CHAPTER III.

a prediction of the Messiah's forerunner: and of the Messiah himself, to cleanse his church and to judge the wicked, 1-6. The people are warned to repent, especially of their sacrilege and proud blasphemy, 7-15. A blessing is promised to such as feared God and spake together of him, when the righteous shall be separated from the wicked, 16-18.

BEHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap:

3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and

a 2:7, 4:5. Matt. 11:10, 11. Mark 1:2, 3. Luke 1:76, 79-82. John 1:6, 7. b 1s. 40:3-5. Matt. 3:1-3, 17:10-13. Luke 1:16, 17. 3:3-6. John 1:15-23, 33, 34. 3:28-30. Acts 13:24, 25, 19:4. c Ps. 110:1. 1s. 7:14. 9:6. Jer. 23:29, 30. Luke 11:21-32, 38, 46. 7:19, 20. 16:47. John 2:14-16, 4. Gen. 48:15, 16. Ex. 23:20. 1s. 63:9. Hos. 12:3-5. Acts 7:38. e 4:1. Am. 5:18-20. Matt. 3:7-12. 21:31-44. 23:13-35. Luke 2:34, 9:9, 17, 7:23. 11:27-41. 32-34. 21:36. John 6:42-44. 9:41-48, 55. 9:39-41. 15:22-24. John 7:52-54. Rom. 9:31-33. 11:5-10. Heb. 10:28, 29. 12:2. 1 Pet. 2:7, 8. Rev. 1:6, 7. 17:1. f 1s. 4:4. Zech. 13:9. Matt. 3:10-12. Rev. 22:3. g Ps. 97:7. 1s. 1:18. Jer. 2:22. Mark 9:3. Rev. 1:5. 7:14. 19:8. h Ps. 66:10. Prov. 17:3. 25:4. 1s. 1:25. 48:17. Jer. 6:28-30. Ex. 22:18-22. Dan. 12:10. Zech. 13:9. Luke 3:16. Eph. 5:26, 27. Tit. 2:14. Heb. 12:10. 1 Pet. 1:7. 4:12, 13. Rev. 3:18. 11:6-10. 2:1-8. 1s. 61:6. 66:19-21. Jer. 33:18, 22. Ex. 44:15, 16. Rev. 1:6. 5:10. 1:11. Ps. 4:5. 50:14, 23, 69:30, 31. 107:21, 22. 116:17. 141:1-2. Hos. 14:4. John 4:23, 24. Rom. 12:1. 15:16. Phil. 2:17. 4:18. 2 Tim. 4:6. Heb. 13:15, 16. 1 Pet. 2:5, 9. 1s. 1:26, 27. 56:7. Jer. 30:18-20. 31:23, 24. Ex. 20:40. 41. 49:28, 27. Zech. 8:3. 14:20, 21. m 1 Chr. 15:26. 16:1-3. 21:26. 29:20-22.

that the lips of a minister should be fraught with divine knowledge, brought forth from the good treasure of heavenly wisdom, stored up in the heart; that men may be induced to inquire the truth and will of God from his mouth, as "the messenger of the LORD" to their souls. Ministers who answer this description honour God, and he will honour them, and make them honourable before men in due time and measure.—But, alas! how large a proportion of those, who fill the holy office, entirely depart from this good old way! How many pervert and corrupt the precept of the law, and the doctrine of the covenant, by their partial, superficial, and erroneous instructions; and cause men to stumble by their wicked examples! Such ministers therefore soon fall into contempt: the people disregard their instructions, and do not scruple to defraud them of their incomes; and sometimes even alienate that provision, which they have done so little to deserve, and so much to forfeit: and, however unjust man may be in these transactions, the Lord is evidently righteous; for "they that despise him shall be lightly esteemed."

V. 10-23. The selfishness and depravity of the human heart are continually striking out new channels of iniquity. Forgetful that "one God hath created them," and that they are sprung from one common father, men multiply frauds and oppressions against their brethren: nay, professed Christians against their fellow Christians, profaning that sacred character to the vilest of purposes. Among other evidences of men's comparative disregard to piety, that is peculiarly worthy of notice, which arises from the marriage of professors of godliness with those who are openly irreligious. Men, who value their distinctions of rank or family, will not degrade themselves by alliances with those beneath them: yet those who profess themselves to be of Israel, and "holiness to the LORD," set so little value on this distinction, as deliberately and wilfully to ally themselves with the children of his avowed enemy! This is no light matter: for he, who of old determined to "cut off from the tabernacles of Jacob, the master or scholar" who did this, will never connive at it in Christians.—The Lord also notices men's behaviour in the different relations of life; he witnesses the unfaithfulness, imperiousness, and unkindness of numbers to their wives, and their violation of the vow and covenant, which they made to them before him and the congregation. He hears the prayers and complaints, and sees the tears of those who have been thus injured; and, as he would have his children joyful in his service, he will call those to account who cause them to weep before him.—The depravity of men has rendered it necessary in civil society, to connive at deviations from the original institution of marriage: but in all our reasonings on that subject we must revert to it. Did not he, who "had the residue of the spirit," create one woman, and no more, for man in paradise? and was not this designed, that, with united attention, both parents might bring up their posterity in the fear and service of God? Can therefore polygamy or divorces on frivolous pretences, be reconcilable with this appointment? And does not the impious and unfaithful conduct of many professed Christians, to the wives of their youth, form a perfect contrast to the love of Christ to his espoused church? (Notes and P. O. Eph. 5:21-33.) If men would "take heed to their spirits," they would find, that their behaviour in relative life springs from base selfishness, which disregards the welfare of society, and the happiness of individuals, when put in competition with the indulgence of their base passions and unreasonable caprices; however they may cloak their violence by other pretences. Yet we may the less wonder at their cruelty to their inferiors,

purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, **was in the days of old, and as in former years.**

5 And I will come near to you to judgment: and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts.

6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

7 I Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return

2 Chr. 1:6. 7:1-3, 10-12. 8:12-14. 29:31-36. 30:21-27. 31:20, 21. Jer. 2:2, 3. * Or, ancient. n 2:17. Ps. 50:3-6. 96:13. 98:9. Ex. 34:20-22. Heb. 10:30, 31. Jam. 5:9. Jude 14, 15. o 2:14. Ps. 50:7. 81:8. Jer. 29:23. Mic. 1:2. Matt. 23:14-35. p Lev. 6:6, 10, 17. Deut. 5:11, 17, 18. Jer. 7:10. 1s. 22:6-12. Zech. 5:3, 4. 1 Cor. 6:9, 10. Gal. 5:19-21. Rev. 21:8. 22:15. q Ex. 22:21-24. Lev. 19:13. Deut. 24:14, 15, 17, 18. Prov. 22:22, 23. 23:10, 11. Jer. 22:15-17. Jam. 5:4. r Or, defraud. 1 Thes. 4:6. r Gen. 20:11. 42:18. Ex. 1:17. 18:21. Neh. 5:15. Ps. 36:1. Prov. 8:13. 16:6. Luke 23:40. Rom. 3:18. a Gen. 15:7, 18. 22:16. Ex. 3:14, 15. Neh. 9:7, 8. 1s. 41:13. 42:5-8. 43:11, 12. 44:6. 45:5-8. Jer. 32:27. Hab. 1:9. 1 Nom. 23:19. 1 Sam. 15:29. Ps. 102:26. Heb. 6:18. 13:8. 13:17. Rev. 1:8. 22:13. s Ps. 103:17. 105:7-10. 1s. 40:28-31. Lam. 3:22. 23. Rom. 5:10. 9:29-32. 11:29, 30. Phil. 1:6. q Thes. 2:13, 14. 1 Cor. 2:1. 31:20, 27-29. Neh. 9:16, 17, 26, 28-30. Ps. 78:8-10. a Gen. 10:21, 23. Luke 11:48-51. Ps. 75:2. y Lev. 26:40-42. Deut. 4:29-31. 30:1-4. 1 Kings 8:47-49. Neh. 1:8, 9. 1s. 55:6, 7. Jer. 3:12-14, 22. Ex. 18:30-32. Hos. 14:1. Zech. 1:3. Jam. 4:8.

when they weary God himself with their impiety and infidelity and when they take occasion from his righteous rebukes to blaspheme his name, and charge him with partiality and injustice. But they who inquire in this daring manner, "Where is the God of judgment?" will soon be answered by his appearing to judge the world in righteousness, and to inflict vengeance on all his enemies.

NOTES.—CHAP. III. V. 1-4. It is evident that **JEHOVAH** himself here speaks; and he says, "Behold, I will send my messenger to prepare the way before me." Now John the Baptist, who beyond doubt was intended, prepared the way before Christ. (*Marg. Ref. a, b. Notes, 4:4-6. 1s. 40:3-8. Matt. 3:3. 11:7-11. Mark 1:1, 2. Luke 1:1-17, vv. 16, 17. 7:6-79. John 1:6-9, 19-28.*) Then "the Lord," (the same whom David called "his Lord," *Note, Ps. 110:1.*) "whom they sought" and expected would "come to his temple," or his own temple, which could not be fulfilled in Christ, unless he were the Lord and Proprietor of the temple. (*Note, Hag. 2:6-9.*) He would "come suddenly," or immediately after his forerunner had announced his approach: and this he did, when he repeatedly cast out the buyers and sellers from it, and there daily preached to the people. (*Marg. Ref. c. Notes, Matt. 21:12, 13, 23-27. Luke 22:1-32, 41-52. John 2:13-17.*) He would be "the Angel," or "Messenger of the covenant," even the new covenant of mercy and grace, which he came to mediate. (*Notes, Gen. 48:15, 16. Ex. 23:20-23. 1s. 63:9. Acts 7:30-36, vv. 30, 35.*) In the prospect of his coming the Jews professed to delight.—He is the person ye delight in, whose coming is so much desired, the time of it being the subject of your search and inquiry, and the expectation of it your comfort and delight. *Louth.* But, who among the people would be able to abide his coming, and stand the test of his doctrine, and the trying dispensations which would attend the setting up of his kingdom? For he would resemble "the refiner's fire and the fuller's soap," and no hypocrite or wicked man could abide the test. He would "sit as a refiner of gold and silver," to purify his church, and the hearts of his people, from all dross; and thus he would prepare a pure race of ministers, and a spiritual priesthood, (instead of the corrupt and rejected tribe of Levi,) who might present before him a holy worship, as pleasant to him as the services and sacrifices of the most eminent believers, in the pure times of the ancient church. (*Marg. and Marg. Ref. d-m. See on Note, 1:9-11, v. 9. Notes, 4:1. 1s. 1:25-27. 4:3, 4. 48:9-11. 61:4-6. 66:19, 23. Zech. 13:8, 9. 14:20, 21. Matt. 3:7-12. Heb. 13:15, 16. 1 Pet. 1:6, 7. 2:4-6, 9, 10. Rev. 1:4-6. 5:8-10.*)

V. 5, 6. (2:17.) The coming of Christ would be followed by the condemnation and punishment of the Jewish nation. He would come "near unto them to judgment, and . . . be a swift witness," to testify that their works were evil: (*Note, John 7:30-10, v. 7.*) and thus he would speedily convict the sorcerers, and other notorious criminals, of which the bulk of the nation at that time principally consisted; and then he would bring them to condign punishment. Indeed the prevalence of the sins here enumerated, and of similar crimes, caused the Jews to reject Christ and his holy gospel, and thus brought on the ruin of the nation. (*Marg. and Marg. Ref. n-r. Notes, 2:13-17. Ps. 50:3-21, v. 6, 7, 18-21. Jer. 7:5-7. 22:13-19, vv. 13, 14, 17. 29:21-23. Zech. 5:1-4. Matt. 23:13-33. John 3:19-21. Acts 7:50-52. 1 Cor. 6:9-11. Gal. 5:19-21. Jam. 4:1-6. 5:1-6. Rev. 21:5-8, v. 8. 22:14, 15.*)—**JEHOVAH**, being immutable in his nature and purposes, would not consume the nation, or cast them off,

unto you, saith the LORD of hosts. But ye said, **Wherein shall we return?**

8 **Will a man rob God?** yet ye have robbed me. But ye say, **Wherein have we robbed thee?** In tithes and offerings.

9 Ye are **'cursed with a curse:** for ye have robbed me, **even this whole nation.**

10 Bring ye **'all the tithes into 'the storehouse,** that there may be meat in my house, and prove me now herewith, saith the LORD of hosts, if I will not **'open you the windows of heaven,** and **'pour you out a blessing,** **that there shall not be room enough to receive it.**

11 And I will **'rebuke the devourer for your sakes,** and he shall not **'destroy the fruits of your ground;** neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12 And **'all nations shall call you blessed:** for ye shall be **'a delightsome land,** saith the LORD of hosts.

13 **'Your words have been stout against me,**

saith the LORD. Yet ye say, **'What have we spoken so much against thee?**

14 Ye have said, **'It is vain to serve God:** and **'what profit is it that we have kept his 'ordinance,** and that we have walked **'mournfully before the LORD of hosts?**

15 And now **'we call the proud happy;** **'yea, they that work wickedness are 'set up;** yea, **'they that tempt God are even delivered.**

16 **'I** Then they **'that feared the LORD 'spoke often one to another:** and the LORD hearkened, and heard it: and **'a book of remembrance was written before him for them that feared the LORD,** and **'that thought upon his name.**

17 And **'they shall be mine,** saith the LORD of hosts, in that day when I make up my **'jewels;** and I will spare them, as a man spareth his own **'son that serveth him.**

18 Then **'shall ye return and 'discern between the righteous and the wicked,** **'between him that serveth God, and him that serveth him not.**

g 13. 1-6. Is. 65:2. Luke 15:16. Rom. 7:9. 10:3, 21. a. Pa. 29:2. Prov. 3:9, 10. Matt. 22:21. Mark 12:17. Luke 20:25. Rom. 13:7. b 1:8, 13. Lev. 5:15, 16, 27:2-4. Num. 18:21-32. Josh. 7:11. Neh. 13:4-14. Rom. 2:22. c 2:2. Dent. 28:15-19. Josh. 7:12, 13. 22:20. Is. 43:28. Hag. 1:6-11. 2:14-17. d 2 Chr. 31:4-10. Neh. 10:33-39. Prov. 9:10. e 1 Chr. 36:20. 2 Chr. 2:11-19. Neh. 12:44-47. 13:5-10, 13. f 1 Kings 17:13-16. Pa. 37:3. Hag. 2:19. Matt. 6:33. 2 Cor. 9:6-8. g Gen. 7:11. Dent. 28:12. 2 Kings 7:2, 19. h Heb. empty out. Ec. 11:3. h Lev. 26:10. 2 Chr. 31:10. Luke 5:6, 7. 12:17. John 21:6-11. i Joel 2:20. Am. 4:9. 7:1-3. Hag. 2:17. j Heb. corrupt. k Dent. 11:14. Jer. 8:13. Joel 1:7, 12. 2:22. Hag. 3:17. Zech. 8:12. l Dent. 4:6, 7. 1 Chr. 32:23. Pa. 72:17. Is. 61:9. Jer. 33:9. Zeph. 3:19, 20. Zech. 8:23. Luke 1:8. m Dent. 8:7-10. 11:12. Dan. 8:9. 11:41. n 2:17. Ex. 5:2. 2 Chr. 32:14-19. Job 34:7-8. Pa. 10:11. Is. 5:9. 28:14, 15. 37:23. 2 Thes. 2:4. o 8. 1:6-8. 2:14, 17. Job 40:8. Jer. 8:12. Rom. 9:20. p Job 5:14. 22:17. 34:9. 35:3. Pa. 33:8-11. Is. 38:9. Zeph. 1:12. Neh. 10:33-39. Is. 58:3. Josh. 2:12. Zech. 7:3-6. Jam. 4:8. q Heb. in lack. r 4:1. Ps. 50:14. Is. 10:34. 49:18, 19. Dan. 4:30, 31, 37. 5:20-28. Acts 12:21-23. 1 Pet. 5:5. s 2:17. Job 12:6. 21:7-15, 30. Prov. 12:12. 23:1. 1:2. Jer. 12:12. Hag. 1:13-17. h Heb. built. Job 22:23. t Num. 14:22, 23.

however wicked, till the Messiah was come: but then his immutable justice, holiness, and truth, required him to punish them for their enormous wickedness. (*Marg. Ref. s-u. Notes, Ex. 3:14, 15. Num. 23:19. Pa. 10:225-28. Is. 40:27-31. Lam. 3:23-31. Rom. 11:25-32. vv. 28, 29. Hag. 6:16-20. 13:7, 8.*) The people might indeed imagine, that in the days of the Messiah, the Lord would deal with them more leniently; as if he had not continued the same holy and just God as when he gave the law! Thus many nominal Christians seem to suppose, that God, under the gospel, is too merciful to punish sinners; or at least that he makes far more allowances for sin than formerly: but, as his immutable perfection had hitherto led him, amidst all the provocations of Israel, to perform his promises to their fathers; so the same immutable perfection would still induce him, when the Messiah was come, to "magnify his law," to glorify his justice, and to honour his truth and holiness, by the condign punishment of all the impenitent and unbelieving. (*Notes, Hag. 2:1-4. 10:28-31. 12:22-25.*)

V. 7-12. The Jews in the time of Malachi copied the sins of their fathers, and proudly excused their conduct: instead of repenting and returning unto God, that he might return to them. It must be allowed to be the height of atrocious wickedness for a man to rob God: yet they had been guilty of this daring injustice; for they had not paid him the tithes and oblations, which he claimed from them, as the portion allotted to his ministers, the priests and Levites, but had sacrilegiously appropriated them to their own use: and the whole nation was involved in this guilt, and lay under his awful curse for it. But let them render him what he demanded as his due, or rent, as it were, for the land, that the priests and Levites might have no excuse for their secularism, and thus put his truth to the trial; and their consequent prosperity should cause all the nations to admire their felicity, and the beauty and fertility of their country. (*Marg. and Marg. Ref. Notes, Lev. 27:30-34. Num. 18:25-32. Josh. 6:17-19. 7:10-18. 2 Chr. 31:3-19. Neh. 10:28-39. 13:10-13. Prov. 3:9, 10. Hag. 1:5-11. 2:15-19. Matt. 6:33, 34. 22:15-22. v. 21. 2 Cor. 9:8-11. Phil. 4:14-20, vv. 18, 19.*)—Open you the windows, &c. (10) *Marg. and Marg. Ref. g.*

V. 13-18. Many bold infidels and impious persons were found among the Jews, who spake "stout words" against God, and justified them. They thought all the time and expense employed in his service lost to them: they attended his ordinances, with many expressions of self-denial and humiliation; but they derived no profit from them: and they concluded, and openly avowed their opinion, that those haughty rebels, who cast off all religion, and tempted God by their presumptuous wickedness, were the most prosperous and happy persons. (*Marg. and Marg. Ref. n-l. Notes, 1:6-8. 2:17. 4:1. Num. 14:22, 23. Job 21:7-16, vv. 14, 15. 34:5-9. 35:1-3. 37:2-14. Is. 58:3, 4. Hab. 1:12-17. Zech. 7:3-7. Luke 15:25-32, vv. 29, 30.*)—There was, how ever, a remnant of humble pious believers, who met together from time to time, that they might confer on religious subjects, animate one another to their duty, and inquire what might be done to stop the progress of this daring impiety. Of these, and of

Dent. 6:16. Pa. 78:18, 41, 56. 95:9. 105:14. Matt. 4:6, 7. Acts 5:9. 1 Cor. 10:14. Heb. 3:9. u 5. 4:2. Gen. 22:12. 1 Kings 18:34, 12, 13. Job 2:28. Pa. 33:18. 11:10. 12:1. 147:11. Is. 50:10. Acts 9:31. 10:2. Rev. 15:4. v Deut. 6:6-9. 1 Sam. 23:16-18. Exh. 4:5-17. Pa. 16:3. 66:16. 73:15-17. 119:63. Prov. 13:20. Ez. 9:4. Dan. 2:17, 18. Luke 2:38. 21:14-31. John 1:40-47. 18:20-22. Acts 1:13. Ec. 2:1, &c. 2:23-30. 1 Thes. 5:11, 14. Heb. 3:13. 10:24, 25. 12:15. y 2 Sam. 7:1-4. 2 Chr. 6:7-8. Pa. 139:4. Matt. 18:19, 20. Acts 4:31-33. z Exh. 2:23. 6:1. Job 19:23-25. Pa. 56:8. Is. 55:6. Dan. 7:10. Matt. 12:35-37. Rev. 20:12. a Pa. 10:4. 20:7. 84:19. 104:33, 34. Is. 26:13. marg. 8:9. b Heb. 4:12, 13. c b Cant. 2:16. Jer. 31:33. 32:39. 39. Ez. 16:8. 36:27, 28. Zech. 13:9. John 10:27-30. 17:9, 10, 24. 1 Cor. 3:22, 23. 6:20. 15:23. Gal. 5:21. 2 Thes. 1:7. 10. Rev. 20:12-15. d Or, special treasure. Ex. 19:5. Deut. 7:6. 14:2. 26:17, 18. Is. 135:4. Is. 62:3, 4. Thi. 2:14. 1 Pet. 2:9. e Neh. 12:22. Pa. 108:8-13. Is. 26:20, 31. Jer. 31:20. Zeph. 2:2. Matt. 26:54. Rom. 8:32. 2 Cor. 6:18. 1 John 3:1-8. f 1:6. 1 Pet. 1:13-16. e 14:15. 1:4. Job 6:29. 17:10. Jer. 12:15. Joel 2:14. Zech. 1:6. g Gen. 18:25. Pa. 58:10, 11. Is. 3:10, 11. Dan. 12:1-3. Matt. 24:46. Rom. 2:5, 6. 2 Thes. 1:5-10. g Josh. 24:15. Dan. 8:17-28. John 12:26. Acts 16:17. 27:23. Rom. 1:16-17. 6:16-22. 1 Thes. 1:9.

their pious designs and discourses, the Lord took special notice, and, as it were, kept a register. (*Marg. Ref. u-a. Notes, 4:2, 3. 1 Sam. 23:16. Esth. 6:1, 2. Matt. 12:33-37. Rev. 20:11-15, v. 12.*) He would surely preserve them as his portion and "peculiar treasure," and no more suffer one of them to be lost, than a kind father would destroy his dutiful and obedient son among his inveterate enemies. So that the people, in the event seeing this, would retract their erroneous judgments, in supposing that the wicked are happy, and the righteous miserable: for they would discern a manifest difference in the condition of those who did, and those who did not, serve God.—The connexion of this passage may be referred to the times of Christ, and the fate of the believing and unbelieving Jews: but it will be fulfilled in a far more striking manner at the day of judgment. (*Marg. and Marg. Ref. b-g. Notes, Josh. 24:15. Jer. 32:38-41. Dan. 12:1-3. John 6:36-40. 10:26-31. Rom. 2:4-6. 2 Thes. 1:5-10. Tit. 2:13. 1 Pet. 1:2. 5:13-16. 1 John 3:1-3.*)

Jewels. (17) סְדֵנָה "Special treasure," *Marg. (See on Note, Ex. 19:5. Note, 1 Pet. 2:9, 10.)*—The same word being used by the prophet, in speaking of a pious remnant of Israel, in his own days, or in those of the Messiah, which had been employed by Moses concerning the nation of Israel; illustrates the apostle's doctrine concerning a remnant of Israel, and only a remnant, that could be called "Israel." (*Notes, Rom. 9:6-9, 22-29. 11:1-10. See also Notes, Pa. 73:1. John 1:47-51, v. 47.*)

PRACTICAL OBSERVATIONS.

The Lord Jesus prepares the sinner's heart to be his temple, by the ministry of his word, and the humiliating convictions of his spirit; and then he speedily enters it as the most gracious messenger of peace and consolation.—But no hypocrite or formalist can endure his doctrine, or stand before his tribunal; and no idol or lust can maintain its ground, when he takes possession of the believer's heart. He refines his people "as a purifier of silver;" that he may render them "zealous of good works," and make them "a spiritual priesthood, to offer up spiritual sacrifices," acceptable and well pleasing to the Father through him. Yet the upright Christian needs not fear the fiery trial of afflictions and temptations, in which the Saviour refines his gold: for he will take care that it shall not be more intense or durable, than is needful for his good; and this trial will terminate far otherwise, than that which he will make of the wicked at the last day. Then he will be a swift witness to convict them of impiety and iniquity: and their destruction will result from his unchangeable justice; even as the salvation of the righteous from his unchangeable truth and love.—We have all departed from God, and robbed him of his glory and worship; and have been guilty of inexcusable sacrilege in spending his talents on ourselves: and grosser sacrilege often brings whole nations under a curse. But let "us return to God, and he will return to us;" and he who makes trial will soon find, that nothing is lost by "honouring the LORD with his substance," and expending liberally in supporting his cause. Infidels and Pharisees will not believe this; but speak stout words in justifying themselves, and objecting to the divine dispensations: yet they will soon be silenced and confuted.—The

CHAPTER IV.

The judgments awaiting the impatient and unbearing Jews, and the benefits to be enjoyed by believers, at the "rising of the Sun of righteousness."—1—3. The people are charged to regard the law of Moses; and John the Baptist is predicted under the name of Elijah, 4-8.

FOR behold *the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

2 ¶ But unto you *that fear my name, shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

a 6. 3, 2. Ex. 7:10. Joel 2:1-31. Zeph. 1:14-16. Zech. 14:1-2. Luke 19:43-44. 21:20-21. 2 Pet. 3:7-12. b Ps. 21:9-10. Nah. 1:6. Zeph. 1:18. 2 Thes. 1:8. c 3:15, 16. Ex. 15:17. Ps. 119:119. Is. 41:17-18. 42:19-20. 43:2-4. 44:1-2. 45:1-2. Nah. 1:10. d Job 18:16. Am. 2:9. e 3:16. Ps. 59:9. Is. 50:10. 66:1-2. Luke 1:50. Acts 13:26. Rev. 11:18. f 2 Sam. 23:4. Ps. 67:1. 84:11. Prov. 4:18. Is. 9:2. 30:26. 49:6. 60:1-3. 119:50. Hos. 6:3. Matt. 4:15, 16. Luke 1:78. 2:32. John 1:4, 9, 14. 6:12. 8:4. 12:35, 36, 40. Acts 13:47. 28:18. Eph. 5:8-14. 2 Pet. 1:16. 1 John 2:8. Rev. 2:28. 22:16. g Ps. 103:3. 147:3. Is. 55:3. 57:19. Jer. 17:14. 33:6. Ez. 47:12. Hos. 6:1. 14:4. Matt. 11:5. Rev. 22:2. h Ruth 2:12. Matt. 23:7. 1 Ps. 92:12-14. Is. 49:9-10. 55:1, 18. Jer. 31:9-14. Hos. 14:7. John 15:2-5. 2 Thes. 1:3. 2 Pet. 3:18. k Gen. 3:15. Josh. 10:21, 25. 2 Sam. 22:43.

Lord notes the pious words of those who fear his name and seek his glory. He is graciously present when they meet to converse and pray together. (*Note, Matt. 18:19, 20.*) He will preserve them as his jewels, when the earth shall be burned up as dross; yea, he will acknowledge them as his beloved children, who served him in the midst of a crooked and perverse world. And at the day of judgment, the different appearance of the righteous and the wicked; their different reception by the Judge, and their different feelings respecting him; the different discoveries made of them, and the different places allotted to them, will make all the world retract their foolish censures, and confess that they alone were wise, honourable, and happy, who "served the LORD" and trusted in him.

NOTES.—CHAP. IV. V. 1. In the day before mentioned, the wrath of God would "burn as an oven," or furnace, against the "proud" Pharisees and Sadducees, and all others who should reject the Messiah; and it would destroy all the wicked Jews, with their city and temple; so that no remains of them would be left in the land, or acknowledged as the people of God. (*Marg. Ref. a-c. Notes, 3:1-6, 13-18, vv. 13-15. Ps. 21:8-12, vv. 8, 9. Joel 2:28-32, vv. 30, 31. Am. 5:18-20. Zeph. 1:14-16.*)—The history of the siege and destruction of Jerusalem and the temple; and the unspeakable miseries of the Jews, and the unparalleled slaughter made of them by the Romans; with all the sufferings of the scattered remnant to this day, forms the best comment on this verse.—*Leave them, &c.* A proverbial expression for extirpating desolation. (*Marg. Ref. Notes, Matt. 24:21, 22.*)

V. 2, 3. Christ is "the Sun of Righteousness." By his doctrine he discovers God and his perfections, law, and truth to mankind; he shows them the eternal world, and its infinitely important concerns: he brings them acquainted with themselves, their sins, dangers, wants, enemies, and refuge. He is the source of all man's righteousness for justification and sanctification: his influences render the sinner wise, holy, fruitful, and joyful. (*Marg. Ref. f-i.*) All the light in the church, before his coming, was derived from the dawning of the day, which his rising was to perfect.—He arose at his birth, became more conspicuous in his ministry, was eclipsed at his death, shone forth brighter after his resurrection and ascension, and attained his meridian splendour, when the Mosaic dispensation terminated in the destruction of Jerusalem, and the Christian dispensation was completely established. Then he shone on all the pious Jews, (3:16.) and on all believers with "healing in his wings, or beams;" "wings" metaphorically for "beams;" *Bp. Newcombe*. Thus he healed their wounded consciences, their broken hearts, their spiritual maladies; and they went forth from the bondage of Satan, or the yoke of the ceremonial law, to grow up in knowledge and holiness, as calves grow strong and vigorous which are fed at the stall: and then they were made victorious and triumphant over all their wicked persecutors.—The beams of this Sun have enlightened the nations, and the souls of all that fear God, ever since. (*Marg. Ref. Notes, 3:13-18, vv. 16-18. 2 Sam. 23:34. Ps. 84:11, 12. Prov. 4:18, 19. Is. 60:1-3, 15-22. Hos. 6:1-3, v. 3. Luke 1:76-79. 2:28-32, v. 32. John 1:6-9, 8:12. 12:44-50. 2 Cor. 4:6. 2 Tim. 1:10. 2 Pet. 1:19. 1 John 2:7-11. Rev. 21:22-27. 22:2-5.*)

V. 4-6. *Because the time was come, that the Jews

3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.

4 ¶ Remember ye the law of Moses my servant, which I commanded unto him ⁱⁿ Horeb for all Israel, with the statutes and judgments.

5 ¶ Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the LORD:

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Job 40:12. Ps. 91:13. Is. 25:10. 26:6. 63:3-6. Dan. 7:18, 27. Mic. 6:8. 7:10. Zeph. 1:6. Rom. 16:20. Rev. 11:16. 14:20. 1 Es. 30:3. &c. Dent. 4:6, 8. Ps. 147:19, 20. Is. 8:20. 42:21. Matt. 5:17-20. 16:16-22. 22:36-40. Mark 12:28-34. Luke 10:25-28. 16:29-31. John 5:39-47. Rom. 3:31. 13:1-10. Gal. 5:18. 14:24, 25. Jam. 2:9-13. m Dent. 4:10. n Ex. 21-23. Lev. 1: &c. v 3:1. Is. 40:3. Matt. 11:13, 14. 17:11-13. 27:47-49. Mark 9:12, 13. Luke 1:17. 7:36. 28. 9:30. John 1:31, 26. p 1. Joel 2:31. Acts 2:19, 20. Rev. 6:17. q Luke 1:16. 17:36. r Is. 61:2. Dan. 9:26, 27. Zech. 11:6. 13:8. 14:2. Matt. 23:7. 23:35-36. 24:27-30. Mark 13:14-26. Luke 19:41-44. 21:22. 27. s Dent. 29:18. &c. Is. 24:6. 43:28. 65:16. Dan. 9:11. Zech. 5:3. Mark 11:31. Hab. 6:8. 10:36-31. Rev. 22:3, 20, 21.

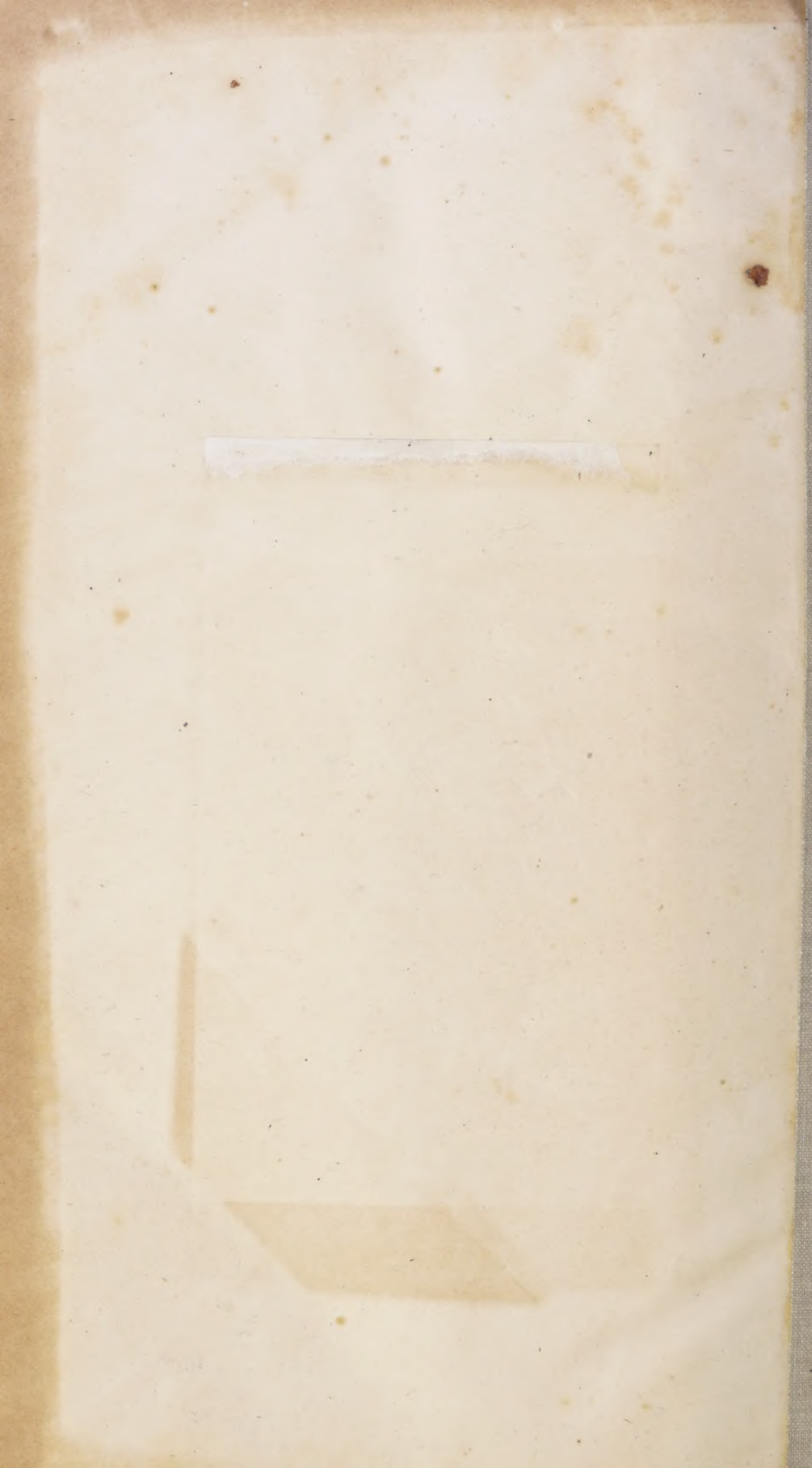
should be destitute of prophets, until the time of Christ because they should with more fervent minds desire his coming; the prophet exhorted them to exercise themselves diligently in studying the law of Moses in the mean season, whereby they might continue in the true religion, and also be armed against all temptations.—These verses intimate, that the Jews ought not to expect any more prophets till the forerunner of Christ appeared among them. They were therefore to attend to the law of Moses, and wait the Messiah's coming by the light of that dispensation. At length Elijah would come, (that is, John the Baptist,) to introduce that glorious and terrible day of Christ: and his ministry would be rendered effectual in numerous instances, to turn the hearts "of the fathers with the children" to the Lord, to reconcile their discordant parties, by directing them all to Christ; or to restore the degenerate children to the temper of their pious forefathers, that they might be owned as their posterity. But except this change took place, the Lord would "come and smite the land with a curse." With this awful sentence the Old Testament concludes.—He sheweth wherein John's office should stand; in the turning of men to God, and joining the father and children in one unity of faith; so that the father shall turn to the religion of his son, which is converted to Christ, and the son shall embrace the faith of the true fathers, Abraham, Isaac, and Jacob.—John the Baptist, in many things resembled Elijah, the intrepid, self-denying, and zealous reformer of Israel, in the days of Ahab.—He came "in the spirit and power of Elijah" who was considered as the chief of the prophets, after Moses. (*Marg. Ref. Notes, 3:1-4, v. 1. Is. 40:3-5. Dan. 9:25-27. Joel 2:28-32, v. 30, 31. Zech. 11:7-11. 13:8, 9. 14:1-3. Matt. 11:13-15. 17:10-13. Mark 9:11-13. Luke 1:14-17, v. 16, 17. 7:6-79, v. 76. John 1:9-29. Rev. 20:4-6.*)—The utter destruction of the Jewish nation and country is here threatened, upon their rejecting the preaching of John Baptist, and refusing to hearken to his testimony concerning the Messiah. *Louth*.

PRACTICAL OBSERVATIONS.

Behold, another day is coming, far more dreadful than any that has gone before, to all "the proud and those that work wickedness." But "the Sun of righteousness" now shines, to enlighten and bless all who "fear the LORD;" and the more we walk in his light, and delight in his fructifying beams, the more speedily will our souls be healed, and we shall grow holy, fruitful, and happy. What then will be our felicity, when we go forth from the dungeon of this world, to rejoice and grow up in his immediate presence for evermore! Then all enemies will be put under our feet, as partakers of the Redeemer's triumphs and glory; and peace and joy unutterable will be our portion. Let others then boast in the illusion of their proud reasonings, and call it illumination; but let us keep near to that sacred word, through which this "Sun of righteousness" shines upon the souls of his people: and in the way of his ordinances and commandments, let us wait with patience the hour of our release; and cheerfully expect the great and dreadful, yet delightful day, when he shall come the second time to complete our salvation. (*Notes, Is. 50:10, 11. 2 Tim. 4:6-8. Tyl. 2:13, 14. Heb. 9:27, 28.*)—But let all men observe, that unless their hearts are turned from sin and the world to Christ, to God, to peace, and holiness, they cannot escape the curse of his broken law, or enjoy the felicity of his chosen and redeemed people.

GLORY TO GOD ON HIGH.

END OF VOL. II.



12400

GRADUATE THEOLOGICAL UNION LIBRARY
2451 Ridge Road
Berkeley, Cal. 94709

GTU LIBRARY



3 2400 00586 8785

GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2500
All items are subject to recall.

